Purum Chong Kinchuna Zedetrubu

A Learner's Book of the Purum Language

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Purum Chong Kinchuna Zedetrubu: *A Learner's Book of the Purum Language.* Produced by the 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: Biate, Khelma and Hrangkhol spoken in the Dima Hasao districts of Assam; Onaemila and Purum spoken in Senapati and Kangpokpi districts of Manipur and Liangmai spoken in Peren district of Nagaland.

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

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

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

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

MESSAGE

The Centre for Endangered Languages, Tezpur University has taken up to study the Purum language of Manipur. Purum is one of the endangered languages of Manipur. The present book entitled 'Purum Chong kinchuna Zedetrubu (A Learner's Book of the Purum Language)', is going to be the first of its kind.

The Purums inhabit in Purum Likli and Purum Khullen under Saikul Sub-division of Kangpokpi District, Manipur. It has become more endangered today due to its meagre population and intermarriage with the speakers of the other communities.

The book contents exhaustive information of Purum sound systems, parts of speech, basic conversations, sentences, folk tales, folk songs, proverbs. A word list of basic vocabulary

and a pictorial wordlist of indigenous items of the community are also highlighted. This book will be useful to the native speakers, language learners and researchers in Purum language.

I am privileged and proud to write a message to its publication.

(Rinneichong Shongthu)

Village Chief
Purum Likli Village, Manipur.

Acknowledgements

Dutta, Ms. Trisha Borgohain, Ms. Niharika Dutta for sharing their knowledge as and when needed.

We owe a special debt of gratitude to our informants- Mr. Rinneingchong Songthu, Mr. Momsokam Bapui, Mrs. S. Avah, Mrs. Hatpi, Mrs. S. Chimthoi, Mr. Marconi, Mr. S. Thangboi and Mrs. Khupneimom for imparting every help needed during our field work and making them accessible anytime. It would not be an exaggeration to mention that the stay during the fieldwork at Purum Likli village is so pleasurable and homely.

Most importantly, we are grateful to our parents and family members who have facilitated us in pursuing our goal. Their love and unending inspiration has moved us in numerous ways.

Lastly, a special fondness to all our well-wishers for their enduring love and support throughout.

Contents

1 INTRODUCTION

The book is a comprehensive introduction to the Purum language. It is intended to serve as a Reader or must have for any beginner in Purum. This fruitful integration of scholarly overview and practical application provides a reader that is more than a simple grammar or an introduction to the language. It is written in a style designed for beginners and the book avoids technical language and strives for a reader-friendly inductive approach.

The Purum Reader is a product of the research work carried out at the Centre for Endangered languages (CFEL), Tezpur University. It describes the sound system with pictorial illustrations, parts of speech, basic conversation, sentences, folk tales, folk songs and proverbs of the community; brief overview of the ethnolinguistic account of the community; word list of basic vocabulary; and pictorial wordlist of indigenous items of the community.

The present field work is carried out at Purum Likli village, under Saikul sub-division of Kangpokpi District. There are only two Purum villages found in Manipur- Purum Likli and Purum Khullen. The population of Purums according to the Manipur Census 2011 is 2728. The Purum Likli village is located about 38 kms away from Imphal. It is located on a narrow plain between the Iril river and a small hillock that lies in Saikul sub-division. The Iril river which lies on the eastern side of the village flows from the north to southward direction marking the eastern boundary of the village. The Imphal Saikul road marks the western boundary. The northern boundary is marked by Purum Kokpak, a Nepali village while the southern boundary is marked by Litanpokpi, a Meetei village. The serene beauty of the village is a captivating sight for onlookers.

Fig: Map of Purum Likli Village, Manipur.

We had made three field trips to Purum Likli village. The data that are collected during the field work are incorporated for the preparation of the present reader. All our informants had collaborated with us all through out. They had helped us in numerous ways during and after the field work by keeping themselves accessible anytime as need arise. We would like to extend our heartfelt appreciation and thanks to our Informants-Mr. Rinneingchong Songthu, Mr. Momsokam Bapui, Mrs. S. Avah, Mrs. Hatpi, Mrs. S. Chimthoi, Mr. Marconi, Mr. S. Thangboi and Mrs. Khupneimom without whose help the book would not have taken the present form. We have developed a working relationship with our informants that make our work a relatively easy task. During our field-trip we were given a comfortable space at Mr. Rinneingchong Songthu's house, the village chief. Our stay at the Village Chief's house was indeed pleasurable and had made us feel as ease as home.

The Purum is an endangered language. One of the major reasons for the language getting endangered is due to their frequent contact with speakers of Manipuri. Most of the Purums are competent in Manipuri which is the lingua-franca of the state. The language is not used in schools or in mass media and used the Roman script for writing.

Let us reminisce a quote from Nelson Mandela:-"If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart".

So, every individual should feel the essence of language; it is the expression of human experience of the world and the intellectual prosperity of the people who uses it. We hope the Purum Reader would prove to be beneficial for the Purum Community and other researchers on the Purum language.

2 PURUM SOUND SYSTEM

2.1. VOWEL SOUNDS WITH ILLUSTRATION

Sentences are also provided along with the words and illustrations.

Sound   **Purum**   **IPA**   **English**   **Illustration**

/i/-   **i**n   /in/   'house'

hiwahi kei **i**n ka-i   'This is my house'.

/e/-   **e**n   /en/   'curry'

hiwahi **e**n-i   'This is curry'.

/ə/ -   **a**bul   /əbul/   'stem'

kei **ə**bul katan-i   'I cut the stem'.

/a/ -   **a**rte   /arte/   'chicken'

khawakha **a**rte-i   'That is chicken'.

/u/ -   **u**i   /ui/   'dog'

hiwahi keita ka-**u**i-i   'This is my dog'.

/o/ -   **w**on   /won/   'belly'

hiwahi keita ka-w**o**n-i   'This is my belly'.

2.2. VOWEL OCCURRENCE

In Purum, there are six vowel phonemes; /i, e, ə, a, o and u/. The vowels / i, e. a, ə, o / can occur in all positions but the vowel /o/ can occur only in the medial and final position. The vowel phonemes are generally classified in terms of three main articulatory dimensions; the degree to which the mouth is open, the position of the highest part of the tongue and the position of the lips.

Sound	Purum	IPA	English
/i/-	in	/in/	'house'
	mit	/mit/	'eyes'
	thi	/i/	'blood'
/e/-	en	/en/	'curry'
	bel	/bel/	'pot'
	ke	/ke/	'leg'
/ə/-	atol	/ətol/	'border'
	nar	/nər/	'lip'
	ponpha	/ponpʰə/	'bedsheet'
/a/-	arte	/arte/	'chicken'
	ban	/ban/	'arm
	ha	/ha/	'tooth'
/o/-	won	/won/	'belly'
	ro	/ro/	'rain'

/u/-	**u**i	/ui/	'dog'
	w**u**n	/wun/	'skin'
	r**u**	/ru/	'bone'

2.3.   CONSONANT SOUNDS WITH ILLUSTRATION
Sentences are also provided along with the words and illustrations.

Sound	Purum	IPA	English	Illustration

/p/ -   **p**a   /pa/   'father'

kei ka**p**a kiminreng-i   'I love my father'.

/b/ -   **b**an   /ban/   'hand'

hiwahi kei ka**b**an-i   'This is my hand'.

/t/ -   **t**ala   /tala/   'umbrella'

hiwahi akalha **t**ala-i   'This is a beautiful umbrella'.

/d/ -   **d**onkho   /donkʰo/   'watermelon

kei **d**onkho katan-i   'I cut the watermelon'.

/k/ -   **k**e   /ke/   'leg'

kei akalha ka**k**e-i   'My beautiful leg'.

/pʰ/ -   **ph**ung   /pʰuŋ/   'stomach'

kaining **ph**ung-i   'My stomach'.

/tʰ/ -   **th**ing   /tʰiŋ/   'firewood'

amaning **th**ing atan-i   'He cuts the firewood'.

