

FOLK TALES

1. Henlong hëy Lihwang

1. Hiipëk yohwoongc tay-taki wakcüng-mc
time very golpass-alcady wakching-in
nok-ca ngoh.
house-one be-past
Very long time ago in *Wakching (there) lived a family.
2. Tëëwnok-me henlong-se müünpu süko-naha-ca ngoh.
that house-in Henlong-by name female-child-one be-past
In that family (there) was a girl by name Henlong
3. Ya-ë nawya yohwoonge mëye ngoh.
She-sub girl very much beautiful be-past
She the girl was very beautiful
4. ¹E-cëy lihwang-ë e-naw henlong nawya mëypu
her brother Lihwang-sub his-sister Henlong girl's beauty
ngc-c c-ë maync ²mcëng-huue tëyh.
see-by he-sub love-to desired
Her brother-Lihwang seeing his sister Henlong's beauty desired to make love to her
5. Tëëwkhëy e-ë mih-pan-nawsc kiihc c-nok-te
So he-sub other-morung-boy like his-house-to
ya-cëyh-c ën-mc pëy-ne ngoh.
night-each-by evening-at come-to be-past
So he like boy of other morung each night in the evening used to come to his morung
6. Hiipëk yohwoongc lëwe len-yaang-phëyme henlong-ë
time very long spend after Henlong-sub
c-phëy hëw-hüümpu nawsi yoy-cëy³ hëyyasc mong.
she-with meeting boy self-brother so felt
After spending long time (like this) Henlong felt that the boy who visits her each night is her own brother
7. Tëëwkhëy ya-ë yoy-nyu-te hë-kih-c c "O nyu
So she-sub sey-mother-to this-like say-pt O mother
münnyaah ëtangtc pëypu nawsi ë-cëy" kihc nangëy.
last night to-me who came boy my-brother so felt
So to her mother like this said : "O mother last night the boy who came was my (own) brother" so (I) felt.

* An important village in lower Mon district, consists of five clans.

- 1 In narrations masculine vs. feminine gender distinctions are not maintained. This also reveals the fact that this distinction is of recent origin.
- 2 According to the Konyak culture a boy can visit a girl in her privacy. But a boy and a girl cannot have sexual relations if they belong to the same clan (morung).
- 3 As the sleeping rooms do not have lights and as the visits will be in nights only; it will be difficult to identify if one wanted to be anonymous.

8. Yate ənyuə c "lëya e-pëy-wante nang-ə yak-mc
She-to her mother said tought he-come-during .you hand-in
tüükmak yahyaange eseta-te hëy-cun-lüüm kiihc
soot taking his-face-to without giving suspicion like
cuntëwh" sc e.
rub/smear so said
To her her mother said "to night when he could you talking soot in your hand without giving any indications rub (smear) on his face "so said.
9. Tëwkiie ya-e yakphate tüükmak phoyaange
that-like she palm-in soot rubbing
tëw-nawsi-seta-te cun.
that -boy-face-to rubbed/smeared.
Like that she taking soot in her palm rubbed/smeared the soot to the face of that boy.
10. E-cëy-pan-mëpu sünlëwe pëywante seta-te tüükmak
her-brother morung-from getting up come-while face-to soot
phoyaange ngoh.
rubbed/smeared was
Her brother from the morung after getting up while coming (noun) his face was rubbed with soot.
11. Tëwante c-nok hëy kahta-lanne em-nyii
then his-house (family) and people their-two
ë-cëy ë-naw ëcu ëmaync mëngpu süng.
brother-sister relation bad learnt
Then his house (family) and people learnt about their two's, brother and sister's incestuous relationship.
12. Tëwkhëy wakcüng wanglëm kiihc tëw-nyii
so wakching rule like those-two
cëy-naw pecong-nyii-me wëntc cëk.
brother-sister wood-gate-two-at fire-to/in burnt
So, according to Wakching rule, those two brother-sister were (tied) to two wooden gates (and) burnt in fire.
13. Pecong-nyii-me ngaaypuësi wangtangme
Wood gate-two-out/in appeared-smoke sky-above-in
cane sëëyyaange wangtc tengkahakke oonge mah.
onc-become roll-after upward-to straightly went-disappeared
In the two gates appeared smoke (and) became one in the sky (and) rolled together up upward straightly (and) went (and) disappeared
14. Tëwante kahta-lan-ne hëkihe c " emnyii püm
then people this-like said their-two body
yanyahpëyh, yaha kën hëy moonga yü-yanpu- yaang.
departed soul heart and mind not-separated
Then people said like this "the soul, heart and mind of those two departed bodies is not separated (at all!!)

