

Zingsui Sambu Village Social and culture.

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ABSTRACT

Zingsui Sambu Village, nestled in the hills of Northeast India, embodies a vibrant social culture that is deeply rooted in tradition and community values. The village is primarily inhabited by the Tangkhul Naga tribe, known for their rich cultural heritage and strong sense of unity. Social interactions are often centered around communal activities and festivals, which play a pivotal role in preserving their customs and fostering a sense of belonging. The villagers practice age-old traditions such as weaving, storytelling, and folk dances, which are integral to their cultural identity. Elders are highly respected, and their wisdom is sought in decision-making and conflict resolution. The village structure promotes collective farming and shared responsibilities, ensuring mutual support and sustainability. Through their social customs and practices, the people of Zingsui Sambu Village maintain a close-knit, harmonious community that cherishes its heritage while adapting to modern influences.

INTRODUCTION

Zingsui is a village with fertile land located in the eastern part of Ukhrul District. On the Eastern part of the village are three big mountains called the Hora, Khaova and Favamazun. In local dialect, the food of the mountain and thick forests and variety of precious trees are said to be found in these forests. Moreover, an every edge of the mountain flows number of streams. These streams flow in different directions. Some flow towards Sihai and Khamasom village, some flow towards Chamu, Khayang and some towards Mapum and Rongshak and other towards Pushing village. The neighbouring villages get to drink the water flowing from these mountains. With these thick forests and a lot of these streams, the village never faces the problem concerning scarcity of water and the paddy fields in the village were never left uncultivated and so, if the villagers work hard they can yield a lot.

Meaning of Zingsui and its discovery:

Legend has it that Zingsui village came from Khongrei passing Hungpung Village where Suiung, the founder, fetched fire from there. Suiung the founder had to person accompanying him. They walk a long journey and settle for a short while in Hojekha. After a while they came to a place where Zingsui settled now, here they found Rampha (a person) and so they settled down. The Village Zingsui was named after its founder Suiung, meaning negotiating in heaven, searching and settling. Since the village surrounded by mountains, the Meitei Maharaja called it Ching Shaokaptakhul but it should not be confused the real name of the village is Zingsui.

Title Sambu: As we know that in ancient times the king is the one who looks after the village and also has exclusive power over the village besides his decision or order is final. Among the eastern most region or the village Zingsui village is regarded as one of the great warrior people therefore, many near by villages mostly talk about Zingsui village and never challenge it. Sometimes they also (village) used to collect some revenue or tax from neighbouring villages. As years go by (Maharaja) from Imphal (Manipur) come up from the tribute in the village but the village denied it or unwilling to give tax to any outsiders by hearing this particular words or sentence Maharaja king of Manipur soldiers immediately captured 3 claims of the village including the village (Wungmashing was king at that time in our village) and Kashaklong, and Pheitangnao are the two clans. After well the village organised short meeting and issue about the matter whether to rescue them by the village together as a whole or by the clan alone. Finally the village

decided to rescue them by their own clan alone. Fortunately, Pheitangnao was not able to save it or rescue it. Since their clans don't have a sufficient wealth or properties but as his elder brother that s Pheitangnao continuously request it to his younger brother (Yarzekleng) he started journey towards Maharaja for rescution of his Brother Pheitangnao but unfortunately on the way he was caught by the Maharaja soldiers and and cut of his head over to the Maharaja king of Manipur. Looking his head to his long hair,the king proclaimed that the village brave it.so that the king of Manipur as s title Sambu. From that they onwards the title recognised by all over the neighbouring villages to show as a respect as title given by the king of Manipur

Population:

Zingsui is a village located east of Ukhrul in Ukhrul district, Manipur state, India. The village is flanked by Mapum and Pushing in the south, Sihai and Khamasom in the north, Ukhrul and Shirui in the west and Khayang in the east. According to 2011 census,Zingsui has 94 households with the total of 602 people of which 296 are male and 306 are female. Of the total population, 78 were in the age group of 0–6 years. The average sex ratio of the village is 1034 female to 1000 male which is higher than the state average of 985. The literacy rate of the village stands at 79.58% which is higher than the state average 76.94%. Male literacy rate stands at 85.10% while female literacy rate was 74.35%.

