The moral life of any community consists in the continuous pursuits of the moral ideal. But the phenomenology of moral life demands the more or less complete embodiment of the moral ideal in a saint, hero or venerated person. For instance, moral education will not only be difficult but impossible without the availability of this ideal. I have considered in some detail the idea of a good man as it exists in my own traditional tribal society (Liangmai Naga). The Liangmai Naga tribe is a sub-tribe of the Zeliangrong Nagas who inhabit in three states of North-East India i.e. Assam, Nagaland and Manipur. Unfortunately, so far no written text is available on the conceptual system of this people.

Who is a good man for a particular society or culture? This is a question that needs to be handled with caution. A person may be exceptionally brilliant or exceptionally brave and so on, and yet not considered to be a good man. My dissertation is titled, 'The Concept of Good and the Godly Man in Liangmai Naga Tradition', and it consists of five chapters. The first chapter titled, 'The Good in different traditions', I have discussed the dictionary meaning of the term, 'good man' and also the distinction between the concept of the good man and the concept of an ideal man.

The first chapter also briefly highlights the ideal of the good man in four religious traditions. (a). The Bhagavad Gita gives us the ideal of good man known as 'Sthitaprajna'. (b). Mahayana Buddhism advocates the ideal known as 'Buddhisattva'. (c) Confucianism...
offers us the ideal of 'Chun-tzu', and (d) the Liangmai Naga tradition gives the ideal known as 'Liangtuang'.

In the Liangmai Naga tradition a good man is known as 'mai-wi-mai', and ideal man is known as 'Liangtuang'. According to them to be 'mai-wi-mai' or good man one has to be a pious, righteous and moral person who never hesitated to sacrifice his own happiness for the welfare of others. Basically, the concept of 'mai-wi-mai' or good man also refers to an aspirant for the feat of 'Liangtuang' or an ideal man but he (i.e. the merely good) is at the initial stage. The concept of Liangtuang on the other hand is a model or an exemplified standard of perfection for a good man to imitate or to follow if so wishes. It may however be pointed out here that every good man or mai-wi-mai may not be able to become a Liangtuang because to become a Liangtuang one must not only possess all the virtues of a good man but also it is necessary for a person to be physically and mentally fit for the task. Thus, it is not necessary for all good men to become Liangtuang but a Liangtuang must necessarily be a good man or mai-wi-mai. Man's purpose of life on earth is to live a righteous life and maintain peace and harmony among not only mankind but also with other fellow creatures on earth. However if man allows evil and lets it prosper it will endanger his very existence on earth; so says the tradition.

The second chapter titled, 'The Concept of Godly Man', discusses three basic criteria which determine the concept of Godly man. That
is, in order to be considered as a Godly man, (a) one must be a good and a righteous person, (b) one must be also a religious person, and (c) one must also possess divine qualities and powers.

(a). A Godly person is precisely a good and a righteous man who strives for what is right and just according to the accepted moral standard of his society. Basically, in every society, a good man or a righteous man is the one who is sociable, good natured, humane, merciful, grateful, friendly, generous, beneficent, or their equivalents. These qualities are describable in all languages, and universally express the highest merit which human nature is capable of attaining. There is also a circumstances which never fails to be insisted upon the good man namely, the happiness and satisfaction the society derives from his intercourse and good offices.

(b). It is essential for a Godly person to be also religious (here I am referring to God-oriented religions only) because to be Godly one has to be a devotee of a particular deity or God, and follow strictly the principles or the way of life dictated by a particular religious tradition of which one is an adherant. It must however be pointed out here that the religiosity of a person should be reflected in his good deeds. Different religions emphasize different religious norms and beliefs. For instance, Orphism and Vedic tradition consider the practice of asceticism as one of the most important factors in determining the religiosity of a person. By an ascetic life of which the most important feature was abstinence from animal flesh,
and by knowledge of the correct magic formulae to use the journey after death, the Orphics hoped to release from body and return to the company of gods.

Similarly, asceticism also played a pivotal role in ancient Indian's (Vedic tradition) religious life. The ancient Indian especially the Vedic people strongly believed that the practice of asceticism not only helps a person to acquire mystical power but also more importantly, it helps to liberate one's soul from the cycle of birth and rebirth. I refer briefly in the chapter to the four types of ascetics mentioned in this tradition namely, 1. Muni, 2. Rishi, 3. Sannyasi, and 4. Sadhu.

