5.0. SYNTAX

5.1. Word Order:

The normal word order of Tibeto-Burman languages is of SOV type. Like other Tibeto-Burman languages, Dimasa shares the typological features of the family i.e., the normal order of words in an unmarked sentence is S(subject), O(object) and V(verb). The following sentences show the order of words in Dimasa.

\[
\begin{align*}
\partial \eta & \quad m\ddot{a}kam \quad \phi \quad zi-du \\
I & \quad rice \ ACC. \ eat-PRE. \\
& \quad 'I \ eat \ rice.' \\
nin \eta & \quad \partial \eta-ke \ nu-ka \\
you & \quad I \ - \ ACC. \ See-PAST \\
& \quad 'You \ saw \ me.' \\
John & \quad kusi-ke \quad da\eta-ma \\
& \quad work-ACC. \ do-FUT. \\
& \quad 'John \ will \ do \ (the) \ work.' \\
bo & \quad r\ddot{a}zaptai \ r\ddot{a}zab-du \\
he & \quad song \ \ sing-PRE. \\
& \quad 'He \ sings \ (a) \ song.' \\
bonsi & \quad \partial \eta-ke \ h\ddot{a}mzao-du \\
they & \quad I-ACC \ \ love-PRE. \\
& \quad 'They \ love \ me.' \\
musu & \quad sam \ \ \phi \ \ zi-re \\
cow & \quad grass \ ACC. \ eat \ - \ Hab. \\
& \quad 'Cow \ eat \ grass.' \\
zu\eta / zin & \quad sisa- \ ke \ dothai-ka \\
we & \quad dog-ACC. \ \ kill-PAST. \\
& \quad 'We \ killed \ (a) \ dog.'
\end{align*}
\]
Mary laisi φbrai-ka
Mary book-ACC. buy-past.
‘Mary bought (a) book’.

From the above sentences we can state that the SOV is the most common type of order in Dimasa. But other than SOV there is an alternative order as well, we can have the following sentences that exhibit the flexibility of order like.

a. bo ṃη-ne laisi-φ ri-ba (S IO DO V)
   he I-DAT. book-ACC. give-PAST

b. ṃη-ne bo laisi-φ ri-ba (IO S DO V)

c. laisi φ bo ṃη-ne ri-ba (DO S IO V)
   ‘He gave me (a) book.’

In the above example, the same sentence is given with a considerable amount of word order variation illustrating that Dimasa is one of the relatively free word order languages, i.e., objects take the sentence initial position followed by the subject, however, the normal order is SOV. Thus, Dimasa, as a Tibeto-Burman language representing the above word order pattern conforms to the characteristic features of the Tibeto-Burman family as discussed by Zograph (1982) which states that:

“The normal order of words in the Tibeto - Burman sentence is SOV - Subject, object, predicate, though this is not always and every where rigorously observed.”
It should be mentioned here that in case of the verbs which do not take a direct object i.e., intransitive, the order of the sentences is $S + V$ as exemplified in the following sentences.

\[(S + V)\]
\[\partial\eta \, \tan\text{-}sai \, - \, du\]
I go- Prog.- PRE.
‘I am going.’
\[\text{ni}\eta \, \text{mini-sai-du}\]
you laugh- Prog.- PRE.
‘You are laughing.’
\[\text{bonsi} \, \text{tan\text{-}ka}\]
they go-PAST.
‘They went.’
\[\text{bo tu\text{-}ka}\]
he sleep- PAST
‘He slept’.
\[\text{zin\text{-}pai\text{-}ma}\]
we come- FUT.
‘We will come’.
\[\text{dao} \, \text{bir\text{-}re}\]
bird fly- Hab.
‘Bird flies.’

It is clear from the most of the sentences above that the consistency of verb in the word final position is noticed in Dimasa. Thus Dimasa follows the typological feature of the Tibeto-Burman language family.

5.2. Noun Phrase:

In Dimasa, noun phrase consists of the head noun which may be followed by one or more modifiers. Generally modifiers may be an
adjective, a possessive, a numeral or a quantifier. Consider the following examples.

subun g6rao (N + Adj.)
man strong
'(a) strong man'

no gede
house big (N + (Adj.) + \{Numeral\})
'big house'

bisik sao - g6ni
daughter two
'two daughters'

no b6dama
house many
'many houses'

m6tla m6zaren
girl beautiful
'beautiful girl'

alu gisim
cat black
'black cat'

no kase
house small
'small house'

When the head noun is modified by an adjective and a quantifier, the order is the head noun followed by the adjective, followed by the quantifier as exemplified below:

subun gede sao-g6ni (N + Adj. + Quantifier)
man big two
two big men
no kase ma-gdni
house small two
‘two small houses’

When the numeral is present in the noun phrase then the plural marker can not be used. Consider the following examples.

subuna-rao gdnan
man-pl. rich
‘rich men’
subuna gdnan sao-tham
man rich three
‘three rich men’
mtila-rao mzan
girl-pl. beautiful
‘beautiful girls’
mtila mzan sao-bri
girl beautiful four
‘four beautiful girls’
alu butu gede
cat-pl. big
‘big cats’
alu gedema ma-tam
cat big three
‘three big cats’

It is to be noted here that the general order of modifier following the head noun is reversed under certain conditions.
(I). If the noun is followed by a postposition to express the case, the modifier gets preposed as shown below:

- guzu subuŋ-ke (Adj. + (N + case) )
  - tall man - ACC.
  - ‘to (a) tall man’

- guzu subuŋ - nising
  - tall man-ABL.
  - ‘from (a) tall man’

- guzu subuŋ-rao - ni
  - tall man-pl. -GEN.
  - ‘of (a) tall man’

- guzu subuŋ - ha
  - tall man-LOC.
  - ‘in (a) tall man’

- gəlao hilai-zanŋ
  - long gun- INST.
  - ‘with (a) long gun’

(II) Likewise, in the case of the possessive also, the modifier precedes the head noun. The order is possessive + noun phrase, as shown in the following examples:

- ani laisi (Poss. + Noun Phrase)
  - my book
  - ‘my book’

- boni bupha
  - his father
  - ‘his father’
5.2.1. Co-ordinate Noun Phrase:

Co-ordinate noun phrase are formed by joining two or more noun phrases. These head nouns are linked by a co-ordinator which may be either a connective or a disjunctive. **odehe** functions as a connective and **niyakade** as a disjunctive. Consider the following examples.

