CHAPTER - II
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2. The formation of words or the morphology of language differs from language to language. The differences are mainly due to the structural typology of the language. As mentioned above, structurally languages are divided into agglutinating, inflecting and isolating. Manipuri belongs to the agglutinating type of languages. In these languages suffixes can go on adding to form words, thereby making difficult to define a word.

This is the most important section in the analysis of Manipuri as well as the languages of the family i.e., Tibeto-Burman Language family. Manipuri is an agglutinative language having simultaneous. It is also necessary to understand the changes in the shape of the morphemes in certain situations. Over and above, the knowledge of semantics in a greater detail will be a necessity. Some of the homophonous forms can be described in terms of semantic extensions. Linguistics being a discipline in which hypothesis plays a great role, arguments and counter-arguments have their own merits.
I do not like to go deep into this issue further. Here again because of lack of knowledge of semantics and language change in greater detail most of the scholars have the misconception and they sometimes cannot see the allomorphs correctly and they institute incorrect gloss to prove their claim true. Whatever the case may be, take it as different homophonous forms or as a single form; there is always a class of forms to which the word belongs. In this chapter I will confine to the formation of the words only and will deal with the classes of words in the following chapter.

The affixes play an important role in the case of word formation in the language. Again some of the morphemes have grammatical function, therefore, it will be difficult to have a clear-cut demarcation between Morphology and Syntax. As such in my analysis of the language the term grammar is employed to cover both morphology and syntax together.

In Manipuri words are formed in three processes. They are affixation, derivation and compounding. Since the majority of the roots found in the language are bound and the affixes are the determining factor of
the class of the words in the language affixation has a role in all the above processes of word formation. In short, formation of derived words and even many of the compounds are through affixation. The processes of word formation in Manipuri are discussed later.

As mentioned above words in Manipuri are formed through affixation, derivation and compounding. The most common among the above three processes is affixation and majority of the words are formed through this process. To identify the affixes in the languages it is necessary to have a clear cut idea and to understand the different types of roots found in the language.

2.1. **ROOTS**

A root is the most important meaningful part in a word. It is the morpheme which carries the main meaning of the word. It is that part of word which is left after all affixes are removed from a word. Roots may be free or bound. Free roots are words by themselves while bound
roots always require some affixes added to it to form the word. There are free and bound roots in Manipuri. The free roots in this language are pure nouns, pronouns (noun substitutes), time adverbials and some numerals, because some of the numerals can be divided further into smaller meaningful units (Nida’s Principle No. 6). The bound roots are mostly verb roots there are a few noun or other roots.

2.1.1. **Free roots:**


**Pronouns:** /lēy/ ‘I’. /nēŋ/ ‘you’. /ma/ ‘he’.

/həhan/ ‘day-before-yesterday’, /nəkum/ ‘last year’, /nəŋməy/ ‘next
year’, etc.

The following examples will illustrate that these roots are free. Examples:

**mi omo lay ‘There is a man’**

man one live/is

**hi tərük uy ‘Six boats are seen’**

boat six see

**ey nəraŋ mi təra cin kakhibe thenməy ‘Yesterday I met ten**

person climbing hill’

I yesterday man ten hill climb meet/come across

In the above examples it is shown that /mi/, /emə/, /hi/, /tərük/, /ey/,
/təra/, have occurred independently without the help of any affix or
root. So, they are the free roots in Manipuri.
2.1.2. **Bound Roots:**

As mentioned above all the verb roots are bound roots. There are also a few bound noun roots, the interrogative and demonstrative pronoun roots, the roots of the numerals one, two and three. They cannot occur without some particle prefixed or suffixed to it or it has been made a compound by the addition of another root. The verb roots are:

/ca-/‘eat’, /im-/‘push’, /phaŋ-/ ‘get/receive’,

/tum-/ ‘sleep’, /khok-/ ‘peel’, etc. Examples:

mēhak caŋ ca+y ‘He eats rice/He lives on rice’

he rice eat+infinitive/habitual

tomba gari in+khi ‘Tomba push vehicle definite.’

Tomba vehicle push+definite

ma tum+mi ‘He is sleeping’

he sleep+continue

nēŋ u+hēw+re hay ‘Reported that you see it’

you see+begin+realization/complete say/reporting
From the above it can be observed that the verb roots require some affix or some other root to become an independent form. There are also a number of verb roots, which have been considered free roots by many. This is not correct. This is a case of elision and is a case of merger of the two similar sounds. In other words it may be termed merged into one. They are: /i/ ‘write’, /ley/ ‘have/live’, /pi/ ‘give’, /hay/ ‘say’ etc.

