

Raisunriang

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EDITORIAL

The publication of the second issue of RAISUNRIANG indicates the sincerity, determination and the co-operation of the well-wishers in general and the Naga women in particular. It was the desire of the Union to publish all the particulars on women of the Naga tribes in the first issue but due to various reasons, it was not possible. The second issue thus contains the rest of the articles. (Except Poumai tribe, due to non-availability of manuscript). The second issue of RAISUNRIANG Is being published in spite of the financial and other problems in order to fulfil the demand of the Union. The first issue was published hastily and in the process, some loopholes cropped up which I sincerely apologize though they were not committed deliberately.

There are about fifteen Naga tribes in Manipur with a population ranging from 1000 to above one lakh. Each Naga tribe has its own distinct language. No tribe whether a recognised scheduled tribe or not, is superior to others, nor is any language whether spoken by a minority, is less important or valuable than any other tribes. With this in view, the Executive meetings of the Union were held and the representatives discussed about the name or title of the newslink. The explanation on the adoption of the name of the newslink in the first issue was very brief. Due to the multiple languages, it was not easy to coin an appropriate or suitable name or title. Yet, it was coined taking into account of the different terms for the 'rope and 'join' or 'knot' of the Naga languages. In all the 15 languages of the Naga tribes, the alphabet 'R' is common for 'rope'. There is no common alphabet for 'join' or 'knot'. The term RAISUNRIANG was coined stressing the common 'R', at the same time representing a general concept of 'newslink' so two of the syllabus (1st and 3rd) are some Naga languages while one (middle) is actually a suffix to mean 'join' or 'knot'. The representatives at the meeting were above narrow tribalism and felt that whatever the terms, they are of the Nagas. Thus, the approval of the title or the name of the newslink was unanimous. Many of us may think that everything within our tribe or society is the best and most dear to us and consider others inferior, insignificant or unimportant. If such attitude prevails among us, we can very well foretell the state of our society. The Union is grateful to the Naga Hohos, Fraternal Green Cross/VVD and other well-wishers for their moral and financial support to bring out his second publication. It looks forward to the further extension of their co-operation.

Dr. (Ms). Gina Shangkham.

CORRIGENDUM

Here are few corrections of the records of “First Among Naga Women”, published in the first issue of the RAISUNRIANG.

1. First Matriculate:- Ms, Pamleiphy Shaiza, (not Ms. Shiningla Keishing).Passed matric from Culcutta University in 1938, 2nd Division from Golaghat Mission Girls’ High School
2. 1st MBBS:- Ms. Pamleiphy Shaiza 1958 (First MBBS among Manipur women)
3. First B.A. :- Ms Alice Shaiza, passed B. A. in 1964
4. First IFS:- Ms. Primerose Raikhan
5. First IAS:- Ms. Christianson Raikhan, (year to be confirmed for 4 &5).

The error made in the first issue is deeply regretted. Further, Editorial board still welcome all the outstanding records made by women of different Naga tribe, may it be within the tribe or otherwise to be collected and submit at the office for publication in the later issues of RAISUNRIANG.

EDITOR

A brief report of the NWUM second Annual Assembly

Aram Pamei

Gen. Secretary, NWUM

In the second Annual Assembly of the Naga Women's Union, Manipur which was held at the Indoor Stadium, Senapati Dist. Headquarters from October 24-27, 1995. 291 women registered representing the women's Organisation of the tribes:

They are:

1. Anal Sinnu Ruwl
2. Chiru Women Organisation
3. Chothe Women's Organisation
4. Lamkang Snu Lop
5. Maram Women's Union
6. Maring Napuiya Yinglam
7. Mao Naga Women Welfare Association
8. Monsang Union Women Society
9. Mayon Sanuw Ruwrkkeh
10. Poumai Naga Women Organisation
11. Tangkhul Shanao Long
12. Tarao Chotnujuurai
13. Thangal Women's Union
14. Zeliangrong Women Society (ZLR Tanpui)

The host district represented the "NAGA WOMEN IN THE CHANGING WORLD" relevant to the Nagas who are also threshold of entering into the 21st century with much change taking place in their society some for good and some other for their destruction. The challenges of the theme to the Naga women are to take advantage of the changes for their growth, goodness, happiness, prosperity and to keep on developing with changes.

On arrival in the afternoon a warm welcome was accorded to the delegates' who came to attend the Assembly and also a formal reception was offered to the four delegates of Manipur to the 4th World Women's Conference in Beijing in September, 1995 in which the participants in the World Women's Conference shared their experiences with and put forth challenges before the delegates.

Thereafter as per the schedule there was an Informal Meet of all the delegates which served as a breakthrough from the stereotype formal programmes. The informal meet gave

them opportunity to share their talents with one another with open minds and to know each other as the Naga Women came from different corners and dialectical groups of Manipur.

Ms. Chanbini Nguwruw led the following morning meditation helping the delegates search for their deeper understanding of themselves as women and for their renewal of commitment toward the upliftment of the society through their fuller participation in the society.

The Chief Guest of the Inaugural Function Ms. Hinga Karangnamei, chief of the Maram Khullen, who became the chief since her husband died in 1964, graced the function with solemnity clad in traditional white dresses accompanied by her best friend Ms. Hinga who used to assist her in performing all traditional rites and rituals. She was escorted by two girls and two boys in full traditional costumes. At present Ms. Hinga Karangnamei is the chief of the 26 clans of Maram tribe. Her message to the women today is “Join hands together and march forward with courage and strength in carrying out the noble task for the development of Naga Women in particular and Naga society as a whole”. She blessed all the women and said, “As the women of Naga move forward, may your footsteps that you take be blessed and may there be no obstruction on your way to reach your goal”.

The Guest of Honour Ms. Neidonuo Angami, president of the Naga Mother’s Association exhorted the Naga Women to work for love and peace in our society. She urged the women to take up the responsibility of bringing peace which men nor the Government failed to meet. She said that this tremendous task could be achieved when each woman become an instrument of peace and perform proper family altar in our respective homes.

The Women Secretary Dr. Ms. K. Kapfo brought a message of goodwill and peace from the NBCC and its women Department. She emphasized the need of Nagas to unite and work towards removing jealousy and supremacy among ourselves and to love each other beginning from our own homes.

There were three seminar sessions on the following topics with the following resource persons:

1. Ms. Valley Rose Hungyo- Women’s Equal Participation in the decision making bodies.
2. Dr. Gina Shangkham- Naga Women and the effects of drug abuses.
3. Ms. Chanmayo Jajo – Naga Women and Human Rights.

Many questions were raised on the floor during discussion particularly on delicate issues of women such as guardianship of children, problem of polygamy in Naga society, right to inheritance, right to participation in the village Council, usage of mother’s name in case of divorce problem of drug trafficking and abuses HIV-AIDS infection in the Naga society,

question of what the Nagas want to be or what society they want to become would have been discussed in detail but it is regretted that there was not much time for full discussion.

The other main features during the meet were:

1. Exhibition of exquisite traditional crafts and ornaments of antique, clothes, of new models of colourful Naga designs.
2. Fancy Dress show on traditional dresses and ways of Naga life with full of solemnity and with a touch of entertainment too.
3. Cultural dances with full of rhythm and symphony of songs with the rolling of the Naga drum which invite the audience to join the rhythm of the dances.
4. Indigenous games were played which displayed the unique and free yet disciplined life of the Nagas.
5. The hot debate on “Women Must be Represented in the Village Council” was participated by two members from each tribe. The winners were Ms. NG Neroten Monsang, Ms. M. Ngashailei Tangkhul were declared first and second respectively and Ms. Roseline Thangal and Ms. Tongam Tarao both of them as third winners Ms A. Rebecca exhorted the Naga women to seek and fight for their rightful place in the society she emphasised that by ‘fighting for rights’ we should mean “equality in the Administration” and not to overrule men. She said that it is not right for men to suppress women in expression and execution of our views which are rightful just because they consider women to be weak, second rated or otherwise. Such misconception/prejudice should be tried and rooted out from our society if we are to have a just and progressive social order.
6. There were two competitions conducted during the meet –folksong and skit on folktales. The awards accorded to the winners of the competitions were:
Folksong competition: 1st – Mao Naga Women Welfare Association Group A.
2nd - Mao Naga Women Welfare Association Group B.
3rd- Zeliangrong Women Society (ZLR Tanpui)
Skit Competition: 1st – Maram Women’s Union
2nd – Tarao Chatnujuurei
3rd -- Maring Nupuiya Yinglam

The main resolution and commitment taken during the meet was to put more effort for bringing peace within and without the state. The women resolved to appeal the masses to shun any more shedding of blood. To this effect a joint press release of the Naga Mother’s Association, Nagaland and the Naga women’s Union, Manipur was

issued as a follow up action of the informal meeting of the two organisation held during the meet. They resolved to have common understanding and work jointly for peace and harmony. The participants' charity deed during the meet was free will offerings for the orphanage/children Home Cum Development Centre, Senapati and the amount collected was Rs. 852.10 paise.

The second Annual Assembly of the Naga Women's Union, Manipur held from October 24th-27th, 1995 was a success. All items of the programme were well performed. All the concern tribes showed great interest and enthusiasm in participating and making the Assembly of memorable one. However, the success of the Assembly depends not entirely on the standard of the programme and participations but rather on the sincere endeavour of the persons/organisations who spared their valuable time, labour, money, etc. to get it practically done. Mention may be made of Mr. L. Jonathan, Minister of Horticulture, Mr. M. Thohrii Minister, T.D, Prof. Gangmumei kamei, MLA, Mr, Samuel Jendai Kamei, MLA, Mr, G. gaingam, president, UNC, Ms. A. Rebecca, Lecturer, Naga Hohos, surrounding Churches of Senapati District Hqrs, tribe wise Women Organisation and other well-wishers with whose genuine service and sacrifices the Annual Assembly turns out to be success.

