

Abstract Booklet



**1st International Conference
of
Tibeto-Burman Linguistics Association of
North East India
(ICTiBLANEI-1), 2021
June 26-29, 2021**

In collaboration with



**Centre for Endangered Languages,
Tezpur University, Tezpur, Assam.**

Table of Contents

Plenary Talks

Day 1: Where grammar comes from: Grammaticalizations of the copula #ni in Tibeto-Burman languages	
DR. SCOTT DELANCEY, UNIVERSITY OF OREGON	1
Day 2: The scale of receptivity in Kachin contact linguistics	
DR. KEITA KURABE, TOKYO UNIVERSITY OF FOREIGN STUDIES	2
Day 3: Headless Relative Clauses in select Kuki-Chin languages	
PROF. K. V. SUBBARAO, FORMERLY PROFESSOR, DELHI UNIVERSITY	2
CO-AUTHORS: VANLAL T. BAPUI & KIM KHAWLSONKIM SUANTAK	

Paper Presentations

Day 1

Session I- Phonology I (9.30 am to 11.30 am)

1. Vowels of Poula	
VIBEITUONUO MERE, NAGALAND UNIVERSITY	3
2. Phonology of Poula	
REVINE MOVI, NAGALAND UNIVERSITY	3
3. Kokborok vowel harmony	
BIMAN DEBBARMA, TRIPURA UNIVERSITY	6
4. A preliminary description of Changki-Ao phonology	
T. TEMSUNUNGSANG AND AMENLA I. CHANGKIJA, THE EFL UNIVERSITY, SHILLONG CAMPUS	7

Session II- Morphology I (12.00 to 2:30 pm)

5. Pronouns in Yimchunger	
PAYIA MAHEO, NAGALAND UNIVERSITY	9
6. Pronominal markers in Hmar, Gangte and Thadou	
TOURANGBAM ANURADHA DEVI AND SOIBAM IMOBA SINGH, MANIPUR UNIVERSITY	9

7. Numerals of Sunuwar: An Endangered Language of Sikkim	
IBTESAM AHMED, ASSAM UNIVERSITY	10
8. Numerals in Uipo	
MOSYEL SYELSAANGTHYEL KHALING, COMMUNITY LINGUIST	11
9. Numeral system in Molsom	
ADAM DAURAI, TRIPURA UNIVERSITY	14

Session III- Ethnolinguistics and Cultural Studies (3:30 pm to 6:00 pm)

10. Impact of language policies on Indigenous People: Identity crisis in North East India	
AKANKSHYA MISHRA, UNIVERSITY OF HYDERABAD	15
11. Translation of the word “church” in Manipuri Bibles	
MANORANJAN OINAM, MANIPUR UNIVERSITY	15
12. A study of nomenclature and ethnolinguistic identity of the Mandai Koch and Barman Kachari	
MONALI LONGMAILAI, ASSAM UNIVERSITY AND DEBJANI ROYCHOWDHURY, TEZPUR UNIVERSITY	16
13. Dialect and Speech Style of the Naharkatiya Tai Phakes: A Result of Vowel Lengthening	
SREYA CHETIA, THE ENGLISH AND FOREIGN LANGUAGES UNIVERSITY, SHILLONG CAMPUS	17
14. A keynote on the term Barman (One of the exonyms of Dimasa)	
KH. DIBYAJYOTI BARMAN, ASSAM UNIVERSITY	17

Session IV (7.30 pm to 8.30 pm)

Plenary Talk by Prof. Scott Delancey

Day 2

Session I- Phonology II (9:30 am to 11:30 am)

15. Phonology of Talui	
CHAKSHANG SIRO, MANIPUR UNIVERSITY	19
16. Tone documentation using a Tone Periodic Table	
SAHIINI LEMAINA VEIKHO, ASUFII CHRISTIAN INSTITUTE	19
17. Typology of voicing assimilation: onset-controlling in Mising	
BIPASHA PATGIRI, TEZPUR UNIVERSITY	20
18. Syllabic structure Of Sikkimese Bhutia	
ADITYA DAS, ASSAM UNIVERSITY	22

Session II- Morphology-II (12.00 to 2:30 pm)

19. Gender in Biate	
LORINA D TARIANG, ASSAM UNIVERSITY	23
20. Variable Plural Marking in Bodo	
KRISHNA BORO, GAUHATI UNIVERSITY	23
21. An overview of the word classes in Liangmai	
KAILADBOU DAIMAI, UTKAL UNIVERSITY	24
22. Description of verb paradigm in Manipuri-A Tibeto-Burman language	
HEISNAM KENNY DEVI AND LEIHAORAMBAM SARBAJIT SINGH, INDIAN INSTITUTE OF INFORMATION TECHNOLOGY MANIPUR	25
23. Mensural Classifiers of Tani Languages	
LISA LOMDAK, RAJIV GANDHI UNIVERSITY	26

Session III (3:00 pm to 4:00 pm)

Plenary Talk by Dr. Keita Kurabe

Session IV- Syntax I (5:00 pm to 7:30 pm)

24. Numeral system of Barman Thar	
RIJU BAILUNG AND PUJA DAS, TEZPUR UNIVERSITY	27

25. The usage of Spatial Demonstratives in Sumi Naga IUKALI JIMO, THE ENGLISH AND FOREIGN LANGUAGES UNIVERSITY, SHILLONG CAMPUS	28
26. The ambiguity of the Root \sqrt{TA} in Meeteilon/Meiteilon PADMABATI ACHOM, UNIVERSITY OF DELHI	29
27. Tense and Aspect in Chokri NUVETA KHUSOH, NAGALAND UNIVERSITY	30
28. Reciprocals in Chokri: A Case of V_A - V_O Distinction? MIMI KEVICHUSA EZUNG AND VEKHURZO KEYHO, NAGALAND UNIVERSITY	31

Day 3

Session I- Languages of Northeast India (9:30 am -11:30 am)

29. Borrowing of Arabic words by the Meitei Pangals (Manipuri Muslims) ROGER SOROKHAIBAM, MANIPUR UNIVERSITY	32
30. An analysis on plural formation in Tai-Khamyang: An endangered language of Assam (A preliminary investigation) SUKANYA DUTTA, ASSAM UNIVERSITY	32
31. Comparative study of Nagamese and Assamese compound words RIYA SINGH, CENTRAL INSTITUTE OF HINDI	33
32. Role of Mother Tongue in the process of English Language Teaching-Learning HIAMTHUIYANG JAMES AND SHURHONUO TSURHO, NAGALAND UNIVERSITY	34

Session II- 12.00 to 1.00 pm

Plenary Talk by Prof. K. V. Subbarao

Session III- Syntax II (2.00 pm to 4:30 pm)

33. A brief study on the syntactic structure of Sangtam TOSHIMENLA AO, NAGALAND UNIVERSITY	35
---	----

34. The lack of argument indexation in some “inner” Tibeto-Burman languages	
TANMOY BHATTACHARYA, UNIVERSITY OF DELHI	36
35. Nonverbal Predicate in Manipuri	
HUININGSHUMBAM SURCHANDRA, TEZPUR UNIVERSITY	37
36. The constituents of NPs in Purum	
ELANGBAM MANIMOHON MEITEL, TEZPUR UNIVERSITY	38
37. ‘Agree’ in Kuki-Chin and Kiranti Languages	
JYOTI SHARMA AND TANMOY BHATTACHARYA, UNIVERSITY OF DELHI	38

Session IV- Morphology III (5:30 pm to 7.30 pm)

38. Case marking in Dimasa	
KH. DHIREN SINGHA, ASSAM UNIVERSITY	40
39. Lexical comparison of A’we and Dual: Dialects of Garo	
BILNANG SANGMA, NORTH EASTERN HILL UNIVERSITY, TURA CAMPUS	42
40. Compounding in Koireng Language	
LOUREMBAM LUDMILA CHANU, MANIPUR UNIVERSITY	42
41. Compounding in Kokborok	
SAMIR DEBBARMA AND L. PRATIMA DEVI, TRIPURA UNIVERSITY	43

Day 4

Session I- Syntax III (9:30 am to 11:00 am)

42. Comparing embedded clause Non-Nominative Subjects in Indo-Aryan and Tibeto-Burman	
ESHANI BAISHYA, TANMOY BHATTACHARYA AND JYOTI SHARMA, UNIVERSITY OF DELHI	44
43. Verbs and their complementisers in Meeteilon	
ALFINA KHAIDEM, MANIPUR UNIVERSITY	45

44. Correlation between Attributive Adjective and its prefix ə- in Manipuri: a Revisit	
H. SURMANGOL SHARMA, MANIPUR UNIVERSITY	47

Session II- Phonology III (12.00 to 1:30 pm)

45. Sesquisyllables in Bodo-Garo	
ALEENDRA BRAHMA, CENTRAL INSTITUTE OF INDIAN LANGUAGES	48
46. Speech error and mispronunciation in Uipo	
TESHANGRAN TONTANG, THE ENGLISH AND FOREIGN LANGUAGES UNIVERSITY, SHILLONG CAMPUS	49
47. Consonantal system of Newar: An Endangered Language of Sikkim	
PAPORI RABHA, ASSAM UNIVERSITY	51

Session III- Morphology IV (2:30 pm to 4.00 pm)

48. PNG features in Kokborok	
SAGOLSEM INDRAKUMAR SINGH, TRIPURA UNIVERSITY	51
49. Word formation processes in Ollo	
MECHEK SAMPAR AWAN, RAJIV GANDHI UNIVERSITY AND PAUTHANG HAOKIP, JAWAHARLAL NEHRU UNIVERSITY	53
50. Reduplication in Gangte	
LETKHOSEI SEIBOY TOUTHANG AND H.SURMANGOL SHARMA, MANIPUR UNIVERSITY	54

LIST OF PAPER PRESENTERS	55
--------------------------------	----

**WHERE GRAMMAR COMES FROM: GRAMMATICALIZATIONS OF THE
COPULA #NI IN TIBETO-BURMAN LANGUAGES**

Prof. Scott DeLancey
University of Oregon,
Eugene, U.S.A.

Date: JUNE 26, 2021
Time: 7.30 PM, Indian Standard Time

Across the Tibeto-Burman languages we find scattered but substantial evidence for a Proto-Trans-Himalayan copula #ni, for example, in Dimasa (Longmalai 2014):

- 1) e-bɔ ɕʒɪ-nɪ ɡarɪ nɪ-dɔ
this we-GEN car EQ-GENERIC
'This is our car.'
- 2) e-bɔ ɕʒɪ-nɪ ɡarɪ nɪ-ja
this we-GEN car EQ-NEG
'This is not our car.'

This copula has grammaticalized in several different directions in various languages of the family. Reflexes of the copula can be found as sentence-final stance markers or as NP-final topic or focus markers. In several languages, including Atong (Bodo-Garo) and some South Central (Kuki-Chin) this copula has become associated with negation, and in Kiranti has even grammaticalized into a negative marker (van der Auwera and Vossens 2017). All of these shifts can be traced to the fact that in Tibeto-Burman languages the copula is normally not used in affirmative sentences except to indicate contrast, as we see in exx. (1-2), where the presence of the overt copula in (1) forces a contrastive reading of the sentence.

THE SCALE OF RECEPTIVITY IN KACHIN CONTACT LINGUISTICS

Dr. Keita Kurabe
Tokyo University of Foreign Studies,
Tokyo, Japan.

Date: JUNE 27, 2021
Time: 3 PM, Indian Standard Time

The level of acceptance or resistance to contact-induced language change varies from language to language. For example, English is known as a high borrower language in contrast to Mandarin Chinese, which is highly resistant to lexical borrowing. This paper explores the scale of receptivity in the Kachin languages, spoken in northern Burma and adjacent areas of India and China. These languages are spoken by the Kachin people, who are linguistically diverse people speaking several distinct Tibeto-Burman languages that are not always close with each other. In this multilingual society, Jinghpaw serves as a lingua franca, having an impact on other languages. This paper aims to show that the receptivity toward Jinghpaw is not monolithic, greatly varying from language to language based on convergent features from phonology, morphosyntax, and lexico-semantics.

HEADLESS RELATIVE CLAUSES IN SELECT KUKI-CHIN LANGUAGES

Prof. K. V. Subbarao
Formerly, Professor of Linguistics, Delhi University, Delhi
Co-authors: Vanlal T. Bapui & Kim Khawlsongkim Suantak

Date: JUNE 28, 2021
Time: 12.00 PM, Indian Standard Time

Tibeto-Burman languages indigenously lack the Relative-Correlative Construction. All the Tibeto-Burman languages exhibit the relative clause construction with the Gap Strategy, where the gap could be in the embedded clause or in the matrix clause. The former are called Externally-Headed Relative Clauses (EHRCs) and the latter, Internally-Headed Relative Clauses (IHRCs) (Subbarao, 2012). In both types, the head of the relative clause is [+definite].

In this paper I shall discuss the formation Headless Relative Clauses in which the head is [-definite]. Languages that have the Relative-Correlative Construction form Headless Relative Clauses by the repetition of the relative pronoun as in Indo-Aryan and Dravidian languages. However, in languages that do not have a relative pronoun as in the Kuki-Chin languages, a specific element in the predicate is reduplicated. The elements that are reduplicated depend on the grammatical position of the [-definite] Head that is relativized.

VOWELS OF POULA

Vibeitunuo Mere
Nagaland University
vibeitunoumerer@gmail.com

Poula /pula/ is a language spoken in the state of Manipur and Nagaland. The language is particularly spoken by the Poumai in Senapati district of Manipur and the Chakhesang in Phek district of Nagaland. Although they speak the same language, they are hardly mutually intelligible. This may be attributed to the geographical location. This research will lay emphasis on the variety of Poula spoken in Phek district of Nagaland. Poula falls under the Tibeto-Burman language family, the sub-group of the higher Sino-Tibetan language. The Poula speakers in Nagaland are the inhabitants of four villages namely- Zhavame (Zamei), Zelome, Tsüpfüme (Chobama), Zhavichi and the town of Razeba. Poula language spoken in Nagaland is not used in any educational institutions or social settings. Though Poula is a sub-ethnic group of the Chakhesangs, its language does not have mutual intelligibility with the neighboring languages within the same community. There are approximately 6000-10,000 Poula speakers in Nagaland (no official census report).

Poula has six monophthongs (clear vowels) and eight diphthongs (gliding vowels). The phonemic contrast of Poula vowels are based on the articulatory parameters such as height of the tongue, position of the tongue and lip rounding. This paper aims to present a preliminary investigation of the Vowels of Poula.

KEYWORDS: Poula, Poumai, Chakhesang, Phek, Vowels

PHONOLOGY OF POULA

Revine Movi
Nagaland University
revinemovi96@gmail.com

‘Poula’ is a language spoken by the people of Poumai Nagas of Chakhesang tribe, Phek district, Nagaland and Poumai tribe, Senapati District, Manipur. ‘Pou’ is the name of a forefather through whom all the people of the Language Community descent from and ‘la’ means ‘language’. However, this research work is based on the spoken variety of Chakesang tribe, Phek District, Nagaland.

Poula has both segmental and suprasegmental features.

1. Segmental: i) Vowels (Monophthong and Diphthong) ii) Consonants

i) Vowels: (Monophthong and Diphthong)

Vowels are voiced sounds produce with a stricture of open approximation without any obstruction, either partial or compete in the passage of air. Poula has 8(Eight) vowels where

2(Two) are diphthong. It has three front (/i/, /e/, /a/) one central (/ə/) and two back (/u/, /o/) vowels.

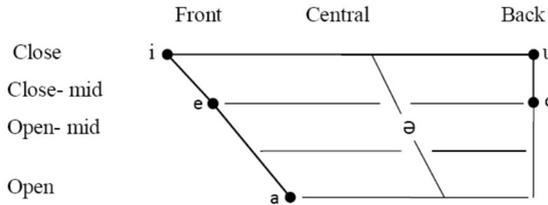


Fig. 1.1. Phonemic Inventory Chart of Poula's Vowels.

Diphthongs are sound formed by the combination of two vowels in a single syllable in which the sound begins as one vowel and moves towards another. Poula has 3 (three) diphthongs. (/au/ and /əu/).

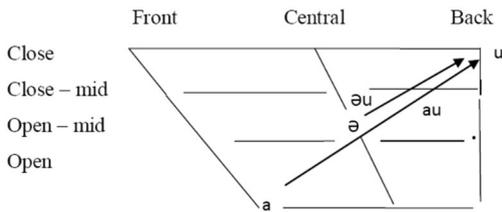


Fig. 1.2. Phonemic Inventory Chart of Poula's Diphthongs

ii) Consonants:

Consonant are sounds in whose production the flow of air obstructed at some point in the mouth, throat, or larynx at least sufficiently to cause audible friction and can be combined with a vowel to form a syllable

Poula has 28 (Twenty-Eight) consonants. Poula has 14 voiceless and 14 voiced consonants. According to the manner of articulation, there are 5 plosives, 3 aspirated plosives, 4 nasal, 3 affricates, 2 aspirated affricates, 6 fricatives, 3 approximant, 1 aspirated approximant and 1 lateral approximant. According to the place of articulation, there are 4 bilabials, 2 labiodentals, 11 alveolar, 4 post alveolar, 2 palatal, 4 velar and 1 glottal.

		Place of Articulation						
		Bilabial	Labio-dentals	Alveolar	Post - Alveolar	Palatal	Velar	Glottal
Manner of Articulation	Plosive/ Stop	p b		t d			k	
	Aspirated Stop	p ^h		t ^h			k ^h	
	Nasal		m		n		ɲ	ŋ
	Affricates			ʈ	ɟ	ɟʒ		
	Aspirated Affricate			ʈ ^h	ɟ ^h			
	Fricative		f v	s z	ʃ			h
	Approximant				ɹ		j	w
	Aspirated Approximant				ɹ ^h			
	Lateral Approximant				l			

Fig. 2.1. Phonemic Inventory Chart of Poula's Consonants.

