

THE BIATE FOLK-TALES



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THE BIATE FOLK-TALES: A book containaing Folk-Tales and proverbs of the past-olden days written by Shri-Roia Nampui and publish by Assam Institute of Research for Tribals and scheduled Castes, Jawharnagar, Guwahati-22

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FOREWORD.

The writer is compiling this "THE BIATES FOLK TALES" Purposely for the young learners of the Biate community who are devoid of such valuable folk tales of the past. Learning of this book will enrich the social, Cultural and day to day life of the Biate Community.

I have gone through this book presented by experienced writer and gives me reflections and recollections of my golden days of childhood which are long and gone in the past.

Also this tales teaches us some valuable moral lessons for instance "SEVEN BROTHERS' which symbolished" UNITY IS STRENGTH' the book is written in simple Language and can easily be understand by the young learners.

I hope this book will surely serve the purpose it has been written for.

I wise him all the best.

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PREFACE : FROM THE AUTHOR:-

The present series of Biata Folk Tales has been compiled soecifically aims at achieving the object of arousing the readers' intercst on Folk Tales' and Proverbs' of the past-olden days in imagination and knowledge while developing his/her Base in national culture.

It's rather difficult to get the collection of Manuscrip of the past "stories" thes days for lack of preservetion by people.

They are in extinction.

I do avail this opportunity to acknowledge my profound gratitude to the friends who have contributed me this much of "Folk Tales" for my venture.

Suggestions for improvement of the Book will be thankfully received.

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THE BIATE FOLK TALES (Biate Phung)

1. SEVEN BROTHERS AND THEIR SISTER :-

Once-upon a time there lived seven brothers who had one sister named Sorlaili. These seven brothers loved their sister so much that they provided all the ornaments for her necklace and decorations. They provided all the beautiful things of the world for their sister except the sun and the moon which they said they will bring down some day for her necklace.

Now, in order to-bring down the moon for Sorlaili, the seven brothers started constructing a tower (bridge) to the moon for bringing the moon for her.

In the meantime, they engaged their youngest brother Tlumtea to reach them their daily meal from Sorlaili. And they kept their sister Sorlaili in their 7-walled Iron gate building as they were afraid that one pharvomtepu would one day steal away their beloved sister in their absence.

Now whenever Tlumtea went to Sorlaili for bringing their Ration of needs, he would call for Sorlaili like this" KiuKiu Sorlaili viva-ei thir In khar thua 7ka ne ong roh' 'My sister, my sister Sorlaili please open me our 7-walled Iron gate'?. Then, hearing this Sorlaili would open the gate and she would hand over their ration to Tlumtea.

Now as the building of the tower used to collapse time to time, the seven brothers took maximum time in building the tower. In the meantime, pharvomtepu began to take advantage on it and went to Sorlaili by pretending to be Tlumtea's voice saying 'ki u ki u Sorlaili viva-ei thir in khar thua 7a ne ong roh' my sister, my sister Sorlaili please open our 7 walled iron gate' Then, Sorlaili, thinking that to be the voice of Tlumtea, opened the gate and thus, pharvomtepu caught Sorlaili and ran away to other country.

Now, Tlumtea's turn came he went to Sorlaili as usual saying 'my sister, my sister please open me out 7-walled Iron gate'? But, alas' there was no voice of reply at all. Then Tlumtea realised that pharvomtepu had stolen away Sorlaili. He went straight to his 6-brothers and informed about the matter/events.

Now, on hearing this news, the 6-brothers started casting lots saying 'If we are to get back Sorlaili let our 7-walled iron gate be opened automatically.' This way the six brothers casted lots each one of them but, no result at all. but they died one after another by pushing the iron walled- this way untill the last brother Tlumtea's turn came. Tlumtea said 'If we are to get back Sorlaili let out 7-walled iron gate be open now : Accordingly, The 7-walled iron gate was opened abruptly.

Then, Tluirtea turned into a 'Dove' and flew a way and began to cry 'Tik Tiki Kik Kik' (Tik tiki kik kik !!.)

Now, Tlumtea began to search for Sorlaili. On his way searching, he met 2-men working in the paddy field and asked them '2-working 2-working in the paddy field whether you

have seen my sister Sorlaili and, they replied' we 've really seen but, has gone away along the hills' beyond the hills. Again, he went further, he met 3-men in the field and asked them similar question. 'Three Three in the field, have you ever seen my sister Sorlaili'? and they replied' we 've really seen but has gone beyond the hills' Again, he went further and met 5-men working in the paddy field and asked them, '5-men 5 men in the paddy field, whether you've- seen my sister sorlaili or not'? and they replied in the same manner' we 've really really seen but has gone beyond the hills'

Now, Tlumtea went further this time he met one woman weaving cloth. On the Verandah of a house and straightly asked her 'woman' woman' weaving cloth have you ever seen my sister Sorlaili'? (now the woman herself was Sorlaili) Then, Sorlaili came to her sense. Saying you really seemed to be the voice of Tlumtea. If you are really Tlumtea, come down and sit on the railing in front of me' then the Dove came and sat on the railing just near her (Sorlaili).

Then, Sorlaili said 'If you're really Tlumtea cry again, once more then, he said' woman weaving cloth whether you have seen my sister Sorlaili? - Then, Sorlaili realised that he was really Tlumtea. He caught hold of him in her hand.

Now, Tlumtea said 'don't catch me otherwise, Pharvomtepu will eat me up, you 're giving me to him. But, Sorlaili said, 'No, No : I would n't give you to pharvomtepu, I 'll hide you somewhere. So, Sorlaili hid Tlumtea inside the hole of a bamboo post. Then, after sometime, Pharvomtepu came and began to snuff and snuff and said to Sorlaili, "here's

something smelling & smelling (thin rim tham ram anam) But, Sorlaili replied if you say 'smelling & smelling you eat me myself'?' but pharvomtepu replied, "No' No : you're not to be eaten-up, I even like to plaster/..... your falling wool skins from your body.

Now, Sorlaili wanted to trick pharvomtepu. She made all the Buckets hole-in it so that they could not hold water and cannot be filled with water. and so water began to leak out from inside of them. Afterwards, pharvomtepu went out for collecting. water. from the well, river so he was so much delayed in collecting water because of the leakage of the Buckets.

In the meantime, Sorlaili and Tlumtea took advantage of it and they immediately ran away to other country in pharvomtepu's absence. Now there was one bird crying signals 'pharvomtepu' Tuithei pin pep hip hap, Sorlaili Mei kang ta huam huam"! pharvomtepu's bucket hole & hole Sorlaili burn with fire !!' repeatedly. On hearing this siren Bird's signal pharvomtepu realised that some thing gone wrong he atonce left the place (well) and went home. On searching, he found again sorlaili. Now Sorlaili and Tlumtea kept all the dead bodies of their 6-brothers over a Banana leaves ultimately, they all became alive. Then, the war broke out between pharvomtepu and Sorlaili's brothers. In this war pharvomtepu was defeated by the 7-brothers and pharvomtepu was put to death.

The end.

(Here "The-story of 'Seven-brothers and their sister ended).

