

Abstract Booklet



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of
Tibeto-Burman Linguistics Association of North East
India
(ICTiBLANEI-2)**

April 8 - 10, 2022

In collaboration with



**Indian Institute of Technology,
Guwahati, Assam.**

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INVITED TALK 1

8th April 2022

3.30 pm to 4.30 pm

The Phonology of Drenjongke

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Conference of Tibeto-Burman Linguists of Northeast India, 8 April 2022, 15h30 IST

Drenjongke is the official or élite language of the erstwhile Kingdom of Sikkim and one of the three indigenous languages of the country alongside རོང་རྒྱུ་ *Róngríng* or Lepcha and ཡལ་ཐུལ་ *Yakthuy* or Limbu. In the course of the late 18th and the 19th century, the territory of Sikkim was progressively reduced as a result of the Bhutanese annexation of Kalimpong in 1706, the Gorkhali military conquest of the hill tracts east of the འུ་རུ་གུ་ *Aruṅ* river and the incorporation of the Limbu, Lohorung, Yakkha and Yamphu lands into the nascent Nepali state, beginning with the Battle of རྟེན་པུར་ *Cainpur* in 1776. These losses were followed by the East India Company take-over of Darjeeling by encroachment in the 1830s and then the seizure of Kalimpong from Bhutan in 1864, with the Sikkimese subsequently also withdrawing from ཇུ་མོ་ *Jumo* or the Chumbi valley as well as from the parts of present-day Tibet south of the lake མཚོ་མོ་གམ་གླིང་ *mTsho Mo-gram-gliñ*, mentioned in some old colonial sources as ‘Chomto Dong’. Finally, the kingdom of Sikkim was annexed by the Republic of India in 1975. Today, Sikkim is a state of India, and Nepali is the official state language.

In Nepali, the Drenjong language is known as རྩུ་ཡི་ *Bhūtīyā* or རྩུ་ཡི་ *Bhotīyā* ‘Tibetan language’. From a Tibetan vantage point, the Sikkimese vernacular is called ལྷོ་སྐད་ *Lho-skad* [loke] ‘southern language’. In written Drenjong, Dzongkha and Tibetan, Sikkim is known as རྩུ་མོ་གླིང་ *hBras-ljoñs* ‘rice district’. Therefore, the old conventional name Drenjongke, written རྩུ་མོ་གླིང་སྐད་ *hBras-ljoñs-skad*, meaning ‘rice district language’ or just ‘Sikkimese language’, is arguably also the most neutral name for the language. Dzongkha speakers in Bhutan refer to Sikkim as *Dränjo* and to the language as *Dränjobi kha* ‘Sikkimese language’. Drenjongke and Dzongkha, the national language of the Kingdom of Bhutan, are sister languages, and the two tongues are mutually intelligible to a large degree.

Drenjongke and Dzongkha belong to the same subgroup of Bodish languages (“Tibetan dialects” or “Tibetic languages”) within the Trans-Himalayan language family. Nonetheless, the two languages differ significantly in phonology, morphology and lexicon. The phonology of Drenjongke will be explained and contrasted with that of Dzongkha. The phoneme inventory will be shown, the phonetics of Drenjongke speech sounds explained, and the not altogether straightforward relationship between the phonological reality and the traditional orthography in native script will be elucidated. The latter issue invites us to examine processes of change in the historical phonology of the Bodish languages in general and of Drenjongke in particular and also compels us to confront the issue of spelling. We shall detail an orthographic reform being considered today by the younger generation of native Sikkimese scholars in the Drenjongke language community. This proposed system, called *Phonological Drenjongke*, represents the living spoken language in a phonologically accurate and consistent manner in the native script.

INVITED TALK 2

8th April 2022

6.30 pm to 7.30 pm

IDEOPHONES IN JAPHUG AND OTHER RGYALRONGIC LANGUAGES

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In Rgyalrongic languages, ideophones are a distinct part of speech, with unusual morphological and phonological properties, and rich verbalizing derivations. This presentation focuses on two phenomena that appear to be specific to ideophones: consonant gradation and root hybridization.

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Day 1, Session I (Phonology I)
9.30 am to 11.30 am

A PRELIMINARY STUDY ON SHERDUKPEN PHONOLOGY

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This paper is a preliminary description of the phonology of Sherdukpen language, which is spoken in Rupa, a valley town in the West Kameng district of Arunachal Pradesh. Sherdukpen is a highly endangered language with a population of around 4000 speakers in total (Eberhard et al. 2021). The language has not been adequately described and documented yet (cf. Jacquesson 2015). The entire population of the Sherdukpens follow Buddhism.

This paper presents a description of the syllable structure, the consonant and vowel inventories of Sherdukpen. The analysis of the language is based on the data collected in my recent field visit to Rupa in December 2021. Sherdukpen has the following syllable structures.

CV	p ^{hi}	'insects'
VC	ig	'hand'
CCV	p ^{hi} li	'needle'
CVC	p ^{hoŋ}	'shelf'

The consonant inventory consists of 25 consonants. Twelve of them are plosives, six fricatives, three approximants, three nasals and a trill. There are three series of stops: voiced, voiceless and voiceless aspirated. Sherdukpen has fifteen vowels among which five of them are nasal vowels. The vowel phonemes of Sherdukpen can be divided into five levels of heights open, open-mid, mid, close-mid and close. The levels of backness can be divided into three levels: front, central and back.

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DIPHTHONGS: A TYPOLOGICAL STUDY OF MEITEILON AND THADOU

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Diphthongs are glide vowel sounds in which the beginning of the sound is different from the end sound. They function as a syllable boundary. The paper attempts to depict the typological analysis of diphthongs and diphthongization of Meiteilon and Thadou language. The paper presents the decrescendo and crescendo diphthongs of both the languages as well as direction of diphthongization i.e. the centring and closing diphthongs. Meiteilon has 6 diphthongs. Of the six diphthongs, four of them end with /i/ vowel sound and the other two

ends with vowel /u/ sound i.e. /əi/, /oi/, /ai/, /ui/, /əu/ and /au/. Thadou has 11 diphthongs i.e. /ai/, /ie/, /ei/, /ui/, /ou/, /oi/, /oi/, /iu/, /au/, /əi/ and /eu/. The study will have three parts. First part includes the structure and occurrence of diphthongs of Meiteilon, second part will cover Thadou diphthongs and their occurrence and last part will show the phonological typology of both the languages. Condition of diphthongization of Meiteilon and Thadou will also be shown in this paper. Parallel sound patterns regarding the present topic that are common and recurrent across these languages will be discussed. Once there is a clear and precise classification of occurring patterns, a new pattern may be examined with respect to existing ones.

Keywords: Diphthong, diphthongization, decrescendo, crescendo, typology.

PHONOLOGY OF KORO

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Koro is a language spoken in East Kameng district of Arunachal Pradesh. The number of Koro speakers is approximately 1,500 according to 2011 Census of India. On the level of endangerment, Koro has been rated as ‘definitely endangered’ by UNESCO. Since the Koro people are culturally part of the Aka tribe, their language was considered as a dialect of Hruso-Aka. But on the basis of a lexico-statistical analysis, Abraham et al. (2005) estimated that Koro has only 9% lexical similarity with Hruso-Aka, and concluded that the language is highly dissimilar to the neighbouring Hruso and Miji languages. The same view was endorsed in the Natural Geography project ‘Enduring Voices’ (Anderson and Murmu 2010). Blench and Post (2011) have proposed that it might be a subgroup within Tibeto-Burman, along with Milang, derived from some unknown non-Tibeto-Burman language or languages, or perhaps both belong to an independent language phylum influenced from Tibeto-Burman languages, tentatively referred as ‘Siangic’.

This presentation will provide an initial overview of the phonology of Koro. The sound system of Koro is fairly simple. There are 17 consonant phonemes and 9 vowels. The vowels are further divided into 6 monophthongs and 3 diphthongs. There is a set of distinctive nasal vowels in Koro. A remarkable feature of Koro phonology is the presence of large number of homophones. The presentation will provide an insight into the phonology of Koro highlighting the consonant, vowel and syllabic structure of Koro.

Keywords: Koro; Phonology; Endangered Language; Consonant; Vowel; Syllabic Structure

A PRELIMINARY STUDY OF MOLSOM PHONOLOGY

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This paper attempt to present a preliminary analysis of the phonology of Molsom, a Tibeto-Burman language of Northeast India. Molsom is an indigenous tribe of Tripura and one

of the seventeen sub-tribes of Halam community which has been recognized as a Schedule Tribe in the state of Tripura (Halam). The Molsom speakers are known as Molsom. The Molsom speakers are mainly concentrated in four districts of Tripura, namely Dhalai, Khowai, Sepahijala and Gomati. According to the 2011 census report provided by Tribal Research and Cultural Institute, Directorate of IT, Government of Tripura, the total population of Halam community is 57,210; but there is no record of the exact population of Molsoms. The Molsoms are only listed under the Halam community in the census. According to the present random survey report, the total number of Molsom speakers in Tripura is estimated about fifteen thousand. Molsom along with other tribes of Halam like Hrangkhawl, Kaipeng, Korbong, Ranglong belong to Kuki-Chin group of language of Tibeto-Burman language family (Bradley, 1997 and Grierson, 2006). The language Molsom does not have script of its own, so there are no Molsom literature. Folktales and other rituals are passed through oral tradition. There are no written records of the Molsom grammar in any past works of linguists who have worked in Tripura and the surrounding areas, though the word Molsom is mentioned in some of the works done by the linguists in other Kuki-Chin languages of Tripura. Linguistically, the Molsom language does not display much differences with the other Kuki-Chin languages like Hrangkhawl, Ranglong, Korbong, Bong etc. This paper a preliminary study of Molsom phonology will provide a detail discussion on the consonants and vowels of Molsom.

Keywords: Molsom, Phonology, Tripura, Tibeto-Burman.

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Day I, Session II (Morphology-I)
12 noon to 2.30 pm

CASE MARKERS IN HRANGKHAWL
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The term Hrangkhawl has a compounded meaning of *hrang* 'brave' and *khawl* 'warrior' which generally indicates the meaning of 'brave warrior'. The total number of population is estimated around 9000 speakers according to HNA report (Hrangkhawl National Assembly). They belong to Kuki-Chin sub group of the Tibeto-Burman language family. It is important to mention that Rangkhoh is the alternative name of Hrangkhawl (Bradley, 1997). Besides, they are known by several names as Rangchal in Manipur, Sranglong in Mizoram and Rangkhoh in Assam. The case markers in Hrangkhawl are expressed by means of postposition which is also one of the key features of Kuki-Chin languages. It is unmarked in numerals, number and gender of nouns. The possible case markers found in Hrangkhawls are nominative which is realised by the marker $-\emptyset$, accusative *-ra*, dative *-sikɲin*, genitive case $-\emptyset$, instrumental *-le*, ablative *-nata*, locative *-na/ta*, commutative *-le* and intrusive case *-kan*.

