3.1 Introduction

This chapter gives a description of nouns and noun phrase (NP) structure in Tedim Chin. It discusses about nouns and its types, the components of noun phrase such as the pre-head and post-head modifiers and the various noun phrase operations in the language.

Nouns form one of the grammatical categories in Tedim Chin. It is an open class and can take affixes. The pre-head nominal modifiers could be a demonstrative pronoun or a possessor. The post-head nominal modifiers slot may be optionally occupied by adjectives, numerals, relative clause, nominal suffixes or particles. The constituents of the noun phrase are presented in Table 20.

Table 20: Structure of Noun Phrase

<table>
<thead>
<tr>
<th>Noun Phrase (NP)</th>
<th>Pre-nominal modifiers</th>
<th>Post-nominal modifiers</th>
</tr>
</thead>
<tbody>
<tr>
<td>DEM/POSS/GEN</td>
<td>N</td>
<td>ADJ/NUM/CLF/PL/REL/CLITICS/PARTICLES…</td>
</tr>
</tbody>
</table>

Apart from the demonstrative and possessive pronouns, the pre-nominal position can also be filled in by a genitive noun. It is usually accompanied by a high tone as in (91). The structure of the noun phrase can be briefly summarised with data from the narratives shown in (90) to (96).

NP → N

(90) lēŋtõŋhõiʔ
   Lengtonghoih
   ‘Lengtonghoih’
(91)  întúŋ-te  vək-nɔ̀
    neighbour-PL  pig-DIM
    ‘Neighbour’s piglet’

(92)  ūnau  nìʔ
    sibling  two
    ‘Two siblings’

(93)  táŋmaï-taŋ  nìʔ
    cucumber-CLF.seed  two
    ‘Two cucumber seeds’

(94)  ká  gál-ā  sám-tāŋ  pɔ́u-nu
    1POSS  beyond-LOC  hair-straight  grow.2-FEM
    ‘The girl who has straight hair on the other side of me’

(95)  vāntúŋ-ā  āksínélkaī
    sky-LOC  comet
    ‘comet at (in) the sky’

(96)  à  lúzāŋ  sám
    3POSS  head  hair
    ‘His hair (of the head)’
3.2 Pronouns

Pronouns in Tedim Chin are free forms that function alone to fill the position of a noun phrase in a clause. They normally have distributional properties of noun phrase (Payne 1997). In Tedim Chin, there are seven types of pronouns namely, personal pronouns, possessive pronouns, demonstrative pronouns, interrogative pronouns, reflexive pronouns, emphatic pronouns and indefinite pronouns. These are described below:

3.2.1 Personal Pronouns

A personal pronoun is used to talk about a person. It has singular and plural distinctions. There are three kinds of person distinction such as first person, second person and third person. The first person plural is further distinguished in terms of inclusivity and exclusivity as shown in Table 21. LaPolla (2005) in his study on 170 Tibeto-Burman languages and dialects had found out that only the Kiranti languages and some Chin languages (including Tedim Chin) have inclusive-exclusive distinction in the person marking.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>keí ‘I’</td>
<td>ì ‘us (incl.)’</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ef ‘us (incl.)’</td>
</tr>
<tr>
<td>Second</td>
<td>náŋ ‘you’</td>
<td>nɔú ‘you’</td>
</tr>
<tr>
<td>Third</td>
<td>ámàʔ ‘he/she’</td>
<td>àmaù ‘they’</td>
</tr>
</tbody>
</table>

There is no separate pronoun to mark inanimate objects in Tedim Chin. In the narrative on ‘Lengtonghoih’, the third person possessive pronoun is used when referring to Lengtonghoih’s siblings who are Lengtonghoih’s brothers as shown in (97).

(97) à ū-té pāsāl sāgīʔ
3POSS elder-PL male seven
‘Her seven brothers’
(Lit: Her elders, seven male/brothers)
3.2.2 Possessive Pronouns

A possessive pronoun deals with possession. Table 22 presents the possessive pronouns in Tedim Chin. As mentioned earlier, the possessive occupies the pre-head modifying position in a noun phrase. There are three main types of marking possession depending on the type of person. The first person possessive pronoun has singular and plural distinction.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>kà 'my'</td>
<td>i 'our (excl.)'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ef 'us(incl.)'</td>
</tr>
<tr>
<td>Second</td>
<td>nà 'your'</td>
<td>-</td>
</tr>
<tr>
<td>Third</td>
<td>à 'his/her'</td>
<td>-</td>
</tr>
</tbody>
</table>

Tedim Chin, like many other languages, has inherently and optionally possessed nouns. Optionally possessed nouns include concrete nouns. Payne (1997) describes inherently possessed nouns to normally include body parts and kinship terms. The example (98) illustrates inherently possessed nouns marked by possessive pronouns in first person singular form. This sentence is spoken in the context of Lengtonghoih’s story. The narrator is about to start narrating the story and briefly highlights that she will tell a story passed on to her by her grandmother when she was a child.

(98) lēŋtɔŋhɔíɁ táŋtʰú kà neù-laí ā
Lengtonghoih story 1POSS small-PROG-LOC

kà pí ɔ́ŋ gén dàn īn
1POSS grandmother toward tell.2 way CONJ

ɔ́ŋ gén níŋ eì
toward tell.1 1SG.IRR DECL

‘I’ll tell you Lengtonghoih’s story in the way my grandmother used to tell me when I was young’ [VKC, LS 001]
3.2.3 Demonstrative Pronouns

A demonstrative pronoun occupies the pre-head modifying position in a noun phrase. It is used to point out something (object) from the rest of the entity. It is used with reference to distance in time or space in (99). There is no separate plural demonstrative pronoun. The plurals are formed by the affixation of the plural marker -té to the singular demonstratives as in (100) and (101).

(99)  ḥíʔ ‘this’
      huā ‘that’

(100) ḥíʔ-té
      this-PL
      ‘these’

(101) huā-té
      that-PL
      ‘those’

The locative demonstratives hiáʔ ‘here’ and huáʔ ‘there’ are derived from the demonstrative pronouns ḥíʔ ‘this’ and huā ‘that’ and the locative marker -áʔ. These are shown in (102) and (103). The example (104) shows demonstrative pronoun occurring in pre-nominal position in a noun phrase.

(102) ḥíʔ-laï-áʔ (hiáʔ)
      this-PROG-LOC
      ‘here (at this place)’

(103) huá-laï-áʔ (huáʔ)
      that-PROG-LOC
      ‘there (at that place)’
3.2.4 Interrogative Pronouns

Interrogative pronouns in Tedim Chin as shown in (105) are used to ask questions about people or objects. These are also called question words. They generally ask about a person, place, time or situation. They normally occur before the head noun in a noun phrase.

(105) bàŋ ‘what’
    kɔí ‘which’
    cìk ‘when’
    kuà ‘who’
    bàŋcì ‘how’

The interrogative pronoun kuà is used to ask question about a person/people. It can be used as a possessive interrogative pronoun ‘whose’ when question is asked about ownership or a person’s possession that is, sám ‘hair’ in (106). The low tone on kuà is raised to a mid tone.
To find out the owner of the hair, they simply set off for their journey anyhow’ [VKC, LS 023]

3.2.5 Reflexive Pronouns

Reflexive pronouns are formed by repeating a pronoun and joining them together with the conjunction lèʔ ‘and’. Table 23 lists reflexive pronouns in Tedim Chin. Like personal pronouns, reflexive pronoun also shows distinction in person and number in first person. It refers back to the action doer.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>keí lèʔkeí 'myself'</td>
<td>kʊ̀lèʔkʊ̀ 'ourselves (excl.)'</td>
</tr>
<tr>
<td></td>
<td></td>
<td>eflèʔeɪ 'ourselves (incl.)'</td>
</tr>
<tr>
<td>Second</td>
<td>náŋ lèʔnáŋ 'yourself'</td>
<td>nʊ̀lèʔnʊ̀ 'yourselves'</td>
</tr>
<tr>
<td>Third</td>
<td>ámāʔlèʔámāʔ 'him/herself'</td>
<td>ámāʔlèʔámāʔ 'themselves'</td>
</tr>
</tbody>
</table>

The examples (107) and (108) are taken from the narrative ‘Lengtonghoih’s story’. It shows reflexive pronouns occurring in first and third person.