2. COUNTRY DAO SHARPENER (BLACK SMITH).

In olden time there lived a country Dao sharpener. It so happened that one day while he was sharpening his Dao as usual, a crap crawling towards him and began to bite crasp/ his tank caught it in the pipe, then, in fury the sharpener went and struck the abode (house) of Khaumpa Then, Khaumpa in fury went and destroyed the house of the Ants. Then, the Ants in return, revenged the Khaumpa went straight and bite the penis of the swine, Then, the swine in turn went and finished the Banana trees nearby from where the Bats came out suddenly and straightly entered into the ears of the nearby Elephants. The rough Elephant in turn went and blown up the residential house of the Widow. Then, the victim old woman so fury started to go straight to the fountain of the well the source of water supply of the villagers and passed her motion there. Then and there the villagers began to assemble and started shouting "Widow, fine'. Fine !! " but, the widow in her reply told' No, No it's the Elephant who is the culprit!? Then, the villagers began to shout "Elephant fine! fine!! " but, the Elephant replied 'not me but the Bat who entered my ears she's the culprit" Then, the villagers began shouting "Bat! Bat !! fine fine !! but, again the Bat answered promptly 'not me but the Swine!! Then, the villagers in their turn shouted "Swine Fine! fine!! but, the Swine at once told' No it's not me but the Ants who have bite my penis". Then, the villagers again started shouting. "Ants fine fine!!

but, the Ants replied' No no it's the Khaumpa (a kind of Creeper-Guard-vegetable kind) who has destroyed my home totally. 'then, the villagers assembled shouted' "Khaumpa fine fine!! but, khaumpa confessed and told' No no it's because of Chemtattepu who has struck of my residential Bush'! Then and there the villagers assembled altogether and charged the Chemtattepu as the main & sole accused of all! Saying chemtattepu fine fine " But, chemtattepu- tried his level best to escape confessing it's'not me at all but, the crap (Aikuang). because she has biten my penis and for this this, thing happened!

Now, the villagers presuming it to be the main culprit of all the Drama began to shout and shout 'Aikuangte fine fine!! And there was no voice of 'claim' over the incident from "Aikuangte' then, the crowded villagers realised that Aikuangte to be the final-ultimatum culprit began to resolve as to what to be done against Aikuangte for his crime- in this event. They suggested whether we'll put her in the fire or in side the water' what's to be done! they were seeking as to how to resolve for her punishment. Then, hearing all their perplexity- silently, Aikuangte told the people' If you put me in the fire I shall be reddy & reddy then your children will be so happy over me "Then, the villagers said if we put her in the fire she " 11 be happy then, let's put her in to the water'. Then and there they threw her inside the water. As soon as they threw her in the water she abruptly disappeared from the scene! (2) - The villagers were much ignorant about this theory (clue) : she entered inside the bottom of the'stones abruptly! then, the villagers began to be in perplexity as to what to be done now! they said let us put a stick inside the

water thro' the hole and they took a stick and thrushed into the water and withdrew again and look at it and they found the stick to be reddy-(actually they put the stick of one Parsen reddy flower which was reddy in itself) and they thought it to be the blood of Aikuangte and they said 'yes she died she died! by seeing the reddy stick! but, the Aikuangte finally escaped!

The end

(Here ended the story of 'Country Dao sharpener')

3. ZOLCHONGI AND KULZOPA.

Zolchongi and Kulzopa were very much in loved with each other that they loved one another from their mother's womb. The mother of Zolchongi and the mother of Kulzopa could not sleep at night unless their stomach were in touched with each other. This much they were in loved with one another. This was the story before the birth of Zolchongi and kulzopa.

Now, the two babies were born to them. The two babies began to grow. It is said that the two babies never play separately. If a toy is given to Zolchongi, she never play. If a stick is given to kulzopa he never play if a toy or a stick is given together to them then they play together. But they never play alone, they could not play without one another's presence.

This way they were in loved with one another. In course of time, these two babies began to grow. They started going to paddy field. If one goes a head, the other will wait for and, if another then, he/she will for him. If kulzopa went a head then, he will wait for and start playing a flute 12-tunes for this. Play-mate Zolchongi coming behind.

Now, time has come for Zolchongi to select for her lifepartner. On that very day people closed her eyes by binding/ folding 7-times on the head. They hated Zolchodngi much and they wanted Zolchongi to not see clearly the right choice to prevent her from selecting Kulzopa as choice. so they closed her eyes with cloth.

And so, she could not see it. Zolchongi had seen the bridegroom only before her eyes were closed up. The people had cheated her. In the seat of Kulzopa one Vansakula was seated without her-know-ledge just before the Test/ Now, she has to strike towards VS kula as proving her selection. She had ultimately striked towards V.S. Kula presuming to be Kulzopa seated there. She striked out V.S. Kula instead of Kulzopa and so she had to get married with Vansakula ultimately.

Now, no more alternative means for kulzopa to get Zolchongi. He gave the handle of a spade to Zolchongi saying 'I'm giving you this spade handle, keep with you and if the spade handle-cracks then, it will show that I'm sick, and 'I will keep one handle with me if mine one cracks then, it will show that you 're sick. Accordingly they kept each other's spade handle for the planned trick. Now, one day Zolchongi's spade handle was cracked and immediately, Kulzopa realised that 'Zolchongi had been sick.

Therefore, he want straight to meet her. As soon as kulzopa arrived Zolchongi's place, Kulzopa asked Zolchogi how long have you been sick'? As soon as he asked Zolchongi this, Zolchongi DIED.'

Now, people started to impose fine on kulzopa for the death of Zolchongi. They told him 'You' 're fine with 7- mithuns' for this incidents.

Now he had to pay for that. But the death- of Zolchongi's rite no body could perform at all. Hence, Kulzopa had to bath the body of Zolchongi and besides, every rite he had to perform himself, and the dead Zolchongi never allowed any

body to perform for the rites. And at last kulzopa was exempted 1 (one) mithun for every funeral rite performed by him on Zolchongi and lastly, his 7-mithuns fines were all exempted and condoned for the entire rites.

For the dead Zolchongi kulzopa facing all these incidents and thus remarked 'Hate in life and love in death'.

Kulzopa returned back to his village. Now, in memorium of Zolchongi, kulzopa planted a flower saying "Let this flower be blossom in the name of Zolchongi. And the flower was really blossoming. Now, Sazilzalte (a spirit type man) use to come every morning and picked up the flowers and returned back to his own place. This way Sazilzalte came every early morning and picked up the flowers and returned. Now, Kulzopa said 'I have planted these flowers in Memorium of Zolchongi who's plucking these flowers every day, I 'll spy out. Then, one day he got up early in the morning and spied the Sazilzalte. He caught him while he was plucking the flowers and asked him 'I 've planted this flower to commemorate Zolchongi why do you pluck'? Sazilzalte replied 'don't catch me I a representative of Zolchongi' then, Kulzopa said 'If you're Zolchongi's messenger I 'll follow you' then, sazilzalte said 'No No! I 've come across 7-dark countries and 7- bright countries' but, Kulzopa insistedly said 'I must follow you then, Sazilzalte told 'If you really want to follow me catch hold of my tail firmly only then, I 'll be able to take you thro' to Zolchongi. This way Kulzopa was brought to Zolchongi by Sazilzalte. They reached the abode (place) of Zolchongi. In that country the deaths used to fly over the sky (like a pigeon). People said of Kulzopa Zolchongi's dog is barking

here! (perhaps he resembled a 'dog' in that country).

People used to go for fishing. The people (Deaths) there, whenever they go for fishing they treated "leaves" of the sea shore as 'fish' whenever they have the leaves in their basket, they said 'these are fishes'. If some leaves are found in Kulzopa's basket they said 'Kulzopa too got fishes'.

After some time there was a talk between Zolchongi and Kulzopa. And Zolchongi advised kulzopa saying 'you go again to your own country and, carry this Bird (Lailen' in Biate) with you, and when you reached your country, whenever you 're sick you sacrifice with these bird' so, kulzopa returned back to earth again. After his returning, he told his families about the Lailen (bird). Lailen bird generally comes down on earth during winter season. They are said to have come down from the sky above. His family replied 'why should we sacrifice with this small bird like this? We have big big animals for sacrifice. Now, kulzopa released the Lailen from his hand. After some time, one wooden material handloom suddenly fell on his head then kulzopa DIED :

Kulzopa and Zolchongi had the same privilege again to live together in heaven for ever. History repeats !

Here ended up the story of "Zolchongi and Kulzopa the two babies who were very much in loved with each other (in childhood) twin-person-from "The Biate Folk Tales."

