

# JADORENG

(The Psycho-Physical Culture of the Garos)



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NSING RONGMITU SANGK

Jadoreng is the original work of Dewansing Rongmitu Sangma. This book contains the inner Garo Culture having the capacity of transformation of human beings into Tigers, Elephants, Snakes and other forms of animals. He also explains the various forms of magic such as Tikna nia (Divination), Bet chalaia (sending cane in pursuit of a thief) and so on that are prevalent amongst the Garos.

The picture on the jacket is "Sambasia" (the sacrificial alter prepared before offering sacrifice to the deity).

Dewansing R. Sangma, have written a number of books on the Garos. Author himself is a Garo who himself is believed to have transformed into a Tiger. The tradition of transformation into various forms of Animals, goes back as far as early history of the Garos.

There are as many as 21 chapters. In all the chapters, he analysed them, give number of explanation and cited examples. The author mentions Sadhana practices and also the practice of Garo folk-medicine. This book will specially help better understanding about the Garo culture and the various practices handled by Garo magics.

## ABOUT THE AUTHOR

Dewansing Rongmitu Sangma was born in a jhummer family on the December 16, 1901 in the interior Rongkram village located at the present South Garo Hills District of Meghalaya. Dewansing Rongmitu Sangma was brought up in the rural environment. Through sheer intelligence and natural bent for learning, he made his way up and passed Matriculation Examination in 1929 with Merit Scholarship. The same year, he joined the Cotton College, Guwahati from where he secured both Intermediate Arts and B.A. with Honours in English Degrees.

Refusing to join the Assam Civil Service after coming out in flying colours in the Examination, he devoted his whole life time to writing and publications on various facets of Garo life and culture.

He joined as a Research fellow in the Department of Folklore, Guwahati University who published two of his outstanding works after which he published two of his outstanding works and a series of articles both in English and Garo in a number of learned journals and Magazines. Thus, he was one of the prolific writers amongst the Garos.

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DEWANSING RONGMITU SANGMA'S

# JADORENG

(The Psycho-Physical Culture of the Garos)



Edited with an introduction

by

**Julius L. R. Marak**

Meghalaya State Museum, Shillong.

1993.

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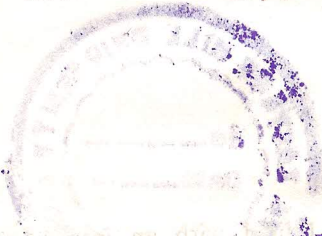
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Dedicated  
to  
My dear Uncle  
**Late Dewansing Rongmithu Sangma**  
and  
His Family members  
and  
His contributions for the growth  
of Garo Literature.

-- Salseng C. Marak, M.L.A

## FOREWORD

Shri Dewansing Rongmuthu Sangma, son of Shri Shanon T. Sangma, was born on 16th December, 1901 of absolute illiterate parents in the interior village of Dingrang-Bawegre, Garo Hills District. Dewansing Rongmuthu Sangma remained illiterate for about 11 years. He had a sceptical turn of mind and belief never came easily. Any traditional religion as preached by priests and practiced by ignorant masses had little or no appeal to him. He was graduated from the University of Calcutta, in the year, 1934 with Honours in English.

In the years of his adolescence, the author was much troubled in mind by the spectacle of misery, disease, poverty, injustice, oppression, cruelty, hypocrisy, deceitfulness, stupidity of life and thousand faces of despair around him. Reason whispered to him that man cannot attain happiness in the miseries of life. And he wished to live by reason alone which he took to be the only holy light.

The vast tragic human drama enacted in the world in his lifetime during the world Wars of 1914 - 1918 and 1939 - 1945 had left lasting impression on the author's mind. By themselves, moral ideal and moral laws led him to cynicism and despair. However, he did not lose balance. Even despair proved to be grim teacher to him. His line of thought, based on rationalism and other, "isms" had completely been shattered to pieces.

Reason explained not to the author as to how to attain happiness, Reason did not take him for either. Neither could reason alone answer all his personal questions nor could provide him order and meaning which he desperately needed. He found himself a mere reasoning vagrant along with million others on this puzzling planet.

