

A MINOR RESEARCH PROJECT  
*on*  
THE SOCIO-ECONOMIC CONDITION OF MANIPURI (MEITEI)  
COMMUNITY OF NAGAON DISTRICT :: AN EMPIRICAL STUDY



Submitted by  
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Sponsored by  
**UNIVERSITY GRANT COMMISSION**  
North East Regional Office, Guwahati.

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## Acknowledgement

First of all, I am grateful to **University Grant Commission, North East Regional Office Gwahati** for selecting my project topic and financial assistance for carrying out this part of the research work. I am pleased to express my sincere gratitude to Dr. S.U. Ahmed, Principal A.D.P. College, Nagaon for extending me kind permission to undertake this study. I might express my hearty thanks and gratitude to Dr. Sanjeev Kr. Borkakoty, Associate Professor, Economics Department, of our college for his valuable guidance and help in bringing the work to the final shape.

I have expressed my heartfull of thanks to Dr. Joyanta Borman, Assistant Professor, Physics Department A. D. P. College, and Dr. K. Dayamoy Singha, Principal Scientist (Plant Pathology), Regional Agricultural Research Station, Shillongani, for their valuable help in computing and analysing the data. I also express my heartfull of thanks to my younger brothers W. Chandra Kr. Singha, W. Sarat Kr. Singha and younger sister W. Madhabilata Devi for their co-operation at the time of field works. I also owe to my wife, Mrs. Asha Devi and daughter W. Ajanta Devi for their support and cooperation through the preparation of the project.

(Joy Kumar Singha)

## PREFACE

Manipuri community residing in Nagaon district of Assam are migrated from different adjoining part of Barak of Assam Manipur, Tripura and Sylhet (Bangladesh), in the year 1927 and onwards due to poor economic condition. The Manipuri community belongs to O B C is deprived, politicaliy and economicaliy in Assam. The community is holding a good social position amongst the other indigenious communities. The study on Manipuri Community is a unique and so far, nothing has been done for the development and economic planning. Moreover it is significant because study on origin, migration and settiement, educational mobility, socio-economic condition and socio-culture of the community will endeavors to understand in more scientific way. it also helps to create better awareness about the Manipuri people who are stiiil backward compare to other community of Nagaon district.

Therefore, I submitted a Minor Research Project proposal on the topic "**THE SOCIO-ECONOMIC CONDITION OF MANIPURI (MEITEI) COMMUNITY OF NAGAON DISTRICT: : AN EMPIRICAL STUDY**" to university Grant Commission, North East Regional Office, Guwahati. They accepted my research topic and were very kind to grant me financial assistance of Rs. 2,00,000.0 ( Rupees two lakhs only) under their research promotion scheme. i have received the financial assistance through vide letter number F.5/2013-14 (MRP/NERO) dated 19 July 2014. I embarked on my research work immediately after receiving the financial assistance. I have purchased the requirement equipments and started procuring the reading materials. Next, I undertook extensive fieldworks in the selected households (selected by proper statistical technique) to the different villages and towns of the district. An appropriate sampling technique namely stratified random sampling with proportional aillocation method is used to select the sample households. The Manipuri inhabited villages, towns are assumed as stratum (smalli popuiation), and from each stratum required numbers of households (sample) are selected by applying the sampling technique. In some villages and towns judgment, sampling method is also used in selecting sample (households). In case of less than 50 houses of villages and towns more than 10% sample (houses) are selected according to statisticaal sampling technique. For coliecting the data and information regarding my project I have used both Primary and secondary data. A questionnaire relating to the objectives of my project is prepared and through fleid survey from the head of the sample households the primary data and information is coliected. The secondary data and informatlon are collected from the books, journals, government publication, conversation with Gaonburas, prominent and wise aged person of the viliages and towns.

Place: Nagaon

Joy Kumar Singha

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# Chapter 1

## INTRODUCTION

Socio-economic condition is one of the important indicators, which help to measure the growth and development level of a community or a place. India has grown faster economically during the post independent period, yet her performance in the reduction of poverty and socio-economic disparity amongst the some indigenous community and in the rural areas has been remain dismal. There is need of scholarly work and more attention to make some plan and policy for the economic growth and development of such weaker, backward and economically poor communities in the country. There is also need to give more emphasis and make in depth study on the socio-economic condition of such communities and societies in respect to the obstacles they have faced, the support system they have received and to explore the scope of work for the development of such communities. Socio-economic condition is the key indicators for the growth and development of any backward communities or societies therefore any development plan must begin by concentrating on the socio-economic condition. The socio-economic generally refers to a wide range of interrelated and diverse aspects involving a combination of social and economic features. This is a combination of variable such as occupation, income and expenditure, education, housing, health, sanitation, drinking water, literacy rate, sex ratio, economic status, cooking fuel, transport and communication, participation in social and cultural life etc. The importance of socio-economic studies of a community has been widely recognized as it helps to initiate plan and schemes for their development. The development of a community can be gauged from their socio-economic condition. There are number of socio-economic and demographic factors, which individually or collectively contribute to long life and well being for the people. Demographic increase in the population of the aged and increase in life expectancy is an indication of development of a society and as the nation trying to improve their socio-economic condition (United Nations 1999).

The government of India in every five-year plan have launched and implemented various plan and programs to uplift the weaker section of the people of

societies on par with the rest of the people of India. The Assam government under Panchayat and Rural Development Department has launched various national and state level flagship schemes such as National Family Benefit Scheme, Annapurna, Backward Region Grant Fund, Chief Minister's Assam Bikash Yojana etc, and programmes like IYA, MGNREGA for eradicating of poverty and uplifting economic condition of the rural poor people.

The Manipuri (Meitei) community has its own distinct cultural identity. Their socio-cultural traits such as their ethnic singularity, linguistic peculiarity, and distinctive cultural aspects hold them out as prominent community in Nagaon district. It is therefore, essential that before any discussion on the socio-economic condition of Manipuri of the district we must begin with a clear focus on origin and the historical background of the community who are popularly known as Manipuri in India and abroad.

### **Origin and History of Manipuri**

Originally, Manipuri (Meitei) belongs to Manipur, one of the smaller state surrounded by ranges of hills and mountains in the Northeast region of India. Geographically Manipur lies between  $93^{\circ}10'$  and  $94^{\circ}.30'$  East longitude and  $23^{\circ}.50'$  and  $25^{\circ}.30'$  North latitude covering an area of 8628 square miles (Sinha 2006, p.1).

In earlier days, Manipur was known to neighboring states by different names. According to G.A. Grierson (1903) "the Manipur" was known to the Burmese as "Kathe" (Linguistic survey of India part-III, vol-III), and according to W. Mc Culloch (1859), the country inhabited by "the Muneepurees" was named by the people of Cachar as "Moglai". Runnel's Memoir and maps of India it is called "Meekley" (Nepram, 2012-15). To the Shans or Pongs of Upper Myanmar Manipuri was known as "Cassay", the ancient Assamese, Manipuri was known as "Monglan" and the Ahoms as "Makhlee".

According to Dr.S.K. Chatterjee "the Meithei" or "the Manipuri" are the most advanced Section of the Kuki-chin people. They have their kinsman in Burma and appear to have settled in ancient time in Manipur, Lushai Hills and in the Chittagong hill tracts (Roy,1999,p.3). According to T.C.Hodson the group name "Meithei" has been derived from 'Mi'=Man and 'Thei'=Separate. Brain Houghton Hodgson(1853) expressed the view that 'in the 'Moitay' of Manipur, we have the combined

appellations of the Siamese Tai and Kochin Chinese 'Moy'. But in view of Great Shan influence over the culture and politics of Manipur, it is difficult especially on linguistic grounds, to group the Meitheis with Tai races when the structures and vocabulary of the Meithei Language alike agree with those of Tibeto-Burman races (Hodson, 1908, p.10).

The modern Manipuri race is composite one formed out of several Tribes namely the Naga, the Kuki, the Shan and the Chinese as from time immemorial due to fertile valley of Manipur these several tribes' invasions Manipur. Some Aryan and Dravidian features are also found in Modern Manipuri community.

Manipur history work states that the present name Manipur was first officially introduced in the early eighteen century after the declaration of Hinduism as the state religion during the reign of Pamheiba whose Hindu name is Garibniwa (1709-1748) AD. After the death of Garibniwaz from 1758 to 1826 A.D., within the periods of 68 years Manipur was invaded by Burmese number of times. From the period, 1819 to 1825 Manipur was completely divested and extensively destroyed by the Burmese and in the history of Manipur, it is known as "Chahi Taret Khuntakpa" means seven-year devastation. During these periods a large number of Manipuri people have forced to leave their ancestral home and had settled to the different places of neighboring territories states like Cachar, present Barak valley of Assam, Tripura, and Sylhet, present Bangladesh. Later on again due to infighting among the princes and because of the instability of the political situation and war of succession among the royal's families in Manipur from the period 1826 to 1891, a number of Manipuri people migrated to different places of the neighboring states and had settled down permanently. The first settlement of Manipuri people in Brahmaputra valley took place during the period 1767-68. According to "Tunkhungia Burangi" an original account of the history of Assam during the period 1767-68 A.D., Manipur Maharaja Joy Singh alias Bhagyachandra after he was defeated in the hands of Burmese fled to Cachar and from there went to Rangpur. He then through Kirti Chandra Barbaruah, a minister of Ahom, met Swargadeo Rajeswar Singha and sought to help him in recapturing Manipur from Burmese. To develop good relationship with Ahom's king he gave his brother's daughter princess Kuranganayani in marriage with Rajeswar singha (Devi,1984,p.299). In the year 1768 with the help of Swaargadeo Rajeswar Singha, the Manipur Maharaja recaptured Manipur from Burmese. With the princess a number of Manipuri people who were the retinue and attendants of princess came and settled down in upper Assam near the capital of Ahom's king. The princess, Kuranga Nayani excavated a tank



known as Mugalau Jiyekar Pukhuri and made an establishment at the village Maina-Maji known as "Magalaukhat" in the Saruchari forest, lower down the Dichou near Jorhat town where the Manipuri forming of the marriage settlement were allowed to live (Bhuyan, 1968, p.55). Again from the Ahom Buranji it is known that in 1786 AD, Manipur King Joy Singh marched to Ahom's capital via Nowgong with five hundred horses and four thousand Manipuri soldiers to suppress the Moamarias rebellion on received an appeal from Swargadeo Gaurinath Singha, cousin of Rajeswar Singha. With the help of Manipuri soldiers, the Ahom troops gave battle to the Moamaria rebels and compelled them to disperse. Manipur king however hurried to Manipur leaving about a thousand Manipuri soldiers with the Ahom's king. A good number of them did not return back and settled down at Raha of Nowgong district. A Statistical Accounts of Assam vol. I by W.W. Hunter also mentioned that a few Manipuri settled at Raha near Nowgong during the reign of Ahom dynasty. At Raha of Nowgong district, an area named "Manipuri Troop" is still there (Pemberton, 1966, p.76). Later on, they had shifted to Sibsagar and amalgamated with the native Manipuri. Now their descendants are the permanent inhabitants of Sibsagar district.

Apart from this, there is no historical record of the settlement of Manipuri community in Nagaon district. In this context, it should be mentioned that as found in unrecorded history, a petty kingdom was set up at Tetelia by a Meitei who was the descendent of Meitei King prior to the early settlement of Meitei in Nagaon district (Naorem, 2005, p.277). During the early part of the twentieth century (1914, p.15), a few Meitei people came at Jamunamukh from Barak valley and settled down near Jamunamukh railway station on the north bank of Jamuna river. It is also mentioned that in the year 1927, under the leadership of Thangkhatbam Gaurachand Sarmah a number of poor and landless Manipuri migrated from Japhiribond of Hailakandi district to Nagaon district. They started settlement at the village Rajbari about 1.5 km, away in the south west from Jugijan Railway station by cleaning the jungles with due permission from the Chief Commissioner of Assam (Laishram, 2014, p.3). Later on during the period 1930 to 1960 i.e., during pre and post period of independence of India a large number of landless and poor Manipuri people from Barak valley of Assam, Manipur, Tripura and Sylhet (present Bangladesh) migrated to the different areas of Hojai subdivision of Nagaon District. Thus, the settlement of Manipuri people took place at different areas of Jugijan, Hojai and Lanka by cleaning the jungles and establishing many new villages. The process of Meitei people migration from different

districts of Assam and other different parts of Tripura, Manipur and settlement at different areas of Nagaon district is continuing till today. Of course, at the same time some Meitei families also immigrated to other districts of Assam, and other states for better livelihood and due to matrimonial relationship. At present Meitei (Manipuri) population in 46 villages and 7 towns in Nagaon district is approximately 19,000 (Lishram,, 2014). Again according to the census 2001, Manipuri population in Assam was 1,54,059 and out of this Manipuri population in Nagaon district was 16,251. Nagaon District is the second largest Manipuri inhabitant district next to the Cachar district (88,300) in the census, 2001. According to Statistical Hand Book of Assam, 2014, the decadal growth rate of Assam from 2001 to 2011 is 17.1 per cent. In this trend, the estimated Manipuri population in Nagaon district is 19,029 in 2011, which is almost equal. The Manipuri villages in the district are in agrarian in nature and they fairly under developed. The Manipuri community in Nagaon district as well as Assam belongs to the Other Backward Class (OBC) and Hindu. However, the Manipuri Hindu society is not crippled by social taboos of cast barriers, untouchability and joint family system since their social institutions do not match with the Hindu structure. In matters of religion, the Meitei Hindu society in the rural villages has, however remained as traditional conservative as earlier. However, there is now a gradual change in condition of the people in the rural as well as urban areas. Modernization is found to be accessible among the people. The Manipuri have always been eager to preserve their culture and custom identity. Meitei-Lon i.e. Manipuri language is the mother tongue of the Meitei people living in Nagaon district.

**International Status:** Tibeto-Burman language-speaking Mongoloid groups of northeast India are reported to be genetically highly heterogeneous. Manipur, one of the states of this region sharing a major International border with Myanmar, are also expected to be diversified as seen by its large number of tribal and nontribal groups. A number of genomic markers, that is, autosomal, mitochondrial, and Y chromosomal ones, have been used to understand the peopling of the northeast region. *Aims:* In this article, an attempt is made to understand the peopling of Manipur using three sites (*Taq1A*, *Taq1B*, and *Taq1D*) on the dopamine receptor D2 (*DRD2*) gene through allele and heliotype frequencies and their distribution patterns. *Methods:* In total, 367 blood samples were collected from eight populations of which three (Meitei, Muslims, and Bamon) are nontribal groups and five (Aimol, Kabui, Paite, Kom, and Thadou) are tribal groups.

## National Status

The Meeteis or Meiteis are the majority ethnic group of Manipur, India, and because of this are sometimes referred to as Manipuri. Meitei is an endonym and Manipuri is an exonym. The Meitei people are made up of seven clans, who trace their written history back to 33 AD. The Native State of Manipur or Meiteileipak or Meitrabak or Kangleipak geographically lies between 93°.20' E and 94°.47' E longitude and 23°.50' N and 25°.41' N latitude. It is situated in the Eastern part of India, bordering Myanmar in the East and Southeast. Majority of the people of Manipur are the "Meiteis" who mainly inhabit in the plains whereas the Nagas and Kukis dominate the hilly areas and are commonly known as "chingmis". All the native ethnic groups of the present state of Manipur had, at once time, been the cognate of Meitei in Meiteileipak. Meitei is also written as Meitei. There is a large number of Meiteis living in Cachar (Assam), Chittagong hill tracts of Bangladesh, Mokokchung of Nagaland and in the interiors of Myanmar. The Meiteis fled to Cachar in Assam and Chittagong in Bangladesh due to seven years' devastation also known as Chahi Taret Khuntakpa in Meitei language. In between 1819 to 1825 AD when Burmese under General Bandula invaded the then Manipur Kingdom. Cachar was once a part of the great Manipuri Empire when Chandrakirti Maharaja defeated King Gobind of Cachari kingdom in early 17th century. One can still find a temple dedicated to Radha Krishna of (Vaishnavite) stream of Hinduism, which was constructed in 17th century. Folklore is that the wood used for crafting the idol of the temple is from the same Jackfruit tree from which the Krishna idol of royal temple of Manipur was crafted. There is much folklore about Maharaja Chandrakirti visiting this temple in the early 19th century. Meitei women have always enjoyed high economic and social status in Manipur, and today they work in nearly every social and economic sphere of society. In particular, they control traditional retail, including the Meitei markets and the trade in vegetables and traditional clothing. 'Nupi Keithel' are markets run by Meitei women only, the most prominent one being the royal market, Sana Keithel (also known as Ima Keithel) in Imphal. The majority of the Meiteis follow Vaishnavite Hinduism, mixing it with their ancient Meitei religion, known as "Sanamahi Laining" (or simply Sanamahi). Most of the Meiteis view Sanamahi as a part of their livelihood. Vaishnavism was made the state religion in 18th century by King "Pamheiba" and it remained as that till the defeat of Manipur by the British in 1891. Close to one-fifth of the Meiteis follow Sanamahism, estimated from the 2001 Census where nearly 11% of the population of

Manipur were categorised under other religion. The language used is called Meitei-lon. It belongs to the Tibeto-Burman family of languages. Literally, it means the "language of the Meiteis". But for some time now, it has been known as Manipuri. Since 1992, the language is in the 8th schedule of the Indian Constitution. Commonly the text is written in the Bengali Script. The original script, called Meitei-mayek, has been out of use for a long time but revived recently. The script and language is taught in the schools and colleges at this time in Manipur and has been implemented compulsory with an aim to replace the Bengali script completely within few years. The Meeteis introduced two Martial arts in the human society i.e., "Sarit Sarak" and "Thang-Ta". The self-defenses art "Sarit -Sarak" is a martial art, which is very important among the Meetei people who love to defend themselves from a foe's attack. The Sarit Sarak, which is an art of unarmed combat, is quite distinct from other martial art forms. It is simply flawless in its evasive and offensive action, as compared to any other existing martial art of the same school. The Meeteis introduced the game of Polo to the world of game. It is known that this game originated in the Manipur Valley of NE-India more than 1000 years back from now[citation needed]. The original name of the game is called Sagol Kangjei. "Sagol" stands for Horse and "Kangjei" stands for hockey stick.

### **Significauce of the Study**

Manipuri community residing in Nagaon district of Assam are migrated from different adjoining part of Assam mostly Cachar, Hailakandi and Karimgang districts of Barak valley and a less number from Manipur, Tripura and Sylhet (Bangladesh), in the year 1927 and onwards due to poor economic condition. The Manipuri community belongs to O B C is deprived, politically and economically in Assam. The community is holding a good social position amongst the other indigenous communities. The study on Manipuri Community is a unique and so far, nothing has been done for the development and economic planning. Moreover it is significant because study on origin, migration and settlement, educational mobility, socio-economic condition and socio-culture of the community will endeavors to understand in more scientific way. It also helps to create better awareness about the Manipuri people who are still backward compare to other community of Nagaon district.

## **Objectives**

The study of the project consists of the following objectives:

1. To trace the origin and historical back ground, migration and settlement of the Manipuri community of Nagaon district.
2. To study the occupation and educational mobility, income, literacy rate, and culture of the Manipuri community in the light of their settlement and their contact with diverse communities
3. To examine the interdependence of various socio-economic factors.
4. To examine their present status as a community in search of an identity.
5. To suggest ways for the socio-economic development of the Manipuri community of Nagaon district

## **Methodology**

1. The present study materials are collected through both primary and secondary sources. The primary sources of data will be collected through field study from personal (head of the household), eyewitness accounts of events and oral history from the prominent old persons of the villages. The secondary data will be collected from published materials like books, journals, officials' documents, internet etc.
2. The sample of the household will be selected using appropriate sampling technique.
3. Analysis of the relevant data collected through field study, questionnaires, and schedules will be done with the help of statistical techniques, which will help to comprehend and make meaningful inference.

## Chapter 2

### **Migration and settlement of Manipuri (Meitei) in Barak valley of Assam, Sylhet (present Bangladesh), Burma (present Myanmar)**

In Barak valley of Assam, the migration and settlement of Meitei people started from the early period of 16<sup>th</sup> century. During reign of Melding Chalamba (1545-62 A.D.), Manipuri princes named Monsambi got married with Cachari king Durlava Narayana. In 1566 A.D., Mayang Leima Tarungambi a royal princess of Meidingu Mungyamba left Manipur for Mayang Leibak (Cachar) in relation to the matrimonial alliances with Cachari king. In the same period, another Manipuri lady Koirembi married with Cachari king in 1585 A.D. Again in 1603, 1630 and 1671 A.D. Mayang Leima Tonsenu, Hafawanathem and Keisam Chanu Tankhombi got married to Cachari kings, it was during the reign of king Paikhomba (1666-97). Thus from the above-mentioned matrimonial facts it can be concluded that Manipuri (Meitei) migrated from the period of 16<sup>th</sup> century because a good number of Manipuri (Meitei) who were the retinue and attendants of those Manipuri princesses who were got married to Cachari kings began to settled down in Barak valley. The second phase of migration of Manipuri in Barak valley of Assam took place during the reign of Pamheiba popularly known as Garibniwaz (1709-1748). In 1728 A.D., Shanti Das Goswami who came from Sylhet converted the king Garibniwaz to Hinduism (Ramanandi faith Vaishnavism) and then the king declared this cult as a state religion of Manipur. By order of the then king Garibniwaz Meitei's religious manuscripts and Puyas were burnt, the Manipuri people who were opposed or did not follow this cult were punished, and some people who were not willing to accept vaishnavism were driven out from Manipur. Henceforth the Manipuri people who were not willing to accept Vaishnavism (Hinduism) had left Manipur and took shelter in neighboring state especially in Barak valley of Assam. In 1739 with the support of Cachari's king, Manipur's king Garibniwaz invaded Ava (Burma) but defeated and finally he concluded peace with the Burmese king offering his daughter Saty Amla. Along with the princess a number of retinue and attendants accompanied and settled in Burma (Myanmar).

In the post period and during the reign of Gharibniwaz politically Manipur was more in touch with Burma (Myanmar) than with Cachar, Sylhet, Tripura and Assam. Shortly after the death of Gharibniwaz from 1758 A.D. to 1826 A.D., within the period of 68 years Manipur was overrun and dominated by the Burmese, times without numbers. Specifically from the period 1819 to 1825 A.D, Manipur was completely desalted and extensively destroyed by the Burmese, and in the history of Manipur it is known as "Chahi Taret Khuntakpa" means seven years devastation. During the reign of Joy Singh alias Chingthongkhomba alias Bhagyachandra (1763 A.D. to 1798 A.D.) due to Burmese repeated invasion in Manipur, the king had to go in exile many a times in neighboring states. The Manipur king in later part became extremely religious and in 1778 A.D. he had placed the second son Rabindra Chandra on the throne of Manipur and proceeded to Nabadwip. After the glorious period of reign of Joy Singh, the history of Manipur entered into a period of chaos and confusion as the princes (among the seven sons of Joy Singh) fell out among themselves to secure the throne of Manipur. In 1801, Rebind Chandra was murdered while returning to the palace. The third son Madhu Chandra occupied the throne and to strength, his position he appointed his brothers Chourajit and Marjit to the post of Jubaraj and Senapati respectively. But he also could not withstand the conspiracy of his brothers, and accordingly he fled to Cachar. Of course, at Cachar he managed to rally some hundred followers and with them he tried to recapture the throne of Manipur in 1806 but he was defeated at the battle of Sangithem and again fled to Cachar and took political asylum with his attendants and relatives. To maintain a good relation with the then king of Cachar Krishna Chandra, Maharaja Madhu Chandra gave his daughter Induprobha in marriage to Krishna Chandra. While Induprobha was going to Cachar she was escorted by prince Phairaba, many other retinue and attendants and they were settled down in and around Khasipur the then capital of Cachari's king. With the help of Cachari's king Madhu Chandra made his last attempt but was defeated and killed by combined force of Chourajit and Marjit at Bisnupur. Chourajit after occupying the throne appointed his brothers Marjit as Jubaraj and Gambhir Singh as Senapati. But the position of Chourajit was also not secured. Marjit was not very much satisfied and aggrieved with the activities of Chourajit and made an attempt to oust him from throne but failed and compelled to fled Cachar and there sought help from the Cachari's king but he was refused to extend help. No hope of help from Cachari king Marjit went to Ava( Burma) and there he secured the help of Burmese king Bondawpaya (1779-1819) by promising to renounce the claim of Manipur over the Kabaw valley and even to acknowledge the

over lordship of the Burmese. Thus with blessing and help of Burmese Marjit ascended the throne of Manipur defeating the forces of Chourajit. Feeling insecure Chourajit along with his brother Gambhir Singh fled to Cachar. Thus Marjit Singh became the ruler of Manipur in 1812. The Raja Marjit ruled Manipur for about six years peacefully and some development works of Manipur had done during that period. The relation between the Burmese and Marjit became strained over one incident, Marjit within a few years realized that he could not rule his country practically as an independent king. His soaring ambition Marjit allowed his people to collect forest materials from the Kubaw valley without receiving any authority from Burmese king. The old Burmese Emperor Bodowpaya was naturally offended but before he could take any action he died in 1819. His successor Burmese king, Bagyidaw after ascending the throne called Marjit to the capital of Burma to pay homage. But the Manipuri king Marjit apprehended that he would be put to trouble if he attended there, so he pleaded his inability to attend the ceremony due to hostile intention of his two brothers Chourajit and Gambhir. As a result a large number of Burmese troops under the command of General Maha Bandula were immediately sent to Manipur to capture Marjit in 1819. The Manipuri force resisted for seven days but ultimately defeated and Marjit with his loyal army fled to Cachar. When Marjit fled to Cachar followed by a large number of Manipuri people surrendered to Chourajit and handed over him the charge of the sacred image of Govinda, which was brought from Manipur with him. Chourajit pardoned his brother Marjit and was warmly received with kindness. The three brothers in their exile at Cachar made up their differences and united. Then they resorted to a very ungrateful act against the Cachari king Govinda Chandra who had given shelter at the time of their needs. The three brothers drove out Cachari king Govinda Chandra, occupied the whole of Cachar, and divided among them. Chourajit Singh ruled the eastern tract of Tillain hills and made his capital at Dungripar near Sonaimukh. Marjit Singh ruled Hailakandi and made his capital at Jhapirbond and the younger brother Gambhir Singh ruled the western tract of Tillai hills and made his capital at Gumrah near Badarpur. Thus for some periods Cachar became to be an extended Manipur. However, the cohesion between three brothers did not last longer. Gambhir Singh occupied whole of Cachar. Marjit was allowed to enjoy his share under him but Chourajit fled to Sylhet and took shelter there until the first Anglo-Burmese war. In the mean time the deposed ruler of Cachar finding no hope of getting any help from British authority, appealed to Burmese king to save his kingdom. In 1823, Burmese army invaded Cachar through Manipur but Gambhir Singh and his forces repelled them. From 1823 to 1824, Gambhir Singh made



repeated request to the British authorities for against the Burmese incursions, but the British hesitated for some times to take action. It was only when the Burmese invaded the British territories and started atrocities, the British declared war against the Burmese in 1824, the first Anglo-Burmese war. When the war actually broke out, the British government realised the importance of Manipur and Cachar and the help and cooperation of the people to conduct any operation on Burmese army. A treaty of subordinate alliance was concluded with deposed Cachar's king Govinda Chandra by which the British Government agreed to accept him as ruler of Cachar and accepted the responsibility of protecting Jaintia hills. British forces started their operation on Burmese and by 1824 they became successful in driving away the Burmese from Cachar and Jaintia. But Manipur and Brahmaputra valley of Assam remained under the Burmese occupation. To solve the succession problem of Manipur, the British authority called together the three brothers- Chourajit, Marjit and Gambhir Singh and proposed the following arrangement-Chourajit to be the Raja, with Marjit Jubaraj and successor and Gambhir Singh, Senapati. But due to age factors Chourajit and Marjit refused to accept the proposal and finally an agreement was signed in 1824. According to the agreement, Gambhir Singh was chosen as Raja of Manipur and Nar Singh a great grandson of Pamheiba as Senapati. Chourajit receiving a pension of Rs. 1000 per month from British Government went to Nabadwip and Marjit receiving same amount as pension, settled in Sylhet. After this agreement regarding future political set up of Manipur, Gambhir Singh and Nara Singh with 500 Manipuri men who later on constituted the Manipuri levy went to Badurpur camp to receive the military training that's all expenses of training and equipments were entirely borne by the British Government. When everything was completed on 17 May 1825, with 500, Manipuri force marched towards Manipur from Sylhet. Lieutenant Pamberton, who had volunteered for the expedition, accompanied him. Gambhir Singh with his troops after crossing innumerable hurdles reached the western border of Manipur valley on 10 June 1825. On his arrival, the Burmese force fell back to Undra about 10 miles away from Imphal. But here too the Burmese army made no stand and as soon as the Manipuri forces advance was continued, they again fled and left the place. By the end of June, 1825 Gambhir Singh due to the inclemency of the season and dearth of supplies made it impossible for the whole forces so backed to Sylhet leaving behind only 300 soldiers to defend Manipur. Again on 18th December, 1825 Gambhir Singh, having obtained some reinforcement set out Manipur and reached the capital in a fortnight. This time Captain Grant accompanied him. This time there was no Burmese there, but a

considerable number of them occupied a stockade at Tamu in southeast corner of the valley. By a clever stratagem, Gambhir Singh compelled the enemy to leave the place. Finally he occupied the Kubaw valley and on February 1, 1826 Manipuri forces advanced up to the western bank of the river Ningthi. Meanwhile operation of British army in Burma itself had been crowned with complete success. The forces under Major Campbell were advanced successfully from the south to the North and occupied Yandaboo, town with 45 miles away from Ava. All chances of their resistance vanished. At last the Burmese emperor was compelled to accept the term of peace offered to them by British Government. Accordingly, the treaty of Yandaboo was signed on 24 February 1826 by which the Burmese king recognized Gambhir Singh as Raja of Manipur, promised not to enter into the affairs of the kingdom in future, and surrendered the coastal territories of Arakan, Tennasserim and Pegu to the British besides the payment of a war immediately of rupees one lakh.