The end.

4. IRUNGNU AND LINGTHITE

Once upon a time there lived Irungnu and Linghite. It so happened that Linghite often smote Irungnu from her head and Irungnu cried and cried ! One day while Irungnu was crying a Bear went and asked her why she was crying. Irungnu replied'tis because Linghite always smote me from my head and so, I cried.' Then, the Barking Bear said' go and prepare meal for me with chicken/curry and serve me meal, and after that I will do it nicely for you' so, Irungnu went and prepared meal (Rice) and chicken curry accordingly after that the Bear took his meal. After the meal, the Bear told-Irungnu' go and call for Linghite,' so, Irungnu went and called for Linghite' Linghite come come to take your mother Lakhin and your father Laikhin" and Linghite replied' I will come and go but, will smite the head of Irugnu' then, hearing this, the Bear said' Oh I am afraid and ran away. After that Linghite came and smote the head of Irungnu again and again. After that a Dear came and asked 'Irungnu why are you crying 'because Linghite smote me like anything!' and so I am crying' So, the Dear asked' go and prepare Rice & curry for me and serve me after that I will do it nicely for you" so, she went straight and cooked; Rice and prepared meal with chicken curry and served the Dear. After that the Dear asked' 'go and call for Lingte' after that she went straight and called the Linghite in this manner' Linghite come come to take your mother Lakhin and your father Laikhin" but, Linghite replied" I will come and go but will smite the head of Irungnu again and again".

Hearing this words, the Dear also said' oh I am afraid

and ran away abruptly : So, Linghite really smote Irungnu again this time also. After that, one Fomchalriaite over heard them and he asked Irungnu' Irungnu why are you crying? She, replied" Because, Linghite is always smitting me here and so I am always crying'. Fomchalriaite said' go and prepare meal for me nicely and after taking meal I am going to avenge your Linghite nicely! so, she at once prepared meal for Fomchalriaite and served him accordingly and after that Fomchairiaite asked" go and call for Linghite so, she at once went and called for Linghite saying" Linghite come come for your mother Lakhin and your father Laikhin Linghite replied similarly" I will come and go but, I will smite the head of Irungnu again and again" But, this time, Fomchalriaite went stealthily and crawled below the door at the gate before the arrival of Linghite.

Accordingly, Linghite came with pride and happiness as he was to have another chance to smite Irungnu as usual. While Fomchalriaite was waiting and watching at for her. Then, as soon as Linghite entered the door she stepped into the hand there Fomchalriaite caught hold of Linghite at his penis very firmly and hold it properly, then, Linghtite said 'Fomchalriaite release me please please :: but, Fomchalriaite said' Farkin: Farkin :: no release : atlast, Linghite died.

Now after the death of Linghite, people cut his head and took out his skull from off the head and, with that they began to prepare a FLUTE. Then, they played the flute very exciting sound : all the public liked it very much. Now every day they would play with this Flute with great interest & impression. They played whole day wholenight ceaselessly. One day some Monkey came and heard about all these events. They all liked it very much (monkeys) and wanted to steal the flute away from them. They planned a trick to take it way.

So next time they came at night and took it away. After that, they started playing between themselves. They gave to their Boss he started playing lying on the top of a tree" Tlor non: Tlor non I am singing to my children 'he played and played this way. They (monkeys) were so much excited with this now : they all began to shout like anything. From a long distance, a QUIL heard this about the drama played by these monkeys. She straight away came and asked them 'please allow me to play your flute' repeatedly. atlast, they allowed her-to play the flute herself Saying 'let her play as she requested us much' So, the QUIL started playing the flute' I am singing for my children on the bamboo Vikvik vek vek.' and they all said' she played very exciting "shecontinue to request saying it's better to taketo the bamboo tree instead of playing here (inside the house) so, she was pretending to take the flute away from them. So,' they again told her to take it to the Bamboo-tree. Then she began to fly away from them. They jumped to catch her-butatlast, they grasped only her wings and she flew away with the flute. Thus, we see no wing with the Quil these days.

One daywhile she was playing melodiously, thrillingly on the bamboo tree one Buisen (poppy type of wild squirrell inside the earth). Listened very attentively. While the Quil was playing on the top of the tree, red- Buisen went straight to the bottom of the bamboo and ate the root of that very bamboo and suddenly, the Flute fell down to the earth from off the hand of the Quil and then the Buisen caught the flute away and started to play saying' "Red Buisen ken ruken hai" 'I expect calling all his children and abruptly entered inside the Hole of his with the Flute :

(Here the story of "Irungnu & Langthite" from the Biate Folk Tales)

5. THE TWO SISTERS :

Once Upon a time there were two girls. The elder use to go for cultivation works, while the younger sister remained at home. Every day the younger sister remained at home. One day the younger sister also wanted to accompany her elder sister to the paddy field. She requested her elder sister saying' I too will come with you as it's boring to be at home alone all the time'. But, the elder sister replied' No No! you will get thirsty by noon' so, she left. But the next time, again she asked her sister to allow her to accompany her to the paddy-farm. Atlast, the sister agreed to take her to the paddy farm.

The two of them went to the paddy field. At day time she suddenly cried saying' I am thirsty : So the elder sister said' I have told you, you will get thirsty' :: She told her to go and drink water from the pipe line-running water. She according went and sucked water from the pipe. Now, while sucking water, a snake came along with the water and she swallowed inside her body.

In the evening they returned back to their village, the next day she was not taken to the paddy field any more. But, instead she would cook at home herself. but, it so happened that as soon as she cooked rice after that she began to fall asleep. Soundly, and while she slept the snake came out from her body and consumed all the meals prepared by the girl and, again the snake returned back into the body of the girl always.

So, when the elder sister came she asked 'why have you not prepared meal but, she replied 'I have prepared it. 'Then, why have you not kept for me' but she said 'I have kept it for you but, the pot became empty and the sister claimed she did not take her meal and her stomach is bulging - and so, the elder sister could not understand the matter. She became confused if she has not taken the meal, the stomach should not be bulging and if she has taken meal, she said 'She has not taken' so, she began to make a trick to find out the clue. Oneday she told her 'I will go to the paddy field, but instead, of going she just remained-nearby. After cooking, she at once fell asleep and, in the meantime, a snake came out crawling from her body and ate up all the meals inside the pot so, she took her dao and cut off the snake and finished it :

Now, the body of the snake was thrown some where outside. and in no time, the spot where the body was buried was turned into 'SOLPUI' flower.

The flower was very attractive to look. And the elder sister asked her younger sister, 'do not pluck the flower in future' but, one day the younger sister was stepping to pick up these flowers stepped down over the Skull of remained of the snake and it poisoned and she became seriously sick. She became more and more serious until the elder sister had no other alternative to do any thing. Then, she just dressed her body nicely and laid her on the floor and mourned- over her much and then, opened the doors all sides and left her off and went away to other place.

In course of time the king' servants came and saw the lying young beautiful girl on the floor! they reported the

matter to the king. Then, the king immediately asked his servants to bring her to him.

The king started giving all the medical treatment. and, later on, she was cured. She became the wife of the king. But, the queen never talk at all/ in course of time the king said "the-new" queen is beautiful and intelligent also but, one thing she never talk at all so, I am doubtful whether people will say a dumb queen so, I want to know whether she is really dumb or not and he called for counselling with all his subjects then he planned to trick how to discover her secret. He said, I will like death and you all mourn for me he advised. So, he pretended 'dead' himself and so, people cried. and cried 'O king is dead O king is dead' people started crying like any thing. Then, and there the new 'Dumb queen also began to cry. 'O king you're bereaving me. After my sister bereaved me. 'You bereaving me 'O king : Then, the king at once woke up and talked to her and asked 'Tell me about your sister how she left you' then, she began to relate all her story. Then the queen was admired and exalted. They made poster of her photo and notified here and there. The picture was carried over by the kings' servants. In the meantime, the elder sister came and asked 'Is she not my sister? So, the king brought the elder sister to him and they were both the sisters and the king became united ever since.