The NWUM is also grateful to the district administration official for extending their generosity and co-operation towards the success of the Annual Assembly.

The NWUM programme committee will be failing its duty if we do not express our heartfelt thanks and appreciation to the host four tribe wise women Organisations of Senapati District who showed unbound hospitality and also for providing delicious dishes to the great no. of delegates' up till the very end of the Assembly.

The NWUM is also grateful to the function speakers, Seminar Resource Persons, Programme item incharge Leaders and all the delegates without whom the Assembly would not have materialised.

Above all we give thanks to God who took overall incharge and led the Assembly to be successful one.

The next 3rd Annual Assembly of the NWUM will be held at Chandel District in October, 1996.

Aram Pamei
Secretary

A Brief Introduction of the Mao Women

By: Mrs. L. Ashiphro Secy. MNWWA.

The Mao people contiguously inhabit the extreme north of Manipur state falling under Senapati Dist. In combating backwardness and traditional conservatism, Mao Women play an important role both at home and in the society. During the days when no formal institutions were established the girls' dormitory known as "Lochiizii" served as an important institution for imparting the norms of the society in moulding one's character, art & culture etc. Mao women were also not free from the restrictions imposed on them. To cite an example, girls were not allowed to keep their hair long i.e. before marriage nor did they have the right to cut or shave their hair after marriage. However, with the coming of Christianity things improved a little. The few educated began to feel the need for women's education and thus began to send girl children to school much against the wishes of the parents and society. In spite of all the odds against them, today women are not far behind in education.

Women are actively involved in agricultural activities and other household chores therefore as far as economic productivity is concerned they constitute the backbone of the economy. Their creativity in designing handlooms (arts & crafts) is also an added advantage for promoting the art & culture of the people. Having strongly felt that women need to be organised to achieve certain activities of the society. Mao women society was formed in the year 1957 having membership of some few educated women. Later the name was changed as Mao Naga Women Welfare Association and this body was registered in the year (1962-63). The Association had also celebrated its silver Jubilee in the year 1983 (October) at Kalinamei Village- Mao is in its 39th year of existence.

AIMS AND OBJECTS:

1. This body of women society was established with an aim to create the sense of education for the women in particular.
2. To make the women aware of various health aspects.
3. To develop the sense of protecting women's dignity and rights.
4. To educate on aspects of self-sufficiency.
5. To educate on women's duty at home and in the society.
6. Uphold moral values and to eradicate social evils

OFFICE

The organisation is executed by a body of office bearers who are elected after every 2 years. It has its permanent office building at Tadubi.

ACTIVITIES:

1. Holding general conferences are held annually. Besides the talk delivered during such meetings, training and handloom and handicraft, fruit preservation, cooking etc are given from time to time.
2. Realising the evils of a alcoholism and drug abuse which have dangerously entrenched in the society, the women society have played active role in controlling the menace.
3. To educate people on aspects of health – the society created awareness to various villages – on constructing separate sheds for cattle and other domestic animals and also construction of low cost latrines. This is an important achievement of the women.
4. To enhance the family income, sales day were held twice in a week at Mao and Tadubi
5. The organisation has also initiated many activities for revival of one's rich art and culture. Competition organised from time to time on folk tales folk songs and indigenous games.
6. The women organisation has concern for the degrading environment of the area. Therefore women have actively participated for the preservation of forests and forest products.
7. The organisation has effectively worked for preserving the rights and dignity of the women. Where atrocities and molestations have taken place, women have strongly protested against it. To cite an example – on July 11. 1969, a CRPF personnel who tried to molest a women working in the field was caught and prosecuted in the court. The case was successfully won by the women in 1971 and the culprit was given deserving penalty. Besides these, women have strongly voiced against similar atrocities and the culprits brought to book.
8. The Association has also bought a plot of land at Mao Gate for the construction of a working women's Hostel.

CONCLUSION:

The traditional Mao society in its march towards modernity has much to achieve and the Mao Women Society with all its limitations stands as a platform where the global concept of equality is hoped to be outreached through interaction.

A Brief Report of the Zeliangrong Tanpui

Prelude:

Zeliangrong Tanpui meaning “ZELIANGRONG WOMEN FRONT” is a non-governmental organisation functioning under the umbrella of the Zeliangrong Union (ZU). The head office of this organisation is located at Tamenglong District Headquarters.

Aims and Objects:

The main aim and objects of this organisation are:

- a. to revive the dying arts and culture of Zeliangrong Community.
- b. to preserve, promote, produce etc. the traditional clothes, costumes of the Zeliangrong tribe.
- c. to fight against all social evils by conducting Nisha bandh driving against illicit country liquor drug abuses and any other forms of intoxicate things which ruin the society.
- d. to work for peace and prosperity by organising public meeting/seminar demonstration and the like, to promote understanding and bring about peace and tranquillity in the society.

A few Activities Performed:

Since inception of the organisation this organisation has been able to make somen achievement since 1982. In course of our activities approximately 5000 (five thousand) litres of illicit country liquor have been seized from different places in the district and handed those to the local police station for taking legal action. About 4 or 5 drug traffickers have been detected at Tamenglong town and made them warned/arrested not to repeat the unlawful trade in future. Apart from this, six to seven cases of immorality among local and non-local have been uncovered in the town and the cases have been disposed of in accordance with customary law of the land.

Besides, in the wake of ethnic conflict among the hill tribes of Manipur since 1992 the organisation has in two occasions detected the excesses of the Indian security forces in its action of counter insurgency and against the violation of human rights. The Zeliangrong women organisation has sponsored public rally against the 11 Bihar Regiment for their heinous crimes of killing innocent cultivator from Tamenglong Village namely late T.P. Singdiu in November, 1993. The matter has been brought to the notice of central leader of Indian for taking action which is still awaiting its result. The cases of security forces' excesses at Longmai and Kumji Kaiba were also fought by the Zeliangrong women where we

had confronted with the security forces for their inhuman treatment to the innocent public and killing one disabled Namjokpou in the name of the counter insurgency operation. When the Ahu Lungdung range Zelianrong Villages were under seize after the Namtiram incident of August, 1995 and the Villagers were subjected to atrocious torture for a week by the 21st Rajputana Rifles and when all means have failed including the civil administration to rescue our people in distress, the Zelianrong Tanpui strongly came out and confronted the Army authorities and rescued more than 60 victims to Tamenglong District Hospital and Imphal Hospitals. These are some of the activities rendered during the last eleven or twelve years period towards public causes.

CONCLUSION:

Much more could have been done but due to constraint of fund we have been facing lots of difficulty in carrying of our functions as envisage in our objectives, Efforts is being on to tackle all the shortcomings facing by this organisation and render possible services towards welfare of the society now and time to come.

The Zelianrong Tanpui has got registered under Manipur Societies Registration Act 1989 (Act No. of 1990) and its no. is 34 of 1994.

Date: Tamenglong

The 2nd November, 1995

**Sd/- Mrs. Ashinliu Remmei
President ZLR Tanpui**

**Sd/- Mrs. D. Songdiliu
Secretary, ZLR Tanpui**

ZELIANGRONG WOMEN

G.Ashin Panmei

Weather-beaten, baby sashed to her front and filled 'Kaa' or 'kaluang (basket) on her back and head; a young girl in colourful dress with a filled 'kaa' on the way aside from the field in the morning or evening, before or after school to both earn and go to school; geared in the latest fashionable clothes, boses attending offices these are some of the real life pictures of Zeliangrong women photographed in my mind in my travels and interaction. These indicate hard work, staying power, ambition and tenacity of Zeliangrong women of both the literate and the illiterate.

Change in this sure natural phenomenon of life, Zeliangrong women are the main factors that are bringing their people at par with the world. The god fortune of having received education brought enlightenment, courage and confidence. They can see and reach for the world. In addition their faith in God brings conviction which makes them act. Altogether they possess power add energy by which they withstand adverse circumstances and forces particularly social and political, especially in the contemporary environment of gun-power and suppression. Despite the hard work, contribution to both family and society they are still not fully free from discrimination. This condition is created to some extent by women themselves. Not adapting to change and the style of living and grooming and social interaction, they make themselves subjugated, suppressed and exploited not seizing opportunities to a peak up. This cannot be overcome by depending on the men or other forces to introduce and bring change but by and in the women themselves faith in themselves and their creator. They will be treated in the way they project themselves. Projecting class and quality or cheapness. It all depends.

Strong and integrated families are the basis of an integrated and strong society or nation. Women can be builders or destroyers of society. While many are builders some Zeliangrong women are destroyers. Loose morals, uneducatedness, desire for material security and luxuries beyond their reach make them grabbers and intruders. Such factors contribute to polygamy or disruption of existing family lives leading to pain, distrust and injustice. This situation creates inferiority status for women themselves. It is in the power of women to be negative factors or positive factors in the process of life. Inner beauty, the quality of positive factor, enhances all aspects of life and this can be cultured and developed in every self.

May the Zeliangrong women and all women of the world find in God their creator the liberty to dream, express and pursue to be the best they can ever be for where the spirit of the lord is there is liberty.

Dimensions of Women's Participation

In Society

- A Perspective View

By: A. Rebecca, M.A. M.Phil.

