



APPENDICES

List of Local Dialects and their meanings

The list given below is the words in the local dialects used in the study. The words of the Kuki and the Meities Has been marked K-C for Kuki-Chin and M-for Meities.

Ai (K-C)	White mustard
Aksi (K-C)	Star
Achanglam (K-C)	Offering of a pig to jungle spirit to cure illness
Ankongphelpai (K-C)	Last food for the soul
Apokpa khurumba (M)	Ancestor worship of the Meities
Atamlam (K-C)	A gift of three animals i.e. a dog, a pig, a goat offered to supernatural beings to cure sickness
Becha (K-C)	A mutual helper who is also the best friend of the ego
Belphun (K-C)	A festival usually celebrated in the month of October
Chao (K-C)	Brass armlets
Chang-ai (K-C)	Ceremony for good hunting
Changeng (K-C)	Crab
Cheiraoba (M)	Manipuri New Year
Chomleibak (K-C)	Hell
Chomnu (K-C)	A female ghost which has reversed feet and believed to give company to male hunters in the jungle.
Chongmou (K-C)	daughter-in law who is married according to the customary rituals
Chungmaipa (Chung-Pathien) (K-C)	Omnipotent God believed to be present above
Dahpi (K-C)	Gong
Daikham (K-C)	A kind of plant
Dakshina	Gift in cash or kind to a priest for his service.
Gamkoapi	A kind of ghost considered to be the huge one in size.
Gamshoie (K-C)	A kind of ghost which can become as tall as a tree
Gamthi (K-C)	Dying outside
Hapi (K-C)	Upper teeth
Heibamana (M)	Leaves of Ficus palmate
Heimang (M)	Rhus hokerii
Hreipui (K-C)	Axe

Indoi (K-C)	Kuki indigenous God believed to shower prosperity and success.
Ingap (K-C)	Family extinct
Inrei (K-C)	The middle pillar of the house
Ishaifu(M)	An earthen pot used to store water and kept with the Sanamahi God.
Kawngvar (K-C)	A small spade used for ploughing
Khayom (M)	Consist of fruit, flour and kabok
Khamtang (K-C)	Kuki women dress worn around the waist
Khichong (K-C)	Necklaces
Khoigip (K-C)	Honey comb
Khul (K-C)	Cave (Sinnlung or Chinlung)
Khullakpa (M)	Village Chief, Chieftain
Kitom (K-C)	A kind of demonstration of sorrow at the death of a beloved or expression of anger towards an enemy
Konyai (M)	Gold and silver coins
Kulsamnu(K-C)	A giant witch believed to guard the path to Mithikhul
Kut (K-C)	Harvesting festival of the Kuki
Lai (M)	God
Lai chaklon katpa(M)	Offering of a feasts to the clan god/ancestor
Lai haraoba(M)	Merry making of the Meitie folk deity
Lai ikouba(M)	Calling up of the God for His participation in the merry making ceremony
Laihou jagoi(M)	Opening dance in the lai haraoba (merry making ceremony)
Laimang phamba (M)	Sitting before the lai by the maibi to communicate with the lai.
Lamlhngho lha (K-C)	Once fallen (lady who has been married to someone once)
Langthrei (M)	Blumea balsamifera
Lairen Mathek (M)	The python curve dance form usually performed in the lai haraoba
Laisu (K-C)	Women dress gifted to the mother of the bride

Langmeidong (M)	Horn bill
Laiyupanthaba (M)	Libation of a small amount of rice beer is poured out to the spirit
Lap (K-C)	A hanging rack above the kitchen fireplace which is usually made of bamboo and used for keeping food, drying meat, etc.
Leichou (M)	Ant hill
Leishi jagoi(M)	A kind of dance form
Leiyom (M) Lekhabu (K-C)	Three layers of banana leaf, fourteen buds of the langthrei Book
Lel (K-C)	A type of basket made of cane
Len (K-C)	Fishing net
Lhomi (K-C) Lutom (K-C) Maicham (K-C)	Bestial man Turban for the father of the bride gifted in the bride-price Altar
Maltong (K-C)	A kind of ghost
Mangkat (K-C)	Bride-price
Manmasi(K-C)	Creator
Mitphidoi (K-C)	Magic
Naungek(K-C)	Baby
Noimangpa (K-C)	Creator or God who is believed to stay under the earth
Maiba(M)	A Meitie priest who acted as a medicine man and also performed rituals
Maibi(M)	Priestess of the Meitie indigenous religion, who could communicate with God when possessed by the God
Meira Paibi (M)	A voluntary women's organization formed by the locality women which act as moral police. They usually gather in the evening after dinner and carry a hand made torch of bamboo, hence the name Meira=Torch Paibi=holders
Methei (K-C)	Widow
Misao (K-C)	Believed to be the black and very tall ghost.
Mithikhua(K-C)	Abode of the dead (Misikhua)
Mithikhuo(K-C)	Valley of the dead (Mithikho)

Mithun (K-C)	Bos frontalis, a species of Indian bison
Neinu (K-C)	Aunt's daughter
Neipa (K-C)	Uncle's son
Nelhauh (K-C)	Spirit which comes whenever death occurs.
Nisha Bandh (M)	Group of married women of each locality who acts against the use and sale of alcohol and drugs
Nupilan (M)	A protest, only by the women of Manipur against the export of rice by the British colony which led to the rise in price of rice.
Pakhangba (M)	The folk deity of the Meitie indigenous religion
Pathien (K-C)	Omnipotent God
Pena (M)	A kind of one stringed fiddle played by the maiba and other musicians
Peilral (K-C)	Abode of the spirit of the dead in Hmar
Phanek	Meitie women's dress worn around the waist
Pheisam (K-C)	Believed to be the ghost with broken limbs and walk on single leg
Phoipi (K-C)	A kind of grass turf
Pondum (K-C)	A black cloth given to successful hunters.
Ponthe (K-C)	A white chaddar-quilt
Puonpi/puonchil (K-C)	A kind of woven cloth
Sabi (M)	Vole
Sai-ai (K-C)	A celebration to be observed thrice during one's lifetime after a good hunt
Sagei (M)	Clan or extended family group
Sah' O". (K-C)	A kind of charm made of hen's feather
Saipikhup (K-C)	Traditional shawl
Sajal (M)	A kind of deer
Sam (K-C)	Bamboo basket carried at the back with the help of a strap put on the head
Sanamahi(M)	God of the Meitie's indigenous religion
Sazupi (K-C)	Rabbit

