

gods of lands);(b) kallaikhi or naran (tui reng or tui pathian = gods of rivers);(c) kawllarai and kallarai (thingkunga hai or khohloia hai = gods of trees and evening sects of gods), (d) zemdugal/chemdugal. zudugal and siridugal (zinga hai and khianghrol hai = morning gods and holders of staff); (e) teisi nakara or karasa (tarpa = old gods); (f) bamon potili porbanraja; (g) binaiki (who keeps guard over property) and others.

## 2. Mode of worship and sacrifices:

Sacrifices are the only means of worship. In early period, they also worship lung (stone), invoking it as aw Pathian (Oh god!) <sup>19</sup> At a certain sacred place called 'BoIjol' sacrifices were held. God's tabernacle called 'Pathian ruahirbu' would always be erected in each sacrificial place. Sacrifice elements like pigs, fowls, frankincense, etc. were used. The principal ceremonies are:- <sup>20</sup>

(a) Khawbawl or Khuaroinei :- It is a village puja. A day is appointed to be observed as a taboo day. (b) Bersi : It is the family ceremony (c) Kebeng (Nupang Pathian irbolna). It means female sacrificial ceremonies. (d) Simbak :- It is a family ritual, performed at a private place inside the house. The Hrangkhols lived with many superstitious beliefs which demand various kind of offerings and sacrifices to evil spirits. They believed in the existence of evil spirits. Some are benevolent, some are malignant spirits. They caused all kinds of diseases, misfortune for mankind and even death. To be free from such danger, a priest had to offer sacrifices with appropriate animals to propitiate those evil spirits. These sacrifices really hampered the economy of the Hrangkhols.

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<sup>19</sup> *Ibid.*

<sup>20</sup> *Ibid.*, p.29. Interview with Labningtong of Kalimabong on 24<sup>th</sup> May, 1997.