

CENSUS OF INDIA 1961

VOLUME XXII

MANIPUR

PART VI

Village Survey Monographs

8. NINGEL

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Superintendent of Census Operations, Manipur

FINAL LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

	Name of Village	*Name of Sub-division*
1.	Ithing	Bishenpur
2.	Keisamthong	Imphal West
3.	Khousabung	Churachandpur
4.	Konpui	Do.
5.	Liwachangning	Tengnoupal
6.	Longa Koireng	Mao & Sadar Hills
7.	Minuthong	Imphal West
8.	Ningel*	Thoubal
9.	Oinam Sawombung	Imphal West
10.	Pherzawl	Churachandpur
11.	Phunan Sambum	Tengnoupal
12.	Sekmai	Imphal West
13.	Thangjing Chiru	Mao & Sadar Hills
14.	Thingkangphai	Churachandpur
15.	Toupokpi	Tengnoupal

*Present Volume (No. 8 of the Series)

1961 CENSUS PUBLICATIONS, MANIPUR

(All the Census Publications of this Territory will bear Volume No. XXII)

Part I-A	General Report (Excluding Subsidiary Tables)	
Part I-B	General Report (Subsidiary Tables)	
Part II (with sub-parts)	General Population Tables Economic Tables Cultural and Migration Tables	
Part III	Household Economic Tables	In one volume
Part IV	Housing Report and Tables	In one volume
Part V	Special Tables for Scheduled Castes and Scheduled Tribes	In one volume
Part VI	Village Survey Monographs	
Part VII-A	Handicrafts Survey Reports	
Part VII-B	Fairs and Festivals	
Part VIII-A	Administration Report on Enumeration	Not for sale
Part VIII-B	Administration Report on Tabulation	Not for sale
Part IX	Census Atlas Volume	

STATE GOVERNMENT PUBLICATION

1. District Census Handbook

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FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions.' In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation.' This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion.'

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows :—

(*a*) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(*b*) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(*c*) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity

to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the enquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended, worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which apart from spelling out the mode of enquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in the attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main census operations, but once the census count itself was left behind in March, 1961 a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961) restored their attention to this field and the importance of tracing social change through a number of well devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be convassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural changes. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country and that purely as a labour of love. It has succeeded in attaining what it set out to achieve : to construct a map of village

India's social structures. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to the most fruitful single source of information about the country. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendices I and II to the monograph on Ithing village.

New Delhi
July 30, 1964

A. MITRA
Registrar General, India

2—11RGI/70

PREFACE

The monographs on the selected villages of Manipur which constitute a 'by work' of the 1961 Census Operations, are a part of the attempt at what may be described as documentational mapping of some of the less developed villages of India. In selecting the villages of Manipur, the criteria laid down by the Registrar General have been generally followed and care also was taken to see that the major tribes inhabiting the hill areas are represented in the present series of survey. It is rather unfortunate that on account of the unhappy law and order situation in the Sub-divisions of Tamenglong and Ukhrul and the Mao-Maram area, it was not possible to include any village from these three places. This does not, however, detract from the broadly representative character of the villages under survey.

Some of the villages selected for the present survey are situated in the interior hill areas, with very poor communication facilities. The field work in some cases, therefore, involved strenuous marches from the headquarters of a Sub-division. Language difficulty was also one of the factors that stood in the way of smooth eliciting of information in the case of some of the interior tribal villages. The credit for the commendable field work on which the present series of survey are based should go to the two Investigators, Sarvashri S. Achouba Singh and Q. M. Qutabuddin.

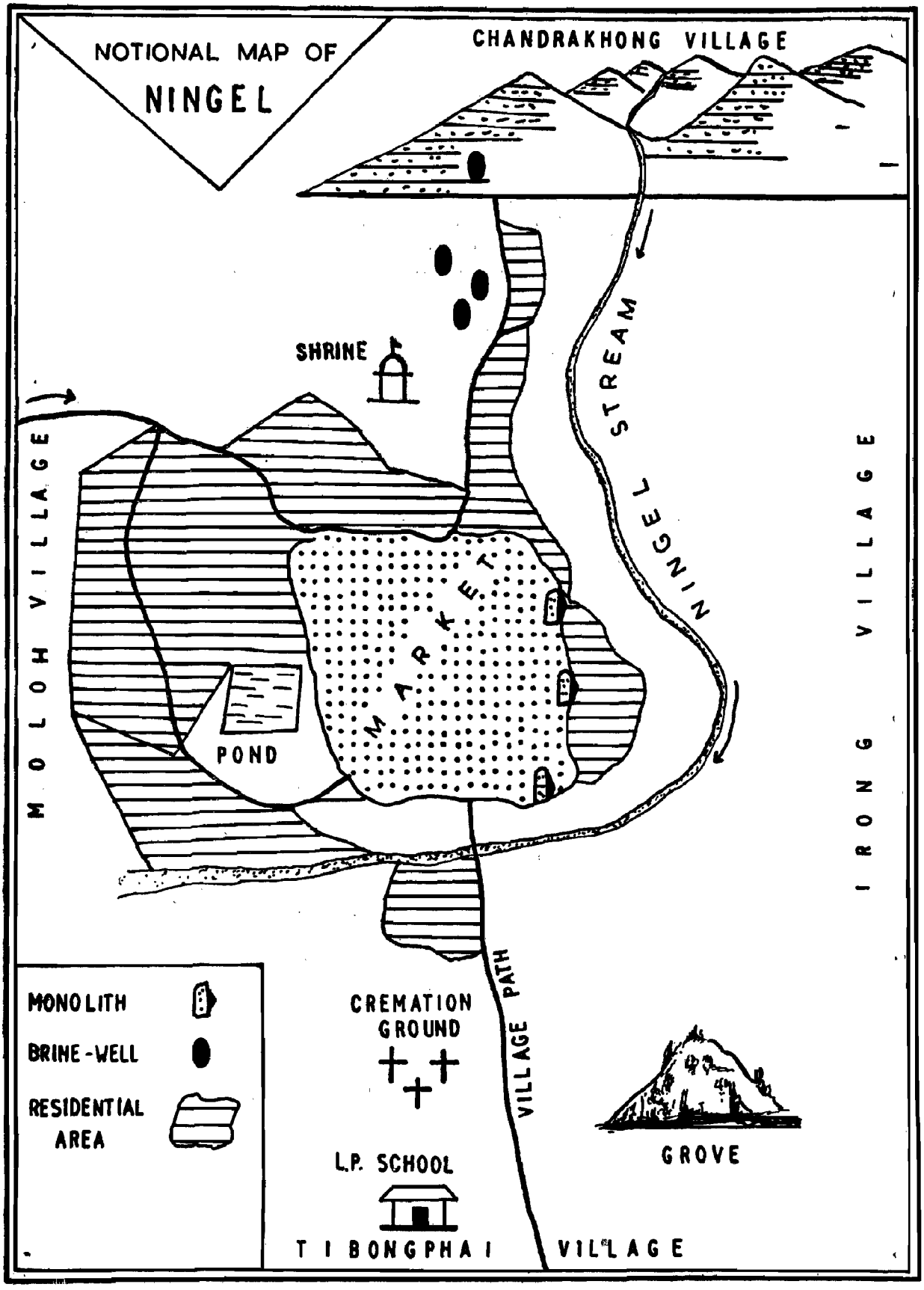
The present monograph and the others in the series are the result of a 'labour of love', as the Registrar General aptly put it and if they are of any use to those who are engaged in the number ONE task of raising the level of living in village India, those of us who applied ourselves to the preparation of these monographs with some assiduousness will have the lasting satisfaction that ours has not been a case of 'love's labour's lost.'

I am grateful to Shri A. Mitra, I.C.S., Registrar General and *ex-officio* Census Commissioner of India for his unfailing advice and guidance. I am also grateful to Dr. B. K. Roy Burman, Officer on Special Duty (now Deputy Registrar General, Social Studies) in the Office of the Registrar General for valuable suggestions he made in the preparation of this monograph. On Dr. K. B. Singh who was associated with the work at the later stage, has fallen the burden of preparing the draft of this monograph and of verifying the information and statistics already collected by personal visit to the spot and I am much obliged to him for the keen interest he has taken in the task entrusted to him.

Acknowledgements should also go to Sarvashri M. Gulap, M. Ibohal, Th. Ibodcha, M. Narahari, Kh. Kalimu, all of the village under survey, among others, for giving us valuable information during the course of investigations.

Imphal,
January 2, 1970

R. K. BIRENDRA SINGH
of the Manipur Civil Service
Superintendent of Census Operations, 1961


NOTIONAL MAP OF
NINGEL
CHANDRAKHONG VILLAGE
SHRINE
NINGEL STREAM
MOLOH VILLAGE
IRONG VILLAGE
MARKET
POND
MONOLITH
BRINE-WELL
RESIDENTIAL AREA
CREMATION GROUND
VILLAGE PATH
GROVE
L.P. SCHOOL
TIBONGPHAI VILLAGE

CHAPTER I

THE VILLAGE

Introduction

Ningel is a Manipuri village situated at a distance of about 40 kilometres to the south-east of Imphal town. The area of the village is 241·01 acres. The village comes under the administrative jurisdiction of Thoubal Sub-division and the distance of the village from its administrative headquarters situated at Thoubal is about 12 kilometres.

The village is located close to a number of hills that stretch to the eastern and northern sides of the village. The village is bounded on the east by Laitakot hill and Irong village, on the north by Chandrakhong village, Sombrei village and Kombrei hill, on the west by Molom and Mayai Keithel villages, and on the south by Phouoibi hill and Tibongohai village. Since the village is close to the hills, the land of the village has an undulating surface. The village is well known for the manufacture of salt.

Climate and Rainfall

The climate and rainfall of this village do not differ widely from that prevalent in the major portion of the central valley of Manipur. The hottest part of the year is from May to July. The average normal temperature is in the region of 90°F. Early showers begin from March but these are sporadic and irregular. Heavy rainfall begins from June onwards and continues upto August, though occasional rainfall occurs even in September and early October.

No meteorological data relating to the village are available, but it will not be impertinent to mention here that the climatic conditions recorded at the Wangbal Agricultural Farm which lies at a distance of about 3 kilometres from Thoubal Sub-divisional headquarters may be accepted as representative for the entire Sub-division of Thoubal. The data recorded at the said station for the years 1962-1968 relating to rainfall and temperature have been furnished in the following statements.

STATEMENT No. I

Showing Rainfall Position at Wangbal Station during 1962–1968

(Figures in Milimetres)

Months	1962		1963		1964		1965		1966		1967		1968	
	No. of rainy days	Monthly rainfall	No. of rainy days	Monthly rainfall	No. of rainy days	Monthly rainfall	No. of rainy days	Monthly rainfall	No. of rainy days	Monthly rainfall	No. of rainy days	Monthly rainfall	No. of rainy days	Monthly rainfall
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
January	1	0·5	—	—	—	—	—	—	—	—	4	28·8	3	9·8
February	4	33·8	1	6·0	4	28·3	5	77·4	1	2·4	5	10·2	5	20·8
March	1	5·0	3	29·7	8	46·8	3	6·6	7	30.4	11	90·2	10	47·8
April	11	140·3	7	70·8	15	189·0	11	56·4	6	66·2	14	67·2	12	40·4
May	11	77·2	9	77·3	16	104·8	13	97·8	13	87·2	14	112·1	20	150·1
June	17	194·0	14	304·4	25	287·1	24	349·4	27	583·6	22	224·4	23	251·4
July	15	164·4	17	187·6	21	135·0	23	173·2	20	245·6	23	158·8	23	135·0
August	25	218·1	17	371·6	19	80·0	18	157·0	20	213·5	26	254·7	25	273·4
September	5	15·6	9	62·8	7	101·6	14	164·4	16	225·4	12	86·4	10	32·3
October	11	128·1	9	170·1	—	—	13	96·6	8	167·2	8	104·2	6	44·6
November	—	—	1	0·6	2	11·2	3	16·4	6	19·6	1	5·6	3	10·0
December	—	—	—	—	—	—	4	56·6	3	83·8	1	2·0	—	—
Annual	101	977	87	1,274·8	117	983·8	136	1,251·8	127	1,724·9	141	1,144·6	140	1,015·6

Source :—Office of the Deputy Commissioner (MI), Government of Manipur.

STATEMENT No. II

Showing Temperature Recorded at Wangbal Station during 1962-68

(Figures in Fahrenheit)

Year	*Reading*	*Months*					
		January	February	March	April	May	June
1962	Highest	88	94	97	104	105	99
	Lowest	30	37	40	52	61	64
		Months					
		July	August	September	October	November	December
	Highest	104	109	117	113	100	91
	Lowest	69	66	60	54	35	34
		Months					
1963		January	February	March	April	May	June
	Highest	78	84	89	98	93	95
	Lowest	31	39	40	44	58	62
		Months					
		July	August	September	October	November	December
	Highest	93	96	92	89	82	78
	Lowest	72	66	69	60	44	38
1966		*Months*					
		January	February	March	April	May	June
	Highest	Not received	86	99	95	96	97
	Lowest	Do.	38	40	55	59	65
		Months					
		July	August	September	October	November	December
	Highest	95	98	94	92	95	82
	Lowest	69	70	66	50	50	35
1967		*Months*					
		January	February	March	April	May	June
	Highest	80	88	89	90	93	100
	Lowest	35	36	40	54	58	65
		Months					
		July	August	September	October	November	December
	Highest	95	93	90	95	92	84
	Lowest	67	68	67	53	39	36
1968		*Months*					
		January	February	March	April	May	June
	Highest	88	87	89	94	98	99
	Lowest	35	32	41	44	53	66
		Months					
		July	August	September	October	November	December
	Highest	97	98	96	95	99	99
	Lowest	70	66	60	55	40	35

N.B.—Figures for the years 1964 and 1965 are not available.

Flora and Fauna

The village is not rich in flora. However, mention may be made of *pipal* tree, *Kabulia* (gravillia robusta), *sahikuhi* (castanopsis species), bamboo, *khok* (albizzia stipulata) and *tairmen* (cedrela toona).

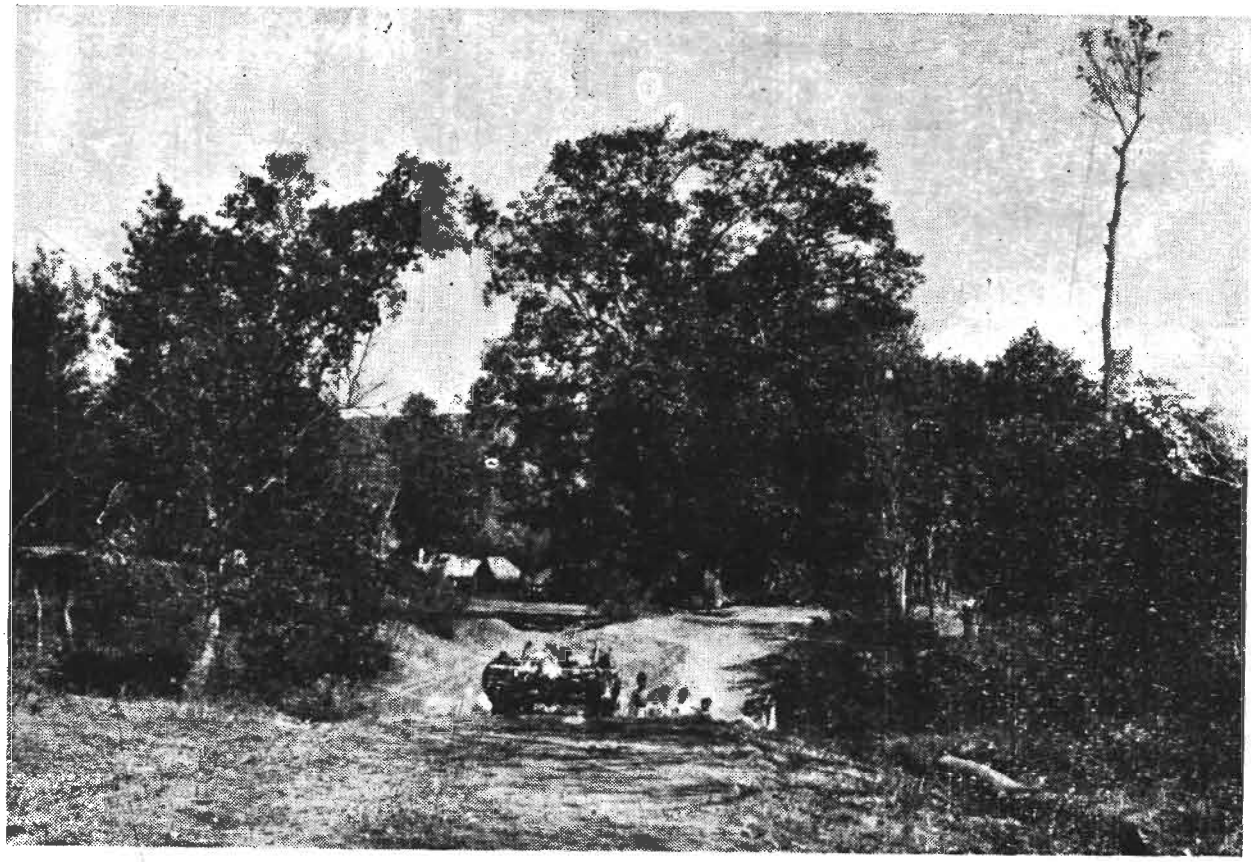
The forests adjoining the village are the home of wild animals like jackal, deer, wild pig, etc. It is reported that before the last World War II when the village was thinly populated, wild animals like tiger sometimes came down to the village at night in search of food and created much alarm to the people. Now-a-days, such incidents have not occurred.

Size of village and number of households

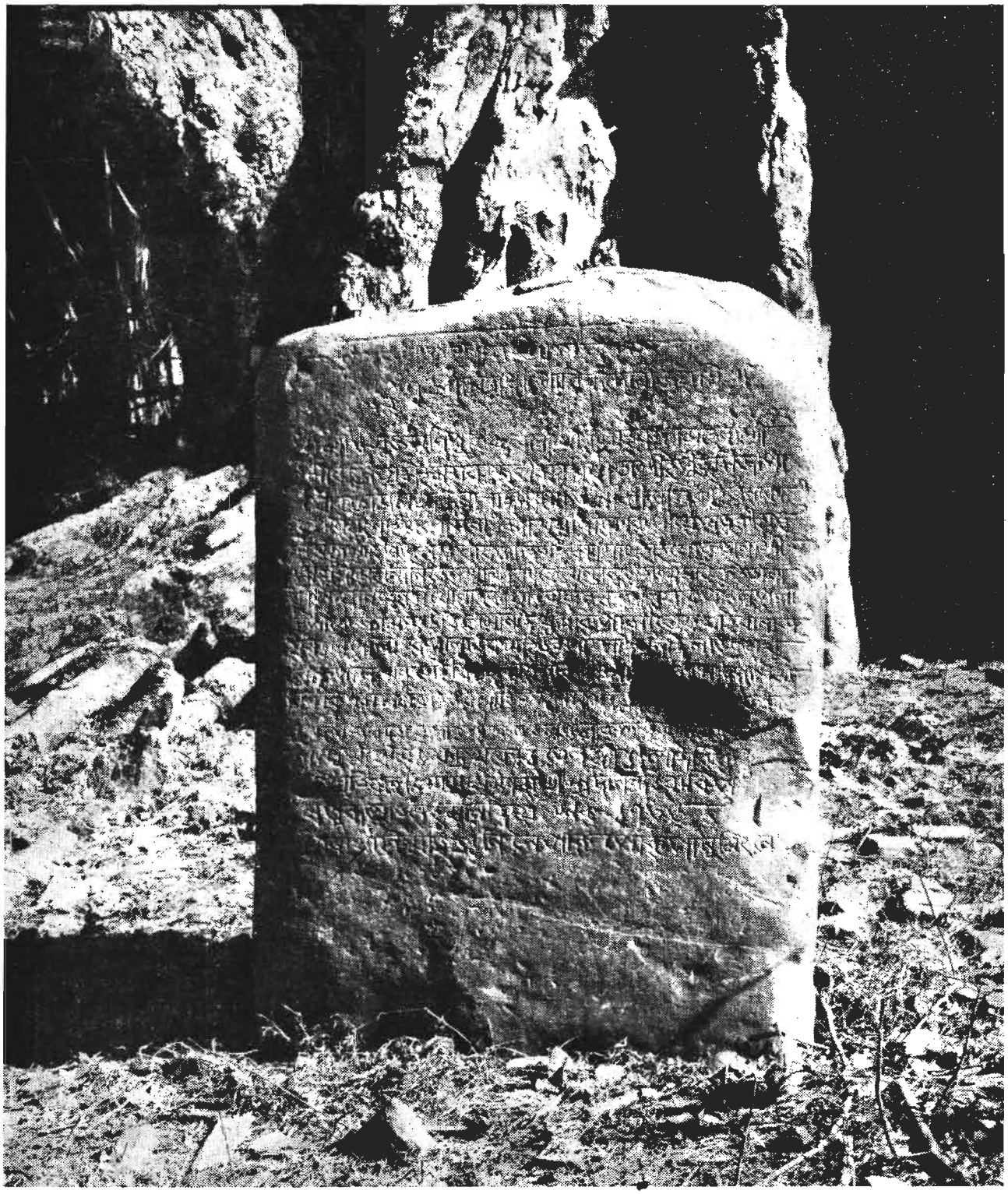
According to the Census of 1961, the area of the village is 241·01 acres, and the number of households is 48 with a population of 100 males and 96 females. The village is a single community village inhabited by the Meities who are better known as the Manipuris to the outsiders. At the time of first survey conducted in 1962, only 42 households with a population of 199 persons consisting of 95 males and 104 females had been recorded. The disparity or fall in the number of households will be explained in the next chapter.

