

Chapter-VII

Traditional Forms of Communication in Chandpur Village

To understand the status of traditional forms of communication in the village, the respondents were asked which media/medium is still existed in their locality through which traditional culture is generated and it is found that most of the pujas and rituals which usually Manipuri Hindus practiced, are still existed in this village. These are: Durga Puja, Saraswati Puja, Laxmi Puja, Viswakarma Puja, Kali Puja, Apokpa/Yumlai Khuramba, Cheirauba, Yaushang, Kang Chingba, Ningol Chakauba, Diwali, Krishna Janmastami, Radhastami, Lai Harauba, Sumang Lila, Khubaishei, Thabal Chongba, Raas-Lila, Kang Shanaba, etc.

CALENDER FESTIVALS/RITUALS

DURGA PUJA

Status of organizing Durga puja

To understand whether Durga Puja is organized in the village, the respondents were asked whether Durga Puja is organized in your village and the distribution of the responses is shown in table no. 7.1.

Table No. 7.1

Status of organizing Durga Puja

Sl. No.	Whether Durga puja is organized in your village	Frequency			Percentage
		Male	Female	Total	
0.	No	00	00	00	00
1.	Yes	84	84	168	100
	Total	84	84	168	100

The data show that 100% of the respondents reported about organizing Durga Puja in this village. It is also found from the data that Durga Puja has been organized annually in this village since 31-50 years by local club.

Status of lunching programme in Durga Puja

To understand Status of lunching programme in Durga Puja, they were asked whether any programme is lunched in Durga Puja and their responses are shown in table no. 7.2

Table No. 7.2
Status of lunching programme in Durga Puja

Sl. No.	Whether lunch any programme in Durga Puja	Frequency			Percentage
		Male	Female	Total	
0.	No	00	00	00	00
1.	Yes	84	84	168	100
	Total	84	84	168	100

The data reveal that all the respondents (100%) reported about lunching programme in Durga puja in the village.

Programme lunch in Durga Puja

To analyse what programmes are lunched in Durga puja, it has been classified into nine programmes as it is shown in table no. 7.3.

Table No. 7.3
Programme lunch in Durga Puja

Sl. No.	Programme lunch in Durga Puja	Frequency			Percentage
		Male	Female	Total	
1.	Shumang lila	08	09	17	10.12
2.	Khubaishei	16	17	33	19.64
3.	Wari liba	12	14	26	15.47
4.	Dance competition	08	08	16	9.52
5.	Musical nite	08	06	14	8.33
6.	Folk dance	08	10	18	10.71
7.	Pena khongba	08	09	17	10.12
8.	Comedy programme	08	06	14	8.33
9.	Thang ta	08	05	13	7.73
	Total	84	84	168	100

The data reveal that majority (19.64%) of the respondents mentioned about Khubaishei programme lunched in Durga puja while 15.47% of the respondents mentioned the programme wari liba, 10.71% of the respondents mentioned the programme folk dance and equally 10.12% of the respondents mentioned about lunching pena khongba and shumang lila programmes in Durga puja. Again, 9.52% of the respondents mentioned the dance competition programme while equally 8.33% of the respondents mentioned musical nite and comedy programme and 7.73% of the respondents mentioned the Thang ta programme lunched in Durga Puja.

Mode of participating Durga Puja

To analyze the mode of participating Durga puja by the respondents, they were asked what do you do during Durga puja and the responses of the subjects has been categorized into five categories as shown below in table no.7.4.

Table No. 7.4

Mode of participating Durga Puja

Sl. No.	Mode of participating Durga Puja	Frequency			Percentage
		Male	Female	Total	
1.	Participated daily as a member of the organizing committee of locality puja	23	04	27	16.07
2.	Voluntarily participate daily in the locality puja	21	15	36	21.43
3.	Participate on Navami to offer fruits and to attend the Navami Arati	16	30	46	27.38
4.	Participate in day time at locality puja and visit in the evening to see at town	21	35	56	33.33
5.	No response	03	00	03	1.78
	Total	84	84	168	100

From the data it can be mentioned that majority of the respondents (33.33%) participated locality puja in day time and visit in the evening time at town to see town puja while 27.38% of the respondents participated puja on Navami to offer fruits and to attend the Navami Arati. Again, 21.43% of the respondents participated puja daily voluntarily in the locality puja while 16.07% of the respondents participated puja daily as a member of the organizing committee of

the locality puja but there were 1.78% of the respondents who did not give any response in this regard, in this study.

SARASWATI PUJA

Status of organizing Saraswati Puja

In this village, Saraswati puja is organized not only in schools but also in every colony of the village every year. To identify the organizer of the Saraswati puja the data have been categorized into four categories, such as, 1. Club/institute 2. Family 3. Common people and 4. All the three. The distribution of the responses is shown below in table no 7.5.

Table No. 7.5

Status of organizing Saraswati Puja

Sl. No.	Organizer of Saraswati puja	Frequency			Percentage
		Male	Female	Total	
1.	Club/Institute	00	00	00	00
2.	Family	00	00	00	00
3.	Common people	00	00	00	00
4.	All the three	84	84	168	100
	Total	84	84	168	100

From the data it is found that all the respondents (100%) mentioned about organizing the Saraswati puja by all the three i.e. club/institute, family and common people, in the village.

Mode of participating Saraswati Puja

To analyze the mode of participating Saraswati Puja by the respondents they were asked what do you do during Saraswati Puja and their responses have been classified in the following way as shown in table no. 7.6.

Table No. 7.6

Mode of participating Saraswati Puja

Sl. No	Mode of participating Saraswati Puja	Frequency			Percentage
		Male	Female	Total	
1.	Performed puja at home	41	31	72	42.85
2.	Participated puja both at home and at school/college/locality puja	40	22	62	36.90
3.	Performed puja at home and helped children in preparing to participate the institute's/locality puja	00	31	31	18.45
4.	No response	03	00	03	1.78
	Total	84	84	168	100

The data highlight that majority (42.85%) of the respondents performed puja at home while 36.90% of the respondents participated puja both at home and at schools/ colleges/ locality pujas. On the other hand, 18.45% of the respondents performed puja at home and helped children in preparing to participate the institute's /locality puja while 1.78% of the respondents did not give any response regarding the matter.

LAXMI PUJA

Status of organizing Laxmi Puja

To confirm the status of organizing Laxmi puja in the village, the respondents were asked who organize the Laxmi puja and the responses of the subjects have been categorized into three categories such as 1) Club/ organization 2) Family 3) Both. The distribution of the responses is shown in table no. 7.7.

