



The Mysterious Use of the Magic Heart-Stone: Study of Folk Legend of Tenyimia Tribal Community in Kire's When the River Sleeps

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Abstract:

The indigenous Tenyimia tribes, since its origin, live within a mysterious world biologically, socially, culturally and ethnically; So these native tribes believe customarily in the mystifying earthly things like magic spell, curse, fairy-spirits, supernatural power as well as creatures. Kire, in her novel When the River Sleeps, creates a mystic world and belief of A heart-stone which snatched mysteriously and dexterously from an imaginary sleeping river by a tribal hunter called Vilie whom a tribal woman named Ate retorts and tells how to use the stone, when to use its mysterious power, where to use it, why to use its merit and what purpose to use it as "Perhaps you are to be the guardian of the heart-stone" (Kire 142). All these roots of the stone's use Ate states to Vilie's sake who is now the owner of the mystic stone because in accordance with the mythical folk story of the old tribal people, the sleeping river provides its powerful stone to those lucky people who know its proper way of use and look for society's sake, mankind's blessing and but always negates to those men like her own sister Zote, who have malignant heart to use its power for malevolence purpose.. The most of the tribes are aware of the illusory stone that "gives cattle and wealth and beautiful women...It imparts spiritual knowledge to its owner" (Kire 142). Now he in his village uses the power and spiritual knowledge of the stone while Ate suffers from sickness and almost fights with death attacked by the malevolent spirit tiger, weretiger as well as other mystic creatures, by the magic touch of the river stone Vilie gets her back to strong live from the death of the evil weretigers. The précised time comes to Vilie to use his possessed mystic power and knowledge. He makes out the value of the stone day by day and feels it is quite unfeasible to get her back to human life. Kire represents the folk story of the mystic stone and utilizes through the hand of Vilie. She states "Vilie summoned all his kind knowledge of the supernatural in a last effort to battle her back life" (Kire 193). He for the first time proves the folk reality of the stone to his community and its beyond. The proposed paper focuses on the mysterious use of the magic heart-stone in Kire's novel.

Key Words:

Tenyimia tribes, indigenous belief, folktales, mystic world, sleeping river, Heart-stone.

Introduction:

The spoken stories or the oral storylines are ethically the part and parcel of every indigenous society or local culture that contains its moral values, religious beliefs, illusory myths, folk tales, legendary events, oral narratives, natural-supernatural deities, god-goddesses, folklore, customary principles, verbal art crafts, material lore, several rites, traditional practice, hunting way of life, heroic way of journey, dreamy way of life and way of mankind lifestyle. While exploring oral narratives or storylines in the indigenous works of the authors from different indigenous locality, society and community, it always focuses on the authors making an effort to narrate indigenous oral storylines which portray the traditional life way of people of a particular society and its culture. Kire from her indigenous society gets verbally gather the oral stories and gives mythically the shape of tribal hero who starts his mythical adventure in quest of heart-stone to keep existence the cultural beliefs, illusory thinking, folk story of his indigenous Tenyimia community. Easterine Kire in her novel When the River Sleeps realizes how the folk storyline of fantasy heart-stone makes Villie a solid archetypal hero through his voyage into the sleeping river. It is, indeed, an illusory story of the sleeping river which stirs the sleeping dream of the hero Villie beginning his mythical journey through the dept forest to pick up the heart-stone from the sleeping river and draws back it with him to his destination that is, his society. Kire beautifully narrates the storyline in her novel:

VILLIE PLUNGED HIS HAND into the river. It was cold-close to freezing-and perfectly still. It was just the way it should be. The river had gone to sleep. Everything was as the seer had told him. Almost imperceptibly, he slid forward and entered the water and plucked a smooth stone from the bottom of the river. (Kire 1-2)

It is very essential for now to allude to the most prolific and praiseworthy writers of NE region. These remarkable writers are Anjum Hassan, Temsula Ao, Dhruva Hazarika, Mamang Dai, Mitra Phukan, Daisy Hasan, Hem Chandra Gowswami, and Siddharth Deb belonging to the different tribal cultures of different communities in NE India. They all illustrate their tribal cultural practices and importance of oral life in their written novels. They all try to show in their written pages how oral culture, oral custom, oral narrative and oral folktale are ethically crucial and necessary for the present day to show the unknown, untold and unexplored cultures, storylines and life status of their indigenous societies to the mainstream societies of India and across its border A mythical hero acts, thus, to pervade the cultural message of his society to the people of the other societies. For this fact, Harris inscribes:

While the cultures of societies vary, there is a common strand embedded within the infrastructure of each civilization: the hero and his story. Societies throughout history and from all over the globe have lifted up exemplary individuals from folklore and legend as the embodiments of the qualities valued by their cultures. Heroes vary with the qualities of their cultures. Likewise, every hero undergoes a quest from which he achieves a place in the literary pantheon of his homeland.

