

# PRONOUN IN MANIPURI LANGUAGE

*A Dissertation*

Submitted to Assam University, Silchar in a partial fulfillment of the requirement for the Master Degree in Linguistics.



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DATE:

**CERTIFICATE**

Certified that the dissertation/project entitled “Pronoun in Manipuri Language” submitted by **Roll:-042018 No:-2083100013 Registration no:-01-140060940** Master of Arts in Linguistics 4<sup>th</sup> sem. This work has not been submitted previously for Master degree in Linguistics in Assam University, Silchar. It is further certified that the candidate has compiled with all the formalities as per the requirements of Assam University. I Recommend that the dissertation may be placed before examiners for consideration of award of the degree of this university.

5.10.2020

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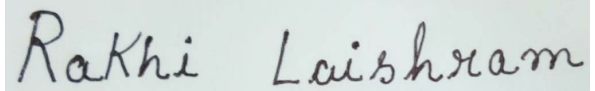
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## DECLARATION

I bearing **Roll-042018 No-2083100013 Registration No-01-140060940 of -2014-2015** student of 4<sup>th</sup> semester , Department of Linguistics do hereby solemnly declare that I have duly worked on my Dissertation paper entitled “Pronouns in Manipuri Language” under the guidance of Dr Paramita Purkait Assistant professor , Linguistics, Assam University , Silchar . I have not submitted this work to any other university or institution for any exam or for any other degree.

This project is being submitted to Assam University for the degree of Master of Arts in Linguistics.



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M.A in Linguistics

4<sup>th</sup> Semester

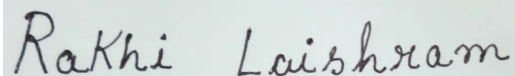
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**MANIPUR**  
DISTRICT MAP



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## **CHAPTER:1**

### **INTRODUCTION**

#### **1.1: Land and People:**

Manipur is picturesquely in an area of a little over twenty thousands square kilometer, Consisting of an oval-shaped lush green valley and folds of majestic blue mountain ranges surrounding it. The valley tilts from the North to the south and its traversed by several silvery stream and rivers. Most of them empty into the vast Loktaklake which remains ever shimmering like a sheet of a glass on the southern side of the valley. Blessed with a temperate climate, the minstrels of a yore sang of this land as woven by threads of gold and Silver as its warp and woof

The present name of the state is comparatively recent origin dating from the eighteen century only and it lost its independence to the mighty British in 1891. That the history of its people had run a long course of two thousands years is evident from the chronicles and manuscripts. The Manipuri reciprocated with coming names of their own to identify their neighbouring peoples. To them the Burmese bore four names – Senbi, Karbo, Awa or Khamaran .According to the regions of their settlement in Burma (now Myanmar) hills and those in other parts of the valley called the central parts of it as the Land of PoiriMeities. The terms ‘Poiri ‘and ‘Meities’ were synonymously used for the dominant group of people who inhabited the heart of the valley. In some manuscripts it is again mentioned as Kangleipak denoting the raised part of the land which got dry first from a mythical deluge By appearance , physical structure and commences in their general attitude to life, the Manipuris settling both in the hills and the plains are mongoloids, Speaking diverse Sub branches of the Tibeto-Burman language. They are believed to have migrated from South West China , the region between the upper courses of the Yangtze and the Hwang Ho before the Christian era and entered north eastern parts of the Indians sub-continent in successive waves

Quite curiously the not so large valley was carved up into small kingdoms under the rule of distinct groups of people, the celebrated seven clan dynasties. They were Khabo, Chenglei, Luwang,Khuman, Moirang, Angom, and Ningthouja ,the last representing the Meities was the most powerful and reigned in the heart of the valley. After they had embraced Hinduism, the

Meities kings happily claimed their descent from the lunar race of the pandave and the present Manipuri society is a Conglomeration of the origin plains nad hill people, Brahmins ,Muslims and other communities from the West and East includes the Burmese and the China.

## **1.2 : Language and Classification :**

The present Manipuri language evolved out of the traditional Meitei language the speech of the politically dominant group. Legends, Songs and manuscripts found in this language evidently prove a long and sustained existence of it. The Aryans considered their language as a manifestation of the divine voice, so did the Meiteis. Another notable factor for its richness was the extensive contribution of other groups in terms of additional vocabulary from their dialects and moving legends. It appears that though Meitei language was the lingua Franca of the different groups, each spoke a separate dialect , and as a result of the proximately with one another or the subsequent amalgamation, many words from the dialects have been taken over and introduced into the main language. By the close of the seventeenth century Manipuri came into contact with the Indo-Aryan languages and when many of the vocabulary of the latter have been adopted, their use too has been mostly in the pattern of simultaneous placing of two synonyms as in the old practice, that is a Sanskrit or Bengali were followed by its Manipuri equivalent.