Although Hrangkhawls are found in different parts of India, the main objective of the proposal paper will focus on the Hrangkhawls of Tripura only.

Keywords: Hrangkhawl, Kuki-Chin, Case Markers

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POSTPOSITIONS IN BODO
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The linguistic elements occurring after other linguistic elements that add linguistic information to the syntactic constructions where they occur are called postpositions. Usually, they are short words containing one or two syllables that immediately follow nouns, verbs, adjectives or sentences. They have a wide range of grammatical functions such as adverbial, clusive, degree, mood, illocutionary force, speaker's assertiveness, certitude or other feelings.

This is an attempt to find out the postpositions used in Bodo, a Bodo-Garo language of Tibeto-Burman family, spoken in NE India, and analyse and discuss their grammatical

functions. The postpositions in Bodo function as indications of questions, inclusive, exclusive, exhaustiveness, quantifiers, serialisation of action, mood, vector motion, causes, promises, adverbials, progressive aspects, etc. For examples: *p^hàlai* ‘interrogative particle’, *sint^hai* ‘in addition’, *gùzùŋ* ‘more than usual’, *ànt^hà* ‘enough’, *p^hàzínù* ‘alongside’, *k^hùmà* ‘doubt’, *gùzà* ‘only’, *khùrijà* ‘PROMISE’, *màni* ‘during/wholly’, *p^hàrsé* ‘towards’, *t^hàkhai* ‘for’, etc.

Keywords: Bodo; Postpositions; Bodo-Garo; Tibeto-Burman

REDUPLICATION IN THE MISING LANGUAGE: A MORPHOLOGICAL STUDY

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This paper attempts to investigate the word formation process of reduplication in the Mising language. Mising is a major language of a small community called by the same name inhabiting in parts of Assam like Sibsagar, Majuli, Jorhat, Lakhimpur and certain districts of Arunachal Pradesh. Originally thought as a branch of Adi tribe of Arunachal Pradesh but constitutionally they are recognized as Miris. Mising has a wide lexicon developed by various morphological processes. Like most of the Tibeto Burman language of the South East Asia, reduplication as a morphological process to coin new word is also seen in Mising. Reduplication is a common pattern cross-linguistically and is also a long time player in the development of new phonological theories. It is implicit to phonological (sounds and prosodic units) and morphological (word constituents) components. According to Abbi (1994), reduplication "stands for repetition of all or a part of a lexical item (word) carrying a semantic modification." Both total and partial reduplication are found in almost all the lexical categories and also used to show emphasis and also humor.

Examples

1. Verbal Reduplication

1.1 ¹Finite verb

(a) *gre gre => will go-will go*

For the interrogative sentence below, the answer would be /*gre gre*/

<i>no</i>	<i>odolpe</i>	<i>gjjene?</i>
2SG	there	go.QUES
'Will you go there'		

(b) *ie ie => will do- will do*

¹ Reduplication in finite verb is only seen as a response to interrogative sentence in informal set-up to make the hearer more sure of the action.

Similar role is played by the verb ‘re re’.

1.2 Non-finite verb

(a) dula dula => sitting/ the act of sitting

Sentence:

dula dula	ɲerdubə
By sitting	bore.PST
‘Getting bored by sitting.’	

2. Nominal reduplication

(a) iki iki => dogs-dogs/ among the dogs

Sentence:

iki iki	də	pamunsuduŋ
3PL	among	fight.PRS PROG
‘The dogs are fighting among themselves.’		

(b) aləm aləm => in bunch-in bunches

Sentence:

appun’de	aləm aləm’pe	punduŋ
3SG	in bunches	bloom. PRS PROG
‘The flower is blooming in bunches’		

3. Pronominal reduplication

(a) sekə sekəm => whom

Sentence:

nə	sekə sekəm	gəktəŋ	mɪda	pə
2SG	whom	invite.PRS	wedding	to
‘Whom did you invite to the wedding?’				

(b) be be ɲə ɲə => You and I

Sentence:

bi bi	ɲə ɲə	əmnə	dujə
you-you	I-I	differentiate	stop.PRS
‘Stop differentiating between you and I’			

4. Reduplicated numeral

(a) ako ako => in one

Sentence:

kəkəŋ kíríde	ako ako	mərtənam	dəka
3PL	one-one	candy	eat.PST
‘The children ate one one candy each.’			

(b) anɲi anɲi => into two

Sentence:

nulu	mɔrtɔn	dem	ɑnɲi ɑnɲi	pe	pansuto
2SG	candy	the	two-two	in	divide.PRS
'Divide the candy in two each.'					

5. Reduplicated interjection
 (a) jouwe jouwa => Oh God!

Sentence:

jouwe jouwa	meŋkari'de	ɔŋɔ'sem	dɔpaktɔ
Oh God!	3SG	fish the	eat. PST
'Oh God! The cat ate the fish.'			

APPENDIX:

QUES: Question marker
 PRS:Present Tense
 PST :Past Tense
 PL:Plural
 SG:Singular

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NUMERAL SYSTEM IN LOTHIA

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Lothia is one of the Naga tribal languages. It belongs to Tibeto-Burman language family. According to Grierson's Linguistic Survey of India (1903), Lothia language is branched under a Central sub-group of Naga-Group. Lothia is spoken majorly in wokha district of Nagaland. According to census (2011), there are around 1,80,000 speakers of Lothia, especially spoken in Wokha and some parts of Mokokchung and Dimapur districts of Nagaland. Like other Tibeto-Burman languages, Lothia has shown evidence of numeral system. This language has a unique pattern of numeral system.

This present paper is an attempt to explore the numeral system of Lothia in detail. It also highlights the structure of numeral system in Lothia. Numerals behave as an adjective in Lothia. In this, Nouns are always followed by the numerals. This structure of numeral is similar to

others Tibeto-Burman languages like Uipo (Khaling; 2021), Thadou (Haokip; 2016), Lairamlo (Chanu; 2018), Zeme (Chanu; 2016), Hmar (Singh; 2014) and many more.

Numeral system in Lotha is based on decimal type, i.e., the numerals are from 1 to 10 are basic numerals. The numeral system of this language has mono-morphemic as well as bi-morphemic pattern. Numerals are broadly categorized into seven categories. They are:

1. Cardinal Numeral
2. Ordinal Numeral
3. Fractional Numeral
4. Approximative Numeral
5. Distributive Numeral
6. Restrictive Numeral
7. Multiplicative Numeral

Above mentioned numeral categories are further sub-categorized on the basis of their structure or pattern. Those sub-categorizes are shown below with the help of Lotha examples.

I. Cardinal Numerals

a. Basic Numerals

- Example 1. ekha
'one'
- Example 2. eni
'two'

b. Compound Numerals

- Example 3. taro eni
'twelve'
- Example 4. nzoa
'one hundred'
- Example 5. nzoasi ekha
'one hundred and one'

II. Ordinal Numerals

- Example 6. ovüngo
'First'

III. Fractional Numerals

- Example 7. echi ethümlo echia
'one-third'

IV. Approximative Numerals

- Example 8. kana taro harüma
'about ten lakh'

V. Distributive Numerals

- Example 9. mezhü tüv khiti
'four each'

VI. Restrictive Numerals

Example 10. motsünga shi tae
 ‘only one’

VII. Multiplicative Numerals

Example 11. yenjoa
 ‘once’

Above mentioned examples, 1-11 highlight the different categories of numerals in Lotha language. In Lotha, compounding process is used for forming higher numerals. Usage of the compounding process for creating numerals is common among Tibeto-Burman languages such as Thadou (Haokip; 2016), Lairamlo (Chanu; 2018) and many more. This present paper discusses different numerals of Lotha and categorize them on the basis of their structure.

Keywords: Lotha, Numerals, Numeral System, Tibeto-Burman Language, Naga Language.

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MORPHOPHONEMICS IN KOKBOROK

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The present paper attempts to provide various morphophonemic alternations which are mainly found in Kokborok language, mainly spoken in North Eastern state of Tripura. Morphophonemic processes in Kokborok can be seen in affixation and compounding. Morphophonemic processes of Kokborok words include vowel harmony, alveolarization, insertion, deletion, monophthongization, assimilation, voicing etc. The data for this study has been collected from the native speakers of Kokborok. However, secondary data is also used for

the present study. The main focus of the study is to investigate the various morphophonemic alternations which exist in Kokborok.

Jensen (1990: 157) defines it as “a general term referring to processes affecting the phonological shape of morphemes and sequences of morphemes. The type of processes involved ranges from purely phonetic rules (post lexical rules) to genuine suppletive allomorphs with nothing phonological in common”.

Keywords: Tibeto-Burman, Bodo-Garo, Kokborok, Morphophonemics, affixes

References

Jensen, J. T. (1990). *Morphology: Word Structure in Generative Grammar* (Vol. 70). Amsterdam: John Benjamins.

Day 1, Session III (Phonology-III) 3.30 pm to 6.00 pm

PHONOLOGICAL STUDY OF KOKBOROK AND ENGLISH FROM THE PERSPECTIVE OF CONTRASTIVE ANALYSIS

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To learn any new language, one ought to have the knowledge of the sound systems of that language (Target Language/ L2). It is commonly believed that, if the sound systems of the native language and the target language are similar, learning become easier whereas, if it is the reverse, learning become difficult.

The present paper attempts to compare and contrast the sound systems of Kokborok and English with an aim to detect the errors made by the Kokborok ESL learners at the phonological level. Kokborok and English belong to different language families with diverse phonological structures. Kokborok belongs to Bodo-Garo group of the Tibeto-Burman branch of Sino-Tibetan language family whereas English belongs to the West Germanic group of the Indo-European language family.

