CHAPTER III

SOCIO-CULTURAL
CHANGES OF THE MOYON TRIBE
IN THE POST-INDEPENDENCE
PERIOD

CHANGES IN FAMILY LIFE
CHANGES IN TRADITIONAL MARRIAGE
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CHAPTER III

SOCIO-CULTURAL CHANGES OF THE MOYON TRIBE
IN THE POST-INDEPENDENCE PERIOD

Independence was a very important milestone in the history of India. It had far-reaching impact on the country as a whole. It also influenced the Moyons to a great extent. In the post-independence period, with the onslaught of modernity, changes are felt in every sphere of life. Every culture and tradition is feeling the impact of the sweeping technological, political, economic and social change. Changes in the field of education have also had a big influence on the mindset and attitude of people and made people to opt for new choices though not necessarily better than the old. The whole world is marching towards redefinitions of values and customs and the power of globalization is being felt in every nook and corner of our world.

At this juncture, Moyons are no exception. They are feeling the impact of education, scientific advancement, political development, economic progress, and social upward mobility. The society is undergoing the process of social change that sustains their social system of conformity, status quo and continuity and a process which brings about change in their social structure, i.e., cultural and structural change. This has resulted in the adaptation and re-adjustment of their social customs and practices in order to keep abreast with the process of social change.

The present study takes into account of various factors of social change, viz., policies of the government before and after independence, education and planning, cultural contact with the mainstream India and with other cultures, western life styles, modern life styles, economic, demographic, technological development, the explosion of media, etc. The coming of Christianity to the Moyon area in particular has exerted massive change in all the spheres of life. It has brought transformation in socio-economic and political structure of the Moyon tribal life in Manipur.
Chapter III Socio-Cultural Changes of the Moyon Tribe in the Post-Independence Period

It is observed that change in one sphere affects other spheres of socio-cultural life. The present study explains in terms of co-existence of traditions and modernity and continuity and change. It has adopted integrated approaches of investigation: ethnography, historical study of folklore and field research. The methods of data collection were based on field work, direct observation, interview method, interview method, household survey method, reviewing libraries, etc. It is also realised that the term “social change” is very comprehensive.

The present study delves only into its certain aspects, viz., family life, changes in traditional marriage pattern, changes in religious beliefs and practices, changes in festivals, changes in traditional life, changes in traditional economic life and changes in socio-political life.

3.1. CHANGES IN FAMILY LIFE

It is observed that family life has not changed its basic structure which consists of the husband, wife and children. Nuclear family type continues while the tradition of taking care of the aged parents by the youngest son is being changed. Today, parents are given the freedom to remain with any son or daughter with whom they feel comfortable. Although, joint family was practiced temporarily, it is almost disappearing in the present context. Even when two married sons live in the same house, they maintain separate kitchens and independent financial administration.

An interview with Cr. Korashing affirms that change in family life is due to the impact of Christianity. He claims, “Christianity promotes family relationship and upholds the Christian principle of Holy Marriage. The husband and wife are united in Christ and there is love and respect for each other in the family.” A notable change in the family life of the tribe is that the household members are registered by the local Church as they belong to the family of the Body of Christ. Further changes in family life are being seen in their family system, family type, and family planning, family size, naming ceremony and baptism, birthday and feast day, ascribed names, subscription, inheritance of property and gender relations.
3.1.1. Family System

The family system of the Moyons is still patriarchal, patrilineal and patrilocal. The patriarchal system is still prevalent in different aspects of community life. Although it has not changed, the cultural attitude of the society is changing. The traditional attitude of female dependency on male is changing. Today, women want economic independence and due to equal opportunity of education, they are even more conscious of claiming it by multiple means of livelihood. They are no longer mere child bearers for the husband or care takers of the households or cultivators.

3.1.2. Family Type

Though change brings about modifications and alterations, Jena and Mohapatra (2005:7) assert, "it is never a break point between the old and new; rather the process of change is the continuity between the old social order and the new social order." It can be interpreted that social change among the Moyon tribe does not destroy the old structure of the community. They are undergoing transformation through the process of change of their old structure to suit to the new conditions of living. It is found that the practice of nuclear family type is more prevalent among the sample villages in the post-independence period. Joint family is almost disappearing in the present-day. Table 3.1 gives information on the distribution of family type in the sample villages.

<table>
<thead>
<tr>
<th>Sample Village</th>
<th>Nuclear</th>
<th>Joint</th>
<th>Extended</th>
<th>Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kapaam</td>
<td>195</td>
<td>15</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>2. Khungjuur</td>
<td>65</td>
<td>0</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>3. Khurfhuwdaam</td>
<td>32</td>
<td>0</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>4. Matung</td>
<td>30</td>
<td>0</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>5. Tungphae</td>
<td>91</td>
<td>3</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>413</strong></td>
<td><strong>18</strong></td>
<td><strong>0</strong></td>
<td><strong>0%</strong></td>
</tr>
</tbody>
</table>

Source: Field Study
It is observed that the total percentage of nuclear family is 95.82% and the percentage of joint family is 4.17%. There are no practices of extended families among the sample villages.

![Chart 3.1: Family Types](image)

**Source:** Field Study

### 3.1.3. Family Planning

Another notable change in post-independence period in the sample villages is the introduction of family planning which has reduced the family size. Earlier, Moyons preferred big family size with more children. There were ignorant of the modern methods of family planning with contraceptives or caesarean births. Couples were happy to get more than ten children. Today, the family size has changed with the introduction of family planning. In the past, due to poverty and lack of health facilities, infant mortality and women mortality at child birth was high. At present, with better means of livelihood and health facilities, the family size has become small.

### 3.1.4. Family Size

The family size in this study is classified into four categories, namely, small size, medium size, big size and very big size. Small size family consists of three
members, medium size consists of four to six members, big size consists of seven to nine members and very big size family consists of more than ten members. Information on family size in sample villages is given in Table 3.2.

<table>
<thead>
<tr>
<th>Sample Village</th>
<th>Small (1-3)</th>
<th>Medium (4-6)</th>
<th>Big (7-9)</th>
<th>Very big (10+)</th>
<th>Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapaam</td>
<td>59</td>
<td>130</td>
<td>20</td>
<td>1</td>
<td>0.48%</td>
</tr>
<tr>
<td>Khungjuur</td>
<td>30</td>
<td>31</td>
<td>4</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Khurthuwdaam</td>
<td>14</td>
<td>16</td>
<td>2</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Matung</td>
<td>15</td>
<td>13</td>
<td>2</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Tungphae</td>
<td>47</td>
<td>36</td>
<td>11</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>165</strong></td>
<td><strong>226</strong></td>
<td><strong>39</strong></td>
<td><strong>1</strong></td>
<td><strong>0.23%</strong></td>
</tr>
</tbody>
</table>

Source: Field Study

It is observed that the total percentage of small family size is 38.28%, the percentage of medium size is 52.43%, the percentage of big size is 9.04% and the percentage of very big size is 0.23%. The finding reveals that the highest percentage of family size of the sample population is medium size with 52.43% and the lowest percentage is very big size with 0.23%.

### 3.1.5. Naming Ceremony and Baptism

The tradition of naming ceremony continues but Baptism which is the introduction of the new born child into the family of God in the Church is in practice. It is noted that the Catholics of the sample villages adopt names of the saints at Baptism. So they have both tribal names and Christian names. Naming ceremony is done at home with a family meal with meat of animals and fowls. Baptism for the Catholics is administered by the priests and for the Baptists by the pastors. Baptism makes them members of the Body of Christ and incorporates them into the Church. In the words of Hrudayaraj and
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Arulappa (2003:56-57), “Baptism imprints on the soul an indelible spiritual mark of belonging to Christ.” Even within the same community, there are changes between the two denominations. For the Catholics, the priest performs the rite of Baptism by pouring water on the head, saying: “I baptize you (name of the person) in the name of the Father and of the Son and of the Holy Spirit.” For the Baptists, baptism is done by the pastor by immersing the candidate in water pronouncing, “I baptize you (name of the person) in the name of the Father and of the Son and of the Holy Spirit”.

3.1.6. Birthday and Feast Day

The celebration of birthday is common in the sample villages in the post-independent period. They celebrate the gift of life by conducting a prayer service followed by cutting of the cake and a family meal. Besides birthday performance, the Catholics commemorate their name feast which is celebrated on the feast day of their patron saints. The saints are those Christians who have lived exemplary Christian life on earth and after their death, the Catholic Church officially declares them as souls who have entered heaven. Some examples of such saints are Mary, whose feast day is on 24th May, St. John Bosco on 31st January, St. Mary Mazzarello on 13th May, etc. Those who bear the name of these saints celebrate the name feast of their patron saints. The Catholic Church commemorates the feast of different saints all through the year arranged according to the liturgical calendar.

3.1.7. Ascribed Names

There are a few changes in the practice of ascribed names in the post-independence period. For instance, Ch. John of Khurfhuwdaan ascribed his second son as angti instead of koti. Again, Ng. Ngamvir of Kuurkam ascribed his second son as thompa instead of beti and he ascribed his third son as beti instead of thompa. It is revealed that change in one aspect leads to another change. It is found that a change in family size also effects a change in the ascribed names of the sample villages. Both Ch. John and Ng. Ngamvir declared publicly the changes in the ascribed names of their sons as per the customary laws.
the cousins when no sons are born to them have changed and the daughters have the right to inherit the properties of the parents.

3.1.10. Gender Relations

The participation of women in the Church activities is becoming prominent in the post-independence period in the sample villages. The gender prejudices which reduced women to the status of the children are broken down. The ancient phrases, "ruwpanuwnaepang chong" (words of women and kids), "ruwpanuw-naepang nong" (deeds of women and kids) are not used in today's language. The other phrases such as, "ruwpanuw araе ommah" (women have no principles) and "ruwpanuw ve ichiriifiaqua, paser ve ideefiuwva" (women are meant to perform the house-hold chores while men were to be preserved and prized) are not relevant in the present context.

Moyon (2006: 69-70) underlines, “Christianity promotes equality in human dignity of both genders. It opens a way for the girl child to receive modern education.” Women’s claim for gender equality is more and more on the rise. Unlike in the past, women now perform pham ika (installation ceremony) as that of their counterpart by slaughtering animals and fowls in accordance to the customary laws. Cr. Shining, the president of BSR was installed on 1st June 2013 at Thoma Memorial Hall, Kapaam. Along with her, the other office bearers of BSR took an oath. The then, president of BAP, R. Jindashing administered the oath of office (The Sangai Express, 2013:3).

3.2. CHANGES IN TRADITIONAL MARRIAGE PATTERN

Many scholars have explained the concept of social change as change in established patterns of social relations, or change in social values, or change in structures and subsystems operating in society. Ahuja (2005:394) observes, “Social change may be partial or total, though mostly it is partial.” He further describes that a few aspects of family system, or marriage system or banking system or caste system
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or factory system, etc., may change but we never find a total change in any of these social systems. The present study has noted some changes at chongthang; it is no more done at night or in secret. It is done according to the convenient time of both the parties on an appointed day. At cha-ynsuw, in its place of taking chicken, the boy’s parents take any meat of animals for the family meal of both parties. During the cha-ynsuw, the date for Christian marriage and juktuw are fixed either to be held simultaneously on the same day or separately. A significant change in the traditional marriage pattern is that earlier after cha-ynsuw, the boy and girl were legalized to live as husband and wife. Now it is legalized only after performing the Christian marriage ceremony called “Holy Marriage”.

The present study finds that there are changes in the traditional marriage pattern of the people. Such changes are observed in the practices of clan system, age at marriage, types of marriage, Christian marriage and traditional marriage, groom staying in the bride’s house, bride price, parental gifts, marriage celebration, illegal marriage and illegal child, divorce and inter-community marriage.

3.2.1. Clan System

The Moyon society in the pre-independence period had two clans, Shimphuw and Ziingven. On 31st August 1950, the Shimphuw clan was divided into two exogamous groups, viz., 1) Nguwruw and Laanglom 2) Charii and Serbum. Similarly on 21st March 1978, Ziingven clan was divided into two exogamous groups: 1) Chineer and Nungchim 2) Ruwen, Vaanglair and Khaartu. At present, there are four exogamous groups and nine lineages. Table 3.3 below illustrates the distribution of lineages of the sample population. It shows that from the Shimphuw clan, Nguwruw has 32.48%, Laanglom has 4.64%, Charii has 13.68% and Serbum has 1.62%.

Table 3.4 reveals that from the Ziingven Clan, Chineer has 9.97%, Nungchim has 16.47%, Ruwen has 18.09%, Vaanglair has 1.85% and Khaartu has 1.16%. It is noticed that the highest lineage percentage in the sample village is Ruwen with 18.09% and the lowest lineage percentage is Khaartu with 1.16%. The clan system still exists in the Moyon society. The expansion of the two clans into four exogamous
groups is to widen the circle of marriage because endogamous marriage is considered illegal.

Table 3.3: Distribution of Shimphuw Clan

<table>
<thead>
<tr>
<th>Village</th>
<th>Nguwruw</th>
<th>Laanglom</th>
<th>Charii</th>
<th>Serbum</th>
<th>Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapaam</td>
<td>74 (35.23%)</td>
<td>6 (2.85%)</td>
<td>47 (22.38%)</td>
<td>5 (2.38%)</td>
<td>210</td>
</tr>
<tr>
<td>Khungjuur</td>
<td>23 (35.38%)</td>
<td>0 (0%)</td>
<td>4 (6.15%)</td>
<td>0 (0%)</td>
<td>65</td>
</tr>
<tr>
<td>Khurhuvw-daam</td>
<td>4 (12.5%)</td>
<td>0 (0%)</td>
<td>3 (9.37%)</td>
<td>2 (6.25%)</td>
<td>32</td>
</tr>
<tr>
<td>Matung</td>
<td>13 (43.33%)</td>
<td>6 (20%)</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
<td>30</td>
</tr>
<tr>
<td>Tungphae</td>
<td>26 (27.65%)</td>
<td>8 (8.51%)</td>
<td>5 (5.31%)</td>
<td>0 (0%)</td>
<td>94</td>
</tr>
<tr>
<td>Total</td>
<td>140 (32.48%)</td>
<td>20 (4.64%)</td>
<td>59 (13.68%)</td>
<td>7 (1.62%)</td>
<td>431</td>
</tr>
</tbody>
</table>

Source: Field Study

Table 3.4: Distribution of Ziingyen Clan

<table>
<thead>
<tr>
<th>Village</th>
<th>Chineer</th>
<th>Nungchim</th>
<th>Ruwen</th>
<th>Vaang-laar</th>
<th>Khaarat</th>
<th>Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapaam</td>
<td>17 (8.09%)</td>
<td>11 (5.23%)</td>
<td>42 (20%)</td>
<td>3 (1.42%)</td>
<td>5 (2.38%)</td>
<td>210</td>
</tr>
<tr>
<td>Khungjuur</td>
<td>10 (15.38%)</td>
<td>1 (1.53%)</td>
<td>27 (41.53%)</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
<td>65</td>
</tr>
<tr>
<td>Khurhuvw-daam</td>
<td>13 (40.62%)</td>
<td>8 (25%)</td>
<td>2 (6.25%)</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
<td>32</td>
</tr>
<tr>
<td>Matung</td>
<td>0 (0%)</td>
<td>11 (36.66%)</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
<td>30</td>
</tr>
<tr>
<td>Tungphae</td>
<td>3 (3.19%)</td>
<td>40 (42.55%)</td>
<td>7 (7.44%)</td>
<td>5 (5.31%)</td>
<td>0 (0%)</td>
<td>94</td>
</tr>
<tr>
<td>Total</td>
<td>43 (9.97%)</td>
<td>71 (16.47%)</td>
<td>78 (18.09%)</td>
<td>8 (1.85%)</td>
<td>5 (1.16%)</td>
<td>431</td>
</tr>
</tbody>
</table>

Source: Field Study
3.2.2. Age at Marriage

The age at marriage in the post-independence period has changed because of the impact of education. Young boys and girls prefer to have job security before assuming the responsibility of married life. Although there are exceptional cases still parents want social security before the marriage is sought. Therefore, the age of the marriage now extends between twenty to twenty five years for girls and twenty five to thirty years for boys.

3.2.3 Types of Marriage

Moyons of the post-independence period are undergoing changes in marriage types. In the past there was just one traditional marriage although it has six stages. Today there are four types of marriage viz., Christian marriage, juktuw, elopement and rectified marriage. Christian marriage and juktuw are clubbed together because in the modern period, after the celebration of the sacrament of “Holy Marriage”, the traditional celebration of juktuw follows. Likewise, elopement and rectified marriages are put together because when elopement takes place, it is considered violation of the sacrament of “Holy Marriage” and only rectification of marriage is administered. The following Table 3.5 illustrate the types of marriages.

Table 3.5: Marriage Types

<table>
<thead>
<tr>
<th>Sample Village</th>
<th>Holy Marriage and Juktuw</th>
<th>Elopement and Rectified</th>
<th>Total Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapaam</td>
<td>73</td>
<td>137</td>
<td>210</td>
</tr>
<tr>
<td>Khungjuur</td>
<td>10</td>
<td>55</td>
<td>65</td>
</tr>
<tr>
<td>Khurhuvdaam</td>
<td>3</td>
<td>29</td>
<td>32</td>
</tr>
<tr>
<td>Matung</td>
<td>13</td>
<td>17</td>
<td>30</td>
</tr>
<tr>
<td>Tungphae</td>
<td>30</td>
<td>64</td>
<td>94</td>
</tr>
<tr>
<td>Total</td>
<td>129</td>
<td>302</td>
<td>431</td>
</tr>
</tbody>
</table>

Source: Field Study
It is shown that the percentage of Holy Marriage and juktuw in the sample villages is 29.93% while the percentage of elopement and rectified marriage is 70.06%. It is observed that Kapaam has 34.76% in Holy Marriage and juktuw while 65.24% in elopement and rectification. Khunjuur has 15.38% in Holy Marriage and juktuw while 84.62% in elopement and rectification. Khurfhuwdam has 12.5% in Holy Marriage and juktuw while 87.5% in elopement and rectification. Matung has 43.33% in Holy Marriage and juktuw while 56.67% in elopement and rectification. Tungphae has 31.91% in Holy Marriage and juktuw while 68.09% in elopement and rectification. Chart 3.2 elaborates the number and the percentage of the types of marriage of the sample villages.

![Chart 3.2: Marriage Types](image)

Source: Field Study

### 3.2.4. Christian Marriage and Traditional Marriage

In the post-independence period, Moyons practiced both Christian marriage and traditional marriage. The Moyon custom (BAP, 2008:20) underlines that juktuw comes after cha-ynsuw. After the cha-ynsuw, announcement of the Christian marriage is made three times in the Church on three consecutive Sundays to the public. Christian marriage which is also called “Holy Marriage” is conducted in the Church before the assembly of people. The bride and groom join their hands and pronounce their marital vows to remain faithful to each other both in times of joys and sorrows, in good health and in bad health. Marital vows include fidelity to each other whether they beget children or not and it binds them till death. The bride and groom exchange
a ring with each other as a symbol of their marital vows and they sign a written
document of their marriage consent on the altar, counter signed by two witnesses. It is
noted that the pastor administers the sacrament of "Holy Marriage" for the Baptist
Moyons and the ordained priest administers it to the Catholics. It is only after the
administration of the sacrament of holy marriage, the couple lives as husband and
wife.

Juktuw which is the celebration of the traditional marriage is also conducted
simultaneously on the same day of holy marriage. Unlike in the past, within a day,
most of the rites of traditional marriage and its celebration are held one after the other.
But it can also be done after some years even after "Holy Marriage". The following
case depicts the adaptations of the Moyon cultural traditions according to the times
and situations toward the sustainable development of the society.

