

# IDU MISHMI

PROVERBS

AND

SAYINGS



JIMI PULU





**IDU MISHMI  
Proverbs  
and  
Sayings :**

**By JIMI PULU**

IDU MISHMI are the inhabitants of the Upper and Lower Dibang Valley districts of Arunachal Pradesh. They are one of the sub tribes of the Mishmis. The two other sub tribes are Taraon and Kaman Mishmis.

Idu Mishmis have their own oral tradition, culture and language. Proverbs and Sayings are also equally rich and some of these are documented in the book with illustrations for effective understanding.

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IDU MISHMI  
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DEPARTMENT OF CULTURE AND ARTS  
DIRECTORATE OF RESEARCH  
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ITANAGAR

# IDU MISHMI

## PROVERBS AND SAYINGS

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**IDU MISHMI PROVERBS AND SAYINGS** written by **Shri Jimi Pulu** – Language Officer, Lower Dibang Valley District, Roing, and published by the **Director of Research**, Govt. of A. P. Itanagar for and behalf of the **Government of Arunachal Pradesh**.

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## FOREWORD

Sri Jimi Pulu, the Language Officer of the Directorate of Research, Government of Arunachal Pradesh deserves appreciation for adding to corpus of our Departmental publications on Oral Literature Series. Oral Literature is the literature of the masses. Unlike the written form it is lost with the passing away of an individual.

Proverbs and Sayings of any community are the important segment of its Oral Literature. They are the accumulated wisdom of a community filtered through the ages and their relevance in many a cases even today has not faded away.

The Idu Mishmi whose Proverbs and Sayings are the theme of this book is one of the numerous Schedule Tribes inhabiting the six central districts of the state of Arunachal Pradesh. Like any other tribal community the Idu Mishmis too do not have script. Their belief, practices, customs, ethos etc. have rolled down the ages through the words of mouth to the succeeding generation.

It is therefore felt that such an endeavour to preserve the Proverbs and Sayings of any community in print would be a great service not only to the community concerned but also to those who are interested in exploring the wonderful world of folklore.

Sri Jimi Pulu has succeeded in doing so.  
My thanks to him.

**DR. D. K. BORA**  
Director of Research  
Govt. of Arunachal Pradesh  
Itanagar-791111



### ACKNOWLEDGEMENT

The book entitled **Idu Mishmi : Proverbs and Sayings** would not have seen the light of the day, had not our beloved Honourable Chief Minister, **Sri Mukut Mithi** graciously agreed to provide the required fund for its publication. Apart from providing fund our Chief Minister who himself is an Idu Mishmi could spare his time to offer a few very important suggestions which greatly helped in improving the book. I am indeed indebted to him.

I, most gratefully acknowledge **Dr. D. K. Bora**, the Director of Research, Government of Arunachal Pradesh, who so kindly and promptly took pain to ensure that the book is published within a month's time. I am sincerely indebted to him for his fruitful support guidance and also for writing a foreword to this book.

My thank is due also to **Sri R. Dondrup**, the Asstt. Director (Philology) who is my very immediate boss in the Directorate for passing the book for publication.

While collecting data in the field, I naturally had to interact with a good number of members from Idu Mishmi community and it is not possible to acknowledge them individually. My sincere thanks to all of them. I shall, however, be failing in my duties if I donot acknowledge the help I received in the field from the villagers of Aohali, Dambuk and Chidu. I however, would like to



particularly recall the help, I received during the field work from the **Sri Narko Linggi** and **Sri Longio Mena** of Dambuk ; **Sri Isha Pulu** of Chidu. I am indebted to them all.

**Smti Priti Kohli**, Senior Teacher (English), Government Higher Secondary School of Roing, and **Sri Basudev Malik**, Technical Assistant (Archaeology) my departmental colleague at Roing rendered valuable services by going through the first draft.

**Sri Tamar Miso** of Roing did the excellent work of illustrations while **Sri Roman Saikia**, Transcriber of the Directorate of Research did not lag behind in responding to my request in compiling the book to make press worthy. My sincere thanks to all of them.

#### JIMI PULU

#### INTRODUCTION

Idu Mishmis are the inhabitants of the upper and lower Dibang Valley Districts of Arunachal Pradesh. *Mishmi* is a common term for 3 (three) sub-tribes viz. the *Tara*, the *Kaman* and the *Idu*. The origin of the tribe is still shrouded in mystery. However, generally it is assumed that the Idu-Mishmi might have come from the north, the holy place called *Athu-Popu*, situated in the border of upper Dibang Valley district and Tibet following the course of the river Dibang, locally called *Tallo*. The tribe must have been dispersed due to various factors, pressure exerted by population explosion and consequent movement of tribes, one pushing the other out from their habitats, inter-tribal feuds, natural calamities and quest for better land. Thus the *Tara*, the *Kaman* and the *Idu*, all have similarities with *Kachins* of Myanmar. They had entered their present home following the course of *Ilu*, also known as Lohit river.