Table No.7.7

Status of organizing Laxmi Puja

Sl. No.	Who organize Laxmi Puja	Frequency			Percentage
		Male	Female	Total	
1.	Club/ organization	00	00	00	00
2.	Family	00	00	00	00
3.	Both	84	84	168	100
	Total	84	84	168	100

The data reveal that all the respondents (100%) stated about organizing Laxmi puja by family and club/ organization in the village.

Mode of participating Laxmi Puja

To analyze the mode of participating Laxmi puja by the respondents, the responses of the subjects has been categorized in the following way as shown in table no. 7.8.

Table No. 7.8

Mode of participating Laxmi Puja

Sl. No	Mode of participating Laxmi Puja	Frequency			Percentage
		Male	Female	Total	
1.	Performed puja at home	41	47	88	52.38
2.	After performing puja at home participated the committee puja	40	37	77	45.83
3.	No response.	3	00	03	1.78
	Total	84	84	168	100

The data indicate that majority (52.38%) of the respondents performed Laxmi puja at home while 45.83% of the respondents participated the committee puja after performing puja at their home but there were 1.78% of the respondents who did not give any response in this regard.

VISWAKARMA PUJA

Status of Organising Viswakarma Puja

To confirm the organizer of Viswakarma puja in the village, the data have been classified into two categories such as, 1) Club 2) Family. The distribution of the categories is shown in table no. 7.9

Table no. 7.9

Status of Organising Viswakarma Puja

Sl. No	Who Organize Viswakarma Puja	Frequency			Percentage
		Male	Female	Total	
1.	Club	00	00	00	00
2.	Family	84	84	168	100
	Total	84	84	168	100

The data highlight that all the respondents (100%) reported about organizing Viswakarma puja by family only, in the village.

Mode of participating Viswakarma puja

To understand the mode of participating Viswakarma puja by the respondents, they were asked what do you do during Viswakarma puja and their responses have been classified into four categories as shown in table no. 7.10.

Table No. 7.10

Mode of participating Viswakarma puja

Sl. No.	Mode of participating Viswakarma puja	Frequency			Percentage
		Male	Female	Total	
1.	Performed puja at home	41	45	86	51.19
2.	Performed puja at shop	40	30	70	41.66
3.	Attended puja invitation	00	09	09	5.36
4.	No response	3	00	03	1.78
	Total	84	84	168	100

The data stated that majority (51.19%) of the respondents performed Viswakarma puja at home while 41.66% of the respondents performed the puja at shop and 5.36% of the respondents attended puja invitation during Viswakarma puja. But there were 1.78% of the respondents who did not give any response in this matter.

KALI PUJA

Mode of Participating Kali Puja

The mode of participating Kali puja by the respondents has been analyzed as shown in table no. 7.11.

Table No. 7.11
Mode of Participating Kali Puja

Sl. No.	Mode of Participating Kali Puja	Frequency			Percentage
		Male	Female	Total	
1.	Decorate the house with lamp	42	47	89	52.98
2.	Go to see the puja at Kalibari at night	07	00	07	4.17
3.	Decorate the house with lamp then go to see the puja at kalibari at night	32	37	69	41.07
4.	No response	3	00	03	1.78
	Total	84	84	168	100

From the data it is found that majority (52.98%) of the respondents decorated their house with lamp during Kali puja while 41.07% of the respondents used to go to see puja at Kalibari at night after decorating their houses with lamp and 4.17% of the respondents used to go to see the puja at Kalibari at night during Kali puja. But there were 1.78% of the respondents who did not give any response regarding the matter.

APOKPA KHURAMBA

Status of Apokpa Khuramba

To understand how many of the respondents preserved this Apokpa Khuramba, they were asked whether Apokpa Khuramba is performed in your family and their responses is shown in table no. 7.12

Table no. 7.12
Status of Apokpa Khuramba

Sl. No.	Whether Apokpa Khuramba is performed in your family	Frequency			Percentage
		Male	Female	Total	
0.	No	10	7	17	10.12
1.	Yes	74	77	151	89.88
	Total	84	84	168	100

The data reveal that majority (89.88%) of the respondents performed Apokpa Khuramba while 10.12 % of the respondents could not perform it due to financial problem.

Changes observed in Puja Performance

To analyze the changes that observed in puja performance by the respondents in the last few decades, the data have been classified into five categories as it is shown in table no. 7.13.

Table No. 7.13
Changes observed in Puja Performance

Sl. No.	Changes observed in Puja Performance	Frequency			Percentage
		Male	Female	Total	
1.	Modern gadgets like amplifier, mike, tape etc. are used in puja	35	43	78	46.42
2.	Extensive use of decoration and lights	04	3	07	4.16
3.	Over all traditional & cultural activity deteriorated	03	2	05	2.97
4.	The procedure of performing puja remained the same	22	22	44	26.19
5.	No. specific change.	20	14	34	20.23
	Total	84	84	168	100

The data stated that majority (46.42%) of the respondents gave comment of using modern gadgets like amplifier, mike, tape etc. in puja while 26.19% of the respondents gave comment about the procedure of performing puja remained the same and 20.23% of the respondents gave comment of no specific change in the puja performance. On the other hand, 4.16% of the respondents gave comment about extensive use of decoration and lights in puja while 2.97% of the respondents gave comment about deteriorating the overall traditional & cultural activity of puja.

CHEIRAUBA

Programme launched in Cheirauba

To understand the programmes that launched in Cheirauba in this village, the respondents were asked what are the programmes that launched in Cheirauba and their responses have been shown in table no. 7.14.

Table No. 7.14

Programme launched in Cheirauba

Sl. No.	Programme launched in Cheirauba	Frequency			Percentage
		Male	Female	Total	
1.	Kang Shanaba	00	00	00	00
2.	Thabal Chongba	00	00	00	00
3.	Foot ball	00	00	00	00
4.	All the three games	84	84	168	100
	Total	84	84	168	100

From the data it is found that all the respondents (100%) reported about launching all the three games i.e, Kang Shanaba, Thabal Chongba and Foot Ball in Cheirauba, in the village.

Status of organizing programme in Cheirauba

The status of organizing the programme in Cheirauba has been analyzed and shown in table no. 7.15.

Table No. 7.15

Status of organizing programme in Cheirauba

Sl. No.	Who organize the programme in Cheirauba	Frequency			Percentage
		Male	Female	Total	
1.	Club	00	00	00	00
2.	Common	84	84	168	100
3.	Total	84	84	168	100

The data indicate that all the respondents (100%) reported about launching the programme of Cheirauba by common people.

Changes take place in the performance of Cheirauba

To analyze the changes that take place in the performance of Cheirauba, the respondents were asked what are the changes that take place in the performance of Cheirauba and their responses have been classified in the following way as shown in table no.7.16.

