

THE MATE TRIBE OF MANIPUR

LANGSUN D. MATE



*Foreword by
Dr. Vinay Kumar Srivastava*

THE MATE TRIBE OF MANIPUR

(A Case Study on Twisomjang)

LANGSUN D. MATE

Foreword

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FOREWORD

At the turn of the last century, the local people for whom the British used the term 'native' were studied mainly by others, the colonial officers who were also anthropologists, the missionaries, social workers, soldiers, travellers and general explorers. It was difficult for them to imagine at that time there would ever be a 'native' well equipped with the vocabulary, techniques, skill and theoretical perspective of the 'others' who would write on his own people with dexterity and command. Not only would he have the tools of scientific investigation and the requisite methodology at his disposal, but also, the experience of being brought up in the culture which is under study.

At one time, social anthropology was the study of a people who were different from the anthropologist who studied them. In the words of Claude Levi-Strauss, it was a 'view from afar'. Today anthropologists would not subscribe to this view, although in practice they may continue to look for communities which are different from their own. All types of societies (tribal, peasant, urban and industrial) concern anthropologists, but the latter hold expertise a tribal societies and cultures.

No more is anthropology a study of the other cultures. However the other is not a fixed category, an entity existing 'right out there' rather it has to be constructed. The other is a methodological concept. One's own society can be treated as if it is the other. In a nutshell, the other is a frame of mind.

Autoethnography is a respectable term. Today many interesting and illuminating autoethnographic works have been published in the last ten years. Mr. L.D. Mate has attempted here a commendable work on his own community. Richly documented and highly readable, this book is bound to make an impact on the tradition of autoethnographies.

Dr Vinay Kumar Srivastava

PREFACE

This study is concerned with the socio-economic structure and change of the Mates in Manipur. It is a case study done on Tuisomjang (Mate) village situated in the Senapati District in Manipur. This kind of work involves field work as there are less number of written records on tribal village. I did read some Government Publications and Gazetteers but this are not adequate for a sociological study of rural village.

The tribal people are facing numerous problems inspite of government's tribal development programmes for socio-economic development of tribal people. At every stage of development, benefits of these programmes do not reach to the people. The programme implementing machinery lack a sociological knowledge and background essential for successful implementation of government schemes for tribal development. This dissertation has brought out some of the social, economic and political life of tribal in a rural setting specially highlighting transition of traditional tribal society into modernity.

This book is divided into six chapters. The first chapter gives a clear picture of the background of the people, a brief description of the village, theoretical framework, significance of this study and methodology. The second chapter deals with the social structure and changes. The third chapter discusses the religion of Tuisomjang, its conversion to Christianity and impact of new religion on the village life. The fourth chapter give us a vivid picture of the political systems and the fifth chapter provides us a detail accounts of the economic life and social changes which occured in the village. Last chapter is abstract of the main findings and the summary and conclusion.

I am indebted and grateful to Professor (Dr) Mohini Anjum, Head, Department of Sociology, Jamia Millia Islamia, New Delhi for providing me all the facilities for understanding this work. She also guided me at various stages in the preparation of this research work. I am indebted to Dr S.M.A. Razvi, Reader, Department of Sociology, for his enlightening and painstaking guidance and supervising this work at every stage. I pay my sincere thanks to all my teachers of the Sociology Department, Jamia Millia Islamia, especially Prof. A.R. Saiyid for his encouragement and teaching of Research Methodology.

Since this work dealt with the study of tribal people in Manipur, I often visited the Delhi University, Anthropology Department for various pieces of information. I offer my thanks to Dr Hemthang Lhungdim and also my friends for their help in various ways.

I extends my special thanks to Dr Vinay Kumar Srivastava, Professor of Social Anthropology, Department of Anthropology, Delhi University for writing a foreword to this book.

Last but not the least, I express my thanks to all my informants, especially Mr. L.Holkholun Mate, Chief of Tuisomjang, Mr. L.Holkhosei Mate, Headmaster of Tuisomjang U.J.B. School, Miss L.Lheikholam Mate, (late) L.Hemlun Mate, Mr. L.Lenghao Mate, INA Freedom fighter and pensioner, and others for their help during my stay at Tuisomjang in data collection. Without their valuable help it would have been impossible for me to complete this work. Shri S.Chongloi, helped in retyping the original type script.

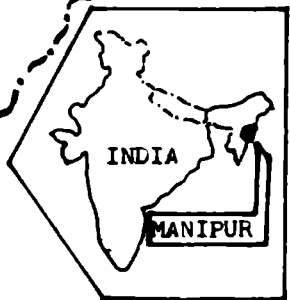
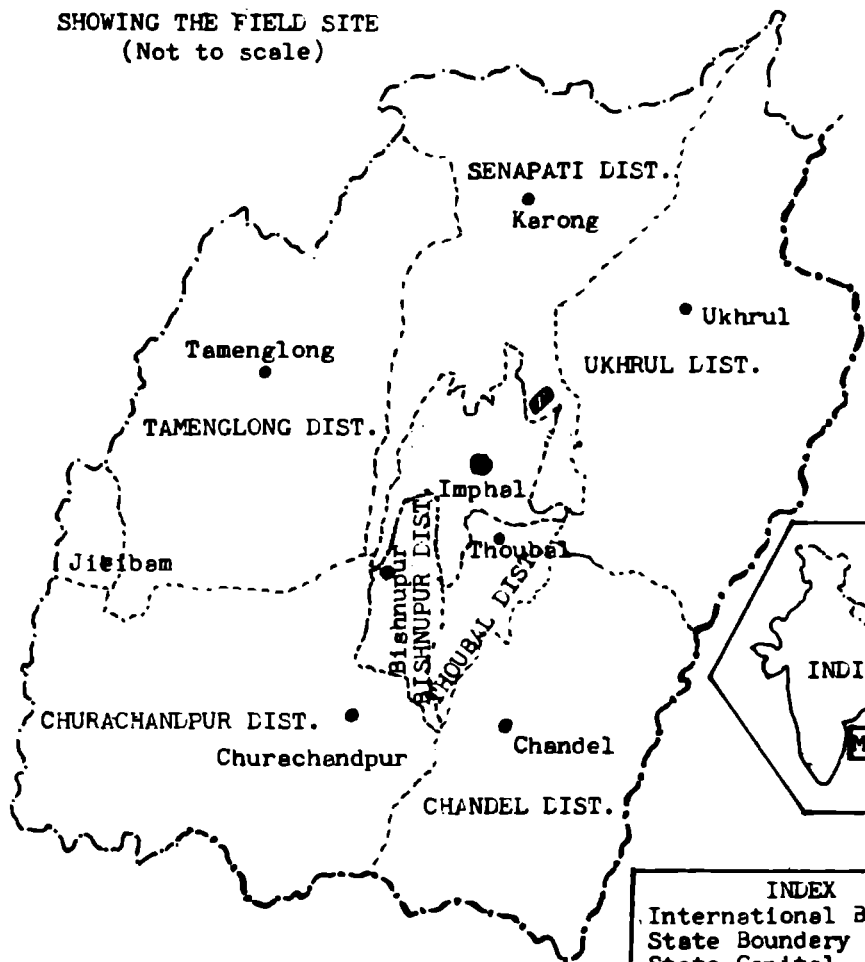
Langsun D.Mate

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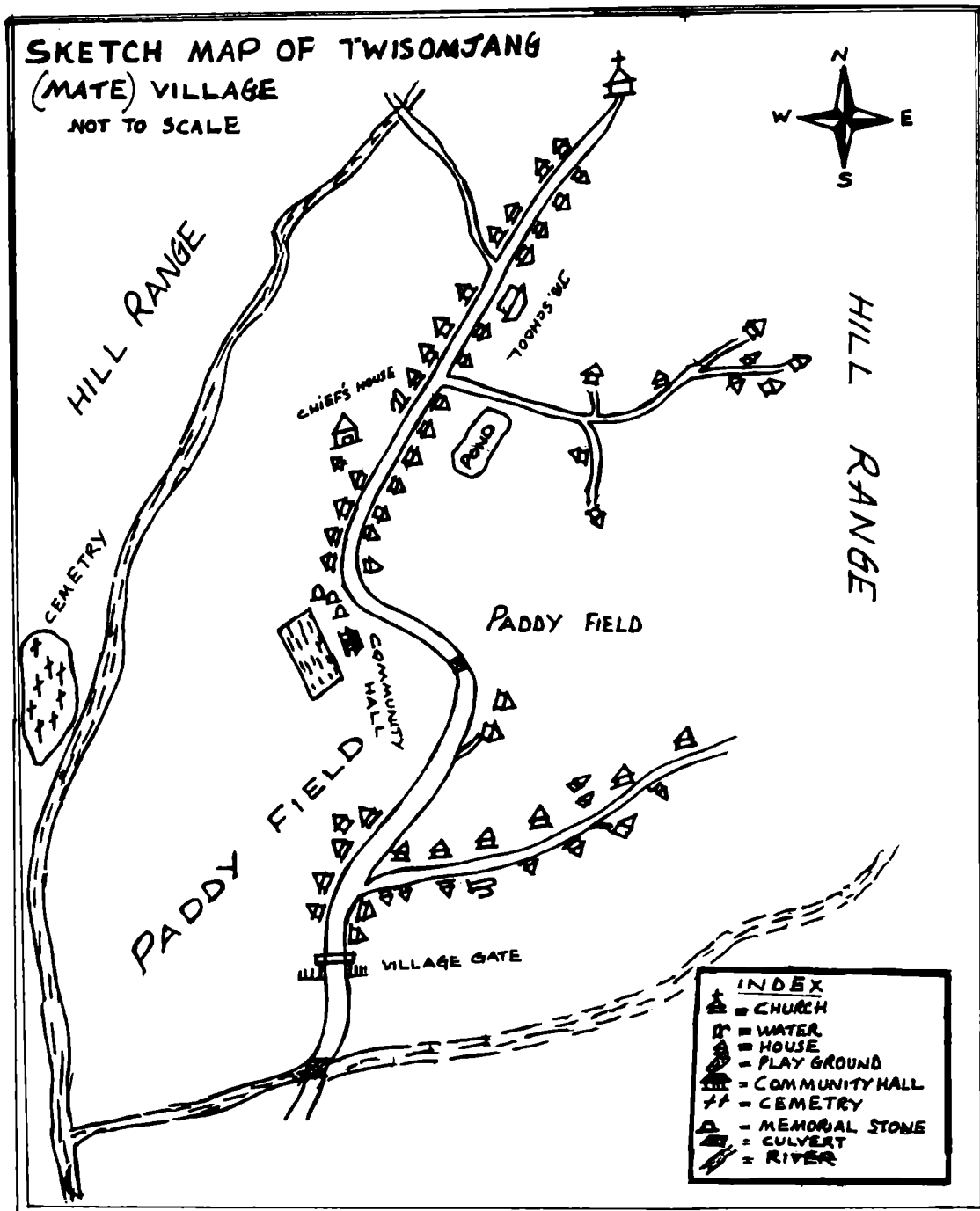
MAP OF MANIPUR

SHOWING THE FIELD SITE
(Not to scale)



INDEX	
International Boudary	
State Boundary	
State Capital	
District Hd. Quater	
Route of the field site	
The field site	

SKETCH MAP OF TWISOMJANG
(MATE) VILLAGE
NOT TO SCALE



INDEX	
	= CHURCH
	= WATER
	= HOUSE
	= PLAY GROUND
	= COMMUNITY HALL
	= CEMETRY
	= MEMORIAL STONE
	= CULVERT
	= RIVER

Chapter I

INTRODUCTION

The Problem

The present study deals with the socio-economic life of Tuisomjang, (Mate), a tribal village in Senapati district, Manipur. This work tends to investigate an area which has not been adequately studied in the context of new tribal environment emerging in the post Independent India.

It is a fact that changes are taking place in social, economic and political life of the tribals in the area around the village. In the post-Independent period, the central government and states have taken a number of steps to raise the social, economic, political and educational level of tribes in India. In the Constitution of India, discrimination on the ground of caste, creed, religion, language etc., has been abolished and offender is punishable under law. There is for instance, a provision in the Article 339(2) which allows reservation of jobs, relaxation in education qualification, and provision for concession in admission to educational institutions. Financial aids to tribal area for the implementation of various schemes in pursuance of the Article 275(1) which requires the Union Government to give grants-in-aid to the

states for meeting the cost of various welfare schemes for the tribals and for the financial administration of states.

Tribals have been alienated from their land, as more and more non-tribals, money lenders, contractors have moved into the tribal territory and have taken away a large area of tribal land also, there are loopholes in implementing the schemes leading to disparities in development processes amongst the tribes. Most of the time schemes do not reach where they are expected to, but the dealing officers have pocketed the fund themselves. As village constitutes the prime area for tribal development, it is necessary to know the sociological aspects of tribal villages. This study may be a contribution to village study in sociology. In the recent years there has been a decline in the number of village studies, principally because the sociologists shifted their focus to one or the other institutionalized arrangement of relationships like, caste, family, kinship, religion, policy etc. But village studies are imperatively important for formulating any scheme of economic and social development programme, a holistic study of the recipients is essential, and in this light village studies are indispensable.

The village chosen for the present work is representative of the people living in the northern part of Manipur. The uniqueness of Tuisomjang is born out in two respects firstly, this village is highly undeveloped, and they have not been able to seek advantages flowing from development programmes. Secondly, this village lies at the confluence of plain and hilly areas. Therefore, it presents unique ecological problems. A knowledge of this village will be helpful to planners interested in solving grass-root problems.

Theoretical Framework

This study deals with the sociological aspects of socio economic structure and change in recent years, owing to Independence, government politics and modernization of traditional tribal society as well as conversion to Christianity. The literature on tribal society is static and rigid. The tribal society is often regarded as the most unchanging society, because of geographical isolation, non-literacy, etc. Recent, the tribal society can be subjected to dynamic change as the wider Indian society is undergoing changes. In the past, the tribal people depended on jhum cultivation, which is no longer possible to stick to this position. The process of modernization and industrialization of the post Independence India has penetrated the tribal society. Which has resulted in an alteration in social and economic status of the tribals. However, the poverty-stricken tribals are still denied to access the privilege and comfort associated by the industrial revolution and economic reform.

The traditional system, however, is being replaced by the Industrial society whose agents are contractors, administrators, businessmen and money lenders who are now tyrannical master of these depressed people. They have exploited the tribals for their own benefits. Within the tribal society itself, there emerged a group of tribals who are socially, economically, educationally and politically well-off compared to the other people. We may call this group the "*tribal elites*". This group benefited most from the government policies for the upliftment of tribal reservations in jobs, educational Institutions and thus help itself to improve their social and economic position. In this way, they are exploit their own 'brother'. This group has a cordial relationship with non-tribals. In the process of detribalization,

this group has been able to adjust with the non-tribals, as it accepted the material culture offered by the mainstream society. In the village too, there has been a change. It begins with a change in occupation. They have now started giving up their traditional *jhum* cultivation steadily and have begun practising terrace cultivation. The educated men have joined the government services, which provide a better opportunity for socio-economic change.

Social structure is one of the most debatable concepts in sociology. There are a number of definitions of social structure, but all these definitions point out that parts of society are inter-connected whole, though they may not always be in mutual harmony. All sociologists agreed that social structure deals with an inter-connectedness of parts, but they disagreed as to what these parts are. For instance, according to Radcliffe Brown these parts are inter-personal relations. For E. Prichard groups constitute structure of society, roles are the essential elements of social structure for Nadel. Gerth and Mills regard institutions as extremely important. In a nutshell the concept of social structure is, what A.L. Kroeber says 'Pleasant Puzzle'. The concept of structure is inalienably tied to the concept of change. Change is as much a characteristic of society as is orderly persistence.

For an understanding of change, orderly properties in the transformation of behavioural patterns, social structure the transformation of behavioural patterns, social structure have to be studied with an underlying basis of persistence and regularity. By definition, the observation of change takes time and, because there is a complex static relationship. Dynamic models and law require the knowledge of sequences of cause and effects in a temporal order.

Social system is used with reference to a group having parts correlated to the structure as also organisational and persistence in the pattern of interrelationship of the persons involved. All social systems are held together by generally agreed upon structure in which group goals, norms of conducts are tied. Status and roles, and other matter essential to group, persists and are understood as the concept of 'social structure'.

It also implies that units are inter-related long enough or regularly enough to be observed. A social system requires that the units may be interrelated and role players whose interaction is governed by rules and norms, may have a system which are organized as groups, which then take on such additional characteristics as collective goals or values. A 'structure' cannot be separated from processes by which it is maintained. Hence structure and function become inseparable concepts in trying to understand society. Society however, is not visualized in any concrete form. It is the relational dimension that is at the base of social structure for a society. Structure means combination of relationship in which the parts are inter-dependended and which have certain characteristics constituting the whole. Any human activity has a structure which may be a part of larger structure. The structure is the property of every social event. But social life is not in compartmentarized fashion. It is total and constitutes various sections and the different units within the structure, change in one unit may precipitate change in other units. This may also lead to structural change. Therefore members of a society interact with reference to knowledge and precepts present in their culture. The society provides the plain and knowledge by

which it functions, orders and maintains itself. The society holds the creative forces but these forces are restrained, guided and regulated by the society's culture environment.

L.P. Vidyarthi (1964) drew conclusion from his study of Munda and Oraon tribals of Bihar, Ranchi and says that the process of urbanization among tribals in Ranchi is involving changes in several dimensions. The primary change is noticed in the occupational spheres which directly induces change in economic life in the field of social relations, customs, habits and other values and beliefs.

The case of detribalization has been studied by Sachchinanda (1964) in his study of culture in Bihar. He mentioned that, process of adjustment and assimilation of the tribal people under goes a qualitative change when they come in contact with people of different caste, creeds and socio-economic background. The coming of Christianity and hard work of missionaries has brought tremendous changes in the social life of tribal village in Manipur. The pattern of social change and adjustment of economically well off tribal has been different towards tribals and non-tribals.

The well-off tribals has been different from tribals and non-tribals. The well-off tribal groups, the tribal elite, may try to distance themselves from their tribal brothers, because of the status they have attained through educations. The well-off tribals maintain a distance from other tribals by giving up certain traditional customs, practices, beliefs, values etc., which the orthodox tribals cherish. In their relations with the non-tribals, it is likely that the well-off tribals will associate themselves with those who have a similar status and has given up traditional beliefs, customs, norms etc.

Background

This study is concerned with the social structure of Tuisomjang (Mate) Village in Sadar Hills Sub-Division of Senapati District in Manipur State. The village comes under the administrative jurisdiction of Deputy Commissioner of Senapati Revenue District.

Communication

The village is surrounded by Khongtak Kuki village in the south western side, New Tuisomjang in the north and Urangpat village in the south eastern side. It is connected with Imphal, the capital town of Manipur by a state highway called Imphal – Ukhrul road. The people of this village have to walk three Kms on foot by Kuchcha Mud Road which actually connects Tuisomjang with the rest of Manipur valley. The nearest bus station is Yaingangpokpi, a small bazar town.

Climate

The climate of Tuisomjang is moderate, neither too cold nor too hot. It is almost the same as in any other part of Manipur. However, winter is colder in the village because of its elevation. Monsoon reach in the early part of May. The dry season starts from September and continues till April. Throughout the year the weather is pleasant and congenial. The maximum temperature reaches 40°C and minimum temperature falls to 1.0°C. The average annual rainfall is 2077.7 mm (Manipur Statistical Handbook, 1985; page 1).

Forest

Tuisomjang is rich in forest product like timber, bamboo

and other material for building houses. The villagers also extract honey from honey bee from the forest, and sometimes they hunt the games easily available in it. The first settler in this area, which later on came to be known as Tuisomjang, was Ziltong Mate, a military pensioner. The present site was a forested region, and it was cleared by him in 1948 and his other clan members. Following him other families also came here and inhabited this village. The primary reason for their coming here was the expansion of their family, hence the need to find a new village arose. Ziltong Mate also gave the present name to the village, which literally means 'the land where water originated' (Tui = Water; some = th Origin; jang = plain). Since Ziltong Mate was the original founder of the village, and was also the head of the clan, the prime authority in the village was given to him.

Flora

The forest of Tuisomjang land is rich, trees of various species are found and some important specimens are

1. Pine (Pinus Khassia)
2. Sal
3. Cane
4. Cotton Plants
5. Nahor (Mesua Fernea)
6. Oak (Querus)
7. Gondhsori (Cinnamomum Cecicodophne)
8. Acacia
9. Bamboo (of various species)
10. Dalbergia.

