

**YIMCHUNGER YUTHA CHINGNÜ  
ANIKHITPÜ KHEHÜM**

*A Learner's Book of the Yimchunger Language*

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**Centre for Endangered Languages**

**Tezpur University**

**YIMCHUNGER YUTHA CHINGNÜ ANIKHITPÜ KHEHÜM: A  
Learner's Book of the Yimchunger Language Produced by the Centre  
for Endangered Languages, Tezpur University, Assam, India.**

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***A Learner's Book of the Yimchunger Language* is  
dedicated to the Yimchunger Community of  
Nagaland**

## Foreword

The Centre for Endangered Languages (CFEL), Tezpur University (TU), was established in 2014 vide letter No F.No. 15-6/2012 (CU) dated 3<sup>rd</sup> April 2014 from University Grants Commission (UGC), New Delhi. With the fund arriving in August 2015, the recruitment of the CFEL faculty and staff was done and two laboratories were set up by May 2016. One of these is Phonetics laboratory and the other a Documentation laboratory, meant for recording and editing. In a span of one year starting June 2016 four field trips were conducted in three states of North East India. These states are Assam, Manipur and Nagaland. CFEL, TU has been given the task to document endangered and lesser-known languages from these three states with a stipulation that ‘work in all the three states have to start simultaneously’. We have maintained this stricture and have conducted four intensive field works in the three states. Kudos goes 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. Earlier six books on the following languages: Biata, Khelma and Hrangkhoh spoken in the Dima Hasao districts of Assam; Onaemila and Purum spoken in Senapati and Kangpokpi districts of Manipur and Liangmai spoken in Peren district of Nagaland were published in 2017. Due to unavoidable circumstances, the publication of the Yimchunger got delayed, but now the Learner’s Book of the Yimchunger language is ready for publications.

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 is the main objective 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 to all the informants and the community members who have contributed to the shaping of the learners.

A handwritten signature in purple ink, reading "Barbora". The signature is fluid and cursive, with a large initial 'B'.

Prof. Madhumita Barbora  
Coordinator, CFEL, TU

## Message



**S.J. Akhum**

We have come to know that the research work taken up by the team of Tezpur University has successfully arranged into book form and is officially publishing *YIMCHUNGER YUTHA CHINGNÜ ANIKHITPÜ KHEHÜM (A Learner's Book of the Yimchunger Language)* by the Centre for Endangered Languages, Tezpur University.

Indeed, working on new language might have faced a lot of difficulties yet the team have sincerely worked and has come to fruition for which the Yimchunger community is indebted to the team and the University. May this book be useful and beneficial to all.



Dr. S. J. Akhum  
Executive Secretary  
YBBA, Shamator  
Tuensang, Nagaland

## ACKNOWLEDGEMENTS

First and foremost, we would like to express our special thanks of gratitude to the Vice Chancellor of Tezpur University Professor Vinod Kumar Jain for providing us the opportunity to work for the Yimchunger community, Nagaland.

We extend our heartfelt thanks to Professor Madhumita Barbora, Coordinator, Centre for Endangered Languages (CFEL), Tezpur University for giving us the opportunity to write the learner's Book of the Yimchunger Language. Her vision, dynamism, invaluable guidance, motivation, and timely feedback have deeply inspired us. We are thankful to members of the faculty Professor Gautam Kumar Borah, Dr. Arup Kumar Nath, Mrs. Bipasha Patgiri, Dr. Amallesh Gope, Dr. Bobita Sarangthem, Dr. Dhanapati Shougrakpam and Dr. Monali Longmailai for their valuable suggestions. We would also like to thank our fellow colleagues, Dr. PushpaRenu Bhattacharyya, Dr. Widinibou, Dr. Elangbam Manimohon Meitei, Mr. Raju Ram Boro and Ms. Rima Saikia. We sincerely thank the co-operation and timely support of the CFEL office staffs Dipali Sona Nayak, Trilok Narzari and Late Eknath Upadhyaya.

Finally, we express our sincere thanks to the entire Yimchunger community, especially the Village Council of Kuthur village who not only welcomed us but provided us with all the requirements for our research work. We will never forget your generosity, hospitality, assistance, and cooperation. We are also deeply grateful to all the officers of Yimchungrü Baptist Borüpo Amükhungto (YBBA), Shamator for your uncountable generous assistance in our

research work. Thanks to all the language consultants from Kuthur village, Shamator town, Dimapur and Kohima for your cooperation and sincere support which is dear to us.

We also take this opportunity to thank our publisher 'SS Graphics' for bringing out this book beautifully.



## GREETINGS IN YIMCHUNGER

|                    |                             |
|--------------------|-----------------------------|
| <b>Yimchunger:</b> | <i>Nü küde la?</i>          |
| <b>English:</b>    | How are you?                |
| <b>Yimchunger:</b> | <i>Liangkhi choh</i>        |
| <b>English:</b>    | Welcome                     |
| <b>Yimchunger:</b> | <i>Azhing atsü</i>          |
| <b>English:</b>    | Good night                  |
| <b>Yimchunger:</b> | <i>Cho de</i>               |
| <b>English:</b>    | Goodbye                     |
| <b>Yimchunger:</b> | <i>makshe</i>               |
| <b>English:</b>    | Thank you                   |
| <b>Yimchunger:</b> | <i>Nü tsüde shoroto</i>     |
| <b>English:</b>    | Nice to see you             |
| <b>Yimchunger:</b> | <i>Yapsu atsü</i>           |
| <b>English:</b>    | Good morning                |
| <b>Yimchunger:</b> | <i>Nimung atsü thsü ang</i> |
| <b>English:</b>    | Have a good day             |
| <b>Yimchunger:</b> | <i>Are atsü</i>             |
| <b>English:</b>    | Good evening                |
| <b>Yimchunger:</b> | <i>Kuhi atsü thsü ang</i>   |
| <b>English:</b>    | Have a good luck            |

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## 1 INTRODUCTION

*A Learner's Book of the Yimchunger Language* is designed mainly for beginners who want to learn how to speak Yimchunger language and for native speakers who have some knowledge of the language. The book is designed as an accessible vocabulary and reference grammar of Yimchunger. This book is a collection of the greetings, sound systems, word classes, sentences, folktales, folksongs, stories, proverbs, and lullabies. Additionally, it includes a range of comprehensive basic conversations which may help the learners to practice their lessons and researchers to understand the structure of the language. It also contains a pictorial glossary of indigenous terms of the Yimchunger community.

The book also aims to illustrate Yimchunger *oral* literature to the younger generation of the community, interested readers and researchers. With this endeavour, preservation of the rich culture has been aspired for. Apart from learning how to speak the language, the younger generation of this community will be acquainted with their own linguistic and cultural heritage through this work. The book brings the grammar of Yimchunger spoken in Shamator and Kuthur village of Tuensang district, Nagaland, India. Yimchunger belongs to Ao group which comes under the Tibeto-Burman branch of the larger Sino-Tibetan language family. It is considered as an endangered language with a rich but undocumented *oral* tradition. The language does not have its own script; the Roman script has been adopted. The younger generations of this community is familiar with the Roman script as they attend schools where the medium of instruction is English. Also, this language has the Bible written in Yimchunger in the Roman script. We hope that our efforts will be well-received by the Yimchunger community and the society at large. We would gladly appreciate comments from all sections of the community to improve the content in future editions of *A Learner's book of the Yimchunger language*.

## Geography and demography of Yimchunger villages

The landscape of the Yimchunger villages is hilly and rugged, rising to a maximum height of 3840 metres at Mt. Saramati.<sup>1</sup> It is bordered by Myanmar in the south and southeast, Khamniungan tribe in the east, Chang tribe in the north, Sumi, Sangtam and Pochury tribes in the west. It stretches from Hakkumuti village (Kiphire District) in the south to Shihyerü and Kuthur villages (Tuensang District) in the north, which is about 200 km and shrinking to 30-40 km from east to west at some point.



Map of Nagaland<sup>2</sup>

We conducted our fieldwork in Shamator and Kuthur villages of Tuensang district of Nagaland. Shamator is 65 kms away from Tuensang town and Kuthur about 15 kms from Tuensang town.

<sup>1</sup> M. Khalenmew Yim, *The Yimchungrü & Christianity. A brief History.*

<sup>2</sup> Map downloaded from

<https://www.google.co.in/search?q=tuensang+map> on July 1, 2019

The inhabitants of both Shamator and Kuthur villages follow only Christianity. Their main livelihood is agriculture where Jhum cultivation (slash-and-burn) is the most common method of cultivation. This research work is a part of the intensive fieldworks conducted by I.D. Raguibou and Dinkur Borah, Research Associate and Field Assistant of the Centre for Endangered languages, Tezpur University. These villages are situated in the hilly region at the border between Nagaland and Myanmar. For the field work, first, we had open and close-ended questionnaires and secondly, we elicited data by collecting wordlists, sentence lists, folktales, folksongs, proverbs etc. and recording both the audio and video of the community.

During each field visit by us, we found the road in deplorable condition. However, the scenic beauty, the pleasant weather and the warmth of the villagers made every stay very comfortable and pleasant. The Yimchunger people of Kuthur and Shamator of Tuensang district are extremely cordial, welcoming, and hospitable. They were very generous and helpful in every step of our study. Their jovial cooperation and sincere support are the motivation behind this work.

During the field work we visited the Church on Sunday along with the chairman of Kuthur village and Executive Secretary of YBBA, Shamator; we got the opportunity to introduce ourselves to the community as we met the Pastor and many elderly people of the village in the programme. The village chairman of Kuthur as well as Executive Secretary of YBBA, Shamator introduced us to a few people who later on became our informants. Besides collecting data, photography, video, and audio recording in, we had a meeting with the YBBA members regarding the development of the language. They had been very kind and generous and express genuine interest in our research. They were exceptionally enthusiastic about documentation and development of the language. The endeavour taken by the Centre for Endangered

languages, Tezpur University for description and documentation of the Yimchunger language is appreciated by the community members.

The informants selected were between the age of 20-70, both male and female informants were selected, and their educational qualification were recorded. They can speak other languages like Nagamese, a lingua franca of Nagaland, English, and Hindi. The informants have good knowledge over the vocabulary of the language. During data collection, we asked them to pronounce each word thrice to understand the segmental and suprasegmental specifications. Each word had been transcribed in the field itself; however, for good quality recordings, we invited them to our Phonetic Laboratory at Tezpur University to further investigate the nuances of tonal differences of the language.



