

Thadous Community and Socio- cultural life: A study of Chandel District of Manipur State

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Abstract

Thadou the tribe is in an area where the Chandel is located in Manipur. Rice is the main food, and they are vegetarians, and love, to drink a wine made from rice or corn. In general, the family is, in fact, taken together with the family. The marriage is known as the Neila, by means of negotiations. Men tend to wear loincloths. It's a bit like the "dhoti". Women wearing loincloths "hamtan to be" wrapped around your waist, and almost one-half of the thighs. Mithuns and pigs are slaughtered at a party for the community, the lavish ceremony. The youth of the Credit institutions (LOM) is a traditional form of recreation. They believed in a most High God, who is called the Chung Eat. Their government, as their leader. Agriculture is the main economic activity is a lot of Tadu. Eat your own culture, language, literature, clothes, Social life, and self-determination to live, if, in a Marriage, a Divorce, naming the children's Festival, Faw, Sagol Gyeongchai, Waphol sick of the Palsy, Lakoy sick of the Palsy, Hongbai sick of the Palsy, Lamkool, Saipikhup, such as: folk dances, Jumming, Pets, Religion, Hunting, etc, The paper uses the methodology of the research in this area, which is based on direct experience. Participatory research method, was also used as a practice and research are mainly based on the autoethnographic views. This study is mainly focused on the socio-cultural life of the Thadous the district of Chandel Manipur.

Keywords: *Thadou, rice, chandel, marriage, divorce, agriculture.*

Introduction

In the socio-cultural life, there is a way to understand why people behave the way they do, and in order to understand human behavior and personality development by examining the rules of the social groups, and the sub-members of the individual. Socio-cultural is something that develops the social and cultural aspects. A tribe is an ethnic organization. This is the unity of the people who claim a common origin, and, as a rule, the practice of endogamy. A strain is a more-or-less homogeneous society, with a common government, a common language and a dialect, and culture. The culture is a matter of the scientific value of the tribes. The Tadu is one of the hill tribes of the north-east of India, such as the liver, in the more specific areas of Manipur. The Tadu is the second-largest tribe in Manipur. Tadu is not a vegetarian, and love, to drink a wine made from rice or corn. In general, the Tadu family is in essence a single family,. They believed in a most High God, who is called the Chung Eat. Manipur's Chandel district, covering an area of 3,313 square feet. The district is bordered by Burma to the east and to the south, Toubal, and Churachandpur county to the west and to the north-west, and the Ukhrul the Region of the far north. The National Highway 39 is passing through the area of the Morehu, the last town on the eastern edge of the state. The above is due to the fact that those tribes of Manipur belongs to the Tibeto-Burmese group of people. They are generally of a medium-

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sized, medium-sized to large, flat, round, very prosopical face, wide and high cheekbones, straight, platyrrhine nose, dark-brown, narrow, Mongol, bent eyes, and fair skin, strong and healthy.

Methodology

This work is based on data collected through an auto ethnographic technique. When this is the collection of ethnographic information, the standard rules are expected to. This field work was carried out in some villages of the Thadou the district of Chandel in Manipur.

Aim of the study

The aim of this study is mainly focused on the socio-cultural life of the Thadous the district of Chandel Manipur.

Literature review

Von Furer-Haimendorf, Christoph (1988), among the Gonds of Andhra Pradesh, in the context of the traditions, and the changes of the native American tribe, and The tribe, on the basis of: "be-the-money". He was more than forty millions of Indians belonging to the tribal communities, other than that of the majority of the Hindu caste-based society, and they have turned out to be the indigenous population, the more ancient Vedic Aryans, and also Were the architects of India to the land of the ancient South Indian civilizations.

Thomas Pullopill (1999) states that the north-east, are a mosaic of different cultures and peoples. It is located in one of the largest human migration routes. Migration is a process that is started by the Bodo tribes in the fifth century, F.ġ., rather than being a closed-end phenomenon. Tribes of Chotanagpur, to distinguish it from other countries, do not want, in order to attract the immigrants to this country, the blue mountains, and green valleys.