The Idu-Mishmi villages were situated generally on the top of the hillocks as a safety measure against enemy-attack. Now a days, however, they prefer to settle in plain areas for the sake of convenience of road communication. Every Idu Mishmi village has a community hall (*Rekho*) where any kinds of meeting and festivals are held.

An Idu Mishmi house is built with bamboo, timber, cane, thatch etc. The length of the house



depends on the number of wives a person possesses. Each wife has a separate room and hearth and a separate granary. They generally prefer joint family system.

The Idu Mishmi strictly adhere their traditional customary laws and maintaining peace and harmony in the society through their indigenous political institution called *Abbala*. All kinds of cases such as relating to theft, adultery, assault, murder, marriage, divorce, land dispute etc. are dealt with in the *Abbala* which consists of a few leading men of the society.

Agriculture is the main occupation of the Idu Mishmi and as such their staple food is rice and millet. They practise both the jhum and wet cultivation. The wet cultivation is practised in the lower Dibang Valley district. Their domesticated animals are pig, mithun, poultry, dog etc. Mithun is the most important of all the animals in Idu society.

Idu-Mishmi's marriage system is adhered to rigid clan discipline. Marriage within the clan is strictly prohibited and cross-cousin marriage is allowed after eight to ten generations. This strict discipline in matters related to marriage is enforced to maintain the purity of the clan. Any member of the society runs a risk of severe punishment if the restriction is violated. The Idu Mishmis are conservative in this respect. However, with the passage of time the attitude of elder generation, regarding social restrictions in marriage is also gradually changed towards more lenient and liberal outlook.

The women folk of Idu Mishmis weave various clothes such as *Etondre* (war coat), *Eto*

*kojo* (special design male coat), *Etoma* (simple coat), *Etope* (simple coat), *Etowe abrihi* (checked coat), *Etowe Khabipi* (Green coat), *Etowe yambu* (white coat), *Eto pollo* (women coat), *Thu kojo* (designed skirt), *Thuma* (Designed skirt), *Thuwe abrihi* (Checked skirt) etc. in loin loom.

When a person dies the dead body is buried and the entire village observes taboo. If a man dies taboo is observed for five days while in case of a female it is for four days only.

The religious faith and belief of the Idu Mishmis may be called an Animistic type. They have celebrated a number of festivals and ceremonies in a year for welfare and prosperity with the help of local priest called *Igu*.

*Reh* was an individual ceremony, but for last three decades the people have shown great interest in celebrating it as a community festival with enthusiasm and gaiety. Hence it became a popular festival among the Idus. Renowned public leader and Philanthropist Ita Pulu took initiative to celebrate *Reh* on the community basis. In the year 1968, *Reh* festival was celebrated on the community basis at *Roing* for the first time and since then every year it is celebrated on 1st February at different venues within their habitat with great zeal and pomp. The people from all walk of life actively participated in the *Reh*.

*Keme-he* is another important festival of the Idus. The meaning of *Keme-he* is eating the first crop of paddy. The first crop of paddy is harvested and brought home, then it is fried and dried. After that, the rice is produced by pounding. A small quantity of the paddy is burnt



and offered to the *Apesa-aduya*, the deity concerned for well being of the crops. On this day, the male members of the family go for fishing and hunting. This practice is called *Ampi-ji*. After returning from hunting and fishing a family feast is organised within the family members of the house. Earlier it used to be observed individually but for the last few years it is observed on community basis, and a great response has come from the side of common people who have come forward to celebrate *Keme-he* as a community festival. In the festivals, traditional folk dances are performed by the participants, among which *Igu* dance is very popular.

The Idus have a rich oral literature. The folk songs, tales, proverbs and sayings play an important role in the society and most of the elderly members of the society are well versed with the oral literature and tradition. Since they do not have their own script or written literature, it is attempted to document some of the popular proverbs and sayings in this book so that the coming generation may continue to preserve them.

