

A DESCRIPTIVE ANALYSIS OF LIANGMAI

*A thesis submitted to Assam University, Silchar in Partial fulfillment of the
requirement for the degree of Doctor of
Philosophy in Linguistics.*

By

WIDINIBOU

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Department of Linguistics
**Rabindranath Tagore School of Indian
Languages and Cultural Studies**
Assam University, Silchar
**(A Central University Constituted Under Act
XII of 1989) Silchar-788011, Assam, India**

Date 8.12.11

CERTIFICATE

Certified that the thesis entitled "A Descriptive Analysis of Liangmai" Submitted by Shri. Widinibou for award of the Degree of Doctor of Philosophy in Linguistics is a bonafide Research work. This work has not been submitted previously for any other degree of this or any other University. It is further certified that the candidate has complied with all the formalities as per the requirements of Assam University. I recommend that the thesis may be placed before the examiners for consideration of award of the degree of this university.

Ajit
(Ajit Kumar Baidya)
Ajit Kumar Baidya
Professor & Supervisor
Department of Linguistics
Assam University
Silchar-11
Assam University, Silchar-788011

DECLARATION

I, *Widinibou*, bearing Registration Number Ph.D. Regd. 941/2009/ dated 17/08/09, hereby declare that the subject matter of the thesis entitled “*A Descriptive Analysis of Liangmai*” is the record of work done by me and that the contents of this thesis did not form the basis for award of any degree to me or to anybody else to the best of my knowledge. The thesis has not been submitted in any other University/ Institute.

This thesis is being submitted to Assam University for the degree of Doctor of Philosophy in Linguistics.

Candidate

widinibou
(*Widinibou*)

Place: Assam University

Date: 08/12/2011

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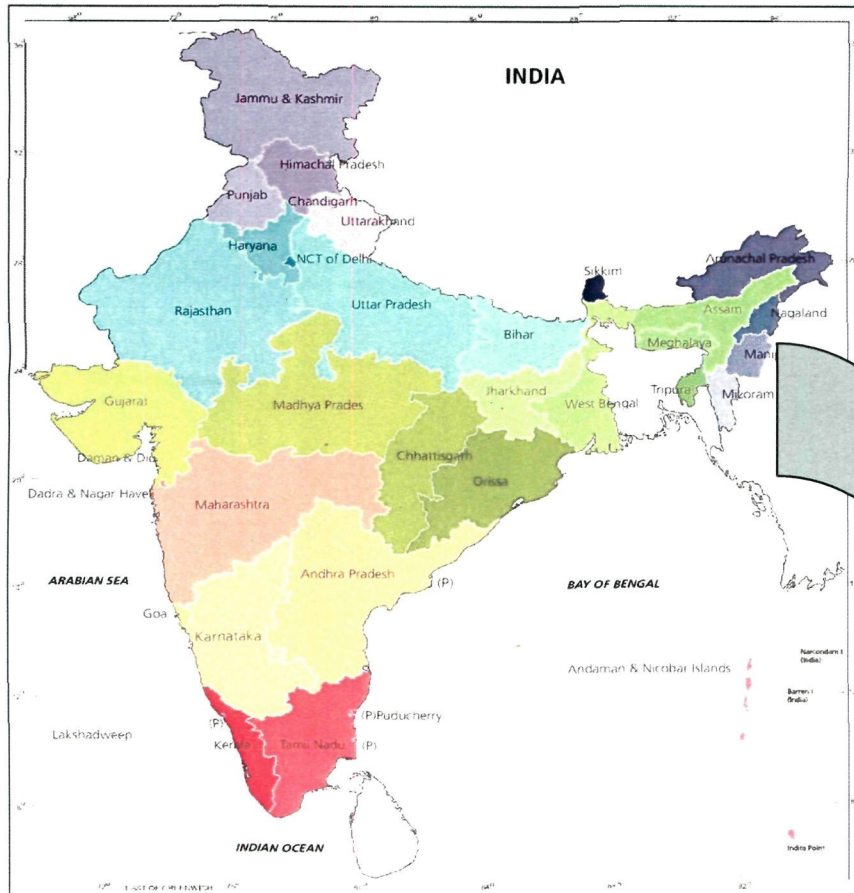
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Place: Assam University
Date: 08.12.2011

Widinibou
(Widinibou)

Map 3
Administrative Divisions, 2011 (States/Union Territories)



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ABBREVIATIONS USED

abl.	=	ablative
acc.	=	accusative
adv.	=	adverb
asp	=	aspect
asp.mk	=	aspect marker
ass.	=	associative
ben.	=	benefactive
com.	=	common
con	=	connective
dat.	=	dative
d.mk	=	directional marker
det.	=	determiner
def.	=	definitive
fut.	=	futurity
gen.	=	genitive
hab.	=	habitual
inst.	=	instrumental
int. suf.	=	intensive suffix
int.mk	=	intensive marker

loc.	=	locative
mod.	=	mood
neg.	=	negative
neg. str	=	negative strengthening
nom.	=	nominative
nzr	=	nominalizer
pro.	=	pronominal
poss.	=	possessive
perf.	=	perfective
pl.	=	plural
prog.	=	progressive
Q. mk	=	question marker
req.	=	request
refl.	=	reflective
real.	=	realized
un rl. mk	=	unrealized marker

CHAPTER - 1
INTRODUCTION

CHAPTER 1

INTRODUCTION

The Liangmais are one of the most colorful tribe of North East, in terms of the way they have managed to retain a lot of their old ways, customs and social life. It is widely believed that the Tibeto-Burman came to the Northeast India via the Northeastern route from the Yangtze Kiang and the Hwang-Ho river valleys. The North East has often been described as a paradise for linguistic research. The numerous languages spread across the North East regions are extraordinarily diverse and unexplored. Nevertheless, the fact is that different groups of this language family came from different routes. Liangmais are mongoloid stock who for a considerable period lived in South-west China and migrated to Northern South East Asia and East India around one thousand years before the Christ. Ethnically and linguistically Liangmai people belong to the mongoloid group of race and speak Liangmai, a Tibeto-Burman language under the Naga-kuki section family. Originally Liangmai are known as kyliangmai khatmai. *Kyliang* means 'sector in a village' *khat* mean 'one' and *mai* mean 'people' and from this they are later called as Liangmai. Liangmai is the name of the people as well as community that speaks the language. It is considered as sub-tribes of Zeliangrong which consists of Zeme, Liangmai and Rongmei that was coined on 15th February 1947 at the Keishamthong, Imphal conference. This is the combination of the first syllable of the three tribes' i.e: *Ze* from *Zeme*, *Liang* from *Liangmai* and *Rong* from

Rongmei (Ze + Liang + Rong= **ZELIANGRONG**). Zeliangrong people strongly urged the government to take up immediate action for the recognition of Zeliangrong as a single tribe. But authority responded that there is not tribe called Zeliangrong but only Zeme, Liangmai and Rongmei. They say Zeliangrong is an organization, an artificial body which was formed only in 1947 so it cannot be called a tribe. So Zeme, Liangmai and Rongmei have to recognize their tribe as separate tribe for their own identity. They are the God given name so it must be honored by identifying separately. Now we need separate tribe recognition for their own identity even government of India has willing to take up the issues.

Liangmai is one of the 33 recognized tribes by the government of Manipur which includes Aimol, Anal, Hmar, Maram, Mao, Paite, Simte, Thangal, Thangkhul, Thadou, Zeme etc. In Nagaland Liangmai are recognized as Zeliang which comprises of Zeme and Liangmai. The language spoken by the people of Liangmai is known as Liangmai language. It is mainly spoken in Manipur and Nagaland. In Manipur, Liangmai speakers are found in Tamenglong headquarter Tamei sub division and in Senapati district. They are also found in Tening Sub-division, Jalukie of Peren district, Dimapur and Kohima of Nagaland. According to 2001 census report, the total population of Liangmai in Manipur was above 34,232 with 17,477 males and 16,755 females. According to 2001 census report, the total population of Zeliang in Nagaland was 36012 out of which 2315 are Liangmai speakers. This language is linguistically closer to Maram, Poumai, Thangal, Ruangmei and Zeme which are spoken in the same region.

1.1.1 The People of Manipur:

Geographically the state of Manipur can be divided into two divisions- the Hills and the valley. The people of Manipur are grouped into four main ethnic communities – the Meiteis, the Pangals, the Naga and the Kuki. The Meitei and the Pangals inhabit the valley while other 33 tribes settle in the hills divided into two main ethno-denominations i.e. the Nagas and the Kuki-Chins. It should be noted here that all the different ethnic groups belong to the Mongoloid race and having very close similarities in their culture and traditional habits and speak the Tibeto-Burman languages. The Nagas are the larger of the tribal groups in Manipur. The Naga villages are scattered over both the Hills and the valley whereas, the Kuki-Chins are concentrated mostly in the southern Hills of Manipur. The Kuki-Chins are the comparatively late migrants to Manipur in the late 18th-19th century. Next to Meitei, the Naga constitute the second largest ethnic group in Manipur and they are mainly found in four districts of Manipur i.e. Chandel, Ukhrul, Senapati and Tamenglong. By faith Nagas and Kuki-Chins were Christian; however, there are a few Non-Christians among the Kabui Rongmei settled in the valley.

By law, Meitei's are not allowed to have their own land in the hills while the people of the hill can live anywhere in Manipur. At present several people from the hill have also migrated and settled in the valley. The Meitei's are also primarily agriculturalists. Rice is the staple food. Fish is a favorite meat for Hindu Meitei. But, the younger generation eats all kinds of meat available in the market. The legend of all tribes includes Meiteis claim that they originated somewhere in the north from a cave. All performed head hunting at one time of their history. The history of Manipur reveals that the Zeliangrong had a close relationship with the

Meiteis. During the seven years of the Burmese invasion in Manipur (1819-1925 AD), the Meiteis of Imphal valley left their homes and took shelter in Zeliangrong areas. The difference came only in later parts of the history after Meiteis were converted to Vaishnavism. At present, the Meiteis perform rituals and ceremonies according to the Hindu customs while the hill tribes perform according to Christian faith. After the conversion of Meiteis to Hinduism, they treated the hill people as untouchables and called them "Hao" a derogatory meaning "uncivilized". This led to a creation of a gigantic barrier between the hill and valley. Among the Meiteis themselves, there was Lois or Yaithibis, who were driven out of the Meitei community to far off villages as untouchables by the Kings as they did not accept Hinduism. Also, the Imphal Meiteis call other Meiteis of villages and towns as "Lawai" or "uncivilized".

The Naga constitute the second largest ethnic group in Manipur as we have mentioned above. It consists of Anal, Chiru, Liangmai, Maram, Maring, Monsang, Moyon, Rongmei, Tarao, Thangal, Tangkhul, Mao, Poumai, Zeme etc. The Chin-Kuki group consists of Gangte, Hmar, Paite, Thadou, Vaiphei, Koireng, Kom, Chothe etc. Other groups like Paite, Zou, Simte, Vaiphei etc. identify themselves as Zomi. Thadou remains the major Kuki population in this Chin-Kuki group while Hmar identity was closer to the Mizo or Lushei group. Some smaller tribes like Aimol, Koireng, Kom, Chothe etc recently declared themselves as a Komrem which mean neither Naga nor Kuki.

1.1.2 The Origination of Liangmai:

The Naga has its own distinct language which is not mutually intelligible to one another but all traces their origin or place of departure to Makhel. The Liangmai has no historical documents to show the migration and origination. But the folksongs, folktales and legends of different Naga tribes are sorts of Naga history through which we can trace the origin. Many writers considered Makhel (as the Liangmai called **Makhiang**) where all Naga tribes lived together before a major dispersal took place.

Many ethnologists had studied the Nagas and traced the origin connected with the head-hunters of Malay and traces of Southern Seas, while other traces them back even to China. Some of the tribes in Malaysia (Iban, Kayans), Indonesia (Dayaks) and Philipines (Igorots) are very similar to Naga tribes in their cultural and social life. Shakespeare, who wrote the history of Assam, also wrote that Nagas resembled to those tribes of Dayaks and they loved the marine-shells. Thus he wrote, "they recognize a slightly resemblance in matters of counting names domestic implements, in a way village architecture and head-hunting propensities to those of the Dayaks". It is also supported by historical facts- folklore, folktale, legend that there is a dim similarity with Borneo in that the two have common traditional ways of head-hunting with Indonesians as both use the loin loom for weaving clothes. Naga tribes must have wandering before they found their permanent abode and ultimately reached Makhel following the big river.

Like many Naga tribes, Liangmai has its own version of migration and origin. They have their history as well as rich cultural heritage. To trace the origin, migration and settlement pattern of the tribe, is not a very simple task to investigate. To trace the origin, one has to depend heavily on the oral tradition in the form of folklore, folktale, legends, proverbs etc as well as other materials that are available. Following the oral traditions, one forms a rough idea that the Naga tribes traced their origin from Makhel. All Liangmai elders agreed to this version that dispersal took place from Makhel.

Liangmais are one of the Naga tribes belong to Mongoloid group who for a considerable period lived in South-west China and migrated to Northern South East Asia and East India around one thousand years before Christ. No written record is available as far as their arrival in Makhel or Makhiang is concerned as well as the place where all the Naga tribes lived together before a major dispersal took place. It is presumable that Makhiang is the original home of the Nagas. The people of Liangmai left the Makhel and came to a deep gorge called Ramting Kaben which is now identified in the North-west Senapati district.

The ancestors of Liangmai left their abode in Makhel and with their belongings moved to South. They crossed many mountains and survived hostile conditions. After long time they reached Ramting Kaben where they are comparatively safe. It is said that nothing could be seen from the outside and those who are living inside the gorge did not have a view of the outside world except the moon and the star at night and the sun during the day. The Ramting Kaben was located at Makuilongdi, which was commonly called Guangphungning

(**Chawangphungning**) somewhere near the present Oklong village, Senapati Manipur.

The people of Makuilongdi were seldom sick and the deaths were uncommon. Families increased in numbers over the years. There was no shortage of food. Hunters and fishermen never returned empty handed from their trips. They had dances and festivals which they celebrated with pomp and grandeur. They domesticated animals and fowls. They developed their code of ritual and worship. They began to worship god for good harvest and also for the protection of their lives and general well being. They were animists and believed in the highest god or the supreme god, calling him 'Charawang' which literally means 'God King'. He is the creator of everything.

All norms and styles of cultivation were developed at Makuilongdi. In course of this sojourning the inherited ancient traditions were improved which became a rich distinct custom, culture and religion compared to those of other brethren. Mention may be made that Liangmai community lived there happily without outside interference. It is generally believed that the total number of houses in Makuilongdi village is seven thousand and seventy seven and if it is true, then it be the largest village not only in Manipur but in entire North-east India. Due to increase in population the administration became out of control. People in groups with dear and near ones started parting from other groups in different groups in different directions according to their own wishes- some to the North West, some to the north east, and some to the south. They proceeded without knowing their destination.

The trails of those people who left Makuilongdi and proceeded to different directions were untraceable. Because of this people had isolated from each other forgetting dear and near ones, father, mother, daughter, brother and sister. It was difficult to visit and be in touch with each other even in the time of troubles due to bad communication and other reasons such as big rivers, big jungles abounded with wild animals and ferocious animals were the obstacles for free movement of people. They left Makuilongdi and established many villages in Manipur and Nagaland.

The main Liangmai villages fall under Senapati and Tamenglong Districts Manipur. They are given below in alphabetical list:

<u>Sl No.</u>	<u>Village</u>		
		13.	Dutlong
1.	Aling San	14.	Guangphungning (Oklong)
2.	Aling Guang	15.	Ileng
3.	Ariang	16.	Kadi 1
4.	Ateklong	17.	Kadi 2
5.	Bena Chawang kenning	18.	Kadi 3
6.	Chakha 1 (Old)	19.	Kadi 4
7.	Chakha 2 (Khazam)	20.	kaulong
8.	Chaton 1 (Apuining)	21.	Konphung
9.	Chaton 2 (Kabangning)	22.	Kuilong 1
10.	Chiang (Langmei)	23.	Kuilong 2
11.	Dikiuram Upper	24.	Kuilong 3
12.	Dikiuram Lower	25.	Kazinglong
		26.	Konsaram

- | | | | |
|-----|--------------------------|-----|---------------------|
| 27. | Kabonram (Charoulong) | 51. | Piulong |
| 28. | Liangchi | 52. | Phellong 1 |
| 29. | Liangtapon Guang | 53. | Phellong 2 |
| 30. | Liangtapon San | 54. | Singra |
| 31. | Liangnam, Tarung (Imphal | 55. | Tamei |
| 32. | Lemta old | 56. | Tamah (Piuleklong) |
| 33. | Lemta (Azaining) | 57. | Takou Upper |
| 34. | Lenglong (Rianglong) | 58. | Takou Lower |
| 35. | Machenglong | 59. | Tedlong (Tabamlong) |
| 36. | Maguilong | 60. | Taningjam |
| 37. | Makhan | 61. | Tharon |
| 38. | Makuilongdi | 62. | Thonglang Akutpa |
| 39. | Marongpa (L.pabram) | 63. | Thonglang Atongba |
| 40. | Nallong | 64. | Tucha |
| 41. | Namdilong (Kanglatongbi) | 65. | Taphau Upper |
| 42. | Namtiram | 66. | Taphau Lower |
| 43. | Nemning | 67. | Zuna |
| 44. | Nheng | | |
| 45. | Ndai | | |
| 46. | Nziang Guang | | |
| 47. | Nzeng (Kasilong) | 68. | Ajiuram |
| 48. | Niulong | 69. | Ajailong |
| 49. | Nsak | 70. | Jaulukie B |
| 50. | Puilong | 71. | Lungwiram (Dimapur) |
| | | 72. | Nchangram |

NAGALAND LIANGMAI

VILLAGES ARE LISTED BELOW:

- 73. Ntu (Ntuma)
- 74. Nzau
- 75. New Nzau
- 76. Tening
- 77. Tapun
- 78. Samjiuram

1.1.3 The Term Kacha Naga:

Zeme and Liangmai tribes of mongoloid race live in Manipur, Nagaland and Assam states of Northeast India. They are mainly found in Tamenglong headquarter, Tousem and Tamei sub division, Senapati district of Manipur, Tening Sub-division, Jhalukie, Peren, Dimapur and Kohima of Nagaland. They are also found in NC Hills, Assam. Liangmai and Zeme are referred to collectively as Zeliang in Nagaland whereas in Manipur, they are recognized as Kacha Naga tribes.

Before the British conquered our country, the people of Zeme and Liangmai were purely identical. There was no such word called Kacha Naga amongst them. Amongst the Nagas, they do not have any Paka or Kacha-Naga. Everyone share and enjoyed the same privileges in every fields. But when the British entered the soil of India, they corrupted so many words not only Ketsa into Kacha due to lack of knowledge of language and as a result, a lot of errors of pronunciation are noticed regarding the people of India.

Kacha Naga is formed by Liangmai and Zeme tribes or in other words, both Liangmai and Zeme are addressed as the 'Kacha Naga' in the scheduled list. The Kacha Naga has etymological significance. The term Kacha Naga has been derived from an Angami word `Ketsa` which means thick forest. Being a non native speaker, errors of pronunciation is one of the natural aspects so same thing happened here that the word 'ketsa' has corrupted by Britishers into 'kacha'. This story was popular amongst the Naga tribes. It would be interesting to see how the word 'kacha naga' was originated. According to Manindra Konsamand and

www.indianetzone.com, the word Kacha naga derived from an Angami word 'ketsa' meaning thick forest. He argued that when foreigners came to Kohima area and asked the local people, pointing towards the Liangmai and Zeme area, whether any people were living beyond the thick forest. The local people responded to that by saying that some people lived beyond the 'Ketsa'. Thereafter, the foreigners referred those people as 'Ketsa Naga and later on the word got corrupted into 'Kacha Naga'. Again, as per the information given by the "Language Education in Nagaland; Sociolinguistic Dimensions", the 'Kacha Naga' derived from the Angami word 'Ketsa' meaning thick forest.

During those days the people of Liangmai and Zeme themselves do not know how and why they were called Kacha Naga. They did not object to it or made effort to change the name to the British rulers may be because of ignorance or lack of education or else they may not know the meaning of Kacha during those era. There was not any paka or Kacha tribe amongst Nagas; everyone enjoyed the same social and political rights and privileges. Interestingly, these peoples are also one of the largest tribe amongst Nagas having about one lakh population in the Northeast as a whole and holding respectable positions in different fields. These peoples are also most advanced people found among the Nagas even though these tribes are still enlisted as Kacha Naga in the schedule list.

On the other hand, the word "Kacha Naga", Kacha in Nagamese, the lingua-franca used in Nagaland means "raw", it is also used as a slang or derogatory word to mean "adulterated" or "not indigenous" or "bogus". The term Kacha Naga was usually used to categorize Nagas of Manipur. Whenever the term is used in Nagaland, it refers to the Naga's of Manipur only. So, it was an accepted norm in

Nagaland that the word Naga includes only the following tribes who live in Nagaland: "Ao, Sema, Angami, Lotha, Chakhesang, Chang, Khemungan, Konyak, Rengma, Sangtam, Yimchunger Lotha, Chakhesang, Chang, Khemungan, Konyak, Rengma, Sangtam, Yimchunger, Zeliang etc". There is no privileged and under-privileged group amongst Naga community as everyone share the equal status and equal opportunities. Naga tribes are a conglomeration of clans with no clan having any superiority over the other clan.

Today Zeme, Liangmai, Rongmei, Puimei and other tribes are demanding to recognize their tribe as separate tribe for their own identity. The Government of India assured that they have to discuss the matter in the parliament session but the issue is yet to be resolved.

1.1.4 Position of Liangmai Language:

In Manipur, majority of the tribal languages are not yet introduced in government educational institutions even at the primary level. Liangmai has very few literatures such as songs, hymns etc. but not any serious literary works. Liangmai has not got its own script; therefore they use roman script for writing purposes. Liangmai language has not been introduced as a subject in any government educational institutions except in some mission schools in Manipur. As a result of it, it is remaining more or less a spoken language.

There are some private and governmental schools in Liangmai villages but so far there is no college in Liangmai dominated areas in Manipur. The medium instruction used in school is English. But one compulsory Manipuri subject was taught at primary level in Manipur. So far, most of the Liangmai do not have a

proper place to mould up the children. It seems to be a burden of the state government to introduce Liangmai language in primary level due to unknown reason. However, in Nagaland this language is being taught at primary level.

1.1.5 Social Life:

The Liangmai tribe like any other community in the world has their own traditional social systems. The foundation of Liangmai society is based on lineage and clan system. They help one another. The people of Liangmai are known for their simplicity and hospitality. They are very honest, courteous and cheerful. They maintain very cordial relationship with one another by strengthening each other in various ways. They help one another. They learned to work together, go together in the paddy field, work and come back together, laughing together even as they work. They have fundamental basis of society, family comprises father, mother, and sons, daughters living together in one family; among them father is the supreme lord of the family and he has empowered to interfere in the social activities. The joint family system is not favored by the Liangmai society. The general practice is that as soon as a son marries after one or two years, he becomes the head of his family and he goes and set up a home of his own.

1.1.6 Cultural Life:

The Liangmai tribe has got very rich social and cultural heritages which are preserved in the forms of festivals and feasts, dances, songs, music, dresses, and ornaments, and many other entertainment programs and cultural activities like games and sports. Their life is occupied with these different cultural activities all the year around.

There are different kinds of festivals which are celebrated in different times for different meanings and purposes. Festivals are celebrated according to the lunar calendar and agricultural rotations of the year round. Some of the important festivals celebrated by people of Liangmai are Chaga-Ngee, Changan phungzanbo, Matui rangbo, Makukibo, Kariu dungbo, Tadjut kithiubo etc.

1.1.7 Chaga Ngee:

This is the biggest and most important festival of the Liangmai community. It is an indigenous festival of Liangmai inhabited in Manipur and Nagaland. Today this festival is celebrated in every year on 30th October in every villages, town and cities where Liangmai reside with cultural showcase and grand feast. The word 'Chaga Ngee' means 'festival'. The month of October is called 'Chagahiu'. The word 'Hiu' literally comes from the word 'Chahiu' meaning 'month'. Chagahiu means the month of festival or merriment. It is a festival of purification or sanctification and rededication. According to the ancient account, Chaga Ngee is celebrated after a war where victorious warriors are honored on the day. The occasion is also a day to sanctify the men folks for the next assignment. However, in the modern context the prime reason of observing this occasion is to keep alive the rich culture and tradition of the tribe. Colorful cultural programs are the main features of the festival. Old and young of the Liangmai community in traditional attire come out in large number to participate in the Chaga Ngee in every year. Besides, organizing numerous traditional sport items on the occasion, traditional menu is an important theme of the Liangmai Chaga Ngee.

The festival usually lasts for five days. On first day: It begins with “*Chamimalapbo*” (Making Fire) which head of the family comes and collect the fire to start their hearth with fresh firewood for cooking. On this very night they are to make and eat their own choice of foods. Second day is the day of “Npengphenbo” (totem shooting), early in the morning the selfless boys voluntarily go to the jungle to cut the tree for Npeng (totem). Npeng is cut by those whose parents are still alive and those who live a pure and holy life. They are to go for cutting only after being blessed by their parents. Npeng has to be made in resemblance to human being. Chicken feathers are placed on the head of Npeng and also eye, nose, mouth, ear, neck, heart and chest has to be marked with black colour. After everything is done, Npeng is tied on the top of the post. Keeping themselves pure and holy from sexual impurity and with a loud ‘ho-hoing’ proclaiming their forefather’s name, Npeng is shot with an arrow. Certain features are made on the spot where they could hit: if it happens to hit on the head - the enemy die of head pain; if on the neck - the one who shot will have plenty of rice; if on the heart - the enemy will die with much trouble; if on the right chest - the enemy will die in war; and if on the left chest - the one who shot will win many girls. If anyone can’t hit Npeng then the singkupao (priest) will take the Npeng stick (arrow) by hand and put it in the feet of Npeng as a sign of surrender. Those whose relatives died in the year were not to shot Npeng. Day Three: The following day was a day of sharing of meals - foods and drinks. Sharing of eating and drinking was followed by singing and dancing. Day Four: On this day, all the leftover food and drinks are distributed to the elderly people. The festival is so fascinating that young boys and girls reluctant to end-up the festival would sing:

“Chaga bam ni ye” (Don’t want to end up Chaga festival; we want to continue Chaga.) Day Five: This day was particularly for the elderly people who continue to drink and eat the leftover food and drinks which were called ganjung or kalumtiubo (eating leftover). Till leftover food was finished up, it was a taboo to do any domestic works. The grand celebration of Chaga will bring more rice, less war and less death in the village. So, the Liangmai considered Chaga as the best and biggest festival.

Earlier, as a preparation of Chaga Ngee, the people of Liangmai go for hunting, fishing, trapping and so on in search of delicious food for this festival and people usually eats only delicious food. During this festival married men and women are used to drink and eat from banana leaves whereas, the youth are to eat and drink from bamboo cups and plates. As part of Chaga Ngee, men and women have to use their own hearth in making dishes in order to purify themselves, because it is a taboo to have sex or even touch and eat food prepared by women till the festival ends. During this festival couples are not allow to sleep together and men are not allowed to touch women to maintain discipline and customary law of Liangmai. If men fail, bad luck follows them in the war. So men folk have to maintain discipline and not to defile themselves from such impurity things.

The main purpose of Chaga is to purify them so that no harm would happen to them from war, in hunting and even in their domestic works. Today, the disappearing values of the traditional beliefs and practices calls for the Liangmai Christians to emend and imply its essence in their day to day life. Because modernization has brought a radical changes in the life of the people that does not give sufficient alternative, which is congenial to people. This led the present

generation greatly influenced by outside culture that majority of our people do not know the importance of one's own culture. Thus, rediscovering the traditional values is highly imperative that this will reinforce relevant Christian ethical principles congenial for today. Consequently, Christianizing Chaga Ngee would keep alive the age-old culture and tradition of the Liangmai people which will make Christianity meaningful and effective without losing our rich cultural and traditional heritages.

1.1.8 Dormitory System:

The dormitory is called *Khangchiuky* in Liangmai society. The *khangchiu*, a social institution is one of the most significant life vein customs in the Liangmai society. Liangmai society has got a high moral and disciplined pattern of life. All the boys who attained the period of teenage become the members of dormitory. It is compulsory for all the boys and girls to join in the dormitory. They have to attend this school (dormitory) usually at the night to enjoy till their marriages. The welfare of this school is for the purpose of corporate living and oneness of spirit. They learn knowledge of singing, dancing, disciplines and cultural activities. One most outstanding feature for the boys is to learn "Out Cry with Ho-ho". The voice of this Ho-ho is a process of long chorus by a group of men folk uttering one after another in successive tunes of high, higher sound loud lower and the lowest voice. This is one of the most unique characteristics of the Nagas. This out cries (Ho-ho) performed in a specific manner at the occasion during function of festival, fighting or attacking their enemy etc. The outcry of the war whoop is not a sound to be described in a word, being fearful, shrilling and long continued, yelled with variation.

Likewise girls' dormitory is also called *Liuchiuky*. The girls too have their own dormitory. All the girls who attend the age of puberty are compulsorily join this dormitory system. Girls after getting married should not join this dormitory. It is the place where they learn the art of weaving, household works, good conduct and disciplines, songs, the art of dances, and other cultural activities are their chief duties in this institution. From here the Liangmai girls become efficient in handloom and make adequate clothes for their family. During festival they also sleep and spend time in this dormitory. There used to be competition between the *Khangchiu* and *Liuchiu*, the cultural activities of which keep the society alert, active and entertaining.

However, modern boys and girls are not attending the dormitory system now a day and most probably; it is due to the influence of the westernization and practices of Christianity in the society.

1.1.9 Position of Women in the Liangmai Society:

Liangmai society being patrilineal more privilege is given to males but in comparison with other community, Liangmai women seem to enjoy more power and privileges in the society. Women are given the right to remarry and select spouse according to their choice. The women play a vital role in running and maintaining the household and agriculture works (may not be true in case of modern Liangmai women); most of the domestic affairs are done by the women. They are also experts in the art of spinning and weaving different designs and some of them earned their livelihood by means of weaving. Not only that, Liangmai women also participates in the field of socio-economic, political, cultural

and religious functions of the society. In regards with some function, restrictions are imposed on women. They are not allowed to participate in some of the ritual activities of the society. As for instance, women are not allowed to touch some of the articles used by the men. In fact, Liangmai women play a vital role in building up of economy of the society. They have a high and secure position in society and family.

1.1.10 Social Changes in Liangmai Society:

The Liangmai society has also undergone a tremendous change from traditional way of life to modern social system. Some changes are also visible in the traditional family system of the Liangmai. In earlier times, the large family has been given importance in society but in modern days most of the educated couple, in view of the economic consideration, prefer to have a small family with two or three children so as to have better economic condition and improvement way of living. The most important factor for the social change is the conversion to Christianity. Liangmai believed that they have achieved the economic stability, religious freedom and quality education only because of the spread of Christianity. Christianity has been characterized by the establishment of high quality schools throughout the Liangmai inhabited areas. The missionaries have established schools even in the most inaccessible areas and that is why the literacy rate is growing by leaps and bounds in Liangmai community. Through education, the Liangmai has made great change in their economic conditions and have attained economic and social security. The spread of education also necessitated the use of English, Hindi, and of course Manipuri and Nagamese along with mother tongue.

There is a drastic change in the use of household articles such as *Tasiangkoung* (wooden plate), *Chapaipiang* (made of bamboo) gourds, earthen pots, etc. are now replaced by modern household articles such as almirah, utensils made of steel, aluminum etc. with the latest designs which are available in the market such as Chairs, sofa, table, cup, and electronic things such as radio, tap, camera, mobile, television, refrigerator, washing machine and computer etc. were not used in traditional way of life but are widely use in present days.

There is a change in traditional marriage system of the Liangmai society. Traditionally, arranged marriage was very common but in modern days there is an increase in the numbers of love marriage. Changes are also seen in the position and role of women in the Liangmai society. Traditionally, the Liangmai women are not allowed to participate in the politics. They are not allowed to hold any post in the village council. With the introduction of democratic form of government and modern education the women are no longer prohibited to participate in politics. They are actively taking part in the field of politics in present days. Moreover, modern women with their education become more aware of their rights and duties.

Today many Liangmai women are employed in government services and NGOS. Traditionally, women were imparted training only in field of weaving, household works, good conduct and disciplines but now women are also given equal opportunities to learn anything. They began to enjoy more rights and responsibilities in the society. Thus there are a lot of changes in the Liangmai society from the traditional way of life to modern way of living.

1.2.1 Village Administration:

The administration of the village was carried on in general by the village chief of the council. He was responsible for the administration after consulting the village council elders.

Traditionally, all the administrative powers were vested in him but without the consent of the members of village authorities he was not regarded as the final authority to decide any disputes, thefts, quarrel in the villagers. The post of village chief (*bəmpi*) was not hereditary in Liangmai Society. He had the right to expel any undesirable character from his village. All criminal cases were dealt by chief assisted by this executive (*bəodi*) or elders in accordance with customary laws.

The main functions of the village Authority are to maintain law and order of the village. The Village Authority is to be managed by the committee for the smooth running of the governmental schools in the village. The Village Authority has also to look after the overall functioning of the school including absentees among the staffs.

The administration of the village is vested to the persons holding the posts given below:

1. *bəmpi* or *wəŋdi* 'chairman'
2. *məlin čəp* 'vice chairman'
3. *əpai* 'court'
4. *raosui* 'secretary'

5. raolin 'joint secretary'
6. čəkhiuripao 'treasure'
7. məkhiambow 'executive committee'
8. ləm ča 'authority'

1.2.2 Prohibition of Marriage Relationship:

Exogamy is the general rule of marriage in Liangmai community that is marriage from a different clan. Customary laws of Liangmai do not allow boys and girls to marry within same clan. Marriage is exogamous in Liangmai society. Those who get married within the same clans are socially condemned and it is an illegal form of marriage and even driven out from the village and became out caste. For example, a boy from *pəmai* clan cannot marry a girl from the same clan. Marriage within the same clans is one of the main factors increase in modern days. Monogamy form of marriage is common in the Liangmai society. Polygamy is also found in some cases but polyandry is not prevalent in the Liangmai society. Child marriage is not practiced in the society.

Marriage between the same clan is strictly prohibited. It is punishable according to the custom of the Liangmai society. However, marriage is quite permitted between the two clans viz, *pəmai* and *niulai*. On the other hand, among those clans, one clan cannot marry any girl from the same group, say, for example, *čərenəmai* cannot marry any girl from its own clan – like wise *mərimai* cannot marry any girl from its own group, as also in *daimai* group. It is therefore quite clear that any member of sub – clans, under *pəmai* can marry another person

belong to *niumai* clan. But, with modernization and the coming of Christianity, young boys and girls within the same clan started to marry. But this type of marriage is not allowed by their parents and elders of the village.

1.2.3 Law of Property Inheritance

Liangmai society being patrilineal, the property is inherited by the sons. A man who had several sons could not inherit his entire father's property. According to Liangmai customs, the youngest son inherits the family property and he has to look after his parents. Other sons are also given some share of the properties if the parents are rich enough. In some cases daughters are also given some movable and immovable properties. The movable properties are cows, buffaloes, pigs, dresses, ornaments, utensils and many other domestic materials while the immovable properties includes residential house plot and cultivable lands.

The father of the family before his death or during his life time used to divide the properties amongst his sons. The youngest son gets a lion share of the property and treated as their heir and he had to look after his parents but if he failed in his responsibilities he could not claim the privilege of being the caretaker in the family.

1.2.4 Organization of the Study

The present work is organized in six chapters, excluding appendix and bibliography. The chapters are Introduction, review of literature, Phonology, Morphology, Syntax and Conclusion.

The introduction chapter contains a migration and origination of the Liangmai, about the people of Manipur, the clarification of the term Kacha Naga, social and cultural, important festival of Liangmai, dormitory system, position of women in the Liangmai society, social changes, law of inheritance, village administration and prohibition of marriage.

The second chapter deals with the literature review; the present review is based on a few selected books on Liangmai people as no linguistic work has been done on Liangmai. This is the first work on the Descriptive Analysis of Liangmai language. So, no literatures are available which can be used for the purpose of review. The third chapter discusses on phonology and morphophonemic, there are six distinctive vocalic phonemes in Liangmai language. These six vowel phonemes are divided into three groups as front, central and back vowels. These vowels again divided into three sub-groups as high, mid and low vowels. This establishes six vowels which can occur initially, medially and finally. Nine diphthongs are also available in Liangmai. It occurs in the word medial and final position and its occurrence in initial position is very rare. There are twenty consonantal phonemes in this language. It is found out that most of the consonants cannot occur in all the three positions of a word, i.e. initially, medially and finally. The consonantal phonemes like- /p/, /b/, /t/, /d/, /k/, /m/, /n/, /ŋ/, /h/ and /w/ in Liangmai can occur initially, medially and finally. However, the other phonemes like- /č/, /ph/, /th/, /kh/, /g/, /s/, /l/, /r/, /z/ /y/ does not occur finally. Hence, all the consonants in Liangmai occurs all the positions with the exception of / č /, /ph/, /th/, /kh/, /g/, /s/, /l/, /r/, /z/ and /y/. Liangmai makes use of consonant cluster in the initial, medial and final position. Most of the consonants which occur in the final clusters are the

loan words from English. The consonant sequences are also available in the medial position. Liangmai has three tones- rising, falling, level. There are some cases of external and internal Sandhi found in Liangmai.

