

ABSTRACTS

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Reviving an (almost) dead language: efforts on Kusundā (language isolate, Nepal)
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[Timotheus A. Bodt (School of Oriental and African Studies, London)].

Now, two decades into the 21st century, the future of Kusundā, a presumed language isolate once spoken across Central and Western Nepal, looks extremely bleak. The last two speakers are 85 and 47 years old. With them, their language, as well as the culture expressed through it, will disappear forever.

Despite several earlier descriptions of the language (e.g. Reinhard and Toba 1970; Donahue et al. 2014; Toba 2000; Watters et al. 2006) these have been focusing on aspects of phonology, lexicon and grammar, while a comprehensive grammar remains to be written. This is unfortunate and remarkable, given the fact that the language has been in the spotlight as a purported language isolate for so long. In absence of a proper description, Kusundā maintains its position as a language isolate: in-depth comparative studies with neighbouring languages have not been conducted yet, and instead focus has been mainly on far-flung connections (e.g. Fleming 1996; Whitehouse et al. 2003; Gerber 2017).

Not accepting the doomsday scenario for their language, the Kusundā speakers have been technically and financially supported by the Language Commission of the Government of Nepal (<https://languagecommission.gov.np/>) through the presenter of this paper (see Aaley 2017) in their attempts to revitalise their language. Classes have been conducted that teach Kusundā children the basics of their mother tongue. This paper will describe the process of language documentation and the subsequent language revitalisation, the obstacles and difficulties encountered, and the future needs, outlook and prospects.

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Transformation of Language through Displacement

(A Socio-Cultural Analysis of Chakma Language)

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Abstract:

In its most theoretical sense, “displacement” refers to the act of moving or being uprooted from the usual or original place. As such, displacement may be perceived as voluntary or involuntary and can take many forms, depending on the contextual circumstances in which it happens. It frequently forces subjects to confront a sense of loss, alienation, and disorientation, but parallel, it may also lead displaced subjects to experiment a taste of newly gained power and freedom. In any case, the subject has to undergo a process of transformation and renewal that involves a re-fashioning/self-fashioning of identity. In North-East India several such indigenous groups are living and practicing their own cultures which are originally displaced from their ‘local’. However, due to various reasons they are now unable to maintain their own culture. Thus, they are gradually losing their cultural heritage and language loss is its direct consequence. This paper focuses on the displaced Chakma community from CHT (Bangladesh) to explore the factors related to language shift from Chakma to Bangla. In order to explore the reasons, a survey has been conducted on 100 Chakma people living in Silchar, Tripura and the border areas of West Bengal. This paper analyses the causes behind the abrupt loss of Chakma language and concludes with some steps that can be used to save the language. Among all the different indigenous communities the paper focuses on the Chakma language as they are the largest displaced ethnic community in North-East India after the political partition between India and Pakistan/Bangladesh. Compared to other communities Chakma community has vast available literature and they were perhaps the largest community among all the other indigenous groups living in CHT (Bangladesh). The literacy rate in this community is quite high compared to other communities living in North-East India. The primary intention of the paper is to find out the possible reasons of language shift from Chakma to Bangla (as in majority). It will also try to find out the consequences of language shift among the community.

Keywords: Displacement; Transculturation; Language-shift

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Abstract

Case system in Hrangkhол

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The Kuki-Chin languages constitute one of the most important subgroups of the great Tibeto-Burman language family (VanBik, 2009). The Kuki-Chin languages are mainly spoken in Indian sub-continent particularly in Northeastern part of India, Chittagong Hills District in Bangladesh and Chin Hills of Myanmar. The Hrangkhол is mainly spoken in Assam, Mizoram and Tripura in India. In Assam, Hrangkhол is spoken in Dima Hasao, Karimganj, and Hailakandi districts of Assam and Khowai district of Tripura. The Khelma or Sakacheп is also spoken in Dima Hasao, Karbi-Anglong, Hailakandi and Karimganj districts of Assam.

In Kuki-Chin languages, the case system is expressed by means of postposition. Likewise, case relation in Hrangkhол is expressed by means of postposition. Hrangkhол has seven types of case: (i) nominative (ii) accusative (iii) instrumental (iv) locative (v) dative (vi) ablative and (vii) genitive. Nominative case is expressed by the marker *-in*. It is worth mentioning here that Hrangkhол doesn't have distinct accusative case marker; instead, the dative/accusative case is realized by the same marker *-k^ha*. The instrumental and locative cases are expressed by the markers *-le* and *-a* respectively. Unlike the other cases, the ablative case is realized by the combination of locative *-a* and genitive *-ta* markers as such *-ata*.

The main objective of the present paper is to describe the case marking in Hrangkhол spoken in Dima Hasao district of Assam.

Keywords: Hrangkhол, Kuki-Chin, Case System

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Complement Clauses in Assamese: Structure and Function

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The main objective of this paper is to analyze and discuss some important concepts associated with the content clause in Assamese, an Indo-Aryan language spoken primarily in Assam. The study will examine the structure and function of the complement clause in Assamese, a subordinate clause providing content implied or commented upon by its main clause.

The complement clause, in Assamese, functions in three ways, i.e, as a complement when the main clause holds a head noun, as an object of the verb of the main clause and as an adverbial, depending on its relationship with the main clause. Assamese possesses a variety of complement clauses based on their structure and function which are generally extra-posed as independent clauses and can be exemplified as a category of sentence. For example-

1.	tumi	zɔn-a	usit	<u>gupɔnjɔta-r</u>
	you(2FAM)	know-INF	important	secrecy-GEN
	<u>mudraduḥ</u>	<u>mur</u> <u>nai</u>		
	mannerism	I+GEN	NEG+BE	

‘You should know that I don’t have the mannerism of secrecy.’

In the above examples, the underlined part of the sentence (1) represents complement clauses that exhibits the structure of declarative sentence.

Thus, this language-centric study will focus specially on the structure and function of complement clauses with reference to the relative clause structure in Assamese by observing the written data primarily collected from the CIIL-Lancaster Assamese corpus. Some important issues related to the content clauses such as, displacement in word order, occurrence and distribution of subordinate conjunctions etc. will also be dealt with here.

Keywords: Finite Clause, Subordinate Clause, Main Clause, Sentential Complement, Appositional Complement, ambiguity

The indefinite marker *-ba* in Bodo
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This paper seeks to explore the semantic-pragmatic functions of the indefinite marker *-ba* in Bodo. As in other Tibeto-Burman languages such as Garo (Burling 2004), Bodo has a number of words that are suffixed with morpheme *-ba*. It is used to refer to non-specific or indefinite referents in affirmative, negative and interrogative sentences. The morpheme directly attaches to question words such as *ma* ‘what’, *manu* ‘why’, *boha* ‘where’, *mabla* ‘when’, *buzuij* ‘which direction’, *buriui* ‘how’ and relative pronouns such as *sur* ‘who’, *bobe* ‘which’, *zai* ‘whoever/whomever/whichever’, etc. Their meanings overlap with the meanings of English words such as ‘someone’, ‘something’, ‘someday’, ‘somewhere’, ‘sometimes’, ‘somehow’, ‘why-ever’, etc. For example, in (1) *-ba* is used with *sur* ‘who’ which has an indefinite sense.

1. *bi-sur-ni-ao* *sur-ba* *p^huui-duuŋj*.
3SG-PL-GEN-LOC who-IND come-REAL
‘Someone has come in their house.’

-ba also follows case markers and still carries a sense of indefiniteness as shown in (2).

2. *aŋ* *muiija* *sur-k^hou-ba* *p^huui-nai* *nu-duuŋj*.
1SG yesterday who-OBJ-IND come-NMLZ see-REAL
‘I saw someone coming (here) yesterday.’

The other variant of *-ba* is *-buu* used in both affirmative and negative sentences. It occurs with relative pronoun *ze-* ‘whatever’, *zero* ‘wherever’, *zerui* ‘whatever’, *zet^hij* ‘whichever direction’, *boi-* ‘all’, *rao-* ‘no one’ and is used in the sense where English uses ‘nothing’, ‘nobody’, ‘nowhere’, ‘everywhere’, ‘every direction’, etc.

Assamese, an Indo-Aryan language, also uses the same marker *-ba* for the similar function. This paper will examine the Bodo-Assamese comparative data relating to *-ba* for similarities and differences.

Keywords: Bodo-Garo, morpho-syntax, indefinite pronoun

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Assamese Tense and Aspect morphemes

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This paper describes three tense/aspect morphemes, namely *-is*, *-il* and *-isil*, in Assamese, an Indo-Aryan language spoken in Assam, India. The position class of the verbal inflections is provided in Table 1 below. Here, it is evident that the verb root takes maximum of three morphemes which remain suffixed to it. The first slot is exclusively taken by such morphemes as, *zero/-is/-b/-m*. The second slot is reserved for the *-il* morpheme, whereas, the final slot is always taken by the person marker.

Table 1: Position class of verbal suffixes

Verb root	1	2	3
k ^h a ‘eat’	<i>zero</i> ‘present’		Person marker
k ^h a ‘eat’	<i>-is</i> ‘past’	<i>-il</i> ‘perfect’	Person marker
k ^h a ‘eat’	<i>-b/-m</i> ‘future’		Person marker

I have come across a number of similarities among *-is*, *-il* and *-isil*. For example, they all have a sense of past time. The suffixes *-is* and *-il* are more similar to each other than to *-isil*, such that they can often be interchanged in a sentence without affecting the meaning much. For example,

<i>teō</i>	<i>b^hat</i>	<i>k^ha-is-e</i>	vs.	<i>teō</i>	<i>b^hat</i>	<i>k^ha-l-e</i>
<i>He</i>	<i>rice</i>	<i>eat-PST-3</i>	vs.	<i>He</i>	<i>rice</i>	<i>eat-PERF-3</i>
‘He has taken his meal’			vs.	‘He has taken his meal’		

The difference between the above two sentences is very subtle. But, when it comes to the suffix *-isil*, it is seen that it carries a more similar meaning to *-is* than to *-il*. For example, the verb root *ah* ‘to come’ takes all the three morphemes and yields different meanings as shown in Table 2 below.

Table 2: Differences among the three verbal suffixes

verb root <i>ah</i> ‘to come’	morpheme break	Example sentence	Meaning interpretation
<i>ahise</i> ‘has come’	<i>ah-is-e</i>	<i>teō ahise</i> ‘He has come’	The event of coming goes back to the past, i.e., the person has already reached and the action of coming is over.
<i>ahisile</i> ‘came’	<i>ah-is-il-e</i>	<i>teō ahisile</i> ‘He came’	It denotes that the event belongs to even more distant past.
<i>ahile</i> ‘came’	<i>ah-il-e</i>	<i>teōahile</i> ‘He came’	It relates to present time, i.e., the person has reached but the action of coming is still on. Maybe, he is still walking towards the speaker.

The above table clearly indicates that the verbal suffix *-il* is different from *-is* and *-isil*.

Again, there are other evidence which shows that the three morphemes serve totally different purposes. Firstly, it is seen that in many contexts, these morphemes are not interchangeable. For example,

<i>bɔrɔhun</i>	<i>dile</i>	<i>mɔi</i>	<i>na-zao</i>
<i>rain</i>	<i>give</i>	<i>I</i>	<i>NEG-go</i>
'I will not go if it rains'			

In the above example, the verb *d-il-e* in the subordinate clause *bɔrɔhun dile*, cannot be replaced by *d-is-e*.

Secondly, it is also seen that in case of certain verbs, the suffix '*-isil*' can be used but not the other two, i.e., *-is* or *-il*. For example, in case of the lexical verb root *lag* 'need/want', only *-isil* can be used, as shown below:

<i>muk</i>	<i>tvka</i>	<i>plop</i>	<u><i>lag-is-il</i></u>
<i>I-ACC</i>	<i>money</i>	<i>some</i>	<i>needed</i>
'I needed some money'			

The paper is thus a descriptive analysis of the three most important verbal suffixes in Assamese.

Non-finite verbs in Madhav Kandali's Ramayana

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This paper is an attempt to present a comprehensive description of non-finite verbs used in Madhav Kandali's Ramayana (MKR), an early Assamese text belongs to the period when Assamese language was individualized. The text has a set of forms which are suffixed to verb stems in order to form non-finite verbs. They occur in multi-verb constructions that include both single clauses and the combination of more than one clause, and mark various grammatical functions. Thus the present study primarily deals with two aspects. Firstly, it discusses how these forms are distributed in different types of multi-verb constructions. Secondly, it analyzes the functions that are served by these forms in both the single and the multi-clausal construction. In single clauses, the forms occur with auxiliaries and carry various kinds of aspectual and modal meaning such as progression, completion, habituality, ability etc. In multi-clausal constructions, on the other hand, they occur either with explicit or implicit subjects and mark various syntactic relations such as complement, adverbial, or adjectival relations that they have with the verb in the matrix clause.

Additionally, this paper contributes to the discussion of how these forms have evolved into modern Assamese through the various stages of historical development. This discussion accompanies with an analysis which deals with whether the functions carried by these forms in MKR remain constant in modern Assamese or not. It seems that most of the forms that occur in MKR have appeared in modern Assamese with a slight phonological change. For example, the form *-(a)nte* in MKR is realized as *-ôte* in modern Assamese. However, the distribution and the function of this form are delimited in modern Assamese. It is found to occur in both the single and multi-clausal constructions to mark aspectual and adverbial functions in MKR. In modern Assamese, however, it occurs only in the multi-clausal construction and serves adverbial functions. It should be noted here that even though the main source of this study is Madhav Kandali's Ramayana, it surveys other texts that are assumed to be contemporary to MKR to find out whether these forms occur in the same way as in MKR.

Ambiguity of -to in Assamese

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Assamese is the easternmost Indo-Aryan language spoken mostly in the Brahmaputra valley of Assam, in the north-eastern part of India. This paper deals with classifiers in the standard variety of the language, the data for which comes from the author's fieldwork in various parts of Assam.

-to an interesting form in Assamese which is commonly treated either as a classifier or a definitive marker in the literature. It is exemplified in (1) and (2).

- (1) am-to pɔka
mango-CLF/DEF ripe
'The mango is ripe'

- (2) manuh-to kot
man-CLF/DEF where
'Where is the man?'

More importantly, this form shows another unique function, not studied henceforth in the literature, as exemplified in (4) and (5).

- (4) anjuli to.ai kɔtʰa no-ko-b.a
finger point.NF talk NEG-say-FUT.IMP.2SG
'Don't talk pointing your finger.'

- (5) anjuli no-to.ab.a
finger NEG-point-FUT. IMP.2SG
'Don't point your finger.'

As illustrated in (4) and (5), the form /to/ functions like a lexical verb in the idiomatic expression /anjuli to-a/. Here, /to/ has the meaning of 'to show or to point', even though it has no lexical content otherwise. This is a compound verb structure and the only instance where a classifier in Assamese shows a verb-like function.

This paper explores the functions of this form with reference to the terminological ambiguity between 'definitive marker' and 'classifier' in terms of the broader context of how definiteness and classifiers co-relate in Assamese. It argues for the classifier status of the form and explains its unique verb-like function as an extension of its classifier and definiteness function.

The significance of the study lies in exploring an important facet of Assamese classifiers that might point to important historical processes like grammaticalisation and lexicalisation in Assamese grammar.

Reduplication in Sylheti Bangla: A Descriptive Study

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Sylheti Bangla (henceforth SHB) is an eastern Bangla dialect¹ spoken in parts of Tripura and Assam in India, and Bangladesh. SHB speakers also reside in UK, USA, Australia, and Europe [1]. The informants of this study are from the North Tripura and Unakoti districts of Tripura.

Reduplication is a predominant word formation process in Standard Colloquial Bangla and Noakhali Bangla^[2]. SHB is no exception. Morphologically, reduplication is a kind of affixation. It constructs new words (chiefly class-maintaining) through copying a part or whole of the base according to morpho-syntactic requirements. The former is partial reduplication and the latter total reduplication. Both are used in SHB though total reduplication is less productive. The present study offers a limited account of both types of reduplication pertaining to various types of word classes.

I Total Reduplication

1. Adjective + Adjective → Adjective

Base	RED	Output
ʃadə ‘white’	ʃadə → ʃadə ʃadə	‘whitish/off white’ (A)

/ʃadə/ ‘white’ can also be used as a noun and inflected for case like other underived nouns before being reduplicated.

2. Noun + Noun → Noun/Adverb

Base	RED	Output
ʃadə-e ‘in white’	ʃadəe → ʃadəe ʃadəe	‘white in/with white’ (N. Loc.)
mən-o ‘in mind’	məno → məno məno	‘secretly’ (ADV)

The process is also used with underived verbs.

3. Verb + Verb (underived) → Verb (for emphasis/intensity/repetition)

Base	RED	Output
an ‘bring, 2 Imp.’	an → an an	‘bring immediately’
de ‘give, 2 Imp.’	de → de de	‘give immediately’
ɸɔl ‘read, 2 Imp.’	ɸɔl → ɸɔl ɸɔl	‘insist somebody to read’

As (3) shows verb roots in SHB are predominantly monosyllabic: CV, VC, CVC etc. Through total reduplication new verbs (though related) are formed.

In case of verbs inflected for infinitival purposes, total reduplication process is noted in frequent use in SHB. Instances under this category are divided into three: a) Perfective Aspect; b) Imperative Participle and c) Causative Imperative.

¹ There is no division between dialect and language in the parlance of generative grammar.

4. Verb + Verb (Derived) → Verb ((habitual) repetition)

a. Perfective Aspect

Base	RED	Output	
đia 'give, Perf.'	đia	→ đia đia	'having given repeatedly'
phiđia 'read, Perf.'	phiđia	→ phiđia phiđia	'having read repeatedly'

b) Imperative Participle

Base	RED	Output	
đite 'to give'	đite	→ đite đite	'to give repeatedly'
phiđite 'to read'	phiđite	→ phiđite phiđite	'to read repeatedly'

c) Causative Imperative

Base	RED	Output	
đoajte 'make sb give sth'	đoajte	→ đoajte đoajte	'to make sb give sth repeatedly'
phiđoajte 'make sb read'	phiđoajte	→ phiđoajte phiđoajte	'to make sb read repeatedly'

II Partial Reduplication

In SHB partial reduplication irrespective of the number of syllables in the base, the portion from the right edge excepting the leftmost CV or V of the base is copied. In place of the uncopied part of the base the back high rounded vowel u (supposedly unmarked) is replaced in the Reduplicant. If the base is of CV type only, nothing is copied: Reduplicant position is filled up by the default item u.

5. Base + RED → Output

Base	RED	Output	
pha 'leg'	u	→ pha u	'leg etc.'
gam 'sweat'	um	→ gam um	'sweat etc.'
đada 'white'	uda	→ đada uda	'white and related colours'
siruni 'comb'	uruni	→ siruni uruni	'comb and related things'
phiđrika 'newspaper'	uđrika	→ phiđrika uđrika	'newspaper and related things'

In case of bases having V.CV(C) etc type where the initial syllable is only a vowel, u replaces the initial vowel in the Reduplicant.

Base	RED	Output	
alu 'potato'	ulu	→ alu ulu	'potato etc.'

Just in case, the nucleus of initial syllable of the base is u, no change in rule takes place. The outcome of it is the result of partial reduplication with u as the default vowel in the reduplicant; this is not a case of total reduplication.

Base	RED	Output	
u.đor 'surface'	u.đor	u.đor u.đor	'superficially'

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Study of Bodo Pronouns in Computational Aspects

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This paper presents a corpus-based study of Bodo Pronouns in the computational aspects. The Bodo pronouns have some intrinsic features which are differences from other parts-of-speech of the language. These features are significant in several Natural Language Applications (NLP) like machine translation, anaphora resolution, question answering, text summarizations, etc. For this purpose, this study has been conducted.

In Bodo pronouns, there are different types of ambiguity and exceptional features from the syntactic and semantic point of view. So, many conventional language processing tools are not suitable to properly handle the pronouns in Bodo. This scenario motivated us to bridge the gap between the linguistic and computational tasks. The main challenge of the study was the scarcity of resources i.e. the Bodo corpus. For this task, the corpora have been collected from the differences agencies like LDCIL Mysore (<http://www.ldcil.org/>), TDIL Delhi (<http://tdil.meity.gov.in/>), etc. The data volume is approximate 21.7 MB in size that contains 63,243 sentences and 1,107,393 words approximately.

This study addresses some basic questions of a language like, how many pronouns are found in Bodo language, what are the percentages of the pronouns in the Bodo languages, etc. which are not addressed earlier. This analysis is also done the linguistic aspect along with its computational features for NLP applications. It also includes the morpho-syntactic study and exceptional features.

Bodo is a Sino-Tibetan family's language and one of the major spoken languages of North-East India. It is mainly spoken by the people of Kokrajhar, Chirang, Baksa and Udaguri districts of Assam. Bodo language was introduced in Assam as a medium of instruction in the primary school in Bodo dominated areas in 1963 and it was the result of an intense political movement carried out by different Bodo organizations since 1913. Now-a-days the language is extensively being studied in upper primary to even university level. Bodo is the official language of Bodoland Territorial Council (Assam) and one of the Eighth Schedule to the Constitution of India and is written using Devanagri script.

This work has certain limitations, as we know that Bodo language is a limited resource language and a very little computational work is done so far in terms of linguistic computation. Hence, to improve the performance we have to work in depth on the features of pronoun of the language based on NLP application.

Keywords: Bodo Language, Pronouns, Natural Language Processing.

Field Report on Shertukpen

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This is a field report on my visit to Rupa, Arunachal Pradesh and the language spoken is Sherdukpen or Shertukpen. Shertukpen is spoken in the West Kameng District of the Arunachal Pradesh by approximately 4000 people. It belongs to the Tibeto-Burman language group. My fieldwork is based on the dialect spoken by the Thong families in the town of Rupa. This was my first trip to the field. I was assisted by Rinchin Musabi, a native speaker of Shertukpen from Rupa. I stayed in his residence the entire field trip. Rupa is a small valley town surrounded by mountains in the bank of the River Tenga. The huge portions of the hillside have the Indian Army Camp. The Shertukpen people claim that in Rupa the standard form of Shertukpen is spoken. It is spoken among the Shertukpen people only. They also speak Hindi very fluently. They use Hindi in the outside domain as there are Assamese, Nepali and people from defense background too. They also use Hindi among themselves. Shertukpen people keep maids to maintain the household chores. The maids are commonly from Tea estate tribes (Adivasis). They use Hindi with their maids. Shertukpen people follow Buddhism. There are many Monasteries [gompa] and the oldest monastery [gompa] is situated in the town of Rupa, which had a museum too. Meetings and social gatherings uses the Monastery as their venue. The Shertukpen society is divided in two classes: Thong and Chaos. Thong referring to the king families and Chaos as servants class.

I collected data from three speakers, who are Rinchin Musabi (M, 24 years old), Sange Norbu Musabi (M, 37 years old) and Nima Dema Monoji (F, 30 years old). I mainly collected a wordlist. While transcribing I found that there were differences between the speech of the younger generation and the older generation. The vocabulary of the younger generation was quite less. They only knew the words which are commonly used in day to day life in their surroundings. For example, the word for ugly was given as *ledubufa*, which means 'not good looking', by a young speaker, whereas the same word was given as *kazikazonj*, which is the actual word for 'ugly', by an older speaker.

Like most of the Tibeto-Burman languages, Shertukpen is a tonal language. As I have observed, the Shertukpen spoken by the people of Rupa is more tonal and it is described as melodious by others. Other varieties of Shertukpen from nearby villages is described as quite rough to hear. There are some variations in the tones. The tones also varied according to the age of the speaker. In the utterances of the older speakers, the tones are quite prevalent and distinct, whereas, the tones among the younger speakers were quite minimal.

Linguistic constraints on code switching: Evidence from Bodo bilinguals

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The focus of the present study is to investigate the linguistic constraints of Bodo-English code switching. This paper examines utterances of intrasentential code switching from spontaneous speech in different settings. The data produced due to code switching is analyzed within the Matrix Language Frame Model (MLF) by Carol Myers-Scotton (1993). Take for instance the following examples:

1) maba munse **tɔpik** lirnanai la

maba mun-se tɔpik lirnanai la
something CL-one topic write-NF take

‘Write down on a topic.’

It is observed that the Embedded Language (i.e. English) morpheme is a single lexical unit in example (1) following the word order of Bodo i.e. SOV. The morphosyntactic frame of the sentence is from the Matrix Language (i.e.Bodo) supporting the morpheme order principle.

2) surba surba **ivent-k^hw** bara bara k^hint^ha hōru.

surba surba **ivent-k^hw** bara bara k^hint^ha hōr-w
some some event-ACC much much tell give-HAB

‘Some people exaggerated about the event.’

The placement of the English content morpheme follows the Bodo language pattern. ‘k^hw’ is the accusative case marker. Therefore, it shows that the EL (Embedded Language) content morphemes suffixed by matrix language case marking are inserted into a frame prepared by the ML (Matrix Language) supporting the system order principle.