Important public places, etc.

Ningel is a small village and the important public places are few in number. Mention may be made of the market place situated in the middle of the residential area. Close to the market place, lies the abode of the village deities Nongpok Ningthou and His consort Panthoidi. At a little distance southward from the residential area lies the cremation ground of the village, and still further south of the cremation ground lies the primary school of the village. The village has also a youth club set up by the youths of the village in 1961 with a view to perform ameliorative services as far as they can. The club has its own thatched house built by the villagers themselves.



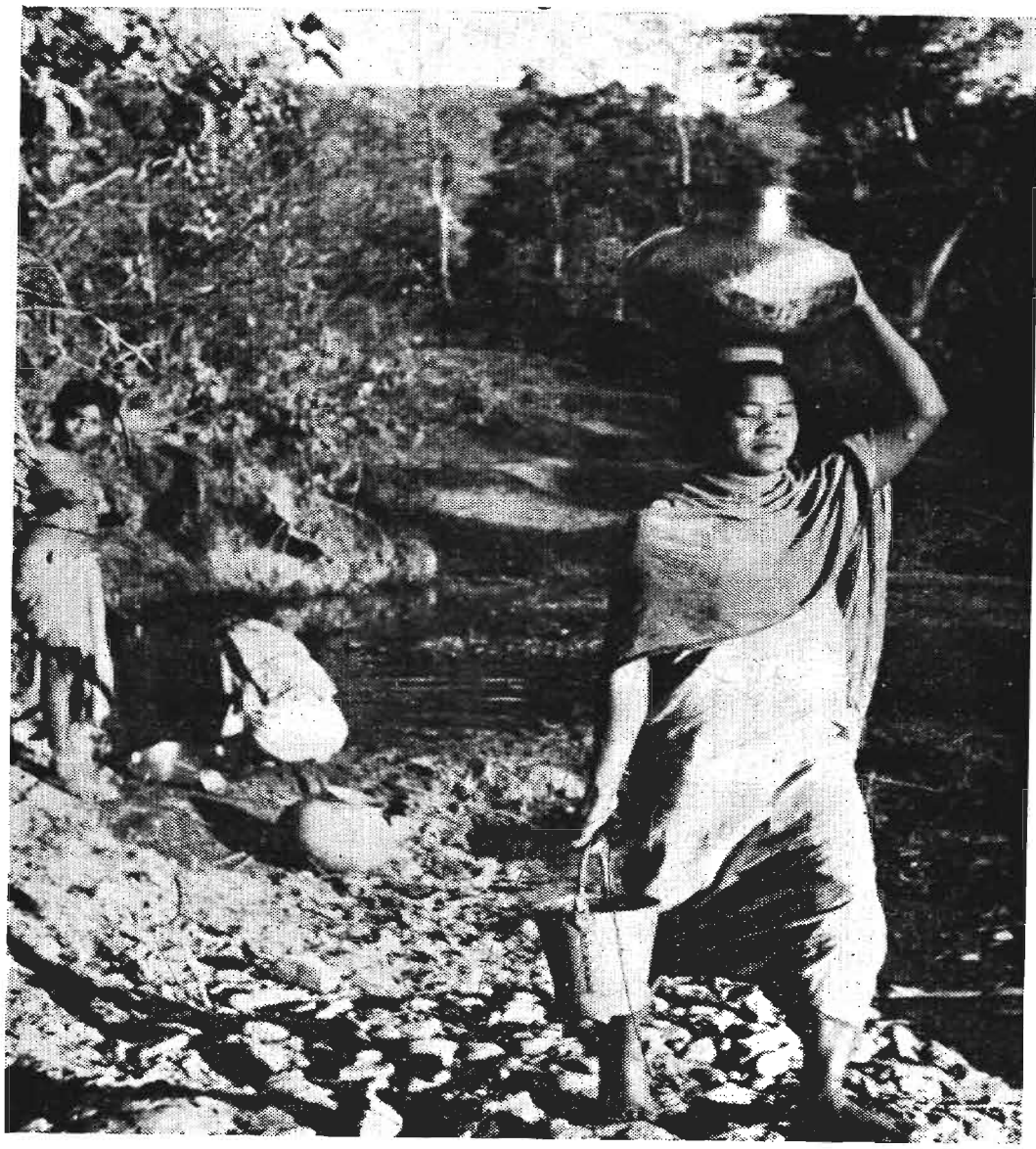
The road leading to the village



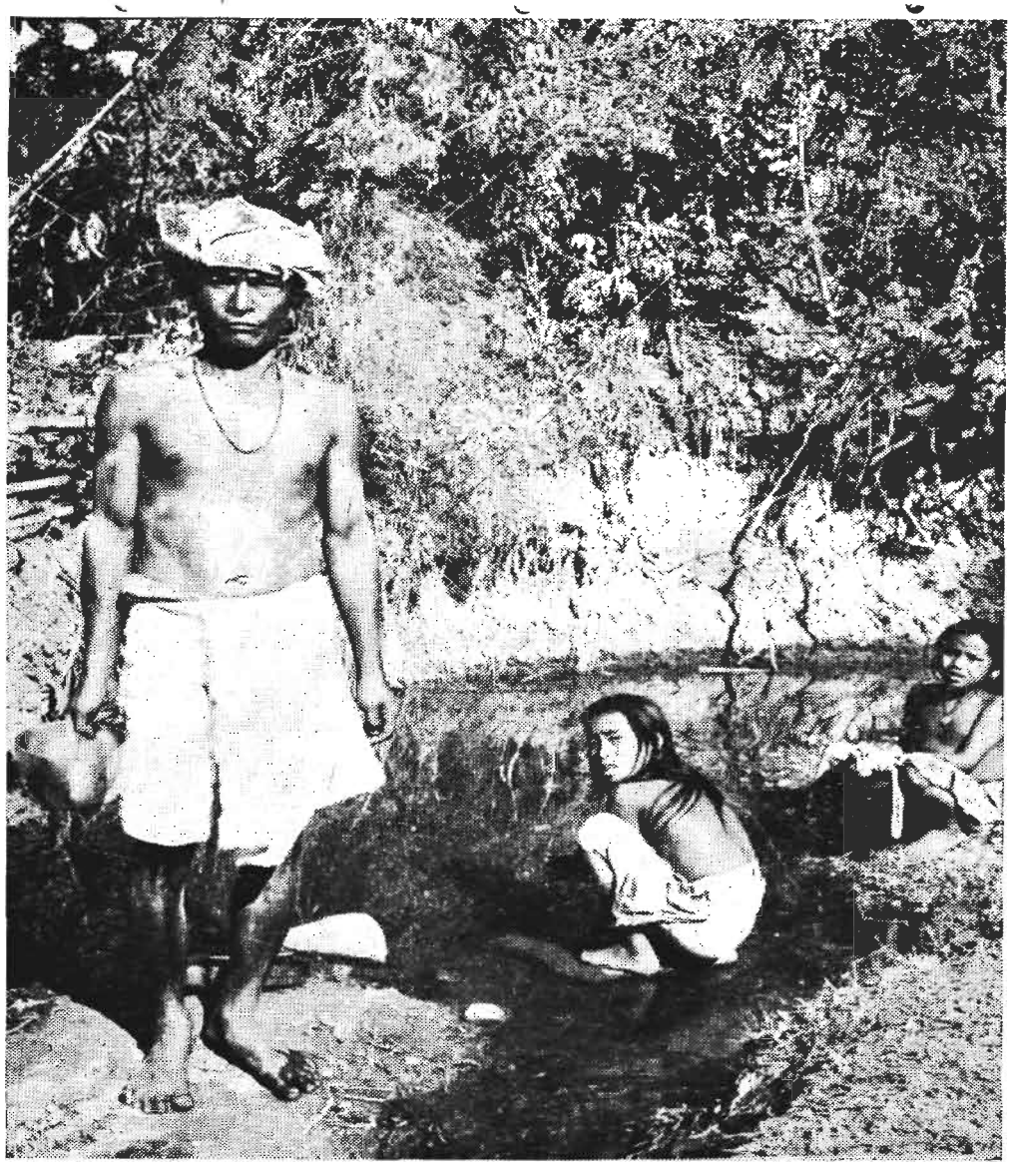
One of the stones bearing inscriptions



The Ningel stream the main source of water



A woman carrying water from the stream



A man ready to take bath at the stream

Monuments and Historical relics, etc.

As regards monuments and historical relics of the village, mention may be made of the three flat stones which stand today by the side of the market-place. Out of these three stones, one stone has inscriptions in archaic Meitei script and another stone has inscriptions in Bengali script but in Meitei (Manipuri) language, and the third stone has no inscriptions on it. The approximate size of all the three stones is 2"×3". The stone with Bengali script is said to have been erected during the time of Meitei king Marjit Singh (early 19th century). The villagers cannot exactly say about the antiquity of the remaining two stones.

Residential pattern

There are five main paths—all leading to the market place which is situated in the central portion of the residential area. All the residential houses have been constructed on both sides of the paths. As a general tradition houses are constructed facing the north or the south but seldom the west. Every household has a well defined compound of its own.

Communication

The village is situated at the outskirt of the valley of Manipur, and in the past its communication facilities were far from satisfactory. Though during the post-Independence era, a general improvement has been made throughout Manipur concerning communication, this village appears to have been left out so far as construction of good and motorable road is concerned. The paths within the village are narrow and muddy during the rainy season. Cattle which roam within the village also cause considerable damage to the paths especially during the rainy season. There are only two roads which connect the village with other parts of Manipur. One is via Nongpok Sekmai which lies at a distance of nearly one mile to the south of the village. The road upto Nongpok Sekmai is not motorable through the year, and during the rainy season the condition of this road is fairly bad. The other road is the one which goes towards Chandrakhong village. This road runs to the west on Ningel village which is connected with the said road by another *kutcha* linking road. The length of this linking road is a little less than half a mile. The inhabitants of this village take both the routes while going to other parts of Manipur. There is no bus service upto Ningel village. Buses from Imphal however come to Nongpok Sekmai as well as to Chandrakhong village. The inhabitants of Ningel can go upto Nongpok Sekmai for getting the bus or wait for the bus along the road leading to Chandrakhong village. It is needless to say that bullockcarts are also used by the inhabitants for transporting articles. Another means of transport, the use of which has become universal throughout Manipur, is the bicycle. Now-a-days, the villagers are also found to use bicycles.

Source of water

Tap-water is not available not only within the village but in all the surrounding areas also. Hence the main source of water for this village is the Ningel stream which runs through the village. Water of this stream is used throughout the year for all domestic purposes. During the winter the stream becomes almost empty but it does not affect the villagers because sufficient quantity of water, if not in abundance, is available from this stream.

Brine wells

It has been stated already that the village is well known since ancient times for the manufacture of salt. There are four brine wells in this village and the names of these wells are Polangkhong, Uyungkhong, Khongnou and Chingthang—Khong. "Khong" is the Manipuri word for well or stream. At the time of survey excepting Khonglen well, all the other three wells had not been used as the brine water in these three wells has become more or less dried up.

History and Legend of the village

The inhabitants of this village give a legendary account of the origin of their village in the following manner. Once there lived a widow named Pachikhudong Lukhrabi (Lukhrabi is the Manipuri word for widow) at the Khunjakhong hill which is now situated on the northern side of the village. At a later period, the villagers regarded Pachikhudong Lukhrabi as goddess Panthoibi whom the people worship at present. There also lived Nongpok Ningthou at Lairamphunga, a village at a distance of about 15 miles to the east of this village. One day Nongpok Ningthou killed a pig and offered it to the deity (no name given). While the offering was being made one—*ngarenkhoi* (a giant bee) snatched away a piece of the flesh and flew towards the present village. Nongpok Ningthou, who was then deeply annoyed, pursued the bee. When he reached the village of the widow, he felt tired and hungry. The widow welcomed him and gave him food and drink. In course of time, the two fell in love and became husband and wife. Nongpok Ningthou gave the name "Ningel" to the village of his wife. This term is derived from the word *ningba* which means to think or to desire. It is said that, living in this village, Nongpok Ningthou felt very much satisfied as if all his desires had been fulfilled.

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

According to local tradition, the inhabitants of all the salt producing villages in the valley of Manipur were known to belong to the Loi community in the past. This village was not an exception. The position remained almost unchanged till the early part of British rule in Manipur. The word "Loi" stood for those who had been socially degraded by the kings for violating a social custom or tradition. During the post-independence period the Lois of Manipur have been recognised as a Scheduled Caste by the Government of India. References to the Lois and the salt producing villages had been made by some early British administrators of Manipur. Colonel McCulloch who was a Political Agent of Manipur in the middle of the 19th century, wrote: "All the salt wells are the property of Government. The inhabitants of the villages in their vicinity are chiefly Loees (Lois) and they are obliged to manufacture for the Raja monthly a certain quantity of salt regulated by the abundance of the spring".[1] While writing about the Lois of Manipur, R. Brown, another Political Agent of Manipur, said "They are, perhaps, the most hard working and useful class of people in the valley. All the men are employed in salt making."[2]

At the time of enumeration in the Census of 1961, not a single person from this village had been returned as belonging to the Loi community.[3] All the inhabitants of this village had been returned as caste Hindu Manipuris or Meiteis. Here is an instance of fluidity of social boundary and one of the practices adopted by the inhabitants of this village in order to raise their social status is through Brahminisation. Since the present study is not an ethnographic study or a study of social mobility movement, an exhaustive probe into the social structure of the inhabitants of this village has not been made. The present study has given a focus on the presentation of factual data relating to socio-economic aspects of the inhabitants.

According to the Census of 1961, there were 48 households in this village with a population of 100 males and 96 females. But at the time of Survey which had been conducted later on, there were 42 households with a population of 199 persons consisting of 95 males and 104 females. On further enquiry it was found that the difference of six households was due to the following reasons.

(1) One Brahmin householder left the village and returned to his relatives for the treatment of his wife who became mentally deranged.

(2) Three widows/divorced women, each representing a household, had been espoused by the local inhabitants as second wives.

(3) One household was reduced when the husband went to his wife's place and lived as *ghar-jamai* (*ya-ong-inba* in Manipuri) with his wife's parents.

(4) Another household represented by a newly married couple had been merged with the parent household and lived together.

Traditional occupation

The production of salt is the traditional occupation of the inhabitants of this village. Most of the villagers are found to be directly or indirectly connected with one item or the other in the process of salt-production. Agriculture is another equally important occupation of the inhabitants of this village.

Language

Manipuri or Meitei is the mother tongue of the inhabitants of this village. As all the Meiteis do, they write the language in Bengali script.

Duration of settlement

Into this village, some persons from the nearby villages of Sikhong, Tentha, Leirongthel as well as from the distant urban areas of Imphal had migrated and settled mainly for the production of salt and for agriculture. The migration of those persons from the far and near places took place about 10 to 20 years ago. The following table shows the duration of settlement of the households in this village.

TABLE 1

Settlement History of Households

Total No. of households	Number of Households Settled				
	Before 5 generation	Between 4-5 generation	Between 2-3 generation	One generation ago	Present generation
1	2	3	4	5	6
42	30	—	1	—	11

1. Accounts of the valley of Munnipore, (Calcutta 1859), pp. 35-36.
2. Statistical Accounts of the Native State of Manipur and the Hill Territories Under Its Rule, 1873 (Calcutta 1874), p. 14.
3. Census of India 1961—Manipur—District Census Handbook, Village Directory, p. 38.

30 households or 71·4 per cent of the total are found to have been settling in this village for the last five generations or more. Eleven households or about 26·2 per cent have reported that they have been settling in this village from the present generation; and only one household is found to have been settling here for about 2 generations.

All the households are found to belong to 29 family names which in their turn come under seven exogamous units known as *salai* in Manipuri. The names of these seven *salais* or exogamous units are Angom, Chenglei, Khabanganba, Khumal, Luwang, Moirang, and Ningthouja. *Salai* has become the Manipuri synonym of the Sanskrit word *gotra*, and according to the prevailing Hindu Meitei tradition the *salais* found in the Meitei society have been broadly identified with different *gotra* names. Thus, Ningthouja *salai* is identified with Shandilya *gotra*, Angom with Goutama, Khumal with Moudgalya, Luwang with Kashyap, Moirang with Atreya, Chenglei with Bashistha, and Khabanganba with Naimish.

Coming to the surveyed village, the distribution of the households under the seven *salais* is shown in the following table.

TABLE 2

Distribution of Households by Salais

Name of Salai	Number of households
Angom	13
Chenglei	1
Khabanganba	1
Khumal	4
Luwang	3
Moirang	7
Ningthouja	13

House and Housetype

The style of the houses throughout the village remains practically the same. The people still adhere to the traditional Meitei style which is found in almost all parts of the valley of Manipur. Before coming to the general description of a typical house, it will be pertinent to write a few lines on the location of the house. Every residential house is constructed as far as possible in the central portion of the domestic compound by leaving enough space all around. If the domestic compound is small the residential house is constructed a little towards the rear portion of the compound, and maximum space is provided in front of the house as far as possible. Such an open space in front of the house is a must in every Meitei household, because, the Meiteis perform all ceremonial public functions like marriage ceremony, *saraddha* ceremony, etc., in front of the residential house. Hence, a courtyard is usually maintained in front of the house and it is kept clean by sweeping almost daily. Latrine is kept behind but at some distance from the residential house. Those having cattle construct cattle-sheds at a suitable place and whatever space left is used for growing vegetable which are meant for domestic consumption. As a general rule, all residential houses are constructed facing the east or any other direction except the west which is considered inauspicious. Houses are constructed on earthern plinths of about one foot in height. The shape remains always rectangular while the frontal part of the house may be either on the breadth-side or the length-side of the house.