## 1

## CONSONANTS AND VOWELS

## 1.0 INTRODUCTION

This section discusses the consonants and vowels of the Yimchunger language spoken in Tuensang district of Nagaland.

## 1.1 CONSONANTS

There are twenty-three consonants in the language. They are /p, p<sup>h</sup>, t, t<sup>h</sup>, k, k<sup>h</sup>, ʔ, m, n, ɲ, ŋ, s, z, ʃ, ʒ, ɣ, h, tɕ, dʒ, l, r, w and j/. The IPA<sup>3</sup> symbols for each of the consonants are given and the consonant chart of Yimchunger is given below.

|             |        | Bilabial       | Dental | Alveolar       | Post alveolar | Retroflex | Palatal | Velar          | Glottal |
|-------------|--------|----------------|--------|----------------|---------------|-----------|---------|----------------|---------|
| Stops       | Unasp. | p              |        | t              |               |           |         | k              | ʔ       |
|             | Asp.   | p <sup>h</sup> |        | t <sup>h</sup> |               |           |         | k <sup>h</sup> |         |
| Affricates  |        |                | ts     | tʃ dʒ          |               |           |         |                |         |
| Fricatives  |        |                |        | s z            | ʃ ʒ           |           |         |                | h       |
| Nasals      |        | m              |        | n              |               |           | ɲ       | ŋ              |         |
| Lateral     |        |                |        | l              |               |           |         |                |         |
| Tap/Flap    |        |                |        | r              |               |           |         |                |         |
| Approximant |        | w              |        |                |               |           | j       |                |         |

**Table 1** Representation of Yimchunger consonants

---

<sup>3</sup> IPA or *International Phonetic Alphabet* is an internationally agreed set of characters and diacritics for representing speech sounds of worlds' languages. The alphabet was devised by the International Phonetic Association and is modified from time to time.

| <u>Consonants</u> | <u>Yimchunger</u>       | <u>IPA</u>            | <u>English</u> | <u>Picture</u>  |
|-------------------|-------------------------|-----------------------|----------------|---|
| [p]               | <i>pang</i>             | [paŋ]                 | ‘body’         |    |
| [P <sup>h</sup> ] | <i>p<sup>h</sup>o</i>   | [p <sup>h</sup> o]    | ‘leg’          |    |
| [t]               | <i>tipian</i>           | [tipijan]             | ‘needle’       |    |
| [t <sup>h</sup> ] | <i>t<sup>h</sup>iüü</i> | [t <sup>h</sup> əru]  | ‘ten’          |    |
| [k]               | <i>ke</i>               | [ke]                  | ‘water’        |    |
| [k <sup>h</sup> ] | <i>k<sup>h</sup>im</i>  | [k <sup>h</sup> im]   | ‘shawl’        |   |
| [ʔ]               | <i>lühji</i>            | [ləʔzi]               | ‘bullet’       |  |
| [m]               | <i>moshi</i>            | [moʃi]                | ‘cow’          |  |
| [n]               | <i>nükhün</i>           | [nək <sup>h</sup> un] | ‘ear’          |  |

[ŋ]            *ngo*            [ŋo]    ‘cheek’



[s]            *so*            [so]    ‘hear’



[z]            *juk*            [zuk]    ‘jump’



[ʃ]            *sho*            [ʃo]    ‘money’



[ʂ]            *rhü*            [ʂu]    ‘wall’



[ɲ]            *no*            [ɲo]    ‘fish’



[h]            *ho*            [ho]    ‘stomach’



[ts]            *chango*            [tsaŋgo] ‘strainer’



[ʃ]                    thsüh                    [ʃtuʔ] ‘spear’



[dʒ]                    zülü                    [dʒelu] ‘ornaments’



[l]                    lori                    [lori] ‘insect’



[r]                    ro                    [ro] ‘bone’



[w]                    wung                    [wuŋ] ‘mountain’



[j]                    yung                    [juŋ] ‘drink’



## 1.2 VOWELS

There are seven vowels in Yimchunger language. They are /i, e, a, ə, o, u and u/. The vowel chart is given below.

|           | Front | Central | Back |
|-----------|-------|---------|------|
| Close     | i     | u       | u    |
| Close-mid | e     | ə       | o    |
| Open-mid  |       |         |      |
| Open      |       | a       |      |

**Table 2** The vowel chart of Yimchunger

### Vowels Yimchunger    IPA    English    Pictures

[i]    *khinu*    [k<sup>h</sup>inu] ‘moon’



[e]    *khe*    [k<sup>h</sup>e] ‘read’



[a]    *kap*    [kap] ‘hug’



[ə]    *küp*    [kəp] ‘skin’



[o]    *tosang*                    [tosɑŋ] ‘pen’



[u]    *apü*                            [apɯ] ‘grandfather’



[u]    *kuto*                            [kuto] ‘bear’



### 1.3 COMBINATION OF TWO VOWELS (Diphthong)

| Diphthongs | Yimchunger | IPA                    | English     |
|------------|------------|------------------------|-------------|
| /ia/       | liangkhi   | /liɑŋk <sup>hi</sup> / | ‘accept’    |
| /io/       | akiokhi    | /akiok <sup>hi</sup> / | ‘ask’       |
| /iu/       | liu        | /liu/                  | ‘rope’      |
| /ei/       | teisio     | /teisio/               | ‘and’       |
| /ie/       | nyerü      | /nieru/                | ‘seventy’   |
| /ui/       | tüguihyam  | /təguiʔjam/            | ‘staircase’ |

**Table 3** The diphthongs of Yimchunger

### 1.4 TONES IN YIMCHUNGER

Words in tonal languages distinguish in terms of (relative) pitch variations i.e., height or contour which is generally associated in the rhyme. Pitch variations play a vital role to determine phonologically distinctive tones in most of the world languages. Tone plays a vital role in Yimchunger language. Based on the

result of the test and experiments we conducted on the data, we found three-way tonal contrasts in Yimchunger; viz. mid-rising, high-falling, and low-falling. Following the conventions set in the *International Phonetic Alphabet* these three tones are marked with diacritics- [˧] for the mid-rising, [˨˩] for the high-falling and [˩˨] for the low-falling with evidence:

| <b>Mid-rising</b>          | <b>High falling</b>    | <b>Low-falling</b>      |
|----------------------------|------------------------|-------------------------|
| <b>tʃi˧</b> ‘mithun’       | <b>tʃi˨˩</b> ‘barking’ | <b>tʃi˩˨</b> ‘hundred’  |
| <b>pʉŋ˧</b> ‘bloom’        | <b>pʉŋ˨˩</b> ‘male’    | <b>pʉŋ˩˨</b> ‘cup’      |
| <b>ruk˧</b> ‘uproot’       | <b>ruk˨˩</b> ‘similar’ | <b>ruk˩˨</b> ‘tax’      |
| <b>tre˧</b> ‘fear’         | <b>tre˨˩</b> ‘fair’    | <b>tre˩˨</b> ‘female’   |
| <b>mʉzʉŋ˧</b> ‘to stretch’ | <b>mʉzʉŋ˨˩</b> ‘heal’  | <b>mʉzʉŋ˩˨</b> ‘person’ |

**Table 4** Tones of Yimchunger

## 2

**Word Class****2.0 Introduction**

There are five types of basic word classes found in Yimchunger. They are- Nouns, Pronouns, Adjectives, Verbs and Adverbs.

**2.1 Nouns**

Noun includes the name of all kinds of objects such as persons, animals and places. There are three subclasses of Nouns- (i) Simple nouns (ii) Derived nouns and (iii) Compound nouns.

**2.1.1 Simple nouns**

Simple nouns refer to human, animate and in-animate entities. Some examples of simple nouns are given below.

| <b>Human nouns</b> | <b>Animate</b>  | <b>In-animate nouns</b> |
|--------------------|-----------------|-------------------------|
| athurü ‘boy’       | khihnu ‘dog’    | lung ‘stone’            |
| petsührü ‘family’  | moshi ‘cow’     | tsüing ‘rain’           |
| apa ‘mother’       | thüingüh ‘fish’ | ke ‘water’              |
| apü ‘grandfather’  | wuhnu ‘bird’    | thiyam ‘house’          |

**Table 5** Simple nouns of Yimchunger

Mass nouns are those nouns that occur in singular form whereas count nouns take plural by either taking cardinal numerals or by suffixing the plural marker *-po*. Examples are given below.

| <b>Mass nouns</b> | <b>Count nouns</b>        |
|-------------------|---------------------------|
| alomi ‘earth’     | moshi-mahsam ‘three cows’ |
| khinu ‘moon’      | thiyam-mahne ‘two houses’ |
| ke ‘water’        | thiyam-po ‘houses’        |

**Table 6** Mass nouns and count nouns of Yimchunger



### 2.1.2 Derived nouns

Derived nouns can be classified into three types; they are verbal, abstract and gerund nouns. The verbal nouns are derived by suffixing the nomilizer *-rü* to the verb; abstract nouns in Yimchunger are derived by suffixing *-müra* to it and gerund nouns are derived by suffixing *-khi* to the verb. Examples are given below.

| Verbal nouns        | Abstract nouns          | Gerund nouns        |
|---------------------|-------------------------|---------------------|
| khünthsürü ‘singer’ | müzhomüra ‘kindness’    | ayapkhi ‘sleeping’  |
| ahorirü ‘player’    | thsünüthsüra ‘sickness’ | atsühkhi ‘eating’   |
| tamrimrü ‘hunter’   | müsühmüra ‘cleanliness’ | tamrimkhi ‘hunting’ |

**Table 7** Derived nouns of Yimchunger

### 2.1.3 Compound nouns

Compound nouns are formed by combination of two words of same lexical categories as well as different lexical categories. Examples are given below.