**odehe**

- subun odehe masonsainzu
  - man and woman
  - ‘man and woman’
- bo odhe nịŋ
  - he and you
  - ‘he and you’
- ani bupha odehe buma
  - my father and mother
  - ‘my father and mother’
sisa odehe alu

dog and cat
‘dog and cat’

boni bəsa odehe bisik

his son and daughter
‘his son and daughter’

subun gərao odehe məsaizu

man strong and woman
‘strong man and woman’

ani laisi odehe nuni rebgoŋ

my book and your pen
‘my book and your pen’

table odehe khamzo

table and chair
‘table and chair’

niyakade:

raŋ niyakade mai!

rupees or rice
‘rupees or rice’

bo niyakade niŋ

he or you
‘he or you’

musu zəla niyakade musu zik

bull or cow
‘bull or cow’

Ram niyakade Shyam

Ram or Shyam
‘Ram or Shyam’
dao-no-ma niyakade dao-di
hen or egg
‘hen or egg’
di niyakade bar
water or air
‘water or air’
zì̃ niyakade bonsi
we or they
‘we or they’
dinni niyakade miȳha
today or yesterday
‘today or yesterday’
gupu niyakade gisim
white or black
‘white or black’

5.3. Verb Phrase:

Verb phrase in Dimasa may consist of a lexical verb or a 'be' verb which must obligatorily be present, and some other optional elements (NPs and Adverb) which generally precede the verb. There are simple sentences in which the VP consists of only V as in the following examples.

∂ŋ zi-du
I eat - PRE.
‘I eat.’
nìŋ pai - ma
you come-FUT.
‘you will come.’
When the VP takes two NPs, the first NP is the indirect object and the second NP is the direct object i.e., the NP function as direct object is the obligatory element as exemplified below:

I give him (a) book.

You wrote (a) letter to Ram.

He gave me (a) pen yesterday.
musu ziŋ-ne musundi ri-du
cow we-DAT. milk give - PRE.
‘The cow gives milk to us.’
dōnsa-ne thaizu ri
boy –DAT. mango give
‘Give mango to the boy.’
bonsi nana-rao-ne laisi sliŋri-ka
they child-pl.-DAT. book teach-PAST.
‘They taught child’
or
D.T/ lit. They taught (book) to the children
bo ziŋ-ne sisa phunu-ma
she we –DAT. dog show – FUT.
‘She will show a dog to us.’

It is to be noted here that the post-verbal elements formed in Dimasa consists of the aspect marker, the modal, the tense marker and the negative marker as shown below.

∂ŋŋ tan-sai-du
I go-Prog.-PRE.
‘I am going.’
bo zi-blai-ka
he cat-Perf.-PAST
‘He has eaten / had eaten.’
nin rebgon kəma-ka
you pen loss-PAST
‘You lost the pen.’
hadi ha – pure
rain fall- Mood
‘It may rain.’

\[ \text{ŋə kusi-ke dəŋ - pu - du} \]
I work - ACC . do - Mood - PRE.

‘I can do the work.’

\[ \text{taŋ - ha} \]
go- pol. Imp. M

‘Please go.’

In the verb phrases consisting of Verb and Adverb in which the Adverb precedes the Verb as exemplified in the following sentences.

\[ \text{ŋə erəha dəŋ} \]
I here be

‘I am here.’

\[ \text{niŋ orəha dəŋ-ba} \]
you there be -PAST

‘You were there.’

\[ \text{bo erəha pai-ma} \]
he here come-FUT.

'He will come here.'

\[ \text{ziŋ poronŋ-ha pai-ba} \]
we morning-LOC. come-PAST

'We came in the morning.'

\[ \text{Trideep miyəha shillong-ha taŋ - ba} \]
\[ \text{yesterday -LOC. go- PAST} \]

‘Trideep went to shillong yesterday.’

\[ \text{bonsi duha niŋ-ke nu-blai-ba} \]
they now you –ACC .see-perf.-PAST

‘They have seen you just now.’
niŋ kere-kere təŋ - du
you slow-slow go-PRE.
‘You go slowly.’

niŋ sráp-srap pai – du
you quick – quick come- PRE.
‘you come quickly.’

prik-prik pai
silent-silent come
‘come silently.’

The structure of the verb phrase in Dimasa may be formulised as follows:

VP - (ADV.) (NP₁ - case) (NP₂ - Case) V

5.4. Subordination:

There are three basic forms of clausal subordination in Dimasa: (i) subordinate clauses are formed by postposing the particle and participle to the verb root; (ii) complement clauses are introduced by zero complimentizer; (iii) adverbial clauses are formed by using subordinators.

5.4.1. Conditional Clause:

Conditional clause in Dimasa is introduced by postposing conditional particle kade ‘if’ to the verb root. kade does not occur in isolation, it is always bound to verbs. In case of showing conditional statements, the conditional clause precedes the conclusion without any exception. Thus the use of conditional clause in Dimasa is a characteristic of an SOV language as observed by Greenberg.

Language universal no. 14: “In conditional statements, the conditional clause precedes the conclusion as the normal order in all languages.”
Consider the following examples:

bo ri-**kade** ḏη zi-nan
he give-condl. I eat-FUT.
‘If he gives, I will eat.’

nih pai-**kade** ḏη tan-nan-ya
you come-condl. I go-FUT.-Neg.
‘If you come, I will not go.’