Sr. Lect. (Pol. Sc) G.P.W. College

(Formerly Lect. JNU, Canchipur)

Although women constitute one-half of all humanity they have not been highly accorded due recognition in areas of relevance where conventional yardstick of values of developed societies/nations as measured by the Gross National Products of Participation in Decision Making at the top matter. Conventional wisdom relegates the immense contribution of women to peripheral vision and therefore does need a revision. Women do resent the sad state of affairs worldwide, and rightly perceive a historical tradition of male exploitation of women, stemming originally from the male and female differences which lead to the division of labour, as for example in childrearing practices.

Fortunately this scenario is changing. And as flawed a measure of wellbeing that we may have, women are beginning to make their presence felt where they are being accorded due recognition and positive publicity, in greater social participation. The impetus for greater social participation comes not just from the women themselves.

They are being compelled out of the home by potent social and economic forces as well. The advent of a service economy, the information revolutions and the industrial drive to globalize are combining with an intensifying labour shortage to make society more receptive to female workers. And to-days global phenomenon changing attitudes, pressure from both the supply and demand sides are making women more socially active. With the proliferation of opportunities outside the home, she has greater accessibility to gainful employment and wide range of other activities. Rising levels of educational attainment have also opened new vistas to women.

For the modern women therefore employment is high on the list of the ways women participate in society. The main reason for working is to uplift, encourage and enrich the women's progress for development and prosperity of the society community and the family so on and so forth. There has been a vast increase in the promotion of women to managerial positions although their numbers are still quite limited. Among the professionals more women are being given jobs as scientists, engineers, and architects.

Women are also becoming more involved in society through community activities. In addition to taking part in such organized forums as parent teacher associations and local women's club, women are involved in volunteer welfare work, consumer organisations, recycling programmes and environmental protection campaigns.

TOWARD TRUE EQUALITY

Countries around the world are finding that affirmative action programmes are helpful in bringing equality to the work place. Article 4 (four) of the United Nations convention on the Elimination of All Forms of Discrimination against women includes affirmative action among the "temporary de facto equality between men and women". The U.N committee on ending sexual discrimination recommended to countries that have signed the convention that they take greater advantage of affirmative action, using preferential measures, quota systems, and other such schemes to get more women involved in education industry and policies. In the national context the constitution of India itself has provided women a significant position in the socio-economic life of the nation. Article 15 (3) empowers the state to make any special provision for women and children even in violation of the fundamental obligation of non-discrimination among citizens. Then there are also the constitution Amendment Acts which reserve thirty percent seats in Panchayati Raj and Nagarpaliga institutions. Institutional guarantees of equality are not enough. Women will not be able to become full fledged participants in society until the ideal of equality has been put into practice. Toward that end the government must actively implement a broad variety of policy measures. The governments concern for women also reflected in point 12 of the 20 point programme which aims to,

- a. raise the status of women
- b. enhance awareness of the problems of women's;
- c. create mass consciousness about women rights,
- d. Implement national programme of training and employment for women.
- e. Enable women to participate with equality in socio-economic development and nation building.

Even then, despite governmental efforts to plug the existing loopholes in the law and to bring about reforms, it is obvious that such measures are doomed to fail, unless there is a growing awareness among the women about their needs, for better educational and health facilities, about their rights social economic and political conferred upon them by law and about their duty to contribute to the process of National development and to partake of the gains of

development. Without this awareness and consciousness, women cannot merge as a free to be reckoned with. Very little creative or intellectual work is assigned to them and they seem to have virtually no independence of thought and action. The onus of bringing this general awareness about should lie with the women themselves first of all since it directly affects their interests and because it next affects society in general. What is good for women is doubly good for society. We are also talking about peaceful neighbourhoods and prospectuous nations in passing. While there are many avenues, it is obvious that political participation by women is only one facet of the integrated approach for the development of women and by women, although it is a most important role at that because upon holding office one is able to implement what is legitimate. But women's welfare alone is not the prime concern of women politicians; they are equally adept at other areas. Margaret Thatcher showed that by denationalizing i.e. privatisation of sick state owned enterprises it set the tone for liberalisation around the world to make the economies more robust. Because women may look at things differently. For instance Ms. Supatra Masdit Thailand's Member of Parliament from 1979 to 1992, considers that many men see politics as a business. They insist by buying votes then they get rich through corruption. When women decide to run it means they want to do something positive.

Before women can reach National Parliaments they can begin at the grass root levels in participating in village councils or municipal elections for instance which have been traditional male bastions but are now opened to women as well to experience at the grass root levels what it means to exercise the freedom of speech and exchange of ideas from their viewpoints. The agenda are local specifics although in general there is as said above the importance of cleanliness is politics. Rajiv Gandhi recognised that women are needed to improve morality in politics when he set the tone for reservation of seats in Panchayati and Nagarpallica bills.

To be sure stable families will continue to be the bed rock of peaceful neighbourhoods and prosperous Nations. But as women spill over into the areas earlier manned by men. Women in prominence will also be an encouragement to all women to come forth. And only when women are given their rightful place in society can we call ourselves truly civilised.

THE MOYON WOMEN

By: Dr (Ms) Gina Shangkham

The Moyons are originally called Bujuur- the term used among themselves even to this day. However they are known to others as Moyon. The term is said to have been coined at the time when Poireiton came to their village in search of a place free from disease or death (Ningthourol Lambuba, 1967 p. 273). They are found mainly in the Chandel District of Manipur.

A Moyon Women in a society is an important asset because she plays a great role throughout her life – as a girl, a married or unmarried or otherwise. As a girl, she feels it her duty to help at home in the fields, in the village social activities etc. She works hard for the economic welfare of the family. It is a blessing for a family with more girl as their contribution is greater.

As she reaches a marriageable age she has the freedom to give her consent to any proposal and no force is used. After her marriage it was customary that the couple live with her parents for three consecutive years which is called Imaah' tu. The term is used for a man who lives with his wife at the residence of his in-laws. He is known as Imaah' tu means 'act' or 'perform'. He is Imaah to the family for life. This custom, Imaah' tu is now a thing of the past.

As a married woman, she has multiple responsibilities – a wife, a mother, a social worker, a peacemaker, a bread earner, etc. Today her responsibilities are greater with the change of time as a society is becoming more and more complexed.

A Moyon Women is talked about for her high standard of morality. Once she is married her position in the new home is secured in a sense that no question is raised about her status when her husband dies because she is an asset of the family. There is no custom that forbids her from divorcing her husband on reasonable ground. However if she does so, she forfeits everything, Moyon widows and divorcees are free to marry but they seldom do so.

Inspite of the great role they play, there are not traditionally treated on par with men as the society is patriarchal and patrilineal. The concept of the society on women, however has changed today though not completely. The change of attitude is due to the coming of Christianity. In the year 1937, at the meeting of the highest Moyon organisation (Moyon Naga Council), a resolution was adopted that parents must send their children (irrespective of sexes) to school failing which fine would be imposed. There is no record that anyone was fined though till date all the children are not sent to school. It may be due to poverty of the

parents equal opportunity was thus provided though many ignorant parents give preference to their son's education. Yet it is found that the Moyon women are not far behind their counterparts in the field of education and employment.

The Moyon Sanaw Ruwrkheh (Moyon Women Association) was formed in 1957 with the primary aim of upbringing women. Since then, the women have been fighting against social evils in their respective Villages and areas. With the addition of more social evils – drug abuses, the Moyon women have more responsibilities towards their family and society.

The Association organised a seminar on 12-14 April 1994 at Heigrutampak Village on the topic “Socio-economic Development of the Moyon Tribe”. The speakers Ms Valley Rose Hungyo and Ms. Gina Shangkham highlighted the issue followed by discussions. Resolutions were adopted some of which were for changes in the traditional customs which they feel have adverse economic impact on the Moyons, for the same reason they adopted resolutions for doing away with some of the emerging unnecessary social practices and demanded rights of inheritance of parental properties. Further, they resolved that the president and the secretary be included in the executive body of the Moyon Naga Council. The letter endorsed their resolution though not fully. Thus, the President of Moyon Sanaw Ruwrkheh is an Executive member today.

The Moyon women and their male counterparts are equally aware of the responsibilities they have towards their families and the society. So, equal opportunity is provided in the decision making bodies of the tribe, the women's responsibilities will be more meaningful and effective.

STATUS OF WOMEN IN LAMKANG NAGA TRADITIONAL SOCIETY

**By:- Amarson Sankhil
Manipur University**

The Lamkang tribal which is considered as an old, distinct and minority tribal community is to be found only in Chandel District of Manipur state. This officially recognized tribe has a population of 6156 according to the 1991 Census. Whereas, the student's Union of the tribe in their latest statistical report claim the total population at 6248. The overall female number nearly equals half of the whole of the population.

The aim of this paper is to depict, as far as possible the status of women in Lamkang Society, in a brief critical manner in its true traditional perspective.

Position of a woman in the family:

The role and position of a Lamkang woman as compared with their counterpart in other tribal societies, we find mostly common. However, it is worth observing that, the tribe has a distinctive peculiar feature in its settings when closely viewed. Though patriarchal set up makes the male as the head authority of the family and expected to rule over it, the wife or the mother equally plays vitally important role in all decision making matters in the family.

Birth:

A pregnant woman should observe certain restrictions and taboos; the same is applied to her husband also. The parents hailed the birth of a child the same joy as that of a male one so also in the stages of upbringing till he/she marries. However, clans or families prefer more of the male child than the female. To this there is a popular phrase "May he be brave and kill many wild animals". And when a girl is born she is blessed with another phrase "May she be worth one big Mithun when she gets married".

