



APPENDICES

List of Local Dialects and their meanings

Ahalpana	Elders
Apokpa	Ancestors or progenitor
Ashiman Thaba/Tarpon	An indigenous ritual in remembrance of the deceased forefathers and foremothers
Arangba	Arranger
Bamons	Manipuri word for Brahmins
Champhut	Boiled vegetable
Chandan	Tilak used by Hindu Meities
Chanau thinba	A celebration in completion of harvesting by tasting the newly harvested crops
Chanura	Lady
Chaumba / Chakinba	The ritual of feeding the first morsel to a child
Cheiraoba	Meitei New Year (April 14)
Emoinu	Goddess believed to exist in the sacred fireplace in the house
Enaphee	Traditional wear of Meitei women
Epanthaba	Birth ceremony
Famnaiba	Prestigious positions
Funga	Sacred fire place within the house
Haojongpal	A place where people were sent as punishment
Heibi	Medler, tree with a small fruit
Heibimana-singju	A salad like preparation of Heibi leaf to be eaten raw
Heijingpot	Different items of fruits; it is a ceremony organized one or two days ahead of the marriage
Heikru	Amla
Heikru Hitongba	A religious festival of boat racing
Heining	A kind of fruit
Hidanglakpa	He is the officer in-charge of all the production of boats and used for any purpose
Higokmachufi	Blue colored cloth
Hinyangei	November

Hui Kang	The chain or rope used to tie the dog
Imung lai	Traditional deities believed to be in the household
Kalen	May
Kangsubi, kabok	Sweetmeats / Puffed rice
Kei	Granary
Khamlangba deity	A forest deity
Khangjen	The unmarried male of younger age group in the singlup
Khoiju Leikham	A leaf mainly used for ritual purpose
Khomlang laman Singba	To pay back the debt that a child have on their parents in bringing them up
Khullakpa	Chiefs/Heads of a village appointed by the king
Khunjahanba	The 'oldest or the eldest member in the village
Kokthok- Chamthokpa	A short ritual of pregnant women to give smooth delivery
Koubru, Marjing, Thangjing and Wangbaren	The four folk deities believed to control and protect the four directions of the village /area
Kourou	Sun
Ku	Coffin
Kwa	Betel nut
Laibung thou mapan	Nine male folk deities
Lai-haraoba	Merrymaking of the folk deities
Laikon	Near the temple
Lainura taret	Seven female folk deities
Laishen phi	Silk cloth
Lai-tin-thaba	A term used by the Lois for marriage
Lairiktaba	Recitation of folk stories and legendary incidents of the ancestors / story of the Ramayana and Mahabharat
Lalup	Essential service performed by every Meitie during King's time
Lam lais	Deities believed to be in the wild land
Lamta thangja	Last Saturday of March
Langban	September
Langlois	Weavers/Sericulturists

Langnngamloi	Conquered one
Langthrei	A leaf used for ritual purpose
Lanpha loi	Captured from war and rehabilitated by the king
Leikai	Hamlet
Leimaren	Goddess of the household in every Meitei family
Leishabi	Unmarried girls
Loipot	Tribute in the form of produced goods given by the Lois to the King
Loisang	Temple of folk deity
Loithaba	Those who were sent into exile as capital punishment
Loukhatpa	A short ceremony of acceptance by the parents after a couple's elopement and cohabitation
Loumidang	He is the assistant to Loumilakpa
Loumilakpa	He is the officer in - charge of all the fields, farms, and other properties of the villagers
Luhong phan	A wooden plank specially made for the groom to sit during the marriage
Lup	Organization
Luplakpa	Lup meaning organization and 'lakpa' meaning controller.
Maiba	Priest
Maibi	Priestess
Malem Prithivi	Earth
Mandap	Place usually near a temple where the ritual is to be performed
Mangani Chakouba	The feast on the fifth day of the marriage
Mangba	Unsacredness
Maunaha	Newly married women
Mayangs	The migrants from outside the state
Meitie Pangal	Manipuri Muslim
Nahapana	Youngsters
Naharakpa	He is the assistant officer to the Pakhanglakpa
Nahutpa / Ear-Peircing	Nahutpa meaning ear-piercing, a ceremony carried out when the child either a boy or a girl attends the age of three
Ngamus	A kind of fish