These roots are in fact i+i>i; lei+y/i or lei+ti/y or ley+ti/y>ley; pi+ti>pi; hai+i/y or hay+ti/y>hay. Considering the meaning they convey whenever they occur independently this analogy seems more appropriate. A large number of such examples are available. Many scholars have certain reservations in this analysis although they are not able to provide another alternative. Therefore, we shall be content with what has been stated here.

The bound noun roots are: /-pa/ ‘father’, /-ma/ ‘mother’, /-pu/ ‘grandfather’, /-ben/ ‘grandmother’, etc. These forms cannot occur without the prefix /e-/, /ne-/, /me-/. 
Examples:

\(/\text{ipa/} \text{'my father'}, \text{/nepa/} \text{'your father'}, \text{/ima/} \text{'my mother'}, \text{/me\text{ma}/} \text{'his mother'}, \text{/ebok/} \text{'my grandfather'}, \text{/ipu/} \text{'my grandfather'}, \text{/nepu/} \text{'your grandfather'}, \text{/me\text{pubok/} \text{'his grandfather'}, Etc.}\

The interrogative pronoun (Noun Substitute) roots:

\(/\text{kø-/} \text{'which'} \text{ in } \text{/kø+na/} \text{'which person'} \text{/kø+ri/} \text{'which thing'} \text{/kø+ya/} \text{'which quantity', etc.}\

The demonstrative pronoun roots are ' - /-chi/ and /-du/. They occur with a prefix /ø-/ or /me-/ in the constructions. They are considered as determiners if they are attached to nominal forms/roots. This also requires careful examination.
The Numeral roots for one, two and three, that is, /-me/, /-ni/ and /-hum/ cannot occur independently without the prefix /e-/. Thus we have,

/ema/ 'one', /eni/ 'two and /ehum/ 'three'. /-ma/ becomes /-ma/
whenever it occurs in eleven, twenty one, thirty one, and so on.

2.2. **AFFIXES:**

2.2.1. The affixes are those morphemes which are added to the roots. They are added either to the root or to the stem or the base or the word. There are three types of affixes. They are – prefix, infix and suffix. It may be noted that all the three types of affixes may or may not be found in the languages.
2.2.1.1. **Prefix:** Prefix is an affix added before the root of the word or the word. There are a small number of prefixes in Manipuri. Examples of prefix in the English and the Manipuri languages are illustrated below:-

- im- in English *impossible*
- un- in English *unable*
- i – in Manipuri *iphurit* 'my shirt'
- ma – in Manipuri *mayum* 'his house' etc.

In Manipuri the number of prefixes is not very large. In other words there are a few prefixes in the language. The prefixes found in the language are illustrated in 2.2.2. later.

The frequently found prefixes in the language are –

- a- in *acaba* 'the one who eats' or more likely 'eater'
- a- in *amuba* 'something which is black' or more likely 'the black one'
2.2.1.2 **Infix:** Infix is an affix which is inserted within the root. Here I would like to emphasize that some scholars working on Manipuri language has the misconception of this affix. They confused infix with suffix. In the instance of suffixes added simultaneously (simulfixes) to the root or the word some suffixes occur between the root and the suffix. They termed these suffixes as infix. This is not correct. Infix is not available in Manipuri.

Examples of infixes in languages are illustrated below:

Arabic k-t-b ‘write’

Arabic kitab ‘book’ etc.

2.2.1.3 **Suffix:** Suffix is the affix which has been added after the root or other affixes attached to the root. In Manipuri suffixes are found in a large scale and at the same time they play the most important role in the morphological and syntactic analysis of the language. Since the suffixes perform the syntactic as well as the morphological function, a clear cut demarcation between morphology and syntax in the
language has been made difficult. Thus, the analytical approach of
the language shall be phonology and grammar (Thoudam 2006). This is
considered more appropriate because there are many one word
sentences in the language where the sentences are formed with the
suffix –ni added to the nouns or nominal forms and some sentences are
with one verb form only as in tombini ‘It is Tombi’; tombidi ‘what about
Tombi/where is Tombi’? tummi ‘he(Tombi) is sleeping’, etc. In the
above tombini, tombidi and tummi are all sentences.

The suffixes may be grouped according to their environment.
Accordingly they can be divided into i) suffixes which can be
attached directly to the root, ii) suffixes which cannot be attached
directly to the root; iii) suffixes which cannot occur in final positions and
iv) suffix which can occur in final position only. (Thoudam, 1980).

2.2.1.3.1 Suffixes which can be attached directly to the root: These are
suffixes which can be attached immediately after the root.
Examples:-

-be ~ -pe in ca 'root eat' cabē 'something called eat/eating'

In tum 'root sleep' tumbe 'something called sleep/sleeping'

in caē 'root go' caēpe 'something called go/going'

in kak 'root cut' kakpe 'something called cut/cutting'

in cot 'root wet' cotpe 'something called wet'

in pam 'root like' pambē 'something called like' etc.