ḏη tan-**kade** bo pai-nan
I go-condl. he come - FUT.
‘If I go, he will come.’

From the above examples, it is clear that **kade** occurs in the post verbal position or at the end of the clause. It never occurs adjacent to the subject NP as evident in the ungrammaticality of the following sentences.

* bo **kade-ri** ḏη zi-nan
he concl.-give I eat-FUT.

* hadi **kade-ha**
rain concl.-fall

* ḏη **kade-tan**
I concl.-go

* nih **kade-pai**
you concl.-come

It is to be noted here that the use of **kade** is obligatory, that is, we can not delete it, the result would be an ungrammatical sentence.

* ḏη ri -- nih zi-nan
I give you eat – FUT.
5.4.2. Relative clause:

Relative clause in Dimasa is introduced by the participle in which the relative clause always precedes the head noun with no relative pronoun. In other words, Dimasa exhibits externally headed relative clauses where the relativised nouns occur to the right of the clause. Relativization in this language differs from that of the neighbouring Indo-Aryan languages like Assamese, Bengali (sylheti), Bishnupriya, Bhojpuri, etc. where the relative clause is introduced by a relative pronoun. The type of relative clause construction in this language has been shown in the following sentences.

I. The head NP which is relativised is in the subject position:

er∂ha paiyaba ∂nsa ani lugu
here come-Partl. boy my friend
‘(The) boy who came here is my friend.’

gisimyaba alu ani
black-Partl. cat mine
“(The) cat which is black is mine.”

nirn riyaba rebgor kɔma-ka
you give-Partl. pen loss-PAST
(The) pen which you gave is lost.
II. The head NP which is relativised is in the object position:

\[ \text{diyaba subun-ke nu-ba} \]

I - DAT. letter give - Partl. man-ACC. see-PAST

‘I saw the man who gave me (a) letter.’

\[ \text{niyaba gori-ke eta kama-ka} \]

you give - Partl. Watch-ACC. I loss-PAST

‘I lost (the) pen which you gave.’

\[ eroha donyaba subun-ke bo mithi-du \]

here live - Partl. man-ACC. he know-PRE.

‘He knows the man who lives here.’

It is clear from the above examples that the relative clauses never occur after the relativised noun in which the relativised noun is in object or subject position.

It can be stated that the relativised noun is in the object position, the accusative marker ke is added to the relativised noun. Consider the following examples.

\[ \text{rebgor; maiyaba ansa zini no-ha pai-ka} \]

pen get-Partl. boy our house-LOC. come-PAST

‘(The) boy who got the pen came to our house.’

\[ \text{bonsi Delhi-niprarj paiyaba poriansa-ke hdmzao-du} \]

they - ABL. come-Partl. student ACC. love-PRE.

“They love (the) student who came from Delhi.”

\[ \text{khailan yaba ansa rimzao-ka} \]

run Partl. boy catch-PAST

‘(The) boy who run away is caught.’

\[ \text{bo slam yaba ruj-ke et-ne ri} \]

he make-Partl. boat-ACC. I-DAT. give

‘Give me the boat which he made.’
In Dimasa, the relativised NP or the embedded NP cannot be deleted, that is, both are used obligatorily, as is clear from the ungrammaticality of the following sentences:

\[
\text{nir} \quad \text{riyaba} \quad \text{gori-ke} \quad \text{\&} \quad \text{k\&ma} \quad \text{- ka}
\]

you give-Partl. watch-ACC. I loss - PAST

‘I lost (the) pen which you gave.’

\[
* \quad \text{-----} \quad \text{riyaba} \quad \text{gori-ke} \quad \text{\&} \quad \text{k\&ma-ka}
\]

\[
* \quad \text{nir} \quad \text{riyaba} \quad \text{-----} \quad \text{\&} \quad \text{k\&ma-ka}
\]

Dimasa does not allow the internally headed relative clause construction which contain the relative nouns. Consider the following examples.

\[
\text{rebgon} \quad \text{maiyaba} \quad \text{\&nsa} \quad \text{zini} \quad \text{no-ha} \quad \text{pai-ka}
\]

pen get-Partl. boy our house-LOC. come-PAST.

‘(The) boy who got the pen came to our house.’

\[
* \quad \text{\&nsa} \quad \text{rebgon} \quad \text{maiyaba} \quad \text{zini} \quad \text{no-ha} \quad \text{pai-ka}
\]

\[
\text{m\dza\&yaba} \quad \text{m\&sainzu} \quad \text{boni} \quad \text{lugu}
\]

beautiful-Partl. woman her friend

‘(The) woman who is beautiful is her friend.’

\[
* \quad \text{m\&sainzu} \quad \text{m\dza\&yaba} \quad \text{boni} \quad \text{lugu}.
\]
It is to be noted here that the relative participle and its relativised noun can not be separated from each other as shown in the following examples.

erধা paiyaba ḏnsa ani lugu
here come-Partl. boy my friend
‘(The) boy who came here is my friend.’

* paiyaba erধা ḏnsa ani lugu.

ṛt riyaba gori-ke niŋ kōma-ka
I give – partl. watch-ACC . you loss-PAST
‘You lost (the) pen which I gave.’

* ṛt riyaba niŋ gori-ke kōma-ka.

Besides this, the relative participle is used obligatorily, that is, it cannot be deleted in any situation. If we delete it, then the relative clause construction cannot be formed as is clear from the following sentences.

ṛt nuyaba gorai-ke subuŋ brai-ka
I see-Partl. horse- ACC. man buy-PAST
‘(The) man bought the horse which I saw.’

* ṛt nuy — gorai- ke subuŋ brai-ka

bo maiyaba raŋ bonsi ron-lai-ka
he get-Partl. money they share - together- PAST
‘(The) money which he found was shared among them.’

