

# Changing Marriage Practices: A Sociological Study of the Phom tribe of Nagaland

**Manpreet Kaur**

Assistant Professor in Sociology, Dev Samaj College for Women, Ferozpur  
manpreet9588@gmail.com

## Abstract

Modernization, education and westernization have been important factors of bringing unprecedented changes in every society. They have effected almost all the social institutions of our society with no exception to the marriage system. Prominent changes could be seen in the marriage practices of all the societies these days. Tribal society has also witnessed a sea change in their marriage practices. The older practices have given way to the new marriage practices which are entirely different from the previous one. The present paper analyzes the changes in the marriage practices of the Phom tribe in Nagaland. It is purely qualitative analyses of the changes witnessed and also the factors that led to this change.

**Keywords: Modernization, Phom, Marriage system, Westernization.**

## INTRODUCTION

### Phom Tribe: Origin and Migration of Phom

No written record has been found about the origin of the Phom tribe. Until 1940s, the name 'Phom' was officially not known. As per the oral history, Phom believed that they were the decedent of "Meihongnyu". On this a traditional folk song goes; "Aivang kahdem hanlongma, Meihongnyui buhpu yangmoi bangnyuha, Obu yingnyu chingma jeidem nauhanpa" which means they were created by the Meihongnyu and from that village the tribes and the clans were divided. Meihongnyu means supreme God, the creator. They also believed that in the beginning human beings were born by meihongnyu and their migration took place at Yingnyushang. Yingnyushang is the highest mountain in the Phom area. Till today people believed that they settled on that mountain forming one single village named "Yingnyu" and were scattered to different villages later. They also believe that their political and socio-religious life

originated in Yingnyu village. Before the name Phom, these groups of tribal people were known as 'Yingnyu Hathu' means Children of Yingnyu. Another name was "Kahha" which has two meaning; Kahvang hathu (Children of God) and Kahling Hathu means (Children of Cultivator).

### Legend about Migration

There is a folk tale about the migration of Phom villages in different parts. Phoms believed that all people on earth lived in a village called "Yingnyu". In this village in a certain period of time, people were in great trouble by a mysterious disappearance of domestic animals as they could not find the culprit. One night a village watchman saw a goat dragged away by a strange creature. The watchman was brave enough to run away chasing the creature with his sharp dao (Matchet: A kind of knife) and he could cut only a piece of the creatures hand before it vanished into the river. When the villagers saw the limb they were much amazed because they learnt that the creature was Nyamnyu (a devil of river) and decided that

every household should have a piece of its meat, so that when the devil comes he could just take the piece of meat and they are saved. So they cut the meat into small pieces and distributed to every family in the village but while distributing they overlooked an old lady (widow) who lived all alone. Then the creature *Nyamnyu* got angry and began to dig the earth making a hollow beneath the village as a result all the houses of the village began to sink down one by one leaving only the widow's house. As the houses sunk down the families began to leave the village. Eventually the entire village was abandoned and migrated to different direction. All that remains of that unfortunate village of *Yingnyu* is the site of the old lady's house. Now it remains at the top of the peak of *Yingnyushang* (Mountain). Thus, every villages of Phom and even some villages of *Konyak* (a neighbouring tribe) are migrated from *Yingnyushang*.

### Origin of the word Phom

Phom is the tribe found in the district of Longleng in Nagaland. The people believe that they originated from a mountain called "*Yingnyushang*", a historical mountain in Phom area where ancestors lived for many centuries. Even majority of the *Konyak* (a neighbouring tribe) also believe that they originated from the same place. Phom tribe also believed that they originated from Burma and they migrated from one place to another until they were settled in *Yingnyushang* a single village of Phom.

