

THE INDEGENOUS SOCIAL STATUS OF THE TANGKHULS WITH REGARD TO UNITY IN DIVERSITY



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TANGKHUL

Manipurda leiriba Leihoumee Chingmi-Tammi anina yelhoungedagi leirakpa apunba Saktamni. Meidingu Loiyumbana Pallamba aduwaida gi eikhoi Mongolian phurupni haibashi ahal- laman kayagi waridagi taribashini. Christagi chahicha kayagi mamandagi eikhoi apunba "LEIHOUMEE" oina leiminnarakpani haibashidi achumbamakni. Eikhoigi hourakpham apunbani, sakchu khetnade, eikhoi punna leibaksida hingminnarakpani haibashi lengdraba waphamni.

Karigino eikhoina ngashi apunbagi hourakpham mangba yaroi haina thigatlibashi, madudi Manipurda Pamheiba Maharajgi haktakta Hinduism lakhibadagi punna hingminnaramba eikhoibu tokhai tahankhiba ashini. Madugi matung tarakpada chingdasu christianity lakpadagi amuk henna laphoknahankhi. Masina maram oiraga Hindu laining ashina Meeteigini, Christian laining ashina Chingmigini haibagi wakhallol amada chatnakhre. Hairiba wapham ashida eina thamjaningbadi laining haibasi eigini magini haiba leite :- Chingmisu Hindu laining chatpa yai, Tammissu Christian laining chatpa yai haibashini. Eikhoi Leihoumee punnamak Ima amatana pokpa macha ngaktani.

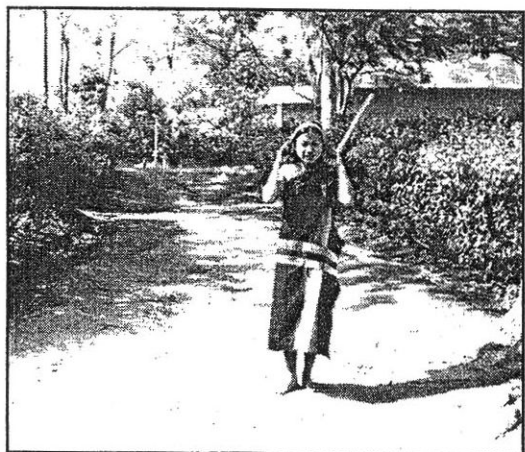
Before Christianity and Hinduism :- Manipurda leiriba Tangkhul haiba kanglup ashi Christianity laktringeigi mamangda Manipur Ningthourolsingi leingak sasan makhada ate leihoumee shinga punna hingminnarakpani.

Matam adugi Tangkhul haiba tribe kangbu ashina chatnaramba punshidi khun amaga-amaga chingsang pareng nattraga chinglon wangma- wangmada pallammi.

Maram aduna khun amaga - amaga nunshi channabagi pukchel watna hinglammi. Maduna maram oiduna khun adugi khullakpa

natruga matamdugi angamba oiningba miwoishingna akanba sakningba amadi angamba oiningbagi wakhalna minungshi yaodaba mi amana mi amagi luren louraga nungaiba oina punshi lellammi.

Matam aduda Tangkhul singshu Umanglai lattuna chahi amagi manungda Kalen haraoba amadi Mera haraoba haibadi houjik-houjik miyamna khangnariba Mera Houchongba haibashi pangthoklammi. Matou ashumna Manipurda leiriba Tangkhul haiba tribe ashi christianity laktringeigi mamangda, mathakta panjakhriba punshi-marel ashida hinglammi.



Tankhul Woman Going to field for work

Manipurda leiriba kanglup khudingmak magi- magi chatnarol ashi kharagi makhei khetnarabasu Tangkhul amadi Meetei haiba kanglup ani ashi machin manaoni haibagi khudam kayamuk leikhrabani. Adubu eina panjaningbadi mayambana manaonupagini haina machin- manao kainaramdaida saruk tamkhiba LEIRUMPHI haibashi ningshingba yaba amadi mutnaidraba oina leihouragadaba pottam amani, madudi Tangkhul amadi Meeteigi Luhongba matamda leirumphia yaodaba yade haibasini.

Wapham amana chingda palliba Tangkhul ashina christianity lakhibadagi mahousagi oiba nat-Umanglai latpa thadokhrabasu tamda leiriba Meetei ichil inaoshingna mayek sengna takli, haibadi Umanglai Haraobagi loishinglakpada Tangkhul haibadi Tangkhul Haoba Shaba yaodrabad haraoba adu loisinba yade haibashina mayek shengna taklibashini.

Mashida houjik-houjikta meeyamna ubada hao shariba mi aduna Tangkhul phi nattaba atoppa kanglupki phirol shijinnabasu yaoui,

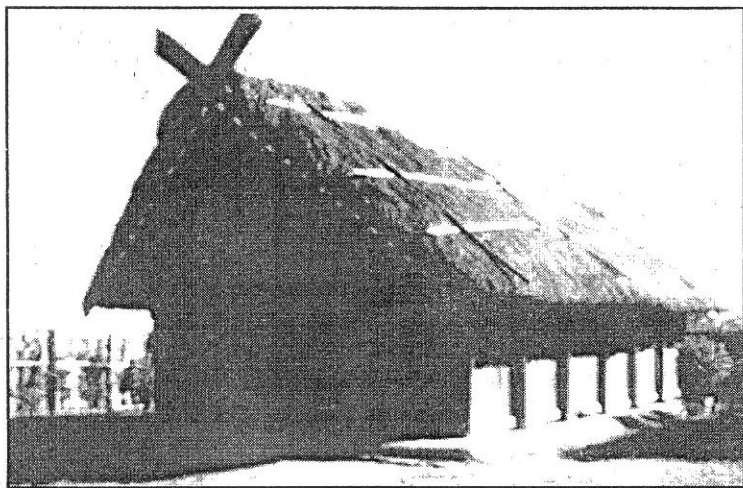
adubu mayekkidi Tangkhulgi traditional pijol setkadabani.

