

ONAEME LEIH DANGDO LAIREIBOUNG

A Learner's Book of the Onaeme Language

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*Dedicated to
the Onaeme Community of Manipur*

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: Biате, Khelma and Hrangkhоl 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



OFFICE OF THE
OINAM HILL VILLAGE AUTHORITY
Senapati District, Manipur



Message

I feel privileged and honoured to be invited to the Centre for Endangered Languages, Tezpur University in connection with the preparation of an Onameme Reader.

My prayer is that this publication inspires its readers for further study on the Onaeme language. I pray that all the readers of this book be richly and truly blessed.

P. P. Shong
Chairman
Oinam Hill Village
Authority

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First, we wish to express our sincere gratitude to our former Vice Chancellor, Prof. Mihir Kanti Choudhury, our present Vice Chancellor (Acting), Prof. Madan Mohan Sarma and the authorities of Tezpur University for providing us the opportunity and financial support to work on the Onaeme language.

We are grateful and thankful to Prof. Madhumita Barbora, Coordinator, CFEL for her invaluable suggestions, support and encouragement in publishing this book.

We are grateful to Prof. Gautam K Borah for editing the book. We thank him for his constant support and guidance in writing the book.

We are thankful to our language consultant Mr. Loraih Kho, who has not only helped us in data collection but has also been a constant and reliable support throughout the project. We also thank Mr. Mark P. for his warm hospitality during the field trips.

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We would like to thank our family and friends for their warm encouragement.

Last but not the least, we would like to thank the Publication Committee of the University for granting permission to publish this book.

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INTRODUCTION

The reader is a collection of folktales, folksongs, proverbs, words, and some basic sentences of Onaeme. Onaeme is a Tibeto-Burman language, spoken by a small community of around 4000 speakers. Although the language is considered unclassified, the data and their ethnic identity show that it is rather closely related to the Poumai Naga group of the Tibeto-Burman family. This book is an attempt to preserve the richness of this endangered language mainly through documentation and archiving of the language as spoken at the present time. The book is bilingual in nature where we have used English as the medium of writing the description. The International Phonetic Alphabet (IPA) is used in Chapter 1 to show a correspondence between the Roman script used for writing the language and its sound system.

Demographic Overview

Oinam, one of the Poumai Naga villages, is situated 88.4 km away from the district headquarters of Senapati. The distance between Imphal and Oinam is 168.4 kms. As per the 2011 Census, Oinam has a total population of 4,328. It is worth mentioning here that Poumai Nagas as a tribe live in about 100 villages and their present population is 1,27,000 (according to the 2011 Census). Because of the pressure of an increasing population on land, many villagers had migrated and established new villages. Some of these are: Ngamju, Tingsong, Sorbung, and Taphou Oinam.



Map showing the location of Senapati and the Oinam village

Field Trip

Our field work experience has been very pleasant in the Oinam village. The hospitality of the Oinam people is amazing. When we first arrived in Senapati, we had little idea about the Oinam people. The only contact we had at that moment was one native speaker who came to our Centre at Tezpur University to serve as a language consultant. We had little idea as to whether we would be welcomed by the villagers and be able to carry out the work we were supposed to. But all our apprehensions were erased by the welcoming faces of the Oinam people. We felt extremely fortunate to spend some time with the people of Oinam, a totally selfless, extremely generous and hospitable people.

Till date, we have made four field trips to the village. The first field work was a pilot study on the Onaeme language in Oinam and Ngamju. The trip was conducted during 15-29 June 2016. We stayed in the Oinam village where we met the headman, Mr. Kh Raopuing, and the Reverend of Oinam Church. We collected

sufficient data from the villagers and took some photographs of the villages. The second field trip had to be cancelled because of unrest in Manipur. Consequently, we invited a number of native speakers from Senapati to our Centre at the University for data. One of these language consultants was Mr Loraih Kho, a dynamic personality, who enormously helped us in our third and fourth field trips by arranging for us a comfortable stay in Senapati. The third and the fourth field trips were carried out, respectively, during 18 Feb and 5 March, and 4-8 August 2017.

1 THE SOUND SYSTEM

1.1 THE CONSONANTS

There are 20 consonants in Onaeme. They are presented below with pictorial illustrations. The italicized words are IPA¹ representations of the corresponding Onaeme sounds. (You may ignore them).

p	po	<i>po</i>	'medicine'	
----------	-----------	-----------	------------	---

ph	pha	<i>ph'a</i>	'foot'	
-----------	------------	-------------	--------	--

bii	bii	<i>buu</i>	'knuckles'	
------------	------------	------------	------------	---

t	teng	<i>tey</i>	'forehead'	
----------	-------------	------------	------------	---

¹ International Phonetic Alphabet is the standardized representation of the sounds of a language.

th theng t^hen ‘nail’



d dīku dīku ‘hill’



k ku ku ‘porcupine’



kh khau k^hau ‘fish’



ts tsii tsuu ‘idea’



ch **chana** *tfana* ‘garlic’



v **vak** *vak* ‘pig’



s **so** *so* ‘meat’



z **zi** *zi* ‘iron’



sh **sho** *fo* ‘feather’



h **ho** *ho* ‘the moon’



m **maa** *ma* ‘tail’



n **no** *no* ‘the nose’



ng **ngala** *ngala* ‘clay pot’



l lau lau 'buffalo'



r ri ri 'river'



1.2 THE VOWELS

There are 10 vowels in Onaeme. The last four of these vowels are *diphthongs*². The ten vowels are presented below with pictorial examples:

u buh buh 'granary'



o boh boh 'hand'



² In a diphthong, two vowels are involved. It is a glide from one vowel to another.

e be be 'head'



ε be be 'bean'



a ba ba 'cooked food'



i bi bi 'blood'



au haudo haudo 'ball'



ai

rai

rai

'rope'



ei

rei

rei

'axe'



ui

puipui

puipui

'worm'



2 THE WORD CLASSES

2.1. NOUNS

Some examples of various types of noun as found in Onaeme are listed below.

2.1.1. Count Nouns³

Onaeme	Gloss
pochaumi	'man'
lekuime	'woman'
shi	'dog'
tauni	'cat'
ri	'river'
vau	'jungle'
thingbang	'tree'
tungdang	'bull'
tung	'cow'
tungnini	'calf'
lovivi	'mithun'
lau	'buffalo'

2.1.2. Mass Nouns⁴

Onaeme	Gloss
du	'water'
chi	'salt'
thopa	'rice'

³Nouns that refer to countable things are called count nouns.

