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MANIPUR

PART VI

VILLAGE SURVEY MONOGRAPH

5. LIWACHANGNING

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of the Manipur Civil Service

SUPERINTENDENT OF CENSUS OPERATIONS, MANIPUR

REVISED LIST OF VILLAGES SELECTED FOR SOCIO-ECONOMIC SURVEY

<i>Name of Village</i>					<i>Name of Sub-division</i>
1. Ithing	..	..	..	..	Bishenpur
2. Keisamthong	..	..	..	..	Imphal West
3. Khousabung	..	..	..	..	Churachandpur
4. Konpui	..	..	..	..	Do.
5. Liwachangning*	..	..	..	..	Tengnoupal
6. Longa Koireng	..	..	..	..	Mao and Sadar Hills
7. Minuthong	..	..	..	..	Imphal West
8. Ningel	..	..	..	..	Thoubal
9. Oinam Sawombung	..	..	..	..	Imphal West
10. Pherzawl	..	..	..	..	Churachandpur
11. Phunan Sambum	..	..	..	..	Tengnoupal
12. Sekmai	..	..	..	..	Imphal West
13. Thangjing Chiru	..	..	..	..	Mao and Sadar Hills
14. Thingkanphai	..	..	..	..	Churachandpur
15. Toupokpi	..	..	..	..	Tengnoupal

*Present Volume (No. 5 of the series).

1961 CENSUS PUBLICATIONS, MANIPUR

(All the Census Publications of this Territory will bear Volume No. XXII)

Part I	General Report including Subsidiary Tables	
Part II	General Population Tables	} In one volume
	Economic Tables	
	Cultural and Migration Tables	
Part III	Household Economic Tables	} In one volume
Part IV	Housing Report and Tables	
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STATE GOVERNMENT PUBLICATION

1. District Census Handbook

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FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh and blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows :—

- (a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation *e.g.*, fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.
- (b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.
- (c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation

in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an extra, over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels, common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sending changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach quantitative change through statistical quantities. It has been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the Census count itself was left behind in March, 1961, a series of three regional Seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-divided statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analyses of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commissioner rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the

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first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in the monograph on Ithing village.

NEW DELHI
July 30, 1964

ASOK MITRA,
Registrar General, India

PREFACE

The monographs on the selected villages of Manipur which constitute a 'by work' of the 1961 Census Operations, are a part of the attempt at what may be described as documentational mapping of some of the less developed villages of India. In selecting the villages of Manipur, the criteria laid down by the Registrar General have been generally followed and care also was taken to see that the major tribes inhabiting the hill areas are represented in the present series of survey. It is rather unfortunate that on account of the unhappy law and order situation in the Sub-Divisions of Tamenglong and Ukhrul and the Mao-Maram area, it was not possible to include any village from these three places. This does not, however, detract from the broadly representative character of the villages under survey.

Some of the villages selected for the present survey are situated in the interior hill areas, with very poor communication facilities. The field work in some cases, therefore, involved strenuous marches from the headquarters of a Sub-Division. Language difficulty was also one of the factors that stood in the way of smooth eliciting of information in the case of some of the interior tribal villages.

The present monograph and the others in the series are the result of a 'labour of love' as the Registrar General aptly put it and if they are of any use to those who are engaged in the number ONE task for raising the level of living in village India, those of us who applied ourselves to the preparation of these monographs with some assiduousness will have the lasting satisfaction that ours has not been a case of 'love's labour's lost'.

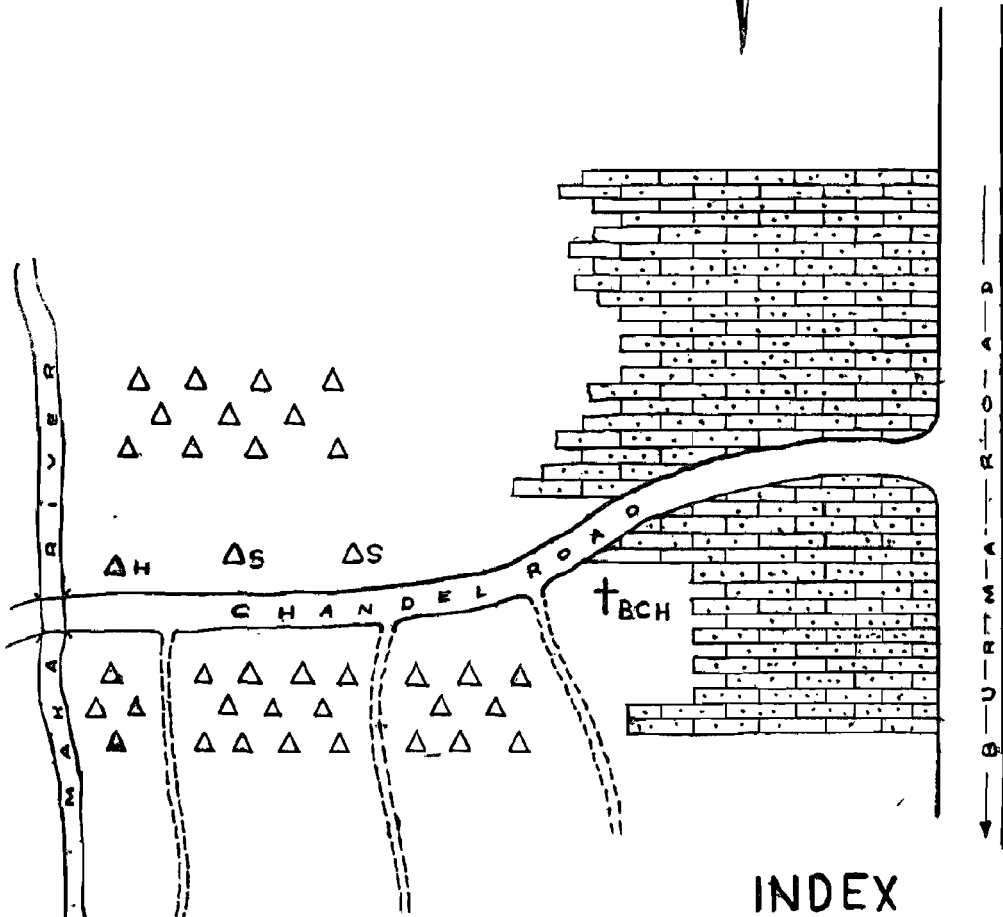
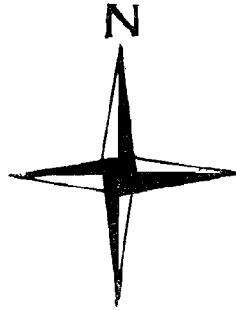
I am grateful to Shri A. Mitra, I.C.S., Registrar General and *ex-officio* Census Commissioner of India for his unfailing advice and guidance. I am also grateful to Dr. B. K. Roy Burman, Officer on Special Duty, now Deputy Registrar General (Social Studies) in the office of the Registrar General for valuable suggestions he made in the preparation of this monograph. On Shri S. Nilamani Singh who was associated with the work at the later stage, has fallen the burden of investigation and draft of this monograph and of verifying the information and statistics already collected by personal visits to the spot and I am much obliged to him for the keen interest he has taken in the task entrusted to him.

Acknowledgements should also go to Sarvashri Thoma Moyon and Mono Moyon and among others for giving us valuable information during the course of investigation.

IMPHAL,
January 24, 1972.