The village is not self-sufficient regarding materials required in the construction of a house. Bamboos and timbers are purchased from one or more nearby places. It is reported that the inhabitants can get good timber from the neighbouring tribal villages in the nearby hills.

The construction of a residential house must begin with the erection of the main pillar (known as *jatra*) on an auspicious day given generally by an astrologer. Engaging the service of a Brahimin at the erection of the main pillar is usually resorted to. After the erection of the main pillar the construction of the house may continue on and from any day.

Long bamboo splits in pairs which are tied horizontally along the pillars at regular spaces, form the skeleton of the wall. Handfuls of *singut* (saccarum sponteneum) are inserted in between the bamboo splits vertically, and these are spread evenly from the ground to the top of the pillars. The bamboo splits are then tied to keep the *singut* in place. After this, plastering of the wall is done with a mixture of clay, cowdung, water and straws cut into short lengths. Plastering of the wall is done from inside first.

The houses have two or four sloping roofs. The skeleton of the roof consists of bamboos and bamboo splits. Thatching is done with a kind of long grass locally called *ee* (imperata cylindrical). Bundles of *ee* are thickly and evenly spread starting from the eaves in order to avoid any leakage during the rainy season.

About one-sixth or one-fifth of the plinth area of the house is occupied by the verandah. This is used for sitting by the members of the house and guests, or for any light domestic works. The interior of the house is dull and drab for want of a sufficient number of windows. Apart from the main entrance door, and a back door, windows are few in number. At the most one of two windows are put. The back door is frequently used by the kitchen-busy housewives while throwing grabages and dirty water outside.

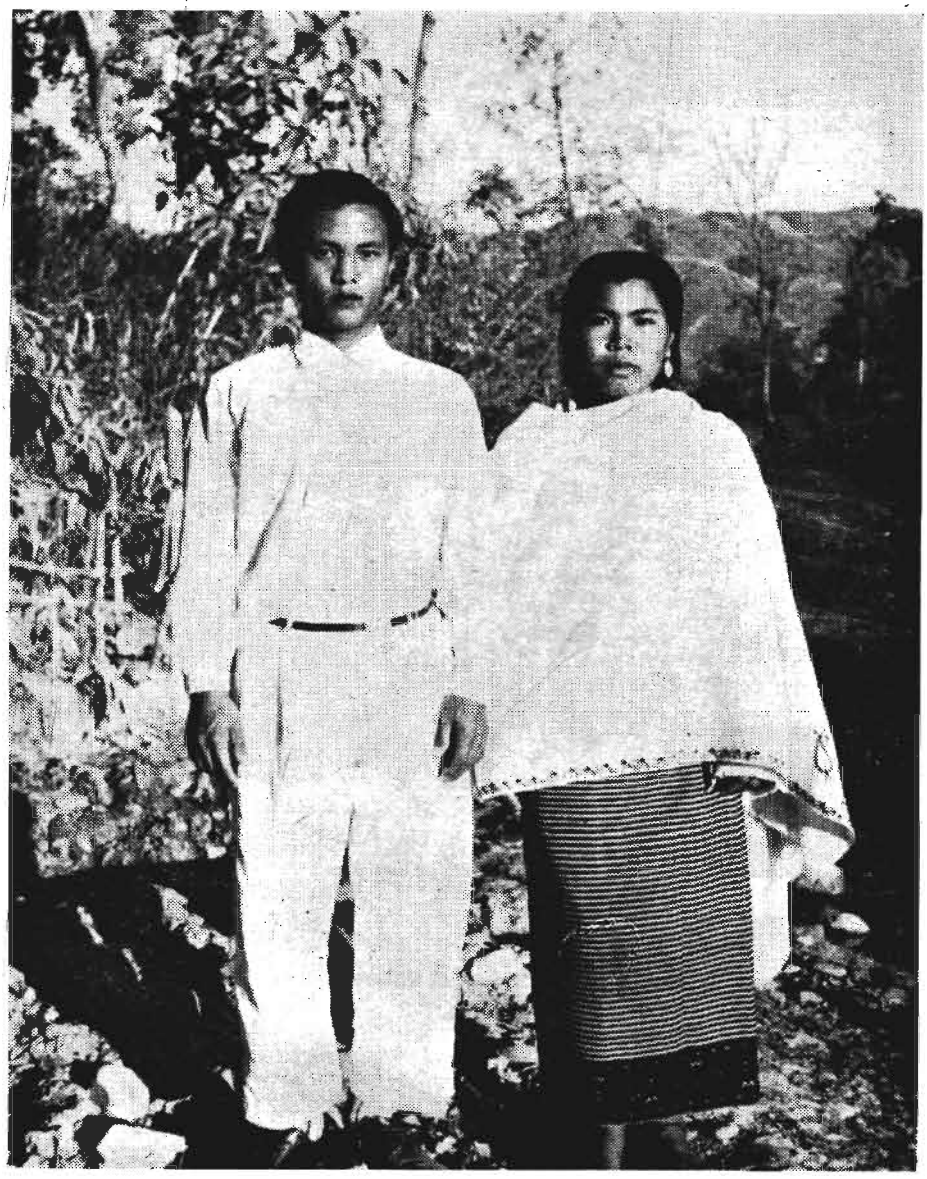
What is very common among a large number of houses of this village is the absence of any partitions inside the house. In the absence of partitions, the interior of the house looks like a big hall. In the middle of the house we find fire being always preserved with paddy husks and firewood. This fire-place is called *phunga* in Manipuri. An iron tripod of about 8 inches in height is placed over the *phunga*. *Phunga* is used for boiling water, for warming up oneself



A village elder



A view of a section of the household compound



A young man and a woman of the village



Girls on their way to school

during the winter, and for similar such purposes. The kitchen is situated near the corner of the back wall. The domestic deities known as *Sanamahi* and Leimaren are enshrined within small mat-enclosures in a corner of the house near the back-wall. As there is no partioning inside the house, there is less privacy. Care, however, is always taken that beds for those under kinship relationship of distance or avoidance (*e. g.*, between a woman and her father-in-law), are kept at some distance from one another. All the houses are single-storeyed.

In this village there is no professional house-builder. The inhabitants have to engaged persons from other nearby localities. The labour charge for building a thatched house is around five hundred rupees though this amount may fluctuate depending on bargain, size of the house, etc. The following table shows the types of houses found in the village.

TABLE 3
Types of Houses

No. of residential houses	Residential houses having				
	Earthen plinth	Thatched	C.I. Sheet roofs	Mud-weed plastered walls	Brick walls
1	2	3	4	5	6
42	42	41	1	42	—

The inhabitants of this village are comparatively poor regarding the items of furniture and other domestic articles they possess. In addition to those common domestic articles like wooden cots, grass-mats, bamboo baskets, mirror, kerosene lamps which are possessed by all the households. Only eight households are found to possess wooden chairs, and another six households have wooden tables. A wrist watch, a bicycle or a patromax is still considered a thing of the well-to-do persons. As regards utensils, the majority of the people are found to use earthen pots for cooking. Metal utensils made of brass, bell-metal, and aluminium are also used. Bellmetal dishes and cups are normally used for serving cooked food.

Dress

Modern dress has not fully captured the fancy of the villagers. Excepting young children and grown-up persons who are found to wear tailored shirts and pants, the majority of the elderly menfolk stick to cotton *dhotis* and shirts. Womenfolk still stick to the age-old traditional costume. However, some touch of urbanism can be seen in the costume of some grownup girls when they attend some social functions like marriage. Cotton cloths are commonly used by both the sexes for daily wear, while warm clothes particularly woollen ones are something which the majority of the poor inhabitants cannot afford to possess. During the winter, mill-made blankets as well as blankets made of coarse hand-spun cotton threads which are woven at home by the women folk at their loin-looms are widely used. All the inhabitants keep for themselves better and finer clothes meant for use on festivals and other ceremonial functions. At home they use cheaper and old clothes.

Dress of the menfolk does not have much variety. White cotton *dhoti*, white full or half-sleeved cotton shirt and a white cotton *chaddar* are the clothes used by men in all social and religious functions. Though vests are also found to be commonly-used, the use of underwears is still a rarity. While remaining at home, men do not wear *dhoti*. They use, instead, a piece of cloth known as *khudei*. It is an indigenous product made of hand-spun or mill-made yarn. The size of this cloth is around $2\frac{1}{2}' \times 8'$. It comes in different colours and designs.

Women's costumes has a little more variety. In all ceremonial functions, what is most commonly used is the striped loin-cloth or lower garment called *phanek mapannaiba*. *Phanek* is a generic name for all types of lower garment or loin cloth of the females, while any suffices, *e.g.*, *mapannaiba*, refer to the design, colour, etc., of the cloth. *Mapannaiba* actually refers to those *phaneks* having embroidered borders. The stripes run lengthwise of the cloth, and the colours commonly used for the stripes are black, red, white, blue, and violet. Generally two or three colours are used in combination in a striped loin-cloth.

Phaneks are also found in plain colours, the popular colours being red, blue and foliage green. White is not a preferred colour of the womenfolk in general, and only old women are found to wear white *phaneks*. Every *phanek* consists of two pieces of cloths identical in size, design, etc., which are stitched together lengthwise. The size of an adult size *phanek* is approximately $6' \times 4'$. The mode of wearing a *phanek* commonly observed in this village by married and elderly women is to wrap round the body by bringing the upper portion of the cloth through the armpits and over the breast. The cloth is fixed by tightly tucking in one end of the cloth at one side. Young women, specially unmarried ones, wear the *phanek* around the waist. This cloth is seldom worn too short as to expose the lower portion of the thighs, nor too long to touch the ground.

The use of blouse is practically a post-war phenomenon; and more or less womenfolk of the younger generation are found to wear it. Old women of this village are not found wearing blouse though during the cold days, they sometimes wear vests. The *phanek* is seldom used singly. A *chaddar* is often used as an upper garment. Though at home women may remain without a *chaddar*, they always wear one when they go out. It is about $6' \times 4'$ in size and it is wide enough to cover the upper part of the body. It is made of cotton and has different colours and designs. The use of nylon and terylene products is finding favour with younger generation.

Coiffure

There is no special hairstyle of the menfolk. Since the village is devoid of any saloon, the cutting of the hair is done freely by any person who is adept in the art of hair cutting.

Womenfolk, on the other hand, do not cut their hair. It is the practice among them to let the hair grow as thick and long as possible. Women divide the hair in the middle or comb it straight right from the forehead down to the tip. After that, the hair is bound at the back of the head to form a knot. As for married women, to let the hair loose is considered indecent but this is not so in the case of unmarried girls. Straight and black hair is a sign of beauty. It is the desire of every woman to possess such a kind of hair, and in order to gain a healthy growth of black hair, regular washing of the hair with *chenghi* is resorted to. *Chenghi* is the milky liquid obtained by washing uncooked rice into the water. Sweet scented green leaves of some local plants are very often put into it and boiled before use for improving the quality of the *chenghi.*

Ornaments

The women of this village like other women of Manipur, are very much fond of gold ornaments. Silver ornaments seldom form their choice for personal use. There is no design which exclusively belongs to these villagers. They choose those designs which are commonly used by other Manipuri women. The local names of commonly used ornaments are *khudop* (ring), *khuji* (bangle), *lik* (necklace), and *lei* or *nayanbi* (ear-ring). Most of the inhabitants are not found to have all these ornaments made of gold. Golden ornaments and those "imitations" which are considerably cheaper than gold ornaments are very popular among the inhabitants.

Diet

The staple diet of the inhabitants is rice. Vegetables and pulses are also taken along with rice. Some of the main vegetables available in this village are mustard, cabbage, gourd, pumpkin, and peas. Like the rest of the Meiteis, fish is another important item of food of the inhabitants of this village. Taking of meat is socially prohibited.

Meals are taken twice daily, one at about noon, and another during the early hours of the night. As for young children, meals are taken three or four times daily. Though the villagers eat fish, the village is not endowed with an abundant supply of the same. Both fresh and dry fish are taken by the villagers. Mustard oil is used as a cooking medium throughout the village. Ghee or vanaspati is seldom used except on some ceremonial occasions like the *Sraddha.* It is quite usual to find the villagers taking 'pan' every day after the day's meal. Some of the villagers are found taking tea very often without milk. Smoking of tobacco is very common in this village. Since the villagers cannot afford costly brands of cigarettes, *bidis* have become very popular among them. While remaining at home elderly folks are also very often found smoking in a *hooka.*

Cooking is the household responsibility of the womenfolk. Young girls when they are strong enough become a great help to their mothers in many of the domestic chores. They become quite capable of shouldering much of the household responsibilities, *e.g.*, looking after the babies, cleaning the floor and the untensils, cooking the day's meal, etc. Young boys, on the other hand, are a great help to their parents too by tending the cattle, by looking after the paddy fields and by performing other household works as far as they can.

Birth

The stoppage of menstruation is generally considered as the symptom of pregnancy. Pregnancy is confirmed after about two months when the woman feels nausea leading to vomitting, and develops a craving for sour edibles. Until the stage of pregnancy has advanced, the woman is free to do normal domestic works. But after about the seventh or the eighth month of pregnancy, she finds it difficult to perform all the domestic works she used to do earlier. She however, performs only the light domestic works like cooking the meal, washing clothes, etc. The expectant mother is prevented from eating any bitter food for fear of miscarriage. She and her husband too must not eat twin-bananas for fear of birth of twins. There are some such local beliefs which have lost much of their force for persons of the younger generation. Some such beliefs are that, the woman and her husband should not kill snakes and beat domestic animals like cats and dogs, as it is believed that cruelty to animals may bring harm to the child. The husband is further prevented from fixing a joint with a nail while being engaged in some woodwork. Such an act is believed to cause obstruction during the period of delivery. During the seventh or the ninth month of pregnancy, rice, milk and sugar are taken to a nearby Brahmin temple for preparing *kheer* (rice cooked with milk and sugar). The Brahmin priest prepares *kheer* and offers it to Lord Krishna on behalf of the pregnant woman. She also prays to god so that no undesirable consequences will take place at the time of delivery.

At the slight report of labour-pain, the village *maibi* who is an experienced midwife, is invited to perform the delivery. There is no special training for such a *maibi.* Through experience she becomes an expert in child-delivery. The *maibi* examines the pregnant woman, and if she is certain that the baby will be delivered very soon, she asks to make preparations for the delivery. It is to be noted that the delivery is expected to take place at the house of the child's father and not at its mother's. In many instances, the *maibi* is generally assisted by one or two women from the house or a neighbouring house. Child-delivery is an affair of the womanfolk, and men and children keep themselves away from the scene. As soon as the child is born, the umbilical cord is cut by the *maibi* with a sharp stem of bamboo. The afterbirth is put inside a small earthen pot and it is burried at the southern side of the house if the baby is a boy, or at the northern side if a girl is born. The baby is

then washed with lukewarm water by the *maibi* and it is placed beside its mother. For about two or three days the baby is breast-fed not by its mother but by a woman of the house or a neighbouring woman having a nursing baby. At the birth of a child the household observes an 'unclean period' till the morning of the eleventh day and this is known as '*yummangba* which literally means pollution of the house. As regards diet of the mother, it is restricted to plain rice, roasted fish and salt. After about one month she is allowed to take the usual diet of the household. Though practically the period of confinement ends on the eleventh day after the birth of the child, the mother abstains herself from doing any heavy work for about three or four months.

Like the rest of the Manipuri Hindus, the inhabitants of this village now observe *Swasti Puja* in the evening of the sixth day after the birth of the child. This is a short ceremony where friends and relatives are invited. The *puja* is performed by a Brahmin, and at the end of the puja, eatables, preferably sweets are distributed to all presents. There is also a short function in the morning of *Swasti puja* day. This function is called *Ipanthaba* which is performed by the *maibi* in the morning. The *maibi* puts some pieces of plantain leaves on a winnowing basket and some grains of rice and *singju* (uncooked and salted mixture of vegetables) are put on the plantain leaves. The *maibi* mixes both rice and *singju* together and by picking up small quantities of the mixture with her fingures she does shame feeding by touching the lips of the newly born baby with the mixture. The *maibi* receives some amount of money as *dakshina* for her service.

Rice taking

The rice-taking function is known as *chaumba*. The function is prerformed during the third or sixth month of the child. Before the performance of *chaumba*, feeding of the child with any solid food is discouraged. There is no specific item of food to be given to the child. It may be either plain rice with roasted fish or *kheer* (rice cooked with milk and sugar). The feeding may be done by any elderly woman of the household preferably by the mother or the grand-mother of the child. Though this function initiates the child to taking solid food, the child is actually fed on its mother's milk for about two years or so. Generally the child is weaned during its third year of age.

No naming ceremony is observed not only in this village but throughout the Meitei society. Generally a name approved of by the members of the household is given to the child.

Ear-Piercing Ceremony

Piercing the ear-lobes is compulsorily done in respect of every young child. Ear-piercing may be done while the child is quite young but actually the villagers prefer to do it during the third year of the child. The piercing of the ear-lobes is usually performed by a *napit* (barber) or by a goldsmith who is invited from outside. For the performance of this ceremony, a *yajna* is performed by engaging a Brahmin priest. Those households who are unable to perform *yajna* at their house may take their children to such places either within the villages or nearby localities where such *yajna* are performed and get their children's earlobes pierced.

Sacred Thread Ceremony

This ceremony is restricted to males only, and it is held generally when one is in his teens. The initiattion must be done by a Brahmin priest, who is invited at home, and the boy receives the thread from the Brahmin.

Marriage

Marriage is considered not only a familial obligation but also a social one. The selection of a bride or a groom is more or less limited within the surrounding localities. Mention had been made earlier that the population of this village has been divided into a number of exogamous units known as *salai* or *gotra*. At the time of contracting a marriage, care is always taken so that the boy and the girl belong to two different *salais* or *gotras*.

The general mode of acquiring a wife is through either engagement or elopment. Both are very common. In the case of marriage by engagement the negotiations are done in the following manner. The father of the boy goes to the house of the girl and asks her parents for the hands of their daughter. If the parents of the girl accept the proposal, further steps are taken so that the marriage may be performed at the convenience of both the families. It is worth noting that the consent of the parties, especially of the girl is always taken by her parents. Marrying of a daughter against her will is a rarity in this village. When the engagement is settled and finalised, the boys party has to take a few articles on two occasions before the marriage ceremony takes place. These occasions are known as *Waroipotpuba* and *Heijingpotpuba*. In both the functions, a party predominantly of women from the boys side, led by the boy's mother, goes to the girl's house. The father of the boy and a few elderly men also join the party. The girl's parents and other guests invited for the occasion welcome the party. Sweets, betels, fruits, etc., are distributed to all the persons assembled there. The purpose of *Waroipotpuba* is to confirm the engagement. A few days afterwards, *Heijinpotpuba* is performed. On this occasion, apart from those usual articles meant for distribution among the guests, additional articles consisting of fruits, sweets, etc., are also separately taken which are meant for the males ancestors of the girl. A neatly sealed pot or basket containing uncooked rice and salt-cakes is also taken and it is placed by the side of the fireplace inside the house of the girl. This pot or basket is opened on the fifth day after the marriage by a woman from the boy's family. If ants are found inside the pot or the basket, it is considered a sign of good luck for the newly married couple.

Marriage Ceremony

The wedding ceremony is performed at the house of bride in the evening. Singing of *Sankirtan* by a group of professional male singers is the customary practice now-a-days. The professional singers who are locally known as *palas* are Manipuri Hindus, and they are found in different parts of the valley of Manipur. The parents of the bride may invite any singer or singers of their choice. The dress of the bridegroom consists of a white *dhoti*, a white shirt, a white turban and a white thin cotton cloth wrapped around the body. The groom's party leaves for the bride's house within the auspicious hour given by the astrologer. When the party arrives, the groom is welcomed by the bride's mother in a ceremonious manner by offering him *pan*. The groom accepts the offer by stretching out a portion of his cloth and pays obeisance by bowing down a little. After this the groom and his friends retire at the place reserved for them. On the other hand, the birde wears a *phanek mapannaiba*, a blouse, a thin cotton *chaddar*, and a crown-like head-dress known as *kajenglei*. Now-a-days the wearing of *kajenglei* is not strictly enforced, and in its place other ornamental pieces are worn.

