

Multiplets of Khasi-Jaintia Jaid(Surnames)

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Abstract

We collect and put together few multiplets in which few jaid(surnames) of Khasi-Jaintia tribes of Meghalaya, of India, combine, in this paper.

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I. INTRODUCTION

One fine Sunday Morning, the author was taking tea in a restaurant with his two friends, when the owner came to serve the tea. She started talking to one friend while serving. As she went off, the friend told us the following: "I know her. My jaid is X. Her jaid is Y. We are the same." Then as the author asked more, he explained "we are like brothers, sisters. The people from the two jaid's i.e. X and Y do not get married." As we finished tea and got dispersed, the question keeps on coming back to the author, what about other jaid's, [1]? The author started asking whoever he gets on the way, securities, taxi drivers, shop owners,... . "what is your jaid?", "What is the jaid kajo?"(meaning what is the same jaid?). To the second question, answers were varied. Some people told straight "Ym tip"(meaning I do not know), most people came out generously to share the jaid's they themselves belong to in a multiplet. Moreover it came out the sameness(in some cases "teh-kur") of the jaid's may be as (i) they might have started off from the same place, or (ii) they were the daughters of the same mother. Moreover, one friend commented that the multiplets can contain at best twelve jaid's.

In physics, we are familiar with SU(2), SU(3), SU(5).. multiplets as well as yet to be found out supersymmetry multiplets, $N = 1, N = 2, N = 3, N = 4, \dots, N = 8$,[2],[3]. $N = 1$ supersymmetry multiplet is a pair. $N = 2$ multiplet is a pair of two pairs. Looking for pair, pair of pairs,..., we find the following:

II. MULTIPLETS OF JAIDS

$$\begin{pmatrix} Mukhim \\ Shabong \\ Khonglam \\ Chalam \end{pmatrix}, \begin{pmatrix} Riahtam \\ Ksing \\ Khiewtam \end{pmatrix} = (Riahtam) \rightarrow \begin{pmatrix} Ksing \\ Khiewtam \end{pmatrix}, \begin{pmatrix} Suting \\ Warbah \end{pmatrix}, \begin{pmatrix} Kharkongar \\ Kharsyieng \end{pmatrix}, \\
 \begin{pmatrix} Syiem \\ Syiemlieh \\ Syiemiong \end{pmatrix} = (Syiem) \rightarrow \begin{pmatrix} Syiemiong \\ Syiemlieh \end{pmatrix}, \begin{pmatrix} Nongbet \\ Jana \\ Sohlang \\ Iawiang \end{pmatrix}, \begin{pmatrix} Khyriem \\ Mawthaw \\ Pyngrope \\ Blah \end{pmatrix}, (Dhar, Nongdhar),
 \end{pmatrix}$$

$$\begin{aligned}
& \left(\begin{array}{c} \text{Mawlong} \\ \text{Nongdhar} \end{array} \right), \left(\text{Mawlong, Kharmawlong} \right), \left(\begin{array}{c} \text{Kharmawlong} \\ \text{Kharlait} \end{array} \right), \left(\begin{array}{c} \text{MylliemUmlong} \\ \text{Marbaniang} \\ \text{Massar} \\ \text{Wanniang} \\ \text{Makri} \\ \text{Makadoh} \\ \text{Sanot} \\ \text{Kamar} \end{array} \right), \\
& \left(\text{Wanniang, Kharwanniang} \right), \left(\begin{array}{c} \text{Rani} \\ \text{Bani} \end{array} \right), \left(\begin{array}{c} \text{Pashi} \\ \text{Rani} \end{array} \right), \left(\begin{array}{c} \text{Kharkamni} \\ \text{Kharbani} \end{array} \right), \left(\begin{array}{c} \text{Jyrwa} \\ \text{Nongsiej} \end{array} \right), \left(\begin{array}{c} \text{Ramsiej} \\ \text{Riamsiej} \end{array} \right), \\
& \left(\begin{array}{c} \text{Nongkynrih} \\ \text{Shadap} \\ \text{Passah} \\ \text{Nongbri} \end{array} \right), \left(\text{Shadap, Manner} \right), \left(\begin{array}{c} \text{Pariat} \\ \text{Lanong} \end{array} \right), \left(\begin{array}{c} \text{Diengdoh} \\ \text{Marngar} \\ \text{Laloo} \\ \text{Pariong} \end{array} \right), \left(\begin{array}{c} \text{Wahlang} \\ \text{LyngdohLyngkhoi} \\ \text{Ryntathiang} \end{array} \right), \\
& \left(\begin{array}{c} \text{Suchiang} \\ \text{Pdiag} \end{array} \right), \left(\begin{array}{c} \text{LyngdohNonglait} \\ \text{Sawkhmie} \end{array} \right),
\end{aligned}$$