To read and understand the proverbs and sayings accurately by the non-Idu readers, the phonological patterns of vowel and consonantal segments are described below :

#### VOWELS :

- a : like u in *cut*
- a : like a in *father*
- i : like i in *tin*
- i : like i in *police*

- u : like u in *bull*
- u : like u in *rude*
- e : like e in *grey*
- ē : like ea in *great*
- r : like ri in *ring*
- ai : like i in *mine*
- o : like o in *bone*
- ō : like o in *potent*
- au : like ou in *mouse*

#### CONSONANTS :

- k : has the sound of k in *kind*
- kh : has the sound of kh in *inkhom*
- g : has the sound of g in *game*
- gh : has the sound of gh in *ghutto*
- n : has the sound of n in *sing*
- c : has the sound of ch in *church*
- ch : has the sound of chh in *churchhill*
- J : has the sound of j in *jump*
- Jh : has the sound of dgeh in *hedgehog*
- ñ : has the sound of n in *singe*
- t : has the sound of t in *ticket, temerity*
- th : has the sound of th in *port-hole*
- d : has the sound of d in *bird*
- dh : has the sound of dh in *bird-house*
- n : has the sound of n in *round*
- t : has the sound of t in *third*
- th : has the sound of th in *hit-hard*



- d : has the sound of d in *dinari*  
dh : has the sound of dh in *madhouse*  
n : has the sound of n in *number*  
p : has the sound of p in *pun*  
ph : has the sound of ph in *up-hill*  
b : has the sound of b in *bank*  
bh : has the sound of bh in *abhor*  
m : has the sound of m in *mud*  
y : has the sound of y in *yes*  
v : has the sound of v in *vent*  
ś : has the sound of sh in *ship*  
ṣ : has the sound of sh in *should*  
l : has the sound of l in *lull*

**Reference :** THE GAZETTEER OF INDIA, Indian Union, Volume one, Country and People, the Central Gazetteer Unit, Govt. of India, reface by Kabir Humayun.

## Idu Mishmi Proverbs and Sayings

### 1. EKO BEH IMBU A GO YA GO LAPRA MI

**MEANING :** In order to keep secret one should not even disclose to one's wife and children.





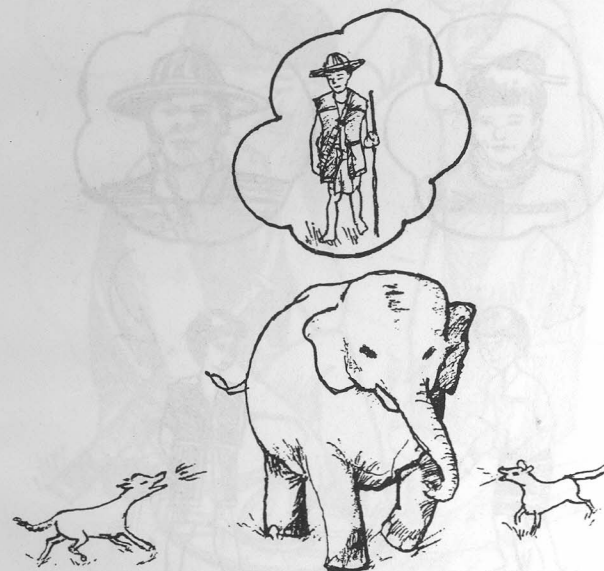
2. YA KU MEY IJI SA ARUYA LAYI

**MEANING :** Women often spread unpleasant rumours.



3. IKU RU GA ETO ATRA GA DO AHRU PRA MI

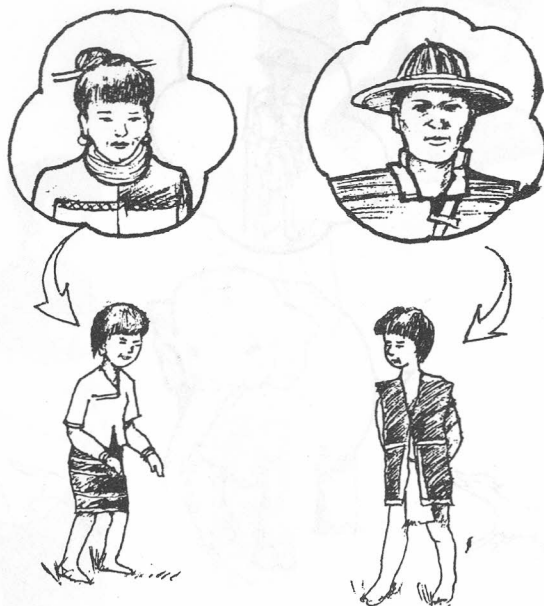
**MEANING :** As the elephant goes its way ignoring the barking dogs, in the same way one should not give importance to rumours and baseless criticism.





4. NANI JI THEKO KO NARA JI THENA NA  
NANI IKU RU NARA AGRA THU

**MEANING :** A daughter is the replica of her mother and son is the replica of his father. In other words a daughter resembles her mother in many respects and a son to his father in many respects. "(Like mother like daughter like father like son)"



5. IMU LAHINDO MEY YEHA LAHA YI

**MEANING :** It is human nature to commit mistakes.





6. IMU KHEGE MEY TAPUMME CHIRU-GA YIMI

**MEANING :** A man cannot enjoy all comforts and pleasures in his life so also one cannot attain everything in life.



7. ARU PE GU NOYU-MBO MI,  
PEGA NOYU MBO MI,  
YA KU A AWI NOYU MBO MI

**MEANING :** Women are frickle minded by nature. Their frickle mindedness can be compared to an anchorless boat which moves easily even in slightest stir.