-re ~ -le ~ -e ~ ye ~ -pe ~ -ē ~ -me ~ -we

in ca 'root eat' care 'eat complete/realize'

in lak 'root come' lakē 'come complete/realize'

in tok 'root drop the idea, tok-e 'drop the idea complete/ realize'

in pha 'root catch phaye 'catch complete/realize'

in kap 'root shoot' kappe 'shoot realize/complete'

in them 'root put' themme 'put complete/realize'

in thaw 'root sharp' thewwe 'sharp realize' etc.
2.2.1.3.2 Suffixes which cannot be attached directly with the root:
Those suffixes cannot occur directly after the root but they occur after another suffix attached to the root. Examples -

-\textit{di} in care\textit{bedi} 'if (you) perform eat/perhaps (you) perform eat'

\textit{in kekpedudi} 'where is the cut one/piece'

-\textit{ne} in care\textit{bedine} 'if at all (you) perform eat' etc.

\textit{in hayribedunine} 'it is what is saying'

2.2.1.3.3 Suffixes which cannot occur in final positions: Those suffixes which cannot occur in final positions means those suffixes which needs another suffix added after them to form the word. Examples -

-\textit{rak-} ~ -\textit{lek-} in care\textit{kli} 'eat starts earlier but continues'

\textit{in keplekli} 'weep starts earlier but continues'

-\textit{rm-} ~ -\textit{lem-} in care\textit{mni} 'eat continues at the time I see it earlier'

\textit{in kel\textit{emmi} 'cut continues at the time I see it earlier'}
2.2.1.3.4 Suffix which can occur in final position only: This is the suffix after it no other suffix can be added. Example –

-na in cabedudina ‘that (you) eat it’

The positions in which the suffixes can occur in words have been shown above as well as the different types of affixes have been illustrated. Let us now examine how words are formed with these affixes.

From what has been shown above it is clear that only prefixes and suffixes are available in Manipuri. Infix is absent in the language.

2.2.2 As already mentioned there are a few prefixes in Manipuri. These prefixes are mostly attached to the verb roots and mostly form derivatives. They can also be attached to the derived nouns and bound noun roots. Some of the prefixes are derived from personal pronouns and they made the possessor inalienable from the possession. In LSI Grierson (1908) these are termed complex pronominalization. This seems inappropriate.
The prefixes are:

{e-} proximal
{σ-} numeral prefix
{ε-} derivative prefix
{ṁε-} distal
{khut-} manner
{e- ~ i-} 1st Personal pronoun
{ne-} 2nd Personal Pronoun
{mə-} 3rd Personal Pronoun
{kə-} wh-

The following are examples of words formed with prefixes

2.2.2.1 Prefix + free root

i+yum 'my house'
i+may 'my face'
i+khoŋ 'my leg'
ne+ren 'your wealth'
ma+sən 'his cattle/animal/cows' etc.
2.2.2.2 Prefix+free root+suffix

i+yum+du 'my that house'
ne+kok+tu 'your (that) head/your brain'
i+khet+ne 'by my hand/with my hand'
mə+khoŋ+də 'at the foot'
mə+mit+kı 'of his eye' etc.

2.2.2.3 Prefix+free root+suffixes

i+yum+də+gi 'from my house'
ne+pot+tu+di 'where is your thing'
ne+kok+tu+də+gi 'from your head/from your knowledge'
mə+məy+du+də+gi 'from that face'
mə+kok+tu+də+gi+ni+ne 'from that particular head (brain)'

2.2.2.4 Prefix+bound root

mə+cət 'his style of going/his character'
mə+kek ‘piece’
khut+ka ‘manner of climb/manner of win’
i+pa ‘my father’
i+ton ‘uncle’
ne+bok ‘your grandmother’
khut+ca ‘manner/way of eating’

2.2.2.5 Prefix+bound root+suffix

mə+cet+ne ‘by the small piece’
i+ran+ni ‘(it is) my fault’
mə+kek+tu ‘that piece’
mə+kha+si ‘this remains of’
mə+khok+ti ‘(where is) the trunk’

2.2.2.6 Prefix+bound root+suffixes

ə+tem+n+ne ‘intentionally/willfully/in particular’
i+roy+nə+nə 'together with'

i+rak+nə+re 'drowning complete/realize'

Several examples of different types of words formed with prefixes have been illustrated above. From these illustrations it is clear that prefixation or the process of prefixing is present in the formation of words in Manipuri although the number of prefixes are limited only to a few.