In the above instances, it is observed that both the English content morphemes follow the pattern of the Matrix language (i.e. Bodo). Thus, the Morpheme Order Principle and the System Order Principle of Matrix Language Frame Model is valid in Bodo in example 1 and 2. The linguistic analysis indicates that Bodo is the ML supplying the morphosyntactic frame for the code switched utterances.

In this paper, an attempt is made to analyze the linguistic patterns of Matrix Language and Embedded Language constituents and their implications for the Matrix Language Hypothesis. This study will provide insights on the structural aspects of code switching phenomenon.

Keywords: Code switching, Intra sentential, Matrix Language, Embedded Language,

Myers-Scotton, C. (1993) *Duelling languages: grammatical structure in codeswitching*. Oxford: Clarendon Press.

Differential Object Marking in Bodo

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This paper discusses case marking on the object argument in Bodo, one of the Bodo-Garo languages spoken in the Brahmaputra valley of Assam, India. Overt marking of the object argument varies depending on the type of NP, the construction, and the discourse context. Personal pronouns, proper names, and definite NPs are always overtly marked, as illustrated by the underlined object arguments in (1)-(3). On the other hand, NPs with indefinite or non-specific reference are unmarked, as illustrated by the underlined object argument in (4).

- (1) *bazui-a an-k^hou ese=lo za-nu t^hin-du^h-muⁿ*
sister.in.law-NOM 1SG-ACC little=REST eat-INF ask-RLS-PST
'(My) sister-in-law asked me to eat just a little.' [WB-16-2.147]
- (2) *sik^hau-p^hur-a adua-k^hou lu^gu la-nanui *
thief-PL-NOM PN-ACC friend take-NF
'The thieves took Adua with them and then' [WB-16-2.186]
- (3) *ac^ha k^hok^hi, aŋ ua-k^hou dan-si-gun*
OK friend 1SG bamboo-ACC cut-about.to-FUT
'Ok my friend, I am going to cut the bamboo.' [BG-17-1.29]
- (4) *aŋ apuni-ni-ou ua t^ho-se bi-nu p^hai-du^h-muⁿ.*
1SG 2SG-GEN-LOC bamboo CLF-one ask.for-PURP come-RLS-PST
'I came to you in order to ask for a bamboo.' [BG-17-1.21]

In case of certain pronouns, such as the interrogative pronouns, those referring to humans are marked, while those referring to things may or may not be marked. For instance, the pronoun *sur* 'who' is always marked, as in (5), whereas the pronoun *ma* 'what' is unmarked when non-specific as in (5) and marked when it is specific as in (6).

- (5) *sur-k^hou sur ma bu^h-nu*
who-ACC who what say-INF
'Who will say what to whom?' [WB-920-2.99]
- (6) *aŋ **ma-k^hu** k^hit^hi-nu bihau bik^humzui-nu-nanui t^hay-bai*
1SG what-ACC show-PURP in.laws-DAT-NF go-PRF
'(Thinking) "What (exactly) would I show to my in-laws?", (she) left.' [BG-16-1.36]

Some, if not all, of the non-specific object NPs can be treated as cases of noun incorporation, where the verb and the object NP name generalized and common activities. Speakers often exploit this choice between an unmarked (incorporated) object and overtly marked non-incorporated object to express subtle nuances like relative significance or concreteness of the referent of the object. For instance, the referent of the marked object 'door', which is part of a

realis event, in (7b), is more concrete, tangible, and more affected than the referent of the unmarked NP ‘door’, which is a part of an irrealis event, in (7a).

- (7) (a) *dorza k^hey-na hui-t^hay*
 door open-NF go.give-go
 ‘Go and open the door (for whoever is at the door).’
- (b) *bihamzu-a t^hay-nanui dorza-k^hou k^hey-na hui-bai*
 daughter.in.law-NOM go-NF door-ACC open-NF go.give-PRF
 ‘The daughter-in-law went and opened the door (for whoever was at the door).’
 [BG-17-1.5]

The object marking in Bodo represents a typical Differential Object Marking case system, which is structured by the dimensions of animacy and definiteness, such that greater prominence in these dimensions directly correlates with the likelihood of overt case-marking (Aissen, 2003; Bossong, 1991). Bodo treats personal pronouns, proper names, and definite NPs differently from indefinite and non-specific NPs in the dimension of definiteness, and treats human referents differently from non-human referents in the dimension of animacy.

Definiteness scale: Personal Pronouns/Proper Names/Definite NPs > Indefinite NP/Non-specific NP
 Animacy scale: Human > Animate/Inanimate

From the perspective of larger discourse, overtly marked objects can be described as more topical than the unmarked objects. It is well known that pronouns are used to refer to highly topical referents. Proper names and definite NPs are inherently highly topical, in that they are more likely to initiate an action or have discourse or thematic continuity (Payne, 1997: 151; see Givon, 2001: 418). Incorporated NPs, on the other hand, are least topical, as they are often not independent, both structurally and functionally, of the verb (see Aikhenvald, 2007: 14). Similarly, human referents are more topical than non-human referents. Thus, overt accusative marking can also be interpreted as coding an entity as more topic-worthy in the discourse.

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Negative construction in Biate

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Madhumita Barbora(Tezpur University)

Biate is the head-final language with a subject-object–verb word order. It is the partly agglutinating and partly inflecting language. The nominals in the language are inflected for number and case. Biate has a future and non-future tense system and finite verbs are inflected for tense, aspect and mood. The language has a rich agreement system where the subject agrees with the verb in number and person. The agreement marker precedes the finite verb in positive sentences whereas in negative sentences the agreement markers follow the finite verbs. This paper attempts to describe negative constructions in the language.

In Biate the negative sentences are formed with the suffixation of the ‘-ma’ marker to the finite verb. The negative suffix –ma occurs with verbs having non-future tense and the agreement markers are suffixed to the finite verb. The negative marker is usually suffixed to the main verb after the habitual marker ‘-ŋai’ and it is suffixed to the helping verb in case of the sentence with the helping verb.

- 1a) vok-sa kin-fa- ŋai
Pig-meat 1PL-eat-HAB
‘We eat pork.’
- 1b) vok-sa fa-ŋai-ma-ŋuje
pig-meat eat-HAB-NEG.1PL
‘We don’t eat pork’

The future negative construction in Biate has a different morpheme for the non-future sentence in (1b). The morpheme ‘-no’ is used in (2) to indicate negation in future sense. We can also see the agreement markers which are suffixed after the negative marker are also different from the agreement markers of non-future sentence.

- 2) vuansun zu in-no-niŋ
today wine drink-NEG-1SG
‘I will not drink wine today.’

This paper will examine other constructions where the negative morpheme -ma and -no occurs.

Echo Formation of Boro Language: A Study

Ranjit Boro

Linguistically, the Boro belongs to the Tibeto-Burman branch of the Sino-Tibetan language family. It is a major language of the Bodo group under the Assam-Burmese group of language. This study investigates the echo formation of Boro language. Echo formation is one of the major kinds of reduplication existing in Indian subcontinent. Echo word does not stand semantically independent, but is phonologically associated with the base word. In Boro, while echo reduplication, the echo word is phonologically similar to the base word except for the onset vowel. The aim of the present study is to observe the structures of echo word formation of Boro language. In this study descriptive method will be applied and the necessary data will be collected from the secondary sources.

Categorial Prefixes in Bodo-Garo: Derivation or Noun Incorporation?

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Abstract:

Bodo-Garo group of languages consisting of Bodo, Deori, Dimasa, Garo, Tripuri (Kokbarak, Reang and Tripuri), Rabha and Tiwa (Lalung) are spoken mainly in the Assam, Tripura and Meghalaya. These languages are spoken by 39,83,013 native speakers in India (Language Data, Consus of India, 2011 published in June 2018). There are different kinds of categorial prefixes in these languages, such as classifier prefixes, body part prefixes and animal class prefixes.

Classifier prefixes: *gany-se* *bizab* (Bodo)

CL-one book
'a book'

Body part prefixes: *ja-sk^húr* (Tiwa)

(hand/leg)-nail
'crow'

Animal class prefixes: *mi-di* (Dimasa)

animal-(porcupine)
'porcupine'

In this paper, two of them i.e. body part prefixes and animal class prefixes will be discussed with special references to Bodo, Dimasa and Tiwa languages spoken in Assam. In every of these languages there are around 13-16 prefixes that express the different parts of human or other animal body parts; e.g.- {a-}, {mV-}, {k^h-}, {jV-}, {t^hV-}, {p^hV-}, {hV-}, etc. There are also different prefixes that express the different taxa of animals such as mammals, fishes, birds, etc.; e.g.- {mV-}, {na-}, {dao-}, etc.

All of the above prefixes are class or subclass meanings but almost all of them are bound roots. Going through several processes of reconstruction such as noun incorporation, over the period of centuries these roots have been identified as prefixes.

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Vocabularies used for Spiritual Practices in Bodo: A linguistic analysis

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Origin and development of languages in the world have a significant correlation with devotion and spiritualism. Bodo as a Tibeto-Burman language is considered to be one of the ancient languages of India which is said to be spoken during the time Mahabharata itself. Since a long time, this language has been assimilated with Indo-Aryan speakers which has developed language change, cultural exchanges and influenced on language and literature development. The religious philosophy of Bodos of the ancient times and modern times are also changing with its assimilation with Christianity and Hinduism. There are several philosophies of Hinduism and philosophies of Christianity which have been applied in the language. Many of such philosophies have appropriate denotation but many are completely new and uncommon. So, the vocabularies coined for these philosophies need to be analyzed linguistically, how it has successfully been able to make the native speakers sense, and how these have been influenced, how it is used in written form and how it has been adapted in Bodo. Following are some of the vocabularies of devotion and spiritual practices.

Bodo	Root	English meaning
iswr	iswor	God
dwhwrwm	dhormo	religion
prabhu	pwrbu	God
joigo awati	Jogya Ahuti	A ritual of Hindu prayer
thangnai jwuganai	arw	being and becoming
swrgw	Sworg	heaven
mukhthi	mukti	salvation
sibinai	seva	service

So while deriving the words from its IA root and English root it has issues with the structure of the words into Bodo, pronunciation while speaking and issues with spelling system. These issues are debated among the speakers and have brought troubles in literary work. This paper therefore will attempt to analyze it linguistically and a logical conclusion will be drawn from this discussion.

(Key words: spiritual, devotion, influence, Bodo, IA, Hindu)

Word Order Typology of Bodo
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Abstract:

Bodo is one of the major tribes of Assam. They speak a language call Bodo language. It is a Tibeto-Burman language which is spoken mainly in Assam and also some adjacent areas of Arunachal Pradesh, Nagaland, Meghalaya, West-Bengal, Nepal and Bhutan. The aim of the paper is to discuss the word order pattern of the standard variety of Bodo language that is spoken in the Kokrajhar, Chirang and Dhubri districts of Assam. It is observe that like other Tibeto-Burman language, the Bodo language is also a head-final language with SOV is the basic word order of the language as in (1a).

(1a)	bi-jw	wŋkham	za-jw
	3SG-NOM	rice	eat-HAB

‘He/she eats rice.’

Bodo language has case systems which follow the noun phrases. There are different types of case markers found in Bodo language and they follow the noun phrases. The OV and SV types of word order are also found in the language. Adjective modifies the noun; it can either precede or follow the noun. Normally, adverb precedes the verb in Bodo as in (1b).

(1b)	bi-jw	t ^h ab-uui	p ^h ui-duiŋ-muŋ
	3SG-NOM	immediate-ADV	come-REAL-PST

‘He/she comes immediately.’

The paper will explore the different types of word order pattern in Bodo language and examine the features it shares with other Tibeto-Burman languages. It is hope that this analysis will help us to understand the word order pattern of the Bodo language and other language in general.

Keywords: Word order patterns, Adjectives, Adverbs

Aktionsart and Argument Structures of Boro
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Abstract

This paper describes the basic argument structures of Boro simple sentences in terms of transitivity. Vendler's (1957) classification of verbs known as *Aktionsart* has been followed for categorizing the verbs for this study. Boro is a Tibeto-Burman language spoken by the Boro people, majorly in parts of India. The data, collected from Kokrajhar district in Assam, India shows that state verbs, achievement verbs, and activity verbs have both intransitive and transitive argument structures inherently. Accomplishment verbs, on the other hand, frame only intransitive argument structures. However, the accomplishment verbs can acquire transitive argument structures through the morphological causative parameter. This paper includes the findings of the availability of causativizing parameters and their possible combinations with the verbs of *Aktionsart* in order to achieve both, intransitive as well as transitive arguments structures.

Keywords: *Aktionsart*, Transitivity, Argument Structure

Word construction for Scientific Terms in Bodo: An Introspection

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The teaching and learning process of science in vernacular medium have been a challenge for a developing language like Bodo in terms of designing linguistically correct and appropriate terminologies. The terminologies are very important for translation process and play important role in helping to understand the technical and scientific contexts. Improper usage of terminology may lead to misconception, partial information, difficulties in understanding, disconnection to message of content and difficulty in storing in mind. This paper deals with the studies related to the design and usage of terminology in science text books in Bodo written for academic purpose.

The present study reveals some of the important observations: (1) Non-uniformity in usage of terminology for same word (2) Non-uniformity in spelling (3) linguistically inappropriate design of terminology (4) incomplete explanations and (5) complex framework of sentence.

Following are some of the examples of word formation:

(1) *Rifikonnai* (*noun*) ‘refraction’-in science it refers to the light travelling from one medium to another with a change in its speed and direction. While *Rifikonnai* is a word obtained from composition of the words ‘*rifi*’ and ‘*kon-nai*’. The word ‘*rifi*’ means twinkling of an object and *kon-nai* is derived from verb ‘*kon*’ which means ‘fold’ or encircle which is nominalized with suffix *-nai*. For examples,

(a) *swngkonnai*:

swng-kon-nai
tie-circle-NOM

‘Encircling a tread or rope in a circular manner’

(b) *Dankonnai*

dan- kon-nai
cut-encircle-NOM

‘Cutting of a wood or something from all sides.’

So, if we look at the roots of the word formation of a scientific term such as *Rifikonnai* the actual semantical value of these terminologies do not reflect properly.

- (2) Another example *lwrbangkona* which means ‘Critical angle’ is the angle of incidence for which the angle of refraction becomes 90° and ray travels along plane of separation of the two media. However, *lwrbang* literally means the ‘weak or lack of strength’. It does not represent the term ‘critical’ properly as is used in the science text books.

Thus an attempt has been made to sort out the issues related to our observations and design important procedures to reconstruct more appropriate terminologies by applying the linguistical principles to convey the meaning more appropriately and creating it more useful for the readers.

The Particle **-bo* in Bodo-Group Languages

Sansuma Brahma and Rajesh Kumar (IITM)

The paper presents a comprehensive account on a particle *-bo* or *-buu* (**-bo*) in a few Bodo-Group languages. Burling (2003) terms this as an indefinite particle, while, Boro (2016) calls it a focus enclitic. Basically, two meanings are accompanying with this particle; one is exclusive meaning *even* in a negative sense as shown in (1a), and other is inclusive meaning *also* in a positive sense as shown in (1b).

- (1a) *aŋ sau-fi-k^he-bo lon-ja* (Dimasa)
1SG CLF-one-ACC-even believe-NEG
'I do not believe even a single person.'
- (1b) *hàdī hā-k^hà-dè hā-bo hàm-dau-dù* (Longmailai 2016: 392)
rain rain-PRF-if soil-also good-COMPAR-PRS
'If it rains, the soil also gets better.'

When this particle occurs in the context of some question words, numeral classifiers, and quantifiers, it gives *even* kind of interpretation. In literature, these words are known as negative polarity items (NPIs) as they require the obligatory presence of negative marker within a sentence as shown by the ungrammatical sentence in (2).

- (2) **kisa-bo p^hi-do-m* (Tiwa)
one-even come-IMPF-PST
'*Even one came.'

The numeral classifiers and quantifiers have NPI interpretation only if they are marked either with the numeral one or less than one, else there is no NPI interpretation. In that case, the particle will have *also* kind of interpretation as shown in (3).

- (3) *no-nip^hrai sa-nui-buu luuguse sop^hui-bai* (Bodo)
house-ABL CLF-two-also together reach-PRF
'(They) two also have reached together from home.'

Besides the description of **-bo* particle in the above languages, the paper attempts to make a distinction between negative indefinites (no one, nobody, etc.) and NPIS (even one/anyone, anybody, etc.), their distributions in the different clause structure.

Keywords: indefinite particle, Bodo-Group languages, NPI

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Obstacles overcome in the creation of the Lamkang Language Resource: implications for archiving Tibeto-Burman languages
Mary Burke (University of North Texas)

Digital accessibility of primary language data, particularly that of endangered languages, has long been recognized as necessary for research reproducibility, production of pedagogical materials, and typological discovery. Language archives connect users worldwide to language data (Henke & Berez-Kroeker, 2016). With data at various levels of granularity and grammatical analysis, retrieval of the relevant dataset for educational or research purposes becomes cumbersome, requiring extensive examination and organization on the part of the user. In the early 2000's, an Open Language Archives Community (OLAC) was formed to develop protocol for language archiving and creating interoperable repositories for storing language data. Between OLAC and The Digital Endangered Languages and Musics Archive (DELAMAN), the language archiving community has significantly increased awareness of metadata in the linguistics community.

As a result, language archiving research now distinguishes between two kinds of metadata important for language archives: so-called “thick” metadata that represents text encoding of the language data itself: transcriptions, and time-aligned annotations (e.g., information on grammatical, phonological and discourse/pragmatic feature), and “thin” metadata that facilitates discovery (e.g., geographical information on the language community, position within the larger language family, name of the depositor) (Nathan & Austin, 2004). Both types of metadata are necessary for utilization of language datasets. This recent emphasis on archiving primary datasets in linguistics has resulted in an abundance of datasets online; however, of the languages of northeast India, only a small percentage of the many languages are represented in standardized digital language archives. Though several of these languages are being documented, this data is at risk of being lost without preservation in a digital repository.

This presentation chronicles the challenges encountered in archiving one northeast Indian language, Lamkang, with the goal of minimizing these difficulties in similar future projects. Throughout the creation of the Lamkang Language Resource collection in the University of North Texas Digital Library (UNT-DL), collaboration between linguists and the digital libraries team revealed various complications of creating metadata for Lamkang data. Based on these discoveries and interviews with language archivists from the United States, Europe, and Australia, this presentation suggests methods for increasing both the usability and the findability of archived language datasets, with emphasis on the obstacles specific to the Tibeto-Burman language family, such as 1) names (of individuals, places, and languages) having multiple forms (Matisoff, 1996; Chelliah, 2005); 2) lack of a central repository for South Asian languages; and 3) shortage of audio-visual data. These issues need not prevent the languages of northeast India

from the level of digital accessibility archives provide. By collecting data with archiving in mind, incorporating the creation of comprehensive metadata into our language documentation projects, we can increase global access to the rich linguistic landscape of northeast India.

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SEGMENTAL PHONEMES OF LAIRAMLO AND KABONGLO:

A COMPARATIVE STUDY

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ABSTRACT

Lairamlo and Kabonglo are the dialects of Tangkhul, spoken in the Ringpam village of Chandel and Tangkhul Hundung of Ukhrul district of Manipur, India. Lairamlo and Kabonglo has 440 and 800 speakers approximately. Both the dialects belong to the Kuki-Chin-Naga sub-group of Tibeto-Burman family (*Grierson's LSI, 1903*). Arokianathan (1987) noted that there are 219 Tangkhul villages and it is found that each village has its own dialect or speech form name after the village. The intelligibility among the village varies according to the distance between them; that is farther the village, more the unintelligibility. Though they are the dialects of Tangkhul they are mutually unintelligible to each other.

The Lairamlo has twenty-nine/29 phonemes including seven vowels and twenty-two consonants while Kabonglo have twenty eight/28 phonemes including six vowel and twenty two consonants. The velar stop /g/ are very rare in Lairamlo and Kabonglo. Both the dialects have less number of a consonant cluster. Some vowel sequence is also found in Lairamlo whereas Kabonglo lacks vowel sequence. The Lairamlo has eight diphthongs while Kabonglo has only four diphthongs. All the vowel phonemes in both dialects are oral. The vowels length are not phonemic in both dialects. However, aspiration is phonemic.

The present paper will discuss the phonemes of Lairamlo and Kabonglo spoken in Chandel and Ukhrul district of Manipur. The paper will also describe the distribution of phonemes, consonant cluster, diphthongs, consonant sequence and vowel sequence available in the stated dialects.

Keywords: Lairamlo, Kabonglo, Chandel, Ukhrul, Manipur.

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NUMBER MARKING IN LAIRAMLO

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ABSTRACT

Lairamlo is one of the dialects of Tangkhul, mainly spoken by the Ringpam people in Ringpam or Momlo Ringpam village in the Machi sub-division of Chandel District of Manipur, which have 440 (approximately) speakers. The term Ringpam is a compound word of *ring* ‘alive’ and *pam* ‘land’ which literally means ‘living land’. Tangkhul belongs to the Kuki-Chin-Naga sub-group of Tibeto-Burman family (Grierson’s LSI, 1903).

Like many other Sino-Tibetan languages, the number is not grammatically significant in this dialect. In other words, there is no agreement between verbs and its argument. Lairamlo has two numbers namely singular and plural. Singular is unmarked while plural is marked by a suffix */-inde/*, */-kəcuyŋ/*, */isukʰət/* and */-te/*. The plural marker */-inde/* is used for animals i.e. *sei-inde* ‘cows’. The plural morpheme */-kəčuŋ/* used for common nouns for e.g. *sim-kəčuŋ* ‘houses’ *əŋku-kəčuŋ* ‘children’. Some kinship nouns are made plurality by using plural morpheme */-tel/* i.e. *anuŋ-te* ‘mothers’ and *ipe-n-te* ‘men’. It is noticed that the alveolar *-n* is being added to pluralize the nominal stem ending with a vowel as shown above. Moreover, the plurality can also be formed by suffixing *isukʰət* to the noun expressing the sense of ‘group’ i.e. *impuŋniye isukʰət* ‘Group of girl’. Plurality in Lairamlo is also expressed by means of numerals or quantifiers for e.g. *sim hətʰum* ‘Three houses’.

Therefore, this paper represents the deep study of number marking system of Lairamlo dialect which helps to understand the singular or plural markers being used by Lairamlo speaking people in their interaction and contributes to research section as a tool to do further study on that dialect.

Keywords: Lairamlo, Tangkhul, Chandel, Manipur, Kuki-Chin-Naga, Tibeto-Burman.

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Intrusive Vowels in Lamkhang
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Lamkang is a Trans-Himalayan language spoken in the Chandel District of Manipur, India by under 10,000 ethnically Naga people. Due to a complex person indexation system in Lamkang clauses, multiple prefixes with the shape C- are attached to a verb stem, creating lexemes with the shape CCCCCV. To make such forms pronounceable, speakers insert super-short vowel-like segments between the C- prefixes. Combining acoustic analysis with speakers' intuitions about syllable structure, we examine the nature of these segments, arguing that an accurate phonetic description of Lamkang vowels must include these super-short vowels, and long and short vowels, which are phonemically distinct. We call these super-short vowels excrescent, following the terminology discussed in Hall (2011). The excrescent vowel is a type of epenthetic vowel, sometimes also called "intrusive", and is typified by its short duration and centralized quality distinct from lexical vowels. It is unstressed and has the phonetic effect of helping to transition between consonants. We show that the excrescent vowels in Lamkang have formant structures that barely resemble the characteristic formant profiles of the short and long vowels. While excrescent vowels are not contrastive, they are phonologically relevant because they have just enough sonority to form nuclei of CiVCii syllables where Cii is often ambisyllabic with the following syllable. The Lamkang data show that while any language-specific phonotactic constraints must reference the syllable, what constitutes a syllable must include the possibility of excrescent vowels as nuclei.

Light Verbs in Nepali

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[Prof. Madhumita Barbora (Tezpur University)]

Light Verb Construction (LVC) which consists of verb-verb amalgamation is a common phenomenon in South Asian languages. This paper will attempt to explore and analyze different aspects of light verb construction in the Assam variety of Nepali. The data has been collected from Baithalangso, a border area of Nagaon and Karbi Anglong district of Assam. Jespersen in his book entitled “Complex Predicates: Cross-linguistic Perspectives on Event Structures” (1965, Volume VI:117) first introduced the term light verb, which he applied to English V+NP constructions. In the area of complex predicates, light verb plays an interesting role by giving TAM features and also by carrying the semantics. The light verb also assigns case to the NP argument and it plays a vital role in case of thematic role assignment of compound verbs. This paper will attempt to analyze and explore the different characteristics of Nepali light verbs. Let us see an example of Nepali light verb construction;

(a)	jiban-le	masu	kha-i	di-j-o	(V+V)
	Jiban-ERG	meat	eat-CONJ.P	give-PST-3P.SG.M	

Jiban has eaten the meat.

In this example, the light verb *dijo* ‘give’ is carrying the tense feature along with agreement features like person, number and gender. In this compound verb construction, the light verb is also assigning case to the NP argument. In this paper, we will also try to look into transitivity determination, word order, negation with reference to Nepali light verbs in details.