Songgoul (K-C)	Sort of memorial stone
Swam (K-C)	Youth dormitory
Tairen (M)	Toona ciliata leaves
Thagao (K-C)	Soul
Thangjing (M)	Name of God of the Meitie indigenous religion
Thi-sie (K-C)	Unwanted death
Thiempu (K-C)	Priest, magician
Thiem-sha' (K-C)	Thiempu's share of meat from a hunt by a villager
Thilha (K-C)	Spirit
Tomsa (K-C)	Animal killed on the day of burial
Tucha (K-C)	Son-in-law
Tuibuh (K-C)	Hookah
Tuilup (K-C)	Undergoing an ordeal by dipping into the water
Wakching (M)	The month of January in the Manipuri Calendar
Vawk (K-C)	Pig
Vaizu (K-C)	Rice beer which is made from the rice with the husk
Van-gam (K-C)	Heaven in Kom
Voh (K-C)	A kind of mythical animal
Wai (K-C)	Fist length
Yenlinghaba (M)	Animal (s) freed to the open after being to a spirit
Yenthow (M)	Arundo donax, a bamboo like tree
Yongchak (M)	Parkia javanica
Yotsubi(M)	A tripod usually made of iron, used for cooking
Zoumi (K-C)	A kind of ghost
Zu (K-C)	Rice beer
Zubel (K-C)	Wine jar
Zuchou (K-C)	A kind of rat which lives under the earth and found mostly in the paddy fields

RIDDLES

1. *Tumpohpan lumui vatha cakapma asol?*
(Big stomach sends to catch a bald bird?)
Golphel la vacha kikap.

2. *Api bujon jon anou hhangtel tel?*
(When the mother shouts/calls, the child grows up. What is it?)
Muija pat kikheh (Spining thread)

3. *Samthi hoitah lahthei lou?*
(A beautiful comb which cannot be taken what is it?)
Chinling (an insect)

4. *A-u kongvang anou me?*
(Big brother basket, small brother curry?)
Go (bamboo)

TRADITIONAL SAYINGS OF THE KUKI TRIBES

1. *Kicheh theijin*
Take care or be careful.
2. *Nu thu pa thu ngai lou alhuh abaije*
If one does not regard parents or elders word, would stumble soon.
3. *In gohol lou gam gohol.*
Work for others, but remember that in time of disaster only the family members will be by your side.
4. *Nau vamp lai in ai le khuoino nek; Nau keinuom hi*
Wants to come out before time
5. *Mitchung kisas: A chunglam aki sah leh kipahna ahi a, a nuoilam
vang mittui luonna'n a zui nuom hi*
If upper eyelids flutter; happy news, get money
If lower eyelids flutter; death, bad news
6. *Lei pet kha: sansuon tei ahi*
If you bite the edge of your tongue, get meat to eat.
7. *Khuoiva huchung Zawn a leng viel: Leh kha muh ding um ahi*
If bee buzzes over your head, get good news or letter
8. *Daileng lai suong a she: Buhhauhna a hi nuom hi*
Gauva's new leaf is good for dysentery.

PROVERBS

1. *Jampi ngaibang jot hille; illun- nu kemsam poute*
As the house of Jampi move to ngaibang (fishing place); the destination does not change.
2. *Jampi in hah- hille anavah-e*
Like the old hut of Jampi went ablaze; it is a matter of relief.
3. *Ngal lueh lowin thou ochu poi*
Without any injury on the body, no fly flocks there.
4. *Sakhi asanleh anou jong asan leh*
A red deer's cub will always be red.
5. *Nake konvin NAke jang asapne*
Unstraight tree has straight branches (Foolish or ugly parents has wise/ beautiful children)
6. *Jagatcha jang laya akipat joupoi*
Those who do not have kins or friends are not helped or respected.
7. *Koi kho kel ham achom um ding ham*
A goat's bray in our village will also be same as in other's village.
8. *Yongthokding Ngaovin athukloi*
Instead of the dog the donkey brays.
9. *Ah in nengai akilokhui*
If you want more you don't get anything.
10. *Numei le hampa chung a daitui lha / numei chu Phatchom khat'a dingbou ahi, tina)*
Fragile woman regarding the character of being a woman.
Like a morning dew on the grass
11. *Numei thi le dumbel keh (Numei chu athah bailam lah'a muthei ahi, tina)*
If one woman goes another one will come (Man is the owner of ten women)
12. *Numei leh balpi aumna thu thuahi (Ama thu hi lou, tina)*
A lady's character depends on the family in which she has been brought up
13. *Nuthu pathu ngai lou analo ache*
If we do not take our parents' words it is like taking a plantain leaf in the bushes and tearing it.
14. *Hamphatin selpi akai doh in, hamsetin chalpang ahesahe*
If you know how to talk properly you can just get a cow easily. If not, you may land up destroying your own fate.

15. *Jong in ama tokhou kisei louvin, mi tokhou asheije*
If I am ugly I will criticize others (Without looking at yourself do not criticize others)
16. *Selthinung sanga selthokai*
After the death of Mithun fencing is made.
17. *Jong thoh ding ngao ven atloh e*
After jong ate the crops ngao comes and the farmer thinks ngao ate the crops.
18. *Hui nung lou ven thing phung alahot poi*
Without the wind the leaves will not move.
19. *Natha don gel noise hih in*
Do not disrespect the Thadou war.
20. *Kajol paipeh kei pai peh*
Things should be shared.
21. *Neh lou vong ga vo lha*
What would not be used should not be taken.
22. *Khup in hu akhel thin poi*
Younger one should not overtake (younger one should not marry first before the elders get married).
23. *Lachop masang in lachuk madi en masan*
Look before you leap.
24. *Nungchit sang in machit aphajoi*
Be prepared of any outcome.
25. *Ngan atam athipin min atam ahinpi*
If fish are more they die, if people are more they survive long.
26. *Tong kadei nenga mason in, hunknat amandai ngu tongso kangar in hunknat a mathok chat*
Soft and sweet words will reduced or cool off anger; harsh words will instigate more.
27. *Ralei ya in hen in haona amasu num mei chungu in hen in lhei na amasu*
If you dig the earth richness and prosperity will be yours. If you go with many women downfall is soon to come.
28. *Miratha kasi hichu mikasu inlumang sik kat lo mi kapao thamak*
Laziness is the main cause of destruction.
29. *Nu leh pa thumang lou a nah loh a pek ngei kei*
Parents should always be made happy
30. *Van vaal mu maste, khovaak mu masate*
Elder saw the sun, moon first

31. *Thu ngaih khiak dong ahi*
Like father like son.
32. *Ah-in netalong atile akilo khui*
When a hen wants to eat from a basket, it is covered by the basket.
33. *Uichal chai mahin uipi thaigop alhije*
When a strong male dog run, the weak female dog runs after him
34. *Anlensak mihei kha inranga injakna aurats sik, in sinsak a omhi mikasing kach*
If highhanded, will get the result soon
35. *Nuhmei kasing hen an innhto amanchung tak-kha nuhmei
kapagin a innhto avok ktoia*
Wise woman will develop her family and foolish woman will destroy
36. *Nau fahra le sechal fahrain vawikhat chu sizawl an nghaktei hlak*
The poor child and the poor mithun will surely rise up
37. *Vanikhat Simthing a para, Vamikhat hmarthing a par*
Once the flowers of south bloom, the flowers of the north bloom.