Naming Ceremony:

The naming ceremony of a child is normally performed after seven days of the child's birth. A village priest called THIMPU is invited to perform the function of the ceremony. The uniqueness of a peculiar social practice in naming system in Lamkang is, by far absent in most tribal societies except in the case of some Naga tribes of Chandel District. There are two sets of ascribed terms or names for both sexes i.e. male and female.

Male	Female
1. Mopu	Tenu
2. Kopu	Tonu
3. Bepu	Sangnu
4. Angou	Peinu
5. Thampu	Thamnu

If the number sons or daughter exceeds the fifth child of the first set than a new set of terms is applied by adding 'nok' to the terms starting from the first till the last applicable to both sexes.

Marriage: In Lamkang traditional society courtship is necessary for marriage. The ambition of a youth is to marry a girl whom he loves. This can be achieved through contact of parents called "*Chla kapthleng*". If the family of a girl accepts the proposal of the suitor, from then she is considered to be betrothed.

The boy then practices the system of marriage by servitude for a period of 3 years duration. Five hands of pig will be offered to his father-in-law every year. After the completion of 3 years, the boy will bring his wife to his own house. All source of income earned during his servitude will be owned by his father-in-law. He cannot claim any.

Types of marriage:

- a. Arranged or proposed marriage: Here the parents of the boy or girl choose the bride or bridegroom.
- b. Love marriage: This type of marriage is commonest and most preferred, however, if the parents disagree, the lovers can take another course of by getting settledown which is subject to the judgment of village council.
- c. Secret marriage or elopement: Which is a marriage without any knowledge of the parents.

Degree of Consanguinity:

Marriages between the same clans are not allowed. The rule of a certain degree of consanguinity is applied; however, people generally do not encourage this system in the society. They believe that nature would punish them or might be attacked or killed by tigers and leopards. According to the traditional customs if any man marries a girl from its own clan he will be fined by sacrificing a pig. If the couple is caught in having sexual in future then they will be killed.

Inheritance rights:

A daughter has no share in the inheritance of the property of her father. The mother too has no right to claim any. The law of inheritance mainly comes from male members of the family. But only the youngest son inherited family property. The daughter gets household in terms as a present when she marries.

Role & Status:

The role of a Lamkang woman as a girl child, adult-daughter, wife and mother in the familial spheres as well as in the society, acquire a unique significance. The pivotal role played by the women, are governed by the socio-cultural and economic factors determined by various types of taboos attached to womenfolk. Nevertheless, she enjoys much independent economically, socially, and psychologically.

In the upbringing or rearing of a child, of running household in the cultivations of the fields and in maintaining daily chores necessary for the family subsistence. In the words of Prof. G.V. F. Haimendrof "Many women in more civilised parts of India may well envy the women of the Naga Hills their high status and their happy life, and if you measure the cultural level of the people by the social position and personal freedom of its women, you will think twice before looking on Nagas as savage". Here the role and position of a Lamkang women in their truest traditional form is best described.

Conclusion:

Today with the onset of modern education and Christianity, a Lamkang women stands on a cross-road. Changes have taken in all spheres of life socio-economy, cultural and political, family, village and community have been greatly affected.

While on one hand she fails to acquire all the benefits of education, much due to economic backwardness and social ignorance, on the other she find herself between tradition and modernity.

Christianity too has also failed in making use of possible cultural elements as a vehicle for the Gospel.

To bring back the golden status of women, the need of the hour, is to strengthen and uphold our traditional values while incorporating and accepting to best of modern teaching and learning. The result, the identity of a Lamkang woman preserved and protected.

BEIJING COMMITMENT

A NEWLIGHT FOR WOMEN

By Ms.Valley Rose Horam Hungyo

In the 1st issue of the Newslink “RAISUNRIANG”, a brief account of my experience at the NGO forum of the 4th World conference on women at Beijing from 30th Oct. to 8th Sept. 1995 was shared. In this 2nd issue, a summary of the 4th UN Conference on women at Beijing, its recommendation is highlighted for the information of all.

After much fear and anxiety a global blueprint for gender equity with specific recommendations was adopted on the 15th September as the participants concluded ten days of meeting in Beijing, China. The conference which began on August 30th was one of the largest gathering of women ever held and the first conference of its kind to squarely confront the major challenges and underlying causes of women’s low position today.

The platform for Action adopted in the closing moments of the conference recommended measures to be taken at the UN, National and international level aimed at removing gender inequalities. The platform for Action covers 12 specific areas of concern. They are poverty, education, health, violence. Armed conflicts, economic disparity, power sharing, institutions, Human Rights, mass media, environment and the girl child.

Let us have a look at the major areas of concern and some of the key recommendations.

1. POVERTY:

- a. Create Social security system wherever they do not exist.
- b. Develop gender – Sensitive national and international policies. Including those related to structural adjustment.
- c. Devise statistical means to recognise and make visible to work including unpaid and domestic, of women and their contribution to the national economics.

2. EDUCATION:

- a. Closing the gender gap in primary and secondary school education by the year 2005.
- b. Eradicate illiteracy of women worldwide by 2000 or as soon as possible.
- c. Improve women’s access to and provide funding for vocational training, science and technology.

- d. Develop curricula, text books and teaching aids free of gendered stereotypical biasness.

3. HEALTH:

- a. Strengthen and reorient health services in order to reduce maternal mortality by at least 50 percent of the 1990 level by the year 2000.
- b. Strengthen Preventive Programmes that address threats to women health.
- c. Make efforts to combat HIV, AIDS and other sexually transmitted diseases, and recognise the impact of those diseases on women.
- d. Promote research on and increase funding for women's health issues and services.

4. VIOLENCE:

- a. Take integrated legal and social measures to prevent Violence and protect women.
- b. Adopt measures to eliminate trafficking in women and eradicate violence against women who are vulnerable, such as those with disabilities and migrant workers.
- c. Study the cause of violence against women and initiate effective measures of prevention.

5. ARMED CONFLICT:

- a. Increase and strengthen women's participation in conflict resolution.
- b. Promote women's contribution for fostering a culture of peace.
- c. Reduce the incidence of human rights abuses in conflict situations, protect refugee and displaced women and provide assistance to women of the colonies.

6. ECONOMIC DISPARITY

- a. Enact laws to guarantee the rights of women and men to equal pay for equal work and adjust work patterns to promote the sharing of family responsibilities.
- b. Provide women with equal access to resources, employment, markets and trade, as well as to information and technology.
- c. Eliminate sexual harassment and other forms of discrimination in the workplace.

7. POWER – SHARING

- a. Ensure women's full and equal participation in power structures and decision-making.
- b. Develop education and training to increase women's capacity to participate in decision making and leadership.
- c. Aim at gender balance in government bodies and the composition of delegation to the UN.

8. INSTITUTION:

- a. Ensure that responsibility for the advancement of women is invested to the highest level of government.
- b. Integrate gender perspectives in all legislation, public policies, programmes and projects.
- c. Collect and disseminate statistics showing gender impact of policies and programmes.

9. HUMAN RIGHTS:

- a. Encourage ratification of International Human Rights Treaties and promote their implementation.
- b. Provide gender-sensitive human rights training to public officials
- c. Improve access to legal services and literacy through information campaign and national training programmes.

10. MASS MEDIA:

Take steps to ensure women's access to information and the media on an equal basis.

Encourage elimination of gender stereotyping in the media through studies, campaigns and various forms of self-regulations by media organisations.

11. ENVIRONMENT:

- a. Involve women in environmental decision making and integrated gender concerns in policies for sustainable development.
- b. Assess, the impact of development and environment policies of women.

12. GIRL CHILD:

- a. Eliminate all forms of discrimination, as well as negative cultural attitudes and practices against girls.
- b. Ensure that girls develop a positive self-image and have equal access to education and health care.

C. Protect girls from economic exploitation and eliminate violence against them.

The 4th UN World Conference on women discussed at length about new and additional resources. Initially there was resistance from the USA but later on it dropped its objection. India played a key role in the debate on the resources crunch. Only Japan announced a 1.5 Billion dollar aid for women's programme. But it is certain that the other western donors would also gear up their aid policies in this direction. As the mood prevailed in the conference, one could inform that more official development aid would be committed to women and girl's development programmes in the third world countries than to any other general development programmes. Already NORAD, SIDADANIDA, EU, OXFAM, CIDA, USDA, Australian AIDAB and others present at the conference have declared their intention to this effect and many more will follow.

The effective persuade by different women NGOs will be of a great help for the advancement of women in all respect all over the world.

NAGA WOMEN AND CULTURE: IMPLICATION FOR IDENTITY.

By Aram Pamei

There is a strong symbiosis between 'Naga Life' and nature as all aspect Naga life revolves round nature and its resources. I believe there is nothing –wrong in saying that women are the link between nature and Naga life. Living with nature in close and affectionate attachment to land season in and season out, year in and year out, is our Naga culture. As both sexes are needed for the continuity of human race, so also land and forest are inseparable from Naga life for its sustenance. Be it in our daily occupational activities of agriculture, arts and crafts, etc, or in festivals and agricultural rites and rituals, the essential relationship of Naga life with nature is guided with a strong spirituality. The cutting of trees, clearing of forest for Jhum or thrilling of soil is done with respect and reverence often preceded by libation of wine and ginger. Every activity has its season and time; nothing is done out of season and out of time. These seasonal and timely activities of the Nagas are scientifically guided ensuring the sustainability of Naga life eg. A tree is cut in its right season and in the next fall you have ten trees sprouting out of the felled parent tree making obviously true that:

A tree is born, a tree dies
but forest lives forever.

