

CHAPTER 2

SOCIO-ECONOMIC PROFILE OF TAMENGLONG

The universe of the present study is in Tamenglong district of Manipur. Tamenglong is a gateway of Manipur to the west. Tamenglong is also the heartland of a region inhabited by Zeliangrong, Kuki, Hmar and Khasi. The majority population of this district is dominated by Zeliangrong. It is situated between Barak Valley of Assam and the Imphal Valley, this district has been the important routes of migration, trade and commerce, religious and cultural connection between the people of Manipur and the rest of India throughout their long history. It has stiff mountain, deep gorges, the river valleys and rich forests provide shelter, sustenance and protection to the ancestors of the people of Tamenglong who moved into this ancient more than five thousand years ago.

MANIPUR

This state has a total area of 22,327 sq.km. In which 92% and 8% areas are hills and valleys respectively. It has altogether nine districts, five in the hills and four in the Central Valley that have been divided into 37 subdivisions and 38- community tribal development blocks. It has a total population of 25, 70,390 of which 1,290,171 male and 12,80,219 female (Census, Manipur state, 2011).

The state has in the middle, a beautiful valley surrounded by blue Green Mountain, which in reality is a plateau. A demographic contrast between hills and valleys in relation to social and economic development is quite apparent. It shows economic backwardness and lack of even basic social facilities in hills and its surroundings, where as in valley it is comparatively better. It has a pluralistic society, which presents a picture of transparent homogeneity and heterogeneity within multi-racial, multi-religious, and multilingual bases of civilization culture. It is aesthetically described by many scholars, invaders, religious preachers traders etc. as "*A Little Paradise on Earth*"; "*Switzerland of India*" by Lord Irwin; "*A Flower on lofty highs*" by the Japanese; "*A Pretty land more beautiful than any of the Snow plains in the world*" by Grim Wood and "*Jewels of India*" by (L) Pt. Jawaharlal Nehru. The state has been known by twenty-two nomenclatures for her beauties from all dimensions (Naorem, 1995). Different studies have been conducted in historical, geological, geographical, archeological, anthropological and in philosophical aspects

etc. in order to have complete information about the state. Unfortunately due to lack of reliable sources of information/data in most of the aspects these studies lie incomplete or end up with a controversial opinion. But to further strengthen the research work and to find out better results different study methods and best efforts are used.

The density of population of Manipur as per 2011 census was 122 persons per sq.km. as against 103 persons per sq. km. in 2001 census. The sex ratio for the state as a whole has improved from 947 females per 1000 males in 2001 to 987 females per 1000 males in 2011. The population growth rate of Manipur in 2011 is 18.65 per cent as against 24.86 per cent in 2001 and 29.29 per cent in 1991. While the population growth rate of India in 2011 is 17.65 per cent as against 21.56 per cent in 2001 and 23.85 per cent in 1991.

In terms of literacy, Manipur ranks fifth among the North Eastern States of India as per 2011 census. The literacy rate has increased from 70.53 percent in 2001 to 79.85 percent in 2011. Among the males, it has increased from 80.30 percent in 2001 to 86.49 percent in 2011, whereas among females, it has increased from 60.50 percent in 2001 to 73.17 percent in 2011. Out of the total proposed outlay of Rs.8154 crores of the Eleventh Plan, the highest priority is given to Social Services with Rs. 3229.27 crores which is 39.60% of the total outlay followed by Energy with Rs. 1505.20 crores and Irrigation & Flood Control with Rs. 772.38 crores.

The state has different ethnic groups that form a background of unity in diversity. Some of the ethnic groups are the Meiteis who inhabit mainly in valley. The Nagas and Kukis live in most part of the hilly areas. Racially and linguistically this tri-ethnos groups belong to the Tibeto-Burman group of the southern Mongoloid, though they are sub divided into different linguistic division (Kabui, 1991). The Naga tribes are found inhabiting not only in Manipur but also in different other part of North Eastern States like, Assam, Nagaland and Arunachal Pradesh etc.

There are 32 recognized schedule tribes in Manipur with many more unscheduled tribal groups. The schedule tribes are namely Aimol, Anal, Angami, Chiru, Chothe, Gangte, Hmar, Kabui, Kacha Naga, Kharam, Koirao, Koirang, Kom, Lamgang, Mizo (Lusai), Maram, Maring Mao, Monsang, Moyon, Paite, Poumei, Purum, Ralte, Sema, Simte, Salte (Sukte), Tangkhul, Tarao, Thadou, Vaiphei, Zou.

They have a very simple and distinct cultural heritage with lots of variation among the sub tribes. Because of rich cultural heritage, people from different parts of the world gradually started recognizing the Naga tribe of North Eastern State of India. According to (Kabui, 1991) it is not very clear how the name Naga was derived. Several attempts have been made by different scholars from different disciplines to trace out the origin of this word. Yet as Robinson (1969) pointed out that the derivation of the word is still obscure. Even three decades after Elwin made many observations the problem still remains unsolved. Different scholars in support as well as in counter views gave various opinions about the origin of the term, but it is still in the condition of dark obscurity to establish the real origin of the term (Gonmei, 1994). But according to Jayaseelan (1996,p.9) *“whoever first called the Nagas by that name and whatever the word may mean, the Nagas themselves knew each other by the name of the tribe to which they belonged”* like Angami Zeliangrong, Ao, Tangkhul etc. From historical point of view, it seems to have been coined most probably by the British administrators during their spread of colonial rule with the policy of identifying and classifying the tribal groups of Manipur.

Manipur is the state of ethnic plurality and the home of many indigenous communities, big or small particularly migrated in search for fortune and glory from western and eastern directions. Among them, Meiteis, Nagas and Kukis are the major ethnic groups. They settled in both hills and valley. The people settled in the hilly region are mainly scheduled tribes whereas the valley of Manipur is inhabited by the Meiteis, Manipuri Muslims, Lois, Yaithibis and people coming from other parts of the country such as Mayangs, Nepalis etc.

The beginning of the 18th century led to the Manipur king to come in close contacts with the Hindu states like Ahom and Tekhao (Tripura) in the west. The king himself adopted Hinduism as the state religion in 1714 A. D. which intensified her contact with other neighboring Hindu kingdoms like Ahom, Tripura, Coach Bihar, Sylhet, Matrimonial and military alliances were forged with these Hindu states. However, she had a rivalry with the Burmese (Kabui, 1991: 229-272). The historical transformation Manipur from a Tribal political to a feudal structure can be traced around 33 A. D. when Pakhangba ascended the throne at Kangla and consolidated seven clans into Meitei confederacy. The beginning of the 11th century marked the introduction of the written constitution in the state. Social transformation began with

the process of Hindunization which came in full swing at the time of Garibniwaza. Consolidation of military power took place during his reign with his invasion of Burma and defeating of the Toongoo dynasty. Her defeat at the hands of British in 1891 led to the end of her sovereign power as kingdom and her annexure into the Indian Territory on 15th October 1949 led to the emergence of Manipur as a Democratic state.