15. Sahate	ngooye	wakcüng-kahta-lan-ne	tëw-nyii	puungaaw
uptill	now	Wakching people	those-two's	story
yü-lëkpe	c	aangnang.		
not-stopping		say-keep on		

Till today Wakching people keep narrating the story of those two without stop.

Among Konyaks sexual promiscuity is a way of bachelor life. There are separate sleeping huts meant for this purpose in the villages. In a village these huts are usually situated by the side of granaries so that young people can also function as watch-dogs of villages. In a village people are divided into different clans. Each clan has its own morungs (Bachelor's hall). A person can belong to only one clan. The sexual contact between boys and girls of the same morung (clan) is incestuous. Girls have their own separate common place to sleep called Yo. The boys can visit the girls of different morungs.

2. Anawsangnyak hey sahnyu

1. Ewangëwanga sahnyu hëy anawsangnyaknyi i yohwongputawpanc ngoh. 2. Hëyange imanyii nokcane hahhëy yinge ngoh. 3. Toylëmliline tëycëmme cëmyoong cëmsutte ngoh. 4. Nyiihca imnyii phawte pepayne lay. 5. Anawsangnyake cuypecca aak. 6. Yoya paylëk ekhëw mëpu uhuhleke wün. 7. Hëpoy sahnyuc paylëk ekhëw mëpu uhuha yülëkpe paynetëm. 8. Imnyii tëw cuykeng payyange ongpu lëmme sahnyuc uhuh lanangki se waw. 9. Hëwante anawsangnyake sahnyute hëkihe c "nang tëktëkkese wawküma-a hoy khahlëk ëca" se c. 10. Eëwpe imnyii nok ngoh yahpëyh anawsangnyake hoy tüknyii can. 11. Yoycüngne tenghoycan anniyu sohnyu cüngne pëtihpëtoy hoy can. 12. Eëwpe imnyii nük hahyahpëyh sahnyuc hoyya yahwonge khahnangki se c. 13. Tëwante anawsangnyake sahnyute hëkihe cane c "nang tünnyii pepëyante tëktëkkese wawpu cüngne khahpu ëca". 14. Tëwante sahnyuc anawsangnyakte "nang hoyhahe nyëwhu nüngse" c. 15. Eë hahe nyëwsihpu yohwonge mëye ngoh. 16. Anawsangnyake lopu sahnyuc süngyange yohwonge moongsi ngwaay. 17. E moongsipuc anawsangnyakte cëyhne lük. 18. Hëwante anawsangnyake sahnyute yangphëy mëtne yoong. 19. Tëwme peye sahnyu phawte phütte taymaah. 20. Tëwkhëy sahate ngooye sahnyuë phawme ngohnang anniyu cë anawsangnyak phëy weepane ngohnang.

The Man and the Tiger

1. In the very beginning of the world both the man and the Tiger were very close friends. 2. They both lived in a house eating and drinking together. 3. In all the work they helped each other, standing together, sitting together. 4. One day they both went to

the forest to bring a tree. 5. The man cut a Irydhrina* tree. 6. From the side he had to carry the tree he removed the thorns. 7. But as thorns were not removed from the side the Tiger had to carry the tree, the Tiger had to carry his side of the tree with thorns. 8. While they were carrying the Irydhrina log the Tiger cried as the thorns pricked him. 9. Hearing the cry, the man told the Tiger 'if you cry in pain like this the curry we are going to cook will turn bitter'. (The Tiger obeyed and continued suffering) 10. When they both reached home, the man prepared two kinds of curries. 11. For himself he cooked kachu roots and for the Tiger he used a bitter root-'patih patoy'. 12. When they started to eat their meal, the Tiger complained that his curry was very bitter. 13. The man replied at once 'while carrying the log you cried in pain, so the curry is bitter'. 14. Suspecting some kind of mischief, the Tiger said to the man 'I want to taste your curry'. 15. And soon he tasted the curry. It tasted very good. 16. The Tiger understood that the man cheated him, he became very angry. 17. He jumped in anger to bite the man. 18. But the man stood up and wanted to kill the Tiger. 19. The Tiger was frightened and he ran away towards the forest. 20. From that time onwards the Tiger is in the forest and harbouring grudge against the man.