The exact origin of the name "Phom" is unclear so no one can say with certainty when and how it came into being. "Phom means people of wealth" but this seems incorrect as it does not give any link with the word "Phom". Some believe that the word Phom came from the word "*Bhum*" which means "cloud" this word sounds similar to the word "Phom" and this cloud

covers the mountains of Phom most of the time. To some people the word Phom means "*Bham*" which means Rubber tree. When Britisher's visited the village of Phom they found the tree "*Bham*" in all the main gates of village. Thus, the name Phom came into being.

### Location and Population

Phom is a tribal people found in the district of Longleng in the eastern part of Nagaland. It is located in the North Eastern part of India. The area of Phom is almost covered by forest and it is hilly. There were 24 original villages among the Phom tribe, due to the increase in population and housing, there were some new villages inaugurated. At present there are 34 villages in approximation. The people have one common language, but the language differs a little from one village to the other. The population of the tribe is 64,000 approximately.

### Socio-Cultural life

In the traditional practice of Phom tribe "Head hunting" was heroic act for every Phom man. The practice of head hunting supposed to have originated for more than one reason. Some of the reasons were:

1. Want of capturing one village by another.
2. Land dispute or river dispute between the two or more villages.
3. Misrepresentations in the histories between the villages.
4. When some agreement were made and the vows were not kept.
5. The need of human being as sacrifice to *kahshihshebe* and *kahvang* on building *Pang morung* as a dedication act.
6. The desire for popularity as hero and to prove his worth and manhood in the society and to wear coveted warriors ornament and many other reasons.

Head hunting was not simple done, as mentioned above. It have some reasons and also some certain norms to undertake before going for it. Warriors were not to sleep the proceeding nights with their wives. Women were also not allowed to use men's *daos* and spears even in daily use. Warriors who bring heads to the village were given grand reception at the village gate. The warriors were elevated to high honour in the community by making them distinct from the ordinary man.

Feast was made, "*sham*" (long drum) was beaten, and the girls had more esteem to get married with the heroes. The warriors were tattooed and the skulls were kept hanging in a bamboo made basket in the *morung* (*pang*).

### Traditional Occupation

Agriculture is the main occupation of the people of Phom, and the tribe practices Jhum cultivation and terrace cultivation. When we say Jhum/Jhoomor it is also known as the slash and burn cultivation it means the cultivation done through cutting of trees and burning them off in this cultivation basically a farmer set fire or clear felling and using the area for growing crops. Usually after some years the land gets unfertile for growing off the crops, the farmer changes the land or the area of vegetation. The tribal people mainly do the upland rice and some vegetables. On the process of doing agriculture, there were no labourers to help so what people do is that, they form a group of their own age and help in each other's field work in the process they go rotate in completing their work. Terrace cultivation is practicing agriculture in hilly areas by making stair like structure on slopes. It prevents soil erosion and reduces the damage to crops during excessive rainfall. The tribe also has a tradition of

pottery making, bamboo work, spinning and weaving.

The main crops grown are paddy, corns, yams, tapioca. Vegetables grown are cabbage, pumpkin, potato, ginger, mustard leaves, chilly and various seasonal green vegetables. Bamboo shot is a food item commonly used in all types of curry. The common fruits of Phom are mango, banana, jackfruit, orange, guava, pineapple, papaya and many other seasonal fruits. The livestock are cow, goat, buffalo, chicken, duck, pigeon etc. Some of the products like ginger and betel leaves are supplied at Assam.

### Political structure

The Phom people had a rural structure of their society. They had no idea of living in the urban however; the village was well established with a strong ruler with traditional customs and usages. There was no kingship system among the Phom. Every villages had the organized leaders (Rulers) consist of *Chinglong*, *Ngongba* and *Metpupa* assisted by *Bangshan* called Chinling (Village Assembly) similar to now village council. The ruling members were collectively selected among the elders of the ward (*bangh*) and clans (*Phang*). Wars and peace were made by the ruling group. All the rewards and penalties were awarded by this group. Boundary issues, issues of crimes and making relationship with neighboring villages were decided by them.