Education:

In the year 1959 April 28 were first started in the village. With the initiative of Village (Headman) and KS Luirei. Government school. At the time all young boys and girls in neighbouring villages were also come and study there At middle of our village constructed the school. At that time they had only two techear namely KS Luirei and Mahai K. Coming change by year by year government upgraded Junior Primary school in 1980. Nursery to class V. And secondly school were constructed in our uppermost house of the village with a private land gave as free to construct school. At this second upgraded time this are some teachers are follows 1. Luirei (Headmaster) 2. Mahai ka 3. John from Shiroy village 4. Haorei Singngaisui from ukhrul village. At this second upgraded 40 students are there in study majority are boys. Time change day by day year by year government give all properties and free education to all.

Religion

Zingsui village have two Religions

Roman Catholic Church
Zingsui Baptist Church

ROMAN CATHOLIC CHURCH :

- In 1952 founded by HAS Thomas Mara and KS Luirei - Fr AS Shonmi Dominic priest and principal of school in initiative - KS Luirei and HAS Thomas student of Shomi Dominic - HAS Thomas Mara came to Village and talk to his friend As Champhang - Eight (8) family members were collected as catholic members - Ten (10) including Both HAS Thomas Mara and KS Luirei Name list first started are follows 1.HAS Thomas Mara 2. HAS Champhang 3.KS Chinaochung 4.PS Langzar 5.PS Suisa 6.PS Khongkhai 7. AS Suisa 8.PS Lahai 9. PS Hito 10. Maphat - KS Maphok give first land to construct the church - 1957. September church were first constructed - 15,5,1962 fr P.C Mani Baptise the church - 1957 to 1960 HAS Thomas Mara was church leader after Baptise. - 1960 AS Maringthei was first Catechist - Fr.J. Felix Sdb was the first priest came to Zingsui Sambu Village. - At the time Fr. Peter Bianchi was parish priest of catholic community - In the year 1961 onwards church name it as St Paul Catholic Church - Till today we have 53 house members of the catholic Church

Zingsui Baptist Church

24 April 1946 founded by Wungnaotui k from Khamasom Village. - - KS. Kuisang 2. KS Luingam 3. HAS Shangreiyo were first followers of Wungnaotui K. - - 7 August 1946 Three of were Baptise at(Bhuno) river name - -Village member not allowed to practice that movement - Church were not allowed to constructed in Village land in 1946. -

First place of church constructed in Headman compound - With the leader of K.Shimsa of khamasom phungrei village with small Hut in 1946to 1953. - Second Church constructed by organised by neighbouring villages and constructed in private land give by K. Kuisang. - Third reconstructed in bigger size in the year 1960 to 1965 - In 1976 church was Baptise by K.Kuisang and gave it two terms of pastor - Fourth land constructed by giving a private land by Yangshi kashak of Zingsui Sambu Village in 1978 to 2001 - In 2005 July 31 church started making fund for constructing Some of name list that make of new building committee are follows 1. HAS. Wungmaling , chairman 2. PS Ninghor secretary 3. HAS Joshua Accountant 4. KS Naokahao 5. AS Amos - Till today they are 110 family holders in Zingsui Sambu Village.