The fourth chapter deals with Morphology in detail, where grammatical categories like noun pronoun, gender, number, case, classifier etc. are discussed and it is found out that Liangmai has no grammatical gender but has a natural gender. Human and animate nouns are referred to as masculine or feminine on the basis of natural sex. Consider the following example:

<i>/maipiu/</i>	‘man’
<i>/agətiupiu/</i>	‘thief male’
<i>/maipui/</i>	‘woman’
<i>/agətiupui/</i>	‘thief female’

In the case of animals the lexical item *-/ci/* male vs */pui/*, *-/kiu/* vs */yeel/* for male and female of pig and */reŋ/* and *-/pui/* are used to indicate male and female for birds. For example,

<i>/mətomči/</i>	‘ox’	<i>/mətompui/</i>	‘cow’
<i>/kəmiči/</i>	‘goat’	<i>/kənipui/</i>	‘she goat’
<i>/kəbəkkiu/</i>	‘pig (male)’	<i>/kəbəkŋee/</i>	‘not given birth’ (female pig)’
<i>/məruireŋ/</i>	‘cock’	<i>/məruipui/</i>	‘hen’

Liangmai makes use of classifiers for denoting the semantic classification of the referent on the basis of the qualities of the noun, i.e. its physical shape, size and state etc. Classifier in this language has predominantly mono-syllabic structure. Classifiers usually follow the noun.

The pronoun in Liangmai does not distinguish genders but it distinguishes three persons. All of these take case suffixes, but gender and number are not marked. In Liangmai, pronouns can be classified into the following categories:

1. Personal Pronouns
2. Demonstrative pronouns
3. Interrogative Pronouns
4. Reflexive Pronouns
5. Possessive pronoun
6. Indefinite Pronouns

In Liangmai language, there are nine cases. Nominative *-/niul/*, Accusative *-/tul/*, Instrumental *-/niul/*, Dative *-/leŋl/*, Locative *-/gə/~ləm/*, Genitive *-/gul/*, Ablative *-/gəsul ~ lləmsul/*, Sociative *-/səisuil/*, and Benefactive *-/leŋl/*. Negative markers in Liangmai follow the verb and precede the aspect marker. There are five negative markers- (i) *mək* (ii) *lək* (iii) *du* (iv) *lmal* (v) *mane* (vi) *tukhe*. All these negative markers precede the aspect marker. The negative copula *-/haye/* is used to express negation in existential constructions, locative predicates and possessive sentences. */hai/* and */umh/* are used only in informal conversation.

The fifth chapter on syntax briefly deals with the grammar of Liangmai. It is an agglutinative language having the characteristics of SOV language. Various constituents like noun phrase, verb phrase, adjective phrase, adverb phrase etc. are discussed here briefly. Different types of clauses, sentences, including various kind of *Wh*- question, negation and interrogative sentences are also discussed along with examples in this chapter.

The chapter sixth is conclusion; this chapter sums up and integrated the research findings in the preceding chapters to present a comprehensive idea about the linguistic structure of Liangmai.

CHAPTER - 2
REVIEW OF LITERATURE

CHAPTER 2

REVIEW OF LITERATURE

As far as our knowledge is concerned, no linguistic work has been done on Liangmai. This is the first work on the Descriptive Analysis of Liangmai language. So, no literatures are available which can be used for the purpose of review. Of course, there are some scholars who are working on this language but those are not completed. This will be only work on the Grammar of Liangmai language; the proposed study will throw important findings on the nature of this language. Further, there is no original script of Liangmai language. Roman script is used by Liangmai people for literary purposes till today. Liangmai language has not been introduced for teaching in any government educational institutions, at least in Manipur whereas in Nagaland this language is taught at the primary level.

The Liangmai tribe like any other community in the world has their own traditional social systems. It is mainly spoken in Manipur and Nagaland. The foundation of Liangmai society is based on lineage and clan system. The Liangmai tribe has got very rich social and cultural heritages which are preserved in the forms of festivals and feasts, dances, songs, music, dresses, and ornaments, and many other entertainment programs and cultural activities like games and sports which are used to carry out in every year. All the festivals of Liangmai are celebrated with colorful traditional attire to show respect of the cultural identity. This language is linguistically closer to Poumai, Rongmei, Maram and Zeme

which is spoken in the same region. The Liangmais are anthropologically the best known ethnic groups of the Indian sub-continent. Some books and articles are published in learned journals and these dealt with some specific aspects of the Liangmai culture. Hence, the selected books are taken here for the purpose of review.

Rev. William Pettigrew was the first man to bring gospel to Liangmai soil in 1919 A.D. After this, the study on Liangmai language was first carried out by the Christian missionaries and it was later carried out by some grammarian and educated people. However, there are some translated books regarding the religious hymns and Bible such as “Translation of devotional hymn - Christian Maduiliu and Holy Bible translation from *Old Testament Genesis to New Testament Revelation*” translated by N.K. Sying. There are just a handful of books by non-linguists on Liangmai dictionary “Faringki *Liyangmai Naga Campicamrakeng 2000 Millennial Dictionary*” compiled by Niumai Lungkingbou RTD. A.I., and “*English-Liangmai Sentence Dictionary*” written by Dee Abonmai 2007. These books made the first ever attempt and tried to note down the Liangmai lexicon. The authors of these books, being non –linguists, lacked the knowledge of orthography and as a result, a lot of errors in spelling are noticed in these books. For examples /Q = kh/, /bu = bo/, /f = ph/ /j = z/, /thoon = thon/ /krikbu = kərikbo/ etc. are used. The “*Chabang khadi talung zai*” (origin and culture of the Liangmai) written by Kaikhamang Daimai, published in 1998 and it is about the brief history of Liangmai origin. A souvenir committee (2000 A.D.) has published a book entitled “*Kahiu puang*” and it has different articles dealing with the origin, culture, and customs of the Liangmais. Different articles written by different persons gave us a

full of interesting information on the life and origin, dresses and customs, the advent of Christianity, social organization, head hunting and social changes of Liangmai that are taking place. Being a souvenir articles publication, the book lacks the touch of an expert, error of spelling, orthography and the anthropological knowledge. Apparently, the articles look good but it lacks depth of knowledge. The information given in this publication by different writers seems to have come from the arm-chair technique as it lacks authenticity.

Namthiubuiyang Pamei (2001) in his *The Trail from Makuilongdi: The continuing Saga of the Zeliangrong People* made an interesting account of the origin and migration, way of life of the zeliangrong people. He discussed the term zeliangrong and said that it is a collective name given to the zeme, Liangmai, Rongmei and puimei peoples even though 'pui' is not included in the nomenclature. He discussed about the migration of Zeliangrong people. They are said to have migrated from South-West China. The Liangmai has not got its own written historical documents to show the migration and origination. But the folksong, folk tale and legends of different tribes of Naga are the same kind of Naga history from which we can trace the origin of the Nagas. He said that in Sepoumaramth, in the National Movement (P.22&23), Foreign writers opined that the Nagas originated from central Asia and moved to Yunan province of China then southwards reaching the coast, they turned northwards and perhaps gradually followed the Irawady River and the Chindwin finally reached the Makhel. From there they branched out to different directions to what is now called west Burma, Nagaland, Manipur, Assam and Arunachal Pradesh. Many writers considered

makhel (as the Liangmai called Makhiang) to be the place where all the Naga tribes lived together before a major dispersal took place.

Niumai Lunkingbou, Rtd. A/I (1999) in his book *“Lyangmai Kachanaga Guh Cabangh Taniyalibungu, Katingcengrikyak Tataagcahod (The origin & Customary Law)”* made some account about the ways of living, law and customs, village administration. Being a non –linguist’s book, errors of spelling are one of the natural expects in this book. For examples, he used /kh=Q/, /sh= s /, /ch= c/, /bu = bo/, /f = ph/ and it becomes very difficult to read and understand the book. He also discussed the historical background of the Liangmai people in the book. Recently, Dr. Hunibou (2010) wrote a book entitled *“Chiw Chang”*. In this book, he mentioned a few short stories from the Bible as well as a few folk tales etc.

G.A. Grierson (1903) described the grammatical sketch of Kwoireng or Lyang in his *Linguistic Survey of India, Vol. III, pt.II*. However the vocabularies provided by Grierson in his survey report seem to be the vocabularies of Liangmai language. Further, Grierson points out that the language in question appears to be an intermediate one between the Naga-Bodo and the Naga-Kuki Group. The pronoun agrees best with the Naga-Kuki Group. However, his work did not give a detailed study of the structure of the language in the systematic way. Some of the Liangmai vocabularies provided by Grierson are given below:

- | | | |
|----|-------|-------|
| 1. | One | khat |
| 2. | Two | Niya |
| 3. | Three | Sum |
| 4. | Four | Madai |

5.	Five	Mang-yu
6.	Six	Charuk
7.	Seven	Chanya
8.	Eight	Tachat
9.	Nine	Chāk-yū
10.	Ten	Kar-yū

All the above-mentioned numerals belong to the Liangmai language. If the Kwoireng really use these, it means that they have borrowed it from Liangmai language.

Some modern gospel and rock songs are available in audio-visual forms and CD/Disc/ cassettes are available at the Tamei town, Tamenglong Bazaar, Tening town and at Dimapur, Nagaland.

Liangmai folksongs were recently published by W.Thiusongbou (2009) "*Arowang Liu Khowang*". In this book, we get Liangmai folksongs for different occasions and it comprises of more than 45 folksongs.

Apart from these books, Liangmai program is also broadcasted once in a week by the All India radio station, Manipur. In Nagaland, Zeliang program is also broadcasted everyday by the All India Radio station, Kohima and are well preserved by AIR. The Roman script is used for writing story, songs, hymns, journals etc.

Another article worthy of mentioning is *Liangmai* by Sailon which was published in *Language Education in Nagaland: Sociolinguistic Dimensions* edited by Rajesh Sachdeva (2001). This article is a sociolinguistic profile of the Liangmai people living in Nagaland. The article talks about the culture, script but nothing worth about the language. The author just mentioned what Grierson said in LSI. The author simply said that it is a tonal language and it has initial clusters with three types of nasals (m, n and ŋ). The article also mentioned that Liangmai has a glottal stop. But all these information are rudimentary in nature and offered no new information on Liangmai Language.

Most recently Mr. Kaikhamang Daimai published “**Lexicography of Liangmai**” (2011). His phonemic inventory of Liangmai consists of thirty two phonemes of which six are vowels, twenty two are consonants and four are supra-segmental features. The article mentioned that Liangmai has /ch/,/j/,/sh/ but Liangmai does not permit voiceless aspirated fricative, hard palatal stop and palatal aspirated voiceless in consonantal phonemes. Whatever has been noticed in his book that the Liangmai learners finds difficult to articulate. He also says that this language has four tones i.e mid tone, low tone, rising and stress tone. Examples are listed below from the book:-

(Mid tone)	(low tone)	(rising tone)	Stress tone
A	aa	ah	aa
E	-	eh	ee
I	y	ih	ii/ee

Being a non-linguist and amateur writer, we noticed a lot of errors in this book. He also mentioned at part four (page 6) about prefix and suffix such as illustrated below:

/tu/	/patu/	/pa/	/se/	prefixes /se/
/gu/	/agu/	/a/	/se/	prefixes /se/

He also simply says that noun indicates a place of verb (locative verb) such as /tu/, /gu/, /ga/. All he describes are neither prefix nor locative verb but it was a case markers. Being a non- linguists, the book lacks the touch of an expert, spelling errors, orthography which make very difficult to understand the book.

2.1.1 Scope and orientation of the study:

The review and evaluation of the available literature on Liangmai provides an adequate rationale for a further, more detailed study of Liangmai. No linguistic work has been done on this language as we have mentioned above. This is the first work on the Descriptive Analysis of Liangmai language. The present study makes an attempt to examine the linguistic structure of Liangmai language spoken in Manipur with respect to Phonology, Morphology and Syntax. Since Liangmai language is not studied by any linguists, the proposed study will throw important findings on the nature of this language. Liangmai is an agglutinative language having the characteristics of SOV language. The word order of Liangmai, like other Tibeto-Burman language is a subject (S), object (O) and verb (V).

2.1.2 Data and Methodology:

The data for the present work is based on the primary source, as there is hardly any written material available on this language. The data for this descriptive analysis of Liangmai was collected in the course of several trips to different places of Liangmai inhabited areas in Manipur between 2009 to 2011 and the informants belonged to different age groups. The method of approach to the acquisition of the data was direct all the time. The spoken communication, comprising of narratives, folk tales and stories, songs and natural conversations was taped for repetition and close study. Since Liangmai has no written literature barring the above mentioned few, the data for this work was entirely taken from the speeches of the Liangmais living areas in Manipur. Data was collected from the native speakers of Liangmai through interview, questionnaires, test and dictation. The Speech data was recorded or taped for the purpose of closer observation. These included words, phrases, sentences, live conversations, tales etc.

The present research work examined the phonological, Morphological and Syntactic structure of Liangmai language. The sources of linguistic information for this study were a number of informants belonging to different age groups, occupation, professions as well as sexes. Some of the informants were multilingual having knowledge of English, Hindi, Manipuri, Nagamese and the mother tongue whereas the others were purely bilingual knowing only two languages i.e. Manipuri and the mother tongue. The informants who were mainly associated with this work are listed below:

1. Mr. R. Teleping niumpai (94 yrs) Tamei, Namraining
2. Mr. kaisidinbou Liangmai (45 yrs) Kanglatongbi, senapaty
3. Mr. Ch. Majibuibou (28 yrs) Kabangning, student (M.A)
4. Mr. Ch. Padikhonbou (36 yrs) Upper Takou, Student (M.Phil)
5. Dr. Hunibou niumpai (56 yrs) Principal, Haimai English High School, Tamei
6. Mr. Kh. Liangpibou (41yrs) Principal, Apou Kading High school, Tamei
7. Mr. Ch. Kenhilakbou (33 yrs) Tamei, Teacher
8. Mr. Ch. Champonbou (47 yrs) Chaton, Ex-Chairman
9. Mr. N. Namridinbou (27yrs) SMC, MBBS Student
10. Mr. Ch.Machangbibou (34 yrs) Takou,B.Eg
11. Ms. N. Kizanliu (60yrs) Tamei
12. Ms. N Achunliu (32yrs) Tamei,B.Eg
13. Mr. Zn Namsungchapbou (35yrs) Dutnong, News reader(NETV)
14. Mr. K. Daimai (68yrs) Tharon, Ex-deputy director (TD)
15. Mr. Adibou niumpai (51) Lecture Modern college, Imphal
16. Mr. Ch. Tingthuilungbou (37yrs) Jalukie, Pawan Rahaa Editor
17. Mr. D Abonmai (51yrs) Imphal, Singer
18. Mr.Ch Tunchapbou (73yrs) Makhan

All these informants have experiences in different fields and terminology. They know different words used by Liangmai speakers of the different villages. They have the capacity to speak English, Manipuri and Hindi to some extent. The informants were asked to utter each words thrice with same syllable structure but differs in meaning so that we can understand the tonal pattern of the language and recording was done in order to transcribe the lexical items.

Apart from the above mentioned informants, a number of students from different schools, colleges and universities and people from different places of Manipur helped as my informants and provided valuable data to carry out this work.

CHAPTER - 3
PHONOLOGY

CHAPTER 3

PHONOLOGY

The phonemic inventory of Liangmai consists of twenty nine phonemes of which six are vowels, twenty are consonants and three are supra-segmental.

3.1.1 Vowels:

Liangmai has six vowel phonemes. All the six vowels are short vowel in this language. There are two front unrounded vowels and two back round vowels. Besides, Liangmai has one low central vowel and a mid-central vowel. All six vowel phonemes in Liangmai show contrast in the tongue position- front, central and back; tongue height- high or close, high-mid or half close, and low or open. Back vowels of Liangmai are rounded while others are unrounded. Following are the vowel phonemes in Liangmai:

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

Fig. 3.1.

All vowels can occur initially, medially and finally. But initial occurrence of /e/, /u/ and /o/ are very rare in comparison with the other remaining vowels. All the vowels in Liangmai are voiced and in addition to this, the six vowels

mentioned above are oral vowels. Though the above mentioned six vowels are voiced, voicing is not a relevant feature in the case Liangmai vowels. Apart from this, vowel length is not phonemic in this language.

The following is the list of vowel phonemes and allophones of Liangmai along with its description.

<u>Phonemes</u>	<u>Allophone</u>	<u>Description</u>
/i/	[i]	high close front un-rounded
/e/	[e]	close-mid front un-rounded vowel
/ə/	[ə]	high-mid central unrounded vowel
/a/	[a]	low central un-rounded vowel
/u/	[u]	high back rounded vowel
/o/	[o]	high mid back rounded vowel

3.1.2 Contrasting pairs of vowels:

Above mentioned vowel sounds are established on the basis of minimal pairs:

/e/ vs /ə/	/kheŋbo/	‘ask’
	/khəŋbo/	‘up’
	/nəŋ/	‘you’
	/neŋ/	‘noon’

<i>/i/ vs /a/</i>	<i>/p^hibo/</i>	‘wages’
	<i>/p^habo/</i>	‘scold’
	<i>/məribo/</i>	‘avoid’
	<i>/mərábo/</i>	‘shout’
<i>/a/ vs /o/</i>	<i>/dambo/</i>	‘making’
	<i>/dombo/</i>	‘wrap’
	<i>/khànbo/</i>	‘ask some favor’
	<i>/khonbo/</i>	‘wait’
<i>/e/ vs /i/</i>	<i>/məkebo/</i>	‘lazy’
	<i>/məkibo</i>	‘bit’
	<i>/pe/</i>	‘grandmother’
	<i>/pi/</i>	‘head’
<i>/e/ vs /u/</i>	<i>/leŋbo/</i>	‘fly’
	<i>/luŋbo/</i>	‘live’
	<i>/kebo/</i>	‘tore’
	<i>/kúbo/</i>	‘height’
	<i>/de/</i>	‘what’
	<i>/du/</i>	‘don’t’

<i>/e/ vs /a/</i>	<i>/pe/</i>	‘grandmother’
	<i>/pa/</i>	‘he/she’
	<i>/čərá/</i>	‘bone’
	<i>/čəre/</i>	‘kind of animal’
<i>/a/ vs /ə/</i>	<i>/čəbam/</i>	‘seat’
	<i>/čəbən/</i>	‘rice’
<i>/a/ vs /u/</i>	<i>/kha/</i>	‘bitter’
	<i>/khu/</i>	‘with’
	<i>/sabo/</i>	‘bad’
	<i>/subo/</i>	‘start’
<i>/i/ vs /o/</i>	<i>/k^hinbo/</i>	‘tide’
	<i>/k^honbo/</i>	‘wait’
	<i>/din/</i>	‘say’
	<i>/don/</i>	‘put up something’
<i>/u/ vs /o/</i>	<i>/pəluŋ/</i>	‘inside’
	<i>/pəloŋ/</i>	‘kind of mountain’
	<i>/məlum/</i>	‘belief’
	<i>/məlom/</i>	‘smoothness’

<i>/ə/ vs /o/</i>	<i>/kumbo/</i>	‘like’
	<i>/kombo/</i>	‘throw stone’
	<i>/ləŋbo/</i>	‘cook’
	<i>/loŋbo/</i>	‘flow’
	<i>/k^hənbɔ/</i>	‘condemn’
	<i>/k^honbo/</i>	‘wait’
	<i>/pəmbɔ/</i>	‘embrace’
	<i>/pombɔ/</i>	‘angry’

3.1.3 Distribution of vowels:

In this language all the vowels can occur in all the three position of the words i.e. initially, medially and finally. But initial occurrence of /e/ and /o/ are very rare in comparison with the other remaining vowels. The following examples show the occurrence of the six vowels in all the three positions are given below:

Initial position		
<i>/i/</i>	<i>/i/</i>	‘I’
	<i>/imbiu/</i>	‘bright’
	<i>/imphia/</i>	‘broom’
	<i>/imbui/</i>	‘sand’
	<i>/inthiu/</i>	‘boil’

Medial position

<i>/tikbo/</i>	‘black’
<i>/siŋbəŋ/</i>	‘tree’
<i>/thiŋnə/</i>	‘bird’
<i>/pibo/</i>	‘give’
<i>/tiŋgen/</i>	‘heaven’

Final position

<i>/kəmi/</i>	‘goat’
<i>/čəpi/</i>	‘head’
<i>/čəphi/</i>	‘leg’
<i>/kəthi/</i>	‘earthquake’
<i>/khi/</i>	‘untied’
<i>/čəki/</i>	‘house’

Initial position

<i>/e/</i>	<i>/enge/</i>	‘crow’
	<i>/enkhèbo/</i>	‘suicide’

Medial position

/čəlen/	‘bat’
/məriureŋ/	‘cock’
/lenbo/	‘fly’
/lætren/	‘promise’
/məkebo/	‘lazy’
/məsenbo/	‘like’

Final position

/əke/	‘parrot’
/pəke/	‘horn’
/pe/	‘grandmother’
/čəke/	‘pickle’
/de/	‘what’
/če/	‘paper’

Initial position

/ə/	/əke/	‘parrot’
	/əlui/	‘buffalo’
	/əkhəm/	‘door’

/əgìbo/ 'fight'

/əçi/ 'elder'

Medial position

/kəmi/ 'goat'

/čəkhào/ 'animal'

/čəkui/ 'tiger'

/čəpuwəŋ/ 'elephant'

/tənəm/ 'garlic'

/čəraŋi/ 'fruit'

kədəmnai/ 'wednesday'

Final position

/təkinə/ 'sparrow'

/thiŋnə/ 'bird'

/koinə/ 'slow'

/ŋaonə/ 'cat'

/čəmanə/ 'pumpkin'

	Initial position	
<i>/a/</i>	<i>/ačiyə/</i>	‘soybean’
	<i>/azái/</i>	‘pond’
	<i>/alem/</i>	‘boat’
	Medial position	
	<i>/čəmanə/</i>	‘pumpkin’
	<i>/kəbak/</i>	‘pig’
	<i>/čəgahiə/</i>	‘october’
	<i>/kənahiə/</i>	‘march’
	<i>/p^habo/</i>	‘scold’
	<i>/mərəbo/</i>	‘sick’
	Final position	
	<i>/thiura/</i>	‘chilli’
	<i>/miriya/</i>	‘sheep’
	<i>/təza/</i>	‘rat’
	<i>/pa/</i>	‘he/she’
	<i>/kəpha/</i>	‘bridge’

	Initial position	
/u/	/um/	‘yes’
	Medial position	
	/sum/	‘three’
	/gumlin/	‘turmeric’
	/nubo/	‘weak’
	/tiŋkum/	‘year’
	/čəpum/	‘body’
	Final position	
	/čəhu/	‘kind of bird’
	/čəlu/	‘field’
	/ku/	‘high’
	/təthu/	‘thorn’
	/tu/	‘accusative’
	/khu/	‘with’
	/du/	‘prohibitive marker’

<i>/o/</i>	Initial position	
	<i>/oja/</i>	‘teacher’
	<i>/ohbrasi/</i>	‘kind of fruit’
	<i>/oh/</i>	‘exclamation’

Medial position

<i>/pombo/</i>	‘angry’
<i>/wəkhoupoi/</i>	‘insect’
<i>/dombo/</i>	‘wrap’
<i>/mətom/</i>	‘cow’
<i>/sonnai/</i>	‘tomorrow’
<i>/thonbo/</i>	‘praise’
<i>/khon/</i>	‘wait’

Final position

<i>/pibo/</i>	‘give’
<i>/tikbo/</i>	‘black’
<i>/thiubo/</i>	‘hot’
<i>/kəkhunbo/</i>	‘fever’
<i>/kəguanbo/</i>	‘old’

/luŋsəbo/ 'kind'

/məraibo/ 'love'

3.1.4 Diphthongs:

When the sequence of two vowels forms a syllable, it is called diphthong. Liangmai has a number of such diphthongs but no triphthong is found in this language. There are nine diphthongs in this language. They are - /iu/, /ui/, /ua/, /ai/, /əi/, /ei/, /ao/, /oi/ and /ou/. All the diphthongs cannot occur in word initially, but it can occur word medially and finally. They are illustrated below:

	Initial position	
/iu/	'It does not occur'	
	Medial position	
	/liubo/	'buy'
	/məliubo/	'murmuring'
	/mədiubo/	'test'
	/imbiuky/	'barak river'
	/t ^h iubo/	'hot'
	Final position	
	/paliu/	'they'
	/čəhiu/	'moon'
	/kəbiu/	'ginger'
	/čəkhìu/	'louse'
	/məthiu/	'every'

<i>/ui/</i>	Initial position	
	<i>/ui/</i>	‘that’
	<i>/uigə/</i>	‘there’
	<i>/uiləm/</i>	‘over there’

Medial position

<i>/təthuibo/</i>	‘perfect’
<i>/kuibo /</i>	‘wither’
<i>/nuibo/</i>	‘laugh’
<i>/puimai/</i>	‘woman’
<i>/kəbuidui/</i>	‘milk’

Final position

<i>/čəlui/</i>	‘song’
<i>/čəkui/</i>	‘tiger’
<i>/pui/</i>	‘female’
<i>/kui/</i>	‘wither’
<i>/kəbui/</i>	‘bull’

Initial position

/ua/ ‘It does not occur’

Medial position

<i>/čəkhuaŋ/</i>	‘respect’
<i>/čəkuaŋ/</i>	‘plate’
<i>/məluaŋ/</i>	‘mountain’
<i>/təduaŋ/</i>	‘wall’

/kəmuɑŋ/ 'cloud'

/impuaŋ/ 'mug'

Final position

/sua/ 'like that'

/zua/ 'plantation'

/kua/ 'pressing with legs'

/pua/ 'bombing'

Initial position

/ai/ 'It is not found in initial position'

Medial position

/k^haibo/ 'put'

/kaik^hət/ 'hundred'

/inkaikiubo/ 'fall down'

/əpaimai/ 'judges'

/imbaibo/ 'hide'

/čaibo/ 'spray'

Final position

/čəpai/ 'bamboo'

/sonnai/ 'tomorrow'

/t^həinai/ 'today'

/səzai/ 'punish'

/čəbonmai/ 'youth'

/dəsai/ 'last year'

/au/

Initial position

It is not available

Medial position

/təlausi/ 'peach'

/tətausi/ 'jungle peach'

/tətaudui/ 'sugarcane'

Final position

/sau/ 'stop/ putting down'

/tau/ 'kick'

/čəkháu/ 'cliff'

Initial position

/əi/

/əirade/ 'condemn ourselves'

Medial position

/məgəina/ 'cucumber'

/thəinai/ 'today'

/mələibo/ 'move'

Final position

/sinbəŋgəi/ 'papaya'

/məgəi/ 'cucumber'

/təgəi/ 'thatch'

Initial position

/ei/

/ei/ 'okay'

Medial position

/kəmeibo/ 'blind search'

/keibo/ 'to shoot'

/əbeɪŋ/ 'owl'

/peibo/ 'pump char'

Final position

/təmei/ 'name of the place'

/ləŋmei/ 'name of village'

Initial position

/aɔ/ 'It not available'

Medial position

/daobo/ 'get'

/məčàobo/ 'jump'

/təkaopui/ 'grasshoper'

Final position

/nao/ 'wife'

/čərao/ 'tomb'

/čəmpao/ 'news'

/mao/ 'gallbladder'

Initial position

/oi/ 'It does not occur'

Medial position

/koinə/ 'slow'

/loibo/ 'end'

/poinə/ 'little'

/thoidəm/ 'blessing'

Final position

/pəmoi/ 'powder'

/tuhoi/ 'now'

/ɕiuboi/ 'like that'

/p^hainoi/ 'soft cloth'

/roi/ 'broken' (glass)

/məruipoi/ 'chick'

Initial position

/ou/ 'It is not available'

Medial position

/moubou/ 'wrong'

/thoubou/ 'punch'

/zoubou/ 'drop'

/koubou/ 'fall'

Final position

/winibou/ 'name of person'

It is to be noted here that /bou/ is the marker of male (human) and it always occurs in the final syllable of the name of male.

3.1.5 Vowel sequence:

In this language, vowel sequence is found only in medial positions. For

Examples:

Middle position

/si:abo/	'chew'
/bi:abo/	'sweep'
/čəri:aŋ/	'rope'
/khi:aŋbo/	'sour'

3.1.6 Tones:

Tone occurs in Liangmai language. A significant feature of Tibeto-Burman languages is that most of the languages are tonal. Generally, meaning distinction between words is made by tones in TB languages. Liangmai has this characteristic. That why, it is called a tonal language. Liangmai has three contour tones. The tones are rising, level and falling which are illustrated below.

Contour tones:

(a)	čərá	'bone'	[rising] tone1
	čəra	'evil spirit'	[level] tone2
	čərà	'soya bean'	[falling] tone3
(b)	mərá	'shout'	[rising] tone1
	məra	'play with'	[level] tone2
	mərà	'sick'	[falling] tone3

3.1.7 Tone Sandhi:

In many contour-tone languages, one tone may affect the shape of an adjacent tone. The affected tone may become something new, a tone that only occurs in such situations, or it may be changed into a different existing tone. The changes take place when two morphemes are put together. This is called tone Sandhi. The Sandhi tones of Liangmai are illustrated below:

/ká/	'white'	/nà/	'young'	=	/kaná/	'pus'
/khà/	'bitter'	/ram/	'cut'	=	/kharám/	'wild cat'
/tá/	'stop'	/niù/	'prohibit'	=	/taníu/	'sharp blade'
/tá/	'cut'	/tu/	'accu'	=	/tatù/	'stone'

3.1.8 Consonants:

There are twenty consonantal phonemes in Liangmai language. These consonants can be discussed from two angles- manner of articulation and point of articulation. The consonants, according to the manner of articulation can be grouped into two broad sections- the stops and continuants. The consonants, as a whole include ten stops- /p/, /ph/, /b/, /t/, /th/, /d/, /t̃/, /k/, /kh/, /g/ and ten continuants- /m/, /n/, /ŋ/, /s/, /h/, /z/, /r/, /l/, /w/, /y/. The stops show voice voiceless and aspirated unaspirated contrast. Among the continuants, there are three nasals- /m/, /n/ and /ŋ/ three fricatives- /s/, /z/ and /h/, one trill- /r/, one lateral- /l/ and two approximants- /w/ and /y/. The nasals, the trill, the lateral and the approximants are all voiced and the fricatives are voiced and voiceless.

The consonantal phonemes like- /p/, /b/, /t/, /d/, /k/, /m/, /n/, /ŋ/, /h/ in Liangmai can occur initially, medially and finally. However, the other phonemes like- /č /, /ph/, /th/, /kh/, /g/, /s/, /l/, /r/, /w/, /y/ do not occur finally. Hence, all the consonants in Liangmai occur all the positions with the exception of /č/, /ph/, /th/, /kh/, /g/, /s/, /l/, /r/, /w/, /y/. The consonantal phonemes of Liangmai are-

Stop	p	b	t	d	č	k	g
	ph		th			kh	

Continuants	m	n	ŋ
	s		h
		z	
		r	
		l	
	w		y

The IPA chart of Liangmai:

Place of Articulation	<i>Bilabial</i>		<i>Alveolar</i>		<i>Palatal</i>		<i>Velar</i>		<i>Glottal</i>	
	<i>Vl</i>	<i>Vd</i>	<i>Vl</i>	<i>Vd</i>	<i>Vl</i>	<i>Vd</i>	<i>Vl</i>	<i>Vd</i>	<i>Vl</i>	<i>Vd</i>
<i>Unasp stop</i>	<i>p</i>	<i>b</i>	<i>t</i>	<i>d</i>	č		<i>k</i>	<i>g</i>		
<i>Asp</i>	<i>p^h</i>		<i>t^h</i>				<i>k^h</i>			
<i>nasal</i>		<i>m</i>		<i>n</i>				ŋ		
<i>Fricative</i>			<i>s</i>	<i>z</i>					<i>h</i>	
<i>Lateral</i>				<i>l</i>						
<i>Trill</i>				<i>r</i>						
<i>Semi vowels</i>		<i>w</i>				<i>y</i>				

Fig. 3.2.

3.1.9 The following is the list of consonantal phonemes and its description:

/p/voiceless	unaspirated	bilabial	stop
/b/voiced	unaspirated	bilabial	stop
/t/ voiceless	unaspirated	alveolar	stop
/d/voiced	unaspirated	alveolar	stop
/k/voiceless	unaspirated	velar	stop
/g/voiced	unaspirated	velar	stop

/p ^h /voiceless	aspirated	bilabial	stop
/t ^h /voiceless	aspirated	alveolar	stop
/k ^h /voiced	aspirated	velar	stop
/m/voiced	bilabialnasal	nasal	
/n/voiced	alveolar	nasal	
/ŋ/voiced	velar	nasal	
/s/ voiceless	alveolar	unaspirated	fricative
/h/voiceless	glottal	fricative	
/ç/ voiceless	unaspirated	palatal stop	
/z/voiced	alveolar	unaspirated	fricative
/r/voiced	alveolar	trill	
/l/voiced	alveolar	lateral	
/w/voiced	bilabial	semi-vowel (approximant)	
/y/voiced	palatal	semi-vowel (approximant)	

3.1.10 Contrasting pairs of consonants:

/p/ vs /b/	/pabo/	'read'	/babo/	'swimming'
	/pibo/	'give'	/bibo/	'cut'
	/pæmbo/	'embrace'	/bæmbo/	'there'

<i>/p/ vs /t/</i>	<i>/pibo/</i>	‘give’	<i>/tibo/</i>	‘small’
	<i>/pəmbɔ/</i>	‘embrace’	<i>/təmbɔ/</i>	‘little’
	<i>/paɔ/</i>	‘grandfa’	<i>/taɔ/</i>	‘sit’
<i>/t/ vs /d/</i>	<i>/tibo/</i>	‘small’	<i>/dibo/</i>	‘big’
	<i>/táobo/</i>	‘burn’	<i>/daobo/</i>	‘get’
	<i>/təmbɔ/</i>	‘little’	<i>/dəm/</i>	‘make’
<i>k/ vs /g/</i>	<i>/kebo/</i>	‘tore’	<i>/gebo/</i>	‘cut’
	<i>/kabo/</i>	‘white’	<i>/gabo/</i>	‘steal’
	<i>/kombɔ/</i>	‘throw stone’	<i>/gombo/</i>	‘incubation’
<i>/p/ vs /ph/</i>	<i>/pabo/</i>	‘read’	<i>/phabo/</i>	‘scold’
	<i>/pibo/</i>	‘give’	<i>/phibo/</i>	‘wage’
<i>/t/ vs /th/</i>	<i>/tiubo/</i>	‘eat’	<i>/thiubo/</i>	‘hot’
	<i>/ta/</i>	‘stop’	<i>/tha/</i>	‘take’
<i>/k/ vs /kh/</i>	<i>/kabo/</i>	‘white’	<i>/khabo/</i>	‘bitter’
	<i>/kebo/</i>	‘tore’	<i>/khebo/</i>	‘give’
<i>/č/ vs /z/</i>	<i>/ča/</i>	‘tea’	<i>/za/</i>	‘jaw’
	<i>/čabo/</i>	‘perfect’	<i>/zabo/</i>	‘stitch’

/m/ vs /n/	/mao/	'gallbladder'	/nao/	'wife'		
	/məŋ/	'dream'	/nəŋ/	'you'		
/n/ vs /ŋ/	/nao/	'wife'	/ŋao/	'see'		
	/nəm/	'village'	/ŋəm/	'win'		
/m/ vs /n/ vs /ŋ/	/bəm/	'seat'	/bən/	'rice'	/bəŋ/	'plant'
	/təmbo/	'little'	/tənbo/	'strong'	/təŋbo/	'reach'
/l/ vs /r/	/lənbo/	'again'	/rənbo/	'safe'		
	/lenbo/	'fly'	/renbo/	'smarbing'	(cutting meat)	
/s/ vs /z/	/subo/	'start'	/zubō/	'pull'		
	/sau/	'who'	/zau/	'wine'		
	/sənbō/	'add'	/zənbō/	'divide'		
/s/ vs /h/	/sibo/	'know'	/hibo/	'push'		
	/sabo/	'bad'	/habo/	'not there'		
/w/ vs /y/	/puwaŋ/	'mug'	/piyaŋ/	'cup'		

3.2.1 Distribution of Consonants:

It is found out that most of the consonants cannot occur in all the three positions of a word initially, medially and finally. The consonantal phonemes like- /p/, /b/, /t/, /d/, /k/, /m/, /n/, /ŋ/, /h/ and /w/ in Liangmai can occur initially, medially and finally. However, the other phonemes like- /ç/, /ph/, /th/, /kh/, /g/, /s/,

/l/, /r/, /z/ /y/ does not occur finally. Hence, all the consonants in Liangmai occur all the positions with the exception of / ɕ /, /ph/, /th/, /kh/, /g/, /s/, /l/, /r/, /z/ and /y/. Hence, all the consonantal phonemes of Liangmai can occur word initially and medially. The following examples are given to show the occurrence of twenty consonantal phonemes in the three positions.