In the present scenario the political structure has totally changed. Now, there is establishment of village council as the care taker of the village. The village council consists of *Goanboras* and councilors selected from each clan. It is headed by its chairman and there is a Village Development Board headed by its Secretary. They are responsible for the development of

the village and bringing new schemes to the village. The village council work for the welfare of their respective villagers. It acts as an agency of government in the village. Village council is the sole authority in the village. There are various departmental committees in the village, such as Village Education committee, Water Committee, Power Committee etc.

### Worship

Phoms always believed in spirits, devil and God. They were understood as homeless and giver of all good things, just, omniscience and eternal. The people were addressing god individually and sometimes in plural form. Therefore, the concept of monotheism or polytheism or pantheism could not be distinctly found in terms of worshipping.

Phom people had different concept of God for different needs as god of have, god of jungle, and god of paddy field, god of river, god of celestial, and god of terrestrial. When dispute arises especially in the case of boundary dispute, one would called the name of the god of above i.e. the sun, moon and stars and god of below, the earth and make vow.

In traditional belief of Phom, god is not creator of earth. Mythologically two brothers 'jeilok' and 'Nauman' are considered as creators. *Jeilok*, the brother was vile and choleric in nature; he was not skilled in working. It was believed that he created all hilly areas, mountains and ridges. *Nauman*, the younger brother was unlike his elder brother. He was believed as a creator of all plain and valley areas. The names were given to both the brothers as a *ShangKhahvang* and *ChongKhahvang*. There is nothing mentioned about the creation of heaven and heavenly bodies.

According to the Phom, the evil spirit constantly tries to causes harm to them.

Sacrifices were made both to *Shang Khavang*, the god of celestial and *Chong Kahvang*, the god of terrestrial. It is referred to *kahshihshebe*, while *Shangkahvangis* referred to the god of above who is the real god.

The fear behind the sacrifices was to avert retribution by appearing or pacifying the *kahvang* (God) and *kahshihshebe* (Satan). Though they called both the names, their mental and theological attention was more on *kahshihshebe* who was often causing harm. For them, God does not offer salvation, nor is he their saviour. It is a fear complex that made them to link with God. So the traditional religion of fear and insecurity was present. Phoms also believed in life after death. They believed that there is a city of departed souls .They believed after the death all the souls lived in a place called "*Yimching*"

### REVIEW OF LITERATURE

*B.G.Halbar (1986)* states that the lamani are basically an endogamous community but now-a-days few cases of marrying outside are known. They practice both clan and lineage exogamy, and even practiced allied-clans exogamy in the past, any marriage within such a group was considered incestuous. But these days, allied-clans exogamy is on the decline, permitting marriages between clans because of the scarcity of the brides for the allied clans as there was only one "wife-giving" clan for them. A few intra-clan marriages also have taken place, arising out of love affairs which were later regularized by marriage, but these are, rare. Now-a-days the educated lamani people argue that, since they cannot trace the definite relationship of remote kin in a clan or lineage, there is nothing wrong in contracting marriage with them.

Since the lamani originally belonged to north India, they did not, in line with north

Indian marriages usages, allow cross cousin marriage and uncle niece marriage for quite some time even after settling down in south. But these rules against kin marriage have gradually lost their force over the years, and such marriage are coming into vogue these days owing to sedentarization and the resultant contact with non-lamani caste among whom such marriages are common. The lamani now permit patrilineal and matrilineal cross cousin and uncle niece marriages.

Marriage with one's wife's sister was allowed, and brothers can marry sisters. Similarly, sister exchange marriage between two men of different clans was permitted, and such marriage is usually preferred to avoid paying bride-wealth. Polygyny was allowed and practiced in the past, but the practice is now declining mainly because of the heavy cost of maintaining a polygynous family and the fear of household peace being disturbed by quarrels among the co-wives.