Along with these trees, there are various species of fruit trees; Peach, Pear, Mango, Lemon, Orange, Tamarind, Walnut, Guava etc. shrubs, flowers and plentiful climbers and abundance species of grass make the village land look greeny and beautiful.

Fauna

The Tuisomjang village Forest is equally rich in wild life. Important wild animals are; Tiger, Leopard, Deer, Monkey, Bison (*Gavacus Frontalis*), Barking deer (*Cervulus aurcus*), wild cat (*Felis chaus*), Wild dog (*cuoniectilans*), Porcupine, Hare, Flying squirrel, wild pig etc.

And important bird species are, bulbul, cuckoo, woodpecker, bee-eater, pigeon, jungle fowl, dove, eagle, oak, hornbill, reptiles and various species of snakes are found in the forest of Tuisomjang village.

School

The village has one-educational Junior Basic School (J.B.S.) run by the government. This school has the lower primary (L.P.) branch also. Earlier there was only L.P. which only six years ago was upgraded to become J.B. Lower primary covers only class I and II, where J.B. consists of five classes from I to V. The head of the L.P. is locally known as Head Pandit, and the usage of the term pandit in Kuki area may be due to the influence of Meitei. The Head of Junior Basic School is called Headmaster. Thus in a J.B. School there will be a Headmaster and Head Pandit, with administrative power being vested in the former. In the Tuisomjang school Holkhosei Mate, B.A. is the Headmaster, while Chungkho Mate is the Head Pandit.

Post Office

The nearest post office is Yaingangpokpi Branch post office and a sub-post office at Lamlai Bazar, Imphal (East) District, Manipur.

Water Supply

The villager's gets freely flowing water supply throughout the year from small stream.

Electricity

The village has been electrified by the state Government.

The People

Tuisomjang village is inhabited by 60 households. The village belongs to the Mate tribe and Holkholun Mate, is the chief with Baite, Haokip, Kipgen, Misao, Khongsai, Pangal and Meitei people as his villagers. Seventy percent of population belongs to the Mate tribe. Racially the people of Tuisomjang belong to the Kuki-chin sub-family of Tibeto-Burman family of mongoloid race.

Physical Appearance of the People

The people in and around village are dark, light and yellowish born colour. The colour of their hair ranges from brown to black. Hair are straight to medium wavy to long wavy. Hair are sparsely distributed. The people have scanty growth of beared and moustaches and generally do not keep them. The nasal root is generally medium, nasal bridge is concave. Lips are medium in form and eversion is totally absent. Epicanthic or Mongoloid fold is seen in all the people of this village.

Origins of the People

According to the people, Pu Songza, the progenitor of Mates, Pu Zahong, the progenitor of Baites, and Pu Songthu, the progenitor of Thadou-Kukis once lived at *Nawipikho* (subterranean world). During their stay, one day Pu Songza went to the jungle for a hunting expedition accompanied by his trained dog named 'Ngeisen.' He saw a *salei* the porcupine. He followed it upto a Khul (cave) and the animal hide itself inside its 'gate'. He could not get into the cave as it was guarded by *Gulheonupa*, a serpent couple. He returned home and narrated the entire episode to his younger brother, Pu Songthu, and other relatives. He further said that the land he discovered was not only greeny and beautiful but also more fertile than the land they were inhabiting. He requested his younger brother, Pu Songthu, and their relatives to migrate to the new found land. They discussed the matter with all their clanmen and agreed to migrate to the new land which they called '*Tungkhonom*' (the upper village).

They celebrated the occasion by killing fowls and pigs and ate them and made their way on to '*Tungkhonom*' when they reached the gate of the cave they could not go through it as the gate was guarded by a serpent couple who occupied it. Then Pu Songza and Pu Songthu wearing *Phouipi*, *Jangsen Puon Joudi tem* (thick cotton cloth and with sharp sword), proceeded towards the gate. When the male serpent attacked Pu Songza, he cuts it into two pieces, and Pu Songthu cuts the female serpent into seven pieces. They then, saw a big stone blocking the gate. Pu Zahong lifted the stone and they all got out of the gate of the cave.

When night came they selected a site for their night stay. the place which they called '*Tualleiphai*' from Tulleiphai,

they established Tualjang village. With their migration from Nawipikho till their settlement at Tuisomjang village, they fought with other tribes. The names of villages they established and lived before their settlement at Tuisomjang village are as given below;

Table - 1

**Name of the villages before settlement at
Tuisomjang**

<i>Sl.No.</i>	<i>Names of the Village</i>	<i>Location</i>
1.	<i>Nawipikho</i>	China
2.	<i>Tualleiphai</i>	China
3.	<i>Tualjang</i>	Burma
4.	<i>Tualmun</i>	Burma
5.	<i>Thulhil</i>	Burma
6.	<i>Theilam</i>	Burma
7.	<i>Hailam</i>	Burma
8.	<i>Vangmol</i>	Burma
9.	<i>Theimol</i>	Burma
10.	<i>Kokaimol</i>	Burma
11.	<i>Aantangkho</i>	Burma
12.	<i>Khochi</i>	Burma
13.	<i>Tonpeo</i>	Burma
14.	<i>Zillam</i>	Burma
15.	<i>Zouyaang</i>	Burma
16.	<i>Tonjang</i>	Burma
17.	<i>Thangkhal</i>	Burma
18.	<i>Tongni</i>	India
19.	<i>Zalenbung</i>	India
20.	<i>Tuisomjang</i>	India

Nawipikho and Tualleiphai are the mythical villages, but I am told, a number of research scholars are working on the origin of the Kuki-Chin. Some say that the Kuki-Chin originated in China and escaped from the great Wall of China in search of better habitable place. It was perhaps people views says, they did not desire conversion to Buddhism. But it is till now a speculation, and more work on the origin and ethnology of the people is required.

Significance of the Study

This study of Tuisomjang (Mate), village, has been done with a view to find out factors responsible for lack of development in the village and also to understand the social structure of the village, in order to see how tribal life is organized. There is no denying the fact that, there is large body of sociological literature available on various aspects of tribal life, never the less still there are areas of tribal culture and development which have not been adequately dealt with by the scholars.

This study has been undertaken to understand the intricacies of development or lack of it. This is a very small study and can not provide a comprehensive profile of tribal life, yet it can give some idea about the way in which development in the village has taken place, the way in which political life has governed in the village. Therefore, a comprehensive sociological study can be undertaken, which can help to understand the complex interplay of the forces of traditional life and modernity.

Village study is sociological at the micro-level, but, it aims at the macro-level. It is an investigation which minutely deals with the socio-economic aspects. A village study is

important in India as it is a country of villages. More than 70 per cent of India's population is concentrated in villages. Government development programmes and schemes will only succeed when the planners know the village life and problems. The schemes would reach the grass-root level only when the planners have a full knowledge of the sociological aspects, economic condition and problems of the village people. Village study is very important as the village is the basis of a rural society. For framing any development programme should not cause any discrepancy in social aspects of the people. A knowledge of sociological life is essential for the any such programme.

Without considering the sociological aspects of the tribals, schemes meant for the upliftment of people would not be well implemented. For example, most of the state governments have banned shifting cultivation in tribal areas, without recognizing the sociological importance of jhum cultivation. For tribals, jhum cultivation is not only a source of their subsistence, it is also their way of life. Jhum cultivation is associated with religious activities, feasts and festivals. Therefore, banning jhum cultivation means putting a brake on their life itself. Therefore, government administrators and planners should firstly, know such problems that could be solved. To know all these things, the planners must know the sociological aspects of any tribal life. Thus, a tribal village study is as important as any other sociological study. Development programmes like IRDP (Integrated Rural Development Programme) was launched in 1978 this other schemes for rural and tribal development schemes would succeed only when the planners learn and know the sociological aspects of tribal life.

Methodology

This study deals with an understanding of social life of Tuisomjang, a tribal village situated in Sadar Hills Sub-Division of Senapati district in Manipur. Fieldwork for the present work was conducted from 15 December, 1987 to 5 January, 1988. Due to short time at my disposal I could not undertake any intensive investigation of the problems of this village. Therefore it is a preliminary work, exploring the salient dimensions of the life in Tuisomjang. The study aims at bringing out the social structure of this tribal village, their problems with regard to the changing environment, modernization in the post-Independent India, transition of tribal village to modernity. This study also tests some hypotheses regarding the changing tribal life, detribalization owing to modern education, Christianity and improved economic and political status.

The first step in any sociological research in the field is to establish rapport with the people under study. I therefore, established warm rapport with all the village officials, office bearers of formal organizations, clan association and church leaders. I explained to them the aim of my study which they appreciated a great deal. I told them that my work would be of purely academic importance the collection of requisite information.

Table - 2

Composition of Sex of the Respondents

<i>Sl.No.</i>	<i>Sex Group</i>	<i>No. of Respondent</i>	<i>Percentage</i>
1.	Male	65	81.25
2.	Female	15	18.75
	Total	80	100.00

Table - 3

Composition of Age Group of the Respondents

<i>Sl.No.</i>	<i>Age Group</i>	<i>No. of Respondent</i>	<i>Percentage</i>
1.	15 – 30	23	28.75
2.	31 – 40	16	20.00
3.	41 – 50	12	15.00
4.	51 – 60	9	11.25
5.	61 – 70	9	11.25
6.	71 – above	11	13.75
Total		80	100.00

Being a Mate myself, there was no problem of the language. But every village over a period of time improvises its own terms and nomenclature, therefore I have to learn some new words as well. Field situations were not always congenial, and I had to take due care of the sentiments of my informants, as there was already a rift between the villagers on the issues of C.I. sheet grants. It was necessary for me to take extreme care and keep myself away from personal politics.

As the present village is situated 120 Kms away from my home town, Tengnoupal, I stayed in the village for data collection. My stay in the village provided me an opportunity to observed social life deeply and I also participated in their festivals, including Christmas. In the case of tribal religion, I gathered data through non-participant observation.

I observed what the priest did during the course of religious performance. I interviewed about the various rituals of tribal religion, magic and spells. I used structured interviewed schedule to guide myself against any biases. Informants were interviewed according to the schedule.

I tool the village census with the help of two persons, L. Lheikholam Mate, An educated girl and the headmaster of J.B. School. Mapping was done after taking the village census. In this mapping, I made the physical lay out of the village community, boundaries with other villages, location of dwelling place, and other important public places.

Chapter II

SOCIAL STRUCTURE

Composition of the Village :

Tuisomjang (Mate) village is inhabited by four Mate clans and eight other group which are as follows :

Table - 4

Tribe-wise composition of Tuisomjang village

<i>Name of the tribe</i>	<i>Its Progenitor</i>
1. Mate	
a) Langsun	
b) Sheilai	Songza
c) Chingthat	
d) Haolim	
2. Baite	Zahong
3. Chongloi	
4. Kipgen	Songthu
5. Haokip	
6. Misao	
7. Khongsai	Not known
8. Pangal (Muslim)	Not known
9. Meitei (Hindu)	Pakhangba

Notes : Informants in Sl.No. 6, 7 and 8 could not give their ancestors or progenitors name.

With exception to the Meitei and Pangal, all other tribes belong to the Kuki-Chin group of Tibeto-Burman family of Mongoloid racial group.

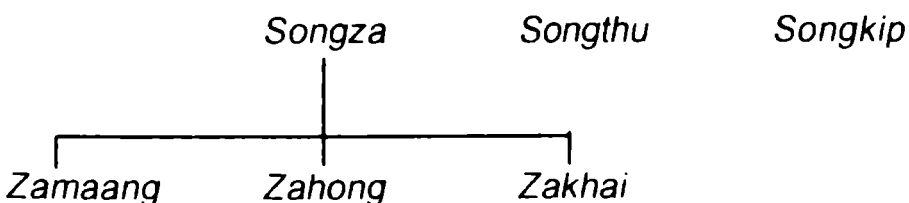
Table - 5

Distribution of respondents according to their relationship with the non-tribals.

<i>Sl.No.</i>	<i>Relationship</i>	<i>Number of respondents</i>	<i>Percentage</i>
1.	Have relationship	31	38.75
2.	No relationship with non-tribal people	49	61.25
Total		80	100.00

Inter-tribal relationship :

All the tribes inhabiting this village have a mutual relationship with one another. Most of them have affinal relationship with the Mates, who are the dominant group in this village. Their dominance is a cumulative result of the following factors, viz; numerical preponderance, hold over economy and power in the local village polity. Ritually speaking, all the Kuki-Chin tribals are equal, with the ancestors of each tribes having a kinship relationship. The kin relation between Songza, Zahong and Songthu, the ancestors mentioned earlier, can be expressed the following way;



On many issues the dominant group has forced the minority to accept their decisions. With regard to the issues of C.I. sheet grants, all the beneficiaries belong to the dominant tribe. Thus, the minority, the outsiders, remained alienated.

Socially, there is no discrimination on the ground of caste and tribe but when political issues come up, in the village, the outsider groups resist the decision of the dominant group. They cast their valuable vote to their tribalmen. Thus, different opinions arise in political issues and sometimes this conflict leads to the expulsion of a person who resists the chief's decision from the village. (Onkho who resists against the chief's decision was expelled from the village and he had migrated to the nearby village called Khongtak).

In spite of their conflicting political relationship the church binds them together as one single family of God, their belief in the gospel of Christ to love neighbours and people come forward and discard all their differences and forgive each other. Thus, the villagers are bound together by the Christian religion through the church.

Family

Every person is related to another in a society through various social units, the basis and primary unit of the society through which every one is related is family, in which the individuals are born and learn certain things and become distinct social persons. The family belongs to the patriarchal type, patrilocal residence and patrilineal descent. Father is a bonafide patriarch with an absolute authority over his family and the traditional ancestry continues through him.

A nuclear household consists of a husband and wife, their unmarried children, while an extended household is composed of husband and his wife, their married children and parents either of ago or his wife. However, large extended families are rare. Infact, the family structure steers a middle course between the nuclear family of the West and compound or joint family of the East. It is partly nuclear in the sense that members of the joint family often break when entered into conjugal life, and start new homesteads, leaving their old parents. However, the principle of lineage still continues unlike that of the nuclear family which ceases forth with the death of the parents; the whole structure of the society is based on the concrete foundation of the segmentary lineages which are constantly on the verge of increase. Traditionally there are special rights enjoyed by the eldest male issue (or the primogeniture) of the family.

Kinship Organization

The kinship system of the people of Tuisomjang (Mate) is classificatory. Kinship nomenclature, collected during the course of field work shows that all male members of the mother's family are referred to as *Pu* which is classificatory term, applying to many relations. All the male members of father's family within the same generation of father are called *Pa* (father). Following is the list of vernacular names of relations –

Father	<i>Pa</i>
Father's brother	<i>Pa</i>
Father's elder brother	<i>Pa-len</i>
Father's younger brother	<i>Pa-neo</i>

Elder brother	<i>U or 0o</i>
Elder sister	<i>U or 0o</i>
Father's brother's wife	<i>Nu</i>
Mother	<i>Nu</i>
Father's sister	<i>Nii</i>
Father's sister's husband	<i>Gang</i>
Mother's brother	<i>Pu</i>
Mother's brother's son (if younger)	<i>Pu</i> <i>Nao</i>
Son	<i>Tapa/Chapa</i>
Daughter	<i>Tanu/Chanu</i>
Younger brother	<i>Nao or Kanaopa</i>
Younger or elder brother's child	<i>Ka-ta (Ka-cha)</i>
Mother's elder sister	<i>Nu ngah or Ka nungah</i>
Mother's sister's husband	<i>Pa</i>
Husband's father	<i>Gang or Kagang</i>
Husband's mother	<i>Nii or Kanii</i>
Wife	<i>Jinu or Kajinu</i>
Husband	<i>Jipa or Kajipa</i>
Wife's father	<i>Pu</i>
Wife's mother	<i>Pii</i>
Elder brother's wife	<i>Kamou/Mou</i>
Husband's sister's husband (if elder)	<i>Kau</i>

If younger	<i>Kanao</i>
Father's father	<i>Pu</i>
Father's mother	<i>Pi</i>
Elder sister's child	<i>Katu</i>
Younger sister's child	<i>Katu</i>
Wife's sister child	<i>Kacha</i>
Son's wife	<i>Mou</i>
Husband's brother (if elder)	<i>Kau</i>
Husband's brother (if younger)	<i>Kanao</i>
Daughter's husband	<i>Katupa</i>
Grand-child	<i>Tu</i>

The people of this village differ in many other aspects as they belong to different exogamous clan group. But as a matter of fact, their kinship terminology is the same. As they all belong to Kuki-Chin linguistic group of Tibeto-Burman family, their language of kinship terms are the same.

The kinship system of Tuisomjang village is more or less classificatory, it is indicated by the following facts

1. The same term '*pa*' is used for
 - a) Own father (of a man)
 - b) Father's brothers (of a man)
 - c) Mother's sister's husband (of a man)

2. The same term '*pu*' is used for
 - a) Own grand father (of a man)
 - b) Mother's father (of a man)
 - c) Mother's brother (of a man)
3. The same term '*kanaopa*' is used for
 - a) One's own brother (woman speaking)
 - b) Mother's brother's son (woman speaking)
 - c) Father's sister's son (woman speaking)

The Mate system of relationship is more or less similar to that of the Chawte Kuki clan another old Kuki clan of Manipur (R.C. Roy 1936). The Chawte also call their father '*pa*' and mother '*nu*' and sister-in-law, elder brother's wife '*kamao*'.

Kin Relations and their Significance

The kin and lineage play a very important role and function in this society. They trace their pedigree through the payment of *sachiing*, which is of two kind : *Sachiing* is the most important part of an animal, when a man kills an animal, the meat extracted from the backbone part is *sachiing*. The myths of giving this part to his clan head because he was once apart of the clan. This also keeps their nearness or distance to his clan or lineage members. *Sachiing* extracted from the inside of the game is given to the head of the lineage, and the one extracted from the outer part of the game is given to the head of the clan. The other parts of game, like the neck and the hind legs are given to specific persons. The chief of the village receives the hind legs and his maternal uncle the neck of the game.

In this society, descent is reckoned through father's line. People do talk about their mother, her natal family, grandfather and the valour of their mother's brother, but for descent purposes, mother's side is not allocated any importance. Property is passed through father's side. Clan name is also acquired from father and succession is always in the patrilineal line.

The degree of kinship bond plays vital function in the village. Whenever a family performs religious ceremonies or other auspicious functions it summons all its kin. Primary kin are those who are within the family while secondary kin are second nearest kin relatives. Tertiary kin are related through secondary kin. For example with one's uncle's wife, sons etc. the relationship is through secondary kin.

Marriage

Matrimony is the basis of family, the first step to the establishment of sexual relationship between a man and a woman as husband and wife or say a web of mutual relationship to provide for the procreation and upbringing of offsprings. As the village consists of different tribes and clans they follow different customs of marriage. The villagers adopt different customs to achieve the nuptial bond, so as to preserve the longevity of their conjugal life. The rule of monogamy prevails in this society. Polygamy is not permitted, but in the case of a barren woman, her husband is allowed to marry again. When the wife dies and if the husband is or marriageable are, he can marry again (serial monogamy), or may marry husband's younger brother in case he is unmarried. Otherwise she is permitted to marry any other person keeping the rule of exogamy. Pre and extra-marital relationship are not permitted.

Generally the villagers follow the matrilineal cross cousin marriage (MCCM). When the ego marries his mother's brother's daughter, the marriage is considered good by the people of this village. This type of union is called '*nei*' in their language. In the case of sister or daughter she is supposed to marry her father's sister son (FZS) patrilineal cross cousin marriage (PCCM). One of my informants (Phavah, aged 65) told me that she was forced to marry her father's sister son. Many instances of force marriage to their '*ni*' are still remembered vividly by the old people of the village. And, sometimes ardent lovers carried off a girl of their choice without the knowledge and consent of their parents.