/kʰ/ -   **kh**ong   /kʰoŋ/   'drum

khawakha **kh**ong-i   'That is a drum'.

/c/ -   **c**e   /ce/   'paper'

hiwahingai **c**e-i   'These are papers'.

/z/ -   **z**edet   /zedet/   'book'

kei minli ka**z**edet-i   'I have four books'.

/s/ -   **s**ang   /saŋ/   'paddy'

hiwahi **s**ang-i   'This is paddy'.

/h/ -   **h**a   /ha/   'tooth'

keining akanang ka-**h**a-i   'My white tooth'

/m/ -   **m**it   /mit/   'eyes'

amaning ahalha a**m**it-i   'She has beautiful eyes'.

/n/ -   **n**ar   /nər/   'nose'

hiwahi **n**ar-i   'This is nose'.

/ŋ/ -   **ng**aikhuri   /ŋaikʰuri/   'crocodile'

hiwahi **ng**aikhuri-i   'This is crocodile'.

/l/ -   **l**umphe   /lumpʰe/   'broom'

kei inkhat ka-**l**umphe-i   'I have a broom'.

/r/ -   **r**ok   /rok/   'throat'

hiwahi **r**ok-i   'This is throat'.

/w/ -   **w**ok   /wok/   'pig'

kei **w**ok kamunom mong   'I do not like pig'.

/y/ -   **y**ong   /joŋ/   'monkey'

kei **y**ong kiminreng-i   'I love monkey'.

2.4. CONSONANT OCCURRENCES

There are nineteen consonant phonemes in Purum. The phonemes /p, t, k, m, n, ng, r, l/ can occur in all the positions but the phonemes / b, d, ph, th, kh, c, z, s, h, w, y/ can occur only at the initial and medial positions.

Sound	Purum	IPA	English
/p/ -	**p**a	/pa/	'father'
	sam**p**ui	/sampui/	'elephant'
	phale**p**	/pʰələp/	'butterfly'

/b/ –	**b**an	/ban/	'hand'
	ku**b**ur	/kubur/	'snow'
/t/ –	**t**ui	/tui/	'water'
	ki**t**ing	/kitiŋ/	'cane'
	mi**t**	/mit/	'eyes'
/d/ –	**d**an	/dən/	'room
	ro**d**ai	/rodai/	'dew'
/k/ –	**k**e	/ke/	'leg'
	sa**k**or	/sakor/	'horse'
	wo**k**	/wok/	'pig'
/pʰ/ –	**ph**ung	/pʰuŋ/	'stomach'
	lum**ph**e	/lumpʰe/	'broom'
/tʰ/ –	**th**i	/tʰi/	'blood'
	lu**th**ok	/lutʰok/	'brain'
/kʰ/ –	**kh**ong	/kʰoŋ/	'drum'
	lu**kh**u	/lukʰu/	'cap'
/c/ –	**c**e	/ce/	'paper'
	ui**c**ok	/uicok/	'frog'
/z/ –	**z**u	/zu/	'alcohol'
	mu**z**u	/muzu/	'rat'
/s/ –	**s**ar	/sar/	'mop'
	ni**s**o	/niso/	'east'

/h/ -	ha	/ha/	'tooth'
	ruhut	/ruhut/	'dust'
/m/ -	mit	/mit/	'eyes'
	rumo	/rumo/	'blue'
	milim	/milim/	'picture'
/n/ -	nar	/nər/	'nose'
	kini	/kini/	'sun'
	in	/in/	'house'
/ŋ/ -	ngaikhuri	/ŋəikʰuri/	'crocodile'
	sangkol	/səŋkol/	'horse'
	ring	/riŋ/	'neck'
/l/ -	la	/la/	'song'
	kinleng	/kinleŋ/	'ornament'
	kiril	/kiril/	'river'
/r/ -	ro	/ro/	'rain'
	aru	/aru/	'seed'
	sar	/sar/	'mop'
/w/ -	won	/won/	'belly'
	khoiwa	/kʰoiwa/	'honeybee'
/y/ -	yor	/jor/	'sell'
	riyel	/rijel/	'almirah'

2.5.   CONSONANT SEQUENCES

Sound	Purum	IPA	English
/kt/ -	tukturun	/tukturun/	'hip'
/tl/ -	kutlai	/kutlai/	'middle finger'
/rd/ -	sardum	/sardum/	'mole'
/rm/ -	narmul	/nərmul/	'moustache'
/km/ -	takmati	/takməti/	'muscle'
/tt/ -	kutin	/kuttin/	'nail'
/tpʰ/ -	kutphaya	/kutpʰəja/	'palm'
/ŋtʰ/ -	mongthorong	/moɲtʰoroŋ/	'rectum'
/kr/ -	manakru	/mənak-ru/	'rib'
/tr/ -	mitrithi	/mitritʰi/	'tear'
/ŋr/ -	kongru	/koŋru/	'spine'

3   PARTS OF SPEECH

A part of speech is a class of words based on the function of the words, the way it works in a sentence. There are seven parts of speech in Purum.
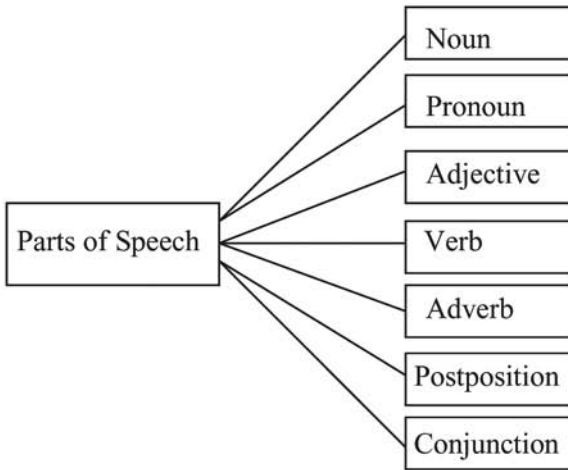

Fig. 1. Parts of Speech

3.1. NOUN

A noun is a word that is the name of something such as a person, animal, place, thing, quality, idea, or action. It can be classified as proper and common. Common nouns can further be divided into two sub-classes i.e. concrete and abstract, as shown in the figure below.
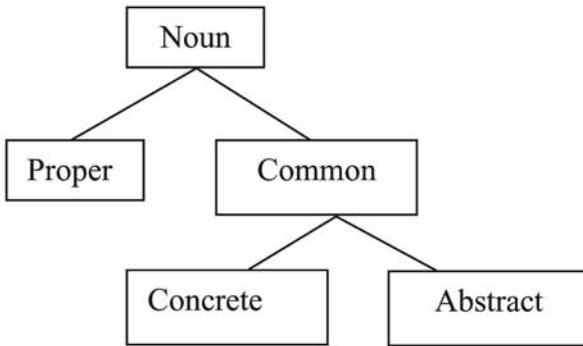
Fig.2. Classification of Noun

3.1.1. Proper noun: Nouns denoting a particular person, place, thing or event or (group of persons or place).

purum	'Purum'
ram	'Ram'
deli	'Delhi'
acung	'Acung'

3.1.2. Common noun: Common noun denotes group of things which are identical in some way or the other. It does not refer to one particular instance of a kind or a thing.

sarat	'Cow'
julewa	'Animal'
morsi	'Ant'
ui	'Dog'
tuirik	'Fish'

3.1.3. Concrete noun: Nouns denoting a material object rather than an abstract quality, state, or action.

ui	'Dog'
thing	'Tree'
ro	'Rain'
ruhut	'Dust'
lung	'Stone'

3.1.4. Abstract noun: A noun denoting an idea, quality, or state rather than a concrete object.

akanem	'Soft'
akatha	'Good'
katha	'Beauty'
kase	'Ugly'

3.1.5. Number: There are two numbers in Purum - singular and plural. The plural suffix -ni is used with personal pronouns to form the plural.