LIST OF MAPS

	Page No.
Map I.1. Map of India	8
Map I.2 Map of Manipur	9
Map I.3 Map of Churachandpur District	33
Map I.4 Map of Senapati District	34
Map I.5 Map of Chandel District	36

LIST OF FIGURES

		Page No.
Fig. I.1	Ethnic Composition of Manipur	15
Fig. III.1	Total Sample of the Study	139

LIST OF PHOTOGRAPHS

SR. No.		Page No.
1.	Photo IV.1 a. Saipikhup (Shawl for the males)	163
2.	Photo IV.1.b. Khamtang (Shawl for the females)	163
3.	Photo IV.2. Tuibuh (Hookah)	164
4.	Photo IV.3. Dahpi (Gongs)	164
5.	Photo IV.4. Khichong (Necklaces of stones and semi-precious stones and beads)	165
6.	Photo IV.5 Lap (Hanging rack in the kitchen)	166
7.	Photo IV.6. Thing lusum	180
8.	Photo IV.7. Thing-Gophel	180
9.	Photo IV.8. Zobel (Wine Jar)	190
10.	Photo IV. 9. A man in the traditional thiempu's dress	190
11.	Photo IV.10. Indoi (Shot from different angle)	195
12.	Photo IV.11. Sajal's (a kind of deer) Horn	214
13.	Photo V.1. Nake	235
13.	Photo V.2. A Model of the Traditional Kuki House	242
14.	Photo V.3. Sam (a basket made of cane)	276
15.	Photo V.4. Ponthe (Traditional Quilt)	310
16.	Photo V.5. Kawngvar (A small spade used in jhum cultivation especially by women)	310
17.	Photo V.6 Items used by a thiempu for making medicine	340
18.	Photo VI.7. A Tripod	356

LIST OF TABLES

Sr. No.	Page No.
1. Table I.1 Division of Kuki Tribes into Old and New Kukis	16
2. Table I.2 Division of the Naga Tribes into Old and New Nagas	16
3. Table I.3 S.T. Population of each District as % of Total Population	19
4. Table I.4 Demographic pattern of Manipuri people	21
5. Table I.5 Population Distribution of the Different Communities of Manipur	31
6. Table I.6 Distribution of tribes in the districts of Manipur	32
7. Table I.7 Churachandpur District population Distribution	34
8. Table I.8 Senapati District population Distribution	35
9. Table I.9 Chandel District population Distribution	37
10. Table I. 10 The Tribal Communities Inhabiting Manipur and their Population	37
11. Table I.11 Changes in the percentage of religious groups	38
12. Table I.12 Origin of the Kuki Tribes	39
13. Table I. 13 The Religions of the World and the Population of Believers	52
14. Table III.1 General sample of the three districts	139
15. Table III. 2 Churachandpur District Sample	141
16. Table III. 3 Senapati District Sample	141
17. Table III.4 Chandel District Sample	142
18. Table III.5 Family Structure of the Respondents	142
19. Table III.6 Occupational Profile of the Respondents	143
20. Table III.7 Economic Profile of the Respondents	143
21. Table III.8 Educational Profile of the Respondents	144
22. Table IV.1 Soul was categorized into good and bad souls according to the respondents	155
23. Table IV.2 Beliefs of the Respondents regarding Ghosts	160
24. Table IV.3 Beliefs Regarding Abode of the Dead	161
25. Table IV.4 Beliefs Regarding Fate of the Dead and the Traditional Beliefs	175
26. Table IV.5 Respondents' Belief and Knowledge about their Traditional Beliefs	176
27. Table IV.6 List of Spirits believed in Kuki society	179
28. Table IV.7 Respondents' Belief in Spirits	183
29. Table IV.8 Expert's activities, status, & mode of payment in the traditional Kuki Society	192

30. Table IV.9 Responses towards their traditional beliefs	192
31. Table IV.10 Places regarded as sacred by the respondents	196
32. Table IV.11 Respondents who frequently go for Church/Synagogue Services	196
33. Table IV.12 Knowledge regarding Ancestral Worship	202
34. Table IV.13 Magical beliefs and practices	208
35. Table IV.14 Knowledge about Charms and Amulets	210
36. Table IV.15 Beliefs about witchcraft and sorcery	220
37. Table V.1 Offerings of the sacrificed animals	239
38. Table V.2 Feast of merits, Bodily gestures and other activities	244
39. Table V.3 Oracles, Divinations and Ordeals	250
40. Table V. 4 Types of Oath & % of believers	253
41. Table V.5 List of dreams and their meaning	254
42. Table V.6 Dreams and the beliefs of the respondents	257
43. Table V.7 Illnesses believed to be due to spirits	262
44. Table V.8 Rituals concerning with the life of man	271
45. Table V.9 Beliefs regarding physical phenomena	280
46. Table V.10 Ritual and beliefs concerning economic activities	286
47. Table V.11 Beliefs and celebration after the birth of a child	295
48. Table V.12 System of Marriage	308
49. Table V.13 Respondents' opinion of bride-price	315
50. Table V.14 Death rituals and beliefs	327
51. Table V.15 Rituals in youth dormitory and warfare	337
52. Table VI.1 Role of priests and priestesses in ritual practices	361
53. Table VI.2 Status of women	367
54. Table VII. 1 Conversion to Different Religions	388
55. Table VII.2 Religion followed by the groups in the three districts	389
56. Table VII.3 Respondents' attitude towards Christianity	424
57. Table VIII. 1 Kuki respondents' opinion about the development of their society	463

FOLK SONGS OF THE KUKIS

1. A song sung by the boys and girls when they perform a dance called 'Siel Pang Lap'.

"Siel Lha Hungo E,
Vungson Te Siel Lha hungo E.
Chang Lha Hungo E,
Telngoh Te Hungo E.
Siel Lo Hungloi Yo, KApun Khulla Napen Pi,
Hongloi Pha Nabol Peh Nange,
Siel Lo Hung Loi Yo.
Chang Let No,
Jouloi Ya Lomtang Kaina Leh Chango Letno.
Sielpang, Lamme,
Kajou Jang Som Siel Kalo Leh Siello Lamme."

Translation:

"Come, Mithun's Soul,
Vungson's Mihtun Soul, Come.
Come, the soul of the paddy,
Come, the Telngohs.
Come soon, oh Mithun,
You came along with my ancestor from 'Khul'.
I will prepare a good place for your living,
Come soon, oh Mithun.
May paddy overflow granary,
In the field the Lawm work for you,
May paddy overflow granary,
So that dancing beside the Mithun
May be performed again,
The best of my Mithun
May perform the dancing."