R. K. BIRENDRA SINGH

NOTIONAL MAP OF
LIWA CHANGNING



INDEX

Δ	<u>HOUSE</u>
ΔH	<u>HOTEL</u>
ΔS	<u>SCHOOL</u>
† _{BCH}	<u>BAPTISH CHURCH</u>
	<u>PADDY FIELD</u>

CHAPTER I

THE VILLAGE

Introduction

Village Liwachangning is a tribal village in Manipur with a population of 392 persons belonging to the Moyon and Monsang Communities. It is situated on a ridge in south-east of Manipur and is surrounded by a number of low hills. It lies at a distance of more than 3 Kms. from Pallel and 48 Kms from Imphal and is bounded on the north by Pallel, on the south by Purum Chungban, on the east by Lhualen and on the west by Purum Tampak. The village is under the jurisdiction of Pallel Police Station and is also covered by the Tegnoupal Community Block. Some of the villagers usually go to Imphal by bus for marketing and other work and thus come in a constant contact with urban life. There is a small grocer's shop at Pallel but the main business centre is Kakching.

Climate

The climatic condition of the village is more or less the same as that of the other places in the Valley of Manipur. It is hot in the summer and cold in the winter. Rainy season starts from May and June and continues upto August and September. The cold weather starts from October and ends in February; April and May are the hottest months.

Flora and Fauna

The village and its surroundings are fairly rich in different kinds of tree and vegetation. The common species found in the village include *Imom* (*Imperata Cylindrica*), *Singnang* (*Phragmites Kruba*), *Yongchak* (*Parkia roxburghis*), *Heikha Malhei* (*Pururus*), *Sahi Muhi* (*Sanstanopsis* species), *Tumitlang* (*Litsa cernua* plant), *Heining* (*Spondias mangituta*) and *Uyung* (*Quercus*) which are found growing in the neighbourhood of the village.

While animals and birds commonly found in village jungles are jackal, fox, wolf, wild cow, sparrow, parrot, owl, vulture, snake (mostly tylop species) and kite. Snake bite in the village is not taken seriously. The best indigenous remedy for snake-bite is a medicine prepared from a jungle plant known as Thingna.

The domestic animals in the village are cattle, goat, sheep, fowl, pigeon, pig and dog.

Size of the Village and Number of Households

The area of the village as a whole is 154.1 acres. The residential area comprises 48.2 acres. There are 91 households in the village out of which 52 households were selected for the present socio-economic survey. The survey of these 52 households represent 60 per cent of the total number of household which can be considered fairly large to present a picture of the socio-economic condition of the people of this village.

Communication

The village is connected with Imphal and the rest of Manipur by a branch of the Moreh road or (Burma Road). This branch bifurcates from the parent road from Pallel village. This road running southward goes straight upto Liwachangning. There is a regular bus service between Imphal and this village. The distance from Pallel to Liwachangning is approximately 3 kilometres.

The bullock cart is also one of the means of transportation. A few villagers own bullock carts which are used by them for carrying their produce to Pallel. Cycles are possessed by 27 households in the village. A large number of people from this village go daily Pallel, Kakching, Thoubal and other places for work.

There are three transistor-radios in the village. One is owned by the village chief while the other two were provided by the Block Development Department in the year 1963. The village chief subscribes regularly to the daily Manipur newspapers such as 'Kholao' and 'Nagasi' published from Imphal.

Source of Water

Till recently the villagers used to fetch water from river Maha. But the government has now excavated 4 tanks each measuring approximately 1500 × 600 sq. cms. The water from these tanks is sufficient for drinking and other purposes. The river water is still used for bathing, drinking and washing clothes and utensils. So far as irrigational facilities are concerned, most of the areas under cultivation depend upon the vagaries of the Monsoon.

Burial Ground

The burial ground of the village is on the top of the eastern hill facing northward known locally as *Mangjing*. A foot-path which starts from the middle of the residential area leads to the burial ground. An area measuring about 4645 sq. cms. is cleared for the purpose. The burial ground is located within the village boundary.

Residential Pattern

The habitation of the village is not concentrated at one place but scattered adventitiously all over the area. The houses in the village have not been constructed in any planned manner. There are a few clusters of 3 or 4 houses which stand out clearly in the middle of the paddy fields owned by the inhabitants of the village.

Sanitary Condition

The sanitary condition of the village is far from satisfactory. Not a single lane has been metalled or brickpaved. As there is no proper drainage system,

dirty water coming from the houses emits bad smell during the rainy season. During this season the village lane becomes slippery making it difficult for one to walk along.

Medical Facilities

The village has its own dispensary. In this dispensary there is no provision for indoor patients. There are two midwives and a compounder. Despite this the Ayurvedic system of treatment is practised in the neighbouring villages. Some people take recourse to prayer and offering to deities to cure the ailments. D.D.T. is sprayed in the village by the staff of the anti-Malaria Unit under the Malaria Eradication Scheme. As a result of this, cases of Malaria have almost disappeared. The vaccinator too comes to the village twice a year but still there is apathy towards vaccination. There is no Family Planning Centre in the village or in its vicinity.

Market

There is no marketing centre in the village. Kakching is the main market. Other small markets on the way to Imphal are Pallel Bazar, Wangzing Bazar and Thoubal Bazar. Inside the village there

are two tea stalls. For the purpose of sale and purchase they go to the Pallel Bazar which is only 3 Kms. away from the village.

History of the Village

From the Chief it is learnt that before the Moyons and the Monsangs came to the present village their original home was in the Khongyon village which is about 75 Kms. from Imphal. In 1901, ten households consisting of 45 persons set out for a place near the present site of the village, Khongnemlok, in search of fortune. During the Kuki rebellion of 1917 the inhabitants of Khongnemlok fled to Liwachangning for fear of punitive action by the British. In 1920, 7 households with a population of 30 persons consisting of 17 males and 13 females came here. They had selected this ridge as a place secured from their enemy. Out of 52 households 10 appear to have lived here for over two generations, and another 7 for one generation. The main reason which attracted the people to settle at the present village is the availability of fertile and abundant land for cultivation. The following table shows the number of households with reference to the duration of their stay in the village.

TABLE 1
Duration of Settlement

Caste/Tribe/Community	Total No. of household	Number of household settled				
		Before 5 generations	Between 4-5 generations	Between 2-4 generations	1 generation ago	Present generation
1	2	3	4	5	6	7
Moyon	52	Nil	Nil	10	7	35

Monuments, Historical Relics, etc.

There are no important monuments or relics in the village worth mentioning.

Welfare and Administrative Institutions

There are several welfare and administrative institutions in their village. The more important of them are a club, the village authority, a school and Community Development Block.



A Village Girl

CHAPTER II

PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic Composition

The inhabitants of the village are the Moyons and the Monsangs who are Scheduled Tribes of Manipur. (For the purpose of survey only the Moyon group of population was covered).

The Moyon group is divided into two exogamous clans, viz., Wangchar and Bungru. Living in close

proximity with the Meitei villages the Moyons of the village have adopted certain Meitei manners to a considerable extent. They have identified their clans with the Meitei clans. The Wangchar clan is identified with the Meitei Ningthouja.

The distribution of males and females under each clan is shown in the following table.

TABLE 2
Moyon Clans

Name of the clan	No. of household	Males	Females	Total
1	2	3	4	5
Wangchar	28	93	85	178
Bungru	24	29	60	89
Wangchar & Bungru	52	122	145	267

The centre of habitation of the moyons and the Monsangs is confined more or less in the Tengnoupal Sub-Division. In the 1951 Census the total population of the Moyons and Monsangs in Liwachangning were 258 consisting of 116 males and 142 females where as in the Census of 1961, the population rose to 392 persons consisting of 179 male and 213 females. Thus, within a decade, the village has recorded a sharp increase of population by 134 persons which means

a little over 100 per cent increase in the population from 1951 to 1961.