8. IKI PI EKO BEH BIGE CHA LAHIT  
BA-BA YEYI

**MEANING :** Once a washerman thought of befooling his villagers. He shouted Help : Help : Lion : The villagers rushed towards him and found him laughing. Once again he repeated the trick. Villagers turn up again for his help and found that they were befooled again. The villagers heard him shouting in the same way for the third time. Thinking that he was befooling them again no one turned up to him and this time he was eaten up by the lion. So liars can befooled others only once or twice, but no for ever.



9. MANJO MEY ENG-GO LOKO DO THE  
YIMU WE

**MEANING :** Barking deer will never jump in to the hearth. To try to achieve something which is beyond once capacity is absurd.



10. IKU MEY THU ANDO GA-GA WUJI ETO  
MEY PI ANDO GA-GA WUJI

**MEANING :** It is not wise for poor people to quarrel among themselves like dogs and cocks. They should remain united and live in co-operation.



11. A ME-YA NGACI A MI-YA MICI

**MEANING :** As it is customary, sons carry forward the family's name and line where as a daughter leave their family after marriage.





12. AJU LI GA APRU LI GA ATHU PRAWAYA,  
ICHITU AMRA ME E KHRAGA AHRA  
PRAWAYA, AYU THUNGA EBRA LANGA  
ATHU PRAWAYA

**MEANING :** The movement of king cobra and viper can be seen, roaring of tiger can be heard likewise genital parts of Mother-in-law and Father-in-law can be seen. Similarly there is no sin in hearing the obscene gossips and seeing the meat enjoyed by others in the in-laws house. (In Idu Mishmi custom, a son-in-law cannot participate in obscene gossips in in-laws house and take meat in in-laws house).



13. ACHA LIMBO ATHI ICHI YA EMEY ESSAPE  
IAGE MEY, CHACHI LAPRE GE MEY  
NARUKA HONE ESSAPE LAHITO AJI  
HITOYI TAJU

**MEANING :** One should avoid unpleasant jokes between inlaws and relatives because it may cause displeasure and even lead to hostilities.



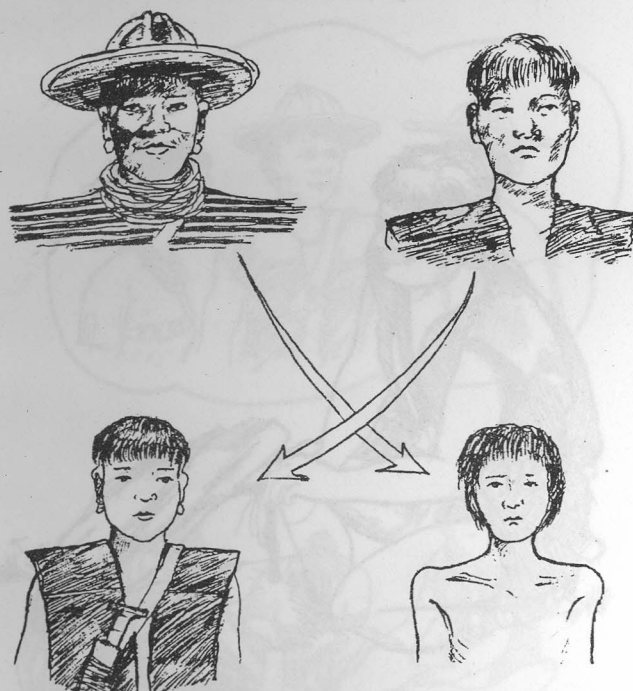
14. NANI NABA IKU YIGA NYUYA MEY AHO  
HITO YI

**MEANING :** One who mistreats his parents and even goes to the extent of man-handling them becomes a subject of criticism in the society.



15. TAJI A MEY KAPA BA BA YEYI, JI A MEY  
KAPA BA BA YEYI TAJU

**MEANING :** It is not always possible that an intelligent will have an intelligent son. Many a times a fool begets a bright son.





16. YEGE WE CHIME WILA MEY YEKO YI,  
YEGE MIWE CHIME WILA MEY YELO GEGE  
YEYI

**MEANING :** Many a times things happen beyond ones expectations. One who is expected to succeed may fail and the other who is expected to fail may succeed.



17. IMU MEY ANJI JI LAYI GA ISIGE NG-GO  
IBA BA YEYI, ABE NG-GO ILO PUTE WILA  
EHEYA SIBA BA YEYI

**MEANING :** It is experienced that a man who is unwanted and disliked by others lives long whereas one who is important for others and is liked by others can have a short life.