* bo mai- raŋ bonsi ron - lai - ka.
From the above discussion, it is clear that Dimasa does follow the regular Tibeto-Burman relative clause construction in which relative clause is expressed by the participial, but not by the relative pronoun. Being a Tibeto-Burman language, Dimasa has no relative pronoun. The lack of relative pronoun is one of the typological features of the Tibeto-Burman languages. Thus, the relative clause construction in Dimasa can be classified under the participial type.

5.4.3. Complement clause:

The complement clause in Dimasa is not introduced by any overt complementizer, that is, there is a zero complementizer associated with such clauses. Consider the following examples.

\[
\begin{align*}
\phi & \quad \text{bo hukri – ka bo ti- ba} \\
\text{COMP. he hungry – PAST. he say PAST} & \\
\text{'He said (that) he was hungry.'} & \\
\phi & \quad \text{Mary lim-du bo miti-du} \\
\text{COMP. ill-PRE. he know- PRE} & \\
\text{'He knows (that) Mary is ill.'} & \\
\phi & \quad \text{graozəma don ti ðŋ bo-ke siŋ-du ?} \\
\text{COMP. news Exist. Q.P. I he-ACC. ask-PRE} & \\
\text{'I ask him (that) is there (a) news ?'} & \\
\phi & \quad \text{ebo kusi-ke dan ðŋ zinduŋ ðŋ-ke sani-ba} \\
\text{COMP. this work-ACC. do I – ACC. order- PAST} & \\
\text{'Zindung ordered me that do this work.'} & 
\end{align*}
\]
From the above examples, we can conclude that complement clauses in Dimasa can be indicative, interrogative and imperative in which no overt complementizer is associated. It may be noted here that the absence of complementizer is not a surprising fact. Dimasa shared this feature with the other Tibeto-Burman and Indo-Aryan Languages of the area.

In Dimasa, there is no strict ordering of complement clause and main clause. However, the preferred order is the complement clause followed by the main clause. Consider the following examples

a. \( \phi \) bo hukri-ka bo ti-ba
   COMP. he hungry-PAST he say-PAST
b. bo ti-ba \( \phi \) bo hukri-ka
   he say-PAST COMP. he hungry-PAST
   ‘He said (that) he was hungry.’

a. \( \phi \) Mary lim-du bo miti-du
   COMP. ill-PRE. he know-PRE.
b. bo miti-du \( \phi \) Mary lim-du
   he know-PRE. COMP. ill - PRE.
   ‘He knows (that) that Mary is ill.’

a. \( \phi \) graoz\( \tilde{\alpha} \)ma don\( \eta \) ti \( \partial \eta \) bo-ke si\( \eta \)-du
   COMP. news Exist. Q.P. I he-ACC. ask - PRE.
b. \( \partial \eta \) bo-ke si\( \eta \)-du \( \phi \) graoz\( \tilde{\alpha} \)ma don\( \eta \) ti
   I he-ACC ask - PRE. COMP. news Exist. Q.P.
   ‘I ask him (that) is there (a) news?’
Like many other languages of the world, the following type of the complement clauses are found in Dimasa. The complement clauses of this type can be seen as reporting the attitude or opinion of the subject of the main clause. On the basis of semantico-syntactic arguments, this type of clause is the subject of the main clause. Consider the following examples.

\[
\phi \quad \text{bo kusi - ke daŋ-ma} \quad \text{Naidiŋ bəo-du}
\]
COMP. he work-ACC. do – FUT. think – PRE.
‘Naiding thinks that he will do (the) work.’

\[
\phi \quad \text{bo musundi liŋ-ma naŋzao-du} \quad \text{niŋ ti –ba}
\]
COMP. he milk drink – Inf. want-PRE. you say – PAST
‘You said that he wanted to drink milk.’

\[
\phi \quad \text{bonsi orəha-niprapi haiger – ma} \quad \text{bo ti – du}
\]
COMP. they there – ABL. leave- FUT. he say – PRE.
‘He says that they will leave from there.’

\[
\phi \quad \text{ebo tai gidi doŋ-ba} \quad \text{bo miti-ba}
\]
COMP. this fruit sweet be-PAST he know-PAST
‘He knew that this fruit was sweet.’

There is however, another type of complement clause occurring with a main clause which has no animate subject to indicate whose opinion or attitude is being reported. For example,

\[
\phi \quad \text{bo ti – blai – ka} \quad \text{graŋ gib}
\]
COMP. he die – Perf.-PAST news true
'It is true that he has died.'

φ Sailesh laisi-ke kao-ba gibi

COMP. book-ACC. steal-PAST true

'The truth is that Sailsh stole the book.'

In contrast to the above pattern, the following type of complement clause is found in Dimasa in which the interrogative pronoun functions as complementizer. Consider the following examples.

bo səmadi nɑŋzəo-du əŋ miti-du

he what want-PRE. I know-PRE.

'I know what he wants?'

Ram bəkali pai-ma bo siŋ-du

when come-FUT. he ask-PRE.

'He enquires when will Ram come?'

bo sere doŋ-ba əŋ miti-ya

he who be-PAST I know- Neg.

'I did not know who he was?'

(əŋ) bo –ke bedehe zoru-pu-du əŋ miti-du

I he –ACC. how help –Mod.-PRE. I know – PRE.

'I know how can I help him?'

bo brəha tan-ma əŋ miti-du

he where go-FUT. I know – PRE.

'I know where will he go?'

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Here, the complementizers *śmadi* ‘what’, *bōkali* ‘when’, *sere* ‘who’, *bedehe* ‘how’ *brōha* ‘where’, occur in sentence medial positions as verbal head, i.e., they occur in non-extraposed sentences. It should be noted here that the use of complementizer with the above complement type is obligatory and not optional or contextually determined.