|                  |                   |                        |
|------------------|-------------------|------------------------|
| <b>Noun</b>      | <b>Noun</b>       | <b>Noun</b>            |
| moshi ‘cow’      | shih ‘meat’       | moshi-shih ‘beef’      |
| sangpün ‘flower’ | lak ‘necklace’    | sangpün-lak ‘garlands’ |
| <b>Noun</b>      | <b>Verb</b>       | <b>Noun</b>            |
| pang ‘body’      | khümpü ‘wear’     | pang-khümpü ‘shirt’    |
| yam ‘house’      | larü ‘stay’       | yam-larü ‘servant’     |
| <b>Noun</b>      | <b>Diminutive</b> | <b>Noun</b>            |
| ayung ‘river’    | nunu              | ayung-nunu ‘stream’    |
| moshi ‘cow’      | nunu              | moshi-nunu ‘calf’      |
| khihnu ‘dog’     | nunu              | khihnu-nunu ‘puppy’    |

**Table 8** Compound nouns of Yimchunger

## 2.2 Pronouns

A pronoun substitutes a noun. There are six different types of pronouns in Yimchunger. They are-

- i. Personal pronouns
- ii. Possessive pronouns
- iii. Interrogative pronouns
- iv. Reflexive pronouns
- v. Demonstrative pronouns
- vi. Indefinite pronouns

### 2.2.1 Personal Pronouns

In Yimchunger, personal pronouns distinguish three person and three numbers. The three persons refer to the person who is speaking - ‘speaker’, the person addressed to - ‘hearer’ and the third person- the one spoken about. The numbers include singular, dual and plural. Gender difference is found only in the singular form of third person. For masculine the marker is **-puh** as in *anih-puh* ‘he’ and for feminine the marker is **-pe** as in *anih-pe* ‘she’. It is noteworthy that **api** is a common term used for both i.e. male and female in third person singular if the person which is being referred to be known to both speaker and the hearer; or else they use the specific gender marker.

| Person | Singular                                    | Dual            | Plural      |
|--------|---|-----------------|-------------|
| First  | i ‘I’                                       | i-ke ‘we two’   | i-sa ‘we’   |
| Second | nü ‘you’                                    | nü-ke ‘you two’ | nü-sa ‘you’ |
| Third  | anihpuh ‘he’<br>api ‘h/she’<br>anihpe ‘she’ | a-ne ‘they two’ | a-rü ‘they’ |

**Table 9.** Personal pronouns

### 2.2.2 Possessive pronouns

Possessive pronouns in Yimchunger are formed by adding the marker ‘-yo’ at the end of any personal pronoun. However, the use of the possessive marker –yo is optional in the language.

| <u>Yimchunger</u> | <u>English</u> |
|-------------------|----------------|
| i-yo              | my             |
| ike-yo            | our (dual)     |
| isa-yo            | our (plural)   |
| nüke-yo           | your (dual)    |
| nü-yo             | your (plural)  |
| api-yo            | his/her        |
| arü-yo            | their          |

### 2.2.3 Interrogative pronouns

The interrogative pronouns are used to form questions in Yimchunger. Examples of interrogative pronouns are given below.

| <u>Yimchunger</u> | <u>English</u> |
|-------------------|----------------|
| tüma/tümü-a       | what           |
| she               | who            |
| kü-ching          | where          |
| kuju              | which          |
| kü-yim-ki         | when           |
| kü-de             | how            |

### 2.2.4 Reflexive pronouns

The reflexive pronouns in Yimchunger are marked by *-kütah*. The reflexive marker is suffixed to the personal pronoun. Few examples are given below.

| <u>Yimchunger</u> | <u>English</u>     |
|-------------------|--------------------|
| i-kütah           | ‘myself’           |
| ike-kütah         | ‘ourselves’ (dual) |
| isa-kütah         | ‘ourselves’        |
| nü-kütah          | ‘yourself’         |
| nüsa-kütah        | ‘yourselves’       |
| api-kütah         | ‘himself/herself’  |
| arü-kütah         | ‘themselves’       |

### 2.2.5 Demonstrative pronouns

Demonstrative pronouns refer to the location, proximate: near and distal: far of things or persons from the speaker. Examples of demonstrative pronouns are given below.

|            | <u>Singular</u> | <u>Plural</u> |
|------------|-----------------|---------------|
| Proximate: | ha ‘this’       | ha-rü ‘these’ |
| Distal:    | ju ‘that’       | ju-rü ‘those’ |

### 2.2.6 Indefinite pronouns

An indefinite pronoun is a pronoun that refers to one or more unspecified beings, objects, places or times. Examples are given below.

| <u>Yimchunger</u> | <u>English</u>     |
|-------------------|--------------------|
| khürükhüh         | ‘someone/somebody’ |
| tümü-müla         | ‘nothing’          |
| küchingshe-müla   | ‘nowhere’          |
| küyimkishe        | ‘never’            |

### 2.3 Adjectives

Adjectives are modifiers that add more information about a person, animal or object represented by nouns and pronouns. Most of the adjectives are formed by prefixing *a-* in Yimchunger. Examples of adjectives are given below.

| <u>Yimchunger</u> | <u>English</u> |
|-------------------|----------------|
| a-tsü             | ‘good’         |
| a-mülang          | ‘heavy’        |
| a-tak             | ‘hot’          |
| a-sük             | ‘deep’         |

#### 2.3.1 Degree of comparison

While describing a noun with the help of an adjective, we can also state that something is smaller and bigger than that of another thing and also that one is the smallest or the biggest among all the objects or entities. To compare between two nouns, a comparative and superlative form of adjective is used. In Yimchunger, the comparative marker is *-pe* and the superlative marker is *-takbe* which are added at the end of the adjective. For example,

| Adjective      | Comparative         | Superlative             |
|----------------|---------------------|-------------------------|
| ato 'big'      | ato-pe 'bigger'     | ato-takpe 'biggest'     |
| atsü 'good'    | atsü-pe 'better'    | atsü-takpe 'best'       |
| aniung 'sweet' | aniung-pe 'sweeter' | aniung-takpe 'sweetest' |

**Table 10** Comparison of Yimchunger

## 2.4 Verbs

A verb is a word class that describes an action or state of being. It can be classified into three types: Action verb, Process verb and Stative verb.

2.4.1 Action verb: Action verbs are those verbs which refer to an action. Some examples are given below.

|       |         |
|-------|---------|
| ahori | 'play'  |
| rhap  | 'beat'  |
| shan  | 'run'   |
| yung  | 'drink' |

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

|                     |         |
|---------------------|---------|
| amap                | 'boil'  |
| pung                | 'bloom' |
| khiung              | 'cook'  |
| tükhiong/niungniung | 'shake' |

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

|             |              |
|-------------|--------------|
| mulongmülam | 'doubt'      |
| anikhit     | 'understand' |
| mükhiah     | 'know'       |
| amüzho      | 'love'       |

## 2.5 Adverbs

An adverb is a part of speech that informs about an action or verb – how, where, when, in which manner, or to what extent it has been performed. In Yimchunger, adverbs of manners are formed by suffixing *-te* to the adjectives. Following are few examples of adverbs in Yimchunger.

|          |          |
|----------|----------|
| mütsü-te | ‘badly’  |
| müsüh-te | ‘neatly’ |
| ha-ching | ‘here’   |
| kamro    | ‘always’ |

## 2.6 Postpositions

Postpositions show the relationship between nouns or pronouns in a sentence. Yimchunger is a postpositional language where adpositions occur after the noun. Few examples of postpositions are given below in sentences.

| <u>Yimchunger</u> | <u>English</u> | <u>Sentences with postposition</u>                                      |
|-------------------|----------------|---|
| khiak             | ‘on’           | Inü hüm ju tükhüm <b>khiak</b> zodo<br>‘I kept the book on the table’   |
| thsungkhiak       | ‘for’          | Sheshe khütang <b>thsungkhiak</b> marü<br>‘No one came for the meeting’ |
| khiaknü           | ‘from’         | Athrüpünü anihpe <b>khiaknü</b> hüm ludo<br>‘He took the book from her’ |

## 3

**Sentences in Yimchunger****3.0 Introduction**

A sentence is a group of words that makes a statement, asks a question, or expresses a command, wish or exclamation.

**3.1 Types of sentences**

The following four types of sentences in Yimchunger are discussed.

- i. Declarative sentence
- ii. Negative sentences.
- iii. Imperative sentences
- iv. Interrogative sentences

**3.1.1 Declarative sentences**

A declarative sentence declares something or makes a statement. It may be either a positive (affirmative) or a negative sentence. Some examples are given below.

- (a) Anipuh nü thsangyurü shoruto.  
‘He met the teacher.’
- (b) Thüning ju piyi-ah  
‘The sky is blue.’
- (c) Khungarü nü münyeto  
‘The baby laughed.’



### 3.1.2 Negative sentences

A negative sentence (or statement) states that something is not true or incorrect. The negative marker in Yimchunger is **mü-**. Few examples of negative sentences in Yimchunger are given below.

- (a) Api kheyam-ching tuku king ching müwüchoh.  
‘He does not go to school at 9 o’clock.’
- (b) Arü yapsu lim mükhiung.  
‘They did not arrive in the morning.’
- (c) I müyamrü nü yukhian müthrütchoh.  
‘My friend does not write story.’
- (d) Hothrong ju rükakhiah ching akuk müngü.  
‘Hothrong did not pass the exam.’

### 3.1.3 Imperative Sentences.

An imperative sentence expresses a command, instructions, advice, a request or an order. In Yimchunger, imperative marker is **-ang**. For example,

- (a) Rim ju pah-ang  
‘Remove the grass.’
- (b) Khimtopü rih-ang  
‘Close the door.’
- (c) Kim apan ching moli tsüh ang.  
‘Do take the medicine regularly.’
- (d) Nükütah thsüte thiyuro la-ang  
‘Be true to yourself.’

### 3.1.4 Interrogative Sentences

An interrogative sentence makes a question to get information.

- (a) Nü mung she-a?  
What is your name?
- (b) Nü küpü wuh-a-rün ching nü awüba?  
Which train will you go?
- (c) Nü kütü choki asürü cho?  
When do you get up?
- (d) Ju khihnu ju shepü yo-a?  
Whose dog is that?
- (e) Nü tsührübo küching la?  
Where are your children?

### 3.2 Structure of sentences

A sentence may be composed of one or more clauses. The clauses may be independent of their meaning or dependent on another clause. Depending on the structure of the sentences, they are divided into three types.

#### 3.2.1 Simple sentence

A simple sentence contains only one clause and it is sufficient to express the meaning of the sentence. For example,

- (a) I thulu wüpah.  
'I go to field.'
- (b) isanü wuhnu ngüto  
'We saw the bird.'