Indiscriminate plundering of Mother Nature for selfish waste was considered taboo and frowned upon. Harmoniously living with nature, so kin was their knowledge about the symbiosis between life and nature that their every surrounding pulsated with vibrant life maintaining the bio-diversity intact. Every moment, everywhere and at every activity of their life was imbued with solemn spirituality.

Naga Women in their Culture:

I repeat the essential relationship of Naga life with nature was guided by a strong spirituality forming a symbiosis between the two in that land and forest were the mainstay of Naga life and culture. As mentioned earlier, Naga women having closer attachment to land more than their male counterparts continue to be the custodian of that vibrant Naga life and culture forming the basis of the essential Naga identity.

Naga Economy and Women:

The work field of the Nagas is land and forest, on whose bosom they demand for their livelihood. From the rising of the sun till the going down of the same women work on the land with affection and reverence literally taking it as the mother of humanity. Agriculture being the mainstay of the economy, women's work in the field continues till cropping of the grains be it in tilling, sowing, transplanting, weeding or harvesting and transporting of them. In most cases it is the look out of the women to see that essential varieties of crops and vegetables for their household/domestic consumption are grown in their fields such as ginger, yam, turmeric, maize, chilli, cucumber, brinjal, garlic, tomato, watermelon, cotton, peas, etc. Besides other agricultural activities it is almost their sole responsibility to collect firewood from the forest and fetch water, the sources which are often far off and steep. It is also their duty to see that all members of the family are well clad and comfortable throughout the year. The spin and weave varieties of traditional handloom clothes for the family and also for sale. Apart from the management of kitchen and bringing up of children which exert tremendous stress on them they have to look after the rearing and feeding of domestic animals like cows, buffaloes, pigs, dogs, chickens, goat, etc. In fact the Naga economic life will eventually crumble without the women to take care of.

Naga Society and Women:

The social stability and harmony of the Nagas is enhanced by their hardworking women. From the rearing of the children and maintenance of the family of the participation in the social public life, women play pivotal role. Through their hard work, lowliness, patience, sincerity and morally upright life women instil the intrinsic values of our Naga life to their children. It is always the mother who takes care that the children receive all their requirements of love, emotional and psychological security and material needs. It is also she who goads on her husband and children to participate in all social and economic activities such as cultivation, games and sports, singing, dancing, house construction, dormitory life, community working, festivities etc. Most of those are done under certain rules and etiquettes which is instructed and inspired by the mothers and grandmothers at home as values. Strong and integrated family is the basis of an integrated and strong society or nation. Women are the agents and support base for the social stability and continuity life as they are carriers of all intrinsic Naga values such as love and compassion, truthfulness and honesty and all elemental human feelings. Women are also the winding thread of the clear stream of love in muddy sea of life that is set in motion through their marriage linking families, clans and villages.

Naga Administration and Women:

According to written record of human history democracy took its root from the Greek city states. However, democracy pure, direct and simple still remains the living practice in the Naga communities. The apex political body of the Naga community is village council. Each Naga village forming a republic affords the citizens to participate in every decision making directly or through their representatives who are elected in the best possible democratic manner through raising of hands or voice votes. All decisions being taken on consensus basis through the participation of every member and hence warmly personal with strong and vibrant sense of belonging in the community life, no one felt alienated. In the administration of justice too, no problem or case is too difficult to solve in by the wisdom of the village elder (village council members). They administer justice openly, justly and efficiently that no one dare to defy the village tradition. Whether be it in the general administration of the village or in the administration of justice there is nothing which denies women's participation. In village where efficient male leadership is not available women take the leadership, for instance Mrs. Hinga Karangnamei continues to exercise power of Sagungpui (Chieftainship) of Maram Khullen, Senapati District Manipur, after the demise of her husband 31 years back. At present , she is the chief of 23 clans of the Maram tribe. Similar case have occurred in the Mayon, Tangkhul tribes etc. Women also do come to the Village Council whenever they have cases to put them up and also do give witnesses for against any case in the village court/council. Finding lack of women's participation in the village council and important public meetings the youth of Sirarakhong, Ukhrul District, Manipur made it a right to include women in all decision making bodies through a resolution. Women of Tungjoy village Senapati District, Manipur enjoy rights to be invited to and consulted in the village council important issues social, political, cultural and economic matters. When the two villages failed to settle a case, a rendezvous is made to decide the case by action. The 'shown down' is to be witnessed by the neighbouring villages and leaders of the land. There are certain rules of conduct for a fair fight in such a fight any breach of customary law is dealt with severely by the people which may even amount to losing the case. In case, any one of the warring village retreated or surrendered, the fight is immediately withdrawn. In the event when neither of the two camps refused to surrender, and when the deaths raised on a heavy toil, then and there, a wise women who got married to any man of the other warring village has her prerogative to intervene and stop the fight by shaking her skirt amidst the fight. By tradition both the warring villages should immediately stop the fight by daring action of the women and the case should be compromised. In the matter of land dispute, the disputed land shall be equally

divided between them by neighbouring villages and elders of the land. This settlement order is final and binding. Even as there is no women representatives in the village council, in the discussion of matters relating to women, women are to be consulted by the village council. Similarly the same tradition is practised in the Naga church administration. Apart from all these undertakings and participations the advice of women is sought in crucial situations.

Naga Religion and Women:

Naga people are religious though they do not have the name of their religion. They live close to nature and sense its mysterious powers in the belief of the existence of a single supreme God, benevolent spirits and malevolent spirits.

The supreme God or deity is addressed reverentially as creator and sustainer of the universe. He is worshipped affectionately with reverence. He is perceived as loving, benevolent, protector and sustaining being. Special sacrifice is made to the supreme God with gratitude. And the relationship between Him (God) and human beings is one of love and reverence and not fear. He is invoked whenever people are in trouble or in fear and whenever they are excited with happiness. He is also remembered with veneration in all works of life and offered in every religious festival with the libation of food and drink. He is what the apostle Paul talked about "the unknown God" of the Athenian Greeks whom the Christians believe.

Besides the supreme God the Nagas also believe in the existence of Ancestral spirits, village deities, household deities/gods which are benevolent spirits. These deities or spirits are worshipped with reverence and offered sacrifices and libation of food and drinks. They are believed to be the guardians/spirits of the villages and of the households. The malevolent spirits harm human beings by bringing sickness, death and other natural forces like storm and flood, landslides, fire, earthquakes, live rocks, in thick forests, high mountains big trees, rivers, lakes and other unusual natural features. The malevolent spirits are not worshipped but in order to propitiate or appease them lest they do harm, animal blood and drinks are offered by spitting on them to show their contempt of the spirits.

The festivals, rites and rituals of the Nagas are associated with the agricultural cycle. All the sacrifices, offerings and the libations are made during the religious festivals are either for the blessing of a bountiful harvest, good health, prosperity and well-being of the people or to ward off natural calamities such as pests, epidemics, famines, etc. Except in one or two sacrifices women take major part in performing the religious ceremonies. In all the family rites and rituals to propitiate the household deity the ancestral spirits and the village deity or the supreme Deity mothers perform almost all the rituals. Village priestesses also perform almost equal responsibility as the male priests. It is the mothers and the grandmothers who

instil all the significant details of religious rites and rituals and the zeal for and essence associated with them. It is the mothers' spirituality that the children take after. It is through the religious fervour of women that social fabric of the Naga society is kept knitted for it is the women who impart intrinsic religious values such as love and compassion, truthfulness and honesty which are imbued in the persona of the supreme Deity as perceived by the mother.

In conclusion this, in short, is the sustainable Naga society, the idyllic Naga life almost the utopia-reality from the standpoint of critical traditionalism. Changes have permeated into every aspect of Naga life at the cost of our custom and tradition, culture and identity. With the induction of corrupt political culture into our hand, alien political, social, legal, economic systems, anathema, to the Naga way of life have been superimposed upon the Naga society, a final assault on the rights of Naga peoples. In the process the people have been disempowered. This has come about in the process of planned development which has resulted in the dispossession of the Naga peoples. All the natural resources land, forest, water, etc. once the domain of the Nagas have been encroached upon bringing the Naga culture and world view under direct attack. The ultimate sufferers of this so called developmental projects are the women.

When Naga women's place in the above four spheres of life is dissipated and destroyed, the destruction of Naga culture is ushered resulting in the phasing out and complete destruction of Naga identity.

The need for restoration of Naga autonomy economic, social, political, cultural and religious is therefore all the more felt.

TANGKHUL SHANAO LONG: A Profile.

(ALL TANGKHUL WOMEN'S ASSOCIATION)

Genesis of TSL:

Just as all Society originates out of necessity in one way or other, Tangkhul Shanao Long came into existence after having received repeated humiliation and in-human treatment from the Indian security Forces.

In the year 1974, March a number of women of Grihang and Kumram (Ngapurum) were sexually assaulted by the B.S.F. personal. Among the rape victims was Ms. N.S. Rose of Ngapurum (Now Kumram). She committed suicide. This was the only one out of the many incidents in which security Forces had behaved towards Naga women like beasts. Realising that unless a platform of Naga women is formed, the same torture, harassment, assault, etc. would continue in the days and years to come. Thus, Tangkhul Shanao Long was born on the 8th May 1974. The meeting resolved to form the Association, with the title initially called East District Women Association (EDWA) now Tangkhul Shanao Long with its first president Ms. Masophi Luithui. TSL is now 21 years old.

MEMBERSHIP: Every Tangkhul women by birth is a member of TSL. However, active members are counted from fifteen years and above. A unit of TSL is formed in every village. Till today out of the 260 Tangkhul villages, 197 villages have become units of TSL. With nearly by about 18 thousands members.