18. CHELO THAKO RINE IGE AYA-RI ATHI  
RINE IGE-GO IGUNYI MEY GOLLO PRUCHU  
NABA ARA PRUCHU NABA IGA, EHO  
ASENGA MEY EMBRO BRUCHU NABA AHE  
PRUCHU NABA IGA

**MEANING :** As the long journey in the monsoon season creates problem and risks and one has to be very careful, similarly while keeping links with relative sisters one should be very much cautious lest may lead to trouble.



19. ETO-PI RU ASU YAKU GRA ASU MEY ELE  
YANDO

**MEANING :** Women who are in habit of spreading rumours here and there lead to tension in the society.





20. AMME CHI URU MU KHEGE URU KU WE,  
ADU KONYI DOMU KHEGE DO KUWE,  
DINGGU NYI HU MU KHEGE HU KUWE  
JAHIST LIH MU KHEGE LIH KUWE.

**MEANING :** In a muddy pond where wild boar used to soil other boars too follow the tail and in a tall tree where Eagle use to sit other Eagle too will continue to sit. Similarly, in a rich family clan a rich man will be born again and in a family where high priest used to be born a high priest shall be born again and likewise in a warrior family another warrior will born again.



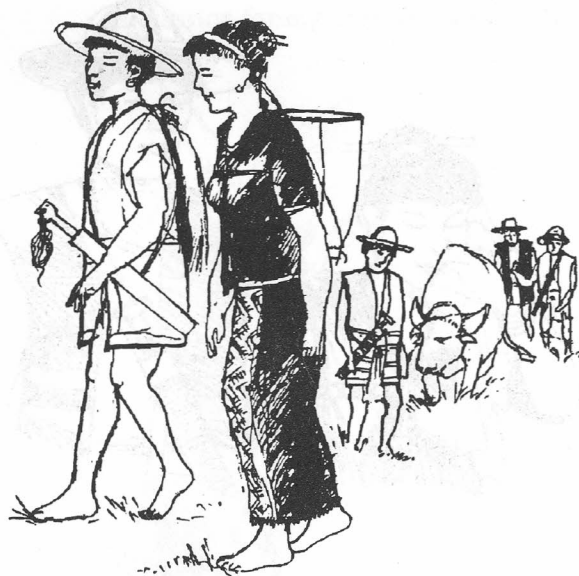
21. EPO JU LOSO YA BRI LOSO LIBA

**MEANING :** A young man should get married at a marriageable age else he may become a confirmed bachelor.



22. ICHI-CHI LOSO EBA ALA LOSO LIBA

**MEANING :** A girl should be married off at the marriageable age, else she may remain a spinster for her whole life.



23. IPISI YI LOMMEY DRO YI

**MEANING :** A high priest who is wise and knowledgeable and is bestowed with noble qualities is always held in high esteem by all.





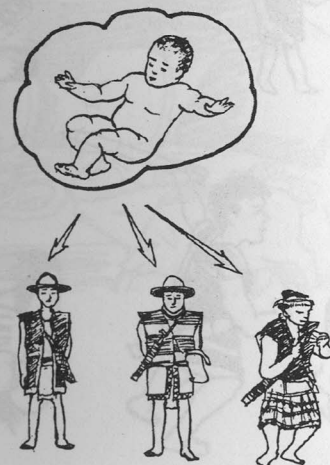
24. ARI TO JIYI ARI ALO JIYI MI

**MEANING :** A small time priest cannot ever be compared with a high time priest. The small time priest who sits on the window side floor and perform small rituals cannot occupy the seat of the high priest. The high priest occupies the seat in the front room where the size of the bamboo floor is bigger in size.



25. INYI MEY LOYU GAGA ELA MEY GOYU  
GAGA ACHI MEY BROGA DO BROKU GA  
GUMI AYA MEY RUGA DO RUKU GA GUMI

**MEANING :** Even in the natural phenomenon are not stable. The sun rays change their direction, the position of moon changes, the river changes its course and land slides occur, so also in the same way ups and down are there in one's life and in the family which is very natural and inevitable. The honour of begetting warriors, high priests or rich persons again and again may not always be in the forlume of the same family. A rich person may be born in a poor family. The families who never had warriors and high priests in their family can even have this honour.



26. YUKE ME ELE CHIMBOTO BAGO TOHIMI  
YANDO EHO A MEY ELE BAGO ELE YANDO

**MEANING :** Even if rich beer prepared out of pure rice it may even get sour and may waste and cannot be used, similarly a rich man's son who becomes a spoilt child gets unmanagable.



27. AHERO AMME TA GO IDIPO AWICHI GO

**MEANING :** Money is might. A person with lot of money in his account, mithuns and pigs in his firm can do anything he likes.





