Further Notes on the Rude Stone Monuments of the Khasi Hill Tribes

Author(s): H. H. Godwin-Austen

Source: *The Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. 5 (1876), pp. 37-41

Published by: [Royal Anthropological Institute of Great Britain and Ireland](#)

Stable URL: <http://www.jstor.org/stable/2841362>

Accessed: 14/06/2014 22:42

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ENGLISH.	MALANAU.	ENGLISH.	MALANAU.
Spear	Besei	There	gagien
Star	Bintang	What	Ino
Sun	Mata lau	That	Ino
Sweet	Tami	Many	Ida
Tongue	J'lah	When	Peia
Tooth	Ipan	Who	Lei
Water	Niám	Where	gagahan
Wax	Lilin	To throw away ...	jiwiek
White	Apo	To walk	makau
Wife	Saua	To die	matai
Wing	Payang	To sit	kuduk
Woman	Mahau	To stand up	B'kadang
Wood	Kayu	Betel nut	pinang
Yellow	Kuning	Sirih	s'pah
Green	ijau	To want	Lo
Yes	eh	A little	sijumi
No	uda	To make	sibat
Seek	pinang	To bring	gé
Find	k'nah	To take	gé
Like this	gatanien	Presently	né
Like that	gatanien	Not at all	aké
Formerly	Tai	Goods	barang
If	Kalau	Arrive at	Tapa
To sail	Padu	Now	Ajau itau
To run	Pabia	To carry	S'un
Ghost	Amo	To drink	Tutang
Corpse	Bukang	Daylight	Lau
To mix	champur	To cook	Misak
Naughty	gauk	To warm at fire ...	Pidau
Angry	m'dalu	To eat	kaman
Tray	dulang	Perhaps	barangkali
Winnowing sieve ...	niru	Don't	Ka'
Sieve	ayak	To forget	Leilu
To pull an oar	pla	To remember	Singad
Blind	mapak	To-morrow	Suni
To break	baba	Day after	Sili suni
To lie	pamudei	Yesterday	mabei
To sleep	tudui	Day before	sili mabei
To lie down	p'galang	Boundary	niatan
To get up	p'kadang	News	Dangar
To awake	ban	Up river	Kamanuju
Bottle	botul	Down river	Kalud
Tin and lead	timah	Not yet	Madanga
To meet	tamu	To lick	Sanilak
Headcloth	Bulang	Across the river ...	Ipa
Neck	Tengo	To use	Bábá
Different	Wa ino	Village	Liko
Here	gagito	Forest	gün

Mr. Rudler read the following paper for the author :—

FURTHER NOTES on the RUDE STONE MONUMENTS of the KHASI HILL TRIBES. By Major H. H. GODWIN-AUSTEN, F.R.G.S., F.Z.S., &c., Deputy Superintendent Topographical Survey of India. [With Plates ii. and iii.]

HAVING again visited the Khasi Hills since writing my last paper, I am enabled to give some further details regarding their

rude stone monuments. At the village of Nougshai, near Shillong, are to be seen some very striking monoliths; and although they do not come up quite to the length of those at Nurtiang (noticed by Dr. Hooker in his "Himalayan Journals"), yet they are very worthy of being mentioned. They stand on the open spur just above the village, and have been worked out of the beds of the Shillong sandstone series, and some of the smaller blocks have been taken from the conglomerate beds, the lowest in the series, and which come in, in the bed of the ravine, to the north of the spur. There are a number of monuments on this site, large and small, arranged both in line and on two sides of a square; the two largest have their central monoliths—height, 24 ft. 3 in.; width, 5 ft. 6 in.; thickness, 8 in.; and height, 23 ft. 2 in.; width, 2 ft. 9 in.; thickness, 1 ft., respectively.

