

A DESCRIPTIVE STUDY OF PHOM LANGUAGE

**THESIS
SUBMITTED IN PARTIAL FULFILMENT FOR THE
REQUIREMENT OF THE DEGREE OF
DOCTOR OF PHILOSOPHY**

**IN
LINGUISTICS**

**BY
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**UNDER THE SUPERVISION OF
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**DEPARTMENT OF LINGUISTICS
SCHOOL OF HUMANITIES AND EDUCATION
NORTH EASTERN HILL UNIVERSITY
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2008**

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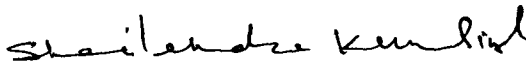
DEDICATION

To my late mother Rabia Khatoon

DECLARATION

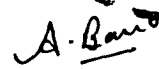
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This is being submitted to North Eastern Hill University for the Degree of Doctor of Philosophy in Linguistics.


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This is to certify that the thesis entitled ‘ A Descriptive Study of Phom Language’ submitted to the Department of Linguistics, North Eastern Hill University, for the degree of Doctor of Philosophy in Linguistics, is an authentic work done by Ms. Atiqua Bano and has not been submitted in part or full in this or any other university for any degree or diploma.


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(Atiqua Bano)

ABBREVIATION AND SYMBOLS

Abl	Ablative
Acc	Accustive
adj	Adjective
adv	Adverb
Asp	Aspect
asp	Aspirative
c	Code
C	Consonant
Caus	Dative
cc	Consonant cluster
Comp	Complementizer
d.obj	Direct object
Dec	Declarative
Emp	Emphatic
FUT	Future
Gen	Genitive
I.obj	Indirect object
Imp	Imperative
Ins	Instrumental
Int	Interrogative
IPA	International Phonetic Alphabet

Loc	Locative
n	noun
neg	Negative
Nom	Nominate
O	Onset
Obj	Objective
Perf	Perfective
Pl	Plural
Poss	Possessive
pp	Post Position
Pr	Present
Prog	Progressive
pron	Pronoun
Pst	Past
Q.P	Question particle
R Pst	Recent Past
R	Rhyme
Rd	Rounded
RI Cl	Relative clause
Rm Pst	Remote Past
Soc	Sociative
Unasp	Unaspirated

Unrd	Unrounded
v	Verb
V	Vowel
Vd	Voiced
Vl	Voiceless
&	Syllable boundary
#	Word boundary
ø	Zero
	Environment
ˆ	Rising tone
˘	Falling tone
[]	Phonetic transcription
 	Phonemic transcription
+	Presence
-	Absence

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CHAPTER 1
ETHNOGRAPHIC DESCRIPTION

CHAPTER 1

ETHNOGRAPHIC DESCRIPTION

1.0 Introduction:

Ever since the phrase ‘Look East’ has been coined North East linguistics is now being viewed as the next opportunity for the linguists. On analyzing the phonology and morphology of Phom, which forms the subject of this work, it is de rigueur, at the outset, to discuss linguistic ecology of India. This also emphasizes the fact that languages must be frequently investigated as immediate expression of the interaction between humans and their environment. It goes without saying that theoretical approaches always consider the social, man made environment. It is essential because Phom, situated in the extreme east, is the part and parcel of the India’s linguistic Ecology. Such explanation will help us in identifying the ‘value’ of Phom in overall realm of Indian multilingualism. Moreover, ‘language ecology stands to be a determining force’ in dealing the language value (Singh, 2001: 89). Haugen (1953: 329) rightly says:

Ecology suggests a dynamic rather than a static science, something beyond the descriptive that one might call predicative and even therapeutic, what will or shall be, for example, that role of “small language”; and how can they or any other language may be made “better”, “richer” and more “fruitful” for mankind.

We must look for a theory of language ecology in India, which can integrate naturalist and critical traditions across many disciplines. It could rightly be pointed out that notion of ecology in the field of linguistics has come into fore

recently. The metaphor and notion of ecology can fit into all areas of linguistics. Diversity is a defining characteristic of all functioning of languages. In diversity, one can always find an enormous potential for development of human ideas.

In the words of Singh (2001:85):

Language values are constructed transformed and implemented in concrete and given linguistic ecology through certain processes. The values of language are compounded in their intrinsic and extrinsic constitutive utility framework. The intrinsic fact of language stands for the inherent property of language. As every individual is born with certain inherent qualities, languages are born with these inherent qualities as well. The symbolic value of one's mother tongue is an inherent quality. Extrinsic utilities of language are adoptive. Languages acquire extrinsic qualities through ecological conditions. Today, English, for example, has accumulated communicative, institution and economic values because of favorable ecological conditions. In order to understand extrinsic facts of 'language value', it is essential to understand those variables, which assign values to language.

India shows the world's greatest linguistic diversity. India is the seventh largest country of the world and it is one of the seven nations of South Asia. It is the second largest populated country in the world with the biggest democracy. India is also known for its multi ethnic, racial, linguistic and cultural diversity and it has one of the oldest civilizations in the world.

Geographically, Indian land is divided into four different regions: (a) the great mountain zone, (b) the Indo-Gangetic plain, (c) the desert region, and (d) the Southern Peninsula. Linguistically, it is also divided into four linguistic groups: Indo-Aryan, Dravidian, Tibeto-Burman and Austro-Asiatic. It is hard to establish

one to one correspondence between the two, but such boundaries sometimes overlap.

India has a total population of 1,027 million according to the census of India, 2001. There is a growth of 1.93 percent of total population from 1991-2001 and the density of population per square mile is 324. There are twenty-eight states and nine union territories in the Indian Union. Many religious practices, faiths and boundaries are functional in India. The major religions are: Hinduism, Islam, Christianity, Sikhism, Buddhism and Jainism. It gives clear evidence that diversity is not confined at linguistic level but also at socio-cultural and political levels. There are about 1,652 languages and dialects that are spoken in India and twenty-two of them are the scheduled languages. According to the **Ethnologue: Languages of the World (2005)**, the listed languages in India are 428 in numbers, of those 415 are living and 13 are extinct languages and among the four major language families in India; the numbers of Indo-Aryan speakers are 76 percent, Dravidians are 21.6 percent, and the numbers of Austro-Asiatic speakers are 1.2 percent and Tibeto-Burmans are 1 percent. India's social, economic and cultural diversity makes it an interesting point of reference for studying language value within the linguistic ecology.

1.1 Nagaland:

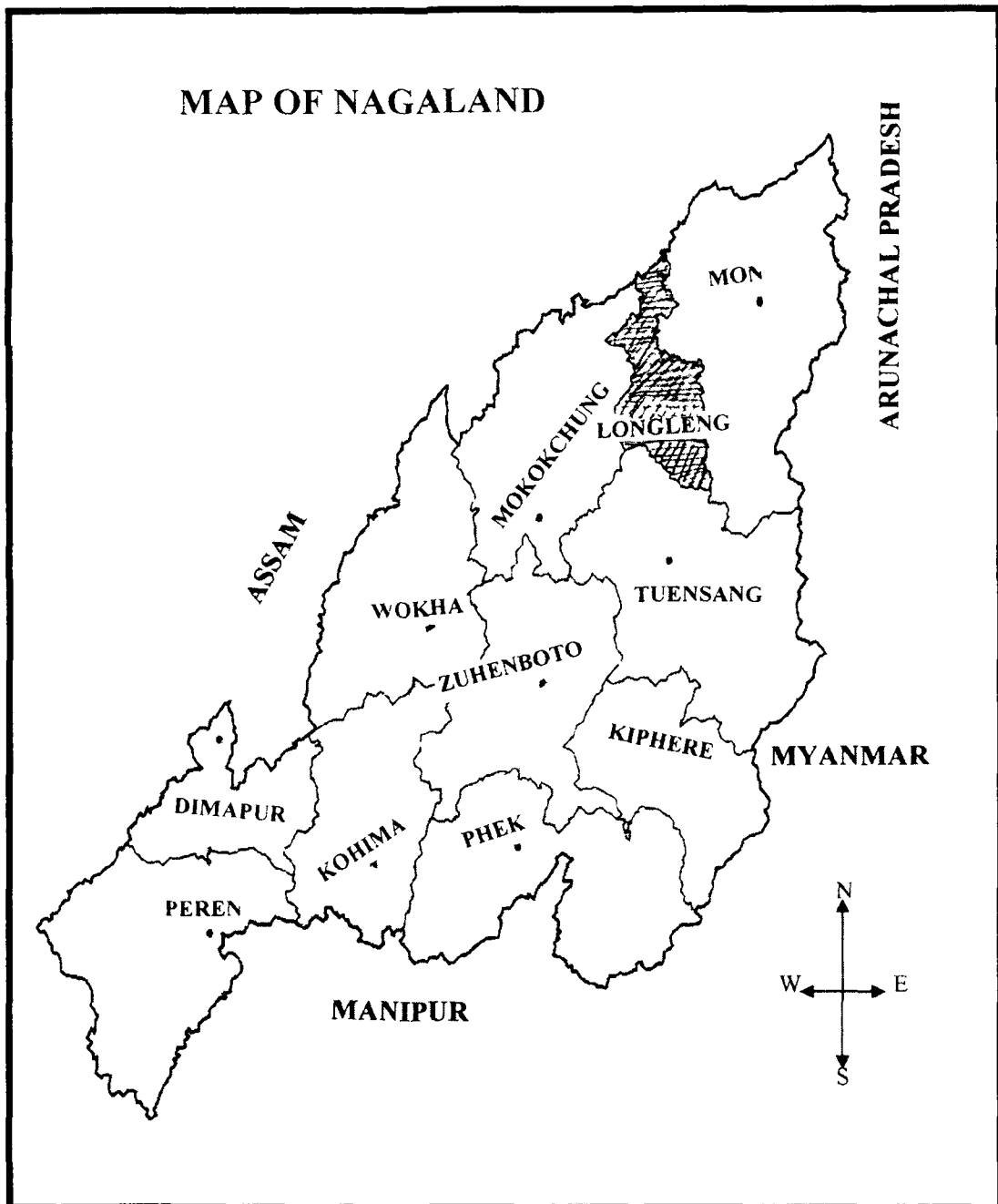
Nagaland is one of the independent states of the Indian Union. It is in the northeastern part of India. Nagaland came into existence on December 1, 1963. It

was the sixteenth state of the Indian Union. Nagaland is situated between 25⁰⁶ and 26⁰⁴ North latitude and between 93⁰²⁰ and 95⁰¹⁵ East longitude. It is surrounded by Assam, Arunachal Pradesh, and Manipur and by external border of Myanmar in the east. Nagaland has an area of 16,759 Square Kilometers. The State has altogether eleven (11) recognized districts: namely, Kohima, Mokokchung, Tuensang, Zunhebuto, Wokha, Phek, Mon, Dimapur, Peren, Longleng and Khiphere. The main tribes of Nagaland are- Angami, Ao, Chokri, Chang, Khiamniungan, Kheza, Konyak, Lotha, Phom, Pochury, Rengma, Sangtam, Sema, Tikhir, Yimchunger and Zeliang. The ethnic people of Nagaland are called Nagas. The Nagas belong to the Indo-Mongoloid family.

The capital of Nagaland is Kohima. It is a hill station, which is situated at an altitude of 1,444.12 meters above sea level. It is a beautiful town with a touch of nostalgia. There are many places that have history of their own. The Kohima War Cemetery was constructed in the memory of the people who sacrificed their lives in Second World War. There is a state museum that has rare collections of artifacts of almost all the Naga tribes of the state to depict the various aspects of the lives of the people. The Catholic Cathedral at Aradurah Hills is an important place at Kohima. There is a Khonoma village which lies 20 Km west of Kohima. It is known for its strength of fighting in the past. The British infiltrated the Naga Hills in 1879 from Khonoma village. In order to protect an endangered pheasant (a wild bird) of the state Blythe's Tragopan, and other wild lives, the Khonoma Nature Conservation and Tragopan Sanctuary (KNCST) was set up in the year

1998. This sanctuary covers an area of around 70 Square kilometers. Dzüoküo Valley, which is also called the valley of eternal charm, is situated at an altitude of 2438.4 m behind the Japfü ranges that is about 30 kilometer at the south of Kohima and 40 kilometer at the west of Kohima and at 2133.6 meters above sea level. Japfü Peak, the second highest peak in Nagaland is situated at 3048 meter above sea level and is about 15 kilometer far from south of Kohima. In the Japfü ranges, the tallest Rhododendron tree, which is featured in the Guinness Book of World Records, can be seen. On the National highway of Dzüoküo, Japfü, some Southern Angami Villages such as Jakhama, Kigwema, Viswema, Phesama are seen where the remnants of the ancient cultures are present.

1.2 Map of Nagaland



The Shaded area is the district of Longleng where the Phom speakers are predominantly found.

1.3 Emergence of the state of Nagaland:

Nagaland was created on the linguistic basis after the recommendation of the State Re-Organization Committee in 1956. It was formed by the thirteenth Amendment Act passed by the Parliament in 1962. It was inaugurated as the sixteenth state of the Indian Union by the President, Dr. S. Radhakrishnan on December 1, 1963. The Amendment Act provided the constitutional and legal framework for the state. The statehood of Nagaland gave birth to a new trend of smaller state formation. Prior to the formation of Nagaland, the State Re-Organization Commission and the governing bodies of India believed in bigger states. There were never ending demands for the formation of other smaller states in India after the formation of Nagaland. The first Assembly election was held in Nagaland in 1964. There was provision for sixty members in the Assembly but only forty members were elected from the Kohima and Mokokchung districts and the rest were nominated from the Tuensang district. With regard to the emergence of Nagaland, B.B. Kumar (1996) has pointed out the following:

- (i) The states were formed on linguistic lines on the recommendations of the State Re- Organization Commission of 1956 and also after that. The Nagaland was the first state, which was not formed on the linguistic lines.
- (ii) The state Re-organization Commission and Indian leaders believed in bigger states prior to the formation of Nagaland. Nagaland was the first state with smaller area and smaller population.
- (iii) It was for the first time that economic viability was not the main consideration in the formation of a state and the state was to run the mainly on the grants received from the consolidated fund of India.
- (iv) The Nagaland was the first state in India, which had the insurgency, and under- ground movements in the background of its formation. The

insurgency of Nagaland was the forerunner of insurgency in other parts of the country.

- (v) The formation of Nagaland gave birth to the never ending demands for smaller states on ethnic lines in North-East India and elsewhere. The insurgency by Mizo National Front under the leadership of Laldenga, and the formation of Mizoram was much on the same line as we witnessed in Nagaland. The formation of Nagaland encouraged All Party Hill Leaders Conference to demand a hill state. The Manipur and Tripura leaders, who demanded statehood, were also encouraged by the formation of Nagaland. Thus, the formation Nagaland was fore-runner of the re-organization of North East India and the formation of smaller states.
- (vi) The sixth schedule based on Bordoloi Committee recommendations was framed to give district level autonomy. The formation of Nagaland made it ineffective.

1.4 The Formation of the Naga Hills Tuensang Area:

Prior to the formation of the state of Nagaland, Naga Hills Tuensang Area was formed on August 1, 1957. It was funded by the general amnesty fund of the Assam government. It was advised that the Naga inhabiting areas of Manipur should also be the part of the Naga political system. There were regulations formed for the exercise of the powers as conferred by the Article 240 of the Indian constitution for the better administration of the Naga Hills Tuensang Area. The Act recommended that the area should be divided into three districts of Tuensang, Kohima, and Mokokchung. The administrative powers were laid upon the government of Assam but the President's decisions were to be final. There was the provision that the Central government may appoint observers to facilitate the Governor to carry out the action of the administration. The Governor may appoint a Deputy Commissioner who was to work under the supervision of

Commissioner in the administrative actions of each of the districts. According to

B. B. Kumar (1996),

Nehru was sympathetic to their demands and conceded their main demands. The Naga Hills Tuensang Area (NHTA) came into being on 1st August 1957. The Assam Government granted general amnesty. It is worth-noting that the Nagas of Manipur in a largely attended meeting under the chairmanship of Mr. Anal, a prominent Congress leader passed a resolution to merge Naga areas of Manipur also in the political set up. Naga Hills Tuensang Area was formed basing on the Naga Hills Tuensang Area (Administrative) Regulations, 1957 promulgated by the President of India in exercise of the powers conferred by Article 240 of the Constitution read with sub-paragraph (2) of paragraph 18 of the sixth schedule to the constitution.

The articles which were important were also laid down by B.B. Kumar (1996) in the sub paragraphs; they are also quoted here:

The Naga Hills Tuensang Area shall be divided into three districts to be called Kohima District, Mokokchung District and Tuensang District; each comprises the areas respectively set out in the schedule. The administration of Naga Hills Tuensang Area shall be carried on by the Governor of Assam as the agent of the President. The Central Government may appoint a Commissioner for the Naga Hills Tuensang Area to assist the governor of Assam; and the Governor may appoint a Deputy Commissioner for each of the districts therein and the Deputy Commissioners shall perform their functions under the supervision and control of the commissioner. The existing provisions of law and taxation were to continue in the NHTA till modifications were by competent authority.

1.5 Population of Nagaland:

The Population of Nagaland according to census of India, 2001:

Persons	Total	Scheduled Tribe Population
Total	1,990,036	1,774,026
Males	1,047,141	913,203
Females	942,895	860,823

Table (i)

The population of Nagaland is 1,990,036 in 2001 of which 1,774,026 are the indigenous Nagas compose 95 percent of the total population of the state.

Population of Scheduled tribes (Naga) in Nagaland according to the census of India, 1991:

Total (Naga)	Persons	Males	Females
Angami	97,433	49,108	48,325
Ao	169,837	86,752	83,085
Chakhesang	29,669	15,566	14,133
Chang	32,369	16,943	15,426
Khezha	8,091	4,126	3,965
Khiemnungan	23,543	12,239	11,304
Konyak	137,539	71,499	66,040
Lotha	84,384	43,180	41,204
Phom	65,336	34,980	30,356
Pochury	10,758	5,618	5,140
Rengma	32,811	16,427	16,384
Sangtam	47,447	24,525	22,922
Sema	152,123	76,346	75,777
Yimchunger	45,880	23,590	22,290
Zeliang	33,825	17,563	16,262

Table (ii)

The total population of Nagaland according to the census of India, 1991 was 1,990,036 of which the scheduled tribe population was 1,774,026.

The distribution (%) of the scheduled tribe population of Nagaland according to the census of India, 2001:

Total (Naga)	1741692	100%
Angami	124696	7.2%
Chakhesang	134646	7.7%
Ao	231823	13.3%
Chang	60885	3.5%
Chirr	19	N (Negligeable)
Khamniungan	38137	2.2%
Konyak	243758	14.0%
Lotha	148210	8.5%
Phom	115389	6.6%
Pochury	15908	0.9%
Rengma	50966	2.9%
Sangtam	83714	4.8%
Sema	241806	13.9%
Tikhir	10377	0.6%
Yimchunger	75983	4.4%
Zeliang	71871	4.1%
Naga*(those who write their tribe name as Naga)	79273	4.6%
Unclassified Naga	14231	0.8%

Table (iii)

The total population of Nagaland as per 2001 census is 1,990,036 of which 1,774,026 is the total Scheduled tribe population. There is a total decadal growth

of 6.2% in the Scheduled tribe population from 1991-2001. The population of Nagaland is 0.19% of the total population of the country and it grew by 64.41% from 1991-2001.

1.6 Sex Ratio:

The sex ratio of the Scheduled tribe is 943 females per 1000 males. There are nine tribes whose sex ratio is more than 950. Angami tribe has the highest ratio of 1004 and Phom tribe has the lowest ratio of 891.

1.7 Literacy:

The literacy rate of Nagaland is 65.8% and it is the 6.6% of the total literacy rate of India. Ao Nagas has the highest literacy rate of 85.9% and Konyaks have lowest literacy rate of 40.2%.

The percentage of the population with or without education:

Scheduled tribe (percentage)	Educational level
23.5	Below primary level
28.0	Primary level
15.0	Matric / Secondary level
68.3	Attending educational institutions (5-14 age group)

Table (iv)

1.8 Climate:

The climate remains pleasant throughout the year. Nagaland has a moderate climate. The temperature do not exceed more than 38 degrees. The average rainfall is between 175cm and 250 cm. The heavy rainfall is during the 4 months from June to September. The rain during April to May is low. Strong winds blow from the North West in February and March.

1.9 Phom: The People and the Language:

Phoms are one of the major tribes of Nagaland. They were also called by the name Kahha, Tamlu and Chinmengnu. Phom is the name of both the people and their language. Sreedhar (1974), says, "Phom is the name of the language as well as the people speak it. Yongyasha is a dialect of Phom." Hutton (1921) says, "they are closely related to the Changs. Tamlu was an old name of Phoms. They were also known as Chingmengnu."

Phom language is spoken in the Longleng district of Nagaland. Longleng is the head quarter of Phom people. Longleng district was established in the year 1950 under the administration of Tuensang district in an area of around 660 Square Kilometers. It was under Tuensang district earlier but now it has the status of independent district. Longleng is situated at an altitude of 1066.30 meters above sea level.

There are differences among the writers and even among the native people about the name of the tribe. Most of the people think that the meaning of the word 'Phom' is 'cloud'. Phom area mostly remains clouded even in sunny days and

because of this reason, the name **PHOM** came into existence. Some say that since Phom area is clouded specially in winter mornings, Britishers might have named the area and their language as Phom. There is another opinion regarding the name of the people, as Britishers visited the Phom villages and they found that on the gate of every household, the rubber trees were planted. They asked the name of that particular tree, and the rubber tree is called 'Pham' in Phom language. So, they coined the name **Phom** from **Pham**. L.Mongnyei Phom (1993) says:

As Britishers were visiting the Phom villages, they found 'Bham' in every main gate of the villages. When they asked the name of the tree, the natives replied them Bham. Britishers told them that they would be called Bham. Henceforth, the name 'Phom' came into existence and in use.

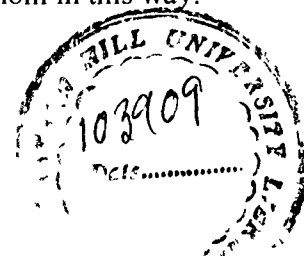
It is believed that Phoms have migrated from Burma and settled in Yingnyushang.

In this regard L.Mongnyei Phom (1993) has commented:

Phoms are believed to have migrated from Burma and settled in **Yingnyushang**. In course of migration, Phoms separated themselves from Yimchunger and Chang tribes at Langa village (in Yimchunger area) and with Aos at Jungliyimti from where the Aos went to Longkhimhong and Phoms to Alitsubo and the to Yingnyu village.

Some of the Phoms also believed that they originated in Yingnyushang itself and they have not migrated from any other place.

The Phoms are surrounded by the neighbouring tribe called the Konyaks as their neighbour in north east and they are bounded by a river called Yongon or Dikhu river. In north, they are surrounded by the Changs and they are bisected by a long range of river called Yingnyüshang and at the west they have Ao tribe as their neighbour. Sreedhar (1974) presents the geographical sketch of Phom in this way:



The Phoms are bounded on the south by the Changs, on the west by the Aos, on the North by the lower Konyaks and on the east by the upper Konyaks. The Phoms are located on the East of river Dikhu on the North-Western part of the Tuensang district. They reside predominantly in four villages, viz., Hukpong, Pongching, Orangkong and Mongnyu.

Phoms have lots of similarities with the other tribes of Nagaland. They are believed to be more close to the Chang tribe, who are their neighbours. There are thirty three villages of Phoms namely:

- | | | |
|----------------------------|-----------------|------------------|
| (1) Yongnyah | (12) Sakshi | (23) Nyan |
| (2) Yongshei | (13) Yimching | (24) Orangkong |
| (3) Tangha | (14) Yongphang | (25) Yoang |
| (4) Tamlu | (15) Yangching | (26) Yechem |
| (5) Kangching | (16) Pongo | (27) Lushei |
| (6) Anaikhai | (17) Hukphang | (28) Mongkong |
| (7) Shemnyuching | (18) Namching | (29) Yonglok |
| (8) Ngetching | (19) Bongching | (30) Namha |
| (9) Auching, | (20) Mongtikang | (31) Alayong |
| (9) Kongchi. | (21) Bhumnyu | (32) Noksusosang |
| (10) Shetap (Moijongching) | (22) Yongam | (33) Netnyuching |

and Buranamsang

There are 5 dialects of Phom and they are spoken in 33 villages. They have a common dialect which is spoken in ten villages of lower area. The villages of the lower area are- Yongnyah, Yongshei, Tangha, Tamlu, Kangching, Anaikhai,

Shemnyuching, Ngetching, Buranamsang and Shetap (Moijongching). The common dialect is understood by all the people from different villages.

1.10 Status of the Language:

Phom language is one of the sixteen Naga languages spoken in the state of Nagaland. The language is taught in the schools up to the level of sixth standard. In some schools, the language is used as the medium of instruction and it is also taught as a subject in few schools. The script used for the language is Roman script. They have primary grammar books, short stories, career counseling book, dictionaries written in the language (cf. literature review 4.1). The language is used in public meetings, churches, sermons etc. The Bible is also translated in Phom language. There are hymns written in the language. They are keen for the development of their language. The people hold meeting after every few days for the development of their language and for the revision of the syllabus of the subjects taught in Phom language. They have changed some of the letters, which they used for writings (cf. education 1.14.15).

The language has five different dialects and one dialect varies from the other dialects and there is also a common dialect, which is understood by all the speakers of the other dialects as well. Some of them can even converse in English and Hindi as well and Nagamese is the lingua franca. Sreedhar (1985) says:

Nagaland has another important language named Nagamese, redesignated as Naga Pidgin by this writer. The importance of Naga Pidgin arises owing to the fact that it is the only language which has the currency across the entire state.

1.11 Phom Population:

The total Phom population according to 1971 census was 18,017 i.e., 3.48% of the total population in the state, the total tribal population of the state was 457,602 i.e. the 88.70%. In 1981, the total population was increased to 25704 and in 1991 was further increased to 65,350 out of which 34,986 were males and 30,364 were females.

According to Statistical Hand book of Nagaland,1965, the Phom speakers in three districts (based on 1961) census are as follows:-

KOHIMA	MOKOKCHUNG	TUENSANG	TOTAL
-	24	13361	13385

Table (v)

Population of Phoms according to the census of India, 1971, 1981, 1991 and 2001:

1971	1981	1991	2001
18,017	24,487	65,350	115389

Table (vi)

Assentiation of claiming Phom as the mother tongue is very high. The percentage of increase in the table reveals the ideal situation of one's mother tongue cherished by a group or an individual.

No sign of virtual extinction of Phom is observable. This regulates the basic characteristics of Indian multilingualism. As Pandit (1972) says:

A second generation speaker in Europe or America gives up his native language in favour of the dominant language of the region; language shift is the norm and language maintenance an exception. In India language maintenance is the norm and shift an exception. American socioilologists start their enquiry with the question, why are the languages maintained? Indian socioilologists should start their enquiry with the question, why should people give up their languages.

It is noticeable that the increase of population is matching with overall increase in the mother tongue.

Decadal percentage (increase):

1971-1981	35.91
1981-1991	166.88
1991-2001	76.57

Table (vii)

1.12 Language Choice:

The issue of language choice in the Phom-Naga context requires the interpretation of the various domains, which are the causal factors in determining the choice of languages. Therefore, various possible domains are discussed here.

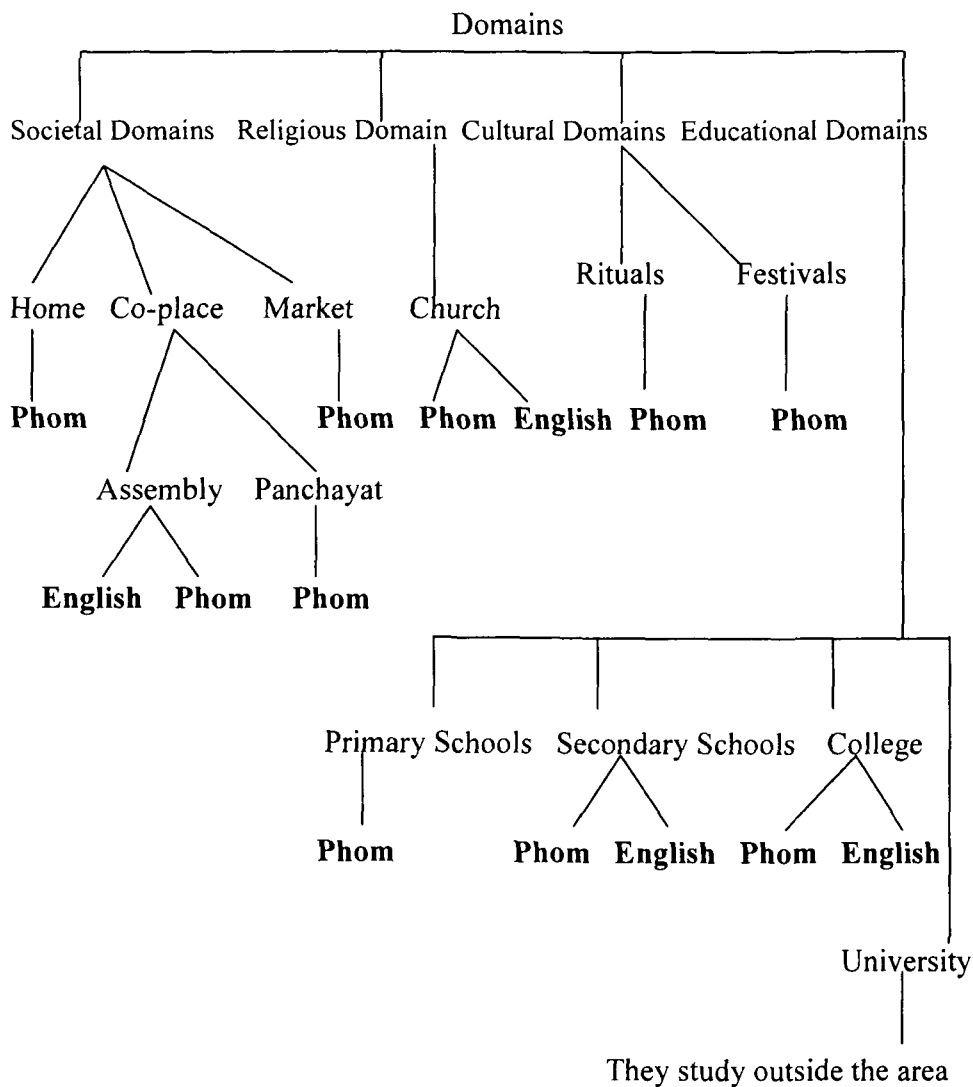


Figure (i)

The language is maintained in all the domains except at the higher educational level.

1.13 Language Maintenance Trend:

The table given below (viii) shows that attitude towards the maintenance of mother tongue is very high among the people.

Phom Persons who retained the language as their mother tongue in 1971, 1981, 1991,2001:

1971	1981	1991	2001
18,017	24,487	65,350	1,15,389

Table (viii)

Drop in the mother tongue under any level can not be detected. There are more than one lakh speakers of the language and the decadal percentage of the speakers, who retained the language as their mother tongue has increased in recent decades. This seems to be a healthy trend.

1.14 THE PHOMS (life, culture, occupation, practices):

The socio-cultural life of Phom people can be described by their social set-up, food habits, religious and social practices, dresses, rituals, festivals, occupation transport system etc.

1.14.1 Social Set-up:

A society of the Phoms starts with family and then the families make a clan and many clans make a village. Like any other Naga tribes, the family is the most important social institution. T. Ao (1999:43) rightly says:

It is universally accepted truth that the family is the first social unit in any culture. For the Aos too, the family is the most important social institution. The norms regarding the family are therefore the basis on which the Ao-Naga society is founded. The first consideration is about who can begin a family. Only members of different clans can marry.

In the Phom community a family structure is either nuclear or joint. The father is considered to be the head of the family and is regarded very high in the family. He is the one who decides matters concerning the family. Not only father but also mother and all elders of the family are respected. The head of the family takes all the decisions and every one has to abide by the decision of the head. When a father becomes old then the eldest son takes the responsibility of the father with his consent and if the father expires, the eldest son becomes the head of the family. The husband and wife have the equal responsibilities towards their family in decision-making and other activities of the family but husbands are more responsible for external affairs and wives for the domestic affairs.

Many families combine together to make a Clan. The members within a clan are blood related by the patrilineal relationships. They have very strong bond of relationship within a clan and the members abide by the rules and regulations of the clan. Every clan has its elders to look after the welfare of the members. All

matters related to marriages and divorces are looked after the clan. This appears to be a common practice in the Naga tribes. While talking about Ao Naga society, T. Ao (1999:30) says:

The foundation Ao Naga society is the concept of the clan and its ramification in the general day-to-day life of the people. Just how, where and who formulated this concept is now lost in the mists of time.

1.14.2 Villages:

Each of the Naga villages was independent village before the advent of the Christianity. They were not responsible to each other. They had a fixed demarcation of boundary. They depended on their own resources for their food, agriculture and other necessities. The Naga villages were located on the hill tops as they could see their enemies from the top when they came to attack them. In a village there are many clans and each family is identified to its clan and each clan maintains its identity.

1.14.2.1 Village administration:

A village consists of many households. According to Amop (2002:23) “a village may consist of 10 to 350 households.” Every village has five to ten clans, which are governed by the village head elected by the villagers. The villages follow democratic system of governance rather than dictatorial. The village head settles the disputes and matters related to property, quarrel etc. Some of the members are elected for particular administrations and each member is delegated with a *particular responsibility*.

A Phom village is divided into Sectors or Khels. A village is divided into two to five Khels. In a village, the three head are elected to perform the actions of administrations. They are, Ngongpa, Methupa, and Chinlong.

1.14.2.1.1 **Chinlong:** Chinlong looks after the land disputes both inside and outside the village and also all types of criminal cases.

1.14.2.1.2 **Methupa:** Methupa is appointed to see after the sacrificial duties in a village.

1.14.2.1.3 **Ngongpa:** Ngongpa is the one who takes part in the worship ceremonies.

At present, these types of village administration are known as Village Council. Each council has members to look after the executive, judiciary and administrative matters. These members are elected democratically. There are some qualifications to be a member of Village Council. The qualifications are:

- (a) a person must be a citizen of the village.
- (b) a person should be a son of legitimate father.
- (c) a person should have a good moral character.
- (d) a person should be a respectable man.

The age for the retirement of the members of the council are not fixed, they may continue to perform the actions as long as they are fit.

1.14.3 Status of women in Phom society:

The women in Phom society are respected and considered very high. The females are allowed to earn their livelihood. Most of the women work in fields. They sell their commodities in the markets. They have a major role in the earnings of the family. They take part in religious activities, marriage ceremonies and other functions but they are not allowed to be a part of the administration in the village. Women do not have any right in the property. They are protected by the male members of the society. They cannot be sexually assaulted as the guilty are punished severely. The married daughters get gifts and other items of households in different festivals from their parents. The daughters are also allowed to get education along with the sons. The widows and divorced women are allowed for remarriage.

1.14.4 Morung or Pang:

Morung or Pang is the dormitory where the young boys stay together before the marriage like other Naga tribes. Each village has its own dormitories. Morungs can be said to be those training centers where the youths are trained for their future lives. And also they learn their culture at those training centers: like folk songs, folk tales, and folk dances, manner of living, arts and crafts, techniques of war etc. They also discuss the matters relating to Pang, or village as a whole. After every three to four years the old batches are promoted and the new batches are recruited. The juniors serve their seniors by serving them water, making fire,

providing tea, betel leaves, lime, tobacco etc and bringing canes and bamboo leaves to weave baskets. Morungs have their own rules and the violators are highly punished.

‘Girls also had their dormitories in earlier days called **Yow**’ (L.Mongnyei, 1993). The Yows were constructed according to the clans so that the young men of other clan could come for singing, chatting and even to sleep together. Marriage within the same clan is considered to be an evil and any couple violating this rule is even ex-communicated from the village. Amop (2002:25) says:

Girls also had their own dormitories, which was called ‘Ywo’. Each clan had a ‘Ywo’ of their own, the young men would know which clan Ywo to visit and court because men and women of the same clan members was a great shame.

There is difference in the orthographic representations of Yow and Ywo between the two writers but it is pronounced in the same way.

1.14.5 Distribution of the property:

In the Phom community the property is equally distributed among the male members or brothers. Female members have no right to inherit the family property but the father can give some property to his daughter in the form of gift. If there is no male child in a family then the property is inherited by other male member of the same clan. The adopted sons do not have any right to have any share in the property of his adopter. There are ancestral huts of the people and the person who takes care of aged parents and bears the funeral expenses of the

parents get the ancestral huts. If a person from a different clan bears the funeral expenses of some one then he has the right to get a good plot of land. 'The ancestral lands are not distributed but it is collectively inherited by the male heirs of the family' (Henshet, 2005).

1.14.6 The Land System:

According to Henshet (2005), there are five different types of lands in Phom society. They are:

- a) Clan land
- b) Individual land
- c) Village land
- d) Village reserved forest
- e) Khel land.

If there is need for the disposal of any type of land then the permission is required from the village council but their consent is not mandatory. The individual occupied land is always smaller than other types of land. All the villagers of that particular village know the boundary of the village land. It is usually a river, valley or mountain ranges, which demarcate one village from the other. The land owners do not have any kind of paper records of the land; it is transferred or distributed orally. The land taxes are not paid to the government but they pay house taxes. If a loan is required, the land ownership document can be acquired from the village council. The land compensation is paid to the owner if a government institutions or company acquires the land.

1.14.7 Food:

Phoms are basically non-vegetarians. Their meals consist of items like meat of cow, goat, buffalo, pig, chicken, fish etc. They also eat rice, maize, yam and various other vegetables. They take lots of wild fruits and vegetables, which are grown in the area. But their staple food is rice and it is generally eaten with meat or vegetables. They take chillies with their staple diet. They also like sticky rice. They prefer the boiled food than the foods, which are prepared with lots of spices. Meat and vegetables are usually cooked together. Sometimes the meat is smoke dried and preserved for a long time. They chew betel nuts and consume tobacco. Some of them also smoke.

1.14.8 Drinks:

Phoms are very fond of beer. Their common drinks consist of tea and rice beer. Now a day, they also like taking the cold drinks especially the younger generation but rice beer is the main drink. It is taken at any time. It contains nutrition and if it is prepared hygienically, it is a desirable drink. Even the younger ones can take it.

1.14.9 Dress and Ornaments:

The art of weaving and knitting are known to Phoms. They make colorful dresses for themselves. The dresses of each village are different in color and designs. Phom males dress themselves differently from females. They wear shawl called **NyÜm** or **HenÜ** and cap known as **Humlu athan**. They wear feathers of hornbill on their heads called **wangshau** and necklace made of wild boar's teeth called

Meilapha. Their earrings are called **ShokchÜ** and armlet is called **Meinyupha**. They wear belt known as **ShÜngmung**. They wear a thin strip of cloth to cover the front part of body below the waist called **Kaplak**. They also take with them the 'dao' (sword) known as **Yanlu** and spear called **Ngo**.

The dress of Phom females consists of a cloth that is worn around waist known as **ShÜnang**, **Shakha**, and **MÜkho**. **Lakshong** is a shawl that is wrapped around the breast. Their hair clips are called **MÜkhen langnyu**. The necklace and earrings worn by females are same as those of men.

1.14.10 Religion:

Religion is called **Ngaipu Nanglem** in Phom and it means 'the way of faith or belief'. All the aspects of lives are related to the system of belief and religion for the Phoms. Phoms believed in the worship of nature before Christianity. They had the faith in the power of moon, sun and other natural powers. But with the introduction of Christianity in 1929 their way of belief had changed. Now, almost all the Phoms are converted to Christianity. Their religious occasions now consist of Christmas, Palm Sunday, Good Friday, Easter and even New Year.

1.14.11 Festivals:

The Phoms celebrate four major festivals each having its unique significance apart from other religious festivals. The festivals are **Monyu**, **Moha**, **Bongvum** and **Paangmo**.

(a) **Monyu:**

Monyu is the biggest and most popular festival among all the festivals. Monyu is celebrated for six days from 1st to 6th April to mark the end of winter and the beginning of a new season. This festival is celebrated after the seeds are sown and the season of sowing is over. Prior to the festival, log drums are beaten in all the villages with tunes known as **Lan Nyangshem**. These tunes are specially made for the festival. These tunes are different from one village to another. This is the time of prayer for the better harvest and bidding farewell to the year ended and the welcome of the New Year. As this is the biggest festival of the Phoms and it is celebrated with all the enthusiasm. They celebrate it by dancing, singing, consuming beer and playing games. This is also a time when the village elders make plans for the welfare of the village. The male members of the family show the renewal of their affectionate feelings by presenting purest rice beer and the specially prepared food prepared for the occasion to their married daughters.

The first day of the festival is for the preparation of the festival and besides this all the households go for collecting wrapped leaves and bamboos. The second day is for the brewing of all kinds of rice beer. The third day is for the folk dance, singing, merry making, and taking feast together despite the age groups. The fourth and the fifth day is meant for general feasts and the tea arrives from all the neighbouring villages. The final day is for the elderly people to exchange purest rice beer and meat with each other and a game is played to swing out of rope,

which is made up of coiled rope. The whole process of the festival is carried out in a ritualistic manner.

(b) Moha:

It is a one-day festival celebrated in the month of May for the better growth of plants and seeds. The elders of the village keep their new crop plants of various kinds in an altar known as **Moidu**. The **Ngongpathu** or a priest blesses these crop plants, so that, they may have better harvest for the year.

(c) Bongvum:

This festival is celebrated in the month of October for a day. It is celebrated as a day of Thanksgiving to the unseen Almighty God for the good yielding. On this occasion, blood of a chicken is sprinkled in at the outer surface of the container of the grains. The feast prepared for this occasion is prawns mixed with ginger and bamboo shoots and sticky rice. These prepared foods are put on the leaves and are tied to the main post of the house. This is also a festival of Thanksgiving to their Lords for whatever they have yielded and also asking blessings for the next harvest. Another part of ritual, which is performed on this occasion, is that the father, who is head of the family, takes out the intestine of the chicken and he predicts the future of the family.