Every clan is exogamous and is further sub-divided into a number of sub-clans. On the basis of the information furnished by the chief of the village the names of the sub-clans under each clan and the number of households under respective sub-clans are shown in a tabular form below.

TABLE 3
Distribution of Moyon Households by Clan and Sub-Clan

Clan	Sub-clan	Number of households under each clan
1	2	3
Moyon		
Wangchar	1. Ruain	9
	2. Wanglar	3
	3. Chinir	5
	4. Nungchar	—
	5. Seshong	8
	6. Hungem	—
	7. Kartur	3
Bungru	1. Shongsir	—
	2. Ngaru	6
	3. Nangrom	8
	4. Sirbum	6
	5. Turina	—
	6. Bugshir	—
	7. Charu	4

There is no clan hierarchy. All are equal in all matters of socio-economic intercourse

Language

The Moyons speak Moyon dialect. The inhabitants are conversant with Manipuri which, for all practical purpose, is their second language.

Housing

The economic condition of a household can be judged to some extent from the condition and type of the house it possesses.

Generally it is found that if the economic condition of any villager improves the first thing which he does is to improve his residential structure.

The houses have rectangular sides and two or four sloping roofs. Out of 52 houses, 33 are built on wooden stilts and the remaining 19 earthen plinths. Except for the materials used for the walls all the houses are more or less similar in constructional design. Both bamboo and wood are used for the framework of the house. The average size of the house is about 17' × 30' and all the houses have the rear part a little lower than the front one.

The minimum height of the eaves of the earthen plinths houses is 4 feet and that of the wooden stilt houses is 6 feet from the ground.

Every house has a verandah measuring about one fifth of the total floor area. The interior of the house is not partitioned. The hearth is located on the left side of the house at the front, while beds for inmates are spread at the rear side of the room. Other belongings of the household are kept at any vacant place inside the house. If space is not available on the floor, bamboo racks are made within the house for keeping the household articles. No household builds bathroom and latrine. Any secluded place serves as latrine and pigs do the 'scavenging'. The cattle shed is normally constructed at the back of the residential house.

The local names of some of the important parts of a house are given below :—

<i>Moyon</i>	<i>English equivalent</i>
Inkhor	Door
Tubuk	Verandah
Phutchung	Roof
Bung	Wall
Inshung	Interior of the house

The materials for houses are obtained from the nearby forests, *i.e.*, Khongnemlok and Krucholok free of cost. In almost all cases no skilled labourers are engaged and the houses are built by the people of the village through mutual help and co-operation.

If a householder wants to construct his house he must inform all the villagers and ask for their help. The neighbours assist the household in building the house. There is a strong sense of brotherhood among the villagers who are ready to help their own folk at the time of difficulty and hardship without asking for reward. Thus the householder readily receives help from his neighbours in the construction of his house. Out of gratitude the householder offers rice bear (yu) and meat to his neighbours according to his means.

Selection of the house site depends to a great extent on the nature of the ground. A levelled ground is normally preferred. In the absence of level ground any such ground which requires minimum labour in levelling is preferred. It appears that there is no specific direction to which a house must face. It depends mainly on the convenience of the household.

Raised Plinth

As referred earlier, the villagers build their own houses and it does not require much skill in house-building. The technique of construction is very simple. Levelling the ground or making the plinth forms the first stage of construction. At the next stage, the pillars are erected and the walls are constructed almost simultaneously. Construction of the door and roofing is done at the final stage. There are 30 plinth houses in the village.

Stilt

Stilts are made with bamboo and wood with an elevation of 4 feet from the ground. 25 pillars each measuring 7 feet in length are fixed on the ground. The four walls are constructed with bamboo or wood and mud-plastering is also done. The floor is made of bamboo. The number of stilt-houses are 22 in the village.

Except for the difference in the floor space houses are identical to certain extent. The average size of the floor is 17' × 25'. The roofs are two sloped and the average size of the door is approximately 6' × 3'. The houses are provided with windows—the average size being 3' × 1-1/2". Normally, the houses are without any decoration or embellishments.

Hygienic Condition

The hygienic condition of the village is far from satisfactory. Cleaning of the house and sweeping of the compound are seldom done.

Ceremony connected with House Construction

No formal ceremony is observed in connection with house construction. Any day can be selected as an auspicious day for house building. At the completion of the house the village priest known as *Thempu* performs house-entering ceremony by sacrificing a cow and fowl to the *Zatra*, *i.e.*, king pillar of the house.

Dress

Upper garments for the Male:—The children remain naked most of the time; only in winter they wear shirts and vests, obtained from Imphal market. Grown up men wear vests and shirts as upper garments.

Lower garments for Male:—Tailored pants—both short and long are worn by males now-a-days as they are comfortable and convenient. Besides the pants, they also wear loin cloth which they call *Dar*. The cloth is about 5 feet long and 2-1/2 feet wide and it is worn in *dhoti* style.

Piin is the traditional dress of Moyons women-folk. It consists of a black and white upper garment called *Inii* and a lower garment known as *Har* measuring 5 feet and 2-1/2 feet. These garments are generally woven at their local loom.



A Girl in her dancing costume

Upper garments for female:—Vests and blouses are worn by the women. These are brought from Imphal or from one of the market places mentioned earlier.

Lower garments for female:—Women wear cloth known as *Inii* for the lower part of the body. *Kane* is the Moyon word for Manipuri *Phanek*. It is about 5 feet long and 3 feet wide. It consists of two pieces of clothes of identical size and colour which are stitched together lengthwise. Married and elderly women generally wear *Kane* over the breast and seldom around the waist, but unmarried girls are seen wearing it either way.

Chungkak is the traditional dress for Moyon women folk. It consists of a striped black and white upper garment and a lower garment measuring 4 feet and 2-1/2 feet. But now-a-days these garments are outdated. Modern type of dress has taken its place.

The chief of the village reported that the use of modern footwear was unknown until recently. But now-a-days both males and females use shoes of different models. Young folk prefer only pointed shoes to imitate the urban youth. Some girls are also seen to use high heeled shoes.

There is no tailor in the village. If a household wants to weave they purchase yarn from Imphal and they weave the cloth at home. Now-a-days weaving appear to have been neglected because mill-made clothes are easily available at cheap rates. However the loom is still indispensable because traditional clothes can be woven only on such looms.

In respect of dress there is practically no difference between the rich, the poor and the married and unmarried women. Men and women do not wear headgear.

Hair Dressing

Men do not keep their hair long. Generally, they do not keep beard and moustaches. Among the women hair pins of different sizes are very popular. Hair is arranged with an indigenous comb.

Now-a-days menfolk go for hair cutting in modern style. Women generally keep their hair long.

As there is no professional barber in this village hair cutting is done free of cost by any person who knows the art.

Ornaments and Personal Decoration

It is learnt from the village Chief that in the olden days menfolk used ornaments but now-a-days only women wear ornaments on the neck, wrist and ear. Some of the ornaments used in the village are listed below :—

Moyon	English equivalent
Kiktock	Finger-ring
Lugru	Ear-ring
Sanak	Necklace
Lutha	Glass beads
Har	Armlet
Kursung	Bangles

These ornaments are purchased from Imphal or Thoubal. There is some difference between elderly women and young girls in respect of their ornaments. Now-a-days girls prefer gilded ornaments to old wooden ear plugs which are seen being used by elderly womenfolk.

