



**LILONG CHAJING (IMPHAL-WEST) MANIPUR.**  
**(Permanently affiliated to M.U. Included in 2(f) &12(b) of U.G.C.Act.)**

---

**Academic year**  
**2018-2019**

Dr. M. Mamtombé 

Principal  
REGIONAL COLLEGE  
Lilong (W) Manipur



**LILONG CHAJING (IMPHAL-WEST) MANIPUR.**  
(Permanently affiliated to M.U. Included in 2(f) &12(b) of U.G.C.Act.)

SL.No	Title of paper	Name of the author/s	Department of the teacher	Name of journal	Calendar Year of publication	ISSN number
1	Disposal of Death Among the Liangmeis of Manipur	Dr. Th. Mina Devi	History	JONER, Journal of North-East Region	2018	ISSN:2321-0583
2	Traditional Beliefs and practices of the Liangmei Tribe with Reference to Birth: An Ethno-Historical Approach	Dr. Th. Mina Devi	History	North Asian International Research Journal of Social Science & Humanities	Jul-18	ISSN: 2454-9827

Dr. M. Mamtombi 

Principal  
REGIONAL COLLEGE  
Lilong (W) Manipur



LILONG CHAJING (IMPHAL-WEST)  
MANIPUR.

(Permanently affiliated to M.U. Included in 2(f) & 12(b) of U.G.C.Act.)

**JONER**

**Journal of North-East Region**

(A PEER REVIEWED INTERDISCIPLINARY ANNUAL RESEARCH JOURNAL)  
UGC APPROVED JOURNAL NO. 52645

Publication Impact Factor (PIF) 3.545 for the year 2018

Indexed in 120R and Cosmos

ISSN: 2321-0583  
Issue: 6 Volume- 4  
April 2018

Chief Editor  
Dr. Jyotiraj Pathak

BODOLAND UNIVERSITY  
GLOBAL PUBLISHING HOUSE INDIA

### Disposal of Death Among the Liangmeis of Manipur

Dr. Th. Mina Devi  
Department of History  
Regional College, Lilong, Imphal West

#### Introduction:

The Liangmeis are one of the oldest tribes of Manipur. Ethnically and linguistically, they belong to the Tibeto-Burman family of the Mongoloid racial stock (Grerson 2000:477). The people of this tribe are found mainly in Tamei sub-division of Tamenglong District. They are found scattered also in the neighbouring districts of Tamenglong District, namely Chuachandpur District and Senapati District. The present paper attempts to look into the death and disposal of the Liangmei of Manipur.

According to Arnold Van Gennep (1960:11) the rites of passage are the rites and ceremonies that mark a critical transition in the life cycle of an individual from one status to another in a given society. These consists the process of separation from society, in calculation-transformation, and return to society in the new status. It usually covers birth, marriage and death. Kashiho lon, funeral rites which are related to the interment beginning for the washing of the dead body, readiness for the burial of the dead and his voyage to the dead land and the stations through which the soul will precede his travel to the dead land (Tingkao Rapwary Chaprak 2002:IV).

Death means the total cessation of life process that eventually occurs to all living beings. Among the Liangmeis, death is believed to be the departure of soul from the body permanently for the passage to the land of dead. And death usually takes place in the house. They bury their deceased body within the village. They have a graveyard for the village community. But, each clan also has its own burial place.

#### Types of death:

There are two types of death, namely Chura Mashir Sheibo and Tashit-Kasheibo.

Death due to sickness of an old age is considered as normal death; this is locally known as Chura Mashir Sheibo. Traditionally, the dead body is not bury only by the relatives of the deceased, but all the villagers take part in the funeral ceremony. Under this obligation, a formal announcement is made in the village; it is done by an elder of the village. As soon as the news reaches one's ear everyone will stop their works as a mark of condolence (Interview report). Moreover, it is a taboo as dead is unclean (Jevons:1986:59). On the day of burial, the villagers will bring gifts such as rice, wine to the bereave family as a sign of sympathy (Interview report).

It is a compulsory duty of every young men of the village to come at the house of the deceased and stay the whole night, if it does happen at night time. It is believed that if anyone in the house sleeps, he is liable to encounter the soul in dreams, and to sicken in consequence ( Hastings: 418). So, the watchers ask riddles and play games to keep awaken.

The Liangmeis usually means people of the north. Lamei means north and Mei, people.

Dr. M. Memtombi

Principal  
REGIONAL COLLEGE  
Lilong (W), Manipur



REGIONAL COLLEGE

LILONG CHAJING (IMPHAL-WEST)  
MANIPUR.

(Permanently affiliated to M.U. Included in 2(f) & 12(b) of U.G.C.Act.)



## North Asian International Research Journal of Social Science & Humanities

ISSN: 2454-9827

Vol. 4, Issue-7

July-2018

RIJIF: 3.015

Index Copernicus Value: 57.07

Thomson Reuters ID: S-8304-2016

A Peer Reviewed Refereed Journal

### TRADITIONAL BELIEFS AND PRACTICES OF THE LIANGMEI TRIBE WITH REFERENCE TO BIRTH: AN ETHNO-HISTORICAL APPROACH

DR. TH. MINA DEVI\*

\*Assistant Professor of History Regional College, Lilong, Imphal West

#### ABSTRACT

*The rites of passage are the rites and ceremonies that mark a critical transition in the life cycle of an individual from one status to another in a given society. It usually covers birth, marriage and death. Birth is the first stage in the lifecycle of an individual. The birth ceremony of the Liangmeis comprises a number of rites such as cutting the umbilical cord, tying the baby's neck, leg with a black thread, taking only plain food by the mother, naming the child, fifth day Tajum Gibo ceremony etc.; the main objective of all these rites are to secure the child and sometimes the mother from evil forces and diseases. After birth, the young baby is developed, severed from the mother's body and becomes an independent individual. And the woman also has become a socially responsible mother. On fifth day, a ceremony is observed in which a name is given to the child, as without a name a person cannot be counted as a member of the family. The fifth day ceremony also recognizes the existence of the child and responsibility of the parents to bring up the young baby.*

*Keywords: Liangmeis, Birth ceremony, Tingwang, Kachapui, Tek Mumkhaibo*

#### INTRODUCTION

The Liangmei are one of the oldest tribes of Manipur. Racially, they belong to the Mongoloid racial stock and speak the Tibeto-Burman language (Grierson, 2000:477). The population of this tribe is found mainly in Tamei sub-division of Tamenglong District, Manipur. These people are found scattered also in the neighbouring districts of Tamenglong District, namely Churachandpur District and Senapati District; outside the state of Manipur, they are found inhabiting in Juluke, Dimapur of Kohima District of Nagaland and Hailakandi District of Assam. The present article is a humble attempt to examine the traditional beliefs and practices of birth of the Liangmei tribe of Manipur.

#### METHOD AND MATERIALS

The present study has adopted ethno-historical approach. The data are based on available primary and secondary materials of published works and also on interview reports.

North Asian International research Journal consortiums [www.nairjc.com](http://www.nairjc.com)



Dr. M. Meantombi

Principal  
REGIONAL COLLEGE  
Lilong (W) Manipur