

Economic status and Changing Pattern of Manipuri Cultural Activities**Dr. Manindra Singha**Department of Economics, Lala ,Rural College, Lala, Hailakandi, Assam

Abstract :

The changing pattern of Manipuri cultural and ritual activities are highly reflecting in every activity. It implies where the general people expended earlier a little amount specially in marriage, rites and ritual death anniversary etc. Since the early primitive stage there had been rituals observed in connection with death of an individual. King Kangha observed the ritual by rganism a grand feast held in honour of the supreme ultimate Ancestor for his death forefathers. This was a time when the deaths were thrown only to be taken by a divinely bird kakyen Meengamba in the land of the deaths. Kangb's future generations began to bury their deaths in a specified place Mongfam.

Keywords:- Rites, Rituals of Death, Culture, Social Structure, Festival, Ningol Chakauba.

The present study is the explains of Manipuri culture and traditions which are going to be in a diverted way, but people of the society are very much aware of to save the dignity and honour and customs in the same in extent way like earlier. This attempt will be save customary traditional way life to keep unchanged scenario in the society. People of the Manipuri society is now in a way of transition period of modern process of living with materialistic world and with colourful ultra modern and dynamics of the new economic forces had been forcing in the activity which are not authorize by the community law.

Moreover this work attempted to construct a reliable socio economic history and its impact on the culture of the Manipuri community of Assam and Tripura. Especially in the field of social events and ritual activity, if we find that unnecessary expenditure and objectionable many things are likely to introduce un-authorizely in the every ritual rite.

Now surprisingly have to say in most of the funeral activity of any dead body the sacrificer and tributorist hiddenly drink wine it may be (local made or branded one) though it is not socially allowed. Again in the right of the Shardha Ceremony people have to offer a feast as a tradition to the participants who were present in the funeral function of dead body and the same clan (Sagei) of the people are to attend in a separate feast after thirteen days or sevendays of the Shardha Ceremony. But unfortunately is that feast also wine is distributed by the host that means the guardian of the house whose member of the family expired. Here if we say that in every occasion these Vaishnava groups or Apokpa people of 90% of the ceremony associated with wine for instance in Manipuri society some leading occasions which we may mention here like "shosti puja" (on occasion/prayer for a new born baby for his /her longevity future brightness or bravery etc). On such an occasion also people offer a heavy feast to the participants but wine is provided hiddenly now question is that where 90% of the total male population enjoying the taste of wine than after a few decades this drinks may be socially permissible and it is worth mentioning that drinking of wine in a civil society will not bring a good result in future.

There is an occasion which is called in Manipuri "Chaumba" which is performed in general on the day by calculating a Panjika fixing a date which we regard an important ritual occasion because on this holy day the baby will be fed solid food praying to Almighty for his /

her long life especially fruits etc but at present we observe that this simple ceremony is converted into a big feast and invites many people from many status where are also we find wine is being offered hiddenly, but in every occasion still meat and eggs are not socially allowed as a food item in every feast.

With the passage of time uncountable changes have been witnessed by the people of modern days. Some occasions are un-meaningful and no acceptability in real sense but here, we have to obey every cultural or ritual changes are exporting from Manipur state, there are a lot of bright examples of such festival for instance “Ningol Chakauba” (Every married sister, Aunts etc are invited to their parental home by the brothers and other for a feast and gifts are given in the month of September). This festivals are not practically celebrated in Barak Valley earlier but at present there is no difference between the celebration of this festival in Manipuri’s of Barak Valley or that of Manipuri’s of Manipur. Moreover, the tune of expenditure in this occasion is so much different at present and in the past. The central theme of this festival is to take the blessing from the sister and aunts for the colourful life of the brothers and other men folk, but now it is converted as competition of gift offerings.

Beyond all these changes some ethical originality is still maintaining for instance in any occasion related to ritual / prayer still in Manipuris allow using of trousers or any kind of western outfits parallelly in case of “Shradha Karma” of any deceased or funeral ceremony. But there also some restriction regarding uniformity of dress and though some changes have been done with the change of the society we still are able to keep chastity.

