ABOUT THE TRIBE

Tribes in India

Tribes are of distinct ethnic groups which are usually confined to definite geographical areas mainly forest and hilly areas, speak a common dialect are culturally homogeneous and a unifying social organization (Gupta, 1995). India has largest population of the tribal people in India in the world. There are 559 tribal communities in our country with a population of 70 millions (Hajra, 2007). Most of the tribes are heavily concentrated in the densely forest areas that combined in a accessibility with limited political or economic significance. Historically the economy of most of the tribes was subsistence agriculture or hunting and gathering. Almost nine-tenth of the tribal people of our country are dependent on the natural resources for their livelihood. Nowadays, tribal people are settling in urban areas for their requirement of livelihood. Each type of tribe has developed a distinct style of life which could be best understood in the context with Nature-Made- Spirit complex (Vidyarthi, 1958 & 1976).

The tribal people of India may be broadly divided into three distinct zones (Gupta, 1995):

i) The tribes living in the North-eastern zone, such as Naga, Mizo, Khasi, Garo, Rabha, Dafla, Abhor, Mishmi, Galong etc are of Mangaloid racial stock and speak dialect of Sino-Tibeto-Burman racial stock.

ii) The central zone consists of other hills and plateaus along the dividing line between the peninsular India and the Indo-Gangetic plains.

iii) The tribal areas of Andhra Pradesh, Karnataka, Tamilnadu and Kerala form part of the southern zone which include the Chenchu, Koya, Badaga, Gadaba, Karar, Irula, Kota, Kanikar, Muthuvan, Urali, Yenadi etc. They belong to the Proto-Australoid racial stock and speak dialects of the Dravidian language.

Tribes of North-East region

The North East in India has tribal areas and numerous tribes of Nagaland, Manipur, Arunachal Pradesh, Mizoram, Assam etc. makes India a glorious and colourful portray of Indian history through its ethnic world. In this region, 220 distinct
tribal groups are identified. They comprised approximately 12% of the total indigenous tribal population of India. Sharma et al., (2005) reported 213 tribal communities with 175 different ethnic languages found in North-East India.

**Tribes of Manipur:**

Around two-third of the total 22,327 sq.kms of land surface in Manipur are hilly areas. A vast area of the land is occupied by hill tribes. The tribal population of Manipur is 7,41,141 out of the total population of the state 22,93,896 (Census, 2001). The scheduled tribes constitute 34.41% of the state population. The distribution of population is uneven. Suburban areas like Mao Gate, Ukhrul town, Senapati town, Churachandpur town, Tamenglong town etc are thickly populated. The rural areas are thinly populated while the spread of population in the interior parts are quite sparse.

The 38 tribes inhabit the hills and roughly placed under two major types-Kuki and Naga. They are Aimol, Anal, Angami, Chiru, Chote, Gangte, H’mar, Kabui, Inpui, Rongmei, Koirang, Kom, Kacha Naga, Liangmai, Zeme, Lamkang, Mizo, Maram, Maring, Mao, Monsang, Simte, Sema, Tangkhul, Thadou, Vaiphei, Zou, Moyon, Paite, Purum, Ralte, Sukte, Poumei, Tarao, Kharam, Mate.

The eastern, northern, and the western hills in the state are predominantly occupied by the Nagas like Tangkhuls occupying the eastern hills, Maos in the northern hills, and Kabuis in western hills, etc. Whereas the southern south-west part known as the Churachandpur district and the Sadar hills were dominantly occupied by the Chin-Kuki tribe.

The economic life of the tribals are still predominated by agriculture. For the economic development of the hilly areas of Manipur, the environment needed protection and the rich natural resources has to be utilized in proper and systematic way. For this, the Forest department, the various governmental and non governmental agencies and organizations has taken up programmes for the management of the natural resources. Department of Tribal and Scheduled Caste, Government of Manipur to the Ministry of Doner, Government of India grants many schemes of plantation of Oranges and Bananas, cultivation of Potato and Brinjal, rearing of pigs etc.
**Kom-Kuki tribe:**

Kom is one of those 38 recognised scheduled tribes of Manipur according to Constitution (Scheduled tribes) order (Amendment) Act, 2011. They belong to the Chin Kuki, one of the major two tribes of Manipur i.e. Naga & Kuki. They are found distributed in four districts of the state-Churachandpur, Senapati, Chandel and Imphal East. Majority of their concentration is in the Churachandpur district.