Table No. 7.16**Changes that take place in the performance of Cheirauba**

Sl. No	Changes take place in the performance of Cheirauba	Frequency			Percentage
		Male	Female	Total	
1.	Changed the procedure of Cheirauba	00	00	00	00
2.	Changed the entertainment programmes and games traditionally lunch during Cheirauba	34	32	66	39.28
3.	Used modern gadget like amplifier/mike/music system	00	00	00	00
4.	Changed the traditionally lunch programme/game and use amplifier/mike/music system in the programme.	41	38	79	47.02
5.	No change	09	14	23	13.69
	Total	84	84	168	100

The data highlight that majority (47.02%) of the respondents gave the comment of changing the traditionally lunched programme/game and used amplifier/mike/music system in the programme of Cheirauba while 39.28% of the respondents gave comment about changing the entertainment programmes and games traditionally lunched during Cheirauba and 13.69% of the respondents gave the comment of no change. But there was none who give the comment of changing the procedure of Cheirauba. It means that the procedure of Cheirauba has remained the same as usual but the programme launched during Cheirauba and the system of arranging the programme has changed.

YAUSHANG (HOLI)

Programme launched during Yaushang

To analyze the programme launched during Yaushang, the responses of the subjects has been categorized into three categories, such as, 1) Thabal Chongba 2) Biksha Niba 3 Both. The distribution of the responses is shown in table no.7.17.

Table No. 7.17

Programme launched during Yaushang

Sl. No.	Programme lunched during Yaushang	Frequency			Prcentage
		Male	Female	Total	
1.	Thabal chongba	00	00	00	00
2.	Biksha niba	00	00	00	00
3.	Both	84	84	168	100
	Total	84	84	168	100

In this data it is found that all the respondents (100%) reported about launching both Thabal Chongba and Biksha Niba programmes during Yaushang, in the village.

Status of organizing the programme during Yaushang

The status of organizing the programme during Yaushang has been analysed in table no.7.18.

Table No7.18**Status of organizing the programme during Yaushang**

Sl. No.	Who organize the programme during Yaushang	Frequency			Percentage
		Male	Female	Total	
1.	Club	00	00	00	00
2.	Common	84	84	168	100
	Total	84	84	168	100

The data indicate that all the respondents (100%) reported about organizing the programmes of Yaushang by common people in the village.

Changes observed in the performance of Yaushang

To analyze the changes that observed in the performance of Yaushang, the data have been classified into four categories as shown in table no 7.19.

Table No. 7.19**Changes observed in the performance of Yaushang**

Sl. No.	Changes observed in the performance of Yaushang	Frequency			Percentage
		Male	Female	Total	
1.	Change in the puja performance of Yaushang	00	00	00	00
2.	Change in traditionally lunched programmes during Yaushang	00	00	00	00
3.	Using play bomb on the first day of Yaushang	36	39	75	44.64
4.	Play color more than earlier	48	45	93	55.36
	Total	84	84	168	100

The data indicate that majority of the respondents gave comment about playing color more than earlier in Yaushang while 44.64 % of the respondents gave comment about using play bomb on the first day of Yaushang as it has been started to use in recent years.

KANG CHINGBA (RATH JATRA)

Participation in Kang Chingb

The Kang Chingba (Rath Jatra) is organized by common people in the village yearly. This festival is celebrated for ten days. To analyze the participation of village people, the respondents were asked whether any member of your family participate in Kang Chingba. The responses of the subjects are shown in table no7.20.

Table No. 7.20

Participation in Kang Chingba

Sl. No.	Whether any member of your family participate in Kang Chingba	Frequency			Percentage
		Male	Female	Total	
0.	No	02	01	03	1.79
1.	Yes	82	83	165	98.21
	Total	84	84	168	100

The data reveal that majority (98.21%) of the respondents reported about participating their family members in Kang Chingba while 1.79% of the respondents reported that no one of their family member participated in Kang Chingba as they were Christian.

Persons participated in Kang Chingba

To analyze the persons participated in Kang Chingba; the data have been classified into nine categories as shown in table no.7.21.

Table No. 7.21

Persons participated in Kang Chingba

Sl. No.	Persons participated in Kang Chingba	Frequency			Percentage
		Male	Female	Total	
1.	Self	7	12	19	11.31
2.	Brother and sister	00	1	01	0.59
3.	Parents	00	1	01	0.59
4.	Sons and daughters	47	42	89	52.98
5.	Both self and brother /sisters	28	27	55	32.74
6.	None	02	1	03	1.79
	Total	84	84	168	100

The data indicate that majority (52.98%) of the respondents reported that their sons and daughters are participated in Kang Chingba while 32.74% of the respondents reported about participating self and their brothers/sisters and 11.31% of the respondents participated themselves in Kang Chingba. Again, there were 1.79% of the respondents whose no one of their family member participated Kang Chingba while, equally 0.59% of the respondents reported that their parents, brothers and sisters participated in Kang Chingba.

Changes observed in the performance of Kang Chingba

As regards to changes that observed by the respondents in the performance of Kang Chingba, all the respondents gave comment about having some changes that observed in the performance of Kang Chingba and therefore, to analyze the changes that observed in the performance of Kang Chingba, the data have been classified into two categories as shown in table no. 7.22.

Table No. 7.22

Changes observed in the performance of Kang Chingba

Sl. No.	Changes observed in the performance of Kang Chingba	Frequency			Percentage
		Male	Female	Total	
1.	Changed the performance procedure	00	00	00	00
2.	Use modern gadgets like mike, amplifier etc.	84	84	168	100
	Total	84	84	168	100

In this data, all the respondents (100%) gave comment about using modern gadgets like mike, amplifier etc. in Kang Chingba.

NINGOL CHAKAUBA

Status of performing Ningol Chakauba

To understand the status of performing Ningol Chakauba by the respondents, they were asked whether Ningol Chakauba is performed in your family and their responses is shown in table no. 7.23

Table No. 7.23

Status of performing Ningol Chakauba

Sl. No.	Whether Ningol Chakauba is performed in your family	Frequency			Percentage
		Male	Female	Total	
0.	No	00	00	00	00
1.	Yes	84	84	168	100
	Total	84	84	168	100

The data show that all the respondents performed Ningol Chakauba at their respective home.

Changes in the performance of Ningol Chakauba

To analyze the changes that observed by the respondents regarding Ningol Chakauba, the data have been classified into five categories as shown in table no. 7.24.