*Harinder kaur (2010)* talks about the changes taken place in the marriage practices of Barad community. She states that child marriage is still prevalent among them. When children reach the age of puberty they are married. Earlier, marriages were solemnized at such a young age that sometimes the children used to be in their parents lap. But now the marriage age has been raised to 14 Or 16 years. Exchange marriage is prevalent among them. Earlier there used to be bride price but that is not anymore. There was no demand for dowry but it has come now.

*John Jacob Kattakayam(1996)* states that marriage by service was a common form of marriage among the manas. This system of marriage is rare these days due to the rapidly changing scenario. Most of the marriages are arranged by parents now-a-days. Even

marriage by capture and purchase were also prevalent. Today most of these deviations do not prevail except marriage by service. Love marriage is a new trend. When boy and girl fall in love they inform the parents either directly or through marriage. The matter is then decided by the parents. Polyandry and polygyny were also present. Polyandry is completely absent now. Few cases of polygyny are present but community does not approve it now. The system of dowry was totally unheard of among the manans. But in recent years many young men imitating their non-tribal counter-part, started demanding dowry from the parents of the bride in cash and kind.

*Birinderpal singh (2010)* talks about the changes in the marriage practices of the bauria and bazigar banjara. He analyzes that child marriage is no more prevalent. Among both the tribes with the change of religion from Hindu to Sikh the marriage practices have entirely changed. Earlier they used to do phere and now Anand Karaj is more prevalent.

*Deepak kumar (2010)* states that among the Nats of Punjab the age of marriage has drastically increased from earlier times. He also analyzes that the number of days spent in celebrating marriage ceremony has also decreased tremendously. Due to faster means of communication available today, the groom and his party return home with bride on the same day.

## RESEARCH METHODOLOGY

Modernization and development have brought unprecedented changes in almost all spheres of society and hence also among the marriage practices. The present paper is an attempt to analyze the changes occurred in the marriage practices of the Phom tribe in Nagaland and also the factors of the change. The study is purely qualitative in nature.

Hence, interview schedule method was used to explain the changes and the causes of the change.

A sample of 20 people was chosen with the help of convenient non-probability method of sampling. Interview schedule was prepared and focus was more on the elder people for collecting the information about the traditional way of conducting marriages. 20 tribal people were interviewed to know the past and the present marriage ceremonies and the changes coming therein.

### ANALYSIS AND FINDINGS

On the basis of the research done it has been analyzed that the marriage practices of the Phom tribe has completely changed compared to the traditional marriage practices. The traditional rituals and ceremonies are no more found. The basic reason which has been found for the change has been the spread of Christian religion and education. But now-a-days few changes due to modernization and commercialization of the marriage practices can also be seen.

#### Traditional Marriage system of Phom

Phom's consider marriage as a sacred institution, ordained for the procreation of children and the continuance of social unit. Marriages are performed among the different clans. Boys and girls have the freedom to choose their partners. Phom's practiced love marriage and monogamy is being followed. When we say 'monogamy', it means marrying a single man or woman. They were allowed to marry if both the partner were of different clan and when both the family agrees. There was no dowry system among the tribe but sometimes a man gives a presents such as brass plates etc. Parents were not sharing their lands with their daughters but they give things like baskets, *daos*, shawls, sickles, seedlings at the time of marriage. A man may be required to help his parents-in-law in their

domestic works like helping them in their paddy field and also in some household works. A man or a woman was allowed to remarry in case of his wife or her husband expired. Inter-clan marriage was not allowed by the customary law.

From the traditional practice itself Phom's were following the monogamy practice of marriage system. Here 'monogamy' means marrying a single man or woman. Divorced rate was rare, but if anyone with the valid reason wanted to take divorce they were imposed fine. Phom take marriage as an institution strictly, once they choose their mates they were to live and help each other to the end.

Marriage in a traditional time was held usually after sunset, it is because their main occupation was agriculture. They used to go to the fields in the morning and in the evening when they return from the field, the marriage ceremony used to take place.