A Tibeto-Burman language ,there are about 250 Tibeto-Burman languages, with approximately 56 millions speakers living in China, India, Myanmar,Nepal,Bhutan,Sikkim, (formerly Burma). Laos, Thailand and Vietnam (Matisoff 1991 b:478-479). In his introduction to Sino-Tibetan ,Shafe (1996/1967) presented an internal sub grouping of Tibeto- Burman languages. However ,Matisoff (1991 b : 473) has pointed out that the amount and quality of data available to Shafer did not justify his groupings. In the influential work Sino-Tibetan : A conspectus (Benedict 1972), which relates Chinese to Tibeto-Burman, the exact relationship of Tibeto-Burman language.

Matisoff 'S (1991b) heuristic model consists of Seven groups.

<u>Groups</u>	<u>Approximate location</u>
1.Kamarupan	Northeast India,Western Myanmar
2.Himalayish	Tibet,Nepal,Bhutan and Sikkim
3.Qiangic	Sichuan
4. Kachinic	Sichuan,Yunnan,Myanmar,Thailand,Laos,Vietnam
5.Lolo Burmese	Northern ,Myanmar, Thailand,Yunnam
6.Banic	Yunnan
7.Karenic	Burma and Thailand

Meitei falls in the geographically determined group Kamarupan (from the Sanskrit word Kamarupa for Assam). Traditionally ,the sub groups postulated for this area are Kuki- Chin-Naga, Abor-Miri- Daffa and Bodo- Garo. Earlier classification put Meitie in in a Kuki – Chin (Grierson 1903-1928). On the one hand ,Meitie shares many features with Tibeto- Burman languages such as tone, widespread stem homophony, agglunative verb morphology, Verb derivational suffixes originating from the semantic bleaching of verb duplication or elaboration. Meitie is known by different names in India such as Kanpur where -pur is Sanskrit origin meaning ‘state’, place is used by the Indian government and non multi Indian scholars. Folk etymologies for Manipur originate from mythology : a snake god Vasuki is said to have thrown.

### **1.3 : Geographical Background:**

Meitei is spoken predominantly in a Manipur state. Smaller population of speakers fled Manipur, due to either internal wars or wars with Myanmar, neighboring (Sylhet, Sibsagar and Silchar), Bangladesh (Dacca and Mymensingh) and the hills of Tripura. Manipur is bordered by Myanmar to the east, Mizoram to the South, Nalanda to the North and Assam to the west and northwest.

The state consists of 22,356 square km of hill territory are populated by about 5,000,000 people belonging to Naga (Angami, Kabui (called Rongmei in Manipur), Kacha, Lamgang, Mao,, Maram, Maring, Tangkhul and Kuki-Chin Mizo, Hma, Koirang, Kom, Ralte, Simte, Thadou. The Chiru and Gangte tribes also live in Manipur. According to the Encyclopedia Britannica, Book of the year 1993 (1994:780), there are 2,180,000 native speakers of Meitei, although the number of actual speakers is higher since Meitei is used as a lingua franca in the state and is spoken by about 60% of the state population. English and Meitei are the state languages. Manipur is divided into 8 districts Imphal, Bishnupur, Thoubal, Ukhrul, Senapati, Tamenglong, Churachandpur and Chandel. The state capital is Imphal city, in the district of the same name.

The hill ranges run mostly north to south and are connected by spurs and ridges that run from west to east. The highest hills are in the northeast with the highest point, Kachophung, reaching about 3000 m (9,843 feet).

The most important river in the state is the Imphal which flows from the North through the plains for about 130 km to eventually join the Chindwin river of Myanmar, a tributary of the Irrawaddy river. The other significant rivers are the Iril (96 km long) and the Thoubal (88 km long). Both meet the Imphal river South to Imphal city.

Manipur is known for its many natural lakes, especially Loktak lake, the biggest fresh water lake in eastern India which in the rainy season covers about 100 sq km and dries about 64 sq km. The Manipur hills are covered with evergreen forests which are being gradually reduced in size due to slash and burn agriculture: there were 15,090 sq km of forest area in 1975, it reduced about 13,572 sq km.

#### **1.4 : Dialects and Scripts :**

It is difficult to access the exact number of Meitei dialects in existence. The Lois and Yaithibis, who are segregated from the Hindu Meiteis speak a different dialect. The documental dialects are Sekmai spoken in Sekmai village 19 km north to Imphal and Pheyeng spoken in Pheyeng village 2 km South of Imphal consisting of 400 households. The inhabitants of Pheyeng and Sekmai are Lois. Additionally , there are Brahmin Meitei, and Muslim Meitei dialects which have not been documented . Another dialect is the Kwathha spoken in the Indo-Burmese border near Moreh Thoudam (1980) also lists the following dialects name : Kakching, Thanga , Nongmaikhong, Ngaikhong, Moirang , Langthel, Palel and Tokcing

**Scripts :** The Meitei language had its own script which has an apparent semblance to that of the Tibetan. In regard to its origin, some English officers hold extreme individualistic views : G.H Damant asserting that it was brought from Bengal by 1700 AD, While T.C Hodson traced its introduction by chinese migrants. According to him “the word che (meaning “paper”) in Manipuri was foreign and not of Indian origin

The first view is worth a little of our attention since Manipuri character too is , like that of Bengali in Brahmi style, written from left to right. The second has no merit of consideration at all as the Manipuri and Chinese systems of writing are distinctly different.