⁴Nouns that refer to uncountable things are called mass nouns.

tonudu	‘milk’
va	‘curry’
teilii	‘wind’
mau	‘cloud’
maa	‘fog (rising from the jungle)’
tengrau	‘rain’
vii	‘snow’
viivii	‘ice’
teindiphu	‘soil’

2.1.3 Proper nouns

Onaeme	Gloss
Loraih	‘name of a person’
Oinam	‘name of a village’
Abungsa	‘name of a person’
Thang	‘name of a person’
Njamju	‘name of a village’
Senapati	‘name of a district’
Sonela	‘name of a person’

2.1.4 Abstract nouns

Onaeme	Gloss
mudo	‘fault’
rabodo	‘envy, jealousy’
ngado	‘shame’
longpo	‘anger’
dophungkuzaudo	‘compassion’
paushudo	‘grief, sorrow’

tsiikovomado	‘anxiety’
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2.1.5 Compound nouns

Onaeme	Gloss
pi-pu-ne	‘ancestors’
thii-pii	‘step son’
thii-pii	‘step daughter’
pupu-kame	‘orphan’
po-neme	‘male’
nu-me	‘female’
ting-mi	‘sun’
ting-mi-sudo	‘be sunny; shine, of sun’
ting-pido	‘lightning’
ting-singdo	‘thunder’

2.1.6 Borrowed nouns

Following are some borrowed nouns in Onaeme, i.e. they are borrowed from other languages.

Onaeme	Gloss
chini	‘sugar’
tamul	‘betel nut’
imli	‘tamarind’
pen	‘pen’
pencil	‘pencil’

2.1.7 Gender

Like many other languages, Onaeme marks the gender distinction, i.e. it marks the distinction between male and female in humans and animals.

2.1.7.1 Human beings

In the case of human beings, Onaeme uses *po* before a noun that means a male human being; *nu* before a noun that means a female human being as in the following examples:

Onaeme	Gloss
poneme	‘male’
nume	‘female’
pone	‘boy’
nume	‘girl’
ponenaka	‘young man’
nunakha	‘young woman’

2.1.7.2 Animals

In the case of animals, Onaeme uses *po* to mean the male of an animal; *pu* to mean the female. *po* and *pu* are used after the gender-neutral animal noun as in the following examples:

Onaeme	Gloss
lotoni	‘sheep’
lotonipo	‘ram’
lotonipu	‘ewe’
vang	‘pig’
vangpo	‘boar’
vangpu	‘sow’
rovalala	‘goat’
rovalalapo	‘he-goat’
rovalalapu	‘she-goat’
kau	‘horse’

kaupo	‘stallion’
kaupu	‘mare’

2.1.7.3 Diminutive forms

Onaeme uses the suffix *-ni* to mean an animal or a bird that is young or small. Following are some examples:

Onaeme	Gloss
tungnini	‘calf’
mini	‘lamb’
vangnini	‘pigpen’
rovadanini	‘kid’
kaunini	‘colt, foal’
raunini	‘chicken’

2.2 PRONOUNS

There are various subtypes of pronouns in Onaeme. Listed below are personal, interrogative, demonstrative, indefinite, and possessive pronouns.

2.2.1 Personal Pronouns

		Onaeme	Gloss
<i>First Person</i>	Singular	i	‘I’
	Dual	anaai	‘we two’
	Plural	aliu	‘we’
<i>Second Person</i>	Singular	naŋ	‘you’
	Dual	naliu	‘you two’
	Plural	nudang	‘you’
<i>Third Person</i>	Singular	pa	‘s/he’
	Dual	padi	‘they two’
	Plural	paliu	‘they’

2.2.2 Possessive Pronouns

		Onaeme	Gloss
<i>First Person</i>	Singular	avai	‘my’
	Dual	anavai	‘our’
	Plural	odang	‘our’
<i>Second Person</i>	Singular	navai	‘your’
	Dual	naliuvai	‘your’
	Plural	nudangvai	‘your’
<i>Third Person</i>	Singular	pavai	‘his/her/its’
	Dual	pdivai	‘their’
	Plural	paliuvai	‘their’

2.2.3 Interrogative Pronouns

Onaeme	Gloss
houkhano	‘how’
adiro	‘how many’
hauzung	‘how much’
adi	‘what’
haudu	‘when’
dikala	‘where’
haoya	‘which’
athu	‘who’
adisudola	‘why’

2.2.4 Demonstrative pronouns

Onaeme	Gloss
he	‘this’
hai	‘that’
haikhau	‘those’
heidang	‘these’

2.3 VERBS

Verbs in Onaeme can be divided into two types: stative and dynamic. Some common verbs in Onaeme are listed below.

2.3.1 Stative Verbs

Onaeme	Gloss
lachangdo	‘to believe’
thamido	‘to understand’
thado	‘to know’
taidopho	‘to seem’
tsiido	‘to remember’
ngiado	‘to forget’
anotsiichang	‘to think’

2.3.2 Dynamic Verbs

Onaeme	Gloss
pauthido	‘to put’
bado	‘to sit’
lezido	‘to lie down’
kathado	‘to stand’
niido	‘to laugh’

kodaudo	‘to play’
dangdo	‘to learn’
laridangdo	‘to study’
dangmuido	‘to teach’

2.4 POSTPOSITIONS

Following are the postpositions of Onaeme.

Onaeme	Gloss
longvai	‘in’
longvaila	‘inside’
phahang	‘under’
pivai	‘above’
pitau	‘at the top’
mauko	‘after’
haunii	‘before’
thilau	‘behind’
kha	‘beside’
mauvai	‘in front of’
kaka	‘within’
adika	‘between’
dadei	‘in the middle’
dii	‘at midpoint’
khauvai	‘outside’
phang	‘beneath’
pi	‘up’

2.5 ADJECTIVES

Adjectives in Onaeme often have the morpheme *-do* at the end. Below are listed some qualitative and quantitative adjectives.

2.5.1 Qualitative Adjectives

Onaeme	Gloss
la	'handsome'
dado	'big'
dau	'large'
tini	'little'
tido	'small'
saido	'long'
khaido	'tall'
tiido	'short'
de	'broad, wide'
kohido	'narrow'
sodo	'thick'
thongdo	'deep'
lado	'shallow'
phado	'flat'
tangdo	'straight'
khaido	'crooked'

2.5.2 Quantitive Adjectives

Onaeme	Gloss
tini	'little' (of quantity)
thuniao	'enough'
cheniko	'some'
miso	'crowded'
phoniao	'full' (e.g. a glass with water)

pongphonio	‘full (of a belly with food)’
saukhaido	‘empty’
vakasi	‘all/every’
tula	‘much’
pado	‘more’

2.6 ADVERBS

Adverbs in Onaeme mostly modify a verb. Three types of adverbs as found in the language are listed below.

2.6.1 Adverbs of place

Onaeme	Gloss
kha	‘near’
dudo	‘far’
kaka	‘at a distance’
timipavai	‘eastward’
timilivai	‘westward’
pivaila	‘towards north’
piivaila	‘towards south’

2.6.2 Adverbs of time

Onaeme	Gloss
tingkasala	‘always’
chachaka	‘often’
teilangteilangla	‘sometimes’
saimaiye	‘soon’

koneko	‘in a while’
shumabado	‘never’
shudado	‘again’
teingvo	‘during the day’
teingme	‘at night’
tha	‘today’
thau	‘tomorrow’
ado	‘yesterday’

2.6.3 Adverbs of frequency

Onaeme	Gloss
bosana	‘once’
bosadi	‘twice’
bosathung	‘three times’
bosanni	‘seven times’
bosaro	‘ten times’
bosasi	‘twenty times’
tingkasala	‘always’
chachaka	‘often’
teilangteilangla	‘sometimes’
saimaiye	‘soon’
koneko	‘in a while’
shumabado	‘never’

2.7 CONNECTIVES

Connectives link linguistic units. The following are the connectives in Onaeme.