Household Goods

As the general economic condition of the village is low, the inhabitants possess only a few cheap household goods such as wooden chair, earthen pots, etc. The following table will give an idea of the furniture used in the village.

TABLE 4
Possession of Furniture

Caste	Household	Bedsted	Charpoy	Chair	Table	Hercules lantern	Mirror	Bench	Mora
1	2	3	4	5	6	7	8	9	10
Wangchar ...	28	40	45	38	30	80	48	32	—
Bungru ...	24	32	30	51	32	20	21	21	—
Total	52	72	75	89	62	100	69	53	—

As regards modern consumer goods, the village has 3 transistors, 31 torch lights, 27 bicycles and 120 cigarette lighters. For their daily lighting they use ordinary wick lamp in which kerosene oil is used.

For daily use both aluminium and earthen utensils are used by the villagers. They cannot afford to purchase costly utensils.

The following utensils are used by the Moyons:—

Utensil	Description
Chabir	Aluminium large pots for carrying and preserving water.

Yubir	Aluminium utensils used for keeping wine.
Irung	Silver plate used for taking food. It is found in various sizes.
Bren	Aluminium cup for drinking water or rice beer.
Khuchoks	Big spoon made of silver used for cooking purposes.
Kum	Small aluminium pot used for keeping curry.

Cooking is generally done by the women folk. The fuel used is wood obtained from the nearby forests.

Food and Drink

The Moyons are non-vegetarian. Their staple diet includes rice, vegetables and meat. As the villagers are poor, they cannot afford to have meat daily. Most of them, therefore, take vegetables such as cabbage, cauliflower, pumpkin, *arum* and potato.

Two meals are generally taken daily one in the morning between 10 A.M. to 12 A. M. and other in the evening between 7 P.M. to 9 P.M. At the time of harvesting season most of them take 3 meals.

Tea is becoming very popular among the villagers. There are two tea stalls in the village. Tea is taken with or without milk.

Stimulants and Narcotics

Both males and females smoke tobacco. For this they use a small wooden pipe about 5 inch in length. Some of the villagers chew tobacco leaf if they are going to undertake hard works. The use of opium is not known. Rice beer is abundantly used in the village.

Birth Custom

The birth of a son is more welcome in the family than of a daughter. They cheerly realise that in future he will be the main-stay of their family and will help his father in his agricultural operations. But in the case of a daughter it is considered that she will eventually go away when married. During the survey 15 instances of adoption were also reported and the particulars of the same will be discussed in chapter IV.

Delivery

Delivery of the child takes place on a mat inside the house. The village *dai* (*Ithum*) who is a woman expert in child birth assists the pregnant woman in delivering the child. There is no customary law that the *Ithum* should belong to the same clan. She is given a small sum and rice beer is also offered in recognition of her service to the family. The *Ithum* cuts the umbilical cord (*Bre*) with a sharp stem of bamboo (*Lutha*). The cord is kept inside a small earthen pot along with fowls feather and small pieces of red cloth, and the pot is then buried at the back of the house. Any person of the village can bury the pot.

Suckling and Weaning

The baby is breast fed for atleast one year. After that the child is encouraged to take solid food step by step so that after completing the second year, the child is gradually weaned.

Contraceptive and Abortion

The villagers do not use any contraceptive. In the course of survey 15 cases of abortion were reported in the village. From the Chief of the village it is learnt that cases of wilful abortion are not left unpunished. The fine is very severe. The guilty person has to pay a fine of Rs. 300 to the village authority.

At the birth of the child the house¹ old in which the child is born observes pollution for 3 days. The period of pollution varies from clan to clan. Wangchar clan observes pollution for one day while Bungru observes for 3 days. When the period of pollution is over, the village priest (*Thempu*) performs purification ceremony and the family is considered free from pollution. Prayer is offered to the *zartra* (King pillar of a house) for long life of the child.

Ear piercing is performed at the age of three. It is generally performed by the maternal uncle of the child. All the villagers are invited to join the ceremony. A feast is also arranged on this special occasion. One cow and one pig are slaughtered. The menu includes rice beer, beef, pork and vegetables. On this day an appropriate name is given to the child which is approved by the parents.

Marriage

Only one type of marriage is practised in this village *i.e.*, marriage by engagement. Cross cousin marriage is allowed in the village. The selection of mates is not confined to the village but it extends to other villages as well.

As mentioned earlier the households¹ are divided into two moieties. No marriage takes place within the same moiety. It was found during the survey that 28 married men belonging to Wangchar clan had their wives from Bungru clan whereas another 24 men belonging to Bungru clan are married to women belonging to Wangchar clan.

Marriage by Engagement

When the proposal from the boy's side is accepted by the parents of the girl, further steps are taken for the marriage ceremony. Though the inhabitants have accepted Christianity, the offering of bride price known as *Amen* is still reported by the inhabitants. The *Amen* normally consists of one pig, one mithun, one *sambung*, one *Senman* spear and shield, 3 cloth pieces of red and black colour, thick coarse cotton cloth, a pot of rice beer and coins worth five rupees which are to be given before the marriage ceremony. A few days before the proposed date of marriage, the village authorities will invite objections if any, from the village-folks regarding proposed marriage. Then the Church elders are invited to announce the solemn function and pray that the marriage will be successful one. Two or three times the banns is announced in Church by the Church elders in two or three consecutive Sunday or Wednesday meetings.

The marriage ceremony is conducted by the Pastor or any such Church elder in the usual Christian manner involving exchange of rings and taking of vows. The marriage ceremony comes to an end with the blessings of the pastor.

Adultery

The Moyons take a strong attitude towards adultery. In the case of adultery the fine imposed upon the guilty persons is very severe. After the imposition

of the fine, the chief asks the guilty man and woman with whom he or she has had an illicit connection to live as husband and wife.

Divorce

No case of divorce was recorded at the time of survey. If the divorce is initiated by the wife, she has to return the *Amen* to her husband. But if the

wife is divorced without any fault on her part the husband has to pay a fine of Rs. 300.

Age at Marriage

An attempt was made to find out the actual age at marriage for both males and females in the village. Particulars in respect of 122 persons were collected and the same are furnished in the table given below.

TABLE 5

Ever Married Persons by Age at Marriage

Age at marriage (in years)	No. of ever married persons	
	Male	Females
1	2	3
13	—	1
14	—	1
15	—	7
16	—	2
17	2	6
18	1	9
19	3	7
20	11	13
21	3	6
22	3	6
23	6	5
24	1	4
25	6	1
26	2	—
27	4	1
28	3	1
29	4	1
30	—	—
31	—	—
32	1	1
33	—	—
34	—	—
35	—	—
Grand Total	50	72

It will be found from the table that a large number of girls are usually married between the ages of 14 and 23. As for the boys 20 and 25 years of age are considered to be the most suitable time for marriage. Two cases of early marriage among the girls before attaining the age of 15 years are found. But the case is looked upon with disfavour. The highest number of marriage takes place in the village between the ages of 15 and 20. The girls are usually married between the ages of 15 and 20 years. It can be concluded, therefore, that the age-group 15–20 represents the age of marriage for girls.

The majority of marriages for males occur between the age of 20 and 25 years. Marriage between boys and girls of the same agegroup does not take place in this village.

Belief Concerning Death

The inhabitants are Christians and they have shown faith in the teachings of the Bible whether they concern birth or death. However, traditional practices

concerning the birth of a child or death of person are not forgotten.