(d) Paangmo:

This festival is also a very important occasion of the Phom people. This is celebrated with great enthusiasm. This festival is celebrated after the harvest is

over in the first week of November for over three days. All homes are decorated and villages are cleaned. People dance, sing and consume rice beer called **Yu** which is specially prepared for the occasion. Apart from preparing rice beer they also kill animals. The Parents present gifts and also the food that is prepared for that special occasion to their married daughters who are called **Doidaiby Yukha** to show their love and respect for them and the daughters also reciprocate in the same way.

Apart from these festivals **Phom Day** is celebrated to mark the end of Head Hunting. It is celebrated on 6th June every year and with all the enthusiasm.

1.14.12 **Phom Day:**

Before the advent of the Christianity in the area, Phoms practiced **Head Hunting**. They use to chop off the heads of their enemies. Some scholars believe that the people learnt it from the spider. It is believed that a man saw a spider crossing the stream and brought home the head of the mantis. L. Shaupang says (as quoted in Amop, 2002):

Phoms learnt the idea of head hunting from the spider. One day a man witnessed a spider crossing a stream and after killing a mantis brings home its head. This is how a man learnt to take the heads of their enemies.

Head hunting was considered to be very prestigious among most of the Naga tribes and so in Phom. This gave rise to more inter-villages and inter-tribe rivalry. People thought it to be an honor, as the more heads a man brought for his village; the more his respect and honor grew. According to Amop (2002:40),

the ritual of heads hunting rested on the belief that it contribute to the fertility of their women-folk and the prosperity of their fields. Head hunting was an heroic act for the Phoms. The practice of head hunting is supposed to have originated for more than one reason.

Some of them are as follows:

1. The desire for popularity as a hero in their village or society.
2. The desire of annexing one village to other's control.
3. The settlement of dispute on land and rivers etc.
4. When vows were not kept between the villages.
5. Human sacrifice to god for the dedication of 'Morung' (bachelor's dormitory) etc.
6. Divorce of a wife belonging to a different village (break-up or problem in an inter-villages marriage).

The head hunters were honored at the village gate. The warriors were given high positions in the communities. There used to be grand receptions in their honors. A kind of particular design was tattooed on the chest of the warrior. The edges of the roofs of the warriors and the huts of the paddy fields were trimmed, to make a distinction between the house of a warrior and that of the ordinary persons. A man, who took the head of an enemy, was given the title 'Hamba' which meant 'Hero'.

1.14.12.1 **The end of head hunting:**

This prevalent system of Head Hunting immensely retarded the lives of the people. The people wanted this to be changed and there were many initiatives taken when the leaders of the tribe with the government officials gave a serious thought to it. The people were told to stop violent practices. A meeting of all the heads of the villages was convened. According to Amop (2002:50),

The founding fathers of this peace effort were late Shri. Hamnyei, Yongtau and Anyak, the then Head Dobashi. They were accompanied by all 2nd D. Bs, G. Bs and village elders. These leaders acted as the spoke persons of the tribes and as mediators between the government and the people.

The British government and Christian missionaries also played an important role for the end of this practice. It was formally declared on June 6, 1952, a peace day in the Phom area, when the practice came to an end. Since then every June 6, is celebrated as 'PHOM DAY'. The state government also recognizes this day and a special fund is also granted by the government.

This occasion is celebrated to remember the past and also to forgive and forget the deed of the past. It is also celebrated as a day of enlightenment. They make commitments to live in peace. Phom day is a week-long celebration culminating on the most significant day-6th June. On this day, people perform folk dances and folk songs. The senior people are asked to narrate the story that how the day come into existence. The football matches, games and sports between villages are organized through out the week. There is a Phom day flag which has significant feature of meaningful symbols. The flag has red, white color and a rising sun. On Phom Day, all the villages bring the flag and put it in the playground.

1.14.13 **The Log Drums:**

The log drums are called **Shem** in Phom. Before the advent of modern science and technology in the area, people used the log drums to communicate with each other. **Shem** is one of the very important parts of the Phom people as they use it on every occasion and on festivals. The tunes of the log drums are different from

one village to the other. People can differentiate the messages by listening to the rhythm and beating of the log drums. The tunes will be different for feast, arrival of the enemy, victory or defeat in a war, the death of a rich man, or a warrior or a common man. They are kept in the middle of the village so that everyone can listen to the beating of the log drums.

1.14.14 Occupation:

The main occupation of Phoms people is agriculture. They had lands that were fertile and thick where they cultivated. But, now with the practice of Jhum cultivation, the lands are not that fertile. In Jhum cultivation, the trees are cut down and the bushes are burnt. A Jhum cycle completes in between six to ten years depending on the fertility of the soil. Their main crops are paddy, maize, yam millet, chilly, banana, oranges and different kinds of vegetables. They also grow some kind of fruits like oranges, bananas and other wild fruits. Their traditional occupation includes hunting, fishing and bamboo crafts and weaving. They make utensils, spears, ornaments, chairs, tables, knives' handles, combs, utensils etc. from bamboos. They make baskets and ornaments from woods and musical instruments from horns of the animals. They are good hunters. They hunt mostly deer and birds and sometimes they kill tigers. The skins of the animals are kept, if needed for making a shield.

They have a market in Longleng where they can sell their products. They also import things from Assam and also buy goods from Dimapur to sell in their

market. Nowadays, the people have taken up various kinds of business and are also engaged in construction works.

1.14.15 Education:

Schools	Number of schools/ colleges
Primary Schools (government)	53
Primary Schools (private)	12
Middle Schools (upto class IIIIV)	19
Government High Schools	3
Private High Schools	5
College	1

Table (ix)

Each village has primary schools and a middle school for every three to four villages. The schools are both vernacular and English medium schools. Private and government high schools are in the district. Yingli Arts College is the only college in the whole area. The percentage of literacy is very low. But nowadays, with the advancement of education, the scenario has changed and the people are more interested in educating their children rather than engaging them in their traditional occupations. The boys and girls after their school education go to other places for their higher education. (see 1.10)

1.14.16 Literacy:

The literacy rate of the Phom people is 44.82 percent in the Longleng district. It is below the level of literacy rate of Nagaland.

1.14.17 Marriage:

In Phom society, a marriage is settled through negotiations where the proposals are made from the boys' side. They preferred age for marriage was 16 for a girl and 18 for a boy. But now it has changed. They are allowed to marry when the girls and boys complete their education. There are also cases when boys and girls get married by elopement. Marriages within their own communities are preferred in this community but the marriage outside the community and outside the religion are also allowed though not encouraged. They do not allow the marriages within the same clan. No dowry system is practiced in Phom society. Monogamy is in practice and child marriages are not allowed. If some one breaks the engagement without any valid reasons then the person responsible are fined as they have to return the doubled number of gifts then it was exchanged during the engagement. Marriages are registered in the churches and after the marriage a formal meeting is organized to recognize the marriage. Divorcee, widow, widower are allowed to re marry but preferably after the gap of one year of the separation.

1.14.18 Divorce:

The divorce in Phom society mostly happens with the mutual consent. But it rarely happens. A husband or a wife has the right to divorce partner on the grounds of adultery, conflict of opinion in the family. If someone divorces his wife without any valid reason then he is penalized and has to give land, pig or moveable and immovable property to the wife. If a wife divorces her husband

without any reason then she has to go with empty handed. After a divorce, the custody of the child remains with the father but with the mutual consent a mother can also take the custody of the child but can not claim for it.

1.14.19 Dances and Folk:

Phoms are very rich in traditions. As R.S. Raypa (1994) rightly says, “Folk literature is rich, but they are more inclined towards modern songs and music. The Oubu is popular folk dance.” Henshet (2000) has discussed the folk dance and songs in detail. He says:

The different types of dances of Phoms are war dance, bamboo dance, harvest dance, lovers dance, and group dance. The folk songs are the means by which people can express their feelings, thoughts, and beliefs. Some of the types of folk songs are-

- i. kongkaü- (a political ballad) Song for the event of war, peace, victory etc.
- ii. oha- song for merriment
- iii. mailok- song of love and romance.
- iv. ham asho- song for the warriors’ heroic deeds.
- v. kahsho asho- song sung in the paddy fields.

1.14.20 Rituals:

There are different kinds of rituals in Phom society. These are performed on certain occasions and are practiced as tradition. They love to make tattoos on their bodies from earlier times. The tattoo marks on the bodies, mostly on the arms of the male members of the society, can be found. There are arrangements of feast in almost all the occasions. A feast is arranged at the time of the naming ceremony of the child. The child’s naming ceremony is held on the fifth day for a girl and on

the sixth day for a boy. There are arrangements of a grand feast on the occasions of marriages. There are also certain rituals on the deaths of the people. At the time of funeral, if the deceased happens to be a common man, then the funeral would be a simple and small one, but if a rich man dies, then a big feast is prepared by killing all the animals owned by the deceased. The history of the deceased is also presented during his funeral. A ritual is also followed at the time of festivals for presenting rice beer, foods specially made for the occasion to their married daughters and sisters. Before the Christianity came into the place, the dead bodies of the people were not buried but were kept on the top of a tree. A cross stand were made with the bamboos on which the bodies were kept and a fire was burnt from the below. It took a long time for the bodies to get decomposed. Now, the dead bodies are being buried on the burial grounds. R.S. Raypa (1994) says:

When a child is born in the Phom community, a small feast is arranged. The naming ceremony is observed on the fifth day for a girl and on the sixth day for a boy, along with feast for villagers or friends. No rituals are observed at the time of conception, pregnancy and adolescence. On the occasion of marriage, a grand feast is arranged. The rituals following death, and methods of funeral for rich man, a warrior and a commoner vary. In case of a rich man, all animals owned by the deceased are killed and a grand feast is arranged, and one of the relatives is asked to narrate all the courageous deeds that are done by the person when alive. In the past the dead body of a person, was kept in the open and then put over a tree to be decomposed. In some cases skulls were buried also. After the adoption of Christianity, marriage ceremonies are performed in the church and the dead bodies are buried in the graveyard according to the Christian religious rules.

1.14.21 Flora:

Phoms are mostly cultivators. Their fertile lands have thick and green forest. The forest was the source of livelihood for the people in the earlier days but now, with the practice of Jhum cultivation the green forests are turned into barren lands (of occupation). As mentioned earlier they mainly grow maize, millet, yam, paddy, tapioca, ginger, mustard, pear, bananas, oranges, pineapple, papaya, guava etc. and many other wild fruits.

1.14.22 Fauna:

Phoms are mostly meat eaters. They rear the animals for the meat and they are also domesticated for earnings. The common livestock found in households are buffalo, cow, goat, pig, mithun, goose, duck, chicken, pigeon etc.

1.14.23 Transport:

A road was constructed from Changtongya to Tuensang, Longleng in 1984. Phom areas are connected to other places through roadways by means of buses and other vehicles. Villages within the area are linked both by foot tracks as well as roads though the roads are not pleasant especially in the rainy seasons. The food items and other necessary goods are transported through the buses meant for the plying of the passengers.

CHAPTER 2
CLASSIFICATION OF THE LANGUAGE

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2.1 Genetic Classification:

The history of the language classification is older one and it can be traced back to early thirteenth century attempts. Genetic classification is the classification of the languages assuming that the languages have a common ancestor from which they have diverged and belong to the same language family. A language family is a group of languages that are related to their descendents from a common proto-language. The evidence of relationship can be observed by those observable features and characteristics, which are common, as the biological relationship can be found by the genetic make up of the human. It has been observed that the families of phylogenetic unit have a common ancestor.

The relationship of the language families can be assumed from those systematic differences and similarities that are observable. The languages have grown over a period of time rather created suddenly. All natural languages of the world have historical base. The boundary of linguistic ancestry is always not clear as the languages come into contact with each other due to conquest or trade or through other means and they tend to borrow the features from the languages with which they do not have any historical relationship. The Creoles are one of the examples

of language contact situation. However, such cases are very rare when the languages can not be classified into any family. The common ancestor of a language family can be identified by the comparative and re-construction methods. Since most of the languages have a relatively very short-recorded history, such methods are always handy in establishing the genetic relationship. The comparative and reconstruction methods were introduced by the 19th century linguist August Schleicher. On these linguistic parameters the Indian languages are grouped into four language families: Indo-Aryan, Dravidian, Tibeto-Burman and Austro-Asiatic.

2.1.1 Classification of Sino- Tibetan Language Family:

Tibeto-Burman is the sub-branch of Sino-Tibetan language family. The Sino-Tibetan language family is the most populous language family in the world. Sino-Tibetan language family consists of Chinese and Tibeto- Burman languages, including many languages of East- Asia. The Sino- Tibetan languages share similar features, as it is very common to have tones in these languages. At this point of time the comparative method is necessary to find the genetic relations of the languages. However, it goes without saying that such features also inter-mix in a close contact situation. The Sino- Tibetan languages are found in China, Nepal, and Myanmar, Northern parts of Thailand, Laos and Vietnam.

2.1.1.1 The classifications of Sino-Tibetan:

Benedict (1942) and Robert Shaffer (1955) made the classification of Sino-Tibetan in 40s and 50.

The classification of Benedict of Sino- Tibetan (1942)

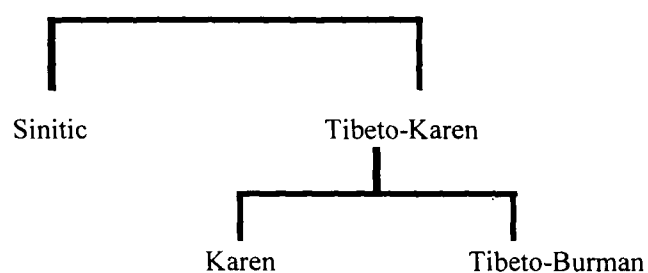


Figure (ii)

Benedict classified the Sino- Tibetan languages into two branches i.e. Sinitic and Tibeto- Karen. He again classified the Tibeto- Karen into two branches Karen and Tibeto- Burman.

The classification of Shaffer of Sino-Tibetan (1955)

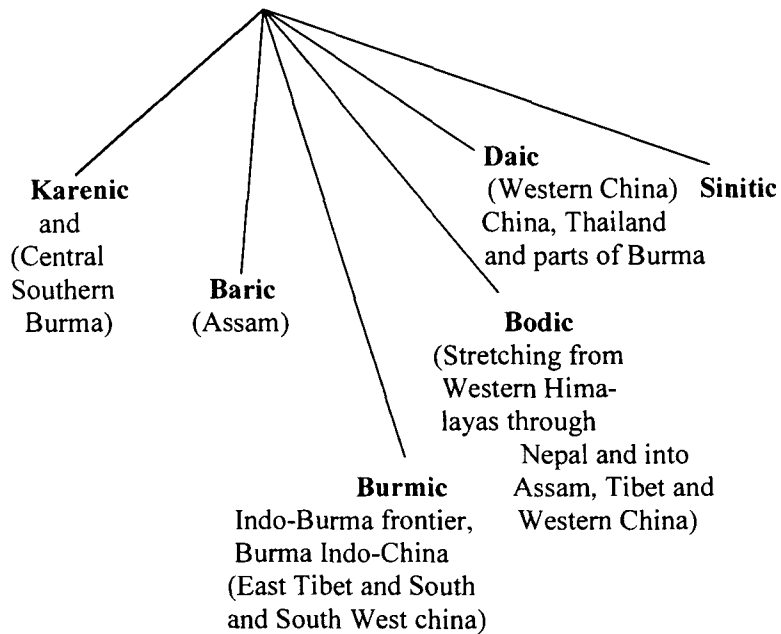


Figure (iii)

Shaffer classified the Sino-Tibetan family into five main branches: Karenic, Baric, Burmic, Bodic, Daic and Sinitic. The Karenic branch includes the areas of central and Southern Burma and Assam. Burmic branch includes the areas of Indo-Burma frontier, Burma Indo-China, East Tibet and South West china. Bodic branch includes the areas of Western Himalayas through, Nepal and into Assam, Tibet and Western China. The Daic branch includes the areas of Western China, Thailand and part of Burma.

2.1.1.2 Classification of Tibeto- Burman Languages:

Sino-Tibetan has two major language families. Tibeto-Burman is one of them and the other is the Sinitic (Chinese) languages. The Tibeto-Burman consists of

around 200-300 languages spoken in the following areas: (1) South East Asia and Myanmar, (2) Vietnam in the east, (3) northern Pakistan in the west and (4) a large group of population in the North Eastern part of India.

The classification of Benedict of Tibeto-Burman (1972)

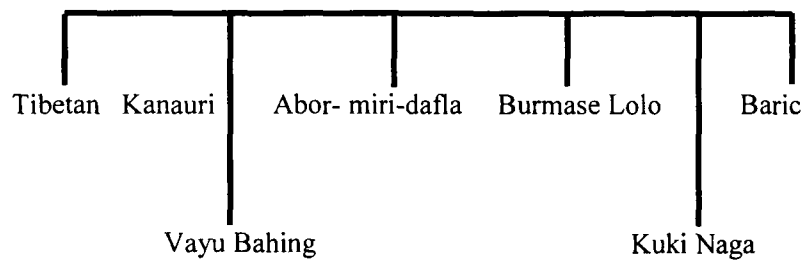


Figure (iv)

Benedict classified the languages of Tibeto Burman into the following six groups, (1) Tibetan Kanauri, (2) Bahing Vayu, (3) Abor- miri- dafla, (4) Burmase Lolo, (5) Kuki Naga and (6) Baric.

The Classification of Tibeto-Burman by Needham, Robinson, (1855) from Paul. K. Benedict (1972)

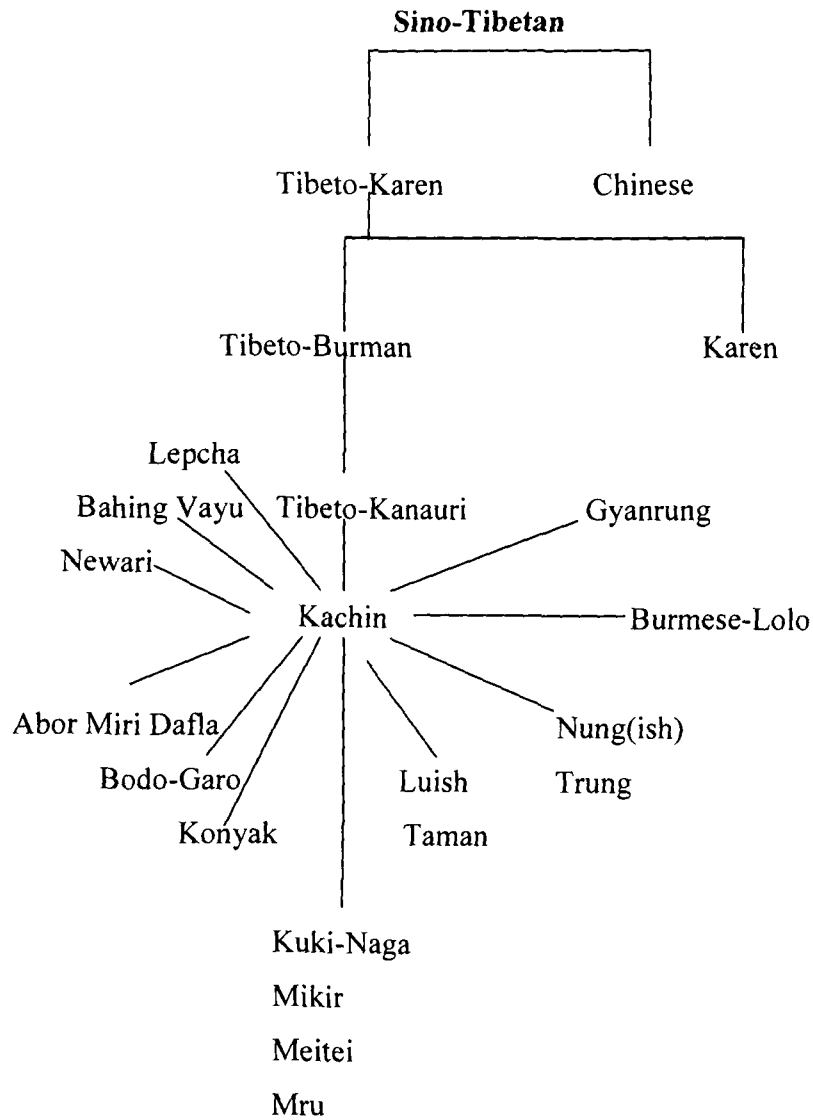
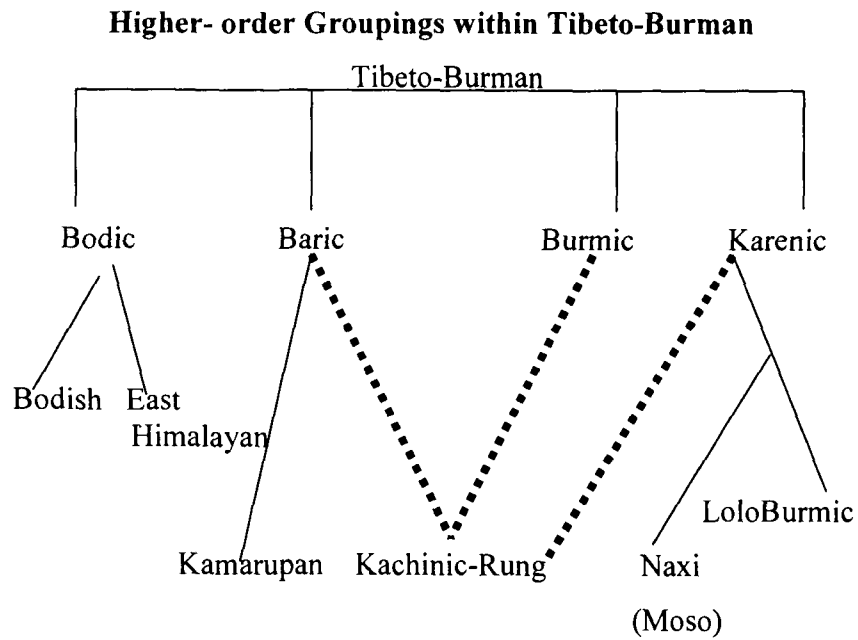


Figure (v)

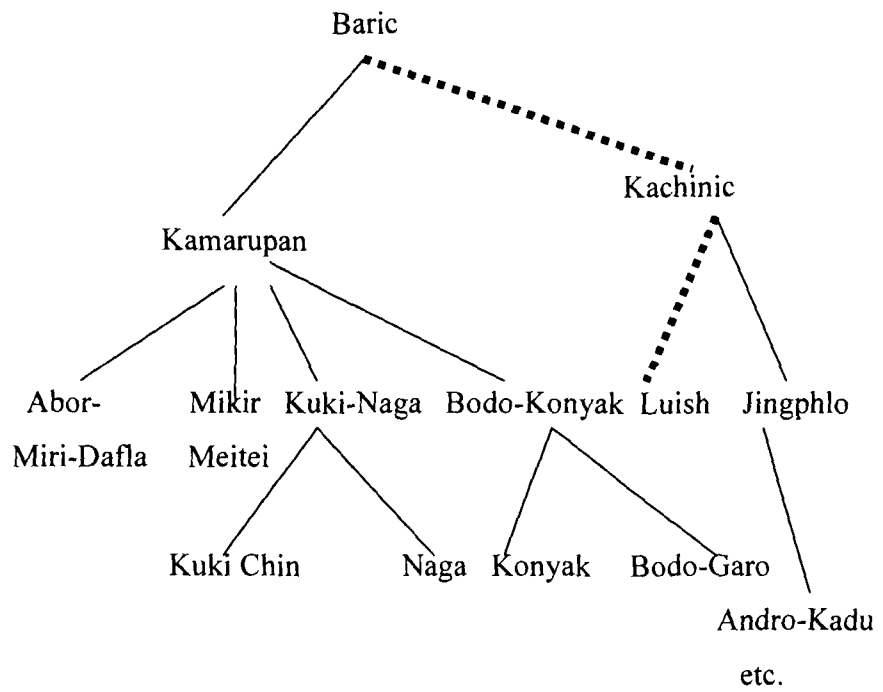
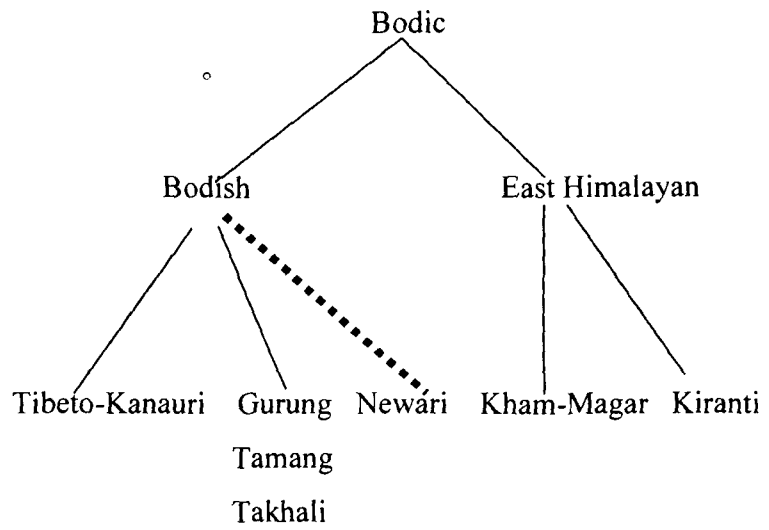
Sino-Tibetan, considered as the greater branch, is divided into Tibeto-Karen and Chinese. Tibeto-Karen is again divided into Tibeto-Burman and Karen. The

Tibeto-Burman is sub-divided into Tibeto-Kanauri. It has another branch called Kachin, which has many sub-branches: Kuki Naga (Mikir, Meitei and Mru), Lepcha,, Bahing Vayu, Newari, Abor Miri Dafla, Bodo-Garo, Konyak, Gyanrung, Burmese-Lolo, Nung(ish), Luish, Trung, Taman.

Bernard Comrie's (1990) Classification based on suggestions of Shaffer (1966-73), Benedict (1972) and other scholars:



Middle-Level relationships within Tibeto-Burman



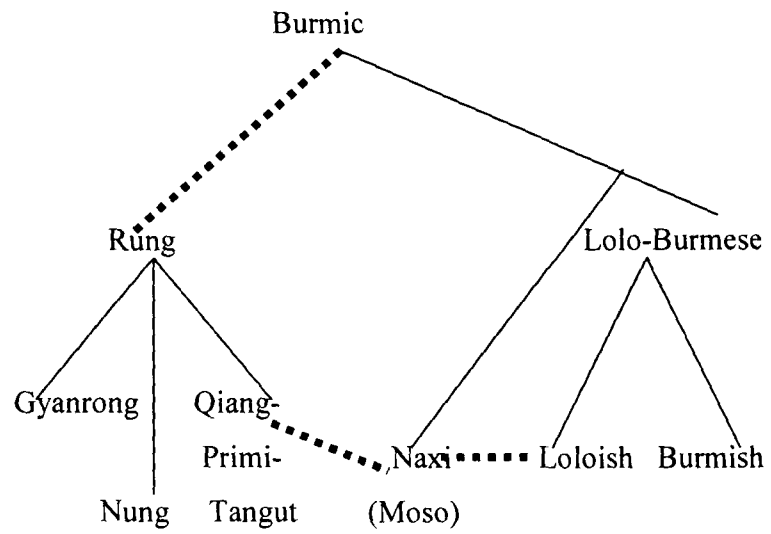


Figure (vi)

According to Comrie (1990) the dotted line is the controversial relationship, or the relationship, which is not certain.

The classification of Tibeto- Burman of Scot De Lancy (1987)

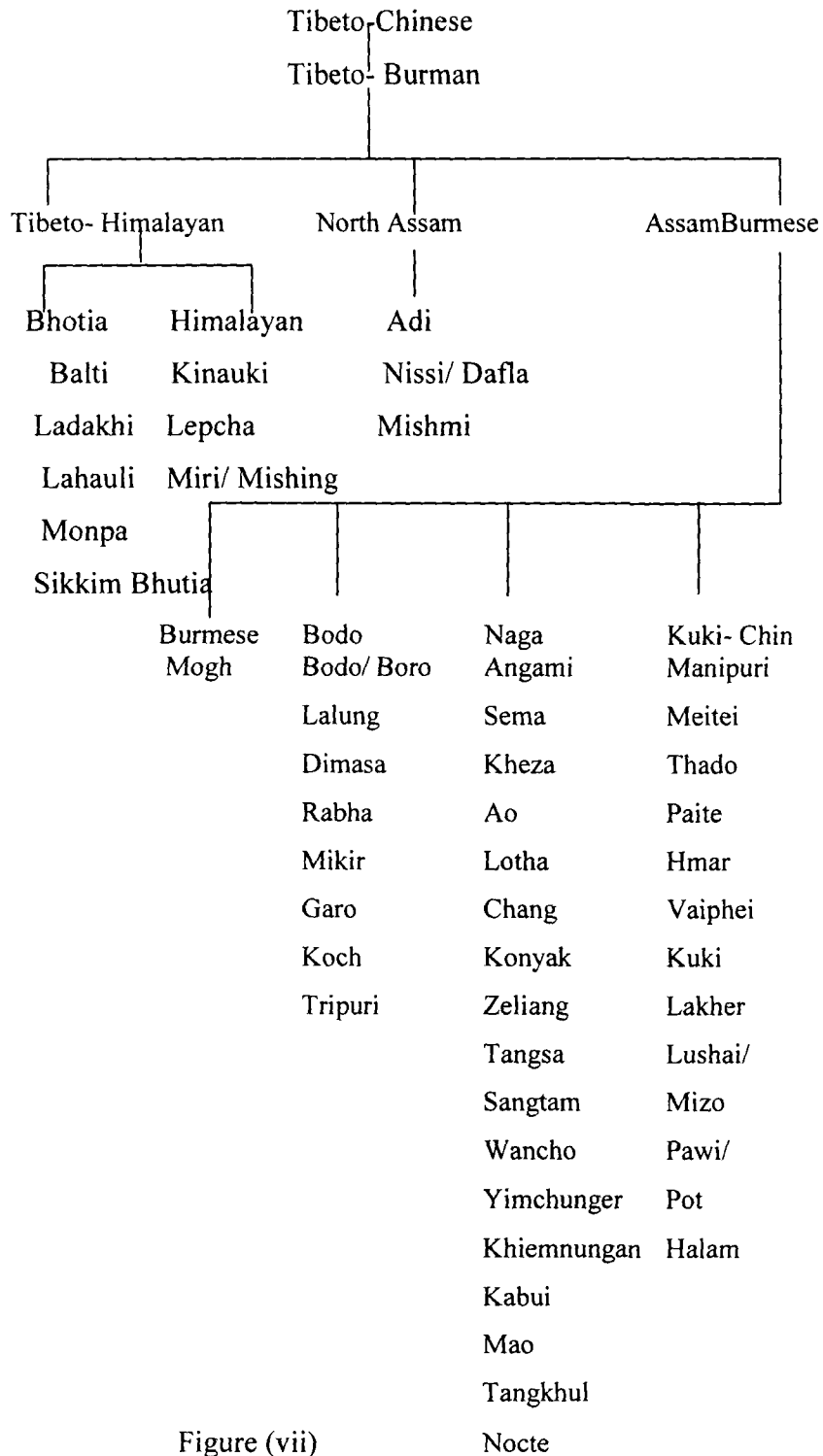


Figure (vii)

Phom being the Naga group of languages can be placed under the Naga languages along with Chang, Wancho, Nocte.

Another Genetic Classification of Tibeto- Burman language family of Scot De Lancy (1989)

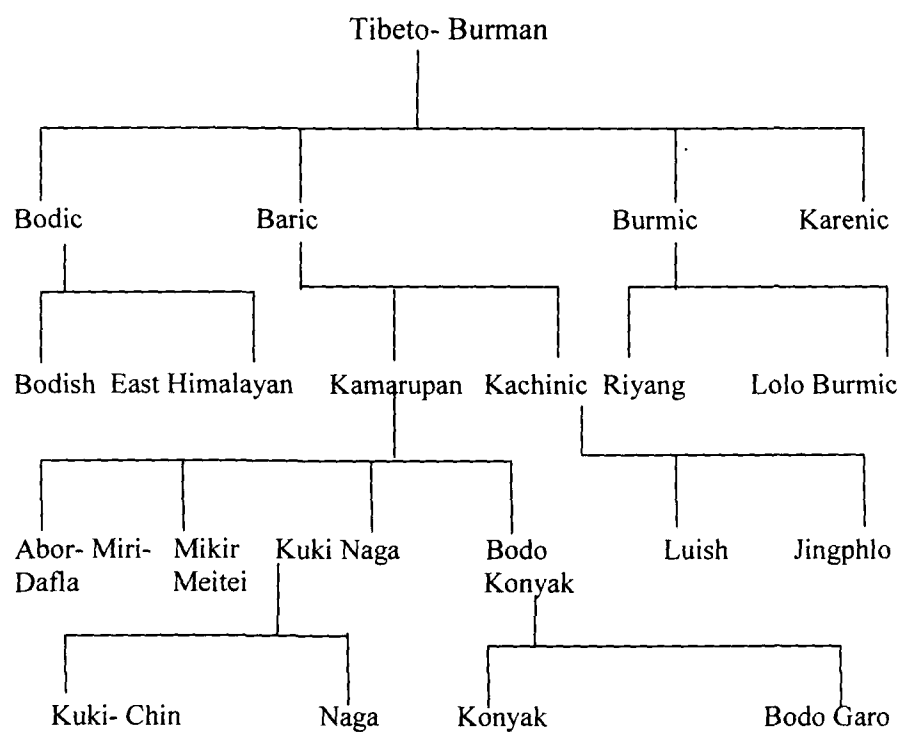


Figure (viii)

Phom is a Naga language and can be placed under the Naga group of Languages in Bodo Konyak sub-group.

The Classification of Robbins Burling (1998)

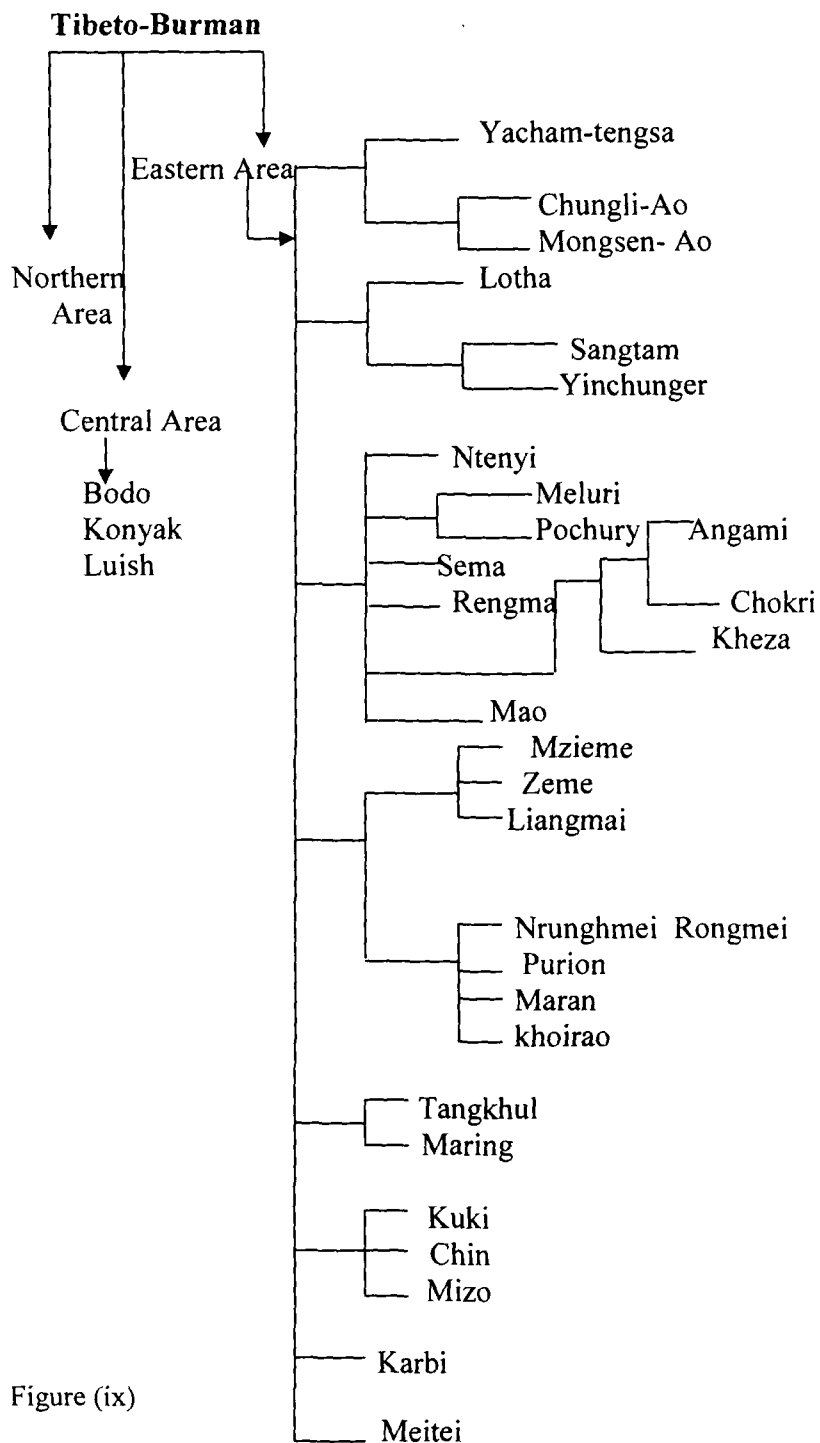


Figure (ix)

According to Robbins Burling, (Linguistic of the Tibeto- Burman Area, Volume 21.2- Fall 1998),

The Tibeto- Burman languages that are often referred to as the Northern Naga or Konyak languages are spoken along the extreme north eastern border of India on both sides of the boundary that divides the Indian states of Nagaland and Arunachal Pradesh. From North to South, this group of languages includes Tangsa, Nocte and wancho in Arunachal Pradesh, and Konyak, Phom and Chang just to the South West in Nagaland.

It appears that Robbins Burling's definition is purely geographical

There were many attempts to classify the Naga group of languages in the Tibeto-Burman language family. The first attempt to classify Naga languages was made by Nathan Brown, a Baptist missionary in Assam. He made a sincere effort to classify Naga languages in 1851. Sreedhar (1974) has highlighted rightly:

He classified the languages into three groups that are Nocte, Konyak and Ao. He found many differences between the languages of the North and Angami in the South. G.Grierson's Linguistic Survey of India is the exhaustive work on Naga languages and their classification. Marrison (1967) has classified the Naga languages in his work, Classification of Naga Languages in North East India. R.Shaffer (1953), has classified the Northern most Naga languages. Grierson (1903), has also made the claim that Naga languages have dialects which differ from each other. He also made the claim that the Naga dialects are connected with the Bodo and Kuki- Chin languages in the south and in the west, with the several dialects that they have are put together as the North Assam group.

Now, it is well established that **Phom** belongs to the Tibeto-Burman family of languages. According to the Census of India 1991, paper 1 of 1997- India and States (Table C-7), the Phom language has been placed under Tibeto-Burmese family of languages. G.A. Grierson has mentioned about the Phoms by the name TAMLU or CHINGMENGNU in the Linguistic Survey of India, vol. III, part II. He said:

Immediately to the east of the Aos, in the extreme north-east of the districts of the Naga Hills, where it meets the Sibsagar District we come upon two tribes living together, the Tamlu or Chingmengnu and Tableng or Angwankhu.

He places the language in the Eastern sub-group. According to Grierson, Chingmengnu called themselves as 'Dikpā Kātā' and the name Tamlu was given to the tribe by the English people. According to Grierson, "the languages and Tamlu was ceasing to be agglutinative and was becoming more synthetic."

Grierson (1903) claimed:

Naga group of languages comprise a long series of dialects, which mutually differ much from each other. They are on the whole more closely related to the Tibetan than to the Burmese.

He further made the claim:

In the south and in the west, the Naga dialects are connected with the Bodo and Kuki-Chin languages by means of several dialects, which have been put together as the North Assam group.

Grierson's Classification (1901):

Grierson (1901) has classified the Naga group of languages into three groups:

- a) **Western Group**
- b) **Central Group**
- c) **Eastern Group**

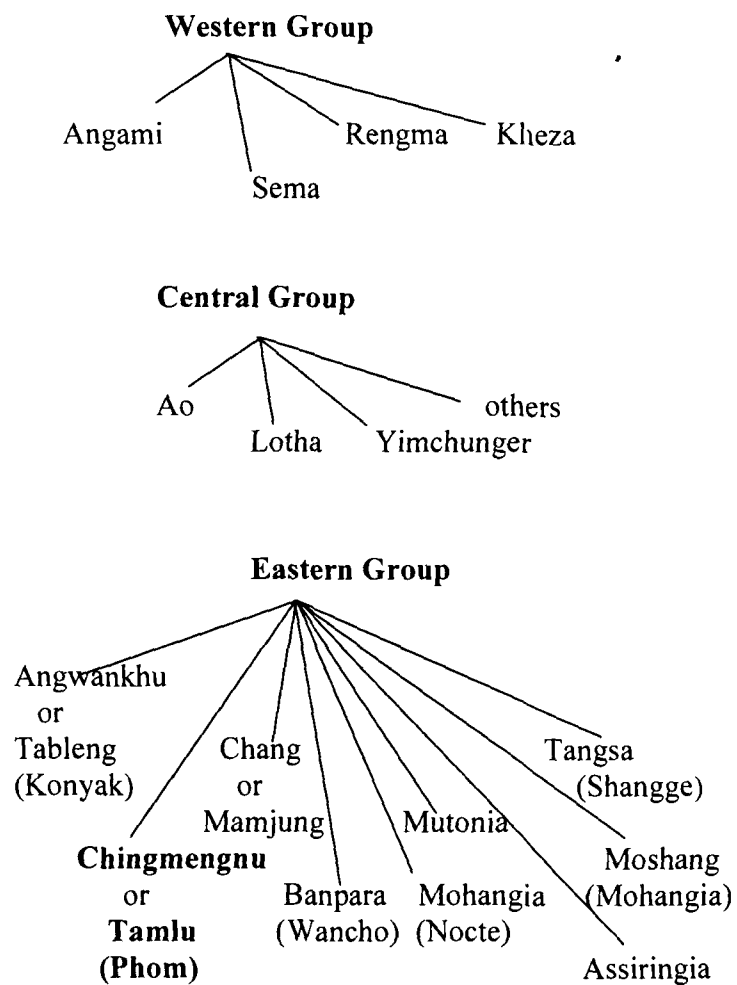


Figure (x)

The **Western group** consists of Angami, Sema, Rengma and Kheza. The **Central group** consists of Ao, Lotha, Yimchunger and some other languages and the

Eastern group comprises the Angwankhu or Tableng (Konyak), Chingmengnu or Tamlu (Phom), Chang or Mamjung and some other spoken languages are spoken outside the Naga hills like Banpara (Wancho), Mohangia (Nocte), Mutonia, Assiringia, Moshang (Mohangia) and Tangsa (Shangge).