Ningollakpa	He is the one who controls all the female members of the village
Ningol-mawa	The eldest son-in-law
Ningol Chakouba	A ceremony observed by every Meitei family in which the married daughters are invited by the parents for feast.
Nongchupharam	Migrants from the West
Nongpokpharam	Migrants from the East
Nupi-machin hangba	Taking final consent of the girl after elopement
Pakhangba	The supreme folk deity of the Meitie indigenous religion
Pakhanglakpa	He is the controller of the unmarried men in the village
Pala	A group of traditional singers in Hindu Meitei marriage ceremony
Pana	Geographical divisions of an area/division of members in the society
Panathokpa	Becoming Hinduized Meitie
Pangang	A kind of vegetable
Panthoibi Puja	Durga Puja
Phabou nga and ngakha	Different variety of fish
Phamnaibas	Administrators
Phanek mapannaiba	Traditional formal wear of the Meitei women
Phungaleiru	A sacred fire place in the house believed to be the abode of Goddess <i>Emoinu</i>
Piba	Eldest male of the clan
Poloi	Marriage costume of the bride in Hindu Meitie marriage
Sairuktinnaba	Belonging to the same clan group
Sajan or Saji	Wild boar
Sanamahi	Household deity in every Meitei family
Sawang Eshei	A religious song sung in the Lai Haraoba
Sel	Coin
Sengba	Sacredness
Shinglois	Wood collectors
Singju	A variety of mixed vegetables to be eaten raw
Singlups	Division of members and work allotment according to the age group which is active only in the death ritual

Soinou	Male of younger age group
Soraren	Sky
Soren	Evil spirits
Tairen	Plant, toona cilitia
Taloihidang	An assistant to Telloihanjaba in all the activity.
Tan	Roti made by grinding the rice
Thasi	New moon day
Telloihanjaba	He is the officer in-charge of the soldiers
Tulsi	Basil plant
Umang lais	Deities believed to be in the forest
Usoi	A kind of bamboo soot
Waroipt	Final negotiation after consulting a Maiba
Wai-yu	A specially brewed wine
Wai-yu kharung	A pot of specially brewed wine
Yai	Rice
Yaosang	Holi
Yek/Salai	Clan
Yu	Rice beer
Yubalba	The country liquor brewed from rice.
Yupalthaba	The officer-in-charge in the traditional administration who controls the quality of the liquor
Yura	Wine made of flour

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INTERVIEW SCHEDULE

General Questions

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. (a) Education of the respondents: Illiterate Primary Secondary Higher secondary College University
(b) Education of the father: Illiterate Primary Secondary Higher secondary College University
7. Mother tongue : Language/Dialect spoken
8. Traditional occupation :
9. (a) Present occupation of the respondent : Service/ Business/Agricultural Laborer/Cultivation/Any other
(b) Occupation of the father : Service/ Business/Agricultural Laborer/Cultivation/Any other
10. a) Personal income of the respondents :
b) Household income:
c) Personal income of the father:
(i) Upper class (ii) Middle class (iii) Lower class
11. Types of marriage : Endogamy Exogamy
Monogamy Polygamy (i.) Polyandry (ii) Polygyny
12. Types of family : Nuclear Joint Extended
13. Number of family members (relation with the ego):

Name	Relation	Sex	Age	Education	Occupation	Income
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14. Caste Sub-caste
15. Originated from:
16. Migrated from where

3. According to you whether the illiterate and low status or educated and high status are adopting the values of Hindu Meities ? Why?
4. Do you think you have remained to your indigenous traditions or adopted the Hindu Meities customs regarding birth, marriage, death and other rituals?
4. Do you think the high status S.Cs. are adopting the lifestyle and values of Hindu Meities?
5. Which aspects of the Hindu you imitate mostly and why?
6. Do you feel that your religious beliefs are still important or should the Hindu Meities values be adopted?
7. Does the geographical mobility affect cultural mobility? How?