There is a specific term for marriageable kin. Kins are classified in two categories, viz 'marriageable' and unmarriageable. The distinction between the two varies according to the sex of the person. Males marry in their '*nei*' and the latter is a 'marriageable kin group' for them. They are prohibited to marry in their '*nii*', in case they do it, they are liable to be ostracized. A girl has to marry in her '*nii*' therefore, the latter group is of her 'marriageable kinsmen'. She is prohibited to marry in her '*nei*'. These rules apply when other conditions viz, demographic are met with. In case marriageable girl for a boy is not available in his '*nei*' he may be permitted to marry outside. Thus, there are two types of marriages in terms of kin relations :

- a) Prescriptive cross-cousin marriage (PCCM)
- b) Non-prescriptive marriage (NPM)

The people however are in favour of the first one which they regard as good and with for it. Only when conditions do not favour PCCM, they go for NPM. From the point of view of the people, the PCCM is highly valued, for them it is good and the people seek it reasoning in the cementing of kin relationship. When marriages takes place between people who have some other relationship besides that of husband and wife, the chance of creating family's solidarity are immense.

The well-known traditional conflict between mother in-law and daughter in-law can be perpetually avoided because the daughter in-law is the mother's in-law's brother's daughter. Being related so, she well look after the old people of the family without ever deserting them. People often says that a non-prescriptive marriage may lead to a cold behaviour on the part of the daughter in-law for the husband's relatives.

Marriage is endogamous as regards the tribe, but exogamous as regards the clan (tribal endogamy with clan exogamy). There is no rule prohibiting inter-tribe marriage, within the kuki tribes marriages can always take place. The village comprises of four Mate clans and eight other communities. Marriage within the clan (intra-marriage) is strictly prohibited and like the Chawte Kuki clan (R.C. Roy : 1936) any one violating the rule is turned out of the village. Such a prohibited marriage occurred in 1986, a eloped with a girl and never return back to the village. The chief imposed a fine of one mithun (bison) and a jar of *Ju* (rice beer) but his father declined to pay. His house was burnt down by the chief for disobeying his order and his was not permitted to appeal to police against the chief's order.

Table - 6

Means of mate selection

<i>Means of mate selection</i>	<i>Married males</i>	<i>Percentage to total</i>	<i>Married females</i>	<i>Percentage to total</i>
Engagement	62	75.61	56	71.79
Elopement	20	24.39	22	28.21
Total	82	100.00	78	100.00

The cases of elopement as seen in this table are very high. It is chiefly because of the growth of individualism in this society. Personal choice has become an important factor. This equally shows that the traditional prescriptive marriage system has weakened.

Selection of bridegroom and the bride

The boy's family seeks a suitable bride for their son. On the appointed day the bridegroom's father accompanied by a few relatives (both man and woman) goes to the bride's father's house with a jar of *Ju* (rice beer). The *Bepa* of the bride's father talks on behalf of the bride's father's family. When they reach the house of the bride's father, the latter and his relatives greet them, they are asked to take their seats. After formal greetings the *bepa* of the bridegroom's father expresses the main purpose of their visit and hands over a jar of *Ju* to the *tupa* (Bridegroom's father's sister's husband) brought by the party. He then gives a cup of *Ju* first to the bride's father, then to next kin and also to all the persons present there. Usually the bride's father also calls for his *bepa* and *tupa* on this occasion.

Now, the bridegroom's father says, we have come to seek the hand of your daughter for my son. Here the presence of all family members of bride is essential. If the brother is proposing the marriage of his sister, he would ask sister, should I drink *Ju* brought by the party? If the woman in question agrees to the proposal she may cry or show her anger in some or the other ways. In the case of her *nii's* (father's sister's son) her consent need not be necessary. As a customary law she has to go to her *nii's* house.

Wedding

On the wedding day the bridegroom's party consisting of relatives and friends of the bridegroom start with the bridegroom for the bride's house in procession. There they are given a hearty welcome, first at the entrance of the village, (if the bride belongs to another village), and then again at the entrance of the bride's house. In the presence of relatives of both sides, the *Siampu* (magico-religious and medicineman) of the village pours libations of *Ju* over the wedding couple three times saying Oh God, the God of procreation, today the boy is married to the girl (mentioning their names), I offer you this *Ju* bless them and give them many sons and daughters. On the day, a fully grown cock is used and sacrificed to the God by the *Siampu*. He hold the cock to be killed by the wings tidely with his left hand and the neck with his right hand, he observes the sporadic movements of the cock's legs and professes to be able to foretell the future of the newly wedded couple. He blesses the couple and prays to their God for their happiness. He then sprinkles some *Ju* over the heads of the couple by way of blessing them and drinks some *Ju* himself. Then all the present people drink the sacrifice *Ju*. At night their

relatives drink and eat at the residence of the bridegroom.

After the marriage, the couple lives with the bridegroom's parents. After a year or two the new couple erects a house for their own. Generally the newly married couple does not live with the family for more than two years, but it all depends on their relations with the other brothers.

Bride Price

As far as marriage ceremony is concerned in spite of their belongingness to different clan group, they have common or similar customs which have already been described. But as regard to the bride price different clans of Tuisomjang village have different value and amounts. A bride price of a Mate girl as stated earlier is 10 mithuns (bisons), two necklaces, two Mate poundum (Mate tribe traditional cloth) and two gongs. In the case of a Thadou girl the bride price is fixed any thing between two to thirty mithuns, two large gongs, two sets of ordinary gongs, two beads and Thadou traditional cloths. All other tribes fix the bride price between two to ten mithuns. Marriage price is practically never paid up in full at the time of wedding for the reason that no one has enough money and things. It is also due to the reasons that payment of balance installments gives a chance to both the parties a kind of social contract which binds them together. These days in some families atleast one mithun is given, and for the rest money compensation may be given. A mithun generally cost around Rs. 2000/- to Rs. 5000/- and therefore the full marriage payment would be around Rs. 20,000/- to 50,000/- for a Mate boy. Obviously such a big amount cannot be paid immediately, and thus the payment goes in installments.

In this society a man who cannot pay bride price is considered very low and has no social prestige. People call him lazy who can not earn a sum to pay his wife's bride price or bride wealth. Unlike the old Kuki like Lamgang, Chiru, Chawte there is no 'probationary marriage' in Mate society.

Descent

The people of Tuisomjang follow patrilineal descent as they belong to patriarchal society. The cultural and social recognition of consanguineous relationship provide one of the two fundamental organisational principles underlying to allow every individual with a still larger group of kinsmen with whom a bond of socially recognition is shared.

Descent serves as the basis for regulation of individuals personal formation and organisation as a basic factor in regulating the techno-environmental to the material support of the society.

Residence

When a man gets married he and his wife live with his parents. After sometime, with the help of his kinsmen he builds his new house, where he is to live with his wife and children. If he is the only son of his parents he need not leave his parents house. In the case of many sons, the eldest son lives with their parents and his younger brothers after their marriage leave their parental house one by one. The residence is patrilocal and a newly married couple builds their house in the locality of husband primary conjugal family. The establishment of a new house leads to formation of an extended family.

Social Life of an Individual with Reference to Rites of Passage

Every individual who is born in a society is related to the caste/tribe in which he is born, through parents. At birth he is just a biological mass which needs socialization or acculturation to become a social entity. The process of acculturation is carried on by various institutions of the society, namely family school etc. In Mate society in the past, socialization was carried out by family and *Sawm* (Mate youth dormitory). New born are welcome, certain rite are performed at every stages of individual's life. All individuals are connected with certain rituals which gives rights and duties towards members of the community and his family.

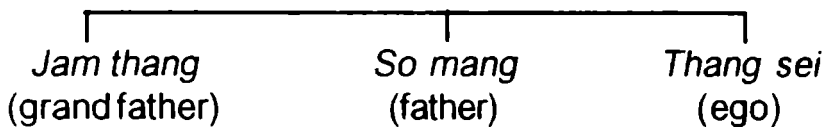
Birth and Childhood Customs

The people have no observance during a woman's pregnancy or before parturition. When labour-pain start, a midwife belonging to the clan is sent for. The husband does not refrain from any works but in most cases, he is advised to stay at home during such periods. No custom of *couvade* is followed as is in the Chawte clan (R.C. Roy : 1936). But like the Chawte the expected wife is not allowed to cook during her parturient days. When the child is born, the umbilical cord is cut with a bamboo-blade or steel blades are used by the midwife. The umbilical cord is buried under the threshold of the main door of the house. But at this time no such custom is strictly followed. The wife's family members bring cooked rice and meat for her,

which is called '*Singsa*' in their dialect. During the first one week after delivery, the diet of the mother consists of cooked rice and meat or fish curry with our any chilly. No taboo is put on eating or adding salt in her diet. The birth of a male child is preferred over that of a female because here males inherit the parental property including the house.

Name Giving Custom

The naming of the child is very important as the child has to take the last name of his grand parents. In the case of male child, he has to take his grand pa's name. An example is cited as below :



On the birth day, there is no observance of a function, but the name is given on the very day of his birth. Usually grand father or grand mother chooses a name for the new born child. The midwife after delivery says to the grand father, your child is a baby boy, what name will you give to him? Or if female baby, she says the same to grand mother. The child is considered impure for the first seven day. The father is not allowed to touch the baby. Mother takes at least seven days complete rest. On the seventh day, a feast called '*nao juneh* or *nao dop an*' is performed by the family. All women who were present at the time of delivery are summoned. The midwife is also summoned to be present at the function. The householder serves *Ju* (rice-beer) (now tea) to the invites and also cooked rice and meat.

Adolescence

When the boys and girls attain puberty, they are admitted into village youth organisation and allowed to sleep in the village dormitory '*Sawm buk*'. At present the church organisation has taken over this function. Youth are baptized by the village church pastor and are admitted into the Christian youth fellowship.

Death Custom

Unnatural death in this society is always ascribed to the activities of evil spirit. When a man is about to die, his friends and relatives get together and pray to God to save him. They also perform many rituals to drive out evil spirits, and if the man could not survive, his male relative stamps on the floor, hammers on the wall and shots firegun to declare death of his dear one, and to clear his way to the gate of the village of deads. Then, the village *Tanglawi* (chaukidar) rings the bell of death in a slow rhythm, lasting about 20 minutes. They make *sanglai* (like an armchair made of bamboo strips or wooden planks), they keep the corpse in this *sanglai*. Before keeping the body in this, the corpse is bathed in water, new clothes are worn to it and placed in the *sanglai*. They put some meat and *Ju* near that *sanglai* in the belief that the deads soul may eat it. They kill fowl, pigs or even mithuns in the case of old man and all his relatives are summoned. In the case of female, the presence of her father or brothers is very important as without their presence no burial ceremony can be performed.

The burial ground is situated on the western side of the mountain range where some plains are lying in between

them. A pit is dug, the digging is usually done by the sons-in-law of the deceased. The body is slid down into the pit on its back, with its head pointing to the east, where the sun rises. The son or other deceased male relatives place all the belongings of the deceased like bow, arrow, spears etc. by the side of the corpse. The clanmen sing the clan songs, gun is fired and a man with a spear comes forward and clears the way for the deceased. This is done because they believe that the evil spirits would divert the way to hell. Then the pit is closed up by filling it in with earth, and a small mound of earth is raised over it. On the grave of a man, a human figure is carved. If hunter, animal figures are carved on a post planted in the middle of the grave. If the grave is of a female, the post is carved with the figures of basket, hoe or winnowing fan, signifying her status symbol.

Kharam Khah (Farewell Ceremony to the Deceased's Soul)

After the death of a person, the soul does not go directly to the village of dead. It visits their relatives for seven days till the ceremony is performed by their relatives. They keep a part of his share of meal on the grave for seven days. Finally on the eighth day, the family performs the ceremony and afterwards the soul of the deceased is believed to have gone to the village of dead.

Inheritance and Succession

Inheritance and succession follow the male line and the females have no right to claim property. In case of many sons, the eldest son gets all the property and it is his prerogative to share it with his brothers or not. If he

is pleased with the work, behaviour and conducts of his brothers, he shares the property and wet paddy field with all his brothers, but he receives the lion shares.

In case the family has daughter only, the property of the father passed down to his nearest lineage of male relatives of the deceased clan while the daughter receives nothing. The nearest relatives of males line are supposed to kill a pig, or a mithun when the family performs the last rites, the farewell ceremony to the soul of the death person. When a chief dies, his eldest son succeed to the throne, the chieftainship. He becomes the chief of the village soon after his father's death.

Sawm : Village Youth Dormitory

The youth of the village sleep at one particular house at night, the training centre for the village youth. In the olden days special dormitory hut *Sawmbuk* was built in the corner of the village. Now, youth do not build such a special dormitory hut for their night stay, they now selects a house particularly where one or two girls are present. If there is more than one girl, the eldest girl will be the main *Sawmnu* (*Sawm* girl). When the elder girl is married, the next in the line will take the charge of the *sawm* girl. The *sawm* also have *sawm upa* who is the eldest amongst the *sawm* boys. The *sawm* leader who control the whole affairs of the *sawm* and supervise works when they work in the paddy field. Some articles used by *sawm nu* (*sawm* girl) are *Bengkai* (long basket), *Hnam* (rop), *Kong* (long basket used for carrying things, such as bamboo water pipes, fire woods etc., *senkhup* (casket) are made by the *sawm* boys. The major function of *sawm* was that it helped in the socialization of the Mate youth.

Lawm

There also exists a type of work corporation among the people of this village. *Lawm* (reciprocal labour contract system) has an ethic of working together in the field. The members participate in this *lawm*, work together in the paddy fields in rotation and the system is *lawm* or reciprocal labour contract. This *lawm* is of three kinds :

1. ***Nawopang lawm*** : This refers to children work together in the field voluntarily on their own, a training for future *lawm*.
2. ***Khangthah lawm*** : This *lawm* is formed by youth both boys and girls.
3. ***Lawmpi*** : It is the main or major *lawm*. In this case if the villagers want to form *Lawmpi* they must first approach the Chief through *Semang* (Mantri) of the village administration.

Language of Tuisomjang Village

The people of Tuisomjang belongs to the Kuki-Chin linguistic group of the Tibeto-Burman family of Mongoloid stock. They speak a language similar to the one spoken by the Kukis of Assam, and other tribes of East Bengal like the Rangkhols, the Bietes, Mates, Hallams, Thadous, Lushaies etc. Of course, there is a difference of dialects. Their language is known by the Manipuri and Nagas as *Khongzai lon* (Khongzai language).

The language is hard in sound. Here some comparison with other sister languages of North East India in counting numbers :

Table - 7

**Comparison of the language of the Mates of
Tuisomjang Village with other sister languages
of Manipur and Mizoram**

<i>Sl.No.</i>	<i>English</i>	<i>Mate</i>	<i>Manipuri</i>	<i>Mizo</i>
1.	One	<i>Khaat</i>	<i>Ama</i>	<i>Pakhat</i>
2.	Two	<i>Ni</i>	<i>Ani</i>	<i>Pani</i>
3.	Three	<i>Thum</i>	<i>Ahum</i>	<i>Pathum</i>
4.	Four	<i>Lii</i>	<i>Mari</i>	<i>Pali</i>
5.	Five	<i>Nga</i>	<i>Manga</i>	<i>Panga</i>
6.	Six	<i>Guah</i>	<i>Tarup</i>	<i>Parup</i>
7.	Seven	<i>Sagii</i>	<i>Taret</i>	<i>Pasari</i>
8.	Eight	<i>Giat</i>	<i>Nipan</i>	<i>Parient</i>
9.	Nine	<i>Kuoh</i>	<i>Mapan</i>	<i>Pako</i>
10.	Ten	<i>Som</i>	<i>Tara</i>	<i>Pasom</i>

Their language is very much similar to the Mizo language it has added only a prefixed *pa* and also with the Manipuri (*Meiteilon*), its pronunciation is not dissimilar.

Dress and Ornaments

The people have their own distinctiveness in terms of culture. With it, they adapt to their environment. Culture is an adaptive strategy. In this section we describe the dress and ornaments of the people, their food preparations and utensils.

The dress of man is simple. Man wears a small cloth about 5' x 3' on their waist and simple shirt made by their womenfolk in their fashion.

The hair worn by men are long and combed back and tied in a knot on the nape of the neck. This style of sporting hair is called *Tuk*. Every man carries a bag containing plint and steel pipe and a tobacco in the past. Now, most of the dress of young man are same as the dress of dwellers of plain. The Mate male wears Mate tribe cloth (Mate nam poundum), tie made of Mate poundum, now, students wears jean, shorts, shirts and shoes of their choices. Modern ideas and behaviours has greatly affected dress styles of Mate young generations.

Dress of Mate woman consists of a kilt shaped piece of cloth reaching from the navel to half way down the thigh called '*nik*', over the breast another sheet of cloth is worn reaching above the knee called '*pounve*'. The hair is worn long and parted in the centre, the partitions are plinted across behind and brought around over the front of the forehead where the meeting and are tied together making a very pretty coiffure. The dress of woman too has changed, the younger generations wears the modern cloths as the plain dwellers do. The old people still continue to wear their traditional dresses.

The favourite ear ornaments of women is a large disc of silver, called *bilba* and they also worn *Tau* (coper disc), *khiba* necklaces of beads etc. Man worn *khingoo*, *saha* (animal tooth). A few men wear *bilkam* (ear ring) and with the advent of Christianity and also western education they have started to wear wester dress and weakened traditionalness in their dresses. Some of the traditional

customs and practices may have survived with the advent of Christianity and the western education, but the dress patterns have remarkably changed. Educated men and women have given up their traditional ornaments and have taken over those introduced by the outsiders thereby exogenously introducing changes. Only with the old people one may see the existence of traditional dress and ornaments.

Food Preparation

The people of this village eat their meal thrice a day. There is no concept of breakfast and they take their first meal around 8.00 a.m. to 9.00 a.m. daily and mid day meal between 12.00 noon to 1.00 p.m. and evening meal or dinner around 5.00 p.m. to 6.00 p.m. The main daily food consists of cooked rice and vegetable curry. The main vegetables eaten by them are mustard (*ankam*), cauliflower (*kobi*), arbi (*bal*), potato (*akloo*), onion (*tangnam*), parkia (*jongtak*), pumpkin (*mai*), etc. Besides domestic vegetable, they also eat wild vegetable of the jungle like *khaut* a kind of leafy vegetable a favourite of people of this village). *Ju* (rice beer) is manufactured by Letkhothang Mate. This beer is manufactured by boiling rice in a big pot. It takes at least two to three months for making it ready for consumption. *Ju* is used in all important occasions like ritual ceremonies, feasts, festivals etc. of the village.

Utensils

Many types of utensils are used by the villagers. *Bu-bel* (rice cooking pot), is used for cooking rice. Curry is cooked in *me-bel* (curry pot). Earthen pots are still used by some families. Now, mostly, the villagers buy aluminium and steel pots, which have replaced the earthen pot and

wooden plates. For carrying water they *tui-thei* (bamboo pipe) and *tui-bel* (water pot) now, these days aluminium, steel containers are use by the villagers. The earthen utensils are made by the Meitei from whom they buy. But, for the steel and aluminium utensils they are dependent on Imphal and Yangnangpokpi.

Village Feasts and Festivals

The feast of *lawmpi* is usually held during the month of December after harvesting the paddy. This feast is celebrated at the residence of the village chief. For the feast *Lawm nupi* (Lawm women) has to prepare *Ju* (rice beer) to be consumed during the *lawm* feast. About 30 jars of *Ju* (rice beer) are consumed by the villagers during the feast. The males prepare *lawm sial khoum* (a totem pole) to be erected for the ceremonial function.

Tang-aii

It is a feast performed by the woman which is performed in commemoration of her hard working in the *jhum* field and harvesting above 1000 tins of paddy grain during the year. The woman performing the feast is dress in Mate traditional dress and status giving songs are sang. All the villagers and kinsmen are feed with cooked rice and meat slaughter for the feast, the feast lasted two to three days.

Sa-aii

Sa-aii feast is performed by the man, when he kills big an game such as lion, tiger, elephant etc. The pardon performing its has to feed the entire village for a day with cooked rice and meat and served *Ju* (rice beer). They dance and sing their traditional status giving songs.

***Tuon* Feast**

It is performed by male warriors and hunters when they perform atleast three times '*sa-aii*' feast. In this feast a large mithun is slaughtered and relatives and clanmen of the ego are invited from all corners. Here, the presence of clan *Upa* (head) is essential. It is a strong belief amongst the Mates that a hunter or warrior who is unable to perform '*tuon*' feast cannot go to the village of dead '*misikhuo*'. They believes that the souls of these animals killed and the souls of men killed in the war block the gate of '*misikhuo*' and the person has great pain and urge to die but he cannot die. If a person performs '*tuon*' feast it gives the soul of that person a paramount throne in the kingdom of dead where he will meet all his ancestors. The performance of this feast ensures the soul of the performer, peace and eternal happiness. In the ceremony the officiating '*Siampu*' (priest) recites the genealogy of the ego.