Kokborok has twenty six segmental sounds out of which twenty are **consonants**: /P/, /b/, /p^h/, /t/, /d/, /t^h/, /c/, /j/, /k/, /g/, /k^h/, /s/, /h/, /m/, /n/, /ŋ/, /l/, /r/, /w/, /y/ and six are **vowels**: /i/, /ī/, /u/, /e/, /o/, /a/. Whereas, English has forty-four sounds that comprises of twenty-four **consonants**: /p/, /b/, /t/, /d/, /k/, /g/, /m/, /n/, /ŋ/, /tʃ/, /dʒ/, /f/, /v/, /θ/, /ð/, /s/, /z/, /ʃ/, /ʒ/, /h/, /l/, /r/, /w/, /j/ twelve **vowels**: /i/, /u/, /ɪ/, /ʊ/, /e/, /o/, /ə/, /ɛ/, /ɔ/, /ʌ/, /æ/, /a/ and eight **diphthongs**.

The consonants and vowels systems of the two languages will be analyzed, and find out the differences and the similarities between the sound systems of the two languages to make the teaching/learning process smooth and fruitful. The Forty-four phonemes of English (BBC) will be described and compared with the twenty-six phonemes of Kokborok.

Keywords: phonology, contrastive analysis, consonants, vowels, Kokborok language

STUDY OF MORPHOPHONEMIC CHANGES IN MEETEILON

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Meeteilon, a state official language of Manipur also known as Manipuri is a member of Tibeto-Burman language family in India. It is spoken on the fringes of Northeastern India, which has its own script and rich literature. The paper will deal with the phenomena of morphophonemic changes in Meeteilon especially on the phonologically defined alternations because it is the thrust area of study nowadays as the modern research on Meeteilon is so advancing with technology. Charles Hockett (1976), says, “Some morphemes appear in more than one phonemic shape, depending on phonemic or morphemic environment, the statement of such alternation is called morphophonemics. According to Bloch (1976), “Morphophonemics is the study of the alternation between corresponding phonemes in alternant shapes of the same morpheme.” Observing the findings, like any other languages in the world, the Morphophonemic changes of Meeteilon are occurred in between the sound structure and word structure. This study attempts to find out the possible changes in different environments. Example:

Sound structure:

$\text{ə} + \text{i} > \text{e}$

(ma) + cət + tə + i > cət.te ‘(He/She) does not go’

(ma) + lak + tə + i > lak.te ‘(He/She) does not come’

Word structure:

ca.nə.bə + pot > ə.ca.pot ‘edible (item)’

ŋai.nə.bə + mə.p^həm > ŋai.p^həm ‘waiting place’

Keywords: Tibeto-Burman language, phonology, morphophonemic change, morphology, language structure, Meeteilon, phonemes, vowels.

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DESCRIPTION OF TRIPURA SYLLABLE STRUCTURE

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The present paper attempts to provide the description of the possible syllable and word structure of Tripura dialect of Kokborok, which is a Tibeto-Burman language of Bodo-Garo branch. In Tripura state, the dialect is spoken in Sabroom and Belonia sub-divisions of South Tripura, Amarpur, Udaipur, North Tripura, Dhalai district, Longtraï valley, and around Gandacherra and Agartala. Tripura speakers are also scattered in Hailakandi, Karimganj and Cachar districts of Assam state, and Mamit District of Mizoram. It is also spoken in present-day eastern Bangladesh where maximum Tripura speakers lives in the Khagrachari district and a few number of speakers in Rangamati Hill District, and Bandarban District of CHT (Chittagong Hill Tracts), Bangladesh. This is the first attempt of linguistic work undertaken in Tripura dialect. The main goal of the present study is to describe the internal syllable structure of Tripura and types of syllables found in this dialect. It will also look into the light and heavy syllables and syllable cluster.

Keywords: Tripura, syllable, word, Tibeto-Burman, Bodo-Garo group, syllable cluster.

Day 2, Session I (Syntax-I)

9.00 am to 11.30 am

FORMATION OF SENTENCES IN MOG LANGUAGE

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This paper examines the sentence formation and the internal structure of Mog language particularly in syntactical analysis. Mog is a Sino-Tibetan native language of the Mog people primarily spoken in the north-east state of Tripura, India and the neighbouring country Bangladesh. It is a lesser known language and so begin with the very basic word order will be helpful to understand the language better. While discussing the functional categories. We focused mainly in 4 types of sentence namely-Declarative, Interrogative, Imperative, Exclamatory. And if look at the word order of this language, it is very similar with other Tibeto-Burman languages and thus follows SOV order. Being a verb final language, typologically it admits postposition instead of preposition. Another typological characteristic of the language is that, the concerned language is Gender specific language. For instance, the suffix -ma is added to the masculine forms to realise their feminine counterpart (chhara-teacher, chhara-ma-female teacher). Another feature of the language is that, Mog prefers two number system i.e. Singular and Plural.

PROMINENCE AND DIFFERENTIAL OBJECT MARKING IN BODO

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This paper presents an analysis of differential object argument in Bodo in terms of the notion of discourse prominence. Bodo is one of the Bodo-Garo languages spoken in the Brahmaputra valley of Assam, India. Overt case marking of the object argument in Bodo is obligatory for certain types of NPs, but variable for other NP types. Personal pronouns, proper names, and definite NPs take object marking obligatorily, as illustrated in (1)-(3). Object marking on indefinite NPs is however variable, as illustrated in (4)-(7).

The overall pattern of the object marking in Bodo follows the principles of 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). This is evident in Bodo in the fact that the NPs which are obligatorily marked rank higher in these dimensions than those NPs which show variable object marking, as shown below.

Definiteness scale: Personal Pronouns/Proper Names/Definite NP > Indefinite/Non-specific NP

Animacy scale: Human > Animate/Inanimate

However, these dimensions do not directly account for the variability of object marking of those low ranking NPs. Instead, what has been observed is that an overtly marked object is associated with a wide range of discourse effects such as topicality, contrast, newsworthiness, or expectedness of information. What this indicates is that the overt object marking is signaling the object referent as somehow worthy of attention and worth separating it from all other entities referred and other background information in an utterance. A marked object in Bodo can be characterized as prominent in discourse and an unmarked object as lacking prominence. Thus, Discourse prominence (cf. von Heusinger & Schumacher 2019) would account for the variability of object marking, and complement animacy and definiteness in accounting for the pattern of object marking in Bodo.

(b) *bazui-a* *aŋ-kʰou* *ese=lo* *za-nuu* *tʰin-duŋ-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]

(c) *sikʰau-pʰur-a* *adua-kʰou* *lugu* *la-nanui*
 thief-PL-NOM PN-ACC friend take-NF
 ‘The thieves took Adua with them and then’ [WB-16-2.186]

(d) *atsʰa* *kʰokʰi*, *aŋ* *ua-kʰou* *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]

(e) *AD* *SASE* *NABIK* *LUGU* *MUN-III*.
 I one sailor meet get-HAB
 ‘I met a sailor.’

- (f) sase boro sengra-k^hou zel siŋ-ou su-nanui
one Bodo youth-ACC jail inside-LOC put-NF
'Putting a Bodo youth inside the jail'
- (g) dau-a na za-u.
bird-NOM fish eat-HAB
'Birds eat fish.'
- (h) sin hadur-ni mansi-p^hur-a oktopas-k^hou za-u
China country-GEN person-PL-NOM octopus-ACC eat-HAB
'Chinese people eat octopus.'

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COORDINATION IN THE TIBETO-BURMAN LANGUAGES

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This work analyses coordination in the following TB languages: Anong, Bawm, Burmese, Darna, Dura, Garo, Guìqióng, Hakhun Tangsa, Kokborok, Kurtöp, Lepcha, Lolo, Manipuri, Mizo, Molsom, Tangam, (Dongwang) Tibetan, Tshangla, and Zaiwa. These languages exhibit coordination patterns of the types A-co B, A co-B and A-co B-co, wherein 'A' and 'B' are co-ordinands and 'co' stands for co-ordinator. Verb serialization is another strategy of coordination attested in some of these languages. While some coordinators have been borrowed from the neighbouring IA languages, some coordinators have evolved from the sequential markers as well as associative/instrumental affixes.

Keywords: Conjunction, asyndetic, cumulative, instrumental, syntactic typology

NEGATIVE CONSTRUCTION IN KOKBOROK AND DIMASA

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Kokborok and Dimasa are two languages of Bodo-Garo spoken mainly in the States of Tripura and Assam. Kokborok is also spoken in the two other states; Assam and Mizoram and in the neighbouring country Bangladesh. On the other hand, Dimasa is also spoken in Dimapur

of Nagaland state. Negation is expressed by means of affixation and lexical word. Both the languages have a number of different negative sentence patterns. Kokborok and Dimasa preserves the Proto-Bodo-Garo negative suffix *-ya*. As an SOV language the order of negative in both the language is SOVNeg (Dryer, 1988). Both the language marks the standard verbal negation with the negative suffix *-ya* affixed to the verb root. Kokborok also uses other verbal negator suffix *-glak* to negate only verbs. The suppletive verb forms *kurui* in Kokborok and *giri* in Dimasa appears in negative existential, locationals and have sentences. The negative imperative prefix *ta/da* is found across Bodo-Garo languages that reflects the PTB negative imperative prefix **da/*ta* (Matisoff 2003: 660).

There is no equivalent word for English bad in Kokborok, Dimasa and Bodo language as it is formed by suffixing *-ya* to the intransitive verb ham ‘be good’. The meaning indicates not good.

The aim of this work is to present the possible ways of negative construction such as standard negation, imperative negative construction, negation of existential and possessive sentences, negation in clause-linking constructions such as conditional, counterfactual, and purposive constructions etc.

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NOMINALIZATION IN HMAR

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This paper aims to analyse and describe the syntactic phenomenon of Nominalization in Hmar, a language spoken in North-East India. Hmar belongs to the Kuki-Chin sub-group of the Tibeto-Burman language family and constitute a total population of 98,550 speakers (Census, 2011). The Hmar people are mainly concentrated in the Churachandpur, Tipaimukh, Vangai areas, and Jiribam sub-division of Manipur although they are also found in Mizoram, Tripura, Cachar and North Cachar hills of Assam (Dena, 2008). Hmar is a verb final language with SOV as its basic word order. It demonstrates a rich agreement system and is a strong pro-drop language. Hmar is tonal and is mostly agglutinating in nature.

Nominalization, a syntactic tendency of the Tibeto-Burman languages (DeLancey, 2002), is found to be extensively and productively employed in Hmar, more specifically in the formation of subordinate clause or sentences. However, there has been no substantial work describing this particular phenomenon in the language. The paper, therefore, attempts to examine and discuss nominalized constructions in Hmar. It provides an in-depth understanding of the types of nominalizers and their functions in the language. There are four nominalizers identified in Hmar, namely *-tu*, *-na*, *-sa*, and *-pa*, each with a distinct function. The

nominalizers are suffixal in nature. Of the four nominalizers, –tu and –na appear to be more common and productive while –sa and –na have a limited occurrence. This paper also discusses the different strategies of nominalization observed in the language, such as the third person pronoun and nominal modifiers as illustrated in the following examples.

