APPENDIX II

A VERY PRELIMINARY ATTEMPT OF A MANIPURI TALE AND AS PER V.J. PROPP'S 'SYNTAGMATIC' MODEL AND C. LEVI-Strauss's 'PARADIGMATIC' ANALYSIS RESPECTIVELY.

1. STRUCTURAL ANALYSIS OF A MANIPURI (MEITEI) TALE 'SHANDREMBI AND CHAISRA' AS PER V.J. PROPP'S 'SYNTAGMATIC' MODEL: A TENTATIVE SCHEME.

The story of Shandrembi and Chaisra (for details of the Story, See Chapter VI, pp. 278-286).

Two widows - a daughter and a son each - Shandrembi, the daughter of the first widow and Chaisra, the daughter of the Second. ¹

After fishing Chaisra's mother asked Shandrembi's mother to open mouth. She opened. ²

Snakes and eels --- dropped into her mouth ³ - turned into a tortoise and moved into the lake. ⁴

Shandrembi felt nervous at the non-return of her mother. ⁵ In her dream, mother narrated the story --- asked to catch the tortoise and to keep seven days --- it may transform. ⁶ ⁷

1. Initial situation (x).
2. Complicity (z¹).
3. Trickery (n²).
5. Lack (a).
6. Mediation (B⁴).
7. Interdiction (y⁵).
into human being. Accordingly Shandrembi did. Step-brother demanded the tortoise. Step- mother forced her to boil and to feed her son.

While boiling tortoise said it has reached its knee. At last tortoise announced its death. Shandrembi wailed but the boy ate it up. Her mother re-appeared in her dream and advised to keep the bones for seven days she opened on sixth days Shandrembi's mother turned into swallow and flew away.

Shandrembi in rags with earthen pitcher and Chaisra on Phige phanek with brass pot went for drawing water. King loved maiden in rags - had a little water from her. Chaisra's mother exchanged the costumes and utensils but the king made Shandrembi queen.

8. Beginning counteraction (C).
9. Mediation (B).
10. Mediation (B).
11. Pursuit (Pr).
12. Mediation (B).
13. Rescue (Rs).
14. The first function of the donor (D).
15. Wedding (M).
Step-mother invited Shandrembi for a feast.
Instead of cold water Chaisra poured boiling water on her head.\(^\text{16}\) Shandrembi turned into a dove.\(^\text{17}\)

In disguise Chaisra went to the palace.\(^\text{18}\) Though suspected, the king kept silent. The dove's (Shandrembi) remarks on the forgetfulness of the king reached to the king,\(^\text{19}\) through the grass-cutter. For confirmation, the king called the dove to eat grains from his palms.\(^\text{20}\) The bird ate it.\(^\text{21}\) The king kept it at the palace. Chaisra killed it and prepared a dish out of it.\(^\text{22}\) The king threw it away.

The *heijang* plant grew at the spot where the curry was thrown Grass-cutter plucked a *heijang* fruit.\(^\text{23}\) Whenever the

\(^{16}\) Pursuit (Pr.\(^6\)).
\(^{17}\) Rescue (Rs.\(^6\)).
\(^{18}\) Unfounded claim (L).
\(^{19}\) Mediation (B\(^4\)).
\(^{20}\) The first function of the donor (D\(^1\)).
\(^{21}\) The hero's reaction (E\(^2\)).
\(^{22}\) Pursuit (Pr.\(^6\)).
\(^{23}\) Rescue (Rs.\(^6\)).
\(^{24}\) The first function of the donor (D).
fruit was there, there was no knife and vice versa. The fruit transformed into Shandrembi. Each day she prepared food. Grass-cutter demanded her true identity. She was Shandrembi. On the news the king promised happiness and comfort to Shandrembi.

Shandrembi narrated entire story. The king was happy for the re-union and wished, 'Let Chaisra be punished by god'.

The king asked Chaisra to fight with a woman who was imposter of Shandrembi. He arranged two swords one beautiful - no sharp; other ugly - sharp edge. Chaisra with beautiful sword and Shandrembi with ugly one fought in presence of the king and courtiers. Shandrembi killed Chaisra. The king and Shandrembi lived happily with their son.
TO sum up the functions of this tale in a formula as per V.J. Propp's model: $x \cdot z^1 \cdot n^3 \cdot (A^7 \cdot l^1) \cdot a \cdot L^4 \cdot y^2$

$C \cdot (A^8) \cdot B^4 \cdot Pr^6 \cdot B^4 \cdot Rs^6 \cdot D^7 \cdot W \cdot Pr^6 \cdot Rs^6 \cdot L \cdot B^4 \cdot D^1$

$E^2 \cdot Pr^6 \cdot Rs^6 \cdot D \cdot Rs^9 \cdot T^1 \cdot 0.q6^13 \cdot Ex \cdot H^1 \cdot l^1.W$

2. STRUCTURAL ANALYSIS OF MANIPURI (MEITEI) MYTH 'KONTHOUJAM LAIREMBI' AS PER C. LEVI-STRAUSS'S 'PARADIGMATIC' MODEL:
AN ELEMENTARY OUTLINE

The story of Konthoujam Lairembi (For details of the story, see Chapter VII, pp. 365-367).

Chingphuron Nahuinu, a beautiful daughter of the Haorok Konthoujam clan is married to Lord Sorarel. After marriage she goes away to her husband's place. Sorarel promises to bestow immortality on the clan.

After many years, a dog of Haorok Konthoujam dies of snake bite in a hunting expedition. Since the day they were granted immortality by Lord Sorarel, people of the clan had not perform any cremation. Therefore, the dog is cremated ceremoniously.

When Chingphuron Nahuinu sees smoke coming up, she thinks somebody in her clan is dead, she accuses Sorarel of betraying her people. Lord Sorarel who knew the truth tries to explain
However, at her insistence she is allowed to visit her parental home.

When she reaches her parents's home, she comes to know the truth. She is asked to share food and drinks but she refuses initially as it is prohibited by her Lord but yields later. While she taking food concealed under seven layers of cloth Sorarel spits on her food and sends a message that she would not be allowed to return to his heavenly abode. She remorsefully spends her time worshipping her husband. Eventually Lord Sorarel takes her back to his abode through a strong storm.

The various elements of the myth could be interpreted in terms of oppositions as follows:

Sorarel is a god (immortal), lives in heaven (high).
Haorok Konthoujam people are human (mortal), live on earth (low).
Cremation fire represents dryness, Sorarel, god of rains, represents wetness.
Death represents nature, funeral ceremony represents culture.

The "contradicitions" here are that (1) even immortality is incompatible with human ways as it deprives them of the pleasure of performing death ceremony. (That is why death ceremony of dog is performed).
(2) A human being cannot avoid human cares and anxieties and resist temptation to enjoy human pleasures even if he/she becomes a resident of heaven (as in the case of Konthoujam Lairembi).

Konthoujam Lairembi represents "mediation" through whom the contradictions are sought to be resolved. At first she vacillates. Later a legitimate place in heaven among gods is won by her by completely overcoming worldly worries.