2. Suprasegmental: i) Tones ii) Syllables

i) Tones:

Tone is the use of pitch in language to distinguish lexical or grammatical meaning that, to distinguish or to inflect word

Poula has three register tones of high (´), low (˘), and mid (-).

ii) Syllables:

Syllable is a unique of pronunciation having one vowel sound, with or without surrounding consonants, forming the whole or part of a word. In Poula, most of the syllables are vowel finals (few are initials) and consonant initial. There are 4(Four) syllables in Poula- V, CV, CCV and CVC.

KEYWORDS: Vowels, Consonants, Tones, Syllables

KOKBOROK VOWEL HARMONY

Biman Debbarma
Tripura University
bimandblg@gmail.com

This paper will emphasize on vowel harmony in Kokborok, a language which belongs to Bodo-Garo sub group of Tibeto-Burman language family spoken in the Indian state of Tripura. Vowel harmony is one of the morphophonemic processes found in Kokborok. In Kokborok, Vowel harmonies are assimilated to the vowel within the syllable that affects to the primary or secondary stress so that both the vowels are same that they harmonize in a given domain. This vowel harmonization in Kokborok is a progressive pattern whereby the left domain of vowel prefixation directs the right domain of root vowel that both vowels resemblance in the domain are the same in terms of tongue position or lip rounding. The vowel inventory in Kokborok consists of six vowels.

Kokborok vowels

Front	Central	Back	Height
i	i	u	High
e		o	Mid
	a		Low

The possible vowel harmonies that trigger from one to another are based on vowel height as shown below with examples.

High

<i>ni-ni</i>	'your'	<i:i>
<i>ni-cii</i>	'your grandmother'	<i:i>
<i>nu-yuŋ</i>	'your maternal/paternal uncle'	<u:u>

Mid

<i>ke-ke</i>	'flexible'	<e:e>
<i>ko-thok</i>	'tasty'	<o:o>

Low

<i>a-pha</i>	'my father'	<a:a>
<i>ka-ham</i>	'good'	<a:a>

The above example shows that the prefix vowels harmonize with the root vowels showing the right domain acts accordingly according to left domain. Vowel harmonies are mainly found in personal pronouns and causative prefix.

KEYWORDS: Bodo-Garo, progressive vowel harmony, morphophonemic, phonological pattern.

REFERENCES

- Clements, G. N., and Engin Sezer. (1982). Vowel and consonant disharmony in Turkish.
Cole, Jennifer, and Charles Kisseberth. (1994). An optimal domains theory of harmony.
Vago, Robert M. (1994). Vowel harmony. In R. E. Asher (Ed.), *The Encyclopedia of language and linguistics* (pp. 4954–4958). Oxford: Pergamon Press.

A PRELIMINARY DESCRIPTION OF CHANGKI-AO PHONOLOGY

T. Tamsunungsang¹ and Amenla I. Changkija²

The English and Foreign Languages University, Shillong

¹*tjamir@gmail.com*

²*amenla@eflushc.ac.in*

The Aos of Nagaland comprise of three main groups, namely the Jungli (earlier written as Chungli), Mongsen and Changki. Jungli is the dominant group both in terms of population as well as the number of villages. Jungli is also the prestige language of the Aos, a result of the Christian missionaries codifying the language to propagate religion and education in the late 19th century. Mongsen is the second largest group, speaking a language that is unintelligible to Jungli speakers. Changki, the smallest group of the three, is usually considered as a subgroup of Mongsen and is closer to Mongsen in terms of intelligibility. However, there are significant differences between the two and intelligibility is perhaps a result of contact situations in recent times.

The census of India does not give population figures on the lines of these languages, rationalizing all the languages, dialects and varieties under Ao. Hence, as per the 2011 census, the population of the Aos stands at 260,008. In order to arrive at an approximate figure for the number of Changki speakers, we look at the population of the 7 villages where Changki is spoken: Changki, Merayim, Nokno, Japu, Satsukba, Longsem dang, and Longtho. As per the District Census Handbook of Mokokchung (2011), the population of these villages, excluding Nokno, stands at 4026 (1097 households). In addition, an estimated 6000-7000 people belonging to these villages live in the towns and cities. Thus, the population of Changki speakers would be approximately 10,000-12,000.

Apart from the early works by missionaries and administrators, a number of published and unpublished works can be found on Jungli and Mongsen, which include Gowda (1972, 1975), Sanyal (2005), Tamsunungsang (2008, 2009) and Walling (2010) on Jungli and Coupe (1998, 1999, 2003, 2007) and Tamsunungsang (2003) on Mongsen. To our knowledge, apart from preliminary analysis on tones (Tamsunungsang 2012), there has been no proper linguistic analysis on Changki till date.

Our preliminary analysis indicates the presence of 22 consonants.

	Bilabial	Dental	Alveo-palatal	Palatal	Velar	Glottal
Plosives	p p ^h	t t ^h			k k ^h	ʔ
Fricatives		s z				h
Affricates		ts ts ^h		tʃ tʃ ^h		
Nasals	m	n			ŋ	
lateral			l			
rhotic			r hr			
Approximants	w			j		

In comparison to the consonantal inventory of Jungli and Mongsen, the plosive and affricate series in Changki is similar to Mongsen with a two way contrast in terms of aspiration. Unlike many varieties of Mongsen which exhibit voiceless sonorants, Changki appears to have lost this contrast in the nasals and approximants, retaining the contrast only in the rhotic.

With regard to vowels and tones, Changki is similar to Jungli and Mongsen with 4 vowel (/i, u, a, ə/) and a three way tonal contrast- High, Mid and Low. However, we will see that the phonotactic requirements and tonal correspondences between the three languages are significantly different.

In this paper, a brief phonological description of Changki-Ao is presented with respect to its phonemic inventory, syllable structure, phonotactics and tonal patterns.

KEYWORDS: phonology, Changki, Ao

REFERENCES

- Coupe, Alexander Robertson. (1998). "The acoustic and perceptual features of tone in the Tibeto-Burman language Ao Naga". In Robert Mannell and Jordi Robert-Ribes, Eds., *Proceedings of the 5th international conference on spoken language processing*, Vol.2: 57-60. The Australian Speech Science and Technology Association: Canberra.
- Coupe, Alexander Robertson. (2003). "A Phonetic and Phonological Description of Ao: A Tibeto-Burman language of Nagaland, north-east India". Pacific Linguistics: Canberra.
- Coupe, Alexander Robertson. (2007). "A Grammar of Mongsen Ao". Mouton de Gruyter: Berlin.
- Gowda, K.S. Gurubasave. (1972). "Ao-Naga Phonetic Reader". Central Institute of Indian Languages: Mysore.
- Gowda, K.S. Gurubasave. (1975). "Ao Grammar". Central Institute of Indian Languages: Mysore.
- Sanyal, Paroma. (2005). "Some aspects of the Morpho-Phonology of Tones in Ao: an Optimality Theoretic Approach". M.Phil Dissertation. Central Institute of English and Foreign Languages: Hyderabad.
- Temsunungsang, T. (2003). "The Structure of Mongsen: Phonology and Morphology". M.Phil Dissertation. Hyderabad Central University: Hyderabad.

- Temsunungsang, T. (2008). "Tonality and the analysis of subminimal words in Ao". In Stephen Morey and Mark Post, Eds., *North East Indian Linguistics*. Cambridge University Press India Pvt. Ltd: Delhi.
- Temsunungsang, T. (2009). "Aspects of the prosodic phonology of Ao: an inter-dialectal study". Unpublished PhD dissertation. The English and Foreign Languages University: Hyderabad.

PRONOUNS IN YIMCHUNGER

Payia Maheo
Nagaland University
payiamaheomei@gmail.com

This preliminary paper entitled, 'Pronouns in Yimchunger' will present the various types of pronouns and its functions in Yimchunger language, a Tibeto-Burman language, spoken in North-East India. They are mainly spoken in Tuensang and Kiphire districts of Nagaland. Burling (2003) classified Yimchunger language under the Ao group. As per 2011 Ethnologue record, the total number of Yimchunger speakers is 92,100. Pronouns is a term used in the grammatical classification of words, referring to the closed set of items which can be used to substitute for a noun phrase or a single noun (David crystal, 2008). Seven types of pronouns are found in Yimchunger language namely: personal pronoun, possessive pronoun, reflexive pronoun, demonstrative pronoun, reciprocal pronoun, interrogative pronoun and indefinite pronoun. Like the other Naga languages such as Angami and Ao, Yimchunger language also exhibit tripartite forms of person (the speaker, the hearer and the one spoken about) and number (singular, dual and plural). The tripartite person i.e. /i/ gloss 'I', /nə/ gloss 'you' and /api/ gloss 'he/she' are free morpheme and therefore, it takes case marker such as nominative, genitive and accusative. Although there is no grammatical marker for gender, the third person /api/ is commonly referred to both the gender, further /alipe/ is marked for female gender and /at^hrəpə/ is marked for male gender. The dual number takes the form of person, suffixed by numeral in Yimchunger. Hence, this paper will discuss and exemplify the various types of pronouns in Yimchunger as mentioned above.

Keywords: Tibeto-Burman, Personal pronoun, Nominative, Genitive, Dual and Indefinite.

PRONOMINAL MARKERS IN HMAR, GANGTE AND THADOU

Tourangbam Anuradha Devi¹ and Soibam Imoba Singh²
Manipur University

¹*anutourang@gmail.com* ²*imobas@gmail.com*

This paper attempts to describe the different pronominal markers of the three kuki-chin languages i.e. Hmar, Gangte and Thadou. These three languages are inhabited in North-East India like Manipur. The data of the languages are collected from different districts of Manipur. Data of Hmar and Gangte are collected from Churachandpur district (one of the districts in

Manipur) and Thadou from Moreh, Tengenoupal district. The pronominal markers are characterised as one of the important role in kuki-chin languages of Tibeto-Burman family. Pronominals mainly includes the class of personal pronouns (David Crystal). The pronominal markers are used as prefix to both nouns which is remarked as nominal pronominal and to the verb as verbal pronominal. These three kuki languages have both these two features. In case of the nominal markers that attached to the nouns show kinship term of the persons like **pa** ‘father’ > **kə-pa** ‘my father’, **pu** ‘grandfather’> **nə-pu** ‘your father’. It doesn’t only show kinship but also show possession of other nouns like in ‘house’ > **kə-in** ‘my house’. In case of verbal pronominal markers, without these markers a sentence is considered as ungrammatical as **kəi vətə kə-mu** ‘I see the bird’ cannot be written as **kəi vətə mu** without pronominal marker **kə**. So, that is the unique feature of kuki-chin languages that cannot be found in other languages like Manipuri and other Naga languages.

KEYWORDS: nominal, verbal, markers, prefix and persons.

NUMERALS OF SUNUWAR: AN ENDANGERED LANGUAGE OF SIKKIM

Ibtesam Ahmed

Assam University

ibtesamsujanahmed@gmail.com

Sunuwar belongs to the Sino-Tibetan language of Tibeto-Burman language family of Himalayan group. Numerals are one of the basic feature of a language. Here the paper will attempt to carry out numerals of Sunuwar language. The number of speaker are very few and the speakers are only the adult person aging above forty and the younger generation seems not to be familiar with Sunuwar language though they have a very meager understanding of lexemes of the language. The data has been collected and cross checked by the native speakers of the language from different age groups (30 to 70) with 8 informants. The data has been collected based on Anvita Abbi’s “A Manual of Linguistic Fieldwork and Indian Languages”. Apart from this the data has been collected from secondary sources and it’s a small effort to preserve the language among the recent and future generation of the language speakers.

KEYWORDS: Numerals, cardinal, ordinal and fractional.

REFERENCE

- Abbi, Anvita. 2001. *A Manual of Linguistic Fieldwork and Structure of Indian Languages*. Muenchen : Lincom Europa.
- Borchers, Dorte. 2008. “A Grammar of Sunwar : descriptive grammar, paradigm, text and glossary”, Leiden : Boston ; Brill.
- Baskaran, S. Ganesh. 2011. “Linguistic Survey of Sikkim Part-I, Non-Pronominalized Himalayan Group”, Office of the Registrar General and Census Commisioner , India Ministry of Home Affairs, Government of India.
- Grierson, George Abraham. 1909. “Linguistic Survey of India. Vol. III Part –I TibetoBurman Family, Himalayan Dialects, North-Assam Groups”, Delhi, MotilalBanarasidas (Reprint 1967)

Hodgson, Brian. H. 1971 . Essays on the languages, literature, and religion of Nepal and Tibet.
Varanasi : Bharat- Bharati [first published London 1874]

NUMERALS IN UIPO
Mosyel Syelsaangthyel Khaling
Community Linguist
mosyel@gmail.com

This paper deals with **numerals** in Uipo language spoken by about 2000 speakers in the districts of Chandel, Tengnoupal and Ukhrul, and in pockets of Imphal city of Manipur, India. Numerals in Uipo can be analysed under the following heads:

1. Cardinal Numerals
2. Ordinal Numerals
3. Multiplicative Numerals
4. Aggregative Numerals
5. Approximative Numerals
6. Fractional Numerals

1. The Uipo cardinal numerals function as noun modifiers and they follow the noun :

həlpə⁴ khení se-----ru⁴n-----kənei
bull two fight---each other----PRG

‘Two bulls are fighting’

**həlpə⁴yào*. The plural marker ‘-yào’ is not suffixed to noun when noun modifier numeral follows.

Uipo cardinal numerals can be divided into two sub-groups such as **i) Basic Cardinal Numerals** and **ii) Compound Cardinal numerals**. The overall partition of the system follows the cross-linguistically common decimal principle: 1-10 are primary forms, 11-19 area special compositional structure, and higher numbers are a compositional structure of a different type.

1 (i) Basic Cardinal Numerals: Uipo uses a decimal counting system, the basic number forms being as follows:

Examples

k^həd, k^həní, k^həjum, p^həli, p^həŋa, t^hərug, iní, təcəd, təkú and *cib* for *one, two, three, four, five, six, seven, eight, nine* and *ten*

<i>kəjai⁴</i>	<i>címrəŋ</i>	<i>məl-k^hei#</i>	<i>kou⁴méŋ</i>
IP.POS	house-LOC	guest-one	V.PRF.-come

‘A guest came to our house’

The counting word '*k^həd*' for '*one*' becomes '*-k^hei*' which literally means '*once*' being suffixed to the noun to modify. Other numerals follow the noun as an independent adjectives.

1 (ii) Compound Cardinal numerals: Above ten, the forms are composites that can be further divided into two groups, i.e. (a) *Additive Compound* and (b) *Multiplicative Compound, or a combination thereof*.

1 (ii)(a) Additive Compound numerals: These are found in the range 11-19 and formed the principle *cib-lei-NUMBER*, e.g.

<i>cib-lei-k^həd</i>	<i>cib-lei-k^həni</i>
ten-extra-one	ten-extra-two
'eleven'	'twelve' and son upto ' <i>cibleitakú</i> ' 19.

The morpheme '*-lei-*' is derived from the word '*kou⁴məlei*' which means '*remaining, left over, or extra*'

1 (ii)(b) Multiplicative Compound numerals: Round cardinals above 19 are formed by the principle of a Multiplicative Compound. However, interestingly, tens are formed from the reduplicated form of the numeral *cib* 'ten'

<i>cibk^hei</i>	10x1 = 10	ten
<i>cibcib k^həni</i>	10x2 = 20	twenty
<i>cibcib k^həjum</i>	10x3 = 30	thirty
<i>rəjək^hei</i>	100x1 = 100	one hundred
<i>rəjà k^həni</i>	100x2 = 200	two hundred
<i>rəjà k^həjum</i>	100x3 = 300	three hundred, and so on

Non-round numbers above 20 are formed by the combination of the two principles, where a number 1-9 is added to the round number formed as a multiplicative compound. The addition in this case is expressed by the morpheme '*-min*' which is derived from the word '*təmin*' which means '*and*' e.g.

<i>cib-cib khəni-min khəd</i>
<i>ten-ten two-and one</i>
<i>'twenty one'</i>

2. Ordinal numerals: The '*first*' is expressed in Uipo **not** by numerical form but by the superlative morpheme '*-kəri*', e.g. *əkəri* - 'the first'; *nükəri* - 'first wife'; *sənkəri* - 'first husband'; *bəjkəri* - 'first in front'; *t'ujkəri* - 'first arrival'; *múkəri* - 'first seen'; etc. The word '*kət'uj*' which means '*arrive*' follows the cardinal

numerals from ‘*k^həni*’ (*two*) onwards to form ordinal numerals from ‘*second*’ onwards: e.g.

‘ <i>əkarɪ</i> ’	1 st	<i>first</i>
‘ <i>k^həni kətʰuŋ</i> ’	2 nd	<i>second</i>
‘ <i>p^həŋa kətʰuŋ</i> ’	5 th	<i>fift</i>
‘ <i>ciblei^t-ini kətʰuŋ</i> ’	17 th	<i>seventeenth</i>
‘ <i>rəjə t^hərugmɪn cibcɪb p^həlɪmɪn təkú kətʰuŋ</i> ’	649 th	<i>six hundred</i>

and fortyninth And so on.

3. Multiplicative Numerals: These are formed by suffixing the morpheme ‘*-o:i*’ which means ‘*times*’ to all the cardinal numbers except the word ‘*once*’ which changes from ‘*k^həd*’ to ‘*k^hei*’ which also means ‘*again*’: e.g.

‘ <i>k^hei</i> ’	once/once again/again
‘ <i>k^həni-ò:i</i> ’	twice/two times
‘ <i>p^həli-ò:i</i> ’	four times, and so on.