1. siem à úm
make 3Sg COP
“one that is made”

2. in in-á tlùŋ hái
2Pl house-LOC stay Pl
“the ones staying at your house”

3. kà-là:k k^há
1Sg-take DET
“the one I took”

Keywords: Tibeto-Burman, Kuki-Chin, Hmar, Nominalization, Nominalizers

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Day 2, Session II (Semantics)
12.00 noon to 2.30 pm

**EXPRESSIVES AS MODIFIERS IN DEORI AND MISING: THE TWO TIBETO-BURMAN
LANGUAGES OF ASSAM**

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This paper attempts to describe expressives as modifiers in Deori and Mising- the two Tibeto-Burman languages spoken in Assam. Deori and Mising are spoken in several districts of Upper Assam such as in the Eastern portion of the Sonitpur district, in Lakhimpur, Dhemaji, Dibrugarh, Sibsagar, Tinsukia, and Jorhat districts of Assam. Modifiers add meaning to the head in a phrase. However, modifiers are not the obligatory elements in a phrase i.e. the sentence can go well without modifiers although there may be some changes in the meaning of the sentence. Since, this paper is about expressives, therefore, the modifiers that will be discussed in this paper will be in reduplicated forms. Those reduplicated patterns have their own individual functions in the languages i.e. of intensification, manifestation etc. There are several expressives that modify noun or verb or an adverb in Deori and Mising thereby functioning as adjectives and adverbs. In addition to these, there are several expressives that modify the gender of the noun and they occur only before a specific gender. For instance, there are certain expressives that collocate only with a girl, and there are expressives that collocate with a boy and never with a girl that will be described as gendered expressives in Deori and Mising.

CLASSIFIERS IN DÍLU

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Sino-Tibetan is the subgroup of Tibeto-Burman language family that classifies Mising language. Mising is also known as Plain Miri, is a Tani group of languages. The Mising language speakers inhabit mostly in the districts of Brahmaputra valley: Sadiya, Tinsukia, Dibrugarh, Sivasagar, Jorhat, Golaghat, Dhemaji, Lakhimpur, Majuli, Tezpur, Charaideo of Assam and in few districts of Arunachal Pradesh. The language consists of nine dialects: Pagro, Dílu, Ojan, Sajang, Moying, Dambug, Samuguria, Tamargoja, and Bongkhul. The Samuguria, Tamargoja, and Bongkhul groups have largely adopted Assamese (an Indo-Aryan language) in preference to Mising for the majority of language situations (Doley and Post 2012: 3.3).

The paper aims to discuss the Dílu dialect of the Mising language that is spoken in mainly in Assam in northeast India. Firstly the paper emphasizes the numeral system in the language. Later it aims to discuss the morphosemantic aspect that is the classifiers in Dílu. Mising classifiers can be divided into Sortal and Mensural subtypes:

(1) Sortal classifiers typically individuate referents in terms of the kind of entity it is, particularly with respect to inherent properties such as shape and animacy (Lyons 1997: 463).

(2) Mensural varieties express quantities of a referent and they define a temporary state (Lyons 1997: 464).

Particularly, the paper discusses the Sortal classifier based on the numeral classifiers in Dìlu. For example-

keidi pi-ji ko
mango CLF-two SUFX
'two mangoes'

Here the morpheme *pi* is the classifier in terms of fruits (mango) and is suffixed with a numeral *ji* while *ko* is an individuating suffix.

Lastly, the paper presents an idea on word order of the Dìlu classifier. It discusses overall, the one dimension of classifiers in Dìlu.

Keywords: Dìlu, Numeral classifier, Sortal classifier, Word order

Abbreviations:

CLF Classifiers

SUFX Suffix

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Post Mark.W, Doley, Sarat Kumar. (2012). Classifiers in Mising. In Gwendolyn Hyslop, Stephen Morey, Mark Post (Eds.) *North Eastern Indian Linguistics (Volume 4)*. Cambridge, Cambridge University Press. Pp. 243-268

STRUCTURAL AND FUNCTIONAL ANALYSIS OF VERBAL REDUPLICATION IN MANIPURI

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The present paper investigates a detailed description of the verbal reduplication structurally and functionally in Manipuri, a Tibeto-Burman language spoken mainly in Manipur, a northeastern state of India. Outside the state the language is also spoken in Assam and Tripura and outside countries like Bangladesh and Myanmar. In the classification of Tibeto-Burman languages, Grierson-Konow (1903-1928) places Manipuri in Kuki-Chin proper. According to Safer (1955, 1966, 1974), Manipuri is in Meitei Branch of Kukish section. Benedict (1972) places Manipuri in Kuki-Naga and observed that Manipuri shows significant points of contact with Kachin as well as with Kuki-Naga.

Reduplication performs a significant function in human communication. It becomes a morphological device which is widely used in human languages. Reiteration of the whole or part of a word fulfills grammatical requirements and creates new lexical items in the lexicon of the language. The wide distribution and the high frequency of reduplication in languages has drawn the attention of many linguists (Dan Xu, 2012). Constructions can be resulted from a reduplication process where both the base and reduplicant together form a word. But the

single occurrence of the base or reduplicant is meaningless. For example in Manipuri, *musi musi* ‘be dim’, *taseŋ taseŋ* ‘exact’, *təŋək təŋək* ‘uneasy’, etc. function like any regular verb with full sense. However, non-reduplicated forms like *musi*, *taseŋ*, and *təŋək*, are rarely found in written form structurally. Lexically reduplication with grammaticalized morphemes and echo formation are distinguished as for examples, *koi-cət cət-pə* ‘going aimlessly’, *pəŋ-nuŋ nuŋai-bə* ‘enjoying for whatever’ (without thinking seriously)’ and *waŋaŋ saŋaŋ* ‘manner of speaking’. Functionally, semantic reduplication refers to the constructions as in, *əŋəm əthəu* ‘be brave’. The verbal root of the first word *-ŋəm* means ‘win’ and the verbal root of the second word *-thəu* means ‘brave’. The interpretation of such reduplication could be ‘one who wins is brave or one having capability to do challenging events’. Further semantically, reduplication indicating manner consists of the verbs which are duplicated to emphasize and modify another verb that incorporates with it, as in *məhak təp-nə təp-nə ŋaŋ-i* ‘She speaks slowly’. Reduplication indicating plurality includes constructions like *cao-rə cao-rə-bə* ‘larger and larger’, *kəl-lə kəl-lə-bə* ‘stronger and stronger’.

Keywords: Verbal reduplication, Tibeto-Burman, structural, functional, grammaticalized morpheme,

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THE SEMANTIC ANALYSIS OF THE SUFFIXES *-SIN* AND *-T^hOK* IN MANIPURI

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The paper attempts to analyze the functions of the two suffixes, *-sin* and *-t^hok* in Manipuri, an agglutinating Tibeto-Burman language where suffixes play active role in word-formation process. As the intuition being the native speaker of the language, it is observed that some suffixes are multidimensional in their functions (like the functions of *-nə* as nominative, instrumental, adverbial etc) that they can function in more than one depending on the context they occur. Likewise, the suffixes *-sin* and *-t^hok* perform more than one function. Earlier, they were established as directional suffixes (Bhat and Ningomba 1997:256, Singh 2000:41) where *-sin* functions as inward direction and *-t^hok* as outward direction. For instance,

1. *pu-sin-lo*

bring-DIR-COM¹

'Bring (something) inside'

2. *pu-t^hok-lo*

bring-DIR-COM

'Bring (something) outside'

However, if these suffixes occur with some verbal roots like *cá* (eat), *t^hək* (drink), *jot* (swallow), etc. their functions are not cleared as directional suffixes or deictic. As for instance, the suffix *t^hok* in the word *cá.t^hok.pə* doesn't carry the meaning of either directional or deictic, rather it depicts an intentional feeling to complete the action. Therefore, the main purpose of this paper is to highlight the different roles of *-sin* and *-t^hok* according to different contexts by discussing the semantics parameters.

Key Words: Allomorph, Deictic, Directional, intentional, occurrence.

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**SEMANTIC SPLITS IN NORTHERN NAGA: LEXICAL DISAMBIGUATION THROUGH PARTIAL
SOUND CHANGES IN POLYSEMES**

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In many Northern Naga varieties, a number of sound changes are occurring on the level of individual lexeme. Often these are occurring on terms which, through polysemy, have multiple similar meanings. In some cases, this change is seen in some varieties but not in other close relatives. One such example is found in Mossang Tangsa, in which a single stem **k^hian* CLEAR has split between /k^hɪŋ₁/, referring to clearness of water, and /k^hɪŋ₃/ referring to clearness of the sky, a distinction which is as yet unattested elsewhere in closely-related Tangsa varieties, although a general sense of ‘clear’ is widespread without the tonal distinction. While the difference in this case is only between first-tone and third-tone versions of the stem, it is a salient distinction for speakers. Many other such splits occur elsewhere in Northern Naga on the segmental level.

Furthermore, these sound changes are not conditioned strictly by their environment following something like the Neogrammarian hypothesis. Were that the case, the sound changes resulting in such splits would not be occurring for only one sense among many within a single polyseme. This can be seen in a split between KICK – as in to propel an object with ones foot vs. kicking a tree –and SHOOT, both senses of a single polyseme **y^hap*. The polysemy is clear in this example with THROW also attested for this polyseme in at least one Northern Naga variety. In the majority of varieties these where a single etyma covers KICK and SHOOT, the two senses are entirely homophonous. These are /hap/ in most Nocte varieties as well as varieties such as Haqchum, Bote, and Hakhun, /gəp/ in Yaqsawa and closely related varieties, as well as many Pangwa varieties, most notably those belonging to the southern branches of the Tangsa-Nocte tree. However, in a number of varieties, a split has occurred resulting in a difference in pronunciation. Within Tangsa-Nocte this is exclusive to northern Pangwa varieties. This distinction appears to serve to the purpose of disambiguation between these closely-related meanings, and a similar distinction is also seen in Chang, Konyak and Wancho. Similar splits are apparent between HEAR/SMELL, TO.SPIT/SALIVA, FAR/LONG and other polysemous sets.

This paper looks at a number of these changes across Northern Naga based on collected data for approximately 170 doculects across the family, many of which have not been previously described in the literature. Through investigating the distribution of such splits, contextualised by forthcoming phylogenetic analysis of Northern Naga along with historical documentation of some varieties from the colonial period, estimates of the timing of these splits is also discussed.