The Kom tribe is reported to have migrated from the land between the North-Eastern frontier area and Shante state of Burma sometime in 200 A.D. The Kom tribe was said to have moved towards Arakan hills and Bay of Bengal. The Kom people proceeded into the land known as Tripura under the chief “ei-That-Hla”, a rich man in those days among tribes, who finally led them into Manipur.

The Kom tribe entered into Manipur during the reign of Maharaja Gambhir Singh sometime in the middle of 18th century. Their total population was 2000 only at the time of entering Manipur. At present, the population has increased to 16,463 according to 2001 census. During the reign of Gambhir Singh they suffered so much from the aggression of the Khongjai and Lushai tribes that they left their place and sought refuge in other parts of the hill belonging to Manipur. Now, they are found scattered in four districts of the state-Churachanpur, Chandel, Senapati and Imphal East. The word Kom was literally derived from the word “Lukakom” which mean “Turban” from lukakom or kakom and kakom to kom which meant “turban people”. They speak the Tibeto Burman language.

The traditional Kom women usually wore “Ponkok” (wrap round) and red bordered white scarf called “Mukhamjar” which is worn over the shoulder. In the ear they wore black thread. The neck is decorated by a number of colorful strings of beach called “Thichong”. The Kom male folk used to wear a small bruch cloth locally called dirchi fastened at their waist. They also cover their body with a black shawl called “Pasepon” round the neck. They are primarily dependent on the available biodiversity. They use different type of plants for their various day today need such as medicine, food, fuel, timber, etc. to sustain their livelihood linked with agriculture.
The Kom society originally has seven clans which are the major clans with 19 sub-divisions. The clans are Parang, Hmangte, Kilong, Durlin, Singte, Leise and Leivon. In the Kom tradition “Nuchem” which meant mothers share is regarded very important. It is a feast offered to the mother-in-law by son-in-law to show his love and respect to his mother-in-law. When a Kom dies and before he is taken to the grave, it is wrapped with a shawl which is sewed in the middle with a bamboo-made needle. If a women died her waist is tied with a cloth called “Tingsai” and her hair is dressed properly by her friends. It may sound unnatural to other communities but among the Kom it is a customary duty of Sakamak (Son in law) to open the grave after one year to remove the head. He washes it with liquor, wraps it up with new clothes and transfer it to the old graves. The Kom tribe has a number of social celebrations and public procession (Plate- 4-B). The cultural festivals are been performed in each season of the agricultural year. Those festivals are Seilam, Lawn-jin, Par-Thak or Reijulam, Sade, Bechap lam and Kut. They do also observe a number of festivals both social and religion.

Seling: Erection of wood.
Belam: Erection of *Dendrocalamus hamiltonii* Nees et Arn., on the top of which is placed a bird to be targeted for arrow shooting thereby testing a valour.
Lukasum: Offering last rites to the deceased person.
Lhungphung: Erection of mega stone.
Cheiraoba: New year festival
Lamkut: At dusk, songs and dances are held in every house, accompanied with a feast to sanctify them and keep their houses as a sacred places for the whole year.

The village priest is called “Thempu”, who apart from practicing magico-religious rituals to combat diseases also prescribe herbal medicine. During child birth *Isodon ternifolius* Kudo (Khoiju) and *Gonoithalamus sesquipedalis* Hook. f. & Thoms (Kham) leaves are burnt to expel the bad spirit which may harm the mother and the child. These leaves are plucked from jungle and used when dried in the sun. On the 5th day for naming the child which is called “Naiteso” a particular root of *Zingiber sp* called *Aihrang* is made into a necklace and is put around the neck of both the mother and child to prevent from any sickness and evil spirit. They never enter to get rice
from store house called “Inte” at night, believing that the store house spirit may be disturbed and harm them. The Kom people of Sangang village of Churachandpur are used to keep stone in the rice storage believing that the stone as the deity of the rice storage called “Kei-rei”.

The Kom people are very conscious since the time of their forefathers that they are still using some medicinal plants as wild edible plants, vegetable in their day to day life. The Koms are undoubtedly great basket makers both of bamboo and cane. Bamboos are extensively used by the Kom tribe for bringing water from rivulets, for making bows, arrows and for making sturdy and ornamental basket both for domestic consumption and sale in the market. Bamboos are also used in construction of huts. Floor and walls are plaited out of bamboo. Bamboo is also used in death ceremony of the Kom tribe.