2.2.3. Let us now discuss the instances where words are formed with suffixes added to the free or bound roots in Manipuri. The following examples will illustrate them.

Examples of words formed with suffixes only are given below.

2.2.3.1 Bound Root+suffix

ca+ge 'will eat/desire eating'

cət+si 'let's go'
ka+ri 'climb continue/progressing'
turn+mi 'sleep continue/progressing'
ca+re 'eat complete/realize/over/not in progress'

2.2.3.2 Bound Root+suffixes

cə+re+kə 'eat sure/definite'
pha+re+kə 'catch sure+definite'
ca+ga+də+ra 'will (you) eat'
phut+le+kə 'complete/realize the boiling'

2.2.3.3 Free root+suffix

cak+ki 'of rice/rice+possessive'
khut+tə 'at the hand'
kok+nə 'by head'
khon+nə 'by foot/on foot'
2.2.3.4 Free root+suffixes

khoŋ+ne+ni 'it is) done with foot

yum+da+gi 'from home'

san+du+da+gi 'from that cow'

cel+leŋ+pə+du+na 'come running from there'

2.2. **Compounding:** It is a process of word formation in which more than one root is present in the word. A compound word therefore may include root+root or root+word or word+root with or without prefixes or suffixes added to it. Accordingly compounds may be divided into root+root compounds and word+root or root+word compounds with prefixes and suffixes attached before or after them. The classification of compounds into right headed or left headed is not incorporated here because of certain technical difficulties. It would be proper to mention here that Manipuri shall be analyzed without reference to any other language. In other
words the analysis of Manipuri shall be carried out through Manipuri words and sentences used/written by the native speakers. These speeches or sentences shall be transcribed and the words shall be given the class or category according to their function in the larger constructions or sentences using the sound principles of linguistics analysis and theory. Institution of several word classes and grammatical categories which are not present in the language imitating other grammars shall be avoided. It would be necessary to find out the accurate and appropriate term for these classes and categories. In a language like Manipuri where both *ley ṣaṅbe* and *aṅbe ley* etc. are acceptable by the cultivated native speakers the question of right headed or left headed compounds require further examination. The institution of categories like *prepositions* and *post-positions* etc. are also an area which require further examination.
2.3.1 As mentioned above there are compounds which are formed by the combination of two or more roots. The compounds formed with two roots are illustrated below:

2.3.1.1 Free root+free root

cak+sən 'kitchen'

yum+kəy ‘constructions/houses and graineries/houses anc barns’

pukhem+təŋgot ‘utensils’

səŋgəo > sen+khAo ‘moneybag’

lik+kon ‘ornaments’

kon+lik ‘valuables’

2.3.1.2 Free root+free root+ suffix

caŋ+səŋ+de ‘at the kitchen’

lik+kon+du ‘that/those ornaments’

pukhem+təŋgot+tii ‘where are the utensils’
2.3.1.3 Free root+free root+suffixes

cak+səŋ+də+gi 'from the kitchen'

sen+gao+du+di 'where is that moneybag'

kon+lik+siŋ+du+di 'what about those valuables'

2.3.1.4 Prefix+free root+free root

mə+məŋ+thəŋ 'front door/maindoor'

mə+cin+jak 'foodstuff'

2.3.1.5 Free root+bound root

kok+thəŋ 'head load'

khon+thok 'voice/speech sound'

sen+khəy 'subscription'
2.3.1.6 Prefix+free root+bound root

ne+khoŋ+thek ‘above your feet’

me+khat+tum ‘his fist’

ne+cin+thok ‘from your mouth (speech)’

me+cin+ban ‘(his) lips’ etc.

2.3.1.7 Prefix+free root+bound root +suffix

ne+khoŋ+thek+te ‘at above your feet’

me+khat+tum+du ‘his that fist’

me+cin+thok+la ‘is its loose talk’ etc.

2.3.1.8 Prefix+free root+bound root+suffixes

ne+khoŋ+thek+tə+gi ‘from above your feet’

ne+khat+tum+du+ne ‘by that your fist’
mə+cin+thok+ni+ko 'just say'

mə+cin+ban+də 'at his lips'

i+cin+ban+də+ɡi 'from (at) my lips'

2.3.1.9 Prefix+bound root+free root

ə+ɡən+phəw 'paddy early variety'

ə+maŋ+thon 'anus'

ə+ca+pot 'eatable/edible'

ə+maŋ+sən 'latrine'

mə+niŋ+thon 'door at the west/exit door'

2.3.1.10. Prefix+bound root+free root+suffix

ə+ɡən+phəw+du 'that early variety pady'

ə+ca+pot+ni 'It is eatable/It is something for eating'
2.3.1.11 Prefix+bound root +free root+suffices