Plate ii., which is taken from a photograph by Mr. William Robert, Assistant Surveyor in the Khasi Hills survey party, gives an excellent idea of the second largest structure, showing the very massive flat-stone, the "Mao Kynthai," in front. This structure consisted of thirteen upright stones, which could not all be brought into the field of the camera; but the six outside stones on the right are shown. Many of the slabs in the adjacent monuments have been overthrown and broken quite recently, perhaps by Sepoys and camp followers from the military station close by. At one time a mountain battery of Eurasian Artillery was quartered there, and I attribute the overthrow of so many of the stones in the neighbourhood to their handiwork, who would look on such amusement as a "great lark." The Sepoy (native of India) is not of a mischievous disposition; the European and half-European (uneducated) is markedly so. Thus the monument with the highest stone is imperfect, and it must, when perfect, have been a very handsome one. This is a sad pity, after the time and labour that must have been expended in its erection.

I did not observe any new slabs anywhere in the immediate neighbourhood. Nougshai must formerly have been a large and powerful village; it stands on a naturally very strong position, and old lines of fortification are to be traced on many sides, especially on the approach from the direction of the Falls of the Umiang. These old lines of defence are on a curious system: a ditch and bank have been carried forward from the main defences from 200 to 300 yards down the ridge of the spurs, thus effectually preventing an enemy working round the hill sides below the villages.

This fortified site points to a state of things in these hills when the relations between the large village communities or

clans were very much as we find them at the present day among the Nagas and Kukis, beyond and bordering our present extreme limits, viz. that of constant feud. They are now the quietest, most peaceful, and contented of all the hill people on the eastern frontier.

In my former paper I did not allude to the cairns in these hills, which I am inclined to think are works of greater age than the stone structures. The custom is one that certainly has long since been given up, for I could not obtain any satisfactory account of them. They are only to be seen on the northern side of the Khasi plateau, and Dr. Hooker, in his account of his trips to the Kollong Rock, did not fail to notice them. About Mairaug and towards Nougstou they are very numerous, and always stand on commanding situations. On the path leading down the grassy spur to the stone monuments previously described, near Nougshai, is a very fine large example of a cairn, about eight feet high. They are usually plain hemispherical mounds of earth; but this one is faced all round at the base with slabs of stone about four feet high; they are frequently not higher than six feet. A distant view is shown in Plate iii.

Nowhere is there any trace of the earth that forms them having been excavated close by; it must, therefore, have been carried in some short distance, to avoid unsightly hollows near the structure. I should much like to have dug into one of these cairns, but was afraid to hurt the feelings of the people by doing so. They are very probably cineraries of an earlier form to those now made of stone, and this point it might be interesting to clear up.

Beyond the Khasi area no cairns are to be found, at least I had never come across any until visiting North Manipur last winter (1872—73), where, at the head of the Imphal river, on the direct road from Samaguting, are four fine cairns, all faced with large boulders. They are old, and the Nagas now living in the village near said they had been made by another clan of Nagas, who long ago had gone further north, and the site of whose village had been lately re-occupied by Kukis.

Mr. C. B. Clarke, in a paper read lately before your Institute, refers to the different forms of the cinerary in the Khasi Hills; but he has not quite exhausted the subject, or got further than I did, although with regard to the disposal of the ashes of the dead he gives some further interesting particulars.

As I think that drawings are of very great interest, and better exhibit the many different forms of bone depository or cinerary that have been adopted at different periods by tribes inhabiting localities very far apart, and often quite unconnected affinitively,

I give a sketch of a form of cinerary meriting attention, and not hitherto noticed (Plate iii.). Several of this form may be seen on a low spur near the Bazar of Jeddo at Shillong. The cinerary is above ground, and stands on a slightly raised platform; it consists of four thick stones, about three feet high, set on edge, and capped with a heavy top-stone; and, so far, it resembles the usual form, a figure of which is given in my first paper.* The approach to all these depositories is from the eastward by several low steps, and the whole structure is enclosed on three sides by large flat slabs (in the rough) standing on end—the largest being placed round the cinerary itself, overtopping it by three to four feet, and the remainder, thence diminishing in size, stand on either side of the steps. There are about six such monuments along the ridge of the spur, and I have seen no others similar elsewhere. They have been broken into, and the front stone removed, very probably by camp followers from our regimental bazar, which is close by. There is thus a double probability of their ultimate destruction altogether, should the station be extended in that direction.