4. Aggregative Numerals:

(i) the suffix ‘*-pəg*’ is used to all kinds of numerals to give the meaning ‘*only*’:

‘ <i>k^hədpəg</i> ’	only one;
‘ <i>k^həni-ò:ipəg</i> ’	only twice, and so on

(ii) ‘*ə –*’ is prefixed to the cardinal numerals upto five to convey the collective meaning ‘*both*’, ‘*the three*’, ‘*the four*’ and ‘*the five*’:

‘ <i>ək^həni</i> ’	both
‘ <i>ək^həjum</i> ’	the three, and son upto
‘ <i>əp^həŋa</i> ’	the five

(iii) ‘*tod*’ can be regarded as the universal quantifier ‘*all*’. It follows cardinal numerals to restrict or indicate the scope of quantification:

‘ <i>k^həni tod</i> ’	all two
‘ <i>k^həjum tod</i> ’	all three
‘ <i>p^həŋa tod</i> ’	all five, and so on

5. Approximative numerals: The cardinal and multiplicative numerals are suffixed by ‘*-rou*’ and ‘*-ri^t*’ to form the ‘*approximative about*’ and ‘*approximative upto*’ respectively:

‘ <i>k^hədrou</i> ’	about one
‘ <i>k^hənirou</i> ’	about two,
‘ <i>k^həni-k^həjumrou</i> ’	about two to three, and so on

<i>'k^heiri^d'</i>	upto once
<i>'k^həni-ò:iri'</i>	upto twice,
<i>'k^həjum-p^həli-ò:iri'</i>	upto three to four times, and so on.

6. **Fractional Numerals:** The morpheme *'-t^hay'* means 'half' and *'ə^tay'* means 'the half/its half'. *'ə^tayk^hei^d'* means 'one half' or 'a half' virtually 'one from two'. Other fractional numerals are suffixed by *'-rei'* which means '*from*' to the bigger cardinal number:

<i>'ə^tay-k^hei^d'</i>	
Half-one	
½	'one half'
<i>'k^həyum-rei k^həd'</i>	
Three	-from one
	'one third (lit: one from three)'
<i>p^həya-rei</i>	<i>k^həni</i>
five-from	two
	'two-fifth (lit: two from five)'

NUMERAL SYSTEM IN MOLSOM

Adam Daurai
Tripura University
adaurai25@gmail.com

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

KEYWORDS: Molsom, Numeral, Tripura.

REFERENCES:

Crystal, David. *A Dictionary of Linguistics and Phonetics*. London: Balckwell Publishing, 2013.

Devy, G.N. and Sukhendu Debbarma. *The Languages of Tripura, People's Linguistic Survey of India*, Vol 28(2), Hyderabad: Orient BlackSwan, 2016.

Molsom, Dam Charan and Pabitra Molsom. *Molsom Vocabulary & Terminology*. Language Wing, Education Department. TTADC, 2011.

Sen, Ramendranarayan. *Introducing Malsom*. Agartala: Tribal Research Institute, 1996.

IMPACT OF LANGUAGE POLICIES ON INDIGENOUS PEOPLE: IDENTITY CRISIS IN NORTH EAST INDIA

Akankshya Mishra
University of Hyderabad
amishra1132000@gmail.com

Languages are embedded with the ability to influence identities. This essay aims to argue that Language Policies and Translation Policies must include Indigenous Languages in this multilingual world. This essay also analyses the relationship of the three entities-Language Policies, Translation, and Multilingualism. This paper implements the comparative analysis of the recent literature surrounding Multilingualism, Translation and their impact on Language Policies and their impact on Indigenous Languages of the North Eastern Region of India. By establishing a link between Identity and Language Policies, the paper attempts to create awareness about the Identity Crisis of North East India. All findings indicate the importance of including Indigenous Languages in language and translation policies to ensure language diversity and conservation. In all, the exclusion of indigenous languages will lead to identity loss and loss of dignity of indigenous populations and further cause linguicism.

KEYWORDS: Identity Crisis, Language Policies, North East India, Indigenous Languages, Linguicism

TRANSLATION OF THE WORD “CHURCH” IN MANIPURI BIBLES

Manoranjan Oinam
Manipur University
mano_zoe@yahoo.com

There are many concepts in the SL that are totally new to the TL. Therefore, it is very important for the translators to take special care when a new concept is introduced to the target audience. In this paper, the introduction of the new concept of the word 'church' in the Manipuri speaking audience is discussed.

KEYWORDS: Translation, Church, Target Language, Source Language

**A STUDY OF NOMENCLATURE AND ETHNOLINGUISTIC IDENTITY OF THE MANDAI
KOCH AND BARMAN KACHARI**

Monali Longmailai¹, Assam University
Debjani Roychowdhury², Tezpur University

¹*monalilong@gmail.com*

²*debjaniroychowdhury4@gmail.com*

The Mandai Koch group of speakers living in the Brahmaputra valley in the Baksa and Darrang districts identify themselves as Barman Kachari after acquiring the Scheduled Tribe (Plain) status with the present name in 2018 (Barman, Biswajit 2018). Their political identity for tribal status has led to an ethnolinguistic confusion as in, “Who are the Barman Kachari?” since they do not associate with any particular community as Bodo, Rabha, Garo, Tiwa, or Dimasa, while at the same time, their reasons to claim themselves as such, account from recollecting their origin from the Barman or Varman dynasty, the migration and separation from these communities and affiliating to all (Borah, Girimallika 2018). However, by affiliating themselves as “Barman Kacharis” they attempt to associate their identity directly with the Dimasas, who are constitutionally recognised as the Barmans in Cachar district in the Barak valley of Assam (Author unknown, 2018).

The challenges arise further, linguistically therefore as, their language renamed as Barman Thar, does not have cognates with Dimasa, rather with the Koch varieties, and Garo and Rabha. For example, the word for ‘person’ in their language is mandai (Koch mandai, Garo mandai, Bodo mansi, Dimasa subung/marsi, Rabha kai, Kokborok borok) and ‘water’ is chi (Koch, chi, Garo chi, Bodo dwi, Dimasa di, Rabha chika, Kokborok twi) as illustrated in Barman, Animesh Ch (2018). This paper, thus, attempts to identify the ethnolinguistic identity and the social attitudes of the Mandai Koch group of speakers from the Udalguri district of Assam.

In addition to this, since this variety of Koch is critically endangered, as the present generation of speakers use code switching and code mixing with Assamese and the neighbouring Boro and Rabha languages, the study will further look at the cognate sets in comparison to these languages, while seeking to clarify the misnomer naming throughout.

KEYWORDS: Nomenclature, Ethnolinguistic identity, Koch Mandai and Barman Kachari

REFERENCES

- Barman, Animesh Ch. 2018. Barman Kosari Hokolor Bhaxa, Xahitya-Xonskriti Awalopon. Phurungi, Vol 2, pp.35-37.
- Borah, Girimallika. 2018. A brief history on Barman Kacharis. Phurungi, Vol 2, pp. 38-40.
- Barman, Biswajit. 2018. The Rise of the Social Organisation of Barman Kacharis and its participation for the development of the society in the modern era. Phurungi, Vol 2, pp.41-47
- Author unknown. 2018. A brief description about Barman Kachari. Phurungi, Vol 2, pp. 47-64.

DIALECT AND SPEECH STYLE OF THE NAHARKATIYA TAI PHAKES: A RESULT OF VOWEL LENGTHENING

Sreya Chetia

The English and Foreign Languages University, Shillong Campus

sreya.chetia@eflushc.ac.in

The paper gives a detailed description and analysis of the dialect of Tai Phake (Tai Kadai) spoken in the Namphake village of Naharkatiya, Assam. The Tai Phake spoken in Namphake is considered a local prestige variety by Phakes residing in the villages of Borphakial and Moulang in Margherita, Assam, where the investigative study had taken its roots. The Namphake Phakes have retained a speech style that is distinct from the Phakes residing in the Buridehing (Assam) and the Changlang (Arunachal Pradesh) regions.

The investigation was designed to answer two questions:

1. Was there a social boundary to the Namphake dialect as defined by vowel pronunciation (especially by vowel lengthening?)
2. What made the Namphake dialect vagary so recognizable to the rest of the speech community?

With regards to the first question, the prestige variety usually employs vowel lengthening in the final syllable, and, at times, it is applied on the penultimate syllable. This doesn't cause a change in meaning as Phake employs duration of length to mark tonal distinctions between tones 4 and 5 and a vowel length distinction between /a/ and /a:/ (Morey, 2008). This vowel length distinction is only found where there is a final nasal, glide or stop, and is expressed by lengthening the proportion of the vowel /a/ within the syllable (TBU), while the syllable length remains the same. Regarding the second question, the prosody of the Namphake dialect is distinct in ways which are discussed in the paper, which enables the native speakers to recognise the dialectical idiosyncrasies. The paper discusses the findings of the study and its relation to the social matrix and the phonology of the language.

KEYWORDS: Tai Phake, Vowel Lengthening, Tonal study, Prestige dialect

A Keynote on the term Barman (One of the exonyms of Dimasa)

Kh. Dibyajyoti Barman

Assam University

khdibyajyoti@gmail.com

The term Barman (exonym) refers to the people called Dimasa (endonym) by other communities in plain areas of undivided Cachar, including Hailakandi and Karimganj districts of Assam. They are Indo-Mongoloid group of people and officially recognized as scheduled tribe under the plains category of Assam in the name called "Barmans in Cachar". They speak the Hawar dialect of Dimasa language, the word *Hawar* literally means „plains“ in their

language. Whereas the Hasao (literally „high land“) dialect speakers recognized as scheduled tribe under the hills category in the name called “Dimasa, Kachari”. Thus, Barman and Dimasa are officially recognized as two different scheduled tribe (Plains and Hills) communities of Northeastern India though they speak the same language with dialectical variation.

Their language comes under the Barish section of Baric division of Tibeto-Burman language family (Shafer 1955: p.107). The term Barman sounds similar like the second constituent of the compound word Tibeto-Burman, but it does not have any semantic relation.

The present paper is an attempt to provide sociolinguistics aspects of the term Barman, by which Dimasa speakers are officially recognized in the plain areas of undivided Cachar.

KEYWORDS: Barman, Dimasa, Sociolinguistics.

REFERENCES

- Barman Kh. D. 2018. *Pronouns in Dimasa*. Unpublished M.Phil. Dissertation, Assam University, Silchar.
- Barpujar S.K. 1997. *History of the Dimasas (From the earliest times to 1896 A.D.)*. Haflong: Autonomous Council N.C. Hills District (Assam) Haflong.
- Bordoloi B.N. 1984. *The Dimasa Kacharis of Assam*. Assam: Tribal Research Institute.
- Hakacham U.R. 2018. *Clans and Surnames of Indigenous People and Tribes of Assam*. Assam: Anundoram Borroah Institute of Language, Art & Culture.
- Singha, Kh. D. 2007. *An Introduction To Dimasa Phonology*. Guwahati: DVS Publishers.

PHONOLOGY OF TALUI

Chakshang Siro
Manipur University
chakshang.siro@gmail.com

Talui is a Tangkhul language variety spoken by people from Talui village located in the western region of Ukhru district, Manipur, India. This paper presents the first linguistic research work on Talui. Talui variety is found to have 21 consonant phonemes: /p, t, k, p^h, t^h, k^h, f, v, s, ʃ, h, ð, tʃ, ɹ, w, j, l, m, n, ŋ, l̥/. Alveolar consonants /t, t^h, n, l/ are laminal-denti-alveolar. /l̥/ is a voiceless alveolar lateral approximant. It occurs extremely rare in word-medial position. It occurs in free variation with voiceless glottal fricative [h], for example, /ə̃l̥i/ ~ /ə̃h̥i/ ‘south’. It is placed within a parenthesis in the phonemic consonant chart owing to inadequate data to support its minimally contrastive nature with other related phonemes. There is an absence of voiced alveolar fricative [z] in Talui. Talui /ð/ corresponds with Standard Tangkhul /z/. Consonant cluster is extremely rare to find. Only two words with liquid consonants in syllable initial position occurring as second element in the cluster are found; consonant clusters as coda are strictly prohibited in word final position. There are six vowel phonemes in Talui: /i, e, ə, v, u, o/. There is an absence of high central unrounded vowel [ɨ] in Talui. Standard Tangkhul /ɨ/ corresponds with Talui /u,ui/. There are seven phonemic diphthongs in Talui viz. oi, ui, əi, vu, vi, and iu. The generalized syllable structure of Talui is abbreviated as (C1)V1 (V2) (C2) +T. The possible syllable structures are V, VV̄, CV, CVV̄, CVC, and CCV. Talui is a tonal language with 4 contrasting lexical tones. Phonetically, Talui has four level tones and two contour tones: high, mid, low, rising, falling and extra high. Falling tone and extra high tone are rare. Phonetically, the high toneme is realized at a pitch level of [44] to [55]; the mid toneme has its focus at [33], but may be as low as [22]; and the low toneme is realized at a pitch level ranging from [11] to [22]. The four lexical tonemes are not restricted to specific syllable types, neither to initial consonant types nor to specific word classes. Examples of the findings and acoustic results will be provided in detail in the full paper submission.

KEYWORDS: Talui variety, Tangkhul Naga Language, Phonology

TONE DOCUMENTATION USING A TONE PERIODIC TABLE

Sahiinii Lemaina Veikho
Azufii Christian Institute
sahiinii.linguistics@gmail.com

This paper proposes a new perspective to study a tone language: Tone periodic table. A ‘Tone Periodic Table’ is a precise, logical table of all possible lexical tones of a language--particularly for non restricted tone languages. As examples, three Trans-Himalayan languages (Poumai Naga, Mao and Angami) tone periodic tables will be discussed. The invention of a tone periodic table (henceforth TPT) is based on the corpus of tonal contrast, all the possible basic

tones. The hypothesis of the tone periodic table model is that ‘not every tone can appear on every syllable (TBU) in a tonal language’. In other words, if a language has maximally x number of tonal contrasts, it does not mean that every morpheme or syllable (tone bearing unit) of the language will have x number of tones. The primary aim of TPT is to archive tone data for a tonal language, so that the corpus can be used as a point of reference for any other analysis in relation to tone. This method of analysing tone differs from previous methods of eliciting tone data by focusing more on the phonotactic constraints of the syllable canon. In addition to understanding the tonemes and their realisation in different environments, a table like the ‘tone periodic table’ is definitely a useful tool to show all the possible and non-occurring lexical tones for every tone bearing unit in the language.

KEYWORDS: Tone, Language documentation, Angami-Pochuri, Field method

TPOLOGY OF VOICING ASSIMILATION: ONSET-CONTROLLING IN MISING

Bipasha Patgiri

Tezpur University

bipasha.patgiri2009@gmail.com

Syllable-final laryngeal neutralisation and voicing assimilation is a cross-linguistically common phenomenon. A typology of voicing assimilation will be extensively discussed in this paper. Mising, an Eastern Tani language of the Tibeto-Burman family spoken by the Mising¹ community in Assam and Arunachal Pradesh in India, is no exception too. Mising has 14 consonants and 14 vowels in its phonemic inventory. Vowel length and obstruent voicing are phonemic in the language whereas aspiration and vowel nasality are absent. Mising voiced and voiceless obstruents [p,b,t,d,k,g,s,z] occur in word-initial, medial and final positions (Taid, 1987 and Pegu, 2010). However, as a result of adjacent obstruents agreeing in terms of voicing, voicing contrast is often neutralised. A voiced obstruent in the coda position becomes voiceless when it is followed by a voiceless obstruent in the following syllable onset. Thus, Mising voicing assimilation is onset-controlled because the value of [voice] remains constant in an onset while a coda changes to agree with the onset.² For example,

1. /ib+pan/ = [ippan] ‘sleeping away’
2. /tub+tir/ = [tuptir] ‘breaking forcefully’
3. /tad+pum/ = [tatpum] ‘hearing something’
4. /sud+tum/ = [suttum] ‘prohibiting some act’
5. /dug+pan/ = [dukpan] ‘running away’
6. /ib+sum/ = [ipsum] ‘after everyone sleeps’

¹ Mising is an autonym and its exonym is Miri.

² Onset consonants can license broader range of contrastive segments and are mostly triggers than targets of phonological processes while coda consonants are affected by processes like place or voice assimilation.

This often results in geminate formation if the target and the trigger form a homorganic cluster. Mising inherent geminates are contrastive with their singleton consonant counterparts - /apun/ ‘handful’ ~ /appun/ ‘flower’, /abug/ ‘skin allergy’ ~ /abbug/ ‘gun’, /tuku/ ‘a stick’ ~ /tukku/ ‘head’, /ane/ ‘mother’ ~ /anne/ ‘thread’ etc. However, this paper will only investigate laryngeal neutralisation and regressive voicing assimilation in heterosyllabic obstruent clusters in Mising.

Mester and Ito (1989) had first proposed that regressive voicing assimilation take into account both the values of a feature [-/+voice], along with a privative [voice] feature and suggested that voicing assimilation was a combination of both neutralization and feature spreading. Hence, spreading of [-voice] can actually be considered to be a result of neutralization. To examine the language-specific restrictions and constraint-rankings pertaining to Mising phonology, Lombardi (1999)’s typology of voicing assimilation³ will also be considered. To account for onset-controlled voicing assimilation in Mising, the interaction among three OT constraints - faithfulness, onset-specific faithfulness, and agreement will be discussed in this paper (Lombardi 1996, 1999 and Beckman, 1998): IDENT(voice) states that output segments and their input correspondents must agree in voicing while IDENT-ONSET(voice) states that onset segments and their input correspondents must agree in voicing and AGREE(voice) ensures that obstruent clusters must agree in terms of voicing. As the assimilation is triggered by the onset and onset voicing can never be altered, hence, IDENT-ONSET(voice) take the highest precedence in the constraint hierarchy along with AGREE(voice) and then together rank above IDENT(voice) to conspire in favour of assimilation to the onset voicing. This paper will present a constraint based analysis of the voicing assimilation and positional neutralisation rather than a rule-based account and will also argue for the interaction of positional faithfulness and markedness constraints to justify the hypothesis that voicing assimilation is always regressive unless special circumstances are created and the cross-linguistically favoured assimilation is onset-driven.