Agriculture and Allied Sector

Agriculture sector has a vital place in the economy of the state. It contributes a major share to the State Domestic Product. 52.19 percent of the workers in Manipur are engaged as cultivators and Agricultural labourers. However, the performance of agriculture in the state mainly depends on timely rainfall and weather conditions. Permanent cultivation is generally practised in the valley districts while terrace cultivation is practised in some pockets of the hills where jhuming or shifting cultivation is widely adopted in most of the hills. Rice is the staple food and is grown in hill and plain areas and it accounts for about 95 percent of the total foodgrain production of the State in 2009-10. The production of rice in 2009-10 is estimated at 3.54 lakh tonnes which is less than the preceding year's rice output of 3.97 lakh tonnes. In case of maize, production in 2009-10 is estimated to be 11.71 thousand tonnes as against 11.50 thousand tonnes in the preceding year.

Horticulture

Manipur is suitable for the development of horticulture. Besides, there is ample scope for bringing more land under fruit cultivation in the hill areas. Even in the plains, soil conditions are conducive to production of citrus fruits, banana, guava, peaches, apricot, papaya etc. There is sufficient scope for cultivation of pineapples in the medium high range of the hills in Manipur. The major fruits grown in the state are pineapple, orange, lemon, banana, guava, peaches etc. Now-a-days apples are grown in the hills of Manipur. For the promotion of healthy growth of horticulture in Manipur, it is essential to develop horticultural marketing. The average annual productions of fruits and vegetables during the year 2008-09 were 3.48 lakh MT and 1.74 lakh MT respectively.

Livestock

According to the livestock census conducted in 2007, there were 7.87 lakhs livestock in Manipur. Of these 3.42 lakh were cattle, 0.62 lakhs were buffaloes and 3.14 lakhs were pigs. The poultry population was recorded to be 22.89 lakhs. The main livestock productions in the state are milk, egg and meat. The total milk production in 2009-10 was 77.59 thousand tonnes which was 1.13 percent less than the production of 78.48 thousand tonnes in 2008-09. The estimated production of eggs in 2009-10 was numbering at 1107.66 lakhs showing an increase of 31.56 percent over the production of 841.92 lakhs in 2008-09. The estimated meat production for the year 2009-10 was 18.41 thousand tonnes which is the same with the production of 18.41 thousand tonnes in 2008-09.

Forest

The state has vast area of forest covering as much as 17,418 sq.kms. which forms about 78 percent of the total geographical area of the state. The actual area under forest is about 15 percent higher than the recorded forests area of the state. Of the total forests area, reserved forests and protected forests accounts for 1,467 sq.kms. and 4,171 sq.kms. during 2009-10. The remaining 11,780 sq.kms. is treated as 'Unclassed forest'. The important major forests products are timber, firewood, bamboos, cane etc. The production of timber other than teak has shown a decline from 8.85 thousand cubic metres in 2006-07 to 8.31 thousand cubic metres in 2007-08. The Forest Department have distributed 6, 50,000 seedlings under the scheme of Social Forestry during 2009-10.

In order to assess the price situation in the state, the Directorate of Economics & Statistics, Manipur collects on a regular basis, the retail prices of consumer goods and services from all the District Headquarters market. In addition to the retail prices, the Directorate also collects wholesale prices of some selected commodities for Imphal (Khwai) market. The wholesale price of rice (medium) per quintal in 2009 was recorded to be Rs.2,200. In case of arhar dal, price per quintal in 2009 was recorded to be Rs. 7,100 which is about 98 times those prevalent in 1961.

State Domestic Product

The State Domestic Product and the per capita income reflect overall performance the state's economy during a given period. The growth in State Domestic Product of Manipur is largely dependent on agricultural productions.

The Gross State Domestic Product (GSDP) of Manipur for 2009-10 at current prices is estimated to be Rs.8, 638 crores as against Rs.7,649 crores for the year 2008-09 registering an increase of 12.93 percent. At constant (2004-05) prices, GSDP in 2009-10 is estimated at Rs.6, 798 crores as against Rs.6, 234 crores in the previous year showing an increase of 9.05 percent. The average annual exponential growth rates between 2004-05 to 2009-10 are worked out to be 10.41 percent and 5.62 percent for current and constant prices respectively.

The Net State Domestic Product (NSDP) at current prices for the year 2009-10 is estimated at Rs.7, 693 crores as compared to Rs.6, and 819 crores for 2008-09 registering an increase of 12.83 percent over the previous year. Per capita income at current prices is worked out to be Rs.28, 276 in 2009-10 as compared to Rs.25, 539 in 2008-09 indicating an increase of 10.72 percent. And the Net State Domestic Product (NSDP) at constant (2004-05) prices for the year 2009-10 is placed at Rs.6, 066 crores, which is higher than that of the preceding year by about 9.06 percent. The per capita income at constant (2004-05) prices for the year 2009-10 is estimated at Rs.22, 296 which is higher than that of the preceding year by about 7.03 percent.

Sericulture

Manipur has 4 (four) varieties of Silk viz., Mulberry, Eri, Muga and Oak Tasar. To provide employment particularly to womenfolk, Manipur Sericulture Project was initiated with the assistance of the Government of Japan through Government of India, 94.71% plantation was achieved. With the help of Central Silk Board, the Catalytic Development Programme (CDP) has been implemented since 2003-04. During 2007-08, Catalytic Development Programme is being implemented with financial assistance of Rs. 1.12 crore from the Central Silk Board and Ministry of Textiles.

Fisheries

Though the state has no marine fishery, it has vast inland fishery resources like pond, tanks, natural lakes, marshy areas, swampy areas, rivers, reservoirs, submerged

cropped land, low lying paddy fields etc. The target source of fish is the Loktak Lake. The production of fish in Manipur for the year 2009-10 was estimated to be 19.20 thousand tonnes as against the 18.80 thousand tonnes in 2008-09.

Rural Development

Manipur lives in villages. The rural population constitutes about 74.89 percent of the total population. Enhancement in the quality of life of the economically weaker sections of the society has been one of the basic objectives of development planning of the state. In order to achieve this goal a number of programmes viz., NREGS (National Rural Employment Guaranteed Scheme), SGSY (Swarnjayanti Gram Swarozgar Yojana), SGRY (Sampoorna Grameen Rozgar Yojana), IAY (Indira Awaas Yojana), PMGY (Pradhan Mantri Gramodaya Yojana), PMGSY (Pradhan Mantri Gram Sadak Yojana) etc. have been implemented in the state. These programmes ensure minimum wage to rural workers and enable them to acquire assets and income through Self-employment ventures. Under NREGS, 326.66 lakh manday have been generated and 383SHGs were formed under SGY normal, during 2009-10.

Manufacturing

In spite of the fact that Manipur is endowed with mineral and forest resources, industrialisation has been painfully slow in the state. This is because of shyness of capital acute transport bottleneck, shortage of power and lack of entrepreneurial activity and technical skills. Despite persistent efforts made by the Government, the state continues to be an industrially backward state. Various policies and programmes with the provisions of packages of incentives and concessions could do little in this regard. Almost all the public undertaking industries of the state were facing financial problems and there was paucity of fund for maintenance. So the Government has decided to wind up at least five of its loss making industries as the proposals for privatisation also fails as there were no takers. Manipur Cycle Corporation Ltd. (MCCL), Manipur Cement Ltd. (MCL), Manipur Spinning Mills Corporation Ltd. (MSMCL), Manipur Pulp and Allied Products Ltd. (MPAPL) and Manipur Drugs and Pharmaceutical Ltd. (Govt. Sector) are the public undertaking industries

Education

Education, being the base for the development of human resources, improving those infrastructures related with it continued to be one of the main objectives of the

state Government. Implementation of various programmes, schemes/projects has been taken up to achieve overall quality education. The total number of educational institutions (Schools, Colleges, Universities) in the state during the year 2002-2003 stood at 4284 showing an increase of 2.41 percent over that of the previous year. The enrolment of school students has increased by 17.09 per cent during 2002-2003 over that of the previous year. While the overall literacy rate was 59.89 per cent in 1991, 70.50 per cent in 2001, it has increased to 79.85 per cent in 2011 census. The teacher pupil ratio was 1:19 during the year 2002-2003.