In the ceremony of marriage the guest, the relatives and friends from both boys and girls side were gathered at the groom's place and wait for the bride to come. The bride was accompanied by all the female members of her clan during the procession. No such ceremonies were observed where the groom's father was absent. But during the ceremony if groom's father used to be absent, one of the oldest male relative member used to perform the rituals. In the presence of the guest, a 'cock' is sacrificed by the person for the future wellbeing of the married couple and predicts their future by looking at the cock's intestine (Omens are observed on the entrails of the cock). There after the feast is given to the people present there. After the wedding ceremony gets over all the relatives, friends and guest leaves the place but some of the female relative and friends and her sisters stays at the groom's place to accompany her for some nights.

Among Phom there was little difference of marriage system from village to village. In some village, parents of the boy proposed the girls for the partner of their son. They used to send a *Langha* (Brass plate) called *phonglap Langha* through a messenger. If it was accepted the following year the marriage feast was made at the boy's paddy field which is called *Yiukyah Lashompu*. In the evening all the girl's friends and female members of the girl's clan used to come back at the boy's house and had the feast of food and rice bear the whole night with merry making. After five days on sixth morning rituals were performed by the eldest male member of the boy's clan. The eldest of the clan took one (*Oupongpa*) Cock and six pieces of (*Laimai*) leaves and made sit the couple in front of the house and made round their head with the cock saying "Ah hi je kei, *Veinyuveiyong mong keijejeileiowtepnuyutoh*" meaning like a bamboo groove and a cane let this new family be blessed and killed the cock and predict the future of the couple and prayed to their God. This system was very strict and the binding was kept for the whole life fearing God for blessing as well as the devil for fear of curse.

### Spread of Christianity

The people of Phom were known as the head hunter like the other tribes of Naga. The religion they followed were not Hindu neither Christian but they believed in some kind of god which they referred as *Shang Kahvang* and *Chong Kahvang*, which means the god of celestial and god of terrestrial. Until the year April 1881, Dr. Clark who was an American missionary from American Baptist mission reached the area of Phom along with some persons from Merangkong village of Ao tribe. And after that they entered the village of Tamlu, the villagers welcomed him and gathered in front of the

*Munglem Morung* where he preached the gospel. On hearing him preaching the gospel they were happy. But Dr. Clark and his team went back that night itself to *Merangkong*. The villagers heard the gospel and were happy but could not convert to Christianity. Later, after few years of gap three person converted from Kangching village (viz. Imkum, Longe, Imkong) and Baptist at Mokochung by Rev. Wickstand in the year 1929 and then established a church at Kangching village. Later the religion of Christianity slowly and gradually spread the Phom area, until 1952 the whole villages of Phom was converted into Christian. There after the year, "PEACE" was among the people and totally stopped the practice of head hunting.

### Education

Along with the religion spread by Dr. E.W. Clark, he and his wife Mrs. Mary Meade spread education among the people of Nagaland. Dr. Clark was the first missionary to reach Nagaland. They setup a first school in Nagaland at Melongyimsen, an Ao tribe area in 1878 (PSC Golden Jubilee history) Education was given to the people. They taught the people how to write and read so that they can preach the gospel, read Bible and sing the gospel songs. Thus, education was started even among the Phom people through Churches. Later in 1884 the first Government Lower Primary school was established at Tamlu village with the teacher Late. Maroram. His teachings were in Assamese. After few years the school was discontinued and till 1961 there was interruption in opening schools in Phom area due to Naga political situation (PSC Golden Jubilee history). Even with the interruption the teaching did not stopped. There were no established schools but the private teaching was continued in the churches.

### Changes of marriage practices

The people before the conversion of religion practiced marriage ceremonies and perform rituals in a traditional way. A man used to help in the domestic work at his father-in-law's place before the marriage date was fixed. The ritual and pronouncing of the couple as husband and wife were simple done by the groom's father or in the absence any elder or older male member of the family. There were procession of bringing a bride to the groom's place by the female members and her friends. The marriage ceremonies were conducted usually after the sunset during the traditional practices.