28. IKU-SA IMU-DAYI JIMI MASO

**MEANING :** The boys and girls who are minor in age are generally ignorant of their surroundings. They even fail to understand the exploitations against them by others or their own relatives.



29. EPAPU ASSA MEWE INYIPU ELA MEWE, NGA GOTA GOIBA

**MEANING :** Wishing good luck or congratulation to a person on the occasion of delivering their child (particularly malechild) or throwing a party unexpectedly.



30. HA URUYI BA SOYI GA

**MEANING :** The man who creates misunderstanding between two persons by ill talk.



31. MIYA PRA EMBEYA PRA EHO PRA ENDO PRA

**MEANING :** A man or women who possesses a magnetic and charming personality is respected by all.





32. APA PANE ATHUYI PUWE

**MEANING :** A thing of beauty can be appreciated only by seeing it.



33. HATHU BAMRA LAYI ADRUPRA ATAPPA NE LAMEY JI YI

**MEANING :** A critic is always despised. A man who is in the habit of finding fault with everything and everyone is hated by all.



34. ETA EGA PEBRO NE AEA GA

**MEANING :** A man who is gentle and has good reputation keeps all his family united and happy.



35. TA AHO RI AHO PRO MU IBI IPHRU CHU SAYI

**MEANING :** A skilful and diligent worker who is expert in works like weaving, upbringing the children, keeping pigs and running poultry becomes popular in the society. A good worker attains popularity easily.





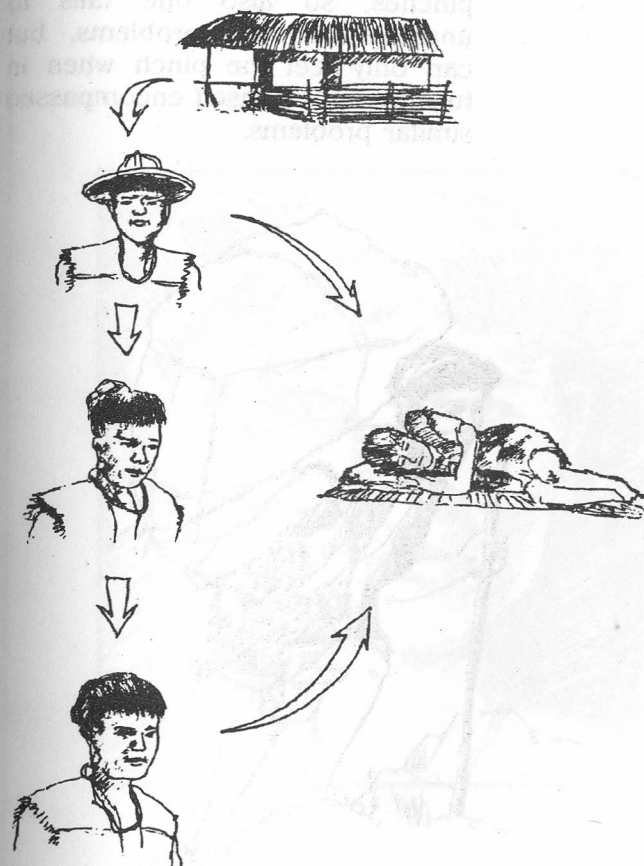
36. SUYI NADRI

MEANING : Once in a blue moon.



37. SI TU YA AMAMBO YA ANYA

MEANING : It is considered that in a family where a man dies in prime time of life the same incident will repeat in the family generation after generation.



38. TI GI CHI GI IJI GI ASSU GI GE HONE ASA  
TOYI WUTO YI

**MEANING :** The wearer knows where the shoe pinches, so also one fails to understand others problems, but can only feel the pinch when in turn he finds himself encompassed similar problems.