EXPLANATION OF PLATES II. AND III.

Plate II.—View of megalithic monuments at Nougshai, near Shillong, Khasi Hills. From a photograph taken by Mr. W. Robert.

Plate III.—View of rude stone cinerary and approach, at Shillong, Khasi Hills, with cairn in the distance: by the author.

DISCUSSION.

The PRESIDENT said that the paper of Lieut. de Crespigny, on the Milanows of Borneo, contained a great deal of extremely interesting information, especially in relation to their religious customs; the author, however, attempted to connect the Milanows with the inhabitants of Timor, through the similarity of their religious beliefs. He (the President) did not venture to express any opinion on this point, not having any grounds for forming one. He thought, however, that, as a general rule, evidence of identity of races, derived from the comparison of the religions of savages, must be received with caution, especially in the absence of any information as to physical resemblance. The attention that is devoted to religion arises from the interest that is taken in the subject, rather than from the value of the evidence it affords of connection with other peoples. There must always be a great liability to error in the accounts of the religious customs of savages. Inquiries into the resemblance of the arts of different people, about which there could be no mistake, were, he thought,

* Read May 1st, 1871.

C. F. Keil, Lath Castle St. Holborn, E.C.

STONE MONUMENTS, NEAR SHILLONG, KHASI HILLS.

of more scientific value; and the vocabularies given by the author in this paper would, no doubt, be found of great use to comparative philologists. He hoped that the Institute would be favoured with some further information on the races of Borneo from Lieut. de Crespigny.

With regard to the paper by Major Godwin-Austen, he (the President) would say his communications were always welcome to the Institute. He wished that a more detailed account had been given of the intrenchment referred to. There appears to have been a great camp-building period in the life of most races, when neighbouring tribes were constantly at war, and each had its stronghold in case of attack. Such camps are conspicuous amongst the antiquities of nearly all parts of the world, and a comparison of the different systems of defence adopted, when viewed by the knowledge of the art of castrametation which we possess, affords reliable evidence of psychical connections. In the early British camps of this country he had never seen any evidence of the use of flanking defence except at the entrances; but the description given by Major Austin of this earthwork appeared to indicate that something of the kind was known to these people.

The following paper was taken as read:—

HISTORY of the HEUNG-NOO in their RELATIONS with CHINA.
(Translated from the Tseen-Han-Shoo.) By A. WYLIE, Esq.

(Continued from p. 452, Vol. III. of *Journal of Anthropol. Inst.*)

A FEW months after the accession of Hoo-han-seay Shen-yu, the country was restored to a state of comparative quiet, and the soldiers returned to their respective homes. The new chief raised his elder brother Hoo-too-woo-sze from among the people to the rank of Left Luh-le Prince. At the same time he sent to inform the Right Sage Prince of his position. There was a feeling among the nobles that this magnate should have been put to death; but the Shen-yu was more inclined to leniency. Conscious of his unpopularity with those about the chief, the Right Sage Prince deemed it the safest plan to raise a party of his own; and the same winter, in concert with Too-lung-ke, concocted a scheme for elevating the Jih-ch'uh Prince Poo-seu-tang to the supreme power, as Too-k'e Shen-yu. They raised several tens of thousands of troops, and made an attack on Hoo-han-seay from the east; when the troops of the latter were defeated and fled. Too-ke Shen-yu then took possession of the seat of government; appointed his eldest son Too-too-woo-se as Left Luh-le Prince, and the younger, Koo-mow-low-tow as Right Luh-le Prince, whom he retained at the Shen-yu's palace.