5.4.4. Adverbial clauses:

The adverbial clauses are introduced by subordinators and the subordinator clause precedes the main clause. The subordinators are obligatorily used in this language. The following are the types of adverbial clauses found in Dimasa.

5.4.4.1. Locative adverb:

The subordinator *brōha* (which is roughly equivalent to English ‘where’) is used to introduce adverbial clause which denotes the adverb of place. The subordinator *brōha* precedes the predicate of the dependent clause. Consider the following examples.

```
bo brāha don-du niṅ miti-du
he where live – PRE. you know-PRE.
‘You know where he lives?’

niṅ ebo laisi-ke brāha brai-ka ṣṇ-ke ti
you this book-ACC. where buy-PAST I – ACC. tell
‘Tell me where did you buy this book.’

niṅ brāha taṅ-ba ṣṇ miti-ya
you where go –PAST I know – Neg.
‘I did not know where you went.’
```
5.4.4.2. Temporal adverbs:

The temporal adverbial clauses are introduced by the following subordinators.

(i) The subordinator **bøkali** (which is roughly equivalent to English ‘when’) is used to introduce the adverbial clauses which functions as an adverb of time. Like **brøha**, **bøkali** precedes the predicate of the dependent clause. Consider the following examples.

\[ \text{bøkali pai na bo miti-du} \]
\[ \text{I when come - FUT. he know - PRE.} \]
\[ \text{‘He knows when I will come?’} \]

\[ \text{bøkali goron-lai-ma øn-ke ti} \]
\[ \text{we when meet-together-FUT. I - ACC. say} \]
\[ \text{‘Tell me when we will meet together.’} \]

(ii) The locative marker **ha** is added to the nominalised form of verb to form an adverbial clauses of time which denotes that the action of the main clause of action take place simultaneously. Consider the following examples.

\[ \text{ha paiba ha bo øn-ke boron-ba} \]
\[ \text{market-LOC. coming -LOC. he I-ACC. meet-PAST} \]
\[ \text{‘He meet me while he was coming to market.’} \]

\[ \text{bo himba ha gra-ba} \]
\[ \text{he walking -LOC. cry-PAST.} \]
\[ \text{‘While waking she wept.’} \]
(iii) The subordinator *yadusi*, which is composed of negative marker *ya* and *dusi* ‘till’ can be affixed directly to the non-nominalised verb which denotes that the action of the main clause takes place till the time of the action of the subordinate clause takes place. Consider the following examples.

\[ \text{nin} \ \text{pai-}yadusi \ \text{\& n} \ \text{zon- n} \ \text{n} \]  

you come -until I wait-FUT.

‘I will wait until you come.’

\[ \text{bo z} \ \text{i-}yadusi \ \text{\& n} \ \text{zi-n} \ \text{n} \ \text{ya} \]  

he eat-until I eat-FUT.-Neg.

‘I will not eat until he eats.’

(iv) The subordinator *s\text{\textg }ha* (which is composed of *s\text{\textg }n* ‘ahead’ and the locative marker-*ha*) is used to introduce adverbial clause of time in Dimasa which denotes that the action of the main clause takes place before the action of the subordinate clause. Consider the following examples.

\[ \text{bo station-ha sohiba-ni s\text{\textg }ha} \ \text{garima h} \ \text{ainger- blai-ka} \]  

he-LOC. reach-GEN. before train leave perf.-PAST

‘The train had left before he reached the station.’

\[ \text{e} \ \text{r} \ \text{ha paiba-ni s\text{\textg }ha} \ \text{bo \& n}\ \text{ke miti-du} \]  

here come-GEN. before he I-ACC. know-PRE.

‘He knew me before he came here.’
The subordinatator yahonha (which is composed of yahon ‘behind’ and the locative marker-ha) is also used to introduce the adverbial clause of time which denotes that the action of the main clause takes after the action of the subordinate clause. Consider the following examples.

\[ \text{∂η Delhi - nipran paiba-ni yahonha ∂η-ke goron} \]

I - ABL. Coming - GEN. before I-ACC. meet

‘Meet me after I come from Delhi.’

\[ \text{bo oroha sopaiba-ni yahonha hadi ha-ba} \]

he there arriving -GEN. before rain fall-PAST

‘It rained after he reached there.’

\[ \text{glao sainlaiba -ni yahonha bo tan-la-ka} \]

long speaking - GEN. before she go- away-PAST

‘She went away after having a long discussion.’

5.4.4.3. Causal clause:

The causal clause is formed by adding the genitive marker ni to the nominalised form of the verb which denotes a reason for the propositional content expressed by the main clause. Consider the following examples.

\[ \text{həmsinun ranpaba-ni bonsi mlaoba de-ba} \]

very trying-GEN. they game win-PAST

‘They won the game because they tried hard.’
Because of being ill he has died.

He failed in the exam because he did not read well.

5.5. Coordination:

Coordination in Dimasa is expressed by using coordinators which may be either connective or disjunctive. There are three coordinators, viz., odehe ‘and’, niyakade ‘or’ and tikabo ‘but’. The coordinator odehe functions as a connective while the coordinators niyakade and tikabo function as disjunctive. The distribution and function of the coordinators are discussed below:

(i) Coordinator odehe: As we have mentioned earlier, odehe functions as connective, and it adds up the meaning of the sentences conjoined. It can be used for coordinating noun phrases, clauses or sentences of the same structural type. Consider the following examples.

father and mother

‘father and mother’

dog white and cat black

‘white dog and black cat’
bo gra-ba odehe դեհ mini-ba

he cry-PAST and I laugh – PAST

‘He cried and I laughed’

bo musu գզաո odehe bo miyuŋ gupu
det. cow red and det. elephant white

‘The cow is red and the elephant is white.’

Trideep Calcutta- ha taŋ-ka odehe Dhiraj Bombay-ha taŋ-ka
-LOC. Go-PAST and -LOC. go-PAST

‘Trideep went to Calcutta and Dhiraj went to Bombay.’

