Appendix I

Manipur State

Manipur state, also known as the "land of jewel", is a tiny state situated in the eastern most part of the North-eastern region of India. The state extends between 92°58' East and 94°45' East longitudes and 23°50' North and 25°42' North latitudes. The state is bounded on the north by Nagaland State, on the east by the Somrath ranges and Upper Chindwin river of Myanmar, on the south by Chin Hill (Myanmar) and Mizoram state and on the west by the Cachar Hills district of Assam. The State shares greater frontier with the Myanmar. Geographically, Manipur is a landlocked having distinct topographic features; the Naga Hill ranges and Lushai Hill ranges surrounding the central plains also known as Imphal valley. The almost bottle-shaped state has an area of 22,327 sq.km. Exception the narrow central valley measuring 1,843 sq.km, the rest is covered by hilly topography.

As per 1991 population census, Manipur's total population is about 1,837,149 persons (2001 population census recorded Manipur state population of 23,88,634 persons). Manipur State has great ethnic diversity. In 1991, the tribal community constitutes nearly 34.4 percent recording 6,32,173 persons (see appendix table 1).

<table>
<thead>
<tr>
<th>State/District</th>
<th>Total Population</th>
<th>Growth Rate</th>
<th>Total Tribal Population</th>
<th>Growth Rate</th>
<th>Percentage of Tribal Population to district's total Population</th>
<th>Area (Sq.Km.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Senapati</td>
<td>153091</td>
<td>208406</td>
<td>36.13</td>
<td>105655</td>
<td>175206</td>
<td>36.13</td>
</tr>
<tr>
<td>Tamenglong</td>
<td>62289</td>
<td>86278</td>
<td>38.51</td>
<td>292959</td>
<td>83332</td>
<td>38.51</td>
</tr>
<tr>
<td>Churachandpur</td>
<td>134494</td>
<td>176184</td>
<td>30.99</td>
<td>116254</td>
<td>164709</td>
<td>30.99</td>
</tr>
<tr>
<td>Chandel</td>
<td>56444</td>
<td>71014</td>
<td>25.81</td>
<td>38430</td>
<td>60729</td>
<td>25.81</td>
</tr>
<tr>
<td>Thoubal</td>
<td>232675</td>
<td>293958</td>
<td>26.33</td>
<td>+</td>
<td>2844</td>
<td>26.33</td>
</tr>
<tr>
<td>Bishnupur</td>
<td>141960</td>
<td>180773</td>
<td>27.34</td>
<td>+</td>
<td>9579</td>
<td>27.34</td>
</tr>
<tr>
<td>Imphal</td>
<td>557254</td>
<td>711261</td>
<td>27.63</td>
<td>24141</td>
<td>33900</td>
<td>27.63</td>
</tr>
<tr>
<td>Ukhrul</td>
<td>82946</td>
<td>109275</td>
<td>31.74</td>
<td>69160</td>
<td>101878</td>
<td>31.74</td>
</tr>
<tr>
<td>Manipur</td>
<td>1420953</td>
<td>1837149</td>
<td>29.28</td>
<td>387977</td>
<td>632173</td>
<td>29.28</td>
</tr>
</tbody>
</table>

* District created after 1981

Administratively, the state is divided into 9 (Nine) districts. Five districts that are (1) Senapati, (2) Churachandpur, (3) Chandel, (4) Ukhrul, and (5) Tamenglong are Hill district. And the valley based districts are (1) Imphal, (2) Imphal West (in 2001 the Imphal district is divided into two districts namely Imphal East and Imphal West), (3) Thoubal, and (4) Bishnupur.

Manipur state comprises a vast mosaic of numerous ethnic groups having distinct social and cultural practices. The state comprises more than 35 odd pristine communities. The government...
of India recognised 29 (twenty-nine) ethnic groups as Scheduled Tribes. The anthropologists classify the people of Manipur as Mongoloid and linguistical of Tibetan-Burman. The ethnic groups inhabiting the state can be segmented into two categories: the hill communities and the valley-based communities. The valley communities are the Meiteis\(^1\), and the Pangan (Muslim)\(^2\), which is recognised as non-tribals and the immigrants from other states of India. The tribal groups from the hill can be categorised in two generic name the Naga\(^3\) and the Kuki-Chin-Zomi\(^4\).

