A STRUCTURAL DESCRIPTION OF CHOKRI

A THESIS

SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENT

FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

IN LINGUISTICS

BY

VEKHRÜZO KEYHO

PH.D./LIN/00299

DEPARTMENT OF LINGUISTICS

NAGALAND UNIVERSITY

2024

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Dated: 14.08.2019

Under the Supervision of Prof. Pangersenla Walling

Department of Linguistics

Nagaland University,

Kohima Campus

2024

DECLARATION

I, Vekhrüzo Keyho Ph.D./LIN/00299, herby submitted this thesis in partial fulfilment of the requirement for the degree of Doctor of Philosophy in Linguistics to Nagaland University, Department of Linguistics, Kohima Campus, Meriema entitled **'A Structural Description of Chokri'**. The research herein was conducted under the supervision of Prof. Pangersenla Walling. This research is done to the best of my knowledge and understanding, the data documented and analysed in this thesis is first-hand work. This thesis, therefore, is original in form and no similar work has not been submitted for any other degree or qualification at any university or institution.

Place: Kohima   Vekhrüzo Keyho

Date: Ph.D./LIN/00299.

CERTIFICATE

This is to certify that the thesis entitled **'A Structural Description of Chokri'**, submitted to Department of Linguistics, Nagaland University in partial fulfilment of the requirement for the award of degree of Doctor of Philosophy in the disciple of Linguistics is a record of research work carried out by **Vekhrüzo Keyho** Registration No. Ph.D./LIN/00299 under my personal supervision and guidance.

The results of the investigation reported in the thesis have not been submitted for any other degree or diploma. The assistance of all kinds received by the researcher has been duly acknowledged.

(Prof. Pangersenla Walling)
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ABBREVIATIONS

1SG	- First Person Singular	2SG	- Second Person Singular
3SG	- Third Person Singular	ACC	- Accusative
ADJ	- Adjective	ADV	- Adverb
ASP	- Aspect	ATTR	- Attributive
AUX	- Auxiliary	CAUS	- Causative
COM	- Comitative	COMPL	- Completion
CON	- Connectives	CONT	- Continuous
COV	- Converbs	DAT	- Dative
DCL	- Declarative	DEF	- Definite
DL	- Dual	DM	- Deictic Marker
DO	- Direct Object	DUB	- Dubitative
FEM	- Feminine	FUT	- Future
GEN	- Genitive	HAB	- Habitual
IMP	- Imperative	INST	- Instrumental
INSTF	- Intensifier	IO	- Indirect Object
LOC	- Locative	MAS	- Masculine
N	- Noun	NAR	- Narrative
NEG	- Negation	NOM	- Nominative
NOMZ	- Nominalizer	NP	- Noun Phrase
NR	- Nominal Reciprocal	NUM	- Number
O	- Object	OB	- Other Benefective
PL	- Plural	POSS	- Possessive
PP	- Postposition	PROG	- Progressive
PSPRF	- Past Perfect	PRSPRF	- Present Perfective
Q	- Question Particle	RDPL	- Reduplication
v	- Verb	VP	- Verb Phrase
VR	- Verbal Reciprocal	wh	- Question Word

CHAPTER-1
SOCIOLINGUISTICS PROFILE

1.1. The People

    Chokri people belongs to the Chakhesang tribe, a scheduled tribe of Nagaland. The name Chakhesang have its derivation from an acronym Chakhesang 'Cho' for 'Chokri', 'Khe' for 'Khezha' and 'Sang' for 'Sangtam'. The people belong to the mongoloid race. The word Chokri is primarily associated with the ethnicity of the tribal Chakhesang. As per oral narration, the word 'Chokri' meaning 'the alternate path' which recounts the chronicle of the people who took the 'alternate route'. The usage of the name is belief to have its origin after their dispersal from *Khüsora* (Khesomi) during the course of migration when some group of people choose their own route by taking the 'extra path/alternate route' which results in other groups referring them as *Chokrimi* meaning 'the people who took the extra path'. After the dispersal from *Mekhal/Mekhora*, it is believed that the people have set up in a place called *tsübro* and later move on to a place called *Khüso/Khesomi* where they lived and spread out. It is also believed that from *Khüsora* the sub-group of *Tenyimia* was formed. Though, the community goes by the name *Chokrimi*, it is also a common practice to address and identifies a person by their respective village's name instead of the community's name.

    The origin of the people is to some extend mythical like other Naga tribes since there was no early written records about its origin and the history of the people. The only primary source one can extract is through oral narrations of the community where stories of their migration were narrated from one generation to next generation. One of the recent attempts to compile those narrations along with the different hypothesis about the origin of the people can be found in V.K. Nuh (2002) *The Orgin of the Nagas*. The earliest documentation about the origin of the people can be traced from Hutton's *The Angami Nagas* (1921).

    The Government of Nagaland recognized Chakhesang as one of the tribes of Nagaland in the year 1946 with that it became a fully-fledged tribe. The people of Chokri are well known for their simplicity, honesty and hardworking nature. Majority of the people lives in small villages among the hills covered with thick tropical rain forest. The main occupation of the people is farming where terrace and jhum cultivation is practice at large. The people also practice hunting, fishing and gathering mostly during dried season or off plantation seasons. They are skilled trappers and possessed rich knowledge of medicinal herbs. Rice is the staple

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food which goes with soup made from vegetables and greens they picked. Dried and smoke meat are basic supplements to their diet as they practice preservation of meat through the method of drying in the sun and smoking meat. Lards were made by extracting fats from meat where small portion is used in cooking. Fermentation is widely followed and one common practice is *Sübroce* (Fermented soya bean) which is added to the soup on regular basis. Fermented bamboo shoot called *Küsü* is also consume widely throughout the year. The games which they harvest or caught from their traps and hunting are the main source of meats as domesticate animal for consumption is scares. The people usually consume three meals in a day, one early in the morning in the form of brunch which they take before going to their fields, lunch at noon and dinner before sleep. The technique of agriculture practice by the people is well known for its well coordinate planning and execution. In the past, the people practice trading where they trade pottery and weave product with salt as the people are fond of salt consumption. The people believe salt have natural healing remedies and is use for different healing properties.

In the family, the father is the head of the family. All the male members in the family is giving equal share of properties. The daughters don't inherit land like the male members but honorary gifts are presented to the daughters during their marriage. Each village consist of different clans where representatives from each clans comes together to implement law and order of the village.

1.2. Geographical Context

Chokri people settled in Phek district of Nagaland. Phek is the eighth district of Nagaland formed on 19th December 1973. It is located in the south eastern part of Nagaland between 94º35'18" to 94º38'09" E longitudes and 25º37'37" to 25º39'47" N latitudes. Phek district is bordered by Zunheboto to the north, Manipur to the south, Kohima to the west, Kiphire in the north east and Myanmar to the south east. The land comprises of 2,026 square kilometres and is tagged with the name 'the land of tradition' by Government of Nagaland. The density of Phek as of 2011 is 81 people per square kilometres. According to Census of India (2011), there are 14 recognized administrative blocks namely Chetheba, Chizami, Chozuba, Khezhakeno, Khuza, Meluri, Pfütsero, Phek Sadar, Phokhungri, Phor, Razeba, Sakraba, Sekruzu and Zuketsa.

The Chokri speaking area in the district can be broadly classified into four areas namely Chokri Area, Chozuba Area, Phek Area and Süceku Area. As per 2011 census of India, there are 117 villages in Phek district out of which 60 villages and towns are native to Chokri

language. The following table highlights the Chokri speaking villages and towns in Phek district.

Circles	Villages
Cetheba	Chesezu Nasa, Chesezu, Chetheba Town, Khulazu Basa, Khulazu Bawe, Phüyoba, Rihuba, Thenyizu, Thipüzu.
Chozuba	Chozuba Town, Chozuba Village, Chozu Basa, Khüso, Rünguzu Nasa, Rünguzu Nagwü, Thüvopisü, Yorüba.
Khuza Circle	Chepoketa, Khutsokhuno, Khuza Town, Khuza Village, Mütsale, Süthotsü, Tehephü.
Pfütsero	Pfütsero Town, Kikruma, Phüsachodü, R.D Block Kikruma (North Kikruma).
Phek	Phek Town, Chosaba, Kütsapo, Kizari, Kotisü, Lanyezho, Lozaphühü, Phek Basa, Phek Village, Satheri, Sohomi, Sürhoba, Tüzatsü.
Sakraba	Gidemi, Lower Khomi, Middle Khomi, Pholami, Pholami 2, Porüba, Sakraba, Sakraba Hq, Upper Khomi, Wibo.
Sekruzu	Dzülha, Khütsa, Phügi, Rüzazho, Rüzazho Nasa, Sekrüzu, Süthozu Nasa, Süthozu Nagwü, Thürütsüswü.

Table 1.1: Classification of Chokri Speaking Villages

1.3. Population and Literacy

As per census of India (2011), the district is inhabited by 1,63,418 people where the male population stands at 83,743 and 79,675 female population. 53.24% constitute male and 48.76% constitute female. The people of the district living in urban area constitutes 15.04% of the total population while 84.96% lives in rural areas. The sex ratio of the district is 951 female per 1000 male. The average literacy rate is 78.05 % where the male literacy stands at 83.66% while the female literacy stands at 72.21%.
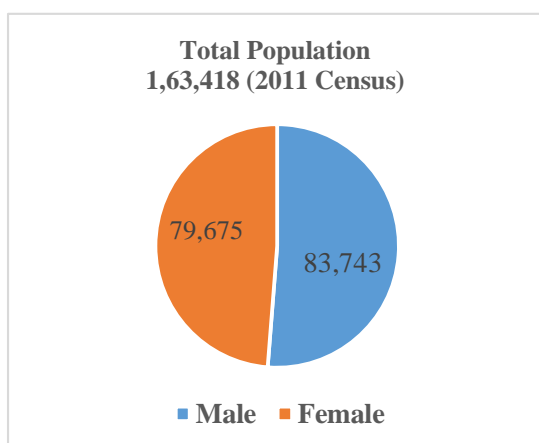
Figure 1.1: Population of Phek
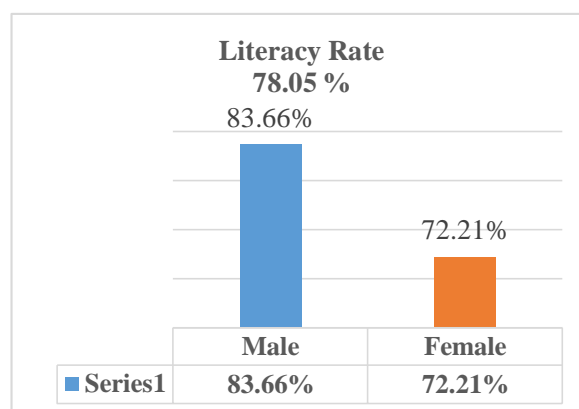
Figure 1.2: Literacy Rate of Phek

1.4. Festivals

Traditional festivals celebrated in the region by the people are primarily associated with plantation and cultivation. It is a time of replenishment of health before plantation and after harvest. Every members in the village participates with each playing different roles. Domesticated livestock's with the best heath are slaughter for consumption. Each household makes *Zotho* or *Zode,* a local brewed rice beer which supplements the meat for the adults while the young ones make their own juice from wild apple, banana and passion fruits etc. But this practice has become less common in many areas with the advent of Christianity and modernization. Merry making among youths and children during festival is a common occurrence while the elders tend to sit with colleagues while they feast by eating, drinking, and singing. Everyone is a good sport. The community also share stories of their ancestor, their life ordeal and plans for the future. Different traditional games like *Künü* (wrestling), *Khütsa* (long jump), *Saprü prü* (high jump), *Thevü kümhü* (cock fighting), *Küra pheta ta* (bamboo walk stick), *Thi müsü* (meat kicking), *De tsü thi* (playing with typical seed), *Küra müle* (climbing grease bamboo pole) etc. were played during the festival. However with time, most of this games became optional but the likes of wrestling, cock fighting and climbing grease bamboo pole are still very relevant to the people of the community. During festivals, it is forbidden for any members of the community to go to field. Majestic traditional dress and ornaments also comes to live during some of the festival. The main festival celebrated by the community in general are briefly discussed under the following sub-heads.

Sükrünye is the most extensive and the most popular festival celebrated by the people of the community. This festival is a sanctification festival and is celebrated in the month of January which lasted for six days or a week. The first day is the day of slaughtering where best quality livestock's are cut and meat distribution is done which marks *shiza* and *cedü*. The festival officially commences on the second day. The second day marks *Sükrü* where the men folks take bath in the village pond at dawn right after the first cock crow in the village to start the process of sanctification. Before the bath, women are forbidden to fetch water from the pond. There the men will return home and cook the best quality cock all in new utensils and new fire place, then eat the meat to complete the sanctification process. The following day the men folk goes trapping and catching birds, a practice called *mürahu*. The animals caught were than hanged and displayed on the best bamboo pole called *rakhu* in the village signifying different attributes and meanings. This bamboo pole stands throughout the year and is a common sight in the villages of Chokri people. The third day also marks *thüno nuso* which is a sanctification of women folk takes place in the village. The fourth day marks *müthi celhu* where people gather and have food and drinks together. The fifth day marks *cedü zhogu* and the sixth and seventh day marks *thünye mükra*.

Khuthonye is celebrated in the month of July to mark the end of paddy transplantation as well as celebration of successful plantation. It is also celebrated for replenishment of one's heath after a long summer where terrace plantation is done. It lasted from 3-4 days. The first day is called *thiza/shiza* where animal are slaughtered for consumption throughout the festival. The second day is the main day of the festival where every household killed their best cock and is cooked with the best portion of the pork which is a signature dish of the festival. The third and fourth day mark the last day of the festival.

Shodanye is a one-two days festival where it is celebrated in the field or the path that leads to the field. It is celebrated in the month of August. Every terrace field get access through small aged trail or path. This paths leading to the field are cleared and the festival is celebrated on account.

Thürinye is a festival of celebration after the paddy harvest is completed. It lasted for a week and is mostly celebrated by the younger section of people. The festival is celebrated by different peer groups called *müle* or *küshemüle*. The different peer group raise fund throughout the year, once the harvest is completed and stored, the different peer groups utilize the fund and celebrate every night for around week. The festival is mark with bonfire in a make shift camp covered with *süpra* (traditional mate for drying paddy) outside the house in the lawn

accompanied by singing of local love songs and folksongs. It is one of the most joyous celebration among the festivals.

1.5. Marriage

Marriage among the Chokri people is a slow and delicate process. The first stage includes a male member deciding on the girl he wants to marry. Then he address it to his parents. However, in cases when the male member cannot pick the girl, the parents or the clan member or the female relative of the guy do the match making for him. Upon agreeing, the elders of the kin meet up the girl's family through the process called *rünyi*. Once the meet up is done, the girls parent will convey the message to the girl and let the girl decide. If the girl agreed, the next stage is proceeded but if the girl refused, it stops from there. Upon agreeing, the next stage includes the two-family deciding the date of wedding and announcing to the community. Then the two families, the boy's and the girl's invites their kins, friends and people close to them. On the wedding day, marriage ceremony takes place with prayers, oat taking and promises which is followed by wedding feast. The wedding take place in the girl's resident or the girl's village. Once the feast is over, the peers and youth takes the girl to the husband resident accompanied by songs of celebration. The youth spends the evening singing and keeping the newly married couple accompanied. The uncles and aunts of the two couple are then acknowledge with best portion of meat harvested during the wedding. It is a common practice for the villagers to gift the couple with shawl, paddy, carrying basket and so on. The uncle of the girl gifts her with aluminium water pot called *lekhu* which bears significant cultural value. The parent of the boy gifts the newly married couple with new house along with paddy field and give his share of harvested paddy to start the family. However, owing to the western culture influencing the traditional practices, the present scenario of wedding has gone through drastic changes as most of these practices are gradually fading away.

The eldest male member of the family moves out from the house once he is married while the youngest continues to live with his parents, inherit the house and take care of his parents. Inter marriage is forbidden between two people from the same clan. A person belonging to a particular *thenu* 'clan' in Chokri is given the same clan title which is pass down from one generation to the next generation. This transmission is only done between father and son. The daughter can only use her father clan's title till she gets married. Once the daughter gets married, she uses the clan of her husband as her surname. A mother cannot pass on her title to her son or daughter. Title inheritance is consanguineal in Chokri. Much has changed

with modernisation and the influence of western culture; however it is also evident that marriage system is still rooted to its ancestral value and meaning irrespective of foreign culture.

1.6. Dress and Ornaments

Chokri people are rich in traditional dress and ornaments. Gender distinction partially exist in dress and ornaments where different dress and ornaments were made for specific gender. Accordingly, different age group also use different dress and ornaments base on the different age group. There are also certain shawls which can only be worn or used by certain group of people having specific merits and credibility. All the traditional dress are hand woven by women folks using different technique with different handmade tools. Cottons are used for the traditional attires. Cottons are either cultivated, or acquired through trade. Stinging nettle barks are also collected, then these cottons and nettles are then processed into yarn. The yarns are then treated, dyed and weaved into traditional dresses. The traditional dress is colourful in nature with different colours, patterns and design signifying different meaning. The traditional dresses are rectangle in shape and is wrap around one's body to keep the body covered and warm. The art of making traditional dress is taught from one mother to daughter through generations where this art carries traditional and ancestral values and significance. The ornaments of the community are made from fur, shells, feathers and bone of large animals. These ornaments are mostly used during festivals or performance of ceremonial activities. However, with the advent of Christianity, the ornaments are now used mostly for showcasing of one's ancestral heritage which the people greatly valued. This showcase also reflects strength and unity which coexist among the community. Some of the traditional dress and ornaments worn by the people of the community are listed as follows:

Men's Kilt:
1. Tüsüne (Worn by those who has partake in war or large hunting expedition).
2. Thüpune/Thepune (Worn by adult men).
3. Logane (Worn by young boys who enters puberty).

Women's Netho (Wrap around):
1. Müyhone (Worn by young and single women).
2. Lopane (Worn by elderly women).
3. Mhüsüne (Worn by young girls during various ceremonial acts).
4. Rhavene (Worn by bribes).

5. Zhobone (Worn by married women).

6. Nekhrone (Worn by women as undergarment).

7. Rhavane (Worn by elderly, made from cotton).

8. Rumene (Wrap around skirt, counterpart of Rurakhwü).

9. Tilane (Considered as one of the high-priced wrap around skirt).

10. Dzüthone/Sesomene (Worn by women folk during special occasion).

11. Dzüvene (Worn by women of all age groups).

Men's Shawl:

1. Mhasekhwü/Rira (Considered as the official shawl of the ethnic group).

2. Thüpikhwü/Shipikhwü (Worn by those who host feasts symbolizing honour and generosity).

3. Rüzakhwü (Worn by those who have performed 'feast of merit').

4. Tsakhwü (Worn by young men specifically single male child).

5. Samakhwü (Worn by elderly who are mediator of disputes and men of high esteem).

6. Sazükhwü (Shawl made from stinging nettle bark).

7. Lohokhwü/Lohükhwü (Worn by male of any age groups).

Women's Shawl:

1. Mhasekhwü/Rura (Worn by all age group).

2. Thüpikhwü (Worn by wife of those who host feast in village).

3. Rüzakhwü (Worn by wife of those who have performed 'feast of merit').

4. Lotükhwü (Worn by elderly women).

5. Samakhwü (Worn by elderly women, also have different pattern to that of men's).

6. Sazükhwü (Shawl made from stinging nettle, worn by both male and female)

7. Lohükhwü/Lohokhwü (Worn by women of all age group).

8. Mhüsükhwü (Worn by young girls).

Men's Ornament:

1. Rüngu (Spear).

2. Ze (Machete).

3. Zeshe/Zeche (Machete's belt).

4. Shepha/Chepha (Woven belt).

5. Cophre (Hanging decorative belt).

6. Türha (Sash).

7. Piphü (Head gear made from bear fur).

8. Roma (Hornbill feather used on head dress).

9. Pila (Head gear made from bamboo).

10. Bepa (Wristlet).

11. Münyiküti (Necklace made from boar tusk).

12. Müzanye (Earpiece made from long tail broadbill feather).

13. Phepa (Footgear use on thigh).

14. Pheso (Strings used with Phepa).

15. Thügithu/Thüyichü (Elephant tusk armlet).

16. Tila (Beads necklace).

17. Tiza (Cornrlian necklaces).

18. Tibo (Bead necklaces).

19. Vokha (Necklace made of beads worn as chokers).

20. Thüchehuti (Necklace made from fruits).

21. Thüvüma Piphu (Head dress made from feathers worn by young men).

22. Gi (Shield made from animal skins).

Women's Ornament:

1. Bathu (Big conch shell worn by women).

2. Thuwi (Brass armlet).

3. Thukha (Brass armlet).

4. Githu/Thünogi (Alluminium armlets).

5. Tiza (Cornelian necklace).

6. Tibo (Bead necklaces).

7. Vokha (Bead chokers).

8. Tila (Necklace made of beads, shells and bones).

9. Müsünye (Brass necklace)

Tools and Implements used for weaving dress and ornaments:

1. Thüdiba	2. Dibo
3. Dipa	4. Dipu
5. Dinyi	6. Ditsü
7. Dikre	8. Diphe
9. Sheprü	10. Khoshesü
11. Khoshedikre	12. Mürha

13. Mükhwibvü   14. Thüprü
15. Pronyosü   16. Prozü

1.7.   The Language

Chokri belongs to the Tibeto-Burman language family which is a sub branch of Sino-Tibetan language family. It falls under western Naga group that of Angami-Pochury Group according to Burling (2003 p, 184). The language is spoken by the people of Chokri living in Phek district of Nagaland, a north eastern state of India. The name of the language Chokri is primarily associated with the ethnicity of the tribal Chakhesang group. Chokri was recognized as one of the 18 languages of Nagaland by Government of Nagaland with the grant of statehood by Government of India. It was first broadcast in All India Radio Kohima in the year 1963. However, it was officially registered as a language of Nagaland in the year 1968.

The Chakhesang group consist of three languages namely Chokri, Khezha (Khuzhale) and Sapu (Poula). Chokri share its boundary with Zunheboto to the north, Kohima to the west, Khezha to the south and Pochury to the east. According to the Government of India census (2011), there are 1,11,062 native speakers of the language. As per UNESCO's *World Atlas of Languages* (2013), the language is tagged as vulnerable to extinction. The glottocode for Chokri is *chok1234* and ISO identifier for Chokri is *nri*.