2. Song for harvesting and planting in which they thank the God is -

*"Thanghei chunnung Kumtinna Tukolnachai
Na shung ina jachang Khumol Vium hi
Jachong Khumol Vieum Chunga
Kaning nek Kumtin Changsel Lamtola Kihei hi"*

Which means-The woman harvest rice every year and bring lots of paddy after working with the small spade. Thank you.

3. Song sung to bid farewell to the mithun to be killed before the celebration of Chang-ai.

Siel Lo Mange,
Sah Le Lhang Tenga Thanga,
Siel Lo Mange.

Siel Lo Mage,
Khovai Pheilam Siel Kalo Leh,
Siel Lo Mange.

Siel Pang Lamme
Thangbon Sonlou,
Siel Pang Lamme,

Siel Pang Lamhu Te,
Kajo Jangsom Siel Kalo Le,
Siel Pang Lamme.

Translation:

Mithun You are dignified,
You are already well known far and wide,
Mithun, You are indeed famous.

Mithun you are dignified,
Despite all humiliation,
Mithun, You are indeed dignified.

Mithun, you are magnificent even in death,
Irrespective of fame and infame,
Everyone dance in praise of thy greatness.
Let us dance beside the mihtun,
The Mithun of my Father which I have slain
Come, let us all dance
To commemorate its magnificence.

FABLES OF THE KUKIS

Khupting and Ngambom

This is a story about two lovers. The parents of Khupting and Ngambom were close friends. When both the mothers got pregnant, the two families decided that if the two babies happen to be boys or girls then would be made friends. And if they happen to be a boy and a girl then they would give their hands in marriage. When the two babies were in their mother's womb they have already liked each other. One day when their parents went to the field, they left both the babies, in the shade, sleeping separately. But when the parents came to take rest in the shade they found that the babies were sleeping together. When then grew up they were in love. But, as destined in their fate, Khupting died of some illness. Ngambom went in search of her upto Mithikho where he had to face Kulsamnu, who stopped him from proceeding beyond to Mithikho. Ngambom then narrated that he was searching for his beloved who has come to Mithikho and wanted to be with her. So Kulsamnu let him go after without torturing him.

Man and Spirit

In the beginning of the settlement of human beings, man and spirits used to live together. But man used to beat the spirits black and blue whenever they wanted of which the spirits got offended. One day the spirits went to the Creator and complained about the behavior of the man saying, "Man keeps beating all the time which will lead to our death one day". To this the Creator suggested to the spirit, "If you make some yeast cakes with a black centers and put them into his well. The center of his eye will become black and hence, will be unable to see you again". From that time onwards man are unable to see the spirits.

Chamthatpa (The Dao Sharpener)

One day, when the dao sharpener was sharpening his dao, a crawfish came and prick his buttock. The Dao-sharpener sliced off the tip of a bamboo end and pricked the cheek of a jungle fowl. The jungle fowl flew off, scratched out a red ant, which then ran away and bit a wild boar in the testicles. The wild boar rushes away and kicked down a plantain tree which nested a bat. The bat flew away and fluttered into the elephant's ear. The elephant dashed off and knocked down a widow's house. The widow asked the elephant, "Why you have knocked down my house?" The elephant then answered that the bat flew into his ear. "Bat, why did you fly into the elephant's ear?" asked the widow. The bat replied that the wild boar knocked down his nest in the plantain tree. "Why did you do that wild boar?" again asked the widow. The wild boar replied that the red ant had bitten him. "Red ant, why did you bit the wild boar?" asked the widow. The jungle fowl scratched me up, replied the red ant. Then the widow asked the jungle fowl why it has scratched the red ant. The jungle fowl answered that the bamboo tip pricked its cheek. The bamboo tip was again asked why it had done so. To this the bamboo tip answered that the dao sharpener sliced it off. The dao sharpener was asked why he had sliced the tip off the bamboo. He replied that the craw fish prodded his posterior. The widow then asked the craw fish why it prodded the dao-sharpener's posterior. The craw fish did not have any answer to give. The craw fish, "You can do nothing by toasting me at fire. If you put me into a deep pool I will turn red, and the boy will be charmed to see it". "The pool I live is very deep", said the craw fish and he stayed in the pool forever.

ORDEALS OF THE KUKIS NARRATED BY THE RESPONDENTS

(a) The first instance narrated by a non-convert old aged Thadou man was of a boy and an old man. This incident happened some ten to fifteen years back according to the respondent. The boy was accused by the old man for stealing a hen. The boy denied but the old man insisted. So after much debate and discussion they decided that the two would undergo the Tuilup ordeal. Once signal by the thiempu, they both jumped into the water. But the old man could not stay for even a second. While the boy stayed in the water like a stone being dropped into the water.

(b) The second incident was narrated by a Khullakpa (chief) of the Kharam village in Senapati district. The chief belongs to Vaiphei tribe and was working as a social worker. This incident happened in the year 2000. It once so happened that, a neighboring woman one day got so furious on a buffalo of her neighbor which came everyday into her kitchen garden and used to eat up or trampled everything. The buffalo was also pregnant at that time. She was so angry that she started beating the buffalo with a stick and stone. The buffalo, two days later, succumbed to the injuries. The case was brought up to the village chief. After hearing both the parties the chief asked them to dip into the water and prove themselves. This was decided since the owner of the buffalo was accusing the first woman, but the accused woman was denying the blame. And they were not ready to compromise either. So a day was fixed. Their hands were tied. They both brought one buffalo each and tied on their respective sides. The innocent one will get the guilty's buffalo also. The pastor read few verses from the Bible to give justice to the innocent and asked not to allow the guilty to come into the water. They were asked to jump after that. The owner of the buffalo stayed into the water until she was pulled out by the villagers. The guilty woman could not even stay in the water for a second. So the guilty woman had to take the dead buffalo and the innocent woman went with the two live buffaloes. Thus justice was done.

The chief also added that nowadays, though the villagers come to witness the ordeal most of the younger generation seems to take it lightly. They were seen giggling among themselves during the whole process of the ordeal.

(c) Another incident was narrated by middle aged Vaiphei man from Moreh town (urban area of Chandel district). In one of his known person's house a man from Churachandpur came. The man stayed for a few days. Being a guest he was given proper treatment and due respect by the host family. The guest decided to leave for his home. But he gave fifty rupees to the host to get vegetables from the market. The host brought the vegetables and his wife cooked a delicious lunch. After the lunch in the afternoon the guest took leave, thank the host and left for his town. After a day or two the host's neighbor asked him about the guest. The host said he had already left for home the previous day. Then the neighbor told the host that the guest had stolen money from his house. But the host did not believe the neighbor. So he challenged his neighbor for the accusation. So the neighbor asked a thiempu and decided to undergo the ordeal of Tuilup. When done, the host could not stay in the water and he was proclaimed guilty. This happened so because he also ate the lunch which was cooked from the vegetables brought from the stolen money. The host did not inform about the incident to his guest. But somehow the guest came to know about it all and felt remorse and told the truth.