Singular	English	Plural	English
kei	'I'	keini	'We'
nang	'You'	nangni	'You'
ama	'He/She'	amani	'They'

The Plural Suffix -ngai is used after the nouns to form the plural.

Singular	English	Plural	English
naipang	'Child'	naipangngai	'Children'
pasal	'Man'	pasalngai	'Men'
mengte	'Cat'	mengtengai	'Cats'
ui	'Dog'	uingai	'Dogs'

3.1.6. Gender:

There is no grammatical gender in Purum.   In case of person, the suffix -pa indicates male and -nu indicates female:

muruk   'thief' :

murukpa   'male thief'

muruknu   'female thief'

ponkakhong   'weaver':

ponkakhongpa   'male weaver'

ponkakhongnu   'female weaver'

In case of birds and animals, the suffix -cal indicates male and-pui indicates female.

wathu   'pigeon':

wathucal   'male pigeon'

wathupui   'female pigeon'

artok   'duck':

artokcal   'male duck'

artokpui   'female duck'

sarat 'cow':

> saratcal   'male cow'

> saratpui   'female cow'

wok 'pig':

> wokcal   'male pig'

> wokpui   'female pig'.

3.2. PRONOUN: A pronoun is a word that is used in place of a noun. There are six types of pronouns in Purum.

(i) Personal pronoun

(ii) Possessive pronoun

(iii) Demonstrative pronoun

(iv) Interrogative pronoun

(v) Reciprocal pronoun

(vi) Reflexive pronoun

3.2.1. Personal Pronoun: A personal pronoun is a pronoun that refers to a particular person, group, or thing.

	Singular	Plural
1st Person	kei 'I'	keini 'We'
	keita 'My'	keinita 'Our'
2nd Person	nang 'You'	nangni 'You'
	nangta 'Your'	nangnita 'Your'
3rd Person	ama 'He/She'	amani 'They'
	amata 'His/Her'	amanita 'Their'

3.2.2. Possessive Pronoun: A possessive pronoun is a pronoun that indicates possession. It is formed by adding suffix -*ta* to the personal pronoun.

kei	'I'	keita	'Mine'
nang	'You'	nangta	'Your'
ama	'He/She'	amata	'His/Her'

3.2.3. Demonstrative Pronoun: A demonstrative pronoun is a pronoun that is used in place of nouns to identify something specific within a sentence.

Singular		**Plural**	
hiwa	'This'	hiwangai	'These'
khawa	'That'	khawangai	'Those'

3.2.4. Interrogative Pronoun: An interrogative pronoun is a pronoun which is used in asking questions.

Purum	**English**
atume	Who
khonmo	Where
angme	What
atumo	Whom
khongme	Which
angtikkalme	When

khongongme	How
angsikme	Why

3.2.5. Relative pronoun:
A relative pronoun is used to connect a clause or phrase to a noun or pronoun.

Purum	English
atume	Who
atumo	Whom
khongme	Which
angtikkalme	When
hiwa	That

3.2.6. Reflexive Pronoun:
Reflexive pronouns are pronouns that refer back to the subject of the sentence or clause. It is formed by adding suffix -*takkhet* '*self*' to the pronoun.

Purum		English	
kei	'I'	keitakkhet	'Myself'
nang	'You'	nangtakkhet	'Yourself'
ama	'He/She'	amatakkhet	'Himself/herself'

3.3. ADJECTIVE
An adjective is a word that describes a noun or pronoun. In Purum, adjectives are derived form and is formed by the prefixation of the attributive prefix -*aka* to the verbal root.

aka-lok	big
aka-tha	good

aka-wom	black
aka-bong	short
aka-sin	small
aka-thum	sweet

3.4. VERB

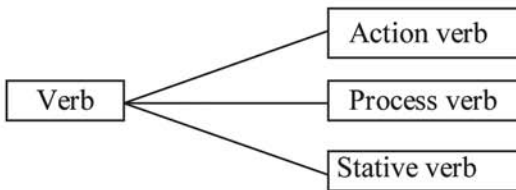A verb is a word that expresses an action or a state of being. The verbs are classified into three types.

Fig.3. Types of Verb

3.4.1. Action verb: Action verbs are those verbs which refer to an action.

com	jump
racak	beat
in	drink
dai	play
se	go

3.4.2. Process verb: Process verbs denote a change of form from one state to another. The change of state itself has duration.

kanok	shake
song	cook
par	bloom
but	boil

3.4.3. Stative verb: Stative verb is a verb used primarily to describe a **state** or situation as opposed to an action or process.

jat	understand
nom	like
keichi	doubt

3.5. ADVERB

An adverb is a word used to modify a verb, an adjective, or another adverb and often used to show degree, manner, place, or time.

Adverbs in Purum are formed by adding the suffix '-*a*' to the verbal root.

yamtak-a	slowly
kinremtak-a	quickly
akadaingar-a	quietly
atornatak-a	finally
kinrangnga-a	fast
nukintong-a	late
thotortak-a	bravely
kinnot-a	hurriedly
akatungkhat-a	extremely

3.6. POSTPOSITION

A postposition is similar in function to a preposition, but it follows rather than precedes the object.

incung	inside
acung	outside
athoicung	below
asira	by the side

3.7. CONJUNCTION

A conjunction is a word that joins words, phrases or clauses in a sentence.

Purum	English
num	'also'
takkha	'but'
le	'and'
khanna	'so'
aimakle	'or'
khawajara	'therefore'
khannariya	'then'

4   BASIC CONVERSATION IN PURUM

Purum	English
1.	niriming angmi?	What is your name?
	keikirimingThangmi nlen i.	My name is Thangminlen.
2.	class angyet monakal i?	In which class do you read?
	kei class inthum a kakal.	I read in class three.
3	na lairik in riming angmi?	What is the name of your school?
	kei ka lairik in riming Rangengthoi J.B School.	The name of my school is Rangengthoi J.B school.
4.	na class oja atumi?	What is the name of your class teacher?
	kei ka class oja nu ta riming Warnu i.	The name of my class teacher is Warnu.
5.	napa riming angmi?	What is your father's name?
	kei kappa riming Asong i.	My father's name is Asong.

6.	ang mona thonom i?	What is your hobby?
	keining kumunom cu la kasak i.	My hobby is singing.
7.	ang subject mo namon om tak?	What is your favourite subject?
	mathematics subject kamonom tak.	My favourite subject is Mathematics.
8.	niangyet mo a om hapta inkhat a om?	How many days are there in a week?
	hapta inkhat ni sari a om.	There are seven days in a week.
9	kum inkhat a tha angyet mo a om?	How many months are there in a year?
	kum inkhat a tha somle ini a om.	There are twelve months in a year.
10	atumi nangta nasap katha tak?	Who is your best friend?
	kasap katha tak hi Thangboi i.	My best friend is Thangboi.
11.	ama hi najet mi?	Do you know him?
	mong, keining amahi atumi jetmong.	No, I do not know him.
12.	Chimthoining angmo athonom i?	What does Chimthoi like?

	Chimthoining film a en nom.	Chimthoi likes watching movies.
13.	Delhi a na sengai miye?	Have you ever been to Delhi?
	o, wainirak Delhi kase.	Yes, I have been to Delhi twice.
14.	hiwa lairik hi napami ye?	Have you read this book?
	o, kei kapaye kappa hutje.	Yes, I have read many times.
15.	nase sikmi seleisik mo ni i?	Will you go or not?
	o, kase sik.	Yes, I will go.
16.	khon tuk a mo train hi akinram i?	How fast the train moves?
	bus nek a training akiram det.	The train moves faster than the bus.
17.	atumo akathei tak I nangmi football team a?	Who is the best player in your football team?
	Acungning atheitak	Acung is the best player.
18.	ro a sur sik apo awani?	Do you think it will rain today?
	o, apo.	Yes, I think so.