In 2007, free text books worth Rs. 3.92 crores was provided to 2,76,120 students (SC/ST) of class I to VIII under the Sarva Shiksha Abhiyan (SSA) scheme.

Transport and Communication

The state has neither railways nor navigable waterways and the transport system is synonymous with road communication. The only major functional railhead linking Manipur with the rest of India is at Dimapur town of Nagaland state which is 215 kms. away from Imphal. A railhead has been extended from Silchar to Jiribam. It covers only 1.5 kms. of railway line over the state of Manipur. Manipur has air links with Kolkata, New Delhi, Silchar, Guwahati and Aizawl.

The state has a very poor road communication facility. Highways/Roads are regarded as arteries and veins of a state which are essential for its overall growth. The main artery of communication is the 325 kms. long National Highway No.39 connecting Imphal with Dimapur in the neighbouring state of Nagaland. From Imphal it runs in the south-east for another 110 kms. to the International border town of Moreh on the Indo-Myanmar border. The transport cost on this road is very high in view of transport service during night time and one-way trade movement because of little exports from Manipur. Another road of considerable economic importance is the 225 kms. long National Highways No. 53 viz. New Cachar Road, connecting Imphal with Silchar in Assam via Jiribam on the western fringe of the Manipur valley. The National Highways covering 967 kms. by the end of March, 2005 constituted 11.18 percent of the total road length of the state and the State Highways covering 668 kms. accounts for 7.72 percent of the total road length of the state. The state had a total road length of 8,648 kms. of which the length of surfaced and unsurfaced roads.

TAMENGLONG

Since the colonial days, Tamenglong has developed tremendously. It is a growing hill town now. Tamenglong district with total area of 4391 sq.km. which is comparatively a small population of 86,278. The district has four sub-divisions, such as Tamenglong, Nungba, Tousem and Tamei. The whole district lies between latitudes 24°30' N and 25°27' N and longitudes 93°10' E and 94°34' E.

Tamenglong is a gateway of Manipur to the west. Tamenglong is also the heartland of a region inhabited by Zeliangrong, Kuki, Hmar and Khasi. The majority population of this district is dominated by Zeliangrong. It is situated between Barak Valley of Assam and the Imphal Valley, this district has been the important routes of migration, trade and commerce, religious and cultural connection between the people of Manipur and the rest of India throughout their long history. It has stiff mountain, deep gorges, the river valleys and rich forests provide shelter, sustenance and protection to the ancestors of the people of Tamenglong who moved into this ancient more than five thousand years ago.

Tamenglong is a Meitei word, corrupted from the Rongmei dialect Inrianglong (Village of bamboo forest) the name of the biggest village, popularly known as Tamenglong. The district has a long history of two thousand years as claimed by the local scholars. After the Kuki Rebellion 1917-1919, the government of Manipur established two sub-divisions, the North-West and North-East. The headquarters of the North-West sub-division of Tamenglong was located at Tamenglong Village and that of the North-East was at Ukhrul. In 1923, the headquarters of North-West sub-division was shifted to the present site known as Tamenglong Headquarter. Later the sub-division was renamed as Tamenglong sub-division after the bifurcation of the erstwhile North-West sub-division into several sub-divisions like Churachandpur, Mao and Sadar. In 1969, the sub-division was upgraded into a district, called West District which was later on changed to Tamenglong. Important trade centres: Important trade centres are Tamenglong Headquarter, Noney, Tamei and Nungba. The road system are the National Highway-53 which links Imphal and Silchar in Assam and runs through the district, the State Highway, Imphal-Tamenglong Road via Kangchup and others are district road like Khongsang Road, Old Cachar Road, Kaiphundai- Tousem Road (Kamei Gangmumei 2000).

Climate

The favorable climatic condition and equally distributed rainfall in both time and space make the hilly area covered with rich flora and fauna. Referring from the historical point of view it is said that in early 19th Century, richness of the Manipur forest product was amazing, for which Pemberton (1835,p.11) writes “*I know no spot in India in which the products of the forests are so varied and magnificent but their utility is entirely local, as the nature of the country precludes the possibility of transporting to foreign markets...*”. Geographically forestland covers nearly 9/10 of the total area where only 32.5% of the land is lived by the total population of the state. Though it has large forest areas, flora and fauna are found equally in good varieties. The forests have good varieties of bamboos, and oak trees. There are also found different varieties of wild plants that bear very costly and delicious fruits and leaves etc. Still today different types of flora are extensively helping the economy of the villagers not only by providing wood, fruits, leaves etc. but conserving soil, providing thatch for the roof of the house etc (Kamei Sanjit Rongmei and Satwanti Kapoor 2005).

Physical Features

To speak about the accurate physical features of the people, especially Zeliangrong without complete data would be a very difficult task. A general impression of these people lies on the wide spread opinion that they possess Mongoloid features and cultural traits. By and large they have short to medium stature, golden brown to dark brown complexion, cheek bones are often prominent, shape of the eyes is not very marked with epicanthic fold, straight hair outnumber wavy hair, and negrito frizzy types are almost absent with scanty body hair and moustache. They have mostly flat noses, well shaped slender figures and less muscular development are commonly found. They are well fitted for all forms of outdoor and indoor labour that require both skill and strength through proper direction and guidance. Women are much shorter than the males. They possess good-looking feature with handsome figure, tingling colour in their cheeks and long straight hair. The habits of suckling children, until they are four years old or even more along with heavy day to day activities and cultivation work, carrying heavy loads, etc. soon destroys the soft fullness of their beauty. By the age of thirty they appear to be haggard, worn out and wrinkled. The hill people have very strong body with less fat

and are darker in skin colour as compared to people from plain who have relatively sedentary work. To have a proper classification based on their physical features, in-depth anthropological studies including physiological studies, measurements are much needed (AZSU, Assam, Manipur and Nagaland 2009).

Population and Literacy Rate

The population of Tamenglong according to 2011 is 1,40,143 of which male population is 68,381 and female population 71,762 respectively. The following table given below indicates the population of Tamenglong district of Manipur.

The literacy rate of Tamenglong according to 2011 census is 70.05% of which male literacy rate is 76.74% whereas female literacy rate is 63.76% respectively. The following table indicates the literacy rate of Tamenglong district of Manipur.

