

HRANGKHOL NAM CHONGA IRCHUNA LEKHABU

A Learner's Book of
the Hrangkhol Language

Author

Trisha Borgohain

Editor

Madhumita Barbora



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 3rd 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: Biaste, 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 Barborá
Coordinator
Centre for Endangered Languages,
Tezpur University

MESSAGE



Shri S. Hrangkhol

I am happy to learn that the Centre for Endangered Languages, Tezpur University has taken up the task of publishing a primer on the Hrangkhol Language named '*Hrangkhol Nam Chonga Irchuna Lekhabu*'. I am thankful to the research team members of CFEL, Tezpur University for their contribution in the research work carried out in the Zion and Moulpong villages that has resulted in this book. I hope this book will be of an immense help for those who are interested in learning the Hrangkhol language.

A handwritten signature in black ink, appearing to be 'S. Hrangkhol', with the date '17/8/17' written below it.

Shri S. Hrangkhol
Secretary
Hrangkhol Halam Devan
(Apex Body)
Dima Hasao District
Assam

ACKNOWLEDGEMENTS

Foremost, we would like to extend our sincere gratitude to our former Vice-Chancellor, Prof. Mihir K. Chaudhury, our present Vice-Chancellor in-charge, Prof. Madan Mohan Sarma and the authorities of Tezpur University for giving us the opportunity and financial support to carry out this research on the Hrangkhoh language, of which this book is an outcome. We are thankful to Prof. Madhumita Barbor, Coordinator, Centre for Endangered Languages (CFEL) for her constant support and guidance in bringing out this book. We would also like to thank Prof. Gautam K. Borah for his invaluable support in this research work.

Our heartfelt thanks to Mr. Nawaf Zahdaan Helmi, a former field assistant of CFEL, for his active support in data collection during our first field work. This work is an outcome of the research carried out in the Muolpong and Zion villages in the Dima Hasao district of Assam. Our special thanks to Mr. Bulthoikhup Hrangkhoh, Mr. Roilalbul Phuitong, and Mr. Lalphirthoi Hrangkhoh as they had been as much pro-active as any informant could be in helping us with the research materials. We would like to sincerely thank our informants Mr. Vailienril Hrangkhoh, Mr. Lalbiakchung Hrangkhoh and Mrs. Zirsangpui Hrangkhoh for giving us their invaluable time in providing us with the necessary research materials.

We would like to thank the faculty members Dr. Arup Kr. Nath, Dr. Bobita Sarangthem, Dr. Dhanapati Shougrakpam, Ms. Bipasha Patgiri, Dr. Amalesh Gope and Dr. Monali

Longmailai for their valuable insights in bringing out this book.

We are thankful to the Research Associates Dr. Daimalu Brahma, Dr. Widinibou, Dr. Pushpa Renu Bhattacharyya and the Field Assistants Ms. Barshapriya Dutta, Mr. Raju Ram Boro, Ms. Niharika Dutta and Mr. Elangbam Manimohon Meitei for the brainstorming sessions that we had in analysing the collected data.

We are also very grateful for the constant support, understanding and appreciation from our family members in this endeavour.

Lastly, we would like to thank the Publication Committee for the unending help that we received for the publication of this book.

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INTRODUCTION

The publication of the book *Hrangkhol Nam Chonga Irchuna Lekhabu* is an endeavour undertaken by the Centre for Endangered Languages, Tezpur University. This book is the result of two rigorous field works carried out in Haflong of the Dima Hasao district in Assam, India. This book includes the sound system of Hrangkhol, basic sentences, parts of speech, folk tales, folk songs, lullabies, proverbs, ethnolinguistic information about the community and a word list covering the basic domains.

Hrangkhol is a Tibeto-Burman language, spoken in parts of Assam and Tripura. The language shares a close affinity with the Kukish languages. The degree of mutual intelligibility between the Kuki languages, namely, Hmar, Biata, Purum, Khelma, Mizo, etc., and Hrangkhol has been observed to be rather high. The language has been marked as ‘*Vulnerable*’ according to the UNESCO Endangerment Index. The total population of the Hrangkhol community has been estimated at 18,700 according to Ethnologue sources (2000). As the language does not have a script of its own, the Roman script has been adopted in the recent times to document the language.

The work for bringing out this book started after our first visit to Haflong during the month of February, 2017. The first help that we received then was from Mr. Ron Kemprai who introduced us to our much valuable informants. Since then, we have been in constant contact with our informants, Mr. Bulthoikhup (Dumkar) Hrangkhol, Mr. Roilalbul (Phoitong) Hrangkhol, and Mr. Lalphirthoi (Dumkar) Hrangkhol for the analysis of the data collected during the two field trips to Haflong, Dima Hasao, Assam. The second field trip was conducted during the month of August, 2017.

The data used in this book has been collected in the Zion and the Muolpong village of Haflong, Dima Hasao, Assam. The collected data has been cross-checked and verified with the native speakers.

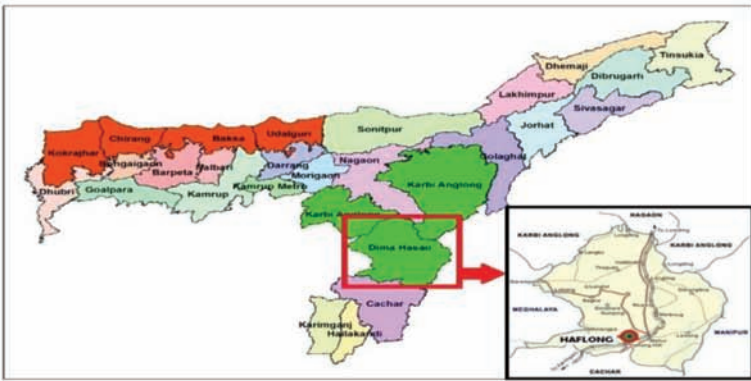
Journey to Haflong

Our first field work was in the month of February' 17 for a period of two weeks i.e. from 18th February, 2017 to 5th March, 2017. As we know, Dima Hasao is a hill district in Assam, which makes it a paradise to explore. The roads were full of fog and as we neared Haflong, strong winds blew making us realise that we were on the hills. We finally reached our destination, *the Nothao Lodge*, which was going to be our home for the next few days. The people were very welcoming there. We received a lot of help from the hotel staffs who informed us about the nearby Hrangkhol villages. We are thankful to Mr. Chongneilal Bangkheng (Prem) who was a hotel staff in our lodge. We would talk with him in the evening, play guitar and sing songs both in Hrangkhol and English.

Although Dima Hasao is an autonomous district of Assam, most of the people do not speak Assamese, which is the official language of the state. They communicate in *Haflong Hindi*, which is a blend of Hindi and Hrangkhol phonological and grammatical features. The literacy rate in Haflong is 92% (2011 census) which is really high compared to that are of the other regions of Assam. Hence, we did not face problems in communicating with the people whom we met during our field work.

The second field work was in the month of August' 17 for a period of two weeks i.e. from 4th August, 2017 to 18th August, 2017. The monsoons had already arrived by the time we reached there. While the other regions of Assam were suffering from heat strokes, Haflong came as a surprise to us as we had to hunt for warm clothes in the market. The weather was very pleasant there.

However, due to the constant rainfall, road conditions deteriorated. Despite the challenging weather conditions, the informants have been very kind to have provided us the research materials on folk traditions which was our main objective on our second field trip. We are thankful to the locals for their kind hospitality and affectionate response towards our endeavour.



Map 1.0 Showing location of Haflong (Zion and Muolpong village)¹

Demographic information

Dima Hasao is a home to numerous tribes. It has been observed that the tribes inhabiting in this region are the Dimasas, the Zeme Nagas and the Kukis. The term ‘Kuki’ has been used as a cover term to indicate a mixed group of people who have migrated from parts of Myanmar. The communities, namely, Biате, Hmar, Hrangkhoh, Khelma are the major communities found in Haflong. The nearest town from our field work area, the Zion and the Muolpong village, is the Haflong market. The market lies at a distance of about 10 kms from Zion and 5 kms from Muolpong. There are also other Hrangkhoh villages namely, Lungkhoh, Bora Robi, Chota Robi, etc. A few Hrangkhoh people are present in the

¹ Image source: <http://assam.gov.in/districts>
<http://nrhmdimahasao.gov.in/map.htm>

Harangazao area of Dima Hasao. Jatinga, which is known as a place where migratory birds commit suicide, is located about 6 kms away from the Haflong market area. The place usually attracts tourists during the autumn season, when the migratory birds start arriving. On the way to Jatinga are a few Khasi households who are said to have migrated from the nearby Jaintia hills.

Review of literature

As mentioned earlier, Hrangkhol has been marked as an *Endangered language* with the endangerment status of *Vulnerable* by UNESCO. Not much has been documented on this language. An early account of the Hrangkhol language was made by C.A. Soppitt in 1893. His book *A Short Account of the Lushai Tribes of the North-East Frontier with An Outline Grammar of the Rangkhoh-Lushai Language And A Comparison of Lushai with Other Dialects* was reprinted again in 1976. A book on the Hrangkhol customary practices was published by the North Cachar Hills Autonomous Council in the year 2006. Another book on folklores was published by Assam Institute of Research for Tribal and Scheduled Caste in the year 2010.





Purpose of the book ‘Hrangkhol Nam Chonga Irchuna Lekhabu’

The book is a bilingual reader manual. The transliteration of the Hrangkhol sentences has been made in English. As all the young speakers of Hrangkhol are fluent speakers of English, hence, we hope that the book will be helpful for all the locals, non-locals and researchers. This book is a primary reader which will give the readers an idea about the language. The book also contains a pictorial word list consisting of the traditional Hrangkhol items. We hope our documentation will prove to be beneficial for all the further research works.





1 HRANGKHOL SOUNDS

1.1 CONSONANT SOUNDS IN HRANGKHOL


The Hrangkhol language has nineteen consonant sounds. Given below are the visual illustrations of the consonant sounds with words.

Sound	Hrangkhol	IPA ²	English	Visual illustration
/p/	par <i>Hi par hi asa.</i>	/par/	‘flower’ ‘This flower is beautiful.’	
/ph/	phelep <i>Phelep hi rongtin arzel.</i>	/p ^h ehlep/	‘butterfly’ ‘This butterfly is colourful’	
/b/	bu <i>Avuan bu ki nek.</i>	/bu/	‘rice’ ‘I ate rice today.’	
/t/	tui <i>Tui kin in.</i>	/tui/	‘water’ ‘We drink water.’	

² IPA: International Phonetic Alphabet. IPA has been used to facilitate the linguists to understand the sound correspondence with the Hrangkhol sounds.





Sound	Hrangkhol	IPA	English	Visual illustration
/th/	thei <i>Thei kin du.</i>	/tʰei/	‘fruit’ ‘I love fruits.’	
/d/	dar <i>Vate atoi ama dar chungu.</i>	/dar/	‘shoulder’ ‘The bird sat on his shoulder.’	
/k/	kodam <i>Ama kodam hi rongtin arzel.</i>	/kodam/	‘button’ ‘These buttons are colourful.’	
/kh/	khilat <i>Khilat a tui a in ving aman.</i>	/kʰilat/	‘cup’ ‘He drank the whole cup.’	
/m/	moat <i>Jong in moat afak.</i>	/moat/	‘banana’ ‘The monkey ate the banana.’	
/n/	nam <i>Aman ani nam pai.</i>	/nam/	‘push’ ‘He pushed me.’	
/ng/	ngachelpu <i>Ngachelpu sin atho mai.</i>	/ŋatʃelpu/	‘fisherman’ ‘The fisherman is working.’	

Sound	Hrangkhol	IPA	English	Visual illustration
/f/	fakzat <i>Fakzat hi atui.</i>	/fâkzat/	‘food’ ‘The food is delicious.’	
/v/	vok <i>Vok hi alian.</i>	/vok/	‘pig’ ‘It is a big pig.’	
/s/	sûm <i>Sûm ahong mai.</i>	/sûm/	‘cloud’ ‘The cloud has come.’	
/z/	zu <i>Tho zu lei in rei.</i>	/zu/	‘wine’ ‘Let’s have wine.’	
/ch/	chemte <i>Chemte le atan.</i>	/tʃemte/	‘knife’ ‘He cut with the knife.’	
/r/	reng <i>Ama hi kin reng.</i>	/rej/	‘king’ ‘He is our king.’	
/l/	lu <i>Ama lu alian pe.</i>	/lu/	‘head’ ‘His head is big.’	

Sound	Hrangkhol	IPA	English	Visual illustration
/h/	ha <i>Ni ha angoi.</i>	/ha/	'tooth' 'You have a white tooth.'	

1.2 VOWEL SOUNDS

The Hrangkhol language has five vowels and five diphthongs³.

Sounds	Hrangkhol	IPA	English	Visual illustration
/a/	abe <i>Ei rengin abe einei.</i>	/abe/	'liver' 'We all have liver.'	
/o/	ole <i>Ole hi alian.</i>	/ole/	'crocodile' 'This crocodile is big.'	
/i/	ishi <i>Ishi kin du.</i>	/ifɪ/	'sesame' 'I love sesame.'	
/e/	hme <i>Hme kin du.</i>	/hme/	'meat' 'I love meat.'	

³ Diphthongs are formed by combinations of two vowels in a single syllable.

Sound	Hrangkhol	IPA	English	Visual illustration
/u/	u fei <i>Ufei ahmang ama.</i>	/ufei/	‘spear’ ‘He uses spear.’	
/oi/	vo i <i>Ama avoi.</i>	/voi/	‘fart’ ‘He farted.’	
/ui/	ui <i>Ui te hi asa.</i>	/ui/	‘dog’ ‘This dog is cute.’	
/ai/	saipui <i>Saipui ha hi.</i>	/saipui/	‘elephant tusk’ ‘This is elephant tusk.’	
/ei/	ei <i>Ui in kekok aei.</i>	/ei/	‘chew’ ‘The dog chewed the shoe.’	
/ou/	moung <i>Moung pang a kin om.</i>	/mouŋ/	‘riverbank’ ‘We are in the river bank.’	

2 WORD CLASSES IN HRANGKHOL

The Hrangkhol language distinguishes among the following words categories; namely, noun, pronoun, verb, adjective, adverb, postposition and conjunction.

2.1 NOUN

Nouns are mostly divided into three kinds, namely, common nouns, proper nouns and abstract nouns. These nouns inflect for gender, number, person and case.

2.1.1 Common nouns

<i>pasalte</i>	‘boy’
<i>nupangte</i>	‘girl’
<i>pa</i>	‘father’
<i>nu</i>	‘mother’
<i>ui</i>	‘dog’
<i>vôk</i>	‘pig’
<i>phelep</i>	‘butterfly’
<i>laikin</i>	‘chameleon’
<i>panam</i>	‘clan’
<i>ramsa</i>	‘wild animals’
<i>tui</i>	‘water’
<i>khu</i>	‘dust’
<i>phaiwo</i>	‘air’
<i>mei</i>	‘fire’

2.1.2 Proper nouns

<i>Muolpong</i>	‘name of a Hrangkhol village’
<i>Lungkhok</i>	‘name of a Hrangkhol village’
<i>Zion</i>	‘name of a Hrangkhol village’
<i>Puite</i>	‘name of a person’
<i>Dumkar</i>	‘Hrangkhol surname’

2.1.3 Abstract nouns

<i>hnarsa</i>	‘jealousy’
<i>irpak</i>	‘pride’
<i>ningmur</i>	‘anger’
<i>inzak</i>	‘shame’
<i>vansa</i>	‘good luck’
<i>vanduoi</i>	‘bad luck’

2.1.4 Gender

The Hrangkhol language distinguishes between two types of gender: masculine and feminine. The gender markers occur in animate objects. Hrangkhol distinguishes two forms of gender markings in its objects, i.e. [+human] and [-human].

