

# **Biate Ṭong Riseina Bu**

*A Learner's Book of the Biate Language*

*Authors*

**Daimalu Brahma**

**Raju Ram Boro**

*Editor*

**Monali Longmailai**



Centre for Endangered Languages  
Tezpur University

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## FOREWORD

The Centre for Endangered Languages (CFEL), Tezpur University (TU), was established in 2014 vide letter No F.No. 15-6/2012 (CU) dated 3<sup>rd</sup> April 2014 from University Grants Commission (UGC), New Delhi. With the fund arriving in August 2015, the recruitment of the CFEL faculty and staff was done and two laboratories were set up by May 2016. One of these is Phonetics laboratory and the other a Documentation laboratory, meant for recording and editing. In a span of one year starting June 2016 four field trips were conducted in three states of North East India. These states are Assam, Manipur and Nagaland. CFEL, TU has been given the task to document endangered and lesser known languages from these three states with a stipulation that ‘work in all the three states have to start simultaneously’. We have maintained this stricture and have conducted four intensive field works in the three states. Kudos go to the field linguists and the research associates for doing a credible job.

As per the action plan, we have to publish reading materials, dictionaries, books and the like on these languages. It gives me great pleasure to say we have managed to go by the action plan and today we are about to bring out six books on the following languages: Biате, Khelma and Hrangkhoh spoken in the Dima Hasao districts of Assam; Onaemila and Purum spoken in Senapati and Kangpokpi districts of Manipur and Liangmai spoken in Peren district of Nagaland.

These books are primarily readers with a slice of varied aspects of the communities: language, folklore, rituals, ethno-linguistics and history. Since these languages are *oral* and they do not have a script; the Roman script has been adopted. The younger generations of these communities are familiar with the Roman script as they attend schools where the medium of instruction is English. Also most of these languages have the Bible written in their native tongue in the Roman script. The readers are made bilingual for the benefit of the people of these communities.

Revitalization and capacity building are the main objectives of these readers. We expect the conscious and learned members of these communities who have helped in the documentation process to come forward and help the young people of their community learn and know their language, culture and tradition. These readers are just a starting point, we hope the forward looking members of these communities will take a step towards reviving their native tongue and bring a halt to the extinction process which looms largely over these languages.

Our heartfelt thanks go to all the informants and the community members who have contributed in the shaping of the readers.



Prof. Madhumita Barbora  
Coordinator  
Centre for Endangered Languages,  
Tezpur University

OFFICE OF THE  
ALL BIATE STUDENTS' ASSOCIATION, ASSAM.

**Moto: Learn, Serve & Shine.**



**Hqrs: Fiangpui, Haflong** ☎  
**Est. 1955**

President+ 91 7002349071

Secretary+ 91 94015 01735

Email: absa.assam@gmail.com

Memo No: .....

Date: 13th August 2017

### MESSAGE

On behalf of All Biate Students' Association, Assam block, we take this opportunity to acknowledge and forward the selfless effort of the team in materialising this book.

The team of Centre for Endangered Languages (CFEL) Tezpur University, Assam voluntarily has done tremendous and untiring, practical and theoretical research among the Biatae tribe of Dima Hasao District, Assam by collecting materials for the publication of the book for learners in the name of "Biatae Tong Riseina Bu" which is the first of its kind, ever published.

We do have firm hopes that this book will play an important part in the future life of young generations to know and learn their own dialect later and speak and write grammatically correct forms.

We are highly indebted to the authors of this book for their great achievement and we do have deep hopes that this book will surely serve the purpose it has been written for.

Wishing you all the best.

*R.K. Nampui*  
(MR. R.K NAMPUI)

President  
All Biate Students' Association  
Assam  
Assam block.



*Benzyl Nampui*

(Mr. BENZYL NAMPUI)

Secretary  
All Biate Students' Association  
Assam  
Assam block.



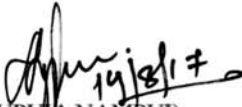
## MESSAGE

It gives me immense pleasure to know that Tezpur University is going to publish a book entitled *Biate T̄ong Reseina Bu* (A Learner's Book of the Biate Language). The Biates are one of the aboriginal tribes of the erstwhile North Cachar Hills District of Assam (now Dima Hasao District) and also Jaintia Hills of Meghalaya. The Biates are a separate and distinct tribe having their own ethnic identity like culture and language. Unfortunately, today, the Biates are among the most endangered and extinct tribes in terms of both language and population. Therefore, the effort made by Tezpur University to publish the aforesaid book is really a noble job to revive and popularize the Biate language in the entire north-east region of India. The book will be very helpful to the new generation of the Biate tribes too.

Apart from school children, I hope this book will serve as a source of knowledge for researchers and learners of the Biate language.

I express my heartfelt thanks and gratitude to the Centre for Endangered Languages (CFEL), Tezpur University Team for their painstaking effort to publish this book and also, I wish them all success in their endeavour to preserve and rejuvenate the endangered tribal languages of Assam and other parts of north-east India.

Fiangpui, Haflong,  
The 14<sup>th</sup> of August, 2017

  
 (Sri LALLUPUA NAMPUI)  
 President/Gaonbura  
 Fiangpui Village Committee,  
 Haflong

## ACKNOWLEDGEMENTS

With deepest gratitude, we would like to acknowledge Prof. Mihir K. Chaudhuri, former Vice Chancellor, Prof. Madan M. Sarma, Vice Chancellor, and the authorities of Tezpur University for providing us an opportunity to work on the endangered languages of Assam and Nagaland. Without their kind support and assistance, this project of the Centre for Endangered Languages, would not have been a success. We would like to specially acknowledge Prof. Madhumita Barborá, Coordinator, Centre for Endangered Languages, Tezpur University, for being the guiding light during the entire period of Biate documentation project from 2016-2017. Without her kind help and support, this work would not have been an immense contribution to the Biate community. Besides, we would like to thank the following faculties of the Department of English and Foreign Languages: Prof. Gautam Kumar Borah for sharing his knowledge and guiding us since the inception of the project, Dr Arup Kumar Nath, Ms Bipasha Patgiri and Dr Amalsh Gope for their untiring efforts with every suggestions and feedbacks they have provided to help in preparing and drafting the project work. We also would like to thank the faculties of the Centre for Endangered Languages, Dr Bobita Sarangthem and Dr Dhanapati Shougrakpem for being actively engaged with fruitful comments and suggestions during the report writing.

We would like to give our thankfulness to Research Associates Dr Widinibou and Dr Puspa Renu Bhattacharyya, Field Assistants Ms Trisha Borgohain, Ms Niharika Dutta, Ms Barshapriya Dutta and Mr Elangbam Manimohon Meitei for the enriching discussions and feedback on language documentation, Technical Assistant Mr Trilok Narzari and the office staffs Mrs Dipali Sona Nayak and Mr Eknath

Upadhaya for their kind help and endeavour in the official works related to the project.

We owe the Biате community our sincerest thanks and heartfelt gratitude for the love, support and assistance they have provided during the several fieldworks in Dima Hasao district, Assam. This book has been possible with the huge amount of data that were collected from various language consultations of Biате. They are: Rev. Lalsangloma Thiaite, Ramdina Lalsim, Drussuli Laldinpui Lalsim, Stephen Lalompua Nampui, Mrs Thangi Darnei, Lalzaiipui Thiaite, Joel Lalrinoma Ngamlai, Isak Lalramluna Ngamlai, Lalremruata Ngamlai, William Ngamlai, Lalthatvuri Nampui (Dongi), Sara L. Nampui, Thatvuri Ngamlai, Riami Darnei, Zairokimi Nampui, Thangchini Nampui, Felix Lalsim, Vanneisangi Ngamlai, Mellinium Lalsim, Tlana Ngamlai, Zaimoia Ngamlai, J.C. Moia Ngamlai, Jesie Ngamlai, Remkimi Ngamlai, Lalthlunga Ngamlai and Nunthura Ngamlai. The Biате fieldwork would not have been possible without the kind help and support from All Biате Students' Association (ABSA), including R.K. Nampui (President) and Benzyl Nampui (General Secretary).

We would like to give our earnest thanks to Mr Khupa Ngamlai, the former Gaonburah, village headman, of Fiangpui, Haflong, for his noble gesture and support during the entire fieldwork and the report writing. For their every help and hospitality, we remain grateful to the Biате people.

Finally, we would like to thank the Tezpur University Publication Committee for their kind help and facilitation in publishing this book. Any error, in this book, therefore, is completely our own.



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**ABBREVIATIONS**

1	1 <sup>st</sup> Person
2	2 <sup>nd</sup> Person
3	3 <sup>rd</sup> Person
ERG	Ergative Case
PL	Plural
SG	Singular
ABSA	All Biaste Students' Association
ST	Scheduled Tribes

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Figure 1: Map showing Fiangpui village near Haflong town

Figure 2: Map showing Fiangpui village

Figure 3: Map of Dima Hasao district, Assam

## INTRODUCTION

According to G. A. Grierson (1904), the Biate (BĒTĒ) language belongs to the Kuki-Chin group of the Sino-Tibetan language family. UNESCO report shows that the Biate is a *Definitely Endangered Language* in North-Eastern India. There is very little or no information of previous research on the Biate language, though there have been literary contributions on history, origin, culture, religion and language by community members. Special mention can be made of Ramdina Lalsim, Ezra Lalsim, Remsiana Ngamlai, Rev. L. Thiate, among a handful of others. Recent linguists have shown an interest in the comparative study of Kuki-Chin languages, including Biate, and scholars are emerging from the Biate community in documenting the language. The Centre for Endangered Languages, Tezpur University, also has initiated the documentation of Biate, which will lead to compilation of sketch grammar and an outline dictionary. The Centre, therefore, decided to conduct a pilot fieldwork in the Dima Hasao (formerly North Cachar Hills) district of Assam.

The Biate speakers live mainly in the **Haflong** area in the Dima Hasao (N C Hills) district. Dima Hasao is one of the twin hill districts of Assam. Haflong is the only hill station of Assam, also known by the local people as ‘Switzerland of the East’ and ‘Second Shillong’. The district has the highest mountain peak of Assam, Mt Thumjang (1866 metres high) located near Mahur and the second highest Mt Hempeupet (1748 metres high) near the Leikul village. The fieldwork was conducted in **Fiangpui** (locality of Biate Speakers) in Haflong and adjacent villages of Biate speakers. Fiangpui and Haflong are surrounded by the Barail mountain range, a portion of the greater Himalayan mountain belt. The Biate people at Fiangpui comprise nearly 300 households, at present, according to the former Gaonburah of the village. However, other speakers of Biate believe that they will be 2000 approximately in Fiangpui and the surrounding Haflong town, due to new migration and settlement of the Biates from other villages within the Dima Hasao district to the Fiangpui village for its easy access to the Haflong town, the headquarters of the said district. Biate people are said to be peace loving and they have been living

in communal harmony with the other tribes such as Hrangkhol, Vaiphei, Khelma, Dimasa, and so on, since time immemorial.

The first fieldwork was conducted in the **Fiangpui** village. It is the village-headquarters for the entire Biate community from Assam and Meghalaya, as informed by the native speakers. The village is approximately 4 kilometres away from the Haflong town, which is the headquarters of Dima Hasao district of Assam. The fieldwork was carried for a period of 11 days, from June 16 to June 29, 2016, with 7 informants: Rev. Lalsangloma Thiaite, Ramdina Lalsim Drussili Laldinpuii Lalsim, Thangi Darnei, Lalzaipuii Thiaite, Joel Lalrinoma Ngamlai, Isak Lalramluna Ngamlai. 1850 words approximately based on nearly 50 semantic domains and 300 sentences along with 2 narratives were collected during the stipulated time. As it was the first visit of the team members to Haflong for the fieldwork, there have been a good number of experiences and knowledge that we received from our informants. Rev Thiaite has made a significant contribution to the community by writing his Master of Theology thesis in 2005 titled *An Evaluation of Christian Mission Impact on the Biate of Assam and Meghalaya*. Ramdina Lalsim is a well-known writer and ethnographer of the Biate tribe and culture and has a series of books published within a span of ten years. Our oldest informant was Thangi Darnei. She is the first matriculate among the entire Biate community from the district and the first Biate woman to have matriculated. She was also the first Registrar of the office of the Deputy Commissioner at Haflong. Besides, she has a profound knowledge of the early settlements of different tribes and names of settlers at Haflong since the pre-Independence period, such as Dimasas, Zemes, Kukis, Vaipheis and others. The informants are educated and are aware of the necessity of language documentation, for which reason, they were actively engaged throughout the entire fieldwork.

The second fieldwork was also conducted in the same place i.e. Fiangpui in Dima Hasao from October 25 to November 14, 2017. During this period, data and recordings were collected from 11 informants (Joel Lalrinoma Ngamlai, Isak Lalramluna Ngamlai, Lalrem Ngamlai, William Ngamlai, Ramdina Lalsim,

Felix Lalsim, Lal̥hakhvuri Nampui, Sara L. Nampui, Thatvuri Ngamlai, Zairokimi Nampui and Riamei Darnei) for a deeper understanding of some of the linguistic features of Biāte, especially Phonology and Morphology based on 14 semantic domains. In both of the visits, Haflong had a pleasant weather and the Biāte community was kind and hospitable.

The third fieldwork was conducted in two places i.e. the Fiangpui and Mualdam villages from February 18 to March 5, 2017 with 12 informants: Isak Ngamlai, Joel Ngamlai, William Ngamlai, Mellinium Lalsim, Vanneisangi Ngamlai, Tlana Ngamlai, Nunthara Ngamlai, Zaimoia Ngamlai, J C Moia Ngamlai, Lalremkimi Ngamlai, Zesie and Lalthlaunga Ngamlai. Mualdam is a quiet hamlet lying in the foothills of the Sangbar plateau. It is a remote village with less access to modern technology; there is no electricity and it has poor mobile phone network. The village is, however, famous for the Neolithic stone jars located nearby, and has attracted visitors and archaeologists in recent times. In spite of the deplorable and poor road conditions from Haflong to Fiangpui and Haflong to Mualdam, the fieldwork was a good learning experience. Sometimes, there were days when the vehicles would not ply on the road if there were less passengers. Fortunately, we met friendly people who helped us in reaching the village and completing the task within the stipulated time. We also had an opportunity in the second and the third fieldwork to taste the ethnic cuisines such as *baipok* ‘a kind of Biāte traditional curry’, *mersa deng* ‘smashed chillies’, *sumrisi* ‘boiled leafy curry’, to name a few.

The final fieldwork was conducted in Fiangpui and Mualdam from August 4 to August 18, 2017. It was heavily raining most of the days, and temperature dropped to a small degree. We were unprepared for the sudden change in temperature in the month of August, since weather wise Assam is rather hot and humid in this month. Without woollens and warm clothes, initially we had a difficult time in collecting data and meeting informants outdoors. However, during the last few days of our stay, there was less rainfall, and we were able to document a handful of narratives, proverbs and folk songs besides information

on cultural artefacts from the previous informants of the first, second and third fieldwork.

Throughout the first and the second fieldwork, Isak Ngamlai and Joel Ngamlai were our constant companions and guide. In the third and the fourth fieldwork, both Isak and Joel and also William Ngamlai were our guides as well as informants for the Biate documentation. William's family members arranged all amenities and accommodation for us during the third field trip in Mualdam. It is worth mentioning here that most of the data collections were done at Mr Khupa Ngamlai's residence, former Gaonburah of Fiangpui. Benzyl Nampui, Tlana Ngamlai and Joel Ngamlai were not only native speakers but also became ethnolinguists, collecting pictures and assisting us in building a pictorial dictionary, with descriptions of the culture related words.