Chapter III

RELIGION

Religion of the Tuisomjang

Beliefs and religion consist of mental attitudes towards the supernatural powers. The presence of religious activities in the past as well as the present indicate that the religion of Tuisomjang village may be classified into two components elements of supernatural fields, the sacred and the profane. The term sacred relates to those religious activities which concerned the welfare of society, and this is the religion of the people. In the profane activities magic is used to fulfill individuals' needs. The relationship between the environment and the religious beliefs of the Aimol Kukis and the ecological aspects of religion of the primitive people inhabiting topical forest of Africa referred to be J.K. Bose (1934) were very helpful in understanding the religion, belief and practices of this community.

The eco-setting inspires people to have a variety of dieties. Since the dependence of the Mates on the forest was highly pronounced, they developed the conception of a forest deity or God, locally called *Dawi-gam*. This deity is believed to inhabit the deep forested areas and in case people traverse to it there is a likelihood that this spirit would

overcome them. Suppose a man goes to the jungle and when he comes back, he falls ill. The people would assume that he is possessed by *Dawi-gam* and now for its propitiation and pacification, various rituals are carried out. Forest therefore is awe inspiring and plays an important part in the ethnomedical profile of the people. Being forest jhum cultivators, they believe that the forest is full of evil spirits comparable to the jujus of the Nigerians. Health is the greatest concern to the people, they have a similar pasian – (God) called *Dawi-in* (household God, the preserver of household).

Table - 8

Distribution of Respondents According to Religion

<i>Sl.No.</i>	<i>Religion</i>	<i>No. of respondent</i>	<i>Percentage</i>
1.	Christian	60	75.00
2.	Tribal religion	18	22.50
3.	Islam	1	1.25
4.	Hindu	1	1.25
Total		80	100.00

The people believe in the existence of a supreme being. This belief is also found amongst the Kachins, chins, Karens Lahus of Burma and old Kukis of Manipur. Amongst the Naga tribes such as the Angami and Aos, there is also a notion of a supreme being.

If we follow Emile Durkheim and say that religion is a product of society, and hence it has a social character, then God can be seen as the ancestor (or father) of the highest clan. This God is regarded as *Tung-pasian* i.e. the highest god.

Dawi-In

The villagers worship their household God called *Dawi-In*, the preservator of the household, health and welfare of the family. Every family who still practice tribal religion has its own *dawi-bom* (religious object use for worshipping *Dawi-inn*) which is usually hung between wooden rafters of the house. The head of the lineage and clan has a special hut built on totem pole. In it are kept the various symbols of deity and things for worship.

Dawi-Gam

This is the God of jungle, it is worshipped before jhum cultivation. They offer and sacrifice a dog to the *Dawi-gam*. The head of the family and *Siampu* (priest) of the village goes to the jungle where the man has to cultivate they perform sacrificial ceremony to appease the *Dawi-gam*.

Kho-Dawi

A village deity is worshipped for the prosperity and well-being of the whole village. This worship takes place usually in the month of January every year. This deity is worshipped and ceremony is performed by a *Siampu* belonging to a higher clan who knows all the genealogy of the tribe. The place of or residence of this deity is made near the village gate (*Dong kot*) where a small hut is built, surrounded by bamboo hedges. In it are kept various

symbols of the deity and things for worship.

Dawi-um made of gourd bottle, *dawi-bom* made of bamboo basket are place in the hut. Varieties of cereals are kept in that basket, the head of pig is also kept in, hanging in a totem pole. Many small bamboo *Ju* glasses and water are kept beside the *Dawi-um* and *Dawi-bom*. These things are kept in the belief that the soul (*kha-gao*) of plants of various kinds takes these offerings and are pleased, so they should get abundance of crop and cereals from their fields and jhum they have to cultivate in the new year.

The worship is performed in January. *Siampu-bul* (Head priest) belonging to the superior clan of the village officiates as the priest. On this day all the village officers engage themselves in the making of these symbolical things and in the afternoon they start with those things towards the *dong*, (village gate). When they reach the village gate, village *Taangloi*, or a priest lesser than the chief priest of the village replaces the old things which they used last year with new ones. Then he kills a cock (white) its blood is spread on the ground before the village gate. Sometimes, they also kill pig, the head of the sacrificed animal is placed on the stick of the totem pole planted at the village gate. Its blood is dropped on the ground of the village gate. This is done to avert any calamity in the village thereby preventing diseases, spirits, or other evil spirits from entering the village and afflicting it or taking away its luck. Then, the chief priest after offering *Ju*, invokes the deity with his magical language, using his *dawi-um*.

After finishing this they return to the house of the chief priest where the meat is cooked and all the village elders

take bits of this meat and a quantity of sanctified *Ju*. On this day no one is allowed to go out of the village and no stranger is allowed to enter the village.

Dongpi Dawi

This deity is worshipped when for the first time the village was founded. It is similar to any other Mate villages in Manipur. The male members of the clan assemble at a place where they want to establish a new village. A *dong kot* (gate) is first prepared. They offer pig sacrifice and the blood of the sacrificed animal is dropped on the ground. *Ju* is offered amongst themselves and to the sacrifice animal they also spread *Ju*. When this is finished the *Siampu* took out his *dawi-bom*, invokes the following magical language :

"Hih a vakho ka bol la, veng kasah a dongpi katun, kho phupi, khophupu bol ban na ka bol, khopi, khopu bol ban na, kabol, khophut masa, veng phut masa, pi pasian nu kadoh a, pu pasian pa ka doh a, hi a dongpi song kakho ding ahi."

Translation

"Here we will establish our village, we erected *dong* (gate) oh, the God and Goddesses of village, we are invoking thee and offering *Ju* and meat. Do thou-kind to us, on, we invoked God and Goddesses when we established our village."

Conversion to Christianity and its Impact

It was Rev. William Pettigrew who came as a missionary under the Arthington Aborigines Mission but later became

a Baptist, first brought the gospel of Christ to the tribals of Manipur. He arrived in Imphal on January 6, 1984. To his dismay, Maj. Maxwell, the Superintendent asked him to stop his missionary work, since no preaching was to be permitted among the Hindus.

In 1909 one copy of St. John's gospel in Lushei dialect distributed by the missionaries in the Lushei Hills (now Mizoram) found its way to the hand of Kamkhualam, the chief of Senvawn village. He invited the missionaries from Aizawl to come and tell the people about the gospel of Christ. In 1911 missionary centre and a school were opened in Senvawn village.

The Gospel of Christ spread to the tribal areas of Manipur since then, many tribals got themselves converted. Tuisomjang Baptist Church was established in 1950. Conversion to Christianity brought changes in the life style of the tribals. Everybody who were converted into the new religion felt that Christ set them free from the oppressing hand of demons, evil spirits or from torture of satan. They regard Christianity as their own and generally they turn aside anything that has connection with their tradition religion. But the old people still cherish the archaic culture, custom and religion. In their traditional religion, they used to worshipped big trees, dense forest, places and objects which they believed to be the abode of devils and their lives were oppressed by different kinds of prohibitions and taboos. They were thus under the fear of superstitions. Those who had ill health had to sacrifice a number of domestic animals in order to appease the demons. This really affected their economic life. Christianity has completely altered the situation. For many people now death is no more a horrible thing

because they do not believe any more in the torture of soul which it is on its way to heaven, rather they believe in heavenly bliss and resurrection day.

After they become Christians they realized how useless it was to try to get heaven, good health, wealth and blessing by performing some religious ceremonies and by giving big feast to their fellow villagers.

Chapter IV

VILLAGE POLITICAL SYSTEM

The Administrative Set-up

Tuisomjang (Mate) village is administered by *Housa* (Chief) whose position is strictly hereditary. He is assisted by Mantri and Revenue Collector, selected among the village elders. There is a village *Taangsam* (village crier) whose duty is to inform the villagers about any messages given by the village authority. All the dispute between persons must be appealed to the Chief through the *semang* of the village council with a jar of *Ju*. All the village elders gather together at the chief's house, which is the office of the village authority.

The people of this village pay great attention to their genealogy and trace it back to the first chief and progenitor of the tribe *pu Songza*, who once lived at *Nawigam* (subterranean world). A man without a proper genealogy has no status in the village community.

The chief is the head of the village government. He works for the common good of the people. As a dispenser of social justice, he arbitrates in cases like murder, thief, adultery, seduction etc. and decides to the satisfaction of both the parties. Fines are imposed upon the guilty. In

ancient times an attempt to the life of the Chief, adultery with chief's wife, secrete alliance with the enemy etc. were regarded as high offences. The guilty one is punished to death with *dao*. The chief used to get a share in hunting, fishing etc. The villagers under one chief can not migrate to other villages without the former's permission, otherwise the chief would confiscate all the property and the standing crops. Nothing except their laggages can be carried out of the village.

Table - 9

Distribution of respondents according to their perception of the various advantages of representation in political bodies

<i>Sl. No.</i>	<i>Various Advantages</i>	<i>No. of respondents</i>	<i>Percentage</i>
1.	Services are available	30	37.50
2.	Awareness of Govt. politics	20	25
3.	Redressal of grievances	8	20.00
4.	Prestige of the tribe	16	10.00
5.	Democratic participation	6	7.50
Total		80	100.00

The chief is entitled to 10 baskets of paddy after harvest from each cultivating family. Whenever, an animal is hunt, the hind leg of it goes to the chief. At present the village is governed by the Tuisomjang village authority

(TVA). Holkholun is the chief and chairman of Tuisomjang village. Five members are elected through voting by all the village elders (the male head of the family, in the absence of male head female are allowed to cast their vote). The present village authority members are (1) Holkholun, Chief and Chairman, (2) Ngamsho, Vice Chairman, (3) Thangin, Secretary, (4) Chomjang, (5) Lenghao, (6) Kaikholal, (7) Thongkhojam, member.

About the advantage through representation in various political bodies, 30 (37.50%) of the respondents said that service is available through political representation. While 20 (25%) said that, it helps to understand all political and government all policies, whereas 16 (20%) considered that it is through this that they can redress their grievances. Only 8 (10%) of my respondents considered political bodies as a prestige and status of the tribe. And 6 (7.50%) of the respondents were aware of democratic participation in politics. The majority of the respondents who were aware of politics belong to educated and economically better off families.

Village Authority Election

Election to the membership of the village authority is held every three years. The person elected to this authority should not hold any position in the government department according to the village authority rule and regulation. But this rule is not strictly followed in this village. The chief himself is the field assistant of the village Veterinary Department. He is a matriculate and had gone training through veterinary department Government of Manipur. All other members are cultivators, the present vice-chairman is havaldar pensioner (Assam Regiment).

Pattern of Election

For election to this authority one need not go house to house canvassing. Election to the village authority is usually held on the 3rd or 4th of January after every three years. The village authority notifies the date for election, assembly of the heads of the village is held at the residence of the chief. In this election the outgoing secretary and vice-chairman presides over the meeting.

The elder talks person to person, the presiding officer announces election for the vice-chairmanship, the village elders propose a man of their choice. If there is more than one candidate for the vice-chairmanship which is seconded by at least two persons, then the presiding officer asks the members to vote for their choice candidate, voting is done by counting heads, the presiding officer asks the elders to raise their hands for the person, while he announces the name of the candidate who got more votes is elected to the post of the vice-chairmanship of the village authority. In this way all the other members of the Tuisomjang village authority are elected after every three years.

Cases like divorce, murder, rape, seduction, thief, bloodshed etc. are tried in the court of the village authority :

1. **Divorce** : If the husband divorces without sufficient cause a mithun is fined by the authority. He should also give a feast to the authority. He is fined a pig, and this pig is cooked and is eaten by the elders of the village. According to the Indian currency rates a mithun costs between Rs. 2000 – 5000 keeping in view the size of the animal.

2. **Rape or Seduction** : A penalty of one mithun is imposed for raping or pregnating in a girl if he refuses to marry her. This must be paid by the boy's family when the affair is brought to light.
3. **Theft** : If anybody is found stealing things he has to kill a pig and bring a jar of *Ju* to the chief and return all the things to the owner. If he violates the chief or chairman's order, he has to leave the village.
4. **Migration Dues** : When a man migrates without having obtained the consent of the chief, and the house go to the chief, i.e. the chief confiscates all his property including crops.
5. **Death (*Inboh man*)** : If a man or woman dies in the house of stranger, the next of kin of the deceased must offer a pig and a jar of *Ju* to the owner of the house, or if the owner of the house declines the offer, mithun is to paid by him.

Table - 10

Distribution of respondents according to the benefits they received from the government housing scheme

<i>Sl.No.</i>	<i>C.I. Sheet Scheme</i>	<i>No. of respondents</i>	<i>Percentage</i>
1.	Received C.I. Sheet under housing scheme	20	25.00
2.	Not received	40	50.00
3.	Not entitled to received	20	25.00
Total		80	100.00

Out of 80 respondents 20 (25.00%) were student and unmarried men so they are not entitled to receive the housing scheme. On 20 (25%) received C.I. sheet under this scheme. The majority of recipients either have good relationship with the chief of the village or local MLA. Most of the recipients belong to the kinsmen of the village chief. The majority of the respondents who does not receive the housing scheme belongs to the out sider group.

Case Study

Case A :

A case of elopement of a girl was appealed by the girl's family in the court of Tuisomjang village authority. A boy had eloped with a girl without the consent of girl's parents. The case was decided in favour of the girl family. The boy was fined a mithun, a pig and a jar of *Ju* in 1987. The father of the boy refused to pay the fine. This made the chief angry and he burnt down the hut of boy's father. The case was not filed in the police or civil court because of the fear that the chief may confiscate all the property including the wet paddy field.

Case B :

In 1985, C.I. sheet for the village school was sanctioned by the education department, Government of Manipur, when the C.I. sheet was despatched to the village. The chief took all the C.I. sheet and sold them to the contractor. This led to a fight between the school management and the chief. All the villagers supported the Headmaster of the School.

Finally a case was filed against the chief and police arrested him and he was locked in the jail for a few weeks. The chief brought the support of local M.L.A. He helped him to get out of the jail without any difficulty. When he was released from the jail, he went directly to the house of the headmaster with a *dao* to chop out his head. By the intervention of village elder he was saved. This case amply tells us that the chief is still a very powerful man. He enjoys not only the social authority, but also is able to seek the support of the present institution like the police, the revenue department and forest department etc. In the present case the chief sought the help of a local M.L.A.

Political Consciousness

There was no political consciousness among the Mates before Independence, no sense of village unity prevailed instead there was always "We" feeling within each group.

Now, education and Christianity have brought a sense of unity and political consciousness among the people. In the state Assembly and District Council elections the villagers played a great role. In the village authority election the villagers realized their fundamental rights to choose a candidate of their liking. Usually in the past, the chief's decision in every matter was final. Now, they often challenge the chief as they have the freedom to exercise their rights in all elections within and outside the village.

Tuisomjang village has the following socio-political organisations :

1. Tuisomjang Village Authority (TVA),
2. Tuisomjang Baptist Church (TBC),

3. Tuisomjang Youth Club (TYC),
4. Mate (Songza) Upa-Council (MSUC).

No organisation of outsiders is allowed in the village. All villagers are equally treated as members of Tuisomjang village authority, Tuisomjang Baptist Church and Tuisomjang Youth Club but not to the Mate (Songza) Upa-Council (MSUC).

Tuisomjang is the Headquarters of the Mates living in Sadar Hills Sub-Division of Senapati District and also the head Office of the Mate (Songza) Upa-Council : Manipur. The joint general conference of the Mate Student's Organisation : Manipur and the Mate Tribal Union : Manipur was held in the year 1970. In 1988 the great general assembly of the Mate (Songza) Upa-Council, Manipur was held at Tuisomjang in which the general assembly adopted a resolution and declaration regarding the Mate Tribe Head clan. Shri Douyang Langsun son of late Zamlhun Langsun of Hengyang village in Chin Hills (Burma) is the living head of the Mate Tribe who received Sachiing from the Taithuls and the Thangluns.

Formation of Mate National Assembly (1990)

The Mate National Assembly : Manipur was formed at the joint assembly of the Mate Student's Organisation, The Mate Youth Union and members of M.T.U. on the 4th July 1990. The Joint Assembly was held at the Tuisomjang Community Hall and the Assembly unanimously elected the following members to pioneers the works of the Mate Tribe. The pioneering office bearers :

1.	Ngamjathang Mate	–	President
2.	Peter Holngam Mate	–	Vice-President
3.	Ngamkholal Mate	–	General Secretary
4.	K.S. Mate	–	Joint Secretary
5.	S. Th. Lian Mate	–	Home Secretary
6.	L.H. Mate	–	Finance Secretary
7.	Dousei Mate	–	Secy., Extn. & Education

The Mate National Assembly, Manipur was changed into the Mate Tribe Council, Manipur in 1998 as the Mates are seeking for recognition as one of the Scheduled Tribes of Manipur and the state Government have recommended "Mate" to be recognise, as scheduled tribe of the state vide State Cabinet decision No. 2 Dated 29-5-98 and recommended to the Central Government vide Memo No. 10/16/87-TD (Pt-I) dated 9-6-98.

The office bearers of the Mate Tribe Council, Manipur are as given below :

1.	Holkholun Mate	–	President
2.	Doujathang	–	Vice President
3.	Sh. N. Mate	–	General Secretary
4.	L. Mate	–	Joint Secretary
5.	P. Mate	–	Finance Secretary
6.	Solim Mate	–	Secy. Information
7.	Holpao Mate	–	Secy. Culture & Customs
8.	Mrs. Heniang Mate	–	Treasurer

Mate Tribe Council, Manipur has its General Head office at Tuisomjang, Sadar Hills District, Manipur.

Chapter V

ECONOMY AND SOCIAL CHANGE

Village Economy and Social Change

Agriculture is the main occupation of the people of Tuisomjang village. The main staple food and agriculture product of the village is rice. As the village is situated between the margin of plain and hilly region, the farmers practice both wet (plough) cultivation and dry jhum (shifting) cultivation. They also grow cash crop such as sesamum (*siie*), pumpkin (*mai*), cucumber (*tangmai*) Ginger (*siing*), Arbi (*bal*), Potato (*akloo*) etc.

According to the village census taken by me, the total population of Tuisomjang Mate village is 362. The village comprises of sixty families, maintaining separate economic activities. Every household of the village possesses atleast some cultivable land. Most of the house rears domestic animals such as cow (*bong*), pig (*vok*), duck (*vahtof*), fowl (*akta*), etc. They also practice horticulture which undoubtedly is the means of subsistences. However, there are some government employees. The percentage of such employees are very low. The skills of weaving by womenfolk and basketry by the manfolk is also secondary economic activities of the villagers.

Production

The Mates of Tuisomjang village practice wet cultivation in the low laying land near the *Tuilum* river. They cultivate paddy and maize in wet or plough cultivation. They plough their field when the rainy season starts, usually during the months of May and June. The plough is drawn by buffaloes and bullock. Plough (or *langon*) drawn by buffaloes is commonly used in this village. In order to start the field for plantation, the field is ploughed at least three or four times. For the fertility of the soil, manure made of cowdung and other decaying materials are spread over the field and ploughed again. Artificial chemical manure such as urea, diamond phosphate etc. are also used by the villagers.

Sowing (*muchitu*) of paddy seed is associated with a rite known as sowing prayer performed by *Siampu* (magico-religious man) for good harvest and protection of their crops from insects and other evil spirits. The paddy seeds are cast off to a corner of the field and the process is known as '*louhonthé*' (nursery) which is the first stage of planting the paddy plant.

About a month when the plants are four to six inches high, transplantation is done by both man and women. First, the plants are uprooted and the roots are washed with water to remove the unwanted earth attached to them, then are bundled as handful, womenfolk stand in a row holding a bundle in their hand inserted the paddy plant in the mud. This continues one after another until the entire field is completed.

Weeding (*Taangham*) is done when the plant is grown up. Removal of wild species among the plant is done frequently until the plants are mature. Weeding is usually

done by reciprocal labours or sometime the family members themselves. Harvesting of the crop starts when the grains are fully ripe, i.e. when the paddy grains are yellow in colour. The harvesting period ranges from the month of September to December depending on the varieties of the crops. Both males and females work hand in hand harvesting the paddy. They cut the straw of paddy plants by using sickle (*koite*). The harvested crops are dried up in the sun for some days. The dried crops are bundled and brought to the threshing ground (*tangphol*).