Classification of Shaffer (1953) of Naga group of languages:

According to Shaffer (1953) Konyak and other Naga languages including Chang, Phom, Wancho, Nocte, Tangsa, etc. can be grouped with Boro languages and Kachin. He has grouped all the other Naga languages under the Kuki group.

Marrison's Classification (1967):

According to Marrison (1967), the Naga group of languages can be classified on the basis of types that are the typological comparisons at the level of phonology, morphology and syntax. At the phonological level, the syllabic patterns are subdivided into the word-initial, word-medial and word-final positions. He grouped the Naga family into three and arranged them from north-east to south-west. Marrison has put Phom in Type A.2 along with Konyak and Chang. These divisions are stated under:

TYPE A. 1 consists of Tangsen (yogli), Tangsa (Moshang) Nocte and Wancho. These languages are spoken in the Tirap sub-division of Arunachal Pradesh, the extreme north Tuensang district of Nagaland and contiguous parts of Lakhimpur district of Assam and also across Patkoi Range in Burma.

TYPE A.2 consists of Konyak, Phom, and Chang, spoken in the northern part of the Tuensang district of Nagaland.

TYPE B. 1 consists of Yacham- Tangsa, Ao (Chungli), Ao (Mongsen) and Sangtam spoken in the northern part of Mokokchung district and the central and the southern parts of Tuensang district.

TYPE B. 2 consists of Lotha, Yimchunger, Ntenyi and Meluri, spoken in the southern parts of Mokokchung and Tuensang districts and in the south- east part of Kohima district. The Sema who occupied the present territory in comparatively recent times separates Lotha and Nteyni from Yimchunger and Meluri in the east.

TYPE B. 3 consists of Tangkhul and Marring, spoken in north and east Manipur and in the Somra tract in Burma.

TYPE C. 1 consists of Sema, Angami (Kohima), Angami (Khonoma) Chokri, Kezhama and Mao, spoken in the southern part of the Mokokchung district, Kohima district and the extreme north of Manipur.

TYPE C. 2 consists of Rengma, Maram, Khoirao, Mzieme, Zeme, Liangmai, Puiron and Nruanghmei. Rengma is spoken in the northern part of Kohima district. The remaining languages are spoken in one continuous tract in the Upper Barak Valley and in the Barail range in the eastern part of Kachar, south-west Kohima district and north-west Manipur (Sreedhar, 1974).

2.2 Typological Classification:

Here attempt has been made to identify the typological characteristic of Phom, based on the model suggested by K.V. Subbarao. It is interesting to note that his model is based on the study of thirty Tibeto-Burman languages. His work shows the common characteristics, which are present in almost all the languages of the Tibeto-Burman family. It provides a model on which the other languages of the Tibeto-Burman family can be tested for the absence and presence of features.

Phom, as one of the Tibeto-Burman languages, shows the typical characteristics as exhibited by other languages of the family.

2.2.1 Typological Characteristics of Phom Language:

1. **Phom exhibits the SOV word order pattern, i.e. it is a verb final language as other Tibeto-Burman languages.**

(i) η ai ni η e-pe i^2

I you see Rm Past

'I saw you.'

(ii) η ai ašoye ha 2 - η a

I mango eat Dec

'I eat mango.'

(iii) pi ɲɯ šΔm-ai leitei

she home-Poss went

‘She went home.’

2. Indirect object precedes direct object in the unmarked word order in Phom.

(i) ɲai pəpə-kɯ lai šu²-pei²

I him to book give- Rm Past

‘I gave a book to him.’

(ii) ɲai lai haLtə -lei tu² -pei²

I book table on keep-Rm Past

‘I kept the book on the table.’

(iii) ɲai meri- kɯ cɯ šu²-pei²

I Mary to rose give- Rm Past

‘I gave a rose to Mary.’

3. Phom has post-positions like other verb final languages.

(i) haLtə šaɲai

table on

‘on the table.’

(ii) pu t^hUŋai

tree under

‘under the tree.’

(iii) tUŋ moŋai

room inside

‘inside the room.’

4. Genitive precedes the governing noun in Phom.

(i) jon-ai lai

John-poss book

‘John’s book.’

(ii) ŋalei ət^hʌŋ

I-poss cap

‘My cap.’

(iii) ŋa-lei lai

sister-poss book

‘Sister’s book.’

5. The marker of comparison follows the standard of comparison in Phom like other Tibeto-Burman languages (see 6.1.1).

(i) jɔn pɔl-mə luʃi ɲike²

john paul-than tall -er

‘John is taller than Paul.’

(ii) pɔl jɔn-ə¹ t^halakʃi ɲike²

Paul John-than smart -er

‘Paul is smarter than John.’

6. Time adverbials (TA) precede Place Adverbials (PA) in Tibeto-Burman and also in Phom.

(i) ɲai ɲiɲi² niŋ-mu p^heilei² ŃUɲai pɔŋtai-hɔn

I tomorrow you- with market place meet FUT

‘I shall meet you tomorrow in the market.’

(ii) piŋu ŃInɲi² iskolei tai-hɔn

she today school to go FUT

‘She will go to school today.’

7. Time Adverbials and Place Adverbials occur in descending order in Phom.

(i) ɔn- paci ya ɔktobar-ɔnpwəli ɲi²-hacɔnimu ɲɔt

ten-o'clock night October 14 day 2000 7

‘At ten o'clock at night on the 14th October in the year 2007.’

¹ -mə and -ə are the markers of standard of comparison but it alternates when it is preceded by a nasal consonant.

8. Adjectives can follow or precede the head noun i.e. modified in Tibeto-Burman languages and also in Phom.

(i) nala maipə

girl beautiful/good

‘Beautiful girl.’

or

maipə nala

beautiful/good girl

‘Beautiful girl.’

(ii) kUnko²pə paha

clever boy

‘Clever boy.’

or

paha kUnko²pə

boy clever

‘clever boy.’

(iii) maipə pe

beautiful/good garden

‘beautiful garden.’

Or

pe maipə
garden good/ beautiful
'Beautiful garden.'

9. In Phom, numerals follow the head noun like other Tibeto-Burman languages (see 6.1.5.2).

(i) pa ʌn
man ten
'ten men.'

(ii) pa hik
man one
'one man.'

(ii) ašoye ʌnpʊni
mango twelve
'twelve mangoes.'

The numerals can also precede the head nouns.

(i) ʌnpʊni ašoye
twelve mangoes
'Twelve mangoes.'

(ii) hik ꞑwɥa

one girl

‘one girl.’

10. Determiners follow the head noun in the unmarked word order. It may also precede the head noun as in Manipuri, Chang and Rongmei. In Phom determiners precede the head noun.

(i) hapa šIꞑak

this man

‘This man.’

(ii) hà šIꞑak

that man

‘That man.’

11. Tibeto-Burman languages have split determiner system, where the determiner precedes as well as follows the noun phrases.

(i) hapa šIꞑak hapa

this man this

‘this man.’

(ii) ha´ šIꞑak ha

that man that

‘that man.’

In Phom, the split determiners are identical as /hapa/ and /ha/ occur both at the beginning and also at the end.

12. The negative particles occur post-verbally in most of the Tibeto-Burman languages and in some languages, the negative particles occur pre-verbally. This characteristic is also found in Phom.

(i) pəpə-i ašoye na-limɲu
he- Nom mango not like
'He does not like mangoes.'

(ii) ŋai niŋ na-limɲu
I you not like
'I do not like you.'

13. The question particles or wh- constituents occur pre-verbally in Phom language.

(i) niŋ-i manəŋ na-ŋa
you Nom what like do
'What do you like?'

(ii) niŋ-i manəŋ šak-ŋa
you Nom what buy do
'What did you buy?'

The question word occurs in its place and it cannot be moved to other positions in the sentence.

14. In yes/no questions, the question particles or the helping verbs occur post-verbally.

(i) niŋ-i kofi li mɲw-la

you Nom coffee like – Q.P

‘Do you like Coffee?’

(ii) pi ɲw p^hai-yuŋŋɪŋai tai-la

she price- selling place go –Q.P

‘Did she go to the market?’

(iii) pəpə -i pi ɲw li mɲw-la

he Nom her like Q.P

‘Does he like her?’

15. Phom has relative clause but relative pronoun is absent and the determiners sometime serve the purpose of relative pronouns.

(i) antelai ipa-paha yɔŋŋi ɲw pə -paha ŋa-lai -cei

there that boy standing place boy/man I-poss brother elder

‘The boy who is standing there is my elder brother.’

(ii) ha_{ŋw} hakla sari t^hu^ʔʂi ŋwəpə ha_{ŋw} ŋa-lai o_{ŋw}
 that lady red sari wearing place that lady I-poss mother
 ‘The lady who is wearing red sari is my mother.’

(iii) ha-pen antelei hiʂi ŋwəpə -y_w ŋa-lai
 that pen there lying place is I-poss
 ‘The pen which is lying there is mine.’

The relative clause is external in Phom and it is pre-nominal.

16. There is polymorphemic anaphor in Phom and it has local binding.

(i) ŋai ŋai-niŋ e-pe^ʔ
 I I - self see-Rm Past
 ‘He saw himself.’

(ii) pəpə pəpə-niŋ e-pe^ʔ
 he he - self see Rm Past
 ‘He saw himself.’

(iii) cUmp^hoŋ niŋ-i li-n-pe^ʔ
 they self nom make Rm Past
 ‘They made themselves.’

17. Like most of the Tibeto-Burman languages, Phom has final complementizers.

(i) pəpə-i ɲai-kw pəpə mUŋmoŋai k^{hi} šai e-peɪ[?]
 he Nom me to he sad Emp that (Comp) tell Rm Past
 ‘He told me that he was sad.’

(ii) jɔn-i meri maiŋke šai e-tike
 john Nom meri acc good looking that (Comp) say Pr Perf
 ‘John said that Mary looks good.’

(iii) opa-lei ɲai-kw moŋoŋai k^{hi} šai e-peɪ[?]
 father Poss me to happy Emp that(Comp) tell RmPast
 ‘My father told me that he is happy.’

18. Indirect object precedes the direct object in the unmarked word order and sometimes it may also follow.

(i) ɲai lai haLtə-lei tu[?]peɪ[?]
 I book table on keep Rm Past
 ‘I kept the book on the table.’

(ii) niŋ-i meri-kw cw šu[?]peɪ[?]
 You Nom Mary to flower give Rm Past
 ‘You give a flower to Mary.’

19. In Phom, there is externally headed relative clause. The head noun occurs to the left of the embedded clause.

- (i) haŋw hakla Šari t^hu[?]Ši ŋwəpə haŋw ŋai-lei oŋw
 lady red sari wearing place that lady I Poss mother
 ‘The lady who is wearing red sari is my mother.’

20. Phom is a pro-drop language as other verb-final languages.

- (i) ŋai ha[?]-hΛn
 ø ha[?]- hΛn
 eat FUT
 ‘will eat’

- (ii) niŋ e-pe[?]
 you see Rm Past
 ø epe[?]
 see Rm Past
 ‘Saw’

21. Verb subject agreement is absent in phom language.

- (i) ŋai aŠoye ha[?]-pei[?]
 mango eat Rm Past
 ‘I ate mango.’

(ii) pəpə ašoye ha²-pei²
he mango eat Rm past
'He ate mango.'

(iii) pi₁ni ašoye ha²-pei²
she mango eat Rm past
'She ate mango.'

22. In Phom, adverbs can be re-duplicated as other South-Asian and Tibeto-Burman languages.

Re-duplication of Adverbs

(i) lomi lomi 'quickly'
quickly quickly

(ii) ni₁ta ni₁ta 'laughingly'
laughingly laughingly

23. Phom languages have echo-words like other Tibeto-Burman languages.

(i) wə₁m yə₁m 'Stomach and the alike'
Stomach

(ii) ki²pə yi²pə 'thief and the alike'
thief

2.3 Morphological Classification:

Morphologically languages can be classified into:

- (1) Isolating
- (2) Agglutinative
- (3) Synthetic or
- (4) Polysynthetic language.

Phom is an agglutinative language as other Tibeto-Burman languages; but at the same time, it is Isolating as some of the languages i.e. Liangmai, Phom is partly isolating and partly agglutinating.

In Agglutinating languages, one word contains more than one morpheme, which shows different morphological categories, but each morpheme can be segmented. The morphemes can be segmented from the adjacent morphemes and one morpheme can also represent one word. In Isolating type, each word consists of just one morpheme.

(a) Agglutinative

(i) $p^h \wedge kt^h u^? - t^h \textcircled{a} \eta$

shirt ear

'collar'

(ii) p^hei-lei ŠUŋai
cost in place
'market'

(iii) ŋom-kw tUŋpɔ
stomach- to pain
'stomachache'

(b) Isolating

(i) pa hik
man one
'One man'

(ii) hakla p^hΛkt^hu[?]
red shirt
'red shirt'

(iii) dɔktar Λn
doctor ten
'ten doctors'

(iv) maipə pe
good garden
'beautiful garden'

CHAPTER 3

METHODOLOGY

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METHODOLOGY

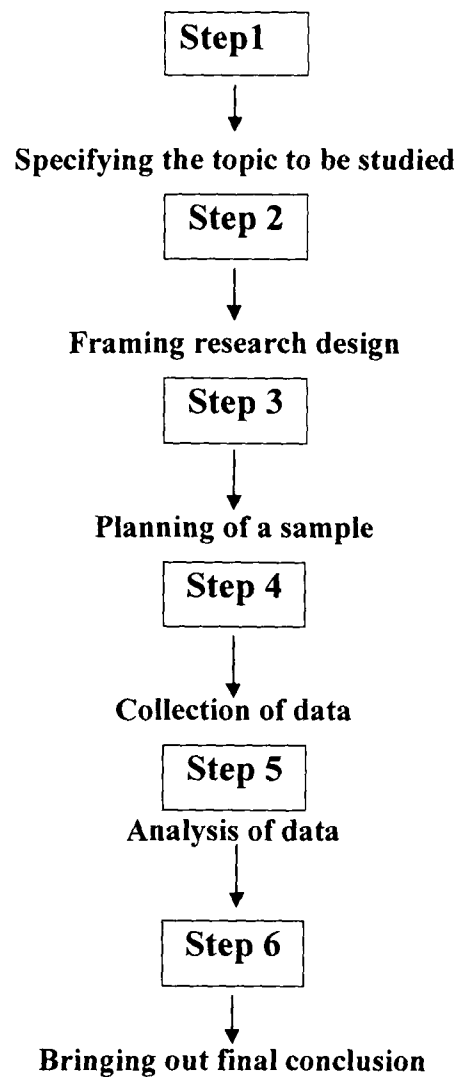
3.0 At the outset, it has been made clear that the aim of this research coincides with descriptive research. As we know, the main goals of linguistic research are: to explore, to describe and to explain. In particular, the descriptive study also tries to study and answer questions: who, what, when and how. This type of research work describes linguistic structure of language, language system, linguistic situation and linguistic event, etc of a particular language. In this endeavor, the researcher observes, studies and describes what he/she found. In this case, collecting data on scientific basis for descriptive studies, with care and deliberation, remains the vital issue for any researcher. This research, in particular, keeps the guidelines and general framework of descriptive study in mind and tries to describe Phom language accordingly. This effort also justifies the theoretical goals of the research.

Broadly speaking, there are several methods of conducting a scientific research in linguistics. For our purpose, we have adopted field study method. As we know, this method involves direct study of field situations. Anvita Abbi (2001) rightly says:

In modern days, language research can be oriented either empirically or non- empirically, based on the interest of the scientist. Empirically oriented research in linguistics is commonly known as 'field research' or 'field-work'. The branch of linguistics that deals with the knowledge of field research or fieldwork is known as 'field-linguistics'.

This method has, in fact, broken down the traditional method of conducting research in limited space. It has been established that there are six phases under which research is carried out:

3.1 Steps:



(Figure xi)

These steps have been followed. The topic of this research is clear and direct. The research design is descriptive.

The first move was to collect data from primary sources. However, secondary sources were not completely neglected. Collection of primary data was one of the major goals of this research. It goes without saying that the two main sources of primary data collection are: interview and observation. The secondary data were collected through a variety of sources. But, they are obviously limited, as not enough work is available in this language.

3.2 Methods for data collection:

The fieldwork period was divided into two parts: (1) the collection of data, and (2) the observation of the data. The collection and observation of the data sometimes went together.

Both the Qualitative and Quantitative methods were employed for the data collection. There is very limited work done on the language except Robbins Burling who has worked out on the phonological aspect of the language (cf. 4.1). The descriptive study of a language requires a detailed view of the language. It needs an immense amount of the qualitative and quantitative data to be collected.

Anvita Abbi's (2001) model has also been taken into consideration. Attempt has also been made to adopt her model as a reference point. The pattern and design

suggested by Central Institute of Indian languages for conducting descriptive study has also been used.

Apart from the self-made word list and sentence-list, the word-list and the sentence-list of Central Institute of Indian languages for fieldwork were used for the collection of data.

For the collection of data Interviews were conducted with the speakers. Meetings were also arranged. Efforts were made to know their expectations. The response was positive. They were frank in their opinions. They were very optimistic. These sessions were very useful, as they became the active participants.

3.3 Informants:

The data were collected from seven informants of different age groups and professions.

Name	Age	Sex	Occupation
Imdong Phom	65	Male	Chairman of Phom literature committee
Among Phom	50	Male	A Bible translator
B.Henshet Phom	40	Male	Vice-Principal of Yingli college
Angmaü Phom	24	Male	A student of degree, Arts
Shatung Phom	26	Male	A student of degree, Arts
Nyuchem Phom	23	Female	A student of degree, Arts
Sheklen Phom	23	Female	A student of degree, Arts

Table (x)

3.4 Criteria for choosing the informants:

- ◆ An informant should possess these qualities:
- ◆ An informant should have clear pronunciation
- ◆ He should be patient
- ◆ He should not be away from his native place for a long time
- ◆ He should understand the contact language (if there is no interpreter that means in case of bi-lingual).

The data were collected from these informants in the field in 2006-2007. The data once collected were cross checked. The informants from different age groups and from different professions were of much use.

3.5 Cross checking and validation of data:

There are three criteria for evaluating the research: reliability, validity and sensitivity. Reliability refers to ability of an instrument to produce consistent or same result. In this regard, the cross checking of the data is very important.

Sreedhar (1974) rightly says:

One draw back in the data collection is the adoption of the informant elicitation method, which has the risk of presenting hyper corrected forms.

The data were collected from the speakers of common dialect, which is understood by all the speakers of the language. This was done to avoid the discussion on the dialectal variation.

They were interviewed and recorded. Recording was done for a closer study and it was also needed for the spectrographic study of the sounds.

3.6 Instrument:

Recorder:

A good quality tape-recorder was used for the recording of the sounds. There were some instances when the recording was not clear because of noise. It is very difficult to get the ideal condition when the recording could be done.

It is evident that one should be able to recognize the sounds easily. As quoted by Anvita Abbi (2001) “my teacher, Prof. Charles Hockett, while teaching us ‘Field Methods’ course used to say that ‘the best equipment that one has to take to the field is your pair of ears’.

While checking the sounds for machine evidence, it was found that there were creaky vowels but they were not found with other speakers when counter checked. The voice of that particular informant led us to this assumption.

3.7 Observation:

Observation implied the use of eyes rather than of ears and the voice. It was also a process of watching the concrete situation of language being used by native speakers. Observation is always a planned methodical watching.

Observation is the method where the researcher and informant both become participant as researcher also involves himself in observing the situation and tries to assimilate to some extent with the informants.

The people were very optimistic, knowing that someone from the other community is engaging herself in doing research on their language. People were very helpful and through out the research period, all the possible supports were given from the community.

When the data were collected in presence of more than two informants, they consulted each other and some times deviated with one another leading to a

situation where they also learned what they did not know before. This was among the young speakers of the language. This made them more curious about their mother tongue.

The informants were very interested to know those IPA symbols, which was used for transcribing the data. Some times, they were also explained the different sounds, place and manner of articulation and also minimal pairs.

3.8 Interviews:

Interviews were conducted with the informants for the collection of data. No specific questionnaire was prepared. There were oral interviews, which were reported and recorded. The data were collected by elicitation through word and sentence lists. Apart from collection of data, some informal interviews were conducted with other speakers of the language like, C. Amop Noklang, Director, North East Integrated Program. Ms. A. Asangla Phom, Project Co-Ordinator, PBCA (Phom Baptist Church Association). Mr. Paüshen Phom (retired Rev.).

These interviews were helpful to know about the socio- cultural life of the people and also the different settings of the society.

CHAPTER 4
LITERATURE REVIEW

CHAPTER 4

LITERATURE REVIEW

4.0 Literature Review:

Literature Review is carried out and divided into three parts: (1) Earlier Works (2) Available Resources and (3) Model Selected. It is divided into two parts. (a) (i) Review of Literature on Phonology and (ii) Selection of Model for Phonology, and (b) (i) Review of Literature on Morphology and (ii) Selection of Model for Morphology.

4.1 Earlier Works:

The present work may be considered as a base on which the further research could be carried out. Quite a few linguistic works are available on Phom language. Some works are listed here in this section. However, they can not be considered to be a considerable amount of work.

Grierson (1903), in the Linguistic Survey of India, volume III, part II has mentioned about this language by the name Tamlu or Chingmengnu. He has also provided a standard list of words and sentences of the language. There are 241 words and sentences listed. Grierson says, "the language ceasing to be agglutinative, and are becoming more synthetic." The Chingmengnu called themselves as Dikpā Kātā' and the name Tamlu was given to them by the English people.

French Walter Thomas (1983), in his Doctoral Dissertation for the genetic classification of the language, has listed Phonemes of Phom language- Vowels and Consonants. This can be seen in the volume I and II of Northern Naga: A Tibeto-Burman Mesolanguage. Marrison (1967), in his Doctoral Dissertation, on Classification of Naga languages, he has mentioned about Phom language.

Robbins Burling has worked on Phom language. His work appeared in the 'Linguistics of Tibeto-Burman Area' Volume 21.2- fall 1998. His work can be considered to be a considerable amount of work. He has given a list of vocabulary. The words included in the list are of the following types:

Nature: Sky and weather, land and water

Animals: Mammals (domestic and wild)

Birds: Birds, reptiles, fish etc.

Insects and worms

Animal parts, Products, calls

Plants, foods: trees, forest, fruit, grain, tubers, vegetables and plants etc., plants parts, plant maturation and stages

Body parts

Liquids and miscellaneous

Internal organs, bones

Pronouns: People, age, gender, occupational categories

Kinship terms

Illness

Artifacts: cooking and eating equipment

Basketry, cloth, clothing

Tools and weapons

Buildings and their parts, furniture

Nouns: Abstract and miscellaneous

Time expressions (adverb)

Numerals

Adjectives: Colour, size, miscellaneous

Verbs

Function words and affixes: Classifiers, question words, noun suffixes, postpositions, verb suffixes, demonstratives, and miscellaneous

He has also given a list of vowels, diphthongs, consonants (word initial, word final) and tones. In particular, he mentioned the process of assimilation across the syllable boundaries. This process has also been observed in this research. However, our findings do not match with his investigation on all points.

Sreedhar (1974) in his book, "Naga-Pidgin- A Sociolinguistic Study of Inter-lingual Communication Pattern in Nagaland" has discussed about Phom language.

He has divided the speakers into three groups. They are:

- (i) **the Southern group:** consisting of the speakers of Angami, Kachari, Zeme, Liangmai, Rongmei, Remgma, Sema, Khezha, Chokri and Mao.

- (ii) **the Northern group:** consisting of the speakers of Konyak, Sangtam, Phom, Chang, and Khiemnungan, and
- (iii) **the Central group:** consisting of the speakers of Lotha, Ao, and Yimchunger.

A list of twenty consonantal phonemes of Phom speakers in Naga-Pidgin has also been provided in his book. He has also given a list of few examples of /t/ and /k/ corresponding to /d/ and /g/ in the word initial and inter-vocalic positions. Sreedhar has also listed some of the examples where /š/ corresponds to /s/ at a position and to /c/ at some other position. The variation of /r/ and /l/ has been mentioned with few examples among the speakers itself. The /r/ and /l/ variation persists in this investigation in borrowed words. A lot of borrowed words in Naga-Pidgin have come from Assamese, Hindi and other languages. This could be one of the reasons for /r/ and /l/ variation among the speakers.

Nagaland Bhasha Parishad, (1973) has published a dictionary. It is a multi-lingual dictionary comprising Hindi-Phom-English. Another dictionary is bi-lingual dictionary of English and Phom published by N. Shauhong and S. Odiba Phom in 1997. There are Primary level grammar books; short stories for school students (cf. 1.10)

4.1.1 Non-Linguistic Work:

Many **non-linguistic** works have also been carried out on the language and the community.

Sreedhar, (1974) in his book 'Naga-Pidgin: A Sociolinguistic Study of Inter-lingual Pattern' provided the information of the Phom population and also the classification of the language.

The population of the speakers is listed in the census of India, 1961, 1971, 1981, 1991, and 2001. The Statistical Handbook of Nagaland also provides such details. The book, 'Land and People of Indian States and Union Territories (Nagaland)', edited by S.C.Bhatt and Gopal K. Bhargava (2005) provides a list of the distribution of the Phom population of males and females.

Detailed ethnographic information has been given in People of India (Nagaland) volume XXXIV by K.S.Singh (General Editor) (1994). The speakers of the language have also done non-linguistic works. L.Mongnyei Phom (1993) in his work, "The Concept of Life after Death in the Traditional Belief of the Phom Naga Tribe" deals with the spiritual work related with the beliefs of the people. He has also provided the ethnographic information and discusses the life and society of the Phom people.

In his book, 'Phom Day' C.Amop Noklang (2002) has given a detailed account of information of social set- up of the Phoms, their traditional culture and beliefs.

B.Henshet Phom (2000), in his work, 'The Phom Naga Indigenous Religion: A Socio-Philosophical Perspective' has dealt with the life, culture their social set up and religious beliefs.

Another work has also been carried out by B.Henshet Phom (2005) on the Phom Naga Customary Law. The book deals with important different laws that are followed or the people are guided with.

4.2 Available Resources:

There are different sources of information on Tibeto-Burman languages that were available for the reference. The available sources are mentioned in this section. Also the model selected would be mentioned in the selection of model (cf. Model Selected).

The sources of information are divided into three groups. They are:

- (a) Phonetic Readers
- (b) Grammars
- (c) Dictionaries

(a) Phonetic Readers:

- (i) Thaddou Phonetic Reader (Thirumalai, 1972)
- (ii) Ao-Naga Phonetic Reader (Gurubasave, 1972)
- (iii) Tripuri Phonetic Reader (Pushpa, 1972)
- (iv) Angami Phonetic Reader (Ravindran, 1974)
- (v) Lotha Phonetic Reader (Acharya, 1975)
- (vi) Manipuri Phonetic Reader (Inder Singh, 1975)
- (vii) Sema Phonetic Reader (Sreedhar, 1976)
- (viii) Mishmi Phonetic Reader (Sastry, 1984)

(b) Grammars:

- (i) Ao-Grammar (Gurubasave, 1975)
- (ii) Kokborok Grammar (Pushpapai, 1976)

- (iii) Angami Grammar (Gridhar, 1980)
- (iv) Sema Grammar (Sreedhar, 1980)
- (v) Lotha Grammar (Acharya, 1983)
- (vi) Mishmi Grammar (Sastry, 1984)
- (vii) Standardized Grammar of Naga-Pidgin (Sreedhar, 1985)
- (viii) Tangkhul Grammar (Arokianathan, 1987)
- (ix) Mising Grammar (Sastry(ed.), 1991)
- (x) Mao-Naga Grammar (Gridhar,1994)
- (xi) Hmar Grammar (Dutta and Bapui, 1996)
- (xii) The Ethnology of Khezas and the Kheza Grammar (Kafo, 2005)

(c) Dictionaries:

- (i) English-Phom-Hindi Dictionary (Nagaland Bhasha Parishad, 1973)
- (ii) English-Phom Dictionary (Shauhong and Odiba Phom, 1997)
- (iii) Mishmi-English-Hindi Dictionary (Sastry, 1991)

4.3 Model Selected:

4.3.1 This section is divided into two parts: (a) (i) Review of Literature on Phonology (ii) the Model for Phonology and (b) (i) Review of Literature on Morphology (ii) the Model for Morphology.

(a)

4.3.1.1 (i) Review of Literature on Phonology:

The history of phonology can be traced to be rooted back to 400 B.C. and 2nd century A.D. in ancient India in the work of Panini and Patanjali. It has grown throughout the centuries. Many note worthy contributions and efforts led this field to reach a level where the electronic devices and machines are the major elementary instruments for the study of sounds. The twentieth century linguists Abercrombie, Daniel Jones, Roman Jakobson, Morris Halle, and Chomsky etc. have made the significant contributions to this field. Phonetics is the study of speech sounds in general and Phonology is the study of speech sounds of a particular language. According to Robbins (1967):

Phonetics and phonology are both concerned with the same subject matter or aspect of language, speech sounds, as the audible result of articulation, but they are concerned with them from different points of view. Phonetics is general (i.e., concerned with speech sounds as such without reference to their function in a particular language), descriptive and classificatory: phonology is particular (having a particular language or languages in view) and functional (concerned with working or functioning of speech in a language or languages). Phonology has in fact been called functional phonetics.

Phonology is the study of speech sounds, their change in different environments, phonemes, variants etc. The sound pattern of a language is studied in phonology.

In the words of Trubetzkoy (1939):

It is the task of phonology to study which differences in sounds are related to differences in meaning in a given language, in which way the discriminative elements are related to each other, and the rules according to which they may be combined in words and structures.

The basic concern of phonology is to see the functioning of sound elements in a language, their behavior, pattern and use. Matthews (1974) has rightly said that:

Phonology is concerned with the functioning of speech-units within the system of individual languages, whereas that of phonetics is concerned with the nature and typology of speech sounds in themselves.

The different components of phonology include the phonemes, allophones, the different sounds which can be classified into the categories of consonants and vowels. Distinctive features, phonological rules and processes, intonations are the concern of phonology. Phoneme is the smallest contrastive unit which may bring about change in meanings. According to Crystal (1987):

Phonemes are contrastive units which mean the contrast of words produce differences in meaning. Sounds that are phonetically similar and do not occur in the same environment are in complementary distribution or do not cause a change in meaning (i.e. they are in free variation). If in at least one pair of words in language sound differences give rise to a meaning difference, then that different sound is phonemic in the language.

Allophones are the alternate realization of the same phoneme. These variants can either be in complementary distribution or in free variation. The vowels are the sounds produced with an open in the vocal tract. There is no constriction of air passage while producing the sound. Jensen (2004:12) has described it in the following words:

Vowels are described using somewhat different terminology from consonants, since there is no obstruction in their production. The parameters for vowels are the height of the tongue, the rounding of the lips, and tongue root position.

Consonants can be defined as those sounds produced with a narrowing or closure in the vocal tract, thus, causing constriction of air. Jensen (2004:4) has described it:

Consonants are divided into groups along three basic dimensions. First is the manner of articulation, which refers to how the sound is produced. Second is the place of articulation, the position in the mouth of the greatest obstruction. Third is the state of the glottis in the production of the sound.

Syllables are described as one peak of sonority of a sequence of phonemes. There is an alternative phonetic approach to define the syllables in acoustic terms and the articulatory motion can be related to the notion of sonority. Sonority prominences are made up of length, stress, intonations, pitch. Ladefoged (1982: 221) defines the sonority as:

The sonority of a sound is its loudness relative to that of other sounds with the same length, stress and pitch.

4.3.1.2 (ii) **The Model for Phonology:**

The model chosen for phonological analysis of Phom language for distinctive features and phonological rules is the model of Chomsky and Halle of 'The Sound Pattern of English' (1968). Praat (version 4.4.20) software is used for the spectrographic analysis of the sounds.

In this thesis, certain technical terms have been used. Therefore, it is imperative to explain such terms.

1. **Grammar:**

The term grammar refers to both the system of rules represented in the mind of the speaker-hearer: (1) a system which is normally acquired in early childhood and (2) use in the production and interpretation of utterances.

2. **Linguistic Universals:**

Linguistic Universal refers to essential properties of natural language.

3. **Phonetic Representations:**

Phonetics establishes utterances, which are sequences of discrete segments. Segments are complexes of a particular set of phonetic features. The simultaneous and sequential combinations of these features are subject to a set of specific constraints. There will be many other constraints for both. They must be met by each phonetic representation in each language.

A phonetic representation has a two-dimensional matrix, in which (1) the row stands for particular phonetic, (2) the columns stand for the consecutive segments of the utterance generated; and (3) the entries in the matrix determine the status of each segment with respect to the features. In a full phonetic representation, an entry might represent the degree of intensity. It is likely that the phonetic representation of an utterance in a given language is a matrix with rows, labeled by features of universal phonetics.

Phonetic Representations: The phonological component expresses the relationship between the surface structure of a sentence and its physical actualization is determined by grammatical rule.

4. Lexical and Phonological Representations:

Lexical Representation refers to the Representation of formatives provided by the lexicon. There are the lexical formatives as well as certain grammatical formatives. They happen to appear in lexical entries. There may be various grammatical categories directly by the syntactic rules themselves. Thus, the syntactic rules and the lexicon, applied in a manner of formatives are not taken completely in this research.

It is evident that lexical representation refers to the representation of formatives proved by the lexicon.

5. The Rules of the Phonological Component:

The Phonological Component is described as a system of rules: It is organized in accordance with the principle of the transformational cycle, which maps surface structures into phonetic representations.

6. Distinctive Features:

Distinctive Features are the minimal elements of which phonetic, lexical, and phonological transcriptions are composed, by combination and concatenation. A feature complex is called a “unit”. If it is fully specified in terms of features, it is called a “unit”; otherwise, an “archi-unit”. If the unit has the feature [+segment], it is called a “segment” (or, if not fully specified, an “archi-segment”). If it has the feature [-segment], it is called a “boundary”.

7. Vowel Reduction:

Vowel Reduction is a matter of phonological rule. In actual speech, the reduction of vowels is determined not only by the functioning of the underlying grammatical rules, but also by the variety of other factors (speed, casualness, frequency of the use of the item, predictability) in a particular context.

8. The Features:

The universal phonetic theory presents further possibilities for the categorization of segments.

9. **Vowel Alternations:**

It is the change of vowel as in: divine-divinity, serene-serenity etc.

The Vowel Shift Rule:

Vowel shift operates after the tense vowels have been diphthongized which supply the appropriate glides.

The Diphthongs:

Diphthongs – i.e., sequences of vowel followed by a glide – are the result of phonological rules that insert glides in certain position.

Phonetic and the Phonological Representation:

The phonetic representation consists of a sequence of phonetics segments. Each of which is nothing other than a set of phonetic feature specifications. The phonological component accepts input as a structurally analyzed string.

10. **The Phonetic Features:**

The Neutral Position:

Vocal tract, positioned in a certain characteristic manner, is called neutral position.

Vocal Cord Vibration:

The two major factors ‘controlling vocal cord vibration’ are differences in air pressure below and above the glottis and the configuration of the vocal cord. i.e. tension, shape, and relative position.

11. Major Class Features:

Sonorant - Non-Sonorant (Obstruent):

Sonorants are produced with a vocal tract cavity configuration in which spontaneous voicing is possible. Obstruents are produced with a cavity configuration that makes spontaneous voicing impossible.

Vocalic-Nonvocalic:

Vocalic sounds are produced with an oral cavity in which the most radical constriction does not exceed. They are found in the high vowels [i] and [u] where vocal cords are positioned so as to allow spontaneous voicing. In nonvocalic sounds both of these conditions are not satisfied.

Consonantal-Nonconsonantal:

Consonantal sounds are produced with a radical obstruction in the mid sagittal region of the vocal track. Nonconsonantal sounds are produced without such an obstruction.

12. Cavity Features:

Vowel strictures are described with the help of the features “front back” and “high low”. The consonantal strictures are characterized by means of a single multi valued parameter that refers to the location of the constriction.

Coronal- Noncoronal:

Coronal sounds are produced with the blade of the tongue raised from neutral position. Noncoronal sounds are produced with the blade of the tongue in the neutral position.

Anterior-Nonanterior:

Anterior sounds are produced with an obstruction that is located in front of the palato-alveolar region of the mouth. Nonanterior sounds are produced without such an obstruction.

Features Relating to the Body of the Tongue:

High-Nonhigh:

High sounds are produced by raising the body of the tongue above the level of the neutral position. Nonhigh sounds are produced without such a rising of the tongue body.

Low- Nonlow:

Low sounds are produced by lowering the body of the tongue, below the level that it occupies in the neutral position. Nonlow sounds are produced without such a lowering of the body of the tongue.

Back-Nonback:

Back sounds are produced by retracting the body of the tongue from the neutral position. Nonback sounds are produced without such a retraction from the neutral position.

Rounded- Nonrounded :

Rounded sounds are produced with a narrowing of the lip orifice. Nonrounded sounds are produced without such a narrowing.

Distributed-Nondistributed:

Distributed sounds are produced with a constriction that extends for a considerable distance along the direction of the airflow. Nondistributed sounds are produced with a constriction that extends only for a short distance in this direction.

Covered-Noncovered:

Covered sounds are produced with a pharynx in which the walls are narrowed and tensed and the larynx raised. Uncovered sounds are produced without a special narrowing and tensing in the pharynx.

Glottal Constrictions:

Glottal constrictions are formed by narrowing the glottal aperture beyond its neutral position. Such constrictions may accompany many different types of supraglottal articulatory configurations. Included among the sounds with glottal

constriction are the implosives and the ejectives, as well as certain types of clicks. Glottal constrictions are commonly of an extreme degree, i.e., they involve total closure.

Nasal-Nonnasal:

Nasal sounds are produced with a lowered velum. The air escapes through the nose. Nonnasal sounds are produced with a raised velum so that the air from the lungs can escape only through the mouth.

Lateral-Nonlateral:

Lateral sounds are produced with a lowering the mid section of the tongue at both sides, or at only one side, thereby allowing the air to flow out of the mouth in the vicinity of the molar teeth where as in nonlateral sounds no such side passage is open.

13. Manner of Articulation Features:

Continuant-Noncontinuant (Stop):

In the production of continuant sounds, the primary constriction in the vowel tract is not narrowed to the point where the airflow blocked. In stops, the air flow through the mouth is effectively blocked.

Release Features: Instantaneous Release-Delayed Release:

These features affect only sounds produced with closure in the vocal tract. During the *delayed release*, turbulence is generated in the vocal tract so that the release

phase of affricates is acoustically quite similar to the cognate fricative. The instantaneous release is normally accompanied by much less or no turbulence.

Release of Primary Closures:

Primary constriction distinguishes the affricates from plosives as plosives are produced with an abrupt release and affricates with a delayed release.

Release of Secondary Closures:

The release of secondary closures is provided by the clicks. Clicks are formed with two or even three simultaneous closure. In the terms of the framework developed, clicks are noncontinuants with extreme velarization, i.e., [^{+high}_{+back}]. They may or may not be glottalized.

Supplementary Movements:

Suction:

Suction is produced by the downward movement of velar or glottal closures. It is necessary from a phonetic point of view to postulate two distinct suction features, one (the “click” feature) is associated with velar closure and other (the “implosion” feature) with glottal closure.

Pressure:

Pressure motions can be executed by the velar or by the glottal closure.

Tense-Nontense:

Tenseness specifies the manner in which the entire articulatory gesture of a given sound is executed by the supraglottal musculature. Tense sounds are produced with a deliberate, accurate, maximally distinct gesture. Such sounds involve considerable muscular effort. Nontense sounds are produced rapidly and indistinctly. In tense sounds, both vowels and consonants, the period during which the articulatory organs maintain the appropriate configuration is relatively long; while in nontense sounds the entire gesture is executed in a somewhat superficial manner.

14. Source Features:

Hightened Subglottal Pressure:

It is the situation in which the aspirated voiced stops of languages occur during the period of oral closure.

Voiced-Nonvoiced (Voiceless):

The vocal cords are placed in a configuration that will cause them to vibrate while air flowing. The vocal cords may also be spread apart in the neutral position. In this case voicing will not occur. "Nonvoiced" or "voiceless" sounds are produced with a glottal opening and it is so wide that it prevents vocal vibration if air flows through the opening.



Strident-Nonstrident:

Strident sounds are marked acoustically by greater noisiness than their nonstrident counterparts. When the air passes over a surface, a certain amount of turbulence will be generated depending upon the nature of the surface. A rough surface, a faster rate of flow, and an angle of incidence closer to ninety degrees contribute to greater stridency. Stridency is a feature restricted to obstruent continuants and affricates. Plosives and sonorants are nonstridents.

15. Prosodic Features:

Stress, length and tones are described under Prosodic Features. Stress is the force used during a syllable. Length is the duration of the sounds and tones are the pitch levels of a syllable.

The Ordering of the Rules:

Rules are ordered and they apply in linear sequences.

Boundaries:

The terminal produced by the syntax consists of units of two types: segments and boundaries (or junctures.)

Formative Boundary:

The most elementary boundary is the formative boundary.

(b)

4.3.2.1 (i) **Review of Literature on Morphology:**

Morphology is the term which has Greek base meaning ‘the study of forms’.