As mentioned earlier from 1758 A.D to 1826 A.D. Manipur was over run and dominated by the Burmese many times – these successive Burmese invasion came to an end with the treaty of Yandaboo, signed on 24<sup>th</sup> February, 1826 both by Burmese emperor and British Government. When the Burmese finally left the Manipur, her male population was found less than 3000 only also the victorious army carried her resources away. The industries were destroyed and agriculture was completely dislocated, as a result Manipur a land of wealth became impoverished beyond imagination. The Burmese were also well known for their ferocity and cruelty and their torture made no distinction of age and sex. Hundreds and thousands of people belonging to almost all the clans escaped to the neighboring territories in Barak valley of Assam, Tripura state, and Surma Valley, present Bangladesh. The flight of Manipuri (Meitei) people was neither sudden nor accomplished at a time – it took place in batches by batches and waves in different times. In the process few numbers of Manipuri (Meitei) went to north Assam, some to Burma (present Myanmar) but the majority of them moved out through south of the country. In course of their movements towards the south, some of them settled at Jiribam and Cachar but bulk of these people still proceeded further to south and developed colonies in the neighboring territories in the Barak valley of Assam, Tripura and the Surma valley of present Bangladesh. Their major colonies in Barak valley were settled at Lakhipur, Chandrapur, Banray and Bikrampur parganas of Cachar district, Japhiribond region of Hailakandi district, Pratapgarh and Singla region of Karimgang district. In Tripura they concentrated at Dharamnagar, Kailashahar, and

Kamalpur and Bishalgarh regions. Among the Manipuri (Meitei) people who moved to the Surma valley in present Bangladesh had established their colonies at Machimpur, in the suburb town of Sylhet district, Paruachandipur regions of Sunamganj and Bhanubil pargana in the kamalganj subdivision of Moulavi Bazar district.

According to the treaty of Yandaboo though Gambhir Singh was recognized as Maharaja of Manipur both by British Government and Burmese king, the Burmese king refused to agree to inclusion of the Kubaw valley under Manipur. They claimed it was an integral part of the Burmese Empire. Within a few weeks of the conclusion of the treaty of Yandaboo, Burmese troops crossed the river Ningthi and occupied the disputed valley. Gambhir Singh, the Maharaja of Manipur instead of renewing hostiles, submitted the matter to the British government. The authority of British in Calcutta supported the claim of Kubaw valley under Manipur until 1832. In 1832 according to the confidential report Major Burney, Resident at Ava where he submitted in favour of Burmese claim, accordingly the British Government of India on 16<sup>th</sup> March, 1833 wrote to its Residency and at Ava and adheres to the opinion that Ningthi river formed the proper boundary between Burma and Manipur. But in consideration to Burmese king feeling and wishes and in the spirit of amity and goodwill between the two countries, the supreme Government consents to the restoration of the Kubaw valley to Burma, and to the establishment of the boundary line at the foot of the Yoomadbung hills. Gambhir Singh accepted the decision with reluctance and accordingly transferred Kubaw valley to the Burmese on 9 January 1834. Of course, in order to compensate Manipur Maharaja, the British Government of India provided Gambhir Singh a stipend of Rs. 500 per month, which was continued until the integration of Manipur with Indian union after freedom. On the other hand, on 6 March 1824 Govinda Chandra had been recognised as protected ruler of Cachar by a treaty at Badarpur. Gambhir Singh, the Maharaja of Manipur had the desire of annexing Cachar under Manipur from the beginning. He had been pursuing a policy of slow and steady penetration in the area west of the river Barak that formed hither to the boundary between Manipur and Cachar. The region was abounded in excellent timber besides valuable ivories, waxes, grasses and bamboos. Gambhir Singh brought various Naga clans who occupied the tract under his authority and exacted tribute from them. In the same year, Gambhir Singh forcibly occupied Chandrapur region of Cachar near Baskandi. When he was asked by the commissioner to remove the Manipuri from Chandrapur, he claimed that the area was his paternal property, which was received by his father as a gift from the

former ruler of Cachar, Krishna Chandra. However, no record backed his claim. At this stage under advice from Supreme Government of British, Mr. Scott, the political Agent to the Governor General, had intervened the matter and dismissed the claim but conciliated Maharaja Gambhir Singh by assigning fifty Kulbah of land in the same tract. Govinda Chandra, the ruler of Cachar, being helpless reluctantly agreed to this loss of his territory. On the other hand, the acquisition of these territories increased the appetite of Gambhir Singh for more territories. On 24 April 1830, a gang of Manipuri in collusion with some attendants of Raja Govinda Chandra entered into the royal apartments, killed the king, Govinda Chandra with several members of his family, and burnt the palace. After the death of Govinda Chandra, several claimants at once put forward their claims over the throne of Cachar, among them were Induprova, the widow of the late king Krishna Chandra, Tularam, the senapati of the late king. But Gambhir Singh, the Maharaja of Manipur instead of raising any legal claims applied for lease of Cachar for twenty years on an annual tribute of fifteen thousand rupees. Captain Grant supported the Manipur m Maharaja's claim but Captain Jenkin and Lieutenant Pamberton strongly opposed the claim and they had opinioned that it would be dangerous to entrust the defense of Cachar to the ruler of Manipur. Finally Lord William Bentinck decided in favour of annexation Cachar to the British Government of India. A hilly tract in the eastern part of Cachar was given to Gambhir Singh, the plane parts were annexed to British territories in 14<sup>th</sup> August, 1832 and formed a district. Thus Manipur deprived a part of her territory. The annexation of Kubo valley to Burma (Myanmar) very shocked to Maharaja Gambhir Singh, it is heard that when the decision of British Government of India annexation of kubaw valley to Burma was communicated to ailing Gambhir Singh, he became extremely mortified and on that very day breathed his last. The Maharaja, Gambhir Singh died on 9 January 1834, in his Langthabal palace. At the time of Gambhir Singh's death, the prince Chandrakirti Singh was only two years old. Chandrakirti was placed on the throne by Senapati Nar Singh, a great grandson of Pamheiba and took over the administration of Manipur. But Nar Singh was not allowed to rule peacefully, frequent attempts were made by different aspirants to obtain possession of the throne. Of course under the command of his force all were defeated. Jogindro Singh, the eldest son of Marjit Singh, Tribubhanjit and Ram Singh, two sons of Chourajit Singh made vain attempt to capture the throne of Manipur but were killed by Nara Singh's armies. Maharani Kumadini Devi, mother of Chandrakirti, always had an apprehension lest the Regent Nar Singh would finally usurp the throne. The instigation of the enemies of Nar Singh increased her suspicion,

and finally in 1844 she made an attempt to murder Nar Singh, the Senapati with the help of some her locality but failed. Many of the participators of the crime were killed and apprehended, the Maharani, fearful of the consequences fled to Cachar along with the young Raja and followers. Thus in the year 1844, the Regent Nar Singh formally ascended the throne of Manipur and ruled the country till 1850. Nar Singh who had assumed the throne of Manipur under circumstances of political necessities had expressed his wish from his deathbed to his three sons that they should find out the prince Chandrakirti from Cachar and restore him to the throne of Manipur. But Devendra Singh, the crooked brother of Nar Singh without losing any moment had captured the throne as soon as the Raja died. He was disliked by the people and had no popularity among the people of the country as well as deserted by his own army. Finding his position very insecure and having been attacked by his own troops fled to Cachar. Thus after a period of three months Devendra Singh reign ended. As he fled, the prince Chandrakirti returned to Manipur with the help Nar Singh's sons and ascended the throne of Manipur and appointed the two sons of Late Nar Singh, Bhuban Singh as Yubaraj and Satu Singh as Senapaty. The political agent of Manipur could not have much faith in the durability of the arrangement of Chandrakirti. So, informed the British Government of India that the alliance of Chandrakirti and the sons of late Nar Singh was not likely to continue and feared that the young king from his ignorance of the country will fall entirely into the hands of his advisers. In view of this, the British Government of India remains indifferent to the affairs of Manipur for time being. The delay of formal recognition by British political agent, Chandrakirti as Maharaja of Manipur, Chandrakirti became very much aggrieved. In retaliation, he helped the Naga tribes of the Northeast with men and money in their hostile acts against the British government. The young Raja was very much conscious of his rights and had a strong desire to preserve the unity and integrity of his domain. The great Sepoy Mutiny broke out in 1857 in India and spread its flame in Cachar and Manipur too. Some of the princes among them, Narendra Singh, son of Chourajit Singh joined with the mutinies. Mc Culloch, the political agent of Manipur, on receiving the information of Chitangang mutineers, requested Chandrakirti to send a troop of Manipuri force to prevent the mutineers from entering the country. Chandrakirti who was waiting for good and friendly relation with British had accepted it and at once and send four hundred troops under a major to prevent the mutineers. Nearly all the mutineers were killed and captured, some of them were perished miserably in the jungles of Manipur, and hills and the captured mutineers were handed over to British authority. On the other hand,

the attitude of the Manipuri princes who had left Manipur and sheltered in Cachar did not end with the suppression of mutiny. From time to time, they had attempted to capture the throne of Manipur. In the years 1859 and 1862, twice Maipak Singh a descendent of Pamheiba with his followers attempted to capture the throne of Manipur but finally he was wounded in the war, captured, and sent to jail. Again, in the year 1865 and 1866, the two princes Kanhai Singh son of Marjit Singh and Gakul Singh son of Devendra Singh with their followers attempted to capture the throne of Manipur but Maharaj Chandrakirti and his forces defeated them.

In the year 1877 when the Naga revolted and threatened the British head quarter at Samangting, Maharaj Chandrakirti helped the British. Again in the year 1878 when the Angami Naga threatened the British at Kohima when the head quarter was shifted, the Maharaj Chandrakirti on request of the political agent Johnston send two thousands soldiers of Manipur under the commands of Surachandra, Tikendrajit, ( the eldest and third sons of Maharaja) and Thangal general. The Naga were terrified to submission and thus normalcy was restored. The friendly and good understanding between the British Government of India and Maharaj Chandrakirti reached the climax in 1880, in the beginning of that year a group of Memra tribes made a daring raid on Baladhan tea garden in Cachar and killed the Manager, Mr. Blyth and sixteen labours. On the request of Mr. Johnston (the political agent of Manipur), the Maharaja sent 200 Manipuri soldiers to help the British and solved the crises. In recognition of the help and friendly feelings on 20<sup>th</sup> February, 1880 the British Government conferred to Maharaja Chandrakirti "Star and the badge of K.C.S.I". Again, on September of the same year, Her Majesty queen Victoria presented Her warrant appointing him as "Knight Commander of the State of India".

Maharaja Chandrakirti continuously ruled Manipur for 35 years. His achievements earned for him an honorable place in the history of Manipur. He established peace and harmony in Manipur removing all the internal and external disturbances. For the convenience of communication, he built a number of roads, established post offices, telegram offices and hospitals in different places of his kingdom for the welfare of his proja (people). He was also extremely religious. Maharaja Chandrakirti was thus in all respect one of the greatest rulers of Manipur.

Maharaja Chandrakirti Singh was died on 20 May 1886, leaving behind eight wives and ten sons. In order to ensure peace in kingdom before his death the Maharaja

distributed the office bearers among his sons. The portfolios are such as Surachandra Singh, the first son of first queen would be his successor (Maharaja), Kulachandra Singh, the first of the second queen would be Jubaraj, Tikendrajit Singh, the only son of the third queen would be Senapati and the other remaining seven sons were also entrusted in different other portfolios. More princes mean more problems of succession for the throne of the kingdom.

The British had changed their policy on Manipur since they had completely destroyed the Burmese in the third Anglo-Burmese war in 1886. The British government of India no longer felt the necessity of keeping Manipur as independent. The British imperial hunger, which was so long kept hidden under the pressure of adverse circumstances, came over ground. The conflicts among the princes for succession of the throne which followed after the death of Maharaja Chandrakirti was taken as an advantage by the British for fulfillment of their imperial ambition. They had become determined to complete their imperial ambition by bringing Manipur, the only surviving independent native state of India under their sovereignty. With this intention, they began to follow the policy of active interference in the internal affairs of Manipur. As per the arrangement made by Maharaj Chanrakirti before his death, his eldest son Surachandra Singh ascended the throne of Manipur on 20th May, 1886, and appointed Kulachandra as Jubaraj and Tikendrajit as senapati. The other princes also took charge in different portfolios according to the arrangement made by their late father. As time ahead tension began to develop gradually as some misunderstanding crept up among the princes and finally the royal family split up in two groups, one led by Tikendrajit Singh and the other by Pakasana Singh. According to Tikendrajit, the king Surachandra was in favour of Pakasana. The Jubaraj Tikendrajit, the most patriotic of all the princes disliked the British attitude towards the Manipur rulers as they expanded their empire by usurpation. Therefore, he thought a plan and made effort to protect the sovereignty of Manipur. He was also aware of the fact that the British were eagerly waiting for an opportunity to make Manipur under British government of India. On 22 September 1890 Tikendrajit Singh along with two likeminded princes Angousana, Jilangamba and other followers revolted against the king Surachandra Singh which is known as "Palace Revolt" in the history of Manipur. Surachandra, the king fled away from the palace and took shelter in the British Residency. Then Kulachandra ascended the throne of Manipur and Tikendrajit became Jubaraj, the heir apparent. The ex ruler Surachandra left the Residency for Calcutta informing

Tikendrajit that he was on his way to Brindavan. At the same time, at the time of his departure from Manipur the political Agent, Mr. Grim wood gave him a pass stating that Surachandra had voluntarily abdicated. But on reaching Calcutta he petitioned to the British Government of India for restoration of his throne and also stated all the situations of Manipur. After considering all the matters, the British viceroy of India, Lord Landsdowne took a decision that Kulachandra be recognized as the Maharaja of Manipur but Tikendrajit must be exterminate from Manipur and the decision was informed to Mr. Quinton, the chief commissioner of Assam. In the morning of 22 March 1891 the chief commissioner of Assam, Mr. Quinton accompanied by Col. Skene as commander with 400 Gorkha troops reached Imphal. Immediately after the arrival of Mr. Quinton at Imphal he ordered the British political Agent of Manipur for the arrangement of Durbar with Kulachandra and his brothers in the Residency. The meeting was for conferring British government of India to recognize Kulachandra as Maharaj of Manipur and at the same time a secret plan was also made to arrest Tikendrajit in the Durbar. Maharaja Kulachandra, Tikendrajit and other brothers came on the appointed day but they were made to stand for a long hours at the gate of Durbar Hall in a sunny day. It was too much humiliation for the freedom loving princes. In the mean time, the secret plan of arresting Tikendrajit Singh was leaked out. Jubaraj Tikendrajit Singh had left the place. The Durbar could not hold due to absence of Tikendrajit Singh and the British plan to arrest Tikendrajit was foiled. On the failure of their plan Grimwood, the then Political Agent in Manipur conveyed to the king Kulachandra, the decision of British Government of India and pressured him to hand over the heir-apparent to them but the king of Manipur had declined, Ultimately the British had decided to use force. In the evening of 24 March 1891, the British force attacked the residency of Jubaraj Tikendrajit Singh in the palace compound and killed many men, women and children who were watching a cultural programmed Rasalila. The Manipuri soldiers fought back and succeeded in their offensive struggle. The five officers namely Mr. Quinton, Mr. Grimwood, Lt. Col. Simpson, Mr. Cossin, Col. Skene and abugler had to took shelter in the under cellar of Palace. But the felling of revenge among the Manipuri people, whose wives, children and relatives had been killed, grew so high that ultimately all the five officers were executed under the command of Thangal General. On the result finally the Anglo-Manipuri war took place in Manipur. On 31<sup>st</sup> March, 1891 the British government announced war on Manipur, three columns of army from Kohima commanded by Major General H. Colet, from Silchar commanded by Colonel R.H.F.Rennick, and from Tamu (Burma) commanded



by Brigadier General T. Graham marched towards Manipur while the Manipur army was led by Tikendrajit and Thangal General. In front of the well equipped and well trained British army, the exemplary heroism of Tikendrajit, Thangal General and the fight unto the death by Pauna Brajabashi at Khangjam could not save the sovereignty of Manipur. On 27 April 1891, British army occupied the Kangla palace and before the fall of the capital, the regent Kulaehanra, Tikedrajit, Thangal General, Angousana and other leaders went underground. Later on Maharaja Kulachandra, Thangal General, Angousana and others leaders were arrested Tikendrajit was still in hiding and was observing the British's activities from a house of Manipuri magistrate residence but because of his illness he voluntarily surrendered to the British authority two days later. Thus, the Anglo-Manipuri war ended in a disaster manner. After the surrender of Tikendrajit Singh, the British Government of India constituted a special court formed under Lieutenant Colonel John Mitchell for the trials and the court commenced on 11 May 1891. Holding an arbitrary trial, and observing little formalities of justice, the Britishers held Regent Kulachandra Singh, Tikendrajit Snigh,, Thangal General and Angousana guilty on the charge of conducting war against the British of India, abetment to the murder of British officers and were sentence to death. However, sentence to death on Maharaja Kulachandra and Angousana converted into transportation of life jail following their appeal to the British Government of India. Queen Victoria made some efforts to save the life of Tikendrajit but remain unsuccessful as the Governor General confirmed the death sentence of Tikendrajit Snigh and Thangal General. The Manipuri women also launched a protest movement to save the life of Tikedraji and Thangal General at the very moment but could not save the martyrs and Manipur. On 13 August 1891 on the very evening, the order of sentence to death was announced to the people of Manipur and both Tikedrajit and Thangal General were hanged before the public at Polo ground in Imphal. This place was later named as "Bir Tikendrajit Park". Among all victims of British imperial action, Tikedrajit was the most enlightened, dedicated and patriotic. His supreme sacrifice for the ancestral native of her motherland has earned him a permanent place in the hearts of the people of Manipur. The people of Manipuri community living in Manipur, Assam, Tripura, Myanmar and other states and countries observed the day of hanging 13 August, as "Patriotic Day" every year.

The disaster of Manipur in the Anglo-Manipur war of 1891 gave the finishing touch to the establishment of British Empire in the north-east region of India. H.M.

Durand, the secretary to the British Government of India on 18 September 1891 notified in the Gazette of India No.1862-4 that the Governor General in council had selected Churachand Singh son of Chowbiyaima, a grandson of late Raja Nar Singh to be the Raja of Manipur. The "Sanad" given to Churachand Singh provided for the complete subordination of the Manipur state and for the payment of yearly tribute which was fixed in the year 1892 at Rs. 50,000 payable from 21<sup>st</sup> August, 1891. As, at the time of declaration of Churachand Singh as Raja of Manipur, he was only 6 years old, so the administration of state was entrusted to a superintendent of a political Agent, who was given full power to introduce any reforms that consider beneficial. Finally, the sun of the freedom of Manipur at last set, and the country like other state of region was reduced to the status of a tributary state. Thus, Churachand Singh, as a titular Raja under British government, ruled Manipur from 1891 to 1941. Thus after entrusted of a British Superintendent, in these periods a numerous reforms were carried out. The State administration was vested to a Durbar, which was constituted with six Manipuri members under the president of a British I.C.S. officer. Maharaja Churachand Singh thereafter carried in him a sense of obligation to the British and the British utilized it for the fulfillment of their colonial and political designs. Maharaja Churachand Singh was a monarch who was endowed with all the good quality and noble heart. His desire to work for the welfare of the state and the people of Manipur was intense but his administrative power to do so was very limited. As per the Sanad given to him, he was to follow all orders of British Government about the administration of his territories, the control of the hill tribes, composition of the armed forces of the state and any other matters in which British Government may be pleased to intervene. Thus following the spirit of the 'Sanad' he checked the infiltration of the liberals' ideas and the movement, current in the Indian sub continent into Manipur. He also rendered to the British Government all possible help in its war efforts during the first and second world wars. With his limited powers he rendered services for the development of his state and the welfare of his people which were immense and invaluable. He could realise that the roots of all development of the people of the state was education. So from the beginning of his reign he provided facilities of higher education of boys and girls by converting the Minor schools into High schools. Under his initiative, Manipuri (Meitei) language and literature received tremendous development. The education department was under his direct supervision. He sent his three sons, Budha chandra to England Priyabrata and Lokendra to Allahabad for higher education. In 1924, the Calcutta University recognised Manipuri language as a vernacular in the Matriculation

Examination and in 1931 the recognition of the language as a vernacular was extended up to I.A. in Manipur. During his reign, the Manipuri writers went on enriching their literature with numerous stories, novels, poems, dramas and translation from other language literature. Remarkable improvement was also made in histrionic art. In the year 1934, for the welfare of Manipuri community the 'All Hindu Manipuri' conference was held at Imphal. In that conference a large number of Manipuri from Barak and Brahmaputra valley of Assam specially from Cachar, Guwahati, Sibsagar, then Sylhet district, Tripura and Burma had participated. During his reign the Manipur Polo team earned much fame in matches in Manipur Silchar, Guwahati and other places. Being very old on September 1941, Maharaja Churachandra abdicated the throne of Manipur in favour of his eldest son Budhachandra Singh and left for Nabadwip. He breathed his last in Nabadwip on November 1941. Maharaj Budhachandra Singh was well-educated gentleman with sober temperament. When he ascended the throne of Manipur, he had faced and confronted with serious internal and external problems. As far the external problem, he had to face to steer and clear the state from the flames of Second World War from 1939 to 1945 A.D., which engulfed Manipur when Netaji Subhas Chandra Bose, the foremost revolutionary leader of India entered into Manipur with his "Ajad Hind Fauz" to obtain the liberation of India from the British rule. At the same time as an internal problem during those periods, he was disturbed by the action of disintegrating forces in the northern hills as revolutionary insurrection in the valley of Manipur. Moreover, he was to deal with the constitutional movement aimed with the removal of monarchy and the establishment of responsible government in its place and also issue of merger Manipur with newly earned independent of India.

On 15 August 1947, India became independent and the rule of British Government over, the Manipur state also became independent. The Maharaja of Manipur again got full control over the administration of Manipur after 56 years. However, the independent, the currents of Indian political movements started following in Manipur. In the month of November 1947, the leftist group of Manipur state congress launched an agitation for the establishment of responsible government in the state. Beginning with the picketing in the government offices, the agitation took the shape of non-co-operation movement. Conceding to the demand of Agitation group, the Maharaja constituted a committee, which framed a constitution for the Manipur state. For the first time in Manipur history, the elected representatives of the people formed a

government. M.K. Priyabrata Singh, the younger brother of Maharaja regarded as the most enlighten prince held the office of Prime Minister of Manipur.

India received the power of functioning from British authority after the independent of the India in 1947, the successor of the government of India stepped into the shoes of the British and tried to establish its control over the administration of Manipur. The post of political Agent was abolished and in its place a Dewan was appointed and his function was to supervise and guidance in the matter of administration of the state. The communist movements further hastened the desire to merge Manipur into Indian Union. It feared that the activities of Hijam Irabot singh, the revolutionary leader of Manipur by that time turned into a communist state. The Indian Union of Government viewed this as a part of international communist movement. The Indian Union Government felt that the merger of Manipur was essential to stop the march of communism into the mainland of India. So by the middle of the year 1949, the Indian Union Government decided to integrate Manipur within the Indian Union. With this viewed, it prevailed upon the Manipur State congress to accomplish the act of merger of Manipur with Indian Government. Accordingly, the Manipur State Congress celebrated the Independence Day on 15 August 1949, at Imphal hoisting the National flag. The issue of merger of Manipur with India was, however opposed by Youth Socialist League, Manipuri Students' Federation and the Communist Party of India. They accused the Manipur State Congress for this act of selling Manipur to India and at the same time appealed to the people of Manipur through public meeting and a procession was held to oppose the decision. On the other hand, the Manipur State Congress adopted a resolution in favour of merger of Manipur with Indian Union Government. Thus, the political situation in Manipur in that period became extremely chaotic and troublesome. During this period, Maharaja Budhachandra visited to Shillong, the capital of Assam and he was received with due honour by then Governor of Assam, Sriprakash on the instruction of Government of India. The Governor conveyed him the instruction of Indian Government to complete the negotiation regarding the merger of Manipur with India before 20 September 1949. The Maharaja of Manipur expressed his opinion to consult with his people so that his action in this regard might not in any case be unconstitutional. Maharaja of Manipur referred his opinion to the Home Minister of Indian Government. The first Indian Union Home Minister Sardar Ballavbhai Patel had bypass the opinion of the Maharaja of Manipur rather he requested Maharaja to accomplish the matter at the earliest in the interest of

the people of Manipur, in particular and of our great Indian Nation, in general. Realising the urgent necessity of the settlement of the issue, at last Maharaja Budhachandra agreed the proposal of Home Minister of India. Accordingly, Sriprakash, Governor of Assam representative of Indian Union Government and Maharaja Budhachandra of Manipur, sat on negotiation to finalise the terms and conditions of the agreement. The merger agreement, better known as the "Instrument of Accession" was prepared incorporating all the addition and amendment made during the discussion. Finally on 15 October 1949 the "Instrument of Association" was signed by Maharaja Budhachandra and Sriprakash, the Governor of Assam as a representative of Manipur and Indian Union Government respectively in Shillong. Henceforth, the Government of India abolished the post of "Dewan"( The Dominion Agent) and converted Manipur into a Part C State administration by a Chief Commissioner. The Maharaja of Manipur was granted an annual pension of three lakhs rupees and his personal properties remained untouched. Thus with removal of Maharaja of Manipur Budhachandra from power, the activities of monarchy ended in Manipur forever. Though Maharaja Budhachandra was relieved from administration responsibilities after the end of monarchy in Manipur, he continued to give leadership in social and religious activities. He loved his kingdom and his people from the core of his heart. Like his ancestors he was a devout Hindu and observed all its rights and ways of life with utmost sincerity and devotion. He used to grace the religious "Kirton" by his presence and himself was played Mridong (Pung). He also believed the Meitei (Manipuri) traditional faith "Sanamahi" and culture. He encouraged the Meitei "Lai-Haraoba" and folk dance "Thabal Changba" all over the state. After the end of Monarchy, he spent most of his life in Gouranagar at foot of the Nongmaijing Hills, which himself established and where he worshiped Meitei and Hindu Lais (God and goddess). He was died in December 1955.

Thus, we observed from the record of history that the Manipuri (Meitei) were migrated in Barak valley of Assam and other state and countries like Tripura, Myanmar and Bangladesh phase wise under many circumstances and reasons.

In the first phase during 16<sup>th</sup>, 17<sup>th</sup>, 18<sup>th</sup> centuries and perhaps before those periods due to matrimonial relation between Cachari, Ahom and Ava (Burma) kings few numbers of Meitei( Manipuri) people migrated to some areas of mentioned valleys, state and countries as a retinue and attendance of princesses and settled there

permanently. The matrimonial relation of Cachari, Ahom and Ava's kings with Manipuri princesses were mentioned earlier.

In the second phase during the successive Burmese invasion in Manipur in between the year 1758 to 1826 especially during the periods 1819 to 1826 which is known in Manipuri History "Chahi Taret Khuntakpa" (seven year devastation), a large number of Meitei (Manipuri) people migrated to the neighboring districts of Manipur namely Cachar, Hailakandi and Karimgang of Barak valley of Assam. A less number of Meitei people also migrated to Brahmaputra valley of Assam and they were settled down there permanently. At the same time during that period a large number of Meitei people proceeded to the south of the Barak valley and were settled in some areas like Dharmanagar, Kamalpur, Bishalgarh etc., of Tripura state and like Sylhet, Dhaka, Bhanubil Pargana of Surma valley of present Bangladesh. During the seven years devastation by Burmese in Manipur a large number of Meitei people were also taken to Burma (Myanmar) as war captivity and in course of time, they had settled down there.

In the third phase during the 19<sup>th</sup> and 20<sup>th</sup> century because of infighting among the princes and the instability of political situations due to the war among the Royal families in Manipur some Meitei people migrated to different Meitei inhabited villages and towns of Barak valley and Brahmaputra valley of Assam.

## Chapter 3

### **Migration and Settlement of Manipuri (Meitei) in Brahmaputra valley of Assam:**

In the Meitei royal chronicle, Assam or more properly upper Assam is referred to as Tekhao. The name is derived from the Dikhoao river, a tributary of the Brahmaputra, following the Sibsagar District. It is on the bank of the river Dikhoao that Ahom kingdom of Assam had its capital at that time, when the Manipuri (Meitei) had the best relation with Assam. Meitei royal Chronical "Cheitharol Kumbaba" cites that in 1536 A.D., the Meitei king offered a bride to Ahom king (Singh,1989,p.24). In that year, the rout from Manipur to Assam was improved.

"Ahom Burangi" records the existence of the relation between Manipur and Assam, in 1537 A.D., the Ahom ruler Chaopha Suhungmung had given an Ahom's princess Lanamukhru family named Khukdung in marriage to Raja of Kashe (Manipur) Khabomba (Chaomen), the then ruler of Manipur. In return Raja Chaoman sent the kataki- Khrungdengkhang and Nanangpalm with the princess as with offer to the Ahom's king Suhungmung. One thousand elephants with howdas, a large quantity of silver and gold and many other things were sent with the princess (Barua,1930-77).In 1537, the Ahom King send in return presents and envoys to the King of Meitei-Leipak (Manipur). The presents consisted of a bride for the king of Manipur and elephants. The elephant was named Tekhao Ngamba means the conqueror of Assam, It is also said that the other Meitei kings Chalamba (1544-61) Muangba (1561-71) had married Kamrupi (Assamese) Princess. Thus Manipuri and Assamese had been assimilated in both societies. It is clearly revealed that the relationship between the people of Assam is age-old and people as well as the kings of the two early states of Asia maintain very cordial relation between themselves.