2.1.4.1 Gender marking in Humans

The gender distinction in Hrangkhol is obtained by attaching the forms –pa and –nu in most cases. For example;

<i>naipa</i>	‘son’
<i>nainu</i>	‘daughter’
<i>tupa</i>	‘grandson’
<i>tunu</i>	‘grand-daughter’
<i>tarpa</i>	‘old man’
<i>tarnu</i>	‘old woman’
<i>makpa</i>	‘son-in-law’
<i>moinu</i>	‘daughter-in-law’

However, distinct word forms for both masculine and feminine gender are also used in the Hrangkhol language. For example;

<i>ruatharte</i>	‘young man’	<i>dongmate</i>	‘young woman’
<i>pu</i>	‘grandfather’	<i>pi</i>	‘grandmother’
<i>tangkhong</i>	‘widower’	<i>meithai</i>	‘widow’
<i>apasal</i>	‘husband’	<i>adongma</i>	‘wife’

2.1.4.2 Gender marking in animals and birds

In animals, gender marker for masculine gender is *-chal* and the gender marker for feminine gender is *-pui*. For example;

<i>sehratchal</i>	‘bull’	<i>sehratpui</i>	‘cow’
<i>vôkchal</i>	‘boar’	<i>vôkpui</i>	‘pig’
<i>sakorchal</i>	‘stallion’	<i>sakorpui</i>	‘mare’
<i>kêlchal</i>	‘He-goat’	<i>kêlpui</i>	‘she-goat’

In case of birds masculine gender is marked by suffixing *-khong* and feminine gender by suffixing *-pui*. Some examples are given below;

<i>arkhong</i>	‘rooster’	<i>arpui</i>	‘hen’
<i>vatôkhong</i>	‘male duck’	<i>vatôkpui</i>	‘female duck’
<i>va’akhong</i>	‘male crow’	<i>va’akpui</i>	‘female crow’
<i>vaikikhong</i>	‘male parrot’	<i>vaikipui</i>	‘female parrot’

2.1.5 Number

Hrangkhol distinguishes between two numbers: singular and plural. Plurality is indicated by suffixing the morpheme *-hai*. For example;

<i>pasalte</i>	‘boy’	<i>pasalte-hai</i>	‘boys’
<i>nupangte</i>	‘girl’	<i>nupangte-hai</i>	‘girls’
<i>vôk</i>	‘pig’	<i>vôk-hai</i>	‘pigs’
<i>sakhi</i>	‘deer’	<i>sakhi-hai</i>	‘deer (plural)’
<i>irvot</i>	‘leech’	<i>irvot-hai</i>	‘leeches’

2.1.5.1 Diminutive form

Hrangkhoh has a diminutive form which is attached to indicate young or small. The diminutive form *-te* is applied across various domains to indicate relationship hierarchy as well as young child, animals, birds or things. For example;

<i>uite</i>	‘puppy’
<i>vatokte</i>	‘duckling’
<i>arte</i>	‘chicken’
<i>sakorte</i>	‘foal’
<i>âte</i>	‘calf/lamb’
<i>nite</i>	‘father’s younger sister’
<i>pate</i>	‘father’s younger brother’
<i>nute</i>	‘mother’s younger sister’
<i>rotharte</i>	‘young man’
<i>dongmate</i>	‘young woman’

2.1.6 Borrowed nouns

The Hrangkhoh language uses a few borrowed words. The words given below have been borrowed from the Assamese and Hindi language into the Hrangkhoh language.

<i>hmersi</i>	‘chilly’
<i>hmartul</i>	‘hammer’
<i>chini</i>	‘sugar’
<i>golmoris</i>	‘pepper’
<i>zêp</i>	‘pocket’
<i>sabon</i>	‘soap’
<i>gom</i>	‘glue’
<i>tupi</i>	‘cap’
<i>duut</i>	‘milk’

2.2 PRONOUN

The Hrangkhoh language distinguishes between six types of pronouns: personal pronouns, demonstrative pronouns, interrogative pronouns, possessive pronouns, reflexives and indefinite pronouns.

2.2.1 Personal Pronouns

Hrangkhoh distinguishes between three forms of personal pronouns, namely; singular, dual and plural. They are as follows;

Singular		Dual		Plural	
<i>kei</i>	‘I’	<i>keiniroi</i>	‘We two’	<i>keini</i>	‘We all’
<i>nang</i>	‘you’	<i>nangniroi</i>	‘You two’	<i>nangni</i>	‘You all’
<i>amapa</i>	‘he’	<i>anniroi</i>	‘They two’	<i>anni</i>	They all
<i>amanu</i>	‘she’				

However, these personal pronouns are cliticized and prefixed to the verb to mark the subject agreement in a sentence.

<i>ki=V</i>	‘me’
<i>ei=V</i>	‘us’
<i>nin=V</i>	‘you’
<i>nin=V</i>	‘You all’
<i>a=V</i>	‘him/her’
<i>an=V</i>	‘them’

2.2.2 Demonstrative pronouns

The Hrangkhoh language has four types of demonstrative pronouns that stand for proximal and distant relations. They are as follows;

<i>hi</i>	‘this’
<i>hi-hai</i>	‘these’
<i>sho</i>	‘that’
<i>sho-hai</i>	‘those’

2.2.3 Interrogative pronouns

<i>mo</i>	‘what’
<i>tikmo</i>	‘when’
<i>khon mo</i>	‘where’
<i>kha mo</i>	‘which’
<i>tumo</i>	‘who’
<i>thomo</i>	‘why’

2.2.4 Possessive Pronouns

<i>keima</i>	‘my’
<i>keima</i>	‘our’
<i>nangma</i>	‘your’
<i>nangma</i>	‘your (plural)’

2.2.5 Reflexive pronouns

In Hrangkhoh, reflexives are formed by attaching the suffix *-ving* to the first, second and third person object pronoun forms. It has been illustrated below;

<i>kiving</i>	‘myself’
<i>ninving</i>	‘yourself’
<i>aving</i>	‘himself/herself’
<i>anving</i>	‘themselves’

2.2.6 Indefinite pronouns

<i>idor</i>	‘so many’
<i>idormo</i>	‘how many’
<i>ankat-kat</i>	‘everyone’
<i>adang</i>	‘other’

2.3 ADJECTIVE

In Hrangkhol, adjectives occur in both attributive and predicative forms. The adjective in the attributive form follows the noun it qualifies. Some examples of adjectives are;

<i>athei</i>	‘intelligent’
<i>asa</i>	‘good’
<i>avar</i>	‘bright’
<i>arhoi</i>	‘strong’
<i>aroi</i>	‘slow’
<i>thaboi</i>	‘lazy’
<i>anman</i>	‘fast’

2.3.1 Comparison of Adjectives

In Hrangkhol, there are four degrees of comparison for adjectives. They are as follows;

Adjective	1st	2nd	3rd
<i>athei</i>	<i>atheiual</i>	<i>atheinokual</i>	<i>atheitak</i>
<i>asa</i>	<i>asauual</i>	<i>asanokual</i>	<i>asatak</i>
<i>avar</i>	<i>avarual</i>	<i>avarnokual</i>	<i>avartak</i>
<i>arhoi</i>	<i>arhoiual</i>	<i>arhoinokual</i>	<i>arhoitak</i>
<i>aroi</i>	<i>aroiual</i>	<i>aroinokual</i>	<i>aroitak</i>
<i>thaboi</i>	<i>thaboiual</i>	<i>thaboinokual</i>	<i>thaboitak</i>
<i>anman</i>	<i>anmanual</i>	<i>anmannokual</i>	<i>anmantak</i>

Thus, in Hrangkhoh, the first degree of comparison is indicated by suffixing –ual. For e.g.

athei +ual > *atheiual* ‘more intelligent’

The second degree of comparison is indicated by suffixing –nokual. For e.g.

athei+nokual > *atheinokual* ‘much more intelligent’

The third degree of comparison is indicated by suffixing –tak. For e.g.

athei+tak > *atheitak* ‘Most intelligent’

2.3.2 Adjective of quantity

In Hrangkhoh, the numerals follow that noun when used for quantification. Quantification can be both precise and imprecise. Some examples are given below.

Precise Quantification

<i>inkhat</i>	‘one’
<i>inhni</i>	‘two’
<i>inthum</i>	‘three’
<i>minli</i>	‘four’
<i>ringa</i>	‘five’
<i>kiruk</i>	‘six’
<i>sari</i>	‘seven’
<i>kiriet</i>	‘eight’
<i>kuak</i>	‘nine’
<i>som</i>	‘ten’

Imprecise Quantification

<i>idormani</i>	‘some’
<i>atam</i>	‘many’
<i>ahlekte</i>	‘few’

2.4 VERB

Verbs can be classified into stative and dynamic verb forms. Here are some examples of stative and dynamic verbs;

Stative verbs

<i>irchu</i>	‘learn’
<i>insap</i>	‘think’
<i>inhriet</i>	‘know’
<i>lemna</i>	‘believe’
<i>irhngil</i>	‘forget’

Dynamic verbs

<i>naam</i>	‘move’
<i>inthak</i>	‘drop’
<i>laam</i>	‘dance’
<i>fak</i>	‘eat’
<i>zok</i>	‘escape’
<i>irdai</i>	‘play’
<i>innui</i>	‘laugh’
<i>irziek</i>	‘write’

Given below are some examples of verbs with sentences;

<i>naam</i>	‘move’
<i>e.g. Anaam pai.</i>	‘He moved away.’
<i>inthak</i>	‘drop’
<i>e.g. Bol anthak paita.</i>	‘He dropped the ball.’
<i>arsok</i>	‘splash’
<i>e.g. Tui arsok mai</i>	‘Water is being splashed.’
<i>laam</i>	‘dance’
<i>e.g. An laam mai</i>	‘They are dancing.’

<i>zok</i>	‘escape’
<i>e.g. Ki zok nuam.</i>	‘I want to escape.’
<i>fak</i>	‘eat’
<i>e.g. Kei ki fak mai.</i>	‘I am eating.’

2.5 ADVERB

Adverbs in Hrangkhoh are of three types. They are- manner, time and place.

2.5.1 Adverbs of manner

<i>iroin</i>	‘slowly’
<i>irsut</i>	‘adversely’
<i>inhunungtak</i>	‘lately’
<i>satakin</i>	‘nicely’
<i>inrang</i>	‘fast’
<i>daihrekin</i>	‘quietly’

2.5.2 Adverbs of time

<i>avun</i>	‘today’
<i>nangtuk</i>	‘tomorrow’
<i>mizan</i>	‘yesterday’
<i>mizanpen</i>	‘day before yesterday’
<i>zingnok</i>	‘day after tomorrow’

2.5.3 Adverbs of place

<i>hin</i>	‘here’
<i>shoson</i>	‘there’
<i>chungtiang</i>	‘there (upward)’
<i>hnuaitiang</i>	‘there (downward)’
<i>khonmo</i>	‘where’

2.6 POSTPOSITION

In Hrangkhoh, adpositions occur after the noun. Hence, they are called post-positions⁴.

<i>aman</i>	‘after’
<i>ahnung</i>	‘before’
<i>akol</i>	‘beside’
<i>asung</i>	‘inside’
<i>akar</i>	‘between’
<i>chung</i>	‘up’
<i>ahnuai</i>	‘under’
<i>arthul</i>	‘instead’
<i>leh</i>	‘with’
<i>archungtak</i>	‘above’

2.7 CONJUNCTION

In Hrangkhoh the use of conjunctions are very rare. The few conjunctions that are present in the language are stated below.

<i>le</i>	‘and’
<i>amasikin</i>	‘because’
<i>ania</i>	‘but’
<i>anile</i>	‘or’
<i>khan</i>	‘if’

⁴ In Hrangkhoh words *like in, after, under* etc. follows the noun. In English since these words precede the noun, hence, they are called prepositions.

3 SENTENCE PATTERNS IN HRANGKHOL

The simple sentence types in Hrangkhol are declarative, interrogative, imperative and negative. A few examples of the simple sentence patterns are shown in this section.

3.1 DECLARATIVE SENTENCES

A declarative sentence is a statement of a fact or an assertion. Some examples of declarative sentences in Hrangkhol are stated below.

- i. *Ram hi ahrat.*
'Ram is strong'
- ii. *Irvan adung.*
'The sky is blue.'
- iii. *Keima pol minli kitet.*
'I study in class four.'
- iv. *Ama irchu tirnu asa.*
'He is a good teacher.'
- v. *Ama pa hi kisang pa ani.*
'He is my brother.'
- vi. *Ki cycle a lâk.*
'He took my bicycle.'

3.2 INTERROGATIVE SENTENCES

Interrogative sentences are the sentences which ask a question. Some examples of interrogative sentences are stated below.

- i. *Ni dam mo?*
'How are you?'
- ii. *Khomo nin in?*
'Which is your house?'
- iii. *Tik khan mon in hongtung?*
'When did you arrive?'
- iv. *Hla moni sakngai?*
Do you sing?
- v. *Tu motor mo?*
'Whose car is this?'

3.3 IMPERATIVE SENTENCES

Imperative sentences are the sentences that give commands, instructions, advice, or makes a request. Some examples are given below.

- i. *Sin fero.*
'Go to work.'
- ii. *Eirengin fe eiti.*
'Let us go.'
- iii. *Irngai hoitakin toi roh.*
'Please sit.'
- iv. *Tho roh.*
'Do it.'

3.4 NEGATIVE SENTENCES

Negative sentences are a type of declarative sentence that negates a statement or a fact. Some examples of negative sentences in Hrangkhoh are given below.

- i. *Keima nan hremaung.*
'I don't know you.'
- ii. *Keima fe noning.*
'No, I will not go.'
- iii. *Amanu sintho ma.*
'She does not work.'
- iv. *Amapa hong no nih.*
'He will not come.'