դեհ zubu nu-ka odehe դեհ-ի lugu bo-ke dotai-ka

I snake see-PAST and I-GEN. friend it-ACC. kill-PAST

‘I saw (a) snake and my friend killed it.’

From the above examples, it is clear that the coordinator odehe has been used to conjoin the pairs of NPs, clauses or sentences which have the same structural type i.e., we can conjoin two NPs such as sisa gupu ‘white dog’ and alu gisim ‘black cat’, and clauses or sentences like bo musu գզաո odehe bo miyuŋ gupu ‘The cow is red and the elephant is white.’ However, any attempt to conjoin phrases, clauses or sentences of an-unidentical structural type leads to ungrammatical constructions as is evident in the following examples.

miyuŋ gupu odehe bo mini-du elephant white and he laugh-PRE.
‘White elephant and he laughs.’
* bo hilik odehe əŋ zubu nu-ka
  he short and I snake see – PAST
  ‘He is short and I saw (a) snake.’

(ii) Coordinator **niyakade**:

Unlike **odehe**, the Coordinator **niyakade** functions as a disjunctive. It can be used for Coordinating noun phrases, clauses or sentences of the same structural type expressing the idea that only one of the possibilities can be realized (i.e., the semantic content of one constituent stands in exclusion of the other.) Consider the following examples:

\[
\text{nini niyakade əŋ} \\
\text{you or I} \\
\text{‘You or I’}
\]

\[
laisi niyakade rebgoŋ la \\
\text{book or pen take} \\
\text{‘Take book or pen.’}
\]

\[
bo niyakade əŋ pai-ma \\
\text{he or I come-FUT.} \\
\text{‘He or I will come.’}
\]

\[
əŋ Shillong-ha tan-ma niyakade əŋ Silchar-ha don-ma \\
\text{I -LOC. go-FUT. Or I -LOC. stay-FUT.} \\
\text{‘I will go to Shillong or I will stay at Silchar.’}
\]
Ram erōha rōzap-ma niyakade bo orōha bai-ma
here sing-FUT. or he there dance-FUT.

‘Ram will sing here or he will dance there.’

(iii) Coordinator tikabo:

Like niyakade, tikabo functions as disjunctive. Unlike other two coordinators mentioned above, tikabo cannot be used for Coordinating noun phrases, however it can be used for coordinating clauses or sentences of the same structural type expressing a contrast of the meaning of the two constituents. It is to be noted here that the distribution of coordinator tikabo ‘but’ is rather more limited than the other two. Consider the following examples.

* buma tikabo bupa

mother but father

‘mother but father’

* miyūŋ gupu tikabo miyūŋ gisim

elephant white but elephant black

‘white elephant but black elephant’

bo mōzan tikabo (bo) hōmya

she beautiful but she bad

‘She is beautiful but (she is) bad.’

əŋ bo-ke hōmza-du tikabo bo əŋ-ke hōmza-ya

I he-ACC. Love-PRE. but he I-ACC. love Neg.
‘I love him but he does not love me.’

Shyam bai-pu-du tikabo bo rązap-pu-ya
dance-Mod.-PRE. but he sing-Mod.-Neg.

‘Shyam can dance but he cannot sing.’

অনি না জি-মা তিকাবো (অনি) মোগন জি-যা
I fish eat-FUT. but (I) meat eat-Neg.

‘I will eat fish but I will not eat meat.’

5.6. Nominalization:

There are two ways of expressing nominal construction in Dimasa one is by suffixing nominalizer ba to the verb and the other is by adding lexical nominalizer thai ‘fruit’ to the verb. Consider the following examples.

- **ba** zi zi-ba ‘eating’

  daন daন-ba ‘doing’

  rep reb-ba ‘writing’

  লির লির-ba ‘drinking’

  glai glai-ba ‘falling’

  tu tu-ba ‘sleeping’

  pai pai-ba ‘coming’

  সোর সোর-ba ‘cooking’
5.7. Topicalization:

Topicalization in Dimasa is used for highlighting a particular constituent (subject, objects, etc.). Change of order, often to initial position, is a frequently used device in Dimasa for foregrounding constituents, or topicalization. Consider the following examples.

\[
\text{ðη mðkam } \phi \text{ zi-ba}
\]

I rice –ACC. eat –PAST

‘I ate rice.’

\[
\text{mðkam } \text{ðη-zaη } \text{zi-zao-ba}
\]

rice I- Ag.M. eat –INS.-PAST

‘(The) rice was eaten by me.’
Gandhiji ebo laisi-ke reb-ba

this book—ACC. write-PAST

‘Gandhiji wrote this book.’

ebo laisi Gandhiji - zaŋ reb-zao-ba

this book —Ag.M. write – INS. PAST

‘This book was written by Gandhiji.’

5.8. Clefting:

There is no cleft construction in Dimasa, i.e., clefting is not prominent. Unlike English, cleft sentences in this language lacks a dummy subject corresponding to English it, and require the main clause verb (copula) to be in the past tense. Lack of clefting is one of the typological features of Tibeto-Burman languages shared by Dimasa. Thus, Dimasa being a Tibeto-Burman language preserves the syntactic feature of the family. Consider the following examples:

sola  gəəzəo thuyaba Ram don - ba

shirt red wear- partl. be - PAST

‘It was Ram who wore a red shirt.’

khimliŋ - ha donyaba Harish

garden - LOC. live- partl.
'It is Harish who is in the garden.'

rəzaptai khənathaosisi rəzabyaba Tridip dɔŋ - ba

song  sweetly  sing- partl.  be-PAST

'It was Tridip who sang a sweet song.'

5.9. Negation:

There are two ways of expressing negation in Dimasa, one is by using negative markers and the other is with the help of negative copula. There are two negative markers- ya ~ niya and da - in Dimasa. - ya is the most frequently used form which occurs in the post verbal position and niya is used in equational constructions and nominal predicates. Consider the following examples.

bo  daktor niya

he  doctor Neg.