Elaborate and authentic report of next Manipur's relationship with Assam is found in 'Tungkungia Buranji' corroborated by "Cheitharol Kumbaba". During 1767 A.D., the Manipur Raja Joy Singh alias Bhagyachandra had visited at Rangpur near Sibsagar, the capital of then Ahom king, Swargadeo Rajeswar Singh and sought assistance to expel the Burmese who had taken possession of Manipur. To make the

request more agreeable the Manipur Raja offered Kuranganayani, the princess of Manipur to Swargadeo Rajeswar Singh. After Swargadeo had married Kuranganayani, she had raised to the status of the chief queen. With the princess of Manipur a good number of Meitei (Manipuri) people had come who were retinue and attendance of the princess. Later on they were settled at Hansora and Borkola near the palace of Ahom ruler. Manipuri princess Kuranganayani recorded as “Tekhow Leima” to the Cheitharol Khumbaba and “Magalu Kuwari” in the Ahom Burangi, daringly executed her master stratagem restored the throne Assam to its legitimate owner. She had a large tank dug near the Ahom capital, which was named “Magalu Jiyakar Pukhuri” meaning the tank of the Manipuri daughter and in the bank of this tank a number of Meitei (Manipuri) who were the followers of Manipur Raja Joy Singh had settled there. This came to be known as the” Magalu Khat” means the Manipuri settlement near the Saru Charai in the Moina –Maji villag near Jorhat town (Bhuyan,1968,P.55).

After enforcement of Yandabo Treaty in 1826, the Meitei sepoys continue to constitute a floating population. In 1857, the Sepoy mutiny affected Assam too. The Meitei Maharaja Chandrakriti helped the British by rendering service of Manipuri soldiers and some of them remained in Assam. A major group of Meitei people for the first time began to settle at Sadia of upper Assam. Later on from there, they shifted to Dibrugarh, Shillong and other places of Assam. Unlike other forms of enforced immigration, witnessed in Assam and Manipur, reciprocal immigration from both the Asian countries at the time had been the outcome of matrimonial alliance, mutual defence agreement and interdependence.



## Chapter 4

### A Brief Profile of Nagaon District

Nagaon, situated in the middle part of Assam is one of the largest districts among the districts of Assam. The district has covered total area 3,973 square kilometers of fertile alluvial plain lands and thickly forest hills. Geographically the district lies between  $250^{\circ}.45'$  to  $260^{\circ}.45'$  North Latitude and  $920^{\circ}.60'$  East Latitude. The district is bounded in the north by Sonitpur district and the mighty river Brahmaputra, in the south by West Karbianglong district and North Cachar hills, in the east by East Karbianglong and Golaghat district and in the West by Morigaon district. The mighty river Brahmaputra flows along the northern periphery of the district, other majority tributaries meandering through the district such as Kolong, Kopili, and Jamuna drain into the mighty Brahmaputra.

The thickly populated of today's Nagaon, earlier spelt as Nowgong, were amongst the chosen targets of violence during the subsequent Burmese rule in the late 18<sup>th</sup> century and first 19<sup>th</sup> century. Following the treaty of Yandaboo in 1826, the district passed of silently under the British Government .Nagaon was carved out as a separate district administrative unit in the year 1832. Different small- time feudal king or their agents once ruled the eastern, western and southern segments of the present district. The residual effects of the rule of the Bara Bhuyans were imaginatively utilised and recognized by Momai Tamuli Barphukan, an intrepid officer of Ahom king Pratap Singha in the first part of 17<sup>th</sup> century. This area until then, was more of strategic than administrative concern. Newly organized village system –hence called 'Nagaon', "Na" means new and "Gaon" means village. At once time, a large chunk of Naga Hills, the Mikir Hills and North Cachar Hills were part of Nagaon district. With the passage of time they were sliced away to form separate districts.

Sankardeva, the great saint of the Bhakti movement era was born at Bordowa, at a distance of 15 kilometers from the Nagaon town. Main places of the tourist attraction of the district are Bardowa, Champabati Waterfall, and Kaziranga and Lawkhowa wild life sanctuary. The famous Kaziranga National Park, the home of the one-horned rhinoceros, stretches from the north-eastern part of the district. On the administrative front, Nagaon district has three sub divisions, namely Nagaon. Kaliabor and Hojai with

ten revenue circles, eighteen Developments Blocks, two thirty nine Gram Panchayats in thirteen hundred sixty one inhabited villages. Two National High ways- N H- 37 and N H-36 cross the district.

Nagaon district has been meeting place of diverse ethnic groups, cultural streams since immemorial time. Throughout the history, people of different stocks have been migrating into this district and merged into a common harmonious whole in a process of assimilation and fraternization. More than half of the population in the Nagaon district are Muslim community and remaining are Hindu, Christian and others community. According to 2011 census, the total population of Nagaon district is 28, 23, 768 with sex ratio 962 / 1000 as compared to 23, 14,629 with sex ratio 944 / 1000 in 2001 census. Thus, a 22 per cent of decadal increase in population is seen in this district, which is higher than all Assam 17.1 per cent of decadal increase in population. The density per square kilometer is as high as 711 higher than the all Assam average of 398 according to 2011 census. The literacy rate in this district has also increased from 61.73 % (Male – 68.27 %, Female -54.7 %) in 2001 to 72. 37 % (Male -76.51 %, Female - 68.07 %) in 2011, the increment is higher than the all Assam literacy rate 72.19 % (Male -77.85 %, Female - 66.27 %).

## Chapter 5

### Migration and Settlement History of Manipuri (Meitei) in Nagaon District:

The Manipuri people had settled first in Nagaon district during the periods when the Ahom king and Manipuri king had a cordial relationship i.e. during the period of 18<sup>th</sup> century. However, they had not amalgamated with the natives of province but lived separately in their own villages and they were not reported in the census report (Hunter, 1972, p.184).

From Ahom Buranji records, it is known that in 1786 Swargadeo Gaurinath Singh, cousin of Swargadeo Rajeswar Singh sent an appeal to Joy Singh, Maharaja of Manipur for help to suppress the Moamoria rebellion in Assam. Maharaja of Manipur was mindful of the service rendered to him a few years back by Swargadeo Rajeswar Singh, uncle of Gaurinath Singha So Joy Singh; the Maharaja of Manipur immediately marched with five hundred horses and four thousands Manipuri army to Nowgong where he was met by Gaurinath Singh. His army gave battle to the Moamoria rebels and compelled them to disperse from Ahom's territories. Maharaja of Manipur however, hurried back to Manipuri leaving about a thousand of his army with the Ahom's king. A few numbers of them later on settled down at Raha of Nowgong district. A Statistical Accounts of Assam Vol. I by W.W.Hunter also mentioned that "A few Manipuri" had settled down Nowgong during the reign of Ahom dynasty. At Raha of Nowgong district an area named "Manipuri Troop" is still there (Pemberton, 1966, p.76). Later on, they had shifted to Sibsagar and amalgamated with the native Manipuri. Now their descendants are the permanent inhabitants of Sibsagar district. Though it has not yet been corroborated it may be mentioned that as found in unrecorded history, a petty kingdom was set up at Tetelia by a Meitei who was the descendant of Meitei king prior to the early settlement of Meitei in Nagaon district (1980, p.18-19).

In the early part of 20<sup>th</sup> century, a few Manipuri families came from Barak valley and settled down near Jamunamukh railway station on the north bank of Jamuna river. In fact, the permanent settlement of Manipuri people in Nagaon district took place during the year 1927. The first settlement of Manipuri village in Nagaon district was taken place at Rajbari under Hojai sub division on 28 March 1927.

Having oral testimony from the original settlers and from some authentic reports the settlement of Meitei inhabitant in Nagaon district is summarised as:

As mentioned earlier during the reign of Manipur Raja Pamheiba alias Garibniwaz (1709-1748 A.D.), Meitei (Manipuri) were compelled to accept the Vaishnavite religious by order of Raja. Since then all Manipuri's ritual functions have been performing in vaishnavite culture. During the first part of 20<sup>th</sup> century, Thangkhatbam Gauramani Sarmah, a Sankkriton Guru of Jhampiribond of Hailakandi district frequently visited to many Manipuri villages of Barak valley of Assam, Sylhet and Tripura for performing sankriton at shradha, and other ritual functions. While he was moving from place to place, he met many poor and landless Meitei (Manipuri) families who were taking shelter in other houses. He was always worried about these people and was thinking of their settlement at new places. During the month March 1927, while Gaurachand Sarah was going to pilgrimage to Nabadwip and Brindavan by train he observed a vast area of lands between Lunding to Jamunamukh railway station was lying without human inhabitant covering with thick jungles. At that time in his mind, thought the plan of settlement of those landless poor Meitei people there. Luckily, on the way of his journey met Ramananda Singh, a Vaishnavite Meitei, who was also going to pilgrimage to Brindavan. On their journey Gaurachand Sarmah shared his thought, plan to Ramananda Singh, and sought his help, as he was resident of Jamunamukh. Ramananda agreed to help. On the way of their back journey, Gaurachand Sarmah stayed few days at Ramananda's residence at Jamunamukh. During the days, they together walked on foot through the railway track from Jamunamukh to Jugijan railway station. They did a survey and finally selected an area for their new settlement, nearly two kilometers away in the south west from Jugijan railway station near the Jugi river, a tributary of Kapili. As he had returned his residence at Japhiribond shared his plan to the poor and landless families of the villages. After discussion with them finally a group of Meitei people (only men), under the leadership of Gaurachand Sarmah went to Shillong during the month of March, 1927 to submit a petition to the Chief Commissioner for grant of lands for new settlement of Meitei in Nagaon district. On the way to Shillong they took rest at Rajbari, Manipuri bosti, Gurahati. Coincidentally they met Maharaja of Manipur Churachand Singh who also visited there to meet the Meitei people. They conveyed their plan for new settlement and requested Maharaja for his help in this context. Maharaja mindfully listened of their new settlement plan for the poor and landless

Meitei. In support of their petition, Maharaja wrote a letter to the Chief Commissioner to consider the matter sympathetically. Next day in the morning, they went to Shillong and submitted the petition along with the letter of Maharaja to the Chief Commissioner at his residence office. The Chief Commissioner granted their petition. Through a messenger gave them a letter, and asked them to submit the letter to circle Officer of Kampur. Subsequently they met Kamini Nath, the circle officer and handed over the letter of commissioner to him. The Circle Officer expressed his willingness to extend assistance in the matter. He declared the jungle land in the southern side of the railway track in between Jamunamukh to Lumding railway station as "Manipuri Belt". Thus, Gaurachand Sarmah's dream for new settlement of the poor and landless Meitei of Barak valley and other places came in real. They returned their home with success and great joy and informed the news to their needy relatives and other needy Manipuri of the valley. Thus, on March 28, 1927 a group of Meitei people from Jhapiribond of Hailakandi district under the leadership of Thangkatabam Gaurachand Sarmah and Rajkumar Sanajaoba migrated to Jugijan, two kilometer away in the southeast from Jugijan railway station and settled there by cleaning the bushes and thick jungles. Later on, after the name of Rajkumar Sanajaoba the village name was given Rajbari. This is the first Meitei village in Nagaon district (1990, p.4-5). As the news of grant of lands was spread in Barak valley and other Manipuri inhabitant states, a large number of poor and landless Manipuri people phase wise migrated in the "Manipuri Belt" area and established a number of villages by cleaning the jungles. Thus, the migration of Meitei (Manipuri) people in Nagaon district took place in the year 1927 and onwards. (Laishram, 2014, p.2). The jungle lands granted to the Meitei people were made suitable for agriculture by cleaning the jungles. More over the Meitei (Manipuri) who were migrated in this district from Barak valley of Assam and other places were purely agriculturists. Thus, by cleaning the bushes and jungles, the Meitei people had formed some of the most flourishing villages mostly under Hojai sub division of Nagaon district. Most of the Meitei (Manipuri) inhabited villages in this district were established near lake, river, big tank etc. The reason for the Meitei's settlement near the water is that the Meitei (Manipuri) people maintain a very hygienic system; generally, they take bath more than two times a day. Many religious rituals like Tarpan, Shradha, Lai- Harouaba etc., are performed in water. Above all water is very much essential for surviving of human being and for the maintenances of the households. With passage of time, few numbers of Meitei villages due to flood and other natural calamities, e.g., Radhanagar at Jugijan Mouza and Puran bazaar of Hojai

town are completely extinct but at the same time some new villages are also established like Kaki, Hawaipur etc. At present there are 45 Meitei villages and 1 Meitei Pangal (Manipuri Muslim) villages in Nagaon district. The number of Meitei (Manipuri) household in the district is approximately 2990 and the total population is about 19,000 in 2011 ( Laishram, 2014). Again according to the Statistical Hand Book of Assam, 2004, the Manipuri population in Assam was 1, 54,059 and Nagaon district Manipuri population was 16,251, in the census 2001. According to Statistical Hand Book of Assam, 2014, the decadal growth rate of Assam from 2001 to 2011 is 17.1 per cent. In this trend, the estimated Manipuri population in Nagaon district is 19,029, which is almost equal according to the book “khunda Leekhul”.

One important fact of study on population is the study of migration arising out various social, economic and political reasons. For a large country like India, the migration of people in different districts and states within the country helps in understanding the dynamics of the society better. When a person is enumerated in census at different place than his/her place of birth, he/she is considered a migrant.

Table-1

Migration of Manipuri Sampled Households in Nagaon District

Place(district/state/country)	No. Sample households	Percentage, Sample households
Cachar	190	63.3
Hailakandi	52	17.3
Tripura	18	6.0
Manipur	16	5.3
Sylhet(Bangladesh)	10	3.3
Karimganj	04	1.3
Other District of Assam	10	3.3
Total	300	100

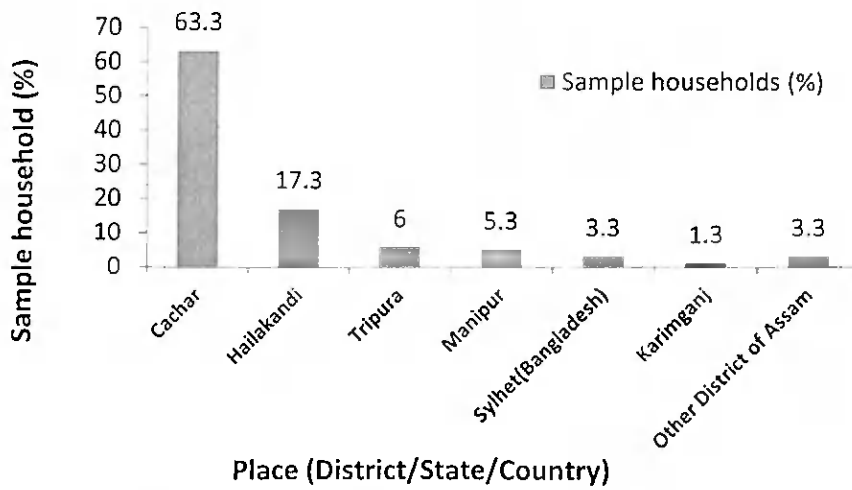


Fig 1. Migration of Manipuri sampled household

Table-2

Decadal wise Migration of Manipuri Sampled Households in Nagaon District

Decadal year	No of sampled households	Percentage of sampled households
1920 -30	34	11.3
1930 -40	100	33.3
1940 -50	85	28.3
1950 -60	42	14.0
1960 -70	19	6.3
1970 -80	07	2.4
1980 -90	07	2.4
1990 -00	03	1.0
2000 -10	03	1.0
Total	300	100

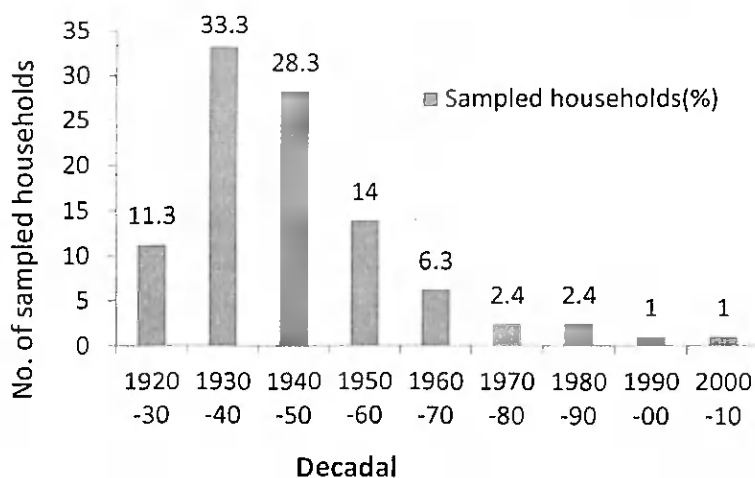


Fig 2 Decadal wise migration of manipuri sampled housing

**Findings:** From the Table-1 & Fig.1 it is found that the present inhabited Manipuri people in Nagaon district were migrated 63.3 % from Cachar, 17.3 % from Hailakandi, 6 % from Tripura, 3.3 % from Manipur, 3.3% from Sylhet Present Bangladesh, 1.3 % from Karimganj and 3.3 % from other districts of Assam. Thus we observed that majority of Manipuri people of Nagaon district had migrated from Cachar and Hailakandi districts of Barak valley of Assam.

From Table-2 & Fig.2 we found that most of the present inhabited Manipuri people i.e., almost 76% in Nagaon district are migrated during the pre and post period of independence of India i.e., during the period 1930 to 1960. The first migration of Manipuri people in Nagaon district was taken place during the year 1920-30 and during that period only 11.3% out of present Manipuri population was migrated in the district. Only 6.3 % and 6.8% Manipuri migrated during the year 1960-70 and 1970 onwards respectively in the district.

**Reason of Migration:** From the analysis of the data collected through field survey it is found that almost 80% of the Manipuri people migrated in Nagaon district because of poverty i.e., due to poor economic condition, 10% due to job (private and government job), 5% due to escape insecurity and 5% due to matrimonial relation i.e., marriage. Another reason of migration and the permanent settlement of the Manipuri (Meitei) under Hojai sub division of Nagaon district was accessibility of land grant.



## **A brief History of Meitei (Manipuri) Inhabitant Villages and Towns of Nagaon District:**

The process of dispersal and settlement of Meitei (Manipuri) in existing villages and towns of Nagaon district have been discussed as under:

**Rajbari (Jngijan) :** The first settlement of Meitei(Manipuri) people in Nagaon district was taken place at Rajbari under Hojai subdivision. On 25 April 1927 under the leadership of Thangatabam Gaurachand Sarmah and Rajkumar Sanajaoba, a group of Manipuri people from Jhapiribond of present Hailakandi district migrated to this place and established the village. The village is situated at distance of 2 km away in the south-west from Jugijan railway station and 5 km. away in the west-east side from Jamunamukh railway station. The names of some of the first settlers of this village were Late Thangatabam Gaurachand and Jogeswar Sarmah, Late Rajkumar Sanajaoba, Late salam Anau Singha, Late Howbijam Jumjaw and Tombabu Singha, Late Hijam Thambou, Madhab and Gauramani Singha, Late Yumnam Kanhai Singha, Late Mutum Gaurachand and Thambaljaw Singha, Late Ngangam Maina and Babuchand Singha, Late Yengkhom Koireng Singha, Late Howrambam Leeka Singha, Late Arambam Narajit Singha, Late Laishram Ramananda Singha, Late Salam Kunjaraj Singha, Thadoi Devi and Kumari Devi, Late Chandra Devi and their families. At present there are about 159 Manipuri households with a population of approximately 900 are living in this village. It is known that following the name of founder settler Rajkumar Sanajaoba, the name of the village was given Rajbari. This village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Shivpur :** This village is one of the oldest Meitei (Manipuri) inhabitant villages in Nagaon district. It is situated in the south-west side, 3 km. away from the Jugijan railway station and on the bank of the river Walding, and a tributary stream of Kapili river. The settlement of Manipuri people took place in this village in the year 1928. Most of the Manipuri people in this village were migrated from different villages namely Bahadurgram, Dalugram of Cachar district and Mirgul, Lowat of present Hailakandi district of Assam. Late Nangmeilakpam Thambou Singha, Late Sagatpam Thambaljaw Singha, Late Naurem Thoiren Singha, Late Mairangbam Lakhon Singha, Late Mairangmayum Barachouba and Manu Singha, Late Sagatpam Chanu wupi Devi were the names of some of the first settlers of this village. At present about 74

Manipuri (Meitei) houses with a population around 220 have been living in this village. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Gucbara (Jugijau):** This is one of the small Manipuri village situated under the Jugijan Mouza in the northern side at a distance of 1 km. away from Jugijan railway station and 5 km. away in the western side from Hojai town respectively. The settlement of Meitei people in this village was taken place in the year 1932 and onwards. Names of some first settlers of this village were Late Paunam Indramani Singha, Late Kangabam Ahtanyaima etc. The inhabitants of this village were migrated from Jhapiribond, and Madhurai villages of Barak valley of Assam. At present 26 households with a population, 130 are living in this village. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Shantipur** : In the year 1979 this small village was established on the bank of the river Walding opposite to the Sibpur village, 4 km. away in the south-west side from Jugijan Railway station. Most of the Meitei families in this village were migrated from Sonai of Cachar district; Jhapiribond of Hailakandi district. They were migrated first at other villages like Gauranagar, Bidyanagar etc., of Hojai sub division. Later on around the year 1979, they shifted to this village. Few families from Rajbari (Jugian) village also migrated there. Late Ngangam Babachand Singha, Late Nongmailakpam Nongjai Singha, Late Yengkhom Gaurachand Singha, Nongmailakpam Bulu Singha, Bamcha Singha and their families were the first settlers of this village. At present 30 Manipuri houses with a population, about 150 are residing in this village. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Nandapur** : Nandapur is one of the largest and populated Meitei (Manipuri) village under Hojai sub division of Nagaon district. It is situated just 3 km. away in the southern side from Hojai railway station. At present there are about 200 Meitei households exists in this village and the number of population is approximately 1280. Names of some first settlers of this village were late Kaijam Nanda and Gaurachand Singha, Late Karambam Tamal and Birahari Singha, Late Laitambam Madhu Singha, Late Khaidem Naba and Mani Singha, Late Rajkumar Sanahal, Heigrum Karna, Engenjow and Anu Singha, Late Khaidem Babatombi Singha,, Late Likamabam Naran Singha, Late Taurem Anganghal, Rabi Singha, Late Mutum Khamba, Maina Singha, Late wankhembam Pukchow, Manibabu, Naba Kumar Singha, Gurumayum Gopinath Sarmah and their families. This village was established during the year 1929-1930.

The first Meitei inhabitants of this village were migrated from Bantarapur, Malugram, Lamargram villages of Cachar district. Later on, the number of families had increased through subsequent migrations from different places of Barak valley and Manipur. It is known that the village was established under the leadership of late Nanda Singha so, following his name, the village name was given Nandapur. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Udoipur:** This is one of the largest and most Meitei (Manipuri) populated village under Hojai subdivision of Nagaon district. At present around 190 Meitei, families with a population of approximately 1030 are living in this village. It is situated in the southeast side, 3 km. away from Hojai railway station. In this village, the first settlement of Manipuri people took place in the year 1930. Later on the number of families had increased through subsequent migration and established the village by clearing the jungles. Most of the settlers of the village were migrated from Moinarbond, Ramnagar of Cachar district and few numbers from Manipur. Late Seram Kunjaswari, Nadia Singha and Late Kansam Kamdev Singha, the three were the first Manipuri settler in this village. The subsequent name of some of the settler of this village were Late Laisram Surachandra, Kumardhan Singha, Late Thanjam Atomba, Lukeswar Indra kumar Singha, Late Rajkumar Udoisana, Gurumayum Gaurababu and their families. It is known that on the effort of Rajkumar Udoisana a lot of development works of the village were done, so as a token of respect by the following of his name, the name of the village was given Udoipur. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Gauranagar** Gauranagar is the one of the largest Meitei inhabited village situated in the southern side, 4 km. away from Hojai railway station. The village is situated in the south-north position on the both sides of the roads covering a distance of two km. long. The settlement of Manipuri people took place in this village during the year 1936-1937. Late Lairenjam Premananda singha, Thangkatabam Mohon Sarmah, Late Taurem Tonjaw singha, Late Nongthabam Chauthoi Singha, Late Nongthabam Singha and their families were the names of first settlers of this village. Later on a number of families had increased through subsequent migration and completed the inhabitant of the village. Most of the settlers of this village were migrated from the villages-Malugram, Joypur, Baskandi, Anuwapar, Wapakpi, Singerband, Dholai of Cachar district and Jhapiribond, Lala Bazar of Hailakandi district and a few numbers from Manipur and

Tripura state. At present, 141 Manipuri houses with a population of approximately 850 Manipuri people are living in this village. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Dhaninagar :** The settlement of Meitei people took place in this village in the year 1932. It is situated in the south-west side, 3 km. away from Hojai railway station. At present about 70 Manipuri houses with a population, approximately 370 Manipuri people are living in this village. Most of the settlers of this village were migrated from Khoiren, Sonai, Talenkhun, Ganga Nagar, Madhura villages of Cachar district of Barak valley of Assam. Late Khuraijam Bukul Singha, Tamal Singha, Chaubhal Singha from Khuraijam clan, Late Tamal Singha, Hariban Singha, Maiton Singha from Laishram clan, Late Ngangam Paiton Singha, Late Kaisham Kala Singha, Late Oinam Indrajit Singha, Late Sangalsem Gulamjat Singha, Late Gurumayum Joga Sarmah were the names of some first settlers in this village. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Kalinagar :** At present, Kalinagar is a urban Manipuri village of Hojai town. It is situated at a distance of just 2 km. away in the south-west side of the Hojai railway station. During the year 1929-30, a group of Manipuri people migrated to this area from the village of Kalinagar of Cachar district and settled down by cleaning the jungles. Later on a number of families had migrated from different villages of Barak valley of Assam, Manipur and Present Bangladesh and established the present village. It is known that the most settler of this village were first migrated from the village Kalinagar of Cachar district, so accordingly the village name was given as Kalinagar. The settlers of this village were migrated from Kalinagar, Rangpur, Lakhipur, Lamargram, Borkhala, Binnakandi, Ramnagar, Singriband, Dholai, and Mutum Leikai of Cachar district and, Laishramkhun, jhapiribond villages of Hailakandi district of Assam. A few settlers of this village were migrated from Sylhet (Bangladesh) and Manipur. Late Taurem Gaurachand, Chauba singha, Late Taurem Leirik, Tulu Devi, Late Mairangthem Luka Singha, Late Lairembam Chandra Singha, Late Khudrakpam Khailendra Singha, Late Thounajam Ranjit Singha, Late Lairenbam Dhabali Singha, Late Lukram Babadhan Singha, Late Maisnam Amu Singha, Late Laitambam Tanaba Singha, Basna Singha, Late Khudrakpam Khalendra Singha, Late Thousam Angoupamba Singha, Late Thoudam Ratan Singha, and some of their families were the first settler of this village. At present around 185 households with a population about

850 Manipuri people have been living in this village. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Rampur** : Rampur is one of the urban village of Hojai town situated just a distance of 1 km. away in the south-west side from Hojai railway station. Around the year 1939-40 under the leadership of Late Khundrakpam Indramani Singha a group of Manipuri people migrated from Jhapiribond of Hailakandi district and settled at this area by cleaning the bushes and jungles. At present about 80 Manipuri houses with a population, approximately 450 are living in this village. Most of the present Manipuri inhabitants of this village were migrated from Malugram, Binnakandi, Mainabondo; Dholai, singbeen (Lala), of Cachar and Hailakandi districts. A few numbers from Sibsagar, Tinsukia and other districts also migrated and settled in this urban village recently. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Amtala** : This is one of the oldest Manipuri inhabited village under Hojai sub division of Nagaon district. It is situated in the southeastern side, 3 km. away from Hojai railway station. The settlement of Manipuri people took place in this village during the year 1930. During that year a large group of Manipuri people of different clans- Nungthubam, Howrambam, Taurem, Khoirem, Thanjam, Lairejam, Ngangam, Laishram migrated to this place and permanently settled down by cleaning the thick jungles. The names of some of the first settlers of the village were Late Nungthubam Lairen, Angau, Chouthoi Singha, Late Khoirem Shyamsundar Singha, Late Howrambam Leeka Singha, Late Taurem Chandra Singha, Late Thanjam Khetrichandra Singha, Lairejam Pandit Tombabu Singha, Late Rajkumar Snahal, Late Chowbham Leeklai Singha, Late Ngangam Thanglen Singha, Late Laishram Naba Chandra, Late Mohonlal Sarmah and their families. At present, a total number of about 100 Manipuri houses with a population of approximately 860 people are living in this village. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Bishnupur** : Bishnupur is one of the oldest Manipuri inhabited village in Hojai sub division of Nagaon district. Earlier, the village was known as Kumurakata. It is situated in the southern side 6 km. away from Hojai railway station. The settlement of Manipuri people took place in this place in the year 1930. Late Karam Tambra Singha, a famous Sankriton guru during that period with his two followers late Karam Lalbabu Singha and late Yangkhemmayum Kharau Singha from Jhapiribond of Hailakandi district migrated to this place and settled down by cleaning the jungles. Later on a number of

families had increased through subsequent migrations from different villages namely Pailabond, Rangpur, Sonai, Singribond of Barak valley, Hansara (Sibsagar) of Assam and a few numbers from Tripura and Manipur state. At present about 150 Manipuri households with a population, approximately 930 are living in this village. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Gobindpur:** This village is situated in the southeast side, 2 km. away from Hojai railway station. It is known that earlier, this place was covered with thick jungle and lived many wild animals, so settlement of people could not take place there. However, during the year 1929-30, Govind Ningthemcha, a brave Manipuri had settled first there by cleaning the jungles. Later on, a number of Manipuri families had settled there through subsequent migration and established the village during the 1929-30. It is known that following the name of Govind Ningthemcha the village name was given Govindpur. The names of some of the first settlers of the village were late Errangbam Daya and Birachand Singha, late Baba Singha and Maipak Singha of Laishram clan, late Kaisam Kanhai and Chandra Singha, late Gauramohon Singha, Nilamani Singha, Harimohon Singha from Saram clan, late Taurem Ahanganghal, Gurumayum Balaram Sarmah, late Radha Devi and their families. Most of the settlers of the village were migrated from the villages Mainarbond, Sonai, Singribond, Joypur, Chingdung Leikai, Jhapiribond etc. of Barak valley of Assam. At present 60 Manipuri houses with a population about 335 have been residing in this village. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Bidyanagar:** The settlement of Manipuri people in this village took place in the year 1932. At present, this is one of the urban Manipuri villages of Hojai town. It is situated in the western side just 1.5 km. away from Hojai railway station. The settlers of this village were migrated first at Rajbari village during the year 1932 and in the same year shifted to present Bidyanagar village by cleaning the jungles. The first Manipuri settlers of this village were migrated from Lala Bazar, Dholai of Hailakandi district and Lakhipur, Salipur, Rampur, Bantarapur, Sib-Tilla villages of Cachar district. The names of the first settlers of the village were late Koithalakpam Surachand, late Laitangbam Tuna, late Thanaujam Atanba, late Taurem Chauba, late Athakpam Gulap late Yumnam Golap, late Maitonkaisam Kukraba, late Laitam Gaura, late Brahmacharimayum Bapuhan Sarmah and their families. At Present about 85 Manipuri houses with a population approximately 500 people are living in this village. With passage of time

more and more people are moving towards this urban village for better life opportunities, so beside Manipuri people many other community are migrated and settled down here. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Tongia (Salbagau) :** Tongia also known as Salbagan is a small Manipuri Muslim (Metei Pangan) inhabited village. It is situated in the southern side 4 km. away from Hojai railway station. This village was established during the year 1953-54 by occupying reserved forestland. The settlers of this village were migrated from the village Baskandi of Cachar district of Assam. The names of some of the first inhabitants of the village were late Md. Rahmal Ullah, late Md. Abdul, late Md. Ramij Uddin, late Md. Manir Uddin, Md. Ajijur Rahman and some of their families. At present 60 Manipuri Muslim and 2 Manipuri families with a population about 385 have been living in this village. This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Kathaltali :** This village was established during the year 1945-46. During that period, a group of Manipuri People migrated from different villages of Barak valley had settled in this place by cleaning the jungle. However, within a few days of their settlement, the Karbi people by force compelled them to leave the place as according to them the lands they occupied were belongs to Kargianglong district. Again, after a long fight with the Karbi people in the year 1947, the Manipuri again occupied their lands and permanently settled down there. Most of the settlers of the village were migrated from Jhapiribond, Bantarapur, Thanjam Leikai of Barak valley of Assam, Kailashore of Tripura and Jirighat of Manipur state. Late Thangjam Angangton Singha, late Changtham Ganga Singha, Takhelambam Ibunghal Singha, late Laifrakpam Chandra and Tamphajaw Singha, Usham Kumardhan Singha, late Khaidem Leishang Laishram Bukul Chandra Singha, late Moushrakpam Haribhalav singha and their families were the first settlers of this village. This village is situated in the southern side 6 km. away from Hojai railway station. At present 82 houses with a population about 480 Manipuri people are living in this village. Earlier plenty jack fruit trees were found here so according to name of the trees the name of the village was given Kathaltali (jackfruit is called kathal in Assamese). This village is under Hojai Assembly and Nagaon Parliamentary Constitution.