Here, after the change in the religion, when people converted into Christianity there was complete change in the marriage practices. The marriage is conducted in the morning or in the afternoon and no ritual is done. There is engagement before the marriage where they fix a date for marriage. There is no bride procession practice now as it was during the traditional time. The matrimonial ceremony is conducted by a Priest or Pastor where they pronounce the couple husband and wife and give the legal marriage certificate unlike the traditional time where the ceremony was conducted by the father or older male member of the groom's family.

### **Changes coming due to modernization**

We all know that modernization is one of the major aspect that brought changes in the society. Modernization has not only affected the economic and political structure of the society but also brought changes in the educational system, life style of an individual or the society as a whole. There is lot of changes coming through modernization. Even in the tribal society the changes have occurred drastically in terms of education, political and culture. The changes also can be seen due to the development programmes set up by the government as well.

Along with the other changes occurring due to modernization, the system of marriage has also been changed in the tribal society. The ritual which they were following has been extinct and even if they follow the practices, they follow it differently. In this modern era we can see the change in the mean age of marriage, it had increased for both boys and girls. Both love and arrange marriages are accepted with the mutual understanding within the family.

### **Present marriage practices among the Phom tribe**

In the present society of Phom, marriage has gone through many changes or to be more precise it has transformed in many ways. Even in the practice of Christian ways there is lot of changes from the past to the present. One of the reasons of change in the marriage is modernization, where people adapt the modern way of ceremonies, and some other functions. It has changed from simple to complex. Even the mean age for both boys and girls had increased among the people of Phom. In the present society marriage is done in the Church with the presence of Priest or Pastor, they pronounce them as husband and wife and give them the legal certificate of the Church which is to certify that they are legally married.

When we talk about the changes that had occurred we can see the change in the following manners

- **Change in the wear out:** The outfit of the people has changed. The simple wedding dress has changed into an expensive dress.
- **Theme based wedding:** Beautification of the Church and the arrangements of the reception is done according to the theme they select. Some people select the theme according to the season or the flower that bloom on the month of the wedding.

- **Marriage as a status symbol:** The marriage system has changed as a social status. More and more money is being spent on the marriages now-a-days.
- **More emphasis on decoration:** Due to the changes caused by the modernisation, people focus more on the decoration and food for the guest.
- **Inter-tribal marriages:** There is no such restriction to marry outside of a tribe. An individual have right to choose their own partner. Earlier the people were not allowed to marry outside the tribe, even if it was existing it was very rare, the people were more endogamous in nature.
- **Impact of education:** Education is one of the reason changes caused by modernisation, where peoples mind set became more boarders.
- **Status of women:** when we look into the matter of women, the status is same from the past to present as women were given a choice to choose their own partner.
- **Mass wedding:** In mass wedding or a group marriage two or more couples collectively arrange the marriage at the same time. The church conducts the programme or ceremony and the pastor administer marriage oath called solemnization and the legal marriage certificate is given and pronounce the prayer of blessing.

## CONCLUSION

The tribal people of Phom are found in the district of Longleng in Nagaland. The people believe that they originated from a mountain called “*Yingnyushang*”, a historical mountain in Phom area which is the highest mountain among the Phoms’ jurisdiction, where ancestors lived for many centuries. Even majority of the Konyak (a neighbouring tribe) also believe that they originated from the same place i.e. the

mountain “*Yingnyushang*”. Phom tribe also believed that they originated from Burma and from where they migrated from one place to another until they were settled in *Yingnyushang* a single village of Phom then later scattered and migrated to different part and formed a villages.

We can see the changes had occurred in the society through various factors, like the touched of modernization in the society brought drastic changes in various fields. It not only changed the attitude of the people but also it transformed the whole society. There are other forces that out broke the changes in the societies; they are the education, development, westernization, etc. Technologies also plays an important role in the change of society, here peoples’ mind set became broader and more advanced.