Thus, this book, *Biate Tong Riseina Bu ( A Learner's Book Of the Biate Language)*, is a joint effort of the community members on the Biate documentation project, since the native speakers equally engaged themselves in this project by not only providing data, but also helping us find several other informants and ethnolinguistic informations. The book hopes to contribute to the Biate community as a guide book to learners of the language. It consists of six chapters, i.e. consonants and vowels, parts of speech, sentences and basic conversations, pictorial wordlist, word vocabulary, proverbs, narratives, folk songs and a brief ethnographic information of the Biate people.

The map of the Haflong town and the area of the Fiangpui village are shown in Figure 1 while Figure 2 shows a clearer satellite map of the Fiangpui village.<sup>1</sup>

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<sup>1</sup> Maps of Fiangpui and Haflong retrieved from <http://www.maplandia.com/india/assam/n-cacha-hills-haflong/haflong/>. (Accessed on September 7, 2017)





Figure 1: Map showing the Fiangpui village near the Haflong town



**Figure 2: Map showing the Fiangpui village**

# 1 CONSONANTS AND VOWELS IN BIATE

This chapter consists of the sound systems present in Biate. It begins with an outline of consonants and vowels and finally diphthongs with orthographic and phonemic transcriptions for consonants and phonemic transcriptions for vowels and diphthongs, and pictorial illustrations for each sound.

## 1.1 CONSONANTS

Consonant	Orthographic	Phonemic	English	Illustrations
p	<b>puan</b>	/puan/	'cloth'	
	Amahih Biate <b>puan</b> anit.		'This is a Biate cloth.'	
ph	<b>phung</b>	/p <sup>h</sup> uŋ/	'belly/ abdomen'	
	<b>Phung</b> indil hih aen hoi mak.		'Big belly is not good to look at.'	
b	<b>bu</b>	/bu/	'cooked rice'	
	<b>Bu</b> kinek ngai.		'I eat rice.'	
t	<b>tukver</b>	/tukver/	'window'	
	Ama hih <b>tukver</b> anit.		'This is a window.'	

th        **theihai**    /t<sup>h</sup>ei<sup>h</sup>ai/ ‘mango’

Amahih **theihai** anit.        ‘This is a mango.’



d        **dialdok**    /dialdok/ ‘mud’

Lampui hih **dialdok** anzen lak. ‘The road is full of mud.’



ʈ        **ʈapikhek**    /tʰapik<sup>h</sup>ek/ ‘cry (as in shouting)’

Aʈapikhek reitak.        ‘He is crying too much.’



ʈh        **ʈhangʈham** /t<sup>hr</sup>aŋt<sup>hr</sup>am/ ‘mosquito’

Amahih **ʈhangʈham** ichin anit. ‘This is a small mosquito.’



k        **kutpha**        /kutp<sup>h</sup>a/ ‘palm’

ki **kutpha** alian.        ‘My palm is big.’



kh        **kheng**        /k<sup>h</sup>en/ ‘plate’

Amahih kikheng anit.        ‘This is my plate.’



f        **fangma**    /faŋma/ ‘cucumber’

Amahih **fangma** sei anit. ‘This is a long cucumber.’



**v**    **vok**    /vok/    ‘pig/swine’

Amah ih **vok** anit.    ‘This is a pig.’



**s**    **sakhi** /sak<sup>hi</sup>/    ‘deer’

Ama **sakhi** hih azai athat. ‘The deer looks beautiful.’



**z**    **zu**    /zu/    ‘liquor’

Kipu **zu** alei inngai.    ‘My grandfather used to drink wine’.



**h**    **ha**    /ha/    ‘tooth’

Kiha kiphai.    ‘I plucked out my tooth.’



**ch**    **chatui**    /ʃatui/    ‘tea’

**Chatui** ki in nuam.    ‘I like to drink tea.’



**m**    **mit**    /mit/    ‘eye’

Himnu **mit** hih a en ahoi. ‘Her eye is beautiful.’



n    **ner**    /ner/    ‘lip’

Aner aen ahoi.            ‘Her lip is beautiful.’



ng    **ngazei**    /ŋazei/    ‘fried fish’

Ngazei keduh.            ‘I like fried fish.’



l    **lung**    /luŋ/    ‘stone’

Lung itamka a om.            ‘There are many stones.’



tl    **tlangdor**    /taŋdor/    ‘ceiling rack’

Amahih **tlangdor** anit.    ‘This is the ceiling rack’



thl    **thlipui**    /ʰipui/    ‘storm’

Vuaninta **thlipui** hih arat. ‘Today’s storm is strong.’



r    **ritap**    /ritap/    ‘fireplace’

Amahih **ritap** anit.    ‘This is a fireplace.’



## 1.2 VOWELS

Vowel	Orthographic	Phonemic	English	Illustrations
i	<b>in</b>	/in/	‘house’	
	Amahih <b>in</b> anit.		‘This is a Biate house.’	
u	<b>ui</b>	/ui/	‘dog’	
	Amahih <b>ui</b> anit.		‘This is a dog.’	
e	<b>epi</b>	/epi/	‘grandmother’	
	<b>Epi</b> itin kikoingai.		‘I call her grandmother.’	
o	<b>ole</b>	/ole/	‘crocodile’	
	Amahih <b>ole</b> anit.		‘This is a crocodile.’	
a	<b>arkong</b>	/arkoŋ/	‘cock’	
	Amahih <b>arkong</b> ilian anit.		‘This is a big cock.’	

**1.3 DIPHTHONGS**

ui **uitete** /uitete/ ‘baby dog’

Amahih **uitete** anit. ‘This is a puppy.’



ei **ei** /ei/ ‘we’

**Eini/Keini** Biate hei. ‘We the Biate.’\*

**Eimani/Keimani** Biate ‘We are Biate.’



ai **aisial** /aisial/ ‘turmeric’

**Aisial** hih aeng anit. ‘Turmeric is yellow in colour.’



oi **ithoi** /it<sup>h</sup>oi/ ‘housefly’

Amahih **ithoi** anit. ‘This is a housefly.’



\* *Eini/Eimani* is used to address oneself among the Biate, *Keini/Keimani* is used to address oneself among others.



## 2 PARTS OF SPEECH

The parts of speech of the Biata language can be classified into nouns, pronouns, adjectives, verbs, adverbs and postpositions. They are discussed below.

### 2.1 NOUNS

Nouns can be sub-divided as proper nouns, common nouns, count nouns, mass nouns, and borrowed nouns.

#### 2.1.1 Proper Nouns

<b>Biata</b>	<b>English</b>
Fiangpui	'name of a Biata village'
Kharthong	'name of a Biata village'
Sara	'name of a girl'

#### 2.1.2 Common Nouns

<b>Biata</b>	<b>English</b>
naipa	'son'
nainu	'daughter'
nupang	'girl'
serat	'cow'

#### 2.1.3 Count Nouns

<b>Biata</b>	<b>English</b>
ritui	'egg'
docham	'table'
in	'house'
kola	'water pot'

#### 2.1.4 Mass Nouns

<b>Biata</b>	<b>English</b>
tui	'water'
ichi	'salt'
chatui	'tea'

### 2.1.5 Borrowed Nouns

<b>Biate</b>	<b>English</b>
nenetui/rinutui	‘milk’
sikul/riseinamun/riseiin	‘school’
ichi thlum	‘sugar’

### 2.1.6 Singular and Non-Singular Nouns

Biate nouns are found in two forms i.e. singular and non-singular forms. Singular form is indicated by a noun itself without adding any morphemes on the other hand non-singular form of the noun is indicated by suffixing *-hei* morpheme. Consider the following examples:

<b>Singular</b>		<b>Non-Singular</b>	
<b>Biate</b>	<b>English</b>	<b>Biate</b>	<b>English</b>
naipa	‘son’	naipa-hei	‘sons’
nainu	‘daughter’	nainu-hei	‘daughters’
nupang	‘girl’	nupang-hei	‘girls’
sial	‘cow’	sial-hei	‘cows’
ritui	‘egg’	ritui-hei	‘eggs’
docham	‘table’	docham-hei	‘tables’
in	‘house’	in-hei	‘houses’
kola	‘water pot’	kola-hei	‘water pots’

## 2.2 PRONOUNS

Pronouns are categorized here as: personal pronouns, interrogative pronouns and demonstrative pronouns. They are illustrated in the following sections with the help of examples

### 2.2.1 Personal Pronoun

A personal pronoun comes in two forms in Biate, i.e. free and clitic forms. The free forms are used alone to denote the pronoun and the clitics are used as agreement markers. The agreement clitic pronouns of Biate are typologically divided in two types i.e. **proclitic** (attached before the verb in case of

affirmative sentences) and **enclitic** (attached after the verbs in case of negative sentences).

### 2.2.1.1 Free Forms

<b>Biate</b>	<b>English</b>	<b>Biate</b>	<b>English</b>
keima	'I'	keima-ni	'we'/'our'/'us'
nangma	'you' (singular)	eima-ni	'we'/'our'
ama	'he/she/it'	nangma-ni	'you' (plural)
him-pa	'he'	anna-ni	'they'
him-nu	'she'		

### 2.2.1.2 Proclitic Forms

<b>Biate</b>	<b>English</b>	<b>Biate</b>	<b>English</b>
ki	'I'	ki-n	'we'/'our'
ni	'you' (singular)	ei	'we'/'our'
a	'he/she/it'	ni-n	'you'/'your' (plural)
		a-n	'they'

### 2.2.1.3 Enclitic Forms

<b>Biate</b>	<b>English</b>	<b>Biate</b>	<b>English</b>
nge	'I'	ng-ung	'we'
chei	'you (singular)'	ngme	'we'
ke	'he/she/it'	chei-u	'you (plural)'
		ke-ø	'they'

## 2.2.2 Interrogative Pronouns

Interrogatives or content-questions in Biate have two word-forms, singular and plural forms. Interestingly, the singular form consists of a bound root such as *i-*, *tu-*, *tak-* and *tik-* and a suffix (occurs at the end of a word) such as *-m*, *-hi-m*, *-am* and

*-im*. In the plural forms, the roots are reduplicated in *i-i-m*, *tak-tak-am* and *tik-tik-im* whereas the plural suffixes are also added to the interrogative pronouns to indicate the plurality such as *tu-hei-im* and *tu-hei-hi-m*. They are illustrated here:

<b>Biate</b>	<b>English</b>	<b>Biate</b>	<b>English</b>
i-m	‘what (singular)’	i-i-m	‘what (plural)’
tu-m	‘who (singular)’	tu-hei-im	‘who (plural)’
tu-hi-m	‘which (singular)’	tu-hei-hi-m	‘which (plural)’
tak-am	‘where (singular)’	tak-tak-am	‘where (plural)’
tik-im	‘when (singular)’	tik-tik-im	‘when (plural)’

### 2.2.3 Demonstrative Pronouns

Demonstrative pronouns are unmarked in the singular forms with *ama* derived from ‘third person’, *-hi* indicates proximity and *-so* refers to distance. The plural suffix is *-hei* attached between the prefix *ama-* and the demonstrative suffix *-hi* and *-so* as illustrated in the following examples:

<b>Biate</b>	<b>English</b>	<b>Biate</b>	<b>English</b>
ama-hi	‘this’	ama-hei-hi	‘these’
ama-so	‘that’	ama-hei-so	‘those’

## 2.3 ADJECTIVES

The basic adjectives of the Biate language are found as bound roots. It occurs as a single word with help of third person clitic agreement /a/. There are few examples given below to highlight this feature of adjectives in Biate.

### 2.3.1 Types of Adjectives

Biate adjectives can be divided in such categories based on semantic point of view i.e. adjective of colours, taste, quality and dimensional adjectives. These adjectives are given below with the help of examples:

**(1) Adjective of Colour**

<b>biate</b>	<b>english</b>
asen	'red'
aem	'green'
angoi	'white'
aeng	'yellow'
adum	'blue'
aduk	'black'
asenduk	'dark red'

**(2) Adjective of Taste**

<b>biate</b>	<b>english</b>
atui	'tasty'
athlum	'sweet'
akha	'bitter'
aal	'salty'
athu	'rotten taste'
athur	'sour'
ahang	'spicy, chilly taste'
adong	'plain or bland'

**(3) Adjective of Quality**

<b>biate</b>	<b>english</b>
adui	'wet'
aen ihoi	'beautiful'
aþha	'good'
athlom	'cheap'
ahul	'dry'
amin	'ripe'
arat	'strong'
arzal	'weak'

**(4) Dimensional Adjective**

<b>Biate</b>	<b>English</b>
achin	'small'
alian	'big'
arsang	'high'
arniam	'low'
archep	'narrow'
arzat	'broad/wide'

The following sentences illustrate their occurrences in Biate. The adjective root *vang* means 'young' in these examples, though the native speakers alternately use *a-vang* 'young' as a morphosyntactic word.

<b>Biate</b>	<b>English</b>
1. a-vang	'young'
2. a-vang 3SG-young	'He/She is young.'
3. a-la-vang 3SG-still-young	'He/She is still young.'
4. ni-la-vang 2SG-still-young	'You are still young.'

**2.4 VERBS**

Most of the basic verbs of Biate language are formed with the phoneme /i/ that is a formative prefix in this language. The /i/ is compulsorily prefixed to the monosyllabic main verbs to show a free form (morpheme) in Biate, whereas, those disyllabic or polysyllabic verbs begins with /r/ phoneme in this case /i/ formative prefix does not occur as illustrated here:

**Motion verbs:**

rimot	'quick'
ridai	'play'
i-ben	'slap'
i-ding	'stand'
i-but	'boil'
i-bei	'lean'

**Verb of emotion:**

i-di 'like'

**Verbs of cognition:**

rimang 'dream'

ringil 'forget'

**Verbs of social interaction:**

rinei 'marry'

risual 'fight'

rimu 'meet'

**Verbs of communication:**

i-be 'command'

i-sam 'reply'

rifai 'scold'

ridon 'ask'

ringai 'hear, listen'

**Verbs of ingestion:**

i-dok 'suck'

i-se 'bite'

A few examples are further given below to show occurrence of verbs in the corresponding sentences:<sup>1</sup>

<b>Biate</b>	<b>English</b>
5. se/i-se	'bite'/'to bite'
6. ui-in      a-se      ngai dog-ERG    3SG-bite    HAB	'A dog bites'.
7. ki-se 1SG-bite	'I bite'.

---

<sup>1</sup> Full forms of the abbreviations used in the sentence glosses are: 1 First Person, 2 Second Person, 3 Third Person, NOM Nominative, PL Plural, SG Singular.

- |     |                             |         |  |                          |
|-----|-----------------------------|---------|--|--------------------------|
| 8.  | a-ise                       | [ai.se] |  | ‘He/she bites’.          |
|     | 3SG-bite                    |         |  |                          |
| 9.  | an-ise                      |         |  | ‘They bite’.             |
|     | 3PL-bite                    |         |  |                          |
| 10. | ni-se                       |         |  | ‘You bite’.              |
|     | 2SG-bite                    |         |  |                          |
| 11. | imeng-in ase ngai           |         |  | ‘A cat bites’.           |
|     | cat-ERG bite HAB            |         |  |                          |
| 12. | imeng-hei-in anse ngai      |         |  | ‘Cats bite’.             |
|     | cat-PL-ERG bite HAB         |         |  |                          |
| 13. | imeng-in ui a-se            |         |  | ‘The cat bites the dog’. |
|     | cat-ERG dog 3SG-bite        |         |  |                          |
| 14. | imeng-hei-in ui-hei an-se   |         |  | ‘Cats bite dogs’.        |
|     | cat- PL-ERG dog-pl 3pl-bite |         |  |                          |

## 2.5 ADVERBS

The usual functional definition of adverbs identifies them as modifiers of verbs, adjectives, or other adverbs (Paul Schachter and Timothy Shopen (2007: 20)). There are some adverbs found in Biate which answer the questions as in how, when and where action is done. These adverbs are manner of adverbs, temporal adverbs and locative adverbs.