Finally, this paper offers potential future sound shifts which may be of interest to later generations of researchers.

Keywords: phonology, diachrony, semantics, Northern Naga, Wancho, Konyak, Tangsa, Nocte, Makyam, Lainong

Day 2, Session III (Sociolinguistics)
3.30 pm to 6.00 pm

GENDER AND MIZO LANGUAGE: A SOCIOLOGICAL STUDY

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The role of language in the (re)construction and transmission of ideas has often been analysed in relation to the formulation of power relations. Language and ideology are inseparable, and therefore a study of language inevitably exposes the ideology and power relations that operate within that linguistic paradigm. The Neo-Marxist theorist, Antonio Gramsci has re-focused the attention of theorists on ideology from a theoretical angle to a more practical one. His widely known concept of hegemony that refers to “the ways in which a governing power wins consent to its rule from those it subjugates” has far reaching impact in the field of cultural studies as well as linguistics. Language and narrative are not only crucial in understanding power dynamics in human society; they also play an active role in construction of identity and ‘reality’. The process of story-telling is often narrative constructions of identity which is subject to various cultural and ideological influences. According to Jerome Bruner, “Cultural products, like language and other symbolic systems mediate thought and place their stamp on our representations of reality”. Based on this conceptual framework, this paper shall study Mizo language and locate words, proverbs, and axioms which have found acceptance within the Mizo linguistic paradigm but are loaded with sexism. It shall also analyse how these words, proverbs, and axioms are not just modes of communications whose origins date back to time immemorial, but are powerful tools which encapsulate ideologies that play active roles in the construction of ‘reality’ and continuation of gender bias in Mizo society.

Keywords: language, gender, sociolinguistics, Mizo

**FACTORS AFFECTING THE COMPETENCE USE OF SECOND LANGUAGE AMONG THE
UNDERGRADUATE AO (NAGA) SPEAKERS**

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Globalization has awakened a great deal of interest among the people around the world in English language. Teaching and learning of English has been adopted in a formal way of education in many countries. The growing age of new era demands better and sophisticated methods in teaching and learning. However, despite the importance given to the second language, introduction of updated syllabus and the attempts initiated by the education system for better outcomes; there are still several areas of dissatisfaction in terms of language proficiency among the learners due to various factors. The present study attempts to describe

the competence use of second language/ English among the Ao (Naga) speakers at undergraduate level. The study is limited to the learners in Mokokchung district, Nagaland. The researcher used questionnaire and interview methods for necessary information and data collection for the current study. Some of the findings from the study reveals that it's not just the mother tongue influence that hinders the second language learning but several other reasons such as lack of proper trained and qualified teachers, very minimum exposure to second language, and many more. It has been observed that in most of the situation teachers are the reason behind learners learning second language not as a language but as a subject. This study also attempts to provide applicable measures in the process of English language teaching so as to achieve greater proficiency in learners' performance.

Keywords: Second language learning, Mokokchung, Students, English subject, English teachers.

ERRORS ENCOUNTERED BY ASSAMESE MT SPEAKERS WHILE LEARNING AND USING BODO L2

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Learning Bodo L2 is a challenge for Assamese native speakers as the former has been a minor language in terms of the number of speakers. Though Assamese and Bodo have been two neighbouring languages in Assam, the very fact is that around 90% of bilingual Bodo use Assamese as an L2 whenever and wherever necessary; whereas, Assamese mother-tongue speakers usually do not use Bodo as an L2. This is due to Assamese has been the prior lingua-franca of Assam. On the other hand, the major tribal language of Assam and the entire north-east i.e. Bodo is a Tibeto-Burman language whereas Assamese is an Indo-Aryan language. Therefore, there are differences between these languages in different levels including orthography. For example- in phonology level, the Bodo native sound /u/ (ঊ), high vowel devoicing and distinctive tone features; in grammar level, the interferences between case markers, definiteness markers and classifier affixes cause the errors; whereas, in orthography level, the differences in using the vowel letters of Devanagari script in Hindi and Bodo cause the errors. Bodo is also a highly agglutinating language that causes the Bodo L2 learners to encounter errors in learning and using the language.

Keywords: Language error, Bodo, Assamese, Indo-Aryan, Tibeto-Burman

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ACCULTURATION OF THE MISHINGS: CHANGE IN FOOD HABITS

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The Mishings have close affinity with the Adis of Arunachal Pradesh in terms of linguistic as well as cultural features. Both ethnically belong to the Eastern Tani group of the Tibeto-Burman language. In fact, Mishing is the only Tani language or community living in Assam while its other relatives live in different parts of Arunachal Pradesh. This paper aims to discuss some ethnolinguistics features of the Mishing community and the focus mainly is on their food habits and linguistic analysis of the terms associated with their cuisine and food habits. Like many other cultural traits, Mishing food habits, to some extent, are found similar to the Adis – complete dependence on their surroundings for food item, preference for non-vegetarian food items, importance of offering *apong* (traditional rice beer) and betel nuts while hosting guests and in various ceremonies. While rice is the staple food, other food items like vegetables, fish, and edible roots are also prominent among Mishings. Milk products, eggs, and spices are not much common in the traditional Mishing cuisine. There are various taboos relating to food in the Mishing community like, if someone in the family dies then the other members are restricted from eating meat until the funeral rites are completed.

The kitchen of the Mishings is built in a traditional way. A typical Mishing house – *Kare okum*, or, *Chang Ghor* is completely built on a raised platform supported by bamboo stilts which is an innovative way to keep floodwater at bay during rainy season. During winter, the space below the *Kare okum* is turned into shelter house for the poultry and pigs. The Mishing community do not have a separate house for kitchen. The middle part or centre place of the main house - the *méramin* (or, *meram*), a square shaped fireplace, is used as a kitchen. It is filled with hard soil within a boundary of neatly placed planks of wood. The hard soil is filled so that the wood fire can be used safely. A three-legged round shaped item - *ki:ra* is placed at the centre of fireplace. This *ki:ra* is basically made of iron used to place the utensils and ingredients during cooking. Generally, in a Mishing kitchen, three horizontally placed wooden shelves with bamboo frames are hanged over the fireplace to keep the essential cooking items. The bottom most shelf is called *pérab* where the paddy, chillies, fish, meat are kept to dry.

The middle shelf is called *rabbong* and is used to keep the earthen pitcher, pumpkin and *apong* in clay pots. The topmost frame is known as *kumbang* houses a bag of *apong*, unripe bananas, paddy seeds, gourds etc. These frames are extremely systematically and scientifically designed so as to protect the roof of the house from the fire burning in the *meram*. This traditional method aligns completely with the modern concepts of ergonomic construction focussing of health and safety concerns of a house. The food as well as *apong* is served in a circular manner so that everyone gets equidistant access to the food kept ready over the *ki:ra*. Footwears not prohibited near the *meram*. The kitchen utensils and water pots are kept towards the southern side of the fireplace. The material to filter rice beer is kept at the corner of the house. A balcony-like extension outside the house called *tunggeng* is an integral part of a Mishing house where people can sit and store their paddy grains. Generally, only the females of a family are involved in the cooking activities and collection of fire-woods necessary for cooking.

This paper discusses the traditional terms associated with agricultural methods, kitchen utensils, cooked products, cooking processes along with different herbs and other ingredients used in traditional Mishing cuisine. Many of these terms are lost from the vocabulary as the items are slowly disappearing from the kitchen with the community is witnessing urban migration and even in rural places, members of the community is rapidly changing their food habits due to the influence of modern lifestyle. We also propose to conduct a socio-cultural experiment and comparative ethnolinguistic survey (primarily with Adi) from the perspective of acculturation of the Mishing tribe with the immediately dominant Assamese community.

**IMPACT OF GLOBALIZATION ON ENDANGERED LANGUAGES AND CULTURES WITH
REFERENCE TO THE TIWA COMMUNITY**

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Globalization refers to the acceleration of global movements and exchanges (of people, goods, and services, capital, technologies, and cultural practices). Globalization has the effect of promoting and increasing interactions between different regions and populations around the world. It brings positive and negative impacts on endangered languages and cultures.

Tiwa is an indigenous tribal community settled mainly in the state of Assam and Meghalaya in the north-eastern part of India. In Assam, Tiwas are found in Karbi Anglong, Nagaon, Morigaon, Dhemaji, and Kamrup districts, and in Meghalaya, they are concentrated in the Ri-bhoi district. According to the 2011 census of Assam, the total population of the 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. According to the UNESCO report (2003), Tiwa is one of the endangered languages of North-East India.

The main aim of this paper is to discuss the positive and negative factors that impact endangered languages and cultures in the Tiwa community.

Keywords: Globalization, endangered languages, and cultures.

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Day 2, Session IV (Morphology II)

6.30 pm to 8.00 pm

NOMINAL CASE MARKERS IN REANG

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The aim of the paper is to discuss the nominal case markers in Reang language. Reang is one of the indigenous languages of Northeast India spoken in the Mizoram, Tripura and some parts of Assam including neighboring countries like Bangladesh and Burma. According to the 2011 census report of India, the total population of Reang is about 1, 88,080. Reang language belongs to the Bodo-Garo sub-group of the Tibeto-Burman language family. Like many other endangered languages of Northeast India, linguistic work on Reang is very limited. The main objective of the paper is the study of different case markers in Reang language. The paper will discuss based on the Reang speakers of Tripura state. There are different types of case markers found in Reang viz. nominative-le, accusative-no, dative-wo, genitive-ni, instrumental-bai and locative case-wo etc. All the case markers of Reang language found in suffix position.

Dative case and locative case marker is homophonous in Reang language. The paper will discuss morpho-syntactic structure of the case system in Reang.

Keywords: Reang, features of the Language, Nominal Case Markers in Reang.

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REDUPLICATION IN WESTERN RENGMA

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The Rengma people are found in northeast India, in the states of Nagaland of Manipur, and Karbi Anglong district of Assam. They have close affinities with the Zeme Naga. Although Rengma is a Naga language under the Angami-Pochuri group of the greater Tibeto-Burman family. Western Rengma (Terüpvunyu) is an undocumented Angami Pochuri language from the Tibeto-Burman language family. Rengma is a tonal language with agglutinating features and having an SOV word order. Some of the significant features in language are: nasalization, more suffixation than prefixation, juxtaposition, postposition, absence of honorificity, compounding, inflection, reduplication etc. Focusing on the phonological area they have nasalised sounds, stress and tones are aspirated. It has flexible word order. Some of the unique features that Rengma and other Naga languages shares (Angami) there is absence of retroflexion, these two languages are tonal and have bilabial stop sounds. The language has an interesting way to mark time: past and future vs. present.