FESTIVAL:

LUIRA FESTIVAL (seed sowing festival)

Luir festival is observed in the month of Marun (Feb) and is one of the biggest festival of the year. Before the festival, the housewife of every household prepares rice beer, sticky rice and other delicacies for the festival. This festival opens the beginning of the year. On the eve of the festival, all the village wells are cleaned up thoroughly by draining out water from the well. The water that has been purified over the night is considered pure and a lady of high moral character and status should first draw out the water and thereafter the whole locality can start using the water. In the evening, the shredded bamboos which are to be used for the performance of bamboo divination and for striking out fire would be thrown up on the roof top of the house. Signifying the new year, the fire of the past year would be extinguished and a new fire would be lighted up to mark the new year by striking two halves of dried bamboostripes which are broken in the middle and pulled by a string repeatedly till the fire ignites. Any widow of the village is allowed to light the fire from any family that has already ignited fire and have started burning in the family hearth. The male members of the family gets up only early in the morning and kills the pig, buffalo etc. for the festival. It is to be noted that these animals are domesticated in almost every Naga household. After having done this, a big mat will be spread out on the courtyard and the rituals of bamboo and cock's divination for prosperity and bumper harvest in the year are performed. In case the divination indicates any kind of misfortune on any members of the family, 'mangla hokasang' (invocation of the spirit) is done. Then a live chicken will be let loose on the outskirts of the village as a symbol of sending away the evil spirit for evading any danger that may befall on the family during the ensuing year. The second day is called 'vamkashok' which means taking out. This is the day of cooking the biggest size of pork meat. On this day, pork is cooked in a very special way. The size of the meat is that of a grown man's fist. It will be cooked in a very big 'Lungpi ham' (Lungpi pot). Red hot chilly powder is used to redden the meat and then cooked until the meat is softened. The meat is then placed on a big Tangkhul wooden plate which is taken outside the house along with the rice beer. Guests and friends would be invited and on tday, the family who can invite many friends as guests is considered fortunate and this signifies his position in the society. With meat, they enjoy drinking rice beer as 'zam' (filtered wine). Till date, the festival is observed elaborately. It is customary to kill at least one pig by every family of the village. The significance of eating at the outdoor called 'vamkashok' is to solicit God's blessings abundantly through the seeds to be sown. From the third day of the festival, travellers and traders are not allowed to enter the village for fear of bringing in evil spirit and any ill luck. This taboo is known as 'khasit'. This restriction is made known to outside people by burning bonfire around the fields and gardens. The village gates are locked and flagged with branches of twigs over the gate. Seeing the smoke from a distance, the other villagers will understand that the village is going to celebrate 'Luir' and that nobody could go to that village until 'khasho'.

On the fourth day, the village 'Awunga' (king) goes to his paddy field along with his wife and perform the first seed sowing sacrifice by killing a chicken.

A handful of cleaned paddy is placed on a leaf and warm chicken's blood would be sprinkled over the paddy and the seed is sown in one corner of the paddy field. The chief will then pronounce as 'Oh! Kameo mawon, theila chukmilo' (Oh! Goddess of wealth, bless the seeds for bumper harvest). Then chicken feather would be protruded around the place where the seeds are sown. This is the declaration of the beginning of seed sowing of the year. This is called 'Awungshi kharuk'. It is followed by 'Shangrei kharuk' on the next day. On this day, every household of the village will perform chicken sacrifice as done by the village chief for bountiful blessings and bumper crops to the goddess of wealth

'Phunghui Philava'. According to Tangkhul tradition, no villager can start sowing seeds before it is done by the village king. If anyone violates this practice, it is believed that the crop production of the year would be very low