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Morphology of the Ralte Language – an overview
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Abstract

Ralte belongs to the South Central (formerly Mizo-Kuki-Chin) Tibeto-Burman languages. It is a highly endangered language as there are just a few speakers scattered in Mizoram. In 2011 a short survey of the language was conducted in northern Mizoram, close to the border of Cachar district, Assam.

This paper follows up on this survey by highlighting the morphology and pertinent features of the grammar as it relates to the South Central languages.

A brief summary of the language revitalization since 2011 will also be covered at the end of the paper.

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Nominalization and its various functions in Liangmai
Kailadbou Daimai

Abstract:

The purpose of this paper is to present the extent of nominalization and its functions in Liangmai. The study includes structures involving the nominalization of clauses and structures involving the nominalization of verbs. The phenomenon of nominalization in Sino-Tibetan has been described as typical (Bickel 1999). The study of nominalization in Tibeto-Burman (TB) begins quite recently with Matisoff's seminal paper "Lahu nominalization, genitivization, and relativization" (1972). It is quite common in TB languages for a single morpheme to function as nominalizer, complementizer, relativizer and genitive marker. There are several nominalization constructions with deep roots in TB, including nominalization with the *kV-* prefix as found in Karbi (Konnerth 2011) and nominalization with the post-verbal particle *-pa* (Delancey 2002, Chelliah 1997, Singh 2000), which is widely attested in the family. In this paper, I will describe the morpho-syntax of nominalization and the constructions in which nominalized verb occur in Liangmai. The nominalizer (NZR) in this language is a suffix *-bo* and this nominalizing suffix is highly productive. All verbal roots can be nominalized by the suffixation of the NZR *-bo*, as in the following:

Direct to the roots:

1. (a). *tiu + bo* → *tiu-bo* 'to eat'
eat NZR
- (b). *len + bo* → *len-bo* 'to fly'
fly NZR
- (c). *t^hen + bo* → *t^hen-bo* 'long/to be long'
long NZR

After aspect markers

2. (a). *pak-bam-bo piu*
run-PROG-NZR man
'The running man (the man who is running)'
- (b). *əriak ken-bam-bo pui*
book read-PROG-NZR girl
'The reading girl (the girl who is reading a book)'

In Liangmai, the suffix *-bo* functions as a nominalizer, relativizer and complementizer. The paper also examined the different functions of nominalization in the language where NZR *-bo* is suffixed to the predicate of the subordinate clause and the predicate of complementation.

Relative clauses are based on nominalized clauses. Liangmai exhibits externally headed relative clauses where the relativized noun occurs to the right of the clause and is marked with the nominalizer *-bo*.

3. [danai *i-niu* *liu-bo*] *əriak* *si* *ken* *wi-e*
yesterday I-AGT buy-NZR book DET read good-DECL
'The book which I bought yesterday is good (to read)'

In complementation, the nominalizer *-bo* is suffixed to the predicate of the complementation.

4. *pə-niu* *zao* *sak-bo* *i* *k^ham-e*
3S-AGT wine drink-NZR I stop-DECL
'I stopped his drinking'

Keywords: Liangmai, Nominalization, Relativization, Complementation

On the usages and functions of the Case marker *-niu* in colloquial Liangmai

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Abstract

The aim of the paper is to describe the usages of the case marker *-niu* in Liangmai, a Tibeto-Burman language of Kuki-Chin-Naga group, primarily spoken in the Northeast Indian states of Manipur and Nagaland. Liangmai case system is quite complex and it has not been fully understood. The study, however, will focus on the various grammatical aspect of the marker *-niu*, which have been described differently by different scholars. Charengna (2014: 399) describes *-niu* as a nominative marker whereas Mataina (2018: 18) analyzed it as an agentive marker. Daimai (2018) presented *-niu* as an ergative marker on his paper *Ergativity in Liangmai* at NEILS-10, Assam University, Silchar. In fact, this study is the follow-up of the paper presented at NEILS-10. The case marker *-niu* is typically used with subjects of transitive clauses but never with subjects of intransitive clauses. However, occasionally it can be omitted from highly agentive A arguments and can even be used with non-agentive A/S arguments (Mataina 2018: 19). Besides, the use of *-niu* seems to be “optional” in some transitive clauses. It is also observed that the marker *-niu* and the unmarked nominative alternations distinguish past and present time references. Due to this multi-functional nature of *-niu* there are inconsistencies and satisfactory generalization of this marker remains a challenge in Liangmai.

The main goal of the present paper is to explore the morphosyntactic functions and usage of *-niu* in Liangmai spoken in the Tamenglong district of Manipur.

Keywords: Liangmai, Case marker, Nominative, Ergative, Agentive, Morphosyntax

Kinship Terms in Sylheti

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Sylheti is an Indo-Aryan language spoken primarily by the people of Sylhet district of present Bangladesh. (Both the speakers and the Language is known as Sylheti). It is also spoken in the Northeastern part of India particularly in the Barak Valley of South Assam, Tripura, United Kingdom, United States and some of the Gulf countries in the Asian sub-continent. There are 11 million speakers of Sylheti throughout the globe, including 8,000,000 speakers in Bangladesh (Mikael, 2007).

Like any other Indo-Aryan language, the kinship pattern in Sylheti can be categorized under two main heads - (i) consanguinity (blood ties) and (ii) affinity (relation established by marriage). Consanguinity kinship is the types of relations which are based on the blood ties (Dykstra, 2009). In Sylheti, consanguineal kinship can be categorized under two heads: lineal and collateral kin (Dykstra, 2009).

Lineal kinship

Lineal kin is members of the family or *gusti* who have a direct relationship with the ego. The direct ancestral or descendant of the ego in Sylheti is summarized in the following table.

Lineal	Kinship terms	Gloss	Kinship	Gloss
Direct ancestral	<i>takurda</i>	grandfather	<i>baba</i>	father
Direct descendant	<i>sele</i>	son	<i>me</i>	daughter

Collateral kin

Collateral kinship refers to the members of the family, who are members of the same *gusti* and are related or descended from the common ancestor but are not in a direct line. (Murphy, 2001).

The collateral kinship in Sylheti is summarized in the following table.

Collateral	Kinship terms	Gloss	Kinship	Gloss
Indirect ancestral	<i>t'akurda</i>	grandfather's brother	<i>dzeta</i>	uncle (cousin)
Indirect descendant	<i>xaxato bai</i>	brother (cousin)	<i>xaxato boin</i>	sister (cousin)

Affinal kinship

The affinal kinship describes the relations which are made by marriage (Dwight, 2015). The affinal relationship in Sylheti is summarized in the following examples.

Kinship	gloss	kinship	gloss
<i>fɔfur</i>	father-in-law	<i>fafuri</i>	mother-in-law
<i>basur</i>	brother-in-law	<i>dʒal</i>	sister-in-law

Besides, Sylheti Kinship terms are formed in two main ways: (i) by replacing the final vowel (ii) by compounding. Some female kinship terms in Sylheti are formed by replacing final vowel *a* with *i* as in *mama* ‘maternal uncle’ and *mami* ‘maternal aunt’. Besides, kinship term is also formed by means of compounding as such *dʒeta-fɔfur* [*dʒeta-* ‘father’ elder brother’ + *fɔfur* ‘father-in-law’] vs. *dʒeti-fafuri* [*dʒeti* ‘father’ elder brother’ wife + *fafuri* ‘mother-in-law’], etc.

The present paper attempts to explore the formation and function of kinship terms in Sylheti spoken in Barak valley.

Key words: Sylheti, Indo-Aryan, Kinship terms

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Auxiliary Verbs of Nocte, Khappa, Ollo and Tutsa

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ABSTRACT

The unit of the study is the Tirap district which lies in the south-eastern part of Arunachal Pradesh; and the languages or varieties are Nocte, Khappa, Ollo and Tutsa.

Presently, Tirap is mainly inhabited by Nocte; few villages in the district show occupancy by Nocte-Oollo and Nocte-Khappa. Noctes form the bulk of population of Tirap. This study probes the so-called sub-tribes of Nocte – Ollo and Khappa. Khappa is regarded as a literary medium of Nocte; hence the variety is used in composing songs and poetry. Ollo seeks to be an independent tribe in near future. Tutsa was regarded as a sub-tribe of Nocte, until 1991 the former got registered as an independent tribe.

The study is an attempt to lay out grammatical features based on the usage of auxiliary verbs and Be Verbs found in these languages/ varieties – Nocte, Khappa, Ollo and Tutsa; and trace how far the morphology of these languages bears the same source or show resemblances. The features taken into account here are as follows:

1. Existential verbs derived from posture verbs *toj* ‘sit’ and verb *nyi/daŋ* ‘live/stay’, *je* ‘exist’: These verbs provide an understanding not only of the cognates which is interestingly shared among the four; but also, the usages of content and function words shared by the same.
2. Auxiliary verbs (*əŋ* and *-əŋ* ending words): Exploring the *-əŋ* ending verbs in the related languages or varieties lend us an understanding of the source of the *əŋ* Inverse marking word in Nocte. *əŋ* functions as a verb agreement (also called Sentence Final Word or SFW by DeLancey) in Nocte and yet appears to be derived from auxiliary (while we compare with Tutsa constructions). The Inverse marking in Nocte is obligatory only in present copulative constructions. The past and the future constructions in Nocte take *d-əŋ wa* and *d-əŋ min* respectively. The word *d-əŋ* is derived from Khappa word ‘live’. Further, *əŋ* can be replaced by *hon* which functions as an inchoative auxiliary verb in Tutsa.

3. Use of Be verb hon in Ollo and Tutsa to perform inchoative functions.

The description adds not only to the understanding of rich varieties of auxiliary verbs used in these languages.; but also, source of lexical/grammatical cognates shared by these languages despite retaining their uniqueness.

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Chittagonian Bangla (CB): A Phonological Profile

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Human speech sounds, complex as they are, have been studied for centuries by phonologists. This paper aims at describing the CB phonemes in terms of distinctive features. CB is spoken in Bangladesh by about 13 million people (2006 SIL) in addition to south Tripura in India.

In phonology sounds are studied at a more abstract level than as mere set of acoustically distinct units. Hence, we seek to group together the sets of phonetically similar sounds in CB vis a vis their UR forms.

Besides, the study explores CB prosody, syllable structure and clusters simplification. Most of the CB words are monosyllabic due to the predominant trend of word shortening. By exercise of the same, trisyllables reduce to disyllables ($t^h a.kur.da \rightarrow t^h \ddot{o}d.da$ ‘grandfather’) and disyllables \rightarrow monosyllables (ma.ma \rightarrow mou/mo: ‘maternal uncle’).

CB has seven oral monosyllables and each has phonemically long and nasal counterparts. Nasalization of vowels is only phonetic, under the impact of regressive spreading of nasality of the following consonant: anjul \rightarrow ðɔ:l ‘finger’, ami \rightarrow ã:i ‘I’ etc. However, this rule is not all pervasive: sɛ̃la ‘an autumnal flower’ or ðɔ:t ‘current’ contains underlying phonemic nasal vowels.

CB has 26 consonants and they exhibit variations in distribution and allophonic forms.

i) Spirantization: /p/ is fricativized word initially: pãt^ha \rightarrow φãda ‘he goat’; medially it deletes resulting in compensatory lengthening of an adjacent vowel: kapɔr \rightarrow xo:r ‘cloth’ etc. k \rightarrow x before vowels (only before /a/, /ɔ/, /o/) : kala \rightarrow xala ‘black’ etc.

ii) Deaspiration: /k^h, t^h, t^h/ undergo deaspiration non-initially: k^heti ‘field’, t^hor ‘banana flower’, t^haur ‘priest’.

iii) Voicing: deaspirated /t^h/ undergoes voicing medially: pãt^ha \rightarrow φãda ‘he goat’.

iv) Feature licensing in geminates: /c, j/ retain [-cont] feature only in gemination (always medial): xɔicca ‘tender’, xɔijja ‘quarrel’.

v) /x, h, j/ are prohibited word finally.

vi) /ŋ/ is prohibited word initially.

Stress, pitch and length play vital roles in CB. Stress is always word initial in CB and foot trochee. Stress is not phonemic. CB uses stress for emphasis and contrast. This is characterized by tenser articulation of consonantal segments and by lengthening of vocalic segments. CB has lexical tone contributing to word formation i.e. semantic distinction. Its tone system is rather complex combining pitch levels, length, contour and intensity.

CB syllable construction depends on the following:

- i) Syllables are structured as any of the options: V, CV, VC, CVC
- ii) No tautosyllabic cluster
- iii) Native as well as loan words in CB undergo adaption as per (i) and (ii) above through vowel epenthesis, consonant deletion, metathesis etc.
- iv) Additional phonological repair strategies are adopted as dictated by phonotactics and phonology.

The study is qualitative in nature; data are collected using a digital recorder. Dataset is analysed in terms of distinctive features leading to phonetic and phonological generalizations. The findings promise to be fruitful for a scientific pedagogy of CB phonetics and phonology vis a vis English and other second languages.

Key Words: Chittagonian Bangla (CB), distinctive features, clusters simplification, vowel epenthesis, consonant deletion, metathesis

Numeral System in Molsom

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This paper attempts to highlight the numeral system in Molsom. Molsom is one of the tribes of Halam Community, which is recognized as scheduled tribes, by the government of Tripura. Like other tribes of Halam community, i.e. Hrangkhawl, Ranglong, Korbong, Ranglong; Molsom language is a Kuki Chin language. Molsom is a term referring to both the language and the people. The Molsom speakers are mainly concentrated in mainly Dhalai, Khowai, Sipahijala and Gomati districts of Tripura. It is difficult to trace the historical origin of Molsom speakers in Tripura, because there is no literature written on them. According to the present random survey report, the total number of Molsom speakers in Tripura is estimated about fifteen thousand. This research paper entitled “Numeral System in Molsom” is an attempt to describe the numeral structure of Molsom language. Two types, Cardinal numeral and Ordinal numeral will be analyzed. Cardinal numeral includes – basic and compound numerals. It will also include and discuss distributive, restrictive and ordinal numeral.

Keywords: Molsom, Numeral, Tripura.

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Inflection in Kokborok: Number, Case and Gender
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This paper is a descriptive study of the inflection processes in Kokborok. It focuses on Number, Case and Gender. Both noun and pronoun have case markers. The cases in Kokborok are: Nominative, Accusative, Instrumental, Genitive, Ablative and Locative. The case markers are: Nominative: Ø, Accusative: -no, Instrumental: postposition bai ‘with’, Genitive: -ni, Ablative: -ni, Locative: -o.

In Kokborok two types of inflectional suffixes are attached to a noun to make plural form i.e. -sɔŋ and -rɔg. For pluralizing animate and inanimate things -rɔg is attached: musuk ‘cow’, ~ [[musuk]rɔg] → musukrɔg ‘cows’; bułai ‘leaf’ ~ [[bułai]rɔg] → bułairɔg ‘leaves’. In case of proper noun, -sɔŋ is attached: ama ‘mother’ ~ [[ama]sɔŋ] → amasɔŋ ‘mother and others’.

The pronouns are inflected in two ways: inflection through suffixation and inflection through base modification. Vowel assimilation and consonant deletion are noted in the wake of suffixation for Accusative and Genitive Case: aŋ ‘I’ ~ [[aŋ]ni] → ani ‘mine’; nwŋ ‘you’ ~ [[nwŋ]ni] → nini ‘your’. Accusative Case marker for both noun and pronoun is -no: aŋ ‘I’ ~ [[aŋ]no] → ano ‘to me’; bo ‘he’ ~ [[bo]no] → bono ‘to him’. Genitive marker for both noun and pronoun is -ni as in burwui ‘girl’ ~ [[burwui]ni] → burwuni ‘girl’s’; bo ‘he’ ~ [[bo]ni] → bini ‘his’. Locative Case is realized with the suffix -o as in baJar ‘market’ ~ [[baJar]o] → baJaro ‘in market’. Ablative Case marker is -ni: [[baJar]ni] → baJarni ‘from market’. Instrumental Case is realized by the postposition bai ‘with’: kɔłom ‘pen’ ~ kɔłom bai ‘with pen’.

Feminine gender is signified with the help of suffixes like Juk, -i etc.: buṣa ‘baby’ ~ [[buṣa]Juk] → buṣaJuk ‘daughter’, sikla ‘young man’ ~ sikli ‘young woman’. There are also instances of lexically fixed words carrying the sense of feminineness: jɔŋ ‘uncle’ ~ jɔŋ burwui ‘aunt’etc.

Keywords: Kokborok, Number, Case and Gender.

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Numeral classifier in Kokborok: A preliminary observation

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Kokborok is a Tibeto-Burman language of Bodo-Garo sub-group mainly spoken in the North-Eastern state of Tripura. Linguistically, Kokborok belongs to Bodo-Koch branch of the Bodo-Konyak-Jinghpaw subgroup of the Tibeto-Burman sub-family of Languages (Burling, 2003).

Classifiers are defined as morphemes which occur ‘in surface structures under specific conditions’; denote ‘some salient perceived or imputed characteristics of the entity to which an associated noun refers’ (Allan 1977: 285).

Classifiers in Kokborok always occur with the numeral, which makes a close bound syntactic unit in the following order: classifier + numeral. This syntactic unit may occur after or before the noun. However, the preferred order is N CLF-NUM as in (1 & 2). It is worth mentioning that the noun is never known to intrude between classifier and numeral.

- (1) *nok khung-sa*
 house CLF-one
 ‘One/a house’
- (2) *amotui thai-ba five*
 pineapple CLF-five
 ‘Five pineapples’

According to Aikhenvald, morphologically, numeral classifiers come in one of three forms.

- (i) They may be independent lexemes.
- (ii) They may be affixes, or clitics, attached to, or fused with, numerals
- (iii) They may be attached to, or fused with, head noun.

Kokborok falls under the second form of Aikhenvald’s classification as all the classifiers in the language are affixes in the form of prefixes as other Bodo-Garo languages do.

The present paper attempts to describe some of the morphosyntactic features of Numeral classifier in Kokborok.

Key words: Bodo-Garo, Kokborok, Numeral classifier.

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PERSONAL PRONOUNS IN KOKBOROK

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Kokborok is one of the Bodo-Garo languages of Tibeto-Burman language family that is mainly spoken in the North-Eastern state of Tripura with a total population of 7, 61, 964 (Census of India, 2001). Kokborok belongs to Bodo-Koch branch of the Bodo-Konyak-Jinghpaw subgroup of the Tibeto-Burman sub-family of Languages (Burling, 2003).

Kokborok personal pronouns differentiate three persons and two numbers. The second and third person singular forms can be pluralized by suffixing the morpheme -rok as given below: However, like other Bodo-Garo languages, the first person plural in Kokborok is suppletive form. There is no gender distinction in third person personal pronoun i.e., 'bó' refers to both the third masculine or feminine he/she.

Person	Pronouns	
	Singular	Plural
First	<i>aŋ</i> 'I'	<i>cuŋ</i> 'we'
Second	<i>núŋ</i> 'you'	<i>no-rok</i> 'you' (PL)
Third	<i>bó</i> 'he'	<i>bó-rok</i> 'them'

Personal pronouns in Kokborok are free forms which can replace or substitute nouns. They can be suffixed with various morphemes like plural markers, case markers, particles etc.

The present paper attempts to describe some of the morphosyntactic features of personal pronouns in Kokborok.

Key words: Bodo-Garo, Kokborok, Personal Pronouns.

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POSSESSION IN KOKBOROK

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Abstract

Kokborok is a Tibeto-Burman language of Bodo-Garo sub-group mainly spoken in the North-Eastern state of Tripura with a total population of 7, 61, 964 (Census of India, 2001). Linguistically, Kokborok belongs to Bodo-Koch branch of the Bodo-Konyak-Jinghpaw subgroup of the Tibeto-Burman sub-family of Languages (Burling, 2003). Possession is a universal phenomenon that every language has a means of expressing possession whether in NP or a clause. Possession in Kokborok is expressed by means of affixation i.e., by prefixation and suffixation, predicative possession (possessive verbs) and possessive adjectives as exemplified below.

- (1) *a-toi* ‘My maternal aunty’
1P-aunty
- (2) *a-ni* ‘My’
1P-GEN
- (3) *tataram-ni nok* ‘Tataram’s house
Tataram-GEN
- (4) *kayi-ni rang tongo* ‘Kayi has money’
Kayi-GEN money have
- (5) *bo pun gwnang* ‘He posses (a) goat’
he goat possess

The present paper attempts to describe some of the morphosyntactic and semantic features of possessive construction in Kokborok.

Key words: Bodo-Garo, Kokborok, Possession.

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Repair Strategies for Prosodic Reduction: A Study of Tripura Bangla Morphology

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The present article is a descriptive profile of prosodic restructuring of Tripura Bangla (TB) morphology in terms of varied strata of shrinkage. Several repair strategies come into play to ensure ‘relative’ unmarkedness of the prohibited forms. Stated differently, the study unveils how various phonological operations facilitate reformulation of morphemic inputs supplied by Sadhu Bangla and/or Standard Colloquial Bangla resulting in the birth of the variety of Bangla spoken in Tripura viz. Tripura Bangla.

In course of investigation it gets established that in TB prosodic words, primary stress is placed on the left edge defining the variety as trochaic interpreted at the syllabic level. There is no quantity distinction between syllables. In case of monosyllabic words vowel lengthening takes place to supply an additional mora to meet the prosodic need of minimally two items to constitute a trochaic foot – this time at the moraic level. Vowel lengthening is called for since TB disallows coda moracity.

Usually, the transformation of morphemic input is accomplished in two ways: a) through the extension of smaller sequence, and b) truncation of longer sequences. TB attests both. However, in the present paper, the focus is primarily on explaining the latter i.e. prosodic reduction.

Under the paradigm of prosodic truncation, it will be shown how several phonological mechanisms operate at various layers on the input. The latter include

- phonological items like segment, syllable, and foot
- words such as noun, verb, compounds (made of Adjective + Noun)
- nouns inflected through suffixation for Case (Instrumental, Locative and Ablative)
- phrases etc.

The cumulative impact noted on the morphological outputs in TB illustrate phonological processes including segmental weakening and deletion, metathesis, merger, assimilation, vowel harmony, coda deletion, syllable deletion, foot deletion, word reduction, phrase reduction, and ‘maximal’ reduction on top of all.

The overall motivation behind these morpho-phonological operations is moving towards the *prosaically unmarked*.

Keyword words: morphology, morphemic input, prosodic reduction, phonological

Sample data

1. Segment deletion

mo.ʃɔ̃.la → ('mɔ̃ʃ.la) 'spice', CV.CV.CV → ('CVC.CV), σσσ → ('σσ)
ko.hi.nur → ('kɔ̃.hi.nur) 'kind of dimond' CV.CV.CVC → ('CVV.CVC), σσσ → ('σσ)

2. Segmental weakening

pap → φaɸ 'sin', CVC → CVC (Fricativization)
d̥an → d̥an 'paddy', CVC → CVC (Deaspiration)

3. Metathesis

na.r̥i.kɛl → ('nai.ɔl) 'coconut' CV.CV.CVC → ('CVV.VC), σσσ → ('σσ)
ʃi.pa.hi → ('ʃi.ɸai) 'constable', CV.CV.CV → ('CV.CVV), σσσ → ('σσ)

4. Merger

Ji.ra.ni.ja → ('zi.rain).na 'place name', CV.CV.CV.CV → ('CV.CVVC).CV, σσσσ → ('σσ)σ

5. Assimilation

rɛ.ga → ('rɛ.ha) 'REGA', CV.CV → ('CV.CV), σσ → ('σσ)
pū.t̥i → ('ɸu.d̥i) 'kind of fish' CV.CV → ('CV.CV), σσ → ('σσ)

6. Vowel harmony

mo.hon # pur → (m'vn.ɸʊr) 'Mohanpur', CV.CVC # CVC → ('CVC.CVC), σσσ → ('σσ)

7. Syllable deletion

bou.ɖ̥i.ɖ̥i → ('bo.ɖ̥i) 'sister-in- law', CVV.CV.CV → ('CV.CV), σσσ → ('σσ)

8. Coda deletion

cɔ̃m.pɔ̃k # nɔ̃.gɔ̃r → ('sɔ̃m.ɸɔ̃) # nɔ̃.gɔ̃r 'Champaknagar', CVC.CVC # CV.CVC → CVC.CV
CV.CVC

9. Foot deletion

('mɔ̃ʃ)(cou.mu).ho.ni → ('mɔ̃s.sɔ̃).mu.ni 'Mathchoumuhon', ('CVC)(CVV.CV).CV.CV →
('CVC.CV).CV.CV

10. Word reduction

[ʃɔ̃.gɔ̃.ho.ri.] [mu.ɻa] → ('zɔ̃.goi).ra.(`mu.ra) 'Jagahrimura'

11. Phrase reduction

[bɔ̃.ɻɔ̃][ʃɔ̃.la] → (' bɔ̃.ɻɔ̃)(ʃɔ̃.la) → ('bɔ̃z.zɔ̃).la 'Barjala'

12. Maximal reduction

[kɔ̃.ʈɔ̃][gu.li] → ('kɔ̃.ʈɔ̃)(`gu.li) → ('kɔ̃.ʈ.la) 'how much'

Functions of Nominalization in Bodo

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Nominalization is far more pervasive and fundamental to the syntax of Tibeto-Burman (and other typical SOV languages) than it is in English and the other European languages on which modern syntactic theories are based. When describing and analyzing TB languages several English-based concepts, especially “relativization” and “complementation”, turn out to be functions of a general nominalization construction rather than morphologically distinct constructions as they are in Indo-European languages.