D. PARTICIPATION IN THE HIGH PROFILE JOBS/BUREAUCRACY/POLITICS:

1. Do you have any idea how many S.C. members of your village are in the high profile jobs/ Ministers/ Bureaucrats /Professors etc?
2. Do you think that those S.Cs. in high profile enjoy an equal status to Hindu Meities or are they still looked down irrespective of their education or position?
3. Do their wives and children enjoy the same status and respect from Hindu Meitie and from S.Cs. themselves?
4. Being achieved a high position do you feel status inconvenience? In what ways?
5. Being achieved a high position do you feel uncomfortable in interacting with your community members? If yes why?
6. Do you feel that such kind of inconvenience led to the formation of another class in itself? Explain.

E. IMPACT OF SOCIAL MOBILITY ON STATUS OF WOMAN:

1. What are the changes brought by social mobility in the status of women and children?
2. How are the upwardly mobile S.C.women treated by the Hindu Meitie women and by one's own caste women?
3. Are you adopting to the new ways of life along with Hindu Meitie women? Why and why not?
4. Are there any restrictions on wearing modern dress by the S.C. women?

FORCES ENHANCING OR RESTRAINING MOBILITY

A. FORCES ENCHANCING MOBILITY:

(a) CONSTITUTIONAL PROVISIONS

1. Are you aware of the constitutional provisions provided by the government for your improvement?
2. How do you know about the provisions? Are you getting any facilities in college / university/ reservation in jobs etc.?
3. Is the provision adequate for improving social conditions of S.C. in any village?
4. Do you think all the constitutional provisions should be extended for more years or should be stoped?
5. Are the reservation policies really helping you in improving your status (economic, education, occupation etc.)?
6. According to you what are the provisions which need to be improved or increased? Why?
7. How far do you think such government facilities have benefited you or any one in your community?
8. Do you feel the constitutional provisions have been successful in improving your status?

9. Do the constitution or the state government provide any special facility for the upliftment of S.C. women?

(b) GOVERNMENT POLICIES

10. Do all the S.C. students get scholarship if they achieve the required marks? How many students are getting currently?
11. What do you think about consideration of percentage and reservation in academic institutes? Is it useful to students?
12. Do you think reservation is a must?
13. Do you think that the facilities provided have accelerated students' enrolment in learning institutes?
14. According to you, are the government provisions more effective in rural areas or in urban areas? Why?

(c) AMELIORATIVE AND WELFARE PROGRAMMES:

15. According to you what are the welfare programmes that are useful?
16. Do you feel such welfare programmes are helping you in improving your conditions? How?
17. What do you think has been the major means in changing your status? Why?
18. Do you feel that the benefits are distributed equally to all categories of S.Cs. or are they benefiting a particular section or a particular village?
19. Are there any special training or coaching for S.Cs. in order to compete with other castes?

(d) PROBABLE STRATEGY AND SCHEME

20. What are the provisions provided by the government that you are aware of?
21. How do you get these facilities or whom do you contact to avail them?
22. Do you think that you can improve your conditions through such provisions?
23. Should the reservation be extended to the private sector also?

(e) IMPACT OF DALIT MOVEMENT /RESERVATION /ANTI-RESERVATION AND RELIGIOUS MOVEMENT AND DALIT IDENTITY:

24. Have you heard of any form of religious movement among S.Cs?
25. Has there been any form of anti- reservation movement by Hindu meitei in your village? If not, what are the reasons?
26. Why do you think the S. C. population of Manipur is very less compared to the other states?
27. Is there any Dalit movement in order to improve the life of S.Cs.?
28. If it is not there or not known –why?