Threshing is done in the *tangphol*, mats are spread and the paddy bundles are brought and keep on the mats. In the pre-Christian period, the Mates perform a rite on the occasion. In the rite a fowl is cut on the neck by the clan *Siampu* (magico-religious man) and the blood is spread encircled around the threshing ground by offering *Ju, sasin* (liver), *sa-lung* (heart) of the killed fowl and animal and *bu* (cooked rice) etc. place in a particular place for the deity. This rite was performed in the past in belief that the deity gives a good harvest. With the advent of Christianity, the Mates consider such rites unnecessary and against their new Christian religion. But, traditional religious believers still practice this rite.

The process of threshing is very simple, the dried crops are spread over a large threshing mat called *phéh* and the manfolk start beating the paddy bundles by using threshing stick called *taangmol* or *cherong* in Manipur language. The beating of paddy bundle is usually done by men only. After threshing is over, the separated paddy grains are winnowed with the help of winnowing fan or winnowing cloths. Threshing and winnowing are done simultaneously. Paddy grains are

measure by means of *tin* (kerosene tin) or *sangpai* (bamboo basket). Five tins makes a *pot* (Manipuri measurement of paddy grain). The clean grains are transported to the grainary. The straw from threshing ground are piled up and kept properly for feeding the livestock.

Monsoon plays a crucial and important role in the agricultural activities of Tuisomjang. The possibility of better cropping depends upon the rainfall of the year. The year of less rainfall produces less amount of production. The extra-rainfall also destroys the standing crops, so regular and seasonal rainfall is good for better production. The village being situated on the bank of *Tuilum* river has a good water supply to the low laying paddy fields of Tuisomjang village. The highest amount of paddy collected in a good year is estimated at 90 to 100 pots (five kerosene tins equal to one pot) or 100 sugar bags from a *pari* (a *pari* is equal to 2 and half acres). The lowest collection in a dry years yields 50 to 60 pots. Generally, one part of paddy field yields about 70 to 80 pots and straws of a *pari* can feed the livestock for a long time. Straw is also sold as fodders as well as for building earthen huts.

Dry or shifting cultivation commonly known as '*lou*' by the people is done in the hilly regions of Tuisomjang. Here they grows '*singtang*', *Tangsen*, and '*talawu*' varieties of paddy which are harder than the one they grows in the wet or plough cultivation. These paddy plants can withstand the strong heat and resist against drought. It depends entirely on rain water. In shifting cultivation, the menfolk assisted by their male children cut down the forest on the hill side and allow them to dry in the summer sun. It is usually burnt in the month of March every year. Then

unburned woods are picked up and burnt, the ashes are equally distributed over the field. As plough is not applicable here, digging, tilling and softening of the soil is done by means of a small hoe. They do not use any kind of artificial manures in jhum cultivation.

Sowing is done usually in the months of April and May. It is done by both the male and female. *Lawm* reciprocal labour contract organisation works in jhum cultivation. They work in every stages of paddy cultivation. In shifting cultivation there is plantation. Weeding, harvesting and threshing processes are the same as that of the wet or plough cultivation as explained earlier. Shifting cultivation continues for two or three years, if the soil is still fertile. But is abandoned when the soil is no more fertile and rich in minerals that are essential for paddy cultivation. It depends upon the fertility of the soil. Then it is shifted to another area leaving the area unused. Thus, it gets its name shifting cultivation.

Shifting cultivation destroys the forest and state Government has banned it, but without providing adequate employment facility to the villagers, they have no choice and no where to go. They had resisted such order and the tribal people of Manipur Hill Areas still practices jhum or shifting cultivation as the government do not provide alternative employment and rehabilitation schemes.

The production from shifting cultivation (*lou*) is low. The reason may be due to the less fertile soil, lack of water supply, lack of manures, non-transplantation system and variety of seed used. On the average 40 to 50 pots or sugar bags can be collected from a big *lou* from shifting cultivation.

The percentage of shifting cultivators declines year by year as the soil is no more fertile, what was in the earlier phases when they founded this village, beside low productivity people often prefer to work as share-cropper to the family who owns large area of wet or plough cultivable paddy field. With the rapid increase in population people do not get adequate foodgrains to feed their large families, thus, they have taken over to other employment which give immediate cash wages such as working in the forest department as a daily wage earner etc.

Cash Crop Cultivation

Cash crops plantation is also done by the villagers in their secondary occupation. On an average most of the families have some cash crop field located near the village. The main cash crops are sesamum (*sii*), Banana (*mot*), Cucumber (*tangmai*), Guava (*pumton*), Beans (*be*), Pumpkin (*mai*), ginger (*sing*), Turmeric, *lemon* etc. parkia (*yongtak*) is the main cash crop or horticultural product of the village. They earn from a single parkia tree nearly Rs. 1000/- every year. A family having more than 10 parkia tree may earn Rs. 10,000/- yearly. The products are sold at the Yaingangpokpi bazar, which is the nearest market place for the villagers. They also sometime goes to Imphal for selling their cash crops and purchase their essential commodities from Imphal.

Forest and its Products

The Tuisomjang Hills provides forest produces such as fire woods, small timbers for their household use and in building their house. They usually collect timber, firewoods, bamboo, wooden post etc. freely from the forest.

Now, the forest department of state government has extended its jurisdiction to the forest of Tuisomjang village and they feel bad about this because onwards they would not be allowed to collect forest produce freely as they did in the early phases. The forest range office has been opened at Urangpat village and pine tree plantation already undertaken by them. Tuisomjang villagers got C.S. sheet under Jhumia scheme. Pine trees are now planted in the northern side of Tuisomjang village.

Hunting and Fishing

As the people of this village enjoy vast forest with wild animals and birds, hunting has provided an immense scope for adventure and earning their livelihood. The people regard hunting as their greatest expedition only next to war. Generally hunting has been done in group ways though there are also some individual hunters who took it as their sole occupation and expert in the jungle lore. Killing of animals such as elephant, lion and tiger are considered to be of high value, which deserves the performance of a sumptuous feast at home. The Mate people of this village used different devices like fortification trapping etc, to snare and trap animal. Elephants were captured by digging pitfall or pursuing their foot prints in the past. The people also have different traps such as *Sakhi thang* for trapping deers and other animals, *Thuomthang* for trapping birds. They used gun, sling and arrows for hunting. When the hunters are on their way back home, their clanmen happily greet them on the outskirts of the village with *Ju* (rice beer) and help them in carrying the killed animals.

Another important massive involvement in which women and children take part is fishing. In the months of March

and April when the rivers and rivulets are gradually receding the whole village or a group of villagers or *Sawm* (youth organisation of the village) goes fishing. The Mates catches fish by poisoning the stream with a poisonous substances called *gu*. (*gu* is a poisonous substance extracted from the bark of a tree (*Acacia procera*) which is pounded up a stone and thrown to the stream or pools). They also catches fishes by diverting the course of rivers, brooks or drying up stagnant water.

Sometimes, a team is formed amongst the villagers and goes to fish with nets. But this netting can also be undertaken by individuals for their own domestic consumption. They also use a 'V' shaped basket trap for catching fish. here, they fence the river, so that no fish escape except to an outlet given in the middle of the fence, where they also keep the trap.

Domestication of Animals

Almost, all the household domesticate, fowl, dog, pig, cow and buffaloes etc. The domestication of livestock is another aspect of the economic life of the people of Tuisomjang village. The contribution of animal such as bullocks and buffaloes during ploughing work are of great importance. Without which wet paddy cultivation in the village would be almost nil, thereby affecting the economic condition into a serious drawback. Their household consumption of meat is met by domestic animals. Besides selling of animals and fowls also supplement the income of a family. The price of a fully grown up pig cost anything between Rs. 1000/- to Rs. 3000/- and a buffaloes costs not less than Rs. 3000/- at the current rate. A bull or cow costs not less than Rs. 3000/- and the price of a chicken

ranges from Rs. 50/- to Rs. 200/- and above all, milk and eggs from these domestic livestock would supply for their consumption.

Village Industry

The blacksmith is one of the important person in the village. His duty is to manufacture and repairs various agricultural implements of the village. The instruments used by him consists of a hammer, and *pum* (locally made, which is consists of two hollow cylinders and a piston rods fringed with feathers. When the piston works up and down smartly, it produces, air to the charcoal fire which keeps for heating iron). Now, modern machine and implements are used by the village blacksmith. For his services, he is entitled to receive a basketful of paddy from each cultivating family.

Basketry and mat weaving are the secondary occupation of the menfolk. Basket and mat are sold at Yaingangpokpi bazar. They earn considerable amount by selling these products. It also supports them to the fulfillment of their household articles. Most of the women of the village weaves clothes, there is no flying shuttle system. They weaves on loin looms. The types of cloth which they weave consists of different designs of traditional tribal clothes, which are very valuable. For this work, they buy yarns from market in Imphal or from Yaingangpokpi bazar. Though it is not the main occupation or main sources of Income, still they can fulfil their necessary clothes too some extent. However, earnings also come through selling some of their weaved clothes.

The main clothes which they weaved in the village consists of *Thangnang*, *Saipikhup*, *Khamtang* which are common Kuki traditional dress. *Mate-popundum* (Mate tribal

shawl) is the main cloth which differentiates the Mates from the rest of population of the village and also others outside the village.

Table - 11

Occupation of the respondents

<i>Sl.No.</i>	<i>Occupation</i>	<i>No. of Respondents</i>	<i>Percentage</i>
1.	Cultivator	49	61.25%
2.	Student	14	17.50%
3.	Private job	8	10.00%
4.	Government service	6	7.50%
5.	Pensioner	3	3.75%
Total		80	100.00

Table No. 11 clearly shows that 61.25% people are in cultivation. 17.50% people are studying and most probably a high percentage of these people would take up some or the other government services.

Table - 12

Land Holding of the Households

<i>Sl.No.</i>	<i>Land in acre(s)</i>	<i>No. of Households</i>	<i>Percentage</i>
1.	Nil	2	3.33%
2.	Below one acre	4	6.67%
3.	1-3 acres	14	23.34%
4.	4-6 acres	12	20.00%
5.	7-9 acres	8	13.33%
6.	Above 10 acres	20	33.33%
Total		60	100.00

In this village only two households have not a single paddy land. 4 (6.67%) families have less than one acre, 14 (23.33%) have an average of 1-3 acres of paddy land. 12 (20%) families own only 20% paddy land and 8 (13.33%) families owns an average of 7-9 acres of paddy land. The largest number of them i.e., 20 (33.33%) families of this village owns more than 10 acres of paddy land, this belongs to educated and economically well off families who earn monthly salary, which enable them to posses more cultivable land than other families of the village and most of them belong to the chief's clan group.

Table - 13

Monthly Income of the Respondents

<i>Sl.No.</i>	<i>Monthly Income in Rupees</i>	<i>No. of Respondents</i>	<i>Percentage</i>
1.	Below 500	9	11.25%
2.	Between 500-1000	10	12.50%
3.	Between 1001-1500	30	37.50%
4.	Between 1501-2000	8	10.00%
5.	Between 2001-2500	9	11.25%
6.	No Income group (Students)	14	17.50%
Total		80	100.00

14 (17.50%) of the respondents have no income as they belong to student community, 8, (10%) of the respondents earn between Rs. 1501/- to Rs. 2000/- p.m. only, 8 (11.25%) earn more than Rs. 2001/-. These group is those who are employed in government departments and have paddy fields.

Economic Status of the People:

Agriculture is the main stay of the bulk of the population of Tuisomjang. The people have been practising jhum-shifting cultivation from time immemorial. Jhum cultivation is known as 'Lou' in local dialect. According to the village census, taken by me, the total population of the village is 362 living souls and they are distributed among 60 separate households. The majority of the population belongs to students and children who are still in an unproductive stage. Every household has its own cultivable land, wet and dry except two families. Besides, most of the families own separate horticultural and cash crop fields. There are two types of family, they are joint and extended family. Domestication of livestock is also practised by almost all the households of the village. Pig is the most common domestic animal in the village.

Large population is either student or children. As they belong to the tribal community of Manipur they also get a chance of enjoying the facilities given by the government. As far as studies are concerned, students are able to manage themselves. It is through scholarship from the state government. At the stages of school and college, there is no problem but when for higher studies and for government jobs, the people of Tuisomjang face many hurdles as they belong to the Mate Tribe, which is still unrecognised by the government as scheduled tribes of the state. State government jobs such as Manipur Civil Services and Manipur Police Services, and others, examination and selection conducted by the Manipur Public Service Commission, no Mate has been selected to these coveted posts.

Hunting has almost declined. The community is one more dependent on hunting for their livelihood. People indulge in hunting more or less as sport. Fishing is still important, but it is circumscribed by the season. Fishes collected during the season are dried for further consumption. On the whole the economy rest on agriculture and the money derived from government services, and selling of local product and cash crop harvested from horticultural farms in the market.

Change in Social Life:

Social life of the village has changed in many aspects. Education and Christianity have brought a great changes in the life styles of the people. The coming of Christianity brought the Idea of learning, which is the main tool of social change.

The advent of Christianity has about change in the village. Earlier, they did not observe the rules of hygienes. So, personal cleanliness, cleanliness of their house and other better ways of life were taught to them by the Christian missionaries. They thus associated Christianity with sanitariness and cleanliness. According to their old customs, they used to bury the corpse right infront of the house in the court yard, but now they have a cemetery out side the village campus. Houses were made of wooden posts with wooden rafters with thatching grass used for the roof, The front walls were adorned with the skulls of animals is nor more practise. According to their old customs, a youngman was supposed to marry the daughter of his maternal uncle but this customs too declined. Now, the majority of marriage take place in the village among the young couples are

through love and arranged. Instances of elopements are observed in the village.

In their old custom when a man died at his tender age and had unmarried younger brother, his younger brother was bound to marry the widow of the deceased brother i.e., levirate form of marriage. The idea of clan superiority also declined in the contemporary society which was once strictly followed and no clan intermix. There is little or no observation of festivals like *sa-ai*, *Tang-aii*, and *ton*. The old feasts and festivals are now replaced by the Christian festival such as the Christmas and Good Friday. The clan feasts are now replaced by the clan organisation and student conferences. In the village the youth has established Tuisomjang youth club and had organised a number of sports and tournaments. T.Y.C. is registered to the Government of Manipur.

Their style of cutting hair is almost similar to that of the valley people. The old custom of keeping long hair and combing them has been abandoned by the younger generations. Now, all the Christian men cut their hair in a western style.

Today no woman of the younger generation uses *nik* and other such old fashion. Besides there are students who go out from their village to other places for education and some have joined the Indian Army. Their eyes have opened to the changes occurring outside. They have learnt many new things, both good and bad. They have adopted the western style of dress and even dances like 'rock' break dance, and others and copied many other practices from others and from cinemas. The Christian impact is great that all traditional customs of marriage, sacrifices, dormitory

(Youth organisation), and many others social practices have been dying out and instead of the practices of head hunting the Christian gospel taught them the love of Christ to all mankind.

Table - 14

Distribution of Repondents according to the benefits derived from reservation policy

<i>Sl.No.</i>	<i>Benefits</i>	<i>No. of Respondents</i>	<i>Percentage</i>
1.	Got Job	4	5
2.	Got admission	12	15
3.	Not benefited	64	80

It is important to note that a high percentage of people think that they have not been benefited by the government reservation policy, except a few students claim to have benefited. The reservation policy has done nothing to the tribal who are cultivator by profession. As discussed earlier developmental schemes for the tribals are benefited only by the tribal people who belongs to the 29 scheduled tribes of the state.

Change through Modern Education

Except a few old people, all the villagers can now read and write their dialect using Roman script. This facility was available through Church. The holy Bible provides every individual the desires to learn the art of writing and reading

so that they could read and write themselves the gospel and know the teaching of Lord Jesus Christ. The village school is not adequate for proper education of the children and their parent had to sent them to Imphal or other places for better education.

Table - 15

Educational Level of the Respondents

<i>Sl.No.</i>	<i>Educational Level</i>	<i>No. of Respondents</i>	<i>Percentage</i>
1.	Below Xth	28	35.00%
2.	Inter/P.U.C.	7	8.75%
3.	B.A.	4	5.00%
4.	Other Qualifications	2	2.50%
5.	Only Read and Write	39	48.75%
Total		80	100.00

Table No. 15 shows 4 (5%) of respondents are graduate, 7 (8.75%) are Matriculates, 28 (35%) are school drop outs, and 2 (2.50%) are having other qualification such as hindi course and under graduate Theology. 39 (48.75%) the largest percentage of respondents can only read and write their own dialect in Roman script.

Table - 16

Distribution of Respondents according to their occupational aspirations for their children after education

<i>Sl.No.</i>	<i>Aspiration</i>	<i>No. of Respondents</i>	<i>Percentage</i>
1.	Government Services	58	72.50%
2.	Private Job	9	11.25%
3.	Business	10	12.50%
4.	Agricultural	3	3.75%
Total		80	100.00

It is amply clear from table No. 16 that 58 (72.50%) of the respondents want their children to join government job after completion of their education. Very few are in favour of agriculture.

Change in Economic Life

Like the other hill people, their life mainstay is agriculture, the people of this village depended on agriculture for their livelihood. In the past their unsanitary conditions of living often caused sickness and when sickness came to family, the family had to offer scarifies of animal to appease the demons. It really affected their economic life. Besides in some areas the land they occupied was not productive at all. But, the wet paddy field with the use of modern technology and good and more deseases resistance and drought resistance seeds, the villagers improved their lots

in economic condition. They were semi-nomadic in the past. Their chief owned the whole land and collected taxes from each cultivating family but with the advent of Christian religion, education, and political consciousness of the people buys their own paddy land. The economic position of the people has changed considerably as they no longer practice *jhum lou* (shifting) cultivation in large scale. They have now, realised the importance of horticulture and growing of cash crops, from which they earn considerable amount of money. Education also enables some educated individuals to get government jobs and improve their lots in the field of economic and social status. Thus, the socio-economic position of the village has improved.

Change in Religious Life

When Christianity came to this village, the majority of them embraced it and left their old traditional religion. As they were the people who offered scarifies to demons and evil spirits, they did not find much difficulty in accepting or believing in Christ. Every one who was converted into this new religion felt that Christ set them free from the oppressing hands of the demons or from the torture of satan. They regard Christianity as their own and generally turn a side from anything that has connection with the traditional religion. In their old religion they had to fear some places, big trees, dense forest etc., as the abode of devils and their lives were oppressed by different kinds of prohibitions and taboos. They were thus under the fear of superstitions. Those who had ill health had to scarifies numbers of domestic animals in order to appease the demons which has affected their economic condition. For many people death was no more a horrible thing because they did not believe in any heaven

about the torture of the soul on its way to heaven by evil spirits, rather they had heavenly blessing and resurrection day. After they became Christian they now realised how useless it was to try to get heaven, good health, wealth, blessing by performing some ritual and religious ceremonies and by giving big feast to their fellow villagers.

All these brought changes in the society from traditional to modernity. After a few decades the possibility of greater mixing with the people of valley and their getting education and other facilities through tribal development schemes would improve the lot of the tribal people.

Chapter VI

CONCLUSION

This study is a time bound study done on Tuisomjang-Mate, tribal village in Manipur. The main focus is on the social structure and change of the village. Tuisomjang is situated in Senapati District of Manipur. The people speak Mate language and the Kuki-Chin languages. The majority of the village belongs to Langsun clan of the Mate Tribe.

In the proceeding chapter, we have passed through the problem, theoretical observation, background of the people, a brief description of the village, significance of the study and methods used in accomplishing the work. In the collection of data I was helped by the headmaster of Tuisomjang J.B. School. My stay during data gathering provided me an opportunity to observe some of their social activities closely and deeply. I have a good chance to participate and observe their social organisations, festivals including Christmas. This study was done to spell out in the form of certain hypotheses to be tested. In brief, the hypotheses were social-economic and changes in status would lead to detribalization i.e. changes in the status, education would lead to distancing between the well off tribals and their fellow tribals, the well off tribals would cope well with the non-tribals, in the matters of economic activities.

jobs, educations and politics. They would associate themselves with the non-tribals.

Social institution of marriage, kinship relationship, clan association all play vital role in the whole society. The Mate kinship system is unique in the sense that, Mate-kinship system is 'classificatory' kinship system. Individual has a particular right to the community with the performance of rites of passage in each stage of individual's life. Only male have the right to inheritance and succession. The tribal youth dormitory plays the role of association and served as training centre for the tribal youth. It is the volunteer force which defence the village from the attack of enemy, fire and natural calamities.