The marriage ceremony is held in the courtyard where the male singers or the *palas*, each holding a pair of cymbals form a circle and sing *sankirtan*—the devotional song. Assisted by a Brahmin priest, the father of the bride performs a *puja* in the middle of the courtyard. At the instance of the priest, the groom takes his seat near the place of the puja. After a while the bride is ushered in by an elderly male attendant who leads the bride by holding her hand. The bride is seated on the left of the groom. The bride and the groom are asked to stretch out their hands and open the palms. A *purnapatra*, *i.e.*, an earthen dish containing betel nuts and leaves, coconut, bananas, sweets, etc., is placed on the palms, while the bride's father, being assisted by the priest, performs *kanya-dan* —the offering of the virgin daughter. After this the bride is asked to circumambulate the groom for five times which is the most usual number though in other parts of Manipur the bride moves seven times around the groom. At the completion of the last round she is given a pair of garlands (of *kundo* flower) which she puts around the groom's neck. The groom removes one of the garlands and puts it around the bride's neck. After this the two ends of the clothes of the couple are tied and both are led inside the house by the bride's male attendant. Soon after the couple has left the courtyard, the *sankirtan* also comes to an end. Inside the house there is an exchange of sweets between the bride and the groom. Mild jokes are also exchanged between the friends of the birde and those of the groom who assemble around the newly married couple. After a short time the groom and his party leave the place. The bride, accompanied by her relatives and other guests, arrives at her husband's house a little later.

Elopment as a mode of acquiring a mate is also practised by the inhabitants of this village. When a girl elopes with a boy, the boy does not generally take her straight to his house but to a friend's house where they spend the night. It is necessary to inform the parents of both the girl and the boy as soon as possible about the elopment and the place where they are sojourning. The parents of both the girl and the boy, accompanied by some members of their respective households and neighbours, arrive at the place where their wards are staying. It is necessary to hear the consent of the girl by all, specially by her parents. Very often a short form of marriage ceremony known as *Kanya-katpa* which is not as elaborate a performance as the one described above, is performed as soon as possible, usually on the same day or on the next day of the elopment. In this ceremony no Brahmin priest and his services are necessary. Two garlands of *kunda* or any other flower available are prepared, and the girl is asked to garland the groom in front of all present. The boy removes one of the garlands from his neck and puts it around the girl's neck. After this both will stand up and pay obeisance to their parents and other elders by bowing down before them. Here ends the marriage. However, elopment may also be followed by the elaborate type of marriage ceremony in which professional singers have to be engaged. It is at the option of the families concerned to perform either the elaborate type of marriage ceremony or the short type namely *kanyakatpa*.

The custom of giving dowry or bride-price is not practised by the inhabitants of this village. The parents of the girls, however, give many presents within their means while giving away their daughter in marriage. These gifts generally consist of cloths, utensils, some gold ornaments and wooden furniture.

Monogamy is the usual type of marriage though a few cases of polygynous households have come to our notice. There are four such cases and in each case the number of wives is limited to two only. Among the affinial relatives a person may marry his wife's younger sister but such a practice is generally not encouraged. No such case has come to our notice at the time of survey. Divorce and widow marriage are permissible under the prevailing custom of the inhabitants.

Death

Like other Manipuri Hindus, the inhabitants of this village inhume as well as cremate their dead bodies. The custom of inhumation is restricted to young children dying before attaining three years of age. Cremation is performed for all persons dying after that age.

Cremation

Before the dead body is taken to the cremation ground, it is laid down for a short while inside a small straw hut constructed for the occasion at the southern side of the courtyard. The corpse is bathed with lukewarm water and new clothes are worn including a turban if the deceased is a male. A wooden coffin is taken inside the hut and the dead body is placed inside the coffin. After this the coffin is carried to the cremation ground by about four men accompanied

by friends and relatives who come to mourn the death. Meanwhile the hut is dismantled and the remains are taken to the cremation ground to be burnt there. The funeral procession where all the neighbours attend, and where the cries of the female relatives rend the air present a pathetic sight. The menfolk seldom express their sorrow in loud cries. When they reach the cremation ground the coffin is laid on the pyre. The head of the corpse must lie towards the north. The pyre is then set on fire. By the side of the cremation ground, there is a thicket of trees which are specially grown for the purpose of using the trees as pyre when necessity arises. While the burning of the pyre is in progress, a tiny piece of bone from the forehead of the corpse is removed or some ash is collected after the cremation is over. It is then put inside a section of a bamboo and burried nearby to be removed again a few days later when the ceremony of *Asti Sanchay* is performed. This ceremony is performed in the forenoon of the sixth day after the death. On this day relatives and friends of the deceased led by a small group of male singers and a Brahmin priest, go to the cremation ground in order to bring back the piece of bone or the ash buried on the day of cremation. It is brought by a close male relative of the deceased and kept in some secluded place inside the house until such day when a member of the household makes a pilgrimage to some holi place like Vrindavan and the bone or as his disposed of there in a ceremonious manner.

Sraddha Ceremony

The household where the death takes place observes death pollution for twelve days and the purification of the household is performed by a Brahmin on the twelfth day by sprinkling the sacred water in and around the house of the deceased. The *sraddha* ceremony is performed on the thirteenth day (or on the fourteenth if the dying person has been initiated as a *lamboiba*, i. e., *sanyasi* by a Brahmin). The *sraddha* ceremony is the main funeral ceremony of all the Meitei Hindus. The singing of *sankirtan* constitutes the main function of the ceremony. There are a number of professional make singers of *sankirtan* among the Meitei Hindus and it is the choice of the household concerned to invite any particular singer or singers. The number of *sankirtan* performers is about a dozen men including a pair of drummers and a conch-blower. The *sankirtan* which lasts about three hours in the afternoon is sung in Bengali or Manipur, and while the *sankirtan* is going on, a Brahmin priest performs *puja*. Friends and relatives are invited and they are given *pan* and coins as *dakshina*. Clothes and *dakshina* are also given to all the *sankirtan* performers. After the end of the *sankirtan*, the *sraddha* ceremony is concluded and eatables are distributed to all present.

CHAPTER III

ECONOMY

The economy of a village is usually determined by its natural resources and topography. Like other villages of the valley of Manipur, this village is also an agricultural village. The cultivation of food crops, specially paddy, constitutes one of the major occupations of the inhabitants. It had been mentioned earlier that this village has been a salt-producing centre also. At the time of survey, many households have been found to have been directly or indirectly engaged in the manufacture of salt. A detailed account of the manufacture of salt will be given later on.

The chief economic resources of this village are the agricultural lands and the brine wells. The village is practically devoid of forest resources. No accurate figures are available as regards acreage of lands under different types of use. However, an attempt at a rough estimate has been made, and on that basis, the residential areas occupy about two-fifths of the entire area of the village. Another two-fifths of the area are used for the cultivation of agricultural crops. The remaining one-fifth of land comprises open space and waste land.

Livestock

Cattle play an important part in the agricultural economy of the village. At the time of investigation, the cattle population is 136 which are owned by 32 households. The following table shows the distribution of livestock in the village.

TABLE 4

Distribution of Livestock

Items of work	No. of household owning	Total No. of animals
1	2	3
Bullock	18	44
Cow	28	77
Calves	6	9
Buffaloes	3	6

The cattle are of ordinary indigenous breed. Arrangements for improving the breed of cattle are lacking. Cattle are allowed to graze in and around the village. When night approaches, the menfolk or the young boys go to bring back the cattle, and they are kept in cattle sheds which are constructed in front or by the side of residential houses. During cultivating season every household takes care that the cattle do not go to the paddy fields.

Livelihood classes

According to the Village Directory of the 1961 Census of Manipur, the total population of Ningel village was 196 persons consisting of 100 males and 96 females. The working population consists of 68 males and 67 females; and the remaining 32 males and 29 females represent the non-working population According to the 1961 Census, the working population has been broadly divided into nine industrial categories *viz.*, (1) Cultivator; (2) Agricultural Labourer; (3) Livestock, Mining and Quarrying; (4) Household Industry; (5) Manufacturing other than Household Industry; (6) Construction; (7) Trade and Commerce; (8) Transport, Storage and Communication; and (9) Other Services. The working population of this village has been found to represent only four industrial categories in the Census of 1961. The distribution of the working population into these four industrial categories is as follows: (*a*) Cultivators—65 males and 19 females; (*b*) Household Industry—2 females (*c*) Manufacturing other than Household Industry—46 females; and (*d*) Other Services—3 males.

At the time of survey for the purpose of the present study, further enquiries have been made as regards different aspects of economic life of all the households. It has been found that agriculture and production of salt are the two main economic activities of the inhabitants of the village. Another feature of the two main occupations is that more men are engaged in agriculture while more females are engaged in the manufacture of salt.

The general picture of the working population is that the working members in each household are usually found to be engaged in dissimilar occupations. For example, when a man is engaged in agriculture his wife is found to be engaged in salt-making. Since the members of one household are found to be engaged in different occupations, it is difficult to give the number of households with reference to a particular occupation. But considering the nature of occupations as to which one is principal and which one is subsidiary, so far as factors of income are concerned a broad break-up of the households has been made. Thus out of the 42 households of the village 31 households are found to be engaged in agriculture, 2 households in teaching, 5 households in business and 4 households in salt-making. It may however be mentioned at the outset that though there are 4 households whose main occupation is the production of salt, there are seven households in the village which are found to be producing salt within their domestic compounds. The additional three households are from the 31 households whose main occupation has been stated to be agriculture; and in the case of these three households salt production is a subsidiary occupation.

As for the working population of the village, one will find the womenfolk extremely busy in the manufacture of salt. Practically all the womenfolk specialise in the manufacture of salt which is a small-scale household industry of this village. The menfolk, on the other hand, keep themselves busy in the fields. The total working population of the village, as recorded at the time of survey, is 53 males and 62 females and they represent 46·0 per cent and 54·0 per cent respectively. Out of the 53 working males, 49 males or about 42·6 per cent the total are found to be engaged in agriculture, 2 in teaching and 1 in salt-making and another 1 in business. As regards female workers, 31 females or 27 per cent of the total are engaged in salt-making, 22 females or 19·1 per cent of the total are in agriculture as assistants to their menfolk, and the remaining 9 in business like selling the salt-cakes, vegetables etc.

Workers and Non-workers

The following table shows the number of workers and non-workers under different broad age-groups:

TABLE 5

Workers and non-workers by age-groups

Age-groups	Total Population			Total Workers			Total Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	199	95	104	115	53	62	84	42	42
0—14	77	39	38	1	..	1	76	39	37
15—34	55	24	31	52	22	30	3	2	1
35—59	50	25	25	48	25	23	2	..	2
60 & over	17	7	10	14	6	8	3	1	2

It will be found from the above table that 115 persons or about 57 per cent of the total population are workers. The maximum number of workers falls under the age-group of 15—34 years, and the economic participation of persons under the age group 0—14 years is practically insignificant. If we examine male and female workers under each age-group, female workers under the age-group of 15—34 years are found to represent 56·6 per cent and the remaining 43·4 per cent of the workers are represented by male workers. The number of male workers is the highest under the age-group 35—59 years while under the age-group 15—34 years, the number of female workers is the highest. The overall picture of working population shows that the number of working women is more than the number of male workers and their proportion is 54·46.

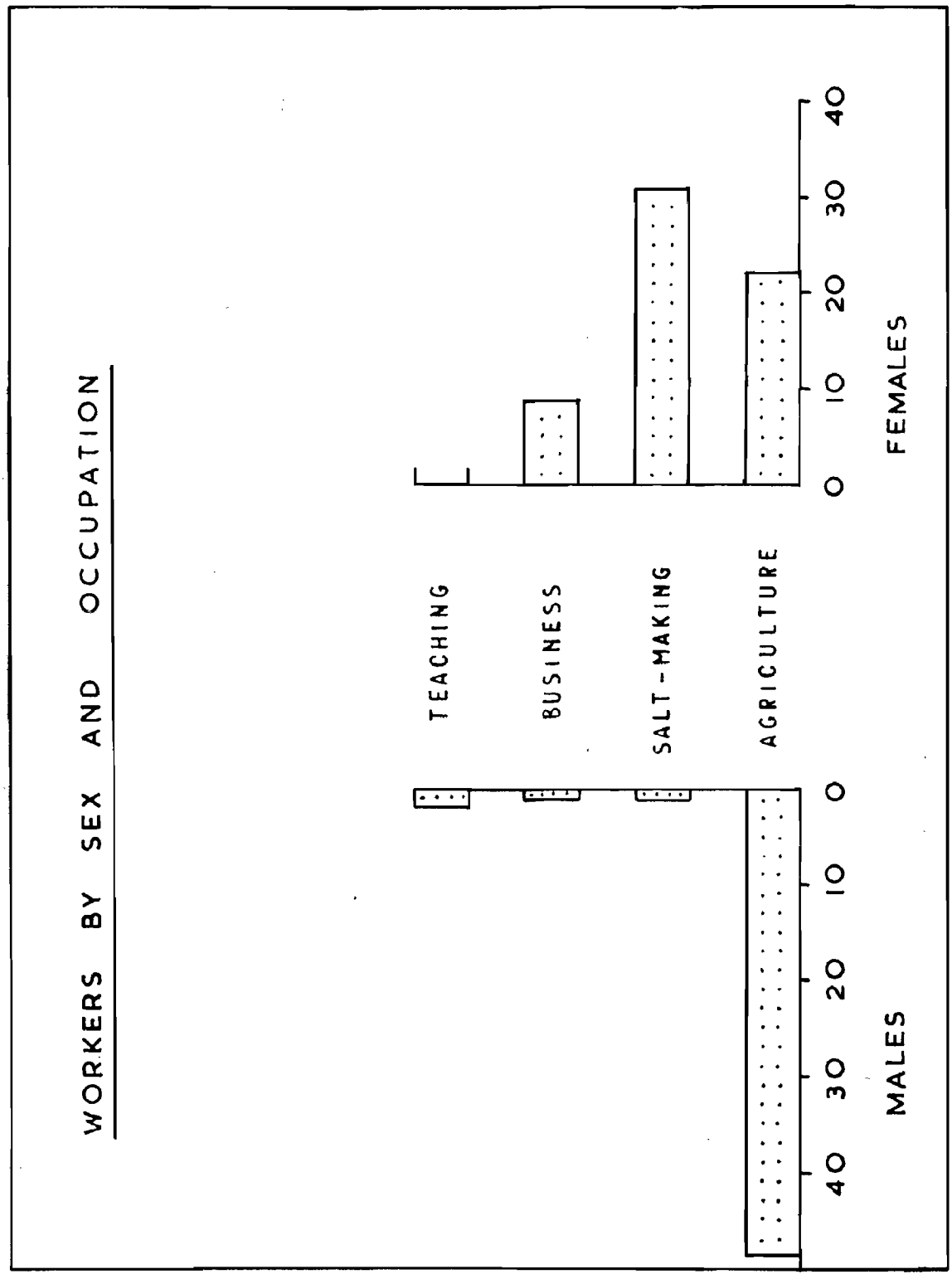
An analysis of the working population shows that the workers are found to be engaged in four major occupations namely cultivation, salt-making, business and teaching. The number of persons engaged in cultivation is the highest with 71 persons consisting of 49 males and 22 females, and their percentage to the total number of workers is 61·8. As stated earlier womenfolk monopolise in the production of salt. Out of 32 workers engaged in salt-making, and who represent 27·8 per cent of the total number of workers, 31 are females. In the field of business also, the females lead the males in number. The only occupation where no females are found is teaching which is represented by 2 males only.

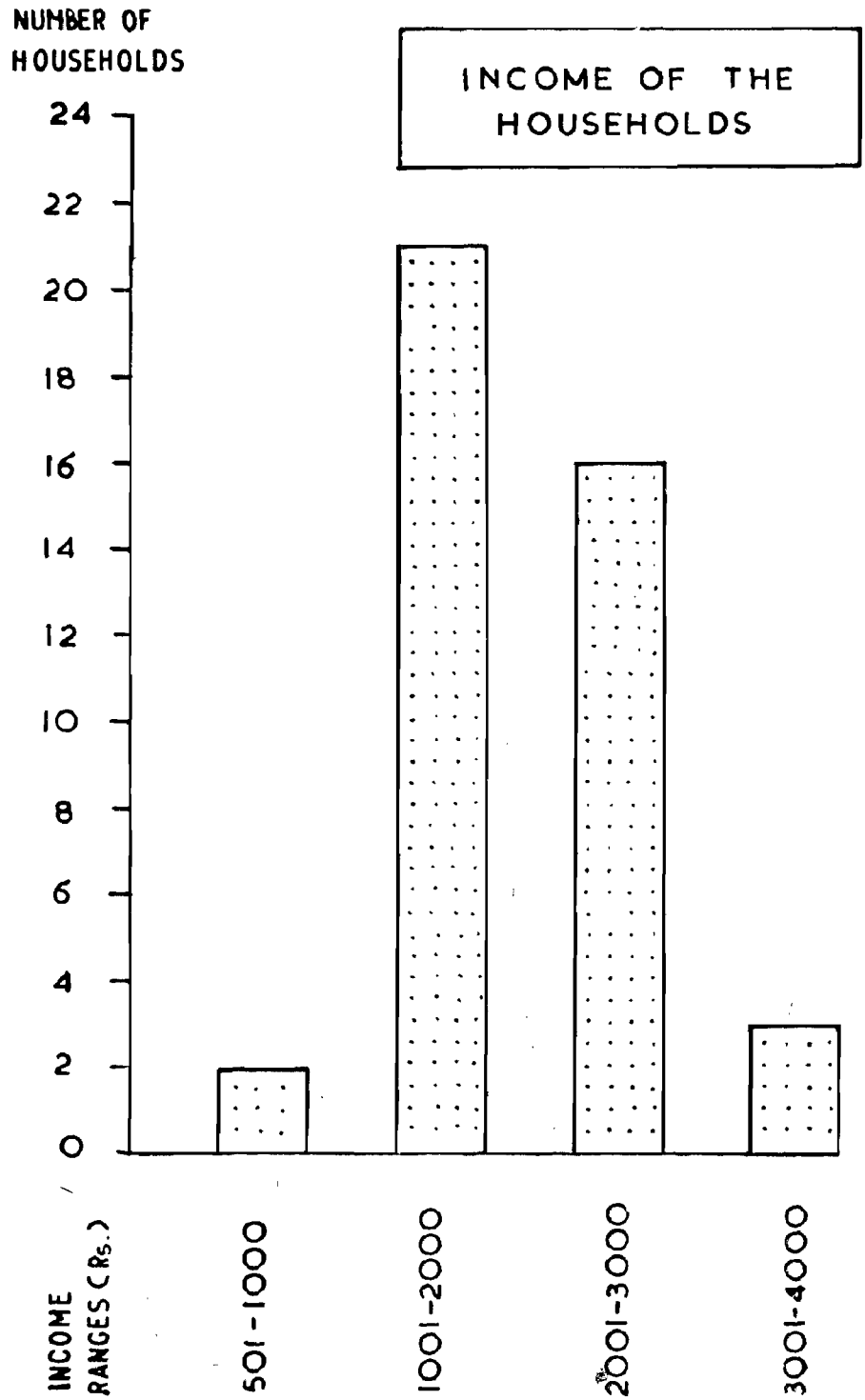
The distribution of the working population by broad-age groups, sex and occupation has been shown in the following table :

TABLE 6

Showing workers by sex, broad age-groups and occupations

Age-groups	Salt making			Agricultural			Business			Teaching		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
All Ages	32	1	31	71	49	22	10	1	9	2	2	..
0—14	1	..	1	..	..	..	..	..	..	..	..	..
15—34	18	..	18	32	20	12	..	..	..	2	2	..
35—59	8	..	8	34	24	10	6	1	5	..	..	..
60 & over	5	1	4	5	5	..	4	..	4	..	..	..


