

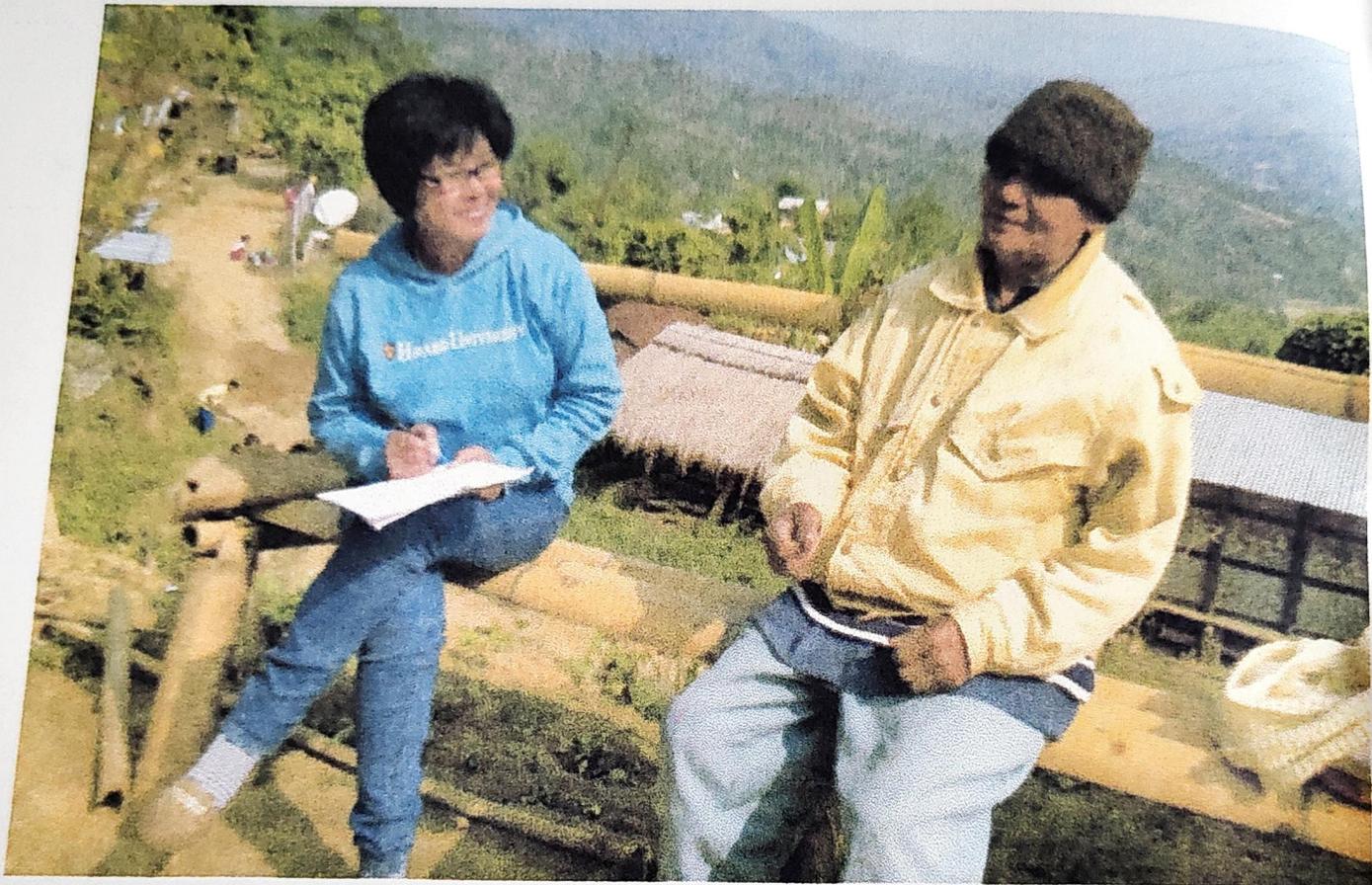


Report of the research project
On
Research with documentation on the
intangible cultural heritage of Maring
tribal community

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Khanjonglang



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About the research study

The research work on the Intangible Culture heritage of Maring Tribal community has been started from the month of February, 2015. It is not an easy task to find out the Maring community people has converted into Christianity. They almost left their own traditional culture. The people who know the indigenous culture of Maring is rare. In this research project, we attempted to find the maximum information about Maring tribal tradition and culture. Sometime it is difficult to get the information which has the same opinion of the community member. We coverage 9 villages where the Maring community inhabited and take interview 3 resource persons, 5 senior members and more than 20 common people for clarifying the different opinion of different person. Fortunately, we met one person who is living as a non-Christian till date. He is a very resourceful person of Maring culture and tradition. But he also forgot most of the traditional songs. It is happened by the less participation of the community members to the traditional festivals and ceremonies only few members participate and follow the norms of the traditional culture. Some major festival still celebrating but it is not a complete one. They celebrate the festival in short out as a routine work of worshiping the local God. So, all the items are cute out. But some major festivals like Nung-Neel, Laamlai and Yulamwa, Sai-kaa, Lamalka,, Yaa-Yaao are celebrating annually made schedule traditionally. There are many schedules traditionally. There are many changes in the arrangement of culture item, in mode of working in the present socio-economy situation the arrangement, they maintain the traditional essence of indigenous culture- they delivered we cannot got the chance to observe all the festivals on a year. It needs to wait for some years for some special festival for our special recording in short term. As a special occurrence of the death ceremony, the yaa-yaao festival has organised under the sharing expenditure of Khenjonglang for the festival. The output of the festival is not only for the external enjoyment, it energises the spiritual enjoyment. The Maring people who are living in this sophisticated modern world can towards the spiritual world .they get the endless

joy with free mind. They can open up their mind and escape from all the tension of life within a few hours. The experience which they got from Yaa-Yaao festival can be remaining forever.

It is intangible. This is the only gift that given by the cultural heritage of a society. This is the value of a tradition. This research project, we collect folk tales also. They spoke about the Maring folk tale but most of the stories remain folklore. It cannot compile as a story. All the folk tales we get our oral tradition. No book available still about the folktale of Maring community. Among the people of Maring community there are many scholar educated persons but they are all working for church and Bible. They forget about Maring origin and the tradition of Maring.

The project work really initiated to the educated people of Maring community for reviving their own culture and tradition. Under this research project we take up the works of two annual festivals with documentation, the collection of folk tales, collection of the information of other festival which are closely related with the ritual i.e., death ceremony, birth ceremony, marriage ceremony etc. All these ceremony have its own style of arrangement and philosophical value. The death ceremony is rare expression regarding the mode of arrangement, they believe of activity etc. they arrange as a big festival way. The entire relative friend from outside the village and the entire locality member including boys and girls join the death ceremony. There are two parts of the death ceremony like the ritual part and the other festival part. They worship the God inside the family. The entire locality member shared their work on the arrangement of death ceremony. This is a big festival occasion. The time of death ceremony can be fixed at the comfortable time of the host family. The wild cow is the only one animal for scarifying to God. If the host family do not get the wild cow, the death ceremony can be postponed for one year. They believe, without wild cow, God will not happy at all. So, they tried to find out the wild cow even it is costly.

Re-organisation of Yaa-Yaao

Yaa- yaao is a festival which is celebrating the hunter. The yaa-yaao festival is derive from the festival of LAMALKA (the worship festival of the lord THEMBUNG) in lamalka festival. With a ritual process the hunters go to the forest for getting the animal when the hunter brings the animal it sacrifices in front of God. The entire locality member enjoys seeing the animal and they perform dance to sing song describing about the braveness of the hunter. In Yaa-Yaao festival they admitted the ritual parts. They can organized in front of a house. The host locality invites the guest from other village. All the men who attend the festival can join the dance women are not allowed to join the dance. Because this dances is only for the hunters.

In this Yaa-Yaao festival, there is very interesting part that the invites who attend the festival can dance to hold the spear and shield with formal dresses. From the audience side, one can enter to the centre and take the spear and shield and start to dance for some minutes. One by one the man comes to participate the dance from the audience with full of excitement. The dance movement is the same but the participation of the individual's audience is very interesting and joyful. In the dance they show their individual talent and energy level. The drummer and singer stand at one side and the individuals performs in front of the drummer and singer. At this present time, the person who really left their own culture and tradition can remind their tradition and enjoy with the essence of traditional culture. The person who wear the modern dress with sophisticated labour shoes participate the dance in front of the audience.

Yaa-yao is a social gathering and community participation festival. It can organize at any time. From this festival, the LHOUSA (the Maring war dance) has is created. The LHOUSA dance even the audience participants join the dance, it have a ritual at the beginning and at the end. At the centre of the performing space

they keep an artificial tiger. With the tiger they put the local wine to the god. Just before the sun set the dance should be finish at the end of the festival the artificial tiger carries towards the Panthong (the main gate of the village) and throw out the\ tiger at outside the main gate with a ritual process. The entire participant joint to carry the artificial tiger to the main gate of the village to performed the dance and song. After the last ritual which performed at the main gate, the entire participant member gets back without turn back. Everyone loves the Yaa-Yaao festival but it is very expensive to organize. So, people wait for the time of 6 years.

Secretary

Khenjonglang



ORIGIN OF LOUHSHA

TRADITIONAL FESTIVALS OF MARING ETHNIC COMMUNITY

Maring ethnic community is an old community of Manipur due to the strong influence of Christian missionary, most of the tribal communities of Manipur have converted into Christianity. Maring community still exists as a non-Christian. But some partial of Maring community is also gradually converting into Christianity. Sandangsenba Maring village is situated at the eastern side of Manipur where the Maring community inhabits there since a long time back. Even the storm of Christianity forces to the tribal communities, the Maring community village can stand to preserve their own indigenous culture. They have very beautiful and very colourful traditional festival, they have their own social norms, ritual, ritual festivals; they help each other in a festive way. They believe forest deity. Every year during the month of February and April, they celebrated the worshipping festival of deities.

The festival of maring community are mostly based on rituals .There are varieties of ritual festivals that celebrated annually and some are every 6 years and 4 years .Major festivals are given below:

1. **Nung nui or kong -kaap**
2. **Laamlai and yulamwa**
3. **Sai kaa**
4. **Lamalka**
5. **Yaa yao**

1.Nung Nui or Kong - Kaap:

This is a special festival of morning community. This festival is celebrated is celebrated at every six years during the month of May (kalencha). It is a festival for worshipping the spirit of the person who had expired of the community members. They believed the spirit of their forefather and every community member who had expired, come on the first day of the festival. The festival starts on the first Saturday of the first week of kalen (May). In the village area, there is a

particular area, they believed in that area, all the spirits are flying around. They make a decorative rack by bamboo and hang on the top of a tree. On the first day, in the morning they perform a ritual in front of the tree which the rack is hanging. The senior most man and who know the ritual of the particular event is doing the work of the ritual part of the opening ceremony. They believed all the spirits are gathering on the rack within the chanting that performed in front of the tree during the ritual event. After the opening ritual, in the afternoon, all the community members come out in front of the tree and they take out the spirit to the ground by using the act of arrow to target to the hanging rack. Every member from every family performs this work. They believed if the arrow stick strikes to the rack, the spirits will go down to the ground. Among the essential items of the ritual part, there is a small bamboo stick with leaf and it has a closed small basket with an egg inside the basket is hanging at the top the bamboo sticks. They believed the spirits are inside the basket and the egg is the representative of the spirits.

After taking out the spirits to the ground, one of the senior most men of the locality hold the bamboo stick which is hanged the small closed basket with egg. All the members start to move towards the house of any family of the locality leaded by the senior most man and followed by all members of the community to sing song in group. When they reached at the courtyard of the house, the man who holds the spirit basket sit at the centre and all other members are singing and dancing to move around. This song describes the Holy Spirit, the remembrance of the passionate relationship of the family members and their forefathers. It takes more than one hour to describe it. They believed the soul of the on being members of the family join the song and enjoyed with them. After the completion of the process, the host of the house offers indigenous kinds of food (light food) with local drink to all participant members present there. The singing and dancing process is performed at each and every house of the Maring non-Christian family of the village. So, the festival may be continued up to 3/4 days. From the early morning up to late night the dancing and singing is going on to go from one house

to another house to another house. On the way towards one house to another, the singing and dancing is not stop. They go just like a procession.

Some of the senior man and women mostly take the major responsibility of the festival. The person who performed ritual parts and the person who take major responsibility of the singing and dancing part should not permit for sleeping throughout the whole night from the day of the starting the festival up to the last day of the festival.

On the last day of the festival, there is an especial ritual part. They take it is a very serious and important part of the festival. They believed they are living with the holy spirit during the 5/6 days (during the festival). The souls are very happy to meet their family members. But the spirit cannot join among the living being for long time. The last is the day of separation the spirits from them. At the evening, there is a ritual at the main gate of the village. All the participant members come towards the main gate before the sunset. The senior men break the egg with chanting and throw outside the boundary of the village. All the participant members are turned back with the act of dancing and singing without taking stepping during the last ritual is going on. A single member from the participant group should not look at the back side where the ritual is performed. As a part of the last ritual ceremony, a hen in black colour is also throwing outside the boundary to represent the bad luck of the community members. After the finishing the last ritual they back to their house without turn back. This is end part of the festival.

This festival is a worshipping of soul of the forefather and family member who expired before.

2. Laimlai and yumlamwa :

Laimlai and yumlamwa is a community gathering with a very joyful festival. This festival is stared on the full moon day of Mera (September-October) and

continued up to two or three days. It is celebrated every year to start on the same day of the full moon of Mera. This festival is specially emphasises on the work of cleanliness of the surroundings of the village area. Maximum number of the community members joined this festival. Boys and girls are singing and the others are doing the work of cleanliness to follow song. They decided a particular area for starting the work. All participant members are gathered at the main gate (Panthong) of the village on the first day at just before the sunrise. From the main gate of the village they start to move towards the particular area where the locale they decided to start the work after finishing a ritual event. The ritual described that they will start the work of cleanliness of the locality area with the mind of the mind of the cleanliness of their body and soul.