Onaeme

alale

maramzio

taidothau

maiyo

Gloss

‘and’

‘because’

‘if’

‘or’

3 SENTENCES

Sentences in Onaeme can be divided into four types: declarative, interrogative, imperative, and negative.

3.1 DECLARATIVE SENTENCES

A declarative sentence makes a statement. The following are some examples from Onaeme.

1. *he kona lo*
'This is a village.'
2. *mipu hai ziva saulo*
'That girl is very beautiful.'
3. *pa a shulo*
'He punched me.'
4. *a taxila hita kolo*
'I came here by taxi.'
5. *a kuanila tharao lalo*
'I cut fruits with a knife.'
6. *pung aku khado kala kohima le lo*
'We reached Kohima at around 9 o'clock.'
7. *pado kana adivai dukhou dupaudo chuyo alatala paudo balo*
'Both the villages had a common place for fetching water.'
8. *odang khaunino raudo lahichuyo oraeme lalo*
'We speak the Onaeme language in Njamju.'
9. *tomba ozalo*
'Tomba is a teacher.'

3.2 INTERROGATIVE SENTENCES

An interrogative sentence is a type of sentence that asks a question. Following are some examples of interrogative sentences from Onaeme.

1. *na adi da soa nea?*
'What is your occupation?'
2. *na basket he hoakhea no so nea?*
'How did you make this basket?'
3. *na thiiphii ngoteing ade ro nea nae?*
'How many siblings do you have?'
4. *senapati le oraeme kahka hao zhoung do?*
'How far is Oinam from Senapati?'
5. *na athua kodu nea na?*
'Whom do you want to meet?'
6. *na di swana?*
'What are you doing?'
7. *he thuvai pen na*
'Whose pen is this?'
8. *na haokha na?*
'How are you?'
9. *na dika maina na?*
'Where are you going?'

3.3 NEGATIVE SENTENCES

A negative sentence (or statement) states that something is not true or incorrect. The following are some examples from Onaeme.

1. *ah leireing boung he phomailo*
'I have not read this book.'
2. *ah Delhi ta phamailo*
'I have not been to Delhi.'
3. *ah toung nudo dupo malo.*
'I did not do my homework.'
4. *ah ahvai homework soa ma neo*
'I do not like milk.'
5. *ah tiger hai so thea malo*
'I did not kill the tiger.'
6. *a ta manalo*
'I will not go.'
7. *a vang manalo*
'I am not coming.'
8. *na haita mai malo*
'You did not go there yesterday.'
9. *pa ta ma nalo*
'He will not go.'

3.4 IMPERATIVE SENTENCES

Imperative sentences are requests, suggestions, advice, or commands. Following are some examples from Onaeme.

1. *taile lo*
'Come in.'
2. *heta shung lo*
'Write it down.'
3. *picture ala ringlo*
'Draw a picture.'
4. *loungsila pencil ala paoko melo*
'Please bring me a pencil.'
5. *ah pema taele khe?*
'Can you help me with this?'
6. *na ah he sokhao me khe?*
'May I come in?'
7. *taepealo!*
'Get out!'
8. *eing dai no raonolo!*
'Don't shout!'
9. *koung bealo*
'(Please) sit down.'

4 BASIC CONVERSATION

English	Onaeme
R May I come in?	<i>na ah he sokhao me khe?</i>
A Come in.	<i>taile lo</i>
Q. What is your name?	<i>na so athudainai?</i>
A. My name is Loraih.	<i>ah so loraih dailo</i>
Q. In which class do you read?	<i>na laireingbounng aderoa la dangnai?</i>
A. I read in class three.	<i>ah bounng athoung la danglo</i>
Q. What is the name of your school?	<i>navai laireing dangdokaso adidai nai?</i>
A. The name of my school is Maram High school.	<i>ahvai laireingdangdokaso Maram High School</i>
Q. Who is your class teacher?	<i>navai class teacher athunai?</i>
A. My class teacher's name is Sonela.	<i>ahvai class teacher chuye Sonela dailo</i>
Q. What is your father's name?	<i>napo so athudainai?</i>

English	Onaeme
A. My father's name is Ngao Kho.	<i>ahpo so chuye Ngao Kho dailo</i>
Q. What is your hobby?	<i>navai hobby adinai?</i>
A. My hobby is singing.	<i>ahvai hobby chuye loshodolo</i>
Q. What is your favourite subject?	<i>navai dupodaido laireingboung denai?</i>
A. My favourite subject is Mathematics.	<i>ahvai dupodaido laireingboung chula Maths</i>
Q. How many days are there in a week?	<i>lamo alalta teingthang adero nai?</i>
A. There are seven days in a week.	<i>lamo alata teingthang ani nyalo</i>
Q. How many months are there in a year?	<i>koung alata ho adero nyao?</i>
A. There are twelve months in a year.	<i>koung alata ho rono dido nyalo</i>
Q. Who is your best friend?	<i>navai zdiime vadai do athunya?</i>

English	Onaeme
A. My best friend is Mark.	<i>ahvai zdiime vadai chuye Mark dailo</i>
Q. Do you know him?	<i>na pa thama nya?</i>
A. No, I do not know him.	<i>ah pa thama lo</i>
Q. What does Ropuing like to do?	<i>Ropuing chuyeadu dupoa va?</i>
A. Ropuing likes to watch movies.	<i>Ropuing chuye cinema rado dupoalo</i>
Q. Have you ever been to Dimapur?	<i>na Dimapur ta phanya mai nya?</i>
A. Yes, I have been to Dimapur twice.	<i>ena, ah delhi to bosha adi phaneo</i>
Q. Have you read this book?	<i>na laireingbung he phoa mainya?</i>
A. Yes, I have read this book many times.	<i>bosha tula enao bosha tula phoa nelo</i>
Q. Will you go or not?	<i>na tyama mo tyamano?</i>
A. Yes, I am going.	<i>emao, ah tyana lo</i>

English	Onaeme
Q. How fast does a train run?	<i>train he haozhung thono zhao?</i>
A. A train runs faster than a bus.	<i>train he bus ngoala thono zhaolo</i>
Q. Who is the best player in your football team?	<i>navai football mangta athu kodao vadaio?</i>
A. Bull is the best player.	<i>Bull no kodao vadailo</i>
Q. Do you think it will rain today?	<i>na thya teingzu nyamo, zuma nya daino chang nya?</i>
A. Yes, I think so.	<i>enaο teingzu nyadai no changlo</i>
Q. Is there anything under the table?	<i>table phanghangta vaolahe nyamokyao?</i>
A. Yes, there is a cute pussy cat under the table.	<i>emao, taone vashao do ala nyalo</i>
Q. Can you come to my house on Sunday?	<i>na sitinya aka vanglangmo vangthunya?</i>
A. Sorry, we are going for a picnic.	<i>loungkhomenolo odangme picnic tyamalo</i>
Q. Did you have your lunch?	<i>na ponokote to mainya?</i>