(107) keí lèʔ keí ʂŋ kì-tʰàt níŋ īn
1SG and 1SG toward REFL-kill.1 1SG.IRR CONJ

hɪʔ báŋ~bàŋ īn ʂŋ bɔ́l īn cì īn
this similarly CONJ toward make IMP say.1 CONJ

‘I will kill myself and make me the same like this, he says’ [VKC, LS 077]
‘Thinking that his wife would make him and he killed himself’ [VKC, LS 078]

3.2.6 Emphatic Pronouns

Emphatic pronouns are used to give emphasis to the pronoun. It is marked by -màʔ. It reflects back to the person in reference. Example (109a) to (109d) shows emphatic pronouns with singular and plural personal pronouns and (110) shows the occurrence of first person emphatic pronoun in a sentence extracted from the narrative ‘Mau Zuang’. Mau Zuang then finally confessed to her servants that she is their master’s wife.

(109) a. keí-màʔ
1SG-EMPH
‘I myself’

b. náŋ-màʔ
2SG-EMPH
‘You yourself’

c. ámàʔ-màʔ
3SG-EMPH
‘He himself/she herself’

d. āmaū-màʔ
3PL-EMPH
‘They themselves’
3.2.7 Indefinite Pronouns
An indefinite pronoun is used to refer to an object that is not specified. Some of the indefinite pronouns in Tedim Chin are pëlxlát ‘some’, kuàmàʔ ‘no one’, bàŋmàʔ ‘nothing’, xàtpeùʔ ‘anyone/anything’ kuàhiámxàt ‘someone/somebody’, nàxàt ‘something’ etc. An indefinite pronoun which starts with kuà meaning ‘who’ refers to a human being and those with bàŋ ‘what’ is normally used with reference to non-human object.

3.3 Nouns
Generally, any language associates noun class with the most time-stable concepts (Payne 1997). A noun includes a vast set of animate and inanimate objects. In most cases, grammatical categories are not always clearly distinguished. It is important to look into the distributional (or configurational) and structural properties (Payne 1997) in order to identify a noun. Nouns have mostly monosyllabic and disyllabic structure though polysyllables are also found in the language. Abstract nouns are formed by derivational processes.

3.3.1 Morphological Classes
Nouns can be of different types in Tedim Chin depending on how it has developed. It can be simple nouns which have an inherent property of a signifier and signified. It can also be formed by the addition of a bound morpheme to verbs or adjectives. Another way of forming nouns is by combining together two words which may or may not be from the same grammatical category.

Morphologically, there are three types of nouns- simple nouns, complex nouns and compound nouns. These are discussed in subsequent sections.
3.3.1.1 Simple Nouns
Simple nouns are basic nouns which are not derived from any other word. It is a content word initself and is monosyllabic. Disyllabic and polysyllabic structures are either associated with complex or compound nouns (discussed in §3.3.1.2 and §3.3.1.3). It encompasses names of animate and inanimate objects as shown in (111).

(111) nī ‘sun’
     xà ‘moon’
     tuí ‘water’
     siāl ‘mithun’
     tù ‘sheep’

3.3.1.2 Complex Nouns
Complex nouns are derived from verbs and adjectives by suffixing -nā to it. This process is known as nominalization. -nā is a productive class-changing suffix in Kuki-Chin languages.

Verb+ na
In this process, the verb changes its form from Stem 1 to Stem 2 with the nominalizer suffixed to it, thereby becoming a noun. These are illustrated in (112), (113) and (114).

(112) lùm + nā => lùpnā ‘bed’ * lùmnā
     sleep.1 NMLZ N

(113) zɔ́ú + nā => zɔ̀nā ‘victory’ * zɔ́nā
     win.1 NMLZ N

(114) piāŋ + nā => piānnā ‘birthplace’ * piāŋnā
     born.1 NMLZ N

* lùmnā indicates the ungrammaticality of the word.
In the formation of a noun from verb, that is, Stem 2+nominalizer, there is change of segment in the verb. The existing phoneme is replaced by a new phoneme in the derived word.

**Adjective+ na**

Adjective also follows the same pattern like the above to derive an abstract noun. It involves replacement of phoneme as in (115), addition of phoneme as in (116) or change in tone as in (117).

\[(115)\text{kāŋ} + \text{nā} \rightarrow \text{kānnā} \quad \text{‘whiteness’} \]

\[
\begin{array}{ccc}
\text{white} & \text{NMLZ} & \text{N} \\
\end{array}
\]

\[(116)\text{siá} + \text{nā} \rightarrow \text{siátnā} \quad \text{‘badness’} \]

\[
\begin{array}{ccc}
\text{bad} & \text{NMLZ} & \text{N} \\
\end{array}
\]

\[(117)\text{pīl} + \text{nā} \rightarrow \text{pīlnā} \quad \text{‘wisdom’} \]

\[
\begin{array}{ccc}
\text{wise} & \text{NMLZ} & \text{N} \\
\end{array}
\]

**3.3.1.3 Compound Nouns**

There are two types of compounding in Tedim- simple compound and compounding with elaborate expression. This process is also productive in Karbi and many South/South-East Asian languages (Konnerth 2014).

**3.3.1.3.1 Simple Compound**

A simple compound is formed from a combination of two roots in which the resultant is an noun. The compound words can be formed from a noun, a verb and an adjective. A simple compound noun can be Noun-Noun compound, Noun-Verb compound, Noun-Adjective compound, Verb-Verb compound, Verb-Noun compound and Verb-Adjective compound.
Noun-Noun compound
(118) vá + sá => vásá ‘bird’
   bird    flesh

   ŋá + sá => ŋásá ‘fish’
   fish    flesh

   sūm + kuāŋ => sūmkuāŋ ‘tortoise’
   money   plate

   sá + tʰaū => sátʰaú ‘oil’
   flesh    fat

   līŋ + pāk => līŋpāk ‘rose’
   thorn    flower

Noun-Verb compound
(119) vàn + lēŋ => vānlēŋ ‘aeroplane’
   sky      fly.1

   gāl + káp => gālkáp ‘soldier’
   enemy    shoot.1

   bīl + bàʔ => bīlbàʔ ‘earring’
   ear      wear (on ear)

   lū + xū => lūxū ‘hat’
   head     wear (on head).1
sám + kilʔ =⇒ sámkilʔ ‘hairclip’

hair lock

Noun-Adjective compound

(120) aī + sān =⇒ aīsān ‘turmeric’

wild plant red

sèk + xūm =⇒ sèkxūm ‘orange’

seasonal fruit sweet

tʰeí + xá =⇒ tʰeíxá ‘plum’

fruit bitter

maī + puāŋ =⇒ maīpuāŋ ‘a seasonal vegetable’
pumpkin grey

nàʔ + tāŋ =⇒ nàʔtāŋ ‘banana’

leaf straight

sík + kāŋ =⇒ síkkāŋ ‘tinted roof’

metal white

ći + xūm =⇒ cǐxūm ‘sugar’
salt sweet

Verb-Verb compound

When two verbs form a compound, it becomes a noun in the examples illustrated in (121).

(121) pʰél + xaī =⇒ pʰélxaī ‘bucket’

undo lift/carry
Verb-Noun compound

In noun-verb compound, the verb is in Stem 2 when it is used to form a noun.

(122) lām + xuāŋ => làmxuāŋ ‘jackfruit’
   dance   drum

(123) zuàn + muát => zuànmuát ‘a seasonal fruit with sour taste’
   nostalgia   rot

Verb-Adjective compound

This compound is the rarest among the other compounds.

3.3.1.3.2 Compounding with Elaborate Expression

Compound words can be formed by joining two nouns with a conjunction lèʔ. These are illustrated in (124). This feature is also prominent in Thadou (Haokip 2014), another northern Kuki-Chin language, which is termed as “conjunctive compounds”. These are what are called as ‘dvanda’ compounds in Sanskrit.

(124) a. liā    lèʔ    tāŋ
       girl and boy
       ‘Young boys and girls’

b. nú    lèʔ    pā
       mother and father
       ‘Parents’

c. nék   lèʔ   dôn
       eat and drink
       ‘Food’
3.3.2 Semantic Classes

This section describes proper nouns (§3.3.2.1), common nouns (§3.3.2.2) and various terms used to refer to other people or communities (§3.3.2.3).

3.3.2.1 Proper Nouns

Payne (1997) defines proper names as “nouns that are used to address and identify particular persons or culturally significant personages or places”. This sub-section also deals with personal names, kinship terms and endearment terms, days and months used by the community.

