

Folklores of the Zos of Manipur as a Reportorial Emporium of Indigenous Existentialism

P. Hoideiniang Zou¹, & Evangeline Priscilla. B²

¹ Research Scholar, School of Social Sciences and Languages, Vellore Institute of Technology, Vellore- 632014, India

² Assistant Professor, School of Social Sciences and Languages, Vellore Institute of Technology, Vellore - 632014, India

Correspondence: Evangeline Priscilla. B, Assistant Professor of English, Vellore Institute of Technology, Vellore - 632014, India.

Received: October 27, 2022

Accepted: November 12, 2022

Online Published: November 28, 2022

doi:10.5430/wjel.v13n1p113

URL: <https://doi.org/10.5430/wjel.v13n1p113>

Abstract

Tribal Literature has always been a mark of human thought and identity. Each nation has rich ancestral writings and in India, Manipur tribal literature conforms the same. Its vibrant and aching writings ought to be recorded to preserve its accessible cultural identity and dictating folklores. Ancestral writing of the Zos is one of the intrusion through which the readers discern oral stories and folklores of the said tribal locale. The availability of the equivalent is in two structures; oral literature and the cutting edge composed written literature. The objective of this paper is to draw out writings of the Zos of Manipur with archival evidences and documentations. This paper determines to unlace the writings of the Zos by contributing to the field of social sciences and humanities. India being considered as one of the biggest ancestral locales all over the world, needs to invariably add new knowledge to the field of Tribal Literature. Indigenous literature of the Zos is being regarded as a losing ground because of the western cultural influence and a survey was conducted among the residents and non-residents of Manipur to prove the same. Thus, the paper aims to deal with glimpses of Zo folklores and its infallible choice to raise conscious awareness of cultural immediacy through Indigenous Existentialism approach. The goal is to preserve, protect, and present indigenous world-views and experiences of the Zo folk traditions from an indigenous perspective, as it adheres and assert major influence to its often-eroding existential cultural crisis.

Keywords: existentialism, folklores, indigenous tribal literature, Manipur, Zos

1. Introduction

Tribal studies are considered as an important part of socio-cultural anthropology and has contributed immensely to the growth of knowledge in academics. Ancestral studies, on the other hand, have been considered as a significant piece of social interaction in the growth of oral discipline since days of yore. In 1846, the adage term “folklore” was first introduced by William J. Thoms, a British academician who accepted that, the direct term ought to replace the differently messed up phrases floating around, so as to analyse a comparative articulation of the aboriginals of the renowned antiquated places. Folklores have wide extent of understanding and suggesting ordinary lives. A lot of folklores have a socio- severe individualistic life denoting a particular people or race. Tales are oral practices; legends are the standardised convictions of a social order which regularly have no made-up languages and yet are imparted all around verbally. The created composition of tribal groups of Manipur contains both arrangement and refrainment of dreams, customs, songs, histories etc. which may or may not be true. Folklores are the arrangement of expressive culture, including oral histories, music, dances, legends, jokes, standard perspectives, customs and so forth inside a particular people containing the works of that particular culture or sub-culture. Today, folklores have transformed itself into an examination of data and culture of different social arena. Manipur hereditary tales have a wide extend of stories and amazing legends, which emerge from changing foundations made by Christianity and the British government labourers, other than the principal jobs which impacted genealogical people of the said region. The security of folklores became under significant risk during the British rule and standard social orders of familial people were most certainly critique by the instructing of Christian evangelists. Folklores of Manipur incorporates the old accounts of all the organisations of the state. There are more than thirty-three different tribal groups living in Manipur and the Zos are one among the thirty-three.

Zo ancestral people are essentially packed in two locales of the state, specifically in Churachandpur and Chandel. Zo literature has been fused in the review of educational program of few secondary schools and furthermore a portion of the greater auxiliary schools in the state of Manipur. Zo literature are less realised native local area dwelling literature of the Indo-Burma line. Zo dialect is authoritatively perceived as a major Indian language in the state of Manipur in India. Zo ancestral populace in the nation is assessed to be almost 20,000 to 29,000 according to Joshua project data 2022, despite the fact that there are no authority records. As per 2001 enumeration report, the Zo populace has been positioned as the tenth biggest among the Scheduled Tribe populace in Manipur and so is its literature. Zo language is one of the Major Indian Languages instructed in the secondary schools and higher optional schools of the state and so safeguarding of Zo literature is stressed over documentation, regarding societal customs. And this study is a depiction of the same. If there should be an occurrence of the headway of such customary practices through folklores the researcher plans on to give subject matter expertise and

customary transportation of the said tribe through an induction of data assembling. So as to further enable the Zos to understand the association through which custom changes with the change of time. While living tales, owing to its propelling individuality can't really in all cases be directly protected, folklores that has been fixed in an undeniable design should be effectively projected. In this manner, it is essential to spread out documents or library where assembled lores can be suitably taken care of and made available through the spread-out of central recording, dispersal of information on folklore materials and standards of legendary works including the piece of the guarding frontiers.