English	Onaeme
A Yes, I did.	<i>enaoh ah toaneo</i>
Q What was the curry?	<i>adiveah langto nya?</i>
A It was a mix of pork and potato.	<i>ahele vangso kophiino langtolo</i>
Q Do you like pork?	<i>na vangso dupo manya?</i>
A Yes, I like pork, it is very tasty.	<i>emao, ah vangso dupoalo vangso tovashaolo</i>
Q Who prepares the curry in your family?	<i>navai kokaloungta athuno veah lang nya?</i>
A My mom and sometimes my elder sister.	<i>apule chacha lu amgoteing no veah lang byalo</i>
A Shall we go now to take a bath in the stream?	<i>to odang reala mai dukhu va</i>
Q Ok, let's go. Please take a towel and a soap with you.	<i>khe tyana nekhe loungsila towel le shaboung pao nge nolo</i>
A Ok, I will take it.	<i>emao ah no pao nyalo</i>
Q Do you know the way to the stream?	<i>na reale do da thama nya</i>
A Yes, it is downwards, towards north.	<i>enaoh thalo, hi rovaila thoung tovai nyalo</i>
Q Do you know William?	<i>na William thama nya?</i>

English	Onaeme
A Yes, I do.	<i>enaο, ah thalo</i>
Q Where is he at the moment?	<i>pa ta adika nyana?</i>
A He is at home at the moment.	<i>pa ta ka nya lo</i>
Q Shall we go to his home?	<i>ome paka koh va?</i>
A Of course, let's go.	<i>khe, konya me khe</i>
Q Uncle, Is William there?	<i>ahpo, William kanyamo kya?</i>
A Yes, he is the room.	<i>enaο, pa koka nya lo</i>
Q Hello William, how are you?	<i>na hao khyao, William?</i>
A I am fine, I am writing a letter to my sister.	<i>ah vano byalo ah ta ahthiiphii ne chiti la shoung lo</i>
Q When did you come here?	<i>na haodu hea vang nya?</i>
A We have reached here just now.	<i>ta no vangle bualo udang</i>
Q Ok, please sit here.	<i>achu loungsila hea koung byalo</i>
A Thank you.	<i>kolei shaonao</i>

	English	Onaeme
S	Wait a minute, I will ask Mom to make a cup of tea for all of us.	<i>shangbiidiilo ah no apua odang cha piing chang shome daino vainyalo</i>
Q	Can you help me with this?	<i>ah pema taele khe?</i>
A	Yes, please bring me a pencil.	<i>ena, loungsila pencil ala paoko me</i>

5 FOLKLORE

5.1 THE STORY OF THE ORIGINS OF ONAEME

odang naga me vai mei ring ring vai dume cha, dume cha, dume loh tahla kiing no dotala, odang oraeme pie pu he chuye makhel tala vanglo daino lachanglo. onaeme pie pu meyo dohla lahsopaeno, jao beacho, rodangle khe bea cho, alale, naenoh soh do tale khebea cho. naga me re toh he chuye makhel tah popaedo thiphiiniile, rodang me chuye bae to ha noh mai liiloung binu daine taethaneo.

mei kame makhel tale tae tha mai ngoala, makhel vai mei pie ne noh teedong doung mivakashia. tiidoung tal taone pe ledoh hai noh teing kailo daine vaimecho. mu kahme jo barah rinel tah tae koungele, nohme kah tah taephacho, he tala pha tiidoung phiing toh cho. onaeme pie pu vai tiidoung tala taone pe leacho taone pe ledo voungla onaeme pup u chuye loungshao shao cho, taihaokole. makhel pie no onaeme pie puh ta vaime kaedo chala lanaelo. “raovu no khao nalo nah no bae nah doh teingde haita”



(English Version)

The history of the Nagas has passed down from generation to generation through folktales and folksongs. According to the oral literature, the ancestors of the Oinam Village migrated from Makhel where they lived for a long time with Nagas from other villages. They made their living by making clay pots, *pouli*, and selling them to other Naga communities. These pots were used as cooking utensils and some of them for religious purposes. However, due to an increase in population, a need to explore new places for settlement arose. Just before leaving Makhel, the ancestors received a divine packet of meal, a rooster, and a command to move to a place where the rooster would crow.

Therefore, following the divine command, they, first, moved downwards towards the Barak Valley in the west and then again upwards towards south through the Nghaphauzhe range and eventually reached Koide. Then they decided to take their meal and rested at Paodifii for some time. However, when they unpacked the divine meal pack, they found a cat's head in it. Then, they remembered the word of the ancestral mother saying, "The man in whose meal a cat's head would be found would be the eldest in the family". However, they had not received any divine signal to settle there yet. So, they started moving towards the Oinam Village and as soon as they reached Oinam, the rooster started crowing in the hands of the ancestor. The ancestress dug up the earth with her walking stick and smelled the soil. She felt that the smell was quite similar to that of the soil of Makhel. They were happy that they could find a similar soil suitable for making earthen pots.

onaeme pie puh noh onaeme teingde tataekodo kata la raovu khaotha neco alale onaeme pie moh siipiingla doshupae nele doh he chuye miitaecho, onaeme vai doh he chuye macheel vai doh die naecho. chudaola onaeme pie pu chuye onaeme teingde tala liiloung thanecho.

Onaeme mikame liiloungno tae kodo teinglang tala. mielie he po shao thaneo. chudaola mepai kaoyo, teingde da me ta tae mainele, mai phoung the soung thane. kahnae hai kao sola, Laila, ngamju, saom, haimo. he peala, mi mipaibeiyu ukrul tale mai bae thaneo.



Thus, they permanently settled down at the new village. They named the village Oinam. In Manipuri, the term means “a village discovered by smelling”. Therefore, the naming of the village Oinam corresponds to the making of the earthen pot.

With the passage of time, the village population of Oinam multiplied, creating pressure on land. Once again, some of the villagers left the village in search of a new land.

This resulted in the establishment of some new villages in different places, namely, the Ngamju village, the Tingsong village, the Sorbung village and the Laila village.



5.2 THE STORY OF POU RINI

As retold by N. G. Joshua

dumicha pipomi dumicha duu telang alata Pou nacho alale Rini nacho. kana toha tohano becho. padi kana adivai dukhou dupaudo chuyo alatala paudo nalo. padino haukhano vang thanoungna daiyo. Pou daido chuyo vangvai nepune. Rini daido le vangne ninupulo. paraono le dupaudo kata vang kudunile thanaudo khangni noni alalo. padivai kuduno thanoungdo tenglangtala padivai lungshido hautha nicho. padi chuyo alano ala dupudo hautha nicho hauthado kala Pou daidono Rini douponele leithaneo haothadokala Pouno papo vangta vailo po a Rini daido doupolo pachuyo okaovei kakhau kanaavai vangne nenupulo. alale pachuyo zivasaulo daino papota vaithaneo. papu vangno Pouyo vaithaneo ane nipune Pouno a shikula kana alavai vang alalo. ane nipune lalaha dupochuyo some nao. vaido kata nipune chule lungsausauano le ineo a rinia nunao. taino takudo katala lonipunopuvangno dupo maneo. kana alano ala rikuredo thwphw mwle lonei puno pa ma vang manao dithaneo. vaido katala puno dupo rathano puchuye baala alata phuvang bineo. rinia kodudo teilangta panovailo pou udivai kodudo ba teilang hita teilang hizungta vanglelo ano kudonalo. padivai kudanado ba nita pupuchuye thakalo nwle pupu he pungpaneo daiye uneivang hala kudu namao alano ala vaikalo. teinglang saiko tako dota padi kodu daino vanglo pupuchuye popo daino baneo nenupuchuye vang loneo pou daido chuye vangmailo. rinino lono bado katala pouyo mauko vangthaneo vang do katala Rini chuyo popo dathaneo popo datha neule poachuye Rini a le phudo kata pachuyo