As mentioned above, the state is traditionally inhabited by more than 35 (thirty five) ethnic groups. Among the hill communities, 29 (twenty-nine) groups are recognised as Scheduled Tribes by the Government of India. The recognised Naga Groups are Anal, Chiru, Chotoe, Kabui, Kacha Nagas, Koirang, Koiraio, Lamkang, Mao, Maram, Maring, Monsang, Moyon, Sema, and Tangkhul (Thangal, Poumei, Liangmei, Tharao are yet to be listed as Scheduled Tribes separately). The Kuki-Chin-Zomi includes; Zou, Vaiphei, Simte, Paite, Aimol, Gangte, Thadou, Suhte, Ralte, and other are Kom, Hmar etc. Indeed, Manipur state presents remarkable socio-cultural and linguistic diversity.

Table 2, indicates the major ethnic groups and its population in Manipur. Out of state’s total population, the non-tribal communities including Meitei, Pangan and other immigrants constitutes the largest share of population accounting 65.57 per cent. The tribal communities share only about 34.43 per cent. Among the tribal communities, Naga proportion is recorded 18.72 per cent, Kuki-Thadou with 6.64 per cent and Zomis with 5.07 per cent.

### Table 2 Ethnic Groups in Manipur, 1991

<table>
<thead>
<tr>
<th>Ethnic groups</th>
<th>Population</th>
<th>Percentage share to Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meiteis, Pangans &amp; Others</td>
<td>1204616</td>
<td>65.57</td>
</tr>
<tr>
<td>Tribals</td>
<td>632533</td>
<td>34.43</td>
</tr>
<tr>
<td>Nagas</td>
<td>336161</td>
<td>18.72</td>
</tr>
<tr>
<td>Thadou Kukis</td>
<td>121994</td>
<td>6.64</td>
</tr>
<tr>
<td>Zomis*</td>
<td>93305</td>
<td>5.07</td>
</tr>
<tr>
<td>Himar</td>
<td>35767</td>
<td>1.95</td>
</tr>
<tr>
<td>Kom</td>
<td>13004</td>
<td>0.87</td>
</tr>
<tr>
<td>Gangte</td>
<td>12793</td>
<td>0.70</td>
</tr>
<tr>
<td>Any Mizos</td>
<td>8240</td>
<td>0.45</td>
</tr>
<tr>
<td>Aimol</td>
<td>2108</td>
<td>0.11</td>
</tr>
<tr>
<td>Suhte</td>
<td>746</td>
<td>0.04</td>
</tr>
<tr>
<td>Purum</td>
<td>388</td>
<td>0.02</td>
</tr>
<tr>
<td>Ralte</td>
<td>250</td>
<td>0.01</td>
</tr>
<tr>
<td>Unclassified Tribes</td>
<td>7777</td>
<td>0.42</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1837149</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

*Include Paite, Vaipheis, Zous, Tedim Chin and Simtes


\(^1\) Meiteis: The Meiteis are referred as Manipuri. The Meitei community constitutes the largest share of population nearly 50 per cent in the state’s total population. They are traditional inhabits the Imphal valley (now fragmented into four districts namely, Imphal East, Imphal West, Thoubal and Bishnupur) as an independent kingdom till its annexation by the British in 1891. On October 15, 1949, the independent Princely Kingdom merged with the Indian Union along with the surrounding hill territories. Manipuri/Meitei are combination of the following clans; Ningthouja, Angom, Khumal, Moirang, Luvang, Sarang-Leishangthen and Khaba-Ngamba. Today majority of the Meitei community followed
Vaishnavaites Hinduism. Before the reign of Gharib Newaz (about A.D. 1750), Hinduism may have existed in individual cases. But it was the reign of Gharib, Hindu religion became general, and was adopted by him and by majority of the people (Dun, 1886:15). In fact, the prosylitisation of Hinduism eventually discarded their traditional Sanamahi culture.

2 **Pangans:** The Manipur Muslim or Pangans roughly constitutes about 12 per cent of the state’s total population. The Pangan are settled in the valley along the banks of the Imphal river and Loktak lake. As Hodson (1911) pointed out that the Pangans are believed to have originated Cachar as “prisoners” of war taken by the Meiteis. They have been settled in Manipur since the 17th century and have adopted the Meitei language and now form integral part of society in the state.