WORKERS BY SEX AND OCCUPATION
TEACHING
BUSINESS
SALT-MAKING
AGRICULTURE
0
10
20
30
40
FEMALES
MALES


INCOME OF THE HOUSEHOLDS
NUMBER OF HOUSEHOLDS
24
22
20
18
16
14
12
10
8
6
4
2
0
INCOME RANGES (Rs.)
501-1000
1001-2000
2001-3000
3001-4000

As regards non-workers, 76 persons consisting of 39 males and 37 females under the age group 0—14 years are non-workers, and they represent about 90 per cent of the non-working population. The number of non-workers among persons aged 15 years and above are few.

The following table shows the number of non-workers under different age-groups :

TABLE 7

Non-workers by Age groups

Age groups	Infants, old and sick			Full time students			Persons engaged in Household works only		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
0—14	33	14	19	43	25	18	..	..	..
15—34	..	..	..	3	2	1	..	..	..
35—59	..	..	..	..	..	..	2	..	2
60 & over	2	1	1	..	..	..	1	.	1

The sharp decline of the non-working population in the higher age groups is due to the fact that almost all the adults as well as grown-up boys and girls are found to be engaged in some work either as main workers or as assistants. Many housewives keep themselves busy in occupations like agriculture and salt-making and their contribution to the household economy is considerable. Grown-up boys and girls too are great helpers to their parents in their economic activities. One male and one female under the age-group 60 years and above, are found as non-workers and they are fortunate enough to enjoy retired life since their married sons are looking after them.

Agriculture

The main agricultural product of this village is paddy. Besides paddy, other vegetables like pea, cabbage, potato, sugar-cane, chilli, brinjal and tomato are also cultivated by the households within their domestic compounds. The produces are meant chiefly for domestic consumption as well as for sale when the produce of a particular item is of considerable quantity.

Agricultural work is a strenous one and it takes considerable amount of labour. The inhabitants do not have irrigational facilities, but even without that they have not suffered from scarcity of rain water throughout the year. It is reported that the annual rainfall in this village is sufficient for the cultivation of paddy as well as other food crops throughout the year. Till now, double cropping has not been adopted by the inhabitants, and the harvesting of the crop, (paddy) is done once in a year, that is, during October and November. Agricultural operation in this village is partly connected with cultural practices that are prevalent throughout the Hindu Section of the population. That is to say, the first ploughing of the soil is performed on Shri Panchami day which falls sometime in the beginning of February. The repeated ploughing of the soil which is extremely necessary for cultivation is performed from the early period of the monsoon season which normally starts from the end of May or the beginning of June.

The months of June and July constitute the busiest part of agricultural operation involving weeding and repeated ploughing until the field is reduced to a liquid state of mud. After this planting of the seedlings takes place. Normally the crops take three to five months to ripen depending upon the local types of paddy which are cultivated.

The following table shows the extent of land cultivated with reference to the number of households cultivating it.

TABLE 8

Acreage of land cultivated by households

Land in acres	No. of Households
Less than 2	3
2 to 2.9	21
3 to 3.9	3
4 to 4.9	2
5 to 5.9	1
6 to 6.9	1

It will be seen from the above table that a large number of the households do not cultivate land big enough for their sustenance throughout the year. Out of the 31 households which are found to be actively engaged in cultivation, 27 households or about 87 per cent cultivate less than 4 acres of land each. Each of the remaining 4 households representing about 13 per cent of the cultivating households cultivates 4 acres of land and above.

For want of proper improvement of the agricultural land, the productivity of the soil does not show much improvement. According to the local standard of evaluation, the type of agricultural land of this village is said to be of the second grade, and the quantity of produce per acre of land varies from 8 to 10 quintals on the average. The size of agricultural land per households is fairly small and the need for hiring agricultural labourers seldom arises. Besides, the general practice prevalent in this village is reciprocal assistance among the cultivators.

It will be of interest to give here a brief account of the agricultural operation. The main method of cultivation is by transplantation. Paddy seeds are closely cast at a portion of the field while the rest of the field is ploughed repeatedly and weeds, etc., are removed. When the seeds grow up and the young plants attain the height of about one foot, the seedlings are removed from the ground, but the roots are taken proper care of so that they may grow on transplantation. These seedlings are tried into bundles and taken to the fields which are kept ready for plantation. The seedlings are then planted in rows. When the transplanting work is over, most of the heavy burden of work is over until such time when the plants attain full growth and ears of corns become ripe and ready for hearvest.

Harvesting or the cutting of the paddy stalks is done with sickles locally known as *thangol*. Bundles of paddy stalks are piled up in the field at convenient places and these are kept for one of two days for drying in the sun, if necessary. Thrashing of the crop is done on the mat. Pieces of straw and other particles which are found mixed with the grains of paddy are winnowed out with fans known as *Humai*. The grains are then filled in gunny bags and carried home in cart-loads.

Once the harvest is over, the paddy fields lie unused until the cultivating season of the next year. In matters of agricultural operation, the head of the household is the authority, and he assigns specific duties to other members of the households if their services are called for. For the past several years there has been no change in the mode of cultivation as well as the type of crop cultivated. Paddy is the only type of crop cultivated in the agricultural fields. As a general practice, the cultivators preserve some quantity of paddy for sowing in the next cultivating season.

As a customary practice, the womenfolk are not permitted to plough the field. Ploughing is confined to the menfolk only. Excepting the use of plough, the womenfolk work with alacrity side by the side with their menfolk in other activities like harvesting, thrasing and winnowing, and their contribution to agricultural labour is considerable.

Storage

Two types of storing place are known to the villagers for keeping the paddy. Manipuri word for both the types is *kot*. One type is the big bamboo-basket. It is normally rectangular in shape and the depth is around five feet on the average. In order to prevent leakages of grains both sides of the basket are smeared with cowdung. This type of basket, being of limited size, will contain about 5 or 6 quintals of paddy at the most, and it is not suitable for storing greater quantity of paddy. But the advantage of this type is that the basket may be kept inside the house at any convenient place. The other type is the thatched barn constructed nearby the residential house. In order to make it damp-proof, it has got elevated floor. Both types of storage are not free from rodents like mice that normally feast on the grains though the waste may not be considerable. Traps are also set inside the barns but these do not solve the problem of destroying or avoiding the pests.

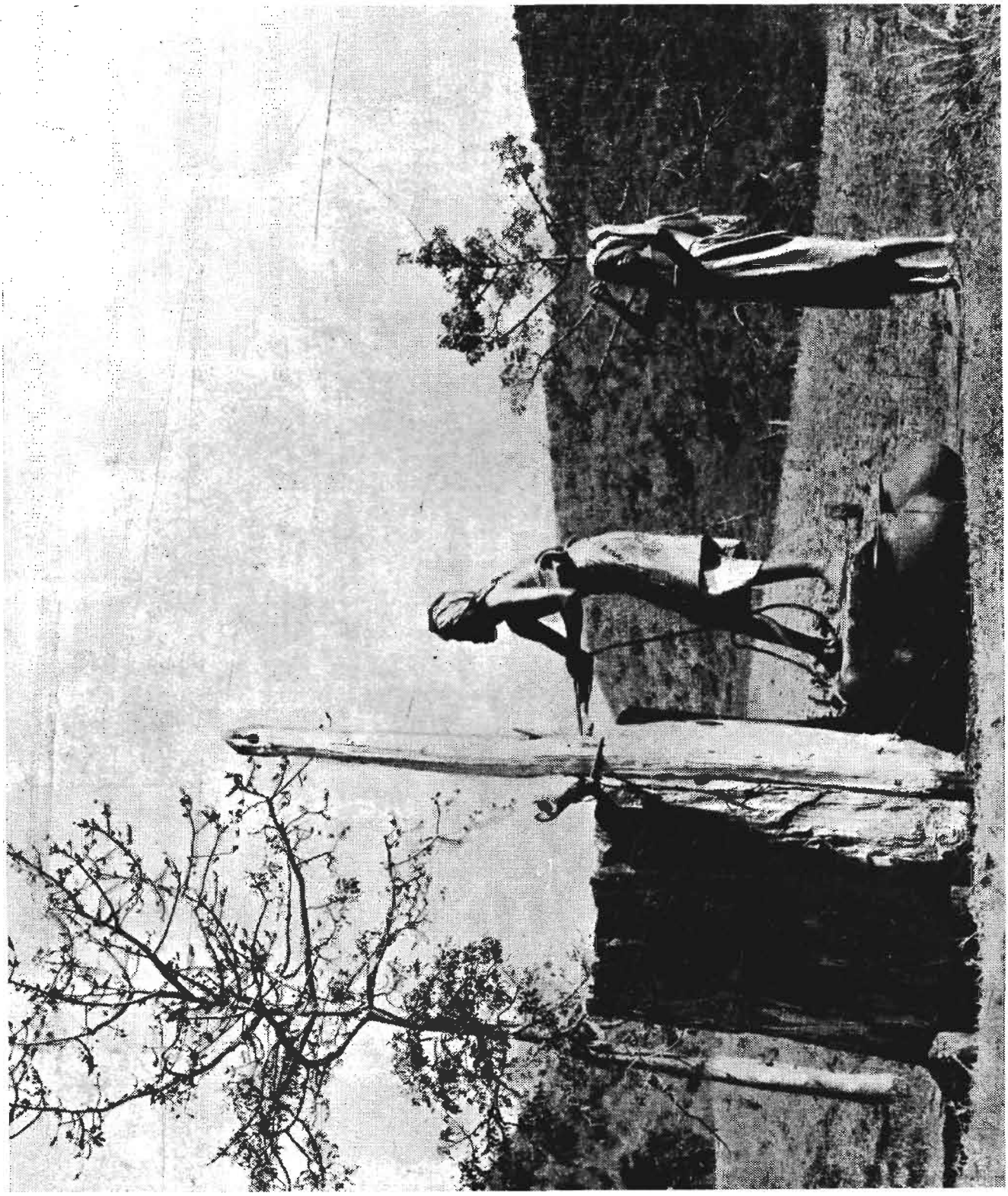
Fishing

This village is devoid of any place where fishing is possible throughout the year. It is only during the rainy season when the Ningel river becomes swollen and other nearby ditches are filled with water that the inhabitants, particularly the womenfolk, resort to fishing, not as a profession but out of inclination. The catch, it is reported, is usually small and meant for domestic consumption.

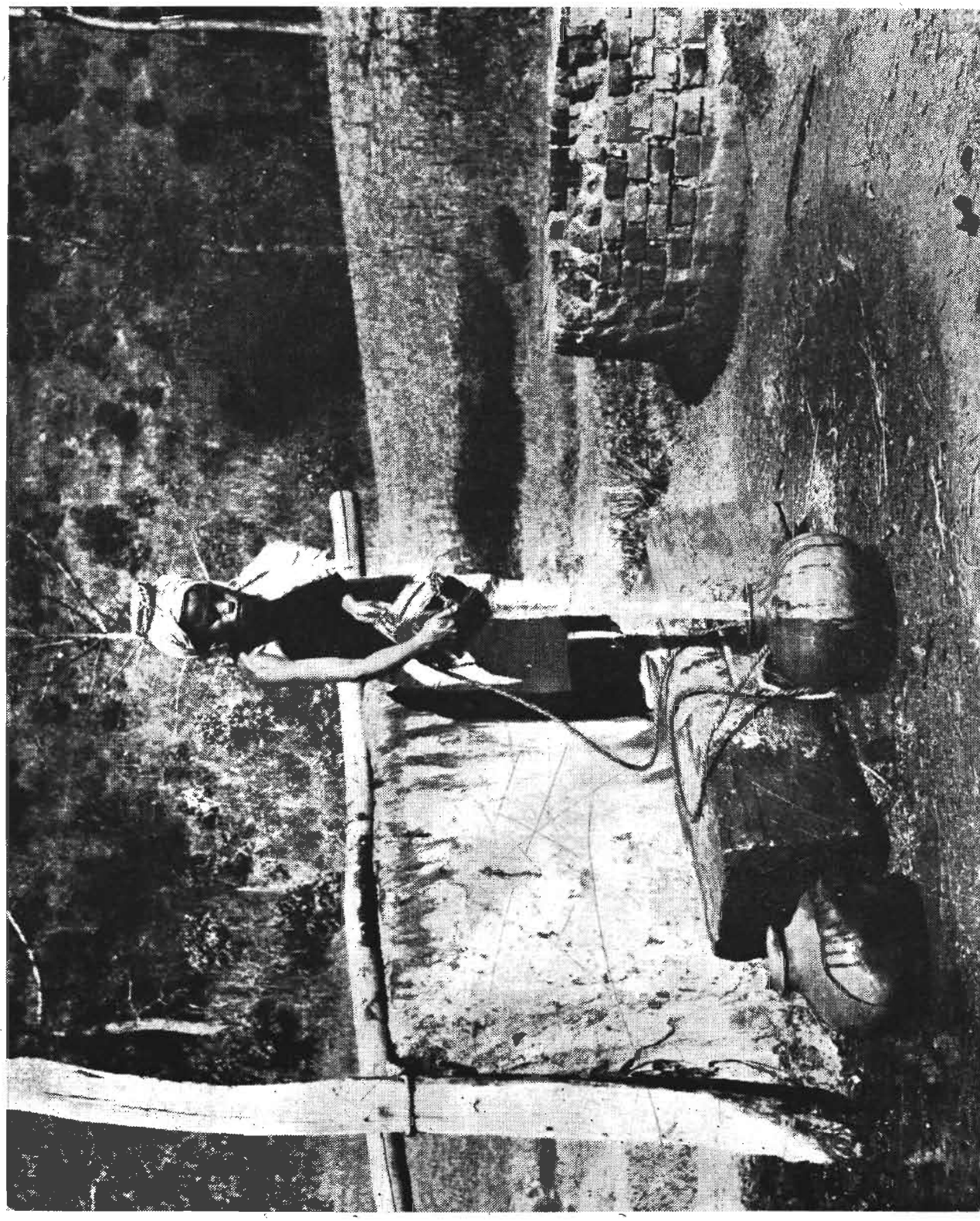
Salt

Next to cultivation, the most important occupation which is historically associated with this village and its inhabitants is the production of salt. In an earlier chapter, names of the brine-wells of this village have been given. At the time of survey, only one brine-well was found in operation. This brine-well is called Chingthangkhong. All the brine-wells which are under the control of the Forest Department are the properties of the Government of Manipur, and these wells are leased out annually to private individuals on contract basis on payment of tax. At the time of survey, the contractor was found to be an inhabitant of this village and he enjoyed the contract by paying Rs. 155/- as the annual tax and Rs. 50/- as security deposit which is refundable on the expiry of the lease agreement.

The economy that goes with the operation of the brine-well is simple and traditional. It is reported that the contractor receives 25 paise per day from any person of the village who wishes to take brine from the well for producing salt. By paying this small amount the salt producer is entitled to draw any quantity of brine from the well for the day. There were seven salt producing centres in the village at the time of survey. There is hardly any additional income of the contractor from the well other than the 25 paise per day that he receives from each production centre on the one hand, and the income that he derives from his own production centre on the other. The production of salt is done at the cottage level. It is done in shabby looking small thatched huts, each having two or three side walls only. At every salt producing centre of the village, the picture is the same. Two or three women are always found engaged in different stages of the production of salt. The only method of producing salt is by evaporation. Fuel required for the production of salt is collected from the nearby areas free of cost by the members of the salt producing household or when necessary, the household may spend a nominal sum, say twenty paise, per head-load of dry branches of trees to be used as fuel. As for drawing the brine from the well, a woman from the household may do the work, but normally such a woman is found busy at the production centre, and often a woman from another household is engaged for drawing the brine at the rate of six paise per pitcher or tin (empty kerosene oil tin).