### 2.5.1 Manner of Adverbs

<b>Biate</b>	<b>English</b>
irang	‘fast’
rimottak-kan	‘quickly’
zam-zam-kan	‘slowly’
rikalkhap-kan	‘adversely’
idairiam-kan	‘quietly’
iḥatak-kan	‘nicely’
rikheltak-kan	‘extremely’



adiktak-kan	‘correctly’
ri-ongtak kan	‘frankly’
thatak-kan	‘nicely’
ihaitak-kan	‘bravely’

## 2.5.2 Temporal Adverbs

<b>Biate</b>	<b>English</b>
khuantir	‘dawn’
zing	‘morning’
sun	‘noon’
kholoi	‘evening’
zan-zing-bop	‘dusk’
zan	‘night’
zan-lai	‘midnight’
ini-suak	‘sunrise’
ini-tlak	‘sunset’
vuani	‘today’
mi-zan	‘yesterday’
naktuk	‘tomorrow’
mizan-ni-kat	‘day before yesterday’
naktu-kat	‘day after tomorrow’
ni-kum	‘last year’
vuan-kum	‘this year’
na-kum	‘next year’
ni-kum-ni-khat	‘year before last year’
kum-ni-ka-nunga/	‘two years later’
na-kum-kha-kum	‘in the years to come’
zoro-tin	‘often’
atun	‘now’
nin-tin	‘daily’
zoro-tin	‘always’
akarkara	‘sporadically’
itlai	‘late’

## 2.6 POSTPOSITIONS

Biate has postpositions, which indicate the location of the noun such as *inside*, *outside*, *above*, *below* after the word. English, on the other hand, has preposition, that is, the locations are posited before the noun. In the following examples, the Biate postpositional suffix *-ah* is contrasted with the English preposition ‘in/on’:

<b>Biate</b>	<b>English</b>
sikul-ah /riseinamun ah	‘in the school’
/risei inah dil-ah	‘in the pond’
docham-ah	‘on the table’
vadung-ah	‘in the river’
rikul-ah	‘in the garden’

## 3 SENTENCES AND BASIC CONVERSATIONS

### 3.1 DECLARATIVE SENTENCES

<b>Biate</b>	<b>English</b>
1. bu ei-nek	'We eat rice' or 'We are eating rice.'
2. bu ei-nek lai-tak	'We are eating rice right now.'
3. bu ei-nek-tak	'We have eaten rice.'
4. zinga bu a-nek-ngai	'He/she eats rice in the morning.'
5. bu a-nek	'He/She eats rice' or 'He/She is eating rice.'
6. bu ni-nek-tak	'You ate rice.'

### 3.2 AFFIRMATIVE SENTENCES

<b>Biate</b>	<b>English</b>
7. mizan bu ki-nek	'I ate rice yesterday.'
8. theihai ki-fak-tak	'I have eaten mango.'
9. nang-ma i-pa ninit	'You are a boy.'
10. ipa ki-nit	'I am a boy.'
11. kerliai thei	'I can swim.'
12. william-a phung a-sir-thei	'William can tell a story.'

**3.3 NEGATIVE SENTENCES**

<b>Biate</b>	<b>English</b>
13. seloisa fa-ngai mange	'I don't eat buffalo.'
14. seloisa fa-ngai mang-ung	'We don't eat buffalo.'
15. ipa ni-mange	'I am not a boy.'
16. ipa ni-mang-ung	'We are not boys.'
17. vuansun an-sin-tho make	'They didn't work today.'

**3.4 INTERROGATIVE SENTENCES**

<b>Biate</b>	<b>English</b>
18. inga ni-fak-ngai-im	'Do you eat fish?'
19. chatui ni-in-ngai-im	'Do you have tea?'
20. naktuka Dongi zu ai in-rang-im?	'Will Dongi drink wine tomorrow?'
21. tum a-hong	'Who is coming?' (come from down to up)
22. tum ni-zong	'Whom do you want?'
23. atuhim ni-pen	'Which one is your pen?'

**3.5 IMPERATIVE SENTENCES**

<b>Biate</b>	<b>English</b>
24. theihai fa-roh	'Eat the mango!'
25. tui lum indai in-roh	'Drink boiled water!'
26. chatui in-roh	'Drink tea!'

- |                  |                  |
|------------------|------------------|
| 27. bu ne-roh    | 'Eat rice!'      |
| 28. ichar fa-roh | 'Eat the guava!' |
| 29. inga ze-roh  | 'Fry the fish!'  |

### 3.6 BASIC CONVERSATIONS

	<b>Biate</b>	<b>English</b>
1.	<b>Q.</b> Im nerming?	What is your name?
	<b>A.</b> Kerming chu Fonga anit.	My name is Fonga.
2.	<b>Q.</b> A inam ni irsei?	In which class do you study?
	<b>A.</b> Pol thumna a kersei	I study in class three.
3.	<b>Q.</b> Nin-sikul im arming?	What is the name of your school?
	<b>A.</b> Kin-sikul riming chu Kharthong M.E. sikul anit.	The name of my school is Kharthong M.E. school.
4.	<b>Q.</b> Nin pol inriseitu im arming?	Who is your class teacher?
	<b>A.</b> Kin pol inriseitu, rimingchu Chongi anit.	My class teacher's name is Chongi.
5.	<b>Q.</b> Nipa im arming?	What is your father's name?
	<b>A.</b> Kipa riming chu Renga anit	My father's name is Renga.
6.	<b>Q.</b> Im nituina?/ Im nervoina?	What is your passion (activity like to do)?
	<b>A.</b> Kituina chu lasak anit/ kervoina chu lasak anit	My passion is singing.
7.	<b>Q.</b> Im ni thupui idit tak	What is your favourite subject?
	<b>A.</b> Kithupui dit tak chu sapṭong anit	My favourite subject is English.

8. Q. Hap taka hin sun izakam aiom? How many days are there in a week?  
 A. Hap taka hin sun sarika aom. There are seven days in a week.
9. Q. Kumkan thla izakam aiom? How many months are there in a year?  
 A. Kumka hin thlasomleinika aom. There are twelve months in a year.
10. Q. Tum ni rualtha tak? Who is your best friend?  
 A. Ki rualtha tak riming chu Chonga anit. My best friend is Chonga.
11. Q. Ani hi **niriat** ngai im? Do you know him?  
 A. Oho, ani hih rengai mange No, I do not know him.
12. Q. Chong kunga im ainuam ngai What does Chong kunga like?  
 A. Chong kunga film i-en anuam ngai Chong kunga likes watching movies.
13. Q. Delhi nife ngai takim? Have you ever been to Delhi?  
 A. O, Delhi voinika kife tak Yes, I have been to Delhi twice.
14. Q. Ama lekhabu hih nitep takim? Have you read this book?  
 A. Voi izaka, Many times.  
 Voizaka kitep tak Yes, I have read many times.
15. Q. Nife rangim, nife no rangim? Will you go or not?  
 A. O, kife rang Yes, I am going .
16. Q. Rail idoram athlan airat? How fast the train runs?  
 A. Rail chu **bus** nekan athlan arat ual. The train runs faster than bus.
17. Q. Tum nin loma bol ridai thiam tak? Who is the best player in your football team?  
 A. Isaka hih athiam tak anit. Isak is the best player.

18. Q. Vuani rua sur rangin nen rihoi im?  
A. O, ken rihoi.
19. Q. Docham nuaiah thil am im?  
A. O, meng rimomte aom.
20. Q. Fak nizong takim?  
A. O, kinektak
21. Q. i-an im?  
A. Voksa neh sapbal an
22. Q. Voksa ne dum/ duh im?  
A. O, voksa ke-duh, atui kiti tak tak.
23. Q. Tum nin inah tlai sin ngai  
A. Kinu neh akarah kiuliannun a-sin ngai.
24. Q. I an im athlangpuiin nin fak ual ngai.  
A. Athlangpuiin baipok neh nga an kinfak ual ngai.
25. Q. Baipok an iti chu reh thlak ngai manga, ingkanim aiom.  
A. Atui tak tak changal, mercha, ngathu neh adang danga suang anit.
26. Q. Naktuka baipok an nesuang pek thei nitim?  
A. O, nangla suang pek rong, nelung inhang noroh. nangla suang pek rong khannise ngathu nerchok ainang.
- A: Do you think it will rain today?  
B: Yes, I think so.
- A: Is there anything under the table?  
B: Yes, there is a cute pussycat.  
Have you eaten?  
Yes, I had.  
What was the curry?  
It was a mixture of pork and potato.  
Do you like pork?  
Yes, I like pork, it is very tasty.  
Who prepares the food in your family?  
My mom and sometimes my elder sister.  
Mostly, what curry do you eat?  
We usually eat *baipok* and fish curry.  
Oh, I never heard about *baipok* curry, how does it taste?  
Really! It is very tasty prepared with *Changal*, chilli, fermented fish and etc.  
Can you cook *baipok* curry for us tomorrow?  
Yes, I will cook, don't worry I will provide you *baipok* curry tomorrow. But you have to buy fermented fish.

- 27 Q Buaimak, naktuka voksa nanglar cho pek rong itui takkan suang inla. Why not! I will buy pork tomorrow; please cook it nicely (for us).
- A Tuirisil tuikuanga fethei ei tim? Shall we go now to take bath in the well?
- 28 Q O, aṭhat feng eiti, riruk narang puan neh sabon choi inlan. Ok, let's go. Please take a towel and soap with you.
- A O, aṭhat lachoi rong. Ok, I will take it.
- 29 Q Tuikang lam niriat im? Do you know the way to the well?
- A O! Yes!
- 30 S William a ni riat ngai im? Do you know William?
- R O, kiriat ngai. Yes, I know.
- 31 S Atun ahim takam aiom Where is he right now?
- R Atun ahin inah aom. He is at home right now.
- 32 S A-inah feng eitim? Shall we go to his home?
- R O, aṭhat feng eiti. Of course, let's go.
- 33 S Epu, Williama aom im? Uncle, is William there?
- T O, achontanah aom Yes, he is inside the room
- 34 S Chibai William, nidam im? Hello William, How are you?
- U O kidam, kifarnu rang I am fine, I am writing a lekhathon kerziak. letter to my sister
- 35 U Tikin ta nin-hongim? When did you come here?
- R Atuna kinheng thlung chak. We reached here just now.
- 36 U Aṭhat, ringaihoi takkan hin-iṭhung-roh. Ok, please sit here.
- S Ki lom Thank you.
- 37 U Zuk ngak viat rei, eirengka rang chatui ilum rangin kinu Wait a minute, I will tell lahng tipek rong. mother to make tea for all of us.



## 4 PICTORIAL WORD LISTS<sup>2</sup>

### 4.1 TRADITIONAL ITEMS



**Bem Tak** (a traditional basket that is carried at the back from head)



**Seng Bem** (cane basket)



**Chem** (traditional knife)



**Chemkenei** (instrument slicing meat, vegetable etc)



**Dam Puan** (male cloth used for wearing around the head)



**Darbop** (bamboo container to store small kinds of object)

<sup>2</sup> Pictures of traditional items, vegetables and herbs were photographed by Benzyl Nampui, Tlana Ngamlai and Joel Ngamlai.



**Khuang** (traditional drum)



**Kok** (basket for storing dried fish, dried meat etc)



**Lamving** (traditional tools for playing games)



**Mebur** (musical instrument made of bamboo for traditional dance)



**Poi** (seeds used in playing; the index finger is used to spin the seed)



**Rilei (Lei Tak)** (a kind of bamboo sieve)



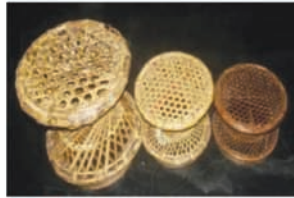
**Taikhim** (traditional hair band)



**Rosem** (multi pipe pied instrument)



**Saili** (catapult)



**Sanlai** (bamboo stool)



**Thei le** (flute)



**Taidon** (container)



**Tuthlo** (small spade)



**Ifei** (spear)



**Sum** (wooden mortar)



**Jamluang** (brass musical instrument)

## 4.2 VEGETABLES AND HERBS



**Ankhapui** (edible leaf used in boiled curry)



**Anphui** (East only Indian glory bower; *Clerodendrum Colebrookianum*)



**Anisa** (*spilanthes acmella*)



**Bakhor** (coriander, culantro)



**Burduap** (smooth gourd)



**Changkha** (bitter gourd)



**Inchangthur** (red-leaf hibiscus, panama leaf)



**Ithing** (ginger)



**Ituai** (bamboo shoot)



**Keirim** (heart leaves,  
*houittuynia cordata*)



**Kharthong na** (a kind of leaf,  
tart and sharp in taste; it  
is mostly cooked with pork)<sup>3</sup>



**Lenghum** (basil leaves)



**Lengser** (wild basil)



**Loinamsia** (mint leaves)



**Maipol** (wild pumpkin)



**Maitamtolok** (sweet gourd)

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<sup>3</sup> *Kharthong* is a kind of leaf, tart and sharp in taste; it is mostly cooked with pork. It is said to be found only in Kharthong village, Dima Hasao district, Assam



**Manta** (brinjal)



**Markandi** (*murraya koenigii*)



**Mercha** (chillies)



**Phariam** (bitter leaf)



**Poiphol** (papaya)



**Purunna** (a kind of onion leaf)



**Roikok** (chrysanthemum leaves)



**Samtok** (big variety of bush tomato)



**Samtokte** (bush tomato)



**Singzuar** (a kind of bitter leaf)



**Sumrisi** (a kind of leaf used in curry without alkali)



**Vaian** (bauhinia purpurea leaf)



**Zumit** (poison berry, Indian nightshade seeds; *solanum indicum*)

## 5 WORD VOCABULARY

This chapter provides word vocabularies in Biata arranged alphabetically with meanings in English from the nearly 17 broadly classified semantic domains, namely, universe (5.1), trees, plants and grass (5.2), fruits, vegetables and their related words (5.3), animals (5.4), birds (5.5), fish (5.6), insects (5.7), body parts (5.8), kinship terms (5.9), profession and occupation (5.10), ailment and body conditions (5.11), religious and ritual terms (5.12), traditional dress and ornaments (5.13), food items and curry (5.14), utensils and house articles (5.15), cardinal numerals (5.16) and ordinal numerals (5.17). The words in Biata are each represented with orthographic and phonemic transcriptions followed by the meaning/gloss in English.