3 **Nagas:** The Nagas consists of many sub-groups. In Manipur there are 18 (eighteen) groups inhabiting in the hill district of Chandel, Senapati, Tamenglong and Ukhrul. The Nagas geographically widespread and found in the North-Eastern region of India, namely, Arunachal, Assam, Manipur and Nagaland and the Noth-Western region of Myanmar (Burma). The of contiguous Naga hills is segmented into India and Myanmar by the colonist. Further division of Naga territory into the above states is done by the GoI after her independence. Thus the Nagas were not only divided but also reduced to minority in their own territory except in the existing Nagaland Sate.

4 **Kuki-Chin-Zomi:** The Kukis are the team of the Zo or Chin who migrated from the Chin Hills of Myanmar. However, some documents show that a large number of Kukis were brought from the Chin Hills by the colonist and provided with rations and firearms in order to fight the Nagas. Today, the generic name Kukis come into controversies among the ethnic groups like Vaiphei, Simte, Gangte, Paite, Hmar, Zou, Ralte and Thadou. In 1993, a social forum was established by the ethnic groups like Paite, Vaipheis, Zous, Tedim Chins and Simtes as “Zomis” and called the organisation Zomi Re-Unification Organisation (ZRO). Therefore, the Kukis is identified among the groups like Gangte and Thadou. Ethnic group like Hmar, Kom Aimol institute their own ethnic identity.
Appendix II

Ecological Setting and Economic System of the Nagas: A Case study of the Tangkhul Nagas of Manipur

**HOUSEHOLD QUESTIONNAIRE**

The following questions are best answered by a key member of the household, preferably the head or chief earner.

Respondent's Name

1. Name of the Village
2. Block
3. Name of the Head of the Household

4. Profile of the Members of the Household (begin with the Head of the Household)

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of Household members</th>
<th>Relationship to head of household</th>
<th>Does the named person usually live here?</th>
<th>Sex</th>
<th>Age</th>
<th>Educational Level</th>
<th>Occupation</th>
<th>Time-period engaged in main occupation (Numb. of days)</th>
<th>Subsidary Activities</th>
<th>Time-period engaged in subsidary occupation (Numb. of days)</th>
<th>Monthly income from main occupation</th>
<th>Monthly income from subsidary occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

217
Where is he/she live and why? __________________________

Household Characteristics, Assets and Income

Household Characteristics

1. What type of Household it is?
   ( ) Single family house.
   ( ) Place of residence and business place combined.
   ( ) Others (if not given in the list above) __________________________

2. What type of building materials is used for building the house?

<table>
<thead>
<tr>
<th>WALL</th>
<th>ROOF</th>
<th>FLOOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wood/Plank</td>
<td>Grass</td>
<td>Mud</td>
</tr>
<tr>
<td>Brick/Stone</td>
<td>G.I. Sheet</td>
<td>Wood/Plank</td>
</tr>
<tr>
<td>Mud</td>
<td>Concrete RCC</td>
<td>Bamboo</td>
</tr>
<tr>
<td>G.I. Sheet</td>
<td>Asbestos</td>
<td>Cement/Mosaic</td>
</tr>
<tr>
<td>Other (Specify)</td>
<td>Other (Specify)</td>
<td>Brick</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Other (Specify)</td>
</tr>
</tbody>
</table>

3. Who owns this house? Is it your own private, or a rent house, or government quarter?
   ( ) Own   ( ) Rent   ( ) Government’s Quarter   ( ) Others (if not given in the list above) __________________________

   a. If rent-house, how much do you pay per month? __________________________

4. What type of cooking fuel do you use most of the time in your cooking?
   ( ) Wood   ( ) Charcoal   ( ) Cooking gas   ( ) Kerosene   ( ) Electricity
   ( ) Others (if not given in the list above) __________________________

5. Where do you get your drinking water?
   ( ) Spring   ( ) Pond   ( ) Tank   ( ) Tap   ( ) Hand-pump   ( ) Well   ( ) River/Canal

6. What type of toilet system do you have in this household?
   ( ) Modern Latrine system within the household
   ( ) Latrine not attached with the house but available nearby
   ( ) No latrine (open)

7. Does the house have electricity?
   ( ) Yes   ( ) No
8. Do you have in this household any of the following household items?