\( e + \eta \eta n + p h e w + d u + d i \) "(where is) that early variety paddy"

\( e + c a + p o t + k a + d i \) "what about that eatables"

2.3.1.12 Prefix+bound root+prefix+ bound root

\( e + c a + e + t h e k \) "eatable"

\( e + n e w + e + p e n \) "fresh (vegetables)"

\( e + k h a k + e + r a w \) "thunderstorm"

2.3.1.13 Prefix+bound root+prefix+bond root+suffix

\( e + c a + e + t h e k + s i n \) "eatable (many)"

\( e + \eta \eta m + e + t h e w + n e \) "by the nobleman"
2.3.1.14 Prefix+bound root+prefix+bound root+suffixes

\[ e+c+a+t+t+h e+k+s i g+t+n e \ 'b y \ e a t a b l e \ (m a n y)' \]

\[ e+n e m+e+t+h e+w+s i g+t+d u \ 't h a t \ n o b l e m a n \ (m a n y)' \]

2.3.1.15 Prefix+bound root+bound root

\[ m e+r a k+t+h o k \ 'c o m i n g \ a s \ u s u a l' \]

\[ m e+c e n+t+h o k \ 'e n t e r \ a s \ u s u a l' \]

\[ m e+c e n+s i n \ 'm a n n e r \ i n \ w h i c h \ c a r r y \ b y \ m o u t h \ b y \ b i r d s' \]

2.3.1.16 Prefix+bound root+bound root +suffix

\[ m e+r a k+t+h o k+n i \ 'H i s \ c o m i n g \ i s \ a s \ u s u a l' \]

\[ m e+c e n+s i n+d u \ 't h e \ m a n n e r \ i n \ w h i c h \ c a r r y \ b y \ m o u t h \ b y \ b i r d s' \]
2.3.1.17. Prefix+bound root+bound root+suffixes

me+cen+sin+du+di 'manner in which running was performed'

me+pan+thon+be+du+di ‘the one which is next to the bank’

2.3.1.18. Bound root +bound root

phem+cet ‘move without standing’

pan+dum ‘halt sleep’

2.3.1.19. Bound root+bound root+suffix

phsk+Kay+re ‘break open (complete)

cam+hel+le ‘cause wash (complete)

set+gay+ge ‘tear open (non-realization)’
2.3.1.20. Bound root+bound root+sufﬁxes

se+gay+kh+re ‘tear it off’

phuk+tet+la+ba+ni ‘it has already been uproot (complete)’

2.3.2. So far the compounds formed with two roots plus preﬁxes and sufﬁxes have been illustrated. There are forms with more than two roots. Here a question comes up whether these forms still be termed compounds or shall be termed ‘phrases or clauses’. Terming them phrase or clause seems inappropriate because they are not phrases in the actual sense the word/term is employed by the linguists. In some cases because of role of the affixes these words can be considered as clauses. However, this is not the case for all the words formed under this process. Hence using the term clause also seems in appropriate. As these words cannot be termed simple nor they can be considered as complex words, in the present analysis they are termed as complex compounds. The words formed with more than two roots are illustrated below:
2.3.2.1. Free root+free root+free root

səŋ+gor+m səŋ 'milk booth'

thi+gor+m səŋ 'latrine'

2.3.2.2. Free root+free root+free root+suffix

səŋ+gor+m səŋ+du ‘that milk booth’

thi+gor+m səŋ+de ‘at latrine’

2.3.2.3. Free root+free root+ free root+suffixes

səŋ+gor+m səŋ+du+de ‘at that milk booth’

thi+gor+m səŋ+de+gi ‘from the latrine’

2.3.2.4 Free root+free root+bound root

thu+məy+jaw (slang) ‘broad face’

thu+gok+cow (slang) ‘big head’
2.3.2.5. Free root+free root+bound root+suffix

thu+may+jaw+du ‘that broad/big face’
thu+gok+caw+dê ‘to the big head’
thu+may+sang+di ‘where is that long face’

2.3.2.6. Free root+free root+bound root+suffixes

thu+may+jaw+du+di ‘where is that broad/big face’
thu+gok+caw+dê+gi+ni ‘it is from that big head’
thu+may+sang+di+na ‘what about that long face’

2.3.2.7. Free root+bound root+bound root

mi+thiq+gay ‘instigator’
mi+kii+thi ‘timid/coward’
2.3.2.8. Free root+bound root+bound root+suffix

    mi+thin+gay+du  'that instigator'
    mi+ki+thi+ni  'It is timid one'

2.3.2.9. Free root+bound root+bound root+suffixes

    mi+thin+gay+du+di  'where is that instigator'
    mi+ki+thi+du+ni+ko  'It's the one who is timid'

2.3.2.10. Free root+bound root+free root

    mi+thin+jey  'stick used at burning of death people'
    hi+gay+wa  'uncompromising speech'

2.3.2.11. Free root+bound root+free root+suffix

    mi+thin+jey+ra  'Is the stick used at burning death people'
    hi+gay+wa+du  'that uncompromising speech'
2.3.2.12. Free root+bound root+bound root+suffixes

mi+thin+jay+re+ne 'is it the stick used at burning death people'

hi+gay+wa+du+ni 'it is that uncompromising speech'

This has clearly proved that compounding in Manipuri is not simple. It is a complex phenomenon.