### 5.1 UNIVERSE

arsı	/arsı/	'star'
boıruak	/boıruak/	'environment'
dıaldok	/dıaldok/	'mud'
dıl	/dıl/	'lake'
ını	/ını/	'sun'
ınım/nımnok	/ınım/nımnok/	'dirt'
ıthla	/ıthla/	'moon'
ıthlang	/ıthlang/	'mountain'
ıthlang	/ıthlang/	'hill'
ıpıl	/ıpıl/	'soil'
ıpuk	/ıpuk/	'cave'
ıvur	/ıvur/	'ice'
khothlar	/k <sup>h</sup> o <sup>h</sup> lar/	'lighting'
khuari	/k <sup>h</sup> u <sup>h</sup> ari/	'thunder'
khur	/k <sup>h</sup> ur/	'hole'



lung	/luŋ/	‘stone’
lungpui	/luŋpui/	‘rock’
phairuam	/p <sup>h</sup> airuam /	‘lowland’
ninu	/ninu/	‘earthquake’
nimkai	/nimkai/	‘landslide’
phai	/p <sup>h</sup> ai/	‘plain’
phaivua	/p <sup>h</sup> aivua/	‘wind’
phaivua rang	/p <sup>h</sup> aivua raŋ/	‘blowing air’
phalbi	/p <sup>h</sup> albi /	‘winter’
rammual	/rammual/	‘world’
rafartui	/rafartui/	‘rainwater’
ram	/ram/	‘land’
ramnuai	/ramnuai/	‘jungle’
rampui	/rampui/	‘forest’
rinengril	/rineŋril/	‘underground’
ruasur	/ruasur/	‘rain’
ruanrik	/ruanrik/	‘torrential rain’
ruanehphaivua	/ruanehphaivua/	‘rain storm’
riak	/riak/	‘oil’
loisul	/loisul /	‘grass’
sum	/sum/	‘cloud’
sum	/sum/	‘cloud’
sumphai	/sump <sup>h</sup> ai/	‘fog’
tangkarua	/taŋkarua/	‘silver’
thil choisuaknakhur	/t <sup>h</sup> il tʃoisuaknak <sup>h</sup> ur/	‘mine’
thilikhir/ thirchi	/t <sup>h</sup> ilik <sup>h</sup> ir/t <sup>h</sup> irʃi/	‘metal’
thilinhät	/t <sup>h</sup> ilinhat/	‘solid object’
thir	/t <sup>h</sup> ir/	‘iron’
thirsu	/t <sup>h</sup> irsu/	‘blacksmith’

thlifim	/lifim/	‘breeze’
thlipui	/lipui/	‘storm’
thlisia	/lisia/	‘cyclone’
tlangricham	/lanrifam/	‘plateau’
tui	/tui/	‘water’
toi	/t <sup>o</sup> oi/	‘spring’
tuiithlingkhóm	/tuii <sup>h</sup> liŋk <sup>h</sup> om/	‘pond’
tuidung	/tuiduŋ/	‘river’
tuihuan	/tuihuan/	‘foam’
tuikhanglian	/tuik <sup>h</sup> aŋlian/	‘ocean’
tuipui	/tuipui/	‘sea’
tuichir	/tuitʃir/	‘swamp’
vapuidung	/vapuiduŋ /	‘big river’
vatedung	/vateduŋ/	‘small river’
vanpial	/vanpial/	‘sky’
vatek	/vat <sup>e</sup> ek/	‘rivulet’
zan	/zan/	‘night’
zar	/zar/	‘autumn’

## 5.2 NAMES OF TREES, PLANTS AND GRASS

apar	/apar/	‘bloom’
aparphat	/apar <sup>h</sup> at/	‘full bloom’
artiakapar	/artiakapar/	‘half bloom’
rizung	/rizuŋ/	‘root’
iŋang	/it <sup>a</sup> aŋ/	‘twig’
chidah	/tʃidah/	‘spoiled seed’
chiṭha	/tʃit <sup>a</sup> /	‘unspoiled seed’
bualtheikung	/bual <sup>h</sup> eikuŋ/	‘lichi tree’
chadon	/tʃadon/	‘tea leaf’

chiṭul	/tʃiitʰul/	‘fallen seed’
chimuru	/tʃimuru/	‘seed’
chitu	/tʃitu/	‘planted seed’
sulukung	/sulukun/	‘plum tree’
icharkung	/itʃarkun/	‘guava tree’
kokcha	/koktʃa/	‘fern’
lamkhuangkung	/lamkuanʃun/	‘jack fruit tree’
thingkung	/tʰiŋkun /	‘plant’
loisul	/loisul/	‘grass’
thingnaṭul	/tʰiŋnaṭul /	‘fallen leaf’
par	/par/	‘flower’
paravut	/paravut/	‘blossom’
parituai	/parituai/	‘dead flower’
parrimuam	/parrimuam/	‘flower bud’
poipholkung	/poipʰolkun/	‘papaya tree’
riling	/riliŋ/	‘thorn’
rimotkung	/rimotkun/	‘banana tree’
rivongkung	/rivonʃun/	‘gambhari tree (gmelina arborea)’
salkung	/salkun/	‘sal tree (shorea robusta)’
serthlunkung	/serlunkun/	‘orange tree’
sumduk	/sumduk/	‘trunk (box)’
tengterekung	/tɛŋterekun/	‘tamarind tree’
thei	/tʰei/	‘fruit’
theihaikung	/tʰeihaikun/	‘mango tree’
theiisel	/tʰeiisel/	‘unripe fruit’
theiithu	/tʰeiitʰu/	‘spoiled fruit’
theiṭul	/tʰeiitʰul/	‘fallen fruit’

theivangsap	/t <sup>h</sup> eiivaŋsap/	‘fresh fruit’
theimin	/t <sup>h</sup> eimin/	‘ripe fruit’
theiminrikel	/t <sup>h</sup> eiminrikel/	‘over ripe fruit’
theiru	/theiru/	‘seed of fruit’
theithing	/t <sup>h</sup> eit <sup>h</sup> iŋ/	‘fruit tree’
theira	/t <sup>h</sup> eira/	‘fruit on the tree’
thing	/t <sup>h</sup> iŋ/	‘wood’
thing	/t <sup>h</sup> iŋ/	‘tree plant’
thingbong	/t <sup>h</sup> iŋboŋ/	‘log’
thingtang	/t <sup>h</sup> iŋtaŋ/	‘chopped trunk’
thingher	/t <sup>h</sup> iŋher/	‘fire wood’
thinghok	/t <sup>h</sup> iŋhok/	‘skin/cover of plant or tree’
thingilian	/t <sup>h</sup> iŋilian/	‘big tree’
thingiŋang	/t <sup>h</sup> iŋi <sup>f</sup> aŋ/	‘branch of tree’
thingichin	/t <sup>h</sup> iŋiŋi <sup>f</sup> iŋ/	‘small tree’
thingkung	/t <sup>h</sup> iŋkuŋ/	‘tree’
thingna	/t <sup>h</sup> iŋna/	‘leaf’
thingna sia	/t <sup>h</sup> iŋna ŋsia/	‘spoiled leaf’
thingnaringsap	/t <sup>h</sup> iŋnariŋsap/	‘fresh leaf’
thingnacher	/t <sup>h</sup> iŋna <sup>f</sup> aŋ/	‘dead leaf’
thingvik	/t <sup>h</sup> iŋvik/	‘tip most’

### 5.3 NAMES OF FRUITS, VEGETABLES AND THEIR RELATED WORDS

anibai	/anibai/	‘rice powder’
aŋtamkung	/aŋt <sup>f</sup> amkuŋ/	‘mustard plant’
aŋtamru	/aŋtramru/	‘mustard seed’

aniringna	/aniriŋna/	‘salad ( of leaf)’
anrinal	/anrinal/	‘lady’s finger’
anțam	/ant <sup>f</sup> am/	‘mustard’
anthur	/ant <sup>h</sup> ur/	‘sour vegetable’
batak	/batak/	‘yam’
bal	/bál/	‘tuber’
besing bai	/besiŋ bai/	‘traditional snacks’
theisen	/t <sup>h</sup> eisen/	‘pomegranate’
bilatsulu	/bilatsulu/	‘plum’
bualthei	/bualt <sup>h</sup> ei/	‘litchi’
bubai/ fazubai	/bubai/ /fazubai/	‘traditional biscuits’
burduap	/burduap/	‘smooth gourd’
burmung	/burmuŋ/	‘stewed rice’
fangma	/faŋma/	‘cucumber’
ibe	/ibe/	‘french bean’
kuva	/kuva/	‘betel-nut’
isi	/isi/	‘sesame’
ithing	/it <sup>h</sup> iŋ/	‘ginger’
ichar	/içar/	‘guava’
ichi	/içĩ/	‘salt’
kolkai	/kolkai/	‘sweet potato’
kormanta	/kormanta/	‘tomato’
korsiriak	/korsiriak/	‘mustard oil’
kuva	/kuva/	‘betel-nut’
lamkhuang	/lamk <sup>h</sup> uaŋ/	‘jackfruit’
lamkhuang	/lamk <sup>h</sup> uaŋ	‘ripe jackfruit’
imin	imin/	
maipol	/maipól/	‘wild pumpkin’
maisen	/maisen/	‘red pumpkin’

manta	/manta/	‘brinjal’
markola	/markola/	‘coconut’
mimpuak	/mimpuak/	‘popcorn’
pan	/pan/	‘betel leaf’
partlung	/partlung/	‘hill mushroom’
poiphol	/poiph <sup>h</sup> ol/	‘papaya’
ramsulu	/ramsulu/	‘amla’
rambadol	/rambadol/	‘arum’
rimai	/rimai/	‘pumpkin’
rimot	/rimot/	‘banana’
rimotlong	/rimótlong/	‘banana tree stem’
rimotna	/rimótna/	‘banana leaf’
rimótthei	/rimót <sup>h</sup> ei/	‘banana fruit’
rimót-vui	/rimótvui/	‘banana tree flower’
ritun	/ritún/	‘berry’
ripa	/ripa/	‘mushroom’
rotuai	/rotuai/	‘bamboo shoot’
rongta	/rongt <sup>h</sup> a/	‘cluster beans’
sakot	/sakot/	‘squash’
sapbal	/sapbal/	‘potato’
serthlum	/serlum/	‘orange’
serthur	/sert <sup>h</sup> ur/	‘lemon’
samtok	/semt <sup>h</sup> ok/	‘bitter tomato’
thei	/t <sup>h</sup> ei/	‘fruit’
theihai	/t <sup>h</sup> eihai/	‘mango’
theihai imin	/t <sup>h</sup> eihai imin/	‘ripe mango’
theihaina	/t <sup>h</sup> eihai-na/	‘leaf of mango’
theihairikol	/t <sup>h</sup> eihairikol/	‘mango cover’
t <sup>h</sup> eihairu	/t <sup>h</sup> eihairu/	‘mango seed’
theimet	/t <sup>h</sup> eiimet/	‘salad (of fruit)’

thingripa	/t <sup>h</sup> iŋripa/	‘tree mushroom’
changkha	/tʃaŋk <sup>h</sup> a/	‘bitter gourd’
um	/u:m/	‘gourd’
vaimim	/vaimim/	‘corn’

#### 5.4 NAMES OF ANIMALS

apuite	/apuite/	‘baby female’(animal)
achal/atlang	/aʃal/aʎaŋ/	‘male’
achalte/ atlangte	/atsalte/aʎangte/	‘baby male animal’
ichai	/iʃai/	‘a kind of small rice rat’
idor	/idor/	‘langur’
ikei	/ikei/	‘tiger’
imeng	/imeŋ/	‘cat’
imengpui	/imeŋpui/	‘female cat’
imengchal	/imeŋʃal/	‘male cat’
imengchin	/imeŋʃin/	‘small cat’
itir	/itir/	‘a kind of small rat found in paddy’
ivom	/ivom/	‘bear’
izong	/izonŋ/	‘monkey’
izongpha	/izonŋp <sup>h</sup> a/	‘big monkey’
izongpui	/izonŋpui/	‘female monkey’
izongte	/izonŋte/	‘small monkey’
izongchal	/izongʃal/	‘male monkey’
izu	/izu/	‘rat’
izute	/izute/	‘mouse’
izungoi	/izunŋoi/	‘white rat’
izuulian	/izuulian/	‘big rat’
keipui	/keipui/	‘tigress’
keitete	/keitete/	‘cub (baby tiger)’

kel	/kel/	‘goat’
lǝiizu	/lǝiizu/	‘paddy rat’
mengilian	/meŋilian/	‘big cat’
ram sa	/ram sa/	‘animal’
saipui	/saipui/	‘elephant’
sakhi	/sak <sup>h</sup> i/	‘deer’
sakeibaknei	/sakeibaknei/	‘lion’
sakhitete	/sak <sup>h</sup> itete/	‘foal’
sakor	/sakor/	‘horse’
sangar	/saŋar/	‘wild cat’
sarual	/sarual/	‘wild boar’
seloi	/seloi/	‘buffalo’
sial	/sial/	‘cow’
sechal	/seʧal	‘ox’
sihal	/sihal/	‘fox’
ui	/ui/	‘dog’
uiilian	/uiilian/	‘big dog’
uiithar	/uiit <sup>h</sup> ar/	‘old dog’
uiichin	/uiiʧin/	‘small dog’
uipui	/uipui/	‘bitch’
uirual	/uirual/	‘young dog’
serat	/serat/	‘ox’
uitete	/uitete/	‘puppy’ (male and female)
uitlang	/uiɭaŋ/	‘male dog’
vok	/vok/	‘pig’



**5.5 NAMES OF BIRDS**

bu eng	/bu eŋ/	‘yellow of the egg’
bungoi	/buŋoi/	‘white portion of the egg’
rituiekek	/rituiekek/	‘the hatched egg’
ritui akek ino	/ritui akek ino/	‘the un-hatched egg’
ribu	/ribu/	‘nest’
ar ribu	/ar ribu/	‘crest (of hen)’
arkhong	/ark <sup>h</sup> oŋ/	‘cock’
rikum	/rikum/	‘beak’
arpui	/arpui/	‘hen’
rit <sup>h</sup> la	/ri <sup>h</sup> la/	‘feather’
arṭa	/ar <sup>t</sup> a/	‘jungle fowl’
ritui	/ritui/	‘egg’
ar ritui but	/ ar ritui but /	‘boiled egg’
ar ritui hok	/artuihok/	‘cover of the egg’
rituithu	/rituit <sup>h</sup> u/	‘spoiled egg’
ibak	/ibak/	‘bat’
ibakilian	/ibakilian/	‘big bat’
ibakichin	/ibakiʃin/	‘small bat’
iva	/iva/	‘bird’
ivapui	/ivapui/	‘female bird’
ivakhong	/ivak <sup>h</sup> oŋ/	‘male bird’
ivalian	/ivalian/	‘big bird’
ivachin	/ivaʃin/	‘small bird’
pharvali	/p <sup>h</sup> arvali/	‘pigeon’
ṭhuzilring	/ṭ <sup>h</sup> uzilriŋ/	‘green dove’
riki	/riki/	‘parrot’
rimu	/rimu/	‘eagle’

tokorai	/tokorai/	‘peacock’
tuiva arngoi	/tuiva arŋoi/	‘heron’
vaak	/vaak/	‘crow’
vanakor	/vanakor/	‘tailor bird’
vasak	/vasak/	‘sparrow’
vasaru	/vasaru/	‘house moina’
vasatel	/vasatel/	‘vulture’
vathu	/vat <sup>h</sup> u/	‘dove’
vatok	/vatok/	‘duck’
zaniva	/zaniva/	‘nightingale bird’

## 5.6 NAMES OF FISH

aikuang	/aikuang/	‘lobster’
aikuang	/aikuang/	‘shrimp’
tuizap	/tuizap/	‘fins’
inga	/iŋa/	‘fish’
ingalu	/iŋalu/	‘fish head’
ingartui	/iŋartui/	‘fish egg’
ingasel	/iŋasel/	‘uncooked fish egg’
ingasuang	/iŋasuan/	‘cooked fish’
ngailip	/ŋailip/	‘scale fish’
ngalian	/ŋalian/	‘big fish’
nganer	/ŋaner/	‘eel fish’
ngaru	/ŋaru/	‘fish bone’
ngathu	/ŋat <sup>h</sup> u/	‘fermented fish’
ngachar	/ŋatʃar/	‘dried fish’
ngachin	/ŋatʃin/	‘small fish’
ngavok	/ŋavok/	‘snakehead fish’
ngazei	/ŋazei/	‘fried fish’