3.3.2.1.1 Personal Names

Tedim Chin has a patrilineal society. This social system has a crucial function in personal names right from the name giving ceremony. Whether the grandparents are alive or dead does not have any restriction on this issue. In case the potential name giver had died before the baby is born, the child’s name is considered as a way of remembering the name-giver as the name is attached alongwith it. A baby boy’s name will have to start with the grandfather’s last name and the possible names will be suggested by family members with the invited guests and well-wishers who had gathered on the name giving day. The best one will be chosen and will be the name of the new born child.

Ton Thang (Grandfather’s name)

The naming of a child follows this pattern as:

Thang (Grandfather’s last name-First name) Sian (Middle name) Mang (Last name)
Thang is the grandfather’s last name. The new born baby boy’s name starts with it and after suggestions and discussions, the baby is named as Thang Sian Mang. A baby girl will be named from the grandmother’s last name. After giving name to one girl and one boy each by the paternal grandparents, the next child will be named by the maternal grandparents. Names are usually two to four syllables long. The last syllable of a person’s name is used for calling or referring to the person. Endearment terms are also used. The semantics of a given name reflects the emotional state of the name-giver.

The examples of male and female personal names are:
(125) niāŋ ṇafʔ cǐŋ ‘Niang Ngaih Cing (a female name)’
(126) haù̀ cǐn xúp ‘Hau Cin Khup (a male name)’

3.3.2.1.2 Kinship Terms
Kinship terminology is an important part of Tedim Chin language as well as society. Kinship terms show the relationship that holds together a person with the one addressed. In a family, the grandfather is addressed as pū and the grandmother as pī by the grandchildren. The grandparents will be both addressed by their children as pá ‘father’ and nú ‘mother’. Children are tá ‘child’ or táté ‘children’ of the parents and tú ‘grandchild’ or túté ‘grandchildren’ of the grandparents. Generally, all male members in the family of the grandfather’s age group are pū to the grandchildren. Likewise, all female members of grandmother’s age group are pī to the grandchildren. The father’s brothers or uncles are addressed with pá prefixed to their last name. There are exceptions with the eldest and youngest brothers. In a family with two or more brothers, the eldest among all is called as pápí which literally means ‘big father’ and the youngest one as pánɔú/páneú meaning ‘small father’. The wives of the paternal uncles are addressed with nú prefixed to their names. The eldest paternal uncle’s wife is núpí and the youngest uncle’s wife is núnɔú/núneú. The same pattern applies to the female members in the family. The eldest paternal aunt of the child is nípí ‘big aunt’ and the youngest aunt is nínɔú/níneú ‘small aunt’. The aunts’ husbands are called as gāŋ. The eldest aunt’s husband is gāŋpí and youngest aunt’s husband is simply gāŋ or gāŋ prefixed to his name.
3.3.2.1.3 Days and Months

There are seven days in a week. Days are counted with Sunday as the base. This means that Sunday comes first in weekdays. Monday is *pízíŋ* literally meaning ‘tomorrow of Sunday’. Sunday is shortened as *pí* in these week names. Tuesday is *pítʰaí* which means ‘second day after Sunday’. Wednesday is *nílaĩ*, that is, the middle day. Like Monday and Tuesday, Thursday and Friday are ‘tomorrow of Wednesday’ and ‘second day after Wednesday’. The names of days in Tedim Chin are shown in (127).

<table>
<thead>
<tr>
<th>Tedim Chin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>nìpí</td>
<td>Sunday</td>
</tr>
<tr>
<td>pízíŋ</td>
<td>Monday</td>
</tr>
<tr>
<td>pítʰaí</td>
<td>Tuesday</td>
</tr>
<tr>
<td>nílaĩ</td>
<td>Wednesday</td>
</tr>
<tr>
<td>laĩžĩŋ</td>
<td>Thursday</td>
</tr>
<tr>
<td>laĩtʰaí</td>
<td>Friday</td>
</tr>
<tr>
<td>nínɔú</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

Nowadays, borrowed words from Mizo/Hmar, which are then nativised, are also used for counting week days by some speakers as illustrated in (128). Sunday is known as *cɔ̀lɁnī* in Mizo/Hmar and *xɔ̀lnī* in Tedim, both means ‘rest day’.

<table>
<thead>
<tr>
<th>Mizo/Hmar</th>
<th>Tedim Chin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>cɔ̀lɁnī/pàtʰiánnī</td>
<td>nípínī/păsiánnī</td>
<td>Sunday</td>
</tr>
<tr>
<td>tʰɔ̀Ɂtránnī</td>
<td>tʰɔ̀Ɂtánnī</td>
<td>Monday</td>
</tr>
<tr>
<td>tʰɔ̀Ɂlènī</td>
<td>tʰɔ̀Ɂlènī</td>
<td>Tuesday</td>
</tr>
<tr>
<td>nílaĩnī</td>
<td>nílaĩnī</td>
<td>Wednesday</td>
</tr>
<tr>
<td>nílaĩtʰɔ̀Ɂtránnī</td>
<td>nížōnī/nľaĩtʰɔ̀Ɂtánnī</td>
<td>Thursday</td>
</tr>
<tr>
<td>zirtʰpnī</td>
<td>zïltʰpnī/sïntʰpnī</td>
<td>Friday</td>
</tr>
<tr>
<td>înrínnī</td>
<td>kǐgìnnī</td>
<td>Saturday</td>
</tr>
</tbody>
</table>

In Tedim Chin world view, there are twelve months in a year based on the lunar movement. Every fourth year or leap year is called ‘Behiang kum’. Each month is given
a name since the forefathers’ time. These terms are not commonly used although it is still preserved in books and by older generations. The lists of months are given in (129).

<table>
<thead>
<tr>
<th>Tedim Chin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>tʰeínɔúsìɁxà</td>
<td>January</td>
</tr>
<tr>
<td>tūnxá</td>
<td>February</td>
</tr>
<tr>
<td>dɔūtá</td>
<td>March</td>
</tr>
<tr>
<td>dɔúpí</td>
<td>April</td>
</tr>
<tr>
<td>zĩŋxà</td>
<td>May</td>
</tr>
<tr>
<td>gāmxá</td>
<td>June</td>
</tr>
<tr>
<td>tāŋsfìxà</td>
<td>July</td>
</tr>
<tr>
<td>tāŋxà</td>
<td>August</td>
</tr>
<tr>
<td>pʰālxà</td>
<td>September</td>
</tr>
<tr>
<td>xuáðɔūxà</td>
<td>October</td>
</tr>
<tr>
<td>nɔūxà</td>
<td>November</td>
</tr>
<tr>
<td>kaũxà</td>
<td>December</td>
</tr>
</tbody>
</table>

### 3.3.2.2 Common Nouns

Common nouns refer to nouns which are used for non-specific objects or things. It is a common term used for a group of objects. These are monosyllabic and disyllabic. Some of the common nouns in Tedim Chin are shown in (130) to (132):

(a) Humans:

(130) siā ‘teacher’

lêm ‘friend’

ínvēŋ ‘neighbour’

naüpàŋ ‘child’
(b) Animals:
(131) índá ‘domestic animal’
    gāmsá ‘wild animal’
    vásá ‘bird’
    ŋásá ‘fish’

(c) Inanimate objects:
(132) lámpí ‘road’
    xuā ‘village’
    leì ‘bridge’
    muāl ‘mountain’

3.3.2.2.1 Terms used for Referring to Other People
Tedim Chin speakers used different terms to call different groups of people with whom they are in contact. The relationship and the kind of contact they have with each other are listed in (133). For example, the territories of the Tedim Chins were once occupied by the British colonial rule. So, the British are called as māŋkāŋ or mīkāŋ which can be literally translated as white officer or white man. Nowadays, this term has an extended meaning to refer to any foreigners of white skin such as the Americans.