KEYWORDS: Tani, Mising, onset-coda asymmetry, voicing assimilation, coda-neutralization, constraint ranking

REFERENCES

- Bakovic, Eric. (1999) Assimilation to the Unmarked. *University of Pennsylvania Working Papers in Linguistics*: Vol. 6 (1).
- Lombardi, Linda. (1991) Laryngeal features and laryngeal neutralization .PhD dissertation, University of Massachusetts, Amherst. Published by Garland, 1994.
- Lombardi, Linda. (1995) Laryngeal neutralization and syllable wellformedness. *Natural Language and Linguistic Theory* 1: 39-74.

³ Voicing assimilation can be categorised into several types on the basis of their cross-linguistic behaviour: syllable-final neutralization, voice unrestricted, no voicing in obstruents, voicing assimilation in obstruent clusters with word-final neutralization and voicing assimilation in obstruent clusters with word-final voicing contrast

- Lombardi, Linda. (1996) Positional Faithfulness and Voicing Assimilation in Optimality Theory. Ms., University of Maryland, College Park.
- Lombardi, Linda. (1999) Positional faithfulness and voicing assimilation in Optimality Theory. *Natural Language & Linguistic Theory* Vol. 17, No. 2: 267-302
- Mester, Armin and Junko Ito. (1989) Feature predictability and underspecification: Palatal prosody in Japanese mimetics. *Language* 65:258-293.
- Pegu, Jugendra. (2010) Dialectal Variations in Mising and the Interference of Dominant Languages. PhD Dissertation. Tezpur University, Assam.
- Taid, Tabu. (1987) Mising Morphophonemics. *Linguistics of the Tibeto-Burman Area* Vol 10.1: 138-146

Syllabic Structure of Sikkimese Bhutia

Aditya Das

Assam University

adityaprakash7781@gmail.com

The name Bhutia is pronounced as Bhotia which is derived from their original habitat “Bhot” means Tibet. The Bhutias are the original migrants of Tibet and they have been the resident of Sikkim since the 13th century and also known as “Lhopo” or “Lhopas” meaning “the dwellers of the southwards”. They are also called as one of the earliest inhabitants of “The greater Sikkim”. Bhutias forms 14% of the total population of Sikkim. They are extremely warm hearted and simple people. They prefer living in the joint families. A Bhutia house called Khin is usually built in the rectangular shape. Most Bhutia follow tantric Buddhism. The highest concentration of Bhutia population is in the Lachen Mangshila and Kabi Tingda constituencies of north district; Gangtok, Ranka, Assam Lingjey, Rumtek, Sang Martam, Ragdong Tintek, Pathing, Rigu, Khamdong in East District; Ralang, Wok, Temi-Tarku, Damthang in South District; and Yoksam, Tashiding, Gyalshing and Rinchenpong in West District of Sikkim.

According to 1891 population census, the total population of Bhutias in Sikkim was 4,894 and 16.07% of the total population amongst the communities of Sikkim. As per the voter list of 2004 published by the election commissioner of Sikkim, the Bhutia population was 74,164 of the total population of Sikkim. The Bhutia language speakers were 12.71% in 1891 and 16.00% in 1991 in Sikkim. In 1891 the Bhutia population was the second highest only next to the Lepchas, while in 2004, it has been reduced to third highest population amongst the communities of Sikkim, the first and second being Khambu Rais and Chettris respectively.

The main objective of the proposed paper is to present the view of the Bhutia people and their language along with the syllabic features. The paper consists of two plots. The first one accompanies the general description of the language and the speakers. The second plot describes the syllabic features of the Sikkimese Bhutia.

KEYWORDS: syllabic structure, Bhutia, Sikkim

GENDER IN BIATE

Lorina D Tariang
Assam University
tarianglorina@gmail.com

Biate is one of the tribes of North East India. The word Biate is commonly derived from two words “Bia” and “Te”, Bia meaning “worship” and Te meaning “people” which together means “Worshippers”. It is a language as well as a name of the community which inhabits the southern Jaintia Hills, Meghalaya and western Dimahasao, Assam. It is one of the endangered and undocumented languages of North East India. Biate belongs to the Tibeto Burman family of language. It is similar to Hmar, Kuki, Hrangkhoh, Ranglong, etc. which also belongs to the same family of language.

The paper attempts to describe the gender marking system in Biate. Gender basically is a grammatical category that classifies the noun including pronouns into some distinct categories. This paper, therefore, investigates the types of gender in Biate language, its role in showing grammatical relationships and different strategies applied in finding the gender markers for the masculine and feminine gender of the language. In Biate gender is marked by adding the morphemes ‘pa’ for male and ‘nu/ni’ for the female to the human nouns and ‘khon/f̄sal’ for male and ‘pui’ for female to the non-human nouns. In this present paper, the main focus is laid on the Biate speaking people of Haflong, Dimahasao. In Haflong, Biate is spoken in the village known as Fiangpui which is also the headquarter of the whole community from Assam and Meghalaya.

KEYWORDS: Biate, Dimahasao, Gender

VARIABLE PLURAL MARKING IN BODO

Krishna Boro
Gauhati University
krishnaboro@gauhati.ac.in

This paper describes the function and distribution of the plural marker *-p^hur* in Bodo. Bodo is a Tibeto-Burman language spoken mainly in Assam, India. The plural marker has two distinct senses - (i) more than one instance of an entity and (ii) an entity and other items associated with that entity. The ambiguity is resolved by the context. However, there seems to be a tendency for human referents to have the first type of interpretation and non-human/inanimate referents to have the second type of interpretation. Besides these two senses, the plural marker also functions as a generic-reference marker, where the NP denotes the class or the kind of an entity. It is also found in indefinite pronouns, where it forms a part of the indefinite pronouns, as in *surbap^hur* ‘someone’, *mabap^hur* ‘something’, etc.

Plural marking is not obligatory in Bodo. For instance, it is usually found in unquantified NPs, as in (1), to denote plurality. However, it is extremely rare, if not impossible,

in NPs with numeral quantifiers, as in (2). Other quantifiers, such as ‘a few’, are more lenient, and allow variable plural marking on the NPs, as shown by the contrast in (3) and (4).

The goal of this paper is to discover the range of functions encoded by the plural marker, and to understand the nature and the factors behind its variable marking.

- (1) *d^hunsri-a* *kap-p^hur-k^hou* *la-na* *t^haj-u*
PN-NOM cup-PL-ACC take-NF go-HAB
‘Dhansri takes the cups away.’ [WB-320-2.323]

- (2) *muider* *mase-a* *p^hagla* *za-nanui* *sanui mansi* *but^har-duŋ-mun*
elephant one-NOM mad be-NF two person kill-RLS-PST
‘An elephant, becoming mad, killed two people.’ []

- (3) *sit^hla-ao* *gami-ni* *sap^ha sanui* *mansi-p^hur-a* *za-p^hui-duŋ*
yard-LOC village-GEN a.few person-PL-NOM eat-come-RLS
‘A few villagers came and ate in the front yard.’

- (4) *sap^ha sanui* *mansi-k^hou*... *suŋ-duŋ* *gami-ao* *pulis*
a.few person-ACC ask-RLS village-LOC police
doj *na* *gui-la*
COP or COP-NEG
‘(They) asked a few people whether there was police in the village or not.’

KEYWORDS: Variable plural marking, Bodo, Tibeto-Burman

AN OVERVIEW OF THE WORD CLASSES IN LIANGMAI

Kailadbou Daimai

Utkal University

kailadboudaimai@yahoo.co.in

Word classes form a fundamental part of basic linguistic analysis. This paper presents an overview of the word classes in Liangmai, a Tibeto-Burman language spoken in Manipur and Nagaland, India. The paper examines how these word classes differ structurally from each other. Using morphosyntactic distribution, common cross-linguistic word classes such as nouns, verbs and adjectives can be categorized in Liangmai. Liangmai word comprises a root and a series of clearly segmentable affixes and clitics. A noun can be distinguish as forms that can be suffixed by number or case markers but lacks grammatical gender and show no agreement with adjectives and verbs. Verb roots are in bound forms and it is marked for tense, aspect and mood. Verb roots may also be used to form verbal nouns, adjectives and adverbs. A verbal noun is derived by suffixing a nominalizer *-bo* to a verb root. An adjective is derived through the affixation of the attributive derivational prefix *kə-* to a verbal noun. Manner adverbs are formed through the suffixation of *-ziu* ‘adverbial’ to a verb root. There are three minor lexical

categories in Liangmai, namely quantifiers, numerals and interjections. Semantic, morphological and syntactic aspects of these word classes will be presented and set in relation to each other.

KEYWORDS: Liangmai, Tibeto-Burman, noun, verb, adjective, adverb, quantifier, numeral.

DESCRIPTION OF VERB PARADIGM IN MANIPURI-A TIBETO-BURMAN LANGUAGE

Heisnam Kenny Devi¹ and Leihaorambam Sarbajit Singh²

Indian Institute of Information Technology Manipur

¹*kenny@iitmanipur.ac.in*

²*sarbajit@iitmanipur.ac.in*

The article is to describe the verb paradigm in Manipuri, an agglutinating Tibeto-Burman language which looks into different perspectives towards study for instance, the forms of the verb stems, forms of conjugation, argument hierarchy and the agglutinating patterns. Since all the verbs in Manipuri are bound in nature, the manner of conjugation is strictly controlled by affixes (mostly suffixes) to derive a new form. Since, it is agreed that Manipuri has no tense; the role of aspect is significant. As suggested by Koffi (2015) verb conjugation provides 6 important pieces of information about the verb namely person, number, voice, tense, aspect and mood.

Since Manipuri verbs are not inflected for person, number and gender but aspect, mood and applicative, we propose 7 possible verb conjugation paradigms in Manipuri (aspect, imperative, mood, negative, interrogative, deictic an applicative or valence increasing categories). Verbs in Manipuri cannot be studied on the lexeme-based as found in English and it involves both inflectional as well as derivational paradigm. The paper is strictly based on the monosyllabic verb root. It is observed that Manipuri exhibits inflectional form of conjugation with some agreement. Agglutinating pattern found in the language is simple and straightforward but it obeys some sort of hierarchy. For instance, mood should always precede habitual aspect that is cá (eat) + niŋ (Mood) + gəl (Habitual) + li (Aspect) > cá.niŋ.gəl.li (one who is in the mood of habitual eating). Phonetically, verbal root can be studied into either vowel ending or consonant ending based on the syllabicity of the language. From the corpus taken from CDAC, Kolkata, it is found that the highest number of frequency in terms of vowels, diphthong and consonant is covered by /a/, /ai/ and /ŋ/ respectively. This paper will bring a new outlook to the language as well as understanding the verb of Manipuri.

KEYWORD: agglutinating, conjugation, inflectional, paradigm, root and Tibeto-Burman.

REFERENCES:

Chelliah, Shobhana, L. (1997). A Grammar of Meithei. New York: Mouton de Gruyter, Berlin.
Koffi, Ettien. (2015). Applied English Syntax: Foundations for Word, Phrase, and Sentence

Analysis. Second Edition. Dubuque, IA: Kendall Hunt Publishing Company.
Singh, Ch. Yashawanta. (2000). Manipuri Grammar. New Delhi: Rajesh Publication.

MENSURAL CLASSIFIERS OF TANI LANGUAGES

Lisa Lomdak

Rajiv Gandhi University

lisa.lomdak@gmail.com

The theory on classifiers have highlighted certain inconsistencies in the study of Numerical classifiers especially related to distinguishing true classifiers from that of quantifying expressions. In the study of classifiers, the various classifiers and measure terms are said to belong to same syntactic category. Two basic types of numeral classifiers have been distinguished: sortal classifiers and mensural classifiers. A sortal classifier individuates its referent nouns and mensural classifiers that which individuates in terms of quantity (Lyons 1977:463-468). While sortal classifiers categorize nouns in terms of its inherent properties such as animacy, shape, consistency etc. the mensural classifiers are conditioned by two factors: the quantity or measure of an entity and its physical properties (permanent or, more often, temporary one.) The choice of a mensural classifier is primarily determined by the temporary state of an object (it's quantity, arrangement etc.) There has been confusion in differentiating between mensural classifier and quantifiers (referred to as 'measure words'). Quantifying expressions and numeral classifiers are identified on the basis of semantic and pragmatic criteria (Adams, 1989). The mensural classifiers, quantifiers co-occur with numerals and their choice may also correlate with properties of the units enumerated (Downing 1996:13).

The data on mensural classifiers of Tani languages throws light on aspects of how quantification and enumeration is constructed in the Tani languages of Arunachal Pradesh. The findings also discuss how that cultural and social knowledge often overrules the formal and semantic factors. The paper will also present how Tani languages employ the method of using human body such as the domain of arms, fingers etc. as scale and unit of measurement. The above aspects of study discuss an important morpho-syntactic feature in the area of typology of classifier systems characteristic of linguistic area, that is relevant in the study of Tani languages as whole.

KEYWORDS: Classifiers, Tani languages, mensural classifiers

REFERENCES

- Abbi, Anvita 1992. *Reduplication in South Asian Languages: An Areal, Typological and Historical Study*, Allied Publishers
- 2011. Body Divisions in Great Andamanese , Possessive Classification , the Semantics of Inherency and Grammaticalisation, *Studies in Language* 35: 4 (2011), 739-792.DOI 10.1075/s1.35.4.01abb ISSN0378-4177/E-ISSN 1569-9978 , John Benjamin's Publishing Company

- 2018. Echo Formations and Expressives in South Asian Languages, 10.1515/9783110599329-001
- Abraham , P.T 2005. *A Grammar of Nyishi Language* , New Delhi: Farsight Publishers & Distribution
- Aikhenvald, Alexandra Y 2000. *Classifiers: A Typology of Noun Categorization Devices*, Oxford University Press, New York.
- Allan, Keith (1977), ‘Classifiers’. *Language* (53: 285- 311).
- Post, M.W. , Sarat kr. Doley 2012. Classifiers in Mising, in *North Eastern Indian Linguistics Volume 4* , , Stephen Morey, Mark Post, Gwendolyn Hynslop (eds.), Publisher: Cambridge University Press India, pp. 243-266
- Taid, Tabu Ram 2016. *An Introduction to Mising Phonology and Grammar* , Guwahati: Anundoram
- Barooah Institute of Language , Art and Culture (ABILAC) , ISBN 978-93-82-680-19- 2, Pp 129- 177
- Thurgood, Graham, Randy J. La Polla(ed.s) 2003. *The Sino –Tibetan Languages, Vol 3 of Routledge Language Family series* , Psychology Press, ISBN 0700711295, 978070071129, Pp 11- 12
- Gunter, Senft (ed.) 2000. *Systems of Nominal Classification, Volume 4 of Language , Culture and Cognition* , Cambridge University Press
- Kumar, Ritesh, Bornini Lahiri, Atanu Saha,Shekhar Sudhanshu 2011. Semantics of the Classifiers in some Indian Languages, *Proceedings of the 3rd Students Conference of Linguistics in India , SCONLI-3*

NUMERAL SYSTEM OF BARMAN THAR

Riju Bailung¹ and Puja Das²
Tezpur University

¹*rijubailung3@gmail.com*

²*poojadeep512@gmail.com*

Barman Thar is a Tibeto- Burman language, belongs to the Bodo-Garo sub-group. Barman Thar (IPA: /bɔ̃r̩mɔ̃n thar/), where “thar” means “language”, is a highly endangered language. Barman Thar had a script. It is spoken by the Barman Kachari community of Assam. The population of the Barman Kachari community is 24,237, according to a 2017 census. However, only a small part of this population speaks the language.

Numerals can be considered halfway between natural and mathematical language, as it can describe a numeric quantity in terms of words and phrases. According to Hurford (1975) : “Every known language has a way of naming at least a few numbers. The concept of numerosity is universal”. Numerals can be considered as determiners, nouns, pronouns, adjectives as well as adverb. It also expresses relationship like quantity, sequence, frequency and part. Thus, numerals are divided into different classes such as cardinals, ordinals, fractionals, multiplicatives, approximatives, collectives and distributives.

This paper studies the numeral system of Barman Thar. The numeral classes are morphologically analyzed in accordance to its structure and use in the language. The reason is that the study of numerals is used in several different environments yielding completely different meanings. For instance; “goisa thekasu” and “.ɪɪzisa mɪʃɪk”

goisa	thekasu	.ɪɪzisa	mɪʃɪk
one	mango	hundered	women

Similarly, other classes of numerals are discussed. In this we will also discuss about how numerals are marked in Barman Thar in terms of : (a) word order, (b) morphology, (c) number agreement, and (d) classifier (count and mass noun).