Weaving is popular among the womenfolk of Kom community. Loin looms are available in every household. The Kom girls and women weave their traditional clothes in their loin looms. In the past, the Kom used to plant cotton which was spun into yarns for use in weaving. The dye extracted from plants is also used in dyeing of costly loin clothes.

There is a traditional custom of preserving the village forest areas popularly known as “Uyok”. In this reserve forest of the village, valuable trees, cane and bamboo are grown. Villagers cannot cut trees within this reserve forest without the permission of the village “Khuo” (Village council). So the protection of the plants which are commonly used in our day to day traditional customs has a significant role in Biodiversity conservation.

The Kom people are very rich in traditional culture (Plate-4-A). These rich culture are fast changing due to advancement of urbanization, deforestation, modernization, changing of religion towards Christianity etc. The ethnobotanical knowledge is depleting day by day. Therefore, it is high time to trace out and to keep record of the indigenous wealth of knowledge of this community.

**Origin:**

Trace of origin of Kom is still obscure. However, Brown (1873) stated that that Kom tribe originally belonged to hills lying on the south of the Manipur valley
and also claimed that there were about 2000 individuals only at the time of his investigation. Shakespeare (1912) was particular in saying that the Kom have come from sarikpung hills of the Chin hills. A belief is that most of the southern tribes of Manipur have been migrated from the chin hills of Burma. This has also been referred by Das (1985). The Kom believed that their ancestors lived in the caves and then to the mountains and in the forest.

Their traditional songs refer that their ancestors lived in the caves. The folk song is recorded as follows:

*Kan hongs ok e, khurpui a khan, hong shok a (2)*

*Kan lengsial le khoiei eng e;*

*Kan lak pon leh khoiei eng e;*

*Kan shak long leh kho lei eng e;*

*Kan chim shi leh kho lei eng e;*

Translation of the song is that,

We came out from the cave or route;

With our mithun and clothes;

Our physique well built;

Our necklace as decoration;

With the pointed thorns of porcupine;

Which beautified the world;

**Traditional house type**

Normally traditional house types are simple and made of either wood posts or bamboo posts. The walls are plastered with a mixture of earth and cow dung, and the roofs of all the houses are thatched with *Imperata cylindrica* (L.) P. Beauv. Most of the dwelling houses would face to the eastward. They are rectangular in ground plan. The floor is made of beaten earth and the plinth is about one to two feet in height from the level. In setting up the posts of the houses, the middle one on the left hand side is erected first (1-B). This post is known as *Chafit* and often erected following certain ritual processes. Usually, it is set up on a Wednesday or Friday, which is considered to be auspicious day for such a purposes. After this, all other posts may be set up according to convenience.
Food Habit

Rice is the staple food for the Kom community. It is supplemented by the vegetable of common items like *Iromba* (mixed vegetable mashed with fermented fish and chillies) and boiled or cooked vegetable devoid of salt (*Champhut*). Occasionally or once in a while, they enjoy taking *Shingsu* (vegetable salad with fermented fish or roasted gram flour). They eat meat of various animals and birds. The favourite meats for the Kom are Pork, beef, dog meat and chicken. Some can even take meats of monkey, snakes, toad and frogs but they are forbidden from eating the flesh of a tiger. It is their belief that if they eat the flesh of tiger their throat will swell up. They used indigenous spicies plant rather than marketed spices such as *Coriandrum sativum* L., *Zingiber officinale* Rosc., *Capsicum annum* L., *Allium cepa* L., *Allium sativum* L., *Allium chinense* G. Don, *Eurya acuminate* DC., *Hedychium coronarium* Koen, *Houttuynia cordata* Thunb., *Citrus Macroptera* Mont, *Litsea cubeba* Pers., *Curcuma angustifolia* Roxb., etc. Most of the vegetables are eaten either boiled or steamed. They use animals intestines into various tasteful items of food with proportionate mixing of salt and chillies. They boil it for hours and fried over hearth. Such types of food items are favourite and common to them. Soup is prepared with meat, *Zingiber officinale* Rosc., *Allium sativum* L., *Allium cepa* L. and salt to taste. It is commonly used by the women after child birth. *Colacasia esculanta* L., *Amorphophallus paonifolius* (Dennst.) Nicholson, *Alpinia nigra* (Gaertn.) Burtt, are quite often taken by them. For storing vegetable and fishes, the items were dried first and mixed with the leaves of *Zanthoxylum acantopodium* DC. (Plate-1:C-D).The Kom used ‘ju’ or rice beer only for drinks that is brewed by every household. It is one of the unavoidable items in all the celebration and affairs, festivals and ceremonies. In place beer tea and others drinks are also offered after the conversion to Christianity.