<table>
<thead>
<tr>
<th>Tedim</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>kǒlté</td>
<td>Burmese</td>
</tr>
<tr>
<td>sènté</td>
<td>Chinese</td>
</tr>
<tr>
<td>kālātē</td>
<td>Aryan or non-tribal feature</td>
</tr>
<tr>
<td>meīteīté</td>
<td>Manipuri</td>
</tr>
<tr>
<td>māŋkānté</td>
<td>English/American of white skin</td>
</tr>
<tr>
<td>lūseīté</td>
<td>Mizo</td>
</tr>
</tbody>
</table>

3.3.3 Nominal Categories
Nominal categories give varying degrees of nominal expression are discussed under different topics. These are: number (§3.3.3.1), gender (§3.3.3.2), case (§3.3.3.3), classifiers (§3.3.3.4), numerals (§3.3.3.5) and quantifiers (§3.3.3.6).
3.3.3.1 Number

There are three distinctions with regard to number—singular, dual and plural. Singularity is unmarked in Tedim Chin. Sometimes a singular number is often expressed by the cardinal number /fw/ ‘one’. Plurality of a noun is indicated by the plural marker -/té/. The plural suffix can be attached to all the nouns. The examples of singular and plural nouns are shown in (134).

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nûmeì ‘girl’</td>
<td>nûmeì-té ‘girls’</td>
</tr>
<tr>
<td>úí ‘dog’</td>
<td>úí-té ‘dogs’</td>
</tr>
<tr>
<td>sîŋkûŋ ‘tree’</td>
<td>sîŋkûŋ-té ‘trees’</td>
</tr>
<tr>
<td>laìbú ‘book’</td>
<td>laìbú-té ‘books’</td>
</tr>
</tbody>
</table>

Even though singular number is unmarked in Tedim Chin, the suffix -/mál/ specifically when added to few nouns gives a sense of singularity. It can occur with both count and mass nouns. When -/mál/ occurs after the noun as in (135) and (136), it denotes a singular number.

(135) mî-mál
human-one piece
‘individual’

(136) guàʔ-mál
rain-one drop
‘rain drop’

Tedim Chin also uses -/gèl/ to mark duality. The dual marker occurs after the pronoun as in (137) and (138). The plural marker -/té/ occurs in between the pronoun and the dual marker. It always marks for ‘two’.

(137) àmaù-té-gél
3PL-PL-DUAL
‘both of them’
In (139) and (140), plurals are marked by the suffix -té to the noun. The plural marker in Tedim Chin occurs after the noun and is always attached with it. This suffix denotes more than one of the referent noun.

(139) laîbú-té
book-PL
‘books’

(140) vásá-té
bird-PL
‘birds’

However, the plural marker can shift its position from post-noun to post-adjective. When the noun has to be pluralised, the plural marker occurs right after the noun which gives a plural meaning of more than one. In a slightly different manner, when an adjective is added to the noun along with the plural, the whole phrase or sentence is given a plural meaning. The plural marker follows the adjective which is a modifier for the noun which is illustrated in (141).

(141) ín hɔìʔ-té
house good-PL
‘The beautiful houses’

The plural marker -té can also occur after the numerals as in (142).

(142) gām tʰūm-té
land three-PL
‘The three countries’
3.3.3.2 Gender

The only gender marker for animate objects in Tedim Chin is \(-nù\) for ‘feminine’ and \(-pà\) for ‘masculine’. The gender suffixes distinguishes masculinity and femininity. However, a neuter (common) gender is expressed when the gender marker is not attached to the noun. Some of the examples are: naũŋék ‘baby’, naũpáŋ ‘child’, tágàʔ ‘orphan’, tá ‘offspring’ etc. In order to distinguish the gender, the feminine and masculine gender markers are suffixed to it. Gender is divided into two groups- human and non-human.

3.3.3.2.1 Human

There are two main types of gender distinction for humans: \(-nù\) for feminine and \(-pà\) for masculine. The gender markers are suffixed to the noun. The human gender suffixes are illustrated in Table 24.

<table>
<thead>
<tr>
<th>naũpáŋ-pá ‘boy’</th>
<th>naũpáŋ-nú ‘girl’</th>
</tr>
</thead>
<tbody>
<tr>
<td>mɔũ-pá ‘bridegroom’</td>
<td>mɔũ-nú ‘bride’</td>
</tr>
<tr>
<td>tá-pá ‘son’</td>
<td>tá-nú ‘daughter’</td>
</tr>
</tbody>
</table>

There are some lexicalized gender markers in compound nouns which can also be viewed as prefixes. In all the nouns listed in (143), both the masculine and feminine gender markers are lexicalized even though there is a trace of the markers in all the cases. Segmentation of the morphemes does not make sense and it also fails to give the desired meaning.

(143)  pàsál ‘boy/ male’
  *pa-sal ‘boy/ male’
  pápí ‘man (married)’
  *pa-pí ‘man (married)’
  nûmei ‘girl/female’
  *nu-mei ‘girl/female’
  núpí ‘woman (married)’
  *nu-pí ‘woman (married)’
Sometimes the lexicalized nouns, nûmeì ‘female’ and pàsàl ‘male’ are also used for marking the gender of a noun as in (144) and (145).

(144) pàsàl  naûpâŋ  
male  child  ‘boy’

(145) nûmeì  naûpâŋ  
female  child  ‘girl’

Some kinship terms do not take gender marker but inherently carries a sense of masculinity and femininity. These are shown in (146).

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaŋ ‘uncle (father sister’s husband)’</td>
<td>ni ‘aunt (father’s sister)’</td>
</tr>
<tr>
<td>* gaŋ-pa ‘uncle (father sister’s husband)’</td>
<td>*ni-nu ‘aunt (father’s sister)’</td>
</tr>
<tr>
<td>pu ‘grandfather’</td>
<td>pi ‘grandmother’</td>
</tr>
<tr>
<td>*pu-pa ‘grandfather’</td>
<td>* pi-nu ‘grandmother’</td>
</tr>
<tr>
<td>taŋval ‘bachelor’</td>
<td>nuŋak ‘unmarried woman’</td>
</tr>
</tbody>
</table>

3.3.3.2.2 Non-Human

For non-human nouns, there are two types of gender markers one for generic and another for specific respectively. The generic type is used to distinguish animals for its gender by two gender markers -nù for female and -pà for male. The specific type makes distinction depending on different stages of animal’s life: -pì for female (mature) and -tāl for male (mature). -luī means a male (mature) which has almost an equivalent meaning with -tāl. It is used only with āk-luī ‘cock’ and has a more specific meaning. Table 25 gives a list of non-human gender markers.
### Table 25: Non-Human gender markers

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>bōŋ-tāl ‘ox’</td>
<td>bōŋ-pī ‘cow’</td>
</tr>
<tr>
<td>āk-tāl ‘cock’</td>
<td>āk-pī ‘hen’</td>
</tr>
<tr>
<td>lɔī-tāl ‘bull’</td>
<td>lɔī-pī ‘buffalo’</td>
</tr>
</tbody>
</table>

Animate objects have words for different stages of life which does not make any distinction between male and female. -lā is used for ‘young or growing up stage animals that are not yet mature’ and -guāl is used for both human beings and animals in the same age group regardless of their gender. Some examples are shown in (147).

(147)  
- bōŋ-lā ‘a cow which is not yet mature but no longer young’  
- āk-lā ‘a hen which is not yet mature but no longer young’  
- āk-guāl ‘a hen/cock of the same age group’  
- xàn-guāl ‘people of the same age group’

With non-humans, these suffixes are also used in the same pattern like that of humans. But in most cases, the gender marker is not used unless the gender of the animal is in question. The examples (148) and (149) show the gender markers occurring with elephant.

(148)  
- saī-nū  
  elephant-FEM  
  ‘elephant(female)’

(149)  
- saī-pā  
  elephant-MAS  
  ‘elephant (male)’

With regard to the above examples, when the animal ‘elephant’ is expressed with regard to the size or maturity, these terms will be used accordingly: saīpī for female, saītāl for male, saīlā and saīnɔū for both male and female.
3.3.3.3 Case

There are seven cases in Tedim Chin. All the case markers are suffixes and occur to the right of the noun. The case markers and types of cases are given in Table 26. Case syncretism is observed in instrumental and genitive cases. However, these cases can be distinguished from each other only by their context of usage.

Table 26: Case markers

<table>
<thead>
<tr>
<th>Case markers</th>
<th>Types of case</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ìn</td>
<td>Ergative</td>
</tr>
<tr>
<td>-a</td>
<td>Instrumental</td>
</tr>
<tr>
<td>-aʔ/-a</td>
<td>Locative</td>
</tr>
<tr>
<td>-a</td>
<td>Genitive</td>
</tr>
<tr>
<td>-pan</td>
<td>Ablative</td>
</tr>
<tr>
<td>-tɔʔ</td>
<td>Comitative</td>
</tr>
<tr>
<td>-adįŋ</td>
<td>Dative</td>
</tr>
</tbody>
</table>

3.3.3.3.1 Ergative

Ergative case marker occurs in atransitive sentence. It marks the subject of a transitive verb as in (150). The ergative case is marked by -ìn. A subject is unmarked when it is intransitive as in (151).