This work is not the cleanliness of the locality area but also it also it served the inner body parts of the community members to be keeping healthy. One of the senior most men performed the work of the ritual in front of the community members present there. After the ritual they go to the particular place where they want to start as a procession acting dance and song. The song described about the cleanliness of their body and mind and their locales also to pray to God. They are praying to God for giving good health with mind with holistic blessing. From the particular area they started the work of cleanliness with very joyful song and dance. Some are singing and dancing and some are working. The work is continued till evening. Some of the locality members are arranging the food for all the participants. At the ninth, the boys and girls are moving out with traditional dress at the central field of village the village and performed singing and dancing programme. From till evening they worked for cleanliness and at the night they enjoyed together to perform dance and song in group. After the completion of the work of cleanliness throughout the area of the locality, on the last day evening they arranged a procession with singing and dancing to move towards the lanes where they cleaned and go out towards the main gate. All the members of the community members who stayed at the present time should be joined the last

the last procession. They move here and into the entire village lanes and lastly they reached at the main gate. At the main gate, they performed the last ritual describing all the houses are cleaned, all the surrounding of the houses are cleaned, all the lanes and streams are cleaned, and all body and mind of the community members are cleaned. So they prayed to God for giving blessing of health of each and every members of the community.

This festival is a very nice community gathering to pray to God for their clean heart and good health with the servicing of the cleanliness of the environment of the village area.

3. Lai-ka:

Sai-ka is also a community to worship God Mahadev. The worshipping of mahadev is celebrated on the first Sunday of the first week of kalen (April-may). Before the activity of the prayer to God Mahadev, they worship the deity of the locality. They believed there is deity in the village. Under the blessing and care of the deity the locality members can live happily. They worship the deity for giving prosperous life of the locality members. This on the first Friday of the first week of kaien (April-May). After a big ritual of worshipping the deity of the village, on the next Sunday they worship Mahadev.

4. Lamalka:

Lamalka is one of the most important ritual festivals of maring community. They have a God, name as THEMBUNG. Before starting each and every work for the year the Maring community worship the God THEMBUNG. This is mostly emphasised on ritual. The work of ritual is started on the First Saturday of Lamta (February-March). On the first day, they make the main gate (Panthong) of the village with ritual activity. This is known as palsa. In the ritual festival of lamalka, they select the brave and high personality persons and send them to the forest for

for hunting. the second day, after making the main gate of the village they prepare for hunting. All the senior most men of the locality with the chief of the village come out to the place of god them bung. They sit in circle arranging the chief sit at the middle and the senior members sit at the left and right side of the chief one by one according to their age and post. The daughter of the chief take out a long thread keeping on a plate and keep in front of the chief. All the members check out the thread. From the thread they can understand whether they will get the animal or not and also know from which side they will find the animal easily. This is known as RULLAK. On the next day of rullak, they offer egg to the God with ritual praying for the good luck of the hunting. Then they ready for hunting. On Wednesday, the brave people who are selected by the people of the locality go to the forest for hunting. The work of hunting may be extended up to -four days and more. They are hardly trying to get animal after getting the animal they come back to the village. They bring the animal at the God Thembung on the next day when they return back. All the community members are gathered at the place of God Thembung and join the prayer of scarifying the animal to God. After scarifying the animal the hunters narrate how they could find the animals. They imitate the action what they did and show the movement with joys, they show the style of playing spear and hitting to the animal, how run out and in etc. The entire members watch the demonstration like a heavy dance performance. Then the boys and men joint the hunter performance to follow the movement of the hunter. All the community members are enjoyed to see the war like activity of the hunters and youths. They spend the whole night to perform the dances and song describing about the brave and great personality of the hunter with GRAND FEAST. From this informal dance movement the Maring community created a beautiful dance know as LHOUSA (maring war dance).next day, they offer a hen red or black in colour to the God with a long ritual. This is the end of the LAMALKA festival. During the period of Lamalka festival, the festival of LAMALKA is celebrated with a serious of rituals.

5. Yaa-Yaan.

This is a festival of the celebration of hunting .Every year they go to the forest for hunting and sacrifices the animal to God Thembung to celebrate the LAMALKA festival. During the LAMALKA festival they enjoyed and cheer to see the animals which they got. But, Lamalka festival is almost bounded by ritual. They cannot free from the restriction of the rituals. So every six year gap they organised one festival to recall the happiness of hunting. They celebrated the personality of the hunter to shoe the number of animals which they found during the last five or six years. All the song describe about the braveness of hunters and the happiness of them to get animals. Only for the festival Yaa-Yaao they make a traditional house at the field of the village and put the head of the animal on the front wall of the house. In front of the house they make a fencing to surround the courtyard of the house. All the men can join the dance but women are not allow to participate the dance performance .They arrange a grant feast for all the community members. From the morning till late night they spend with full of joys and cheers.

Folk tales of Maring Community

There are many folk tales of Maring Community. Some popular folk tales are –

- 1) **KOTHUM – MITHIL**
- 2) **OLENG**
- 3) **KHALTEBA**
- 4) **LOUTRAOBI**

1) **KOTHUM-MITHIL :**

Once upon a time there are two brothers. The name of the elder brother is KOTHUM and the younger brother is MITHIL. Kothum is very innocent and foolish also. On the other hand, Mithil is very clever and cunning. Kothum is a very hard worker person. He has a large area of paddy field. Every year he can get good amount of paddy. He plants varieties of vegetables in his land using his own labour according to the season. He sells the vegetables and paddy after keeping his food for a year. He can purchase the land for his cultivating work to earn money from the paddy and vegetables. So, he becomes a rich person. His younger brother Mithil is a lazy person. He does not want to work. He always tries to earn his food by hook or crook. He feels very jealous to the property of his elder brother Kothum. One day he comes to the house of his elder brother. He suggests a plan for taking paddy from his elder brother. He said to his elder brother “I have a good amount of mature and sweet figs. We have to exchange my figs and your paddy.” Kothum does not agree to the suggestion of his younger brother. At the time, Mithil says to his elder brother Kothum using a sweet and melodious words – “My dear elder brother, I am not a person who does not love his elder brother. You can’t eat the paddy easily. When you feel hungry you need to grind up for taking out the cover of paddy. Then again it needs to boil. It is needed a long time preparation for eating. Look at these red figs. You can eat whenever you want to eat. If you go outside the house you can bring and eat it without any time waste preparation. When you work at the paddy field and the field of vegetable you can eat. You never feel hungry.” Mithil eat a fig in front of his brother to show to his elder brother and continue his speech. “How nice this fig! How much tasty! How sweet! My lovely brother I am suggesting to exchange my

fig and your paddy is only for the welfare of you. I love you. I am always thinking for you. I am worried to think how you prepare your food when you feel hungry. During the time of the preparation of your food you will die by hungry. When you work at the field did you feel hungry? When you feel hungry at the paddy field you can take this fig. Then you can work without tire. If you do not want my suggestion I don't mind. I am just trying to help you." Kothum keeps in silent to hear the long speech of his younger brother Mithil. After a long silent Kothum thinks again and again. Kothum overwhelms by the speech of this younger brother. He starts to think the words of his brother is true. Kothum's mind has changed. He accepts the suggestion of his younger brother is a sign of love and sympathy for a elder brother. So, he agrees the exchange of his paddy and the fig of his younger brother. Mithils brings three fig baskets with full of figs. Kothum takes the figs and Mithil takes all the paddy of his brother Kothum. Mithil go out from his elder brother with large amount of paddy. Kothum survives to eat the fig. after some days the figs are almost rotten. Most of the figs have bad smell. At the time Kothum goes to the house of Mithil and requests to his younger brother for re exchanging the figs which are rotten day by day. Mithil does not agree with his elder brother's words. He says – "Once it has exchanged, it has done, no need to re-exchange again. It is out of law. God will punish us." The poor elder brother Kothum has no any means. He has no any word to reply to his younger brother Mithil. He comes back to his home with empty hand and he tries to get rice by selling the vegetables from his land.

One day Mithil comes to the house of his elder brother Kothum. He says to Kothum for going to steal the cucumber from the next village. Kothum does not agree with his younger brother. Mithil says, "You are planting the cucumbers every year using your all labour. Somebody has stolen your cucumbers. Now you have no cucumber plants this time. You also can steal the cucumbers from others. You are so foolish. Come with me. We have to find the cucumbers." Kothum agree and goes out with a big basket (Sam – traditional locality basket). Mithil brings a hollow drum. At the place of cucumber field Mithil suggests to exchange his hollow drum and the basket. Mithil explains that from the both sides of the drum you can put the cucumbers and it will not take long time to fill the big hollow drum. Kothum takes

the hollow drum and he has given his basket to his brother Mithil. They take out the cucumbers from plants in hurried with the mind of self care. Kothum puts the cucumber in the hollow drum but the cucumber moves out to the other side of the drum. Mithil puts the cucumber in the basket and he picks up the cucumbers that come out from the drum. In a little time a large numbers of cucumbers fill in the basket. Then, Mithil speak out with loud voice, "the owner of the field comes there". Kothum take up the hollow drum but all the cucumbers go out to the other side. No single cucumber left inside the drum. Mithil takes some cucumbers from his brother and run off fast. Kothum also run out from the field with empty hand. He leaves the field without a piece of cucumber. He feels so upset and back home. But he never realizes his mistakes of fool.

Some months later, at the harvesting time, Mithil comes to the house of his elder brother Kothum for helping the work of the collection of paddy from the paddy field. Mithil says to his brother Kolhum to bring the mat that he kept at the gate. Mithil goes out first and he is lying down inside the mat and kept in roll. Kothum comes to the gate and tries to take up the mat. He thinks why the mat is so heavy. He hardly tries to take up the mat on his head. Sweat go out from his body to bring the mat to the field. He is really tired. But he does not take rest on the way toward the field and also he never check the mat roll. When he just reached at the field he tries to throw out the mat. At the moment Mithis says "Kothum, slowly Slowly" Kothum finally find his younger brother Mithil is hided inside the mat roll. He feels very angry with his younger brother Mithil but he can't say anything to his brother. But he thinks he will revenge against his younger brother. Next day, Kothum says to Mithil, "you have to bring the mat to the field. It is at the gate". Mithil agree with his brother. Kothum is laying down inside the mat roll. Mithil comes to take the mat. Mithil takes up the mat roll but it is so heavy. Mithil suspects his brother Kothum may be inside the mat roll. So, he picks up the mat roll again. He knows that his brother is inside the mat roll. He says. "the mat is so heavy. Animal may be sitting inside the mat roll. I will hit it by this spear for checking out the mat roll. Kothum gets the words of Mithil and feels very fear. He suddenly says, "Mithil, wait, wait, I am your brother." Kothum goes out fast from the mat roll. Kothum can't revenge to his cunning and clever Mithil.

One day Kothum go for hunting and gets a wild bird. He comes back to his home with happy mood. At the time, Mithil comes to his brother's house. Mithil also want to eat the wild bird. Mithil thinks again and again how he can get some share of the bird from his brother. Mithil get one idea and he suggests to Kothum how to clean the feather of the bird. He says, "Push the bird into a hollow of the wall of your house, and you have to move the bird in and out, at the time all the feather can remove easily. Kothum does the same way for removing the feather of the bird. At the time Mithil goes out to the wall of the house and give a loud voice like as a pig. Kothum thinks there is a pig outside the wall. When the bird push into the hollow wall Mithil take out the bird and run off to his house. Kothum goes out from the house shouting a pig takes his bird. Mithil go out from his house saying your bird is here. It is brought by a pig. Mithil asks to Kothum for his share. Thus, Mithil gets half of the bird as his share and eats without any labour from his innocent and foolish elder brother Kothum.

This is how the clever and cunning Mithil survives his life without a proper work and Kothum remain his entire life as a victim.

1) OLENG

Once upon a time there is a girl called OLENG with her step mother. Her step mother is woman who does not want to do any work. All the time her mother order to Oleng to do work. Oleng does all the house work and also goes to the paddy field for take care the paddy seeds from the birds. Sometimes she goes to the hill for collecting the firewood, sometimes she goes to the river for catching the fish. The firewood and fishes that got by Oleng sell to the market and buys the rice and other kitchen needs. As possible as Oleng work hard for their survival. But the step mother of Oleng never appreciated to the work of Oleng. She does not work also. Every time she has the tendency of scolling to Oleng. Oleng always keeps the patience to control her mind. Sometimes she bitterly weeping to remember her real mother. She complains to her real mother that why she did not bring to heaven where she stay, she is living hardly, she does not want to survive to the land where no a single one

have no sympathy. But there is no one to help her, to know her emotion and her struggle. One day she goes to the paddy field to take care of the paddy. All around of the paddy plant there are many paddy without seed. She is surprised to see the situation. She thinks it is happened by the birds. But the birds will not do like this, she thinks alone A large amount of paddy are spreaded around the paddy field. She realizes that the work of spreading the empty paddy seed would be done by her step mother. She is afraid of her step mother. At the moment, her step mother come in the paddy field and starts to scold her saying the birds have eaten the paddy seeds. She continue, you are a careless girls. What did you do? All the paddy has eaten by the birds. You are not concentrated on your duty.” Then she beats to Oleng to hold the hair of Oleng. Oleng can't speak out against her step mother. Oleng comes back home with a sentimental shock and sit the whole night at outside the house. She thinks again and again what she will do. She want to leave the home but she has no anybody to take care of her. Her step mother gives a small amount of rice and Awatham (local wine made by only rice) for her lunch and dinner. When she works at the paddy field she gets small amount of food from her step mother. She suffers a lot. She always gets the mental and physical harassment from her step mother. When she works at the paddy field to sit at the hut (Loutangsang) she looks to the birds and complains about the sufferings of her life. Every day the group of birds Oleng fly in front of the girls Oleng. The girl Oleng talks with the birds Oleng. She says that she want to fly like the bird. She wants to be free from the mental and physical harassment that is given by her step mother. She wants to accompany with the birds. The birds are listening the heartfelt words of the girl but do not give any reply. But everyday the birds fly towards the girl.