19.	table thoi ya nai nak aom mi?	Is there anything under the table?
	o, mengte akathaning inkhat a om.	Yes, there is a cute pussycat.
20.	kei ki in na sarni ninga nahong thei sik me?	Can you come to my house on Sunday?
	hongtheino ning, picnic kinse sik a om.	Sorry, we are going for a picnic.
21	jinteng bun a bakmiye?	Did you have lunch?
	o, kabak ye.	Yes, I had.
22	ang en mi?	What is the curry?
	alu le wokme i.	It is pork and potato.
23	wokme nabak no mi?	Do you like pork?
	o, kabaknom, atui rangnga.	Yes, I like pork, it is very tasty.
24	atuningmo en asong I ninim sungnga?	Who prepares the curry in your family?
	kanu khan akara a ka u nuning en song.	My mom and sometimes my elder sister.
25	nibak cak en riming alek natithei sik mi?	Can you name some of the traditional curries?
	angsik mo ti theilei	Of course, why not, it is

sik, soksal en, montothur en wokme en num alaknum.

snail curry, tomato curry, pork curry etc.

26 oh, wokmele anphui sakem anti en hi lajet ngai mang, atui mi?

Oh, I have never heard about wokmele anphui sakem curry, how does it taste?

adiktak a atui rang i, wokmele anphui sakem hi.

Really! It is very tasty and is prepared with pork and some kind of leafy vegetables.

27 ajing wokmele anphui sake men hi no na song pe tor sik me?

Can you cook wokmele anphui sakem curry for us tomorrow?

o, kasong sik, numulung min dengmaro kana pe sik wokmele anphui sakem en ajinga tak a.

Yes, I will cook, don't worry. I will serve you wokmele anphui sakem curry tomorrow.

28 wokme cu ajinga naroco sik i?

Can you buy pork tomorrow?

angsik mo karo co mak sik, karoco sik wokme ajinga songro akatui tak a

Why not, I will buy pork tomorrow; you just cook it nicely.

29 siyatha miye tui kubol tuikonga?

Shall we go now to take bath in the stream?

oh, serangri minreng

Ok, let's go. Please take a

tak a poncat le sapor hei kin cel lo. — towel and soap with you.

30 tuikong lampui kha najat mi? — Do you know the way to the stream?

oh, acung ria athoi ahei kate saktenga i. — Yes, it is downward towards the north.

31 Athang na jat mi? — Do you know Athang?

oh, kajat. — Yes, I know.

32 khonmo a om i atun tak? — Where is he right now?

amahi in na a om atun tak hei. — He is at home right now.

33 Amani in na nisesik mi? — Shall we go to his house?

nise mak in le ni se sik. — Of course, let's go.

34 apasin, Athang khan a om mi? — Uncle, Is Athang there?

oh, a om in sunga. — Yes, he is inside the room.

35 oh Athang, angmo nalacang i? — Hello Athang, how are you?

kalamdam, kanainudeng — I am fine.

musosik letter kilam mi ye. — I am writing a letter to my sister.

36	ang tik lai mo nahong i?	When did you come here?
	atun tak kinla hei tung lim.	We arrived just now.
37	oh, minring tak hin kin ongro?	Ok, please sit here.
	karokpui.	Thank you.

5   SENTENCES IN PURUM

A sentence is a group of words that makes a statement, asks a question, or expresses a command, wish, or exclamation. The following four types of sentences are discussed.

I.   Declarative Sentence
II.   Interrogative Sentence
III.   Imperative Sentence
IV.   Negative Sentence

5.1. DECLARATIVE SENTENCE: It is a kind of sentence that makes a statement or "declares" something.

Examples:

i.   kei tomba ka-i

        I am Tomba.

ii.   kei bu ka-bak

        I eat rice.

iii.   ama-ning ram-hi a-racak

        He beats Ram.

iv.   ama ase-je

        He went.

v.   kei-ning thoibi-hi kiminreng

        I love Thoibi.

vi.   hiwahi kei kazedet-i

        This is my book.

vii.   saratning ram sur a bak-i

        Cow eats grass.

viii.   kining nisoteng ria-i

        Sun rises from the east.

ix.   kei school kase-i

        I am going to School.

x.   amaning murul athat-je

        He killed the snake.

5.2. INTERROGATIVE SENTENCE: It is a type of sentence that asks a question.

Examples:

xi.   nang atumo na i

        Who are you?

xii.   hiwa hi angmo

        What is this?

xiii.   nang khongangmo nalacang

        How are you?

xiv.   nang khongmo zedet namunom

        Which book do you like?

xv.   nang chaoba mo na i.

Are you Chaoba?

xvi.   niriming angmi.

What is your name?

xvii.   angmo nathomom-i.

What is your hobby?

xviii.   angmo subject namon omtak.

What is your favourite subject?

xix.   na class oja atumo-i.

Who is your class teacher?

xx.   napa riming angmi.

What is your father's name?

5.3. IMPERATIVE SENTENCE: An imperative sentence is a type of sentence that gives instruction or advice, and expresses a command, an order, a direction, or a request.

Examples:

xxi.   keini setari.

Let us go.

xxii.   nang bak-ro

You eat.

xxiii.   nang bu nabak pero

Please eat rice.

xxiv.   cani in pero

Please have your tea.

xxv.   khawakha tho-ro.

Do it.

xxvi.   keini in-ri

Let us drink.

xxvii.   ca in piro

Please have tea.

xxviii. kei bu bak kan te

Let me eat rice.

xxix.   nang bu bak-ro

You eat rice.

xxx.   keini in-mak-ri

Let us not drink.

5.4. NEGATIVE SENTENCE:
A negative sentence or statement states that something is not true or incorrect.

Examples:

xxxi.   kei bu kabak mong.

I do not eat rice.

xxxii.   kei school kase sik mong.

I will not go to School.

xxxiii. kei bak kamunom mong.

I do not like to eat.

xxxiv.   ama tui ain mong.

He/She does not drink water.

xxxv.   kei tomba ka i mong.

I am not Tomba.

xxxvi.   amaning murul athat mong

He did not kill the snake.

xxxvii. kei kase nom mong

I do not want to go.

xxxviii. keining thoibihi kiminreng mong

I do not love Thoibi.

xxxix.   kei ramhi kumu nom mong

I am not Ram.

xl.   hiwa jedet hi kei kata-i-mong
This book is not mine.

6. PURANTHUCI (PURUM FOLK TALES)

Thikeantok (I)

aten lay hinthi kajetnom sang kathemin thumanlai om nikhat amani inthum kha thitihiang me aka-a nitok seritiya kinsepna anlaynai an inthum kha kholopkhat-a analyse mi rakip theng thi ti hi angmianlay rakal mirakipngai khaninga kinbet ang anlaynga dan khanaa katarin khatahongle thininjatnomin cung thirpeknin ma o lisona akaom thing kung thoi asan caikhur rukhana thi tihi angmenunjat sik alayti sang ka them inthum khaning thirpek anlay mak o le anlay caikhorl aythoi sungnga khan sona atum kolok tut

inkhat alay om khawasowa khan sang ka them inthum khaning sona hi aher aher kinsem rang ritiya kinsepn aanlaynai sang kathem inthum khan ri inkhat khaning ahaiti sona hi nikin semmak lay baknim cunna inkhatnai ria lay ti an inthum kha kinnom na an naiya inikhaning en ansom houye inkhat khaning phaicam ma bu ka lay ase ye buk alay kasepa khaning bukhana tur kahape incu sona kha kay kabing beyning baban sikamin dana tur kha ani nituma aha pe ye khan riya hai kiret anka song inikhaning nom kha ang tak khan an min dana en tum inkhat tur anhape ye atum cu an inthum kha buinbak bung ye enkhanok co buiniril khan tur akin jelkhui incuk sang katheng inthum kha thinati hi angmian jet jet.