Interview 3.1
Name of the Informant: Ch. Stella
Age: 47 years
Sex: Female
Place: Imphal
Date: 30 June 2013

Ch. Stella asserts, "I received the sacrament of "Holy Marriage" on 7th
September 1997. My juktuw could not be conducted due to the prevailing ethnic
disturbances between the Nagas and the Kukis. I belong to the Moyon Naga tribe
while my husband belongs to a Kuki ethnic group from Molkon village of Senapati
district. Our marriage was conducted in a neutral place at St. Paul’s Church,
Sangaiprou, Imphal. My juktuw was held after thirteen years on 13th November 2010
in my parental village at Khurphuwdam. My husband, Linus Touthang fulfilled the
customary practice of slaughtering animals and fed the family members, villagers and
invitees". When juktuw takes place after a long gap, changes are observed in the
performance of its rites. While reh ynthong (parental gifts), peen re inih ympi
(presentation of traditional dresses), shakam and juwrsha ympi (presentation of meat
packages) and kikthuur (gifts for the bride and groom) are performed, the rites of shanu ithak (sending off the bride), amee arang (reception of the bride) and ymmmanthang (declaration of the groom’s family) are omitted. There is a change also of reh ynthon. Unlike in the past, it includes valuable gifts of gold, household assets and homestead. Although the society is patrilineal and patriarchal, changes in family inheritance is discernible in the modern marriages.

3.2.5. Disappearance of Imah

Another change in the traditional marriage pattern is the disappearance of imah, in which the groom stays in the bride’s house for three years. Although the customary laws have not abolished imah, in reality, it is just a nominal one. Findings from three cases of females reveal the difficulties of observing this tradition and often the negotiation is made between the groom and the bride’s family. The cases of Ng Riimtha, 94 years, Ng. Lingthen, 73 years and R. Chonglawar, 27 years reveal that none of their husbands could observe imah as per the customary laws. Ng Riimtha declared, “My husband could not perform imah as his father died and his mother was left alone”. Ng. Lingthen recounted, “My husband could not fulfil the obligation of imah as he was a government employee and we had to live near his office.” R. Chonglawar also said, “My husband couldn’t fulfil the imah as he is the only son and he has no father”.

3.2.6. Bride Price

It is found that the Moyon customary laws have not erased the practice of bride price although the value and the methods have changed. Vaiphei (1997:186-187) remarks, “The Church also has taken up this issue but has succeeded very little”. It is noticed that uniformity of bride price is lacking as it depends on the understanding of both the marriage parties. Some strictly insist on the traditional pattern. In some cases, no marriage celebration takes place until men-itu (settlement of bride price) is first resolved. Moyon (2006:72-73) states, “Sometimes bride price stands as a burden for celebrating the Holy marriage. It has increased to the extent that the bridegroom’s family is being exploited. If one is determined to give at all costs,
gifts may be given later on but not as a part of marriage celebrations". It is observed that daar (gong) and mithun which served as bride price are not in practice since they are hardly available. Yet the value and amount of the modern bride price is much higher and the groom’s family often feels the burden of bearing the marriage expenditure. This at times results in elopement and rectification of marriage.

3.2.7. Parental Gifts

The practice of parental gifts for the daughters has changed completely in the post-independence period. They are influenced by the other cultures like those of the Meiteis, mainland India and other neighbouring tribes. The Meiteis prepare awunpot and people in main India give dowry for their daughters. Parental gifts for their daughters were simple and meaningful in the past but now have become more complex. Table 3.6 illustrates the changes of reh ynthong which is obtained from an interview:

<table>
<thead>
<tr>
<th>No</th>
<th>Items</th>
<th>No</th>
<th>Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Gold of mohor five</td>
<td>15.</td>
<td>Oven</td>
</tr>
<tr>
<td>2.</td>
<td>One double bed</td>
<td>16.</td>
<td>Gas stove and cylinder</td>
</tr>
<tr>
<td>3.</td>
<td>One single bed</td>
<td>17.</td>
<td>Three syntaxes</td>
</tr>
<tr>
<td>4.</td>
<td>Two mattresses</td>
<td>18.</td>
<td>Portable sewing machine</td>
</tr>
<tr>
<td>5.</td>
<td>Two mosquito nets</td>
<td>19.</td>
<td>Inverter and battery</td>
</tr>
<tr>
<td>6.</td>
<td>Blankets</td>
<td>20.</td>
<td>Generator</td>
</tr>
<tr>
<td>8.</td>
<td>Walnut sofa sets</td>
<td>22.</td>
<td>Traditional steam rice container</td>
</tr>
<tr>
<td>9.</td>
<td>Television and its stand</td>
<td>23.</td>
<td>Traditional knives and spades</td>
</tr>
<tr>
<td>10.</td>
<td>Dressing table</td>
<td>24.</td>
<td>Two cane chairs</td>
</tr>
<tr>
<td>11.</td>
<td>Six drawer cupboard</td>
<td>25.</td>
<td>Traditional dresses</td>
</tr>
<tr>
<td>12.</td>
<td>Washing machine</td>
<td>26.</td>
<td>Traditional ornaments</td>
</tr>
<tr>
<td>13.</td>
<td>Dining table and its sets</td>
<td>27.</td>
<td>Cutleries and</td>
</tr>
</tbody>
</table>

Source: Field Study
Shangkham (1995:448) explains, “None of the items given as reh ynthong in the past is counted valuable and in their place are given expensive and more items/articles. The presentation in terms of a gong has disappeared altogether. Expenditure in the marriage functions is alarmingly increasing and in spite of the reforms to minimize the reh ynthong as well as expenditure on marriage, very poor response has been received.”

3.2.8. Marriage Celebration

The traditional marriage celebration has undergone changes in the post-independence period. In an interview, R. Chonglawar confirms, “I received the sacrament of Holy marriage on October 27, 2012. I was wedded to L. Albert of Nunghar village and our marriage was administered by the Church pastor, K. Amorsching. We performed all the stages and rites of traditional marriage except imah and men. My husband’s family killed two buffaloes, one cow and a pig for our marriage celebration.”

It is observed that in the marriage celebration, instead of mithuns, buffaloes, cows and pigs are slaughtered. The tradition of peen re inih ympih still persists and it incurs heavy expenses. R. Jindashing Moyon asserts, “Although this giving of peen and inih are not mentioned in the customary laws, it has become a fashion and a kind of competition.” Another change being observed is at shanuw ithak. The bride is sent off to the groom’s house in a decorated vehicle. The family accompanies her in slow procession by vehicles. In contrast to the past, the different rites of juktuw which were performed at different intervals, the modern society prefers to do everything on the same day.
3.2.9. Illegal marriage and illegal child

Punishments for izuwr and illegal child have undergone changes in the post-independence period. N. Nani confirms, “I experienced an endogamous marriage since my husband N. Moniren and I belong to the same lineage although we are not blood related. The village elders fined us with a pig of five vae (a local way of measuring a pig by fists). A pig of five vae is obligatory for any legal punishment, because it is considered mature.” This case reveals that the harsh punishment of separating the izuwr couple or exiling them out of the village is replaced by a punishment with a pig. The ancient practice of killing babies of illegal marriage with shareel has totally disappeared from the society. The customary laws still sanction that endogamous marriage is illegal. But the attitude of punishment has changed with the impact of Christianity. The Christian teaching upholds hatred for sin but not the sinner is being practised in the implementation of its measures on illegal marriage and illegal child.

3.2.10. Divorce

It is found that even today the customary laws on divorce are in vogue when either of the party seeks to do so. But the Christian teaching does not encourage it. The teaching of Jesus regarding divorce in the scripture states, “For this reason a man shall leave his father and mother and be joined to his wife and the two shall become one flesh. So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate” (Mathew 19:5-6). The Church rarely grants divorce but separation for sometime is encouraged only for building up relationship again.

In their joint effort, Catechism of the Catholic Church, the CCBI (1994: 311-312) declares, “The Church holds the exchange of consent between the spouses to be the indispensable element that "makes the marriage." If consent is lacking there is no marriage. The consent consists in a "human act by which the partners mutually give themselves to each other": "I take you to be my wife" - "I take you to be my husband." This consent that binds the spouses to each other finds its fulfilment in the two “becoming one flesh.” The consent must be an act of the will of each of the contracting parties, free of coercion or grave external fear. No human power can
substitute for this consent. If this freedom is lacking the marriage is invalid. For this reason (or for other reasons that render the marriage null and void) the Church, after an examination of the situation by the competent ecclesiastical tribunal, can declare the nullity of a marriage, i.e., that the marriage never existed. In this case the contracting parties are free to marry, provided the natural obligations of a previous union are discharged.”

Moyons are at crossroads between their customary laws and the teachings of their new religion with regard to marriage and divorce. It is learnt that divorce is normally sought in the village court by those couples by elopement. Before the administration of holy marriage and its rectification, divorce can be sought in the village court. It is only after thorough examination, the village court can sanction divorce and that also with a penalty on the one who seeks it. It is noted that the Church does not administer the sacrament of “Holy Marriage” to those who elope although marriage is recognized by the society through the customary law of its declaration. However, once the sacrament of “Holy Marriage” is administered, even the village court cannot sanction divorce. Owing to its seriousness, it is learnt that the Church leaders and the village elders try their best to counsel the couples and pacify them on the basis of mutual forgiveness without recourse to the court.

R. Philip asserts, “Although marital crisis do take place, divorce seldom takes place among the Moyon community. The Church takes care of the spiritual life of the people through the Sunday homilies or by organizing animation courses for the couples.”

3.2.11. Inter-Community Marriage

The practice of inter-community marriage is becoming common in the sample villages in the post-independence period. The impact of their exposure to other cultures is being observed. Although it is beautiful as it creates better rapport with other communities, yet for the small tribe like Moyons it poses a threat for the survival of its ethnic identity. This is explained by N. Solomon in an interview.
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Interview 3.2
Name of the Informant: N. Solomon
Age: 51 years
Sex: Male
Place: Imphal
Date: 2 July 2013

N. Solomon, Associate Professor at United College, Chandel, in the Department of Economics, comments, “Inter-community marriage has become a danger to the very existence of the tribe. This is because men who marry women from other communities do not take the trouble of teaching their language and the cultural identity to their wives. There is a lack of awareness that when language is dead, culture is dead.” It is also learnt that Moyon girls are too confined to their homes. They do not go out much and men have rare chances to propose to them.

Chart 3.3 further elucidates the inter-community marriage in the sample villages.

![Chart 3.3: Inter-Community Marriage](image)

<table>
<thead>
<tr>
<th>Village</th>
<th>Household</th>
<th>Inter-community marriage</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapaam</td>
<td>210</td>
<td>88</td>
<td>41.9</td>
</tr>
<tr>
<td>Khungjuur</td>
<td>65</td>
<td>20</td>
<td>30.76</td>
</tr>
<tr>
<td>Khurifhuwdaam</td>
<td>32</td>
<td>20</td>
<td>62.5</td>
</tr>
<tr>
<td>Matung</td>
<td>30</td>
<td>11</td>
<td>36.66</td>
</tr>
<tr>
<td>Tungphae</td>
<td>94</td>
<td>41</td>
<td>43.61</td>
</tr>
<tr>
<td>Total</td>
<td>431</td>
<td>180</td>
<td>41.76</td>
</tr>
</tbody>
</table>

Source: Field Study
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It is observed that the total percentage of inter-community marriage of the sample villages is 41.76%. The highest percentage of inter-community marriage is at Khurfhuudaam with 62.5% and the lowest percentage of inter-community marriage is at Khungjuur with 30.76%. Table 3.7 illustrates the distribution of inter-community marriage in the sample population.

Table 3.7: Distribution of Inter-Community Marriage

<table>
<thead>
<tr>
<th>Sample Village</th>
<th>Household</th>
<th>Inter-community marriage</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapaam</td>
<td>210</td>
<td>88</td>
<td>41.90</td>
</tr>
<tr>
<td>Khungjuur</td>
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</tr>
<tr>
<td>Matung</td>
<td>30</td>
<td>11</td>
<td>36.66</td>
</tr>
<tr>
<td>Tungphae</td>
<td>94</td>
<td>41</td>
<td>43.61</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>431</strong></td>
<td><strong>180</strong></td>
<td><strong>41.76</strong></td>
</tr>
</tbody>
</table>

Source: Field Study

The practice of inter-community marriage in the sample villages is further verified in the investigation of the marital status of the Moyon doctors. Chart 3.4 shows marital status of the Moyon doctors of the sample villages.

Chart 3.4: Marital Status of Moyon Doctors

<table>
<thead>
<tr>
<th></th>
<th>Number of Doctors</th>
<th>Inter-community Marriage</th>
<th>Married to Moyons</th>
<th>Single</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Moyon Doctors</td>
<td>15</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Number of Doctors</td>
<td>15</td>
<td>26.66%</td>
<td>33.33%</td>
<td>40%</td>
</tr>
</tbody>
</table>

Source: Field Study
3.3. CHANGES IN RELIGIOUS BELIEFS AND PRACTICES

Christian faith has replaced the traditional beliefs and practices of the Moyons. The society has undergone the process of change both internally and externally. Christianity has become one of the main external processes of change among the tribe. The impact of education, science and technology also contribute to the process of change. Parsons (in Jena and Mohapatra, 2005:73) states, “...the different specific functional institutions are to be co-ordinated and integrated through new norms, new patterns and new regulations to maintain the equilibrium under changing conditions.” This study finds that the religious functional institutions of the tribe now co-ordinate and integrate through new norms, patterns and new regulations in order to maintain the equilibrium under the changing conditions.

In this process of change, Merton (in Ritzer, 2011:245-246) introduces the concepts of functional and dysfunctional consequences to study social change and dynamics. Merton points out the strains and stresses in social structure of dysfunctional consequences are resolved through social planning. The new faith embraced by the Moyons has both functional and dysfunctional consequences. It is functional because it transforms the socio-cultural life of the people. The new converts adjusted themselves to the change even to leave their ancestral village. On the other hand, it is dysfunctional because the village elders resisted the new faith. The resistance to the change was so severe that persecutions broke fraternal relationships in the village. The new converts had to migrate to other safer villages.

The process of religious change started from 1922 and by the end of the 1960s and early 1970s almost all the Moyons had embraced the new religion. Today Moyons profess Christianity: they either belong to the American Baptist Church or to the Roman Catholic Church. It is observed that there are no Moyons who profess other faiths like Hinduism or Traditional Religion or Islam. The percentage of American Baptist Church in the sample villages is 65.19% while the percentage of Roman Catholic Church is 34.80%.
Table 3.10: Religious Composition

<table>
<thead>
<tr>
<th>Village</th>
<th>American Baptists</th>
<th>Roman Catholics</th>
<th>Hindu</th>
<th>Traditional religion</th>
<th>Muslim</th>
<th>Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kapaam</td>
<td>182</td>
<td>86.66%</td>
<td>28</td>
<td>13.33%</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2. Khungjuur</td>
<td>65</td>
<td>100%</td>
<td>0</td>
<td>0%</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>3. Khurfhuwdaam</td>
<td>5</td>
<td>15.62%</td>
<td>27</td>
<td>84.38%</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4. Matung</td>
<td>0</td>
<td>0%</td>
<td>30</td>
<td>100%</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5. Tungphae</td>
<td>29</td>
<td>30.80%</td>
<td>65</td>
<td>69.15%</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>281</strong></td>
<td><strong>65.19%</strong></td>
<td><strong>150</strong></td>
<td><strong>34.80%</strong></td>
<td><strong>0</strong></td>
<td><strong>0</strong></td>
</tr>
</tbody>
</table>

Source: Field Study

Chart 3.6 demonstrates the distribution of religion

Source: Field Study

The present study explores the nature of Christianity among Moyons and looks at Christian beliefs and practices, concept of God, concept of life and death, concept of heaven and hell, religious leaders, Christian rites and rituals, Holy Eucharist, anointing of the sick, Christian burials, house blessings, erections of memorial stones, prayers for various occasions and sins and forgiveness.
3.3.1. Christianity among Moyons

The advent of Christianity among the Moyons began in the 1922s. Christianity offers the people salvation of Jesus and proclaims its message through the scripture, “For God so loved the world that he gave his only son, so that everyone who believes in him may not perish but may have eternal life” (John 3: 16). Initially, the Elders resisted the new religion and opposed it with persecutions and physical assaults on the new converts. Serbum (2012:8) describes the spread of Christianity by the American Baptist Missionaries like G.G. Crozier and William Pettigrew since 1919 in the Manipur Hills. She affirms, “In all the surrounding Hills of Manipur, the wave of Christianity spread from the year 1923 to 1924 in which over one thousand were baptised. It was during that period of time that the message of the Gospel of Christ reached the Moyons in Chandel area.”

It is noted that the village elders experienced “religious shock” with the entry of Christianity as they were not yet prepared to give up their ancestral religion. The new converts had to leave their ancestral village, Khungjuur and moved out to safer places. It is from this ancestral village, today, seventeen villages have branched out. In spite of the hardships and religious persecutions, many Moyons embraced Christianity. Gachui (2007:68) says, “R. Thoma was baptised in 1928 and he became one of the pioneers not only among the Moyons but also among the whole Hill tribes of Manipur. Sb. Ngamdid embraced Christianity in 1931. He also became one of the evangelists among the Moyons and ministered in this capacity up to 1960.”

Hardly had the Moyons overcome the ongoing “religious shock” brought by the American Baptists, a “greater shock” shook them when another Christian faith called the Catholic faith arrived. In their ignorance, religion to a certain extent broke down the fraternal relationship in the community between siblings and relations. They had to depart to different villages to cope with their choices either to embrace Catholic faith or become Baptists or remain in the original village to safeguard the traditional religion. Serbum (2012:9) recalls, “The new converts experienced the life of exodus in the different areas of Chandel district.” The following account narrates the arrival of the Catholic missionary among the Moyons.
Interview 3.3

Name of the Informant: N. Donald Kosha
Age: 68 years
Sex: Male
Place: Imphal
Date: 22 July 2014

N. Donald Kosha recalls, “The Catholic missionary in the person of Fr. Aloysius Ravalico landed at Matung village for the first time in February 1954. He was accompanied by N. Darnong who had met him earlier at Purum Tampak. The villagers welcomed Fr. Ravalico whole heartedly for they assumed that he would bring education to their village. The village elders were not yet ready to accept the Catholic faith. However, they told Fr. Aloysius Ravalico that they would allow their children to follow his Catholic religion provided he gave them a school.”

Kosha continues, “My father, who earlier, was a school teacher, a pastor for some time in the Baptist Church and an Intelligence Agent of the British and Americans in the World War II, took up pencil and ruled paper. He started collecting the names of children for enrolment in Fr. Ravalico’s religion in order to get a school for the village. Having assured the village elders a school, the Catholic missionary left for the nearby villages on the next day.”

Cr. Warthen who witnessed the arrival of the Catholic missionary supplements this information. She says, “I was at Matung, when Fr. Ravalico visited my native village. He stayed only one night, but he captivated four young men for his mission who were considered to be the smartest and promising in those days. The names of those four were N. Darnong, Ng. Darson, Ng. Ningwar and Ch. Rungtha. In the month of March, 1954, all the four were sent to Naharkatia for their Pastoral Training. These four were the pioneers of Moyon Catholics who transmitted the Catholic faith from Matung to other Moyon villages including several surrounding tribes namely Anal, Lamkang, Monsang, Maring, Kuki, Tarao and others.” It is observed that Fr. Ravalico and Fr. Peter Bianchi established Catholic schools in almost every village in
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Chandel district. Catholic education was one of the means of spreading Christianity. This information is also confirmed by a retired catechist, Ng. Darsong who had worked with Fr. Ravalico.

**Interview 3.4**

Name of the Informant: Ng. Darsong  
Age: 82 years  
Sex: Male  
Place: Tungphae  
Date: 2 February 2014

![Image of Ng. Darsong](3.8: Ng. Darsong)

Darsong recounts, “In spite of the persecutions against the Christian faith, the year 1956 witnessed many Moyon Catholic Baptisms. Bishop Marengo and Fr. Ravalico accompanied by N. Darnong baptized a group of thirty four children on 27 April at Matung and nine children at Khungjuur the next day. Again, on 19 October, Fr. Ravalico and Bishop Marengo baptized a group of elders at Matung.” The informant narrates the miraculous healing of a leper N. Kosiing aged 55 years. Leprosy was a taboo at that time and the villagers would isolate any persons suffering from such a disease to a jungle. It is learnt that Bishop Marengo visited the leper in that isolated place and baptized him. The leper got completely healed and returned home and lived for another few more years. The news of this miraculous healing spread like a wild fire in the Matung Hills and it inspired many more Moyons to embrace the Catholic faith.