Displaying legendary lores through fragments of existing chronicled data focuses on how ordinary a standardised society can be displayed through them. Giving ways to deal with presenting ordinary and standardised social orders that pressures the living or past pieces of the Zo social orders, shows their ecological components, ways of life and the work capacities and techniques they have conveyed through folklores. This must have been a mixed assembling of recording method. Filers, reporters and various specialists in the safeguarding of folk traditions should give means to making security and working copies of all folk materials, and copies for regional establishments. In this way folklores can secure the social neighbourhood permission to the already existing folk materials. The goal of the study is to investigate the folklores of the Zos as to whether or not are they extincting. It is hypothesised that Existentialism is the outcome of British colonialism and modernity. Change in religion or conversion is the root cause for existentialism and identity crisis among the Zos of Manipur.

2. History

The name Zo or Zou is the name of a Tibeto-Mongoloid community, a sub-social category of the Kuki-Chin race having the Chin State and Sagaing division of Myanmar and additionally Chandel and Churachandpur areas of Manipur in India independently (Zou: The Language "Of the Hills," 2021). The beginnings of the Zo public are said to have been lost in dreams and legends. They guarantee a history of a couple of spots in the north and a few cases that they are at first similar to the Paite and were essentially restricted after the coming of the British Raj. Semantic and racial proof propose the Indo-Chinese beginning of the Zos. Etymologists mentioned the Zo language as Tibeto-Burman, with basically little separations among Zote and Paite. Fan-Cho an agent of the Tang custom of China, was the essential individual who was said to have made the chronicled records of the Zo. He alluded that the Zos lived in a space in Chindwin valley whose rulers and directors were called Zo, Shou, or Zhou in 862 A.D (Project, n.d.-b). Nonetheless, the early phases of the Zos can be said to have been in the areas of China and Burma. In this way giving affirmation to their Tibeto-Burman beginnings. Customs and lifestyles in a standard Zomi cultured family includes a mother, father and younger ones (Socio-Cultural Study of the Zo, 2021). Since well before written history, the male has been considered as the most elevated person of the family and in any case the father could coordinate his soul mate and kids on unambiguous issues; the power and official end lies with the man. No matter what the familial structure is, there is no way that this model might be changing. The now, modernly advanced families truly stay mindful of their male driven improvement. The Zos similarly keep Christianity as their sole religion. This Zo social class has administrations and customs, both extreme as well as neighbourly. They follow rituals related with nature yet enduringly stay mindful of their obsolete convictions and practices up to this day. Hunting and agri-business are the basic control of the Zo ancestral individuals. With the presence of schools and universities, the undeniable level coaching structure has enabled the Zo individuals to enter this work market. The Zos like other genealogical associations in northeast India have remained mindful of their deep-rooted standard practices. The Zo community practice cross-cousin marriage, where marriage inside the family is a perceived practice. This culmination of history and culture constitute the main elements of Zo folklores. Unequivocally the Zos have their very own written substance known as the "Zolai" (script of the Zos). All of the reviews of the Zo community are being written and utilised in Zolai. Regardless, the Roman script is the only powerful script that has been utilised by the Zo public. In actuality, even the brilliant book, Bible has been changed over into Zo language utilising Roman script. The guidance speed of the Zo families evidently is low and is around 61.6 percent as indicated by 2001 Census report. Before the Zos converted to Christianity, they followed a religion called 'Sakhua', which included the confidence in unrivalled creatures or spirits. It besides joined the presence of different extraordinary spirits and even offered revenges to the Zos. From this point forward, endlessly a surprisingly long time before the Zo public conflicted with Christianity, yet after tremendous amount of their adjoining association they began to change over with the presence of the great level world religion, as they at last embraced Christianity. In the present-day scenario, the Zo public are by and large Christians and have perceived Christianity to be their fundamental religion.

The Zos have perceived Christianity as their standard religion, and yet also truly practice and follow the obsolete practices and customs of their heralds till date. Dresses and attires of the Zos are Zo Niih (made of a red and faint blend) and Tuolpuon, the conventional lower garment worn by the Zo ladies and men in quite some time in the past. This skirt is recognised to be the first thing brought out from Mualbem in the Chin Hills. This standard dress is worn by the women society while performing customary moves and some other Zo celebrations. The undeniable populace of the Zos have now changed as per the best-in-class world level fashion and have criticised their old dresses and clothing types. They have a cutting-edge approach towards their dresses and are acknowledged to hold the standard dresses essentially in basic capacities and cutoff points. This acknowledged learning of the Zos, will further throw light in their folklores and will furthermore give the perusers a clear vision of their folk traditions and customary practices in the maze of Existentialism.