Table No. 7.24

Changes in the performance of Ningol Chakauba

Sl. No	Changes in the performance of Ningol Chakauba	Frequency			Percentage
		Male	Female	Total	
1.	Earlier served only homemade food but now served special food bought from market for the day	18	20	38	22.62
2.	Increased the interest of Ningol Chakauba than earlier	36	35	71	42.26
3.	Presented not only for their daughters/sisters but also for her family/accompanied persons	22	21	43	25.59
4.	Presented costly things like jewelers, house wear things etc. except cloth	08	08	16	9.52
5.	No change	00	00	00	00
	Total	84	84	168	100

The data show that majority (42.26%) of the respondents gave comment about increasing the interest of Ningol Chakauba than earlier while 25.59% of the respondents gave comment about presenting not only for their daughters/sisters but also for their family/accompanied persons, 22.62% of the respondents gave comment as earlier served only homemade food but

now served special food bought from market for the day and 9.52% of the respondents gave comment as now a days, people presented costly things like jewelers, house wear things etc. except cloth.

DIWALI

Changes observed in the performance of Diwali

To analyze the changes that observed in the performance of Diwali, the data have been classified into six categories as shown in table no. 7.25.

Table No 7.25

Changes observed in the performance of Diwali

Sl. No	Changes observed in the performance of Diwali	Frequency			Percentage
		Male	Female	Total	
1.	More decorated than earlier	17	19	36	21.43
2.	Used more bomb and patakha than earlier	29	26	55	32.74
3.	Interest among the youths has increased	18	17	35	20.83
4.	Stopped playing juwa during Diwali	16	15	31	18.45
5.	Earlier only use to decorate the house with lamp and stayed at home but nowadays after their household decoration the youths wander through out the village to see others decoration	04	07	11	6.55
6.	No response	00	00	00	00
	Total	84	84	168	100

The data highlight that majority (32.74%) of the respondents expressed the use of more bomb and patakha than earlier while 21.43% of the respondents expressed that it is more decorated than earlier during Diwali and 20.83% of the respondents expressed that the interest of Diwali among the youths has increased. On the other hand, 18.45% of the respondents expressed that now a days people has stopped to play juwa during Diwali while 6.55% of the respondents expressed that earlier people only used to decorate the house with lamp and stayed at home during Diwali but nowadays after their household decoration, the youths wander through out the village to see others Diwali decoration.

KRISHNA JANMASTAMI

Status of organizing Krishna Janmastami

To confirm the organizer of Janmastami in the village, the respondents were asked who organize Janmastami and their responses are shown in table no. 7.26.

Table No. 7.26

Status of organizing Krishna Janmastami

Sl. No.	Organizer of Janmastami	Frequency			Percentage
		Male	Female	Total	
1.	Family	00	00	00	00
2.	Common	84	84	168	100
	Total	84	84	168	100

The data reveal that all the respondents (100%) stated that Krishna Janmastami is organized by common people.

Participation of Janmastami

To analyze the participation of Janmastami, the respondents were asked whether anyone from your family participate Janmastami and their responses is shown in table no. 7.27.

Table no. 7.27

Participation of Janmastami

Sl. No.	Whether anyone participate from your family	Frequency			Percentage
		Male	Female	Total	
0.	No	03	00	03	1.79
1.	Yes	81	84	165	98.21
	Total	84	84	168	100

The data indicate that majority (98.21%) of the respondents reported about participating their family members in Janmastami but 1.79% of the respondents reported that no one of their family participate in Janmastami.

Persons participated in Janmastami

The persons participated in Janmastami has been analyzed and shown in table no. 7.28.

Table No. 7.28

Persons participated in Janmastami

Sl. No.	Persons participated in Janmastami	Frequency			Percentage
		Male	Female	Total	
1.	Self	36	39	75	44.64
2.	Brother and sister	12	12	24	14.29
3.	Parents	14	14	28	16.66
4.	All the family members	19	19	38	22.62
5.	None	3	00	03	1.79
	Total	84	84	168	100

The data noted that 44.64% of the respondents participated in Janmastami while 22.62% of the respondents stated about participation of all their family members and 16.66% of the respondents stated about the participation of their parents. Again, 14.29% of the respondents stated about the participation of their brother and sister while 1.79% of the respondents stated about no one of their family participated in Janmastami as they were Christian.

Changes observed in performing Janmastami

To identify the changes that observed in Janmastami, the data have been categorized into eight categories as shown in table no. 7.29.

Table No. 7.29**Changes observed in performing Janmastami**

Sl. No	Changes observed in performing Janmastami	Frequency			Percentage
		Male	Female	Total	
1.	Majority of the respondents stopped fasting	08	07	15	8.92
2.	Earlier offering lotus flower was must but now this system has become loose	12	07	19	11.31
3.	Stopped likol sanaba at the moon light night to wait the birth time of Shree Krishna	12	08	20	11.90
4.	They watched video films instead of likol sanaba during the night of the day	12	09	21	12.5
5.	Used amplifier/ mike on the day	19	16	35	20.83
6.	Decreased the interest of observing the day	12	10	22	13.09
7.	Arrangement of entertainment program and serving feast has stopped and continuing only the traditional puja performance and serving prashad to observe the day	09	27	36	21.43
8.	No response	00	00	00	00
	Total	84	84	168	100

The data indicate that majority (21.43%) of the respondents expressed that now a days, arrangement of entertainment programme and serving feast has stopped on Janmastami and continuing only the traditional puja performance and serving prashad to observe the day, while 20.83% of the respondents expressed about using amplifier/ mike to celebrate the day

and 13.09% of the respondents expressed about decreasing the interest of observing the day. On the other hand, 12.5% of the respondents expressed that people watched video films instead of Likol Sanaba during the night of the day, while 11.90% of the respondents expressed that Likol Sanaba at the moon light night to wait the birth time of Shree Krishna has stopped, 11.31% of the respondents expressed that earlier offering lotus flower was must but now this system has become loosen and 8.92% of the respondents expressed that majority of the respondents has stopped fasting of Janmastami.

RADHASTAMI

Status of organizing Radhastami

To identify the organizer of Radhastami in the village, the respondents were asked who organize Radhastami and their responses are shown in table no. 7.30.

Table No. 7.30

Status of organizing Radhastami

Sl. No.	Organizer of Radhastami	Frequency			Percentage
		Male	Female	Total	
1.	Family	00	00	00	00
2.	Common	84	84	168	100
3.	Total	84	84	168	100

The data reveal that all the respondents (100%) stated that Radhastami is organized by common people, in this village.

Participation of Radhastami

To analyze the participation of Radhastami, the respondents were asked whether anyone from your family participate Radhastami and their responses is shown in table no. 7.31.