#### 3.2.2 Compound sentence

A compound sentence contains more than two independent clauses, and their meanings are independent of each other. In Yimchunger, the clauses are joined with the help of disjunct *tüshe* 'but' conjonct *tüsho* 'and' and *tüalalasho* 'however' etc. for example,

- (a) I thulu wüchoh tüshe api-a hüm khepung wücho.  
‘I go to the field, but he goes to school.’
- (b) Anihpe Kuthur ching akhepah tüsho anipuh shamator  
ching akhepah.  
‘She will study in Kuthur and he will study in Shamator.’
- (c) Api arüto, tüalalashé, api nü tümüshe lupah marü.  
‘He has come; however, he didn’t bring anything.’

### 3.2.3 Complex sentence

A complex sentence is one which typically has one independent clause and two or more dependent clauses.

- (a) anihpuh nü kimkhiah ahuhto de inü mükhiah lah.  
‘I know that he stole the watch.’
- (b) Anihpuh küyimki arüpanü inü mükhiahlah.  
‘I know when he will come.’
- (c) John a college ching khenye lah.  
‘John wants to study in college.’

### 3.3 Voice Change

In grammar, voice describes the relationship between the action or state expressed by the verb and the participants (subject, object etc.) involved in the action or state. In Yimchunger, passive sentences can be formed by simply reversing the order of the subject and the object and changing the form of the verb i.e. an emphatic marker *jü* is used to form passive construction in the sentence. For example,

- 1) Active: Inü khhinu laksah to.  
‘I killed the dog.’
- Passive: Khhinu jü inü alaksah khiah.  
‘The dog was killed by me.’
- 2) Active: Arünü hum thrüt to.  
‘They wrote the book.’
- Passive: Hum jü arünü thrütkhiah.  
‘The book was written by them.’
- 3) Active: Anihpuh nü thiyam thsü to.  
‘He built the house.’
- Passive: Thiyam jü anihpuhnü thsüto.  
‘The house was built by him.’

## 4

**BASIC CONVERSATION****A conversation between Among and Ramji in the school.**

|              | <b>Yimchunger</b>                     | <b>English</b>                       |
|--------------|---------------------------------------|--------------------------------------|
| <b>Among</b> | Nü mung she-a?                        | What is your name?                   |
| <b>Ramji</b> | I mung Ramji ah.                      | My name is Ramji.                    |
| <b>Among</b> | Nü kheshak kütükhüh ching khecho?     | In which class do you study?         |
| <b>Ramji</b> | I kheshak mahsam ching khechoh.       | I study in class three.              |
| <b>Among</b> | Nüyo khepungyam mung tümü a?          | What is the name of your school?     |
| <b>Ramji</b> | I khepungyam mung ju GPS Kuthur ah.   | The name of my school is GPS Kuthur. |
| <b>Among</b> | Nü yo kheshak thsangyurü jü she-a?    | Who is your class teacher?           |
| <b>Ramji</b> | I yo kheshak thsangyurü jü Shoküm ah. | My class teacher's name is Shoküm.   |
| <b>Among</b> | Nü puh mung she-a?                    | What is your father's name?          |
| <b>Ramji</b> | I puh mung Lakiumong ah.              | My father's name is Lakiumong.       |
| <b>Among</b> | Nü rhimonyekhi ju tümü ah?            | What is your hobby?                  |
| <b>Ramji</b> | I nü methrimpe khiahpü mürüh choh.    | I like watching movies.              |
| <b>Among</b> | Nünü amürüh khi yulüh ju tümü a?      | What is your favorite subject?       |
| <b>Ramji</b> | I nü amürüh khi yulüh ju khenap ah.   | My favorite subject is Mathematics.  |

- Among** Amukhip ching nimung How many days are there in a  
kütükhüh lacho? week?
- Ramji** Amukhip ching nimung There are seven days in a  
thüne lachoh. week.
- Among** Kam ching khinu kütükhüh How many months are there  
lacho? in a year?
- Ramji** Kam ching khinu thürü There are twelve months in a  
khiak mahne lachoh. year.

### About friendship

- Among** Nü müyamrü khung ju Who is your best friend?  
she-a?
- Ramji** I müyamrü khung ju My best friend is Throngso.  
Throngso ah.
- Among** Nünü api mükhiah Do you know him?  
nah?
- Ramji** I nü api mümükhiah. No, I do not know him.
- Among** Tosangla nü tümü What does Tosangla like?  
mürüh cho?
- Ramji** Tosangla nü tsünyak Tosangla likes  
mürüh choh. choreography.
- Among** Nü Delhi ching wü-a Have you ever been to  
khiahnah? Delhi?
- Ramji** I Delhi ching mahne ki Yes, I have been to Delhi  
wüto. twice.
- Among** Nünü ha khehüm Have you read this book?  
khenah?
- Ramji** Am, Inü ahikhüh ki Yes, I have read many times.  
kheto.

- Among** Nü awüba shi müwü? Will you go or not?  
**Ramji** Am, I wüchoh. Yes, I am going.
- Among** Wuharün ju kütükhüh How fast the train runs?  
yangyu khuk la?
- Ramji** Lolungpe kheak nü The train runs faster than  
wuh-a-rün ju lang bus.  
yangyu lah.
- Among** Nüsa shothulung Who is the best player in  
ahorikhi bolung shepü your football team?  
atsütakpe-a?
- Ramji** Yankiumong ju lang Yankiumong is the best  
atsutakpe ahoribuh-ah. player.
- Among** Nünü khihni tsüng Do you think it will rain  
arüpu nangte lümnah? today?
- Ramji** Am, I nü jude lümlah. Yes, I think so.
- Among** Tükhüm pukkhüp ju Is there anything under the  
tümü khüh lanah? table?
- Ramji** Am, Tükhüm bukhüp Yes, there is a cute pussycat.  
ju akamwuyih lah.
- Among** Amu nimung, nü Iyam Can you come to my house  
ching arükuk nah nü? on Sunday?
- Ramji** Neak pahjih ang, isa Sorry, we are going for a  
puktsüh wü-choh. picnic.

### **Tükihthüra kiokhi**

#### **Asking about Cooking**

The conversation is between Mr. Doso and Mrs. Tsüsola in the kitchen.

- Doso** Animung jim tümü What did you have for  
tsühkhia? lunch?
- Tsüsola** Jiamap tsühkhiah. I had Jiamap.

- Doso** Jiamap ju küte tükih cho? How is jiamap prepared?
- Tsüsola** Jiamap ju hanangte tükih choh. Akhuhte anyiak kheahpah ke nü achimpah tüsho jushunü phüh ching yukpah. Ji ju khiamte ke yukpah. Jushu thimi, rütüshing, kholar, shih, harü yuk pah ke chante tsüte liuh liuh kamte atükihpah. Küyimki tüshihte amünpanü ke ju müngah khukshihte zhihzihte tsühchoh. Jiamap is cooked in this way: firstly, the rice is washed and put in the pot. The water can be put above the rice level, now add salt, chilly, kholar and meat and cook till it is soft. More water can be added until it is cooked. Jiamap should be served hot for best result.
- Doso** Jiamap khi ju tümüpürü ji nü tükih cho? What kinds of rices are used to prepare jiamap?
- Tsüsola** Jiamap khi ju manji ji, müthsüji tüsho phapkhiungpü nü tükih choh. Jiamap can be prepared by maize, paddy rice or Job's tear.
- Doso** Hujurü ji alala nü atükihkhi kim tüsho akekhi ju ruk khüh a shi? Do all those rices taste the same? And does it take the same time for cooking it?
- Tsüsola** Yung, manji le phapkhiungpü ju muthsu khiak nü kim alü luchoh tüsho ake-khi she junye lang akepe ah. No, maize and Job's tear takes more time and taste better than the paddy rice.

### Zangrü mütsanmükhi

#### Personal information

A conversation between Mr Mükam and Miss Kamsola.



|                |   |  |
|----------------|---|--|
| <b>Mükam</b>   | Nü mung she a?  | What is your name?                                   |
| <b>Kamsola</b> | I mung Kamsola ah.  | My name is Kamsola.                                  |
| <b>Mükam</b>   | Nü küching lacho?   | Where do you live?                                   |
| <b>Kamsola</b> | I Kuthur ching lachoh.  | I live in Kuthur.                                    |
| <b>Mükam</b>   | Nü yo munglü ju tümu a?   | What is your surname?                                |
| <b>Kamsola</b> | I yo munglü ju Jangrü ah.                                       | My surname is Jangrü.                                |
| <b>Mükam</b>   | Nü yo thiyupung wükhke ju kütü khüh a?                          | What is your mobile number?                          |
| <b>Kamsola</b> | I yo thiyu pung wükhke ju xyz                                   | My mobile number is xyz                              |
| <b>Mükam</b>   | Nü yamkhün thsü-nah?  | Are you married?                                     |
| <b>Kamsola</b> | Yung, I zangrü lachoh.  | No. I am single.                                     |
| <b>Mükam</b>   | I nü, nüyo thiyupung shuhkhuk nah nü?                           | Can I use your mobile?                               |
| <b>Kamsola</b> | Khide, shuhkhuk lah.  | Yes, You can use it.                                 |
| <b>Mükam</b>   | Nü tümü rhimo-cho?  | What do you do?                                      |
| <b>Kamsola</b> | I thsangyurü ah.  | I am a teacher.                                      |
| <b>Mükam</b>   | Nü küching rhimo cho?   | Where do you work?                                   |
| <b>Kamsola</b> | I TMS Borü khepungyam ching rhimo choh.                         | I work at TMS Church School.                         |
| <b>Mükam</b>   | Nü zübekhi nimung küyimki a?                                    | When is your birthday?                               |
| <b>Kamsola</b> | I zübekhi nimung ju 15 <sup>th</sup> Yungphu ah (January) 1995. | My birthday is on the 15 <sup>th</sup> January 1995. |
| <b>Mükam</b>   | Nünü mokhühneang tuk cho nah?                                   | Do you smoke?  |
| <b>Kamsola</b> | I nü mokhühneang mütuk choh.                                    | No, I don't smoke.                                   |