KEYWORDS: Tibeto-burman, numeric quantity, morphology, number agreement, classifier

THE USAGE OF SPATIAL DEMONSTRATIVES IN SUMI NAGA

Iukali Jimo

The English and Foreign Languages University, Shillong campus

iukalijimo@gmail.com

Deixis is defined as a reference within a sentence that relies on the context being known to interpret correctly. Deixis has always been at the heart of the referential system of a natural language as widely known literature in semantics and pragmatics demonstrates. It fills the gap between the linguistic form that we use and the referent to which we adhere in the real world surrounding us. Spatial Deixis is clearly tied to the speaker's context, according to Huddleston (2006, p. 21) the most basic distinction is being drawn between near the speaker (proximal) and away from the speaker (distal). Proximal deictic expressions include this and here. Distal deictic expressions include that and there along with their plural forms these and those. Specifically, spatial deixis requires knowledge of the location of the speech event to be understood. Like many Tibeto-Burman languages, Sümi has forms whose use is determined by aspects of the environment in which an utterance takes place (Ebert 1999). This paper aims to study the usage of spatial demonstratives in Sumi Naga. The study will mainly focus on spatial deixis and its dominant referential point, demonstratives. Sumi Naga has a set of demonstratives in their spatial deictic reference according to its proximity, distal, remote and absence to both its speaker and addressee. Also the suffixes in Sumi Naga can be attached to any nouns to designate proximity, distance and absence. Demonstratives and adverbs of place play a heavy role on spatial deictic suffixation. Interestingly, the far distal adverb of place displays a vowel lengthening as the distance increases. The speaker and the addressee both know the far distal place it refers to because they share a contextual knowledge. This paper, at large, intends to explore and describe the basic expressions or usages of spatial demonstrative used by Sumi speakers in their day-to-day communication.

KEYWORDS: spatial deixis, demonstratives, Sumi Naga

THE AMBIGUITY OF THE ROOT \sqrt{TA} IN MEETEILON/MEITEILON

Padmabati Achom
University of Delhi
padma.achom@gmail.com

Meeteilon/Meiteilon, a Tibeto-Burman language, is an agglutinative language which is spoken as a lingua franca in Manipur, a Northeast State of India. Meeteilon has various homophonous morphemes as well as ambiguity in the interpretation. However, the native speakers have learnt to disambiguate the morphemes from the context without realizing its ambiguity. Some Meeteilon speaker may say there is a tonal difference. Yes, there is tone but, do they really listen to the tone, and does it help to disambiguate the different interpretation in a CONVERSATIONS? The obvious answer is ‘No!’ So far, I understood that the tonal difference is used only to disambiguate words in the dictionary, but not so much effective to disambiguate during the conversations. There are many ambiguous morphemes and roots in Meeteilon, but for this paper I will be focusing only on one specific root ‘ta-’ or formally, the Root \sqrt{TA} .(as in Distributed Morphology). The root ‘ta-’ has various interpretation as listed below:

- (1) ta- ‘fall’
..makha-da ta-i
..down-Loc fall-SAsp
‘...fall/fell down.’
- (2) ta- ‘hear’
...makhon-du ta-i
... sound-Def hear-SAsp
‘...hear/heard the sound.’
- (3) ta- ‘necessary’
..čət-pə ta-i
...go-inf necessary/modal root-SAsp
‘...necessary/need/have to go.’

So, in the above examples (1), (2), and (3), it is shown that the root ‘ta-’ has three interpretations and it can be disambiguate from the context. Now, let us provide the same context and see what will happen to the root ‘ta-’ in the example (4).

(4) mahak gari manuṅ-da tum-ba ta-i
he/she.3P vehicle inside-LOC sleep-INF MRoot/hear-SAsp

M1: ‘It is necessary for him to sleep inside the vehicle.’ **Deontic**

(as he has no place to sleep.)

M2: (I) hear the sound of his sleeping inside the vehicle. **Declarative**

In the example (4), it is found that the root ‘ta-’ is ambiguous as it expresses the deontic modality as well as the stative verb ‘hear’ when the embedded clause is non-finite.

Now, when the root ‘ta-’ takes a finite embedded clause, the modality interpretation is lost and the

root ta- only interprets the stative verb ‘hear’ as shown below:

(5) mahak gari	manuj-da	tum-me	(hayna)	ta-i
he/she.3P	vehicle	inside-LOC	sleep-Perf	that.COMP
hear-SAsp				

‘I hear/d that he sleeps/slept inside the vehicle.’

Based on the behaviour of the root ‘ta-’ in (4) and (5), it can be concluded that a modal interpretation is possible only if the embedded clause structure is non-finite. However, if the embedded clause is finite, the sentence cannot convey modality. I will further address the detailed analysis on the ambiguity of the root ‘ta-’ in the paper.

KEYWORDS: the root, ambiguity, homophonous, infinite

REFERENCES:

- Afarli, T.A. 2015. Exoskeletal analysis as a framework for the understanding of language mixing phenomena. Delhi University.
- Chelliah, S. L. 1997. A Grammar of Meithei. New York: Mouton de Gruyter.
- Depraetere, I and Reed, S. 2006. Mood and Modality in English. In *The Handbook of English Linguistics*. Aarts, B and McMahon, A (ed): Blackwell Publishing Ltd.
- Embick, D. 2015. *The Morpheme: A theoretical Introduction*. Germany: De Gruyter Mouton.

TENSE AND ASPECT IN CHOKRI

Nuveta Khusoh
Nagaland University
ata.soh@gmail.com

This paper examines tense and aspect in Chokri. In section 2 the distribution and occurrence of the eight aspect markers are discussed. The aspect marker of *fə* and *ve* will impart different meanings depending on the statives and non-stative nature, and transitivity of the verb. In section 3, it is observed on the distinction in tenses in terms of [+FUTURE] being *to* and that of [-FUTURE] being \emptyset . However it is observed the different between *va* and *ve* present and past tense. It is also observed that a marker *rə* which express regret and puzzlement of the speaker functions like a past tense marker. A list of abbreviations used has been included at the end. The transcription used in this paper is broad using the IPA symbols. The data is presented in the following format:

Line 1: Phonetic transcription following the standardized pronunciation

Line 2: Gloss following the Leipzig Glossing Rules

Line 3: Standardized orthography

Line 4: English Translation

KEYWORDS: Stative, nonstative, intransitive verbs, monotransitive verbs, ditransitive verbs

RECIPROCALLS IN CHOKRI: A CASE OF V_A – V_O DISTINCTION?

Mimi Kevichusa Ezung¹ and Vekhruzo Keyho²

Nagaland University

¹ezungm@gmail.com

²khruzokeyho8@gmail.com

At the outset, Chokri does not appear to exhibit the V_A – V_O distinction as found in Tenyidie. However, a probe further into other areas of the grammar, there is reason to believe that the phenomenon is present in the language, though to a lesser degree than in Tenyidie.

This paper examines the case of the verbal reciprocal *kə* and the nominal reciprocal *hühü*, and their interaction with a set of monotransitive verbs and ditransitive verbs. It is interesting to find that in the presence of the verbal and nominal reciprocals, the tone on the verb changes which is characteristic of the V_O and V_A verbs in Tenyidie. The verb occurring with the nominal reciprocal is marked by an extra high tone, and the verb occurring with the verbal reciprocal is marked by either a low tone or a fall-rise tone. The nominal reciprocal and the verbal reciprocal cannot co-occur with either of the verbs. The restriction on the distribution of the reciprocals is attributed to the fact that the verbal reciprocal functions as a detransitiviser and hence its distribution is restricted to the V_O, which does not permit its object to be dropped.

As found in Kevichüsa (2007), V_A - V_O distinction is a phenomenon found in Tenyidie/Angami where a set of monosyllabic-monotransitive verbs behave differently in terms of grammatical tone and morpho-syntactic construct. The V_A verb bears a high tone, and permits its object to be dropped, whereas, the V_O verb bears a low tone and does not permit its object to be dropped. The semantics of the two types of verbs remains unchanged. The nominal reciprocal occurs with the V_A, and the verbal reciprocal occurs with the V_O.

This distinction is extended to ditransitive verbs, which in Tenyidie, has a bipartite structure: Set 1 or V1 occurs with the direct object, and Set 2 or V2 occurs with the indirect object in the DO-IO order. The two sets are linked by an applicative light verb, as in the given pattern: DO V1 APPLV IO V2

The Set 1 of the ditransitive verb is similar to the V_A of the monotransitive verb in that it permits its object (DO) to be dropped, while the Set 2 is similar to the V_O verb, where the object (IO) cannot be dropped. In the case of the ditransitive construction, both the nominal reciprocal (which functions as the IO), and the verbal reciprocal occur with the Set 2 verb.

KEYWORDS: Reciprocals, Monotransitive verbs, Ditransitive verbs

BORROWING OF ARABIC WORDS BY THE MEITEI PANGALS (MANIPURI MUSLIMS)

Roger Sorokhaibam
Research Scholar, Manipur University
rogersorokhaibam10@gmail.com

The Meitei Pangals or the Manipuri Muslims borrowed many Arabic words. Their mother tongue is Manipuri, a Tibeto-Burman language, but they used many Arabic words, which a natural (Meitei) native speaker could not understand easily. The native Manipuri speakers also borrowed many words from Hindi, Sanskrit, Bengali, English etc. but they do not borrowed much from Arabic Language. However, the Manipuri Muslims borrowed and used many Arabic words when communicating between themselves. Data were collected by visiting four different Manipuri Muslim villages of different districts. Direct conversation with more than 20 participants ranging from children to adults of both sexes and audio recording of the conversation are involved. It was found out that they used many Arabic words because it is mandatory for all the children to go Maktab, a traditional Islamic elementary school, where they were taught basics of Arabic Language and the Quran. Further, for higher learning, the interested children were sent to Madrasah, a school that teaches Islamic theology. As a result, the Meitei Pangals used many borrowed words from Arabic Language.

KEYWORDS: Borrowing, Manipuri Muslims, Arabic, Maktab, Madrasah

AN ANALYSIS ON PLURAL FORMATION IN TAI-KHAMYANG: AN ENDANGERED LANGUAGE OF ASSAM (A PRELIMINARY INVESTIGATION)

Sukanya Dutta
Research Scholar, Assam University
sukanyadutta565@gmail.com

Tai- Khamyang is a critically endangered language of Daic or Tai-Kadai language family. The Khamyang language constructs an important indigenous ethnic community existing amidst of Assamese and various language family of Assam for centuries. The Khamyang variety of Tai belongs to the critically endangered language group. At present, the Khamyang people are constricted to the two states of Indian union – Assam and Arunachal Pradesh .In Assam they have established no of villages in Brahmaputra valley. Their villages such as Desangpani, Rohan and Chalapathar in the district of Sivasagar and Charaideo, Balijan ,Betani and Na-Shyam gao in Jorhat District ,the Rajapukhuri in Golaghat district and Powaimukh in Tinsukia District . In Arunachal Pradesh they are found in the village like Nang-Tao, Jonapathar and Khai-Su of Luhit District. According to 2001 census there are Eight hundred (800) Ethnic population of Khamiyang people in all over the Assam but only very few speakers fluent in the language. The field work is conducted in the village Powaimukh, the only spoken Khamyang village, situated seven miles away from Margherita, Tinsukia district of Assam. According to

SIL Ethnologue, The language only spoken by about 50 speakers in the village Powaimukh. However, the number of fluent speakers are less than 10.

This paper attempt to highlight the findings and preliminary analysis of data collected during the fieldwork. As per the findings, this paper focused on various processes of Plural formation. Number is not grammaticalized in almost all Tai languages, since Khamyang belongs to one of Tai language family. Like many other Tai languages, Khamyang also have two numbers namely singular and plural. In the language, only nouns show number distinctions, The verbs and adjectives do not have different forms for different numbers. Reduplication is a typical feature of Khamyang language. Noun reduplication and adjective reduplication is used to pluralize the nouns. This paper will also address the singular forms of nouns are not morphologically marked by any marker i.e., singular nouns remain unmarked in the language.

KEYWORDS: Tai-Khamyang, Language Endangerment, Plural formation, Number

REFERENCES

- Abbi, A. 2001. A Manual of Linguistic Field Work and Structure of Indian Languages. Muenchen: Lincom Europa.
- Morey, Stephen. The Tai Languages of Assam – a grammar and texts, Pacific Linguistics ;Australia
- Phukan, Girin .2019 . Tais of Northeast India and Southeast India-A study of Ethno- Cultural Linkage .DVS Publishers.
- Rajkhowa, Ajanta .2017 Tai Khamyang Xamaj aru Sanskriti , Banphool Publications.
- Morey, Stephen , 2018 Songs of Tai Aiton , Tai Phake and Tai Kamyang , Indian Journal of Tai Studies , Volume XVIII, 2018, Institute of Tai Studies and Research publications.
- Phukan. M. Punaram, 2010 Tai Ahom Xabdakhoch , Tai Studies and Research Publication

COMPARATIVE STUDY OF NAGAMESE AND ASSAMESE COMPOUND WORDS

Riya Singh

Central Institute of Hindi

riyasingh0989@gmail.com

This paper discusses the compound words of Nagamese. Nagamese is a creole spoken in Nagaland and in some parts of Assam. According to Bhattacharya (1994), “Nagamese is a Kachari’s language”. But people of Nagaland considered Nagamese as medium of communication among different tribes of Nagaland. Naga people do not consider Kachari as Naga tribe so, they are not accepting Nagamese as one of the Naga languages. Basically, Nagamese is a market language or business language of Nagaland and it is highly used in Dimapur district of Nagaland as, dimapur is the business hub of Nagaland. Before 1921, Nagamese exist in this area and this claim is supported by J. H. Hutton (1921), who mentioned about Nagamese in his book ‘The Angami Nagas’. According to Ethnologue (2015), “there are 30,000 speakers of Nagamese in Nagaland”. But it is no one’s mother tongue. In this study, data was collected by using compound word list taken from Baishya (2003) work on ‘the structure of

Nagamese'. Nagamese data is collected from Dimapur district of Nagaland. This paper talks about Nagamese compound words in terms of syntactic (Noun compound, Verb compound, Adjective compound and Adverb Compound) as well as semantic perspective (Endocentric, Exocentric and Copulative compound word). This paper also provides evidences of different possible combinations available to create compound words in Nagamese.

As Nagamese creole is a mixture of many languages like Assamese, Hindi, English and many more but it is highly influenced by Assamese. So, later this paper compares Nagamese compound words with their Assamese word forms or counterparts. This study was conducted to explore the relation between Nagamese and Assamese in case of one of the word formation processes namely compounding. It also highlights the similarities and differences between Nagamese compound words with their Assamese counterparts. For this comparison Nagamese data is collected from 5 participants of dimapur district (Nagaland) and Assamese data is collected from single native speaker of Assamese. On the basis comparison, compound words have shown three conditions i.e., word substitution, borrowed compound words and non-compound words (totally different vocabulary).

KEYWORDS: Nagamese, Compounding, Assamese-based creole, Naga-Pidgin

REFERENCES:

- Baishya, Ajit Kumar (2003). The Structure of Nagamese: The Contact Language of Nagaland. Doctoral Dissertation. Silchar: Assam University. Accessed on 17th July 2020. Online: <https://sg.inflibnet.ac.in/handle/10603/92670>
- Bhattacharya, Dwijen (1994). Review on 'Nagamese: Pidgin, Creole or Creoloid?'. Handout for SARS 523, Multilingual Education in South/Southeast Asia. Accessed from <https://www.sas.upenn.edu/~haroldfs/messeas/handouts/nagamese/nagamese.htm> accessed on 20th June 2020.
- Ethnologue (2015). 18th edition of Ethnologue: Languages of the World.
- Hutton, John Henry (1921). The Angami Nagas : With some notes on neighbouring tribes. Macmillan and Co., Limited St. Martin's Street, London.

ROLE OF MOTHER TONGUE IN THE PROCESS OF ENGLISH LANGUAGE TEACHING- LEARNING

Hiamthuiyang James¹ and Shurhonuo Tsurho²
Nagaland University

¹*jameshiamthuiyang@gmail.com*

²*shurhonuotsurho@gmail.com*

Mother tongue is an important determinant of learning a second language. It plays a significant role especially in the process of English language teaching and learning, but linguists are divided on their opinion about the role of mother tongue in learning a new language. It is generally understood that English should be learned only through English language in the same manner a person learned the mother tongue only by using the mother tongue. The aim of this

paper is to investigate on the role of mother tongue in acquisition of the second language. It is an attempt to present that English language can be taught with the incorporation of the mother tongue in explaining difficult words and concepts rather than explaining by the use of simple words or examples to simplify them in English itself. A learner can comprehend in mother tongue, transfer the meaning in English and then communicate in English, not through the direct translation method but by transferring the meaning while keeping the grammatical rules, phonological system and syntactic structure of English in mind. It is a fact that the learner is able to understand and respond better in mother tongue. Mother tongue is a cognitive element with which a learner acquires the second language. This element is necessary in the developmental process of the target language because the learner tries to produce an internalised representation of the regularities attached to the language he or she is exposed to. Therefore the language used at home becomes the foundation of learning and understanding other languages. The use of mother tongue is fundamental in teaching and learning English as a subject in schools and as a medium of communication in day to day living. It is still a debatable issue whether or not mother tongue plays a decisive role in the acquisition of a new language. Some linguists are of the opinion that mother tongue plays a vital role while some others think that it does not influence the learner in acquiring the second language which has no close affinity to the mother tongue. Keeping this in mind, the present paper is intended to show both the positive as well as negative influences of the mother tongue in teaching and learning English by taking into consideration the four aspects of learning a language, namely, listening, speaking, reading and writing. It aims at establishing an argument that mother tongue plays a very important role in teaching and learning English.