That the Meitei script evolved out of Brahmi is quite evident and there are four sub- branches of Brahmi ,two of which spread to North East and North India Meitei vowels are formed with the addition of signs to the root vowel .

The first stone inscription in Meitei alphabet was installed by Kyamba , the Meitei King (1467-1508), at Khoibu village in South-East Manipur and the writing of the Chitharol Kumbaba, the royal Chronicle too commented during his time. These facts atleast refute the categorical assertion of G.H Damant There is a body of rules and regulations relating to the conduct of the King, his nobles and the people codified from traditional practices and issued by King Loyumba (1074-1112). There were enshrined in the manuscript Loyumba Shinyen and it had since been followed as the authority on the Multi social system . Therefore there is a great livelihood of Meitei script evolving by the close of the 11<sup>th</sup> century or the

beginning of Twelfth . Incidentally the first Burmese inscription as mentioned above was of that time and the alphabet on stone inscription discovered from archaeological excavations in 1839 in Bodh Gaya

## **1.5 : Manipuri Culture :**

The small state of Manipur is vibrant with colours and boasts of a rich culture. Their history and customs are likely to attract many people from around the globe. Their belief and superstitions have always charmed the foreigners, Hence a small place like this should be explored and admired .

### **1.5.1 : Religion :**

The Meitei are Hindus and the other major religious groups in Manipuri are Christian and Muslim. A momentous event in modern Meitei history was the conversion of the Meitei People to Hinduism. Previous to the 18th century, the Meitei were animists, worshipping deities that were vested with characteristics of fire, water ,wind sun and other natural phenomena. They also carried out a form of ancestor worship where the rulers of clans rather than the individual families were revered.

The Conversion to Hinduism had enormous implications for the language and culture of the Meitei people. This is evidenced in the genesis of new social dialects of Meitei. Two groups were formed from the dominant Meitei speaking areas in the Manipur plains to surrounding hill areas. These groups are interesting from a social-linguistics point of view since the Meitei they speak was not influenced by Sanskrit or Bengali and has therefore developed differently from the Meitei dialects spoken in the other areas.

### **1.5.2 : Performing Arts and Sports :**

Undoubtedly the best known and locally and Internationally celebrated aspects of Manipuri culture are its classical dance, music and material arts exhibition. The dance known through out India as Manipuri dance is religious devotional dancing called the Rasa Lila which emphasizes the desire of the soul to yield to a supreme being manifested in Krishna, a reincarnation of deity Vishnu. These dances which depict scenes of krishna interacting with milk maids (who represent human-kind are performed with ornate costumes and a distinct style of music. Another form of religious Manipuri dance that depicts expressions of the duty Vishnu is based on the choreography of Guru Amubi Singh. Conch music or Moibungishei involves the simultaneous playing of two Conch shells by one player to produce a booming yet pleasing sound. Pungcholom is a drum dance where a group of young men wearing pugrees, dhotis and chadars (thin shoulder cloths), play cylindrical drums made of Jackfruit and wang trees. A remarkable aspect of this dance is the coordinated modulation of amplitude of drum playing from crescendes to decrescendes. The DholDholokCholom in which flat , round drums are used, is a more acrobatic dance, requiring incredible stamina as dances play and twirl in the air.

Notable games played in Manipur are KhonKanjay (khon) ‘foot’; ( kan) ‘puck cay’ ‘thrashing stick’) or ‘foot hockey’ where opposing teams of nine players try to score goals by hitting a small puck with a bamboo stick. Another popular game in Manipur is polo which some say was introduced in the state in the 1600 (Hodson1908 :49) , popular legend has it that polo originated in Manipur.

The following pictures shows some of the most commonly played games in Manipuri Culture





Hiyang Tannaba

### **1.5.3. : Ritual Songs :**

Lāi hāraobā, a religious and social festivals, besides being the repository of different facts of Manipuri culture is a veritable source of a variety of songs. Its origin is lost in dim antiquity though we come across a faint description of it in the manuscript panthoibiKhongkul in which there is an account of how members of the Khaba community paid homage to NongpakNingthou the presiding deity of the Langmai Hills and Panthoibi, his consort by erecting a temple. In the ritual dances of LāiHāraobā we see the performers demonstrating the cycle of life of a human being from the focus in the mother's womb, to birth and to habitation with erection of houses, cultivation and weaving of cloth for offering to the gods – by gesture of the hands and the body.