That is, in a typical Tibeto-Burman language there is little need to distinguish complementation, relativization, argument nominalization, etc. as distinct structural phenomena; rather we regard them as specifically European or Indo-European patterns which are by no means universal. Linguists have tended to treat English (and/or Latin) syntactic patterns as basic and universal, and then work to find them in other languages. Following recent work by Shibatani (2018, 2019), I suggest that typological and theoretical approaches to these phenomena should take the Tibeto-Burman pattern (found also in Japanese and other SOV languages, and to a considerable degree in Chinese also) as universal, and regard the more differentiated Indo-European patterns as idiosyncratic.

This paper will illustrate these arguments with data from Bodo.

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Negation in Kabonglo

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Abstract

The goal of the present paper is to describe some of the morphosyntactic aspects of negation in Kabonglo which is one of the dialects of Tangkhul, spoken by 800 speakers (approximately) in Tangkhul Hundung of Phungyar sub-division in Utkhrul district of Manipur. Tangkhul is one of the tribal languages of Manipur which belongs to the Kuki-Chin Naga subgroup of the Tibeto-Burman family (Grierson, 1903). Tangkhul has many dialects. Arokianathan (1987) noted that there are 219 Tangkhul villages and each village has its own dialect or speech form named after the village. Besides, Mortensen (2003) made the similar statement that Tangkhuls are quite diversified linguistically, and the speech varieties of most of the Tangkhul villages are not mutually intelligible with those of neighbouring villages (though the similarities are large enough to facilitate the rapid learning of one another's languages).

Negation in most of the Tibeto-Burman languages is expressed by means of affixation either suffixation or prefixation; however infixation is hardly employed to express negation in the family of languages. Likewise, negation in Kabonglo is expressed by means of prefixation to the verbs. Negation in Kabonglo can be formed at the clausal level but not at the constituent level. Negative strategies in the dialect are those which are employed to negate the whole proposition or the clause. In Kabonglo, the negator *a-* is employed to negate the declarative (nominal and verbal), interrogative clauses, nominalised clause, negative interjection and negative hortative etc. The negative indefinite pronouns are formed by negating the verb rather than the pronominal.

Key words: Kabonglo, Tibeto-Burman, Negation

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A Sociolinguistic study on the Kinship terminology of Koireng tribe

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Introduction

Kinship terminology among the Koireng tribe is carefully defined as it has the connotation of one's position in the family and in the society. This paper mainly attempts to study the reflection of societal norms in the usage of kin terms of Koireng with emphasis to change. Correct usage of Kinship terms were strictly maintained in the past. However, in the present day, the uses of these terms have been liberalised to such an extent that judging kin relation superficially by kin terms in use is not always reliable.

The Koirengs are one of the earliest hill tribes of Manipur. They belong to the Kuki-Chin groups of Tibeto-Burman sub-family. This tribal community has been recognized as a schedule tribe of India. According to the census report of 2011, the Koireng population is 1873. The UNESCO Atlas of World's Languages listed the Koireng tribe in Manipur among the 42 critically endangered languages of India.

1. Usage of Kinship terms

Earlier the people of the Koireng community were well aware of how to use the terms to whom. They were neatly packed by one sole occupation, cultivation; the community depended their livelihood on agriculture. The touch of westernisation and modernisation has brought about an enormous change in the society. Due to the adoption of Christianity and the influence of neighboring majority language and culture, the younger generations are fashionably opting English and Manipuri and are keen to get assimilated in the majority culture. As a result, the once restricted kinship terms are now used more liberally.

Kinship terms of Koireng are formed with affixes. The formative affix (FX) *ə-* is usually found to be prefixed to the NOM bound roots as in *nu>ənu* 'mother', *pi>əpi* 'grandmother'. Koireng kinship terminology is operated vertically upon five generations: two ascending generation,

generation of the ego and two descending generation. There's no separate kinship terms beyond *əpi* ‘grandmother’ and *əpu*‘grandfather’ above ego and beyond *kituhəi* ‘grandchild’ below ego.

1.1. First Ascending Generation

ənu ‘mother’,*əpə* ‘father’, *ənulen* ‘mother-to be-old/mother’s elder sister’, ‘mother-to-follow/mother’s younger sister’, *əpalen* ‘father-to be-old/father’s elder brother’, *əpasin* ‘fatherto-support/ father’s younger brother’, *əni*‘father’s sister’, *ərəŋ* ‘father’s sister’s husband’, *əpi* ‘mother’s brother’s wife’, *əpu* ‘mother’s brother’.

1.2. Second Ascending Generation

əpu ‘grandfather’, *əpi* ‘grandmother’

1.3 Some other kinship terms

kiupə ‘elder brother’, *kinaipə* ‘elder brother’, *kiunu*‘elder sister’, *kičərnū* ‘younger sister’, *kinučə* ‘elder sister’s husband’, *kičərcə* ‘younger sister’s husband’, *kinainu* ‘younger brother’s wife’, *ərothər* ‘husband’, *ənumei* ‘wife’.

Conclusion

In the past, kin terms beyond the immediate family members were determined by relation through blood, marriage, generation and sex but at the present age the emphasis has to a great extend shifted to sex and age

In this research paper, a discussion on marriage, the terms of Address and terms of Reference taking age, sex, generation, cultural-hereditary based hierarchical terms in each clan, kin group (matrilineal, patrilineal) as an important social variable determining the kinship terminology would be taken under study.

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Hajowali and Datiyali: Comparative and present status of the two dialects of Tiwa

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Abstract

The aim of the paper is to discuss the variation that present among the two dialects of Tiwa i.e. Hajowali and Datiyali. Since this language community exists surrounded by different communities of the different languages and as the Assamese is dominant language of the state Assam, the influence of the Assamese language is more in case of Datiyali's where as in Hajowali influence of other languages is less. Therefore this paper provides a brief discussion on the various domains such as socio-linguistically, phonologically, morphologically etc. and the present status of the language which has been done on the basis of the data collection from the people of Hajowali of Khramkunchi and Morten of West Karbi Anglong and data from Datiyali was collected from Kathiyatuli and Amsoi of Nagaon distict.

Tiwa is an indigenous tribal community settled mainly in the states of Assam and Meghalaya in the northeastern part of India. In Assam, Tiwas are found in Karbi Anglong, Nagaon, Morigaon, and Kamrup districts and in Meghalaya, they are concentrated in the Ribhoi district. The Tiwa people who lives in Hills are known as Hajowali and to the Plains are known as Datiyali. According to the 2011 census, the total population of Tiwa community was 3,71,000 and out of the total population only 31,421 can speak the language. Linguistically, Tiwa, also known as 'Lalung' is a Bodo-Garo language belonging to the Tibeto-Burman sub group of the Sino-Tibetan language family. As per the UNESCO report (2003), Tiwa is one of the endangered languages of the North-East India.

Tiwa is very rich in their traditional cultures, festivals, dress, songs etc. This language does not have written literature or script, it is still transmitted orally. Linguistically, this language has very less work trough which we can preserve it, so, being an endangered language this language needs to focus lot more in linguistics work through which language can be preserved and document for the future use. In this connection, the paper will discuss

the linguistics variation that exists among these two dialects and the present status of the language and community and it will also focus how this language can preserve.

Keywords: Variation of dialect, socio linguistics, preserving and documentation.

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A Descriptive Profile of Reduplication in Tripura Bangla

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Spoken in the Northeast Indian state of Tripura, Tripura Bangla is a language that has previously received scant attention in the literature. Reduplication is an important phenomenon in language studies. Reduplication is a process of morphological doubling. It inflects the semantic load of a word through repetition of a part of a word or the whole word itself. It conveys grammatical function such as plurality, intensification. The reduplication investigated in Tripura Bangla is a productive morphological process. It is also used to create new words. In Tripura Bangla, the purpose of complete reduplication is to emphasize. Complete reduplication of noun expresses the meaning of 'every' and 'full of' the base noun. Complete reduplication of adjective pluralizes the following noun. Partial Reduplication is a process whereby an affix is realised by phonological material borrowed from the base either attached to the right of the base or left to the base. For echo word formation, Tripura Bangla has a fixed initial consonant /t/ for the reduplicant. If the base is a word with initial /t/, /u/ is a fixed vowel to be the nucleus of the first syllable of the reduplicant. Plenty of instances of mimic word are there in Tripura Bangla. This paper intends to present a detailed descriptive study of reduplication found in Tripura Bangla, in order to establish a pattern.

Case Marking in Phong

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This paper describes case marking in Phong, a Tangsa variety spoken along the borders of Assam and Arunachal Pradesh. Phong is spoken by around 3000 speakers spread across nine villages in the Changlang district of Arunachal Pradesh and in the Tinsukia district of Assam. Case in Phong is marked by suffixes. Depending on the grammatical functions, the nouns are marked with ergative *-e*, accusative *-me*, instrumental *-e*, locative *-e* or ablative *-evay*. There is no distinct dative case marker in Phong. The recipient is either marked with accusative case or is unmarked. The case suffix *-e* marks the agent as well as the instrumental participant as in (1). It is also found as a locative marker, as in (2).

(1) <i>ŋi-e</i>	<i>karadak-e</i>	<i>tʃim-sip</i>	<i>r-e</i>
1PL-ERG	kara leaf-with	house-roof	PRES-1PL
‘We built our roof with kara leaves.’			

(2) <i>ʒaŋ-pʰu</i>	<i>tʃaŋlaŋ-e</i>	<i>toŋ</i>	<i>r-a</i>
1SG.POSS-brother	Changlang-LOC	sit	PRES-3
‘My brother lives in Changlang.’			

The ergative *-e* sometimes gets fused with the first person singular pronoun, such that they form a single syllable, as in (3), as opposed to the first person form in (4). Example (3) also illustrates the accusative form.

(3) <i>ŋ-e</i>	<i>i-me</i>	<i>hen</i>	<i>t-aŋ</i>
1SG-ERG	3SG-ACC	hit	PST-1SG
‘I hit him.’			

(4) <i>ŋa-e</i>	<i>ŋun</i>	<i>dəŋ</i>	<i>ma?</i>	<i>khat-t-aŋ</i>
1SG-ERG	money	unintentional	lose	PRF-PST-1SG
‘I lost money.’				

The ablative case is marked with the suffix *-evay*. Example (5) illustrates the function of *-evay* as an ablative case marker.

(5) <i>ŋa</i>	<i>guwahati-evay</i>	<i>vəŋ</i>	<i>taʔ-h-aŋ</i>
1SG	guwahati-ABL	come	PST-INV-1SG
‘I came from Guwahati.’			

Toward more precision in the Dimasa verb complex

Jonathan Evans (Academia Sinica) & Dhrubajit Langthasa (University of North Texas)

In this paper, we present evidence for a structure of the Dimasa verb as in example 1.

1. Proposed structure of the Dimasa verb

Prohibitive	/da-/
Causative ₁	{s-, p-, m-}

Verb Root

Bound Serial Verbs	/-so/ ‘in halves’; /-maksi/ ‘pretend’; /-pin/ ‘again’; et al.
Directional ₁	/-klaj/ DIR:downwards; /-ku/ DIR:upwards; /-siŋ/ ‘inwards’
Causative ₂ /Benefactive	/-ri/
Location	/-hi/ TRNS.LOC; /-ha/ TRNS.LOC
Inflection 1	/-laj/ Reciprocal; /-la/ Reflexive; /-saj/ Continuative; /-dəw/ Insist; /-zaw/ Passive; /-pu/ Potential; /-naj/ Epistemic Modality
Inflection 2	/-nan/ Future; /-re/ Non Future; /-ba/ Imperfective; /-du/ Generic; /-ko/ Progressive; /-ma/ Prospective /-san/ Request; /-ja/ Negative; /-tiŋ/ Optative
Perfect	/-ka/
Subjunctive	/-mu/

The above structure emanates from an analysis of Dimasa texts, as well as through surveying native speaker intuitions for some combinations. In imperatives, a bare verb can be used; no verbs have been attested with a morpheme in each slot.

The present discussion is the first elucidation of the “bound serial verb” category in Dimasa. Suffixes in this closed class function semantically like adverbs, but behave structurally like serial verbs; many of them can only be appended to a few verbs. Previous works identified these morphemes as auxiliary verbs or compounded verbs. However, due to the fact that these

morphemes do not occur elsewhere as free morphemes, and also due to their close class nature, we propose calling them bound serial verbs.

Previous descriptions of the Dimasa verb complex include structures such as (2), or are presented in list format (Longmailai 2014: 211-278).

2. Dimasa verb structure proposed by Jacquesson (2008:22)

1	2	3	4	5	6	7
da	ROOT	1 st group	2 nd group	3 rd group	-ja	clitic

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Contrasting the speech varieties of Morans and Sonowal Kacharis
of Assam
Shraddha Gogoi

Assamese is one of the most widely spoken languages of Assam. From the Goalpara district on the West to the Tinsukia district on the East, there exists a huge number of dialects of Assamese. The Morans and the Sonowal Kacharis, who mostly inhabit in the districts of Tinsukia and Dibrugarh, speak varieties of Assamese. This study contrasts these two varieties with each other, as well as with the standard variety of the language on phonological, lexical, and syntactic levels. For example, the term 'zapi' in Standard Assamese refers to a traditional hat which is offered to guests as a symbol of respect. In both the Moran and the Sonowal Kachari varieties it is pronounced as 'z^hapi'. Similarly, the word for 'porch' in these two speech varieties is 'kɔitali', which is 'pi.ɔali' in Standard Assamese. The word for 'cilantro' in Standard Assamese is 'd^hɔnija', while the Morans use 'memed^hu' and the Sonowal Kacharis use 'memeduŋ', where the difference lies in terms of the consonant sound /d^h/ and /d/ and the Sonowal Kachari adds /ŋ/ in the end. Another instance of phonological difference is found in the word for 'to eat', which is 'k^halu' in Standard Assamese. The Morans uses 'k^haluŋ' and the Sonowal Kacharis use 'k^halɔŋ'. These two varieties vary in terms of the vowel sounds /u/ and /ɔ/. An instance of lexical variation is found in the word for grandmother, which is 'aita' in Standard Assamese. The Morans use 'baisi' or

'zizai' and the Sonowal Kacharis use 'abɔi'. These examples give us an overview on how the two dialects vary and on what grounds.

The function of the *i^l*- Nominalizer and the Demonstrative *kəra²* in Rera

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Rera (/Rə²ra²/) (Tibeto-Burman, Naga) is an under-documented language spoken in Northeastern India. The Rera community is one of more than thirty-two Pangwa sub-groups of the larger Tangsa community and has an estimated population of five thousand people.

The nominalizing prefix *i^l*- occurs with both verbs and demonstratives, each with their own functions. The *i^l*- prefix occurs as a nominalizer and is frequently attached to verbs as in (1).

- 1) *pak²se^{3?} kə¹ra² i^l-pu³ rə²-o²-to²*
bat- this NOMZ-fly be-COMP-PAST.3
Lit. bat this, flying, its done.
'The bat flew away.'

In (1), the verb *pu³* 'to fly' is nominalized by the *i^l* prefix.

In addition, the *i^l*- prefix also occurs in elaborate expression structures as in (2).

- 2) *a¹han²-ma^{3?} ha²-ra² [i^l-pak²-i^l-sat² kə²lo²-wan²-to²]CL1 [a²ra²*
good-AGR stay-CONT NOMZ-eat-NOMZ-eat prepare-CAUS-PAST.3 here
Lit. good staying, food prepared, this

- i^l-nom²-i^l-na² mə²-na² rə²-to²]CL2*
NOMZ-dance-NOMZ-dance also-LOC be-PAST.3
Lit. dancing, also was.
'Staying well, foods were prepared, also there was dancing.'

In (2), two different sets of nominalized expressions, *i^lpak²i^lsat²* 'food' in clause 1 and *i^lnom²i^lna²* 'dancing' in clause 2 occur within elaborate expressions. The most prevalent elaborate expression construction in Rera is [A₁ + B] + [A₂ + C], where the nominalizer *i^l*- always occurs in the (A₁₋₂) slots and the verbs occur in (B) and (C) slots. The first (A₁) and the third (A₂) syllable is a complete reduplication, where the second (B) and the fourth (C) forms are partially reduplicated and (C) act as a light verb and contains the same meaning to that of the head verb in (B).

Another form that can take the *i^l*- nominalizer is the demonstrative *kə¹ra²*, which modifies nouns and serves as 'an additional indicator of noun-hood' (Konnerth, 2014) for nominalized forms, as shown in (3).

- 3) *i^l-kə¹ra² ka^{3?}hit² ma² i^lka^{3?} kə¹ra² i^l-to^{3?}tfin³ ma²*
NOMZ-this that fear for that this NOMZ-avenge for
Lit. then that fear for this vengeance, for

ra^{3?} mi^{3?}-to^{3?} no^{3?}-i^l-be² ...
 TOP NEG-pay can-1.PL-NEG.EMPH
 Lit. Since, not pay, we could (for the killing of the 300)...
 'Due to fear of vengeance, since we could not repay, ...'

In (3), *i' to^{3?}tfin³* ‘vengeance’ is derived from *to^{3?}tfin³* ‘to avenge’. The demonstrative *kə'ra²*, modifies the derived nominal *i' to^{3?}tfin³* ‘vengeance’, which is further evidence of its nominal status. Apart from nominalization, the demonstrative *kə'ra²* also places emphasis on the event of avenging.

The demonstrative *kə'ra²* can also take the *i^l-* nominalizer, as in (4).

4) *i^l-kə'ra² ma² i^lka^{3?}jo² kə'ra mi^{3?}-ho^{3?}*
NOMZ-this for that water this NEG-dry
 Lit. then, for that, this water was not dry
 'And then, for that, the water was not dry.'

In (4) the clause-initial form, *i'kə'ra²* ‘NOMZ-this’ is functioning as a conjunction which indicates temporal sequence. These occurrences of *i'kə'ra²* are common in story-telling as opposed to normal discourse, e.g. conversation, monologue etc.

The demonstrative *i'kə'ra²* has two pragmatic functions: 1. The discourse deictic use as in (5) and 2. The recognitional use to refer back to an event in the story (Diessel, 2006). The second use is not demonstrated in this abstract.

5) *[i^l-kə'ra² tʃɔŋ²-ku^{3?}-wan²-lay² a^lra²]CL1. [ŋa^l-ra^{3?}*
NOMZ-this tell-give-CAUS-CONT.1SG here 1.SG-AGT
 Lit. **that** telling to you here, I have

a^lja² man²pan³ tfin² i^lkə'ra² te^{3?}tʃit²-wan²-lay²]CL2.
 here story should **NOMZ-this** make known-CAUS-CONT.1SG
 Lit. here story should **that** make knowing
 'That which I am telling to you is a story that I should make known to you, I have a story that I need to tell you.'

In the first clause of (5), *i'kə'ra²* is used to refer to what the speaker is saying. In clause 1, *i'kə'ra²* refers cataphorically to the story in the second clause. *i'kə'ra²* in clause 2 refers to the object argument *man²pan³* ‘story’.

To conclude, the *i^l-* nominalizing prefix functions basically as a nominalizer with verbs creating event nominalizations, including elaborate expressions. The *i^l-* prefix also has adverbial and pragmatic functions when it occurs with the demonstrative *kə'ra²*, as shown in (4) and (5). This study will hopefully encourage research and further discussion regarding the grammaticalization of demonstratives in the Pangwa sub-groups.

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Information Packaging in an Assamese Dictionary

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This paper seeks to suggest some effective ways of packaging information in a dictionary by critically observing how various kinds of information are packaged in the monolingual reference dictionaries in Assamese. Two areas have been taken up to see the information packaging in dictionary, (a) the definition of an entry and (b) the stylistic variations of a lexical unit.

Definitions should reflect the real life usage of the language. Many definitions in Assamese dictionaries, especially for verbs deviate from this norm. For instance, *sijɔ̄.a* ‘to shout’ is defined in The Saraghat Abhidhan as-

1. *muk^h-e.e* *daŋɔ̄.koi* *mat* (*Goswami, 2011*)
mouth-INST loudly make a noise
“Make a loud noise with your mouth”

The bare form *mat* ‘to make a noise with your mouth’ in the definition makes the sentence differ from how it would have been said in a real life situation as shown in example 2.

2. *muk^h-e.e* *daŋɔ̄.koi* *mɔ̄t-ak* *ami* *sijɔ̄.a-a*
mouth-INST loudly make noise-ACC 1.PL.ERG shout-NF

buli ko-ɔ̄
COMPL say-1.PRS
“To make a loud noise with our mouth”

Another shortcoming in the traditional definitions is the use of synonyms in place of definitions. Consider the definition of *manuh* ‘human being’ from the Chandrakanta Abhidhan:

3. *manuh*: *mɔ̄nusɔ̄.ɔ̄*, *manɔ̄b*, *nɔ̄rɔ̄* (*Chandrakanta Abhidhan, 2012*)

Substitution of *manuh* by these expressions would generate unidiomatic constructions like

4. *azi* *uratipuwa* *buz^ha* **mɔ̄nusɔ̄.ɔ̄-zɔ̄n* *duka-l*
today morning old man-CLASS die-PST.3
“The old man died this morning”

This is how the use of synonyms in place of definitions may turn misleading for learners. An analytic description needs to precede the other aids such as examples and synonyms as example 5 shows.

5. *manuh*: *hɔ̄kɔ̄lɔ̄-tkoi* *svaka* *buddi-.a* *pɔ̄ani*
all-COMP sharp intelligence-GEN living being
“The most intelligent living being”

The second area of the improvement of information packaging relates to the inadequacy of reference to the stylistic variations such as syntactic or contextual variations of the lexical items. The following examples illustrate. The conceptual event of ‘to cause someone to die’ is expressed in Assamese by *ma.i*, *ma.i pela*, *hɔt̪ia kɔ.i*, *bɔd̪* and *bɔd̪ kɔ.i*. Here, *ma.i* and *ma.i pela* are colloquial, *hɔt̪ia kɔ.i* is formal and *bɔd̪* and *bɔd̪ kɔ.i* are archaic. Such variations should be highlighted, firstly, by tags such as formal, colloquial, archaic, etc and secondly, by cross references and boxed notes. Four other kinds of entries that need to be improved in terms of information packaging are also discussed in the paper. They are (a) unique morphemes such as the bound stem *as* ‘be’, (b) the non-finites with no finite counterpart such as *duki* which is inherently a part of a conjunct verb *duki pa* ‘to be able to reach’ (c) expressions without independent meanings such as *muda* as in *muda mɔ.i* ‘every possibility to come to an end’ (d) items with phonological or orthographic alternation such as the suppletive forms, etc.

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Language Endangerment with special reference to Deori

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Abstract

The prime reason of this paper is to understand and show the concept of language endangerment and its level in Deori language. It will also exhibit the role of the dominant languages. The aim of this study is to see whether the speakers of Deori language have substituted their language by dominant language or not and also to assess how some speakers have taken some steps to preserve their language from mere danger i.e, extinction. Deori, is an endangered language belongs to the Bodo-Garo branch of the great Tibeto-Burman language family of the North-East India which is mainly spoken in the four districts of Assam, namely, Tinsukia, Jorhat, Lakhimpur and Dhemaji and also some pockets of Arunachal Pradesh. It has only 28,000 speakers (Census 2001). The present paper is an attempt to analyse the language situation in Deori and also to know the steps taken by the Deori speakers to revitalize the language which will be an example for many ethnic tribes to save their languages.

Keywords: endangerment, Tibeto-Burman, revitalization, language shift, maintenance etc..

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Causatives in Maring

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Maring is a lesser known Tibeto-Burman language spoken in southeastern part of Manipur, northeast of India. This paper will describe the causatives construction found in Maring. Causatives are valence increasing operation where another core argument, a causal agent (causer), is added for expressing a semantic or logical effect of causation on the non-causative verb. Causative construction comprises of the causer –the agent of the predicate of cause, and the causee – the agent of the caused event (Payne 1997: 176). So, when a transitive verb is causativized, the causer is the one acting upon the causee who is actually performing the action. Maring has both lexical and analytical causatives. In lexical causatives, the verb see (1) at non-causative structure is altered to give rise to a different form (2) when it is in causative construction, i.e. *mu* ‘see’ changes to *mut* ‘see.CAUS’

1. əŋtu nijsun tʰlaini-tʰuk kəi mu-kʰəu (Non-causative)
today morning sun-out 1SG see-PFV

I saw the sunrise today morning.

2. əŋtu-ri nuwi-ne kai-jəi jul-ləi ləu mut-pi (Causative)
today-TOP mother-ERG 1pl-POSS village-GEN field show-BEN
Today mother show our field (Mother made us see our field today).