## 5

## FOLKLORE

## 5.1 Folktales

## 1. Reshumong and the evil spirit

Langa kiulung thrünpah la cho ki, Langa rü bo ju nimung apan huke khip pü wü de alakheah. Jutü ki Langa rü po ju mihtsürü ahikhüh arimri nü tsüh abah de ala khiah, tüsho arü mi jak she müngü, jumonü nimung khülang mihtsürü khülang amung ju Reshumong de ji bah ala khiah, hapuh a khülang ki nü athrung rü tümü khiak she mütre rü, mulong zahrü lakhiah. Jumonü tsüngre khülang huke ke khip pung leak ching ju api nü müshethülang nü yap to, ju tü cho ki arimri ponü arüpah, Oh Reshumong thsü haching yap lah, tüsho arü nü puhde arü pah api shuhmusu pah hoo thsüde arü lapung yimde shuh bah wü to. Jütüki arü lapung ju lungkhün lapah alakhiah, jumonü Reshumong ju lungkhün ching shuhpah awüzah cho ki api nü kim kim ching phi, jumonü arimri nü Reshumong rhüm müke te nyangnyang pah arü lapung lungkhün ching yüzah ah pah to. Reshumong nü haju lungkhün ju sünit ponü mürhüt to-a zoto. Ashitopü Reshumong ju wulungpah Langarü po alala jimukhung tüsho tha, I nü arimri lapung lungkhün thsü ngüa zolah, jumonü nüsa alala arang. Khürü nü ayi han, khürü mo, khürü phürü, khürü nü nok thsüh han pah mukhung pah, arimri lapung lungkhün ju tak de wün tüsho khünte wüzah to, tüshe shah shekham pah alakhiah. Jerepung lang jikjik khung pah, jukkhith pah tso. Ju tang pung ki ju Reshumong shuh khith te ji te la choh, khihni khiungte. Tüsho arimri alala taksah ah pah khi nü, isa Yimchungrü lomi ching arimri hih te müla te pahto te jipü yukhian ching lah.

Athrungrü lapung ah, amükuk müla choh, te isa jibü yukhian nü tha a huh te ala khia.

### **Translation:**

Once upon a time, there was a village called Langa. The Langa villagers used to fetch salt water 'Huke ke' from a particular place nearby the village where the devils live. Many villagers would go missing every day and even their bodies could not be found anywhere because the devils used to eat away the villagers. During that time, there was a brave man called Reshumong who felt the need to stop the devils from eating his villagers. So, one fine night Reshumong went and slept on the bridge which is located on the way to fetch salt water. When the devils came, they found that Reshumong was sleeping on the bridge. The excited devils shouted and said "Oh Reshumong is sleeping here". They carried him singing, chanting and making unnatural sounds "ho ho ho" to their cave where they lived, to eat Reshumong. Whenever the devils tried to put Reshumong inside their cave with his head first he stretched out his hands, whenever they tried to bring him in with his leg first he opened his legs and sometimes Reshumong used to fart before them. The devils said Reshumong smells very bad and they left him outside the cave and all of them went inside the cave. Reshumong closed the mouth of the cave and went back to his village and narrated his story to all the villagers. Armed with spears, dao, hay, thatch and fire the villagers burnt down the cave and dug out to find that all the devils were dead except one devil in the form of cricket with white hairpin produced a sound 'jik' and left the cave. Till now there is a place named as 'Reshumong Shuhkhit' which means Reshumong place. The fore-fathers of present Kuthur village believe that as the devils had been burned down in that cave, there are no evils in their area.

"It is told by our fore-fathers that wherever there is a brave man, there is always success"

## (ii) A tragic love story

Kim khülang ching aliperü khülang ju athürü khülang nü khide müzho te alakhiah. Athürü khülang junü, anye lapü thsungkhiak nü khite mulong te alakhiah. Tüsho, alipe nü she anye lapü khite mulong te ala khiah, tüshe alipe ape le apuh pünye nü anye lashihpü mümulong te alakhiah, tütüshe anye a khite mulong achihte alakhiah. Jumonü anye mücham achih khukkhi nü nimung khülang anye sangyih pü wü to. Athürü junü alipe ju mührü yam ching mürhäng shihnye, jumonü sangyih wüchoki anye nü limro ching thümün ato mün a ngü. Jumonü amüyampuh ju nü alipe ki ju anak yihkhit jih ake te tha to. Jutüchoki amüyampuh nok ju thokhit choki nokthrüp mükhiang ju amüyampuh nü yihshak to. Jutüchoki amüyampe ju thümün ching lungte wüzah pah atanthünak a sheapah. Ju tunglim amüyampuh azangrü thüyam lim alungto. Jutüchoki amüyampe ape le apuh anye nü athrüpü kilim alipe thsungkhiak kiokhi she apinü müngü te tha to. Nimung ahang tunglim alipe ape le apuh anye wüshe thümün khülang ching shungphuk khite punga yappah ngü to. Jumonü anyenü ju lupü wüchoki shungphuk junü I tükhiu te tha. Ju tunglim alipe ju nü haju I shekhi shungphuk ah, jumonü nüke nü tsüte anye ang, I shuh a hanpah wulung ang tüsho I müyampuh jipah ju khiungpah abuk thsüde yimkip ang. Ju anipah ape le apuh anye nü khiungbah athürü ju jipah apuk thsüde yimkip to. Api tsolo choki khimtopü ki nü ayipüm khülang akipah apuk thrukashungpah jukheak nü sheabah to.

Thiyu ji: Shenü akiangyu thacho nü api küyimkishe jingtsüp kutsüp müla choh, ju mihkhah mo api ngü lo choh.

**Translation:**

Once, a boy and a girl fell in love with each other. They tried every possible means to get married but their parents did not allow them to do so. The boy made a plan in order to prevent others from marrying his beloved girl. One day he invited her to go for collecting firewood in the jungle, on their way they found a big landslide blocking their way. In order to cross it, the boy told the girl to hold on to the belt of his dao. While they were in the middle of the landslide, the boy took out the dao and cut off his belt which the girl was holding and let her fall down and die. The boy came back alone to his village. When the girl parents enquired about their girl, the boy told them that he did not see her. After waiting for a long period of time for their daughter to return, their parents went out to the jungle in search of her. While searching, they came across a full bloomed mushroom in the jungle. When they are about to pluck the mushroom, a voice call out saying “the mushroom you are about to pluck is me, your daughter” and she narrated the entire story about her death to her parents. She asked them to pluck the mushroom and prepare a curry and invite the boy for dinner. After preparing, they invited the boy who killed their daughter, and served him dinner. After the dinner, the boy thanked them and was about to leave when suddenly a piece of the roof fell from the door and pierced his stomach killing him.

Moral of the story: A person who lies won't live long; he will be rewarded according to his deeds.

**(iii) Athürü mahne nü alipe rü khülang khiak müzho khi yukhian: Two young men and a lady.**

Alipe mung ju Tsükhümla athürüpü khülang Shoto, tüsho khülang mung ju Doso. Arüsam ju rukhüh yingüh de ala kheah, ju kim ching anye chito nü alibe ju mürüh de ala khiah. Shoto nü alipe lüpü thsungkhiak nü amüyampuh doso khiak rük thsüde mührü nü pih a yap shih khi khiak rük thsüde amüyampuh khiak wühthürak

ake hüp pah yap lale arang de, pepah wüpah rehükhim ju rehükih khi alung lim thsübah phuto pah ju khiak nütshe rehü alala akikham ahbah to, jutü choki Doso mulong khite tukthsü, Doso nü she nimung khülang Shoto rük akede lungto ato yap khi ju shihneak sap yap lah de tha. Shoto thsüh nü khian shih tüshe lungto thsü khi nü Shoto thsüh zhak abah. Nimung khülang Shoto nü müleang topü sangku achang khiak anunu lakhi ngüto, jumonü Doso she pepah wübah anye nü leakrün de sangku kheak ju wükih to, tüsho Shoto nü rük thsübah anuk kiamkhi shihto, ju lupah atupah tah anye nü sangku khiak leakrün khi ju lakabah to, jumonü Doso ju maki khuk de kam ahang khüh sangku khiak lakhiah, jumonü müleang nü jimtüm hande arü sho api nü tsüh, phuruto hande arü sho müleang nunu tsüh shih.

Doso sangku khiak lacho ki nü Shoto le Tsükhümla anye rhang apah, tüsho Doso ju nü nimung khülang müleang tre le pung püne ki ju I shuh khi ang de tha, jumonü müleang püne ju nü anye khi tükeang rukhüh shuhru pahle tüchin tün, tüchin tün tah anye nü alo ching shuh khito, api alung choki-a apuh shea pah ape lang khimode la alah, api alung pah le thüyam khim shuh jang tücho ki abe nü she nü I rük aki cho tah khiah she atsü tsü nü atsührü Doso thsü ala. Thiyukhian alala Doso nü abe ki khian ahuh to. Jushu Doso nü anokzü pahle amüyampuh yam ching yimde yüpah aniube ki kü I müyampuh tücho ki nah de Shoto nü pheak ching wüzah to, tüsho Doso nü ha tümü a tah pheak ju lip she amüyampuh pede lip khi-a yap shito, jushu api nü Tsükhümla ju aniupe thsü pü Doso nü lu.

### **Translation:**

Once upon a time there lived three young friends, two boys named Shoto and Doso and a girl named Trükhümla. They were very close friends. The two boys Shoto and Doso wanted Trükhümla to be their life partner. So both of them tried to fool and trick one another often to impress the girl. Once, Shoto told his friend Doso that he has seen a nest of peahen in the jungle which can be easily

trapped or caught. In order to catch, he told Doso to bring his shawl to net the peahen. When they reached the spot, he told Doso to cover up the nest by his shawl and both of them jumped on the shawl only to find human excrete instead of peahen. Doso was greatly offended being fooled by his friend so he decided to take revenge someday. One fine day Doso told his friend Shoto that he had seen a wild boar sleeping in the jungle and urged him to come fast with his spear, both crepted slowly towards the sleeping boar and Doso told his friend to throw his spear to the boar, Shoto obliged and threw his spear with all his strength to the boar only to find out that it was only a stone. His spear was broken into two. Shoto was greatly offended by his friend and so their rivalry grew stronger and deeper. A few days later, Shoto again told his friend Doso to go and catch a vulture which was laying eggs on the top of a big tree, in her nest. They brought a ladder along with them to climb up the tree. When they are about to reach the top of the tree, Shoto intentionally dropped his machete on the ground and told his friend Doso to wait for him on the tree top while he went down to fetch his machete from the ground. As soon as he reached the ground, he removed the ladder from the tree leaving Doso on the tree and left for the village. Doso unable to climb down without the ladder remained stranded on the treetop for years feeding on the meat brought by the vulture. He ate whatever meat the vulture brought for her chicks except the snakes. Meanwhile, Shoto got married to Trükhumla in the village. Few years later, Doso told the vulture to get him to the ground and the vulture having understood what Doso was trying to convey to her told him not to remove her feather and managed to bring Doso down on the ground. Doso reached his home and knocked at the door and his mother refused to open thinking someone was fooling her but when Doso insisted she open the door and saw her son like in a dream. Doso narrated the whole story to his mother. His mother too told him how Shoto got married with Trükhumla. Furiously, Doso sharpened his machete and went to Shoto's house and shouted at Shoto to open the door. When the door opened, only Trükhumla was inside the

house. He asked her, “Where is Shoto”? She replied that Shoto went out somewhere. When Shoto learned that Doso was furiously looking for him, he rolled inside the mattress and hid himself. Doso noticed that the mattress was moving so, without second thought, he cut the mattress into pieces and killed his friend Shoto for leaving him on the tree to live with birds just to get married with Trükhumla. Finally, he married Trükhumla and they lived happily ever after.