2.1 Assurance of the Presentation of Zo folklores

Defending Zo folklores is stressed over security of societal customs and of people who are transmitters of the same. Having appreciation to the way that everyone has a choice to his own specific manner of life and that adherence to that particular culture is consistently broken down by the impact of the industrialised culture and is outfitted by the wide interchanging of western practices. Measures ought to be

taken to guarantee what is going on with the Zos and financial assistance for the organisations which produce their folk traditions must be sanctioned to preserve the confidentiality of the extincting tribe. To this end, Zo folklores should plan and bring into both formal and informal instructive projects that trains and examine folklores in a legitimate manner. Laying explicit complement with respect for folklores is the broadest sensation of the term. Thinking about towns and other commonplace, social orders as well as those made in metropolitan areas by grouped get-togethers purposes living foundations of the Zomi folk tradition. And in this way folklores propels an unrivalled understanding of social assortment and alternate point of view, especially those not reflected in dominating social orders. Guarantying the right access of various informal communities to their own tales by supporting their work in the field of documentation, chronicling, research, as well as in the demonstration of customs, sets up an interdisciplinary premise of a National Folklore Council or some similar coordinating body. In which different vested gatherings will be tended to offer more moral and financial assistance for individuals and associations mulling over creating or holding things of legendary Zo folklores. Hoisting intelligent investigation appropriates the insurance of folklores. Zo folklores portray the lives of Zo families, and seek similarities with various tribes and likewise follow Christianity as their essential religion. The Zo public follow administrations related with nature and thusly their folklores do the same. The Zo genealogical society still reliably stay aware of their old folklores and yet the current educational system's empowerment of the Zos is lagging behind.

This paper will assuredly provide details on Zo folklores and will analyse them in the light of identity crisis and Existentialism with repellent arguments.

3. Situating Existentialism in Zo Folklores

The name existentialism and existentialist are constantly viewed as chronicled terms, in whatever amount were first applied to different researchers before it was passed on. While existentialism is routinely considered to have begun with Kierkegaard, the fundamental clear existential definition is for the most part connected with that of Sartre as he describes it obviously as "self-depiction". Sartre sets that the critical focal point of existentialism lies in the very quote "existence precedes essence" (Sartre, 1946) and that "Man is condemned to be free; because once thrown into the world, he is responsible for everything that he does" (Mairet, 1948). According to Steven Crowell, depicting existentialism has commonly been sensibly problematic and he battles that Existentialism is a phenomenology which is better viewed as an overall framework and is stressed over the exercises and experiences of individuals. In a conversation passed on in 1945, Sartre depicted existentialism as "the endeavour to draw all of the outcomes from a place of trustworthy suspicion". In any case exceptional external Scandinavia considered the term existentialism to have started from Kierkegaard. Be that as it may, Kierkegaard most likely got this term from the Norwegian specialist Johan Sebastian Cammermeyer Welhaven. The Norwegian scientist Erik Lundestad and Danish pragmatist, Fredrik Christian Sibbern had two discussions in 1841, the first with Welhaven and the second with Kierkegaard. The discussion was just established on the affirmation of existentialism as a theory. Likewise, it was in this fundamental discussion that Welhaven brainstormed "a word that he said covered a specific reasoning, which had a nearby and obliging air to life, a relationship he depicted as existential" (Lundestad, 1998). This was then brought to Kierkegaard by Sibbern. The subsequent case comes from the Norwegian history expert Rune Slagstad, who communicates to show that Kierkegaard himself shouted the maxim "existential". It was then energetically seen that it was Kierkegaard himself who said that, Hegelians don't consider hypothesis existentially.

In spite of the way that it was Sartre who unequivocally offered the expression, fundamentally indistinct, assessments can be found in existentialist experts in regards to Sartre's concept of "deviousness". As Sartre says in his conversation, existentialism is a humanism and that man paying little notification to whatever else exists, experiences himself, floods up on the planet and depicts himself a short period of time later in the longer run. The surer it is correspondingly started: an individual can decide to act in a substitute manner, and be a reasonable person rather than a savage person to oblige piece of this. Simon de Beauvoir, then again holds that there are different parts, added up, to the term sedimentation, that offer security from attempts to change our bearing for the scope of common reliably presence. Alienation is unavoidable and is the consequence of past decisions. It can be changed by picking to live obviously in the present. Notwithstanding such changes as it happens bit by bit and as it powers a gradualness that shapes the master's evaluative demeanour towards the world until the change is done.

The term Indigenous Existentialism was even a narrower topic made of obligation at the get together between Indigenous Studies and Cultural Studies, and the confirmation that social contemplations once in a while cleaned inside Indigenous Studies working environments, like customs and trustworthiness, corrupts the beginning of neighbourhood culture as a piece of the short material truth of nearby lives. "Effecting an Indigenous existentialism through the realisation of the material immediacy of the Indigenous body will enable Indigenous people to live beyond the search for pure pre-colonial past and the limits of a mind/body duality" points out Brendan Hokowhitu in the said paper of Indigenous Existentialism and the Body. Thus, when nearby culture is commonly depicted especially connecting with an envisioned good old-fashioned past, indigenous existentialism is controlled considering the way that nearby individuals miss the mark on keen thought in regards to social speed. There isn't anything more concise than the body and, in this manner, culture started to estimate indigenous existentialism through an assessment of the nearby body, its parentage, and its snappiness. Brendan Hokowhitu said that 'the body' assisted him with dealing with this theorisation as he drew in, with current Cultural Studies and as he discussed integrating the evaluations of the body itself. Brendan goes on to accept that an indigenous existentialism will see that the force of the body is currently indistinguishable. The article Indigenous Existentialism and the Body starts a conversation integrating 'Indigenous Existentialism'. To prefigure the discussion, it is principal to fathom that, as an authoritative field, 'Indigenous appraisals' does not exist. Any skillet Indigenous assessments evaluations, which could exist, spin around either the moderation of an inconceivable