**Mainapatbar :** The Manipuri settlement in this village took place during the year 1941. The names of the first settlers of the village were late Ahaibam Tamabu Singha, late Mutum Kalachandra Singha, late Lairembam Chandramohon Singha, late Athakpam Golap Singha, late Langthem Tomcha Singha, late Ningaambam sangoi Singha, late Kaijam Naba Singha and their families. The settlers of this village were migrated from the villages like Dalugram, Madugram, Lakhipur, Sib Tilla, Ashralabukh of Cachar district and Jhapiribond of Hailakandi district of Barak valley of Assam. The village is situated in the western side 5 km. away along the side of Hojai – Tumprong P.W.D. road. At present 55 Manipuri houses with a population about 260 have been living in this village. The village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Singari-Bosti :** This village is situated in the south- west side, 4 km. away from Hojai railway station. The first settlement of Manipuri people took place around the year 1930-31. Later on a number of families had increased through subsequent migration and completed the inhabitant of the village. Most of the settlers of this village were migrated from Binnakandi, Talenkhun, Khoiren Khunjaw, Sonai, Bibirgram, Rampur, Jhapiribond villages of Barak valley of Assam. The names of some of the settlers of the village were late Khuraijam Tamba Singha, late Sanashm Lokeswar Singha, late Lairembam Tombi Singha, late Karambam Gulapjhat Singha, late Kaishambam Tonjaw Singha, late Achoibam Kanai Singha, late Khumakcham Sanjoy Singha, Karam Dabandra Singha, late Ngangam Birachand Singha, late Moirangthem Sanarik Singha, yanglem Bhagya Singha and their families. At present 42 Manipuri houses with a population approximately 160 are living in this village. Earlier the village was known as Sigara-Bosti. It is learned that at the time of newly establishment of the village, a plenty of Singara fruit (a kind of fruit grow in water) were found so accordingly the name of the village was given Singara-Bosti. The village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Tbambal-Hawbi :** This is a small Manipuri inhabited village situated in the southern side 3.5 km. away from Hojai railway station. This village was established during the year 1948. At present 25 Manipuri households with a population about 130 are living in this village. Most of the settlers of the village were migrated from Khowai, Dharmanagar of Tripura State and different Manipuri villages of Cachar district. Late Koijam Phula Singha, late Kamal Singha, late Babaton Singha, late Ibocha Singha al of from Naurem clan, Koijam Ahongjaw singha, Khoiram Chura Singha, Thounajam



Moiranjaw Singha, Thangjam Kumardhan Singha, Keithallakpam Biro Singha, Moirangthem Kalachand Singha, Khoiram Netai Singha, late Sangalokpam Gouri kumar Sarmah, late Tanshubam Khoilendra Singha and their families were the first settler of this village. It is known that at the time of settlement of Meitei people at this village a plenty of lotus flower (in Manipuri language called Thambal) were found so accordingly the name of the village was given Thambal-Hawbi. The village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Gouchara (Hojai) :** This is one of the oldest and largest Manipuri inhabitant village situated in the north-east side, at a distance of 3.5 km. away from Hojai railway station. The settlement of Manipuri people took place in this village during the year 1935-36. At present around 105 Manipuri houses with a population, approximately 620 are living in this village. Most of the inhabitants of the village were migrated from Rangpur, Salipur, Madurgaon, Badugarh, Sonai, Dulugaon, and Moinarbond villages of Cachar district of Barak valley of Assam. Late Krishna Singha, late Bani Singha, late Baba Singha of Naurem clan, Thanjam Lairen Singha, late Chandam Brajamohan Singha, Leihowthabam Gauri kishore Sarmah, Moirangthem Bamcha Singha and their families were the names of some first settlers of this village. This village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Daria-Bosti :** This village was established around the year 1936-37. During that year a number of Manipuri people from Kameswargaon, Dharmanagar (Tripura) migrated to this place and settled down by cleaning the jungles. Later on, a number of families had increased through subsequent migration from Barak valley and other places. Late Nandababu Singha, late Khalo, late Ama, late Dewan Singha from Salam clan, late Whoirem Nabin singha and their families were the first settlers of this village. At present 45 Manipuri houses with a population, about 250 are living in this village. The village is situated in the in the southern side 2.5 km. away from Hojai railway station. The village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Mainapur :** Mainapur is the one of the smallest Manipuri inhabited village under Hojai sub division. It is situated in the southern side, next to Gauranagar village 6.5 km. away, from Hojai railway station. At present only 4 Manipuri families with a population 26 are living in this village. The first settlement of Manipuri people took place in this village in the year 1938. The settlers of the village were migrated from Lakhipur of Cachar district. It is known that in the past, about 50 Meitei families had

stayed in this village but due to wild animals' especially wild elephants frequent attack, most of the families had left the village and shifted to nearby villages. Late Karam Laphoi Singha and wife late Tombi Devi, Yengkhom Gauro Singha and wife and wife Ngaubi Devi, Yengkhom Dhabalo and wife late Prabha Devi were the names of some first settlers of the village. The village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Hari-Tilla :** This is also one of the smallest Manipuri village under Hojai sub division of Nagaon district. At present only 4 Manipuri families with a population 30 people are living in the village. It is situated in the south-west side, 3 km. away from Hojai railway station. In the year 1966 under the leadership of Hari Singha, three families migrated at this place from the village Borbil of Cachar district of Barak valley and settled there. It is known that by the following name of Hari Singha, the name of the village was given Hari-Tilla. The village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Kalakhnn :** It is one of the oldest Manipuri inhabited village situated in the eastern side 5.5 km. away from Hojai railway station and just 1 km. away in the western side from Dhalpukhuri railway station under Hojai sub division. It is known that during the year 1928-29 and onwards a number of Manipuri people from Laikon, Sonai, Captain, Bam Malugram, Singribond, Lakhipur villages of Cachar district migrated to this place and settled down by cleaning the jungles. It is known that Whoirem Kala took the lead in establishing the village, so by following his name the village name was kept Kalakhun alias Kala-bosti. Late Whoirem Kala Singha, late Laishram Tamal Singha, late Yengkhom Meikoi Singha, late Kanjabam Thambal Singha, late Salam Tamradhaj and their families were the names of some first settlers in this village. At present there are about 60 Manipuri houses with the population approximately 320 exists in this village. The village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Baluhunder :** It is one of the largest and oldest Manipuri village under Lanka mouza of Hojai sub division. It is situated in the South-western side a distance of 5 km. away from Lanka railway station and a distance of 1.5 km. away in the southern side from Dhalpukhuri station. It is known that the first settlement of Manipuri people took place in this village in the year 1933. Late Thangjam Birahari Singha and his brother late Kala Singha, late Ahshem Singha, Miorangthem Lakhan Singha and their families were the first settlers of this village. Later on, a number of Manipuri families had increased

through subsequent migration from the villages namely Binnakandi, Bensali, Baskandi, Udharbond, Laikon, Gosaipur of Cachar district and completed the establishment of the village. At present about 112 Manipuri houses with a population, approximately 990 are living in this village. This village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Jamuhundal** : It is a small Manipuri village situated to the south-eastern side 2.5 km. away from Dhalpukhuri railway station under Hojai sub division. During the year 1939 a group of Manipuri people from the villages, namely Lamargram, sonai of Cachar district migrated to this area and established the village by cleaning the jungles. At present, there are only 7 Manipuri houses and the population about 52 exists in this village. Earlier more than 50 Manipuri families stayed there but in course of time due to many factors majority of families shifted to nearby villages. Late Kangjam Maina Singha, late Khoirem Naren Singha, late Keisham Dhananjoy Singha, late Loutakbam Mitrang Singha and their families were the first settlers of the village. This village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Thoirekhun** : Thoirekhun is one of the most populated Manipuri village under Lanka Mouza of Hojai sub division. It is situated to the south-western side 4 km. away from Lanka railway station. The settlement of Manipuri people in this village took place around the year 1938-39. It is known that under the leadership of late Thoiren Singha a group Manipuri people of Naourem, Moirangthem, Laishram, Mutum, Maisnam, Yumnam, Keisam, Laitanjam, Sanajam etc. clans were migrated during that period and took their settlement in this village by cleaning jungl. Later on, a number of Manipuri families had increased through subsequent migration from Barak valley of Assam. Most of the settlers of this village were migrated from Binnakandi, Wapakpi, Pallarbond, selupar, Mangaipur, Badurgram, Lakhipur, KhuNow villages of Barak valley of Assam. It is known that by the following name of Thoiren singha the name of the village was given Thoirekhun. Beside late Naourem Thoiren Singha, late Gulamjhat Singha, late Dhan Singha, late Choudhary Singha from Naourem clan, late Choudharymayum, Kanhai Sarmah, late Madhu Sarmah, were the names of some first inhabitant of this village. At present about 125 Manipuri households with the population approximately 700 are living in this village. This village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Salamkhun :** It is a small Manipuri village under Lanka Mouza of Hojai sub division situated to the south-western side at a distance of 4 km. away from Lanka station. During the year 1938 late Salam Bowdhan Singha, late Salam Thambu Singha, Late Kaijam Chauyaima, late Oinam Amu Thakcham Shamu and their families from Tarapur village of Cachar district migrated to this village and started settlement by cleaning the jungles. The number of settlers in this village grew up in the later period. It is known that among the settlers of this village Salam sagei (clan) was the first settler, so following the name of Salam clan, the village's name was given as Salamkhun. At present there are 55 Manipuri houses with the population about 290 exists in this village.. This village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Kachipur:** The settlement of Manipuri people took place in this village during the year 1938. Late Lowtabam Rama Singha, late Khaidem Radhakanta Singha, late Mainam Gouramani Singha, late Khaidem Ibemhal Devi, late Hidungmayum Naba Kishor Sarmah and their families were the names of some first settlers in this village. The inhabitants of this village were migrated from Kachipur, Kamarbon villages of Cachar district, Madhabpur (Dharmanagar) of Tripura state. It is known that the first major settlers of this village were migrated from Kachipur of cachar, so by the following name of Kashipur, the village's name was given Kachipur. At present around 72 Manipuri houses with a population, about 430 are living in this village. This village is under Lanka Mouza of Hojai sub division situated to the western side 4 km. away from Lanka railway station. It is under Hojai Assembly and Nagaon Parliamentary constitution.

**Panchali :** This is a small Manipuri inhabited village under Hojai sub division situated to the south-western side 4.5 km. away from Lanka railway station. The settlement of Manipuri people in this village took place around the year 1935-36. Most of the settlers of this village were migrated from Jiribam, Rampur, Kharkandi, Jhapiribond of Barak valley of Assam. Late Whoirem Bura Singha, late Nangthubam Kanungjaw Singha, late Laishram Babachand Singha and Ningthou Singha and their families were the some of the first settlers of this village. At present about 32 Manipuri houses with a population, approximately 220 are living in this village. The village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Dablong :** This is one of the populated and largest Manipuri village under Lanka Mouza of Hojai sub division. It is situated to the southwestern side 3 km. away from

Lanka town. The first settlement of Manipuri people in this village took place in the year 1937. It is said that late Sagapam Bira singha from Binnakandi village of Cachar came at Hojai in search of better livelihood and took shelter at the residence of Gaonbura's of Nandapur village. Then in the year 1937 under his leadership, a group of Manipuri people started settlement at Dablong by cleaning jungles. Later on, a number of Manipuri families had increased through subsequent migration from different villages of Barak valley and other states. The names of some first settlers were late Sagapam Bira singha, late Pukhrabam Kunja Singha, Sangapam Kantha Singha, Puthem Angou singha, late samam Tombi Singha, Thongatabam Heiton Sarmah and their families. The migrants of this village were from Binnakandi, Purampath, Dungar, Kachipur, Guwalior, Benseli, Jharibond villages of Barak Valley of Assam. At present there are about 105 Manipuri houses with the population approximately 540 exists in this village. The village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Lanka Rajbari :** This village is situated to the western side on the both sides of the railway tracks, 3 km. away from Lanka railway station. The settlement of first Manipuri people in this village took place just before pre-independent of India. During the year 1946 three Manipuri person, namely Nangthabam Musnam singha from Luparbari, Sangdham Joy singha and Sanjam Ira Singha from Jhapiribond of Barak valley came to this place and settled down by cleaning jungles. Later on, a number of Manipuri families had increased through subsequent migration from the villages namely, Lamargram, Laishramkhun Manipuri villages of Cachar district, Abad of present Bangladesh and completed the establishment of preset village Rajbari. At present around 46 Manipuri houses with the population about 270 are living in this village. The village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Khring-Khring :** This is a small Manipuri village situated on the bank of the river Khring- Khring in the northern side 6 km. away from the Lanka town. It is known that by the following name of the river, this village name was given Khring-Khring. Of course, in official record of Government the preset name is Joynagar. At present, only there are 25 Meitei houses with the population about 150 are exists in this village. Earlier about 90 Manipuri house were there but in course of time due to economic condition and other reasons shifted to another places. The settlement of Manipuri people in this village took place around the year 1943-44. Late Wahengbam Sajou Singha, late Loitanjam Thambaljaw Singha, late Laishram Engenjwaw Singha,

Changtham Jarma Singh and their families were the names of some first settlers of this village. Most of the settlers of this village were migrated from different villages of Lakhimpur sub division of Cachar district and Hatiarbond village of Karimgang district. This village is under Lumding Assembly and Nagaon Parliamentary constitution.

**Tentuli :** Tentuli also known as Umang Leikai among Manipuri community is a small Manipuri village situated to the western side 6 km. away from Lanka railway station. Late Howrakcham Gandhar Singha, late Tonjaw Singha, Late Kala Singha of Laishram Sagei, late Mangaljaw Singha, late Tombabu Singha, Jogeswar Singha of Phuritsabam Sagei and their families were the names of first settlers in this village. They were migrated this place during the year 1936 from Borakhal, Bantarapur, Changdam Leikai villages of Cachar district and established the village by cleaning the jungles. Later on, a number of Manipuri families had increased through subsequent migration. At present 24 Manipuri houses with the population approximately 180 are living in this village. This village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Pundhara Gaon :** During the year 1955, fifteen Manipuri families from Dharmanagar (Tripura) migrated this place and had settled there by cleaning the jungles. Following the name of fifteen families, the name of the village was given Pundhara Gaon means fifteen-inhabitant village. This village is situated on the high land, so inhabitant of this area is faced scarcity of water. Because of this reason, some families shifted to nearby Manipuri inhabitant villages. Most of the settlers of this village are of Hemam and Maibam Sagei (clan). Hamam Madan Singh, Hamam Gauramani Singh, Hamam Radhamohon Singh, Hemam Krishna Singh, Hemam Anand Singh, Maibam Khema and R.K. Bijoyjit Singh were the names of first settlers in this village. Now, it is an urban area of Lanka town. At present only 13 Manipuri families with the population, 65 are living in this village. It is situated to the western side 1.5 km. away from Lanka town. It is under Hojai Assembly and Nagaon Parliamentary constitution.

**Peepulphukhuri :** Today Peepulphukhuri is an urban Meitei village of Lanka town. It is situated at a distance of 1.5 away to the northern side from Lanka town in the both sides of 36 No National High ways. This is one of the largest and most populated Manipuri villages under Hojai sub-division. The settlement of Manipuri people in this village took place around the year 1944-45. Later on, a number of Manipuri families had increased through subsequent migration from different villages of Barak valley and other states. Late Thangjam Chura Singh, late Whoirem Chura Singh, late Konungjaw

singh, late Barni singh of Laishram clan, late Thangjam Rakhal Singh, late Erangbam Gaya singh, late Ngangbam Bukul Singh, late Kangabam Lud singh, late Khoiram Kameswar Singh, late Kangabam Haridas Singh, late Nandoibam Mukta Singh, late Mutum Sanamu Singh, late Kaisam Kala Singh, late Thangjam Bala Singh, and their families were the names of some first settlers of this village. Most of the settlers of the village were migrated from Durlavsara, Damai, Sonai, Joypur, Kalibond, Bantarapur, Dholai, Jhapiribond of Barak valley of Assam and few numbers from Manipur and Tripura states. This village is under both Hojai and Lumding Assembly and Nagaon Parliamentary constitution. At present around 186 Manipuri families with the population approximately 980 are living in this village.

**Itakhola :** Itakhola known as Aam-Pukhuri is a small Manipuri village. It is situated at a distance of 4 km. away in the both sides of the railway track to the western side from Lanka railway station. Late Wahengbam Joy Chandra singh, late Lauriumbam Singh, late Singakham Mera Singh, Ayekpam Dun Singh and their families were the first settlers of this village. Around the year 1938-39, four families from Barak valley of Assam came to this place and settled down by cleaning the jungles. Later on many families from different villages such as Chingdon Leikai, Bantarapur, Talenkhun of Lakhipur Sub division, Kashipur of Silchar sub division of Cachar district migrated to this village and settled down. At present 35 Manipuri families with the population about 200 are living in the village. This village is under Hojai Assembly and Nagaon Parliamentary constitution.

**Kaki-Meitei khun :** The settlement of Manipuri people started in this village during 1968-69 by occupying the Reserve forest land. It is situated at a distance of around 15 km to the northern side from Lanka town. With the passage of time the Manipuri families who were migrated and settled at different villages under Hojai sub division, faced scarcity of lands due to increase of population and natural calamities. A number of Manipuri families under the leadership of Keisham Baudhan Meitei from Thorenkhun, Baluhunder and Nandapur villages and under the leadership of late Naurem Angou Singha from Tripura state migrated in this area and settled down by occupying the forest land. Later on, a number of Manipuri families had increased through subsequent migration and settle down there. Late Maisnam Rajkumar Singha, late Sarak khaibam Babu Meitei, Abujam Deban Singha, late Laishram Kamini Singha, late Khamdram Babatombi and Dhana Singha, Nganbam Baba Singha, late Shamnam Gaurachandra Singha and their families were the first settlers at Kaki Tongia Meitei

khun. However, these people had faced twice eviction from forest department. In 1974, they were permitted to settle in that area by the government of Assam providing 7 bighas land to each family . The Manipuri people had settled in this area in two sectors namely Kaki Tongia-1 and Kaki Tongia-3. At present 7 Manipuri families with the population 34 at Kaki Togia-1 and 32 families with the population, about 165 at Kaki Tongia-3 are living in this village. This village is under Lumding Assembly and Nagaon Parliamentary constitution.

**Hawaiipur:** The settlement of Manipuri people took place at Hawaiipur during the year 1970. During this year for better livelihood, two families of Laishram sagei (clan) namely Chandramani Singh and Thambal Singha of Kalakhun village migrated first at this place and settled down by cleaning the jungles. Later on many needy families from different villages of Hojai sub division and Barak valley migrated to this village and completed the establishment of present village. Some of their names are Gopi Singha, Howaibam Birendra Singha and Gandhar Singha, Karam Shahumbabu, Usham Pangei, Laishram Chandramani and their families. At present around 37 Manipuri houses with the population approximately 225 are living in this village. It is situated 1 km. away to the Northern side from Hawaiipur railway station. The village is under Lumding Assembly and Nagaon Parliamentary constitution.

**Hojai Town:** The first settlement of Manipuri people at Hojai town took place around the year 1933. Rajkumar Bijoyana, a tailor master, Biramangal Singh, a businessperson of Manipuri dresses, Kaijam Ballav and Kaijam Ibocha, both carpenters were the first settlers of Hojai town. They came from Imphal of Manipur and Rampur village of Cachar district and settled at Puran Bazar beside a big pond, near the old fish market. With passage of time, the town area is expanded and the surrounding area of present Natun Bazar( which was established in 1945) is covered under Hojai town and development.. In recent past many Manipuri families from different villages of the district and other districts of the state shifted to different areas of the towns mainly to the different areas of Natun Bazar. At present around 125 Manipuri houses with the population, approximately 550 are living at different wards of Hojai town. Hojai town is under Hojai Assembly and Nagaon Parliamentary constitution.

**Lanka Town:** The settlement of Manipuri people in Lanka town took place in the year 1965 and on wards. The Manipuri inhabitant wards of Lanka town are Lankaswari (ward No-6) and Meitei Leikai (ward No-7). Pauna Leikai (ward No-8) and Lachit



Nagar (ward No-9). At present the total Manipuri houses at Lanka town is around 65 and the number of population is approximately 355. Phuritmashabam Rajen Singh, Laishram Lalitbau Singh, Thangam Radha Singh, Yumkhaibam Tombi Singh, Late Khumdrum Basanta Singh, Khumdrum Basanta Singh, Tharoiyam Binod Singh, Druna Singh and their families were the names of some Manipuri settlers in Lanka town. They migrated from Imphal of Manipur, Sylhet (present Bangladesh) and other districts of Assam. Some inhabitant of Manipuri people of this town are migrated from different villages of Lanka for better livelihood facilities.. Lanka town is under Hojai Assembly and Nagaon Parliamentary constitution.

The Meitei settlement in different wards of Lanka town are as shown in the following:

Name of place/ ward	Year of settlement	No of houses	Population
Lankeswari, Ward No-6	1965	08	54
Meitei Leikai, Ward No-7	1972	17	106
Lachit Nagar, Ward No-8	1980	30	151
Pauna Leikai, Ward No-9	1985	10	44

**Kathiatali town:** The first settlement of Manipuri people at Kathiatali took place in the year 1948. During that year one Manipuri fellow Mangi Singh, a businessperson of Manipuri dresses from Nandapur, Hojai started business and settled there with families. Later on, some Manipuri families of the same village followed them and settled there permanently. At present, there are seven Manipuri houses and there population is 42. Kathiatali is under Brahmpur Assembly and Nagaon Parliamentary constitution.

**Chaparmukh town:** Chaparmukh is famous for railway junction. Only 03 Manipuri families with population 18 are residing in this small town. In 1956, Loukrakpam Kritichandra Singha from Hachara of Sibsgar district joined as primary teacher at Atiagaon. Since then he has been staying there. Later on he and his family settled at Chaparmukh permanently. Again in the year 1956 Ngangam Ibongaton alias Mani Singha, a tailor master and Bipin Singha alias Kanta Singha, a carpenter followed him and settled at this small town permanently with their families. They were migrated from Hailakandi and Cachar district respectively. Chaparmukh is under Raha Assembly and Nagaon Parliamentary constitution.

**Nagaou Town:** Nagaon is the one of the subdivision of Nagaon district and, the head quarter of the district is situated at Nagaon town. At present 28 Manipuri families with a population of approximately 100 are residing in this town. Most of the settlers of the town are migrated from different inhabitant villages of Hojai sub division and Barak valley of Assam and other states due to job opportunities (government or private service) and business purposes. The Manipuri of Nagaon town live in different areas the town such as Phauzaddar patty, Panigaon, Milanpur, Khutikatia, Lakhinagar etc. Khaisnam Narendra Singh, Naurem Chandra Mohonn Singh, Naurem Dhana Singha, Ngambam Ngaubi Devi, Naurem Lakhi Chandra Singh, Kunjamohan singha, Wakram Jokumar Singha, Dr. K.Dayamoy Singha and their families are the names of the some settlers of Nagaon town. Nagaon town is under Nagaon Assembly and Nagaon Parliamentary constitution.

**Lumding Town:** Lumding is famous for its railway Junction. The first settlement of Meitei people took place around the year 1960. At present 17 Manipuri households with a population, approximately 54 are residing in this town. Most of the inhabitants of this town are railway service holder. Some of the settlers of this town are teacher and businessperson. Naba Kumar Singha, Banubabu Singha and their families were the first settlers of this town. Lumding town is under Lumding Assembly and Nagaon Parliamentary constitution.

## Chapter 6

### **Socio-Economic Condition of the Manipuri (Meitei) Community of Nagaon District:**

The Manipuri (Meitei) community is the third largest community after the Bengalis and Muslims in terms of population in Hojai sub-division (present district) of Nagaon district. The majority of present Manipuri inhabitants of Nagaon district were migrated from Barak valley of Assam, Manipur, Tripura, Sylhet (Bangladesh) during the pre and post periods of independence of India. The Manipuri (Meitei) population (including villages and towns) in Nagaon district was 16,251 as per the census 2001, the second highest Manipuri population next to the Cachar district in Assam. The Manipuri population was approximately 18,990 (an average of six number family size) under 2990 households in Nagaon district during the year 2011 (Laishram, 2014).

### **Tools or methodology of the selection of sample households:**

Before selection of the sample households I have done a pilot survey of the Manipuri inhabited villages and towns of Nagaon district. In the pilot survey, it is observed that the living status, occupation, income, expenditure, education qualification, sanitation, type of the house they lived, health, Transport and communication etc., from village to village and town-to-town are found different i.e. in statistical language heterogeneous or non-homogenous, so an appropriate sampling technique namely stratified random sampling with proportional allocation method is used to select the sample (households). The Manipuri inhabited villages and towns are assumed as stratum (small population) and from each stratum (46 villages and 7 towns) 300 numbers of households (sample) are selected by applying the mentioned sampling technique. In some villages and towns judgment sampling method is also used in selecting sample (households). In case of less than 50 houses of villages and towns more than 10% sample (houses) are taken according to statistical sampling technique. For collecting the data and information regarding the project, used both Primary and secondary data. A questionnaire relating to the objectives of the project is prepared and through field survey from the sample households the primary data and information have been collected. The secondary data and information have been collected through the books, journals, government publication, and from the Gaoburas, prominent and wise aged person of the villages and towns.

## **Findings:**

I have collected the sample data through field survey, then the preparation of table, graph and analysis works are done and the following findings (conclusions) on various aspects on socio-economic condition of Manipuri (Meitei) community of Nagaon district are found.

**Sex-Ratio of Manipuri (Meitei) people of Nagaon District:** The analysis of the sample data found that the sex-ratio for all ages of Manipuri people in Nagaon district is 997 female per 1000 male which is higher than the Nagaon district's sex-ratio 962 female per 1000 male and Assam state's sex-ratio 958 female per 1000 male as per the census 2011. The adult sex ratio of Manipuri community is found 995 female per 1000 male. The child sex ratio of Manipuri community of Nagaon district for the age group 0-10 is found 1005 female child per 1000 male child and is much higher than the other community. The reason is found as: i) in Manipuri society there is no discrimination between male and female child, ii) the dowry system is not as compulsion and it is depend upon the social status of the bride's family, iii) widow marriage is permitted in Manipuri society, iv) the position of women in Manipuri society is very high and respectable and they enjoy more freedom in comparison to other society and v) there was no any reference in the Manipuri society deprecating the birth of a female infanticide.