George Pfeffer and Deepak Kumar Behera (2004), a study of the contemporary literature of the Indian tribes, and to think that this is a tribe of medium-sized businesses in India should be viewed in the context of the ideas and behavior expectations that are required of social anthropology and comparative sociology. This is a trial, and the first to be sent here, questions about the development, transformation and change in the modern world.

Daniel (1991) noted that the issues of language and culture, which meets the Santals of Chotanagpur has been increasing since their migration to Assam. For him, the Santals of Assam, constitute a single ethnic group, they meet the necessary elements of the concept of ethnicity. They share some of the wishes which, in conjunction with the language and the culture play an important role. As for religion, it is very holy, Assam became a Christian.

Gurya (1963), describes the type of stem integration in the wider Hindu community. His research is related to the history, the administrative and social aspects of the American tribes. According to him, most of the strains was Hinduized over a long period of time after the contact with the Hindus, and is called the "back of the Hindus". Their backwardness of, were assigned to further the integration, and the Hindu society.

Virginus Xaxa (2009) explores the notion of the tribe and the tribal community, the location, as there are a number of knowledge in the context of the socio-political and socio-cultural development, and the observation of India after independence. The author has focused on the conversion of the tribes, and the reasons that led to the transformation of independence, which he had developed in his conscience, and the conscience of the people who live in the boylari.

Anil Kumar Singh (1993) are of the opinion that, in the strain, and strain the eggs, my life is so timeless, and fascinating as the traditions, customs, morals, customs, traditions, and the material and cultural life of the people. The Indian mindset is the foundation to accept, different traditions, and each tradition is to help a person understand the surroundings, which will help

him to life, liberty, and the relationship with a loved one and help him to capture, to make the divine heart, is worthy of acceptance.

S. Mann, and K. Mann (1989), in their research of Tribal cultures, and the changes in the " about various aspects of the tribal social structure, and in this respect, the changes on the one hand, and on the other side.

Research Gap

The review, all of the scientists, writers, sociologists, and researchers have shown a keen interest and in the interest of the study population. The analysis of all the dimensions of the tribal community. However, the studies related to the problems of the regional environmental and socio-cultural impacts of processes, in which there is life, is quite rare.

Genealogy of Thadou Tribe

The genealogy of the Thadou of the tribe is derived from the Greek word *genea*, the meaning of "generation," and *logos*, which means "Knowledge". This is a family study, and of the track. It is also home to the families of the people, the ancestor and the descendant. However, *Tadus*, is frequently used by families and individuals on the tracking and tracing of bloodlines. That's a lot of people are interested in his personal and family background. Of course, there was no professional in the family, between the Thadous. However, in general, is quite familiar with the history of the tribe, known as the *Fungguisut*. In this context, the Thadous terms such as "family" and "clan of history, account, kindly contact with. Only the names of the older boys, who are descended from an ancestor with the same name, they are known as the *Penbul* of Thadou language. Experience the soy sauce of the tracks, known as the *Khangguisut* or *Phungguisut*.

Beliefs and Practices

Thadou believe in one Supreme God, called the *Chung Pathien*. He is considered to be the bravest, and the God who is in heaven. It is believed that he created the universe and all living things. All of the people are convinced that it has all the attitude, well-being, economic growth, and the power of life - is nothing less than a free gift from *Chung's Vote*. Of the accounts, and the issue is the question of the free and all-knowing. Therefore, he is strong, but there is no need for the atonement, or the worship of god, nor for the failure. The kindness and the goodness of god, are associated with good spirit of the lord, and all accidents, illnesses, and deaths, etc, are considered to be the work of evil spirits to be "natural".