### 3.3.2. Christian Beliefs and Practices

Christian beliefs and practices have replaced the traditional ones. Moyons profess their faith in Jesus Christ. Moyons, after embracing the Christian faith, believe in the God of love who invites their co-operation to his love. The traditional practice of
animal sacrifices for appeasements is abandoned. *Ilhimm* is replaced by priests and pastors. Moyons observe the Lord’s Day every Sunday and their worship is animated by pastor for the Baptist Church and for the Catholics by the parish priests. They turn to God in all their activities of life, both in moments of joy and happiness, in moments of grief and trials of life. They believe in the God, “who has created them in his own image and likeness” (Genesis 1:27).

### 3.3.3. Concept of God

The ancestral concept of God has been replaced by the Christian concept of God which is based on the Christian principles. The Church teaches that the one true God, Creator and Lord, can be known with certainty from his works, by the natural light of human reason. The CCBI (1994:14-15) in their volume, pronounce, “The human beings can name God, starting from the manifold perfections of his creatures, which are likenesses of the infinitely perfect God, even if their limited language cannot exhaust the mystery. Without the creator, the creatures vanish. This is the reason why believers know that the love of Christ urges them to bring the light of the living God to those who do not know him or who reject him.” Moyons in the post-independence period conceive God as a loving father who creates them in his own image to live in communion with Him, in whom they find happiness.

### 3.3.4. Concept of Life and Death

Christian Moyons conceive of life as a precious gift from God. They believe that God is the author of life and they believe in life after death, i.e., eternal life. As Christians, they believe in Jesus who is the life and resurrection. The new concept of life is that whoever accepts and lives his life according to the teachings and commandments of Jesus will receive the reward of eternal life. Jesus Christ in whom they believe, is the Judge of the living and of the dead. They believe in the teachings of the Church with regard to life, respect for life and defence of life in every form. So they insist on respect for one’s own right to life. The CCBI (1994: 416 - 417) states, “The Christian principle upholds that every human being has the right to life and physical integrity from the moment of conception until death.”
Moyons have also adopted the Christian concept of death. The Christian concept of death is that it is a participation in the death of the Lord, so that they can also share his resurrection. Death is the end of earthly life. Death is transformed by Christ because he himself suffered the death that is part of the human condition. They believe in the judgment of God after death. The souls of the good ones on earth will be judged and purified in purgatory before entering heaven but the souls who refused to live according to the principles and the commandments of God will go to hell.

3.3.5. Concept of Heaven and Hell

The ancient concept of *ithiikhuw* (land of death) which was considered as the only destiny of all the souls of the dead is replaced now by the Christian concept of heaven and hell. Their ancient concepts of life after death are replaced by the Christian concepts of life, death, judgment and heaven or hell. The CCBI (1994: 203-206) highlights, “Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ. At the end of life, we shall be judged on our love.” Moyons now believe that if they die in God's grace and friendship they will live in heaven with Christ. It is believed that immediately after death the souls of those who die in a state of mortal sin descend into hell which is eternal separation from God.

3.3.6. Religious Leaders

The religious leaders like the priests and the pastors who administer the Christian rites and rituals have replaced the traditional *ithiim* and *khurfhuw*. They undergo long training on theology, moral laws, canon laws, Church history, social laws, etc., to direct and guide the people in their spiritual life. They guide the people to love one another through the practice of social love and justice, forgiveness and service for humanity. Although the rites and rituals are administered only by the ordained priests
for the Catholics and trained pastors for the Baptists, there are also the spiritual leaders like the religious Sisters, Brothers and Catechists, etc., who are committed to work for the spiritual life of the people.

Moyons in the post-independence period uphold that leaders are called to shepherd the flock entrusted to their care. The sheep is often personified as the flock or people to be taken care off. The shepherd is the Christian leader who has several roles with regard to his sheep. Just as the shepherd leads his flock to the greenest pasture so the Christian leader nourishes his flock with food which produces strong and vibrant Christians. Thorsten Grahn on 08/11/2011 (http://christian-leadership.org/jesus-the-role-model-for-christian-leaders/; accessed on 8 December 2014) asserts, “The primary concern of the servant leader is service to their followers. Jesus washed the feet of his followers, which was properly the responsibility of the house-servant. Jesus wants to set an example for his followers to follow.” One of the greatest challenges of the society is the lack of such religious leaders. However, there are ten ordained ministers known as “Reverend” and fifteen deacons among the Baptists. The Catholic Moyons have ten professed Sisters who are called “Reverend” and a number of male trained catechists.

3.3.7. Christian Rites and Rituals

The traditional rites and rituals of the pre-independence period have been replaced by the Christian rites and rituals. They follow the Christian rites for the celebration of the Sacraments and the Sacramentals. The CCBI (1994: 238) asserts, “Sacraments are efficacious signs of grace, instituted by Christ and entrusted to His Church, by which the life and love God is shared with us. Sacraments are powers that come from the body of Christ.” The seven sacraments cover all the stages and all the important moments of Christian life. They are Baptism, Confirmation, Holy Eucharist, Penance, Marriage, Anointing of the Sick, Holy Order or Ordination. The Catholic Church gives strict instructions on how to perform the rites and rituals and
there are books such as "The Roman Missal", "Pocket Ritual" and "Pocket Ritual Book." The priests are expected to strictly follow the instructions and perform the rites and rituals accordingly.

Besides the rites of the sacraments, there are other rites known as Sacramentals. In their joint statement, the CCBI (1994: 310) affirms, "A sacramental is a sacred sign instituted by the Church which bears a resemblance to the sacraments. It always includes a prayer and is accompanied by a specific sign, such as the laying on of hands, the sign of the cross or the sprinkling of holy water." The sacramental rites are performed according to its various forms such as blessings of persons, meals, objects and places. Hrudayaraj and Arulappa (2003:79-80) elucidate, "Examples of blessings of persons are blessings of the abbot or abbess of a monastery, the consecration of virgins and the rite of a religious profession. Examples of blessings of meals are grace before and after meals. Examples of blessings of objects are dedication or blessing of a Church or an altar, the blessing of holy oils, vessels, statues, rosaries, etc. Examples of blessing of places are blessing of houses and buildings, graves, etc."

3.3.8. Holy Eucharist

The ancient practice of any feast with rice beer and merry making has been replaced by the celebration of the Holy Eucharist (for Catholics) which is also called the "Holy Eucharist" or the "Lord's Supper." The CCBI (1994:400-403) explains, "The Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life. Sunday is the day on which the paschal mystery is celebrated in the light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church." As Christians, Moyons are instructed on the importance of observing the "Holy Eucharist" or the "Lord's Supper" on every Sunday both for the Catholics and for the Baptists. The Baptists participate in the "Lord's Supper" administered by their pastors and the Catholics participate in the "Holy Eucharist" offered by the priests.
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The “Holy Eucharist” consists of two parts namely the “Liturgy of the Word” and the “Liturgy of the Eucharist.” The “Liturgy of the Word” refers to the reading of the scripture and the explanation of its relevance to practical life by the priest. It is also called the homily. The “Liturgy of the Eucharist” refers to the consecration and breaking of the bread and wine as per the words of Jesus who said, “Do this in memory of me.” For in the celebration of Holy Eucharist is spread the table both of God’s Word and of the Body of Christ, and from it the faithful are to be instructed and refreshed. There are also certain rites that open and conclude the celebration.

3.3.9. Anointing of the Sick

The ancient practice of offering sacrifices to appease the spirits of the sick is replaced by “Anointing of the Sick.” As per the teachings of the Church, when anyone who is in danger of death from sickness or old age, the family members or the local pastor calls for the priest to come and administer the sacrament of the “Anointing of the Sick.” This Sacrament may be repeated if the same person falls sick again and if his illness becomes more serious. It is fitting to receive this sacrament, just prior to a serious operation as well. The sacrament may be given to a single sick person or to a whole group of sick persons.

Hrudayaraj and Arulappa (2003:71-73) explain: “The celebration of this Sacrament begins with an act of repentance and the liturgy of the Word. The sick person is anointed on the forehead and hands with the oils blessed by a bishop or if necessary by the celebrating priest. The priest lays hands on the sick and prays over the sick in silence believing in the faith of the sick.”

It is observed, the beliefs of the Christians is that “Anointing of the Sick” has positive effects on the sick, viz., firstly, the strengthening, peace and courage to endure in a Christian manner the sufferings of illness or old age. Secondly, the uniting of the sick person to the passion of Christ for his/her own good and that of the whole Church.
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Thirdly, it is for the forgiveness of sins, if the sick person was unable to attain the sacrament of penance. Fourthly, it is for the restoration of health, if it is conducive to the salvation of his/her soul. Lastly, the preparation for passing over to eternal life. In addition to the “Anointing of the Sick”, the “Eucharist” is given to the sick person as viaticum, i.e., bread for their pilgrimage until the moment of death.

3.3.10. Christian Burials

Christian burial service has replaced the traditional burial rites of the Moyons. In the present-day, the mortal remains are put in the coffin and lighted candles are placed besides the mortal remains symbolizing that Jesus is the light of the world who grants eternal repose to the departed souls. R. Koren narrates, “The funeral rite of my beloved, R. Bonison, 42 years was held on 20 June 2014. The pastor administered the service. There was the reading of the scriptural passage which depicts Jesus as the resurrection and the life. His brief biography was read and short messages were given by elders of the family. This was followed by farewell speeches and presentation of traditional shawls and wreaths. The whole congregation joined in praying for my son for the forgiveness of his sins. When the funeral service was over, his coffin was carried to the village cemetery by a vehicle since the cemetery is far from the village. The participants also followed the coffin till it was laid to rest in the graveyard.”

The ancient practice of keeping food for the departed soul on the hearth has disappeared. Moyon Catholics offer “Holy Eucharist” for the departed souls. Other external rites such as gun firings during the funeral procession are just a symbol. If a chief or a renowned leader dies, then, a Moyon flag is hoisted and it is lowered down on the condolence service normally after a week as a sign of respect. The type of coffin for both genders depends according to the economic conditions of the family. The grave is dug by the family members in the place allotted to them by the village elders in the common cemetery. At the graveyard the pastor or the priest once again blesses the mortal remains recommending the soul of the departed to the mercy of God. The coffin is then, lowered down and the mortal remains are put to rest. The people throw petals of flowers and a handful of mud as a sign of farewell to the departed soul. They sing hymns imploring the mercy and forgiveness of God on the
departed soul. When the burial service is over, the family feeds the people with meat as a sign of gratitude to all those who show their solidarity and love.

A change in the concept of unnatural death is also noticed. Accidents or childbirth deaths are not treated as unnatural as in the past and they are given Christian burial services. Even suicidal deaths are given Christian burial in the common cemetery. Ng. Bengamsha confirms this change. He recalls, “During my lifetime, I have witnessed four suicides in my village. All of them were given Christian burial services unlike the ancient traditions of burying them in an isolated place.”

3.3.11. House Blessings

The ancient practice of locating a good site for the house construction with the help of omens and sacrifices of animals and fowls has completely disappeared. It is also noticed that engineers and architects are consulted for the location and design of the house. When the construction of the house is over, an inaugural service is held. Depending on one’s denomination, the family calls for the priests or the pastors and the villagers for the prayer service followed by family meal. Besides the house blessings on the inaugural day, the Moyon Catholics practice annual house blessings. As per the directions of the Catholic Church, the annual blessing of families in their own homes is after the feast of Easter. Normally the blessing is celebrated in each individual home. But for pastoral reasons and in the interest of increased unity between families living in the same building or locale, the blessing may be celebrated for several families gathered together in one convenient place. The priests or the pastors perform the rites of the blessings.

Appropriate scriptural verses on God’s protection for his people are read during the house blessing. The priest sprinkles holy water in the house and around. The purpose of the house blessing is to welcome Jesus to enter their homes and bring them peace, joy and protection. The family members are also free to express their intentions and thus the whole family together with the priest implores God to bless the house. Relevant hymns and canticles are sung during the house blessings because according to the beliefs of the people, singing is praying twice.
3.3.12. Erection of Memorial Stones

In the pre-independence period, the funeral rites and the last rites were held according to the status and gender of the people. In her work, Gina (2012:28) mentions, “As per the social code of the Moyons in the past, any man who has not performed ikam feast during his lifetime on earth was not allowed a flag-bearing service.” For the couple who performed such customary feasts and festivals and merriments four or five times in their lifetime the society would give all the respects and honours due to them even at their death. To such people, the society would perform flag-bearing service, funeral songs and music in their burial service. A white and red towel was used as a flag. The towels were tied up at the top of a long bamboo pole. A man holding a shield and a spear led the funeral procession and the man who held the flag post followed the rear by performing a customary dance.

Unlike in the past, today, erection of memorial stone is open to all irrespective of status or gender. The erection of memorial stones is of two types: one is the memorial stone constructed over the tomb where the deceased is buried; and the other one is anywhere according to the choice of the family members of the deceased. Although there is no hard and fast rule with regard to the erection of memorial stones, the family or the village do erect memorial stones for people whom they consider to be social leaders and who have contributed much to the interest of the community. The memorial stone of Cr. Shelley who was a human rights activist was jointly erected by ANSAM with the Moyons near Housing Complex, Kapaam. Cr. Shelley who was martyred on 19 June 1995 was known for his outstanding contribution in working for peace. His monument was unveiled and dedicated by G. Gaingam, President of “United Naga Council” on 19 June 1996.
BAP erected a monument in loving memory of R. Thoma who was the first Chief and Chairman of Kapaam village and who was also the first General Secretary of the “Moyon-Naga Conference” which at that time was known as “Moyon-Monsang Union.” His monument was unveiled and dedicated on 7 December 1986. Yet another monument was erected by BAP in solemn memory of Sb. Ngamdiil who was its first President. He was a great evangelist, social worker and a dedicated teacher who took an active part in spreading Christianity and education among the Moyons. His monument was also unveiled and dedicated on 7 December 1986. Still another example of the erection of memorial stone is Kuurkam monument which is situated on the Eastern site of FCS Godown, Chandel. Kuurkam Nguwruw is the legendary king of the Moyons who was believed to be endowed with supernatural gifts. The foundation stone was laid by B.S. Lamba, IAS, SDO, Chandel on 26th January, 1971. It was dedicated on 7 February 1974 by Ng. Mono Monsang, chairman of Tengnoupal Autonomous District Council.

3.13. Prayers at Various Occasions

Moyons of the post-independence period offer prayers at various occasions. As Christians, they believe that Jesus Christ is the sole mediator between God and man. It is their belief that no other person in heaven or on earth can take his place. They also believe in the intercessions of the saints on their behalf. So they have recourse to the prayers of the saints and the Church considers that the role of the saints is to lead the pilgrims on earth to God. In his work, Chelat (2013:143) says, “intercessory prayers and prayers of the faithful are powerful expression of the beautiful doctrine of the communion of saints in heaven, the souls in purgatory and the faithful on earth are involved and concerned with one another’s eternal salvation.”

Intercessory prayer declares our love for one another in the Church as well as our faith that the bonds to Christ and his Church forged in baptism cannot be dissolved by death. In contrast to the ancient practice of offering sacrifices for various occasions,
Moyons pray at various occasions with proper rites and rituals. The Pocket Ritual prepared by the NLC (2008) gives directions to such intercessory prayers.

Prayers are offered on various important events which touch the different aspects of life. There are prayers for various occasions like prayers for a married couple, prayers for a mother before child birth, prayers for a mother after childbirth, prayers for elderly people confined to their homes, prayers for travellers and pilgrims, prayers for a new building site, prayers for a new home, prayers for an office, shop, or factory, prayers for gymnasium or sports field, prayers for the various means of transportation, prayers for technical installations or equipment, prayers for tools or other equipment for work, prayers for field and flocks, prayers on the occasion of thanksgiving for the harvest, prayers on food, drink and other elements, prayers of religious articles, prayers for the gift of children, etc. Prayers are believed to be powerful means in the deliverance of alcohol from the family in the village.

**Interview 3.5**

Name of the Informant: Ch. Monica  
Age: 48 years  
Sex: Female  
Place: Thangkin  
Date: 25 March 2014

Ch. Monica, president of “Catholic Women Society” in Thangkin village shares, “Women society of our village offers earnest prayers for deliverance from alcohol. Often, we the womenfolk share our agonies that alcohol is the root cause of fights in the family. When such conflicts take place all our energies get wasted in stress and sicknesses and our children are neglected. So now, we, the women society have taken up an action in order to save the lives of our families and of our village. If any man is found drunk publicly or beats his wife, he is fined with Rs. 500/- if any person is caught for selling or manufactures the liquor, that person is penalized with Rs. 5000/-.”
Interview 3.6

Name of the Informant: Cr. Borbati
Age: 52 years
Sex: Female
Place: Khurfuwdaam
Date: 25 April 2014

In an interview, Cr. Borbati asserts, “I have experienced the first twenty one years of my married life with difficulties as my husband was a drunkard. In the year 2001, God in his goodness and mercy touched my husband and he was completely liberated from the bondage of alcohol. It was my long desired prayer and most importantly the prayers, sacrifices and tears of my in-laws. From the year 2002, almost everything has changed in my family. Ever since peace entered my home with the transformation of my husband, there is calmness, serenity, dialogue and understanding even in the midst of poverty.”

3.4. CHANGE IN FESTIVALS

There are changes in the festivals of the Moyons in the post-independence period. Christian festivals have replaced most of their traditional festivals. They now celebrate Christian festivals such as Christmas, New Year, Good Friday, Easter, etc. A few of the festivals which are continued with some modifications are midim (New Year), shachii ichi (seed sowing festival), lui-ngai-ni (seed sowing festival of all the Naga tribes), shaangken (harvesting festival) and buwrenpeh. It is also observed that anniversaries of important events are celebrated in the present-day. Examples of such events are wedding anniversaries, anniversaries of the organizations, anniversaries of the foundation of the villages, anniversaries of the arrival of Christian faith, etc. Efforts are being made to revive folk dances and folk songs which were abandoned earlier after embracing Christianity. The ancient practice of drinking rice beer is replaced by red tea for the festival but night gatherings are restricted and regulated by the Church leaders to avoid any unpleasant events among the modern youths. The following account depicts some of the changes in festivals in the post-independence period.
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3.4.1. Christmas

Moyons in the present-day celebrate Christmas on every 25th December which is the birth of Jesus Christ. Like many people in different part of the world, it is celebrated with much pomp and glitter. There is an air of excitement and joy with Christmas shopping, decorations and slaughtering of animals for the celebration. They put on new dresses and exchange gifts. In every house a star is put up, lights are lit, houses decorated with shining colours. Christmas novenas and Christmas carols are sung in the Churches and in the houses. Christmas trees are well decorated. Family members come together from far and they exchange Christmas greetings with meat packages. They go for their worship to their respective Churches. It is observed that for the cultural celebrations, the people come together irrespective of their different denominations, as one community. On Christmas Day, the villagers gather together in the village playground and share the community meal. This is followed by cultural programme, viz., music, dance and sports. People of different ages, children, young and old enjoy celebrating it with folk dances and songs.

3.4.2. Midim and New Year

*Midim* (new year) festival of the ancient Moyons is now replaced by the New Year celebration of the whole world, i.e., 1st January. Unlike the past, *itiim* no longer performs rituals to chase away any demonic spirits in the village. Instead, the people clean the house and its surroundings to make a new beginning. They symbolically burn an effigy of an old man which signifies the burning away of old habits so as to put on a new life in the New Year. The sample villages celebrate New Year with thanksgiving to God through worship in the church. This is followed by the external celebration of eating and drinking together, dance and music, sports and games.