**5.7 NAMES OF INSECTS**

aillian	/aiilian/	‘big crab’
aисуang	/aiisuang/	‘cooked crab’
aiichin	/aiifin/	‘small crab’
aikuang	/aikuang/	‘prawn’
aiom	/aiom/	‘spider’
ribu	/ribu/	‘nest’
rifo	/rifo/	‘conch’
sangir	/sangir/	‘ant’
khaiempa	/khaiempa/	‘big grass hopper’
iai	/iai/	‘crab’
ikhai	/ik <sup>h</sup> ai/	‘grass hopper’
ikhaitete/ khaitete	/ik <sup>h</sup> aitete/ /k <sup>h</sup> aitete/	‘small grass hopper’
ikhuai	/ik <sup>h</sup> uai/	‘bee’
ithoi	/it <sup>h</sup> oi/	‘housefly’
khalai	/k <sup>h</sup> alai/	‘cockroach’
lingrisa	/linrisa/	‘big black ant’
miring	/miring/	‘insect’
olna	/olna/	‘moth (dusty of insect)’
phelep	/p <sup>h</sup> elep/	‘butterfly’
leida	/leida/	‘termites’
rilung	/rilung/	‘worms’
longak	/lonak/	‘silkworm’
richal	/ritfal/	‘earthworm’
sangir	/sangir/	‘ant’

sangir rengnu	/saŋir reŋnu/	‘queen ant’
sangirpui	/saŋirpui/	‘female ant’
sangir chin	/saŋir tʃin/	‘small ant’
sangirtesen	/saŋirtesen/	‘red ant’
sangirchal	/saŋirtʃal/	‘male ant’
taŋtaŋ	/tʰaŋtʰaŋ/	‘mosquito’
uifom	/uifom/	‘mantis worm’

## 5.8 BODY PARTS

banzang	/banzaŋ/	‘forearm’
biangsum	/biangsum/	‘dimple’
changkut	/tʃaŋkut/	‘right hand’
naikok	/naikok/	‘ovary’
chuap	/tʃuap/	‘lung’
ner	/ner/	‘lip’
sungsuakpui	/tʃaŋsuakpui/	‘mole’
dar	/dar/	‘shoulder’
elpui	/elpui/	‘thigh’
ha	/ha/	‘tooth’
harni	/harni/	‘gum’
iban	/iban/	‘arm’
ibe	/ibe/	‘kidney’
ibiang	/ibiaŋ/	‘cheek’
ichal	/itʃal/	‘forehead’
idang	/idaŋ/	‘palate’
iki	/iki/	‘elbow’
ikuar	/ikuar/	‘ear’
ilei	/ilei/	‘tongue’
ileimor	/ileimor/	‘taste bud’
ilung	/ilunŋ/	‘heart’

iril	/iril/	'intestine'
ruang	/ruaŋ/	'back'
rinu	/rinu/	'breast'
iṭang	/iṭ <sup>f</sup> aŋ/	'chest'
ithin	/iṭ <sup>h</sup> in/	'liver'
kangru	/kaŋru/	'rib'
ke	/ke/	'leg'
keartui	/keartui/	'ankle'
kedil	/kedil/	'heel'
kelai	/kelai/	'middle toe'
kenisaem	/kenisaem/	'foot'
kepha	/kep <sup>h</sup> a/	'foot'
kepui	/kepui/	'hallux'
kete	/kete/	'little toe'
keṭim	/keṭ <sup>f</sup> im/	'toe'
keteu	/keteu/	'ring toe'
kong	/koŋ/	'waist'
kongtebiang	/koŋtebiang/	'hip'
kuarza	/kuarza/	'ear lobe'
kut	/kut/	'hand'
kutchal	/kutʃal/	'index finger'
kutiza	/kutiza/	'palm'
kutke	/kutke/	'limb'
kutlai	/kutlai/	'middle finger'
kutpui	/kutpui/	'thumb'
kutte	/kutte/	'little finger'
kutteu	/kutteu/	'ring finger'
kutṭim	/kutt <sup>f</sup> im/	'finger (of hand)'

kuttin	/kuttin/	‘nail (of hand)’
lu	/lu/	‘head’
lukol	/lukol/	‘bald’
lulip	/lulip/	‘dandruff’
lurthuak	/lurt <sup>h</sup> uak/	‘brain’
luru	/luru/	‘skull’
luṭhi	/luṭ <sup>h</sup> i/	‘partition of hair’
masoi	/masoi/	‘wrist’
mai	/mai/	‘face’
malpui	/malpui/	‘thigh’
mather	/mat <sup>h</sup> er/	‘uvula’
mit	/mit/	‘eye’
mitikhoi	/mitik <sup>h</sup> oi	‘eyebrow’
mitlailen	/mitlailen/	‘pupil’
mitmul	/mitmul/	‘eyelash’
mitthlep	/mit <sup>h</sup> lep/	‘eyelid’
mitvun	/mitvun/	‘eyelid’
nar	/nar/	‘nose’
narkua	/narkua/	‘nose-tril’
narmul	/narmul/	‘nose hair’
ner	/ner/	‘lip’
nermul	/nermul/	‘moustache’
phing	/p <sup>h</sup> iŋ/	‘bladder’
phung	/phuŋ/	‘abdomen/belly’
phungpui	/p <sup>h</sup> uŋpui/	‘stomach’
rikam	/rikam/	‘jaw’
rikha	/rik <sup>h</sup> a/	‘chin’
rikhamul	/rik <sup>h</sup> amul/	‘beard’

rikhuk	/rik <sup>h</sup> uk/	‘knee’
rilfang	/rilfan/	‘intestine’
rilpui	/rilpui/	‘rectum’
ring	/riŋ/	‘neck’
ringru	/riŋru/	‘collarbone’
rinu	/rinu/	‘breast’
ritharui	/rit <sup>h</sup> arui/	‘vein’
ritharui	/rit <sup>h</sup> arui/	‘nerve’
ritharuiipui	/rit <sup>h</sup> aruiipui/	‘cartilage’
rithling	/riliŋ/	‘bone marrow’
rivon	/rivon/	‘wrinkle’
rol	/rol/	‘throat’
ru	/ru/	‘bone’
rukorok	/rukorok/	‘skeleton’
sam	/sam/	‘hair’
samduk	/samduk/	‘black hair’
saminir	/saminir/	‘curly hair’
samithlun	/samilun/	‘straight hair’
samitruak	/samit <sup>u</sup> ak/	‘grey hair’
samphiar	/samp <sup>h</sup> iar/	‘braid’
samtol	/samtol/	‘bun’
samtol	/samtol/	‘side bun’
singsilit	/siŋsilit/	‘wart’
takinmual	/takinmual/	‘muscle’
taksa	/taksa/	‘flesh’
taksatʰang	/taksat <sup>ʰ</sup> aŋ/	‘organ’
thisen	/t <sup>h</sup> isen/	‘blood’

ṭhongikol	/t <sup>hr</sup> oŋikol/	‘bald’
tingpuiuru	/tiŋpuiuru/	‘spine’
voikut	/voikut/	‘left hand’
vun	/vun/	‘skin’
vunrivon	/vunrivon/	‘wrinkle’

## 5.9 KINSHIP TERMS

rivanu	/rivanu/	‘daughter of female’s brother (reference for 3 person)’
bongi	/boŋi/	‘grand-daughter’s nick name (for address)’
eni	/eni/	‘father’s sister (address)’
enu	/enu/	‘mother-in-law (address)’
enu	/enu/	‘father’s elder brother’s wife (address)’
enu	/enu/	‘mother (address)’
enu	/enu/	‘mother-in-law (address)’
enu	/enu/	‘mother’s elder sister (address)’
enu	/enu/	‘step mother (address)’
epa	/epa/	‘brother’s father-in-law (from father clan)’
epa	/epa/	‘daughter’s father-in-law (address from father clan)’
epa	/epa/	‘father (address)’
epa	/epa/	‘father-in-law (address)’
epa	/epa/	‘mother’s elder sister’s husband (address)’
epa	/epa/	‘step father (address)’



epangak	/epajak/	'father's younger brother (address)'
epangak	/epajak/	'father's sister's son (address for younger)'
epangak	/epajak/	'mother's younger sister's husband (address)'
epi	/epi/	'daughter's mother-in-law (address)'
epi	/epi/	'mother's brother's wife (address)'
epi	/epi/	'mother's younger brother's wife (address)'
epu	/epu/	'brother's father-in-law (address from mother clan)'
epu	/epu/	'daughter's father-in-law (address from mother clan)'
epu	/epu/	'mother's brother (address)'
epu	/epu/	'mother's brother's son (address for elder) (younger address is by name)'
epu	/epu/	'mother's elder brother (address)'
epu	/epu/	'mother's younger brother (address)'
epu	/epu/	'wife's brother (address for elder from mothers clan)'
epuingak	/epuijak/	'father's younger brother's wife (address)'
epuingak	/epuijak/	'mother's younger sister (address)'
eu	/eu/	'elder brother's wife (address)'
eu	/eu/	'elder sister's husband (address)'
eu	/eu/	'father's brother's daughter (address for elder)'

eu	/eu/	'father's brother's son (address for elder)'
eu	/eu/	'father's sister's daughter (address for elder)'
kemakpa	/kemakpa/	'husband's elder sister's husband (reference)'
kemakpa	/kemakpa/	'younger sister's husband (reference)'
kemoinu	/kemoinu/	'son's wife (reference) (address is by name)'
kemoinu- uliannu	/kemoinu- uliannu/	'son's wife's elder sister (reference)' (address is by name)
kemoinuunai	/kemoinuunai/	'son's wife's younger sister (reference)' (address is by name)
kerang	/keran/	'father's sister's husband (address/reference same)'
kervanu	/kervanu/	'elder brother's daughter (reference 1 <sup>st</sup> person)'
kinainu	/kinainu/	'husband's brother's daughter (reference)' (address is by name)
kinainu	/kinainu/	'sister's daughter (reference) (address is by name)'
kinainu	/kinainu/	'wife's brother's or sister's daughter (reference)' (address is by name)
kinaipa	/kinaipa/	'brother's or 'sister's son (reference)' (address is by name)
kinaipa	/kinaipa/	'husband's brother's son (reference) (address is by name)'
kinaipa	/kinaipa/	'wife's brother's or sister's son (reference)' (address is by name)

kinaipatarpi	/kinaipatarpi/	'son's mother-in-law (reference for both elder and younger)
kinaipatarpu	/kinaipatarpu/	'son's wife's brother (reference)' (address is by name)
kini	/kini/	'father's elder sister (reference)'
kini	/kini/	'father's younger sister (reference)'
kinuṭapa	/kinuṭapa/	'mother's brother (reference)'
kipangak	/kipanjak/	'father's younger brother (reference)'
kipatar	/kipatar/	'step father (reference)'
kipi	/kipi/kippi/	'mother's younger brother's wife (reference)'
kipu	/kipu/	'mother's younger brother (reference)'
kipuingak	/kipuiṅjak/	'father's younger brother's wife (reference)'
kipuingak	/kipuiṅjak/	'mother's younger sister (reference)'
kipuingaksia	/kipuiṅaksia/	'step mother (reference)'
kipuiter	/kipuiter/	'mother's elder sister (reference)'
kipuiternainu	/kipuiternainu/	'mother's sister's daughter (reference for elder)'
kipuiternaipa	/kipuiternaipa/	'mother's sister's son (reference for elder)'
kipuiterpasal	/kipuiterpasal/	'mother's elder sister's husband (reference)'
kitarpi	/kitarpi/	'mother-in-law (reference)'
kitarpi	/kitarpi/	'wife's brother's wife (reference for elder or younger)'

kitarpi	/kitarpi/	'wife's younger brother's wife (reference)' (address is by name)
kitarpu	/kitarpu/	'wife's elder brother (reference for both from mother or others clan)'
kitarpu	/kitarpu/	'wife's younger brother (reference)' (address is by name)
kitrapa	/kit'apa/	'step son (reference)' (address is by name)
kituni	/kituni/	'grand-daughter (reference)'
kitunu	/kitunu/	'sister's daughter (from male ego's side reference)' (address is by name)
kitunu	/kitunu/	'husband's sister's daughter (reference)' (address is by name)
kitupa	/kitupa/	'sister's son (from male ego's side reference)' (address is by name)
kitupa	/kitupa/	'husband's sister's son (reference)' (address is by name)
kitupa	/kitupa/	'grandson (reference)'
kiuliannu	/kiuliannu/	'father's sister's daughter (reference)'
kiuliannu	/kiuliannu/	'husband's elder brother's wife (reference)'
kiuliannu	/kiuliannu/	'husband's elder sister (reference)'
kiuliannu	/kiuliannu/	'sister (reference for elder)'
kiuliannu	/kiuliannu/	'wife's elder sister (reference)'
kiulianpa	/kiulianpa/	'father's sister's son (reference for both elder and younger)'

kiulianpa	/kiulianpa/	'husband's elder brother (reference)'
kiulianpanai	/kiulianpanai/	'father's brother's son elder (reference)'
kiunainu	/kiunainu/	'husband's younger brother's wife (reference)' (address is by name)
kiunainu	/kiunainu/	'husband's younger sister (reference)' (address is by name)
kiunainu	/kiunainu/	'husband's younger sister (reference)' (address by name)
kiunainu	/kiunainu/	'younger sister (reference)'
kiunainu	/kiunainu/	'step daughter (reference)' (address is by name)
kiunainu	/kiunainu/	'wife's younger sister (reference)' (address is by name)
kiunainu	/kiunainu/	'younger brother's wife (reference)' (address is by name)
kiunaipa	/kiunaipa/	'step brother (reference)' (address is by name)
kiunaipa	/kiunaipa/	'husband's younger brother (reference)' (address is by name)
kiunaipa	/kiunaipa/	'wife's sister's husband (reference)' (address is by name)
kiunaipa	/kiunaipa/	'wife's younger sister's husband (reference)' (address is by name)
kiunaipa	/kiunaipa/	'younger sister's husband (reference term from the female ego's side)' (address is by name)

kiureng	/kiuren/	‘sister (born 2 <sup>nd</sup> or any middle number, not the eldest or youngest)’
makpa	/makpa/	‘daughter’s husband (reference)’
makpafarnu	/makpafarnu/	‘daughter’s husband’s sister (reference)’
makpaunaipa	makpaunaipa	‘daughter’s husband’s younger brother (reference)’
mala	/mala/	‘younger sister’s husband (address term if he is the same age from male ego’s side)’ (if younger, then address is by name)
nainu	/nainu/	‘brother’s daughter (address)’
nainu	/nainu/	‘brother’s daughter (address from male ego’s side)’
nainu tarpu	/nainu tarpu/	‘daughter’s father-in-law (reference)’
nainupang ithlumtak	/nainupan ilumtak/	‘youngest daughter (reference)’ (address is by name)
nainutarpi	/nainutarpi/	‘daughter’s mother-in-law (reference)’
nainuuliantak	/nainuuliantak/	‘eldest daughter (reference)’
naipa	/naipa/	‘brother’s son (address)’
naipasal ithlumtak	/naipasal ilumtak/	‘youngest son (reference)’ (address is by name)
naipauliantak	/naipauliantak/	‘eldest son (reference)’
numei	/numei/	‘widow (address for female)’
nungak	/nunak/	‘spinster’
nupui	/nupui/	‘wife’

nupuiimak	/nupuiimak/	'divorcee (male)'
nupuiithitak	nupuiit <sup>h</sup> itak	'widow (reference for male)'
nupuineitak	/nupuineitak/	'married (male)'
nuulian	/nuulian/	'fathers elder brother's wife (reference)'
pamei	/pamei/	'widow (address for male)'
pangak	/paŋak/	'father's younger brother (reference)'
pasal	/pasal/	'husband'
pasalimak	/pasalimak/	'divorcee (female)'
pasalineitak	/pasalineitak/	'married (female)'
pasalithitak	/pasalit <sup>h</sup> itak	'widow (reference for female)'
pasalulianpa	/pasalulianpa/	'husband's elder brother (reference)'
pasalunaipa	/pasalunaipa/	'husband's younger brother (reference)' (address is by name)
pater	/pater/	'father's elder brother (reference)'
pater/	/pater/	'father's elder brother (reference)'
paulian	/paulian/	'father's elder brother (reference)'
puia	/puia/	'grandson's nick name (for address)'
puingak	/puinjak/	'father's younger brother's wife (reference)'
puiter	/puiter/	'father's elder brother's wife (reference)'
richi	/riʃi/	'descendants'
richibul	/riʃibul/	'ancestor'
richirizot	/riʃirizot/	'lineage'
richisuanpar	/riʃisuanpar/	'generation'

sena	/sena/	‘grandson’s nick name (address)’
sennu	/sennu/	‘grand-daughter’s nick name (address)’
tarpu	/tarpu/	‘father-in-law (reference)’
tarpu	/tarpu/	‘wife’s brother (address)’
tarpuripa	/tarpuripa/	‘daughter’s father-in-law (reference)’
tlangbal	/lanjbal/	‘bachelor’
toite	/toite/	‘grand-daughter’s nick name (address)’
tupa	/tupa/	‘grandson (address)’
uliannupasal	/uliannupasal/	‘elder sister’s husband (reference)’
ulianpanupui	/ulianpanupui/	‘elder brother’s wife (reference)’