Family institution

The *Tadus* in the family is patriarchal, the father is the boss. According to him, in obedience to the will of his wife and children. They also practice family together. The eldest son of the '*Upa*' has always been in the family he was living with his parents, unmarried sisters, in addition to those who are his children. In fact, it is a good kind of age, married to the son of god, who have been living together for three or four generations, and is called a joint family. A different kind of family, which is called a nuclear family, in which the younger of the brothers, who named the *Naopa*" has been creating her own family with a wife and children, but the family, which eventually will be in a joint family, where the men form the core of this is a husband and son, family, and children. The process, in order to leave his home in order to live separately in a home, then the marriage is recognized as a *ki-inchom*. The Thadous culture-but, as it is synonymous with the leader plays a very important role in the social and religious activities.

Marriage

The marriage of the *Tadusa* community is a union of not only two people but also two families. Families are ultimately responsible for the pair's well-being. The children of the married couple, who are considered to belong to both of the families under certain conditions. We *tadu* have four types of the marriage *Chongmu*, *Sahapsat*, *jol-lha`*, '*kijam*, with the last of the *Sahapsat*, *jol-lha`*, is a ceremonial forms of engagement, this is a kidnapping. The first of these forms, include the

following elements: (1) the negotiation of the exercise, in between the bride's parents and groom's parents; (2) the appointment of a history of the movement, and let us give to the parents ' house for his bride; (3) the affairs of the bridegroom), the strong young men of the bride; the Ceremonial party in the struggle; and 4) the triumphant return of a representative of the bec, with the bride. The Sahapsat the form of the marriage is only the marriage negotiations between the families. In this case, of a premarital pregnancy, the use of Jol-lha marriage.

Birth

The birth of a child, to be given the utmost importance. The infertile women in some of the ceremonies are most often involved in the parent's home. Since the origin is in the male line, the son of god are always preferred by the pros. The child is given a name, and then it's on, it's a boy or a girl. Naodop-ju and Naodop-an birth of the celebration, drawn up by local public health nurses, including friends and family. Nodop-ju, is the name of the wine, today, has been replaced by a coffee and a naodop-an is the food prepared for the occasion. After a couple of days or even in two or three years, in a ceremony known as the "Naopui" will take place. This girl is spending at home, with his mother's brother. a gift in a traditional shawl is designed with your parents, and rice (no coffee), which provides the information technology to the Cloud, and then Becha. The students will also, in turn, kill the pigs, or mithun for a party-in the hind leg, which is called Assemble the sacrificed animals, to the family of the child, and, after having done Lhalho (a ritual in order to protect yourself, you can't tell, and the future of health)

Death

In general, the death is classified as natural, the unnatural, and, therefore, the methods for their elimination are different from each other. Death, illness, or old age, such a death is considered to be a natural death, which is known as Typha. However, if a person's body swell to the death, it is believed that an unnatural death, known as the Phipom. One person has died in a case of accident, or that has succeeded the case of the drowning, burns, falls, etc., Or the attacks of wild beasts, or a leper, and epidemic diseases, suicide, or being killed by a deadly enemy, is considered the unnatural death of the so-called " hit in the us. The Senghul of the family time is also considered to be unnatural. Todus, in ancient times it was downloaded to, any form of death, whether natural or unnatural, that he was one of a Thilha (the evil spirit), and so, when a person is about to die, and the people shouted, "Where's the Thilha, allowing him to put on a show, and we're her, and then, the dao, and the cracked column, and the column, in order to show the spirit and determination that they are going to be Thilha. The elimination of the death of the diverse nature of the classification, but in Christianity, this belief is to be stopped.

Succession and inheritance

Dates to be determined by the male line, the succession is determined by the to-be-born after you. The eldest son inherits the property of the deceased father. It should be noted that this property is retained for as long as his father lived. No daughter could inherit his father's estate, though she is the only daughter of her parents. If there are kids in your family, it will inherit the property, as a rule, are issued to the family members of the man. The education of girls, as opposed to the stereotypical role of women in the tribal role in the economy, that is, which turns out to be the focus in the family, rather than as an active participant in both the attitudes and decision-making processes, in which the training is encouraging.