KEYWORDS: Mother Tongue, Second Language, English Language Teaching

A BRIEF STUDY ON THE SYNTACTIC STRUCTURE OF SANGTAM

Toshimenla Ao
Nagaland University
toshimen2019@gmail.com

Languages of the world are classified according to their structural features; each uniquely modeled forming a diversity of the languages. This paper presents a basic pattern of syntactic structure in Sangtam, a Tibeto-Burman language of Nagaland. The language is partly agglutinating and Isolating in nature with the heads of the phrases in the phrase structures like noun phrase, verb phrase and adjective phrase occur either initially or in the final position. On the other hand, the head adverb and head post position occur in the final position of the adverb phrase and postposition phrase. The verbs can be negated by using the marker /ma/. The pronoun is of an interest, as it demonstrates the three numbers namely singular, dual and plural in the analysis of personal pronouns where the gender difference occurs only in the third person singular form. The Possessive Pronoun is morphologically marked by the Genitive marker /jɔ/ suffixing to the Personal pronoun. The Reflexive Pronoun is marked by the reflexive marker /ʃaŋ/ and it occurs in a reduplicated form. The paper also reveals that the relative clause in

Sangtam can be both Pre-nominal/N-final and post nominal/N- initial. Also the complement clause can occur either in initial, middle or final position of the sentence which makes the same sentence able to be written in three different forms. In addition, adjuncts in Sangtam occur in the middle position of a sentence. The researcher used qualitative research method for data collection from the Northern Sangtam spoken in Longkhim-Chare area which falls under Tuensang district.

KEYWORDS: Clause, Phrase, Pronouns, Typology, Verbs

THE LACK OF ARGUMENT INDEXATION IN SOME “INNER” TIBETO-BURMAN LANGUAGES

Tanmoy Bhattacharya
University of Delhi
tanmoy1@gmail.com

In this paper, I suggest that the presence and absence of argument indexation or syntactic agreement in subgroups of Tibeto-Burman (TB) languages can be understood in terms of different ‘waves’ of migrations into the Northeast of India from three language families present in the region today, namely, TB, Austroasiatic (AA) and Tai-Kadai.

First, the paper argues that there is evidence to suggest that Aryanisation of Eastern India happened much later than understood. I use archaeological, genetic and linguistic evidence to suggest that the East (of India) is the true melting pot of the region that witnessed the coming together of different civilisations. I take this to broadly indicate that the “lack” referred to in the title, is a reflection and result of different waves of migrations into the region.

Secondly, whatever may be the genetic similarities and differences between the AA and the TB populations reveal or not reveal, the presence of AA in the Northeast and Southeast Asia is undeniable. Thus, and AA substratum in the Northeast of India is not only evident genetically but is also (quite celebratorily) claimed to be present linguistically in the form of presence/absence of cliticization/ indexation in many TB languages. Additionally, I present various cultural evidence to support the genetic admixing in terms of the relative frequencies of the presence of O2a-M95 and O-M112 haplogroups in AA and TB respectively. It is likely therefore that the two groups overlapped and went through/ settled in the Northeast at different times.

In terms of linguistic evidence, it is shown that as far argument indexing or agreement is concerned, there seems to be a gap in the northeast—the “inner” TB languages do not show argument indexation. Instead of reading this gap in terms of a nominalized finite clause, as conjectured in DeLancey (2011), I suggest that this gap can be interpreted in terms of other alternative and tangential routes of movement that are hidden in the shadow of more prominent and dominant migratory narratives. It is also matched by the presence of pockets of difference in an arc from Northeast Assam to Manipur valley—by Shan versus Kachin dichotomy played out in the valley versus hill conflict that continues to the present day (Bhattacharya, 2017).

This set of evidence for the gap leads to a hypothesis: a separate migratory corridor of a different culture and language group; I will try to argue that this is presently supported by lack of argument marking in the “inner” TB languages and earlier the conjecture that Meeteilon is not a Kuki-Chin language (Grierson 1904). I argue that the fact that Meeteis are genetically the closest to Phayengs, the original settlers of the valley than others, indicates their early presence in the valley (Bhattacharya 2017).

KEYWORDS: agreement, Tibeto-Burman, Austroasiatic, Tai-Kadai

REFERENCES

- Bhattacharya, Tanmoy. 2017. “Peopling of the Northeast, Part 5”, *neScholar* vol.3, issue 3, 54-64.
- DeLancey, Scott. 2011. Finite structures from clausal nominalization in Tibeto-Burman. *Nominalization in Asian Languages*, ed. by Foong Ha Yap, Karen Grunow-Hårsta and Janick Wrona, 343-359. Amsterdam & Philadelphia: John Benjamins
- Grierson, George Abraham. 1904. *Linguistic Survey of India*. Vol. III, Part III. Office of the Superintendent, India Printing, Calcutta.

NONVERBAL PREDICATE IN MANIPURI

Huiningshumbam Surchandra

Tezpur University

boinao86@gmail.com

The present paper attempts to explore the construction of nonverbal predicates in Manipuri (Ethnologue ISO 639-2 mni) which is one of the Tibeto-Burman languages of Northeast India. It is dealt with how the nonverbal predicates are constructed and what role the copula is playing in it. It also tries to show how it is different from verbal predicate. The copula -ni is used to make nominal predicate that shows identity, possession, purpose, benefaction, origin and also to make some adjectival predicates in the context of making something different from a collection. For sentences having non-verbal predicate and showing past and future time reference the verb oi is used. For past time reference the verb is used with the aspect marker -rəm and -gəni for future time reference. For making locative and existential predicate the existential verb lai is used. This existential verb is also used to make another possessive predicate.

KEYWORDS: nonverbal predicate, copula, locative, existential, possessive

THE CONSTITUENTS OF NPS IN PURUM

Elangbam Manimohon Meitei
Tezpur University
manielangbam8@gmail.com

The present paper is an attempt to study about the constituents of NPs of Purum. Purum is the name of the community as well as the language. According to Bradley (1997), Purum is included under the Old Kuki group of Tibeto-Burman language family. The NPs' elements of Purum include i.e. demonstrative, possessive, interrogative and adjective. In a NP, the head of the phrase is a noun. In most of the languages, a simple noun phrase is made up of a single word which is the head noun or a pronoun. In Purum, the demonstrative *hiwa* 'this' and *khawa* 'that' precede the head noun. In possessive, the marker *-ta* is suffixed to the noun or pronoun to indicate the possessor in Purum. The marker *-ta* is suffixed to the interrogative pronoun *ətu* 'who' to mean 'whose'; and then followed by the question marker *-mo*, which in turn is followed by a noun. In most SOV languages, both AdjN and NAdj order are common. This applies to Purum language as well. However, the NAdj order seems to be more usual in the language.

KEYWORDS: Purum, Demonstrative, Possessive, Interrogative, Adjective

'AGREE' IN KUKI-CHIN AND KIRANTI LANGUAGES

Jyoti Sharma¹ and Tanmoy Bhattacharya²
University of Delhi
¹jyotitilakrajsharma@gmail.com
²tanmoy1@gmail.com

In this paper we look at the phenomenon of agreement in two broadly defined linguistic groups, namely, the southern Kuki-Chin languages in the Northeast of India and the Kiranti languages of Eastern Nepal, that has largely remained syntactically underexplored, yet the languages belonging to these groups exhibit agreement patterns that are significant in mapping more comprehensively a truer representation of agreement in general. The two representative languages that we take up for further study are Mara, spoken in the southern part of the state of Mizoram and Bantawa, spoken in Sikkim and Eastern Nepal. We compare these two languages broadly across the following two paradigms: (i) Direct and inverse alignment of indices, and (ii) Person-Number feature split. The analysis presented suggests direct and inverse orders being triggered by different probes.

We consider the agreement markers in these two languages to be more like clitics rather than the inflectional affixes; we show this by evaluating proposals from Zwicky and Pullum (1983), Nevins (2011), Anagnostopoulou (2014), Kidwai (2006) and Bhattacharya (2016). Furthermore, though person marking is obligatory and cannot be dropped, number marking in both the languages shows some degree of optionality, especially with marking of object's number. Given the various tests shown in the paper, we will consider these markers as agreement clitics and not as inflectional affixes.

Most of the languages under these branches show the agreement of verbs with the Person [PER] and Number [NUM] features of the Subject (S) and/ or the Object (O), and follow the person hierarchy in doing so. In the affirmative paradigm in Mara, the [PER] of the S and O are cliticised preverbally in the unmarked order, i.e. 1/2→3 as in (1), but in the inverse order, i.e. 2/3→1 and the negative construction only [PERO] is cliticised preverbally, whereas [PERS] is cliticised postverbally as in (2) and (3), respectively, with marker *nə*, provisionally glossed as OM in the former.

- 1) (kej-tə) (nənau) ej-tʃə-pəraj (direct)
(I-Erg) (you) 1-2-pull
'I pulled you.'
- 2) ej-nə-pəraj-tʃi (inverse)
1-OM-pull-2
'You pulled me.'
- 3) zaŋija tʃə-pəraj-nə (negative)
yesterday 2-pull-1
'I didn't pull you yesterday.'

A similar pattern is also evident in Bantawa, where the 1st person regardless of its grammatical role is always encliticised, as in 4-7, hence displaying the hierarchy of 1>3.

- 4) (ŋka) (k^ho) d^hat-u-ŋ
(I) (s/he) hit-3-1
'I hit her/him.'
- 5) (k^hosa-a) (ŋka) i-d^hat.a-ŋ
(he-Erg) (I) INV-hit.Pst-1
'He hit me.'
- 6) ŋka k^hana d^hat-na
I you hit- 1>2
'I hit you.'
- 7) k^hana ŋka tʃi-d^hat-a-ŋ
You I 2-hit-PST-1
'You hit me'

The feature split between the [PER] and [NUM] features of an argument is evident in both languages. However, unlike Mara, in Bantawa only one argument's [NUM] can be indexed on the verb, hence predominantly showing omnivorous number agreement:

- 8) k^hana-ci k^ho ti-d^hat-i-cu
 You-PL he 2-hit-3-PL
 ‘You(PL) hit him.’
- 9) k^hana-ci k^ho man-d^hat-ti-cu-ci
 You-PL he NEG-hit-2-3-PL
 ‘You(PL) did not hit him.’

The analysis is couched within the multiple Agree (Nevins 2007; 2011) and cyclic Agree (Béjar and Řezáč, 2009) versions of Agree (Chomsky, 2000), making use of portmanteau morphs and prominence hierarchies as two empirical tools which encourage the application of these two specific Agree systems. The various morpheme orders are derived through syntactic rather than postsyntactic morphological processes. Broadly, the claim in this regard is that the prefixal and suffixal order are a result of two different Agree heads (T and *v*, respectively); consequently, the two languages show varying prominence of these two Agree systems. Related to this claim, the direct and inverse orders broadly relate to T- and *v*-Agree, respectively. [500]

REFERENCES

- Anagnostopoulou, Elena. 2003. The Syntax of Ditransitives: Evidence from Clitics. *Studies in Generative Grammar* 54. Mouton de Gruyter, Berlin, New York.
- Béjar, Susana and Milan Řezáč. 2009. Cyclic Agree. *Linguistic Inquiry* 40: 35–73.
- Bhattacharya, Tanmoy. 2016. Inner/Outer Politeness in Central Māgadhan Prākṛit Languages: Agree as Labeling. *Linguistic Analysis*, vol 40, 3-4, 297-336.
- Chomsky, Noam. 2000. Minimalist inquiries: The framework. In R. Baltin, D. Michaels and J. Uriagereka. eds., *Step by step: Essays in honour of Howard Lasnik*. Cambridge, Mass: MIT Press.
- Nevins, Andrew. 2007. The representation of third person and its consequences for person-case effects. *Natural Language and Linguistic Theory* 25 (2): 273–313.
- Nevins, Andrew. 2011. Multiple agree with clitics: Person complementarity vs. omnivorous number. *Natural Language and Linguistic Theory* 29 (4): 939–971.
- Zwicky, Arnold M. and Geoffrey K. Pullum. 1983. Cliticization versus Inflection: English n’t. *Language*, vol. 59;3, 502-513.

CASE MARKING IN DIMASA

Kh. Dhiren Singha
Assam University, Silchar
dhiren_ciiil@yahoo.co.in

Dimasa is one of the under described endangered languages of Northeast India (Moseley, 2009). Etymologically, the term Dimasa itself is a compound word (*di* ‘water’ + *ma* ‘big’ + *sa* ‘son’) which literally means ‘children of big river’. Linguistically, Dimasa belongs to Bodo-Garo sub-group of Tibeto-Burman sub family of languages (Benedict, 1972). Dimasa is

mainly spoken in Cachar, Dima Hasao (formerly known as North Cachar Hills), Karimganj, Karbi-Anglong, and Nagaon districts of Assam with a total population of 1,33,327 (Census of India, 2011). It is also spoken in Rajshahi and Dhaka provinces of the present Bangladesh. Dimasa has many more cognate languages, namely Boro, Deori, Garo, Kokborok, Reang, and Tiwa, which share common vocabularies in different semantic domains. Furthermore, Dimasa has four major dialects according to the geographical location of the region viz., Hasao, Hawar, Dembra, Dizuwa, etc. Typologically, Dimasa exhibits many more features of Tibeto-Burman languages, namely tonal, mono-syllabic verb root, null relative pronoun, etc. and it also shares areal features of South Asian languages like SOV order, reduplication, classifier etc.

Case is a system of marking dependent nouns for the type of relationship they bear to their heads (Blake, 2001). Case is one of the crucial morphosyntactic features of the languages of world. Likewise, Dimasa exhibits the same morphosyntactic features from the typological background of the Tibeto-Burman languages. As many other Tibeto-Burman languages, case relations in Dimasa is mainly expressed by means of postpositions. In other words, case relation in Dimasa is expressed by postposing case markers to nouns or pronouns. Generally, case markers are not marked for the gender, number, and person of nouns. The case suffixes in Dimasa are all toneless which include (i) *ke*, accusative, (ii) *thane, ne*, dative, (iii) *zaj*, instrumental, (iv) *ni*, genitive, (v) *nisiŋ / ni-phraŋ*, ablative, and (vi) *ha*, locative. Undoubtedly, the same case markers are used both for animate and inanimate nouns except the ablative case which has different markers for animate and inanimate nouns. Besides, Dimasa is one of the languages in Bodo-Garo language family or group which has distinct markers for accusative and dative cases.

The present paper attempts to describe the semantic and morphosyntactic aspects of cases in Dimasa spoken in Dima Hasao district of Assam. The present paper will explore the formation, function and usage of case markers in Dimasa.

KEYWORDS: Dimasa, Bodo-Garo, Case marking

REFERENCES

- Blake Barry, J. 2001. *Case*. Cambridge: Cambridge University Press.
- Butt Miriam. 2006. *Theories of Case*. Cambridge: Cambridge University Press.
- Census of India. 2011. *Series 1: Language India and States*. New Delhi: Registrar General and Census Commissioner.
- Longmailai, Monali. 2014. *The Morphosyntax of Dimasa*. Unpublished PhD dissertation, North-Eastern Hill University, Shillong.
- Singha, Dhiren Kh. 2004. *The Structure of Dimasa: A Typological Study*. Unpublished PhD dissertation, Assam University, Silchar.

LEXICAL COMPARISON OF A•WE AND DUAL: DIALECTS OF GARO

Bilnang Sangma,
North Eastern Hill University, Tura Campus
bilnangraja@gmail.com

Among the eleven dialects of the Garo language A•we which is the standard dialect of Garo and Dual that is spoken in southern part of Garo Hills and in neighboring country Bangladesh, are selected for this present study. This paper is an attempt to investigate the similarities and differences of lexical items between two dialects. The paper mainly compares the lexical data of mentioned two dialects and this study is limited to natural bodies, plants, body parts, person, kinship terms, negations and some tenses.

The table shows the lexical comparisons between the two dialects.

Body parts:

English	A •we	Dual
Leg	/ʃaʔa/	/ʃaʔten/
Stomach	/okʔ/	/bibikʔ/
Forehead	/mik ^b iŋ/	/k ^b opal/
Nose	/giŋ ^t iŋ/	/giŋ/

KEYWORDS: case, Garo, lexical item

COMPOUNDING IN KOIRENG LANGUAGE

Lourembam Ludmila Chanu
Manipur University
ludlou.chanu5@gmail.com

Koireng is one of the scheduled tribes of Manipur located in Saikul, Kangpokpi, Thangmeiband and other border foothills surrounding Imphal valley, Manipur. They are also known by different names viz. Kwoireng, Koren, Quireng, Kolhreng, Korrengs, Karen. With the difference in the name many linguists placed them in different subgroup. They belong to Kuki – Chin group of Tibeto burman language family (Grierson 1909), J.Shakespear described them as an old Kuki tribe while Hodson classed them as Naga tribe, Shafer (1966) classed them under Western branch of Kukish section of Burmic division, under Western Kuki subgroup of Transition to Naga of Kuki-Naga by Benedict, Bradley (1994) placed Kwoireng in Zeiliangrong group of southern Naga and so on. The people of Koireng constitute a small community bearing a population of about 2600 (census 2011).There language ‘Koireng’ is one of the endangered languages of Manipur. Therefore the paper will focus on compounding as a part of word formation that has the role in forming a new category. Compounding is defined as the

combination of (at least) two lexemes or words (Bauer 1988b: 33, article 21), or stems (Hansen et al. 1990: 43; Fleischer 2008: 889), or bases (Lieber 2010: 43; see also article 133), or free lexical morphemes (Schmid 2011). The paper will show combination of some lexical categories such as adjectives, nouns, verbs or adverb in purpose of constructing a larger unit of word. In this area little work has been done and little literature regarding the language has been found. In view of this, a modest attempt is ready to show formation of words through compounding in Koireng.

KEYWORDS: Koireng, Compounding, Word formation

COMPOUNDING IN KOKBOROK

Samir Debbarma¹ and L. Pratima Devi²

Tripura University

¹samirdebbarma85@gmail.com

²pratimadevi67@gmail.com

Linguistically, Kokborok belongs to Bodo-Koch branch of the Bodo-Konyak-Jinghpaw subgroup of the Tibeto-Burman sub-family of Languages (Burling, 2003). Kokborok is mainly spoken in the North-Eastern state of Tripura, India with a total population of more than 1 million populations. Kokborok is also spoken in some parts of Assam and Mizoram. Some thousands of Kokborok speakers are also scattered in small number in Chittagong Hill tracts and some parts of Bangladesh. Kokborok has close affinities to Boro, Deori, Garo, Dimasa, Rabha, Tiwa, etc.