LAA KHANGANUI FESTIVAL

((Virgin beauty contest as virginity test) of Luira Phanit is one of the most outstanding features of the festival where the virgin dance is performed. In this particular dance, only virgins can participate. On that auspicious day, women of different age groups, after taking a good bath, oiled their hair and body and finally get dressed and adorn themselves with the best traditional dance costumes and ornaments. The girls put on 'Phangyai kashan' (wrap around) which is a combination in red and black with colourful designs, a pair of brass bangles, one set of 'kongsang' (Naga broad necklace) over her breast and other set of 'kongsang' over the head dangling at the ends over the ears. To bring the adornment to perfection, a long chain in golden colour is fastened to the neck and two bells dangles at the end of the two extremes. The bells tinkle as they move in circular motion turning their backs on the spectators. Moving like the rock bees (Shireng) over beehives when disturbed, the girls with their most graceful movements beacons the spectators. Young and old alike gathers around the place much before the competition starts. Like 'Pahuwon' (type of flower found along the river banks), the girls in uniformity, moved their hands, legs and figures gracefully according to the tune of the song sung by themselves and young people then starts judging the figures, the curves and bosom. If a virgin refuses to join the dance, her character is questioned and suspected. She is more considered as a virgin and after investigating and interrogating, a penalty is paid by her in the form of one live pig, if found guilty. But one discriminatory attitude is that such a kind of treatment was never imposed on men. On the other hand, if she joins the dance for fear of punishment and to conceal her immorality from the public, it is believed that some insects would disturb her while dancing and it did happen according to their beliefs. Such an unfaithful girl is fined according to the customary laws and in case of her denial, physical check up would be conducted and if it is proved to be true, twice the penalty has to be paid by her. Thus 'laa khanganui' or virgin dance is "the secret declaration of virginity". Among the dancers, the most beautiful girl is made the hostess of the ensuing feast called 'Yarra' (youth festival) which would be shortly followed after Luira festival.

MANGKHAP PHANIT (FESTIVAL OF THE COMPLETION OF RICE TRANSPLANTATION)

Mangkhap festival is observed after the completion of heavy ploughing, rice transplantation, with much eating, drinking, feasting and merry making. This festival falls during the month of July which is more or less the beginning the lean months. Since Mangkhap festival is a festival of rest after the completion of heavy cultivation, heavy feasts are arranged to replenish the lost energy. On the first day, chicken sacrifice is done. The roasted dressed chicken is cut and boiled in water without salt and spices. The soup of the chicken is drained out in a bowl and is used for cooking rice which is to be used in the chicken sacrifice. When all the cooking is done and necessary items are collected and ready, they go to their respective fields and performs the chicken sacrifice. After the rituals, the feathers of the chicken would be planted around the sacrificial altar and a particular leaf of a plant called 'khanangna' are planted around the altar

This sacrifice is done to propitiate and invoke the spirits of the field to protect the crops from inundation, storm and other natural calamities. After this the real festive activities starts. The best part of the festival is marked by invitation of relatives from other villages and from the local village itself. In this festival, married women are invited by their brothers and are presented with a kilogram to three kilogram at the least, of cooked pork and other food items. This particular gesture holds an important significance in the family and also the society. This is the time of paying a visit to the parental house. This festival is observed in the same old ways even now, but with some modifications and by adding certain Christian norms. This sacrifice is done to propitiate and invoke the spirits of the field to protect the crops from inundation, storm and other natural calamities. After this the real festive activities starts. The best part of the festival is marked by invitation of relatives from other villages and from the local village itself. In this festival, married women are invited by their brothers and are presented with a kilogram to three kilogram at the least, of cooked pork and other food items. This particular gesture holds an important significance in the family and also the society. This is the time of paying a visit to the parental house. This festival is observed in the same old ways even now, but with some modifications and by adding certain Christian norms.

Conclusion

The Zingsui Sambu Village is a culturally rich and vibrant community that is connected and united by its beliefs, customs, traditions, culture and religion. It is not widely known among others but its unique and distinct culture is of great importance as the community grows and preserves its heritage through the course of time. The fabric of the Zingsui Sambu Village is interwoven through decades and centuries of passed on traditions and customs that have stood the test of time and have been integrated into their Christian faith, preserving the old ways of the people while still embracing their faith. While many communities discard their old ways when they find new faith the community has found solace and beauty in putting the two together to create a rich system that doesn't shy away from both but instead works together in harmony to create a distinct and unique way of life