pre-pioneer past deals with the process of 'decolonisation'. Meaning, Indigenous evaluations is overall disengaged from the quickness of the Indigenous condition. Thusly, this shows the degree of social appraisals as it influences Indigenous assessment thinking about the importing social assessments by putting on an examination of the texts of 'standard'. The article endeavours to develop a highlight on the quickness of the Indigenous people through speculating the 'nearby body'. Here, a brief group of the Indigenous body is given to oblige that prior to continuing with the trailblazer apparitions tormenting the Indigenous body, it should from an overall perspective be uncovered. That is, the epistemological psyche or body of dualism of the enlightenment, and in this way, colonisation, should be annihilated.

Going prior to conceptualising the body as a site of examination where Indigenous existentialism can be attempted is a step towards furthering a study on Indigenous Existentialism. More basic to it, is the veritable to embrace Indigenous existentialism theorisation of the expediency of the Indigenous body. The importance of Foucault's 'bio power' to this assessment is emitted, yet the full outcome of such a beginning of force is absolved to consider the Indigenous body's noticeable past and the unimportance of such a power complex. Further, pardoning the opportunity of the Indigenous body as inactive material is scripted upon, for its improvement as an existential 'strong standard part'. Such theorisation makes conceivable Indigenous existentialism in battling that the evolving body through time is both changed by, and can change, its facticity, while on a very basic level moving past the brain or body dualism at the focal point of the savage enhancement of indigenous social classes. "Today, just as in the past, transgression of social or cultural codes can lead to exclusion and isolation of individuals, even as these codes themselves change over time" (Pereira et al., 2019). "Often tribal communities' resort to their customary laws as mechanisms of regulating their identity and society and yet few of the Zos themselves aren't willing to abide by the governance of customary laws" (Pereira et al., 2019). We further get to see how modernisation impacted a confused tradition changing practices among the Zos. Access to institutions of modernisation and development and their opinions with regard to the efficacy of customary law framework further leads the whole community into the threshold of identity crisis. According to a survey collected on the reasons why the Zos should be governed by customary law in 2012 a male teacher opined by saying that customary law is very important as it preserves the customs and traditions of the Zo community. This in turn reflects the identity of the community and questions the prevalence of Christianity in their identity formulation.

The folklore of Khupching leh Ngambawm for example, deals with social classes as it has numerous functions and customs, both severe as well as amicable to go through a sea change, to remain mindful of the example of present-day flow designs of folk tradition. Moreover, the hero acts mostly like an unfree man, enslaved by the mere ritual of old myths. This absence of legitimisation in terms of selected tradition makes for loneliness of the folk characters in the folklore. Furthermore, in the folklore we get to see dead Khupching calling out for Ngambom in a village asking him to return back home and perform some rituals. Ngambom does so, and dies performing the rituals as he opted to do so. Thusly allowing freedom of choice to play in, which is very much of a positive element of Existentialism. And yet his form of freedom is acted out in a satanic defiance and in a will to power. In pursuit of this satanic defiance, Ngambom overpowers his own origins. But the destruction of his origins does not free him as he remained in the grip of death for the sake of the dead Khupching. "Christianity has a great bearing on customary ideas and it has adversely affected customary laws" (Pereira et al., 2019). Many Zos believed that customary laws hold their community together and are closely linked to their identity and yet after modernisation things haven't been the same. Thus, allowing confusion of identity to indulge within (Pereira et al., 2019). Women identity is sought only after the identity of the male head.

The female leads in the folklores of Zo community like those of Neino, Khupching, Lengtonghoih do face identity crisis as it is rightly said that village administration should not be a male prerogative alone rather women too should have a functional voice in the Village Authority Councils and of decision makings (Pereira et al., 2019). Women have been facing crisis of identity since days of yore with or without the coming of the British colonisers. The above statement proves the very fact of discrimination and of male prerogative practices. Pereira states that, "Women also find it difficult to juggle their participation in the public domain with their many household duties" (Pereira et al., 2019) and all the folklores attest to it, "Zo folklores are self-images people have created for themselves out of past events" (David Vumlallian Zou & Thangboi Zou, 2017). The "Stories of Zou Gal appear like a distant memory and a curious event that has been mythologized in the absence of empirical study" (David Vumlallian Zou & Thangboi Zou, 2017). We very well are aware that "the supra-historical concern of Existentialism appears more directly in its reference to the myth" (Slochower, 1948).