The language can be studied by broadly classifying it into four major areas namely Chokri area, Chozuba area, Phek area and Süceku area. There exist dialectical variations from one village to the next village. Every village varies from each other in some way or the other on the basis of segmental and suprasegmental features be it phonemes, stress or accent or vocabularies while the morphological features and grammatical relation remains the same. Irrespective of dialectal variations, there is absolute mutual intelligibility among the speakers within the community. Notably, some villages from Kohima district in the southern Angami area like Chakhabama/Sakhaba, Kezoma, Kezo town, Khuzama, Kidima, Kigwema and Viswema share close similarities with Chokri. One can reason that those village varieties could be a variety of Chokri given the stand that they are intelligible with Chokri without any exposure or contact. The close affinity stretches to the northern part of Kohima district Kijümetouma and Dihoma but not the level of the southern Angami area.

The language has no script of its own. It was believed that the language script was written on skin of an animal, but tragically it was lost forever. According to the oral narration, the god has given script to both people of the plains and the hills. The script given to the plain people was written on a stone which was permanent and the people had learned to preserve

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throughout. On the other hand, the script that was given to the people of the hills was written on animal skin. Since the people move from place to place, the scroll was kept in a bag. One day, while the family was in their field, their pet dog had ate up the script. Another version says that when the parents were out in the field, the children felt hungry and that they search their house for food. They took the scroll mistaken it for meat, roasted in fire and ate up which results to the scroll gone forever. The language now follows Roman Script with few letters borrowed from Germanic as well. When the missionaries set foot in the land of the Naga's, their influence on both spiritual education and literary education was already sowed. There they adopted roman script and till now this is followed by the people.

The present status of the language in academic aspect is it is taught till elementary level as a subject called 'Naga Heritage Studies'. There is also ongoing works for introduction of the language in higher secondary level. There is a need for more study materials as the language have minimal literature works and grammar books. Chokri functions under the nomenclature 'Chokri Chakhesang Literature Board' which is a non-profitable organisation working on the development of the language. The Literature Board constituted several branches working on different objectives to uplift and protect the language. The Board plans on offering diploma and certificate course which is a positive steps in its development. Apart from the literature and research materials, there is also translated Chokri Bible and Christian Hymnal. The language is broadcast 2-3 times a week in local radio station. Till date, the language don't have a publishing newspaper or journal.

1.8. Genetic Classification

Chokri has been classified as a Tibeto-Burman language a sub-group of Sino Tibetan language family. Further, it has been classified into the Angami-Pochury sub-group relatively called as the Tenyimia group of languages comprising 8 languages in Nagaland which are Angami, Chokri, Khezha, Langmai, Nthenyi, Nzonkhwe, Pochury and Zeme. There are very few records found on the classification of the language. The earliest classification of Tibeto-Burman languages of Nagaland was done by Grieson (1903-1927) *Linguistics Survey of India* VOL III, Part II, however Chokri was not mentioned in his classification. This could be owing to the fact that during the period of his survey, Chokri people are regarded as eastern Angami. The earliest classification of Chokri can be found in the work of Marrison (1967) Ph.D thesis where Chokri is classified in Type C1 under the Angami sub-group of languages which includes Angami (Kohima), Angami (Khonoma), Chokri, Khezhama, Sumi and Mao. Naga languages were further classified by Shafer (1966-1974) where he group the Naga languages

under Burmic and Barmic sub-division and Benedict (1972) seven primary divisions or Nuclei of Tibeto-Burman classification where the Naga languages falls under Bodo-Garo(Barish) and Kuki-Naga (Kukish). Based on the two classification, Bradley (1997) reconstruct the classification of Naga languages. This classification is shown in Figure 1.3. Burling (2003 p,184) classified Chokri into the eastern border area under the Angami-Pochuri group of Naga languages. His classification of Chokri is highlighted in Figure 1.4. Kuolie (2006) classified the Tenyidie group where Chokri is demarcated as one of the dialectal areas of Tenyidie group. This proposed subgrouping is somewhat less certain or not widely adopted by recent scholars giving most of the languages now functions as a separate language. However, this proposed grouping can serve as the baseline for classification of Tenyimia group of languages. The naming and classification of Tenyidie dialectal variations according to Koulie (2006) is given as follows:

1. Angami: (i) Northern Angami

         (ii) Central Angami

         (iii) Southern Angami

         (iv) Western Angami

2. Chakhesang: (i) Chokri

         (ii) Khezha

         (iii) Pochuri [Pochury]

3. Rengma: (i) Upper Rengma

         (ii) Lower Rengma

4. Zeliangrong: (i) Zemi [Zeme]

         (ii) Liangmai

         (iii) Rongmei

5. Mao-Maram: (i) Mao

         (ii) Poumai

         (iii) Memei

         (iv) Sopumaram

Base on Burling (2003) language classification of the languages, Ezung and Keyho (2023) reconstruct a new classification on the Angami-Pochuri and Zeme group of languages as shown in Figure1.5. There was not much changes made apart from adding a new mother branch to the two daughter branch Zeme group and Angami-Pochury group called 'Tenyimia group'. The two sister branch remains the same as in Burling (2003) classification. This Tenyimia group is added not only based on common linguistics features of the group but also driven by common ancestry.

Ao
Sangtam (N)

Lhota
Yimchungrü
Ntenyi/Meluri

Tangkhul
Maring

Sema
Angami
Chakhesang
Chokri ←
Khezhama

Mao

Rengma(W)
Maram
Zeliangrong
    Mzieme
    Zeme
    Liangmai
      Puiron
    Nruanghmei

Meithei

'Old Kuki'

Rangkhol
    Bete
Hallam
Langrong
Hmar
Anal
Kom
Chawte
Mayol
Lamgang
Other Old Kuki

North Chin   (various)

Central Chin   Lai(zo) (various)
    Mizo

South Chin   Ashö

Khami/Khumi

Mara

Arleng (Karbi, Mikir)

Figure 1.3: Bradley Tibeto-Burman languages and Classification (1997)
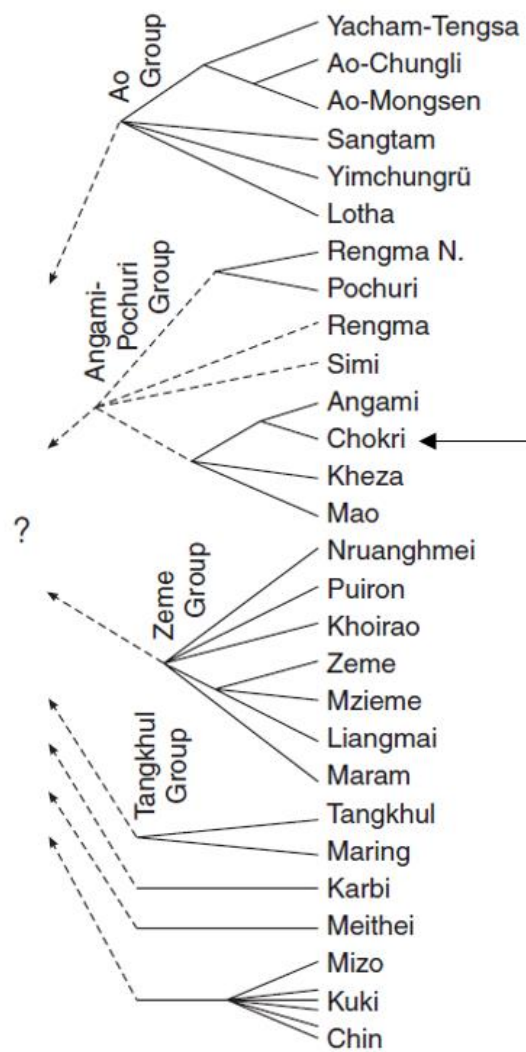
Figure 1.4: Burling Genetic Classification (2003)
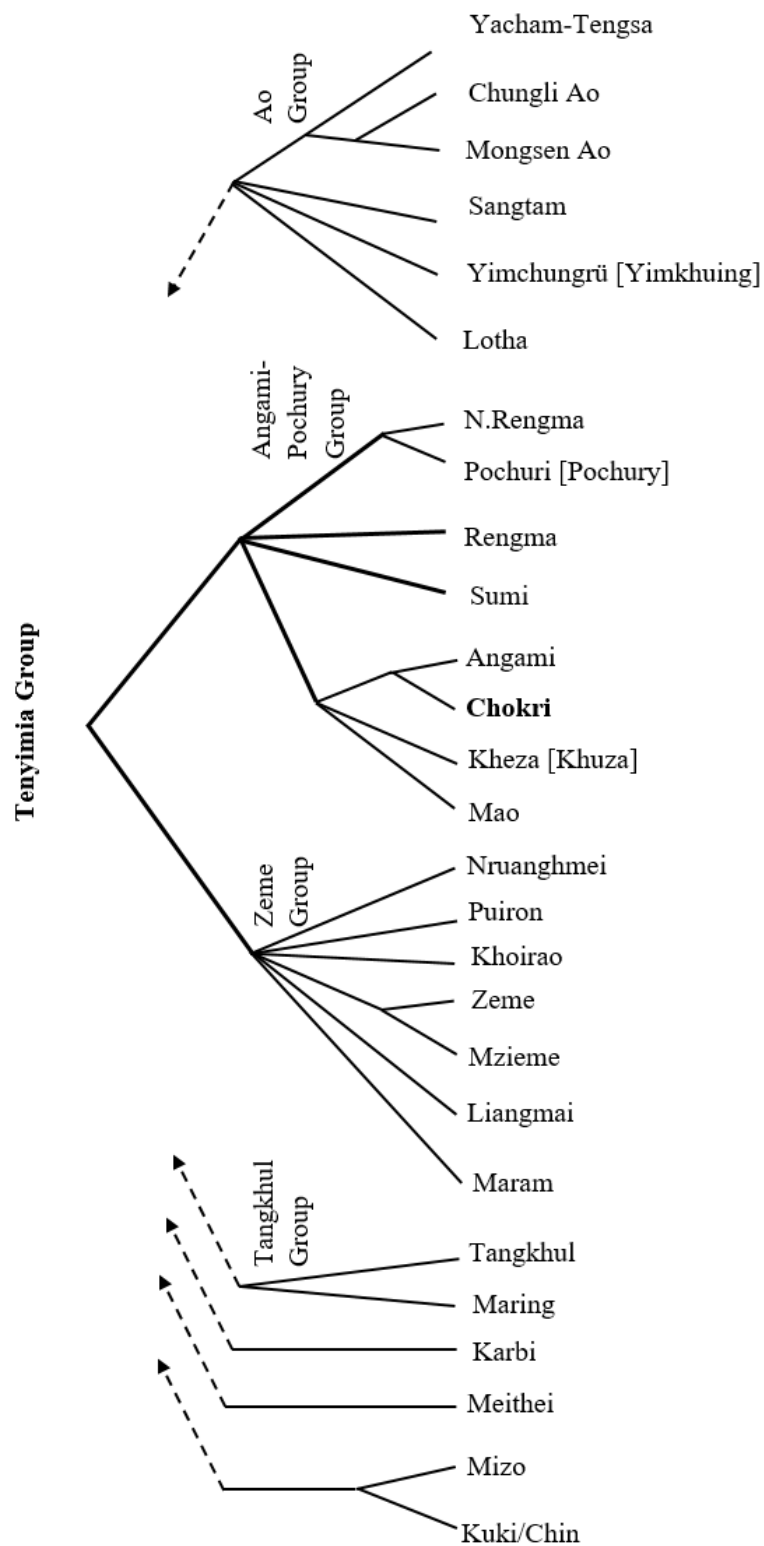
Figure1.5: Kevichüsa-Ezung and Keyho classification of Naga Languages base on Burling (2022)

Kevichüza-Ezung, Keyho and Kruse (2023) also make a classification of the 'Tenyimia group' based on common ancestry and culture (refer Figure1.6). In the classification, Chokri is tagged under Chakhesang group along with Khezha/Khuzale and Poula/Sapu. Their classification in shown in the following:

Tibeto-Burman

Naga

Tenyimia Group

| Angami Group | Rengma Group | Zeliangrong Group | Chakhesang Group | Pochury Group | Mao-Poumia-Maram Group |

Nzonkhwe   Nthenyi

Chokri   Khezha/Khuzale   Poula
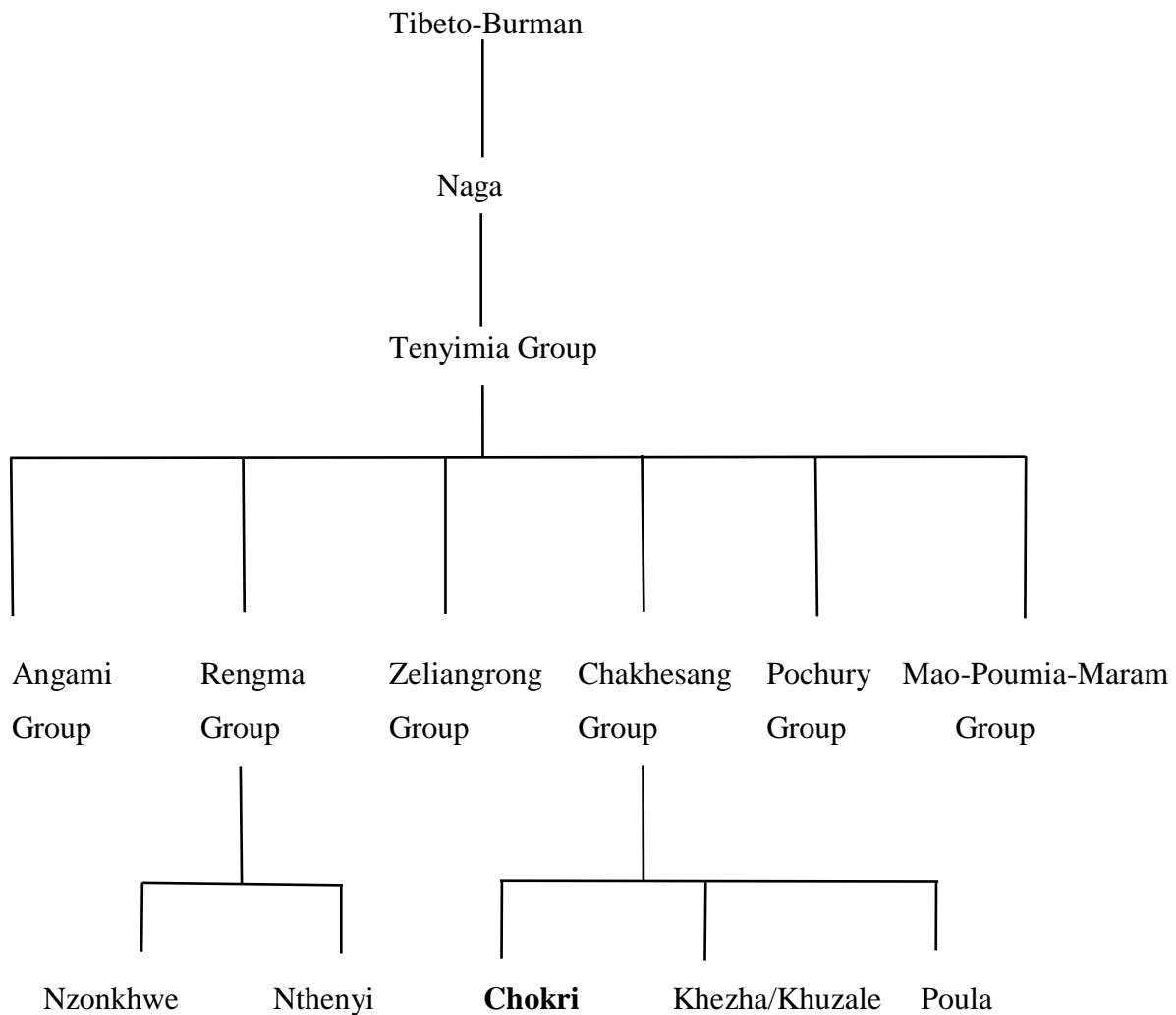
Figure 1.6: Kevichüsa-Ezung, Keyho and Kruse classification of Tenyimia group (2022)

1.9. Methodology

The research being on structural description of a language, the main methodology followed is based on American Psychological Style (APA). Other important methodology guidelines on the subject matter like, Podesva and Sharma (2013), 'Research Methods in Linguistics' and Abbi (2001), 'A manual of linguistics filed work and structures of Indian languages' are referred as well. Chelliah (2013) states that in order for our record of language structures be as accurate as possible, data collection is best using rigorous methodology. Based on the mentioned methodology, the following fieldwork and data interpretation is done.

Data collection:

Primary source; during fieldwork before collection of data begins, the objectives of the research was highlighted and consented to use the data was agreed from consultants. The primary source of the data was collected from the native speakers in the different villages. Data collection is done base on different stages according to the tentative chapterization of the research paper. The collection of data and elicitations is done both in natural settings and controlled situations. The consultants were of both genders but no age distinctions were made. The primary source of data was collected through interview method, narrations, collection of word list and sentences. The interviews were of open-ended question in order to let the responder participate. The duration of the interview was set between 1 to 2 hours per session while keeping the consultant's emotion in check. Examples and illustration were used to explain concepts and situation. The important markers and functions were emphasised during data collection. The data were recorded and a rough on spot transcription was done along with minimal glossing which were later cross check. The data of the research upon elicitation was verified by both the elders and youngsters of the native speakers.

Secondary source; Materials like articles, books and research papers relating to the subject matter were studied, reviewed and referred as a source of secondary data. Materials on languages belonging to same language family/group were also studied and their structure were crosschecked. Several typologies and theoretical background relating to the relevant topics were studied and followed.

Equipment:

The most important equipment for a researcher in the field is knowing how to bond with the consultants and staying healthy. However complementary to the facts, the researcher use equipment like voice recorder (Tascam DR-100MKII, Sony IC recorder), camera, video

recorder, laptop, cell phone and basic stationeries in order to document, record and save the data's collected.

Transcription and glossing:

The transcription of the language in this research follows IPA conventions with the phonological system presented in phonological structure of the research. The glossing follows Leipzig glossing style (2015).

The illustration in the phonological section are represented with transcribe phonemes where tones are diacritically marked followed by orthography [ ] and glossed with meaning in English.

The sentence presented in the illustration consist of orthography in the first row. The second row is of transcribe text which is followed by morpheme by morpheme gloss in the third row. The fourth row provides free translation in English. In the case of requirement for contextual information, brackets '()' '[ ]' is added with the information in it. The ungrammatically of the sentences is marked with asterisk *.

Data Processing and Analysis:

Depending on the amount of data collected per fieldwork, the data were reviewed, glossed and analysed. Firstly, the raw data collected were processed into readable data and verified for errors, then elicited. The elicit data were then verified by the consultants. The investigator also discusses the different data sets with the consultant. As for the acoustic analysis, the data were recorded using voice recorder in wav. Format which were later annotate in praat. The annotate data were then save in text grid. The text grid were then further analyse using praat script. The data elicit by the investigator is by no mean final and is open to constructive arguments if his findings are not compatible or if there is addition or correction required. The data analysed were to the best of the investigator's knowledge and ability.

1.10. Objectives of the Research

The aims and objectives of the research are stated below:

1. The ultimate aim of the research is to write a comprehensive structural description of the language.
2. Chokri being an underdeveloped language, this research aims to contribute and attend to the need of the pedagogical development of the language.

3. To explore the language deeper using linguistics rules and principles where importance will be given on morphological structure and syntactic structure of the language.
4. To contribute to the language planning and development.
5. To explore the richness of the language and its diversity.
6. To build the bridge between researchers and the language so that this paper can function as baseline for future research on the language.

1.11. Limitations

The research study limits its coverage to structural description of the language where importance is given to morpho-syntax of the language. Preliminary study on typology of the language is also presented for the purpose of presenting grammatical structure of the language. The study also highlights socio-linguistics profile on the different aspects of the community. The data collection limit itself to mostly Chozuba Range varieties where focus is given on Chozuba circle, Sükrüzu circle and partially Cetheba circle.

1.12. Statement of Problem

No extensive research has been conducted on the structure and grammar of Chokri language. The limited amount of written literature available suggests that the language remains largely understudied. Without a proper understanding of grammar, it becomes difficult to document the language comprehensively, which increases the risk of it disappearing, especially if native speakers decline or shift to more dominant languages. Since there is no well-documented grammar, creating teaching materials, language curricula, or resources for language learning becomes challenging, limiting opportunities for language revitalization and education. The lack of grammatical research hinders the development of standardized writing systems, making it difficult for speakers to read and write in their own language, or for new learners to become literate. In the absence of a well-documented grammar, language planning and policy-making become difficult, especially when attempting to standardize, revive, or promote the language at an institutional level.

Although the Government of Nagaland has recognized Chokri it is evident that it has been overlooked for many years by both the community and the authorities. In 1967, the Nagaland Assembly adopted English as the state's official language, and it has since become the primary medium of instruction. The use of English may be one of the reasons the language has been overlooked, as not every school is open to introducing this language for various reasons. Chokri, as an ethnic group with a language that has different variations, requires

further study to preserve its authenticity. This research aims to contribute to the development and preservation of the language by providing a structural analysis. In doing so, it will help bridge the gap between the language and researchers.

1.13. Scope of the Research

Structural descriptive study of Chokri is not only a research study that will bring out the different structures and grammatical features found in the language. It also has the compelling potential to ventilate the hidden diversities and richness of the language which one is not aware or is still unknown to the people. This study is taken as a focus for future research study and will established interpretation about the position of the language. With the importance of preserving, one's language and mother tongue seed being planted among the speakers and the language being introduced to the people, the research will contribute to language planning which can offer wider scope. The study will also contribute to its scope by exploring the different structures and elements present in the language paving way for more detailed study of the language. No research is final or exhausted or absolute as there is always room for improvement or supplements. Therefore, this research will serve as a basic for future research. Apart from a handful pedagogical frameworks and preliminary studies, there is no extensive works done on the language till date, the framework of the research itself is the biggest scope of its own.

1.14. Tentative Chapterization of the Research

There are six tentative chapters for this thesis. Each chapter will provide information of the language and the different structural analysis of the language.

