

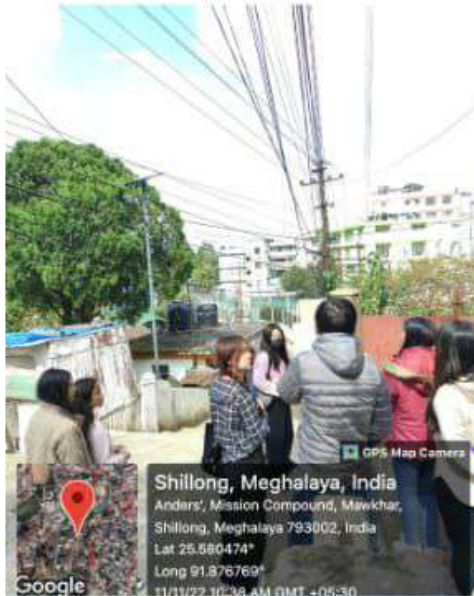
A Study Trip to Iewduh and Adjoining areas (Attendance)

Date – 11/11/22

Teachers – Ms. F. E. J. Syngai, Ms. Ritisha Kharshong, Sir William Lynrah, Ms. Nafisabeth Syiemlieh

BA 5th Semester

Name	Roll no.	Attendance
Hathoithiem Gangte	20/SOCI/418	P
Sareo Zasoon	20/SOCI/403	P
Betdondor Marwein	20/SOCI/210	P
Ropfevieo Pfuno	20/SOC/217	P
Chelsea Anthea Wanniang	20/SOC/409	P
Afia Zaheen Bora	20/SOC/426	P
Aibanshngain Kharshong	20/SOC/201	p
Wanrikyntihun Wahlang	20/SOC/204	p
Wansaka Mutyen	20/SOC/205	p
Wansame Lakiang	20/SOC/223	p
Lalrinzuala Pachuau	20/SOC/227	p
Ilapynshai Marwein	20/SOC/419	p
Saphiiarisa Majaw	20/SOC/222	p
Ayushmi Kashyap	20/SOC/424	p
Darrius Gilbert Syiemlieh	20/SOC/414	p

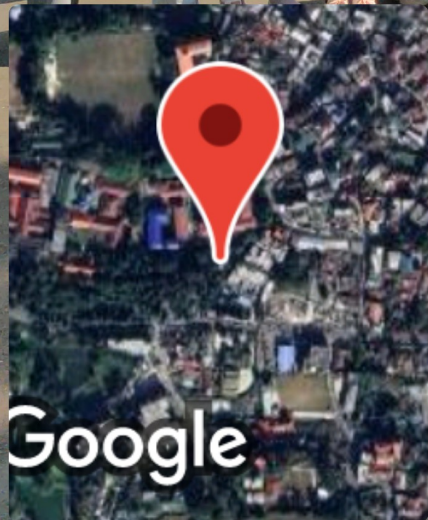


Report on the Field Trip to lewduh and Adjoining Areas

In consonance with the syllabus offered to the students on Economic Sociology, Research Methodology and the study of culture, a field study was organised for the students of the fifth semester on the 11th of November, 2022, to study the famous local market known as “lewduh” or “Bara Bazaar”. The tour also extended to the “Ritual Site” known as “Ka Jaka Knia” where annual sacrifices are made for prosperity, the office of the Syiem Hima Myllem, the iconic Khasi National Dorbar Hall, the Seng Khasi Hall, the oldest Church of Shillong, the “Mawkhar Presbyterian Church”, the first girl-school in Northeast, India, “Khasi-Jaintia Presbyterian School (KJP)”, the “Mawkhar Christian Boys High School”, the “Ri Khasi Printing Press” which was the first printing press of the state, other areas of Mission Compound and culminated with the visit to the modern food joint known as You and I- Arts Café, Shillong where local cuisine and architecture meet. The objective behind this is to make the students realise the earlier scenes of Shillong with regards to the economic activities, traditional regulations or laws, the advent of Christianity, the introduction of education and rippling social changes. The impact of this short visit is great as the students witnessed the intersections of tradition and modernity in the market and the places mentioned.