The end.

(Here ended the story of "the two Girls" in the Biate folk Tales.)

6. NUNVANGI AND RANGSUNA

Once upon a time there were one boy and one girl. They were Rangsuna and Nunvangi. Now, Nunvangi and Rangsuna loved very much from their childhood. They were pondering over their future marriage lives time to time.

In course of time, the father of Nunvangi made an announcement that he would give Nunvangi to marry any body/boy capable to bring 7-Mithuns (a kind of Cow) in their Cow-shed.

Now, Rangsuna was a poor boy, unable to produce such a Mithun and, in the meantime, one Leikhengherekte (a kind of squirrel) came to know about the decision of Nunvangi's father. He took 7/Frogs resemble cows and produced to the Cow-shed of Nunvangi's father. And, at night Nunvangi's father saw the newly produced-Mithuns, he found it very charming and satisfying and so, he gave Nunvangi in marriage to Leikhengherekte.

It so happened that there was a famine all over in the village of Nunvangi and, Nunvangi knew that Rangsuna's parents had sufficient paddy at that time. So in order to get food-stuff, Nunvangi started to go to the village of Rangsuna. At first, he met the maid-servant of Rangsuna and asked 'Where is the house of Rangsuna?' but, they replied 'Rangsun

Rangsun Kahoi noh' 'Rangsun Rangsun I don't know::

Again, she proceeded further house but, none of them told her where the house of Rangsuna was. At last she became exhausted and she took rest for some time in the house of one Blacksmith of the village in the corner most part of the village.

In the meantime, one lady told Rangsuna 'In the evening there came a quest -(woman) and searched for Rangsuna's house' Rangsuna said' where is she now' the lady replied' she is halting in the Black-smith's a house. Rangsuna thought she must have been Nunvangi and so, he brought her to his residence.

After Rangsuna brought Nunvangi to his residence, there was a great feast for celebration from Rangsuna and Nunvangi. It is said that they celebrated for 7-seven days continually until the earth became-so muddy for over-celebration of the Feast.

After 7-days, Rangsuna began to introduce all of his stores of paddy: there were 7-store in the east, 7-store in the south, then, he began to sendher-off after presenting her a sufficient load of paddy and a set-of Bronze-Plate (Dish) to Nunvangi. Nunvangi requested Rangsuna to accompany her to her journey now. Rangsun took a piece of pot and broke it into pieces and he took the piece in his hand and he began to follow Nunvangi in the journey. On their way, they reached a place where the road condition was bad and certain, then Rangsuna recitedly sang like this 'ki ram kim ram Leitukjol ram Nunvangi tha Sailungnem in lei ton no roh' then, he threw off the piece of pot (the pot) from his hand then and there,

suddenly, there appeared a big 8 broad-way in front of them they would proceed on. Rangsunā then said 'Nunvangi please go now'? but she replied 'khi tena mangmang' only this much this much'. Nunvangi and Rangsunā recollected their past young days' lives while their journey. in their memory and so they found hard to part each other now. They proceeded on. Afterwards, they were about to arrive the village of Nunvagi then, suddenly, Rangsunā turned into a BEE and flew away from Nunvagi's presence and now, Nunvangi wept and wept and she died :

The end.

(Here ended the story of Nunvangi & Rangsunā from Biate Folk Tales :)

7. THE KING AND THE POOR LADY.

Once upon a time there was a king in a village and there was one poor Woman in that village. The woman had one small girl daughter. One day the poor woman said to her daughter' I am a poor Woman on this earth so, when I die you should go to the River spring (source of the river) of the King's drinking water and sow the seedlings of Sontarai (a kind of magic/tree) and say" Risono : Risono :: Sontarai ruzing ka zan ka'n rison' (be growing grow and grow day and night be grown!) you do this at that time!

One day the poor woman died. The young girl did as advised by her departed Mother. She went straight to the source of the River of the king and sowed the seeds of the said sontarai and said recitedly' Risono Risono no : Sontarai ruzing kasan ka'n rison' and the young girl sat on the branch of the tree while singing recitation like this and the tree began to grow and grow (growing & growing) marvellously : and in no time it became big tree until the tree became a blockage for the kings' servants to draw water and there was no water flowing through.

Then the kings' servants told about the blockage of the water source and the king replied' you must fell the tree so that the water line is clear' Now, they started cutting the tree to fell but, just after cutting half, the sitting woman spat on the tree from above and suddenly, the tree became joined back

together and it became as before without any cut-marks, and so, they were unable to fell down the tree. Atlast they reported the matter to the king. Now, the king strictly told them 'you go and search, probably, there is something on the top of it' so, they went and searched the top of the tree and, they found one young lady sitting on the top of the tree who is singing from her mouth, playing flute from her nose, weaving cloth from her hands and spinning with her legs.

Seeing this, the servants said to the king' your majesty, eiring khom do so eithi khom do so' whether we live or die all the same' there is one woman sitting on the top of the tree who's singing from her mouth, fluting with her nose, weaving with her hands, and spinning with her legs' and then, the king became surprised & amazed. He ordered his servants to bring down that Lady from off the tree.

Then, the servants went to the sitting woman and said.' The king want you to come down.' The young woman replied' If I am really to come down there, there must be a bronze plate covering the entire road and the road should also be totally covered- up with. Chador cloths- the entire length seven times and then, I may

Then, they told her reply to the king. Then and there the. king started arranging for the journey of the young lady who was sitting on the branch of the tree. Then, she came down to the king and became the wife of the King (as a Queen).

Now the queen became pregnant and the time for her delivery came. The king was out on tour. She requested the

king's servants to allow her to give delivery at the kings Bedroom as the king was generally on tour at that time. But, the servants told them you cannot give delivery at the king's bed- It's the king bed' Rengikun Rai ikun' 'king's bed 'king's chamber' they said. Again and again she pleaded for her delivery at verandah again. They. said:. 'Reng tual Rai tual' It's king's verandah' This was how they treated her as they hated very much.

Lastly, they told her' in this country, if people want to give delivery of baby, they used to go to 'Kum-ithider' (death year source) and, one must cover her face and only then, she can give delivery ! So, they took her to the 'Kumithider' river- . On their arrival they covered up (folded) her face seven times- with cloths and after that, she gave birth to twin babies (sons). but, as they covered-up her face just after delivery, they cut the baby with stone and, again another baby also after delivery they cut into piece and threw them into the river and after that, opening her face they showed her the stones and said to her.' These are your sons'

On their returning back, they told the king, "These are the sons of your wife' showing the stones to him. then, the king became furious and he asked his servants to injure (cut) her hands and legs.

So, they injured her hands and legs and she became cripple; In the meantime, the. twin. boys which were thrown in the river have been rejoin back to lives by the river Goddess and after 8 years they were diving in the water moving here and there singing' phai-o bomo-phaio bomo, tana sareng telia

lenga laia tan bang, kil riding (a poetical recitation of their own lives they sang) and again the water of the king's (drinking) spoiled by the two boys twinkle singers' movement : Then, the king servants told the king about the incident/ event, the king then asked the servants to bring those boys from off the water. Then, they went and told about the king's order to the boys.

The boys in return told them whether the king will kill us or will arrest us?' The servants told the words of the boys to the king. Then, the twin boys decided to come down to the king. but, before they came down they were instructed by the Goddess who had made them alive saying' you should not drink or take any thing given by them, you should tell them' unless we are given by the cripple woman, we wouldn't take what soever' and the place you're going there's your mummy and so, anything they offer you tell them unless given by the cripple we would n't take" besides, you should also tell how the king's servant by closing her face-at-the time, of her giving delivery and, how she sowed the seeds of sontarai at the source of the river and, they kill you by cutting with stones and you should tell the past history of your mummy and also how I saved you by rejoining-you to lives'.