The Existentialist approach to the myth might well suggest their basic burden as well as their own historical involvement says Harry Slochower in 'The Function of Myth In Existentialism'. Existentialism has seized on one aspect of the literary myth and raised it to an absolute. It centres on the second stage of the myth, that which is concerned with the revolt of the individual against the mythical collective (Slochower, 1948). Zo literary mythical characters like those of Ngambom, Nantal, Thanghou, Ngalngam challenged the authoritative communality and exercised freedom in making their personal choices. In this process of loosening, the mythical hero experiences alienation, fear and guilt. Yet they continued on their journey away from "home", accepting the responsibility of their free action or crime. It is Ngambom who is happy in his useless labor of courting Khupching. His labor of indifference is happy because he continues even in his punishment to rebel against the system. It is he, not someone else, who is being tormented; it is he, not some other, who continues to roll the tales of his continued life in spite of losing his dearest Khupching. Man is nothing but what he makes of himself (Sartre, 1957). Since we are not created, we are not born with an essence or intrinsic individual nature. We simply discover that we exist and we create ourselves by our own free choices. We are nothing except what we make out of ourselves through our actions, rightly says Sartre. Ngambom in the folklore of Khupching leh Ngambom chose to be madly in love with Khupching even after her death. This act of

mere sacrifice is an act of rightful and wilful choice, which falls even in the odds of Existentialism.

M.S. Thirumalai article in Kuki forum News (E- Pao), 2013 states that the study of the folklores of the communities in northeast India needs greater attention, especially because rapid socio-economic changes in the region may result in the loss of these valuable resources very soon. This clearly puts us in the spot of the existing valuable folk tales of the very region, “A simple and common-sense classification of folklore identifies three major categories: Myths which are sacred narratives, legends which are usually twisted and broken fragments of history and popular tales which are told purely or mainly for the entertainment of their hearers”. “I believe that, while typological classification of folktales is important, we need to focus more on the collection of genuine folktales from the linguistic communities of Kuki-Chin and other sub-groups of the Tibeto-Burman sub-family” (Thirumalai, 2013). She further goes on to say, “We may devote our time fruitfully for the study of those aspects of folklore materials which can throw light upon matters like the sub-grouping of several languages of a major group or family, fragments of history to understand their migration patterns, psychology or reasoning of the people and the attitudes of a community toward their neighbouring related and unrelated, language, groups” (Thirumalai, 2013). Twentieth century Christian missionaries helped the Zos to have a script of their own in the Roman script, this further enlightened the unlearned tribals to concentrate on the preservation of their folk tradition. And “the attitude of Thadous towards neighbouring and related language communities are also revealed through folktales and proverbs”. These stories offer a taste of the pre- literate community’s cynicism or rivalry”, says the article of Kuki forum News.

Zouham, Zoula sat on the wall,

Zouham Zoula had a great fall,

All the Zou khangnous and

All the Zou laisiems,

Cannot put Zouham- Zoula Together again (Mark Thangkhanai & Tungnung, 2001, p. 1)

The above stated poem points out cynicism on the loss of Zo literature and its cultural values. It further calls out researchers and learned young minds to ingrain and preserve Zo values within the people as it is facing an existential crash. “I Zouham uh mang ding hita. I Zoula ngaipen, I sanneemlate mi dangten tang sieng ding hita. I khangmoute leh I laisiemte un bang e a bawl uh?” (Zou Literature Reader IX). The above lines connote that the language, literature, tradition, folksongs, folklores of the Zos are going to vanish into thin air. What are the educated youths of our Zo community doing to preserve it? asks the writers of Zou Literature Reader. The very line attested above gives the researcher all the very more reason for choosing this specific area of study dealing with Zo folklores and literature in the maze of Existentialism.

Zou tangval, Zou tangval,

Where have you been?

I have been to Lamka to drink Sekmai,

Zou tangval, Zou tangval,

What have you done? (Mark Thangkhanai & Tungnung, 2001, p. 2)

The above cynic sarcasm is mainly a call to restoration of Zo artefacts, traditions and writings. The writers of the very book suggests, the idle youths of the community to wake up and see the challenging competitive literary world of today. Furthermore instilling a sense of responsibility towards his mother, ‘Zo’.

Existentialism computes that people decide their own fates and are responsible for what they make of their lives, this goes on to explain in this folkloric-ally context that the Zo community and its people are the sole authoritative rulers of their own community and that it is their wishful decision which will strengthen the literature from its extinction. The consideration of the above Zo folklores in the new arena of research is somewhat new to the people of Manipur, as individuals perceive the significance of folklores as a transporter of social issues. Furthermore folklores can subsequently be perused as texts, that integrate the polity and social history of a particular people. Both in their substance and their distribution, the stories can thusly be said to connect profoundly with the social history and origin of the Zos.