Polity

Every village in the district is ruled by the chief with the assistance of the village council members and the elders of the village which is the sign of political independence. Each village has a chief whom they consider as the highest authority of the village according to their tradition and customary law. Each and every event is discussed in the house of the chief, which they consider the court of the village. They also have inter- village, district and inter- state court where all complicated problems are discussed strictly based on their customary law. Succession through hereditary system was strictly observed in the past. Chief is the sole authority for each of the village affairs. According to their tradition and their customs, the founder of the village was bound to become the chief, even when there is a doubt concerning his eligibility, potentiality and efficiency to be the chief of the village. But today in some of the villages, chief is elected based on the majority. He is the sole authority for each of the village affairs. It is found quite contradictory among the Christian and non Christian that, the chief serves only secular functions among the Christians whereas religious functions are totally served by the pastor of the village. But among the non-Christians the chief of the village looks after both the secular and religious functions (Kamei Sanjit Rongmei and Satwanti Kapoor 2005).

Marriage System

Among the Zeliangzong, marriages are strictly based on clan exogamy by the customary law. Marriage in same clan is also not completely absent. Though it is

rarely found, a compulsory capital punishment is experienced in both the Christian and non-Christian society according to their respective religious customs. If it happened among the non christians, the villagers are bound to take the following actions: - (1) burn all the clothes of the concerned person at the gate of the village as a sign of purification, (2) A huge penalty will be charged, (3) they will not be allowed to live in the same village, (4) they lose the right to become social people will be treated as unclean. Among the Christians, (1) their name in the holy book of God will be cancelled, (2) they cannot be leaders of the church any more, (3) they are bound to serve the work of God in order to forgive their sins, (4) socially they are considered as 'unholy' people.

The most practiced form of marriage among the Zeliangrong tribe is love marriage by elopement and arranged marriage through the consent of both the families and the persons concerned. Another form of marriage like marriage by capture is also not completely negligible. Monogamy is the rule, which is traditionally and socially accepted by the people. Where polygamy though very rare, it is also found in the present society. However, polyandry is strictly prohibited. In spite of all the rules applied, man and woman can remarry after divorce if that is accepted by society, or when one of the spouses dies and the family needs wife or husband to bring up the children. So far very rare case of levirate and surrogate are in practice unless the condition demands. No dowry system is practiced among the Zeliangrong tribe. Although not compulsory, the brides' family can contribute in cash or kind for the welfare of the couple according to their prevailing economic conditions. Based on the respective traditional religion, both Christians and non-Christians have slightly different customary rules for elopement, arranged marriages and capture etc. System of Zeliangrong marriage can be considered less expensive or extravagant depending on the economic condition of the family concerned.

Inheritance

Inheritance is understood to be transmission of property from person to person at death or before death. It is practiced separately according to the type of the society i.e. patrilineal, matrilineal or bilateral. It also varies among the Naga tribes of Manipur depending on the social customs. Most of the Naga societies of Manipur are patrilocal, patrilineal, favoring paternal inheritance system. In the context of Zeliangrong society, youngest son has the full right to inherit all the lion share of his

father's properties, both movable and immovable. He is also responsible to repay all the debts of his father. All other brothers have a very less share. Daughters have no role in the inheritance even in absence of male child of the family. In such instances male member of the relative will inherit all the properties as well as the right to look after the daughters until they all get matured. Presently the rules are slowly changing. People have started recognizing their rights through better educational knowledge and awareness. Therefore among the Zeliangrong tribe, female members start claiming for the equal property right by applying to the Indian law of inheritance and succession from the village court in case there is no male child in the family. Among the Zeliangrong the succession of the village chief is based on specific clan system that is considered hereditary. *Kullakpa* (controller of the village] – by Kamei clan and *Khunboo* (owner of the village) - by Gangmei clan are considered chieftain of the village in Zeliangrong society. Normally Khunboo is elder than Khullakpa. In exceptional case this law is not applicable to some of the villages, where numbers of household are less than ten to fifteen, and no specific clan is found. It is proposed that clan based hereditary system of chieftain should not be practiced. Alternative to that, every well educated and qualified man above forty-five year of age should be given a chance through the majority of peoples' consent to have more efficient and powerful ruling of the village in both the communities land or the traditional chieftain land system of society.

Religion

The religion systems of tribal community are very complex and are said to be polytheistic. They worship different deities, and many more living and non-living objects like – sun, moon, sky, stars, rocks, mountains, river stream, earth, fire, etc. which they believe of having both benevolent and malevolent power. They also classify God and Goddess according to their belief. They have very strong cultural practices of offering efficacious things like egg, fowl, in some cases giblets, spirituous liquor, pig, cattle, mithun, cloth, pieces of iron etc., in case of sickness, mania, ill luck, and variety of other calamities for which they are sometimes called devil worshipers. There are also other ritual ceremonies, prayers, incantations, taboos, gennas performed by the Zeliangrong to have a religious moral and philosophical wish to prolong life, to ward off evil, to obtain children and to destroy or harass sworn enemies. Among the Zeliangrongs worship of different deities are found. Out of all

gods, they acknowledge the existence of supreme god who created all the present form of life and all power to heal and to protect our life. Their whole life is centered on the feeling of religions.

According to Panmei and Kahmei (1995) Zeliangzong religion is completely unrelated to animism and idolatry. From the past no image of temple or idols are found. This statement can be supported by Asoso (1974, p. 24) saying that “*the Nagas have no established temples and images like the Hindu or Buddhists or mosques like the Muslims for the simple reason that God sees everything and every happening on earth.*” Some small section of zeliangrong still followed traditional religious belief and performed different rituals. It must be due to the influence of Hinduism in Manipur mainly in central valley of Imphal. The traditional worshipers also establish temple as a common worshipping place. There, all the worshippers come together once in every month on the full moon day to sing songs and worship their god called “*Tingkao Ragwong*” or ‘*Tingong*’ (means God of Heaven or the heavenly god). He is considered as the creator of the universe, gods and men, all-powerful, all knowing, omniscient, omnipresent (Conference on Zeliangrong religion, 1994). It has rightly been pointed out by Brown (1975) that these people (Nagas) believe in awesome supreme deity whose nature is benevolent. This deity is the creator of all the things.

Despite the influence of different religions, at present mainly two types of religious practices are found among them i.e. traditional religion and Christianity, where Christian religion outnumbers the tradition religion by 99% in the district. Among them everybody has the freedom of religion, provided it does not interfere with other religions. It is true that different crises have occurred because of changing or conversion to Christianity from other religion, like turning them out from the village. Onslaught and burning up their houses, Snatching all the properties, harassment both physical and mental in different form by the traditional practitioner, which lead them to knock the door of the legal court, where it provides a clear verdict that, everybody has the right to choose and practice his or her own religion. In fact, it also cannot be ignored that after conversion to Christianity, people has almost forgotten all their traditional customs, their dance and music, dress system and their folk songs etc. which could be an important factor for the prevailing identity crisis. However slowly and gradually with more awareness and enlightenment through

education and globalization of cultural needs, people are realizing an importance and need of cultural items to overcome the problems.

Culture

Man is a social animal. Sociologist muscularly emphasizing the close connection of man with his society as, 'man by nature is social, without society man would be animal'. The people of Tamenglong have a rich cultural heritage as the other tribes proudly possessed their traditional culture. It is worthwhile mentioning some of the terms, definitions and concepts of culture before minutely discuss about the culture of the tribal inhabiting in Tamenglong district. In the mid 19th century the term 'culture' in technical sense was emerged in the writings of Anthropologists. Sir Edward B. Taylor an English Anthropologist termed the culture, as a "complex whole" which includes Knowledge, beliefs, arts, moral, law, custom and other capabilities and habits acquired by man as member of society".