Location (Area of operation):

While membership comes from every village in the state of Manipur, Nagaland and other states, the main concentration is in Ukhrul and Senapati Districts. The Head Office is in Ukhrul Head Quarters.

Structure:

The President of the TSL is the spokesperson and chief Functionary of the organisation. She is full time worker with its General Secretary who is also a full timer along with its executive committee members.

There is a General Body consisting of all the registered members which meets atleast twice in a year and the executive Committee meets at least four times in a year. Executive Committee executes day to day matters of the TSL. But General Body is the final authority to decide any major policy. Each village has a local unit and there are no other regional or divisional units.

Aims and objectives of the T.S.L:

1. To safeguard the rights, modesty and dignity of women.
2. Promote educational, culture and customary life of women.
3. Promote economic growth and welfare of total livelihood, including animal husbandry, handicraft, weaving, tailoring, agriculture etc.
4. Promote peace, development, growth and prosperity in all aspects.
5. Maintain and create healthy atmosphere in life.
6. To established contacts with other organisation having similar objects around the globe.
7. Create awareness among the villagers through organising and conducting training, workshop, seminar, consultation, etc.
8. Participate in maintaining ecology and environmental balance.
9. Organise relief, charity and grant for whoever is in genuine need due to natural calamities and unforeseen incidents.

Programme of Activities:

Due to the shortage of resources and finance many of what T.S.L would like to do have not been done. At present the main activities of TSL are as follows:

- Arranging relief to the victims of atrocities and human rights violation by the Security forces and other forces.
- Farming, weaving and other handicraft trainings.
- Organizing meetings, workshops, seminars and consultation awareness building.

Brief accounts of the past & present activities of TSL:

- I. Ever since the inception of the TSL, its first action was to press for impartial enquiry into the crimes committed by the armed Forces in the state. On 4th Aug. 1974 an All Manipur Women's Action Committee was formed and demanded the Central Govt. the trial of guilty armed personnel and went on hunger strikes. The government formally agreed but did not institute any proceedings. Since then the 3rd of March –death anniversary of Ms. N.S. Rose is observed as protest day.
- II. Annual meet, the main activities:
 1. Some of the main activities worth mentioning are:
 - a) Exhibition cum-sale of traditional handlooms and handicrafts of every unit.
 - b) Folk song, dance and indigenous games competition.
 - c) Assembly session and election of office bearers whenever it is due.
 - d) Special talks and deliberations on selected topics by resource persons.

2. In the half yearly assemblies, resolution of the annual assembly are reviewed and followed up along with new agenda and emergency cases are dealt with.
3. TSL executive takes up regular tours to the unit villages to check and guide the functioning and help in problem solving if any.

III. On Human Rights Violation

1. When Ms. NS. Rose of Ngaprum (now Kumram) was gang-raped which led to her suicide on 3rd March 1974, the organisation demanded the Govt. for suitable punishment of the culprits.
2. On January 24, 1986 Capt. Mandir Singh of 25 Madras Regiment on attempt to rape Ms. M. Luingamla (17 years) shot her dead. Case was taken up in the Military court at Leimakhong and the culprit was court marshalled-terminated from his service.
3. In 1975-76 when 21 Sikh Regiment conducted a state wide search and tortured, molested, sexually assaulted men and women some were abducted and forced to labour without payment. The TSL requested the Govt. for a fact finding team which was accepted and sent on 17th -22nd Aug. 1982.
4. FIR was submitted to the S.P Ukhrul Police against atrocities committed by the 20 Assam Rifles against men and women on 15th Aug. 1993 by random firing and injuring hundreds of men and women in Ukhrul Town.
5. On the 9th May 1994 the Assam Rifles fired at random shelled 2 inch mortars at the residential areas, killing three persons namely Ms. Mathotla, Mr. S. Panghom and Mr Sochichan, unnumbered houses and properties destroyed, men and women injured tortured and harassed and looted valuables. TSL took a leading role and organised the biggest ever Rally in Manipur on 2nd June '94 in which more than 20 thousand people from Manipur participated in protest against such evil deeds of the Assam Rifles.

- ### IV.
- With the initiative of the Tangkhul Shanao Long the Naga women of Manipur first met at Kohima on 4th Dec. 1993 (Naga week 1-5 Dec 1993) than at Imphal on 7th Jan. 1994 which resolved to form a Union and function with the convenorship of Ms. P. Veronica Zingkhai, President Tangkhul Shanao Long, till the election of the office bearers in 1994 Oct.

V. On Social Upliftment:

From the time it was born till date TSL is taking up vital issues related to women. Since 1976 it launched a struggle against illicit liquor sales drug trafficking and consuming, with the help of various social organisation and Police. Its activities are:

1. TSL have conducted numbers of seminars and workshops and other awareness programmes relating to women and environment.
2. East District Women Sports Association was formed in 1976 September in order to motivate sportsmanship among the Tangkhul women.
3. Since 1977-1978, TSL have been actively participating in checking social evils such as immorality, alcoholism etc. along with the students and youth organisations.
4. TSL has also demanded the Govt. Of Manipur to established women police force for the district in order to maintain peace and tranquillity to help women in their problems.
5. In 1978, about 700 Tangkhul women staged a procession demanding the Manipur state Govt. to eliminate violence on Women's modesty under the influence of liquor.
6. Since 1981 till date, the TSL have been encouraging women to develop their skill in modern technologies in the field of handlooms handicrafts, tailoring and knitting. So far, within 14 years, about 1,120 women from different tribes, including non-tribal women have been trained.

The TSL still plans to continue such services for the upliftment of all women in general and for the Tangkhul Naga women in particular.

For the above mentioned struggles and courage on 21st Sept. 1995 TSL have been honoured with Award given by the Indian federation of small and Medium News Papers (IFSMN) on its 10th Anniversary Celebration in Bombay 20-21 Sept. '95.

P. Veronica Zingkhai
President TSL

GENERAL INTRODUCTION OF WOMEN

Of

Monsang Naga Tribe

By: Nirotin
President
M.N.W.U

The women of the Monsang Naga Tribe as seen and known during the early days may be described as simple, dutiful and hardworking. They were totally devoted to their men and worked tirelessly for the economic well-being of the family. Besides performing domestic duties, they toiled hard in the fields being involved in all stages of rice cultivation, which was their main occupation and the tribe's primary source of livelihood. They also engaged themselves in weaving clothes for domestic use with the help of traditional looms. Apart from these domestic responsibilities that involved mainly manual works, the Monsang women served the family and the tribe in various roles and capacities. They served as physicians looking after the sick, acted as midwives during delivery of a child and on occasions even engaged in palmistry and enjoyed the privilege of performing ritual ceremonies. The women were also skilful singers and dancer who performed traditional dances and songs during social and cultural festivals of the community.

The Monsang women enjoyed high social position within the tribe. They were held high esteem and their views and opinions regarded with great respect. The wives of village heads and elders enjoyed and commanded almost the same amount of obedience and loyalty as that of the husbands. When a proposal for marriage of a young couple is made, the opinions of the women members of the couple's respective clans are sought and considered. In fact, many of the earlier marriages were performed only after the approval and consent of the women members of the concerned clans were made. When a male member of a family kills a pig/cow/buffalo, and holds a feast, it becomes required of him to gift the thigh portion of the animal killed to his sister/sisters, in order that he may receive their blessings. Failure to do so was generally considered within the community as shameful and unworthy on the part of the brother.

By all accounts, it may be observed that the Monsang women, since its early days, played a vital role in all sphere of day to day life of the tribe. Within the individual family as well as the community, their share of responsibility and contribution was immense and invaluable.

However, with the conversion of the tribe into Christianity and steady spread of education amongst Monsang women, many of the age old customs and its related activities that were mainly based on superstitions and ignorance have been done away with altogether. Nevertheless, the status of the Monsang women still occupy a high and respected position till today, though in altogether different and diversified forms and their roles and responsibilities within the family and the community remain as strong as ever.

The status of the Monsang Naga women have undergone a significant and welcome change from what had been prevalent earlier. This change that one can notice among the women have been brought about and made possible primarily through education. Education have been not only enabled the Monsang Women to adapt themselves to the changes taking place within the Monsang women society but also to shoulder the varied responsibilities as demanded of by any present day Christian society and in the process fulfilling the ever increasing role of women in every sphere of life. Gone are the days when the Monsang women were generally illiterate and their role limited and confined to performing domestic chores and manual works in the fields. We now see them as educated, progressive and capable of undertaking any responsibility handed upon them with equal ease as that of their male counterparts. Their position within the society is held in high esteem while their views and suggestions are regarded as indispensable in all matters of decision making. Their active involvement and contribution within the family structure, church and social organisations and towards overall upliftment of the tribe are not only accepted and acknowledged but greatly encouraged. It may rightly be stated without exaggeration that the Monsang women have finally entered the age wherein they take full participation equal to that of their menfolk in the socio-economic, cultural and religious activities of the tribe thereby contributing their might towards greater self-reliance, progress and prosperity in all aspects of Monsang tribe.

That the Monsang women traditionally occupy a special position of respect in the tribe is evident from 2 (two) instances of customary practice prevalent since the early days. The first is the practice of 'Emma' whereby a newly married man is held under obligation to stay with his wife and his parents in-law in the latter's house for a period of not less than three years. During this period, the son in-law (Emma) is bounded by duty to selflessly serve his parents in-law in-order that he may win their love and blessings. Though no longer strictly practised today, this custom of 'Emma' nonetheless serves as good example of the high status enjoyed by Monsang women even during the early days of the tribe.