Initial position

/p/	/pa/	‘he/she’
	/pak/	‘run’
	/pibo/	‘to give’
	/pədui/	‘liquid’
	/pəke/	‘horn’
	/pombo/	‘angry’

Medial position

	kəpbo/	‘cry’
	/təpɛŋpui/	‘butterfly’
	/ɕəpot/	‘things’
	/ɕəpiu/	‘medicine’
	/ɕəpumwibo/	‘healthy’

Final position

/ʃəp ^h ɪtəp/	‘shoe’
/kɹəp/	‘cry’
/təp/	‘broke’
/dɛp/	‘beat’
/ʃəp/	‘stand’

Initial position

/b/	/basi/	‘mango’
	/benbo/	‘light’
	/bibo/	‘cut’
	/babo/	‘swim’
	/bur/	‘box’

Medial position

/ʃəbəm/	‘seat’
/khiubo/	‘bath’
/khùibo/	‘crooket’
/sɪŋbəŋ/	‘tree’
/ʃəben/	‘hand’
/kəbenbo/	‘light’

Final position

/ɛəkheb/ 'the length that lies between middle fingers
of left'

Initial position

/t/	/təma/	'bed bug'
	/təmən/	'fly'
	/təthi/	'dog'
	/təpənpu/	'butterfly'
	/təthəm/	'hair'
	/təni/	'trouser'
	/təzi/	'bed'

Medial position

	/tətu/	'stone'
	/mətek/	'maize'
	/mətom/	'crow'
	/nitnai/	'sunday'
	/təto/	'to go'
	/rəmziŋtaku/	'crocodile'

Final position

/khət/	‘one’
/pət/	‘out’
/čəkhət/	‘cane’
/məthenpət/	‘toy’
/səŋkhət/	‘one thousand’

Initial position

/d/	/de/	‘what’
	/dibo/	‘big’
	/deləm/	‘where’
	/dənài/	‘yesterday’
	/dinbo/	‘to say’
	/disubo/	‘develop’
	/dekum/	‘how’

Medial position

/kədabo/	‘compare’
/čəpidaobo/	‘headache’
/kədəmnai/	‘wednesday’
/mədi: abo/	‘green’

/tədui/ 'water'

/kəbuidui/ 'milk'

/diu/ 'lake'

/dǎ/ 'ancient'

Final position

/pələd/ 'page'

/pədəd/ 'broad'

/mədəd/ 'measure'

/pəlɪd/ 'scale'

Initial position

/k/ /kabo/ 'white'

/kəniú/ 'snake'

/kenbo/ 'read'

/kəbíu/ 'ginger'

/kənipi/ 'lady finger'

/kəsiŋ/ 'mat'

/kebo/ 'tore'

/kimbo/ 'satisfy'

Medial position

/čəky/ 'house'

/čəkui/ 'tiger'

/senky/ 'market'

/kuksi/ 'brinjal'

/səkbo/ 'drink'

/pəkbo/ 'run'

Final position

/čəmik/ 'eye'

/kəbak/ 'pig'

/naimik/ 'sun'

/əriyak/ 'book'

/wənčək/ 'hour'

/tiŋmik/ 'day'

/tek/ 'rice'

/čəruk/ 'six'

Initial position

<i>/g/</i>	<i>/gebo/</i>	‘cut’
	<i>/gi:abo/</i>	‘draw’
	<i>/gumlin/</i>	‘turmeric’
	<i>/gibo/</i>	‘kill’
	<i>/gənbui/</i>	‘shinning star’

Medial position

	<i>/tiŋgen/</i>	‘heaven’
	<i>/məlonŋen/</i>	‘hill’
	<i>/pəluŋga/</i>	‘inside’
	<i>/enge/</i>	‘crow’
	<i>/əgibo/</i>	‘chilly’

Final

It does not occur

Initial position

<i>/p^h/</i>	<i>/p^habo/</i>	‘scold’
	<i>/p^hiubo/</i>	‘search’
	<i>/p^huibo/</i>	‘look’

/p^haksi/ 'apple'

/p^huŋbo/ 'carry'

/p^həŋbo/ 'cut'

Medial position

/çəp^hai/ 'cloth'

/kəp^hiu/ 'spade'

/çəp^hi:top/ 'shoes'

/çəp^hiu/ 'clan'

Final position

It is not available

Initial position

/t^h/ /t^hiŋnə/ 'bird'

/t^həŋbo/ 'long'

/t^hiubo/ 'build'

/t^honbo/ 'praise'

/t^hi:nbə/ 'touch'

Medial position

/məθiu/ 'every'

/kəθiubo/ 'hot'

/məθabo/ 'joy'

/təθu/ 'thorn'

/təθəm/ 'hair'

Final position

It does not occur

Initial position

/kh/	/khət	‘one’
	/kha/	‘bitter’
	/khəm/	‘door’
	/khon/	‘wait’
	/khui/	‘crooked’
	/khibo/	‘untied’

Medial position

	/məkhui/	‘bee’
	/məkhabo/	‘prostitute’
	/məkhao/	‘pigeon’
	/čəkhon/	‘sound’
	/čəkhao/	‘animal’
	/čəkhət/	‘cane’

Final position

It is not occur

Initial position

/m/	/məzibo/	‘truth’
	/məzabo/	‘regret’
	/mətomči/	‘bull’
	/mətompoi/	‘calf’
	/məriw/	‘winnow’

/mæk ^h ui/	‘bee’
/məruipui/	‘hen’
/məzinbo/	‘yellow’
/məziŋnəriu/	‘sweet potato’

Medial position

/ŋəmbo/	‘win’
/mətomči/	‘bull’
/təma/	‘bug’
/kəmi/	‘goat’
/čəmanə/	‘pumpkin’
/kəmiɾui/	‘widow’
/kəmeŋbo/	‘mad’
/naimik/	‘sun’

Final position

/k ^h əm/	‘door’
/mətom/	‘cow’
/tənəm/	‘garlic’
/nəm/	‘village’
/tətham/	‘hair’
/prim/	‘smell’

Initial position

/n/	/nəŋ/	‘you’
	/nuibo/	‘smile’

/nibo/	‘slippery’
/ni:abo/	‘touch’
/naimik/	‘sun’
/nitnai/	‘sunday’

Medial position

/tənbə/	‘strong’
/k ^h ənbo/	‘condemn’
/thiŋnə/	‘bird’
/minbo/	‘arrest’
/benbo/	‘light’
/k ^h onbo/	‘to wait’

Final position

/čəgán/	‘star’
/pəwən/	‘time’
/hiusən/	‘new moon’
/čəkon/	‘horse’
/gumlin/	‘turmeric’
/pirun/	‘crown’

Initial position

/ŋ/	/ŋunə/	‘banana’
	/ŋənə/	‘baby’
	/ŋoubə/	‘see’
	/ŋutbo/	‘enter’

/ŋəŋ/ 'centre'

/ŋəmbɔ/ 'win'

medial position

/thiŋnə/ 'bird'

/bəŋbɔ/ 'basket'

/pəliŋbɔ/ 'real'

/kəmeŋbɔ/ 'mad'

/kəheŋbɔ/ 'red'

/khi:əŋbɔ/ 'sour'

Final position

/čəməŋ/ 'dream'

/siŋbəŋ/ 'tree'

/təkheŋ/ 'mosquito'

/čəpuwəŋ/ 'elephant'

/kuičəŋ/ 'lion'

/təzuwəŋ/ 'monkey'

Initial position

/s/ /səbɔ/ 'bad'

/saibɔ/ 'death'

/səkɔ/ 'drink'

/senky/ 'market'

/siŋgiu/ 'river'

/siŋbeŋ/ 'wall'

Medial position

/pəsai/	‘after’
/təsiŋ/	‘fire wood’
/kəsembo/	‘small’
/kuksi/	‘brinjal’
/čəraŋsi/	‘fruit’
/basi/	‘mango’

Final position

It is not available

Initial position

/h/	/habo/	‘not there’
	/həŋbo/	‘cut’ (branch)
	/həŋləm/	‘under’
	/haobo/	‘begin’
	/heŋbo/	‘red’
	/hiusən/	‘new moon’

Medial position

/čəhiu/	‘moon’
/kəhùmbə/	‘salute’
/čəheŋ/	‘sword’
/kəhubə/	‘courage’
/čəhu/	‘ a kind of bird’
/məhinbo/	‘secret’

Final position

<i>/əriyaknəh/</i>	‘student’
<i>/indəh/</i>	‘ancient’
<i>/kədih/</i>	‘earth’
<i>/tənəh/</i>	‘breast’
<i>/kənəh/</i>	‘pus’

Initial position

<i>/ɕ/</i>	<i>/ɕəpi/</i>	‘head’
	<i>/ɕərə/</i>	‘bone’
	<i>/ɕəpai/</i>	‘bamboo’
	<i>/ɕərok/</i>	‘six’
	<i>/ɕəkhət/</i>	‘cane’
	<i>/ɕəri/</i>	‘war’

Medial position

<i>/təɕət/</i>	‘eight’
<i>/məɕənai/</i>	‘tuesday’
<i>/wənɕək/</i>	‘hour’
<i>/kuiɕəŋ/</i>	‘lion’
<i>/mətomɕi/</i>	‘bull’
<i>/kəɕi:a/</i>	‘gold’
<i>/təɕi:a/</i>	‘flesh’

Final position

It does not occur

Initial position

/z/	/za/	‘stitch’
	/zibo/	‘sleep’
	/zonbo/	‘to sale’
	/zuŋ/	‘finger’
	/zai/	‘manner’
	/zeŋtuŋ/	‘date’

Medial position

	/təzin/	‘urine’
	/təzai/	‘blood’
	/təzuəŋ/	‘monkey’
	/kəzonbo/	‘alike’
	/rəmzintəkunə/	‘crocodile’
	/təziəŋ/	‘valley’

Final position

It is not available

Initial position

/r/	/rait ^h ubo/	‘first’
	/rəŋkəŋ/	‘money’
	/ribo/	‘late’
	/riŋtiŋ/	‘life’
	/rinŋiu/	‘fifty’

Medial position

	/ʒərazy/	‘fruit’
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/ʒərapən/	‘flower’
/ʒəriubo/	‘tire’
/məɾəbo/	‘sick’
/məraibo/	‘love’
/məɾiɯ/	‘jungle’

Final position

It does not occur

Initial position

/l/	/liŋbo/	‘sow’
	/luŋsabo/	‘kind’
	/lunibo/	‘want’
	/lenbo/	‘show’
	/lekbo/	‘bit’

Medial position

/əlem/	‘boat’
/əlànŋ/	‘net’
/ʒəlɯ/	‘field’
/dələm/	‘where’
/ʒəli/	‘pot’
/ʒəlɯi/	‘song’

Final position

It is no available

Initial position

/w/	/wi/	‘good’
	/wəŋbo/	‘come’
	/wit ^h ubo/	‘best’
	/wənčək/	‘hour’
	/wəsa/	‘oil’
	/wəŋtəŋbo/	‘reach’

Medial position

	/čəwən/	‘evening’
	/təkawpui/	‘grasshopper’
	/pumwibo/	‘health’
	/məwui ^h əŋbo/	‘grow’
	/nitwəŋnai/	‘saturday’

Final position

	/čəpaw/	‘debt’
	/čəbow/	‘granary’
	/čəpiw/	‘medicine’
	/təraw/	‘wart’
	/čəhiw/	‘moon’

Initial position

/y/	/yo/	‘yes’
	/ye/	‘aspect marker’

Medial position

/čəliyaŋbo/	‘pride’
/miriya/	‘sheep’
/puitriyu/	‘owl’
/ačiyο/	‘soya bean’
/liyaŋbo/	‘sharp’

Final position

It does not occur

3.2.2 Syllabic pattern:

Respiration is considered to be the basis of a syllable. Each syllable corresponds to an increase in the air pressure, air from the lungs being released as a series of chest pulses. Phonological views of the syllable focus on the ways sounds combine in individual languages in order to produce sequences. Hence, usually two classes of sounds are established.

- (i) Sounds which can occur on their own, and
- (ii) Sounds which cannot occur on their own.

The former is generally called vowel and the later is generally referred to as consonants. Thus, a syllable is a sequence of phonemes with one peak of sonority. The sequence can be divided into three parts.

- (a) The first part or the opening segment of the syllable is the onset (the consonant which begins with syllable)

- (b) The central segment of the syllable is the nucleus or peak,(consonant which occurs at the end of a syllable is called coda).
- (c) The closing segment of the syllable is the coda (When a coda is absent in a syllable is called open syllable and when a coda is present in a syllable is called close syllable).

A collective term margin can be used to refer to the opening and closing segment of a syllable. Syllables do not necessarily have all the three parts mentioned above. As far as Liangmai is concerned, there is only a single syllable consisting of just the nucleus. The nucleus which is always a vowel is preceded and or followed by one or more consonants in most of the cases. Thus, Liangmai syllable consists of a nucleus either with an onset or with a coda. Hence, the structure of the syllable in Liangmai may be defined as:

± consonant + vowel ± consonant

This structure gives two main types of syllables- open and closed. Open syllable ends with a vowel while closed syllable ends with a consonant.

Monosyllabic Words:

The majority of the monosyllabic words in Liangmai have the CV structure, i.e., they are open syllable. VC pattern monosyllabic words are of very low frequency in the language. Like many other Tibeto-Burman languages, in Liangmai roots are generally mono-syllabic. This is one of the typological features commonly present in Tibeto-Burman language family. Root pattern in Liangmai are of the following types. Here the symbols V and C represent vowel and consonant respectively.

Open mono-syllabic words:

V	/i/	'i'
v□	/#a:o/	'Ao Naga tribe'
cv	/si/	'fruit'
	/su/	'start'
	/pa/	'he/she'
cv□	/#ni:a/	'two'
	/sau/	'who'
	/zau/	'wine'

Closed mono-syllabic word:

cvc	/pət/	'out'
	/sum/	'three'
	/təd/	'go'
ccvc	/klik/	'thunder light'
	/gl:as/	'glass'
	/prim/	'smell'
cvvc	/si:ak/	'exact'
	/bi:ak/	'sweep'

Disyllabic words:

Disyllabic word open:

1.vcv	/əke/	'parrot'
	/əpi/	'my head'
	/əgi/	'skin'

Hence the total syllabic patterns of monosyllabic words possible in Liangmai are eight.

#V stands for non-syllabic vowel.

2.cvcv	/čəmi/	‘meat’
	/təzi/	‘bed’
	/čəra/	‘bone’
	/kəmi/	‘goat’
3.vcv□	/əlui/	‘buffalo’
	/#əl:iu/	‘we’
	/#əp:ui/	‘mother’
4.cvcv□	/mətəi/	‘salt’
	/tərua/	‘bread’
	/čəkui/	‘tiger’
	/čən:ia/	‘seven’
	/kəniu/	‘snake’
5. cvvcv	/nuibo/	‘laugh’
	/khaibo/	‘keep’
	/saibo/	‘death’
	/paibo/	‘fly’
6.cvccv	/kəmbə/	‘do’
	/gəmbə/	‘wine’
	/kimbo/	‘satisfy’
	/təmbə/	‘different’
7.cvccv	/t ^h onkui/	‘thanks’
	/siŋgui/	‘river’
	/siŋkui/	‘hollow tree’
	/tiŋkai/	‘wind’.

#V stands for non-syllabic vowel

Disyllable is closed:

1.cvcvc	/čək ^h ət/	‘cane’
	/čəmik/	‘eye’
	/mətom/	‘cow’
	/čəbəm/	‘seat’
	/təkum/	‘year’
2.cvcvvc	/čək ^h uan/	‘sound’
	/tət ^h uan/	‘prize’
	/təduan/	‘lesson’
	/čəpian/	‘cup’
	/məluan/	‘mountain’
	/təduan/	‘wall’
cvccvc	/kəŋkhət/	‘same best’
	/tiŋhun/	‘blow’

Tri-syllabic words:

Third-syllable is open:

1. vcvcv	/əluni/	‘heart desire’
	/əp ^h iğə/	‘toe’
	/ək ^h eki/	‘banker’
2.cvcvcv	/čəmanə/	‘pumpkin’
	/kədabo/	‘choose’
	/mənəbo/	‘birth’
	/mərabo/	‘sick’

3.cvcvcv	/kənəhui/	‘march’
	/čəgahui/	‘October’
	/məčənai/	‘Tuesday’
	/mərəmai/	‘patient’
4.cvcvccv	/məčəkbo/	‘jump’
	/təmotki/	‘toilet’
	/mədəkbo/	‘measure’
5.cvvvccvv	/naimikbiu/	‘sun light’

Third-syllable is closed:

1.cvcvcvc	/čəp ^h itop/	‘shoe’
	/tət ^h ik ^h ət/	‘one dog’
2.cvcvccvc	/məlɔŋgen/	‘hill’
4.cvcvvcvc	/čəluik ^h u:əŋ/	‘song book’

Tetra-syllabic words:

Four syllabic is open

1.cvcvccvcv	/pasetəbo/	‘weak’
	/pasənsabo/	‘unlucky’
2.cvcvccvccv	/čələmlenbo/	‘dancing’
	/təzənčənbo/	‘admission’
	/čəkinsənbo/	‘new generation’
3.cvcvccvvcv	/mət ^h ək ^h aibo/	‘dwelling’
4.cvccvccvcv	/rəmziŋtəku/	‘crocodile’
5.cvccvccvccv	/kəmlənəkbo/	‘can’t repeat’
	/k ^h ammenkuŋbo/	‘difficult to control’

Fourth syllable is closed

1.cvcvccvvc	/təkumkəsən/	‘new year’
2.cvcvvcvvc	/čəluikəsən/	‘a new song’
3.cvcvccvvc	/pəwanməčəŋ/	‘always’

Penta-syllabic words:**Fifth syllable is open:**

1.cvcvvcvvcv	/kəniurapisi/	‘ladies finger’
2.cvvvcvccvvcv	/riačərokməgiu/	‘sixty five’
3.cvcvvcvvcvvcv	/čəluit ^h iubomai/	‘singer’
4.cvcvvcvvcvvcv	/wikəčəŋbomai/	‘best person’
5.cvvvcvccvccv	/dinkəčəmpənbo/	‘example’
6.cvcvvcvvcvvcv	/čəkihəbomai/	‘homeless’

Fifth syllable is closed:

1.cvvvcvvcvvcv	/t ^h iuniubomaikhət/	‘one patient’
2.cvcvccvccvccv	/čələdkeŋsəŋkhət/	‘thousand words’
3.cvcvvcvvcv	/kəhubomaiduŋ/	‘group of courage’
4.cvcvccvvcvccv	/čəkuaŋčəpiəŋduŋ/	‘utensils’

Hexasyllabic words:**Sixth syllable is open:**

1.cvcvvcvvcvvcv	/pətiunisabomai/	‘glutton’
2.cvcvvcvvcvccv	/čərimaiduŋwəŋbo	‘a soldier comes’
3.cvvvcvccvccv	/nəŋčəsəkнімəkma/	‘you don’t want tea?’

Sixth syllable is closed:

1.cvcvccvcvccvc	/kəməhinbolədkeŋ/	‘secret word’
2.cvvccvcvccvc	/kaik ^h ətɾiačərokk ^h ət/	‘one hundred sixty one’
3.cvcvccvcvccvc	/wəŋməduikhaibobəm/	‘gathering place’

3.2.3 Consonant combinations:

Consonant combinations may be classified into two categories, viz, (a) consonant clusters and (b) consonant sequences. Consonant cluster means combination of more than one consonant occurring together within a single syllable, while consonant sequence means combination of more than one consonant occurring between syllables.

3.2.4 Consonant Clusters and Sequences:

The term cluster is used in the analysis of connected speech to refer to any sequence of adjacent consonants occurring in a syllable. Usually a distinction is made within the consonant combination into consonant clusters and consonant sequences. Consonant clusters occur within a syllable while consonant sequences occur between syllables. In this language, consonant cluster occur only in initial, medial and final positions. A lot of consonant sequences occur in the medial position.

3.2.5 Initial clusters:

Liangmai clusters do not allow more than two consonants. The second member of the cluster is always a liquid or approximant (/l/, /r/, /y/ and /w/). For this reason these consonants cannot themselves be the first member of the consonant cluster. The first member is always the stop. But there is only one

exception to the above mentioned statement, the occurrence of a single fricative /s/ in the initial position, and it is found in borrowed lexical items from English.

Initial two consonant clusters:

First members		Second members		
	r	l	w	y
p	√	√		
k	√	√		√
kh	√			
s			√	
g	√			

Initial cluster

Stop + liquid/ approximant:

/pr/	/prim/	'smile'
	/pri/	'above'
/pl/	/pləmra/	'because'
/kr/	/krin/	'armpit smell'
/kl/	/kla:s/	'class'
	/klik/	'light thundering'
/gl/	/gla:s/	'glass'

/khr/ /khristian/ ‘Christian’

/khrum/ ‘slipper’

/ky/ /kyembo/ ‘satisfaction’

Fricative + Stop/ liquid:

/sk/ /skul/ ‘school’

/sl/ /sləp/ ‘slate’

3.2.6 Medial cluster:

Stop + trill

/-pr-/ /čəmpra/ ‘lemon’

/-tr-/ /puitriyu/ ‘owl’

Fricative + approximant:

/-sw-/ /təswan/ ‘ladder’

/thikkəswarŋbo/ ‘fever’

/-zw-/ /təzwarŋ/ ‘monkey’

3.2.7 Final clusters:

A small number of two consonants occur in the final position of a word in Liangmai language. Most of the consonants which occur in the final clusters are the loan words from English. The following are the examples of words having final consonant cluster.

Nasal + stop

/-nt-/	/siment/	'cement'
/-mp-/	/lemp/	'lamp'
/-nd-/	/nagalend/	'nagaland'

Nasal + Fricative:

/-ns-/	/sains/	'science'
--------	---------	-----------

Fricative + stop

/-st-/	/post/	'post'
/-st-/	/past/	'past'

Liangmai illiterate speakers while speak English they tend to omit /st/ which is the final cluster of English.

3.2.8 Consonant Sequences:

Liangmai has a wide variety of consonant sequences. A consonant sequence in Liangmai generally occurs in word medial position. Liangmai permits up to three consonantal sequences. Most of the words which have medial sequences always consist of two consonantal sequences in this language. The consonant sequences are mainly occupied by stops, and nasals, whereas the stop and nasals, stop and fricatives, stop and trill, stop and lateral, nasal stop, and fricative, nasal and nasal, nasal and obstruent, nasal and liquid and stop are mainly found in the second members of the sequences. Given below is a list of words illustrating the various combinations of two consonant sequences in Liangmai. For examples:

3.2.9 Two consonant sequences:

Stop + Stop:

Sequences	Examples	Glosses
/-pt-/	/kəpta/	'stop cry'
/-kb-/	/pəkbo/	'run'
/-pb-/	/čəpbo/	'stand'
/-dk-/	/pələdkhət/	'one page'
/-kt-/	/kəbaktek/	'foot of pig'
/-kg-/	/mikgiu/	'eye lash'
/-kp-/	/ŋəkpu/	'toad'
/-kph-/	/poakphuk/	'burst'
/-tk-/	/lətkeŋ/	'word'

Nasal + Stop:

/-nk-/	/inkən/	'jungle'
/-nth-/	/inthiu/	'boil'
/-nč-/	/inčəw/	'elbow'

Stop + Nasal:

<i>/-pn-/</i>	<i>/kəpnibo/</i>	‘like to cry’
<i>/-dm-/</i>	<i>/tədmɪ:/</i>	‘gone’
<i>/-kn-/</i>	<i>/pəknuɔ/</i>	‘weak in run’
<i>/-tn-/</i>	<i>/nitnai/</i>	‘Sunday’

Stop + fricative/ affricate:

<i>/-ds-/</i>	<i>/mədədsɪbo/</i>	‘expert in measurement’
<i>/-ks-/</i>	<i>/phəkxi/</i>	‘a kind of fruit’
<i>/-ts-/</i>	<i>/tətsuɔ/</i>	‘crawling’
<i>/-ps-/</i>	<i>/kəpsuɔ/</i>	‘start crying’
<i>/-tz-/</i>	<i>/lətʒən/</i>	‘judgment’
<i>/kz/</i>	<i>/kəbəkzən/</i>	‘pork’
<i>/tʃ/</i>	<i>/lətʃəp/</i>	‘promise’

Stop + Trill:

<i>/-pr-/</i>	<i>/ʃəpraɪbo/</i>	‘stood first’
<i>/-tr-/</i>	<i>/səŋkhətɪ:ləm/</i>	‘above thousand’
<i>/-kr-/</i>	<i>/pakraɪbo/</i>	‘first run’
<i>/-dr-/</i>	<i>/ʃələdɪrɪŋ/</i>	‘sentence’

Stop + lateral:

/-pl-/	/čəplo/	‘stand up’
/-tl-/	/tətlo/	‘go’
/-kl-/	/likli/	‘glass bottle’

Nasal + stop/ fricative/ affricate:

Bilabial, dental and velar nasals occur with all kind of consonants medially in CC structure in Liangmai. These are the most common types found in Liangmai. For examples:

Sequences	Examples	Glosses
/-mp-/	/mətompui/	‘cow’
/-mb-/	/pombo/	‘angry’
/-mt-/	/kəmtiŋthuibo/	‘done perfect’
/-md-/	/čəbəmduŋ/	‘chairs’
/-mk-/	/mətomke/	‘horn’ (cow)
/-mč-/	/təmčəŋtəmbə/	‘very little’
/-mr-/	/čəmrəŋ/	‘programme’
/-ml-/	/kəmlonnia/	‘do twice’
/-ŋp-/	/čəkənpui/	‘horse’ (female)

/-nb-/	/pilənbə/	‘give back’
/-nt-/	/khəntiəbə/	‘gossip’
/-nk-/	/pirunkəbə/	‘white crown’
/-nd-/	/čagəndui/	‘soup’
/-ns-/	/tədonsum/	‘three chapter’
/-ŋp-/	/təkheŋpui/	‘mosquito’
/-ŋt-/	/təkheŋtiubo/	‘mosquito bite’
/-ŋth-/	/tiŋtheŋ/	‘forever’
/-ŋk-/	/tiŋkum/	‘year’
/-ŋg-/	/tiŋgen/	‘heaven’
/-ŋkh-/	/kəŋkhət/	‘one rupee’
/-ŋs-/	/tiŋsəbə/	‘rain’
/-ŋh-/	/kəziŋhiu/	‘april’
/-ŋr-/	/pəŋroi/	‘broken’(glass)
/-ŋl-/	/khəŋliu/	‘youth’
/-ŋč-/	/buŋčuəŋ/	‘full moon’
/-mč-/	/təmčəŋtəmbə/	‘very little’

Nasal + nasal

Sequences	Examples	Glosses
/-mn-/	/zumnia/ /dæmnia/	'two inches' 'two-third'
/-nm-/	/lonmədai/ /thinmibo'	'fourth times' 'used'
/-ŋm-/	/tiŋmik/	'day'
/-ŋn-/	/thiŋnə/	'bird'

Nasal + fricative/ Affricate

/-ms-/	/dɛləmsu/	'where'
/-mh-/	/kramhiu/	'may'
/-ns-/	/thinsiubo/	'usable'
/-ŋg-/	/tiŋgen/	'heaven'
/-ŋz-/	/pəlunzan/	'heart meat'
/-ŋs-/	/luŋsə/	'love'
/-nz-/	/benzat/	'right side'
/-nč-/	/inčau/	'elbow'

Nasal + liquid

/-nl-/	/lunlibo/ /lunluŋ/	'reincarnate' 'behavior'
/-ŋr-/	/tiŋriubo/ /təsiŋriu/	'rain' 'arum'
/-ŋl-/	/həŋləm/	'under'
.'-nr-/	/penrou/	'a kind mushroom'

Stop+ Liquid/ trill

/-kl-/	/čəmiklin/	‘eyelash’
/-kr-/	/mikrun/	‘spectacle’
	/kəbakra/	‘pig bone’

nasal + Semi-vowel:

/-nw-/	/čunwibo/	‘happy’
	/pəkhonwibo/	‘melody’
/-mw-/	/kəmwəŋbo/	‘name of person’

3.2.10 Three consonant Sequence:

A very few number of three consonant sequence occur in Liangmai language. In the three consonant sequences, the first consonant is the arresting consonant of preceding syllable while the second and the third consonants are the releasing consonants in the form of initial cluster. The first member is either a voiceless stop or a nasal. The only exception one could find is /s/ as in /histri/ “history”. The second member is in a -ccc- structure is usually a stop again having an exception /s/ in a word like /inspektər/ “inspector”. The third member is always a trill except in the above cited example.

/-mpr-/	/cəmpra/	‘lemon’
/-ttr-/	/nattri/	‘nail’
/ktr/	/ektres/	‘actress’

From the above discussion on various consonant clusters and sequences, it becomes clear that Liangmai is very rich as far as the medial two consonant sequences are concerned. In fact, medial sequences that could occur in this language are highest in number.

3.3.1 Geminates:

It is a cluster of two identical adjacent segments of a sound in a single morpheme. In Liangmai, only the unaspirated stops and the nasals form the geminates. Geminates occur only in the in the medial position.

/-kk-/	/əriakki/	‘school’
	/pəkakkak/	‘sometimes’
	/kəbəkkiu/	‘pig (male)’
/-pp-/	/kəppijbo/	‘afraid of crying’
	/kədəppiu/	‘batsman’
/-bb-/	/kəbbo/	‘tie-up’
/-dd-/	/čələdduŋ/	‘languages’
	/paliddibo/	‘big scale’
/-tt-/	/nuttri/	‘nail’
	/pəttə/	‘stop coming out’
/-mm-/	/bəmme/	‘there’
	/summibo/	‘sink’
	/bəmma/	‘is there’
/-nn-/	/lonni:a/	‘twice’
	/inniubo/	‘prohibition’
	/innibo/	‘slippery’

/ŋŋ-/ /səŋŋou/ ‘name of a person’

3.3.2 Morphophonemics:

It refers to the analysis and classification of the phonological factors which affect the appearance of morphemes, or correspondingly, the grammatical factors which affect the appearance of morphemes. In other words, the counting for the phonological variations in the allomorphs of a morpheme constitutes the morphophonemics or Sandhi of the language. The term Sandhi has come from Sanskrit meaning ‘joining’. Sandhi forms are forms which have undergone specific modifications in specific circumstances.

In language where Sandhi forms are complex, a distinction is made between external Sandhi and internal Sandhi. In internal Sandhi, the rules operate within the words and hence, variations are confined to the arrangement of morphemes within a word. On the other hand, the variations are extended to arrangements of words within phrases, clauses or sentences in the case of external Sandhi and the rules operate across word boundaries.

3.3.3 Neutralization:

i) Although /t/ and /d/, and /p/ and /b/ are separate phonemes, yet both sometimes function like the allophone of the other. They are phonemic free variants in syllable final position. In other words, the voice- voiceless distinction is neutralized at the syllable final position.

/tət/ ~ /təd/ ‘go’

/pət/ ~ /pəd/ ‘out’

/khət/~	/khəd/	‘one’
/čəkhət/~	/čəkhəd/	‘cane’
/čəp/ ~	/čəb/	‘stand’
/kəp/ ~	/kəb/	‘cry’
/təp/ ~	/təb/	‘break’
/dəp/ ~	/dəb/	‘beat’

ii) Two consonants of the same quality cannot occur in two consecutive syllables, in which case, one of them, generally the second one is dropped.

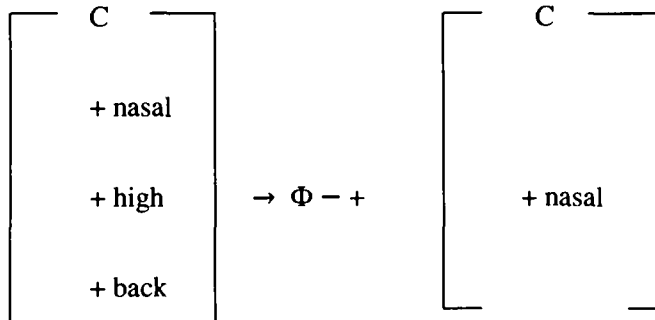
/kəbak/ + /ki/	→	/kəbaki/	‘pig house’
pig		house	
/ŋut/ + /tao/	→	/ŋutao/	‘enter and sit’
enter		sit	
/əriak/ + /ki/		/əriaki/	‘school’
book		house/institute	

3.3.4 Morphologically conditioned changes:

i) /gə/ and /ləm/ are the allomorphs of the same morpheme for the indication of location as well as locative case marker. /gə/ occurs with the bases ending in a voiced unaspirated consonant or high close front unrounded vowel which indicate the specific place or particular area whereas /ləm/ used for wide or vast area, for examples:- /təbəl ri gə/ ‘on the table’ but never used /təbəl ri ləm/.

/kəsiŋri gə/	'on the mat'
/baket gə/	'in the bucket'
/senki gə/	in the market
/plənet ləm/	in the planet'
/delhi ləm/	in Delhi

ii) Syncope: when the morphemes of personal pronouns are combined with the genitive marker /gu/ to form possessive pronouns, the final velar of the second personal pronoun is dropped. While the first singular personal pronoun /i/ changes into /ə/ in genitive formation.



/i/ 'I' genitive- gu /əgu/ 'my' (i>e in genitive formation)

/nəŋ/ 'you' genitive-gu /nəgu/ 'yours' (the final velar sound ŋ is lost)

3.3.5 External Sandhi:

The last syllable of a final disyllabic phrase is dropped in a sentence:

/nə/	+	/gubə/	→	/nəgu/
you		belong		yours
/dɑː/	+	/mækbo/	→	/dɑːmæk/
get		Neg.		not getting

ii) The final /pə/ of a noun/noun phrase is dropped when followed by a post position in a sentence.

/rum/	+	/pə/	+	/lɪŋgə/	→	/rumlɪŋgə/
room		of		inside		in the inside
/təbəl/	+	/pə/	+	/rɪŋgə/	→	/təbəlrɪŋgə/
table		of		on		on the table

3.3.6 Internal Sandhi:

(i) /n/ is added in place of /l/ in borrowed (English) words having /l/ as the last member.

/skul/	→	/skun/	'school'
/skel/	→	/sken/	'scale'

Liangmai illiterate speakers while speak English they tend to omit /l/ which is in the final position.

(ii) Apocope: It refers to the loss of final element of word. The last consonant of the final cluster is dropped from the borrowed Hindi / English words. For examples:

/siment/ → /simen/ 'cement'

/post/ → /pos/ 'pillar'

/lemp/ → /lem/ 'lamp'

/karent/ → /karen/ 'current'

(iii) The medial consonant sequence of /-str-/ is broken by inserting an /i/ between /-st-/ and /r/.

/histri/ → /histiri/ 'history'

/istri/ → /istiri/ 'iron'

/mistri/ → /mistiri/ 'carpenter'

3.3.7 Epenthesis:

In Liangmai borrowed words are abundantly found to be the examples of epenthesis. Examples are illustrated below:

/ghari/ → /ghaori/ 'watch'

/kurči/ → /čauki/ 'chair'

/inč/ → /inči/ 'inch'

3.3.8 Elision:

It is the omission of speech between syllables or words in the connected speech. Loss of sound from the beginning of a word is called **procope**. Loss in the middle of a word is **syncope** and loss of sound from the end of the word or syllable is called **apocope**. In The syllable deletion is also common process in Liangmai under morphophonamics. Some examples are illustrated below.

Initial deletion:

/čərapen/	→	/rapen/	‘flower’
/əgu/	→	/gu/	‘mine’
/əliu/	→	/liu/	‘lady’
/kəlumbo/	→	/lumbo/	‘warm’

Middle syllable deletion:

/kəmsətmiɓo/	→	/kəmsətɓo/	‘kill’
/phitopčəriaŋ	→	/phitopriaŋ/	‘shoe lace’
/ləmbomai/	→	/ləmmai/	‘dancer’
/əriakzonbomai/	→	/əriakzonmai/	‘book seller’

Final syllable deletion:

/dədau/	→	/də/	‘ancient time’
/səŋkhət/	→	/səŋ/	‘thousand’
/kaikhət/	→	/kai/	‘one hundred’
/čərawəŋ/	→	/čəra/	‘God’

3.3.9 Insertion:

<i>/mpui/</i>	<i>/impui/</i>	'road'
<i>/mphia/</i>	<i>/imphia/</i>	'broom'
<i>/nthiu/</i>	<i>/inthiu/</i>	'boil'
<i>/nkhiu/</i>	<i>/inkhiu/</i>	'bath'

CHAPTER - 4
MORPHOLOGY

CHAPTER 4

MORPHOLOGY

4.1.0 General Remarks:

Morphology deals with the internal structure of words, i.e. how words are formed. Liangmai is an agglutinative language. One of its characteristic features is that a number of morphemes can come together without involving any morphophonemic changes. The morphemes join together loosely and seldom any morphophonemic changes result. The inflection is not very rigid or compact as in inflectional languages. As a result, a construction like N+ Pl. + Case is not a closed construction as in inflectional languages; but it is relatively compact. In an inflectional language nothing can be inserted in between 'N +Pl + C' construction.

A morpheme may be free or bound and the bound morphemes are usually called affixes. The present analysis of morphology of Liangmai starts with the identification of morphemes and their classification as roots and non-roots on the basis of grammatical function of the morphemes. In Liangmai, there are two types of roots viz. (i) free (ii) bound roots.

4.1.1 Nominal:

Nominal are those root morphemes which are capable of taking case affixes. Nouns, pronouns are included under nominal because they take nominal affixes. Though the verbs cannot takes nominal affixes, yet they can be placed under the heading of nominal because verbs are inflected for tenses, mood, aspect etc.

4.1.2 Noun:

In Liangmai noun can be defined as a class of words that can be inflected for the categories of gender, number and case. A limited number of words are also inflected in Liangmai to show gender distinction. But gender is not a grammatical category in Liangmai because it does not have any impact on the structure of the languages.

Classification of noun: Noun can be classified as proper noun, common noun, collective noun, and abstract noun, countable and uncountable noun which are semantically defined as subclass of noun (referring to general concepts) in traditional grammar. The following is the chart of the nouns which shows the different types of the nouns:

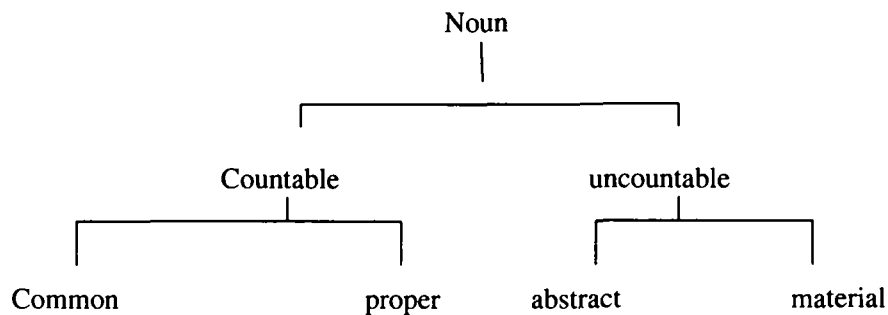


Fig.4.1.