4 BASIC CONVERSATION

	Hrangkhol	English
1	<p>Q. <i>Nirhming Imani?</i></p> <p>A. <i>Ki irhming hi Sang ani.</i></p>	<p>What is your name?</p> <p>My name is Sang.</p>
2.	<p>Q. <i>Idor pol ah mo ni tep ta?</i></p> <p>A. <i>Pol thum ki tep mai.</i></p>	<p>In which class do you study?</p> <p>I study in class three.</p>
3	<p>Q. <i>Ni irchuna hmun in arhming?</i></p> <p>A. <i>Ki irchuna hmun chu Tangram.</i></p>	<p>What is the name of your school?</p> <p>The name of my school is Tangram.</p>
4.	<p>Q. <i>Tumo nin pola irchu tirtu?</i></p> <p>A. <i>Kin irchutirtu chu Puite ani.</i></p>	<p>Who is your class teacher?</p> <p>My class teacher's name is Puite.</p>
5.	<p>Q. <i>Ni pa irhming imani?</i></p> <p>A. <i>Ki pa irhming Athoi ani.</i></p>	<p>What is your father's name?</p> <p>My father's name is Athoi.</p>
6.	<p>Q. <i>Imo ni tho nuam ngai?</i></p> <p>A. <i>Ki tho nuam ngai chu hla sak.</i></p>	<p>What is your hobby?</p> <p>My hobby is singing.</p>

7. **Q.** *I lekhabu mo ini indit tak?* What is your favourite subject?
- A.** *Ki lekhabu indit tak chu mathematics.* My favourite subject is Mathematics.
8. **Q.** *Hapta khat suanga idor sîn mo om?* How many days are there in a week?
- A.** *Hapta khat suanga sînsari aom.* There are seven days in a week.
9. **Q.** *Tha idor mo kumkhat ah om?* How many months are there in a year?
- A.** *Thasomleihni aom kumkhat a.* There are twelve months in a year.
10. **Q.** *Tumo ni rual lungthung tak?* Who is your best friend?
- A.** *Ki rual lungthung tak chu Sang ani.* My best friend is Sang.
11. **Q.** *Amapa nin hriat ngai mo?* Do you know him?
- A.** *Amap, inhre ngai muang.* No, I do not know him.
12. **Q.** *Hoi in imo andit ngai?* What does Hoi like?
- A.** *Hoi in irlim aen nuam ngai.* Hoi likes watching movies.
13. **Q.** *Delhi mo ni fe ta ngai?* Have you ever been to Delhi?
- A.** *O, Delhi chuvoithum vel ki fe ta.* Yes, I have been to Delhi twice.

14. **Q.** *Ama lekhabu hi ni tepta mo?* Have you read this book?
- A.** *O, Voi iza li lei tep ta ngai.* Yes, I have read many times.
15. **Q.** *Ni fe hrang mo fe loi hrang mo?* Will you go or not?
- A.** *O, femai kiti.* Yes, I am going. .
16. **Q.** *Idor hrat inmo rel afe?* How fast the train runs?
- A.** *Rel kha bus nekin antan hratual.* The train runs faster than bus.
17. **Q.** *Tumo nin pôl suanga irdai insa tak?* Who is the best player in your football team?
- A.** *Bull ardai insa tak ngai.* Bull is the best player.
18. **Q.** *Ni iam mo avuan rua tho hrang* Do you think it will rain today?
- A.** *O, ki iam.* Yes, I think so.
19. **Q.** *Dôkan suang thil aom mo?* Is there anything under the table?
- A.** *O, mengte aom.* Yes, there is a cute pussycat.

20. **Q.** *Pathianni kin in hong thei in mo?* Can you come to my house on Sunday?
- A.** *Oho, picnic fe hrangkin ni.* Sorry, we are going for a picnic.
21. **Q** *Zingbu ni nek ta mo?* Did you have lunch?
- A** *O, ki nek ta.* Yes, I had.
22. **Q** *I ann mo nin suang?* What was the curry?
- A** *Vokhmele sâpbal irzelin kin suang.* It was a mix of pork and potato.
23. **Q** *Vokhme nin du mo?* Do you like pork?
- A** *O, kin du, atui tak kit.* Yes, I like pork, it is very tasty.
24. **Q** *Tunmo ni inah ann asuang ngai?* Who prepares the curry in your family?
- A** *Ki nu le ki unu khomin akara a suang ngai* My mom and sometimes my elder sister.
25. **Q** *Thei in mo anitin a nin ann suang ngai?* Can you name some of ethnic curries in your daily life?
- A** *O, thei kit, akara, sâpbal ann, bokbok ann, nga ann, le adang.* Of course, why not, it is potato curry, tomato curry, tomato, fish curry etc.

- 26 **Q** *Lan, hre ngai ma ung bokbok ann atui ngai mo?* Oh, I never hear about tomato curry, how does it taste?
- A** *O, asan atui bokbok le ansuang rua irzelin.* Really! It is very tasty prepared by tomato and some kind of vegetable leafs.
- 27 **Q** *Nangtuk bokbok ann nisuang oe thei nmo?* Can you cook tomato curry for us tomorrow?
- A** *O thei kit, ni chardong noro, the kit bokbok ann, ania chu vokhme ircho roh.* Yes, I will cook, don't worry I will provide you tomato curry tomorrow. But you have to buy pork.
- 28 **Q** *O, vokhme ircho kit nagtur asuang vai intuit roh.* Why not, I will buy pork tomorrow; just you cook the tasty one.
- A** *Tui irsil mo fe thei i ivadungte a.* Shall we go now to take bath in the stream?
- 29 **Q** *O fe reiba ania chu gamsa le sabon choir o nangin.* Ok, let's go. Please take a towel and soap with you.
- A** *O, cho kit.* Ok, I will take it.
- 30 **Q** *Ivandungte lam mon in hriat?* Do you know the way to the stream?
- A** *O, hmar tiang ania dua.* Yes, it is towards the down in the North direction.
- 31 **Q** *Roibul mo nin hriat ngai?* Do you know Roibul?

- A *O, kin hriat.* Yes, I know.
- 32 Q *Khon moa ma pa hia om atun?* Where is he right now?
- A *Ama pa hi insuang a om atun.* He is at home right now.
- 33 Q *Ama in a mo fe i?* Shall we go to his home?
- A *O, fe iti.* Of course, let's go.
- 34 Q *Apate, Roibul mo om?* Uncle, Is there Roibul?
- A *O, insuanga aom.* Yes, he is inside the room
- 35 Q *Roibul ni dam mo?* Hello Roibul, How are you?
- A *O kidam, lekhathon ki sangnu hrang kirziek mai.* I am fine, I am writing a letter to my sister
- 36 Q *Itik a ni hongmo?* When did you come here?
- A *O atun khan kintungta.* Just now, we reached here.
- 37 Q *Ivngaihoi takin lei toi roh.* Ok, please sit here.
- A *Nang kilom.* Thank you.
- 38 A *Nilei ngak uiat ro, tip e kiti kinu chatui sin hrangin.* Wait a minute, I will tell Mom to make a cup of tea for all of us.

5 FOLKLORES

5.1 FOLK TALES

1. Ralngam (Hrangkhol version)

(As retold by Mrs. Zirsangpui Hrangkhol and Mr. Lalbiakchung Hrangkhol)

Chachuong lamsāt ti hi ithi khuo le lhring khuo lam tin a ani. Khan chu an kholu'n ithi khuo le irhing khuo lam irhiet tir hrang tin lam chu an sat a nia. Khan, kha lam an satni renga ta kha asun tinhin an nailutir hi inkhkhatin an thi pehai hena, khan khomin an lamsāt kha mong mahaia. (Serlek hi ulien ania, Ralngam hi naipang a nia pasal ruruoi annia an pa irhming hi chu inhriet ni maka.) Serlek hi a pa hin puok pumin ithi khuo lam a sat puia, a nai kha a thi pe tāka. A nai kha a thi ta ti an hriet khom khan a lamsāt kha mongpui maka ithi khuo le hiring khuo hi irhlettir nget hrang tiin. Ania a nai thi kha a thua hmona a zung thāk pe rak tak, khan keng a lamsat kha ala imong ani.

Khazoin keng kei chu ei khuo tieng lei fe ta ki ti a tia nangnin lam chu zuong invāt irhlet ta roi a ti pehaia. Khan chu khosung azu tungin chu a nai Serlek kha a phum ta ani. Ania an khuohai khom kha inkhakhatin ei khuoa mithi om khate kei chu lei fe ki ti tiin inkhakhatin khosūng tieng laizām an zuong thoa, an lamsāt kha satsuo taloiin an zuong rot ving ta ani. Khan chu a nai Serlek kha a phum zoia nin chu ki naipa irtha hi hong ngēt hrang ani a tia, an lamsātna tāka khan a lei inruonga. Khan chu a naipa irtha kha sirim-sirim tiin a hong pea, a kut fienga a lei chel rap tāka. A naipa irtha (Serlek) khan “ka pa nin tha ro, ka pa nin tha ro” a tia, a pa khan nangin tha no ning a ti pea. A naipa (serlek) khan hi ang hin a tip e, “ki hnunga la zuong hrang chu Zaithei la zuong a ti kei chu Chachuong lamsāta nini be tāk sikin” a ti pea, Serlek kha khuoivate a change a pa kūt kha a bel per aka, a kut kāra a zōkpe pat ta ani.

Ralngam (English Version)

Many years ago a certain village got totally engaged in building a path called *Chachoung Lamsat* which connects the path of life with the path of death. But unfortunately in the process the eldest child of every family lost their lives.

There was a man who had a son named Serlek. This man while working for the path lost his son, Serlek. However, Serlek's death



didn't discourage his father. The man continued to work on the pathway even though his dead child began to rot and stink. It was only then he realised that he should go back to his village and bury his son.

However, before going back he reminded his co-workers to continue working on the pathway. Without completing the work most of workers left the site to attend the funeral of their children. The man after his son's funeral decided to visit the pathway as he was sure to meet his son's spirit there. So the man rushed to the pathway to catch his son's spirit. When the spirit appeared the man caught it.

"Father let me go, set me free", pleaded the spirit.

The man did not agree and kept on holding him. The spirit once again pleaded saying, "Father, please let me go. After me a Zaithei will be born. But (sigh) you have lost me to *Chachuong Lamsat*." The spirit took the shape of a bee, stung his father and flew away.

Khazoi chu Serlek anu hi a hong inrāi tāka, naite kha phīnga aom sūnga khan reng anu hi a chong pui ngāia ruo atho hranga nīn chu, “ka nu a vuon chu ni tuiūm inchīn ro, ni bufūn inline ro a tip e ngāia misa a lum hranga nīn chu ni tuiūm inline ro ni bufūn inchīn ro” tiin anu phīng sūnga ta kha a chongpui ngāi ania.

Khazoi chu nai a nei taka naite kha a zuong suok zok reng khan “ozai” a ti an tia. Khasikin arhmin khom zaithei an ti ta ani. Ania, Ralngam an ti hi chu rāl a ngam sikin Ralngam tia an ikona ani an ti. Ralngam (Zaithei) hi a hong lien uol ta in chu a ruolhai nēkin tinreng hi anhriet uola, sūnkhat chu a ruolhai le locihuon irhlōm ei ti an irtia a ruolhai loia irhlōm chu a fe taka. A roulhai kha en roi muol le muol an irsuk a ti pehaia, muol le muol reng kha arsuktirhaia. Khareng kha a roulhai khan an en nuoma an loichuon luo kha donpui ta mahai ani. Ama loia an hong chumni khan chu an hnung tieng hin phaivang sen hi ansuo pehai zuta ni bel an ti tiin asān loichuon reng kha an irsiet ta ani. Khazoi chu Ralngam hi a pu in tieng a fea a pu in kha azu enin chu sūmphāi reng kha an bok cholchōlin azu hmua a mikot bul kha a zurfui pe rakin chu sūm kha a hong vārpe hup taka. Khan chu a pu khan tu mo a ini hi dōra thei hi a ti rak ta ani. Ralngamin ni tupa kēng ki ni a ti pea, khan chu a pupa kuongpa hin aom ta chu ani. Khan chu a pupa hin Irtapa bulamsam a lingpuia an bu ling chu a hmina mirit ngān kēng lil an ti tirhai taka. Khazoi chu bu ling kha aat puia a chīlpuia, khazoi chu ama bulamsam kha a erpui ta ani. Khazoi chu bu nēkpui hrangin khengkata a thurpui taka a pupa’n Ralngam kha bu nēh ta ei ti a tipuia bu khalāi chu a otpui tāk ani. Ania, a pupa khan ama tieng khan butak a siea a tupa Ralngam tieng khan bu an iling bulamsam kha ne rise tiin, a sie pea. Ania, Ralngam khan an hriet vinga keima tienga hi bulamsam ani tiin. Khan chu ama bulamsam hi itin mo ki pupa tieng hin irhēl paipe ning tiin a ngaituo tāka. Khan chu bu nēk hrang chung chaka Ralngamin muol le muol arsuk tirhaia, khakhan a pupa kha “oh pu muol le moul an irsuk khi khi en ro” a ti pea. Ania, a pupa khan khom oh... an irsuk ngāi a ti pea. Khazoi nōk chu a pu nainuhai hi busuk annia an busuk laitakin fahrel le reng arvīk tirhaia an chap an hroi taka khakhan chu avo enhai tāk ani.

The man's wife got pregnant again and it was said that while inside the womb the foetus would talk to its mother. The foetus would inform if it was going to rain and ask his mother to carry a small *tuium* 'water container' and a large *bufun* 'lunch box'. If it was going to be a sunny day, the foetus would ask his mother to carry a large *tuium* and a small *bufun*. The day when the baby was born it spoke a magical word *ozai*. He was named Zaithei and was also named as Ralngam because he was fearless and brave.

Ralngam grew up to be a very intelligent man amongst all his friends. Once, Ralngam and his friends went to the field for jhum. There he with the help of magic made the mountains collide each other. The collision was so amazing that they left their works to gaze at the mountains. To punish them



Ralngam let out some fierce ants to sting his lazy friends. In the fear of getting stung, his friends hurriedly cleared the fields.

Once, Ralngam decided to visit his maternal uncle. He was also a renowned enchanter. On his way he saw some dark clouds hover over his uncle's place. But as soon as he kicked open the house, the clouds disappeared. His uncle was surprised by the sudden disappearance of the clouds and acknowledged his ability in having done so.

On entering the house Ralngam said, "Oh Pu! I did it and I bet you're impressed." Ralngam stayed at his uncle's house for a few days, during which he tried many ways to outwit his uncle. Ralngam's uncle with his superior magical powers planted some paddy and with the help of birds, he made the paddy ripen.

Kha kārkhān ama tienga bulamsam om kha a pupa tienga bulamsam om kha a pupa tieng arhēl paipea a pupa ngētīn nēk a chuk pe ta ani. Ralngam kha apu tungburunga doi biel a isie kha a pi'n an hrila, nip u tukburunga son a doibiēl a thup ani ati pea. Khan chu, Ralngamin itin ang kha mo thoin inzup paipe ning tiin a ngaituo taka. Ralngam chu an khur om a thoa arkoi pea hi hi hi tiin ka pu'n nipo rise tiin arkoi pe ta ani. Ania, a pu kha Ralngam kha po oul ma ani. Khazoi chu sangka a kha avo kāi noka avo tāk sabak taka a khek a hroi ta inte a pu'n iuol moni ta a tia, a puokin chu a tukburunga doibur om kha an zup paipe ta ani. A pu'n tu pao, "phīngpuor bōlna hrang dōr luo ni lahoi ro" a ti lik ta ani. Khan Ralngamin a pupa kha puo imo nini siem hrang kei khom ki in tieng fe ta ki ti a tia. Khan chu a pupa hin sielte le Chemte inkhat vavai hi a neia a pupa kha hi ang hin a tho ta ani. Siel tak kha chu kōng romromin a mit ēk chuo farin a sina, a dol kha chu martototin a sina, Chem tak khom kha chembalra angin a sina, a dol kha chu vār loplopin a sina. Khakhan, a pup'an Siel khom anni ruoia hin ni indit tak la ro, chem khom anni ruoia hin ni indit tak la ro, a ti pea. Ralngam kha a tek leh a dol chu an hriet ani. Ralngamin oh, Siel khom ama kongte mite k chuo farte hi la ki ti a ti pea chem khom ama chembalra hi la ki ti a ti pea. A tupa kha huong thei tama ani. Khazoi chu a tupa kha chemte le sieltehei chu a lāka a in tieng a fepui tāk ani. Khan tuiral arkān le a pupa hin a vonsam tāka tu pao kho tenmo ni dēn ta a vo ti pea. A tupan puo tuivaral kirkān ta avo ti pea. Khakhan a pupan hi ang hin avo tia "oh ni mit cho rise sehrui le ni kut irman rise" tiin a vonsam taka. Khan chu a tupa mit chu a cho taka sehrui le a kut khom arman ta ani. Khazoi chu a tupa khomin a pupa chu avo insam nok taka "puo nangma te iamo ni itoi" avo te pen ok taka? Khan a pupan lung chungā kit oi a vo ti pea. A tupan "nang khom ni mit cho rise ni zer le lungpui kha irman rise" a hong tip e noka. Khan chu a pupa khom kha a mit a cho pea a zer le lungpui chu arman pe ta ani. Khakhan chu a pupa kha asan arngaituo taka keima lakh u lungpui chungā hin buhngēin ki ithi hrang ba ni amalāk a mit a cho khoman sielte kha la kaitol a ta insung ten chu a la itungpui hrang bani a tia. "I hi dik no ni a tia hi ang hin a vo insam nok tak ani tupa ni mit var rise ni kut le sehrui khom irtha rise" tiin a vonsam nok ta ani.