One day the girl Oleng is bitterly weeping at the Paddy field. She do not want to say anything to anybody. She wants to commit suicide. At the time the birds Oleng are flying towards the girl and flying down infront of the girl as usual. The girl do not say anything. She keeps silent in a trance state. The birds call to the girl but the girl does not give any reply. The birds sing a song to awake the girl from her trance state of mind. But she does not move. The birds do not feel good to the situation of the girl. The birds decide they have to bring her. Then the birds give their feathers to share from each and every birds. They say to the girl – “Dear friend, you are so unfortunate girl. We love you. We have to make good friendship and come with us.”

The girl is so excited to hear the words from the birds and looks helplessly. The birds make the wing using the feathers from them. Then the birds carry the girl as a bird. The life of the girls has changed to a bird. She gets full of freedom. She has liberated from the untidy and heartless humans society. The girls has gone with the birds Oleng. So, the name of the girls is known as Oleng.

1) **KHALTEBA**

Once upon a time, there was a boy, his name is Khalteba. Khalteba losts his parent. Both his father and mother has passed away during the time of his childhood. He lives with his grandmother. His grandmother takes care of him. His grandmother never send him to any neighbour. Khalteba grows up. One day Khalteba takes permission for going to get the birds. His grandmother do not give permission. He requests again and again and compels to go to find the birds. Khalteba goes out to the field and looks around to get birds. He sees some birds are sitting on the orange plant with a plenty of orange. He tries to hit the birds using his arrow. At the time some orange are fallen down to the ground. The owner of the orange plant watches the action of Khalteba. The old man is the owner of the orange plant and scold to Khalteba badly. The old man thinks Khalteba is trying to get orange without giving any information to the owner. Khalteba apologizes to the old man. He says he is only trying to hit the birds. In mistake, some oranges are fallen down. The old man do not accept his apology and scold again to speak the name of his father and mother and also the old man says this is the nature of the life of a boy who survived without parent. Khalteba confront against the old man. He is very angry with the old man and says not to mention the name of his parents. At the movement his grandmother calls him for returning to home from a distance. Khalteba goes back with passionate heart.

When he reaches to his home he tells all the stories of the incident. His grandmother feels so emotional. She angry with the old man to think why he mentioned the name of the parent of Khalteba for only the useless orange. Khalteba also is crying infront of his grandmother. His grandmother consoles him and speaks not for going again to the neighbours.

One day, some of his friends come to the house of Khalteba and say for going to take care of the cows of the village. The grandmother of Khalteba do not agree to send him for that work but his friends tell that it is a duty of the boys of this vilage. His grandmother can't stop him from the work. Khalteba goes out with his friends. All his friends also looks down to Khalteba because he is very poor and he lives without parents. They reaches at the field. They take care of the cows. His friends give the wildness cow for his share. Khalteba do not mind and tries to take care the cow even it has wild in nature. The cows are grazing in the field. All are getting free time. They suggest to make the balls that make up by mud for using as a tool of catching birds. They are doing the work of making mud ball. At the time, one of a friend among them suggests to match a fighting among them. First they tell to Khalteba to fight with a boy. One boy hands up to fight with Khateba. He want to beat Khalteba. First time, Khalteba do not angry their proposal. He does not want to fight with anybody. Other friends laughs to Khalteba saying Khalteba is a coward boy. Khalteba feels angry and agree to join the fighting match. The fighting starts, Khalteba beats the boy. the boy hurts and blood goes down from his nose. The boy is crying and run out to call his parent. The boy comes back at the spot again with his father. His father scolds to Khalteba badly. Khalteba angry with him but he does not speak out any word. The father of the boy tries to beat him but the other boys try to control the father of the boy saying his son hurts by fighting match, it is not the intension of Khalteba to beat the boy. the father of the boy goes back with full of angry and scolding Khalteba again and again. Khalteba is feeling so bad to think the unconditional situation of his life.

In the village, there is a very beautiful girl her name is Leimei. She belongs to a very rich family. Sometime Khalteba goes to the house of Leimei for doing he house work of the family form the work there, he can earn the wages and helps to run the survival of himself and his grandmother. One day both the parents of the girl Leimei want to go out for the forest work. So they ask to Khalteba to take care of paddy from the birds during the whole day. Khalteba accepts to do the work. He takes out the paddy and spread all on the sunshine. Khalteba is sitting besides the paddy. Both the parents go out for wok. The girls is inside the house alone. She feels so happy to know Khalteba will stay at her home till evening. She gives good and tasty food with local wine to Khelteba. She also helps the work of Khalteba to sit nearby

Khalteba. She talks a lot to Khalteba with good mood. She falls in love with Khalteba but she can't express to Khalteba. She knows the life and survival of Khalteba. She want to help him. So she make a plan to give some paddy to Khalteba. She suggests to make the mud ball for using as Naorimaru (mud ball used instead of arrow). Khalteba also agree her suggestion. Both of them are making the mud ball. Leimui proposes to add some paddy seeds into each mud ball for harden. They put the paddy seeds into the mud balls. They make a large numbers of mud balls. Sunset comes, Khalteba goes back to bring the mud balls to his home.

One day Khalteba requests to his grandmother for giving the permission of going to the forest. He want to do the cultivating work. He says that now he is mature enough. He can do the forest work. His grandmother does not want to agree his words but due to the big compulsion of Khalteba, his grandmother agree his request. He goes to the forest and clean the bush and small trees. He is digging the land to prepare for paddy planting. At the time a bird (called Oleng) fles round the place where Khalteba is working and disturb to Khalteba again and again. He stops digging the land and observe carefully to the bird. At the moment, the birds gives a feather that's take out from the bird itself saying, "Khalteba, if you bring this feather wherever you go, you will be good luck always." Then the bird flies out. Khalteba return to home without delay and tells all the story that had happened at the forest to his grandmother. Khalteba gives the feather to his grandmother. His grandmother keeps the feather carefully. After the completion of the preparation of the field for paddy planting he discusses about the seeds for the nursery paddy plant with his grandmother. His grandmother also has no any means to get the paddy seeds for planting. At the moment, he remember the paddy seeds which are inside the mud balls. He takes out the mud balls and show to his grandmother. His grandmother feels bad because she thinks Khalteba would be stolen the paddy seeds and put in the mud balls. Khalteba says again and again that it is given by somebody. But his grandmother do not agree the words of Khalteba. Khalteba feels ashamed to express the reality.

At last, he says the reality that Leimui has given him the paddy seeds. All the mud ball are made by Leimui, the daughter of the rich man. His grandmother

continue, "we are very poor, we have not be able to make the good relationship with the rich family. Leimui's family is very rich. Her parent will not like you, because you are poor." Khalteba also agree with the advice of his grandmother. So, he stop to go to the house of Leimui for his work.

Khalteba starts the work of cultivation. His is planting the paddy and vegetables. The paddy plants grow so well. People of the village feels jealous to see the paddy field of Khalteba. So, some of the locality men try to damage the paddy plants but the paddy plants grow more better than before. Khalteba get a large amount of paddy. They store the paddy for their food for the whole year. All the vegetable plants are also growing very well. His grandmother sells the vegetables. Thus, they earn money from cultivation.

One day Khalteba requests to his grandmother that he want to go to the market for selling the vegetables instead of his grandmother. His grandmother is old enough so he will take the responsibility of selling the vegetables, he continue. His grandmother also accepts the request of Khalteba. So, he is ready for going to market. His grandmother takes out the feather of Oleng and gives to Khalteba. Khalteba keeps the feather carefully and carries the vegetables and he steps out for market. He is trying to accompany with the locality members on the way towards market. The market is very far from the village. There is no vehicle service at the time. They only go by walk. So, Khalteba want to make company with the locality members. All the locality members do not want to accompany with Khalteba and they tries to step up from Khalteba because they want to reach at the market more earlier than Khlteba. Before showing the vegetables of Khalteba, they want to sell their vegetable otherwise no one will not buy their vegetables because the vegetables of Khaleba are very beautiful and also very fresh and tasty. So, the locality members always advice to Khalteba to take step back from them. One person scolds him to say he must go far back from them. So, the poor Khalteba sit at a shadow of a tree to wait for everybody step up very far from him. He never stands against the desire of the other locality members. All the members come towards the market in group. On the way they meet a python that fall down at the middle of road. They feel surprise and feel afraid of the python. They cut the python at the middle. The unfortunate python

lays down on the road helplessly. All the members has gone to the market. At the time Khalteba comes up with the heavy vegetable load. He meets the python. When he just step out from the python, a sweet voice come out from the python saying "Khalteba, please help me. Please tight up the two pieces of my body. If you do so you will get a large amount of money as coin and the beautiful and expensive jewelleries. Khalteba please help me. I am so tired. I feel pain hardly. Please help me." Khalteba surprises a lot to hear the voice that comes from python. He understands that it is not an ordinary one. It will be an incarnation of God. So, Khalteba gets down the load and checks the python. He find out the cutting area. He tries to move the lower part of python towards the upper part. It is so heavy. Finally, Khalteba hold the lower part of python and moves as hard as possible. When the lower part touches the upper part suddenly the breaking area becomes smooth and starts to move. The python is so happy and gives a great boon to Khelteba to be one of the richest person of the village. Khalteba does not understand what he gets and meets the situation. Python has gone after giving a lot of blessing. Khalteba again sit down at the same place with full of confusion. At the moment, he sees a bright light from the bush of grass. He looks in full attention and check it out. He sees one coin first then he find a large amount of coins. He takes all coins and puts in his big cloth and fold the cloth. He decides he will go back to home. He takes up all his vegetable with the coin bundle and starts to move. That the time he sees a necklace that hang on the small plant. Again he gets down all loads and takes the jewellery. He find a large number of jewelleries. He feel very happy and return to home with the coins and expensive jewelleries. He gives to his grandmother narrating all the story of unexpected incidents. Grandmother prays to God for his blessing towards the poor boy like Khalteba. The family of Khalteba becomes a very rich and wealthy family. But they never show to anybody and never behaves like a rich and egoic family. They live in simple life.

On the other hand, Leimui, the daughter of the rich family falls in love to Khalteba. She waits for Khalteba for a long time. Khalteba never go to the house of the rich family under the advice of his grandmother. One day Leimui comes to the house of Khalteba. At the time the grandmother is alone and working at in front of the house. Leimui stands infront of grandmother saying she want to take a little fire. Grandmother feels so lovely to see Leimui. She also want Leimui as her grand

daughter-in-law. She pleases to Leimui and replies for taking the fire from inside the house. Leimui is checking that where is Khalteba. She want to meet Khalteba. At the time she sees the coins and necklace. She feels so surprise to see all the items. She never saw such large amount of coins and a plenty of beautiful jewelleryes. She goes out taking the fire. But she can't get the chance of meeting with her beloved Khalteba. She is really disappointed. At the same time she can't ask to the grandmother that where Khalteba has gone.

She goes out from the house saying let her go out. At the gate of the house, she can't take step towards her home. She is so anxioous to think about Khalteba. She backs again to the house of Khalteba and says – "Grandmother, the fire has out off. So, can I take once again." The grandmother understands the feeling of Leimui. She is coming to meet Khalteba. She is not good for Khalteba and she does not want to go back without the meeting with Khalteba. At the moment Khalteba comes back from out side and he is so happy to see Leimui after a long time. Grandmother asks to Leimui, "do you love Khalteba and can you get marry with him." Leimui says "yes" without word. Leimui feels so shy in this situation. Then, grandmother ask the same question to also. Khalteba replies of grandmother like her I can get marry with her. "From the day Leimui stays at the house of Khalteba. Next day, the grandmother goes to house of Leimei for giving the information of Leimei that both of them like to get marry, it is needed to make an arrangement of marriage ceremony for them. At the time Leimui's mother scolls her. They do not like to give their daughter to a very poor boy who has no his mother and father. The grandmother upset to get the words of the parent of Leimui. Suddenly Leimui's parents come to the house of Khalteba and try to separate Leimei from Khalteba. Leimui does not agree with her parent's decision. She says that she cannot separate from Khalteba for her whole life and she will live with Khalteba forever. The parents of Leimui have no any means. They return home without their daughter Leimui. At the house of Khalteba, they make the arrangement of ritual married of them without the parents of Leimui.

One day, after the marriage ceremony of Leimei with Khalteba and their grandmother are doing grinding work of paddy by pedal. Leimui normally wearing the beautiful jewellery. At the time the parents of Leimui come to the house of

Khalteba for taking about the acceptance ceremony of Khalteba as their son-in-law. They are also so suffered not to see their daughter. At the moment, they see their daughter wearing a beautiful and expensive necklance and earring from a distance. The paddy spreads in front of the house for dried up. They are so surprised to the marvelous scene of the house of khalteba. They think khalteba is belonging to a very poor family. Some days khalteba works at their family as a house helper. The scene is really unexpected. They enter to the house of khalteba and talk with the grandmother to express whats they desired. The grand mother accepts their proposal and make a big arrangement to invite the whole locality members to join the acceptance ceremony at the house of leimui's parents. After that Khalteba organises the PARWA ceremony at his house. PARWA ceremony is a ceremony which is showing the ability of the host as a wealthy family to invite all whole locality members. In this ceremony all the locality members will join and they will give the great blessing to the host to become a prosperous life. All the locality members come to join the PARWA ceremony at the house of Khalteba. They perform dance and song programme. Khalteba arranges a grand feast to take ten wild cows. All the invitees eat as much as possible and bring the meat pieces for their home. The members who hate to Khalteba before are feeling so ashamed to see the condition of Khalteba. Before sometime, they are always trying to do the harmness of Khalteba. Sometime they have beaten to Khalteba without reason only thinking Khalteba is very and poor helpless boy and living without parents. On the locality eves they give a bones of meat to Khalteba. They always give the heavy works to Khalteba. They underestimate Khalteba. Khalteba wepts bitterly at the time. He survived hardly to face the torture of the bad minded people.