$$\begin{pmatrix} Nongkhlaw \\ Mawblei \\ Langstieh \end{pmatrix} = (Mawblei) \rightarrow \begin{pmatrix} Nongkhlaw \\ Langstieh \end{pmatrix}, \begin{pmatrix} Sokhlet \\ Sohtun \\ Marthang \end{pmatrix} = (Sokhlet) \rightarrow \begin{pmatrix} Sohtun \\ Marthang \end{pmatrix},$$

$$(Nongbsaw), \begin{pmatrix} Dewkhaid \\ Mawkhaid \end{pmatrix}, \begin{pmatrix} Baman \\ Sutnga \end{pmatrix}, \begin{pmatrix} Marwein \\ Thongni \end{pmatrix}, \begin{pmatrix} Khongsit \\ Khongdup \\ Khongwir \end{pmatrix},$$

$$\begin{pmatrix} Nongrum \\ \ddot{I}awphinaw \end{pmatrix} \Leftrightarrow \begin{pmatrix} Nongrum \\ Rumnong \\ Nongneng \\ Nengnong \\ \ddot{I}awphinaw \\ Kapulare \end{pmatrix}, \begin{pmatrix} Lamare \\ Susngi \\ Sun \end{pmatrix} = (Lamare) \rightarrow (Susngi) \rightarrow (Sun),$$

$$\begin{pmatrix} KhasiSwer \\ Malniang \\ JaintiaSwer \\ Sumer \end{pmatrix}, \begin{pmatrix} Madur \\ Radu \\ Pale \\ Langi \end{pmatrix},$$

$$\begin{pmatrix} Ryndem \\ Kharkongwor \\ Lyndem \end{pmatrix} = (Ryndem) \rightarrow \begin{pmatrix} Kharkongwor \\ Lyndem \end{pmatrix} \sim (Lyndem) \rightarrow \begin{pmatrix} Ryndem \\ Kharkongwor \end{pmatrix},$$

$$\begin{pmatrix} Dimpep \\ Dohling \\ Kharsahno \\ Kshiar \\ Pathaw \end{pmatrix} \Leftrightarrow \begin{pmatrix} Dimpep \\ Dohling \end{pmatrix}, \begin{pmatrix} Kurbah \\ Synkili \\ Majaw \\ Hyniewta \\ Basawmoit \\ Rapsang \\ Pynlang \\ Mukhtie \\ khonji \\ Khongwar \\ Sancley \end{pmatrix}, \begin{pmatrix} Kharumlong \\ Kharumnuid \\ Kharpran \\ Kharbhi \end{pmatrix}, \begin{pmatrix} Kharshiieng \\ Kharshyndon \end{pmatrix},$$

$$\begin{pmatrix} Girang \\ Nongrang \end{pmatrix}, \begin{pmatrix} Marpna \\ Marboh \end{pmatrix}, \begin{pmatrix} Rynjah \\ Phanwanjah \end{pmatrix}, \begin{pmatrix} Shella \\ Pde \end{pmatrix}, \begin{pmatrix} Sangriang \\ Lyngkshai \end{pmatrix}, \begin{pmatrix} Warjri \\ Kharbuli \end{pmatrix},$$

$$\begin{pmatrix} \text{Kharthangmaw} \\ \text{Stepwar} \end{pmatrix}, \begin{pmatrix} \text{Nongspung} \\ \text{Nongsteng} \end{pmatrix}, \begin{pmatrix} \text{Umsong} \\ \text{Mynsong} \end{pmatrix}, \begin{pmatrix} \text{Mawa} \\ \text{Phawa} \end{pmatrix}, \begin{pmatrix} \text{Hat} \\ \text{Doloi} \end{pmatrix}, \begin{pmatrix} \text{LyngdohMawphlang} \\ \text{LyngdohMawlieh} \\ \text{LyngdohRaphap} \\ \text{LyngdohRapsang} \\ \text{LyngdohThawmuid} \\ \text{LyngdohPomparthad} \\ \text{LyngdohKhongsngi} \\ \text{LyngdohLyngwa} \\ \text{LyngdohKhongsti} \\ \text{LyngdohNongpyiur} \\ \text{LyngdohNonglwai} \\ \text{LyngdohKhongnoh} \end{pmatrix}, \\
(\text{Kharkrang}), (\text{Sohtun, Kharsohtun}), (\text{Kharmyndai}), (\text{Lawriniang}), (\text{Bhoi}), (\text{Shanpliang}).$$