3.4.3. Good Friday and Easter

Moyons who have embraced Christianity irrespective of their denominations celebrate both Good Friday and Easter in the post-independence period. Good Friday is the commemoration in which Jesus Christ, saviour of the whole world died on the
cross to save humankind from sin and death. On this day, Moyons of both the denominations go to their respective Churches and observe fasting and praying. They recall the passion of Jesus through their hymns and reading of the scriptures. The priests and the pastors animate their respective people in the celebration of the passion of Jesus with their relevant homilies. According to their respective denominations, the pastors and priest administer the religious rites for the people.

The people spend time in prayer and adoration before the passion of Jesus who was condemned to death for the salvation of all. The people of the sample villages also celebrate the feast of Easter which is the Day of the Resurrection of Jesus. Jesus who died on the cross on Good Friday rose from the dead as per his promise on the third day, i.e., Sunday.

Moyons like any other Christians of the whole world join in the celebration of Easter. Even here, for the spiritual celebration, the two denominations participate in the services in their respective Churches, but all the other celebrations are held together as a village community. The Easter community meal is held together followed by the cultural programme. Boys normally go for hunting as a group which is known as “Easter hunting.” The hunted meat is shared by the whole village at Easter.

3.4.4. Lui-Ngai-Ni (seed sowing festival of all the Naga tribes)

Shachii ichi (seed sowing) festival which was celebrated by the tribe now has been replaced by lui-ngai-ni which is also the seed sowing festival of all the Naga tribes. Unlike in the past, people no longer celebrate at the village level where the village priest was required to perform the act of seed sowing; today it is celebrated more as a symbol. The people do not go to the jhum field for the celebration of the first act of sowing the seed after burning the felled trees. Instead, the festival is organized at the level of all the Naga tribes.
where the different communities come and celebrate together. 15\textsuperscript{th} February has been declared as the festival of Lui-ngai-ni by the state of Manipur. On this day, exchange of seeds among the various Naga tribes takes place. There is also an exchange of cultural items through the display of food fest, dance, music, attires and ornaments of each community. The place of celebrations is chosen by rotation in different Naga inhabited districts of Manipur.

3.4.5. Buwrenpeh (new rice festival) and Thanksgiving

The festival of buwrenpeh continues with some modifications. Of late, 23 October has been declared as the festival of buwrenpeh in the Chandel district and it is a state holiday. The traditional practice of the village elders along with ithiim who used to walk all around the field with daos and spears have ceased completely. The plucking of the best ear of paddy by the woman still continues only as a symbol and not as a ritual. Buwrenpeh is replaced by thanksgiving service in the Church in each village which is followed by family meal prepared with new rice. On this day, the people offer the first fruits and crops of their field to the Church which is a symbol of their gratitude to God for blessing their hard labour with abundant fruits.

3.4.6. Anniversary

Anniversary celebration is one of the practices of the post-independence period in the sample villages. They celebrate the anniversaries of marriages, or of formation of the different organizations or of the formation of the villages or of the arrival of Christianity. For instance, in 2012, BAP celebrated its Platinum Jubilee of its formation, in January 2015, BRS celebrated its Diamond Jubilee of its formation and in 1982 and TTBR celebrated its Silver Jubilee. On such occasions, the brief history, objectives and achievements of the events are highlighted through the publications of souvenirs and magazines. Thanksgiving meal is shared by all the participants through the slaughtering of animals. A monument is normally erected if it concerns the village or the organization or even of the arrival of Christianity. Special invitees and resource persons are invited to give their exhortations and talks relevant
to the celebrations. Cultural items are performed with the inclusion of the folk dances and folk songs.

### 3.5. Changes in Traditional Life

Society does not remain static as it changes over time. The society in which our ancestors lived was different from the society in which we live. Jones (in Jena and Mohapatra, 2005:8) has rightly pointed out, “Social change is a term used to describe variations in, or modifications of any aspect of social processes, social patterns, social interactions or social organizations.”

The society is experiencing the dynamics of change due to various factors. It is constantly adjusting or modifying or adapting its traditional life to a more sustainable life and development. The present study explores the significant changes in food habits and drinks, dress and hair style, replacement of traditional dormitory system, birth of educational institutions, literacy status, Moyon literature, occupational status, unemployment, modern sports and games, modern songs, dances and music, health and hygiene, impact of urbanization and modern gadgets, etc.

#### 3.5.1. Food Habits and Drinks

Moyons in the post-independence period do not have any taboos on food habits. They now eat all types of meat of animals and fowls including fish and vegetables. *Ithim* in the past could not eat any fermented food, or pierced animals. Husbands during the pregnancy of their wives could not eat certain food like snakes or any meat killed by a poisonous arrow. But today, such practices have ceased. Fasting is practiced according to the teachings of the Church like on Good Fridays, Ash Wednesdays, Lenten season, etc.
Rice beer which was an essential element in the socio-cultural life of the people in the pre-independence period is no more in practice. Its brewing and consumption has been discouraged by the Christian missionaries. Although the Church leaders and the village elders make every effort to prevent any intoxicating drinks, yet, many youngsters are victims of alcohol and sicknesses. The following cases reveal the impact of alcohol which affects not only the victim but also the family.

**Interview 3.7**

Name of the Informant: Ch. Pardensha  
Age: 20 years  
Sex: Female  
Place: Imphal  
Date: 1 July 2014

Pardensha Chinir, B.A. 1st year in agriculture at Jorhat states, “One of the reasons why men are not responsible to keep the family happy is due to their addiction to alcohol. When men who are the heads of the families are addicted to it, they do not give priority to God who is the author of their lives. Such drunkard husbands or drunkard fathers cannot sustain their families to harmony and contentment. They cannot be faithful to their family commitments. It is a sad reality that alcohol is destroying many of our good families.” This information is again supplemented by N. Deningsha.

**Interview 3.8**

Name of the Informant: N. Deningsha  
Age: 19 years  
Sex: Female  
Place: Imphal  
Date: 12 July 2014
Deningsha, class XII, preparing for Medical entrance test, opines, “Moyon boys in general are very intelligent but some of them are addicted to alcohol very easily. Consumption of alcohol makes them not reliable in their work and commitment. They seem to have developed inferiority complex because they don’t strive for the betterment of their inner strength and potentials. Emotionally they are immature and unstable in their relationship and we, girls, fear that such type of relationship can break up at any time. A change of attitude is required from alcohol addiction to a more focussed life which will bring the family to peace and progress.”

3.5.2. Dress and Ornaments

It is observed that traditional dress and hair style of the tribe are undergoing changes. Earlier they wore clothes woven from cotton but today they prefer ready-made garments mostly of modern styles. Ancient Moyons hardly covered their full body in their way of dressing. Women sometimes put *inih* without blouse and men wore *peen* around their waist without shirts. But today, they wear dresses of different styles. During the marriage ceremony, the bride adorns herself with a white gown and the groom wears a suit and necktie of western pattern. Even during any festivals, men wear western types of dresses and women wear their traditional ‘*inih*’ with modern types of blouses and adorn themselves with cosmetics. Wearing of traditional ornaments by the ladies is only on special occasions.

Efforts are made by the womenfolk to wear their traditional costumes at all the Moyon cultural programmes. The traditional attires are undergoing changes and modification in designs and their colours. Although the structure remains the same, the designs and the art have been modernized depicting rich cultural values and traditions. Besides their traditional attires, girls wear all types of modern dresses, western dresses, other tribal dresses and Indian dresses according to the season, situation and occasion. They are free to wear different dresses of their choices.
But for any Moyon cultural programme, they are expected to wear their own traditional dresses both for men and women. Unlike in the past, women keep their hair long or short according to their wish and comfort. Men do not wear head gear or keep their hair long. Both men and women wear gold rings or gold chains instead of traditional ornaments. Another change in the post-independence period is the practice of beauty contests for young girls and married women. Girls wear different types of dresses and put on different hair styles. They wear both traditional attires as well as the modern dresses as shown in the photos, viz., Miss Bujuur and Mrs. Bujuur 2012.

3.5.3. Educational Institutions

Educational institutions have replaced the traditional dormitory system of the Moyons in the post-independence period. Moyons at present witness the growth of educational institutions contributed by the Christian missionaries. Jeyaseelan (1996:23-24) emphasizes, “...Christianity has laid the foundation not only of evangelization but also of civilization.” He further claims that “of all the agents of societal changes in the hill areas of the NE India that of the Church is the most important. It was bent on raising the intellectual level of the people. Further it opens up the avenues for the process of modernization to operate in an otherwise educationally and economically backward area.”

The demand for education grew more with the spread of Christianity. The role of Christian schools and institutions is not merely to impart sound knowledge but impress upon the minds of children, good conduct, moral character, honesty and truthfulness. The Christian missionaries have adopted education as a means for spreading the Christian philosophy of life. Moyon (2006: 75-76) highlights, “The introduction of schools further augmented the creation of a tribal identity. This led to the restructuring of the traditional family, clan, village structure, and contributed to the solidifying of the entire tribe and also promoted inter-tribal relationships. Wherever a Church was founded, a school was also established simultaneously by the
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ey early Christian missionaries and soon became the nurseries for change along with the gospel values.”

In his work, Gachui (2007:56) mentions the names of the Moyon pioneer missionaries like Thoma Roel, Sb. Ngamdiil and some of their like-minded colleagues of the village who had come up with the idea of establishing Schools. As a result, Liwachangning Middle English School came to existence in 1957 as the first High School in the district. Table 3.11 lists the educational institutions in the sample villages.

<table>
<thead>
<tr>
<th>No</th>
<th>Sample Village</th>
<th>Educational Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Kapaam (Komlathabi)</td>
<td>The Springdale high School, Kapaam cum boarding.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Little Rainbow high School, Kapaam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Union Model High School, Kapaam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Liwachangning Government High School, Kapaam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>South East Manipur Higher Secondary School, Kapaam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>South East Manipur College, Kapaam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Little Alpine School, Kapaam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unique Children Home, Kapaam</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kenvilla Boarding,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Domus Graciea Boarding.</td>
</tr>
<tr>
<td>02</td>
<td>Tungphae (Heigrutampak)</td>
<td>Government Lower Primary School, Heigrutampak.</td>
</tr>
<tr>
<td>03</td>
<td>Khungjuur (Khongjon)</td>
<td>Government Primary School, Khongjon.</td>
</tr>
<tr>
<td>04</td>
<td>Matung (Mitong)</td>
<td>Government Primary School, Mitong.</td>
</tr>
<tr>
<td>05</td>
<td>Khurfhuwdaam (New Khongjon)</td>
<td></td>
</tr>
</tbody>
</table>

Source: Field Study
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It is observed that Kapaam has the educational facilities from the lower primary school up to the college level. The sample villages of Tungphae, Khungjuur and Matung have a Government Primary School and Khurfluwdaam has no school at all. St. Paul’s high school is also situated near Nungthar and Kapaam which is a Catholic institution run by the diocese of Imphal where it caters to the children of all the surrounding villages like Nungthar, Tungphae, Kapaam, Khukthar, Mengkaang, Bujuur Khuwfhuw, etc. There is yet another Catholic educational institution, St. Peter’s High School at Monsang Pantha, Chandel. It provides education to the surrounding villages, viz., Matung, Khungjuur, Laafhuhu, Matung Rashankhum, Thangkin, Chumthar, Ringkum, Sinadhaam, Khuwrungkhuu, Khurfluwdaam, etc.

3.5.4. Literacy Status

Gachui (2007:56) quotes from UNO (1970) which defines literacy as the “ability of a person to read and write with understanding a short simple statement in his/her everyday life.” Literacy can be both formal and informal. Literacy in the Hills was started by the Christian missionaries who introduced the Roman script for their tribal languages. Table 3.12 gives information on the literacy status of the sample villages.

<table>
<thead>
<tr>
<th>Sample Village</th>
<th>Total Literate</th>
<th>Total Illiterate</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
</tr>
<tr>
<td>Kapaam</td>
<td>458</td>
<td>(46.92%)</td>
<td>517</td>
</tr>
<tr>
<td>Khungjuur</td>
<td>118</td>
<td>(44.19%)</td>
<td>149</td>
</tr>
<tr>
<td>Khurfluw-daam</td>
<td>70</td>
<td>(49.29%)</td>
<td>72</td>
</tr>
<tr>
<td>Matung</td>
<td>64</td>
<td>(54.70%)</td>
<td>52</td>
</tr>
<tr>
<td>Tungphae</td>
<td>225</td>
<td>(48.80%)</td>
<td>236</td>
</tr>
<tr>
<td>Total</td>
<td>935</td>
<td>(47.63%)</td>
<td>1026</td>
</tr>
</tbody>
</table>

Source: Field Study
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It is observed that in the sample villages, male literacy rate is 47.63% and female literacy rate is 52.26%. The total literacy rate of both male and female of the sample villages is 99.89%. The total number of illiterates in the sample villages is one male and one female.

Table 3.13 gives information on the different levels of literacy status in the sample villages. It is observed that the percentage of Pre-School Level of both genders is 7.08%, Primary School Level of both genders is 20.02%, Middle School Level of both genders is 4.89%, High School Level of both genders is 28.27%, Higher Secondary level of both genders is 15.38%, Graduate Level of both genders is 21.14% and Graduate and Above Graduate of both genders is 3.20%. The highest percentage of the level of education of the sample population is at High School Level which is 28.27% and the lowest percentage is at Graduate and Above Graduate Level of literacy with 3.20%.

<table>
<thead>
<tr>
<th>Village</th>
<th>Pre-School</th>
<th>Primary</th>
<th>Middle</th>
<th>High School</th>
<th>Hs/PU</th>
<th>Graduate</th>
<th>P.G. and above</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>Kapaam</td>
<td>27</td>
<td>25</td>
<td>86</td>
<td>95</td>
<td>20</td>
<td>23</td>
<td>98</td>
<td>130</td>
</tr>
<tr>
<td>Khungjuur</td>
<td>0</td>
<td>8</td>
<td>24</td>
<td>32</td>
<td>7</td>
<td>10</td>
<td>56</td>
<td>66</td>
</tr>
<tr>
<td>Khurfluw-daam</td>
<td>7</td>
<td>5</td>
<td>20</td>
<td>13</td>
<td>4</td>
<td>3</td>
<td>14</td>
<td>16</td>
</tr>
<tr>
<td>Matung</td>
<td>6</td>
<td>3</td>
<td>14</td>
<td>9</td>
<td>1</td>
<td>1</td>
<td>39</td>
<td>37</td>
</tr>
<tr>
<td>Tungphae</td>
<td>27</td>
<td>31</td>
<td>51</td>
<td>49</td>
<td>15</td>
<td>12</td>
<td>53</td>
<td>46</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>67</td>
<td>72</td>
<td>195</td>
<td>198</td>
<td>47</td>
<td>49</td>
<td>260</td>
<td>295</td>
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<td></td>
<td>139</td>
<td>393</td>
<td>96</td>
<td>555</td>
<td>302</td>
<td>415</td>
<td>63</td>
<td></td>
</tr>
</tbody>
</table>

*Source: Field Study*
It is observed that the male literacy status of the sample villages, viz., Kapaam with 46.93%, Khungjuur with 55.88%, Khurfhwdaam with 49.3%, Matung with 54.7% and Tungphae with 48.81%. The female literacy status of the sample villages, viz., Kapaam with 53.07%, Khungjuur with 44.19%, Khurfhwdaam with 50.70%, Matung with 45.3% and Tungphae with 51.19%.

Chart 3.7 below presents in graphic form the literacy status of the samples villages.

<table>
<thead>
<tr>
<th></th>
<th>Kapaam</th>
<th>Khungjuur</th>
<th>Khurfhwdaam</th>
<th>Matung</th>
<th>Tungphae</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>458</td>
<td>118</td>
<td>70</td>
<td>64</td>
<td>225</td>
</tr>
<tr>
<td>Male Percentage</td>
<td>46.93</td>
<td>55.81</td>
<td>49.3</td>
<td>54.7</td>
<td>48.81</td>
</tr>
<tr>
<td>Female</td>
<td>517</td>
<td>149</td>
<td>72</td>
<td>52</td>
<td>236</td>
</tr>
<tr>
<td>Female Percentage</td>
<td>53.07</td>
<td>44.19</td>
<td>50.7</td>
<td>45.3</td>
<td>51.19</td>
</tr>
</tbody>
</table>

Source: Field Study

3.5.5. Moyon Literature

The Oxford Advanced Learner's Dictionary, Seventh Edition, defines the term "literature" as pieces of writing that are valued as works of art, especially novels, plays and poems in contrast to technical books and newspapers, magazines, etc. It also refers to pieces of writing or printed information on a particular subject: I've read all the available literature on keeping rabbits. It is found that as per the oral traditions handed down the ages, Moyons once had their own script. Just as Meiteis had their script which consisted of oriental origin and of western origin, Moyons also had their
scriptures and manuscripts. It is also said that during the long campaign, the Moirang king destroyed all their inscriptions on barks of trees by burning them. He did as the Hindu priest, Shantidas Gosai did with the Meitei scriptures and books.

This information is described by R. Angnong (http://e-pao.net/epSubPageExtractor.asp?src=manipur.Ethnic Races Manipur. Origin migration and settlement of the Moyons Part 3: accessed on 19 April 2014). He asserts, “Books written on animal skins which could not be burnt were eaten up by dogs. Not only were the ancient scriptures and books destroyed but even the local scholars were hunted and put to death. The Moirang king made a devastating campaign against the then twenty two Moyon villages. As a result they fled in all the different directions for their safety. The oral scriptures recount that they would one day return to the Hills and there shall be a new beginning of human era.”

There is a growing awareness among the Moyons in the post-independence period about the importance of developing literature. For instance, they have adopted the Roman script and the Bible has been translated into Moyon language. Moyon language is rich with figurative speeches, proverbs and sayings, symbols and allegories, idioms and phrases. Folksongs were one of their most effective means of communication. The formation of “Moyon Literature Committee” is an effort to record the Moyon traditions and customs, folk songs and folk tales, etc.

*A collection of Moyon folk literature* (Kosha, 2009) gives valuable knowledge about the literature of the Moyons which was handed down through oral methods. It highlights the traditional skills of imparting knowledge and practical skills of life. For an instance, little songs and children’s rhymes depict how the ancient Moyons educate their little ones and impart moral values of life. The folk literature contains riddles, proverbs and dictums which educate the people to adopt the acceptable ways of life.