But now Khalteba become a rich and noble man. He never thinks to revenge against anybody. Even they did a lot of evil work and show bad attitude to him, Khalteba forgives them in his mind. God know everybody. God love the poor and helpless boy. Khalteba always have the positive mind and live happily the whole life with his beloved wife Leimui and his lovely grandmother.

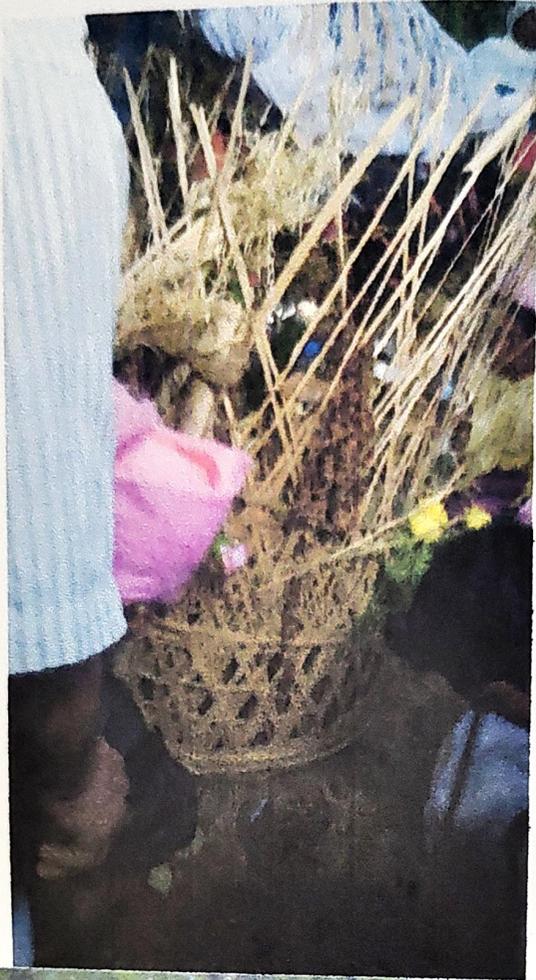
4. LOUTRAOBI

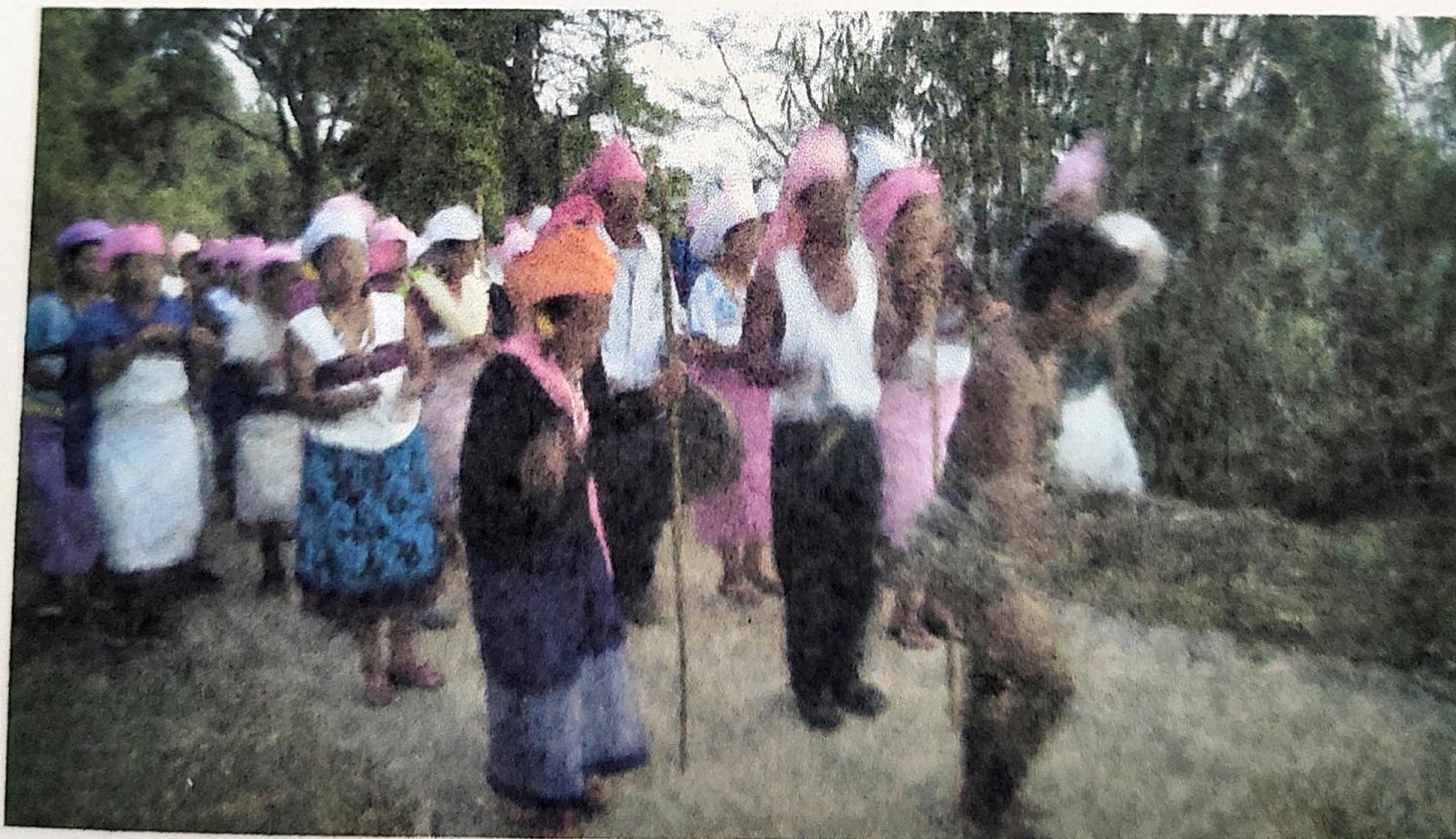
Loutraobi is a kind of animal. It looks like human being. But they have the behavior of animality. The female Loutraobi gets marry with human being Angba. One day the brother of Loutraobi calls Angba to hep the construction of the house of Loutraobi's brother Angba comes to the place of the brother of Loutraobi to hep the work of his brother-in-law. Angba helps the work of the construction whatever his brother-in-law instructed to him. At the time of roofing, his brother-in-law first starts the work of roofing on the house. The house is made by the bamboo. Loutraobi's brother feels very happy to see his house, it is about to finish. He works to sing a song with a happy mood. At the meantime he does not care of his long tail. His tail lays in between the piece of two bamboo which is preparing for putting the strobe. When he just stand to move to another step, his tail can't lift up from the hollow of the two bamboo pieces. He calls his bother-in-law to help him. Angba comes fast and tries to help his brother-in-law using along bamboo stick. But it can't be easy to be free from the hollow. At once his brother-in-law stand with a big force. At the time the tail of Loutraobi brother has break. Lower part of the tail has separated from the upper part. Loutraobi's brother is very angry with his brother-in-law Angba. He claims to Angba, due to the mistake of Angba his tail has broken and separated into two pieces. Angba requests to his brother-in-law that it is happened by the strong force that had given to the tail. That is not his fault. But his brother-in-law does not accept his request. So, his brother-in-law make a plan to give punishment to Angba. The work of the roof is almost finished. At the time of taking lunch, the brother-in-law order to Angba to go inside the room for taking food. Angba's brother-in-law plan to kill Angba during the time of taking food inside the room. Angba suspects to see the attitude of his brother-in-law. So, Angba says he want to take food at outside the room because it feels cold. He needs sunshine, Angba takes food at outside the house. When night comes Angba thinks again and again how he can escape from his brother-in-law. The work is not finished. How he will do. He makes fire to use big firewood at outside the house. He takes dinner also at outside the house to warm himself. His brother-in-law can't get the chance to kill him. At the late night he back home without giving any information to his brother-in-law.

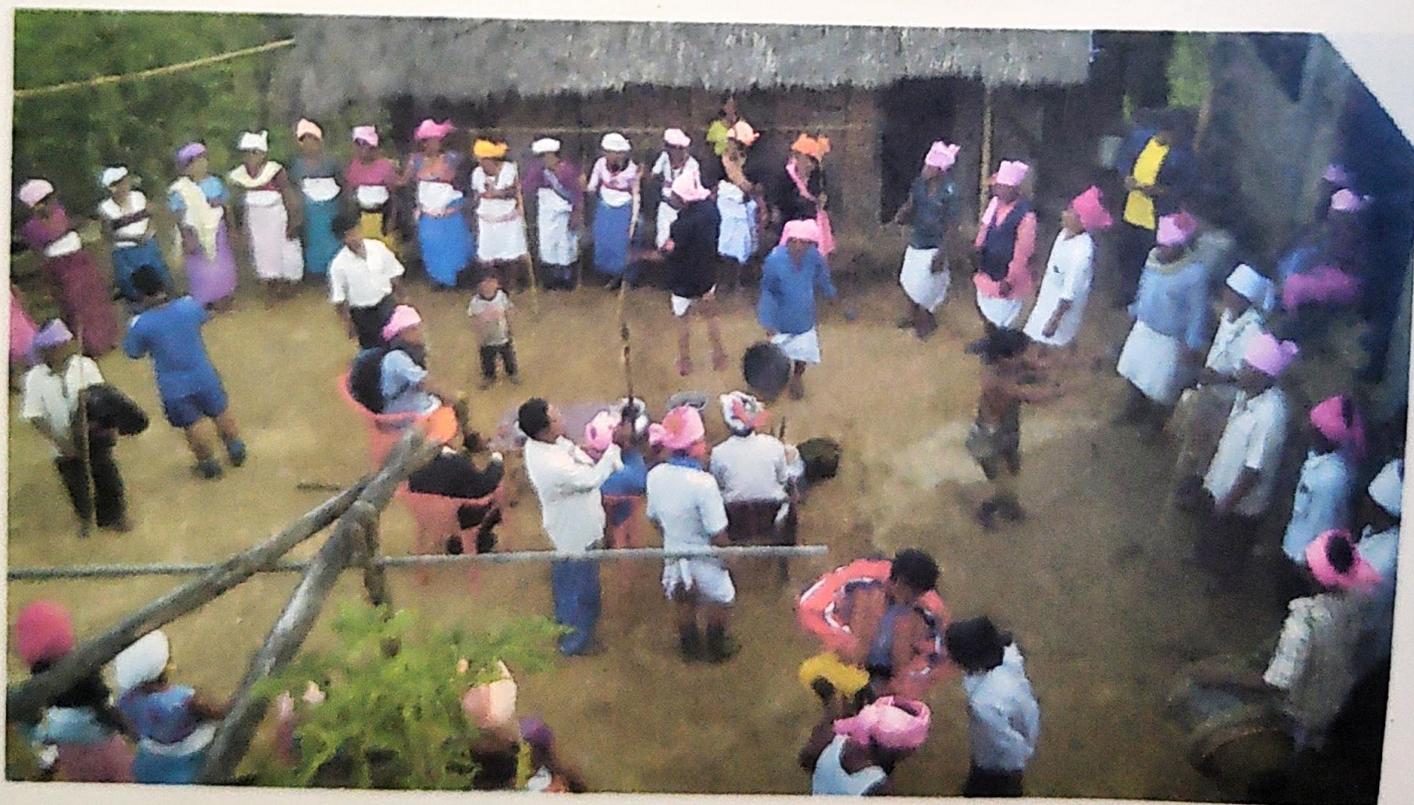
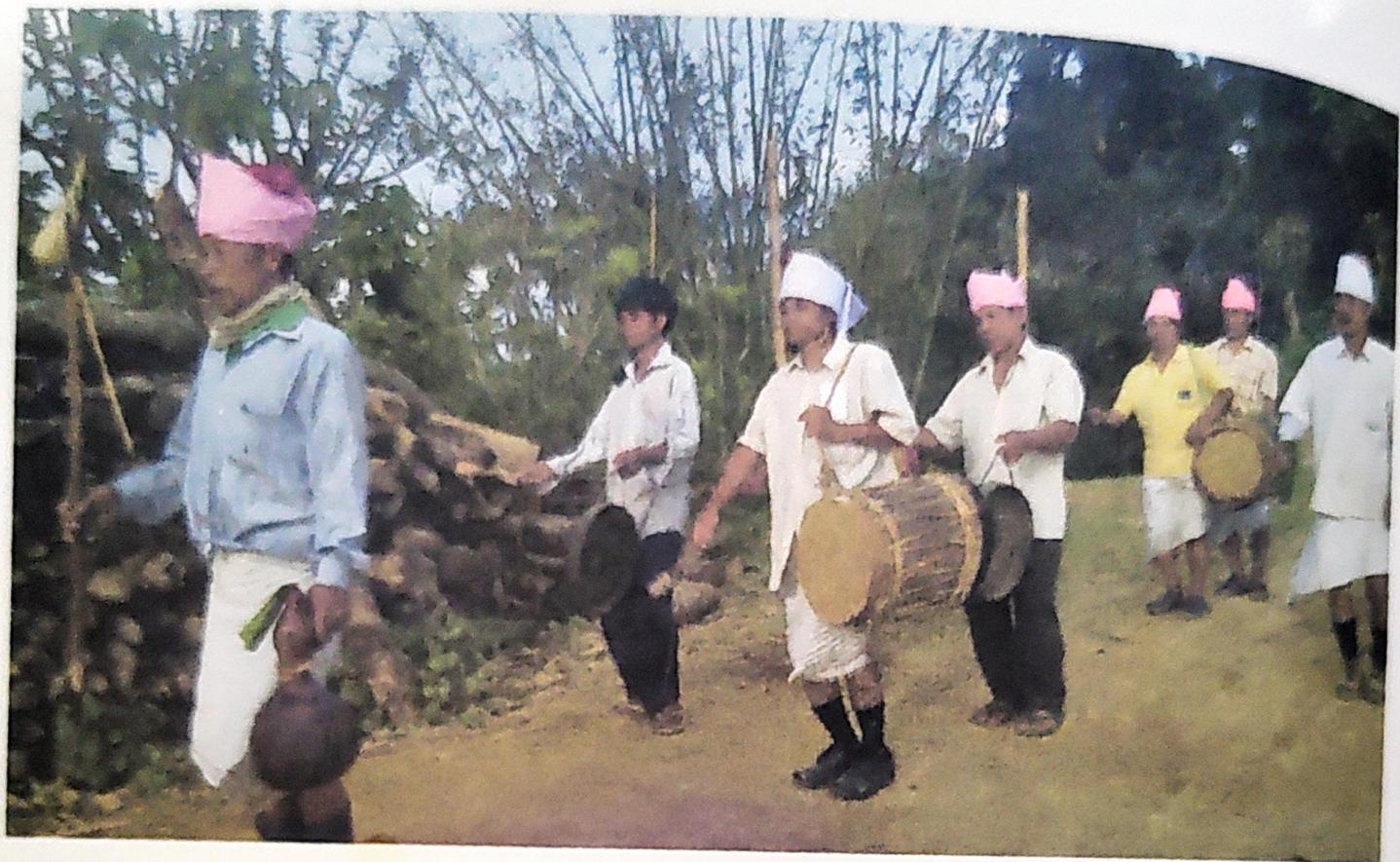
One day Loutraobi's mother calls his son-in-law Angba. Angba comes to meet his mother-in-law. His mother-in-law gives a small bundle for giving to her daughter Loutraobi. His mother-in-law says, "It is eatable things. This is for my daughter. You should not open it on the way to your home. You must give to my daughter without fail. If you do not give this to my daughter, I will angry with you." Angba takes the bundle from his mother-in-law saying he will do whats you want without fail. Angba comes back to his home. On the way to his home, Angba opens the bundle and check it out. He finds all the items are the fingers, hands, broken head, piece of legs of human body. He is so surprised to see the items which his mother-in-law said it is eatable and giving for her daughter. He reaches home and gives the bundle to his wife Loutraobi saying it is given by your mother for you. Loutraobi takes the bundle and check it out. She is very happy. She think after a long time she gets good food for her Loutraobi asks to her husband that did you open this bundle on the way. Angba reply that he did not open, what is that? Loutraobi reply with smile it is very tasty food. I thanks to my mother. At night, Angba feels fear and he want to see how his wife eats the human body. He takes care of himself also. Angba have no idea that Loutraobi and her family like human body. At the late night he can't sleep but he make sleepy and sleep deeply. His wife wakes up and take out the bundle. She opens the bundle and starts to eat the human body as a very tasty thing. Loutraobi does not aware anything while she is taking the human body. She eats with heart and soul. After taking all human parts she sleeps deeply. At the moment, Angba wake up very slowly and move out carefully. He take a spear and push into the private part of Loutraobi. Thus, Angba kills Loutraobi. In the next morning, he goes to the house of his mother-in-law and gives the information of the death of Loutraobi. His mother-in-law feels shock and all the brothers of Loutraobi feel so unhappy. They suspects the way of their sister death. All of them come to the house of Angba and checks the body of Loutraobi one by one. They can't find any mark of hitting on the body of Loutraobi. At last, they try to check at the private part of Loutraobi. At moment Angba requests to them not for checking at the area of the private part infront of the public. They angree the request of Angba. But the suspicion in their mind have no lost. They think the responsibility of the death of their sister should be taken by Angba. So, they want to kill Angba as a revenge.