'He is not (a) doctor.'

dɔŋ  baiya niya

I dancer Neg:

'I am not (a) dancer.'

niŋ hoza niya
you leader Neg.

‘You are not (a) leader.’

bonsi poriọnsa-rao niya

they student –pl. Neg.

‘They are not students’

bo mọzanị niya

she beautiful Neg.

‘She is not beautiful.’

nịọ guzu niya

you tall Neg.

‘You are not tall.’

sisa gəzao niya

dog red Neg.

‘The dog is not red.’

ọọ poriko – ha tẹŋ - ya

I school – LOC. go – Neg.

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‘I do not go to school.’

nη mηkam φ zi-ya

you rice ACC. eat - Neg.

‘You do not eat rice.’

bo η-ne laisi-φ ri-ya - nη

he I - DAT. book-ACC. give - Neg.-FUT.

‘He will not give book to me.’

bonsi zu linη - ya

they rice beer drink-Neg.

‘They do not drink wine.’

saosibo erηha pai-ya

anyone here come-Neg.

‘No one comes here.’

The other marker da- is used to express negative imperative or prohibitive and occupies a pre-verbal position, i.e., the use of -da is restricted to imperative and it is prefixed to the verb root. Consider the following examples.
taŋ ‘go’ (order)

da-taŋ

Neg. - go

‘Don’t go’

ebo -ke-da-klai

this-ACC. Neg. – do

‘Don’t do this.’

bo-ne-laisi-Øda-ri

he-DAT. book - ACC. Neg. – give

‘Don’t give book to him.’

dakna da-pai

tomorrow Neg. – come

‘Do not come tomorrow.’

taizu-ke-da-zi

mango-ACC. Neg.-eat

‘Do not eat (the) mango.’
bonsi-ne laizɔma φ da–rep

they – DAT. letter – ACC. Neg. write

‘Do not write letter to them.’

In this connection the observation made by lapolla (1995) can be cited, which says that there are morphemes reconstructable to PTB (aside from the causative *s- prefix) that are overwhelmingly present throughout TB, such as the negative *ma and the negative imperative marker *ta.

5.9.1. Negative copula:

The negative copula giri is used to express negative in existential constructions, locative predicates, and possessive sentences. Consider the following examples.

di - ha na giri

water- LOC. fish Neg.Cop.

‘There is no fish in the water.’

hagra-ha misi giri

forest – LOC . tiger Neg. Cop.

‘There is no tiger in the forest.’

ŋη - ni graozɔma giri

I – GEN . news Neg. Cop.
‘There is no news for me.’

mənaη - ha ɛrəha raza giri

past – LOC. here king Neg. Cop.

‘There was no king here in the past.’

bo no – ha donη

he house – LOC.be

‘He is at home.’

bo no-ha giri

he house-LOC. Neg. Cop.

‘He is not at home.’

 dnη kəmliη-ha giri

I garden-LOC. Neg. Cop.

‘I am not in the garden.’

musu əwar-ha giri

cow meadow –LOC. Neg. Cop.

‘The cow is not in the meadow.’

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From the above discussion it can be concluded that Dimasa has a typologically similar negative construction with the most of the languages of Tibeto-Burman family where negation is mainly formed by affixes i.e. by prefixation or by suffixation.

5.10. Interrogation:

Interrogative in Dimasa can be classified into three types: **yes-no questions**, which asks for the confirmation or negation of a statement; **wh-questions** and **alternative questions**.

5.10.1. Yes-No questions:

The **yes-no question** in Dimasa is formed by adding the question particle **ti** to the verb. An affirmative statement can be converted into an
interrogative sentence without the question particle ti, but by means of
rising intonation. The use of ti is optional when the interrogative is
expressed by the rising intonation. Examples are given below.

graozδma doη

news Exist.

‘There is (a) news.’

graozδma doη ti ?

news Exist Q. P.

‘Is there a news?’

graozδma doη (rising intonation) ?

news Exist.

‘Is there (a) news?’

nirη tan- ma ti ?

you go - FUT . Q.P.

‘Will you go?’

nirη tan- ma (rising intonation) ?

you go - FUT.
‘Will you go?’

niŋ Mary ti?

you Q.P.

‘Are you Mary?’

niŋ Mary (rising intonation)

‘Are you Marry?’

The use of sentence final question particles is a characteristic of postpositional languages, as observed by Greenberg.

Language universal No. 9: “With more than chance frequency, when question particles or affixes are specified in position by reference to the sentence as a whole, if initial, such elements are found in prepositional languages, and, if final, in postpositional.”

5.10.2. Wh-questions:

Wh-questions in Dimasa are formed by substituting the constituent that is being questioned by the appropriate interrogative pronouns. Consider the following examples.

ani bumu Trideep

my name

‘My name is Trideep.’

nini bumu sumu?
your name Wh

‘What is your name?’

bo Ram

he

‘He is Ram.’

bo sere?

He Wh

‘Who is he?’

ŋə poroŋ-ha pai-ma’

I morning-LOC. come-FUT.

‘I will come on morning.’

niŋ bəkali-ha pai-ma?

you when-LOC. come-FUT.

‘When will you come?’

ŋə Silchar-ha təŋ-ma
I-LOC. go-FUT.

'I will go to Silchar.'

nin̥ braha tan̥-ma?

you Wh go-FUT.

'Where will you go?'

subun̥ magəni don̥

man two Exist.

'There are two persons.'

subun̥ bisilai don̥?

man Wh Exist.

'How many persons are there?'