Spiritually, D. S. Rongmuthu found himself standing on sinking sand. He tried to understand the Christian jigsaw puzzle which have its roots straggling back into

the past and other great religions of the world. But, the dogmas, rituals and the intricate organisations and institutions of all religions simply appal and oppress him. He rather implicitly believed that he owes his allegiance, not to a creed, not to a book, not to a church but to the Great infinite Spirit of Life, life of his life and to the eternal natural laws of this Infinite Spirit.

The author was kept from ultimate madness of despair only by that which is good in his inner nature and conformable to divine pattern. He gazed objectively at evil, injustices, oppression, pain, disease, death, each in its most charming aspect and every doubtful dispensation as replete with latent good. He loved this life and viewed with loving gaze the whole wide world. That helped him preserve his calm and steady balance and enabled him to identify himself with nature and diverse people.

Gradually, the author's earlier years of cynicism have given place to a quality of compassion, the idea of spiritual development, attribute to the power of Supreme goodness. The vexations and botherations of his daily life had to him become trivia and the purposes which stir deeper emotions have taken something of the immensity of his cosmic contemplations.

"Jadoreng" is the first work on the subject of Psycho-Physical culture of the Garos. Dewansing R. Sangma's work on Jadoreng is sure evidence of rediscovery of an "ism" (Jadorengism) which, of course, does not borrow its pulling powers from any other, "ism". Jadorengism does not depend for its clout on any other cultural ideal nor does it rest on the pedestal of any known perfect spiritual achievement. Jadorengism is a Sun-rise streamer, heralding a new day of scientific psycho-physical progress with a new data or concepts. Will the wisdom of Science, philosophy or psychology go deeper study of Jadorengism and take a step further in the field of humanity's psycho-physical life and explain this strange phenomena.

Shri Dewansing R. Sangma, the author of this painstaking study, concedes the difficulty in handling a subject like **JADORENG** which as he describes, literally means, "conscious voluntary projection of one's *Jabirong* or *Jachri* (conscious human psyche) in order to get itself consciously engrafted in the body of any sentiment being in the universe, while one's body lies undisturbed in a tranced state." **JADORENG** treats of the hidden side of things and "it is not a random probing of the mysterious but an exact science in itself". The subject matter being such, I feel like stepping into deep waters while trying to accomodate the author with a foreword.

So far as I could gather from the manuscript, it deals with magic, to use a less mystifying and more commonly used term. Mantras, exorcisms, transformation of human beings into Tigers, Elephants, Snakes, etc. seem to form the basis of Shri D. S. Rongmuthu's study. Some of the varieties of magic mentioned, like *Tikna Nia* (Divination), *Cowri ban wata* (sending Cowries in pursuit of a guilty or fleeing person or animal), *Bet chalaia* (sending a cane in pursuit of a thief) are not unfamiliar in Garo Hills. Indeed, at the folk level a lot of things have wide currency.

Garo magic, like that of Mayang in Nowging district, Assam, has considerable reputation. My grandfather told me a story about a Garo State of Luki near Singra (Assam) which have now defunct and disappeared and have not trace of its history. My grand father and mother recalling us children with thrilling tales of Garo magic that they had cherished from earlier times. Even today, they continue to tell us about a man turning into a tiger and returning to human shape on a particular gamocha (towel) being thrown on him. Can make a fish ready for frying walk away ; a shovel flying in the air in order to cut somebody's head off ; a rice put to bolling not bolling.

Shri Dewansing Rongmuthu Sangma, like a true believer speaks highly of Garo Jadorengism. He goes so far as to mention that at one time, it was a Garo

magic which stood in the way of Moghul invaders of Assam. "The Ostal-Gunwals just uttered potent Norsing Mantras and blew off dust off their palms..... Under irresistible spell of the Norsing Mantras..... thousands of Moghul troops fell rapidly tumbling down off the backs of their horses and Elephants and the marching infantrymen instantaneously fell flat backward". The author also mentions Sadhana practices necessary for bringing under control deities and spirits, some of the Sadhanas, being Ram Sadhana, Hanuman Sadhana, Kali Sadhana, Surya Sadhana, Krishna Sadhana.

An interesting topic covered by the study in Folk-Medicin which leans to certain extent on magic. The list of herbs that is given is valuable as a research guideline though some of these are not unknown to specialists.