That rice was used for Ralngam to eat while his uncle ate the real rice. Ralngam was aware of his uncle's intentions and thought of switching the plates. In making such an attempt to do so, he asked his uncle to look at the collision



of the mountains that he did with his magic. His uncle however did not pay attention to it and said "I know it happens sometimes."

Thus failing in his first attempt Ralngam thought of another plan to trick his uncle. While his uncle's daughters were busy pounding rice, he made them hit each other with his magic. When his uncle went to enquire about the matter, he immediately switched the rice plates. So, his uncle was forced to eat the magical rice.

Ralngam was informed by his aunt that his uncle hid his magic potion in the nape of his neck. Ralngam thus thought of a way to sip his uncle's magic potion. He pretended to be sick and urged his uncle to carry him on his back. However, his uncle refused to carry him. Ralngam tried once again to trick his uncle by climbing upon a porch and he faked falling from it and getting hurt. He started to scream and cry. His uncle pitied him and carried him on his back. Taking advantage of this situation ralngam drank his uncle's magic potion. His uncle realized his mistake and rebuked him saying "Oh no! Why did you not leave a few drops for me?" Soon it was time for Ralngam to leave his uncle. He asked his uncle for something as a parting gift. The uncle was not willing to part with any of his belongings.

Kha chu a tupa mit khom chu a hong var pen ok taka. Sehrui le a kut khom chu artha ta ani. Hanchu a tupa khomin a vonsam noka "puo nangma a ti misa nini ni mit var rise ni zer khoihlang khat lung chungka khan masam ro" avo tip e ta ani. Ama doikungpu kha azer khoihlang khat lung chungka a maskan ta ani. A tuna lungpanga changpan thoi upa om hi doikungpu zermul ani an ti.

Khazoi chu Ralngamin dongma a laka a dongma irhming chu khili ana. Khan a dongma chu a hong inraia nai khom nupang a neia anai irhming chu rokoising a phuoa. Ralngam chu nai anei zoiin naituolsuona hrnag tiin irzonga a fea lampuia ang hin kamkeipa le hin keng anvo irtok lik taka, khakhan an ruoiin an irkhorai an irkhoraina a khan an irngam lik taka ruol an irchang ta ani. Khan roulsiet an hei thoa tumo fuon hrarata an tia. Ralngam chu rova rel hi a kaikum a vikte kha a set ngeta arsang pe lik taka kamkeipa khom a hong fuona rova rel kha hong se tan hrang a tia chu se tan thei ta maka arphir vai arphi chit ani. Khazoi chu an ruoin tho mala sarzula fe ei ti an irtia kamkeipan non chu mala nangin sazuk sakhihai lei chelhai ro kein hong irzulhai ki ti a ti pea. Kamkeipa chu sakhi sazukhai a hong irzulhai taka. Kamkeipa mala ni lei chelhai mo a ti pen chu ralngamin oh mala inkhatte hi thing luong irkan thei maka thing luong ki larkan tir ati pea. Kamkeipan mala lei chelhai ro keng nang ki iti nangma te thingluong irkan theiloi luo kha thingluon ni la irkan tira a ti pea.

Kamkeipan non chu mala nangin honh irulhai ro keiman lei chelhai ki ti a ti pea. Hanchu ralngaminsakhi sazukhai chu a hong irzulhai taka inkhakhatin kamkeipan a lei inben tha thaia a bukin ponghai hluk ta ani. Hante a tunte itin mo ei sahai hi ei ichoi ta hrang an tia. Kamkeipa chu kokpa ang khan a pelhai taka ralngam chu a doi biela khan a semphuoi rek a thunhaia inkhakhatin a doibiela khana thunhai ving ta ani.

Khazoi chu keimkeipa khuo tieng chu an fe taka khosunga anzu tung hrang ton chu kamkeipan mala nangma chu zong zam a ro keima lei fe inman ki ti a ti pea. Kam keipa chu a lei fe inmana anu le pahai kha an zakpui sikin bempui a lei khumhai ta ani.

But he was also unwilling to annoy his nephew. So he showed him two cows. The real cow appeared to be thin and unhealthy while the other cow created by magic was sparkling with good health. There were also two knives, while one was rust and blunt, the other was sharp and glittering.

The uncle then said “Look I have only two cows and two knives. If you want, you can take one each from these two.”

Ralngam was aware of his Uncle’s intentions. So he chose the rusted knife and the thin cow. Ralngam having received his possessions moved out of the village. When he crossed the river his uncle enchanted him with his magic and Ralngam was blinded



and his hands got fixed to the rope holding the cow. Ralngam retaliated by enchanting his uncle to get fixed to the stone in which he was sitting.

Thus, his uncle in order to free himself from Ralngam’s magic released him from his magic and Ralngam regained his sight.

Ralngam having regained his sight said, “Oh Pu, I too set you free from my spell. But you have to leave half of your buttock.” Thus, it is believed that the moss that grows on the rock is the result of this magic trick.

Back in his village, Ralngam married a girl named Khili. She gave birth to a girl named Rokoising. In order to celebrate her birthday, Ralngam went out in search for work and acquire money.

Ralngam khom an khuoa khau azu tungin chu mala kho mo ei nu le ei pehai te a ti pea. Kamkeipa khan kho mo mala tar inzapui an omzel khuhai pakhate a ti pea. Ralngamin khan bempui kha azu phongin chu thoivai ngan keng huong an tia. An hahai ai hlek arther pehai ruma ralngam thirhemte le ang khan a hemthak pehaia khan chu a hoi pehai ruom ta ani. Anuhan ni roulpa a zuonga kin hah ni ireipahai kha a hoiruom ta ani so taka ei irhuona theibival so vorhmal pui ro an ti pea. Khan chu kamkeipa khan a ruolpa kha theibival ngota a fepui ta ani. Kamkeipa khan mala khi a rela a lien takpa vai kha n ingot pe no ro duo a ti pea. Ralngam lak kha a lien takpa n ingot pe no ro a iti lele kha a sirsal om a thoa a kaikhiek pe buk taka. Kamkeipa kha asan a ning anmur pe taka armei ngan keng an ding lik ta ani. Kamkei khan mala a lien takpa vai kha nirhmal pe no ro nang ki ti nirhmala ati pea. Ania a nuhai khan ni rise a tho ngangan nima an ti pea. Khazoi chu kamkeihai khan ralngam kha itika mo ni ife hrang an tip e kochoka. Ralngamin ki lungtat but a hmin tena ati pehaia.

Khazoi chu ralngam kha zing khuo a hong var pe iein chu a rot pehai taka bungle a hong phakin chu a ruong pai pehai ta ani. Khakhan chu kamkeihai kha an khomulukin ralngam a rot ta an tia an hong irzul ta ani. Ania kha a ruolpa nu le pehai khan chu an naipa kha fe ta ro ei khuohaiin ni ruolpa that hrang anni ta an ti pea ama khom a hong itan ta ani. A ruolpa khan an khuohai kha a khel paihai ving taka. Ralngam kha a hong phaka nin chu saphu khura a nam inlut duioa a toidel ta ani. Khazoi chu kamkeihai khom kha an hong tungin chu khomo ralngam te an hong tia a roulpa khan kho mo keima luu mador hratin kin tanluon hong pha ta maung ralngam kha phazat mo nia ta a lei ti pehaia. Khan chu kamkeihai ama saphu khur kolvela khan an toi rum ta ani. Hante ralngamin saphu khursung renga ta kha a roulpa kha a hong chongpuia "mala rammuola hin imo kamkeihain nin ichitak" tiin a hong irdona. A roulpa khan kin ichitak chu sakhi hi inpok rise ruo hi tho hmerhmer rise irneng hi dik dik tirse ama kha kin ichi tak ati pea. Khan chu ruo hi an tho tir hmerhmera sakhi hi an pok tira irneng hi a chemlu le hin a suk pehaia dik dik tiin. Khatena chu kamkeihei dork ha an irmei inding huokin an intan ving ta ani.

While wandering in the forest, Ralngam encountered a tiger. After hours of provocation, they became friends. To test their abilities they had a competition. Ralngam jumped on a bamboo and lowered the tip of the bamboo tree for the tiger to grab. But he cut the tip and the tiger lost the competition.

Both of them then decided to catch animals. While the tiger chased them, Ralngam was asked to catch them. But Ralngam unsure about what to do let the animals escape instead. So the tiger decided to catch the animals while Ralngam chased them.

Thus, they were able to catch a pile of animals. While the tiger carried the animals in a basket, Ralngam put them in his magic pot.



The two friends then proceeded to the tiger's home. Before reaching, the tiger asked him to come slowly while he rushed in to attend his aging parents and feed them with the food. The tiger was ashamed to introduce his parents to his friend as they were shabby and old.

Ralngam on reaching his friend's place enquired about his parents. The tiger reluctantly took him to his parents who were sitting under a large basket with flies buzzing around them. Their condition looked pathetic. Ralngam helped the tiger's parents by pulling out the meat stuck in between their teeth and thereby relieving them of the tooth ache. The aged parents were so happy that they asked the tiger to fetch some fresh fruits for Ralngam.

Both the friends went to pluck the fruits. While plucking, the tiger asked him not to pluck the biggest fruit as it was reserved for him.

Khazoiin keng ralngam kha saphu khura ta kha a hong suoka a inlam a la ipan ani. Khan chu lampuia khan lamsaka thing laknu hi a hmua a sietpui ta ani. Khazoi chu ralngamin hi ang avo tia "hmur rikum thing laknu nanga rahming nehril ro na chun rahming nehril ro na zuo rahming nehril ro" a ti pea. Dongmatenu khan hi ang hin a tia "keia rahming rokoising ka chun rahming chun khili ka zuo rahming zuo ralngam" a ti pea taka. Khakhan chu ralngam kha a nainu keng ani pe zet tak ani. Khan insung an tungin chu a nainu khan "ka nu ka pan" ti hrang a ti le a pan doin a nainu kha chongsou thei taloin aom ta ani. Ralngam kha a nai naituolsuona hrang tia irzonga a ife kha a nai dongmate lei chang rak tak ania khatena khan keng insung a la hong inloi ani.

Ralngam kha khuola nget a fe noka khuola aom Karin a dongma kha sievon rengpa hin a len ruk pen ok ta ani. Sievon khuo kha sangsari kholu an nia, an khuo kha thuosaria daiberin an irkul ania ral lutthei loina hrangin tiin.

Ralngam kha an khuo tieng a zuong nokin chu adongma khili kha Sievon rengpan a len ruk pen ok ta ania. Ralngam chu sievon khuo tieng a fe taka sievon khuo lak kha dai thuo saria an irkul ania. Ralngamin daikot nghakhai kha a ti pehai le a vuon lutthei no chini sievon nailaibun kin ser an ti pea. A sun hnina khom kelte nailaibun kin ser a sunthumna khom vokte nailaibun kin ser an tip e noka. Kha anga thotho khan arte nailaibun kin ser uite nailaibun kin ser sielte nailaibun kin ser mengte nailaibun kin ser ti tiin sunsari daikot kha an in nghak tir ta ani. Kha sunsari sunga khan anni sievon khuohoi khan ralngam hrangin turbu turan an tho pe ania. Ania kha aser aser an ti sung khan ralngam khom arkhong irliem bungle tieng azu fea bungdop tieng khom uichal irlemin azu thoa turbu turzu tur anhai kha aza enhai ving ta ani. Khan chu ralngamin hi ang hin a ti pehai ta ani "a ser a ser zok no ni sievon nailai kin ser nin ti kelte nailai kin ser nin ti arte nailai kin ser nin ti uite nailai kin ser nin ti sielte nailai kin ser nin ti mengte nailai kin ser ninti" a ti pehaia. Khan chu a chem kha daikot sung tieng azu deng zuona ama khom daibera khan zongkak irchom ki zuong tho aser aser zok no ni arkhong irlem ki zuong tho bungle tieng ruoi ki zuong tho uichal irlem zuong tho

Ralngam intentionally plucked the biggest fruit which angered the tiger. This created as discord among the two friends. The tiger screamed at Ralngam saying, “Mala ‘friend’, did I not tell you not to pluck the fruit? I knew you would do that.”

The tiger’s parents rushed to solve their fight saying “Don’t get mad at him. He didn’t do it on purpose.”

As time passed, the other tigers started taking interest in him and often asked Ralngam as when he will be returning to his village. Ralngam however, did not answer them straight and said that he’ll leave when the big stone that he has, is properly boiled to be consumed by him.

One day, Ralngam fled from the forest. On reaching the outskirts, he shouted at them informing them that he left. The other tigers started chasing him. It was then that his friend’s parents came to know about the other tigers chasing Ralngam and they sent their son to save his life. The tiger started looking for Ralngam and joined the chase with the others.

He raced upto Ralngam and pushed him into a big hole so that he remains well hidden from others. When his friends asked him about Ralngam he replied saying that he fled away. As the other tigers stood there panting, Ralngam asked his friend of a way to scare them. The tiger replied saying, “We are scared of the sound dik- dik.”

Ralngam then, with the help of his magic created an atmosphere of thunderstorm and lightning and he made the sound of a deer repeatedly hitting the ground with its hoof, thus producing the sound dik dik dik. The tigers got scared and fled from the scene.

On the way back Ralngam met a girl who was collecting firewoods.

bungdop tieng ruoi ki zuong tho a ti pehaia sievon khan azu lut ta ani. Khan chu ralngam kha turbu tur anhai kha an lei doa a nek pehaia turzulai khom kha an zup pehai vinga ite nangpe ma ani. Sievon khomihai khan ralngam kha ite lothei mahai anni. Ralngam chu sievon rengpa ina avo luta sievon rengpa le khili kha ina inkhat an lei nei tak ani. Ralngam khom a dongma khili kha sievon rengpan anei pe tak sikin a hoi tita maka afe nok ta ki ti a tia. Khilin ralngam kha bufun le an bielhai an choi tira ama khom bero bem khat a pela nang zu thak ki ti a ti pea.

