

## GLOSSARY

*Veng*: small neighbourhood/ locality that existed within the village (in case of big size villages).

*Thempu*: literally wise man, which refers to the Thadou priest and physician.

*Themthu*: literally a wise man saying which refers to the various chants of the Thempu (priest or physician).

*Lapi*: traditional folk song.

*Gollui Thusim*: traditional folk tales.

*Semang Pachong*: Thadou village council.

*Khongjais* : common name ascribed to the Kukis of Manipur, by the Manipuris.

*Chon festival*: a principle sacred festival of the Thadous which lasted for seven days and could only be perform by principle chief or great hunter or a rich man.

*Noimang*: the original homeland of the Kukis which is said to be somewhere in South western part of China.

*Chunggam*: the highland region where the Kukis first migrated from their original home *Noimang*.

*Khul*: refers to the passage through which the progenitor of Thadou migrated from *Noimang* to *Chunggam*.

*Gun*: originally it refers to the Chindwin river of Burma but now it means the Imphal river.

*Naodop-ju*: rice beer consumed during childbirth ceremony.

*Naodop-an*: refers to the feast prepared and eaten during childbirth ceremony.

*Naopui*: an act of taking children to their maternal uncle's house with gifts to seek blessings of well being and prosperity.

*Naopui-pon*: traditional shawl gifted to the maternal uncle on the day of Naopui.

*Tucha*: When an ego marries the daughter or sister or aunt of a man he and his children becomes the 'Tute' or 'Tuchas' of his in-laws/ his children 'Pute' or maternal kin.

*Becha*: a person entrusted by each family to look after the affairs of that family in all social occasion. The *becha* is the spokes man of the family while the *tucha* did all the necessary works.

*Upa*: elder brother.

*Naopa*: younger brother.

*Neinu*: mother's brother's daughter.

*Thipha*: natural death.

*Thise*: Un-natural death.

*Senhulthi*: childhood death.

*Thilha*: evil spirit.

*Haosa*: chief.

*Kuki- Inpi*: the apex body of the Kuki people.

*Joumi*: refers to the giant evil monstrous male evil spirit.

*Nelhao*: group of seven malevolent spirits.

*Gamnupi*: female evil spirit of the forest.

*Lhangnel*: a big snake believed to be evil spirit that can change its form.

*Kaosie*: people who are believed to have possessed magical power to possess, harm and kill others.

*Gamkao*: evil spirit of the jungle.

*Changseo*: harvest products paid to the chief as thanksgiving for allowing the farmer to cultivate the lands.

*Khotha* : compulsory free labour given to the chief.

*Chang- Ai*: a ritual festival conducted by a person who has harvested more than what he requires consistently for a period of ten years (a decade) or more.

*Sa- Ai*: a ritual festival performed by a great hunter who has killed a tiger (*lho*) and other big games.

*Semang Juvah*: a meeting organised in olden days by the chief with his council of minister to discuss about the future administration of the village in which matter relating to social, cultural and economic are taken up.

*Thinghanglei* : refers to hill jhuming.

*Phailei*: wet rice plough cultivation in the plain.

*Thinglei*: practiced of jhuming where big trees are in abundance.

*Ponlei*:grassland where jhuming is carry out.

*Loupi/ loulouen*: shifting cultivation involving large area of land for growing paddy

*Changlei*: rice land/ field.

*Joulei*: a hill field for cultivation of vegetables and other crops other than rice such as maize, ginger, pumpkin, cucumber etc.

*Mang*: debris of tree burnt for jhuming.

*Changpal*: early rice.

*Changgei*: late rice.

*Butun*: millet.

*Mim* : jobs tear.

*Melei*: vegetable garden.

*Chapphou*: literally refers to the period of drying the fallen tree for jhuming.

*Loubuh*: a small house builds of thatch and hay in the paddy field for cultivators to rest.

*Moudoh*: asking of bride hand in marriage.

*Sumtansa*: pig killed when the bride price is paid by the girl family.

*Manlamkai*: leading bride price usually in the form of mithun in olden days now replaced by a female buffalo that has given birth twice or sometime in the form of money.

*Lutom- Laisui*: traditional shawl and meghla given to the bride's father and mother.

*Saipikhup*: traditionally weaved shawl usually of black colour meant for men.

*Khamtang*: traditional wrap round for women.

*Dahpi*: a large Burmese gong, valued according to the clarity of the note, and its reverberations when the gong is struck on the boss.

*Dahbu*: small Burmese gong in sets of three, the three gongs being theoretically in tune at equal intervals of about a half tone of western music.

*Khichong*: traditional rare red beads necklaces.

*Khichang*: traditional red beads of great value to the Thadous.

*Goul-lhah*: sent off ceremony of the bride.

*Thilken*: gifts given to the bride on the day of the send off ceremony which depends on the family means.

*Gol- vah*: literally refers to festival. However, it is most commonly used to refer to marriage mostly performed in the Church.

*Kituineh*: a ceremony performed by the bride's family in order to enable their daughter to take food in her father's house.

*Unu- Dalhah Man*: gift given to the unmarried elder sister of the bride.

*Ki- In- Lut:* ceremony perform in case of marriage by elopement by the girl's family to seek God's blessing for the couple.

*Thijinkou:* messenger that are sent to inform relatives about the death of a person

*Mithikho:* village of death (traditional belief before Christianity).

*Kosa:* a feast organised after the death of a person usually meant for those who help in the funeral.

*Naominsah:* naming ceremony of the new born.

*Min Lutuo:* reckoning of all the male line of a particular clan or lineage.

*Kho- Theimpu:* village priest.

*Inn- theh:* cleansing of house after the corpse of unnatural death has been buried.

*Inbohman:* price paid for dirtying a particular house. When a stranger/ outsider died in some relative or friend house, the family of the deceased have to kill a pig as a fine and have to perform a ceremony for purifying the house.

*Loungman:* death price.

*Sa-Keng Khai:* a ceremony performs by the claimant of death price.

*Kitom:* literally means protest in anger. In olden days when a person died, the male relative blames the 'Thilhas' (evil spirit) for the cause of death. They expressed their anger by stamping on the floor with great force and shouting challenging the 'thilhas' who are still believed to be still hovering around and watching them. They then jumped

vigorously brandishing their doas, axe and other weapons including firearms and whatever is in their hands with the intention of harming the invisible evil spirit.

*Sa-hab*: half portion of animal killed during the sending-off ceremony of the bride.

*Saleng*: refers to a hind or fore leg of animal hunted given to the chief (also known as *sakeng*).

*Sa-ting*: refers to the back portion of the animal killed given by any person to his elder in recognition of his pedigree.

*Sa-ngong*: neck portion of animal killed in a game given to the nearest male member of their maternal kin.

***Beng***: Bamboo made basket mostly used by women for carrying things.

***Khongvang***: Bamboo made basket used for carrying fire-wood water-tubes, vegetables etc).

***Lel***: Cane basket used in olden days for keeping cloths and valuable.