III. DISCUSSION

The person who told me about the jaid Nongbsaw said the following. He hails from a place called Mawkyrwat. They have not migrated to any other place like Nongstoin or Ribhoi of Meghalaya i.e. one meets the people with the surname Nongbsaw in Mawkyrwat only. That's why the title Nongbsaw is alone, unpaired. Another friend told that they were originally in Myllem. Their jaid was Myllem Umlong. Then they have migrated to Dam

side, barapani. Their title there became Marbaniang. One another friend told me that his great, great,..grand mother was from Mawphlang, where the Sacred Grove forest is situated. She was of the jaid Lyngdoh Mawphlang. She had eleven daughters. They had migrated to eleven different places in the Khasi-Jaintia region. As a result he belongs to a multiplet of twelve jaid, "Khmah Lyngdoh Mawphlang". One another friend told that the jaid Mawblaei is from Myllem, Nongkhlaw from Numere, Langstieh from Rangskain. One another friend told me about the title Ryndem. Originally it was Ryndem only. From there, originated the jaid Kharkongwor and Lyndem. But some set of people prefer to use Ryndem instead of the two derived jaid Kharkongwor and Lyndem. That's why the corresponding multiplet contains three jaid instead of two. He told also that some people think that it was Lyndem earlier, Ryndem and Kharkongwor have originated from Lyndem. It seems plausible that one jaid breaks into two, two break into four, four break into eight. As a result of vestiges of the past, multiplet of two (like $N = 1$) for some jaid appear as multiplet of three jaid, multiplet of four jaid (like $N = 2$) appear for some jaid as multiplet of five, six, seven jaid, multiplet of eight jaid (like $N = 3$) appear for some jaid as nine,ten,eleven,twelve jaid.

IV. FURTHER.....

- Kapulare and Lamare sound similar. The jaid Lamare is from Jaintia and the jaid Kapulare is from Ri Bhoi, on the way to Jaintia. Was it that at one point of time

these two jais were part of a bigger multiplet, $\left(\begin{array}{c} Nongrum \\ Rumnong \\ Nongneng \\ Nengnong \\ \ddot{I}awphinaw \\ Kapulare, \\ Lamare \\ Susngi \\ Sun \end{array} \right)$ which subsequently

broke apart in the segment $\left(\begin{array}{c} Kapulare, \\ Lamare \end{array} \right)$, into (like a N=3 multiplet breaking into

two N=2 and N=1 multiplets), $\left(\begin{array}{c} Lamare \\ Susngi \\ Sun \end{array} \right)$ and $\left(\begin{array}{c} Nongrum \\ Rumnong \\ Nongneng \\ Nengnong \\ \ddot{I}awphinaw \\ Kapulare \end{array} \right)$ which further got

augmented to (like to N=3 multiplet) $\left(\begin{array}{c} \textit{Nongrum} \\ \textit{Rumnong} \\ \textit{Remnong} \\ \textit{Nongrem} \\ \textit{Nongneng} \\ \textit{Nengnong} \\ \textit{Iawphinaw} \\ \textit{Kapulare} \end{array} \right) ?$

- Can the teh-kur formation be enhanced so that the inheritable diseases like Type-II diabetes can be eradicated?

V. ACKNOWLEDGMENT

The author would like to thank many many people who have contributed to this collection. It will be highly interesting to put in place a full multiplet structure of Khasi-Jaintia Jaid. For a related earlier study, one is urged to see the paper by Rev. Dr. Larington kharkongor, [4], though the author of this paper feels the materials to be complemented with interviews with more than one people. The author would like to thank Bah Joel Jana for bringing to his notice the reference, [4]. Bah Jana told the autor that the jaid Jana is originally from Shilliang Um, Nongbet from Smit, Sohlang from Nongstoin.

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