Table 3.14 lists the efforts made by different authors along with the title of the books.
# Chapter III  
Socio-Cultural Changes of the Moyon Tribe in the Post-Independence Period

## Table 3.14: Moyon Literature

<table>
<thead>
<tr>
<th>Author</th>
<th>Title of the books</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Roel Thoma Moyon</td>
<td><em>Chingtam Tinna Wari</em>, 1981, in Manipuri</td>
</tr>
<tr>
<td>2. Roel Thoma Moyon</td>
<td><em>Ching Gi Waree</em>, 1952, in Manipuri</td>
</tr>
<tr>
<td>3. Moyon Literature Committee</td>
<td>Moyon Monsang Custom, 1963, in Manipuri</td>
</tr>
<tr>
<td>5. Ngamdil Serbum Moyon</td>
<td>The Moyon Customs</td>
</tr>
<tr>
<td>6. R. Angnong Moyon</td>
<td><em>Moyon Khuntak Lon</em></td>
</tr>
<tr>
<td>7. Ng. Phamdil Moyon</td>
<td>The traditions and Customary Laws of Moyon</td>
</tr>
<tr>
<td>8. Ng. Phamdil Moyon</td>
<td>Moyon Folk Tales, 1986</td>
</tr>
<tr>
<td>9. Dr. Donald Kosha Moyon</td>
<td>A collection of Moyon Folk Literature, 2009</td>
</tr>
<tr>
<td>10. Dr. Donald Kosha Moyon</td>
<td>Moyon Folk Songs, 2010</td>
</tr>
<tr>
<td>11. N. Mosning Moyon</td>
<td>Bjuuur Lamthing Ikar, 2013</td>
</tr>
<tr>
<td>12. Cr. Kambhimm moyon</td>
<td>Khuwng La, 1994</td>
</tr>
<tr>
<td>14. Dr. Donald Kosha Moyon</td>
<td><em>Lamsuuw Aeshaeh</em>, 1977</td>
</tr>
<tr>
<td>15. Dina Serbum</td>
<td>Roel Thoma Moyon (Step by step from darkness to light), 2012</td>
</tr>
<tr>
<td>16. Shakchung Serbum Moyon</td>
<td>Reminiscence (a biography of Ngamdil Serbum Moyon), 2012</td>
</tr>
<tr>
<td>18. R. Jindashing Moyon</td>
<td><em>Moyon Chongshaeh</em> (Moyon Mini Wordbook), 1999</td>
</tr>
<tr>
<td>19. Dr. Donald Kosha Moyon</td>
<td>Moyon Writing Style, 2012, in Moyon</td>
</tr>
<tr>
<td>20. Bjuuur Literature Committee</td>
<td><em>Ichuwnti La</em> (Moyon Traditional Songs), 2012</td>
</tr>
<tr>
<td>21. Sherung Iduung</td>
<td>Chithaaeree, 2006</td>
</tr>
<tr>
<td>22. MYNBA Literature Committee</td>
<td><em>Ihar Chonghk</em> (Moyon New Testament Bible)</td>
</tr>
<tr>
<td>23. Moyon Literature Committee</td>
<td><em>Ynhtiing Labu</em> (Moyon Gospel Hymns)</td>
</tr>
<tr>
<td>25. Moyon Literature Committee</td>
<td>Moyon Customary laws, 2009</td>
</tr>
<tr>
<td>26. R. Robinson</td>
<td>Mahakna Hairrmmee</td>
</tr>
<tr>
<td>27. Roel Philip Moyon</td>
<td>An analytical study of the Impact of Christianity on traditional culture of Moyon</td>
</tr>
<tr>
<td></td>
<td>Naga tribe, 2006</td>
</tr>
<tr>
<td>28. Bjuuur Kaetholik Nongruw</td>
<td>Thamshaah re Inthiing La, 2002</td>
</tr>
<tr>
<td>29. Ng. Ngamshing</td>
<td>Motuwpa Barde</td>
</tr>
</tbody>
</table>

*Source: Field Study*
3.5.6. Modern Songs, Dances and Music

The traditional folk songs, folk dances and folk music are being replaced by modern songs, modern dances and modern music. Western hymns are translated into local language and are sung in the Churches. It is found that western songs, western dance and western music are the result of the impact of Christianity in the sample villages. The impact of education and modernization is also noticed in the present-day Moyon society which is more attuned to the modern life styles. It is observed that the modern instruments and music are being used in the Church and in other social and religious gatherings. Modern rock songs are preferred to that of the traditional songs. Musical instruments such as the guitars, keyboards and drum sets are being used now a days. The traditional instruments are vanishing and rarely seen at the festivals. The use of khawng (a hollow wooden drum covered with the dried skin of animals) during religious ceremonies and social functions are sometimes used. But the traditional musical instrument called daar is seldom used. Most of the Moyon songs, music and instruments are attuned to that of the modern cultures.

3.5.7. Modern Sports and Games

Unlike in the olden days, Moyons of the post-independence period play all types of modern sports and games like football, volley ball, cricket, basket ball, tennis, badminton, etc. The modern sports and games have replaced almost all the traditional sports and games. “Shot put” has replaced the traditional game of “stone throw”, “javelin throw” has replaced “sareer-ynghu” and “high jump” has replaced “tarek-taraang ikhuwng.” In the modern times, exercises such as aerobics, March past, drills, etc., are being practised in the educational institutions in the sample villages. Even for the mithun head hunt, buffalo head or bull’s head are used since mithuns are getting extinct. Earlier, the winner got the mithun head. Today, money is also kept along with the head of the animal and whoever wins the game gets the head as well as the money.
3.5.8. Impact of Urbanization

According to the Oxford Advanced Learner’s Dictionary, Seventh Edition, the word, “urbanization” is a noun which refers to an area, a country, etc., which has a lot of towns, streets, factories, etc., rather than countryside. It also refers to people living and working in towns and cities rather than in the country: an increasingly urbanized society. In the context of the situations in the sample villages, the word “urban” refers to the plain areas where there are better facilities like education, transport and communication and new avenues of life.

The sample villages in the hills like Matung, Khungjuur, Bujuur Khuwfhuw and Mengkaang Khungkha have no bus facilities till now. People go on foot and only small vehicles like two wheelers or private vehicles or trucks are seen occasionally climbing the hills. During the rainy season, no vehicles of any type can travel as the condition of road becomes very bad. To climb to the Bujuur Khuwfhuw, not even the two wheelers can reach the village. The people in the hills are flocking towards the plain areas and most of the hill people are crowding especially at Chandel Headquarter area. Since they are interested in the education of their children, they have come down from the hills and stay with their children for their schooling. Although the villages exist in the hills, practically all the villagers live in the plain areas most of the year. They stay in the villages only for cultivation during working days or during the festivals or during the holidays of their children.

There is a trend of flocking towards the plain areas not only at Chandel Headquarter but even to the capital of the state. Many people of the sample Hill villages have settled at the plain villages like Kapaam, Tungphae and Khurfhuwdaam. They are moving out of their villages in search of jobs or to cater to the education of their children or earn their livelihood on the basis of daily labour. It is observed that some people of the sample villagers who are educated and employed do not want to return to their native villages and thus settle down in Imphal, at Chingmeirong, Paomei Colony, Mantripukhri, Sangaiiprou, Tarung, Lamphel, Checkon, etc. There are still others who are employed and settled in different parts of the country. They come home only once in a while like Christmas or other important family or community
events. There are a few people who have settled at Dimapur and there is a process of establishing a Moyon colony there too.

3.5.9. Health and Hygiene

Moyons of the post-independence period no longer practise the traditional sacrifices of animals and fowls in order to maintain good health. Instead of consulting the *itiim*, they go to the hospitals or doctors or clinics for the health care. They take medicines and have recourse to medical treatment. They value the need for keeping oneself hygienically clean and the sense of ecology to keep the surroundings clean so as to avoid the spread of air borne or water borne diseases. The culture of daily bath, body care, health and hygiene is taking root among the people of the sample villages of the tribe. In an interview, Cr. Warthen identifies some of the changes in the traditional practice. She points out, “In the past, childbirth was carried out at home, today children are born in the hospitals. Instead of the village mid-wives, nurses and doctors assist in the delivery. Husbands are not allowed to enter the labour room in the hospital unlike the traditional practice where they were fully aware of the pangs of delivery of their wives. Earlier caesarean birth was unimaginable but today, caesarean birth is on the rise. This practice also has reduced the family size in the sample villages.”

One of the greatest challenges of the present day Moyons is balanced diet which requires self-discipline. It is said that no Moyons so far died of poverty and hunger. But many are dying due to drug related diseases. The following interview gives this information.

**Interview 3.9**

Name of the Informant: R. Langshong  
Age: 41 years  
Sex: Male  
Place: Imphal  
Date: 26 July 2014
R. Langshong asserts, “I have been working in Orthopaedic Department RIMS since 1996. I am very much concerned about the balanced diet which is related to alcohol and drug related diseases. I and my team of doctors make every effort to create awareness on this issue. I have conducted medical camps both in the hill and plain villages of the Moyons. For instance, Malaria is fully under control. It is my observation that so far, no Moyons have died of malnutrition but more are dying of acquired diseases due to lack of discipline in their food habits.” This information is validated by another informant.

**Interview 3.10**

Name of the Informant: Sb. Serthani  
Age: 52 years  
Sex: Female  
Place: Imphal  
Date: 2 May 2014

Sb. Serthani, Medical Officer in the District Hospital, Chandel, states, “In these many years of my experience, I have observed that Moyons have improved their diet. There is improvement in the cleanliness of the house and sanitation. People now construct toilets, separate rooms for the kitchen, dining table, sitting room and sleeping rooms. Although many people do not die of overdose of drugs but many are victims of drug abuse and addiction to alcohol. They do not die immediately after its consumption but in the long run they die of heart attack, liver cirrhosis, hepatitis, etc.”

L. Levi also confirms the above statements on the health issue in the sample villages.

**Interview 3.11**

Name of the Informant:  
Age: 32 years  
Sex: Female  
Place: Kapaam  
Date: 6 March 2014
L. Levi, Medical Officer-In-Charge at Pallel since 2011, asserts, "Curable diseases like tuberculosis, leprosy, typhoid or any other air borne or water borne or communicable diseases are under control in the Moyon community. There is improvement in the mother and child health as child mortality or child birth mortality is minimized. No Moyons, whether in the hills or in the plains, die of malnutrition yet many are victims of alcohol or drug related diseases." From the above, it can be observed that while the sample villages in the post-independence period have better facilities to improve their health and sanitation, yet some of the people suffer from a modern pesticide, which is lack of self-discipline. They become an easy prey to all sorts of experiments in life especially drugs.

3.5.10. Modern Gadgets

One of the significant changes in the life styles in the sample villages is the addiction to the latest gadgets such as the use of internet, computer, laptops, cell phones, ipads, mini ipod, watsapp, etc. Along with their benefits, modern gadgets also have their disadvantages. It is observed that modern gadgets are very attractive, demanding and irresistible especially to the youngsters of the sample villages. The following information on modern gadgets among the sample villages is interesting.

**Interview 3.12**

Name of the Informant: Ch. Parkip
Age: 17 years
Sex: Female
Place: Imphal
Date: 15 July 2014

In an interview, Ch. Parkip, student in Class XI, portrays her views, "The present generation gets better facilities to become professional or get government employments. They are exposed to the outside world for higher studies to develop their intelligence, wisdom, knowledge and confidence. Unfortunately, there are some youngsters who can spend hours watching television or fiddle with touch screen mobiles or play computer games but they have no endurance to study harder or do any
physical works.” It is observed that modern gadgets are entering the sample villages. It is noticed that there is a desire to imitate the life style of using the latest modern gadgets.

3.6. CHANGES IN TRADITIONAL ECONOMIC LIFE

The present study looks at the changes in traditional economic life in the sample villages in the post-independence period. It is observed that the present-day Moyons not only depend on agriculture but also look forward for multiple means of livelihood. Some of the people in sample villages earn their livelihood in government employment, some others in the private sectors and still some others are striving hard to be self-employed as the living has become very costly unlike in the past when life was simpler with less facilities of life. People who settle in the plain areas practice both jhum and wet cultivation. They use both the traditional and modern methods of cultivation such as tractors, fertilizers, pesticides, etc. However, the sample populations in the hill areas practice traditional jhum cultivation by using only the traditional tools of cultivation.

It is noticed that earlier, hunting and fishing were more of social festivals. But today, they have become a means of livelihood and for economic purposes. Hunting can be of various types such as individual hunting, group hunting and village hunting. Hunting animals is also done through trap systems. The trap systems are of both indigenous and of the market types. The indigenous system of trap consists of the bamboo method and strings while the market methods are ready made methods made of iron rods. The traditional practice of community hunting or community fishing is reduced to once in a year like Easter time.

Fishing is also carried out in groups as well as individually. There are various tools used for fishing in the modern times like dynamite, ingtha (fishing net) morangchang (net kept overnight) and ngakku (fishing trap with yarii leaves). All
these methods are done by men. Women normally use traditional baskets for fishing which in Moyon language are called *kaekuwng ishuv* (fishing prawn). The indigenous cottage industries such as weaving, pot making, basket making, black smithy, indigenous arts and crafts furniture, etc., still continue in some villages while in some people earn their livelihood in *kela* (wood for sales) system.

The minimum rate of firewood of one *kela* is Rs. 8000/- *Kela* system is of two types, woods which are meant for firewood and woods which are meant for house construction or furniture or for carpentry. People carry out this business with the help of the plain people using trucks in the Moyon hills to exploit the land and its natural resources. This serves their immediate needs but effects ecological changes. Its impacts are climate changes as it has become very hot since all the old trees are cut down. Again, people suffer from getting sufficient rain and lack of sufficient water leads them at times to shift their village from place to place where they find natural streams.

The following sections highlight the changes in traditional economic life of the people in sample villages in land relationship, village economy, multiple means of livelihood, occupational status, unemployment, labour system, income and expenditure, saving mentality, house types, and importance of market, transport and communication, role of women in changing economy.

### 3.6.1. Land Relationship

Moyons had a close relationship with land and they were the owners of land till the British legal system introduced the system of land tax. Moyon (2006, 89-90) comments, “The British system gave a complete new concept of property and property inheritance. Land became a commodity to be bought and sold. Ownership was changed from the community to private individuals.” In the past land was owned in common. Over a period of time, the common land was limited to the village land and the *jhum* field was owned by the different clans. Although the homestead is owned in common under the village authorities, changes are taking place gradually. In the hill villages, anyone can give a contribution of chicken and tea party and request
for a piece of land for his homestead. The village authority decides the spot according to the availability of the land and the request is granted without any payment for the land.

In the plain villages, the customary subscription of meat and tea party to the village authorities continues, but with an additional practice of monetary payment, an individual can obtain his homestead. The customary laws authorize that the homestead in the village cannot be sold to an outsider. If a man wants to sell it, he can sell it to another Moyon with the consent of the village authorities. The following example demonstrates that the homestead of an individual cannot be sold to an outsider without the consent of the village authority.

**Interview 3.13**

Name of the Informant: Ng. Hoikhuling  
Age: 40 years  
Sex: Female  
Place: Mengkaang  
Date: 25 June 2014

Ng. Hoikhuling says, “I hail from a Kuki tribe and by marriage I have become a Moyon and adopted the Moyon lineage of Nguwruw. My name which was Hoikhuling Mate is now Ng. Hoikhuling. There was a certain individual who sold his homestead to another tribe without the consent of the village authorities. The land sold at the rate of Rs. one lakh and half was redeemed with Rs. two lakhs and a half through negotiation and intervention of the village authorities.”

**Interview 3.14**

Name of the Informant: R. Devini  
Age: 55 years  
Sex: Female  
Place: Bujuur Khuwfhuw  
Date: 1 June 2014
Chapter III  Socio-Cultural Changes of the Moyon Tribe in the Post-Independence Period

Changes in land relationships are noted also by R. Devini who is the wife of the village Chief, Cr. Andrew. Bujuur Khuwfhuw is located along the Moreh road which borders Myanmar. It is 7 km. up the hill from Lokchou, and from Lokchou it is 22 km. from Moreh. In an interview, she said, “Land here is collectively owned. No jhum fields are in the hands of the individuals or the clans. Although one is free to settle and cultivate the land within our village boundary, one cannot sell a piece of land without the approval of BAP.” There is land collectively owned, and homestead is individually owned within the common land. Yet, one has no right to sell without the consent of the village authorities. Again, the village authorities cannot dispose or sell land whether collectively owned or individually owned or clan owned without the approval of BAP.

3.6.2. Village Economy

The present study finds that Moyons in the post-independence period no longer limit themselves only to cultivation as their means of livelihood, although cultivation is still in practice. A few of them have been employed as government servants and there are many more literate youths who are desperately seeking employments outside. Some of them are privately employed or they are self-employed. They do not limit themselves only to the traditional village economy of cultivation and small cottage industries. They tend towards multiple means of economic livelihood. The traditional practice of eating, drinking and merry making has gradually changed to the saving mentality.

Earlier the people who earned sufficient food and animals would drain all their wealth in holding feasts in the villages which consumed lots of meat and rice beer. Today such practice of the feast of merit is almost extinct and every Christian is given a fitting funeral as per the Christian rite and no one is denied of prayers even if he has not performed the feast of merit.

It is noticed that the people of the sample villages, especially in the plain areas, make every effort to raise their standard of living and improve their economic conditions. They are exposed to the different ways of improving their economic life in
modern civilization. But people of the sample villages in the hill villages like Bjuur Khuwfhew, Mengkaang and Mengkaang Khungkha still depend on cultivation. There is a change from food crops to cash crops. Jhum land consists of two types, thingkaar and ruwmae. Thingkaar literally refers to jhum land among trees while ruwmae refers to jhum land among bamboo groves.

Nature has taught the people that ruwmae is more fertile and the harvest is abundant when cultivated. Ruwmae is suitable not only for the cultivation of paddy but for all types of vegetables like pumpkins, potatoes, cucumbers, chillies especially king chillies, beans, jobs tear, tapiocas, sweet potatoes, yam, ginger, etc. People themselves predict that their crops would be plentiful when cultivated among the ruwmae than among the thingkaar. These crops are cultivated not only for their consumption but also to be sold at the nearest markets such as Moreh Bazaar, Khungkhang Bazaar, Lokchou and Pallel Bazaar.

Although the land is fertile and productive, the drawback of the village is that they have to carry everything on their heads as they have no means of transport. The allotment of land for jhum cultivation by the village authorities is still practiced in the hill villages. Rotation of thingkaar and ruwmae is taken into consideration so as to sustain the fertility of the land as they do not use any artificial fertilizers in jhum cultivation except the natural fertility of the land. They depend entirely on the monsoon.

3.6.3. Multiple Means of Livelihood

One of the significant changes in the sample villages in the post-independence period is the change from the means of livelihood from jhum cultivation to multiple means of livelihood. Jhum cultivation is shifting cultivation and the land cannot be cultivated twice in the same year. Due to lack of sufficient land, people go for wet cultivation. However, not everyone has the paddy field for wet cultivation. There is a system of cultivation called loushar (shared crop) in which the owner of the field and the cultivator have a mutual understanding of dividing the crop products into equal halves or through monetary payment. There is no fixed rate because there are certain
criteria to be considered before making a mutual understanding between the two parties. Normally the understanding depends on the fertility of the field and the location of the field.

Information given by N. Laban and other elderly villagers confirms the practice of different means of livelihood. People cultivate paddy in wet fields and in jhum fields they cultivate varieties of vegetable like pumpkins, potatoes, brinjal, ladies finger, beans, peas, indigenous ingredients, chillies of different varieties especially umarok (king chilly), onions, garlic, cucumber, fruits, papayas, bananas, lemon, pineapples, monkey rice, bamboo shoots, pamalo, mangoes, guavas, plums, local figs, etc.

Some of the people cultivate for their own consumption while others for sale at the nearest Kapaam village market or even at Pallel. There are others who go for fishing and earn while others go for hunting both for consumption and for commercial purposes. Some run businesses like grocery, stationary, cosmetics, hostels, tea shops, weaving traditional shawls and dresses, book shops, printing press, etc. Some employ themselves as contractors for building houses, roads, tanks, piggery, poultry, carpentry, cutting wood for furniture and constructing houses, charcoal, firewood, oil, etc. Some are engaged in self-help groups and other creative ways of being industrious and enterprising with different means of livelihood.

There is also the awareness of the government schemes for the tribal villages like NREGS. There are gradual changes from cultivation to seeking government jobs, from domestic rearing of animals to income generating programmes like piggery, poultry and farming. There are also people who run educational institutions, hostels, tuition centres for the benefit of the children so as to live a decent life by earning their own livelihood.

3.6.4. Occupational Status

Change in occupational status is also one of the features of the post-independence period. Owing to low population, the people are conscious that they
cannot have an access or lobby for political resources and power. Moreover, they are not enterprising in business. Therefore, they give importance to education because it is one of the best ways of getting employed and earning their livelihood. R. Thoma was one of the first among the tribe to start his schooling in 1915. He studied at Kakching Lower Primary School. In her work, Serbum (2012:3) mentions, “L.P. School at Kakching was established by Major Maxell, the then British political agent of Manipur in 1901. The situation of the time was such that there was not a single educational facility available in the Chandel area.”

There were no proper roads and no means of transport and communication. Climbing the high mountains of the villages up and down was something very challenging. It is observed that hard work and exposure have opened up the horizons of the Moyons and today, their traditional occupations have undergone changes. They look for better types of occupation where they can earn more money to sustain themselves and live a descent life. They invest a lot of their energy and their little earning on education and it is their hope that education will pave the way for government jobs and in this way, they would raise the economic status of their lives.