Ralngamin khili kha fe ta ro ni nai lei chap hrei ati a ti pea. Khilin oh khu tena ti tiin tuiuong dung ten azu tunga bero bemkhat khom kha teng khakhatin a hnung tieng a pai ving ani. Khan chu khili bufun le a anbiel kha tuidunga na tanhaia khili bufun fun lamsam khili an biel biel lamsam chang sienlan ruongtui ka mantan diei e vatui ka mantan diei e tiin a tia. A bufun kha tuili tieng a pana a an biel kha tuidop tieng a tan ta ani. Ralngamin khili kha insung ni tung tena vai ki naio vai ti no ro a ti pea. Ania khili kha insunga tungin chu a nai kha a chappe tahrreia ungek ungek reng a tip e ta inte khakhan ki naio a ti reng kha a nai kha a thi pe tak ani. Anu khom kha a naite avon them reng khan ama khom a thin ok taka. Kha anga tho tho khan itho mani ti tiin inkhakhatin anvo irthem kha sievon khuo sangsari kholu kha an thi ving ta ani.

Khazoi chu ralngam hi a ruolhai lehin nga chel an fea amachu lia khan azu luta balireng le hin keng anzu irhmua a chaipui taka. Ania balireng khan ralngam kha munisi ram tieng vai insir no ro duo a ti pea. Khan chu ni khondanga a ruolhai hin ngachel an fepui noka lia khan a ruolhai chu an zu lutin chu an hong huongna hi te nga tiin an chem var leplupin an hong irhmua. Ralngam khan anni huong nieng anni huong a tia a thang a tom pea a roulhai kha enroi kei chu a nga ki man nga taktak ami ki man mi taktak ki iman hrang ati pehaia.

He tried to allure the girl and said “Oh pretty girl, will you tell me what your name is and who bore you?” The girl replied to this saying “I am Rokoising, daughter of Ralngam and Khili.”

Ralngam was deeply embarrassed that he was intimate with his own daughter. On returning home he was warmly received by his wife. But just as his daughter was about to confess about her father’s molestation, he with his magic stopped her and left home once again.

During his absence, his wife Khili was carried away by the Seivon king. The Seivons were of sturdy built and very brave warriors. On returning home Ralngam found his wife missing. He left at once to get his wife back from the Seivons. However, they refused to let him enter their kingdom.

On the first day they refused to let him enter saying that it was a holiday on account of king’s birthday. The second day was the goat’s *nailaibun* ‘birthday feast’ and the third day was pig’s *nailaibun*. The fourth and fifth was the chicken and the puppy’s *nailaibun*. The following days were the calf and the cat’s *nailaibun*. However, these were just tricks to stop Ralngam enter their kingdom while they were preparing poisonous rice and beer for Ralngam.

Ralngam however has disguised himself as chicken and sometimes as dog to check over their activities. He carefully noticed their actions. Being refused so many times he forcefully entered kingdom on the seventh day. He realised that Khili had already bore a son to the Seivon king. He immediately decided to leave without Khili. However, Khili persuaded him to take a *bufun* with him. She walked him to the river bank.

While on the way Ralngam threw the pieces of *baro* ‘rice cake’ on the path and he threw the *bufun* in the water. Ralngam asked Khili not to utter a word about this to the baby after she returns. Khili on returning found the baby crying for milk. While trying to feed the baby both Khili and the baby died. The Seivon’s tried to enquire about their reason of death but the entire population perished while trying to find the cause.

Lia khan azu lutin chu balirengin ralngam kha a lei khappai ta ani asan chu munisi rama insir no ro a iti pe kha an sir sikin. Ania ralngamin a doibiel kha chu munisi ram tieng nget la man risehei a tia a la hong dengzuona a sing hi ei ni tang mihaiin ei man an ti a biel hi dum

haiin an man an ti ani. Khan chu deipuhai hi dei an kal hrang khom hin balireng hi lam suo saria a lei oma a lei khaphai ngai ani an ti.

Khasikin deipuhaiin balireng hi hi ang hin an tip e ngai ani: ralngam doi ai tho no ro ni chun thina taptekung ni zuo thina ngampabung en ro par ang hei thir ro an ti pea a thir Karin keng dei an ikal ngai ani an ti. Ralngamin irsinseina a imakhai : 1. Ralngam se kaina, 2. Ralngam tui thup.



Ralngam tried to live happily in his village. One day Ralngam went for fishing with his friends. When he dived into the deepest



part of the river he met the river God Balireng. Balireng showed him around the marine world. Thus, when his friends boasted Ralngam on their ability to catch, Ralngam was irritated and he decided to show them a real catch of fishes which he came to know when he

saw the marine world with Balireng. While trying to prove his skills he once again dived into the deep waters but was stopped by Balireng to return to the human world.

Before departing from the human world, Ralngam somehow managed to throw his magic pot to the land, which is believed to have fallen on the hands of the tribal people. It was believed that whenever prophets try to communicate with spirits in meditation they are stopped by Balireng from reaching their destination.

2. Suiting le Pangam (Hrangkhol version)

(As retold by Mrs. Zirsanpui Hrangkhol and Mr. Lalbiakchung Hrangkhol)

Dongmate inhnihai hi asan an iruol ngaia chanu an irtia, loichuonhai khom an irhlawm ngai. Sunkhat chu, hi ang hin an irtia chanu eini chu lakana in le loi ei hong neia, nai le tehai ei hong nei khomin ei naihahi kha irnei tirhai ei ti an irtia. Chanu lefahai kha an irhming khom chu inhriet ni mak ani

Anni dongmate chanu lehai kha in pasal an hong neia, nai le te khom an hong nei taka. Inkhatin nai pasal a neia, irhming kha Pangam ania, inkhatin nai nupang a neia irhming kha Suiting a phuo

Khazoi chu kha naitehai kha an nuhai chuonpang tak rula chu, vai-eng khata an lei zal suom ngao ani an tia. Hanchu, kha naitehai kha an hong lian thieia ruotharte dongmate an hong chang taka. Khan chu anni kha naipang lai renga ta kha irlungkham le lei irdit sai khaan nia. Ania, Pangam hi chu inrieng ani sikin Suiting anu le pahain Suiting le amei hrangin chu an nuompui annia. Suiting hi migang le irnei tirhai hrang tin ngaidan hi annei ani.

Khazoi chu Suiting hi innei ta rise tin nikhuohai chu an khit ta ani. Kha laia an inneidanhai chu, an inhai khom kha chung in lien taktak ang hi ania. Khan, daituon tieng hin ruotharte dor kha irtang tirhai an ta, nupangte khom kha a mit hip pe khak an ta, ruotharte irtanghai kha nupangten puontom le deng a ta, a toktak kha a iinei zel hrang ani.

Khan Suiting le Pangam chu asan chong an lei irbe taka, ei irnei thei nget nahrangin tin. Pangam khomin ama irdin taka khan om kita ni zuong deng inlan, khan chu ni yi, ati pea. Suiting le Pangam chu oh le um tin chong an irbe ta ani. Suiting imei ni khan chu, an khuoa ruothartehai dor chu an hong iibum taka, daituon tieng khan an vo irtang tirhai ta ani. Suiting khom chu a mit puon le an khit pe taka, puoton chu an pek ta ani.

Pangam and Suiting (English version)



Once upon a time in a village lived two young girls who were the best of friends. They would work and play together. They promised each other that if they ever got married, they would make their children marry one another. Soon, both of them got married. While one gave birth to a boy named Pangam, the other gave birth to a girl named Suiting. Every day at work, they would let the babies sleep together in the cradle.

As years passed by, the two babies grew up into fine young man and woman. Their cradle friendship eventually blossomed into love. However, Suiting's parents wanted her to get married to a rich man and not a poor man as Pangam. Suiting's marriage proposal was sent out to every corner of their vicinity. A special ceremony was to be held in which she would choose her groom by throwing a bundle of clothes to the person who was going to be her husband. Suiting devised a plan so that she could choose Pangam as her husband.



On the day of the ceremony all the suitors assembled in a large wooden house that was constructed for the event. Suiting was blind folded with a bundle of clothes in her hands.

Khan chu Suiting deng hrang chung chaka, Pangam kha Suiting anu hin inhnuoia ki samkil kin thak ni zuhrut pe vak ro, a ti pea. Pangam chu inhnuoi samkil hrut a fe karin vansimilalpa kha Pangam omna taka khan keng an lei von om tir taka. Pangam khom inhnuoia samkil azu hruta a hongin chu, Pangam aomna a khan vansimilalpa hi a lei om ta ani.

Khazoi chu, Tarhain Suiting kha deng ta ro an ti pea, azu dengin chu vansimilalpa kha keng a toklik tak ani. Suiting le Pangam chu an chong irbe lam angin chuk pehai tama ania. Suiting le Pangam chu asan an milung ana pehai ta ani. Suiting anu le pahai khan vansimilalpa kha chu archong sikin Suiting le imei tirhai hrang khan an nuompui ania. Pangam kha chu an rieng sikin an inditpui no ani. Suiting a nuhain, Pangam le Suiting an chongbin irbehai kha an inhriet sikin puontom le deng hrang chung chaka khan Pangam kha inhnuoia samkil hruta an lei tir ani.

Vansimilalpa le Suiting chu an imei tirhai ta ani. Vansimilalpa hi khodang mi a nia Suiting khom chu khodanga Moi fe hrang chu ani tak ani.

Khan zing khuo a hong vara nin chu misa suok manin moi thak chu an fe taka. Suiting Pangam kha nang khom ni la hong intha ro ba, tin a ngena. Pangam khomin Suiting chong bai kha khel ngam maka ama khom chu a fe sa tak ani.

Khan chu zingpui arkhuona an fe taka, loi michul hi an hong phaka nin chu ansol tak. Sikin ichu ramte a khan an imgam ta ani. Khan an toina a khan Suiting Pangam te ei kha lun a khama a inbit ta ani. Khan kha laitak khan, vasute ang hi a hong vuong phara Suiting kha chu an lai rak tak ani. Khan Suiting kha insung an hong tungin chu dam loin aom pui ta ani.

Khazoi chu moi thaka fehain kha an khuo tieng nget an zuong kir nok taka. Suiting Pangam kha, ama tutho hi nini inhriet maina hrangin choi ro, ania ama tutho fong hi a kik phat ni khan chu lenhre ta ro, Suiting a thi ta tin, a ti pea. Khan, Pangam khomin Suiting kha kutsabi a peka, kei khom ama kutsabi hi nini inhriet maina hrangin tin a peka, khan chu an irsen ta ani.

Just as the event was about to start, Suiting's mother intentionally sent Pangam to fetch her hair clip which had slipped from her hand.



When Pangam returned with the clip, he found that his place was occupied by another man named Vansimilalpa, a wealthy man from the neighbourhood village. Suiting unaware of the changes threw the bundle of clothes at Vansimilalpa. Pangam felt helpless and

disappointed as their idea failed. They were unaware that Suiting's mother eavesdropped into their conversation. Thus Suiting's mother succeeded in her plan much against Suiting's wish to marry Pangam.

The next day Pangam accompanied Suiting along with a few other men in the bridal departure as Suiting insisted on it. On their way they halted on a deserted jhum field. Suiting, extremely tired, fell asleep on Pangam's lap. It was then that a dove suddenly flew by her side, which got her extremely scared and she fell ill before she could reach her new home.

After leaving Suiting at Vansimilalpa's house, Pangam returned to his village with his friends. Suiting gifted Pangam a small hoe as a parting gift and said, "Take this hoe and remember if the handle of this hoe breaks then I shall be no more in this world."

Pangam khom a khuo tieng nget a zuong kir nok ta ani. Khazoi chu Suiting hi dam hmei reng inhre ta maka Vansimilalpa le an imei ni renga ta kha dam loin aom ta ani.

Khan chu Suiting kha an Vok an Arhai le an irboi khomin damthei ta maka thi khuon a denpui ta ani. Khan chu Pangam khomin eh Suiting a thi ta tin a len hriet ta ani tutho fong kha a kik pe phat tak sikin. Khazoi chu Suiting a ruok kha tui irsil tir hrang an tia, a ruok reng kha indom inhne ta mahaia, ite lo thei ta mahaia an charadong pehai ta ani. Kahan chu khuoa mihai khan hi ang tin an ti taka, "Pangam vain Suiting ruok chung a hin thu nei le arhoi, khasikin Pangam vo koi eiti" an. Tia. Pangam chu anvo koi taka, "Pangam Suiting a thi tak sikin a ruok tui irsiltir hrang kin tia indom inhne maung, nangma chongbai chu irngai nget a ti, khasikin ni hong pe ro nang kin iti ani" an ti pea.

Khan chu Pangamin hong thei no niong a ti pehaia. Ania hi ang hin an ti pea, "ki sechal nang pe ki ti" an ti pea. Khan chu Pangam khom chu a vo fe taka. Pangamin, "Suiting ei chong irbe angina hnapor zangin zang ro" a tin chu Suiting ruok kha hnapor ang dorin a zang pehai tak ani. Khan chu Suiting ruok kha tui an irsiltir ta ani. Pangam kha chu Suiting ruok kha andom zoin a intieng nget a fe pehai nok patta ani. Khazoi chu Suiting rok kha irlang bang hranginindom hrang an tin chu, indom inhe nok ta mahaia. Khakhan khom Pangam nget kha anvo koi noka, "Pangam Suiting ruok so ni hong indom pen ok roba irlang bang hrang ki tia, indom inhne nok maung, kirchon mairang khurihai nang pe kin ti, an tip e nok. Pangam chu a vo fe noka, Suiting ruok chung a khan kha ang nget khan avo ti noka, " Suiting ei chong irbe angina hnapor zangin zang ro" a tin chu Suiting ruok kha hnapor ang dorin a zanga. Khan keng Suiting ruok kha irlanga an la ibang ani. Pangam kha anga thotho khan Vansimilalpa irchon kha a huipe vuot ta ani. Khazoin keng Suiting ruok kha thana an la fe puia anvo phum ta ani.

Khakhan keng Suiting anu hin, Pangam le Suiting an lei irdit lam le an lei lung irkham lamhai kha a la in hriet ani. Suitingin a thi hnung luoin Pangam chongbai vai keng a imgai ani tin an hriet suok taka asan arsir tak ani.

Pangam also gave her a ring in return as a token of his love for her. For Suiting's good health, her in-laws performed all kinds of rituals, however, she did not recover from her ill health and finally succumbed to death.



Pangam finding the handle broken came to know that Suiting was no more. Back at Suiting's husband's home, everyone was facing difficulty in lifting Suiting's body as it had become very stiff and immovable. Unable to lift it, the family members decided to ask Pangam's help. The messengers who

were sent asked Pangam, "We know you are the only person who can lift her body. Please come with us." But, Pangam refused to help.

In order to persuade Pangam they decided to offer him an ox. Pangam when offered with the ox agreed to go with them. Reaching there, he talked to Suiting's body saying, "Suiting become as light as a withered leaf." Suiting's body immediately became light. Her body was then given a thorough bath. Pangam was called back again as they were unable to carry the body for cremation.

Due to this timely help Pangam received all valuables from Vansimalpa. On the other hand, Suiting's parents were greatly shocked by the news.