## 5.2 Folk songs

### (i) Hole ho

*Hole ho – ho – a le – a ho...*

*Hole ho – hole – a ho...*

*Wah – sangpin phungnah – a – a*

*Sangpin phungnah – a – so.*

Peace, peace, peace.

Peaceful, peaceful peace.

Sobered... violence's are over!

Pork fat looks like a blooming flower.

It is for everyone, they look like blooming flower.

Very tasty pork, the world knows our joy...

Forever we live as friends; friends...

### (ii) Mojim

*Mojim la sü monung pinpung lajiah – a – lo – o –*

*Ho Ho lajiah – a – so ---*

In the kitchen, we set fire.



We have sufficient to eat

We have plenty to eat

Everyone knows, everyone hears

All the people heard.

### (iii) Aniojikhi khün

*Ashih yin khiung neah – monung khiung neah – Khoyang lo-khiung lo-o-ni hai. monung khiung neah Khoyang lo-khiung lo-o-ni hai....*

Meats are being cooked above the fire, almost ready to hook out. Cooking with the help of fire, almost ready to hook out joy-joy-joy.

## 5.3 Lullabies

### (i) Yapang, yapjang.

*Oh he hai, oh he hai*

*Ah hai hai, ah-hai hai.*

*Nüsa müyamberübo, nüsa müyampuhrübo.*

*Wulung khamdo de, yap jang.....*

*Oh he hai, oh he hai*

*Ah hai hai, ah-hai hai.*

*Athsüm khiung – ah – ah – de*

*Athsümchi – ah – ah – de*

*Oh he hai, oh he hai*

*Ah hai hai, ah-hai hai.*

All of your best friends are gone.

So, sleep away...

My lovely baby...my lovely baby.

**(ii) Wule tüsho Manji**

*Pheak ju nok nü chim a kiak, manji ju pheak ching rütyuk a zo, wule nü tsüh, wule ju hungsük nü süksah apah, ham le shih le wo...he... wo... he....*

Mat is weaved with the help of dao. Maize are plucked and laid on the mat. Crane eat the maize, and is caught in a trap and killed, eat the meat wo...he...wo...he...

**(iii) Apü külim wüdo.**

*Apü külim wü tole moshi wuk pü wüto. Aji külim wü tole shing ahiuh wüto. Yingüh rü khiangrü khiangrü, liangodung khiangrü khiangrü, khhbe larüp, tangkho larüp trüm trüm....*

Where did grandpa go? He went to rope a cow. Where did grandma go? She went to distribute the ginger. Group of cultivators, colony, colony, banana plant, colony, colony, crab shells, grasshopper shells jump, jump.

**(iv) Nübuk chan. (fill your stomach)**

*Oh, kongpü hi kongpü hi, thurowü thuroyü, isa lu ching ju nü, nü puk müthsü sho, arelu ching ju nü, nü puk chan nü buk chan ah he he he he....*

Oh tree sparrow, hi tree sparrow hi, oh scaly breasted manna, scaly breasted mynah. If you are not filling your stomach from the field, go to neighbouring fields and fill your stomach. Oh he, he, he

## 5.4 Proverbs

1. *Yampuk zhing zhing, limwung ha ha*  
**Literal:** ‘gloomy at home but cheerful on streets’  
**Meaning:** It refers to a person who is good to others but not to his family.
2. *Khihpe limtsahtsah tütsah*  
**Literal:** ‘do not walk the way a crab walks’  
**Meaning:** If the mothers show bad manners or behaviour to their children, they will adopt the same behaviour.
3. *a-hah puhde tsoshe thsüh she khiankih a tsoshihto*  
**Literal:** ‘Throwing spear on the basket which was swept away in the river’  
**Meaning:** It refers to a situation when everything was lost by the wrong decision. It is better to saves one than losing both.
4. *Khiakla-tsühla*  
**Literal:** ‘work and eat’  
**Meaning:** A worker is worthy for his food.
5. *Ashikhi yaknu-a mümütang choh.*  
**Literal:** ‘Praising a pig will not make it healthier.’  
**Meaning:** If we praise someone too much he or she will become proud and will get spoiled.
6. *Khihnu asüh-süh tü-thsü.*  
**Literal:** Don’t be happy like dogs do.  
**Meaning:** Don’t make relationship which will not last long.

7. *Wule mütangtang tüthsü*  
**Literal:** Don't be fat like a crane  
**Meaning:** Do not be wasteful.
8. *Khüzü müzan, wuyih müzan*  
**Literal:** Tiger claws, cat claws  
**Meaning:** Keeping the secret.
9. *Mihyu manirüa pinu hüm khiak ke tungkihkhikhi ruk ah*  
**Literal:** Disobedients are like water poured on yam leaves  
**Meaning:** No matter how much one advice, the disobedient will never obey.
10. *Moshi khik ching lung jipyuk khi ruk*  
**Literal:** Just like a pebble thrown into cow dung  
**Meaning:** Being away from relatives and dwelling within other tribesmen or surrounded by others
11. *Ke ching a khah tholopung müla*  
**Literal:** There's no handle in the water  
**Meaning:** One should not be too confident inside water or rivers.
12. *Ani wüzah aban kutsüp hande wüzahchoh*  
**Literal:** Every sunset sets with longevity  
**Meaning:** Each passing day, our life span is shortened.
13. *Manji ju akim ching müthrumkihsho müzahzamchoh*  
**Literal:** If maize (in the field) is not cleaned in time, it doesn't produce much corn  
**Meaning:** Children should be disciplined in time or else they'll not heed to our advice after attaining adulthood.

## 6

## The Yimchunger Community

### 6.1 Name, people, origin, and migration

Yimchunger is one of the sixteen major tribes of Nagaland. It is located in the easternmost part of the state in the two districts of Tuensang and Kiphire. The name Yimchunger is derived from two words: Yim meaning ‘search’ or ‘to seek’ and ‘chungrü’ or ‘khiungrü’ meaning ‘the one who has searched and reached. Another interpretation of the name is “those who have come back having searched their own land after they had left it”<sup>4</sup>. ‘Yimchungrü Tribe’ is one of the unique tribes in Nagaland with a conglomeration of six sub-tribes viz. Chirr, Langa, Longfürr, Mükury, Phelungri, and Tikhir, each speaking their own home dialect which has similarities to a great extent. Langa dialect, being the most common one functions as a lingua-franca and is used in Yimchungrü literature and for all the official purposes. According to Burling (2003), Yimchunger language belongs to the Ao group of Kuki-Naga subgroup of Tibeto-Burman Language Family. According to 2005 population count done by the Yimchungrü Tribal Council (YTC), shows the population count at 1, 15,000 (One Lakh Fifteen Thousand).<sup>5</sup> Ethnologist (2011) report the total number of Yimchunger speakers at 92,100. However, according to Census Report (2011) it is 83,259.

### 6.2 The village polity

The nature of Yimchunger village administration system is democratic. The administrators consists the founder of the village and representatives from each clan. “The ranking of the leadership is determined on the ground of what each leader has offered during

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<sup>4</sup> T.Lakiumong Yimchunger, *The Traditional Beliefs and Practices of Yimchunger Nagas* (Shamator: Kiussorü Baptist Church, 2003)

<sup>5</sup> M. Khalenmew Yim, *The Yimchungrü & Christianity. A brief History.*

the formation of the village. The leader who offers a cow for ritual act is considered to be the chief, and next to him, the one who offers a dog is made deputy. Interestingly, this kind of offering has never been according to one's wishes, but it has been in accordance with the decision being carried out by the clan members on the ground of their status and merit".<sup>6</sup>

The village is divided into *khiang* 'khels' which is administered by the *khel* authorities, and which in turn are subject to the village authority. The number of *khels* is determined by the size of the village. Every village consists of different clans which is sub-unit to the village. The citizens of the village are bound together by social, political, and religious ties. For purpose of war and defence, league of villagers were formed.

### 6.3 Khiang Yapping: *Khel* Dormitory

Khiang Yapping is a dormitory for bachelors. It is one of the most important social institutions of village life. It is the centre of village social life where young people were trained, disciplined and give instructions. Older folks would narrate to the youngsters the stories, myths and the great deeds of the past.

### 6.4 The Morung

The Morung, considered as a traditional temple, plays a vital role in the social and religious life of the people. It is a place where sacrifices were performed by the high priest during ceremonies. It is also a place for guarding and protecting the village from the attacks of enemies. Guards are appointed to keep, watch and protect the village and to alert the people in any kind of events. A Log-drum at the Morung served as an instrument of information (beating sound of the log) in the village and as a signal of warning in times of war and other calamities. These practices are no longer

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<sup>6</sup> T.Lakiumong Yimchunger, *The Traditional Beliefs and Practices of Yimchunger Nagas* (Shamator: Kiussortü Baptist Church, 2003)

perform after they converted to Christianity in most of the places except for meeting of the Goanburas, village chief and village elders.