GPS Map Camera



Shillong, Meghalaya, India

HV8W+GQC, Near St. Edmund's College, Shillong,

Laitumkhrah, Shillong, Meghalaya 793003, India

Lat 25.566677°

Long 91.896948°

15/04/23 10:02 AM GMT +05:30



GPS Map Camera

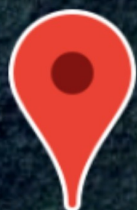
Synrang Kaban, Meghalaya, India

Synrang Kaban, Meghalaya 793121, India

Lat 25.443926°

Long 91.748313°

15/04/23 12:23 PM GMT +05:30



Google



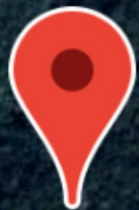
GPS Map Camera

Synrang Kaban, Meghalaya, India
Synrang Kaban, Meghalaya 793121, India

Lat 25.443874°

Long 91.748127°

15/04/23 12:32 PM GMT +05:30



Google

A REPORT ON THE FIELD-TRIP TO MAWPHLANG SACRED GROVE

Date: 15th April 2023

Time of Departure: 10:00 am

Time of Arrival: 5:00 pm

The Sociology Department of St. Edmund's College organized the Field-trip to Mawphlang Sacred Grove on the 15th of April 2023 for the 4th and 6th Semesters students. The main purpose of this field-trip is to enable the students to use the various sociological theories and concepts that they have learned in the classrooms and to apply in the field. The following is the summary of the reports given by the students of both the semesters.

A REPORT ON THE SACRED FOREST OF MAWPHLANG THROUGH A SOCIOLOGICAL LENS BY USING:

Durkheim's Theory Of Social Facts (4th Semester)

The sacred grove forest of Meghalaya is famously known as an enchanting forest in which it is home to many unexplained supernatural forces or encounters. It is located at a village called **MAWPHLANG** which is in the East Khasi Hills of the state and is 25 km away from Shillong city. It covers an area of 193 acres and is managed by the Lyngdoh clan of Mawphlang. The sacred grove has been standing for almost around 700 years straight. The Khasis hold nature and forests with great importance and reverence. Their indigenous religion holds a belief system that there is one Supreme Being which in Khasi is referred to as "U Blei Nongbuh Nongthaw". The religion is monotheistic in nature, though they also believe in many manifestations of this Supreme Being. In the Sacred Grove (Law Kyntang), the Khasis believe that there is a god or spirit that looks after the forest and is known as **LABASA**. The deity is also held in high regard by the Khasi folk and they do whatever they can to appease it by performing many ceremonial rites and rituals annually. Animal sacrifice is conducted in the designated areas in the forest. Earlier the animals used are bull, goat or sheep; now the rooster is commonly use. The signs and symbols coming out of these rituals are read and understood by the community. For example, the appearance of a snake signifies a bad omen, whereas a clouded leopard is read as a good omen. To preserve the piety of the forest, certain taboos are prescribed. The one **grand** rule is **NOBODY** is allowed to take what is inside of the forest **out**, not even a leaf is permitted. If anyone disregards this taboo then it is taken as an offence to the deity and the karma is manifested in the form of misfortunes or sickness which can also lead to untimely deaths.

Weber's Theory of Social Action: Traditional Action (4th Semester)

‘Mawphlang’ translated as ‘Moss covered stone’ is a village named after monoliths. It is nature’s own museum. The sacred forest there is one of the oldest and most famous in Meghalaya. It harbours a diversity of flowering, medicinal plants, birds, trees, insects, mushrooms and herbs. Most significant of mentioned is the Rudraksha tree, the Arjun tree, the Khasia pinus tree, and the cobra lily. The forest and its rich biodiversity are protected by the traditional laws of the land and this has affected positively the preservation of the forest and its produce. The traditional action emphasized by Max Weber is demonstrated in the way the people conduct themselves till today as according to the age old prescribed norms.