(i). Countable noun:

(a) Common Noun:

1. /čəkui/ 'tiger'
2. /thiŋnə/ 'bird'
3. /maipui/ 'woman'

(b) Proper noun:

- | | |
|---------------|------------------|
| 1. /təmei/ | 'name of Town' |
| 2. /wiluŋbou/ | 'name of person' |
| 3. /himəlaya/ | 'himalaya' |

(ii). Uncountable noun:

(a) Abstract Noun

- | | |
|--------------|--------|
| 1. /nuan/ | 'sin' |
| 2. /čəmpao/ | 'news' |
| 3. /məsənbə/ | 'pure' |

(b) Material Noun:

- | | |
|------------|---------|
| 1. /kəčia/ | 'gold' |
| 2. /indui/ | 'milk' |
| 3. /čəky/ | 'house' |

A noun stem in Liangmai may end either in a vowel or in a consonant.

a) Nouns ending in vowels:

/i/	/čəpi/	'head'
	/ čəphi/	'leg'
/ə/	/thiŋnə/	'bird'
	/čəmanə/	'pumpkin'
/e/	/əké/	'parrot'
	/če/	'paper'

/a/	/kəpha/	‘bridge’
	/thiura/	‘chilli’
/u/	/čəlu/	‘field’
	/hu/	‘courage’
/o/	/mərəibo/	‘love’
	/məlaibo/	‘move’

All the vowels occur as a final position in Liangmai.

b) Nouns ending in consonants:

/p/	/čəphitop/	‘shoe’
/b/	/čəkheb/	‘distance between tip of the middle fingers of left and right hands’
/t/	/čəkhət/	‘cane’
/d/	/čələd/	‘language’
/k/	/kəbak/	‘pig’
/m/	/nəm/	‘village’
/n/	/čəgán/	‘star’
/ŋ/	/čəməŋ/	‘dream’
/h/	/kənəh/	‘pus’

/w/ /čəbow/ ‘granary’

/g/, /ph/, /th/, /kh/, /s/, /č/, /r/, /l/, /y/ and /z/ ending nouns are not available in Liangmai.

4.1.3 Genders:

In this language there is no grammatical gender but has natural gender. The absence of grammatical gender is one of the typological features of the Tibeto-Burman languages shared by Liangmai. Gender distinct in Liangmai is determined on the natural recognition of sex. Therefore Liangmai has only natural genders. Human and animate nouns are referred to as masculine or feminine on the basis of natural sex.

On the basis of semantical-morphological criteria, nouns are primarily classified into two classes; viz. (i) animate (ii) inanimate. Both the human and non-human nouns are differentiated for masculine and feminine genders. All the inanimate nouns are considered as neuter.

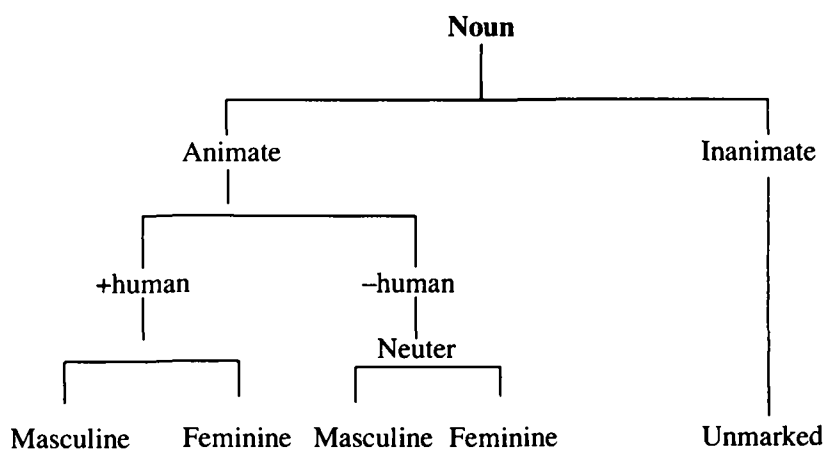


Fig.4.2.

The gender of animate nouns in case of human beings [+human-inanimate] in Liangmai is denoted by the marker **-/piu/** ‘male’ and **-/pui/** ‘female’. Consider the following examples.

For example **-piu**

/maipiu/	‘man’
/čəluit ^h iupiu/	‘male singer’
/əgatiupiu/	‘thief male’

Consider the following examples of **pui-** female:

/maipui/	‘woman’
/čəluit ^h iupui/	‘female singer’
/əgatiupui/	‘thief female’

In the case of animals the lexical item **-/či/** male and **/pui/** female are used for denoting the natural sex. Illustrations are given below.

<u>Liangmai</u>		<u>Liangmai</u>	
/mətomči/	‘ox’	/mətompui/	‘cow’
/kəmiči/	‘goat’	/kəmipui/	‘she goat’
/təthiči/	‘dog (male)’	/təthipui/	‘bitch’
/čəkonči/	‘male horse’	/čəkonpui/	‘mare’
/čəpuwaŋči/	‘elephant (male)’	/čəpuwaŋpui/	‘elephant’ (female)
/təthənči/	‘deer (Male)’	/təthənpui/	‘deer’ (female)
/kəbuiči/	‘mithun (male)’	/kəbui/	‘mithun’ (female)

(a) /piu/	‘father’
/pui/	‘mother’
(b) /pou/	‘grand-father’
/pe/	‘grand-mother’

In case of personal pronouns, Liangmai doesn’t mark any gender distinction. For examples:

/pa/	‘he/she’
/patu/	‘him/her’

4.1.4 Neuter Gender:

The inanimate nouns have no gender. Consider the following example:

/tata/	‘bangle’
/zuŋkhəb/	‘ring’
/kəɕia/	‘gold’
/rouree/	‘pen’
/əriak/	‘book’

4.1.5 Gender of Loan Words:

The inanimate loans nouns also do not show gender distinctions i.e. they considered as neuter.

/ophis/	‘office’
---------	----------

/daktor/	‘doctor’
/redio/	‘radio’
/bas/	‘bus’
/mobail/	‘mobile’
/saikal/	‘cycle’

4.1.6 Numbers:

Liangmai has two numbers-singular and plural. Plural in Liangmai is usually formed at the morphological level by suffixation of plural morphemes, such as /liu/, /dung/ and /rəmai/ are added to the root or stem to form plural. The suffix – /liu/ is added to personal pronoun to form plural. Singular is not marked overtly. /liu/ is used especially to personal pronoun for forming plural as in the following examples

<u>Singular</u>		<u>plural</u>
/i/	‘i’	/əliu/ ‘we’ (i>e in plural formation)
/nəŋ/	‘you’	/nəliu/ ‘you’ (the final sound ŋ is lost)
/pa/	‘he/she’	/paliu/ ‘they’ (addition of liu)

This suffix –/liu/ can also added to proper noun to indicate plurality, for example ‘Ram and his group’. Here is the illustration:

/zosep/	‘Joseph’	/zosep-paliu/	‘Joseph and his group’
/sita/	‘Sheeta’	/sheetapaliu/	‘Sheeta and her group’

Suffix – /duŋ/ is added to the animate noun to form plural. For examples

<u>Singular</u>		<u>plural</u>	
/nəmai/	‘child’	/nəmaiduŋ/	‘children’
/maipui/	‘woman’	/maipuiduŋ/	‘women’
/piumai/	‘man’	/piumaiduŋ/	‘men’
/təθi/	‘dog’	/təθiduŋ/	‘dogs’
/t ^h iŋnə /	‘bird’	/thinəduŋ/	‘birds’
/əsathi/	‘fox’	/əsath ^h iduŋ/	‘foxes’
/enge/	‘crow’	/engeduŋ/	‘crows’
/əphinə/	‘dove’	/əphinəduŋ/	‘doves’

The Suffix -/rəmai/ is used for indicating inanimate noun: For examples

<u>Singular</u>		<u>plural</u>	
/əriyak /	‘book’	/əriyak-rəmai/	‘books’
/inkhəm/	‘door’	/inkhəm-rəmai/	‘doors’
/kirən/	‘window’	/kirən-rəmai/	‘windows’
/imbun/	‘almirah’	/imbun-rəmai/	‘almirahs’
/təzi/	‘bed’	/təzi-rəmai/	‘beds’

Other than these, there is a lexical item like **/-məthiu/** ‘every’ and **/pakhiaŋ/** ‘all’ which is generally used in the formation of plural. These words are very productive, it can occur with any noun. Let us consider the following examples

/nəmai/	‘child’	/nəmai -məthiu/	‘every child’
/čəmai/	‘man’	/čəmai -məthiu/	‘every people’
/mətom/	‘cow’	/mətompakhiaŋ/	‘all cows’
/čəpiu/	‘medicine’	/čəpiu –pakhiaŋ/	‘all medicine’

There are some other words which indicate a kind of collection, example **/kəsia/** ‘some’ and **/keŋziu/** for ‘many’.

For examples **-/kəsia/**

1. / čəmai kəsia haigə wəŋ ye/ ‘some people come here’
2. /i kəsia tek tiu lune/ ‘I ate some food’

For examples **-/keŋziu/**

1. /haigə čəmai kəŋziu wəŋ ye/ ‘many people come here’
2. /i siŋbəŋgai keŋziu tiu lune/ ‘I ate many papayas’

There are some other plural markers that indicate collective form like-

- (i) /pəduŋ/ ‘herd’
 - /kəbui pəduŋ khət/ ‘a herd of cattle’
 - /thiŋnə pəduŋ khət/ ‘a flock of birds’

(ii)	/pəhən/	‘bundle’
	/təsiŋ pəhən khət/	‘a bundle of firewood’
	/tətao pəhən khət/	‘a bundle of sugarcane’

Keeping in view of this, we can fairly say that Liangmai is usually formed at the morphological level by suffixation of plural morphemes, such as /**dung**/, /**liu**/ and /**rəmai**/ are added to the root or stem to form plural.

a) Singular number

(i) Nouns

/čəmai/	‘man’
/nəmai/	‘child’
/piumainə/	‘son’
/təthi/	‘dog’
/təthən/	‘deer’
/mətom/	‘cow’
/čəpuwaŋ/	‘elephant’

(ii) Pronouns

/i/	‘I’
/nəŋ/	‘you’
/pa/	‘he/ she’
/uise/	‘that’

b) Plural number

As we mentioned earlier, that suffix used after nouns and pronouns to form the plural in Liangmai /**duŋ**/ is added to the animate noun to form plural.

(i) After nouns

/čəmai duŋ/	'men'
/children/	'nəmaiduŋ'
/piumainəduŋ/	'sons'
/təthiduŋ/	'dogs'
/təthənduŋ/	'deers'
/mətomduŋ/	'cows'

(ii) After pronouns, the suffix **-liu** is added to indicate plurality.

/əliu/	'we'
/nəliu/	'you'
/paliu/	'they'

4.1.7 Classifiers:

Liangmai makes the use of classifiers for denoting the semantic classification of the referent on the basis of the qualities of the noun, i.e. its physical shape, size and state etc. classifiers are generally rich in this language. Classifier in this language has predominantly of mono-syllabic structure. They occur with the numbers and the classifiers precede the numerals. Classifiers usually follow the noun. The following are the examples of the classifiers of the Liangmai language.

We can divide the classifiers in Liangmai in the following tree diagram.

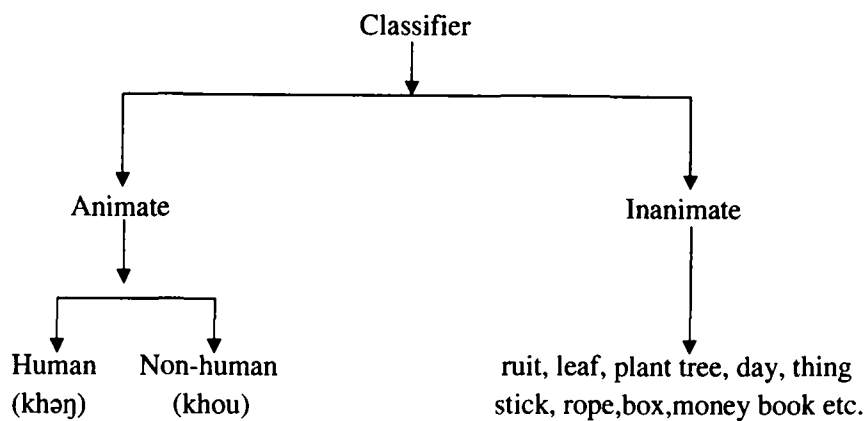


Fig.4.3.

On the basis of the above tree diagram classifier, we discuss below:

i) The human nouns take the classifier-**/khəŋ/**:

- | | |
|---------------------------|-------------------|
| a. /čəmai khəŋ khət/ | 'one man' |
| man class.one | |
| b. /puimai khəŋ mədai/ | 'four women' |
| women class.four | |
| c. /nəmai khəŋ məkai/ | 'twenty boys' |
| boy class.twenty | |
| d. /čəbonmai khəŋ sum/ | 'three youths' |
| youth class.three | |
| e. /miktetmai khəŋ čənia/ | 'seven blind men' |
| blind man class.seven | |

- ii) The nouns denoting animals take the classifier-**/khou/**
- a) /mətom khou sum/ 'three cows'
cow class. three
- b) /čəpuwaŋ khou mənju/ 'five elephants'
elephant class. five
- c) /əlui khou čənia/ 'seven buffalo'
buffalo class seven
- iii) The noun denoting insects and bird take the classifier-**/pui/**;
- a) /tepeŋpui pui təčət/ 'eight butterfly'
butterfly class. eight
- b) /təkhekpui pui sum/ 'three mosquito'
mosquito class three
- c) /əke pui sum/ 'three parrot'
parrot class. three
- d) /thiŋ pui sum/ 'three birds'
bird Class. three
- iv) Noun indicating plants and tree take the classifier-**/bəŋ/**
- a) /siŋbəŋ bəŋ khət/ 'one tree'
tree class. one
- b) /čəmiubəŋ bəŋ mənju/ 'five paddies'
paddy class. five
- c) /komlabəŋ bəŋ kaikhət/ 'hundred orange trees'
orange tree class hundred

- viii) Noun denoting leaf take the classifier-/nui/
- a) /siηnui nui kəriu/ 'ten leaves'
leaf class. ten
- b) /siηnui nui čəčət/ 'eight leaves'
leaf class eight
- ix) Noun denoting packets box take the classifier-/buη/
- a) /čəmi buη buη sum/ 'three boxes of matches'
match class. three
- b) /pə buη buη mədai/ 'four boxes '
box class. four
- c) /čərup buη buη nia/ 'two boxes of cigarette'
cigarette class. two
- x) Noun denoting money take the classifier-/kəη/
- a) /rəηkəη kəη khət/ 'one rupee'
rupee class. one
- b) /rəηkəη kəη sum/ 'three rupees'
rupee class. three
- xi) Noun denoting months and teeth take the classifier-/hiu/
- a) /čəhiu hiu nia/ 'two months'
month class. two
- b) /čəhiu hiu čənia/ 'seven months'
month class. seven
- c) /čəhiu hiu khət/ 'one tooth'
teeth class. one

- d) /čəhiu hiu kəriu/ 'ten teeth'
teeth class. ten
- xii) Noun denoting hairs and sticks take the classifier-/pek/
- a) /təthəm pek khət/ 'one hair'
hair class. one
- b) /siŋ pek kəriu/ 'ten sticks'
stick class ten
- c) /siŋ pek səŋkhət/ 'thousand of sticks'
stick class thousand
- xiii) Noun denoting books take the classifier-/khuəŋ/:
- a) /əriak khuəŋ sum/ 'three books'
book class. three
- b) /əriak khuəŋ mədai/ 'four books'
book class. four
- c) /əriak khuəŋ kəriu/ 'ten books'
book class. ten
- xiv) Noun indicating fruit and solid take the classifier-/pum/:
- a) /čəraŋsi pum nia/ 'two fruits'
fruit class. two
- b) / čəraŋsi pum kəriu/ 'ten fruits'
fruit class. ten
- c) /čəraŋsi pum riačərok/ 'sixty fruits'
fruit class. Sixty

4.1.9 Pronoun:

Pronoun refers to a set of items which can be used to substitute a noun or a noun phrase. The pronoun in Liangmai does not distinguish genders but it distinguishes three persons. All of these take case suffixes, but gender and number are not marked. In Liangmai, pronouns can be classified into the following categories:

1. Personal Pronouns
2. Demonstrative pronouns
3. Interrogative Pronouns
4. Reflexive Pronouns
5. Possessive pronoun
6. Indefinite Pronouns

i) Personal Pronouns

The personal pronoun is represented by separate lexical items in Liangmai. A three way distinction of person is made in personal pronoun. They are the first person, second person and third person. The first person refers to the speaker, the second person pronoun to the listener and the third person pronoun to others. In Liangmai, Personal pronouns distinguish three persons. This is illustrated below:

	Singular	Plural
First person	/i/ 'I'	/əliu/ 'we'
Second person	/nəŋ/ 'you'	/nəliu/ 'you' (plural)
Third person	/pa/ 'he/she/it'	/paliu/ 'they'

The personal pronouns do not show any gender sex distinction. The personal pronouns are used either independently or in suffixed form, i.e, the plural forms are formed by adding the suffix /liu/ to the singular pronouns.

(a) Various Pronoun Forms:

	Singular	Dual	Plural	Object	Honorific
1 st person	i 'i'	we two 'ənai – khəŋnia'	we – 'əliu'	to me- 'ətu' from me- 'əkhugasu,	ϕ
2 nd person	you 'nəŋ'	you two 'nənai - khəŋnia'	you- 'nəliu'	to you- 'nətu' from you 'nəkhugasu'	ϕ
3 rd Person	he/she 'pa'	they two 'panai - khəŋnia'	they – 'paliu'	to him – 'patu' from him 'pakhugasu'	ϕ

The personal pronouns and possessive pronouns are shown in 4.8.1.(b).

Person	Number	Personal pronouns	Possessive pronoun
First person	Singular	i 'i'	əgu 'mine'
	Plural	əliu 'we'	əliugu 'ours'
Second person	Singular	nəŋ 'you'	nəgu 'yours'
	Plural	nəliu 'you' Pl.	nəliugu 'yours' Pl.
Third Person	Singular	pa 'she/he'	pa 'his' hers/ its
	Plural	paliu 'they'	paliu 'their'.

Fig. 4.4.

ii) **Demonstrative Pronouns:**

Liangmai has no articles – definite or indefinite. But it has two determiners, namely /haise/ ‘this’ and /uise/ ‘that’ denotes the object or person being spoken of is near or currently seen or known to the speaker or topic of conversation, /uise/ indicates something or someone not present at the time of speech.

Examples:

- a) haise əgu raori e
 this my pen – asp.
 ‘This is my pen’
- b) uibo thise əgu – e
 that dog my – asp.
 ‘That is my dog’

In the above example, /hai/ denotes when the object is nearby and /ui/ denotes the object which is somewhat far away from the speaker.

The pronouns can be suffixed with locative case marker as in the following examples:

Example

- a) haigə }
 + (loc. – ga, ləm) ‘here’
 hailəm }

b) sigə
 } + (loc.- gə) 'there'
 uiləm }

c) sibo - gu
 } + (genitive - gu) 'that'
 uibo- gu }

iii) Interrogative Pronouns:

Liangmai have two interrogative pronouns. They are /sao/ 'who' /de/ 'what'. The interrogative pronoun /de/ 'what' is hardly used in asking the name of a person, instead /sao/ 'who' is used for the purpose. Illustrations are given below.

1. /nəzan sao lo/ 'What is your name?'
2. /nəzan de lo/ 'What is your name?'
3. /haibo dujronga sao tulunilo/ 'Who do you want among them?'
4. /haibo duj rongga de tulunilo/ 'What do you want among them?'

The following are the interrogative pronouns used in Liangmai:

- | | |
|------------|--------|
| /de/ | 'what' |
| /dedao/ | 'when' |
| /dečiuziu/ | 'how' |

/dekəmziu/ 'why'

/dekɛŋga/ 'how much'

/deziu/ 'how many'

/deləm/degə/ 'where'

/sao/ 'who'

/dekumbo/ 'which'

Some sentences are given below to illustrate the use of interrogative pronouns in

Liangmai:

/nəzən delo/ 'what is your name'

/nəpiu dedao wəŋra lo/ 'when is your father coming?'

/dečiuziu nəŋ koleŋ wəŋlo/ 'how do you come to college?'

/dekəmziu nəŋ ərət din lo/ 'why did you tell a lie?'

/nəŋ dekeŋgə lunilo/ 'how much do you want?'

/nəgu klas gə əriaknə deziu bəmlo/ 'how many students are there in your
class?'

/nəŋ deləm tət ra lo/ 'where are you going?'

/nəŋ sao lo/ 'who are you?'

/nəgu bol deku mbolo/ 'which is your ball?'

iv) **Reflexive Pronouns:**

In this language, reflexive pronouns are derived by prefixation of respective pronominal markers i.e. /i/ ~ /ə/ for 1st person, /nə/ - for 2nd person, and pa for 3rd person. Some examples are cited below.

<u>Liangmai</u>	<u>English</u>
ə +ronna → aronna	myself
nə+ronna → nəronna	yourself
pa + ronna → paronna	himself

Illustrations:

a) /ɪ əronnə aləŋ lu-ne/

i myself cook can

'I myself can cook'

b) /nəŋ nəronna uiga tət̚mima?/

you yourself there go been

'Have you yourself been there?'

c) /pa pəronna waŋ rabo ye/

he himself must come fut. asp

'He himself must come'

v) **Possessive pronoun:**

Possessive pronouns are, in fact the genitive forms of personal pronouns. Thus, possessive pronouns are formed by adding the suffix /gu/ to the oblique bases of the personal pronouns.

bases		possessive pronouns	
/i/	'i'	/əgu/	'my'
/əliu/	'we'	/əliugu/	'our'
/nəŋ/	'you'	/nəgu/	'your'
/pa/	'he/she'	/pagu/	'his/her'

vi) **Indefinite pronoun:**

It refers to an entity or class of entities which is not capable of specific identification. There is no clear distinction between definite and indefinite pronouns in Liangmai. The same form /məthiu/ and /pəkhiaŋ/ can be used for "everything", "all" and "anything" as in following examples:

/paliu məthiu čəki tət mide/ 'All of them went home'

/i wəpəkhiaŋ bas luŋgə kəməha mide/ 'I lost everything in the bus'

In some cases /maikhəŋkhət/, /maidi/ and /wəkhət/ are also used for this purpose. But its use is limited in Liangmai.

/maikhəŋkhət əgu kəba əga mi de/ 'someone has stolen my watch'

/maidí kəm nəm lək ge/ 'Nobody can do it'

/thəinai wəkhət ra pət sune/ 'Something/anything can happen
today'

Under these two can be treated as 'Negative' pronouns because they occur only in negative environment as in the examples given below:-

/maidi/ → 'none'

/wadi / → 'nothing'

ii) /čəkigamaidi ha ye/ 'None stays in the house'

iii) /kəlunɡa wadi ha ye/ 'Nothing is in the room'

/maidi/ generally refers to person only while /wadi/ refers to non-human.

4.1.10 Cases:

Case is a grammatical category which expresses the semantic relation between a noun phrase and predicate. The case in Liangmai is affected by using suffixes. The suffixes and post positions are added to the nouns and pronouns or to the number affixes to denote case relations and when these are used after stem, it does not affect the phonetic shape of the stem. In Liangmai language, there are nine cases. These cases for which they are inflected may conveniently be named as

– Nominative, accusative, instrumental, dative, locative, genitive, ablative, Sociative and benefactive. And their case markers are as follow:

1. Nominative - /niu/
2. Accusative - /tu/
3. Instrumental- /niu/
4. Dative - /leŋ/
5. Locative - /gə/~/ləm/
6. Genitive- /gu/
7. Ablative - /gəsu/ ~ /ləmsu/
8. Sociative- /saisui/
9. Benefactive- /leŋ/

(a) Nominative case:

The most widely acceptable function of the nominative is to mark the subject of the sentence. The subject is either a noun or a pronoun. This is the case which expresses the subject. This occurs with the verbs whether they are transitive or intransitive. This case is expressed by /niu/.

Example,

1. i niu patu kəmsət-de

i nom. him killed past.

‘I killed him’

2. Josep niu phaksi tiu ye
 josheph nom. mango eat asp.
 'Josheph eats mango'
- 3) mətom niu məriəŋ tiu ye
 cow nom. grass eat asp.
 'Cow eats grass'
- 4) pa niu ram tu məsen ye
 he nom. ram acc. like asp.
 'He likes Ram'

b) Accusative case:

The noun which is directly affected by the action of the verb is called accusative case. This case denotes mainly the direct object of the transitive verb. In Liangmai language, the accusative case is marked by the suffix **/tu/**. Accusative marker in this language is completely obligatory.

Examples are as follows:

- 1) i patu luŋsa ye
 i he/she acc. love asp.
 'I love him'
- 2) i əpui tu məsen ye
 i my mother acc.like asp
 'I like my mother'
- 3) pa niu zon tu dəp ye
 he nom zon acc. beat asp.
 'He beats John'

Accusative marker **-/tu/** is used to the object role of a noun or pronoun.

Examples

- a) i čəlui tu mäsən ye
i song acc. like asp.
'I like song'
- b) ram niu kəniu tu kəmsat ye
ram nom. snake ass. kill asp.
'Ram kills snake'
- c) i niu pa tu mäsən ye
I nom. he/she acc. like asp.
'I like him'

(c) Instrumental case:

The instrumentality of an object with reference to an action is expressed by instrumental case marker. Instrumental case marker is homophonous to nominative marker. This instrumental case is expressed by **/niu/**. Examples are as follow:-

- a) i niu thiŋnə tu čəgənmi niu kep sat ye
i nom. bird acc. gun inst. shoot kill asp.
'I killed a bird with a gun'
- b) i niu təthisi tu čəheŋ niu kepsat ye
I nom. dog accu. knife inst. kill asp.
'I killed a dog with a knife'
- c) pa məri niu siŋbəŋ hui ye
he axe inst. tree cut asp.
'He cuts tree with an axe'

- d) ram niu jesi - tu kəčai niu dəp ye
 ram nom. jesi acc stick inst. beat asp.
 ‘Ram beats Jesse with a stick’
- e) i niu čəheŋ niu alu phəŋ ye
 I nom. knife inst. potato cut asp.
 ‘I cut potato with a knife’
- f) Daniel niu məri niu siŋbaŋ hui ye
 daniel nom. axe inst. tree cut asp.
 ‘Daniel cuts tree with an axe’
- g) čəlikəsembopiu hai təniaŋ niu čəli təliu ye
 potter det clay inst. pot made asp.
 ‘The Potter makes the pot with clay’

(d) Dative case:

Dative case is the case of the indirect object of the verb and it is usually associative with the act of giving. In the case, the animate being is affected by the verb state or action. It is realized as /leŋ/

1. i niu paleŋ rəŋkəŋ pi ye
 i nom him rupee give asp
 ‘I give him money’
2. əpiu niu əleŋ rəŋkəŋ ləŋkhai ye
 my father nom me ruppe send past
 ‘My father has send me money’

3. I niu paleŋ kəbak pi ye
 i nom him pig give asp
 ‘I give him pig’
4. pa niu əliu leŋ čəpiu pi ye
 He nom us dat. medicine give asp
 ‘He gave us medicine’
5. nə gu rouri əleŋ pi lo
 you gen. pen me dat pi imp
 ‘Give me your pen’

In above examples /leŋ/ is dative case in this language.

(e) Locative case:

The place of location of an object or event is expressed by locative case. In Liangmai locative markers are /gə~/ /ləm/. It is not obligatory.

Examples are as follow:

- a) tebəl - gə əriak khət bəm me
 table loc. book one prog. asp.
 ‘A book is on the table’
- b) əliu tamei gə wəŋ ye
 we. tamei loc. come asp.
 ‘We are coming to Tamei’
- c) i naiməčəŋ inson puŋ məŋju - gə tət le
 I everyday morning hour five loc. go asp.
 ‘Every morning I go to walk at 5 O’ clock’

e) tethi khət čəki kəma gə bəm me
 dog one house front loc. prog. asp.
 ‘A dog is in front of the house’.

f) imbuŋ luŋ -gə intiaŋ khət bəm -me
 almirah in loc. shirt one prog. asp.
 ‘A shirt is in the almirah’

g) pa dənai nagalen ləm təd le
 he yesterday nagalen loc go past
 ‘He went to nagaland yesterday’

h) peter sonnai delhi ləm təd ne
 peter tomorrow delhi loc go fut
 ‘Peter will go to Delhi tomorrow’

It is to be noted here that /gə/ is used in specific or particular area whereas /ləm/ used for wide or vast area, for examples:- /təbel ri gə/ ‘on the table’ but never used /təbel ri ləm/.

(f) Genitive case:

The genitive case typically expresses a possessive relationship of noun or pronoun. The genitive case suffix is realized as /gu/. Examples are as follows:

a) ə-gu əriak khət bəm me
 my gen. book one prog asp.
 ‘I have a book’

b) pa gu bəngia wi ye
 he/she gen. handwriting good asp.
 ‘His handwriting is good’

- c) haise ə - gu əriak ye
 this my gen. book
 ‘This is my book’
- d) uise aliu gu čəki ye
 that we gen. house asp
 ‘That is our house’

(g) Ablative case:

The ablative case maker is used to express separation, expulsion, source and direction of movement from one to another. The ablative case suffixes are realized as /gəsu/ ~ /ləmsu/. /gəsu/ used at the particular or specific point whereas /ləmsu/ used at the vast domain area. Examples are as follows:

- a) čəmik gəsu mikdui luaŋ kiu ye
 eye abl. tear fall down asp.
 ‘Tears fall from the eye’
- b) tiŋgen ləmsu tiŋriu kiu - e
 sky abl. rain fall asp.
 ‘Rain falls from the sky’

The ablative case marker /ləmsu/ ~ /gəsu/ is used to express out of or away from a source and direction of movement from one to another. It specifies the point in space to where something is transferred at the culmination of the action identified by the verb. Therefore, the ablative is the case of separation from the source in performing the action mentioned by the verb. This case is realized as /ləmsu~gəsu/ and it acts as a post-position as in the following examples:-

a) məluəŋ ləmsu tədui luwəŋ – kiu ye
 hill abl. water fall down asp.
 ‘Water is falling from the hills’

b) pa čəlu gəsə paki- ləm wəŋmi-ne
 he/she paddyfield abl. house locative gone past
 ‘He has gone home from the field’

c) nəŋ de ləmsu wəŋ lo
 you what abl. com imp.
 ‘Where from you are coming’

(h) Sociative case:

The Sociative case expresses the accompanying relationship (e.i. with, along with). This marker is /saisui/ is used in the sense of accompanying someone or used in sense of going together.

1. pa əliu saisui wəŋ ye
 he we soc. come-esp
 ‘He is coming with us’
2. i əpiu saisui tət ye
 i my father soc. go asp
 ‘I went with my father’

3. pa niu ə-saisui wəŋ ye
 he nom.my soc. come asp
 ‘He comes with me’
4. pa əsaisui lu čəlen len ye
 he my soc. dance asp
 ‘He dance with me’
5. i əpiu saisui lu kohima tət ye
 i my father soc. kohima go past
 ‘I went to Kohima with my father’

(i) **Benefactive case:**

This case denotes the being in whose interest the action indicated by the verb is done. This case functions in a sentence to express the notion “for the benefit of”. Benefactive case marker in Liangmai is expressed by /leŋ/.

Examples

1. I niu ə-nao leŋ tiaŋ kəsənbə liu-ye
 i nom. my wife benef. shirt new buy asp
 ‘I bought new shirt for my wife’
2. I niu əna leŋ ginpui liu ye
 he nom.my son benef. ball buy asp
 ‘I bought ball for my son’
3. əpiu niu əleŋ čəphitop luk wəŋ ye
 my father nom. my benef. shoes come buy asp
 ‘My father bought a pair of shoes for me’

4. paniu əleŋ skuter liuye
he nom my benef. scooter buy past
'He bought a scooter for me'

In the above examples /leŋ/ is the Benefactive case.

4.2.1 Numerals:

The numerals found in Liangmai language are given below:

1. Cardinal numerals
2. Ordinal numerals
3. Multiplicative numerals
4. Aggregative numerals
5. Approximate numerals
6. Measurements
7. Fractional numerals
8. System of units
9. Distributive numerals
10. Numeral classifiers

They are discussed one by one in the followings:

1. Cardinal Numerals:

According to David Crystal (1985), cardinal is a traditional term retained in some grammatical model of description referring to the class of numerals: one, two, and three.... Ten etc. In Liangmai, cardinal numerals can function as an

adjective. For example *nəmai mədai məthen bəmme* 'Four children are playing'

Cardinal numerals can be divided into two classes. They are

- (i) Basic cardinal numerals and
- (ii) Compound cardinal numerals

(i) Basic cardinal numerals:

The basic cardinal numerals in Liangmai are mono-morphemic and used in the formation compound cardinals.

Example:-	<u>Liangmai</u>	<u>Gloss</u>
	k ^h ət	'one'
	nia	'two'
	sum	'three'
	mədai	'four'
	məŋju	'five'
	čərok	'six'
	čənia	'seven'
	təčət	'eight'
	čəkiu	'nine'
	kəriu	'ten'

(ii) Compound cardinal numerals:

It can be divided into two groups' viz.

- (a) Additive compound and
- (b) Higher multiplicative compound.

(a) **Additive compound:**

In additive compound, the numerals are added in the form of two digits.

Example:-	<u>Liangmai</u>	<u>Gloss</u>
	kəriu+ k ^h ət	10+1= 11 'eleven'
	kəriu+ nia	10+2= 12 'twelve'
	kəriu+ sum	10+3= 13 'thirteen'
	kəriu+ mədai	10+4= 14 'fourteen'
	kəriu+ məŋju	10+5= 15 'fifteen'
	kəriu+ čərok	10+6= 16 'sixteen'
	kəriu+ čənia	10+7= 17 'seventeen'
	kəriu+ təčət	10+8= 18 'eighteen'
	kəriu+ kiu	10+9= 19 'nineteen'

(b) **Higher multiplicative compounds:**

In Liangmai, higher multiplicative compounds are multiples of hundred and thousand. Multiples of hundred starting from 200 to 900 are formed by adding a prefix /kai/ to the cardinal numerals. In the same manner, multiples of thousand are formed by the adding a prefix /səŋ/ to the cardinal numerals.

Example:-	<u>Liangmai</u>	<u>Gloss</u>
	kai	100 'hundred'
	kaik ^h ət	100x1=100 'one hundred'
	kainia	100x2=200 'two hundred'
	kaisum	100x3=300 'three hundred'

kaisum	100x3=300 ‘three hundred’
kaimədai	100x4=400 ‘four hundred’
kaiməŋiu	100x5=500 ‘five hundred’
kaičərok	100x6=600 ‘six hundred’
kaičənia	100x7=700 ‘seven hundred’
kaitəčət	100x8=800 ‘three hundred’
kaičəkui	100x9=900 ‘nine hundred’
səŋ	1000 ‘ thousand’

2. Ordinal numbers:

It is the number used to indicate the order such as 1st place, 2nd place, 1st month etc. In Liangmai, ordinal numerals are formed by adding a suffix /bo/ to the cardinal numerals. The ordinal numerals are given below:-

<u>Liangmai</u>	<u>Gloss</u>
kəraibo	1 st ‘first’
pəniabo	2 nd ‘second’
pəsumbo	3 rd ‘third’
pəmadaibo	4 th ‘fourth’
pəŋiubo	5 th ‘fifth’
pəčərokbo	6 th ‘sixth’
pəčəniabo	7 th ‘seventh’
pətəčətbo	8 th ‘eight’
pəčəkuiubo	9 th ‘ninth’
pəkəriubo	10 th ‘tenth’

3. Multiplicative numerals:

Multiplicative numerals are used in answering the questions like how many times? In Liangmai, multiplicative numerals are formed by adding a prefix /lon/ to the cardinal numerals.

Example: -	<u>Liangmai</u>	<u>Gloss</u>
	lon-ŋui	'once'
	lonnia	'twice'
	lonsum	'thrice'
	lonmədai	'fourth times'
	lonməŋiu	'five times'
	lončərok	'sixth times'
	lončənia	'seventh times'
	lontəčət	'eight times'
	lončəkui	'nine times'
	lonkəriu	'tenth times'

4. Aggregative numerals:

In Liangmai, aggregative numerals are formed by adding a suffix /siak/ to the cardinal numerals.

Example:	<u>Liangmai</u>	<u>Gloss</u>
	sumsiak	all the three/ thrice together
	mədaisiak	all the four/ four together

məŋjusiak	all the five / five together
čəroksiak	all the six/six together
čəniasiak	all the seven/ seven together
təčətsiak	all the eight/ eight together
čəkiusiak	all the nine/ nine together
kəriusiak	all the ten/ ten together

5. Approximate numerals:

In Liangmai, approximate numerals are formed by adding a suffix /kumbo/ to the cardinal numerals.

