CONCLUSION
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A Socio-cultural history of Shüpfomei Naga tribe (A historical study of Ememei, Lepaona, Chüluve and Paomata generally known as Mao Naga tribe) is an exhaustive presentation on their origin, migration and settlement at Makhel – Makhrefü. The Naga tribes in general and Shüpfomei Naga tribe in particular search their root of migration at Makhel as their oral tradition often recalls. The socio-cultural change in the wake of Christianity and education marked a turning point in the history of Shüpfomei Naga tribe. It has given a new thrust to its decaying society. Since then, there is a process of deeper understanding of Shüpfomei socio-culture.

The effect of a sudden change brought both positive and negative and it was a departure from the forefather’s concept of life. The awareness of sudden progress and development, at the same time such enlightenment brought internal evaluation and purified the negative aspects into right way. Thus, the new perspectives envisaged in the participation, dialogue and co-operation is asserting a place in history. The emergence of indigenous ethnic groups in the international arena signals a systematic consciousness of people belonging to a race. Such occurrence is the common experience of a new-world order. Acceptance, accommodation, openness and tolerance are the key to such unrest among nations, regions and states. Given a rightful place in history their rights and dignity brings every nation, race and tribe as the final solution.
It is their legitimate right and desire to have their own history written in order to tell their coming generations about their forefathers' experience of God in their history, their struggle for survival, their myths of migration and their different oral traditions to communicate. It is also to assert their ethnic identity through economic, social, political, cultural modes of life. The study is an original research work, which deals on the original term and how they were called and understood as “Shüpfomei” by other Naga tribes. The present nomenclature as “Mao Naga tribe” is not the term which covers the whole tribe. In order to be called again the original term “Shüpfomei tribe,” we have to use the primary source such as the oral tradition, folktales, folksongs, sayings, proverbs, etc.

Secondly, we have written materials like books, published by outsiders as well as by the Naga writers themselves. Manuscripts and articles of such kind are available and used even today. The new trend is the searching of the history of their forefathers and to rediscover their origin, migration, and settlement is an urge among the research scholars.

Primarily, the thesis is the identification of the tribe of their origin, migration, settlement and dispersion. It also examines the various theories and route of migration from different regions. Today without doubt most of the Naga tribes accepts and recognized “Makhel-Makhrefi” as the place of origin, migration and dispersion. The different monolith stones, peepal tree, and various materials in the headman’s house speak about the home of the ancestors.
Socio-cultural life of every race, tribe and nation is preserved and re-searches are still going on in order to re-write their history. The many changes taking place, yet the cultural life of the people is inborn in the people itself. The community aspect of Shüpforme tribe is something very special. It is the community which binds and the community that builds the society. The social feasts and festivals are some of such living examples where Shüpforme forefathers had the feeling of oneness in the society.

Shüpforme tribe is going through a stage of ethnical decadence in her socio-cultural life and it is the striking note. The progress and development in every field has to go side by side with the preservation of the socio-culture. We shall point out some of socio-cultural practices which have disappeared with the wake of Christianity and education.

(a) The traditional values of sincerity, honesty, hospitality, truthfulness, adventurous, daring, living simple life style, generous, courtesy, etc. The moral values of respecting elders, parents, village council, observance of the different gennas, abiding by the customary laws, taboos, etc.
(b) The traditional social celebration of feasts and festivals which had deep meaning and significance are coloured by Christian attitude and western rationalization. It is no longer as social celebration but it is a celebration of individuals in the name of social feast.
(c) The dignity of hard labour (work culture) of self-reliance is no longer seen. Everyone tries to get something from somewhere not through work, sweat. Children, youth are less hardy, less viciforous. The fear weather, climate and manual labour and much more hard-work. The modern means of communication is making them soft and less daring. Shüpfomei philosophy of work is essentially integrated with soil. He is the tiller of the earth and his survival, prosperity, name and fame depended on his work feast of merit. The old saying “onga no tolemoe” – we are not concern with beauty that will lead to laziness, idleness.

(d) The most striking note will be the emergence where no more debate with terminology, language, prejudices division, but united politically, socially, culturally, morally and even under one religion. The painful labour pain is going through within the society where the four groups are unable to see each groups – Ememei, Paomata, Lepaona, Chüluvei to see eye to eye. The acceptance of history that Shüpfowo as the forefather of the four groups cannot be debated nor be denied. The datum that Shüpfomei tribe had its origin and migration at Makhel (Makhrefü) is the accepted term since time immemorial.

The word “tribal” has a deteriorating meaning used by colonial people and does not connote indigenous, native or original inhabitants of the place. While “tribe” sounds better and pleasant to hear, because tribe comes much closer to the term indigenous, native and original people of the place. As the term indigenous race is applied to the Red
Indians in South and North America, the Aborigines in Australia, the Maories in New Zealand. The composite race namely the "Nagas" and particularly "Shüpfomei" tribe have their origin, dispersal and route of migration. The route of migration is recalled through the oral traditions. And there are various theories of such route of migration. Tangkhul Naga tribe had their migration from Samsok and Makhel, dispersed to Longbi, Somra, etc. The Angamis, Chakhesang Lothas, Rengmas, Semas have their migration theory from Khezhekenoma, while Zeliangrong from Makuilong and the Aos from Chwangliyimi, Shüpfomei race from Makhel (Makhrefii) but today most of Nagas point to Makhel as their home, their origin and place of dispersal. Apart from their migration route, dispersal, Shüpfomei composite culture is broad based with language, music, dance, script, literature, food, clothing, mode of worship, celebration, feast and festivals, genna and taboos, etc.