It may not be wrong to say that, there are three approaches for undertaking asceticism in Hinduism. They are as follows: 1. Those individuals who undertake an ascetic life strictly within the framework of four stages of life as prescribed in holy shastra. 2. Those persons who have a desire to find out the right path and meaning of life in order to achieve salvation or moksa through asceticism. And 3. those persons who opted for asceticism as a means to acquire mystical powers through an ascetic life. The concept of the religious life in the Liangmai naga tradition to my understanding does not insist on asceticism though there is mention of godly beings undergoing tapas or penance at many places.

(c). Apart from being righteous and religious a Godly man must also possess certain extra-ordinary quality and power (in a
good sense) which other common people are devoid of. It may be also
noted here that there is a distinction between the term, 'extra-ordi-
nary quality' and the term, 'extra-ordinary power'. When we say, cer-
tain individuals possesses certain 'extra-ordinary quality' it means
that they have much more than average intelligence, ability or skill,
etc., especially in a good sense. But when we say, certain individua-
ls possesses 'an extra-ordinary power' it refers to some unnatural,
or mystical or supernatural power which can intervene in the course
of nature either for good or bad. Though both are attributed to a
Godly man, this distinction is essential because the former is a spe-
cial inborn or innate quality and the latter is not necessarily inbo-
rn but it can be also acquire by some means. Godly man is always ex-
pected to use this extra-ordinary power for peace and general good.
Because by definition the Godly man must be always good and magnani-
mous and not otherwise.

In the Liangmai Naga religious tradition I find not only one
but two types of Godly men, namely, 'Tingwang kumbo mai' like God the
Almighty and 'charah kumbo mai' also meaning godlike. For the Liang-
mai Naga religion, these two concepts do not differ in degree but in
kind. A person who is like God the Almighty or 'Tingwang kumbo mai'
is generally known as 'phanmyu kakungh' meaning an exalted person
with divine insight or the messenger of 'Tingwang', God the Almighty,
but small letter godly man is known as 'phanmyu' only.
The third chapter titled, 'The Liangmai Naga religious tradition', I have discussed the Liangmai Naga religion, their theory of creation, giving the relevant legends, and also man's purpose of life on earth and his inseparable relationship with God the Almighty, the regional gods and godheads as well as nature.

The Liangmai Naga religious tradition emphasizes that 'Ting-wang', God the Almighty is the creator of the universe and all creatures on earth. According to them, man's purpose of life on earth is to beautify God's creation by maintaining peace and harmony on earth. The life span of the earth itself is dependent on his action. As long as man could maintain the ecology of nature by practicing certain moral values, he can enjoy the fruits of life on earth. If man failed to live according to his purpose of life on earth God will destroy the earth by a fire called 'kulyi myi' which mean a fire without flame.

Man's constrained relationship with Tingwang, God the Creator, not only brought untold miseries to all creatures on earth but also resulted in the emergence of the regional gods and godheads who eventually ruled over all creatures on earth. Man's repeated disobediences of Tingwang pave the way for 'Charahwang' (the king of regional gods) a powerful godhead in the Liangmai Naga tradition to become the supreme ruler on earth. He also gave power to his younger brothers to control over different natural phenomena like, rivers, mountains, rain, wind, storms, fire and so on. The Liangmai
Naga religious tradition also emphasizes that man can become godhead through various ways. However, the tribe does not encourage the youngsters to achieve the feat of godhead. It is because of the fact that, the tribe considered this goal of life to be something which does not collaborate with the purpose of man on earth. For them, the top priority of man on earth is to sacrifice his happiness for the welfare of his fellow human beings and strives for maintaining peace and harmony on earth but not to escape from it.

I conclude this chapter with a little digression to the general philosophical discussion about religion and morality in order to demonstrate that unlike thinkers like, R. B. Braithwaite and most emotivists the Liangmai Naga elders regard the two, i.e., morality and religion as inextricably bound together.