As for analytical causative, three separate markers are used for expressing the causation process. The causative *təu* ‘do’ is used for indicating direct causation where the causer himself is the causee.

3. koko-ne minsel-həi təu-bai-kur
koko-ERG mirror-DET do.CAUS-break-PRF
Koko broke the mirror (Koko made the mirror break).

The second marker *juk* derived from *ju* ‘to come down’, not only gives a compelling or forceful interpretation like a command but goes beyond further to trigger more events.

4. nao-həj cak juk-pi- ca-lək
child-DET food CAUS-give-eat-IMP

Make the child eat the food

The third marker *kjer* derived from *kja* ‘allow or possible’, gives a permissible reference or allow somebody to do something.

5. nuwi-ni	pawa-ja	cak	t ^{hunj} -kyer
mother-ERG	father-ACC	food	cook-CAUS

Mother let father cook food.

This paper will be divided into two parts: the first part will describe and analyze the Maring causatives – their origin, characteristics and productivity etc. The second part will compare the causative construction of Maring vis-à-vis other neighboring Tibeto Burman languages and see if a broader typological generalization can be made of the same.

Keywords: Maring, Causatives, Tibeto-Burman

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WORD FORMATION IN BIATE

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The aim of this paper is to discuss the main processes of word formation in Biate (ISO639-3 biu), an endangered and less documented Kuki-Chin language of the Sino-Tibetan language family. Biate is spoken by 19,000 speakers in the Jaintia Hills of Meghalaya, North Cachar district of Assam, and some parts of Mizoram and Manipur in Northeast India.

Word formation is a morphological process whereby new words are formed in a language. Biate, like other Kuki-Chin languages is agglutinative in nature, where almost all the syllable represents a morpheme. Most of the roots tend to be monosyllabic in nature. However, there are also bisyllabic roots in the language but some bisyllabic root can be segmented as composed of two morphemes. Biate employs a large number of affixes to form derived words; for eg. *t^huŋ* ‘sit’ *t^huŋ-na* ‘chair’. Compounding plays a great role in new word formation in the language; for eg. *biak* ‘worship’ *in* ‘house’ *biakin* ‘church’. Reduplication is another process of forming few words; for eg. *khət khət kah* ‘one each’. Therefore, the paper aims to discuss this interesting phenomenon of new word formation.

Keyword: word formation, Derivation, Biate, Kuki-chin.

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The Role of Gender in Parentese: A Study in Assamese

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Child directed speech, also known as parentese, is used around the world in every language. Prior research has suggested that using parentese with children enhances their language development. Traditionally, the mother's role has been the focus of most research with respect to parent-child interactions, and fewer studies have focused on the father's role. These studies have suggested differences in the speech patterns of mothers and fathers while interacting with their children. However, research in parentese in Indian languages is few and far between, and similar studies in North-East Indian languages are virtually non-existent. The current study, therefore, intended to bridge this gap, by investigating the speech patterns of urban Assamese parents to test the hypothesis that gender difference in parentese is a cross-cultural phenomenon. The analysis is based on data collected from 60 parents (30 female and 30 male), having children in the age group of 1-3. Two different artificial situations have been employed. In the first situation, participants were asked to recite a story and their speech was recorded. The second situation employed a reaction time experiment where series of drawings were shown to the participants and they were asked to make decisions based on the situation. The following results were observed: (i) mothers spoke differently to their children compared to how they spoke to adults; (ii) more variation was observed in the intonational patterns of mothers—mothers used higher pitch and varied their pitch more when interacting with their child; (iii) more complex language was observed in the father's speech acts; (iv) reaction times of mothers were quicker compared with the fathers. Results are discussed in an attempt to refining our understanding of the mechanisms by which communicating adults guide children throughout the world with parentese.

ADVERBS IN UIPO

by

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This paper deals with types of Adverbs of Uipo, spoken by about 2000 speakers in Chandel district of Manipur, India. Many types of adverbs are formed by suffixing **-nə** playing the role of adverbial suffix ‘-ly’. However, there are generally also other strategies available, ranging from the use of other suffixes to the absence of adverbial marking and also by reduplicating the words without any suffix.

Adverbs of manner may be formed by suffixing **-nə** to adjectives: **koumalum-nə** ‘happily’; **kəla-nə** ‘sadly’; **tʰikəhei-nə** ‘sympathetically’; **kədel-nə** ‘smoothly’; **tʰləŋai-nə** ‘nicely/well/beautifully’; etc.

However, adverbs of manner may also lack any suffix: **kik** ‘exactly’; **nək** ‘very closely (to the existing other), **rub** ‘very closely (two together simultaneously)’; etc.

Adverbs of Time may similarly be formed by suffixing **-nə** to the words of the past, immediate past and immediate future: **ŋai-nə** ‘on yesterday’; **əŋi-nə** ‘on the day before yesterday’; **tunə** ‘now (immediate future)’; etc.

For this type of adverbs, other suffixes may also be used to future words: **yiantrim-rə** ‘at midnight’; **tu-tə** ‘by today but’; **yialkhei kəda-le** ‘at the strike of one O’clock’; etc. Independently, without any suffix there are examples such as: **ne:y** ‘by tomorrow’; **tu** ‘by today’; **turəsa** ‘by tonight’; **turəwai** ‘later in evening’; etc.

Adverbs of Quantity feature the suffix **-nə**: **kəcuy-nə** ‘numerously, a lot’; **kəcuyŋui-nə** ‘very numerously’; **cuykədo:i-nə** ‘more numerously’; etc.

At the same time, adverbs of quantity may occur without any suffixes, e.g.: **hiŋkʰeica** ‘a little in size/volume (uncountable)’; **yokʰei** ‘many’; **tʰayaca** ‘a little in number (countable)’; etc.

Notably, **adverbs of place, degree, or frequency** are apparently never formed by using/suffixing **-nə**.

Reduplicative adverbs: Normally the whole word is reduplicated and thereafter **-nə** is suffixed, e.g.: **kəcap-kəcap-nə** ‘crying-crying’; **kəyay-kəyay-nə** ‘fastly-fastly’; **kəci-kəci-nə** ‘scarily-scarily’; etc.

Sometimes, **-nə** is suffixed after the root or a part of another adverb is reduplicated, e.g. **koukənsən-sən-nə** ‘fastly each’; **koumalum-lum-nə** ‘happy-happily’; etc.

Assamese and Mishing Definitives: A Comparative Study

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Abstract:

Apart from being the mother tongue of the Assamese community, Assamese is the lingua-franca of the entire North East India. For its linguistic diversity, the area is considered as a fertile land for linguistic research. Assamese is a small Aryan island amidst the ocean of various non-Indo-Aryan languages. Due to language in contact, the Assamese language has adopted some non-Indo-Aryan features, which deserve special attention. Apart from Assamese, people from different language families, especially people belonging to Tibeto-Burman and Austric language families dwell in Assam. Elements of different non-Aryan languages have assimilated in the process of formation and development of the Assamese language. The contemporary Assamese language bears strong evidence of different non-Aryan influences in its phonological, morphological and lexical systems. Assamese definitive system is such an instance. In Assamese, singular and plural definitives have their own distinct characteristics and accordingly they have differences in their application. Mishing is another major language of Assam, which belongs to Sino-Tibetan language family. The socio-cultural assimilation of the Mishing people in the greater Assamese society has influenced the languages of both communities. The large variety Assamese definitive, which is a unique feature of an Aryan language, may be an instance of such influence. This paper will be an attempt to make comparative study of Assamese and Mishing definitives.

Keywords: language in contact, morphology, non-Aryan influence

Noun-modifying patterns in Western Bodo dialects
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There are two major dialectal groups of the Bodo languages, one spoken in Assam (Eastern dialectal group), often referred to as Boro, and the other spoken in northern West Bengal and Nepal (Western dialectal group) (Kiryu 2008, 2012). The variety spoken in Nepal is called Meche. In this presentation, the noun-modifying patterns in the western varieties will be discussed and analyzed from a cognitive functional perspective.

In noun-modifying structures, the modifiers can be nouns/pronouns, adjectives, demonstratives, numeral classifiers, and nominalized verbs. At a descriptive level, there are two patterns: (i) the juxtapositional type: [Modifier] [Noun]; and (ii) the genitive type: [Modifier]=GEN [Noun]. The first type is typically observed with demonstratives, numeral classifiers, adjectives, nominalized verbs, while the second type is with nouns and pronouns.

(1) The juxtapositional type:

- a. [be] [no]
this house ‘this house’
- b. [sa-tam] [bisa]
CLF:HUMAN-one child ‘three children’
- c. [gəlau] [lauthi]
long stick ‘long stick’
- d. [japan=niprai pəi-nai] [mansi]
come=from come-NMLZR man
‘a man who came from Japan’

(2) The adpositional type:

- a. [Ram]* (=ni) [bisa]
PN=GEN child ‘Ram’s child’
- b. [bichər]* (=ni) [no]
3PL=GEN house ‘their house’

Noun and pronouns do need the genitive marker in modifying a noun. The modifiers in (1) may take the genitive marker, but adding the genitive marker to the examples in (1a-c) will result in different construal, as in (3)

(3) The juxtapositional type:

- a. [be]=ni [no]
this house ‘the house of this (person)’

- b. [sa-tam]=ni [bisa]
 CLF:HUMAN-one=GEN child ‘the children of the three (people)’
- c. [gølau]=ni [lauthi]
 long=GEN stick ‘the stick of the long one’

On the other hand, in (3d), a case of a nominalized clause headed by a verb, the existence of the marker does not affect the meaning, as in (4).

- (4) [japan=niprai pøi-nai](=ni) [mansi]
 come=from come-NMLZR man
 ‘a man who came from Japan’

Yet there are some other cases where the existence leads to a meaning difference, as in (5), whose context is such that Renta and a child are sleeping on a double-story bed.

- (5) a. [bisa undu-nai] gahai=au Renta undu-døj.
 child sleep-NMLZR under=LOC PN sleep-CONT
 ‘Renta is sleeping on the lower bed where a child is sleeping.’
- b. [bisa undu-nai]=ni gahai=au Renta undu-døj.
 child sleep-NMLZR under=LOC PN sleep-CONT
 ‘Renta is sleeping on the lower de under the top bed where a child is sleeping.’

I will discuss the role of the genitive marker =ni in the interpretations in the noun-modification patterns above, arguing following Shibatani (2017, 2018, 2019), that the genitive marker is actually a nominalizer, which creates a denotation metonymically related to the modifier, and what principle is related to the two types of modification in Western dialects.

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Motion events in Assamese
Diksha Konwar

The present paper aims to study the motion events in Assamese, especially, focusing on how two major components of motion events – path and manner of motion – are encoded and combined in a single clause in the language. The notion of motion is crucial to human experience and the expression of motion events or motion situations in languages, according to Talmy (1975), is achieved by the process of lexicalization of different components of motion events. Talmy (2000b) proposes six semantic components or elements which are fundamental to motion events- Figure, Motion, Path, Ground, Manner and Cause. However, mapping of the semantic components on the structure by means of different linguistic categories is not uniform in all languages. Therefore, we have languages where a single element (PATH) can be expressed through different semantic categories (verb, PP) or single linguistic element may encode different semantic elements of manner and motion. Talmy's binary division with respect to how languages encode directed motion events have been the pioneering research in the area of motion events. Talmy's typology depends on where a language characteristically encodes path. In satellite-framed languages- the manner is encoded as a main verb and the component of path is mapped onto a satellite. On the other hand, in V-framed languages, path is encoded in a deictic or non-deictic motion verb and manner is encoded through an adjunct. English

falls into the satellite-framed languages of Talmy's typology, allowing constructions like "The bottle floated into the cave.", where manner is indicated by the main verb 'float' and path is encoded on the PP. However, in the Assamese data, we have witnessed restrictions on the occurrence of manner of motion verbs + path phrases like PP indicating directed manner of motion.

In other words, the constructions in which manner of motion combines with a path phrase to imply directed manner of motion are highly restricted in Assamese. Consider the following example-

1. *ram-ε dukan-ɔloi leñera-l-ε
ram-AGN store-LOC hobble-PST-3S

'Ram hobbled into the store.'

The example above is infelicitous. Here, it can be seen that the manner of motion verb is non-directional and it cannot be combined with telic path phrases in Assamese. Therefore, in the present paper, my study attempts to investigate whether Assamese fits into Talmy's dichotomy of motion events and in order to do so I intend to draw out the lexical, morphological, syntactic and semantic properties of verbs of motion in Assamese.

SEGMENTAL PHONEMES OF TAI AHOM

Rajlaxmi Konwar

The Ahom language is one of the languages of Tai groups belonging to Tai-Kadai family of languages (Siamese-Chinese family of the Indo-Chinese forms of speech). The word Tai is used by all the branches of Shams except Siamese; which is unknown. Originally Ahoms were called the Moung-Dun-Shun-Kham which means a ‘country full of golden gardens’ referring to the many golden paddy field of Assam. Tai Ahom people live in upper Assam and are mainly spoken in Patsaku, Parijat, Bokota i.e., Deodhai villages and Aakhaya of Sivsagar district; they also live in Guwahati, Lakhimpur, Jorhat, Dibrugarh and Nagaon of Assam. The Tai Ahom language is closely related to other group of Tai languages namely Tai Phake, Tai Turung, Tai Khanyang, Tai Khamti etc. According to Tai Ahom Development Council of 2012-14 the total population of Tai Ahom was 25 Lakhs.

The present paper is an attempt to describe the segmental phonemes of Tai Ahom. The segmental part will discuss the inventory of phonemes, distribution of phonemes, diphthongs and syllabic structures. The language has twenty six phonemes including seven vowels /i, u, e, o, æ, ɔ, a/ and nineteen consonants /p, t, k, c, j, t, d, p^h, t^h, k^h, m, n, ɳ, s, h, r, l, y, w/. The language has eight diphthongs /ai, oi, au, iu, au, iu, ao, io, ou, aw/. There are six monosyllabic pattern in Tai Ahom;

CV, VC, CVC, CVV, CCV, CCVC.

Word Formation in Western Rengma (Terüpvunu /tərYɸunu/)
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Abstract:

Rengma language is an Angami-Pochuri language from the Tibeto-Burman language family spoken by the people of Tsemintu subdivision, Kohima district, west-central Nagaland and nearly in 15 villages of Karbi Anglong district, Assam, India. The Rengma language can be divided into four groups- Southern, Northern, Eastern and Western variety based on the dialectal variation of the people. This paper mainly focuses on the Western variety of Rengma language, which is also known as Terüpvunu /tərYɸunu/ (autonym). It is spoken by 56,000 speakers (according to the census of India, 2011) in the Karbi Anglong district of Assam, India.

The present paper is based on the preliminary fieldwork which was conducted at Nkhenleri village (also known as Khanarigaon) in Karbi Anglong district of Assam, where there is majority of the people speaking this variety of Rengma language i.e. Western Rengma or Terüpvunu /tərYɸunu/. There are very few works on Rengma language and culture. One of the earliest work on Rengma is J.P. Mills, who wrote 'The Rengma Nagas' (1937), where he mentioned about the historical background, geographical description, socio-cultural aspects and also provide a description about the language. Like most of the Tibeto-Burman languages, Rengma is a tonal language with agglutinating features and has the SOV word order. The present paper makes an attempt to discuss the various word formation processes- affixation, compounding and reduplication present in Western variety of Rengma Naga language.

Keywords— rengma, tibeto-burman, word formation.

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A Case Study of Language and Ethnic Affiliation in North-East India

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The present paper makes an attempt to study the current ethno-linguistic scenario of North-East India with reference to two communities- Dimasa and Paite. Dimasa and Paite are Tibeto-Burman languages of North-East India, each from the Bodo-Garo and Kuki-Chin sub-groups. Dimasa is spoken in the Barak valley, in the hills district of Dima Hasao and Karbi Anglong, Hojai in Assam and Dimapur in Nagaland, while Paite speakers mainly reside in Churachandpur and Parbung districts of Manipur, some parts of Mizoram, and Karbi Anglong district in Assam.

The paper compares these two languages as a case study to understand the issues and problems in language and ethnicity. While Dimasa is an umbrella term to identify the speakers of related dialects and sub-varieties, such as Hasao, Hawar, Dembra, Dijuwa, and others, their ethnic identity is divisive in the Indian Constitution as Barman, Hills Kachari, and Hojai, which has sparked intra-communal and linguistic differences until recently. Again, the speakers have timely objection to the linguistic classification of Dimasa under the Bodo-Garo grouping. Similarly, the ethnic identity of Paite with several varieties like Lamzang, Dapzal (Dapzar), Bukpi etc. has remained chaotic with the nomenclatures like Zomi or Kuki to represent them. Besides, there are socio-political pressures that led the Paite to rapidly converge to Thadou identity in Assam with the additional reason of the linguistic branching of Paite with Thadou, although, due to lexical relatedness.

This paper, thus, aims to discuss the socio-linguistic attitudes of the Dimasa and Paite speakers, in relation to their ethnolinguistic distinctiveness, and thereby, attempt to cross examine their complexities with the related speech communities respectively. The entire study, also includes the first hand observations from a field study conducted in a Paite village, Khonuam, in Karbi Anglong district in Assam, and the social networking sites like facebook, for the preliminary observations on Dimasa, besides interpersonal communication.

Documenting Daononaiya- Lost speakers of Dimasa

Monali Longmailai (Tezpur University) and Anuj Kumar Hagjer (Gauhati University)

Dimasa is one of the oldest indigenous communities in Assam and northeast India. They are known to have carried a rich legacy of the Kachari kingdom from Dimapur in the 11th century to Khaspur in the nineteenth century for nearly eight hundred years. With a population of nearly 2 lakhs across the northeast, they are at present scattered mainly in 4 regions and labelled here with the native names: Hasao (Dima Hasao district in Assam), Hawar (mainly Cachar, and Karimganj and Hailakandi districts in Assam), Dembra (Hojai district in Assam) and Dijuwa (Karbi Anglong district in Assam and Dimapur district in Nagaland). Based on these regions, they have four major dialects, besides other sub-dialects from the Hasao dialect, namely, the standard Hasao, Humri, Semsaa, Walong and Daononaiya. The scope of the research for the present study is in the Dima Hasao district, where the Daononaiya speakers of the Dimasa language are found in Diyung Hrangkhol village near Haflong.

The Diyung-Hrangkhol village consists of a handful of neighbouring communities such as, Hrangkhol, Khelma, Adivasis, Bengali (Sylheti), Kuki, Hmar, besides Dimasa, who are a majority in the village, thus raising few pertinent questions, which will be the primary aims of the present study. The paper firstly observes and discusses the sociolinguistic demography of Diyung-Hrangkhol in relation to a) the origin and development of the Daononaiya Dimasa, and b) the role of multilingualism and multicultural concepts shared across these communities. Besides, it studies the dialectal variation of Daononaiya and its use, and language attitude of the speakers. Since these Dimasas are Christian converts unlike the rest of the Dimasas who are Hindus, it also examines the maintenance and shift of the traditional Dimasa religious ideologies with Christianity. Finally, the paper highlights the stand of Daononaiya Dimasa in shaping their ethnicity, identity, and their cross linguacultural ecology. There has been no documentation done previously on the Daononaiyas from any other disciplines, and hence, this is perhaps, one of the first-hand accounts and a preliminary interdisciplinary work on the lesser known sub-group of the greater Dimasa community and the language.

Nominal predicates and related construction in Purum

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Abstract

Purum is the name of the community as well as the language. It is spoken mainly in the Kangpokpi District of Manipur. According to Bradley (1997), Purum is included under the Old Kuki group of Tibeto-Burman language family. The paper is meant to be an approach to the use of nominal predicates and related construction in Purum. The linking verb or copula *i* is used to join an adjective or noun complement to a subject. It expresses either that the subject and its complement denote the same thing or that the subject has the property denoted by its complement. The verb *om* is used as existential and *nai* is used as possessive verb in Purum. The examples are showing below:

- (1) pasal-k^ha oja ə-i
man-DEM teacher3-COP
That man is a teacher.
- (2) tui kə-in ə-kat^ha-i
water NMLZ-drink 3-good-COP
Drinking water is good.
- (3) əma imphal-a ə-om
3SG imphal-LOC 3-EXIT
He lives in Imphal.
- (4) ram in kalok ə-lai-nəi
ram house big 3-PRF-POSSESS
Ram had big house.

Keywords: *Predicate, Nominal Predicate, Adjective Predicate, Copula, Existential, Possessive.*

Some Word formation processes in Mawiāng

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Mawiāng is a variety of Khasi, a Mon-Khmer language spoken in parts of West Khasi Hills district of Meghalaya. Morphologically speaking, it is mostly isolating and partly agglutinative in nature. This paper focuses on the various word formation processes found in Mawiāng and it also examines the nature of the morpheme with regard to word formation. There are two major types of word formation processes in Mawiāng, namely, derivation and compounding. Derivation can be either through affixation or non-affixation. The most common derivational affixes are prefixes and infixes; there is no suffixation and circumfixation (this is different from Khasi which also has little suffixation). Some of the prefixes: *pin-*, *ɔŋ-*, *min-*, *bir-*, *kir-*, *kin-*, *c^hi-* are exemplified below:

1) *pin-*

pin-cap
CAUS-die
'kill'

2) *ɔŋ-*

ɔŋ-j^hai
NMLZ-illness
'disease'

3) *min-*

This prefix is poly-functional. It can serve as an agentive marker or as an adjectivizing prefix.

a) *min-tu?*

AGT-steal
'thief'

b) *min-li?*

ADJZ-white
'something which is white'

4) *bir-*

bir-saw
ATT-red
'reddish'

5) *kir-*

kir- is also poly-functional in nature. It gives the iterative or frequentative meaning and also as a de-adjectivizing prefix. It also functions as an instrumentalizer as shown below:

a) *kir-c^hut*

ITER-rub
'continuously rubbing'

b) *kir-c^han*

INS-defend
'to defend (with something)/protect'

6) *kin-*

kin-bri?
ITER-many
'spread out'

7) *c^hi-*

c^hi- is polyfunctional. It functions as a mensural classifier, an intensifier and also gives the meaning of universal quantification:

- | | | |
|---|--|---|
| a) <i>c^hi-k^ham</i>
CLF-fist
'handful' | b) <i>c^hi-t^hiar</i>
INT-full
'very full' | c) <i>c^hi-paral^{ok}</i>
QUAN-friend
'all friends' |
|---|--|---|

Infixation, one of the genetic features of Mon-Khmer languages, is also seen in Mawiāng. Some of the infixes are *-in-*, *-n-*, *-p-*, *-ir-*, *-l-* which are left-peripheral as shown below:

8) *-in-*

- | | |
|--------------------|--------------------|
| ktin
'language' | k<in>tin
'word' |
|--------------------|--------------------|

9) *-n-*

- | | |
|----------------------------|-----------------------------------|
| c ^h ɔŋ
'sit' | c ^h <n>ɔŋ
'village' |
|----------------------------|-----------------------------------|

10) *-p-*

- | | |
|-------------------|--------------------|
| ker
'surround' | k<p>er
'garden' |
|-------------------|--------------------|

11) *-ir-*

- | | |
|-----------------|--------------------|
| kmen
'happy' | k<ir>men
'hope' |
|-----------------|--------------------|

12) *-l-*

- | | |
|---|--------------------------------------|
| c ^h ur
'press forward/near' | c ^h <l>ur
'courageous' |
|---|--------------------------------------|

In addition to the above, the paper also discusses words derived through non-affixation processes such as coinage, borrowing, acronym, reduplication, etc.

Compounding, another major word formation process in Mawiāng is more productive than derivation. Like many languages in the world, it has formal and semantic types of compounding. A compound may be classified as formal and/or semantic depending on the context it is used, for instance (13) is formally a synthetic compound and semantically exocentric:

13) ksiw - min - tu?

- | | |
|---------------|---------|
| dog | AGT |
| 'lazy person' | - steal |

This paper also discusses some of the morphological properties of derivation and compounding in Mawiāng, and where necessary, draws comparisons with standard Khasi.

Abbreviations used:

AGT 'Agentive', ATT 'Attenuative', ADJZ 'Adjectivizing', CAUS 'Causative', CLF 'Classifier', QUAN 'Quantifier', INS 'Instrumental', INT 'Intensifier', ITER 'Iterative', NMLZ 'Nominalizer'.

Non-concatenative Morphological Processes in Molsom

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Abstract

Molsom is a minuscule language spoken in Tripura. It belongs to the Kuki-Chin sub-group of the Sino-Tibetan family. This paper is the first attempt that highlights a descriptive profile of the non-concatenative morphological processes deployed by this language focusing mainly on the formation of compounding and reduplication. The formers are highly productive.

In Molsom, there are three types of compounds: endocentric, exocentric, and copulative. Endocentric and exocentric are the most productive ones. Endocentric compounds have two subtypes -- left-headed and right-headed. A compound in Molsom has the make-up of [Word1 + Word2 → Output], as for example in [**duŋ** ‘height’ + **sui** ‘tall’ → **duŋ sui**] ‘tall height’.