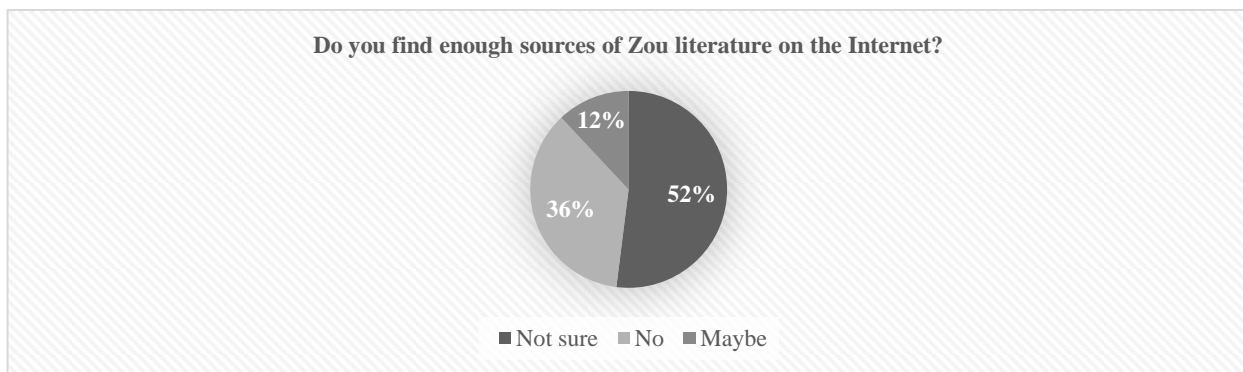
3.1 Existential Repository of Zo Folklores

Native people group assume an applicable part in setting biodiversity as the board and protection of their tribe. This study expects to decide the information and significance of the Zo community towards literature through the usage of Existentialism. An aggregate of 100 native and 100 non-native Manipuris were taken for the review to evaluate native network capacity and insights on Zo literature as to whether or not people are aware of the said literature. With special reference to the Zo behaviour towards folklores, the survey worked out towards a semi-organised study to decide reactions on information and significance on the said literature and folklores. The review tracked down a predictable massive contrast in the mean reactions on information and discernment across orientation and training fulfilment of the Zo community and its available literature. Curiously, conventional information on folklores of the Zos is essentially connected with the biodiversity significance of the Zomi folk traditions. The discoveries propose including native networks to similarly significant accomplishing preservation and insurance of the Zo literary resources. Subsequently, fortifying coordinated efforts among neighbourhood government and local area pioneers’ preservation needs and assurance of the declining and forgotten literature of the Zos. The researcher further wants to nail down base on the idea and nonappearance of Zo literature from a layout taken from around 200

people from Manipur and from different parts of India. Out of which just 55% people had some familiarity with Zo compositions endangerment and 27% participants had no near inclusion in the generally existing information about Zo folk tradition, meanwhile 18% were crude about their comprehension on Zo outlining. This further adds on to show the existential emergency looked by the extremely mol-ding generation. A drive was taken up by the Ministry of Tribal Affairs from 1999 on, to collect all round informations and plans to give help to familial social gatherings and their synthesis. Totally pointing on to save rich brand names with social inheritances and what more is required to make impact among others, on a general report with web address <http://tribal.nic.in/storeroom> has been made where reports on indigenous individuals, folk songs, folklores, photos, videos accounts concerning their progression, spot of starting, lifestyle, dietary models, plan, sorting out level, ordinary workmanship, individuals moves and other anthropological nuances of the parties in India are made due. The site room at present has more than 10,000 photographs, records and courses which is right now everything that is accomplished by the Tribal Research Institute of India.