The village has a unique ethic of working together, which undoubtedly is the factor responsible for productivity of agriculture. A village reciprocal labour contract system, which is not found in Hindu and the Naga village at present is seen at Tuisomjang village. Dress of both man and woman is simple. Rice beer is the most important drink of the people and no function ever takes place without the traditional drinks.

Religious life after the people were converted to Christianity has brought about significance changes in the life of tribals. Except a few families, the villagers are Christians. They pay tithes one-ten (1/10) of their income, this may be from salary, business profits, selling of horticultural products etc. to the Church. This is compulsory and always adhered to. The places where the primitive God was worshipped are still seen in the village. Graves, totem poles and stones are planted, near the gate of the village. Village deity is still considered important to the villagers. Even the

Christians believe in the existence of village deity. Therefore some customs and practices have survived with the advent of Christianity. Surely, a large number of changes have occurred but a *continuity in Change* is still seen. Any one for example, marrying out of the prescribed social rules is fined and on the non-payment of fines this person is excommunicated. Thus, some practices have continued to survive with the plethora of change.

Political consciousness and awakening of their political right cause a great concern to the people. In tribal world politics means their tribes population size. The size and strength of her population determines the politics of that tribe. A tribe can have political access and representation to the state assembly and autonomous district council, only if the population is large. The village political system is dominated by the insiders (clan group of the chief). The village authority is the main governing body of Tuisomjang village.

Agriculture both wet and dry shifting cultivation is being practiced by the people and the later is declining due to rapid felling down of trees for the same and land has been exhausted. Rice is the main staple food and every household grows necessary quantity of paddy and maize in their fields. Dry or shifting cultivation is carried out on the hill slopes. The type of rice grown on the plain, wet paddy field is quite different from that variety grown in dry or shifting cultivation. Those varieties grown on wet paddy field are same as that of the varieties grown by the Manipur (Meitei) of the valley. The people possess implements required for dry and wet cultivation. In dry cultivation no plough is used. Hunting and fishing supplements the means of supplying side income.

From the preliminary study of Tuisomjang some tentative conclusions can be drawn. It was stated earlier that data for study were derived in a short period of time; the field work was of twenty five days only. But, since it was the resident type of fieldwork, it provided enough opportunity to get general picture of the village which was substantiated with help of a detailed village census, from which various tables have been prepared.

Socially, the people of Tuisomjang village are still backward. In the past there was no discrimination by the outsiders. Their village was more or less like a little republic, and they used to governed themselves. Now, the forest department of Manipur Government has opened its range office at Yaingangpokpi-Urangpat boundary hills in 1975. Ibojaima Singh is the present ranger. Contractors belonging to the Meitei and the Naga communities has penetrated into Tuisomjang village and are discriminating against the people. Social and educational backwardness of Tuisomjang is mainly due to absence of a good school. Only a few have changed their social position through education and their employment in government departments within and outside the village. In spite of many facilities and schemes provided by the government for upliftment of tribals, people of Tuisomjang has little or no access to such development schemes and programmes.

Economically they do not go hungry because of their paddy fields and quite good water supply. But, within the village what, we have earlier stated, the insiders or chief's clan group dominated the political and economic means of the village. Most of the good paddy fields belong to the chief's clan group, while the others have to depends on dry or shifting cultivation which has low productions.

Ecology plays a very important role. In case it does not rain well as it happened in 1987 the yield was not good, and people are constrained to go hungry. Now, occupations are not coming up, and I have shown that agriculture is the main occupation of the villagers. From their point of view government service has a priority over agriculture. Compared to a Meitei and a Naga village in Manipur, the people of Tuisomjang are backward. After all backwardness is relative term:

The backwardness of Tuisomjang can be understood as a cumulative effect of political, social, economic and educational factors. The act of the British India affected indirectly the all round development of the Kukis, in general and the Mates, in particular. This Act separated India and Burma. As a result of this the Mates were divided into two nationalities. One-third of them remained in the Union of India while the other two third were left in Burma. Since then the Mates were left out as a minor tribe in term of size in India. After India's Independence, in the first general election a Mate candidate late Holpao Mate contested the first assembly election from Tengnoupal Assembly Constituency as K.N.U., candidate and election was held on the 26th and 27th of June 1948, against Solet Haokip of K.N.A. and Konai (Independence). Holpao Mate obtained 1855 votes against Solet Haokip who obtained 1253 and Holpao Mate won the election with a margin of 602 votes only. After that, no Mate candidate could win any assembly election even though many Mate candidates contested from Assembly Constituencies. It may be because of all the old Kuki tribes, viz., Anal, Maring, Aimol, Lamgang, Moyon, Monsang, Chiru, Chothe, etc. who had cordial relationship with the Mates merged into the Naga group as Naga and

Kuki become two convertible term. Political weakness of the Mate tribe of Manipur thus affected the all round backwardness of any Mate village in Manipur and Tuisomjang is the most affected one.

As politics became the main factor for development and change, a tribe having no member of legislative Assembly, M.L.A. or Member of Autonomous District Council, M.D.C. does not have any chance for social and economic development. The backwardness of Tuisomjang can be clearly seen by comparing Tuisomjang with her neighbouring villages belonging to other tribe, the Nage and the Meitei. For, instance, Khongtak-Kuki village which is recently established with less population has now developed because the present sitting M.L.A. of the local Constituency belongs to the Khongsai clan to which the people of Khongtak-Kuki belongs to and Khongtak villagers benefited the tribal development schemes and grants etc. which the people of Tuisomjang have not been able to do.

Politics of Manipur is dominated by the Meiteis and the Nagas which undoubtedly give these communities to develop and march forward than the Kukis. Social and economic advantage of these groups over the Kukis is because of large in population size and the land they inhabited is much more fertile than that of the Kuki areas. Yaingangpokpi for instance, a village dominated by Meiteis and the Tangkhul Nagas has more advantage over the Kuki village of the same area in all aspects. It has three high schools, thus, education facility is available and better than any village of this area. Also, being a bazar town, commercial and economic activities provides the inhabitants to improve their economic status. More areas of wet cultivable land is under the control of the Meiteis and the Nagas. Contractors

belonging to the elite tribal group and the Meiteis exploit the village around which include Tuisomjang. In such condition the progress of a little known tribe like the Mate is not possible as even the Kuki-Chin group as a whole lacks behind in comparison to the Meiteis and the Nagas.

The constant fear of political domination by the Naga because of the rapid expansion of the Naga territory in Ukhrul and Senapati district worried and often they say that it would be better to migrate to the Kuki dominated districts, Churachandpur and Chandel, and settle there peacefully.

As seen earlier, the people are far behind politically than other group as only two Mate villages are situated in senapati district. In tribal community, politics depends on the strength and size of the population of the tribe. A tribal man has always preferred to vote his relative candidate whenever they contested the election. The present local M.L.A. Shri Holkholet Khongsai was supported by the villagers but not all the villagers has benefited anything except the chief who get his support in many cases including in the village J.B. School C.I. Sheet case.

With regard to protective discrimination a few college students have got scholarship. For which the Mate students has to reluctantly borrow the name of other recognised scheduled tribe to get scholarship and other facilities as "Mate" is not recognised by the government inspite of repeated representation for recognition by the leader of the Mate tribe since 1949. The villagers who got government jobs were not through reservation, they got their jobs through Tuisomjang village Authority's recommendation and personal equation with the local M.L.A. or a person of influence plays a more important role.

In addition to general conclusions, some conclusions with regard to the hypothesis can be drawn :

It is found that the educated tribals of Tuisomjang have greater chance of integration with the plain, non-tribal people as educated individuals have live together with the plain people, their non- tribal friends in the school, college and hostel and also in office, their work place. This definitely says that they have greater chance of integration and mixing with the non-tribal. They also accepted the material culture of the plain people. Thus, the first hypotheses stands proved.

It is found that the tribals those who has improved their economic, social and political position and earn money through different fields tend to lose their relationship with their fellow clanmen, but this is not always true to all wealthy tribals. There are some individuals who are well off economically but still have strong bonds with their clanmen and other kin groups and relatives within and outside the village, because in a tribal society man can't live alone as he is depended on the society for much of his needs. Rather these well-off tribals work for the awakening of the sleeping fellow tribals for their development. These well off tribals usually become the leaders of the tribe who fought for justice and brought out the injustice and brought out the injustice and dicriminations done on tribals.

It is found that educated individuals of this village try to unite the villagers and works hand in hand together to fight any obstacle coming in the progress and development of their village. They also awakened the people who now realised their political and social rights. Thus, the third hypotheses also stands proved.

Finally, I would like to conclude with a general statement. In recent years there has been a decline in village studies. And more and more sociologists have opted for the study of social institutions. But, a village study is indispensable for the introduction of any kind of changes and innovations. The study of Tuisomjang points out the types of institutions that exists in this village, the ways they are changing and how they reacted to various kinds of changes. This information is essential for preparing any programmes of social and economic development.



Mate Girls in Traditional Dress



1. Holkhofun Mate, Chief, Samuel Jendai.
(Tribal Minister of Manipur & L.H. Mate)



Traditional Cloth of 1. Mate Tribe 2. Gangte Tribe
3. Zou Tribe and 4. Thadou Tribe



Mate Youth at Saikul, Kut Festival, 1998.



T.Y.C. Mate Tribe Cultural Troupe Kut Festival, 1998 at Saikul



Male Group : Mate Tribe Cultural Troupe



T.Y.C. Members Performing Mate Tribe Dance at
Kut Festival, 1998, Saikul.



Mate Youth (Tuisomjang Village)



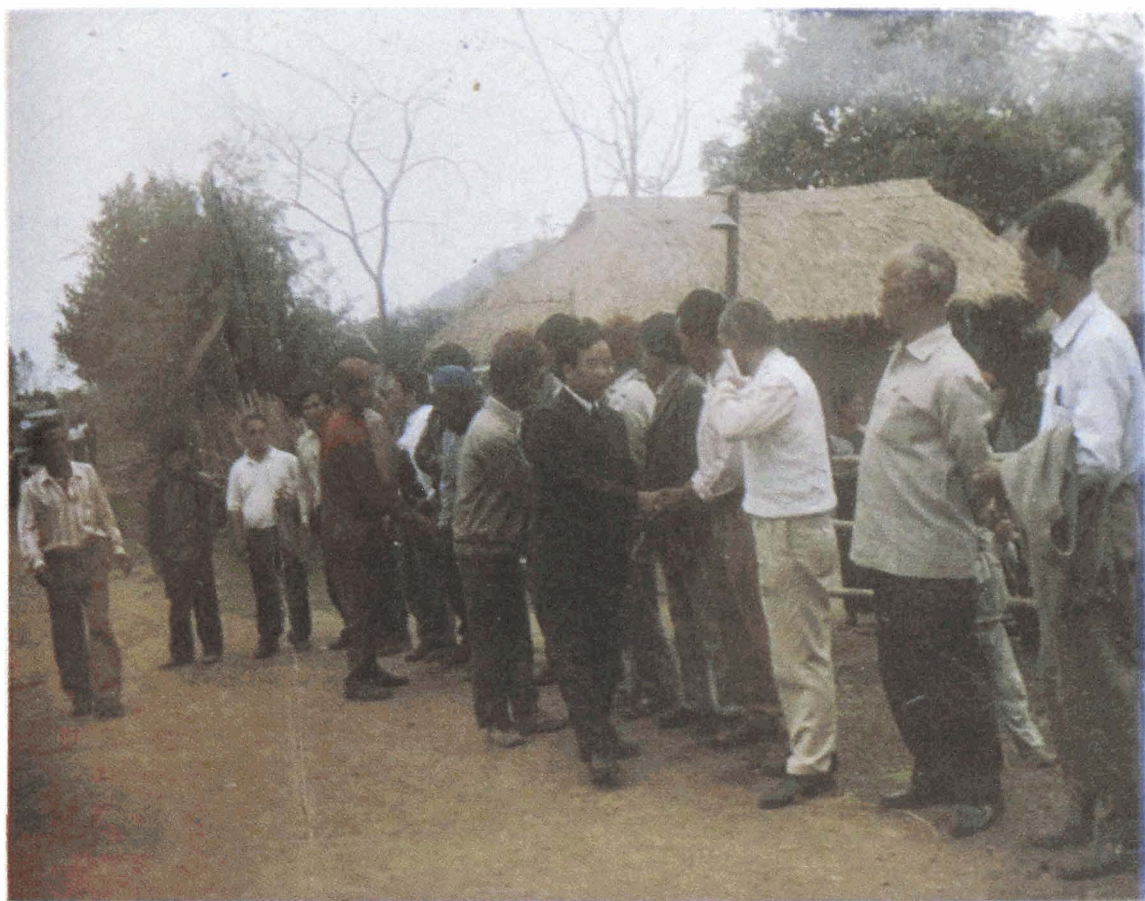
Mate Youth (Tuisomjang Village)



Members of Tuisomjang Youth Club Mate Tribe Cultural Troupe (T.Y.C.)



Shomang, Tihling, Domhing & Haosel (in traditional dress)



Author, Welcome by Twisomjang Villagers



Author, Garland by A Village Girl



Members of Tuisomjang Youth Club



Author with L.H. Mate, Chief, T. Taithul President,
Mate Taithul Union, Manipur



Author, Besides; M.S.O. Memorial Stone



Members of M.S.U.C., Manipur



Shri S. N. Mate & Shri L. S. Mate
 President & General Secretary
 Mate Students' Organisation, NEI

Shri L. D. Mate
 (Memorial Stone of Lt. Ziltong
 Mate, the Founder of Tuisomjang Villa)



Sial : Mate National Animal
 A Symbol of Pride & Prosperity



L. Lenghao Mate, INA Pensioner



Tuisomjang Villagers



A Profile View of Tuisomjangi Village



Author with Members of T.Y.C.



L.D. Mate, Blessed by A Church Pastor



Members of M.T.U. Manipur



L.D. Mate, Giving Encouragement Speech



L. Holkhöln, Mate, Chief Giving, Welcome Speech



Chomjang, Siampu of Tuismjang
Village Standing Besides, Memorial
Stone & Totempole



L. Lenghao Mate, INA (A Mate Magician)
Standing and Mate Elders Drinking Ju (Wine)
in Bamboo Glass - Tuismiang, 1980



Shri Salam Rajesh (Journalist) and Villagers of Tuisomjang (Mate) Village Sadar Hills, Senapati District, Manipur



Material Culture : Mate Tribe

Annexure I

INTERVIEW SCHEDULE

General

1. Name
2. Age
3. Sex
4. Occupation
 - a) Government Service/Military/INA etc.
 - b) Private job/Business/Private teacher etc.
 - c) Casual labour
5. Father's Occupation
 - a) Government service
 - b) Business
 - c) Private job
6. Where do you hail from before settling down in this village ?
7. Name of the clan/tribe to which you belong.
8. Why change from father's occupation ?
9. Do you send your children to school ?
10. Do you want your children to join government service after their studies ?

Besides the general schedule, this interview schedule has been divided into three major part according to the hypotheses :

1. Higher the level of education among the tribals the higher is the possibility of integration with the non-tribal people.
 2. Higher the level of socio-economic status, higher is in their political consciousness.
 3. Higher the status achieved in different fields, the greater in loosening of social, culture and kinship bond from the kinsmen.
- 1:1 From whom did you get the inspiration for study ?
father/mother/uncle/brother/or any other.
 - 1:2 From where did you get the money required for your study ?
from family/government scholarship/loan/or any other.
 - 1:3 When did you started your education ?
at 5/6/7/8/9/10 age.
 - 1:4 When did you studied or where are your studying ?
In the village/Senapati/Imphal/or outside the state.
 - 1:5 Why did you discontinued your study ?
give reasons :
 - 1:6 What is your present educational qualification ?
below 10th/matriculate/Inter-P.U.C./B.A./M.A./ or any other
 - 1:7 Did you faced any discrimination during your study ? or are your facing at present, If yes, how and why ?

- 1:8 Do you intergrate well with other non-tribal people at school/at your work place
Yes/No
- 1:9 Do you lost your tribal culture when you get intergrate with the non-tribals
Yes/No
- 1:10 Are you adopting behaviour/life style of other ?
Yes/No
- 1:11 Does modern education lead to detribalization ?
Yes/No
- 1:12 Does education effects your life style ?
Yes/No
- 1:13 Do you benefits reservation policy of the government ?
Yes/No
- 1:14 Do you like your tribal identity ?
Yes/No
- 1:15 Do you non-tribal friends treats you well ?
Yes/No

II

- 2:1 What is your present occupation ?
- 2:2 When did you join in the present job ?
Year
- 2:3 Why did you decided to join the present job ?

- 2:4 What is your present monthly salary ?
- 2:5 Could you manage your family through your present salary ?
- 2:6 Do you pay 1/10 of your monthly income to the church regularly?
Yes/No
- 2:7 Do you received financial helps/government loan for your agricultural development ?
If yes – when and how much and if no – why ?
- 2:8 Do you benefit from tribal development departmental schemes and grants etc. ?
Yes/No
- 2:9 Do you approve government policy to banth shifting cultivation?
Yes/No – If no why ?
- 2:10 Seeing your present socio-economic status which class do you belong ?
- 1) Upper class
 - 2) Middle class
 - 3) Lower class
- 2:11 You get into your present job through;
Employment Exchange/Competition/Reservation/Social contracts with MLA/MDC etc. Tribal leaders or the village authority.
- 2:12 Do you have any political consciousness ?
Yes/No, If yes and in what way.

- 2:13 Did you participated in the last assembly and district council elections ?
- 2:14 Do any member belonging to your tribal has been representing the state Assembly of the district council ?
- 2:15 Your main income, comes from :
1. Agriculture
 2. Monthly salary
 3. Business
 4. Or any other sources.

III

- 3:1 Since you have improved your socio-economic status through education, employed in government office, school etc. do you think that you are losing your kinship ties with your kinsmen ?
Yes/No
- 3:2 Is your social life higher than your kinsmen ?
Yes/No, if yes how and why ?
- 3:3 Do you like western culture more than your traditional tribal culture and customs ?
Yes/No, if yes how and why ?
- 3:4 Do you have a better and higher status in your tribe after getting modern education and government job ?
Yes/No, if yes give reasons.
- 3:5 Does your present life style provides a higher status in your neighbourhood in your village ?
Yes/No, if yes give your reasons.

- 3:6 Do your kinsmen treat you differently as you have achieved higher status through education, service and attain higher social and economic status ?
Yes/No, if yes give your reasons.
- 3:7 What is your reactions towards those who still practice tribal religion ?
Give reasons.
- 3:8 Do you think that tribal culture and custom a hindrance to development and modernisation ?
Give your reasons.
- 3:9 What are the main factors for your achieving better and higher status than other in the fields of education and economy ?
- 3:10 Do you think that your tribal culture is less advantages than that of the valley people ?

Annexure II

CENSUS FORM

Sl. No.

Date

House No.