They dig a big and depth area for the crimination of their sister. They take out the dead body of their sister and say to Angba for entering inside the hole. Angba does not angree that because all the brothers should do this work of putting the dead body of their sister into the creminator. This is the norm of the society. Angba know all the brothers of Loutraobi want to kill him. He understand if he enters into the hollow they will kill him easily. All the brothers accept the word of Angba. They enter into the hollow creminator. All the brother eat their sister cutting into pieces. Angba feels afraid of his brother-in-law to see the scene. Angba prepares a big and sharp sword and hold carefully. When the brothers come out Angba kill to cut the head of the brothers of Loutraobi one by one. After killing all the brothers, he fills the hollow creminator and back to his home. His mother-in-law asks him where his brother-in-law left. They will come back soon, he reply. His mother-in-law waits for her sons for a long time but no one come back. His mother-in-law suspects all her sons may be died. Angba kills all her sons and her sweet daughter . she does not want to leave Angba. She want to kill Angba and want to eat horribly. She make plans how she can kill him. Then she gets one idea. She tells to Angba, "Lovely son-in-law, I am so tired to cry. Please give me a favour. I want to move from here to place where the banyan tree is planting. I want to take rest there, Please lift me on your shoulder. I can't move by walk." Angba lift up his mother-in-law on his back and starts to move. At the time, his mother-in-law bit at the shoulder of Angba. Angba realizes that his mother-in-law gets ready to kill him. Angba always carries his sword. His mother-in-law tries to catch him and start to hit him. Angba tries to defense from her and last he used his sword. He cuts the head of the mother of Loutraobi. Then, he cuts the hands, the legs step by step.

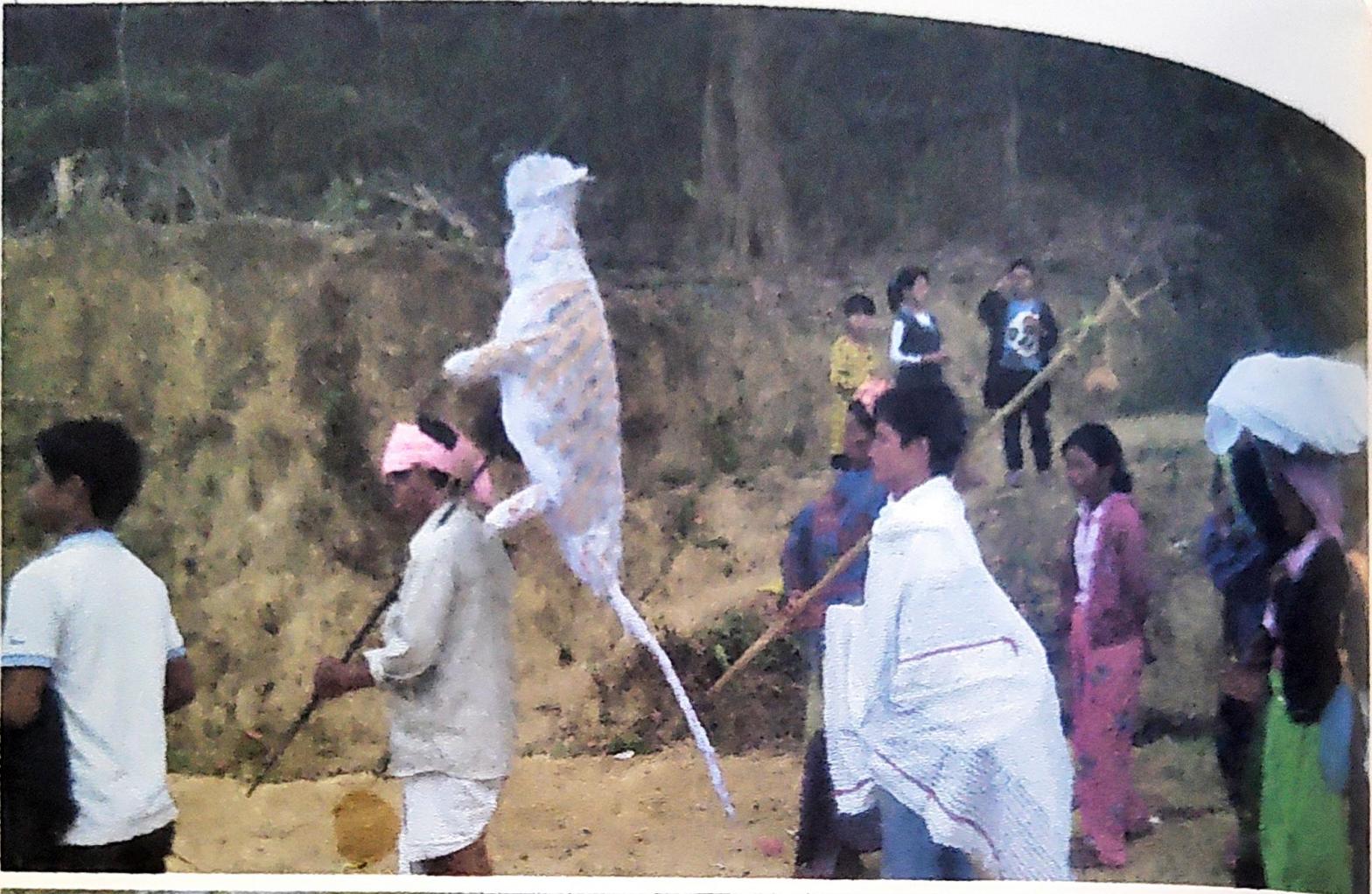
Thus, the family of Loutraobi has finished.













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REPORT OF THE RESEARCH PROJECT

ON THE TOPIC



“Research with documentation on the Intangible Cultural heritage of Maring Tribal Community

Phase-I

TRADITIONAL FESTIVALS OF MARING ETHNIC COMMUNITY

Maring ethnic community is an old community of Manipur. Due to the strong influence of Christian missionary, most of the tribal communities of Manipur have converted into Christianity. Maring community is still existing as a non-Christian. But some partial of Maring community is also gradually converting into Christianity.

Sandangsenba Maring Village is situated at the eastern side of Manipur where the Maring community is inhabiting there since a long time back. Even the storm of Christianity forces to the tribal communities, the Maring community village can stand to preserve their own indigenous culture. They have very beautiful and very colourful traditional festival, they have their own social norms, ritual, ritual festivals; they help each other in a festive way. They believe forest deity. Every year, during the month of February and April, they celebrated the worshipping festival of forest deities.

The festival of Maring community are mostly based on rituals. There are varieties of ritual festivals that celebrated annually and some are every 6 years and 4 years. Major festivals are given below:-

1. Nung Nui or Kong-Kaap
2. Laamlai and Yulamwa
3. Sai Kaa
4. Lamalka
5. Yaa yaa

1. **Nung Nui or Kong-Kaap:**

This is a special festival of morning community. This festival is celebrated at every six years during the month of May (Kalentha). It is a festival for worshipping the spirit of the person who had expired of the community members. They believed the spirits of their forefather and every community member who had expired, come on the first day of the festival. The festival starts on the first Saturday of the first week of Kalentha (May). In the village area, there is a particular area, they believed in that area, all the spirits are flying around. They make a decorative rack by bamboo and hang on the top of a tree. On the first day, in the morning they perform a ritual in front of the tree which the rack is hanging. The senior most man and who know the ritual of the particular event is doing the work of the ritual part of the opening ceremony. They believed all the spirits are gathering on the rack within the chanting that performed in front of the tree during the ritual event. After the opening ritual, in the afternoon, all the community members come out in front of the tree and they take out the spirit to the ground by using the act of arrow to target to the hanging rack. Every member from every family perform this work. They believed if the arrow stick strikes to the rack, the

spirits will go down to the ground. Among the essential items of the ritual part, there is a small bamboo stick with leaf and it has a closed small basket with an egg inside the basket that is hanging at the top of the bamboo sticks. They believed the spirits are inside the basket and the egg is the representative of the spirits.

After taking out the spirits to the ground, one of the senior most man of the locality hold the bamboo stick which is hanged the small closed basket with egg. All the members start to move towards the house of any family of the locality leaded by the senior most man and followed by all members of the community to sing song in group. When they reached at the courtyard of the house, the man who hold the spirit basket sit at the centre and all other members are singing and dancing to move around. This is a song which is describing the holi spirit, the remembering of the passionate relationship of the family members with the soul of the expired members of the family and their forefathers. It takes more than one hour to describe it. They believed the soul of the un being members of the family join the dance and song and enjoyed with them. After the completion of the process, the host of the house offers indigenous kinds of food (light food) with local drink to all participant members present there. The singing and dancing process is performed at each and every house of the Maring non-Christian family of the village. So, the festival may be continued upto 3/4 days. From the early morning upto late night the dancing and singing is going on to go from one house to another house. On the way towards one house to another, the singing and dancing is not stop. They go just like a procession.

Some of the senior man and women mostly take the major responsibility of the festival. The person who performed ritual parts and the person who take major responsibility of the singing and dancing part should not permit for sleeping throughout the whole night from the day of the starting the festival upto the last day of the festival.

On the last day of the festival, there is an especial ritual part. They take it is a very serious and important part of the festival. They believed they are living with the holi spirit during the 5/6 days (during the festival). The souls are very happy to meet their family members. But the spirit can not join among the living beings for long time. The last is the day of separation of the spirits from them. At the evening, there is a ritual at the main gate of the village. All the participant members come towards the main gate before the sunset. The senior man break the egg with chanting and throw outside the boundary of the village. All the participant members are turned back with the act of dancing and singing without taking stepping during the last ritual is going on. A single member from the participant group should not look at the back side where the ritual is performed. As a part of the last ritual ceremony, a hen in black colour is also throw outside the boundary to represent the bad luck of the community members. After the

finishing the last ritual they back to their house without turn back. This is the end part of the festival.

This festival is a worshipping of soul of the forefather and the family member who expired before.

2. Laimlai and Yumlamwa:

Lamlai and Yumlamwa is a community gathering with a very joyful festival. This festival is started on the fullmoon day of Mera (September-October) and continued upto two or three days. It is celebrated every year to start on the same day of the full moon of Mera. This festival is specially emphasises on the work of cleanliness of the surroundings of the village area. Maximum number of the community members joined this festival. Boys and girls are singing and dancing and the others are doing the work of cleanliness to follow the song. They decided a particular area for starting the work. All participant members are gathered at the main gate (Panthong) of the village on the first day at just before the sunrise. From the main gate of the village they start to move towards the particular area where the locale they decided to start the work after finishing a ritual event. The ritual described that they will start the work of cleanliness of the locality area with the mind of the cleanliness of their body and soul.