<table>
<thead>
<tr>
<th>Items</th>
<th>Items</th>
<th>Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Telephone</td>
<td>8. VCR/VCP</td>
<td>12. Others</td>
</tr>
</tbody>
</table>

9. (a) Does your household own any agricultural land?
   ( ) No
   ( ) Yes

(b) If yes, what type of cultivation do you practice?
   ( ) Jhumming (ahang-Lui)
   ( ) Wet Terrace agricultural land (ngara-Lui)
   ( ) Both

(c) In case, if you lease-in (miwui lui masa-laga kasa) from someone, how do you pay to the owner (one season)

(d) How does your household manage the (your) lands?
   ( ) Land cultivated by household itself
   ( ) Land cultivated by someone else through lease-out (rent)
   ( ) Both

(e) What is the main agricultural product?
   ( ) From
   Jhumming
   ( ) From Sedentary/Terrace Cultivation

(f) If lease-out, what is the remuneration
   ( ) Cash (money received yearly)
   ( ) Kind (items received yearly)
(g) How does your household make use of the agricultural products?

( ) For household consumption only
( ) For selling in the market mostly
( ) Both household consumption and market sale

OCCUPATION

(h) If mostly for market sale (agricultural products), what is the monthly income?

10. (a) What are the other activities (work) practiced apart from cultivation?

<table>
<thead>
<tr>
<th>Activities</th>
<th>Activities</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food Gathering</td>
<td>Blacksmith</td>
<td>Carpentry</td>
</tr>
<tr>
<td>Hunting/Trapping</td>
<td>Spinning &amp; Weaving</td>
<td>Metal work</td>
</tr>
<tr>
<td>Fishing</td>
<td>Basketry</td>
<td>Others (Specify)</td>
</tr>
<tr>
<td>Charcoal</td>
<td>Wood carving</td>
<td></td>
</tr>
</tbody>
</table>

(b) Period of work for the above mentioned activities (daily/weekly/monthly)

(c) Do you work for these activities (other than cultivation)

( ) For household consumption
( ) For Market sale mostly
( ) Both for household consumption and market sale

(h) If mostly for market sale what is the monthly income?

11. How do you exchange the economic goods?

( ) Cash/ Money
( ) Barter/ Exchange of goods (example exchange of labour and agricultural goods)
( ) Other (if any)

(a) If barter, do you prefer this system ( ) yes ( ) No

12. Which do you prefer? Jhumming cultivation or sedentary (ngara-Lui) cultivation, and why?
13. (a) Does anyone in your household have a shop (business), or other business establishment?

( ) No  ( ) Yes

(b) If yes, how much did he/she earn?

(i) occupation ____________________________

(ii) income (monthly) _________________________

14. (a) Did your household do any farming or engaged animal husbandry during the past year?

( ) No  ( ) Yes

(b) If farming, what type of farming it is ____________________________

(c) If animal husbandry ( ) pig  ( ) Cattle  ( ) Poutry

(d) How much money (amount) did your household earn from farming and animal husbandry during last year (for 12 months), excluding the cost of maintaining the farm and any other related expenses?

(I) From farm (mention the amount earned) ____________________________

(II) From other sources (if any, specify) ____________________________
Appendix III
Tangkhul Naga Apex Social Organisations

(i) Tangkhul Naga Long

*Tangkhul Naga Long* (TNL) is the apex organisation in the Tangkhul Naga community. Every Tangkhul Naga village is member of the TNL. The Executive Council of the organisation includes President, Vice-President, General Secretary and Assistant Secretary and One Representative from the four regions, that is, *Atung* (North), *Zimiksho* (East), *Zimiktung* (West) and *Azing* (South).

The Village Council of the Tangkhul Naga village elects the Executive Council for the period of four years tenure. The main objective of the organisation is to promote and uphold the Tangkhul Naga customary laws and cultural heritages socio-economic development and regulates land and forest use system.

(ii) Tangkhul Shanao Long

The *Tangkhul Shanao Long* is highest women organisation in the Tangkhul Naga society. The main office is situated in Ukhrul, the Headquarters of the Tangkhul Nagas. Every Tangkhul Naga village have sub-unit *Shanao Long* organisation. The village level unit organisation constitutes the apex body through election every three years. Given it broad membership with subsidiary village Unit in all the Tangkhul Naga villages and town inhabited by the Tangkhul Nagas.