The custom of divorcing

This Thadous is allowed to put away his wife, and, in some cases, it can also be the reason to the madness, cruelty, adultery, and again, infidelity, infertility, etc., Here are the husband and wife are equally responsible for the payment of the fine. Depending on who's to blame for the death of her husband along with bride price he had to pay mithun as a divorce in the price. On the other hand, if a woman commits adultery, under a different name, and his wife, the divorce is going to let that happen. In this case, no penalty is imposed. In addition, you have the right to divorce his wife on grounds of infertility. In this case, you should find the mithun as the price, in the case of divorce. It may be if he repeated, in his obedience, that they are not guilty of serious misconduct and the members of the family will be sent back to their parents ' house, he was able to get mithun, including the right to a divorce.

Clothes and ornaments

The Thadous to wear suits or dresses, at least, of his poor behavior, in a very distant past. This stylish men. With traditional fabrics like Saipikhup, Hamtang and are Thangnang, copy the shape and shades of the python language, in the old times. Mortals tend to wear loincloths. There is nothing like the "dhoti". They also use a cloth that is similar to the "pugri around the farm, or something more. It's tied around my head, port or ports. Women are Hamtang loincloths, to wrap around his waist and shoulders, just above mid-thigh. This piece is in some way separated from each other by a rope that wraps around the waist, and, therefore, support it. In addition, they can carry it as a chest piece that wraps tightly around your body, at an angle, which will be charged on the ball from left and armpits.

The status of women in Thadou society

The Thadou society, and the status of women in a subordinate position, despite the fact that it can play a very important role in the family. Most of the work, and the work carried out is in the hands of the women. Teach the child and the family, how to produce and prepare food. They tend to wake up early in the morning and take it with water for cooking, cleaning and doing the laundry. The women are usually attended by the agricultural feasts and other ceremonies, which were held in the rural areas. The dominant cultural and traditional practices, the disenfranchisement of women, and the enforcement of the laws, regulations, and property rights in order to further deterioration of the properties of inequalities. This Thadou-Kuki is a community of undergraduate students, graduate students, and women. women's rights to land and to the institutions that are directly or indirectly supporting the patriarchal hegemonluḡunu.

Cultural dance, song and music

The legend of the Thadous said that after the appearance of the Khul, it was a big dark over them. The legend, embodying the Puzzl Lenthang and Pu Lunkim dance across the darkness, and called for their Gold, are struck by your drum. - Popular songs of rhythmic, dance is a slow and steady process, but we're having right now. - Available sources, does not throw much light on the traditional dance. Some of the leading dances of the Thadous are Lown Lam, Lakoila Lam, Suhta Lam Keipi Sala Lam Salulap Lam. Selpanglap Lam, Sagolkeg Khai, Saipu Khupsuh, Khulkom Lam Vakol Lam, Gosem Lam...

War, hunt and feast

The Thadou people to do their job, to run some of the characters. They will fight for five reasons: (1) in order to protect his or her freedom and the freedom, the independence of persons; (2) to rob their enemies, because they are of the opinion that such action would have the boldness (3) to provide a spirit of revenge; and (4) to get out of the religious rites of the leader's death. Hunting is one of the Tado favorite games. You don't need to spend a lot of time in the jungle, in order to capture the wild animals. They are experts at setting traps. For example, it is a little chap, with the decaying of animals, has recently created a trap, in order to attract the animals. When the animal touches it, it is starting to rein in the forces of the heavy platform, the log will fall into it, crushing the prey. Many species of trees, and for the price, are also used to catch the birds, and the smaller the bird, the species is kept in captivity for this. Please note, the kut is held by the community, for the harvest, and the harvest of rice in the area, popular right now. This is a holiday of mithuns, and the pigs are in for a well-set: a luxurious community is the ceremony.