The present paper attempts to describe the word formation process in Kokborok with special focus on compounding of noun, verb, adjective and adverb. Compounding is one of the major word formation processes in Kokborok. Compound nouns can have a root of noun-noun, noun-adjective, verb-noun, noun-verb, and verb-verb. Compound verbs with verb-verb, noun-verb verb roots are found in Kokborok. Compound adjectives with the roots of noun-adjective, verb-adjective and verb-verb is also attested in Kokborok.

KEYWORDS: Bodo-Garo, Kokborok, Compounding

REFERENCES

- Adams, V. 1973. *An Introduction to Modern English Word-Formation*. London, Longman.
Burling, Robbins. 2003. "The Tibeto-Burman Languages of North-Eastern India". In Graham Thurgood and Randy J. LaPolla Eds., *The Sino-Tibetan Languages*. London and New York: Routledge. 169-191.
Debbarma, Samir. (2014). *The Structure of Kokborok*. Ph.D Dissertaton, Assam University.

**COMPARING EMBEDDED CLAUSE NON-NOMINATIVE SUBJECTS IN INDO-ARYAN
AND TIBETO-BURMAN**

Eshani Baishya¹, Tanmoy Bhattacharya² and Jyoti Sharma³

University of Delhi

¹*eshanibaishya34@gmail.com*

²*tanmoy1@gmail.com*

³*jyotitilakrajsharma@gmail.com*

This paper compares the Non-Nominative Subject (NNS) patterns in three Indo-Aryan (IA) languages, Assamese, Bangla, Hindi with Meiteilon to show that the intra-family (within IA) and inter-family (across IA and Tibeto-Burman (TB)) variations can be accounted for in a satisfactory manner theoretically instead of descriptively listing the differences and similarities.

We compare *POSS-ing* (2 sub-types) and *ACC-ing* constructions in these languages as follows, IA represented by Bangla and TB by Meiteilon:

(1) a.	ami/	PRONOM [o-t/	PROGEN	bhat kha-wa]	dekh-e-ch-i	POSS- <i>ing</i> -I	IA
	I		s/he-gen	rice eat-ger	see-prf-aux.prs-1		
a'.	əi		[ma-nə	cak ca-bə]	ure		TB
	I		s/he-nom(erg)	rice eat-nmz	seen		
	I have seen her/his rice eating.						

b.	ami/	PRONOM [o-t/	PROGEN	bhat kha-wa]-r	kOtha	Sun-e-ch-i	POSS- <i>ing</i> -II	IA
	I		[s/he-gen	rice eat-ger]-gen	matter	heard-prf-aux.prs-1		
	əi		[ma-nə	cak ca-bə]-gi	wa	tare		TB
	I		s/he-nom(erg)	rice eat-nmz-gen	matter	heard		
	I have heard her/his rice eating.							

c.	ami/	PRONOM [o-ke/	PROACC	bhat khe-te]	dekh-e-ch-i	ACC- <i>ing</i>	IA
	I		s/he-acc	rice eat-prt	see-prf-aux.prs-1		
	əi		[ma-nə	cak ca-bə]	ui		TB
	I		s/he-nom(erg)	rice eat-nmz	saw		
	I have seen her/him eating rice.						

Descriptively, there are two obvious differences: (i) whereas the Embedded Clause (EC) subject is marked Genitive and Accusative in IA, it is consistently marked Nominative (we consider here for simplicity the Agentive/ Ergative marking *nə* in Meiteilon as Nominative) in *POSS-ing* and *ACC-ing*, respectively, and (ii) whereas in IA the gerund marker for *POSS-ing* and *ACC-ing* are different, it is the same marker for both constructions in TB.

The analysis that we propose shows that (i) the *POSS-ing* constructions are nominal whereas the *ACC-ing* constructions are verbal in IA, this difference in turn derives all essential intra-IA differences, whereas they are all consistently not nominal in TB, and therefore, (ii) only in IA the difference between the two gerund constructions shows up as a matter of case on the GERUND head, where the lack of both Aspect and (complete) Tense in the gerund constructions is the reason the embedded clause subjects cannot be marked Nominative.

These constructions differ quite significantly, as is well documented, from Control constructions which do not have a non-Nominative EC. A pattern similar to (1) is noticed in the Hindi equivalents as well, which also show an overlap between functions of the *-te* marker in Bangla and the *-na/ne* marker in Hindi. Furthermore, the case patterns in Assamese are marginally different, where the GERUND marker is consistently *wa*. The following comparative table shows the degree of overlap of the different markers in these languages:

(2)

	Assamese	Bangla	Hindi	Meiteilon
POSS-ing-I	-wa	-wa	-na	-bə
POSS-ing-II	-wa	-wa	-ne	-bə
ACC-ing	-wa	-te	-te (hue)	-bə

Theoretically, we show that the nominal character of the POSS-*ing* constructions in IA ensures Genitive on the embedded subject by (a) embedding a D head, and (b) object-incorporation, roughly shown as in (3).

(3) [GerP [DP .. [VP subj obj V] ..D] Ger]



We claim that as a result of the incorporation, the Obj-V complex head moves to D, which is responsible for [GEN] on the embedded subject. As opposed to this, we show that the participle in the ACC-*ing* constructions embeds a VP and cannot therefore mark the embedded subject Genitive. On the other hand, in case of TB, we assume that the difference in the character of Tense (in embedding aspectual complements) in general is responsible for marking the EC subject as Nominative consistently, that is, we claim that there is no distinction between POSS-*ing* and ACC-*ing* in TB. We support this claim with data from adverb scope in the two groups of languages.

We believe that any typological account thus informed by syntactic explanations, leads to a richer form of typology.

KEYWORDS: Non-Nominative, Gerund, Embedded, Participle, Tense

VERBS AND THEIR COMPLEMENTISERS IN MEETEILON

Alfina Khaidem
Manipur University
alfinakh@gmail.com

It has often been considered in Meeteilon, a Tibeto- Burman language, and also other Indo Aryan languages that the selection of complementiser depends on the semantic nature of the matrix predicate. In Meeteilon, the verbs like *ta-*, ‘hear’, *thajə* ‘believe’ select two types of complementisers, one with *hay-bə* and another one with *hay-nə*. Here, the complementisers connote different meaning of the complements. But verbs like *khəŋ-*, ‘know’ selects only complements of *hay-bə* complementiser. The *hay-bə* complementiser with believe, *thajə-* verb

increases the certainty of the complements whereas, with hay-nə, it expresses the uncertainty of the belief the speaker has.

- 1) [john-(nə) lairik pa-i hay-bə/hay-nə] əy thajə-i
John-ERG book read-NON-FUT say-NZR/say-ADV I believe-NONFUT
'I believe that John read the book'.

In Bhatt and Ningomba (1995), this pair of examples in 1, show the same core meaning but have different presuppositional meaning. With hay-nə, John's reading might not have happened but in case of hay-bə, it is a fact.

- 2) tombə-nə [məhak lak-ləm-mi hay-nə/hay-bə] əyŋon-də hay-de
Tomba-SUB he come-PERF-NFU say-ADV/say-NZR I-LOC say-NEG
'Tomba has not told me that he had come'.
- 3) tombə-nə [məhak lak-ləm-mi hay-nə/*hay-bə] əyŋon-də hay-i
Tomba- SUB he come-PERF-NFU say-ADV/say-NZR I-LOC say-ASP
'Tomba has not told me that he had come'.

In the example, in 3, the hay-bə, 'tell' selects only hay-nə complementiser but when the main verb is negated, both the complementisers are possible. Empirically, in the studies of complementation, the selecting verbs plays important role in selecting the types of complement clauses. In earlier works of Kiparsky and Kiparsky (1971), verbs are divided into factives and non-factives, where the syntactic structure of factive complements is more complex than that of factive verbs. This seems to be still puzzling in the case of Meeteilon as Meeteilon does not satisfy the criteria given in Kiparsky and Kiparsky. And if factivity is determined by verb, then 'believe', 'thajə- verb is a non-factive verb but it selects for both the complementisers (which the earlier Meeteilon grammarian termed the complementiser hay-bə as factive and hay-nə, a non-factive). It is proposed in this work that can the verbs be categorised in terms of its attitudinal property of the verb. Such kind of propositional attitude verbs have been have been under discussion frequently because their syntactic, semantic and pragmatic properties interactions is difficult to capture from either perspective. The complementiser plays a major role in the interpretation of the sentence whether the utterance is about the proposition or is it about the beliefs of the attitude holder. The discussion will through light on complementiser acting as an epistemic quantifier to both clausal complements and the matrix verbs (attitude verbs) and if factivity is encoded on the structure or the verb. It is proposed here that in Meeteilon , the complement taking predicates like khəŋ-bə, 'know', kaw-bə , 'forget' have stronger epistemic scale and it selects only hay-bə complementiser. And the verbs selecting both the complementiser can be assumed to have lesser epistemic property and so on.

KEYWORDS: Attitude verbs, Complement Clause, Complementiser, Factive

REFERENCES

- Bhat, D.N.S. and M.S. Ningomba. 1995. Manipuri Grammar. Central Institute of Indian Languages, Mysore.
- Kiparsky, P & Kiparsky. C. (1971). Fact. In *Semantics: An interdisciplinary reader in philosophy, linguistics and psychology*, ed. D. D. Steinberg and L. A. Jakobovits, 345-369. Cambridge University Press.
- Noonan, M. 2007b. Complementation. In *Language typology and syntactic description*, edited by, T. Shopen. 52–150. Cambridge: Cambridge University Press.
- Scheffler, T (2009). Evidentiality and German Attitude Verbs. *Proceedings of the 32nd Annual Penn Linguistics Colloquium, VOL 15, issue 1. University of Pennsylvania Working Papers in Linguistics*

CORRELATION BETWEEN ATTRIBUTIVE ADJECTIVE AND ITS PREFIX Ə- IN

MANIPURI: A REVISIT

Hanjabam Surmangol Sharma

Manipur University

surmangol@yahoo.co.in

Manipuri is one of the Tibeto-Burman languages spoken in northeastern India, mainly in the state of Manipur. The language is used as a lingua franca in the state as well as one of the official languages of the Indian constitution. There are native speakers of the language inhabited in Assam, Tripura, Bangladesh, Myanmar, etc. since historical time. Manipuri is considered as an agglutinative language, morphemes are monosyllabic in nature. In other words, each syllable represents a morpheme. The present paper attempts to highlight one of predominant prefixes in Manipuri, i.e. ə- which is considered as a cognate of Karbi a- that is a reflex of PTB *a- (Konnerth 2014: 201). Chelliah (1997: 86) discusses ə- as an ‘attributive’ prefix to derive adjectives by attaching it to verbal nouns. The paper examines if the prefix is used only as an attributive derivational prefix to form adjectives or any other function it can perform. The so-called Manipuri adjectives are found as requiring two affixes such as ə- ‘ATT(ributive)’ and -pə ‘NOM(inalizer)’ to be attached to a state verb root in general. The issue of overlapped categories between adjectival and nominal brought about by ə- prefix in sentences would be examined, for example, məsi ə-p^hə-bə layrik-ni (this ATT-be.good-NOM book-COP) ‘This is a good book’, məsi-gi layrik-si-nə k^hway-dəgi ə-p^hə-bə-ni (this-GEN book-PDET-CNTR all-ABL ATT-be.good-NOM-COP) ‘This book is the best of all’. Further, the paper investigates into the morphosyntactic properties of the attributive adjective in such cases as in ə-p^hə-bə əŋaŋ (ATT-be.good-NOM boy/girl) ‘good boy/girl’ vs. yam-nə p^həbə əŋaŋ (be.many-ADV be.good-NOM boy/girl) ‘very good boy/girl’ where the adjective in the latter example is seen without ə- prefix in the light of what Singh et al. (2002) discussed. The moot question in the paper is to examine the kind of grammatical relation between the so-called Manipuri adjective and its combinatory constituent because no single uniform pattern of adjective is maintained.

KEYWORDS: attributive adjective, grammatical relation, Prefix ə-, Nominalizer, Monosyllabic

Abbreviations used: ATT ‘Attributive’, ABL ‘Ablative’, ADV ‘Adverb’, CNTR ‘Contrastive’, COP ‘Copula’, GEN ‘genitive’, NOM ‘Nominalizer’, pdet ‘Proximal determiner’

REFERENCES

- Chelliah, S. L. (1997) *A Grammar of Meithei*. Berlin, New York: Mouton de Gruyter
Konnerth, L. A. (2014) *A Grammar of Karbi*. PhD dissertation: University of Oregon.
Singh, S. Imoba; Singh, L. Sarbajit (2002) *Manipuri Adjectives: A New Approach*. Vol. 25.2. Linguistics of Tibeto-Burman Area.

SESQUISYLLABLES IN BODO-GARO

Aleendra Brahma

Central Institute of Indian Languages, Mysuru

aleendra.ciil@gmail.com

Bodo-Garo (BG), a group under the Assam-Burmese branch of Tibeto-Burman sub-family of Tibeto-Chinese family (Grierson 1927: 53-4) includes Bodo, Deori, Dimasa, Garo, Kokborok (incl. Reang & Tripuri), Rabha and Tiwa (Lalung) which are spoken mainly in Assam, Tripura, Meghalaya, Nagaland and West Bengal. These languages are spoken by 39,83,013 people in India (Language Data June 2018, Census of India 2011). These languages are also spoken in Bangladesh, Nepal and Bhutan. They have many genealogical unique linguistic features that include the occurrences of sesquisyllables. As the term sesquisyllable suggests, it defines as- one and a half count of syllables, formed in course of the comparative method and/or internal reconstruction of syllables or due to different resyllabification processes. A sesquisyllable is traditionally defined as a type of word comprising one major syllable and one minor syllable. In the context of Southeast Asian languages, a sesquisyllable comprises one phonologically reduced (minor) syllable followed by one normal (major) syllable. (Matisoff 1973: 86). It occurs in language because of different grounds such as (i) lessening the syllable count of multisyllabic roots or multisyllabic stems of an agglutinating language; (ii) simplifying words for easier and better articulating them; (iii) geographical dialectal changes; (iv) genealogical linguistic tendency to condense the syllables in polysyllabic words; etc.

This study aims at finding out sesquisyllables in BG group of languages, especially, Bodo, Dimasa, Kokborok and Tiwa; analysing their structures; examining the sonority constraints; finding out the optimal pairs of syllables that form sesquisyllables and examining reoccurrences of sesquisyllabification. In these languages, sesquisyllables are commonly formed as the intermediate structures of the fusions of the syllables of the disyllabic words or the second and third syllables of trisyllabic words into complex monosyllabic (a syllable with complex structure) words. Diachronically, sesquisyllabicity is claimed to be intermediate between disyllabic and monosyllabic stages (Michaud 2012; Brunelle & Pittayaporn 2012).

Most roots in this group of languages are monosyllabic but all the languages in this group are highly agglutinating. However, there is a tendency of reducing syllable counts of

words in these languages that causes the formation of sesquisyllables from disyllabic and trisyllabic bases. Usually, the reduced syllable is formed from an open syllable which does not have a prominent tone feature whereas the normal syllable is formed from an onset syllable with a prominent tone feature. The most common phonological structures of sesquisyllables in these languages are C.CV and C.CVC. e.g.,

A. C.CV

- (1) (a) bi.láí > bə.láí > b.láí 'leaf' (Dimasa)
(b) kò.ró > kə.ró (?) > k.ró 'head' (Bodo > Dimasa)
(b) si.ri > sə.ri > s.ri 'silent' (Bodo)

B. C.CVC

- (2) (a) ku.gu.lín̩ > ku.gə.lín̩ > kuk.lín̩ 'dragonfly' (Tiwa)
(b) ga.tʰaŋ > gə.tʰaŋ > ɣ.tʰaŋ 'alive' (Dimasa)
(c) kə.nər > kə.nər > k.nər 'move v.t.' (Koborok)
(d) pʰu.naŋ > pʰə.naŋ (?) > pʰ.naŋ 'touch v.t.' (Bodo)

KEYWORDS: Sesquisyllable, Bodo-Garo, Reduced Syllables, Normal Syllables, Minor Syllables, Major Syllables

REFERENCES

- Brunelle, M. and Pittayaporn, P. 2012. "Phonologically-constrained change: The role of the foot in monosyllabization and rhythmic shifts in Mainland Southeast Asia". In *Diachronica* 29.4, pp 411-33. USA: John Benjamins Publishing Company.
- Grierson, G.A. 1927. *Linguistic Survey of India-I(I)*. Kolkata: Superintendent of Government Printing.
- Matisoff, J. 1973. "Tonogenesis in Southeast Asia". In L. M. Hyman, (ed.). *Consonant Types & Tones*, pp 71-95. Los Angeles: The Linguistic Program, University of Southern California.
- Michaud, A. 2012. "Monosyllabization: Patterns of evolution in Asian languages". In Thomas Stolz, Nicole Nau & Cornelia Stroh. *Monosyllables: From phonology to typology*. Berlin: Akademie Verlag.

SPEECH ERROR AND MISPRONUNCIATION IN UIPO

Teshangran Tontang
The English and Foreign Languages University, Shillong campus
teshangrantontang@gmail.com

Meanings of words in tonal languages like Uipo (Khoibu), are highly dependent on the tone of words and syllables. A slight change in tone results in distortion of meaning of the words uttered and the sentence in general. It is sometimes perceived as unintentionally humorous to a native speaker when such mispronunciations occur.