There are also a few dance numbers and songs in such a performance charged with erotic elements along with the reproduction of the love episode between the divine couple-NongpakNingthou and Panthoibi. Of the many songs indispensably associated with it are "Ougri", 'Khencho', 'Anoirol', and 'LairemmaPaosa and they are believed to have been sung since the very inception of the festival. Khencho is quite obscured and entirely unintelligible to the present generation though it forms an inseparable element of the daily proceedings of the festivals. LairemmaPaosa and Anoirol are of comparatively simple diction and the first is a pungent love repartee supposed to take place between two Juvenile god and goddesses

### **1.5.4. : Religious Works :**

As any other people of early society the Meiteis too were animists investing natural objects like the hills, rivers, lakes open meadows, dark forest, old trees, lightning fire etc with living spirits and worshipped them with awe and reverence for protection from the visitation of ill-luck, harmful mishaps and dreaded diseases. But what they mainly worshipped were clan or local deities and those believed to be guarding the cardinal points, generally known as Umang Lai as all for strong families and a prosperous and happy life. The benign Jum Lai that is, the laire was there to protect each household. A number of religious works, which however, cannot be given consideration here for their lack of literary merit and these were what drew the attention of Shantidas Goswami who set King Pamheiba at the turn of the 18<sup>th</sup> century to make a bonfire of them with Khangemba, the great King on the throne. And the divine son who play

### **1.5.5 : Folk Literature:**

Set in the midst of embracing climate and natural verdure mingled with sparkling lakes and rivers, the Manipuris had a joyous heart ready to sing of love and beauty. A few songs of which have been reproduced in print by H. Gourachandra Sharma (b 1941) under the caption Meitei Khullak Isei (traditionally Meitei Songs, 1969). Then there is Pangalgi Khunnung Isei (Folk songs of the Manipuri Muslims, 1986) being edited by Md Abdur Rahaman (b.1936) and Md Kyamudin (b.1948). Thus Pena was developed and the term stands for both the style of singing and the stringed instrument. While this being confined to the legends of Moirang, another form played with a 'dholak' and the tune based on a mixed variety of bhatiyali, Kirtan and folk element emerged just after the conclusion of Anglo- Manipuri war of 1891 to sing the sacrifice and heroism of those who faced death for the sake of their mother country.

Works on folk tales and literature do not lag behind and some of them are : (a) Phunga Wari (Fireside Tales ,1958) by R.K Sanahal Singh, (b) Ibenbokki Wari (stories from Grandma, 1959) by W. Tomchou Singh. (c) Mani Pareng ( string of Pearls, 1964) and (d) Ching Tam Phunga Wari (Fireside Tales of the Hills and the Plain, 1961) by Sarangthem Bormani Singh, (e) Meiteigi Harao Kummei ( Pre Hindu Meitei Festivals ,1980), (f) Khagu Leibakki Phungga Wari (Chinese Folk Tales, 1969) by Tunan Singh and (g), Manipurgi Sumang Leela amasung Theatre ( Manipuri Folk play and Theatre, 1980) by Ayekpam Shyamasundar Singh.

### **1.5.6. : Festivals :**

Located in the northeastern part of India , Manipur is a beautiful state and a major tourist attraction of the state. The state is rich in culture and heritage and celebrates various fairs and festivals. Ningol Chakouba, Yaoshang, Ramjan, Kut, Cheiraoba Chumphu, Gang Ngai, Heikru Hidongba Kang, Lai Harauba, Sangai and Thabal Chongba etc.



**(Ningol Chakouba)**



**(Thabal chongba)**



**(Yaoshang)**



**(Raas-Leela)**

**1.5.7-Marriage System:-** The Meitei concept of marriage implies the sacred and ceremonial union of a man and women awith due religious rities. The Vernacular term for marriage is ‘Luhongba’ which is a combination of two words “Lu” which means “head” in archaic Manipuri and “Hongba” to Solemize. The important rules to be strictly prohibited in marriage are

1. Yethoknaba (belonging to the same clan/Kinship)
2. Shairuk Tinnaba
3. Pentinaba
4. Mugnaba



The forms of marriage prevailed in Meitei society are the following-

- 1) Marriage by Engagement
- 2) Marriage by Elopment
- 3) Marriage by Capture
- 4) Keinya Katpa
- 5) Loukhatpa
- 6) Court marriage



The preliminaries to be observed before the marriage ceremony are given below-----

- 1) Hainaba or Haina Singnaba (go between)
- 2) Yathang Thanaba ( formal order for the marriage)
- 3) Wairoipot Puba ( final decision for the marriage)
- 4) Heijing Kharai Puba ( impending marriage known to all)



### **1.5.8. : Food Items :**

One of these states is Manipur. It has been dubbed “the jewelled land” due to its natural beauty. It is the birthplace of the Ras Lila, the classical Manipuri dance. Apart from that Manipur is also well known for its delicious cuisine. In the Nutsheel , the people of Manipur eat rice, fish, leafy vegetables, etc. Also, they grow their vegetables in their gardens or farms and breed their fishes in their backyard Ponds. so, everthing is preety much organic .