Aims and Objectives of the *Shanao Long* are as follows:

- To safeguard the rights, modesty and dignity of women.
- To promote educational, cultural and customary life of women.
- To promote economic growth and welfare to total livelihood including animal husbandry, handicraft, weaving, agricultural, etc.
- To promote peace, development, growth and prosperity in all aspects.
- To established contacts with other organisations having similar objectives.
- Create awareness among the villagers through organizing and conducting training, workshop, seminar, consultation, etc.
- Participate in maintaining ecology and environmental balance.
- Organise relief, charity, and grant for whoever, is in genuine need due to unforeseen incident and natural calamities.
- Promotion of self-reliance, income oriented/generation by organising handicrafts exhibitions and food festivals known as *Hanshai-them* from time to time.
- The *Shinao Long* is one main pillar of the Village Authority, Church and Youth Organisation.

(iii) Tangkhul Katamnao Saklong

*Tangkhul Katamnao Saklong* (TKS) is an apex student organisation in the Tangkhul Naga community. Every Tangkhul Naga Students is a bonafide member of the TKS. The total strength of the Executive Strength is 15 members. The students directly elect the President of the organisation for the period of three years tenure. The President chooses the rest of the Executive members.

The activities of the TKS include;

- (a) to promote integrity, harmony and unity of Tangkhul Nagas
- (b) to promote the welfare of the students and work for the educational development
- (c) to preserve, foster and promote Naga custom, art and culture
- (d) to protect forests and natural resources
- (e) to protect Human Rights (violation) and
- (f) to promote social and economic standard etc.
Appendix IV

Statutory Status and Land Use

Introduction
In the early 19th century, the British came into clashes with the Nagas for protection the border of their imperial territorial. However, the Nagas fell into the British military might and colonised the Naga Hills. The basic interest of the colonist in Naga Hills is because of extension of tea cultivation along the frontier of Naga Hills and Assam. The extension eventually gave rise to quarrel with the Nagas. Roy Burman (1970:120) writes that the opening out of tea gardens beyond the borderline disputes with the frontier communities in their vicinity. So, in 1872-73, the Status 32 and 33 vic, Cap 3, which gave power of summary legislation for backward tracts to the executive Government was extended to Assam. The first use of this power of summary legislation given by the Act was to pass a regulation for the frontier districts. This regulation drawn up by the Lieutenant Governor of Bengal in 1873 gave power to prescribe a line, to be called “the Inner Line” in each or any of the districts affected, beyond which no British subject of certain classes or foreign residents could pass without a license. Rules were laid down regarding trade, the possession of land beyond this line, and other matters, which gave the executive government an effective control. The inner line was in course of time drawn along the Brahmaputra valley. The plain people/planters were not allowed to acquire land beyond this line either from the British Government or from any local Chief or communities. Inner line regulation still prevails in the Naga Hills of the North Eastern region of India.

Prior to independence, access to land and land-based resources in the hill districts of Assam was guided by Chin Hill Regulations of 1896. This regulation recognised the rights of the village communities as well as those of the individuals over their respective territories. The Sixth Schedule of Indian Constitution and its Autonomous District Councils are empowered to make laws with respect to the allotment, occupation or use or setting apart of land, other than any land, which is a reserved forest. These bodies are also, inter alia, vested with the power of management of any forest, which is not a reserved forest, the use of any canal or water course for agriculture, the regulation of the practice of jhum or other forms of shifting cultivation; the appointment or succession of Chiefs or headman and enactment relating to inheritance of property and various social customs. However, the Sixth Schedule is not yet implemented in the Hill District of Manipur.

MANIPUR LAND REVENUE & LAND REFORMS ACT, 1960

The Manipur Land Revenue & Land Reforms, 1960 is not extended to the Hill Areas. This Act is only applicable to the valley areas. However, there is a provision that the State may extend it to any part of the hill areas if deemed proper. But the SIXTH AMENDMENT BILL, 1989 enacted by the Legislative of Manipur in the fortieth of the Republic of India as follows:

1. Short title and commencement:
   (i) This Act may be called the Manipur Land Revenue and Land Reforms (Sixth Amendment) Act, 1989.
   (ii) It shall come into force on such date as state Government may, by notification in the official Gazette appoint.