Table 3.15 illustrates the distribution of occupational status of the sample populations. It is observed that the total percentage of male cultivators of the sample populations is 5.29% and the percentage of female cultivator is 13.90%. Again the percentage of male pensioners is 2.75% and the percentage of female pensioners is 2.19%. The percentage of male government employees of the sample villages is 7.64% while the percentage of female government employees is 8.50%. The percentage of male private employees is 8.25% while the percentage of female private employees is 5.60%. The percentage of the male unemployed in the sample villages is 23.73% and percentage of the female unemployed is 22.10%.
Table 3.15: Distribution of Occupational Status

<table>
<thead>
<tr>
<th>Villages</th>
<th>Cultivator</th>
<th>Pensioner</th>
<th>Govt. Employee</th>
<th>Private Employee</th>
<th>Unemployed</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>Kapaam</td>
<td>14 (1.43%)</td>
<td>98 (10.04%)</td>
<td>41 (4.20%)</td>
<td>36 (3.68%)</td>
<td>91 (9.32%)</td>
<td>121 (12.39%)</td>
</tr>
<tr>
<td>Khungjua</td>
<td>36 (13.48%)</td>
<td>58 (21.72%)</td>
<td>1 (0.00%)</td>
<td>0 (0%)</td>
<td>16 (5.99%)</td>
<td>9 (3.37%)</td>
</tr>
<tr>
<td>Khurthuw-daam</td>
<td>2 (1.40%)</td>
<td>18 (12.67%)</td>
<td>1 (0.70%)</td>
<td>3 (2.11%)</td>
<td>12 (8.45%)</td>
<td>9 (6.33%)</td>
</tr>
<tr>
<td>Matung</td>
<td>27 (23.07%)</td>
<td>29 (24.78%)</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
<td>4 (3.41%)</td>
<td>1 (0.85%)</td>
</tr>
<tr>
<td>Tungphae</td>
<td>25 (5.42%)</td>
<td>70 (15.18%)</td>
<td>11 (2.38%)</td>
<td>4 (0.86%)</td>
<td>27 (5.85%)</td>
<td>27 (5.85%)</td>
</tr>
<tr>
<td>Total</td>
<td>184 (5.29%)</td>
<td>273 (13.90%)</td>
<td>54 (2.75%)</td>
<td>43 (2.19%)</td>
<td>150 (7.64%)</td>
<td>167 (8.50%)</td>
</tr>
</tbody>
</table>

Source: Field Study
Chapter 3.8 illustrates further the comparative occupational status of males and females in the sample villages.

![Chart 3.8: Comparative Occupational Status of Males and Females](image)

Source: Field Study

3.6.5. Unemployment

Although the literacy status of the Moyons of both males and females is 99.89% as shown in Table 3.12, there are many youths who are literate yet unemployed. The aspiration of every child who goes to school is motivated by the importance of education so as to get a government job. But there are many youths who are unable to fulfil their aspirations. The above Table 3.14 which shows the distribution of occupation depicts the number and percentage of the literate unemployed youths of both genders. It is observed that the percentage of male unemployed of the sample villages is 23.73% and the percentage of female unemployed who are literate is 22.10%. The total number of both male and female unemployed of the sample population is 45.84%. This poses a great threat of frustration and other unhealthy recourse to alcohol or drug abuse or wastage of human resources.
3.6.6. Labour System

The present study finds that the monetary system has replaced the human labour system in the post-independence period in the sample villages. Earlier, *khulang* (exchange of human labour) was in practice, today, although it is practised in the hill villages, when one is unable to repay the *khulang* of another, money has to be paid. The data gathered on labour system from different elders and persons of the sample villages is that they themselves have become daily wage labourers at one time or the other since cultivation is not sufficient for livelihood. According to their experiences, the daily wages for labour for men and women is Rs. 200/-. The amount of wages is the same for both genders for ordinary works. The labour wages of NREGS is Rs. 150/- per day for both genders. While the daily labourer charges for wood cutting, which require physical strength to cut or to load or unload, is Rs. 600/-. Wages for cutting wood is higher for men depending on the number of times he is able to load it on the truck. The price for one bag of charcoal is Rs. 250/- in the village but in the town, it is sold at the rate of Rs. 300/-. Even in cases like charcoal, it is calculated according to the number of bags loaded in the truck as that of the wood
and therefore the minimum labour charge for charcoal is Rs. 600/- The labour charge for weaving depends on the type and quality. For instance the weaving charge of women's wear called inih is not less than Rs. 5000/-. Depending on the design and quality of the inih, the cost price of modern inih starts from Rs. 5500/- onwards. If the weaving is of ordinary type the labour charge is ordinary and if the weaving is of high quality, the labour charge is also high. This applies also for weaving men’s shawl which ranges from Rs. 5000/- onwards.

It is noticed that for any type of work, there is a labour charge. The different types of work are house construction, electrical fitting, gardening, making fences, weeding, harvesting, carrying stones for construction, carrying woods, repairing the house, repairing the furniture, repairing the roof, splitting the wood, make the hearth of the kitchen, making cupboards, carpentry works, fetching water, constructing the water tank, etc. There are different charges for each of them. There is also a payment of money for borrowing things like pump or tractor or vehicles besides the labour charge, and the amounts vary from place to place and from time to time.

In the final analysis, in today’s context, nothing is free, gone are those days when everything was shared in common and there was equality and fraternity. There was no selfishness or greediness and if anyone had better crops than his fellow villagers, he had to give away the surplus to those whose crop was less or a failure due to sickness or due to some misfortunes. Again, if any man finished his jhum field, he would go and help the other man who was struggling to complete and there was a lot of sharing and solidarity among the Moyons in the past. Today, such traditions and practices are being replaced by the modern sickness of selfishness and everything is seen from the prism of money.

3.6.7. Income and Expenditure

It is found that the sources of income and expenditure of the sample villages are varied and multiple. They range from the earnings of employment, cultivation, self-employment and daily wages. The following interview gives information on the sources of income and expenditure of the sample villages in the modern society.
Interview 3.15

Name of the Informant: R. Moningam
Age: 60 years
Sex: Male
Place: Khukthar
Date: 30 June 2014

R. Moningam, Chief of Khukthar village says, “One of the main sources of our income is shared jhum cultivation with our neighbouring Purum Khullen village ever since our village was established. So far we maintain a very close relationship as the saying goes in Meiteilon, Chamingnaba thakmingnaba, (eating together and drinking together). However, we no longer limit cultivation as our source of income since survival and expenditure of life have become very heavy.”

The informant reasserts, “Those who are not able to earn from government service rear animals like cows, pigs, fowls, etc. The cost price for the cow is not less than Rs. 15,000/-, the cost of a pig with five vae is also Rs. 15,000/- and the price of chicken is Rs. 150/- per kg. People go for hunting and the price of a deer is not less than Rs. 200/-per kg. During the dry season, people prefer to go for hunting and during the rainy season, people put traps for various animals. Some of the hunted jungle animals are deer, stag, wild pig, boar, porcupine, wild fowls, etc. Hunting is both for consumption and for sale. Unlike in the past, today the Moyon people mostly go for hunting and fishing for economic purposes.”

It is found that there are men who earn their livelihood through local cottage industries like making indigenous baskets with cane and bamboo. The baskets are of different types for men and women. There are arts and crafts for the kitchen purposes and for the house furniture. There are others who earn their livelihood through daily wages. Depending on the nature of the work they get their daily wage either from jhum field or wet field or house construction, or gardening, or making fence or electrical works or carrying woods or cutting wood, etc.
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It is noticed that the expenditure is equally heavy. The social life of the Moyons demands contributions as a sign of solidarity on different social events like marriage, death, birth, sickness or any adverse circumstances. Any celebration whether as a society or individually incurs expenditure. The expenditure is more than the income. Also the modern life style has crept in among the Moyons. They want a better dwelling place and most of them have the desire to go for concrete buildings although not all are able to afford. There is always a desire for better facilities and therefore modern life incurs heavy expenditures.

It is observed that most of the fruits of their sweat are invested on the education of their children. Education has become very costly if one wishes to reap the quality effect. Besides the expenditures of uniform, books, stationery, admission and monthly fees, there are also the tuition fees. Private tuition has become the fashion of modern education in Manipur. Moreover, when children have to stay in the boarding, again the mess fees and their expenditures on their clothing and other essentials of their life become very heavy.

The expenditure is much more if the children are sent for education outside their village or to the state capital as they have to think of the rent and all the provisions for their survival. The expenditure is still higher after the students pass their matric examination and when they have to be sent for higher studies even outside the state when necessary. The travel expenses incur heavy expenditure and all the earnings are invested on education.

3.6.8. Saving Mentality

The present study looks at the “saving mentality” of the people in the sample villages in the post-independence period. Earlier, they did not have any such saving mentality as they lived a simple life in the hills. They cultivated the land and everything was held in common. They did not have any saving account or emergency fund. Nepuni (2010:186) enumerates the reasons for their lack of saving mentality which might be due to illiteracy, backwardness, remote, hill region, underdevelopment, etc. Investment mentality is investment in generating more money
and those profits invested again and again to build significant wealth. The “Secret to Financial Success” (http://www.moneysavingchallenge.com/investment-mentality-the-secret-to-financial-success/: accessed on 18 December 2014) describes saving mentality as, “Reduced spending below earnings and extra money used to clear debts and save for the future.” Yet again, Cheryl Allebrand (http://www.bankrate.com/finance/financial-literacy/7-small-steps-to-big-savings-1.aspx: accessed on 18 December 2014) describes, “Living without an emergency fund is like sailing on a cruise ship that’s not equipped with a life boat.” Saving mentality is not a hobby but a mindset.

One has to choose to be disciplined in one’s money spending decisions. The Money Saving Mentality (http://doublesavingdivas.com/2011/05/10/the-money-saving-mentality/: accessed on 18 December 2014) states, “It is a change in one’s spending behaviour. It’s not about how much money one makes, it’s about what one does with the money that one makes.”

Brian Tracy (http://www.briant Tracy.com/blog/financial-success/change-your-thinking-5-mentality-shifts-wealthy-people-live-by-to-achieve-financial-freedom/: accessed on 18 December 2014) underlines that in order to achieve financial freedom, it is essential that one changes one’s thinking in several ways. The first mental shift is from financial freedom by accident to financial freedom by design. An additional mental shift is achieving financial freedom from a survival consciousness to a prosperity consciousness.”

It is observed, the sample villages are picking up the saving mentality. There is more consciousness among the parents to let their children realise the value of money and the benefits of saving at an early stage of life. They are also educating their children on the importance of saving. The Importance of Saving Money (http://onecentatatime.com/how-to-teach-your-child-to-adopt-a-saving-mentality/: accessed on 18 December 2014) asserts, “One way is to develop a sense of prioritizing one thing over the other. It is the first step before one teaches the concept of credit to children.”
### 3.6.9. House Types

There is a change in the house types in the sample villages. The traditional house type is being replaced by semi-modern or modern houses made of tin roofing, cement, bricks and concrete pillars. It is found that the duration for the construction of the house is longer depending on the economic status of the family. Architects are consulted in the house construction. Unlike the traditional practice, instead of depending on the villagers, labourers are employed in the construction. Table 3.16 shows the distribution of house types in the sample villages.

**Table 3.16: Distribution of House Type**

<table>
<thead>
<tr>
<th>Village</th>
<th>Traditional</th>
<th>Semi-modern</th>
<th>Modern House</th>
<th>Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Kapaam</td>
<td>3</td>
<td>104</td>
<td>103</td>
<td>210</td>
</tr>
<tr>
<td></td>
<td>1.42%</td>
<td>49.52%</td>
<td>49.04%</td>
<td></td>
</tr>
<tr>
<td>2. Khungjuur</td>
<td>8</td>
<td>56</td>
<td>1</td>
<td>65</td>
</tr>
<tr>
<td></td>
<td>12.30%</td>
<td>86.15%</td>
<td>1.53%</td>
<td></td>
</tr>
<tr>
<td>3. Khurfluw-daan</td>
<td>0</td>
<td>30</td>
<td>2</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>0%</td>
<td>93.75%</td>
<td>6.25%</td>
<td></td>
</tr>
<tr>
<td>4. Matung</td>
<td>19</td>
<td>11</td>
<td>0</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>63.33%</td>
<td>36.66%</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>5. Tungphae</td>
<td>11</td>
<td>61</td>
<td>22</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td>11.70%</td>
<td>64.89%</td>
<td>23.40%</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>41</strong></td>
<td><strong>262</strong></td>
<td><strong>128</strong></td>
<td><strong>431</strong></td>
</tr>
<tr>
<td></td>
<td><strong>9.51%</strong></td>
<td><strong>60.78%</strong></td>
<td><strong>29.69%</strong></td>
<td></td>
</tr>
</tbody>
</table>

**Source: Field Study**

The percentage of traditional houses in the sample villages is 9.51%, semi-modern house is 60.78% and modern house is 29.69%. The percentage of semi-modern house type is the highest with 60.79% while the lowest is that of the traditional type of house.
Chart 3.10 depicts the distribution of house type in the sample villages.

Source: Field Study

Interview 3.16
Name of the Informant: Ng. Komon
Age: 64 years
Sex: Male
Place: Kapaam
Date: 30 June 2014

In an interview, Ng. Komon, Chief of Kapaam discloses, “When compared to the past, from late 1940s to early 1950s, Kapaam village, which at that time was called Liwachangning, was the home of jungles and animals. People lived in huts and the population was very low. Many of the Moyon brothers and sisters who settle here at Kapaam have migrated from their original village, Khungiuur. At present, it is one of the most populated villages of the tribe. The people want good housing and they want to enjoy the latest fashions of the modern world which at times make life very complicated.” Thus the Moyons are no longer confined to their village huts. Concrete house type is slowly replacing the traditional house type depending on their economic conditions.
3.6.10. Importance of Market

The present study investigates the importance of the market in the sample villages in the post-independence period. The practice of the barter system has been replaced by the market system. In the past, exchanges of things were practised not only among the Moyon themselves but also with the neighbouring tribes and even with the Meiteis. For instance, the hill tribes would exchange their hill products like sticky rice with ngari (fermented fish) for making chutney. So also the plain fish would be exchanged with the hill ingredients and vegetables. Today, no such practices exist except the market system where everything is sold and purchased. Japhou Bazaar at Chandel Headquarter is the centre of all the tribes of the district where the people sell and buy things. Essential commodities, groceries, hardware and vegetables are sold here. Business is not only among the local tribals but also with the non-locals like the Meiteis, Nepalese, Tamils, Biharis and Pangals. The following interview illustrates the importance of the market system.

**Interview 3.17**

Name of the Informant: Ng. Ngurngam
Age: 56 years
Sex: Male
Place: Ringkum
Date: 22 June 2013

Ng. Ngurngam is the present Chief of Ringkum. It is also called Khungjuur Colony since most of the people are from Khungjuur village who settled at the heart of Chandel Headquarter for the main purpose of educating their children. It is only about a decade since the village has been established. It has 27 household families. In an interview, Ngurngam states, “Japhou Bazaar has become the meeting place of all the tribes of Chandel district. It is filled with all the hill products as well as the commodities and the vegetables of the plains. Most of the stuff is imported from the Moreh Market or Kakching Bazaar or Pallel Bazaar.”
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The price of fresh fish is Rs. 200/- per kg. People are making a good business by selling wood and the cost of one kela is Rs. 8000/-. They also make business out of charcoal and the price of one bag is Rs. 250/-. Wood and bamboos are sold at their village parking itself while vegetables and other items are sold at Japhou bazaar. This is also the same practice of the villages along the Chandel route. Travelling towards Imphal from Chandel, the wood in kela or charcoal bags are sold at village parking and the local vegetables are sold at the village markets at Kapaam Bazaar or Pallel Bazaar. The price of one piece of bamboo is Rs. 50/- and in the Bazaar, it is sold at the rate of Rs. 100/-. Bamboo crafts such as local basket is Rs. 500/-, basket for women’s fishing is Rs. 600/- and irang (rice container) is Rs. 3000/-.

3.6.11. Transport and Communication

There are changes in the transport and communication in the sample villages in the post-independence period. Although people enjoy better means of transport and communication when compared to the past, yet, the sample villages in the hills lack such facilities.

A few of the sample population in the plain villages own private vehicles. They have access to mobile phones with internet facilities, laptops or computers, telephone facilities, fax, they read newspapers and magazines and watch television, etc. They can go to the post office or to the bank as there are branches of the State Bank both at Chandel and Pallel. They have the facilities of ATMs, telephone exchanges and today almost every family has mobile phones and communication has become very fast. Whenever there is an urgent call for meetings or for any information, mobile calls save the situation.

While the villages in the plain areas enjoy such facilities, the villages in the hills are still unable to access the modern facilities of transport and communication.
There are no buses plying up to the sample villages of Matung and Khunjuur and Tungphae. Although private vehicles like trucks or two wheelers go, yet the majority of the people travel on foot and come to sell or buy things.

**Interview 3.18**

Name of the Informant: W. Sercus  
Age: 51 years  
Sex: Male  
Place: Laarfhuw  
Date: 22 June 2013

In an interview, W. Sercus has noted a change in communication in the post-independence period. He states, “People in the hill villages have become aware of the current political news because they listen to the radio news. Their capacity to speak in Manipuri helps them to follow the current news and situations in the state. It became the means of communication with the other neighbouring tribes.”

### 3.6.12. Role of Women in Changing Economy

The present study explores the role of women in changing economy of the sample villages. The society, being patriarchal, patrilineal and patrilocal, the contributions of the women is often not highlighted. Their contributions in the economic life of the society can be explained as follows.

In the sample population, percentage of females is 52.31% and males are 47.68%. It is observed that there is a difference of 4.63%. The literacy status of the sample population given in Table 3.11 of both genders is 99.89%, almost hundred percent. Yet, levels of literacy status of females are higher than that of males. For instance, the literacy level of females at high school is 15.02% while that of males is 13.24% and again, the level of graduate females is 11.05% and that of males is 10.08%.
Chart 3.11 and Chart 3.12 illustrate the distribution of female literacy status and the distribution of male literacy status respectively.

Source: Field Study

It is observed that women have their literacy status as equal to men. In fact they have higher level of literacy at high school level by 1.78% and at graduate level by 0.97%. Table 3.17 gives information on the occupational status of women of the sample villages. Out of the total sample population of 1963, female cultivators are
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13.90%, female pensioners 2.19%, female government employees are 8.50%, female private employees are 5.60% and the female unemployed are 22.10%.

Table 3.17: Occupational Status of Women

<table>
<thead>
<tr>
<th>Villages</th>
<th>Cultivator</th>
<th>Pensioner</th>
<th>Govt. Employee</th>
<th>Private Employee</th>
<th>Unemployed</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>F</td>
<td>F</td>
<td>F</td>
<td>F</td>
<td>M</td>
</tr>
<tr>
<td>Kapaam</td>
<td>98 (10.04%)</td>
<td>36 (3.68%)</td>
<td>121 (12.39%)</td>
<td>56 (5.73%)</td>
<td>207 (21.20%)</td>
<td>45</td>
</tr>
<tr>
<td>Khunjuer</td>
<td>58 (21.72%)</td>
<td>0 (0%)</td>
<td>9 (3.37%)</td>
<td>22 (8.23%)</td>
<td>60 (22.47%)</td>
<td>11</td>
</tr>
<tr>
<td>Khurhu-waam</td>
<td>18 (12.67%)</td>
<td>3 (2.11%)</td>
<td>9 (6.33%)</td>
<td>9 (6.33%)</td>
<td>33 (23.23%)</td>
<td>70</td>
</tr>
<tr>
<td>Matung</td>
<td>29 (24.78%)</td>
<td>0 (0%)</td>
<td>1 (0.85%)</td>
<td>2 (1.70%)</td>
<td>20 (17.09%)</td>
<td>65</td>
</tr>
<tr>
<td>Tungphae</td>
<td>70 (15.18%)</td>
<td>4 (0.86%)</td>
<td>27 (5.85%)</td>
<td>21 (4.55%)</td>
<td>114 (24.72%)</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>273 (13.90%)</td>
<td>43 (2.19%)</td>
<td>167 (8.50%)</td>
<td>110 (5.60%)</td>
<td>434 (22.10%)</td>
<td>93</td>
</tr>
</tbody>
</table>

Source: Field Study

Table 3.18 shows gender wise distribution of Moyon doctors. It is observed that the total Moyon doctors are 15. The total percentage of male doctors is 33.33% and the percentage of female doctors is 66.66%. It is observed that the percentage of females is double of the male percentage.