(150) à pá-ìn à ínsàk-té meiʔaì xát
3POSS father-ERG 3POSS neighbour-PL widow one

ŋaï aiʔ ciáŋ ā tuá á ŋaìʔ mán ā
love.1 3SG.COP TEMP ADV DEM 3SG love.2 reason ADV

maū zuáŋ nú pën huát bɔ̀ sīm ín
Mau Zuang.GEN mother TOP hate.2 make secretly CONJ

‘Her father loved their neighbour who is a widow that he started to hate Mau Zuang’s mother’
3.3.3.3.2 Instrumental

Crystal (2003) defined instrumental as the form taken by a noun phrase when it expresses a notion as ‘by means of’. It is also a case indicating that the referent of the noun it marks is the means of the accomplishment of the action expressed by the clause. The instrumental case in Tedim is marked by ‘-a’ as in (152).

(152) tuā pán ā ā ñká-túŋ-ā
DEM ABL ADV 3POSS varandah-above-LOC

tuàk-sùk ā ā ü siàm tuí
jump-downward CONJ 3POSS elder handloom water

piák ā dón lèʔ kɔl-màŋ-pá-in
give.2 3POSS drink.2 COND Burmese-officer-MAS -ERG
à ü lák-sàk kík díŋ ciʔ tʰeʔ
3POSS elder take.2-CAUS ITER PURP say.2 know.1

afʔ ciáŋ ā āk-ciáŋ-tɔ̀ nà nà
3SG.COP TEMP ADV hen-stick-CLF.stick-INSTR 2POSS 2SG

sát-lùm
beat.1-sleep.1
‘From there he descend down into the frontyard and when he drank his sister’s water nearby her handloom, the Burmese officer knew that he would take back his sister that he hit him dead with a long stick’ [VKC, LS 069]

3.3.3.3.3 Locative
Locative case indicates the location/destination of things. It is marked by -āʔ/ā as illustrated in examples (153) and (154).

(153) lɔú laĩ-xát-ā ŋm zaĩ~zaĩ mū
farm middle-one-LOC EXIST group see.1
‘He saw them actively working in the middle of the field’ [VKC, LS 056]

(154) tuā á kì-sìl-nā-âʔ à sám
DEM 3SG REFL-wash.2-NMLZ-LOC 3POSS hair
sɔ́p-nā-âʔ à sám-zāŋ xát tuí-ín
wash-NMLZ-LOC 3POSS hair-CLF.strand one water-ERG
taï-sûk diáŋ~diáŋ
run-downward gradually

‘In the place where she took bath, where she washed her hair, one of her hairstrand was taken away by water’ [VKC, LS 015]

3.3.3.3.4 Genitive
Genitive case is marked by -á. It marks for ownership. The possessive pronouns such as kà, nà and à also represents ownership for first person, second person and third person respectively. Genitive is also expressed by high tone on personal pronouns and personal names. The examples (155) to (157) show genitive case marking in Tedim Chin.

(155) hîʔ kà īn
this 1POSS house
‘This is my house’
(156) nà sūm tóʔ laibú lèf ú 2POSS money COM book buy.1 IMP
‘Buy a book with your money’

(157) úi-ín à pū tʰeì dog-ERG 3POSS master know.1
‘The dog knows its master’

Personal pronouns can function as genitive marker. This is possible with high tone as in (158).

(158) híʔ keí ín this 1SG.GEN house
‘This is my house’

3.3.3.5 Ablative

Ablative case marks the starting point from which things initiated. It is marked by -pàn in examples (159) and (160).

(159) lámká-pán dēlī-àʔ mí támpí pēm úʔ Lamka-ABL Delhi-LOC person many migrate PL
‘Many people migrated from Lamka to Delhi’

(160) tuā tèʔ maū zuāŋ zʊŋ à lèi búl-pàn DEM ADV Mau Zuang also 3POSS bridge base-ABL
ā kúm-sùk in à nū à LOC step-downward CONJ 3POSS mother 3POSS
naū nɔí piá-sàk younger breast give.1-CAUS
‘Then Mau Zuang also came down from the bridge and let her mother breastfeed her younger sister’

3.3.3.3.6 Comitative

A comitative case expresses an accompaniment that carries the meaning with or accompanied by. Crystal (2003) defined comitative as the form taken by a noun phrase when it is expressing the meaning ‘along with’ or ‘accompanied by’. Comitative case is marked by -tɔ̀ʔ as shown in example (161) and (162).

(161) mànɔ̃nɔ̀-ín à naũ-nú-tɔ̀ʔ tuí tɔī
Manno-ERG 3POSS younger-FEM-COM water hold.1
‘Manno carries water with her sister’

(162) á ván-tɔ̀ʔ ámàʔ-tɔ̀ʔ à nuaí làk
3POSS luggage-COM 3SG-COM 3SG below among
leí làk tuí làk tù-sùk in
soil among water among land.1-downward ADV
‘With her luggage, with her, she fell down among the soil (land), among the water’

3.3.3.3.7 Dative

Dative case is marked by -ádıŋ. It means ‘for’ or ‘for the benefit of someone’. The examples of dative case is illustrated in (163) and (164).

(163) paũpũ-ín à tápă á-diŋ xèdăp thák
Paupu-ERG 3POSS son GEN-PURP shoe new
leĩ-sàk
buy.2-BENF
‘Paupu bought a new shoe for his son’
3.3.3.4 Classifiers

Tedim Chin has a classifier which occurs with nouns. There is no numeral classifier in Tedim Chin (Pappuswamy, Longmailai, Cing and Joshi 2011) which is also absent in many Kuki-Chin languages. Noun classifiers in Tedim Chin occur as bound morphemes attached to the noun in non-quantifying expressions. They typically denote generic semantic characteristics of animate and inanimate nouns (Aikhenvald 2000) they categorize, such as, men, women, plants and animals.

3.3.3.4.1 Shape-based Classifiers

Shape-based classifiers are discussed under three sub-sections: one-dimensional, two-dimensional and three-dimensional depending on flat, cylindrical and oval and stick-like form of the object.

**One-Dimensional**

-ŋη is used to classify cylindrical hollow inanimate objects. The order of classifier is N-CLF as in (165).

(165)

a. guá-ŋη
   bamboo-CLF. cylindrical.hollow
   ‘bamboo pipe’
b. tuí-lŋŋ\n\nwater-CLF. cylindrical.hollow
‘water pipe’

c. mùt-lŋŋ\n\nblow-CLF. cylindrical.hollow
‘blower(for fire)’

d. tʰaù-lŋŋ\n\ngun-CLF. cylindrical.hollow
‘gun’

e. púm-lŋŋ\n\nround-CLF. cylindrical.hollow
‘a tool for weaving cloth’

síŋ-kúŋ ‘tree (in general)’

(166)

a. síŋ-kúŋ
\nwood-CLF. stem-like
‘tree’

síŋ and -kúŋ can be both used separately before or after with tree and its products. 
síŋ is used to specify the kind of wood class. It occurs after the name of the tree species 
or variety so as to indicate that it is in the family of a tree. síŋ can be a living or dead 
tree.

síŋpék ‘wood plank’, síŋkuāŋ ‘wooden box’, etc.