Example:-	<u>Liangmai</u>	<u>Gloss</u>
	k ^h ət-nia kumbo	‘about one to two’
	nia-sum kumbo	‘about two to three’
	sum-mədai kumbo	‘about three to four’
	mədai-məgiu kumbo	‘about four to five
	kəriu-məkai kumbo	‘about ten to twenty’
	sumriu-ətai kumbo	‘about thirty to forty’

6. Measurements:

In Liangmai, system of measurement and its unit can be divided into four, viz. measurement of liquid, measurement of grain, measurement of thickness and measurement of length. They are discussed separately below:

(i) Liquid measurement:

In Liangmai, the measurement of liquid is same as like other Tibeto-Burman languages. They used only the standardized borrowed English system of unit.

litər	‘litre’
litər khət	‘one litre’
litər nia	‘two litre’

(ii) Measurement of Grain:

Traditionally, for measurement of grains in Liangmai used their own made baskets of various sizes.

Example: - <u>Liangmai</u>	<u>Gloss</u>
təkəm	15kg basket’
luanbu	‘20kg basket’
luan ^h ɛŋ	’30 kg basket’

(iii) Measurement of thickness:

In Liangmai, measurement of thickness is formed by adding the prefix /zuŋpuimin/ to the cardinal numerals.

Example: - <u>Liangmai</u>	<u>Gloss</u>
zuŋpuimin p ^h ən	‘1/2 inch,
zuŋpuimin k ^h ət	‘one inch’
zuŋpuimin nia	‘two inches’

zuŋpuimin sum	‘three inches’
p ^h ut k ^h ət	‘one foot’

(iv) Measurement of length:

The Liangmai uses the measurement of length in a traditional way:

Example:	<u>Liangmai</u>	<u>Gloss</u>
	čək ^h iu/kiurəŋ	‘the length that lies between the thumb and middle/ring finger’
	kiubu	‘the length indicated by the thumb and index finger’
	čək ^h eb	‘the distance between the tip of the middle fingers of left and right hands in fully expanded form’
	təčəw	‘the distance between tip of the middle finger and elbow’
	əbenpuak	‘the distance between the tip of the middle finger to armpit’
	čək ^h ebphən	‘the distance which is half of the full expanded two arms’
	əbendithəŋga	‘the length that lies between the tip of the middle finger to ridge’
	təpu	‘knee-deep, deep enough to reach the knees’

k ^h endiu	‘waist-deep, deep enough to reach the waist’
əgaku	‘chest-deep, deep enough to reach the chest,
ət ^h en	‘fathom, deep enough to reach the crown of the head’

(vii) Fractional numerals:

The Liangmai uses fractional number as /pəp^hən/ half and /pumk^hət/ full or one whole. Fractional numbers can be represented in mathematical system. It is the dividing method of two dissimilar numbers and should remain as fraction.

Example:-	<u>Liangmai</u>	<u>Gloss</u>
	pəp ^h ən	‘half’
	pumk ^h ət	‘one whole’
	dəm sum gəsū dəm nia	‘two-third’
	dəm mədai gəsū dəm sum	‘three-fourth’
	dəm məŋju gəsū dəm mədai	‘fourth- fifth’

It may be noted here that the order of items in fractional is opposite to English. For instance in the fractional item /dəm mədai gəsū dəm sum/ ‘three-fourth’ /sum/ ‘three’ follow /dəm mədai gəsū dəm sum/ ‘four+ablative’. The order of item in English is that smaller number occurs first and larger number is pronounced later.

(viii) System of units:

The Liangmai use the system of units from one to ten thousand in their own language. And from hundred thousand onwards they borrowed from English, Hindi Sanskrit, e.g. ləkkhət, crore, etc. are borrowed words.

Example:-	<u>Liangmai</u>	<u>Gloss</u>
	k ^h ət	‘one’
	kəriu	‘ten’
	kaik ^h ət	‘hundred’
	səŋkhət	‘thousand’
	səŋkəriu	‘ten thousand’
	ləkk ^h ət	‘one lakh’
	ləkkəriu	‘ten lakh’
	kro	‘crore’
	kro kəriu	‘ten crore’

(ix) Distributive numerals:

In Liangmai, the distributive numerals are formed by reduplicating the numerals and it is followed by morphemes /thiuziu/ or /zəm/ as in the following:

/khət khət thiuziu/	‘one by one’
/sum sum thiuziu/	‘three by three’
/nia nia zəm/	‘two each’
/məgiu məŋjiu zəm/	‘five each’

(x) **Numeral classifiers:**

The numeral classifier is a construction consisting of a numeral and a classifier. Morphologically and syntactically, numeral classifier forms a finite subclass of Liangmai. There is basically one numeral classifier with human nouns in Liangmai. The human nouns take the classifier in Liangmai /khəŋ/:

- a) /čəmai khəŋ khət/ ‘one man’
- b) /nəmai khəŋ məkai/ ‘Twenty boys’
- c) /čəbonmai khəŋ sum/ ‘three youths’
- d) /miktetmai khəŋ khət/ ‘one bind man’

4.2.2 Adjectives:

Adjective in this language usually follow the head noun they qualify. It is also one of the characteristic of SOV languages, as observed by Greenberg. In Liangmai adjective is formed by using three groups:

Examples:

(a) Adjective formed with the attributive /kə/ and the nominalizer /bo/ together.

- | | | | | | | |
|-----|--------|---|------|---|-----|-------------------|
| | prefix | + | root | + | NZR | |
| i) | kə | + | ku | + | bo | → kəkubo čəki |
| | | | | | | tall building |
| | | | | | | ‘a tall building’ |
| ii) | kə | + | tən | + | bo | → kətənbo mai |
| | | | | | | strong man |
| | | | | | | ‘a strong man’ |

Adjective formed with the attributive /khəŋ/ only.

Examples:

prefix + root

- i) khəŋ + sia → nəmai khəŋsia
child some
'some children'*

Adjective formed with only nominalizer /bo/

Root + NZR

- i) khiəŋ + bo khiəŋbo rasi
sour fruit
'a sour fruit'
- ii) čunsə + bo čunsəbo məri
sad story
'a sad story'

The following adjectives are found in this language, which expresses the inherent states- include quality, quantity, taste, colour, dimensional adjective, adjective of number, demonstrative adjective, possessive adjective and reduplication of adjective.

(i) Adjective of quality:

The adjective which shows the quality of the noun or pronoun is known as adjective quality. It is formed by prefix /kə/ along with the nominalizer /bo/

- i) pa kəwibo na ye
 he good child-asp
 (pro)(adj.Q) (N)
 ‘He is a good boy’
- ii) tədui kəthiubo phunwəŋ-lo
 water hot bring-com
 (N) (adj.Q) (V)
 ‘Bring hot water’

The adjective /kəwibo/ ‘good’ and /kəthiubo/ ‘hot’ are the adjective of quality.

(ii) Adjective of quantity:

The adjective which shows the quantity of the noun or pronoun is called the adjective quantity. In Liangmai, adjective of quantity is formed with attributive /kə/.

- i) nəmai kəsia məthen bəmme
 child some play-asp.
 (N) (adj.Qn.) (V)
 ‘Some children are playing’
- ii) tədui kəpoinə pikhai-lo
 water little give
 (N) (adj.Qn) (V)
 ‘Give a little water’

The adjective of quantity occurs only after the noun.

(iii) Adjective of taste:

/kəʒoibo/	'taste'
/kəhumbo/	'sweet'
/kəkhiŋbo/	'sour'
/kəkhabo/	'bitter'

(iv) Adjective of colour:

/kətikbo/	'black'
/kəkabo/	'white'
/kəheŋbo/	'red'
/kəmazinbo/	'yellow'
/mədiabo/	'green'
/kəmoubo/	'blue'

(v) Dimensional of adjective:

/kətheŋbo/	'long'
/kəkubo/	'high'
/kəridbo/	'heavy'
/kəsukbo/	'deep'
/kəsiambo/	'small'

(vi) Adjective of number:

Adjective of number denotes the number of noun or pronoun.

Examples:

i) nəmai khət tədui məthen bəmme
child one water play cont-asp
(N) (adj.N) (N) (V)
'A child is playing water'

ii) čəmai sum tət kin-e
man three go-asp
(N) (adj.N) (V)

iii) thiŋnə mənju lem kin-e
bird five fly-asp
(N) (adj.Q) (V)
'Five birds are flying'

From above examples, we know that the adjective of number occurs after noun.

(vii) Demonstrative Adjective:

The adjective that used to point out the noun or pronoun is called the demonstrative adjective. Demonstrative adjective is formed with only nominalizer /bo/.

i) haibo əriak se wi ye
this book det. nice-asp

(D.adj) (N) (adj.Q)

‘This book is nice’

ii) uibo phai se wi ye

That clothe det. nice –asp

(D.adj) (N) (adj.Q)

The demonstrative adjective occurs only before the noun or pronoun.

(viii) Distributive adjective:

A distributive adjective refers to its noun giving it individuality out of a group. It is formed by its own lexical items.

a) haidunse əriaknə khət-khət gə inzan-lo

these student each-each loc distribute-com

(D.adj) (N) (Dis.adj) (V)

‘Distribute these to each student’

b) əriaknə hinə pakiləm tət mi-de

student every house go perf.asp

(N) (Dis.adj)(N) (V)

‘Every student has gone to their home’

(ix) Possessive adjective:

The adjective which shows the possession of the noun or pronoun is called the possessive adjective. This possessive adjective also has its own lexical item.

a) pazən wipibou ku-ye

his name wipibou call

(P.adj) (N) (V)

‘His name is Wipibou’

b) nəgu čəphai hai ɲaowi-e

your (gen) clothe det beautiful

(P.adj) (N) (adj.Q)

‘Your clothe is beautiful’

From above examples, we know that possessive adjective occurs before the noun or pronoun.

(x) Repetition/ reduplication of adjective:

Reduplication of adjective is the recurring of the adjective which is formed with /kə/ along with nominalizer /bo/.

i) čəmai kəku-kubo mai keŋ bəmme

man tall-tall are/is many-asp

(N) (Rep.adj) (num)

‘There are many tall men’

ii) tiu wi-wibo rasi phuŋwəŋ-lo

taste-taste fruit bring-com

(rep.adj) (n) (V)

‘Bring tasty fruits’

iii) ḡaowi-wibo rapen phurwəŋ-lo

Beautiful-beautiful flower bring-com

(rep.adj) (N) (V)

This type of adjective particularizes the noun or pronoun by reduplication of the adjective. In the above example, it's shown that the occurrence of this type of adjective happen before or after the noun.

(xi) Comparison of adjective:

The adjective in this language changes in construction to show the comparison degree. These are viz. (i) positive (ii) comparative (iii) superlative.

(i) positive: it remain unmarked. Consider the following:

/kəθeŋbo/ 'long'

/kəkubo/ 'high'

/kətənbə/ 'hard'

(ii) Comparative: comparative is formed by post posing-swanj after suffixing genitive marker-/niu/ in comparing between the things. Consider the following examples:

a) wibou niu ədibou swanj niŋtiŋ ye

Wibou nom ədibou comp. intelligent -asp

'Wibou is more intelligent than Adibou'

b) pa niu ə- swuaŋ ku-e

he nom comp tall-asp

‘He is taller than me’

c) čəpuwaŋ niu čəkui swuaŋ di-ye

elephant nom tiger comp. big-asp

‘Elephant is bigger than tiger’

(iii) Superlative:

Superlative is formed by adding common noun- /pakhiaŋ/ ‘all’/ məthiu/ ‘every’ and suffixed –/thu/ ‘superlative’ and added with comparison-/ruaŋ/

a) bəramaputrə niu siŋgiu pakhiaŋ ruaŋ gə theŋ thu-e

bəramaputrə nom river all comp loc. long sup-asp

‘The Brahmaputra is the longest river of all’

b) haibo na niu məthiu ruaŋ gə ku thu-e

this boy nom all comp loc. tall sup-asp

‘This boy is the tallest of all’

However, the superlative is formed by suffixing-/ruaŋgə/ after any plural noun comparison in adding superlative-/kəčəŋ/ with the noun or pronoun.

a) čəkhao duŋ ruaŋ-gə čəpuwaŋ niu di-kəčəŋ-e

animal pl comp- loc elephant nom big sup

‘Elephant is the biggest among the animals’

- b) maipui duŋ rauŋ-gə akauliu niu wi-kəčəŋ-ye
 woman-pl comp- loc. əkauliu nom good sup-asp
 ‘Akualiū is the best among the women’

As the data revealed that the superlative is also formed by suffixing- /**thu**/ with adjectives but without comparison. Consider the following examples:

- a) haibo na niu wi thu-e
 this boy nom. beautiful sup-asp
 ‘This child is the most beautiful’
- b) čəpuwaŋ niu di- thu-e
 elephant nom big-sup-asp
 ‘Elephant is the biggest’

4.2.3 Verbs:

In Liangmai, all verbal roots are bound roots; the exact verb forms are derived by affixation of modality, aspect markers etc. Of the two strategies (affixation and compounding) for constructing verb, affixation is more productive than compounding.

Root + Neg./aspect marker	→	verb
tiu + du	→	tiudu ‘don’t eat’
eat – Neg.mk		
sək+mək	→	səkmək ‘not drink’
drink neg. mk.		
tət + khe	→	tətkhe ‘ Let’s go’

Various categories of suffixes

There are many suffixes which will be added to the verbal roots: They are in many kinds.

A. Aspect markers:

Simple aspect (expressing the meaning of the habitual):

me –e – le

Progressive aspect: **bəmme**

Perfect aspect: **de ~ le**

Unrealized aspect: **rə-e ~ ne**

B. Modality:

Negative markers: (Suffixes).

Expressing habitual and action Completed: **me ~ e ~ le**

Expressing action in futurity (unrealized) **rə - e ~ ne**

Negative 'let' - **mək khe/tukhe**

Prohibitive marker -**du**

Definitizer – **de**

Definite + action completed – **mine ~ lune.**

Compounding:

Some verbs in Liangmai are formed by combination of two or more verbal roots and they must be ended by aspect marker. These compound verbs are limited in number. They are given below:

pa+pət-e → pa-pət-e 'has read out'

read-out-asp

pi+ni-e → pi-ni-e 'wish to give'

give-wish-asp

pi+sək-e → pi-sək-e 'has fed'

give-drink-asp

Verbs in Liangmai can be defined as roots, which can take the morphemes (grammatical categories) for tense, aspect and mood. Verbs are not marked for person, number and gender in Liangmai. Verb roots may be divided according to their structures into two types- (i) Simple and (ii) derived/ complex. Most of the simple roots are monosyllabic while the derived roots are formed by compounding. The following are the structures of verbs roots:

Simple root:

Simple root consists of a root and also with absolutely nothing else attached to it. Simple verb roots in Liangmai are free morphemes, i.e. they are capable of standing independently on their own in larger constructions. For examples:

/tət/ 'go'

/kəp/ 'cry'

/nui/ 'laugh'

/tiŋ/ 'weather'

/rou/ 'write'

/wəŋ/ 'come'

From the grammatical point of view, the verbs can be divided into two types, viz.

- i) Transitive verb ii) Intransitive verb

There are no separate markers for transitive and intransitive verbs in Liangmai language. Transitive verbs are those which can take a direct object while the intransitive are those which do not take a direct object but can have an indirect object. The following examples will clarify the situation:

i) Transitive verb:

/paliu philim phiubəmme/ ‘They are watching a film’

/pa čəphai kətha bəmme/ ‘She is washing clothes’

/aliu tek tiu-de/ ‘we ate rice’

ii) Intransitive verb:

/pa pət kinne/ ‘He is running’

/čəkhə kai kiu mide/ ‘The fish fell (down)’

/glas pəŋroi mide/ ‘The glass broke’

/pa zi bəmme/ ‘He is sleeping’

Auxiliary verb:

The auxiliary verbs form a small set of verbs, subordinate to the main lexical verb which help to make distinctions in mood, aspect and tense. In Liangmai language, there are two types of auxiliary verbs viz. (i) main auxiliary and (ii) modal auxiliary.

i) Main auxiliary: /bəmboi/ is the main auxiliary verb and expressed the meaning of ‘be’ and ‘have’. It functions as a copula in non-verbal predicates and also used obligatorily in locative predicates, past tense and in stative sense of possession.

Examples are given below:

- i) pa čəki gə bəmme
he home loc be
‘He is at home’
- ii) əliu kərəŋ gə bəmme
we garden loc be
‘we are in the garden’
- iii) ə-gu čəki kədibo bəmme
my-acc house big be past
‘I had a big house’
- iv) nə-piunabo khəŋ nia bəmme
you-uncle cl. two be have
‘You have two uncles’

ii) Modal auxiliary: /ŋəm/ ‘can’ and **/sui/** ‘may’ are the modal auxiliaries. Modal auxiliaries in Liangmai are bound forms:

- i) i təd ŋəm-e
i go mod
‘I can go’

List of action verbs are given here:

/lenbo/	'to fly'	/tiubo/	'to eat'
/dəpbo/	'to beat'	/roubo/	'to write'
/giabo/	'to draw'	/zənbō/	'divide'

(b) Stative verb:

Static verbs are those verbs that indicate habitual facts and natural phenomenon.

- a) haibo phai tik-e ' This cloth is black'
this cloth black-asp
- b) uibo siŋtəŋ dun-e ' That stick is short'
that tree short-asp
- c) haibo rəmluaŋ ku-e 'This hill is high'
this hill high-asp

In the above given examples /tik/ 'black', /dun/ 'short' and /ku/ 'high' are stative verb.

(c) Process verb:

Process verbs are those verbs that the action of the verb is not performed by an actor or a doer. The verb itself expresses the mode of action as shows in the examples below:

- a) saimibo mətompui tenziu bəm-me
Dead cow rotten prog-asp
'The dead cow is being rotten'
- b) kəriatiŋ wən gə təm təmbo gu rəpenduŋ pen ye
spring- time loc. Varieties gen flowers bloom-asp

'In spring time varieties of flowers are blooming'

Conjunct verb:

A conjunct verb is a sentence of a noun + verb or an adjective+ verb.

Consider the following examples in Liangmai language.

- | | | |
|----|----------------|-------------------|
| i) | /kəmbɔ/ | 'to do' |
| | /ʒəŋəmkəmbɔ/ | 'to do work' |
| | /ʒəlɔŋəmkəmbɔ/ | 'do agriculture' |
| i) | /khəŋra/ | 'to become' |
| | /kələksəra/ | 'to become poor' |
| | /kələkwira/ | 'to become rich' |
| | /wira/ | 'to become good' |
| | /səra/ | 'to become bad' |
| | /kəra/ | 'to become white' |

Finite verb:

The finite verb takes the morphemes for tense as in the following:

- | | | |
|------|--------------------------|-------------------------|
| i. | /tiu-e/ | |
| | /pa tek tiu-e/ | 'He eats rice' |
| ii. | /tiu bəmmə/ | |
| | /pa tek tiu bəmmə/ | 'He is eating rice' |
| iii. | /tiu-e/ | |
| | /pa nai məʒəŋ tek tiu-e/ | 'He eats rice everyday' |
| iv. | /tiu-e/ | |
| | /pa tek tiu-e/ | 'He ate rice' |

- v. /tiuziu bəmme/
 /pa tek tiuziu bəmme/ ‘He was eating rice’
- vi. /tiune/
 /pa tek tiu ne/ ‘He will eat rice’

Non-finite verb:

A non-finite verb does not complete a sentence and it requires a finite verb to complete the sentence. The past participle form of the non-finite verbs is formed by adding /bo/ to the verb like the following:

/čəlui thiubo thiŋnə/	‘singing bird’
/čəlen lenbo nəpui/	‘dancing girl’
/saibo mai/	‘dead man’
/čunsəbo nə/	‘dejected boy’
/mìnmibo mai/	‘arrested man’

Complex Base:

As we noted earlier, the complex bases of the Liangmai verbs are made up of a root followed by the derivative suffix. The following are the examples of different types of complex bases found in Liangmai.

Passive base:

The passive base is formed by adding the morphemes /leŋ/ and it is prefixed by /bo/ or /rə/ as in the following examples:

/təliurə/	‘to make’
/təliurəbo leŋ/	‘to be made’

/kenrə/	‘to read’
/kenrəbo leŋ/	‘to be read’
/ŋaobo/	‘to see’
/ŋao rəbo leŋ/	‘to be seen’
/tiubo/	‘to eat’
/tiurəbo leŋ/	‘to be eaten’
/məthenrə/	‘to play’
/məthenrəbo leŋ/	‘to be played’

Causative:

Causative are causal verb in Liangmai language is morphologically marked. The most productive type of forming a causative base is by the addition of the causative morpheme /bo/ to the verb. The following are some of the examples of Liangmai causative verb bases:

Non-causative

/ŋao/	‘see’
/çiu/	‘hear’
/tiu/	‘eat’
/təliu/	‘make’
/zi/	‘sleep’
/nui/	‘laugh’
/čəp/	‘stand’

Causative

/ŋao-bo/	‘to see’
/çiu-bo/	‘to hear’
/tiu-bo/	‘to eat’
/təliu-bo/	‘to make’
/zi-bo/	‘to sleep’
/nui-bo/	‘to laugh’
/čəp-bo/	‘to stand’

4.2.4 Tense

The term 'tense' is derived from a Latin translation of a Greek word "khronos" which means time (Lyons 1968). Comrie defined tense as grammatically expression of location in time. The category of tense is not the same in all the languages. The primary distinction that the verbs make is between realis and irrealis form. The indistinctiveness of tense is one of the structural features of TB languages. Tense in Liangmai is not very distinct and is not so clear. As such, in Liangmai, there is no clear morphological analysis for denoting tense. This is supported by the following example given below:

a) pa dəinai Imphal ləm təd e
he yesterday Imphal loc go asp.

'He went to Imphal yesterday'

b) Peter thəinai Imphal ləm təd ne
Peter today Imphal loc. go Asp

'Peter goes to Imphal today'

c) Peter sonnəi Imphal təd ne
Peter tomorrow Imphal go Asp

'Peter will go to Imphal tomorrow'

The above three sentences show that the verbs ending in sentence (a), (b) and (c) are same though they occur with different adverbial time *dəinai* 'yesterday' *thəinai* 'today' and *sonnəi* 'tomorrow' respectively. In other words, no specific agreement is shown between the adverbial time and the verb endings (time reference is not grammaticalized).

Tense indicates the time of action mentioned by the verb with reference to the time of the speech act. Taking the time of the speaker's utterance as reference, whatever happens during the utterance is the present, whatever happened before that is termed past and whatever will happen after the time of utterance is termed future. These basic tenses can be established in Liangmai on the basis of the usage of different suffixes or aspect markers. Each tense is marked by separate suffixes, i.e, the verb is inflected by separated markers. The tense distinction in liangmai is found to be between future and non-future which is very typical of Tibeto-Burman languages, especially of Kuki-Naga Chin group. Consider the following example:

- | | |
|---------------------------------|--------------------------|
| 1. akhon čə sak mine | Akhon has taken tea |
| akhon tea drink (very definite) | |
| 2. akhon čə sak lumide | Akhon has taken tea |
| akhon tea drink (completed) | |
| 3. akhon čə sak mibam rəboi | Akhon may have taken tea |
| akhon tea drink (but not sure) | |
| 4. akhon čə sak rəboi | Akhon will take tea |
| akhon tea drink (Will continue) | |

It is here to be noted that the mentioned above are occurred the different verbal suffixes in the sentences 1, 2,3 and 4. The suffix *mine* in sentence 1 indicates definite-action-completion while another suffix in sentence 2 *lumine* denotes action already completed. The *mibamrəboi* indicates 'doubt of an action'. The last point i.e. *rəboi* it expresses 'continuation of the action'. Here the treatment of *mine* and *lumide* as past tense marker by the traditional grammar will be unlogical.

4.2.5 Aspect:

Aspect denotes the manner in which the action identified by the verb is regarded or experienced. Hence, aspect indicates the temporal distribution of the action. Aspect is more prominent than tense in this language. Aspects are different way of viewing the internal temporal constituency of a situation or an event. In other words, Aspect indicates the internal structure of an event or situation. Aspect is no concerned with relating the time of the situation to any other time point, but rather with the internal temporal constituency of the one situation. **Hopi** also makes a statement of three tenses: One used is statement of several timeless truth (*'Mountains are high'*), a second used in reports of known or presumably known happenings (*'I saw him yesterday'*, *'I m on my way their right now'*), and a third used of events still in the realm of uncertainty, hence often where we would think of the event as the speaker's future (*'He's coming tomorrow'*). The grammatical devices which are use for denoting temporal distribution of internal temporal structural events and states are regarded as Aspect. The following types of aspect are found in Liangmai.

- (i) Simple Aspect
- (ii) Progressive Aspect
- (iii) Perfect Aspect
- (iv) Irrealis or Unrealized Aspect:

(i) Simple Aspect:

In this language, it expresses simple statement, universal truth and habitual meaning. This simple aspect is expressed by /ye/, /bamme/ and /le/ in the sentences. Consider the following sentences.

əliu riŋtiŋə rəŋkəŋ pəgeŋ bəmmə We need money in life

we life-loc money need S.Asp

pa čəluŋi thiŋ ye He sings a song

he song sing-Asp

pa məthenra tat le He goes to play

he play go S.Asp

naimikpət lamsu naimik pətle The sun rises in the east.

east loc sun rise S.asp

čəmiŋse thiŋ ye Fire is hot

fire hot S.asp

(ii) Progressive Aspect:

It shows the nature or continuity of an action. This may be present, past or future. Liangmai shows a three way contrast in tense as far as the progressive aspect is concerned.

a) Present progressive

b) Past progressive

c) Future progressive

(a) Present progressive

/pa tət bəmme /	'He is going'
/pa inpaɔ bəmme/	'She is talking'
/peter tuhoi əriak ken bəmme/	'Peter is reading a book now'
/pa čəmeŋ gia bəmme/	'He is painting a picture'
/əliuəriak ken bəmme/	'We are reading a book'

(b) Past progressive

/pa tət bəm de/	'He was going'
/pa inpaɔ bəm de/	'she was talking'
/peter tuhoi əriak ken bəm de/ now'	'peter was reading a book now'
/pa čəmeŋ gia bəm de/	'He was painting a picture'

(c) Future progressive

/pa tət sune/	'He will be going'
/pa inpaɔ sune/	'She will be talking'
/peter tuhoi əriakpə sune/ now'	'Peter will be reading a book now'
/pa čəmeŋ gia su ne/	'He will be painting a picture'

(iii) Perfect Aspect:

The present perfect tense refer to the present result of an activity or experience in the past. The chief interest is not in the past but in the present. This is expressed by the suffix *de ~ le* as in the following sentences:

a) pa čərasɪ tiu mide
he fruit eat (very definite)

'He has taken fruit'

b) pa məkidi təd le
he Imphal go (very definite)

There is a suffix – *lumide* which indicates certainty of the completion of an action, as in the following sentence.

pa čərasɪ tiulu mide Thee has taken the fruit
he fruit eat (completed)

The speaker is very much sure about the completion of the action of taking fruit. Let us examine the semantic difference between the following two sentences.

a) wipibou əriakki tədsu mide Wipibou has started going to school
wipibou school go started

b) pa əriakki təd lumide He has gone to school
he school go (completed)

The (a) expresses that '*wipibou*' has started going to school after absence from school for a few days, it does not mean that the action of going is completed; today he may go to school. But (b) indicates that he has gone to school (right at this moment he is not at home).

This aspect marker can also be used in a very specific situation, say reporting an action and informing of departure. Consider the following sentences.

i) pa uiləm təd mide

he this place (loc)go ASP

'He has gone there'

ii) i təd mide

I go ASP

'I am leaving. (I have gone)'

(i) Happens in such a situation that in the midst of the conversation of 'a person' (say Mr.wipi). Mr. wipi is seen going by one of the members, and then informed. Mr. wipi is going there; (b) is used in the very context of taking leave, saying a the time of departure, informing 'I am leaving'.

(iv) Irrealis or Unrealized Aspect:

This is used for action which will take place in the near future. The relevant aspect marker is *rə – boi ~ ne* as in the sentence.

a) pa senki ləm təd rəboi

he market loc go un rl. mk.

'He will go to market'

b) əliu sonnai məluwəŋ ləm khəŋ -ne

we tomorrow hill loc.climb S. ASP

'We will climb to hill tomorrow'

c) thəinai əliu məthenbəm ləm təd ne

today we playground loc go un rl.mk.

‘Today we will go to playground’

Aspect is more prominent than tense in this language. Now notice that there are four aspects. More and above it is not possible to forget aspects in this language, and the suffix *rə - e ~ ne* is treated as irrealis or unrealized aspects, then the question of tense does not arise at all.

4.2.6 Completive

When the objective of an action is completed, it is said to be a completive aspect. It refers to the object of the action. In Liangmai, /loi/ is used before the verb to indicate the completive aspect.

/i čəŋəm kəm loi mide/ ‘I completed the work’

/pa ələŋ loi mide/ ‘She completed the cooking’

4.2.7 Inceptive

It refers to the aspectual relationship in which the beginning of the action is specified. This is indicated in Liangmai by using /su/ before the verb as in the following sentences.

/pa əriaki təd su mide/ ‘He has started going to school’

/i pi su mide/ ‘I started to give’

/pa čəŋəm kəm su mide/ ‘He began to do the work’

4.2.8 Habitual

It indicates of an action that is repeated almost regularly at the regular interval of time. In Liangmai, an adverb /naiməʒəŋ/ “daily” is used before the object to indicate this aspect.

/pa naiməʒəŋ ʒəlem len ye/ ‘She dances everyday’

/i naiməʒəŋ ʒəkhə tiu ye/ ‘I eat fish everyday’

/i naiməʒəŋ əriakpə ye/ ‘I read the book everyday’

4.2.9 Mood

Mood expresses the attitudes on the part of the speaker towards the factual content of the utterances such as uncertainty, possibility etc. Liangmai has some number of moods which are discussed below:

4.2.10 Imperative mood

This mood expresses the command to the subject by the speaker to perform certain functions identified by the verb in the concerned sentence. The imperative mood maker in Liangmai is /lo/ and it is suffixed to the verb. This mood occurs only with the action verb as in the following examples:

/patu ku lo/ ‘(you) call him’

/nəmai duŋ tu phuilo/ ‘see the boys’

/tiulo/ ‘(you) eat’

Imperative mood in Liangmai expresses request on the one hand and the command on the other. The imperative of command is expressed simply by the bare verb root while the imperative of request is expressed by the polite imperative (pol.Imp.M) realized as –‘khai’ added to the verb root. Consider the following examples:

- a) təd khai lo!
go- pol.Imp.m
‘Please go!’
- b) tiu- khai lo
eat-pol.Imp.m
‘please eat’
- c) čəlunəsəziu əleŋ əriak pi khai lo!
please for me book give Imp.m
‘please give me the book’
- d) čəlunəsəziu tek tiu khai lo
kindly food-eat pol.imp.m
‘Please have rice’

4.3.1 Capability:

The ability or capability is expressed by adding the modal auxiliary-*ŋəmme* to the verb followed by tense marker.

Examples:

- i) pa čəŋəm kəm ŋəm-me
he work do ability-pres.
‘He can do the work’

- ii) i təd ɲəm-me
i go ability-pres
'I can go'
- iii) paliu čəlui thi u ɲəm-me
they song thi u ability-pres.
'They can sing a song'

4.3.2 Necessity:

The mood of necessity is expressed by the word 'paɣəŋ' meaning 'need' followed by aspect markers are added to it. Examples:

- a) i təd leŋ paɣəŋ bəmme
i go need-asp
'I need to go'
- b) nəŋ- haigə wəŋ leŋ paɣəŋ bəmme
you here come need fut-asp
'You will need to come here'
- c) paliu niu kəm leŋpaɣəŋ bəmme.
they -nom do need-asp
'They needed to do it'
- d) pa niu čəpiu sək leŋ paɣəŋ bəmsune
he -nom medicine drink need- prog-fut-asp
'He will need to drink medicine'

4.3.3 Probability:

The mood of probability is expressed by the modal auxiliary *-sui-* followed by aspect.

- a) *tiŋ riu sui-e*
rain fall prob-asp
'It may rain'
- b) *i uigə tət sui-e*
i there go prob.-asp
'I may go there'
- c) *pa čəŋəm kəm sui-e*
he work do prob-asp
'He may do the work'
- d) *čəmai wəŋ sui-e*
man come prob-asp
'The man may come'

4.3.4 Conditional mood:

The conditional mood is expressed by- *sai* 'if' to the verb root. *Sai* does not occur in isolation, it is always bound to verbs.

Examples:

- a) *nəŋ wəŋ sai*
you come-cond.m
'if you come'

b) pa haigə wəŋ sai
he here come cond.m

‘If he comes here’

c) i pa-tu ədao sai
i he-acc met cond.

‘If i meet him’

4.3.5 Permissive:

The permissive is expressed by using- /suikhai/ and the aspect is added.

Examples:

i) pa-tu tət rə suikhai-lo
he-acc go inf. allow-Req.

‘Allow him to go’

ii) pa-tu phui leŋ suikhai de
he acc see inf. allow- p

‘You are allowed to see’

iii) ətu əriak khoi leŋ suikhai lo
i-acc book take inf. allow- Req.

‘Allow me to take the book’

4.3.6 Interrogatives:

Interrogatives in Liangmai can be classified into two types Yes/No questions which ask for the confirmation or negation of the statement, and Wh-questions.

4.3.7 Yes/ No:

Yes/No question in Liangmai is formed by adding the question marks- /ma/ to the verb. An affirmative statement can be converted in to an interrogative sentence without the question markers- /ma/, /lo/ but by means of intonation. The markers /ne/ and /ge/ may be optionally used when the interrogative is expressed by the rising intonation. Examples are given below:

/nəŋ tiu ne ma/	‘Will you eat?’
You eat-Fut Int	
/nəŋ tiu ne/ (rising intonation)	‘Will you eat?’
/nəŋ tət lək ge ma/	‘Do not you go?’
You go Neg-Fut Int.	
/nəŋ tət lək ge/ (rising intonation)	‘Do not you go?’
/paliu čərapen liu ne ma/	‘They will buy a flower’
They flower buy Fut. Int	
/paliu čərapen liu ne/ (rising intonation)	‘They will buy a flower’
/nəŋ čəlui thi u lək ge ma/	‘Will you not sing a song?’
You song sing Fut Int.	
/nəŋ čəlui thi u ne/ (rising intonation)	‘Will you not sing a song?’

4.3.8 Wh- question:

Wh- questions in Liangmai are formed by substituting the constituent that is being questioned by using Wh- element /lo/. Consider the following examples:

- | | | |
|-------|---|--------------------------------------|
| i. | /nəzən de lo/
your name what Int. | ‘What is your name?’ |
| ii. | /əzən ram ku-e /
my Ram affirmative marker | ‘My name is Ram’ |
| iii. | /pa dekamziu kəp lo?
he-why cry Int. | ‘Why is he/she crying?’ |
| iv. | /pawən məriubo zəŋniu kəp e /
stomach hungry because cry asp | ‘He is crying because he is hungry’. |
| v. | /nəŋ deləm tət ralo/
you where go fut Int. | ‘Where are you going?’ |
| vi. | /i əriakki tətne /
i school go-asp | ‘I am going to school’ |
| vii. | /əriak degə lo /
book where Int. | ‘Where is the book?’ |
| viii. | /əriak təkhou luŋ gə bəmme/
book bag inside loc Asp | ‘The book is inside the bag’. |

N.B. (In Liangmai language there are two types of where /deləm/ one indicating place and other indicating position)

- | | | |
|-----|---|----------------------------|
| i. | /paliu dedou tət rəlo/
they when go Int. | ‘When are they going?’ |
| ii. | /paliu sonnai tət-ne/
they tomorrow go-asp | ‘They are going tomorrow’. |

- iii. /dedou nəpiu wəŋ lo/ 'When is your father coming?'
when father come Int.
- iv. /thəinai əpiu wəŋ e/ 'My father is coming today'.
today father come-Asp.
- v. /təkəm luŋgə bəsi deziu bəm lo/ 'How many mangoes
are there in the basket?'
basket inside mango how many Int.
- vi. /təkəm luŋgə bəsi ətai bəmme/ 'There are forty mangoes
inside the basket'
basket inside mango forty asp
- vii. /nəŋ pətu deziugə luŋsə lo/ 'How much do you love her?'
you her howmuch love Int.
- viii. /i patu luŋsə čəŋ luŋsə e / 'I love her very much'
i her love very much love-asp
- ix. /nəŋ sou lo / 'Who are you?'
you who Int.
- x. /i kaisibou e / 'I am kaisibou'
I kaisibou asp
- xi. /pa sou lo/ 'who is he?'
he who Q.
- xii. /pa wilubou ye/ 'He is wilubou.'
he wilubou affir.

xiii.	/nəŋ dekum bəm lo/ you how prog Int.	‘How are you?’
xiv.	/i wi bəmme / i fine Asp	‘I am fine’
xv.	/pa dekəmziu sai lo/ he how die Int.	‘How did he die?’
xvi.	/pa tədui kəhəkziu saibo e/ he acc. water drowing die. asp	‘He died by drowning` in the water’.
xvii.	/nəgu rouritəŋ dekumbo lo/ your pen which Int.	‘Which is your pen?’
xviii.	/haise əgu rouritəŋ-e/ this my pen-asp	‘This is my pen’
xix.	/nəgu gitpui dese lo/ your ball which Int.	‘Which is your ball?’
xx.	/uise əgu bol-e / that my ball	‘This is my ball’

4.3.9 Non-finite verbs:

Non-finite verbal formations in Liangmai language can be classified under three heads viz. (i) Infinitive (ii) Gerund and (iii) participles

(i) **Infinitive:**

The infinite verbal construction in Liangmai is realized as-leŋ which is suffixed to the verb root. The use of the infinitive marker /leŋ/ is obligatory otherwise without any marker to the root expressed the imperative. Examples:

- i) nə- gu čəŋəm loi leŋ pawən ha-e
you gen. work finish inf. time neg.asp
'You have no time to finish your work'
- ii) paliu čəŋəm kəm leŋ hao mide
they work do inf. sart-asp
'They have started to do work'
- iii) paliu gauhati gə riak liu leŋ təd-e
they gauhati loc. book buy inf. go-asp
'They went to Gauhati to buy a book'

(ii) **Gerund:**

A gerund is the 'ing'-form of a verb that acts partly as a noun and partly as a verb. The general or verbal noun is formed by adding-sai to the verb root. Consider the following examples:

- i) son tədsai čəpum leŋ wi-e
morning go health for good-asp
'Walking in the morning is good for health'
- ii) prikha gə agə-sai sa-e
exam loc. copy bad-asp
'Copying in examination is bad'

The participle in this language falls into three groups, viz- adjectival, conjunctives and adverbials.