Administration of the Tangkhuls:- Tangkhulsingi administratonda makhagi mari asina takli, madudi:-

1. Village Assembly-Yaruishim
2. Village Government-Hangvashim
3. Village Development Council - Mangarin Shim
4. Village Judiciary Court-Mashunyan Shim.

1. Village Assembly-Yaruishim.

Nupa nupi khainaba matamda angang, ahal haibadi Minor age oikhraba mipum khudingmak yaoba yaba adubu yaruishim - Village Assembly haibani. Assembly ashina khun adugi law natraga resolution amadi decision loubagi highest authority oigadabani.



Indigenous house of Tangkhul

2. Village Government-Hangvashim.

Nupa nupi khaidana miyangi mihut oina village Government pubinaba thajaba yaba meeoishingbu khankhatkhraba meeoishing adubuni. Village adugi customary law and order mihutshing aduna shemgadabani, enforce tougadabani aduna khungi over all management makhoina paigadabani.

THE RUANGMEIS

(KABUIS) :

THE KABUI SOCIAL STATUS WITH REGARD TO UNITY IN DIVERSITY



Ragongning Gangmei

Linguistically, the Ruangmeis (Kabuis) belong to the Tibeto-Burman Family of Sino-Tibetan Language Phylum. They were known as Kabui or Kapwi in the Linguistic Survey of India Vol. III Part II, 1967 by G.A. Grierson. And Rev. N. Brown called it Kapwi in his "Comparison of Indo-Chinese Languages, 1837". Mc. Culloch, Major W, called them Koupooee. in his book 'Account of the Valley of Manipore and of the Hill Tribes (1859)' there are two groups in the Koupooee - Koupooee Pooeron and Koupooee Songboo. Now, the Kabui Puiron speakers are known as Inpuimei and Kabui Songboo as Ruangmei. As per Government of India's Notification of Tribe List in 1950, these two had been clubbed together under Kabui tribe.

The Origin

It is believed that the people who have common ancestry with the Ruangmeis or Kabuis (hereinafter the Ruangmeis) are Paumai, Maram and Thangal, and some section of the Meeteis, if the tales of the Great Migration below is proved to be true. The Zeme, Liangmei and Puimei (Inpuimei) are the immediate descendants of the same ancestors.

The origin and migration of the people of Ruangmei are shrouded in obscurity in absence of written record. There is a gap of silence till they came and settled at Makhiandi or Makhel. Thereafter they migrated to a place called Ramting Kabinh where they lived a cave life with an outlet called Mahou Taubei - A big stone slab as a door or outlet. It is believed, as it is told by the elders, that the human being called Haumei once upon a time lived and came out from this cave. From Mahou Taubei of Ramting Kabinh they came to a place called Chaguang Phunling or Chawang Phungning and then to Makui Luangdi near Wuilong in the present Senapati district of Manipur.

The Great Migration

The origin of the Zemes, Liangmeis and Ruangmeis is traced

they migrated towards the northwest, west and south. There was a great civilization somewhere along the hill ranges of Koubru and Laimaton Phourungba called Luangdaimei. The settlements were so big that the village had 7777 houses. They had hardship of life concerning land tilling and cultivation because of the over population at that place. According to the Ruangmei elders, once upon a time the Luangdaimeis constructed 30 traditionally decorated houses called Tarengv Kai. They celebrated them in the same season of the same year. While they are celebrating these houses one after another, the season of jhum cutting was over. The cicada called 'Niangh' came and sat on the pillar of the house and started its note heralding the onset of seed sowing season, normally today it is April.-May. So a great migration or dispersal took place in that year in search of land where other mode of cultivation of paddy can be done other than jhum cultivation. Some section of people migrated to northwest. Some to the west, some to the south and some to the south east. Some migrated towards southwest went down and settled in the present Henglep ranges of today's Churachandpur and some of them further proceeded down and settled in the Aizawl areas of today's Mizoram. They were called Mirong or Milong by the Mizos and by the Hmars. And many of them came back and resettled in the hill ranges of western side of Imphal Valley and southern part of today's Tamenglong and Senapati districts. When they came back and resettled at these places, they were speaking two dialects or languages-some spoke Ruangmei and some Inpui. Some section of people of Luangdaimei migrated to the south-east of Koubru hills, most probably, towards the valley where alternative cultivation was possible then. These people are believed to be, if not all, some section of the present Meeteis. The Ruangmeis called the Meeteis Taimei. Taimei might be a corrupted nomenclature from Luangdaimei-Daimei-Taimei. The plain of Imphal Valley is called Taizaeng-the plain where Taimeis lived.

Rongmei Village

The Ruangmeis lived in village. A Ruangmei village is a small republic - a small world of their own. Each and every village has a clear village territorial boundry and the lands, forest products, birds and animals, flora and fauna - everything belonged to them. Falling of trees, killing of animals, fishing, cultivation and all sorts of activities except on absolute necessity is strictly under the control of the village administration. They defended themselves. They administered their village, and decided cases both civil and criminal themselves. They lived on bartar sustem. They had contacts with Taizaeng (Imphal Valley) and Baenghezaeng (Cachar Valley) for buying salts, blacksmithy tools, and implements.