Vegetable treasures of Kom

The kharif crops such as *Zingiber officinale* Rosc., *Curcuma domestica* Val., *Ocimum americanum* L., *Luffa acutangula* (L.) Roxb. are grown both in homestead and Jhum area. Most of the crops can be harvested in 3-7 months. With the shown advent of winter, the village witnesses considerable agricultural activity. The rabi
crops such as *Pisum sativum* L., *Capsicum chinense* Jacq., *Brassica campestris* L., *Allium sativum* L., *Allium cepa* L., *Coriandrum sativum* L., *Sacharum officinarum* L., *Cucurbita maxima* Duch. etc. are grown in November-December. Of the Rabi crop *Solanum tuberosum* L. is one of the important food item in the village as it is the main vegetable consumed by the villagers. Every household in the village attempts to maintain kitchen garden. Some of the commonly grown vegetables and fruits are *Cajanus cajan* (L.) Mill. sp., *Hibiscus cannabinus* L., *Vicia faba* L., *Lagenaria siceraria* (Mol.) Standl., *Allium cepa* L., *Allium sativum* L., *Pisum sativum* L., *Brassica campestris* L., *Musa paradisiaca* L., *Carica papaya* L., *Citrus maxima* (Burn.) Merr., *Prunus domestica* L., *Prunus armeniaca* L., *Prunus persica* (L.) Batsch, *Psidium guajava* L. of which irrigated vegetation such as *Allium cepa* L., *Coriander sativum* L., *Brassica campestris* L., *Vicia faba* L. are planted mostly by those staying at the plains of Mantak Khunjao and those at foothills. In addition to growing different varities of seasonal vegetation in their kitchen garden for household consumption the people make maximum used of the jhumlands. Different kinds of cash crops are planted of which *Sacharum officinarum* L., *Zingiber officinale* Rosc., *Curcuma domestica* Val., *Ipomoea batatas* (L.) Lam., *Glycine max* Meer., *Cucurbita maxima* Duch. etc. are maintain. Among the products of jhum cultivation, *Sacharum officinarum* L. is good source of income besides rice cultivation in Kakching mantak in Chandel district. Juice press from the stalk is boiled to prepare molasses, and is used in preparing sweet *Kapuk* (Compact rounded sweet made with molasses and heated paddy) which is one of the important item in religious offerings and ceremonies of Manipur. In a Kom village called Thayong in Imphal east district, a good variety of *Ananas comosus* (L.) Merr. are produced which is only next in importance to rice as a cash crops.

**Agriculture**

Agriculture is the main source of living for the Kom tribe. Ninety percent of the total population of the Kom are engaged in agriculture activities. In this regard R. Brown (1984) stated that the only cultivation carried out by the Kom people was Jhuming. Traditionally jhuming called *Chinglhei* in Kom. It is their main cultivation (Plate-1A). They work day and night in the sun or rain, regardless of any
inconveniences to their health. This way of cultivation is the first step of transition since food gathering and hunting animal for food (Paujachin,1991). In addition to agricultural products, Kom people use plants, cotton for weaving cloths, in their jhum field. Women worked in the fields, and in the forests and carries vegetables, heavy articles, fire wood pieces in a basket on their heads. Seeing them is very pathetic in summer days. The Kom always work in group, helping each others in every process of jhuming, until the paddy is carried home together (2-A), but winnowing of rice generally done by women( Plate-2D). The agricultural implements i.e. Phailei (flat axe), ii) Kutu (Spade), iii) Katute (hoe), Rhei (axe), v) Chamke (Long dao), vi) Korcham (Dao), vii) Koiti (Sickle), thei etc. used for cultivation process (Plate-9-C).