Socio-cultural Similarities with Other Tribal Groups

There are many cultural similarities with that of the other tribes, in the form of a marriage, linguistic, and religious activities. Marriage refers to the choice of a partner, as well as clothing. The inhabitants of the Tadu to have its own standard to choose a bride. Typically, let's get along with the members of the family, appeals to the bride's family in order to convince the family to the bride's close proximity to each other, and some of the tribes of Manipur. Also, there are similarities, both in the past and in the present moment. Today, however, under the influence of the progress and establishment of Christianity, and their socio-cultural life has changed. People now prefer or have changed in the West of the dresses are more. In the wedding ceremony, the bride wears a white dress or a white as a symbol of purity, and the bride is wearing a tuxedo. When it comes to language, this dialect is that the dialects of other tribes, out of the capital. As for the religion, the old religion is

animism, which is a shared religion, people in many countries; however, with the advent of the Christian missionaries, many of the tribes to convert to Christianity.

Economic Life of Thadous Villages

Just like any other of the tribal community, and the people of the Chandel is dependent on the ministry of agriculture, forests and forest products as their main economic source. Agriculture is the main source of employment, the forest products such as timber, fuel wood, etc., see, in spite of the common lands, which are managed by the countryside, and the rest of the land, who are either individuals or clans. The land and property will be inherited by the male members of the family, and that is why it is an inherited form of ownership. The industrialization and urbanization have led to the rapid development of the Chandel clan. In particular, since the beginning of the five-year plans for industrialization of the process, a new dynamic. In the vicinity of the villages of the well-established industrial companies, and in rural areas, the inhabitants took advantage of these new economic opportunities.

Education

Please note, major change, or improvement, of education. Before its independence, therefore, it was no systematic effort to develop, you can customize your reading and writing skills. This situation changed after independence, with the application of a tribal rebellion of the action. In addition, the five-year plans, which provided for the creation of the schools in the district of the city of the tribes. You can customize your child had any other opportunities to promote education and training, is among them. Even if these efforts don't produce the desired result, that is, without a doubt, helped to raise the clan of the faith. They came back in, got an education, and the literacy rate is lower than that of the other strains. According to the 2011 Census of India, literacy in the Chandel, the Circle is 71.11% in relative terms, are lower than in other areas of Manipur. And men are more competent than women in the village of Thadou. Elementary school, high school, college and university is a non-existing residential areas in Thadou, and in the event of a shortage. Why do they have to travel to far-flung places, with a view to adequately teach you-if they can.

Traditional practices and administrative system

With their traditional practices, and the administrative system has gradually been reduced by the adoption of modern values, and beliefs. According to him, Gurya, the majority of the strains were Hindu, and then for a long time, contacted by the Hindu, and he was called the "back of the Hindus". Its backwardness was attributed to the further integration and the Hindu community. The Tadu, people are facing more problems in the society, they think of the traditional practice of the administration of the system which is still ongoing, but the problem is that with the advent of Christianity, a new kind of management system, many changes occur in the Thadou communities. They think that they are a new, contemporary values and beliefs, more human, and is more convenient than the traditional customs and beliefs of the world. This is an administrative system; they are more adapted to the new management of the values and beliefs of others.

Discussion

It is known, above that, traditionally, people of the Thadou have a degree of belief in the one God who is called the Chung Eat. However, they claim a common ancestry, and is liable to the practice of inbreeding. What are the unique cultural and social aspects of life and marriage, language, customs, and clothing. decoration, cultural dances, songs and music for parties, war, hunting, festivals, religious beliefs, customs, etc., of the other tribes, and to the adoption of the Christian religion. A lot of changes, and can lead to the development of a modern education system, and technology. Women have a low status in relation to men, and none of the family property.

Conclusion and recommendation

It should be noted that the Thadou of the people who live in certain areas of Manipur, who are also known for their social and cultural life as in the life of another tribe, no tribe, and cookies, but apart from the Naga tribe in terms of culture, traditions,

language, clothing, food habits, etc., And the Naga tribe, and the Coca-strain is to follow the Christian religion. Thadou is still governed by their own. Thadou needs of the common laws and customs, and the traditions of men. In ancient times, the Thadou, following the Cacique form of government. However, with the passage of time, and may only use the privilege to become a permanent member of the administration. Thadou is the foremost producers of forest products, including timber, fuel wood, and to serve as an additional means of income. The land and property will be inherited by the husband's family.

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