(English Version)

During our grandparents' time, there was a boy named Pou and a girl named Rini, who lived in two different villages. Both villages had a common place for fetching water from. Pou was the son of a king. Rini was also a daughter of a king. When they came to fetch water, they met and fell in love. One day, Pou told his father that he liked Rini and that she was the princess of the neighboring village. The king replied, "My son, I am the king of my village. Even if I am not strong enough, I will do this favour to my only child." The son was overjoyed to hear that. He was convinced that the marriage would take place. Time passed by peacefully. But when Rini's father came to know about their love, he objected to their marriage. The two kingdoms used to fight against each other and had fought quite a few battles. When Rini had come to know about her father's objection, she left her home. When Pou came to know about this, he, too, left home in search of her.



Earlier Pou and Rini had met at a place, where they sowed some seeds of flower and said to each other: "Once the flowers bloom, we will come back and meet." Now Rini had reached that place and waited for Pou. The flowers were almost in full bloom, but Pou was not to be seen.

Rini ngua maneo tai nwle pupu no pachelo puro na ta neva poula popo dathaneo ba haitayo padi mi didi popo dathaneo mi kame tapa tali do vakashi tani va daino chibi neo pou le pini vai dumiche heiyo thushaudo lungshi shaudo dumiche alalo teilang alata dutenglangta khanglamei vai lungshido hei kha nwle ta kolo lungshido chuyo vangtang malao kole ba alatala vang kuphuno vado thiba ala shoa nelo.



Finally Pou reached that place. But Rini had already turned into a flower. Pou searched every nook and corner of the flower garden but could not find her. Suddenly, he heard a flower saying to him: "Pou, have you arrived?" Pou was heart-broken when he could see that it was Rini's voice. Then, Pou too turned into a flower. The villagers named that place Pou and Rini in their memory. When people passed by, the flowers would greet them. Pure love continues to flourish even after the lovers die.



5.3 TIILU NGA (PADDY TRANSPLANTATION)

As told by KS. Loraih

Onaemene pie puh me alale tah hechai lume yo ngatula ngalo, chithe-nga, sii-nga, lao-nga, tiilu daino nga naekhaolo. Nga vashi no machii khounglo, kovoshaokhounglo, tailaokole tiilu nga le kovodaido ngalalo dai no Paolo.

Lasoung do teinglang heye dara daido teingla ala lo latoto medaola daido. Lasoungdo teingthang naeyo machii chang machiido teingthang daina paolo.

Tiilu nga hechuye teingthang adieh ngalo. Raonie(first day) donaeyo sophienglo.

Adi naeyo

thoupialo(second day)

Athoung naeyo(third day)

Naeyo lashounglo.

Adieh naeyo(fourth day)

alano ala sokhao no nga nga no baelo.

Povang noh zhikai noh lasoung thealo milale soungmai ngoala, misoh thoungpie donae sounglo. kakhao nae pao, katoh rae le vang lasoung no nga ngalo daine vaimai beolo, meithuko vovailala vang bealo, thoupie donae rorevaekahnae me poneme alale kakhao naepao poneme khaovang kolao bealo. Athu teing dai shae daino rabealo.

Lasoung donae yo, nume lonekao, pume, neme, pieme khao yo lasounglo, poneme khaovashi yo raotaehaotae bealo.

Lo kahme sohno baebealo, ala no ala loungsosao kovono lasoungbealo.

Poneme khaono pupumevai dupomea doabealo. Mivashi kovoshaono loungsao saono lasoung bealo.

Soh kahme toalo alale yuh vashao vashao dotola kiea loh.

Akae kotangdo kovashaono toshang no ngabealo.

(English Version)

The fore-fathers of the Onaeme people celebrated different kinds of festivals which the present generation still celebrates. The festivals are: chithe-nga, sii-nga, lao-nga, tiilu. These festivals are all important, although we consider tiilu as the most enjoyable festival. Tiilu is a festival of paddy transplantation. The paddy transplantation is the busiest time for the farmers during their life. Tiilu is celebrated for four days. The first day of transplantation is a very important day; people kill animals to hold a feast. On the second day, people go for uprooting the paddy saplings. It starts with the King initiating the procedure of uprooting the saplings, which the villagers then follow. They invite all the neighboring villages and relatives from near and far to come and celebrate and help in paddy transplantation. In the evening, all the male members of Onaeme along with the neighboring villages have a wrestling competition to find out who is the strongest. On the third day, the whole village plant uprooted plants in their own fields. People help each other in the field. All the women and children are engaged in their respective fields where the men roam around



in the fields helping the weak ones. On the day of celebration, the unmarried men get a chance to choose their love. People visit each other and help in the plantation. Meat and rice beer are served in all households till the last day of festival.

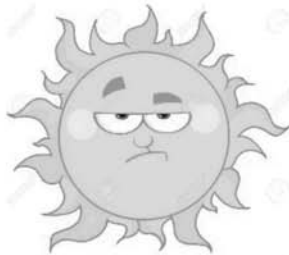
5.4 THE SUN, THE MOON, AND THE ROOSTER

- As retold by Thang



hole teingmeyo athuteino daicho, khuleno le reingleme no teingme tinlo daicho. teingme teinlo dailoye. hono teinglang paono teinglang phono tealoo daidokala. Teingmeyo taidothao.

ah paahlao ma neodaino maottha ne cho. Naolaojo teingmeyo paah laomane. dephua khulene reinglemey byalaosi baneo. teingvolao mane. taidothao daiye le teingmea kathakhe daicho. teingme-a kathakhe daiyo. athuthume teingo ting laichang no teingne na le kah cho daicho. Teingme-ro mapaah modo thao khulene reingleme yo baelao shineo. na paah meleicho, ma rano kaneo. umhm, ah paah lao chi neo dailocho chuthaoyo, athuno teinglao dephua khulene reinglene tayo. khudao no teinglao daicho, khudao nale kacho daie aye daino khudao no lekalaicho. teingme nao no paah me laicho. dephua khulene reangle eyo na paah mado byalaoshineo daicho. khulene reinglene mo thaono rakhole ah paah lao maneo dailaocho. dephua khulene reinglene no thaono rakole paahlao mane cho teingeyo daino khuno lyapaah vaicho. taiidothao dephua athuno teinglao daiye. taone no teingneo taone na le kacho dailaocho. haycho! khudao thangmole kado paah boayo ahchu kado paah do loung khaimaya daino taone nole kalaoyo. teingme rao na paah daino dephume no thaono kaneo.