Auguste Comte’s Law of Three Stages (4th Semester)

Comte stated that society as a whole develops through three stages, viz., the theological stage (the appeal to personified deities), the metaphysical stage (an extension of the theological stage, an explanation through impersonal abstract concept) and the positive or scientific stage (based on observation, experiment and comparison). The locals practice their rituals within the forest and believe that all natural phenomena are spirits residing in the forest. They also believe that inanimate objects have living spirits in them and thus worship objects like stones, trees, piece of wood, etc,. This reflects what Auguste Comte coined as the Theological stage, which included the sub-stages of fetishism, polytheism and monotheism.

The concept of Rites and Rituals; Sacred and Profane (6th Semester)

Every culture and community is identified by its characteristics such as traditions, beliefs, rituals, rites and practices. The beliefs and values in connection to the past and age old traditions make each community different from one another. Inside the sacred groves, a ritual site was observed, it had three altars, where sacrifices were offered; a giant monolith was erected near it as an identification mark of the sacred place. It was said that in the earlier days, only pure, clean and unwounded animals (goats, bulls) were offered as sacrifices. These sacrifices, seen as rituals, had only a single shot to be performed, and if the ritual was incomplete or unsuccessful, it was considered a bad omen. These rituals were performed inside the forest for communal benefit and not for individual wants. During times of war between different clans, a natural calamity or disease, sacrifices and prayers were offered to the deities in the forest for help and protection. However, at present day, a lot of changes are being witnessed in the community. For instance, the rituals and prayers are no longer performed inside the forest but in the villages nearby where the locals reside. Goats and bulls are no more the usual offers for a sacrifice but instead, a rooster is seen as more fitting for any kind of offering in prayers. It can be perceived here that something very ordinary to one may be held in very high regard and sacred to another. Sacredness comes from an individual’s view, emotion, religious and cultural attachment towards an object. A thing that is sacred to one community maybe profane for another and the approach towards it being sacred or profane depends entirely upon the ancient history, beliefs and practices of the community itself.

We, the students of 6th Semester learned various things during the trip. We got to know about how the forest has been sacred for more than 700 years. It is sacred as it is a place of worship for the 'Niam-Khasi'. Just like other religion have temples and churches for performing rituals and worshipping, the Khasi on the other hand perform rituals and worship in 'Nature'. There are 52 kingdoms and 3 tribes and each kingdom need to have a sacred grove. The main purpose of the sacred groves is to preserve nature. The khasi believe that there is a nature God known as "Lei basa" or "La basa" resided in the forest where it protects the forest. We learned that anyone who visit the forest are prohibited to tamper or misbehave in the forest as it is believed that bad consequences will happen to the individual.

Near the entrance of the forest there is a preparation place(check point for rituals) where they prepare all the materials needed or required for the rituals, once they enter the place for conducting rituals they cannot go back to fetch things/materials if forgotten as it considered to be bad luck. Unfortunately this preparation place is destroyed by an earthquake in the year 1877.

There are 450 species of trees in the forest and these trees are not planted but they grow naturally. One of the oldest trees in the forest is a "Myrica esculenta" tree (Dieng Sohphie) which is said to be around 400 to 500 years old, but it recently collapsed on the 9th of October 2022 due to termites' infestation. The fallen tree or any remaining of the tree cannot be removed or tampered and should be left as it is. "Mukhi Rudraksha" (Soh Khyllam) tree bears fruits once in 5 years or once in 12 years and water of these fruits are said to be tears of lord Shiva.

There are five places to conduct the rituals; during the ritual a brown bull is offered as a sacrifice and only the blood of the bull is used in the ritual while the body of the bull is carried and cooked in the middle of the forest and the meat is cooked by using only water. The cooked meat should be eaten in the forest itself and if there are leftover meats they are prohibited to carry it outside the forest but should be kept in the forest.

There is no proper information as to when the first ritual was conducted but it said that it must have been done around 400 years ago. In the year 1950 they have stopped conducting the rituals in the sacred forest and the rituals are now usually performed or conducted in the villages. Before, only the elderly men belonging to the traditional religion of the Khasi (Niam Tynrai), elderly men with beards are allowed to perform the rituals, women and young men are not allowed to perform the rituals. As of now the rules are not so restricted even Christian men, men without beard or men who are of 18 years above are also allowed to perform rituals.