The other practice relates to the order of inheritance of the family property. By Monsang customs, the family property including the houses and other possessions such as cattle, pigs

etc. are inherited by the youngest son of the family. However, with the passing of the year's rigid adherence to this practice has been greatly relaxed. Today, the elder son including the daughters is also given their perspective shares of the property according to the economic holdings of the family. The daughters in particular, are sent off after marriage with gifts ranging from paddy fields, cattle and heirlooms to cash, jewellery and various household items. Moreover, in the absence of any male heir in the family, it is the daughter or daughters that get to inherit all the family property. This practice of 'Emma' and mode of inheritance prevalent among the Monsangs vividly presents the considerable degree of respectability and high social status given to women of the tribe. To the extent that such customs and practices are rarely to be found in other Naga tribes, it may be considered as remarkable and unique which sets apart the Monsang women from the women of the other Naga tribes of Manipur.

Today, we will find the Monsang women organised into one composite social and cultural body comprised of women representatives from each Monsang Villages. They share a common platform to address and focus their attention on women related issues such as female education upliftment of economic condition, preservation of culture and traditions amongst women and many other social issues having direct impact on society in general and the welfare of women in particular.

The Monsang also have their own religious organisation devoted entirely towards propagating and strengthening the Christian faith and morality amongst the women of the tribe, Annual meets and conferences and held in which well-known religious leaders and preachers from within as well as from outside the tribe are invited. Such religious congregation have served immensely towards spiritual awakening and Revival among the women, both young and old alike.

Within the individual family set up the women play an equally, if not greater role, as that of their husbands. Apart from performing the day to day household duties ranging from cooking cleaning, collecting firewood's to attending kitchen gardens and working in the fields during sowing and harvesting seasons etc. the women have begun to shoulder wider and greater responsibilities. Being education, many of the women are working, women earning regular incomes and who are not entirely dependent on their husbands for management of the family. Thus, we find the present day Monsang women not only capable of contributing their share towards the family economy but equally involved in deciding the future careers of their children. Their responsibility for the education of their children is equally great.

From all the above accounts of the Monsang women, there can be no doubt of the tremendous change or transformation that is taking place in regard to their roles and status in Monsang society.

Simple, illiterate and dutiful, they lived in the shadow of their men generally contended with life in their roles as housewives. However, with the spread of education and steady rise of literacy among the women, they have begun to step out of the confines of their homes and take active and leading part in all aspects of Monsang life thereby, rendering their service invaluable and indefensible in the overall development of the tribe. One heartening feature in the midst of all these changes taking place among the Monsang women is the still existing strong association with their custom, tradition and cultural heritages. This is very much evident in their keen interest and active participation in cultural events displaying the tribes folk tales, songs and dances etc. And further portrayed in their continuous use of traditional and indigenous clothes and other materials of everyday life of the tribe. Therefore, what we now see of the present day Monsang.

Women, is their apt and skilful use of the advantages of modern education in effectively bringing about socio-economic, religious and cultural progress and further creating awareness amongst women, the importance and significance of preserving age old customs and traditions. In so performing and fulfilling these various roles and duties with inexhaustible energy and vigour, the Monsang Naga women may be highly praised for their relentless efforts to reach and keep pace with the level of progress, pursued and achieved by their women counterparts belonging to other major and more advanced Naga tribes of Manipur.

Maram Naga Women Rural Development Society 1974-1995

The Maram Nagas are the original inhabitants of the Maro-Maram sub-division of Senapati District Manipur. Their population consisting of more than 8000 souls are distributed over 35 villages.

The Maram women formed their organisations at the village's level but in 1974. They formed a common society. In 1975, it was registered under the title "Maram Naga Women Social Welfare Society". The title however, has been changed to "Maram Naga Women Rural Development Society" for the greater interests of Maram community.

The society did not make much progress in the last decade but since the first conference of the Naga Women's Union, Manipur at Ukhrul, in October, 1994 the Maram women have been awakened. They have realised the importance of women participation both at the grass-root and top levels for the building up of strong Naga community. With this view, the society called upon both the women and the men folk to mobilise the masses to keep the prestige, honour, dignity of women.

The society has fought and is still fighting against the social evils viz polygamy, abusive drinks and drugs.

Once given the opportunity, the Maram women can effectively play their role for development of their society.

Miss P. Kina
Secretary

Maram Naga Women Rural Dev. Society.

The Chothe Naga Women

The Chothe are indigenous people of Manipur. They live in different district of the state.

Traditionally, the Chothes have two types of female societies. They are: (1) Nangak-ngei bom (unmarried female society) and (2) Ningul-ngei bom (married women society).

Nangak- ngei bom is known under two groups based on age. The junior girls between 10 and 15 years of age are under a leader called Rui-nu. The senior girls 15 and 25 years of age have a leader called Nangak ulin. The members of this Nangak-ngei bom stay and work together after a day's work. The senior girls take charge over their juniors and teach them discipline and also different kinds of skills which they are expected to know. Thus, spinning, weaving, stitching etc. are taught. They are also taught to respect and help each other and their elders.

The girls play three times a month at the residence of Nangak-ngei Ulin. They have their own fund which they earn out of their team work as labourers in the fields of others.

Ningui-ngei bom (married women society) has a leader who is the oldest among them. She is called Ningul pi-nu. One of the village councillors of Hloukal is in charge of Ningul-ngei bom. He is called Ningul Lakpa.

The residence of the Ningul lakpa is used as an office of the Ningul-ngei bom. He offers them a feast every year called Ningul Pilochow. The Ningul-ngei bom has its own fund. They work as labourers for 3 to 4 days in a year to increase their fund. It is kept by their leader Ningul pi-nu. The main duties of the society are related to the domestic and agricultural activities. In this way the Chothe women play their role in the society.

In the post Christian period a lot of changes has taken place. The traditional organisations with their respective functions and duties have disappeared. In their place, new organisations which are religious based have been formed. These are 1) women society at the village level and 2) All Baptist Women society at tribal level. The two societies are concerned about the development of spirituality and a tribe level secular organisation of women is yet to be formed.

The Chothe women are hard-working and it may take a long time to bring them on par with their counterparts unless themselves take up the task.

R.Marim
President
Chothe Naga Genral Union,
Manipur.

The Kharam Women

INTRODUCTION:

Kharam is one of the indigenous tribes of Manipur with a population of less than a thousand. They are concentrated in 4 villages of Senapati district but do not occupy a contiguous or compact area. Their villages are located at the periphery of the district boundaries. Administratively they are to be in the hills but are divided. One of the villages is completely in the hill administration, two are in the plain and one is in both. They are thus divided not only geographically but also administratively. Educationally, they are still behind and their economy depends upon agriculture. However, due to the paucity of cultivable land many live below the poverty line.

KHARAM TRADITIONAL SOCIETY:

The society is divided into 12 exogamous clans but today there are only 6 while the other 6 have become extinct. Traditionally the society has 5 different groups based on sex, clan, marital status etc. which is subordinate to the village council, kataar. They are:

1. Lomtaang – Male group based on sex
2. Kalen – Male group based on sex
3. Lapu – Male singers based on sex
4. Lapi – Female singers based on sex
5. Nungak-rothar – unmarried youngsters based on marital status.

Of these, only Lapi is a female group. However, there are some male singers as guides and helpers in the Lapi group. This group has its own festival- LAPIKAHOI performed after that of the male singers- LAPU KAHOI which is celebrated after the harvest. They have their own songs and dance and the membership is open to all. The eldest among them takes the leadership.

KHARAM WOMEN IN THE TRADITIONAL SOCIETY:

The Kharam society does not actually look down on the women though they are expected to do all the household works and in addition help in the agricultural activities. The women are considered the sustainers of Kharam life or as the source of reproduction. Thus, women are respected for to them belongs the means of reproduction – a sign of life- a continuity of society. Yet, they are deprived of certain rights which though are not uncommon among other societies. The birth of a female child is taken as an additional helper to the family. The mother declared fir to be out of doors on the 5th day of a female child birth while a day is extended for a male child. It means, the mother gets to work earlier if she gives birth to a

daughter. Thus gender difference starts helping at home at early age while the boy of the same age is not expected to do so. When she gets married, her price is demanded from the groom. In the past it was made compulsory and as a result very often lovers had to part. A married woman has no right to divorce her husband at any cost while she can be divorced with no fault of her. She lives in subordination to her husband whereas a man can divorce his wife if he so desires and then have more than one wife. When divorced she leaves her husband's house and children behind and goes back to her relatives. The bride price is returned.

As per custom in case intra-clan marriage, the woman is not fined. In any case, the Kharam custom does not fine a woman. It is said that once the daughters of the village councillors were fined for their bold behaviour. It hurt their sentiments and cursed the Kharam society that there should be no female child born to the Kharams. As a result of their curse no female child was born to the Kharam families. This created fear among the village councillors and decided to withdraw the fine imposed upon them. It was done so. Henceforth, no fine was imposed upon a woman. It is still prevalent.

A woman is not permitted to kill any animal as such act is of men's. If she does so, she is fined by her male relatives because her act is an insult to them.

The relationship between her family and her parents is maintained throughout her life. Her husband becomes a *maaksa* to her parents and such *maaksa* play significant role whenever his in-laws perform any function.

In the village administration, women have no say. However, an unmarried man is disqualified for the post of any village councillor. A man marrying a pure Kharam woman can hold the post of the village head, 'Kholakpa'. The children born of an intra-clan marriage are debarred from holding the post of the village head or Kholakpa. The above indicate that the quality of man depends on his choice of life-partner. There lies the importance of women in the Kharam traditional society.