A patient is generally attended to by a *Thempu* (priest-cum-physician). It is the *Thempu* who can pronounce whether the patient may be cured or not. If he is confident that the patient could not be saved, preparation are made for the funeral.

Disposal of the Dead

When a person dies, the villagers extend their co-operation and help in disposal of the dead body. The corpse is bathed with luke warm water and new clothes are put on the dead persons.

The Moyons do not cremate their dead body. Inhumation of the dead bodies is the common custom observed by them. Generally the corpse is carried to the common burial ground of the village.

At the burial ground a grave about 6 feet long and 1-1/2 feet wide is dug. This task is entrusted to some young men of the village. The corpse is placed

inside a wooden coffin which they call *ku* in a lying position with the face upward.

Grave Goods and Sacrifices

Personal belongings of the deceased are put into the coffin. Then the family of the deceased sacrifices 2 pigs and one cow to the *Zartra* (King pillar of a house) and prays that the soul of the deceased may rest in peace.

Pollution and Death Rites

Pollution is observed for only one day. All the clothes worn by the deceased are set on fire. Fasting is done for only one day. In the next day two fowls are sacrificed for consumption of the family. The *Thempu* dips a branch of *Tairen* tree into the water and sprinkles the water on the members of the family of the deceased as a sign of purification.

CHAPTER III

ECONOMY

In this chapter a study of (a) economic resources of the village, (b) the nature of their economic activities and (c) factors influencing their day-to-day life is undertaken.

Economic Resources

Land and livestock constitute the principal economic resources of the people in the village. It is a common saying among the villagers that like parents, land and livestock support them unfailingly.

Factors influencing Economic Life of the Village

Paucity of capital impedes the introduction of improved agricultural practices and productivity of labour is very low. Livestock is neglected. There is a clear indication of low level of village economy. Moreover, being relatively secluded the economy of the village has not been integrated with the overall economy of the district to which it belongs. A fair price shop has been opened at Pallel and the villagers are now purchasing sugar, tea, sweet, kerosene oil, match box and soap from it. All these measures are gradually bringing about a change in the economic life of the villagers.

Land Improvement Scheme

From the year 1961 onwards land improvement schemes have been taken up by the Block Development Department. The Block, with its headquarters at Tengnoupal is providing most of the needs of the villagers at nominal prices. Besides these, the Manipur Agricultural Department is sending its staff once a month. They organise practical demonstrations to the villagers about improved agricultural practices and discuss with them the use of better tools, manures

and seeds. From the Chief it is learnt that at the beginning of the year 1966, a team of Soil Conservation Experts visited the village and proposed steps for soil conservation in the village

Improvement in Transport

During the rainy season transport and communications to and from the village become difficult. Villagers generally take their agricultural produce to Pallel by bullock carts. From there they take it to Imphal or Thoubal market by bus.

Recently the Public Works Department has taken up steps for the improvement of road by laying boulders thereon.

Source of Finance

Now-a-days the source of finance to a common villager has increased to a great extent, because besides the traditional money lenders, the Government has distributed loans. Under the Government loan scheme introduced in the year 1961 advances and loans are granted for the purchase of land, cattle, tools and implements, seeds, manures and the like. Besides these, the Government also advances loans for the construction of houses and for starting new industries against the security of property. During the last five years 42 households mostly agriculturists have secured Rs. 4,000 from the Government under the loan scheme.

Tilling of the land constitutes the principal economic life of the village and to certain extent determines the social status of a man. As mentioned earlier all the village people are cultivators. There are, however, 12 households who do not possess agricultural land.

The following table will show land utilisation pattern that obtains in the village :

TABLE 6

Land Utilisation Pattern

	Utilisation of land 1	Acres 2	Percentage 3
Total area of the village	...	154.2	100.00
Cultivable land	...	97.3	63.18
Homestead land	...	48.2	31.29
Forest area	...	6.1	3.91
Village road	...	2.6	1.62

The significant feature of the table is that more than half of the total area of the village consists of cultivable land.

Type of Cultivator

Three kinds of cultivators are found in the village. The first category includes owner and cultivator of the land. The second type consists of the owner of land who has given his land to others for cultivation on

share cropping. The third type includes those cultivators who have taken the land on share cropping without any right over the land. The following table shows the type of land tenure found in the village.

TABLE 7

Household by Tenurial Status

Type of tenure	Total No. of households	Total No. of cultivated area (in acres)	Remarks
1	2	3	4
1. Owner Cultivator	38	77	—
2. Owner but not Cultivator	2	—	—
3. Share Cropper	12	20	Land received from the private individuals.

It is learnt from the villagers that some of the staff members of agricultural department visit the village once in a month. In spite of this the villagers do not want to adopt the modern method of cultivation. Superstition and lack of technical skill in using the complicated method are the cause of the continuance of the old practice. In the beginning of the year 1957, the Government had given many facilities through the Block Development Office in the form of loan payable after one year. This is being offered to the farmers. In spite of all these measures undertaken by the Government the villagers are continuing their old method.

All the households do not possess agricultural land, only 40 households possess agricultural land.

These lands vary from 5 to 15 acres in size. There is no case of shifting cultivation. The Chief and the Senapati who own 20 acres of the land together distributed them to the villagers on crop sharing basis. The villagers in return pay 4 quintals of paddy per acre per annum to them.

Economic Status

According to the Census of 1951, the economic status has been divided into 3 categories : (1) self-supporting, (2) earning dependents, and (3) non-earning dependents. But according to 1961 Census it was classified as (1) worker and (2) non-worker. The first two categories of 1951 are represented by workers in 1961 and the non-earning dependents have been treated as non-workers.