Adjectival participles are formed by suffixing-mai with the verb root and the verbal noun. This can be used in both present perfect and non-perfect.

Examples:

/tə̀tbo-mai/	‘the one who goes/ the man who has gone’
/kə̀pbo-mai/	‘the one who has cried’
/wə̀ŋbo-mai/	‘the one who has came’
/koubo-mai/	‘the one which fell’

Conjunctive participles:

Conjunctive participle is formed by adding-ziu to the verb root. It is used to express the meaning of sequential action, related action, cause effect relationship and adverbial. Examples;

- i) /i ʒəŋəm loilu-ziu senky təd-ne/
i work finish conj.P market go-fut
‘Having finish the work I will go to the market’
- ii) /i təd ziu əriak khai-ne/
i go conj.P book keep-fut
‘I will go and keep the book’
- iii) i wəŋ ziu phui-ne
i come conj.P see-fut
‘I will come and see’

Stative:

Stative verbs are those that indicate habitual facts and natural phenomenon.

Stative verb in the form of adverb:

- a) /pase koinə tət kin-e/
he slowly go asp
(pro) (adv) (v)
'He goes slowly'
- b) /pa koi- koinə tət kine/
he slowly -slowly go asp
(pro) (Redv.adv.) (v)
'He goes slowly and slowly'
- c) i) /pase tət mətən kin-e/
he. go strong asp
(pro) (V) (adv)
'He goes fast'
- d) /pase tət mətən tən kin-e/
he. go strong strong asp
(pro) (V) (Redv. adv)
'He goes fast energetically'

Action verbs are those that indicate doing something. Action verb in Liangmai adds /ziu/ to form adverb. Examples are cited below:

(a) /zon kəpziu tət-kin-e/

john cry go-asp

(N) (Adv) (V)

'John goes cryingly'

(b) /zon kəpziu kəpziu tət kin-e/

John cry cry go-asp

(N) (Redv.adv.) (V)

'He goes cryingly'

(c) /pa tek ləŋziu čəlui thi u bəmme/

he rice cook song sing prog.asp

(pro) (N) (Adv) (N) (V)

'He sing a song while he is cooking food'

(d) /pa tek ləŋziu ləŋziu čəlui thi u bəmme/

(pro) (N) (Redv. adv) (N) (V)

'He sings a song while he is cooking food'

Process verbs are those that the action of the verb is not performed by an actor or a doer. The Examples of process verb are listed below:

(a) /pa-niu čərapendun penziubəmbo gə siŋbəŋ hiuthon mide/

He-nom flowers bloom loc. plant cut-asp

(pro) (N) (adv) (N) (V)

‘He cuts the plant while the flowers are blooming’

(b) pa-niu čərapendun penziu-penziubəmbo gə siŋbəŋ hiuthon mide/

He-niu flowers bloom- bloom loc. Plant cut-asp

(pro) (N) (Redv.adv) (N) (V)

‘He cuts the plant while the flowers are blooming’

(c) /tədui thiuziu phas-gə khai mək-ne/

tədui boiling flash-loc pour-neg-asp

(N) (Adv) (N) (V)

‘Don’t pour boiling water into flash’

(d)/tədui thiuziu-thiuziu plas-gə khai mək-ne/

water boiling-boiling flash-loc pour neg-asp

(N) Redv.adv) (N) (V)

‘Don’t pour water into flash in boiling state’.

4.4.1 Kinds of adverb:

The following are the kinds of adverb found in Liangmai, they are:

1. Adverb of manner
2. Adverb of place

3. Adverb of time
4. Adverb of degree/ quantity
5. Reduplicative adverb
6. Durative adverb

They are discussed one by one in the followings:

(i) Adverb of manner:

The adverb which shows the manner of the verb is called an adverb of manner. Examples:

- | | |
|--|---------------------------|
| (i) /pa wiziu tiu bəmme/
He- nice eat prog-asp
(Pro) (Adv.M) (V) | ‘He is eating nicely’ |
| ii) /pa čəlui thiū məwi-e/
he song sing sweet-asp
(Pro)(N) (V) (Adv.M) | ‘He sings a song sweetly’ |
| iii) /əwəŋ tənziu nui-e/
awang loud laugh-asp
(N) (adv.M) (V) | ‘Awang laugh loudly’ |

In Liangmai, the adverb of manner occurs before verb or between the verb and aspect as in example (ii).

(ii) Adverb of place:

The adverb which shows where some action is done is called adverb of place. Examples:

- i) /pa haigə wəŋ-ne/ 'He will come here'
 he- here come-fut.asp
 (pro) (Adv.P) (V)
- ii) /čəŋəm haise uigə kəm lo/ 'Do this work there'
 work this there do-com
 (N) (D.adj.) (adv.P) (V)
- iii) /aliu kəma ləm məthen khe/ 'Let us play outside'
 we outside Loc play-sugg
 (pro) (adv.P) (V)

In Liangmai, the adverb of place always occurs before the verb.

(iii) Adverb of time:

The adverb which shows when the action is done is called an adverb of time. There are some lexical adverbs in Liangmai. They can be categorized into two according to the time reference:

- a) Lexical items indicating past time, i.e. /dənai/ 'yesterday', /dákum 'last year' /tətmibohiu/ 'last month, etc.

Examples:

- i) /pa dənai wəŋ mine/ 'He came yesterday'
 he-yesterday com-asp
 (Pro)(adv.T) (V)
- ii) /paliu tətmibo hiu gə tət mide/ 'They had gone last month'
 They lastmonth loc asp
 (Pro) (adv.T) (go)

b) Lexical items indicating future time, i.e. /sonnai/ 'tomorrow' /mækum/ 'next year', /thəinai / 'today, etc:

Examples:

i) /nəŋ čəŋəm haise tuhoi kəm lo/ 'You do this work now'

you work this now do-com

(pro) (N) (D.adv.) (adv.T) (V)

ii) /čərapen haise pətlənbohiu gə penpət-ne/ 'This flower will bloom nex month'

flower this next month loc. bloom-fut.asp

(N) (D.adj.) (adv. T) (V)

iii) /pa thənai čəkha min-ne/ 'He will catch fish today'

he- today fish catch-fut-asp

(Pro) (adv.T) (N) (V)

In this language, the adverb of time also can occur before the verb only.

(iv) **Adverb of degree/ quantity:**

Adverb of d degree increases or decreases the effect of the verb.

Examples:

i) /i niu kiuziu pimi-de/ 'I have given more'

i-nom more give perf.asp

(pro) (adv.D) (V)

ii) /pa tek ləŋ mətən mide/ 'He cooks rice in less

quantity'

He- rice cook less.q -asp

(pro) (N) (v) (adv.D)

- iii) /pa wi čəŋ wiziu tət-e/ 'He goes very nicely'
 he- very nice go-asp
 (pro) (adv.D) (adv.M) (V)

Here, 'very' expresses excellent, so some words get repeated as we shown in example (iii), i.e./ wičəŋ-wiziu/ where /wi/ is added before / čəŋ/ 'very to express excellent.

(v) Reduplicative adverb:

This type of adverb is formed by repeating the adverb. In Liangmai, repetition is occurred partially.

Examples:

- i) /pa koi-koinə tət le/ 'He goes slowly'
 he slow-slow go-asp
 (pro) (Redv.adv) (V)
- ii) /pa tek ləŋ-ləŋziu čəlui thi u bəmme/ 'He sings a song while he cooking rice'
 he rice cook-cook song sing prog-asp
 (pro) (N) (Redv.adv) (N) (V)
- iii) /pa wəŋ məzi-zi-e/ 'He comes early'
 he come early-early-asp
 (pro) (V) (Redv.adv)

The reduplicative adverb which gives the meaning of 'slightly' is given as follows:

Examples:

- i) /tədui-se ləŋ lumhun-hun lo/ 'Make the water warm'
water-det cook warm-com
(N) (V) (Redv.adv)
- ii) /zou-se humtun-tun-e/ 'The liquor tastes slightly sweet'
liquor-det slightly-sweet-asp
(N) (V) (Redv.adv)

Thus, the reduplicative adverb can occur before the verb or between the verb and aspect.

(vi) Durative adverb:

The adverb which shows the duration of an action is called durative adverb.

Examples:

- i) /əgu čərapen pen-ziu bəmme/ 'My flower is blooming'
my flower bloom-asp
(Pro) (N) V-(Dur.adv)
- ii) /mətomdui ləŋziu bəmme/ 'The milk is still boiling'
milk boil(Dur.adv)-asp
(N) (V)

This type of adverb occurs mainly to the action and process verbs expressing duration.

Position of adverb:

The adverb in Liangmai language can occur before the verb or between the verb and aspect. Such an occurrence of an adverb can be found in the following examples:

- a) /pa koinə təd kine/ ‘He goes slowly’
he slowly go –asp
(pro) (adv) (V)
- b) /pa wiziu tiu bəmmə/ ‘He is eating nicely’
he nicely eat-asp
(Pro) (adv) (V)

Here, in these above two examples the adverbs /koinə/ ‘slowly’ and /wiziu/ ‘nicely’ occur before verb/ təd/ ‘go’ and tiu ‘eat’. So from these, it is known that the adverb can occur before the verb.

- (a) /pa tət mətən kine/ ‘He goes fast’
he go fast asp
(pro) (V) (adv)

In this example (c), the adverb /mətən/ ‘fast’ occurs between the verb /tət/ ‘go’ and the aspect- /kine/. From this, we know that adverb can also occur between verb and aspect in this language.

4.4.2 Post-position:

In Liangmai language post- position fairly marked the syntactic group of invariables semantically serving the group of invariables, semantically serving the some purposes as is served by a case suffix. They invariably take their place after te substantives, some of these follow adverbial stems as well. In such a construction they form a part of an adverbial phrase. Semantically, the use of a post – position is of a great significance. The language use position with locative, genitive and ablative suffix. It can be divided into directional and non- directional.

1. Non – directional post – position is limited. They are as Follows:

- i) /leŋ/ ‘for’
- ii) /yo/um / ‘except’
- iii) /saisui/ ‘accompany with’

(i) example of /leŋ/

- a) /i – niu čəphai haisi əpui - leŋ liu-e /
i nom. clothe this mother for buy-asp.

‘I buy this clothe for my mother’

- b) /pa delhi leŋ imphəl tətət mi-de/
he Delhi for Imphal left asp.

‘He left Imphal for Delhi’

(ii) məkjiu : /except/

- a) /dinibou məkziu maikhətđi waŋ mək -ge /
dinibou except no one come neg-asp.

‘No one came except Dinibou’

- b) /nəŋ - məkziu maikhətdi pərikha gə pas - thiumək-ge /
 you except no one exam. loc pass neg. asp.
 ‘No one can pass exam except you’

(iii) Accompany with’ /saisu/

Example:

- a) /pa wipibou saisuilu məluəŋ gə khəŋ-e /
 he wipibou dative hill loc. climb asp.
 ‘He climbs the hill along with wipibou’
- b) /wiluŋbou niu wibuibou saisuilu senki tət de /
 wiluŋbou ass. Wibuibou bazaar go asp.
 ‘Wiluŋbou goes to bazaar along with wibuibou’.

2. Directional:

Directional post – positions go with case markers which are suffixed to them.

(i) /luŋ / ‘in ~ inside’

Example

- a) /Dibon kəluŋgə bəmme /
 dibon inside loc.prog asp
 ‘Dibon is inside the room’
- b) /əriak khət imbuŋ luŋgə bəmme/
 book one almirah inside loc. prog.asp.
 ‘A book is inside the almirah’

(ii) outside / kəma/

Examples:

- a) /pa čəki kəma gə čəp bəmme/
he/she house outside loc. stand prog. asp.
'He is standing outside the house'
- b) /pa kəma- gəsu kəluŋ ləm ŋot-e/
he/she outside abl. inside loc. come asp.
'He is coming inside the room from outside'

(iii) On /ri/

Examples:

- a) /tebol ri gə əriak khət bəmme /
table on loc. book one prog. asp.
'A book is on the table'
- b) /zon čəbəm ri gə tao bəmme /
John chair on loc. sit prog. asp.
'John is sitting on the chair'

(iv) Under, below' /həŋ/

Example

- a) /təzi həŋ - gə ŋaonə khət tao bəmme/
bed under loc. cat one sit prog. asp.
'A cat is sitting under the table'
- b) /uibo əriakse tebol həŋ gə bəmme/
that book det table under loc asp
'That book is under the table'

(v) **Front /Soŋ/**

Example

a) /pa-gu čəki mason-gə pukhri khət bəmme /

he gen. house front loc. pond one prog. asp.

'There is a pond in front of my house'

b) /məri əmason gə tao bəmme /

mary front loc. sit asp.

'Mary is sitting front of me'

(vi) **Behind /səiləm/**

Example

a) /ləibreri səiləm ləm meths department bəmme /

library behind loc. maths Dept. prog. asp

'Maths department is behind the library'

b) /əthuibo əsailəm čəp bəmme /

əthuibo behind stand prog.asp.

'Athuibo is standing behind me'

(vii) **Beside' /muŋ/**

Example

a) /uibo bəs sorok muŋ gə bəmme /

that bus road beside loc. prog. asp.

'That bus is beside the road'

b) /čəki uise məluəŋ muŋ gə thiue /

house that hill beside loc. built asp.

'That house is built beside the hill'

viii) Middle /ingəŋ/

Example

a) /kəren gəŋ - gə basi bəŋ khət bəmme/
garden middle loc.mango-tree one grow asp.

‘There is a mango tree in the middle of the garden’

b) /pui gəŋ - gə kəniu saibo khət bəmme /
road middle loc. snake dead one prog. asp.

‘There is a dead snake in the middle of the road’

4.4.3 Negative markers:

Negative markers in Liangmai follow the verb and precede the aspect marker. There are five negative markers- (i) **mək** (ii) **lək** (iii) **du** (iv) **/ma/** (v) **mane** (vi) **tukhe**. All these negative markers precede the aspect marker. They are discussed one by one below:

i. /mək/: This is used to negate a sentence in present tense.

- | | | | |
|----|---------------------------|----|--------------------|
| a. | /i niu liu mək ge/ | Vs | /I niu liu ye/ |
| | i nom purchase neg asp m | | I nom purchase asp |
| | ‘I do not purchase’ | | ‘I purchase’. |
| b. | /pa tədiu sək mək ge/ | | /pa tədiu sək ye/ |
| | he water drink Neg asp | | he water drink asp |
| | ‘He does not drink water’ | | ‘He drink water’ |

ii. /lək/ : This negative marker obtaining future negative follow the verb.

Some of the examples are given below:

- | | | | |
|----|-------------------|----|---------------|
| a. | /nəŋ zi lək ge/ | Vs | /nəŋ zi ne/ |
| | You sleep Neg asp | | you sleep fut |

cry Neg Com

c. /sibo ŋəmsi kəm mane/ 'Do not do that work'

that work do Neg Com

vi. **/tukhe/**: This negative marker is used for making a request or suggestion. Some of the examples of 'Let' negative marker in Liangmai are shown below:

a. /aliu ča sək tukhe/ 'let us not drink tea'.

we tea drink Neg Sug.

b. /aliu tek tiu tukhe/ 'Let us not eat rice'

we rice eat Neg Sug.

Negative copula:

This negative copula-/haye/ is used to express negation in existential constructions, locative predicates and possessive sentences. Consider the following examples:

a. /siŋgiu gə čəkha haye/ 'There is no fish in the river'.

river loc. fish Neg. Cop

b. /pa gu rəŋkəŋ haye/ 'He had no money'

he gen. rupee Neg. Cop

c. /puiki gə čəkui haye/ 'There is no tiger in the road'.

road loc tiger Neg. Cop

/hai/ is the free negator which is used only in informal conversation.

4.4.4 WORD FORMATION

“The term word formation refers to the whole process of morphological variation in the constitution of words that is including the two main divisions of inflection (word variation signaling grammatical relationship) in a restricted sense; word formation refers to the later process only.” Crystal (1985)

The common morphological process used in word formation of Liangmai has compounding, derivation and reduplication.

4.4.5 Compounds:

Compounds are made up of at least two or more than two constituent bases which are root morphemes and are members of the categories of noun, adjective, verb etc. compounding is highly productive morphological processes.

Types of compounds in Liangmai language are as follows:

Compound nouns:

Compound nouns are the most common type of compounds in this language. This may be classified in the terms of semantic relationship held by the constituent nouns. Two main semantic relationships hold between constituent nouns are:

(a) Equational compounds:

In this type of compound, two words forming the compound noun have identical or very close meaning.

The two constituents may differ in some basis attributive feature. For examples:

/siŋbəŋ/	'tree'
/siŋ/	'firewood + bəŋ 'plant'
/siŋmeŋ/	'root'
/siŋ/	'firewood + meŋ 'root'
/əriyaky/	'school'
/əriyak/	'book' + ky 'house'
/kəbaktek/	'food of pig'
/kəbak/	'pig' + tek 'rice'

(b) Associative compounds:

In this type, two nouns incorporating the extreme limiting referents of the same semantic field (representing a polar relationship), or two nouns incorporating the salient characteristics of that semantic field (in a less extreme association) form compounds whose referential range includes the whole semantic field.

Examples:

/tiŋkai-dui/	'climate'
/tiŋkai/ 'air' + /dui/	'water'
/thəinai-sonnai/	'now-a-day'
/thəinai/ 'today' + /sonnai/	'tomorrow'
/čəkhaokədi/	'animal kingdom'
/čəkhao/ 'animal' + kədi 'earth'	

The compounds in Liangmai can also be classified on the basis of the role of the words as head in the compounds. These types of compound include the following examples:

(c) Endocentric compounds:

Right-headed compound: in the right-headed compounds, both the constituent elements are generally found to be nominal base. The two nouns might be related with one another by possessive suffix-gu.

- (i) /sɪnbəŋ- gu rasi/ > sɪnbəŋrasi 'fruit'
tree -posse. fruit
- (ii) /sɪnbəŋ -gu panui/ > sɪnbəŋnui 'leaf'
tree - posse. Leaf

It is a compound which contains an element that function as head:

Examples:

- /čəmiubəŋ/ 'paddy plant'
- /čəmiu/ 'paddy' + /bəŋ/ 'plant'
- /naimikrapen/ 'sunflower'
- /naimik/ 'sun' + /rapen/ 'flower'

There is another type of possessive relationship in Liangmai that of directional.

- (i) čəki- gu ri > čəkiri
house gen top 'roof'
- (ii) səŋbəŋ -gu ri > səŋbəŋri
tree - gu top 'top of tree'

(iii) čəphai- gu ri > čəphairi

cloth – gen border ‘lace’

Verbal relation:

təŋəi-niu khopbo ki > təŋəiki

thatch-inst. Covered-NZR house ‘thatch house’

Again, this verbal relation can be categorized into some groups depending upon the kind of ending that these verbal nouns take in the underlying structures.

a) Resultatives (ending with the niminalizer-bo)

čingən-gə bəm- bo mai> čingənmai ‘tribal people’

hill- loc live nzs people (hill people)

təniŋdi-gə bəm-bo mai> təniŋdimai ‘valley people’

valley loc. live nzs people

b) purposive (ending with rə+bo)

čəki thi-u-rəbo bəm > čəkibəm ‘housing site’

house build for site

‘site for building house’

čərapən liŋ-rəbo reŋ > čərapənreŋ ‘garden’

flower plant for place

‘place for growing flower’

/ təsi kəti-rəbo bəm/ > təsikətibəm ‘educational institution’

Edn.learn for place school

‘Place for studying’

c) relational (ending with bogu)

/čəphi – niu təd- bogu pui/ > čəhipui 'footpath'

foot – inst. go of path

'path of walking'

/čəbən kətha-bogu dui/ > čəbəndui 'leftover water'

rice wash of liquid

'Liquid of washing rice'

There are some compound words in this language which the verb in the middle relates the two nouns. In other words, it is a kind of compound –word which made of the combination of three roots.

/čəphai zon-bo bəm/ > čəphaizonbəm 'cloth centre'

'place for selling cloth'

/čəraši zonbo bəm/ > čərasizonbəm 'fruit store'

fruit sell place

'Place for selling fruit'

/čəra kəhumbo bəm/ > čərakəhumbəm 'church'

God pray place

'place for praying god'

/čəmai riurabo ki/ > čəmairiuki 'sheltering house'

Man arrive for house inn

'house for staying by traveller'

There are some compound nouns which made up of noun + noun.

Examples:

/čərapen – gu padui/ > čərapendiu 'nectar'

flower gen liquid

'liquid of flower'

/tiŋriu – gu puak/ > tiŋriupuak 'rain drop'

rain -gen-drop

'drop of rain'

/məkhui – gu padui/ > məkhuidui 'honey'

bee - gen liquid

'liquid of bee'

There are some compound nouns which composite of noun + action oriented bound root. Examples:

/inkenŋ ləm saibo/ > inkenŋləmsai 'death in other place'

outside-loc. to die (wild death)

/čəratu kəhumbo/ > čərakəhum 'prayer'

'praying the god'

There are some right headed compounds having the nouns (substantive) root **bəm** or **ki** placed as the second constituent element and an action oriented bound root as the first element.

/khiu rabo bəm/ki/ >khiubəm/ khiuki 'bathroom'

bath for place house

'place for bathing'

/ələŋ rabo bəm/ki/ >ələŋbəm/ ki 'kitchen'

cook for house

'place for cooking'

Left headed compound:

In the left headed compound the second constituent element as the head is a noun. There are different types of left headed compound.

Reversing order: Some compounds are formed by reversing the order of the underlying structure and simultaneously root of the first element is retained.

Examples:

/kəheŋbo čərapen/ > čərapen kəheŋbo 'red flower'

Red flower

/kəsənbo mai/ > maikəsənbo 'new person'

/tiaŋkəheŋbo/ > heŋbo tiaŋ 'red cloth' (dropping of /kə/ is optional)

/kəsənbo nəm/ >nəmkəsənbo 'new village'

There are some directional left headed compounds. Examples:

/həŋ ləm hiu/ > hiuhəŋ 'lower teeth'

lower be teeth

'tooth in the lower gum'

/ri ləm hiu/ >hiuri 'upper teeth'

upper be teeth

'tooth in the upper gum'

/paməsoŋ ləm ŋen/ > paməsoŋen/paməŋen 'fore leg'

front loc leg

'leg which is in the front'

Exocentric compound:

In this type of compound word, one element modifies or restricts the other and the whole denotes an entity which is a hyponym of an unexpressed semantic head. In other words, composite words which neither of the two constituent elements function as the head. These compounds are generally made of a noun and an action oriented bound root. Since neither of them can function as the head there is a need to introduce a count element such as /pot/ 'thing or object', /mai/ 'man' and /pui/ 'woman as the head for these compounds.

They can categorize into two types –purposive and resultatives depending upon the type of relationship that exist between the constituent elements.

a) Purposive:

/čəŋen – gə mətə khaibo pot/ > čəŋen ta ‘a type of ring used to wear in the ankle’

leg- loc wear thing

‘thing for wearing to the leg’

/ŋenə zikai pot/ > ŋenəzikai ‘cradle’

baby lull thing

‘thing for keeping the child to sleep’

b) Resultatives:

/čəki thiubo mai/ > čəkithiubo/cəkithiumai ‘builder’

house build man

‘man who build house’

/čəphai kəthabo mai/ > čəphaikəthamai ‘washer man’

cloth wash man

‘man who wash cloth’

/čəgum zonbo pui/ > čəgumzonpui ‘banana leaf seller’

‘woman who sells banana leaf’

4.4.6 Co-ordinate compound:

Here, both element functions jointly as heads which are generally of two different nouns joined together through the associative suffix /nəi/

/čəki – nai kərəŋ/ > čəki kərəŋ ‘estate or property’

house ass. plot

/tek – nai tədui/ > tektədui ‘meal’

rice ass. water

/panə nai patə/ > panə-patə ‘issues’

his son ass. his grand child

Form class compound:

i) Noun + noun > Noun

/čəmi bəm/ > čəmi bəm ‘fire place’

Fire place

/čəri bəm/ > čəri bəm ‘battle’

War place

ii) Noun + verbal > noun

/təsiŋ kəmbo/ > təsiŋ kəmbo ‘carpenter’

wood work

/čəki thiubo/ > čəki thiubo ‘builder’

House build

4.4.7 Extended compound:

There are some compounds which are overtly present in more than two roots. In this language we find this type of compound which consists of three roots.

Examples:

/čəpot + zon + bəm/ > čəpotzonbəm 'market'

thing sell place

/čəphaikətha bəm/ > čəphaikəthabəm 'place for washing cloth'

wash place

/əriak kətibo bəm/ > əriakkətibəm 'educational institution'

book learn place

Affixo compound:

In affixo compound, words are formed by involving the two process of word formation- affixation and compounding. Hence, it is named as affixo compounding. In Liangmai such type of compound is also found.

/kə/ -prefix

/təliu/ -make

/mən/ -price

/kətəliumən/ 'the price of making'

Steps for formation:

- a) kə + təliu > kətəliu
- b) kətəliu + mən > kətəliumən 'price of making'

The middle element indicate the 'price of the action'

Other examples:

/kəʃəruimən/ 'stitching charge'

/kəkətimən/ 'tuition fee'

From all these above we find that compounding is more prominent comparing with affixation.

4.4.8 Affixation:

It is a kind of strategy for the formation of word. Here, a dependents element (affix) is attached to an independent one. The study of word-formation through affixation can be divided into two:

(a) Derivation from bound roots and

(b) Derivation from free roots.

(a) **Derivation from bound roots:**

New words belonging to kinds of word class can be formed by affixation (prefix or suffix) to a bound root.

(i)	Root	+	Aspect/mood	>	verb
	/tiu/	+	bəmme	>	tiubəmme [eat + progressive]
					'eating'
	/sək/	+	bəmme	>	səkbəmme [drink + progressive]
					'drinking'
	/ken/	+	lune	>	kenlune [read +perfect]
					has read'
	/sək/	+	ne	>	səkne [will drink] 'drink +
					irrealis'

These kinship terms are all bound roots (as they cannot give the clear meaning), just for convenience, the referent terms are given below:

ə + kinship 1 st person (singular)	{	pui	ə-pui	'my mother'
		piu	ə-piu	'my father'
		pe	ə-pe	'my grand mother'
		pao	ə-pao	'my grand father'
		çi	ə-çi	'my sister'

nə + kinship 2 nd person	{	pui	nə-pui	'your mother'
		piu	nə-piu	'your father'
		pe	nə-pe	'your grand mother'
		pao	nə-pao	'your grand father'

pə+3rd Person (sing)	{	Pui	pə-pui	'his mother'
		piu	pə-piu	'his father'
		pe	pə-pe	'his grand mother'
		Pao	pə-pao	'his grand father'

Derivation by prefixation of non-pronominal marker pə: examples

Abstract /biu/ 'bright' /pəbiu/ 'light'

Contract /hən/ 'bind' /pəhən/ 'bundle'

 /bəm/ 'sit' /pəbəm/ 'place'

4.4.9 Derivation of nouns from verbs:

Like many other Tibeto-Burman languages, verbal nouns in Liangmai are derived from the verbs by adding the derivative suffix /zai/. It is productive and can be prefixed to any action oriented bound root. It indicates the manner, or the way of, or the act of and the nature, as in the following examples.

- i) tiubo 'eat' tiubo-zai 'manner of eating'
- tenbo 'read' kenbo-zai 'manner of reading'
- tadbo 'go' tadbo-zai 'manner of going'
- dinbo 'speak' dinbo-zai 'manner of speaking'
- zibo 'sleep' zibo-zai 'manner of sleeping'
- raobo 'write' raobo zai 'act of writing'

- ii) Agentive nouns are also derived from verbs by adding the derivative suffix /mai/. Examples:

- tiubo 'eat' tiubomai 'eater'
- lenbo 'dance' lenbomai 'dancer'
- thiubo 'sing' thiubomai 'singer'
- kenbo 'read' kenbomai 'reader'

4.4.10 Derivation of adverbs from adjectives:

Adverbs are derived from adjectives by adding the derivatives suffixes- /ziu/.

Adj.		adv.	
məsənbo	‘clear’	məsənziu	‘clearly’
humbo	‘sweet’	/humziu/	‘sweetly’
koinə	‘slow’	koinəziu	‘slowly’
ripbo	‘heavy’	ripziu	‘heavily’
ŋaowibo	‘beautiful’	ŋaowiziu	‘beautifully’

From the above examples, it becomes clear that when the adjective contains a nominalizer /bo/, it is dropped in the corresponding adverb.

4.5.1 Reduplication:

Reduplication is the repetition of lexical item. It is a morphological process and it allows the natives speakers to form new words by adjoining the latter in it’s entirely or some recognizable and definable part of it to itself. Reduplication thus, can either be partial or complete (Abhi, 1992)

The Liangmai reduplication can also be divided into the following types: (i) complete reduplication and (ii) partial reduplication.

(i)**Complete Reduplication:** Complete reduplication means repeating of base word completely. Complete reduplication refers to the phenomenon when a single word or clause is repeated once in the same sentence without any phonological or morphological variations. For examples:

/koi/	‘slow’	/koi koi/	‘very slow’
/thiu/	‘hot’	/thiu thiu/	‘very hot’

/tin/	'wet'	/tin tin/	'get wet in rain'
/ka/	'white'	/ka ka/	'very white'
/hum/	'sweet'	/hum hum/	'very sweet'

Noun:

- a) čəki čəki 'house to house'
house house
- b) pəbəm pəbəm
place place

There is also reduplication in adjective. The paired construction in which the first is a base while the second repeated form is a complete adjective (attributive) form (i.e. /-bo/ is added to the second while it is not in the case of first), as given below here.

	I	II	
a)	kəheŋ red	kəheŋ – bo red	/kəheŋ kəheŋ – bo/ 'very red'
b)	kəka white	kəka – bo white	/kəka kəka – bo/ 'very white'
c)	kəthiu hot	kəthiu – bo hot	/kəthiukəthiu – bo/ 'very hot'

Adverbs: Here are some examples

- a) keŋjiu keŋjiu
very very

'Very much in quantity/quality'

- b) kəpjiu kəpjiu
cryingly cryingly.

(ii) Partial reduplication:

Partial reduplication means not repeating the base word completely but some part of it. In Liangmai, this partial reduplication can be possible. For examples:

/tiŋsə sə/	‘heavy raining’
rain	
/maisouŋhə hə/	‘miracle acts’
/wičəŋ wiziu/	‘very nice’
/hum tun tunbo/	‘slightly sweet’
/lumhun hunbo/	‘slightly warm’

Various types of reduplication include morphological and lexical reduplication. Morphological reduplication is further divided into expressive and lexical reduplication into three types, viz. echo and words reduplications (Abbi, 1987)

Here some examples of partial reduplication are:

Example:

- a) tətpət tət gut
go out go in
‘going and coming’
- b) lepət legut

open close

‘Opening and closing’

c) phuŋ pət phuŋ gut

bring out bring in

‘Bringing out bringing in’

As they occur in sentences:

a) pa tət pət tət gut ŋəmlak mine

he go go unable asp.

‘He is unable to move here and there’

b) lepət ləgut tulo.

open close proh. asp

‘Don’t play the door’

4.5.2 Expressive:

Expressive belong to the category of morphological reduplication. It always refers to the minimally meaningful and segmentally indivisible morphemes which are constituted of iterated syllable.

Expressive are the example of morphological reduplication. It includes onomatopoeias, sound symbolism, idiophones’ and imitative. Expressive in Liangmai are used to emote all the five senses of perception, i.e of smell, sight,

touch, hearing and taste. A few words are cited below to indicate the range and the depth of the perceptive powers of human beings.

i) Acoustic noises:

a) Animal voices:

/ɲaŋ ɲaŋ/	‘barking of dog’
/bi: bi: /	‘humming of bee’
/mio mio/	‘mewing of cat’
/ga ga/	‘crowing of crow’

b) Noises of natural phenomena:

/kruŋ kruŋ/	‘thundering sound’
/ri ri/	‘blowing gently (air)’
/gu gu/	‘flowing sound of river’
/kak kak/	‘sound of cutting tree’
/tak tak/	‘sound of boiling’

c) Noises made by human:

/kak kak/	‘laughing sound’
/puak puak/	‘sound of clapping’
/kut kut/	‘sound of drinking water’

d) Noises by miscellaneous inanimate objects:

/kəŋ kəŋ/	‘ringing of bell’
/tuŋ tuŋ/	‘beating of drum’
/gu gu/	‘falling of rain’
/rak rak/	‘cracking sound of bamboo’

ii) Sense of sight:

/ran ran/	‘glittering’
/ba ba/	‘sparkling’
/ban ban/	‘reddish’
/məzin re rebo/	‘yellowish’

iii) Sense of touch:

/məsak riək riək/	‘aching’
/nəp nəp/	‘sticky’
/thuŋ thuŋbo/	‘fully dry’

iv) Sense of smell:

/mənəm hum tun tunbo/	‘sweet smelling’
/ mənəm khəri khəri /	‘bitter smelling’

v) Sense of taste:

/khəri khəri/	‘bitter taste’
/hum tun tun/	‘salty taste’
/khiaŋ tiaŋ tiaŋ/	‘sour taste’

4.5.3 Echo formations:

“An echo word has been defined as a partially repeated form of the base word- partially in the sense that either the initial phoneme (which can either be a consonant or vowel) or the syllable of the base is replaced by another phoneme or another syllable. The ‘replacer’ (phoneme or syllable) sound sequences are more or less fixed and rigid. The replacer sound sequences may not necessarily be unique but may never be numerous (Abbi, 1991).”

The base word is followed by an echo word in an echo construction. The echo word has no individual occurrences and it also does not have any meaning on its own in the concerned language. The echo word acquires the status of a meaningful element only after being attached to the base. The echo word gets the meaning of “etcetera” and “thing similar to” or “associated with that” after its addition to the base word.

The echo word formation is a very productive phenomenon in Liangmai, and makes use of this feature in order to form words. Examples are given below:

/məsuɪsui/	‘leg and etc’
/məkitəp təp/	‘divided by biting’
/məkum kum/	‘feeling’

4.5.4 Word reduplication:

Word reduplication refers to the total or partial reduplication, meaning hereby, repetition of the base of the word or the stem. Reduplication can be of either a syllable or a larger constituent of a word or whole word. Whatever be the unit of reduplication, the end result is a new word which has no parallel in its non-reduplicated counterpart (Abhi: 1987)

Word reduplication is one of the most important and intriguing types of reduplication under lexical reduplication. “From the functional point of view complete word reduplication can be sub-divided into: (i) class maintaining and (ii) class changing type” (Abbi, 1991). Consider the following discussion of word reduplication of nouns, adjectives adverb in Liangmai language.

4.5.5 Class maintaining complete word reduplication

/čəki/ 'house' (N) čəki čəki 'houses' (lit. house-house) use with pl. nouns.

/impui / 'road'(N) -impui impui (lit. road-road) use with pl. nouns

kədibo 'big' (adj) kədibo kədibo 'big-big' (pl.adj) use with pl.nouns

/sembo/ 'small' (adj) sembo sembo 'small small' (pl. adj) use with pl.nouns

/nuibo/ 'smiling'(n) nuibo nuibo 'very smiling (lit. smiling-smiling)

/kəkɪbo/ 'other' (Adj) kəkɪbo kəkɪbo 'others' (lit. other-other)

/kəheŋbo/ 'red'(adj) kəheŋbo kəheŋbo(pl.adj)use with pl. nouns

4.5.6 Class changing complete word reduplication:

/koinə/ 'slow' (adj) koinə koinə 'slowly' (adv)

/čəkə/ 'friend' (N) čəkə čəkə 'friendly (adv.)

/tiŋkum/ 'year' (N) tiŋkum tiŋkum 'yearly (adv)

/čəliuthiubo/ 'to sing' (V) čəliuthiubo čəliuthiubo 'singing (adv)

/təm/ 'different' (adj) təm təm 'differently (adv)

/məzibo/ 'true' (Adj) məzibo məzibo 'truly' (Adv)

4.5.7 Noun formation

Liangmai use some suffixes for the purpose of derivation of nouns from other word classes. The derivation suffixes are added to the base word.

- i. Agent noun formation: In Liangmai it is formed by the addition of */mai/* to the verb root + nominalizer. For example:

/lembo/ to dance

/lembo mai/ dancer

/zonbo/ to sell

/zonbo mai/ seller

/aləŋbo/ to cook

/aləŋbo mai/ chef

- ii. **/kəribo mai/** It forms agent noun from common noun :

/gəri/ vehicle

/gəri kəribo mai/ driver

/alem/ boat

/alem kəribo mai/ boat man

- iii. **/mai/** forms nouns from adjectives, verbs and noun:

/nuan/ sin

/nuan mai/ sinner

/mənəm ronbo/ hunt

/mənəm ronbo mai/ hunter

- iv. **/kəsembo mai/** form noun from common noun:

/kəčia/ gold

/kəčia kasembo mai/ goldsmith

- | | | |
|-----|---|--------------|
| | /gəri/ | vehicle |
| | /gəri kasembo mai/ | /mechanic/ |
| v. | /thoibo mai/ from agent noun from common noun: | |
| | /təthoi / | magic |
| | /təthoi thoibo mai/ | magician |
| vi. | /bəm/ form nouns from verbs: | |
| | /zibo/ | to sleep |
| | /zibo bəm/ | bedroom |
| | /tiubo/ | to eat |
| | /tiubo bəm/ | eating place |

4.5.8 Dvandva (Copulative compound):

Dvandva types of compounds are also found in Liangmai language where both the elements are clubbed as head for the purpose of noun formation. For examples

/əpui + əpiu/	mother- father	parents
/əčipiu+ əčipui/	brother-sister	sibling
/nen čun/	day- night	day and nigh

Adjectives are also formed by the same method.