**Literacy Rate of Manipuri (Meitci) people of Nagaon District:** Literacy is the basic indicators of the level of development achieved by a society or community. According to the Census 2011, a person who attained age 7 and above and can read and write with understanding in any language is considered as literate. Thus, literacy rate is defined as the per centage of ratio of number of literate persons aged 7 and above and total number of persons aged 7 and above. From the analysis of the sample data it is found that the literacy rate of Manipuri people (including urban and rural) in Nagaon district is 86.3% (Male-85.4%, female-81.2%) and it is higher than literacy rate of Nagaon District and Assam State's literacy rate 72.19 and 72.99 respectively as per the census 2011( Anonymous, 2011). Table 3 & Fig. 3 reveals that 13.7% Manipuri people in the district are found illiterate. The drop out per centage at the level of primary and high school are 14.0 and 34.0 respectively. This means 48 per cent Manipuri boys and girls have left school before appearing H.S.L.C. examination. Table-3 reveals that out of the total population only 13.7 and 11 per cent pass H.S.L.C. and H.S.S examination. 9 per

cent are recorded graduate and only 2 per cent are recorded postgraduate. This table also reveals that out of the total population 2.6 per cent of the Manipuri people have completed technical diploma course in Engineering, MBBS, BE, MBA, LLB etc. In the survey it is observed that female Manipuri postgraduate is very less and degree in Medical science, Engineering is almost nil in the district.

Table-3

Education status of Manipuri community in the Sample Houses of Nagaon district.

Education Qualification	No. of sampled households	Sampled households (%)
Illiterate	41	13.7
Left Schooling after Primary	42	14.0
Left Schooling before HSLC	102	34.0
HSLC Pass	41	13.7
HSS Pass	33	11.0
Graduate	27	9.0
Post Graduate	06	2.0
Others (LLB, Eng, Doctor, Diploma etc.)	08	2.6
Total	300	100

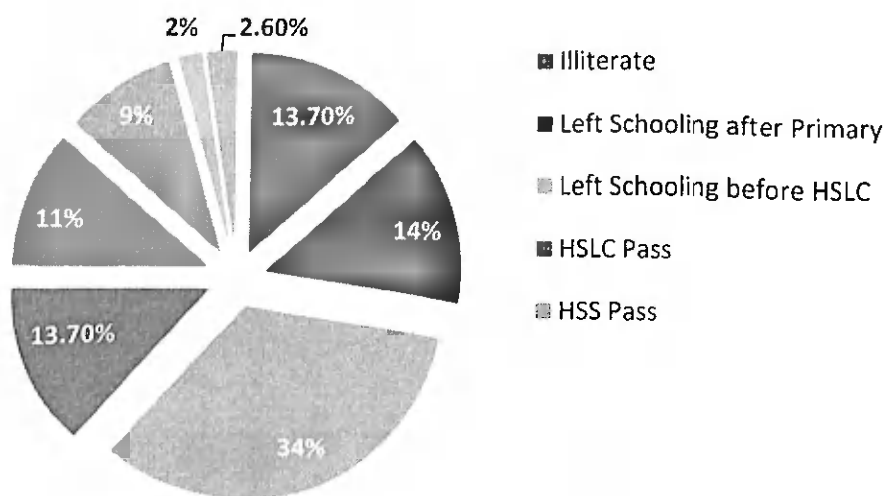


Fig 3. Educational qualification of Manipuri community

**Income:** Income and expenditure of households are important indicators of economic condition of the people of a village or a town. Table-4 & Fig.4 reveals that the highest 23.3 per cent Manipuri households have monthly income less than 10,000.00. It is

followed by 13.7 and 15.3 per cent households ranges from 20,000.00 to 30,000.00 and 30,000.00 to 40,000.00 respectively and least number of households (0.7%) were recorded in Rs. 90,000.00 to Rs. 1,00,000.00 and Rs. 1,00,000.00 and above. Tabl-4 reflects that more than 50% Manipuri households having monthly income less than Rs. 20,000.00 .Only 4.7% Manipuri households have income Rs. 70,000 and above, which is very less in compare to other community of the district..This reflects that Manipuri families in Nagaon district is purely dominated by low and middle income groups

Table-4

Monthly Income of Manipuri Households in the Sample Houses of Nagaon District

Monthly Income (Rs.)	No. of sampled households	Sampled households (%)
Less than 5,000	18	6.0
5,000/- to 10,000/-	40	15.3
10,000/- to 20,000/-	76	23.3
20,000 /- to 30,000/-	49	16.3
30,000/- to 40,000/-	41	13.7
40,000/- to 50,000/-	32	10.7
50,000/- to 60,000/-	20	6.7
60,000/- to 70,000/-	10	3.3
70,000/- to 80,000/-	06	2.0
80,000/- to 90,000/-	04	1.3
90,000/- to 100,000/-	02	0.7
100,000/- above	02	0.7
Total	300	100

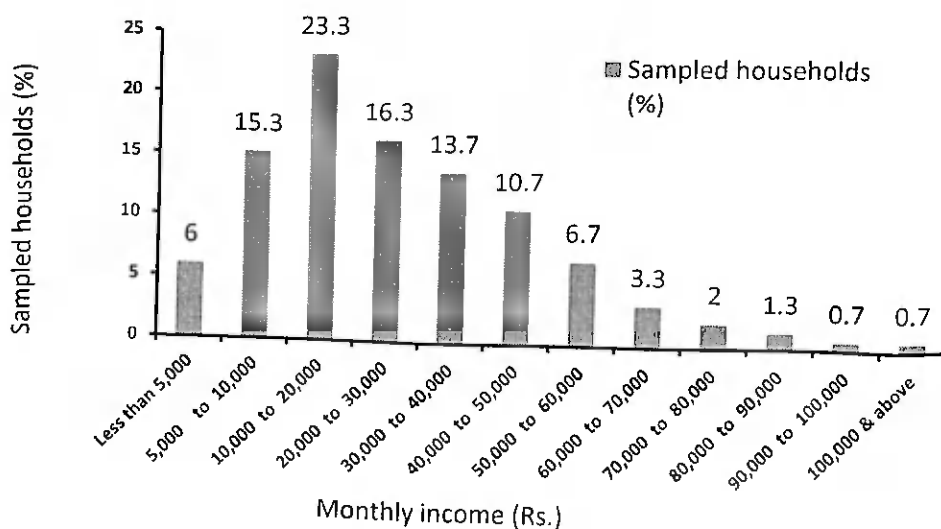


Fig 4. Monthly income of Manipuri household in the sample houses

**Savings Status:** Savings pattern of the households of a community reflects the economic condition of the community. Table-5 & Fig. 5 provides the savings pattern of the sample households of Manipuri people of Nagaon district. It reveals that 21.7 per cent Manipuri families do not have any savings and 41 per cent families have monthly savings less than Rs.5000.00. It is also reveal that 34 per cent Manipuri families have savings in between Rs. 5000.00 and Rs. 30,000.00 and only 3.3 per cent have saving Rs. 30,000.00 and more. From the survey, it is known that most of the households have savings at Post office, nationalise banks and private banks etc. The overall savings scenario of Manipuri families in Nagaon district is seen to be poor compare to others community.

Table-5

Monthly savings of Manipuri community in the Sampled Households of Nagaon District.

Savings (Rs.)	No. of sampled households	Sampled households (%)
Nil	65	21.7
Less than 5,000/-	123	41.0
5000/- to 10,000/-	50	16.7
10,000/- to 15,000/-	23	07.7
15,000/- to 20,000/-	16	05.3
20,000/- to 25,000/-	07	02.3
25,000/- to 30,000/-	06	02.0
30,000/- to 35,000/-	03	01.0
35,000/- to 40,000/-	04	01.3
40,000/- above	03	01.0
Total	300	100

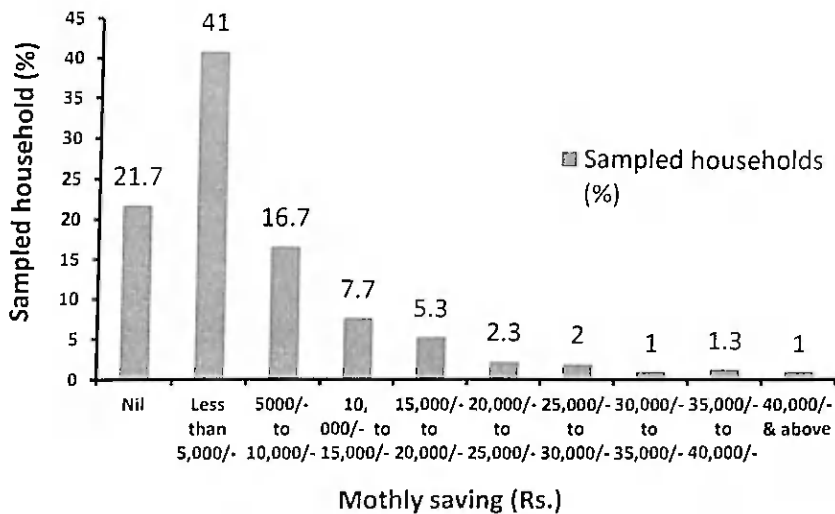


Fig 5. Monthly saving of Manipuri people in the sampled household

### Land Assets of the Manipuri People in Nagaou District:

The Manipuri people migrated from different neighboring parts of Barak valley of Assam, Manipur, Tripura and Surma valley (present Bangladesh) and settled down at Nagaon district were earlier basically based on agriculture for their livelihood and socio-economic conditions. Being agriculturist, 80 per cent people have their different land holding categories utilized in agricultural production.

From Table 6 & Fig. 6, it has been revealed that maximum 30.7 per cent of Manipuri households have 1 bight to 1.5 bigha housing area of land followed by 17.3 per cent of households under 0.5 bight to 1.0 bigha housing area of land. Only, 4.3 per cent of households possess less than 4.0 bigha to 4.5 bighas and above housing land.

Table-6

### House land Properties owned by Manipuri Sample Houses/ Families in Nagaon District:

Housing area	No. sampled households	Sampled households (%)
Nil	07	2.3
Less than 25 locha	08	2.6
25 locha to 50 locha	16	5.4
0.5 bigha to 1 bigha	52	17.3
1 bigha to 1.5 bigha	92	30.7
1.5 bigha to 2.0 bigha	44	14.7
2.0 bigha to 2.5 bigha	41	13.7
2.5 bigha to 3.0 bigha	13	4.4
3.0 bigha to 3.5 bigha	07	2.3
3.5 bigha to 4.0 bigha	07	2.3
4.0 bigha to 4.5 bigha	06	2.0
4.5 bigha & above	07	2.3
Total	300	100



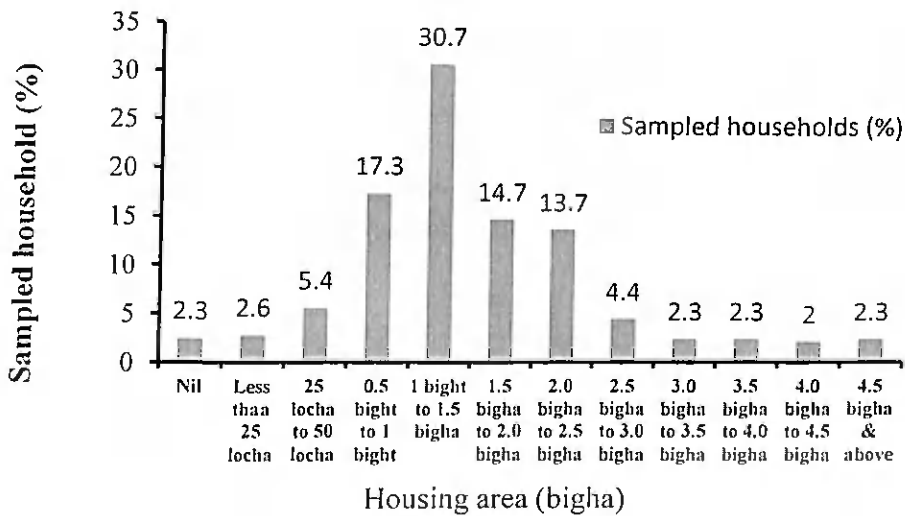


Fig 1. House land Properties owned by Manipuri Sample Houses/  
Families In Nagaon District:

Agriculture land is a basic necessity of a farmer. From Table 7 & fig 7 it has been observed that with the increase in land holding area under agricultural land the per cent sampled household decreases. The maximum 28.3 per cent of sampled household fall under 5 to 10 bighas of agriculture land followed by 27.3 per cent and 16 per cent under less than 5 bighas and 10 to 15 bigha of agricultural land respectively. Besides others, it was also observed that 4 numbers of households each fall in category of 30 to 35 bighas and 35 bighas & above of agriculture land area.

Table -7

**Agriculture land owned by Manipuri Sampled Households (Families) in Nagaon District:**

Agriculture land	No of houses (families)	Per centage
Nil	82	27.3
Less than 05 bigha	85	28.3
05 bighas to 10 bihas	48	16.0
10 bighas to 15 bihas	30	10.0
15 bighas to 20 bihas	22	07.4
20 bighas to 25 bihas	18	06.0
25 bighas to 30 bihas	07	02.3
30 bighas to 35 bihas	04	01.3
35 bighas & above	04	01.3
Total	300	100

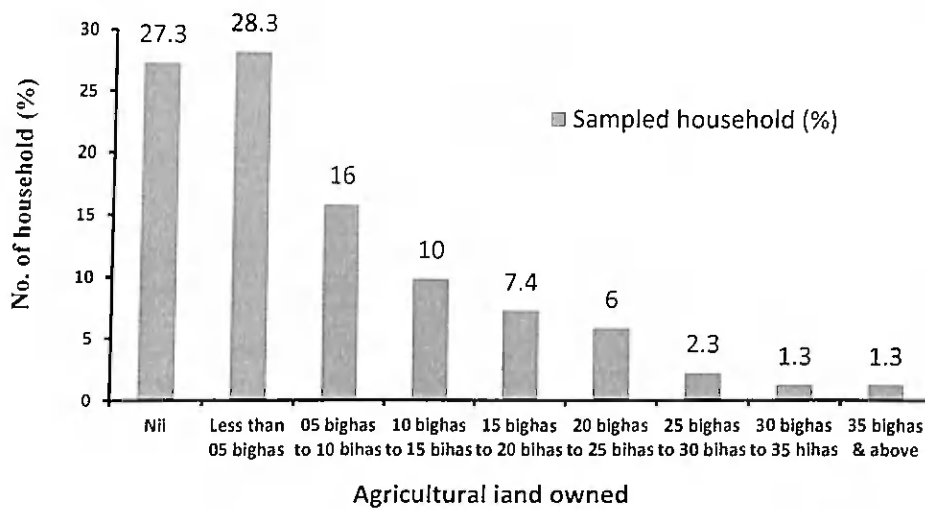


Fig 7. Agricultural land owned by Manipuri sampled households

**Expenditure:** Expenditure of the households in various aspects is important indicators of economic condition of the community living in village or a town.

Table 8 & Fig. 8 show an overall expenditure pattern of the sample households of the Manipuri families on food items. Table 8 reveals that 26.3 per cent Manipuri households spend less than Rs. 5,000.00 per month on food. 61.4 per cent spend between Rs.5,000.00 to Rs.15,000.00 followed by 11.3 per cent ranges from Rs. 15,000 to Rs. 25, 000.00. Only 1.0 per cent Manipuri household incurred Rs. 25,000.00 and more per month on food items.

Table-8

**Monthly expenditure incurred on foods by Manipuri sampled households in Nagaon district:**

Expenditure on foods (Rs.)	No. of households (or Families)	No. of households (%)
Less than 5,000/-	79	26.3
5,000/- -10,000/-	110	36.7
10,000/- - 15,000/-	74	24.7
15,000/- - 20,000/-	20	06.7
20,000/- - 25,000/-	14	04.6
25,000/- & above	3	1.0
Total	300	

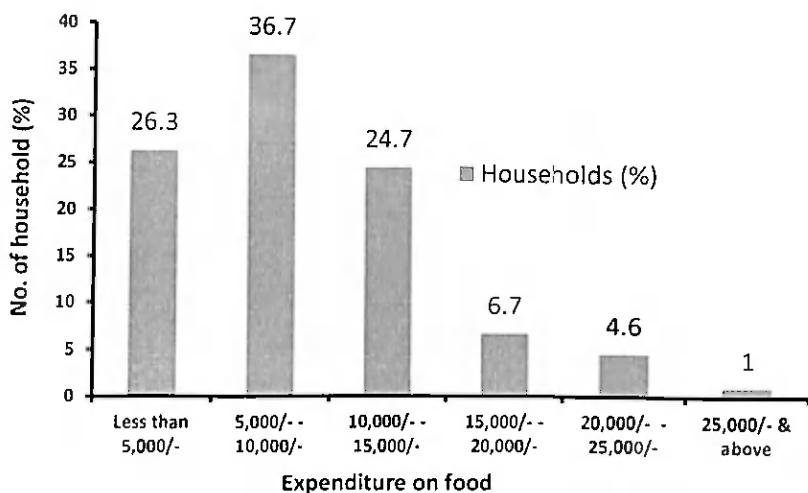


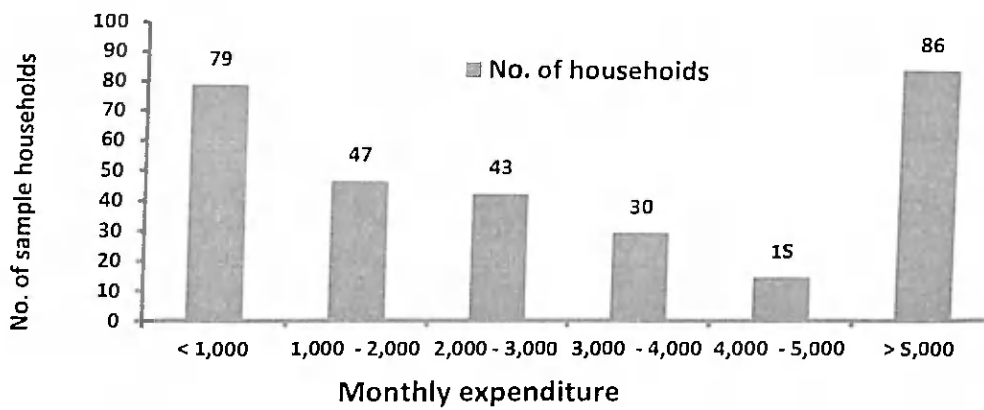
Fig 8. Monthly expenditure incurred on food

From Table 9 & Fig. 9, it is revealed that that 79 numbers of sampled households i.e., 26.3 per cent Manipuri families have incurred expenditure on housing less than Rs.1000.00 per month. 90 numbers of sampled households i.e.,30 per cent families have-incurred expenditure between Rs. 1000.00 to Rs.3000.00 followed by 15 per cent between Rs. 3000 to Rs. 5000.00. It is also revealed that 86 numbers of sample households i.e., 28.7 per cent families spend expenditure Rs. 5000.00 and more per month on construction and repairing houses.

Table-9

**Mouthly expeuditure incurred ou housiug by Manipuri sampled households in Nagaou district:**

Expenditure on Housing (Rs.)	No. of Households (or Families)	No. of Households (%)
< 1,000/-	79	26.3
1,000/- to 2,000/-	47	15.7
2,000 /- to 3,000/-	43	14.3
3,000 /- to 4,000/-	30	10.0
4,000/- to 5,000/-	15	5.0
> 5,000/-	86	28.7
Total	300	100



**Fig 9: Monthly expenditure incurred on housing by Manipuri sampled**

The Table 8 and Table 9 reflect the overall expenditure pattern of the sampled households of the Manipuri families on food items and repairing houses in Nagaon district. From the table and figure, it was observed that the Manipuri families who are economically sound and employees are giving more emphasis on construction of houses (semi Pucca. Pucca, RCC) in place of the old hut houses, that is why about 30 % households incurred expenditure more than Rs. 5000.00 per month on housing is recorded.

**Education Status:** Literacy and level of education are basic indicators of the level of development achieved by a society or community. Higher level of education leads to a great awareness and contributes in improvement of economic and social state of affairs. It acts as a social catalyst for enhancing the returns on investment made in almost every aspect of development effort, be it population control, health, hygiene, environmental degradation control, employment of the weaker section of the society. From the survey, it is found that 70 per cent Manipuri villages in the district have Primary school in the village itself and children from the other rest per cent villages generally have to go to nearby villages for their basic primary education. 31 per cent Manipuri villages have either M.E. or M.V. school, 15.6 per cent have High school and only 2 per cent have Higher Secondary school within the villages. Table-10 & Fig.10 provides the detail expenditure scenario on education by the sample households of Manipuri community in the district. Table-10 reveals that 57 sampled households i.e., 19 per cent Manipuri households do not incurred any expenditure on education. 11.4 per cent i.e., 34 sample households have incurred less than Rs.1000/- per month and 30.4 per cent have incurred expenditure between Rs. 1000/- to Rs. 3000/-, followed by 17.3 per cent between Rs. 3000/- to Rs. 5000 per month/. Eight per cent households have incurred

between Rs.5000.00 to Rs.7000.00 and 15.3 per cent Rs. 6000/- and more per month for the education of their children. From the survey, it is observed that economically sound families give more emphasis for the education of their children and have incurred much money from their income. This is encouraging and good symptom for the development of the community.

Table-10

Monthly expenditure incurred in education by Manipuri sampled Households in Nagaon District

Expenditure in Education (Rs.)	No. of households	Households (%)
Nil	57	19.0
< 1,000/-	34	11.4
1,000/- to 2,000/-	37	12.4
2,000/- to 3,000/-	54	18.0
3,000/- to 4,000/-	28	09.3
4,000/- to 5,000/-	24	08.0
5,000/- to 6000/-	20	06.7
6,000/- to 7,000/-	04	01.3
>7000/-	42	14.0
Total	300	100

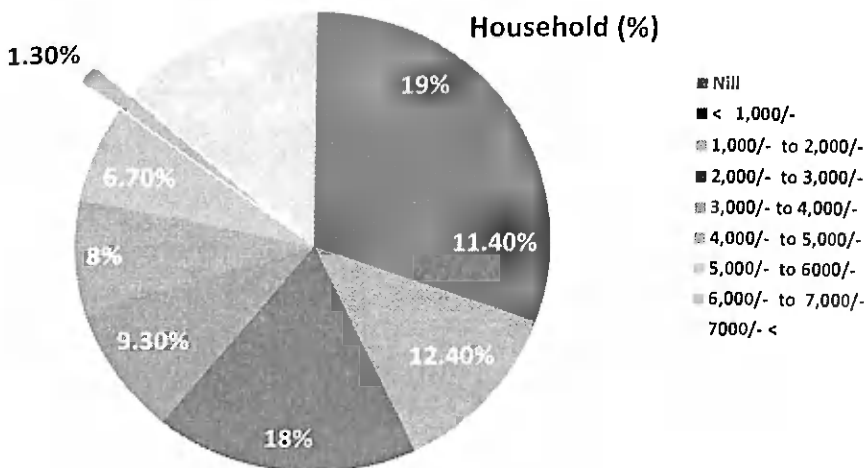


Fig 10. Monthly expenditure incurred on education

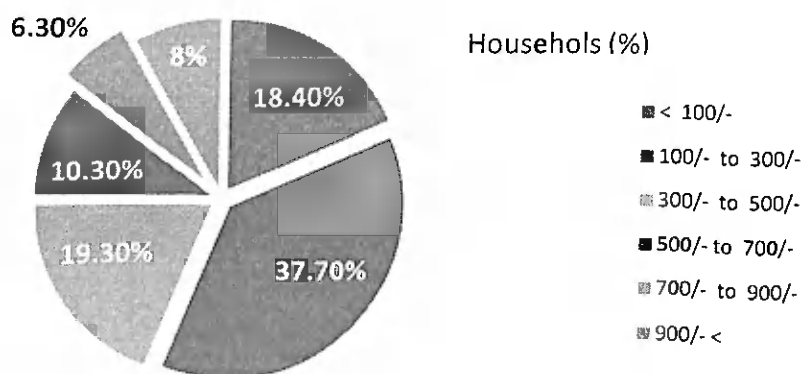
**Health:** There are strong and well-documented associations between health and socio-economic condition. According to Fatal (1995) and Bose (2006), development of

medical sciences has improved the longevity of human population at the same time there are strong and well-documented associations between health and socio-economic condition and other factors. Table-11 & Fig.11 reveals that 18.4 % of the sample Manipuri households incurred expenditure less than Rs. 100.00 per month for the treatment and health care of their families. Table-11 reveals that out of the total sample households 37.7 per cent households spend between Rs.100/- to Rs.300/-, 19.3 per cent spend between Rs.300/- to Rs.500/-, 10.3 per cent spend between Rs.500/- to Rs.700/-, 6.3 per cent spend between Rs.700/- to Rs.900/- and 8 % spend Rs. 900/- and above per month for the treatment and health care of their families. In the survey, it is also found that out of the 46 villages only four Manipuri villages have access to health sub centre. So, most of the Manipuri villages' people are deprived of proper health care service, as the centre are not at easily reachable.

Table-11

**Monthly expenditure incurred on health by Manipuri sampled households in Nagaon district:**

Expenditure on health (Rs.)	No. of households	Household (%)
< 100/-	55	18.4
100/- to 300/-	113	37.7
300/- to 500/-	58	19.3
500/- to 700/-	31	10.3
700/- to 900/-	19	6.3
900/- <	24	8.0
Total	300	100



**Fig 11. Monthly expenditure incurred on health**

**Occupation:** In this study, the occupation of a household is categorized depending on the nature of service rendered by the head of the household. The primary occupation of the head of the household is agriculture i.e., they are farmer. The table-12 shows that 139 number of sampled households i.e., 46.3 % of the Manipuri households has been associated with agriculture activities i.e., farmer; 60 sampled households i.e., 20 % associated with government service, 36 sampled households i.e., 12 % associated with private service and 19 sampled households 6.3 % Manipuri population are found pensioner. Table 12 indicates only 6 % Manipuri households associated with self employed activities such as live stock farming, horticulture, and handloom and weaving and non farming such as whole sale and retail trade, transport, insurance etc., and 2.4 % as shop keeper activities such as grocery, pharmacy etc. only 2 % Manipuri population are found associated with wage labour.

Table-12

**Occupational distribution of Manipuri community in the sampled households**

Occupation	No. of households	Household (%)
Farmer	139	46.3
Government service	60	20.0
Private service	36	12.0
Pensioner	19	6.3
Self employed	18	6.0
Skilled Worker	17	5.6
Shop keeper	07	2.4
Wage labour	04	1.4
Total	300	100

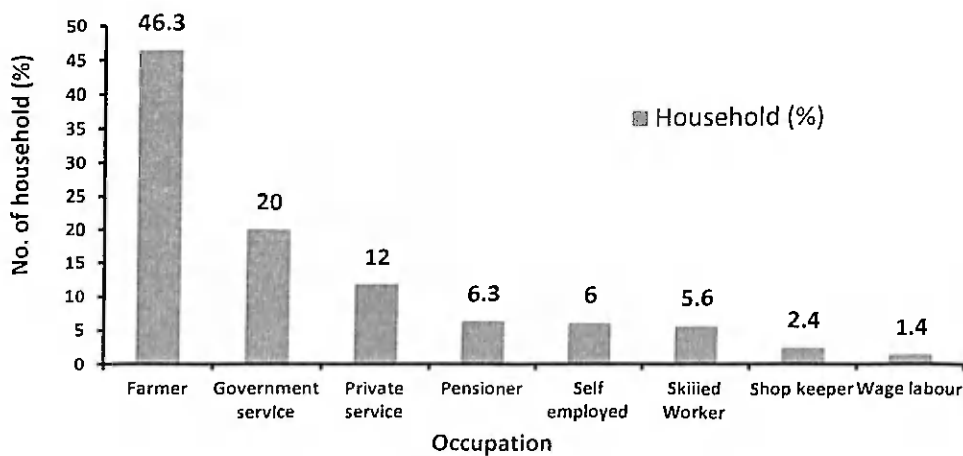


Fig 12. Occupational distribution of Manipuri Community in the sampled household

**Living Status:** The type of the houses is an important indicator to access the economic condition of households. Housing is one of the necessities of human life next to the food and clothing. Depending on the type and materials used in the construction of household the type of the houses can be characterized such as Kutch, Pukka In this study, semi-Pukka and RCC.

Table-13 shows that 42.7 % Manipuri houses are having muddy flooring i.e. kutcha, 19.6 % houses are having semi pucca, 24.7 % houses are having Pucca and 8 % houses are having RCC. This table also reflects that 5% Manipuri families in the district are living in rented houses.