## 5.10 PROFESSION AND OCCUPATION

ardaitu	/ardaitu/	‘player’
asiamtu	/asiamtu/	‘editor/maker’
belisiamtu	/belisiamtu/	‘potter’
khuangpu	/k <sup>h</sup> uanpu/	‘drummer’
loisinmi	/loisinmi/	‘farmer’
mivengtu	/mivenjtu/	‘watchman’
mingaktu	/minjaktu/	‘waiter’
mino	/mino/	‘wizard’
mino	/mino/	‘witch’
minriseitu	/minriseitu/	‘teacher’
motorinlontu	/motorinlontu/	‘motor driver’
ngamantu	/ŋamantu/	‘fisherman’
numei	/numei/	‘widow’
nungak	/nuŋak/	‘lady’



nuveng	/nuvenʃ/	‘married woman’
pamei	/pamei/	‘widower’
paveng	/pavenʃ/	‘married man’
rikhuangchalaitu	/rik <sup>h</sup> uanʃʃalaitu/	‘boat man’
rikulenkoltu	/rikulenkoltu/	‘gardener’
riseilai	/riseilai/	‘student’
ruaitu	/ruaitu/	‘leader’
ruaitu	/ruaitu/	‘woman leader’
sazuartu	/sazuartu/	‘butcher’
teptu	/teptu/	‘reader’
thilizuartu	/t <sup>h</sup> ilizuartu/	‘shop keeper’
thlangval	/lanʃval/	‘young man’
tlaisintu	/laisintu/	‘cook’
upa	/upa/	‘church leader’

## 5.11 AILMENTS AND BODY CONDITIONS

ana	/ana/	‘pain’
baiboi	/baiboi/	‘dumb’
dainkhur	/daink <sup>h</sup> ur/	‘cold fever’
damdoi/loi	/damdoi/, /loi/	‘medicine’
damino	/damino/	‘ailment’
eksenri	/eksenri/	‘dysentery’
farthit	/fart <sup>h</sup> it/	‘pimple’
hana	/hana/	‘tooth ache’
iat	/iat/	‘surgery’
ina	/ina/	‘ache’
inkhur	/ink <sup>h</sup> ur/	‘fever’
invet	/invet/	‘mad’

izun	/izun/	‘urine’
kekhiak	/kek <sup>h</sup> iak/	‘leg fracture’
khobur	/k <sup>h</sup> obur/	‘cough’
khuthrano	/k <sup>h</sup> ut <sup>h</sup> rano/	‘tuberculosis’
kuarset	/kuarset/	‘deafness’
kutikhiak	/kutik <sup>h</sup> iak/	‘hand fracture’
kutpuiikhiak	/kutpuiik <sup>h</sup> iak/	‘thumb fracture’
kuttimikhiak	/kutt <sup>h</sup> imik <sup>h</sup> iak/	‘finger fracture’
luna	/luna/	‘headache’
lungpuchol	/luŋpuʃol/	‘heart stroke’
mitdel	/mitdel/	‘blind’
mitek	/mitek/	‘sclera (stool of eye)’
mitridal	/mitridal/	‘colour blindness’
naiivong	/naiivonŋ/	‘pregnancy’
narthiput	/nart <sup>h</sup> iput/	‘nose bleeding’
luak	/luak/	‘vomiting’
phungnatna	/p <sup>h</sup> uŋnatna/	‘stomach ache’
rikhukina	/rik <sup>h</sup> ukina/	‘knee pain’
rithlan	/riʃlan/	‘sweat’
takpum	/takpum/	‘body’
taksaikong	/taksaikonŋ/	‘thin body’
taksaisa	/taksaisa/	‘fat body’
taksaritol	/taksaritol/	‘loose body’
thinatna	/t <sup>h</sup> innatna/	‘liver failure’
ʃongriak	/t <sup>h</sup> onŋriak/	‘stammer’
chuapdamino	/ʃuapdamino/	‘lung infection’
vaikom	/vaikom/	‘stool’
vaikominrul	/vaikominrul/	‘diarrhoea’
zanmitzing	/zanmitziŋ/	‘night blindness’

## 5.12 RELIGIOUS AND RITUAL TERMS

biak in	/biak in/	'church (building)'
bungei	/buŋei/	'fasting'
dukmun	/dukmun/	'hell'
iphum	/ip <sup>h</sup> um/	'immersion'
lusun	/lusun/	'death ritual'
khuailu meiser	/k <sup>h</sup> uailu meiser/	'candle'
koiindang	/koindang/	'religious denomination'
kut	/kut/	'festival'
la	/la/	'hymn'
lonrizotna	/lonrizotna/	'procession'
maicham	/maiʃam/	'alter'
meirial	/meirial/	'ember'
mirmil	/mirmil/	'idol'
mosolman biak in	/mosolman biak in/	'mosque'
munrithiang	/munrit <sup>h</sup> iang/	'holy place'
naisen inlan	/naisen inlan/	'birth ritual'
namhoi	/namhoi/	'incense stick'
pathian	/pat <sup>h</sup> ian/	'God'
pathian biakna in	/pat <sup>h</sup> ian biakna in/	'temple'
pathian ibia	/pat <sup>h</sup> ian ibia/	'worship'
pathiannu	/pat <sup>h</sup> iannu'	'Goddess'
ramrili	/ramrili/	'demon'
ramhuai	/ramhuai/	'demon'
rammual pathian	/rammual pat <sup>h</sup> ian/	'deity'
mirmil	/mirmil/	'idol'
rineina	/rineina/	'marriage'
rivanram	/rivanram/	'heaven'

ruakihal	/ruakihal/	‘cremation’
ruakrihal	/ruakrihal/	‘funeral pyre’
sakhua	/sak <sup>h</sup> ua/	‘religion’
thlan lung	/lan lung/	‘tomb’
thatvurna	/t <sup>hr</sup> atvurna	‘blessing’
tongʔaina	/t <sup>r</sup> onʔ <sup>r</sup> aina/	‘prayer’
chubai	/ʔubai/	‘devotion’
chubai i-un	/ʔubai i-un/	‘worship’
tuia nok	/tuia nok/	‘immersion’
tuia phum	/tuia p <sup>h</sup> um/	‘immersion’
zoropoimo	/zoropoimo/	‘auspicious’
zorolu	/zorolu/	‘auspicious’

### 5.13 TRADITIONAL DRESS AND ORNAMENTS

banbun	/banbun/	‘armlet’
banbun	/banbun/	‘bangle’
biarkai	/biarkai/	‘male wrapper’
darbat	/darbat/	‘scarf’
ithui	/it <sup>h</sup> ui/	‘sew’
kebun	/kebun/	‘toe ring’
kepbun	/kepbun/	‘anklet’
kongsui	/kongsui/	‘loin cloth’
kuarbet	/kuarbet/	‘earring (wear ontop)’
kuarkai	/kuarkai/	‘earring (hanging)’
kutsabit	/kutsabit/	‘finger ring’
lukom	/lukom/	‘turban’
lukhum	/lukum/	‘hat’
kekok	/kekok/	‘shocks’

namhoi	/namhoi/	‘perfume’
narbet	/narbet/	‘nose ring’
narithim	/narit <sup>h</sup> im/	‘nose-pin’
nupangzakuarifual	/nupanʒzakuarifual/	‘frock’
nupangzakuatoi	/nupanʒzakuatoi/	‘blouse’
patritle	/patritle/ [pat.rit.le]	‘silk’
pattak	/pattak/	‘cotton’
patzai	/patzai/	‘fabric’
pheikok	/p <sup>h</sup> eikok/	‘shoe’
pheilon	/p <sup>h</sup> eilon/	‘slipper’
peirairusumna	/peirairusumna/	‘calf link’
puanvel	/puanvel/	‘female wrapper’
puanilian	/puanilian/	‘big cloth’
puanichin	/puaniʃin	‘small cloth’
rangkachakrithei	/raŋkaʃakrit <sup>h</sup> ei/	‘gold necklace’
ringkhit	/riŋk <sup>h</sup> it/	‘tie’
ringzel	/riŋzel/	‘muffler’
ringzel	/riŋzel/	‘traditional muffler’
rirukpuan	/rirukpuan/	‘towel’
ritai khim	/ritai k <sup>h</sup> im/	‘hair band’
rithei	/rit <sup>h</sup> ei/	‘necklace’
rivona	/rivona/	‘ornament’
rivona	/rivona/	‘adornment’
samul puan	/samul puan/	‘wool’
sumrithei	/sumrit <sup>h</sup> ei/	‘coin necklace’
sunglut zakua	/sunʒlut zakua/	‘shirt’

toko	/toko/	‘cap’
chungzakua	/ʃuŋzakua/	‘coat’
tuman	/tuman/	‘pant’
tumantluan	/tumanʎuan/	‘trouser’
zakkuarfual	/zakkuarfual/	‘gown’
zakuakhili	/zakuak <sup>h</sup> ili/	‘button’
zakokilikua	/zakokilikua/	‘button hole’
zakualum	/zakualum/	‘sweater’

## 5.14 FOOD ITEMS AND CURRY

aisial	/aisial/	‘turmeric’
an	/an/	‘curry’
anibai	/anibai/	‘rice powder’
ritui	/ritui/	‘egg’
purunsen	/purunsen/	‘onion’
baipok	/baipok/	‘Biate traditional curry’
bu	/bu/	‘cooked rice’
buhum	/buhum/	‘paddy’
bukang	/bukang/	‘burnt rice’
buriman	/buriman/	‘sticky rice’
burimung	/burimung/	‘puffed rice’
buui	/buui/	‘stale rice’
changal an	/ʃangal an/	‘vegetable curry with soda’
chiʎal an	/ʃiʎal an/	‘mix vegetable curry without soda’
cholbu	/ʃolbu/	‘fermented rice’
rinutui	/rinutui/	‘milk’
rinutui imin	/rinutui imin/	‘boiled milk’

rinutui isel	/rinutui isel/	‘un-boiled milk’
faipui	/faipui/	‘rice curry’
fazu	/fazu/	‘sticky rice’
ibai	/ibai/	‘biscuit’
ibut	/ibut/	‘any boiled item’
chial	/tʃial/	‘salt’
ifai	/ifai/	‘normal rice’
ifai	/ifai/	‘uncooked rice’
ifairikhei	/ifairik <sup>h</sup> ei/	‘husked rice’
ifu	/ifu/	‘sugarcane’
ingaan	/injaan/	‘fish curry’
ngachar	/ŋaʃar/	‘roasted fish’
ingasel	/injaasel/	‘uncooked fish’
ithing	/it <sup>h</sup> in/	‘ginger’
izei	/izei/	‘fry’
anzei	/anzei/	‘fried curry or food’
kelsa	/kelsa/	‘mutton (meat)’
kel rinutui	/kel rinutui/	‘goat milk’
khuaitui	/k <sup>h</sup> uaitui/	‘honey bee’
kolangathu	/kolanat <sup>h</sup> u/	‘fermented fish’
mercha	/merʃa/	‘chilly’
muamthlum	/muamθlum/	‘chocolate’
ngachar	/ŋaʃar/	‘dried fish’
ngalim	/ŋalim/	‘snakehead fish’
ngathu	/ŋathu/	‘dried fish’
purunngoi	/purunŋoi/	‘garlic’
purunsen	/purunsen/	‘onion’

ranbu	/ranbu/	‘animal food’
rimung	/rimuŋ/	‘rice cooked inside the bamboo’
rotuai/ituai	/rotuai/ituai/	‘bamboo shoot’
sa	/sa/	‘meat’
sa an	/sa an/	‘meat curry’
seloi-rinutui	/seloi-rinutui/	‘buffalo milk’
sial rinutui	/sial rinutui/	‘cow milk’
siriak	/siriak/	‘oil (used for cooking)’
sukifai	/sukifai/	‘beaten rice (used for rice beer)’
sum	/sum/	‘wooden mortar’
thei	/t <sup>h</sup> ei/	‘fruit’
theitui	/t <sup>h</sup> eitui/	‘juice’
thingrilduk	/t <sup>h</sup> iŋrilduk/	‘black ginger’
voksa	/voksa/	‘pork (meat)’
voksaan	/voksaan/	‘pork curry’
voksabut	/voksabut/	‘boiled pork’
voksachar	/voksafar/	‘dried pork’
voksainrinoi	/voksainrinoi/	‘smashed pork’
voksamet	/voksamet/	‘pork chatni’
voksangan	/voksagan/	‘steamed pork’
voksariem	/voksariem/	‘roasted pork’
voksasuanganmin	/voksasuanganmin/	‘stewed pork’
voksazei	/voksazei/	‘fried pork’
zu	/zu/	‘liquor’
baitui	/baitui/	‘rice beer’



