

### Section III

## CHILD BIRTH

After the birth of a child, the mother is supposed to be isolated for 11 (eleven) days in case of male child and nine days in case of female child, but this is not hard and fast rule in compelling the circumstances. A kind of wild orchid is hung (Naisul-bang) on the main door symbol of the new baby born, until the purification performance is done. As the navel cord of the baby falls off, the purification ceremony (Nai irthieng) can take place. On the day, two elderly women (kurma) who helped in delivery are to perform the Irneng Sir and Lamtak phak, the elderly women (kurma) are entertained with a feast and presents.

**Name giving (nai irhming phuo):-** On the purification day, the baby is given name by deriving/corrupting or by curtailed words from the name of the forefather/mother. The maternal uncle of the baby occupies an important role.

**The role of eldership (Puonpu chang):-** When the male child grows up to the age of 5 to 8 years he has to perform the eldership ceremony in the village, annual occasion/function like Bahnarinsuk village festival and in village tuiroi.

### Section IV

## FESTIVAL

Like other tribes, the Hrangkhoh observe a number of community festival, which are more or less connected with their occupation of agriculture the two of most important festivals is 1. Ruolsafak 2. Bahnarinsuk every year.

**Ruolsafak:-** This community festival is most important for all. It is harvesting festival as well as the bedding goodbye to the passing year and welcome to the new year. Previously the day was not fixed, the festival was celebrated accordingly to the conveniences of the village. During the last part of January and the first part of February every year. But since 1998 February, the N.C. Hills Autonomous Council warmly welcomed the festival and has declared as the local holiday every year.

In the observance of the festival, both of young boys and girls of the village (kho tanggva) take the leading parts to be a grand success. Under the leadership of Tangva ulien the youth are most engaged from ahead of the time of the actual celebration. The earnings (Vengasuoihlo) of the village youth (khotangya) by doing physical labour and the earnings from village women (khonupui) are spent in the festival. In some village, the youth cultivate a patch of jhum land themselves and what ever earning they could get from the cultivated land, is spent for the celebration of this festival. This festival is celebrated for two days continuously.

First day, early in the morning, the village priest alongwith his co-elders performs a ritual rites called Naran phak/Tarpa phak/ pray to god, scarifying an elder