As far as religious belief is concerned, there is no difference between gender. However, any ritual pertaining to the village is not performed by women *Kathem* (priestess). Some clans maintain an altar called *kasor* in the house for performing an ancestral worship. A widow however, is not permitted to keep the altar. Sacrifices are offered to their ancestors in case a member of the family suffers from some ill-health but not for a girl of marriageable age. The latter is not given the sacrificial offering too. Such as sacrifices are to be offered at her husband's house.

A Kharam women do not have the right to inherit their parental properties. In case of male issues less, the properties got the relatives of the parents and not to the daughters. It is because the woman has to go to another clan and the property of a particular clan is not permitted to be given to others.

THE KAHRAM WOMEN TODAY:

The Kharam women are hard-working and continue to accept their lot as determined by the society which in turn is destined by their fate. The economy is still primitive and they are a struggling tribe. Their traditional customs are still a binding force. However, a change is taking place particularly in the village administration. This change is only among the male-folk and it will take a long way for women to be equal partners with men in the field of village administration.

CONCLUSION:

The kharam women-folks appear to be complacent because they are still simple-minded. However, with the changes that are taking place in and around them, they are aware of their important role for the development of their society. This, they feel is possible if they are given equal opportunity with them in the field of education and other important aspects of life. The traditional mentality of women is is changing all for the welfare of the people.

Award Scheme of NWUM

God give each person different talents. They are his special gifts. However, these talents remain dormant if they are not properly explored, nature, developed and exploited. They even die out for lack of proper utilisation. This is true especially in the case of young learners. In fact, identification of talents and their development through various ways and means is one of the most important objectives of education. The materialisation of one's ideals and dream will come by naturally according to one's labour and calibre but education as we can see, is the precondition to identify, exploit and developed our hidden talents to the fullest. Education, therefore is one of the indispensable part and parcel for the growth, progress and development of the society. While saying these, it would be good to remain ourselves that women are lagging behind men in almost every aspect of life. So, in order to lift ourselves in par with men education is the only one and the best handy instrument available. With this end view in mind, the Award scheme of NWUM is being planned for execution as a mark of appreciation to the outstanding achievements of women in education and literary works on one hand and for encouragement and promotion of women in education and literary works on Naga life and culture on the other. The Award of NWUM is as the name itself implies, inclusively for those outstanding personalities of Naga Women Manipur.

1. The outstanding girls/women in different classes and degree shall be awarded as under:
 - (i) Class X & XII ten toppers – Rs. 10,000/- each
 - (ii) BA, BSc, MA, MSc & Equivalents ten toppers – - do-
 - (iii) UPSC, MPSC Examinations: First ever girl/women to have passed/recruited be given facilitation by the Union.
 - (iv) Outstanding Work in Literary fields on Naga Life & Culture –Rs. 10,000/- each.
2. Implementation of the Award Scheme shall commence by 1996 onwards.
3. Each Naga Tribe wise women organisation shall be responsible to raise one Award each [Rs. 10,000]. Tribe wise women organisations may explore their own ways & means for raising the Award Fund. They may contact some parents/individuals/societies/clubs among their own tribes to establish a memorial contribution on their respective son/daughter/grandparents/wife/husband etc. or birthday gift, on success etc. etc.

PADDY FROM GOURD

(Mao Folk Tale)

The Mao mythology depicts several legends which have been passed down to the present generation and are preserved till today as they make reading interesting.

Apropos to the caption 'Paddy from Gourd' is the narration whereby Rice, the staple diet of the Nagas is believed to have been derived from heavenly gourd. Below is the sequence of the story.

An ancient man was once infuriated because someone soiled his pond every day. So he swore to keep watch and settle the score with the culprit. One fine morning, much to his surprise, the ancient man spotted a group of Goddess squirting delightfully in his pond. "Goddess in my pond!" the man exclaimed. "But surely, I shall settle my score", he assured himself. He crept out stealthily from behind the bushes, picked up the garments of the most beautiful Goddess, crawled back to his position and waited anxiously for what may fall. After their bathing spree, the Goddess wore their respective dresses and disappeared from the scene. However, one among them lingered on looking for her garments. At this juncture, the man flipped out from the bushes and caught the beautiful Goddess. He swore never to leave her until she promised to marry him. The goddess finally yielded to his demand and they got married. They both happily for some years and were blessed with two beautiful children.

One day, the Goddess came upon her hidden garments and decided to leave for her heavenly abode with her two children in the absence of her husband. When the ancient man came home to find himself deserted he was deeply depressed and confused as to where he would ever find his beloved ones again. It was at this moment that a crow came to his help. The crow assured to lead him to his estranged family if the man would completely blacken its feathers. The man readily obliged and did so using powdered charcoal, and because of which the crow has its present black colour, they say.

The ancient man ventured out, following the crow, in search of his wife and children in heaven. He was overjoyed when he finally found them and after their re-union they continued to live on in heaven. But, as on earth, the heavenly people had to plough to grow crops and so did the ancient man and his family. When harvesting was done, the Gods and Goddesses ordered the ancient man to cut open the gourds. Much to the disappointment of the heavenly people they saw only gourd seeds in the man's gourds, whereas they were able to deliver paddy from similar gourds. The man's family was, therefore, directed to go back to earth as the nature of life prevalent in heaven was not compatible to man.

Before leaving her heavenly abode, the man's wife pleaded her parents for some paddy to be sown on earth. But she was out rightly denied as it was against heaven's law. She then asked for a hen as a gift and it was given. Quickly, the man's wife generously fed the gifted hen with heaven's paddy and took it along with them to the earth.

As soon as they reached their earthly home they killed the hen and collected the paddy from its stomach. This paddy subsequently became the source of the paddy variety known as 'Tongotho Kakra'.

There is a strong belief that this variety of paddy is protected from natural calamities like hailstorm, etc. 'Tongotho Kakra', originally believed to have derived from heaven's gourd is still used for performing certain rituals among the pagan community.

By: Ms. L. Ashiphro Mao

A Brief Report of Thangal Naga Women

INTRODUCTION: The honourable president and members of the Manipur Naga Women Union, I am thankful to God for giving me this opportunity to present a report to you all. The year 1995 is a year of suffering and death due to ethnic crisis.

THE ORIGIN: The Thangal Naga tribe originated from Makhel and settled at Ankailongdi. This was one of the biggest villages in Manipur. The Thangal tribe is one of the oldest tribe in Manipur state, and it has its own distinct culture, custom and ritual practices. Our ancestors worshipped different gods and goddesses. They followed their rituals strictly.

Thangals are scattered in the central part of the present Senapati District of Manipur. The present Sadar Hills was known as the Thangal Hills during the British regime. The Thangal Naga is a well-known tribe in the history of Manipur because it played an important role in the struggle for freedom of the Nation. The national heroes like General Thangal and Charai Thangal fought the British and sacrificed their lives. The Thangal General who was born and brought up at Thagal Surung village once swayed the political administration of Manipur.

STATISTIC: Eight villages of Thangal tribe at present with a population of about five thousand, approximately.

CLANS: The Thangal are divided into seventeen exogamous clans. The clan is treated as a family unit; No marriage between the clan members is allowed. The family must seek marriage partner outside the clan. At the time of marriage a dowry was required as a gift from the bride's family to the parents of the groom, this traditionally taking the form of cloths.

The parents of both partners also give what they could afford in order to the couple this includes rice field.

DIVORCE: Should a divorce be initiated on reasonable grounds, the wife is entitled to half of the property mutually owned by her husband.

CLOTHING: Various patterns of body cloths are worn by the Thangal women, namely Tangkonlamphi, Karouphi, Phimu, Mikkaru, Langhang, karou, Amphakpathoi etc.

ORNAMENTS: The women of the Thangal wear necklaces different types.

WEAPONS: The weapons are carried by the women too known as Sangrikathun.

MUSICAL INSTRUMENT: The women used a harp called 'Anting'.

PROHIBITIONS: During the time of erection of the special house namely Tankei, the owner is forbidden to have any sexual relations with his wife or indeed with any other women, and must sleep apart from his wife in order to remain ritually clean. The women are prohibited from eating pork, monkey, and bears while pregnant.

MARRIAGE: The marriage ceremony is attended by all the villagers regardless of sex with new cloths. If the bride maintains her status in the community and not broken any codes of conduct or contravenes any laws. Festivities associated with the wedding continue throughout the night with singing competitions and merry makings. No one sleep but all join the gathering with an expert singer leading the proceeding.

PUNISHMENT: In case a woman is pregnant and cannot identify her counterpart, she is driven from the village having to give birth to the child in the jungle and then leave it there. This is decided by the elders of the village.

CONVERSION: The Thangal were converted to Christianity in 1994 through the foreign and the national missionaries.

FORMATION: On the 14th January 1984 the Thangal Naga Baptist Association was been formed with the approval of the parent association i.e. Sadar Baptist Association and Manipur Baptist Convention. It is affiliated to Council of Baptist Churches in North East India.

THE PRESENT “SCOPE AND FUNCTION” ARE: To enhance the socio-economic life of the community to raise funds for development projects, to promoting the self-reliance of needy villagers, to offer relief to victims, to conduct workshop, seminar, training, to fund mission outreach programmes etc.

CONCLUSION: Due to the shortage of fund we cannot carry out all the plans and projects, which we desire. We need your prayer and support for the growth of the Thangal women.

With kind regards

Dated 22-8-95
YAIKONGPAO

Sd/
(Ms. P. Houmei)
Secretary Women Department