The language has a special feature of triplication along with reduplication:

1. gwen gwen
gwen gwen
slowly-slowly

2. re-re-ra
re-re-ra
keep coming

This paper thus aims to study the process of reduplication in Western Rengma and how it conveys a grammatical function such as intensification and lexical derivation to create a new word.

This would be the first attempt to work on this topic as no previous works on this subject is available on Western Rengma.

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ADJECTIVES IN BIATE

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The paper aims to describe the nature of Adjectives in Biate, a Tibeto-Burman language spoken mainly in Meghalaya, Assam, Manipur and Mizoram. Adjectives in Tibeto-Burman languages are indistinguishable either from nouns or verbs and share the major features of nouns and verbs. As in other Tibeto-Burman languages, adjectives in Biate behave like verbs and can take all the inflections that a verb can take. Hence, syntactically, adjective may be classified as a verb.

Although they are treated as verbs on syntactical grounds, on lexical grounds, they can be treated as adjectives because they modify nouns.

Keywords: Adjectives, Biate, Verbs.

Day 3, Session I (Field Studies)

9.00 am to 11.30 am

A PRELIMINARY STUDY OF ASHING: A MORIBUND LANGUAGE OF ARUNACHAL PRADESH

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This paper aims to present a preliminary sketch of Ashing grammar, a moribund language of Arunachal Pradesh. Ashing, the language spoken by the Ashing-Adi people, belongs to the Tani branch of the Central Tibeto-Burman Language Family. It is one of the subgroups of the Adi Tribe of Arunachal Pradesh. Spoken in Tuting Township and Nyereng Village which are under the Tuting Administrative Circle of Upper Siang District, the language has only 45 native speakers. Ashing has close affinities with Tangam and Bogun Bokang in particular and other Tani languages in general. The native speakers assert that their progenitors migrated about a century ago from Yarang, Didung and Sirang villages, presently under Medok County of Tibet, and settled in the present Tuting Circle. Their population was in hundreds then. However, most of them migrated back to Tibet a few decades ago leaving only a few of their kins who are the present living Ashing native speakers in India.

Keywords: Ashing, Moribund Language, Tani branch, Tibeto-Burman languages

FIELD REPORT ON CHAMPANG: A TANGSA-NAGA LANGUAGE

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This paper describes my first field trip to Yopakan, a far-flung village at a mountain-top in the Changlang district of Arunachal Pradesh, to document one of the lesser-known and undocumented Tangsa-Naga varieties called Champang. According to Saul, depending on their residence in India, the Tangsa are divided into two sections – Tangwa, who are the first group of settlers, and the Pangwa or Pangsa, the later arrivals (2005:28). Champang is a Tibeto-Burman language that falls under the non-Pangwa branch and is found both in India and Myanmar. Champang, being an undocumented language variety, doesn't have any significant written literature. There is no work found directly relating to any of its various aspects, such as, its culture, history, religion, and the like areas. Nevertheless, many linguists have mentioned about Champang while giving a detailed description of the various Tangsa Naga varieties that are spoken along the South-East Asian belt, including Myanmar, Arunachal Pradesh, and some parts of Upper Assam.

In this paper, I will present some background information about the Champang groups, including their location, classification, and living conditions. I will demonstrate few examples of my collected wordlist and also try to show an overview of the tentative phoneme inventory of the sound system of the language.

The Champang people residing in and around Yopakan are mostly Christians. They are mostly farmers who follow the process of jhum cultivation. The entire region, which is mostly hilly, is very favourable for broom grass plantation. Few locals earn money by selling brooms. The presence of the Ledo colliery at the foothills is another source of income generation for the locals.

The Champang people are multilinguals. They can fluently speak and understand most other Tangsa-Naga languages, such as, Hakhun, Ngaimong, Ponthai, Longri, etc., along with Assamese and Hindi. The main reason is that all these communities, barring Assamese and Hindi speakers, live together in the same village or in nearby villages. Therefore, they all end up using each other's languages for communication.

Champang has a number of sub-clans, which consider themselves to be closely related to one another. They all speak the same language. Some clans even ceased to exist and their names are forgotten with time. These clans maintain certain relationship norms to be followed amongst themselves.

The language spoken by the Champang people is in a very critical stage. This is because of their close contact and regular association with other tribes, which has resulted in utter neglect of their own mother-tongue. The present generation of Champang speakers tend to mix up words from different languages in their everyday conversations. They sometimes need to struggle for a while to translate even a simple word in Champang.

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ENDANGERED LANGUAGES OF THE TIBETO-BURMAN FAMILY

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India is home to a large number of languages, but still it is a Linguistic Area within the bouquet of languages of India. The languages spoken in the Northeast (NE) of India in the seven sister states deserve a place of honour and importance, given the vast history, diversity, and cultural depth of these languages. Due to the geographical, historical, and socio-cultural factors northeast India has a disproportionately large number of languages with respect to their population. These languages, in general, form a part of the Indian linguistic system, and at the same time, many of them exhibit such similarities that they have been conceptualized to belong to the family of similar languages, that is the Tibeto-Burman (TB) Language family. Due to geographical isolation, and many other factors, including the inter-tribal dynamics many of these languages face the danger of extinction. The National Education Policy (NEP) has provisions and vision that can help alleviate the condition of these languages, this paper strives to explore these perspectives, and their potential in ensuring preservation, promotion, and rejuvenation of these languages. It is also aimed to identify the efforts of world bodies, the central and state governments of India for the survival of TB languages of NE India. From the perspective of the preservation of culture, identity, and the ideals of the Indian Constitution, it is invaluable to help these languages survive, for the sake of preserving the treasure trove of knowledge that belongs, not only to, isolated communities, but also with the state, country, and the Humanity at large.

WHAT IS ANGAMI-POCHURI CLADE?

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Burling (2003:184) first used the label ‘Angami-Pochuri’ (hereafter AP) as a sub branch of the Tibeto-Burman Language family. However, the AP clade is still ambiguous. Earlier classifications (including Shafer 1955, Bradley 1997, and Burling 2003) placed AP within the ‘Naga’ clusters under the ‘Kuki-Chin’ subgroup of the Tibeto-Burman language family. Now, we know that ‘Naga’ is not a linguistic label. And in comparison, AP languages are not clearly related to other ‘Naga languages’. Therefore, AP clade is placed outside the Kuki-Chin subgroup and these languages are considered a separate leaf in the Fallen Leaves model of the Trans-Himalayan language family (van Driem 2011, 2014), pending further research.

The aim of this paper is to shed more light about the ‘Angami-Pochuri clade’ under the Tibeto-Burman language family. In this paper, linguistic features (phonology and morphosyntax)

of the languages listed of this clade are discussed, based on the works done (including McCABE 1887, Giridhar 1980 and 1994, Koulie 2006, Teo 2014, Veikho 2021) and new data collected recently. This work shows that language continuum, which cannot be ignored, plays

a significant role in the classification of the AP clade, when compared to other language clades such as the 'northwestern' group (Kuki-Chin) and Aoic clusters.

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THE ASHING TRIBE OF ARUNACHAL PRADESH AND THEIR MORIBUND LANGUAGE

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Arunachal Pradesh is a land of great cultural and linguistic diversity. Situated on the extreme North-eastern part of the Union of India. There are a great number of indigenous and other tribal groups whose languages remain undocumented and little described. Most of these languages belong to the Tibeto-Burman family, within Sino-Tibetan. Ashing is one of the languages facing the threat of gradually decline in usage and eventual considered as a moribund language, and needs urgent documentation. The ashings are one of the major sub-tribe of the Adis living in the upper Siang district of Arunachal Pradesh. Administratively the Ashing area falls under the Tuting circle. Based on UNESCO's language vitality and endangerment framework (2003), Ashing can be classified as a moribund language.

This paper aims to present a reliable description of the Ashing language by way of producing a well structured field work based data collection. This paper presents a brief report on field work done in the Ashing speaking areas of the upper Siang district of Arunachal Pradesh. One very serious problem is the continuing lack of a reliable population count of the ashing speaking areas. The increasing concern for the gradually disappearing languages of the

world has resulted in some organized and well thought out linguistic activities aimed at the documentation and if possible preservation of those languages.

Keywords: Language endangerment, Field report, lesser known language

Day 3, Session II (Semantics II)
12.00 noon to 2.30 pm

**SEMANTIC CHALLENGES OF $t^ha \pm$ IN MANIPURI: A CASE STUDY OF WORD SENSE
DISAMBIGUATION**

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Culture and context are the main causes of meaning ambiguity. Polysemy and homonymy are the main causes of sound ambiguity and meaning. Meaning variation is systematic in polysemy, but not in homonymy. Disambiguation seeks to decipher the intended meaning of words and sentences. Lexical ambiguity is a fundamental problem in Natural Language Processing (NLP). Polysemy and homonymy, both types of the word are often similar in surface representation (i.e. sound and orthography) with no special mark for their distinction. The present paper is an attempt to analyse and describe the different senses that can be provided by the root $t^ha \pm$. Manipuri, being a tonal and agglutinative language, tone plays a vital role in the language. Having said this, there are certain words with the same tone giving different meanings in certain construction such as t^ha ‘moon’ or ‘month’. Therefore, $t^ha \pm$ is very ambiguous in sound, orthography and word senses in Manipuri language. ‘ $t^ha \pm$ ’ can be used as nouns (t^ha ‘moon’, t^ha ‘month’, t^habak ‘chest/breast’, it^ha ‘lap’), adjectives at^haba ‘thick’), verbal nouns in incorporated constructions ($pawd\bar{a}r\ t^haba$ ‘to apply powder’, $isi\eta\ t^haba$ ‘to release water’, $p^higa\ t^haba$ ‘tug in’ etc. and adverbs (t^hana ‘thickly’). It can carry more than a hundred different senses in the language. This paper will also try to analyse Word Sense Disambiguation (WSD) in Dictionary making, WordNet, Machine Translation, semantics, Natural Language Processing (NLP) etc. and show that disambiguation is a major challenge faced by writers/readers in today’s literary world.