Table-13

Living status of Manipuri community in the sampled households of Nagaon district

Type of Houses	No. of households	Household (%)
Hut/ kutcha	128	42.7
Semi Pucca	59	19.6
Pucca	74	24.7
R.C.C.	24	08.0
Rented House	15	05.0
Total	300	100

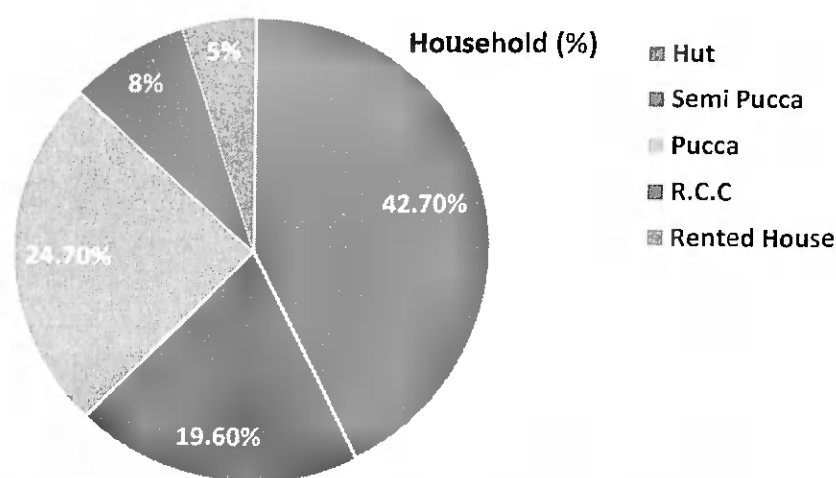


Fig 13. Living status of Manipuri community in the sampled household

**Drinking Water:** Availability and access to safe drinking water is one of the important factors involving serious health concern in rural as well as urban villages and



towns. It is one of the necessities of human life and is an important indicator to access the economic condition of a household.

Table 14 & Fig. 14 reveals that, 180 number of sampled households i.e. 60 per cent Manipuri households uses Tube well of their own, 31 sampled households i.e., 12 per cent from the tap of PHC supply and 53 sampled households i.e., 17.7 per cent from tap of Bore well of their own as a source drinking water. However, 31 numbers of sampled households i.e., 10.3 per cent do not have tube well or Hand pump and arranged drinking water from others. In the survey, it is also observed that out of the forty-six Manipuri villages only five villages have PHC water supply facilities for pure drinking water.

Table-14

**Use of drinking water by the Manipuri community in the sampled households of Nagaon district:**

Drinking water sources	No. of Households	Household (%)
Hand pump/Tube well (own)	180	60.0
Hand pump/Tube well (from other)	31	10.3
P.H.E.	36	12.0
Bore Well (own)	53	17.7
Total	300	100

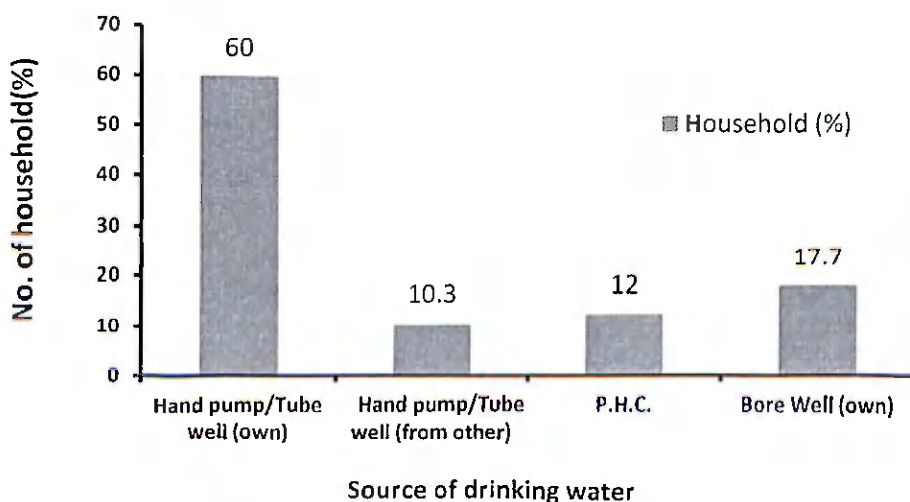


Fig 14. Use of drinking waster by the Manipuri community

**Cooking Fuel:** The use of LPG (Liquid petroleum Gas) is very important for better health, especially for the women who are generally assigned the duty of cooking in Indian families. Use of conventional fuel such as firewood, leaves, coal emits smoke leading to different kinds of health hazards to the womenfolk. In different types of cooking fuels, maximum number of households *i.e.*, 116 (38.7%) is using L.P.G. for cooking followed by firewood 38.0 per cent (Table 15 & Fig 15). Some households are using both types of fuel sources (L.P.G. & firewood). It is great concerned to human kinds as different kinds of health hazards may occur to the womenfolk among the Manipuri community of the district where as such more than 50 per cent use firewood as a source of cooking fuel.

Table-15

**Use of cooking fuel by the Manipuri community in the sampled households of Nagaon district:**

Type Cooking fuel	No. of households	Household (%)
L.P.G.	116	38.7
Fire wood	114	38.0
Both	70	23.3
Total	300	100

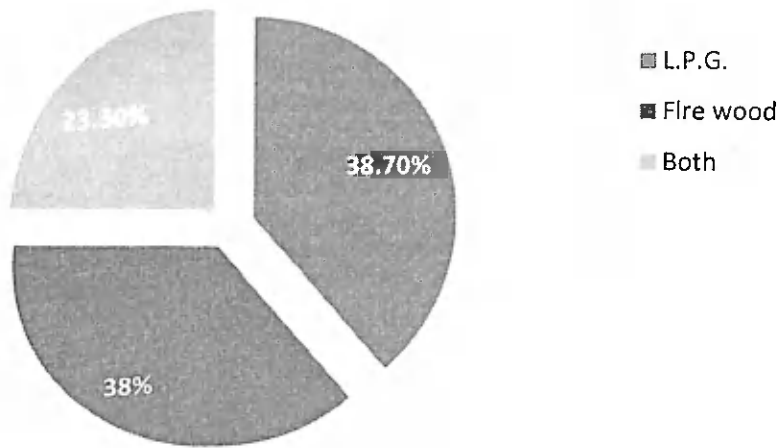


Fig 15. Use of cooking fuei by the Manipuri community in the sample

**Sanitation:** An important indicator of hygienic living condition is availability, access and use of sanitary latrine by each of households of the village. It is a necessity and vital for healthy environment. The analysis of the sample households of the Manipuri clearly shows a poor sanitation scenario in the district.

Table 16 & Fig.16 shows that 54.7 % of the Manipuri households in Nagaon district do not have sanitary latrine. From Table-16 & Fig.16 , it is observed that 52 % of the Manipuri households use kutchha latrine i.e. the sulabh or soackage pit latrine, 38 % use sanitary latrine (outside), 3.3 % use sanitary latrine (inside), 4 % use both sanitary latrine (inside and outside) for toilet purposes. Table-16 also shows that 2.7 % of the Manipuri households do not have any latrine, they use other latrine or nearby jungles or open field for ablution. The use of toilet in open field or kutchha latrine polluted the environment and result health hazards especially worm infection among the children.

Table-16

Type of toilet used by the Manipuri community in the sample households of Nagaon district:

Type of Latrines	No. of households	Per centage
Sanitary Latrine (inside)	10	03.3
Sanitary Latrine (outside)	114	38.0
Sanitary Latrine (both)	12	04.0
General Latrine (Kachcha)	156	52.0
Open field	08	02.7
Total	300	100

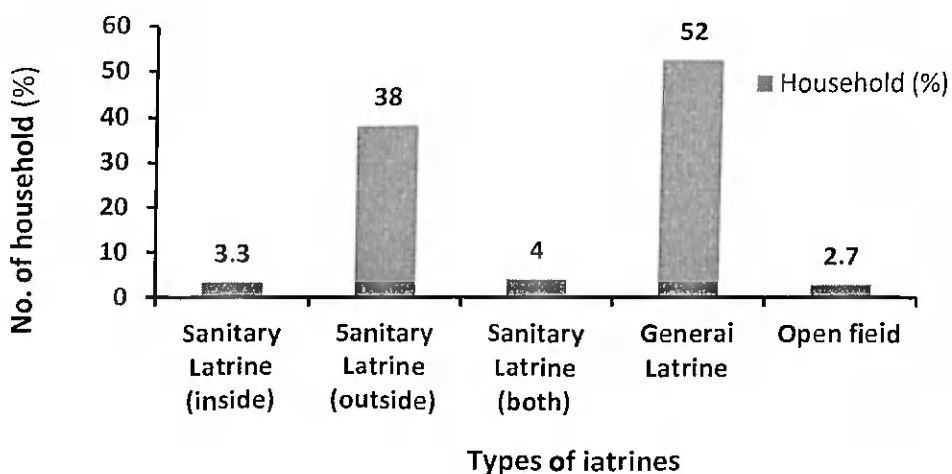


Fig 16. Types of toilet used by the Manipuri community in the sample household

**Economic Status:** The Public Distribution System(PDS) being a powerful instrument of welfare state aims primarily at the enhancement of the standard living of the poor. All government programme put high priority on the poor in the process of socio-economic development of the society. Under the present study, information's was gathered regarding the holding of different types of card under government, in which it has observed that altogether 176 number of households i.e.58.7 per cent are A.P.L. cardholders whereas B.P.L. cardholder by 29.3 per cent of households. Only 12 per cent of household are non-cardholders (Table-17 & fig 17). As per the poverty Estimate for 2011-12 based on the Tendulkar Methodlogy released by the Planning Commission of India 1.01coreres of Assam population are categorized as BPL and per centage-wise 31.98 of Assam's total population is BPL. Here it is observed the Manipuri people per centage-wise categorized BPL is just below than the per centage of Assam.

Table-17

Economic Status of the sample Manipuri households of Nagaon district:

Type of Cards	No. of households	Households (%)
A. P .L.	176	58.7
B.P.L.	88	29.3
None	36	12.0
Total	300	100

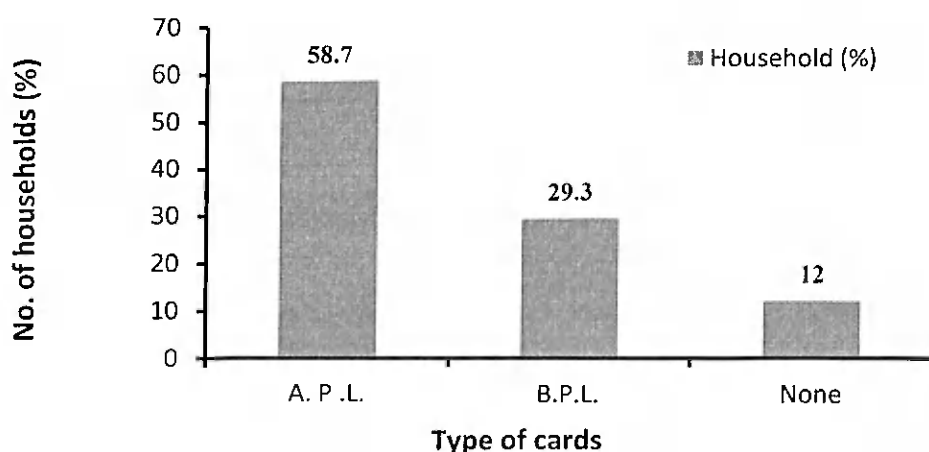


Fig 17. Economic status of the sample Manipuri households

**Electricity:** From the survey it is found that out of the 46 Manipuri villages 33 villages i.e. 71.7 per cent villages have found electric connection. From the analysis of the sample data, it is found that almost 64 per cent Manipuri household use electricity as a source of lighting and domestic purposes. The population census of India 2011, report reveal that 37.0 per cent households of Assam and 67.0 per cent households of India using electricity as a source of lighting. This means that Manipuri people are quite ahead in using electricity as a source of lighting compare to Assam as a whole and a little less compare to India.

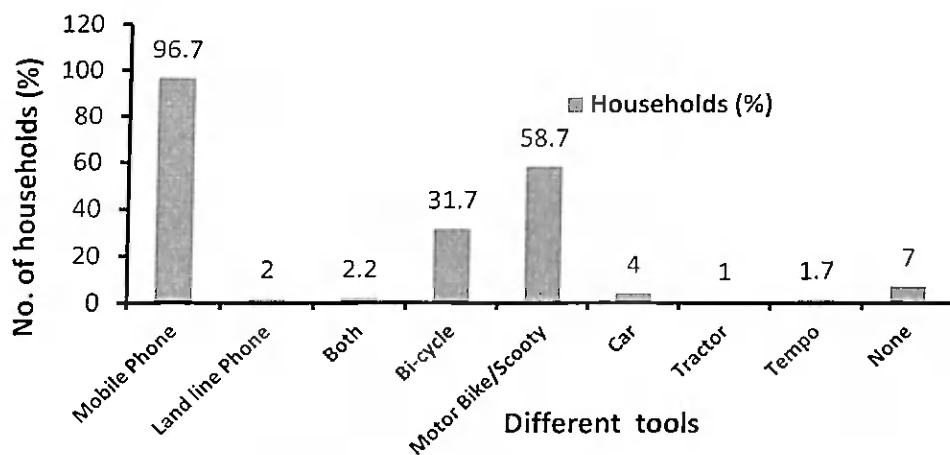
**Transport and Communication:** Transport and communication is the vital infrastructure for development of economy. An efficient transport and communication system integrate remote, rural and urban areas and plays a vital role in developing economic condition and improving quality of life. The most important facilities that needs for the development of a place are good link roads and use of modern communication facilities. Table-18 & Fig.18 reveals that the common personal means of communication of the Manipuri households of Nagaon district is mobile phones. It is observed that out of the total sample Manipuri households 97.6 % use mobile phones; only 2 % use landline phones and 2.2 % use both phones as tools for communication. Again the common personal means of transportation of the sample Manipuri households of the district is bicycle and two wheelers (Motor cycle/ scooter/scooty) as such Table-18&Fig,18 reflects that almost 90 % Manipuri households use bicycle and two wheelers as a means of transportation. Only 4 % Manipuri households is found having four wheelers. The households also make uses the public vehicles specially Auto rickshaw, Van and public Bus where accessible as means of transport. The survey reveals out of the total Manipuri villages only 30% Manipuri villages link roads have been constructed with black topped under PMGSY, 45% link roads are gravel and still 25% link road remained muddy (Kutchra).

Table-18

**Meebanism used by Manipuri community for eommnication and Transportation in the sample households of Nagaon district.**

Tools	No. of households	Households (%)
Mobile Phone	290	96.7
Land line Phone	06	02.0
Both	06	02.2

Bi-cycle	95	31.7
Motor Bike/Scooty	176	58.7
Car (Four wheeler)	12	04.0
Tractor	03	01.0
Tempo	05	01.7
None	21	07.0
Total	300	100



**Fig 18. Mechanism used by Manipuri community for communication and transportation in the sample household**

**Assets:** Availability of domestic and financial assets of the households of a society or community reflects economic condition of that society or community. In the survey, information has been collected on assets owned by surveyed households. From Table 19 & Fig 19, it is observed that among the assets holders 26.7 per cent of household are in use of Tap recorder, followed by 20 per cent use of CD players. However, 11.3 per cent households are in use of refrigerator and computer by 10 per cent of households. It is also revealed that almost 30 per cent Manipuri households do not possess any such assets. Besides that, it is known that about 70 % Manipuri households have different kind of financial assets including gold and silver ornament.

Table-19

Assets owned by the Manipuri Community in the samples households of Nagaon district

Assets	No. of households	Households (%)
Tap Recorder	80	26.7
C D Player	60	20.0
Refrigerator	34	11.3
Washing Machine	08	02.6
Computer	30	10.0
None	88	29.4
Total	300	100

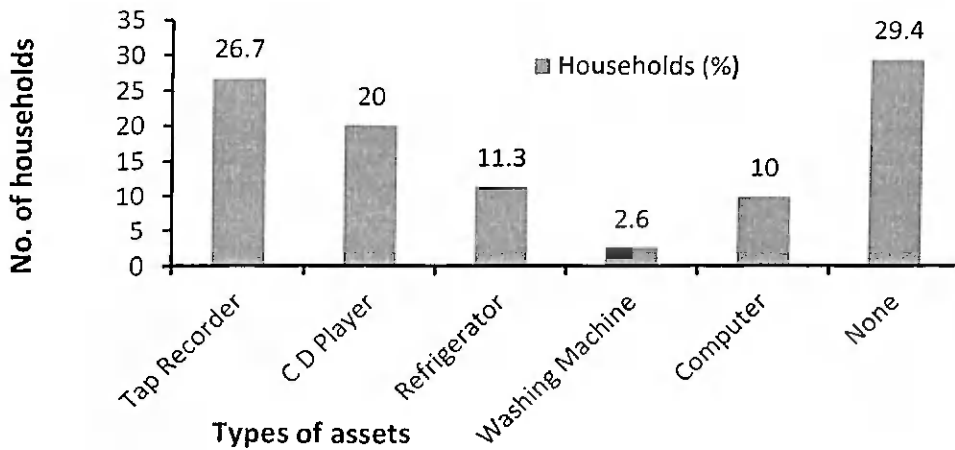


Fig 19. Assets owned by the Manipuri community in the samples households

**Agriculture:** In Nagaon district, out of total Manipuri population 90 per cent people lives in rural villages. Agriculture being the main profession of the rural people and their major cultivation is paddy; only few cultivators cultivate jute, wheat, pulses and cash crops. The method of agriculture is traditional and land is cultivated in most cases by bullock, only few of the cultivators cultivate their lands by tractors and use chemical fertilizers. Of course, now-a-days the use of tractor instead of bullock in ploughing paddy fields is increased rapidly. It may be mentioned that in Manipuri villages during the cultivation time both the males and females work together. The male person exclusively does ploughing the field. The Manipuri women take part the works like transplantation, harvesting and thrashing crops. Most of the Manipuri families in the village have cow-dung pits, and the cow-dung is generally used as manure in the paddy

fields. The local blacksmiths and carpenters prepare the tools and implements used for ploughs and spades. The process of cultivation is slow and time consuming; it is being spread over several phases owing to the use of traditional implements.

Thus, we see that the socio-economic development as well as standard of living of the Manipuri community of the district depends heavily on the development the agricultural sector. However, the pace of development of the Manipuri people in agriculture as compared to that of other community of the state as a whole is found to be rather slow. Because certain structural weakness such as lack of irrigation or poor irrigation and power facilities, low productivity of land, low crop intensity, lack of innovation, use of traditional system of cultivation, inadequate availability of credit etc. seems to be characterize this continued operation persistently.

**Weaving and Handloom Industries:** Handloom weaving is the oldest and most important cottage industry of the Meiteis. Most of the Meitei families in the rural areas as well as urban areas in Nagaon district involved in weaving and handloom industries. In most of the Meitei villages, weaving and handloom, a small cottage industry has been found to be a subsidiary occupation of the Meiteis. Lashing-phae (cotton-made cloth) is the most popular handloom product of the Meiteis, distributed in the national and international product. The handloom cottage industries are concentrated mostly in six Manipuri villages in the district since 1960. There are about 200 weavers in 8 Manipuri villages under a project set up at Hojai of the district in 1979. But due to financial crises and mismanagement the production of Lashing-Phee was closed down untimely. Again later on in Hojai sub-division of Nagaon district under the Director of Handloom and Textiles, government of Assam, Hojai sub-division, Manipuri weavers of 26 villages work for 8 major handloom co-operative societies. Here it may be mentioned that the Manipuri women are playing a vital role in handloom and cottage industries which have contribute in uplifting the socio-economic condition of the Manipuri society. The workforce of the Meitei women in the sector has been found incomparable to that of the men-folk.

However the looms used by the Manipuri women in the district are mostly traditional and as such their product material is not up to the mark in respect of quality and quantity. The existing country-looms need to be replaced by the modern adoption of newly improved looms and appliances. It is necessary to make yarn available to the Manipuri weavers at reasonable prices, and step should be taken to ensure proper



marketing of and exporting their products. Moreover picture of handloom and handicraft activities of the Manipuri villages of the district looks to be gloomy. In the survey it is observed that though Manipuri men and women especially the women are expert in weaving, handloom and handcraft activities yet lack of proper training and financial assistance from governments, NGO's they could not contribute much or actively engaged. It is felt that the government should come forward to help them with financial assistance in the form of loan or subsidy to promote their traditional skill.

**Trade and Commerce:** The Manipuri inhabited village of Nagaon district is mostly concentrated under the Hojai sub division. Hojai town came into existence as an administrative sub division on 15 August 1983. The town is directly accessible by road and rail. In the earlier day Dobaka town (15 km. away to the northern side from Hojai town) served as a gateway of Manipur and Nagaland to the Brahmaputra valley. In the earlier time, Daboka was the trade and commerce centre for the Manipuri community and other community of this sub division. Later on at Hojai, the new trade and commerce centre was set up. In the past weekly market was held there and the traders from Lanka, Lumding, Jamunamukh, Kampur, Chaparmukh and abroad came for the purpose of business. Until recent past Manipuri produced chengpak (chira), muri and khoibak (flattened and fired rice) was popular for its tasteful, for each communities of the district as well as state and it attracted traders of the state. At present Bengalis and Muslims have occupied the Hojai Pura Bazar (old market) who were massively came as immigrants from Bengal and Sylhet, Dhaka (present Bangladesh) and Marawaris from Rajasthan..

With the effort of some Manipuri a new market at Hojai, a half km. away to the southeast from Hojai Railway station, within the Manipuri inhabited area was set up in 1942. At the initial stage the Natun Bazar market at Hojai was completely dominated by Manipuri community of the sub division. The Manipuri produced Chenpak (chira), Muri, Khoibak (flattened and fired rice), Manipuri traditional dresses, vegetables, rice and other products were sold here and traders from every corner of Assam came here to buy their products. However, now a days they have been ousted by Bengalis and Hidustanis. The economic condition of Manipuri does not improve much as the above-mentioned communities only have monopolized the trade and commerce. Still some of the Manipuri traders are doing their business at Natun Bazar until today and trying to a little improvement their economic condition

**Credit and Finance:** The Manipuri farmers of the district need credit mainly for the improvement of land and for meeting operational expenses including purchase of various fertilizers, Pesticides and seeds. For these purposes long-term and medium-term loan is required, while short-term is required for family consumption and for financing subsidiary like weaving, diary and other village cottage industries. At nearby town and Bazar of the Manipuri inhabitant villages of the district there is nationalize bank namely SBI, United Bank, Gramin Bikas Bank at present. At the time of survey, it is observed that due to non-availabilities of easy banking facilities instead going to these banks the smaller and marginal farmer avail credit mostly from village moneylender at the rate of higher interest. In the re-organised setup, the nationalized banks have been called upon to render effective service to rural areas by channelizing credit through GP level co-operative societies. For the purposes, the GP level co-operative societies have been adopted by the nationalized banks since 1974-75. However, it is observed that until today, the benefit derived through these banks happened to be peripheral. This is particularly true for in case of smaller and marginal farmers. To ensure the flow of credit to rural poor farmer the procedural and legal complications should be removed. At the same time, the process of obtaining loan should be simplified if the adopting banks are to be any service to the rural poor, particularly to the small and marginal Manipuri farmer as well as other farmers' of the district.

**Participation in social-political affairs and Social group organization:** People participation in social-political affairs as well as social group organization is an important indicator of overall socio-economic development of a community. For succesful democratic decentralization in the country mass people participation is must at the grass root levels. The base line survey observed that the level of participation in socio-political affairs is quite among the people of Manipuri community in the district. During the survey it is known that nearly 90% of the total household cast their votes in Panchayat, Assembly and Parliamentary elections. It may be mentioned that inspire of actively participation and contested in GP and AP election, Manipuri men and women also contested in Assembly election of Assam. In 1978, Ph. Jogeswar Singha, and in 1990, Haobam Krishna Kr. Singha contested from Hojai Assembly constituency as an independent candidate. In 1985, Shipmate Saraswati Singha contested in Assam assembly election from Hojai constituency as AGP nominated candidate. In the field of political participation Mrs. Sarojini Devi from Lanka had been an active member of Congress party and she had represented NE state since the time of Gopinath Bordoloi.

So far as membership to various socio-economic organizations concerned only 30% of the sample Manipuri household actively participated to Self Help Group (SHG). 36% associated with the Manipuri organizations like Assam Manipuri Sahitya Parisad, Assam Pradesh Manipuri Association, United Manipuri Association of Assam, and almost 40% of the sample households are actively associated with Manipuri women organizations like Meira Peibi and Nupi Marup, Nupi-lan etc. The collected data reflects that only 11% of the Manipuri people are associated with NGO. The collected data also reveals that the youth and the women organizations especially the women organization like Meira-peibi, Nupi-marup are fairley active almost in all the Manipuri villages of the district. At the same time co-operatives, farmer organization, voluntary organization, cultural organization, village security force and alike organizations are not highly found active in the Manipuri villages of the district.

## Chapter 7

### **Socio-Cultural Life of Manipuri (Meitei) community of Nagaon District.**

Culture is the basis of all the festivals and ceremonies observed by a certain society of the people.

The Manipuri (Meitei) of Nagaon district were migrated from Barak valley of Assam, Manipur, Tripura, Sylhet (present Bangladesh) during the pre and post periods of independence of India. From the early period of their settlement in Nagaon district, they have been maintaining their culture and custom.

**Society:** Manipuri (Meitei) society is originally consisted of Salais or Yeks (Clans). This means a clan which in its extended implication means a tribe. Each Salais or Yeks again is sub divided into many groups known as yumnaks means lineages (Singh,1980,p.152). The Manipuri society is a kinship and lineage based society. So the clan or lineage is also known as Salai, literally means the ancestor-God of lineage (Sa=Sagei=Lineage and Lai=God). In the historical time Manipuri are found to be divided into seven clans namely Ningthouja, Luwang, Angom, Khuman, Moirang, Khaganba and Leishangthem (or Chenglei) (Kaabui,1991-68).

The Manipuri (Meitei) society is based on patrilineal in which male dominated the family. The sageis or yeks (clans) is social distinction but politically there has been no upper class possessing preponderating influences as a matter of fact all the Manipuri were upon a par. These seven principalities for seven salais or yeks (clans) are also existed in the Manipuri society of the district. Bamun (Brahmin), Apokpa (the followers of original Meitei's traditional religion) and Meitei Pangal (Manipuri Muslim) are the other section of the Manipuri society. The Brahmins occupied a high position in the Manipuri society. The ancestor of Brahmins settled in Manipur came from different parts of India at different periods. Though in course of time the Brahmins in Manipur having been settled up permanently with keeping matrimonial relationship with the Manipuri and are absorbed with the Manipuri society even yet they are not included in the slai or yek. They are holding their original traditional Hindu rites particularly classified clan known as Gotras. The Apokpa section in Manipuri

society is the followers of Meitei's original traditional religion. They vehemently oppose the Manipuri followers of vaishnavism and in their society there is no means of existence of the Brahmins. The Brahmins social status is confined only among the Vaishnavite Manipuri society where all the rites and ceremonies associated with birth, death, marriage and other ritual functions are performed by the help and grace of Brahmins.

**Kinship:** In Manipuri society of Nagaon district, the family is a unit of the society. The clan as well as kinship is a continuation of the family unit on the paternal side. Kinship is formed by union of several families on a particular basis. In Manipuri society the kinship terminology includes the terms pabung (father), Ima (mother), Mapuroiba/ Mawa (Husband), Mou/ Matu (Wife), Eiumba/Tada (Elder brother), Inau (younger brother), Echa (Elder sister), Ichan-nupi (Younger sister), Epubok (Grandfather), Imabok (Grandmother), Ipan/ Ipandhow (Father's elder brother), Khura (Father's younger brother), Ina (Mother's elder sister), Indomcha (Mother's younger sister), Ichanupa (son), Ichanupi (daughter) etc. Sex is specified in each term. A man addressed his elder and younger brother's wife as Iteima and Inaunupi respectively whereas a female call her Inamma and Ichan-nupi. A man addressed his wife's father as Ekubok (Father in-law), and wife's mother as Enabok (Mother in-law). Similarly the woman addresses her husband's father and mother as Ekubok and Enabok respectively. A man or woman address his or her wife's or husband's elder brother as Ebai (brother in-law) and younger brother as Esen (brother in-law) etc. (Devi, 2011-106).

**Honse:** The rule and regulation and for the construction of tradition Manipuri houses are quite different from the other community in Nagaon district. The entire plan is based on a rigid structure with a strong emphasis on patrilineal values and preponderance of male status (Sircar, 1984-60). The most of the Manipuri houses in the villages were constructed by facing to the eastward direction and built in the middle part of the compound. The houses were constructed on a rectangular form called as Yumpham. In original Manipuri houses of every village there were mainly two doors-one in front and the other in back side, the front door is called Mamang Thangjao and back door is called Maning Thang. In the eastern direction of every house there have a open veranda called Mangal. In Manipuri society the southern side of the mangal is called Phamel where the senior most of the family generally father (if grandfather is not alive) sit there. In this place a mat or a chair is always laid for him, except him no one take seat in this mat or chair, other younger of the family take seat in the northern side

of the Mangal called Naktha. In traditional Manipuri houses inside the house, there is no proper partition. The places marked as phamjao ka (room for the head of the family), ningol ka (daughter room) and other rooms, other important places are phunga (fire place) and near to the phunga there is a hole phuga lairu (fire diety), the place of Imoinu (the goddess of wealth). The chakhum (kitchen) is situated in the north-western corner of the house; the south-west corner of inside of the house is placed for household Manipuri traditional deity "Sanamahi" and the northern corner is placed for traditional female deity "Ima Laimaren Sidabi". In the villages of Manipuri, community in front of the main house there is a courtyard called sumang, and is maintained very neat and clean. In front of the sumang, in the eastern side there is a shed house called Sangoi and there the family member perform all social and ritual functions and day to day domestic works. Meitei Brahmin house have a big shed house called Mandop and a temple called Laishang where community ritual and feast are held. Today modernity have changed the type of Manipuri houses. In the survey, it is observed that instead of Meitei traditional pattern, they have constructed Assam type pucca and RCC houses with distinct partitioned rooms. However, some rule and regulation in modern Meitei house is still exists there such as construction, facing in the eastward direction, keeping veranda and traditional deity room etc. Now-a-days Meitei traditional house pattern "Yumjao" is almost vanished in the Meitei villages.