Morphology is the study of words of a language. It is the grammar of words of a language. According to Aronoff and Fudeman (2005:1):

In linguistics morphology refers to the mental system involved in word formation or to the branch of linguistics that deals with words, their internal structure, and how they are formed.

Morphology is not only the study of the forms of words of a given point of time but it also studies the form of words used over a period of time. Thus, it can be said that it studies the words synchronically and diachronically. Matthews (1974:9) defines morphology in the following words:

Morphology is, briefly, the branch of grammar that deals with the internal structure of words. But although the word is a unit which is familiar in our culture, the notion that it has an internal structure is not.

Lyons (1968:194) has defined morphology and its relation with syntax:

According to a common formulation of the distinction between morphology and syntax, morphology deals with the internal structure of words and syntax with the rules governing their combination in sentences. The very terms ‘morphology’ is simply ‘the study of forms’ and ‘syntax’, and the way in which they are applied, imply the primacy of the word. Etymologically speaking, ‘morphology’ is simply ‘the study of forms’ and ‘syntax’ the theory of ‘putting together’: it was taken for granted by traditional grammarians that the ‘forms’ treated in grammar are the forms of words and that words are the units which are ‘put together’, or combined in sentences. In older books on language, the distinction between morphology and syntax is sometimes represented in terms of a distinction between ‘forms’ and ‘function’.

4.3.2.2 (ii) **The Model for Morphology:**

After looking into the various scholarly works that are carried out by scholars, for morphological analysis, an attempt has been made here to define some of the technical terms. At this juncture, the model suggested by Sastry (1984) has been taken into consideration.

The model for the morphological analysis of Phom language is based on the model of Sastry (1984), which he used for describing the morphology of Mishmi language. This model is selected as it also deals with another Tibeto-Burman language. He has dealt with all the morphological categories in a detailed manner. His presentation is of much use for the analysis of Phom language. However, Sastry has left out many points (or sometimes over emphasized). This research takes up those issues seriously. For reduplication Anvita Abbi's (2001) work has been referred.

The outline of the model of Sastry:

Sastry has discussed different morphological categories (Primary and Secondary) for Mishmi. Sometimes, his exact definitions are given and at some places the definitions are changed in order to analyze the data from Phom. Suggestions and alterations to the definitions given by Sastry (1984) have also been made and to process the obvious modified version, will simplify the process.

Word: A simple word in any language is a minimally meaningful free form which when segmented will have no more than one free form.

Form Classes: The stems of a language can be classified on the basis of their inflexional and functional behaviour. The classes of stems showing identical inflectional and functional behaviour are called 'form classes'.

Morphological Processes:

- a) **Suffixation:** It is a process of suffixing a bound morpheme to a stem. It is most productive morphological process of all the processes.
- b) **Prefixation:** It could be termed as a process of adding a morpheme before a stem. According to Sastry it is the least common process.
- c) **Reduplication:** It refers to a process of repeating a stem either completely or partially to modify the meaning of the stem.
- d) **Compounding:** It is a process of word formation where two stems join to form a single word.
- e) **Syncretism:** It is 'a process of coalescence of two or more grammatical categories to give rise to a single individual morpheme.
- f) **Unmarked Forms:** It is a process not overtly marked.
- g) **Suppletion:** It is the different realizations of a morpheme in different environments.

Nouns: The nouns are defined as a member of an open set of words, which can be inflected for case.

Classification of Nouns:

- a) **Mass Nouns:** These nouns are always in singular forms, and not inflected for number.
- b) **Count Nouns:** They can be inflected for number by adding either the plural suffix or a quantifier or a numeral.

Structure of the Nouns: A noun consists of a stem or a combination of stems followed by various suffixes. The suffixes may be nominalizer, a gender marker, a pluralizer or a classifier numeral combination, a case marker and a comparison marker.

Stem Formation-Inner Structure of Nouns: The inner structure of a noun centers on stem morphemes and the morphological processes, which modify such stems of varying complexity. These processes modify the semantic content of the stem.

- a) **Simple Stems:** These are monomorphemic stems that have no analyzeable inner structure.
- b) **Derived Stems:** These are polymorphemic stems. The nature of the constituent morphemes gives scope for a sub-categorisation.

- c) **Primary Derived Stems:** These are polymorphemic stems in which no constituent morpheme is a stem by itself.
- d) **Secondary Derived Stems:** These are stems composed of at least one simple and one derivative suffix. The constituent stem may belong to any class.
- e) **Compound Stems:** These are the stems in which two or all of the constituent morphemes are, by themselves, stems.

Gender: The basic gender distinction rests between male and female. The gender can be grouped into Neuter, Common, Masculine and Feminine.

- a) **Neuter:** These are the nouns representing inanimate objects.
- b) **Common:** In common gender there is no distinction between male and female.
- c) **Masculine:** The masculine gender can be expressed in three ways that is Lexical, Compounding and Suffixation.

The non-human animate masculinity is expressed by the suffixes.

- d) **Feminine:** The feminine gender can be expressed in three ways i.e. Lexical, Compounding and Suffixation.

The non-human animate feminity of pre-productive, reproductive and post-productive are expressed by different suffixes.

Number: The count nouns are inflected for number. The number inflexion is between singular and plural.

- a) **Singular:** The nouns are mostly lexically singular but they may be reinforced by the suffixes.
- b) **Plural:** The nouns are overtly marked for plural. The inflexion is marked in four ways: by numerals, quantifiers and also pluralizing with the use of suffixes. The fourth plurals are the lexical plurals.

Pronouns: Pronouns form a sub-class of nouns. They can replace nouns. They are distinguished from nouns by the criterion of the person. Pronouns occur with reference to three persons - that is, the speaker, the person addressed to and the rest.

- a) **Personal Pronouns:** They constitute one of the several classes of elements whose meaning is to be stated with reference to Diexis i.e. the spatio-temporal situation of the utterance.
- b) **Interrogative Pronouns:** These pronouns replace the nouns and adverbs in interrogative sentences. The stem formation shows three stages- that is, the Simple Stage, Primary Derived Stems and Secondary Derived Stems. The fourth is Compound Stems.

- c) **Demonstrative Pronouns:** The demonstrative shows only proximate remote distinction.

Case: The cases are those grammatical categories that relate the noun phrases to the predicates in the sentences. The case relations are the syntactic-semantic relations that exist between the noun phrase and the predicate.

- a) **Nominative:** This relates the surface subject in the sentence to the predicate. The subject and the predicate agree to number and person. The different semantic functions are – Agent, Executor, Experiencer and Object.
- b) **Accusative:** This relates to the surface object to the verb in the sentence.
- c) **Dative:** The case relates the goal to the verb in the sentence. It cannot be topicalised. If it is not co-referential with the agent, the dative noun phrase may represent different types of goals, i.e. Recipient, Allative, and Benefactive.
- d) **Ablative:** This case relates the source to the verb, where the source is not the agent. The case has three semantic functions. They are Donor, Source and Time.
- e) **Instrumental:** The case relates the instruments to the verb in the sentence. The morphological realization is based on its two semantic functions: Instrument and Agent.

- f) **Locative:** The case relates the locative or temporal noun phrase to the verb in the sentence.

Adjectives: Adjective as a member of the open class consists of all such words whose function in the language is to modify nouns.

Classification of Adjectives: Adjectives can be classified under two heads: Qualifiers and Quantifiers.

- a) **Qualifiers:** These are the adjectives which indicate the qualities of the nouns associated with them.
- b) **Quantifiers:** These are the adjectives which indicate quantity of the objects, group of the objects and number of the objects represented by the noun.

Structure of Adjectives: The adjectives can have a simple stem, combination of stems and various suffixes. It can be classified into Simple Stems, Derived Stems, Primary Derived Stems, Secondary Derived Stems and Compound Stems.

- a) **Simple Stems:** These are monomorphemic stems with no analyzeable inner structure.
- b) **Derived Stems:** These are polymorphemic stems analyzeable into either more than one simple stem or a simple stem with one or more affixes.

- c) **Primary Derived Stems:** These are polymorphemic stems composed of two or more bound morphemes that is, neither of the constituent morpheme is a stem by itself.
- d) **Secondary Derived Stems:** These are stems composed of one simple stem and one or more suffixes.
- e) **Compound Stems:** These are the numerical stems derived from simple and secondary derived stems by compounding in different orders.

As we all know Adverb modifies the verb. **Structure of an Adverb:** The adverbs may also be derived. An adverb contains a stem or a bound morpheme and an adverbializing suffix.

- a) **Primary Derived Stems:** These are polymorphemic stems consisting of two bound morphemes.
- b) **Secondary Derived Stems:** These are polymorphemic stems derived from simple stems by suffixing an adverbializer or a case marker. The simple stem is either a noun or an adjective. They can be Derivatives from Adjectives and Derivatives from Nouns.
- c) **Compound Stems:** These are partially or totally reduplicated primary derived stems.

Sentences as Adverbs: Some syntactic constructions are commonly used in simple sentences as adverbials.

Intensifiers: As a class, intensifiers contain all the words that modify an adjective or an adverb. The study of these words reveals no structural layers. In general, the morphological processes that modify stems may also lead to intensification.

a) **Simple Stems:** These are monomorphemic stems with no analyzeable inner structure. They always follow the adjectives and are adjective-specific i.e. the selection of the intensifier depends upon the choice of the adjective.

b) **Reduplication:** The adjective and the adverb stems are often reduplicated to bring about intensification. Adjectives may be partially or totally reduplicated.

Particles: The particles belong to a small closed set of words which are morphologically invariable and do not enter into true syntactic constructions with other syntactic components. They either stand apart like exclamations or relate events in discourse like coordinators.

Verb: It can be defined as any word that has been inflected for tense and mood.

Classification of Verbs:

Transitivity: The verbs are identified lexically by the number of arguments that are present in the sentence. There are four ways of classifying a verb taking into consideration of the following: the subject, object and the dative object (see 6.9.3).

- a) **Ambient Verbs:** These require neither a subject nor an object. The verbs indicate a total environment without referring to anything specific within the environment. The sentence with such a verb is nothing but just a prediction. The subject, even if present, is an empty subject.
- b) **Intransitive Verbs:** These require only a subject.
- c) **Transitive Verbs:** These require a subject and an object.
- d) **Recipient-Transitive Verbs:** These require a subject, an object and a dative object. In the dative nouns phrase case role is likely to be recipient.

Semantic Classification:

States: A state is conceived as existing, rather happening. It is continuous and unchanging throughout its duration. They are specified as condition, emotion, attribute or a quality. The verbs require an experiencer or an object as the subject.

- a) **Existential Verb:** This verb specifies the existence of or belongingness to the subject, entity or being.

- b) **Ambient State Verbs:** These are states, which represent a total environment in themselves without a need to refer to any being or entity within the environment.
- c) **Qualitative State Verbs:** These are states, which specify the innate qualities or attributes.
- d) **Sensory State Verbs:** These are states specified as mental or physiological that can be experienced or perceived only by the speaker.
- e) **Cognitive State Verbs:** These are psychological states which represent the emotional relationships or perceptual abilities.

Processes: A process is a change of state happening over a span of time. It is conceived of as happening during which the object undergoes a metamorphosis. These verbs require an object as subject.

Actions: The verb is specified as an action, something which someone does something or something that gets done by itself without the aid of any external agency or stimuli. These verbs require an agent or an executor as subject or do not need any subject at all. There are different kinds of actions.

- a) **Ambient Actions:** These are actions conceived of as happening by themselves without assigning any agent within the environment they represent.

- b) **Motion Actions:** These are actions in the course of which there is a spatial displacement executed usually by the agent of itself or another entity in the environment.
- c) **Sensory Actions:** These are non physical actions executed by or through his sense organs.
- d) **Actions:** These are physical activities executed by the agent.

Structure of verbs: A verb consists of a stem or a combination of stems followed by various suffixes. The suffixes are a verbalizer, a concord marker, a mood marker, an aspect marker, a negativizer and primary and secondary reportive markers.

Stem Formation-Inner Structure of verbs: The inner structure of verbs centers on simple stems and the morphological processes may modify such stems to form stems of varying complexity. The morphological processes attested in stem formation are suffixation and compounding. These processes modify the semantic content of the stem. There are three broad classes of verb stems.

- a) **Simple Stems:** These are monomorphemic stems that have no analyzable inner structure.
- b) **Derived stems:** These are polymorphemic stems consisting of one simple stem and a derivative suffix.

c) **Compound stems:** These are polymorphemic stems whose constituent morphemes are by themselves simple stems.

Inflexion- Outer Structure of Verbs: The morphological processes attested in the inflexion of verbs are suffixation, compounding, etc.

Tense: There is a four way tense system. The opposition is between past and future with an immediate and non- immediate distinction made for each.

Past:

a) **Recent Past:** when the speaker speaks of an event, which took place prior to the utterance, but neither resulted, nor was followed by another event. The verbal inflexion for recent past regardless of the time may have elapsed after the event.

b) **Remote Past:** When the utterance specifies an event, which occurred and was followed by another events. An event may not necessarily be a consequence of the first event. In this situation, the verb takes the remote past inflexion.

Future:

a) **Immediate Future:** When the speaker expects the event to follow the utterance without the intervention of any other event or without any time lag, the verb takes the inflexion for immediate future.

- b) **Distant Future:** This tense is used in sequences where the time at which the event is not likely to follow whatever action is taking place right then.

Aspect: Aspect indicates the temporal distribution of the action. Irrespective of the temporal reference, it shows the state of the event at the time referred to. There are three aspects: Habitual, Continuous, and Repetitive-Durative.

- a) **Habitual:** A habitual event is one, which happens with a predictable regularity; or the speaker expects to happen as a matter of course; or it is a natural characteristic of the being the speaker refers to.
- b) **Continuous:** The continuous aspect indicates that the event or action is in the course of happening at the time referred to by the speaker.
- c) **Repetitive-Durative:** This aspect indicates a repeated or sustained happening of the event over a period of time.

Mood: Mood expresses the attitude of the speaker towards the happening of the event or state represented by the sentence. It shows differing degrees of reality, desirability, contingency, and so on. Moods do not show any tense distinction.

- a) **Completive:** This mood indicates the end of the event or state represented by the sentence.

- b) **Imperative:** This mood indicates the permission or the command to the subject by the speaker to perform the event or the action identified by the verb.
- c) **Capabilitative:** This mood indicates the ability of the subject to perform the action or event represented by the verb.
- d) **Permissive:** This mood indicates the permission given to the subject to perform the action or the event represented in the sentence.
- e) **Necessitative:** This mood indicates the need or the advisability on the part of the subject to perform the action or event indicated by the verb in the sentence.
- f) **Probabilitative:** This mood indicates the likelihood or the temporal uncertainty of performing the event or happening of the state represented in the sentence.
- g) **Decisive:** This mood indicates the decision or determination of the subject of the sentence to perform the action or event represented by the verb.
- h) **Determinative:** This mood indicates the determination or decision of the speaker to bring about the happening of the event or state represented by the verb.

i) **Definitive:** This mood indicates the certainty of the speaker towards the performance or happening of the action, event or state represented by the verb and also indicates the inevitability of the happening of the action, state or event.

j) **Repetitive:** This can be explained on the basis of discourse. When the verb takes the repetitive inflexion, the mood signifies that the action denoted by the verb has happened once before during the discourse.

Concord: This is the agreement of the verbal form with the subject of the sentence. These features pertain to the categories of person and number. It can be marked in two ways: Suffixation and by Suppletion.

Causative: Causative refers to the instigation of the event by an external stimulus.

Movement: The verbs can be inflected for movement. It indicates the action, represented by the verb. Some movement must precede it. The movement is necessarily directional, in the sense that the movement is either towards or away from the speaker prior to the event.

Reportive: The events are reported by the means of the addition of a reportive morpheme to the predicate in the sentence. Any event can be reported twice successively.

CHAPTER 5
PHONOLOGY

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PHONOLOGY

5.0 Phonemic Inventory of Vowels:

There are nine vowels which are phonemic in Phom language and three vowels occur in complementary distributions. The phonemic vowels are: (1) i, (2) e, (3) ɨ, (4) ə, (5) u, (6) o, (7) ɔ, (8) ʌ, (9) a. The allophonic vowels which occur in complementary distributions are: (1) I, (2) u, (3) U. In phonemic vowels, there are two front vowels, two central vowels and five back vowels. In allophonic vowels, there is one front vowel and two back vowels. The vowel chart is given below:

5.0.1 Vowel Chart:

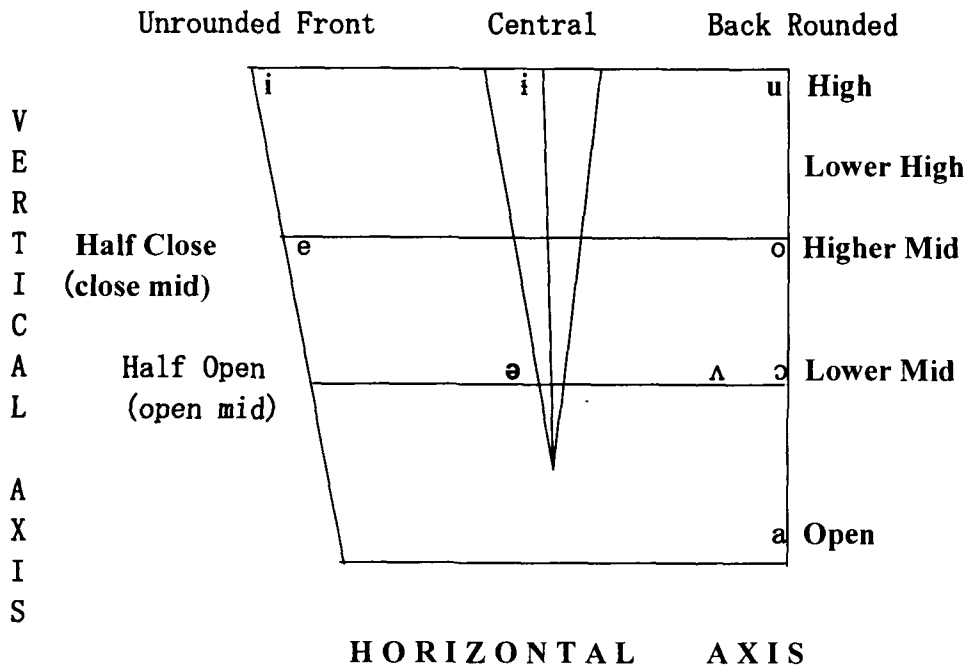


Figure (xii)

5.1 Phonetic description of vowels:

[i] front high unrounded vowel

In the production of this sound, the front part of the tongue is raised towards the hard palate and the lips are wide spread allowing air to escape out. The soft palate is raised to block air passing through nasal cavity.

[e] front higher-mid unrounded vowel

In the production of this sound, the lips are wide spread and the tongue is raised towards hard palate but not as high as in the production of [i]. The air passage through nasal cavity is blocked as soft palate is raised and the air escapes through the gap which is because of spreading of lips.

[ɪ] central high short unrounded vowel

In the production of [ɪ], the tongue raises towards hard palate, the point where the soft and hard palates meet. The lips are spread and allow air to pass out but not so wide spread. The tongue is in neutral position.

[ə] central mean mid unrounded vowel

This sound is produced with a narrow opening of the mouth, and the air passes through this opening. The tongue is raised towards the hard palate but does not touch it and the soft palate is raised to block the nasal cavity.

[u] back high rounded vowel

In the production of this sound, the tongue is raised and the lips are rounded. The soft palate is raised to block air passage through the nasal cavity and the air passes through the rounding of the lips.

[o] back higher mid rounded vowel

In the production of this sound, the tongue is raised and the lips are rounded. The soft palate is raised to block air passage through the nasal cavity. The air escapes through the rounding of the lips.

[ɔ] back lower mid unrounded vowel

In the production of [ɔ], the lips are spread but not as much as in the production of [a]. The soft palate is raised to block air passage from nasal cavity. The air escapes through the gap caused by the spread of the lips.

[ʌ] back lower mid unrounded vowel

In the production of this sound, the lips are spread and the back of the tongue raises. The soft palate rises to block air passage from the nasal cavity and the air passes through the oral cavity.

[a] low back unrounded vowel

In the production of this sound, the passage for air is open as the lips are spread. The soft palate rises to block air passage from the nasal cavity.

5.2 Phonetic description of allophonic vowels:

[ɪ] front lower- mid unrounded vowel

This sound is produced in the same way as [i] is produced but the tongue height remains slightly low during the production of this sound. In the production of this sound the front part of the tongue is raised towards the hard palate and the lips are wide spread allowing air to escape out. The soft palate is raised to block air pass through nasal cavity.

[ʊ] back high unrounded vowel

In the production of this sound, the lips are spread and the tongue is lowered. The soft palate is raised to block air passage through the nasal cavity and air passes through the spread of the lips.

[ʊ] back lower high unrounded vowel

This sound is produced in the same way as [u] is produced but the tongue height remains slightly lower during the production of this sound. In the production of this sound, the tongue is raised and the lips are rounded. The soft palate is raised to block air passage through the nasal cavity and the air passes through the rounding of the lips.

5.3 Distribution of phonemic vowels:

Sounds	Initial	Medial	Final
i	+	+	+
e	+	+	+
ɪ	+	+	-
ə	+	+	+
u	+	+	+
o	+	+	+
ɔ	+	+	+
ʌ	+	+	-
a	+	+	+

Table (xi)

5.3.1 Examples:

Sounds	Initial	Medial	Final
i	[i] 'blood' [ipə] 'to speak' [ita] 'brick' [itpə] 'to predict'	[Ši ⁿⁱ] 'today' [lahiloŋ] 'weapon' [haŠi ^{ha}] 'orphan' [mi [?]] 'other'	[p ^h a ² ci] 'mercy' [moŋŠi] 'temper' [a ² Ši] 'much' [mani] 'few'
e	[é ^{pə}] 'to see' [eyanpə] 'to rescue' [epə] 'to count' [enpə] 'to scatter'	[len] 'train' [pela] 'box' [t ^h ehila] 'youth' [aŠe [?]] 'garlic'	[Še] 'wet' [t ^h e] 'face' [aŠoye] 'mango' [pe] 'garden'
i	[iŋ] 'neck' [ihUmaŠe [?]] 'onion' [i ^{mao}] 'voilin' [iŋmom] 'mane'	[pim] 'body' [nik] 'food' [mik ^h oŋ] 'intentio / purpose' [Šik] 'buffalo'	–
ə	[əti] 'egg' [əŋtu] 'seldom' [əli] 'four' [əttai ^{pə}] 'to rush'	[məcaŋ] 'moth' [p ^h əL] 'fever' [pəpə] 'he' [məpa] 'which'	[ŋapə] 'to play' [tUŋpə] 'pain' [ipə] 'to speak' [Šaŋpə] 'light'
u	[upəŋ] 'rooster' [uwaŋ] 'horn bill' [ucei] 'brother' [utə] 'cage'	[Šuhai] 'comb' [cu ² ŋu] 'simul' [Šule] 'pillow' [muhu [?]] 'cow'	[t ^h u] 'lung' [cu] 'mouth' [Šu] 'hair' [ŋu] 'rest'
o	[oŋ] 'emperor' [oŠIt] 'smoke'	[mop] 'wealth' [yoŋ] 'water'	[i ^{mao}] 'violin' [cInyo] 'neighbo'

	[oɲu] 'mother' [oɲa] 'sister'	[p ^h oŋ] 'spear' [poŋbu] 'mistake, error'	[miao miao] 'cats mewing' [ko] 'sign'
ɔ	[ɔ] 'fire' [ɔm] 'dusk' [ɔlam] 'color' [ɔk] 'pig'	[yɔŋ] 'stone' [p ^h ɔŋ] 'supper' [kɔŋhɔn] 'to peel off the skin of the tree' [k ^h ɔk] 'shed'	[imaɔ] 'voilin' [šɔ] 'skin' [utɔ] 'cage' [vɔŋɔ] 'comet'
ʌ	[ʌn] 'ten' [ʌm] 'mat' [ʌŋhʌn] 'the act of giving birth' [ʌmat ^h i] 'curd'	[kʌplak] 'lid' [k ^h ʌlʌp] 'tea' [p ^h ʌŋ] 'clan' [yʌŋ] 'wing'	—
a	[a] 'slave' [aše ²] 'garlic' [ašoye] 'mango' [an] 'bread'	[moŋtaŋ] 'heart' [caŋ] 'old' [maŋ] 'sin' [paŋ] 'panchayat'	[maŋša] 'grave' [henha] 'measles' [ša] 'hollow' [ca] 'new'

Table (xii)

5.4 Minimal pairs showing contrastive distribution:

The contrasts could be found mostly in monosyllabic words as Phom roots are generally monosyllabic. The contrasts are also present at word medial positions and word final positions in bi-syllabic words.

i , e

[Ši] ‘dog’

[Še] ‘wet’

[pi] ‘old female’

[pe] ‘garden’

[Šuli] ‘brain’

[Šule] ‘pillow’

i , a

[Ši] ‘dog’

[Ša] ‘hollow’

[tIn] ‘disease’

[tan] ‘to wait’

[opi] ‘grand mother’

[opa] ‘father’

a , o

[paŋ] ‘panchayat’

[poŋ] ‘male’

[paŋpɔ] ‘bald , erosion’

[poŋpɔ] ‘mistake, error’

[mɔk] ‘run’

[mak] ‘waste’

a , ʌ

[an] ‘bread’

[ʌn] ‘ten’

[maŋ] ‘sin’

[mʌŋ] ‘corpse’

[caŋpɔ] ‘to eat till the stomach is filled’

[cʌŋpɔ] ‘chasing’

ʌ , ɔ

[p^hʌŋ] ‘clan’

[p^hɔŋ] ‘dinner’

[kʌŋhʌŋ] ‘the act of heating’

[kɔŋhʌŋ] ‘to peel off the skin of the tree’

[yʌŋ] ‘wing’

[yɔŋ] ‘stone’

a , u

[a] 'slave'

[u] 'hen'

[ca] 'new'

[cu] 'mouth'

[Ša] 'hollow'

[Šu] 'hair'

u , w

[cu] 'mouth'

[cw] 'flower'

[ɲu] 'banana'

[ɲw] 'breath'

[Šu] 'hair'

[Šw] 'nine'

ɔ , o

[yɔŋ] 'rock , stone'

[yoŋ] 'water'

[p^hɔŋ] 'dinner'

[p^hoŋ] 'spear'

[mɔk] 'current'

[mok] 'run'

ʌ , ɔ

[p^hʌŋ] ‘clan’

[p^hoŋ] ‘spear’

[yʌŋ] ‘wing’

[yoŋ] ‘water’

[šʌŋ] ‘up’

[šoŋ] ‘bottom’

a , i

[šʌŋ] ‘net’

[šiŋ] ‘place’

[šʌmpə] ‘to heal’

[šimpə] ‘to seige’

[paŋ] ‘panchayat’

[piŋ] ‘flood’

e , u

[še] ‘kidney’

[šʉ] ‘nine’

[pe] ‘garden’

[pʉ] ‘all’

[t^he] ‘face’

[t^hw] ‘plural’

a , ɔ

[a] ‘slave’

[ɔ] ‘fire’

[p^haŋ] ‘clan’

[p^hɔŋ] ‘dinner’

[hampɯ] ‘watering the plants’

[hɔmpɯ] ‘jumping or to go through’

ə , a

[p^həL] ‘fever’

[p^haL] ‘forest’

[Šaŋpə] ‘light’

[Šaŋpa] ‘forehead’

[ŋapə] ‘to play’

[ŋapa] ‘mad’

e , a

[Še] ‘wet’

[Ša] ‘hole’

[pehe] ‘old , elder (in comparison)’

[paha] 'man'

[Šule] 'pillow'

[Šula] 'white'

5.5 Allophonic vowels:

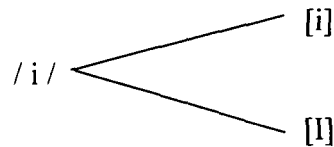
There are three vowels in Phom language which occur in complementary distributions. They are: I, ɯ and U.

5.5.1 Distribution of allophonic vowels:

Sounds	Initial	Medial	Final
[I]	+	+	-
[ɯ]	-	+	+
[U]	+	+	-

Table (xiii)

[I] occurs in complementary distribution with [i]. [I] and [i] are the allophones of same phoneme /i/.



[I] occurs before nasals, nasal velars and before alveolar and [i] elsewhere.

5.5.2 Examples:

[ŋIn] 'silver'

[laitIn] 'disease'

[cIŋmei] 'peace'

[nInŋnoi] 'nature'

[amIt] 'trumpet'

[oŠIt] 'smoke'

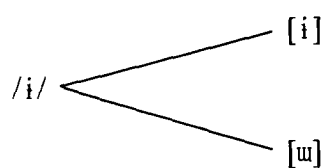
[Ši] 'dog'

[lahiloŋ] 'weapon'

[ŠInpi²] 'today'

[haŠi²ha] 'orphan'

[w] occurs in complementary distribution with [i]. [w] and [i] are the allophones of the same phoneme [i]



[w] occurs after palatal nasal and at word final positions and [i] elsewhere.

5.5.3 Examples:

[ɲwɥa] 'female'

[oɲw] 'mother'

[pɥ] 'all'

[Šampw] ‘heal’

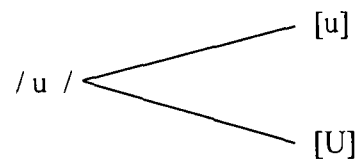
[ihUmaŠeʔ] ‘onion’

[piŋ] ‘flood’

[Šik] ‘buffalo’

[Šimpw] ‘seige’

[U] occurs in complementary distribution with [u]. [U] and [u] are the allophones of the same phoneme [u].



[U] occurs before nasals and velars and [u] elsewhere.

5.5.4 Examples:

[pUŋ] ‘barn’

[tUŋpə] ‘pain’

[ihUmaŠeʔ] ‘onion’

[Umt^hoŋ] ‘cheek’

[ŠUkyaŋ] ‘tortoise’

[ŠUktaŋ] ‘button’

[cu] ‘mouth’

[Šu] ‘hair’

[uwaŋ] ‘horn bill’

[muhuʔ] ‘cow’

5.6 Diphthongs in Phom:

Diphthongs are the sequences of those two vowels that occur adjacent to each other and there is the process of glide from one vowel to the other. The glide starts with the first vowel and the second vowel forwards the glide. There is a single noticeable change during a syllable. The first vowel is a nuclear and the second vowel is a peripheral vowel. There are four diphthongs in Phom. They are: (1) [ei], (2) [ai], (3) [au], (4) [oi].

5.6.1 Distribution of Diphthongs:

Diphthongs	initial	medial	final
ei	-	+	+
ai	+	+	+
au	+	+	+
oi	-	+	+

Table (xiv)

Note that the nuclear vowel is always a low back unrounded vowel which is followed by a peripheral vowel either front high or back high vowel. The mid vowels (both front and back) as nuclear vowels are followed by a front high vowel as peripheral vowel, but they do not occur in word initial position.

5.6.1.1 Examples:

Diphthongs	initial	medial	final
ei	–	[meiɲu] ‘elephant’ [meiʂaŋ] ‘monkey’	[p ^h ei] ‘cost / price’ [koyei] ‘horse’
ai	[ai] ‘boat’ [aipə] ‘hunger’	[maila] ‘boar’ [ɲaipə] ‘to write’	[p ^h ai] ‘meat’ [ɲai] ‘I’
au	[aupə] ‘surplus’ [aukpə] ‘sincere’	[taupə] ‘poor’ [haupə] ‘to kick’	[tau] ‘work’ [ɲau] ‘haze’
oi	–	[moila] ‘altar’ [yoitaipə] ‘silly’	[nɲɲoi] ‘nature’ [nɲɲoi] ‘polite’

Table (xv)

5.6.2 Minimal pairs showing contrast in Diphthongs:

ei , ai

[p^hei] ‘cost / price’

[p^hai] ‘meat’

[lei] ‘to belong’

[lai] ‘book’

au , ei

[ɲau] ‘haze’

[ɲei] ‘gum’

[p^hau] ‘forest’

[p^hei] ‘cost / price’

au , ai

[tau] ‘work’

[tai] ‘go’

[p^hau] ‘forest’

[p^hai] ‘meat’

ai , oi

[maila] ‘boar’

[moila] ‘altar’

5.7 Phonemic Inventory of Consonants:

There are nineteen phonemic consonants and one allophonic consonant in Phom language. The phonemic consonants are: p, p^h, t, t^h, k, k^h, c, ʔ, m, n, ɲ, ŋ, v, Š, h, r, l, w, y and the allophonic consonant is L. The voiced plosives are in free variation with their voiceless counterparts in the language.

The use of /r/ and /l/ varies among the speakers. /r/ is present only in borrowed words.

5.7.1 Consonantal Chart:

Manner of Articulation	Place of Articulation					
	Bilabial Unasp asp	Alveolar unasp asp	Post-Alveolar	Palatal	Velar Unasp asp	Glottal
Plosive	p p ^h	t t ^h		c	k k ^h	ʔ
Nasal	m	n		ɲ	ŋ	
Fricative			Š		v	h
Trill		r	.			
Semi-Vowel	w			y		
Lateral		L				

Table (xvi)

5.7.2 Phonetic Description of Phonemic Consonants:

[p] voiceless bilabial unaspirated stop.

This sound is produced by two lips. The upper lip is the passive articulator and lower lip is the active articulator. There is complete stop in the oral cavity by closing the lips, and the air escapes through the opening.

[p^h] voiceless bilabial aspirated stop.

This sound is produced in the same way as [p], but there is only extra puff of air (aspiration) in producing this sound.

[t] voiceless alveolar unaspirated stop.

In the production of this sound, the tip and blade of the tongue touches the back of the teeth at the alveolar ridge. The soft palate is raised so that air cannot escape through nasal cavity. The air from the lungs escapes through the opening.

[t^h] voiceless aspirated alveolar stop.

This sound is produced in the same way as [t] but there is only extra puff of air (aspiration) in the production of this sound.

[k] voiceless unaspirated velar stop.

In the production of this sound, the back of the tongue is raised towards the soft palate and velum is raised to block the air pass through nose. There is stop of air in the soft palate and air escapes through oral cavity with an opening.

[k^h] voiceless aspirated velar stop.

This sound is produced in the same way as [k] except that there is extra puff of air (aspiration) in the production of this sound.

[ç] voiceless palatal unaspirated stop.

In the production of this sound, the front of the tongue touches the hard palate and the soft palate is raised to block the air escaping through nasal cavity. The air from the lungs, which is blocked by tongue and hard palate, releases through the opening.

[ʔ] voiceless glottal stop.

This sound is produced when the vocal cords are held tightly and the air from the lungs is blocked or completely stopped and when the glottis is opened by separating the vocal cords, the air moves out suddenly through oral cavity.

[m] bilabial nasal.

In the production of this sound, both the lips are used and in which upper lip is passive articulator and lower lip is the active articulator. There is lowering of velum in such a way that some air escapes through nasal cavity.

[n] alveolar nasal.

In the production of this sound, the blade of the tongue touches the alveolar ridge. There is lowering of soft palate so that some air escapes through nose.

[ɲ] palatal nasal.

In the production of this sound, the front of the tongue touches the hard palate and the soft palate is lowered that some air escapes through nasal cavity.

[ŋ] velar nasal.

In the production of this sound, the back of the tongue touches the soft palate and soft plate is lowered, so that some air escapes through nose.

[ʃ] post-alveolar voiceless fricative.

In the production of this sound, the tongue raises towards post-alveolar region. The soft plate is raised to block air escaping from nose. The air releases through oral cavity gradually.

[h] voiceless glottal fricative.

In the production of the sound, the air from the lungs passes through glottis. The tongue remains in natural position.

[r] alveolar trill.

In the production of this sound, the tongue touches the alveolar ridge. There is rapid tapping of the tongue and the air escapes through oral cavity.

[l] alveolar lateral.

In the production of this sound, the tongue touches the alveolar region and there is block for air passage through the middle of the tongue. The air escapes through the sides of the tongue.

[w] bilabial semi-vowel.

In the production of this sound, the lips are rounded. The velum is raised to block air escaping from the nasal cavity. The lips are rounded and the air escapes through the narrow passage of the oral cavity.

[y] palatal semi-vowel.

This sound is produced when the tongue is raised towards the hard palate and the lips are spread. The velum is raised to block air passage from nasal cavity and air passes through the opening of the oral cavity.

5.7.3 Phonetic Description of Allophonic Consonant:

[L] velar lateral.

This sound is produced when the back of the tongue is raised towards the soft palate but it does not touch the soft palate and the lips are spread. The soft palate is raised to block the nasal cavity. The air passes through the sides and middle of the tongue.

The chart given below shows the distribution of phonemic consonants:

5.7.4 Distribution of phonemic consonants:

Sounds	Initial	Medial	final
p	+	+	+
p ^h	+	+	-
t	+	+	+
t ^h	+	+	-
k	+	+	+
k ^h	+	+	-
c	+	+	-
ʔ	-	+	+
m	+	+	+
n	+	+	+
ɲ	+	+	-
ŋ	+	+	+
ɣ	+	+	-
š	+	+	-
h	+	+	-
r	-	+	-
l	+	+	-
w	+	+	-
y	+	+	-

Table (xvii)

Observations:

- (1) Aspirated sounds never occur at word final positions.
- (2) Glottal stops never occur at word initial position.
- (3) Voiceless palatal stop, palatal nasal, velar fricative, post-alveolar fricative, voiceless glottal fricative, alveolar trill, alveolar lateral, bilabial semi-vowels and palatal semi-vowel never occur at word final positions.

5.7.4.1 Examples:

Sounds	Initial	Medial	final
p	[pei] 'spleen' [pim] 'body' [pʌkpə] 'perch' [paŋ] 'panchayat'	[Šaŋpa] 'temple' [copu] 'hide' [ŠʌpŠUŋ] 'snail' [maipə] 'good'	[yoɔp] 'spit' [ŋap] 'buttock' [cʌp] 'nest' [mop] 'wealth'
p ^h	[p ^h əL] 'fever' [p ^h ɔŋ] 'dinner' [p ^h ai] 'meat' [p ^h aL] 'forest'	[úp ^h ai] 'chicken' [p ^h imp ^h a] 'cotton' [cUmp ^h ɔŋ] 'they' [cInp ^h ɔŋ] 'we'	—
t	[tʌt] 'louse' [tUŋpə] 'pain' [taupə] 'poor' [tɔk] 'weight'	[pati] 'cup' [moitə] 'altar' [əti] 'egg' [lʌktʌm] 'fist'	[lat] 'fee' [Šʌt] 'eight' [hʌt] 'animal food' [tʌt] 'louse'
t ^h	[t ^h ʌŋ] 'liver' [t ^h u] 'lung' [t ^h ɔŋ] 'lime' [t ^h iɔk] 'sour'	[mʌt ^h ʌʔ] 'termites' [lit ^h a] 'star' [lat ^h uʔ] 'shoe' [ʌmat ^h i] 'curd'	—
k	[kaʔŠi] 'devil'	[ŠUkyan] 'tortoise'	[tɔk] 'weight'

	[kʌplak] ‘cover’ [kani] ‘opium’ [ko] ‘sign’	[wokpʊ] ‘mixer’ [ʃakkei] ‘out’ [tɔkɲʊ] ‘blanket’	[yik] ‘bride’ [ʃɔk] ‘grasshopper’ [mak] ‘waste’
k ^h	[k ^h ɔk] ‘shed’ [k ^h ɔŋk ^h ai] ‘guava’ [k ^h oklat] ‘jail’ [k ^h ola] ‘lame’	[lɔŋk ^h oe [?]] ‘knife’ [lɔŋk ^h impʊ] ‘oak’ [mik ^h akpʊ] ‘jealously’ [k ^h ɔŋk ^h ai] ‘guava’	–
c	[cu] ‘mouth’ [cʌ [?]] ‘vein’ [caL] ‘fat’ [cupʌn] ‘lip’	[picik] ‘fruit’ [ʃucap] ‘tweezer’ [mɔcaŋ] ‘moth’ [acap] ‘scissor’	–
ʔ	–	[p ^h i [?] la] ‘dust’ [ka [?] ʃʌŋ] ‘mountain’ [to [?] pə] ‘end’ [ka [?] ʃi] ‘devil’	[lat ^h u [?]] ‘shoe’ [moŋʃi [?]] ‘anger’ [na [?]] ‘edge’ [ɲa [?]] ‘fish’
m	[meiʃi] ‘dear’ [mɔihaŋ] ‘crocodile’ [mʌŋ] ‘corpse’ [mop] ‘wealth’	[cumom] ‘beard’ [ŋɔmtɪn] ‘leprosy’ [ʌmat ^h i] ‘curd’ [amma] ‘breast’	[ʌm] ‘mat’ [wɔm] ‘belly’ [lʌktʌm] ‘fist’ [cʌm] ‘three’
n	[net ^h e] ‘bachelor’ [nʌpnUŋ] ‘morning’ [naLca] ‘infant’ [na [?]] ‘edge’	[caŋɪn] ‘turtle’ [cenp ^h ɔŋ] ‘us’ [lɪnʃu [?]] ‘staff’ [mʌnmei] ‘reputation’	[van] ‘dry’ [hon] ‘gold’ [ŋin] ‘silver’ [ɲen] ‘dew’
ɲ	[ɲakla] ‘black’ [ɲu [?] pʊ] ‘teacher’ [ɲa [?] pə] ‘heat’	[oɲʊ] ‘mother’ [tɔkɲʊ] ‘blanket’ [yikɲʊ] ‘pearl’	–

	[ɲen] ‘dew’	[Šɪɲak] ‘person’	
ŋ	[ŋɯ] ‘sound’ [ŋai] ‘I’ [ŋɪn] ‘silver’ [ŋapə] ‘to play’	[wɔŋla] ‘yellow’ [tʰiŋla] ‘blue’ [hoŋpə] ‘to touch’ [kʰɔŋha] ‘lizard’	[maŋ] ‘sin’ [mɔŋ] ‘corpse’ [ciŋ] ‘rose’ [tUŋlaŋ] ‘root’
ɥ	[van] ‘dry’ [vehɔk] ‘war’ [vaŋ] ‘sky’ [vai] ‘cane’	[navai] ‘not’ [nevɥə] ‘victory’ [mɔɲviʔ] ‘grateful’	–
Š	[Ši] ‘dog’ [Šu] ‘hair’ [Še] ‘wet’ [Šetau] ‘kidney’	[aŠoye] ‘mango’ [moŋŠiʔ] ‘anger’ [apŠa] ‘south’ [maŠi] ‘cat’	–
h	[haʔŠi] ‘child’ [hɔŋ] ‘fine’ [homei] ‘across’ [hɔt] ‘animal food’	[vaŋhe] ‘sun’ [pehe] ‘old’ [laɔŋha] ‘mirror’ [mehekei] ‘why’	–
r	–	[kʰari] ‘car’ [kʰarila] ‘wheel’	–
l	[lUŋlaŋ] ‘cricket’ [lɔm] ‘way/path’ [laL] ‘poison’ [len] ‘train’	[əli] ‘four’ [ɔlɔm] ‘colour’ [Šule] ‘pillow’ [mɔlli] ‘medicine’	–
w	[wokɥu] ‘mixer’ [wɔk] ‘six’ [wɔm] ‘stomach’ [wɔŋ] ‘strength’	[uwaŋ] ‘hornbill’	–

y	[yɔŋ] ‘stone’	[oyɔŋ] ‘fuel’	-
	[yoŋ] ‘water’	[Šiyɔŋ] ‘marble’	
	[yik ^h a] ‘daughter’	[ŠUkyɑŋ] ‘tortoise’	
	[yaŋ] ‘length’	[ha ² yiŋ] ‘edible’	

Table (xviii)

5.7.5 Minimal pairs showing contrastive distribution:

p, p^h

[pei] ‘spleen’

[p^hei] ‘cost / price’

[poŋ] ‘male’

[p^hoŋ] ‘spear’

[pɰ] ‘all’

[p^hɰ] ‘fever’

t, t^h

[tai] ‘trap’

[t^hai] ‘bridge / ladder’

[tʌŋ] ‘century’

[t^hʌŋ] ‘liver’

k, k^h

[koŋ] ‘empty’

[k^hoŋ] ‘bag’

[kɔk] ‘fin’

[k^hɔk] ‘shed’

[kɔ] ‘remark’

[k^hɔ] ‘spade’

c , š

[ca] ‘new’

[ša] ‘hole’

[cu] ‘mouth’

[šu] ‘hair’

[ca²] ‘nerve’

[ša²] ‘word’

c , k

[ca] ‘new / fresh’

[ka] ‘scale’

[ca²] ‘nerve’

[ka²] ‘field’

[cɯ] ‘flower’

[kɯ] ‘with’

m , n

[Δm] ‘mat’

[Δn] ‘ten’

[tam] ‘tin’

[tan] ‘century’

[mi k] ‘eye’

[ni k] ‘cooked food’

m , ŋ

[mʷ] ‘with /all’

[ŋʷ] ‘breath’

[wom] ‘stomach’

[woŋ] ‘strength’

[mi ɲi²] ‘yesterday’

[ŋ i ɲi²] ‘tomorrow’

m , ɲ

[mi²] ‘other’

[ɲi²] ‘day’

[mʷ] ‘with /all’

[ɲʷ] ‘mother’s sister’

[mi] 'sheep'

[ni] 'two'

n, ŋ

[van] 'dry'

[vaŋ] 'sky'

[t^hɔn] 'lime'

[t^hɔŋ] 'ear /slope'

[hoŋ] 'touch'

[hon] 'gold'

ŋ, ɲ

[ŋw] 'breath'

[ɲw] 'mother's sister'

[ŋaL] 'accent'

[ɲaL] 'fog'

[ŋu] 'banana'

[ɲu] 'rest'

n, ɲ

[naL] 'infant'

[ɲaL] 'fog'

[na^ʔ] 'sharp'

[ɲaʔ] 'fish'

[ɲaʔpə] 'heat'

[naʔpə] 'intelligent'

ɣ, ŋ

[ŋai] 'I'

[vai] 'cane'

[ŋaipə] 'to write'

[vaipə] 'effect'

[vʷ] 'wheep'

[ŋʷ] 'breath'

The contrast could be found only at the word initial positions as most of the words are mono-syllabic and there is no contrast between aspirated and unaspirated stops at the word final positions as aspirated stops are not present at the word final positions. They are neutralized at word medial positions. Though no contrasts are found for glottal stops with other sounds, but they are phonemic in the language as their absence or presence change the meanings of the words in the language. No contrast could be found for alveolar trill as it could be found only in borrowed words and it varies with alveolar lateral among the speakers of the language.