Then to the king the twin boys (guest) started to narrate the past history of the king's family and the past history of the poor woman and also the story of the river Goddess who saved them. At first the king thought those to be the story of some one else. but, later on he came to know that it related to his own and he himself.

Then, knowing all these stories, he became very furious. He then killed all of his servants at once. Afterwards, the king and his children started to live again together peacefully!

The poor woman who desired her daughter to be the king's wife had really become the mother-in-law- of the king then.

The end.

(Here ended up the story (famous story) of 'The King and The Poor Lady' in the Biate Folk Tales.)

8. THE PADDY GODDESS (QUEEN).

In olden time there was a paddy Goddess (Queen) called 'FAPITE' in Biate. The visit of this Fapite was expected by people at a time. One day Fapite happened to come but, in the form of an old poor woman and she asked the villagers' can you accommodate me?' The villagers replied 'No we are expecting the Fapite:. Again she proceeded to another house asking similarly' can you accommodate me?' 'No no : We are expecting Fapite to come and so we can't accommodate you' the villagers replied. At last she went to the last house' called Liandoia' and brothers who were poor orphans and asked them' 'Children will you be able to accommodate me with you' then the Liandoia replied' certainly mummy but, one thing we don't have anything to offer you to eat together' but Fapite replied' Do not worry children just accommodate me with you I will eat what you eat and nothing to worry for that'.

Thus, Fapite was welcome in by Liandoias' house.

The next day Fapite woke up early and started cooking herself. She just took a small stick and thrused it between her nails and there rice came out pouring like anything and, she cooked the rice and they shared together like this every day. After some days, Liandoias began to doubt as to how could she procure the rice and so, he woke up early and watched her thro' their cloth in a hole and then, noticed the secrecy of the Fapite.

Ultimately, they began to be very happy for this, and realised that she was really the 'Fapite' the paddy queen (Goddess.)

In course of time, Fapite advised Liandoia saying 'childern search out a plot for our new paddy field for the year? They replied, mummy, we have searched out a plot for our new paddy field whatever site we like to select the villagers raised objection to us saying' it's ours and not yours we have selected for ourselves and so, you can't take this site' afterwards Fapite was told about this. Now, the two Liandoias found a small plot of land known as 'white Ant Hills' and so they selected the site for their paddy field.

They began to fell the jungle and finished all the jungles cutting. A time came that the new-cut-paddy field land should be burnt and it burnt very nicely.

One day the two Liandoias went to Fapite and told' mummy we have cut the jungle and burnt it and it burnt nicely but, where can we procure the seedlings for the year? then, she advised them saying' go to the villagers who are putting paddy in the sun-shine go and watch for those and there by make round- bullet of the arrow for shooting and in the bullet bake a paddy together to become bullet and do it altogether and after-that by those bullets you shoot the arrow on each and every tree and they will ultimately return to the paddy field and do it that.

After some time the paddy began to grow and it grew flourishing. Then again the villagers began to envied on the two brothers they went to them and started to make trick to

destroy their paddy. asked- 'please allow us to clean your paddy field' accordingly, they started cleaning the paddy field of the Liandoias. While they clear the paddy, they would cut each of the roots of the paddy in side. invisible from the surface.

Thus, the paddy began to dry all together and atlast, all of them dried up. Then, the Liandoias went to Fapite and reported the matter.

In the meantime as the Dew fell on the paddy began to survive again on the ground. Now the harvest season came. The paddy was very abundantly matured and flourishing. It is said that they collected 7-houses of paddy (Siar house) in the north, and 7 houses of paddy in the south. This way the paddy grew and prospered abundantly. The paddy was so much the two brother were fed up of cutting the paddy for huge harvestation. Then they told the Fapite saying 'mummy we are unable to collect the paddy now-' realising that the two brothers had been fed up of harvesting- she told them' children if you are fed up of harvesting do this thing, go to the top side of the paddy field and put your Busket (Bem in Biate) opened towards the bottom side of the paddy field and beat the Bem with your stick and do this and it will be alright.'

So accordingly, they went to the top side of the Kheti (jhum) and did the advice given by the Fapite and then the paddy unharvested remaining all began to disappeared !

Now, they began to prepare pang (basket-store for paddy to store the paddy) in stock. They have prepared- and started filling the paddy in the pang then, the 'Fapite' was inside of

the pang then, they counted the number of the paddy house, called siar there were 7-Siars in the west, and 7- Siars in the south this much they did collect the paddy of Liandoias the two brothers.

Now, time has come for the Fapite (paddy Goddess) to leave the Liandoias. She advised them saying 'children when I am departed from you never say oh what a pitiful mummy' and then she disappeared off from the scene.

But Liandoias used to say 'Oh what a pitiful mummy' then and there each 'word' they say this the number of 'pang' (basket house of the paddy) disappeared one and so on :

In the meantime, the villagers used to steal the paddy of the Liandoias from time to time from this day onward.

The end

(Here the story of "The Paddy Goddess (Queen)" ends up).

9. SEVEN BROTHERS AND TEKABEREI SUANTE:

Once upon a time there was a man who had seven-sons and one-sister. The sister had a son named Tekabereisuante. One day the seven sons asked their father to have a feat of competition in between them and, who ever failed (become defeated) in the said feat shall have to be put to a Tiger's path for the tiger. And they told their father about their programe for this, and the father too agreed to it. Now, the seven brother's started to sharpen their Dao for the cutting feat and their father too requested his sons to sharpen his Dao for the same. but, the seven sons tricked their father and cheated him and not sharpend his Dao properly, only the surface of the Dao the edged side they sharpened.

Now when the day of the feat came (a kind of a creeper plants in the jungle) all of the sons cut the poirang Robe successfully but, the father could not be successful as the Dao was not really sharp. He could n't cross-cut the poirang feat!

Now as per term of the 'FEAT' their father had to be put on the path of the Tiger where the Tiger does walk every day. They put him on the path of the tiger and, when the tiger came he wanted to cross him out but, the father asked the tiger' friend! why did you leave me our sons have decided that who so ever failed in the Robe cutting feat shall be put on the tiger path' so hearing his words, the tiger came back and caught him home and ate him-up!

After seven sons heard that their father was eaten up by the tiger they planned to go for Pipu Bala sangal Dai thiam' (Revenged feat for the forefathers) and they started to go for this great venture first of all, on their way to 'Pipu Bala sangal Daithiam' they met a man people carrying bundle of bamboo who asked them seven-brothers where are you proceeding for? They answered' Pipu Bala sangal Daithiam' then the man told them 'if you are really going for Pipu Bala sangal Daithiam' cut my bamboo in to pieces and join them back' so, the seven-brothers cut the bamboo and pieces but, they were unable to rejoin the bamboo. So the man said to them' you will do much and left them off. But the seven brothers thought that they had been given real answer and so, they were happy. They did n't know the 'word' was spoken ironically. From there they proceeded further they met another man carrying water who asked similar question to whom they did similar attempt unsuccessfully. They proceeded further they met another man who was carrying a load of Til (Oil seed)and asked the 'seven brothers where are you proceeding? 'They answered' we 're going to Pipu Bala sangal Daithiam' and then, the man said' if you are going for Pipu Bala sangal Daithiam' pour out all the Tils on the ground and collect them again exactly as they were. The seven-brothers poured out all the Tils on the ground-scattered and they attempted to collect them again but could not. So the man told them 'you do much and left them off. But, the seven-brothers thought they were encouraged by the man and so they were happy. From there they proceeded further, they met a Widow in certain village. The

widow asked them' seven-brothers where do you go' Pipu Bala sangal Daithiam' they answered. And she said' if you're really going for 'Pipu Baia'... shoot my pig with your arrow. In the morning the old widow called for her pig the pig came out, and seven brothers shot at the pig but, even the skin was not effected. Then the widow replied' you will do much' and left off. Now, they are coming to the place of a Boss-their destination (with whom they are to perform the feat for their revenging of their father. The Boss cooked the meat of the seven-Brothers', Father. Further, he prepared a curry from their father's meat with the leaves of an ARVI (Bal) which caused much itching while eating one of the brothers asked another brother' its itching and another replied' if itching eat itching itching-g' he dropped the piece of the meat below the house (thro' the hole in amachang floor an the Cock below there immediately picked it up and chew' too. Cock do not like father's meat Guest dies and owner-lives.