William A. Havilland says about culture as, 'culture is a set of rules or stands that, when acted upon by the members of a society produce behaviors that falls within a rank of variance the members consider proper and acceptable'. A.W. Green defines as culture as a "socially transmitted system of idealized ways in knowledge, practices and beliefs along with the anti-facts that knowledge and practice produce and maintain as they change in time". In Sanskrit word culture means "refined". It has material and non- material expressions, and it speaks of both the material and non-material aspects of the society.

Culture consciousness is a unique characteristic of the tribal people living in Tamenglong, mostly constitute by Rongmei, Zeme and Liangmai Naga tribes. Generally, the tribal in Tamenglong developed and practiced their culture in a well-pattern manner with a well-knitted social organization. They gave a great respect for their tradition which handed down through the ages. To a great extent their culture reflects on how to behave in a community and family. The wealth of their culture which they maintained taught them the methods of discovering the past, how to prepare weapons, how to build their houses, the art of weaving clothes which they almost forgotten. They learned the art of making offensive and defensive weapons from the ancestor's culture. The traditional dance and ornaments worn with materials objects are used to learn. The Naga tribes culture of head-hunting are also learned, in

which they used to take heads because the possession of a head brought wealth and prosperity to the village. The culture of “head for head”, “blood for blood” were found nowhere in the present day. Thus, their culture makes them learnt, the positive and negative aspects which they handed down from their ancestors through legends and oral traditions.

It is well known fact that the study of human society immediately and necessarily leads us to a proper understanding of the culture of that society. It is a well-known fact that cultures are not uniform. They differ from society to society with regards to elements like customs, traditions, ideas values, belief, practices etc. Nagas of Manipur and other North Eastern part of India are very fond of their rich cultural heritage. They are considered to be one of the aboriginal cultural originators and preserver of the past society, when most of cultural patterns are changing day by day in search of modernization and westernization.

Zeliangrong people have cultural practices for every events of life from the stage of pregnancy to birth marriage and death. Among this sub-tribe lots of variations are found, even though their ideas center on one specific objective. Their rich cultural patterns/system are expressed through the medium of song, dance, dress, ornament (costume) religious belief, art and craft, customary celebration and prohibition, food and drink etc. According to the elders, most of the Zeliangrong dances are developed by observing graceful movements of animals, insects and many other living and nonliving objects. Some of the examples are: *Khoiguna laam* (Bee dance); *Rang laam* (hornbills dance); *Talam laam* – (Butterfly dance) performed both by males and females together. Many more separate dances of male and females, young and old are also listed below like *Tareng laam* (spinning dances); *Hoi laam* (male folk dance with voice) of invocation; *Pazei laam* (swing dance of one male – one female by sitting or by standing), *Tuna laam* (young girls dance) and *Gaan laam* (young boys dance) etc. Different costumes are required for different dances based on types of dances and sex of the dancers. Men use spear and shield of hexagonal shape in war dance, headgear with hornbills’ tail and pigtails, whereas females use earring, armband, bracelet, necklaces, *pickhim* (lady decorated head-gear), *pidong* (head crown) etc.

All dances are accompanied with beating of drums in a particular rhythm. Chou and Mongding (Gonmei, 1994) invented it along with beating of Semmu – a circular gong with prominent semi ball in the center for striking to produce thrilling

sound. It is also associated with beating of cymbal, a pair of round brass plates, which produces clanging sound by striking together. Many other instruments like *Rah* (traditional violin) etc are also use in support of the main instrument. Their songs have many classes depending on the purposes and seasons like: *Raa Kalum Lu* (Hymn or worshipping songs); *Rih Lu* (War song]; *Lujam* (Common folk songs); *Lam Lon Lu* (Friends love fork); *Mangui Lu* (love song) etc. Today Zeliangrong dances are considered to be one of the most popular dances of Naga tribe of Manipur.

Economy

Employment situation in the state is not much encouraging as compared to other states of India. As per the employment exchange statistics, the number of persons newly registered in 17 employment Exchanges in the state during the year 2008-09 was 37,033 persons. The number of persons on live register of all employment exchanges stood at 6, 42,247 persons as on 31st March, 2009. Economic Census is the complete count of all entrepreneurial units located within the Geographical boundaries of the country. Five Economic Censuses have been conducted in the year 1977, 1980, 1990, 1998 and 2005. As per the results of the Fifth Economic Census 2005, there are 1,04,732 enterprises in the State engaged in different economic activities other than crop production and plantation. Out of which, 54.98% are in the rural areas and 45.02% in the urban areas. Total number of persons working in all the enterprises is found to be 2, 36,076 of which 1, 20,355 and 1, 15,721 workers are respectively engaged in economic activities operated in rural and urban areas of the state.

Generally, the Naga tribes are hard working people. They love to live on the high hills mountains. Their villages are, parched on the summit of the hills and difficult of approached. T.C. Hodson mentions in his book entitled, *The Naga tribes of Manipur*, that, “both men and women carry heavy loads, and impressed as collies are not authorized to carry more thirty seers, or about sixty pounds. On their own account even they carry twice that amount”.

The traditional arts and crafts are replaced by the modern form of weaving, blacksmith, wood works, canes and bamboo crafts which occupy a very central position. Planting of cotton is practiced and they spun yarns in the indigenous wood-spinning machine for cloth making. Especially, the art of weaving occupies one of the

most important positions which is a common village industry done by the womenfolk. The menfolk are engaged in the wood-works, cane and bamboo crafts and black smith. They produce baskets of cane and bamboo, wooden bowls, wooden cups, wooden mortars and pestles, etc. Commonly the people used the earthen pottery during the olden days. Bamboo and canes are used not only for earning income but also closely associated with their culture and tradition.

Agriculture is the backbone economy of Manipur State. About 84% of the total population of Manipur depends on agriculture. A major portion of the State's domestic product is contributed by agricultural sector and provides employment to about 63.95 percent of the working force in Manipur. The main occupation of the people of Manipur State is agriculture. The people in the district are more or less depends upon the natural resources of various types from which they extract their livelihood. Forest and agriculture are the major resources in which agriculture form the key parts for their livelihood as well as for commercial activities. Forest in *Tamenglong* enriches in natural resource is the mainstay of economy of the people.

Since time immemorial, the people of Tamenglong has been nursed by the natural forest. Hitherto, forest lands are utilized for cultivation of various crops such as paddy, millets, chilies, beans, cottons, indigenous fruits and vegetables. From their ancestral period timbers found in the forest have been using in various ways mainly for the building purpose such as huge thatched houses, a plank for furniture, wood for doors and windows, giant dormitory beds for men and women, etc. Canes, bamboos and climbers are used for binding materials as well. A particular bark which is ideal for the purpose or making ropes is also used. Barks are also used as intoxicants and also serve as medicine for treating sickness of the different diseases. Bamboos and canes are used for domestic purpose such as making baskets, chair, tables, etc. Bamboos are used for various purposes like constructing houses, fencing and fetching water and for cooking rice and curry. Its shoots can also be used as food items which is a local delicacy.