(English Version)

One day, the animals and the birds were debating whether the Sun or the Moon was older. Some said it was the Sun; the Moon, said some others. The Moon was older, they argued, because it carried Time. The Sun was unhappy about this and decided to go away. He



decided never to rise in the sky again. As a result, the animals and the birds living in the planet found it difficult to survive. There was no light and the world was shalowed by darkness. The animals and the birds decided to request the Sun to come back. Hence, they called a meeting to determine who was the oldest amongst them. They found out that the Eagle was the oldest. So, they approached the Eagle to ask him to go to the Sun and beg him to return. The Eagle went to the Sun and said, “Sir, please come back, otherwise the animals would not survive anymore.” He begged the Sun again and again but the Sun refused to return.

When the Eagle failed to convince the Sun, the animals held another meeting to find out who was the second oldest amongst them. They found it to be the Big Cat (i.e. the Tiger) and decided to send him to the Sun. The Big Cat went to the Sun and told him that the animals and the birds would not survive without him. But the Sun said, even if the entire animal kingdom begged and prayed he would not come. The Big Cat came back with utter disappointment and reportetd to the animals what the Sun had said.

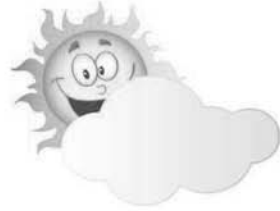
Again, they held a meeting and found out that the Cat is the third oldest. So, they asked the Cat to go to the Sun. I don't think the

ah dephua khulene reinglene kakole paah laomameo. umhm, chudothao. dephua athuno teinglao daiyo. Raovu na teinglaoneo. raovu na nasha le kacho dailaocho. Teingme rao na paah bicho, dephua khulene reinglene no na paah ma dothao sounglaoshineo daino le raovu no kalacho. Ahsha rao. Ah paahlao ma neo. Dephua khulene reinglene no rana thaokole ah paah lao ma neo daico. Ahsho rao teingme nealaonemo lao maio? Dailacho teingmeo me lao neo dailaocho. Nasho raovu thiya daiye na paah paah manahnah dailaochu. Ahsha raovu thiya daido daiye haonu ahbinkla lyamo ah paah nya sharo dailaocho. Taiyo, nasha raovu thinecho daiochuthao ah paah nyaneo dainii pasha raovu thineo dailai paahlaocho paahyo, ahsha-ro na le lao no lo. Ah no taoh la phoung no na teing vah paah me nya lo chon a paah doyo ah no khao me no paah lo, namo meh doyo ah no khao me no meh lo. Choa nale laono lo daino raovu o lapaah ne cho.





Sun would listen to me, especially when he listened neither to the Eagle nor the Tiger, said the Cat. Nevertheless, the Cat went to the Sun and begged him to come back. I won't come even if the entire animal kingdom come to me and begg, said the Sun once more. So, the Cat returned to the animals and told them what the Sun had said. So, once again, the animals and the birds held a meeting to find out who was the fourth oldest amongst them. They found it to be the Cock, who happened to be the best friend of the Sun. The animals asked the Cock to go to his best friend and beg him to come back. So, the Cock went to the Sun, but the Sun was adamant and repeated the same: "I won't even if the entire animal kingdom comes to me and beg." Now, the Cock asked the Sun, "Will you come when your best friend dies?" The Sun replied, "When my best friend would pass away, I will come up in the sky in the same direction I came back. I will not change my path". So, the Cock told the Sun that he would die. Immediately, the Sun rose. The Cock told the Sun that he would carry him on his head and then throw him up in the sky so that he would ever be there. The Cock also promised: "I will crow when you rise; I will crow also when you set."



This is how the Cock convinced the Sun; how the Sun finally appeared in the sky again.

5.5 PROVERBS

1. ***Rao po ra tho do me to kae bea cho.***
Many words mean poverty.
2. ***Na ah vo do kea thao, da taokarao soa bea cho*** When the
When the cat is away, the mice dance.



3. ***Kaopae lang do theing bang hai chuye tha nae khao bea cho.***
A tree that you can't climb, bears a thousand fruits.
4. ***Vao tha sao do me le mo so bea cho.***
Even monkeys fall from trees.



6 THE OINAM PEOPLE

6.1 INTRODUCTION

The word 'Oinam', which is officially recorded by the Government of Manipur, seems to be derived from the word 'Onaeme'. The term 'Onaeme' means 'people smelling like mud', which is probably related to their expertise in pottery. Thus, the language is also called 'Onaemila' (*la* is 'language'), i.e. 'the language of the people smelling like mud'. Though the language is considered unclassified, the data and their ethnic identity show that it is rather closely related to the Southern Naga group of the Tibeto-Burman family.

6.2 MIGRATION

Due to an increase in population and an increasing pressure on land in the Oinam village, the original village of the Oinam people, some of the villagers migrated and established new villages, i.e. the villages of Ngamju, Tingsong, Sorbung, and Taphou. There is a myth about how the Ngamju village was created. The Oinam village, which was originally called the Ngimai village, was located at the top of the hill. The villagers would come down every morning to cultivate in the foothills. In the evening, they would return home by climbing the hill. It was very tiresome, yet they could not avoid it because their ancestors buried to the ground the skin of a huge elephant as a bridge between the Oinam village and the foothills. However, in the course of time, some villagers decided to live in the foothills and the Ngamju village was thus created. But because of the

skin of the elephant connecting the Oinam village and the foothills, the villagers of the new Ngamju village did not have a separate language. They remained speakers of the same Onaeme language.

6.3 MARRIAGE AND DEATH

Almost all the people of the Oinam village have converted to Christianity. Only three households still follow the indigenous customs and rituals. However, the indigenous marriage and death rituals have almost died. Thus, almost all the rituals are now carried out in the Christian way.

6.4 POTTERY

The story of the Oinam village and the Oinam people remains incomplete without a mention of the Oinam pottery. The Oinam people have had a monopoly on pottery since the time immemorial. Every woman in the village is an expert in pottery; the men, however, are forbidden to learn the craft. The tools used in pottery making are wooden and are old types yet they can easily make 10-15 pots a day. Apart from farming, pottery is another source of livelihood of the villagers.

The tradition of pottery making is age old. As already mentioned, the word *Oinam* means 'people smelling like mud'. As reported in the Onaeme folktales, the ancestral mother gave a ball of clay to the progenitor of the Oinam village on her deathbed and advised him to make earthen pots from the ball of clay to be used as kitchen utensils and in ceremonial rites. She also told him that no ritual would be complete without the use of earthen pots. Therefore, till date, the earthen pots have been used in different

rituals related to new born baby ceremonies, construction of new houses, harvesting, merry making feasts and so on.

6.5 SOCIAL AND ECONOMIC LIFE

Oinam has a patriarchal society in the sense that only the male members of the family inherit the ancestral property

This does not mean, however, that the status of women in the Oinam society is low. Rather, they play a vital role in the household. Every family has their own land for cultivation, which is their main source of livelihood. The unoccupied land in the village is a common property of all, irrespective of their economic position. Apart from rice, they cultivate millet, maize, potatoes, pulse, cabbages, garlic and so on.

In addition to farming, every male adult is expected to make baskets, mats, wooden plates, and other types of furniture for the household as well as for trading. Pottery is also another good source of income of the villagers. All the female members of the family can spin and weave on their looms and make clothes for the entire family. However, with the advent of westernization, the young generation now prefer western clothes.