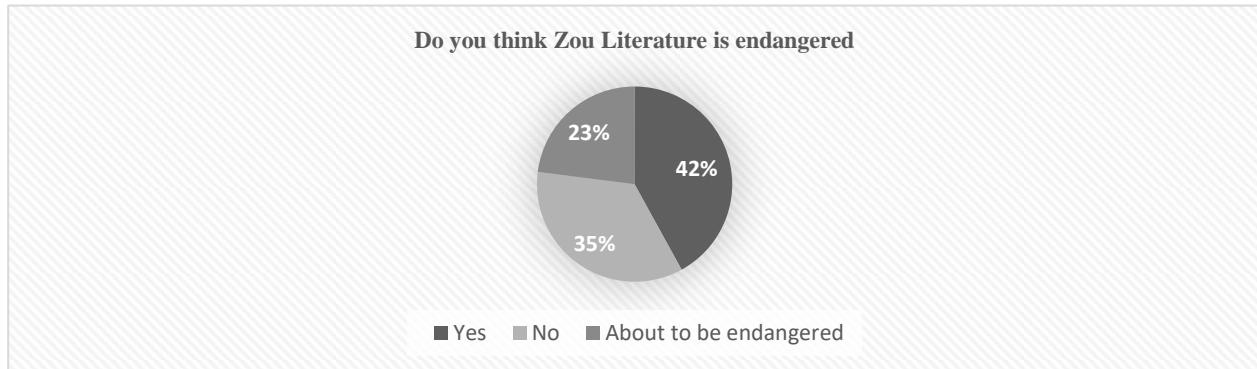


Description: The presented data is a primer of the researcher’s undertaking to safeguard the Zo composing folklores from demolition, as many have hardly any familiarity with the said faction and its composition. As shown by the outline driven by the researcher, larger piece of the individuals in the sample collected felt the shortfall of open resources for Zo composing on the web and chose to project a voting form that the Zo composing is risked. Among the review collected from 200 participants of Manipur and non Manipuris, 27% of the Manipuris had close to zero insight into their own composition and 73% of the non Manipuris had hardly any familiarity with Zo composing. This implies that today, with the spread of worldwide business sectors and general customer culture, all networks are simply looked as purchaser oriented. The cycle of globalisation directs commingling of all social orders and most frequently it is a modest gathering that lose their identity or being converged with the standard. It implies that the way of thinking which teach unity and equity according to market regulations gives no question on superior foundation of mass investment. But shockingly, this cycle additionally annihilates the authentic freedoms and personalities of the more modest gatherings, since the larger participants overwhelms the unknown and less persuasive. Subsequently, the effect of globalisation has straightforwardly or by implication impacted the Zos as they looked for better vocation which at last carries disjunction to their customary culture. Thus, showing that the composing literature of the Zo community is lining up to existentialism.



The reason as to why the said literature is unfamiliar to the world is most likely due to the unavailability of ample sources and resources connecting the people to their own literary compositions. When the researcher connected the dots to find out the reason asking questions related to the same, answers were received as expected. About 52% of the participants were agreeing to the fact that the unavailability of sources is the reason whereas 36% didn’t agree to it and had their own reasoning for their answer. Out of the entirety of 100 percentage, 12% of the participants of the questionnaire weren’t sure of the availability of the resources even. Which brings the researcher to the conclusion that more than 50% aren’t aware of the literature existing in websites. Custom oral Zo composing is speedy becoming ended. For sure, even quite a while ago, it was not gotten a handle on by others and required interpretation by people of a comparative neighbourhood. History, society customs, folklores, folksongs, and cultures were in the story association and this recitation of various records could fluctuate from people to people and sometimes from time to time. In this manner adding to the dishonesty of the sources

and stories. Interpretative arrangements with the Zos are at present created, one would be tempted to treat this collection similarly as a secret code and not as a part of composing. The fluctuating parts and multifaceted nature of Zo composing further returns to address an impact on the now individuals of the communicated neighbourhood, astoundingly on their personality and on their familial history. The outcome of the group, regardless, could be contrastingly irksome. The now recorded folklores open on the web could require a fundamental eye to examine and break them down. As shown by the data accumulated on the unsurety of the availability of Zo dynamic sources, 50 percentage of the tended to individuals weren't even sure of its openness on the web. This could basically propose the unavailability of the sources or the absence of commitment showed towards the composition by the learning youths of today. That is the essential clarification concerning why the researcher picked to assemble the audit regarding this particular composition or explicit community. Issue and limitation of the survey is at this point existing and extincting, thusly allowing the researcher to proceed with additional chase to slacken much more dismissed parts and conditions of the current yet extincting Zo folklores.



In the same survey conducted by the researchers, 42% of the Manipuris were of the opinion that Zo literature is endangered. On the contrary 35% of the respondents were of the view that it isn't endangered, 23% of the said collective audiences were opined to say that the literature of the Zos is about to be endangered. Which prove on to the very need of the study itself as the literature faces an existential crisis.

4. Discussion

Tribal studies have been considered as a significant piece of social humanities and has contributed tremendously to the development of information in the scholastic arena. As a matter of fact, the beginning and development of the discipline of arts has its fundamental root in folk studies. This abruptly plays a significant role in the study of Zo folklores. A study of how a subaltern group namely the Zos sustains its identity over time, which is especially important since the group does not succeed in history but is repeatedly defeated. The importance of this study is to unleash its ambition of hereditary Zo folklores and its defiant lineage. It is important to open indigenous existentialistic relevant role in setting up Indigenous studies of the Zo within the aboriginal tribes living in Manipur. The themes developed in Indigenous Zo folklore results in the intersection between Indigenous tribal studies and Indigenous Existentialism and therefore plays a significant role in the researcher's area of study. Indigenous Existentialism is hindered in light of the fact that native individuals miss the mark on cognisant familiarity with social instantaneousness which furthermore adds on a questionable mark on its indigeneity. Native literature of the Zos is often characterised distinctly to a comparable envisioned factual past which is why it is important to find out whether people of Manipur themselves are aware of their own indigenous literature. It is important to investigate people's awareness of the research problem and to uplift the culture and identity crisis of the Zos. Writing in a communitarian and fragmentary mode turns the spotlight on the agency of the subaltern Zo folklore within a local culture. Yet this legitimate sensitivity to cultural specificities can easily slide into 'mindless anti-statism' by 'uncritical celebration of the fragment' flowing from a deep skepticism of totalising teleology's, existentialist categories and universal reasoning. The purpose of this study was to investigate the existential response to the folklores of the Zo community. It was found that there are many significant differences in the Existential responses of the individuals of the said community. Rise in modernity pose a threat to the folklores and folk tradition – making of the Zos. Returning to the inculcating culture of decency, integrity, hard work and creativity of the Zo community can only be done through conservation and preservation of fading folklores and literature. Restoring the prime position, culture and tradition once enjoyed in the past as tools for instruction and upbringing of Zo youths is the only way to lead a solid foundation on the conservation and documentation of Zo folklores. Displaying and providing researchers and students access to data, enabling them to understand the process through which tradition changes is a one way out solution for doing away with Existentialism.