-kúŋ is a classifier for stem-like one-dimensional living object:

b. tāk-kúŋ
\npine-CLF. stem-like
‘pine tree’
c. haï-kûŋ
   mango-CLF. stem-like
   ‘mango tree’

d. lēŋtʰẹ́i-kûŋ
   pineapple-CLF. stem-like
   ‘pineapple tree’

The classifier -zāŋ is used for strand-like, flexible object both animate and inanimate as in:

(167)

a. gîl-zāŋ
   stomach-CLF. strand
   ‘intestine’

b. sâm-zāŋ
   hair-CLF. strand
   ‘strand of hair’

c. xaũ-zāŋ
   thread-CLF. strand
   ‘strand of thread’

d. bí-zāŋ
   thatch-CLF. strand
   ‘strand of thatch’

e. kiák-zāŋ
   weed-CLF. strand
   ‘strand of weed/grass’
-guí is used to describe thin long/wire-like objects as in:

(168)

a. xaū-guí
   thread-CLF. rope-like
   ‘rope, thread-like thing’

b. meí-guí
   fire-CLF. rope-like
   ‘electric wire’

c. bé-guí
   bean-CLF. rope-like
   ‘creeping part of bean stem’

d. maī-guí
   pumpkin-CLF. rope-like
   ‘creeping part of pumpkin stem’

e. xāŋ-guí
   generation-CLF. rope-like
   ‘genealogy’

f. sí-guí
   blood-CLF. rope-like
   ‘vein’
Two-Dimensional
-pék is used to classify flat, two-dimensional objects:

a. sǐŋ-pék
   tree-CLF. flat
   ‘flat wooden’

b. xê-pék
   leg-CLF. flat
   ‘sole of feet’

c. xùt-pék
   hand-CLF. flat
   ‘palm of hand’

Three-Dimensional
-táŋ refers to seed-like, three-dimensional objects:
(169)

a. mìt-táŋ
   eye-CLF. seed-like.solid
   ‘eyeball’

b. xì-táŋ
   necklace-CLF. seed-like.solid
   ‘beads of necklace’

c. suáŋ-táŋ
   stone-CLF. seed-like.solid
   ‘pebble’
d. lūŋ-táŋ
   heart-CLF. seed-like.solid
   ‘heart’

-xūk refers to pit-like which is dug on the ground:
(170)
   a. tuí-xūk
      water-CLF. pit
      ‘well’
   b. hàn-xūk
      cemetry-CLF. pit
      ‘grave’
   c. suáŋmeíh̀l-xūk
      coal-CLF. pit
      ‘coalmine’
   d. xàm-xūk
      gold-CLF. pit
      ‘goldmine’
   e. kuà-xūk
      hole-CLF. pit
      ‘pit’

-kuāŋ refers to flat, hollow-like/concave object as in:
(171)
   a. síŋ-kuāŋ
      tree-CLF. flat.hollow
      ‘wooden box’
b. gūn-kuāŋ
   river-CLF.flat.hollow
   ‘boat’

c. án-kuāŋ
   food-CLF.flat.hollow
   ‘plate’

d. hàn-kuāŋ
   grave-CLF.flat.hollow
   ‘coffin’

e. sūm-kuāŋ
   money-CLF.flat.hollow
   ‘tortoise’

3.3.3.5 Numerals
There are two types of numerals in Tedim Chin: cardinal and ordinal. The base of Tedim Chin counting system is decimal, that is, the base form is 10 till the numeral 99. After 100, the base is 100, that is, number is built by the addition of 100+1, 100+2 and so on.

3.3.3.5.1 Cardinals
Cardinal numbers are basic counting system used for counting anything. It starts from the numeral xàt ‘one’ and goes on till one is willing to count. Cardinal numbers are presented in Table 27.
The decimal number system is used for counting numerals in Tedim Chin. The numbers from 1 to 9 form the basis of Tedim Chin counting system. These are independent words through which other numbers are built. All the numerals from 1 to 10 are monosyllabic with ságìʔ ‘seven’ as an exception which is disyllabic. Cardinals are formed by 10+1 pattern.

The decimal numbers such as 20, 30, 40 etc. are formed by multiplication of 10 with the number as in 20=>10*2, 30=>10*3 etc. The digit 10 always appears first followed by the number of times. From 11 to 19, numbers are built in a slightly different manner. Addition of the decimal with the second number forms the basis of this group. In numbers ranging between two decimals, both multiplication and addition are involved in such kinds of number formation: 25=> 10*2+5, 89=> 10*8+9. The multiplication comes first followed by addition.

<table>
<thead>
<tr>
<th>Table 27: Cardinals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tedim Chin</td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>xàt</td>
</tr>
<tr>
<td>nìʔ</td>
</tr>
<tr>
<td>tʰūm</td>
</tr>
<tr>
<td>lì</td>
</tr>
<tr>
<td>ᵃā</td>
</tr>
<tr>
<td>gùk</td>
</tr>
<tr>
<td>ságìʔ</td>
</tr>
<tr>
<td>giát</td>
</tr>
<tr>
<td>kuá</td>
</tr>
<tr>
<td>sôm</td>
</tr>
<tr>
<td>zà</td>
</tr>
<tr>
<td>tùl</td>
</tr>
</tbody>
</table>
3.3.3.5.2 Ordinals

Ordinal numbers are formed from cardinals by the suffixation of \(-nā\) to it. It is used for grading things depending on the position it occupies. In simple terms, ordinal numbers indicate the position of something. Table 28 listed Tedim Chin ordinals from first till tenth.

<table>
<thead>
<tr>
<th>Tedim Chin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>xàtnā</td>
<td>first</td>
</tr>
<tr>
<td>nìʔnā</td>
<td>second</td>
</tr>
<tr>
<td>tʰūmnā</td>
<td>third</td>
</tr>
<tr>
<td>līnā</td>
<td>fourth</td>
</tr>
<tr>
<td>ñānā</td>
<td>fifth</td>
</tr>
<tr>
<td>gùknā</td>
<td>sixth</td>
</tr>
<tr>
<td>sáɡiʔnā</td>
<td>seventh</td>
</tr>
<tr>
<td>giátnā</td>
<td>eighth</td>
</tr>
<tr>
<td>kuánā</td>
<td>ninth</td>
</tr>
<tr>
<td>sɔ̀mnā</td>
<td>tenth</td>
</tr>
</tbody>
</table>

The ordinal number for first xàtnā is also used interchangeably with másà which is not a cardinal number. In order to intensify the meaning of másà, ‘pēn or pēnpēn’ is usually added to it in order to mean ‘first and foremost’. The use of xàtnā and másà differs in that the former is used to mention about merit-wise ranking whereas the latter is used when comparison is being made between what is there before and after. This is shown in examples (172), (173) and (174).

(172) kà tá-nū-ìn lá kì-dèm-nā-áʔ
1POSS child-FEM-ERG song REFL-compete.2-NMLZ-LOC

á xàtnālá
3SG first take.1

‘My daughter took first in the song competition’
(173) kà tá-nú-in lá kì-dèm-nà-áʔ
1POSS child-FEM-ERG song REFL-compete.2-NMLZ-LOC

à másà pēn ṃàʔ
3SG first TOP get

‘My daughter got/became first in the competition’

(174) ín-àʔ ciàʔ másì àŋ
house-LOC return home first 1SG.RLS

‘I went home first’

3.3.3.5.3 Fractionals

A fractional numeral is used for counting items which are in fraction. Some of these are half, quarter, one-half, one-third etc. The examples are shown in (175).

(175) læŋ ‘half’
sèʔísuàʔsèʔxàt ‘one-fourth’
sèʔŋásuàʔsèʔtʰūm ‘three-fifth’

3.3.3.5.4 Distributives

Distributives in Tedim Chin are formed from cardinal numerals by total reduplication. Gil (2013: 3) stated reduplication to be “the most common morphological strategy for the formation of distributive numerals across the world's languages”. These are exemplified in (176) to (178).

(176) xàt-xàt
one
‘one by one’

(177) nìʔ~nìʔ
two
‘two by two’
Distributives can also be formed by the addition of *ciát* or *ték* to the numeral as given in (179) and (180).

(179) xàt *ciát/ték*
one each
‘one each’

(180) lì *ciát/ték*
four each
‘four each’

### 3.3.3.6 Quantifiers

Different types of measure terms are used depending on the items measured. For instance, rice can be measured with various types of measuring units such as *pot* which equals to four tins of rice grain. Rice used for cooking is measured with *hai*, a small tin almost equivalent to a normal tea cup. *xùtdìm* ‘a handful’ is used to measure rice which is usually kept aside before cooking every meal. It is given for *añtáŋpʰám*, rice collected among the church members (or community) once in a week and is sometimes used for charity. *hǹ* is a group term used with human beings and animals. *kòp* is used to refer to a pair such as couple (husband and wife), a pair of birds, a pair of oxen, a pair of shoes etc.

### 3.3.4 Various Processes of forming Nouns

There are two ways of forming nouns in Tedim Chin: affixation and non-affixation. These are discussed in §3.3.4.1 and §3.3.4.2.

#### 3.3.4.1 Affixation

In Tedim Chin, affixation is a process in which either a prefix or suffix occurs with a noun. There are no infixes and circumfixes in Tedim Chin.
3.3.4.1.1 Pronominal Prefixes

The most common form of nominal prefix in Tedim Chin and Kuki-Chin languages (Henderson 1965; Chhangte 1989) in general is a pronominal prefix. It is a prefix where first (as in 181), second (as in 182) and third person (as in 183) singular and plural forms are used before a noun.