This work is not for the cleanliness of the locality area but also it served the inner body parts of the community members to be keeping healthy. One of the senior most man performed the work of the ritual in front of the community members present there. After the ritual they go to the particular place where they want to start as a procession acting dance and song. The song described about the cleanliness of their body and mind and their locales also to pray to God. They are praying to God for giving good health with good mind with holistic blessing. From the particular area they started the work of cleanliness with very joyful song and dance. Some are singing and dancing and some are working. The work is continued till evening. Some of the locality members are arranging the food for all the participants. At the night, the boys and girls are moving out with traditional dress at the central field of the village and performed singing and dancing programme. From the morning till evening they worked for cleanliness and at the night they enjoyed together to perform dance and song in group. After the completion of the work of cleanliness throughout the area of the locality, on the last day evening they arranged a procession with singing and dancing to move towards the lanes where they cleaned and go out towards the main gate. All the members of the community members who stayed at the present time should be joined the last

procession. They move here and there into the entire village lanes and lastly they reached at the main gate. At the main gate, they performed the last ritual describing all the houses are cleaned, all the surrounding of the houses are cleaned, all the lanes and streams are cleaned, and all the body and mind of the community members are cleaned. So, they prayed to God for giving blessing of good health of each and every members of the community.

This festival is a very nice community gathering to pray to God for their clean heart and good health with the servicing of the cleanliness of the environment of the village area.

3. Sai-Ka:

Saika is also a community gathering to worship God Mahadev. The worshipping of Mahdev is celebrated on the first Sunday of the first week of Kalen (April-May). Before the activity of the prayer to God Mahadev, they worship the deity of the locality. They believed there is deity in the village. Under the blessing and care of the deity the locality members can live happily. They worship the deity for giving prosperous life of the locality members. This is on the first Friday of the first week of Kalen (April-May). After a big ritual of worshipping the deity of the village, on the next Sunday they worship Mahadev.

4. Lamalka:

Lamalka is one of the most important ritual festival of Maring Community. They have a God, name as THEMBUNG. Before starting each and every work for the year the Maring community worship the God THEMBUNG. This is mostly emphasised on ritual. The work of ritual is started on the first Saturday of Lamta (February-March). On the first day, they make the main gate (Pangthong) of the village with a ritual activity. This is known as PALSA. In the ritual festival of LAMALKA, they select the brave and high personality persons and send them to the forest for hunting. The second day, after making the main gate of the village they prepare for hunting. All the senior most men of the locality with the Chief of the village come out to the place of God THEMBUNG. They sit in circle arranging the chief sit at the middle and the senior members sit at the left and right side of the Chief one by one according to their age and post. The daughter of the Chief take out a long thread keeping on a plate and keep in front of the Chief. All the members check out the thread. From the thread they can understand whether they will get the animal or not and also know from which side they will find the animal easily. This is known as RULLAK. On the next day of Rullak, they offer egg to the God

with a ritual praying for the good luck of the hunting. Then they ready for hunting. On Wednesday, the brave persons who are selected by the people of the locality go to the forest for hunting. The work of hunting may be extended upto three-four days and more. They are hardly trying to get animal. After getting the animal they come back to the village. They bring the animal at the God Thembung on the next day when they return back. All the community members are gathered at the place of God Thembung and join the prayer of scarifying the animal to the God. After sacrificing the animal the hunters narrate how they could find the animal. They imitate the action what they did and show the movements with joys, they show the style of playing spear and hitting to the animal, how run out and in etc. All the members watch the demonstration like a heavy dance performance. Then the boys and men join the hunter performance to follow the movement of the hunters. All the community members are enjoyed to see the war like activity of the hunters and youths. They spent the whole night to perform the dance and song describing about the brave and great personality of the hunter with a grand feast. From this informal dance movement the Maring community created a beautiful dance know as LHOUSA (Maring War Dance). Next day, they offer a hen red or black in colour to the God with a long ritual. This is the end of the LAMALKA festival. During the period of Lamalka festival, the festival of LAMLKA is celebrated with a serious of rituals.

5. Yaa-Yaao:

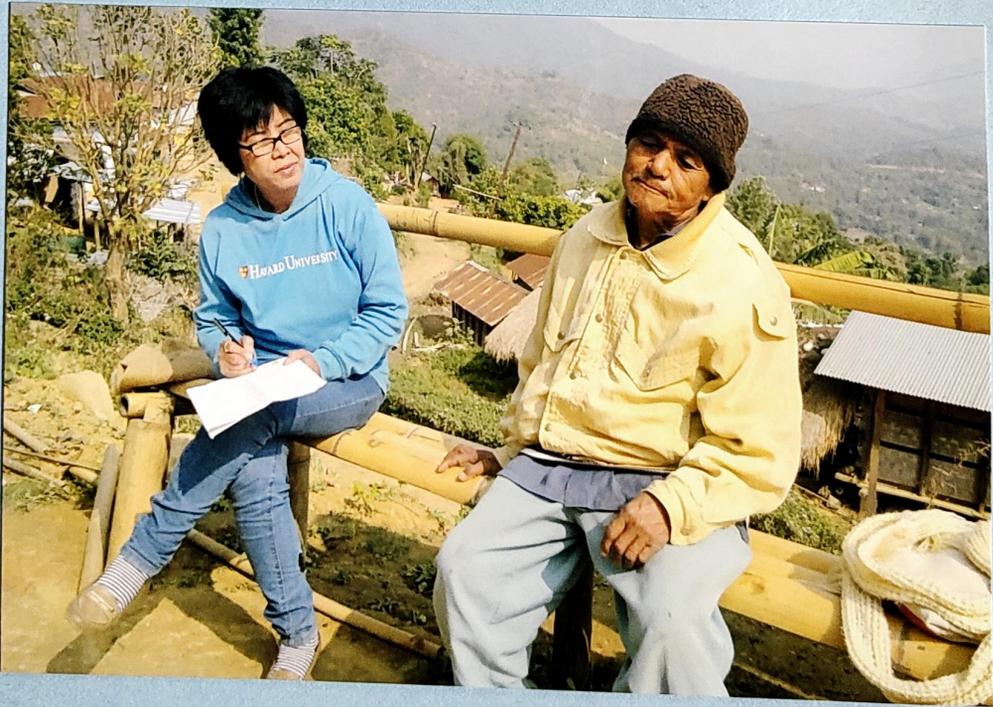
This is a festival of the celebration of hunting. Every year they go to the forest for hunting and sacrifices the animal to God Thembung to celebrate the LAMALKA festival. During the Lamalka festival they enjoy and cheer to see the animal which they got. But Lamalka festival is almost bounded by rituals. They cannot free from the restriction of the rituals. So every five or six years gap they organise one festival to recall the happiness of hunting. They celebrate the personality of the hunters to show the numbers of animals which they found during the last five or six years. All the song describing about the braveness of hunters and the happiness of them to get the animal. Only for the festival Yaa-Yaao they make a traditional house at the field of the village and put the head of the animal on the front wall of the house. In front of the house the make a fencing to surround the courtyard of the house. At the night men perform the dance and song performance inside the fencing. All the men can join the dance but women are not allow to participate the dance performance. They arrange a grantfeast for all the community members. From the morning till late night they spend with full of joys and cheers.



THANINLEIMA WITH
KEPUI LEITONG
(Main Resource person)



SANDANSENB MARING
VILLAGE





WOMEN OF MARING COMMUNITY
at
NUNG NUI OR KONG KAAP FESTIVAL



NUG NUI FESTIVAL







PROCESSION GO OUT FROM
HOME TO ANOTHER



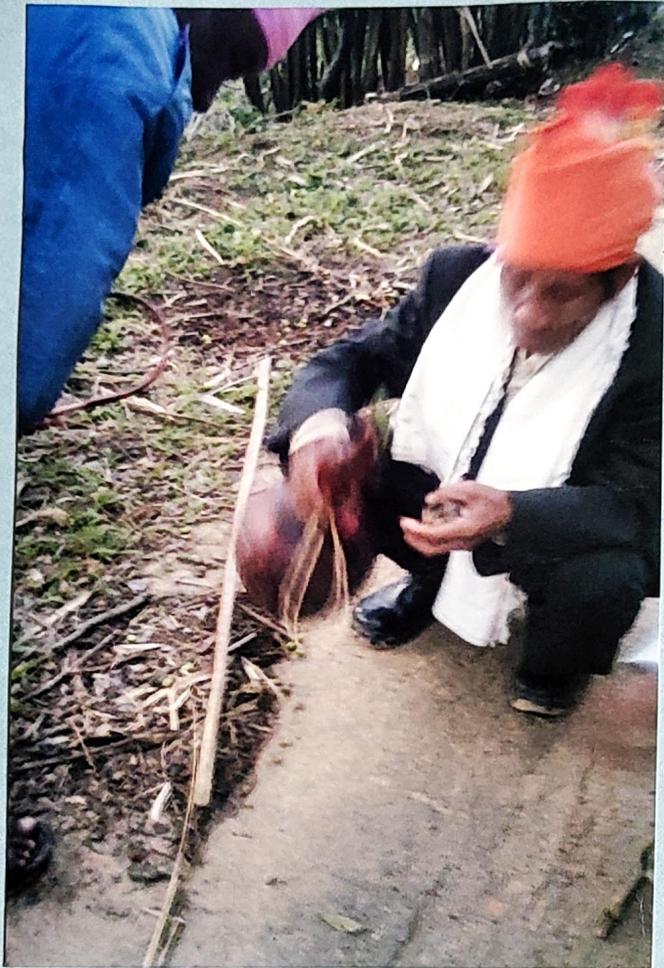
MAKING OF WAYU (Local Wine)



PROCESSION TOWARDS
PANTHONG (Main Gate of The village)



Last day Ritual on the above
And all participants turn back.



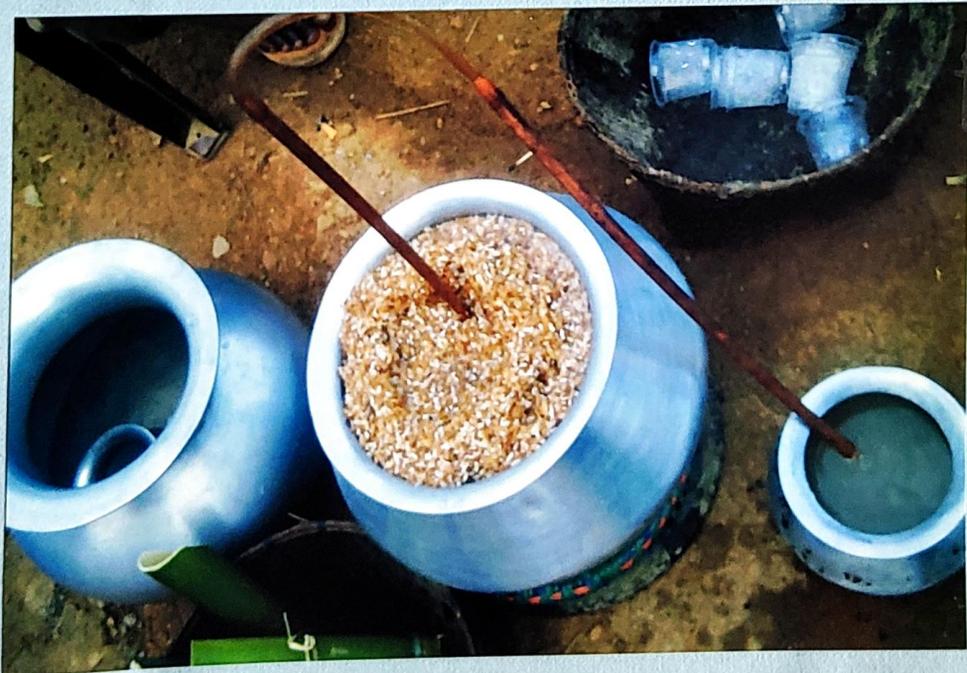
HEN SACRIFICE at The
LAST DAY RITUAL



LAST DAY RITUAL



THROWING
EGG in The
Last ritual



MAKING OF WAYU



All the items with egg
and hen throw out at
the outside boundary of the village.

Report of the Research Project

On the Topic

“Research with Documentation on the Intangible
Cultural heritage of Maring Community”

Phase – II



D.S (Director)
18/1/16
अमित
19/1/16



Recommended for
Payment
28/1/16

Submitted to:
The Secretary
Sangeet Natak Akademi,
New Delhi

Submitted by:
Dr. S. Thaninleima
Director
Khenjonglang, Imphal

Folk tales of Maring Community

There are many folk tales of Maring Community. Some popular folk tales are –

- 1) KOTHUM – MITHIL
- 2) OLENG
- 3) KHALTEBA
- 4) LOUTRAOBI

1) KOTHUM-MITHIL :

Once upon a time there are two brothers. The name of the elder brother is KOTHUM and the younger brother is MITHIL. Kothum is very innocent and foolish also. On the other hand, Mithil is very clever and cunning. Kothum is a very hard worker person. He has a large area of paddy field. Every year he can get good amount of paddy. He plants varieties of vegetables in his land using his own labour according to the season. He sells the vegetables and paddy after keeping his food for a year. He can purchase the land for his cultivating work to earn money from the paddy and vegetables. So, he becomes a rich person. His younger brother Mithil is a lazy person. He does not want to work. He always tries to earn his food by hook or crook. He feels very jealous to the property of his elder brother Kothum. One day he comes to the house of his elder brother. He suggests a plan for taking paddy from his elder brother. He said to his elder brother “I have a good amount of mature and sweet figs. We have to exchange my figs and your paddy.” Kothum does not agree to the suggestion of his younger brother. At the time, Mithil says to his elder brother Kothum using a sweet and melodious words – “My dear elder brother, I am not a person who does not love his elder brother. You can't eat the paddy easily. When you feel hungry you need to grind up for taking out the cover of paddy. Then again it needs to boil. It is needed a long time preparation for eating. Look at this red figs. You can eat whenever you want to eat. If you go outside the house you can bring and eat it without any time waste preparation. When you work at the paddy field and the field of vegetable you can eat. You never feel hungry.” Mithil eat a fig in front of his brother to show to his elder brother and continue his speech. “How nice this fig! How much tasty! How sweet! My lovely brother I am suggesting to exchange my fig and your paddy is only for the welfare of you. I love you. I am always thinking for you. I am worried to think how you prepare your food when you feel hungry. During the time of the preparation of your food you will die by hungry. When you work at the field did

you feel hungry? When you feel hungry at the paddy field you can take this fig. Then you can work without tire. If you do not want my suggestion I don't mind. I am just trying to help you." Kothum keeps in silent to hear the long speech of his younger brother Mithil. After a long silent Kothum thinks again and again. Kothum overwhelms by the speech of this younger brother. He starts to think the words of his brother is true. Kothum's mind has changed. He accepts the suggestion of his younger brother is a sign of love and sympathy for a elder brother. So, he agrees the exchange of his paddy and the fig of his younger brother. Mithils brings three fig baskets with full of figs. Kothum takes the figs and Mithil takes all the paddy of his brother Kothum. Mithil go out from his elder brother with large amount of paddy. Kothum survives to eat the fig, after some days the figs are almost rotten. Most of the figs have bad smell. At the time Kothum goes to the house of Mithil and requests to his younger brother for re exchanging the figs which are rotten day by day. Mithil does not agree with his elder brother's words. He says - "Once it has exchanged, it has done, no need to re-exchange again. It is out of law. God will punish us." The poor elder brother Kothum has no any means. He has no any word to reply to his younger brother Mithil. He comes back to his home with empty hand and he tries to get rice by selling the vegetables from his land.