**Religion:** The majority of the Manipuri people, almost 80% of the total population of the district followed Hindu Gaudiya Vaishnavite religion, other nearly 17% followed, the Manipuri traditional religion Apokpa and remaining 3% followed Muslim religion. In the early period, the Manipuri (Meitei) had a separate religion of their own. It has not totally disappeared even after the introduction of vaishnavism forcefully among the people during the reign of Gharibniwaz (1714-1754 A.D.) by the king himself. According to Dr. M.Kirti Singh the number of deities worship by Manipuri (Meitei) is computed to be 364, in addition to 3 members of trinity, namely Atiya Guru Sidaba, Sanamahi and Pakhangba who are the prominent God of Manipuri community. The other God and goddesses worship by Manipuri community are Lamlai-the God of countryside, controlling the rain, Umang Lai-the God of the forest, Imunglai-the household deity and ancestor of each tribe (clan). The Manipuri people have also worshiped the sun as a prominent male deity.

Vaishnavism is the most dominant religion of Manipuri community of Nagaon district and they profess Gaudiya vaishnavism. In the survey it is observed that every

Manipuri villages of the district, there is at least one vaishnavite temple along with a big mandav (shed house). But at the same time it is also observed that every Manipuri household worship daily their traditional ancestor deities-Sanamahi, Lainingdhou, Pakhangba etc., and deities of their own clan. Above all, there are some other Gods and goddesses- Nangpokningthou, Panthoibi, Umanglai and these Gods and goddesses are worshiped centrally in temples, which are constructed by public donation. In Manipuri society of the district, the ancient cult and myths of Maiba and Maibis as a physician and priest is still alive. In the society of Manipuri in the district a section of Manipuri, nearly 17 to 20% follow the original traditional Meitei religion "Apokpa Ningba" and they vehemently oppose the Manipuri followers of vaishnavism religion. The main objectives of Apokpa religion followers are to promote genuine Manipuri culture, custom, language, literature, and to follow up only the traditional religion and philosophy. Another section of Manipuri very less number from 2 to 3% of the district follows the Muslim religion and they are known as Meitei Pangal.

**Language:** The language used by Manipuri (Meitei) is called Meitei-Lon. It belongs to the Kuki-Chin branch of the Tibeto-Burman family of languages. Literally, it means "Language of Meitei". However, for some time now it has been known as Manipuri. The Meitei-lon i.e. the Manipuri language is the mother tongue of several lakhs of Manipuri (Meitei) residing in the state of Assam, Manipur, Tripura, Meghalaya and the countries Burma and Bangladesh. The Manipuri language is included in the eighth schedule of the Indian constitution in the year 1992. The language Manipuri text is written in Bengali scripts. The original script, called Meitei-mayek has been out of use for a long but revived recently. The Meitei-mayek script and language is taught in the schools and colleges at this time in Manipur and has been implemented compulsory with an aim to replace the Bengali script completely. Meitei-lon i.e. Manipuri language is the mother tongue of the Meitei people living in Nagaon district. Except one in Padumpukhuri HSS where both Assamese and Manipuri medium of instruction are taught there is no other Manipuri medium school from LP to High school in Nagaon district. The Meitei had been found to be interested in Assamese language as medium of instruction since 1932. The 36 LP, 12 ME, 7 High and 3 higher secondary schools in Meitei dominated area of the district are all Assamese medium except one HSS. The state government of Assam in 1979 has permitted Manipuri as an additional subject in middle school and as an elective subject in high school stage. In Hojai College, Hojai

Girls' College and Lanka College of the district Manipuri Subject teachers are available and Manipuri student can choose Manipuri as a MIL subject.

**Manipuri Literature and Drama:** Eminent scholars of India had long back accepted the antiquity and richness of Meitei-lon and literature. Dr. Sumit Kumar Chatterjee, an eminent Scholar of India wrote the beginning of old Manipuri literature (as in case of Newari) might go back to 1500 years or 2000 from now. With a respectable literature and a classical heritage of its own, it preserves its independent traditional literature for about 2000 years.

The modern Manipuri literature in Nagaon district of Assam was born in the middle part of 20<sup>th</sup> century. The first printed Manipuri literature work entitled Hindi Tamnaba Leirik (book for learning Hindi) by Thankatabam Neetai Sarmah was published in 1960. Loitonjam Nilamani laid the modern Manipuri literature and he was the pioneer of modern Manipuri literature in Nagaon district as well as Brahmaputra valley of Assam. He published the first Manipuri Poetry book entitled "Wakhal Meira" in 1974. His other poetry books are "Punshi Era" (1980), "Abhisapta Prithibi" (1984), and "Omchaknaba Meikhu" (1987). The short stories - "Eraokhol"(1978) "Uttonga Koopsugee Ametpee" (1980) written by Yumnam Nayan, "Kangleicha Poonba Haurashi" (1984) "Meira"(1987) by T. Kulachandra, "Narakki Leirang"(1981) by Th. Bihari, "Marei"(1981) by N. Indra Kumar, and "Khambi Meihoure"(1985), "Brahmaputra" (1990) edited by L. Sruti Kumar and published by Manipuri Sahitya Parisad, Nagaon District, Assam are the some of the literary works contributed to Manipuri literature from Nagaon district of Assam.

In the field of Short Stories L. Nilomoni's is recognized as the first Short Story writer in the district for his stories works entitled "Prithibi Nangsu Hingnu" (1980), "Manggee Chirang Tannaringei" (1981) and Leichin Nongfairakta (1984). He is followed by Dr. Karam Ibunghal's "Wari Shengga" (1988). In the field of Manipuri novel, L.Nilamoni's a romantic and social novel "Malavika" (1980), and "Haukhraba Manglannggee Smriti" (1982) followed L. Sruti Kumar's Kolonggee Echel"(1981) are some novels contributed to the Manipuri literature.

"**Shumang Leela**" played in the courtyard is a popular folk drama of the Manipuri community. It is performed by a group of professional artists at Shumang (courtyard) surrounded by the audience. The popular Joke drama Shumang Leela can be traced to a period as 1851 during the reign of Maharaja Chandrakriti. During the middle and last



part of 20<sup>th</sup> century, the professional artists group from Manipur performed the Shumang Leela in different Manipuri inhabited places of Nagaon district and other places of Assam. The Nilakrishna Shumang Leela party of Keishampat, Manipur performed the drama entitled Moirang Parva (epic of the romance of “Khamba and Thoibi”) at different villages of Jugijan, Hojai and Lanka. In Nagaon district, Shumang Leela was born in the post period of independence. M. Mubi Sarmah was the pioneer of the Shumang Leela drama in the district. Under his direction, a professional Shumang Leela group was formed with the local artists. They performed the first Shumang Leela entitled “Thangmei Makhong” at Salam khun (Nayanpur) followed by “Bala Basu Phangnaba”, a joke Shumang Leela at Udoipur village in Laishram Chura’s courtyard.

In 1947, the first Manipuri drama entitled “Mainu Pemcha and “Thaballei” under direction of A. Shyamsunder and S. Bishnu Sarmah respectively was played in the courtyard of Longjam Laishang of Nandapur village, Hojai. The two Manipuri drama of the district had a tremendous impact on the mass. In 1965, M. Ramacharan’s Manipuri drama entitled “Thamalnu” was played at Nehru hall, Hojai under the direction of Ng. Purna Chandra. M. Bira Singha’s “Vir Tikedrajit” has been performed in many times at various places of Manipuri inhabited of Nagaon district and others places of Assam. With the effort of dramatically personalities in 1985, Assam Meitei Dramatic Union was formed with the purpose of promoting modern Manipuri drama on the line of Manipuri Dramatic Union (M.D.U.), Imphal, Manipur.

### **Festivals:**

The vaishnavite Manipuri of the district perform all the Hindu religion rites and festivals such as Yaoshang (Holi), Kang chingba (Rath yatra), Panthoibi (Durga puja), Janmastami, Lakshampuja, Deepawali, Sarawswatipuja etc.

Irrespective of all caste and religion the Manipuri (Meitei) of the district observe the important festival “Sajibu Cheiraoba”(celebration of Meitei’s New Year). Another important traditional festivals-Lai- haraoba (merry making of Umang-Lai) and Ningol chak-kouba (grand feast arranged for married women to their parents or brothers’ home) are perform every year with great devote and joy among the Manipuri Apokpa and Vaishnavite religions society of the district.

### **Sajihu Cheiraoha:**

In the Manipuri society of Nagaon district, the cultural festival-Sajibu cheiraoba is celebrated in every house on the first day of Sajibu (April) month every year. The term Sajibu and Cheiraoba implies two different meanings- "Sajibu" means the first season out of the six seasons to make a year and "Cheiraoba" means celebration. Each and every Manipuri family of the district celebrates this festival to bring peace, harmony and prosperity of the family and society. It touches on all aspects of life with essence be it, the body, mind, spiritual, social and emotional desires. Cheiraoba is regarded as a prosperous day in Meitei traditional life; the houses, furniture and utensils of the kitchen are cleaned and the entire rooms of the house are washed. No outside work is done on the day and every people put on new clothes and eat each family together mid-day meal without guests in a pleasing mood and making jokes merrily to each other. Before they take the mid-day meal every household offer some portion of the cooked food and vegetables to Meitei deity-Emoinu Ima at the fire place of home and the same food will also be offered at the gate of the house to the God spirits known as Hanu-Kokchao and Hanu Leikham with a prayer not to disturb the happiness and to defend the family from sorrows and difficulties during the whole coming year. Varieties of foods, dales and vegetables are shared with the relatives and neighbours families. In Nagaon district, the next very day of the Cheiraoba for three days "The Assam Manipuri culture and custom preservation committee" Jugijan has been organizing activities such as Khamba-Thoibi Jagoi, Maibi Jagoi, Thabal Changba, Hao Jagoi, Mukna, Kang Sanaba, Manipuri drama and other modern games and sports for the preservation of the Meitei culture and customs since 1960. The other many sports clubs and Meitei organisations in the district have been performing Sajibu Cheiraoba sports festival in their respective villages for the promotion of indigenous Meitei culture, sports and games.

### **Lai-Haraoba:**

Lai-Haraoba is an ancient ritual festival of Meitei origin. It still stands today to show the identity of the Meitei's through the ages. In this connection a Meitei scholar, elengbam Nilakanta writes "Lai-Haraoba mirrors the entire culture of the Meitei people, it reveals the strength and weakness, the believes and superstitions, and perhaps also the charm and happiness of the Manipuri people".

Lai-Haraoba is celebrated among the localities or villages in honour of the sylvan deities known as Umang-Lais, meaning deities of calm and quite environment of

beautiful forests. The festival represents the worship of traditional deities and ancestors of the Manipuri society. This cultural festival is usually celebrated during the month of Kalen tha (May). According to the ancient Puya with the coming of warm and hot season, Kalen tha Nongda Lairen Pakhangba comes down to the peaceful and rare place to the earth and stays with all beings. At this time the whole earth becomes peaceful. Lainingthou, king of God, Rain God and Gods and goddesses come down on earth and meet together. So all the type of people during the Kalen tha(May) observes and celebrates Lai Haraoba at some villages where Umanglais are worshiped. In this ritual, every item has spiritual significance and the major role is played by the Maibas and Maibies (Manipuri religious man and woman physician). In Nagaon district, the Lai-Haraoba festival is observed in two places annually in the temple of Khoriphaba at Pipalpukhuri No-I, Lanka and at Natun Bazar, Hojai.

### **Ningol Chak-kouba:**

Among the Manipuri families of the district the great and traditional festival “Ningol Chak-kouba is celebrated on the second day of Hiyanggei (Sukla Dwitiya of Kartik month), i.e. on the second new moon day of November month every year. On this special day all the married women are invited to their parents/brothers’ (if parents is not alive) home for feast. In the Manipuri society this festival is magnified as a great festival since all sorts of people, male and female, young and old join together and enjoys the day jubilantly. The “Ningol Chakouba” festival portrays the selfless love of the parents and brothers towards their daughters and sisters. A wonderful occasion to visit the house of the parents, the married women of Manipuri community eagerly waits for the festival to meet their beloved family members. After the meal, the parents and brothers offer dresses and kinds to their daughters and in return the married daughters or sistes bless them for happiness and prosperity for the whole year to come. In Manipuri society it is believed that the offence to Ningol (married women) is a bad omen for the family.

**Marriage:** In Manipuri society of Nagaon district the marriage is governed by certain rules of exogamy and endogamy. Any social marriage could not take place among the same Sageis or Yeks or Gotras and that sense it is exogamous. (Singh, 1980, p.90). Inter caste marriage is also not allowed in the Manipuri society. If anyone married within the prohibited degrees of kindred, they are outcast from the society. Among the Manipuri society of the district three form of marriage is performed namely, (1) Haina

Singnraga *luhongba* (Arranged marriage), (2) Kanya Katpa (Bestowing a bride in marriage), and (3) Chenlaga *luhongba* (Elope form of marriage).

(1) **Haina Singnraga Luhongba:** This is the common and preferable social form of marriage in the Manipuri society of the district. This traditional form of marriage begins with the formal proposal Known as Hainaba by three group of person to the bride family on behalf of the bridegroom family. If both families agreed, the horoscopes of bride and bridegroom are tallied and if it is matched on a very good day marriage date is fixed. On that very day the bride the bride's guardian, perform the task "Yathang thanaba", the formal consent to bridegroom family. The next stages are Waroipot punaba (brethoral ceremony) and Heijingpot (declaration of engagement) to the bride's house in presents of society. On the day of the marriage before start of marriage ceremony, the bridge's younger brother or relative's brother accompanied by prominent person with traditional dress go to bridegroom's house and formally invited which is called "Barberton" to bridegroom. Finally, wedding ceremony is performed in accordance to Manipuri custom. On the day before or on the same day generally before the marriage Heijingpot ceremony is performed. During this ceremony the bridegroom's family presented traditional dresses, ornaments, make-up articles etc., to bride known as "Heijingpot Kujaba". The actual marriage ceremony is performed in "mandav" (pendal) build temporarily in the courtyard at the bride's house in accordance to the norms of Manipuri custom. The marriage ceremony is started with sankriton. The mother of the bride receives the bridegroom at the gate with light (arati) and flowers called "Maya oakpa and the relatives of bride and friends parched rice to bridegroom and his companion. Before entering in the main madav bride's younger brother washes the bridegroom feet. For this task bridegroom pay money or kinds as love of token. Then the bridegroom and his companion take their seat to the eastern side of the mandav. When the kirton is about to end the bridegroom again takes his seat where especially arranged for him in the mandir of the mandav. In the mean time the bride comes out with traditional custom dress and take her seat to the left side of the bridegroom. Then the priest recites the mantras and the ancestry of the pairs up to the great grandfather. After the end of mantras the bride step round the bridegroom seven times with rhythmic styles taking on right hand a pot filled with flowers called "kachali" and it is called "leikoiba" and at the end of each round the bride castes the flowers upon the bridegroom's head, known as "leichaiba". As these leikoiba and leichaiba is completed, the bride again takes her seat as before and then garlands are

mutually placed to each other, which is called “leihukba” and at the end of the marriage the bride and bridegroom are fastened together called as “phijikinba”. After the end of the marriage at mandav at the veranda of bride’s home, the betel nuts and sweets are exchanged between the bride and bridegroom and this ceremony is performed among the friends of bride and bridegroom only. With the end of the ceremony the bride accompanied by her friends and relatives of her (mother is not allowed) along with dowry go to the bridegroom house which is known as “Mouthinba” where the bride is again received by bridegroom’s mother with lightening and showering flowers at the entrance gate, called “Mamou oakpa”. On the fifth day after marriage “Mangani chakhaba” (fifth day ceremony of feast) of the newly married couple and their relatives at the bride’s parent’s home is performed. Again followed by a reciprocal feast at the bridegroom’s house known as “Ngai khangnaba” is performed and both the ceremonies each member are presented traditional dresses by both the houses and thus marriage ceremony is completed.

(2) **Kainya Katpa (Prajapatya)**: In the Manipuri society of Nagaon district, this type of marriage is generally performed among the economically weaker section of the people. This form of marriage is performed in a simple manner just allowing the bride and bridegroom to take seat near the tulshibong (tulshi plants), the goddess of messenger, then the priest recites the mantras and at the end of the mantras the bride and bridegroom exchange flower garland to each other. In such type of marriage only both families, relatives and very less number of person are invited and no dowry system.

(3) **Chenba (Elope/ Gandbarba marriage)**: This form of marriage chenba or chenlaga luhongba means elope of a girl is common practice among the Manipuri society of the district. After the elope form of marriage the bride and bridegroom are kept separately. On the next day elope of the bride, from bridegroom side compose of two or three person convey the information to bride’s house call “paohanba” in Manipuri language. The bridegroom’s representative apologies on behalf of bridegroom’s conduct to bride’s family and request for the arrangement of marriage. If bride’s parents agree the marriage is performed as usual in the form of engagement marriage, otherwise only the bridegroom’s family and relatives perform the marriage ceremony. Of course, in course time when bride’s parents favour to receive bride means their daughter, the marriage ceremony is performed (known as “Loukhatpa” in Manipuri society) on a good day on mutual understanding between bride and bridegroom family.

Apart from the three forms of marriages, inter marriage between Brahmin bridegrooms and other clan of Manipuri (Meitei) brides is allowed but the reverse means Brahmin brides and other clan of Manipuri (Meitei) bridegrooms is strictly prohibited and if anyone violated they are out caste from the society and this is still exists in Manipuri society of Nagaon district.

Among the Manipuri community of the district the dowry system is not as compulsion but voluntary and it depends upon the social status and economic condition of bride's family.

**Birth Rituals:** In Manipuri community of the district after the nine month of pregnancy of women a ritual ceremony calls "Kokthok-chamthokpa" means sacrament to avoid any untoward incident during the time of baby birth is performed. In earlier time, the Meibi had done the delivery of babies. At present, a gynecology doctor at Government Hospitals or Nursing Home does delivery of babies or home by expert doctor or nurse. Still in some villages delivery of babies by Meibi is exists. After the birth of babies among the vaishnavite Manipuri on sixth day evening "Swasti puja" of the baby is performed. On twelve day, a Brahmin priest cleans the house of the newly born baby with power of charm sprinkling tulsi leaf water, which is called "Yumchangba". Among vaishnavism Manipuri from the day of baby birth to 12<sup>th</sup> day the house of newly born baby and all the family of same sagei (clan) are considered unclean. But among the followers of Apokpa religion, they clean the house on the seventh day by a Meibi or Maiba (a priestess or priest who conducts the rites of Manipuri traditional religion) with power of charm sprinkling tairen pongphai mana (a kind of tree leaf) and sana lupa (gold and silver) washed water.

**Death rituals:** In Manipuri society, according to their custom death body is not keep in dwelling house. Immediately after the death of a person, the death body is placed in "khangyenpham" means a place in the courtyard near the tulshibong (tulshi plant) and there temporary constructed a shed covering with white clothes call "khangpok". As soon as the death occurred, through a messenger the news is announced in each gate of the village. And as the news is received men, women and youth with traditional dress, especially the women in traditional dress come to the deceased house. If the death person belongs to Hindu Vaishnavite the kirtonian party also comes and death funeral is performed according to the custom. The corpse is washed by fresh water and dressed with new clothes by the relatives. Then four men (sons and relatives') on the shoulders

carry the corpse in a litter to the cremation ground and it is placed on a pyre. Be ground carry the corpse in a litter fore the corpse is placed on the cremation ground woods, four bamboo poles, a canopy and a beam from the house are taken to there. Sons, daughters and relatives of deceased carrying each a stick move round the funeral pyre seven times headed by eldest son carrying a pitcher with full of water on the shoulder. At the end of each round of the seven move each person touch the funeral pyre with the stick and the eldest son drop water on the back side from the earthen pitcher. Then the cremation pyre is set fired by the sons, relatives and others. Female leave the cremation place as the pyre is set fired but male stay until the whole pyre has been consumed. After the end of cremation, every person takes bath and at the time entering their home touches fire and sprinkle tulsi plant mixed water by the family member. The family members and all family of the same segei (clan) of the death person are considered unclean and they remained abstained from eating fish, oil, onion, garlic etc.

On the fifth day, Asthi sanchaya ceremony is performed with sankriton. The shradha ceremony is performed on the thirteen day and the Phiroi (annual shradha) is performed on the first anniversary day with sankriton in the presence of Kirton mapu (Supreme of the kirton). A refreshment of vegetarian feast is given to partipants and guest generally after each kirton. On the night of the Shradha among the family member, seigei and members who attended pyre fire a fish feast called “Ngatangba” is held. In all ceremony, the priest of the singlup or phurup recites mantras. But among the original traditiona Manipuri religion (Sanamahi) follower Apokpa marup, the Shradha called “Choopsa Moithem” is performed on the 8<sup>th</sup> day. In Manipuri society both Vaishnavism and Apokpa marup each member of the singlup (group), friends and relatives contribute an amount of money or kinds called “Potyengsel” to the deceased family as a help to meet the expenditure of the ceremony.

**Dress:** The Manipuri people of the district especially the female according to the ritual function or festival wear several types of dresses and also dresses of Manipuri women are picturesque and pleasing. The female wear “phanek” for lower garment of various pattern and colour with different strives and for upper garment the teenager girl wear shirt and the young girls and married women wear blouse and over it a sheet(chador) of different colours known as “innaphi”. In ceremonial occasions like death ritual, shradha, tarpan, Manipuri women wear plain Pungou phanek (very light orange colour) for lower garment and blouse for upper garment and over it white innaphi (chadar). On special occasion like marriage, traditional festivals Manipuri young girl and women

wear Lei-Phanek (stripped Makhela) as a lower garment. It is woven on loom in fine cotton or silk into a thick and smooth texture with the stripes in different colours, embroidered the border with extremely fine design and for upper garment different colour blouse and over it costly innaphi (chadar) with different colours embroidered with varieties flower, matching with the Lei-Phanek. Earlier the Manipuri men wear pheijom (dhoti) and pumyat (kurta) as traditional dress but with the arrival of British most of the people especially the youth wear pant, shirt, coat, suit etc. But still during the ceremonial occasions like marriage, shradha, utsab etc., there is compulsion of wearing traditional dress pheijom (dhoti), pumyat (kurta), and Kokyet (turban) by the married and aged male person.

**Dieting System:** The staple foods eat by Manipuri community of the district are rice, dal, vegetables, milk, fish etc. The Manipuri people take fish in various forms such as burning, roasting, drying, boiling, frying and as curry. Taking of meat in Manipuri houses and in any social or ritual function is strictly prohibited. But with impact of modernization, today most of the youth of the community take meat outside the home. After tea or meal taking "kuwa panna"(betel nuts and betel leaves) is very common among the Manipuri men and women in the district. When a guest visits to Manipuri house, it is the tradition that the guest is pay respect by offering kuwa panna. Earlier taking tobacco by the married men and women was very common but today it is almost distinct from the Manipuri society.

**Ornaments:** The use of ornaments by the Manipuri people in Nagaon district is almost same with the rest of the other Manipuri living in Barak valley, Manipur, Tripura etc. According to the tradition of Manipuri community all the Manipuri boys and girls wear ear ring during the childhood. Among the metal of ornaments gold is more in demand but silver and bronze are also used by Manipuri women in the traditional form and style of ear rings, finger rings, chains, necklaces and bracelets. The Meitei men and women commonly used finger rings like Lairen makhoi and Pakhang gunja. At the time of marriage ceremony and Manipuri dances Meitei bride and girls/ women use Kajenglei as head ornaments. Meitei girls and women use different type of necklaces made of gold such as Heibi Mapan, Phau Charang, Thashi Purnima, Shareng-Makhao, Makhet Matek, Mange Mana, Bokul Pareng, Parijat Pareng, Waikhu Matha, Kodam Mapan Pareng, Likshoi Pareng etc.



**Game and Sports:** During the time of some traditional or cultural festivals like Sajibu Cheiraoba, Kang Chingba, Yaoshang, Lai Haraoba etc., some indigenous game and sports are played among the Manipuri people of the district. The following game and sports are commonly played among the Manipuri community.

**Mukna (Manipuri wrestling):** Mukna is the traditional Manipuri style of wrestling engaged between two male competitors of the same or approximate physical weight and age as a trial of sheer physical strength and skill. It is highly popular and prestigious game among the Manipuri community. In olden days, it enjoyed royal patronage. This game is played during the Cheiraoba and Lai Haraoba festivals.

**Kang:** The “Kang” which is a flat and oblong instrument made of either ivory or a seed of a plant game is played on the well-polished earth floor of a big out building call in Manipuri “Sangoi”. The game kang is played between two teams each team has seven male or female or mixed and fixed targets are hit with a kang to the opposition kang, which is fixed. This game is played strictly during the periods Sajibu Cheiraoba (Manipuri New Year) and Yaoshang (Rath Yatra) festival. It is believed among the Manipuri community that if this game is played beyond its given limit, evil spirits invade the mind of players and spectators.

**Yubi Lakpi (Maupuri Style Rugby):** This game is also played during the Sjibu Cheiraoba and Yaoshang festival of Manipuri community. In Manipuri Yubi means coconut and Lakpi means snatching. The coconut serves the purpose of a ball and is offered to the judge who stands by just beyond the goal line. It is played between two teams constituted with seven players each team on a grass field that is about 45x85 meters in area, one side of which forms the central portion of the goal line. To score a goal, a player has to approach the goal from the front with an oiled coconut and pass the goal line. In earlier times this game was popularly played among the Manipuri people in Manipur but in modern times it is rare played. During the Yaoshang (Holi), Kang Chingba (Rath Yatra) festivals among the young boys instead of Yubi lakpi, Yubi Munabi (snatching oiled coconut) game is played among the Manipuri community of the district.

Despite of these traditional games and sports other games like all races (100 mtrs, 200 mtrs, 400 mtrs, 400 mtrs relay, marathon race etc.), kabbadi, kho-kho, volley ball, football, cricket, high jump, long jump, discuss throw, jeveline throw, shot put, tug of war between two groups generally young girl and married women, musical chair

among the women etc., competition are held during the Sajibu Cheiraoba (Manipuri new year) among the locality or villages of the district.

**Maipuri dauce:** The Manipuri dance reflects the creativity and the cultural extravaganzas of the Manipuri society. Some of the popular Manipuri folk dances in the district are:

**Kbamba Tbaibi dance:** The khamba Thaibi dance is a duet of a male and female which is dedicated to the sylvan deity. It is a form of the dance that depicts a performance by Khamba and Thaibi, the hero and heroine of the Moirang episode. The duet performance of the dance describes the story of the poor and brave lad of the Khuman clan of Khamba. Khamba fell in love with Thaibi, the princess of Moirang. Both keenly love each other. They succeeded in forming a love affair. But for that, many heroic deeds on the part of Khamba were done and the troubles were taken by Thaibi. The king of Moirang, the father of Thaibi did every possible to defy the will of her daughter but failed. They performed a duet dance in front of God Thanjing, after which they came to be known as the incarnation of Lord Shiva and Parvati. This was perhaps a best complement for a couple, such believe rooted in mind of Manipuri people through this dance.

**Thahal Chongba (dancing by moonlight):** This is a popular Manipuri folk dance associated with the festival of Yaochang (Holi) and Cheiraoba (Manipuri New Year celebration). In earlier time, this dance was performed in the moonlight accompanied by folk songs and the music with rhythmic beating of drums and other instruments. As soon as the moon rises over the sky the boys and girls especially the youth in a circle clutch each other's hands with rhythms music slow and fast, high and low, up and down dances together. If the participant number is larger, they may form two or more rows so that everybody can participate in the dance. In present time by arranging light facilities in the night, the thahal changba dance is performed in some localities or villages of the district. Earlier the conservative Manipuri parents did not allow their daughters to go out and did not allow meeting young boys without their consent. Thahal chongba provided the only chance for girls to meet and talk to boys.

**Maibi Dance:** Maibi dance is performed during the celebration of festival Lai Haraoba. This is an annual ritual festival of Meitei Manipuris living in the valley of northeast region. The Maibis are the priestesses considered as spiritual mediums as per the Manipuri people. This feeling can be traced through their dance and the whole concept

of cosmogony of the Meitei people and their way of life get described. At the beginning of the dance, description about the process of creation is given. Through which they show the construction of houses and temples and various occupations of the people adopted to sustain them with time. In short, it is a kind of re-living of the way of life lived the past.

**Pung Cholom (Mrindanga dance):** Pung cholom, known as Mridanga kirtan dance is performed with mridangas. This dance is performed only by males as integral parts either of Nata Sankritan or independently in front of social functions. When it is a part of Nata Sankritan two players participate but as an independent dance performance in any social function atleast 14 players follow the sequence of Pung cholom. The performers wear a special type of turban, which they drop by their flicking of heads and with their movements. Pung cholom, which is folk art form, is full of stylish and ritualistic in nature with a combination of sound and movement. The Pung Cholom dance at initial stage is marked by a gentle rhythm but later on gradually builds upto a thunderous climax. The whole performance is characterized with graceful and vigorous body movements that lead to make it a unique.

**Martial Art:** Thang Ta and Sarit Sarak are the two popular martial art of the Meitei (Manipuri) people of the Northeast India.

**Thang Ta:** Thang Ta meaning "The art of the sword and spear" is the traditional martial art of Manipuri in Northeast India. The proper name for Thang Ta is "Huyen Lallong" means method of safe-guarding. As the name implies, Huyen Lallong is more than just the training of fighting skills. It is an elaborate system of physical culture that involves breathing methods, meditations, and rituals. Some of the sword and spear forms are entirely ritualistic, although they are composed of martial techniques. They are to be performed only at special occasions or under special circumstances.

**Sarit Sarak:** The unarmed aspect of Thang Ta is named Sarit Sarak. It is the self defense martial art which is very popular among the Meitei (Manipuri) people of Northeast India who love to defend themselves from a foe's attack. The "Sarit Sarak" which is an art of unarmed combat is quite distinct from other martial art forms. It is simply flawless in its evasive and offensive action as compared to any other existing martial art.