5.7.6 Glottal stops as phonemes:

[iʔ] 'excrement'

[i] 'blood'

[aʔ] 'the bamboo which is used for making wall'

[a] 'slave / servant'

[miʔ] 'other'

[mi] 'sheep'

[caʔ] 'nerve'

[ca] 'new / fresh'

[ʃaʔ] 'word'

[ʃa] 'hollow / hole'

[haʔ] 'grain / paddy'

[ha] 'this'

[laʔ] 'cannon'

[la] 'female'

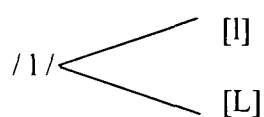
[kaʔ] 'field'

[ka] 'scale'

5.7.7 Distribution of the allophonic consonant:

Sound	Initial	Medial	Final
[L]	-	+	+

Table (xix)



[L] Occur in complementary distribution with /l/. [L] occurs when a preceding vowel is a back, open, unrounded vowel (or a schwa) and /l/ occurs in all the other positions.

5.7.7.1 Examples:

Initial	Medial	Final
-	[haLtə] 'table'	[naL] 'infant'
	[paLʃi] 'thin'	[naL] 'fog'
	[ŋaLk ^h im] 'order'	[laL] 'poision'
	[taLpa] 'neat'	[p ^h əL] 'fever'

Table (xx)

5.8 Consonant clusters:

In this section consonant clusters and geminates are discussed. A consonant cluster is the sequence of two or more phonemes occurring at three positions: (1) word initial, (2) word medial and, (3) word final positions. The geminates are those identical consonants which occur together at a position.

In Phom, there are only word medial consonant clusters. Word initial and final consonant clusters are not present in Phom language. The clusters are always of two consonants only exception is with glottal stops in some words where sequences of three phonemes are present including the glottal stops. Other than these clusters with glottal stops, a cluster of more than three phonemes are not possible in the language. The different types of clusters are as follows:

1. stop + stop
2. stop + lateral
3. stop + sibilant
4. stop + nasal
5. nasal + nasal
6. nasal + stop
7. nasal + sibilant
8. nasal + semi-vowel
9. nasal + lateral
10. stop + stop + nasal
11. lateral + stop + sibilant

5.8.1 The clusters are:

-pt- [Šaptək] ‘palate’

[Šaptau] ‘bear’

-pš- [Šapšoŋ] ‘snail’

[ayupšipə] ‘to dive’

-tp- [aiyetpɯ] ‘sailor’

[lokikətpə] ‘curve’

-kp- [wokpɯ] ‘mixer’

[mokpə] ‘race/fast’

-kt- [miktəŋ] ‘cataract’

[ŠUktəŋ] ‘tortoise’

-kt^h- [lakt^hʌn] ‘nail’

[p^hʌkt^huʔ] ‘shirt’

-kp^h- [lɤkp^ha] ‘palm’

[mikp^hi] ‘tears’

-kv- [Šokvəŋ] ‘prawn’

[təkvaipə] ‘something coming from up’

- kl- [k^hoklɔt] ‘jail’
 [hoklɔk] ‘spoon’
- ²p- [ya²pu] ‘approve’
 [ɲa²pə] ‘heat’
- mp- [šɔmpə] ‘ripe’
 [tampə] ‘ready’
- mp^h- [p^hi mp^ha] ‘cotton’
 [ɲamp^hak] ‘hook’
- mt- [camtɪn] ‘epidermic’
 [ɲamtok] ‘camel hump’
- mn- [manmei] ‘reputation’
 [nanmə] ‘quiet’
- mɲ- [šɔmɲu] ‘pillar’
 [ɣamɲu] ‘widow’
- mš- [hɔmša] ‘clay pit’
 [ɲamšai] ‘toad’

-ml- [k^hʌmlaŋpə] ‘occupy’

[k^hʌmlɔŋ] ‘flag’

-np- [tʌnpə] ‘witness’

[ʃʌnpə] ‘birth’

-np^h- [cɛnp^hoŋ] ‘us’

[cɪnp^hoŋ] ‘we’

-nš- [canšitu] ‘assembling in one place’

[canši] ‘placing the pot in three legged crock’

-nl- [lenloɔ] ‘monthly wage’

[yanlu] ‘sword’

-ŋp- [maŋpə] ‘dark’

[haŋpə] ‘orange’

-ŋp^h- [šUŋp^haŋ] ‘hub’

[moŋp^hu] ‘knickers’

-ŋc- [oŋcɪŋ] ‘empire’

[yoŋcɪm] ‘dam’

- ŋk^h- [lɔŋk^hoeʔ] ‘knife’
 [k^hɔŋk^hai] ‘guava’
- ŋt- [moŋtUk] ‘anxiety’
 [lɔŋta] ‘hawk’
- nh- [hɔnhon] ‘peg’
 [mUnha] ‘lone’
- ŋš- [šɔŋši] ‘many’
 [moŋšiʔ] ‘anger’
- ŋm- [mɔŋmaŋ] ‘sorrow’
 [cɪŋmei] ‘cease-fire’
- ŋn- [lɔŋŋam] ‘silk’
 [caŋnɪn] ‘turtle’
- ŋɲ- [cɪŋɲa] ‘city’
 [yaŋɲu] ‘life’
- ŋc- [šɔŋciŋ] ‘head’
 [šɪŋcoŋ] ‘thigh’

- ŋh- [laʌŋha] ‘mirror’
- [vaŋhe] ‘clock’
- ŋl- [ŋaŋlɔk] ‘member’
- [oŋla] ‘princess’
- ŋy- [tʰoŋyam] ‘pumpkin’
- [cɪŋyo] ‘neighbor’

Some of the cluster combinations, which are not frequent, are listed below:

- mt^h- [Umt^hɔŋ] ‘cheek’
- pl- [kʌplak] ‘lid’
- nʏ- [mʌnʏi[?]] ‘grateful’
- nɲ- [ʃɪnɲi[?]] ‘today’
- [?]l- [p^hi[?]la] ‘dust’
- [?]t- [ka[?]tɔk] ‘earth’
- [?]kɲ- [ha[?]kɲei] ‘tumor’
- [?]ŋɲ- [ma[?]ŋɲaL] ‘death ceremony’
- Lk^h- [ŋaLk^hi m] ‘order’

5.8.2 Consonant Combinations: In the chart given below, the combination of first member and second member of the clusters is shown. The vertical axis shows the first member of the series and the horizontal axis shows the second member of

the series. The allophonic consonant is also listed in this chart to show its occurrence in clusters with combination of other phonemes.

5.8.2.1 Chart showing Consonant Combinations:

	p	p ^h	t	t ^h	c	k	k ^h	ʔ	m	n	ɲ	ŋ	Ṣ	h	ɣ	r	l	L	w	y
p	-	-	+	-	-	+	-	-	+	+	-	-	+	-	-	-	+	-	-	-
p ^h	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
t	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
t ^h	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
c	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
k	+	+	+	+	-	-	-	-	-	-	+	-	-	-	+	-	+	-	-	-
k ^h	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
ʔ	+	-	+	-	-	+	-	-	-	-	-	+	-	-	-	-	+	-	-	-
m	+	+	+	+	-	-	-	-	-	+	+	-	+	-	-	-	+	-	-	-
n	+	+	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-	-	+	-
ɲ	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
ŋ	+	+	+	-	+	-	+	-	+	+	+	-	+	+	-	-	+	-	-	+
Ṣ	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
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L	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-
w	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
y	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

Table (xxi)

5.8.3 Geminates:

The geminates are those identical consonants that occur adjacent to each other at a position. The different types of geminates can be found in Phom language:

voiceless unaspirated bilabial stop: -pp-

bilabial nasal : -mm-

voiceless unaspirated velar stop : -kk-

velar nasal : -ŋŋ-

alveolar lateral : -ll-

5.8.3.1 Examples:

-pp- [appə] ‘open’

[cappə] ‘taste’

[šošəppə] ‘narrow’

[t^həppu] ‘weeping’

[neppu] ‘flash’

-mm- [šəmməŋ] ‘family’

[amma] ‘breast’

[šimmi] ‘rich’

[cimma] ‘if’

[hammə] ‘here’

-kk- [tokku²pʷ] ‘hunch backed’

[šokkei] ‘corner of’

[makko²pʷ] ‘dirty’

[šakkei] ‘out’

[tokkə] ‘above’

-ŋŋ- [mʌŋŋaŋ] ‘skeleton’

[šʌŋŋaŋ] ‘skull’

[yɔŋŋak] ‘cliff’

[vaŋŋaipə] ‘light’

[yaŋŋau] ‘buzz’

-tt- [əttaipe] ‘to rush’

[šettaipe] ‘rotten’

[li ttei] ‘away’

[p^hItta] ‘wick’

[ɲattaipe] ‘mixture’

-ll- [mʌlli] ‘medicine’

[mʌllɔk] ‘jug’

[tellʌm] ‘badness’

[allon] ‘a kind of bird’

5.9 Distinctive Features:

The distinctive features are analyzed according to the frame of Chomsky and Halle, (1968). However, the features, mentioned in this section, are only those features which are relevant for the analysis of sound elements of Phom language.

The distinctive features could be divided into five groups. They are:

- (1) Major class features
- (2) Cavity features
- (3) Prosodic features
- (4) Manner of articulation features
- (5) Source features

5.9.1

(1) Major class features

The major class features are divided into four features. They are:

- a) Sonorant
- b) Vocalic
- c) Consonantal
- d) Syllabic

5.9.2

(2) Cavity features

The cavity features are divided into five features. They are:

- a) Primary features
- b) Features relating to the body of the tongue

- c) Features relating to the position of the lips
- d) Distributed Feature
- e) Secondary features

5.9.2.1

The primary features are divided into:

- (a) Coronal
- (b) Anterior

5.9.2.2

The features relating to the body of the tongue are divided into:

- (a) High feature
- (b) Low feature
- (c) Back feature
- (d) Central feature

5.9.2.3

The features relating to the position of the lips are divided into:

- (a) Feature rounded
- (b) Feature unrounded

5.9.2.4

The distributed features are divided into:

- (a) Distributed
- (b) Non-distributed

5.9.2.5

The secondary features are divided into:

- (a) Nasal
- (b) Lateral

5.9.3

(3) Prosodic features

The prosodic features are divided into:

- (a) Stress
- (b) Length

5.9.4

(4) Manner of articulation features

The manner of articulation features are divided into:

- (a) Continuant
- (b) Delayed- Release
- (c) Supplementary movement

Supplementary movement is sub-divided into:

- (a) Tense

5.9.5

(5) Source features

The source features are divided into:

- (a) Tenseness
- (b) Voiced

(c) Non-voiced

(d) Strident

The features of sound elements are analyzed in the terms of binary features. The binary features are analyzed in terms of binary (+) / (-) value. In distinctive features, all the phonemic vowels, phonemic consonants, allophonic vowels and consonant and diphthongs are listed for their features.

5.9.6 Vowels: Distinctive features of Vowels:

	i	I	e	a	ʌ	ɔ	o	U	u	ʊ	ɪ	ə	ei	ai	au	oi
High	+	+	-	-	-	-	-	+	+	+	+	-	-	-	-	-
Low	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
Back	-	-	-	+	+	+	+	+	+	-	-	-	-	-	+	+
Rounded	-	-	-	-	-	+	+	+	+	-	-	-	-	-	+	+
Tense	+	-	-	-	-	-	+	-	+	+	+	-	+	-	-	-
length	+	-	-	+	-	-	+	-	+	-	-	-	-	-	-	-
Vocalic	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Syllabic	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
sonorant	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
central	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	-

Table (xxii)

5.9.7

Consonants: Distinctive features of Consonants

	p	p ^h	t	t ^h	k	k ^h	c	ʔ	m	n	ŋ	ɲ	ʃ	h	ɣ	r	l	L	w	y
Sonorant	-	-	-	-	-	-	-	-	+	+	+	+	-	-	-	+	+	-	+	+
Vocalic	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-
Consonant	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Syllabic	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Coronal	-	-	+	+	-	-	+	-	-	+	+	-	+	-	-	+	+	-	-	-
Anterior	+	+	+	+	-	-	-	-	+	+	-	-	+	-	-	+	+	-	+	-
Continuant	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-
Delayed release	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Strident	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-
Nasals	-	-	-	-	-	-	-	-	+	+	+	+	-	-	-	-	-	-	-	-
Lateral	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-
Distributed	-	-	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-	-	-	-
Voiced	-	-	-	-	-	-	-	-	+	+	+	+	-	-	+	+	+	+	+	-

Table (xxiii)

5.10 Tones:

Tones are different pitch levels of a syllable. Tones can be register tones and contour tones. Tones can be phonetic or phonemic in a language. If the meaning of the word changes due to the different pitch levels then it is called phonemic and when the meanings of the words do not change because of different pitch levels then the tone is phonetic in the language. A pitch level of a syllable, if remains constant, is said to be a level tone and when the pitch level rises or falls compared to a level tone is said to be a high or low tone respectively. In Phom language, tones are phonemic, as different tones change the meanings of the words. There are three register tones in Phom. They are:

1. High tone
2. Low tone
3. Medial or level tone

5.10.1 High Tones:

In bi-syllabic and tri-syllabic words, the high tones are usually marked on the second syllable, but if the second syllable is followed by a glottal stop, the tone is marked on the first syllables of the words.

[óŋ] ‘king’

[šóʔ] ‘skin’

[ŋʌŋóʔ] ‘comet’

[ammá] ‘breast’

[ɔ́lum] ‘flame’

[uwań] ‘horn bill’

[haʃiʔha] ‘orphan’

[kaʔʃáŋla] ‘foot hills’

[meiʃán] ‘monkey’

5.10.2 Low Tones:

In bi-syllabic and tri-syllabic words, the low tones are marked on the highest vowel of the word according to the height of the tongue.

[ətì] ‘egg’

[ʃèmməŋ] ‘family’

[yUŋŋwà] ‘forest’

[lìpaL] ‘niece / nephew’

[maìŋa] ‘mustard oil’

[vamŋwà] ‘widow’

[ətìpəŋ] ‘egg yolk’

[t^hehìla] ‘youth’

5.10.3 Level Tones:

The level tones are usually unmarked for tones.

[ɲen] ‘dew’

[koŋpə] ‘cold’

[piŋ] 'flood'

[mik] 'eye'

[ŠInni] 'sugar'

[ŠImmei] 'rich'

[cImma] 'if'

[Umt^hɔŋ] 'cheek'

[kʌplak] 'lid'

5.10.4 Tonemes:

Tones are phonemic in Phom. The three tones change the meanings of the words.

The examples given below show that meaning changes for different tones:

High Tone	Level Tone	Low Tone
[í] 'shield'	[i] 'blood'	[i] 'to speak again'
[é] 'see'	[e] 'to count'	[è] 'read'
[Šw´] 'pull'	[Šw] 'nine'	[Šw`] 'saline spring'
[Ši´] 'millet'	[Ši] 'dog'	[Ši`] 'sleep'
[mʌ´ŋ] 'corpse'	[mʌŋ] 'dream'	[mʌ`ŋ] 'darkness'
[kɔŋhʌŋ] 'to vacate or empty'	[kɔŋhʌŋ] 'to peel off skin of the tree'	[kɔŋhʌŋ] 'boundary or demarcation'

[κᾰῆḡḡḡḡ] ‘asking some one to arrange job’	[κᾰῆḡḡḡḡ] ‘to act of heating’	[κᾰῆḡḡḡḡ] ‘to put the rope straight’
[ρᾰῆḡḡḡ] ‘mistake/error’	[ρᾰῆḡḡḡ] ‘commotion of things or words’	[ρᾰῆḡḡḡ] ‘to do things hap-hazardly’
[ᾰῆḡḡḡḡ] ‘ransom’	[ᾰῆḡḡḡḡ] ‘the act of giving birth’	[ᾰῆḡḡḡḡ] ‘smashin or cracking things’
[ḡᾰῆḡ] ‘rain’	[ḡᾰῆḡ] ‘bone’	[ḡᾰῆḡ] ‘cultivation’
[cᾰῆḡḡḡ] ‘tip of bamboo / tree or last one’	[cᾰῆḡḡḡ] ‘to fill the stomach’	[cᾰῆḡḡḡ] ‘to respond’
[pᾰῆḡ] ‘to clean dust’	[pᾰῆḡ] ‘dormitory or listening’	[pᾰῆḡ] ‘winter’
[tᾰῆḡ] ‘walk on water’	[tᾰῆḡ] ‘to cut something into pieces’	[tᾰῆḡ] ‘century / age’

Table (xxiv)

5.11 Canonical Structure of Words:

There are twenty one canonical structures of words in Phom language.

[ɔ́]	‘dress’	v
[oŋ]	‘king’	vc
[šɔ́]	‘skin’	cv
[əti]	‘egg’	vcv
[pʰiŋ]	‘flood’	cvc
[vʌŋɔ́]	‘comet’	cvcv
[ɔ́lUm]	‘flame’	vcvc
[ammá]	‘breast’	vccv
[koŋpə]	‘cold’	cvccv
[šiyɔŋ]	‘hail’	cvcvc
[kʰaipɯ]	‘embrace’	cvvcv
[lipaL]	‘niece / nephew’	cvcv
[meišaŋ]	‘monkey’	cvvcvc
[ətipʌŋ]	‘egg yolk’	vcvcvc
[šImmei]	‘rich’	cvccv
[hašiʰa]	‘orphan’	cvcvcv

[t ^h ehila]	‘youth’	cvvcevcv
[ŋamtok]	‘camel hump’	cvvcevc
[kaʔšlʲɪla]	‘foot hills’	cvcevcvcv
[šavaŋšɔŋ]	‘jaw’	cvcevcvc
[hampɫvaŋ]	‘rib’	cvcevcvcvc

5.12 Syllabic Structure in Phom:

Syllables are those segments of speech that contain peak of sonority. In Phom, syllables consist of a nucleus with or without an onset and with or without a coda. In the structure of CVC, the first consonant is called an onset and the second consonant after the vowel is called a coda. The nucleus or peak is always a vowel. The vowel ending syllables are open syllables and consonant ending syllables are closed syllables. In Phom, the words are mostly mono-syllabic, but bi-syllabic and tri-syllabic words are also present. Tetra syllabic words are present but are very few in numbers. The syllable boundary is shown by the symbol '&'.
.

5.12.1 Monosyllabic words:

[ɔ́]	'dress'	v
[í]	'blood'	v
[ai]	'boat'	vv
[oŋ]	'king'	vc
[šɔ́]	'skin'	cv
[pɪ̀ŋ]	'flood'	cvc
[ŋai]	'I'	cvv

5.12.2 Bi-syllabic words:

[əti̯] ‘egg’	c v c
[ŋΛŋɔ́] ‘comet’	c v c & v
[ɔ́lUm] ‘flame’	v & c v c
[amma] ‘breast’	v c & c v
[kɔŋpə] ‘cold’	c v c & c v
[maɫŋa] ‘mustard oil’	c v v & c v
[yɔŋmɔk] ‘current’	c v c & c v c
[ŠImmei] ‘rich’	c v c & c v v

5.12.3 Tri- Syllabic Words:

[haŠiʔha] ‘orphan’	c v & c v c & c v
[ŠoŠəppə] ‘narrow’	c v & c v c & c v
[kaʔŠΛ́ŋla] ‘foot hills’	c v c & c v c & c v
[ŠavaŋŠɔŋ] ‘jaw’	c v & c v c & c v c
[hΛmpɫvaŋ] ‘rib’	c v c & c v c & c v c
[tʰehila] ‘youth’	c v & c v & c v

5.12.4 Tetra-Syllabic Words:

[ihUmaŠe ²]	‘onion’	v & c v c & v & c v c
[oŋaŠaŋŠaŋ]	‘firefly’	v & c v & c v c c c v c
[ətilɔklɒk]	‘tomato’	v & c v & c v c & c v c
[ŋal iŋŋopai]	‘grape’	c v & c v c & c v & c v v

Penta and hexa syllabic words could be found only in numerals. In the structures of these types, consonants clusters and geminates can be found.

5.12.5 Penta Syllabic words:

[hapaλnpwɪk]	‘thirty one’	c v & c v & v c & c v & c v c
[hapaλnpwɪni]	‘thirty two’	c v & c v & v c & c v & c v
[hapaλnpwɪŋa]	‘thirty five’	c v & c v & v c & c v & c v

5.12.6 Hexa Syllabic words:

[pwaλipwλnpwɪk]	‘ninety one’	c v & v c v & c v & v c & c v & c v c
[pwaλipwλnpwɪŠw]	‘ninety nine’	c v & v c v & c v & v c & c v & c v
[hapaλnpwɪli]	‘thirty four’	c v & c v & v c & c v & v & c v

5.13 Morphophonemic:

Morphophonemic changes are those changes in the shape of a morpheme which appear because of the change in the phoneme (see 6.1.3: type 2, 6.3.3, 6.6.2). There are a few morphophonemic alternations in Phom language. One can observe the process of change when the other morpheme joins and changes are also noticeable because of the replacement of the phonemes.

- (i) There is a replacement of |ə| by |ai| while deriving to nouns from verbs.

ə	ai
hoŋpə 'touch'	hoŋpai 'touching'
p ^h eppə 'to ask'	p ^h epai 'asking'
pampə 'love'	pampai 'loving'
ci pə 'suck'	ci pai 'sucking'
epa 'count'	epai 'counting'
oŋpə 'climb'	oŋpai 'climbing'

- (ii) In forming agentive nouns from verbs, the infinitive marker |ə| is replaced by |-ɰ| or |-ɰm| is added to the verbs.

ə	-ɰ -ɰm
ŋəpə 'to play'	ŋapɰ / ŋapɰm 'player'
lɔkpə 'to sing'	lɔkɰ / lɔkɰm 'singer'
oŋpə 'to climb'	oŋɰ / oŋɰm 'climber'

epa	‘to count’	epɯ / epəɮm	‘counter’
cipə	‘to suck’	cipɯ / cipəɮm	‘sucker’

(iii) In the formation of adverbs from adjectives, the last syllable is replaced by |-Ši|

Inpə	‘soft’	InŠi	‘softly’
Šula	‘wise’	ŠuŠi	‘wisely’
kUnko ² pə	‘clever’	kUnko ² Ši	‘cleverly’
Šaŋk ^h a ² pə	‘light /not heavy’	Šaŋk ^h a ² Ši	‘lightly’

(iv) In the formation of imperatives: |-pə| is replaced by |-tu²|

taipə	‘to go’	tai tu ²	‘Go’ ²
Šu ² pə	‘to give’	Šu ² tu ²	‘Give’
ŋəpə	‘to play’	ŋətu ²	‘Play’
lɔkpə	‘to sing’	lɔktu ²	‘Sing’

(v) In the formation of possessive pronouns –lei and –ai (genitive markers) are added to the pronouns and also to nouns to show possessiveness. –lei is added to the words that end in vowels and –ai is added to the words that end in consonants.

² Capital letters in glossings are used for the imperative verbs.

niŋ	‘you’	niŋai	‘yours’
cɪnp ^h ɔŋ	‘we’	cɪnp ^h ɔŋai	‘ours’
opa	‘father’	opalei	‘fathers’
pəpə	‘he’	pəpəlei	‘his’

- (vi) The phoneme |ʔ|, which indicates the recent past, replaces the infinitive marker |-pə| and also glottal stops preceding it to show recent past.

Šu ^ʔ pə	‘to give’	Šu ^ʔ	‘gave’
epə	‘to read’	e ^ʔ	‘read’
ŋəpə	‘to play’	ŋə ^ʔ	‘played’
ci pə	‘to suck’	ci ^ʔ	‘sucked’

(vii) **p ə** and **h** \longrightarrow **p^h**

- p ə \longrightarrow -p

-p + h - \longrightarrow p^h

hupə ‘to show’

hʌn ‘will(FUT)’ \longrightarrow hup^hʌn ‘will show’

Šu^ʔpə ‘to give’

h_Λn ‘will(FUT)’ → Šu²p^hΛn ‘will give’

oŋpə ‘to climb’

h_Λn ‘will(FUT)’ → oŋp^hΛn ‘will climb’

ŋəpə ‘to play’

h_Λn ‘will(FUT)’ → ŋəp^hΛn ‘will play’

5.14 Phonological rules and processes:

There are four phonological rules and three processes in the language. The features that are used to describe the sounds: vowels and consonants in distinctive features are used in phonological rules and processes to show the features of consonant and vowels (cf. 5.10.6, 5.10.7). They are discussed in this section. The different types of rules are:

1. Vowel lowering
2. Vowel backening
3. Vowel un-rounding
4. Apocope
5. A rule that involves the consonant

The different types of processes involved are:

1. Vowel harmony
2. Assimilation
3. Coalescence.

$$(i) \quad u \longrightarrow U \left/ \begin{array}{l} -C \\ \left[\begin{array}{l} +nasal \\ \alpha \text{ ant} \\ \beta \text{ cor} \end{array} \right] \end{array} \right.$$

A high back rounded vowel [u] changes to a lowered high back rounded vowel [U] when the following consonant is a nasal, velar or an alveolar.

tUŋ	‘room’
yanUŋ	‘night’
ɔlUm	‘flame’
ŠUkyɑŋ	‘tortoise’

(ii) $i \longrightarrow I \ / \ - C$

+nasal
 α anterior
 β coronal

A front high unrounded vowel [i] changes to a lowered front high unrounded vowel [I] when the following consonant is a nasal, velar or an alveolar.

[ŋIn]	‘silver’
[laitIn]	‘disease’
[cIŋmei]	‘peace’
[oŠIt]	‘smoke’

(iii) $i \longrightarrow u \ / \ _n - \text{ and } - \#$

C
 +consonantal
 + nasal
 + sonorant
 + voiced

A central high unrounded vowel [i] changes to a back high unrounded vowel [u] when the following consonant is a palatal nasal and at word boundary.

[ɲu] 'mother's sister'

[oɲu] 'mother'

[pu] 'all, on'

(iv) u → ɔ / -V
[+vocalic
-high
-low
+round]

A high back rounded vowel [u] changes to a back lower mid rounded vowel [ɔ]

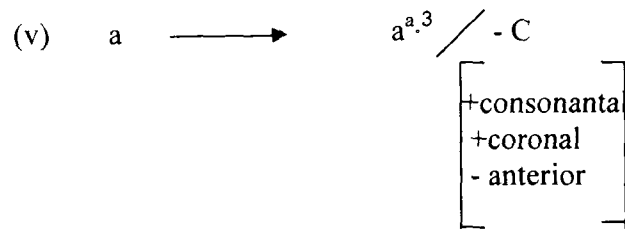
when the preceding vowel is a back lower mid rounded vowel [ɔ].

muhu' 'cow' → mɔhɔ'pɔŋ 'bull'

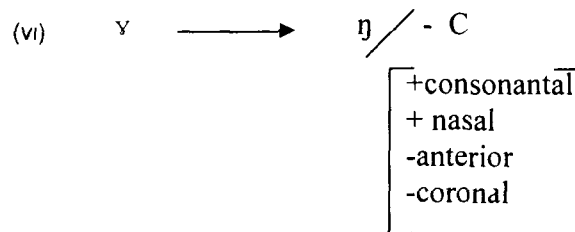
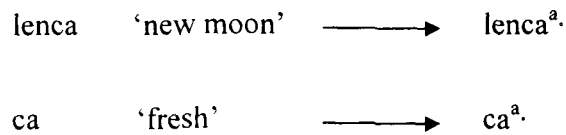
yUm 'goat' → yɔmpɔŋ 'he-goat'

muhu' 'cow' → mɔhɔ'k^hɔŋ 'herd of cows'

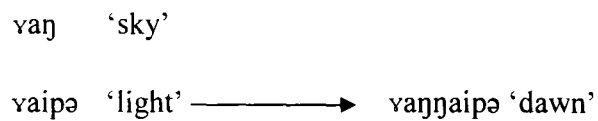
The process involved here is assimilation, where the one vowel assimilates the other vowel. The other process is vowel harmony which is suffix-based. A high back rounded vowel /u/ changes to a lower-mid rounded vowel /ɔ/ where /ɔ/ is following /u/, then when /u/ changes to /ɔ/, the preceding /u/ also changes to /ɔ/.



A low back unrounded vowel [a] is devoiced when the preceding consonant is a voiceless palatal stop.



A velar fricative changes to velar nasal when the following consonant is a velar nasal.



³ Note: The symbol for de-voicing is used after consultation with Prof. Peri Bhaskarrao.

mΛη 'corpse'

γΛη 'bone' → mΛηηΛη 'skeleton'

ŠΛη 'head'

γΛη 'bone' → ŠΛηηγη 'skull'

(vii) pə → p^h/-h

hupə 'to show'

hΛη 'will(FUT)' → hup^hΛη 'will show'

Šu'pə 'to give'

hΛη 'will(FUT)' → Šu'p^hΛη 'will give'

The process apocope is applied to delete final unstressed vowel schwa |ə| and then there is the process of coalescence, where two consonants merge into one i.e. p and h change into p^h. There is also the process of assimilation because of the following h, p changes to p^h.

CHAPTER 6
MORPHOLOGY

CHAPTER 6

MORPHOLOGY

6.0 Morphology is the study of the internal structure of words. In this chapter, the different aspects of morphology – including, the Primary and Secondary grammatical categories and the Word Formation Processes - are discussed.

6.1 Nouns:

Nouns in Phom can be defined as the member of lexical or open category and may refer to humans, animals, nature, body-parts and in-animate objects. Nouns, in general, can be inflected for person, number and gender. In Phom, nouns are inflected for number and case. This section of the chapter describes inner structure of nouns and the types of nouns.

6.1.1 Structure of the Nouns:

Nouns in Phom consist of a stem or a combination of stems and suffixes. Suffixes could be plural marker; case marker and comparison marker. Nouns in Phom can be monomorphemic and polymorphemic. Nouns may be described on the basis of their stems. Nouns can be classified into the following three groups:

- (a) Simple Nouns
- (b) Derived Nouns
- (c) Compound Nouns

6.1.2 Simple Nouns:

These are the nouns which are monomorphemic and cannot be divided further:

paha 'boy'

ᵐuᵐha 'girl'

ṣ̌i 'dog'

muhu² 'cow'

yoŋ 'water'

maṣ̌i 'cat'

va ŋ 'sky'

lʌk 'hand'

t^he 'face'

woṣ̌lŋ 'chair'

aṣ̌ak 'cloth'

6.1.3 Derived Nouns:

Derived nouns are mostly polymorphemic. They have the scope of further subdivision. There are three types of nouns, which are identified as derived nouns.

Type: 1

The first type of nouns consists of one simple stem and one derivative suffix. Nouns of this category can be called Secondary Derived Nouns. The agentive nouns, formed by adding agentive markers to the stems, are the

lexical members of another category or class. /- ɯ/ and /- ʌm/ are the agentive markers. In forming agentive nouns -ɯ replaces -ə or -ʌm is added to the verbs (cf. 5.14).

Nouns formed by adding agentive markers /- ɯ/ and /- ʌm/

ɲapə 'to play'	ɲapə-ʌm or ɲapɯ 'player'
epə 'to read'	epə-ʌm or epɯ 'reader'
lɔkpə 'to sing'	lɔkpə-ʌm or lɔkpɯ 'singer'

Type: 2

The nouns under this category, formed by the derivation process, are the nouns formed by morphophonemic alternations (cf. 5.14).

nouns derived by replacing [-ɯ] by [-ai]

hoɲpə 'to touch'	hoɲpai 'touching'
oɲpə 'to climb'	oɲpai 'climbing'
p ^h eppə 'to ask'	p ^h eppai 'asking'
paipə 'come'	paipai 'coming'
maupə 'sweep'	maupai 'sweeping'
ɲaɲpə 'write'	ɲaɲpai 'writing'
epə 'read'	epai 'reading'
ʃipə 'sleep'	ʃipai 'sleeping'

Type: 3

Under this category, nouns are formed with the adding of \emptyset morpheme derived to the lexical items of another category or class.

The list given below indicates nouns derived by \emptyset added to the adjective to form abstract nouns:

$p^h a^? ci$	'kind'	$p^h a^? ci$	'kindness'
$lnp\emptyset$	'soft'	$lnp\emptyset$	'softness'
$capp\emptyset$	'sweet'	$capp\emptyset$	'sweetness'

6.1.4 Compound Nouns:

In Phom, compounds can be formed by adding two morphemes to form another word. The two morphemes can be the members of the same lexical category or different lexical categories. The compound nouns of these types are mostly endocentric. The compounds can be of the following types:

- (i) **Noun + noun**
- (ii) **noun + verb**
- (iii) **verb + noun**
- (iv) **verb + verb**
- (v) **verb + adjective**
- (vi) **adverb + noun**

(i) **noun + noun:** These are the nouns formed by adding two nouns together.

These are endocentric but sometimes, they can also be exocentric.

mei + Ši 'hunting dog'

animal dog

mop^hi + mu 'wealth'

money property

ka² + ʀaŋ 'God'

earth sky

(ii) **noun + verb:** These are the compounds formed by joining a noun with a verb to form another noun.

lʌk + t^hu² 'glove'

hand wear

p^hʌk + t^hu² 'shirt'

shoulder wear

(iii) **verb + noun:** The nouns formed by adding verbs to the nouns.

p^hɔppə + Šʌm 'church'

to pray house

k^himpə + Šam 'temple'

to worship house

Šampu + mik 'those who never be happy by seeing others happiness'

to burn eye

(iv) **verb + verb:** These are the nouns formed by adding two modal verbs.

ha^hhΛn + yUŋhΛn 'meal'

eat (FUT) drink (FUT)

taihΛn + laihΛn 'coming, going'

go (FUT) come (FUT)

Šu^hhΛn + ya^hhΛn 'a person who is good in transactions of money'

give (FUT) take (FUT)

(v) **verb+ adjective:** The nouns which are formed by adding the verbs and adjectives fall under this category. They are very few in the language.

t^hΛppə + yəŋpə 'mourning'

to cry anxious

(vi) **adverb + noun:** This combination is formed by adding adverbs and nouns. They refer to the different stages of human life.

ha²Ši + hepΛk ‘childhood’

child time

t^hehila + hepΛk ‘adulthood’

youth time

naL + hepΛk ‘infancy’

infant time

6.1.5 Nouns can further be classified into:

(a) **Mass Nouns**

(b) **Count Nouns**

6.1.5.1 Mass Nouns:

These are not inflected for number and always occur in singular forms.

yoŋ ‘water’

ɾa ŋ ‘sky’

ka² ‘earth’

p^hi² ‘sand’

ɾΛ ŋ ‘rain’

6.1.5.2 Count Nouns:

The nouns which are inflected for numbers could be called count nouns. The inflection for number can be shown by plural suffix /-t^hu/ or by quantifiers or numerals. (cf. 6.2.2). The nouns which are modified by numerals can directly be done. The classifiers are not added to the nouns before a numeral as is the case in Mishmi. Pluralization of the nouns by numerals is possible for all types of nouns. There is no distinction of nouns on the basis of animateness, shape and size in forming plurals by adding numerals. Numerals can follow or precede the nouns.

6.1.5.2.1 The inflections of the nouns by adding plurals:

maŠi-t ^h u	‘cats’
ŠIŋak-t ^h u	‘people’
Ši-t ^h u	‘dogs’
ŠΛm-t ^h u	‘houses’

6.1.5.2.2 The inflections of the nouns by adding numerals: (see 6.2.2)

Λn maŠi	‘ten cats’
ŠIŋak ŋa	‘five persons’
ŠIŋak-t ^h u	‘persons’
naL-t ^h u	‘children / infants’

6.1.5.2.3 The inflections of the nouns by adding quantifiers: (see 6.2.2)

mɔhɔ' -k ^h ɔŋ	'herd of cows'
mi-k ^h ɔŋ	'flock of sheep'
meiŋw-k ^h ɔŋ	'herd of elephants'
yɔm-k ^h ɔŋ	'group of animals'

6.2 Number:

Nouns are overtly marked for plurals (see 6.1.1, 6.1.5.2). The demonstratives and adjectives can also be marked for plurals. There are three ways of pluralizing:

1. By suffixing the plural marker 't^hu' to the base forms.
2. By adding numerals and quantifiers to the nouns
3. The Lexical plurals.

6.2.1 (i) Pluralizing by the suffixation:

The plurals of these kinds are formed by adding the plural suffix 't^hu'. It is added to all types of nouns - animates, inanimates and demonstrative pronouns and also to the adjectives (cf. 6.7.3.1).

maši	+ t ^h u	'cats'
ši	+ t ^h u	'dogs'
koyei	+ t ^h u	'horse'
oju	+ t ^h u	'mothers'
opa	+ t ^h u	'fathers'
naL	+ t ^h u	'children / infants'
ha	+ t ^h u	'these'

6.2.2 (ii) Pluralizing by numerals and quantifiers:

The plurals are also formed by adding quantifiers to the nouns (cf. 6.1.5.2.2 and 6.1.5.2.3).

6.2.3 (iii) Lexical plurals:

The lexical plurals are those plurals which have separate lexical items for the first and second and third persons pronouns for singulars and plurals.

(singular)

ηai 'I'

niη 'you'

pəpə 'he'

piηu 'she'

ha 'it'

(plural)

cInp^ho η 'we'

amp^hoη 'you'

cUmp^ho η 'they'

6.3 Case:

The case is a grammatical category which is used to identify the syntactic relationships between the words in a sentence. There are seven cases in Phom and the eighth is the locative. But, it has no evident case marker for the location and the post positions are used to show the locations in the sentence. The seven cases are:

- (i) Nominative
- (ii) Accusative
- (iii) Genitive
- (iv) Instrumental
- (v) Ablative
- (vi) Dative
- (vii) Sociative

6.3.1 Nominative case:

In this case, the subject is the agent of the action. Nominative case in first person singular is not marked.