One day Mithil comes to the house of his elder brother Kothum. He says to Kothum for going to steal the cucumber from the next village. Kothum does not agree with his younger brother. Mithil says, "You are planting the cucumbers every year using your all labour. Somebody has stolen your cucumbers. Now you have no cucumber plants this time. You also can steal the cucumbers from others. You are so foolish. Come with me. We have to find the cucumbers." Kothum agree and goes out with a big basket (Sam - traditional locality basket). Mithil brings a hollow drum. At the place of cucumber field Mithil suggests to exchange his hollow drum and the basket. Mithil explains that from the both sides of the drum you can put the cucumbers and it will not take long time to fill the big hollow drum. Kothum takes the hollow drum and he has given his basket to his brother Mithil. They take out the cucumbers from plants in hurried with the mind of self care. Kothum puts the cucumber in the hollow drum but the cucumber moves out to the other side of the drum. Mithil puts the cucumber in the basket and he picks up the cucumbers that come out from the drum. In a little time a large numbers of cucumbers fill in the basket. Then, Mithil speak out with loud voice, "the owner of the field comes there". Kothum take up the hollow drum but all the cucumbers go out to the other side. No single cucumber left inside the drum. Mithil takes some cucumbers from his brother and run off fast. Kothum also run out from the field with empty hand. He leaves the field without a piece of

cucumber. He feels so upset and back home. But he never realizes his mistakes of fool.

Some months later, at the harvesting time, Mithil comes to the house of his elder brother Kothum for helping the work of the collection of paddy from the paddy field. Mithil says to his brother Kothum to bring the mat that he kept at the gate. Mithil goes out first and he is lying down inside the mat and kept in roll. Kothum comes to the gate and tries to take up the mat. He thinks why the mat is so heavy. He hardly tries to take up the mat on his head. Sweat go out from his body to bring the mat to the field. He is really tired. But he does not take rest on the way toward the field and also he never check the mat roll. When he just reached at the field he tries to throw out the mat. At the moment Mithil says "Kothum, slowly Slowly" Kothum finally find his younger brother Mithil is hided inside the mat roll. He feels very angry with his younger brother Mithil but he can't say anything to his brother. But he thinks he will revenge against his younger brother. Next day, Kothum says to Mithil, "you have to bring the mat to the field. It is at the gate". Mithil agree with his brother. Kothum is laying down inside the mat roll. Mithil comes to take the mat. Mithil takes up the mat roll but it is so heavy. Mithil suspects his brother Kothum may be inside the mat roll. So, he picks up the mat roll again. He knows that his brother is inside the mat roll. He says. "the mat is so heavy. Animal may be sitting inside the mat roll. I will hit it by this spear for checking out the mat roll. Kothum gets the words of Mithil and feels very fear. He suddenly says, "Mithil, wait, wait, I am your brother." Kothum goes out fast from the mat roll. Kothum can't revenge to his cunning and clever Mithil.

One day Kothum go for hunting and gets a wild bird. He comes back to his home with happy mood. At the time, Mithil comes to his brother's house. Mithil also want to eat the wild bird. Mithil thinks again and again how he can get some share of the bird from his brother. Mithil get one idea and he suggests to Kothum how to clean the feather of the bird. He says, "Push the bird into a hollow of the wall of your house, and you have to move the bird in and out, at the time all the feather can remove easily. Kothum does the same way for removing the feather of the bird. At the time Mithil goes out to the wall of the house and give a loud voice like as a pig. Kothum thinks there is a pig outside the wall. When the bird push into the hollow wall Mithil take out the bird and run off to his house. Kothum goes out from the house shouting a pig takes his bird. Mithil go out from his house saying your bird is here. It is brought by a pig. Mithil asks to Kothum for his share. Thus, Mithil gets half of the bird as his share and eats without any labour from his innocent and foolish elder brother Kothum.

This is how the clever and cunning Mithil survives his life without a proper work and Kothum remain his entire life as a victim.

2) OLENG

Once upon a time there is a girl called OLENG with her step mother. Her step mother is woman who does not want to do any work. All the time her mother order to Oleng to do work. Oleng does all the house work and also goes to the paddy field for take care the paddy seeds from the birds. Sometimes she goes to the hill for collecting the firewood, sometimes she goes to the river for catching the fish. The firewood and fishes that got by Oleng sell to the market and buys the rice and other kitchen needs. As possible as Oleng work hard for their survival. But the step mother of Oleng never appreciated to the work of Oleng. She does not work also. Every time she has the tendency of scooling to Oleng. Oleng always keeps the patience to control her mind. Sometimes she bitterly weeping to remember her real mother. She complains to her real mother that why she did not bring to heaven where she stay, she is living hardly, she does not want to survive to the land where no a single one have no sympathy. But there is no one to help her, to know her emotion and her struggle. One day she goes to the paddy filed to take care of the paddy. All around of the paddy plant there are many paddy without seed. She is surprised to see the situation. She thinks it is happened by the birds. But the birds will not do like this, she thinks alone A large amount of paddy are spreaded around the paddy field. She realizes that the work of spreading the empty paddy seed would be done by her step mother. She is afraid of her step mother. At the moment, her step mother come in the paddy field and starts to scold her saying the birds have eaten the paddy seeds. She continue, you are a careless girls. What did you do? All the paddy has eaten by the birds. You are not concentrated on your duty.” Then she beats to Oleng to hold the hair of Oleng. Oleng can’t speak out against her step mother. Oleng comes back home with a sentimental shock and sit the whole night at outside the house. She thinks again and again what she will do. She want to leave the home but she has no anybody to take care of her. Her step mother gives a small amount of rice and Awatham (local wine made by only rice) for her lunch and dinner. When she works at the paddy field she gets small amount of food from her step mother. She suffers a lot. She always gets the mental and physical harassment from her step mother. When she works at the paddy field to sit at the hut (Loutangsang) she looks to the birds and complains about the sufferings of her life. Every day the group of birds Oleng fly in front of the girls Oleng. The girl Oleng talks with the birds Oleng. She

says that she want to fly like the bird. She wants to be free from the mental and physical harassment that is given by her step mother. She wants to accompany with the birds. The birds are listening the heartfelt words of the girl but do not give any reply. But everyday the birds fly towards the girl.

One day the girl Oleng is bitterly weeping at the Paddy field. She do not want to say anything to anybody. She wants to commit suicide. At the time the birds Oleng are flying towards the girl and flying down infront of the girl as usual. The girl do not say anything. She keeps silent in a trance state. The birds call to the girl but the girl does not give any reply. The birds sing a song to awake the girl from her trance state of mind. But she does not move. The birds do not feel good to the situation of the girl.

The birds decide they have to bring her. Then the birds give their feathers to share from each and every birds. They say to the girl – “Dear friend, you are so unfortunate girl. We love you. We have to make good friendship and come with us.”

The girl is so excited to hear the words from the birds and looks helplessly. The birds make the wing using the feathers from them. Then the birds carry the girl as a bird. The life of the girls has changed to a bird. She gets full of freedom. She has liberated from the untidy and heartless humans society. The girls has gone with the birds Oleng. So, the name of the girls is known as Oleng.

3) KHALTEBA

Once upon a time, there was a boy, his name is Khalteba. Khalte losts his parent. Both his father and mother has passed away during the time of his childhood. He lives with his grandmother. His grandmother takes care of him. His grandmother never send him to any neighbour. Khalteba grows up. One day Khalteba takes permission for going to get the birds. His grandmother do not give permission. He requests again and again and compels to go to find the birds. Khalteba goes out to the field and looks around to get birds. He sees some birds are sitting on the orange plant with a plenty of orange. He tries to hit the birds using his arrow. At the time some orange are fallen down to the ground. The owner of the orange plant watches the action of Khelteba. The old man is the owner of the orange plant and scold to Khalteba badly. The old man thinks Khelteba is trying to get orange without giving any information to the owner. Khalteba apologizes to the old man. He says he is only trying to hit the birds. In mistake, some oranges are fallen down. The old man do not accept his apology and scold again to speak the name of his father and mother and also the old man says this is the nature of the life of a boy who survived without parent. Khalteba confront against the old man. He is very angry

with the old man and says not to mention the name of his parents. At the movement his grandmother calls him for returning to home from a distance. Khalteba goes back with passionate heart.

When he reaches to his home he tells all the stories of the incident. His grandmother feels so emotional. She angry with the old man to think why he mentioned the name of the parent of Khalteba for only the useless orange. Khalteba also is crying in front of his grandmother. His grandmother consoles him and speaks not for going again to the neighbours.

One day, some of his friends come to the house of Khalteba and say for going to take care of the cows of the village. The grandmother of Khalteba do not agree to send him for that work but his friends tell that it is a duty of the boys of this village. His grandmother can't stop him from the work. Khalteba goes out with his friends. All his friends also looks down to Khalteba because he is very poor and he lives without parents. They reaches at the field. They take care of the cows. His friends give the wildness cow for his share. Khalteba do not mind and tries to take care the cow even it has wild in nature. The cows are grazing in the field. All are getting free time. They suggest to make the balls that make up by mud for using as a tool of catching birds. They are doing the work of making mud ball. At the time, one of a friend among them suggests to match a fighting among them. First they tell to Khalteba to fight with a boy. One boy hands up to fight with Khateba. He want to beat Khalteba. First time, Khalteba do not angry their proposal. He does not want to fight with anybody. Other friends laughs to Khalteba saying Khalteba is a coward boy. Khalteba feels angry and agree to join the fighting match. The fighting starts, Khalteba beats the boy. the boy hurts and blood goes down from his nose. The boy is crying and run out to call his parent. The boy comes back at the spot again with his father. His father scolds to Khalteba badly. Khalteba angry with him but he does not speak out any word. The father of the boy tries to beat him but the other boys try to control the father of the boy saying his son hurts by fighting match, it is not the intension of Khalteba to beat the boy. the father of the boy goes back with full of angry and scolding Khalteba again and again. Khalteba is feeling so bad to think the unconditional situation of his life.

In the village, there is a very beautiful girl her name is Leimei. She belongs to a very rich family. Sometime Khalteba goes to the house of Leimei for doing he house work of the family form the work there, he can earn the wages and helps to run the survival of himself and his grandmother. One day both the parents of the girl Leimei want to go out for the forest work. So they ask to Khalteba to take care of paddy from the birds during the whole day. Khalteba accepts to do the work. He takes out the paddy and spread all on the sunshine. Khalteba is sitting besides the

paddy. Both the parents go out for work. The girl is inside the house alone. She feels so happy to know Khalteba will stay at her home till evening. She gives good and tasty food with local wine to Khalteba. She also helps the work of Khalteba to sit nearby Khalteba. She talks a lot to Khalteba with good mood. She falls in love with Khalteba but she can't express to Khalteba. She knows the life and survival of Khalteba. She wants to help him. So she makes a plan to give some paddy to Khalteba. She suggests to make the mud ball for using as Naorimaru (mud ball used instead of arrow). Khalteba also agrees her suggestion. Both of them are making the mud ball. Leimui proposes to add some paddy seeds into each mud ball for harden. They put the paddy seeds into the mud balls. They make a large number of mud balls. Sunset comes, Khalteba goes back to bring the mud balls to his home.

One day Khalteba requests to his grandmother for giving the permission of going to the forest. He wants to do the cultivating work. He says that now he is mature enough. He can do the forest work. His grandmother does not want to agree his words but due to the big compulsion of Khalteba, his grandmother agrees his request. He goes to the forest and cleans the bush and small trees. He is digging the land to prepare for paddy planting. At the time a bird (called Oleng) flies round the place where Khalteba is working and disturbs Khalteba again and again. He stops digging the land and observes carefully to the bird. At the moment, the bird gives a feather that's taken out from the bird itself saying, "Khalteba, if you bring this feather wherever you go, you will be good luck always." Then the bird flies out. Khalteba returns home without delay and tells all the story that had happened at the forest to his grandmother. Khalteba gives the feather to his grandmother. His grandmother keeps the feather carefully. After the completion of the preparation of the field for paddy planting he discusses about the seeds for the nursery paddy plant with his grandmother. His grandmother also has no means to get the paddy seeds for planting. At the moment, he remembers the paddy seeds which are inside the mud balls. He takes out the mud balls and shows to his grandmother. His grandmother feels bad because she thinks Khalteba would be stolen the paddy seeds and put in the mud balls. Khalteba says again and again that it is given by somebody. But his grandmother does not agree the words of Khalteba. Khalteba feels ashamed to express the reality.