2. Amendment of section 1: In Sub-section (2) of section 1 of the Manipur Land Revenue & Land Reforms Act, 1960 (hereinafter referred to as the principal Act), the word “except the Hill areas there” and the previsions thereto shall be omitted.
3. Amendment of section 2: In section 2 of the principal Act-
   (i) after clause (u), the following clause shall be inserted namely- “(u) ‘Revenue Town’ means any area which the state Government may declare to be a Revenue Town for the purposes of this Act”
   (ii) for the clause (x) the following shall be substituted, namely- “(x) ‘year’ means the Financial year.”

4. Amendment of section 4: In section 4 of the principal Act, for the clauses (a) to (n), the following shall be substituted namely- “(a) Revenue Commissioner, (b) Deputy Commissioner, (c) Director, Settlement & Land Records, (d) Additional Deputy Commissioner, (e) Sub-Divisional Officer, (f) Survey & Settlement Officer, (g) Assistant Commissioner, (h) Sub-Deputy Collector, (i) Assistant Survey & Settlement Officer, (j) Settlement Supervisor, (k) Registrar Kanunge, (l) Revenue Inspector, (m) Supervisor Kanunge, (n) Zilladar, (o) Mandol, and (p) such other officers and persons as may be specified by rules made under this act.”

5. Amendment of section 5: In sub-section (4) of section 5 principal Act, for the words “extra-assistant Commissioner”, the words “assistant Commissioner shall be substituted.

6. Amendment of section 6: In section 6 of the principal Act, for the bracket and letter “(g)” the bracket and letter “(i)” shall be substituted.

7. Substitution of section 9: For section 9 of the principal Act, the following shall be substituted, namely- “9. Notification of appointment,-All appointment made under this chapter except appointments of Settlement Supervisor, Registrar Kanungo, Zilladar, other Officers and persons shall be notified in the official Gazette.”

8. Insertion of a new section 13(B): After section 13(A) of the principal Act, the following new section shall be inserted, namely- “13(B). Power to regulate and control Jhum or migratory cultivation; the state government may make rules for regulating and controlling jhum or migratory cultivation for protection of environment, catchment areas of irrigation, hydro-electric and water supply project and prevention of land slides near National and state Highways and major district roads.”

9. Substitution of section 14: For section 14 of the principal Act, the following shall be substituted, namely-
   1. “14. Allotment of Land: The Deputy Commissioner shall have the power of allotment of government land for any purpose in accordance with such rules and no such condition as may be prescribed subjected to prior approval of the government.
   2. No allotment shall be made under sub-section (1) or sub-section (2)-
      (i) in contravention of the provision of the Manipur Town and Country Planning Act, 1976, the Manipur fold plain zoning Act, 1978 (Manipur Act No.10 of 1979) or
      (ii) in the cast of any land within the jurisdiction of any local authority established under any land without the concurrence of the local authority unless the allotment is for any purpose of public utility, or
      (iii) in favour of any person unless he has been ordinarily a resident in the state: Provided that the state government may allot land in favour of a person who has not been ordinarily a resident in the state- (a) he has been a resident of the state for at least thirty years and (b) he is granted permission to acquire the land for the purpose for which the land is asked for allotment by the competent authority.

10. Substitution of section 15: For section 15 of the principal Act, the following shall be substituted, namely- “15. Unauthorised occupation of land: (1) Any person who occupies or continues to occupy any land shall be regarded as a trespasser and liable to a monthly penalty to the annual land revenue assessable on the land
till he vacates the land or is evicted therefore under the provisions of sub-section (2) or under any other law; and such penalty shall be recoverable as an arrear of land revenue.

(2) A trespasser or any land to which the Manipur public premises (Eviction of Unauthorised Occupants) Act, 1978 (Manipur Act No. 4 of 1979 is not applicable) may be summarily evicted therefore by the competent authority and any building or other construction erected or anything deposited on such land, if not removed within such reasonable time as such authority may from time to time to fix for the purpose, shall disposed of in such manner as the competent authority may direct: Provided that the competent authority may, in lieu of ordering the forfeiture of any such building or other construction, order the demolition of the whole or any part thereof.”

11. Insertion of a new section 16-A: After section 16 of the principle Act, the following new section shall be inserted namely-

“16-A. House Tax: (1) Each family or house of persons, not being a person under disability, resident or taking part in cultivation in areas not having land records prepared under chapter V of the Act shall be liable to payment of an annual tax shall be determined by the state government having regard to the rates of land revenue.