Chapter-1 Sociolinguistics Profile: In this chapter, an account on the sociolinguistics profile of the community is highlighted. A brief introduction on the people, the language, aims and objectives, methodology, scope and limitations, the different approaches used in the research is provided. It also highlights the genetic classification of Chokri and discussed the typology of the language.

Chapter-2 Review of Literature: This chapter is devoted to the reviewing of relevant literature and theoretical framework which can provide further insights to the paper. Review on the research work undertaken in the language is also presented.

Chapter-3 Phonological Structure: This chapter provides the phonological structure of the language categorizing it into phonemic inventory of consonants, vowels, tones and syllable structure.

Chapter-4 Morphological Structure: This chapter discussed on the different morphological categories in the language.

Chapter- 5 Syntactic Structure: This chapter looks into the syntactic structure in the language where the different grammatical structure of the language is discussed.

Chapter- 6: Findings and Conclusion: This chapter summarize the finding of the thesis along with an overview of the thesis and proposed further research avenues relevant to the research in the language.

CHAPTER-2
REVIEW OF LITERATURE

2.1. Introduction

The descriptive study has become important because it seeks to explain a set of rules happening in the language and analyses the different functions of a language. According to Bourke (2005), Prescriptive grammar has been replaced by modern descriptive grammar, which describe language as it is, not as it should be. The descriptive grammar refers to the structure of language as it is actually used by the speakers and the writers. With time, descriptive grammar has become more purposeful as it becomes more systematics and principled with the rules that appear to govern how language is used. Bourke further adds that grammar like any other grammar rely on structural analysis. Descriptive study has become important in research field especially for the languages which are under the category of minority or endangered. The study has become important because it seeks to explain a set of rules happening in the language and analyses the different structures of the language. There is no doubt language is not only confine to a set of description of the language structure. But in order to know the further applications studies and research, we need to start from the root itself.

2.2. Phonetics and Phonology

There are estimated thousands of languages around the world with millions speaking different languages yet it is not possible that no two language share the exact same speech sound structure. Therefore, it is important to study the different sounds and structures in a language. The sound structure can be classified into segmental and suprasegmental where it can be studied based on the number of consonants, vowels, tones and syllables.

Yule (1996) outline phonology as the description of the systems and patterns of speech sounds in a language. It underlies design, the blueprint of each sound type, which serves as the constant basis of all the variations in different physical articulations of that sound type in different contexts. Phonology is concerned with the abstract representation of sounds in our minds that enables us to recognize and interpret the meaning of words on the basis of the actual physical sounds we say and hear.

According to Spencer (1996), phonology is concerned with the linguistics patterning of sounds in human languages. This means phonologist will be interested in all aspects of sound production and perception which can be controlled by a mature native speaker in order to achieve a particular linguistics effect. Normally when we produce a speech sound, we intend

to transmit it so that it is heard. As such, therefore a speech sound can be studied at three stages- the production stage, the transmission stage and the reception stage.

2.2.1. Segmental and Suprasegmental

The sound structure of a language can be classified into segmental phonemes and Supra segmental phoneme where it can be studied based on the number of consonants, vowels, tones and syllables. Kuolie (2006) further states that, 'segmental phonemes are vowels and consonants and supra segmental include tones'.

Consonants are articulated with the air flow passage from lungs to mouth/nose and in some cases from mouth/nose to lungs by narrowing down or blocking the flow of air causing audible frictions. Spencer (1996) define consonant as those sounds made by friction or a sudden burst of sounds within the vocal tract. The parameters of consonant sounds can be distinguish into three aspects:

   i.   Manner of articulation.
   ii. Place of articulation.
   iii. Voicing; Laryngeal articulation and Airstream Mechanism.

Vowel sounds are produced without the obstruction of airflow in its passage. According to Spencer (1996), some sounds involve a relatively large degree of resonance or sonorance in the buccal cavity (the throat, mouth and nasal passages) and these are generally referred to as sonorants. Sonorants are those in which some part of the tract is made to resonate. The most obvious case of sonorant would then be a vowel. To identify the vowel sounds, the following parameters must be check:

   i.   The height of the tongue; high, low, mid.
   ii. The part of the tongue; front, back, central.
   iii. The position of the lips; rounded, unrounded, stretch, unstretch.

Diphthongs is a combination of two vowel sound in a syllable. Balasubramanian (2000), describe diphthongs as a vowel glide, that is, the tongue first takes the position required for the articulation of certain vowel and moves (or glides) towards the position required for the articulation of another vowel. He further states that, a vowel glide, if it has to be called a diphthongs, will have to occupy a single syllable. If the two vowels forming the glide belong to two different syllables, the glide will not be considered a diphthong.

Tones can be defined as a different in pitch of a word result in different meaning or using of different pitch in a word to give different meaning. Ladefoged and Disner (2012)

defined tone as the pitch of the voice which can be used to produce different tones, which changes the meaning of words. Pitch differences are caused by varying the rate of vibration of the vocal fold. Cruttenden (1997) said that tone is a feature of the lexicon, being describe in terms of prescribed pitches for syllables or sequence of pitches for morpheme or words. According to Pike (1948) tones can be further classified and studies under two category:

i.   Register tone.
ii. Contour tone.

A Syllable is made up of one or more speech sound where vowel or diphthong element is essential to the structure which can be followed or precedes by a consonant. The syllable as a unit distinct from the phoneme and the word is very significant in the production of speech, and we cannot describe and analyse speech without taking it into account.

Gordon (2016) states that, syllables have long played a prominent role in phonological theory in accounting for a wide array of generalizations about the distribution of sounds and their behaviour. He elaborates further by describing syllable typology that, it is useful to divide the syllables into three parts; the nucleus (or peak), the onset, and the coda. The representation of syllables required phonological theory to bring out the constituent of the existing syllables. Some of those theories are:

i.   Onset-Rhyme theory.
ii. Mora Theory.
iii. CV Theory.

2.2.2. Theoretical Development

The early development of phonetics and phonology can be dated back several centuries before Christ where development of Sanskrit and its articulatory has taken place. The ancient Greek and Rome scholars works on related issues but progress is not inevitable as they work on orthographic representation of spoken forms, and the Greek Phoenician symbols. The Greek's symbols has led to the development of standard modern European orthographies.

The development of written characters was then developed and used around 2000 BC where the Chinese scholars develop an analysis of syllables into 'Initials' and 'final'. Later in the middle of the 15th century, King Sejong of Korea was said to commissioned Korean indigenous alphabet where 28 letters separate symbols for vowels and consonants was invented.

The Icelandic grammarian of the 12th century was also recorded where reformation of the spelling of Iceland grammar was found. The name of this scholar is no longer known and

his treatise was not published until the 19th century (Haugen 1972). In quite a different part of the world, Sequoyah (1760-1843), who never learned to speak or read English, succeeded in designing a syllabary for Cherokee language (Clark, 2007).

By the later part of the 19th century, phonetics has been established as part of the Modern European Enterprise, Clark, Yallop and Fletcher (2007). By then, the concept of phoneme became important not only for its relevance to practical problems such as how to represent the pronunciation of dialects and languages that had never been transcribe before, but also as a keystone of modern phonological theory. With the early development of phonetics taking place, Henry Sweet and Daniel Jones reject the term phonetics but distinguish between 'broad' and 'narrow' transcription; broad recorded speech in symbols that were sufficient to convey the relevant distinctive differences, whereas a narrow transcription include phonetic information of the kind which was not contrastive within the system.

Franz Boas (1858-1942) influence men like Edward Sapir and Leonard Bloomfield who went on to develop influential papers like 'Sound patterns in language', Sapir (1925), 'The psychological reality of phoneme', Sapir (1933), and Bloomfield's 'Language' (1933). The development of analytical technique continues as reflects in Pike's, 'Phonemics' (1947).

In 1926, a group of scholars working within structuralist tradition known as the Linguistic Circle of Prague make a distinction between phonetics and phonology. Among the Prague school, Trubetzkoy provided the most comprehensive work on phonology in his work, *Grundzüge der Phonologie* (Principles of Phonology) 1939. He discussed the nature of distinctive oppositions and rules for determining phonemic system of a language. He is also responsible for the concepts of 'neutralization' and 'archiphoneme'. Jakobson and Trubetzkoy also initiated modern distinctive feature theory which strengthen that phonemes represent points in a system rather than physical or mental entities.

Later in the 1960's, Halle and Chomsky elaborated a new approach to the phonology which came to be known as Generative Phonology. It is a new school which is part of the Transformational Generative Theory of language. Chomsky and Halle's (1968), 'The Sound Pattern of English' is the major contribution to Phonology. Sound Pattern of English also known as SPE begins by saying that a grammar is a system of rules that relate sound and meaning. There are several components of such grammar, including a phonological component which relates grammatical structures to their phonetic representations.

In the early 1970's, a new school called Natural Generative Phonology (NGP) appeared after several publications was made by Vennemann and Hooper. Though the claim to be part of the generative phonology, they rejected Chomsky and Halle's 'Abstractness' rules and

representation through their publication in 1972 and 1974 by Vennemann, and in 1976 by Hooper. The major claim of NGP is that speakers construct only generalizations that are surface true and transparent.

In 1979, David Stampe published his dissertation (1973) on Natural Phonology where he works on children's acquisition on phonology and talks about 'phonological process'. According to him, phonological process is a mental operation that applies in speech to substitute a class of sounds or sounds sequencing presenting a specific common difficulty to the speech capacity of the individual, an alternative class identical but lacking the difficult property. This phonological process are not rules but inbuilt tendencies.

Goldsmith's 'Autosegmental Phonology' was published in the year 1976. The work was mainly on the tonology of Igbo, a West African tonal language. Apart from tone and intonation, he talks about geometry of phonetic representation which he also calls it 'the absolute slicing hypotheses. His fundamental point is that speech observed as articulatory activity, consists of gesture- such as tongue movement, lip movement and laryngeal activity, Clark, Yallop and Fletcher, (2007).

With the development of autosegmental phonology, Metrical phonology originated from Liberman (1985) doctoral dissertation. It was a theory based on stress but was expanded towards the framework of autosegmental. The theory was about the nature of stress and its representation.

There were attempts to modify and extend generative phonology, one of those attempts was 'Lexical phonology' which was mainly developed by Strauss, Kiparsky and Mohanan. Lexical phonology has two main component i.e. lexical component and post lexical component or phrasal phonology. The phrasal phonology consists two application:

i.   Those operating crucially across word boundaries or making crucial use of phrasl or syntactic structure.

ii. Those that fill in, specify or refer to non-distinctive features which is the sub phonemic.

There emerges a new theory in the 1990's called Optimality Theory (OT) after a technical reports publication by Prince and Smolensky (1991, 1993) and McCarthy and Prince (1993). Their theory is now widely use in phonology and morpho-phonology research as well as other areas of generative grammar, Clark, Yallop and Fletcher (2007). Optimality theory is a constraint-based approach.

The mentioned theoretical development are reviewed from various books and resources. The review covers and highlighted the basic claimed of the theories developed so far. This may result in the researcher not covering all the important phonological theory and

some of the components of the theory. Some of the above mentioned theories will be carried out and apply to the data if found applicable or needed by the researcher.

2.3. Morphology

In Western Europe, grammar was introduced primarily for the teaching of Greek and Latin. Later, the grammar which studies the structure of words and the process of word formation was develop which became the modern Morphology. According to Robert D. van Valin Jr (2001), Morphology is concerned with the structure of words, and morphological analysis is the process by which linguists break complex words down into their component part.

Morphology is the study of word structure or word formation process. It is a branch of linguistics where structure of words in a language is studied base on two field i.e., Inflectional Morphology and Derivational Morphology. Inflectional morphology is the study of inflection where affixes show or indicates aspect of grammatical function. Example, plural to singular or past tense to present tense. Derivational morphology is the study of word formation where affixes can change the grammatical category.

Yule (1947) said that Inflectional morpheme never changes the grammatical category of a word. For Example, both old and older are adjectives. The –er inflection here simply creates a different version of adjective. However, according to him, a derivational morpheme can change the grammatical category of a word. The verb *teach* becomes the noun teacher if we add the derivational morpheme –er. So the suffix –er can be an inflectional morpheme as part of adjectives and derivational as part of noun.

Earlier, inflection is not considered as part of word formation processes. However, According to Abbi (2001), the gap between the two has become thinner as language like *Munda* have small gap between inflection and derivation. Booiji (1996), advocates the allowance of inflection to interact with word formation, contrary to the predictions of the hypothesis of split morphology.

The Greek model of teaching grammar lasted till the 20th century and was taken over by the structuralist model and tradition. The structuralist Charles F. Hockett developed the Hockett's (1958) models for language description. The model consist of the following theory:

    i.   Item and Arrangement (IA Theory).

    ii.   Item and Process (IP Theory).

    iii.   Word and Paradigm (WP Theory).

2.3.1. Identifying Morpheme

According to Nida (1949), there are six principles which one may apply in isolating and identifying morpheme. This principles are incomplete in itself and each principle is complementary to each other. The principles are listed below:

Principle 1:

'Forms which have a common semantic distinctiveness and an identical phonemic form in all their occurrences constitute a single morpheme'.

Principle 2:

"Forms which have a common semantic distinctiveness but which differ in phonemic form (i.e., the phonemes or the order of the phonemes) may constitute a morpheme provided the distribution of formal differences is phonologically definable."

Principle 3:

"Forms which have a common semantic distinctiveness but which differ in phonemic form in such a way that their distribution cannot be phonologically defined constitute a single morpheme if the forms are in complementary distribution in accordance with the following restrictions.

i.   Occurrence in the same structural series has precedence over occurrence in different structural series in the determination of morphemic status.

ii.   Complementary distribution in different structural series constitutes a basis for combining possible allomorphs into one morpheme only if there also occurs in these different structural series a morpheme which belongs to the same distribution class as the allomorphic series in question and which itself has only one allomorph or phonologically defined allomorphs.

iii. Immediate tactical environment have precedence over non immediate tactical environment in determining morphemic status.

iv.   Contrast in identical distribution environments may be treated as sub morphemic if the difference in meaning of the allomorphs reflects the distribution of these forms."

Principle 4:

"An overt formal difference in a structural series constitutes a morpheme if in any member of such a series, the overt formal difference and a zero structural difference are the only significant features for distinguishing a minimal unit of phonetic-semantic distinctiveness."

Principle 5:

"Homophonous forms are identifiable as the same or different morphemes on the basis of the following conditions:

i. Homophonous forms with distinctively different meanings constitute different morphemes.

ii. Homophonous forms with related meanings constitute a single morpheme if the meaning classes are paralleled by distributional differences, but they constitute multiple morphemes if the meaning classes are not paralleled by distributional differences."

Principle 6:

"A morpheme is isolatable if it occurs under the following conditions:

i. In isolation.

ii. In multiple combinations in at least one of which the unit with which it is combined occurs in isolation or in other combinations.

iii. In a single combination provided the element with which it is combined occurs in isolation or in other combinations with non-unique constituents."

2.3.2. Word Class

Sharma (1988) outline that description of the syntax requires recognition of a number of syntactically defined word classes, correlating more or less with those which must be recognized morphologically. He further said that on the basic of syntactic behaviour supplemented and reinforced by differences of morphological constructions, the following formal sets or classes of words need to be recognized i.e. Nouns, personal pronouns, demonstrative, verbs, modifiers and function words. Words of the invariable class too can be further classified and sub-classified according to their semantics functions. The modifiers can be classified and analyse in the form of adjectives and adverbs. He said that adjectives can be further classified as demonstrative qualitative, quantitative numeral, interrogative etc. Likewise, Adverb being a function words can be designated as negators, intensifiers, expletives, interrogators, classifiers, subordinators, connectors(conjunctions), interjection (attention signals), response words(yes, no) etc. Sharma said of all the word classes that enter into morphological construction, verb are the most important from the point of view of their complexity as well as the central position they occupy in an utterance.

2.3.3. Grammatical Categories

Crystal (2010) draws that there are many languages, the forms of a word vary in order to express such contrasts as number, gender and tense. These categories are among the most familiar of all grammatical concepts but their analysis can lead to surprises. According to him, it emerges that there is no neat one-one correspondence between the grammatical alterations in a word's form and the meanings thereby conveyed. He exemplified by saying that plural nouns do not always refer to the person who is talking and masculine nouns are always male.

Sharma (1988) said that grammatical categories showing formal relationship between words and word groups or exhibiting syntactic inter-word relations occurs in languages. Some of them are confined to a particular word class and others have their jurisdiction to more than one class. He also states that most of the variable words syntactic relation is normally marked by specific morphological forms. The most important of these occurrence are number, person, case, gender, tense, mood and voice.

Robins (1975) said that the syntactic control of various grammatical categories exercised over variable word forms has been designated as concord or agreement, i.e. the forms of two or more words of specific word classes, which stand in a specific syntactic relationship with one another, shall be characterised by the same paradigmatically marked category or categories.

2.4. Syntax

After morphology was born from Greek and Latin grammar in the 19th century, in the 20th century word usage to make sentence came out which is called Syntax. The word syntax comes from Greek word 'syntaxis' which literally means 'putting together' or 'arrangement'. Tallerman (1998) defined syntax as 'sentence construction': how words group together to make phrase and sentence. She also tells that syntax is just one part of grammar though some people also use the term grammar for syntax although most linguist now follow more recent practice whereby the grammar of the language includes all of its organisation principles: information about the sound system, about the form of words, how we adjust language according to context and so on. She further said that syntax also mean the study of the syntactic properties of language. According to Bourke (2005), descriptive grammar look syntax on many levels such as morpheme, word, phrase, clause, sentence and text. For example each sentence is analysed into syntactic constituents. The Subject, Object and verb are in analysed into phrasal components as noun phrase, verb phrase etc. phrases are then analysed in terms of determiner, noun, verb etc. Pedagogical grammar are packaged under heading NP and VP.

According to Valin Jr. (2001), Syntax deals with how sentences are constructed, and users of human languages employ a striking variety of possible arrangements of the elements in sentences. He further says that one of the most obvious yet important ways in which languages differ is the order of the main element in a sentence. So we can say that syntax basically is the study of sentence and it's constituent.

2.4.1. Theoretical Background

Yule (1985), said that one of the best ways to create a visual representation of underlying syntactic structure is through tree diagrams. Tree diagram simply means a diagram with branches showing the hierarchical organization structures of phrases and sentences. The tree will show different level of constituents in the analysis such as *sentence* having the constituents of *noun phrase* and *verb phrase*. This constituents will be shown in a terminal node where the main constituent will be refer as the mother and the lower node will be refer as the daughter nodes of the mother node. The relationship between the daughter node is referred as the sister nodes. When the mother nodes dominates the daughter nodes, it is called *immediate dominance*. The mother node dominance on the daughter nodes can also indicate linear precedence. Mother node can have only two daughter branches in syntactic trees except when there is coordination, this branching is called Binary branching trees. In syntax, every node except the root must have a single mother.

Phrase structure rules was proposed by Chomsky (1957) in his generative grammar or Transformational grammar. The phrase structure rule was generated in such a way that it can represent a very large number of sentences with similar structure. The rules state that a phrase will consist of one or more constituent in a particular order. This phrase structure rule is represented with the help of tree diagram. The following is the Phrase structure rule:

$$S \rightarrow \quad NP, VP$$
$$NP \rightarrow Det/Art, N, Pro, PN$$
$$VP \rightarrow V, NP (PP) (Adv)$$
$$PP \rightarrow P, NP$$
$$AP \rightarrow A, PP$$

The specific words are then inserted in the terminal node in Phrase structure to specify it. This lexical insertion is called as *rewrite rules* or *lexical rules*. Rewrite rules is generate in the following manner:

'John eats an apple.'

N→   john

V→   eats

Det→   an

N→   apple

The X-bar theory was first proposed by Noam Chomsky in 1970. In his article, "Remarks on Nominalization", he proposed that phrase structure rules must be specific instants of a simple but well-defined rule schema, which came to be known as X-bar Theory. The theory was developed more extensively by Ray Jackendoff in 1977. X-bar theory consist of the following:

XP → (Specifier), X'

X' → (Adjunct), X'

X' → X, (Complement 1), (Complement 2)

The category of XP is called as phrasal category or maximal projection; a category of X' is called an intermediate category or intermediate projection; a category of X is called a lexical category or lexical head. The XP stands for Phrase i.e., NP, VP, PP etc. and the X' stands for the syntactic constituent whose head is a type of X i.e., N, V, A, or P so on. So the X-bar theory can further specify the phrase structure of the sentence.

Binding theory is a sub-part module in Chomsky's theory of generative grammar (1981). The theory consists of three principles which is categorised into principle A, principle B and principle C. According to Chomsky (1981), the principle of the theory are the following:

Principle A: An anaphor must be bound in its local domain.

Principle B: An Anaphor must be free in its local domain.

Principle C: A referential expression must be free everywhere.

The binding of an anaphor within its local domain is a subtype of binding called argument binding. The antecedent of the anaphor in this type of binding is invariably an argument NP, usually a subject, direct or indirect object.

Thematic relations were introduced in generative grammar in the mid 1960's and early 1970's by Fillmore (1968), Jackendoff (1972) and Gruber (1976). Thematic roles or thematic relations are the role that express a noun phrase actual meaning than either grammatical

functions or case which is describe or affected by the governing verb. Thematic roles in a sentence can be classified into the following description:

- Theme/Patient: the entity affected by the action or state express by the predicate.

- Agent: the entity that intentionally initiates, makes or originates the action describe by the predicate.

- Experiencer: the entity that undergoes an emotion, a state of being, or a perception expressed by the predicate.

- Instrument: the entity that is used to do the event.

- Goal: the entity towards which the activity expressed by the predicate is directed.

- Beneficiary/Recipient: the entity that benefits from the action expressed by the predicate.

- Source: the direction in which the action originates.

- Location: the place where the activity expressed by the predicate is situated.

The part of generative grammar that deals exclusively with thematic roles is often term as theta roles (Θ - roles) or theta theory (Θ – theta theory). Theta theory addresses the specific semantic relationships between a verb and its arguments. Verbs assign theta roles to each noun phrase. Theta theory is centred by a principle called theta criterion.

Theta Criterion: According to Chomsky (1981), the theta criterion is define as follows, Every argument bears one and only one theta role, each theta role is assigned to one and only one argument.

Theta grid: When theta role presents a syntactic argument between the noun phrase and a verb. The theta roles of each NP are stated and coded in a verb's grid called theta grid.