Sl. No.	Name	Relationship with head of the family	Age	Sex	Clan	Tribe
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Occupation	Marital status	Education/ Qualification	Religion	Language
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Immovable property wet paddy land in acre	Movable property buffaloes, cow, pig, radio, T.V., and others	Misc.
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ABBREVIATION USED

1. B.A. : Bachelor of Arts
2. B.Y.F. : Baptist Youth Fellowship
3. C. : Chethang
4. Ch. : Chingthat
5. F.Z.S. : Father's Sister's Son
6. H. : Haolim
7. J.B.S. : Junior Basis School
8. K. : Kumzel
9. L. : Langsun
10. L.P. : Lower Primary
11. M.D.C. : Member of District Council
12. M.C.C.M. : Matrilateral Cross Cousin Marriage
13. M.L.A. : Member of Legislative Assembly
14. M.N.A. : Mate National Assembly
15. M.S.U.C. : Mate (Songza) Upa Council
16. M.T.U./M.T.C. : Mate Taithul Union/Mate Tribal Union/
Mate Tribe Council
17. M.S.O. : Mate Students' Organisation
18. M.Y.U. : Mate Youth Union
19. N.P.M. : Non Prescriptive Marriage

20. P.U.C. : Pre-University course
21. P.C.C.M. : Prescriptive Cross Cousin Marriage/
Patrilateral Cross Cousin Marriage
22. P.O. : Post Office
23. T.B.C. : Tuisomjang Baptist Church
24. T.V.A. : Tuisomjang Village Authority
25. T.Y.C. : Tuisomjang Youth Club
26. Sh. : Sheilai

GLOSSARY

<i>Aan</i>	Meal
<i>Ag</i>	Fowl
<i>Be</i>	Bean
<i>Bie</i>	Thaching grass
<i>Chethang</i>	One of the Mate sub-tribe
<i>Dawi</i>	Traditional magico-religious objects
<i>Dawi-gam</i>	Jungle God or jungle deity
<i>Dawiborn</i>	Magic box
<i>Engphut</i>	One of the progenitor of the Mate-Taithul who lived five generation before Mate was born.
<i>Ga</i>	Wild bean
<i>Gulheinupa</i>	Serpent couple
<i>Gal-han hlaa</i>	Mate war warrior song
<i>Gun-dung</i>	Manipur River
<i>Humpi han hlaa</i>	Mate hunter's song. It is sang when a Mate man kills a big games such as lion, tiger, elephant etc.
<i>Humpi</i>	Tiger
<i>Haolim</i>	A clan of Langsun sub-tribe, has separate clan organisation

<i>Hoimun</i>	A Haolim sub-clan of Langsun sub-tribe.
<i>In-gam</i>	A man without male issue
<i>In-Sung</i>	Family
<i>In-Kon</i>	Lineage
<i>Jing Aan</i>	Morning meal
<i>Jingkal</i>	Morning
<i>Ju</i>	Rice beer
<i>Jinu</i>	Wife
<i>Jipa</i>	Husband
<i>Ji</i>	Spouse
<i>Jaan Aan</i>	Dinner
<i>Jalkhun</i>	Bed
<i>Joudi-tem</i>	Mate traditional sword with sharp edge
<i>Khaute/Khauche</i>	Green leave eaten by the Mates of Aiyapurel Area in Manipur.
<i>Ka-mou</i>	My sister-in-law
<i>Kumzel</i>	A Haolim sub-clan of Langsun sub-tribe.
<i>Kumlam</i>	A Haolim sub-clan, who claim to have merged to Chingthat clan superseding seven of its superior clans.
<i>Langsun</i>	The head clan of the Mate Tribe and the head of Songza Race. It has clan and status giving songs. The first legitimate son of Mate.
<i>Langgen</i>	The second son of Mate and progenitor or Taithul peoples. The descendants of Langgen are now known as Taithuls.
<i>Limson</i>	A Haolim sub-clan of Langsun sub-tribe.
<i>Limsong</i>	A Haolim sub-clan of Langsun sub-tribe.

<i>Lawm</i>	Mate system of Reciprocal Labour Contract Orgn.
<i>Mate</i>	The progenitor of the Mates and Taithuls, it is cheir tribal name, has three sub-tribes Viz, Langsun, Taithul and Chethang.
<i>Mou</i>	Sister-in-law, also refers to bride.
<i>Mate poundum</i>	Mate tribal traditional shawl, which differentiates the Mate tribe from other tribal peoples. It has blue, green, red, white and black colours.
<i>Nawipigam</i>	Sub-terranean world or country.
<i>Nawimangpa</i>	King of Nawipigam/country.
<i>Nu</i>	Mother
<i>Phuthao</i>	A Haolim sub-clan of Langsun Mate sub-tribe.
<i>Phouipi</i>	Thick cotton cloth
<i>Peh</i>	Mat
<i>Pu</i>	Grandfather
<i>Pi</i>	Grand mother
<i>Pa</i>	Father
<i>Pasian</i>	God
<i>Salei</i>	Procupine
<i>Sawm</i>	Mate Youth Organisation
<i>Sawm buh</i>	Mate Youth Dormitory
<i>Som</i>	Ten
<i>Silha</i>	Evil spirit or Ghost
<i>Seemang</i>	Prime Minister or Mantri of the Mate village Govt.

<i>Songza</i>	The great progenitor of the Mate-Taithuls and others.
<i>Sial</i>	Bison or Mithun
<i>Sijjou</i>	Green leaf found plentiful in the forests of Manipur, the favourite vegetable of the Mates.
<i>Sa-aaii</i>	A feast performed by the Mate hunter in commemoration of his status and prestige of killing a big games such as lion, tiger, elephant and other.
<i>Sing</i>	Ginger
<i>Sakhi</i>	Deer
<i>Sun-aan</i>	Lunch
<i>Taithul</i>	A Mate sub-tribe and the progenitor of the Taithul peoples, original name of Taithul is Langgen, the second legitimate son of Mate, has seven clans and clan songs and organised under the Taithul phungpi organisation : Asia. Most of the Taithul people are settled in upper Burma and speaks Zomi or Zou Language.
<i>Thathil</i>	The youngest clan of the Langsun sub-trine of Mate tribe has separate clan and status giving songs.
<i>Tungkhuonom</i>	Upper village
<i>Tualleiphai</i>	The first songza village after they came out from a khulpi the great cave situated somewhere in the south-eastern of china.
<i>Tapa</i>	Son
<i>Tanu</i>	Daughter
<i>Thiampu (Siampu)</i>	Mate magico-religious and ethno-medicine man.

<i>Tang-aaii</i>	A feast performed by the Mate woman in commemoration of her work hard and success in harvesting good paddy grain for three consecutive years. Normally a woman performs this feast, if she harvested 1000 basket (now kerosene tin) of paddy grain.
<i>Tui</i>	Water
<i>Thei</i>	Bamboo tube for carrying water
<i>Tangmai</i>	Cucumber
<i>Thang</i>	Trap
<i>Ui</i>	Dog
<i>Ui-nou</i>	Poppy
<i>Ui-gol</i>	Juvenile dog
<i>Ui-tal</i>	Male dog
<i>Ui-pi</i>	Female dog
<i>U-nao</i>	Brother
<i>Upa</i>	Head of the family, lineage, clan, or tribe as the case may be.
<i>Voh</i>	Pig
<i>Voh nou</i>	Baby pig
<i>Voh gol</i>	Juvenile pig
<i>Vohpi</i>	Female pig
<i>Voh-tal</i>	Male pig
<i>Vompi</i>	Bear
<i>Vongsing</i>	A kind tree which resist water, use for making canoe, boat etc. by the Mates.
<i>Yongtak</i>	<i>Parkia Roxbergi</i>

<i>Yong</i>	Monkey
<i>Yongtal</i>	Male Monkey
<i>Yongpi</i>	Female Monkey
<i>Yongnou</i>	Baby Monkey
<i>Yonggol</i>	Juvenile Monkey
<i>Yongsial</i>	Wild bison/Mithun found in the Zangmol Range of Burma (Myanmar).

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2. Local tribal institutions and organisations.
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4. Data gathered through 80 selected respondents/informants.
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APPENDIX I

A Brief History of Tuisomjang Baptist Church

Zittong Mate and his tribesmen migrated from Humlhang village in the year 1949 and established Tuisomjang village. Zilkhomang, elder brother of Zittong was the first evangelist amongst the Mate tribe of Manipur. He endeavored for the establishment of Baptist Church at Tuisomjang and in the year 1950, Tuisomjang Baptist Church was established and Evan. Zilkhomang Mate became its first Head deacon with 50 members. Hempao Touthang was the first Secretary of Tuisomayang Baptist Church. With the increase in population and Houses of Tuisomjang from 25 households to 55 households by 1966, most of the villages were converted into Christianity. The church building was completed with C.I. Sheet roofing in 1968. And, by 1980s all villagers had embraced Christianity and even the old people discarded their aged old traditional tribal religion '*Indawi*' and '*Gamdawi*', and accepted the Gospoel and Teaching of Lord "Jesus Christ".

Chronology of Head Deacon and Secretary of Tuisomjang Baptist Church, since 1950 to till date.

<i>Sl.No.</i>	<i>Name of Head Deacon</i>	<i>Name of Secretary</i>	<i>Period</i>
1.	L. Zilkhomang Mate	Hempao Touthang	1950-51
2.	L. Sonkhothang Mate	Hempao Touthang	1951-53
3.	L. Zilkhomang Mate	Mangsei Mate	1954-56
4.	Lengjakhup Lhang-um	Hempao Touthang	1957-58
5.	H. Otkholet Mate	Hempao Touthang	1958-59
6.	L. Doukhoyang Mate	L. Jamkhothem Mate	1960-66
7.	L. Hollet Mate	L. Jamkhothem Mate	1967-68
8.	L. Hollet Mate	Paokam Khongsai	1968-69
9.	L. Holkhokhai Mate	Paokam Khongsai	1969-70
10.	L. Jamkhongam Mate	Helchon Chongloi	1970-71
11.	L. Zilkhongam Mate	L. Jamkhothem Mate	1971-72
12.	L. Doukhoyang Mate	L. Jamkhothem Mate	1972-80
13.	Sh. Jamkhohao Mate	H. Kailal Mate	1981-82
14.	L. Doukhoyang Mate	L. Holkhosei Mate	1982-87
15.	L. Jamkhongam Mate	Sothang Baite	1988-89
16.	L. Thangam Mate	Sothang Baite	1989-90
17.	L. Doukhoyang Mate	Khuplet Mate	1990-93
18.	L. Holkhosei Mate	Tongsei Haokip	1994-till date

Present Office bearers of T.B.C. Women Society (As on 1-1-1996)

Chair Person : L. Ngaijaneng Mate
Secretary : L. Vahjaneng Mate

Present Office bearers of T.B.C. Baptist Youth Fellowship (as on 1-1-1996)

Chairman : Tongkholun Haokip
Secretary : Sl. Khaiminthang Mate

APPENDIX II

RETURN TO TUISOMJANG

A Sociological study was done by me on the Tuisomjang Mate for partial fulfillment of master's degree dissertation and the field work was conducted from 15th December, 1987 to 5th January, 1988. During the course of field work. I had established a warm and cordial rapport with all the village officials, leaders, officer bearers of formal organisation, T.Y.C. and the church leaders. During the course of data collection, I reside/stayed in the village and participated in various socio-cultural festivals and auspicious occasions including the Christmas and New year. I observed minutely, their social institutions, structure and functions. In 1990, I have a chance to attend a joint general Assembly of MTU, MSO and MYU in which MNA was established. Since, after 1990, I could not visit Tuisomjang mainly due to my posting outside the state and added by ethnic war.

I was surprised and at the same time happy when I received a letter from Shri Holkholun Mate, chief of Tuisomjang village inviting me and my nephew Shri Hangkhanpao Taithul, Hon'ble member of Legislative Assembly and Ex. MOS (Works) for thanks giving prayer ceremonial function organised by the Tuisomjang village authority on the 20-4-96. As the said function was organised for thanks giving prayers and blessing to us, I accepted their proposal and invitation. Invitation letter was followed by a resolution adopted by the T.V.A., I reproduce Resolution No. 3 and 4 as under :

“And Shri. Holkholun Mate chief and Chairman of Tuisomjang village & T.V.A. propose before the authority to host a Thanks giving prayer ceremonial function in respect, of Shri L.D. Mate of Langsun clan for his success in UPSC's civil service examinations and his selection as IRS, first amongst the Mate tribe. His proposal was unanimously accepted and adopted by the 60 members village Authority present in the meeting and decided to host the same on 20-4-1996”.

“And, then, Shri. Holkholun Mate rose again from his seat and make another proposal to host a Thanks giving-cum-felicitation function in respect of Shri Hangkhanpao Taithul, Hon'ble MLA & Ex. MOS (works) on his success in election in the state Assembly election from Chandel Assembly Constituency. He further says, he (Holkholun) received the sachiing for the Taithul Phungpi from Shri Sonkhoyang Taithul s/o (L) Ulzachin (Hengkot), the Head of the Taithul clan on behalf of Douyang s/o (L) Zamlhun Langsun, the Head of Mate (Songza) tribe at a sachiing receiving ceremonial function organised by the Mate Tribe's Union, Manipur at the residence of Shri L. Genchinkhup Mate, Chief of Tuibuang at MTU Head office, Tuibuang on the 2nd November, 1982. The Chief's second proposal was also unanimously accepted and adopted by the 60 members of TVA and decided to host the same alongwith that of Shri L.D. Mate on 20-4-1996”.

For the ceremonial function I and my wife and our children left Tuibuang on 18-4-96 but due to my second son, Joseph L. Jamjamang Mate's ill-ness, I left them at Imphal alongwith my wife's, elder brother Paothang Mate. I went to Tuisomjang alongwith my first born son master Wilson Zamkithang Mate, my mother Mrs. L. Ngaijalhing

Mate, brother in-law Sh. Ngamkholal Mate, Shri L. Lenghao Mate, INA pensioner, Shri Thongpao Taithul, president of Mate-Taithul Union, Manipur and Shri Ngulhen Taithul, Treasurer of the Mate-Taithul Union, Manipur. It was unfortunate that, Shri Hangkhanpao Taithul, Hon'ble MLA could not participate in the ceremonial function due to the show cause notice served upon him, by the Hon'ble Speaker of Manipur State Legislative Assembly on 20-4-1996, regarding his disqualification, he failed to attend the said function. We left Imphal for Tuisomjang at 2.00 p.m. and on our way we had met a road blockage at Khongtak-Kuki village and arrived Tuisomjang at 3.30 p.m. (IST).

On the arrival night, the Tuisomjang youth club organised a social gathering and presented a shawl to me and my wife. TYC also slaughtered a well grown up pig welcoming us and presented a memorandum seeking assistance from the Hon'ble MLA & ex-MOS (works) Shri Hangkhanpao Taithul for purchasing Instrument set and their club building. The memorandum was later presented to Shri Hangkhanpao Taithul Hon'ble MLA & ex-MOS (works) on 21-4-1996 by Shri Thongpao Taithul, the President of the Mate-Taithul Union, Manipur along with a tribal shawl presented to him by the Tuisomjang Village Authority and also to his wife Mrs. Niangpi Taithul by the Chief's wife, Mrs. Ngajavei Mate.

On the 20-4-1996, the Thanks Giving ceremonial function was conducted by Shri L. Letthang Mate, presided by Secy. T.V.A. and hundreds of chiefs, leaders, public and youth club attended the function. Gambik pastor, Pastor C. Haokip, Ministered the ceremony and blessing prayer for Shri. Hangkhanpao Taithul, Hon'ble MLA & ex-MOS (works), and Shri L.D. Mate for their bright careers. Shri Holkholun Mate, gave a vote of thanks and extends his sincere thanks

to the public of Chandel Assembly Constituency for voting Shri. Hangkhanpao Taithul. Shri. Holkholun Mate also gave a brief account of life and struggle of Shri. L.D. Mate during his education and preparation for Civil Service examinations in Imphal and Delhi. He also extends his thanks to Shri. L.D. Mate for his research work on Tuisomjang Mate village, in 1988 and assured that the T.V.A. will take initiative to publish the said dissertation for future record.

Many leaders and chiefs gave speech in the function, a few of them are, Limpao Mate, chief of Urangpat, Shri. Thongpao Taithul, President, MTU, Manipur, Shri. Ngulhen Taithul, Treasurer, MTU, Manipur, Letthang Mate, Information Secy. MTU. Shri. Holkhosei Mate, Headmaster of Tuisomjang J.B. School, Shri. L. Doukhoyang Mate, (Elder) Chairman and Secretary, Bungpi Areas Chief Association, Shri. L. Sopao Mate, Chairman, TYC and others.

The Tuisomjang village authority slaughtered two "Sial" and hundreds of people from, in and out the Tuisomjang village, Areas chief, leaders and Urangpat youth club ate together and at night social gathering was conducted by the Tuisomjang and Urangpat Youth Club. Variety shows, jokes and special numbers are performed and the Urangpat youth Club and Tuisomjang youth Club performed cultural dance. The ceremonial function, cultural dance, and speech, social gathering are covered by the *Songza Video Film Company*, produced by *Sh. Ngamkholal Mate*.

**HOUSEHOLD LIST AND POPULATION
OF TWISOMJANG (MATE)
VILLAGE, SADAR HILL EAST, SENAPATI DISTRICT,
MANIPUR**

<i>H. No.</i>	<i>Sl. No.</i>	<i>Name</i>	<i>Sex</i>	<i>Age</i>	<i>Occupation</i>	<i>Rm.</i>
1.	1.	Langsun Holkholun Mate	M	60	Chief	
	2.	Langsun Ngaijalhei Mate	F	55	Cultivator	
	3.	Langsun Lheikholam Mate	F	28	Student	
	4.	Langsun Tongkhohao Mate	M	26	Student	
	5.	Langsun Lhingkhohoi Mate	F	24	Student	
	6.	Langsun Mangtinlal Mate	M	22	Student	
	7.	Langsun Nemneihing Mate	F	20	Student	
	8.	Langsun Heminthang Mate	M	16	Student	
	9.	Langsun Vangkhoneng Mate	F	12	Student	
	10.	Langsun Mangminthang Mate	M	10	Student	
	11.	Langsun Lunmingou Mate	M	2	Infant	
2.	1.	Langsun Letthing Mate	F	65	Cultivator	
	2.	Langsun Vahneikim Mate	F	25	Cultivator	
	3.	Langsun Mamang Mate	M	10	Cultivator	
3.	1.	Langsun Tongjang Mate	M	30	Cultivator	
	2.	Langsun Tinkholam Mate	F	25	Cultivator	
	3.	Langsun Tinkhokim Mate	F	20	Cultivator	
	4.	Langsun Hemkhothang Mate	M	12	Student	
	5.	Langsun Lhingkhanthem Mate	F	7	Student	
	6.	Langsun Lamneihing Mate	F	5	Student	
4.	1.	Langsun Jamthang Mate	M	30	Cultivator	
	2.	Langsun Nemkholhing Mate	F	28	Cultivator	
	3.	Langsun Jangkhosei Mate	M	10	Student	
	4.	Langsun Nempichong Mate	F	7	Student	
	5.	Langsun Janggoukhup Mate	M	2	Infant	

<i>H. No.</i>	<i>Sl. No.</i>	<i>Name</i>	<i>Sex</i>	<i>Age</i>	<i>Occupation</i>	<i>Rm.</i>
5.	1.	Langsun Jamkholun Mate	M	45	Cultivator	
	2.	Langsun Ngaijaneng Mate	F	38	Cultivator	
	3.	Langsun Letkhoson Mate	M	19	Student	
	4.	Langsun Lunkholal Mate	M	17	Student	
	5.	Langsun Veineichong Mate	F	15	Student	
	6.	Langsun Lamneithem Mate	F	12	Student	
	7.	Langsun Lamneikim Mate	F	9	Student	
6.	1.	Baite Vahjanem	F	65	Cultivator	
	2.	Baite Jamkhomang	M	25	Cultivator	
	3.	Paominthang Baite	M	15	Student	
	4.	Lhingkholam Baite	F	12	Student	
	5.	Vahjaneng Baite	F	22	Cultivator	
7.	1.	Langsun Shojang Mate	M	55	Cultivator	
	2.	Langsun Lamnem Mate	F	45	Cultivator	
	3.	Langsun Hoilhing Mate	F	25	Cultivator	
	4.	Langsun Jamson Mate	M	22	Student	
	5.	Langsun Lamneng Mate	F	19	Student	
	6.	Langsun Nemjavei Mate	F	16	Student	
	7.	Langsun Jamhao Mate	M	13	Student	
	8.	Langsun Tinneichong Mate	F	11	Student	
	9.	Langsun Boikim Mate	F	9	Student	
	10.	Langsun Thethem Mate	F	6	Student	
8.	1.	Lamkholun Chongloi	M	40	Cultivator	
	2.	Lamchong Chongloi	F	35	Cultivator	
	3.	Lunminthang Chongloi	M	17	Student	
	4.	Lamlhing Chongloi	F	65	Cultivato	
	5.	Lalkholen Chongloi	M	10	Student	
	6.	Henjakhup Chongloi	M	7	Student	
	7.	Gingoulai Chongloi	M	5	Student	