(f) IMPACT OF DALIT ART AND LITERATURE

29. Have you come across any literature or journal on S.C? Would you name a few important journals?
30. Do you think that such literature plays an important role in creating awareness among the S.C.?
31. Do the illiterate also get awareness from such literature? How?
32. According to you how far has such literature helped in changing the attitude of S.C.?
33. Is there any special art /craft forms exclusively for S.C.? Give details.

(g) CHANGE IN STATUS

34. According to you what is the most important means in changing status- Education/constitutional provision /Religious change/ Imitation of higher caste or any other? Explain.
35. Do you agree that education is the most important means for changing status? How?
36. Does social mobility help you to feel at par with Hindu Meitie?

(h) POLITICAL PARTICIPATION

37. According to you is political participation an important means for upward mobility in status?
38. Being a member of parliament / assembly/ village political leader do you find any change in status?
39. Do the other Hindu Meities and Brahmin political leaders treat you well?

B. FORCES RESTRAINING MOBILITY:

(a) CASTE STRUCTURE/ SOCIAL STRUCTURE

1. Do you think that caste structure has prevented mobility? How?
2. Which is most responsible in restraining mobility - Ignorance and poverty, Illiteracy, Caste structure, Low economic conditions, poor implementation of government policies, all or any other reasons.

(b) CASTE CONFLICT OR COMMUNITY CONFLICT

3. Has there been any conflicting situation or disagreement among the S.Cs. of your village?
4. Is there any conflicting situation between S.Cs of one village with S.Cs. of another village? Why?
5. Have you come across any form of caste conflict within the same caste group in your village?
6. Do you think that such caste/community conflict is responsible for restraining mobility among S.C.?
7. Do conflict arise between S.Cs. and Hindu Meities? How frequently and for what reasons?
8. Do you think inter-caste conflicts are responsible for upliftment?

(c) LOW ECONOMIC STATUS

9. Do you think that good economic status is a must for achieving upward mobility?
10. Do you think occupational and educational upward mobility is directly related to high economic status?
11. According to you what is responsible for your low economic status? Reason.

(d) FAILURE OF IMPLEMENTATION OF GOVERNMENT POLICIES

12. Do you feel that the S.Cs, have been properly using the facilities or misusing it? How?
13. Are the politicians working for the upliftment for S.Cs.? Has any S.C. been elected from the village? Give details.
14. Do you feel that the upwardly mobile S.Cs. are monopolizing the benefits?
15. Do you think that the government policies are not deliberately implemented by the government agents?

(e) IGNORANCE

16. Do you agree that your ignorance and lack of information has led to your low social status?
17. If there is low progress in your caste/ community, is it because of the absence of protest movement/ lack of awareness or lack of leadership or any other reasons.
18. Do you think if you are well informed about the constitutional provisions and government policies or schemes you would have benefited much?
- 19.

(f) ILLITERACY

20. Do you agree that illiteracy is the main cause for your low social status?
21. Do you believe that high educational qualification will always lead to high status or is it sometimes a matter of luck?
22. Do you believe that with good educational qualifications can you achieve the same status with that of Hindu Meitie?
23. Do you think that you can easily get a job with required qualifications?

INTERRELATIONSHIP BETWEEN S.C. AND OTHER GROUPS

A. INFLUNCE OF HINDU MEITIE ON SCHEDULED CASTE:

1. Do you think that Hindu Meitie influence you in social and cultural matters? How?
2. What type of influences Hindu Meities have on your occupational /educational/religious/cultural commitment?
3. Do they interact at free will?
4. Do you dine with them?
5. Do they invite you in marriages / festivals / other ceremonies?
6. Is there any economic interaction with the Hindu Meities?