(2) Such tax shall be assessed and realized in such manner as may be prescribed.

(3) The Manipur Hill Areas (House Tax) Act, 1966 (manipur Act 9 of 1966) shall stand repealed with effect from the date of commencement of section 11 of this act.

(4) Not with standing such repeal, anything done or any action taken under the Act so repealed under sub-section.

(5) Shall be deemed to have been done or taken under the corresponding provisions of this section.”

12. Amendment of section 20: In section 20 of the principal Act:

(i) in sub-section (1), for the words “and to the rules made under this Act, refuse permission or grant it on such conditions, if any, as may be directed by the government” the words “refuse permission or grant payment of such fee or premium or both as may be prescribed”;

(ii) for the words “not exceeding one thousand rupees” occurring in sub-section (4) and (5), the words “ten percent of the market value of the land” shall be substituted.

13. Amendment of section 38: In the provision to sub-section (1) of section 38 of the principal Act, for the words “rupees two”, the following shall be substituted, namely,-

(i) twenty rupees in respect of Municipalities,

(ii) fifteen rupees in respect of Small Town and Revenue Towns, and

(iii) ten rupees in respect of other areas.”

14. Omission of section 45 of the principal Act shall be omitted.

15. Amendment of section 47: In section 47 of the principal Act, for the words “twenty five”, the words “one hundred” shall be substituted.

16. Amendment of section 61: After sub-section (2) of section of the principal Act, the following new section shall be inserted, namely-

“(3) A defaulter shall be liable to a fine equal to one percent of the amount of the arrear subject to a minimum of one rupees for every month of the delay payment.”

17. Amendment of section 62: Clause (a-1) of section 62 of the principal Act shall be omitted.

18. Amendment of section 81: After sub-section (1) of section 81 of the principal Act, the following provision shall be inserted, namely-
“Provided that the Tribunal shall be deemed to have been constituted as the highest Revenue Court for the purpose of this Act from the date of commencement of the provisions of clause (g) of section 3 of the Manipur Land Revenue and Land Reforms (Amendment) Act, 1975 (Manipur Act No. 13 of 1976).”

19. Amendment of section 95: In section 95 of the principal Act, for the word “Revenue Officer,” the words “Revenue Court” shall be substituted.

20. Amendment of section 134: In section 134 of the principal Act, after the word “authority,” the word “or to the hill areas” shall be inserted and thereafter the following provision shall be added, namely-

“Provided that the state government may, by notification in the official Gazette, apply the provisions of this Chapter to any part of the hill areas.”

21. Insertion of new section 158-B, 158-C and 158-D: After section 158 of the principal Act, the following new section shall be inserted, namely-

“158-A-Restriction on transfer of agricultural land-No agricultural land shall be transferred to any person except for his personal cultivation: Provided that the Deputy Commissioner concerned may subject to rules as may be prescribed, allow any non-tiller to purchase any land in the absence of any willing tiller to purchase the same land.

“158-B-Restriction of transfer of land to non-residents-No land shall be transferred in favour of any person unless he has been ordinarily resident in the state: Provided that the Deputy Commissioner may permit transfer of land in favour of a person who has not been a resident of the state for not less than 30 years.

EXPLANATION: No person shall be deemed to have been ordinarily resident in the state unless he was born and brought up in the state.

“158-C- Restriction on new settlement, etc.- There shall be no new settlement or formation of any machet in the hill areas without the permission of the state government and no such permission for new settlement or formation of any machet in hill areas should be given unless the new settlement or formation of any machet has 75 families.”

“158-D- Rounding off land revenue, etc. to the nearest rupees: Any sum payment to the government under the provisions of this Act and rules made thereunder by way of land revenue, premium penalty, fine, fee or otherwise shall be rounded off to the nearest rupees”.

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Appendix V

Shifting Cultivation Procedure in Kamjong Village

The jhum procedures are closely linked with socio-cultural practices and religious belief (Ramakrishnan, 1983). For the Nagas, agricultural activities are permeated with rituals, though there are four stages which are particularly stressed with important rituals; selection of jhum sited, forest clearance and the burning of the felled trees, sowing and reaping.

Selection of area and forest clearance (January-February):

At first, the forest is felled completely in the month of January and February. The time taken to clear the forest is normally one to two weeks. The village community in together carry out forest clearance. Both males and females are engaged in the clearing work but males are more efficient in such heavy work like slashing the forest and carrying the log of the trees.