2.5. Review of Research Works Undertaken

Chokri is one of those Naga languages which was understudied linguistically till date. Though the language has been studied by few, most of the research works are preliminary in nature. Chokri was studied as one of the languages of Naga's by Marrison in his work titled *'The classification of the Naga languages of North-East India'* in the year 1967. In his work, he classified Chokri as one the languages under Angami group. There he made a comparative phonological study of the language with that of Angami (Khonoma), Angami (Kohima), Khezhama, Mao and Sema. He further made a morphological comparison, Lexical comparison, Syntactical comparison and the results of comparison of the language by making a comparative

study with other Naga languages. Though the nature of his work was mostly comparative and classification of the Naga languages, this work on Chokri is one of the first research where the language was studied linguistically.

In Grierson (1903), *Linguistics Survey of India Vol. III, Tibeto-Burman Family Part II Bodo-Naga and Kachin Groups* he gave a rather sketchy classification of Chokri where he used the term Chakrima referring to Chokri by classifying them into Angami group. He further classified Chakrima into three sub-dialects, viz, Dzuna, Kehena and Nali or Mima. But this classification was inaccurate and have certain drawbacks if look at the language as it is now. He himself states that there are many other Chakrima dialects, which he fails to obtain the information.

The People's Linguistics Survey of India Vol. Twenty-One, Part II; The Languages of Nagaland (2015) gave a brief description of Chokri where the language is classified under Tenyidie group. The study also gave a brief introduction on the language, the data for the literature of the language is furnished followed by wordlist and model sentences.

Some of the recent research done on the language were '*Chokri (Phek Dialect): Phonetics and Phonology*' Brain Bielenberg and Zhalie Nienu University of California, Berkely (2001), '*Chokri Language Guide Book-1*' Chokri Literature Board (2011), '*Pragmatics of Politeness in Chokri*' Khangaka Keyho Ph.D. Thesis JNU (2016), '*Lexicography of Chokri*' Hüvenülü M.A. Dissertation (2018), '*Segmental Phonology of Thipüzu Die*' Tsuvelu Tetse-o M.A. Dissertation (2016), '*Segmental Phonology of Khomi Dialect*' Zhosahü Lala M.A. Dissertation (2016). Apart from the mention dissertations, most of the works are preliminary in nature.

Bielenberg and Nienu (2001), *Chokri (Phek Dialect): Phonetics and Phonology* examines the phonetics, phonemics and phonology of Phek dialect which is a variety of Chokri. This work is basically a comparative study of Marrison (1967) and Nienu (1990, Unpublished) data on Chokri phonology. The study highlights on the consonants, vowels and tones primarily of the Phek variety of the language. *Chokri Language Guide Book-I* is guide book compiled by *Chokri Chakhesang Literature Board* where an introduction of the language and a guide to the language is written. The guide book was written in Chokri with the goal to develop and introduce the language to the people. Keyho (2016), *Pragmatics of Politeness in Chokri* studied the nature of politeness in Chokri speaking community, the area being concentrated to Chozuba Town. According to him, politeness is manifested in different ways by different language speaking communities, and the study examines how it is manifested in a Chokri speaking community. Other factors that led to the study are findings like; some researches which seem

to suggest that women are more polite than men (NZ for example), also what happens in a gender-neutral languages does that effect politeness. Hüvenülü (2018), *Lexicography of Chokri* is a research work where a brief typology of Chokri is presented and the main focus of the study is on lexicography. A head word of 3000 word list has been provided in the research paper in support of the study. Tetse-o (2016), *Segmental Phonology of Thipüzu Die* studied the different segmental phonology of Thipüzu dialect which is a variety of Chokri language. Lala (2016) *Segmental Phonology of Khomi Dialect* examines the vowels, consonants, diphthongs, vowel sequence, consonant cluster and syllable of Khomi dialect which is a variety of Chokri language. Apart from the few works that are done, there are some more research work done by the Department of Linguistics and Department of Tenyidie, Nagaland University as part of M.A dissertation.

The above mention works are some of the notable works done on the language till date. There are also works of literature and books which were published and used by the people under the guide of *Chokri Chakhesang Literature board*. This literature works mainly include translation of bible, hymnals, poetries, folktales and academic textbooks.

CHAPTER-3
PHONOLOGICAL STRUCTURE

3.1. Segmental Phonology

3.1.1. Consonants

Chokri shows nine ways to contrasts with regard to the places of articulation and six manners of articulation. According to the places of articulation, the distinctions are; bilabial, labio-dental, dental-alveolar, alveolar, post alveolar, palatal, velar, labio-velar and glottal. According to the manner of articulation, the distinction are; plosives, nasals, fricatives, affricates, laterals, and approximants. Further the distinction are made with aspiration and voicing. Consonantal sounds in Chokri are presented below using International Phonetic Alphabet (IPA) chart along with different place and manner of articulation which will be support by inventory units of phonemes with the help of phonemic contrasts in minimal pairs.

Place → Manner ↓	Bilabial		Labio-dental		Dental Alveolar		Alveolar		Post Alveolar		Palatal		Velar		Labio Velar		Glottal	
Plosive/Stops	p	b			t	d							k	g				
Stops Aspirated	pʰ				tʰ								kʰ					
Nasals		m				n					ɲ		ŋ					
Aspirated Nasals		mʰ				nʰ												
Fricatives			f	v			s	z	ʃ	ʒ							h	
Affricates							ts	dz	tʃ									
Lateral							l											
Aspirated Lateral							lʰ											
Approximants							ɹ				j				w			
Aspirated Approximants							ɹʰ				jʰ				wʰ			

☐ Voiceless

▨ Voiced

Table 3.1: Phonemic Consonant Chart of Chokri Language

3.1.1.1. Phonemic Contrast of Consonants

As highlighted in the above chart, there are 33 consonant found in the language. Chokri has nine plosive phonemes distinguished by four point of articulation with aspirated counterpart i.e. bilabial : /p, pʰ, b/, dental alveolar /t, tʰ, d/, velar /k, kʰ, g/ **,** six nasals with four major point of articulation i.e. bilabial /m, mʰ/, dental alveolar /n, nʰ/, palatal **/ɲ/** and velar /ŋ/, seven fricatives with four manner of articulation i.e. labio-dental /f, v/, alveolar /s, z /, post alveolar /ʃ, ʒ/, glottal /h/, three affricates having two point of articulation i.e. alveolar /ts/, post alveolar /dz, ʧ/, two laterals having one point of articulation i.e. alveolar /l, lʰ/, and six approximants distinguished by three manner of articulation i.e. alveolar /ɹ, ɹʰ/, palatal /j, jʰ/ and labio velar /w, wʰ/.

Phonemic contrast in minimal pairs are shown below:

STOPS

Contrast of /p, pʰ, b/:

Transcription	Orthography	Meaning
/**p**ī/	*pi*	'above'
/**pʰ**ī/	*phi*	'count'
/**b**ī/	*bi*	'similar/identical'

/**p**ɛ̋/	*pe*	'mushroom'
/**pʰ**ɛ̋/	*phe*	'come over'
/**b**ɛ̋/	*be*	'wearing shawl'

/**p**ɘ́/	*pü*	'expand'
/**pʰ**ɘ́/	*phü*	'lung'
/**b**ɘ́/	*bü*	'taking (grasp)'

/**p**ù/	*pu*	'male'
/**pʰ**ù/	*phu*	'rapid/lift'
/**b**ù/	*bu*	'bang'

/**p**á/	*pa*	'pluck'
/**pʰ**á/	*pha*	'tied'
/**b**á/	*ba*	'have'

/**p**à/	*pa*	'break (hole)'
/**pʰ**à/	*pha*	'release'
/**b**à/	*ba*	'tender'

/**p**ɔ́/	*po*	'told'
/**pʰ**ɔ́/	*pho*	'thrown (covered)'
/**b**ɔ́/	*bo*	'trunk'

/kə̄**p**à/	*küpa*	'kick'
/ kə̄**pʰ**à/	*küpha*	'way of cooking'
/ kə̄**b**à/	*küba*	'disturbance'

Contrast of /t, tʰ, d/:

/**t**ì/	*ti*	'ate'
/**tʰ**ì/	*thi*	'meat'
/**d**ì/	*di*	'empty'

/**t**ɛ́/	*te*	'applicative'
/**tʰ**ɛ́/	*the*	'dye'
/**d**ɛ́/	*de*	'participle'

/**t**ə̄/	*tü*	'thin'
/**tʰ**ə̄/	*thü*	'squeeze'
/**d**ə̄/	*dü*	'throw'

/**t**ə̀/	tü	'sky'

/tʰɘ́/	thü	'burn'
/dɘ́/	dü	'something that is healthy'

/kɘ̄tú/	*kütu*	'drop'
/kɘ̄tʰú/	*küthu*	'drying(cooking)'
/kɘ̄dú/	*küdu*	'only just'

/tá/	*ta*	'mouth'
/tʰá/	*tha*	'today'
/dá/	*da*	'four'

/tā/	*ta*	'chew'
/tʰā/	*tha*	'bargain'
/dā/	*da*	'suspect'

/tɔ̀/	*to*	'to do'
/tʰɔ̀/	*tho*	'work'
/dɔ̀/	*do*	'weave'

/tɔ̋/	*to*	'burn'
/tʰɔ̋/	*tho*	'write'
/dɔ̋/	*do*	'cut'

Contrast of /k, kʰ, g/:

/kɘ̄/	*kö*	'stich'
/kʰɘ̄/	*khö*	'fix'
/gɘ̄/	*gö*	'strangle'

/kū/	*ku*	'bark/cover'
/kʰū/	*khu*	'bitter'
/gū/	*gu*	'crawl'

/kù/	ku	'bark/cover'
/kʰù/	khu	'bitter'
/gù/	gu	'hang'

/kū/	ku	'went over'
/kʰū/	khu	'playing (music)'
/gū/	gu	'crawl'

/kɔ̄/	ko	'plural'
/kʰɔ̄/	kho	'carrying basket'
/gɔ̄/	go	'type cooking'

/kɔ̀/	ko	'hatch'
/kʰɔ̀/	kho	'smoky'
/gɔ̀/	go	'stiff'

/kà/	ka	'lose'
/kʰà/	kha	'gave'
/gà/	ga	'sharp bite'

The usage of aspirated voiceless velar plosive /kʰ/ and aspirated voiceless uvular plosive /qʰ/ exhibits free variation in some words. This is evident in words like /kʰɔ̄/ 'ditch' and /qʰɔ̄/ 'ditch', where both the consonant can be used. The development of the free variation between the two is possibly because of dialectal variation of the language where the Chozuba range variety is found to be more incline to the usage of the aspirated velar. Meanwhile, the Phek area variety seems to have more usage on the aspirated uvular. Some of the common words which are found to share free variation are presented below:

/kʰā/	*kha*	'stop'
/qʰà/	*kha*	'stop'
/kʰɔ̄/	*kho*	'smoke'
/qʰɔ̀/	*kho*	'smoke'
/kʰù/	*khu*	'bitter'
/qʰù/	*khu*	'bitter'
/kʰə̀/	*khü*	'fix'
/qʰə̀/	*khü*	'fix'

Table 3.2: Free Variation of Voiceless Velar and Voiceless Uvular

In the above table (3.2), we see the two sharing close proximity of free variation between the two phonemes. The variation does not occur with the front vowels irrespective of the position of the vowels. The variation is not found in both the varieties when the high front vowel is used as in the words /kʰí/ 'took' and /khí/ 'give'. But when aspirated velar /kʰ/ is followed by voiced labial- velar approximant /w/ as in word /mɯ̄kʰwí/, the Phek variety produced the aspirated /mɯ̄qʰɔ́/. The same condition is happening when the close-mid vowel /ɛ/ is used with velar approximant /w/ in the word /kʰwɛ̄/ which means 'come', the aspirated uvular /qʰɛ̄/ which also stands for 'come' is produced. The variation between the two can also be seen only in words which have high and mid tone. The existence of aspirated velar sound is evident in the language however separate phonemic contrast cannot be produced. Further dialectal studies is needed so as to give more detail account and more lights into its correlation.

NASAL

Contrast of /m, n/:

/mɛ̄/	*me*	'question marker'
/nɛ̄/	*ne*	'you'

/mɛ́/	*me*	'fire'
/nɛ́/	*ne*	'wealth'

/mɯ̄/	*mü*	'ripe/cooked'
/nɯ̄/	*nü*	'beginning'

/**m**ɕ/	*mü*	'landslide'
/**n**ɕ /	*nü*	'push'

/**m**ű/	*mu*	'unhatched egg'
/**n**ű/	*nu*	'last'

/**m**ù/	*mu*	'refuse'
/**n**ù/	*nu*	'fluffy'

/**m**ɔ̀/	*mo*	'not (negation)'
/**n**ɔ̀/	*no*	'breast feed'

/**m**ǎ̋/	*ma*	'dream'
/**n**ǎ̋/	*na*	'mate'

/**m**ā/	*ma*	'trap'
/**n**ā/	*na*	'aunt'

/kɘ̄**m**ǎ/	*küma*	'close to each other'
/kɘ̄**n**ǎ/	*küna*	'perilla'

/**m**ā/	*ma*	'trap'
/**n**ā/	*na*	'aunt'

Contrast of /m, ɲ/:

/**m**ī/	*mi*	'maternal uncle'
/**ɲ**ī/	*nyi*	'laugh'

/**m**ì/	*mi*	'others'
/**ɲ**ì/	*nyi*	'touch'

/**m**ì/	*mi*	'others'
/**ɲ**ì/	*nyi*	'touch'

/**m**ɛ́/	*me*	'question marker'
/**ɲ**ɛ́/	*nye*	'huge'

/**m**ɔ̀/	*mo*	'negation'
/**ɲ**ɔ̀/	*nyo*	'ran over'

/kə̄**m**ɔ́/	*kümo*	'not alert easily'
/kə̄**ɲ**ɔ́/	*künyo*	'mad'

/**m**à/	*ma*	'growth'
/**ɲ**à/	*nya*	'weak'

The nasal palatal */ɲ/* in chokri does not occur with central vowels irrespective of their articulations. However, its occurrences with the other existing vowels in the language can be found and contrastive pairs can be established to certain extend.

Contrast of /n, ɲ/:

/**n**ɛ̋/	*ne*	'pants'
/**ɲ**ɛ̋/	*nye*	'celebrate'

/**n**ɛ́/	*ne*	'rich'
/**ɲ**ɛ́/	*nye*	'fed up'

/**n**ɛ́/	*ne*	'you'
/**ɲ**ɛ́/	*nye*	'huge'

/kə̄**n**ɛ̀/	*küne*	'squeeze'
/kə̄**ɲ**ɛ̀/	*künye*	'waist'

/**n**ɔ̂/	*no*	'breast'
/**ɲ**ɔ̂/	*nyo*	'run over'

/**n**ɔ́/	*küno*	'you'
/**ɲ**ɔ́/	*künyo*	'mad'

/**n**ǎ/	*na*	'mating'
/**ɲ**ǎ/	*nya*	'scaring'

/**n**à/	*na*	'belief (forefather)'
/**ɲ**à/	*nya*	'noisy'

Contrast of /m, ŋ/:

/**m**ə́/	*mü*	'landslide'
/**ŋ**ə́/	*ngü*	'rooting (pig)'

/**m**ú/	*mu*	'and'
/**ŋ**ú/	*ngu*	'tragopan'

/**m**ù/	*mu*	'decline'
/**ŋ**ù/	*ngu*	'sweet'

/a**m**ɔ́/	*amo*	'my body'
/a**ŋ**ɔ́/	*ango*	'shock'

/kə̄**m**ɔ̂/	kümo	'not the right one'
/kə̄**ŋ**ɔ̂/	küngo	'when a baby got sprained'

/**m**ā/	*ma*	'trapping'
/**ŋ**ā/	*nga*	'shame'

Contrast of /n, ŋ/:

/**n**ə́/	*nü*	'push'
/**ŋ**ə́/	*ngü*	'rooting (pig)'

/**n**ú/	*nu*	'nearby'
/**ŋ**ú/	*ngu*	'tragopan'

/**n**ù/	*nu*	'fluffy'
/**ŋ**ù/	*ngu*	'sweet'

/ú**n**ɔ́/	*uno*	'female'
/ú**ŋ**ɔ́/	*ungo*	'surprise'

/**n**ɔ́/	*no*	'you'
/**ŋ**ɔ́/	*ngo*	'saw'

/**n**ā/	*na*	'aunt'
/**ŋ**ā/	*nga*	'shame'

The above contrastive pairs of */m/* vs */ŋ/* and */n/* vs */ŋ/* shows that velar nasal /**ŋ**/ does not occur with the two front vowels which is */i/* and */ɛ/* in the language. The contrastive pairs can be established where the distribution of */ŋ/* is word initial and medial position.

Contrast of /m/ and /ɲʰ/:

/**m**ī/	*mi*	'people'
/**ɲ**ʰī/	*nyhi*	'marriage (female)'

/**mī**/	*mi*	'uncle (maternal)'
/**ɲʰī**/	*nyhi*	'marriage (female)'

/**mɔ̀**/	*mo*	'negation'
/**ɲʰɔ̀**/	*nyho*	'putting glue on a stick (trapping)'

/**mɔ́**/	*mo*	'slow (smartness)'
/**ɲʰɔ́**/	*nyho*	'removing glue on a stick (trapping)'

/**mɔ̄**/	*mo*	'body'
/**ɲʰɔ̄**/	*nyho*	'thick leaves'

Contrast of /n, ɲʰ/:

/kə̄**n**ú/	*künu*	'nearby'
/kə̄**ɲʰ**ú/	*künyhu*	'tarpaulin'

/**n**ɔ̀/	*no*	'breast'
/**ɲʰ**ɔ̀/	*nyho*	'putting glue on a stick (trapping)'

/**n**ɔ̋/	*no*	'you'
/**ɲʰ**ɔ̋/	*nyho*	'thick leaves'

Contrast of /ɲ/ and /ɲʰ/:

/**ɲ**ì/	*nyi*	'laugh'
/**ɲʰ**ì/	*nyhi*	'marriage (female)'

/**ɲ**í/	*nyi*	'stain'

/ɲʰí/	*nyhi*	'pride'

/ɹɘ̄ɲí/	*rünyi*	'listen'
/ɹɘ̄ɲʰí/	*rünyhi*	'hold'

/ɹɘ̄ɲ̋í/	*rünyi*	'resting place'
/ɹɘ̄ɲʰ̋í/	*rünyhi*	'honor/pride'

/ɲɔ̀/	*nyo*	'run over'
/ɲʰɔ̀/	*nyho*	'plastering'

The occurrence of voiced palatal nasal aspirated */ɲʰ/* is limited in the language as it occurs only with three vowels which are close front unrounded */i/,* close back unrounded **/u/** and open-mid rounded */ɔ/.* Due to its rarity in the language, it is difficult to bring out extensive contrastive pairs. The above examples are the few that can be detected in the study.

FRICATIVES

Contrast of fricatives /f, v/:

/fɘ̀/	*fü*	'windy'
/vɘ̀/	*vü*	'chicken'

/fɘ̌/	*fü*	'rapid'
/vɘ̌/	*vü*	'quick'

/fɘ̄/	*fü*	'sound'
/vɘ̄/	*vü*	'spin'

/fɘ̋/	*fü*	'wait'
/vɘ̋/	*vü*	'beat'

The voiceless labiodental fricatives */f/* shares free variation with aspirated velar plosive **/kʰ/.**

This free variation occurs in the environment when the aspirated velar plosive /kʰ/ is followed by the close back rounded vowel */u/* as in */kʰű/* 'fish', the free variation occurs and it becomes labiodental fricatives */f/* as in */fű/* 'fish'.

It also occurs when the aspirated velar plosive */kʰ/* have a consonant cluster with approximant */w/* followed by close front unrounded */i/*, central unrounded /ə/ and close back rounded /u/. The phenomena happens only when is it is followed by the two vowels under the conditions where */kʰ/* is followed by */u/* and */kʰw/* is followed by */i/*, /ə/ and **/**u/.