Adjective + Adjective

/čunwi + čunsəbo/	‘happiness and sorrow’
/tik+ kabo/	black and white
/theŋ + dunbo/	tall and short
/di + sembo/	big and small

To form a verb by combining two verbs produces the following:

Verb + Verb

/luk + thon/	remove
/ədou+ tat/	visit
mələn + wəŋ	return

Verb+Noun

/ pi + run/	cap
/mik + run/	spectacle

Adjective + Noun

/kibo + čəkhə/	dry fish
/məriu + poinə/	chick

4.5.9 Adjective formation:

The adjective in Liangmais are basically individual lexical items. Only few of them are derived from different word classes by suffixation. They are illustrated below:

/pəmən/	price	/pəmən kuŋbo/	expensive
/riŋtiŋ/	life	/riŋtiŋbəmbo/	alive
/mənəm/	forest	/mənəmdi/	wild

4.5.10 Participial constructions

Participial constructions in Liangmais are used to modify noun and they are derived from verb stems by means of participial suffixes.

i) Present participle modifies a noun in Liangmai and it represents an ongoing action or process and it can occur attributively in Liangmai. The suffixes used for this purpose are /wəŋkin/ and /khəŋkin/ and the last /ne/. For examples

/wəŋ/	come	/wəŋkin:ne/	coming
/čəmai wəŋ kin:ne/			coming man
/məwui/	grow	/məwui khəŋkin:ne/	growing
/nəmai məwui khəŋkin:ne/			growing child

ii) Past participle expresses an accomplished state. The suffix used for this purpose in Liangmai is /de/ which is added to the verb base /wəŋ/.

/wəŋ/	come	/wəŋde/	arrived
/təliw/	make	/təliude/	made
/sai/	die	/saide/	dead

4.6.1 Intensifiers

Gradation of adjectives which indicates increase or decrease of the inherent adjectival attribute is expressed in Liangmai by means of quantifiers and other morphological device.

a) Morphological devices denoting intensity:

The intensity of primary adjectives is attenuated in Liangmai by reduplicating the adjectives. For examples

/poi/	few	/poi poi/	very few
/sem/	small	/sem sem/	smallish

b) Quantifiers denoting intensity:

Few quantifiers are used in Liangmai to increase the degree of attribution expressed by the adjective. Examples are listed below

/məke ke/	very lazy
/mun mun/	very ripe
/di di/	very big
/tiŋthiu thiu/	very hot
/čunwi wi/	too happy

From the above examples, it becomes clear that if the base word is monosyllabic, the whole word is repeated otherwise, only the last syllable is repeated.

4.6.2 Verb formation:

Verb in Liangmais are derived from nouns, adverbs and adjective by adding nominalizer /bo/. Examples are given bellow:

/lumpom/	anger	/lumpombo/	to angry
/luŋsə/	love	/luŋsəbo/	to love
/pəm/	embrace	/pəmbə/	to embrace
/əga/	cheat	/əgabo/	to cheat
/məna/	birth	/mənabo/	to get birth
/phui/	watch	/phuibə/	to watch

4.6.3 Adverb formation:

Adverbs in Liangmai are formed by adding affixes to noun or adjectives and by compounding.

By adding prefix /ziu/

/luŋsəziu/ kindly

/siməkɔkziu/ suddenly

/masənziu/ cleanly

/ŋouwiziu/ beautifully

/koinəziu/ slowly

CHAPTER - 5

SYNTAX

2. /i čəmí tiu ye/ 'I eat meat'
i meat eat asp
S O V
3. /pa tek tiu ye/ 'She eats rice'
she rice eat asp
S O V
4. /pa əriakki tət le/ 'He goes to school'
he school go asp
S O V
5. /pa čəpiu tiu de/ 'He ate medicine'
he medicine eat past
S O V

In the above cited illustrative sentences 1 to 5, we can confidently state that the SOV is the common type of word order in Liangmai. But alternative order (OSV) and (SVO) are also possible in Liangmai language. However, the SOV order which is the most popular one, we can have the following sentences that exhibit to some extent, the flexibility of orders in Liangmai.

6. /i tek tiu ye/ (SOV)
i food eat asp
'I eat food'
7. /tek i tiu ye/ (OSV)
food i eat asp
'I eat food'

8. /i tiu ye tek/ (SVO)
i eat asp food
'I eat food'
9. /mətom piuriaŋ tiu ye/ (SOV)
cow grass eat asp
'Cow eats grass'
10. /piuriaŋ mətom tiu ye/ (OSV)
grass cow eat asp
'Cow eats grass'
11. /mətom tiu ye piuriaŋ/ (SVO)
cow eat asp grass
'Cow eats grass'
12. /pa senki tət le/ (SOV)
he market go asp
'He goes to market'
13. /senki pa tət ye/ (OSV)
market he go asp
'He goes to market'
14. /pa tət ye senki/ (SVO)
'He go asp market'
15. /I siŋbəŋ hui ye/ (SOV)
i tree cut asp
'I cut the tree'

16. /siŋbəŋ i hui ye/ (OSV)

tree i cut asp

'I cut the tree'

17. /i hui ye siŋbəŋ/ (SVO)

i cut asp tree

'I cut the tree'

In the above mentioned examples, the same sentence is given with a considerable amount of word order variation. In the word order (SVO) 8, 11, 14, and 17, the aspect markers always occur between the verb and object. But these variable word orders like OSV and SVO are rarely used. The Subject- Object- Verb (SOV), above the sentences- 6, 9, 12 and 15 are the normal and most commonly used word order by Liangmai. Liangmai has a very rigid word order and no other order is allowed in normal circumstances.

However, some sentences can occur without the subject in Liangmai. For example, the subject is optional in imperative sentences. Consider the following examples:

18. /tek pɪlo/

(S) O V

(you) Give rice

19. /əriak pəlo/

(S) O V

(You) Read the book

20. /tədui səklo/
 (S) O V
 (you) drink the water
- 21 /əriak pilo/
 (S) O V
 (you) Give the book

From above the cited illustration, some sentences can occur without the subject, the subject is optional in imperative sentences in Liangmai language.

Even a verb can make an imperative sentence in Liangmai where the used of subject and object is not necessary.

22. /taolo/ 'Sit down'
 V
23. /čəplo/ 'Stand up'
 V
24. /tiulo/ 'Eat'
 V
25. /pəlo/ 'Read'
 V

It is to be noted here that in the case of imperative sentences, the /-lo/ which is used as the future tense marker in Liangmai, is always present and it is suffixed to the verb.

The interrogative pronouns precede the subject if the subject is present because the use of the subject is optional in some interrogative sentences in Liangmai. In the other words, the interrogative sentences are formed in Liangmai with interrogative pronoun placed before subject.

26. /degə luŋ lo/
/ Int.Pro V/
where live
'Where do you live?'

27. / de lunilo/
Into.Pro V
What want
'What do you want?'

Few examples are to be found regarding the above mentioned statement. Some interrogative sentences are available in Liangmai where the subject precedes the interrogative pronoun.

28. /əliu dedao tiurəlo/
S Int.Pro V
We when eat fut
'When shall we eat?'

29. paliu dedao tət rəlo/
S Int.Pro V
they when go fut
'When are they going?'

30. /nəŋ deləm tət ralo/
 S Int.Pro V
 You where go fut
 ‘Where are you going?’
31. / nəŋ dəsái deləm tət lo/
 S O Int.Pro V
 You last year where go
 ‘Where did you go last year?’
32. / nəŋ dekəmziu patu lek lo/
 S Into.Pro O V
 You which him beat past
 ‘Why did you beat him?’

5. 1.2 Constituents:

A simple sentence in Liangmai consists of a noun phrase (NP), determiner and a verb phrase (VP). Though the Liangmai NP consists of a determiner, its use is optional. For example:

	<u>NP</u>	<u>det</u>	<u>VP</u>	
33.	/čəki	hai	məsən ye/	‘The house is clean’
	house (N)	det.	clean-asp	
	/čəki	məsən ye/		‘The house is clean’
	house (N)	clean-asp		

34.	ɲenə	hai	kəpɓəmme	'The baby is crying'
	baby (N)	det	crying cont.	
35.	tiaŋ	hai	tənia ye	'The shirt is dirty'
	shirt (N)	det.	dirty asp	
36.	puimainə	hai	ŋaowi ye	'The girl is beautiful'
	girl (N)	det	beautiful asp	
37.	piumainə	hai	tət mide	'The boy went'
	boy (N)	det	go past	
38.	čəkħa	hai	inkai ye	'The fish fell'
	fish (N)	det.	fell asp	

From the above examples from 33 to 38, we can say that noun can occur without any case marker. The use of determiner is optional as we pointed out above.

5.1.3 Noun Phrase:

The noun phrase (NP) consists obligatory of a noun which is called the head noun and that may be followed or preceded by one or more modifiers. The modifiers, which are basically optional elements, may be an adjective, a case marker, a post position, classifier, numeral etc. These optional elements modify the head noun in Liangmai.

39. /kəwibo mai/ 'A good man'
Adj. Nzr + N
good man
40. /kədibo čəki/ 'A big house'
Adj. Nzr + N
big house
41. /kəkúbo čəki / 'A tall house'
Adj. Nzr + N
tall house
42. /čunsəbo məri 'A sad story'
Adj. Nzr + N
sad story
43. /khiəŋbo rasi/ 'A sour fruit'
Adj. Nzr + N
Sour fruit
44. /kəwibo čəmai kkugə/ 'To the good man'
Adj. Nzr + N + Abl.
good man
45. /kədibo čəki gə/ 'In the big house'
Adj Nzr + N case
big house
46. /čəmai khəŋ khət/ 'One man'
N + class. numeral
one man

47. /čəmai khəŋ čərok/ 'Six men'
 N + class. numeral
 six men
48. /čəki məkai/ 'Twenty houses'
 N + numeral
 house twenty

When the head noun is modified by an adjective with nominalizer /bo/ and a case marker, the order is that the adjective always precedes the noun and the case marker follows the noun as exemplified above. In the case of numeral, the head noun precedes the numeral.

In Liangmai when the head noun is modified by a demonstrative and adjective, the order is that the head noun follows these two as in the following sentences.

49. /haise kədibo siŋbəŋ ye/ 'This is a big house'
 Dem. + Adj + N pre
 this big tree
50. /uise kəwibo rapen ye/ 'That is a good flower'
 Dem + Adj + N pre
 that good flower

When demonstrative, adjective and noun along with numeral all occur together in a single sentence in Liangmai; the order is that the head noun is preceded by the demonstrative, by adjective and numeral as exemplified below:

51. /haise kəwibo mai khətle/ 'This is a good man'

Dem + Adj + N + Numeral

this good man one asp

52. /uise kəkhiarbo rasi khətle/ 'That is a sour fruit'

Dem + Adj + N + numeral

that sour fruit one asp

53. /uise ŋəowibo čəki khətle/ 'That is a beautiful house'

Dem + Adj + N + numeral

that beautiful house one asp

When the numeral higher than one is present in the noun phrase, then the plural marker cannot be used in Liangmai. It means Liangmai does not allow double plural markers. For example,

54. / čəmai kəwibo duŋ/ 'Good men'

Noun +adj+ plural

good men

55. */ čəmai kəwibo nia duŋ/ 'Two good men'

N+ Adj + Nu + Pl

56. /čəmai kəwibo khəŋ nia/ 'Two good men'
 N+ Adj + class. + Nu
 Man good two
57. */ čəmai kəwibo khəŋ nia duŋ/ 'Two good men'
 Noun + Adj + Class + Nu + Pl
 Small houses
58. /kəsembo čəki duŋ/ 'Small houses'
 Adj + Noun + plural
 Small houses
59. */ čəki kəsembo nia duŋ/ 'Two small houses'
 Noun + Adj + Nu + Pl
 Small two houses

It is to be noted here that Liangmai does not allow double plural markers from the above given examples-(55, 57 and 59). The order of noun + adjective + numeral + plural is not a rigid one in Liangmai. A different order where the adjective is followed by the noun and the noun precedes the numeral is also found in Liangmai as in the following constructions:

60. /kəwibo čəmai khəŋ nia/ 'Two good men'
 Adj + N + class. Nu
 beautiful man two
61. /ŋəowibo puimainə khəŋ mədai/ 'Four beautiful men'
 Adj + N + Class + Nu
 Beautiful girl four

It is worth mentioning here that this order is not that much favored by the Liangmai speakers.

On the basis of the above mentioned examples- 51 to53, we can state the structure of a noun phrase of Liangmai as

NP → ±Dem ± Adj + N + Nu asp

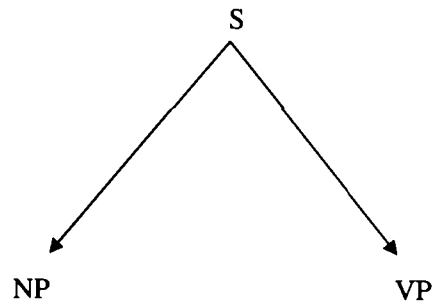
5.1.4 Verb Phrase:

According to David Crystal (1985), the term verb phrase is used in two senses. Traditionally, it refers to a group of verbs which together have the same syntactic function as a single verb, e.g. is coming, may be coming, get up to. In such phrases (verbal groups, verbal clusters), one verb is the main verb (the lexical verb). A verb is followed by non verbal particle (similar in the form to a preposition or adverb) is generally referred to as phrasal verb. In general transformational grammar, the verb phrase (VP) has a much broader definition, being equivalent to the whole of predicate of a sentence, as is clear from the expansion of sentence as NP (NP) + VP (Verb Phrase) in the phrase structure Grammar. For example:

Joseph gave a watch, to his son.

NP VP

There is no pronominal marker in Liangmai. A verb is always added by aspect markers. In Liangmai different aspect markers are used for different sentences. It can be demonstrated as in the following diagram.



62. /i tiu ye/

i eat asp

'I eat'

63. /nəŋ tiu ye/

you eat asp

'He eats'

64. /pa tət ye/

he go asp

'He goes'

65. /əliu tiu ye/

we eat asp

'We eat'

Here above examples, /tiu/, /tət/ (62 and 63) is the verb root and /ye/ is the aspect marker. Thus, /tiu/, /and tət/ are the verb phrases. In above examples (64) /pa/ 'he' is the third person singular and (65) /əliu/ 'we' is the first personal plural but there is no pronominal marker in the verb.

The verb phrase (VP) in Liangmai may consist of a lexical verb or a "be" verb which is obligatory in the verb phrase. Apart from the obligatory verb in the verb phrase, some other optional elements like noun phrase, Adverb phrase etc. are also be found in the VP which may follow or precede the main verb. However, there are some instances of simple sentence in Liangmai in which the VP consists of only the verb. For example:

66. /taolo/ 'Sit down!'

V

67. /čəplo/ 'Stand up!'

V

68. /tiulo/ 'Eat'

V

The noun generally precedes the verb in a simple sentence in Liangmai as in the following examples:

69. /Pa tiu mide/ 'She ate'

NP VP

she eat past

70. /čəkhə inkai mide/ 'The fish fell'

NP VP

Fish fall- past

71. /gla:s pəŋ mide/ 'The glass broke'

NP VP

Glass break-past

When an adverb occurs in a sentence, the adverb precedes the verb in Liangmai as exemplified in the following sentences.

72. /pa koinə tek tiu ye/ 'She ate rice slowly'

NP Adv. N V PT

VP

He slowly rice eat past

73. /zon naiməçəŋ koleŋ tət ye/ 'John goes to college everyday'

NP Adj N V

VP

John everyday college go pre

74. /pa sonnai wəŋ ne/ 'He will come tomorrow'

NP Adv V

VP

he tomorrow come Fut

On the basis of the above illustrative sentences from 72 and 74, the structure of Liangmai verb phrase can be stated schematically as

VP → ± Adj ± NP + V asp

6.1.5 Types of Verb Phrase:

From the grammatical point of view, the verb can be divided into two Viz,

(i) Transitive verb and (ii) Intransitive verb

A transitive verb takes an object. Transitive verb are "action" verb, it tell us what their subject do. And intransitive verbs are those that do not have an object.

Examine the following:

(i) Transitive Verb:

75. /pa tek tiu ye/ 'He ate rice'

he food eat past

76. /i niu patu ku ye/ 'I call him'

I nom. he. acc call asp

77. /əripou niu əbon tu dəp be/ 'Aripou beats Abon'
 aripou Nom. abon acc. beat pre

In the above examples, 75 to 77, /pa/ 'he', /i/ 'I' and aripou are the subject. /tek/ 'rice' /patu/ 'him' and abon are the object. Here sentences, having object are called transitive. The sentence structure is Subject Object and verb (SOV).

(ii) Intransitive:

78. /əčunliu tiu mide/ 'Ačunliu ate'
 əčunliu eat past
79. /wironluŋliu tət kinne/ 'Wironluŋliu is going'
 Wironluŋliu go cont.
80. /thiŋnə lem bəmme/ 'The bird is flying'
 bird fly cont.

In the above examples, 78 - 80 shows that, /ačunliu/, /wironluŋliu/ and /thiŋnə/ are the subject. But /tətkinne/ 'going' /lembəmme/ 'flying' are the verb of the sentence. Thus the sentence structure is subject Verb (SV). There is no object in these sentences. Such verbs are termed as intransitive verb.

5.1.6 Adjective Phrase:

The adjective is the nucleus in an adjectival phrase. The adjective phrase consists of at least one adjective and it may or may not be accompanied by an intensifier. The adjective of the adjectival phrase either precedes or follows the noun in Liangmai:

81. /kəmeŋbo mai/ 'Mad man'
mad man
82. /siŋbəŋse di ye/ 'The tree is big'
N Adj.
tree big asp
83. /čəmpɾa hai khiəŋbo rasi ye/ 'Lemon is a sour fruit'
N det Adj N
lemon sour fruit asp
84. /čəmai pɔinə məkhem gə wəŋ ye/ 'Few men came to the meeting'
N Adj N Loc V
Man few meeting case come past
85. /nəmai khəŋsia məthen bəmme/ 'Some children are playing'
N Adj V
child some play cont.
86. /əriaknə hinə paki ləm tət mide/ 'Every student has gone to their home'
N Adj N loc V
Student every house go perf.

The structure of the adjective phrase in Liangmai may be formalized as follows:

Adj. Phrase $\pm N + Adj \pm N + V$

5.1.7 Adverb Phrase:

The adverb in an adverb phrase modifies the verb. An adverb always occurs before the verb in Liangmai. Hence, it can be call ‘sentential adverb’. Consider the following examples:

87. /naiməčəŋ tət le/ ‘Goes everyday’

Adv V

everyday go asp

88. /koinə tət de/ ‘went slowly’

Adv V

slowly go past

89. /tuhoi wəŋ ne/ ‘Will come now’

Adv V

now come fut

90. /kəpziu tət kinne/ ‘Goes cryingly’

Adv V

cry go cont.

91. /uiŋə čəŋəm kəm lo/ ‘Work there’

Adv V

there work com

The adverb of place always carries a particle (a case marker) along with it.

In fact, the particle is suffixed to the adverb of place.

92. /pəluŋgə bəmme/ 'Is inside'

Adv partl. V

inside is

93. /pərigə bəmme/ 'Is above'

Adv partl V

above is

On the basis of the above examples, we can establish the structure of an adverb phrase in Liangmai as

Adv. Phrase → + Adverb + Particle + V asp

5.1.8 Clause:

There are two types of clauses can be identified in Liangmai. They are main clause and subordinate clause. The main or principal clause is independent and can occur on its own in a sentence. In fact, the main clause in Liangmai is always identical with a simple sentence. In contrast, the subordinate clause can never occur on its own and is always dependent on the main clause.

5.1.9 Main Clause:

The following are the examples of main clause in Liangmai. They are basically simple sentences.

94. /i tiu ne/ 'I will eat'

i eat Fut

95. /l wəŋ ne/ 'I will come'
i come Fut
96. /pa tiu ye/ 'He eats'
he eat pre
97. /pa tiu de/ 'He ate'
he eat past
98. /pa ken ye/ 'She read'
she read pre
99. /pa ken de/ 'She read'
she read past

5.1.0 Subordinate Clause:

The subordinate clause in Liangmai is marked by either conjunction or particle and always precedes the main clause as exemplified below:

100. /pa tiu ne sai i əlaŋ ne/
Sub. Clause M. clause
she eat-partl I cook Fut
'If she eats, I will cook'
101. /pa wəŋ sai i tət ne/
Sub. Clause M. clause
he come if i go Fut
'If he comes, I will go'
102. /pa dəp sai i kəp ne/
Sub. clause M. clause
He beat if i cry Fut

'If he beats, I will cry'

103. /pa čəluɪ thiʊ saɪ i nui ne/

Sub.clause M.clause

she song sing if I laugh Fut

'If she sings a song, I will laugh'

5.2 Coordinate Clause:

Coordinate clause in Liangmai is marked by the presence of conjunctive particles. The primary function of conjunction is to connect words phrases, clauses and sentences. Consider the following examples:

(i) /nai/ or /khətɔdi/ 'and'

104. /wɪpɪbɔu nai dʒeɪmz tət pət mɪde/

Wɪpɪbɔu and dʒeɪmz go out pɑst

'Wɪpɪbɔu and dʒeɪmz went out'

105. /sɪtə nai rɒs kəhʊki tət je/

sɪtə and rɒs tʃɜrʃ go sp

'Sɪtə and rɒs go to tʃɜrʃ'

106. /mərθə nai mɛrɪ ərɪək kɛn tʃəm me/

mərθə and mɛrɪ bʊk rɛd təgəðə asp

'mərθə and mɛrɪ rɛd təgəðə'

If there are more than two objects, then the conjunctive particle is changes in liangmai as /khətdi/ just between the object as the following example

107. /Joseph, peter khətdi john paliu tət mide/

Joseph peter and john they go past

‘Joseph, Peter and John went’

(ii) /čiudi/ ‘but’

108. /I patu ku ye čiudi pa wəŋ mək ge/

i her call asp but she come not past

‘I called her but she did not come’

109. /I patu luŋsə ye čiudi pa ətu məsen mək ge

I her love asp but she me like not past

‘I love her but she did not like me’

(iii) /ma/ ‘or’

It is used for disjunctive construction only which is formed by placing /ma/ between the two propositions and in between the verb of the sentence as they are in an “either, or” relationship.

110. /aben ma jesse ma khəŋkhətrə wəŋ ne/ ‘Either Aben or Jesse
will come’

Aben or jesse or class. either come Fut.

111. /pa čəkha ma čəmi ma khətrə tiu ne/ ‘He will eat either fish or

meat'

He fish or meat or either eat fut.

112. /pa kophi ma ča ma khətrə tiu ne/ 'She will drinks either coffee
or tea'

He coffee or tea or either tiu Fut.

In the above given examples- 110 and 112 /ma/ 'or' always reduplicate between the object. Otherwise, it does not give the complete meaning in Liangmai language.

5.2.1 Conditional Clause:

Conditional clause in Liangmai is introduced by placing the conditional particle /sai/ "if" in the final position of subordinate clause and the noun in the main clause takes /di/ "also". In the conditional statement of a sentence, the conditional clause always precedes the conclusion without any known exception in Liangmai. The following sentences will explicate this:

113. /i niu kəm ηəm sai nəŋ di kəm ηəm lune/

i Nom do can if(condl)you also do can Fut

'If I can do it, you can also do'

114. /nəŋ tət sai aripou di wəŋ ne/

You go if(condl) aripou com Fut

'If you go, Aripou will also come'

115. /paniu pi sai əliu tiu ne/

She nom give if(condl) we eat Fut

'If she gives we will eat'

5.2.2 Complement Clause:

The complement clause in Liangmai is introduced by complementizer /uibo/ "that" and the complement clause always follows the main clause. For examples:

116. /I niu si ye uibo thi tu pa niu kəmsət mibo ye/

I nom know past comp dog acc he nom kill past

'I knew that he killed the dog'

117. /haise məzi boye uibo puise sai mibo ye/

this truth past comp. she die past

'This is truth that she died'

5.2.3 Relative Clause:

Relative clause in Liangmai is introduced by the participle in which the relative clause always precedes the head noun of the main clause. In other words Liangmai exhibits externally headed relative clauses where the relativized nouns occur to the right of the clause. Relativization in Liangmai differs from that of Liangmai where the relative clause is introduced by a relative pronoun. Consider the examples. The participle forms have been typed in bold face.

118. /nəŋ niu deŋai əleŋ əriak pibose pəmən kuŋ ye/

You Nom yesterday Dat book give cost past

'The book you gave me yesterday is expensive'

119. /nəŋ niu dintonbo piuse agu mire ye/

You Nom praise guy my enemy past

'The man you praise (lit. said) a lot is my enemy'

120. /nəŋ niu dənai ədaobo se apiunəbo ye/

You Nom yesterday meet my uncle past

'The man you met (lit. found) yesterday is my uncle'

5.2.4 Sentences:

The sentences in Liangmai can be classified into three types Viz. (1) Simple, (2) Complex and (3) Compound. These three types of classification are made at the surface level structure of the sentences.

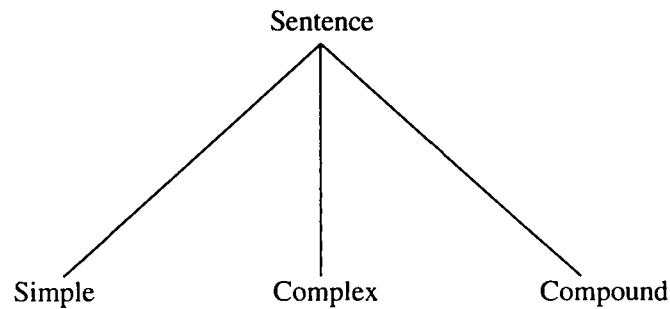


Fig.5.1.

(i) Simple Sentence:

A sentence is simple when there is only one Subject at the surface phrase structure. It means construction has only one clause, i.e., the main clause is called

simple sentence and it has at least a subject and predicate except in imperative sentences in which the use of subject is optional. Consider the following examples:

- | | | |
|------|---|---------------------------|
| 121. | /nəgu ŋaonə di ye/
your cat big Pre | 'Your cat is big' |
| 122. | /nəŋ kətipao ye/
you teacher Past | 'You (are) a teacher' |
| 123. | /I əriak ken ye/
i book read Pre | 'I read book' |
| 124. | /nəŋ daktər ye/
you doctor past | 'You (are) a doctor' |
| 125. | /pa tek tiu ye/
he rice eat pre | 'He eats rice' |
| 126. | /əliu əriaknə ye/
we student pre | 'we are students' |
| 127. | /wibuibou niu čithi rao ye/
wibuibou nom letter write past | 'Wibuibou wrote a letter' |
| 128. | /pa pak kin ne/
he run cont.pre | 'He is running' |
| 129. | /I dənai patu ŋao ye/
i yesterday she Acc see past | 'Yesterday I saw here' |
| 130. | /paliu ginpui məthen ne/
they football play Fut. | 'They will play football' |

(ii) Complex sentence:

A complex sentence in Liangmai consists of one main clause and one or more subordinate or dependent clause (s), is called a complex sentence. The different between a main clause and a sub-ordinate clause in Liangmai is introduced by subordinators which may be covert sometimes, usually preceding or following the predicate of the dependent clause, i.e. sub-ordinate clause. The subordinators like /**de**/ ‘What’, /**dedao**/ ‘When’, /**deləm**/ ‘Where’ etc. precede the predicate of the sub-ordinate clause, while the subordinators like /**səi**/ ‘if’, /**məkthen**/ ‘untill, /**ziu**/ ‘while’ etc follow it. Consider the following examples:

131. /pa niu mən̩iu ye nəŋ **de** gu lunilo/ ‘He asked what do you want’
 he ask Past you what want
132. /paliu wəŋ **məkthen** I khon ne/ ‘I will wait until they come’
 they come until I wait Fut
133. /I si ye pa **dedao** wəŋ rəbo/ ‘I know when he will come’
 i know past he when come Fut
134. /əliu si mək ge pa **dedao** tətəbo wən/ ‘We don’t know when she
 will go’
 we ask don’t Pre she when go Fut.
135. /nəŋ si mək ge pa **deləm** luŋbo/ ‘You don’t know where she lives’
 you know don’t past she where live
136. /pa tət **ziu** kəp ye/ ‘While walking she wept’
 She go while cry past
137. /pa tət **səira** i wəŋ ne/ ‘If he does, I will come’
 he go if partl. i com Fut
138. /i niu kəm ŋəm **səi** nəŋ di kəm ŋəm lune / ‘If I can do it, you can

also do'

i nom do can if partl. he also do can Fut

139. /tiŋsə səi rə Solomon wəŋ lək ge/ 'If it rains, Solomon
will not come'

rain if partl. solomon come not Fut

It should be mentioned here that a sub-ordinate clause in Liangmai may be introduced without any sub-ordinator as exemplified below:

140. /pa niu din ye pa məriu ye/ 'He say (that) he was hungry'

he nom din past he hungry past

141. /həise məzi ye pa əkhəŋ mai ye/ 'It is true (that) he is bachelor'

It is true past he bachelor pre

142. /I si ye pa dəktər ye/ 'I know (that) she is doctor'

i know past she doctor pre

(iii) **Compound sentence:**

It consists of two or more main clauses or simple sentences and these are conjoined co-ordinately either by the conjunctive particle /**nai~khətdi**/ "and" or by the disjunctive coordinator /**ma~məksai**/ "or"

143. /meri **nai** Mərtha tət pət mide/ 'Mary and Martha went out'

meri and martha go out past

144. /lili **nai** rita əriak ken čəm me/ 'Lili and Rita read together'

lili and rita book read together past

145. /əbel **nai** ken əgi ye/ 'Abel and Cain fight each other'

abel and cain fight past

146. /həise wi **ma** sa lo/ ‘It is good or bad’
It is good or bad
147. /pa wi **ma** sa lo/ ‘He is good or bad’
he good or bad
148. /pa daktər **məksai** inzinner tu luŋ ne/
she doctor or either engineer Acc marry Fut
‘She will marry either (a) doctor or (an) engineer’
149. /siwəŋ dilhi **məksai** pune ləm əriak ken ne/
siwang delhi or pune loc study Fut.
‘Siwang will study in Delhi or Pune’

The simple sentences are conjoined by the conjunctive particle /**khətdi**/ “and” when it gives the different locations.

150. /mani dilhi ləm tət ye **khətdi** tuntan nagalen ləm tət ne/
mani delhi loc. go past and tuntan nagalen loc go Fut
‘Mani went to Delhi and Tuntan will go to Nagaland’
151. /mani maŋəibou **khətdi** awəŋbou paliu wəŋ ne/
mani, maŋəibou and əwəŋbou they come Fut
‘Mani, Magaibou and Awangbou will come’
152. /nəŋ əpiu ye **khətdi** pa əpui ye/ ‘You (are) my father and she
is my mother’
you my father Pre and she my mother pre

Two or more main clauses or simple sentences are conjoined either by the disjunctive coordinator / **məksai**/ “or”

153. /I siloŋ tət ne **məksai** I silchər gə bəm ne/

i shilong go Fut or I silchar loc stay Fut

‘I will go to Shilong or I will stay at Silchar’

154. /nəmpiliu təmei gə čəlui thi u ne **məksai** pa senapəti gə čəlem lem ne/

nəmpiliu təmei loc sing song Fut or she senapati loc dance Fut.

‘Nəmpiliu will sing at Təmei or she will dance at Senapati’

155. /paniu nəleŋ rəŋkəŋ kəri u pine **məksai** I niu pi ne/

he nom you Dat rupee ten give Fut or I nom pi Fut.

‘He will give you ten rupee or I will

5.2.5 Negation:

Liangmai has some different kinds of negative markers. The following are the negative markers found in Liangmai:

- 1) /-**mək**/ negative marker is used in realized aspect and it is non-future.
- 2) Negative marker /-**lək**/ is used in unrealized aspect and it is associated with future marker.
- 3) /-**takhe**/ ~ /-**tukhe**/ are used as ‘let’ negative.
- 4) /-**mane**/ ~ /-**du**/ are used in prohibitive sentence.
- 5) /**mək**/ ~ /**hai**/ are used as lexical negation.

1. /**mək**/

This negative morpheme is used in equational constructions to negate a positive verb of a statement. Therefore, when an equative sentence in Liangmai has “be” as the main verb, it becomes /mækge/ -Neg. + V in the negation.

- | | | |
|------|---|--------------------------------|
| 156. | /pa əgu kətipao mækge/
he I gen. teachere Neg. | ‘He is not my teacher’ |
| 157. | / pa čəlui thũubo mai mækge/
he song sing man Neg. | ‘He is not a singer’ |
| 158. | /ester aliuwi mækge/
esther beautiful Neg. | ‘Esther is not beautiful girl’ |
| 159. | /I daktər mækge/
I doctor Neg. | ‘I am not (a) doctor’ |
| 160. | /haise əriak wibo mækge/
This is book good Neg. | ‘This is not (a) good book’ |

2. /lək/

When the sentence is in future or unrealized aspect /lək/ is used and it is prefixed to the main verb. This negative marker carries the meaning of futurity and is used generally in the unrealized aspect. Some of the examples are given below:

- | | | |
|------|---|--------------------------------|
| 161. | /piter skul təd-ləkge/
peter school go-Neg.Fut | ‘Peter will not go to school.’ |
| 162. | /i tek tiu ləkge/
i rice eat Neg.Fut | ‘I will not eat rice.’ |
| 163. | /i sinema phui ləkge/
i cinema watch Neg Fut | ‘I will not watch cinema.’ |

174. /əliu piŋ mək takhe/ we fear Neg.sug. 'Let us not fear.'	174. /əliu piŋ tukhe/ we fear Neg.sug. 'Let us not fear.'
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In the above examples, (A) group is more formal and polite form of making a request or suggestion than (B) in Liangmai.

4. /-mane/ ~ /-du/

Command or prohibitive negative sentence is formed by adding a command negative marker to the main verb. While /-mane/ is used in more polite manner, /-du/ is used to make a command where there is not much need for politeness.

175. /uibo əriak se ken mane/ that book det read Neg Com.	'Do not read that book.'
176. /kəp mane/ cry Neg Com.	'Do not cry'
177. /uiga təd mane/ that go Neg Com.	'Do not go to that place.'
178. /uibo ŋəmsi kəm mane/ that work do Neg Com.	'Do not do that work.'
179. /čəlui thi u dulo / song sing Neg Com.	'Do not sing a song.'
180. /tek tiu du lo/ rice eat Neg Com	'Do not eat rice.'

5. Lexicalized negator /mək/ ~ /hai/

As in various languages of the world, Liangmai also has negative verb functioning as higher verb. The lexicalized negator occurs in the final position of the sentence. Some of the examples are given below:

181. /pa dainel məkge/ 'He is not Daniel.'
 he daniel not past
182. /pa pəpiu məkge/ 'He is not a father.'
 he father not past
183. /adin kətipao məkge/ 'Adin is not a teacher.'
 adin teacher not past

As **No** in English is free negative, /mək/ and /hai/ are also free negation in Liangmai. /hai/ is used only in informal conversation and not permitted to use in written form. Consider the following interrogative sentence and its answer:

Int. sentence:

184. /nəŋ niu məsenbo intiaŋ uisi ma/
 you Nom like shirt that Int.
 'Is that the shirt you like?'

Answer to this interrogative sentence is given by either of the lexical negators i.e. /mək-ge/ or /hai/.

5.2.6 Negative Strengthening and Negative Polarity:

According to Jespersen (1914), negative is strengthened through some additional words. In Liangmai, negation is strengthened by the addition of a prefix **/wədaodi/** or **/pəŋ/** to the main verb. The negative strengthener **/wədaodi/** is restricted to occur only in the negative environment therefore it is known as Negative Polarity Item (NPI). But **/pəŋ/** can occur even in positive environment. Some of the examples are given below:

185. /i zau **wədaodi** sak lək^{l̥}/ 'I will never drink liquor.
i liquor Neg.streng drink Neg.mk
186. /i **wədaodi** təd lək^{l̥}/ 'I will never go.'
i Neg.streng go Neg.mk.
187. /pa čələt **pəŋ** din din mək^{l̥}/ 'He does not speak always.'
he word streng.speak speak Neg.mk.
188. /pa čələt **pəŋ** din dinne/ 'He always speaks.'
he word streng.speak speak-asp.mk.
189. **/pəŋ** təd tət mane/ 'Do not go always.'
streng.go go Neg.mk.

From the above examples, 185 and 186, it is clear that **/wədaodi/** can occur only in the negative environment. Therefore it is a Negative Polarity Item (NPI). There is no reduplication of verb when **/wədaodi/** occurs. **/pəŋ/** is used to indicate the meaning of 'always' and whenever **/pəŋ/** occurs the reduplication of the verb takes place as shown in 187 and 189, it is also clear that **/pəŋ/** can occur both in negative as well as in positive environment.

