

## **The Morphological Characteristics of Moranmese or Moran-Assamese Language**

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### **Abstract**

The Moran is one of the old ethnic groups of Assam. The Moran tribe is residing mainly in Tinsukia and Dibrugarh district, Assam, India. In this article we explain the morphological characteristics of Moran-Assamese language. The research location is Rahbari Hanhkhati village, Tinsukia district.

**Keywords:** Moran, Moran-Assamese Language, Morphological Characteristics, Tibeto-Burman Language.

### **1. Introduction**

The origin of the Moran language is Bodo language (Tibeto-Burman groups of Sino-Tibetan language family). But the Moran tribe accepts the Assamese language like the Ahom people. Now, Assamese language is the first language of the Moran community. Therefore, we see a similarity of the Moran language with the Assamese language. Few original words or characteristics are observed in the Moran-Assamese language.

### **2. The Area of the Field Study**

The Moran tribe is residing mainly in Tinsukia and Dibrugarh district. The field area of this study is Rahbari Hanhkhati village of Tinsukia district, Assam. The necessary data are collect through field study.

### **3. Methodology**

Necessary data are collect through field study and library work. To prepare the research paper analytical and descriptive methods are used. Comparative approach is also used to prepare the paper.

## 4. Morphological Characteristics of Moran-Assamese Language

Some of the morphological characteristics of Moran-Assamese language are given below:

### 4.1. Derivation by addition of suffix

In Moran-Assamese language -oni, -ia, -iyal, -shali etc. suffix are addition to create new words. For example—

-oni:	gejep+oni	= gejeponi (cold and dark place)
	khes+oni	= khesoni (dirty place)
-ia:	habung+ia	= habungia (people of “Habung” state)
	ajokh+ia	= ajokhia (not fit)
-iyal:	gati+iyal	= gatiyal (presiding deity of the particulars area)
-shali:	moji+shali	= mojishali (floor of a room)
	sau+shali	= saushali (kitchen)

### 4.2. Negative Markers

The process of negation of verbs in Assamese is an important feature which clearly demarcates it from the rest of the sister New Indo-Aryan languages. In Assamese /n/ is attached to the verb followed by a vowel which is the exact copy of the vowel of the first syllable of the verbs. The various negative markers in Assamese are /na/, /ni/, /nu/, /ne/ and /no/. The negative markers are same in Moran-Assamese language, but some difference is observed to use the negative markers.

MORAN-ASSAMESE	ASSAMESE
nejang	najaw
nokowng	nokoru
nidung	nidiu

### 4.3. Personal Pronouns

The personal pronouns of the Moran-Assamese language are simple. There are no masculine and feminine concepts in the 2<sup>nd</sup> and 3<sup>rd</sup> persons. The singular and plural forms of the personal pronouns of the Moran-Assamese language are:

Person	Singular Number	Plural Number
First	moi (I)	ami (We)
Second	toi (You)	tohoti (You)
Third	hi (male/female)	heti (They)

Table: 1

#### 4.4. Gender

There are no important differences we notice about the use of gender marker/s among the Moran-Assamese and the Assamese language. For example—

- By addition of male and female markers:

Masculine gender

lowa (boy)

Feminine gender

sowali (girl)

- By addition of -i suffix:

bura (old man)

kona (blind man)

huri (old woman)

kani (blind woman)

#### 4.5. Number

In the Moran-Assamese language -bhor, -bhun, etc., plural suffixes are used. Some examples are given below:

-bhor:	lowabhor	lorabor (boys)
	khomowbhor	rangalawbor (pumpkins)
-bhun:	tamolbhun	tamolbor (nuts)
	berbhun	berbor (walls)

#### 4.6. Classifier

In the Moran-Assamese language -tu, -joni, -khon, -kuwa. etc., classifiers are used. For example:

-tu:	lowatu	—loratu
-joni:	konyajoni	—koinajoni
-khon:	kapukhon	—kaporkhon
-kuwa:	akuwa	—akura

#### 4.7. Emphatic Markers

Emphatic markers -ko, -ka and -awo are used in the Moran-Assamese language. For example:

-ko	kopoa dim <u>ko</u> ?	korpora dim <u>baru</u> ?
-ka	mui <u>ka</u> ki koug?	moi <u>no</u> ki koro?
-awo	mui <u>awo</u> phesatu gote thakim?	moi <u>ki</u> phesatur dore thakim?

#### 4.8. Case

Some Examples of cases of Moran-Assamese language are mentioned below—

##### MORAN-ASSAMESE

aille monot pore.

tolodigi nejabi.

##### ASSAMESE

ailoi monote pore.

toledi najabi.

#### 4.9. Pronominal Suffix

In the Moran-Assamese or Moranmese language pronominal suffix -e (-er), -ek are seen. But -era suffix is not seen of Moran-Assamese language. Examples:

	1 <sup>st</sup> Person	2 <sup>nd</sup> Person	3 <sup>rd</sup> Person
buba	mu buba (My father)	tu bapee (Your father)	ta bapek (His/her father)
ai	amo ai (My mother)	tuhuto aiye (Your mother)	heto aiye (His/her mother)

#### 5. Conclusion

Some of the TBL morphological features are notice of the Moran-Assamese language. “Assamese language itself deserves some of the TBL morphological features in its maximum capacity. The Moran dialect is also not exceptional. Moreover from the point of morphological view some other additional TBL characteristics are observed in this dialect.”<sup>1</sup>

Some examples are given bellow:

- No distinction of gender in pronoun (3<sup>rd</sup> person singular) is marked like other TBL.

hi (he/she)

heti(they)

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1. Upen Rabha Hakacham, “In Search of Moran: An Extinct Language of the Tibeto-Burman Origin”, *Soumargiri*, Biswajit Moran (ed.), 11<sup>th</sup> edition, 2010, p.2.

- Common or neutral gender is very prominent feature in this dialect also like other TBL. By addition of male or female markers to this neutral form generally gender distinction can be formed. For example:

lowa (child): lowato/jon (boy)                                         lowajoni (girl)  
    mota lowa (boy)                                         jhiuri lowa> jhiula (girl)  
 bura metha (old man)  
 buri methi (old woman) etc.

- Only one variety of 2<sup>nd</sup> personal pronominal suffix (diffinitive) -e (-er) is seen like other TBL in contrast to Assamese -er and -era. For example—

mu buba (my father)— tu bape (your father)— ta bapek (his/her father )  
 amo ai (my mother)— tuhuto aiye (your mother)— heto aiye (his/her mother)  
 etc.

- Profundity of reduplications of both natures i.e. onomatopoetic and echo which enriches its word power, particularly adjectives and adverbs like other TBL. e.g.

tekteki                                         (a talkative woman)  
 tilou-tipou                                         (anxious)  
 ukhel-khel                                         (hue and cry)  
 dhudang-dang                                         (fully destroyed)

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