When the variation changes from */kʰ/* to */f/*, there is also shift in vowel which is from */u/* to /ə/ or /ə/ as in */kʰű/* 'fish' to */fɤ̃/* 'fish'. However, the mutual intelligibility is never a question despite the existence of the differences. This occurrence might be more than just a dialectal variation and only further study will shade more lights on the phenomena. The following table represent the different phenomenal:

/**kʰ**ű/	*khu*	'fish'
/**f** ɤ̃/	*fü*	'fish'

/**kʰw**ɤ̃/	*khwü*	'wait'
/**f** ɤ̃/	*fü*	'wait'

/**kʰw**ə̀/	*khwü*	'shawl'
/**fə̀**/	*fü*	'shawl'

/mə̄**kʰw**í/	*mükhwi*	'bee'
/mə̄**fí**/	*müfi*	'bee'

/tə̄**kʰú**/	*tükhü*	'paddy field'
/tə̄**fɤ́**/	*tüfü*	'paddy field'

/mɛ̄kʰ**ú**/	*mükhu*	'plate'
/mɛ̄fə́/	*müfü*	'plate'

Contrast of fricatives /h, v/:

/**h**ī/	*hi*	'this'
/**v**ī/	*vi*	'weeding by hand'

/**h**ɛ̄/	*he*	'cup'
/**v**ɛ̄/	*ve*	'bright'

/**h**ə̋/	*hö*	'bearing'
/**v**ə̋/	*vü*	'beat'

/**h**ā/	*ha*	'becoming bigger'
/**v**ā/	*va*	'shot'

/kə̄**h**à/	*küha*	'sophisticate'
/kə̄**v**à/	*küva*	'way of flipping paddy'

/**h**ɔ̄/	*ho*	'plough'
/**v**ɔ̄/	*vo*	'covered'

Contrast of alveolar fricatives /s, z/:

/**s**ī/	*si*	'thick'
/**z**ī/	*zi*	'bed'

/**s**ɛ̄/	*se*	'shout'
/**z**ɛ̄/	*ze*	'machete'

/**s**ə̄/	*sü*	'met'
/**z**ə̄/	*zü*	'dark'

/**s**ə̀/	*sü*	'snatch'
/**z**ə̀/	*zü*	'sleep'

/**s**ɘ̀/	*sü*	'cold'
/**z**ɘ̀/	*zü*	'sleep'

/**s**ū/	*su*	'fats'
/**z**ū/	*zu*	'rinsing'

/**s**ɔ̄/	*so*	'tackle'
/**z**ɔ̄/	*zo*	'compose'

/**s**ā/	*sa*	'dead'
/zā/	*za*	'possessive'

/kɘ̄**s**á/	*küsa*	'new'
/kɘ̄**z**á/	*küza*	'divide'

Contrast of /h, z/:

/**h**ī/	*hi*	'this'
/**z**ī/	*zi*	'bed'

/**h**ɛ̄/	*he*	'cup'
/**z**ɛ̄/	*ze*	'machete'

/**h**ɘ̄/	*hü*	'steam'
/**z**ɘ̄/	*zü*	'melt'

/**h**ū/	*hu*	'chase'
/**z**ū/	*zu*	'rinsing'

/**h**ɔ̄/	*ho*	'plough'
/**z**ɔ̄/	*zo*	'compose'

/**h**ā/	*ha*	' breath/stretch'
/**z**ā/	*za*	'possessive'

Contrast of /h, s/:

/**h**í/	*hi*	'pull up'
/**s**í/	*si*	'skip'

/**h**ībī/	*hibi*	' like this'
/**s**ībī/	*sibi*	'like that'

/**h**ɛ̄/	*he*	'cup'
/**s**ɛ̄/	*se*	'shout'

/**h**ə̄/	*hö*	'steam'
/**s**ə̄/	*sö*	'met'

/kə̄**h**ù/	*kühu*	'singing (folksong)'
/kə̄**s**ù/	*küsu*	'bad'

/**h**ū/	*hu*	'chase'
/**s**ū/	*su*	'fats'

/**h**ɔ̋/	*ho*	'dug'
/**s**ɔ̋/	*so*	'sowing'

/**h**ā/	*ha*	' breath/stretch'
/**s**ā/	*sa*	'death'

Contrast of fricatives post alveolar /ʃ, ʒ/:

/kə̄ʃ ī/	*küshi*	'scold'
/kə̄ʒī/	*küji*	'brush'

/ʃɛ́/	*she*	'packing (firewood)'
/ʒɛ́/	*je*	'hit'

/kə̄ʃɔ́/	*küsho*	'long'
/kə̄ʒɔ́/	*küjo*	'big'

/ʃɔ̄/	*sho*	'ask'
/ʒɔ̄/	*jo*	'plain'

/ʃɔ́/	*sho*	'cook'
/ʒɔ́/	*jo*	'feeling bad'

/ʃɔ̋/	*sho*	'quick'
/ʒɔ̋/	*jo*	'Sharp knock'

/kə̄ʃɔ̀/	*küsho*	'hug'
/kə̄ʒɔ̀/	*küjo*	'plastering'

AFFRICATES

Contrast of affricate alveolar /ts, dz/:

/tsə̋/	*tsü*	'kind/smart'
/dzə̋/	*dzü*	'pierce'

/tsə̄/	*tsü*	'valley'
/dzə̄/	*dzü*	'language'

/tsɘ̄/	*tsü*	'valley'
/dzɘ̄/	*dzü*	'melt'

/tsɘ́/	*tsü*	'small'
/dzɘ́/	*dzü*	'water'

The affricate alveolar */dz/* occurs in free variation with voiced alveolar fricatives **/z/**. However, it happens only in the event that when a close central unrounded vowel */ɘ/* follow the affricate */dz/* as highlighted in the above contrastive pairs.

Contrast of affricate alveolar /ts/, post alveolar /ʧ/:

/**ts**ī/	*tsi*	'pith (wood)'
/**ʧ** ī/	*ci*	'erection'

/**ts**ɛ̄/	*tse*	'neem'
/**ʧ** ɛ̄/	*ce*	'decay'

/kɘ̄**ts**ɛ̀/	*kütse*	'cheer'
/kɘ̄**ʧ**ɛ̀/	*küce*	'hole'

/**ts**ɔ̄/	*tso*	'finish'
/**ʧ**ɔ̄/	*co*	'wrestle'

/**ts**ɔ́/	*tso*	'bee running away'
/**ʧ**ɔ́/	*co*	'hire'

/kɘ̄**ts**ă/	*kütsa*	'old'
/kɘ̄**ʧ**ǎ/	*küca*	'disturb/irritate'

The post alveolar affricate in the language does not occur with the close central unrounded vowel /ɘ/ and close back unrounded /u/ but it occurs with the other existing vowels in the language and the distribution of the sound can be found in initial and medial position.

Contrast of affricate post alveolar /ʧ/ and aspirated post alveolar affricate /ʧʰ/:

/ʧɛ̄/	*ce*	'pull'
/ʧʰɛ̄/	*che*	'estimate'

/ʧī/	*ci*	'erection'
/ʧʰī/	*chi*	'pain'

/ʧī/	*ci*	'erection'
/ʧʰī/	*chi*	'hot'

/ʧɔ̄/	*co*	'insist'
/ʧʰɔ̄/	*cho*	'ask'

/ʧɔ̀/	*co*	'feed (food)'
/ʧʰɔ̀/	*cho*	'hug'

/mɘ̄ʧɔ́/	*müco*	'jaw'
/mɘ̄ʧʰɔ́/	*mücho*	'lasting'

The aspirated post alveolar affricate /ʧʰ/ occurs in free variation with post alveolar fricative /ʃ/. Unlike the post alveolar affricate /ʧ/, the aspirated affricate does not occur with the open-mid back unrounded vowel /a/.

LATERALS

Contrast of unaspirated and aspirated laterals /l, lʰ/:

/līˉ/	*li*	'argue'
/lʰī/	*lhi*	'removing tree bark'

/ɹɘ̄l̀ɛ̄/	*rüle*	'fall out/turn back'
/ɹɘ̄lʰɛ̄/	*rülhe*	'not straight'

/kɘ̄l̆/	*külü*	'hot'
/kɘ̄lʰ̆/	*külhü*	'flavorful/delicious'

/kɘ̄lő/	*külü*	'thoughts'
/kɘ̄lʰő/	*külhü*	'uplift'

/kɘ̄lū/	*külu*	'filling'
/kɘ̄lʰū/	*külhu*	'suffice'

/lɔ̀/	*lo*	'cut from the tip'
/lʰɔ̀/	*lho*	'tired/negation'

/kɘ̄lá/	*küla*	'roll'
/kɘ̄lʰá/	*külhü*	'inspecting'

APPROXIMANT

Contrast of unaspirated and aspirated approximant /ɹ, ɹʰ/:

/ɹí/	*ri*	'coordinate'
/ɹʰí/	*rhi*	'looks'

/mɘ̄ɹɛ́/	*müre*	'red'
/mɘ̄ɹʰɛ́/	*mürhe*	'kind'

/ɹɛ̀/	*re*	'scouting'
/ɹʰɛ̀/	*rhe*	'planning'

/mə̄ɹ̆ə̆/	*mürü*	'playing with'
/mə̄ɹʰə̆/	*mürhü*	'way of weeding the plants'

/ɹú/	*ru*	'break off'
/ɹʰú/	*rhu*	'way of clearing scrubs'

/ɹɔ̄/	*ro*	'way of cutting hair'
/ɹʰɔ̄/	*rho*	'respect'

/ɹá/	*ra*	'plucking fruits'
/ɹʰá/	*rha*	'handful/dirt'

/mə̄ɹa̋/	*müra*	'giving way'
/mə̄ɹʰa̋/	*mürha*	'basket'

Contrast of unaspirated and aspirated approximant /j, jʰ/:

/jɛ̀/	*ye*	'cut'
/jʰɛ̀/	*yhe*	'tied piece of clothes to carry things'

/jɛ̄/	*ye*	'dive'
/jʰɛ̄/	*yhe*	'term used for pulling banana leaves'

/kə̄jɛ̀/	*küye*	'teasing'
/kə̄jʰɛ̀/	*küyhe*	'piece of clothes used to carry things'

/jɔ́/	*yo*	'cover'
/jʰɔ́/	*yho*	'raise'

Contrast of unaspirated and aspirated approximant /w, wʰ/:

/wɪ́/	*wi*	'mithun'
/wʰɪ́/	*whi*	'taking out'

/wɪ̋tʰɪ̋tɛ̄/	*wi*	'work hard'
/wʰɪ̋tʰɪ̋tɛ̄/	*wh*	'telling child to work'

Contrast of aspirated approximant /wʰ/, ɹʰ and yʰ:

/wʰɪ̄/	*whi*	'bee building nest'
/ɹʰɪ̄/	*rhi*	'building'
/jʰɪ̄/	*yhi*	'way of cutting'

/wʰɪ́/	*whi*	'taking out'
/ɹʰɪ́/	*rhi*	'looks'
/jʰɪ́/	*yhi*	'pulling up'

/kɘ̄wʰɪ̀/	*küwhi*	'turn'
/kɘ̄ɹʰɪ̀/	*kürhi*	'naga beans'
/kɘ̄jʰɪ̀/	*küyhi*	'encourage'

/wʰɘ̄/	*whü*	'courting'
/ɹʰɘ̄/	*rhü*	'alive'

/wʰɘ́/	*whö*	'surround'
/ɹʰɘ́/	*rhö*	'way of weeding'

/wʰɘ̀/	*whö*	'surround'
/ɹʰɘ̀/	*rhö*	'combing'

/ɹʰɛ̀/	rhe	'calculate'
/jʰɛ̀/	yhe	' tied piece of clothes to carry things'

/ɹʰɛ̄/	rhe	'draw'
/jʰɛ̄/	yhe	'way of cutting'

/ɹʰɔ́/	rho	'cutting branches'
/jʰɔ́/	yho	'raise'

3.1.2. Vowels

3.1.2.1. Monopthongs

        Vowels in this study is divided into monophthong and diphthong. The study is based on the recognised minimal pairs and contrastive distributions, Chokri have seven monopthong vowels comprising two front vowels, three back vowels and two central vowels. This monopthongs in the language include i, ɛ, ɘ, ə, u, ɔ, a where the two front vowels are -**i** and -**ɛ**, the two central vowels include -**ɘ** and -**ə**, and the three back vowels are -**u**, -**ɔ** and -**a**. The vowels occurrence from the height position are three high vowels which is -**i, -ɘ** and -**u**, three mid vowels which are -**ɛ, -ə** and **ɔ,** and one low vowel which is -**a**. The lip position of the vowels include 4 unrounded which are **i**, **ɛ, ɘ**, and **ə,** and three unrounded vowels which include **u**, **ɔ** and **a.** The following chart represent the vowel chart of chokri along with the position of the tongue.
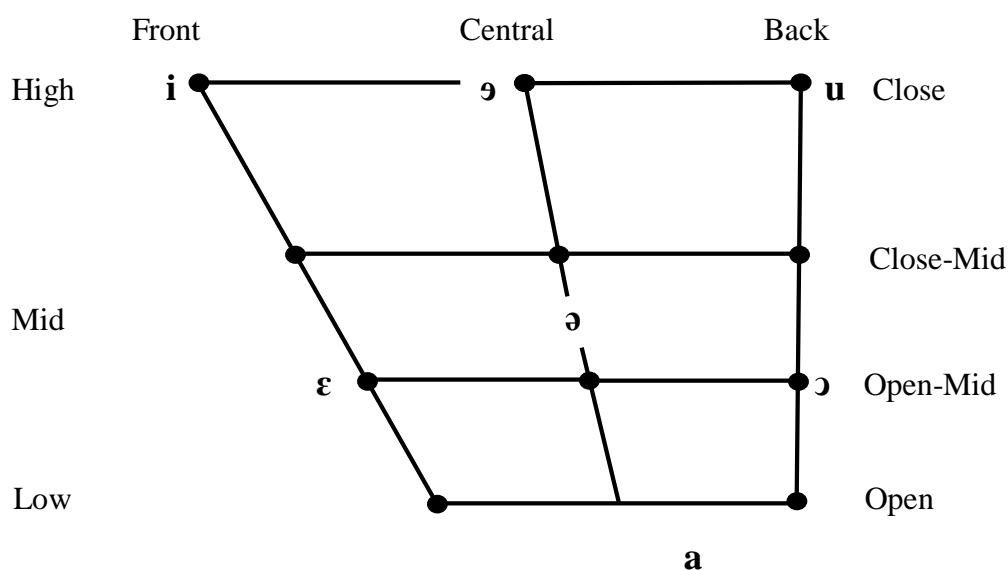
Figure 3.1: Representation of Chokri Vowel Chart (Monophthongs)

To support the findings of Chokri vowels, phonemic contrast of monopthongs in Chokri are made on the basis of three articulatory parameters. They are:

    i. According to the tongue position.

    ii. According to the height of the tongue.

    iii. According to lips position.

Based on the given parameters, the following minimal pairs are produced to bring out the contrastive pairs according to different position of vowels articulation.

a. Contrast according to the position of the tongue

Front versus Back

i. Front **/i/** versus Back **/u/:**

/ gĭ/	*gi*	'shield'
/gŭ/	*gu*	'luck stone'

/ kĭ/	*ki*	'come down'
/kŭ/	*ku*	'come over'

/mì/	*mi*	'others'
/mù/	*mu*	'resist'

/lī/	*li*	'verbal alteration'
/lū/	*lu*	'fill/chubby'

/ɹĭ/	*ri*	'chronic pain'
/ɹŭ/	*ru*	'roam'

/sī/	*si*	'thick'
/sū/	*su*	'fatty'

/zī/	*zi*	'bed/nest'
/zū/	*zu*	'rinsing rice with water in order to clean and cook'

ii. Front **/i/** versus Back **/ɔ/:**

/dì/	di	'not around/empty'
/dɔ̀/	do	'weave'

/gī/	gi	'lie'
/gɔ̄/	go	'porridge'

/mì/	mi	'others'
/mɔ̀/	mo	'Negation marker'

/ɲī/	nyi	'laugh'
/ɲɔ̄/	nyo	'dirtied/smear'

/ɹí̋/	ri	'chronic pain'
/ɹɔ̋/	ro	'poke/pierce'

/kɤ̄tí/	küti	'ration (rice)'
/kɤ̄tɔ́/	küto	'drink'

/sí/	si	'skip'
/sɔ́/	so	'dry'

/zī/	zi	'bed/nest'
/zɔ̄/	zo	'compose (song)'

/ʃī/	shi/thi	'pain'
/ʃɔ̄/	sho	'asked'

/jì/	yi	'accept'
/jɔ̀/	yo	'slice (cut)'

iii.   Front **/i/** versus Back **/a/:**

/pī/	*pi*	'above'
/pā/	*pa*	'picking/collecting'

/bì/	*bi*	'possess'
/bà/	*ba*	'soft'

/tì/	*ti*	'eat'
/tà/	*ta*	'walk'

/mì/	*mi*	'others'
/mà/	*ma*	'growth'

/sï̋/	*si*	'wing'
/sä̋/	*sa*	'more'

/zī/	*zi*	'bed/nest'
/zā/	*za*	'name/distribute'

/lī/	*li*	'fight over'
/lā/	*la*	'put in between'

/ɹī/	*ri*	'aim'
/ɹā/	*ra*	'scout'

/hī/	*hi*	'this'
/hā/	*ha*	'take'

/vī/	*vi*	'weeding with hand'
/vā/	*va*	'shot'

iv. Front **/ɛ/** versus Back **/u/:**

/bɛ̄/	*be*	'hand'
/bū/]	*bu*	'holding from bottom'

/mɛ́/	*me*	'fire'
/mú/	*mu*	'and'

/nɛ̋/	*ne*	'pant'
/nű/	*nu*	'last'

/zɛ̄/	*ze*	'early'
/zū/	*zu*	'rinsing rice'

/ʃɛ̀/	*she*	'knit'
/ʃù/	*shu*	'coming/going at one go'

/lɛ̋/	*le*	'leftover'
/lű/	*lu*	'putting water into cooking pots'

/ɹɛ̋/	*re*	'start up (work)'
/ɹű/	*ru*	'roam'

/hɛ̄/	*he*	'cup'
/hū/	*hu*	'chase'

/jɛ́/	*ye*	'curve'
/jú/	*yu*	'sunset'

v. Front **/ɛ/** versus Back **/ɔ/:**

/bɛ̄/	*be*	'hand'
/bɔ̄/	*bo*	'surround'

/dɛ̄/	*de*	'line-up'
/dɔ̄/	*do*	'level'

/nɛ́/	*ne*	'richness'
/nɔ́/	*no*	'you'

/zɛ̄/	*ze*	'machete'
/zɔ̄/	*zo*	'compose'

/hɛ̄/	*he*	'plough'
/hɔ̄/	*ho*	'dig out'

/ʃɛ́/	*she*	'process of eating with spoon'
/ʃɔ́/	*sho*	'cook'

/ʒɛ̄/	*je*	'hit'
/ʒɔ̄/	*jo*	'plain'

/vɛ̀/	*ve*	'cutting'
/vɔ̀/	*vo*	'pig'

/lɛ̄/	*le*	'exchange'
/lɔ̄/	*lo*	'skinning'

/ɹɛ̄/	*re*	'wrap'
/ɹɔ̄/	*ro*	'short/bone'

/jɛ̀/	*ye*	'slice cut'
/jɔ̀/	*yo*	'slice cut'

vi.   Front **/ɛ/** versus Back **/a/:**

/pɛ̄/	*pe*	'grey'
/pā/	*pa*	'hair fall'

/mɛ́/	*me*	'fire'
/má/	*ma*	'feather/body hair'

/ɲɛ̀/	*nye*	'hire'
/ɲà/	*nya*	'very soft'

/v̋ɛ/	*ve*	'good'
/v̋a/	*va*	'destroy'

/sɛ̄/	*se*	'shout'
/sā/	*sa*	'dead'

/zɛ̄/	*ze*	'machete'
/zā/	*za*	'distribute'

/ʒɛ̀/	*je*	'cut'
/ʒà/	*ja*	'noisy'

/lɛ́/	*le*	'cooking pot'
/lá/	*la*	'in between'

/ɹɛ́/	*re*	'stir'
/ɹa/	*ra*	'pluck'

Front versus central

i.   Front **/i/** versus Central **/ɘ/:**

/tì/	*ti*	'eat'
/tɘ̀/	*tü*	'dark'

/dì/	*di*	'empty'
/dɘ̀/	*dü*	'soggy'

/mɘ̄kí/	*müki*	'letting go'
/mɘ̄kɘ́/	*mükü*	'shortage'

/ɲǐ/	*nyi*	'small'
/ɲɛ̌/	*nye*	'celebrate'

/vī/	*vi*	'weeding with hand'
/vɘ̄/	*vü*	'spin'

/sī/	*si*	'thick'
/sɘ̄/	*sü*	'meet'

/zī/	*zi*	'bed/nest'
/zɘ̄/	*zü*	'melt'

/hī/	*hi*	'this'
/hɘ̄/	*hü*	'steam'

/ɹī/	*ri*	'aim'
/ɹɘ̄/	*rü*	'connection'

/lí/	*li*	'folk song'
/lɘ́/	*lü*	'peel'

ii. Front **/ɛ/** versus Central **/ɘ/:**

/dɛ̄/	*de*	'line up'
/dɘ̄/	*dü*	'thrown'

/tɛ̄/	*te*	'cultivate'
/tɘ̄/	*tü*	'suck'

/mɛ́/	*me*	'fire'
/mɘ́/	*mü*	'slide; as in landslide'

/nɛ́/	*ne*	'rich'
/nɘ́/	*nü*	'like'

/vɛ̄/	*ve*	'bright'
/vɘ̄/	*vü*	'spin'

/sɛ̄/	*se*	'shout'
/sɘ̄/	*sü*	'meet'

/zɛ̄/	*ze*	'early'
/zɘ̄/	*zü*	'melt'

/ɹɛ̀/	*re*	'spying'
/ɹɘ̀/	*rü*	'sawing (way of cutting)'

iii. Front **/i/** versus Central **/ə/:**

/sí/	*si*	'skip'
/sɘ́/	*sü*	'wake'

/sī/	*si*	'thick'
/sɘ̄/	*sü*	'that'

/tsī/	*tsi*	'heartwood'
/tsə̄/	*tsü*	'leak (liquid)'

/mə̄tsì/	*mütsi*	'obedient'
/mə̄tsə̀/	*mütsü*	'clarity'

iv. Front **/ɛ/** versus Central **/ə/:**

/mə̄sɛ̋/	*müse*	'inform'
/mə̄sə̋/	*müsü*	'tease'

/thísɛ̄/	*thise*	'experience'
/thísə̄/	*thisü*	'time to do'

/tsɛ̄/	*tse*	'neem'
/tsə̄/	*tsü*	'sprouting'

/sɛ̄/	*se*	'shout'
/sə̄/	*sü*	'drag'

/sɛ̋pə̀/	*sepü*	'one piece'
/sə̋pə̀/	*sopü*	'way of measuring (pot)'

Back versus central

i. Back **/u/** versus Central **/ə/:**

/bù/	*bu*	'sound; thudding'
/bə̀/	*bü*	'boil'

/tù/	*tu*	'sound; stomping'
/tɘ̀/	*tü*	'dark'

/dū/	*du*	'lecturing'
/dɘ̄/	*dü*	'throw'

/kū/	*ku*	'went'
/kɘ̄/	*kü*	'stich'

/gū/	*gu*	'crawl'
/gɘ̄/	*gü*	'squeeze'

/mū/	*mu*	'cow moo'
/mɘ̄/	*nü*	'ripe'

/nű/	*nu*	'last'
/nɘ̋/	*nü*	'push'

/hű/	*hu*	'taking out from cooking pot'
/hɘ̋/	*hü*	'blow'

/tù/	*tu*	'gunshot (sound)'
/tɘ̀/	*tü*	'break (rope)'

/zū/	*zu*	'rinsing rice with water in order to clean and cook'
/zɘ̄/	*zü*	'melt'

/ɹū/	*ru*	'harvest; as in maize'
/ɹɘ̄/	*rü*	'luck'

ii. Back /ɔ/ versus Central /ɘ/:

/bɔ̄/	bo	'surround'
/bɘ̄/	bü	'digging'

/tɔ̄/	to	'light up'
/tɘ̄/	tü	'suck'

/dɔ̀/	do	'weave'
/dɘ̀/	dü	'constructing new field'

/kɔ̄/	ko	'plural marker'
/kɘ̄/	kü	'nominalizer'