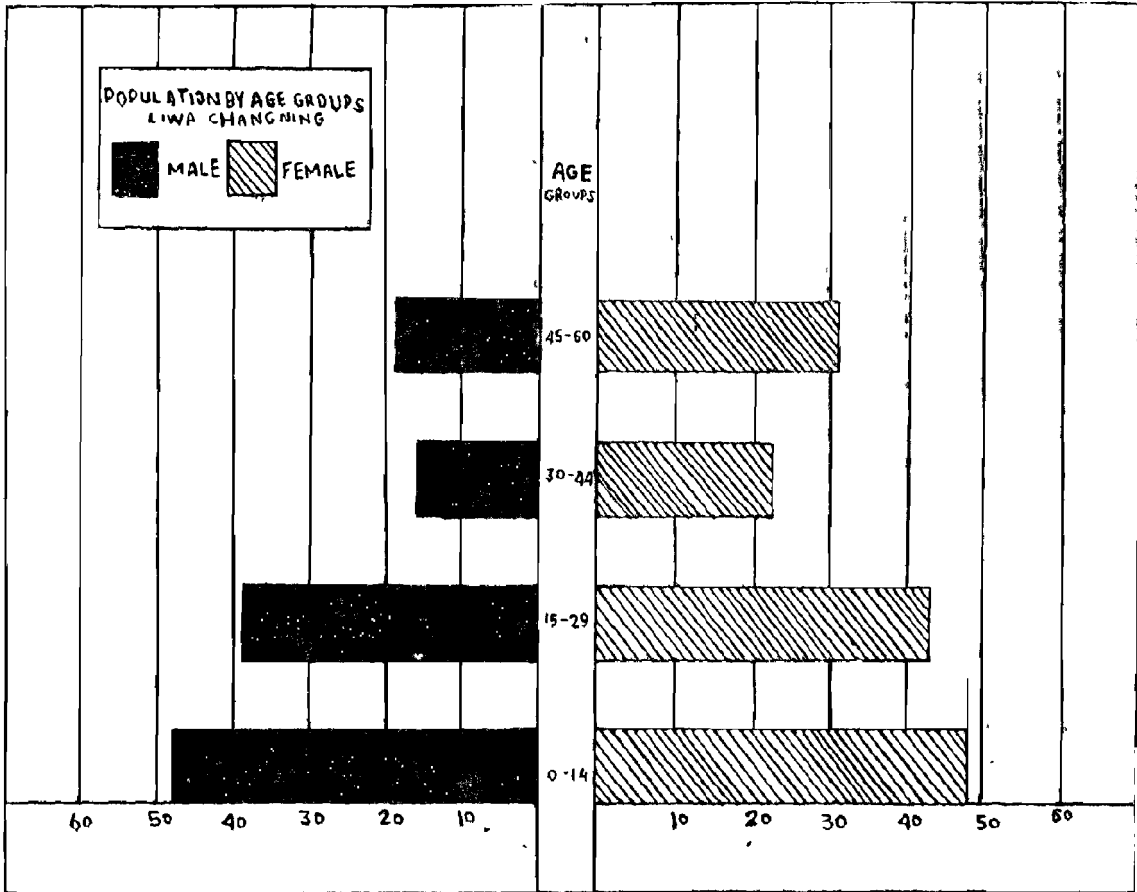
TABLE 8

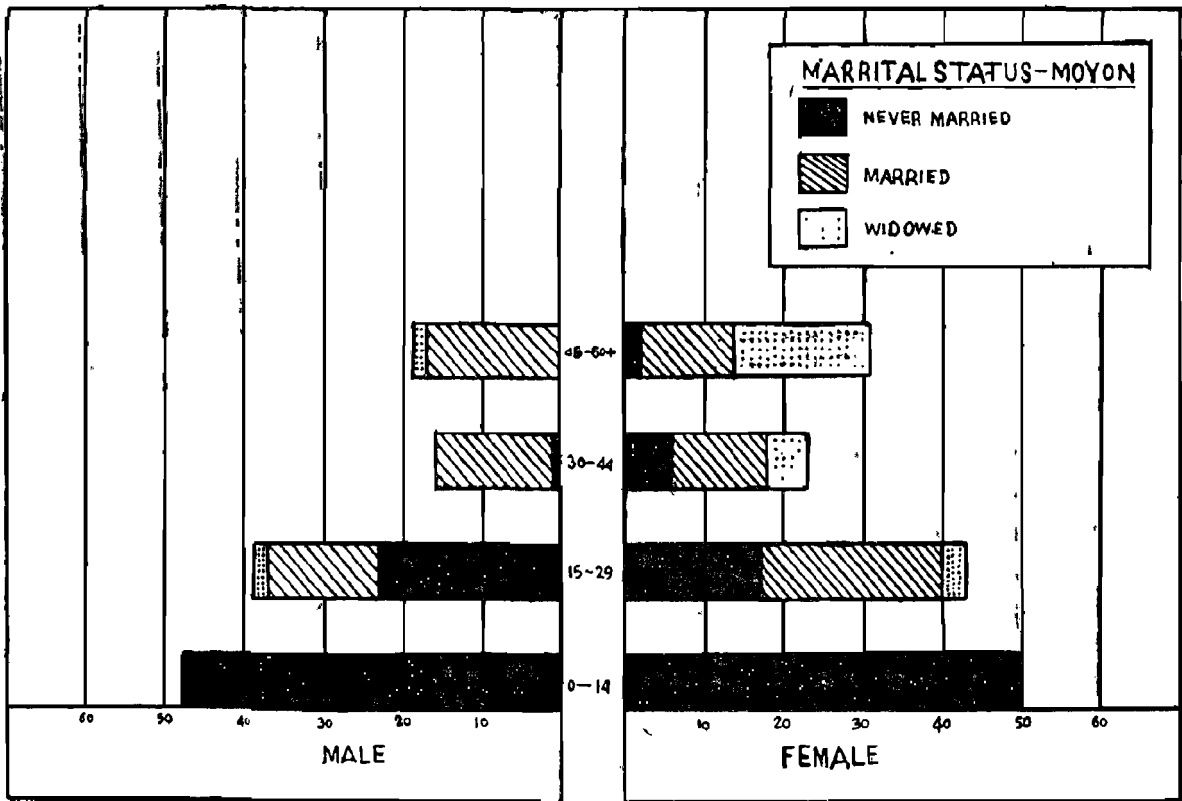
Distribution of Population by Age, Sex and Economic Status

Age-group	Male			Female			Total		
	Worker	Non-worker	Total	Worker	Non-worker	Total	Worker	Non-worker	Total
1	2	3	4	5	6	7	8	9	10
0—14	—	48	48	—	48	48	—	96	96
15—34	45	—	45	56	—	56	101	—	101
35—59	26	—	26	31	—	31	57	—	57
60 & above	—	3	3	—	10	10	—	13	13
All ages	71	51	122	87	58	145	158	109	267

From the above table it may be seen that workers are more in number than the non-workers. It is also

evident that except in case of 0-14 age-group the workers outnumber the non-workers in all age-groups.







A woman with a smoking pipe

Occupation Structure

TABLE 9

Distribution of Workers According to Age, Sex and Occupation

Occupation	Male				Female				Total			
	0-14	15-34	35-59 & above	Total	0-14	15-34	35-59 & above	Total	0-14	15-34	35-59 & above	Total
1	2	3	4	5	6	7	8	9	10	11	12	13
A. Owner-Cultivator	—	30	16	46	—	54	31	85	—	84	47	131
B. Service ...	—	15	6	21	—	2	—	2	—	17	6	23
Casual labour ...	—	—	4	4	—	—	—	—	—	—	4	4
Grand Total ...	—	45	26	71	—	56	31	87	—	101	57	158

Table 9 shows that about 82 per cent of workers are engaged in agriculture. Casual labour constitutes about 4 per cent of the workers. As regards those in service they form 14 per cent of the workers.

The total number of people engaged in non-agricultural groups accounts for 13 per cent of the total population. They are followed in order of numerical strength by casual labourers.

Table No. 10 shows the further break up of persons engaged in services. Amongst the different services occupations, police and military service is preferred by the villagers as most of them regard themselves as martial race. Out of 23 persons engaged in service occupations, 4 are in the army, 5 are clerks, 3 are Uhowkidars, 2 are peons, 2 are sweepers, 1 is nurse, 3 are police and 3 are teachers.

TABLE 10

Distribution of Population According to Occupation, Clan and Sex

Occupation	Clan	Male	Female	Total
1	2	3	4	5
Clerk ...	Wangchar	3	—	3
Clerk ...	Bungru	2	—	2
Chowkidar ...	Bungru	1	—	1
Chowkidar ...	Wangchar	2	—	2
Peon ...	Wangchar	1	—	1
Peon ...	Bungru	1	—	1
Sweeper ...	Wangchar	2	—	2
Teacher ...	Wangchar	1	—	1
Teacher ...	Bungru	1	1	2
Police ...	Wangchar	2	—	2
Police ...	Bungru	1	—	1
Military ...	Wangchar	2	—	2
Military ...	Bungru	2	—	2
Nurse ...	Wangchar	—	1	1
Total ...	Wangchar—Bungru	21	2	23

Livestock

Next to land, livestock occupies a predominant place in the economy of the village. As the villagers are not found practising mechanised farming, cattle

provide the chief means of agricultural operation. In the course of survey there were 80 bullocks, 120 cows, 520 fowls, 50 pigs and 10 goats in the village.