B. CONVERSION OF S.C. TO OTHER RELIGION:

1. Have you converted to another religion to avoid stigma in your village?
2. How many of them have converted in your village and to which religion?
3. Do they improve their social identity and others' attitude towards them after conversion?
4. Why has there been no conversion to other religion in your village?
5. If you are a convert what are the reasons for conversion?
6. What benefits are you enjoying by conversion?
7. Does conversion help you in securing jobs?
8. Does conversion help you financially?
9. Does conversion help you in attaining higher social status?
10. Even after conversion do you follow your traditional religion?
11. How often you visit Church services?
12. Can you read a Bible?
13. What knowledge you have about Christianity?(detail.)

C. HINDU MEITIES SOCIAL RESPONE TOWARDS S.C.:

1. Do any Hindu Meitie attend any religious functions at your place?
2. Are you made to sit separately or sit along with them at such functions?
3. Do the Hindu Meitie allow you to enter their houses / kitchen/ religious areas?
4. Do the Hindu Meitei sit and dine together with the S.C. in any village or in private?
5. What is the attitude of Hindu Meitie towards the social change brought by S.C. in their status so far?
6. Do the Hindu Meitie encourage you in improving your status? In what ways?
7. Do you attend any functions held at the place of Hindu Meities?
- 8.

D. SCHEDULED CASTE SOCAIL RESPONSE TOWARDS THEMSELVES:

1. What is the relationship between the Yaithibi and the Loi?
2. What is the relationship between the Lois and other S.C.?
3. What is the relationship between the Yaithibi and other S.C.?
4. What is the attitude of the ordinary S.C. towards the upwardly mobile S.C. and vice versa?

5. What is the attitude of the educated S.C. students towards their own status and toward other S.C.?
6. What is the nature of relationship among S.Cs. themselves in your village as well with S.Cs of other villages?

E. S.C.'s INTERACTION WITH HINDU MEITIES AND OTHER RELIGIOUS GROUPS:

1. What is the relationship between S.C. and the Meitie Brahmins?
2. What is the relationship between the Yaithibi and Hindu Meities?
3. What is the relationship between S.C. and Hindu Meitie?
4. Do you mix well with the Hindu Meities whom they work with?
5. Do the Hindu Meities and Meitie Brahmins practice pollution by physical contact? Which are the particular castes to which they practice physical pollution?

F. INTERCASTE INTERACTIONS AMONG THEMSELVES:

1. Who cooks in your social gatherings and functions in your village?
2. Do the Yaithibi/ Hindu Meities/Loi interdine & intermarry?
3. Are the S.Cs. allowed to enter temples where Hindu Meitie and Brahmin worship?
4. What is your opinion about –i Dhupi/dhobi , ii. Patni, iii. Muchi or Ravidas, iv. Sutradhar, v . Namsudra , vi. Yaithibi?
5. Why are some sections of Loi called Chakpa? Are they different in any respect from the other Lois?

G DEVELOPMENTAL PROGRAMMES REQUIRED:

1. What are the urgent developmental programmes to be made for the improvement of S.Cs. in different fields?
2. Do you support or oppose the Prevention of liquor consumption by the government of Manipur? Why?
3. What are the consequences brought by this act to the life of S.C. in your village and Manipur as a whole?
4. According to you what are the policies and schemes that the government should implement for S.Cs. in Manipur?

DETAIL INFORMATIONS TO BE COLLECTED

1. List of financial benefits given to S.C. for different purpose.
2. Liist of caste wise occupation traditionally practiced and list of present ccupation.
3. List of educational benefits/ law (% of quotas) in different institutions/jobs.
4. List of all political members elected village wise/ year/and position/past and present.
5. List of infrastructure facility village wise- hospital/school/electricity/ water facility/ transport facility/communication/vegetable market/theatres.
6. List of reservation in education /employment/economic/occupation.
7. Information of household wise intergenerational and intragenerational mobility patterns. Household wise interstate and international mobility pattern.