/tɔ̀/	to	'future tense'
/tɘ̀/	tü	'black'

/gɔ̀/	go	'hard skin'
/gɘ̀/	gü	'inject/vaccination'

/vɔ̄/	vo	'cover up'
/vɘ̄/	vü	'spin'

/sɔ̄/	so	'hurt; injury'
/sɘ̄/	sü	'meet'

/zɔ̋/	zo	'dripped'
/zɘ̋/	zü	'pierce'

/ɹɔ̀/	ro	'tied/jealous'
/ɹɘ̀/	rü	'throat'

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/lɔ̀/	*lo*	'cut from the tip/top'
/lɘ̀/	*lü*	'went inside'

iii. Back **/a/** versus Central **/ɘ/:**

/bà/	*ba*	'soggy'
/bɘ̀/	*bü*	'boil'

/tà/	*ta*	'walk'
/tɘ̀/	*tü*	'dark'

/dà/	*da*	'paste'
/dɘ̀/	*dü*	'build; constructing new field'

/gà/	*ga*	'sharp bite'
/gɘ̀/	*gü*	'closing lid'

/mà/	*ma*	'stick; as in trap'
/mɘ̀/	*mü*	'ripe'

/vā/	*va*	'multiplication'
/vɘ̄/	*vü*	'spin'

/sa̋/	*sa*	'gall bladder'
/sɘ̋/	*sü*	'liver'

/za̋/	*za*	'bend'
/zɘ̋/	*zü*	'follow'

/ɹā/	*ra*	'scouting'
/ɹɘ̄/	*rü*	'surround'

/lǎ/	*la*	'alert'
/lə̌/	*lü*	'think'

iv. Back **/u/** versus Central **/ə/:**

/sù/	*su*	'should not'
/sə̀/	*sü*	'chubby'

/tsū/	*tsu*	'hair (pig)'
/tsə̄/	*tsü*	'leak'

/zū/	*zu*	'rice rinse'
/zə̄/	*zü*	'face'

/sū/	*su*	'fats'
/sə̄/	*sü*	'drag'

v. Back /ɔ/ versus Central /ə/:

/mə̄sɔ́/	*müso*	'host'
/mə̄sə́/	*müsü*	'steep'

/sɔ́/	*so*	'dry'
/sə́/	*sü*	'woke up'

/mə̄tsɔ̀/	*mütso*	'smart'
/mə̄tsə̀/	*mütsü*	'clear'

/zɔ̄/	*zo*	'compose'
/zə̄/	*zü*	'face'

vi. Back **/a/** versus Central **/ə/:**

/sā/	*sa*	'dead'
/sə̄/	*sü*	'that'

/va̋/	*va*	'destroy'
/və̋/	*vü*	'beat'

/vā/	*va*	'shot'
/və̄/	*vü*	'working in others field'

/zā/	*za*	'possessive'
/zə̄/	*zü*	'face'

b. Contrasts according to tongue height

Close versus Open-mid

i. Close **/i/** versus Open-mid **/ɛ/:**

/bī/	*bi*	'similar'
/bɛ̄/	*be*	'hand'

/mī/	*mi*	'people'
/mɛ̄/	*me*	'question particle'

/ɲi̋/	*nyi*	'small'
/ɲɛ̋/	*nye*	'celebrate'

/vɪ̄/	vi	'types of weeding'
/vɛ̄/	ve	'bright'

/sɪ̋/	si	'wing'
/sɛ̋/	se	'fruit'

/zɪ̄/	zi	'night'
/zɛ̄/	ze	'machete'

/ʃ ɪ̄/	shi	'pain/cooked thoroughly'
/ʃ ɛ̄/	she	'estimate'

/ʒɪ̋/	ji	'write'
/ʒɛ̋/	je	'killed (hunt)'

/hɪ̄/	hi	'this'
/hɛ̄/	he	'cup'

/ɹɪ̄/	ri	'aim'
/ɹɛ̄/	re	'wrap'

/lɪ̄/	li	'verbal altercation'
/lɛ̄/	le	'exchange'

/jɪ̀/	yi	'married; guy marrying girl'
/jɛ̀/	ye	'slice; cut'

ii. Close **/u/ versus** Open-mid **/ɔ/:**

/bū/	bu	'hold from bottom'
/bɔ̄/	bo	'house (for pigs and cows)'

/gū/	gu	'crawl'
/gɔ̄/	go	'way of cooking'

/mù/	mu	'refuse'
/mɔ̀/	mo	'negation'

/nű/	nu	'last'
/nɔ̋/	no	'you'

/sū/	su	'fat'
/sɔ̄/	so	'fight over'

/zū/	zu	'rinsing'
/zɔ̄/	zo	'compose'

/ʃù/	shu	'type of sound'
/ʃɔ̀/	sho	'hold/hug'

/ʒù/	ju	'sound of many people walking'
/ʒɔ̀/	jo	'slight touch'

/hū/	hu	'chase'
/hɔ̄/	ho	'plough'

/ɹú/	ru	'super dry'
/ɹɔ́/	ro	'rope'

/lū/	lu	'fat/weight gain'
/lɔ̄/	lo	'load'

/jú/	yu	'sunset'
/jɔ́/	yo	'cover'

Close versus Close-mid

i.   Close **/ɘ/** versus Close-mid **/ə/:**

/sɘ́/	*sü*	'tree'
/sə́/	*sü*	'completion marker'

/sɘ̀/	*sü*	'feeling cold'
/sə̀/	*sü*	'healthy(chubby)'

/tsɘ́/	*tsü*	'complete'
/tsə́/	*tsü*	'small'

/sɘ̄/	*sü*	'meet'
/sə̄/	*sü*	'drag'

/sɘ̄/	*sü*	'block'
/sə̄/	*sü*	'mop'

/kɘ̄zɘ́/	*küzü*	'together'
/kɘ̄zə́/	*küzü*	'short'

/zɘ̄/	*zü*	'dark'
/zə̄/	*zü*	'language'

/tsɘ́/	*tsü*	'each'
/tsɘ́/	*tsü*	'grow (plants)'

Close versus Open

i.   Close **/u/** versus Open **/a/:**

/bū/	*bu*	'hold from the bottom'
/bā/	*ba*	'kept over something'

/dū/	*du*	'talk'
/dā/	*da*	'bee comb'

/gù/	*gu*	'hang'
/gà/	*ga*	'sharp bite'

/mű/	*mu*	'unhatched egg'
/mӑ/	*ma*	'dream'

/nù/	*nu*	'spongy'
/nà/	*na*	'belief'

/sū/	*su*	'fat'
/sā/	*sa*	'dead'

/zű/	*zu*	'carried by water'
/zӑ/	*za*	'bend'

/ʒù/	*ju*	'sound of many people walking'
/ʒà/	*ja*	'noisy'

/hū/	*hu*	'teeth'
/hā/	*ha*	'take/have'

/ɹű/	*ru*	'roam'
/ɹӑ/	*ra*	'first'

/lū/	lu	'gain weight'
/lā/	la	'wedge'

/jű/	yu	'telling someone to give their best'
/jǎ/	ya	'give their best; while doing something hard and heavy'

Open-mid versus Open

i.   Open-mid /ɔ/ versus Open **/a/:**

/pɔ́/	po	'dripping'
/pà/	pa	'hole'

/bɔ́/	bo	'trunk'
/bá/	ba	'sit'

/dɔ́/	do	'weave'
/dà/	da	'paste'

/gɔ̀/	go	'stiff'
/gà/	ga	'sharp bite'

/mɔ̀/	mo	'negation'
/mà/	ma	'growth'

/nɔ̀/	no	'breast'
/nà/	na	'rituals'

/vɔ̄/	vo	'filled'
/vā/	va	'shot'

/sɔ̄/	so	'tackle'
/sā/	sa	'dead'

/zɔ̄/	zo	'compose'
/zā/	za	'name'

/hɔ̄/	ho	'plough'
/hā/	ha	'take/have'

/ɹɔ̋/	ro	'pierce'
/ɹä̋/	ra	'first'

/lɔ̀/	lo	'cut off'
/là/	la	'pour out'

Open versus Central

i.   Open **/a/** versus Central **/ə/:**

/pā/	pa	'collect'
/pə̄/	pü	'carry with arm'

/bà/	ba	'soggy and soft'
/bə̀/	bü	'boil'

/dā/	da	'accused'
/də̄/	dü	'length of cut wood'

/gā/	ga	'inner part of pumpkin'
/gə̄/	gü	'squeeze'

/mā/	ma	'stick'
/mə̄/	mü	'ripe'

/ná/	*na*	'plastering water ways with mud, stones or hay (irrigation system)'
/nə́/	*nü*	'like'

/kɨ̄và/	*küva*	'way of spreading rice'
/kɨ̄və̀/	*küvü*	'numb'

/kɨ̄sá/	*küsa*	'new/death'
/kɨ̄sə́/	*küsü*	'awaken'

/kɨ̄zá/	*küza*	'sharing'
/kɨ̄zə́/	*küzü*	'together'

/hā/	*ha*	'take/have'
/hə̄/	*hü*	'steam'

/ɹā/	ra	'checking out'
/ɹə̄/	rü	'luck'

/lá̋/	la	'separate'
/lə̋/	lü	'thinking'

c.   Phonetic description and distribution of vowels.

Chokri like most of the most of the Tibeto-Burman languages have small window of vowels occurring in the initial position of a word. Despite the word limitation of vowels occurring in the initial position, the language have vowels occurring in initial, medial and final position. The occurrence of different vowels in different position are shown below:

Front vowels:

/i/

Initial		Medial		Final	
/ínɔ̄/	'myself'	/kɘ̄tíkɔ̄/	'very tiny piece'	/kɘdǐ/	'spade'
/ītɔ̀/	'will be like this'	/píkɔ̀/	'heads'	/mɘ̄khwí/	'bee'

/ɛ/

Initial		Medial		Final	
ɛ̄lɛ̄	'but'	/ʧɛ̃́tá/	'outside'	/ʧɛ́/	'house'
ɛ̄	'yes'	/ʧɛ̃dzɔ́/	'earth'	/kɘ̄ʧɛ̃́/	'spoon'

Central Vowel:

/ə/

Initial		Medial		Final	
-	-	/thɘ̄zɔ̀/	'rat'	/lɘ̄/	'hot'
-	-	/kɘ́sá/	'new'	/lɘ̀/	'went inside'

/ə/

Initial		Medial		Final	
-	-	/sɘ̄kɔ̄/	'those'	/mɘ̄tsɘ̀/	'clear'
-	-	/sɘ̄sá/	'then'	/kɘ̄zɘ́/	'short'

Back vowels:

/u/

Initial		Medial		Final	
/ūzā/	'his'	/pūkɔ́za/	'theirs'	/kū/	'strong'
/úza/	'ours'	/pūnɔ̄/	'he is'	/anū/	'my child'

/ɔ/

Initial		Medial		Final	
/ɔ̄sa/	'okay then'	/nɔ̄kɔ̄/	'you guys'	/hākɔ̄/	'we'
/ɔ̄sɔ̀/	'alright'	/tɔ̀mɔ́/	'will do'	/zɔ̄/	'compose(song)'

/a/

Initial		Medial		Final	
/ āzú/	'mother'	/r̃átɔ̀/	'will go first'	/là/	'pour'
/ āzā/	'mine'	/s̃átɔ̀/	'will have more'	/pà/	'hole'

Chokri front vowels which is -**i** and -**ɛ** can occur in all the level of position i.e, at the initial, medial and the final position. However, the two central vowel which is -ɘ and -ə cannot occur in the initial level but can occur at the medial and the final level. Like the front vowels, the back vowels which are -**u**, -**ɔ** and -**a** can occur in all the level of words. The vowel distribution of Chokri at the different levels of words are represented under the following table.

Vowel (Monophthong)	Initial	Medial	Final
i	+	+	+
ɛ	+	+	+
ɘ	-	+	+
ə	-	+	+
u	+	+	+
ɔ	+	+	+
a	+	+	+

Table 3.3: Distribution of Chokri vowels (Monophthongs)

Based on the above minimal pairs and segmental distribution, the vowels in the language are describe under the following:

/i/- high, front and unrounded.

/ɛ/- open-mid, front and half rounded.

/ɘ/- central, half rounded.

/ə/- central, half rounded.

/u/- back, close and rounded.

/ɔ/- back, open-mid and half-rounded.

/a/- central, open and half-rounded.

In the study, it was also found that the usage of monophthongs in the language do have free variations as in front close- mid vowel -**e** and -**ɛ, -u** and **- ɯ** and back vowel -**o** and -**ɔ**. However, the distinction is difficult to draw without further acoustic analysis which could not be dealt with due to the limitation of this study and outside to area of study. Though this research presented the data on the vowels which are more common and prominent to the speakers, we may see results of shifting of vowels in the times ahead.

3.1.3. Diphthongs

It is interesting to note that there is no diphthongs found in Chokri. Considering the fact that the other Angami-Pochury group have diphthongs, the language is expected to have as well but that is not the case. The languages which share boundaries and close ancestral affinity such Khezha, Angami, Zeme, Liangmia etc. exhibits dipthongs and some of them are rich in dipthongs, that is not the case of Chokri.

There are some instances which at first looks like the language have diphthongs. But upon further examination and looking into different nominal and verbal categories, it is clear that the language functions without any diphthongs.

One could possibly think that *-uo* /uɔ/ as in *rüku-o* /ɹɘ̄kuɔ́/ meaning 'somebody who is lucky' or *-ao* /**aɔ**/ as in *upao* /úp**aɔ**́/ meaning 'youngest' or *-üo* /**ɘɔ**/ as in /úpɹ**ɘɔ**́/ meaning 'elder brother' as diphthongs. However, the **-o** /ɔ/ following the noun form is a deleted form of *-yo* /jɔ/ which is a 'definite' marker. The same sequence is observed in verbal categories. When the *-o*/ɔ/ occurs after the verb as in *-kuo* /k**uɔ**́/ meaning 'went over' or *-ao* /**aɔ**/ as in /b**aɔ**́/ meaning 'have' or *-üo* /**ɘɔ**/ as in /pɹ**ɘɔ**̀/ meaning 'gave', the *-o* /ɔ/ is deleted form of *-yo* /**jɔ**/, which is a habitual marker following different verbal categories.

The same phenomena is observed with intensifier/adverbial *-yi* /**jī**/ and imperative marker *-yi* /**jì**/. The two form of maker can undergo deletion process deleting the consonant *-y* and leaving the vowel *-i* on its own. Despite the deletion, the grammatical function of the intensifier/adverbial or imperative doesn't change. For instance, the occurrence of *-ui* as in /k**uǐ**/ meaning 'very strong' or /k**uī**/ meaning 'won'. This phenomena can make the marker *-i* occurring with other vowel looks like diphthongs. However this is not the case. The marker stands true to its grammatical function irrespective of the changes it undergoes. Based on the above observation, it is clear to say that the language is without diphthongs.

3.2. Suprasegmental Phonology

3.2.1. Tone

      Chokri is a tonal Language having five tonal distinctions where four tones being register tones and one being contour tone. Chokri being a roman script has no tonal mark or diacritic mark in orthography but tone in Chokri plays an important role for lexical distinction. In this preliminary research, the tonal representation of chokri will be presented in the simplest form due to the limitation of the research studies. The different tones in Chokri is studied by presenting some diacritic marks to represent tones which are phonemic. Various tones in Chokri language are symbolically represented by the following descriptive labels and diacritic marks to represent the tone phonemes:

    i.   Extra-High tone   : /˝/

    ii. High tone   : /´/

    iii. Mid tone   : / ¯/

    iv. Low tone   : /`/

    v.   Falling-Rising tone   : /ˇ/

      The description of tones in Chokri is classified into extra high tone /˝/ which is a very high and sharp pitch level tone. The high tone which is produced with an immediate of lower extra high tone is represented by the diacritic marker /´/. The mid tone is the immediate lower pitch of high tone and is represented by the diacritic marker /¯/. The immediate lower level of mid tone is low tone which is represented by the diacritic marker / ` /. Apart from the four register tone, chokri have one contour tone i.e. fall-rising represented by the diacritic marker /ˇ/.

Phonemic contrasts of tones in chokri are shown under the following tables in sets of 6 tones:

Transcription	Orthography	Meaning	Tones
/s‴ü̋/	sü	'punch/liver'	Extra-High
/sǘ/	sü	'wood'	High
/sǖ/	sü	'met'	Mid
/sǜ/	sü	'cold'	Low
/sǔ/	sü	'three'	Falling-Rising

/kɹa̋/	kra	'earn'	Extra-High
/kɹá/	kra	'pieces'	High
/kɹā/	kra	'dirty water'	Mid
/kɹà/	kra	'cry'	Low
/kɹǎ/	kra	'female organ'	Falling-Rising

/tɔ̋/	to	'burning'	Extra-High
/tɔ́/	to	'will'	High
/tɔ̄/	to	'burn'	Mid
/tɔ̀/	to	'willing'	Low
/tɔ̌/	to	'machete handle '	Falling-Rising

/la̋/	la	'flat wood'	Extra-High
/lá/	la	'separate'	High
/lā/	la	'balance'	Mid
/là/	la	'pour'	Low
/lǎ/	la	'again'	Falling-Rising

/kha̋/	kha	'close'	Extra-High
/khá/	kha	'thick'	High
/khā/	kha	'stop'	Mid
/khà/	kha	'leave'	Low
/khǎ/	kha	'slope'	Falling-Rising

/ba̋/	ba	'sit over'	Extra-High
/bá/	ba	'have'	High
/bā/	ba	'seat'	Mid
/bà/	ba	'very soft'	Low
/bǎ/	ba	'time'	Falling-Rising

/kɨ̄vɑ̋/	*küva*	'eraser'	Extra-High
/kɨ̄vá/	*küva*	'progressing'	High
/kɨ̄vā/	*küva*	'encounter (firing)'	Mid
/kɨ̄và/	*küva*	'way of drying paddy'	Low
/kɨ̄vǎ/	*küva*	'hidding'	Falling-Rising

Tonal contrasts in Chokri are shown under the following tables.

Extra-High tone versus High tone:

/thɨ̄gí̋/	*thügi*	'steel'	Extra-High
/thɨ̄gí/	*thügi*	'thug'	High

/phɛ̋/	*phe*	'suit/doing its part'	Extra-High
/phɛ́/	*phe*	'went'	High

/vɛ̋/	*ve*	'good'	Extra-High
/vɛ́/	*ve*	'cut (tree)'	High

/gwɨ̋/	*gwü*	'cuddle'	Extra-High
/gwɨ́/	*gwü*	'exaggerate'	High

/thɨ̄gű/	*thügu*	'smoke'	Extra-High
/thɨ̄gú/	*thügu*	'thug'	High

kɨ̄dɔ̋	*küdo*	'warfare (machete)'	Extra-High
kɨ̄dɔ́	*küdo*	'some'	High

/m̄bɑ̋/	*mba*	'sit on it'	Extra-High
/m̄bá/	*mba*	'let it sit'	High

/tǎ/	ta	'guide'	Extra-High
/tá/	ta	'run'	High

/ɹǎ/	ra	'first'	Extra-High
/ɹá/	ra	'fade'	High

Extra-High tone versus Mid-tone:

/ūpǐ/	upi	'head'	Extra-High
/ūpī/	upi	'above'	Mid

/phɛ̋/	phe	'suit/doing its part'	Extra-High
/phɛ̄/	phe	'leg/feet'	Mid

/pɘ̋/	pü	'fat'	Extra-High
/pɘ̄/	pü	'carry'	Mid

/zű/	zu	'float'	Extra-High
/zū/	zu	'rinsing'	Mid

/kɔ̋/	ko	'proud'	Extra-High
/kɔ̄/	ko	'plural'	Mid

/ɹǎ/	ra	'first'	Extra-High
/ɹā/	ra	'scout'	Mid

/kɘ̄ɹǎ/	küra	'before'	Extra-High
/kɘ̄ɹā/	küra	'mixing (liquid)'	Mid

Extra-High tone versus Low tone:

/ɲɯ́/	nyi	'small'	Extra-High
/ɲì/	nyi	'touch'	Low

/vɛ̋/	ve	'good'	Extra-High
/vɛ̀/	ve	'bush clearance'	Low

/pʉ̋/	pü	'fat'	Extra-High
/pʉ̀/	pü	'shot'	Low

/mɯ̄kʉ̋/	müku	'burned'	Extra-High
/mɯ̄kʉ̀/	müku	'jug'	Low

/ká̋/	ka	'show'	Extra-High
/kà/	ka	'loss'	Low

/kɔ̋/	ko	'proud'	Extra-High
/kɔ̀/	ko	'animal birth'	Low

Extra High versus Falling-Rising tone:

/bɯ́/	bi	'possessed'	Extra-High
/bɯ̌/	bi	'tumor'	Falling-Rising

/sɛ̋/	se	'know'	Extra-High
/sɛ̌/	se	'python'	Falling-Rising

/phɛ̋/	phe	'suit/doing its part'	Extra-High
/phɛ̌/	phe	'go there'	Falling-Rising

/bʉ̋/	bü	'incubate'	Extra-High
/bʉ̌/	bü	'husk'	Falling-Rising

/bű/	*bu*	'falling (warning)'	Extra-High
/bǔ/	*bü*	'addressing young girls'	Falling-Rising