THE TABOO SIGNS

When epidemic erupts in the village, it is considered taboo to enter the village by outsiders for which taboo signs of butchered animal's blood were strewn on the village main gate and intestines of the animals were hung around the trees to deter people from entering the village.

1. In case of sickness of family considered contagious and dangerous, the family was kept in isolation and it was considered taboo to enter such house and as a taboo sign, leafy branches of trees were hung at the gate or in the walls of the house.
2. In cases of discovery of a particular land or forest produce or any valuable object like fruits, bee-hives, etc. by somebody, the right of ownership was marked by fixing a wooden cross around it, or fixing the cross in such a way pointing to the object discovered. It was a taboo to encroach upon or to take the object away by others.
3. In olden days, when a boy eloped a girl, it was a taboo for the girl to visit her family till the matter was officially settled by the families concerned according to customs.

INTERVIEW SCHEDULE

GENERAL INFORMATION

1. Name : (Surname) (Personal name) (Father's name)
2. Address : (i.) Urban a. Ward b. District
(ii) Rural a. Village b. Block c. District
3. Age : Young Middle age Old age
(12-24) (25-59) (60 and above)
4. Sex : Male Female
5. Marital status : Married / Unmarried / Divorced / Separated
6. Education : Illiterate / Primary / Secondary Higher secondary
College / University
7. Mother tongue: Language / Dialect spoken
8. Traditional occupation
9. a) Present occupation: Service / Agricultural Laborer
Farmer / Business / Any other
b) Occupation of other family members, if any
10. a) Personal income
b) Household income
11. Types of marriage : Endogamy Exogamy
Monogamy Polygamy (i.) Polyandry (ii) Polygyny
Marriage by (i.) Force (ii) Elopement (iii) Service
(iv) Payment (v) Brideprice (vi) Dowry
12. Family structure : Nuclear Joint Extended
13. Number of family members (relation with the ego):
Name Relation Age Education Occupation Income
14. Tribe name: Clan name / Sub-clan
15. Where do you trace your origin from?
16. Migrated from where and when
17. Religion: Hindu (Meities) / Tribal religion / Christian / Muslim / Other religion
18. Your indigenous religion is:
19. Converted to Christianity / Islamism / Any other
20. Converted since how long:
21. The world without religion would be :
(a) very bad place to live (b) a better place to live
(c) can manage without it (d) specify if any other
22. Do you still follow your indigenous religion?

SPECIFIC QUESTIONS

RELIGIOUS BELIEFS AND PRACTICES AMONG KUKIS/MEITIES

I. MAIN ASPECTS OF BELIEFS (A) RELIGIOUS BELIEFS AND PRACTICES

1. BELIEFS CONCERNING MAN

SOUL AND SOUL SUBSTANCE

1. Do you believe in souls?
2. What are they and where do they live?
3. Is the soul only of one sex and of certain social class?
4. When does the soul leave the body and where does it go?
5. Can you tell which souls are good and which are bad?
6. Are the good and bad souls categorized? If so on what basis?
7. Do you have the idea of soul substance? What are the things that are considered to be the soul substance?

GHOSTS

8. Is there a concept of ghost in your society? Do you believe in it?
9. How is it different from soul?
10. Is a ghost visible to you or you just perceive it to there?
11. What are the different types of ghosts and where do they reside?
12. Is there any one who is believed to keep ghosts? What does he do?
13. In spite of modern technology do you still believe in ghosts? Why?
14. Is there any concept of ghost in Christianity? Yes/No. Give reasons.

AFTERLIFE

15. After the death of a person where do you believe his soul goes? Is there any belief why the soul leaves the body after death?
16. Do you have any belief in some kind of life after death? What and how is it believed to be?
17. Are any objects buried in or placed on the grave, or ritually burned, if so, what are they?
18. Are these objects belonged to the deceased in life or which were given to him at death or made specially for burial?
19. Are the objects buried or placed on the grave for the use of the use of the deceased in other world, or merely to honor him?
20. What do you generally do with the objects left by the person?
21. When a person is dead do you put any mark on the body to recognize its rebirth in the family or lineage? How it considered and what are the beliefs?
22. To let the soul rest in peace after death do you perform any ritual of death, burial and mourning? What are they?
23. Could you tell the procedure for it and for how many days are they performed?
24. Will the soul be angry if the funeral/death rituals are not performed? Why?
25. How does it attack the living relatives?
26. How is the untimely death of a person regarded/considered?
27. If a person commits suicide what is the fate of the spirit after death and how is his body disposed off?
28. Who performs the last rites/who digs the grave? How far is usually the graveyard from your home?
29. What is the link between living and the dead i.e. whether the soul of the dead person come to visit its descendants?

ABODE OF THE DEAD

30. Do you have any belief regarding the abode of the dead?
31. Where is the abode of the dead located?
32. Is there any special abode of the dead for certain social classes?
33. Do the souls visit the abode of the dead during life?

FATE OF THE DEATH

34. According to your beliefs what happens to the dead persons?
35. How long will the soul exist and where?
36. What do they do after life?
37. Are they born again? If so, in what form, as human beings or as animals?
38. Do the souls possess the living? In what manner are they possessed?

REINCARNATION

39. According to you what are the reasons for reincarnation?
40. In which form do they reincarnate mostly and why do they take that form?
41. Is the living person a reincarnation of the deceased?
42. How would you know that he is the reincarnation of someone/something?
43. What ceremonies do you perform to the person who has reincarnated?
44. Are any rituals or rites performed to mark the reincarnation? What are they?
45. If reincarnated in the form of an animal how would you recognize him? And how is it treated?

2. BELIEFS CONCERNING SUPERNATURAL BEINGS AND AGENCIES:

SPIRITS

1. What are spirits?
2. Are there named and unnamed spirits? what are those names?
3. Where do they reside?
4. Is there any belief regarding the abode of the named and unnamed spirits? What is it?
5. What actions do these spirits perform?
6. How do spirits interact among themselves?
7. What are the different actions of the spirits of the ancestors, cultural heroes, etc.?
8. How do you relate the spirits with God and deity?
9. How do you differentiate between spirits, deities, and God?
10. What are the different varieties of spirits that are believed in your community?
11. Are the spirits associated with objects and places worshipped and officiated?

INDIVIDUAL CULTS

12. How do you relate the individual with the spirits?
13. How does an individual deal with spirit?
14. How do you interact with the spirit?
15. What is the individual's relation to some animal species? (personal totemism).