Keywords: Manipuri, Word Sense Disambiguation, Polysemy, Homonymy

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SEMANTIC ANALYSES OF IDIOMS IN THADOU

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This paper presents the study of Idioms and its Semantic Analyses found in Thadou, a Tibeto-Burman language of Sino Tibetan languages. Thadou is rich in idioms and idioms have been used by the native speakers verbally in day to day conversations and it has been passed on to generations since time immemorial. However, there is no proper record and if it continues the importance of idioms and its usage will be deteriorated in the coming generations. Like other communities have colourful idiomatic phrase or words depicting or symbolizing different meanings according to colours and combinations. Color depicts negative or positive impacts to the native speakers. For example, Thadou people wear black attires in mourning or in sadness like some other communities. In this paper a study has been made on the colourful idiomatic phrase or words found in Thadou language. Furthermore, types of studied by Makkai (1972) cited in Fernando (1996:3) have also been analysed in Thadou and different classifications of idioms viz. Transparent idioms, Semi Transparent idioms and opaque idioms are being classified and its Semantic analyses are studied. In the thesis semantic analyses of various idioms found in Thadou are studied. However, in the present paper colourful idiomatic expressions and only classifications of idioms and its Semantic analyses will be studied briefly.

DISTINCTION BETWEEN MEETEILON/MANIPURI PLURALS -SID AND -K^hOY

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The paper presents the distinction between the two widely used plural suffixes in Meeteilon which are *-sij* 'generic plural' and *-k^hoy* 'person plural'. Both the suffixes may be considered to have begun their history as nouns, that is, *-sij* from the bound noun stem *sij*

‘number (of people/things)’ as still observed in the words and phrases such as *sij-kup* ‘tiny (broken) pieces’, *sij-tek sij-tha* (v) ‘exclude or include someone’s name (as a dead or living person in the list)’, *sij-bul* ‘a collection (of stories)’ while *-k^hoy* is traced back to *k^hway* ‘all people / a group of persons’ as in *mi k^hway-nə pambə isəy* ‘the song that everyone likes / all the people like’. The development pathway of the present day Meeteilon plural suffixes may be viewed as that of modern Korean plural marker *-tul*, which is a form achieved through grammaticalization from *tAl(h)* historically existed as a noun denoting the presence of others of a similar kind or as one collectively (Rhee 2018: 223). *-k^hoy* is reserved for human nouns and personal pronouns while *-sij* is used with both animate and inanimate nouns but not with personal pronouns. The paper looks into the different patterns of using *-sij* and *-k^hoy* in various situations though both can be used with human nouns. The paper examines the tendency of the language’s compatibility with the notion of ‘general number’ (Corbett and Hayward 1987, cited in Corbett 2000: 10) which means nouns have a form which is non-committal as to number, for instance, *əy-nə uməŋ-də kəy u-rək-i* (I-AGT forest-LOC tiger/tigers see-DEIC-NHYP) ‘I saw a tiger/tigers in the forest. Nevertheless, the context(s) where a noun is singular or plural in a clear-cut manner and plural marking appears obligatory without creating semantic redundancy is also discussed in the paper.

Keywords: General number, Generic plural, Grammaticalization, Person plural, Semantic redundancy

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COMPOUNDING IN PURUM
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Purum language is an endangered Tibeto-Burman language, spoken in Purum Likli and Purum Khullen, Kangpokpi District of Manipur. The present research work focuses on the variety spoken at Purum Likli village. Purum language is one of the dialects spoken in Manipur recognised by the government of Manipur. According to G.A. Grierson, Purum is under Old Kuki-Naga Section. But According to Robert Shafer Purum is included in the Old Kuki Branch of Kukish Section of Burmic Division. The present paper focuses on the study of compound words found in Purum language. In Purum, Endocentric Compounds, Co-ordinate compounds, Noun-Adjective compound [N1+ADJ]→N2, Noun-Verb compound [N1+V] →N2, Verb-Verb compound [V1+V2] →V3 are found. Compounding is the process of word formation that creates compound lexemes. Compounding occurs when two or more words are joined to make one larger word, in which one word modifies the meaning of the other, the head. This means that such compounds have a binary structure. The productivity of compounding in many languages is due to its semantic transparency and versatility. The meaning of the compound

word may be similar to or different from the meanings of its components in isolation. When a new compound word is formed, we already know the meaning of its constituents, and the only task we face is to find out about the semantic relation between the constituents. The exact nature of the semantic relation between the two constituents receives no formal expression, and is a matter of interpretation by the language user. As a language user, we have to interpret that relationship on the basis of the meanings of the compound constituents, our knowledge of the word, and sometimes the context in which the compound is used.

Keywords: Purum, Compounding, Compound, Constituents, Word.

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PLURALISATION SYSTEM IN BODO LANGUAGE

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The aim of the present paper is to discuss the pluralisation system of the Bodo Language. Bodo is one of the major tribes of Assam and their language belongs to the Tibeto-Burman group of the Sino-Tibetan language family. Bodo language is mainly spoken in BTR, Assam and some parts of Arunachal Pradesh, Nagaland, Meghalaya, West Bengal and some part of Bangladesh and Nepal. The paper will focus on pluralisation processes and morpho-syntactic structure of pluralisation. It will be notice in this paper pluralisation by suffixation processes and pluralisation by reduplication processes. Bodo has three plural markers i.e. *-sur*, *-phur* and *-mun*, which are added to the singular form of nouns and pronoun to form pluralisation, for example:

suima + phur = suima-phur

dog + PL = dogs

nuη + Sur = NUINGSUR

you + PL = you (PL)

ada + mun = ada-mun

brother + PL = brother and others

It is hope that this analysis will help us to understand the pluralisation system in Bodo language.

Keywords: The language, Plural Markers, pluralisation by Suffixation and pluralisation by reduplication.

Day 3, Session III (Morphosyntax)
3.30 pm to 6.00 pm

**CASE IN KOCH, RABHA AND HAJONG: A COMPARATIVE STUDY WITH ASSAMESE AND
BENGALI**

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Koch belongs to the Koch sub-grouping of the Bodo-Garo group of the Tibeto-Burman (TB) language family. Koch has been shifted to become a dialect of either Bengali or Assamese, an Indo-Aryan (IA) language, and has attained the name “Rajbongshi/Rajbanshi/Koch-Rajbongsi” in North Bengal and Western Assam. When compared to other dialects of Bengali one can clearly notice traces of its eastern origin in its features. However, the Koch speakers in West Garo Hills in Meghalaya and adjacent areas of Assam, such as Harigaya and Wanang dialects have retained their distinctiveness and characteristics of TB origin can be clearly seen.

Rabha falls under the TB group of languages of the Sino-Tibetan family. George Abraham Grierson, in Linguistic Survey of India, has put Rabha in the Bodo sub-group of Assam branch of the TB language group. Most of the speakers of Rabha are gradually shifting towards Assamese. Speakers of Maitori and the Rongdani dialects only, in Meghalaya and adjacent border area of Assam, have still maintained their own Rabha speech. The Rabha language which was once agglutinative, has now become inflectional due to influences of Assamese and Bengali.

Hajong, classified as Indo-European, Indo-Iranian, Indo-Aryan, Eastern zone, Bengali-Assamese, had earlier been described as a TB language, but the tribe has long abandoned its original form of speech. Scholars opine that Hajong belonged to the Bodo group of TB language family and used to be a TB language but has now shifted to Bengali and Assamese. Although Hajong is now classified as IA, several Hajong case markers are not cognate with those of the neighboring IA languages, Bengali and Assamese.

In this paper, an attempt is made to compare and analyze the grammatical category, Case, and its markers in the three languages: Koch, Rabha and Hajong with their neighboring or geographically proximate languages: Assamese and Bengali of IA language family. This comparative study investigates the similarities and differences among the languages in question and the interaction between the IA and TB language families.

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COPULA CLAUSES IN LANGA: A SYNTACTIC OBSERVATION

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This paper examines the functions of the copula clauses and verb-less clauses in Langa following the notion of the *Basic linguistic theory* proposed by Dixon (2009). Langa, alternately known as *Yimchunger* and *Yimkhiung* (ISO-639: Yim), is a Tibeto-Burman language spoken in the Tuensang and Shamator districts of Nagaland, India. Dixon (2009) observes that a verb can qualify as a copula only if it occurs with two core arguments; viz., *copula subject* (henceforth CS) and *copula complement* (henceforth CC) covering at least of the following (semantic) relations- A1, identity relation, and/or A2, attribution relation and so on. In Langa, the morpheme [-aʔ/ laʔ] is observed to form the copula construction. It has been observed that the same morpheme is used to cover the relations of CC: A1, A2, A3, and A4 (consider the examples in 1 to 5). Furthermore, this paper will also explore a theoretical explanation of copula constructions in Langa.

1. aniʔpe-zu tʰumurupi-aʔ
3SGF-ERG doctor-be.DECL
'She is a doctor.'
2. aniʔpu-zu təkʷŋ-laʔ
2SGM-DEF strong-be.DECL
'He is strong.'
3. aniʔpe-zu atʰrite la-to
3SGF-ERG smart be.DECL-PERF
'She was smart.'
4. aniʔpu-zu zutsiŋ laʔ
3SGM-ERG there exist.PRS
'He is there.'
5. aniʔpu-zu zutsiŋ la-kʰiaʔ
3SGM-ERG there exist-PAST
'He was there.'

Key words: copula construction, Langa, verb less predicate, semantic relations

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FUNCTIONS OF *-IN* MARKER IN SIZANG LANGUAGE

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Sizang is a Tibeto-Burman language. It belongs to northern Chin subgroups under Kuki-Chin. Thuavum or Kenedy peak in the Chin state of Burma (Myanmar) is the land of their heritage. The present paper will discuss the morphosyntactic functions of the *-in* marker and its occurrence in environment, and also the morphophonemic changes of *-in* to *-(i)n*. Payne (1997: 303) states imperatives are verb forms or construction types that are used to directly command the addressee to perform some action. In Sizang *-in* functions as affirmative imperative when it is suffixed to verb in the sentence. This may be illustrated as follows:

1. *(nəŋ) pai'-in*
2SG go-IMP
'you (sg) go'
2. *son-in*
tell-IMP
'tell me'
3. *diŋ-in*
stand-IMP
'stand up'

The language has polite imperative marker. The polite imperative is formed by combining with the polite marker *-tə* plus *-in* forming *tən*. Here, the morphophonemic changes from *-in* to *-n* occurs in the environment which was preceded by an open syllable. The initial *-i* of the imperative marker *-in* gets deleted in such an environment. For example,

4. *hoŋ hil-tən*
CIS show-polite.IMP
'please show me'

Again, prohibitive imperative is also formed by adding *-in* to prohibitive marker *-hiak* when suffixed to the verb. For example,

5. *pau-hiak-in*
speak-PROH-IMP
'don't speak'

Further, a permissive meaning is also obtained by suffixing *-in* to causative marker *-sək*. For example,

6. *əma pai'-sək-in*
3SG go-CAUS-IMP
'let him go'

Interestingly, when *-in* is suffixed to a noun it functions as an ergative marker. For example,

7. *jon-in mike ə-sat hi*
PN-ERG PN 3SG-beat FP
'John beats Mike'

In this paper, I shall elaborate with a detailed description about the different functions of -in marker in Sizang language.