Forest

The state has vast area of forest covering as much as 17,418 sq.kms. which forms about 78 percent of the total geographical area of the state. The actual area under forest is about 15 percent higher than the recorded forests area of the state. Of

the total forests area, reserved forests and protected forests accounts for 1,467 sq.kms. and 4,171 sq.kms. during 2009-10. The remaining 11,780 sq.kms. is treated as 'Unclassed forest'. The important major forests products are timber, firewood, bamboos, cane etc. The production of timber other than teak has shown a decline from 8.85 thousand cubic meters in 2006-07 to 8.31 thousand cubic meters in 2007-08. The Forest Department have distributed 6, 50,000 seedlings under the scheme of Social Forestry during 2009-10.

In order to assess the price situation in the state, the Directorate of Economics & Statistics, Manipur collects on a regular basis, the retail prices of consumer goods and services from all the District Headquarters market. In addition to the retail prices, the Directorate also collects wholesale prices of some selected commodities for Imphal (Khwai) market. The wholesale price of rice (medium) per quintal in 2009 was recorded to be Rs.2,200. In case of arhar dal, price per quintal in 2009 was recorded to be Rs. 7,100 which is about 98 times those prevalent in 1961.

The retail price is the price which the ultimate consumer pays when buying from a retailer. Therefore, it would be interesting to have a look in the movements of retail prices in respect of Manipur State. The retail price of rice stood at Rs.25.00 per kg. during the year 2010. In the case of arhar dal, the price during the year 2008 and 2009, were Rs. 53.00 and Rs. 70.00 per kg respectively, and further it rose to Rs. 90.00 per kg. which shows an increase of 28.57 percent in 2010 over the previous year. Forest is the mainstay of the tribe in Tamenglong for the sustenance of their life. It is flourished by precious orchids, medicinal herbs, honey, etc. It can be said that forest is the wealth of the district of Tamenglong.

Arts and Crafts

Inspite of the fact that Manipur is endowed with mineral and forest resources, industrialization has been painfully slow in the state. This is because of shyness of capital acute transport bottleneck, shortage of power and lack of entrepreneurial activity and technical skills. Despite persistent efforts made by the Government, the state continues to be an industrially backward state. Various policies and programmes with the provisions of packages of incentives and concessions could do little in this regard. Almost all the public undertaking industries of the state were facing financial problems and there was paucity of fund for maintenance. So the Government has

decided to wind up at least five of its loss making industries as the proposals for privatisation also fails as there were no takers. Manipur Cycle Corporation Ltd. (MCCL), Manipur Cement Ltd. (MCL), Manipur Spinning Mills Corporation Ltd. (MSMCL), Manipur Pulp and Allied Products Ltd. (MPAPL) and Manipur Drugs and Pharmaceutical Ltd. (Govt. Sector) are the public undertaking industries.

Skillfully cane and bamboo crafts were extensively practiced by every household in the district. A variety of products modeling in different designs and patterns are produced for various purposes covering almost all the things required for their living. Bamboo is an integral part of a villager's life as it is associated in all habits with the everyday life of the rural populace. Unfortunately, the practice of this craft has now diminished considerably. It also used in a myriad of ways to make more than a few items of article, implements, etc. Generally, they make only those things that are required in their habitual life. They normally seated down for making those few things essential items only after the sowing and the harvesting seasons. Intricate patterns with dyed bamboo are worked on these baskets. A special basket are made by bamboo and cane for keeping their value items and clothes, which is knitted tightly, that even water did not penetrated into the basket. However, due to transportation difficulty it is hard to access and they were lagged far behind from all advantages of exposing their finished goods for sale in the market.

Agricultural Resources

In the past, method of wet cultivation was totally not known by the people as a result they generated their resources exclusively from shifting cultivation. Agriculture constituted the main resources of the district. The chief crop is rice which is also the staple food of the tribal people in the district. The quantity of rice produce is uncertain because it depends on the fertility of the soil. Fertility of the soil is the result of how long it has been fallowed after one cycle of cultivation. The virgin forest produces yield more paddy due to richness of soil. Paddy is casted broadly in the lowland region. The main crops cultivated in the hills are rice, maize, ginger and potato. Rice is the staple food of the people and it is grown both in Valleys and on the dry hills. Majority of the people practice jhuming/shifting known as slash and burn cultivation or terraced farming. Types of jhum cultivation is known in various names as; migratory, cut and burn, hoe and burn, slash and burn, bush fallow and nomadic by Sweden. On the other hand Indian terms like; Adi-arik (Meghalaya), Hookinsmono

(Tripura), Tengkonhs (Nagaland), Konkapaddy (A.P), Kurwa, Khallu (ND) Bewars (Bihar), Rema, Ponda, Dahi, Kaman, Briga, Gudia, Dorgachas (Orissa), Penda, Bahia, Bewar, Guharh, Farhs, Pippa, Massap and Erka (MP), Watra (S-E Rajasthen), Kumari (S-E Ghat region), but in Manipur it is popularly known as Jhum cultivation and cultivators are known Jhumia. Cultivation of rice occupies major portion of the total arable land. Shifting cultivation is an age-old method of the tribal. It is commonly, practiced in tropical and sub-tropical countries mainly in the South-East Asia, Africa and Latin America. In India it is mostly confine to the north-east and the main occupation of every tribe of the region.

Jhum Cultivation

T.C. Hodson briefly writes the method of cultivating of jhum by the Naga as, “the spot for cultivation being determined on, he must clear it a jungle of ten years’ growth; if the spot happens to be near to the village, he can return in the evening after a full day’s work, but if at a great distance, as it often is, he must give up the work early to enable him to get his village by nightfall. They work under the scorching heat of the sun or rain, thirst is soon induced, which often, from their being no water near, must be endured. A bamboo jungle species called “Maube” is to cut, compare with a dense tree jungle but still it is no light labour. After having been cut down it is allowed to dry so that it may be fired in season, for if fired out of season, as sometimes through accidental conflagrations happen, the crop to be raised will be properly deteriorated, or the land even be rendered unfit for it. Great damage has occurred to the hill people from the carelessness of the travelers on the Munnipore Road, in lighting fires and leaving them burning in the neighborhood of dry jungle. These fires communicating with the jungle have sometimes been the cause of the premature burning of the newly felled jungle, not of one, but of many villages. If premature fire is caused by the hillman he is often dealt with severe punishment. Before a village sets fire in the jungle, no one is allowed to do so. The site for cultivation is first chosen and usually trees are cut down and cleared for the jhum block.

The villagers give some days’ notice to the neighboring villages before the jungle was put on fire. When the jungle is cut and dried for cultivation and all the low uncut jungle is comparatively dry, fire is set on one portion of jhum block. It generates more flames and the entire hills and mountains would soon engulfed by fire.

If the felled jungle has been thoroughly dried, the entire, except the larger trees are reduced to ashes. The soil for an inch or two is thoroughly burnt and having been scratched up with their little hoes, it is mixed with the ashes and becomes ready for the reception of seed, which is sown broadcast. They measure their arable land by the number of baskets required for seed. Across the field in parallel lines, at no great distances apart, they lay the unconsumed trunks of the trees to protect against soil and seeds erosion during rainy season. In the bamboo stumps serves the same purpose. The field has to be constantly watched against the depredations of the birds and wild beasts, and weeds being very rapid in growth, to be frequently weeded.”