OFFICIANT AND RITUAL EXPERTS

16. Do you have a special class/caste of priests? If yes, which are those classes/castes?
17. How are the ritual experts and officiants selected?
18. Is it hereditary, some incidents occur and indicates that the individual is chosen by the spirit, or by training? Give instances.
19. Is any class held to enjoy 'supernatural' powers? Are its members subject to taboos or ritual restrictions? Mention some.
20. What importance do the supernatural beings have in your society?

DIVINE KING, RAIN MAKERS, SACRED CHIEFS

21. How are the divine kings regulated?
22. Do they observe any sexual taboo?
23. Could you tell how the birth and death of a divine king is celebrated?
24. Do the experts 'possessed' and what are their actions?
25. Do they take rigorous training, fasting, or mutilations in order to be possessed? Yes/No. specify if any other with reasons.
26. When they are possessed, are they communicating with the spirits? How do they react or behave?
27. While possessed do they receive certain communication, visions, sacred dreams, mystic experience? How do they relate them to the society (uses)?
28. Are they attached to sacred places? If yes, name some of it.
29. Who is a medicine man and what does he practice?

EXPERTS FOR SUPERNATURAL CONTROL FOR SUPERNATURAL ACTIVITIES

30. Are there experts for hunting, fishing, agriculture, gardening, building, warfare, etc.?
31. How do these experts appeal to the spirits?
32. What social status do the experts have in your society? Why?
33. Is the position hereditary? If yes, who carry on the practice?
34. How are they paid for their service?
35. Is the sex of the expert related to different services or tasks? Why?
36. Do they wear any special dress, special food taken or fast during officiating? Why?
37. Do they observe any special custom regarding their persons? What are they? Give reasons.
38. Do they/you take any special precaution with regard to their excreta, nail, saliva, etc. How & why?
39. How do these experts carry out their daily life?
40. Do the converted Christians believe regarding the above matters? Give reasons.
41. How far do they adopt these practices and beliefs?

SACRED PLACES

42. What are the sacred places in your community?
43. Are they associated with something? What is it?
44. Are they permanent or temporary resting places for the deities, god, spirits?
45. Where are these sacred places located?
45. How do you act while visiting or passing through the sacred places?
46. Is there any place regarded as sacred in your society or for particular clan? What and where are they?
47. Do you visit these sacred places regularly or occasionally and do you perform any ritual there?
48. Is any place of the house considered as sacred or reserved or used for keeping sacred objects?
49. How is the site selected?

PROPHETS

50. What is the impact of Christianity on native culture with reference to particular religious culture?
51. What does the prophets preach?

SHRINES

52. Do you have specific shrines?
53. Is it regarded as a resting place for the spirits? If so, is it a permanent or temporary place for them?
54. What types of spirit live in which types of shrines permanently or temporarily?
55. Do you have any household shrines or temple for performing any sacred ritual?
56. Who is responsible for their upkeep? Are food, drink, or other offerings put there habitually or on specific occasions?

SACRED OBJECTS

57. What are the objects of cults?
58. What are the ritual objects?
59. Who takes care of the ritual objects when not in use?
60. Where are they kept?
61. What types of varieties of ritual images related to spirits are worshipped?
62. What type of ceremonial treatment are given to the images?
63. In your religion is there any object particularly forbidden to be touched or spoken of?

ANCESTOR WORSHIP

64. Ancestor worshipping is generally done for what purpose?
65. What importance does ancestor worshipping has in your society?
66. Who takes the charge for appeasing the ancestral spirits? How is it performed?

C. FORMS OF RITUALS

PRAYER

1. What prayer do you make?
2. What does it imply?
3. Can it be done by everybody or only officiants has to do it? Why is it so?
4. When and where is it done?
5. Is prayer accompanied by special posture, by music, by prostration, or by special movement?
6. What are the types of prayer you?

OFFERINGS

7. Is killing for offering a ritual?
8. Was human sacrifices and animal sacrifices practices traditionally?
9. Is it still an ongoing practices?
10. What are the ways of sacrifices for different occasions?
11. To whom are these sacrifices offered to and for what reasons?
12. What do you do with the sacrificed? Is it burnt, cooked, buried, consumed all or part?

13. On what occasions are sacrifices made?
14. Where do they place the sacrificed animal and what is the reason?
15. Is the sacrificed left to decay or sometimes consumed secretly? If so, by whom and why?
16. Is the sacrificed eaten by the community?
17. Are the left out bones, skin, and entrails treated ceremonially?
18. If an animal is dedicated to a spirit is it kept alive? How is it treated?
19. If a human being is dedicated to a spirit how is he treated and what is he made?

FEASTS

20. On what occasions are feasts offered to?
21. What type of food is offered for what ritual?
22. Is there any food item inhibited to offer in feasts?
23. Could you give the difference of foods offered to spirits and to people? Why is the difference so?

BODILY GESTURE AND OTHER ACTIVITIES

24. What actions are performed by experts, special groups or the whole community?
25. Do these actions have any functions in the social life in addition to rituality?
26. Is participation and attendance in ritual dependent on age or sex?
27. What effect is there on woman and children if they are being admitted or excluded from them?
28. What kind of taboos are observed in ritual ceremonies?
29. What are the various taboo signs used and what are their purpose?
30. What rituals are connected with these taboos?
31. What type of purification ceremonies are performed to remove a taboo?

ORACLES

32. Who reads the oracles or omens?
33. What types of oracles are there in your society?
34. For what purpose are they consulted?

DIVINATION

35. Who performs divination?
36. What are the various methods of performing divination?
37. What is manipulated by the diviner?
38. Who speaks through him (spirits or something else)?

ORDEAL

39. For what purpose ordeals are used?
40. What does it consists of?
41. What ritual precautions are taken to prevent the ordeal? What types of ordeals are used for different accusations?
42. Is it administered only on human being or on animal or on both?

OATH

43. Who is invoked and for what?
44. What are the types of oath generally taken and what are their purpose?
45. How strongly do you believe in taking an oath? Why?

DREAMS

46. How are dreams treated in your community?
47. How are they recognized and interpreted? Give some example.
48. Do you believe that dreams are communication from the dead? Or do you have some other belief?
49. Are dreams treated as omens?
50. Do you believe in it? Why?

RITUAL LANGUAGE

51. What type of language are used in rituals?
52. Do you have any particular language for performing the rituals?
53. Is it different from everyday use?
54. Do the officiants understand it or just repeat what they have learnt?
55. What history and legends of ritual language are believed in?
56. What are the actual words?

FABLES

58. Do you have folk stories related to your history?
59. Is there any special person appointed for story telling?_
60. When and where does they practice their art?
61. Are there stories with special themes for definite occasions, festivities, weddings etc.?
62. Does the general content vary when the gathering are of persons of both sexes and of men and of women only?
63. Are there special stories told to children? Are such stories mainly frightening, amusing, or admonitory?
64. Do the people themselves classify stories as histories i.e. stories of heroes, famous deeds and wonders, legendary, fabulous, topical, moral stories and stories for amusement? How?
65. Which types are considered most popular?