- 1) Chamthong or Kangshoi (Vegetable stew)
- 2) Eromba- (combination of boiled vegetables and fish)
- 3) Morok Metpa- ( A spicy Chilli Chutney)
- 4) Singju –(Manipuri Salad)
- 5) Paaknam
- 6) Alu Kangmet
- 7) Nga thongba
- 8) Hawaizoar Thongba
- 9) Saogol Hawai Chongba
- 10) Maroi Bora ( Fritters Pakora)
- 11) Tharoi Thongba ( eatable Snail Curry)
- 12) Ooti





## CHAPTER : 2

# RESEARCH OF METHODOLOGY

### 2.1 PRIMARY SOURCES :

Primary data are those data which are collected specially for the research work. For the collection of data various types of question are made and some word list and sentenced are kept . Being a native speaker of the language there was not much difficulty in finding out the word list and sentenced. Most of the data are collected from Manipuri's scholar's from the various department.

### 2.2 SECONDARY SOURCES :

Secondary data are the data which are already collected and available. We can get this easily if our work is not done properly with the primary sources. In the present work the data are collected from the existing published material available in the market in the form of books, dictionaries, grammar.

In this research, as research methodology I used secondary sources. The data used in this dissertation were collected from the several books. As secondary sources some kind of existing published materials available in the form of books and articles etc have been collected. Observation method is also applied in this study to collect the linguistic data from the native speaker.

## CHAPTER : 3

### REVIEW OF LITERATURE

In general the inaccessibility of Northeast India to foreign and Indian scholars has made the documentation of Tibeto-Burman languages spoken there difficult. This has not been the case with Meitei, about which much has been written. Existing work can be divided into four categories.

Second, there are a number of pedagogical works on Meitei written in Meitei or English, and a new grammar comes out almost every year. Since these are written on the model of Sanskrit grammar, certain grammatical relations such as evidentiality are ignored and other grammatical categories are postulated where they do not exist.

Third, there is the body of the literature by native speaking Meitei linguists which, by 1990, consisted of 27 Master's thesis and Ph.D. dissertations. Notable is Thoudam's 1980 Ph.D. dissertation which provides a comprehensive description of Meitei phonology. Nongthombam Nonigopal Singh's 1987 Ph.D. dissertation on Meitei affixal morphology provides appendices with lists of compounds, roots and examples of words that have from one to ten affixes.

Finally, there is the work of non-Meitei linguists or anthropologists writing in Hindi and English, such as Grierson from the Linguistic Survey of India (1903-1928), Hodson (1908) and more recently D.N.S Bhat and his consultant and co-author M.S. Ningomba. The work of Bhat and Ningomba (1986a, 1986b) and Bhat (1991) has been the most influential work on Meitei since Thoudam's (1980) Ph.D. dissertation.

## **Chapter-4**

### **PRONOUN**

Pronoun forms a distinct class of substantive. It has been used in grammatical classifications of words to refer to a closed set of lexical items that, that it is held, can substitute for noun or a noun phrase. Many linguists regarded it as a mechanical process used in producing more surface variants of underlying structures. It is for this reason that in the original version of transformational grammar pronouns were not located in the deep structure, but introduced transformationally.

Now a days the term Anaphora has increasingly tended to replace pronoun. Anaphors are linguistic unit that refer to objects that have already been introduced into discourse, that is, they express a partial or total identity between what is being denoted and what has already been identified. In another words, an item with little or no intrinsic meaning or reference which takes its interpretation from another item in the same sentence or discourse, its antecedent. For instance, in ‘I asked Mona to open the door and she did it’, the item ‘she’ and ‘did it’ are anaphors, laking their interpretations from their antecedents ‘Mona’andópen the door’ respectively. Pronoun are most familiar anaphors, but pro-N-bars, pro-VPs and pro-sentences also exist. Such is discussed in Transformational Grammar(TG Grammar).

In Manipuri, case suffixes can be added to pronouns ; though they function as subject or object of a verb, but unlike nouns they are small closed class of substantive.

## Classifications

In this language, pronouns are divided into several distinct classes, including, personal pronouns, reflexive pronouns, demonstrative pronouns, indefinite pronouns and interrogative pronouns. All of these take case suffixes, but gender and number are not marked.