/tha̋/	*tha*	'pointing'	Extra-High
/thǎ/	*tha*	'today'	Falling-Rising

/kɔ̋/	*ko*	'proud'	Extra-High
/kɔ̌/	*ko*	'grasshopper'	Falling-Rising

Base on the above different tonemes and the different phonemic contrastive pairs of tone, the following acoustic analysis on tone of the language is done on tone using praat and its script developed by Hiram Ring (2017). The praat pictures are drawn base on the tonemes where the data were recorded using substitution frame technique. The consultants were asked to make utterances in three instances where the first is the root word with a particular tone, the second frame follows __SAY__AGAIN and the third frame follows the root word with the particular tone in a sentence construction. The data were then annotate and analyse in praat which then the praat picture is drawn. The following analysis of f0 data of the word 'pü' /pə/ shows five distinct tones with different pitch range. The green marks the extra high tone having 249 pitch range, the blue marks high tone having 214 pitch range, the cyan marks mid tone having 193 pitch range, the magenta marks low tone having 161 pitch range while the red marks fall rising at 194 pitch range. With reference to the above methodology, some of the different tonemes in the language are acoustically analysed in praat. This is shown in the following praat pictures:
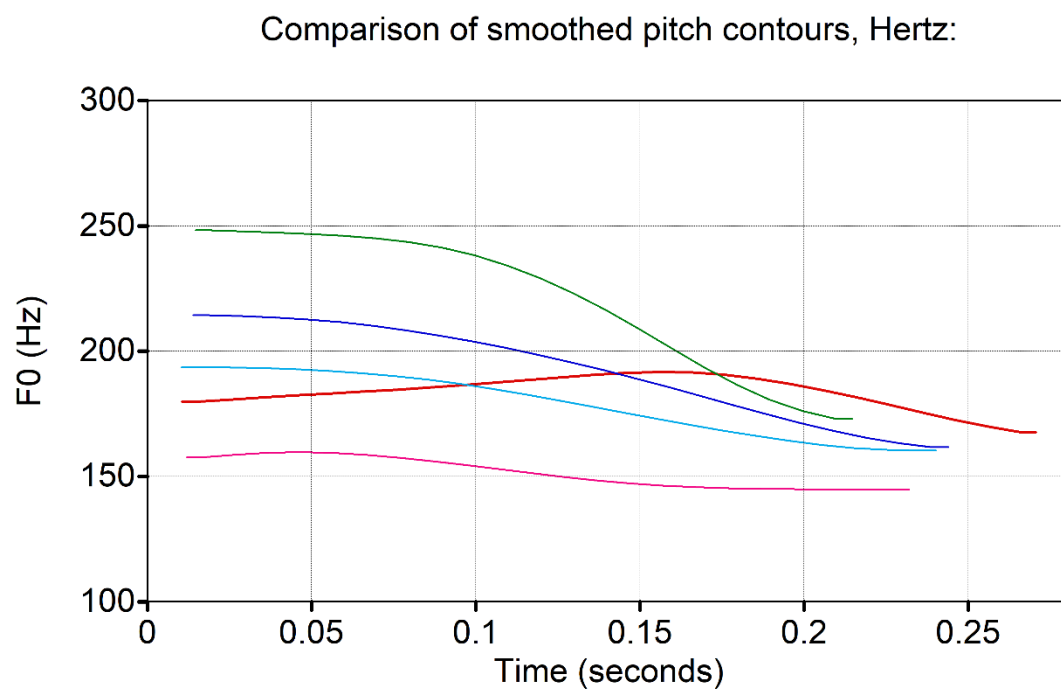
Figure 3.2: pü /pɘ/ pitch range
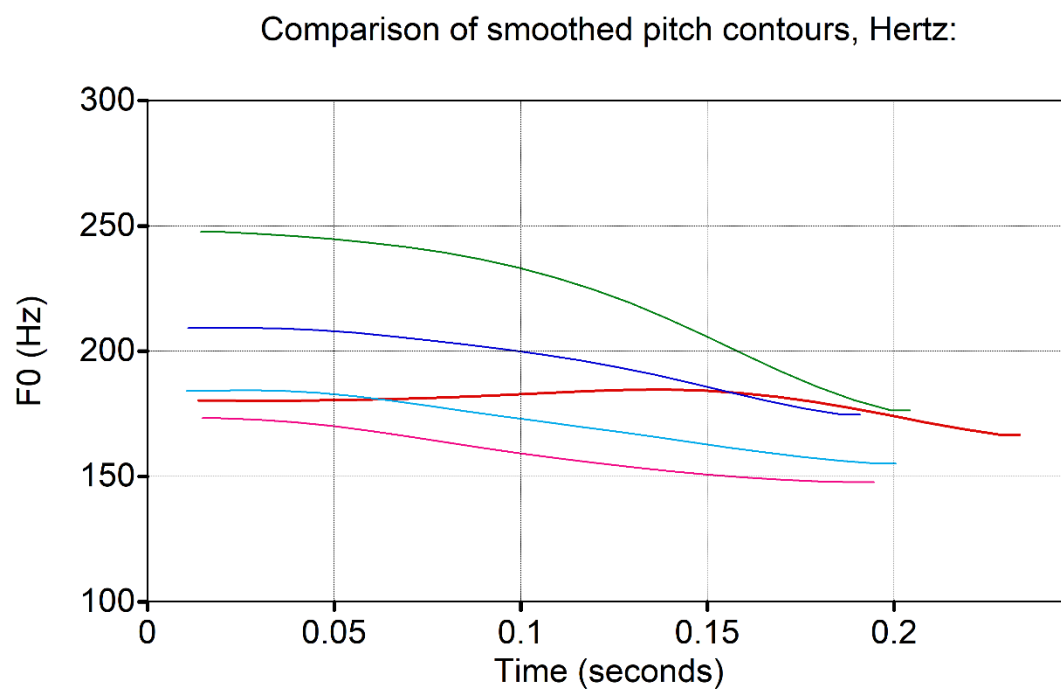
Figure 3.3: so /sɔ/ pitch range

Comparison of smoothed pitch contours, Hertz:
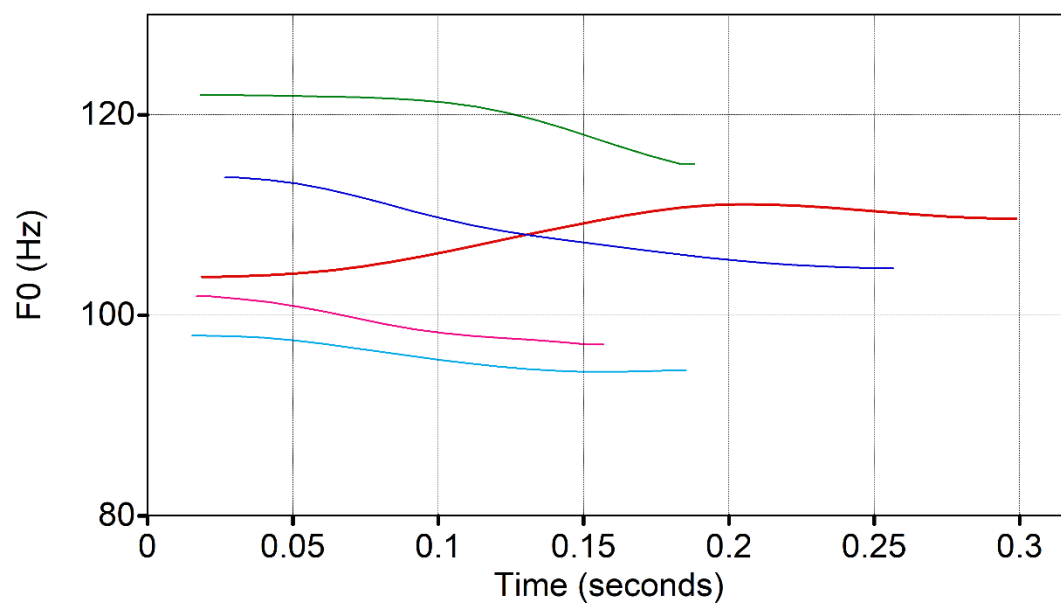
Figure 3.4: la /la/ pitch range

Comparison of smoothed pitch contours, Hertz:
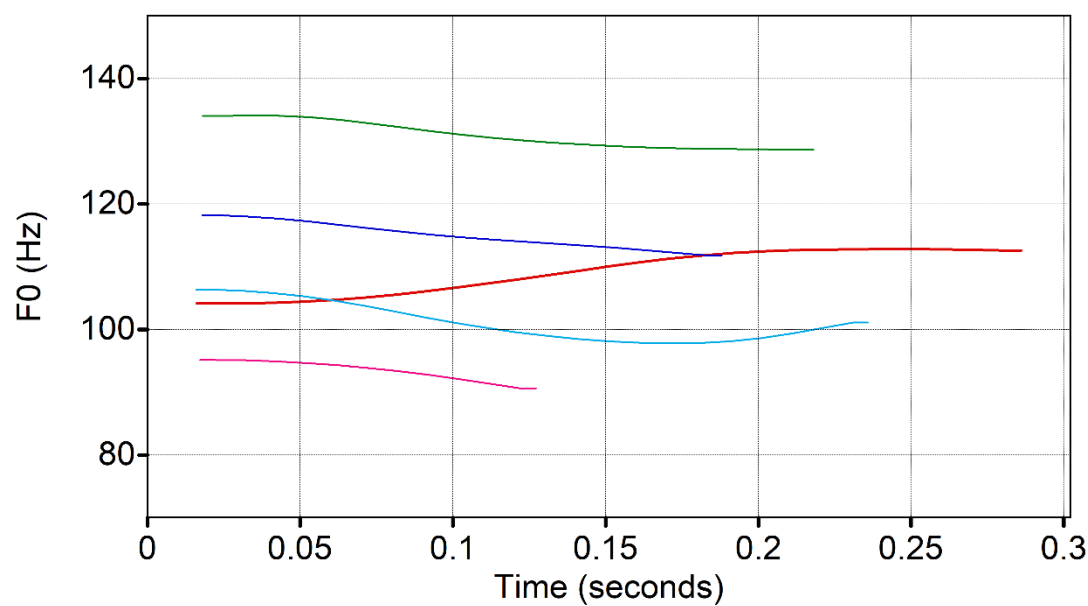
Figure 3.5: ta /ta/ pitch range

Comparison of smoothed pitch contours, Hertz:
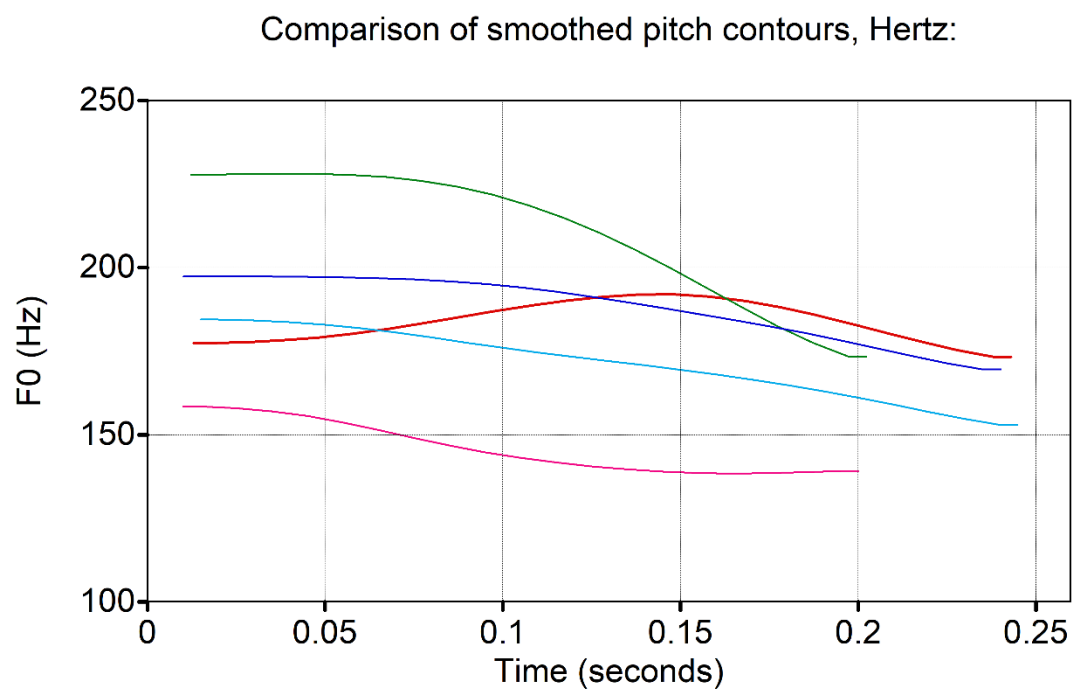
Figure 3.6: za /za/ pitch range

Comparison of smoothed pitch contours, Hertz:
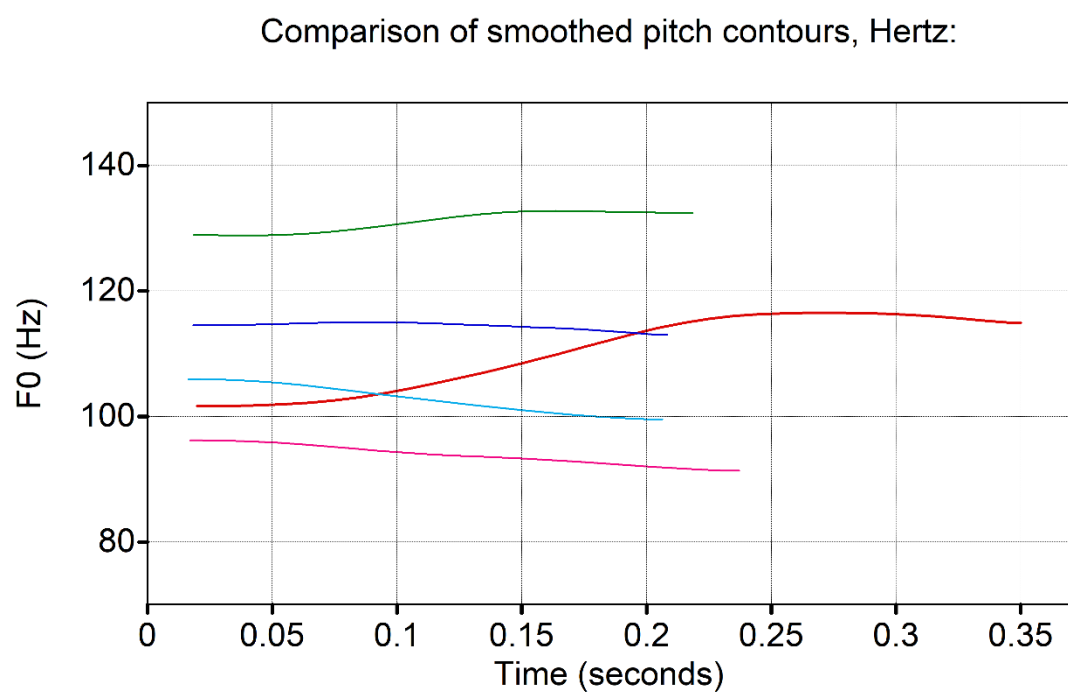
Figure 3.7: ve /vɛ/ pitch range

Furthermore, a contrast has been made between male and female consultants. The result shows male consultants producing lower pitch range than that of the female consultant. The

female f0 can go as high as p. 250- p.145, while male f0 average at p.150- p.50. The pitch differential between two tones in female ranges at around p. 20- p. 25 while the male pitch differential lies at around p. 5- p. 10. The pitch range contrast drawn from praat picture is shown in the following:

Comparison of smoothed pitch contours, Hertz:
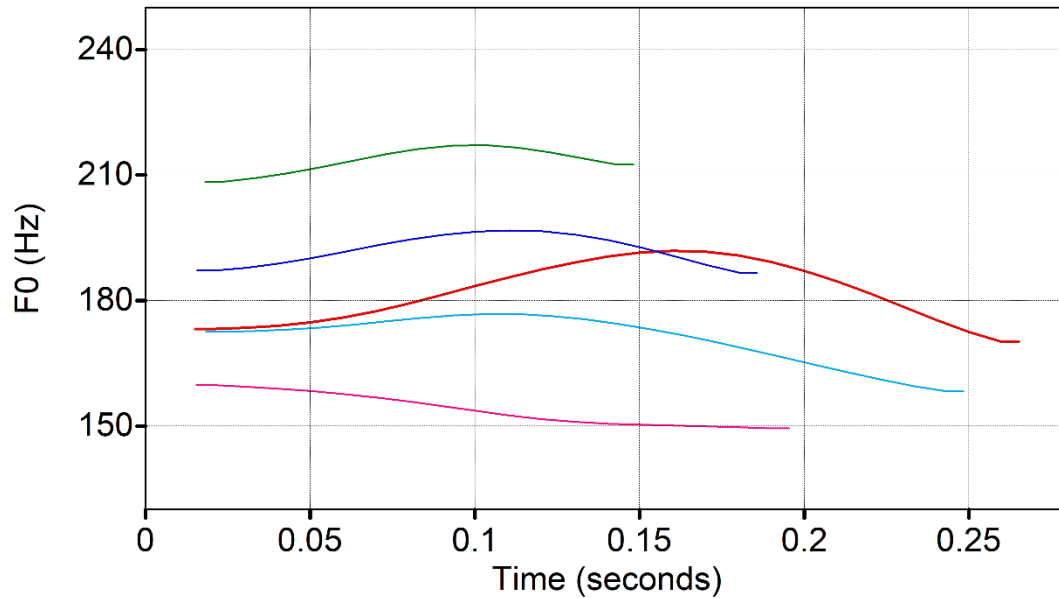
Figure 3.8: ra /ɹa/ pitch range of female

Comparison of smoothed pitch contours, Hertz:

Figure 3.9: ra /ɹa/ pitch range of male

95

Comparison of smoothed pitch contours, Hertz:
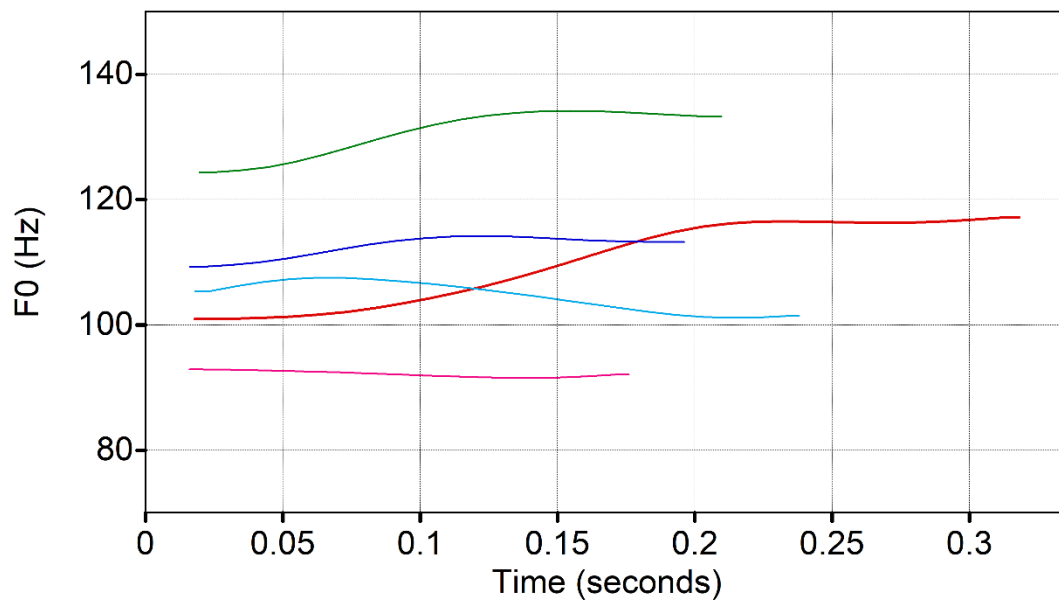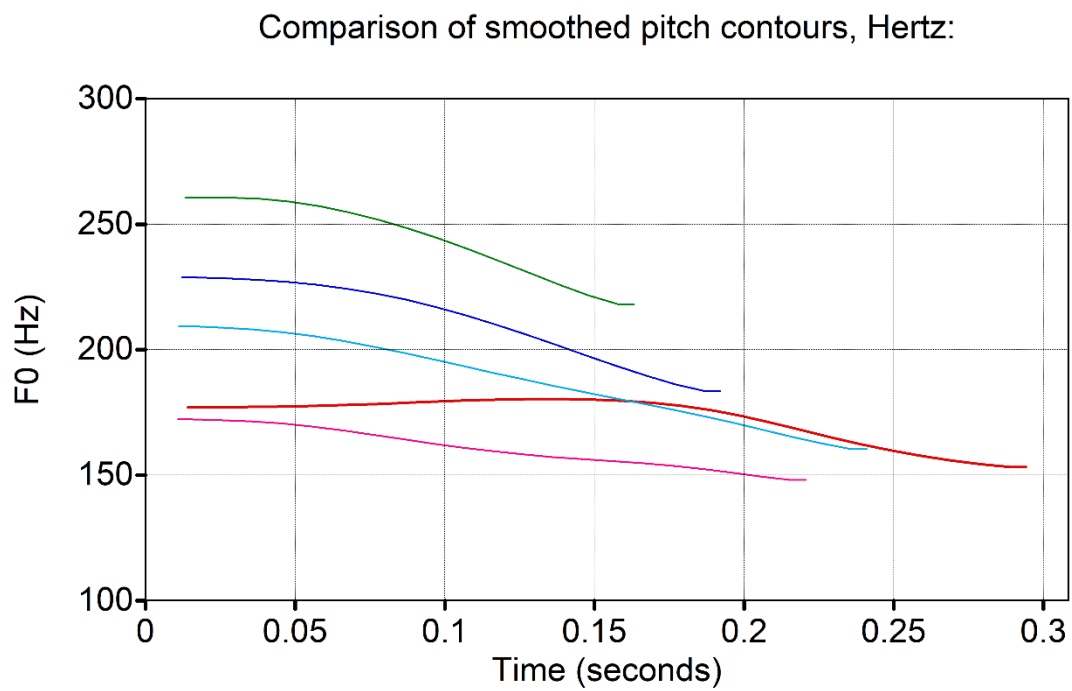
Figure 3.10: sö /sə/ pitch range of female

Comparison of smoothed pitch contours, Hertz:
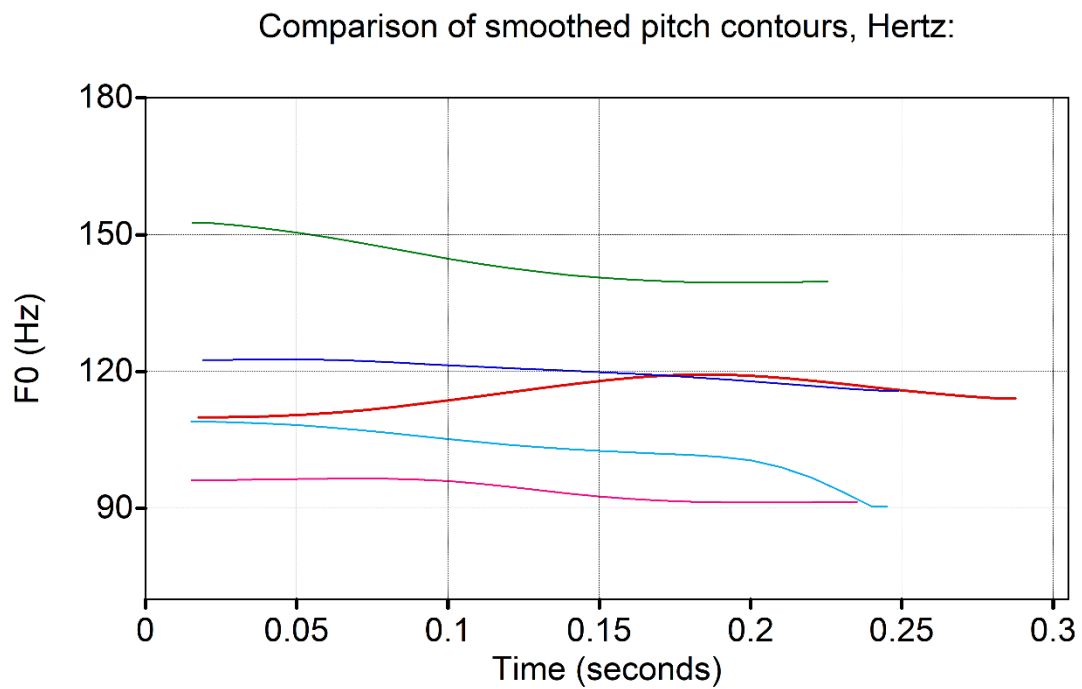
Figure 3.11: sö /sə/ pitch range of male

In the above discussions and illustrations, it is clear that the language exhibits multiple tones wherein, change in tone results in changing the lexical meaning of the word. The change in tone can also result to change in the grammatical category of the language as well. This change in grammatical category can happen with both the nominal categories and verbal categories. Based on this changes, the changes the tone brings in the language is classified into the following:

i. Change in lexical meaning.