At last, he says the reality that Leimui has given him the paddy seeds. All the mud balls are made by Leimui, the daughter of the rich man. His grandmother understands the feeling of Khalteba and the relationship in between his grandson and the girl. So, his grandmother advises him that he should not make the relationship with that girl. Because the rich family always looks down the poor family. His grandmother continues, "we are very poor, we have not been able to make

the good relationship with the rich family. Leimui's family is very rich. Her parent will not like you, because you are poor." Khalteba also agree with the advice of his grandmother. So, he stop to go to the house of Leimui for his work.

Khalteba starts the work of cultivation. His is planting the paddy and vegetables. The paddy plants grow so well. People of the village feels jealous to see the paddy field of Khalteba. So, some of the locality men try to damage the paddy plants but the paddy plants grow more better than before. Khalteba get a large amount of paddy. They store the paddy for their food for the whole year. All the vegetable plants are also growing very well. His grandmother sells the vegetables. Thus, they earn money from cultivation.

One day Khalteba requests to his grandmother that he want to go to the market for selling the vegetables instead of his grandmother. His grandmother is old enough so he will take the responsibility of selling the vegetables, he continue. His grandmother also accepts the request of Khalteba. So, he is ready for going to market. His grandmother takes out the feather of Olen and gives to Khalteba. Khalteba keeps the feather carefully and carries the vegetables and he steps out for market. He is trying to accompany with the locality members on the way towards market. The market is very far from the village. There is no vehicle service at the time. They only go by walk. So, Khalteba want to make company with the locality members. All the locality members do not want to accompany with Khalteba and they tries to step up from Khalteba because they want to reach at the market more earlier than Khlteba. Before showing the vegetables of Khalteba, they want to sell their vegetable otherwise no one will not buy their vegetables because the vegetables of Khaleba are very beautiful and also very fresh and tasty. So, the locality members always advice to Khalteba to take step back from them. One person scolds him to say he must go far back from them. So, the poor Khalteba sit at a shadow of a tree to wait for everybody step up very far from him. He never stands against the desire of the other locality members.

All the members come towards the market in group. On the way they meet a python that fall down at the middle of road. They feel surprise and feel afraid of the python. They cut the python at the middle. The unfortunate python lays down on the road helplessly. All the members has gone to the market. At the time Khalteba comes up with the heavy vegetable load. He meets the python. When he just step out from the python, a sweet voice come out from the python saying "Khalteba, please help me. Please tight up the two pieces of my body. If you do so you will get a large amount of money as coin and the beautiful and expensive jewelleryes. Khalteba please help me. I am so tired. I feel pain hardly. Please help me." Khalteba surprises a lot to hear the voice that comes from python. He

understands that it is not an ordinary one. It will be an incarnation of God. So, Khalteba gets down the load and checks the python. He find out the cutting area. He tries to move the lower part of python towards the upper part. It is so heavy. Finally, Khalteba hold the lower part of python and moves as hard as possible. When the lower part touches the upper part suddenly the breaking area becomes smooth and starts to move. The python is so happy and gives a great boon to Khelteba to be one of the richest person of the village. Khalteba does not understand what he gets and meets the situation. Python has gone after giving a lot of blessing. Khalteba again sit down at the same place with full of confusion. At the moment, he sees a bright light from the bush of grass. He looks in full attention and check it out. He sees one coin first then he find a large amount of coins. He takes all coins and puts in his big cloth and fold the cloth. He decides he will go back to home. He takes up all his vegetable with the coin bundle and starts to move. That the time he sees a necklace that hang on the small plant. Again he gets down all loads and takes the jewellery. He find a large number of jwelleries. He feel very happy and return to home with the coins and expensive jwelleries. He gives to his grandmother narrating all the story of unexpected incidents. Grandmother prays to God for his blessing towards the poor boy like Khalteba. The family of Khalteba becomes a very rich and wealthy family. But they never show to anybody and never behaves like a rich and egoic family. They live in simple life.

On the other hand, Leimui, the daughter of the rich family falls in love to Khalteba. She waits for Khalteba for a long time. Khalteba never go to the house of the rich family under the advice of his grandmother. One day Leimui comes to the house of Khalteba. At the time the grandmother is alone and working at in front of the house. Leimui stands infront of grandmother saying she want to take a little fire. Grandmother feels so lovely to see Leimui. She also want Leimui as her grand daughter-in-law. She pleases to Leimui and replies for taking the fire from inside the house. Leimui is checking that where is Khalteba. She want to meet Khalteba. At the time she sees the coins and necklace. She feels so surprise to see all the items. She never saw such large amount of coins and a plenty of beautiful jwelleries. She goes out taking the fire. But she can't get the chance of meeting with her beloved Khalteba. She is really disappointed. At the same time she can't ask to the grandmother that where Khalteba has gone.

She goes out from the house saying let her go out. At the gate of the house, she can't take step towards her home. She is so anxioous to think about Khalteba. She backs again to the house of Khalteba and says – "Grandmother, the fire has out off. So, can I take once again." The grandmother understands the feeling of Leimui. She is coming to meet Khalteba. She is not good for Khalteba and she does not want to go back without the meeting with Khalteba. At the moment Khalteba

comes back from outside and he is so happy to see Leimui after a long time. Grandmother asks Leimui, "do you love Khalteba and can you get married with him." Leimui says "yes" without a word. Leimui feels so shy in this situation. Then, grandmother asks the same question to also. Khalteba replies to grandmother like her, "I can get married with her." From the day Leimui stays at the house of Khalteba. Next day, the grandmother goes to the house of Leimei for giving the information of Leimei that both of them like to get married, it is needed to make an arrangement of marriage ceremony for them. At the time Leimui's mother scolds her. They do not like to give their daughter to a very poor boy who has no mother and father. The grandmother is upset to get the words of the parent of Leimui. Suddenly Leimui's parents come to the house of Khalteba and try to separate Leimei from Khalteba. Leimui does not agree with her parent's decision. She says that she cannot separate from Khalteba for her whole life and she will live with Khalteba forever. The parents of Leimui have no other means. They return home without their daughter Leimui. At the house of Khalteba, they make the arrangement of ritual marriage of them without the parents of Leimui.

One day, after the marriage ceremony of Leimei with Khalteba and their grandmother are doing grinding work of paddy by pedal. Leimui normally wears the beautiful jewellery. At the time the parents of Leimui come to the house of Khalteba for talking about the acceptance ceremony of Khalteba as their son-in-law. They are also so sad not to see their daughter. At the moment, they see their daughter wearing a beautiful and expensive necklace and earring from a distance. The paddy spreads in front of the house for drying up. They are so surprised to the marvelous scene of the house of Khalteba. They think Khalteba is belonging to a very poor family. Some days Khalteba works at their family as a house helper. The scene is really unexpected. They enter to the house of Khalteba and talk with the grandmother to express what they desired. The grandmother accepts their proposal and makes a big arrangement to invite the whole locality members to join the acceptance ceremony at the house of Leimui's parents. After that Khalteba organises the PARWA ceremony at his house. PARWA ceremony is a ceremony which is showing the ability of the host as a wealthy family to invite all whole locality members. In this ceremony all the locality members will join and they will give the great blessing to the host to become a prosperous life. All the locality members come to join the PARWA ceremony at the house of Khalteba. They perform dance and song programme. Khalteba arranges a grand feast to take ten wild cows. All the invitees eat as much as possible and bring the meat pieces for their home. The members who hate Khalteba before are feeling so ashamed to see the condition of Khalteba. Before sometime, they are always trying to do the harm to Khalteba. Sometime they have beaten Khalteba without reason only thinking Khalteba is very poor and helpless boy and living without parents. On the

locality eves they give a bones of meat to Khalteba. They always give the heavy works to Khalteba. They underestimate Khalteba. Khalteba wepts bitterly at the time. He survived hardly to face the torture of the bad minded people.

But now Khalteba become a rich and noble man. He never thinks to revenge against anybody. Even they did a lot of evil work and show bad attitude to him, Khalteba forgives them in his mind. God know everybody. God love the poor and helpless boy. Khalteba always have the positive mind and live happily the whole life with his beloved wife Leimui and his lovely grandmother.

4) LOUTRAOBI

Loutraobi is a kind of animal. It looks like human being. But they have the behavior of animality. The female Loutraobi gets marry with human being Angba. One day the brother of Loutraobi calls Angba to hep the construction of the house of Loutraobi's brother Angba comes to the place of the brother of Loutraobi to hep the work of his brother-in-law. Angba helps the work of the construction whatever his brother-in-law instructed to him. At the time of roofing, his brother-in-law first starts the work of roofing on the house. The house is made by the bamboo. Loutraobi's brother feels very happy to see his house, it is about to finish. He works to sing a song with a happy mood. At the meantime he does not care of his long tail. His tail lays in between the piece of two bamboo which is preparing for putting the strobe. When he just stand to move to another step, his tail can't lift up from the hollow of the two bamboo pieces. He calls his bother-in-law to help him. Angba comes fast and tries to help his brother-in-law using along bamboo stick. But it can't be easy to be free from the hollow. At once his brother-in-law stand with a big force. At the time the tail of Loutraobi brother has break. Lower part of the tail has separated from the upper part. Loutraobi's brother is very angry with his brother-in-law Angba. He claims to Angba, due to the mistake of Angba his tail has broken and separated into two pieces. Angba requests to his brother-in-law that it is happened by the strong force that had given to the tail. That is not his fault. But his brother-in-law does not accept his request. So, his brother-in-law make a plan to give punishment to Angba. The work of the roof is almost finished. At the time of taking lunch, the brother-in-law order to Angba to go inside the room for taking food. Angba's brother-in-law plan to kill Angba during the time of taking food inside the room. Angba suspects to see the attitude of his brother-in-law. So, Angba says he want to take food at outside the room because it feels cold. He needs sunshine, Angba takes food at outside the house. When night comes Angba thinks again and again how he can escape from his brother-in-law. The work is not finished. How he will do. He makes fire to use big firewood at outside the house. He takes dinner also at outside the house to warm himself. His brother-in-law can't

get the chance to kill him. At the late night he back home without giving any information to his brother-in-law.

One day Loutraobi's mother calls his son-in-law Angba. Angba comes to meet his mother-in-law. His mother-in-law gives a small bundle for giving to her daughter Loutraobi. His mother-in-law says, "It is eatable things. This is for my daughter. You should not open it on the way to your home. You must give to my daughter without fail. If you do not give this to my daughter, I will angry with you." Angba takes the bundle from his mother-in-law saying he will do whats you want without fail. Angba comes back to his home. On the way to his home, Angba opens the bundle and check it out. He finds all the items are the fingers, hands, broken head, piece of legs of human body. He is so surprised to see the items which his mother-in-law said it is eatable and giving for her daughter. He reaches home and gives the bundle to his wife Loutraobi saying it is given by your mother for you. Loutraobi takes the bundle and check it out. She is very happy. She think after a long time she gets good food for her Loutraobi asks to her husband that did you open this bundle on the way. Angba reply that he did not open, what is that? Loutraobi reply with smile it is very tasty food. I thanks to my mother. At night, Angba feels fear and he want to see how his wife eats the human body. He takes care of himself also. Angba have no idea that Loutraobi and her family like human body. At the late night he can't sleep but he make sleepy and sleep deeply. His wife wakes up and take out the bundle. She opens the bundle and starts to eat the human body as a very tasty thing. Loutraobi does not aware anything while she is taking the human body. She eats with heart and soul. After taking all human parts she sleeps deeply. At the moment, Angba wake up very slowly and move out carefully. He take a spear and push into the private part of Loutraobi. Thus, Angba kills Loutraobi. In the next morning, he goes to the house of his mother-in-law and gives the information of the death of Loutraobi. His mother-in-law feels shock and all the brothers of Loutraobi feel so unhappy. They suspects the way of their sister death. All of them come to the house of Angba and checks the body of Loutraobi one by one. They can't find any mark of hitting on the body of Loutraobi. At last, they try to check at the private part of Loutraobi. At moment Angba requests to them not for checking at the area of the private part infront of the public. They angree the request of Angba. But the suspicion in their mind have no lost. They think the responsibility of the death of their sister should be taken by Angba. So, they want to kill Angba as a revenge.

They dig a big and depth area for the crimination of their sister. They take out the dead body of their sister and say to Angba for entering inside the hole. Angba does not angree that because all the brothers should do this work of putting the dead body of their sister into the creminator. This is the norm of the society. Angba

know all the brothers of Loutraobi want to kill him. He understand if he enters into the hollow they will kill him easily. All the brothers accept the word of Angba. They enter into the hollow creminator. All the brother eat their sister cutting into pieces. Angba feels afraid of his brother-in-law to see the scene. Angba prepares a big and sharp sword and hold carefully. When the brothers come out Angba kill to cut the head of the brothers of Loutraobi one by one. After killing all the brothers, he fills the hollow creminator and back to his home. His mother-in-law asks him where his brother-in-law left. They will come back soon, he reply. His mother-in-law waits for her sons for a long time but no one come back. His mother-in-law suspects all her sons may be died. Angba kills all her sons and her sweet daughter . she does not want to leave Angba. She want to kill Angba and want to eat horribly. She make plans how she can kill him. Then she gets one idea. She tells to Angba, "Lovely son-in-law, I am so tired to cry. Please give me a favour. I want to move from here to place where the banyan tree is planting. I want to take rest there, Please lift me on your shoulder. I can't move by walk." Angba lift up his mother-in-law on his back and starts to move. At the time, his mother-in-law bit at the shoulder of Angba. Angba realizes that his mother-in-law gets ready to kill him. Angba always carries his sword. His mother-in-law tries to catch him and start to hit him. Angba tries to defense from her and last he used his sword. He cuts the head of the mother of Loutraobi. Then, he cuts the hands, the legs step by step.

Thus, the family of Loutraobi has finished.