Table 3.18: Gender Wise Moyon Doctors

<table>
<thead>
<tr>
<th>No</th>
<th>Names</th>
<th>Sex</th>
<th>No</th>
<th>Names</th>
<th>Sex</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>R. Langshong</td>
<td>Male</td>
<td>9.</td>
<td>Cr. Joyce</td>
<td>Female</td>
</tr>
<tr>
<td>2.</td>
<td>Sb. Shakchung</td>
<td>Male</td>
<td>10.</td>
<td>Sb. Serthani</td>
<td>Female</td>
</tr>
<tr>
<td>3.</td>
<td>Cr. Lemjoy</td>
<td>Male</td>
<td>11.</td>
<td>R. Margaret</td>
<td>Female</td>
</tr>
<tr>
<td>5.</td>
<td>R. Jemmy</td>
<td>Male</td>
<td>13.</td>
<td>R. Rini</td>
<td>Female</td>
</tr>
<tr>
<td>7.</td>
<td>R. Lepshang</td>
<td>Female</td>
<td>15.</td>
<td>Ng. Dalia</td>
<td>Female</td>
</tr>
<tr>
<td>8.</td>
<td>R. Sharon</td>
<td>Female</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Field Study
Table 3.19 gives the gender wise distribution of Ph.D. holders of the sample villages. The total number of Ph. D. Holders is 5. Out of this, the percentage of male Ph. D holder is 40% and the percentage of female Ph. D. holders is 60%.

**Table 3.19: Gender Wise Ph. D. Holders**

<table>
<thead>
<tr>
<th>No</th>
<th>Names</th>
<th>Sex</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>N. Kosha Donald</td>
<td>Male</td>
</tr>
<tr>
<td>2.</td>
<td>N. Shemningwar</td>
<td>Male</td>
</tr>
<tr>
<td>3.</td>
<td>Ng. Gina Shangkham</td>
<td>Female</td>
</tr>
<tr>
<td>4.</td>
<td>Cr. Dani</td>
<td>Female</td>
</tr>
<tr>
<td>5.</td>
<td>W. Chimwar</td>
<td>Female</td>
</tr>
</tbody>
</table>

**Source: Field Study**

The following interview with Ng. Jacinta explains the contribution of women in the Moyon economic life.

**Interview 3.19**

*Name of the Informant:* Ng. Jacinta

*Age:* 45 years

*Sex:* Female

*Place:* Imphal

*Date:* 3 July 2013

Ng. Jacinta states, “Whether women are employed or not, they are enterprising and they do not wait for their husbands to bring food for the family. They work hard and somehow do some business in weaving or in grocery or in agriculture or in self-employment to support the family. They are hard working and they can endure the sun or the rain or the hurdles of life to keep the family alive and healthy. They have great will power to sustain the family in all aspects of life.”

Analysing the findings of literacy status, occupational status and professional status, it is observed that women play an important role in changing the economy of the sample villages. Their contributions are not limited to government jobs as many do not have an access to the government jobs. However, they earn through poultry, cultivation, business, rearing animals, gardening, etc. They are able to utilize the God
given gifts of their two hands and two legs for the betterment of the families and for the economic growth and progress of the society at large.

3.7. CHANGES IN SOCIO-POLITICAL LIFE

The present study explores the changes in socio-political life of the sample villages in the post-independence period. It is found that with the spread of Christianity and education, government policies of India after achieving its independence, the administration and implementation of the state government, the system of district administration and the establishment of the District Council have offered opportunities for the people to become aware of their socio-political life. Education has opened their eyes to the real picture of the political scenario of the state and of the country. Added to this, contacts with the other communities of Manipur and exposure to the modern world have also contributed in the change. Moyon (2006:86) mentions, “British soldiers recruited some Moyons for V Force in the Second World War and they had a close contact with the foreigners and their culture. The British instituted the lamfhuw (interpreter) system in many tribal areas of Chandel district. These lamfhuw personnel were paid a salary as colonial employees. They were informants and a link between the native people and the colonial administrative officers.”

The present study further investigates changes in the socio-political life of the Moyons with the changes of the laws enacted by the government. While the Manipur State Hill Peoples Regulation (MSHPR), 1947 empowered the chiefs the right to nominate the members of the village authority, the succeeding Act in 1956 has introduced the provision for the election of the members, if not to be nominated by the Deputy Commissioner of the district.

R. Sanga (http://www.zogam.com/articles/politics/1378-the-manipur-village-authority-in-hill-areas-act-1956.html: accessed on 14 December 2014) affirms, “The Raja of Manipur claimed absolute ownership of all lands within his territory, i.e. the valley area of Meiteilepak-Kangleipak from the earliest time and collected land revenue. The hill areas were separately administered as per a set of rules known as the MSHPR, 1947. The administration was carried on to the tune of the tribal peoples’
aspirations and their age old traditional practices, customary laws, religion and social practices of the village.” The State Government has attempted to amend the *Manipur Land Reform and Land Reform Act, 1960*. The traditional authority decides the land for the cultivation and the people depend entirely on land for its sustenance. The attempt to amend the Act is an attempt to bring changes in the socio-political life of the people. Again, the attempt proposes that there shall be no new settlement or formation of hamlet in the hill areas without the permission of the State Government. Such amendments if implemented are an attempt to effect more changes in the socio-political life of the people.

The present study investigates the changes in socio-political life of the sample villages in village polity, political consciousness, government policy of administration and implementation, role of district administration, role of autonomous district council, village authority, village court, power and administration of the village authority, formation of chiefs’ association, role of Church in village polity, and organization of different groups.

### 3.7.1. Village Polity

The *Oxford Advanced Learner’s Dictionary, Seventh Edition*, defines “polity” of a society the form or process of government. The administration of the village polity right from the pre-independence period was managed by the chief and his council which represented all the different lineages of both the clans of *Shimphuw* and *Zingven*. The chief was elected by the people and he enjoyed his position as long as the people were happy and contented with his leadership. There was no fixed term of his office and he was accountable to the villagers, so also his council of elders.

In the traditional village polity of the Moyons, at the time of war, the chief is the commander-in-chief. With all the powers concentrated in his hands, however, the village chief cannot be a dictator as he is bound by the various customs, written and unwritten laws of the tribe. He has no power to overrule them. In any dispute, he has hardly any choice as he has to bow down to the precedent cases, the customs and the practice of the tribe. In fact, he is expected to use pleasant and sweet words in conversation and at public functions. Thy system of village polity in the pre-
independence period was that of autonomy politically, socially, economically and culturally.

The colonial administration initially utilized the village chiefs and their traditional leadership at the village level for administration. Moyon (2006: 86) underlines, “The chiefs were presented with phiranchii (red blanket) and they had to wear it as a symbol of British power delegated to them. The tradition, which was based upon the autonomy of village-states, was dramatically weakened.” Further changes in the village polity began with the introduction of the Manipur Hill Village Authority Act (MHVAA), 1956. The Act enumerates the constitution of village authorities on the basis of the number of tax-paying houses.

The composition of the village authority on the basis of tax-paying houses is given in Table 3.20 below.

<table>
<thead>
<tr>
<th>No.</th>
<th>Number of Tax-paying Houses</th>
<th>Number of Village Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>20 to 60 tax-paying houses</td>
<td>05</td>
</tr>
<tr>
<td>02</td>
<td>61 to 100 tax-paying houses</td>
<td>07</td>
</tr>
<tr>
<td>03</td>
<td>101 to 150 tax-paying houses</td>
<td>10</td>
</tr>
<tr>
<td>04</td>
<td>More than 150 tax-paying houses</td>
<td>12</td>
</tr>
</tbody>
</table>


It is observed that the MHVAA specifies that for every village having twenty to sixty tax-paying houses, the village authority shall consist of five members. If the number of tax-paying houses consists of sixty one to hundred, the village authority shall consist of seven members. Where the number of tax-paying houses is from hundred to hundred and fifty, the village authority shall consist of ten members. Again, where the number of tax-paying houses is more than one hundred and fifty, the village authority consists of twelve members. It is found that the imposition of the government Acts effected changes in the village polity of the sample villages. They had to adapt their administration and functions according to the directions of the
government. Further, the MHVAA declared that the village chief shall be the ex-officio chairman of the village. And where there is no such chief, the chairman of the village authority of that village was elected by the village. Again, the provision for election of the members of the village authority on the basis of adult franchise brought about changes in the democratic administration of the tribal polity.

3.7.2. Political Consciousness

The present study explores the development of political consciousness in the sample villages in the post-independence period. People have become conscious of their life and status in the world. They have very clearly understood that politics is a medium and politicians are the tools to get many things for themselves and for others. The growing search for ethnic identity among the Hill tribes of Manipur particularly the tribes of Chandel district as a political force have made the individual tribes to keep their individual tribal identity at any cost though there is an urge to keep the greater Naga identity. Jayaseelan (1996:188) says, “NE is consisting of mosaic of cultures and not a museum of identical objects. Each ethnic group is vibrant in its dream of making one’s identity known and valued.”

It is clear that Moyon tribe makes every effort to claim its own identity. Ethnic consciousness which is linked to the political consciousness is a gradual process. Singh (1982:3-4) notes, “...the extremely primitive communication system was a potent barrier in the process of inter-tribal interactions. In spite of these challenging situations, tribal communities living in the hills were in economic and political contact with the people of the plains. Most of the tribes were not conscious of their ethno-tribal identities and their world was confined to their family, clan and village.”

The ever growing political consciousness has led a few of the sample villagers to contest in elections of the State Legislative Assembly. It is further noticed that even though they have the leadership capacities, yet they do not have the numerical strength. It is evident that the people are becoming politically conscious of the role of pressure groups, the existence of many political parties and the multi ethnic groups in
the state. The people of the sample villages are placed under the two constituencies of the district, viz., Chandel and Tengnoupal. This fragmentation of the sample villages under two constitutions is a means of making them politically handicapped.

5.2.3. **Government Policy of Administration and Implementation**

The Government policy of administration and implementation before and after independence period has effected social change among the Moyon tribe of Manipur. The British administrators of pre-independent India followed the policy of isolation and segregation. Jeyaseelan (1996:217-218) underlines, “...they did everything to ensure that the aborigines, the scheduled tribes, remain isolated from the rest of the Indian masses, because, the British imperialists had realised the potentiality of Indian tribes as explosive forces in any national movement.” This policy of isolation of the tribals was broken down with the advent of Christianity. Along with Christianity, the nation witnessed a considerable awaking about the welfare of the tribal people with the dawn of Indian independence. This was reflected in various provisions of the Constitution adopted by the constituent assembly on 26 January 1950. It visualized a policy of progressive assimilation of the tribal people in the national mainstream. In order to promote the integration of the tribal people with the rest of their Indian brethren, the Constitution provided special safeguards for the tribal communities.

With the introduction of governance by the central and state governments, the Moyon tribe experienced changes in its traditional socio-political life. The people under the state government are organized into districts and sub-divisions. In the past, the authority of the village chief and his council of elders were final. In the post-independence period, they are subject to the authorities such as Deputy Commissioners, Magistrates, Political Officers, Forest Officers, and so on. Besides The “District Administrative System”, there is also the “District Autonomous Council.” Again, they are subject to the representatives of the State Legislative Assembly. In the administration of district development programmes (http://planningcommission.nic.in/plans/planel/fiveyr/1st/1planch7.html: accessed on 13 December 2014), “the District Officer is the government’s principal representative in touch with the people. He holds a coordinating responsibility for the activities of all
departmental agencies within the district. In the hierarchy of administration, the District Officer enjoys status and powers which give him considerable influence over the local population.” The district is still the most important single unit of administration. The primary duties of the District Officer are the maintenance of law and order and the collection of land revenue. It is clear that the government’s policy of administration and implementation have greatly brought about changes in the socio-political life of the Moyons.

3.7.4. Role of District Administration

Another significant change in socio-political life in the post-independence period of the sample villages is the role of district administration. In India, with the acceptance of a welfare state the emphasis in district administration (http://planningcommission.nic.in/plans/planrel/fiveyr/2nd/2planch7.html: accessed on 13 December 2014) has come to be placed on development activities. A change in socio-political life of the people is observed in the establishment of development at the village level by an appropriate agency which derives its authority from the village community. Generally, the functions of coordination for planning and for the implementation of district programmes are combined in a single officer commonly described as the development commissioner.

In an official document entitled, Tengnoupal District 1977-78, DC, Lalringa (1978:1,3) notes, “Tengnoupal district was created vide Government of Manipur Order No. 2/44/72-DM (R) dated the 11 May 1974. Inauguration of the District was done at its Headquarter Chandel on the 13 May 1974.” Again, he restates, “The year 1977-78 was a great landmark, turning point and a year of great awakening for the District as a team of District Officers had greatly been enlarged.

The District Agriculture Officer, Executive Engineer (PWD), the District Education Officer, Assistant Director of Statistics and the Assistant Director of Industries (TASAR) posted to the District Headquarters.” The role of the District administration which effects change in the socio-cultural life of the people is being
confirmed as the there has been a gradual enlargement of the different departments under the Deputy Commissioner.

There are various departments in the District, viz., DRDA, Development of Tribal Welfare and Backward Classes, Chandel Autonomous District Council, Fishery Department, Sericulture Department, Horticulture Department, Agriculture Department, Animal Husbandry Department, PHED, Social Welfare Development, Child Development Programme, Industry Department, Economic and Statistics Department, Medical Department, Employment Exchange Departments, Planning Office, Education Department, Forest Department, Police Department for Law and Order, etc. Of late, the Power House has been given to the Private Sector with the hope that the company will function better.

Most of the grants-in-aid come from the Central Government through the State Government and from the State Government to the DC’s Office. The money is distributed to the different Departments according to the discretion and decision of the DC. There are some schemes which come directly to the departments like Fishery Department. But most of the time, the money comes through the State Government and from there to the different Departments of the District. At present, the Chandel District has five Sub-Divisional Offices which are situated at Chandel, Moreh, Machi, Chakpikarong and Khenjoy with its Sub-Divisional Officers. The SDO is mainly responsible for administration cum collection of house taxation of the villages while the BDO is mainly responsible for schemes for the village developments.

This change in the socio-political life of the people is being supplemented through the further observance in the responsibilities of the district administration

(http://planningcommission.nic.in/plans/planrel/fiveyr/2nd/2planch7.html: accessed on 13 December 2014). It states, “The main constituents of a district plan are, viz. the community development and national extension programme, social welfare extension projects, agricultural production programme and allied activities in the field of rural development such as animal husbandry, soil conservation, etc.”
3.7.5. Role of Autonomous District Council

The present study investigates also the role of Autonomous District Council in effecting change in the socio-political life of the Moyons in the post-independence period. The main aim of the establishment of the Council is to give autonomy to the hill districts for overall development of the hill people by providing special funds to the Councils in addition to the budget provision for the normal department and take up grass roots activities as provided in a democratic set up. The Manipur (Hill Areas) District Council Act, 1971, (GOM, 1972:3) states, “For each autonomous district there shall be a District Council.” Accordingly “Autonomous Districts Councils were constituted on 14 February 1972 in six districts of Manipur” which is illustrated below in Table 3.21:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Districts</th>
<th>Autonomous District Council</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Chandel</td>
<td>Chandel Autonomous District Council</td>
</tr>
<tr>
<td>2.</td>
<td>Churachandpur</td>
<td>Churachandpur Autonomous District Council</td>
</tr>
<tr>
<td>3.</td>
<td>Kangpokpi</td>
<td>Sadar Hills Autonomous District Council, Kangpokpi</td>
</tr>
<tr>
<td>4.</td>
<td>Senapati</td>
<td>Manipur North Autonomous District Council, Senapati</td>
</tr>
<tr>
<td>5.</td>
<td>Tamenglong</td>
<td>Tamenglong Autonomous District Council</td>
</tr>
<tr>
<td>6.</td>
<td>Ukhrul</td>
<td>Ukhrul Autonomous District Council</td>
</tr>
</tbody>
</table>


It is observed (CADC, 1987:22), “The first election of the Chandel Autonomous District Council formerly known as Tengnoupal Autonomous District Council was held on the 13 May 1973.” The second election was held in 1978 and the Council was superseded in October 1988. After a gap of almost twenty years, the election to the CADC, Manipur was held on 26 May 2010. So far the 1971 Act has been amended thrice. Government of Manipur (2008:7-8) cites the functions of the District Councils, namely, the maintenance and management of such property, moveable and immovable, and institutions as may be transferred to the Council by the Governor; the
construction, repair and maintenance of such of the roads, bridges, channels and buildings as may be transferred to that Council by the Governor; the establishment, maintenance and management of schools up to Class VIII, the establishment, maintenance of Medical Dispensaries and Primary Health Sub-Centres; the establishment, maintenance and management of markets and fairs and the construction, repair and maintenance of all buildings connected therewith; water supply and sanitation schemes; the construction, repair and maintenance of embankments and the supply, storage and control of water for agricultural purposes including minor irrigation schemes, the preservation, reclamation and conservation of soil, animal husbandry and veterinary dispensaries, etc.

The functions of the District Council have played a role in changing the socio-political life of the sample villages. In an interview, T.S. Kothar (aged 56, sex: male), Additional Chief Executive Officer, affirms, “Any Central Government aided fund comes through the State Government and from the State Government it comes to the District Council and DRDA. NREGS also comes through DRDA. There are various benefits and programmes for the tribals. For any tribal development programmes, the DC and District Distributor give 50% each to the recipients of the funds.” There has been a MDC representative from the community, e.g., Ch. Ngamching who has been one of the Chairmen since the establishment of the Council.

3.7.6. Khuw Manchung (village authority)

Changes of the traditional village authority have been significant with the establishment of MHVAA, 1956. The title ‘village authority’ is designated by the government, and on the basis of the size of a village, the number of authority members is decided. Chieftainship is also losing position and power due to the emergence of the educated class. With the ushering of the modern democratic practises, the chief is also addressed as the chairman. It has altered the nature and the function of the traditional village councillors. Accordingly, BAP which is the highest apex body of the Moyon tribe (2008:17) states that in all the government recognized villages, the election of the chief and its procedures shall be as per the MHVAA, 1956.
Moyons in the post-independence period have modified and adapted their traditional village authority to observe the terms of the government. Educational qualification for *khuw ipuh mee* (village authority members) has become one of the requirements. The customary laws mention that as far as possible the village authority must be educated or he must possess higher educational qualification (BAP, 2008:11). It is observed that in order to be eligible to the post of *phamlen* (cabinet) one must possess the art of speaking, writing and reading. One must also be an influential person having wisdom and insight. These changes have taken place and they have to manage not only their concerned villages but they also have to relate with the government authorities and other tribes. Yet another change is that *pham ika* (installation ceremony) is done in the village in front of the whole congregation. For instance, on 17 May 2014, Ch. Michael and Ch. Benedict performed *pham ika* at Khurfuwdaam. Ch. Michael was installed as the Assistant Chief while Ch. Benedict as the Cabinet authority. The elected authorities took their oath before the whole congregation including authorities of other villages and the neighbouring villages and invitees. But *pham ika* of those other than the cabinets, it is done by the villagers alone and the “oath taking” is administered by the chief of the village. It is found that the village council and the Church council are closely linked in the administration for the welfare of the village.

3.7.7. **Vaaieerkung (village court)**

The chief and his *phamnae* (councillors) decide cases of quarrels or feuds or fights that take place in its jurisdiction. If it is not in a position to dispose of a case in its court, then, the case is put up of referred to higher courts. One may make an appeal to the Chiefs’ Association court or Moyon Naga Tribunal if one is not satisfied with the verdict of the village court or the Chiefs’ Association court. In the post-independence period, the government of India revised the norm of *lamfhuw* system and instituted DC as the final court on any dispute, which is irresolvable by the village authority. Settlement of any dispute that cannot be settled at the tribe level is referred to the police.
3.7.8. Power and Administration of the Village Authorities

There are changes in the power and administration of the village authorities. It is observed that people can have recourse to other higher authorities at the apex level, also to laws of the Manipur Village Act, and the policies of the government. The following interview depicts such changes in the sample villages.