2.3.3. Over and above there are hyphenated forms in the language. They are also to be taken care of, since it comes under word formation it shall be included in this analysis. In the case of hyphenated forms there are again two types. These may be termed separable and inseparable according to their structure and occurrence. They are illustrated below:

2.3.3.1 Hyphenated words

As mentioned above there are two types of hyphenated words. In the first case, they are like the compounds and the elements contribute to
the meaning of the word. However they differ from reduplication because there is no repetition of the preceding word or element or entity. The other types of hyphenated words are those which consists of one meaningful element and another meaningful or non-meaningful element. In the case of two meaningful elements the meaning of the second element is zeroed and in some cases the meanings are not at all relevant to the meaning of the entities. Examples of these hyphenated words are illustrated below:

2.3.3.1.1. Different forms having meaning of both

yøykhay-thiŋgay 'obstacle/hurdle'

pʰew-ceŋ 'grains/paddy and rice'

yum-køy 'homestead/house and other constructions'

kol-liŋ 'utensils'

liŋ-kon 'ornaments/jewellery'

u-wa 'trees and bamboos/forest'
2.3.3.1.1 Different forms having meaning of both with suffix

yeykhay-thîngaybe 'some kind of hurdle/obstacle'

phêm-beridë 'what about the paddy and rice'

kol-liktu 'the utensils'

u-wane 'by trees and bamboos/by big plants'

2.3.3.1.2 Different forms having meaning of both with suffixes

yum-kødudyë 'what about the houses and buildings'

lik-kontene 'only by the ornaments/jewelleries'

kol-liksînduddyë 'what about those utensils'

2.3.3.2 Different forms where one element has no meaning

sumang-thëlon 'courtyard and surroundings'

napí-narañ 'snakes etc.'

sêngoy-lukoy 'outhouses and other constructions'
2.3.3.1.2.1 Different forms where one element has no meaning with suffix

suman-thelorde 'at courtyard and surroundings'

napi-naranje 'by snakes etc.'

2.3.3.1.2.2 Different forms where one element has meaning with suffixes

seggyoy-lukoydudi 'what about those constructions'

theryo-theransignje 'by those snails etc.'

2.3.4. The compounds can be further classified according to the class of forms which compose them. They are illustrated below:

2.3.4.1. Noun+Noun compound

cak+seg 'kitchen'

mi+ran 'cob-web'
yun+gom ‘urinal pit’

yum+sa ‘pet animal’

u+kok ‘main trunk of tree’

2.3.4.1.1 Noun+Noun compound +suffix

cak+sêndê ‘at the kitchen’

mi+ranne ‘by cob-web’

u+koktu ‘that main trunk of the tree’

2.3.4.1.2 Noun+Noun compound+suffixes

yum+sadunê ‘by that pet animal’

cak+sêndegi ‘from that kitchen’

yun+gomezê ‘to that urinal pit’
2.3.4.2. Noun+Verb\textsuperscript{3} compound

m\text{\textbar}y+cak 'mode of burning/ heart-burn'

l\text{\textbar}y+k\text{\textbar}n 'hard soil'

m\text{\textbar}i+rem 'useless fellow'

cak+lem 'excess rice/free rice'

u+k\text{\textbar}k 'wood piece/log'

lan+pha 'captive/prisoner of war'

2.3.4.3. Verb+Verb compound

pak+n\text{\textbar}m 'an edible item made with grain flour'

p\text{\textbar}h\text{\textbar}y+j\text{\textbar}j 'pull sideways/ across'

he\text{\textbar}k+t\text{\textbar}t(e) 'plug'

c\text{\textbar}g+t\text{\textbar}t(l)i 'drag to tear'
2.3.4.3.1 Verb+Verb compound+suffix

pak+nemdu ‘that edible item made of grain flour’

hek+tete ‘plug (complete)’

cin+thetli ‘drag to tear (continue)’

cay+khayre ‘thrown helter scatter’

2.3.4.3.2 Verb+Verb compound +suffixes

pak+nemduce ‘at that edible item made of grain flour’

hek+teteese ‘it has been plugged’

cin+thetlene ‘it has been dragged to tear’

cay+khayredo ‘it has been thrown helter scatter’

2.3.3.1.3. Reduplication

Although this is considered as an important aspect in Manipuri language it is not a complicated area. However, it becomes
difficult to handle, if the topic is examined from the semantic point of view.