5.10.3. Alternative questions:

Dimasa forms another type of question which consists of two alternatives in which the question particle ti is posed at the end of the first alternative. There is no restriction that the alternatives must be positive or negative. Both the alternatives can be positive. However, it is also generally found that if one of the alternatives is positive then the other will be negative. Thus, the two alternatives can be conjoined with na which is borrowed from the Indo-Aryan as exemplified below.
niŋ porihoza ti na daktor?

you teacher Q.P. or doctor

‘Are you (a) teacher or (a) doctor?’

bo Ram ti na Shyam?

he Q.P. or

‘Is he Ram or Shyam?’

ebo alu ti na sisa?

it cat Q.P. or dog

‘Is it (a) cat or (a) dog?’

niŋ pai-sai-du ti na pai-ya?

you come - Prog. - PRE. Q.P. or come - Neg.

‘Are you coming or not?’

bo miti-ya ti na miti-du

he know-Neg. Q.P. or know -PRE.

‘Does he know or not?’

bonsi tan- ma ti na tan- ya?

They bo-FUT. Q.P. or go-Neg.
‘Will they go or not?’

In Dimasa, the alternative question also can be formed by using rising intonation. Here the question particle ti is optionally used as can be seen in the following sentences.

‘niŋ porihoza na daktor?’ (rising intonation)

you teacher or doctor

‘Are you (a) teacher or (a) doctor?’

bo Ram na Shyam? (rising intonation)

he or

‘Is he Ram or Shyam?’

nin pai-sai-du na pai-ya? (rising intonation)

you come-Prog-du or come-Neg.

‘Are you coming or not?’

bonsi zi-ma na zi-ya? (rising intonation)

they eat-FUT or eat-Neg.

‘Will they eat or not?’

bo miti-ya na miti-du? (rising intonation)

he know-Neg or know-PRE.

‘Does he know or not?’

5.11. Sentences:

Sentences in Dimasa may be classified into three types, viz. (i) simple (ii) complex and (iii) compound.
5.11.1. Simple Sentence:

A sentence which consists of only one clause, i.e., main clause, is called a simple sentence. Consider the following examples.

\[ \partial \eta \ \text{laisi-} \ \phi \ \text{reb-du} \]

I book- ACC. read - PRE.

‘I read book.’

\[ \text{nini daktor} \]

you doctor

‘You (are) a doctor.’

\[ \text{bo tan-ka} \]

he go-PAST

‘He went.’

\[ \text{nini alu gede} \]

your cat big

‘Your cat is big.’

\[ \partial \eta \ \text{miy} \partial \text{ha bo-ke nu-ba} \]

I yesterday she – ACC . see- PAST
‘I saw her yesterday.’

nin duha tan-pure

you now go – Mood

‘You may go now.’

bonsi gaotulu mlao-ma

ey football play-FUT.

‘They will play football.’

5.11.2. Complex sentence:

A sentence which consists of one main clause and one or more subordinate or dependent clause(s), is called a complex sentence. The difference between a main clause and a sub-ordinate clause in Dimasa is that the sub-ordinate clause is introduced by sub-ordinators which may be covert sometimes, preceding or following the predicate of the dependent clause, i.e. sub-ordinate clause. The sub-ordinators like smadi ‘what’, bdkhali ‘when’, broha ‘where’, etc. precede the predicate of the sub-ordinate clause, while the sub-ordinators like baha ‘while’, kade ‘if’, yadusi ‘until’, etc., follow it. Consider the following examples.

bo sin-ba nin smadi nan zao -du ?

he ask-PAST you what want - PRE.

‘He asked what do you want?’
I know when he will come.

You know where he lives.

While walking she wept.

If you help I (will) can do the work.

I will wait until they came.
It should be mentioned here that a sub-ordinate clause in Dimasa may be introduced without any sub-ordinator as exemplified below:

bo thi-ba φ bo hukir-ka

he say-PAST COMP. he hungry – PAST

‘He said (that) he was hungry.’

ebo grao gibi φ bo naga

it news true COMP. he bachelor

‘It is true that he is bachelor.’

η mithi – du φ bo daktor

I know- PRE. COMP. she daktor

‘I know (that) she is daktor.’

5.11.3. Compound Sentence:

In Dimasa, compound sentence is a sentence which consists of two or more main clause conjoined either by the conjunctive co-ordinator odehe ‘and’ or by the disjunctive co-ordinator niyakade ‘or’.

Mary rōzap-sai-du odehe Radha bai-sai-du

sing-Prog.-PRE. and dance - Prog.-PRE.
‘Mary is singing and Radha is dancing.’

nin ḍṇ-ni bupa odehe bo ḍṇ - ni buma

you I - GEN. father and she I - GEN. mother

‘You (are) my father and she (is) my mother.’

bo calcutta - ha taṇ-blai-ka odehe ḍṇ Delhi-ha taṇ-ma

he -LOC. go-Perf.-PAST and I - LOC. go - FUT.

‘He has gone to calcutta and I will go to Delhi.’

ḍṇ zubu φ nu-ka odehe ḍṇ-ni lugu bo-ke do tai-ka

I snake ACC. -see - PAST and I-GEN. friend it- ACC. kill-PAST

‘I saw (a) snake and my friend killed it.’

ziṇ daktor-rao don- ba odehe bonsi rephoza-rao don - ba

we -pl. be - PAST and they editor - pl. be-PAST

‘We were doctors and they were editors.’

ḍṇ Shillon-ha taṇ - ma niyakade ḍṇ Silchar-ha don - ma.

I - LOC. go- FUT. or I -LOC. stay-FUT.
‘I will go to Shillong or I will stay at Silchar.’

Daina Imphal-ha ɾəzəp-ma niyakade bo Gawahati-ha bai-ma

-LOC. sing-FUT. or she – LOC. dance-FUT.

‘Daina will sing at Imphal or she will dance at Guwahati.’

bo nuŋ- ne thoji ɾi-ma niyakade an ri-ma

he you – DAT. ten rupees give-FUT. or I give-FUT.

‘He will give you ten rupees or I will.’