Table No.7.31
Participation of Radhastami

Sl. No.	Whether anyone participate from your family	Frequency			Percentage
		Male	Female	Total	
0.	No	03	00	03	1.79
1.	Yes	81	84	165	98.21
	Total	84	84	168	100

The data indicate that majority (98.21%) of the respondents reported about participating their family members in Radhastami but 1.79% of the respondents reported that no one of their family participate in Radhastami.

Persons participated in Radhastami

The persons participated in Radhastami has been analyzed and shown in table no. 7.32.

Table No. 7.32
Persons participated in Radhastami

Sl. No.	Persons participated in Radhastami	Frequency			Percentage
		Male	Female	Total	
1.	Self	36	39	75	44.64
2.	Brother and sister	12	12	24	14.29
3.	Parents	14	14	28	16.66
4.	All the family members	19	19	38	22.62
5.	None	03	00	03	1.79
	Total	84	84	168	100

The data revealed that 44.64% of the respondents participated in Radhastami while 22.62% of the respondents stated about participation of all their family members and 16.66% of the

respondents stated about the participation of their parents. Again, 14.29% of the respondents stated about the participation of their brother and sister while 1.79% of the respondents stated about no one of their family participated in Radhastami as they were Christian.

Changes observed in performing Radhastami

To identify the changes that observed in Radhastami, the data have been categorized into eight categories as shown in table no. 7.33.

Table No. 7.33**Changes observed in performing Radhastami**

Sl. No	Changes observed in performing Radhastami	Frequency			Percentage
		Male	Female	Total	
1.	Majority of the respondents stopped fasting	08	07	15	8.93
2.	Earlier offering lotus flower was must but now this system has loosen	12	10	22	13.09
3.	Stopped likol shanaba during Radhastami	12	09	21	12.5
4.	They used to watched video films instead of likol shanaba during Radhastami	12	11	23	13.69
5.	Use amplifier/ mike on the day	19	17	36	21.42
6.	Decreased the interest to observe the day	12	10	22	13.09
7.	Arrangement of entertainment programme and serving feast has stopped and continuing only the traditional puja performance and serving prashad to preserve the day	09	20	29	17.26
8.	No response	00	00	00	00
	Total	84	84	168	100

The data indicate that majority (21.43%) of the respondents expressed about using amplifier/ mike to celebrate the day while 17.26% of the respondents expressed that now a days, arrangement of entertainment programme and serving feast has stopped on Radhastami and

continuing only the traditional puja performance and serving prashad to observe the day and 13.69% of the respondents expressed that people watched video films instead of likol sanaba during Radhastami. On the other hand, equally 13.09% of the respondents expressed about decreasing the interest of observing the day and earlier offering lotus flower was must but now this system has become loosen while 12.5% of the respondents expressed that they stopped likol shanaba during Radhastami and 8.93% of the respondents expressed that majority of the respondents has stopped fasting of Radhastami.

NON-CALENDER FESTIVALS/RITUALS

Lai harauba

Status of organizing Lai Harauba

To identify the organizer of Lai Harauba, the respondents were asked who organize Lai Harauba and their responses have been shown in table no. 7.34.

Table No. 7.34

Status of organizing Lai Harauba

Sl. No.	Organiser of Lai Harauba	Frequency			Percentage
		Male	Female	Total	
1.	Club	00	00	00	00
2.	Common people	00	00	00	00
3.	Family	00	00	00	00
4.	Both common people and family	84	84	168	100
	Total	84	84	168	100

The data show that all the respondents reported about organizing Lai Harauba by both common people and family in the village.

Participation in Lai Harauba

To analyze the participation in Lai Harauba, the respondents were asked does anyone of your family participate in Lai Harauba and who are they. Their responses have been shown in table no. 7.35.

Table No. 7.35
Participation in Lai Harauba

Sl. No.	Persons participate in Lai Harauba	Frequency			Percentage
		Male	Female	Total	
1.	Self	44	41	85	50.59
2.	Brothers	05	10	15	8.92
3.	Sisters	04	05	09	5.35
4.	Sons	06	07	13	7.73
5.	Daughters	08	08	16	9.52
6.	Parents	15	11	26	15.47
7.	None	02	02	04	2.38
	Total	84	84	168	100

The data reveal that majority (50.59%) of the respondents reported that they participate themselves in Lai Harauba while 15.47% of the respondents reported about participation of their parents, 9.52% of the respondents reported about participation of their daughters, 8.92% of the respondents reported about participation of their brothers, 7.73% of the respondents reported about participation of their sons, and 5.35% of the respondents reported about participation of their sisters in Lai Harauba. But there were 2.38% of the respondents whose no one of their family participated in Lai Harauba.

Changes observed in the performance of Lai harauba

To analyse the changes that observed in the performance of Lai Harauba by the respondents, the data have been classified into seven categories as it is shown in table no. 7.36.

Table No. 7.36

Changes observed in the performance of Lai harauba

Sl. No	Changes observed in the performance of Lai Harauba	Frequency			Percentage
		Male	Female	Total	
1.	Included modern song/modern dance programme in the original programme of Lai Harauba.	49	46	95	56.54
2.	Changed in the puja procedure of Lai Harauba	00	00	00	00
3.	Decreased the interest of people in Lai Harauba	00	00	00	00
4.	Used amplifier/ mike in Lai Harauba	26	26	52	30.95
5.	Used modern musical instrument in Lai Harauba	9	12	21	12.50
6.	loosen of traditionally used musical instrument of Lai Harauba	00	00	00	00
7.	No change	00	00	00	00
	Total	84	84	168	100

The data mentioned that majority (56.54%) of the respondents expressed about including modern song/modern dance programme in the original programme of Lai Harauba while

30.95% of the respondents expressed about using amplifier/ mike in Lai Harauba and 12.50% of the respondents expressed about using modern musical instrument in Lai Harauba.

SUMANG LILA

Status of performing Sumang Lila

To identify the performer of Sumang Lila in the village, the data have been categorized into three categories such as, 1) Local Youths 2) Hired Professionals and 3) Both. The distribution of the categories is shown in table no. 7.37.

Table No. 7.37

Status of performing Sumang Lila

Sl. No.	Performer of Sumang Lila	Frequency			Percentage
		Male	Female	Total	
1.	Local youths	00	00	00	00
2.	Hired professionals	00	00	00	00
3.	Both	84	84	168	100
	Total	84	84	168	100

In this data from the respondents' report it can be said that in this village Sumang Lila is performed by both local youths and hired professionals.

Status of organizing Sumang Lila

To confirm the organizer of Sumang Lila in the village, the data have been categorized into three categories as shown in table no.7.38.