As retold by Rinneichong Songthu

Cause of Death (1)

Once upon a time there lived three men in a village. One day, they were wondering how death befalls and what causes death and quest to find the cause. They travelled to the neighbouring village and asked everyone about death. Nobody responded, infact, the villagers thought that the three men were mad. Then, they met an old man who told them, "Take a spade and dig behind that big tree if you want to know what befalls death". They started digging and in the process found a big round gold. They decided to cut the gold piece and distribute equally amongst themseves. That instance, one of the man expressed his desire that they should have a grand feast together before they distribute the gold pieces. The other two also agreed. They started planning for the grand feast: One of the man should go to the valley and get rice; while the other two should prepare the curry. So, what happens next! The man who went to buy rice decided to put poison in the rice to be served to the other two. On the other hand, the two men also decided to put poison in the curry to be served to the one who bought rice. The three men ate the poisoned grand feast together and died an unnatural dead. Greed grabbed the quest of death. Man is always inflicted by greedy motives which do not even save one from Death.

Benglampa (II)

aten laiya benglampa anti inkhat alai om nikhat cu anumayning mici hong roco ro atiya mici akaroco ase ye mici ahay rocok ahay ki ra anumaydeng apeye khawariya anumeyning rothardeng mici kha thupro atiye benglampaning mici thup na sik jet mak ye khawariya amaning tuikongnga mici kha a mata ye jinkho ahong war le anumayning arothar deng mici
thak sik om mak ye khawana mici hay coi ro a ti ye khawariya

benglampaning tuikong nga acum ma tui sung nga mici a en na lay om mak ye akin sunna pon bay alaiomye khawariya benglampaning a entok a mu mak ye khawariya kai kongpa inkhat a mudon na akin com ma a lay om a mu a a sur ra a maning ki mici hi na bak so a lay sik a ti a a hay sur ra a in na a hai coi ye a in ahai tung le a numayning kho mo mici a ti a ahai rakal ye benglampaning ki mici kuthup rikip hiwa kai kongpaning abak so tal ye khawariya hiwa kai kongpa hi en na songnga aher aher thak ro a ti a ape ye.

As retold by Momsokam Bapui

The Foolish Man (II)

Once upon a time there lived a foolish man. One day his wife asked him to buy salt. He bought the salt and gave it to his wife. The wife then told him that he should hide the salt somewhere. The foolish man did not know where to hide it. So, he wrapped the salt tightly with a cloth and hid it inside the river. Next day his wife told him to bring the salt as she needed it to put in the curry.

The foolish man went to the river, he could not find the salt but only the cloth in which he wrapped the salt.

To his utter dismay, he saw a prawn nearby and thought to himself that it might have eaten all the salt. He caught the prawn and brought it home. When he reached home his wife asked where the salt is. The foolish man told her that the prawn have eaten all the salt.

So, he told his wife to cut the prawns into pieces and can put the salty pieces instead in her curry. We shall not grow wiser before we learn that much, that what we have done was very foolish. There is no greater fool than an ignorant fool!

7. PURAN LA (FOLK SONGS)

RULWANG LA (I)

ting kaiyalangponnibang
sak a tulangponniro
rulwanghailangponniro
coipe no ningariya

sak a tutuicaniro
liling in bom se seya
rulwanghaitui ca niro
thalpenoningariya.

lamsak a lengsilaleng
sak a tulengsilniro
rulwanghailengselniro
kimanranglecangmo

sak a tuwangkhwoniro
insiarinkai re reya
rulwanghaiwakhwoniro
lo penoningariya.

As retold by S.Chimthoi

Rulwang Song (I)

The cloth hung on the phiyangkhok
It must be the one that comes from the north
It must be Rulwang's cloth
And I won't touch it;

The water full of dirt
It must be the one that comes from the north
It must be Rulwang's water
And I won't feel it.

The buffaloes moving towards north
It must be the one I am going to get as mangkat
It must be Rulwang's buffaloes
And I won't accept it.

The village full of potholes towards north
 It must be the one that I am destined to stay
 It must be Rulwang's village
And I don't want to live in that village.

[*The song is about a girl's indisposition towards a boy (Rulwang) who loves and desires to marry her. How much ever she tries to restrain but towards the end the boy woos her.*

Phiyankhok in the song means 'clothes drying pole'; mangkat means a kind of gift given in marriage]

Neirangla Akathi (II)

lepcangnaalamngai o
kin neirangkoninlei mu mo e
keikocangnakengkaniya
ka muntin la laamkani ye

lep a tingpiakolngai o
kin neirangkoninlei mu mo e
keiko tai ting kengkaniya
ka muntin laikoikaniye.

lepasong lung a lenngai o
kin neirangkoninlei mu mo e
keiko song lung kengkaniya
ka muntin lai om kani ye

naipangsiktuiacoirolngai o
khomojolphenthalleisam me
naninuningnaningningngenicunkhoi ang
rang ret niye.

naipangkangtongadengrolngai o
khomojolphentha le samme
narinuningnarinuningnge
nijotui ang lenretniye.

neirangkoneirangngenati
sorrakinneirang acing nge
sorbolkhatlai mi arrongtha
sorra kin neirangacongnge.

thimrangtuidungarunngai o
kin neirangkoninlei mu mo e
kin mu cu kin mu tin an lange
anijongkhellaiyamo ye.

kin cunnonicamaro ye
taikho la samdom ma niye
niramroi dang par ata ye
ton lei a mocoi a taye.

kei um konati an lange
nang um kana tianlange
simniwaipangtaneeka eh
arsapangralthoriba ye.

As retold by S.Chimthoi

Neirangla (II)

Oh Banana leaves growing in the hillslopes!
Have you seen my daughter, Neirangla?
Banana leaves replied, as we stand in one place swaying
we have not seen your daughter, Neirangla.

Oh whirled canes growing in the hillslopes!
Have you seen my daughter, Neirangla?
Whirled canes replied, as we grow curled-up in the hillslopes
we have not seen your daughter, Neirangla.

Oh Rocks of the hills!
Have you seen my daughter, Neirangla?
Rocks replied, as we stay stand-still in the hills
we have not seen your daughter, Neirangla.

Oh Children playing in the water!
Have you seen my daughter, Neirangla?
Children replied, we would not say anything
 if you know, it would rage you like honey-bees.

Oh Children playing with khung!
Have you seen my daughter, Neirangla?
Children replied, we would not say anything
as your anger could turn out to be a heavy flood.
The children told Neirangla's mother
Don't keep on looking for your daughter
Death is death.

Oh Streamlet flowing under the grasses!
Have you seen my daughter, Neirangla?
If you have seen than tell me
I am worried if the water has carried her away.

Oh! My heart does not feel any love
Flowers that bloom in the hills
Fades away without being adorned by man
Busy hens of the evening
Let us also be duty-bound
Let us not repent.

[*This is a melancholic song. It is about a mother looking out for her missing daughter. She displays her despair to the world around her but only to find that her daughter has been murdered mercilessly.*

Khung in the song means a top *that children usually play with strings attached to it.*]

Puran naiteona (Lullaby)

(1) arsi-o kupon nahong pe sorthaning alai lei
     sortha-o kupon nahong pe arsining alai lei
     arsi-o kupon nahong pe sorthaning alai lei
     sortha-o kupon nahong pe arsining alai lei.

(2) dum de-o yongcum yongcum
     nu nulengkun napalengkun
     yong leng ro, yong leng ro.

As retold by Rinneichong Songthu

Puran naiteona (Lullaby)

1.   O star give me my cloth which is taken by the moon
      O moon give me my cloth which is taken by the star
      O moon give me my cloth which is taken by the star
      O star give me my cloth which is taken by the moon.

2.   O firefly come
      Your mother and father are calling you
      Come down! come down!

8. PURAN CONGCIK (PROVERBS)

(i)   'somta khengrolning ronkhop acong'

     'Unity is Strength'.

(ii)   'naipangcu asinlaiya akinjat'

     'Morning shows the day'.

(iii)   'nikin thonrat hining sara nicang'

     'A rolling stone gathers no mosses.

(iv)   'mengte ka om cengning anbel ator'

     'Still water runs deep'.