In case of Manipuri marriages (Luhongba) it was earlier very much simple and non-expensive, and two types of marriage are socially accepted, first one is socially engage marriage and second one is (Yanaduna Chenba) “Gandharva Bivaha” both the system is non time consuming and less expensive but with the change of time both the system converted into a money consuming system because in both the system excluding traveling expenses there were not so broad expenditure in food item only puff rice (Moori or Kabok) were fried with molataash (Gur) which in Manipuri is called “Khoidum” and in Bengali “Ladoo” but now that day passed already and in place of “Ladoo” it is replaced by the big dishes of brabded rice and big pieces of fishes and unauthorisely distributed hiddenly served wine but not socially .

Now the question is arising that how much days in such hidden way the consumption of wine will proceed.

A long history of this marriage ceremony accompanied with drinking of wine, consumption of toxic, smoking and battle-nut still prevailing in this society from the beginning history of Manipuris scatterly living any where in the world.

OBJECTIVES:

The vital objectives of the book as follows:

1. To study how the economic status is related to the cultural activity of Manipuri society.
2. To study the Socio Economy Status of Barak Valley of Assam and North Tripura and Unakoti District of Tripura of Manipuri inhabited areas.
3. To study the distribution of population in the different activities among (Occupational Structure)the Manipuris in the study areas.
4. To study the Social obstacles in the way of upgrading Manipuris of the study area.
5. To find out the remedial measures for the Socio Economic Development of the Society.

METHODOLOGY:

The present study is based in both primary as well as secondary data.

Primary data are obtained with the help of survey conducted with stratified questionnaire and focused interview covering 10 villagers and a agricultural population of about 2000. The selection of village and population is made keeping in view the importance of stratified sampling, group discussions with cultivators and agricultural worker of the sample villagers.

Secondary data (time series) are collected from the published report of under the study for period from January 2017 to July 2017. The other data are collected from journals, reports newspapers, periodicals, published as well as unpublished works of the scholars in the field. All the statements, figures and data have been analyzed and interpreted and conclusions drawn based largely on a prescriptive model of exploratory nature.

SIGNIFICANCE OF THE STUDY:

The outcome of the study may be useful to the planners, Government authorities, banks and other financial institutions to policy decision on investment in agrarian change in the district. It will show insight into the changing economic production relations, the specific roles of various monetized and non-monetized inputs. It may also be possible to indicate the direction of the development.

STUDY AREA

The study area covered the five nos. of Manipuri inhabited areas in Tripura i) Dewan Passa, ii) Echai (Kameswargram), iii) Khagi, iv) Jitur Digirpar near Kailasahar and v) Birchandra Nagar of North Tripura and Unakoti Districts of Tripura State and in the Barak valley seventeen locality of three districts of Barak Valley where Manipuris are mainly settled namely Laishramkhun, Lawat, Chengbil, Leihaupokpi, Goalipar and Paloicherra in Hailakandi districts and in Karimganj district Dulabcherra, Patherkandi, Hatai Kalacherra, Badarpur and in Cachar, Lakhipur, Sribar, Singerbond, Sonai, Rongpur, Dhalu, Lamargram, Bontarapur etc.

The Development journey of Manipuris out side Manipur and in Assam and Tripura is not up to the expectation, in the Caste and class division among the Manipuris there is similar as in the society as in living. This book attempts to highlight how the Manipuris are living in North Tripura and Unakoti District of Tripura State and Barak Valley of Assam State. The Manipuris are living in Tripura in widely mainly in rural areas Total literacy rate is 89% in Manipuri inhabited areas of both the Districts but it is higher in the urban areas in comparison to rural areas.

The population of North Tripura is 415946 and Anukoti District is 277335 as per the census report 2011, The total area of North Tripura is 1444.5 square kilometer and Unakoti is 59193 square kilometer respectively.

LANGUAGE:

In the struggle for survival, it has not been an easy task for the Manipuris who had gone to settle and make Tripura their homeland under some compelling historical circumstances to keep alive their cultural heritage. Manipuri speak Manipuri language all over the state where

Manipuris are living. Manipuris are mainly living in the semi-urban areas of Tripura and high percentage of total population is living in a rural areas. The language which speaking in Tripura is as it is similar as in Assam but mixing of Bengali words are very much common feature and it is found that rhythms in which people use to speak in some high tune with comparison to language speaking in Manipur State.