Table No. 7.38
Status of organizing Sumang Lila

Sl. No.	Organizer of Sumang Lila	Frequency			Percentage
		Male	Female	Total	
1.	Committee	00	00	00	00
2.	Common people	00	00	00	00
3.	Both	84	84	168	100
	Total	84	84	168	100

Here, from the data it can be said that in this village, Sumang Lila is organized by both committee and common people.

Participation of Sumang Lila

To understand the participation of Sumang Lila in the village, the respondents were asked whether anyone of your family participate in Sumang Lila and their responses are classified into two categories as shown in table no.7.39.

Table No. 7.39
Participation of Sumang Lila

Sl. No.	Whether anyone participate from your family	Frequency			Percentage
		Male	Female	Total	
0.	No	57	45	102	60.71
1.	Yes	27	39	66	39.28
	Total	84	84	168	100

The data reveal that 39.28% of the respondents reported about participation in Sumang Lila while 60.71% of the respondents reported that no one of their family participated in Sumang Lila.

Persons participate in Sumang Lila

To understand the persons participated in Sumang Lila, the data have been classified into six items as shown in table no. 7.40.

Table No. 7.40

Persons participate in Sumang Lila

Sl. No.	Persons participate in Sumang Lila	Frequency			Percentage
		Male	Female	Total	
1.	Self	10	11	21	12.5
2.	Son	09	15	24	14.28
3.	Daughter	04	05	09	5.35
4.	Brother	02	06	08	4.76
5.	Sister	02	02	04	2.38
6.	None	57	45	102	60.71
	Total	84	84	168	100

The data indicate that 14.28 % of the respondents reported about their sons participated in Sumang Lila while 12.5% of the respondents reported about participation of themselves, 5.35% of the respondents reported about participation of their daughters, 4.76% of the respondents reported about participation of their brothers and 2.38% of the respondents reported about participation of their sisters in Sumang Lila. But 60.71% of the respondents reported that no one of their family participate in Sumang Lila.

Changes observed in Sumang Lila

To analyze the changes that observed in Sumang Lila by the respondents the data have been categorized into eight categories as shown in table no. 7.41.

Table No. 7.41.

Changes observed in Sumang Lila

Sl. No	Changes observed in Sumang Lila	Frequency			Percentage
		Male	Female	Total	
1.	Used modern musical instrument in Sumang Lila	17	10	27	16.07
2.	Changed traditional starting process of Sumang Lila	13	14	27	16.07
3.	Story type of the play has changed	06	09	15	8.92
4.	Included songs in Sumang Lila	14	16	30	17.85
5.	Performed the play mostly over the stage	15	17	32	19.04
6.	The performer 's make up has become more	09	10	19	11.30
7.	Used modern weapon like duplicate gun, pistol etc. in the play.	10	08	18	10.71
8.	No response.	00	00	00	00
	Total	84	84	168	100

The data stated that 19.04% of the respondents expressed about performing the play mostly over the stage while 17.85% of the respondents expressed about including songs in Sumang Lila and equally 16.07% of the respondents expressed about using modern musical instrument

and changing traditional starting process in Sumang Lila. Again, 11.30% of the respondents expressed that the performer's make up has become more than earlier in Sumang Lila while 10.71% of the respondents expressed about using modern weapon like duplicate gun, pistol etc. in Sumang Lila and 8.92% of the respondents expressed that story type of the play has changed in Sumang Lila.

KHUBAISHEI

Participation in Khubaishei

To analyze the participation in Khubaishei, the respondents were asked whether anyone participate from your family in Khubaishei, their responses is shown in table no. 7.42.

Table No. 7.42

Participation in Khubaishei

Sl. No.	Whether anyone participate from your family in Khubaishei.	Frequency			Percentage
		Male	Female	Total	
0.	No	40	29	69	41.07
1.	Yes	44	55	99	58.92
	Total	84	84	168	100

The data reveal that 58.92% of the respondents reported about participation in Khubaishei while 41.07% of the respondents reported that no one of their family participated in Khubaishei.

Persons participated in Khubaishei:

To analyze the persons participated in Khubaishei; the data have been categorized into four categories as shown in table no.7.43.

Table No. 7.43

Persons participated in Khubaishei

Sl. No.	Persons participated in Khubaishei	Frequency			Percentage
		Male	Female	Total	
0.	None	40	29	69	41.07
1.	Mother	22	26	48	28.57
2.	Wife	22	29	51	30.35
3.	Self	00	00	00	00
	Total	84	84	168	100

The data reveal that 30.35% of the respondents reported about participation of their wives in Khubaishei while 28.57% of the respondents reported about participation of their mothers. But 41.07% of the respondents reported that no one of their family member participate in Khubaishei.

Status of any change in the performance of Khubaishei

To analyze whether there is any change in the performance of Khubaishei, the respondents were asked whether have any change in the performance of Khubaishei and their responses are shown in table no. 7.43.

Table No. 7.43.

Status of any change in the performance of Khubaishei

Sl. No.	Whether any change in the performance of Khubaishei	Frequency			Percentage
		Male	Female	Total	
0.	No	08	12	20	11.90
1.	Yes	76	72	148	88.09
	Total	84	84	168	100

The data highlight that majority (88.09%) of the respondents observed changes in the performance of Khubaishei while 11.90% of the respondents observed no change in the performance of Khubaishei.

Changes observed in the performance of Khubaishei

To analyze the changes that observed in the performance of Khubaishei, the data have been categorized into four categories as shown in table no. 7.44.

Table No. 7.44.

Changes observed in the performance of Khubaishei

Sl. No.	Changes observed in the performance of Khubaishei	Frequency			Percentage
		Male	Female	Total	
1.	Changed the language of the song	66	60	126	75.00
2.	Changed the procedure of Khubaishei	00	00	00	00
3.	Used musical instrument like pung, mandila in Khubaishei.	10	12	22	13.09
4.	No change	08	12	20	11.90
	Total	84	84	168	100

The data show that majority (75%) of the respondents stated about changing the language of the song of Khubaishei while 13.09% of the respondents stated about using musical instrument like, pung, mandila in Khubaishei and 11.90% of the respondents stated about no change occurred in Khubaishei.

THABAL CHONGBA

Status of organizing Thabal Chongba

The status of organizing Thabal Chongba has been analyzed as it is shown in table no.7.45.

Table No. 7.45

Status of organizing Thabal Chongba

Sl. No.	Organizer of Thabal Chongba	Frequency			Percentage
		Male	Female	Total	
1.	Club	00	00	00	00
2.	Common people	84	84	168	100
3.	Family	00	00	00	00
	Total	84	84	168	100

In the data all the respondents stated that Thabal Chongba is organized by common people, in this village.