(v)   'saipui lampila sarangdar niminram'

     'Let the dogs bark the caravan goes'.

(vi)   murulnum athinasik, khengrolnum akek maknasik.

     'To kill two birds with one stone'.

(vii)   humpuining saknger nimak

     'Like father like son'.

(viii) naipangning thempu acanghi than asip

     'A little knowledge is a dangerous thing'.

(ix)   thing omlei munna keke kungning koco acong.

     'Something is better than nothing'.

(x)   akarat puning akadik acing

     'Might is right'.

9. ETHNOLINGUISTIC ACCOUNT OF THE PURUM COMMUNITY

9.1. ORIGIN OF PURUM

Purum is the name of the community as well as the language. They believed to be originated from Tripura. Some of the areas which they believed to be inhabited in Tripura are-Achep, Rankhol, Khomdok, Sa-ek. Afterwards they migrated to Manipur. The Purums are a nomadic tribe and moved from one place to another in search of fertile land and water conducive to peace and comfortable living.

It may be around 250 years back that the Purums inhabited at Purum Chumbang and Purum Tampak of Tengnoupal District (now Chandel dristrict) of Manipur. During that time, they were staying close with the Chothes and Lamkangs. The Purums had less number of populations in comparison with the Chothes. During that time, there were frequent fights with the two tribes-Chothes and Purums. As the Chothes were stronger and larger in number they defeated the Purums resulting in the migration of the Purum to the Nongmaiching Hill, northward of Manipur and their old abandoned villages were occupied by the Chothes, but without changing the names of the villages. This may be one of the reasons why previous researchers viewed Chothes as Purums. The Purums and Chothes are two different communities of Manipur because their languages are mutually unintelligible. They use Meeteilon, the lingua franca of the state for communication with others. Now Purum likli and Purum khullen are the only two villages of Purum in Manipur.

9.2. LANGUAGE

The language spoken by the Purum is known as the Purum language. It is spoken in some parts of Manipur only. According to G.A. Grierson, in his book "Linguistic Survey of India" Vol III, Part III (1908), Purum is included in the Old Kuki-Naga group. The language is classified under old Kuki branch of Kukish

section of Burmic Division as according to Robert Shafer's "Introduction to Sino-Tibetan" (1974).

The language is not used in schools or in mass media. The Purum Likli and Purum Khullen are surrounded by the Meeteis, Kukis, Koms and Nepalis. Manipuri language which is the dominant language has influenced the Purum language in a considerable way. Today, most of the Purums are competent in Manipuri. They used Roman scripts for writing.

9.3. SOCIAL STRUCTURE

Among the Purums, the smallest social unit is the nuclear family with husband and wife and their children. Joint family is rare among the Purums. The constitution of the Purum family is influenced by the law of inheritance and also by marriage customs. They have a patrilineal social system.

In the Purum society, Khullakpa is the head of the community. The various clan of the Purums are the Molthong, Bapui, Songthu, Mirem, Wainel, Parang, Khengte and Leiwon. Only the members belonging to Molthong and Songthu clans can become a Khullakpa. There is a secretary under him that is elected through voting who assist the Khullakpa in various activities of the Community.

9.4. RELIGION

The Purums practice ancestor worship and believe in supreme deity who controls the universe. They worshipped the traditional house God *kachopui kacholai* 'Sanamahi (household deities) and Leimarel of the Meeteis'. They also worship their traditional God Ningjomba, a deity. After the advent of Christianity in this region in the late 1800s or early 1900s, the area was under the control of Christian religion. There were many changes in their culture that were brought about with the change of religion.

9.5. BIRTH

In olden days, the birth of a child is done at home with the help of a local midwife called *Thempi*. But nowadays, child birth is mainly carried out at hospitals or primary health centres.

In Purum society, the birth ceremony is called *naitolsok*. The ceremony of the birth of a female child is carried out on the third day whereas that of the male child is on the sixth day after birth. The traditional practice of such birth ceremony is carried out by the eldest paternal aunt of the child and if there is no such aunt of the child, one of the closest aunts of the kin can perform it. She put the child in *lalai* winnowing fan and whirls it around. Within a period of forty days after birth, the child is brought to the church to take blessings from God. The parents offer prayers for long life, good health and success in life.

9.6. NAMING

In Purum society, the naming system of a child is important and interesting too. The first born male child takes the last syllable from the name of his grandfather. Similarly, the first born female child takes the last syllable of her grandmother's name. This system is religiously followed among other cognate tribe. The subsequent male and female children born in the family can take their name from other near relatives.

9.7. MARRIAGE

Inter-marriage within the same clan or group is prohibited. Incestuous relation is not tolerated and is censured with a fine and severe ostracism. There are two types of marriage, arranged marriage and marriage by elopement.

Arranged marriage is an ideal type of marriage. It is a love marriage and the marriage itself is arranged by the parents of both sides. It is a holy marriage in Biblical term. This type of marriage is well accepted and considered prestigious in Purum society. It entails a lengthy process of negotiation through exchange of gifts culminating in a Christian marriage officiated by the pastor in a church. Marriage by elopement is very uncommon. It is not an ideal type of marriage. This type of marriage cannot be performed in the church. But it is carried out in some other places, like community hall etc. However, the ceremony is the same as that of a holy marriage and is carried out by the priest of the village church.

9.8. Death

A dead body is buried in the Purum culture. There are two burial grounds - sorthan and phulthan. Sorthan is a burial place for those persons who died of unnatural death. Those persons who died an unnatural death cannot be buried in phulthan graveyard. Corpses of unnatural death cannot be buried inside a village. All normal or natural death is buried at phulthan graveyard.

9.9. HOUSE TYPE

The house type of the Purum is similar to the Meetei's indigenous houses. It has four to five rooms. Generally the front of the houses faces the east. They settled in the plain areas so they do not use raised floor like the house built on stilts like the house of other hill tribes. Many houses are constructed with wood and roofed with tin sheets. The walls are plastered with mud mixed with straw. At present, people who are economically sound have started constructing houses made of bricks.

9.10. OCCUPATION

Agriculture is the main occupation of Purum community. They depend mostly on agricultural products for their livelihood. They follow single cropping system. Traditionally, they cultivate millets in jhum fields which are usually harvested in July and August. Besides, a number of crops such as maize, ginger, beans, pumpkin, arum, potatoes, tomatoes, chillies, cabbage etc. are also cultivated in every household for their own consumption. Nearby forest are used for collecting firewood and hunting. They are skilled in making baskets and other bamboo products. They sell these products in the local market. The women weave cloths for the families. They sell the weaved clothes in the market too. The female also contribute in the earnings of the family if not at par with male.

Word list of Purum

Human Body Parts

Purum	English
ban	Arm
kutmanai	Ankle
ratharui	Artery
kutte	Little finger
kete	Little toe
miting	Back
makhamul	Beard
won	Belly
phing	Bladder
thi	Blood
ru	Bone
luthok	Brain
khrop	Breast
ngijemtang	Cheek
cucu	Chest

rakam	Chin
kutban	Forearm
lurang	Dandruff
kor	Ear
kutriki	Elbow
mit	Eye
mitrubu	Eyebrow
mitmul	Eyelash
mitt^{h}ep	Eyelid
maiso	Face
kephaya	Feet
kut-ramal	Finger(hand)
ke-ramal	Finger(toes)
macal	Forehead
nitakmeti	Flesh
samkawom	Hair(black)
samkabang	Hair (gray)
lubur	Head
mulung	Heart

kemidil	Heel
tukturun	Hip
kutcal	Index finger
nikal	Kidney
kemurkhup	Knee
ke	Leg
nimulung	lungs
nar	Lip
kiril	Liver
kutlai	Middle finger
kelai	Middle toe
sardum	Mole
narmul	Moustache
takmati	Muscle
kuttin	Nail(hand)
ring	Neck
nar	Nose
narkʰur	Nose hole
naikok	Ovary

kadang	Palate
kutphaja	Palm
mitlailente	Pupil
mongthorong	Rectum
manakru	Rib
kutrimingboi	Ring finger
kerimingboi	Ring toe
lengkhoi	Shoulder
kut	Hand
rulerang	Skeleton
wun	Skin
lusai	Skull
kongru	Spine
phung	Stomach
micil	Saliva
ha	Tooth
kematar	Thigh
rok	Throat
kutpui	Thumb

kepui	Toe
malai	Tongue
mitrithi	Tear
kadangrayang	Uvula
muɟun	Urine
kong	Waist
kutmanai	Wrist
akinboi	Wrinkle