And the Boss had instructed all the Rats at night to bite each of the string of the Arrow-Bow of the seven-brothers one by one. And accordingly, they had biten all the strings of the Bow of the seven brother.

The next day the seven-Brothers and their BOSS had to start for 'Pipu Bala sangal Daithiam'. The Boss carried a big Longkhai (carrying-load Busket) on his shoulder. People asked him' Sir why do you carry that big Longkhai' he answer'-I am going to bring piggery-food' they proceeded further and arrived one place where the seven-brothers told the Boss 'It's nice place for playing pi pu Ba la' the Boss replied' If

so, then let's play here. The seven brothers climbed on the tree and after that they asked the Boss 'you play first then, in no time the tiger jumped over them and caught all of them at a time and finished them up.

In course of time, the son of their Aunt Takabereisuante knew all about these events and planned again to go 'Pipu Bala sangal Daithian' "he told his mummy, 'Mummy I 'll go for 'Pipu Bala sangal Daithian' but, his mummy replied' son you' re too short and small!' and again after some time, he asked his mummy' Mummy I 'm ready to go for' Pipu Bala but his mother replied' Boy you are too short to go for all these' but, Tekabereisuante told his mummy' I can reach higher by putting something for standing more higher he said. At last, the mother too agreed to him. He would ask any Toy for Game. The mother would ask him to collect from his uncle's residence and at times he would ask for an Arrow too. His mummy would advise him to collect from his uncle's residence. He would find a fine steel from his uncle's residence. With this Steel Arrow he prepared himself to go for "PI PU BA LA SANGAL DAITHIAM" to take revenge for his UNCLES/ G/FATHER'S. Who were eaten up by the Tiger BOSS before.

Now, Tekabereisuante left for' PI PU BA LA'—

At first he met people who were met by his Uncles, the man who carried bamboo and the man asked 'Teka Berei,' where are you going' then he replied' I 'm going for Pipu Bala sangal Daithiam' then the man said, 'If you are really going for' PI Pu BA LA' cut this bamboo into pieces and

again, rejoin them back correctly and so, Tekaberei cut the bamboo in to pieces and rejoined them back as before. Then, the man told 'you 'll be very successful' and then left off. Hearing this words, T.B. Suante became sorrowful. Again, he proceeded further and met one man carrying a load of TIL and the man asked' T. B. Suante where are you 'going? He answered- 'Pi pu Bala sangal Daithiam' then' pour out all these seedlings of TIL on the ground and collect them again as it was before' Then he poured out all the TILS on the ground and again collected them again. Now while the seeds were recounting again one of the VARIT (paddy eater Bird) has stolen one seed away. So one No. was missing then, he caught the Bird-Varit and broke her neck-and took out the seed from off her neck what is known as' ONG' in Biate where the Swallowed materials are held up after consumption below of the neck. Now, the ONG of Varit is attached on the Back side of the body. And not on the neck as other creature/birds.

From here, he proceded further. He met a widow as his Uncles in a village. T.B. Suante had to halt here -for a while. The widow asked him 'T.B. Suante where are you going' 'I 'm going for pi pu Bala sangal daithlam then the widow said' 'If so, then shoot my pig with your arrow! Then, in the morning the widow called for her pig' RUT TE'Ki vok suang lung inthang' then, the pig came. Then T.B. Suante asked all the women who were grinding paddy saying' be removed your selves ! but, they replied' Even your Uncles could not be successful ! they ignored him this way. Then, the pig came. T.B. auante Shot at the pig and shot crossed through the earth-

7 times -

After that the widow started arranging for the venture of T.B. suante revenging for the parents. The widow prepared an OIL from the meat of the pig (pork) and also fried-piece of Meat he sent to' T.B. Suante and advised him "you should not take any thing there when you reached that place (for S.N. Daithiam) and you will be served with your uncles meat. You have to carry this meat and Oil for your curry as well as for your FEAT.

From there he proceded further. He reached the village of the Boss. In the evening the Boss prepared and offered him his uncles' meat and they took their meal. T. B. suante did as he was advised by the widow but, he took the pork oil and the meat of the pork he brought from the widow previous night.

While taking meal T.B. suante dropped the meat of the curry below the house then, the Cock immedaely picked up and crowing 'To-To-0-0 do not like the Uncle meat Guest lives and Owner dies' hearing this, the Boss turn went straight and finished the Cock.

At night the Boss advised all the Rats to bite the Strings of the Arrow as done in the case of his uncles before but this time the string of the Arrow of the T.B. Suante are all made of steel iron and so they could not bite at all. instead their own teeth finished while biting the strings. (of T.B. Suante).

Now they had to go for sleeping. The Boss (Tiger) wanted to jump over him but, as advised by the widow

previously, he did n't close his eyes but, peeped the tiger to the hole of the cloth wore by him at night. The Boss would say 'sleep you're tired'!

In the morning the Boss and T. B. Suante had to go for their final feat some where now! They reached the place where the Feat was performed between the Boss and T.B. Suante's uncles. He asked 'Sir, It's good to have Pi Pu Bala Sangal Dathiam' then the Boss replied then let's play. T.B. suante climbed the tree first, he uncover the skin of the tree with the handle of Arrow and then poured out his oil (of pork) along the tree through and then took position himself After that he said "Sir you play first then, the Tiger climbed on the tree but as the tree has already been oiled now, he could n't climb due to slippery and he tried and tried seven times but, the tiger failed to climb on the tree.

Then, the world's famous story' The T.B. Suante' aimed at the Boss (Tiger) and shot him abruptly and finished him. The earth also crushed seven times deeper and the Tiger was finished!! After that, T.B. suante wanted to know whether the tiger was really dead or not so he called the Bee to enter inthro' the mouth of the tiger and came out from his mouth which proved that the tiger was really dead proved!

Then, Tekaberei suante cut the head of the tiger and brought it to his mummy. But, it is said that in course of time during the absence of T.B. Suante his friend used to bluff his mother every now and then, so, saying mummy (T.B. Suante) 'I'm coming from "PI PU BA LA SANGAL DAI THIAM" she never believed and said' No No.! When TB

suante asked his mummy' I 'm coming' she did not believe him. And so, she did n't open the Door to Tekaberei until, atleast he said' Afterwards you 'll hear a thunder sounds loudly and at that time, do n't say 'Oh how my son.! and touch the beard of the tiger which is hanging over in the out side of the house" 'Accordingly, a big thunder was sounded and the mother of T.B. Suante said' Oh my son' and Went and touched the beard of the tiger which was hanging, in contrary to the advice of T.B. Suante her son. So she too DIED.

Here ended up the famous story of "Seven brothers and Tekaberei suante" from Biate Folk Tales.

The End

**Victory has a hundred fathers but defeat is
an orphan.**

**(Here ended the story of Seven Brothers
and Jekabereisuadate.)**

10. THE TWO GIRLS AND THE WITCHCRAFT

Once upon a time there lived two girls. These girls were engaged by their father to watch the paddy eater birds. One day their Songbok (a kind of Rope fixed in around the paddy field to drive out the Birds by shaking off the Rope) was cut off (disconnected) the sangbok could not be servicing. Then, the two girls said 'who will join us the Songbok! If a female then, she 'll be our partner, and a male then he 'll be our husband, Then, the nearby Khuangthurlite (a kind of witcraft man) over heard the conversation of the two girls then, straightly, went and joined up their Songbok rui as wanted by them. Afterwards, he became the husband of the elder sister.