39. ALUYA ATHIYA AKUYA EKOYA

**MEANING :** A thief or a man with no moral character is looked down in the society.





40. HA IMU TE, TO ANDA TE NE THOPRU BARU LAYI

**MEANING :** A man who creates unwanted problems because of his over drinking habit is avoided by all.



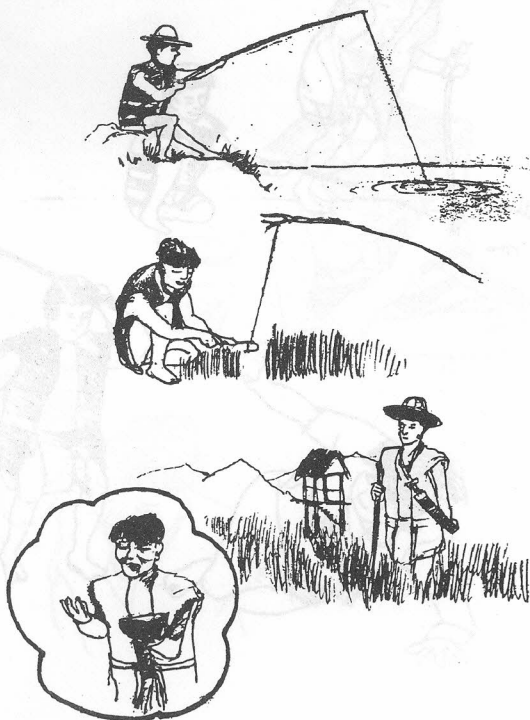
41. IKU TI AMU JAMI

**MEANING :** A child who is disobedient and has no regards for his parents can never shine in life.



42. AYU CHI NG-NGA ANGA EBA NG-NGA AKE  
IYI ASA ELO NG-NGA IDIYI ALAKHA  
NG-NGA APU NG-NGA ALI NG-NGA ILING  
GU ALOPO NG-NGA

**MEANING :** A man who does not have his own fishing pond, trapping ground for animals like musk deer, wild rat etc, land for cultivation and proper fencing around his house is treated as a vagabond and looked down in the society.



43. MIGA ATARU ANYO HAYI PUHA SOHA YI  
ANYE HA ATHE HAYI, JO ANETO AME  
ANETO NE HAYI

**MEANING :** Cutting and cooking meat in someone else's house for want of food is considered a lowly job.





44. EPO THO EYA BA YI

**MEANING :** A man of higher status is not expected to involve himself in mean gossips as it suits only slaves and women.



45. IKU ARI ASONU ETO ALA ASONU ENDO ASONU

**MEANING :** The life span of a poor man is very short. It can be compared to that of dogs and cock because these too have short time to live.



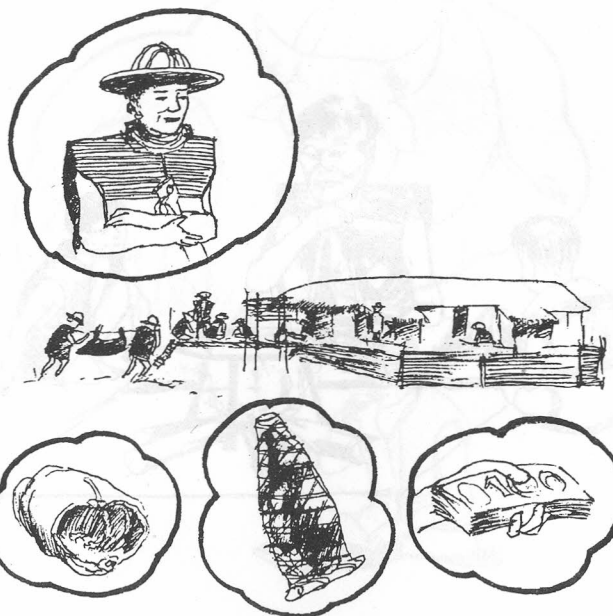
46. DUKU TOMBO DOPHRE PHRE GA

**MEANING :** Duku tombo is a kind of place where grow the specis of trees which are easily breakable. When two persons make a friendship which is not expected to last long, their friendship is compared to bridges constructed out of DUKU TOMBO.



47. NANI BRITO NABA RATO GE JIMI ATHI ICHI YA EMEY ERO GE JIMI

**MEANING :** It is binding and compulsory forever able male member of the society to perform individual Reh at least once in his lifetime to give presents known as ILI ITHRUNG-GU and EMETA-PO in the form of live pigs and cash to his maternal uncles and in-laws.





48. MICH I PRA EGO LOKONDO AMIYU  
MULOTO GANE KHAGA ME ALO AJO YI  
TAJU

**MEANING :** An old man lying silently in bed near fireplace in the midst of ash and smoke due to cold may give you precious advice. Hence, the old man should not be neglected or avoided rather his advice should be sought.



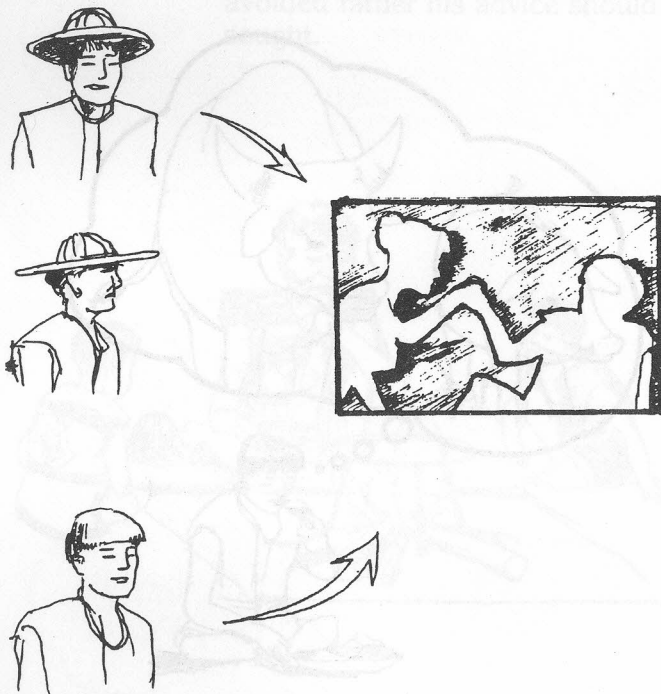
49. AYA LU ATHI LU, RU IMBU GE HALA BI  
PHENDO CHI HALA WIYI ILI A SUCHI TA  
GE HALA BI RUTO LASA CHI HALA WIYI