Women drawing brine from the well



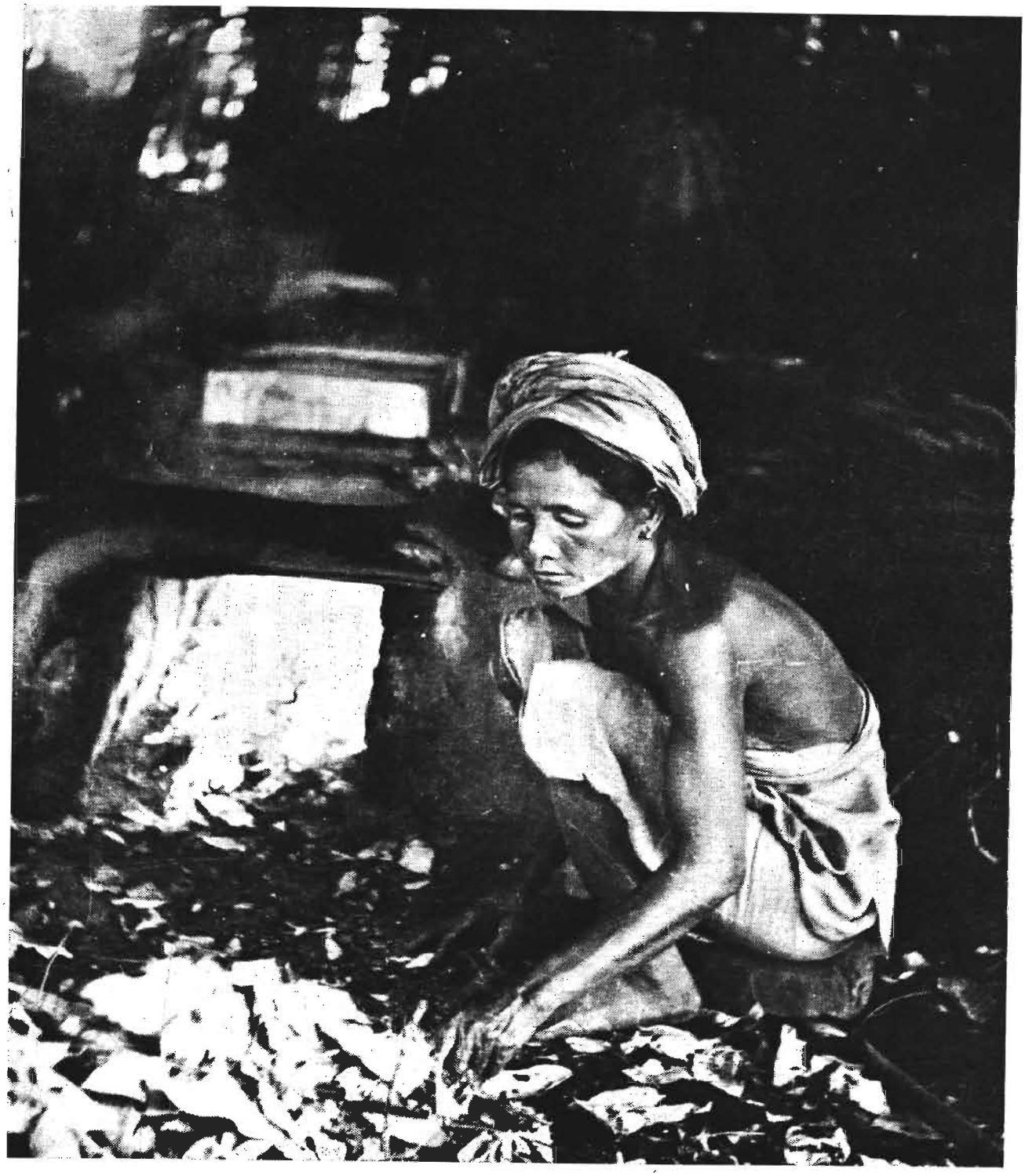
Women filling the pitcher with brine



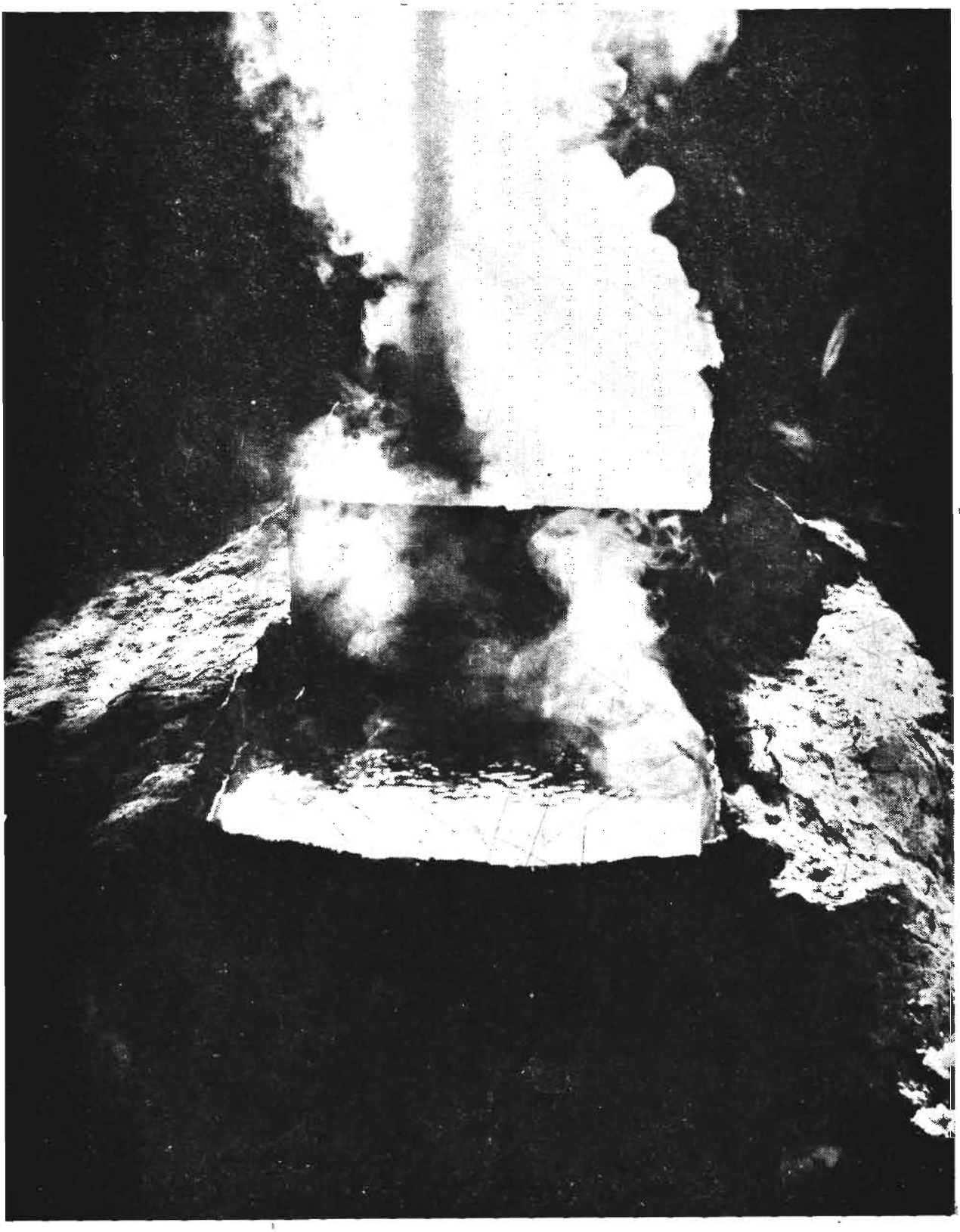
Women taking brine to the salt-producing centres



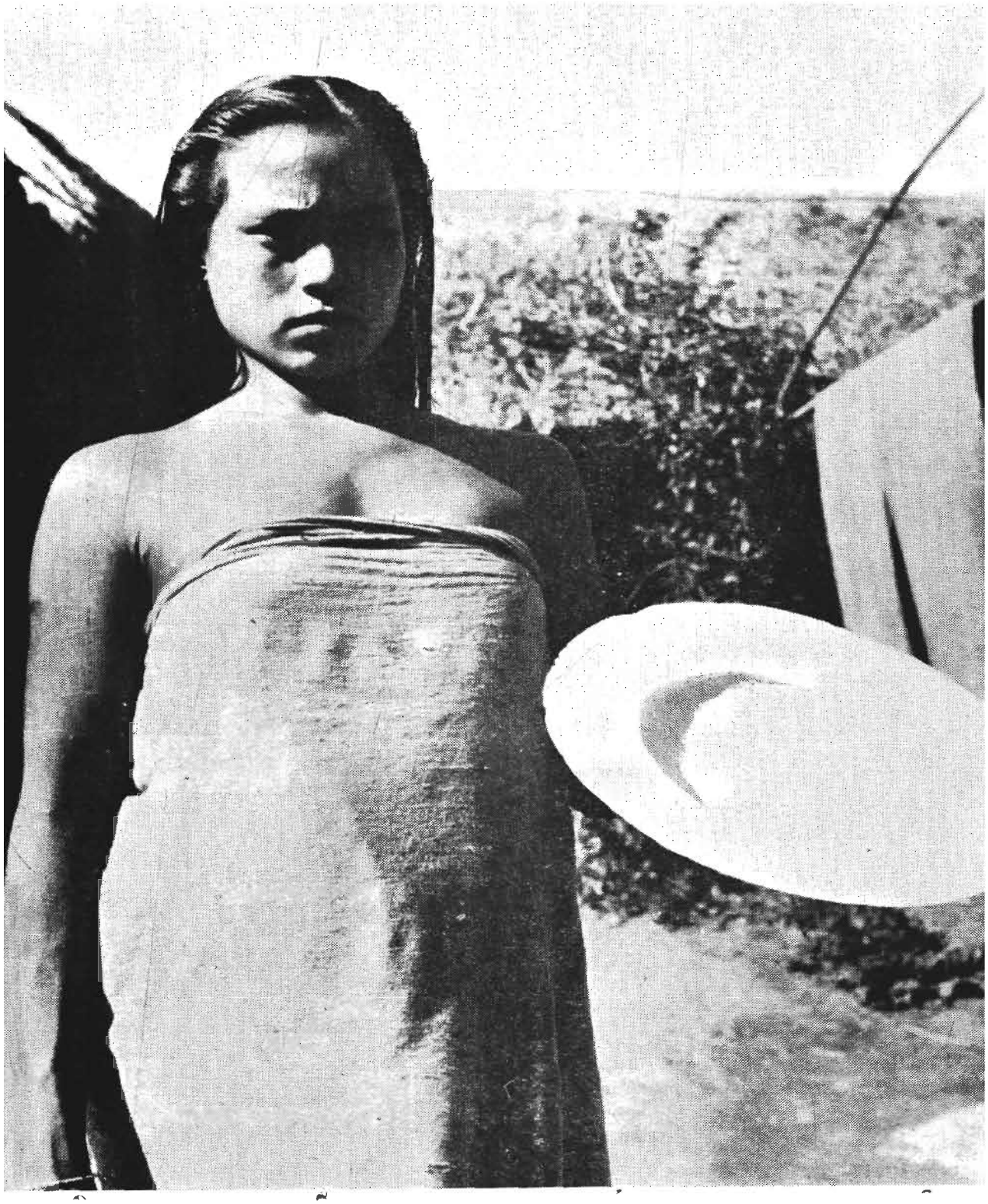
A woman carrying head-load of dry grass to be used as fuel



A woman keeping the fire burning



The boiling stage of the brine



A young woman holding the finished salt-cake

The arrangements for the production of salt are quite simple. In the middle of the small thatched hut which we call the production centre, a shallow and rectangular pit is dug and at one end of this pit another round and deeper pit is also dug out. The length of the first pit is about five or six feet and its depth and width are almost identical -about ten or twelve inches. The depth and width of the round pit are also more or less the same -about two feet. The round pit is meant for depositing the burnt ash. For boiling the brine no earthen pot is used, and the reason for this is that earthen pot is fragile and not durable. All the salt producing centres are found to use metal vessels, very often kerosene tins out into halves, as brine-pans. Such vessels or receptacles are placed over the long and narrow pit while the fuel is burnt inside the pit. Four or five such receptacles are placed at a time, if necessary, and when the brine is almost dried up after boiling for some time, some more brine is poured into the vessel. The process is repeated until such time when the sediment accumulates in larger quantity in the vessel. The sediment, that is salt, is removed from the vessel while it is still moist. The finished salt which appears like soucer is prepared by spreading the sediment thinly over the concave surface of a small vessel. The middle portion of the salt cake is slightly depressed by means of a tiny wooden tool. All the finished salt-cakes are similar in appearance though they vary in size. Normally two or three sizes of salt-cakes are available varying approximately from 6 inch-diameter to 9 inch-diameter.

Beside the production of salt, the salt-producing households also produce what is locally called *khari* which may be regarded as a by-product of salt industry. In appearance and method of production, *khari* is similar to salt-cakes. The difference lies in its taste. It is salty yet it is bitter too. *Khari* is produced in the following manner. Ash is put into a closely woven basket and plain water or brine is poured over it. The brownish water strained through the basket is collected and boiled. The sediment obtained is collected and *khari* is made out of it in the same manner as the salt-cake is made. The *kharis* for which fresh water is used instead of brine are regarded superior in taste and quality. The quantity of produce is meagre. By putting seven or eight hours' labour, a salt producing household can produce salt worth five rupees or a little more. The whole-sale price of salt-cakes vary depending upon the size of the salt-cakes. It is reported that the whole-sale price of small size salt-cakes is one rupee for six or seven cakes. The *khari* cakes are a bit costlier than the salt-cakes are and it is sold at 25 or 30 paise per piece of small size. The organisation of work-group presents a simple picture for the reason that the salt production centre is run at the cottage level in which two or three women of the household are engaged. Seldom outside labourers are found to be engaged. Since the production of salt is done at a small scale level, and only small sums of money are paid to the brine-well contractor and such other persons engaged for drawing brine, no acute problem arises regarding expenditure and finance.

Marketing

There is no marketing problem. There are women traders from the village as well as from the neighbouring places who regularly collect the salt-cakes and khari-cakes form the salt-producing households for distribution and sale in other places, particularly in Imphal.

Mention has been made earlier about the existence of a market place in the heart of the settlement area of the village. The market-place is actually a playground-cum-market place, where the young boys and children are found often to play. Two or three elderly women of the village are found to display on a round and wide basket, their merchandise consisting of small quantities of pan, local made snacks, lozenges, cigarettes, bidis, etc. On enquiry it is found that the total amount of investment on goods meant for sale is around ten rupees or so. It is also reported that selling of such sundry articles is only a side occupation in order to supplement their family income.

Income and Expenditure

An accurate assessment of income of all the households is not possible. This is mainly due to the fact that all the households do not keep any accounts. Besides, the amounts of income not only vary from time to time but also are irregular. Since the majority of the households are agriculturists, their annual produce which comprises the major source of income depends upon the vagaries of nature. In the circumstances, the particulars of income given below are only approximate. They will, however, enable us to make a rough estimate of the economic status of the households. It may be mentioned at the outset that excepting salaried persons and other wage earners, cultivators do not have monetary income. In their case, the agricultural produce comprises their income. In order to assess the monetary income of such persons, the market value of the agricultural produce accumulated by them has been calculated. The distribution of all the households under different broad income brackets has been shown in a tabular form below :—

TABLE 9

Households by broad income range

Annual income	No. of Households	Percentage
Below Rs. 500	..	..
Rs. 501—1000	2	4.8
Rs. 1001—2000	21	50.0
Rs. 2001—3000	16	38.1
Rs. 3001—4000	3	7.1
Above Rs. 4000	..	..

There are no households whose annual income is less than Rs. 500 and more than Rs. 4000. Fifty per cent of half of the households are in the income range or Rs. 1001-2000. Sixteen households or 38.1 per cent of the total are in the next higher income range of Rs. 2001-3000. When we focus our attention on the major sources of occupation, it is found that 31 households or 73.8 per cent of the total derive their main income from agriculture. Five households or 11.9 per cent depend on business for their livelihood. Out of the remaining 6 households, 4 households or 9.5 per cent depend on salt making, and 2 households or 4.8 per cent on service as their main source of income.

The distribution of the households by types of occupation, income ranges and number of persons has been shown in the following tables :

TABLE 10

Showing households by occupation, income and persons

Occupation	No. of households	Number of households under the income ranges of (in Rs.)						Number of persons	
		Less than 500	501 to 1000	1001 to 2000	2001 to 3000	3001 to 4000	Above 4000	Male	Female
1	2	3	4	5	6	7	8	9	10
Primary	36	..	2	17	15	2	..	41	19
Secondary	6	..	..	4	1	1	..	12	43
TOTAL	42	..	2	21	16	3	..	53	62

Expenditure

As in the case of income, data regarding expenditure of the households in various items are not available. Apart from reticent attitude of the households in disclosing particulars of expenditure, it is also difficult on their part to remember accurately the amounts of expenditure on sundry articles for a specific period of time, say, one month. It is, however, clear that the pattern of expenditure in respect of almost all the households is more or less identical.

Indebtedness

The incidence of indebtedness is not found to be high in this village if we give emphasis upon the amount borrowed rather than upon the number of households in debt. At the time of survey, six households were reported to have taken crop loan of Rs. 300 from the Government, and the amount had been shared equally by them. Borrowing of small amounts of money, say five or ten rupees from friends and neighbours is common and these sums are paid off as soon as possible. Besides these instances of borrowing of petty sums, no household was reported to be in debt of a sizeable amount of money.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

Demographic particulars

Separate population figures for this village are not available from the Censuses prior to that of 1951. It is, therefore, not possible to find out population variation and growth rate of the village during the last half a century or so. However, population figures from the Censuses of 1951 and 1961 are available. The comparison of the figures from the two Censuses have been shown in the following statement.

Variation in population, 1951—61

Village	Population		Percentage Decade Variation
	1951	1961	
Ningel	223	196	—12·1

It will be seen from the above statement that the population of the village shows a decline from 1951 to 1961. In the absence of population figures from earlier Censuses, it will be presumptuous, to stress on a gradual decline of population in the village. Besides, the population at the time of survey which was conducted in 1962 was 199 persons, and it shows a rise in population since 1961.

The following table shows the distribution of population under different age-groups.

TABLE 11

Showing population by age-groups

Age-groups	Total population		
	Persons	Males	Females
1	2	3	4
All Ages	199	95	104
0—4	28	12	16
5—9	30	16	14
10—14	19	11	8
15—19	9	5	4
20—24	7	3	4
25—29	19	7	12
30—34	20	9	11
35—39	15	9	6
40—44	11	4	7
45—49	9	6	3
50—54	9	4	5
55—59	6	2	4
60 and over	17	7	10

It will be seen from the above table that the number of males is less than the number of females though the disparity between the two is not high enough to disturb the proportion of the sexes considerably. The present population structure is in tune with that of the Territory whose female population is higher than that of the males. There are 95 males and 104 females and this shows that for every 1000 males there are 1095 females. There are 77 persons under the age-group 0-4 years and they comprise about 38.7 per cent of the total population. The highest position is enjoyed by those under the age-group 5-9 years and the second position by those under the age-group 0-4 years. The number of persons under the age-group 10-14 years is equal to those under the age-group 25-29 years. Similarly age-group 15-19 years, 45-49 years and 50-54 years have equal number of population. There are less ten persons under each of the following age-group: 15-19 years, 20-24 years, 45-49 years , 50-54 years and 55-59 years. Population under the age-group 10-14 years is more than double the population under the age-group 20-24 years. The population under the age-group 20-24 years is less than half the population under the age-group 25-29 years. Similarly the number of persons under the age-group 55-59 years is nearly one-third of the population under the last age-group 60 and over.

Size of the Households

The average size of a household is 4.7 persons. The number of households each having 4-6 persons is the highest. There are 24 such households constituting a little over 57.1 per cent of the total number of households. There are 10 households each having 2-3 persons and they enjoy the second highest position by representing 23.4 per cent of the total number of households. The third position is represented by 6 households each having 7-9 persons. There are two households of which one is a Single Member household and the other one has 10 members and over. The following table shows the distribution of the households under different sub-clans or family names with reference to the number of persons in each household:

TABLE 12

Showing the size of the households

Sub-clan/family names	Single Member			2—3 Members			4—6 Members			7—9 Members			10 Members & Over		
	HH	M	F	HH	M	F	HH	M	F	HH	M	F	HH	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Ahanthem	—	—	—	—	—	—	—	—	—	1	3	4	—	—	—
Amom	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Huidrom	—	—	—	—	—	—	1	2	3	—	—	—	—	—	—
Keisam	—	—	—	—	—	—	—	—	—	1	3	4	—	—	—
Khaidem	—	—	—	—	—	—	1	1	3	—	—	—	—	—	—
Khangembam	—	—	—	1	1	1	4	9	11	—	—	—	—	—	—
Khointhem	—	—	—	—	—	—	1	3	3	—	—	—	—	—	—
Khoisnam	—	—	—	—	—	—	1	2	2	—	—	—	—	—	—
Lamgam	—	—	—	—	—	—	1	3	1	—	—	—	—	—	—
Maipham	—	—	—	—	—	—	1	3	2	—	—	—	—	—	—
Maisnam	—	—	—	—	—	—	2	4	5	—	—	—	—	—	—
Moirangthem	—	—	—	—	—	—	2	5	4	1	4	3	—	—	—
Mutum	—	—	—	2	3	2	1	3	3	—	—	—	—	—	—
Nahakpam	—	—	—	—	—	—	—	—	—	—	—	—	1	5	6
Nameirakpam	—	—	—	—	—	—	1	3	1	—	—	—	—	—	—
Ngangom	—	—	—	—	—	—	1	2	3	—	—	—	—	—	—
Nongthombam	—	—	—	1	2	1	—	—	—	—	—	—	—	—	—
Pangambam	—	—	—	1	1	2	—	—	—	—	—	—	—	—	—
Sagolsem	—	—	—	1	1	2	—	—	—	—	—	—	—	—	—
Salam	—	—	—	1	2	1	—	—	—	—	—	—	—	—	—
Sanasam	—	—	—	1	1	1	—	—	—	—	—	—	—	—	—
Sarangthem	—	—	—	—	—	—	1	2	2	—	—	—	—	—	—
Sinam	—	—	—	1	1	1	—	—	—	—	—	—	—	—	—
Soibam	—	—	—	—	—	—	1	3	3	1	3	4	—	—	—
Thangjam	—	—	—	—	—	—	4	9	12	—	—	—	—	—	—
Thokchom	—	—	—	—	—	—	1	3	2	—	—	—	—	—	—
Toijam	—	—	—	—	—	—	—	—	—	1	4	4	—	—	—
Wangkheimayum	—	—	—	—	—	—	—	—	—	1	1	7	—	—	—
Yangambam	1	—	1	—	—	—	—	—	—	—	—	—	—	—	—

NOTE : HH=Household. M=Male. F=Female.