Keywords: Sizang, causative, ergative, imperatives, prohibitive

SUBJECT CASE MARKING IN LOTHIA: A PRELIMINARY SYNTACTIC ACCOUNT

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The aim of this paper is to provide a preliminary account of certain unexpected patterns of subject case marking in Lothia, a Central Naga Tibeto-Burman language spoken in Nagaland. Traditionally, Dixon (1979) is taken to be the standard for deciding the Nominative-Accusative and Ergative-Absolutive alignment. In particular, when the subject of the transitive aligns with the subject of the intransitive, we obtain the Nominative-Accusative alignment, and when the subject of the intransitive aligns with the object of the transitive, we obtain the Ergative-Absolutive alignment. The expected pattern of pronominal subject marking in Lothia is noticed when the marker *-na* is used with the subject of a(n) intransitive/ transitive predicate:

1. a-na kjaɬfo
I-NOM cry-PAST
'I cried'
2. ni-na jəŋɬfo
you.pl -NOM run -PAST
'you ran'
3. ombo-na tsəkɬfo
s/he -NOM jump -PAST
's/he jumped'
4. a-na ni-ø nzantfo
I-NOM you-ACC love.PAST
'I loved you'
5. ni -na juthi-ø-dzi Solan -θəŋi pitfo
you -NOM juθi-ACC -DEF Solan -DAT give -PAST
'You gave the banana to Solan'
6. solan -na matʃihan -ø -dzi tsotfo
Solan -NOM chilli curry - ACC -DEF eat -PAST
'Solan ate the chilly curry'

From examples 1-6, one is tempted to conclude that Lothia shows the nominative-accusative pattern with *-na* as the nominative marking morpheme in the language both in the transitive and intransitive sentences:

- a. Transitive: Subject-na Object-ø Verb
- b. Intransitive: Subject-na Verb

However, some conflict points or “out-of-sync” patterns arise in pronominal subject case marking when we look at adjectival and psychological predicates. In adjectival predicates, a 1st person subject is marked with the *-jo* marker, the 2nd person with *-no* marker and while the 3rd person singular is unmarked, the 3rd person plural is marked with *-no*. The examples are shown below:

7. a-jo/*no mhona
I-NOM good
'I am good'
8. ni-no/*jo mhona
you -NOM good
'you are good'
9. ombo- ø mhona
s/he-NOM good
'she is good'
10. onte-no/*jo mhona
they-NOM good
'they are good'
11. nte-no/*jo mhona
you.pl -NOM good
'you (all) are good'
12. e-jo/*no mhona
we-NOM good
'we are good'

In case of psychological or psyche predicates, the subject case is unmarked obligatorily except for the the proper and common nouns where the *-dʒo* marker is consistent.

13. a/e nungrala
'I/we am/are sad'
14. ni/nte nungrala
'you/you.pl are sad'
15. a. ombo nungrala
's/he is sad'
b. onte nungrala
'they are sad'
16. Chumni-dʒo nungrala
'Chumni is sad'
17. apo-dʒo nungrala
'Father is sad'

These conflict points where we seem to notice a departure from the pattern of subject pronominal case marking in Lotha, will be given an account in this paper in terms of structure of the internal verb phrase (VP) domain, highlighting in particular the role of the predicate in discharging case in the VP domain as opposed to the *vP* domain. The paper therefore provides an indirect argument in favour of adopting a VP-shell structure of the verb phrase in Lotha.

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IMPERATIVE CONSTRUCTION IN KOKBOROK

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Kokborok, a Tibeto-Burman language of Bodo-Garo sub-group from Tripura has a system of marking positive and negative imperatives. The imperative clause is a basic sentence type (Sadock and Zwicky 1985) along with the declarative and interrogative. Each type differs in its communicative function (orders, statements, questions) and often displays salient morphosyntactic differences. Consider English for illustration. Imperatives need not express an overt subject (“eat!”). Kokborok regularly uses short positive imperatives without pronouns.

The second person is marked by *-di*, third person by *-^huŋ*. Imperatives can be formed on any transitive verb, intransitive verbs and intransitive stative verbs. The imperative mood in Kokborok is compatible with categories of aspect and number as any other mood. It is incompatible with tense in Kokborok.

The negative imperative prefix *ta/da* is found across Bodo-Garo languages that reflects the PTB negative imperative prefix **da/*ta* (Matisoff 2003: 660). Kokborok imperatives cannot take the negative suffix *-ya* and *-glak*. The aim of this paper is to provide description of imperative construction in Kokborok.

Keywords: Tibeto-Burman, Bodo-Garo, imperative

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Day 3, Session IV (Morphology III)

6.30 pm to 8.00 pm

VERB MORPHOLOGY IN THE MISING LANGUAGE

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Mising is a Tibeto-Burman language spoken by people inhabiting in parts of Assam and Arunachal Pradesh. The term “Mising” represents the language as well as the community. They belong to the Tibeto-Burman group of the greater Sino-Tibetan language family. There are 517,170 speakers (*Census of India, 2001*), who inhabit mostly in Lakhimpur, Sonitpur, Dhemaji, Dibrugarh, Sibsagar, Jorhat, Majuli, Golaghat, Tinsukia districts of Assam and also some parts of Arunachal Pradesh. The Mising is a highly

agglutinative language, marked by the profusion of verbal suffixes, denoting various tenses, moods and aspects.

The language is not yet being extensively studied and is in dire need of study. In this paper we have made an attempt to look at the extensive verb morphology of the Mising language. The data taken to frame this paper is based on the Pagro dialect of Jorhat district in Upper Assam. The primary purpose of the paper is to look at how Mising inflectional processes allow a wide range of verb morphological variations.

Keywords: the Mising language, verb morphology, inflections, Pagro dialect

Examples:

The examples (1, 2 & 3) illustrate the intransitive, transitive and di-transitive construction respectively.

Intransitive verb

1. $\eta\text{ɔ}$ jub dag
I sleep PRS
I sleep

Transitive verb

2. $\eta\text{ɔ}$ səklet aipe me dag
I chocolate love to love PRS
I love chocolate

Di-transitive verb

3. $\eta\text{ɔ}$ Ram me dɔgik melik ka
I Ram to letter send PAST
I sent a letter to Ram

Examples of tense:

1. Present tense:

- i. $\eta\text{ɔ}$ kedi akɔ dɔ-dag
I mango a eat-PRS
'I eat a mango.'
- ii. $\eta\text{ɔ}$ kedi akɔ dɔ la-dung
I mango a eat be-PROG
'I am eating a mango.'
- iii. $\eta\text{ɔ}$ kedi akɔ dɔ duŋai
I mango a eat PERF
'I have eaten a mango.'

2. Past tense:

- i. $\eta\text{ɔ}$ kedi akɔ dɔ-ka

I mango a eat-PAST
 I ate a mango

ii. Bi ṅəkke əkum sə gyi də-də ṅə kedi akə də la-duṅai
 He my home to come when I mango a eat be-PAST
 I was eating a mango when he came to my home.'

iii. ṅə kedi akə də ka bə
 I mango a eat PAST
 'I had eaten a mango.'

3. Future tense:

i. ṅə kedi akə də je
 I mango a eat FUT
 'I will eat a mango.'

ii. ṅə kedi akə də pa je
 I mango a eat FUT
 'I shall be eating a mango.'

Examples of aspect:

i. -kaṅ: Ami-dé Guwahati-pe gi-kaṅ
 Man-DEF Guwahati-LOC go-PRF
 'The man went to Guwahati.'

ii. -tə: Ram-bí Jorhat bə-lə pələ-kə du-tə
 NOM Jorhat, DIR-LOC month-INDEF stay-PERF
 'Ram lived in Jorhat for a month.'

Examples of mood:

i. Ram-bi miting pe gyi ma
 Ram meeting to go not-IND
 'Ram will not go to the meeting.'

ii. ṅə saṅ ti jene ?
 you tea drink MOOD
 'Do you want to drink tea ?'

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GENERAL DESCRIPTION OF NOUNS AND PRONOUN IN TRIPURA

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Tripura dialect which is one of the variant of Kokborok is an undocumented dialect which belongs to Bodo-Garo group of Tibeto-Burman branch of Sino-Tibetan family. The speakers of Tripuras are concentrated in the state of Tripura, Assam, Mizoram and in the neighbouring country Bangladesh. This paper attempts to describe the Nominal morphology of Tripura Nouns and Pronouns such as formation and classification of nouns and types of pronoun observed in this dialect. No linguistic work on this dialect has been done till date and this paper will contribute the linguistic work and also attempt to bring Tripura nouns and Pronouns into the mainstream of linguistic discussion.

Keywords: Tripura, nouns, pronouns, formation of nouns, classification of nouns and pronoun.

CONJUNCTIONS IN ENGLISH AND MANIPURI: A CONTRASTIVE STUDY

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Conjunctions are words that link or connect two words, phrases, clauses or sentences together, either in speech or in writing. Conjunctions which are one of the eight parts of speech of the English are also found in other languages, according to the traditional grammar. This paper is an attempt to show the similarities and the differences in the use of conjunctions in two languages i.e. English and Manipuri, a Tibeto-Burman Language, spoken predominantly in Manipur (a northeastern state of India). The use of the conjunctions in English is obvious, perspicuous and well defined, as one of the core grammatical classes popularly known as parts of speech in a languages, according to traditional grammarians. In English conjunctions are broadly classified as i) coordinating conjunctions, ii) subordinating conjunctions, iii) correlating conjunctions. Around 24 major conjunctions are found to be used in English. While connecting clauses, most of the conjunctions are found to be used after the main clause. However some of the conjunctions in English are found to be used either before or after the main clause, eg. 'though' (subordinating Conjunctions). In Manipuri as compared to English, a distinct form of conjunction is found, i.e. conjunction in the form of a suffix, for example "gə... gə", su... su, etc. So, on the basis of their forms Manipuri conjunctions can be classified as i) conjunctive suffix and ii) conjunctive particles. Conjunctive particles includes conjunction like 'amasuŋ', 'əmədi' etc.