(181) kà ín
1POSS house
‘His house’

(182) nà ín
2POSS house
‘Your house’

(183) à ín
3POSS house
‘His/her house’

3.3.4.1.2 Nominal Suffixes

There are more suffixes than prefixes with regard to formation of nouns in Tedim Chin. These are discussed below.

**Diminutive suffixes**

/-tá/

This suffix is used to express smallness of size for non-human inanimate objects.

(184) lɔ̀-tá
basket-DIM
‘small basket’

(185) tēm-tá
knife-DIM
‘small knife’
(186) xuā-tá
   village-DIM
   ‘hamlet/small village’

(187) luì-tá
   river-DIM
   ‘brook/small river’

(188) bēl-tá
   pot-DIM
   ‘small pot’

/-mē/
This suffix is used to express smallness of size for animate objects and the usage is limited to human beings and some worms.

(189) xè-mē
   leg-DIM
   ‘small toe’

(190) xùt-mē
   hand-DIM
   ‘small finger’

(191) lúŋ-mē
   caterpillar-DIM
   ‘small caterpillar’

/-nɔú/
This is also used to talk about small things. Its use is wider compared to the previous two terms. This can be used with animals, plants and vegetables.
Animals

(192) āk-nɔú
    fowl-DIM
    ‘chicken’

(193) bōŋ-nɔú
    cow-DIM
    ‘calf’

Plants and vegetables

(194) sīŋ-nɔú
    tree-DIM
    ‘sapling’

(195) maī-nɔú
    pumpkin-DIM
    ‘small and young pumpkin’

(196) ánkám-nɔú
    mustard-DIM
    ‘young (tender) mustard leaves’

Augmentative suffixes

/-pí/

This suffix can be used with a wide range of things. It has a meaning of greatness, vastness etc.

Human beings

(197) nú-pí
    mother-AUG
    ‘married woman (mother figure)’
(198) pā-pí
father-AUG
‘married man (father figure)’

Animals
(199) bōŋ-pí ‘cow’
   uí-pí ‘bitch’
   āk-pí ‘hen’

Nature
(200) xà-pí ‘moon’
   tuí-pí ‘ocean’
   suáŋ-pí ‘rock’
   huìʔ-pí ‘storm’
   guàʔ-pí ‘rain (heavy)’

The suffix -pí is used with nouns and other word classes. When it is used with female animate objects, it denotes maturity or motherhood.

(201) āk-pí ‘hen’
   bōŋ-pí ‘cow’

Apart from it, this suffix can also be used with non-animate objects which usually stand for big, grand and magnified objects.

(202) xà-pí ‘moon’
   luí-pí ‘big river/stream’
   tuí-pí ‘sea/ocean’
3.3.4.2 Non-Affixation
This section focuses mainly on noun reduplication in Tedim Chin.

3.3.4.2.1 Reduplication
In Tedim Chin, there are three types of reduplication in nouns- total, partial and discontinuous.

Total Reduplication
Total reduplication is an exact reduplication of a noun. A noun is repeated without any slight change in its segment in the reduplicated part. Numerals and question words are examples of total reduplication.

Numerals
Numerals undergo total reduplication. When numerals are reduplicated, it gives a distributive meaning as shown below.

(203) xàt~xàt
   one
   ‘one by one/one each’

(204) nìʔ~nìʔ
   two
   ‘two by two/two each’

(205) tʰūm~tʰūm
   three
   ‘three by three/three each’

Question words
When question words are reduplicated, it gives a plural meaning. It has a wider scope of meaning as compared to the non-reduplicated word.
Partial Reduplication

Partial reduplication is a reduplication in which part of the noun is repeated. This type of reduplicated forms have disyllabic words as the base form. When something which is not supposed to be done by a particular person or gender is done, this kind of reduplication is used. In the first three examples as in (209a,b,c), the reduplicated words add a prohibitive meaning to the noun. It warns a person who belongs to a particular gender or age group for his/her action. In example (209 d), the meaning is different from the other three. It gives distributive meaning.

(209)  
a. nùmeì-meì ‘girls (prohibitive)’  
b. pàsál-sál ‘boys (prohibitive)’  
c. naūpáŋ-páŋ ‘children (prohibitive)’  
d. ínkuàn-kuàn ‘family by family/family wise’

Discontinuous Reduplication

Abbi (1990) had mentioned that reciprocals in Tibeto-Burman languages occur with discontinuous, lexical reduplication due to an intervening conjunct. In Tedim Chin, the intervening element is the conjunction lèʔ ‘and’ which joins together two identical
words. Reduplication in reciprocal and reflexive construction is exemplified in (210a,b, c).

(210) a. ámâ? lèʔ ámâ?
   3SG and 3SG
   ‘himself’

 b. keí lèʔ keí
   1SG and 1SG
   ‘myself’

 c. xàt lèʔ xàt
   one and one
   ‘one another’

3.3.5 Pre-Head Modifying Nominals

In a noun phrase, the head is preceded by various modifying elements. These are demonstratives and possessives pronouns or possessor. A noun itself can possess another noun and act as a possessor.

3.3.5.1 Demonstrative Pronouns

A demonstrative pronoun occurs before the head of a noun phrase as in (211). It cannot be preceded by other elements in a noun phrase construction as in (212).

(211) híʔ ín
   this house
   ‘This house’

(212) huā táŋmaī kà ú-á
   that cucumber 1POSS elder.GEN-GEN
   ‘That cucumber is my brother’s (property)’
3.3.5.2 Possessive Pronouns
Possessive pronouns occupy the pre-head nominal position in a noun phrase as in (213). A possessive pronoun or a possessor can also be preceded by a demonstrative pronoun shown in (214).

(213) kà ník hí báŋ kà puán hí báŋ
1POSS skirt this same 1POSS cloth this same
‘My skirt is like this, my cloth is like this’

(214) huā nā lúxú dǐŋ
DEM 2POSS cap PURP
‘That cap is for you’

3.3.6 Post-Head Modifying Nominals
The post-head modifiers occurring in a noun phrase are discussed in this section. These include noun modifying elements such as adjectives, numerals, relative clauses, relator nouns and nominal suffixes in Tedim Chin.

3.3.6.1 Adjectives
Adjective can function in two types of constructions- attributive and predicative. In a predicative construction, adjective functions like a stative verb. Some adjectives are noun-like and some others are verb-like. However, in an attributive construction, the adjective gives a modifying expression as in (215).

(215) kà puán ḥāk
1POSS cloth new
‘My new cloth/top’

(216) hī sám-zāŋ saù tuàk nà peùʔmàʔ
this hair-CLF.strand long seem 2SG really

---

24 A detailed discussion on adjective is provided in the next chapters on adjectives and verbs.
Example (216) is an excerpt from the narrative ‘Lengtonghoih’. In this sentence, the head noun *sáṃzāŋ* ‘hair strand’ is modified by the adjective *saú* ‘long’.

### 3.3.6.1.1 Noun-like Adjectives

Adjective is not clearly distinguished from other word classes unlike nouns and verbs. As mentioned earlier, it has noun-like and verb-like characteristics depending on the grammatical construction. See §4.8 and §4.9 for reference. Examples (217) and (218) show adjectives *keū, záŋ, hīŋ,gìk* functioning like nouns. It has noun-like function when the reference is still the same noun from the previous sentence.

(217) ámā á-díŋ ā ā keū ā záŋ màɁ~màɁ

3POSS GEN-PURP ADV ADV 3SG dry 3SG light INTSF

-təm xát gák īn

less one tie.1 CONJ

‘For him, he tied little bit of very dry and light ones’

(218) à zí puák díŋ ā ā hīŋ á

3POSS wife carry.2 PURP ADV 3SG green 3SG

-gìk màɁ~màɁ

heavy INTSF

‘For his wife to carry, very green and heavy ones’
3.3.6.2 Numerals

The numerals, both cardinals and ordinals, follow the noun in a noun phrase in Tedim Chin. It quantifies or positions the noun. It can modify both abstract and concrete things. Illustrations are given in (219) and (220).