Manipuri being a monosyllabic language it is considered that all the syllables are morphemes having meanings. There are a few syllables whose meaning is given as zero by the scholars. Still they are considered as morphemes because they carry the meaning (be it zero). There are a few syllables which do not have individual meaning but becomes meaningful when they occur with some other syllables. In such cases the morpheme is not considered as monosyllabic. These are the exceptions which always occur in languages. In the present analysis reduplication is not discussed in detail since it will be duplication of the other works unless I discuss it from the semantic point of view. Further the present analysis is mainly based on the structural description and has very little to do with semantics. The most common form of reduplication is partial reduplication while there is quite large number of complete reduplication. Examples of some cases of reduplication from the structural points of view are given below.
2.3.3.1.3.1. **Complete reduplication**

hønne-hønne 'again and again'

cennø-cennø 'while running'

køpø-køpø 'while weeping'

lømø-lømø 'heavily'

2.3.3.1.3.2. **Partial reduplication**

musø-møbe 'quite dark'

inøw-nøwbø 'quite new'

іąąg-itąąbą 'quite bright/glossy bright'

pumkø-kokø 'complete clean'
2.4. Derivation

Derivation is another process of word formation in Manipuri. This is very important because a clear understanding of the process as well as the result is essential for several syntactical (grammatical) problems in the language. Although the cases of derivation in Manipuri are very few it is very important for the classification of words. Therefore, it requires careful examination. The types of derivation found in Manipuri are class changing and class maintaining.

2.4.1. Class changing derivation: In this type of derivation the words or form classes change their class, that is, the verbs changes to nouns or adjectives or some other class and they no longer remain or function as the verb. Likewise, the nouns, etc. will also change to some other class and they no longer remain in their original class. Examples of class changing derivation in Manipuri are given below.
2.4.1.1 Change from verb to noun

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>cari 'eat (continue)'</td>
<td>caribe 'eater/object eating'</td>
</tr>
<tr>
<td>piri 'give(continue)'</td>
<td>piribe 'giver/object giving'</td>
</tr>
<tr>
<td>ikhi 'write (definite)'</td>
<td>ikhibe 'something written (definite)'</td>
</tr>
<tr>
<td>tumge 'sleep (non-realize)'</td>
<td>tumgebē 'when sleep will happen'</td>
</tr>
<tr>
<td>nette 'no (realize)'</td>
<td>nettebe 'something called no'</td>
</tr>
<tr>
<td>phakhli 'catch (definite)'</td>
<td>phakhilbe 'something caught'</td>
</tr>
</tbody>
</table>

There are several such other forms where the verbs change to noun after the suffix -be-~pe is added to the verb form. The validity of the above can be seen from the following explanation.

parthok-i is a verb and it conveys the sense successfully perform or doing. If the suffix -i is substituted by the suffix -pe, which is a variant of the suffix -be, it becomes parthokpe which means 'perform
something with success'. This is found in the case of the verb roots also. Even the verb root to which the suffix -be~pe is added can take only the nominal affixes (prefixes and suffixes) and cannot take the verb suffixes any more. They thereafter will occupy the nominal position i.e subject and/or object slots in the sentences and another verb is needed to complete the sentence. Examples:

- ca+be 'something known as eat' cf. ca+re 'eat (complete)'
- tum+be 'something called sleep' cf. tum+me 'sleep (complete)'
- cen+be 'something called run' cf. cet+le 'run (complete)'
- ka+be 'something called climb' cf. ka+re 'climb (complete)'
- cet+pe 'something called go' cf. cet+te 'go (complete)'
- kap+pe 'something called shoot' cf. kap+pe 'shoot (complete)'

Once the -be or -pe is added to the verb root or the verb form it becomes noun and it cannot take any of the verbal affixes and they cannot function as verb and cannot occupy the verbal position in sentences. This will be illustrated later in chapter III.
2.4.1.2. Change from adjectives and adverbs and vice versa

This is another instance in the language which will contribute to the classification of words later. The same form modifies the noun or the verb (Thoudam, 1980, 1991). In the verb phrase (VP) theNŋe tummi 'sleeps late (at night)' theNŋe 'late' modifies the verb tummi 'sleep'. But in the noun phrase (NP) theNŋe tumbe 'something called late sleep/sleep late' theNŋe 'late' modifies the noun tumbe 'something called sleep'. Thus, in the sentence məhak kənne celli 'he run fast' the word kənne 'fast' modifies the verb celli 'run realize)', but in the sentence məhak kənne cenbe njemmə 'he is able to run fast' the word kənne 'fast' is modifying the noun cenbe 'something called run'.