### 4.1 Personal Pronoun :

The first person singular pronoun is **Əy ‘I’** and opposite to it is **Əkhoy ‘we’**. There is no question of inclusive and exclusive in the first person plural form. There is also dual form **ibani** (i-First person pronominal – ni’ two). It has also objective singular form **Əyŋon-dƏ ‘to me’** **Əyŋon-dƏgi‘from me’**. The second person pronouns are **nƏŋ ‘you’** (singular), **nƏkhoy‘you’(plural)** and the dual form **nƏbani‘you two’** (nƏ second person pronominal and ni ‘two’). The second person has two honorific singular form **Ədom and Əsom** which are used in formal relation or stranger. The third personal pronouns are **mƏhak ‘he** and ‘ **mƏkhoy ‘they’** dual form is **mƏbani** ( mƏ/3<sup>rd</sup> person pronominal, -ni ’two’(the objective singular form **mƏŋondƏ ‘to him’** or **mƏŋondƏ-gi ‘from him’**).

**Table showing Various Pronouns Forms**

	Singular	Dual	Plural	Object	Honorific
First person	Əy i	Ibani We two	Əykhoy we	Əy ŋon-dƏ To me Əy ŋon-dƏgi From me	X
Second person	naŋ you	nƏbani you two	NƏkhoy you	nƏŋ ondƏ to you nƏŋon-dƏgi from you	Əsom Or(sig.) Ədom You
Third person	mƏhak she/he	mƏbani they two	MƏkhoy They	mƏŋondƏ to him mƏŋ ondƏgi from him	X

Possessive pronoun is formed by suffixation of genitive suffix **gi~ki** ,as in the following illustrations :

əy-gi ‘my’	ibani-gi ‘ours (two)’	əykhoy-gi ‘ours’
nəŋ-gi ‘your’	nəbani-gi ‘your (two)’	nəkhoy-gi ‘yours’
məhak-ki ‘his’ or ma-gi	məbani-gi ‘theirs(two)’	məkhoy-gi ‘theirs’

Manipuri second person honorific pronouns, namely, **ədom or əsom or som** ‘you (sing)’ which is used in formal relation and to a strange irrespective of age. It has no exact counter part plural form but a form **məyam** ‘many’ is used in formal relation.

- 1 a. Manipuri : som kəri ləmdəgi-no  
 You(hor)which place- abl..-Q.mk  
 Gloss: ‘From which place are you ?’
- b. Manipuri : ədomkəna-gəloynə-bi-rək-y  
 you (hor) who – asso accompany – hon. do-asp.  
 Gloss : ‘with whom did you come ?’

## 4.2 Reflexive Pronoun

In this language, reflexive pronouns are derived by prefixation of respective pronominal markers i.e. **i-** for first person, **nə-** second person and **mə-** for third person, to a root **sa** ‘body’ thus literally meaning ‘self’. ( They do not have possessive meaning like English ‘my’, ‘yours’ singular and that of objective ‘him/her’).

	(Manipuri)		(Manipuri)		(Gloss)
a.	i+sa	→	isa		‘myself’
b.	nə+sa	→	nəsa		‘yourself’
c.	mə+sa	→	məsa		‘himself’

- 2 a. Manipuri: hswjik-ti əy isa-nə cakthonjə-bə ŋam-le

Gloss : now-def. 1 st P. self-nom. rice cook-refl-NZR can -asp

‘Now I myself can cook’

- b. Manipuri: nəŋ nəsa cət-lu-bra

Gloss : you 2<sup>nd</sup> P. self go-dir-NZR-Qmk.

‘ Have you yourself been there ? ‘

- c. Manipuri :məhak məsa əsi-də lak-kədəbəni

Gloss : he 3<sup>rd</sup> P. self here-loc. come–asp def.-NZR-cop.

‘He himself must come here’

The respective antecedent pronouns əy ‘I’ in 2 (a), nəŋ ‘you’ in 2 (b) and məhak in 2 (c) are optional as in 2 (d).

- 2 d. Manipuri : həwjik-ti isa-nəcak thonjə-bə ŋam-le

Gloss : ‘Now I can cook’

In sentence 2 (d) əy ‘I’ is not occurred, only isa-nə ‘myself is occurred. Another point here is that case suffix also can be added, as in the following:

(Manipuri)		(Gloss)	
i-sa (1)		myself	} + <b>Case Marker</b>
nə-sa	‘(you)’	yourself	
mə-sa	‘(he)’	himself	

### 4.3 Demonstrative Pronoun :

In Manipuri there is no articles -definite or indefinite-. But it has two determiners, **-si** ‘proximate’ and **-du tu** ‘distal’. **-si** denotes the object or person being spoken of is near or currently seen or known to the speaker or topic of conversation, **-du tu** indicates something or someone not present at the time of speech.

**əsi and ədu Pronoun :** There are two pronouns based on this determiners : **ədu** ‘it (there)’ and **əsi** ‘it (here) where ə is the attributive (in attributive adjective also ə is used). The difference is **əsi**

And **ədu** are used only when there is a coreferential antecedent.