**MEANING :** The dowry should not be counted by weight and size of the mithun and pig on the other hand even if the mithun and pig given for dowry are small, it should be considered as a grown up mithun and pig.



50. ICHITA ISUYA ANYA

**MEANING :** Good as well as bad family traits are inherited by the generations to come. If any member in a family commits adultery with lower class people like slaves, it is very likely that same adultrous act may likely to be repeated by someone in any time in future in the family.



51. LINGGI DU DU MENA MEY-MEY

**MEANING :** The people of Linggi and Mena clan from Sisiri belt are considered intelligent and cunning.





**52. ANNYO MO KEPRO SUGA ADA MO KEPRO  
SUGA, MISIWRU NGA MO KEPRO SUHIMI  
MISAYA NGA MO KEWWE LU HIMI**

**MEANING :** Flying squirrels can move downwards in trees but Misiwru and Misaya people cannot move downwards in the trees like flying squirrels. (There is a saying that once upon a time Misiwru and Misaya people tried to copy the flying squirrels in the trees, but felled from the tree's and got themselves injured. This means one should not copy others.)

**53. AMME LERU PI WUYI ATA CHENE WUYI**

**MEANING :** A person who is unsocial and donot like by other is compared to a monkey without teeth and Makhana elephant who never lives in groups.

**54. IKHU NUWE ANDRONG-GA BEH EJARI  
KHEPE TELA WUYI AGOLLO BAWE HONE  
ENDRA HE KHEPE TELA HELA WUYI**

**MEANING :** A lonely man in the society has to travel or fight alone as there is no body to accompany him.

**55. NGA KHEPE TELA BI THO ICIKHI GUMI BA  
ICIKHI GUMI, DI MEY ICIKHI GUMI RA MEY  
ICIKHI GUMI AMBO MEY ICIKHI GUMI  
ALLO MEY ICIKHI GUMI**

**MEANING :** A man may be alone in the society but if he is a man of good character and qualities he is respected in the society.

**THE END**

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52. ANWYO MO KEPRO SUGA ADA MO KEPRO  
SUGA, MISIWARU NGA MO KEPRO SUMMI  
MISAYA NGA MO KEWWE LU HNG

MEANING : Flying squirrels can move downwards in trees but Misaya and Misaya people cannot move downwards in the trees like flying squirrels. (There is a saying that once upon a time Misiwaru and Misaya people tried to copy the flying squirrels in the trees, but fell from the trees and got themselves injured. This means one should not copy others.)

53. ANME LERU FI WUYI ATA CHENG WUYI

MEANING : A person who is unsocial and donot like by other is compared to a monkey without teeth and Makhana elephant who never lives in groups.

54. IKHO MUWE ANDRONG-GA BEN EJARI  
KHEPE TELA WUYI AGOLLO BAWE BONE  
ENDRA NE KHEPE TELA HELA WUYI

MEANING : A lonely man in the society has to travel or fight alone as there is no body to accompany him.

55. NGA KHEPE TELA IN WHO ICIRHI GUMI BA  
ICIRHI GUMI, DI MEY ICIRHI GUMI BA MEY  
ICIRHI GUMI ANBO MEY ICIRHI GUMI  
ALLO MEY ICIRHI GUMI

MEANING : A man may be alone in the society but if he is a man of good character and qualities he is respected in the society.

(THE END)

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- i) **Khamti Language Guide**
- ii) **Idu Mishmis Proverbs and Sayings**
- iii) **A Hand Book on the Idu Mishmi language.**

#### B : Other Books on Idu Mishmis : Arunachal Pradesh

- i) **The Idu Mishmis**  
T.K.M. Baruah  
Rs. 37.00
- ii) **The Idu of Dri & Mathun Valley**  
T.K. Bhattacharjee  
Rs. 28.00
- iii) **Idu Phase Book**  
J. Pulu  
Rs. 10.00
- iv) **A Phase Book on Idu Philosophical Section.**  
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