DRESS:

Manipuri women are used to the Phanek (Mekla), Ennaphi (Half Sari) and Blause in normal time but in any ritual function they used to Rosey colour, Phanek and white colour Ennaphi and wearing of “Sari” is also one of the casual dress for Manipuri women’s in Tripura as a inter caste exchange of dress is found. In certain occasion Manipuri women use to some decorated clothes like “ Poloi” specially in Marriage ceremony by the bridge and Dhuties and Panjabies are by the every participant of the ceremony in white colour dress as a custom. In Tripura Manipuri manfalk used as customary tradition as mentioned above but in Tripura as a whole the “fanek” is used in the normal time at their own horse as a choiceful dress in some districts of Tripura.

DIET :

Manipuris are very much acquainted with rice, dall, curry and fish as a traditional food items in their menu all over India, “Eromba” (boiled curry) curry is prepared with dry fish (Ngari) is a common item. In Tripura Manipuris used every items which are found in the common Manipuris dishes. The high percentage of Manipuri family belongs to vegetarian of the total Manipuri society.

RITUALS :

Out of total population 95% are Baishnobised Meitei and a mere percentage of total population belongs to Apokpaism and Christian are very rare in Manipuri. Manipuri in Tripura exactly as in the culture traditional function as Manipuris major ritual function is “Holi” which is called “Yaoshang” in Manipuri but in Tripura Manipuris observe “Durga Puja” as vital religious function where “Matri Bandana” means honour to Mother Durga and observed four days Puja Ceremony in the month of September or October every year. “Yaoshang” Holi means Yatra with begging rice and money and collected amount will be donated in the Bhogaban Chtainya Mahaprovu. Manipuri in Tripura are almost same Manipuris in Assam. They observed “Pritri Paksha” as observed from the earlier period where the people offered vegetarian foods in the name of their ancestral parents. They sacrifice the day and serve all the invitees in the occasion of the day.

Manipuris of Tripura does not forget Manipuris traditional system of worshiping Yum Lai (God of house) and Umang Lai (God of Forest), Umang Lai harauba which is a prayer process of God, dance and body movement with music and world is focused to the priest. The Lai harauba ceremony is a very ancient culture and traditional system of worshiping.

FEATURES OF BARAK VALLEY & NORTH TRIPURA AND UNAKOTI

Assam is mainly divided into two areas named after two great rivers namely Bramhaputra Valley and Barak Valley. Both the valleys bear the same culture and commercial heritage. The two great valleys present more or less similar disadvantages. In fact, Assam, the

biggest state in the North-Eastern region, by and large depends for its development, upon the vast water resources of the two mighty rivers.

The Barak Valley is constituent of three district namely Cachar, Karimganj and Hailakandi. The valley is completely covered by the ancient Cachar district and the two newly formed district were sub-division of the Cachar. In another ancient history when Khaspur was the capital of this Kingdom before the Lakshichandra including Tamradhavaj ruled the Kingdom from Maibong although the ruling prince often came down to the plain during emergencies but Lakshichandra ruled Cachar from Khaspur the traditional Capital of the old Koch rulers. Harischandra built a Kareng ghar (royal palace) in Khaspur.

The period of our study is 1765 to 1873 one important Kachari prince sandhikari succeeded Harischandra in 1765. Nothing is known about his administration. Very little is also known about Lakshichandra. But we assume in the absence of proper record that the social and revenue structure of the rulers remained install during the rulers following the Dowager queen Chandraprabha. The Socio-Political history of Cachar becomes apparent from the time of the prince Krishnachandra Narayan (1780-1813). There is no doubt that Krishnachandra in his reforms followed the footsteps of his great grandmothers Chandraprobha. The only difference between Chandraprobha and Krishnachandra was that the former had the Calibre and strength of character to carry out his reforms to a successful and overcoming the political odds; where as the latter lacked the shining qualities of the former and firm determination.

North Tripura is an administrative district in the state of Tripura in India. The district head quarters are located at Dharmanagar. The district occupies an area of 2821 Km² and has a population of 590655 (as of 2001).

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