Suiting hin sangnu inkhat a la neia arhming chu Sielnieng ani. Khazoi chu suiting anu hi Pangam ina avo lut lika, ite ite ti uoloin a suok nok pata. A zing hnina khom khan avo lut noka, khakhan khom ite ite ti uol loin a suok nok patta. A zing thumna avo lut nok khan chu, Pangamin a lerdon taka, ka nu imo ti nuom hril nuom ni inei mani a ti pea. Suiting anun oh, Suiting le luo nin imnei thei taloi khate a sangnu silnieng le hin imei roiba anagni ki ti, a ti pea. Ania, Pangamin oh le urn khom tip e uol maka adaisan hrek ani. Sunkhat chu, Suiting anu hin Pangam hi, hi ang hin a ti pea, “so taka ibuong thing so ni vo ngot per o” a ti pea.

Pangam khomin thing ngot hrang kha chu sel uol maka, oh a ti pea. Khan chu a nainu Sielnieng le hin thing ngota a tirhai ta ani, khan chu bufun le anbeil khom an chol tirhaia ta ani. Ania, Pangam khan, a milung chie kha chu nip e maka ama khom thing ngot a fe mana khan a ruolpa hi chong arbe pui ira, “thing tak hla ki sak zoi le, ei khuoa ral an lut eh...hong ti inlan, khan chu hongin tanpui ki ti, a ti pea. Khan Pangam khom ibuong thing chu a ngot taka arel renga te azuong vai thak thieia. Han chu sunbu nek hrangin Sielniengin Pangam kha zuong chum ta rob u ne ta ei ti, a ti pea. Pangamin oh zuong chum ki ti, ania irhei viet hi ro inzun hi rong a ti pea. Sielnieng chu a hei irhei le a bufun kha a zu lak lika thing kung rela nget khan bu a nek ani. Khan chub u an nek zoia nin chu thing nget kha a ngot noka, thing chu a ngot zoia nin chu thing tak hla a sak ta ani:

A thing ka ngot zollen buong suom sari,

A rel chonpang ka vai thiei nia roi;

Ki hlang puon Suiting thu thang tonpar an nam, tin

Thing tak hla a sak zoin chu a ruolpan a hong ins an taka, “ei khuoa ral anlut eh” tin, a ruolpa le khan chong an lei irbesai ania. Khan chu Pangam Sielnieng kha ei khuoa ral anlut a ti puia irhnot posotin an tanpui tak ani. Khakhan Sielnieng kha artet om a tho pea, a puonbom kha a lua arkhum pe khipa Pangam a chemlu le a puonbom kha a kai pe tupa intatanin khosftng a tungpui ta ani. Asan chu Sielnieng kha andit no sikin hmun khata bu khom nepui suom nuom maka, irzui khom irzuipui suom a nuom no ani. Pangam Suiting ti no chu indit hrang reng reng a milunga om pe thei ta ma ani.

To undo the injustice done by her parents, her mother thought of letting her younger daughter Sielnieng marry Pangam.

Suiting's mother started visiting Pangam every day. When Pangam grew curious of this sudden behaviour, he asked her "Mother, what is the matter?" Then, she replied saying, "Oh Pangam, why don't you marry my younger daughter?" Pangam was infuriated by such a request and rejected it.

However, Suiting's mother did not give up. She devised another plan to trap Pangam. She asked Pangam to cut the *ibuong tree*⁵. Sielnieng was asked to accompany him. Doubting her intentions, Pangam before leaving informed his friends to come to him when he starts singing.



Once reaching the forest, he started chopping the tree. By noon, he was able to cut the tree to some extent. Sielnieng unpacked the lunch for them. Seeking an opportunity to urinate, Pangam took the lunch from Sielnieng and climbed up the tree to have his share.



After lunch he resumed his work and started singing to draw his friend's attention. As he ended the song, Pangam's friends shouted, "Enemies are attacking our village" (as planned by them to let Pangam stay away from Sielnieng).

⁵ A type of fruit tree found in the forest.

Khazoi chu, Suiting irhminga hin par a linga asan a hong a pea, khanchu a par ling kha zingkhath chu avo ena archinnahai aom pe taka, tumo oh..ki par chin hi a tia, asan a ning anmur pe ta ani, khan chu a zing hnina khom kha ang nget khan a par archinna aom pe noka. A zingthumna chu an ruong taka, tumo ki par chin kochok hi shiting irhminga chuoi den rise ki iti kha a vuon chu len ruong hi rong a tia, an ruongin chu Sazilzalte (Sangharte) hi keng zatzat tin a zuonga par kha chin hrang a ti le Pangamin Sazilzalte irmeia khan avo chel rap taka. Khakhan Sazilzalte'n "nintha ronintha ro, nin tha ro, a ti pea. Pangamin nangma hi keng ki par chin kochok na avuon chu nangin tha ta noning, Suiting irhminga chuoi den rise ki iti kha a tia.

Khan chu Sazilzalte khan, Suiting ni zuong itir keng, a ti pe taka. Sazilzalte'n "Suiting ni zuong itir keng" a tip e uola khan armei kha a chel indet uola, Pangamin kei khom Suiting kuonga ni hruoi ro, ati pe tak ani. Sazilzalte'n Pangam kha hong thei no chini, ki ife na hranga hin a zing riei, a var riei, a Korong boia khom ki ife hrang keng a ti pea. Pangamin hong thei ki ti a ti pea. Sazilzalte'n a ni non chu kirmei kha chel khak inlan a zing riei le avar rieia khom ei ife hrang keng, a Korong boia khom a tak chelin ni ichei hrang keng a ti pea. Pangam khomin, oh hong thei ki ti a ti pea. Sazilzalte'n Pangam kha ithi khuo tieng a fe pui ta ani. Khan chu Pangam chu ithi khuoa a hong tung taka Suiting le an hong irhmu ta ani.

Pangam ithi khuoa aom lai: *khan chu Pangamin Telkong hi ma phoia, ithihain chu inpang kung a phoi an tia "Pangam rep Pangam rep, hring lempa" an tia, asan an chi ani. Singkip khom hi a shirthat pehaia, kamkei a shirthat an tia, "Pangam rep Pangam re, hring lempa" an ti ani.*

Khazoi chu Pangam khomin ithi khuoa khan ruol a neihai taka, sunkhat chu a ruolhai le hin tuidunga iru chu an fea khan chu tuidunga khan iru chu suk taka, a ruolhai chu nga an chel pe thertuor taka, ama lak nga chel hrang reng inhre ta maka. Khan chu insung a hong tungin chu Suiting in, "kho mo nangma te nga mo ni man a lei ti pea. Pangamin kho mo nga chel hrang reng kei chu inhre ma-ung" a ti pea.

Pangam climbed down in order to rush to the village. Sielnieng who wanted to spend more time with him had to follow reluctantly.

Pangam in the memory of Suiting planted a flower plant which soon started to bloom. But he noticed that day by day the flowers went missing. This disappointed him and he became anxious. He started keeping a



close watch on the flower tree and found that a wild cat had been stealing the flowers. Pangam soon caught the cat but the cat pleaded Pangam to release him. Pangam then, angrily told that those flowers were only for his beloved Suiting and that the cat should not have taken them. The wild cat then said "Please release me, I took the flowers because Suiting asked me to." Pangam asked the cat to take him to her. The cat refused saying that it was not possible for him to travel through seven darkness times, seven light times and vacuum.



Pangam was reluctant to give up and finally managed to persuade the cat. The cat then agreed and took him to Suiting. He was very delighted to see his beloved. While staying with Suiting, Pangam realised that the world of the dead was very different from the world of the living.

Khan chu suiting, a Chempai kha avo enin chu, “eh. nangma’n nga ni man viet hi te.” A ti pea. Han khomo Pangimin a Chempai a chet pea silrithe la a inhruk kha, ama soltitho khakeng nang khom nga an iti ngai ani, solrirthe kha Suiting avo roan in chu a thai ngan keng a suok sorsora, pangamin avo roan in chu arvam pe rip ta ani. Pangam chu taksa mi a la ni sikin itihai le ir-ang thei lolina tak an la nei ani. Khazoi chu Pangam a ruolhain khonhoi tho fe eiti an ti pui noka, khan chu Pangamin Suiting kuonga hin ki ruolhain khonhoi thoa fe ei ti anni tia, kei khom fe ti duo a ti pea. Suiting fe noro zan a hong chu chi ni ti, ati pea. Pangamin chi noning ki ruolhain anni fiel kha te a tia. Pangam kha suiting he imgai loin khonhoi tho chu a fe ta ani. Khan chu a ruolhai le hin khonhoi chu anvo tho taka, zan a hong nin chu a ruolhai lak an koka (Pankangzie) an lut ving taka. Ama lak lutna hrang inhre tamaka a bingdokin keng aom taka, asan a hong chibit ta ani. Khan chu Pangam kha zanzana Suiting kuonga nget a la fea, “Suiting inkhar nin hong ro, inkhar nin hong,” avo tia. Suiting, “oh ki lungbom ki la sin, ki samki lantol,” ti tiin a sot pen gut ta inte asan a chi lilie ta ani. Suiting ki lungbom ki la sin, ki sam ki lantol a ti sung kha ama khom a kok (Pankangzie) sunga lei lut ani sikin, a kok kha a sena’n a sot ngut ta ani.

Khan chu suitingin Pangam kha, “fe noro nang ki ti khate, ki heh irngai mak chea a a tun chu nin khurpui ta ani,” ati pea. Ania, suiting, “ni la dam nuoma nin chu munisi ram tieng nget fen ok inlan ama Lenchinte hi choi inlan zurbolna ro,” a ti pea. Khan chu Suiting Sazilzalte nget kha zu thak ro, a ti pea. Pangam kha minisi ram tieng nget azu thak nok ta ani.

Munisi ram: khan chu, Pangam khom kha munisi ram tieng nget azu tung nok taka, a nu le pahai kha a ti pehaia, “ka nu ama Lenchinte le hin nirbol puirui,” a ti pehaia. Ania, a nu le pahai khan ama Lenchinte le hin mo nang kin irbolpui hrang, hi dora ei Vok ei Ar tama hin an ti pea. Lenchinte kha an insuo pat ta ani. Khan chu Lenchinte kha an insuo pat taka, suiting kuong a hong tung nok ta ani.

Stepping on a spider seemed like stepping on a tiger⁶. Their beliefs were very different. However, Pangam managed to befriend a few. One day he went fishing with them. He realised that for the dead, the withered leaves were considered as fish. They collected as much of them as they could and returned. Back home, Suiting asked Pangam if he could get any fishes. Pangam could not reply as he did not know what to say. Suiting took the basket from him and he was surprised when at the bottom of the basket were a few fishes. Suiting began to prepare the fish.



Pangam realised that whenever Suiting would prepare the fish, it would get cooked well, but if Pangam tried, they would all get burnt.

One day, Pangam was invite to a ceremony. After much persuasion Suiting allowed him to go. At nightfall, Pangam realised that all his friends had disappeared into a box that was supposed for the dead. He got scared and hurried back to Suiting. But, Suiting too was sleeping in the box for the dead. So when Pangam reached home, it took her some time to open the door.

⁶ The saying means that the simple act of stepping on a spider which does not sound unnatural, seemed unnatural in the world of the dead.

Pangam a ithi khuoa a fen ok: Khazoiin keng Pangam kha suiting le an la hon girting sabak ani, ithi khuoa khan. Pangam le suiting hi munisi rama imei thei nohai sienkhom ithi khuoa chu an la hong irtong nok chu ani. Khikhin chu, an irditna kha tu khomin senthei ani ta no ani.

Khazoi chu, Vansimilal khom kha a thi taka, artha kha Tuipuitethut hi a change, “tetet-tutut” tiin an hram ngala, “sutilil-sutilil” tiin khom an hram ngai ani. Sutilil-sutilil tia an hram hi chu Suiting-Suiting a tina keng ani an ti. A dongma suiting kha a koina/zongna keng ani an ti. Tuipuitetutpa hi tuidung iva irhorhaia hin aom nuom uol ngai chu ani. Hanchu naipang an chapin naipang insina hrang takin khom an ti ngaia, “zana chu zana chu, naipang a chap insi hrang, irmu chang hrang ar la hrang, sutilil-sutilil” tiin naipang an insinahi ngai ani ani.



Pangam grew more and more frightened. After opening the door, Suiting suggested that he should go back to the living world.



On his way back, Suiting gave him a thrush which would help him for his speedy recovery after he reaches the world of the living. The wild cat again accompanied him to the world of living.

When he reached home, he wanted to sacrifice the bird for his recovery. But instead, his parents sacrificed a fowl and released the thrush. The bird returned to Suiting which indicated that Pangam too will be on his way to the land of the dead. So, it was in this way that the two lovers were reunited in the land of the dead. Pangam finally found solace in the arms of his lover. Vansimilalapa was said to have turned into a hawk which would often screech “*suitilil-suitilil*” whenever he flew in search of his wife.

5.2 RHYMES AND LULLABIES

1. Rite Rite Ei Vok

*Rite rite ei vòk laia rang te,
Bunglu tiang khom fe no ro,
Bungdop tiang khom fe no ro,
Ei irkula om irroh.*

(English version)

My stripe little pig,
Don't roam up the village,
Nor roam down the village,
But laze here in your sty.



2. Um Um Umin Zola

*Um um umin zola,
Teilei zola,
Kêngchi bang bang,
Tam tam tamta lukiak vai lukiak,
Kêngchi bang bang*

(English version)

Calabash in a row,
Emerges all around,
Broken stalk a plenty
Some right on top.



3. Tutu Lu Um Mekoite

*Tutu lu um mekoite,
A nai a thi vacha ro,
Kor puan sente khumin lân,
Kor puan dumte bom inlân,
Tuibur bialte vongin lân,
A thân lua a vacha ro,
A thân bula vachap ro.*

(English version)

Furry little cat,
Lost a little pussy,
Drape a red shawl,
Drape a black sarong,
Take along the tobacco vessel,
And upon her grave,
Yearn for the pussy,
Weep for the little one.



5.3 FOLK SONGS

1. Dongheai Kan Ram Tang

*Dongheai kan ram tang o,
Radioi dangheai nuhai o,
Maichingchil ei chun hmuloi ram,
Arhaein solva lengpe rei,
Tu vanga khua mo ei vanga khua,
Nuam a ning roiman lan helrei,
Mual a hoi rengte mual ahoi,
Nei theiloi ral ah ai nei in.*



(English version)

How pleasant my native land is,
 O friend, how pleasant the mothers,
 Ingenious mothers fade to see,
 Yet like soaring birds they view the progeny,
 Abode, whose are they? Aren't they ours?
 Reign upon it as desired,
 Rengte hills, how alluring are your mounds!
 The afar land lands that I pine for, but unable I am to possess you.

2. A Nu, A Nu Kha Bukul Chuan A Fe

*A nu, a nu kha bukul chuan a fe,
 A bukul chuan kha zongin a fûk hlet,
 A zong, a zong kha thingrel a kai diai,
 A thing, a thing kha hrei le an phur pai,
 A hrei, a hrei kha banga an zep pai,
 A bang, a bang kha mei le an hal pai,
 A mei, a mei kha tui le an buak that,
 A tui, a tui kha sial'an an dop hlet,
 A sial, a sial kha pangmual a kum diai,
 Samang dam ta ro, ro!*



(English version)

Mother, o mother on the way to weed the rice fields,
The rice plants have been gobbled up by the monkey,
The Monkey, the monkey climbed up the tree,
The tree, the tree was slashed down by the axe,
The axe, the axe was tucked away on the bamboo wall,
The bamboo wall, the bamboo wall was burnt in the fire,
The fire, the fire was put out by the water,
The water, the water was drank by the ox,
The ox, the ox disappeared into the mountains,
So, let us now say goodbye!