Molsom attests partial reduplication: the reduplicative template copies the part of the base from the right edge excepting the initial consonant. A fixed consonant begins the reduplicant which is predominantly a coronal one: /t/ or /s/. Instances of reduplicants with /b/ as the initial consonant are also noted. In cases where the base begins with a coronal i.e. /t/ or /s/ the reduplicant prefers to keep the consonant unchanged and changes instead the immediate vowel after the consonant in a systematic way. The mode of formation of reduplication in Molsom is: [Base + Reduplicant → Output]. For instance, [**luŋ** ‘stone’ + **tuŋ** → **luŋ tuŋ**] ‘stone etc.’

Keywords: Molsom, Compounding, Reduplication

(PTO for selective data)

Representative Data

A: Compounds in Molsom:

1. Endocentric

1a. Endocentric: left-headed

Word 1		Word 2		Compound	
i. pon 'cloth'	+	sil 'wear'	→	pon sil	'cloth to wear'
ii. por 'flower'	+	pir 'blooming'	→	por pir	'blooming flower'

1b. Endocentric: right-headed

i. cuŋ 'up'	+	in 'house'	→	cuŋ in	'raised hut'
ii. loo 'jhum'	+	soi 'rice'	→	loo soi	'jhum rice'

2. Exocentric

ii. ni 'sun'	+	sok 'rise'	→	ni sok	'sun rise = East'
iii. ni 'sun'	+	tok 'fall'	→	ni tok	'sun fall = West'

3. Copulative

i. duŋ 'height'	+	swi 'tall'	→	duŋ swi	'tall height'
ii. duŋ 'height'	+	tɔi 'short'	→	duŋ tɔi	'short height'

B: Reduplication in Molsom

1. Rule 1: #C → #t, #s, #b (in Reduplicant)

1a. #C → #t (Reduplicant)

Base	Reduplicant	New word	
loŋ 'stone'	tɔŋ	loŋ tɔŋ	'stone etc.'
ram 'jungle'	tam	ram tam	'jungle etc.'

1b. #C → #s (Reduplicant)

Base	Reduplicant	New word	
kɔm 'work'	sɔm	kɔm sɔm	'work etc.'
nat 'ill'	sat	nat sat	'ill etc.'

1c. #C → #b (Reduplicant)

Base	Reduplicant	New word	
tɔŋ 'hump'	bɔŋ	tɔŋ bɔŋ	'hump etc.'
cor 'thief'	bɔr	cor bɔr	'thief etc.'

2. Rule 2: V_{[High]σ} → a (Reduplicant)

Base	Reduplicant	New word	
tɔi 'water'	tai	tɔi tai	'water etc.'
tʰanj 'wood'	tʰanj	tʰanj tʰanj	'wood etc.'
saŋ 'knowledge'	saŋ	saŋ saŋ	'knowledge etc.'

The Morphological (Optional) Ergative Marking in Monsang

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Prof. Rajesh Kumar (Indian Institute of Technology, Madras)

Abstract

This paper investigates the morphological ergative marking in Monsang, an endangered North-western Kuki-Chin language of Tibeto-Burman family spoken in Chandel district of Manipur, northeast India. Monsang is an ergative-absolutive language. However, the agent in Monsang is sometimes optionally marked as well as obligatorily marked in some constructions. Hence, the main goals of the paper are to examine the factors determining morphological (optional) ergative marking and the functions of ergative marking in Monsang. Previous studies carried out by LaPolla (1995), Chelliah & Hyslop (2011), DeLancey (2011), Coupe (2011), Willis (2011), Lu *et al* (2019) among others, have shown that the optional ergative marking in some Tibeto-Burman languages is motivated by semantic and discourse-pragmatic factors. In this paper, we show that, in Monsang, apart from semantic and discourse-pragmatic factors, the morphological ergative marking is also motivated by high agency verbs. Hence, the morphological ergative marking is determining by various factors, such as (i) Animacy: where the inanimate (lowest in the animacy hierarchy) transitive subjects take obligatory ergative marking, as in (1).

- (1). t^hə-íŋ i:n-k^hà á-ɻén-pé
wind-ERG house.ABS-DEF 3SG-blown-PFV

‘The wind has blown the house.’

(ii) Focus: humans and non-human animate transitive subjects take optional ergative marking when they are focus as an agent depending on discourse-pragmatic factor, as shown in (2) and (3).

- (2). ké (-íŋ) vətì-k^hà kē-m^wù

I (-ERG) bird.ABS-DEF 1SG-see

‘I saw the bird.’

- (3). ùtì (-íŋ) b^wú á-sà nà

dog (-ERG) rice.ABS 3SG-eat REAL

‘(The) dog is eating rice.’

In example (2), without ergative marking on the subject would be used when a speaker makes a simple statement that *he saw the bird*. But ergative marking would be used

when the discourse triggers the identity of the agent of the action or when a speaker emphasizes that *he is the one who saw the bird*.

(iii) High agency verbs: when third person subjects, such as, human noun phrase and non-human animate are subjects of high transitive verbs, such as, kill, hit, beat, kick, etc., they are obligatorily marked with ergative morphology, as shown in (4) and (5).

(4) momo -íŋ úti-kʰà á-tʰé? kà
momo-ERG dog.ABS-DEF 3SG-kill COP

‘Momo killed the dog.’

(5). úti-íŋ ké ñ-sì kè
dog-ERG I.ABS INV-bite COP
‘(A) dog bit me.’

We also look on the intransitive verbs and observed that subjects of unergative verbs takes optional ergative marking in adverbial construction in conjunct clause like ‘while/when...’, as shown in (6).

(6) momo (-íŋ) á-tén-lè titi-íŋ (ámá) á-ñwù kà
momo (-ERG) 3SG-run-ADV.MKR titi-ERG (he) 3SG-see COP
‘While Momo ran, Titi saw him.’

Hence, we suggest that the ergative morphology in Monsang is multifunctional, such as, to give a reading of agency, to give focus or emphasis on the agentive role of the agent, to disambiguate the semantic role of the agent (agent from patient) and indicate the subject in the discourse. We also suggest that when the ergative is optional, the transitive subject is in absolute case. We consider the ergative marker in Monsang is a focus ergative, i.e., an ergative marker which focuses the agent of an action rather than as an agent marker as in true ergative-absolutive languages.

The first author is a native speaker of the subject language. He used his personal native speaker intuition in generating the sentences. However, during two field trips (December-January 2018-2019 and June 2019), he conducted a focus group discussion with select speakers from Monsang Pantha village and verified the sentences are grammatically correct in Monsang. The group consists of five members excluding the first author.

Keywords: Monsang, Tibeto-Burman, ergative

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Person marked categories in Muishaung
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The recent volume on *Verb agreement in languages of the Eastern Himalayan region* (DeLancey and Konnerth 2019) has given a great deal of information about the verb agreement systems in three Tangsa-Nocte languages, Hakhun (Boro 2019), Muklom (Mulder 2019) and Phong (Dutta 2019), with a more general overview of a wider range of languages in Morey (2019).

Each one of the Tangsa-Nocte languages has a somewhat different system of verb agreement, with different functions being marked by agreement in different languages. In this paper we will explore some of the features of agreement marking that appear to be unique and particular to the Muishaung variety, spoken in several villages near Kharsang and several more south of Manmau, both in Changlang district of Arunachal Pradesh. The Muishaung variety has a unique place in the story of Tangsa-Nocte languages in that it was both the source of the earliest records of these languages (Needham 1897) and has its own developed orthography.

Examples of grammatical forms showing person agreement in Muishaung that (appear to) lack parallels in other Tangsa-Nocte varieties include the person marked question particles illustrated in (1) – (3). These examples are presented in the Muishaung orthography, developed by Rev. Gam Win, and in a phonemic representation in which tone categories are marked as subscripts.

- 1) yvmxruemc lac kaz tonx?
 jəm₂r̥m₃ la₃ ka₁ ton₂
 why QN go QN.2SG
‘Why did you go?’

- 2) Mz-yaz yvmx raqlac tok tvnx?
 m₁-ja₁ jəm₂ rəqla? tok tən₂
 2SG-leg what reason broke QN.3
‘What was it that broke your leg?’

- 3) nuimzhez yvmxruemc lac kaz tuinx?
 num₁he₁ jəm₂r̥m₃ la₃ ka₁ tun₂
 2PL why QN go QN.2PL
‘Why did you (pl) go?’

After giving a brief overview of those aspects of the Muishaung agreement system that are common to other Tangsa varieties, we will present details of the various person agreement markers whose function either differs from those of other Tangsa varieties or are not found marked by person agreement markers at all in other varieties.

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CASE MARKERS IN ZEME NAGA

[Francis Muchahary (U.N. Academy, Kokrajhar)]

Abstract: This paper is an attempt to present the uses of different case markers in Zeme, a Tibeto-Burman language spoken in three Northeastern states of India i.e. Assam, Manipur, Nagaland and in neighbouring country Myanmar. However, the focus of this paper will be delimited to the native speakers of Zeme Naga in Assam. The language is closely related to Liangmai and Rongmei. Therefore, together they are known as Zeliangrong, which is the combination of the first syllable of each language names. As far as the language is concerned, there are eight types of cases which are marked by its distinctive markers. Some markers are homophonous to each other, but they have their own meaning which can be determined on its syntactical used.

Zeme case markers

As mentioned above, various case markers are used to denote the eight types of cases which occurred in this language. These markers are used as suffixes and they are attached either to the subject or the object depending on its syntactical relationship. The nominative case markers found in this language are */-a/* and */-ne/*. These suffixes are used to differentiate the agent from the object. */-ne/* is used to mark the subject when the sentence is in a past tense or superlatives. It is also used, when the subject has certain condition to perform an action. Whereas */-a/* marks the subject of non-past and non-superlatives sentences. One example of nominative case marker */-a/* is shown below:

<i>/rahim-a</i>	<i>hečaiki</i>	<i>tet-gu</i>	<i>lei/</i>
3SG-NOM	market	go-FUT	DECL

‘Rahim will go to the market.’

The accusative and dative case marker in this language is, */-ču/*. But they have their own distinctive uses. Genitive case, on the other hand, is denoted by suffixing */-gu/* to the nouns or pronouns. However, there are some structures where the genitive marker is not attached to the pronouns but it carries the genitive relationship as shown below:

<i>/a-pui/</i>
1PP-mother
‘My mother’

In the above example, the pronoun shows an adnominal possessive relationship with respect to */pui/* ‘mother’, which clearly indicates that */a/* is the possessor, while, on the other side */pui/* is the possessed item.

The instrumental case markers are */-ne/* and */-gene/*. The former is used to mark the non-moveable objects, while the later marks the moving objects.

Another important case marker found in this language is the locative case marker which marks the location of a place. It is denoted by the suffix */-ge/*. Besides, there are two ablative case markers in Zeme, viz., */-gene/* and */-dagene/*. */-gene/* is used with nouns other than

animate (human and animals) beings. In nouns relating to animate human and non human (animals), the ablative case marker is */-dagene/*.

There is only one associative case marker in this language, which is marked by adding the suffix */-taige/* to the noun as in */sipui-taige/*. Here */sipui/* ‘means’ sister and */taige/* is an associative case marker, together it gives the meaning ‘with my sister’.

Keywords: Zeme, Naga, Tibeto-Burman, Case markers

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Negation in Bodo and Tiwa: A Comparative Study
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Bodo and Tiwa are the major tribes of Assam. Both Bodo and Tiwa people are of Mongoloid origin. Anthropologically they belong to Bodo group of the Mongoloid or Kirata population. Linguistically Bodo and Tiwa languages belong to Tibeto-Burman group of languages. Both the languages are Sino-Tibetan origin and they constitute a major segment of Bodo linguistic group. It may be said that the majority of the words and roots of Bodo and Tiwa language are of Mongoloid origin. They show close affinities with other constituents of the Bodo group like, Dimasa, Kok Borok, Garo, Rabha etc. who belong to the Mongoloid stock. The Bodos are found in different parts of Assam and adjacent areas of Meghalaya, Nagaland and North Bengal. The Tiwa is mainly spoken in the district of Nagaon, Morigaon and Kamrup. They are also found in small scattered areas of Lakhimpur, Jorhat, districts of Assam and Jayantiya Hills of Meghalaya. Negative and Negation is a grammatical construction that contradicts and analyse all or part of the meaning of sentence. Both Bodo and Tiwa have two ways of expressing negation, one is by using the negative particles and the other is with the help of negative copula. In this paper an attempt will be made to highlight the process of negation of both Bodo and Tiwa in a comparative way.

The morphosyntax of psycho-collocations in Muklom Tangsa

Mijke Mulder (La Trobe University, Universiteit van Amsterdam)

Cross-linguistically, languages use two strategies to encode emotions, qualities of personality, and intellectual activities. The first strategy is the use of overt class expressions that explicitly state the seat of emotion, property, or intellectual activity and these are also known as ‘psycho-collocations’ (see Matisoff 1986:8). Seats of emotion can be, for example, the heart, mind, or spirit. The English word *<cold-hearted>* is an example of an overt class expression of a quality of personality, with the heart as seat of the emotion. The second strategy is to use overt class expressions that do not include a receptacle of the emotion, property, or intellectual activity. In English, *<unfeeling>* would be an example of this.

The prolific use of psycho-collocations is one of the many areal features of Mainland Southeast Asia. This paper zooms in on the use of such expressions in Muklom Tangsa, a Tibeto-Burman language variety that is spoken by a few thousand people in the Changlang District of Arunachal Pradesh. The analysis is based on data collected by the author during two winter field trips in 2015-2016 and 2016-2017. The aim of this paper is to describe the morphosyntactic structure of different types of psycho-collocations in Muklom.

Muklom uses as seat of emotion the words /tin¹/ ‘heart/liver’, /k^{hɔ}²/ ‘head’, /mik⁰/ ‘eye’, and perhaps others. Superscript numbers in the transcription indicate the tone of the syllable (or the absence of tone, in case of a zero). An example of a psycho-collocation which refers to an emotion is provided in (1).

- (1) tin¹-ŋɛl³
 heart/liver-itch
 ‘jealousy’

In this example, we are dealing with a nominal compound, but Muklom psycho-collocations are rather versatile with respect to morphosyntactic structure. So far, they have been observed to take one of the following shapes: 1) nominal compound, 2) intransitive verb phrase, 3) a nominal clause or a fossilized verb phrase (depending on the analysis one chooses). When the psycho-collocation takes the shape of a verb phrase, the seat of the emotion becomes the agent-like argument of an intransitive verb, as is exemplified in (2), where /tin¹/ ‘heart/liver’ triggers the appearance of a third person index on the verb /k^{ha?}⁰/ ‘be bitter’.

- (2) ŋa¹ i³-tin¹ k^{ha?}⁰-a³.
 1SG 1SG.POSS-heart/liver be.bitter-3
 ‘I am angry.’

An example the third type of construction is provided in (3). The literal translation of this expression is ‘my heart is destroyed’. In this case, the example is glossed as a nominal clause. However, an alternative analysis is possible. In related languages, we find constructions that show formal similarity with (3), but which have a third person index prefix where (3) has a nominalizing prefix /Λ⁰-/. An example from Mizo is provided in (4). Muklom synchronically exhibits postverbal indices, but because of the formal similarity in this type of expression between Muklom and related languages, it is worth exploring whether the Muklom construction could be a fossilized phrase that retains an older third person prefix which has been reanalysed as a nominalizing prefix.

(3) i³ tin¹ $\Lambda^0\text{-}\tilde{\jmath}1\tilde{P}^0$
1SG.POSS heart/liver NMLZ-be.destroyed
'I feel pity (for someone).'

(4) kâ-thin â-rim.
1POSS-liver 3SUBJ-work.hard
'I am angry.' (Chhangte 1993:97)

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word count (excluding examples and references): 474

Aspect Marking in Vaiphei

Takenori Murakami (Kyoto University)

Vaiphei shares continuous marker *-zing* and perfective *-ta* with other neighboring Kuki-Chin cognates and it has also less studied iterative / frequentative *-kit* and atelic progressive *-non*, which is used for (semi-)permanently continued action of inanimate agents like planet or nature and cannot co-occur with *-zing*, while it forms non-stop past continuous with past marker *la=*, for distant past even together with perfective *-ta*. When this *-non* is applied for the action of the animate agent it is emphatic or exaggerates the long time span without break. Interestingly in some Kuki-Chin varieties *-non* corresponds rather to *-kit* here and has the sense of repetition, not of undisrupted continuity. In this presentation Vaiphei aspectual system is examined in line with the possible combination of tense and aspect markers, with special regard to the vast semantic sphere of perfective *-ta* for noticing and mentioning new changes and for displeased imperative about unfulfilled future from the past.

Observations on Phonological Variation in Kera'a Naomi Peck (Johannes Gutenberg-Universität Mainz)

Kera'a (clk, idum1241, 'Idu') is a Tibeto-Burman language spoken by around 12,000 Idu Mishmi living in Lower Dibang Valley and Dibang Valley, Arunachal Pradesh. The language is currently threatened (EGIDS 6b), but will likely become endangered due to the disruption of intergenerational transmission. This talk will outline a preliminary account of the phonology of Kera'a, and discuss first results of intra- and inter-speaker variation by comparing data from recent fieldwork to published literature (Jiang 2005, Reinöhl in press).

The linguistic history of Kera'a is not yet clear. While speakers are commonly multilingual in Kera'a, Hindi and English or Assamese, there is little-to-no knowledge of geographically-adjacent tribal languages such as Tawrā or Kman. The dialectal situation of Kera'a is clearer, with speakers identifying two main dialects, Midu and Mithu. Mithu is more conservative, while Midu is more prestigious and innovative. As a result, Mithu speakers will commonly switch into Midu if they are not sure whether they will be understood by a Midu speaker. The conservative nature of Mithu, however, has allowed Reinöhl (in press) to demonstrate regular sound correspondences between Kera'a and Tawrā. Tawrā is more conservative in contrast to Mithu, as it retains various sets of initial and final consonants. More recently, the rise of multilingualism in the Dibang Valley has led to an ongoing shift of younger speakers from Kera'a to Hindi, and to the disruption of intergenerational transmission of Kera'a.

This linguistic context will inform my analysis of various phenomena found in the segmental phonology in Kera'a. I will propose a reanalysis of a hypothetical 'original' 6-vowel system, still found in Tawrā, to a 5-vowel system reminiscent of Hindi. I will also discuss 'free variation' in the realisation of the fricatives /s/ and /sh/ and their related affricates /ts~ch/ and /tsh~chh/; the variable realisation of the consonant cluster /kr/; and the presence of a series of prenasalised consonants, which is unexpected from an areal perspective.

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Affecting valence in Rengmitca
David A. Peterson, Dartmouth College

This talk will examine the battery of valence affecting constructions found in Rengmitca, a South-Central or Kuki-Chin language of Bangladesh. The data comes from an extensive naturalistic text corpus collected from the last remaining speakers of this critically endangered language. In addition to illustrating the relevant constructions with examples from the corpus, the talk will also consider what relationship there is between the constructions in Rengmitca and those found in its close relative, Khumi (Peterson 2013), as well as more broadly in South-Central.

The elements in question include a prefixal causative, *m-*, seen in (1):

- (1) m-plåt-’ö tumi plåt-dökla ki-wet-dök=le kajnit
CAUS-escape-NEG DEM escape-SEQ finish-PFV-REAL=EMOT 1DEXCL
‘He can’t let him go. If he gets away, we’re finished.’ (354.47)

This construction is comparable in semantics, (non-)productivity (and in form) to Khumi’s *p~t-* causative prefix. In fact, the distribution of this element is much wider in the family, with related elements seen at least in the Southeastern (e.g., in Daai, So-Hartmann 2009) and Northwestern (e.g., in Lamkang) branches of the subgroup.

Next, Rengmitca’s benefactive/malefactive suffix, *-pō*, illustrated in (2),

- (2) ...plitcō=ti sångkhiw t’-ca-pō samrethaj cak-pō-phjang
completely-EVID treeshrew NR-eat-MAL galangal eat-MAL-EXHAUST
‘...treeshrew ate them all on him, he ate all the galangal (roots) on him.’ (217.33)

is quite comparable to such elements attested throughout South-Central, including Khumi.

Like Khumi, Rengmitca also has a suffixal applicative element *-haj* with instrumental or comitative semantics, in Rengmitca (but not Khumi) conveniently identical in form to the language’s instrumental/comitative clitic postposition *=haj*.

- (3) p’thun=lö mün=ti t’-la-haj
bear (name)=TOP large.basket=EVID NR-take-APP
‘P’thun (bear) took along a large basket.’ (215.8)

In Khumi the presumably related element has much broader semantic potential: it has a wider range of applicative nuances (e.g., goal) and also serves as the language’s only truly productive causative marker. In terms of the broader family, this element would appear to have the narrowest distribution, found only in Southwestern languages.

Finally, there is some evidence in Rengmitca for an additional suffixal causative element, *-sak*. In Khumi there is no trace of such an element with a causative use, but there is plenty of evidence suggesting that this kind of causative construction is retained from Proto-South Central, if not necessarily in the fully grammaticalized and productive state seen, for instance, in Hyow (Zakaria 2017).

Consonant Combinations in Mangar and Lepcha

Rinkimoni Rabha

JoyeetaChakraborty

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Mangar and Lepcha languages are mainly spoken in Sikkim. Both the languages belong to the non-pronominalized Himalayan group of Tibeto-Himalayan sub-group of Tibeto-Burman language family (G.A. Grierson's, 1909). As per report of the Census of India 2001 the total population of Mangarwas mentioned just below 10,000 without showing the exact figure. However, the total population of Lepcha was 47,331 (Census of India, 2011).

Consonant combinations in Mangarand Lepchamay be categorized into the following types: (i) consonant clusters and (ii) consonant sequences. In Mangar the consonant clusters mainly occur in the syllable initial position and the consonant sequence occurs in the medial position. In Mangar, the consonant clusters are very rare, but consonant clusters are found in both syllable initial and final positions as such nasal + stop as in *tajk* ‘button’, nasal + fricative as in *mhar* ‘ant’. The presence of syllable final cluster is one typical features of Mangar languagehowever it is not the usual feature of Tibeto-Burman languages. In contrast to the above, there are large number of consonant sequences in Mangar and most of the consonant sequences are the combination of stop + stop, stop + fricative, fricative + stop, stop + nasal, stop + lateral, nasal+ stop, nasal + fricative, nasal +lateral, lateral + nasal, etc.

There are considerable number of consonant clusters and sequences in Lepcha. The initial consonant clusters are very common in Lepcha however final clusters in the language are totally absent as many other Tibeto-Burman languages do.The Lepcha consonant clusters are the combination of stop + trilland stop + lateral which are frequently found in Tibeto-Burman languages.Besides, large number of consonant sequencesare found in the language in the form of stop + stop, nasal + nasal, stop + nasal, trill+ stop, nasal + stop, nasal+ trill etc.

The present paper attempts to explore some aspects of consonant combinations in Mangar and Lepcha. The paper will also investigate the basic syllabic structure of both the languages.

Key words: Mangar, Lepcha, consonant cluster and sequence.

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Negative Constructions in Nocte

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Nocte belongs to the Northern Naga subgroup within the Tibeto-Burman with the code ISO 639:3 njb Naga Nocte. Post and Burling (2017) group Nocte together with Tangsa as part of the Northern Naga languages which, together with Bodo-Garo, and the Jingphaw languages from the Sal subgroup within the Tibeto-Burman.

Nocte has a number of varieties, and the data presented here is from Ha?wa Nocte. This language variety is spoken in one of the biggest Nocte villages called the Borduria village which is located toward the north of Khonsa, the district head quarter of Tirap. In Ha?wa Nocte negative constructions can be formed in a range of different ways, several of which also involve obligatory marking of person agreement. Thus, as with other Tangsa-Nocte languages, negation is part of the verb agreement system. After first presenting an overview of verbal agreement in Ha?wa Nocte, including a discussion of the hierarchical marking present in the language, I will detail the different ways in which negation is expressed in Ha?wa Nocte.

Below is the schema of negative constructions in Nocte.

1. V+NMLZ -te+daj ‘do’+ -m- ‘NEG’+agreement

This type of construction reflects speaker’s dislike or disability or attitude toward certain kind of activity.

2. V+ma-‘NEG’+agreement

It shows a kind of certainty in speaker’s speech.

3. ma-‘NEG’+V+Agreement

Shows speaker’s intention.

4. V (stem 2)+ho -‘invariant negative copula’

This type of construction portrays speaker’s suggestion or conception about some event.

5. V+m-‘NEG’+agreement

It reflects speaker’s comment on some habitual present events.

6. la--‘NEG’+V+min ‘invariant future marker’

It is used to negate some action in the future.

7. ma-‘NEG’+V+daj ‘do’+-wa ‘invariant past tense marker’

This construction is used to negate actions in simple past tense.

8. t^huhe ‘yet’+ma-‘NEG’+V+ -K- ‘PROG’+agreement

Used to show that the action is not completed yet.