Natural Resources:

Kom villages own reserve forests. There is a traditional custom of preserving the village forest areas popularly known as “Uyok”. In this reserved forest of the village valuable trees, cane and bamboo are grown. Villagers cannot cut trees within reserve forest without the permission of the village “Khuo”(village council). When the village needed money for urgent matter, fire wood and vegetables is sold in the market (Plate 3-D). It is a good source of income for the whole village. The Kom also collect bamboo shoots from the forest. The forest offers considerable opportunities for the collection of wild fruits, edible trees, leafy vegetables and roots. For those families which did not have land for farming and cultivation forest serves as a good source of livelihood. Therefore, the protection of the plants which are used in their day to day traditional customs has a significant role in Biodiversity conservation.

Handicrafts:

Basketry:

The traditional carrying baskets are either made by themselves or these are brought from the expert weavers (Plate-5-A). The baskets are made of cane (Calamus tenuis Roxb.) and bamboo (Bambusa balcoa Roxb.). It was interesting to note that these have been used for ages, they are durable, tough and highly popular with the villagers. That is one reason why the baskets are still a part of the Kom life. There are several kinds of as follows :
Tenghpor

Fishing basket used by the tribe for keeping the caught fish. The basket has a strap which is normally attached to a belt at the waist of the person, while fishing. The upper portion of the basket is open while the body is of close weave.

Marchakok

Bamboo basket used by the tribe for storing dry chillies. The basket is of two parts, the main body and the lid which is detachable. The lid is attached to the body by a cane binding, which also serves as the basket for carrying (Plate 5-C).

Borwang

Basket for carrying vegetables, fruits (Plate-5-B).

Wukong

Basket for carrying vegetables (Plate-5-D).

Kuwabor

Baskets for carrying firewoods (Plate-6-A).

Seng

Bamboo basket used for fetching firewoods, fruits, vegetables and field implements (Plate-6-B).

Tumba

Vessel made from dry gourd (*Lagenaria siceraria* (Mol.) Standl. When the lower part of the gourd turn brown it is harvested. The upper layer (skin) are scrapped out & a portion of body is sopped out for filling water and it is exposed to the sun for few days. It is then kept hanging above the platform of fireplace to get constantly fumigated (Plate-6-C).

Khungthei

Salt container made from bamboo(Plate-6-D).

Suk & Sum

Long block of wood (*Quercus serrata*) for pounding rice on the sung made of *Gmelina arborea* Roxb.(Plate-1-D)
Hunting Implements:

The Kom tribe people loves hunting for sports and for food as well. The common implement for hunting are bow and arrow. The tips of the arrows are poisoned using lactation of some wild trees, including poison glands of snakes like cobra and viper. Some hunting implements used by the Kom are:

**Sai and luwa**

Bow and quiver made of Bamboo(Plate-9-B)

**Chei**

Spear(Plate-9-A)

**Saiphu and Saihlung**

Bow type shooting apparatus with shells.

**Thamur**

Single barbed arrow head.

A hunting implement *Chei* (Spear) is kept hanging on the wall of the left side of the inner court. Since the Koms regard it as a sacred object, a special care is made in keeping the implement.

Fishing Implements:

Fishing is less important as compared to hunting. However Koms, specially settled in the plains; practice fishing on shallow swamps, lakes and river using various methods. Man usually use cast net and hooks for catching fishes, while left net and sieves are common fishing implements used by the females. Some of the fishing elements used by them are:

**Rusek**

Fish trap is made of bamboo and cane splits. It is used in catching fish in narrow brooks and streams. The body of the trap is woven with cane splits in spiral to strengthen the frame. Fishes are allowed to enter the trap from the broader end. A lock made of finely chiseled bamboo splits is attached to the mouth at its narrow end to prevent the fish from escaping.

**Long**

Elongated single shaft with poisoned tip.

**Luu**
Fish catching implement made of bamboo (Plate-9-A-D).

Weaving

Handloom weaving:

Kom tribe specially the women folk have expertise in weaving. The women are still engaging themselves in weaving their traditional clothes both for themselves, the family and also for sale. Women undertake weaving as a part of their domestic chore. Apart from agriculture, Handloom weaving provide highest employment to the women folk of the Kom. Loin and loom are available in every house hold. They weave usually on the back strap (Kongnanthrui). The Kongnanthrui (Plate-7-B) is made of cow hides. Other tools & equipment required for weaving were shuttles (Kothai), Takaam,Tak-o, porcupine quil (Serkhutim), spinning wheel (Ramhei- Plate-7-A), Petchut, sword (Tem), curved like teeth (Tukdak). Traditionally Takaam, Tak-o, Kothai, Taru, Trai are made of bamboo whereas Tem, Tukdak are made of Mesua ferrea L. and Ramhei are made of Calmuss tenuis Roxb. and Callicarpus arborea Roxb. Although the Kom have distinctive clothes of their own. They do not just create something individualistically as they weave but they have a cultural significance in their weaving.