While there is no outline used to definitely chronicle the journey from mere citizen to iconic being, the fact remains that the hero is the personification of his culture's morality and value system. (Harris 2)

- The mysterious Use of the Magic Heart Stone: By the time Vilie after his long hard mythical journey arrives at Kani's home to take his long dreamy mysterious stone with him. So after getting his long desirous stone he now feels his life full of energetic, vigorous, dynamic, and active and thinks himself that the rest of his upcoming days will make him happy and blissful. Subale, the wife of Kani, packs for her guest Vilie's rest of journey variety of foods including cooked rice, non-cooked rice, fried fish and dried fish other necessary items he will use and eat. She, in more, warns and prognosticates to Vilie before his exiting from her house that he is in much more jeopardy and risk than prior because he is now the owner of the heart-stone that he has willingly wanted even. There are so many human beings who are ready mentally and physically to sacrifice their lives to snatch that powerful magic stone. The world of wickedness spirits now chases behind him and even shows jealous him to possess the precious stone that now he has owned for even. Subale also hints Vilie that these envy creatures will attempt tactically and deceitfully to snatch that stone from him any time if they can know all wanted precious magical river stone he has now. Kire presents the mythical story of the mysterious stone through the mouth of Subale who has learnt from old tribal folk:

"You know that you are in even more danger now because you possess the heart-stone. There are people who would give their lives to possess that stone. Even the spirit creatures envy you now that you have the heart-stone, and they will try to take it from you either by force or deceit. Be very careful. Tell no one you have it." (Kire 110)

She further informs him about the magical power and charming spell of the river stone which have the supernatural power to donate, provide, and turn all the costly things into wealth, assets, and affluent property if he asks it for all sort of wealth. The stone also brings an ample numbers of cows, cattle, hens, goats, and other domestic animals in his life if he asks that mysterious abstract. It can also grant its holder power, energy, victory and conquest in the battle. The heart-stone has the magic power to bring its holder with numerous of girls and women if its possessor wants for him. Subale warns again him that that's why so many people like to possess it by any cost if they can know someone has it. Kire shows the mysterious power of the heart-stone:

"It is a charm that grants wealth if you ask if for wealth. It grants abundant cattle, or prowess in war. It can also grant success with women if you want that. The reason why so many want it is because it grants success in battle. Can you imagine how unequal the fight would be if one party had the heart-stone with?" (Kire 111)

Subale for Vilie's life sake once again reminds him that merely mankind can take entry deceitfully into the sleeping river to snatch its secret power from its heart. But her ancestors told her that "Spirits cannot do

that. They cannot touch water, certainly not the water of the sleeping river because that is a spirit too" (Kire 111). Even in the human world, the widow spirits and other envy spirits want to be its owner because the stone has magical spell "to turn the hearts of others to the owner" (Kire 111). For all these above reasons, "spirits are so interested in the heart-stone", Subale concluded" (Kire111). His journey back with the story to his home may be more risk and jeopardy than his earlier voyage he has made to the heart of the river. For the last time, as an advice Kani urges him that if he feels any pensive or deplorable situation in his way back, he must utter "the name is all powerful" (Kire112). Because if the supernatural name he pronounces, he "can destroy the power of any evil spirit attacking you" (Kire 112). The wicked spirits always use cunning or other guiles imposed on the holder of the heart-stone; Subale discloses the mythical folk story of the vice spirits that "They will appear to be good and beautiful so long as they can deceive you with appearance. Trust no one, not even yourself. Be alert all the time" (Kire 112). Yet, he on his way back, with his dreamy powerful river stone, feels happiness, pleased, and relief and thinks also, this dreamy stone will make his trek and life enlightened, precious and golden. Though "he did not know the full worth of the mysterious stone" (Kire 112). Kire anatomizes the condition of Vilie's mind on his way back to home:

It was hard going but he was happy to be on his way back with the heart-stone... And the spirits wanted it too, and they would take it by guile or by force. Perhaps the journey back might prove to be more difficult than the journey he had made to the river. Yet he felt prepared in a way. Use the name, Kani had advised. He had heard Kani use the name when they were running from the widow-women. He had used the name himself when he stood in the river and thought it. And it had worked. (Kire 112-113)