- | | | | |
|-----|--------------|-------|--------------------|
| (i) | ŋai | pəpə | e-peɪ ² |
| | I Nom | him Ø | see Rm Past |
| | 'I saw him.' | | |

(ii) ηai ɲaik^hɔŋ Šaŋai tɔm-peɪ[?]
 I Nom ball up throw Rm Past
 ‘I threw the ball high.’

(iii) niŋ – i pəpə e-peɪ[?]
 you-Nom he see Rm Past
 ‘you saw him.’

(iv) pəpə-i ni k ha[?]
 he Nom rice eat
 ‘he ate rice.’

6.3.2 Accusative case:

In this case, the relation of the object or receiver or goal of the sentence with the verb is shown. Accusative case is marked by Ø.

(i) ηai pəpə epei[?]
 I him Ø see past
 ‘I saw him.’

(ii) cUmp^hoŋ-i pu ci[?]
 they Nom snake Ø kill
 ‘They killed the snake.’

6.3.3 Genitive case:

The genitive case expresses a possessive relationship between the two arguments of the sentence. There are two markers for genitives: –lei and – ai (cf. 5.14).

- (i) hayə ŋa-lei pen - hi[?]
this I- Poss pen EMP
'This is my pen.'

- (ii) ŋa-lei pampə
I Poss love
'My love.'

6.3.4 Instrumental case:

This is the grammatical relationship by means of which the source of the action is identified. /ya[?]ai/ is the morpheme to show the instrumental case.

- (i) ŋai lŋk^hoe[?] ya[?]ai ašoye let - pei[?]
I knife by(Ins) mango cut Rm Past
'I cut the mango with a knife.'

- (ii) ŋai pen – hik ya[?]ai lai – hik ɲaŋ-pe[?]
I pen one by (Ins) book / one write Rm Past
'I wrote a letter with a pen.'

6.3.5 Ablative:

This is a grammatical relationship by means of which the source and the verb are related. /leipə/ is the morpheme which shows the ablative case.

- (i) pəpə-i opa leipə lop ya-²
he Nom father from money get- R Past
'He got the money from his father.'

- (ii) piɲw-i yonɣam leipə yon ya²ai lei-²
she Nom river from water take bring R Past
'She brought the water from the river.'

6.3.6 Dative case:

This is the grammatical relationship by which the goal is related to the verb of the sentence. The morpheme /kw / is used to show the dative case.

- (i) ɲai piɲw kw laiɲaŋʂoŋ hik Ńu²-pei²
I she to pen one give- Rm Past
'I gave a pen to her.'

- (ii) piɲw-i pəpə kw cu hik Ńu²-pei²
she Nom he to flower one give -Rm Past
'She gave a flower to him.'

6.3.7 Sociative:

This is the grammatical relationship by which the relation of the object of the sentence to the verb is shown. / mu/ is the morpheme to show the sociative case.

(i) ηai opa - mu tei-peí[?]

I father with go Rm Past

‘I went with my father.’

(ii) pəpə pəpəlei kəp^hu -mu peika-peí[?]

he he poss. friend With come Rm Past

‘He came with his friend.’

6.3.8 The different Cases with their Case Markers are shown in the table below:

6.3.8.1 Table showing case markers:

Case	Markers
Nom	Ø -i
Accusative	ku Ø
Genetive	lei / ai
Instrumental	ya [?] ai
Dative	ku
Ablative	leipə
Sociative	mu

Table (xxv)

6.3.9 Locative:

This indicates the grammatical relationship by which the locative noun phrases of the sentence are related to the verbs of the sentence. The Post Positions are used to show the locations in the sentence. There is no case marker.

- (i) ha Ši - ya pɯ p^ha ŋai ɲuke
the / that dog that tree under Pr Prog
'The dog is under the tree.'

- (ii) ha lai - ya hət i L Šaŋai ɲuke
the / that book that table on Pr Prog
'The book is on the table.'

6.4 Gender:

The gender distinction in Phom is natural. The male beings come under Masculine and the female beings come under Feminine. The animate beings, which are not distinguished for gender, come under Common gender and all the inanimate beings come under the Neuter gender. The gender distinction is represented by the Lexical and compounding in Phom. Thus, the gender distinction in Phom can be described under:

- (a) Masculine
- (b) Feminine
- (c) Neuter
- (d) Common

6.4.1

(a) Masculine:

The masculine gender in Phom can be divided into human and non-human masculine. Human masculine can be divided into two groups that are lexical and compounded. The non- human masculine can also be grouped into lexical and compounded.

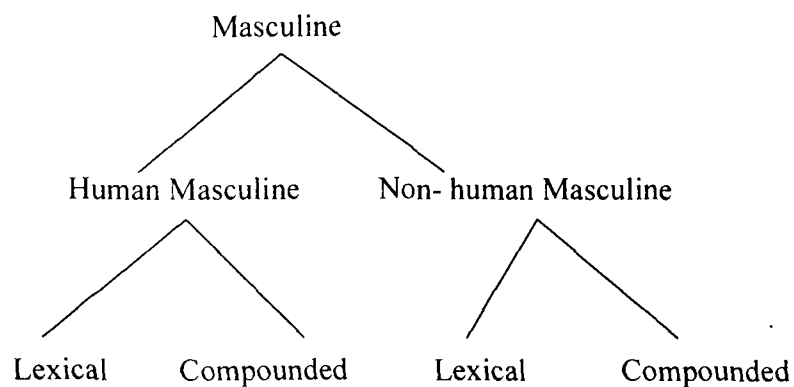


Figure (xiii)

6.4.1.1 Human masculine: Lexical:

This category has lexical words for their representations. They do not have any markers.

- paha 'boy'
- yeŠaŋ 'son'
- opa 'father'
- net^he 'bachelor'
- opu 'grand-father'

6.4.1.2 Human masculine: Compounded:

This type of masculine is represented by a marker. The marker for male is /-pa/ for humans. /-pa/ is a bound morpheme.

- Šampipa 'husband'
- lord male

ʁim- pa ‘widower’

one who misses important part of ones life-male

6.4.1.3 Non- human masculine:

Non- human masculine can also be divided into two. They are lexical and compounded.

6.4.1.4 Non- human masculine: Lexical:

kadu ‘donkey’

koyei ‘horse’

mi ‘sheep’

6.4.1.5 Non- human masculine: compounded:

The marker for male in Phom is |-pɔŋ | to represent the masculinity of non-humans. |-pɔŋ | is added to the nouns in compound form.

yɔm - pɔŋ ‘he-goat’

goat male

mɔhɔ²- pɔŋ ‘bull’

cow male

ú - pɔŋ ‘cock’

hen male

6.4.2

(b) Feminine:

The feminine gender in Phom can be studied under humans and non- humans. Human feminine can further be divided into lexical feminine and compounded feminine. The non – human feminine can also be divided into lexical and compounded.

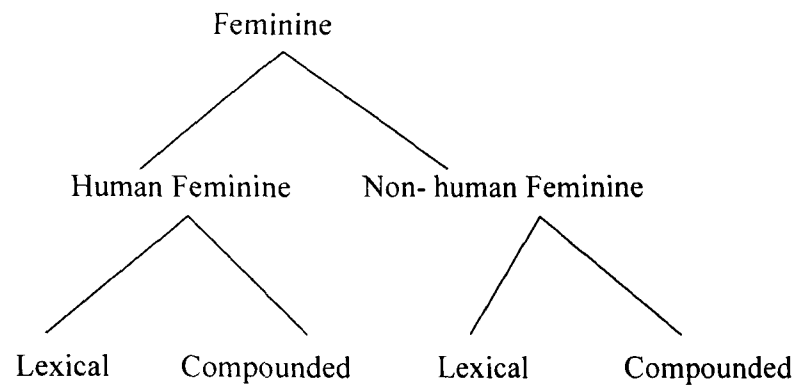


Figure (xiv)

6.4.2.1 Humans feminine: Lexical:

These are the feminine that have lexical items for their representations. They do not have any markers.

nala 'girl'

yik^ha 'daughter'

oɲu 'mother'

opi 'grand mother'

6.4.2.2 Humans feminine: compounded:

This type of feminine is represented by a marker. The marker for female is /-ɲw / for humans. /-ɲw / is a bound morpheme.

Šampi-ɲw 'wife'

lord female

ɣim - ɲw 'widow'

one who misses important part of ones life - female

In the compound form, one is a free morpheme and the other is a bound morpheme.

6.4.2.3 Non – humans feminine:

Non- human feminine can also be divided into two. They are lexical and compounded.

6.4.2.4 Non – humans feminine: Lexical:

muhu² 'cow'

ú 'hen'

yUm 'goat'

6.4.2.5 Non – humans feminine: compounded:

The marker for female in Phom is | -cipi| or | -ciɲɯ | to represent the feminity of non-humans. | -cipi| or | -ciɲɯ | is added to the nouns in the compound form.

koyei – cipi / koyei -ciɲɯ ‘mare’

horse female horse female

kadu – cipi / kadu - ciɲɯ ‘female donkey’

donkey female donkey female

6.4.3 Neuter:

In neuter gender, the in-animate objects are grouped.

woŋIŋ ‘chair’

ŋam ‘house’

yoŋ ‘water’

aŋak ‘cloth’

6.4.4 Common:

The animate nouns that are not distinguishable for males and females are grouped into common gender.

pɯ̀ ‘snake’

k^hΛŋha ‘lizard’

ŋaʔ ‘fish’

manha ‘fly’

6.5 Numerals:

Numerals in Phom are described in the following two groups:

- (i) cardinal numerals
- (ii) ordinal numerals

6.5.1 Cardinal numerals:

hik 'one'

ɲi 'two'

cʌm 'three'

əli 'four'

ŋa 'five'

wɔk 'six'

ɲʌt 'seven'

ʂʌt 'eight'

ʂu 'nine'

ʌn 'ten'

The pattern for numerals from 11- 20 is **'ten on one, ten on two** and so on.

[ha] and [kok^ha] are allomorphs for the morpheme / kok^ha/ 'twenty'. [kok^ha] is used as the independent form for twenty and [ha] is bound form which is used with other numerals.

anpʷhik 'eleven'

an-pʷ-hik

ten on one

anpʷni 'twelve'

an-pʷ-ni

ten on two

anpʷšʷ 'nineteen'

an-pʷ-šʷ

ten on nine

kok^ha 'twenty'

The pattern for numerals from 21-30 is 'twenty on one' and so on.

hapʷhik 'twenty one'

ha - pʷ - hik

twenty on one

hapʷšʷ 'twenty nine'

ha - pʷ - šʷ

twenty on nine

hapwʌn ‘thirty’

ha -pw -ʌn

twenty on ten

The pattern for numerals from 31-40 is **‘twenty on ten on one, on two’** and so on.

hapwʌnpwʰik ‘thirty one’

ha -pw -ʌn -pw -hik

twenty on ten on one

hapwʌnpwšw ‘thirty nine’

ha -pw -ʌn -pw -šw

twenty on ten on nine

piɲw ‘forty’

The pattern for numerals from 41-49 is **‘forty on one, on two’** and so on.

piɲwpwʰik ‘forty one’

piɲw-pw-hik

forty on one

pi ɲaɹaʂu 'forty nine'

pi ɲa-ɹa-ʂu

forty on one

The pattern for numerals from 50-59 is '**fifty on one, on two**' and so on.

pi ɲaɹaʌn 'fifty'

pi ɲaɹaʌnɹaɲi k 'fifty one'

pi ɲa - ɹa -ʌn -ɹa -ɲi k

fifty on ten on one

pi ɲaɹaʌnɹaɲi 'fifty two'

pi ɲa -ɹa -ʌn -ɹa -ɲi

fifty on ten on two

The pattern for numerals from 60-70 is '**sixty on one, on two**' and so on.

pi ɕʌm 'sixty'

pi ɕʌmɹaʌn 'seventy'

pi ɕʌm -ɹa -ʌn

sixty on ten

The pattern for numerals from 80-90 is '**eighty on one, on two**' and so on.

piəli 'eighty'

piəlipʷʌn 'ninety'

piəli -pʷ -ʌn

eighty on ten

The pattern for numerals from 91-99 is '**eighty on ten, on one**' and so on.

piəlipʷʌnpʷhik 'ninety one'

piəli -pʷ -ʌn -pʷ -hik

eighty on ten on one

The pattern for numerals from 100-110 is '**hundred with one**' and so on.

kʰɔhik 'one hundred'

kʰɔhikmʷhik 'one hundred and one'

kʰɔhik -mʷ -hik

one hundred with one

The pattern for numerals from 111 onwards is '**hundred with ten on one**' and so

on.

kʰɔhikmʷʌnpʷhik 'one hundred and eleven'

kʰɔhik -mʷ -ʌn -pʷ -hik

one hundred with ten on one

6.5.1.1 The higher order numerals are:

k^hɔhik ‘one hundred’

haca ‘thousand’

6.5.2 Ordinal numerals:

[hik] and [šɔŋ] are the two allomorphs for the morpheme [hik] ‘one’. [hik] is used in the cardinal numerals, and [šɔŋ], for ordinal numerals. [pa] and [pəpə] are the two allomorphs for the ordinal numeral. [pəpə] is the base form. [pa] is used only for the first one and [pəpə] is used with all the other ordinal numerals.

šɔŋpa ‘first’

ŋipəpə ‘second’

ɕampəpə ‘third’

əlipəpə ‘fourth’

ŋapəpə ‘fifth’

wɔkpəpə ‘sixth’

ŋɔtpəpə ‘seventh’

šɔtpəpə ‘eighth’

šɔpəpə ‘ninth’

ɔnpəpə ‘tenth’

6.6 Pronouns:

Pronouns in Phom belong to open category. They can replace the nouns. Pronouns can be inflected for cases in the language. There are five kinds of pronouns in the language. They are:

1. personal pronouns
2. possessive pronouns
3. reflexive pronouns
4. demonstrative pronouns
5. interrogative pronouns

6.6.1 Personal pronouns:

A personal pronoun is a pronoun that is used to refer to three persons; that is, the person who is speaking; the person addressed to; and the third is the person spoken about. The first person is the speaker, the second person is the hearer or the person spoken to and the third person is the person spoken about. All the pronouns are lexical. There are singular and plural forms for all the three speakers. The gender difference is only in third person singular form.

6.6.1.1 Table showing personal pronouns:

person	singular	Plural
1st person	ŋai 'I'	cɪnp ^h ɔŋ 'we'
2nd person	nɪŋ 'you'	amp ^h ɔŋ 'you'
3rd person	pəpə 'he' pɪɲɯ 'she' ha 'it'	cUmp ^h ɔŋ 'they'

Table (xxvi)

6.6.2 Possessive pronouns:

These are the pronouns that show the possessive relationship between the two nouns of a sentence. There is also a grammatical relationship by means of inflections. There are two suffixes /-lei/ and /-ai/ to show the possessions (cf. 5.14).

6.6.2.1 Table showing possessive pronouns:

1st singular possessive	ŋalei 'my'
1st plural possessive	cenai 'our' (including the hearer)
1st plural possessive	hamei 'our' (excluding the hearer)
2nd singular possessive	niŋai 'yours'
2nd plural possessive	cInp ^h oŋai 'yours'
3rd singular masculine	Pəpəlei 'his'
3rd singular feminine	piŋwəlai 'hers'
3rd plural	cUmp ^h oŋai 'theirs'

Table (xxvii)

6.6.3 Reflexive Pronouns:

These are personal pronouns that are used to reflect the subject of the action. The suffixes for the reflexive are /-nŋ/ for the singular forms and the polymorphemic suffix /-nŋt^hw/ is used for the plural form of the reflexives, where /-nŋ/ is 'self' and /-t^hw/ is 'plural'.

6.6.3.1 Table showing reflexive pronouns:

Person	Singular	Plural
1st person	ŋainŋ 'myself'	cInp ^h oŋnŋt ^h w 'ourselves'
2nd person	niŋnŋ 'yourself'	amp ^h oŋnŋt ^h w 'yourselves'
3rd person	pəpənŋ 'himself'	cUmp ^h oŋnŋt ^h w 'themselves'
	piŋwənŋ 'herself'	

Table (xxviii)

6.6.4 Demonstrative Pronouns:

These are the pronouns which point out nouns. There are two demonstrative pronouns identified in the language: /ha/ and /hat^h_u/. The plural form /hat^h_u/ is polymorphemic. One is a free morpheme and the other is a bound morpheme: /ha- / is a free morpheme and /-t^h_u/ is a bound morpheme.

6.6.4.1 Table showing demonstrative pronouns:

Singular	Plural
hà 'this'	hàt ^h _u 'these'
há 'that'	hát ^h _u 'those'

Table (xxix)

6.6.5 Interrogative Pronouns:

The pronouns of these kinds are used to ask questions. These are the pronouns that can replace the nouns and adverbs. Similar process operates in Mishmi. There are seven interrogative lexical pronouns in the language. These pronouns occur before the verbs.

ipa 'who'

mikei 'what'

micam 'when'

milei 'where'

mehekei 'why'

məpa 'which'

ipalei 'whose'

(i) ipa - niŋ ipa lop Šu' -hΛn

'who' you who money give – FUT

'Who will give you money?'

(ii) miki - niŋ-ai men miki Λŋ

'what' you poss name what own

'What is your name?'

(iii) micam - cIn-l micam ha' -hΛn

'when' we Nom when eat FUT

'When shall we eat?'

(iv) milei - amp^hoŋ milei ŋu- ŋuke

'where' you(pl) where stay Prog

'Where do you stay?'

(v) mehekei - niŋ mehekei p^heipa

'why' you why late

'Why are you late?'

(vi) mapa - niŋ-l mapa ɲa' ya'-hΛn

'which' you Nom which fish take-FUT

'Which fish do you take?'

(vii) ipalei – ha ŠΛm ipalei Λŋ

'whose' this house whose own

'Whose house is this?'

6.7 Adjective:

Adjectives belong to the lexical category in Phom. Adjectives consist of all those words that modify the nouns. They can either precede or follow the nouns.

(i) nala maipə
girl beautiful / good
'beautiful girl'

maipə nala
good / beautiful
'beautiful girl'

(ii) kUnko'pə ha'Ši

clever child

ha'Ši kUnko'pə
child clever

6.7.1 The Pattern in Adjectives:

6.7.1.1 Adjectives usually end at /-pə/ but that is not the case in all the adjectives as is evident from the following examples:

Šampə 'hot'

aipə 'hunger'

t^hiək 'sour'

p^ha²ci ‘kind’

cappə ‘sweet’

6.7.1.2 Colour terms have |-la | endings:

The color terms without -la do not have any sense. With -la, color terms qualify to be an adjective.

hakla ‘red’

t^hiŋla ‘green’

Šula ‘white’

worla ‘yellow’

6.7.2 Classifications of the adjectives:

Adjectives can be classified under two heads. They are:

- a) Adjectives of Quality
- b) Adjectives of Quantity

6.7.2.1 Adjective of quality:

The Adjectives of Quality show the qualities of a noun that is associated with the nouns.

t^hiŋla ‘green’

p^ha²ci ‘kind’

pamhiŠi ‘lovely’

6.7.2.2 Adjectives of quantity:

The Adjective of Quantity indicates the quantity of a noun. The quantity can be of three types in Phom, as it in Mishmi, which indicates the quantity of the objects, collection of the objects and the number of the objects.

6.7.2.2.1 Quantity of the objects:

mani 'few'

pa 'all'

6.7.2.2.2 Collection of the objects:

k^hɔŋ 'collection of the animals'

paŋ 'panchayat or assembly'

6.7.2.2.3 Number of the objects:

hik 'one'

əli 'four'

6.7.3 Inflections of the Adjectives:

6.7.3.1 Inflections of the adjectives of color terms:

Adjectives of color terms can be inflected for plurals. They can follow or precede the noun. The other adjectives also follow the same pattern but they can not be inflected for plurals (see 6.2.1).

p^hʌnlʌk-t^hiŋla-t^hʷ ‘the green leaves’

p^hʌnlʌk t^hiŋla - t^hʷ

leaf green plural

koyei-šula-t^hʷ ‘The white horses’

koyei šula - t^hʷ

horse white plural

6.7.3.2 Inflections of adjectives for negation:

Adjectives can be inflected for the negation (cf. 6.13.1).

na - maipə

not good

‘bad’

na - Inpə

not soft

‘not soft’

na - Še

not wet

‘not wet’

6.7.4 Adjectives of Degrees:

The degree of comparison is marked on the adjectives by affixes. For comparative degree, suffix | - pə | is added to the adjectives, and for superlative degree, prefix |pəlma-| is added before the adjectives.

Adjective		Comparative		Superlative	
maipə	'good'	maipə-pə	'better'	pəlma-maipə	'best'
lupə	'tall'	lupə-pə	'taller'	pəlma-lupə	'tallest'

6.7.5 Adjectives can also take classifiers and intensifiers:

Ca - hik

new one

'new'

ca - k^hɔ

new very

'new'

6.7.6 Structure of Adjectives:

The adjectives in Phom may consist of a stem, or a combination of stems and various other affixes.

6.7.6.1 Simple Stems:

These are monomorphemic and they can not be analysed into the morphemes. A large number of adjectives are from this group. The qualifier and quantifier numerals (cardinal and ordinal, quantifiers of objects, collection of objects) belong to this group.

6.7.6.1.1 qualifiers:

maipə 'good'

lupə 'tall'

t^hiŋla 'green'

p^ha²ci 'kind'

t^hiɔk 'sour'

cappə 'sweet'

6.7.6.1.2 collection of objects:

k^hɔŋ 'collection of the animals'

paŋ 'panchayat or assembly'

6.7.6.1.3 cardinal numerals:

hi k 'one'

ŋi 'two'

cʌm 'three'

əli 'four'

ŋa 'five'

wɔk 'six'

ɲat 'seven'

ʃat 'eight'

ʃu 'nine'

an 'ten'

kɔk^ha 'twenty'

k^hɔhik 'hundred'

haca 'thousand'

6.7.6.1.4 Ordinal numerals:

ʃɔŋpa 'first'

ɲipəpə 'second'

campəpə 'third'

əlipəpə 'fourth'

ŋapəpə 'fifth'

wɔkpəpə 'sixth'

ɲatpəpə 'seventh'

ʃatpəpə 'eighth'

ʃupəpə 'ninth'

anpəpə 'tenth'

6.7.6.2 Derived Stems:

These are polymorphemic stems consisting of two morphemes, of which one is a bound morpheme and the other is a free morpheme.

6.7.6.2.1 Adjectives derived from nouns and verbs:

The adjectives in Phom can be derived from nouns and verbs. /-hiŠi/ is the derivative suffix, which is added to the verbs and nouns to form an adjective.

Pam-hiŠi 'lovely'

love

him-hiŠi 'salty'

salt

pe²hiŠi 'sandy'

sand

Ši²-hiŠi 'sleepy'

Sleep

6.7.6.2.2 Adjectives derived with Ø derivation:

Some of the stems of another category are derived to adjectival category with Ø derivation. The words of a lexical category can be derived to the other lexical category without any change in the shape of the words as in:

pampə 'to love' → pampə 'kind'

yəŋmə 'slowly' → yəŋmə 'slow'

lommi 'quickly' → lommi 'quick'

6.7.6.3 Compound Stems:

Adjectives in Phom also consist of compound stems. They are polymorphemic. They may consist of two or more morphemes and all are free. However, these morphemes are analyzeable.

6.7.6.3.1 Nouns and adjectives are compounded to form another adjective:

ša²-hiŋ 'honesty'

word truth

ša²-lem 'lie'

word wrong

6.7.6.3.2 The cardinal numerals after ten are of compound stems:

ʌn pʷ hik 'eleven'

ten on one

ha -pʷ -šʷ 'twenty nine'

twenty on nine

ha -pʷ -ʌn -pʷ -hik 'thirty one'

twenty on ten on one

6.8 Adverb:

6.8.1 Adverbs in Phom language are all those words that modify the verbs. There are three kinds of adverbs in the language:

1. **adverb of manner**
2. **adverb of time**
3. **adverb of place**

6.8.1.1 Adverb of manner:

These are the adverbs that specify the manner of the action, as it is performed or as the event occurs:

yɔŋmə 'slowly'

InŠi 'softly'

lommi 'quickly'

pamhi Ši 'kindly'

kUnko[?]Ši 'cleverly'

6.8.1.2 Adverb of Time:

These are the adverbs which specify the time of the action or the event:

hepΔk 'time'

Šin[?]ni[?] 'today'

ŋi[?]ni[?] 'tomorrow'

Šoŋ[?]ni[?] 'yesterday'

Šekə ‘before’

tiŋai ‘always’

6.8.1.3 Adverb of place:

These are the adverbs which specify the place of the action or event:

antolei ‘there’

hatonei ‘here’

litei ‘away’

Šaŋlɔm ‘upwards’

Šakkei ‘out’

Šaŋei ‘on’

p^hɔŋei ‘under’

6.8.2 Structure of Adverbs:

Adverbs in Phom can also be derived from other classes. An adverb may contain a stem or a bound morpheme and/or adverbialising suffix. The adverbs can be Primary or Secondary derived stems.

6.8.2.1 Primary Derived Stems:

These types of adverbs are polymorphemic and may contain one bound morpheme and one free morpheme. These types of adverbs are present to specify the direction of the space of action.

Šaŋ – lɔm ‘upwards’

up way

mai - lam 'downwards'

down way

Šaŋ- and mai- are the morphemes which can also be identified to be a member of adverbs to show the direction of the place of the action.

6.8.2.2 Secondary Derived Stems:

These are the types of adverbs which are polymorphemic. The adverb is formed by adding an adverbialising suffix to the stems. The stems are either an adjective or a verb.

6.8.2.3 Adverb derived from adjectives:

Adverb can be derived from adjectives by adding a marker |-hi Ši| and | Ši| which are the adverbialising suffixes with the replacement of |-pə| by the process of morphophonemic alternations.

pampə	'kind	→	pamhi Ši or pam Ši	'kindly'
taupə	'poor'	→	tau Ši	'poorly'
Inpə	'soft'	→	In Ši	'softly'
kUnko'pə	'clever'	→	kUko' Ši	'cleverly'

The use of -Ši is more frequent than the use of - hi Ši.

6.8.2.4 Compound Stems or Reduplication of adverbs:

Some adverbs are reduplicated, but their categories remain the same. The Secondary derived stems are totally reduplicated. But they do not change to any other lexical category. They are class maintaining.

lommi lommi 'quickly'

quickly quickly

yɔŋmə yɔŋmə 'slowly'

slowly slowly

Inši Inši 'softly'

softly softly

6.9 Verb:

The verb in Phom can be defined as a member of open or lexical category. Verbs are mainly action words. They are inflected for tense and mood in the language. The verbs are not derived, but are free morphemes. The verbs usually end at [pə], which is the infinitive form of verbs as given below:

6.9.1 The infinitive form of verbs:

ipə	‘to speak’
ci’pə	‘to kill’
yeppə	‘to catch’
cakpə	‘to burn’
tipə	‘to die’
t ^h epə	‘to fight’
yUŋpə	‘to drink’
epə	‘to see’

6.9.2 Classification of the Verbs:

The verbs can be classified on the basis of transitivity – that is, the number of arguments present in the sentence. There is a three way classification of the verbs: transitive, di-transitive and intransitives.

6.9.2.1 Intransitive verbs:

These are the types of verbs that require only one argument – that is, the subject of the sentence.

1
Sleep: NP

(i) pəpə šɪ'
he sleep-R Past
'He slept'

Run: 1
NP

(ii) koyei mok
horse run
'Horse run'

Go: 1
NP

(iii) ŋai tai – pei'²
I go Rm Past
'I went'

6.9.2.2 **Transitive verbs:** Transitive verbs require two arguments, subject and object of the sentence.

	1	2
Catch:	NP	NP

(i) ŋai ki u'pə yep - pei'

I thief catch Rm Past

'I caught the thief.'

	1	2
Kill:	NP	NP

(ii) cUmp^həŋ-i pɯ cɬm ci'

they Nom snake three kill-R Past

'They killed three snakes.'

	1	2
See:	NP	NP

(iii) piɲɯ - I maŋi hik e-pe'i'

she Nom cat one see Rm Past

'She saw a cat.'

6.9.2.3 Di- transitive verbs:

Di-transitive verbs require three arguments: (1) the subject, (2) object of the sentence and (3) a dative object.

	1	2	3
Put:	NP	NP	NP

(i) pi_{ɲw} - I bakot lei ašak hi⁻²
 she Nom box -in cloth keep-R Past
 ‘She kept the cloth in the box.’

		1	2	3
Persuade:		NP	NP	NP

(ii) pəpə-I pi_{ɲw} ki p^hai ha²to² Šei – e⁻²
 he Nom her to meat eat soft – speak R Past
 ‘He persuaded her to eat meat.’

		1	2	3
Give:		NP	NP	NP

(iii) ɲai pi_{ɲw} ku lai hik Šu²-pei²
 I she ɔ book one give Rm Past
 ‘I gave a book to her.’

The semantic criteria do not support the phenomenon of Argument inclusive verbs, as is the case in Mishmi.

6.9.3 Semantic Classification:

While making the semantic classification of the verbs in Phom, it was observed that Existential verbs, Ambient state verbs, Qualitative state verbs, Sensory state verbs (cf. 3.3.2) are not present in Phom. There are no particular verbs for conveying these types of state of actions. The meaning is conveyed through a sentence or with combination of words. The concept of Cognitive state verbs is present in the language.

6.9.3.1 Cognitive State Verbs:

These are the verbs that represent the cognitive state of the mind to show the emotional action and perceptual ability. These are the same verbs as infinite form of verbs but they have ability to convey the same meaning (cf.3.3.4).

pəmpə 'to love'

te'pə 'to think'

cihetpə 'to hate'

niŋtaipə 'to know'

The processes refer the state of change and action without external force or agency. There are no particular words to show these types of actions.

6.9.4 Serial verbs:

Presence and availability of serial verbs in Phom indicate a predominant feature of Tibeto-Burman languages. There are sentences where many verbs occur together to convey a meaning. These verbs are called Serial verbs. In Phom, more than one verb occurs adjacent to each other to convey a meaning.

(i) ŋai tau tik - ha^ʔ Še - tike

I work do eat be Pr Perf.

‘I should have done the work.’

(ii) piŋu tau tik ok ha^ʔ Še - tike

she work do triumph eat be Pr Perf.

‘She should have done the work.’

6.9.5 Causative verbs:

In Phom, there is morphological causative. The causation is brought by the infixation. The infixation instigates the event by the external stimulus. The external stimulus is either the agent or someone who is the actual performer. The double causative is not present in the language.

6.9.5.1 Formation of causative verbs:

6.9.5.1.1 The causative verbs can be formed by infix **[-h i]**.

Šepə ‘to wet’ Šeh i pə ‘to make wet’

Šu^ʔpə ‘to give’ Šu^ʔh i pə ‘to make some one to give’

taipə 'to go' tai – hi pə 'to make to go'

6.9.5.1.2 The adjectives can also be changed to causative verbs by infixing |**hi**|. These adjectives are very few which can be changed to verbs to show causation.

pəmpə 'love' pəmh i pə 'to make someone to love'

meipə 'to heal' meih i pə 'to make someone to heal'

6.10 Tense:

In Phom verbs are inflected for tense. Only past and future tense are clearly marked and present tense is indicated by progressive and perfective aspect markers. There are distinctions in recent and remote past. The concept of immediacy and non-immediacy can also be traced in Phom. The immediacy refers to the action that has been completed in the past but very recently, the non-immediacy refers to the action that has been completed in past. There is a remote gap of the action performed from the time of reference.

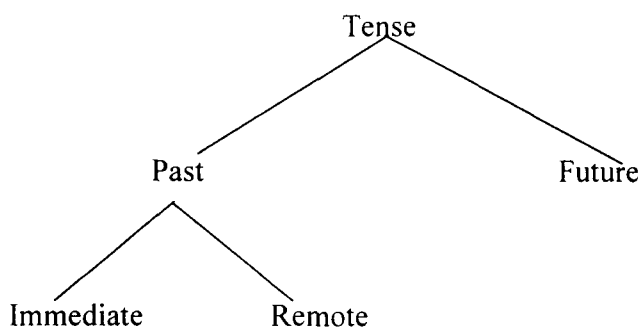


Figure (xv)

6.10.1 Past Tense:

The past tense markers are | -pei^ʔ | and | -^ʔ |. The remote past is indicated by the marker | -pei^ʔ | and recent past is indicated by the marker | -^ʔ |.

- (i) e-pei^ʔ
see Rm Past
'saw'

(ii) tai-peɪˈ
go Rm Past
'went'

(iii) ci-ʔ
kill – R Past
'killed'

(iv) ʃu-ʔ
give –R Past
'gave'

6.10.2 Future Tense:

The future tense is indicated by the marker /-hʌn/. There is no distinction for the immediate and non-immediate future.

(i) tai –hʌn
go FUT
'will go'

(ii) tʰepə –hʌn
fight FUT
'will fight'

(iii) ci²-hΛn
kill FUT
'will kill'

(iv) Šu²- hΛn
give FUT
'will give'

6.11 Aspect:

Aspect refers primarily the way a grammar marks the temporal activities, their types and duration, as denoted by the verb. The aspects in Phom can be represented in two ways for the present. The present progressive is shown by the morpheme |-ɲɯke| and the present perfect is shown by the morpheme |tike|. These two suffixes show the time of action, whether it is complete or is in progress or continuous.

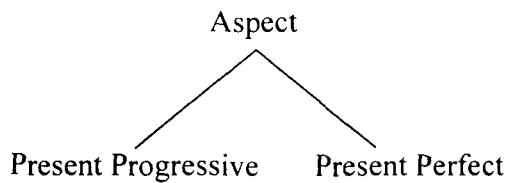


Figure (xvi)

6.11.1 As indicated, in Phom present progressive is marked by |-ɲɯke|:

(i) nit^he – t^hɯ - i p^hɔŋ ha'ɲɯke
boy pl Nom meal eat Pr Prog.
'Boys are eating the food.'

(ii) ha[?]Ši - ya pɯ p^haŋai ɲɯke
the / that dog that(sp.det.) tree under Pr Prog
'The dog is under the tree.'

6.11.2 The present perfective marker is |dike| or |tike|:

(i) ragini - i nyakke i-tike

ragini Nom laughingly speak Pr Perf.

‘Ragini spoke laughingly.’

(ii) ha ha^ʔŠi - i maŠi e – tike

the boy Nom cat see Pr Perf.

‘The boy has seen the cat.’

6.12 Mood:

Moods refer to attitudes of the speakers towards the actual content of the utterance. There is no tense distinction shown by the mood. In Phom language moods can be shown only in the imperative form of verbs.

6.12.1 Imperative verbs:

In the expression of commands, the verb forms remain the same and a suffix |-tu^ʔ| is added to the verb.

[i-tu^ʔ] 'Speak'

[tai-tu^ʔ] 'Go'

[e-tu^ʔ] 'See'

[ha^ʔ-tu^ʔ] 'Eat'

Only exception is the verb 'come', in which [heikei] is the command for come.

6.12.2 The negative form of expression of command is shown by prefix |-te|, which is added to the verbs.

te-tai 'Do not go'

te-i 'Do not speak'

te-ci^ʔ 'Do not kill'

te-Šu^ʔ 'Do not give'

6.13 Negative:

In Phom, there are two negative markers i.e |na-| and |ne-|. It also has one free morpheme |neʎai| ‘not’, and the negative marker in imperative is |te-|. The negatives in Phom can be treated in all the different roles.

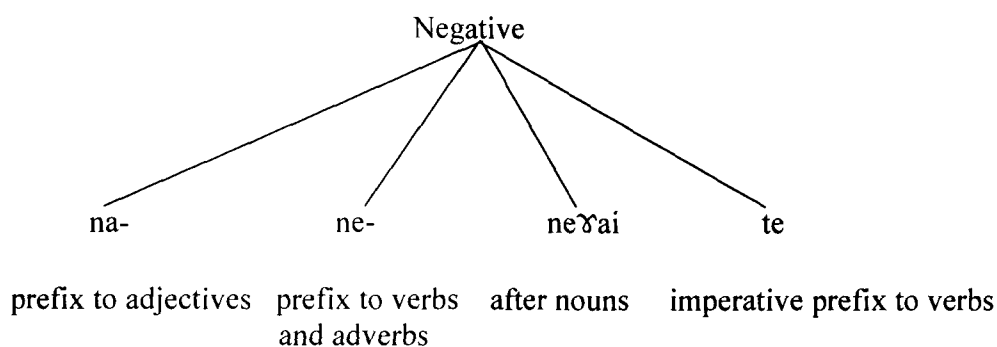


Figure (xvii)

6.13.1 |na-| as the negative marker:

The prefix |na-| is added to the adjectives to negate the sentence (see 6.7.3.2).

na-maipə

neg good

‘bad’

na -Še

neg wet

‘not wet’

na - taipə

neg poor

‘not poor’

na-Inpə

neg soft

‘not soft’

6.13.2 |ne-| as the negative marker:

The prefix |ne-| is added to the verbs and adverbs to negate the sentence.

ne- taipə

neg go

ne - ci²

neg kill

ne- antolei

neg there

ne- Šaŋei

neg on

6.13.3 |ne ʒai| as the negative:

The morpheme |ne ʒai| is used after the nouns to negate the sentence.

pi.ɲu ɲa-lei ɲa neʒai

she I Poss sister not

‘she is not my sister.’

həpəyə Ši hik neʒai

that dog one not

‘That is not a dog.’

6.13.4 Imperative prefix |te-| as negative marker:

te tai

not go

‘Do not go.’

te - e

not read

‘Do not read.’

6.14 Word Formation Processes:

There are four major processes of word formation in Phom language. They are:

1. Derivation
2. Compounding
3. Re-duplication
4. Blending

6.14.1 Derivation:

Derivation refers to change in the form of words. The new words are derived from the existing word. The class of words is changed into another class or grammatical category by the change in the forms. The words formed by this process are always class changing in Phom.

6.14.1.1 Nouns from verbs:

Nouns are formed from verbs by replacing /ə/ with /ai/.

- (i) $h\eta p\theta$ $h\eta p\text{ai}$
 'touch' 'touching'
- (ii) $o\eta p\theta$ $o\eta p\text{ai}$
 'climb' 'climbing'
- (iii) $\eta a\eta p\theta$ $\eta a\eta p\text{ai}$
 'write' 'writing'

6.14.1.2 Adverbs from adjectives:

Adverbs are formed from adjectives by replacing /pə/ with /ši/.

(i) kUnko'pə kUnko' Ši

'clever' 'cleverly'

(ii) tau'pə tauŠi

'poor' 'poorly'

(iii) In'pə InŠi

'soft' 'softly'

6.14.1.3 Agentive nouns from verbs:

Nouns are formed by replacing /pə/ with /əm/ or /ə/ with /w/.

(i) lək'pə → lək'pəəm / lək'pəw

'sing' 'singer'

(ii) ɲaŋ'pə → ɲaŋ'pəəm / ɲaŋ'pəw

'to write' 'writer'

 oŋ'pə → oŋ'pəəm / oŋ'pəw

'to climb' 'climber'

6.14.2 Compounding:

In Phom compounds can be formed by adding two morphemes to form another word. The compounds are mostly endocentric. The compounds formed by this process are mostly nouns, except a few where adjectives are formed. The compounds can be of following types:

- a) Noun + noun = noun
- b) noun + verb = noun
- c) noun + adjective = adjective
- d) noun + adverb = noun
- e) verb + noun = noun
- f) verb + verb = noun
- g) verb + adjective = noun

6.14.2.1 noun + noun:

Under this category, two nouns are joined to form another word and the word formed is a noun.

lai + ŠΛm 'school'

book house

cu + Šɔŋ 'nose ring'

flower nose

kaʹ + ʃaŋ ‘God’

earth sky

6.14.2.2 noun + verb:

These are the compounds formed by joining a noun with a verb to form another noun.

lʌk + tʰuʹ ‘glove’

hand wear

pʰʌk + tʰuʹ ‘shirt’

shoulder wear

6.14.2.3 noun + adjective:

These are the compounds formed by joining a noun with an adjective to form another adjective.

ʃaʹhiŋ ‘honesty’

word truth

ʃaʹ-lem ‘lie’

word wrong

kaʹ + maipə ‘fertile’

earth good

6.14.2.4 noun + adverb:

These are the compounds formed by joining a noun with an adverb to form another noun.

ha²Ši + hepΛk ‘childhood’

child time

t^hehila + hepΛk ‘adulthood’

youth time

naL + hepΛk ‘infancy’

baby time

pehe + hepΛk ‘old age’

old time

6.14.2.5 verb + noun:

These compounds are formed with the help of a verb and a noun. The resulting form is always noun.

p^hɔppə + ŠΛm ‘church’

to pray house

k^hi mpə + ŠΛm ‘temple’

to worship house

6.14.2.6 verb + verb:

Some compounds are formed when two modal verbs join together to form another word and the word formed is a noun.

ha²hΛn + yUŋhΛn 'meal'

eat (FUT) drink (FUT)

taihΛn + laihΛn 'coming, going'

go (FUT) come (FUT)

6.14.2.7 verb + adjective:

These are the compound formed by joining a verb and an adjective to form another word and the word formed is a noun. These types of words are very few in the language.

t^hAppə + yɔŋpə 'mourning'

to cry anxious

6.14.3 Re – duplication:

Reduplication is a process of repeating whole or part of the word. In Phom, there is total lexical reduplication and it is class maintaining. The reduplicated words maintain their lexical categories after reduplication.