But after this, the younger sister became very much afraid of her elder sister's husband and, she could not remain with them. So, most of her time she remained on the top of the roofing as she remained on the top of the Roof day and night, she had been bitten by mosquito and at last, her ears became very much injured and in torn off condition.

In course of time, people told the girls 'father saying' your elder daughter married a witcraft and her younger sister does not remain with her sister but she remained on the top of the roofing all the time and now, all her ears have been torn up by mosquito bites.

Hearing this, the father became furious, he planned to kill the withcraft at once(**)

Whenever they had to take meal the elder sister would ask her younger sister to call for her husband saying' ki u ki u Khuanthu' rli va- ki un hong to nangati' My sister, sister the Witcraft my elder sister has called for you' then, he would reply' Tu anlu ki khui lai tuansempi zel lai' then he came.

Now, hearing the report of the younger daughter's fate, the father at once planned to kill the witchcraft. He informed the elder daughter to come down to him from their village saying there's some trouble in the village' and the daughter came. Immediately, the father rushed to the place of the two-daughters and, asked the younger daughter to call for the W.Craft then, the younger daughter called 'ki u ki u Khuangthurliva Ki un hong roh nagati 'My sister the W.craft my elder sister has called for you' then the reply came. 'Tuan lu ki khui lai tean sam ki zel lai' combing my hair and fixing my hair now' then, she came. Now, the father has sharpened his Dao nicely before the W.craft came. As soon as he stepped on the door, (gate) and crossed the Door-gate he cut off his neck at once and finished him.

Now he buried the head of the witch craft on the nearby ground and put the body in the feeding-pot of pig and wash off all the blood spots here and there. But. there was a little mark of spots some where remained!

In the evening the elder daughter wife of the Witchcraft came. She at once asked younger sister to call for her husband' then, 'ki u ki u khuangthurliva ki un hong roh nang ati' then, there was no reply and no voice heard now. Then the elder daughter began to doubt ! She asked her younger sister 'what

blood spots are these our father has offered sacrifice and he cut one of his finger and so, the marks' 'and the elder sister said 'let me give feeding to the pig' but, the younger sister replied' No No! I 'll give 'as she was afraid of detecting the secret if she get to the piggery pot. and, the elder sister/daughter has became very sorrowful day by day.

The head of her husband which they have thrown outside have turned into a SOIPUI flower plant, and began to bud flowers blossoming! The elder sister asked her younger sister' Do n't pluck the flowers from the plant knowing the story well. And when ever the flower was approached by the younger sister it became fading and fading and faded off. Abruptly! but, whenever the flowers was approached by the elder sister the flowers began blossoming more and more nearer the elder sister approached ! until the flower was fixed up lastly then, she realised that her husband has been buried at that very spot. Now, she asked her younger sister' call for Rain now?' The younger called for Rain saying' Rua zuango ruazuango eh tuipui sen zel zul chungah' after this, the younger sister asked 'Sister how far have you gone?' 'Up to my waist' she replied. and again she called for rain' and again, she asked' sister how far have you gone?' Then, 'up to my neck' and she called again continually and asked her' How far have you gone she! she' already swallowed up by water. Thus, it is said that although they could not live together in this world, but they were unite in the next World kingdom.

(Here ended up the story of the Two girls and Witchcraft from the Biate Folk Tales.)

11. BIATE TONG RIKHEK: (PROVERB) (BIATE-PROVERBS)

(1) Khoroi chang tiang : Dong roi voitiang. (2) Pa - tung nai changtiang : Taifa nai voitiang. (3) Nupang mi-dit thingrilim itlan, lpami-dit Zaizo thing kher. (4) Pakgatneh Buisen inling. (5) Ineineh pamiong isin rangatam. (6) Zam zam pa'n khomualazam. (7) Tor tor pan vok kong a atlak. (8) Rak rak pan man rak. (9) Dol dol pan badol a fak. (10) Sa'rkun a kong a ro. (11) Salup'n a pui-apua. (12) Amasa pualrang a pua. (13) Piala ba neh tong inok rife na omak. (14) Satel thing in lui. (15) Se-fe nunga ripal ikhar. (16) Chem nung ivar. (17) Inriang ithing neh khurdong ipur. (18) Rangma rang ikai neh Lakai ithing dok ngai mang meh. (19) manta kung ivel neh pu In ivel dok ngai mang meh. (20) Sirkung duidap rol duidap. (21) Puinah ni ngal raksong roh. (22) Chin laia nu ringai neh phalbi zinga tuirihalina. (23) Ivar rang naipang omak. (24) Itlum rang zuba omak. (25) Naipang roisak neh Nangtuaia In isin det ngai mak. (26) Tongrik iril neh Sa-zang ituk-mi-mak. (27) Ina ki ti pi ne pu : Rama ki ti Ikei neh 'Vom. (28) Nupang zol ion neh pam zol ion lek ngai mang meh. (29) Nupang khua neh vaber khua indang mak. (30) Nupang roiriat vok kong dong. (31) Nupang lamsat kolkung aden. (32) Nupang thanon a khatin a relrui a pot. (33) Nupang ruichimbuk ti no roh-Ipa ruichimbuk ti-roh. (34) Nupang duka ne thingtlong duka lut loi omak. (35) Nupang neh Rova athal'n

tua roh. (36) Loi vat'n nupui'n tlan lam akar ngai. (37) Iril iphuak neh nelna tong amangna omak. (38) pasal'n Nupui naivong'n tlan lam akar ngai. (39) Izel itha Badol-Isir itha dialdok. (40) Mi bunek lai'n inkota idingngai mang meh-mi mura ei chuang ngai (41) Imuanga om'n tui' lian remak. (42) Ikhopa om'n itamre mak. (43) Tuirilom tuiarat. Meirilom meiarat. (44) Vate vuang ma'n tong avuang. (45) Ipan iboin inthoi fungai mak (46) Iral idoi rang'n pasal sari anang. Nai-fara thoi' nrichong rang'n- itam idoi rang'n pakhat a nang. (47) Mi sir kol kung anai. (48) Nupang raldoi khumpui laizola Ipa raldoi pampui ithum. (49) Khuala fetlung sola savua ise. (50) In isin thei ino'n thingbong robong atam. (51) Roirel thei ino'n Zubel alian. (52) Lamihoi nehtong ihoi akhokmak omak. (53) Ringik risak saiuam inliam. (54) Narsa sia umdon ifa. (55) Tik'sia neinum leida ifak. (56) Lama ni tong daikunga maroh. (57) Rituak thatlai neh Taite rinoi. (58) Tong sirnok neh Arpa chuk ina. (59) Nai fara'n ni chem neh ni-zang itikroh. (60) Van ise fena rikal-ram ichim. (61) Nai fara ta rang'n mather-fung a changngai. (62) Saipui richan a zoi : sakhi richan zoi mak. (63) Loi enna mit armun Dit chungga mit a tlei ngai. (64) Tui lua khom konganei ngai : Sertium khom mual anei ngai. (65) A mit icho chal tluan ivol (66) Matum rang neh Itoi ife rang rikoi ngai mang meh. (67) lbak'n phulum iroi ngai mak. (68) sur-sunu anuam nok zong mak. (69) Chempai kol nok ilot nok. (70) Puingak sia neh Bu biang bel. (71) Riatrop thei zoh-ovg. (72) Mi voksa sem lia uisa sem. (73) Chuk'non lo sam-ong-nii-mak dam non lo (asam). (74) Lon det det thi tong nole fak tong. (75) Nai