Our trip ended at 4:00 pm and it was a successful trip and we believed that our objective was achieved. We learned something new from the trip and it was beneficial for us to know more about the Khasi religion and belief system.

STUDY TRIP MAWPHLANG SACRED GROVES SOCIOLOGY 4th SEMESTER 2022 15 TH APRIL, 2023		UNDERTAKING	FARE	ATTENDANCE
Name Of Student	SHEET Class Roll no			
Akumdong T Imsong	21/SOCI/361			
Bedanti Goswami	21/SOCI/362	Submitted	Paid	P
Vanlalruati	21/SOCI/363	Submitted	Paid	P
Nathaniel Nanglambok Sun	21/SOCI/364	Submitted	Paid	P
Gabriella Susan Lyngdoh	21/SOCI/366	Submitted	Paid	P
Malsawmhlu	21/SOCI/367	Submitted	Paid	P
Akitoli Ayemi	21/SOCI/368	Submitted	Paid	P
Chow Puwaseng Mounkang	21/SOCI/369	Submitted	Paid	P
Wandaiahun Tariang	21/SOCI/370		Paid	P
Subhomoy Ghosh	21/SOCI/371	Submitted	Paid	P
Rebecca Lalbiakdiki Tochhawng	21/SOCI/372	Submitted	Paid	P
Ashruta Dutta	21/SOCI/373			
Waikhom Debobala Devi	21/SOCI/375	Submitted		
Wanpynbiang Thabah	21/SOCI/376	Submitted	Paid	P
Jyohanan Nongrum	21/SOCI/377		Paid	P
Aldalicia Blah	21/SOCI/378	Submitted	Paid	P
Denisha Devi	21/SOCI/379			
Teilang L Nongrang	21/SOCI/380	Submitted	Paid	P
Darren Noel Diengdoh	21/SOCI/381		Paid	
Stebirth G Momin	21/SOCI/382	Submitted	Paid	P
Yathi Lemtur	21/SOCI/383			
Ridabiang Sungoh	21/SOCI/384	Submitted	Paid	P
Rikynti Zafania Mawthoh	21/SOCI/385			
S Ginneo Kipgen	21/SOCI/386	Submitted	Paid	P
Aylmer Ch. Momin	21/SOCI/388	Submitted	Paid	P
Evangelyne Langstieh	21/SOCI/389	Submitted	Paid	P
Donboklang Mairom	21/SOCI/390		Paid	P
Shameen Mary Syiemlieh	21/SOCI/391	Submitted	Paid	P
Gabriella Gracia Nongkynrih	21/SOCI/392	Submitted	Paid	P
Johndon Roger P Rashir	21/SOCI/393	Submitted		
Gurleen Padam	21/SOCI/394			
Christina B Sangma	21/SOCI/395	Submitted	Paid	P
Toshimongba Pongen	21/SOCI/396			
Hiya Mahanta	21/SOCI/397			
Bonny Konjengbam	21/SOCI/398	Submitted		P
Sanibha Lato	21/SOCI/399	Submitted	Paid	P
Loreen Joan Wahlang	21/SOCI/400	Submitted	Paid	P
M. Shilia Chalai	21/SOCI/401	Submitted	Paid	P
Banary Lyngdoh Mawphlang	21/SOCI/402	Submitted	Paid	P
Ningombam Griscilla Devi	21/SOCI/403	Submitted	Paid	P