At the time of his way back to his indigenous society, Vilie meets again with another indigenous old tribal man named Anie who likewise other way receivers guide and good message for his trek takes care of and teach him some learning lessons regarding the deceitful people and ill-treatment supernatural spirits who will first deceit with good appearance, mouth-sweet words and want later to steal his possessed stone. The old man knows Vilie defrays a great secret in his hunting bag. Most of the people in this Naga zone want to get it any cost or even to steal it, if they know it he has been conveying with him as the spirits chase after him to snatch it from him by guile or by cheating. He should, the old man alerts him for the last time before leaving him, keep it well safeguard and even his own soul. Otherwise, he will fall in trap in losing his possessed stone. The old man again tells him that "Yes I know you have the heart-stone with you" (Kire 125). Vilie now deliberately gets socked how the strange man gets information and realizes his precious secret though he never shares that with him. Kire beautifully narrates the mysterious myth of her folk men about the mystifying river stone and most difficult state of her mythical hero:

"My son, I know that you are carrying a heavy secret. You do not have to fear me because I am too old to keep secrets. My life is an open book to all who pass by. But you, you have something in your possession that many other men will want. They will not want to share it with you but they will seek to steal it from you. Likewise, the spirits will come after you to steal it. So guard it

well and your own heart too. Do not be deceived and do not let your heart deceive you either”... Then you will be in danger of losing the heart-stone. Yes I know you have the heart-stone with you. (Kire125)

After the entire super spiritual world that he has mythically covered with the mysterious stone by travelling, he comes to the final phase of his mythical journey. Now he takes entry into his own familiar world from the spiritual globe to assist and support the tribal world of his Tenyimia community. Campbell opines for the sake of the world society through the character of the hero's journey:

If the hero in his triumph wins the blessing of the goddess or the god and is then explicitly commissioned to return to the world with some elixir for the restoration of society, the final stage of his adventure is supported by all the powers of his supernatural patron. (Campbell 182)

Kire shows in her novel whilst Vilie comes to know with the kinfolk of “Kirhupfumia”, a tribal village (Kire 131), he congregates two tribal women named Ate, elder one and Zote, are two sisters. Ate is good by heart, nature, character and as human being, but on the other hand, Zote is malignant, vicious, evil and envy by spirit, soul, heart, character, nature and as a woman in their society. But Ate believes blindly in evil spirits and mystic power which her own sister Zote has on the top of her hand's fingers for laying curses on the lives of mankind. So now, Vilie wants to sanctify the corrupted heart and mind of Ate with the magical touch of his possessed heart-stone. And he seeks to prove the goodness power of his stone by smashing all her wrong perceptions and beliefs as she tells him now and again that Zote has enormous malignant power on the summit of her both hands' fingers to harm beings around her surroundings. Vilie proves her false notions about evil power: “Ate, it is not true that your touch is malignant. I touched your hand and yet you did nothing to me. You must not continue to believe in a lie that was told to you about your past... It is a lie that you cannot escape your evil nature... You are what you believe you are and what's more... Does the heart-stone give you the power to understand that?” (Kire 138)

- **Conclusion:** to conclude, the writer Kire in her novel's last chapter called “The Heart of the Stone” analyses living story life of her mystic hero in the subliminal state of Kani, Subale, Ate, Roko, Zote and other living characters. His heroic character and illusive adventure, as mythical story, trace ethnically the iconic figure of Naga culture and society whilst his beloved wife Ate shares out verbally or orally his epic story to her own sons, relatives, and other clan's tribes. Ate heeds Vilie as her ideal figure, so has a great expectation to make her own lads like him reputed hunters. Because, it is socially and culturally necessary to save the possessed heart-stone to keep the mythical story of Naga Tenyimia tribes alive to the other societal people of the literary world. Kire explains her outlooks for Naga society: “Well, the stone will need a hunter to protect it from evil men. What could be better than two protectors instead of just the stone” (Kire 241). Ate teaches her teenagers to be the mythical heroes like their father as they can start the heroic journey again to enlighten the spiritual knowledge and identity of their community. Now Vilie completely

becomes the mythical hero of Naga cultural society. Through Vilie's delightful mythical adventure author portrays her literary business and artistic facility in manifesting NE Naga tribal life, society, custom and ethnic culture. Besides these, she literally wants to show the Naga tribes' generosity, bounteousness, benevolent attitude, well-beings, goodness, self respect and cooperative nature and behaviors towards new delegates or lieutenants like Vilie has experienced and enjoyed during his extramundane voyage. Kire finally focuses on her hero's cultural and oral narrative victory by which she means generally it is not only the Vilie's alone victory, but also the victory of all Naga tribes socially and culturally.

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