nupang inci neh Fatun inei voika inlum (76) Loi-lam ila salu reh inlam ei tlung ngai. (77) Su-ko no le zang sut ichoi keng ei ang. (78) Achun rang bang thangmi amua, a okna rang chang val mu mak. (79) Tui ithei tuia Thing ithei thinga an thi ngai. (80) Ar ta'n an chara a siat a kim (81) Miriam khom khosot arngai'n chu a rammualfak a sotngai (82) Mi mong roisak pakhat neh Bisen inling. (83) Irul in ilut athi ngai, Miriam in ilut aring ngai. (84) Imak neh Bosuam avur ining. (85) Ikei pa'n mual sari alima azia ma ngai mak. (86) Amahebe ui ikuar ikhit arlim pat. (87) Ithi he be rife na omak. (88) Sip neh dan zol richam anfiar neh mankhong ritok. (89) Tongbul itu neh ang bul/itu arfena omak. (90) Mi kungkuru mi kung ingak : Thei kung-kur thei kung ingak. (91) A khopu neh silai rinem dom roh. (92) Nai lutir neh Tairam nol no roh. (93) Lung'lian khom lungte'n arkemno'n chu omthei mak. (94) Richong khom fara'n arkam non chu omthei mak. (95) Ilu lera tlapatung ti ngai mang meh. (96) Khua neh Zol ringai loi omak. (97) Zol ilui neh lam ilui ro loi omak (98) A Ui lui mak azong tum mak. (99) NUPA HE LANO THLAMOKA SIAL ILO. (100) Amahe be vaidi kara zun. (101) Ipa neh phelruakong ka. (102) Mani ripak sakhi'r ngala kop mak. (103) Man neh chang artok tik tika. (104) Singtam maitam nilung-thu hal roh izongpa thei faka. (105) Izong ter thei tak anuam ngai naipang'n tongdik anuam ngai. (106) Izong te aiti aro thei "miriam ai ti ro thei mak (107) Thi lam nai ringlam sot. (108) Itar ibol neh puantet ithui rife-na omak. (109) Ar a vok avil Loi ram izoi neh Sakhi man ri iam no roh. (110) Sum puan

idittlang rama : Nai idit izoia. (111) Phalbi tuisil neh chung-pual rang bopka. (112) In chang luat theirikua sat. (113) Khuangma darma khal no roh. (114) Tuipui sukla pharam Miriam sukla-chung-pathian. (115) Tuipui neh ninu-istir no roh. (116) Thiam pu nai'n ritin artel Thirsu nai'n satin artel. (117) Ui in adit lai miriain'n a nel lai. (118) Mi palak neh Ui tiangihai. (119) Ui rual laia ui khat. (120) Ei omna ei khua ei thina ei tlan. (121) Sima fe sim nunchan mara femar nunchan. (122) In ilua rang neh vang isak rang nen lung'n chu thirvom neh Bevom ritok roh. (123) In ilua rang neh vang isak rang nen lung'n chu thirvom neh Bevom ritok roh. (124) Thi-toa ruaktual ihem. (125) Itlum neh par der itha. (126) Keipui ithi keipui arthoi ngai. (127) Tui ilin imuanga sa tlan (128) A siali khor hoi aitho-pai. (129) Arpuinu rinu-tui sem itho. (130) Anung khona sulu tui tlum itho. (131) Zana riling ikel neh Uifung inol. (132) Ni fe na ka uizang i ok 'n ne ok. (133) nungak tuibur zuk al ngai mak. (134) Tlangval chem ngai ngai mak (135) Suak ithi neh fatun ihua idang ngai mak. (136) Tunpui ithu neh leipui ihu pai no roh. (137) Fatun bu er neh vailain a heti ning. (138) Zingrua tho tuium inlian (139) Khatka leilak rual lei lak. (140) Sin rilak fak rilak zoi bak roh. (141) Itam khai choi-ipa thiam thei'n non meia. (142) Nupang puan thei inon tuia. (143) Ki var kum tuan ken tlok zanka. (144) Nupang itam nang-khua rier. (145) Ki tuk ma'n ki thuat thei, ki tong ma'n thuat thei mang. (146) Inru ifur rap roh. Inre phok lakroh. (147) Baingal thangsia Inru thangsia. (148) Mania muvanlai te ripuang. (149) Tongdom Zuidom. (150) Kut chala tu ban bula. (151) In tlontlam buneina. (152)

Mi rimuama par. (153) Kelpui neh lam; richu. (154) Sakor i oi sunga Sakor ritla nei. (155) Thai no-a kilat thal taka chang. (156) Sate ingkana akhata armei ise. (157) Arpui ingkana ar ten nat. (158) Nai fara bu lam kola. (159) Ritlung ibianga bu ei nai fara chang anen riat. (160) Richong sial lam kola. (161) Tui ivai neh Ui ivai ei dok ngai. (162) Ei tu hei zuar ngai mangmeh. (163) Ivar'n avar man fazoi mak : intlo'n an tlok man choi zoi mak. (164) Ar ek sir masa ma rang tha iril. (165) Romai bil itho'n armit sing iloi. (166) Ivom pan ai ngam ining voi asan. (167) Kel mei ua-a va akte ri-o. (168) Reng chang ngai ino reng ichang an khok. (169) Manmasi chu miriam munisi rammual. (170) Nimsiat kara pisa na neh. (171) Thai mak tong ina tu keimak iral. (172) Fata luat leise. (173) Ar iam bur ako i phat. (174) Mi lam pang neh don lampang chuan roh. (175) A bel ne chuan 'n im afai tlak loi rang. (176) Tuithei ibua sip ngai mak. (177) Mercha pum khom ahang ngai. (178) Nadon la roh, Andon la roh. (179) Naipang sul ring 'nchoi. (180) Naite neh Rongta idai re ngai mak. (181) Tui ithu ar i ek. (182) Richong zuar neh Dar la set tol. (183) Rimai don var top neh Richong zuar zai ipom roh. (184) Ichul irin neh Bu thing irin khop ngai mang meh. (185) Chal richanga nai chal rinoi bu. (186) Mi loi maka bu mi dongma maka nai. (187) Champui iboi neh thirkai iboi an khok. (188) Ivar rizui pui ei var ngai ingal rizuipui ei ngal ngai. (189) Mu-pui thing ona chuang. (190) Voika sika tlan itlanga nap inin. (191) Hi nung sakhi tlan. (192) Suak iro suak a chang. (193) Satel irel'n arela. (194) Voilam neh voilam khap thei ngai mang meh. (195) Fangma sul iring rikhu a

ang. (196) Isia khual ithoia fak rang meisen pa'n arel ngai. (197) Ama mun vaipal um suak in ui atir. (198). Ral suak rang ni neh nai suak rang ni re mang meh. (199) Ropum isir neh kumsuak rivoi iol. (200) Thial na-a tong pin iru. (201) Suma ne san suaka ne vil Tonga ne san suapui tha. (202) Ibak'n phulum iroi ngai mak. (203) Lon det det ti tong no le fak tong. (204) Thai mak tong ina tu keimak iral. (205) Voika sika saha tot him a tlum ngai. (206) Asiali khor hoi ai tho pai. (207) Loi den do vun ai mak- Roidon khom avun ngai. (208) Rilong tuai ifa mani ar long diaia. (209) Ne ma tokmol ne pun bufun. (210) Neditinei rang neh Isi barrang en no roh. (211) Van ise fenarikal ram. (212) Vate vuang ma'n tong avuang. (213) Se fe nunga ripal ikhar. (214) Man chang luat theitkua sat. (215) Hi nung sakhi tlan. (216) Naifara lung ngam nakum. (217) Thusia baika thei thur baika. (218) Zan roisotzing roi toi. (219) Ui mi zui-itho. (220) Sechal panga lung ilon neh ar ang. (221) Masua to neh sa man to. (222) Mana ripak Sakhi'r ngala kop mak.

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