- a. Manipuri :huy –du əy-gi-ni  
Dog –det. I-gen-cop  
Gloss: ‘ The dog is mine ’
- b. Manipuri :huyəduəy-gi-ni  
Dog that I –gen-cop  
Gloss : ‘ That dog is mine ( Dog that one, is mine)’

However,it is very possible to delete ə of **ədu** or ə of **əsi** in the running speech.But the difference will be clear from the following sentences:

a. Manipuri : əŋaŋ –gi-du pay-nu  
 baby –gen –dem.p touch –prohi.  
 Gloss : Don't touch that thing, it is for the baby'

b. Manipuri :əŋaŋ –du-gi-ni  
 baby-det.-gen-cop.  
 Gloss : 'It is for the baby'

Notice that from the above sentences that **–du** in 17(a) is not a determiner; it is a pronoun

It refers to 'something' while **–du** in 17(b) is a determiner to the noun **əŋaŋ** 'baby' (it doesn't refer to any other). The two sentences are occurring in the same situation i.e. there are continuation of a topic.

### **məsi and mədu Pronoun**

There are two other pronouns which also based on the two determiners **–si** and **–du** ~ **–tu**: they are **mədu** 'that'

a. Manipuri : məduəy-gihuy-ni  
 That I –gen. dog-cop.  
 b. Manipuri: məsi əy-gi huy-ni  
 Gloss : 'This is my dog'

In this set of pronouns **məsi** and **mədu**, there is no meaning of 'proximate' and 'distal', and **mə-** in this set is a third person pronominal marker. This set **mə (-si and –du)** differs the set of **ə(-si and –du)** in the following way.

a.	Manipuri : əŋaŋ	{ ədu }	baby { it (there)
	Gloss : baby	{ əsi }	{ (here)
b.	Manipuri : əŋaŋ	{ mədu }	'baby { that'
	Gloss : baby	{ məsi }	{ this

#### 4.4 Indefinite Pronoun :

In this language indefinite pronouns are also formed by combination of (i) a question word (QW) plus the enclitic **-su** ‘also’ and (ii) another is QW plus the enclitic **kum** ‘like’ plus nominal **-(QW) pə ~ bə**.

	(Manipuri)	(Manipuri)	(Gloss)
(i)	kəna+su	→ kənasu	‘none’
	kəri+su	→ kərisu	‘nothing’

These above two can be treated as ‘Negative Polarity Pronouns’ because they occur only in negative environment as in sentences.

- a. Manipuri : kəna-su yum –si-də ləy-te  
None house – det-loc. Stay-neg.mk.

Gloss : ‘None stays in the house’  
(There is nobody in the house)

- b. Manipuri : ka-si-də kəri-suləy-te  
Room-det-loc. nothing have – neg.mk.

Gloss : ‘Nothing is in the room’  
(There is nothing in the room)

- c.  $\left[ \begin{array}{l} kəna-su \\ kəri-su \end{array} \right] \mathbf{ka-si-də ləy}$

kəna-su generally refers to person only while, **kəri-su** indicates object and (c) is ungrammatical because **kəna-su** and **kəri-su** cannot occur in positive environment. But when the enclitic **-su** ‘also’ is suffixed to other nouns, it gives the meaning of ‘also’, say, ‘**məhak-su**’ he also ‘**bil-su**’ Bill ‘also’ etc.

book liii. QW +  $\left[ \begin{array}{l} gum \\ kum \end{array} \right] + bə$

kəna-gum-bə ‘some one’

kəri-gum-bə ‘something’ or ‘sometimes’

Opposite to the above one , **kəna-su** and **kəri-su**, **kəna-gum-bə** ‘some one’and **kəri-gum-bə** ‘something’ can occur in both the environments positive as well as negative; **kəna-gumbə** refers to pronoun and **kəri-gumbə** to object. Consider the following sentences-

(A) Positive Environment:

a. Manipuri : **kəna-gumbə** əma imuŋ-də cəŋ- khre  
Some one inside house – loc. enter – asp

Gloss : ‘Some one has entered the house’

b. Manipuri : **kəri-gumbə** khəra ka-si-də ləy-re  
Something some room-det. – loc. Is-asp.

Gloss : ‘There is something in this room’

(B) Negative Environment :

a. Manipuri : **kəna-gum-bə** əma-tə ka-si-də ləy-te

Gloss : ‘There is none in this room’

b. Manipuri : **kəri-gum-bə** əma-təka-si-dələy-te

Gloss : ‘There is nothing in this room’

What it is noticed is that in the negative environment there is a lexical item **əma** ‘One’ with a specifier suffix – **tə**, i.e. **əmə-tə** ‘only one’.