The four chapter titled, 'The Exceptional Man and the Virtue of Head Hunting', I discuss the concept of 'head hunting' vis-a-vis the role of Liangtuang or an ideal man in the Liangmai Naga tradition. Many scholars including the Nagas themselves condemn the practice of 'head hunting' as an act of savage and barbarism but when we closely examine this practice in the context of the Liangmai Naga tradition we can come to see it in an entirely new light altogether.
According to the Liangmai Naga tradition, the term, 'tapi lu¬bo' or 'head hunting', is applicable only to a warrior who brings home the head of a notorious criminal who has been a nuisance in the society. The tradition therefore, regulates the code of law of head hunting in order to keep surveillance over the warriors, and also to avoid victimization of innocent people. Accordingly the tradition differentiates between these two kinds of killing, namely, (a). 'Duangrih gihbo' or an indiscriminate killing which is usually committed by pseudo-warriors, raiders and criminals (they are known as in-garimai or mazarimai in Liangmai Nagas) and (b). 'Richang gihbo' or killing an enemy in a fair fight.

'Richang gihbo' or the act of killing an enemy in a fair fight is further divided into two types of killing. (a). Taking of the victim's head during the inter-village war and (b). taking of the criminal's head by either an aspirant 'Pajeng Iwi lubo piu' (i.e. a person who has mastered the art of warfare and also the one who has already fulfilled the basic requirement of a good warrior) or Liangtuan. The former is governed by the concept of revenge, and the latter is governed by the code of law of head hunting. As a matter of fact, the Liangmai Naga does not considered taking victim's head during inter-village war as head hunting in the real sense of the term. The ideal of head hunting is intrinsically related to Liangtuan only.
As I have already pointed out that though these two concepts (i.e., the concept of head hunting and the concept of revenge) consist in taking home the victim's head they have diametrically opposed end — the ideal of head hunting minimizes the conflicts and maintains law and order in the society while the practice of revenge results in more conflicts and bloodshed. The distinction between the concept of head hunting and the concept of revenge is that while the former consists in killing of the criminals and outlaws either by Liangtuang or an aspiring 'Pajeng lwi lubo piu' in order to maintain peace and harmony in the society and as well as to save the soul of an evil doer from eternal punishment, the latter consists in killing of culprit or his relatives by the victimized family or village in retaliation. The latter is more prevalent during the inter-village war when there is no Liangtuang to enforce law and order in the society.

I start discussing the fifth chapter entitled, 'The Relation Between the Good and the Godly' with special reference to men of great merit recognized as such by different traditions. And as illustration I refer to Ram, the hero of Ramayana who represented the ideal man who is both good and godly person in the ancient Indian tradition. Also I discuss the perfect man with reference to Upanisads, specially the 'katha upanisad' to show that the pursuit of a virtuous life is a necessary condition of achieving the ideal of perfection. The Liangmai Naga tradition similarly confirms the leading of a good
life as a necessary requirement for achieving the designation of the Godly. I have also tried to show that for being good it is not necessary to accept the concept of the Godly. While for being Godly you have to first and foremost be good. There may be mythologies regarding the 'arrogant' or 'bad' behaviour of gods, but for a man to be Godly demands that he exhibit in his behaviour all the good features of Godliness as recognized by his tradition.

In the conclusion, I differentiate the concept of the good and the concept of the Godly from that of the ideal or the exceptional man especially in the Liangmai Naga tradition. I have referred to Nietzsche's 'higher man' to show that there is a separate category of the exceptional man or ideal man known as Liangtuang who does not come under the head of either the good or the Godly. While the good pursue the good conduct as defined by their tradition and the Godly try and live up to the image of the concept of God as accepted by the society, the Liangtuang in most cases creates his own values.

Nietzsche is of the view that human beings generally fall into one or the other two radically different and widely disparate groups, one very numerous and occupying the human low land, and the other very small in number, constituting a higher, brighter humanity standing far above the rest (WP-993). The latter are exceptional in being the strongest, most independent, most courageous, having at their disposal a great quantum of power to which one is able to give direction and
thus being capable of genuine creativity, *Manu:Hu-ngennang*, amongst the Liangmai Naga tribe, represents the 'higher type' which Nietzsche characterizes as the richest and the most complex form of human life; who are indeed attained, but they do not last, for they perish more easily; 'they are achieved only rarely and maintain their superiority with difficulty, while only the lowest preserve a apparent indistructibility(*WP*-684). Unfortunately within the tradition itself, this 'higher type' of man in spite of his exhibiting the qualities of robust health, exceptional strength, and overflowing vitality, has ceased to be encourage. Today he is almost a non existent entity.

What has replaced him is the large scale championing of 'the good' defined almost entirely in terms of the civilizing influence of Christianity and modernity. The present scheme of values along with the 'taming' or 'civilizing' process aims at inculcating the good values, 'good' understood in the highest Christian sense alone.