5.4 PROVERBS

1. *Pasal le thalrua kongkhat.*
A man will be efficient in at least one field.
2. *Pasal chu chem bula keng ei thi ngai.*
A man should die in an honest way.
3. *Pasal le seshua ni bul irthial roh.*
A boy's character should be as clean as the ground of a seshua tree.
4. *Pasal chu irlang chungang nirbang maka lei irbu.*
A man remains indebted till death.
5. *Nupang lamsat kolkungsun.*
The goodness of a woman's character travels afar.
6. *Hning zu vai mo sor a thum chan nun o, vakhuai sor a thum.*
A person's character should be sweeter than rice beer or honey bee.
7. *Nupang chong le vok kong dong.*
A woman with a loose mouth gets lost like a pig.
8. *Nupang into k el pinpo.*
Women are as foolish as goats.
9. *Hmel asa ih lo hrang mo chan nun inking rengsial a kai.*
A man is known by the character he keeps.
10. *Simlakoi katuksai et inlan chan nun hmorpui irhmangpui deia.*
Even the brightest of glories of a community diminishes with time.

6 ETHNOLINGUISTIC INFORMATION OF THE HRANGKHOL COMMUNITY

The Hrangkhoh community inhabits in the North Cachar hills of Northeast India. Also known as Rangkhoh or Hrangkhawl, this community shares affinity with the Kuki-Chin tribes. The name Hrangkhoh is derived from the word *hrang* meaning ‘courageous’ and *khol* meaning ‘winning over enemies’.

6.1 MIGRATION AND HISTORY

According to the Hrangkhoh oral tradition, they migrated from China many centuries ago. Their migration resulted from various factors like; search of fertile land, dispute and disagreement with other clans, etc. Their migration history indicates that they settled in the Lushai Hills (Mizoram) after migrating from China through Myanmar (Burma). At present, the Hrangkhoh population lies scattered over Manipur, Mizoram, Tripura, Meghalaya and Assam in Northeast India.

The Hrangkhoh tribe was believed to have settled down in the areas of Champai, Vanlaiphai, Saitual, etc of Mizoram for a long time. A statue of the Hrangkhoh chief Chongluma is present till date in North Vanlaiphai of Mizoram. However, there are no records of their period of settlement in Mizoram. It is believed that they migrated later to the other regions of Northeast India due to territorial pressures from other clans.

A large group of the Hrangkhoh population is said to have settled down in Cachar area during the 18th century. K. Zawla asserted that while crossing the river Tuiruangdung (Barak) a great disaster befell on them which separated their boats. While some moved to North Cachar, some moved to South Cachar and a few moved afar to Tripura.

6.2 RELIGION

The Hrangkhoh tribe practiced a type of animism called 'sonong' centuries back. Two sorcerers named Siansiangkha and Olangkha who were believed to be messengers of God dictated the practices and the beliefs that they followed. The Hrangkhohs believed in the existence of a supreme God whom they called Ching Pathian (High God). They recognised the existence of seventeen High Gods called Ching Pathian somhleisari. According to C.A.Soppitt, there are three principal gods of the Hrangkhoh known as *Lambra*, *Golarai* and *Dudukal*. Beside these there are several minor gods and goddesses who work for good and evil.

6.3 FAMILY STRUCTURE

The Hrangkhoh tribe practices patriarchy. The father is considered to be the head that exercises power over family matters whereas the mother is confined only to household tasks. The husband or the wife never addresses each other by their respective names but they address each other with the term *uai*. Another way of addressing each other is by calling them as the father or mother of their first born child's name.

6.4 RIGHT OF INHERITANCE

In the Patriarchal society, the male is held in high authority in the society. In case of property succession also it is the first born male who is given priority. But in the case of sufficient properties – the father can share it among the sons as he wishes. On the other hand, if a man has a daughter but no son, then, the father may give the right of inheritance to his daughter provided that she does not marry a member of another clan.

Another important point in property inheritance is that if the family has no son or daughter, the property is automatically passed on to the nearest male kinship of the deceased.

6.5 BIRTH RITUALS

Certain customs are followed by the Hrangkhoh tribe with regards to birth. When a child is born to a family, they are named on different days depending on their gender, i.e. if it is a male child, the name is given on the 11th day but if it is a female child, the name is given on the 9th day. As the symbol of the birth of new born baby, a kind of wild orchid (naisul bang) is hung up on the main door until the purification ceremony is performed. The child's name should be derived from his/her grandfather's or grandmother's name. When a male child reaches the age of 10 to 12 years, the ritual named *dhutimiloi* is observed whereas in case of a female child's *rashabom* ritual is practised. These rituals are observed till date.

6.6 MARRIAGE

In Hrangkhoh tradition, both the bride and the groom should be of the same community. Marriage within a clan is discouraged but not prohibited. Polygamy is highly forbidden among the Hrangkhohs. In case of legal marriage (Hruoipui), the parents of a marriageable age send a proposal to the bride's family. The proposal is sent in the form of *Kutchawi* which includes a piece of cloth, pan etc. If the *kutchawi* is accepted then it indicates agreement. If the *kutchawi* is sent back, then it indicates denial.

In the Hrangkhoh tradition *Kuvaichu* is the practice where the bride value is settled. After the negotiation of the bride value, *manchat zu* (rice beer) is offered to the elderly people.

On the day of the marriage ceremony, the following types of rice beers (*zu*) are offered;

- i. Sarchan zu : It is offered to the youths.
- ii. Pu zu : It is offered to the maternal uncle.
- iii. Nucha zu : It is offered to the brother and other male relatives of the bride.
- iv. Nuruor zu : It is offered to the sister and other female relatives of the bride.

- v. Lukhui zu : It is offered when the bride bids farewell to the bride's mother.
- vi. Opai zu : It is offered to all guests in general.
- vii. Siam zu : In the morning after the marriage ceremony had taken place, wine is offered to the bridegroom's family along with the gifts that the bride's family has prepared for the bridegroom and his family members.

6.7 DIVORCE

Divorce is very rare among the Hrangkhoh society. In case of adultery, a man when caught in the act is imposed a fine (*Pabi*) of Rs 300/- along with domestic animals such as pig and mithun (*Satha*). In case of woman, if she is caught in adultery, she will be exposed naked publicly by the relatives of the man's wife (especially the women folk). This act is known as *nuzuar ir-ek*.

6.8 DEATH RITUALS

On the death of a person, his/her spirit is believed to roam around the surrounding area of the village. It can be discerned that the Hrangkhohs believe in the existence of human spirit (*mihriam irtha*). There are two kinds of death i.e. natural death *thi pangai* and unnatural death *sara thi*. In case of natural death the corpse is washed with hot water and wrapped with new clothes along with food that is prepared for the departed soul. Soon after the death an elderly cock is sacrificed near the feet of the deceased in order to show the right way to heaven. This sacrifice is performed by an elderly lady. Traditionally, the maternal uncle has to hit the floor near the head of the deceased person which is called *luthun in rak*. After the relatives and friends of the deceased family have assembled, the corpse is carried in a procession to the cemetery (*than*) for cremation.

A feast in the name of the departed soul is held which is called *rouk ngha that*. The family of the deceased may hold the feast one

year after the incident takes place or whenever they find themselves capable to do the same. They erect a memory stone on the name of the deceased on the day this ceremony is held.

In case of unnatural death the corpse is neither carried into the village nor can any formal funeral ceremony be performed. The body is either buried outside the village or where the incident takes place.

6.9 DRESS PATTERNS

The Hrangkhoh males ties a thread round their waist in which a piece of cloth is hanged both in front and behind covering their private part and buttock. It is called *diar* or *peduri*. The woman wear *puanbom*, a cloth extending from the waist to just below their knee, and *lungbom*, a cloth covering from their breast to the knee. Both male and female keeps their hair long and ties in a knot at the back of their head. The knot is fastened with *samkil* 'hair-pin'. Women wear great amount of ornaments like *toia-kuardo* 'ear-ring', *banhrial* 'bracelet' and *irthei* 'necklace'.

6.10 VILLAGE ADMINISTRATION

The Hrangkhoh are very vigilant in selection of a new village site by casting a plot with split bamboos called *tasam* 'omen'. Traditionally, the houses were built of wood and bamboos, covered with thatch roof. The houses were built very close to one's neighbour. Numerous houses form a big village where people exercise their customary laws. They have their own administrative set-up under the leadership of a chief. Their villages are administered by a group of village officials, the *Kalim* or 'Head-man' and the *Kabur* 'Additional Head-man'. The assistant head-men are the subordinates, namely, the *Chapia-Kalim* and *Chapia-Kabur*. These offices are not hereditary and an aspirant for the headman-ship has to start from the bottom of the official hierarchy. The village council consists of few members selected by a general consensus. The other official members are *Kalim*, *Kabur*, and *Chapia*. Their main responsibility is to

promote justice, harmony and maintain law and order in the society. *Devan* or *Roirelna* is the village council or court. These *Devans* deal with all the matters that occur within the village; like disputes between two villages in which they come together to resolve the matters. Matters such as murder, adultery, divorce, fighting, etc. that occur within the community are brought to the village court for judgment. In this regard, the village court is responsible for necessary action.

6.11 TRADITIONAL FESTIVALS

The Hrangkhols observe different types of festivals depending on their agricultural practices and occupation. The two most important festivals are *Ruolsafak* and *Bahnarinsuk*.

- a. **Roulsafak:** Roulsafak is a harvesting festival. It also bids goodbye to the passing year and welcomes the New Year. This festival is observed within the last part of January and first part of February. In this festival, all young boys and girls take active part. The festival is celebrated for two days. On the first day, the village priest along with the elders performs a ritual called *Naran phak* 'praying to God' by sacrificing a cock and a hen which is later cooked with rice. This meal is called *nempok*. *Nempok* is then served with *zu* 'beer'. The priest then formally inaugurates the festival and the village elders hold a fasting session till noon. Later on one or two pigs are butchered to hold a grand feast with rice, beer, and meat. They dance, sing and make merry. The second day is *roulirsiet* i.e. a day for sporting activities and games. At the end of the day they hold a feast again.

- b. **Bahnar insuk:** This festival is celebrated just before sowing the seeds in the jhum fields in the month of March. The festival is celebrated to pray for the cultivation of good crops and to protect them from damage. The agricultural tools like dao, axe, etc are also worshipped. The festival starts in the early morning where the male members participate by putting up a bonfire made of bamboo pieces. However, the women folk are not allowed to step out of their household until the fire has been lit. Later on, the women folk take some portions of the fire to their households. The festival ends with the village folk singing and dancing along with the consumption of zu.

7 PICTORIAL WORD LIST



Taidon (basket)



Sûmbanril (bangle)



Mera (rice winnowing plate)



Seranda (violin)



Khamphulu (basket)



Kuardoi (earring)



Toia (earring)



Seranda atna (violin bow)



*Duma bial
(tobacco container)*



Khuangbim (basket)



Theihle (flute)



*Changalsôr
(basket to keep alkali)*

*Rêl (storage box)**Kôk (box)**Sêngkong
(basket to carry firewood)**Bêm (shoulder basket)**Zâmluang (cymbal)**Darsûk fung (cymbal stick)*



Ringzêl (scarf)



Ringkhit (necktie)



Choikhi (sitting tool)



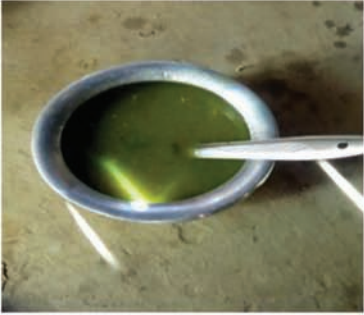
Lukham (sitting tool)



Suthlam (spinning wheel)



Kongvôn (waist band of a weaving unit)



Hmersiaan
(A spice mix dish)



Ling (harvest)



Dengthing le denghrel
(grinder)



Darpui

Darchal
Types of Cymbals

Darte

8 BASIC WORD LIST

Body parts

	Hrangkhol	English
1.	<i>keartui</i>	ankle
2.	<i>bân</i>	arm
3.	<i>hning</i>	back
4.	<i>thisen</i>	blood
5.	<i>ru</i>	bone
6.	<i>irhnu</i>	breast
7.	<i>hmai</i>	cheek
8.	<i>rop</i>	chest
9.	<i>irkan</i>	chin
10.	<i>mikuar</i>	ear
11.	<i>ki</i>	elbow
12.	<i>mit</i>	eye
13.	<i>mitmul</i>	eyebrow
14.	<i>mitlailen</i>	eyelash
15.	<i>mitvun</i>	eyelid
16.	<i>hmai</i>	face
17.	<i>kechum</i>	feet
18.	<i>kutpâr</i>	finger (hand)
19.	<i>miclal</i>	forehead
20.	<i>taksa</i>	flesh
21.	<i>harot</i>	gum
22.	<i>kut</i>	hand
23.	<i>sam</i>	hair
24.	<i>lu</i>	head
25.	<i>milung</i>	heart
26.	<i>kemikhung</i>	heel
27.	<i>heibing</i>	jaw
28.	<i>mithin</i>	kidney
29.	<i>irkhuk</i>	knee
30.	<i>mihrimke</i>	leg
31.	<i>hner</i>	lip

32.	<i>chuap</i>	lungs
33.	<i>hnerkamul</i>	moustache
34.	<i>saldum</i>	mole
35.	<i>kutmitin</i>	nail
36.	<i>ring</i>	neck
37.	<i>hnar</i>	nose
38.	<i>kutzapha</i>	palm
39.	<i>dar</i>	shoulder
40.	<i>avun</i>	skin
41.	<i>phing</i>	stomach
42.	<i>ha</i>	tooth
43.	<i>mal</i>	thigh
44.	<i>kutpui</i>	thumb
45.	<i>milei</i>	tongue
46.	<i>kong</i>	waist
47.	<i>kutmisoi</i>	wrist

Kinship terms (reference terms)

	Hrangkhol	English
48.	<i>pi-pui</i>	Ancestor
49.	<i>ni</i>	Aunt (paternal elder)
50.	<i>nite</i>	Aunt (paternal younger)
51.	<i>nu-ulian</i>	Aunt (maternal elder)
52.	<i>nute</i>	Aunt (maternal younger)
53.	<i>upa</i>	Brother (elder)
54.	<i>sangpa</i>	Brother (younger)
55.	<i>kumeipa</i>	Brother in law (wife's side)
56.	<i>kumeipa</i>	Brother in law (husband's side)
57.	<i>nainu</i>	daughter
58.	<i>pa</i>	Father
59.	<i>tarpa</i>	Father in law
60.	<i>pu</i>	Grandfather (maternal)
61.	<i>pu</i>	Grandfather (paternal)
62.	<i>pi</i>	Grandmother (maternal)
63.	<i>pi</i>	Grandmother (paternal)
64.	<i>tupa</i>	Grandson (daughter's side)