Segmental Phoneme of Hawar dialect of Dimasa

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Abstract

Dimasa is Mongoloid origin and their language belongs to the Bodo-Garo sub-group of the Tibeto-Burman family (Grierson 1903). Dimasa is the name of language and community. Dimasa is one of the major Kachari tribes of Assam. It is mainly spoken in Dima Hasao, Karbi Anglong, Hojai and Cachar district of Assam. According to Edward Gait (1967), the Dimasas are called Timisa by the Ahoms, which is a corruption of the term “Dimasa”. According to G. A. Grierson “the European called Dimasas, the Hill Kacharis to distinguish them from the plains Kacharis speaking Bodo”. But in 1971, the Government of India recognized them as separate ethnic groups such as Bodo and Dimasa. The aim of the paper is to present a segmental phoneme of Hawar dialect of Dimasa. Hawar dialect is spoken in Cachar district of Assam. The present study is discussed the segmental level which are included the inventory of phonemes, distribution of phonemes, consonant cluster, diphthongs and syllabic structures. Hawar dialect has twenty four phonemes including six vowels: /i, e, ə, a, o, u/, sixteen consonants: /p, b, t, d, k, g, m, n, ɳ, s, j, h, l, r, w, y/ and two tones: high and low. In Hawar dialect, the vowel phonemes /a, u/, occurs in all the three position, the vowel phonemes /i, e, o/ occurs only in the word medial and final positions and the vowel phoneme /ə/ occurs only in the medial position. The phonemes /p, b, d, m, n, r, l/ occurs in all the three positions, the phonemes /t, k, g, s, j, h, w, y/ occurs in initial and medial positions, the phonemes /ɳ/ occurs in medial and final position of Hawar dialect.

Since, there has been no documentation done on the other dialects of the language, so this is the first attempt towards a dialectal study of Dimasa.

Keywords: Hawar, Cachar, Dimasa, Bodo-Garo, Kachari

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Phonological Variation of Dimasa and Reang: A Comparative Study

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Abstract

Ethnically, Dimasa and Reang are the mongoloids origin and their language belongs to the Bodo-Garo sub-group of Tibeto-Burman language family. Dimasa is the name of the language as well as the community. Dimasa is one of the major Kachari tribes of Assam. It is mainly spoken in Dima Hasao, Karbi Anglong, Hojai and Cachar district of Assam and also found in small scattered groups in Dimapur of Nagaland and Jiribam of Manipur. According to 2011 census of India, the total population of Dimasa is 122,663 whereas at present the Reang is settled at Assam, Mizoram, Tripura of India and internationally Bangladesh and Burma. The term Reang is popularly known by the people of different linguistic communities. The correct nomenclature for this ethnic group is actually Bru. The Indian government inadvertently employed the name Reang during a census reckoning. At present, the local vicinity referred to as Kau Bru which Kau stands for language and Bru stands for ethnic community. According to 2011 census of India, the total population of Reang is 188,080. The aim of the paper is to describe the phonological variation of Dimasa and Reang which discussed the segmental and supra-segmental level. Dimasa has 24 phonemes, which includes six vowels: /i, e, ə, a, o, u/, sixteen consonant: /p, b, t, d, k, g, z, h, m, n, ɳ, r, l, s, w, y/ and two tones: high and low whereas Reang has twenty seven phonemes which includes five vowels: /i, e, a, o, u/, twenty consonant: /p, pʰ, b, t, tʰ, d, k, kʰ, g, c, j, s, h, m, n, ɳ, l, r, w, y/ and two tones: high and low. Reang does not have /ə/ vowel phonemes but in Dimasa it occurs in the word medial position. Dimasa does not have /pʰ, tʰ, kʰ, c, j/ consonant phonemes whereas in Reang it occurs in the word initial and medial position. So, it is the first attempt towards comparative phonological variation of Dimasa and Reang.

Keywords: Dimasa, Reang, Assam, Manipur, Burma.

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Reduplication in Deori- an endangered language of Assam

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Abstract

This paper aims to offer a description on reduplication in Deori – an offshoot of Tibeto-Burman that has further segmented from the Sino-Tibetan language family. Deori shares close affinity with Bodo as both these communities are the offshoots of the Bodo-Garo group. The members of this speech community are concentrated in several districts in the upper part of Assam. The language is endangered as it is now at such a stage which is a fusion of Assamese and Deori. Reduplication is a word-building process where the base is repeated either fully or partially. In the words of Abbi (1992:12) “Reduplication stands for repetition of all or a part of a lexical item carrying a semantic modification. Reduplication can thus be either partial or complete”. Let us consider examples in Deori for both the types – *lor~dor* “hurry” which is partially reduplicated and *purui~purui* “whitish” is fully reduplicated. The present paper also aims to describe the various semantic features of reduplication such as- plurality, exclusiveness, degree of manifestation, intensity, repetition etc by citing examples from the language. In this paper there will be a discussion on the various types of reduplication i.e. morphological and lexical with examples from Deori. Also, in this paper it will be interesting to consider the kinship terminologies in Deori which are reduplicated structurally. In addition to these, it will be intriguing to consider other division of reduplicated words that are reflection of our emotions and senses such as- onomatopoeia, sound symbolisms, ideophones etc and Abbi has included them under the arena of expressive. Let us consider some examples that relates to the sense organs.

1. gumo-wa *tij~tij-a-ni*
head-NOM EXP for twinging-DRV-PROG
My head is twinging.

2. lait-a *dimik~damak* no-ni
light-NOM EXP for flickering do-PROG
The light is flickering.

Sentence 1 is an example of complete reduplication and sentence 2 is an example of partial reduplication. These reduplicated forms pertain to the senses and are considered as expressive that comes under morphological reduplication. We will discuss about them in detail in the paper.

Keywords: Deori, reduplication, endangered, morphology, expressives, intensity, repetition, base

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Tonal changes in Khoibu possessive constructions

Lilja Maria Saeboe (The Hebrew University of Jerusalem)

Khoibu, or Uipo as the speakers themselves call their language, is a Tibeto-Burman language spoken by between 2000-3000 people in Manipur. The language has four tones; a rising tone, a mid level tone, a high falling tone and a low falling tone that is accompanied by breathy phonation. Tone is assigned to the syllable, and most words are either monosyllabic or bisyllabic.

Khoibu has a set of possessive prefixes, that, when prefixed to certain nouns, will change the tone of the root. Which nouns are subject to this process is determined partly by the tone of the first syllable of the noun, as low falling tones are never affected, and seems to also partly be lexically specified. The change applies to the first syllable, and only affects rising, high falling or mid tones. In the case of high falling or mid the tone is changed to rising with a 1st person singular, 2nd person singular or 3rd person plural possessive prefix. With other possessive prefixes the word keeps its original tone. When the tone of the first syllable is rising, it remains the same when combined with a 1st person singular, 2nd person singular or 3rd person plural prefix, but changes to high falling in combination with a 1st or 2nd person plural or a 3rd person singular prefix. This latter kind of change is much rarer, and so far I have only seen it in words for family members, while other words with rising tone do not change. The data below illustrates the tonal changes of the words *sām* ‘attire’ and *sām* ‘hair’.

1) <i>kāisām</i>	<i>my attire</i>	2) <i>kāisām</i>	<i>my hair</i>
<i>nāisām</i>	<i>your attire</i>	<i>nāisām</i>	<i>your hair</i>
<i>āsām</i>	<i>his attire</i>	<i>āsām</i>	<i>his hair</i>

This phenomenon is very similar to what Hyman (2007) describes for Thlantlang Lai, where tones likewise change from a surface falling to rising with certain possessive markers. Hyman describes it as a process of sandhi, where the change is conditioned by the sequence of tones. While it is the case that the three person markers that trigger a change in high falling and mid tones are all mid tone themselves, it is not clear that the phenomena in Khoibu can similarly be explained in terms of tone sandhi, as sequences of two mid tones or a mid and a high falling tone are found elsewhere. There are also words whose first syllable is high falling or mid that do not undergo this kind of change, for instance the word *nācā* ‘baby’. It seems that which words undergo the change and which do not is lexically determined.

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A SKETCH GRAMMAR OF SAIHRIEM

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This paper seeks to write a grammatical sketch of Saihriem, a Kuki-Chin language spoken in five villages of the Dwarbond block of Barak Valley in Assam. They are referred to as “Old Kukis” by the Colonial writers (Stewart 1855), and were said to have made their first appearance in Cachar in the early 1800s. However, even though other Old Kuki languages have found mention in the colonial records and other surveys, the mention of Saihriem seems to have only come up only recently. The work would seek to write a phonological sketch of the language, along with a description of its noun and verb morphology. Data analysis was followed by interviews with the speakers of Saihriem from the villages of Balisor, Noxa and Saihriemkho. The initial analysis ascertains Saihriem being a prefixing, tonal language with a Subject-Object-Verb word order. Similar to other Kuki-Chin languages of northeast India, it follows an Ergative-Absolutive case marking system. Agreement is exhibited by both pre and post-verbal clitics, and is marked for number and person. The paper ends with an analysis of the sociolinguistic situation of Saihriem, as the other Kuki-Chin tribes (Thadou, Hrankhol, Aimol, Vaiphei, Hmar) residing in these five villages have forgotten their individual languages and collectively speak Saihriem, which has emerged as the roofing variety in these villages.

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The Debate on the Identity of Chakma: Is it an Indo-Aryan or a Tibeto-Burman language?

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The main aim of the paper is to investigate that whether Chakma is an Indo-Aryan or Tibeto-Burman language. This paper also aims to examine how Chakma is evolved as a language. Chakma is an indigenous ethno-linguistic group mostly found in Chittagong Hill Tracts of Bangladesh, Arunachal Pradesh, Tripura, Assam, Mizoram, Meghalaya and West Bengal of India and in some parts of Burma. The total population of Chakmas in India according to the 2011 census was 2,26,860 persons, with 96,972 persons in Mizoram, 79,813 in Tripura, 2,032 in Assam, 466 in West Bengal, 106 in Meghalaya and 47,471 in Arunachal Pradesh. The Chakma people have resemblance to the Tibeto-Burman group but they speak a kind of Indo-Aryan language, which is closely related to Bengali and Assamese due to the areal contact with these languages. They are Mongoloid by race. The present study is based on fieldwork conducted in Papumpare district of Arunachal Pradesh, India.

This paper will focus on the features of Chakma language and reveals whether the features are related to Indo-Aryan or Tibeto-Burman language family. This paper also attempts to explore and analyse the different phonological, morphological and syntactic features of Chakma, some of them are exemplified below;

Chakma has SOV word order and person agreement. For example -

mui	bat	ha-ŋ
1sg	rice	eat-pres.1p
‘I eat rice.’		

It is a partly agglutinating and partly inflecting language and it is postpositional. In the Chakma language, stress can be seen to co-occur in gemination with some of the consonants, which are illustrated in the following examples-

buzzi 'hook' nittu 'everyday' t₀kkei 'cap'

Thus, stress can be seen in the gemination of the consonants *zz*, *kk* and *tt*, which are mostly found in Chakma. It has both open and closed syllabic structure.

CV	lo	'blood'	VC	um	'warm'	VCV	aro	'and'
VVC	aar	'bone'	CVC	duk	'sad'			

This paper also proposes to look at language use and context. The paper, thus, attempts to draw a comparison of two language families such as Indo-Aryan and Tibeto-Burman with Chakma and seek to understand the identity of Chakma in the linguistic context.

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A case study of Deori and Tiwa with reference to language use and context

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Abstract

Deori and Tiwa belong to the Bodo sub-group of the Bodo-Garo languages from the Tibeto-Burman language family. Deori is spoken in the northern and eastern parts of Assam, mainly, the districts of Sonitpur, Lakhimpur, Dhemaji, and few others (nearly twenty eight thousand people according to 2001 census), whereas Tiwa is spoken in Nagaon, Karbi Anlong, Morigaon, Kamrup(metro) and in the Ribhoi district of Meghalaya (Four lakh approximately according to 2011 census). The number of speakers is less than the number of people in case of Deori and Tiwa. While Deori is definitely endangered, Tiwa is vulnerably endangered as can be estimated from the UNESCO Report. There have been few works on both the languages although comparative study of Deori and Tiwa is very less.

This paper makes an attempt to compare the two cognate languages, Deori and Tiwa in terms of lexical convergence and divergence. In this regard, it discusses the noun categorization devices present in these languages. For instance, mV- is the category prefix for names of animals in Bodo-Garo languages, and hence, me-si ‘deer’ in Deori morphologically resembles the Tiwa counterpart mos. However, Deori ut^{hu} ‘hand’ is lexically divergent from the Tiwa ja. It also discusses the counting system and the use of borrowing in both the languages and thereby, studies their sociolinguistic context of language loss and retention.

Keywords: Language use and context, Deori and Tiwa.

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Adverbial suffixes -nə' versus- nə in Meiteilon

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ABSTRACT

This paper is an attempt to show the difference between the adverbial suffixes-nó with high tone (149 Hz) and -nə with low tone (130 Hz). For tonal analysis, the data were elicited and recorded from four native speakers (two males and two female of 28-48 years of age. It is noted that under the adverb of manner type when -nó with high tone is added to a verb root, it expresses the reciprocal, jointly or common form of expression. However, the adverbial suffix with low tone- nə expresses the instrumental function or the purpose. Interestingly, the suffixation of - nə after a verb root (V) is very productive, as it can be followed by other verbal suffixes or a non-finite marker, e.g. V-nó-(-gəni, -ri, -re, -k^hi, -ni, -bə, -nə, etc.), whereas- the suffixation of- nə after a verb root is restricted to the non-finite marker (NF)-bə only e.g. V-nə bə/V-nə nəbə as reduplication. The various changes in the meanings by these two forms of adverbial suffixes based on the different grammatical context are also discussed in this paper. For better understanding, the adverbial suffix with high tone is denoted by the symbol (ADV) and the one with low tone -nə as (INST) *instrumental adverb* in this paper throughout. It is illustrated as follows:

1a. məsi ca-nó-bə həi ni

DET eat-ADV-NF fruit COP

‘This fruit is commonly eaten by all.’

1b. məsi ca-nəbə həi ni

DET eat-INST.NF fruit COP

‘This fruit is meant for eating.’

2a. p^hu-nó-bə

fight-ADV-NF

‘fighting each other’

2b. p^hu-nəbə

hit-INST.NF

‘(something) meant for hitting’

3a. cət-nó-bə

go- ADV-NF

‘trodden path.’

3b. cət-nəbə

go-INST.NF

‘prepared to go’

4a. hay-nó-re

say-ADV-PERFECT

‘has/have persuaded’

4b. hay-nəbə

say-INST.NF

‘for saying’

From the above illustrations, it is noted that the non-finite marker -bə when followed after the adverbial marker -nə, it acts as a adverbial participial (Chelliah, 1997) -nəbə which is composed of -nə ‘instrumental’ and -bə ‘non-finite’ is added to the verb root giving the meaning “for V-ing”. On the contrary, the adverbial marker -nó if followed by non-finite marker -bə gives different meanings as per different context reflecting the commonness, reciprocal and jointly conducted actions.

Keywords: Adverb, reciprocal, non-finite, verb root, participials.

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The Future Tense and the Semantics of *-ib* in Assamese

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Abstract

The present paper investigates the future tense and the semantics of *-ib* in Assamese from cognitive linguistics point of view. We notice that the present is unmarked whereas the past and future are marked for tense in Assamese. In the traditional linguistic literature of Assamese such as Kakati (1995), U N Goswami (1997), Bharali (2000) and G C Goswami (2000), the morpheme *-ib* is identified and designated as the future tense marker in the language as is evident in (1).

1.	<i>tumone</i>	<i>kitāpkhan</i>	<i>parhiba</i>
	tumon-e	kitāp-khan	parh-ib-a
	tumon-nom	book-clf	read-fut-3p

'Tumon will read the book.'

It may be noted that future represents a projected reality of human experience; and the primary use of future is to indicate prediction and to involve future time reference. In Assamese, *-ib* performs this function. Dahl (1985) shows that future is a common category that occurs across languages and is mainly marked morphologically.

However, the current paper argues that the marker *-ib* is not only used for projected reality but also for potential reality in Assamese which is evident from the example in (2):

2.	<i>tumone</i>	<i>galpato</i>	<i>parhiba</i>
	tumon-e	galpa-to	parh-ib-a
	tumon-nom	story-clf	read-fut/mod-3p

'Tumon will read the story.'

Future is claimed to be less a temporal category and more a category resembling agent-oriented and epistemic modality, with important temporal implications. Future cannot be used only on the basis of 'intention' as a necessary condition: the focal use of the future form is to present the prediction on the part of the speaker that the event is to occur after the moment of speaking and the central functions in future grams are intention and prediction (Bybee et al 1994).

The paper highlights that the non-finite verbs in Assamese are also marked with *-ib*, the future tense marker. Consider the example in (3):

3.	<i>ajantāi</i>	<i>xangit xikiba</i>	<i>bisāre</i>
	ajantā-i	xangit xik-iba	bisār-e
	ajanta-nom	music learn-NF	want-3p
‘Ajanta wants to learn music.’			

We observe that the non-finite verbal infinitive with *-ib* has a future sense and thus it indicates the speaker’s intention, desire or willingness, which are the part of agent-oriented and epistemic modality. Therefore, in line with Borah (2011), we claim that *-ib*, the future tense marker, is part of modal system in Assamese.

On the basis of our analysis, we claim that the bound morpheme *-ib* involves elements of both futurity and modality; and thus it grounds a situation either in the projected reality or in the potential reality. However, it is not immediately clear whether the futurity of *-ib* is derived from modality or vice versa.

Keywords: prediction, intention, projected reality, potential reality, and modality

Case Assignment of Koch

Rehamat Shaikh

Abstract

This paper is an attempt to study case assignment of Koch, one of the undocumented languages of West Bengal, India. Koch is a Sino-Tibeto-Burman language which is spoken by the people of Koch in Northern part of West Bengal. UNESCO has classified Koch (ISO 639-3) as a severely endangered language. As per the 2011 census of India put the number of speakers at 36434. Koch, an indigenous community of northern part of West Bengal, was a major community (population wise) who particularly resided in the districts of Alipurduar, Jalpaiguri, Dinajpur, the plain areas of Darjeeling district and the Cooch Behar.

The paper is an attempt to document case markers of Koch language in the light of descriptive tradition. The present study will try to show the different case marking in Koch. The study is not intended to provide an exhaustive discussion of all theories about case and its assignment. The study is limited within the framework of descriptive approach. This paper also gives a brief introduction of Koch.

Data primarily has been collected by observing people and based on researcher's own encounters with people in different situations. Data has been collected through interviews with the Koch speakers.

Examples

It shows different cases in Koch, given below;

SL.NO	Case	Case marker
1	Nominative	∅
2	Accusative	-a, -o
3	Genitive	-ni
4	Locative	-y
5	Instrumental	-mwn
6	Associative	-mwn
7	Dative	-a,-ŋ
8	Ablative	-pirŋ

Key words: case, assignment, accusative, Koch, endangerment

Nominal and Verbal morphophonemics in Assamese : Some aspects

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This paper attempts to identify different themes and issues relating to morphophonemic alternations in Assamese, the easternmost member of the Indo-Aryan family of languages. Assamese has a complicated system of morphophonology which includes Sandhi, internal as well as external. The morphophonological structure of Assamese can be described with a series of rules which help in predicting the morphophonemic alternations that take place in the language. The study will focus on different morphophonemic alternations and formulate rules that can be observed affecting both the two areas of morphological analysis, inflectional morphology as well as derivational morphology, with special reference to the nouns and verbs. For example, Assamese permits a morphophonemic alternation while using the nominative case marker *-e*, as observed in :

- | | | |
|------------------|---|--------------------------------------|
| 1. <i>raju-e</i> | > | <i>rajuwe</i> |
| Raju-NOM | | Raju [here <i>u+ e > we</i>] |
| 2. <i>bani-e</i> | > | <i>banije</i> |
| Bani-NOM | | Banihere [here <i>i+ e > je</i>] |
| 3. <i>balo-e</i> | > | <i>bolowe</i> |
| Balo-NOM | | Balo [here <i>o+ e > we</i>] |

It is observed that when the nominative case marker *-e* is suffixed to the root nouns having *u*, *i* and *o* in word-final position, it takes another phoneme with it. But in consonant-ending words it remains same, as in,

- | | | |
|--------------------|---|----------------|
| 4. <i>ram-e</i> | > | <i>rame</i> |
| Ram-nom | | Ram |
| 5. <i>prabin-e</i> | > | <i>prabine</i> |
| Prabin-nom | | Prabin |

While observing the nominal and verbal morphophonemics , various types of alternations, i.e, the phonemically and morphemically conditioned alternations, regular alternations and suppletive alternations etc.will be examined. The study will be delimited to the structure of internal Sandhi in Assamese.

Keywords: morphophonemic alternation, nominal morphophonemics, verbal morphophonemics, regular alternations, suppletive alternations

MORPHOLOGICAL MARKING OF COORDINATION IN MANIPURI

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Abstract:

Generally coordinating constructions in languages of the world are analysed into syndetic and asyndetic. Syndetic always involves at least one or more coordinators. Monosyndetic and bisyndetic are the two fields of analysis under syndetic. Monosyndetic construction takes only a single coordinator while bisyndetic construction involves as many coordinators as conjuncts. Conjuncts are concatenated with no grammatical morpheme as in asyndetic. Manipuri is a Tibeto-Burman language mainly spoken in Manipur state, a north east India. Scholars put Manipuri in different branches or sections in the classification of Tibeto-Burman languages of the Sino-Tibetan family. Grierson-Konow (1903-1928) placed Manipuri in Kuki-Chin proper in the classification of Tibeto-Burman languages. Safer (1955, 1966, 1974) put Manipuri in Meitei Branch of Kukish section. Benedict (1972) placed Manipuri in Kuki-Naga. He observed that Manipuri shows significant points of contact with Kachin as well as with Kuki-Naga. The present paper is an attempt to describe the morphological marking of syndetic coordination in Manipuri with respect to the presence and distribution of coordinators. The morphosyntactic analysis of this kind focuses on the coordinators in terms of its occurrence with conjuncts in bisyndetic coordination. Coordinated conjuncts are morphologically marked with while these morphological markers semantically function as a lexical coordinator and hence, the structural and functional analysis of morphological marking of coordination is not left undescribed. Monosyndetic coordination is not possible to occur with morphological markings. Absence of coordinators or zero-morphological marking also occurs and as a result, the coordinated conjuncts are concatenated as referred to as asyndetic coordination.

Typologically, Manipuri exhibits rigid verb final word position characteristics. It has a highly agglutinative word structure, extensive verb morphology, extensive suffixation with more limited prefixation, tenseless that is shown by adverbial time element not by morphological markers on the verb, tendency to reduce disyllabic forms to monosyllabic ones, postpositions instead of prepositions, reduplication, no grammatical agreement in person, number and gender, absence of relative pronoun, etc.

Bhat & Ningomba (1997) identified coordinators differentiating lexical coordinators from suffixal coordinators. In the description of clausal coordination in Manipuri, Chelliah (1997) specifically illustrates the relations of finite clauses through the use of coordinators. Yashawanta (2000) discusses a small portion of coordinate clauses and complex sentences. In ‘Coordination in Hakha Lai’ (Tibeto-Burman) Peterson and VanBik (2004), discussed three main sections of coordination viz., Basic elements of coordination, Special types of coordination and Ellipsis in coordination construction. Aspects of coordination along with illustrative instances are well described and they keep views on the contrastive conjunction which is somewhat more complicated at the clause level. Carol and Benson (2004) considered the contrast between concatenation and overt conjunction. An all-purpose conjunction *do?* for variety of functions is employed. In a formal structure two coordinated

conjuncts are concatenated to express a close semantic/pragmatic connection. However, for looser semantic/pragmatic relationship, the conjuncts are separated by the morpheme *do?*

Since the northeast region of India continues to remain unexplored area of Tibeto-Burman languages, this study will contribute to the linguistic world for an understanding of morphological marking of coordination in Manipuri.

Keywords: Morphological marking; Morphosyntax; Manipuri; Coordination

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Language Shift and Maintenance of Marwaris of Assam- a field report

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The paper reports a study which was conducted on the Marwari community of Assam to understand the ongoing process of language shift and maintenance of Marwari language within the community. Since the early 19th century during the period of the British colonization, the Marwari community started coming from Rajasthan towards Assam as traders. After that Marwari people consciously learned the Assamese language for their commercial benefits, their heritage language is Marwari (belongs to the Western Indo-Aryan language family and comes under Rajasthani Languages group as per government data) but in the present scenario, it has been seen that they have shifted majorly towards Hindi and a little bit towards Assamese. The paper further discusses the linguistic background of informants, language skills in which a person is proficient, and language attitudes of the Marwari community towards Marwari language. It also discusses language uses to understand the situation of the languages at social and home domain as well as look at the major areas where the processes of language shift and maintenance are predominant. It also presents evidence that people shift towards dominant language when languages come into contact 1) for their benefits, or 2) when Intergenerational language transmission (Fishman) stops. This study also shows that 1) economy factor and social need within the society encourage the language shift toward Hindi and Assamese, and 2) young generation is shifting faster than the aged towards majorly Hindi and a little bit towards Assamese. However, language maintenance process is still going on in the home domain.