Types of Families

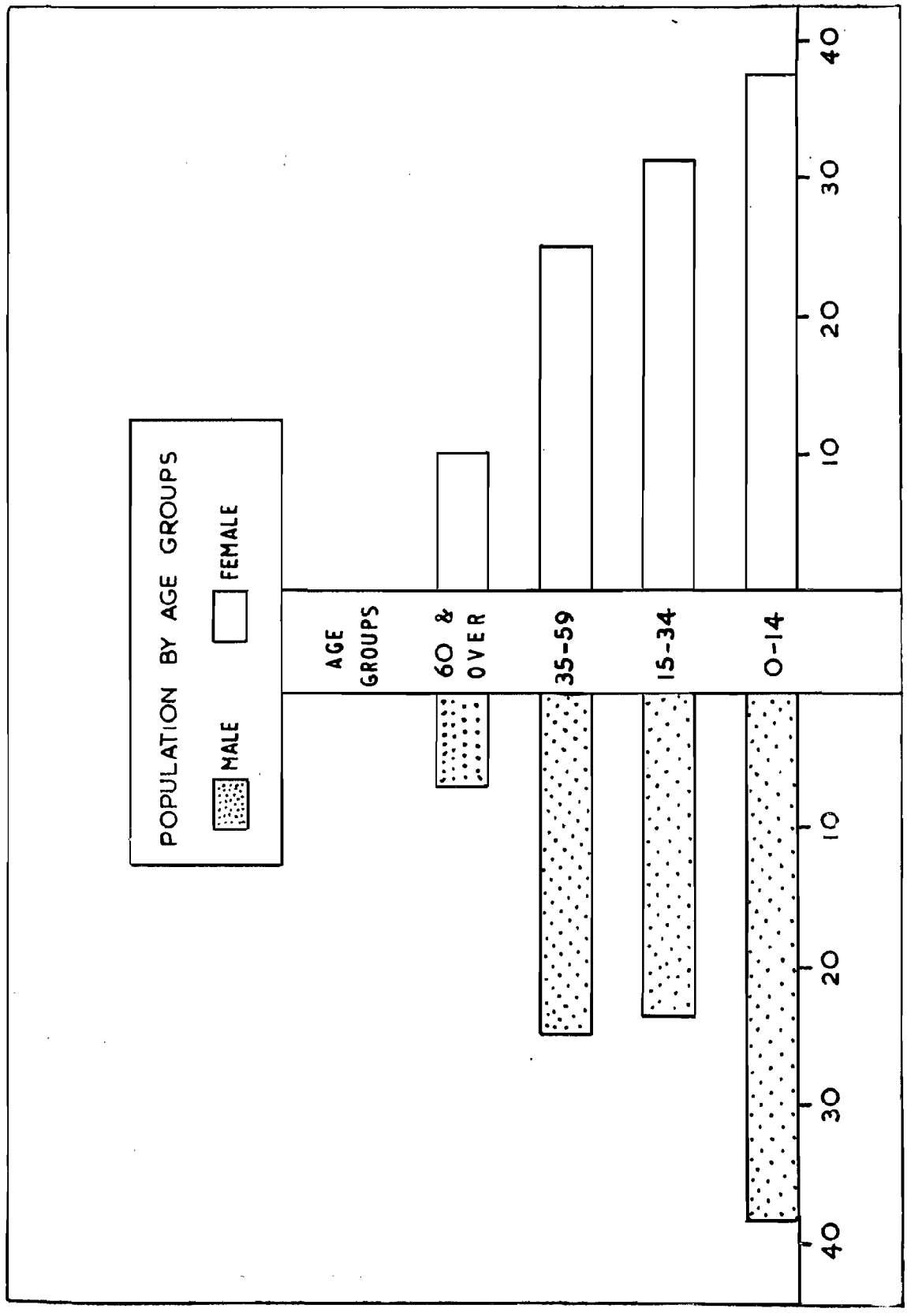
In this village all the three types of families namely (a) Simple; (b) Intermediate; and (c) Joint, are found. The following table shows the data relating to the types of families found within the village.

TABLE 13

Showing types of family

Total Number of households	Types of family		
	Simple	Intermediate	Joint
42	22	17	3

It will be seen from the Table 13 that the number of households under the Simple type of family is the highest. There are 22 such households and they constitute 52·4 per cent of the total number of households. 17 households or 40·5 per cent of the total came under the Intermediate type of family and only 3 households or 7.1 per cent come under the Joint type. The distribution of the households under each type of family with reference to family names is shown in the following table.


POPULATION BY AGE GROUPS
MALE
FEMALE
AGE GROUPS
60 & OVER
35-59
15-34
0-14
40
30
20
10
10
20
30
40

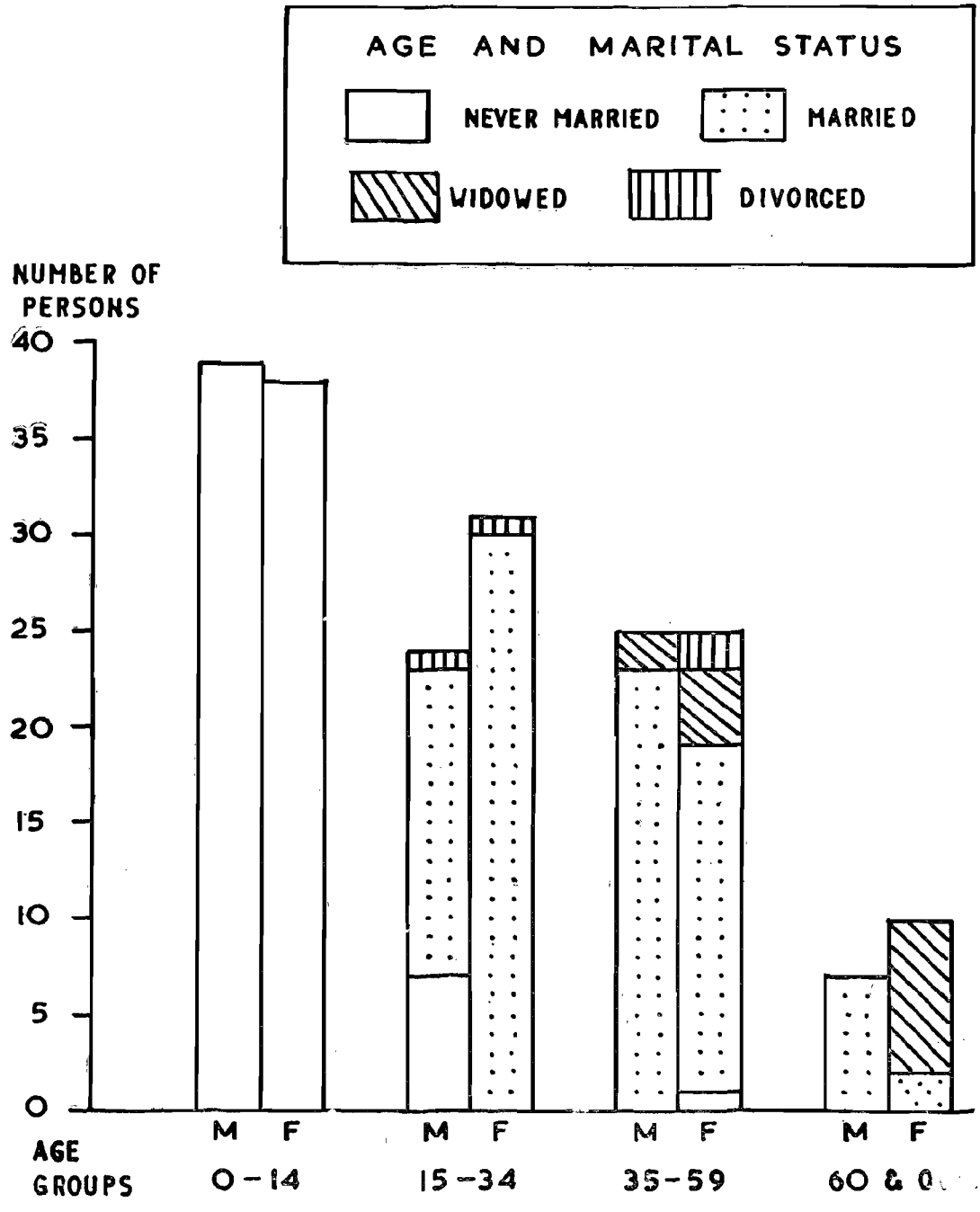

AGE AND MARITAL STATUS
NEVER MARRIED
MARRIED
WIDOWED
DIVORCED
NUMBER OF PERSONS
40
35
30
25
20
15
10
5
0
M F
M F
M F
M F
AGE GROUPS
0 - 14
15 - 34
35 - 59
60 & O

TABLE 14

Types of family

Family name	Simple	Inter-mediate	Joint
1	2	3	4
Ahanthem	—	1	—
Amom	1	—	—
Huidrom	—	1	—
Keisam	—	—	1
Khaidem	1	—	—
Khangembam	2	3	—
Khointhem	—	1	—
Khoisnam	1	—	—
Lamgam	1	—	—
Maipham	—	1	—
Maisnam	—	2	—
Moirangthem	—	2	1
Mutum	2	1	—
Nahakpam	—	—	1
Nameirakpam	1	—	—
Ngangom	1	—	—
Nongthombam	1	—	—
Pangambam	1	—	—
Sagolsem	1	—	—
Salam	—	1	—
Sanasam	1	—	—
Sarangthem	1	—	—
Sinam	1	—	—
Soibam	1	1	—
Thangjam	2	2	—
Thokchom	—	1	—
Toijam	1	—	—
Wangkheimayum	1	—	—
Yangambam	1	—	—

Marital Status

The number of married persons is more than the number of unmarried persons. More than 48 per cent of the population are married persons. The following table shows the marital status of the inhabitants of the village:

TABLE 15

Age and Marital Status

Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All Ages	199	95	104	46	39	46	50	2	12	1	3
0—4	28	12	16	12	16	—	—	—	—	—	—
5—9	30	16	14	16	14	—	—	—	—	—	—
10—14	19	11	8	11	8	—	—	—	—	—	—
15—19	9	5	4	5	—	—	4	—	—	—	—
20—24	7	3	4	1	—	1	4	—	—	1	—
25—29	19	7	12	—	—	7	12	—	—	—	—
30—34	20	9	11	1	—	8	10	—	—	—	1
35—39	15	9	6	—	—	8	6	1	—	—	—
40—44	11	4	7	—	—	4	7	—	—	—	—
45—49	9	6	3	—	1	6	1	—	1	—	—
50—54	9	4	5	—	—	3	2	1	1	—	2
55—59	6	2	4	—	—	2	2	—	2	—	—
60 & Over	17	7	10	—	—	7	2	—	8	—	—

It will be seen from the above table that the number of married males is less than the number of married females. There are 46 married males and 50 married females, and this phenomenon speaks of the existence of 4 cases of polygyny in the village. Out of 199 persons, in the village, 85 persons or 42.7 per cent are unmarried and 48.2 per cent or 96 persons are married. Besides, the number of unmarried males is equal to the number of married males. As regards divorced and widowed persons, the number of females is higher than that of the males. There are 2 widowers as against 12 widows. Similarly there are three divorced females and one divorced male.

As for the females, marriage takes place from the age-group 15-19 years while no case of married male is found before attaining the age of 20 years. 28 married females comprising 56 per cent of the total number of married females are found between 25 and 39 years of age. Fifty per cent of married males are found within the same age-group.

Within the age-group of 45-49 years one case of unmarried female is found and it is reported that the woman remained unmarried due to some physical defect.

The family-wise distribution of persons and their marital status has been shown in the following table.

TABLE 16

Age and Marital Status

Family name	Age-group	Total population			Never married		Married		Widowed		Divorced or separated	
		P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
Ahanthem	All Ages	7	3	4	2	1	1	2	—	1	—	—
	0—4	1	1	—	1	—	—	—	—	—	—	—
	5—9	1	—	1	—	1	—	—	—	—	—	—
	10—14	1	1	—	1	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	2	—	2	—	—	—	2	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	1	1	—	—	—	1	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	1	—	1	—	—	—	—	—	1	—	—
Amom	All Ages	3	2	1	1	1	—	—	1	—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	1	1	—	1	—	—	—	—	—	—	—
	10—14	1	—	1	—	1	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	1	1	—	—	—	—	—	1	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Huidrom	All Ages	5	2	3	1	1	1	1	—	1	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	2	1	1	1	1	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	1	—	1	—	—	—	1	—	—	—	—
	30—34	1	1	—	—	—	1	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	1	—	1	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Keisam	All Ages	7	3	4	1	1	2	2	—	1	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	—	—	—	—	—	—	—	—	—	—	—
	10—14	2	1	1	1	1	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	2	1	1	—	—	1	1	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	1	—	1	—	—	—	1	—	—	—	—
	60 & over	2	1	1	—	—	1	—	—	1	—	—

TABLE 16—*contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13
Khajdem	All Ages	4	1	3	—	2	1	1	—	—	—	—
	0—4	1	—	1	—	1	—	—	—	—	—	—
	5—9	1	—	1	—	1	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	1	—	1	—	—	—	1	—	—	—	—
	25—29	1	1	—	—	—	1	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Khangembam	All Ages	22	10	12	5	4	4	5	1	2	—	1
	0—4	5	3	2	3	2	—	—	—	—	—	—
	5—9	2	1	1	1	1	—	—	—	—	—	—
	10—14	2	1	1	1	1	—	—	—	—	—	—
	15—19	1	—	1	—	—	—	1	—	—	—	—
	20—24	1	—	1	—	—	—	1	—	—	—	—
	25—29	3	2	1	—	—	2	1	—	—	—	—
	30—34	3	1	2	—	—	1	2	—	—	—	—
	35—39	1	1	—	—	—	—	—	1	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	1	1	—	—	—	1	—	—	—	—	—
	50—54	2	—	2	—	—	—	—	—	1	—	1
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	1	—	1	—	—	—	—	—	1	—	—
Khointhem	All Ages	6	3	3	2	1	1	1	—	1	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	1	—	1	—	1	—	—	—	—	—	—
	10—14	1	1	—	1	—	—	—	—	—	—	—
	15—19	1	1	—	1	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	1	—	1	—	—	—	1	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	1	1	—	—	—	1	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	1	—	1	—	—	—	—	—	1	—	—
Khoisnam	All Ages	4	2	2	1	1	1	1	—	—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	1	—	1	—	1	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	1	1	—	1	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	1	1	—	—	—	1	—	—	—	—	—
	50—54	1	—	1	—	—	—	1	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Lamgam	All Ages	4	3	1	2	1	1	—	—	—	—	—
	0—4	1	1	—	1	—	—	—	—	—		—
	5—9	1	1	—	1	—	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—

TABLE 16—*contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13
Lamgam—*contd.*	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	1	—	1	—	—	—	1	—	—	—	—
	35—39	1	1	—	—	—	1	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Maipham	All Ages	5	3	2	1	—	1	2	—	—	1	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	—	—	—	—	—	—	—	—	—	—	—
	10—14	1	1	—	1	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	1	1	—	—	—	—	—	—	—	1	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	1	—	1	—	—	—	1	—	—	—	—
	40—44	1	—	1	—	—	—	1	—	—	—	—
	45—49	1	1	—	—	—	1	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Maisnam	All Ages	9	4	5	2	1	2	2	—	2	—	—
	0—4	1	1	—	1	—	—	—	—	—	—	—
	5—9	1	1	—	1	—	—	—	—	—	—	—
	10—14	1	—	1	—	1	—	—	—	—	—	—
	15—19	1	—	1	—	—	—	1	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	2	1	1	—	—	1	1	—	—	—	—
	30—34	1	1	—	—	—	1	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	1	—	1	—	—	—	—	—	1	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	1	—	1	—	—	—	—	—	1	—	—
Moirangthem	All Ages	16	9	7	5	2	4	4	—	1	—	—
	0—4	1	1	—	1	—	—	—	—	—	—	—
	5—9	3	2	1	2	1	—	—	—	—	—	—
	10—14	1	1	—	1	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	2	—	2	—	—	—	2	—	—	—	—
	30—34	1	1	—	1	—	—	—	—	—	—	—
	35—39	2	2	—	—	—	2	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	2	—	2	—	1	—	1	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	1	—	1	—	—	—	—	—	1	—	—
	60 & over	3	2	1	—	—	2	1	—	—	—	—
Mutum	All Ages	11	6	5	3	1	3	3	—	1	—	—
	0—4	1	1	—	1	—	—	—	—	—	—	—
	5—9	2	1	1	1	1	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	1	1	—	1	—	—	—	—	—	—	—
	25—29	2	—	2	—	—	—	2	—	—	—	—
	30—34	2	1	1	—	—	1	1	—	—	—	—
	35—39	2	2	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	1	—	1	—	—	—	—	—	1	—	—

TABLE 16—*contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13
Nahakpam	All Ages	11	6	5	3	2	3	3	—	—	—	—
	0—4	4	2	2	2	2	—	—	—	—	—	—
	5—9	1	1	—	1	—	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	3	1	2	—	—	1	2	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	1	1	—	—	—	1	—	—	—	—	—
	40—44	1	—	1	—	—	—	1	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	1	1	—	—	—	1	—	—	—	—	—
Nameirakpam	All Ages	4	3	1	2	—	1	1	—	—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	2	2	—	2	—	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	1	—	1	—	—	—	1	—	—	—	—
	30—34	1	1	—	—	—	1	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Ngangom	All Ages	5	2	3	1	2	1	1	—	—	—	—
	0—4	2	—	2	—	2	—	—	—	—	—	—
	5—9	1	1	—	1	—	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	1	—	—	—	—	—	1	—	—	—	—
	30—34	1	1	—	—	—	1	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Nongthombam	All Ages	3	2	1	1	—	1	1	—	—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	—	—	—	—	—	—	—	—	—	—	—
	10—14	1	1	—	1	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	1	—	1	—	—	—	1	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	1	1	—	—	—	1	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Pangambam	All Ages	3	1	2	—	1	1	1	—	—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	1	—	1	—	1	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—

TABLE 16—*contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13
Pangambam—*contd.*	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	1	—	1	—	—	—	1	—	—	—	—
	35—39	1	1	—	—	—	1	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Sagolsem	All Ages	3	1	2	—	1	1	1		—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	—	—	—	—	—	—	—	—	—	—	—
	10—14	1	—	1	—	1	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	1	—	1	—	—	1	1	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	1	1	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Salam	All Ages	3	2	1	1	—	1	1	—	—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	—	—	—	—	—	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	1	1	—	1	—	—	—	—	—	—	—
	20—24	1	—	1	—	—	1	1	—	—	—	—
	25—29	1	1	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Sanasam	All Ages	2	1	1	—	—	1	1	—	—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	—	—	—	—	—	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	1	—	1	—	—	—	1	—	—	—	—
	40—44	1	1	—	—	—	1	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Sarangthem	All Ages	4	2	2	1	1	1	1	—	—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	1	1	—	1	—	—	—	—	—	—	—
	10—14	1	—	1	—	1	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	1	—	1	—	—	—	1	—	—	—	—
	40—44	1	1	—	—	—	1	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—

TABLE 16—*contd.*

1	2	3	4	5	6	7	8	9	10	11	12	13
Sinam	All Ages	2	1	1	—	—	1	1	—	—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	—	—	—	—	—	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	2	1	1	—	—	1	1	—	—	—	—
Soibam	All Ages	13	6	7	4	3	2	2	—	2	—	—
	0—4	3	2	1	2	1	—	—	—	—	—	—
	5—9	3	1	2	1	2	—	—	—	—	—	—
	10—14	1	1	—	1	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	1	—	1	—	—	—	1	—	—	—	—
	40—44	1	—	1	—	—	—	1	—	—	—	—
	45—49	1	1	—	—	—	1	—	—	—	—	—
	50—54	1	1	—	—	—	1	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	2	—	2	—	—	—	—	—	2	—	—
Thangjam	All Ages	21	9	12	3	4	6	7	—	—	—	1
	0—4	3	—	3	—	3	—	—	—	—	—	—
	5—9	1	—	1	—	1	—	—	—	—	—	—
	10—14	2	2	—	2	—	—	—	—	—	—	—
	15—19	2	1	1	1	—	—	1	—	—	—	—
	20—24	1	—	1	—	—	—	1	—	—	—	—
	25—29	2	1	1	—	—	1	1	—	—	—	—
	30—34	4	2	2	—	—	2	1	—	—	—	1
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	1	—	1	—	—	—	1	—	—	—	—
	45—49	1	1	—	—	—	1	—	—	—	—	—
	50—54	1	—	1	—	—	—	1	—	—	—	—
	55—59	2	1	1	—	—	1	1	—	—	—	—
	60 & over	1	1	—	—	—	1	—	—	—	—	—
Thokchom	All Ages	5	3	2	1	—	2	2	—	—	—	—
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	—	—	—	—	—	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	2	1	1	1	—	—	1	—	—	—	—
	20—24	1	1	—	—	—	—	1	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	1	—	1	—	—	—	1	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	1	1	—	—	—	1	—	—	—	—	—
Toijam	All Ages	8	4	4	3	3	1	1	—	—	—	—
	0—4	—	—	2	—	2	—	—	—	—	—	—
	5—9	2	2	—	2	—	—	—	—	—	—	—
	10—14	2	1	1	1	1	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—

TABLE 16—*concld.*

1	2	3	4	5	6	7	8	9	10	11	12	13
Toijam—*contd.*	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	1	—	1	—	—	—	1	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	1	1	—	—	—	1	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Wangkheimayum	All Ages	8	1	7	—	6	1	1	—	—	—	—
	0—4	3	—	3	—	3	—	—	—	—	—	—
	5—9	2	—	2	—	2	—	—	—	—	—	—
	10—14	1	—	1	—	1	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	1	—	1	—	—	—	1	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	—	—	—	—	—	—	—	—	—	—	—
	55—59	1	1	—	—	—	1	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—
Yangambam	All Ages	1	—	1	—	—	—	—	—	—		
	0—4	—	—	—	—	—	—	—	—	—	—	—
	5—9	—	—	—	—	—	—	—	—	—	—	—
	10—14	—	—	—	—	—	—	—	—	—	—	—
	15—19	—	—	—	—	—	—	—	—	—	—	—
	20—24	—	—	—	—	—	—	—	—	—	—	—
	25—29	—	—	—	—	—	—	—	—	—	—	—
	30—34	—	—	—	—	—	—	—	—	—	—	—
	35—39	—	—	—	—	—	—	—	—	—	—	—
	40—44	—	—	—	—	—	—	—	—	—	—	—
	45—49	—	—	—	—	—	—	—	—	—	—	—
	50—54	1	—	1	—	—	—	—	—	—	1	—
	55—59	—	—	—	—	—	—	—	—	—	—	—
	60 & over	—	—	—	—	—	—	—	—	—	—	—

The percentage of married persons within the different age-groups have been shown in the following table.