5. Conclusion

The researchers, successfully demonstrated the relevance of the ongoing crisis of indigenous existentialism and stressed on the bewildered condition of individuals, in a labyrinth of scholarly oppression and relinquishment. The article investigates existential issues of Zo lores by conducting a survey among the locals and the non-locals of Manipur. The article looks at how literature in a fiery age, thoroughly crushes the presence of the Zomis who have no spot of adherence, and besides how youngsters of Manipur gets unintroduced to their own literature early on. Despondency, detachment, disengagement, is all that one could undeniably discover in Zo folklores. The paper also recommends additional areas for further studies, such as research on the influence of colonialism, christianity, psychology, history, or

even eco-criticism approach to Zo folklores so as to have numerous viewpoints added to it. The study investigates peoples' awareness of Zo lores and customs. The researchers thus applied Existentialism approach by comprehending close reading of creative Zo lores. The folklores were analysed in the contemplations of existential guidelines with choices, identity crisis and individual freedom as the focal point of study. The findings of the current study shed insights into the degree of ignorance of native individuals' literature in Northeast India of Manipur. It further uncovered traditional knowledge and provided expansive interpretation of oral and written folklores of the Zomis. As a result, additional strategic methodology of indigenous existential theory was developed to provide gritty clarifications. To address this impediment, quantitative research based on a survey was overviewed to conceive the perusers cognisant attention, to grasp the significance of ancestral knowledge and traditions.

Conflict of Interest

The authors, hereby, declares no conflict of interest.

References

- David, V. Z., & Thangboi Zou, S. (2017). *A History of the Zou People*. United Zou Organisation.
- Emrich, D. (1946). "Folk-Lore": William John Thoms. *California Folklore Quarterly*, 5(4), 355. <https://doi.org/10.2307/1495929>
- Gougin, T. (1961). *A brief history of Zou*. Gougin.
- Hokowhitu, B. (2009). Indigenous existentialism and the body. *Cultural Studies Review*, 15(2), 101-118. <https://doi.org/10.5130/csr.v15i2.2040>
- Mark, T., & Tungnung, T. C. (2001). *Chinthu Zaila - IX* (1st ed.). Zou Literature Society.
- Melvin, P., Anuprova, G., Thangboi, Z. S., & Ronica, V. (2019). *Ingrained Traditions, Changing Practices: The Zous of Manipur* (Vol. 10). North Eastern Social Research Centre.
- Profile, V. M. C. (n.d.). *Cingkhup Le Ngambawm Tangthu (the legend of cingkhup and ngambawm)*. Retrieved from <https://www.kathelnah.net/2017/01/cingkhup-le-ngambawm-tangthu-legend-of.html>
- Project, J. (n.d.). *India people groups, languages and religions / Joshua Project*. Retrieved from <https://joshuaproject.net/countries/in>
- Project, J. (n.d.-b). *Zo in Myanmar (Burma)*. Retrieved from https://joshuaproject.net/people_groups/18358/BM
- Sartre, J. (1969). *Being and Nothingness: An Essay on Phenomenological Ontology* (Routledge Classics) (New Ed). Routledge.
- Sartre, J. (1974). *Existentialism and Humanism*. Methuen.
- Sartre, J. P., & Mairet, P. (1948). *Existentialism and Humanism*. Methuen and Company Limited.
- Slochower, H. (1948). The Function of Myth in Existentialism. *Yale French Studies*, 1, 42-52. <https://doi.org/10.2307/2928857>
- Socio-Cultural Study of the Zou. (2021, May 5). *Northeast Development Agency (NEDA)*. Retrieved from <https://neda.org.in/2021/03/03/socio-cultural-study-of-the-zou/>
- Thirumalai, M. S., Thadou, T., Hills, M., & is a Tibeto, T. (2004). Some features of Thadou folktales. *Language in India*, 4(1), 1-2.
- Westad, O. A. (2000). *Reviewing the Cold War: Approaches, Interpretations, Theory (Cold War History)* (1st ed.). Routledge.
- Zou: The Language "Of the Hills." (2021, February 24). *Northeast Development Agency (NEDA)*. Retrieved from <https://neda.org.in/2021/02/24/zou-the-language-of-the-hills/>

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).