It is also found from the data that Thabal Chongba is organized annually in the village since more than 20 years and some family members from each household of the village participated in Thabal Chongba.

Persons participated in Thabal Chongba

To analyze the persons participated in Thabal Chongba, the data have been classified into five categories as shown in table no. 7.46.

Table No. 7.46

Persons participated in Thabal Chongba

Sl. No.	Persons participated in Thabal Chongba	Frequency			Percentage
		Male	Female	Total	
1.	Self	30	26	56	33.33
2.	Brother and sister	05	06	11	6.54
3.	Sons and daughters	35	39	74	44.04
4.	Both self and brother /sisters	14	13	27	16.07
5.	None	00	00	00	00
	Total	84	84	168	100

The data indicate that 44.04% of the respondents reported about participation of their sons and daughters while 33.33% of the respondents reported about participation of themselves, 16.07% of the respondents reported about participation of both self and their brothers/sisters and 6.54% of the respondents reported about participation of their brothers and sisters in Thabal Chongba.

Changes observed in Thabal Chongba

To understand the changes that observed in Thabal Chongba, the data have been categorized into eight categories as it is shown in table no. 7.47.

Table No. 7.47
Changes observed in Thabal Chongba

Sl. No.	if yes, who are they	Frequency			Percentage
		Male	Female	Total	
1.	Used modern musical instrument like drum, cornet etc.	15	15	30	17.85
2.	Used readymade song by playing music system	00	00	00	00
3.	Included more items in dance	13	11	24	14.28
4.	Increased interest of youths	17	17	34	20.23
5.	Changed the dress style	15	17	32	19.04
6.	Decorated the place more than earlier	12	13	25	14.88
7.	Arranged tube light fitting by using generator	12	11	23	13.69
8.	Changed the traditional process of Thabal Chongba	00	00	00	00
	Total	84	84	168	100

The data highlight that 20.23% of the respondents stated about increasing the interest of youths while 19.04% of the respondents stated about changing the dress style, 17.85% of the respondents stated about using modern musical instruments like drum, cornet etc., 14.88% of the respondents stated about decorating the place more than earlier, 14.28% of the respondents stated about including more items in dance and 13.69% of the respondents stated about arranging tube light fitting by using generator in Thabal Chongba.

RAAS-LILA

In this village, Raas-Lila is organized by both common people and family and some members from each of the household of the village participated in Raas-Lila.

Parsons participated in Raas-Lila

To analyze the persons participated in Raas-Lila, the data have been categorized into six categories as shown in table no.7.48

Table No. 7.48

Parsons participated in Raas-Lila

Sl. No.	Parsons participated in Raas-Lila	Frequency			Percentage
		Male	Female	Total	
0.	None	00	00	00	00
1.	Self	12	13	25	14.88
2.	Son	22	22	44	26.19
3.	Daughter	34	32	66	39.28
4.	Brother	08	09	17	10.11
5.	Sister	08	08	16	9.52
	Total	84	84	168	100

The data reveal that 39.28% of the respondents expressed about participation of their daughters in Raas-Lila while 26.29% of the respondents expressed about participation of their sons, 14.88% of the respondents expressed about participation of themselves, 10.11% of the respondents expressed about participation of their brothers and 9.52% of the respondents expressed about participation of their sisters in Raas-Lila.

Changes observed in Raas-Lila

To understand the changes that observed by the respondents in Raas- Lila, the data have been categorized into five categories as shown in table no. 7.49.

Table No.7.49
Changes observed in Raas-Lila

Sl. No.	Changes observed in Raas-Lila:	Frequency			Percentage
		Male	Female	Total	
1.	Decreased the interest of Raas Lila	13	14	27	16.07
2.	Used amplifier/ mike	26	25	51	30.35
3.	Performed Raas -Lila by local people	32	33	65	38.69
4.	Performed by hired professionals	13	12	25	14.88
5.	No response	00	00	00	00
	Total	84	84	168	100

The data indicate that 38.69% of the respondents stated about performing Raas -Lila by local people while 30.35% of the respondents stated about using amplifier/ mike in Raas-Lila, 16.07% of the respondents stated about decreasing the interest of Raas Lila and 14.88% of the respondents stated about performing Raas-Lila by hired professionals, in this study.

KANG SHANABA

Persons participated in Kang Shanaba

In this village, Kang is played by every youths and children of each households of the village. But as mostly the youths and children of this village are students and employees, they do not want to waste their busy schedule in playing Kang. Therefore, the demand of the game Kang Shanaba has been decreased since the last few decades in the village. Anyhow, to

confirm the persons participated in Kang Shanaba, the data have been categorized into four categories as shown in table no. 7.50.

Table No. 7.50
Persons participated in Kang Shanaba

Sl. No.	Persons participated in Kang Shanaba	Frequency			Percentage
		Male	Female	Total	
1.	Self	00	00	00	00
2.	Brother and sister	21	18	39	23.21
3.	Sons and daughters	20	22	42	25.00
4.	Both self and brother /sisters	43	44	87	51.78
	Total	84	84	168	100

The data noted that majority (51.78%) of the respondents stated about playing Kang by both self and their brothers and sisters while 25% of the respondents stated about playing Kang by their sons and daughters and 23.21% of the respondents stated about playing Kang by their brothers and sisters.

Changes observed in Kang Shanaba

To analyze the changes that observed by the respondents in Kang Shanaba, the data have been classified into three categories as shown in table no. 7.51.

Table No.7.51

Changes observed in Kang Shanaba

Sl. No.	Changes observed in Kang Shanaba	Frequency			Percentage
		Male	Female	Total	
1.	Decreased the interest of the game	59	59	118	70.23
2.	Changed the system of the game	00	00	00	00
3.	No change	25	25	50	29.76
	Total	84	84	168	100

From the data it is found that majority (70.23%) of the respondents expressed about decreasing the interest of the game Kang while 29.76% of the respondents expressed about no change in Kang Shanaba.

RITUALS OF LIFE CYCLE

System of Invitation in rituals/ceremonies in Manipuri culture

To analyze in which ritual/ ceremony which system of invitation has been used by the Manipuris of this village, the data have been classified in the following way.

System of invitation in marriage ceremony

The system of invitation for Marriage ceremony in the village has been analyzed and it is shown in table no. 7.52.

Table No. 7.52

System of invitation in Marriage Ceremony

SL No.	System of invitation in marriage ceremony	Frequency			Percentage
		Male	Female	Total	
1.	Invitation letter	00	00	00	00
2.	Kwa pana tangla	00	00	00	00
3.	Both	84	84	168	100
4.	Orally	00	00	00	00
	Total	84	84	168	100

In this data, all the respondents stated that in Marriage ceremony both Kwa pana Tangla and invitation letter are used for invitation.