D. MAGICAL BELIEFS AND PRACTICES

1. What is magic?
2. For what is magic used?
3. What actions, formulas, or words are used in magic?
4. Is religion and magic different from each other and how is it in your opinion?
5. What are the magical elements the ritual contain?
6. How magic is related to economic activities, law and justice, medicines, etc. in your society?
7. What are the types of magic practiced in your society and what for is it used?
8. Do you practice or use spell or any special objects while going out for some important work or in economic pursuits? What are they?
9. What are the roles of magicians or magical experts?
10. Where from does he gain the magical power and how?
11. Do you think that the magical experts have to observe special taboo or restrictions on account of his magic?
12. What are the magical beliefs regarding sex?
13. Details of dangers involved in sex, benefits involved in it, taboos and occasions of these sexual acts.
14. What are the ritual abstinence or ritual union a magician have to observe?
15. Do the magical experts follow ritual act of incest to gain certain magical powers?
16. Does magic affect impotence?
17. Do the people seek magical protection for fear of impotence?
18. What are the taboos on women and girls in regard to food, cooking, association with male activities during menstruation, pregnancy, childhood, menopause etc.?
19. Is any of the magic used to harm the enemy?

CHARMS

20. Do you use any charms or amulets? Where do you usually wear them?
21. For what purpose are they worn?
22. Are they invested with magical power?
23. What are the various forms and purposes of the charms?
24. Are any magical beliefs related to courage and power associated with the charms?

WITCHCRAFT AND SORCERY

1. What is witchcraft?
2. What is sorcery?
3. How are they different?

4. Is there the practice witchcraft and sorcery in your group?
5. How is a witch detected?
6. Are the witches inborn, inherited or acquired?
7. When they are proved to be witches are they given any punishments and what are they?
8. Are any special diseases or misfortune believed to be due to witchcraft? How are they treated?
9. Are witchcraft and sorcery socially approved? Why?
10. What rites a witch or a sorcerer undergo?
11. How are the sorcerer regarded in the society?
12. Is their power used for any good purpose for the society? Could you name some of it?
13. Are they considered as anti social magic? Why? And what do you think?

(ii). RITUALS CONCERNING WITH THE LIFE OF MAN

1. What are your beliefs regarding ill-health, accident and death?
2. Do you think ill-health, accident and death are due to natural causes or unnatural?
3. What are the various methods of treatment by drugs, massage, manipulation etc?
4. What reasons do you attribute for ill-health? Could you give the name and procedures of the rituals connected with the practices to the ill-health?

DIAGNOSIS

5. Are there any customs indicating the knowledge of diseases?
6. Do you get in touch with the spirits causing disease? How do they get in touch?

TREATMENT

7. In emergency do you go to the doctor or call upon a village medicineman?
8. Besides modern practical methods of treatment do you still practice some ritual for the recovery of a person? Why?
9. Is the treatment done in privacy or ceremonially in public? Why is it done so?
10. How do you treat the offended spirits?
11. On what occasions, epidemic, or diseases is a professional healer or expert consulted?
12. What are the methods of appeasement or coercion of the third party to make him remove his evil wishes or magic?

PREVENTIVE MEDICINE

13. To prevent or to ward off evil influences is any ritual performed?
14. Besides performing rituals what do you do?

G. RITUALS AND BELIEFS CONCERNING PHYSICAL PHENOMENA

1. What are the magico-religious belief concerning earth, water, fire, the heavenly bodies?
2. Are any ritual performed for their normalcy?
3. Are they personified or given sex and what are their sphere of influence?
4. Do you believe in taking a sod of earth to a fresh locality when you change your abode?
What is the reason behind it?
5. Do you believe that the fertility of the man is associated with that of the earth?
6. For the fertility of the soil do you perform any rituals? If so, who performs the ritual and to whom?
7. Is there any belief regarding fire, the use of it and giving it?
8. Could you tell about the rituals indicating the sacredness of earth?
9. What are the ceremonies and occasions which ensure that the earth is sacred among your group?
10. Give the ritual name and procedures connected with lighting, extinguishing fire on ceremonial occasions, seasonal festivals, initiation ceremonies, on death or daily life.
11. What are the methods of fire making on various occasions? Please give the details.
12. What beliefs and rituals do you follow concerning eclipses and other astronomical phenomena and thunder, storms, on land, lighting etc.?
13. Could you tell in detail how deaths due to storms are treated?

H. RITUALS AND BELIEFS CONCERNING ECONOMIC ACTIVITIES

1. What rituals are performed for success in agricultural, pastoral, hunting pursuits?
2. Are there any auspicious day or time for beginning work?
3. What taboos or regulations are to be carried out by the participants?
4. Is harvesting or planting of crops carried out on any normal day or not? If any specify.
5. What are the rituals associated with harvesting and planning of crops? Who officiates the rituals?
6. Is there any particular song for harvesting and planting?
7. Does different groups has its own songs? Why is it so?
8. Are any ceremonies observed in selecting a site for house, digging foundation, laying the first stone or post? Who performs the rituals for it?
9. Do you have any preference for days for beginning work, trading operations or going out? What is the reason behind it?

I. RITUALS CONCERNED WITH SOCIAL STRUCTURE

CONCEPTION

1. State the myths and accompanied rituals regarding conceiving.
2. Do you have any belief that to conceive a male or a female or in order to conceive there are specific time or days for it? What are the beliefs?

CONTRACEPTION

3. Is using contraception socially recognized or considered anti-social? What are the motives for the practice?

ABORTION

4. Is abortion ever practiced? If so, what is the reason stated-social, ritual or economic?
5. What are the methods used for abortion? Who used to do abortion traditionally and who does it now?

PREGNANCY

6. Is there any special observance regarding diet, or restriction for pregnant women, prospective father or other relative?
7. What are the do's and don'ts of a pregnant woman?

BIRTH

8. What do you think when a child is born a gift of god or ancestral spirit? Why?
9. Is there any preference of the sex of the infant? Yes/No. Why? Is it for economic, ritual or social reasons?
10. What are the procedures and how is the birth of a child celebrated?
11. Where does birth normally takes place(traditionally)?
12. Is the mother subject to special treatment, rest, diet, or purification after child-birth? If so, till when?
13. When is the infant first taken out of the house? Is any ritual accompanied with it?
14. If a woman dies in labor, are any means taken to save the child? And how is the woman treated?
15. What are ceremonies and rituals celebrated after the birth of a child?
16. When is an infant first given a name?
17. What types of name are given to the child?
18. Is the mother prohibited to do or eat certain things after child birth and till when? Is there any reason for it?

