GLOSSARY

Alewo: According to the folktale, “Alewo” is supposed to be the forefather of the Naga race.

Altar: Elevated place used for the offering of holy sacrifice (Holy Mass)

Angami: A major Naga tribe in Nagaland. Shüpfomei called Angami tribe as “ngamei” which means “handsome, beautiful” people. While Zemei called the same tribe “greedy, extortionist” people.

Animism: The belief that all living beings and natural phenomena have the power for the good or does evil to human beings. Propitiation is a must to receive blessings and their support.

Asüpfo Alapha: According to Shüpfomei oral tradition “Asüpfo Alapha” is believed to the forefather of non-Naga race (dark complexion race).

Barak river (Shovorü): The original source of this river lies at Liyai Khullen village (Ozhimei) and Maruthro near Tungjoy village (Sochumei) is another source for Barak river.

Chalice: It is the sacred vessel used for Holy Mass in the Catholic Church.

Chuherü river: The river which originate from the eastern part of Ememei area and flows to Nagaland with a different name as Doyang. According to oral tradition Naga forefathers migrated following this river route and finally settled down at Makhel. The name of this river is called “Chuherü” which means, “escaping from,
avoiding, running away", etc. It also means "leading to, guiding to,". This river is considered as the route and every year migratory birds comes from central Asia, Europe along this route.

Chijüni: It is one day feast celebrated before the plantation of paddy. With the celebration of this feast people are ready to do heavy work. The feast is symbolically a preparation of physical, mental for the cultivation of paddy.

Chüluve: The eastern groups of Shüpfomei are called "Chüluve people" and their area is called "Chüluve area".

Chütebu: The wild pear tree at Shajouba village (Charanghomei) is believed to be the commemorative departure tree. According to the oral tradition the three brothers before their departure planted this tree as a sign of their brotherhood, solidarity, and promised to come back under this very tree.

Chüthuni: It is the harvest feast and celebrated as a feast of dawn or new year. It is also the first month of the lunar calendar. The feast is celebrated with pomp, playing traditional games, singing and dancing, etc.

Chütuwo: The oral tradition "Chütuwo" is supposed to be the forefather of Meitei race (non-Naga race, Manipuris, Valley dwellers).

Ciborium: The sacred vessel used during the Holy Mass in the Catholic Church.

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Contextualization: Able to respond to human situation in social, political, economic, cultural, etc. context.

Dialect: The spoken language which had little variation either pronunciation, intonation or accent but intelligible to more two or three groups of people.

Divination: The understanding that supernatural beings can communicate to human beings in different ways. It is a strong believed that supernatural forces play in the good or bad omen of human being and divination is one of the means of communicating that activity.

Dzülïamůsñi: The first woman and considered as the mother of human race. According to the oral tradition she conceived three sons, Okhe (Tiger), Ora (God) and Omei (Man), through a white cloud which overshadowed her while she was sleeping under the peepal tree at Makhel (Makhrefû).

Elohrũ: Name of a person, which means “Live respectfully, honourable”.

Ememei: The western Shüpfomei group are called “Ememei”.

Esü pfoki: The highest peak in Japfü range in western Ememei area.

Genna: It mean abstaining from manual work. It also prohibition from certain kind of action.

Gaonburas: The elected village elders who represent village in the decision making and they are also called village authorities (V.A.).

Inculturation: Adapting, adopting, becoming, planting itself into the particular culture of the people.
Indigenization: Incarnating the message into the local culture, to the ethos of the culture.

Jhum: Slash and burn method of cultivation. It is also called shifting cultivation.

Japfü: It is the second highest peak in Nagaland next to Saramati. Angami called this peak as “Japvo phiki”.

Kapeo: One of the three sons of Shüpfowo is called “Kapeo” whose descendants are known as Paomata. “Paola” or “Paomata la” is the dialect spoken by his descendants. The progenies of Kapeo are also called “Kapemata”.

Khehrewo: The person who offers sacrifice and ritual is known as “Khehrewo”. He is called the village priest, but not as established priesthood. His role and functions become very important during death ceremonies.

Khel: The sub-division of the village into small groups is known as khel.

Khudzü: The water drawn early morning from the village pond in yam leaf on new year day is considered holy. With this water, infants and those who could not attend the ceremony is washed symbolically and cleansed of their sins and from sickness.