Kinship Terms

Purum	English
upangai	Ancestor
ani	Aunt(paternal elder)
ani	Aunt(paternal younger)
anukaloknu	Aunt (maternal elder)
anukasinnu	Aunt(maternal younger)
upa	Brother(elder)
naipa	Brother(younger)
sanu	Brother's daughter
kamakpa	Brother-in-law(wife's side)

kamakpa	Brother-in-law(husband's side)
sapa	Brother's son
sanu	Daughter
mak	Daughter's husband
tarpi	Daughter's mother-in-law
inlamkilenu	Divorcee (female)
inlamkilepa	Divorcee (male)
awunu	Elder brother's wife
əwupa	Elder sister's husband
sanu-upa	Eldest daughter
sapa-upa	Eldest son
palenu	Parents
pa	Father
tarpu	Father in law
pasin	Father's brother
nusin	Father's brother's wife
palokpa	Father's elder brother
nuloknu	Father's elder brother's wife
anu	Father's elder sister

amarang	Father's elder sister's husband
ani	Father's sister
tupa	Father's sister's son
pasin	Father's younger brother
nusin	
	Father's younger brother's wife
ani	father's younger sister
amarang	Father's younger sister's husband
akhup-akhup	Generation
tunu	Granddaughter
tupa	Grandson
apu	Grandfather(maternal)
api	Grandmother(maternal)
tusan	Great Grand daughter
apu	Great Grandfather(maternal)
api	
	Great Grandmother(maternal)
arothar	Husband
moinu	Married(female)
moipa	Married(male)
nu	Mother

atarpi	Mother-in-law
apu	Mother's brother
anuloknu	Mother's elder sister
anusin	Mother's younger sister
sapa	Son
awunu	Wife's sister
anainu	Younger brother's wife
anaipa	Younger sister's husband
sanumitum	Youngest daughter
sapamitum	Youngest son

Fauna

Purum	English
julewa	Animal
sawom	Bear
ui-pui	Bitch
ramwok	Boar
saloi	Buffalo
saratcal	Bull
saratte	Calf

saringsai	Camel
mengte	Cat
arte	Chick
saratpui	Cow
sokortung	Cub
sakhi	Dear
sabakkaiomna	Den
ui	Dog
cangcal	Earthworm
saipui	Elephant
tuirik	Fish
uicok	Frog
melang	Fox
kel	Goat
arpui	Hen
tuisaipui	Hippopotamus
khoiwa	Honeybee
sakor	Horse
melang	Jackal

kelte	Kid
mengtete	Kitten
tinpat	Leech(water)
morwot	Leech(land)
ruknu	Leopard
humpui	Lion
sabakkaiapui	Lioness
thalai	Mongoose
yong	Monkey
wok	Pig
wokte	Piglet
uite	Puppy
saipuirikikindo	Rhinoceros
kemong	Sheep
humpui	Tiger
humpuiapui	Tigress
aramai	Tail
amitingmol	Trunk
uiha	Tusk

Flora

Purum	English
theikhup	Apple
ro	Bamboo
mot	Banana
kubongkung	Banyan
narsanru	Betel nut
jubi	Coconut
punghaitol	Guava
thaipong	Jackfruit
thampar	Lotus
campra	Lemon
thaihai	Mango
sanarai	Marigold
komala	Orange
thingsakma	Papaya
rengthoi	Pineapple
kapathai	Pomegranate
adorkulap	Rose

kinirai	Sunflower
thingkung	Tree
mangke	Tamarind
donkho	Watermelon

Food Items

Purum	English
ju	Alcohol
toithur	Bamboo shoot
saratme	Beef
narsanbo	Betel Leaf
narsanru	Betel nut
akakha	Bitter
waipol	Chapatti
ar	Chicken
marca	Chilly
thingkasa	Cinnamon
ɉubisarek	Coconut oil
bu	Cooked rice
ensarlaina	Cooked

salakhom-apang	Vegetable Curd
en	Curry
kholai-bu	Dinner
tuirik-kacar	Dry fish
artui	Egg
tuirik	Fish
col	Flour
akacar	Fried
arukindi	Granules
khoiɉu	Honey
amurkinɉum	Jaggery
thaitui	Juice
jengbu	Lunch
sunbu	Meal
me	Meat
salakhom	Milk
hancam	Mustard
hancamriyek	Mustard oil
kalma	Mutton

sang	Paddy
wokme	Pork
kaikong	Prawn
arserleina	Raw vegetable
sasai	Rice(uncooked)
mici	Salt
bakngai	Snacks
entui	Soup
akathur	Sour
samʝak	Sugar
akathum	Sweet
akatui	Taste (of food)
ca	Tea
ai-eng	Turmeric
thinfsu	Salad
tui	Water
kehu	Wheat

Religion and Ritual Terms

Purum	English
wangpa	Blessing
pathen-in	Church
khoiru	Candle
akathire	Cremation
akathirai	Death ritual
raihoi	Festival
pathenpa-pathenu	God-Goddess
marwan	Heaven
maikhur	Hell
pathenrengram	Holy place
pathenla	Hymn
moiroi	Marriage
ram	Place
kumuk	Prayer
pathenoidan	Religion
pathen-in	Temple
pathen kumuk	Worship

Time

Purum	English
Sun	Afternoon
jingtemasa	Dawn
kholaiteng	Evening
tharil	Full moon
pung	Hour
suncin	Mid-day
yancim	Mid-night
jinteng	Morning
thathini	New moon
jan	Night
thathijan	Twilight

Weeks and Months

Purum	English
thaikani	Monday
naiphilni	Tuesday
insakni	Wednesday
sakhalni	Thursday

tuini	Friday
maini	Saturday
sarni	Sunday
tolbol	January
mulbul	February
mucai	March
murtun	April
thaphun	May
thamur	June
daipa	July
jingpui	August
karam	September
reltha	October
thaphel	November
birip	December
atun	Now
apha	Time
awani	Today
azing	Tomorrow

niyani	Yesterday
kum	Year
kumthar	New year
nikumteng	Next year
nikum	Last year
akasisahapta	Last week
akahongsikhapta	Next week

Colour Terms

Purum	English
akawom	Black
akabang	White
akaem	Green
rumo	Blue
akaeng	Yellow
akasan	Red

Housing and other Items of Daily Use

Purum	English
rai	Axe
marsa	Bag
pai	Basket
phancung	Bed

lukhamkasai	Bench
zedet	Book
haikhup	Box
lumphe	Broom
samthi	Comb
intekokte	Cot
lukham	Desk
inkhar	Door
rapal	Fence
kotkhar	Gate
hemna	Hammer
inrakalnathir	Key
busongna	Kitchen
camte	Knife
inrakalna	Lock
mel-ana	Mirror
simphoi	Needle
rui	Rope
thing-alna	Saw

pat	Thread
tala	Umbrella
inkharkisin	Window

Natural Objects

Purum	English
phaiwo	Air
sumphai	Cloud
ruhut	Dust
laithoicung	Earth
mai	Fire
sortha	Moon
cingpui	Mountain
cingmor	Peak
ro	Rain
sumnaisar	Rainbow
tuikong	River
cinglung	Rock
arsiunaisari	Seven star
marwan	Sky

aupakiniamalem	Solar eclipse
arsi	Star
kini	Sun
kiniwar	Sunshine
neldi	Sand
kubur	Snow
laithoi	Soil
lung	Stone
phaiwo-karang	Wing
phaicam	Valley

Numeral System

A numeral is a word denoting a number. In Purum, there are seven types of numerals. They are

     (i)   Cardinal numerals
     (ii) Ordinal numerals
     (iii) Approximate numerals
     (iv) Fractional numerals
     (v)   Indefinite numerals
     (vi) Distributive numerals
     (vii) Restrictive numerals

   i.   **Cardinal numerals:** Cardinal numerals are words that indicate how many referents the noun phrase denotes. Those

numbers which are used in counting and showing specifies as one, two, three etc.