PUBERTY

19. Do you practice any ceremonies when a girl or a boy enters puberty?
20. Can you tell the details about the ceremonies/ ritual performed when girl or boy enters adulthood?
21. Is there any sign to mark it? What is it?
22. What restriction or treatment do the boy or girl receive?

MARRIAGE

23. For marriage are certain months or seasons considered favorable or unpropitious? And what are the reasons?
25. Is marriage between members of a local group permitted? With which particular groups?
26. Could you tell the customary procedures in the course of marriage?
27. Is there any more celebration after the day of marriage? What are they?
28. What are the procedures according to the different types of marriage viz. Arranged, elopement etc.?
29. When is the send off ceremony performed and how?

BRIDE-PRICE

30. According to you how and when was the system of bride price originated?
31. Do you think that the system of bride price should continue? Yes/No. Give reasons.

BESTIALITY

32. Is bestiality known in your society? How is it regarded?
33. Is it connected with magic and performed ritually?

DIVORCE

34. Is there any custom of divorce in your society?
35. How easily can one get divorce in your society?
37. How are the single woman or widows looked at in your society?

INCEST

38. What are the beliefs regarding incest?
39. What types of rules are regulated for incest?
40. What are the penalties for incest on the individual concerned or the community as a whole?
41. Do you believe that the supernatural disapprove incest or is there any other reason?
42. What would be results of incest beside supernatural disapproval?
43. Should children be born as the result of incestuous union, how are they treated?

DEATH

44. Is the sick or age person allowed to die in the house or removed outside the house and why?
45. How is the dead body disposed of?
46. What are the rituals performed after death? Please give details about them.
47. How is the corpse of an infant died at birth disposed of?
48. Is there any difference in the procedure of the disposal of the dead according to rank, sex, age, and social position of the deceased?
49. What do you think about the untimely deaths? How is it regarded in your society?
50. How is death by suicide considered and treated?

TOTEM

51. What are behaviour pattern of various totemic group?
52. Do you have any myths concerning the group and its totem?
53. Do you perform ceremonies connected with your totem collectively? For what reasons?

DUAL ORGANIZATION

54. Are the occupants of the village related by kinship or other ties?
55. What are the different rituals carried out by one moiety from other?
56. How is your life regulated by ceremonies of a calendrical order for different social organizations?

CULTURAL HEROES

- 57 Who are the cultural heroes?
- 58 How are they made? What are their training?
- 59 What responsibilities does he have?
- 60 How is he treated by people?
- 61 How are the birth and death of the cultural heroes considered?
- 62 What are the rites performed and related beliefs when he is made a chief?
- 63 Does his authority and position rest on religious sanctions?
- 64 Do the chiefs still have that much power and authority?
- 65 What forms of rituals are there for peace making and exchange of feast between different or several clans?

SECRET SOCIETY

- 66 Do you have secret societies? If yes, is it for the male or female?
- 67 Where are they located?
- 68 How is the membership made?
- 69 What are the rituals performed when initiated into the secret society?
- 70 Is youth dormitory still there in your society? Where is it located and how is it managed?
- 71 What is the purpose of secret society educational, administrative, religious, military, economic, or sexual? and why?
- 72 Do they have magical powers?

WARFARE

- 73 Why do people go for war?
- 74 Does it accompany ritual activity and observance?
- 75 Who are their leaders and how are they selected?

II. IMPACT OF ACCULTURATION

1. Has there been any exchange of culture between the communities?
2. Do you participate in each other festivals? What are they?
3. What do you like or want to accept most from the religion of the other community?
4. Is there any exchange in the value and modes of life due to culture contacts among the Kukis and Hindus? Please specify.
5. Since how long have you been living with the other community?
6. Do you have any link with Burma or China? Business/ Religious/ Family. Since how long?
7. Links with Burma and China has made great influence on the religious and social life of the people. Yes/No. How?
8. Have you taken any of the beneficiary programmes or schemes introduced by the Government? Name them.
9. Has modern education system helped to mould your religious beliefs?
10. Do you think that Hinduism has made any impact on the tribal society? Yes/No. Give reasons.
11. Do you find any difference in the educational level, in the standard of living, among those who accepted Christianity and those who did not? What are they and what according to you is the reason?
12. How did you come in contact with Christianity?

III. ROLE OF MAN AND WOMAN IN THE RITUAL PRACTICES

1. In your society the officiants and experts are mostly male or female or both? And why?
2. Is there any preference of old priest or priestesses? And why is it so?
3. How do they become a priest or priestess? Mostly when do they become one?
 6. What is the position of woman in your society?
5. Do the ritual experts have to wear any special dress or symbols or badges when officiating? Why?
6. Name the rituals in which women play an important role either in the household or public ceremonies. What are the roles?
7. How are the ritual experts paid for their services?
8. Do they have to observe special diet or social restrictions? How?

IV. *ROLE OF CHRISTIANITY*

1. Christianity is a religion of the poor/ rich/ all embracing.
2. Towards Christianity the general impression of people is negative/positive/indifferent.
3. What are the various sects within Christianity?
4. Is there any criteria to become a member of any of the denomination? What are they?
5. What made you to accept Christianity?
6. After following Christianity has there been any change in ceremonies, rituals, festivals, religious, and social practices? Please name them.
7. Has Christianity shaped the behaviour in your group and outlook on life? How?
9. According to you has Christianity affected your native religion?
10. Is there any incorporation of native beliefs into Christianity? What is it?
11. Is there any traditional God that you have identified with Christian God? If so, name them.
12. In Christianity do you still appease the evil spirits? Why and how?
13. The development of tribal society has been very slow/ fast/ gradual. Why?
14. Influence on the cultural elements like symbols, myths, folklore, language, traditional life by Christianity has been little or much. If there are any other please specify.
15. In your opinion has Christianity been of great help for professional achievement? How?
16. Would you have followed Christianity was not preached in your society?
17. What according to you made an impact of Christianity and not Buddhism? Why?
18. Do you think that Christianity is Responsible for globalization? How and why?
19. Has globalization made any impact on both the religions of the Kukis and caste Hindus Meities? Yes/No. Specify if any other.

Detail Information To Be Collected:

1. List of diseases caused by different spirits.
2. List of various types of experts for different purpose.
3. Note all the taboos and personal rituals observed by the experts.
4. Describe and make a list of taboo signs and their purposes.
5. List of various taboos on food, sex, participation, people in mourning, engaged in special occupation(sorcerer, officiants, priests, magicians, etc.).
6. How do you find out auspicious day for any undertaking?
7. To record the actual words of the officiants.
8. List of diseases/ ill-health and ritual medicine for it to be made.
9. Prepare a ritual calendar noting all seasonal rites and festivals(of the different clans of each group).
10. List of proverbs, traditional sayings, riddles, and what does they imply .