This paper will study the speech errors and also the factors leading to such errors. The errors could also be mispronunciations of tones, vowel lengths and even word jumbles. (PS: Uipo will be used in the sentences that follow, as Uipo and Khoibu are synonymous)
Error in tones is one of the most common mistakes resulting to mispronunciation.

1. (a) kei -nato hirane
1.POSS.younger-sister die.PST
My younger sister died
- (b) kei-nà tò-hirane
1.POSS.nose stuffy.die.PST
My nose is very stuffy (very stuffy that one feels like dying)

The above sentences are both grammatical. There are instances in which the speaker utters 1(b) when they intend to say 1(a) due to the inability to distinguish tones. It has been observed that these errors occur among a certain section of the people. Instances observed and recorded from real-life utterances or natural speech will be studied in this paper.

Another instance of mispronunciation is vowel length alteration, where long and short vowels are often mixed up.

2. (a) cak kəca
rice eat
(I) eat rice
- (b) cak cəmək
rice eat.NEG
(I) don't eat rice

There are words which have same or similar meaning but have specific usage and non-interchangeable. For instance, '*juidij kərəi*' means 'cold water' and '*ʔəi kədai*' means 'I'm cold'. Here, '*kərəi*' and '*kədai*' both mean 'cold'. '*Kərəi*' is used with non-animate objects while '*kədai*' is used with animate objects, including humans. When used interchangeably, the meaning is somehow conveyed but it is ungrammatical to a native speaker. Sometimes it may even sound funny or humorous to a native speaker. Words having similar or same meanings when used interchangeably result to ungrammatical sentences.

The above errors tend to occur among a few particular individuals whose parents who speak different mother tongues (here, Uipo and other), or women who marry into Uipo. This paper will look into the common speech errors in Uipo and the various factors related to it

KEYWORDS: Uipo, speech error, mispronunciation, tone distinction, vowel length alteration, non-interchangeable, ungrammatical

CONSONANTAL SYSTEM OF NEWAR: AN ENDANGERED LANGUAGE OF SIKKIM

Papori Rabha
Assam University
paporirabha1@gmail.com

Newar or Newari, also sometimes known as Nepal Bhasa, is one of the ethnic tribes of Sikkim. Linguistically, the Newar language belongs to the Tibeto-Burman group of the Sino-Tibetan language family. The people of this community are scattered in different districts of Sikkim. The proposed study is based on the East (Gangtok, Ditchlen), West (Dentam), and South (Namthang) districts of Sikkim. The people of the Newar community are multi-lingual. As Nepali is the dominant language of Sikkim, the Newars are slowly introducing their language to safeguard the language. They follow their scripts and literature and are widely used among them and its adjacent state of West Bengal.

This paper aims to analyze the consonantal system of the Newar language spoken in Sikkim. There are twenty-four consonant sounds found in the language p, ph, b, bh, t, th, d, dh, c, ch, k, kh, g, m, n, ŋ, r, s, z, ʒ, h, l, w and y. The present study also includes the description and distribution of words in different positions and consonant combinations of the consonantal system.

KEYWORDS: Tibeto-Burman, Newar, Consonantal System, Consonant Combination.

REFERENCES

- Baskaran, S. Ganesh. 2011. *Linguistic Survey of Sikkim Part-I, Non-Pronominalized Himalayan Group*, Office of the Registrar General and Census Commissioner, India Ministry of Home Affairs, Government of India.
- Deb, Debojit. 2016. *Phonology of Tibeto-Burman Languages*. Notion Press, Chennai.
- Kansakar, Tej. R. 1981. *Newari Language and Linguistics: Conspectus*, CNS, Tribhuban University, Nepal.
- Katamba, Francis. (1989). *An Introduction to Phonology*. London: Longman.
- Matisoff, James. A. (1996). *Phonological Inventories of Tibeto-Burman Languages*. USA: University of California.

PNG FEATURES IN KOKBOROK

Sagolsem Indrakumar Singh
Tripura University
iksagol@gmail.com

Agreement is one of the most widely-researched issues in theoretical linguistics. Many of the world's languages have grammatical agreement and it has become an essential feature that guides linguistic processing. As a phenomenon, if two words are said to agree in a sentence, it means that they share certain features such as, person, number, gender or others (Hale, 1982). Agreement features which are commonly used are person (e.g. 1st, 2nd, and 3rd),

number (e.g. singular, plural, dual) and gender (e.g. masculine, feminine, neuter). Less clear features include definiteness and case (Corbett, 2006).

Linguistically, Kokborok belongs to Bodo-Garo branch of Tibeto-Burman sub-family of languages (Benedict, 1972). Shafer (1966-74) classifies Tipura (Kokborok) under Western Units of the Barish branches within the Baric Sections of Sino-Tibetan. Grierson (1903) puts Kokborok under Bodo-Naga group. According to Burling (2003), Kokborok is classified under Bodo group of languages, now called Bodo-Koch branch of Bodo-Konyak-Jinghpaw sub-group of Tibeto-Burman sub-family of languages. The language is mainly spoken in Tripura, northeast India and outside the state in small groups in Karimganj district of Assam. Outside the country also, a handful of speakers is found in Dhaka and Chittagong hill tracts of Bangladesh. Kokborok has close affinities with many other languages of the sub-group namely Boro, Deori, Dimasa, Garo, Mech, Rabha, Tiwa, etc.

Typologically, Kokborok exhibits verb final word position with dominant SOV order. It has a highly agglutinative word structure. Verbs are inflected for tense, aspect and mood. It makes use of extensive suffixation with more limited prefixation, postpositions instead of prepositions, reduplication. The language does not have relative pronoun and adverbs usually precede the verb. As found in many other Bodo-Garo languages, classifiers are many which are added to numerals for enumeration.

The present study describes the agreement system in Kokborok, a Tibeto-Burman language spoken in Tripura, a north eastern state of India. This paper focuses on Person, Number and Gender (PNG) with an attempt to explore and prove the existence of grammatical agreements syntactically. As far as Person is concerned in this language, there is no grammatical agreement between subject and verb. Three pronominal prefixes, such as, 'a', 1st person pronominal, 'nu', 2nd person pronominal and 'bu', 3rd person pronominal are distinguished in the language. Kokborok has no grammatical agreement in Number. It has ways of distinguishing two systems i.e. singular and plural. Singular is unmarked while plural is marked by the suffixes, -rok which is used to personal pronouns (2nd and 3rd) and all other nouns or -soj which is used to proper nouns indicating human. As found in many other Tibeto-Burman languages, plural in this language is also expressed by reduplication as in, tamo tamo 'what', etc. Kokborok has no grammatical gender. It has ways of identifying natural genders. Human and animate nouns are referred to as male or female on the basis of natural sex.

KEYWORDS: agreement, Kokborok, person, number, gender

BIBLIOGRAPHY:

- Baker, Mark C. (2008). *The Syntax of Agreement and Concord*. Cambridge: Cambridge University Press.
- Bauman, J.J. (1975). *Pronouns and Pronominal Morphology in Tibeto-Burman*. PhD Dissertation. Berkeley: University of California.
- Benedict, Paul. (1972). *Sino-Tibetan: A Conspectus*. Cambridge: Cambridge University Press.
- Bhatt, D.N.S. (2004). *Pronouns*. Oxford: Oxford University Press.
- Burling, Robbins. (2003). *The Tibeto-Burman Languages of North-eastern India*. London & New York.

- Chelliah, Shobhana L. (1997). *A Grammar of Meithei*. New York: Mouton de Gruyter, Berlin.
- Corbett, Greville G. (2006). *Agreement*. Cambridge: Cambridge University Press.
- Corbett, Greville G. (1991). *Gender*. Cambridge: Cambridge University Press.
- Corbett, Greville G. (2000). *Number*. Cambridge: Cambridge University Press.
- Corbett, Greville G. (2003). *Agreement: Terms and boundaries*. In *The Role of Agreement in Natural Language: TLS 5 Proceedings*, edited by W.E. Griffin. Texas: Texas Linguistics Forum. P. 109-122.
- Crystal, D. (1985). *A Dictionary of Linguistics and Phonetics*. Oxford: Basil Blackwell.
- Debbarma, A. (1996). *Kokborok Primer*. Agartala, TRI.
- Debbarma, B. (2002). *Anglo-Kokborok-Bengali Dictionary*. Agartala, Kokborok Tei Hukumu Mission.
- Devvarman, S.V.K. (2004). *The Tribes of Tripura: A Dissertation*. Agartala, TRI.
- Grierson, G.A. (1903). *Linguistic Survey of India*. Vol. III. Part II. Motilal Banarasidas New Delhi.
- Hale, A. (1982). *Research of Tibeto-Burman Languages Trends in Linguistics 14*. Mouton, The Hague.
- Jacquesson, F. (2008). *A Kokborok Grammar (Agartala Dialect)*. Agartala: Kokborok Tei Hukumu Mission.
- Katamba, F. and Stonham, J. (2006). *Morphology*. New York Palgrave Macmillan.
- Karapurkar, P.P. (1979). *Kokborok Grammar*. Mysore: Central Institute of Indian Languages.
- Lyons, John. (1968). *Introduction to Theoretical Linguistics*. Cambridge: Cambridge University Press.
- Shafer, Robert. (1974). *Introduction to Sino-Tibetan*. Otto Harrassowitz Wiesbaden.
- Singh, Ch. Yashawanta. (1985). *Gender in Meiteilon*. In *Monograph on Modern Linguistics*, Ed. Chauncey Chu, W. South Coblin and Feng Fu Tsao. Students' Book Co, Ltd. Taiwan. 113-123.
- Singh, Ch. Yashawanta. (2002). *Tarao Grammar*. Akansha Publishing House. New Delhi.
- Singh, S. Indrakumar. (2013). *Agreements in Manipuri*. *Language in India*. Vol. 13:11.
- Singh, S. Indrakumar. (2014). *Manipuri Clause Structure*. Ph.D. dissertation, Manipur University, Imphal.
- Zograph, G.A. (1982). *Languages of South Asia*. London: Routledge.

WORD FORMATION PROCESSES IN OLLO

Mechek Sampar Awan¹, Rajiv Gandhi University

Pauthang Haokip², Jawaharlal Nehru University

¹*awanms3@gmail.com*

²*pauthanghaokip@yahoo.co.in*

Ollo belongs to Tangsa-Nocte branch of Tibeto-Burman language family. It is spoken by Ollo people settling in the North East Frontier Area of Arunachal Pradesh, India. Ollo also has speakers in Myanmar. In India, Ollo native speakers have settlements in Khonsa, Tirap District of Arunachal Pradesh. There are 19 Ollo villages viz. Lazu, Lonyan, Noglo, Upper

Chinhan, Lower Chinhan, New Kothung, Old Kothung, Basap Sinu, Raho, Longliang, Liangchen, Pongkong, Sanliom, Lonbow, Upper Kollom, Lower Kollom, Tutnyu, Thunjeng and Nokna. Out of the total 19 villages, Lazu Village is the largest one and has the largest population of Ollo native speakers. The total population of Ollo native speakers in India is 9754 only (Primary Health Centre, Lazu: 2019). Ollo native speakers are multilingual. They are fluent in Assamese and Hindi. Educated youths among Ollo native speakers are fluent in English in addition to Assamese and Hindi. The present paper will discuss the three basic word formation processes i.e. derivation, compounding and reduplication in Ollo. It is an agglutinative language. All the three processes mentioned above are equally productive in word formations in Ollo.

KEYWORDS: Ollo, Tangsa-Nocte, Tibeto-Burman, Word Formation Processes

REDUPLICATION IN GANGTE

Letkhosei Seiboy Touthang¹ and H.Surmangol Sharma²

Manipur University

¹seiboytouthang@gmail.com

²surmangol@yahoo.co.in

This paper aims to discuss the process of Reduplication in Gangte. Gangte is a Kuki-Chin language of the northern Kuki-Chin group of the Sino-Tibeto language which is spoken mainly in the north-eastern part of India particularly in the states of Manipur, Nagaland and Mizoram by about 21,813 speakers approximately as per the survey of 2011. Gangte like other Kuki-Chin languages has the system of Morphological and word reduplication. They are generally employed for a wide range of semantic usage, whether in the areas of nominal or verbal modification. Gangte also shows ample evidence of ‘Expressives’ which are used to emote all the five senses of perception.

KEYWORDS: Reduplication, Gangte, Kuki-Chin

List of Paper Presenters

1. Adam Daurai, Tripura University, *adaurai25@gmail.com*
2. Aditya Das, Assam University, *adityaprakash7781@gmail.com*
3. Akankshya Mishra, University of Hyderabad, *amishra1132000@gmail.com*
4. Aleendra Brahma, Central Institute of Indian Languages, *aleendra.ciil@gmail.com*
5. Alfina Khaidem, Manipur University, *alfinakh@gmail.com*
6. Amenla I. Changkija, The EFL University, Shillong campus, *amenla@eflushc.ac.in*
7. Bilnang Sangma, North Eastern Hill University, Tura Campus, *bilnangraja@gmail.com*
8. Biman Debbarma, Tripura University, *bimandblg@gmail.com*
9. Bipasha Patgiri, Tezpur University, *bipasha.patgiri2009@gmail.com*
10. Chakshang Siro, Manipur University, *chakshang.siro@gmail.com*
11. Debjani Roychowdhury, Tezpur University, *debjaniroychowdhury4@gmail.com*
12. Elangbam Manimohon Meitei, Tezpur University, *manielangbam8@gmail.com*
13. Eshani Baishya, University of Delhi, *eshanibaishya34@gmail.com*
14. H.Surmangol Sharma, Manipur University, *surmangol@yahoo.co.in*
15. Heisnam Kenny Devi, Indian Institute of Information Technology Manipur, *kenny@iiitmanipur.ac.in*
16. Hiamthuiyang James, Nagaland University, *jameshiamthuiyang@gmail.com*
17. Huiningshumbam Surchandra, Tezpur University, *boinao86@gmail.com*
18. Ibtesam Ahmed, Assam University, *ibtesamsujanahmed@gmail.com*
19. Iukali Jimo, The EFL University, Shillong campus, *iukalijimo@gmail.com*
20. Jyoti Sharma, University of Delhi, *jyotitilakrajsharma@gmail.com*
21. Kailadbou Daimai, Utkal University, *kailadboudaimai@yahoo.co.in*
22. Kh. Dhiren Singha, Assam University, *dhiren_ciil@yahoo.co.in*
23. Kh. Dibyajyoti Barman, Assam University, *khdibyajyoti@gmail.com*
24. Krishna Boro, Gauhati University, *krishnaboro@gauhati.ac.in*
25. L. Pratima Devi, Tripura University, *pratimadevi67@gmail.com*
26. Leihaorambam Sarbajit Singh, Indian Institute of Information Technology Manipur, *sarbajit@iiitmanipur.ac.in*
27. Letkhousei Seiboy Touthang, Manipur University, *seiboytouthang@gmail.com*
28. Lisa Lomdak, Rajiv Gandhi University, *lisa.lomdak@gmail.com*
29. Lorina D Tariang, Assam University, *tarianglorina@gmail.com*

30. Lourebam Ludmila Chanu, Manipur University, *ludlou.chanu5@gmail.com*
31. Manoranjan Oinam, Manipur University, *mano_zoe@yahoo.com*
32. Mechek Sampar Awanm, Rajiv Gandhi University, *awanms3@gmail.com*
33. Mimi Kevichusa Ezung, Nagaland University, *ezungm@gmail.com*
34. Monali Longmailai, Assam University, *monalilong@gmail.com*
35. Mosyel Syelsaangthyel Khaling, Community Linguist, *mosyel@gmail.com*
36. Nuveta Khusoh, Nagaland University, *ata.soh@gmail.com*
37. Padmabati Achom, University of Delhi, *padma.achom@gmail.com*
38. Papori Rabha, Assam University, *paporirabha1@gmail.com*
39. Pauthang Haokip, Jawaharlal Nehru University, *pauthanghaokip@yahoo.co.in*
40. Payia Maheo, Nagaland University, *payiamaheomei@gmail.com*
41. Puja Das, Tezpur University, *poojadeep512@gmail.com*
42. Revine Movi, Nagaland University, *revinemovi96@gmail.com*
43. Riju Bailung, Tezpur University, *rijubailung3@gmail.com*
44. Riya Singh, Central Institute of Hindi, *riyasingh0989@gmail.com*
45. Roger Sorokhaibam, Manipur University, *rogersorokhaibam10@gmail.com*
46. Sagolsem Indrakumar Singh, Tripura University, *iksagol@gmail.com*
47. Sahiini Lemaina Veikho, Asufii Christian Institute, *sahiinii.linguistics@gmail.com*
48. Samir Debbarma, Tripura University, *samirdebbarma85@gmail.com*
49. Shurhonuo Tsurho, Nagaland University, *shurhonuotsurho@gmail.com*
50. Soibam Imoba Singh, Manipur University, *imobas@gmail.com*
51. Sreya Chetia, The EFL University, Shillong Campus, *sreya.chetia@eflushc.ac.in*
52. Sukanya Dutta, Assam University, *sukanyadutta565@gmail.com*
53. T. Tamsunungsang, The EFL University, Shillong campus, *tjamir@gmail.com*
54. Tanmoy Bhattacharya, University of Delhi, *tanmoy1@gmail.com*
55. Teshangran Tontang, The EFL University, Shillong, *teshangrantontang@gmail.com*
56. Toshimenla Ao, Nagaland University, *toshimen2019@gmail.com*
57. Tourangbam Anuradha Devi, Manipur University, *anutourang@gmail.com*
58. Vekhruzo Keyho, Nagaland University, *khruzokeyho8@gmail.com*
59. Vibeitunuo Mere, Nagaland University, *vibeitunouomerer@gmail.com*