Like the rest of the other societies that went through changes, even in the area and the people of Phom went through transformation. The changes can be seen even in the tribal people of Phom were the society changed from tradition to complex modern society. Migration from rural to urban is taking place more rapidly at present and the causes letting the migration are search for good education, good living standard, developed area etc.

As the study was based on the changing marriage practices of Phom tribe, the study was more focused on the marriage. The main forces that have brought changes in the society of Phom are:

- **Coming of Christianity:** Until the year 1881 people did not hear about the gospel i.e. the Christian religion or any other religion came across the area of Phom. Only in the year April 1881, Dr. Clark and his team visited the Tamalu village where he preached the gospel to the people for the first time. The people

were totally changed after the coming of Christianity. The tribal people whose belief or worship was to the nature and other forms of God like the *Shang kahvang* and *Chong kahvang* meaning the God of celestial and the God of terrestrial were changed. In the late 1952 whole of Phom was converted to Christian religion. This religion brought changes in the practices of marriage and other practices of the tribal people.

- Modernisation: This is another major factor that had brought changes in the society. Even in the practice of Christian marriage it made changes through many ways. When we see and study in that matter it had made changes in the outfit of the people on what they wear on the day of the marriage, marriage became more expensive, it had changed into a social status, mean age has changed and it has raised for both man and woman, the marriage institution had become loose in nature, more divorce is taking place etc.
- Education: This is another impact of bringing changes in the system of marriage. Education among the Phom was first introduced by Dr. Clark through the bringing of Christianity. Education was imparted to the people in order to teach them the Bible verses and teach them gospel songs. Until 1961 there were no proper school established, no school was stable until then. But the education was imparted in the church, in the history of Phoms' education, where there were churches they were giving or imparting education in private.
- Westernization: this is one of the factors where people are getting influenced by the culture of western people and adopting it.
- There are various factors that brought changes in the marriage practices like development, technologies etc.

The mentioned above are the factors that not only affected the marriage system of Phom, but also it had affected in other structures like family, culture, religion, political structure, economic etc. These are some of the major changes that transformed the whole structure of the tribe of Phom. The tribe is now in a new era.

## REFERENCES

1. Beck, P. and Mishra, B.K (2010), 'Socio-Economic Profile and Quality of Life of Selected Oraon Tribal Living in and Around Sambalpur Town, Orissa', *Current Research Journal of Social Sciences*, 2(6), pp. 340-349.
2. Dr. Fr. Felix Raj J. (2004) 'Globalization and its impact on Tribals in India', *Xavier Research Journal*, 3(1), pp 11-20.
3. Kattakayam, Jacob John (1996), 'Marriage and Family among the Tribals of Kerela: A Study of the Mannans of Idukky District', *Journal of Comparative family studies*, 27(3), pp 20-24.
4. Halbar B.G. (1986) *Lamani economy and society in change*, Delhi: Mittal publication.
5. Noklang, Amop C. (2002) *Phom day: A basis for peace in Nagaland, Mokokchung: Tribal Development and Communication Centre.*
6. Pal, T. (2011) 'Changing Tribal Culture: A Photo-Geographical Explanation' *Current Research Journal of Social Science*, 3(6), pp. 483-489.

7. Phom, Mongnyei. (1993) Concept of life after death in the traditional believes of the Phom Naga tribe, Jorhat: Eastern theological college (unpublished), 1993.
8. Ruguma T Fredick. (2015) 'Changes in marriage practices among the Bafumbira of western Uganda', Journal of Geography and Regional Planning, 8(2), pp 16-25.
9. Singh, Birinder Pal (2010), 'Criminal' Tribes of Punjab: a Social-Anthropological Inquiry, Delhi: Routledge.
10. S.N. Agarwala. (1962) Age at marriage in India, New Delhi: Kitab Mahal.