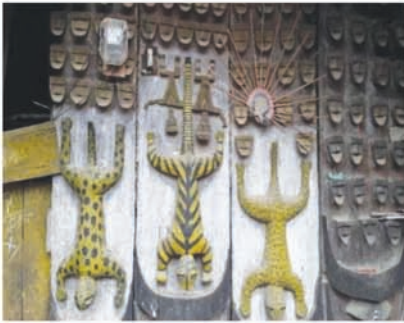
PICTURES

THE OINAM VILLAGE





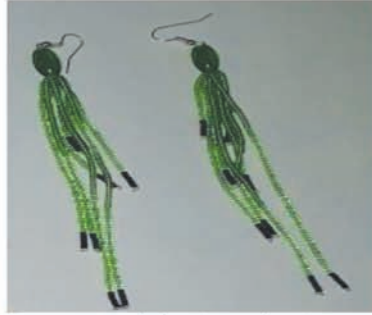
THE CHIEF'S HOUSE



DRESS AND ORNAMENTS



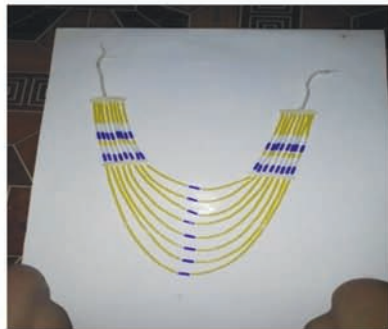
Noh bo (earrings)



Noh bo (earrings)



Tohru Khay (necklace)



Tohru Khay (necklace)



Rochung
(woman clothing)



Saosii
(walking stick for women)



Honoung (Scarf) Tohvela na (wrapper)
Ngo shari (spear)



Khulei (basket for keeping rice)



Soung (basket for carrying rice)



Lao (pot for serving rice beer)



Hi (dao)



Ngala (clay pot)



Thu (fireplace)

PLANTS



Tao po (wild flower)



Setune mapo and suko
(a kind of edible leaf and wild tomato)



Suko (wild tomato)



Nue bam (hills cactus)

WORD LIST

Body Parts

ankle	phameing
arm	bukho
back	phu
belly	pouvah
blood	zi
bone	ru
breast	nunu
cheek	bai
chest	kai
chin	kho
ear	noh
elbow	chu
eye	meingtho
eyebrow/	meingme
eyelash	
eyelid	meingboun
face	mao
feet	phalao
finger	botine
toe	phatine
forehead	teing
flesh	so
gum	vo ngae
hand	bo
hair	pe shai
head	pe
heart	loungho
heel	phachu
hip	she
jaw	bairu

lungs	phao
moustache	ti me
mole	so teing
nail	bo thiing
neck	ngong
nose	no
palm	bolao
shoulder	phu
skin	sove
skeleton	soru
stomach	vaah
tooth	vo
thigh	naikang
thumb	bopu
tongue	le
waist	she
wrist	bo bii

Kinship Terms (Reference Terms)

ancestor	pie pu
paternal aunt (elder)	ni
paternal aunt (younger)	ni
maternal aunt (elder)	apeteing
maternal aunt (younger)	apene
brother (elder)	ah ngo teing
brother (younger)	ah thii phi
brother-in-law (wife's brother)	ah miing
daughter	ne lo ne
father	apo
father-in-law	puh
grandfather	puh

daughter	ne lo ne
father	apo
father-in-law	puh
grandfather (maternal)	puh
grandfather (paternal)	puh
grandmother (maternal)	pi
grandmother (paternal)	pi
grandson (daughter's son)	atu
grandson (son's son)	atu
grand daughter (daughter's daughter)	atu
grand daughter (son's daughter)	atu
husband	akao
mother	apu
mother-in-law (wife's mother)	ni
mother-in-law (husband's mother)	ni
mother's elder brother	puh
mother's younger brother	puh
sister (elder)	ataiting
sister (younger)	ataine
son	ahne pone
widow (female)	mahme
widow (male)	mahme
wife	akao

Fauna

animal	khuso
ant	taisii
bitch	she pu
boar	nge
buffalo	lao
butterfly	langlang
cat	taone
cow	toung
chicken	rao
cockroach	langlao
deer	sha
dog	she
earthworm	chemingdala
elephant	pao
fish	khao
fly	khulongpu
fox	lokhu
frog	ranglangpu
goat	raovedala
honeybee	vo
horse	kau
leech(water)	noleing
leech(land)	dae
leopard	khuchungle
lizard	kiilepao
monkey	vone
mosquito	kai
mouse	zune
owl	toutouru
pig	vang
parrot	raobo
pigeon	raoraone
rat	zune
sparrow	kakane

spider	rourou
squirrel	lakaokao
snake	no
snail	bouboung
tiger	khu
woodpecker	theingdu
worm	pingping

Flora

apple	phatha
bamboo	voh
banana	si ngi
betel nut	tamul
coconut	zubi
guava	podoung
lemon	chumbra
sunflower	teinme popo
tree	thiengbang
nettle	va
mushroom	po
eggplant (long)	khothasai
eggplant (plum-sized)	kothatai
eggplant (berry-sized)	kothabuni
potato (alu)	alu
sweet potato/ yam	haumo bi
taro	
tapioca; manioc;	
cassava	thengmoto
cucumber	vetha
melon	
long bean	motha
fermented beans	hakhatong

fermented fish	khauching
dried fish	khauka

Days of weeks, months

Monday	siti teit ^h anj la
Tuesday	siti teit ^h anj
Wednesday	siti t ^h ong
Thursday	siti dih
Friday	siti ah ɲo
Saturday	siti ah ru
Sunday	siti
Mid Dec-Mid Jan	laoho ⁵
Mid Jan-Mid Feb	maho
Mid Feb-Mid	chithoho
March	
Mid March-Mid	changho
April	
April-May	siiho
May-June	tiiho
June-July	painoho
July-August	rongho
August-September	raothaiho
September-Oct	loho
Oct-Nov	kaeho
Nov-Dec	dangho
yesterday	ado
today	thae
tomorrow	thao
year	koung
new year	koung thae
last year	ado koung
last week	taetaodo hapta
next week	vangnaedo hapta
next year	pa kii

⁵ The Onaeme month starts from a middle month of a Gregorian calendar and ends at the successive middle month.