<i>H. No.</i>	<i>Sl. No.</i>	<i>Name</i>	<i>Sex</i>	<i>Age</i>	<i>Occupation</i>	<i>Rm</i>
9.	1.	Hoilam Lushai	F	60	Cultivator	
	2.	Elizabeth	F	30	Cultivator	
	3.	Satminthang	M	20	Cultivator	
10.	1.	Sheilai Ngamthang Mate	M	35	Cultivator	
	2.	Sheilai Chinhat Mate	F	30	Cultivator	
	3.	Sheilai Haominlal Mate	M	5	Student	
	4.	Sheilai Lunminlal Mate	M	2	Infant	
11.	1.	Haolim Hemjang Mate	M	65	Cultivator	
	2.	Haolim Hoinu Mate	F	60	Cultivator	
	3.	Haolim Letngam Mate	M	30	Cultivator	
	4.	Haolim Lhaikhoting	F	25	Cultivator	
	5.	Haolim Thangpao Mate	M	20	Cultivator	
	6.	Haolim Thangngam Mate	M	15	Cultivator	
	7.	Haolim Neikhochong Mate	F	12	Cultivator	
	8.	Haolim Nemneithing Mate	F	9	Cultivator	
	9.	Haolim Janggoulen Mate	M	7	Cultivator	
12.	1.	Thongkhojam Baite	M	60	Cultivator	
	2.	Kimlam Baite	F	55	Cultivator	
	3.	Nemkhohat Baite	F	20	Cultivator	
	4.	Jangminthang Baite	M	17	Student	
	5.	Jangkam Baite	M	14	Student	
13.	1.	Lhaihoi Khongsai	F	70	Cultivator	
	2.	Paosei Khongsai	M	35	Cultivator	
	3.	Chinlam Khongsai	F	32	Cultivator	
	4.	Khupkholun Khongsai	M	14	Student	
	5.	Hoineikim Khongsai	F	12	Student	
	6.	Nganu Khongsai	F	9	Student	
	7.	Heshi Khongsai	F	7	Student	

<i>H. No.</i>	<i>Sl. No.</i>	<i>Name</i>	<i>Sex</i>	<i>Age</i>	<i>Occupation</i>	<i>Rm.</i>
14.	1.	Langsun Tonglet Mate	M	35	Cultivator	
	2.	Langsun Vahkhonei Mate	F	32	Cultivator	
	3.	Langsun Nemhoi Mate	F	14	Student	
	4.	Langsun Jangthang Mate	M	12	Student	
	5.	Langsun Nemneilam Mate	F	9	Student	
	6.	Langsun Kamgoulen Mate	M	5	Student	
15.	1.	Paothang Chongloi	M	54	Cultivator	
	2.	Mangthang Chongloi	M	22	Cultivator	
	3.	Lamgin Chongloi	M	17	Student	
	4.	Manglen Chongloi	M	14	Student	
	5.	Senneo Chongloi	F	10	Student	
	6.	Paochungnung Chongloi	M	7	Student	
16.	1.	Langsun Holpao Mate	M	35	Cultivator	
	2.	Langsun Neilam Mate	F	30	Cultivator	
	3.	Langsun Lheineikim Mate	F	10	Student	
	4.	Langsun Lheineichan Mate	F	7	Student	
	5.	Langsun Mangsei Mate	M	5	Student	
	6.	Langsun Neivah Mate	F	3	Infant	
17.	1.	Sheilai Ngamjang Mate	M	35	Cultivator	
	2.	Sheilai Nengjahat Mate	F	30	Cultivator	
	3.	Sheilai Lheihoi Mate	F	10	Student	
	4.	Sheilai Ngaineichong Mate	F	7	Student	
	5.	Sheilai Lungougin Mate	M	4	Student	
	6.	Sheilai Lhaikhoneng Mate	F	2	Infant	
18.	1.	Langsun Holkhosei Mate	M	55	Headmaster	
	2.	Langsun Phavah Mate	F	75	(Mother)	
	3.	Langsun Ngajalam Mate	F	45	Cultivator	
	4.	Langsun Vahneihing Mate	F	25	Student	

H. No.	Sl. No.	Name	Sex	Age	Occupation	Rm.
	5.	Langsun Ngaineikim Mate	F	20	Student	
	6.	Langsun Vahjahat Mate	F	15	Student	
	7.	Langsun Lunkhothang Mate	M	10	Student	
19.	1.	Jamang Lupho	M	65	Cultivator	
	2.	Nengkholhing	F	60	Cultivator	
	3.	Hoikhonei	F	25	Cultivator	
	4.	Lhaineng	F	22	Cultivator	
	5.	Lamthang	M	19	Student	
	6.	Hoineilhing	F	17	Student	
	7.	Neilhing	F	14	Student	
	8.	Lamminlen	M	11	Student	
20.	1.	Langsun Doukhojang Mate	M	75	Cultivator	
	2.	Langsun Chungnem Mate	F	70	Cultivator	
	3.	Langsun Jangkohao Mate	M	15	Student	
	4.	Langsun Jangkholun Mate	M	12	Student	
21.	1.	Houlim Neikhoneng Mate	F	45	Cultivator	
	2.	Houlim Lamkhohoi Mate	F	25	Cultivator	
	3.	Houlim Nemtin Mate	F	20	Cultivator	
	4.	Houlim Lamneichong Mate	F	15	Student	
	5.	Houlim Lamneithem Mate	F	12	Student	
22.	1.	Langsun Onkhonem Mate	F	70	Cultivator	
	2.	Langsun Jamkhog in Mate	M	25	Cultivator	
	3.	Langsun Jamkholal Mate	M	20	Student	
23.	1.	Langsun Shokhomang Mate	M	45	Vety. Attd.	
	2.	Langsun Namkholhing Mate	F	40	House Wife	
	3.	Langsun Haolal Mate	M	20	Student	
	4.	Langsun Lamneikim Mate	F	17	Student	
	5.	Langsun Lhingneng Mate	F	15	Student	

H. No.	Sl. No.	Name	Sex	Age	Occupation	Rm.
	6.	Langsun Nemneivah Mate	F	12	Student	
	7.	Langsun Housanglen Mate	M	9	Student	
24.	1.	Sheilai Jamkhohao Mate	M	75	Cultivator	
	2.	Sheilai Lamkholhei Mate	F	70	Cultivator	
	3.	Sheilai Ngamkhomang Mate	M	30	I.R.B.	
	4.	Sheilai Holmang Mate	M	20	Student	
	5.	Sheilai Jangkholen Mate	M	17	Student	
25.	1.	Houlim Letthang Mate	M	40	Cultivator	
	2.	Houlim Hoikhotin Mate	F	35	Cultivator	
	3.	Houlim Haoginlal Mate	M	15	Student	
	4.	Houlim Hatneithem Mate	F	12	Student	
	5.	Houlim Ngainei Mate	F	9	Student	
	6.	Houlim Tonglenmang Mate	M	6	Student	
	7.	Houlim Naominlun Mate	M	3	Infant	
26.	1.	Mangkholen Chongloi	M	45	Cultivator	
	2.	Nemkhokim Chongloi	F	40	Cultivator	
	3.	Lalminsei Chongloi	M	15	Student	
	4.	Lhingpineng Chongloi	F	12	Student	
	5.	Lamneihoi Chongloi	F	9	Student	
	6.	Mangpithang Chongloi	M	6	Student	
	7.	Choisangkim Chongloi	F	3	Infant	
27.	1.	Langsun Otsei Mate	M	50	Cultivator	
	2.	Langsun Hatnem Mate	F	45	Cultivator	
	3.	Langsun Khailet mate	M	25	Cultivator	
	4.	Langsun Lhingneilam Mate	F	22	Cultivator	
	5.	Langsun Paolen Mate	M	19	Cultivator	
	6.	Langsun Lalkhohao Mate	M	17	Cultivator	
	7.	Langsun Thanglenmang Mate	M	14	Cultivator	
	8.	Langsun Letjathang Mate	M	11	Cultivator	

H. No.	Sl. No.	Name	Sex	Age	Occupation	Rm.
	9.	Langsun Janggoumang Mate	M	9	Cultivator	
	10.	Langsun Lamneilhing Mate	F	7	Cultivator	
28.	1.	Sheilai Jamkhohem Mate	M	45	Govt. Servant	
	2.	Sheilai Neikhoneng Mate	F	40	House Wife	
	3.	Sheilai Khaiminthang Mate	M	25	Student	
	4.	Sheilai Jamkholam Mate	F	23	Student	
	5.	Sheilai Jangkholam Mate	M	20	Student	
	6.	Sheilai Khaijamang Mate	M	17	Student	
	7.	Sheilai Neikhokim Mate	F	15	Student	
	8.	Sheilai Lhingneichong Mate	F	12	Student	
	9.	Sheilai Phaneilam Mate	F	9	Student	
	10.	Sheilai Choihoi Mate	F	1	Infant	
29.	1.	Mangal Chongloi	M	35	Cultivator	
	2.	Tinkhoneng Chongloi	F	30	Cultivator	
	3.	Lallenmang Chongloi	M	13	Student	
	4.	Lhingminnei Chongloi	F	10	Student	
	5.	Lheineihat Chongloi	F	7	Student	
30.	1.	Langsun Otkhomang Mate	M	33	Cultivator	
	2.	Langsun Nengpi Mate	F	30	Cultivator	
	3.	Langsun Jangkhopao Mate	M	15	Student	
	4.	Langsun Letkhosei Mate	M	12	Student	
	5.	Langsun Nemboilhing Mate	F	9	Student	
	6.	Langsun Nengneikim Mate	F	7	Student	
31.	1.	Shonkholen Paite	M	25	Cultivator	
	2.	Neikhohing	F	20	Cultivator	
	3.	Henminlen	M	12	Student	
	4.	Nengneilhing	F	9	Student	

H. No.	Sl. No.	Name	Sex	Age	Occupation	Rm.
32.	1.	Langsun Ngamsho Mate	M	60	Ex-Servicemen	
	2.	Langsun Kimnu Mate	F	50	Cultivator	
	3.	Langsun Tinjalhing Mate	F	25	Student	
	4.	Langsun Chinkholhing Mate	F	22	Student	
	5.	Langsun Tinneichong Mate	F	19	Student	
	6.	Langsun Tinjaneng Mate	F	17	Student	
	7.	Langsun Jangkhosei Mate	M	15	Student	
33.	1.	Langsun Lenghao Mate	M	75	I N A Pension	
	2.	Langsun Otlam Mate	F	70	Cultivator	
	3.	Langsun Jamkholet Mate	M	40	Cultivator	
	4.	Langsun Vahjaneng Mate	F	35	Cultivator	
	5.	Langsun Mangthang Mate	M	35	Cultivator	
	6.	Langsun Lamlhing Mate	F	25	Student	
	7.	Langsun Lamjaneng Mate	F	22	Student	
	8.	Langsun Haotinkhup Mate	M	19	Student	
	9.	Langsun Seikhomang Mate	M	17	Student	
	10.	Langsun Seikhopao Mate	M	14	Student	
	11.	Langsun Kimkhonei Mate	F	11	Student	
	12.	Langsun Haominlen Mate	M	9	Student	
34.	1.	Langsun Shothang Mate	M	50	Cultivator	
	2.	Langsun Lamlhing Mate	F	45	Cultivator	
	3.	Langsun Mangjang Mate	M	25	Student	
	4.	Langsun Manglun Mate	M	22	Student	
	5.	Langsun Ngamminlen Mate	M	19	Student	
	6.	Langsun Nemneilam Mate	F	13	Student	
	7.	Langsun Lhingneichoi Mate	F	9	Student	
35.	1.	Zamkholhing Kipgen	F	70	Cultivator	
	2.	Thangpao Kipgen	M	25	Cultivator	
	3.	Chinkhoneng Kipgen	F	20	Cultivator	

H. No.	Sl. No.	Name	Sex	Age	Occupation	Rm.
36.	1.	Langsun Letthang Mate	M	43	Govt. Servant	
	2.	Langsun Veijahat Mate	F	40	House Wife	
	3.	Langsun Sholim Mate	M	30	Student	
	4.	Langsun Hoikhoneng Mate	F	14	Student	
	5.	Langsun Martha Mate	F	10	Student	
	6.	Langsun Jamgoulal Mate	M	7	Student	
	7.	Langsun Anjalee Mate	F	5	Student	
37.	1.	Tinkhoneng Kipgen	F	70	Cultivator	
	2.	Hegin Kipgen	M	20	Cultivator	
	3.	Lamboi Kipgen	F	17	Cultivator	
38.	1.	Langsun Otkhongam Mate	M	50	Cultivator	
	2.	Langsun Tingkhohoi Mate	F	45	Cultivator	
	3.	Langsun Haosei Mate	M	25	Student	
	4.	Langsun Nengneihing Mate	F	22	Student	
	5.	Langsun Haominthang Mate	M	19	Student	
	6.	Langsun Nehminlen Mate	M	17	Student	
	7.	Langsun Thangjakai Mate	M	15	Student	
39.	1.	Langsun Shongam Mate	M	45	Cultivator	
	2.	Langsun Nengkhoichong Mate	F	40	Cultivator	
	3.	Langsun Letkhomang Mate	M	15	Student	
	4.	Langsun Jangkhosat Mate	M	13	Student	
	5.	Langsun Lamneingah Mate	F	10	Student	
	6.	Langsun Lhingneikim Mate	F	7	Student	
40.	1.	Langsun Zamkhongam Mate	M	65	Cultivator	
	2.	Langsun Phalam Mate	F	50	Cultivator	
	3.	Langsun Ngamminlen Mate	M	18	Student	
	4.	Langsun Lheineineng Mate	F	12	Student	
	5.	Langsun Thanglenmang Mate	M	9	Student	

H. No.	Sl. No.	Name	Sex	Age	Occupation	Rm.
	6.	Langsun Hohoi Mate	F	6	Student	
	7.	Langsun Hatnu Mate	F	3	Infant	
41.	1.	Satmang Chongloi	M	23	Cultivator	
	2.	Nemkholhing Chongloi	F	21	Cultivator	
	3.	Lalminmoui Chongloi	M	7	Student	
	4.	Thangjalen Chongloi	M	4	Student	
42.	1.	Langsun Jamkholal Mate	M	32	Cultivator	
	2.	Langsun Domkhochin Mate	F	28	Cultivator	
	3.	Langsun Hoineikim Mate	F	13	Student	
	4.	Langsun Letkhogin Mate	M	10	Student	
	5.	Langsun Lamneihing Mate	F	7	Student	
43.	1.	Seikam Kipgen	M	50	Cultivator	
	2.	Deikhohat Kipgen	F	45	Cultivator	
	3.	Lalinthang Kipgen	F	25	Student	
	4.	Lhingkhonei Kipgen	F	22	Student	
	5.	Vahkholam Kipgen	F	16	Student	
	6.	Lhingneikim Kipgen	F	13	Student	
	7.	Letkhosei Kipgen	M	10	Student	
	8.	Lhingneichan Kipgen	F	7	Student	
	9.	Thangminlen Kipgen	M	4	Student	
	10.	Lhinghoichong Kipgen	F	2	Infant	
44.	1.	Veikhoneng Haokip	F	45	Cultivator	
	2.	Chinkhoneng Haokip	F	25	Cultivator	
	3.	Paosat Haokip	M	30	Govt. Service	
	4.	Paotinthang Haokip	M	20	Cultivator	
45.	1.	Sheilai Lhangkhojang Mate	M	55	Cultivator	
	2.	Sheilai Hevom Mate	F	47	Cultivator	
	3.	Sheilai Ngaijahat Mate	F	35	Cultivator	

H. No.	Sl. No.	Name	Sex	Age	Occupation	Rm.
	4.	Sheilai Holkhothang Mate	M	30	Student	
	5.	Sheilai Thangkhongam Mate	M	15	Student	
	6.	Sheilai Lunkholal Mate	M	12	Student	
46.	1.	Jangkohen Haokip	M	60	Cultivator	
	2.	Neilam Haokip	F	55	Cultivator	
	3.	Kimneivah Haokip	F	13	Student	
	4.	Lhingneichong Haokip	F	10	Student	
47.	1.	Paokholam Lupheng	M	63	Cultivator	
	2.	Lhinghat	F	60	Cultivator	
	3.	Jangkhohal	M	30	Cultivator	
	4.	Hoineikim	F	25	Cultivator	
	5.	Lhingneivah	F	10	Student	
	6.	David	M	7	Student	
48.	1.	Langsun Khailun Mate	M	25	Cultivator	
	2.	Langsun Nemneichong Mate	F	21	Cultivator	
	3.	Langsun Seiminlen Mate	M	5	Cultivator	
49.	1.	Lamkholun Lupheng	M	31	Cultivator	
	2.	Lamkhonei	F	25	Cultivator	
	3.	Lhingneihoi	F	5	Cultivator	
50.	1.	Hemlun Khongsai	M	35	Cultivator	
	2.	Lamvah	F	30	Cultivator	
	3.	Hoineilhing	F	14	Student	
	4.	Lhingboiching	F	10	Student	
	5.	Hoineilam	F	7	Student	
51.	1.	Langsun Mangthaong Mate	M	34	Cultivator	
	2.	Langsun Domtin Mate	F	30	Cultivator	
	3.	Langsun Letkhopao Mate	M	12	Student	

H. No.	Sl. No.	Name	Sex	Age	Occupation	Rm.
	4.	Langsun Hengoulen Mate	M	9	Student	
	5.	Langsun Letkhothang Mate	M	7	Student	
	6.	Langsun Lunsei Mate	M	5	Student	
52.	1.	Chingthat Letkhothang Mate	M	63	Cultivator	
	2.	Chingthat Lhingjalam mate	F	60	Cultivator	
	3.	Chingthat Jamkholal Mate	M	22	Student	
	4.	Chingthat Hatneikim Mate	F	17	Student	
	5.	Chingthat Jamkhohao Mate	M	14	Student	
53.	1.	Langsun Jamkhosei Mate	M	40	Cultivator	
	2.	Langsun Tinkhohoi Mate	F	35	Cultivator	
	3.	Langsun Nemneikim Mate	F	17	Student	
	4.	Langsun Chinneithem Mate	F	14	Student	
	5.	Langsun Jangkholen Mate	M	10	Student	
	6.	Langsun Tongjangam Mate	M	7	Student	
	7.	Langsun Ngamlenmang Mate	M	4	Student	
	8.	Langsun Seikhogin Mate	M	1	Infant	
54.	1.	Khaineo Baite	M	35	Cultivator	
	2.	Hoilhing	F	30	Cultivator	
	3.	Tongkhohao	M	5	Student	
	4.	Hoinu	F	2	Infant	
55.	1.	Langsun Paojangam Mate	M	38	Contractor	
	2.	Langsun Boinu Mate	F	30	House Wife	
	3.	Langsun Tongbci Mate	M	2	Infant	
56.	1.	Langsun Thangngam Mate	M	50	Govt. Service	
	2.	Langsun Ngaijahoi Mate	F	40	House Wife	
	3.	Langsun Tongkholen Mate	M	22	Student	
	4.	Langsun Niangbawi Mate	F	20	Student	
	5.	Langsun Hekim Mate	F	18	Student	

H. No.	Sl. No.	Name	Sex	Age	Occupation	Rm.
	6.	Langsun Seingam Mate	M	15	Student	
	7.	Langsun Gegen Mate	M	12	Student	
	8.	Langsun Chingbawi Mate	F	18	W/O No. 3.	
57.	1.	Langsun Janglet Mate	M	52	Cultivator	
	2.	Langsun Hatkim Mate	F	45	Cultivator	
	3.	Langsun Thethem Mate	F	20	Cultivator	
	4.	Langsun Lamnei Mate	F	18	Cultivator	
	5.	Langsun Thenneng Mate	F	15	Cultivator	
	6.	Langsun Boipu Mate	M	10	Student	
58.	1.	Langsun Khuplet Mate	M	45	Cultivator	
	2.	Langsun Neikhohat Mate	F	40	Cultivator	
	3.	Langsun Tonggoulun Mate	M	15	Student	
	4.	Langsun Zanggoulun Mate	M	12	Student	
	5.	Langsun Mangcha Mate	M	10	Student	
	6.	Langsun Nengcha Mate	F	7	Student	
59.	1.	Langsun Holkhomang Mate	M	42	Cultivator	
	2.	Langsun Nengkholhing Mate	F	35	Cultivator	
	3.	Langsun Tongkholal Mate	M	15	Student	
	4.	Langsun Chingnu Mate	F	12	Student	
	5.	Langsun Kimneo Mate	F	10	Student	
	6.	Langsun Thangminlian Mate	M	7	Student	
	7.	Langsun Seiminal Mate	M	4	Student	
60.	1.	Langsun Jamlal Mate	M	40	Cultivator	
	2.	Langsun Boinu Mate	F	30	Cultivator	
	3.	Langsun Tongminthang Mate	M	12	Student	
	4.	Langsun Lhingbawi Mate	F	10	Student	
	5.	Langsun Bawishi Mate	F	7	Student	

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