65.	<i>tupa</i>	Grandson (son's side)
66.	<i>tunu</i>	Grand daughter (daughter's side)
67.	<i>tunu</i>	Grand daughter (son's daughter)
68.	<i>apasal</i>	Husband
69.	<i>nu</i>	Mother
70.	<i>tarpi</i>	Mother in law (wife's side)
71.	<i>tarpi</i>	Mother in law (husband's side)
72.	<i>pu</i>	Mother's elder brother
73.	<i>pute</i>	Mother's younger brother
74.	<i>nu-ulian</i>	Mother's elder sister
75.	<i>nute</i>	Mother's younger sister
76.	<i>unu</i>	Sister (elder)
77.	<i>sangnu</i>	Sister (younger)
78.	<i>naipa</i>	son
79.	<i>pater</i>	Uncle (paternal elder)
80.	<i>pu</i>	Uncle (maternal elder)
81.	<i>panaipang</i>	Uncle (paternal younger)
82.	<i>nute</i>	Uncle (maternal younger)
83.	<i>methai</i>	Widow (female)
84.	<i>tangkhong</i>	Widow (male)
85.	<i>adongma</i>	Wife

Fauna

	Hrangkhoh	English
86.	<i>insungsa</i>	animal
87.	<i>siknghir</i>	ant
88.	<i>vokchal</i>	boar
89.	<i>tuisiel</i>	buffalo
90.	<i>phelep</i>	butterfly
91.	<i>meng</i>	cat
92.	<i>sehratpui</i>	cow
93.	<i>arpui</i>	chicken
94.	<i>khanghlailien</i>	cockroach
95.	<i>sakhi</i>	deer
96.	<i>ui</i>	dog
97.	<i>saipui</i>	elephant

98.	<i>nga</i>	fish
99.	<i>thovai</i>	fly
100.	<i>siyal</i>	fox
101.	<i>uichok</i>	frog
102.	<i>kelpui</i>	she-goat
103.	<i>kelchal</i>	he-goat
104.	<i>khuoiba</i>	honeybee
105.	<i>sakor</i>	horse
106.	<i>tui-irvot</i>	leech (water)
107.	<i>irvot</i>	leech (land)
108.	<i>inghak</i>	lizard
109.	<i>zong</i>	monkey
110.	<i>thangsam</i>	mosquito
111.	<i>simbu</i>	owl
112.	<i>vok</i>	pig
113.	<i>vaiki</i>	parrot
114.	<i>phervali</i>	pigeon
115.	<i>mizu</i>	rat
116.	<i>aiom</i>	spider
117.	<i>thienhlei</i>	squirrel
118.	<i>mirul</i>	snake
119.	<i>kamkei</i>	tiger

Flora

	Hrangkhol	English
120.	<i>ruo</i>	bamboo
121.	<i>mot</i>	banana
122.	<i>kuva</i>	betel nut
123.	<i>narikol</i>	coconut
124.	<i>choberi</i>	guava
125.	<i>lanphuang</i>	hibiscus
126.	<i>kagzi</i>	lemon
127.	<i>theihai</i>	mango
128.	<i>bebethangrei</i>	marigold
129.	<i>somtarai</i>	orange
130.	<i>bolphoi</i>	papaya
131.	<i>hmortei</i>	pineapple

132.	<i>dalim</i>	pomegranate
133.	<i>tengtere</i>	tamarind
134.	<i>thingkung</i>	tree
135.	<i>burbuk</i>	watermelon

Days of weeks, months

	Hrangkhoh	English
136.	<i>sinphutni</i>	Monday
137.	<i>sinnokni</i>	Tuesday
138.	<i>nilaini</i>	Wednesday
139.	<i>nilaichum</i>	Thursday
140.	<i>irtanni</i>	Friday
141.	<i>irtungni</i>	Saturday
142.	<i>pathianni</i>	Sunday
143.	<i>tualbual</i>	January
144.	<i>vachang</i>	February
145.	<i>micjai</i>	March
146.	<i>irtun</i>	April
147.	<i>thadoi</i>	May
148.	<i>thapol</i>	June
149.	<i>hмурpui</i>	July
150.	<i>thazim</i>	August
151.	<i>tharam</i>	September
152.	<i>hmartang</i>	October
153.	<i>rutlai</i>	November
154.	<i>dirip</i>	December
155.	<i>mizan</i>	yesterday
156.	<i>avuan</i>	today
157.	<i>nangtuk</i>	tomorrow
158.	<i>kum</i>	year
159.	<i>kumthar</i>	New Year
160.	<i>minikum</i>	last year
161.	<i>haptamilui</i>	last week
162.	<i>haptanok</i>	next week
163.	<i>kumnok</i>	next year

	Time	
	Hrangkhoh	English
164.	<i>sunlai</i>	afternoon
165.	<i>avarei</i>	dawn
166.	<i>kholoi</i>	evening
167.	<i>zoro</i>	hour
168.	<i>sunlaitak</i>	mid-day
169.	<i>zanlaitak</i>	mid-night
170.	<i>zingkhover</i>	morning
171.	<i>zan</i>	night

Religion and ritual terms

	Hrangkhoh	English
172.	<i>satvur</i>	blessing
173.	<i>biakin</i>	church
174.	<i>mithi</i>	death ritual
175.	<i>khonhoi</i>	festival
176.	<i>pathian</i>	god- goddess
177.	<i>irvan</i>	heaven
178.	<i>meidil</i>	hell
179.	<i>hmunirthiang</i>	holy place
180.	<i>hla</i>	hymn
181.	<i>irnei</i>	marriage
182.	<i>chubai</i>	prayer
183.	<i>sakhua</i>	religion
184.	<i>biak</i>	worship

Numerals (cardinals)

	Hrangkhoh	English
185.	<i>inkhat</i>	one
186.	<i>inhni</i>	two
187.	<i>inthum</i>	three
188.	<i>minli</i>	four
189.	<i>ringa</i>	five

190.	<i>kiruk</i>	six
191.	<i>sari</i>	seven
192.	<i>kiriet</i>	eight
193.	<i>kuak</i>	nine
194.	<i>som</i>	ten
195.	<i>somhleikhat</i>	eleven
196.	<i>somhleihni</i>	twelve
197.	<i>somhleithum</i>	thirteen
198.	<i>somleiminli</i>	fourteen
199.	<i>somhleiringa</i>	fifteen
200.	<i>somleiruk</i>	sixteen
201.	<i>somleisari</i>	seventeen
202.	<i>somleiriet</i>	eighteen
203.	<i>somleikuok</i>	nineteen
204.	<i>somhni</i>	twenty
205.	<i>somhni inkhat</i>	twenty one
206.	<i>somhni inhni</i>	twenty two
207.	<i>somhni inthum</i>	twenty three
208.	<i>somhni minli</i>	twenty four
209.	<i>somhni ringa</i>	twenty five
210.	<i>somhni kiruk</i>	twenty six
211.	<i>somhni sari</i>	twenty seven
212.	<i>somhni kiriet</i>	twenty eight
213.	<i>somhni kuak</i>	twenty nine
214.	<i>somthum</i>	thirty
215.	<i>somthum inkhat</i>	thirty one
216.	<i>somthum inhni</i>	thirty two
217.	<i>somthum inthum</i>	thirty three
218.	<i>somthum minli</i>	thirty four
219.	<i>somthum ringa</i>	thirty five
220.	<i>somthum kiruk</i>	thirty six
221.	<i>somthum sari</i>	thirty seven
222.	<i>somthum kiriet</i>	thirty eight
223.	<i>somthum kuak</i>	thirty nine
224.	<i>somminli</i>	forty
225.	<i>som minli inkhat</i>	forty one
226.	<i>som minli inhni</i>	forty two

227.	<i>som minli inthum</i>	forty three
228.	<i>som minli minli</i>	forty four
229.	<i>som minli ringa</i>	forty five
230.	<i>som minli kiruk</i>	forty six
231.	<i>som minli sari</i>	forty seven
232.	<i>som minli kiriet</i>	forty eight
233.	<i>som minli kuak</i>	forty nine
234.	<i>somringa</i>	fifty
235.	<i>somringa inkhat</i>	fifty one
236.	<i>somringa inhni</i>	fifty two
237.	<i>somringa inthum</i>	fifty three
238.	<i>somringa minli</i>	fifty four
239.	<i>somringa ringa</i>	fifty five
240.	<i>somringa kiruk</i>	fifty six
241.	<i>somringa sari</i>	fifty seven
242.	<i>somringa kiriet</i>	fifty eight
243.	<i>somringa kuak</i>	fifty nine
244.	<i>somruk</i>	sixty
245.	<i>somruk inkhat</i>	sixty one
246.	<i>somruk inhni</i>	sixty two
247.	<i>somruk inthum</i>	sixty three
248.	<i>somruk minli</i>	sixty four
249.	<i>somruk ringa</i>	sixty five
250.	<i>somruk kiruk</i>	sixty six
251.	<i>somruk sari</i>	sixty seven
252.	<i>somruk kiriet</i>	sixty eight
253.	<i>somruk kuak</i>	sixty nine
254.	<i>somsari</i>	seventy
255.	<i>somsari inkhat</i>	seventy one
256.	<i>somsari inhni</i>	seventy two
257.	<i>somsari inthum</i>	seventy three
258.	<i>somsari minli</i>	seventy four
259.	<i>somsari ringa</i>	seventy five
260.	<i>somsari kiruk</i>	seventy six
261.	<i>somsari sari</i>	seventy seven
262.	<i>somsari kiriet</i>	seventy eight
263.	<i>somsari kuak</i>	seventy nine

264.	<i>somriet</i>	eighty
265.	<i>somriet inkhat</i>	eighty one
266.	<i>somriet inhni</i>	eighty two
267.	<i>somriet inthum</i>	eighty three
268.	<i>somriet minli</i>	eighty four
269.	<i>somriet ringa</i>	eighty five
270.	<i>somriet kiruk</i>	eighty six
271.	<i>somriet sari</i>	eighty seven
272.	<i>somriet kiriet</i>	eighty eight
273.	<i>somriet kuak</i>	eight nine
274.	<i>somkuak</i>	ninety
275.	<i>somkuak inkhat</i>	ninety one
276.	<i>somkuak inhni</i>	ninety two
277.	<i>somkuak inthum</i>	ninety three
278.	<i>somkuak minli</i>	ninety four
279.	<i>somkuak ringa</i>	ninety five
280.	<i>somkuak kiruk</i>	ninety six
281.	<i>somkuak sari</i>	ninety seven
282.	<i>somkuak kiriet</i>	ninety eight
283.	<i>somkuak kuak</i>	ninety nine
284.	<i>irzakhat</i>	hundred

Numerals (ordinals)

	Hrangkhol	English
285.	<i>inkhatna</i>	first
286.	<i>inhnina</i>	second
287.	<i>inthumna</i>	third
288.	<i>minlina</i>	fourth
289.	<i>ringana</i>	fifth
290.	<i>kirukna</i>	sixth
291.	<i>sarina</i>	seventh
292.	<i>kiriatna</i>	eight
293.	<i>kuakna</i>	ninth
294.	<i>somna</i>	tenth
295.	<i>irzakhatna</i>	hundreth

Food items

	Hrangkhol	English
296.	<i>zu</i>	alcohol
297.	<i>tuoi</i>	bamboo shoot
298.	<i>panhna</i>	betel leaf
299.	<i>kuva</i>	betel nut
300.	<i>armeï</i>	chicken
301.	<i>hmersi</i>	chilly
302.	<i>buersâi</i>	cooked rice
303.	<i>ansuongsâi</i>	cooked vegetable
304.	<i>aan</i>	curry
305.	<i>ngathuchar</i>	dry fish
306.	<i>artui</i>	egg
307.	<i>nga</i>	fish
308.	<i>khuoihlutui</i>	honey
309.	<i>mei</i>	meat
310.	<i>sahriek</i>	mustard
311.	<i>sahriek</i>	mustard oil
312.	<i>ansuongrua</i>	raw vegetable
313.	<i>bu</i>	rice (uncooked)
314.	<i>michi</i>	salt
315.	<i>chini</i>	sugar
316.	<i>aieng</i>	turmeric
317.	<i>tui</i>	water

Colour terms

	Hrangkhol	English
318.	<i>aduk</i>	black
319.	<i>adum</i>	blue
320.	<i>ahem</i>	green
321.	<i>asen</i>	red
322.	<i>aeng</i>	yellow
323.	<i>angoi</i>	white

Housing and items of daily use

	Hrangkhol	English
324.	<i>hrei</i>	axe
325.	<i>bêk</i>	bag
326.	<i>bem</i>	basket
327.	<i>zalmûn</i>	bed
328.	<i>lekha</i>	book
329.	<i>kok</i>	box
330.	<i>lumphia</i>	broom
331.	<i>samkhui</i>	comb
332.	<i>zampher</i>	cot
333.	<i>inkhar</i>	door
334.	<i>dâi</i>	fence
335.	<i>dâikot</i>	gate
336.	<i>hmartul</i>	hammer
337.	<i>buinn</i>	kitchen
338.	<i>chemte</i>	knife
339.	<i>hlimen</i>	mirror
340.	<i>simphuoi</i>	needle
341.	<i>rui</i>	rope
342.	<i>pat</i>	thread
343.	<i>tukver</i>	window

Natural elements

	Hrangkhol	English
344.	<i>phaiua</i>	air
345.	<i>sum</i>	cloud
346.	<i>khu</i>	dust
347.	<i>pil</i>	earth
348.	<i>mei</i>	fire
349.	<i>tha</i>	moon
350.	<i>muol</i>	mountain
351.	<i>muolirsangtak</i>	peak
352.	<i>rua</i>	rain
353.	<i>sumrisang</i>	rainbow

354.	<i>tuidung</i>	river
355.	<i>irvan</i>	sky
356.	<i>arsi</i>	star
357.	<i>lung</i>	stone
358.	<i>phaiua</i>	wind
359.	<i>irhor</i>	valley
360.	<i>tui</i>	water
361.	<i>tuikhur</i>	pond
362.	<i>ram</i>	forest
363.	<i>sulbuk</i>	shrub
364.	<i>khonri</i>	thunder
365.	<i>hningnu</i>	earthquake
366.	<i>lungdi</i>	sand
367.	<i>tuilêt</i>	flood
368.	<i>rolpuk</i>	cave
369.	<i>sumphai</i>	fog
370.	<i>ilhlim</i>	shadow
371.	<i>aon</i>	tendril
372.	<i>meikhu</i>	smoke
373.	<i>ireal</i>	hailstone
374.	<i>meihol</i>	charcoal

Language Consultants



Name: Valienril Hrangkhoh
Occupation: Retd. Service
Address: Muolpong, Haflong.
District: Dima Hasao, Assam



Name: Lalbiakchung Hrangkhoh
Occupation: Cultivator
Address: Zion, Haflong
District: Dima Hasao, Assam



Name: Zirsangpui Hrangkhoh
Occupation: Teacher
Address: Muolpong, Haflong
District: Dima Hasao, Assam



Name: Lalphirthoi Hrangkhol
Occupation: Service
Address: Muolpong, Haflong
District: Dima Hasao, Assam



Name: Roilalbul Hrangkhol
Occupation: Student
Address: Zion, Haflong
District: Dima Hasao, Assam



Name: Bulthoikhup Hrangkhol
Occupation: Service
Address: Zion, Haflong
District: Dima Hasao, Assam

Field Work Photos



A village lane of Zion, Haflong



A view from Muolpong, Haflong



Fireplace



A traditional Hrangkhol kitchen



Data collection at Zion Village, Haflong



Entrance gate of the Zion village

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