System of invitation in Shraddha ceremony

The system of invitation for Shraddha ceremony in the village has been analyzed and it is shown in table no. 7.53.

Table No. 7.53

System of invitation in Shraddha ceremony

Sl. No.	System of invitation in Shraddha ceremony	Frequency			Percentage
		Male	Female	Total	
1.	Invitation letter	00	00	00	00
2.	Kwa pana tangla	00	00	00	00
3.	Both	84	84	168	100
4.	Orally	00	00	00	00
	Total	84	84	168	100

In this data, all the respondents stated that in Shraddha ceremony both Kwa pana Tangla and invitation letter are used for invitation.

System of invitation in Swasti Puja

The system of invitation for Swasti puja in the village has been analyzed and it is shown in table no. 7.54.

Table No. 7.54
System of invitation in Swasti Puja

Sl. No.	System of invitation in Swasti Puja	Frequency			Percentage
		Male	Female	Total	
1.	Invitation letter	00	00	00	00
2.	Kwa pana tangla	84	84	168	100
3.	Both	00	00	00	00
4.	Orally	00	00	00	00
5.	Total	84	84	168	100

In this data, all the respondents stated that in Swasti Puja, Kwa pana Tangla is used for invitation.

System of invitation in Chawumba/ Churakaran

The system of invitation for Chawumba/Churakaran in the village has been analyzed and it is shown in table no. 7.55.

Table No. 7.55

System of invitation in Chawumba/Churakaran

Sl. No.	System of invitation in Chawumba/ Churakaran	Frequency			Percentage
		Male	Female	Total	
1.	Invitation letter	00	00	00	00
2.	Kwa pana tangla	84	84	168	100
3.	Both	00	00	00	00
4.	Orally	00	00	00	00
5.	Total	84	84	168	100

In this data, all the respondents stated that in Chawumba/ Churakaran, Kwa pana Tangla is used for invitation in the village.

SUMMARY

1. In Chandpur village, Durga Puja is organized annually since 31-50 years and it is organized by local club.
2. Both traditional programmes like shumang lila, khubaishei, wari liba, pena khongba, thang ta, folk dance etc. and modern programmes like musical nite, modern dance competition, comedy programme etc. are lunched in Durga puja.
3. Majority of the respondents (33.33%) participated local puja in day time and visit in the evening time at town to see town puja.
4. Saraswati puja is organized not only in village schools but also in every colony of the village and it is organized by club, family and common people.
5. Majority of the respondents performed Saraswati puja at home.
6. In this village Laxmi puja is organized both by family and club/organization and majority of the respondents performed puja at home.

7. Viswakarma puja is organized by only family and majority of the respondents perform puja at home.
8. Most of the respondents decorate the house during Kali puja.
9. The tradition Apokpa Khuramba is still preserving by all the respondents but due to financial problem few of the respondents can not perform it.
10. There is no change in the traditional process of puja performance but only the change is use of modern machineries and techniques for more convenient in performing puja.
11. Both traditional games like, Kang Shanaba, Thabal Chongba etc. and modern games like football are launched in Cheirauba in the village and the programme of Cheirauba is launched by common people.
12. The procedure of Cheirauba has remained the same as usual but the programme launched during Cheirauba and the system of arranging the programme has changed.
13. In this village programmes like, Thabal chongba, Biksha niba is performed in Yaushang (Holi) and the programme of Yaushang is organized by common people.
14. It is mostly observed that playing color has become more than earlier in Yaushang.
15. Some member from each of the households of the village except Christian participates in Kang Chingba basically young persons.
16. The system of Kang Chingba is remained the same as usual but now a days people used modern gadgets like mike/amplifier in Kang Chingba.
17. Ningol Chakauba is performed in every household of the village and majority of the respondents expressed that now a days the interest of performing Ningol Chakauba has become more than earlier.
18. As regards to changes that observed in Diwali, majority of the respondents express that using bomb and patakha has become more than earlier.
19. In this village, Krishna Janmastami is organized by common people and each family of the village participate Janmastami except Christian.

20. In case of Radhastami also, it is organized by common people and each family of the village participate Radhastami except Christian.
21. The interest of arranging entertaining programme on Janmastami and Radhastami has decreased and now a days mostly people arranged for puja performance and offering prashad only.
22. In this village, Lai Harauba is organized both by family and common people.
23. Majority of the respondents participate in Lai Harauba and the people of every age group such as, parents, brother, sister etc. also participate in Lai Harauba.
24. Some changes in Lai Harauba is observed like, including modern song/modern dance programme in the original programme of Lai Harauba, using amplifier/ mike and modern musical instrument in Lai Harauba etc.
25. In this village, Sumang Lila is organized by both common people and committee and it is performed both by local youths and hired professionals.
26. As regards to participation of Sumang Lila, 39.28% of the respondents reported that their family members are participated in Sumang Lila and mostly male youths are participated in Sumang Lila
27. The original system and procedure of Sumang Lila has mostly changed and adopted the modern way of style mostly of Hindi films.
28. Majority of the respondent's family participate in Khubaishei and only women are participated in Khubaishei in the village.
29. Majority of the respondents observed the changes in Khubaishei and they stated that the language of the song of Khubaishei has changed as earlier its song was used to sing in Bengali but now a days it is sung in Manipuri and added musical instrument like, pung, mandila etc.
30. In this village Thabal Chongba is organized annually by common people since more than 20 years and some family members from each household of the village participated in Thabal Chongba but only youths participate in Thabal Chongba.

31. The traditional procedure of Thabal Chongba is remained the same but included more dance item and modern musical instrument to become more standard than earlier.
32. In this village, Raas-Lila is organized by both common people and family and some members from each of the household of the village participated in Raas-Lila.
33. Only youths and children are participated in Raas-Lila and mostly female youths are participated in Raas-Lila in the village.
34. Earlier only local youths and children used to perform Raas-Lila but now a days in this village, people hired professionals also to perform Raas-Lila and used mike/amplifier etc. in Raas-Lila.
35. In this village, Kang is played by every youths and children of each households of the village. But as mostly the youths and children of this village are students and employees, they do not want to waste their busy schedule in playing Kang. Therefore, the demand of the game Kang Shanaba has been decreased since the last few decades in the village.
36. As regards to system of invitation in rituals/ceremonies, in this village for marriage and shraddha ceremony, both invitation letter and kwa pana tangla is used but for rituals like swati puja, churakaran, chawumba etc. only kwa pana tangla is used for invitation.