#### **4.5 InterrogativePronoun :**

Manipuri has Interrogative pronouns also. They are **kəna** ‘who’ **kəri** or **kərembə** ‘which’

a. Manipuri : məkhoy məyam – si –dəgi nəŋ kəna pam-mi  
they many – det. – abl.. you (sg.) who like –asp.

Gloss : ‘Who do you want among them ?’

b. Manipuri : nəŋ məyam – si – dəgi kərembə layrik pam-mi  
You many – det- abl..which ke – asp.

Gloss : ‘Which book do you want among these ?’

## Case Markers on Pronouns

Case markers can be suffix to all the kinds of pronouns. Some examples are given below :

### Demonstrative Pronouns :

m᠑si 'this'	}	+	genitive	locative	ablation
m᠑du 'that'			gi/	-d᠑/	- d᠑gi/

### Interrogative Pronoun :

k᠑na 'who'	}	+	gi/ -d᠑/ -d᠑gi
k᠑ri 'what'			

### Reflexive Pronoun :

m᠑sa he (self)	+	gi/- d᠑ / -d᠑gi
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In this language suffixation of case markers do not affect the forms of personal pronouns except in locative and ablative in singular. They are given below :

#### LOCATIVE

#### ABLATIVE

First person ᠑y+d᠑	→	᠑yno᠒d᠑;	᠑y+d᠑gi	→	᠑yno᠒d᠑gi
Second person n᠑᠒+d᠑	→	n᠑᠒ond᠑;	n᠑᠒+d᠑gi	→	n᠑᠒ond᠑gi
Third person m᠑hak+d᠑	→	m᠑᠒ond᠑;	m᠑hak+d᠑gi	→	m᠑᠒on-d᠑gi

### Personal pronoun + case markers

᠑y + 'I'	[	n᠑	᠑y+n᠑	I+nom.
		bu	᠑y-bu	I+acc. (me)
		gi	᠑y+gi	I+gen.
		d᠑	᠑y᠒ond᠑	I+dat.
		d᠑gi etc.]	᠑y᠒ond᠑gi etc.	I+gen.



#### 4.6 Pronominals :

The linguistic phenomenon termed as Pronominalization is a widely used morphological feature of Tibeto-Burman (TB) languages. It takes place in two ways : (i) Nominal Pronominalization and (ii) Verbal Pronominalization. Most of the Kuki-Chin languages of TB have verbal of nominal Pronominalization or both. But Manipuri has only nominal Pronominalization which is regarded as a remnant of the pronominal linguistic feature of TB.

This feature of linguistic expressions in way reflects the word view of its speaker about the various object of the universe. The underlying concept of the speakers of the language in the used of a personal pronoun, in its full, abridge or symbolic forms or affix (prefix or suffix), with noun is that in this world everything is possessed by someone or the other (in other words it indicates to whom it belonged). Manipuri has nominal Pronominalization and according by a possessed things, viz, kinship terms, parts of body and inanimate. The pronominal markers, in this language, are all prefixes: the first person pronominal marker is *i-*, the second person pronominal marker is **nə-** and the third person pronominal marker is **mə-**.

The pronominal prefixes *i* and **nə** are not so productive as **mə**. These pronominal prefixes can be prefixed to the following categories :

(i) Kinship terms : (some not to all)

/i-ce/	‘my sister’	/nə-ce/	‘your sister’
/mə-ce/	‘her/his sister’	/i-ma/	‘my mother’
/nə-ma/	‘your mother’	/mə-ma/	‘his/her mother’

(ii) Body parts : (some not to all)

/Kok/	‘head’	/nəkok/	‘your head’
/məkok/	‘her/his head’	/səm/	‘hair’
/khoŋ/	‘leg’	/nə-khoŋ/	‘your leg’

(iii) Some inalienable objects :

/mə-məy/	‘its tail’(məy ‘fire’)	/mə-ci/	‘its horn’
/mə-ri/	‘its lace’, (relative)	/mə-ku/	‘its cover’
/mə-hum/	‘its next’,	Of these roots <b>ci</b> , <b>ri</b> , <b>ku</b> and <b>hum</b> are bound.	

## **CONCLUSION**

The work presents the study of ‘Pronoun’ in Manipuri Language’ on the basis of detail analysis of Pronoun in Manipuri Language, the following conclusion can be drawn:

In the previous analysis, I have shown the Grammar of Manipuri on Pronouns and what are the types of nouns in details along with examples.

Every language has a specific features which is unique to language. As like Manipuri falls in a geographically determined group kamarupan (from the Sanskrit word Kāmarūpa for Assam). Manipuri language falls under Sino-Tibetan family and sub-group into Tibeto-Burman Language family.

In Manipuri, Pronouns can be distinguished from other lexical categories on morphological grounds. Pronouns but not verbs can be suffixed by gender, number or case markers. A large number of nouns are borrowed from Assamese, Bengali, Sanskrit, English and Hindi.

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