6.14.3.1 The action verbs which can be used as adverbs can totally be reduplicated:

lomi lomi → ‘quickly’

quickly – quickly

ɲ itə ɲ itə → ‘laughingly’

laughingly laughingly

yɔŋmɯ yɔŋmɯ → ‘slowly’

slowly slowly

t^haptə t^haptə → ‘weeping’

weeping weeping

ʃitə ʃitə → ‘sleeping’

sleeping sleeping

etə etə → ‘seeing’

seeing seeing

yita yita → ‘drinking’

drinking drinking

6.14.3.2 Echo – formation:

Echo – formation is one of the processes of re-duplication. It is a sub-category of morphological expressive reduplication. In echo-formation, the initial phoneme /k-/ is replaced by /y-/.
/k-/ is replaced by /y-/.

ki^ʔpə yi^ʔpə → ‘theft / thief and the alike’

thief

wəm yəm → ‘stomach and the alike’

stomach

š^ʔu^ʔpə yu^ʔpə → ‘give and the alike’

give

mok yok → ‘run and the alike’

run

6.14.3.3 Imitative reduplication:

Imitative reduplication is one of the processes of re-duplication. It is a sub-category of morphological expressive reduplication. This process is frequent in Phom. In this process, the natural sounds are re-duplicated.

t^hU k t^hU k → ‘beating of heart’

ha ha → ‘laughing sound’

t^hɔŋ t^hɔŋ → ‘beating of drum’

Uŋ	Uŋ	→	‘dog’s barking’
miao	miao	→	‘cats mewling’
ek	ek	→	‘pig’s sounds’
hΛmbo	hΛmbo	→	‘cow’s sounds’
me ^ʔ	me ^ʔ	→	‘goat’s sounds’
ha	ha	→	‘laughing sound’
t ^h Uŋ	t ^h Uŋ	→	‘knocking’
p ^h eŋ	p ^h eŋ	→	‘firing sound’
pek	pek	→	‘female complaints’
wou	wou	→	‘water sound’
p ^h aŋ	p ^h aŋ	→	‘beating hands on solid things and even on water’
t ^h ɔŋ	t ^h ɔŋ	→	‘beating of drum’
k ^h UIUŋ	k ^h UIUŋ	→	‘thunder sound’
p ^h ilep	p ^h ilep	→	‘sound of fluttering’
piyok	piyok	→	‘hen’s sounds when we they are frightened’

6.14.4 Blending:

Blending is a process by which words are formed. In this process the meanings and sounds are combined to form a new word. It is one of the frequently used processes of word-formation in Phom language.

- (i) Šaŋciŋ + ašak → ŠΔŋŠΔk
 'head' 'cloth' 'scarf'
- (ii) lenŋu + ap^hɔk → lenp^hɔk
 'moon' 'half' 'half moon'
- (iii) ka²tɔk + ʒaŋŠu → ka²ʒaŋ
 'earth' 'sky' 'God'
- (iv) moŋtaŋ + laitIn → moŋtaŋtIn
 'heart' 'disease' 'heart disease'
- (v) Ša ŋciŋ+ ʒaŋ → ŠΔŋŋaŋ
 'head' 'bone' 'skull'
- (vi) ma ŋ + ʒaŋ → mΔŋŋaŋ
 'corpse' 'bone' → 'skeleton'

The last syllable of the first word and the first syllable of the second word are deleted in the process of forming another word. But, if the second syllables of the words end in vowels then, those syllables are deleted. The words which are formed by Blending always end in consonants.

CONCLUSION

CONCLUSIONS

In particular, this research is able to build a comprehensive theory of the expression side of language, mainly phonology, morphology. This descriptive study is conveniently divided into three parts phonology, morphology and grammar, which form the core of descriptive linguistic research. It has rightly been pointed out by one of the leading descriptive linguists, H.A. Gleason (1995):

Using the phoneme and the morpheme as their basic units, linguists have been able to build a comprehensive theory of the expression side of the language, and to make detailed and comprehensive statements about the expression systems of specific languages. This is what is ordinarily called **descriptive linguistics**.

The thesis begins with the ethnographic description of phom language. This chapter emphasizes that languages must be frequently investigated as immediate expression of the interaction between humans and their environment. The first Chapter provides the ethnographic information of the people, their land, living habitat, culture, population etc.

The second chapter deals with the classification of the language. This chapter is divided into three parts: (1) Genetic Classification, (2) Typological Classification and (3) Morphological Classification.

Genetic Classification deals with the geneological classification of the Phom language. Phom belongs to Tibeto-Burman family of languages. The different

classifications proposed by linguists for Tibeto-Burman languages are given. The language has been mentioned in some of the classifications and in some classifications the language is not mentioned. The possibility of the placement of the language in particular family is also discussed where the language has not been mentioned under any branch.

The second section of this chapter discusses the typological classification of the language. The typological characteristics of the Phom language are carried out by comparing the features with other languages of the family. This classification is based on the model of Subbarao, 1997 (cf. typological characteristics of Tibeto-Burman languages). The common features of the Tibeto- Burman languages are also discussed. Phom exhibits the SOV word order pattern, i.e. it is a verb final language as other Tibeto-Burman languages. Phom has post-positions like other verb final languages. Genitive precedes the governing noun in Phom. The marker of comparison follows the standard of comparison in Phom like other Tibeto-Burman languages. Time adverbials (TA) precede Place Adverbials (PA) in Tibeto-Burman and also in Phom. Time Adverbials and Place Adverbials occur in descending order in Phom. Adjectives can follow or precede the head noun i.e. modified in Tibeto-Burman languages and also in Phom. In Phom, numerals follow the head noun and it can also precede the head noun. Determiners follow the head noun in the unmarked word order. It may also precede the head noun. Phom also has split determiners. The negative particles occur pre-verbally in some Tibeto- Burman languages and this characteristic is also found in Phom.

The question particles or *wh*- constituents occur pre-verbally in Phom. Phom has relative clause but relative pronoun is absent and the determiners sometime serve the purpose of relative pronouns. In Phom, adverbs can be re-duplicated as other South-Asian and Tibeto-Burman languages.

The third section of this chapter discusses the morphological classification of Phom language. Phom is partly isolating and partly agglutinating. In particular, it also deals with the morphological typology of Tibeto-Burman languages.

The third chapter discusses the different methodologies that were employed for the (1) collection of data, (2) field work (3) information (4) methods of observation (5) analysis of data.

The fourth chapter deals with the Literature Review. It is divided into three parts: (1) Earlier works, (2) Available sources and (3) Model Selected: (a) (i) Review of Literature on Phonology (ii) Model selected for Phonology and; (b) (i) Review of Literature on Morphology and (ii) Model selected for Morphology.

The Earlier works deals with the earlier works done on the language by different linguists. The earlier works are again sub-divided into linguistic and non-linguistic works. In the section for earlier works, the works of different linguists have been summarized and a short discussion has been made wherever possible. The non- linguistic information has also been dealt with in the same way. Available Sources contain the list of the series of materials of previous works

done on Tibeto-Burman languages. Model Selected is divided into two parts; i.e. review of the literature and the selection of the model.

The fifth chapter deals with the phonological analysis of the language. The discussions are made on vowels, phonemic and allophonic vowels, phonetic description of vowels and diphthongs, the consonants, allophonic consonant, phonetic description of consonants, consonant clusters, and geminates. The distinctive features for vowels and consonants are discussed in another section. The canonical structure of words and syllabic structure are also discussed. This chapter also deals with tones and the types of tones. In particular, it also deals with morphophonemics, rules and phonological processes in Phom.

The sixth chapter deals with the morphological analysis of the language. In this chapter, the morphological categories- the primary and the secondary grammatical categories- are dealt with, in detail. This chapter discusses the structure and use of the Nouns, Number, Case, Gender, Numeral, Pronouns, Adjective, Adverbs, Verbs, Tense, Aspect, Mood, Negation and Word Formation Processes.

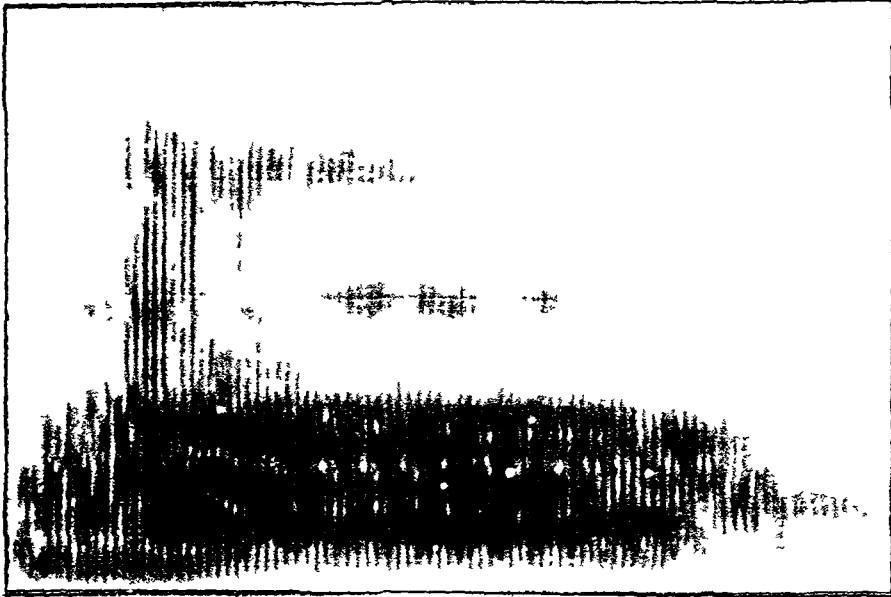
The study of nouns includes the structure of nouns, types of nouns, classification of nouns. The number has been discussed for its inflection for plurals. The different cases, and the gender, the numerals - cardinal and ordinal and also the patterns of numerals - are discussed. Pronoun and different types of pronouns, adjective, their patterns, classifications, inflections, degrees of adjectives, structures are discussed. The discussion on adverbs includes their classification

and structure. The study on verbs includes the infinitive pattern of verbs, classification of the verbs and other types of verbs. Tense, aspect and mood have also been discussed. This chapter also includes the discussion on negation.

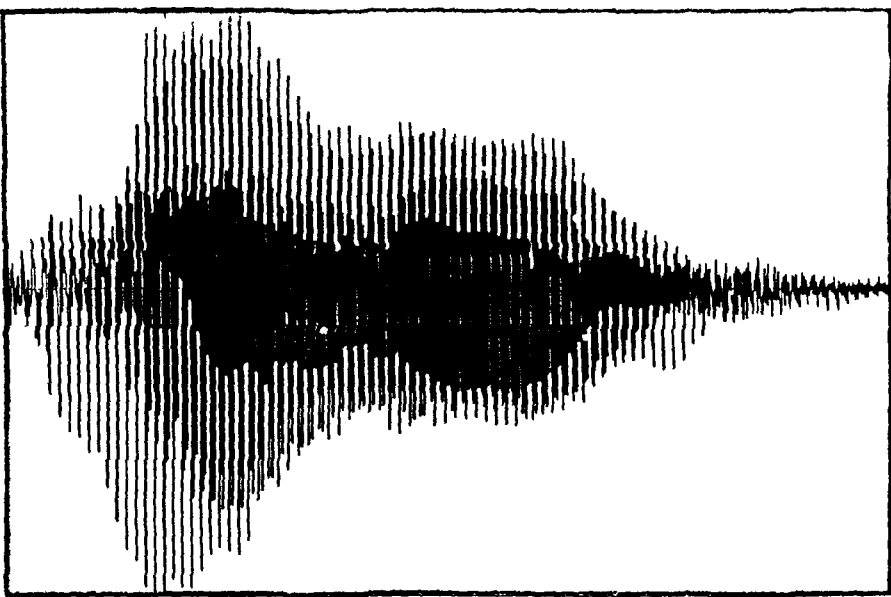
At the end the spectrographic study of the sounds has been given which is followed by the text and the appendix and bibliography.)

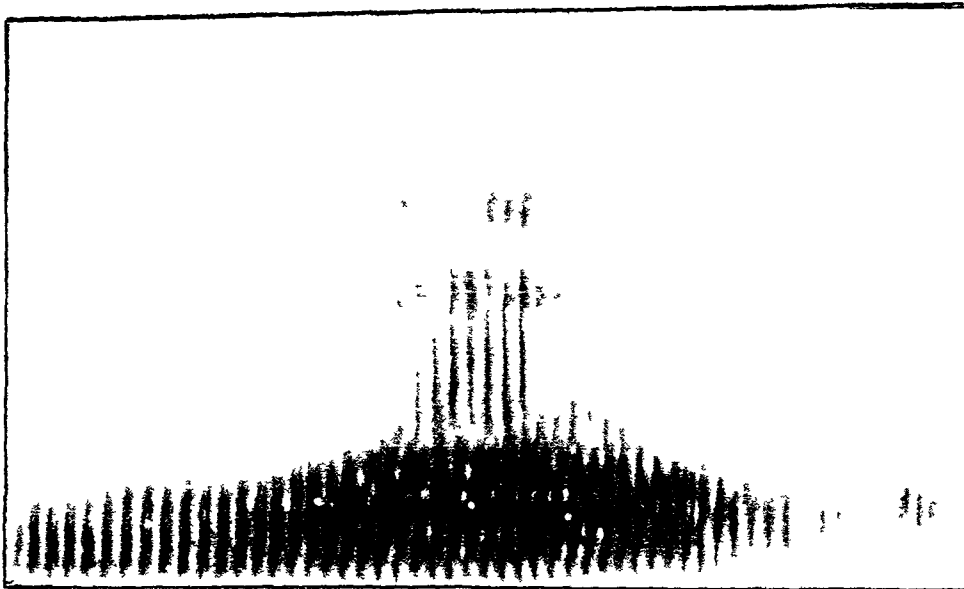
This work is an attempt to describe the language. This descriptive study does not claim to be the complete analysis of Phom language. A detailed and proper analysis on Syntax and Semantics is also required. Serious efforts are needed on morphology and syntax. However, we can hope that this thesis will provide a base for future research. This can point some future steps which will be helpful in the further research on Phom.

SPECTROGRAPHIC STUDY OF SOUNDS

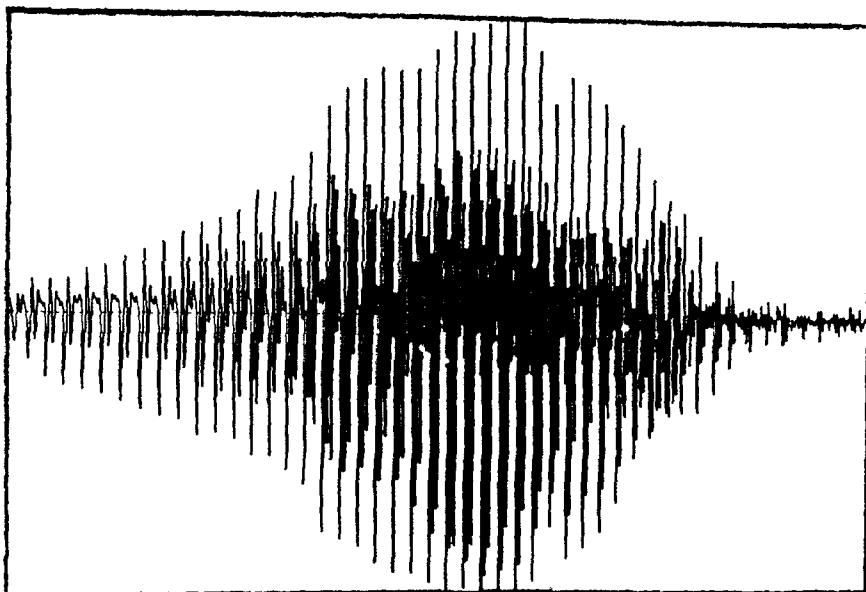


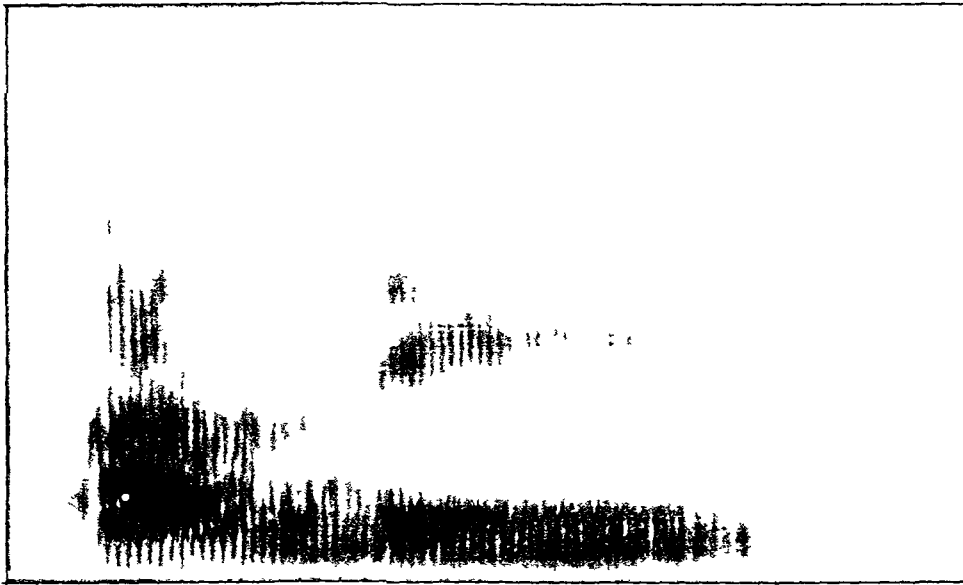
/p^ha/'tooth'



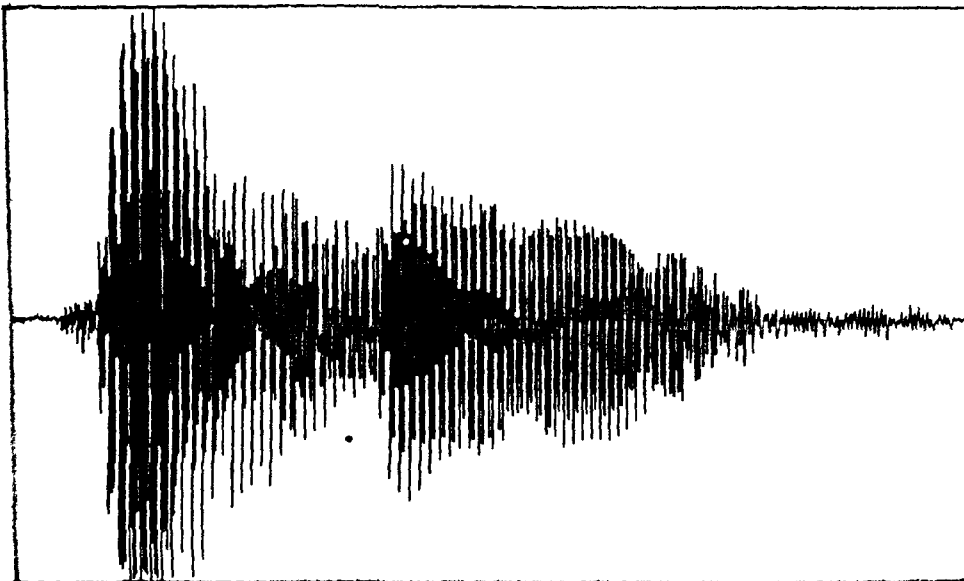


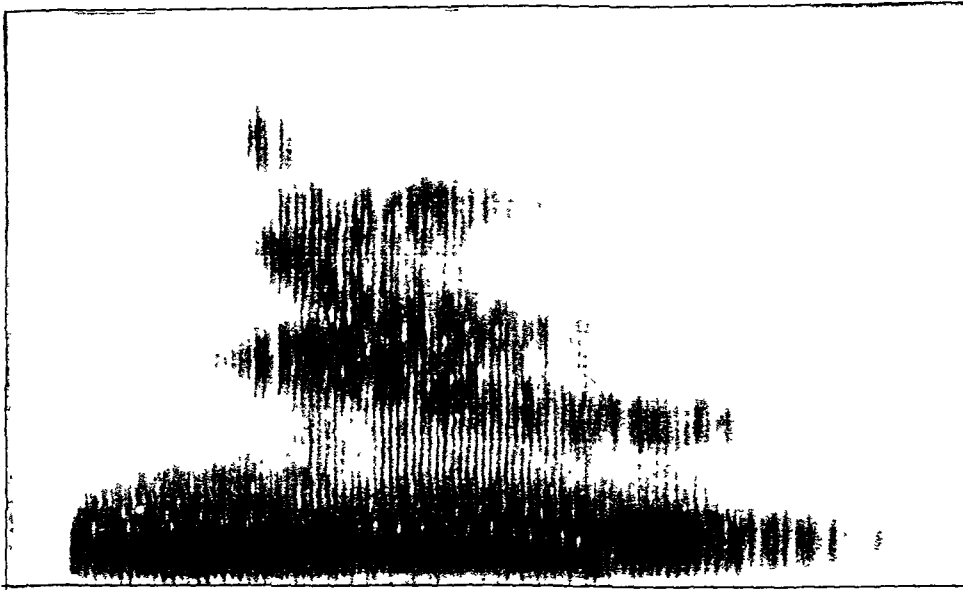
/wɒk/ 'six'



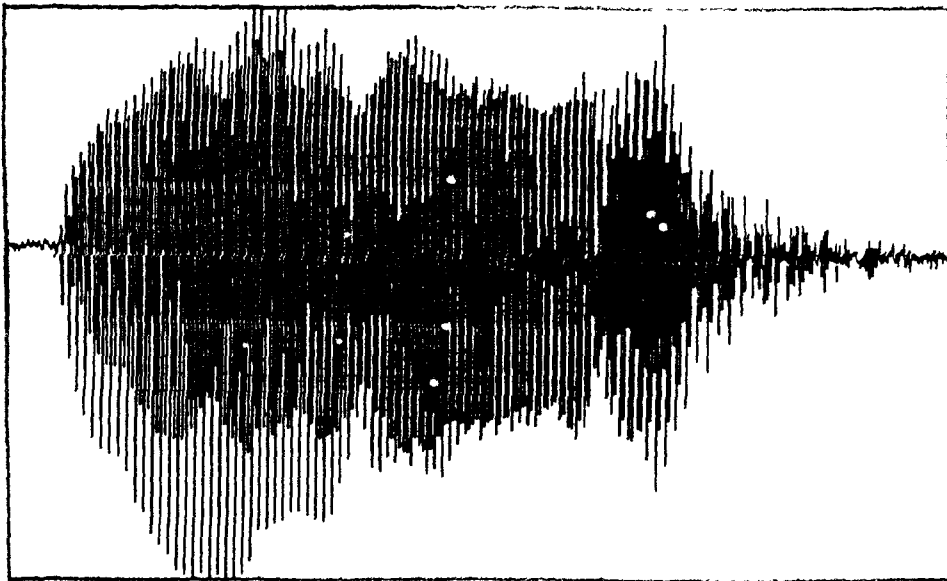


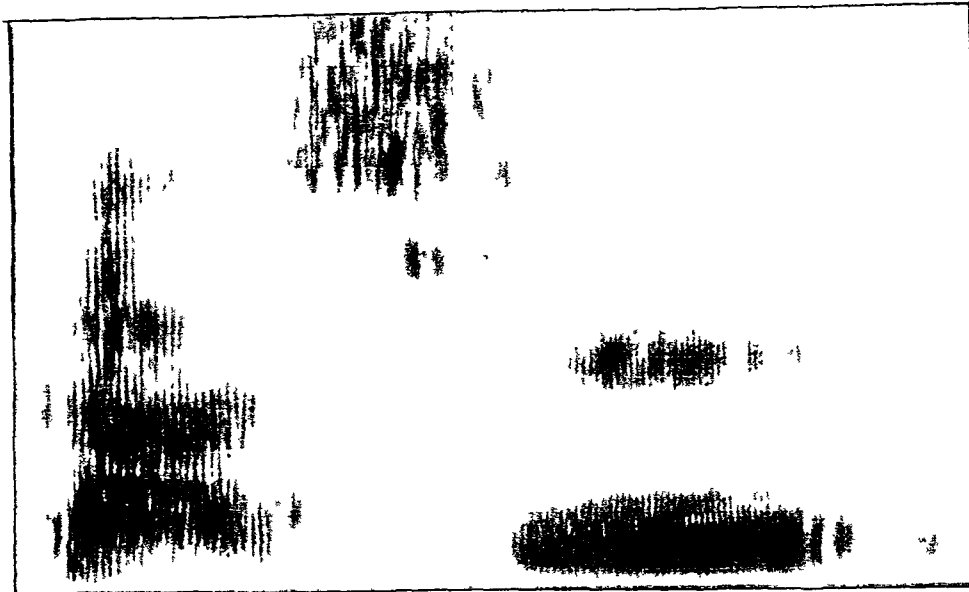
/əli/ 'four'



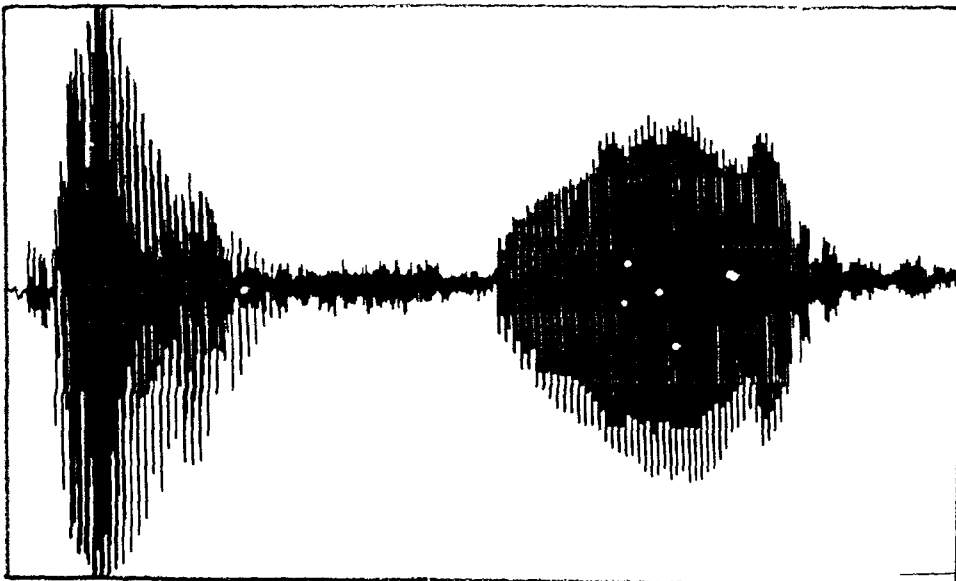


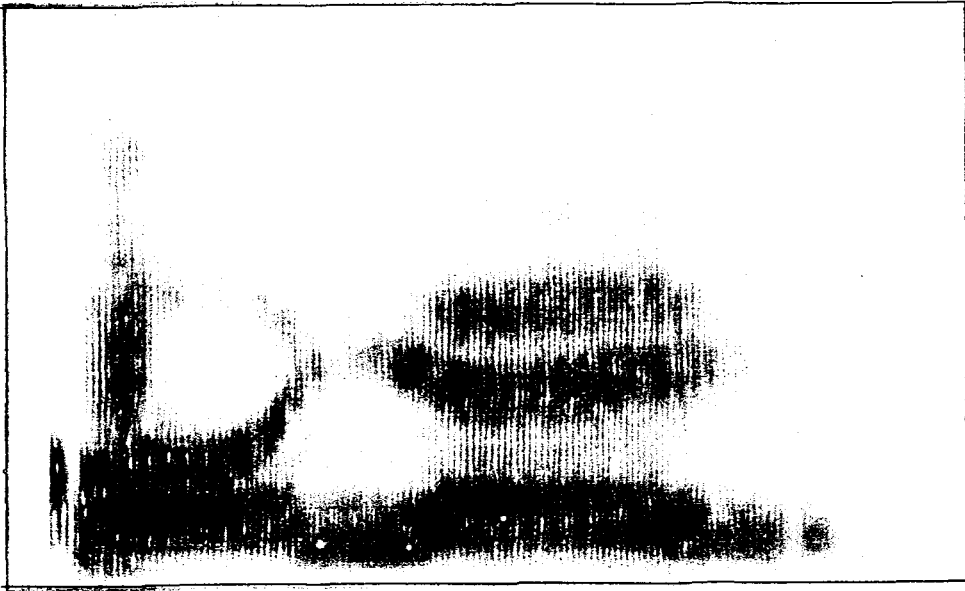
/m/ 'mother'



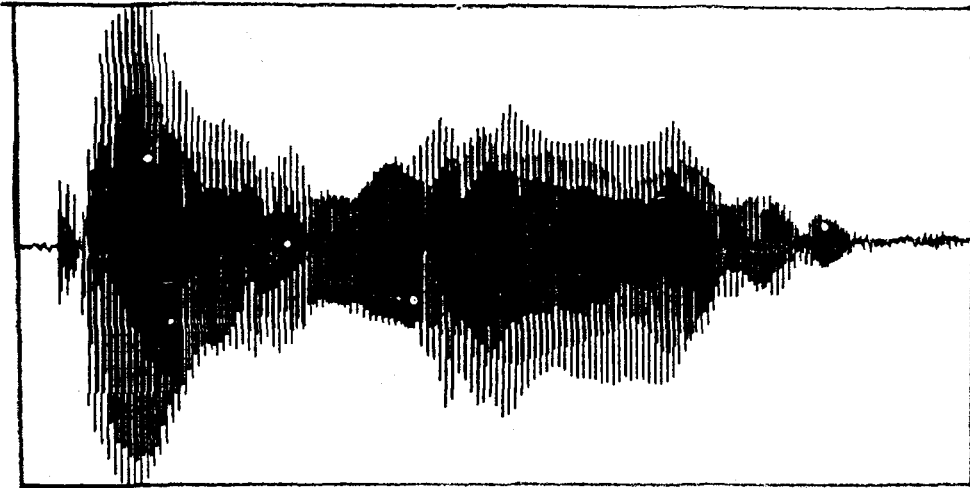


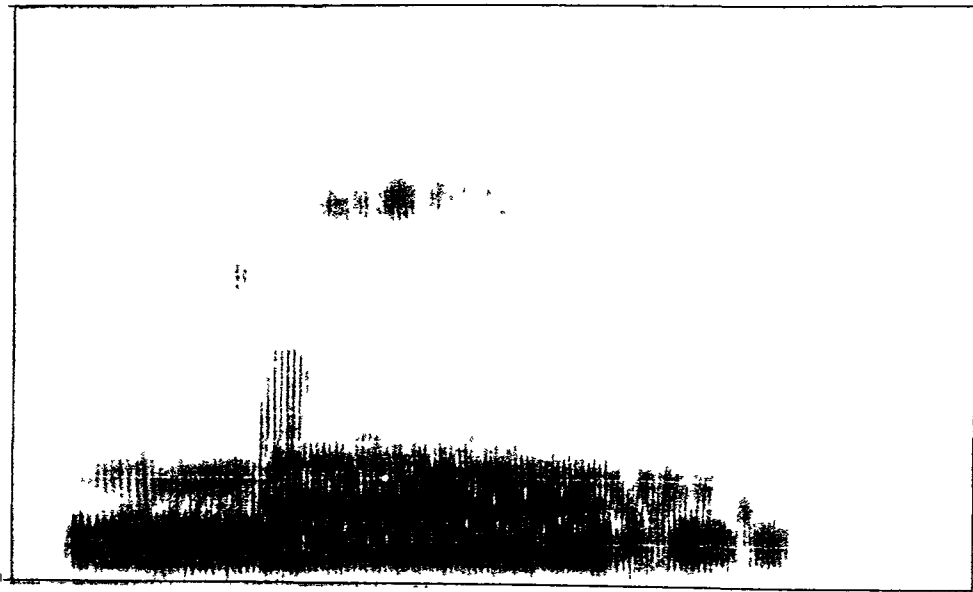
/ka²šɨ/ 'devil'



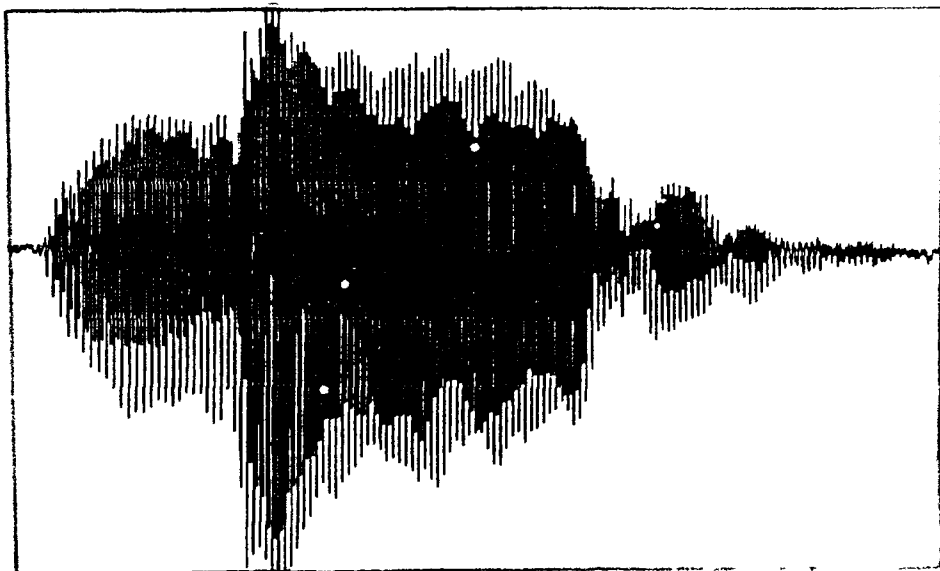


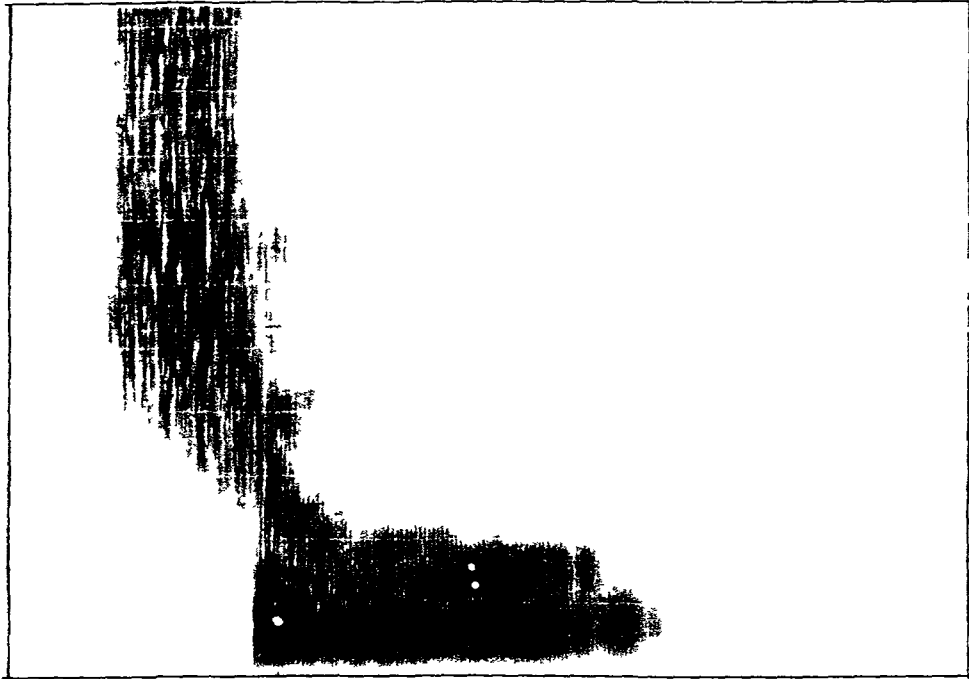
/koyei/ 'horse'



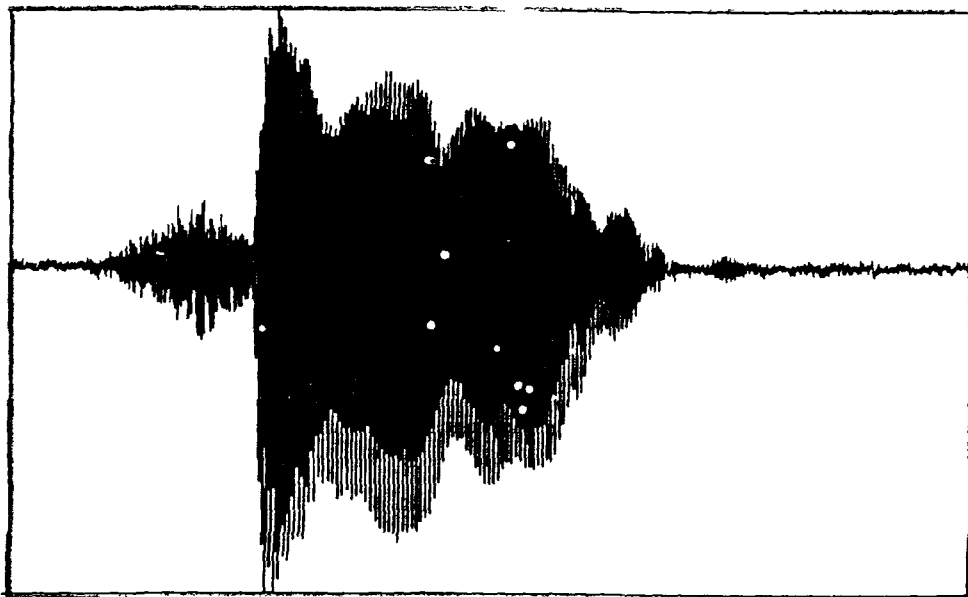


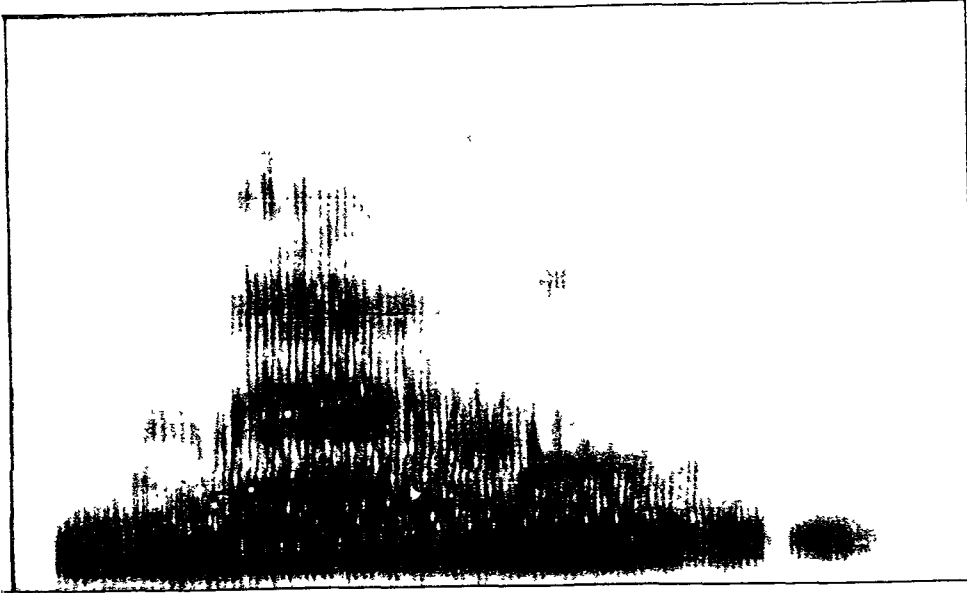
/mom/ 'hair of the body'



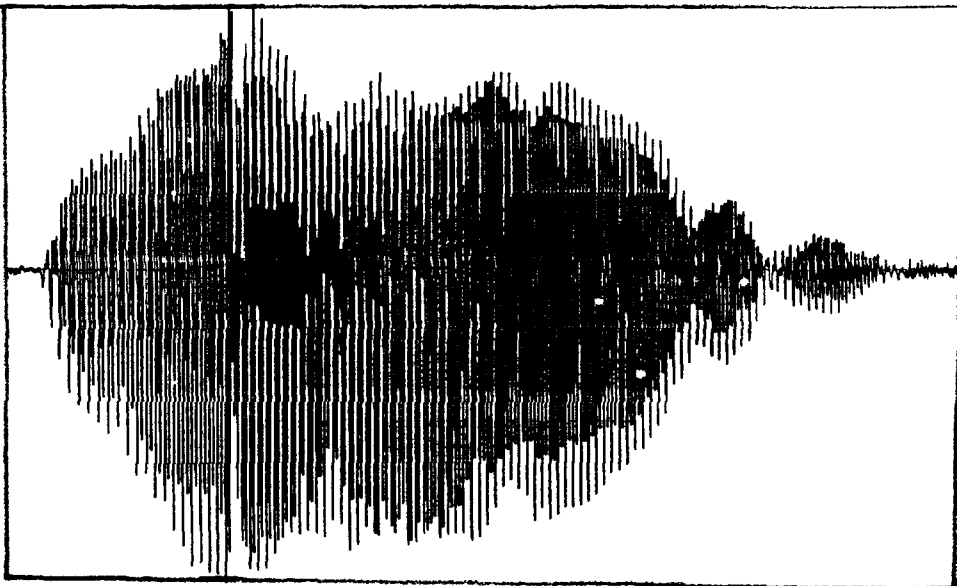


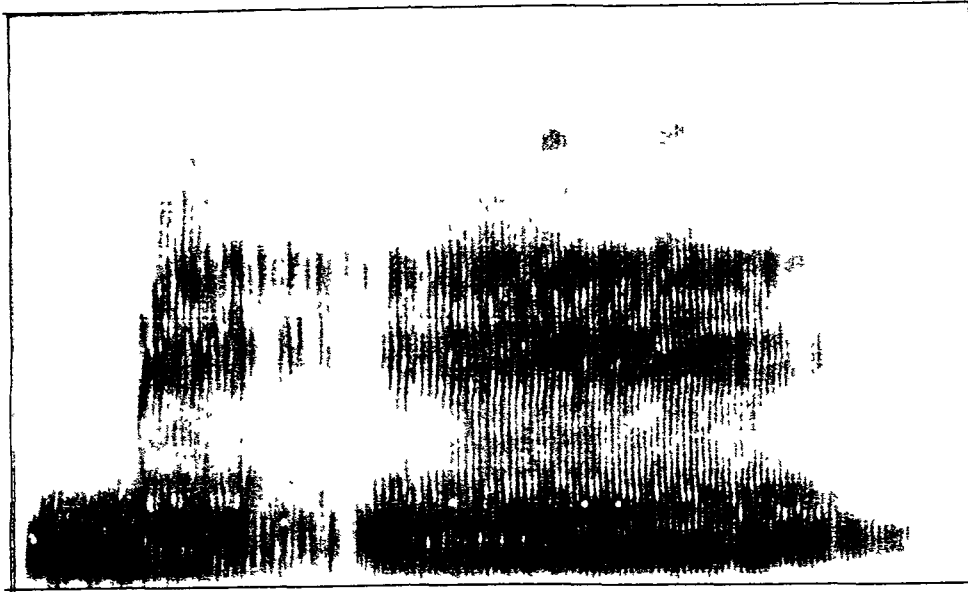
/Šu/ 'hair'



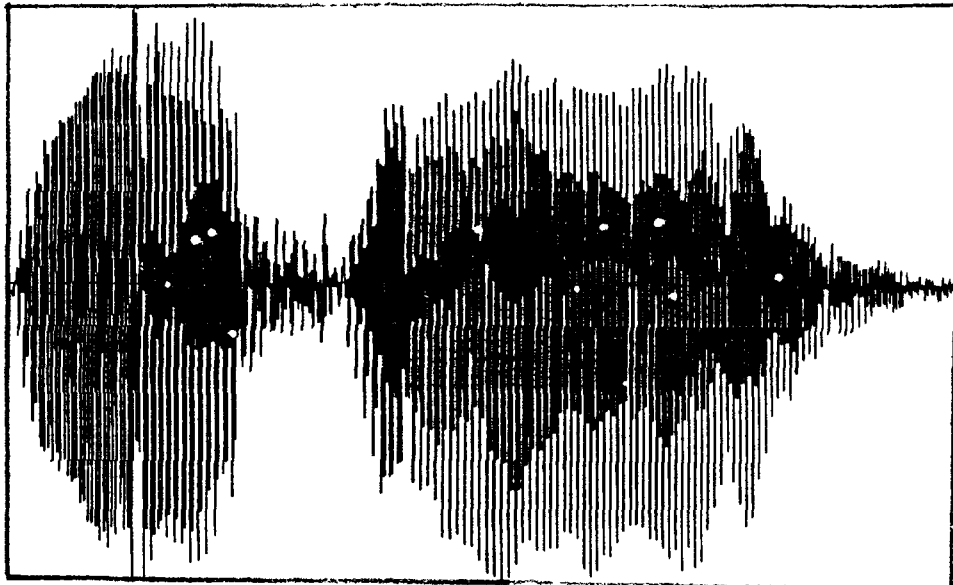


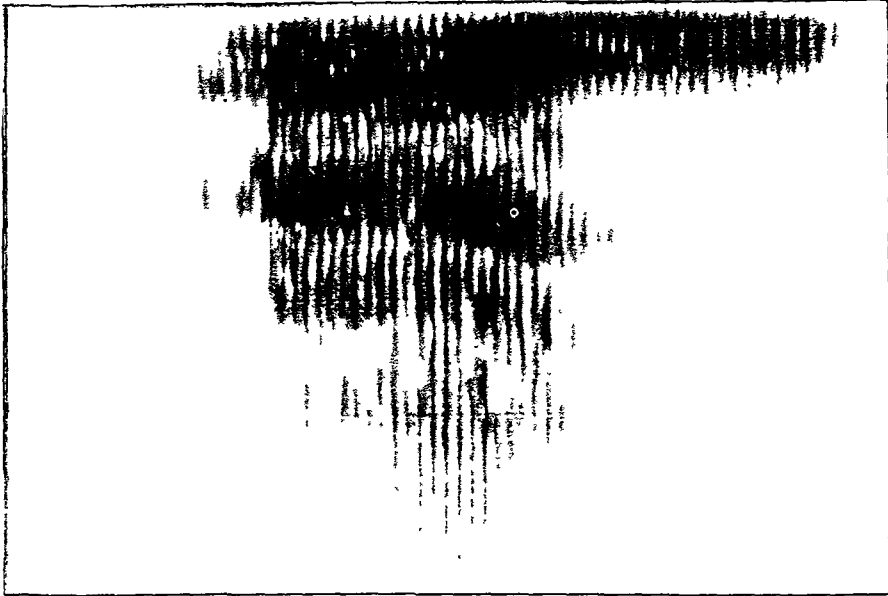
/nij/you'



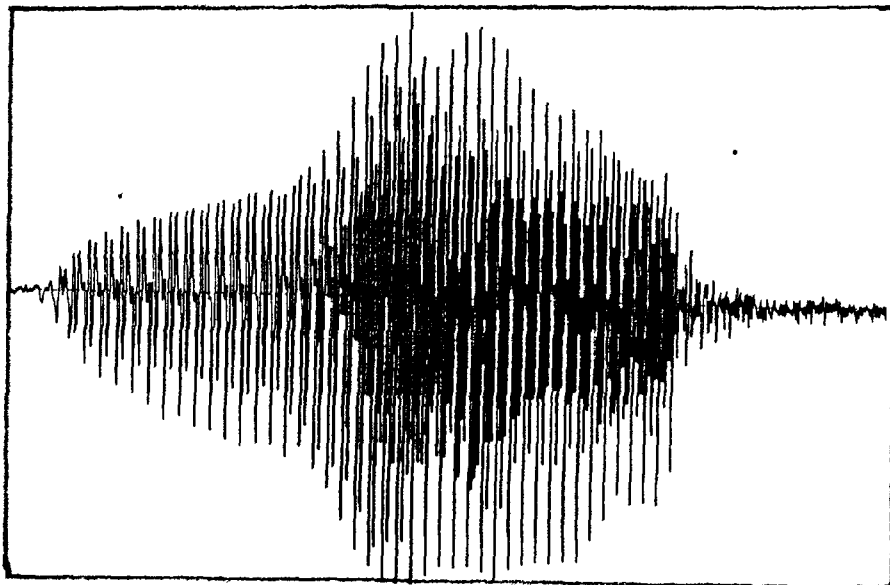


/mehe/ 'what'





/nat / 'seven'



Text

Verses

(1)

Bühen shepshung mü; ajak vamou mü;

Bünyu büdem mü; methah melaü mü;

Yongsho püchong mü; phenlak vongpha mü;

Küphih yongphang mü shomdang shomei,

Jaidang jaiyei anpha yu

With earthworms and snails;

With sparrows and munias;

With pythons and cobras;

With moths and ants:

With rocks and stumps;

With sands and stones:

Send from one to another,

Pass on and let it reach home.