5.2.7 Double negation:

In mathematics, there is a formula that two negatives become a positive. But language is not like mathematics which holds the formula that two negatives become a positive. Whenever two negatives really refer to the same idea or word the result is invariably positive. Double negative is preferably used in literary expression. However, the negatives do not exactly cancel each other. Double negation is also found in this language. An example is given below:

190. /i ačunwi məkbo məkge/
i happy Neg.mk.-Neg.asp
'I am not unhappy.'
191. /abel tek tiu məkziu skul tət məkge/
abel food eat Neg school go Neg asp
'Abel does not go to school without having meal'
192. /I čəlui thiū ləkge čiudi I mənɪŋludao ləkge/
i sing song Neg past but i thought Neg asp
'I decided not to sing anymore but I cannot do so'

5.2.8 Morphological negation:

Morphological negation occurs whenever the negative morpheme must be considered to form a part of the derivational morphology of the verb. In Liangmai, morphological negation occurs in verb, noun, adjective, and adverb. Some of the examples are given below:

Root + NZR**Root + Neg.mk.+NZR**

193. tiubo ‘to eat’	tiu məkbo	‘not eat’
194. tədbo ‘to go’	təd məkbo	‘not go’
195. sakbo ‘to drink’	sak məkbo	‘not drink’

5.2.9 Formation of opposite words:

In English, opposite words are formed by using prefixes such as **un-**, **in-**, **dis-**, etc. In Liangmai, opposite words are formed by suffixation of negative morpheme /-mək/. Some of the examples are given in the following page:

196. məsənbo ‘holy’	məsənməkbo	‘unholy’
197. čəliəŋbo ‘proud’	čəliəŋ məkbo	‘not proud’
198. lukhaibo ‘accept’	lukhai məkbo	‘not accept’
199. kúbo ‘tall’	kú məkbo	‘short’
200. kabo ‘white’	ka məkbo	‘not white’
201. məzətbo ‘fast’	məzət məkbo	‘not fast’
202. dibo ‘wide’	di məkbo	‘narrow’

There are also some instances in Liangmai where /haye/ is used as a negative copula to express negative sense in existential construction, locative predicates as well as in possessive constructions. Consider the following examples:

203. /tiŋpok gə thiŋnə haye/ sky loc bird Neg. Cop.	‘There is no bird in the sky’
--	-------------------------------

204. /singiu ri gə kəpha haye/ 'There is no bridge on the river'
river above Loc bridge Neg. Cop
205. /pa rəŋkəŋ haye/ 'He has no money'
he money Neg.Cop
206. /pa uigə haye/ 'She is not there'
she there Neg. Cop.
207. /baribou gu khunɣup haye/ 'Baribou has no shoes'
Baribou Gen shoes Neg. Cop.
208. /pa sinima phiurəbo wən haye/ 'She has no time to watch cinema'
she cinema see dt time Neg. Cop
209. /puiki gə čəkui haye/ 'There is no tiger in the road'
road Loc tiger Neg. Cop

On the basis of the above illustrative examples, we can state that Liangmai has basically five negative markers /mək/, /lək/, /tukhe/, /mane/ and /hai/ which occur in mutually exclusive environments. As mentioned above, the negative marker /haye/ is used as a negative copula. Thus there are two ways of expressing negation in Liangmai.

- (1) By using markers which are most frequently used in Liangmai and
- (2) By using negative copula.

5.2.10 Interrogative:

The interrogative sentences in Liangmai are formed by employing one of the interrogative pronouns or particles or by using just the rising intonation. The formation of the interrogative sentences in Liangmai does not involve any inversion of the word order. The interrogative sentences in Liangmai can be

classified into four types. They are Yes/no questions, Wh- questions, Alternative questions and Tag questions.

5.3.0 Yes/ No questions:

This question in Liangmai is formed by adding the question markers- /ma/ and /ge/ to the verb. Consider the following examples:

210. /paliu khoipiu tup ma/ 'Do they smoke?'
 they smoke suck Int.
211. /nəŋ čərapən məsen ma/ 'Do you like flower'
 you flower like Int.
212. /paliu həibo əriak pami ma/ 'Have they read this book'
 they this book read Int.
213. /nəŋ tek tiu lək ge ma/ 'You will not eat food'
 you food eat Neg Int.
214. /I sinima phiu lək ge/ 'I will not watch cinema'
 I cinema see Neg Int.

There is alternative question of Yes/No is also possible in Liangmai language. Here No interrogative particle is used in Liangmai to form yes /No type of question. An affirmative statement can be converted into interrogative sentence without the question markers but by means of rising intonation.

215. /haise məzi ye/ (Statement)
 this true pre
 'This is true?'

216. /haise məzi ye/ ↑ (rising intonation)
Is this true?
217. /pa səi mine/ (Statement)
he die past
'He is die'
218. /pa səi mine/ ↑ (rising intonation)
219. /pa əliu səisui wəŋ ne/ ↑ (rising intonation)
he we Soc. come pre
'Is he coming with us?'
220. /nəŋ tiu ne/ ↑ (rising intonation)
you eat pre
'Will you eat?'
221. /nəŋ insonnəi wəŋ ne/ ↑ (rising intonation)
you tomorrow come Fut
'Will you come tomorrow?'
222. /nəŋ ginpui məsen ye/ ↑ (rising intonation)
You ball like
'Do you like ball?'

5.3.1 Wh- question:

Wh- questions are formed by placing the interrogative pronoun either before or after the subject. The interrogative pronouns in Liangmai are /sao/ 'who', /de/ 'what', /dedao/ 'when', /dekəm/ 'why', /degə ~ deləm/ 'where', /inde/ 'which', /dekum/ 'how' etc. consider the following examples:

223. /nəŋ saɔ lo/ 'Who are you?'
you who pre
224. /nəpiu saɔ lo/ 'Who is your father?'
your father who pre
225. /nəzən de lo/ 'What is your name?'
your name what Q
226. /haise de lo? 'what is this?'
this is what pre
227. /əliu dedao tiu rəlo/ 'When shall we eat?'
We when eat Fut
228. /dedao nəpiu wəŋ rəlo/ 'When is your father coming?'
when your father come Q
229. /pa de:kəm kəp bəmlo/ 'Why is she crying?'
she why cry pre. Cont
230. /de:kəm nətu kəsən lo/ 'Why is he scolding to you?'
why you Acc scold pre
231. /gɪnpui degə bəmlo/ 'Where is the ball?'
ball where pre
232. /nəŋ deləm tət rəlo/ 'Where are you going?'
you where go Q

N.B. (In Liangmai language there are two types of where /deləm/ one indicating place and other / degə / indicating position)

233. /nə gu čəgənmise inde lo/ 'which is you gun?'
you gen gun which Q
234. /nə čise inde lo/ 'Which is your brother'
your brother which Q
235. /nəŋ dekuḿ bəm lo/ 'How are you?'
you how pre Q
236. /pa dekuḿziu səi mi lo/ 'How did he die?'
he how die past
237. /nəŋ patu deziugə luŋsə lo/ 'How much do you love her?'
you she Acc how much love
238. /nəŋ dekeŋgə lunilo/ 'How much do you want?'
you how much want
239. /nəgu klas gə əriaknə deziu bəm lo/ 'How many students are there
in your class'
you gen class loc student how many Q
240. /təkəm luŋgə basi deziu bəmlə/ 'How many mangoes are there in
the basket'
basket inside mango how many Q

5.3.2 Alternative question:

It consists of two alternatives in Liangmai and the question particle /ma/ is placed after the first alternative. Consider the following examples:

241. /haise məruireŋ ma məruipui/ 'Is it a cock or hen?'
It is cock Q Partl. hen
242. /haise Sonia ma kajol/ 'Is she Sonia or kajol?'
it is Sonia Q Partl. kajol

243. /nəŋ čəkha tiu ma tiu mək/ 'Do you eat fish or not?'
you fish eat Q Partl. eat Neg Q
244. /paliu TV phui ma phui mək/ 'Are they watching T.V or not?'
they tv see Q Partl see Neg
245. /nəŋ zou sək ni ma sək ni mək/ 'Do you want to drink wine or not?'
you wine drink want Q Partl. drink Neg
246. /nəŋ skul tət ma tət lək/ 'Are you going to school or not?'
you school go Q Partl. go Neg
247. /haise məzi ma məzimək/ 'Is it true or false'
It is true Q Partl. lie

5.3.3 Tag question:

Usually yes/no types of questions are known as tag question. Liangmai has two types of tag questions are found to be used

- i) Reversed tag question
- ii) Constant tag question

(i) Reversed:

In reversed tag question, if the proposal is positive then the tag part is negative. If the proposal is negative then the tag part is positive. The negative marker / mək/ is followed by interrogative pronoun /ma/ is placed at the end of the sentence to make it tag question in Liangmai.

248. /paliu uigə tət mək ma/ 'They are going there, is n't it?'
they there go Neg Int. Pro

249. /pa ektres mək ma/ 'She is an actress, is n't she?
she actress Neg Int. Pro.
250. /nəŋ bible luni mək ma/ 'You want bible, is n't it?'
you bible want pre is Neg Int. Pro.
251. /pa kətipao mək čiu ma/ 'He is not a teacher, is it?'
he teacher Neg. pre Int. Pro.
252. /pa kəp mək čiu ma/ 'She is not crying, is it?'
she cry Neg. is Int. Pro.

(ii) Constant:

In constant tag question when the proposal part is positive the tag part is also positive and when the proposal part is negative the tag part is also negative.

Consider the following examples:

253. /haibo rəpense ŋaowi čiu ma/ 'This flower is beautiful, is it?'
this flower beautiful is Int.Pro.
254. /paliu uigə tət čiu ma/ 'They are going there, is it?'
they there go is Int. Pro.
255. /pa əliuwi čiu ma/ 'She is beautiful, is it?'
she beauty is Int. pro.
256. /pa kəp mək čiu mək ma/ 'She is not crying, is n't it?'
she cry Neg is Neg Int. Pro.
257. /haibo čə□i tiu sə čiu mək ma/ 'This meat is not tasty, is n't it?'
this meat eat Neg. is Neg. Int. Pro.
258. /pa čə□i tiu mək čiu mək ma/ 'He don't eats meat, is n't it?'
he meat eat Neg is Neg. Int. Pro.

5.3.4 Imperative:

Imperative is a term, which expresses a command, a request or a wish. As usually the imperative sentence has three features: (a) underlying of subject (b) second person being underlying subject and (c) futurity. An imperative is broadly divided into two types namely command and request. Pragmatically in Liangmai, they are found significantly different. Command is generally used to junior while the request is used to senior and stranger.

i) Command:

In Liangmai command is formed by the suffixation of command marker /lo/ to the verbal root. Consider the following examples:

259. /pa tu kəmsət lo/ 'Kill him'

he Acc kill Com

260. /pa tu dəp lo/ 'Beat him'

he Acc beat Com

261. /nəŋ tət lo/ 'You go'

ii) Request:

In Liangmai, the use of honorific specially for making request is quite prevalent. Similarly, rank, blood-relation and stranger are the main parameter for making request form. The use of honorific shows the maturity of the language and also regarded as a formal speech. The suffix /khai/ is added to the verbal root for honorific. In this language request can be formed in the following ways:

262. / ʒa sək khailo/ 'Please have the tea'
tea drink Hon-Com
263. / ʒərəpen hiak khai lo/ 'Please pluck a flower'
flower pluck Hon.Com
264. /hai gə tou khai lo/ 'Please sit here'
here Loc sit Hon. Com

iii) Prohibitive suffix:

In Liangmai, prohibitive is formed through the suffixation of /mane/ ~ /dulo/ to the verbal root. The examples are given below:

265. /ʒəlui thiū mane/ 'Don't sing a song'
266. /ʒəŋəm se kəm mane/ 'Don't do the work'
267. /pa tu kəmsək du lo/ 'Don't kill him'
268. /nəŋ ʒəp dulo/ '(you) don't stand'

From the above examples, we can see that /mane/ occurs after the verb that ends in a voiced sound whereas /dulo/ occurs after voiceless sounds.

5.3.5 Kinds of imperative:

In Liangmai, there are different kinds of imperatives are constructed through the suffixation of command markers to the verbal roots or stem which are generally regarded as imperative sentences. There are four kinds of imperatives:

i) Let imperative

- a) Permission
- b) Conditional imperative
- c) Wish imperative

(i) Let imperative:

Let imperative is formed by adding the suffix /khe/ to the verbal root, as in the following examples:

- | | | |
|------|-----------------------|------------------------|
| 269. | /əliu tət khe/ | '(we) let's go' |
| 270. | /əliu əriak ken khe/ | 'Let's read song' |
| 271. | /əliu čəlui thiū khe/ | 'Let's us sing a song' |

(ii) Permission imperative:

Permission imperative is formed by the suffixing-/lulo/ to the verbal root as shown in the following examples:

- | | | |
|------|----------------------------------|---------------------------|
| 272. | /nəŋ niu məsenbo hínə khoi lulo/ | 'Take whatever you want' |
| 273. | /nəŋ niu məsenbo hínə kəm lulo/ | 'Do whatever you want' |
| 274. | /nəŋ niu məsenbo hínə hiak lulo/ | 'Pluck whatever you like' |

(iii) Conditional imperative:

The conditional imperative suggests that the same has happened with condition and that at least in some cases there has been two parts of a sentence, 'if clause' and the main clause. In the sentence "if it rains I shall go by car". "If it rains" is the 'if clause' and 'I shall go by car' is the main clause as in the following examples:

275. /tiŋsə səirə i kar gə tət ne/ 'If it rains I shall go by car'
276. /nəŋ wəŋ səirə I tət ne/ 'If you come I will go'
277. /nəŋ niu haibo tədon ken səirə I nəleŋ laptop liu khəi ne/
'If you learn this lesson, I will buy a toy for you'

(iv) wish imperative:

Wish mean desire or blessing. Wish imperative is form by suffixing –/misu/ to the verbal root. The following examples are illustrated below:

278. /pa əkzəm pas thi u misu lo/ 'May he pass the exam'
179. /pa gu čəŋəmse təthuibo thi u misu lo/ 'May his work be succeed'
280. /pa səi misu lo/ 'May he died'

5.3.6. Passivization:

Passive sentence is not found in Liangmai. When the passive and active versions of sentence in English, the only one response in Liangmai for both the active and the passive constructions. Consider the following examples:

281. /rəm təthi tu kəmsət mide/ 'Ram killed the dog'
ram dog Acc kill past
282. /təthi tu rəm niu kəmsət mide/ 'The dog was killed by Ram'
dog Acc ram Nom kill past

In the above given example- 281, only /tu/ 'Accusative' marker use to occur in active sentence. Whereas, 282, shows that /tu/ 'Accusative' and /niu/

'nominative' markers have to occur in passive sentence. Consider the following another example:

283. /məri haibo əriakkhuan̄ rəo ye/ 'Mary wrote this book'
mary this book write past

284. /haibo əriakkhuan̄ məri niu rəo ye/ 'This book was written by Mary'
This book mary Nom write past

In the basis of above given examples, we can state that passivization is not grammatical process in Liangmai. However, some kind of semi-passive sentences are available in Liangmai as exemplified below:

285. /čəlui inčiu lubuiye/
song hear Fut.
'The song will be heard'

286. /čəŋəm kəm lu buiye/
work do finish Fut
'The work will be done'

287. /məruipui tu kəm sət mide/
hen Acc do kill past
'The hen was killed'

288. /čəhiu pət mide/
moon out past
'The moon was out'

289. /tiŋpok məsən mide/
shy clean past
'The sky was clear'

5.3.7 Exclamatory sentences:

Exclamatory sentences in liangmai is formed by Wh- words like as /deziu/ 'how', /de/ 'what' 'how many many', 'how much' in sense of what and how. Only these two wh- words appear to occur in exclamatory sentences in this language.

Examples are illustrated below:

290. /dənai tiŋ deziu ga samətən gulo/

'how heavily it rained yesterday!'

291. /dekumbo piulo/

'what a man!'

292. /deziu ga wi gulo/

'how nice it is!'

293. /deziu ga wiralo/

'How nice it will be!'

CHAPTER - 6
CONCLUSION

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CONCLUSION

On the basis of the analysis done in the preceding chapters, we can conclude that Liangmai language belongs to the Tibeto-Burman language under Naga Bodo section family. They are mongoloid stock who for a considerable period lived in South-west China and migrated to Northern South East Asia and East India around one thousand years before Christ. Liangmai is an indigenous and minority language. It is one of the 33 recognized tribes by the government of Manipur which includes Aimol, Anal, Hmar, Maram, Mao, Paite, Simte, Thangal, Thangkhol, Thadou, etc. In Nagaland Liangmais are recognized as Zeliang which comprises of Zeme and Liangmai. Liangmai and Zeme are referred to collectively as Zeliang. The language spoken by the people of Liangmai is known as Liangmai language. It is mainly spoken in Manipur and Nagaland states of Northeast India. The area of their domination spreads across Tening sub-division, Jaluke town of Paren district Nagaland, Tamei sub-division of Tamenglong and Sadar Hill of Senapati district of Manipur.

It is a community of about 41, 100 populations. No Liangmai in Manipur follow any other religion but Christianity because all the Liangmais got converted to Christianity in the year 2007. There are still non-Christians in Nagaland but very less in number. Liangmais are obsessed to socializing which could be one reason why they are not conservative but broadminded. They are known for good hospitality in their homes. The trend of living at the high altitude still continues

though some have moved at the foothills. The Liangmais even today enjoy the maximum luxury of nature- pollution free air, spring water, organic food and blue mountain range that don't seem to end.

This language is mutually intelligible in both Manipur and Nagaland even though the language has slight variation from place to place and village to village. Liangmai language has not been introduced for teaching in any government educational institutions except in some mission schools in Manipur whereas in Nagaland this language is taught at the primary level. Educated Liangmais are multilinguals. They have the ability to speak at least three or four languages- English, Manipuri, Nagamese and the mother tongue; apart from this they have the capacity to speak Hindi to some extent.

Some books and articles are published in learned journals and these dealt with some specific aspects of the Liangmai culture. There are just a handful of books by non-linguists on Liangmai dictionary "Faringki *Liyangmai Naga Campicamrakeng 2000 Millennial Dictionary*" compiled by Niumai Lungkingbou RTD. A.I., and "*English-Liangmai Sentence Dictionary*" written by Dee Abonmai 2007. These books made the first ever attempt and tried to note down the Liangmai lexicon. Namthiubuiyang Pamei (2001) in his *The Trail from Makuilongdi: The continuing Saga of the Zeliangrong People* made an interesting account of the origin and migration, way of life of the zeliangrong people. He discussed the term zeliangrong and said that it is a collective name given to the zeme, Liangmai, Rongmei and puimei peoples even though 'pui' is not included in the nomenclature. He discussed about the migration of Zeliangrong people. They are said to have migrated from South-West China. The Liangmai has

not got its own written historical documents to show the migration and origination. But the folksong, folk tale and legends of different tribes of Naga are the same kind of Naga history from which we can trace the origin of the Nagas.

The phonemic inventory of Liangmai spoken in Manipur consists of twenty nine phonemes of which six are vocalic phonemes, twenty are consonantal phonemes and three are supra-segmentals. The majority of the monosyllabic words of Liangmai have the CV structure, that is, they are open-ended syllables. All the vowels can occur in all the three position of the words i.e. initially, medially and finally. But the initial occurrence of /e/ and /o/ are very rare in comparison with the other remaining four vowels. Like other Tibeto-Burman languages, the occurrences of velar nasal in all positions are very common. Liangmai is an agglutinative language having the characteristics of SOV language. It is also a tonal language. A significant feature of Tibeto-Burman languages is that most of the languages are tonal. Generally, meaning distinction between words is made by tones in TB languages. Liangmai has this characteristic. That is why, it is called a tonal language. Liangmai has three contour tones. The tones are rising, level and falling.

There are nine diphthongs in Liangmai language. Vowel sequences are also present in this language. Liangmai has consonant clusters and they occur in word initial, medial and final positions. Liangmai permits up to three consonant as part of consonant sequence.

Being a Tibeto-Burman language, Liangmai is having the characteristics of the morphological features as commonly found in this family of languages. In Liangmai, noun can be defined as a class of words that can be inflected for the

categories of gender, number and case. A limited number of words are also inflected in Liangmai to show gender distinction. But gender is not a grammatical category in Liangmai because it does not have any impact on the structure of the language.

Noun can be classified as proper noun, common noun, collective noun, and abstract noun, countable and uncountable noun which are semantically defined as subclass of noun (referring to general concepts) in traditional grammar.

In this language there is no grammatical gender but has natural gender. The absence of grammatical gender is one of the typological features of the Tibeto-Burman languages shared by Liangmai. Gender distinction in Liangmai is determined on the natural recognition of sex. Therefore Liangmai has only natural genders. For example, human and animate nouns are referred to as masculine or feminine on the basis of natural sex. The gender of animate nouns in case of human beings [+human-inanimate] in Liangmai is denoted by the marker *-/piu/* 'male' and *-/pui/* 'female'. In the case of animals, the lexical item */-ci/* male and *-/pui/* female are used for denoting the natural sex. However in the case of pigs the suffix *-/kiu/* is used to denote male and *-/ŋee/* for female which haven't given birth to young ones.

Liangmai has two numbers-singular and plural. Plural in Liangmai is usually formed at the morphological level by suffixation of plural morphemes, such as */liu/*, */dung/* and */rəmai/* to the root or stem to form plural. The suffix *-/liu/* is added to personal pronoun to form plural. While singular is not marked overtly.

A number of classifiers are found in this language. Liangmai makes use of classifiers for denoting the semantic classification of the referent on the basis of the qualities of the noun, i.e. its physical shape, size and state etc. Classifier in this language has predominantly mono-syllabic structure. Classifiers usually follow the noun. For examples, the human nouns take the classifier-/khəŋ/, The nouns denoting animals take the classifier-/khou/, The noun denoting insects and bird take the classifier-/pui/, Noun indicating plants and tree take the classifier-/bəŋ/, The noun denoting days take the classifier-/zeŋ/, Noun indicating long things take the classifier-/təŋ/, Noun denoting creeper, rope etc. things take the classifier-/riaŋ/

The quantifier precedes the noun in the language. /Keŋziu/ ‘many’ /inkiuziu/ ‘more’ /kəŋkhə/ ‘much, /kəsia/khəŋsia/ ‘some’, /pakhiaŋ/ ‘all’, /məthiu/ ‘every’, /poinə/ ‘tittle’, etc. are used as quantifiers in Liangmai language.

The pronoun in Liangmai does not distinguish genders but it distinguishes three persons. All of these take case suffixes, but gender and number are not marked. In Liangmai, pronouns can be classified into the following categories:

7. Personal Pronouns
8. Demonstrative pronouns
9. Interrogative Pronouns
10. Reflexive Pronouns
11. Possessive pronoun
12. Indefinite Pronouns

A three way distinction of person is made in personal pronoun. They are the first person, second person and third person. The first person refers to the speaker, the second person pronoun to the listener and the third person pronoun to others. In Liangmai, Personal pronouns distinguish three persons. This is illustrated below:

	Singular	Plural
First person	/i/ 'I'	/əliu/ 'we'
Second person (plural)	/nəŋ/ 'you'	/nəliu/ 'you'
Third person	/pa/ 'he/she/it'	/paliu/ 'they'

The personal pronouns do not show any gender distinction. The personal pronouns are used either independently or in suffixed form, i.e, the plural forms are formed by adding the suffix /liu/ to the singular pronouns. Liangmai has no articles – definite or indefinite. But it has two determiners, namely /haise/ 'this' and /uise/ 'that'. /haise/ indicates that the object or person being spoken of is near or currently seen or known to the speaker or topic of conversation, /uise/ indicates something or someone not present at the time of speech. Liangmai has two interrogative pronouns. They are /sao/ 'who' /de/ 'what'. The interrogative pronoun /de/ 'what' is hardly used in asking the name of a person, instead –/sao/ 'who' is used for the purpose. In this language, reflexive pronouns are derived by prefixation of respective pronominal markers i.e. /i/ ~ /ə/ for 1st person, /nə/ - for 2nd person, and /pa/ for 3rd person. Some examples are cited below.

Liangmai

English

ə +ronna → əronna myself

nə+ronna → nəronna yourself

pa + ronna → paronna himself

Possessive pronouns are, in fact the genitive forms of personal pronouns. Thus, possessive pronouns are formed by adding the suffix /gu/ to the oblique bases of the personal pronouns. There is no clear distinction between definite and indefinite pronouns in Liangmai. The same form /məthiu/ and /pəkhian/ can be used for “everything”, “all” and “anything”.

The numeral system has the following: Cardinal numerals, Ordinal numerals, Multiplicative numerals, Aggregative numerals, approximate numerals, Measurements, Fractional numerals, System of units, distributive numeral and numeral classifiers. Cardinal numerals in the language function as an adjective. It is of two classes- viz. basic and compound numeral. The compound cardinal is further classified into two i.e. i) additive compound ii) higher multiplicative compound.

Case is a grammatical category which expresses the semantic relation between a noun phrase and predicate. The case in Liangmai is affected by using suffixes. The suffixes and post positions are added to the nouns and pronouns or to the number affixes to denote case relations and when these are used after stem, it does not affect the phonetic shape of the stem. In Liangmai language, there are nine cases. nominative -/niu/, accusative - /tu/, instrumental-/niu/, dative-/ler/,

locative *-/gə/~ləm/*, Genitive- */gu/*, ablative *-/gəsu/ ~ /ləmsu/*, sociative-*/səisui/*, and benefactive-*/leŋ/*.

The adjective cannot stand independently without the words which they have to modify. In Liangmai, adjective is formed by using three groups that is, attributive */ka/* along with nominalizer suffix */bo/*. Adjective expresses the inherent states, including quality, quantity, test, color etc. Different types of adjectives found in this language are dimensional adjective, adjective of number, demonstrative adjective, possessive adjective and reduplication of adjective. The comparative and superlative adjectives are also present in this language.

Like other Tibeto-Burman Languages, Liangmai also has no tense. Aspect is more predominant than tense in this language. The following types of aspect are found in Liangmai: (i) progressive. It shows the nature or continuity of an action. This may be present, past or future. (ii) Perfect. An action which is completed is regarded as perfect aspect. The marker for this aspect in Liangmai is */mide/* and it is used just after the subject but before the main verb. (iii) completive: When the objective of an action is completed, it is said to be a completive aspect. It refers to the object of the action. In Liangmai, */loi/* is used before the verb to indicate the completive aspect. (iv) inceptive. It refers to the aspectual relationship in which the beginning of the action is specified. This is indicated in Liangmai by using */su/* before the verb.

In Liangmai, all verbal roots are bound roots; the exact verb forms are derived by affixation of modality, aspect markers etc. There are many suffixes

which are added to the verbal roots. From the grammatical point of view, the verbs can be divided into two types, viz. (i) Transitive (ii) Intransitive.

Liangmai has six moods, they are- imperative mood, capability, necessity, probability, conditional mood and permissive. Interrogatives in Liangmai can be classified into two types Yes/No questions which ask for the confirmation or negation of the statement, and Wh- questions. Yes/No question in Liangmai is formed by adding the question marks- /ma/ to the verb. An affirmative statement can be converted into an interrogative sentence without the question markers- /ma/, /lo/ but by means of intonation. These markers /ne/ and /ge/ may be optionally used when the interrogative is expressed by the rising intonation.

An adverb is a class of word that specifies the mode of action of the verb or modifies the adjectives. In Liangmai, most of the adverb is formed by suffixing /ziu/ to the verbal root. The following are the kinds of adverb found in Liangmai, they are:

1. Adverb of manner
2. Adverb of place
3. Adverb of time
4. Adverb of degree/ quantity
5. Reduplicative adverb
6. Durative adverb

In Liangmai language post- position fairly marked the syntactic group of invariables semantically serving the group of invariables, semantically serving the same purposes as is served by a case suffix. They invariably take their place after

the substantives, some of these follow adverbial stems as well. In such a construction they form a part of an adverbial phrase. Semantically, the use of a post – position is of a great significance. The language use position with locative, genitive and ablative suffix. It can be divided into directional and non- directional.

Negative markers in Liangmai follow the verb and precede the aspect marker. There are five negative markers- (i) **mək** (ii) **lək** (iii) **du** (iv) **/ma/** (v) **mane** (vi) **tukhe**. All these negative markers precede the aspect marker. The negative copula-**/haye/** is used to express negation in existential constructions, locative predicates and possessive sentences. **/hai/** and **/umh/** are used only in informal conversation.

The term word formation refers to the whole process of morphological variation in the constitution of words that is including the two main divisions of inflection (word variation signaling grammatical relationship) in a restricted sense; word formation refers to the later process only.” Crystal (1985)

The common morphological processes used in word formation of Liangmai are compounding, derivation and reduplication. Compound nouns are the most common type of compounds in this language. This may be classified in the terms of semantic relationship held by the constituent nouns. Affixation is a kind of strategy of the formation of word. Here, a dependents element (affix) is attached to an independent one. The study of word-formation through affixation can be divided into two:

- (a) Derivational from bound roots and (b) Derivation from free roots.

Like many other Tibeto-Burman languages, verbal nouns in Liangmai are derived from the verbs by adding the derivative suffix /zəi/ is productive and can be prefixed to any action oriented bound root. It indicates the manner, or the way of, or the act of and the nature. Reduplication is the repetition of lexical item. It is the morphological process and it allows the native speakers to form new words by adjoining the latter in its entirety or some recognizable and definable part of it's to itself. Reduplication thus, can either be partial or complete (Abhi, 1992). The Liangmai reduplication can also be divided into the following types: (i) complete reduplication and (ii) partial reduplication. Complete reduplication means repeating of base word completely. Complete reduplication refers to the phenomenon when a single word or clause is repeated once in the same sentence without any phonological or morphological variations. Expressive belongs to the category of morphological reduplication. It always refers to the minimally meaningful and segmentally indivisible morphemes which are constituted of iterated syllable. It includes onomatopoeias, sound symbolism, idiophones and imitative. Expressive in Liangmai are used to emote all the five senses of perception, i.e. of smell, sight, touch, hearing and taste. The echo word formation is a very productive phenomenon in Liangmai, and makes use of this feature in order to form words. Word reduplication is one of the most important and intriguing types of reduplication under lexical reduplication. "From the functional point of view complete word reduplication can be sub-divided into: (i) class maintaining and (ii) class changing.

Liangmai is an agglutinative language having the characteristics of SOV language. The word order of Liangmai, like other Tibeto-Burman language is a

subject (S), object (O) and verb (V). Though Subject- Object- Verb (SOV) is the normal and most commonly used word order in Liangmai other alternative orders like OSV and SVO are also possible in Liangmai language. However, the SOV order which is the most popular and common one.

The noun phrase (NP) consists obligatory of a noun which is call the head noun and that may be followed or preceded by one or more modifiers. The modifiers, which are basically optional elements, may be an adjective, a case marker, a post position, classifier, numeral etc. When the head noun is modified by an adjective with nominalizer /bo/ and a case marker, the order is that the adjective always precede the noun and the case marker follows the noun. The verb phrase (VP) in Liangmai may consist of a lexical verb or a “be” verb which is obligatory in the verb phrase. Apart from the obligatory verb in the verb phrase, some other optional elements like noun phrase, Adverb phrase etc. are also be found in the VP which may follow or precede the main verb. However, there are some instances of simple sentence in Liangmai in which the VP consists of only the verb followed by nominalizer /bo/. The adjective is the nucleus in an adjectival phrase. The adjective phrase consists of at least one adjective and it may or may not be accompanied by an intensifier. The adjective of the adjectival phrase either precedes or follows the noun in Liangmai. The adverb in an adverb phrase modifies the verb. An adverb always occurs before the verb in Liangmai. Hence, it can be call ‘sentential adverb. There are two types of clauses can be identified in Liangmai. They are main clause and subordinate clause. The main or principal clause is independent and can occur on its own in a sentence. In fact, the main clause in Liangmai is always identical

with a simple sentence. In contrast, the subordinate clause can never occur on its own and is always dependent on the main clause.

The sentences in Liangmai can be classified into three types Viz. (1) Simple, (2) Complex and (3) Compound. These three types of classification are made at the surface level structure of the sentences. Liangmai has some different kinds of negative markers. The following are the negative markers found in Liangmai:

- 1) **/-mæk/** negative marker is used in realized aspect and it is non-future.
- 2) Negative marker **/-læk/** is used in unrealized aspect and it is associated with future marker.
- 3) **/-takhe/ ~ /-tukhe/** are used as 'let' negative.
- 4) **/-mane/ ~ /-du/** are used in prohibitive sentence.
- 5) **/mæk/ ~ /hai/** are used as lexical negation.

As **No** in English is free negative, **/mæk/** and **/hai/** are also free negation in Liangmai. **/hai/** is used only in informal conversation and not permits to use in written form. The interrogative sentences in Liangmai can be classified into four types. They are Yes/no questions, Wh- questions, Alternative questions and Tag questions.

In Liangmai, there are different kinds of imperatives are constructed through the suffixation of command markers to the verbal roots or stem which are generally regarded as imperative sentences. There are four kinds of imperatives:

- d) Let imperative

- e) Permission
- f) Conditional imperative
- g) Wish imperative

Passivization is not grammatical process in Liangmai. However, some kind of semi-passive sentences are available in Liangmai. Exclamatory sentences in Liangmai is formed by Wh- words like as /deziu/ 'how', /de/ 'what' 'how many', 'how much' in sense of what and how. Only these two wh- words appear to occur in exclamatory sentences in this language.

As far as our knowledge is concerned, no linguistic work has been done on Liangmai. This will be only work on the Grammar of Liangmai language; the proposed study will throw important findings on the nature of this language. Further, there is no original script of Liangmai language. Roman script is used by Liangmai people for literary purposes till today. Liangmai language has not been introduced for teaching in any government educational institutions, at least in Manipur.

APPENDIX

APPENDIX

Common Animals:

1. Animal	čək ^h ao
2. Cow	mətompuɪ
3. Calf	mətompoi
4. Bull	mətomčɪ
5. Dog	təθi
6. Cat	minə/ηoanə
7. Buffalo	əlui
8. Tiger	čəkui
9. Lion	kuičəη
10. Bear	čəhom
11. Goat	kəmi
12. Sheep	miriya
13. Pig	kəbak
14. Rat	təza
15. Camel	kontrou
16. Horse	čəkon
17. Monkey	təzuaη
18. Squirrel	kəli
19. Fox	təni
20. Fish	čəkha
21. Elephant	čəpuwaη

Common vegetables

22.cabbage	kobi
23.cauliflower	kobipen
24.carrot	zeηbi
25.sweet potato	məkiriu/ləθum/məzinariu
26.potato	əlu
27.chilli	θiura
28.garlic	tənəm/əlou
29.termeric	gumlin
30.onion	telhou
31.ginger	kəbiu
32.pumkin	čəmanə
33.bringal	kutsi
34.pea	čəra

35. soybean	asiyo
36. bean	tiupi/ čərapı
37. ladyfinger	kənipi/bələndri
38. tomato	khamen
39. musterleaf	inziə/inzeŋ
40. cucumber	məgəi
41. yam	kəbi

Kinship terms and form of address

42. daddy (father)	piu/əpiu
43. mummy (mother)	pui/əpui
44. brother(E)	əčipiu
45. brother(Y)	əsaikəriupiu
46. sister(E)	əčipui
47. sister(Y)	əsaikəriupui
48. uncle	əpiunəbo
49. uncle(E)	əpiutiŋbo
50. Aunty(Y)	əpuinəbo
51. Aunty (E)	əpuitiŋbo
52. Husband	pəkinə
53. Wife	ənao/nao
54. Son	piumainə
55. Daughter	ənapui
56. Sister – in – laws	ənaočipui
57. brother-in-laws	ənaočipiu
58. Mother-in-law	ənoaruiipui
59. Nephew	əčinəpiu
60. Grand father	əpao
61. Great grand father	əpoa
62. Grand mother	əpe
63. Great grandmother	əpe
64. Orphan	məgennə
65. Surname	čəphiu

66. Name	təzən
67. Woman	maipui
68. Man	maipiu
69. .niece	əčinarui
70. cousin	əpiunabonə/əpuinabonə
71. state mother	əpuitənu

Name of the days

72. day	naimikpui
73. today	thəinai
74. tomorrow	sonnai
75. yesterday	dənai
76. Sunday	niknai
77. Monday	mennai
78. Tuesday	məčanai
79. Wednesday	kədəmnai
80. Thursday	kəzənnai
81. Friday	məsənnai
82. Saturday	nidwaŋnai

Name of the months

83. Month	čəhiu
84. January	čəbəm
85. February	kəre
86. March	kəna
87. April	kəziŋ
88. May	krəm
90. June	kəphi

91. July	imbum
92. August	inkhəm
93. September	ingen/ genhiu
94. October	čəga
95. November	mətuiŋee
96. December	čəke

Name of celestials

97. Sky	tiŋpuk
98. Sun	naimik
99. Moon	čəhiu
100. Star	čəgan
101. Earth	kədi
102. New moon	hiusan
103. Full moon	buŋčuaŋ
104. World	kədipiri

Name of seasons

105. Summer	tinlumtiŋ
106. Winter	təthewən
107. Raining season	tiŋsəwən
108. Spring	kəriawən/kəriatiŋ
109. Autumn	čəriutiŋ
110. East	naimikpad
111. West	naimikŋot
112. North	tiŋpi
113. South	tiŋrun

Pronouns

114. I	I
115. We	əliu
116. You(sg)	nəŋ
117. You(pl)	nəliu
118. He/she	pə
119. They	pəliu
120. My	əgu
121. Yours	nəgu
122. Our	əliugu

Wh-Questions

123. why	dekəmjiu
134. where	delam /degə
125. what	de / delo
126. when	dedou
127. which	dekumbo
128. how	dekumjiu
129. how many	dejiu/
130. how much	dekeŋ
131. who	sou

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