## 5.15 UTENSILS AND HOUSE ARTICLES

anbel	/anbel/	'curry pot'
anbel	/anbel/	'curry vessel'
bubel	/bubel/	'rice cooker'
bungtualbomin	/bungtualbomin/	'neighbour's house'
chabi	/tʃabi/	'key'
chemte	/tʃemte/	'knife'
chem	/tʃem/	'sword'
fasiar	/fasiar/	'store room'
haisua	/haisua/	'mug'
bel	/bel/	'jar (made from gold)'
ipilbel	/ipilbel/	'cooking vessel (made of soil)'
irol	/irol/	'stick'
ithungnachintan	/it <sup>h</sup> uŋnatʃintan/	'sitting room'
iʔuang	/it <sup>h</sup> uaŋ/	'floor'
ipilbel	/ipilbel/	'earthen pot'
ikhe	/ik <sup>h</sup> e/	'spoon'
in	/in/	'house'
inchung	/inʃuŋ/	'roof'
ithim	/it <sup>h</sup> im/	'needle'
khandai	/k <sup>h</sup> andai/	'sword'
kheng	/k <sup>h</sup> eŋ/	'dish'
khua	/k <sup>h</sup> ua/	'village'
khuang	/k <sup>h</sup> uaŋ/	'drum'
koida	/koida/	'sickle'
kola	/kola/	'jar'
korsiriak	/korsiriak/	'oil (edible cooking oil)'

kuri	/kuri/	'a traditional cup or bowl'
lekhabuchinte	/lek <sup>h</sup> abuʃinte/	'booklet'
lekhapuan	/lek <sup>h</sup> apuan/	'paper'
loi	/loi/	'shifting cultivation/ jhum cultivation'
lungbel	/luŋbel/	'stone jar'
maniin	/maniin/	'own house'
mei	/mei/	'fire'
meiser	/meiser/	'lamp'
meichikok	/meiʃikok/	'match box'
meichiru	/meiʃiru/	'match stick'
mendalin	/mendalin/	'Biate musical instrument'
motho	/mot <sup>h</sup> o/	'pencil'
numphi	/nump <sup>h</sup> i/	'broom'
pen	/pen/	'pen'
perkhuang	/perk <sup>h</sup> uang/	'stringed guitar'
phek	/p <sup>h</sup> ek/	'page'
puan	/puan/	'cloth'
purunngoi	/purunŋoi/	'garlic'
rei	/rei/	'axe'
rilim	/rilim/	'doll'
rinotsiriak	/rinotsiriak/	'body oil'
risinsianalekhabu	/risinsianalek <sup>h</sup> abu/	'diary'
rithusiriak	/rit <sup>h</sup> usiriak/	'hair oil'
rosem	/rosem/	'Biate musical instrument'
sarichannachem	/sariʃannaʃem/	'meat cutter knife'
seranda	/seranda/	'Biate musical instrument'
sum	/sum/	'money'

sumduk	/sumduk/	'box'(trunk)
bom	/bom/	'box'
sumkola	/sumkola/	'pitcher'
sumkolachin	/sumkolatʃin/	'small pitcher'
sumkolalian	/sumkolalian/	'big pitcher'
sumrinoi	/sumrinoi/	'coin'
talla	/talla/	'lock'
tangka	/tanʒka/	'rupee'
theile	/theile/	'flute'
theipit	/t <sup>h</sup> eipit/	'pipe'
tualphit	/tualp <sup>h</sup> it/	'hard broom'
tuikuang	/tuikuang/	'well (for drinking water)'
tuisanglian	/tuisanglian/	'great flood'
tuium	/tuium/	'water vessel'
zalmun	/zalmun/	'sleeping bed'
zampher	/zamp <sup>h</sup> er/	'mat'
zamza	/zamza/	'handmade fen'

### 5.16 CARDINAL NUMERALS

khatka	/k <sup>h</sup> atka/	'one'
inika	/inika/	'two'
ithumka	/it <sup>h</sup> umka/	'three'
ilika	/ilika/	'four'
ringaka	/riŋaka/	'five'
irukka	/irukka/	'six'
sarika	/sarika/	'seven'
iriatka	/iriatka/	'eight'
ikuakka	/ikuakka/	'nine'

somka	/somka/	‘ten’
sominika	/sominika/	‘twenty’
somithumka	/somit <sup>h</sup> umka/	‘thirty’
somilika	/somilika/	‘forty’
somringaka	/somriŋaka/ [somrəŋaka]	‘fifty’
somrukka	/somrukka/	‘sixty’
somsarika	/somsarika/	‘seventy’
somiriatka	/somiriatka/	‘eighty’
somikuakka	/somikuakka/	‘ninety’
rizaka [rəzaka]	/rizaka/ [rəzaka]	‘hundred’ or ‘one hundred’
rizalei khatka	/rizalei khatka/	‘one hundred one’
rizalei somka	/rizalei somka/	‘one hundred ten’
rizanika	/rizanika/	‘two hundred’
rizathumka	/rizat <sup>h</sup> umka/	‘three hundred’
rizalika	/rizalika/	‘four hundred’
rizaringaka	/rizariŋaka/	‘five hundred’
rizarukka	/rizarukka/	‘six hundred’
rizasarika	/rizasarika/	‘seven hundred’
rizariatka	/rizariatka/	‘eight hundred’
rizakuakka	/rizakuakka/	‘nine hundred’
sangka	/saŋka/	‘one thousand’

sanglei khatka	/saŋlei k <sup>h</sup> atka/	‘one thousand and one’
sanglei inika	/saŋlei inika/	‘one thousand and two’
sanginika	/saŋinika/	‘two thousand’
sangithumka	/saŋit <sup>h</sup> umka/	‘three thousand’
sangilika	/saŋilika	‘four thousand’
sangringaka	/saŋriŋaka/	‘five thousand’
sangrukka	/saŋrukka/	‘six thousand’
sangsarika	/saŋsarika/	‘seven thousand’
sangriatka	/saŋriatka/	‘eight thousand’
sangikuakka	/saŋikuakka/	‘nine thousand’
singka	/siŋka/	‘ten thousand’
nuaika	/nuaiika/	‘one lakh’
nuai inika	/nuai inika/	‘two lakhs’
nuaidapka	/nuaidapka/	‘one crore’
nuaidap inika	/nuaidap inika/	‘two crores’

### 5.17 ORDINAL NUMERALS

akhatna	/ak <sup>h</sup> atna/	1 <sup>st</sup>
anikna	/anikna/	2 <sup>nd</sup>
athumna	/at <sup>h</sup> umna/	3 <sup>rd</sup>
alina	/alina/	4 <sup>th</sup>
aringana	/arŋana/	5 <sup>th</sup>
arukna	/arukna/	6 <sup>th</sup>

asarina	/asarina/	7 <sup>th</sup>
ariatna	/ariatna/	8 <sup>th</sup>
akuakna	/akuakna/	9 <sup>th</sup>
asomna	/asomna/	10 <sup>th</sup>
asominikna	/asominikna/	20 <sup>th</sup>
asomithumna	/asomit <sup>h</sup> umna/	30 <sup>th</sup>
asomilina	/asomilina/	40 <sup>th</sup>
asomringana	/asomriŋana/	50 <sup>th</sup>
asomirukna	/asomirukna/	60 <sup>th</sup>
asomsarina	/asomsarina/	70 <sup>th</sup>
asomiriatna	/asomiriatna/	80 <sup>th</sup>
asomikuakna	/asomikuakna/	90 <sup>th</sup>
anunŋkon	/anunŋkon/	‘last’
voika	/voika/	‘once’
voinika	/voinika/	‘twice’
voithumka	/voit <sup>h</sup> umka/	‘thrice’
voilika	/voilika/	‘four times’
voiringaka	/voiriŋaka/	‘five times’
voirukka	/voirukka/	‘six times’
voisarika	/voisarika/	‘seven times’
voiriatka	/voiriatka/	‘eight times’
voikuakka	/voikuakka/	‘nine times’
voisomka	/voisomka/	‘ten times’
voirizaka	/voirizaka/ [voirəzaka]	‘hundred times’
voisangka	/voisaŋka/	‘thousand times’

## 6 PROVERBS, NARRATIVES AND FOLK SONGS

### 6.1 PROVERBS

- (i) *Vate avuang man tong avuang.*  
 Literal meaning: Word flies before a bird takes flight.  
 Translation: 'Rumour is a fast traveller.'
- (ii) *Munga omin tui nunchan remak.*  
 Literal meaning: Those who live on the land don't know  
 life in water.  
 Translation: 'Rich people don't know the hardship of the  
 poor.'
- (iii) *Ulian tong tong dik saipui lam lamdik.*  
 Literal meaning: Words of the old and an elephant's path  
 are always right.  
 Translation: 'The ways of the old are always right.'
- (iv) *Keiin mual sari alim zoi nung khomin azia ma ngai mak.*  
 Literal meaning: A tiger may cross seven mountains but  
 its stripes remain.  
 Translation: 'A person cannot lose his character however  
 he goes, far away.'
- (v) *Lei in ruh nei mak.*  
 Literal meaning: A tongue has no bone.  
 Translation: 'It is easy to boast.'
- (vi) *Lon dit dit thi tong nole fak tong.*  
 Literal meaning: A person who always wanders about will  
 either find food or death.  
 Translation: 'If you are in a habit of wandering, you will  
 either find good fortune or bad luck.'

- (viii) *Nungak zinga thoi ino vok narah rangkachak ikop.*  
 Literal meaning: A girl who gets up late in the morning is like a gold ring in a pig's snout.  
 Translation: 'It is the duty of a girl to get up early in the morning and doing household chores, otherwise she is a liability.'
- (ix) *Se fe nunga ripal ikhar.*  
 Literal meaning: It is of no use closing the gate after cows have entered the farm.  
 Translation: 'It is useless to cry over spilled milk.'
- (x) *Zamzam pan khomual azam tor tor pan vok kong a thlak.*  
 Literal meaning: One who does things slowly and carefully crosses the hill; one who does things hastily falls in the stream.  
 Translation: 'Slow and steady wins the race, one who hurries loses.'

## 6.2 NARRATIVES

### 6.2.1 *Urnai Ka Fangma Zong* (Two Sisters Searching for Cucumber)

*Uranaika fangma zong hih Biate phung inlar anit. Sun khatkantasu fangma zong loiah anphea aulianu khan fangma azong azong khomin muthei khai mak. Aunainu khansu bem sipka amua. Nithlak tiangsu in tiang ankir taka. Lampuia khan aulainu su astui arhal peka, aunainu zianga khan, "ki unaite, ki tui arhal fangma khatka lua nen pharo bah?" Aunainu khan "oho nangpe thlak no ninge", "nangpe thlak no ninge" ati peka. Aunai samna kha ariat insu aning athik pek oka. Nikhomsela atui arhal pek sikin fangma ipe rangin aunai tiksia khan fangma penuam thlak maka. Aulianukha arzal rei sikin lon thei khai maka, rithlung sunga adinga, "rithungo nevol nevol roh rithungo nevol nevolro", itin akheka. Khangkan akhek akhek tian adingnamun akhan arnik tir tirah nung asu rithiung khan avol rip taka. Aunainu kha inathlung insu anuhei in aulianu sungsang anridona, ani khan*



*aulianu fangma apek nuamno sika rithlung in avol dana sir peka. Khathukha nu neh apa khan anrit insu anning athik pek okah. Annainu kha atiksiatna sikin angoah khatsu aziangah aulianu vathui kir nok rangin anti peka. Aulianu ahong kir nokin su ruai roinpui tak trhre rangin antia. Khan su aunainu kha aulianu rimangna munah khan akir noka, "ei nun hong roh ati, ei paan hong roh ati , ner ming in khuangsoi eiti anti, hong roh ki u o", itin avakheka . aunainu ikhek rol khak ariat insu ahu thak zam zam kan rithlung ata khak ahong inlang suak nok taka, ake khasu lahong ilang phak makah. Aunainu khah athil thon sual khak ansir sikin aulainnu ke ahong ilang suak zoi man ava. Kaisuak ah, khasik akhan ake kha akiak peka, ake kha rithung munah khan ahong mak taka. A unainu khan athil thon sual kha ar riatsuak inchu ansir tak taka. Nikhomsela ansirin arfena onipek khai maka. Khasik akhan vuansun ten ahin rithlung kola ripa mong ngai nih parthlung anti ngai anit. Hi ripa hih kha nupangnu ke kha anititin min an iama, mitrhen inchu afa an itir ngai.*

Narrated by Ramdina Lalsim

Source: "Folktales of the Biates"

by Ramdina Lalsim

## **Two Sisters Searching For Cucumber**

This is one of the popular folk tales of the Biates, "Two Sisters searching for Cucumber". Once upon a time two sisters were searching for a 'fangma' cucumber in their Jhum. The elder sister did not get anything while younger got enough to carry them in her basket. As the sun was going down, they started returning to their home. On their way home, the elder sister became thirsty and said to her younger sister "My little sister, I am thirsty. Would you give at least one cucumber?" "No, never I will. No! Never I will give you", replied her young sister. On hearing this elder sister became very angry. However, as she was very thirsty she asked repeatedly for the cucumber but her selfish younger sister refuses her again and again to give any of the cucumber. The elder sister who was so weak to walk, stood still on the 'rithlung' the termite mound and recites

*'rithungo nevol nevolra rithungo nevol nevolro ki unai in fangma pumka nepe nuama rithungo nevol nevolro'* which means "Swallow me up, O termite mound. My sister does not want to give me even one cucumber. O termite! Swallow me up". While repeating the stance she began to sink inch by inch and finally the mound swallowed her up completely. When the selfish sister arrived home her parents asked her about her elder sister. She then replied her parents that her sister was swallowed by the mound as she did not give her a cucumber. To their amusement the parents were shocked and frustrated of the statement that they then scolded her for her act of selfishness. The parents promised a great feast if her elder sister would return home and she was at once asked to go and bring her elder sister immediately. She went back to that place and reciting repeatedly by saying "*My elder sister, my elder sister father wants to see you mother wants to see you, a great feast is waiting for you*". On hearing the unceasing chants, she gradually came out bit by bit from the soil of the mound and in no time, she appeared completely, except her feet. At that moment, her sister forcefully pulled her up and as a result, the sole of her feet remained on the termite mound. After the younger sister learned that her elder sister had lost her sole, she was so disappointed and regretted for what she had done to her sister. But it was too late to cure.

For this reason, a giant white tasty mushroom called *Parthlung* that usually grow at the old site of a termite mound is also traditionally considered as the sole of the human being. And thus some used to abhor taking the same. Although the particular parthlung mushroom is edible and is very tasty, but there are some look alike of the kind which is deadly and poisonous.

### 6.2.2 *Biате Riphutna* (The Origin of Biате)

*Tian lai ata eilei zuang inzir dan hih “manmasi”itia lei iria anit. Ei zuang suak na hih khurpui thlabung khom an lei ti sa ngai “khurpui thlabung”hih “sinlung”khom anit sangai. Khurpui thlabung iti tong bai hih Hrangkhoh tong “Khurpui Tabum”an iti neh a irang anit. Tong dang Sakacheps neh Langrong hei neh khom arang sa. Tong lam neh nunphung a hin Biате hei hih Kuki-Chin tong imang hei neh rinai na ai nei anit. Lei iam danin Mizorama Biате nai hei hih zoro sot zan ka an lei zuang iom anit. An pipu la neh phung hei ringaiin, chin Hills Burma neh Mizoram an lei om laia lei iphua anit iti ire thei anit, Dima Hasao districta Biате nai aom hei hi 8000 (sang iriatka) vel annita kharualin 9000 (sang ikuaka) vel hih Jiantia Hills a an iom sa anit. Jiantia Hills a hei hih Saipum Sub-Division nuai an iom anit. Ama nun inika Biате om hei hin Biате tong idik tak neh Biате zia dik tak an izui anit. Atun lai chu Biате mun inika om hei hih christain inia nom zia neh nunphung akhom khatkan an iom anit.*

Narrated by Ramdina Lalsim

Source: “*Biате Pipu Toisong (Culture and Historical Backgrounds of the Biате)*”

by Ramdina Lalsim

### The Origin of Biате

According to Biате legends the Biates are descendants of *manmasi* and their progenitors have sprang from *khurpui habung*. *Khurpui habung* is also known as *sinlung*, the meaning of the word *khurpui* is exactly similar to the word ‘*khurpui tabum*’ of the Hrangkhols, the Sakacheps and the Langrongs. In speech and customs, the Biates have close affinities with the other Kuki-Chin languages. It is believed that the earliest inhabitants or the earliest abut is in the southern part of Mizoram. By analysing their folk songs and the folk tales, it appears that all their folk songs folk tales and history are about the Chin Hills Burma and Mizoram. The Biates in the Dima Hasao District is estimated at about 8000 and at same time about 9000 are in Jaintia hills. Those in Jaintia hills are under the constituency of Saipum circle or Saipom constituency. The Biates of these two regions Dima Hasao and

Jaintia Hills speak the Biate language and they follow the Biate traditions which is the reformed one. At present, the Biates of these regions are Christians and their tradition and cultures are, therefore, reformed ones.