Inta (Storage /Granaries)

The crop after having been cut is thrashed in the field. Grains are usually carried on the backs and shoulders by both male and female on their traditional baskets which serve as container to carry the grains. After collecting from the field grains are stored in the granary. The granaries have the floor of four to five feet above the ground. It resembles the dwelling houses, the floors and the walls are matted by the bamboo. Besides grain, granary also serves as the storehouse of other food items and more valuable properties are kept. For that reason, granaries were mostly constructed at a short a distance from their dwelling houses.

Hunting and Fishing

The hill people in general and the Nagas in particular practice hunting in large number. The scheme of Hunting is to be performed in different methods through the jungle. All the men turning out to drive the game from ravines into more open country where it can be chased by the dogs and speared or shot. “Custom provides for the dogs (the owner of the dogs) a share of the quarry which is known as the dogs’ share”. Spear, gun, dao and traps were the weapons and methods used to perform the trophy. Traps are of different methods like;

1. Pitfalls
2. A big log is placed on the ground and on that end, one heavy log is hang to hit and kill the animals
3. Bamboos are erected and positioned in a long fence with a sharp edge which the animal is to be killed by jumping. This is generally trapped in the junction, where animal is supposed to pass through that point. The game of

hunting is consisting of deer, bear, stag, sambar, jackal, wild buffaloes, wild goat, wild dog, wild cat, monkey, leopard, wild boar, tiger, etc.

Like hunting, fishing is also one of the hobbies of the hill tribes in Tamenglong. Some of the households are sustained their livelihood by fishing in the big rivers like, '*Barrack*' and '*Makru*' situated in Tamenglong district of Manipur. They employed various methods and techniques of fishing. The most popular method is diluting the water by roots or stems of some poisonous plants which found abundantly in the jungle. The poisonous creepers are thrashed in the water. When the water is polluted, the fish died constantly floated up on the water and collected by the fisherman. Further, fish is caught by diverting the course of river or emptied up the water. Baskets of different sizes and net were also made which served the purpose for catching fish.

Dormitory System

Hitherto, the beginning of dormitory system and its practices in Naga society is still in vague but it is found. Two separate dormitories are found practiced by the Naga tribe both for the boys and girls. Women are forbidden to enter it. Both the members of opposite sex are denying access to the institution and the house is stringently reserved and used very commonly for males or of females. Many parts of the world would seem to be symptomatic of a definite level of culture than distinctive of any special ethnic group or groups.

Dormitory is the place where it can serve to give education of their cultural and practical life. Dr. M. Horam writes, "it is in the *morung* (dormitory) that the boys get all the useful lessons of community living...Here the youth receive invaluable lessons in leadership. They also get with history, cultural folklores, songs and dances of the village. The curriculum of the *morung* (dormitory) is not all work, but playing, singing and dancing are the regular features of the institution. Therefore, the *morung* (dormitory) is both a training school of arts for offence and defense as well as a club for entertainment and fun".

Initially, the girls are restricted from keeping their hairs long on ground of being junior. Once a girl attained maturity, she would be transferred to the senior dormitory from then onwards she slept in the dormitory till she is married. As she became the full-fledged member of the dormitory the restriction (to keep long hair)

are no longer constrained upon her. They learned different kinds of arts like; spinning wheels, stitching cloth, weaving and embroidery. They also learned folksongs, folklores, folktales, saying, social behavior, manners, social etiquettes and moral discipline from their seniors.

Food Habits

Among the Zeliangrongs, mixed types of food habits are found with lots of variation depending on the locations, availability and affordability. Most of their food items are found naturally in the forest, as well as in markets. Their staple food consists of rice, all type of non vegetable like fish chicken, beef, pork, etc. which is supplemented by agricultural products of pumpkin, yam, different types of beans, bananas, pea, potatoes, tomatoes and different other green vegetables. They are very fond of food like bamboo shoot, tree bean, and fermented fish that they consider very special items. Based on the availability of the resources, cooking system and their sources of cooking that vary from one another. In hilly region less households' use Liquefied Petroleum Gas (LPG) for their cooking as compared to valley where no burning woods are available free. In case of hilly areas lots of firewood is obtained from the forest without any cost.

The non-Christians drink rice beer that they consider as the nourishing drink. It is prepared in large quantity and served liberally in all the festivals, ceremonies, social gathering and in entertaining guests. This is strictly prohibited among the Christian society Milk is not consumed by most of the people which may be because of economic problems or unawareness about its nutritional value. Less restriction in food habits are found. They abstain from specific food in very rare incidents like, pregnancy, after delivery, and health related problem. No customary or traditional system of restriction was observed but they are given simply boil and bland food with dry meat or fish during illness. Till date they practice taboo system of restricted clans' food items, thinking that it may cause serious health problems.

Pattern of Consumption

Consumer behaviors of various households are different according to time and space. Within the same time and space, the pattern of consumption is different from household to household according to income and the types of economic activities pursued. The standard of living of the people of a state/country is reflected in the

nature of consumption by the people of the state/country. The incidence of poverty is measured by the level of consumption expenditure.

According to the 61st Round (July, 2004 to June, 2005) of National Sample Survey (NSS), the Monthly Per Capita Expenditure (MPCE) in the rural areas of Manipur was Rs.614.20 whereas in the case of urban areas, it was Rs.726.38. This indicates that the quality of life in the urban areas are better than those in the rural areas. From the available results of the 63rd Round (July, 2006 - June, 2007), the monthly per capita expenditure in rural areas of Manipur on food and non-food was Rs. 411.62 and Rs. 384.72 respectively while the total MPCE was found to be Rs. 796.34. According to the 64th Round (July, 2007 to June, 2008) of NSS, the MPCE in rural and urban areas of Manipur was Rs. 842.92 and Rs. 1007.98 respectively. The survey results showed that the MPCE on food (Rs. 431.08) is higher than on non-food (Rs. 411.84) in rural areas while in the urban areas, the MPCE on food (Rs. 475.35) is lower than on non-food (Rs. 532.63) in Manipur.

Occupation

Agriculture is the main occupation in the district. They practice both jhum and terrace cultivation along with different other supplementary occupations like, animal rearing, weaving, farming domestication, carpentry work, day labor, small scale business, plantation of tea, cotton, chilies etc. Hunting, fishing and collecting different products from forest are also practiced. The Zeliangrong people are very much fond of their traditional weaving system producing numbers of splendid cloths that are very popular throughout India. Slowly and gradually many people started getting employment in different department of government as well as NGO, irrespective of sex. Business of wine brewing is also considered one of the important supplementary occupations of Non-Christian (Namthiubuiyang Pamei 2001).

The people in the district are found more engaged in physical labour as compared to valley people. Both males and females work all day long except on Sundays. All women are responsible for maintaining household works like cleaning, cooking, washing along with rearing animals, weaving etc. Males mostly work outside, ploughing, cutting, digging, collecting etc. As soon as agricultural season is over, people look out for alternative occupations like cutting and gathering logs, bamboo (lumbering) collecting different types of leaves and fruits etc., which are sold

in the market to supplement their income. Limited agricultural land banned on jhum cultivation and no alternatives provided, Zeliangrong people always face miserable economic problems.

Communication and Transportation

Tamenglong district always suffer from lack of transport facilities, roadways are the only means of transportation but the roads in the district are totally not up to the mark. The entire road system has been officially classified into – national highway, state highway, major district road, other district road and inter village road. They are again classified into metalled road, unmetalled and cart track, food path and hills trail (Ansari,1976). Tamenglong district has three district roads, such as Tamenglong-khongsang road, Tamenglong-Tamei road and Tamenglong-Tousem road. Due to the hilly area, so far no railway lines or waterway of transportation system are found. But the Government of India recently proposed railway line connecting Jiribam to Tupul which the work is in progress.