Pic.1 The Morung



Pic.2 The Log-drum

### 6.5 Head-hunting

Head-hunting was the most prestigious sport in the life of the Yimchungers. It had been a determining factor of their social status. Might and force were inevitable for them. The warriors were highly honoured by the people, and those who brought more trophies that were human heads of the enemies were respected and recognized by the society and even by their enemies, who dared not to attack the village. Thus, the presence of great warriors was a help to the villagers in terms of protection and security.<sup>7</sup>

### 6.6 Livelihood

For livelihood, the community depends mostly on agriculture besides trade, herding, fishing and hunting. Jhum is the most common method of cultivation. Apart from agriculture, Yimchungers also practiced black-smithy, sorcery (traditional magic) and making of salt (from blackish spring) as a profession.<sup>8</sup>

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<sup>7</sup> M. Khalenmew Yim, *The Yimchungrü & Christianity. A brief History.*

<sup>8</sup> M. Khalenmew Yim, *The Yimchungrü & Christianity. A brief History.*

## 6.7 Religion

The whole population of Yimchungers are Christian since 1980s but before that they had a concept that there was someone greater and higher than human beings, a Supreme Being beyond the ephemerality of this life. This Supreme Being was known by the name ‘Arimpuh’, considered and understood to be a male deity. As far as the Yimchunger belief was concern, ‘Arimpuh’ was the creator, sustainer and controller of the universe, beyond limits of time and space, yet an omnipresent Being who was involved in the everyday affairs of the people and knowing the hearts of the people.<sup>9</sup>

They worshipped the Supreme Being but as he is invisible, people believed that he dwells or is personified in nature, so trees, stones or other objects were worshipped as and when they felt the presence of the Supreme Being in that place or object. Worship of the Supreme Being could not be neglected during festivals and other important events.

There are two types of sacrifices – Community and individual sacrifices. The first was done usually during festivals and prayer meetings known as *gennas*. The second type was performed by an individual (male) as when necessary for various reasons. The most common and important practice was the animal sacrifice. Usually, a pig was taken to the field which it was supposedly occupied by the malevolent spirits, so sacrifice used to be offered in the very spot. Every year when the fields were cultivated, it was the obligation for the owner of the field to offer a sacrifice. This was done with the concept of appeasing the malevolent spirits lest they harm the owner of the crops. Another significant sacrifice was, when a warrior, a rich man, an expert hunter, or a renowned person passed away, a dog was sacrificed. The belief was that the dog would escort the person on his way to

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<sup>9</sup> M. Khalenmew Yim, *The Yimchungrü & Christianity. A brief History.*



the place of the dead “Asherü-kiulung” by chasing away i.e., by barking at the persons or animals that the deceased had hunted during his lifetime.<sup>10</sup>

## 6.8 Festivals

There are two important festivals among Yimchungers. The first and of course the biggest festival which is observed throughout the Yimchunger community is the Metümneo. It falls in the first part of the month of August. Some of the characteristics of Metümneo festival are:

- i) Kiuzhikhi: Announcement.
- ii) Khungarü metümkhi: Purification of children.
- iii) Thüyam khiak mükdung sangkhiak sütbah dapabahkhi: Ritually sticking of a branch of a tree on every house.
- iv) Jimso tsühphit khi: Eating of new harvest rice.
- v) Yamkhün thsüpü lakhi: Marriage proposals.<sup>11</sup>

In this festive season people call back the soul of the dead of the family members. They predict the number of people who are going to die the next year. They celebrate the harvest of millet and worship rice, spade, dao and the fireplace. They also dry the animal liver above the fireplace in a basket for whole night. The next day they would check spot in the liver. If the spot is on the right side some unwanted events will occur amongst relatives, if it is on the left side, unwanted events will be on outsiders, if the spot is on the middle, unwanted events is going to happen within the family and if there is no spot they will have a good year ahead.<sup>12</sup>

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<sup>10</sup> M. Khalenmew Yim, *The Yimchungrü & Christianity. A brief History.*

<sup>11</sup> M. Khalenmew Yim, *The Yimchungrü & Christianity. A brief History.*

<sup>12</sup> Narrated by S. neajichung. 2<sup>nd</sup> GB Kuthur village.



Pic.4 Men Dance Troupe



Pic.5 Women Dance Troupe

The second important festival is Tsüngkamneo which falls in mid-January usually on the 16<sup>th</sup> of January. The term literally means ‘Winter Festival’. This festival is associated with the accomplishment of agricultural work throughout the year, and when their agricultural work is over for that current year, they rest for some days.<sup>13</sup>

Significances of this festival are:

- i) The name of the festival month is Yongphu (January) which means drinking, eating, merry making, singing and sleeping etc.
- ii) Rich people host a grand feast and invite all the Khel male members, usually a pig either in full or in half is sent as a gift to his best friend. In return, his friend will gift him the same in the next festival.<sup>14</sup>



Pic.6 Pulling of Log-drum



Pic.7 Celebrating Tsüngkamnio

<sup>13</sup> M. Khalenmew Yim, *The Yimchungrü & Christianity. A brief History.*

<sup>14</sup> Narrated by S. Neajichung. 2<sup>nd</sup> GB Kuthur village.

## **6.9 Marriage**

Inter-marriage between the same clan is strictly prohibited in Yimchunger. Defaulters were ostracized from the village. Polygamy is not acceptable in Yimchunger society. On the wedding day, the groom's parents would provide feast of mithun, pigs and other animals, where relatives and villagers join the party. The occasion is a time of fun, merry-making and feasting. Divorce and re-marriage is very rare.

When a child is born, naming takes place on the sixth day for a male child and fifth day for female signifying that a male has six strengths (muscle) and female five.

## **6.10 Endangerment level of Yimchunger Language**

The status of Yimchunger is vulnerable that is level 5 according to UNESCO's scales of language endangerment (2003). Based on intergenerational transmission, the language is used among all generations. Children speak their mother tongue in the home domain.

## Basic Word Lists

### NAME OF THE DAYS

| <u>Yimchunger</u> | <u>English</u> | <u>Yimchunger</u> | <u>English</u> |
|-------------------|----------------|-------------------|----------------|
| Amunimung         | Sunday         | Akhuhnimung       | Monday         |
| Mahnenimung       | Tuesday        | Mahsammimung      | Wednesday      |
| Phüyinimung       | Thursday       | Phüngünimung      | Friday         |
| Thuruknimung      | Saturday       |                   |                |

### NAME OF THE MONTHS

|          |           |         |          |
|----------|-----------|---------|----------|
| Yungphu  | January   | Khirhim | February |
| Khishang | March     | Aniu    | April    |
| Khito    | May       | Khiheam | June     |
| Lanzü    | July      | Müzhi   | August   |
| Muphu    | September | Khipung | October  |
| Hanto    | November  | Muliu   | December |
| Nimung   | Day       | Amukhip | Week     |
| Khinu    | Month     | Kam     | Year     |

## NUMERALS

|                        |                 |                       |                 |
|------------------------|-----------------|-----------------------|-----------------|
| Khülang                | One             | Mahnye                | Two             |
| Mahsam                 | Three           | Phüyi                 | Four            |
| Phüngü                 | Five            | Thüruk                | Six             |
| Thünye                 | Seven           | Tüzhah                | Eight           |
| Düku                   | Nine            | Thürü                 | Ten             |
| Thürü khiak<br>khülang | Eleven          | Thürü khiak<br>mahnye | Twelve          |
| Thürü khiak<br>mahsam  | Thirteen        | Thürü khiak<br>phüyi  | Forteen         |
| Thürü khiak<br>phüngü  | Fifteen         | Thürü khiak<br>thüruk | Sixteen         |
| Thürü khiak<br>thüne   | Seventeen       | Thürü khiak<br>tüzhah | Eighteen        |
| Thürü khiak<br>düku    | Nineteen        | Muku                  | Twenty          |
| Muku khiak<br>khülang  | Twenty one      | Muku khiak<br>mahnye  | Twenty two      |
| Muku khiak<br>mahsam   | Twenty<br>three | Muku khiak<br>phüyi   | Twenty four     |
| Muku khiak<br>phüngü   | Twenty<br>five  | Muku khiak<br>thüruk  | Twenty six      |
| Muku khiak<br>thünye   | Twenty<br>seven | Muku khiak<br>tüzhah  | Twenty<br>eight |

|                         |                 |                        |              |
|-------------------------|-----------------|------------------------|--------------|
| Muku khiak<br>tüku      | Twenty<br>nine  | Samrü                  | Thirty       |
| Samrü khiak<br>khülang  | Thirty one      | Samrü khiak<br>mahnye  | Thirty two   |
| Samrü khiak<br>mahsam   | Thirty three    | Samrü khiak<br>phüyi   | Thirty four  |
| Samrü khiak<br>phüngü   | Thirty five     | Samrü khiak<br>thüruk  | Thirty six   |
| Samrü khiak<br>thünye   | Thirty<br>seven | Samrü khiak<br>tüzah   | Thirty eight |
| Samrü khiak<br>tüku     | Thirty nine     | Yirü                   | Forty        |
| Yirü khiak<br>khülang   | Forty one       | Yirü khiak<br>mahnye   | Forty two    |
| Yirü khiak<br>mahsam    | Forty three     | Yirü kheak phüyi       | Forty four   |
| Yirü khiak<br>phüngü    | Forty five      | Yirü khiak<br>thüruk   | Forty six    |
| Yirü khiak<br>thünye    | Forty seven     | Yirü khiak<br>tüzah    | Forty eight  |
| Yirü khiak tüku         | Forty nine      | Thünim                 | Fifty        |
| Thünim khiak<br>khülang | Fifty one       | Thünim khiak<br>mahnye | Fifty two    |
| Thünim khiak<br>mahsam  | Fifty three     | Thünim khiak<br>phüyi  | Fifty four   |