Khephio: According to the oral tradition one of the three sons of Dzüliamosiiro is called “Khephio” whose is considered the forefather of the Naga race.
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Leo: The forefather of Lepona group is called “Leo” who migrated from Saranamai village (Kosümei) and settled down at Koide village (Enamei). His descendants are called “Lepona”. The progenies are also called “Tolupemata”. The dialect spoken by Lepona area is called “Lepona la”.

Lidzü: It is the offering of cooked rice and rice beer in a banana leaf to the departed spirits of the family. It is also called the offering of the ancestor’s spirits for their support and protection.

Lochü: The dormitory for girls is called “Lochü”.

Macha kozü: The parents of every male child offers their son to the village, as a manifestation during the month of Sale (July) lunar calendar of Shüpfomei. Symbolically it stands for thanksgiving, gratitude to God and asking God’s protection for illness.

Makhel: The historical place of the Naga race as the place of origin, migration and settlement. Shüpfomei tribe called this place as “Makhrefiü”, while the Angami called as “Mekhromia”. Literately it should be pronounced as “Makhriyü” which means, “secret place”.

Manipuri: It is another name for Meitei (Mikrüméi) which means “different people”.

Marabu: The peepal tree / banyan tree at Makhel village is considered sacred and believed that under this very tree, a white cloud came
and overshadowed Dzülïamostüro and she conceived and gave birth to three sons.

**Maram**: A Naga tribe from Manipur.

**Mao**: The wrong pronunciation of “Ememei” as “Momei” by Maram tribe became as “Mao” by dropping the suffix “mei” by the Meiteis. The nomenclature officially recognized by Government of India as “Mao Naga tribe” in the scheduled tribe list.

**Memewo**: One of the sons of Shüpfowo is known as “Memewo” whose descendants are known as “Ememei” and they settled down in the western area. “Memi” is another name called by Angami to “Ememei”.

**Meitei**: Shüpfomei called the valley dwellers as “Mikrèmei = Meitei”, which means different people. The other name for Meiteis is Manipuris.

**Morung**: The dormitories for bachelor and spinster are called morung (Khrüco ye Lochü zü).

**Naga**: The different Naga tribes are called by the generic term as “Nagas”.

**Nonobu**: After the child birth, the mother and child stays for some days separately is called “Nonobu” – confinement place.

**Okhe**: It stands for Tiger, and a generic term.

**Omei**: “Man” “Men” it stands for inclusive term.
Ora: It is generally understood as spirits (ora kashi).

Oramei: The Supreme God is addressed as “Oramei” or “Ramai”. The benevolent God and no sacrifice is offered to the Supreme God.

Pao: The forefather of Paomata group, who first settled down at Saranamai village (Kosumei). His descendants are known as Paomata. The progenies are also called “Kapemata”. “Paola” is the dialect they speak which is different from “Lepaona la”.

Pou: According to the folktale of “Poumai”, “Pou” was a grand old man who migrated from Indo-Burma Boarder and reached Makhel. And his walking stick took root the night where he slept, taking it as a good omen he settled down at Makhel. His progenies are called “Poumai”. According to the new nomenclature “Poumai” is a combination of the three groups “Paomata, Lepaona, and Chulave”.

Saleni: The feast of Sale (July) lunar calendar is called “Saleni”. The feast is celebrated after the plantation of paddy. The feast has rich meaning rituals and it observed as a sacred feast.

Shüpfowo: According to the oral tradition Khephio’s eldest son was “Shüpfowo”. And Shüpfowo three sons are “Kapeo, Tolowo, Memewo”. The descendants of Shüpfowo are called “Shüpfomei”. “Shüpfowo” is called the forefather of Shüpfomei Naga tribe. Angami tribe called “Sopfumia” and the new nomenclature of the
underground movement they name their region as “Shepoumaramth”.

Tamara tsu: The three monolith stones (Lino tsu) at Chahelophi representing Tiger stone (Okhe), God stone (Ora) and Man stone (Omei).

Tangkhul: A Naga tribe in Manipur.

Toluwo: Shüpfowo second son is known as “Toluwo”. The descendants of Toluwo are known as “Lepaona”. His progenies are also called “Tolupemata”. The dialect spoken by Lepaona area is called “Lepaona la”.

Tupha chava: According to the believed of Shüpfomei the stone at Tobufü village is supposed to be a miraculous stone. The myth says that a basket of paddy dried in the morning use to collect double basket in the evening.

Zhoso mozü: The giver of the feast of merit and erection of memorial stone is called “Zhoso mozü”. The special shawl wore by such person is called “Zhoso sa”.

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