**Village administration:** The khun (village) or leikai (locality of an area) administration of Manipuri community of Nagaon district is elderly controlled society. Manipuri villages are constituted by a number of houses of different sages or yumnaks (lineages) and are organized on the basis of mutual help and cooperation. In each village there is one or more singlup or phurup (groups) which is constituted with number of houses of different yumnaks (lineages) under a jajman (preistship) of a Bamun (Brahmin). In all social occasion and ritual functions such as dead, marriage, shradha, utsav each and every member of the singlup, relatives and friends contribute cash money or kinds to the performer as a help which is called potyeng sen. Above all the members of the singlup extend their physical labour in making arrangement and success of the occasions. In all the Manipuri villages of the district there is one or more singlup or phurup and among them some singlup or phurup are inter related to each other. So when any social occasions and ritual functions or ceremonies are performed only the members of the singlup and inter related members of the singlup are invited. In any rite or ceremonies, one of the relatives or member of the singlup of the performer go to each member of the singlup's house and give barton (invitation). The barton which is made of with some pieces of betal nut, betel leaf and some pieces of white flower covered with banana leaf designed in round and keep in front of tulsibong (tulsi plant) and verbally the fact of the occasion is informed to the member of the house. In modern age printed barton (invitation) is also used but this type of printed barton (invitation) to the old people is no customery.

The vaishnavite Manipuri people of the district have to adhere some customary rules in any ritual ceremony like marriage, shradha, phiroi (anniversary shradha) etc., related to kirton (chanting of hymns.). For smooth conduct of the ritual ceremonies some portfolios are offered to some person. There must be a portfolio called "Kirtan mapu" (the head and advisor of the kirtan) which is occupied by a prominent Brahmin of the singlup and according to his advice everything from beginning to end of the kirtan is held. The other portfolios namely Khonghamba, Sambasha, Arangbam, Bhandari etc., are entitled to different persons of the same singlup of the performer for smooth conduct of the kirtan. The portfolio Khonghamba is entitled to aged person and he always sits by the side of the entrance gate with traditional dress. Any person men or women who come for the participation to the kirtan or ceremony must bow down called "kharamba" to him at the time of entering the gate. The portfolio "sambasha" is entitled to a middle aged experienced man for the day and his duty is to arrange and provide

seats to audiences of the kirtan. Sitting round the kirtan by the audiences systematically from senior to junior is a customary. The portfolio "Arrangbam" constituted generally with three members is entitled to young persons and their duty is to arrange and supply all kinds of requirement for the kirtan. The portfolio "Bhandari" is entitled to an experienced man and his duty is to look and arrange for the refreshment and launch of the occasion.

From the earlier time in Manipuri society for inter village relationship several singlups or villages together made "Leipak Marup" means a wide inter related villages organization. Any social problems or chaos or crimes arises among the villages which are unable to solve by the singlup or village itself are placed to Leipak Marup for the solution. In Leipak Marup a portfolio entitled as panchayat is selected by the representative persons of the interrelated villages and he presides the meeting. The Leipak Marup held meeting and in the meeting after discussion unanimously take the resolution/ decision and finally the decision is announced by the panchayat. According to the weight age of the crime, the person is imposed fine or otherwise out caste from the singlup or leipak or village and if it is social problem with the understanding and negotiation the problem is solved in the Leipak Marup.

**Manipuri Women position:** The position of women in Manipuri society is very high and respectable. The most significant fact is that the Meitei women enjoy more freedom in comparison of other women in India. Besides there was no any reference in the Manipuri society deprecating the birth of female infant. Meitei women are industrious and perform most of the work. Buying and selling in the market are mostly done by them while at home they are busily employed in weaving and spinning. Manipuri woman are shrewd capable people and enjoy the fullest liberty at all stages of their career. It is fact that the religious activities and other activities in the Manipuri society are incomplete without the women participation.

**Assimilation:** The Manipuri community living in Nagaon district is having a well-organised society and its own polity. The structure of their dwelling houses, the diet system, traditional culture and customs' ceremonies, traditional dress, traditional dance, sports and festivals are quite systematic and very high standard. Of course, earlier the Manipuri are orthodox and superstitious. Today with the impact of modernization and being educated, their thinking and attitudes towards neighbouring communities have changed. In the survey, it is observed that after coming contact with other community

especially Assamese and Bengali community, in some localities and villages of Nagaon district, the Manipuri people also observe the Magh Bihu, Rangali Bihu, Durga Puja and other festivals. Thus, it is seen that the Manipuri people in spite of observing their traditional culture and customs, accept the culture of neighborhood Hindu community because of the fact that they were socially as well as culturally integrated with the neighboring society. In matters of language, the Manipuri of Nagaon district, use their mother tongue Meiti-loan when conversing with their families, and amongst their communities, but they accept the Assamese language as a medium of instruction. All schools from primary to High and Higher Secondary, which are opened by Manipuri community within their villages, the medium of instruction is Assamese language. Thus, it is observed that the Manipuri community of Nagaon district accepts the Assamese language as a second mother language. They use Assamese language for official and communicated language with other communities. The use of mother tongue Meitei-loan fluently in upper Assam especially in Sibsagar and Dibrugarh districts among the Manipuri people is gradually reduced. Here it must be admitted that when conversing with their families, relatives and friends they mixed Assamese language with their mother tongue Meitei-loan. In matter of food habit, the Meitei being followers of Baishnavism and Apokpa (Manipuri traditional religion) eat fish but meat eating is strictly prohibited in their home and society. However, with the impact of modernization there is considerably change in the habit of food among the young generation. Today most of the young generation takes meat and other delicious foods outside their home. Except the traditional festivals and religious ceremonies, to-days young generation wear western garments.

It is observed that the impact of urbanization and modern education have brought certain changes in the field of social, political, economic, religious and cultural way of life. Today they are endeavouring to keep pace with the present civilization.

## Chapter 8

### CONCLUSION AND SUGGESTION

The study of Manipuri community of Nagaon district about their origin, the history of migration and settlement, the socio-economic condition, the socio cultural life and assimilation with other community entails hard work for finding the relevant records and investigation.

In the chapter-5, we have tried to trace the origin, the history of migration, dispersal and settlement of the Manipuri community of Nagaon district. The modern Manipuri race is composite one formed out of several Tribes namely the Naga, the Kuki, the Shan and the Chinese. The majority of the Manipuri (Meitei) of Manipur came phase by phase from kabaw valley (Burma), Yunan, Thailand, Kampuchia, Laos, Vietnam, Chiri Hills and southern China and probably, the wave of this immigration might have encompassed several millennia in the remote past. The first and important cause of major migration of Manipuri to the neighboring territories Cachar, Tripura, Sylhet (Present Bangladesh) is the successive Burmese invasion in between the period 1758 to 1825, especially during the period 1819 to 1825 causing a great devastation, as a result influx of Manipuri refugees penetrated in these states especially in Barak valley. Another important cause of migration and settlement in these neighboring territories is the frequent war for the throne of Manipur amongst the Manipuri princes. The more important reason for the permanent settlement of Manipuri people in the neighboring territory of Barak valley of Assam was the accessibility of land grants and the lands which they had obtained were very fertile and suitable for agriculture.

The first migration of Manipuri community took place in Nagaon district during the year 1927 and reason of their migration from Barak valley was poor economic condition. From the analysis of the sample data, it is found that out of present population approximately 23,000, almost 76% of the present Manipuri population in Nagaon district were migrated in between 1930 and 1960. Out of the total population in the district 82 % were migrated alone from Barak valley of Assam and other rest per cent were migrated from Manipur Tripura, Sylhet (Bangladesh) and other districts of Assam. In the survey it is found that 82% of the Manipuri people are migrated because of poor economic condition, 7% due to matrimonial relation, 5% due to escape insecurity and 3% looking for work/ job.

From the economic point of view it has been observed that the Manipuri were agriculturist and industrious by nature. So, when they found the land of Nagaon district which was declared "Manipur Belt" more fertile and feasible for cultivation and as there was having provision for granting of land on lease, the Manipuri immigrants began to settle permanently by establishing new villages in this district.

From the above mentioned accounts of the polity of the Manipuri society of Nagaon district we can summarise that the Manipuri community living in this district are having a well-organised society and its own polity. The structure of their dwelling houses, the diet system, traditional dress, customs' ceremonies, traditional dance, sports and festivals are quite systematic and very high standard. Of course, in the survey it is also observed that as time passed and after coming contact with other community especially Assamese and Bengali community, in some localities and villages of Nagaon district, the Manipuri people also observe the Magh Bihu, Rangali Bihu and Durga Puja and other festivals. Thus, it is seen that the Manipuri people in spite of observing their traditional culture and customs, accept the culture of neighborhood Hindu community because of the fact that they were socially as well as culturally integrated with the neighboring society. The status of women and their involvement in the Manipuri society is very high and acceptable. In the survey it is also found that every Manipuri village is organized on the basis of mutual help and co-operation. Thus, such system of polity indicates a well-organized and advance society.

In matters of language, the Manipuri of middle and lower Assam, especially in Nagaon and greater Guwahati of Kamrup district, they use their mother language Meitei-loan when conversing with their families, relatives and friends but the use of mother tongue Meitei-loan fluently in upper Assam especially in Sibsagar and Dibrugarh districts among the Manipuri people is gradually reduced. Here it must be admitted that when conversing with their families, relatives and friends they mixed their mother tongue Meitei-loan with Assamese language. In this respect, it may be mentioned that in order to promote the preservation of Manipuri language and culture, the Manipuri Sahitya Parisad, Assam held its 28<sup>th</sup> Conference at Borkola of Sibsagar district in the year 1989. With the passage of time despite of assimilation with Assamese and other community in term of culture and language, due to their close affinity, yet the Manipuri people of Nagaon district have been observing and preserving their traditional culture and customs since they have been settled here and for the same some Manipuri organization have been working. In this respect, it may be mentioned that in order to



people of Nagaon district have been observing and preserving their traditional culture and customs since they have been settled here and for the same some Manipuri organization have been working. In this respect, it may be mentioned that in order to promote the preservation of Manipuri culture and custom, the Assam Manipuri Culture and Custom Preservation Committee, Jogijan have been organizing three days festival just after the day of Cheiraoba celebration.

From the analysis of sample data in respect to socio- economic condition of Manipuri Community of Nagaon district the following conclusion are drawn.

- The sex-ratio of Manipuri people in Nagaon district is 997 female per 1000 male which is higher than the as a whole of Nagaon district's sex-ratio 962 female per 1000 male and Assam state's sex-ratio 958 female per 1000 male as per the census 2011.
- The drop out problem of Manipuri boys and girls after HSLC is very high. It is found that 61.7% Manipuri student left their education after or before HSLC Examination. Out of the total population, only 9% and 2% are graduate and postgraduate respectively. At present scenario, it is very less compare to other community in the district.
- The literacy rate of Manipuri people (including urban and rural) in Nagaon district is 86.3% (Male-85.4%, female-81.2%) and it is higher than literacy rate of Nagaon District and Assam State's literacy rate 72.19 and 72.99 respectively as per the census 2011.
- It is found that 15.6 % Manipuri village in Nagaon district have high school and only 2 % have higher secondary school. This is one of the reasons of higher drop out of Manipuri student before and after HSLC examination pass.
- More than 20% Manipuri households have monthly income less than Rs. 10,000.00 and almost 40% have monthly income between Rs.10, 000.00 and 30,000.00. Manipuri household having income above Rs. 60,000 is only 8 %. This reflects that low -income group dominates Manipuri community of the district.
- The average monthly savings of Manipuri community is very low as such as 62.7 % households has monthly savings below Rs. 5000.00 Only 20.6 % of Manipuri households have monthly savings above Rs. 10,000.00 This reflects that the Manipuri community of Nagaon district is very poor in terms of saving.

- It is found that 27.3 % Manipuri household do not have their own agriculture land and 28.3% have less than 5 bighas agriculture land. This reflects that above 50 % Manipuri agrarian families depends on other agriculture land.
- The average monthly expenditure of the Manipuri community on health is very poor. As much as 75.4 % Manipuri households spend less than Rs. 500.00 per month on health related problems.
- It is found that 60 % Manipuri household have their own Tube well/ Hand pump and 17 % have Bore well as a source of drinking water. Only 22.3 % depend on PHC and other houses for their drinking water. This means that Manipuri people of the district are quite awareness of pure drinking water. It is good significant for good health care.
- The analysis of the sample data reveals that almost 6% of the Manipuri households of the district are beneficiaries of IYA houses; only 24.7 % of the households have pucca houses. However, 42.7 % Manipuri households are having muddy flooring houses i.e.kutchha houses. This reveals a poor economic scenario of Manipuri community in the district.
- It is found that almost 55 % Manipuri households of the district do not have sanitary latrine and 52% households use general i.e., soackage pit latrine for toilet. 2.7 % Manipuri households' do not have any latrine and they go open field for toilet. This reveals that the Manipuri people live in non- hygienic condition and are low awareness of health.
- It is found that as many as almost 97 % Manipuri household of the district use mobile phone. This means that Manipuri people have high connectivity. It is also significant that 10 % households have computers and out of this, 7 % use internet as communication and information.
- The socio-economic development as well as standard of living of the Manipuri community of the district depends heavily on the development of agricultural sector. Nevertheless, the pace of development of the Manipuri people in agriculture as compared to that of other community of the state as a whole is found to be rather slow. Because certain structural weakness such as lack of irrigation or poor irrigation and power facilities, low productivity of land, low crop intensity, lack of innovation, use of traditional system of cultivation, inadequate availability of credit etc. seems to be characterize this continued operation persistently.

**Suggestion:**

- More than 80 per cent Manipuri community of Nagaon district live in rural villages. Agriculture being the main occupation of these people and their income generate from it. Therefore, the socio-economic condition as well as the standard of living of the Manipuri community of the district depends on the development of agriculture sector. To improve their economic condition the farmers of the community must apply the modern technology instead of old traditional method to produce more crops. Use of fertilizer, irrigation and power facilities, should be applied to produce more crops. Sometimes due to flood and drought, the farmer could not produce the Kharif crops. Therefore, to recover and develop the economic condition, the farmer should give more emphasis on Rabi crops by assigning irrigation facilities through installation of Pump set (Shallow Tube well and Low lift Pump).
- After the analysis of the sample data it is observed that the majority of the Manipuri people in the rural villages in the district have very small size of agriculture land for cultivation as much as almost 60 % Manipuri household have agriculture land less than 5 bighas. Therefore, to develop their economic condition instead of one time crops cultivation, double time crops cultivation should be done by adopting irrigation facilities and using modern seeds and chemical fertilizers.
- Manipuri women are playing a vital role in handloom and cottage industries, which have, contribute in uplifting the socio-economic condition of the Manipuri society. The workforce of the Meitei women in this sector has been found incomparable to that of the men-folk. However, the looms used by the Manipuri, women in the district are mostly traditional and as such, their product material is not up to the mark in respect of quality and quantity. The existing country-looms need to be replaced by the modern adoption of newly improved looms and appliances. It is necessary to make yarn available to the Manipuri weavers at reasonable prices, and step should be taken to ensure proper marketing of and exporting their products. Moreover, picture of handloom and handicraft activities of the Manipuri villages of the district looks to be gloomy. In the survey, it is observed that though Manipuri men and women especially the women are expert in weaving, handloom and handicraft activities yet lack of proper training and financial assistance from governments, co-operative societies and other organizations they could not contribute much or actively engaged. It is felt that the government should come forward to help them with financial assistance in the form of loan or subsidy to

promote their traditional skill. The improvement in this sector surely improves the economic condition of the community.

- In the survey, it is observed that due to ignorance and non-availabilities of easy banking facilities the Manipuri poor and marginal farmers instead of nationalized and co-operative banks avail credit mostly from the village moneylenders at rate of 3% to 7% interest per month for meeting recurring expenses along with current cultivation cost. As a result, the economic condition of the poor and marginal farmers deteriorated day by day. Therefore, to improve the economic condition of the poor and marginal farmer, the nationalized banks should re organized set up to render effective service to these farmers by channelizing credit through GP level co-operative societies. To ensure the flow of credit to the rural poor and marginal farmer the procedure difficulties should be removed and the process of obtaining loan/ subsidiary loan should be simplified. The farmer's organization should also come forward to help these poor and marginal farmers.
- The analysis of the sample data have revealed that the drop out percentage of Manipuri students before and after HSLC is very high i.e. almost 50 per cent. This trend must be decreased. The number of Manipuri female in higher education and in technical education is very less. The Manipuri female bachelor in medical science, engineering is almost nil until today in Nagaon district. In Manipuri society, the position of female is very high but because of orthodox and superstitions of the society the female education is considered secondary importance especially in rural villages. This attitude must be changed. To change this attitude the Manipuri organization such as Manipuri Sahitya Parisad, The All Assam Manipuri Student Union and other Manipuri organizations should conduct some awareness programme, workshop among the parents of the Manipuri rural villages. The government of Assam also may upgrade the high schools within or nearby Manipuri villages to higher secondary school in all streams to uplift the female education.
- From the analysis of the sample data, it is found that 21.3 per cent of the Manipuri people have monthly income less than 10,000.00 and almost 40% have monthly income between Rs.10, 000.00 and 30,000.00. Only 8 per cent households have monthly income 60,000.00 and more. This means that the Manipuri community of Nagaon district is pre dominantly low and middle-income group. This is very serious matter. To improve the economic condition of this community of the district

the government may establish some small cottage industry like weaving and handloom industries in Manipuri inhabited area of the district, as they are traditionally expert in weaving and handloom.

- The average monthly savings of the Manipuri people is very low as much as 62.7 % household have monthly savings below Rs, 5000.00. This means that to improve the economic condition the Manipuri people have to be increased the savings attitude. The savings practice or habits must be picked up among the Manipuri society. The 20.6 % of Manipuri households have monthly savings Rs.10,000.00 and more. This percentage must go up if the Manipuri society is to improve their economic condition.

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... As such they are also known as Old Kuki in anthropological literature." (Government of ... the Bishnupriyas inhabiting Manipur prefer to be identified as Manipuri Meiteis, rather than as ... The most popularly known and the most populace community inhabiting Manipur are referred ...

**APPENDIX-1**

**List of Manipuri Villages in Nagaon District:**

Sl. No.	Name of Manipuri villages	Sl. No.	Name of Manipuri villages
1.	Jugijan Rajbari	24.	Amtola
2.	Shantipur	25.	Thambal Houbi/ Milikbosti
3.	Shivpur	26.	Kalinagar
4.	Guchara, Jugijan	27.	Nandapur
5.	Jugijan Bazar	28.	Guchara, Moinapathar
6.	Udoipur	29.	Baluhunder
7.	Bisnupur	30.	Jamuhunder
8.	Dhaninagar	31.	Dablong
9.	Kalakhun	32.	Panchali
10.	Bidingbosti	33.	Pauna Leikai
11.	Bidyanagar	34.	Kashipur/ Heigrupakpi
12.	Gobindapur	35.	Salamkhun/Nayanpur
13.	Haritila	36.	Thoirenkhun
14.	Guchara, Hojai	37.	Pundhragaon
15.	Kothaltoli	38.	Tentul
16.	Golaghatia-bosti	39.	Rajbari, Lanka
17.	Moinapur	40.	Itakhola/ Ampukhuri
18.	Moinapathar	41.	Kaki Tongia - 1
19.	Gouranagar	42.	Kaki Tongia - 3
20.	Dariabosti	43.	Madhupur
21.	Tongia/ Salbagan	44.	Khrig-Khiring/ Joynagar
22.	Rampur	45.	Hawaiipur
23.	Singari Basti	46.	Piplepukhuri

## Apendix-2

### List of the informants

Sl. No.	Name of the informates	Name of the village	Profession/Occupation	Age (Yr)	Sex	Date
1.	Rajkumar Singha	shivpur	Gaon Bura cum farmer	58	M	27-07-14
2.	L, Ratan Singha	Nandapur	-do-	75	M	04-01-15
3.	Mrs. Uma Sarma	Rajbari	-do-	41	F	28-07-14
4.	Bijoy Singha	Baluhandar	-do-	66	M	07-10-14
5.	Singaba Singha	Pipulpukhuri	-do-	58	M	05-10-15
6.	Mrs. Ngangbi Devi	Dablong	-do-	56	F	23-09-15
7.	Mrs. Sarmila Devi	Panchali	-do-	51	F	07-10-14
8.	H.Krishna Kr. Singha	Rajbari	Social worker & farmer	81	M	28-07-14
9.	M. Birendra Singha	Sibpur	--do-	72	M	27-07-2014
10.	Th. Baburen Singha	Gochara, Jugijan	Teacher	57	M	28-07-14
11.	M. Sangai Singha	Hojai, town	Businessman	74	M	16-04-15
12.	T. Churamani Singha	Kalinagar	Social worker	64	M	04-01-15
15.	Kh.Kunja Bihari Singha	Gouranagar	Farmer	87	M	10-01-15
16.	L.Satya kr. Singha	Bishnupur	-do-	62	M	04-03-15
17.	Th. Tombabu Singha	Amtola	-do-	71	M	12-01-15
18.	L. Ratan Singha	Nandapur	-do-	75	M	03-01-15
19.	L. Golap Singha	Rampur	Ex.,President, AMSP,Nagaon,Dist	65	M	09-01-15
20	Th. Gunamani Singha	Udoipur	Teacher	58	M	23-12-14
21.	K.Kunjamani Singha	Kalakhun	Teacher	54	M	05-10-14
22.	Th.Kunja Singha	Baluhandar	Retd. Teacher	67	M	07-10-14
23.	M.Sunamani Singha	Panchali	-do-	80	M	08-10-14
24.	K.Maniton Singha	Kaki-Tongia	Self employed & social worker	52	M	14-02-15
25.	Nanda Babu Singha	Hawaipur	Pensioner & social worker	56	M	05-04-15
26.	K.Mahendra Singha	Salam Khun	Farmer	52	M	07-10-14
27.	K. Atan Singha	Kashipur	-do-	72	M	08-10-14

28.	M. Iboton Singha	Udoipur	-do-	74	M	22-12-14
29.	K. Joy Chandra Meitei	Thoirenkhun	-do-	63	M	07-10-14
30.	Dr. K. I. Singha	Hojai Town	Retd. Prof.	63	M	16-04-15
31.	N. Tolenjau Singha	Gochara, Hojai	Retd. Teacher	66	M	23-12-14
32.	N Bulu Singha	Shantipur	Ex.Army&Farmer	80	M	28-07-14
33	Purnimachee Seija	Amtala	Farmer	65	F	11-01-15
34	M. Chaubiton Devi	Lanka	Teacher(H M.)	58	F	14-04-15
35	Th. Golapi Singha	Kathaltali	Farmer	70	M	04-01-15
36	Md. Abdul Salam	Tongia Salbagan	Businessman	48	M	10-01-15
37	K. Leinoubi Devi	Dakhin Bidyanagar	Farmer	85	F	23-12-14
38	M.Sanau Singha	Hojai Town	Doctor	82	M	16-04-15
39	Th. Babatombi Singha	Sigaribosti	Retd.,HM & Ex. President, AMSP	72	M	17-04-15
40	L. Kirti Singha	Chaparmukh	Retd. Teacher	68	M	21-02-15
41	P. Basumati Sarmah	Maina pather	Farmer	82	F	12-01-15
42	M. Ibunghal Singha	Dhaninagar	-do-	84	M	11-01-15
43	Th. Netai Singha	Khring Khring	-do-	68	M	23-09-14
44	Kh. Narendra Singha	Nagaon Town	Businessman	74	M	20-04-15
45	O. Naba Singha	Kathiatali	-do-	62	M	24-01-15
46	Kh. Yogendra Singha	Jakhalabandha	-do-	65	M	24-01-15

### APPENDIX-3

#### Questionnaire

#### THE SOCIO-ECONOMIC CONDITION OF MANIPURI (METEI) COMMUNITY OF NAGAON DISTRICT:: AN EMPIRICAL STUDY

##### 1. Origin and Historical background of the community:

i) Name of the Head of House Hold/Respondent:

Sex: M/ F. Age:

Village:

Sub-Division:

ii) : Is the place you are living were you born? Is the place you are living in the place you were born? Yes/No

If yes is your father or for-father migrated from which place and when?

If No, provide all places where the house hold head has migrated from

a) Name of the village:

b) Sub-division:

c) District:

d) State:

e) Country :

f) Year left/Migrated :

g) Reason for migrated : i) Looking for work

ii) Economic reasons

iii) Illness

iv) Marriage

v) Education

vi) To escape insecurity

##### 2. Economic Condition

i) Monthly income of the family: Rs.

ii) No. of earning members :

iii) No. of dependents:

iv) Total members in the family: a) M :

b) F:

c) Child:

v) Monthly expenditure (Rs.):

a) Food :

b) Housing :

c) Clothing :

d) Education :

e) Misc :

vi) Total expenditure in the family: Rs.

vii) Average monthly savings : Rs.

Bank/Post Office/Others:

viii) a) House land owned : \_\_\_\_\_ Bighas/Locha

b) Agricultural land owned : \_\_\_\_\_ Bighas/Locha

c) Total cultivated land : \_\_\_\_\_ Bighas/Locha

##### 3. A. Education status

i) Illiterate:

ii) Literate but no formal education:

iii) School upto Primary (1-5) :

iv) School upto High School (6-9) :

v) HSSC/SSC:

vi) Under Graduate :

vii) Graduate/Post Graduate (Gen.) : (B.A./B.Sc./B.Com)/M.A./M.Sc./M.Com) :

viii) Professional (Doctor/Eng./LLB/MBA) :

ix) Technical (Diploma/IT) :

x) Others (Specify) :

Reason of school left: a) Sick b) Disabled e) Due to Economic f) Need to domestic work g) others (Specify) \_\_\_\_\_

3. B. Which of the following are there in the village:

i) Angnwadi/ play school:

ii) Primary school:

iii) M.E./ M.V. school:

iv) High school:

v) Higher Secondary school/ College:

vi) Youth clubs/ Sports Clubs/ Environment Clubs:

4. Occupation of the respondent & the family :

i) Farmer :

ii) Wage Labourer :

iii) Skilled worker:

iv) Shopkeeper:

v) Self Employed:

vi) Service - Govt. :

vii) Service - Private:

viii) Home maker:

ix) Retired:

x) Unemployed:

xi) Student:

xii) Others:

5. Living Status :

i) Does the respondent's house have electricity?

ii) Type of House: a) Hut b) Semi Pucca c) Pucca d) Apartment e) Independent House/Bungalow

iii) Where do you get your Drinking Water ? a) Tap in the house b) Common Tap (PHC)

c) Hand Pump/Bore Well d) Well/Tank/Pond e) Others : (Specify) \_\_\_\_\_

6. What type of cooking fuel use : a) LPG/Gas b) Fire wood c) Kerosene d) Gobar Gas/Bio-fuel e) Others (Specify) \_\_\_\_\_

7. What toilet arrangements do you have ? a) Sanitary in side/ out side or both b) Common (Shared by others) sanitary/General c) Open Fields d) Others (Specify)

8. Are there any persons with disabilities in the house? : Yes/No

9. If yes, state nature of disability: a) Visual b) Speech

10. Currently are you member of a Self Help Group? : Yes/No

If yes indicate name :

Activity :

Is the group holding regular meeting : Yes/No

Does the group have a Bank Account : Yes/No

11. Currently are you a member of any social group/ Association? : Yes/No

If yes, indicate name:

12. Economic Status: a) BPL b) APL c) Red Card

13. Assets owned by the House Hold : a) Tap Recorder b) CD Player c) Two Wheeler d) Electric Mixer/Grinder/Food Processor e) Air Cooler f) Washing Machine

g) Car h) Computer/Refrigator i) Air Conditioner

14. Communication & Road :

- a) Do you have a phone: Yes/No
- b) Do you have a Mobile Phone: Yes/No
- c) Do you have transport : i) Car ii) Jeep iii) Tractor iv) Bullock Cart v) None

15. Information :

- a) Do you have Radio/Television ? : Yes/No
- b) Do you take regular Newspaper? : Yes/No
- c) Do you have use Internet ? : Yes/No

16. Link Road to Sub-Division/Town/District

- a) PWD - Gravel/Black Topping
- b) Gaon Panchayat - Kutcha/Gravel/Black Topping
- c) Others (Specify) \_\_\_\_\_

17. Health Facilities

- a) Is there any Govt. Hospital : Yes/No
- b) Is there any Health centre : Yes/No
- c) Is there any Dispensary : Yes/No
- d) Is there any Pharmacy : Yes/No
- e) Is there any Traditional Doctor : Yes/No
- f) No. of infants dead: \_\_\_\_\_ Reason:

18. Name five most pressing problems faces by your community:

Indicate area and issue : (e.g. Health, Epidemic, Environment, Pollution, Education, Drainage, Roads, Electricity, Drinking water, Sanitation, Service delivery of Government Programers etc.)

Area	Issue
a)	
b)	
c)	
d)	
e)	

Name of the respondent

Name of Investigator





**Manipur traditional game 'Mukna'**



**Manipur traditional game 'Kang Sanaba'**



**Manipur traditional dance 'Thabal chongba'**



**Manipur traditional formal marriage**



**Manipur traditional formal marriage**



**Manipur traditional formal marriage**



**Manipuri traditional festival 'Kang chingba'**



**Manipuri traditional 'Khamha Thoihi jagoi'**



**Manipuri traditional festival 'Lai Haraoba'**



**Manipuri traditional festival 'Lai Haraoha'**



**Manipuri traditional house**



**Manipuri traditional house**



**Manipuri traditional dance 'Thabai Chongba'**



**Manipuri traditional martial Art 'Thang Ta'**



**Manipuri traditional cottage industry 'weiving'**



**Manipuri traditional festival 'Ningal Chakouba'**



**Manipuri traditional festival 'Ningal Chakouba'**



**Manipuri traditional 'Mandav' (shed bouse)**