|                        |                  |                        |                  |
|------------------------|------------------|------------------------|------------------|
| Thünim khiak<br>phüngü | Fifty five       | Thünim khiak<br>thüruk | Fifty six        |
| Thünim khiak<br>thünye | Fifty seven      | Thünim khiak<br>tüzah  | Fifty eight      |
| Thünim khiak<br>tüku   | Fifty nine       | Rukrü                  | Sixty            |
| Rukrü khiak<br>khülang | Sixty one        | Rukrü khiak<br>mahnye  | Sixty two        |
| Rukrü khiak<br>mahsam  | Sixty three      | Rukrü khiak<br>phüyi   | Sixty four       |
| Rukrü khiak<br>phüngü  | Sixty five       | Rukrü khiak<br>thüruk  | Sixty six        |
| Rukrü khiak<br>thünye  | Sixty seven      | Rukrü khiak<br>tüzah   | Sixty eight      |
| Rukrü khiak<br>tüku    | Sixty nine       | Nyerü                  | Seventy          |
| Nyerü khiak<br>khülang | Seventy<br>one   | Nyerü khiak<br>mahnye  | Seventy two      |
| Nyerü khiak<br>mahsam  | Seventy<br>three | Nyerü khiak<br>phüyi   | Seventy<br>four  |
| Nyerü khiak<br>phüngü  | Seventy<br>five  | Nyerü khiak<br>thüruk  | Seventy six      |
| Nyerü khiak<br>thünye  | Seventy<br>seven | Nyerü khiak<br>tüzah   | Seventy<br>eight |
| Nyerü khiak<br>tüku    | Seventy<br>nine  | Zhahrü                 | Eighty           |

|                         |                         |                        |                        |
|-------------------------|-------------------------|------------------------|------------------------|
| Zhahrü khiak<br>khülang | Eighty one              | Zhahrü khiak<br>mahnye | Eighty two             |
| Zhahrü khiak<br>mahsam  | Eighty<br>three         | Zhahrü khiak<br>phüyi  | Eighty four            |
| Zhahrü khiak<br>phüngü  | Eighty five             | Zhahrü khiak<br>thüruk | Eighty six             |
| Zhahrü khiak<br>thünye  | Eighty<br>seven         | Zhahrü khiak<br>tüzah  | Eighty eight           |
| Zhahrü khiak<br>tüku    | Eighty nine             | Kurü                   | Ninety                 |
| Kurü khiak<br>khülang   | Ninety one              | Kurü khiak<br>mahnye   | Ninety two             |
| Kurü khiak<br>mahsam    | Ninety<br>three         | Kurü khiak phüyi       | Ninety four            |
| Kurü khiak<br>phüngü    | Ninety five             | Kurü khiak<br>thüruk   | Ninety six             |
| Kurü khiak<br>thünye    | Ninety<br>seven         | Kurü khiak<br>tüzah    | Ninety eight           |
| Kurü khiak tüku         | Ninety nine             | Chi                    | Hundred                |
| Chi khülang<br>khülang  | One<br>hundred<br>one   | Chi khülang<br>mahnye  | One<br>hundred two     |
| Chi khülang<br>mahsam   | One<br>hundred<br>three | Chi khülang<br>phüyi   | One<br>hundred<br>four |



|   |                            |                                      |                           |
|---|----------------------------|--------------------------------------|---------------------------|
| Chi khülang<br>phüngü                     | One<br>hundred<br>five     | Chi khülang<br>thürü                 | One<br>hundred ten        |
| Chi khülang<br>thürü khiak<br>khülang     | One<br>hundred<br>eleven   | Chi khülang<br>thürü khiak<br>mahnye | One<br>hundred<br>twelve  |
| Chi khülang<br>thürü khiak<br>mahsam      | One<br>hundred<br>thirteen | Chi khülang<br>thürü khiak<br>phüyi  | One<br>hundred<br>forteen |
| Chi khülang<br>thürü khiak<br>phüngü      | One<br>hundred<br>fifteen  | Chi khülang<br>muku                  | One<br>hundred<br>twenty  |
| Chi mahsam                                | Three<br>hundred           | Chi phüngü                           | Five<br>hundred           |
| Chikih                                    | Thousand                   | Chikih thürü                         | Ten<br>thousand           |
| Aphülungachih                             | Half                       | Khülang khiak<br>phukrüp             | One and a<br>half         |
| Mahne khiak<br>phukrüp                    | Two and a<br>half          | Chamnak phüyi<br>khülang             | Quarter                   |
| Khülang khiak<br>chamnak phüyi<br>khülang | One and a<br>quarter       | Mikhiuk                              | Full                      |
| Akhuh                                     | First                      | Mahneapü                             | Second                    |
| Asampü                                    | Third                      | Chamnak phüyi                        | Three fourth              |

|              |        |                 |          |
|--------------|--------|-----------------|----------|
| Akhiam       | Last   | asam<br>Mahneki | Twice    |
| Mahsamki     | Thrice | Mihean          | Circle   |
| Shiahrikkhüh | Square | Mahsamarih      | Triangle |

### HUMAN BODY PARTS

|            |       |            |          |
|------------|-------|------------|----------|
| Jingmük    | Ankle | Tüpuh      | Arm      |
| Tüthsün    | Back  | Mükhüh nam | Beard    |
| Thih       | Blood | Pang       | Body     |
| Ro         | Bone  | Ngo        | Cheek    |
| Khüh       | Chest | Mükhüh     | Chin     |
| Nükhün     | Ear   | Khujuh     | Elbow    |
| Mük        | Eye   | Mük-küp    | Eyelid   |
| Jak        | Face  | Yingkhing  | Finger   |
| Khahyimpüm | Fist  | Kingkang   | Forehead |
| Kuwü       | Hair  | Khah       | Hand     |
| Ku         | Head  | Mulung     | Heart    |
| Lahzhi     | Heel  | Mutsuro    | Hip      |
| Mükhüh nok | Jaw   | Mükhok     | Knee     |

|            |           |               |          |
|------------|-----------|---------------|----------|
| Jing       | Leg       | Münküp        | Lip      |
| Müsan      | Liver     | Mulongssabsab | Lung     |
| Mün-nam    | Moustache | Mün           | Mouth    |
| Süh        | Muscle    | Hung          | Neck     |
| Nyippung   | Nose      | Milung        | Palm     |
| Rhangro    | Rib       | Tüpuhpeak     | Shoulder |
| Rorang     | Skeleton  | Küp           | Skin     |
| Kurorang   | Skull     | Hungchiro     | Spine    |
| Ho         | Stomach   | Pho           | Thigh    |
| Jingkudope | Toe       | Mulo          | Tongue   |
| Hüro       | Teeth     | Thih-ru       | Vein     |
| Chim       | Waist     | Khahpeak      | Wrist    |

### SENSE AND PERCEPTION

|                |        |              |         |
|----------------|--------|--------------|---------|
| Akhüh          | Bitter | Müktuk       | Blind   |
| Piyi           | Blue   | Ayin         | Bright  |
| Alo kiphah     | Brown  | Jingkikrü    | Cripple |
| Atuhrü         | Dumb   | Akhamkhiak   | Fair    |
| Nükhün peangrü | Deaf   | Shihkitkitrü | Fat     |

|              |        |                 |       |
|--------------|--------|-----------------|-------|
| Aphüyak      | Green  | Atak            | Hot   |
| Tsün/asüpsüp | Light  | Amürüm          | Red   |
| Rhüm-münim   | Scent  | Asan            | Sour  |
| Leangshangrü | Tall   | Akekhi          | Taste |
| Khiu         | Touch  | Amüye           | White |
| Kelülü       | Yellow | Jingngim-ngimrü | Lame  |
| Aniung       | Sweet  | Arüng           | Cold  |

### DIRECTIONS

|              |       |          |            |
|--------------|-------|----------|------------|
| Aniakhiuklim | East  | Limshu   | Far        |
| Hotsülim     | Left  | Aphulung | Middle     |
| Phüni        | Near  | Dukulim  | North      |
| Aleanglim    | Out   | Tsülim   | Right      |
| Tüjinglim    | South | Akulim   | Upwards    |
| Aniwüzahlim  | West  | Apolim   | Down wards |

## Pictorial wordlist

### 1. Animals



**Nyirü** 'Buffalo'



**Shuhyi** 'Monkey'



**Shihmüchi** 'Deer'



**Tookyuk** 'Reindeer'



**Jangrho** 'Squirrel'



**Kuto** 'Bear'



**Pipi** 'Porcupine'



**Chi** 'Mithun'



**Ke-kiang** 'Rhino'

### 2. Birds



**Müleang** 'Eagle'



**Lungru** 'Owl'



**Khekulo** 'Bulbul'



**Khüyak** 'Crow'



**Kewüh** 'Crane'



**Rikiangpung** 'Hornbill'

### 3. Spices



**Shing** 'Ginger'



**Kelülüshing** 'Turmeric'



**Lasüing** 'Garlic'



**Rethüsüing** 'Chilli'



**Püntang** 'Sesame'



**Woninji** 'Mustard'



**Khiungwün** 'spice'



**Müingüm** 'spice'



**Lasüing** 'Local onion'

### 4. Medicinal Herbs



**Tajunglamba** 'Herb'



**Mowü** 'Herb'



**Lilipong** 'Herb'



**Kumürung** 'Herb'



**Shakjipün** 'Herb'



**China wonin** 'Herb'



**Jipükhamkhü** 'Kittley'



**Thümüh** 'Medicinal seed'

## 5. Fruits



**Liuheak** 'Cucumber'



**Pholong** 'Jackfruit'



**Kelütaso** 'Orange'



**Leango** 'Banana'



**Khiukaso** 'Papaya'



**Jisünaso** 'Guava'



**Tsühniungaso** 'Gooseberry'



**Shaho-mükhiuk** 'Peach'

## 6. Vegetables



**Jimuru**  
'Pumpkin'



**Shungphuk**  
'Mushroom'



**Khamkhüh**  
'Bitter Egg'



**Kianglok**

‘Parkia’



**Hühtro**

‘Snake bean’



**Ami**

‘White Gourd’



**Piniang**

‘Hyacinth bean’



**Rhü ‘Yam’**



**Pinu ‘Cocoyam’**



**Sangkekhamperü**

‘Tuber yam’



**Hühlü ‘Bamboo shoot’**

## 7. Flowers



**Aiyang ‘Rose’**



**Thrilung ‘Lily’**



**Phüyang ‘Orchid’**



## 8. Traditional artefacts



**Sangkung**  
'Log drum'



**Thuwuh** 'Spade'



**Kinzhin**  
'Winding machine'



**Hingpütung**  
'Loom/handloom'



**Tsam** 'Mortar'



**Ayih** 'Pestle'



**Khii** 'Cane basket'



**Nyim** 'yoke'



**Noktrüp** 'Dao case'

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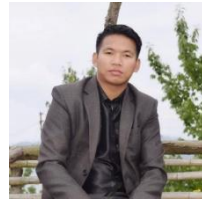
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