### **6.2.3 Mairingthanga Phung (The Story of Mairingthanga)**

*Tianlai akhan pasattha khatka aoma arming chu Mairingthanga anit. Nupui inikah aneia anriminghei chu Zoizamdali neh Songrandali anit. Miringthanga kha sathat thian tak anita, sarang hei neh ramsa hai itam takka athat taka sunka chu saai khuangchoi rang atiahi ruai hih pasaltha hei ranga ritu ruai anita. A nupuihei kha ruai lei inriphuk rangin he abea nikhomsela anlei inriphukno sikin n ata asuaka. Anupi heiin anrizula hi la hih an saka "ki u, ki u, mairingthanga, zuang kir inle nok inla. Ei vokpuinla airei antia khathu kha ariat inchu Mairingthanga akir noka. Nikhomsela a nupui hei khan an vok kha that loin an ai kha anthat lema, ama sika akhan in kha amak noka anupui heiin anungah an rizul nok zela. Nikhonsela aratthei dorkan athlana tlang sipa khoi ahang thlung taka. Khanchu anupuhei khom anhong thlung taka. Khoi kola an omlai taka khan rangkek thumka anhong vuanga. Anupui hei ziangah " en ta u eimani anne ang zek" ati peka, a nupui heiin vahei kha an enlai mairingthanga. Khah khoi ata archoma athi taka. Khanungchu arthla kha phelep ichanga vuangin arot pat taka. Anupui hei chu inphiang ankir noka an damsung karkha. Mairingthanga numei hei anchang tak.*

Narrated by Lalrem Ngamlai  
Source: "Folktales of the Biates"  
by Ramdina Lalsim

## **The Story of Mairingthanga**

Once upon a time, there was a hunter named Mairingthanga. He had two wives, Zoizamdali and Songrandali. As a good and brave hunter, he used to kill varieties of wild ferocious animals.

One day he planned to throw a feast called Sa-ai, which was considered as the prestigious ritual feast of hunters. So he told his wife to be prepared for the feast but his wife failed to do so. Owing to this he left his house. At this his wives ran after him chanting the following song: *ki u, ki u, Mairingthang, zuang kir inle nok inla, ei vokpuin la ai rei.*

Hearing the song he returned to his house but his wives threw the feast by killing their dog, instead of pig. For this reason he left his house again and as before his wives chased him. But he ran as fast as he could until he reached the highest cliff. His wives had also reached the cliff. As they were there, three hornbills who were also in three numbers happened to pass by. He said “look, they look just like us” while his wives continued to watch the three hornbills, he jumped down the cliff and died. Subsequently, his spirit turned into butterfly and flew away. Then, his wives started mourning for him there itself. They returned back to their house and spent their whole live as Mairingthanga’s sorrowful widows.

### **6.2.4 Imeng Neh Sakei Thurchi (The Story of a Cat and a Tiger)**

*Tianlai a khan imeng neh sakeipa hi sungkuaka an lei nita. Sakeipa hin imeng hih ‘ani’ anit. Sunka chu, ramsa zongin rama an lona, salian tak an that taka. Mei an nei no sikan sakeipan ani imeng kha mei ila rangin khosunga atira, khanchu imeng kha khosunga aphe taka mei kola a tunga, ahoi ariat tak taka. Sakeipa tiang kir nuam khai maka, khanchu sakeipa kha imeng chungu aning athika, nang kimu na taka nang ki that nget rang ati peka. Khasikin, imeng hei hih an ek an izung ikeipan amu no na rangin an iphum ngai ani.*

Narrated by William Ngamlai  
Source: “Folktales of the Biates”  
by Ramdina Lalsim

### **The Story of a Cat and a Tiger**

Once upon a time, a cat and a tiger were a family; the cat was tiger's aunt. One day, they were hunting in the jungle than they killed a very big animal. But they didn't have fire to burn the animal. So, the tiger asked the cat to go to the village and get the fire. However, the cat after reaching the village sat near the fire and enjoys the heat. There, the cat forgot about the tiger and she did not return. The tiger got very angry at the cat and he shouted that 'I will kill my aunt where ever and whenever I find her. So, the cat was very scared and ran away from the tiger. After that incident cat always cover her excreta with mud so that the tiger would not trace her.

That is the reason why, a cat always covers its excreta with mud.

## **6.3 FOLK SONGS**

### **6.3.1 *Pipu La* (Lit: Grandfather's song 'An Ode to Ancestors')**

*Sima an chon Lersai  
Mara an chon Zingthloi,  
A khua laia luapuia an chon,  
Luapuia manin ne zaluang in chon chung si-ar zaka,  
Pem khua ki zuk e zaia'm sen mei,  
Ni sulung som fang tha dum miaia,  
Raikhua ki zuk thlapham rilipui van sang.  
Luapuia manin thing len buang va phung  
Thlanga pual rang rualin  
Alai ona vakul in thlanga,  
Ami'n izum sertan bal.*

Source: "Folktales of the Biates"  
by Ramdina Lalsim

### **An Ode To Ancestors**

Lersia, the wealthiest in the south,  
And in the north Zingthloia  
In between is Luapuia, the wealthiest;  
Luapuia's gongs are as much as stars in the sky  
The reminiscence of track is like that of young paddy.  
Yet the village are that of dead men's village,  
Luapuia even had a banyan tree, flocked with hornbills from the  
north,  
There lie King crows in the middle of the branches in rows  
Feeding on its sweet figs.

#### **6.3.2 *Ram Thlang La* (An Ode to Nature)**

*Ki ram ki ram Leituk zol ram  
Nunvangi tha sailungnemnu,  
Lei ton ngan no rei;  
Nunvangi tha sailungnemnu,  
Lua loi lungkhamnu, phe ta roh dua.*

Source: "Folktales of the Biates"  
by Ramdina Lalsim

### **An Ode to Nature**

My land Leituk zol ram  
Where comes forth, my diamond Nunvangi  
Let no one hurt her,  
My Nunvangi as beautiful as diamond,  
Farewell! Whom I love, yet wed not.

#### **6.3.3 *Bu Koi La* (Harvest Song)**

*Fang zuong o, fang zuong o,  
Saka fang zuong o, thlanga fang zuong o,  
Sima fang zuong o, mara fang zuoaong o,  
Ri-li champhaia fang zuong o.*

Source: "Folktales of the Biates"  
by Ramdina Lalsim

## Harvest Song

Come grains, come grains,  
 Come from the above, come from the below;  
 Come from the east, come from the west,  
 Come grains of Ri- Li Champhai.

### 6.3.4 *Rung Rung Vatenu* (Lullaby)

*Rung rung vatenu.*  
*Rova kunga vatenu;*  
*Pi neh pu chem ne pe,*  
*Chem ibei o, thal sinna;*  
*Thal ibei o, va kapna;*  
*Va ibei o, nai choi rang;*  
*Nai ibei o, pin a pom;*  
*Pi ibei o, thlan inzal;*  
*Thlan ibei o, tui inluang;*  
*Tui ibei o, sial indok*  
*Sial ibei o, pangmual khum;*  
*Pang ibei o, sum inlon;*  
*Sum ibei o, thangvan kai.*

Sung by William Ngamlai  
 Source: Biate Book Primer

## The Singing Bird

The bird is singing  
 On the top of a bamboo  
 Sword given by grandparents  
 That sword, to make arrow  
 That arrow, to shoot bird  
 That bird for the child to carry  
 That child, to be held by grandmother  
 That grandmother, to sleep in graveyard  
 That graveyard, where water flows  
 That water, for the cow to drink  
 That cow, across the hill  
 That hill, where cloud floats  
 That cloud, above the sky.



## 7 ETHNOGRAPHIC INFORMATION OF BIATE

### 7.1 THE COMMUNITY

**Biate** is the name of a language as well as community. Its alternate names are '**Baite**' and '**Beite**'. The neighbouring communities use different terms (endonyms) to refer to Biates such as: **Bedesa** by Dimasa, **Beite** by Thadou, **Hadem** by Khasi, **Baite** by Bengali and other communities (Ngamlai 2014). The people call themselves **Biate**, which is an exonym. It belongs to the Indo-Mongoloid group racially and Tibeto-Burman family linguistically. The approximate population of the Biate people in the northeast India is 19000 as mentioned in the SIL Ethnologue (2016).<sup>4</sup>

### 7.2 ORIGIN AND HISTORY

The native speakers believe that the term *Biate* was derived from *Biete* 'worshippers' after a group of people known as *Koilom* (alternate name Kawilam) once worshipped a large python at a village, Rulchawm in Mizoram. According to legends, they are said to have come from a place called *Khurpui* 'great cave' also known as '*Sinlung*' situated somewhere in China.<sup>5</sup> Biate people mainly reside in Dima Hasao district (old name is North Cachar Hills) of Assam and Jaintia Hills district of Meghalaya. Remsiana Ngamlai (2014) mentions of the legendary hero *Lamlira*, who is said to have brought the first settlement of the Biates in northeast India, mainly in Assam and Meghalaya during 12<sup>th</sup>-13<sup>th</sup> centuries. Earliest accounts of the Biate tribe have been recorded in the Rajmala Chronicles of Tripura around 1512 AD (Grierson 1904: p. 1; Phukan 1992: p.1 Cited in Ngamlai 2014: p.31).

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<sup>4</sup> The accurate Biate population in northeast India is not available in the site for the Population Census of India.

<sup>5</sup>Lalsim, Ezra. (2011). TheBiate. <http://ezralalsim.blogspot.in/2011/01/biate.html>

### 7.3 DEMOGRAPHY

Biате people presently reside mainly in Dima Hasao district in Assam as in: Fiangpui, New Sangbar, Old Sangbar, Thingdol, Khobak, Lengpui, Vaitang, Mualdam, Khotlier, etc. From Meghalaya, some of the names of their villages are listed as: Mualsei, Saipung, Thuruk, Saizol, Saibual, Ribuk, Mualhoi, Mualcheng, Soron etc. They are also found scattered in parts of Mizoram, Manipur, Tripura and Nagaland. Figure 3 shows the map of Dima Hasao district with Haflong as the headquarter.



**Figure 3: Map of Dima Hasao district, Assam<sup>6</sup>**

<sup>6</sup> Map of Dima Hasao retrieved from [www.mapsofindia.com](http://www.mapsofindia.com) on September 7, 2017.

## **7.4 STATUS OF BIATE**

Biате is recognised as a Scheduled Tribes (ST) in the Indian constitution and as an ST (Hills) in Assam. Reid (1893, p. 5) claimed that the term 'Kuki' is a Bengali word meaning 'hill people' or 'highlander'. Hence, Biате is considered to be one of the highlander tribes. It is a separate and distinct tribe though classified within the Kuki group in recent researches. They are one of the indigenous tribes and the oldest settlers of northeast India comprising of Assam, Meghalaya, Mizoram, Tripura and Manipur.

## **7.5 CULTURE AND TRADITION**

Biате has five main clans, viz. Ngamlai, Nampui, Darnei, Lalsim (Ngirsim) and Thiaite, all of which worshipped respective gods and deities in the olden times, since they are no longer practised after the conversion to Christianity in the 20<sup>th</sup> Century. They, however, have their own identity through their language, custom, traditional beliefs, traditional dresses, dances, songs, musical instruments, folktales and so on. Monoliths and stone jars from their historical pasts have been recently excavated from several parts of Dima Hasao in Assam especially in Thingdol and Khobak villages, which need urgent attention for maintenance and preservation. They are a peace loving community and they find their language very sweet, which is also used in the home domain.

## **7.6 NULDING KUT FESTIVAL**

The Biates celebrate Nuldung Kut, the most significant festival of the community. It is an annual festival celebrated in the first month of the year. It continues for a period of seven days. Through this festival, according to the community members, they try to forget their shortcomings, sorrows and their past discontentment and forgive each other. Hence, it is also regarded as the 'day of forgiveness'. During the older days, it was considered to be a symbol for the beginning of a new year. It is observed by rituals and offerings followed by social gatherings in which, traditional dance and songs are performed and other cultural displays are traditional sports take place.

## **7.7 LIFE AND ECONOMY**

The Biate people are rice cultivators and forest dwellers. They rear animal and poultry farms, such as, pigs and hens. They practice the shifting cultivation *jhum* for ginger, cucumber, watermelon, banana, pumpkin, turmeric, squash, weed, and several other varieties of medicinal herbs and plants. The means of communication between the villages is very poor. Most of them still prefer trekking or walking on foot from one village to the other. Due to the hinderance in communication, their income by selling vegetables and food items from *jhum* eventually has been affected with a very meagre amount of earnings to support themselves. However, the Biates residing in towns, especially in Haflong are at a much better economic condition since most of them work as Government employees and businessmen.

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## METADATA OF INFORMANTS<sup>7</sup>



**Ramdina lalsim**  
(Govt. Service)  
Fiangpui



**Lalsongloma Thiaite**  
(Pastor)  
Fiangpui



**Thangi Darnei**  
(Retd. Registrar)  
Fiangpui



**Drussili Ramdinpuii**  
Lalsim  
(Student)  
Fiangpui



**Isak Lalramluna**  
Ngamlai  
(Student)  
Fiangpui



**Joel Ngamlai**  
(Student)  
Fiangpui

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<sup>7</sup> The metadata of the informants include their names, occupations and the villages. Photos are unavailable for the two informants, Mellinium Lalsim and Vaneisangi Darnei.



**Sara L. Nampui  
(Student)  
Fiangpui**



**Lalthatvuri Nampui  
(Student)  
Fiangpui**



**Thatvuri Ngamlai  
(Housewife)  
Fiangpui**



**William Ngamlai  
(Student)  
Fiangpui**



**Thangchini Nampui  
(Teacher)  
Fiangpui**



**Felix Lalsim  
(Student)  
Fiangpui**



**Lalrem Ruata  
Ngamlai (Student)  
Fiangpui**



**Zairokimi Nampui  
(Teacher)  
Fiangpui**



**Jesie Ngamlai  
(Student)  
Mualdam**



**Tlana Ngamlai**  
(Postman)  
Mualdam



**Nunthara Ngamlai**  
(Cultivator)  
Mualdam



**Lalzaipuii Thiaite**  
(Student)  
Fiangpui



**J.C. Moia Ngamlai**  
(Cultivator)  
Mualdam



**Lalremkimi Ngamlai**  
(Housewife)  
Mualdam



**Lalthlunga Ngamlai**  
(Student)  
Mualdam

**Other informants:**

- 1) Mellinium Lalsim, Student (Fiangpui)
- 2) Vaneisangi Darnei, Student (Fiangpui)