During the process of forest clearing, the male members often sleep in the temporary huts called Ram constructed nearby. Building rest hut in the jhum plots is necessary. In this hut, the villagers take mid-day meal and take shelter during the entire agricultural season (Naga usually take mid-day meal during agricultural season). But female members return home in the evening to look after children and domestic animals.

Another important role of the village council is to coordinate jhum-related communal work like clearing and maintenance of the footpath from the village to the jhum site.

Burning the slashed trees (March):

Before setting the slashed forest on fire, the villagers would do “fire-line” cutting around the periphery of the site so that the fire does not spread to other areas. Before the time of burning the felled trees, villagers engaged into two domestic activities- (a) House building, collection of housing materials and preparing agricultural tools and implements and (b) collection of household firewood.

Mr. Mashangva (35), teachers, said: “Due to the lack of transport infrastructure in the village, we cannot commercialise (selling in district Headquarters or in Imphal) the tree that we cut down in the jhum fields except collecting a few for the household use.” But the other participants did not agree the view of commercialising felled tree as the removal of slashed trees in the field is not good for farming as the ashes gathered from the burnt trees enrich the soil fertility. Though the utilisation of slashed trees depend on the distance between the village settlement area and the location the jhum fields. If the distant is beyond 2-3 Km, the villagers do not make any use for the household.

The burning operation is usually carried out during day time. A good sunny day is prefers so that it is properly burn to the ashes. In fact, “good burning” insures good harvest. If it rains just after the burning it is consider as good “sign” since the burnt ashes will remain as they are and provides good natural manure. The half burnt woods and logs were collected into heaps at convenient places and often make charcoal. One elderly person comments that, “burning the slash forest at the right time ensures good harvest.”

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Unburned and half burnt logs are laid in a staggered manner across the slopes to check soil erosion from the field. Tree stamps are left standing even after the slash and burnt operation. This is use as support for the barriers.

Sometimes, the remaining wood debris is used to make charcoal.

Both males and females do clearance of burned debris in the *jhum* field.

*Seed sowing (April):*

In the mid of April seed sowing begin. The main crop sown here is paddy. Along with the paddy, seasonal crops and vegetables like maize, soyabean, chilly, cucumber, pumpkin, yam, ginger and potato are grown accordingly.

*Weeding (June):* Weeding is done twice (once in case of sedentary terraced cultivation).

*Harvest (October –November):* Harvesting of paddy is done in November, but harvesting crops and vegetables are done before or after the month November.
Appendix VI

The procedure of sedentary terraced cultivation is as follows

In winter season during the month of February the processes of up-turning the soil of the terraced field begin. The process of up-turning the soil by the hoe (spade) makes the field muddy, soft and fertile when it is filled with water. The method and agricultural implements the Nagas use are very simple and primitive. The main agricultural tools are the hoe, dao (knife), spade and employed buffalo for ploughing work (in shifting cultivation buffaloes are not employed).

Sowing and transplantation: A small plot is prepared for seedling for nursery bed near adjoining of the sedentary terraced field. In this plot, paddy seeds (rice) are sown by broadcasting method in the month of March right after the seed sowing festival. After one month, when the seedlings reached about 15 cms to 20 cms high, they are transplanted to the main paddy field.

Ploughing: Ploughing the fields start during the month of June. Before transplantation, ploughing is done to prepare the field soil soft and fertile for the cultivation. The ploughing is usually done with the help of buffalo. The ploughing of the fields has two stages. Firstly, the grasses and soil of the fields are mixed thoroughly and left for at least one week. The process of keeping one week is to make the grasses decompose in the soil which will enrich fertility. In the second and final stage, the soil is made to distribute evenly and make the field ready for the plantation.

Weeding is done only once in the last week of July or first week of August unlike the shifting cultivation (in shifting cultivation, weeding is done twice). The womenfolk mainly do weeding activity.

Reaping or harvesting is done in the month of November. After reaping the paddy, it is left in the field for a few days. The straws of the paddy are collected together in one place and threshing and winnowing activities start.

The above conventional methods are practiced by the villagers who are innovated by trial and error within their existing ecological condition. At the same time, the villagers are not in a position to accept the modern agricultural inputs and technological know-how due to the various constraints in both economic and ecological spheres.