**JADORENG** is likely to open up interesting world of the hidden and the mysterious and though no Mantra is produced, there is a lot of cases which have been presented as corroborative evidence of the various practices handled by Garo-Gunwals.

Dewansing R. Sangma, is a living literary legend of the Garos. He has written a number of Books, written Articles and published them in leading magazines of the country, to his credit. His contributions towards the growth and development of Garo literature is highly commendable. To mention a few of his contributions are - (1) Apako gisik ra !ani (1949), (2) the Folk Tales of the Garos (1960), (3) The Epic Lore of the Garos (1967), (4) Apasong Aganna (A. chik katta gitcam) (1970), (5) Dances of the Garos (unpublish) and (6) Contributed Articles to the Journals, "North-Eastern Spectrum" are (i) Wangala the Harvest Festival of the Garos (1977), (ii) Legends of Supreme Sacrifice as Reflected through the Garo Folklore (1977), (iii) Nokpante (1977), (iv) The Matrilineal System in Meghalaya (1976), (v) Gaur Kingdom (1978), (vi) Marriage Customs (1978), (vii) Garo Folk-Lore (1977) Besides the above mentioned works, Pa Dewansing Sangma, also have written some poems and

translation works. The author of this book spent the rest of his days in writing books and Articles.

Dewansing Sangma left behind him many unfinished task behind him. He left for his heavenly abode on the 25th December, 1981. His great endeavours in his efforts towards the growth and development of Garo Literature shall live forever in the memory of the people of Garo Hills. I do hope that his works and writings will inspire every young men of today to follow his footsteps towards the development of Garo literature.

I must thank Mr. & Mrs. Mingsin Sangma, the heirs, for giving me the permission to publish this manuscript for the benefit of the people of Garo Hills.

I must also thank Sri S. C. Marak, M L A, present Chief Minister of Meghalaya for encouragement & getting this manuscript published. I must also thank Prof. Milton S. Sangma, North Eastern Hill University, Shillong, for giving me valuable suggestions. My special thanks, are also due to Shri M. P. Singhania of M/S Singhania Printing Press, Shillong, for printing this book.

**Julius L. R. Marak.**

Dated Shillong,  
the 20th September, 1993.

## P R E F A C E.

Never is it the purpose of the Author in producing this little work to exaggerate the number of extralogical problems, bringing about thereby the logical fallacy of extrapolation. Neither is it his wish to emphasize the reign of law as apposed to capricious intervention of demons and spirits to be coaxed by solemn rites and specific *Mantras*; nor is it his attempt to wed the age-old beliefs and practices of the primitive tribal people of the North-Eastern region of India to new conditions and thus to forge new philosophical approaches in the midst of ever-expanding technology and estrangement of man from his inner self. Here the simple desire of the Author is to initiate a study of our immemorial cultural heritage, to possibly collate in order out of chaos on the subject, to stimulate free psycho-physical research into our lost contact with living nature and to extend the realm of humanly possible endeavour so as to possibly reach at insights and values appropriate to our unravelled psychical problems.

**JADORENG, THE PSYCHO-PHYSICAL CULTURE OF THE GAROS**, which a great part of the world has lost and of which there is no shred of indication either in modern Science or in modern Philosophy, is really an esoteric cultural heritage of a distinct order and one of the marvellous manifestations of the latent powers of the human mind. In the pursuit of **JADORENG**, one's life psychically turns anything. It has its vital taste and a large measure of authenticity.

Besides, **JADORENG** has its vital message on life's realities. It may seem stretching credulity far beyond the bounds of reason to say that, when persistently followed to its extralogical end, **JADORENG** actually enables devoted initiates to psychically involve themselves at their sweet will in the even tenor of lives and concrete activities and experiences of earthly and otherworldly living beings, which serve as their conscious *alter egos* on bifurcated *other-selves*.

The whole aspect of this interesting little-known human knowledge and experience is the complexity of unrecorded facts, which exceed the uninitiate's stretch of imagination and insight and dealings with which require great patience and wisdom as well as detached analysis on one. It needs also a lifetime study and a wealth of understanding.