(219) ín xàt
    house one
    ‘one house/a house’

(220) ín xàt-na
    house first
    ‘first house’

3.3.6.3 Relative Clauses

A relative clause as defined in Subbarao (2012 cf. Riemsdijk 2006: 338) is “a clause that modifies a phrasal constituent, generally a noun phrase. We call the noun phrase that is so modified the head of the relative clause”. Examples (221) and (222) show relative clauses construction in Tedim Chin. A relative clause is formed by a definite marker, an agentive/instrumental nominalizer or locative nominalizer.

(221) tuā téʔ á nàsèm-té zāŋ lēŋt̐ŋhɔíʔ tuā
    DEM TEMP 3POSS servant-PL also Lengtonghoih DEM

    sām-zāŋ néí pēn zāŋ dīŋ ā
    hair-CLF.strand have.1 TOP search.1 PURP ADV

    kuān ùʔ
go PL

    ‘At that time, his servants went away and began to search for Lengtonghoih, the owner of the hairstrand’ [VKC, LS 021]
119

(222) kà íntúŋ ùʔ pēn à sān
1POSS roof PL TOP 3SG red
‘The red roof is our house’

3.3.6.4 Relator Nouns and Post-positions

Relator nouns describe the position or location of a thing. Tedim Chin has relator nouns which function as noun modifiers. Some of these are kiāŋ ‘near’, sūŋ ‘inside’, puá ‘outside’, nuai ‘down/below’ túŋ ‘top/above’, maí ‘front’, nūŋ ‘back’ etc. Some relator nouns are derived from body parts:

<table>
<thead>
<tr>
<th>Body parts</th>
<th>Relator nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>maí ‘face’</td>
<td>maí ‘front’</td>
</tr>
<tr>
<td>nūŋ ‘back’</td>
<td>nūŋ ‘back’</td>
</tr>
</tbody>
</table>

Relator nouns also occupy the post-nominal position in an NP structure in Tedim Chin. In example (224), the relator noun sūŋ modifies the noun ín ‘house’ and therefore gives the location ín-sūŋ ‘inside the house’.

(224) tuā afʔlèʔ bɔí kɔímàʔ-àʔ ná paï-xé
DEM 3SG.COP.COND dear nowhere-LOC 2SG go.1-away

hét-kè-n lā ín-sūŋ-àʔ ná ɔ́ m
never-NEG-IMP CONJ house-inside-LOC 2SG EXIST

cìp ín
throughout IMP

‘Then dear little one, don’t go anywhere. Stay inside the house….’ [VKC, LS 009]

3.3.6.5 Complex Noun Phrase

This section presents complex noun phrase structures in Tedim Chin. It is discussed under two main headings: relativization (§3.3.6.5.1) and nominalization (§3.3.6.5.2).
3.3.6.5.1 Relativization

In Tedim Chin, relativization is formed by a relative clause construction. This relative clause is not formed directly by a relative pronoun unlike English. It is achieved through the use of an agentive marker or topic marker in a noun phrase in examples (225) and (226).

(225) puán-só̄p-nú pēn kà 1άm-nú

   cloth-wash.1-FEM TOP 1POSS friend-FEM

   ‘The washerwoman who washes clothes is my friend’

(226) kó̄n-cí̄ŋ-pá pēn kà ínvé̄ŋ-pá

   door-watch.1-MAS TOP 1POSS neighbour-MAS

   ‘The gatekeeper/ the man who watches the gate is my neighbour’

In example (227), the sentence is relativized by the relative clause tuā sām-zāŋ neípē̄n ‘the owner of that hairstrand’. This phrase acts as a modifier of the noun phrase lē̄ŋtō̄ŋhōĩ? ‘Lengtonghoih’ whose hairstrand was carried away by the water while she washed her hair and it was then picked up by a Burmese officer. He then sends his servants to look for the owner of the hairstrand.

(227) tuā téʔ á nāsēm-té zō̄n lē̄ŋtō̄ŋhōĩ?

   DEM TEMP 3POSS servant-PL also Lengtonghoih

   [tuā sām-zāŋ neí pē̄n] zō̄n dī̄ŋ ā

   DEM hair-CLF.strand have.1 TOP search.1 PURP ADV

   kuán ūʔ?

   go PL

   ‘At that time, his servants went away and began to search for Lengtonghoih, the owner of the hairstrand’ [VKC, LS 021]
3.3.6.5.2 Nominalization

Nominalization is a common phenomenon which occurs in many Tibeto-Burman languages. Nominal expressions are derived through the process of nominalization (Yap 2011). There are two types of nominalization in Tedim Chin: lexical nominalization and clausal nominalization. Nominalization can be represented as:

\[ V \rightarrow [V]_N \]

or,

\[ V \rightarrow N \]

3.3.6.5.2.1 Lexical Nominalization

In a noun phrase, lexical nominalization is formed by the nominalizer -nā. It is also sometimes referred to as deverbalizer which can also be attached to adjectives. The same suffix derives ordinal numbers from cardinal numbers. (See §3.3.3.5.1 and §3.3.3.5.2 on Cardinals and Ordinals). In nominalization, the verb is in Stem 2.

(228)  
\[ ká  lùp-nā \]

1POSS sleep.2-NMLZ

‘my bed/my sleeping place’

The word for person is \( mì \). It has a derivational property when it is prefixed to a verb. These are shown in (229) and (230).

hīŋ ‘live’

(229)  
\[ mì-hīŋ \]

person-live.1

‘human being’

sī ‘die’

(230)  
\[ mì-sī \]

person-die.1

‘dead person’
Agentive nominalization
Payne (1997) describes nominalization as agentive if it refers to the agent of the nominalized verb. This is seen in Tedim as in examples (231) to (233).

(231) lá-sà
    song-sing.1
    ‘singer’

(232) lá-sà-nú
    song-sing.1-FEM
    ‘singer (female)’

(233) án-huán
    food-cook.1
    ‘cook (n)’

Instrumental/locative nominalization
An instrumental and locative nominalization in Tedim Chin (Payne 1997) is a noun formed from a verb which refers to an instrument/location used to accomplish the act represented by the verb.

(234) tùt-nā
    sit.2-NMLZ
    ‘seat/place of sitting’

(235) sèp-nā
    work.2-NMLZ
    ‘job/place of working’
3.3.6.5.2.2 Clausal Nominalization

In a clausal nominalization, the clause is nominalized by a suffix which thus gives a nominal meaning. The following examples (236) to (238) give structures of different types of nominalization.

(236) maū zuāŋ sîlā-tê zú xám ā lûm-tê
   Mau Zuang servant-PL alcohol drunk 3SG sleep.1-PL
   ‘Mau Zuang’s servants, drunkards who were sleeping’

(237) à xuák à buâk-nā mûn
   3POSS brain 3SG dispose.2-NMLZ place
   ‘The place where he/she discarded his/her brain/ discarded place of his/her brain….’[VKC, SSCS 059]

(238) à nú païʔ-nâ mûn
   3POSS mother throw.2-NMLZ place
   ‘The place where her mother throw her/ throwing place of her mother’

3.3.6.6 Noun Phrase Co-ordination

Noun phrase coordination is common in Tedim Chin. Conjunction is indicated with the help of lĕʔ/lè that is used for coordinating a pair of semantically related nouns. It is used in both formal and informal speech. Some coordinated noun phrases are shown in (239a-e).

(239) a. neiʔ lĕʔ ēm
   have.2 and built.2
   ‘wealth’

   b. sūm lĕʔ paï
   money and carry
   ‘money and related items’
c. pil-nā lèʔ siàm-nā
c. wisdom.2-NMLZ and expert.2-NMLZ
   ‘wisdom and talents/skills’

d. hún lèʔ nī
d. time and day
   ‘time and day’

e. xuā lèʔ tuí
e. village and water
   ‘village and water’

It can also occur with ‘a’ placed before the nouns. Example (240) contains a
coordinated noun phrase à nú lèʔ à pá. In the narrative ‘Mau Zuang’, there was no
mention about her parent’s names. So, in the sentence, Mau Zuang comes in the picture
so as to refer to her parents.

(240) tuā maū zuāŋ pēn à nú lèʔ à
   DEM Mau Zuang TOP 3POSS mother and 3POSS

   pá bí puá dīŋ ā kuán ēn
   father thatch carry.1 PURP ADV set off.1 CONJ
   ‘That Mau Zuang’s mother and father went/set off to carry thatch’

(241) ín lèʔ lōú-âʔ lūŋnuām pēn
   house and farm-LOC peaceful TOP
   ‘It is most peaceful at home’