TABLE 11

Livestock in 1961 and 1966

Livestock	No. of animals as in 1961	No. of animals as in 1966
1	2	3
Bullock ...	50	80
Cow ...	72	120
Pig ...	33	50
Fowl ...	474	520
Goat ...	Nil	10
Duck ...	Nil	24

During the five years under review the cows and bullocks have registered an increase of 30 per cent and fowl 10 per cent. From this we can clearly understand that there is a rapid increase in the population of the animals.

Grazing

The domestic animals are let loose around the houses. There is no common grazing ground for the village cattle. No scientific and improved methods are employed in rearing the animals.

Utilisation of Produce and Marketing

The households utilise the livestock for their own consumption as well as for sale. Bigger animals are reared mainly for use in agricultural operations. Fowls are the source of regular income for the households and pigs are another source of income for the villagers. Since the fowls are not expensive, any household can afford to purchase them. But in case of bigger animals like buffaloes and bullocks they purchase them only when they have sufficient money to spend for them.

The socio-economic condition of the people is largely determined by the development especially in transport communication and education but these have not changed the stagnant state of agriculture in the village. The agriculture by and large depends upon the vagaries of nature.

Lack of proper irrigation facilities is the main cause of the stagnant state of agriculture. No comprehensive plan for the improvement of irrigation in the village has been taken up.

Tools and implements used for agricultural operations in the village are the traditional and outmoded ones. The agriculturists still depend upon the service of the bullock which drives wooden plough for tilling the land there is no mechanised farming in the village.

Practices Connected with Agriculture

Paddy is the main crop and vegetables like *arum*, plantain, chilly, etc., though in small quantities, are also cultivated. Single cropping pattern is practised in the village. The production of paddy per acre in the plain area comes about 25 quintals and in the hill areas about 10 quintals.

The entire agricultural land lying in the plain area is utilised for the cultivation of paddy. In the hill

areas, more than 90 per cent of the cultivated land is used for the cultivation of paddy. Other crops and vegetables like chilly, banana etc., occupy only a fraction of the total cultivated area in the hills. The extent of land under each crop cannot be estimated accurately.

In the plain area though the land is ploughed from the month of February, repeated ploughing is done in the months of May and June when rainfall becomes heavy and regular, so that the soil may be reduced to a state of liquid mud. Generally in the month of June paddy seedlings are planted in rows. There is no irrigation facilities to irrigate the paddy fields. Paddy is harvested during the months of October and November. In order to remove the paddy from the stalks, a broad bamboo mat is spread over the harvested fields, and on this mat paddy stalks are put and thrashed. For cultivation in the hill areas cattle are not used. They clear the vegetation of the hill areas and allow them to dry on the field. The dried plants are then burnt to increase the fertility of the soil. At the time of sowing the seeds, the field is dug with the hoe and a few seeds are put in each hole. In this manner seeds are sown over the entire field. The cultivator has to go almost daily to his field, clear the weeds from the field and watch the crops most of the day so that the wild animals like monkey, wild pig, etc. may not destroy them.

In the plain area the wooden plough is the main tool used for ploughing the field while in the hill area the iron hoe is used for digging holes. Iron sickle is used for cutting the stalks at the time of harvest both in the plain and hill areas. Thrashing is done with wooden flail having three or four curved prongs. The names of certain agricultural implements used by the villagers are furnished below along with their respective English equivalents.

<i>Moyon</i>	<i>English equivalent</i>
Rushona	Plough
Songbu	Wooden flail
Ho	Spade
Thanki	Sickle
Chem	Sword

The agricultural products like chilly, *arum*, banana and *yongchak* are sold out in the market soon after they are collected from the field. The following statement shows the quantity produced in the field and quantity sold out.

TABLE 12
Agricultural Crops and Method of Disposal

(In mds.)

Nature of disposal	Oil seeds	Potato	Maize	Fruits	Paddy	Pine	Tobacco
1	2	3	4	5	6	7	8
Annual quantity Produced	25	42	28	7	7,500	14	3
Total annual quantity consumed by the producing households	Nil	30	12	5	4,806	9	1
Total annual quantity available for sale ...	25	12	16	2	2,694	5	2



A woman at her loom

It may also be noted that *arum* roots which serve as a substitute for rice during the lean season, every household cultivates a few plants by the side of paddy field or in their respective compounds. The annual production of *arum* and *yam* are 200 and 300 mds. respectively but the bulk of them are kept for their home consumption.

Marketing of Produce

Most of the marketable produce raised in the village is brought by bullock carts to the Pallel Bazar. The potatoes, maize and chillies are brought by bus to the market for sale. Formerly before the bus service was introduced the villagers used to carry the goods in baskets on their backs and walk along the main road towards the Pallel Bazar.

These articles are transacted not in terms of weight but in some conventional small heaps which may vary from item to item.

Fishing

During the rainy season the villagers catch fish with the help of net (*Eel*). Since the river Maha is very close to the village, fishing is done conveniently by the villagers. Fishing is only an occasional and irregular feature of occupation of the villagers hence it will not be worthwhile to give the number of households engaged in this occupation.

Village Industry (Loin-loom Weaving)

Loin-loom weaving is one of the subsidiary occupations plays an important part in the economic life of the village. The products include loin cloth and shawls for both men and women. Yarn is obtained from the Kakching Bazar. The clothes are meant both for domestic use and for sale. Weaving is an occupation mostly done by the females. Young girls learn it from their mothers. At least one waist loom can be seen in every house. The information furnished by them clearly indicates that they work in the loin-loom for at least one hour daily. A woman can produce two pieces of clothes per month. For this industry no

outside financial help is needed. In 1964-65, 39 households of village earned about Rs. 1,200. They produce coarse clothes as well as plain shawl whose estimated market values are Rs. 40 and Rs. 15 respectively.

Market

There is no market within the village. Day to day requirements of the villagers are met by two shops inside the village. The shopkeeper replenish their stocks from Thoubal or Imphal Bazar. The shopkeepers also sell goods on credit. Stitched dresses and clothes are obtained by the villagers from Thoubal or Imphal.

Forest

The forest adjoining the village plays an important part in the life of the people of the village. More than two fifth of the village area is covered by the forest. During the severe winter most of the villagers depended on burning of firewoods to keep themselves warm. Costly timbers like *Uningthou*, *Uyung* and *Shei* are obtained from the jungles, namely, Khongnemlok and Karchilock. They also collect grass leaves and small dried up plants for feeding their cattle during the scarcity period. Timber and bamboo are used for the construction of buildings and other domestic purposes. Bamboo is used as an important material in the economic life of the village.

Manure

For manuring the agricultural land cow dung is abundantly used by the villagers. The Block Development Department has taken a keen interest in this respect and persuaded the cultivators to prepare manure pits. In the year 1961, 27 manure pits were dug.

Source of Finance

The Co-operative Societies, Government agencies and private money lenders are the chief sources of finance to the villagers. The following table shows the amount of loan taken by the villagers from different sources.

TABLE 13
Distribution of Debt by Source

Source	Amount	Percentage of the Total
1	2	3
Private money lender	2,000	26.6
Government loan	4,000	53.3
Large Co-operative Society	1,500	20.1

It is found that the money is borrowed for many purposes. A probe in this respect reveals that the most important productive item for which money is borrowed is the purchase of land. They account for 36 per cent of the total debt. Money borrowed

for the purchase of cattle account for 20 per cent; large sums are also borrowed for the purpose of constructing houses. Some villagers also borrow money for day-to-day domestic expenses.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

For the purpose of this monograph only 52 households have been surveyed consisting of a population of 267 (122 males and 145 females) as recorded during

the time of village survey.