This Psycho-Physical Culture, rare in any comparable corner of the earth, is in fact more of the sub-conscious process of intuition than the conscious and the articulate reasoning. It involves problems soluble only by intuition. Intuition is the spiritual faculty - the spiritual quality. In **JADORENG**, there is no better teacher than the faculty of intuition.

Like inspiration, intuition cannot be analysed. There is a curious quirk in the word *intuition*. Inarticulate thinking is involved in the faculty of intuition, the inner veils of which still remain unpierced.

In view of all relevant ramifications and multifarious traits in **JADORENG**, some of which are entirely bypassed herein without even the slightest hint, this little work embodies but a subjective analysis. As such, it is a mere trifle.

Nevertheless, this little work is about as right as one man's initial research study can make it. How does the Author know? It stands to reason.

Human psychic experience is infinite. A Detailed elaboration on all known aspects and understandable facets of **JADORENG**, as thickly hedged in around by relevant buttressing *Norsing Mantras* and intricate *Mantric Processes*, is therefore out of question. Even if the Author possesses encyclopaedic knowledge on the subject, which he certainly does not, the time and space at his disposal would hardly have allowed him to attempt an elaborate description on it. Hence, the most salient aspectable points of the culture are sketchily touched upon in this little work.

The Author by no means pretends to throw a glaring light on cognizable facets and aspects of **JADORENG**. Neither is this little work down-to-earth explanation of any one face of the culture nor a pedagogic know-how on the subjectmatter. Therefore, there is a considerable amount of sense of inadequacy with regard to the makeup of this little work. And, to a causal reader, it May appear to be more of an argument than an embodiment.

Nevertheless, in the confident hope that **JADORENG** may, someday turn out to be a spiritual rallying of mankind, this little work is rather intended to provoke honest enquiry than to furnish exhaustive information. And it remains the hope of the Author that, someday, the subject may, in the hands of a truly better writer receive the book it deserves. Howsoever, in spite of the how and the why, the Author would feel himself amply rewarded of this little work may have manifested same thing of the odour of knowledge of **JADORENG** of the unlettered tribal people and something of the matter this culture really concerns with.

**Dewansingh S. Rongmuthu.**

## PUBLISHER'S NOTE

Shri Dewansing Rongmuthu Sangma, one of the most literary figures amongst the Garos, was born in the interior village of Dingrang-Bawegre, Garo Hills District in the year 1901. He was educated and graduated with Honours in English from the University of Calcutta in the year 1934.

In the year about 1907, Shri Shanon T. Sangma and his family members settled down in a newly opened village known as Wagewari on the left, bank of Rongmita stream. While settling here, his younger brother Sengjan died at the age of 3 years and her younger sister also at the age of 2 years. While at Rongkram village, four elder brothers and two elder sisters died of illness. Dewansing R. Sangma is the 11th child of his parents.

While settling at Wagewari village, Dewansing R. Sangma was infected with leprosy from Shri Dingjin Nengminja Sangma. Dewansing Sangma was later disabled but this does not stand on his way for enduring arduous tasks of working towards the growth of Garo Literature.

On the dawn of Independence in 1947, Dewansing R. Sangma felt the need of contributing something for the growth of Garo Literature. He began writing on some aspects of Garo culture and social structure. Some of his collected Folk-tales and Folk-lores are (i) The Folk Tales of the Garos and (ii) The Epic Lore of the Garos, which were published by the University of Guwahati in 1960 and 1967 respectively.

Dewansing S. Rongmuthu was Literary Pensioner. Government of Assam granted his Literary Pension commencing from the 1st April, 1960 at the rate of Rs. 100.00 per month. This pension was later continued by the Government of Meghalaya.

I must thank my brother-in-law Shri Mingsin Sangma and family, Rongjeng for allowing me to publish this manuscript.

I also record my thanks to Shri Mahabir Singhania, Managing Partner of M/S. Singhania Printing Press, Shillong for rendering all assistance to get the book printed.

I profusely thank Dr. Julius L. R. Marak, for helping me to bring out this manuscript of my dear uncle Dewan-sing Rongmuthu Sangma for the benefit of the people of the State in general and the Garo Hills in particular. I hope the readers enjoy the book.

Taraghar Bungalow.  
Shillong - 793001.

**Salseng C. Marak, MLA.**

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