Mens regular wear is a dhoti which is tied around the waist. However, a man with a respectable position in Kom society wears Pase-pon the cloth bearing the skin mark of python God. Pon-thle (Plate-7-D), the black shawl with the embroideries also become the style mark among the Kom tribe. Kom tribe have a great belief in ‘Pathen’. The art of weaving to have been followed from ‘Chongnu’ who fell in love with a python God (Pathen) still continues in loIn looms. Before she formed in the realm of mortality she copied the marks of her lovers’ body in her loom. Pumbeng (Plate-7-B) is the traditional lower garment having striped pattern over the body with the two parallel strips of geometric design (Plate-7-B). Ponbang is the traditional shawl used by the men ( Plate-8-A). The lower borders are extended to a frill as decor. The main body of the cloth is patterned with geometric design. As the width achieved on the loin loom is narrow 2 strap are woven separately and joined together to obtained desired width. Their clothes may be broadly be divided into two group
female clothes i.e. Numheiponshi, Hlamchei (Plate-8:B-C), Ke-kir & Hmukham (Plate-7:C) and male cloth (Pasepon).

**Ornaments:**

Ornaments at the early days consists of earrings (Korkhei), hair pin (Shaikhor) and its decorative ornaments like Kaep made of sea shells, neck beads chains (Mathi), anklets or wrist wear (Harbun) and armlets (Harpui). They use red bead necklace called (Thichungmathi) (Plate-8:D). Men also wore ornaments on the lobes of their ears, which are the large wheel-like discs of silver. The hole of this ornaments are bored in the male child's ear ten days after birth. The holes are first slightly distended with the ornament then the row cotton is inserted and pierced with the piece of bamboo. Kom men wore strings of red beads round the neck which are removed after marriage and replaced by a thread which was usually fastened with a charm consisting of a piece of dogs jaw with 2 or 3 teeth in it. It is said that women usually used to wear black thread round the neck with tiger teeth holding with it. They wore rows of strings or red pebble beads on which is usually fastened a charm consisting of a dogs jaw with 2 or 3 teeth in it. They also wore neck chains i.e Pontemathi and Ponkokoimathi in most of the festivals with their traditional dresses (Plate-8:E–F).

**Musical Instruments:**

The Koms are rich with traditional festival and celebration. Every season has its ownrelevantcelebration with great importance. They enjoy to the maximum in singing and dancing specially accompanied with the following musical instruments i.e Rushem, Sarki, Khung, Sarangdar, Shum, Shung and Seiching.

**Rushem**

Rushem being important accompaniment of song and dance is played in every festive and ceremonial occasion among the Kom. It is a wind instrument prepared by master craftsmen in a local fashion by using locally available materials like bamboo, dry-gourd (Lagenaria seceraria (Mol.) Standl., bee-wax, powder of conch – shell and feathers of cock. November- December is the time to collect fine props of bamboo to be used as wind pipes of different sizes to be passed inside the body of a gourd from 6 different holes to produce different tunes in a defined note & scale. It is harvested when lower part of the fruit turns brown in colour. The upper layer (skin) is scrapped
with sharp knife and is exposed to sun for few days. It is kept hanging above the platform of the fireplace to get constantly fumigated. This traditional method of preservation is applied to prevent from unwanted attack of insects and termites. According to folk belief, Rushem is the divine instrument representing father – creator while womb shaped body representing divine mother. The divine union creates most enchanting and beautiful sound (Plate-10-A).

**Sarki**

It is made from Sitaks (Mithun) horn.

**Khuong**

Drum made of *Gmelina arborea* Roxb., the inner part of which is scooped out. At both ends, it is covered with hide preferably of deer. The pieces of the hide at both ends are kept in position and stretched at the same time by means of narrow strips of hide passed through the perforation on their borders. It is always hung on the pillar which lies near the front door of a house (Plate-10-C).

**Sarangdar**

It is a stringed instrument hollowed out from a piece of *Gmelina arborea* Roxb.(Plate-10-B).

**Shum or Gong**

It is a metal drum, as used with a beating stick (Plate-10-D).

**Shung**

A short cane used as beating handle for mithun horn.

**Seiching**

String bow.