The study has been conducted in Guwahati, Jorhat, Jakhabanda and Tezpur cities of Assam. Moreover, the data were collected through the questionnaire and personal observations from different settings; such as shops, home, religious places etc. It consists questions about language skills of a community member in Marwari, Hindi and Assamese languages, and language use within the community in the different domain concerning all three languages as well as language attitudes of community members. And analyzed data will be discussed with the help of tables, and pie charts (with the descriptions) for a clear understanding.

Proverbs in Kharam (An Endangered Language of Manipur)
Leihaorambam Sarbjit Singh and Kaidem Dutta Singh

Kharam is an endangered language spoken in the state of Manipur. It is undeniable that Kharam vocabularies have been replaced by exotic words from Bengali, Hindi, English, Meeteilon, etc. Most of the younger generation of Kharam is unable to understand many indigenous sounds. Meeteilon is the lingua franca of Manipur and they used to speak Meeteilon as fluent as native language. The percolation of exotic words undergoes in the case of Kharam language. Even among tribal communities, smaller tribal groups adopt the vocabularies of the bigger one. The vocabularies from neighboring communities like Zeliangrong and other tribes penetrate gradually in the Kharam language, for instance.

In this situation, the collection and analysis of wisdom in the proverbs/idioms associated with endangered languages would be, among other vital linguistic activities, a valuable contribution to the overall efforts to document and revitalize them.

Documentation is also a key element in the preservation of an important component of the cultural resources of the speakers. Therefore, the purpose of this paper is to examine the nature, function, and major themes of some common proverbs/idioms used by native speakers of Kharam.

Proverbs may cover many general themes, including marriage and family issues, advising and warning, collaboration, and greed,

among others. Kharam proverbs, often performed by the elderly, provide guidance, particularly to the young speakers. They generally recommend the adoption of the soundest course of action in life, and they warn of the consequences of bad and/or unreasonable choices. It is worth to mention that they are intended to adopt the proverbs of other languages. As a result, they cannot recall many proverbs of their own. This leads to endangerment of the language.

The main intention of the study is to collect and preserve the wisdom of the Kharam language through proverbs.

ABSTRACT

Case Marking in Khelma

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Khelma or Sakacheep is one of the undescribed old Kuki languages of Northeast India (Wikipedia, 2003). The term *Khelma* is also used to denote the ‘language’ spoken by the same tribe. Therefore the *Khelma* is the name of the language and the people. Khelma is mainly spoken in Dima Hasao, Karbi Anglong and Karimganj districts of Assam. It is closely related to Biate, Chorei, Darlong, Hrangkhol, Kaipeng, Mousom, Ranglong, Vaiphei, etc. The total number of Khelma speakers in India is estimated about 25,000 (Wikipedia, 2003) since the population figure of Khelma has not been given in the Census report of India.

As many other Tibeto-Burman languages, case relations in Khelma are expressed by means of postpositions. Case relation in Khelma is expressed by postponing case markers to nouns or pronouns. The case suffixes in Khelma are all toneless which include (i) *-in* nominative, (ii) *-ray* accusative, (iii) *-a*, dative, (iv) *-le*, instrumental, (v) *-ata*, ablative, and (vi) *-a*, locative. Undoubtedly, the same case markers are used both for animate and inanimate nouns without any exception. Generally, case markers are not marked for the number, and gender of nouns. Structurally, Khelma has six types of cases as illustrated in the following table:

Case	Form	Function
Nominative	<i>-in</i>	Agent
Accusative	<i>-ray</i>	Experiencer
Dative	<i>-a</i>	Recipient
Instrumental	<i>-le</i>	Instrument of agent
Ablative	<i>-ata</i>	Source
Locative	<i>-a</i>	Location of participant

The present paper attempts to explore some of the morpho-syntactic aspect of case marking in Khelma spoken in Karimganj district of Assam.

Key words: Kuki-Chin, Case, Khelma

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Agreement in Ranglong

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Ranglong belongs to the Mizo-Kuki-Chin group of the Tibeto-Burman language family (Van Driem, George, 2007). It is closely related to Chaimol, Chorei, Darlong, Kaipeng, Khelma/Chakache, Mousom, Hrangkhol and Kuki-Chin languages of Manipur like Paite, Gangte, Kom etc., and distantly related to Mizo and Manipuri. The speakers of Ranglong are found in border areas of Assam, Tripura and Mizoram. The total population of Ranglong in India is estimated about 8000 (Ethnologue, 22nd Edition).

Typologically, Ranglong is a tonal, agglutinative and verb-final language. Besides, Ranglong shares typical features of Kuki-Chin languages such as presence of decimal numeral system, verb stem alternation, verbal agreement, non-prominence of tense, and so on.

The Kuki-Chin languages all have an innovative prefixal agreement system (DeLancey (2011)). Likewise, Ranglong displays the typical feature of Kuki-Chin languages as the language has a prefixal verb agreement paradigm based on a set of pronominal clitics. Conversely, the post-verbal suffixal agreement is absolutely absent in the language. In other words, Ranglong has prefixal verbal agreement system marking subject argument (not the object) for persons. It is also observed that the verb agreement is not an obligatory syntactic phenomenon in the case of imperative and negative constructions.

The present paper is an attempt to explore the nature of verbal agreement in Ranglong in different syntactic and semantic domains.

Key words: Ranglong, Kuki-Chin, verbal agreement

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Pronouns in Ranglong

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Ranglong is one of the sub-tribes of Halam community of Tripura. Ethnically, they are mongoloid and their language belongs to Kuki-Chin sub-group of Tibeto-Burman language family (Grierson, 1903). Ranglong is one of the colourful sub-tribes of Halam community of Tripura struggling to maintain their language, culture and custom. The term Ranglong is the name of the language and the community. The speakers of Ranglong are mainly concentrated in the Dharmanagar subdivision of the North Tripura district of Tripura. Besides a handful of Ranglong speakers are also found in Karimganj district of South Assam and the Northwestern part of Mizoram. The Ranglong has close affinities with many other languages like Aimol, Biate, Chorai, Chiru, Darlong, Sakache or Khelma, Kaipeng, Molsum, Rangkhol, etc. According to the Ethnologue (18th ed., 2015) report, the total number of Ranglong speakers in the North-Eastern India was 8000.

Pronoun in Ranglong can be used in all three persons: first, second and the third. Like many Tibeto-Burman languages, the gender distinction is not found in the case of Ranglong pronouns; however, the singular non-singular distinctions are found. Generally personal pronoun can be categorized in three person viz- *koi* 'I', *nəŋ* 'you' and *əma* 'he/she'. Unlike many other Kuki-Chin languages, the inclusive-exclusive distinction in personal pronoun is absent in the language. In Ranglong, pronoun may be classified into the following categories: a) Personal Pronoun b) Demonstrative pronoun c) Interrogative pronoun d) Indefinite pronoun and e) Reflexive pronoun.

The present paper attempts to explore the functions of pronouns in Ranglong, a Kuki-Chin language of Northeast India.

Keywords: Kuki-Chin, Pronoun, Ranglong.

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PHONEMES IN BONG

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Bong is the name of the language as well as the people who speak the language. It is one of the lesser known and highly endangered languages of Northeast India. It is mainly spoken only in three villages of the Dholai district of the Indian state Tripura namely, Kanailal Halam para, Janthum, and kuki-cherra. Bong is one of the twelve sub-tribes under the Halam community. It is closely related with the other languages of the community such as Bongcher, Korbong, Darlong, Hrangkhola, Ranglong, Kaipeng, Molsom, Chorei, Sakache, Thangchep, Saimar but not with Kalai and Rupini, related with other Kuki-chin languages of Manipur such as Khelma, Chiru, Biete, Kom, Aimol etc. Typologically, Bong exhibits many features of Tibeto-Burman languages namely tonal, mono-syllabic verb root, null relative pronoun, SOV word order etc. and it also shares areal features of South Asian languages like SOV order, reduplication, classifier etc. So, the classification of Bong language under the sub-branch of the Kuki-Chin group of the Tibeto-Burman language family is completely based on the shared typological features of the other Tibeto-Burman languages. Nevertheless, no linguistic study has been made yet to prove their classification in any sub-grouping of the Tibeto-Burman language family. According to village report, the total population of the Bong speaking people are 1600 in approximate, since due to less numerical strength their population is not counted separately by the Government of India and Tripura.

The present paper attempts to determine the phonemic inventory of the language in terms of number of vowels, consonants and diphthongs including their distribution and arrangement in the language. It also aims to investigate the influence of the dominating languages especially, the Bangla dialect, which is an Indo-Aryan language in the sound system of the language. The study will also investigate whether Bong exhibits the phonological features of Tibeto-Burman languages or not?

Key words: Bong, Kuki-Chin, Tibeto-Burman, Tripura, Phonemes

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Numerals in Bishnupriya

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Abstract

The present paper is an attempt to describe some of the morpho-syntactic aspects of the Bishnupriya numerals, formation and its kinds, in the light of descriptive approaches. Bishnupriya, Bishnupuriya or Bishnupriya Manipuri is the name of the language spoken mainly by the people living in parts of Assam, Tripura, Manipur and Bangladesh. The speakers of the language are scattered all over North East India mostly populated in Cachar, Karimganj and Hailakandi district of Assam. Bishnupriya language has developed from the Eastern form of Indo-Aryan language family. It bears sisterly relation with Assamese, Bengali and Oriya. According to the report of Census of India 2011 the population of Bishnupriya speakers is 79,646. In the Census of 1981 the figures of Bishnupriya speakers were not included due to the pending decision on nomenclature Bishnupuriya/Bishnupriya Manipuri. The Bishnupriya language is developed under Magadhi-Apabhramsa. Grierson has placed this language as "Mayang or Bishnupriya" in Linguistic Survey of India. Vol-V, P.426, 1903, it belongs to the Indo-Aryan language family of Eastern group.

A numeral is a word denoting a number. Numeral is a symbol or a name that stands for a number. Numerals in Bishnupriya are one of the sub-types of nominals denoting numbers. The Bishnupriya numeral system is mainly of vigesimal type i.e., 20 based numeral system. The numerals from one to twenty are the basic numerals i.e., they are simple underived numerals. It is also observed that the basic numerals in Bishnupriya are similar to the numbers which are found in most of the Indo-Aryan languages like Bengali, Assamese, Oriya, Bhojpuri etc. The higher numerals in the language are formed by compounding and the numeral kuri 'twenty' is merely used to form higher numerals. Structurally, numerals can be classified into following categories viz., (i) cardinal (ii) ordinal (iii) fractional (iv) multiplicative (v) restrictive (vi) distributive and (vii) approximate.

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Key words: Bishnupriya, Indo-Aryan, Numerals.

Reconstructing Proto-Mongsen Consonants

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The Aos of Nagaland in Northeast India mainly speak three languages namely Chungli, Mongsen and Changki, each in turn having a number of varieties. A number of linguistic work can be found for the Mongsen varieties (Coupe 2003, 2007, Temsunungsang 2003, Walling 2017, Jamir 2017) and Chungli (Temsunungsang 2009). More recently, Bruhn (2014) in his PhD dissertation, reconstructs the phonology and lexicon of Proto-Central Naga (PCN) and “provides additional support for the subgroup by applying the comparative method to these languages and producing a phonological reconstruction of their putative ancestor, identifying shared phonological innovations in the process.”

Bruhn’s (2014) reconstruction of Proto-Central Naga (PCN) is an important contribution to understanding the relation between these languages and is perhaps the only work on reconstruction of the languages spoken in Nagaland. While the reconstruction of PCN is based on Proto-Ao, Lotha, Sangtam and Yimchungru, the reconstruction for Proto-Ao is based on Standard Chungli and Mangmetong Mongsen. From a methodological point of view, taking one variety (Mangmetong Mongsen) to be representative of a language (Mongsen) appears to be inadequate.

Given the phonological variation within Mongsen varieties spoken in different villages, this paper will attempt to shed light on the phonological changes across varieties and also examine whether a reconstruction of Proto-Mongsen will have any implication in the reconstruction of Proto-Ao, as established in Bruhn (2014). In this paper, we examine data from 9 varieties of Mongsen, namely Mangmetong, Longkhum, Khensa, Longjang, Waromung, Khar, Chungliyimsen, Aonokpu and Lakhuni. The analysis is based on around 500 words (includes the 386 reconstructed Proto-Ao forms given in Bruhn 2014.)

The Ao region is traditionally divided into six ranges. The varieties taken up in this study belong to 4 ranges and can be grouped accordingly. Of the two ranges not included, Langpangkong range has no Mongsen villages and in Tzurangkong range, most of the villages are new settlements.

Range	Villages
Ongpangkong	Mangmetong Longkhum Khensa
Asetkong	Longjang
Changkikong	Khar Waromung Chungliyimsen
Japukong	Aonokpu Lakhuni

The reconstructed consonants for Proto-Mongsen are as follows:

p, p^h, t, t^h, k, k^h, ?

m, m̥, n, n̥, n̄

s, z, ſ, ʒ, h

tſ, tʃ̥, ts, ts^h

l, r, w, j

While the reconstructions of stops and nasals are straightforward as there are not many variations across the varieties, it is the reconstruction of the fricatives, affricates and approximants which is challenging.

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A Brief Comparative Study of Levea and Nishi

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Levea is a small community dwelling in Sarli administrative circle of Kurung Kumey district in Arunachal Pradesh, India. Levea is also called Bangru and more commonly known as Nishi. Levea has its own language which is also known as Levea or Bangru however there has been a rapid shift towards Nishi language in recent times. Gradual sound change as well as a considerable number of lexical borrowings took place due to contact with Nishi language. Overall, the Levea language can be considered endangered because the number of speakers are very few and intergenerational transmission is rarely happening. Due to socio-political and socio-economic factors Levea has merged with Nishi more strongly now than ever before but it's language is significantly different from Nishi and closer to Hrusis group of languages i.e. Aka and Miji languages. Some scholars went on to claim that Bangru is a dialect of Miji and called it northern Miji. Although, this claim is not substantiated by enough evidences its closeness to Miji language is very obvious.

The main objective of this paper is to show the differences between Nishi and Levea languages and explain how these two languages are actually two different languages contrary to popular belief that Levea is a "sub-tribe" of Nishi or a "code language". This paper will highlight how these two language groups have different story of origin which is a determining factor in order to form clan neighbourhood system among tribes of Arunachal Pradesh. A brief study of the linguistic features, ranging from phonological system, morphological system and syntax, of these two languages will be discussed in the paper. The linguistic data from both the language will be presented side by side in order to compare and contrast the features of these two languages. The paper will also discuss some of the unique features of Levea language which are not common in Tani languages of Arunachal Pradesh.

PHONOLOGICAL COMPARISON OF TRIPURA-ANOK (KOKBOROK) AND KAUBRU

Reang is the name of the people or tribe. It is mainly spoken in the three districts of Tripura namely, West, South and North Tripura. They are also found in Northern parts of Mizoram, Southern part of Assam. Reang is the second largest majority among the tribes in the state of Tripura. The traditional name that the Reang people have been using to recognise themselves with is Bru. The Reangs prefer to call their language as Kau Bru which is of Tibeto-Burmese origin. Here Kau stands for language and Bru stands for men.

Tripura is the term referring to both the language and the people. Tripura (tribes) is one of the tribes of Tripuri community. Tripuris are the largest tribal community in Tripura. Numerically as per 2011 Census they are 5,92,255 persons in the state and highest in number among all the tribal groups. However specifically number of Tripura speakers is unknown. Tripura is also spoken in present-day eastern Bangladesh. In Tripura state, the dialect is spoken in Sabroom and Belonia districts, North Tripura, Dhalai district, Longtrai valley, and around Gandacherra.

The main purpose of this chapter is to find out the similarities and differences - of sounds in both Tripura-Anok and Kaubru. The investigation focuses on the allophones and phonemes, vowels in word initial, medial and final correspondence etc. The phonemes and allophones and vowels are explained with examples from both languages in this study.

Keywords: Tripura-Anok, Kaubru, Phonological.

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A diagnostic featural list for classification of varieties within Tangsa-Nocte

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Within North East India, numerous language varieties are organised for official purposes based on the geography and visible cultural practices of the communities in which these varieties are spoken. This has resulted in a classification of a variety of central Sal languages (Northern Naga) into groups such as Tangsa and Nocte, with some varieties such as Phong and Hakhun being variously classified as both depending on where the speakers are from.

It is clear from previous work on the language varieties (Morey 2017, van Dam 2018) that Tangsa and Nocte varieties share many features and — through analysis of sound correspondences and a common tone system — are approximately two branches of a single Tangsa-Nocte language group, with certain features being more typical in so-classified Nocte varieties and others more typical of the majority of varieties classified as Tangsa.

This paper presents a diagnostic check-list of features identified as representative of the branches which may be used to better classify varieties within the larger Tangsa-Nocte group. The purpose for such classification is to assist in ongoing efforts by scholars of Tangsa-Nocte varieties to better understand the historical development of Tangsa-Nocte and its classification as a whole within Sal and Tibeto-Burman. Diagnostic features include the etyma for certain lexical items such as 'elephant' as *bok vs *tʃan, whether or not certain distinctions are attested such as a difference between 'black' and 'dark' with *mak and *nak, and the phonemic realisation of various onsets and rimes based on ongoing work on a Tangsa-Nocte historical reconstruction.

Varieties will be presented as belonging to one of two groups of varieties, here referred to as T-type and N-type in order to create distance from political classifications, or as transitional varieties such as Muklom which show an even number of features from each group. In presenting this data, the case is also made for linguistic classification of Tutsa, the variety of a speech community which was previously classified officially as Tangsa, but is now considered distinct within Arunachal Pradesh. This is following in the example set by Norman (1988) and Simmons (1999) in classifying Sinitic varieties.

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Phonology of Assam Sadri

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Abstract:

Sadri/ Sadani is the mother tongue of the Sadans, an Indo Aryan group amongst the Non-Aryans in Chota Nagpur Plateau (Navrangi, 1965). Assam Sadri predominantly works as a lingua franca among the heterogeneous communities like Santali, Mundari, Ho, Khariya, Kurukh, Oraon, Saora etc. who have no common native language to communicate with each other. According to Grierson (1903) Sadri genealogically falls under the eastern group of the Indo-Aryan family of languages. The speakers are distributed in the districts of Dibrugarh, Tinsukia, Sibsagar, Jorhat, Golaghat, Nagaon, Sonitpur, North Lakhimpur, Udaguri and Kokrajhar districts of Assam. It is also known as '*Bagania Bhasha*' in Assam. The '*Adivasi*' community belongs to three language families, namely, Indo Aryan, Austro- Asiatic and Dravidian. The total population of the Adivasi community in Assam is estimated to be near 6 million or 18% of the total population of Assam as of 2011 census. British Colonial Planters brought indentured laborers from Chota Nagpur Plateau into the state of Assam during 19th century to work as tea laborers in the tea gardens of Assam. Since then they have been uprooted from their land and are facing arduous situation regarding the maintenance and preservation of their linguistic and cultural identity. Due to the heavy influence of Assamese, lexical differences along with a change in the phonology of the language can be noticed. The present paper intends to supply a brief description of the phonology of Assam Sadri as spoken in and around Assam. The linguistic data for this study was elicited through standard questionnaires. On the basis of preliminary survey it has found that Assam Sadri has 7 vowel phonemes namely, /i/, /e/, /a/, /ə/, /ɔ/, /o/, /u/ and 29 consonantal phonemes, namely, /p/, /pʰ/, /b/, /bʰ/, /t/, /tʰ/, /ʈ/, /ʈʰ/, /d/, /dʰ/, /ɖ/, /ɖʰ/, /k/, /kʰ/, /g/, /gʰ/, /č/, /čʰ/, /j/, /ʃ/, /l/, /r/, /s/, /h/, /m/, /n/, /ɳ/, /w/, /y/.

Keywords: Vowels, diphthongs, consonants, minimal pairs, consonant cluster, syllabic structures.

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Kinship terms in Nocte

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This paper will try to discuss the kinship terms of Nocte. It is a Tibeto-Burman language grouped under the Konyak Naga languages. This language is spoken in the districts of Tirap and Changlang of Arunachal Pradesh. The data for this paper has been collected from the Nocte speaking areas in Changlang district. The Nocte society is basically patriarchal in nature. Most of the time, Nocte differentiates in kin on the basis of generation, age within same generation and sex. It has been noticed that there is no difference in the kinship terms among consanguineal relations and affinal relations. This study will focus on those areas and try to study the kinship terminologies.

SOUND SYSTEM OF DUKPA:A PRELIMINARY INVESTIGATION

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Abstract

The present paper entitled Sound system of Dukpa is an attempt to describe the sound system of Dukpa people belonging to the Mongoloid group and their language belongs to Tibeto-Burman language. The term Dukpa is derived from the Tibetan word Drugpa. Drug means ‘dragon’ and pa means ‘resident’ literary resident of the dragon land. Dukpa is one of the endangered language of West Bengal which is spoken in Buxa hill forest of Alipurduar district. Dukpa mainly spoken in 13 (thirteen) villages namely Chunabhati,Tashigaon, Lepchakha, Lamna, Fulbari, Lalbangla, Daragaon, Khataline, Ochulum, Sadarbazar, Chhojhu, Shergaon and Adma. All of these are high altitude villages (more than 2000ft). Dukpa language is to some extent has been influenced by the Nepali Language. They maintain their language at home domain but they speak Nepali outside home domains. Dukpas are one of the small and lesser known tribe living in the Buxa hill forest of Alipurduar district of West Bengal. The Dukpas are schedule tribe. Agriculture is the main source of livelihood. The folk and literature of the Dukpa are quite rich though not much of written materials are available. According to 2001 Census of India, the total population of Dukpa speakers is 1951.

The present study is divided into two parts; segmental and supra-segmental. Segmental part will discuss the inventory of phonemes, distribution of phonemes, consonant cluster, diphthongs and syllabic structures. The suprasegmental part will discuss the tone. Dukpa has twenty seven phonemes including five (5) vowels and twenty two (22) consonants. The vowels in Dukpa are oral. The consonantal system shows the distinction between aspirated and unaspirated, voiced and voiceless. Consonant cluster is very rare in the language, only a handful of consonant can formed cluster such as /play/ ‘bat’, /t^hrowa/ ‘morning’ and /t^hrapten/ ‘drama’. There are five diphthongs in Dukpa viz.,/au/,/eu/,/ai/,/oi/, and /ou/. A syllable is consist of onset coda and peak for instance /dam/ CVC ‘mud’ here C implies onset, V peak, which is mandatory in all syllabic structure formation and last one is C, stands for Coda which occurring in the final position. At the end of the paper the supra-segmental will be discussed elaborately with appropriate data. There are three tones in the language viz. rising, level and falling.

Key words: Dukpa, Tibeto-Burman, Sound System.

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Kinship Terms and Its Socio-cultural Implications of Sim Indigenous People

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The paper attempts to describe the kinship system and the kin terms of Sim Indigenous people in Falam Township, Chin State, Northern Myanmar from the socio-linguistic perspective. As all societies have their own kinship systems as a basis for forming social system as well as the structure of social organization principle. Kinship terms shows how people relate to each other. And to trace their descendent that create their identities and their roles, responsibilities and obligations in relation to one another in their traditional ceremonies and land. The main focus of this study is on the types of clans that imply the strong concepts: power, age, property, gender and a strong family bond, an instinctive knowledge between maternal and paternal relatives in Sim people in the former day and how it is still practiced. The paper also examines what the terms of both sides of families create the diversification and challenges of idea in their relationship according to the clan name they inherit as White suggested that the family is a much older institution than the clan (Leslie A. White).

The paper also discusses what advantages and disadvantages of facts do the functions of clan produces Sim people's daily life. And it also explores the changes and continuities of the terms today.

Key words: kinship terms, socio-cultural, social system, social organization, socio-linguistic, instinctive knowledge, clan

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Prenasalization of Zeme, Liangmai and Rongmei: A Comparative Study

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Abstract

This paper presents the phonological representation of prenasalized in Zeme, Liangmai and Rongmei, a Tibeto-Burman language spoken in Assam, Manipur and Nagaland in Northeast India. Linguistically, Zeme, Liangmai and Rongmei are known to be a cognate group of languages belong to the Tibeto-Burman languages under the Zeme-Naga group Burling (2003). Structurally, Zeme, Rongmei and Liangmai languages have close similarities in case of phonology, morphology and syntactical levels. The present paper intends to make a comparative study of the sister languages of Zeme, Liangmai and Rongmei on prenasalized consonants. The prenasalized onset is very common in these languages which occur in every consonantal phoneme. For examples *ndiu* ‘swamp’, *nla* ‘navel’, *nkan* ‘jungle’, *mmang* ‘hearth’, *mpa* ‘cottage’ etc. The paper attempts to highlight the revisits the topic of prenasals which has been controversial due to the existence of two contrasting views. One view is that the prenasals form a single phoneme and the second view is that they are consonant cluster. The paper draws examples from these languages and argues that there are two types of “prenasals”, one that is single phonemes, and the other, those function as initial consonant cluster. It must be mentioned that the *Handbook of the International Phonetic Association* does not refer to any prenasalized consonants.

Keywords: Prenasalization of Zeme, Liangmai and Rongmei