(2)

büching mebü yimching ngoi,

yimching mebü chongching ngoi,

chongching mebü shiching ngoi,

shiching mebü nyin mü shu.

From the village of birth to the village of the death,
From the village of the dead to the village of the settlement,
From the village of the settlement to the village of the dog,
From the village of the dog melts as dew and vanishes.

(3)

Ynglang kohpen pangpü

Binung mak yeü yah

Humans derived technique of head hunting from chopping up of mantis' head by
a spider.

(Among Phom)

(4)

O shang meya, obü yingnyüshang meya

Meihongnyüi bühpü nyühük bajaha

Yingnyü Apaihong vannyaü pü agpeih

Jaidem näühan pangpao yingnyü shangma pang

O at mountain, our ancestors were at mount Yingnyüshang

Humankind are all brothers and sisters born of meihongnyü

Music tree was felled at Yingnyü Apaihong

Social custom among brethren were shared at mount Yingnyüshang

(5)

Oj Yingnyüshang haji chinglang meya
Nükao nyemtik shongma hah
Yiü ao ahiang pongnya wongkao jeihile
Yimpang meipa taplo loei shong yeneih

If I could marry my sweetheart!
Our food, in a silver dish we'd share;
Beer, we'd exchange in the same mithun's horn;
Over the beautiful landscape,
Our wealthy farmhouse would be built.

(6)

ai vang hacei yunglungmü maihungyung nyöpüpa hangkok pang nyüha
hingni longlam kapüphomli pang nyüha
nyatam pheihan jeitam navhan peiya yungnyü chingmü pü
yungnyü chingmü chingyai ahum maushong- oi
hamkai manlu piya chünmang pikon -ai
ui uha mei meiha patangga püi nüshüm ui müshok püjongmü
philang yanglong palei ngainga pajongmü
pancei leima uhu lungngang pahla hin
lungngang pahla yinnai yojang ai lüngcei
upa nya hamyei yongtäü panyah

upa nya chinglünglongi panyah
 tüshü shamshong küpü tamyong pü nyi kei
 yungmong yungpü shap nyü mailing paleshi
 puhilai atshi yompu phumhishong
 olek tike molo-o oha lek tike
 molo oha shiai longngang pajongngoye longngang pamaung yoei lili phong tike
 phomteng ai ai chongvok mitat phomtengai
 venjak pangai chüngmai phongjang tap nyü lüing
 phongngai tapnyü nüingai langkham tük nyü jang
 utam hihan chingmei hoinang tamhihan
 nyülak hinnei huihang tamhi haneiyo
 nyi kuk pakhu jeituh nyaüyong pepa nyi
 o anni üp pongee pongshu lüklamkei
 ümti khamlung paipa phoihinaü moihiman
 shu shu vong vong umli pheinaü tan moite
 panglam luai nyihtat kangshüing homteijau
 otük phautük phomte langkham taphau tük
 opei yangmap pangpu phomte hihila nyüe nyüe
 phongli pheinaü pheinyüe

This is a tale about the migration of Phoms from Apaihong, the place where they originated to Yungyeshan. There was no one to teach the people what is good and what is bad. They learned the head hunting from the animals which they practiced

in the earlier days. They saw the animals killing the other animals and the human beings also started head hunting. They chopped off the heads of their enemies. But there were many efforts to stop this bloodshed practice. At last it came to an end on June, 6th, 1952. The day when this practice came to an end is celebrated as PHOM DAY every year on 6th June.

(7)

Ou-i ou hah pü hoi jama pah hinyo

Mei-i meihah phen khong mongma chemi ngam

Nyah – i nyah hah oyang mokja mü linglei

Pang nyüha kao vangpa langpa yangkho yan

Oji vangma meihongnyü-i temei han

Birds prey on birds, but on the same branch they perch.

Animals prey upon animals. but loiter in the same woods.

Fishes prey upon fishes. but mingle in the same wave.

Thus, sword to chop off the foe's head, is what mankind is destined for.

(B.Henshet Phom)

APPENDIX

Appendix

	Phom	English
	a	
1.	a	slave (n)
2.	acap	scissor (n)
3.	ai	boat (n)
4.	aipə	hunger (n)
5.	aiyetpu	sailor (n)
6.	alaŋ	eagle(n)
7.	alaŋcaha	eaglet(n)
8.	aliŋlɔple	whirlwind (n)
9.	alloŋ	a kind of bird (n)
10.	alok	bulbul (n)
11.	amt	trumpet (n)
12.	ammá	breast (n)
13.	amp ^h oŋ	you (pron)
14.	amp ^h oŋnɪŋt ^h u	yourselves (pron)
15.	an	bread (n)
16.	antolei	there (adv)
17.	ap ^h ək	half (adj)
18.	appə	open (v)

19.	apŠa	south (n)
20.	apΛk	bat (n)
21.	aŠak	cloth (n)
22.	aŠam	clay (n)
23.	aŠapa	crow(n)
24.	aŠe'	garlic (n)
25.	aŠoye	mango (n)
26.	at ^h uba	dove(n)
27.	ətɪpΛŋ	egg yolk (n)
28.	auk ^h en	ability (n)
29.	aukpə	sincere (adj)
30.	aupə	surplus (n)
31.	ayupŠi pə	dive (v)
32.	a'	the bamboo which is used for making wall (n)
33.	a'Ši	much (adj)
ə		
34.	əli	four (adj)
35.	əlɪpəpə	fourth (adj)
36.	əti	egg (n)
37.	əttaipə	rush (v)
38.	əŋtu	seldom (adv)

39. ət^hʌn cap (n)

ʌ

40. ʌm mat (n)

41. ʌmat^hi curd (n)

42. ʌn ten (adj)

43. ʌnpəpə tenth (adj)

44. ʌnpʷh i k eleven (adj)

45. ʌnpʷji twelve (adj)

46. ʌnpʷšw nineteen (adj)

47. ʌŋek^ha baby (n)

48. ʌŋhʌn the act of giving birth (v)

c

49. ca new (adj)

50. cakpə burn (v)

51. caL fat (adj)

52. camtIn epidemic (n)

53. canš i placing the pot in three leged crock (v)

54. canšitu assembling in one place (v)

55. caŋ old (adj)

56. caŋnIn turtle (n)

57.	cáŋpə	tip of bamboo tree or last (n)
58.	caŋpə	to fill the stomach (v)
59.	càŋpə	respond (v)
60.	caŋpɯ	to eat till the stomach is filled (v)
61.	cappə	sweet, taste (adj)
62.	caʹ	nerve, vein (n)
63.	cenai	our (including the hearer)
64.	cenp ^h oŋ	us (pron)
65.	cihetpə	hate (v)
66.	cImma	if (conj)
67.	cInp ^h oŋ	we (pron)
68.	cInp ^h oŋai	yours (pron)
69.	cInp ^h oŋai	ours (pron)
70.	cInp ^h oŋnIŋt ^h u	ourselves (pron)
71.	cInp ^h oŋ	we (pron)
72.	cIŋyo	neighbor (n)
73.	ci oŋ	rose (n)
74.	ci pai	sucking (n)
75.	ci pə	suck(v)
76.	ciʹpə	kill (v)
77.	cɯ	flower (n)

78.	coŋ	about (adv)
79.	copɯ	hide (v)
80.	cu	mouth (n)
81.	cumom	beard (n)
82.	cUmp ^h ɔŋ	they (pron)
83.	cUmp ^h oŋai	theirs (pron)
84.	cUmp ^h oŋnɪŋt ^h ɯ	themselves (pron)
85.	cupʌn	lip (n)
86.	cu'ɲɯ	simul (n)
87.	cʌm	three (adj)
88.	cʌmpəpə	third
89.	cʌŋpə	chase (v)
90.	cʌp	nest (n)
91.	cɪŋmei	cease-fire (v)
92.	cɪŋmei	peace (n)
93.	cɪŋɲɯ	city (n)

e

94.	ek-ek	pig's sounds (n)
95.	enpə	scatter (v)
96.	epai	counting (n)
97.	epai	reading

98.	epə	count (v)
99.	èpə	read (v)
100.	épə	see (v)
101.	epəλm	counter (n)
102.	epɯ	counter (n)
103.	epə-λm	reader (n)
104.	epɯ	reader (n)
105.	etu ^í	see (v) (command)
106.	eyanpə	rescue (v)
107.	e ²	read (v) (past)

ϣ

108.	vaŋ	sky (n)
109.	vaŋŠu	sky (n)
110.	vai	cane (n)
111.	vai pə	effect (n)
112.	vamɲɯ	widow (n)
113.	van	dry (adj)
114.	vaŋ	bone (n)
115.	vaŋa	thunderbolt (n)
116.	vaŋhe	clock (n)

117.	vaŋhe	sun (n)
118.	vaŋhehepə	sunshine (n)
119.	vaŋmUk	thunder (n)
120.	vaŋŋaipə	dawn (n)
121.	vehək	war (n)
122.	ʁimɲu	widow (n)
123.	ʁimpa	widower (n)
124.	ʁaŋʂukɔŋ	horizon (n)
125.	ʁaŋ	rain (n)
126.	ʁaŋɔ́	comet (n)
127.	ʁaŋlik	air (n)

h

128.	ha	it (pron)
129.	há	that (pron) (Dem)
130.	hà	this (pron) (Dem)
131.	haca	thousand (adj)
132.	ha-ha	laughing sound (n)
133.	haLtə	table (n)
134.	hamei	our (excluding the hearer)
135.	hammə	here (adv)
136.	hampɯ	watering the plants (v)

137.	haŋpə	orange (n)
138.	hapaʌnpwəli	thirty four(adj)
139.	hapaʌnpwhik	thirty one (adj)
140.	hapwʌnpwhik	thirty one (adj)
141.	hapaʌnpwɪni	thirty two (adj)
142.	hapaʌnpwɛa	thirty five (adj)
143.	hapwhik	twenty one (adj)
144.	hapwšw	twenty nine (adj)
145.	hapwʌn	thirty (adj)
146.	hapwʌnpwšw	thirty nine (adj)
147.	haš'i'ha	orphan (n)
148.	hatonei	here (adv)
149.	haupə	kick (v)
150.	ha'	grain / paddy (n)
151.	ha'hʌnyUŋhʌn	meal (n)
152.	ha'kɲei	tumor (n)
153.	ha'š'i	child (n)
154.	ha'š'ihɛpʌk	childhood (n)
155.	ha'tu'	eat (command)
156.	ha'y iŋ	edible (adj)

157.	hɔmpu	jumping, or to go through (v)
158.	hela	ray(n)
159.	hen	activity (n)
160.	henha	measles (n)
161.	hepʌk	time (adv)
162.	hik	one (adj)
163.	him-hi Ši	salty (adj)
164.	hoklʌk	spoon (n)
165.	homei	across (adv)
166.	hon	gold (n)
167.	hoŋ	touch (v)
168.	hoŋpai	touching (n)
169.	hoŋpə	touch (v)
170.	hoŋpu	bark (v)
171.	hupə	show (v)
172.	hʌmbo-hʌmbo	cow's sounds (n)
173.	hʌmpʏtvʌŋ	rib (n)
174.	hʌmŠa	clay pit (n)
175.	hʌn	Remote Past (tense)
176.	hʌn	Future (tense)
177.	hʌnhon	peg (n)

178.	hΛŋ	fine (n)
179.	hΛt	animal food (n)

i

180.	i	blood (n)
181.	lnŠi	softly (adv)
182.	lnpə	softness (n)
183.	lnpə	soft (adj)
184.	ipə	speak (v)
185.	ita	brick (n)
186.	itpə	predict (v)
187.	itu'	speak (v) (command)
188.	i'	excrement (n)

i

189.	ihUmaŠe'	onion (n)
190.	imao	violin (n)
191.	iŋ	neck (n)
192.	iŋmom	mane (n)
193.	ipa	who (pron)
194.	ipalei	whose (pron)

k

195.	ka	scale (n)
------	----	-----------

196.	ka'təkŠak	ground(n)
197.	kaduceboŋ	male donkey(n)
198.	kaducipi	female donkey(n)
199.	kani	opium (n)
200.	katu	donkey(n)
201.	katucaha	mule(n)
202.	ka'tək	earth (n)
203.	ka'	field (n)
204.	ka'ci	valley (n)
205.	ka'vaŋ	God (n)
206.	ka'Šaŋ	mountain(n)
207.	ka'Šəŋyɔŋ	mountain steam(n)
208.	ka'Ši	devil (n)
209.	ka'Šʌŋla	foothills(n)
210.	kɔ	remark (n)
211.	kək	fin (n)
212.	kɔŋpə	cold (n)
213.	kɔŋhʌn	to peel off the skin of the tree (v)
214.	kəlaŋ	lightning(n)
215.	ku	with (pp)

216.	kɯ	to (pp)
217.	ko	sign (n)
218.	kok ^h a	twenty (adj)
219.	koŋ	empty (adj)
220.	koyei	horse (n)
221.	koyeiciɲɯ	mare (n)
222.	koyeicipi	mare (n)
223.	kUnko ^ʔ Ši	cleverly (adv)
224.	kUnko ^ʔ pə	clever (adj)
225.	kΛŋhΛn	the act of heating (v)
226.	kΛplak	lid, cover (n)

k^h

227.	k ^h ari	car (n)
228.	k ^h arila	wheel (n)
229.	k ^h ɔ	spade (n)
230.	k ^h ɔhik	one hundred (adj)
231.	k ^h ɔhikɯhik	one hundred and one (adj)
232.	k ^h ɔhikɯΛnpwhik	one hundred and eleven (adj)
233.	k ^h ɔk	shed (n)
234.	k ^h ɔŋ	collection of the animals (n)
235.	k ^h ɔŋk ^h ai	guava (n)

236.	k ^h epə	acquire (v)
237.	k ^h impə	worship (v)
238.	k ^h imšΔm	temple (n)
239.	k ^h oklΔt	jail (n)
240.	k ^h ola	lame (adj)
241.	k ^h oŋ	bag (n)
242.	k ^h UIUŋ-k ^h UIUŋ	thunder sound (n)
243.	k ^h ΔlΔp	tea (n)
244.	k ^h Δmlaŋpə	occupy (v)
245.	k ^h Δmləŋ	flag (n)
246.	k ^h Δŋha	lizard (n)

I

247.	l ɔkpə	sing (v)
248.	la	female (n)
249.	lahiloŋ	weapon (n)
250.	lai	book (n)
251.	laiŋaŋpɯ	author (n)
252.	laitln	disease (n)
253.	laL	poison (n)
254.	lat	fee (n)
255.	lat ^h u?	shoe (n)

256.	laΛηha	mirror (n)
257.	la'	cannon (n)
258.	lɔkpə	sing (v)
259.	lɔkpɯ	singer (n)
260.	lɔkpə-Δm	singer (n)
261.	lɔŋk ^h oe'	knife (n)
262.	lɔŋk ^h i mpɯ	oak (n)
263.	lɔŋmaŋ	caterpillar(n)
264.	lɔŋgam	silk (n)
265.	lei	belong (gen)
266.	leipə	from (pp)
267.	len	train (n)
268.	len p ^h ɔk	half moon(n)
269.	lenca	new moon(n)
270.	lenha	moonlight (n)
271.	lenlop	monthly wage (n)
272.	lenŋɯ	moon(n)
273.	lenp ^h ɔk	half moon
274.	li tei	away (adv)
275.	litha	star (n)
276.	lokikətpə	eclipse(n)

277.	lɔkikətɔpə	curve (n)
278.	lommi	quickly (adv)
279.	lɔpʃʌm	bank (n)
280.	lUŋlaŋ	cricket (insect) (n)
281.	lUŋlaŋ	cricket(n)
282.	lupə	tall (adj)
283.	lupə	adopt (v)
284.	lupə-pə	taller (adj)
285.	lʌk	hand (n)
286.	lʌkp ^h a	palm (n)
287.	lʌkt ^h u ^t	glove (n)
288.	lʌkt ^h ʌn	claw, nail (n)
289.	lʌktʌm	fist (n)
290.	lʌm	roadway/path (n)
291.	lʌŋta	hawk (n)
292.	lInʃu ^t	staff (n)

m

293.	mai - lʌm	downwards (adv)
294.	maila	boar (n)
295.	maipə	good (adj)
296.	maipə-pə	better (adj)

297.	mak	waste (n)
298.	makko'pu	dirty (adj)
299.	manha	fly (n)
300.	mani	few (adj)
301.	manmei	reputation (n)
302.	maŋ	sin (n)
303.	maŋpə	dark (adj)
304.	maŋša	grave (adj)
305.	maši	cat (n)
306.	maši caha	kitten (n)
307.	maupai	sweeping (n)
308.	maupə	sweep (v)
309.	ma'ŋnaL	death ceremony (n)
310.	məhə'k ^h əŋ	herd of cows (n)
311.	məhə'pəŋ	bull (n)
312.	məihaŋ	crocodile (n)
313.	mək	current (n)
314.	məŋmaŋ	sorrow (n)
315.	məcaŋ	moth (n)
316.	mehekei	why (adv)
317.	meihi pə	to make someone to heal (v) (caus)

318.	mei _ŋ ɰuk ^h ɔŋ	herd of elephants (n)
319.	mei _ŋ w	elephant(n)
320.	meiŠaŋ	monkey (n)
321.	meiŠi	hunting dog (n)
322.	meiŠi	deer (n)
323.	meiŠicaha	fawn (n)
324.	melaL	ant (n)
325.	məpa	which (pron)
326.	me ^ʔ -me ^ʔ	goat's bleed (n)
327.	mi	sheep (n)
328.	miao-miao	cats mew (n)
329.	micam	when (adv)
330.	mik	eye (n)
331.	mikei	what (pron)
332.	mik ^h akpɰ]	jealousy (n)(abs)
333.	mik ^h ɔŋ	flock of sheep (n)
334.	mik ^h ɔŋ	intention/ purpose (n) (abs)
335.	mik ^h ɔŋ	principle/aim (n)
336.	mikp ^{hi}	tears (n)
337.	miktəŋ	cataract (n)
338.	milei	where (adv)

339.	mi.ji'	yesterday (adv)
340.	mi'	other (adj)
341.	mu	with /all
342.	mohɔ'ceɔŋha	calf-male(n)
343.	mohɔ'caha	calf (n)
344.	mohɔ'cipiha	calf-female (n)
345.	mohɔ'k ^h ari	bullock (n)
346.	mohɔ'pɔŋ	bull (n)
347.	mohɔ'pŋ	ox(n)
348.	moila	altar (n)
349.	moilei	whirlpool (n)
350.	mok	run (v)
351.	mokpə	race/fast (n, adj)
352.	moŋɔŋai	happy (adj)
353.	moŋpə	allow (v)
354.	moŋp ^h u	knickers (n)
355.	moŋʃi'	anger, temper (n)
356.	moŋtaŋ	heart (n)
357.	moŋtaŋIn	heart disease (n)
358.	moŋtUk	anxiety (adj)
359.	mop	wealth (n)

360.	mop ^h imu	wealth (n)
361.	muhu ^ʹ	cow (n)
362.	mUnha	alone (adj)
363.	mUŋmoŋai	sad (adj)
364.	mAllɔk	jug (n)
365.	mAlli	medicine (n)
366.	mAnvi ^ʹ	grateful (n)
367.	mAnmei	reputation (n)
368.	mAŋ	corpse (n)
369.	mAŋŋaŋ	skeleton (n)
370.	mat ^h Λ ^ʹ	termites (n)

n

371.	navai	not (neg)
372.	naL	infant (n)
373.	nala	girl (n)
374.	naLca	infant, baby (n)
375.	naLhepΔk	infancy (n)
376.	naLt ^h u	children / infants (n)
377.	nameipə	bad (adj)
378.	nanmə	quiet (adj)
379.	na ^ʹ pə	intelligent (adj)

380.	naʹ	sharp (adj)
381.	naʹ	edge (n)
382.	net ^h e	bachelor (n)
383.	nik	cooked food, food (n)
384.	niŋ	you (pron)
385.	niŋai	yours (pron)
386.	niŋniŋ	yourself (pron)
387.	niŋnoi	nature(n)
388.	niŋtaipə	know (v)
389.	nʌpnUŋ	morning (n)
390.	niŋnoi	nature (n)

ɲ

391.	ɲaik ^h ɔŋ	ball (n)
392.	ɲakla	black (adj)
393.	ɲaL	fog (n)
394.	ɲaLhɔt	mainland (n)
395.	ɲaLhip ^h om	mist (n)
396.	ɲamp ^h ak	hook (n)
397.	ɲamt ^h iŋ	moss (n)
398.	ɲaŋpai	writing (n)

399.	naŋpə	write (v)
400.	naŋpəɔm	writer (n)
401.	naŋpɯ	writer (n)
402.	naŋʂu	sky (n)
403.	naŋtʰɪn	shade (n)
404.	nattaipə	mixture (n)
405.	nau	haze (n)
406.	naʹ	fish (n)
407.	naʹpə	heat (adj)
408.	nevəpə	victory (n)
409.	nei	gum (n)
410.	nempə	afraid (adj)
411.	nen	dew (n)
412.	neppu	flash (n)
413.	ni	two (adj)
414.	naLhot	marsh (n)
415.	naL	fog (n)
416.	nipəpə	second (adj)
417.	nɯ	mother's sister (n)
418.	nɯha	girl (n)

419.	ɲʰa	female (n)
420.	ɲʰke	Pr Prog.
421.	ɲu	rest (v)
422.	ɲuʰpʰ	teacher (n)
423.	ɲʌt	seven (adj)
424.	ɲʌtpəpə	seventh (adj)
425.	ɲlɲɲoi	polite (adj)

ɲ

426.	ɲa	five (adj)
427.	ɲai	I (pron)
428.	ɲainlɲ	myself (pron)
429.	ɲaipə	write (v)
430.	ɲaL	accent (n)
431.	ɲalei	my (pron)
432.	ɲaLk ^h im	order (v)
433.	ɲaLmtok	camel hump (n)
434.	ɲamšai	toad (n)
435.	ɲaɲlɔk	member (n)
436.	ɲap	buttock (n)
437.	ɲapa	mad (adj)
438.	ɲapə	play (v)

439.	ηαρəpə	fifth (adj)
440.	ηαρə-λm	player (n)
441.	ηαpɯ	player (n)
442.	ηəmtɪn	leprosy (n)
443.	ηɪn	silver (n)
444.	ηi.ni ²	tomorrow (adv)
445.	ηɯ	breath (n)
446.	ηɯ	sound (n)
447.	ηu	banana (n)
448.	ηλmtək	bull's hump (n)
449.	ηληηaipə	dawn (n)

o

450.	oɲa	sister (n)
451.	oɲei	aunt (n)
452.	oɲɯ	mother (n)
453.	oɲɯ	mother (n)
454.	oɲ	emperor (n)
455.	oɲaiya'pə	adoption (n)
456.	oɲcɪɲ	empire (n)
457.	oɲla	princess (n)
458.	oɲpai	climbing (n)

459.	oηpəλm	climber (n)
460.	oηpɯ	climber (n)
461.	oηpə	climb (v)
462.	opa	father(n)
463.	opi	grand mother (n)
464.	opɯ	grand-father (n)
465.	oŝlt	smoke(n)
466.	ot	camel(n)
467.	oyɔŋ	fuel (n)
o		
<hr/>		
468.	o	fire (n)
469.	ok	pig (n)
470.	oIUm	flame (n)
471.	oIAM	color (n)
472.	om	dusk (n)
473.	t ^h ɔŋ-t ^h ɔŋ	beating of drum (n)
p		
<hr/>		
474.	paha	boy (n)
475.	paha	man (n)
476.	paha	actor (n)
477.	paihivaŋ	weather (n)

478.	paipai	coming (n)
479.	paipə	come (v)
480.	paLŠi	thin (adj)
481.	pamhi Ši	kindly (adv)
482.	pamhi Ši	lovely (adj)
483.	paŋ	panchayat (n)
484.	paŋpɯ	bald , erosion (adj)
485.	Šangpaŋ	bald (adj)
486.	patak	duck(n)
487.	patakcaha	duckling(n)
488.	pati	cup (n)
489.	pe	garden (n)
490.	pehe	old , elder (adj) (in comparison)
491.	pei	spleen (n)
492.	pei'	past (tense marker)
493.	pek-pek	female complaints (n)
494.	pela	box (n)
495.	pəlma-lupə	tallest (adj)
496.	pəlma-maipə	best (adj)
497.	pəmhi pə	to make someone to love (v) (caus)
498.	pəmpə	love (v)

499.	pəpə	he (pron)
500.	pəpə	him (pron)
501.	pəpəlei	his (pron)
502.	pəpənIŋ	himself (pron)
503.	pɛ' hiʃi	sandy (adj)
504.	pi	old female (n)
505.	pi ɔlm	sixty (adj)
506.	pi c i k	fruit (n)
507.	pi ɔlmpɔʌn	seventy (adj)
508.	pi əli	eighty (adj)
509.	pi əlipɔʌn	ninety (adj)
510.	pi əlipɔʌnpɔʃi k	ninety one (adj)
511.	pi hʌn	earthworm(n)
512.	pi m	body (n)
513.	pi ʃu	she(pron)
514.	pi ʃuʌi	hers (pron)
515.	pi ʃuʌnIŋ	herself (pron)
516.	pi ʃuɔʃi k	forty one (adj)
517.	pi ʃuɔʃu	forty nine (adj)
518.	pi ʃuɔʌn	fifty (adj)

519.	piɲapɔwΛnpɔhik	fifty one (adj)
520.	piɲapɔwΛnpɔɲi	fifty two (adj)
521.	piŋ	flood (n)
522.	pišok	butterfly(n)
523.	pitam	claw/paw(n)
524.	pltti	earthquake(n)
525.	piyok-piyok	hen's sounds when we they are frightened (n)
526.	pɔw	all (adj)
527.	pɔw´	tree (n)
528.	pɔw`	snake (n)
529.	pɔŋ	male (n)
530.	pɔŋpɔw	mistake , error (v)
531.	pUŋ	barn (n)
532.	pΛkpə	perch (n)

p^h

533.	p ^h ilep-p ^h ilep	sound of flattering (n)
534.	p ^h ai	meat (n)
535.	p ^h aL	forest (n)
536.	p ^h aŋ	clan (n)
537.	p ^h aŋ-p ^h aŋ	beating hands on solid things and even on water (v)
538.	p ^h aʔci	kind (adj)

539.	p ^h a'ci	mercy (n)
540.	p ^h oŋ	dinner, supper (n)
541.	p ^h oɸŋ	church (n)
542.	p ^h ei	cost / price
543.	p ^h oL	fever (n)
544.	p ^h eŋ-p ^h eŋ	firing sound (n)
545.	p ^h eppai	asking (n)
546.	p ^h eppə	ask (v)
547.	P ^h i mp ^h a	cotton (n)
548.	p ^h Itta	wick (n)
549.	p ^h i'	sand(n)
550.	p ^h i'ka'tok	desert(n)
551.	p ^h i'la	dust(n)
552.	p ^h ui	fever (n)
553.	p ^h om	cloud (n)
554.	p ^h oŋ	spear (n)
555.	p ^h akt'u'	shirt (n)
556.	p ^h Λŋ	clan (n)
557.	p ^h Λŋei	under (adj)
558.	p ^h a'ci	kindness (n) (abs)

Š

559.	Ša	hole (n)
560.	Ša	hollow (n)
561.	Ša ŋci ŋ	head (n)
562.	Šakkei	out (adv)
563.	Šampə	heat (n)
564.	Šampə	heal (v)
565.	Šampɯ	healer (n)
566.	Šampi ɲɯ	wife (n)
567.	Šampi pa	husband (n)
568.	Šanpə	birth (n)
569.	Šantap	mountain peak (n)
570.	Šaŋ	net (n)
571.	Šaŋci ŋ	head (n)
572.	Šaŋei	on (pp)
573.	Šaŋci ŋ	hill (n)
574.	Šaŋk ^h a'pə	light/ not heavy (adj)
575.	Šaŋk ^h a'Ši	lightly (adv)
576.	Šaŋlɒm	upwards (adv)
577.	Šaŋpa	forehead (n)
578.	Šaŋpə	light (adj)

579.	ŠaŋtaU	hillock (n)
580.	ŠapŠoŋ	snail (n)
581.	Šaptau	bear (n)
582.	Šaptok	palate (n)
583.	Šaʹ	word (n)
584.	Šaʹhiŋ	honesty (adj)
585.	Šo	skin (n)
586.	Šok	grasshopper (n)
587.	Šoŋpa	first (adj)
588.	Še	wet (adj)
589.	Še	be (v)
590.	Šehipə	to make wet (v) (caus)
591.	Šekə	before (adv)
592.	ŠekΛp	universe (n)
593.	Šemməŋ	family (n)
594.	Šepa	full moon (n)
595.	Šepə	wet (v)
596.	Šetau	kidney (n)
597.	Šettaipə	rotten (adj)
598.	Ši	dog (n)
599.	Šiha	pup (n)

600.	Šik	buffalo (n)
601.	Šimpə	siege (v)
602.	ŠIŋak	person (n)
603.	ŠInŋi'	today (adv)
604.	Šiŋw	bitch (n)
605.	Šiŋ	place (n)
606.	Šiŋcoŋ	thigh (n)
607.	Šipai	sleeping (n)
608.	Šipə	sleep (v)
609.	Šiyəŋ	marble (n)
610.	Ši' ² -hi ši	sleepy (adj)
611.	Šu	nine (adj)
612.	Šupəpə	ninth (adj)
613.	Šupəpə	ninth (adj)
614.	Šiyəŋ	hail (n)
615.	Šokvaŋ	prawn (n)
616.	Šokkei	corner of (adj)
617.	Šoŋ	bottom (adj)
618.	Šoŋŋi'	yesterday (adv)
619.	ŠoŠeppə	narrow (adj)

620.	Šu	hair (n)
621.	Šucap	tweezer, scissor (n)
622.	Šuha	ravine (n)
623.	Šuhai	comb (n)
624.	ŠUktaŋ	button (n)
625.	ŠUkyaŋ	tortoise (n)
626.	Šula	wise (adj)
627.	Šula	white (adj)
628.	Šule	pillow (n)
629.	Šuli	brain (n)
630.	ŠUŋp ^h aŋ	hub (n)
631.	ŠuŠi	wisely (adv)
632.	Šu ^h i pə	to make some one to give (v) (caus)
633.	Šu ^ʔ pə	give (v)
634.	ŠΔm	house (n)
635.	ŠΔm _ᵛ ᵛ	pillar (n)
636.	ŠΔmpə	ripe (adj)
637.	ŠΔmyɔŋ	lake (n)
638.	ŠΔŋ	up (adv)
639.	ŠΔŋŋaŋ	skull (n)
640.	ŠΔŋp ^h ei	back (n)

641.	ŠΛηŠi	many (adj)
642.	ŠΛηŠΛk	scarf (n)
643.	ŠΛpŠoη	snail (n)
644.	ŠΛt	eight (adj)
645.	ŠΛtpəpə	eighth (adj)
646.	Šu	ice. snow (n)
647.	Šihom	island (n)
648.	ŠImmei	rich (adj)
649.	ŠIjak	person

t

650.	taipə	go (v)
651.	tai	trap (n)
652.	taihipə	to make to go (v) (caus)
653.	taihanlaihan	coming, going (n)
654.	tai-tu'	go (v) (command)
655.	taLpa	neat (adj)
656.	tam	tin (n)
657.	tampə	ready (adj)
658.	tan	century (n)
659.	tan	wait (v)
660.	tau	work (v)

661.	tauš̃i	poorly (adv)
662.	taupə	poor (adj)
663.	tək	weight (n)
664.	təkvaipə	something coming from up (v)
665.	təkɲu	blanket (n)
666.	te-ci ^ʔ	Do not kill (command)
667.	te-i	Do not speak (command)
668.	tellɔm	badness (n)
669.	te-š̃u ^ʔ	Do not give (command)
670.	te-tai	Do not go (command)
671.	te ^ʔ pə	think (v)
672.	tike	Present Perfect (Asp)
673.	tɪn	disease (n)
674.	tɪŋai	always (adv)
675.	tɪŋpə	ache (adj)
676.	tipə	die (v)
677.	tokkə	above (adv)
678.	tokku ^ʔ pɯ	hunch backed (n)
679.	to ^ʔ pə	end (n)
680.	to ^ʔ tɪkpə	abandon (v)
681.	tUŋei	always (adv)

682.	tUŋlaŋ	root (n)
683.	tUŋpə	pain (adj)
684.	tʌk ^h aŋ	fine (n)
685.	tʌnpə	witness (n)
686.	tʌt	louse (n)
t^h		
<hr/>		
687.	t ^h ai	bridge / ladder (n)
688.	t ^h an	crab(n)
689.	t ^h ɔn	lime (n)
690.	t ^h ɔŋ	slope(n)
691.	t ^h ɔŋ-t ^h ɔŋ	beating of drum (n)
692.	t ^h e	face (n)
693.	t ^h ehila	youth (n)
694.	t ^h ehilahepʌk	adulthood (n)
695.	t ^h epə	fight (v)
696.	t ^h iɔk	sour (adj)
697.	t ^h iŋla	green, blue (adj)
698.	t ^h u	plural (adj)
699.	t ^h oŋyam	pumpkin (n)
700.	t ^h u	lung (n)
701.	t ^h U k-t ^h U k	beating of heart (n)

702.	t ^h Uŋ-t ^h Uŋ	knocking (n)
703.	t ^h Λn	liver (n)
704.	t ^h Appə	cry (v)
705.	t ^h Appəyɔŋpə	mourning (n)
706.	t ^h Appw	weeping (n)

u

707.	u	hen (n)
708.	u'phai	chicken (adj)
709.	ucei	brother (n)
710.	Umt ^h ɔŋ	cheek (n)
711.	uŋhΛn	isthmus(n)
712.	Uŋ-Uŋ	dog's barking (n)
713.	upɔŋ	rooster (n)
714.	utɔ	cage (n)
715.	uwaŋ	horn bill (n)

w

716.	wɔk	six (adj)
717.	wɔkpəpə	sixth (adj)
718.	wɔm	belly, stomach (n)
719.	wɔkpw	mixer (n)
720.	wɔŋ	strength (n)

721.	woŋla	yellow (adj)
722.	wošIŋ	chair (n)
723.	wou-wou	water sound (n)

y

724.	yanlu	sword (n)
725.	yanUŋ	night (n)
726.	yaŋ	length (n)
727.	yaŋɲu	life (n)
728.	yaŋŋau	buzz (n)
729.	ya'pə	accept (v)
730.	ya'pu	approve (v)
731.	yəmpəŋ	he-goat (n)
732.	yəŋ	rock, stone (n)
733.	yəŋciŋ	ocean(n)
734.	yəŋciŋ	sea (n)
735.	yəŋha	rivulet (n)
736.	yəŋmək	current(n)
737.	yəŋmə	slowly (adv)
738.	yəŋp ^h ak	breakwater (n)
739.	yəŋp ^h ak	breeze (n)
740.	yəŋp ^h aŋ	bank of river (n)

741.	yɔŋp ^h aŋ	pebble (n)
742.	yɔŋp ^h aŋ	seashore (n)
743.	yɔŋpw	river(n)
744.	yɔŋŠa	cave (n)
745.	yɔŋt ^h on	limestone (n)
746.	yɔŋwək	cliff (n)
747.	yɔŋyʌn	brook (n)
748.	yɔŋyʌn	stream (n)
749.	yemhimak	cattle(n)
750.	yeppə	catch (v)
751.	yɪk	bride (n)
752.	yɪkha	daughter (n)
753.	yɪkɲu	pearl (n)
754.	yɪmcaŋ	echo(n)
755.	yɪŋlUkpalei	storm (n)
756.	yɪpŠɔ	cockroach(n)
757.	yɔɔp	spit (v)
758.	yɔitaipə	silly (adj)
759.	yɔŋ	water (n)
760.	yɔŋcɪm	dam (n)

761.	yoŋɔp	foam(n)
762.	yoŋ-u	crane (n)
763.	yUm	goat (n)
764.	yUŋkɔŋ	bay (n)
765.	yUŋɲɨ́	forest (n)
766.	yUŋpə	drink (v)
767.	yAmk ^h ɔŋ	group of animals (n)
768.	yAŋ	wing (n)

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