Further since the derivative cenbe has become a noun or something another verb njemmə has brought in the sentence. This has shown that cenbe "something called run", although it is derived from the verb root 'cen-' 'run' no longer continue to remain as verb, since cen+be requires another verb to make the sentence complete. Again, the
form cēmbē 'something called run' has occupied the position of the
noun in the sentence. Further it will take only the noun affixes. Since,
kenē 'strong/fast/hard' has modified the verb cēltī 'run (realize)' and
the derived verbal noun cēmbē 'something called run' it may be
concluded that the adjectives and the adverbs are determined from
the word it modifies as it is done by kenē in the above. Some more
examples are given below.
Examples:

mekhak thune cēltī 'He goes/walks quickly'

mekhak thune cēṭpe pammi 'He wants to go/walk quickly'

mekhak phejēnē kere 'he has adorned nicely'

mekhak phejēnē kebe hēyre 'he has been able to adorn nicely.'

In the above examples the words thune 'quickly' and phejēnē 'nicely'
have modified the verbs cēltī 'goes/walks' and kere 'v.adorn' as well
as the nouns cēṭpe 'n.go/walk' and kebe 'n.adorn'. This has made us
think that there is only one kind of modifier in Manipuri. This will be
discussed in detail later when the topic is discussed in Chapter III. However, for the present let us presume that the same form modifies the verb as well as the noun.

2.4.2. **Class maintaining derivation**

There are a few cases of class maintaining derivation in the language. This is found mostly with the nouns (pure as well as derived). The most common process is prefixation of the prefix e- while there are cases of other forms being attached as suffixes. They are shown below.

In ca+be 'something called eat' the prefix e- is added, then we have e+ca+be 'eater/the one who eats'. In the same way in pa+be 'something called read' the addition of prefix e- becomes e+pa+be 'reader/ someone who reads'. In these cases the class of the word remains unchanged.
The other cases of class maintaining derivation may sometimes be termed as compounds. They are illustrated below:

Illustrations:

- huy+naw ‘dog+small means puppy’
- yen+naw ‘hen+small means chick’
- sën+naw ‘cow+small means calf’
- huy+jaw ‘dog+large means large dog’
- thọ+jaw ‘door+large means large door’
- mịa+jaw ‘man+large means large man’
- ha+kum ‘early+year means last year’
- kum+si ‘year+this means this year’
- ok+pi ‘boar+mother means mother boar’
- sën+bi ‘cow+mother means mother cow’
- yen+ba ‘hen+father means cock’

All the above forms can take suffix(es) as in the case other words formed in the three processes. There are still some words which can be
treated as phrases according to their structure but they convey a combined single meaning. They are:

cakeṣeṣ sabe 'the one who builds kitchen'

yum sabe 'the one who builds houses'

leykay koybe 'one who goes next door around'

layrik temphemseṣ 'educational institution [school]'

konthoṣ sembe 'gate repairer'

thoṣ seṣbe 'gatekeeper/sentry'

In the above each word has a meaning of its own. If we do not put them together they cannot convey the desired meaning. The word cakseṣ means 'kitchen' but one wants to know the builder of the kitchen then he will definitely add the word sabe 'something called build' after the word cakseṣ 'kitchen' and will pronounce as caksèṣ sabe 'one builds the kitchen' to convey the desired meaning. In this manner all such words cannot be separated to find the complete and desired meaning.
It may also be added that in Manipuri there are some more hyphenated words which may be termed reduplication but according to me it is doubtful. Hence, they are not included in the section on reduplication.

Some of them have partial reduplication at the end or in the beginning but in some cases they are not. They are illustrated below:

Illustrations-

uri-wawri ‘namesake/for the sake of/not seriously’
phedi-phera ‘torn clothes’
ucek-waya ‘birds and animals’
sa-key ‘wild animals’
inkhol-senhlen ‘home and gardens inside’
heraw-teyam ‘entertainment/enjoyment’
cin-man ‘hills and surroundings’
ŋa-cak ‘foodstuffs (for cooking)’
Among them some can be grouped into the noun+noun compounds but in some cases it is not possible. Therefore, I have placed them separately.

In this chapter the processes of word formation in Manipuri language have been explained. The glosses given are sometimes near equivalent as there cannot be one-to-one correspondence between Manipuri language and English language. Even some of the meanings may require semantic extension and clarifications or explanations how they are interpreted.