The following table gives the distribution of population in the village by age and sex.

TABLE 14
Distribution of Population by Age and Sex

Age-group		Male	Female	Persons
1		2	3	4
0-4	...	21	20	41
5-9	...	19	14	33
10-14	...	8	14	22
15-19	...	7	11	18
20-24	...	15	20	35
25-29	...	17	12	29
30-34	...	6	13	19
35-44	...	10	10	20
45-59	...	16	21	37
60 & above	...	3	10	13
Total		122	145	267

From the above table it is found that the distribution of population in different age-groups is normal. It appears that there is a balanced distribution of population in different age groups.

related to one another living together and taking food from the same hearth. A family enjoys equal social status with another in the corporate life of the village.

Family

The term family refers to group of persons

The following table shows the distribution of the households under different types of families.

TABLE 15
Caste/Tribe or Community and Type of Family

Caste/Tribe or Community	Total No. of household	Type of families			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
Moyons	52	25	15	12	Nil

The above table indicates that there is majority of simple families accounting for about 48 per cent of the total. According to the composition families can be classified into three types viz., simple, intermediate and joint. A husband and a wife with unmarried children constitute a simple family while a married couple with unmarried

children and brothers and sisters and or one of the parents are grouped under intermediate family. A joint family denotes a married couple living with married sons, daughters, brothers or sisters.

The following table shows the distribution of households according to size.

TABLE 16
Size and Composition of Household

Total No. of households	Single member			2-3 members			4-6 members			7-9 members			10 members & above		
	Household	Male	Female	Household	Male	Female	Household	Male	Female	Household	Male	Female	Household	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
52	1	—	1	9	9	15	31	68	84	9	36	30	2	9	13

The average size of the household in Liwachangning calculated is 5.13 persons.



The chief and his family

Family Planning

Out of the total of 81 persons interviewed 4 were aware of the location of the family planning centre at Kakching. Only 7 persons had the idea that the birth of a child can be controlled through contraceptives.

Generally the villagers take a negative attitude

towards family planning. According to them it is a sin and against the will of the God. A very interesting case was noticed during the survey when a Wangchar woman wanted to die immediately instead of undergoing tubectomy.

The following table gives statistics regarding marital status of the villagers in various age-groups.

TABLE 17
Age and Marital Status

Age-groups	Total population			Never married persons		Married		Widowed	
	Persons	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10
All ages	267	122	145	72	73	46	47	4	25
0-4	41	21	20	21	20	—	—	—	—
5-9	33	19	14	19	14	—	—	—	—
10-14	22	8	14	8	14	—	—	—	—
15-19	18	7	11	7	10	—	1	—	—
20-24	35	15	20	11	6	3	13	1	1
25-29	29	17	12	5	1	1	9	1	2
30-34	19	6	13	—	3	6	8	—	2
35-39	10	6	4	1	1	5	1	—	2
40-44	10	4	6	—	2	4	3	—	1
45-49	14	6	8	—	1	6	5	—	2
50-54	12	5	7	—	—	5	3	—	4
55-59	11	5	6	—	—	5	3	—	3
60 & above	13	3	10	—	1	1	1	—	8

Inter-Family Relations

The Moyons live a simple life. The sons are separated from their parents soon after their marriage. A new house is constructed for the couple and they begin to live there. Some fields are allotted to the separated sons and they begin an independent life. The new house is constructed adjacent to the old one but if no space is available at the spot, the additional house may be constructed at a suitable place.

The father is the head of the family and he looks after the family, through weal and woe. A mild form of avoidance is observed between a woman and her husband's elder brother. The practice of polygamy is allowed in the village. In the 52 households which were covered by the survey, only one person was found to have two wives. The relation between the two wives is cordial. The main cause for polygamy appears to be the barrenness of the first wife. The youngest son is regarded as the mainstay of the family.

Leisure and Recreation

No arrangement is made for recreation and leisure for the people in the village. The elderly people spend their leisure in sleeping, gossiping or smoking. Some of them might resort to playing cards. Sometimes the cultivators sit together and talk with about the prospects of crops. The objectionable conduct of some women becomes a burning topic of discussion. Fairs

and festivals constitute another source relief from the monotony of life.

Usually young boys and girls prefer to stay at home but occasionally they go to Imphal to see pictures. The games of hockey and football are very popular among them. Older boys play with small bows and arrows and learn archery. During the agricultural season, menfolk and womenfolk put a bamboo in their left arm and try to create some sort of music by beating it on the front side like a drum with two pieces of stick to threaten the birds.

Club

There is one club for the whole of the village. It provides books and newspapers to the villagers. There is provision for games also. The books include modern novels and fictions.

Prior to 1951 there was no educational institution in the village. In the beginning of 1951 one L. P. School called Liwachangning L. P. School with a strength of 1 teacher and 16 boys and 2 girls was established. It provides educational facilities upto the 6th standard. Afterwards one Government Aided High School was established and it has been named after the village. At present there are three educational institutions functioning in the village. The particulars of these institutions are furnished in the table given on next page.

TABLE 18

Schools with reference to strength of students, teachers, and Funds at Disposal

Name of School	No. of students	No. of teachers	Funds
1	2	3	4
Liwachangning L. P. School	80	4	Rs. 1,000
Liwachangning N. B. School	100	7	Rs. 1,000
Liwachangning High School	250	7	Rs. 4,000

Education is free upto the junior standard. For higher studies above matriculation, boys and girls go either to Imphal or to Thoubal.

Inheritance of Property

The property of the deceased father is equally shared among the sons ; the daughter too has the right to share some of the father's property. Until her marriage she has the right to enjoy her father's property in full. If the deceased had 3 or 4 sons the youngest son has the right to take over the father's immovable property, as all his brothers had to leave the father's house as soon as they are blessed with 3 or 4 children.

According to the prevalent custom, a man can bequeath his property even to his son during his life time. The widow inherits the immovable property only if the children are small and she does not remarry.

As soon as the eldest son comes of age, he takes charge of all the immovable property.

The Village Authority

For maintaining law and order in the village there is a village authority. The village chief is the Chairman of the Authority. It consists of 12 members. Each clan has one representative in the authority. All the posts are honorary. The authority derives their funds from the fine which they impose on persons guilty of offences. The offences tried by the authority include those of theft, assault, cheating, etc. The village authority also decides petty disputes involving property. Firstly, all the cases of the village are taken up by the Authority; if they cannot finalise the matter they refer the same to the S.D.O. of the Tengnoupal sub-division where the court fee of Rs. 2 per case has to be paid by both the parties. A village defence party was set up in 1963 with the main object of defending the village from wild animals and robbers.



Two men with bows and arrows

CHAPTER V

Co nclusion

The people of this village are in constant vigil for having a share from the national development plans put in operation in the State. The progress of the people towards improvement of socio-economic condition is partly hampered by the unsatisfactory communication facilities. The influence of outside world is gradually visible. The traditional systems are still persisting even though the people are converted Christianity. The intra-village co-operation and inter-dependence amongst the villagers are usual

features. The traditional local self-government functions through the institution of village Authority. Institutional financing for agriculture, live-stock and starting new industries, is in vogue through Co-operative Societies and other government agencies. Proper utilisation of indigenous manure is being learnt through the guidance of the Block Development Department. There is urgent need of marketing facilities for the village.



A group of village women