TABLE 17

Number and percentage of married persons under different age-groups

Age-groups	Total number of persons	No. of married persons	Percentage of married persons within the age-group
3—14	77	—	—
15—19	9	4	44
20—24	7	5	71
25—29	19	19	100
30—34	20	19	95
35—39	15	14	93
40—44	11	11	100
45—49	9	7	78
50—54	9	5	56
55—59	6	4	67
60 & over	17	9	53

The percentage of married persons in the age-groups 25-29 and 40-44 years is the highest. It is 95 per cent in the age-group 30-34 years and 93 per cent in the age-group 35-39 years. After the age of 45 years the percentage begins to fall as a result of the death of one of the spouses.

Communal Relationship

The inhabitants of this village are found to be leading a corporate life by helping one another at the time of adversity . They live in friendly relationship with one another. The village is a bit far off from other villages though the distance is not much. With the recent introduction of regular bus services between this village and Imphal, which pass through a number of villages, the contact of the villagers with the inhabitants of other areas have become frequent. The villagers are also found to go to the market place at the adjoining village of Sekmai where mostly

consumption goods are sold and bought. Thus, cordial relation develops between the inhabitants of this village and people of other adjoining villages like Sekmai, Chandrakhong, etc.

Within the village, the elders are respected and the influence and pressure exerted by them act as an effective check on wayward individuals. Respect for traditional manners and customs by the inhabitants is also a factor for a peaceful life found in the village.

Intra-family Relationship

Within the family the eldest male member is highly respected. All the members are expected to obey him. The relationship between children and adults is marked by a high degree of intimacy which gradually develops into respect as the children become older. Children grow up under the direct control of their parents and enough liberty is given to them so far as their movement within the village and its environs is concerned. In this village, as in other parts of Manipur where the Meitcis live, women are not confined at home. Though theoretically the menfolk are considered patriarchs of the families, the women, mostly elderly ones, are found to shoulder heavy responsibilities of running a family and very often they are found to be co-partners rather than subordinates of their menfolk. The relationship between a woman and her husband's father and elder brother is marked by avoidance, and with her mother-in-law by intimacy.

Literacy and Education

In the Census of 1961, 30 males and 7 females have been recorded as literate persons. The absence of a school in this village for a number of years is responsible for the small number of literate persons in this village. Sometime in the year 1960, one lower primary school had been established by the Government, and since then the children of this village could get the benefit of learning of three R's nearer home. Before the establishment of this primary school, children used to go to schools situated at nearby villages. As for higher studies, the students have still to go to other places where there are high schools. At the time of survey, 2 males are found to have passed the matriculation examination, and they are the most highly educated persons in the village. The distribution of the literate persons under different age-groups is shown in a tabular form as follows.

TABLE 18

Educational Level

Age group	Primary		Post Primary		Matriculate	
	M	F	M	F	M	F
1	2	3	4	5	6	7
5—9	10	7	—	—	—	—
10—14	7	3	1	1	—	—
15—19	3	—	4	1	—	—
20—24	1	—	—	—	—	—
25—29	2	—	—	—	—	—
30—34	1	—	—	—	2	—
35—39	2	—	—	—	—	—
40—44	1	—	—	—	—	—
45—49	2	—	—	—	—	—
50—54	—	—	—	—	—	—
55—59	1	—	—	—	—	—
60 & over	—	—	—	—	—	—

Voluntary Organisations

The village has a club called Ningel Youth Club which was started by the youths of this village in the year 1961. The Club is housed in a small thatched hut built in the market place. The building materials for the Club had been procured by the villagers themselves who also built the Club. The main function of the Club is to infuse among the youths of the village a sense of brotherhood and cooperation and to perform ameliorative activities like cleaning the road, clearing the ditches so that there will be proper drainage, and organising games and entertainments regularly. The Club has been manned by 22 members who appoint from among themselves a President, a Secretary and 5 Committee members who normally hold office for one year.

In the year 1966 the Club received one net and a tenicoit ring from the office of the Subdivisional Officer at Thoubal. At the initiative of this Club open-air folk dramas organised by the Publicity Department were performed twice in this village.

Inheritance

It is reported that sons get equal shares of the parental property and the youngest son is entitled get the parental house. But very often love and and compassion play the upper hand and naturally divorced and widowed sisters are seldom neglected. Among the brothers, one who is better-off usually ask his widowed sister to live with him and looks after her welfare.

Religion

The inhabitants of this village claim to be Hindus by religion. Mention has been made earlier about the existence of Brahmin households in this village who performed various socio-religious functions like marriage ceremony, the *Sraddha* ceremony, the sacred thread ceremony, etc. of the villagers. Like the rest of the Meiteis, worship of the household

deities namely Sanamahi and Leimaren is also done and the abodes of these deities are consecrated at the rear corner of the house. The annual worship of these deities is done on the last day of the Meitei year (sometime in the middle of April) on which *Cheiraoba* festival is held throughout the Meitei society. Particulars of *Cheiraoba* will be mentioned later on. In this village there are two important pre-Hindu forest-deities or *Umanglai* in Meitei terminology. They are the divine couple Nongpok Ningthou and Panthoibi. There is a thatched hut situated at the eastern portion of the village which is regarded as the abode of the divine couple. The invocation and worship of these deities are specially entrusted to the royal office of priests and priestesses at the Palace since the time of Rajas of Manipur.

Festivals

The number of festivals celebrated by the villagers is not many. Some of the important festivals celebrated in this village are described below.

Lai Haraoba

This is an important festival celebrated annually in honour of the divine couple Nongpok Ningthou and Panthoibi. This festival is held during the Manipuri month of *Kalen* (May-June) and it lasts for about a week or so but the exact number of days will be determined by the *maibas* (Priests) from the Royal office by examining the auspicious days on which to begin and to close the festival. For the invocation and worship of these deities the services of a Brahmin priest are not essential. It is a time honoured custom of the Meiteis that the invocation and worship of these deities (*Umanglais*) should be done by the *maibas* and the *maibis*, and not necessarily by the Brahmin priests. During the days of the festival, the inhabitants of this village as well as of nearby villages will offer fruits and flowers to the deities. The invocation of the deities is performed by a *maibi* who suddenly falls into a trance and during this sub-conscious state, she utters intelligible and unintelligible sentences, predictions and prophecies concerning the village and the neighbourhood. Performances of dance led by the *maibas* and *maibis* and followed by a group of women and young girls of the village are also held. The main theme of the dance depicts the cosmological aspects of life—creation of the Earth, coming of life, birth of a child, its growth into manhood, finding a mate and falling in love, domestic life; etc. Since the festival is held for a number of days, the details are too many to describe here.

Yaosang

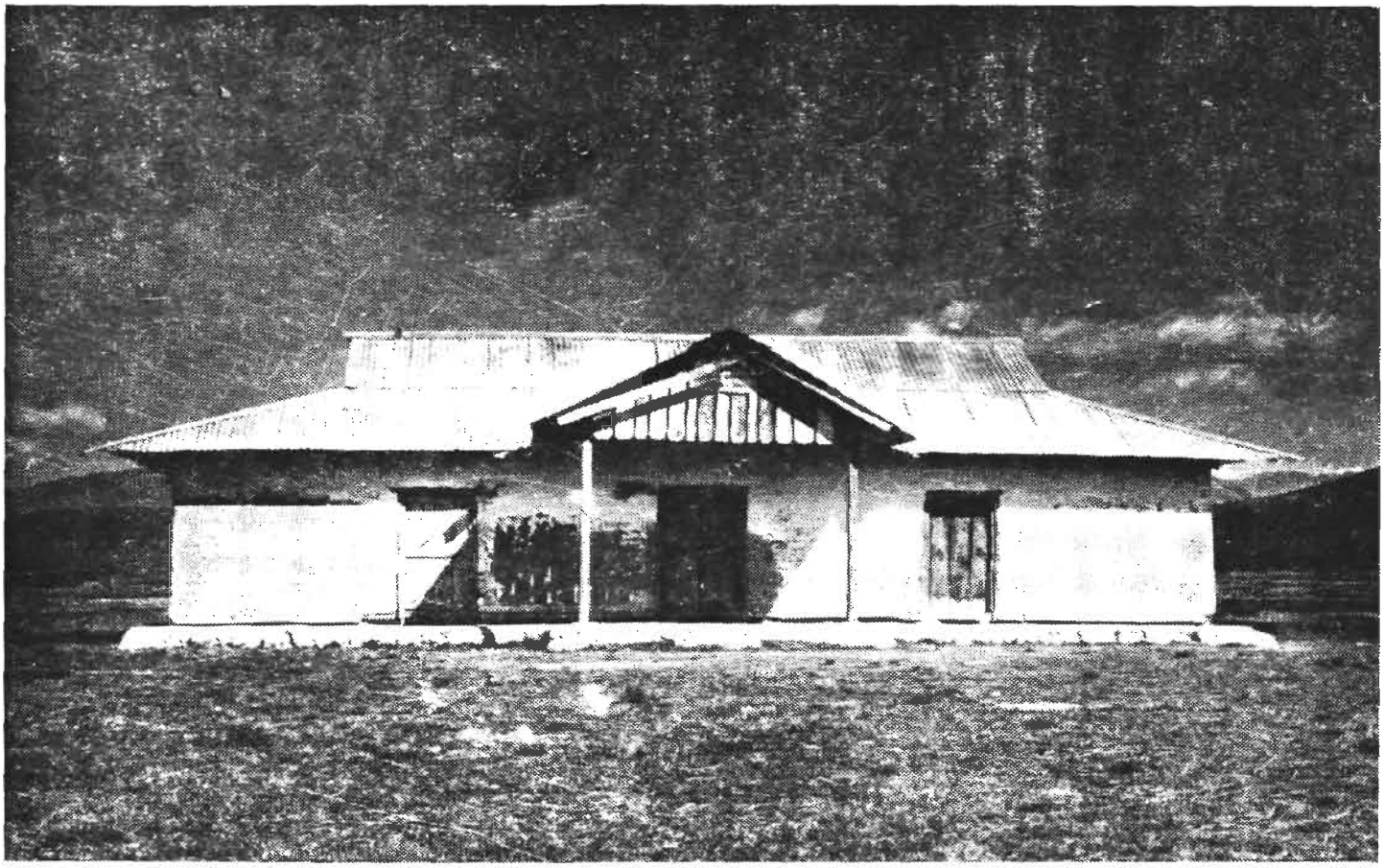
The Holi festival of the Hindus is known as Yaosang in Manipur. In Manipur, this festival is observed in honour of Mahaprabhu (Lord Chaitanya). The festival falls on the full moon day in the Manipuri month of *Lamda* (sometime in March) and it lasts for five days. On the first day of the festival, the villagers construct a small thatched hut in the middle of the Market-place where enough open space is available for the villagers to gather themselves. In the evening a Brahmin is engaged and he brings with him the idol of Mahaprabhu. The idol is placed inside the hut, and fruits, sweets and flowers and burning incense are offered. The villagers sing devotional song in accompaniment of drum and cymbals. While the singing goes on, the Brahmin performs 'arti'. After that the offerings are distributed to all present, and the idol of the deity is taken out, and the hut is set on fire.

Groups of young children go from house to house and ask for money, rice and vegetables. At the end of the festival they have a feast. Grown up girls, on the other hand, will while away the time by the road-side during the day time, and ask for money from any male passer-by. Usually the collection is spent on bandparty which is engaged to provide the music at the time of *Thabal-Chongba*—a typical folk-dance of the boys and the girls. Actually this festival is well known for this folk-dance. The engagement of bandparty is an impact of urban influence. The *Thabal-Chongba* dance is held in the evening and it lasts for about two or three hours. During the day time, there is playing with coloured water and powder among the boys and the girls.

Since the festival is celebrated simultaneously throughout the Meitei Society, the inhabitants of this village, particularly the young folks, may enjoy the festival in this village as well as in other places also.

Durga Puja

Another popular festival celebrated in this village is Durga Puja—the worship of the Hindu Goddess Durga. The worship of the goddess is observed for five days beginning from the sixth day of the bright half of Aswin (the Meitei month of Mera). Children take special interest on this occasion and they worship the goddess at their houses by consecrating pictures of the goddess purchased from the market. Fruits, sweets, and flowers are offered to the goddess, and on the last day of the worship, the offerings are distributed among themselves, and others members of the households.



The building of the primary school



The thatched shrine of the village deities



A few puffs of smoke after a hard work



Boys playing within the village

Since Durga Puja is also a State festival in Manipur, and the second day of festival called *Bor* is a special prayer day for divine blessings, hundreds of devotees go to the temple of the goddess at Hiyangthang, a village situated some 6 miles to the south of Imphal. The inhabitants of Ningel also go to Hiyangthang on the *Bor* day.

Cheiraoba

This is also an important festival celebrated throughout the Meitei society. Cheiraoba falls on the last day of the Manipuri year (sometimes in the middle of April) and it is the special day for the worship of the domestic deities Sanamahi and Leimaren. On this day, every household cleans the house and makes petty repairs of the walls by plastering on it with a mixture of mud and cowdung. Metal utensils are scoured and earthen cooking pots are replaced by new ones. A man of the household generally the head of the household cleans the abodes of the household deities. On this day, in addition to the usual day's meal, some special preparation is also made and the food is offered first to the household deities before the members of the household take the food. In the afternoon the villagers may go to Imphal where the festival is celebrated on a big scale, and join the rest of the people who climb Cheiraoching—a hill named after this festival. On the hill there are a few temporary shrines of Lord Mahadeva, and the people offer prayer and put small amounts of money on the *thali* placed inside the shrine.

Village Organisation and Administration

Through the ages the elders had been the moral guardians of the village. They were the protectors of traditional custom and mores, and they were responsible for the maintenance of law and order within the village. The responsibilities of the elders towards the welfare of the village are as important today as in the past. Yet some minor changes have taken place during recent times. The tradition of having a village chowkidar is a vestige of the British days. The chowkidar acts as an intermediary agent of the Government. He holds the post, unless otherwise removed for his misconduct, as long as he desires. It is his duty to arrange for settlement of petty cases and to report to the authorities all serious and criminal offences committed by the villagers within his jurisdiction. At the time of survey, one chowkidar from Chandrakhong village was reported to be the chowkidar of Ningel also. In the beginning of 1964 the panchayat election took place throughout the valley of Manipur, and two members from this village were elected to be the members of the Panchayat, which is constituted by representatives from seven villages. Besides Ningel, the other six villages are Chandrakhong, Kamyai, Leirongthel, Malom, Pitra, and Phanjankhong. Though the members of the Panchayat have been recognised as the official representatives who are expected to take up a number of ameliorative activities concerning the village and its inhabitants, the role of the elders as parents and guardians of the younger generation is never minimized. Their advices and initiatives are always a great source of inspiration to the people by putting a check on wayward behaviours.

Public Health

For the past few decades, there had been no occurrence of epidemics like small-pox and cholera. Fever and minor skin ailments affect the health of the people at times. Generally the villagers used to depend on the local physician in all matters of disease and sickness. Though the services of the local physician are still considered useful, the villagers have also realized the importance of modern medicines and their efficacy. Some of the medical benefits the villagers are getting from the Government are the house-to-house D.D.T. spraying and vaccination of the children and adults during the periodical visits of the vaccinators. There is no health centre within the village, but the village comes under the jurisdiction of the Primary Health Sub-Centre situated at the nearby village of Sekmai. One of the basic factors concerning the health of the villagers is the absence of clean and filtered water for drinking and cooking purposes.

CHAPTER V

CONCLUSION

Change is an inherent quality of human society. As our survey reveals, the village has undergone considerable changes during the past half a century or so. And one of the most significant aspects of change lies in the sphere of social consciousness. In the fluid stage of social change, the inhabitants of this village who had been known as belonging to the Loi Community during the early British days, have claimed themselves to be a part of the Hindu Meitei population, and in the Census of 1961, the inhabitants of this village are found to have been treated accordingly. The village presents an example of the gradual process of Sanskritization and the impact of the Hindu Meitei tradition upon the people is found to be deeply ingrained.

Another interesting aspect that we find in the village is that there is negligible change in traditional occupation. Besides agriculture, the production of salt had been the traditional occupation of the villagers and the village itself had been well known for its indigenous salt-cakes. The production of salt is still the traditional occupation of the villagers who are found to have been engaged in the work without any lack of initiative or decadence in the profession. The main reason for the continuance of this profession, apart from its profitableness, is due to the fact that indigenous salt-cakes from the brine-wells of Manipur are among the articles essential in a number of religio-social functions of the Meiteis of Manipur.

The improvement of roads, and the introduction of bus-services around the village during the past one or two decades have benefited the villagers so far as their socio-economic life is concerned. Because, due to the existence of daily and regular bus services between Imphal and nearby villages, the inhabitants of this village can go with comfort to Imphal for selling their produce and for buying things by spending little amount of money as the bus-fare. It is also reported that a daily bus service between Ningel and Imphal will soon be introduced.

The contact of the villagers with the urban people becomes regular and frequent, and as a result, urban influence has infiltrated into the village by bringing a gradual change in the modes of dress and habits of the villagers. The place of the village in the economic and social structure of the region may be said to be gradually improving.

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