Purum	English
inkhat	One
ini	Two
inthum	Three
minli	Four
ranga	Five
kuruk	Six
sari	Seven
kiret	Eight
ko	Nine
som	Ten
som le inkhat	Eleven
som le ini	Twelve
somle inthum	Thirteen
somleminli	Fourteen
somleranga	Fifteen
somlekuruk	Sixteen
somlesari	Seventeen

somlekiret	Eighteen
somleko	Nineteen
somni	Twenty
somnile inkhat	Twenty one
somnile ini	Twenty two
somnile inthum	Twenty three
somnileminli	Twenty four
somnileranga	Twenty five
somnilekuruk	Twenty six
somnilesari	Twenty seven
somnilekiret	Twenty eight
somnileko	Twenty nine
somthum	Thirty
somthumle inkhat	Thirty one
somthumleini	Thirty two
somthumleinthum	Thirty three
somthumleminli	Thirty four
somthumleranga	Thirty five

somthumlekuruk	Thirty six
somthumlesari	Thirty seven
somthumlekiret	Thirty eight
somthumleko	Thirty nine
somminli	Forty
somminlileinkhat	Forty one
somminlileini	Forty two
sommilileminthum	Forty three
somminlileminli	Forty four
somminlileranga	Forty five
somminlilekuruk	Forty six
somminlilesari	Forty seven
somminlilekiret	Forty eight
somminlileko	Forty nine
somranga	Fifty
somrangaleinkhat	Fifty one
somrangaleini	Fifty two
somrangaleinthum	Fifty three
somrangaleminli	Fifty four

somrangaleranga	Fifty five
somrangalekuruk	Fifty six
somrangalesari	Fifty seven
somrangalekiret	Fifty eight
somrangaleko	Fifty nine
somruk	Sixty
somrukleinkhat	Sixty one
somrukleini	Sixty two
somrukleinthum	Sixty three
somrukleminli	Sixty four
somrukleranga	Sixty five
somruklekuruk	Sixty six
somruklesari	Sixty seven
somruklekiret	Sixty eight
somrukleko	Sixty nine
somri	Seventy
somrileinkhat	Seventy one
somrileini	Seventy two
somrileinthum	Seventy three

somrileminli	Seventy four
somrileranga	Seventy five
somrilekuruk	Seventy six
somrilesari	Seventy seven
somrilekiret	Seventy eight
somrileko	Seventy nine
somret	Eighty
somretleinkhat	Eighty one
somretleini	Eighty two
somretleinthum	Eighty three
somretleminli	Eighty four
somretleranga	Eighty five
somretlekuruk	Eighty six
somretlesari	Eighty seven
somretlekiret	Eighty eight
somretleko	Eighty nine
somko	Ninety
somkoleinkhat	Ninety one
somkoleini	Ninety two

somkoleinthum	Ninety three
somkoleminli	Ninety four
somkoleranga	Ninety five
somkolekuruk	Ninety six
somkolesari	Ninety seven
somkolekiret	Ninety eight
somkoleko	Ninety nine
rajakhat	One hundred
bukkhat	One thousand
buksom	Ten thousand

ii. **Ordinal numerals:** Ordinal numerals identify a referent in terms of its order with respect to other referents.

Purum	English
inkhatcangna	First
wainicangna	Second
waithumcangna	Third
waiminlicangna	Fourth
wairangacangna	Fifth
wairukcangna	Sixth

wairicangna	Seventh
wairetcangna	Eighth
waikocangna	Ninth
waisomcangna	Tenth
raikhatcangna	Hundredth

iii. **Approximate numerals:** This modified numeral has an interpretation that can be paraphrased with approximately.

inkhatdam	About one
innidam	About two
inthumdam	About three
minlidam	About four
rangadam	About five

iv. **Fractional numerals**: Fractional numerals express parts of a whole.

aher	Half
awer	Piece
ahel	Quarter
inthum-ta-inkhat	One third
minli-ta-inkhat	One forth

v.   **Indefinite numerals:** They indicate an approximate or imprecise amount instead of the exact number.

alek	Some
khulo	Group
akatam	Many
abur	Bunch
abuk	Heap

vi.   **Distributive numerals:** A distributive numeral is a numeral which expresses a group of the number specified.

inkhatrikip	One each
innirikip	Two each
inthumrikip	Three each
minlirikip	Four each
rangarikip	Five each

vii.   **Restrictive numerals:** A restrictive numeral is a numeral which expresses a kind of restriction and occurs with cardinal numerals.

inkhatbey	Only one
innibey	Only two
inthumbey	Only three
inminlibey	Only four

PICTORIAL WORD LIST
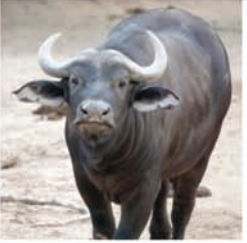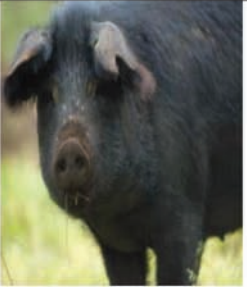
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makhe	**curmainumakhe**	**katei**
khengsum&sailing	**canden1**	**canden2**

cemkasin	camlutan	ramwatnacam
tangsi	maiwarke	anbel
koite	konolumphe	Pa

taidon	taidon kalok	tongkol
lalai	longkai	Senrang
sangwokna	sangilna	sangjakna

sangwokna kakda

cokpui

cokyangsai

thirdam

banrel

yaksar

rakasang

lukhu

pondum

amcallukom

ponwelcal

ponlang

calakokin

khutcai

busongna

in

in (2)

ponkhong

ui (Dog)	mengte (Cat)	saloi (Buffalo)
arpui (Cock)	sarat (Cow)	kel (Goat)
yong (Monkey)	sa-om (Bear)	wok (Pig)

sakhi (Deer)

sakor (Horse)

saipui (Elephant)

melang (Fox)

humpui (Tiger)

sabak (Lion)

mot (Banana)	thaihai (Mango)	komala (Orange)
rengthoi (Pineapple)	thingsakma (Papaya)	campra (Lemon)
punghaitol (Guava)	kapathai (Pomegranate)	mangke (Tamarind)

donkho (Watermelon)	thaipong (Jackfruit)	theikhup (Apple)
sokma (Cucumber)	umkha (Bittergourd)	berui (Beans)
manto (Brinjal)	mai (Pumpkin)	kopi (Cabbage)

kobithamcet (Cauliflower)

mantothur (Tomato)

akinmot (Banana flower)

yongcak (Parkia)

ancam (Mustard Green leaf)

hawaithak (Pea)

simbu (Owl)	wacek (Sparrow)	wathu (Dove)
waak (Crow)	thingkokok (Woodpecker)	phaikolok (Bulbul)
mirki (Parrot)	artok (Duck)	rengartok (Goose)

Informants' Photos

S. Rinneingchong
Age-67
Village Chief
Purum Likli Village

Momsokam Bapui
Age- 47
Social-Worker
Purum Likli Village

S. Avah
Age-60
Home maker
Purum Likli Village

Hatpineng
Age-35
Home maker
Purum Likli Village

S. Chimthoi
Age-33
Home maker
Purum Likli Village

Marconi
Age-23
Student
Purum Likli Village

S. Thangboi
Age-39
Businessman
Purum Likli Village

Khupneimom
Age-47
Home maker
Purum Likli Village

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