Time

afternoon	kolao
dawn	tei po pae
evening	roringvah
hour	pung
mid-day	teing kai
mid-night	rolao tiengdii
morning	pono
night	rolao
twilight	hokai

Religion and ritual terms

blessing	ho
church	raothaodoka
cremation	thiveado
festival	nga
heaven	raoka
hell	malazila
holy place	mathaedo bae
marriage	loshodo
prayer	vechavaido

Numerals (cardinals)

1	ala
2	adi
3	athong
4	adi
5	ango
6	aru

7	anni
8	atcha
9	aku
10	aro
11	ronola
12	ronodi
13	ronothong
14	ronodi
15	ronongodo
16	ronoru
17	rononni
18	ronotcha
19	ronoku
20	achi
21	chinola
22	chinodi
23	chinothong
24	chinodi
25	chinongdo
26	chinoru
27	chinonni
28	chinotcha
29	chinoku
30	thaero
31	thaeronola
32	thaeronodi
33	thaeronongo
34	thaeronodi
35	thaeronongdo
36	thaeronoru
37	thaerononni
38	thaeronotcha
39	thaeronoku
40	reidi
41	reidinola
42	reidinodi
43	reidinongo

44	reidinodi
45	reidinongdo
46	reidinoru
47	reidinonni
48	reidiotcha
49	reidinoku
50	reingo
51	reingtonola
52	reingtonodi
53	reingtonongo
54	reingtonodi
55	reingtonongdo
56	reingtonoru
57	reingtononni
58	reingtonotcha
59	reingtonoku
60	reiru
61	reirunola
62	reirunodi
63	reirunongo
64	reirunoku
65	reirunongdo
66	reirunoru
67	reirunonni
68	reirunotcha
69	reirunoku
70	reini
71	reininola
72	reininodi
73	reininongo
74	reininoku
75	reininongdo
76	reininoru
77	reininonni
78	reininotcha
79	reininoku
80	reicha
81	reichanola

82	reichanodi
83	reichanongo
84	reichanoku
85	reichanongdo
86	reichanoru
87	reichanonni
88	reichanotcha
89	reichanoku
90	reiku
91	reikunola
92	reikunodi
93	reikunongo
94	reikunoku
95	reikunongdo
96	reikunoru
97	reikunonni
98	reikunotcha
99	reikunoku
100	ki

Numerals (ordinals)

1 st	zikai
2 nd	adichang
3 rd	athungchang
4 th	adichang
5 th	angochang
6 th	aruchang
7 th	anichang
8 th	achachang
9 th	akuchang
10 th	arochang
100 th	kichang

Food items

alcohol	nodo
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bamboo shoot	vosii
betel leaf	pan
betel nut	tamul
chicken	raunini
chilli	sodara
cooked rice	kote
cooked vegetable	va
curry	langdo
dry fish	khauka
egg	raudu
fish	khau
honey	vudu
meal	sung
meat	so
milk	tonudu
paddy	tado
raw vegetable	langmado
rice (uncooked)	langmado
salt	chi
sugar	chini
sweet	dudo
tea	
turmeric	zengang
water	du

Colour terms

black	atek
blue	daina
green	adek
red	ahei
yellow	apu
white	akau

Housing and items of daily use

axe	rei
bag	langkhang
basket	ro
bed	laiphu
book	laireiboung
broom	kapheing
comb	pishido
door	kokha
fence	korai
gate	korai
hammer	baune
knife	kauni
needle	rozudopeing
rope	rai
saw	theingvo
thread	dai
window	kakhoriki

Natural elements

air	teilii
cloud	mau
dust	vane
earth	teindiphu
fire	maa
moon	ho
mountain	diku
rain	tengrau
rainbow	kheraipiti
river	ri
sky	ting
star	vekhaau
stone	taa
wind	teilii
valley	didaa

Body Functions

breathe, breath	thu
yawn	mangangdo
hiccup; hiccough	siido
cough	khudo
sneeze	sido
saliva, spit	tudu
spit (v.)	shudo
vomit	rudo
bite	kado
chew; masticate	khado
stick out tongue	
tip	lipithipabo
stick out tongue	
blade	lithibado
lick something	leido
dribble; drool	tado
sleep	zido
snore	ngado
dream	mang
to dream	mangmado
wake up	khathado
be awake	zirangdo
fart	vado
urine;	ziidu
urinate	ziingdo
defecate	bau
shiver	nado
bathe; wash body	dukhudo
become father)	posonado
birth, born (to be)	nedo
to give birth	
(woman, to	
child)	nimedo

pregnant (carrying child)	pupongdo
be alive	rengdo
dead,	thiniao
die	thido
drown	maudo
kill	suthado
corpse; dead body	thipo
bury (dead person)	pauvado
grave, tomb	thiru

Health and Sickness

mighty, strong, powerful (animate)	dashau teingsau khokhunoshau
healthy; vital (plant)	liivdo
weak	lunglangdo
ill, sick, sickness	shudo
fever	tedo
goitre	vavungdo
cold; rheum	khuchavado
diarrhoea	zudo
wound,	zapado
bruise	bedo
swelling	mo
swell (v.)	modo
itchy	thangdo
blister	pungdo
boil;	khopilipado
pimple	thungpado
pus	nau

scar	za
cure, heal	nado
medicine	po
poison (gen)	shado
arrow poison; aconite	
tired, weary	langdo
rest	shangdo
lazy	maringdo
bald	pikeido
lame (difficulty walking)	shaudo
deaf	nopangdo
mute	lakado
blind	meichido
intoxicated, drunk (from liquor)	nodo
intoxicated (from food/drugs)	lado
bare, naked	bilakhodo

Food and Eating

eat	todo
food	tosong
cooked rice	kote
cooked; ready-to- eat	langdo
raw; uncooked; fresh	langmado
ripe	maingdo
green, unripe	maimado
spoiled, rotten	shido
drink (v)	kido
hungry	purodo

famine	rerodo
thirsty	redo
suck	theingdo
swallow	zaukundo
choke	tungdo
cook by boiling	langlangdo
boil, of liquid	
boil liquid	dulangdo
parch; dry-roast (on surface, without oil)	sado
fry (using oil)	naudo
bake (in oven)	kangdo
bake (by burying in coals)	maredo
bake (in leaf packet, in coals)	
leaf packet, for baking	dungdo
leaf packet, for storing/carrying	teidung
oven	kangduba
firepit	thu
cooking vessel, pot	langdola
kettle (for boiling water)	keteli
pan; wok	nauduba
plate (thali)	kung
bowl (bati)	kune
jug, pitcher (gen)	dusungdupai
ladle (made from gourd)	za
bamboo storage	vutaubung
cup	paing
spoon	paite

knife	kauni
tongs	mabe
peel	likhudo
strain	saido
sieve	zangdo

Agriculture

dry field	lapai
sloping field	laula
field (plain/terraced, wet) dula	
garden	kapila
cultivate, till	totodo
ditch ladaivedo	
plough	lavaudo
dig (using a tool)	hangdo
dig/scratch (using hands/claws)	kangdo
digging tool (spade/shovel)	haiphuri
de-weeding tool	chikang
de-weed (remove weeds)	larongdo
weed (unwanted plant)	mobang
sow (seed)	duthido
dibbling stick (for planting grains)	phiidotheng
seed (in general – specific types)	thachi
reap; harvest	

(grains)	tado
scythe, sickle	karau
burn off a jhum	
field	mathido
thresh	
(underfoot)	thophataudo
threshing-	
floor/mat	shiba
grain (in gen)	tho
rice	thopa
millet (very	
small, globular	
grain)	dangtho
job's tear (large,	
globular grain)	
sorghum	shutho
corn, maize	dathanini
kernel of corn	dathatholongni

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FIELDWORK PICTURES



Fieldwork in progress at the Ngamju Village



Fieldwork in progress at the Oinam Village



Fieldwork in progress at the Oinam Village



A view of the Ngamju Village