The state has two very important National Highways i.e. NH-53 and NH-39 from Imphal to Silchar and Imphal to Guwahati respectively. NH-53 crosses Assam and Manipur through Imphal with Jirighat in Cachar district of Assam. It has a total length of 224 kms which passes through a number of villages of Tamenglong District. Tamenglong is a Hill District where a transportation facility needs lots of improvement. National Highway passes through only few villages. There are many more villages where even two-wheeler cannot reach, as they are not connected through metalled road other then footpaths.

Sanitation

Proper toilet facilities are very important health factors as most of the diseases are borne from open field or kachcha type of toilets. The people of Tamenglong District has different types of toilet from open fields to septic flush types depending on the economic condition of the household as well as the space available. Most of the toilets are of kacha/semi cover type, very few flush or septic toilet systems. They mostly use open fields in most of the villages. But people are becoming more and more aware about the necessity of a septic toilet as well as the use of toilet soap, chemical etc. regularly.

Types of House

They construct different types of houses, depending on their cultural believes and traditional customs and economic condition. Most of the houses in the villages are made of wood and bamboo with roof covered by C.I sheet (corrugated iron/galvanize corrugate tines) and thatch except in the district. Their walls are fenced by split bamboo and plastered with mud. In some houses roofs are still covered by thatch, which in reality indicates traditional old customary type. As a sign of improved economic condition with better educational knowledge, people start making completely modern type of houses with imported building materials and bricks. The houses are also divided into many rooms like, reading room, common room, bedroom, kitchen etc. with the consultation of engineers for proper ventilation and aesthetic sense. Most of the houses have a main door facing east Side i.e. in sunrise direction. In a traditional house of a hill people, the walls of the houses are decorated with heads of the animal like wild pig, buffaloes, tigers, etc. and of beautiful birds' feather, which indicate the degree of expertness and brevity in hunting animal. In the traditional practices the roofs of the houses are slanting downward with less number of windows making it so steep that rainwater easily falls down. They are also very fond of constructing traditional types of small hut whenever needed and wherever they go, for cultivation or in any farming area to take rest, eat and sleep whenever necessary in order to be protected from sun, rain, cold and wild animals etc. Most of the Zeliangrong people so far prefer to live in small traditional hut type of houses even if they can make an expensive house, due to communal problem which discourages elaborate permanent settlements. They are often compelled to change houses from one village to other in search of security of life.

Sources of Drinking Water

Since the people are widely distributed in hilly areas tap or pipe water supply is less existent. Most of the Zeliangrong people drink boiled water. In Christian village tealeaf is added in the boiled water without sugar. It is served regularly to the entire guests and family members after lunch and dinner. In Hills, people totally depend on the river and spring water. This water is carried through the pipe or canal system toward the village area, where they usually have a big tank to store. Hill people face less problems of water as compared to valley people as they have Perennial River. In rainy season, due to poor quality of water, it is stored for at least

3-4 days so that all the impurities would settle down in the bottom of the container, then the water is used for drinking and cooking.

Women Status

Zeliangrong society is patrilineal, where father is the main authority and decent is traced through male line. But women also equally contribute to the society except in some of the social customs. In fact women are more active in both outside house as well as internal household chores from morning to evening. They also contribute in cultivation, collecting firewood, cleaning up farms, plantation, digging, fishing, weaving, cutting etc. Generally they are not allowed to plough, hunt animal and do carpentry work and all ritual worship but exceptions to these are also found. They are given freedom to talk, vote, study, and work in NGOs, in govt. sectors, and are free to join any political party if they are eligible and are interested. Here we can quote the examples of Rani Gaidinlu, a great freedom fighter of Zeliangrong who also won a Padma Bhushan in recognition of her contribution to the society. Despite their valuable contributions women are not paid back with right of inheritance, authority, leadership, no equal wage etc. To quote a few, they can be divorced at any time with some flimsy reasons by giving them fine of one pig in the customary court, no remarriage is allowed without a proper reason. Women cannot take a final decision and are considered second in the education system whereas all the male children are given first preference in all the customary as well as social development deals. However the situation is slowly and gradually changing with more women getting engaged in all types of work. Different women organizations are established in village as well as at state level in order to protect their well being from ill treatment in the society. With advancement in the education and awareness level, Zeliangrong women start realizing their rights and are being engaged in different tasks like adult education, Anganwadi, Nurse, Dai, Teachers, weaving and religious preacher etc. Above all Zeliangrong women are known for their simplicity, energetic disposition, faithfulness, stalwartness and hospitality etc.

Medical Facilities

Medical facilities in the state were mainly provided by the state Government. Medical and Health care facilities were available to the people of Manipur through a network of 50 hospitals/dispensaries with a total manpower of 888 (2005-06) doctors

and 1,055 (2005-06) nurses, midwives and dhas. The number of beds available was 2,405. Out of 278 thousands patients treated in 2009-10, 21.1 thousands were indoor patients while 257,4 thousands were outdoor patients.

Health is a conscious factor among the people in the District. In earlier days people suffered from all types of communicable disease like small pox, cholera, chicken pox, diarrhoea, dysentery etc. The situation is changing slowly. Most of the people are becoming aware of modern medicine and available health facilities. However there are still many villages where no PHC or dispensary is available. In order to help people in such remote villages, government, NGOs and Christianity plays a very important role by abstaining from the use of drugs, alcohol and making them aware of the hygienic programme etc, introducing many other alternatives to support their life. Government provide them one PHC or sub center for each 1,000 person and medicines at the rate of Rs. 12,000 per PHC in a year and Rs. 2,000 per sub center along with many awareness camps, distributing poster, pamphlet etc, and making them aware of their health right. Non-Christians depend on all types of modern medicine as well as traditional practices whereas; Christian people depend only on modern type of medicine. They are very fond of using herbal medicines for all type of diseases. The distance and transportation problem along with unavailability of doctors and medicines and high charges of private doctors' cause them to avoid visiting hospitals and doctors. Among the Zeliangrong, no customary restriction is found in visiting hospitals or doctors for both male and female at any time. Hilly people depend solely on PHC, Dispensary and private doctors (Licensed Medical Practitioner-LMP, Registered Medical Practitioner-RMP) of the village with the supplement of herbal medicines made by elder or traditional healers. The Christian people are also very fond of worshiping system by the elders of the church whereas among non- Christian, different animals are offered/sacrificed to their god and goddess so as to protect them from the evil spirit responsible for causing ill health and many other problems. Most of the Zeliangrong people seek help from the elder people at village having first aid knowledge for minor ailments (Kamei Sanjit Rongmei and Satwanti Kapoor 2005).

Conclusion

Tamenglong as being in the far flung remote district, the people are still bearing all the pain, hardness and critical situation of life without electricity, no

proper transportation and communication, complete lack of modern medical facilities, no proper alternatives were provided despite the imposition of banned in jhum cultivation etc. In spite of all the drawbacks the emergence of Christianity has removed most of the odd and ill necessary requirements of the people to highlight and bring under the notification of the authority to look into the matter so that in near future no inequality among the society should be found.