Kduplang Nongsiej	21/SOCI/405	Submitted	Paid	P
Vishal Deb	21/SOCI/407	Submitted	Paid	P
Hengouthang Lenthang	21/SOCI/409			
Ruksana Begum	21/SOCI/410	Submitted	Paid	P
Clement Christopher Nongkhaw	21/SOCI/411	Submitted	Paid	P
Bajajai Syiem	21/SOCI/412	Submitted	Paid	P
Topa Dey	21/SOCI/413	Submitted	Paid	P
Raisa Ann Beddoe Sawkmie	21/SOCI/415	Submitted	Paid	P
Resinios Pathaw	21/SOCI/416	Submitted		
Anwasha Saikia	21/SOCI/418			
Kunal Thapa	21/SOCI/419			
Albert Syad	21/SOCI/420	Submitted	Paid	P
Toyir Koyu	21/SOCI/447	Submitted	Paid	P
SONAM TSHERING BHUTIA	21/SOCI/449	Submitted	Paid	P

[Signature]
15/4/23

STUDY TRIP MAWPHLANG SACRED GROVES SOCIOLOGY 6TH SEM 2022 15 TH APRIL, 2023		UNDERTAKING	FARE	ATTENDANCE
ROLL NO	NAME			
20/SOCI/201	Aibanshngain Kharshong	Submitted	Pd	P
20/SOCI/202	Clareen Dariti Mawrie	Submitted	Pd	P
20/SOCI/203	Chonchui Shaiza			
20/SOCI/204	Wanrikyntihun Wahlang	Submitted	Pd	P
20/SOCI/205	Wansaka Mutyen	Submitted	Pd	P
20/SOCI/206	Muskan Ahmed	Submitted	Pd	P
20/SOCI/207	Dikshita Phukan	Submitted	Pd	P
20/SOCI/209	Fiami Ch Momin			
20/SOCI/210	Betdondor Marwein	Submitted	Pd	P
20/SOCI/211	Imjungrenla Longchar			
20/SOCI/212	P. Khen Lun Lal	submitted	Pd	P
20/SOCI/213	Unicy Sorili Syuhlo			
20/SOCI/214	Mindy Laldinpuii			
20/SOCI/216	Naome Lalremkimi	Submitted		
20/SOCI/217	Ropfevieo Pfuno			
20/SOCI/219	Zachary P Syiem			
20/SOCI/220	V.L Malsawmdawngkimi			
20/SOCI/221	Ningthoujam S Meetei			
20/SOCI/222	John Basiawmoit			
20/SOCI/223	Wansame Lakiang	submitted	Pd	P
20/SOCI/224	Cvl Ventluanga			
20/SOCI/225	Lhingnunthieng Haokip	Submitted	Pd	P
20/SOCI/226	Chingrimung Horam			
20/SOCI/227	Lalrinzuala Pachuau			
20/SOCI/230	Daisy Kakati			
20/SOCI/401	Dawanteinam Khongjoh			
20/SOCI/402	Ginlenlal Chongthu	submitted	Pd	P
20/SOCI/403	Sareo Zasoon	submitted	Pd	P
20/SOCI/404	Simi Debberma	submitted	Pd	
20/SOCI/405	Karyom Dirchi	Submitted	Pd	P
20/SOCI/406	Lalsiamthara Sathing			
20/SOCI/407	Neipineng Khongsai	Submitted	Pd	P
20/SOCI/409	Chelsea Anthea Wanniang	Submitted	Pd	
20/SOCI/410	Johnny Ragmuk			
20/SOCI/411	Dragila Molshoy	Submitted		
20/SOCI/414	Darrius Gilbert Syiemlieh			
20/SOCI/415	Amrita Talukdar	Submitted	Pd	P
20/SOCI/416	Indrani Baishya			

20/SOCI/417	Lv Aelly Lamkang	submitted		
20/SOCI/418	Hathoithiem Gangte	submitted	Pd	P
20/SOCI/419	Ilapynshai Marwein	submitted	Pd	P
20/SOCI/420	Siddhant Das Senapati			
20/SOCI/421	Sudarshan Dutta			
20/SOCI/422	Saphiiarisa Majaw			
20/SOCI/424	Ayushmi Kashyap	Submitted		
20/SOCI/425	Mebashat J Nongsiej			
20/SOCI/426	Afia Zaheen Bora	Submitted.	Pd	P
20/SOCI/427	Daenya Wakor Pariat			
20/SOCI/428	Kristi Kashyap			

15/4/23