**Interview 3.20**

Name of the Informant: N. Laban  
Age: 51 years  
Sex: Male  
Place: Mengkaang  
Date: 25 June 2013

In an interview, N. Laban, Chief of Mengkaang asserts, “Unlike in the past today, there is delegation of powers and administration among the various organizations such as women society and youth organization both at the tribe level and at Church level. The Church leaders take care of the spiritual life of the village while the village authorities manage the political affairs of the village and its developmental programmes.” The interview supplements the information on the changes in the power and administration of the village authorities:

**Interview 3.21**

Name of the Informant: Ch. Beningngam  
Age: 72 years  
Sex: Male  
Place: Sinadaam  
Date: 22 July 2013

Ch. Beningngam, founder Chief of Sinadaam says, “Sinadaam has different religious denominations and different ethnic groups. The village authorities have decided to follow the tribal customary laws of the chief during his tenure of chieftainship. If the chief is Moyon, then the villagers follow the customary laws of Moyon.
the Moyon tribe and if the chief is Anal, then the customary laws of the Anal tribe will be followed. Today, my successor is B.D. Khumthu Anal and so the villagers follow the customary laws of his tribe. Since I, as a Moyon, founded the village, it is recognized by the Moyon Apex Body. So my son, Ch. Gabriel, represents the village at BAP while the chief who belongs to Anal represents the village in all the government functions. In this way, adjustments are made according to the socio-political changes of the time."

The next interview also affirms changes in the power and administration of the village authorities in the post-independence period.

**Interview 3.22**

<table>
<thead>
<tr>
<th>Name of the Informant:</th>
<th>Cr. Marcus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>55 year</td>
</tr>
<tr>
<td>Sex:</td>
<td>Male</td>
</tr>
<tr>
<td>Place:</td>
<td>Chumthar village</td>
</tr>
<tr>
<td>Date:</td>
<td>22 May 2013</td>
</tr>
</tbody>
</table>

Cr. Marcus, Chief of Chumthar village, says, "We the village authorities manage the welfare of the village such as deciding the site of jhum cultivation or to pursue government schemes for the village development. The spiritual affairs are managed by the Church leaders. The other organizations like the women society, youth groups are also involved in the development and growth of the village."

### 3.7.9. Formation of Chiefs' Association

Another change in the post-independence period in the socio-political life in the sample villages is the formation of Chiefs' Association. It is known as EMCA since its members consist of all the chiefs located
in the eastern inhabited villages of the tribe. One may make an appeal to the Chiefs' Association court if one is not satisfied with the verdict of the village court. The Chiefs' Association court, after examining an appellate case, may refer the case to the village court with necessary comments or dispose of the case or transfer it to BAP Tribunal. Cr. Marcus narrates, "In the recent past there was a land dispute between Chumthar and Thangkin who share the same pattadar of Khungjuur village. They referred the case to the mother village Khungjuur. When Khungjuur could not come to an agreeable settlement, the matter was referred to EMCA." The following interview gives more details.

**Interview 3.23**

Name of the Informant: Cr. Monganchung
Age: 54 years
Sex: Male
Place: Matung Rashankhur
Date: 28 June 2014

Cr. Mongamchung says, "There was a land dispute between two individuals from Rashankhur and Laarfhuw over the jhum field. The individual from Rashankhur appealed his case to his village court. The village court invited the Chiefs of Matung and Laarfhuw villages. In three sittings, they could not come to a solution. So the case had to be appealed to EMCA. Therefore, on 25 June 2014, the Chiefs and representatives of all the Moyon villages in Eastern Chandel had a court hearing at Khurfhuwdaam."

It is also observed that if a Moyon village has a dispute with another village belonging to non-Moyons, the two villages try to solve the problem between them. If it cannot solve, there is also Association of Chiefs of different Naga tribes both at area level and at the central level. For instance, MACA deals with disputes within the Maha area, KNCA deals with conflicts between Nagas and Kukis and ATCFM deals with the general concerns of all the tribes of Manipur.
3.7.10. Role of Church

The Church and village administrative body work hand in hand for the developmental programmes in the village. For instance, the installation services of the village councillors are conducted both according to the Christian rites and with the Moyon customary laws.

The Moyons have integrated both the Christian principles of leadership and the customary laws about the traditional authorities. The Church plays an important role in the village political system without interfering in the decision makings of issues related to village courts. The Church deals with the religious affairs while the village authority functions with the social and political administrations.

Christian leadership which is rooted in the principles of the Christ, the servant, play an important role in building and strengthening the Christian community. In their work, PCJP (2005:247) state, “Authorities must recognize, respect and promote essential human and moral values.”

The Church educates her children according to the principles and guidelines of Christian leadership which prepare them to take up the village administration. The Christian leaders play an indirect role of influencing and affecting the lives of the people to take the right decisions. This is pointed out in the following interview.

**Interview 3.24**

Name of the Informant: Ng. Benganchung
Age: 52 years
Sex: Male
Place: Kuurkam
Date: 7 July 2013

Ng. Benganchung, Chief of Kuurkam village, asserts, “Even the village authorities are Christian and they exercise their political administration as per Christian principle and the customary laws of the tribe. They take care of all the
development programmes with regard to schemes from the government through the
district administration.” The following interview depicts the role of the Church.

Interview 3.25
Name of the Informant: Ch. Borson
Age: 38 years
Sex: Male
Place: Khuwringkhuw
Date: 1 July 2014

Ch. Borson exclaims, “Khuwringkhuw has become a cosmopolitan village
because it has become the home of different tribes. Out of twenty five households
fifteen belong to Moyons. After the death of the former chief who was a Moyon, there
is a crisis in the election of his successor. Efforts are being made not only at the level
of village polity but the joint efforts of all the other organizations so as to come to an
amicable solution. The Church leaders play an active role in motivating the authorities
on Christian leadership.” The following interview represents the views of the young
people on the role of Christian leadership.

Interview 3.26
Name of the Informant: Ch. Domenic
Age: 27 years
Sex: Male
Place: Sinadaam
Date: 20 June 2013

Ch. Domenic shares, “Any authority needs to be motivated by Christian
leadership. The young people should be empowered in the leadership of the villages.
The Church leaders of both the denominations can influence the people to come
together in the name of Jesus Christ and implore God’s blessings for peace and
progress. If at the Moyon Apex Body, two women representatives have been
nominated, the village authorities at the village level should uphold gender equality.”
3.7.11. Organization of Different Groups

3.7.11.1. Bujuur Aanchung Puh (Moyon Naga Council)

Another notable change in the socio-political life of the Moyons in the post-independence period is the existence of different organization. Moyons have three main organizations, namely, BAP, BSR and TTBR. BAP is a social and secular organization which represents the tribe as it is the highest body of the tribe. All the eighteen villages inhabiting in Chandel district come under BAP. Its logo consists of ordinary items of life such as cart wheel, a circle and two ears of paddy. It signifies the aspiration of the Moyons for sustainable development socially, economically and spiritually both at the individual and community level (BAP, 2008). Their formation signifies the collective strength of the tribe. BAP is endowed with the supreme powers which are based on the guidelines provided in its constitution. The oath-taking ceremony of the iruwng of every village is administered by its president. The constitution of BAP binds all the Moyons. Its structure consists of the general assembly, executive council and constituent units at the village level.

The general assembly consists of representatives from the village for a specific term including the iruwng. The executive council members are elected for a term basis which is also the same with the constituent units at the village level. The representatives in all the three are term based. The numbers of representatives at the general assembly differ from village to village due to the differences in the number of households in each village. However, the iruwng of each village is a permanent assembly member as long as he holds the post. The executive members are elected for a term.

In his volume, Gachui (2007: 72-73) illustrates the origin of BAP. December 16, 1937 was a significant event for the Moyon tribe as it was the birthday of BAP. Initially it began as the “Moyon Union” at Khungjuur, the capital of the famous Moyon King named Nguwruw Kuurkam. The formation of the common platform was possible with the dedicated efforts of leaders like Sb. Ngamdiil and R. Thom. These
two leaders had an aim of bringing the tribe into a single fold as they were keenly aware of the fact that the people exhibit a remarkable desire for unity and integrity. The responses of the people were tremendously encouraging.

The aims and objectives of BAP are to bring an unwavering unity and integrity among the Moyons first and then with the neighbouring tribes, to bring a purposeful and proper education to the Moyons and to help each other in all matters of life for a higher standard of living and progress. The second significant event for the tribe was on July 2, 1939. It was on this day that the “Moyon Union” formed a combined association with the Monsang. Gachui (2007:73) notes that the Moyons exhibited a remarkable character of a self-sacrifice service for the progress of both the fraternal tribes of Moyon and Monsang. It was on July 13, 1969 the “Moyon-Monsang Union” was changed into “Mon Union” at the meeting which was held at Liwa Sarei. However, it did not last long as the Monsangs formed their own “Monsang Union” in 1978.

“Mon Union”, after giving birth to “Monsang Union”, held a general meeting on 25 May 1980 at Tungphae. It was here at Tungphae, that the “Mon Union” was renamed as “Moyon Naga Conference” and Ch. Ngamching and Donald Kosha were elected as president and general secretary respectively. Again the “Moyon Naga Conference” was given a new name, “Moyon Naga Council” in 1990 and its indigenous name is Bjuuur Angchung Puh. Since its inception, it has done considerable developmental works for the tribe. Among such remarkable works is the erection of a memorial stone at Japhou bazaar of Kurkam and a monument at Kapaam village dedicated to the departed leaders of the Moyons.

BAP represents the tribe in all the important decisions taken when dealing with the government officials or dealing with the other tribes. The president takes the decision in the consultation with his office bearers. The president and the office bearers are elected on term basis. All the chiefs of the villages are also members of this body, BAP. They have all the executive, legislative and judicial powers as laid down by the customary laws of the tribe which have been passed on from generation
to generations. In any disputes in the villages, the decision of the apex body is binding and is applicable to all the Moyon inhabited villages of Chandel district. The BAP has two nominated women representatives in the executive body. It has the power to amend the customary laws or revise the laws or pass new laws. They are the policy makers of the tribe and the villages function under their guidelines and directions. The president of BAP represents the tribe in all official matters with regard to political issues in the district and in the state.

3.7.11.2. BSR (Moyon Women Organization)

MNBWO (2003:1-4) gives a profile of the formation of Moyon Women Organization which was initiated by Cr. Berang in 1940 at Khungjiur. It owes its origin to the early Christian leaders who laboured hard for the upliftment of women in society. The womenfolk who embraced Christianity and received education began to take an active part in the Lord’s ministry. They were sent to the neighbouring villages as missionaries, evangelists, pastors and teachers and helped in spreading the Christian faith.

The outbreak of the World War II (1939-1945) hampered their activities. Till 1953, the women of both Monsang and Moyon communities worked together for some years and they were known as “Mon Women Society.” The organization was given its local name Bujuur Shanuw Ruwrkheh in 1986. The BSR has its own constitution and its preamble.

The vision of the organization is to live with dignity in a just and sustainable society. The mission is to uplift the society in all aspects by encouraging education for all, promoting traditional and cultural values, costumes, ornaments, artifacts, empowering the women by organizing awareness programmes, trainings, workshops, seminars, conferences etc. on various related issues. Their motto is to promote cultural values. The emblem is naenthu-naenteh (steamed rice cooking vessel).
significance is that by keeping their homes warm, women become builders of the society and the nation.

The aims and objectives of their organization are to create a forum to come together and to share opinions, ideas and experiences, to work together and advocate the cause of women and the people, to venture into research, documentation and disseminate the good cultural values, items and practices of the tribe. It aims to promote the traditional ornaments, costumes and artifacts, to empower and strengthen the Bijuwr Shamow through various programmes and to co-ordinate with other organizations and movements. It consists of all the members of Laarchang Shamow Ruwrkheh (Women organization at the village level)

The Ruwrkheh Assembly is the highest body vested with the absolute power of legislation and decision making for the betterment of the Ruwrkheh. All resolutions and decisions adopted by the Ruwrkheh Assembly are final and binding on all the constituent and subordinate bodies. The executive committee meets at least thrice a year.

The president and the general secretary of BSR represent the women in the Moyon Apex Body. The joint secretary assists the general secretary as and when required. She presents a budget for each financial year and the audited statements of accounts to the executive committee and the assembly. The art and culture secretary is responsible for all matters relating to the art and cultural affairs. The statistics and publicity secretary is responsible for maintaining records updating and publishing the same as and when required.
The office bearers of the executive committee and assembly officials are elected or selected by nomination during the annual assembly by the representatives of Laarchang Shanuw Ruwrkheh whose numbers are determined by the population of the village. The tenure of the executive committee members, assembly officials, auditors and advisory board members is three years. They can be re-elected for another consecutive tenure. The rules and regulations may be amended at anytime by two-third majority during the Assembly.

BSR celebrated its Diamond Jubilee from 9 to 11 January 2015 at Kapaam village with the theme “Build our homes for posterity through culture.” The purposes of their celebration were viz., to commemorate the 75 anniversary of the BSR, to pay tribute to the Moyon women pioneers who have gone before them, to encourage the present generation to learn, preserve and promote the Moyon culture and to create awareness on the need of a united effort for a better tomorrow. The different traditional attires both for men and women with different colours and design related to their history and culture are contributed by BSR. The celebration highlighted folk songs, folk dances, indigenous games, exhibition of traditional attires, ornaments, releasing of souvenirs, etc.

3.7.11.3. TTBR (All Moyon Students Union)

GJC Souvenir Committee (2007:8-9) gives a historical profile of All Moyon Students Union which is known with its initials as TTBR. It is the highest body of the students’ organization of the Moyon tribe. It can be traced back to the days of “Pakan organization” which was initiated by a group of Moyon elite youths. The “Pakan organization” was formed in 1947 which was composed of the tribes of Lamkang, Anal, Monsang and Moyon. In 1952, the students of the tribes of Lamkang and Anal parted from the “Pakan organization” as they formed their own respective unions. Only the students comprising of the Moyon and Monsang continued the “Union” from 1952 to 1980.

TTBR endeavours to promote the rich traditional heritages, customs, culture and literature of the Moyon tribe and also in maintaining its unique identity.
Education and Christianity have been the main factors in forming the students to build peace and fraternity not only among their own tribes but even with their fraternal tribes. TTBR has become the vehicle through which the rich culture and traditions of the Moyon are exhibited to the outside world. The Union, in fact, has done a lot to promote the culture and traditions of the Moyon tribe. It protects Moyon cultural identity by way of organizing tours for cultural troupes in and outside the state. It has won laurels and brought home glory in the sphere of cultural dances.

The cultural troupe of TTBR bagged the first prize in the first cultural competition of ANSAM at Mao gate, in 1982. The cultural troupe of TTBR also participated at the cultural festival of NSF in 1981, Cultural Expo’85 at New Delhi in 1985, Naga Week in 1993 at Kohima, NSF Conference at Phek Town, ANSAM Conference at Phaibung Khullen in 1996, NSF Conference at Lodiram, Halflong in 2001, etc. In short, it attends all the important meetings of the Nagas and never fails to participate in the conferences organized by NSF or ANSAM held at different places in Manipur, Nagaland and even in Assam.

The Union regularly organizes its annual general conferences in different Moyon villages spread across Chandel district till early 1980s. This conference enables the younger generation of the Moyon to visit their ancestral home and mingle with their brethren. It does a lot to promote unity and oneness among them and break the barriers of complexes thereby paving the way for progress and co-operation among them. Unfortunately, from the mid 1980s onwards, the Union hardly organizes such conference for various reasons. One reason is that a section of today’s Moyon students is away from their home for the pursuit of their academic studies and job careers. It aims to cultivate and preserve our culture, customs and traditional heritages; to promote education among ourselves, to foster our moral and social activities; to safeguard common interests; to strengthen unity, integrity and co-operation among ourselves and to work for the progress of the tribe.

The formation of the different organization mentioned above depicts changes in socio-political life of the Moyons in the post-independence period. Some of the
main factors of these changes are the impact of Christianity, the impact of education, exposure to the mainstream India, the achievement of India’s independence, the administrative system of Manipur government, introduction of government employment, political consciousness among the hill tribes of Manipur and Chandel district and the developmental programmes through the district administration. Media and communication of the modern world also have caused socio-political changes among the post-independence Moyons.

This chapter on “Socio-Cultural Changes of the Moyon Tribe in the Post-Independence Period” has looked at changes in family life, changes in traditional marriage pattern, changes in religious beliefs and practices, changes in festivals, changes in traditional life, changes in traditional economic life and changes in socio-political life. Changes in family life have affected the family system, family type, family planning, family size, naming ceremony and baptism, birthday and feast day, ascribed names, subscription, inheritance of property and gender relations. There are changes in the traditional marriage pattern, age at marriage, types of marriage, Christian marriage and traditional marriage, imah, bride price, parental gifts, marriage celebration, illegal marriage and illegal child, divorce and inter-community marriage.

Changes in religious beliefs and practices are the acceptance of Christianity, beliefs and practices, concept of God, concept of life and death, concept of heaven and hell, religious leaders, Christian rites and rituals, Holy Eucharist, anointing of the sick, Christian burials, house blessings, erection of memorial stones and prayers for various occasions. Changes in festivals are observed in Christmas, Midim and New Year, Good Friday and Easter, Lui-ngai-ni, buvrenpeh and anniversary celebrations. The study has noted the changes in traditional life, in food habits and drinks, dress and hair style, educational institutions, literacy status, Moyon literature, Moyon and modern sports and games, impact of urbanization, health songs, dances and music, modern and and hygiene and modern gadgets. Changes in traditional economic life are observed in and income and expenditure, saving mentality, house unemployment, labour system, income and expenditure, saving mentality, house
types, and importance of market, transport and communication and role of women in the economy.

It is found that changes in socio-political life have been noticed in village polity, political consciousness, government policy of administration and implementation, role of district administration, role of autonomous district council, village authority, village court, power and administration of the village authority, formation of chief association, role of Church in village polity, and organizations of BAP, BSR and TTBR.

From the above observations, it can be seen that society is undergoing changes in its social behaviour, social structure, social and cultural values. There are changes in political institutions, economic system and life pattern of people. As many scholars have opined the research findings on social change, the society is undergoing alternations in its social organization, that is, in its structure and functions. In other words, the society is experiencing variations in or modifications of its social processes, social patterns, social interactions or social organization.

There are numerous factors which have brought social change in the tribe. Some of these are Christianity, education, exposure to other cultures, politics of the Indian government, administration and implementation of the government at state level and district level, establishment of the district council, introductions and amendment of different Acts, science and technology, media and communication, exposure to the rapid change of modernity, etc. These changes can be seen in terms of co-existence of traditions and modernity, continuity and change.
Chapter III  Socio-Cultural Changes of the Moyon Tribe in the Post-Independence Period

3.49: BAP
Platinum celebration

3.50: Beauty pageant of
Mrs. Bujuur

3.51: Boys and girls cheering
the bride and the groom

3.52: Pastor administering
Holy marriage

3.53: Modern couple

3.54: Wedding cake

3.55: Bride in her residence

3.56: Modern rock singers

3.57: Moyon singer

3.58: Modern singer

3.59: Woman singer

3.60: Modern singers

3.61: Modern children

3.62: Football has replaced
traditional games

3.63: Monument erected by
BSR at Khurfhuwdaam
3.79: BAP President at its Platinum celebration

3.80: Japhou Bazaar, Chandel

3.81: Moyon Pastors

3.82: Preserving the art of weaving

3.83: BSR Planning committee of its Diamond Jubilee celebration

3.84: Dried fish from the Hill Rivers

3.85: Releasing of books in Moyon

3.86: Vegetable market at Japhou Bazaar, Chandel

3.87: Perkia roxburghii

3.88: Church leaders

3.89: Kapaam Baptist Church

3.90: Khurfuwdaam Church

3.91: View of Khurfuwdaam village

3.92: BSR Media and Publicity committee, 2015

3.93: Miss Bajuur 2012 contestants