Shüpfomei world of modernism and conservative traditionalism are the two poles where the present young generation is torn apart. Therefore Shüpfomei is caught between the two worlds – western concept of modernism, consumerism, capitalism on one hand and conservative, traditionalism and closely-knit family structure. At such juncture the outcome is the social unrest and the pull of traditional concept of hard-work, sincerity and truthfulness. Historicizing of the past glory, daring deeds should not be overlooked by the present development. Instead linking the past with the present will help in the rooting of the modern culture. The modern understanding must not put a death knell to the tested traditional history. The change over from the past to the present must be a slow
process and not too sudden. Having a base with the past history will give the present something to hold on if the society does not want to see the social unrest.

There is a radical shift of paradigm in Shüpfomei society moving away from the traditional cultural aspect towards a popular western culture. Shüpfomei generation is much influenced and changed from the inherited values of their forefathers, which could not sustain with the advancement of modern technology in communication, means of transport and other development. Shüpfomei younger generation are more exposed to the changing world and are prone to adapt consciously or unconsciously to such cultures. The older generation is unable to accept such imported cultures of today's generation and they often lament and regret for such transformation and changes before their very eyes. While the uncritical young generation taking as it a pride to such imported cultures and dwell in that imported cultures. We shall reflect together some of the departures from the traditional society (conservative generation) from imported cultures (today's culture).

Shüpfomei traditional dresses – the most striking change is the external Shüpfomei dresses. The loin cloth of man (mide ri) bare body with a shawl, and for woman brassieres (neto sapu), the colourful shawl skirts (neto mani) are replaced by mini skirts, jeans, shalwar kameez, blouse, trousers, suit, shoes, cosmetic make ups, T. shirts, shorts, etc. These dresses are much more comfortable, durable and looks better. The beautiful ornaments of men and women like cowries, shells, cane leggings, beads, boar tasks, horns, earrings, bracelets, ladies necklaces, bracelets, etc. Today those traditional dresses are locked up in the house museum box to be worn during social feasts and
festivals and celebrations. No doubt we cannot and must not go back to that stage of living a primitive, unfashionable age for health reason, situation and societal aspects. Instead we should accommodate and contain such cultural dresses into fashion parade, fashion shows, school uniforms, social celebrations or any events. We should bring back that uniqueness in each tribe instead replacing with different modern fashions and adaptations. Thanks to Shüpfo mei intellectual class for creating cultural awareness and identity conscientization ushering among the young generation for cultural revival. Shüpfo mei cultural identity was not their external dress only but their way of life.

Shüpfo mei music and dance – the latest hits in the market, loud music from morning till night is everywhere, anywhere and in every place. It may be the fear to face the silence, the fear to be alone, to drown the busy world, the noise, afraid to hear the forefathers’ folk tunes. The compact discs both (V.C.D and C.D.), T.V. computer and video games, music concerts, Film hits songs, V channels, MTV, acoustic instruments and implements replaces Shüpfo mei indigenous instruments. The powerful different traditional yells, sweet melodious vocal folksongs are no longer heard any more and are done away with the last old man in the village. Inculturation, translation, compositions, adaptations etc. in Sunday’s worship and eventful occasions are on the rise. Former dance comes to live with folk yell, folk songs that are accompanied with rhythmic graceful movements of body, agile steps showing vigor, valour, courage, strength and determination, etc. Today hit songs sends waves of nervous breaking to shaking and twisting of whole body. Dances like rap, tap, disco, rock & roll, slow, ball, etc., have come to stay in Shüpfo mei society.
There is much jubilation and excitement of the new millennium and year 2000, the society, church, politic, economic, cultural, government, technology, communication, transport, etc., hoping that the ushering a new-year will bring radical change in every sphere. No doubt there will be change and change is inevitable and without our concern changes will take place, but to the critics it is just a passing phase. Just by adding another three zeros to numerical number two will not bring radical change. Instead every change will be a welcome news which has a base and root, such transformation will bring lasting change. Caught between the two gap of tradition and modernity, invasion of competitive market, new economic order Shüpforme tribe as well as Nagas in general is passing a critical stage. In the web of age-old customs suddenly exposed to wide wild world she is put in a tight rope. One of the perennial question often address is cultural conflict and identity crisis. It is one of the vicious circle questions of the iceberg need to be deal with. Cultural conflict and identity crisis which is seen everywhere not only among the Nagas in India but hundreds of such groups in the world. The real issue is not the multiplication of ethnic nations and groups, but replacing of the traditional behaviour by new liberal philosophical modern values without substitute. It is the influence by or invasion of another culture to the old tested culture – cultural treats as the inclusive term food habits, dresses, mode of conducts, education, religion, folktales and folklore, whole tribal set up, village politics, village social like well knit family, clan village, tribe, etc.

Therefore, the new millennium with its new outlook of life for a social cultural history of Shüpforme Naga tribe (A historical study of Ememei, Lepaona, Chüluve and
Paomata) may bring a new vision of life. An outlook that is unity, solidarity, brotherhood and oneness, creating the same atmosphere among the Naga tribes in north east.