The change is lexical meaning of the language is briefly shown in the following:

    a. pu /pū/ 'S/she'
    b. pu /pù/ 'gender marker (masculine-animal)'

    c. ta /tǎ/ 'guide'
    d. ta /tá/ 'run'

ii. Change in word class.

The change in tone can also result in changing from one word class to another word class. This is illustrative in the following:

    a. rüce /ɹɪ̄tʃ ɛ̄/   'fever (noun)'
    b. rüce /ɹɪ̄tʃ ɛ̋/   'having fever (verb)'

    c. rüzü /ɹɪ̄zɪ̄/   'game (noun)'
    d. rüzü /ɹɪ̄zɪ̍/   'playing (noun)'

iii. Change in grammatical category.

As mentioned, the change in tone can result in changing the grammatical category both nominal and verbal. This is shown in the following illustration:

Pronominal:
    a. uno /úkɔ̄/   'We (inclusive)'
    b. uno /ūkɔ̄/   'They (exclusive)'

Verbal:
    a. ti-**te /tɛ́/**   **'**Present Perfect Aspect'
    b. ti-**te /tɛ̄/**   'Imperative marker'

3.2.2. Syllable Structure

The nature and structure of syllables in Chokri can be classified into monosyllabic word, disyllabic word and trisyllabic word. Chokri exhibits open syllable and hypothetically close syllabic language. It is important to note that close syllable can happen only in the case where there is vowel deletion in a syllable while the consonant retains the tone occurring with the vowel. Both consonant and vowel deletion in syllables can be notice in the language. These occurrences is observed among the younger section of speakers especially the teenagers. These phenomena could result in the language developing both open and close syllable later on. However, as it stands, the language is clearly following open syllable pattern but it is also such that one cannot completely rule out that the language doesn't have close syllable. The shift in the language syllable pattern is evident. A brief analysis of Chokri Language attests the following pattern of syllabic units.

i. Monosyllabic word:

    a.   V   /ĭ/   [i]   'me'

    b.   C   /n̄/   [n]   'you (yours)'

    c.   CV /tì/   [ti]   'ate'

ii. Disyllabic word:

    a.   V.C   /ĭ.n̄/   [inn]   'myself'

    b.   CV.V   /nɔ́.í/   [noi]   'you too'

    c.   CV.C   /pū.n̄/   [pun]   'him'

    d.   V.CV   /ī.mɛ̄/   [ema]   'is that so'

    e.   C.CV   /n̄.zā/   [nza]   'yours'

    f.   CV.CV /kɔ̄.mă/ [küma] 'wooden pole used for pounding'

iii. Trisyllabic word:

    a.   CV.CV.V   /nɔ̄.kɔ̄.í/   [nokoi]   'you guys'

    b.   CV.C.CV   /tì.m̄.vɛ́/   [timve]   'ate well'

    c.   CV.CV.CV /kɔ̄.hū.ʧɛ́/ [kühuce] 'church'

iv. Pollysyllabic word:

    a.   CV.CV.V.CV   /hā.kɔ̄.í.nɔ̄/   [hakoino]   'even us'

    b.   CV.CV.CV.CV   /kɔ̄.hɔ̌.pɔ̀.ɹā/ [kühopüra] 'anywhere'

The Syllable pattern of Chokri will be further shown with the Onset Rhyme Theory where the consonants occurring before the vowels or nucleus are called onset and those coming after are called coda. Whereas grouping of peak or vowel with coda or consonant are called Rhyme.

V Pattern:

σ

|

Rhyme

|

Nucleus

|

V

i

/í/ [i] 'me or myself'
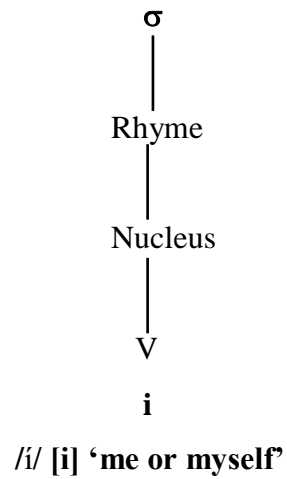
Figure 3.12: V Syllable Pattern of Chokri

C Pattern:

σ

|

onset

|

C

n

/n̄/ [n] 'you'
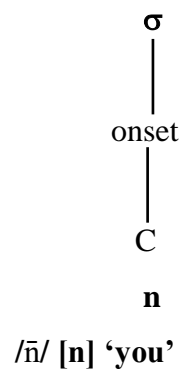
Figure 3.13: C Syllable Pattern of Chokri

CV Pattern:

```
                    σ
                   / \
                  /   \
              Onset   Rhyme
                |       |
                |       |
                |     Nucleus
                |       |
                |       |
                C       V

                v       o

            /vɔ́/ [vo] 'went'
```
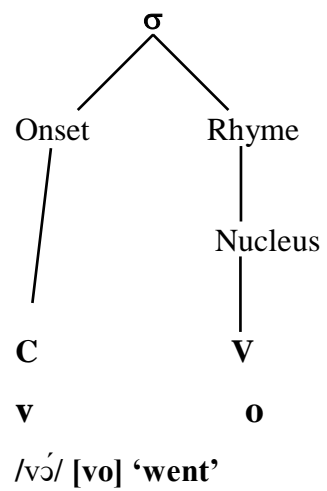
Figure 3.14: CV Syllable Pattern in Chokri

V.C Pattern:

```
        σ                           σ
        |                          /
        |                         /
      Rhyme                    Onset
        |                        /
        |                       /
      Nucleus                  C
        |
        |
        V                       n

        u

    /ú.n̄/ [un] 'we/us'
```
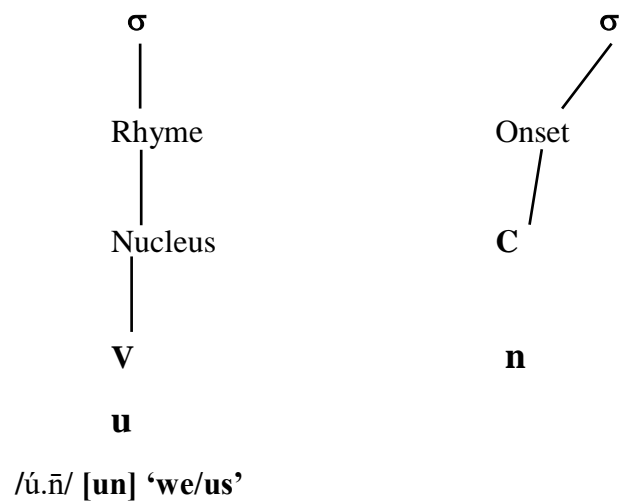
Figure 3.15: V.C Syllable Pattern in Chokri

CV.V Pattern:
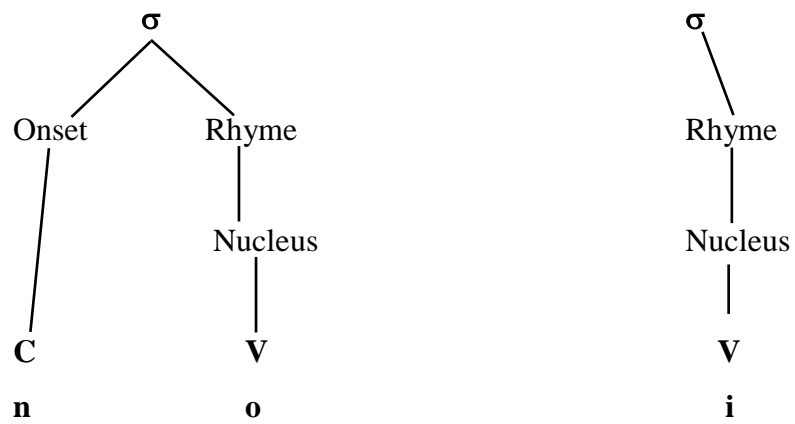
/nɔ́.í/ **[noi] 'even you/you too'**

Figure 3.16: CV.V Syllable Pattern in Chokri

CV.C Pattern:
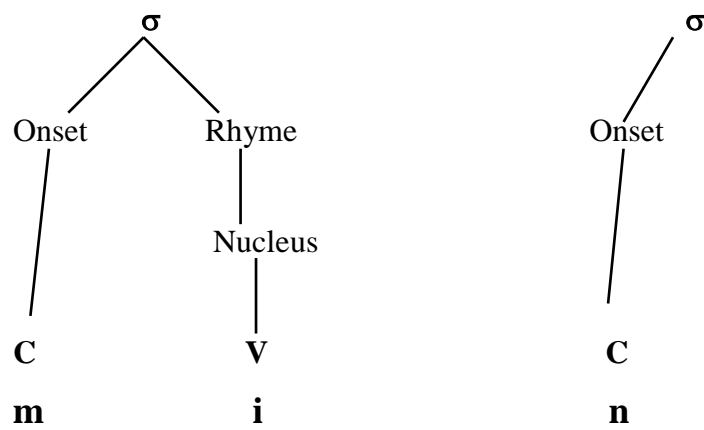
/mì.n̄/ **[min] 'others'**

Figure 3.17: CV.C Syllable Pattern in Chokri

CHAPTER- 4
MORPHOLOGICAL STRUCTURE

5.1. Introduction

The different word class in Chokri consist of monomorphemic and polymorphemic words made of free and bound morpheme. These words can be of monosyllabic or disyllabic or polysyllabic. Most of the polysyllabic words are formed by means of derivational or inflectional process. The derivational process consist of affixations and compounding. While the inflectional process consists of different markers occurring as a bound morpheme to the root word. The different case marker follows the noun base, while the number and gender markers also follow the noun form. The pronominal does not have gender distinctions while it can be inflected with number and case. The singular form of the numbers is unmarked. Words are also formed by mean of different word formation process which includes the likes of reduplication, coinage, borrowing, coinage, clipping and blending. The different constituent of nouns is marked by different makers. Chokri is an agglutinating language with some words having aptness qualities of fusional. The structure of the language being an agglutinative language is illustrated with the following examples:

1. *Tükhüse ve pü salü süma*
    tɕkhwɕ-sɛ̋   vɛ́   pɕ̄   **sɛ̋-lɕ́**   sɕmá
    banana tree-fruit   cut   with   haystack-LOC   kept
    'The harvested banana is kept within the haystack.'

2. *Rühumi thi küjo je lizo uthipi pü ce*
    ɹɕ̄hū-mī   thì   kɕ̀ʒɕ́   ʒɛ́   lízɕ̀   **ūthì-pí̋**   pɕ̄   ʧɛ́
    hunt-people   animal big   killed if   animal-head   with   house

    rütso thijɔ
    ɹɕ̄tsɔ̄   **thí̋-yɕ̄**
    decorate   do-HAB
    'If a hunter killed a wild animal, he uses its skull to decorate his house.'

3. *Süzüino kühuce phive vo ta*
    sɕ̄zǎnɔ̄   kɕhūʧɛ́   **phī-vɛ̋-ɹi**   vɔ̌   ta
    with that   church   look-good   came   NAR
    'With that, the church has become beautiful.'

4. *Khrahü rüri kütana dzükhwüce hü le va*
    khɹā-hɕ̄   ɹɕ̀ɹí   kɕ̄táná   **dzɕ́-khwɕ̀-ʧɛ́**   hɕ̄   lɛ́   vɛ̋
    wind-blow strong due   water-shawl-house   blow   fall   do
    'Due to strong wind, the tent got blew off.'

Chokri is also inflectional where the different morpheme gets inflected to the root word. This inflected word segment can mark different grammatical features which includes gender, number, case, tense, aspect or can also function as a modifier to nominal and verbal categories. The following examples represents the occurrence of inflection in the language:

5. *Vesa-no udzü phra süte*
   vɛ̋sá̃-nɔ́ **ū-dzə̄**   phɹà   **sɔ́-tɛ́**
   vesa-NOM   POSS-word   pledge do.PRSPRF
   'Vesa gave his word.'

6. *Veto-za süda kha akholü sü*
   vɛ̋tɔ̀-zā sɔ̄dā   khà   **ā-khɔ̀-lə̄**   sɔ́
   veto-POSS grass cutter   give   POSS-basket-LOC   do
   'Put Veto's grass cutter in my basket.'

7. *Mace thevü-nyi ngoyi*
   māʧɛ́   **thɛ̄və̀-ɲí**   ŋɔ̌ýì
   mace   chicken-DL   found
   'Mace found the Chicken.'

8. *Avü prüto pu sisü*
   āvə̄   **pɹɔ̌-tɔ̀**   pū   sīsə́
   We   going to field-FUT   S/he   said
   'We will go to field, he said.'

5.2. Word Structure

The noun structure in Chokri is classified into simple nouns, complex nouns and compound nouns. The lexical words are of both monomorphemic and polymorphemic structure consisting of roots and stems. The different structure of nouns are discussed in the following:

4.2.1. Simple Structure

Simple nouns in Chokri are of free morpheme having monomorphemic structure and it cannot be broken into minimal units or items. In other words, any noun with monosyllabic or disyllabic forms made up of one root form is a simple noun from in the language. The following are examples of simple nouns:

9. Monosyllabic:

   a. dzə̄/ʒə̄   *dzü/jü*   'language'
   b. gá   *ga*   'vegetables'
   c. lɛ́   *le*   'cooking pot'
   d. nhá   *nha*   'plant'
   e. sɔ́   *sü*   'wood'
   f. ʧɛ́   *ce*   'house'

10. Disyllabic:

a.	bātɘ̀	*batü*	'beans'
b.	khwīdɛ̄	*khwide*	'hornet'
c.	lākhɔ̄	*lakho*	'bag'
d.	nátʃɛ́	*nace*	'sun'
e.	ʧɛ̄tǎ	*ceta*	'lawn/outside'

4.2.2. Complex Structure

Complex nouns consist of two or more elements where one element is the root form and the other affixes. When the affix element and the base form comes together, it forms new word. This is further illustrated in the following examples:

11.

a.	thɘ̄	+	mà	> thɘ̄mà	*thüma*	'human'
b.	thɘ̄	+	vɔ̀	> thɘ̄vɔ̀	*thüvo*	'pig'
c.	thɘ̄	+	vɘ̀	> thɘ̄vɘ̀	*thüvü*	'chicken'
d.	mɘ̄	+	khú	> mɘ̄khú	*mükhu*	'plate'
e.	mɘ̄	+	ɹhǎ	> mɘ̄ɹhǎ	*mürha*	'basket'

Kuolie (2006) discussed constituents of nouns of Tenyidie, a language belonging to Angami-Phochury group of Tibeto-Burman language having the similar structure to Chokri where he categorized and highlighted Tenyidie composite structure into non-nuclei and nuclei element. The prefix constitutes the non-nuclei element and the root form constitute the nuclei element. Based on his model, Chokri complex noun structure is drawn out in the following formations:

12.

	Non-nucleus		Nucleus	Nominal form		
a.	thɘ̄	+	zá	> thɘ̄zá	*thüza*	'blood'
b.	thɘ̄	+	mɹɘ́	> thɘ̄mɹɘ́	*thümrü*	'star'
c.	thɘ̄	+	bǎ	> thɘ̄bǎ	*thüba*	'seat'
d.	thɘ̄	+	zɔ̀	> thɘ̄zɔ̀	*thüzo*	'rat'
e.	thɘ̄	+	pɔ̋	> thɘ̄pɔ̋	*thüpo*	'debt'
f.	thɘ̄	+	gǎ	> thɘ̄gǎ	*thüga*	'bear'
g.	tɘ̄	+	shí	> tɘ̄shí	*tüshi*	'dog'
h.	tɘ̄	+	khɔ́	> tɘ̄khɔ́	*tükho*	'tiger'
i.	tɘ̄	+	khǔ	> tɘ̄khǔ	*tükhu*	'field'
j.	tɘ̄	+	nhī	> tɘ̄nhī	*tünhi*	'snake'
k.	tɘ̄	+	sǎ	> tɘ̄sǎ	*tüsa*	'disease'
l.	tɘ̄	+	nhǎ	> tɘ̄nhǎ	*tünha*	'algae'

4.2.3. Compound Structure

When two or more root words are compounded to form a noun class, the new formed word is referred as compound noun. The two root words can be of different word class but after compounding the new word form is of a noun class. This process of compounding is shown in the following examples:

13. Noun + Noun > Noun

    a.   mɛ́ 'fire' + dzə́ 'water'   > mɛ́dzə́   'gas (petrol/diesel/kerosene)'
    b.   mɛ́ 'fire' + ɹɔ́ 'rope'   > mɛ́ɹɔ́   'wire'

14. Noun + Verb > Noun

    a.   gá 'vegetable' +   ɹə̀ 'slice/cut' > gāɹə̀   'buckwheat leaf'
    b.   gá 'vegetable' +   thà 'standing' > gāthà   'heart leaves/fish mint'

15. Noun + Adjectives > Noun

    a.   dzə́ 'water'   +   lɑ̄ 'hot'   > dzɑ̄lɑ̌   'hot water'
    b.   ʧá 'tea'   +   ɹɛ́ 'red'   > ʧɑ̄ɹɛ́   'red tea'

5.3. Word Formation Process

4.3.1. Affixation

The word formation process in Chokri is both simple and complex structure forms where affixation is found both in nominal and verbal category. Simple words consist of a lexical item which is a free morpheme while complex word consist of more than two morphemes; bound morpheme and two or more free morpheme. Affixes found in the language consist of prefixing and suffixation but no infixing is found in contemporary Chokri. The two form of affixation is further discussed under the followings:

4.3.1.1. Prefixation

Both the nominal and verbal roots can take prefixes in the language. The noun categories which can take prefixes belonging to different sematic domains some of which includes personal nouns (pet name/nick name), kinship terminologies, body parts or any noun which can take possessive pronouns. With the addition of prefixes to the root word in noun class, the category of the word class remains the same. The occurrence of different prefixes in the language is illustrated in the following examples:

4.3.1.1.1.   The Prefix *a-*

The prefix *ā-* expresses possessiveness concept where it indicates the meaning 'my' or 'mine'. It modifies the noun class expressing belongingness and can also be termed as possessive pronouns. The structure of the prefix a- in different semantic domain is highlighted in the following:

16. Personal Pronoun:

	Root		Prefix		Root		Noun
a.	vě́tɔ̀	>	ā	+	tɔ̀	>	ātɔ̀
	veto		my	+	to	>	ato
b.	vɛ̃́nɔ̀	>	ā	+	nɔ̄	>	ānɔ̄
	veno		my		no		ano

17. Kinship:

	Prefix	+	Root		>	Noun
a.	ā	+	pɔ̄		>	āpɔ̄
	my		father			my father
b.	ā	+	bí		>	ābī
	my		brother			my brother
c.	ā	+	jɛ́		>	ājɛ́
	my		sister			my sister
d.	ā	+	zú		>	āzú
	my		mother			my mother
e.	ā	+	thɛ̄		>	āthɛ̄
	my		sis-in-law			my sister-in-law

18. Body Parts:

	Prefix	+	Root		>	Noun
a.	ā	+	pí̋		>	āpí̋
	my		head			my head
b.	ā	+	vɔ̌		>	āvɔ̌
	my		neck			my neck
c.	ā	+	tsə́		>	ātsə́
	my		chest			my chest
d.	ā	+	lǔ		>	ālǔ
	my		naval			my naval
e.	ā	+	khə̄bǎ		>	ākhə̄bǎ
	my		knee			my knee

19. Noun:

	Prefix	+	Root	>	Noun
a.	ā	+	tʃɛ́	>	ātʃɛ́
	my		house		my house
b.	ā	+	jí	>	ājí
	my		field		my field

4.3.1.1.4. The Prefix *kü- /*kɘ̄/

The prefix *kɘ̄-* in Chokri functions as the nominalizer as well as attributive modifying the adjective root form. When an adjective forms gets modified by the *kɘ̄-* marker, the word form became an attributive forms of adjectives. The occurrence of the prefix *kɘ̄-* is highlighted in the following:

20.

	ATTR	+	Root	>	Attributive
a.	kɘ̄	+	ɲù	>	kɘ̄ɲù
	ATTR		sweet		sweet
b.	kɘ̄	+	vɛ̋	>	kɘ̄vɛ̋
	ATTR		good		good
c.	kɘ̄	+	sù	>	kɘ̄sù
	ATTR		bad		bad
d.	kɘ̄	+	ʃɔ̌	>	kɘ̄ʃɔ̌
	ATTR		long		long
e.	kɘ̄	+	zɔ́	>	kɘ̄zɔ́
	ATTR		dark		dark

4.3.1.1.5. The Prefix *mü- /*mɘ̄/

The prefix *mɘ̄-* which also function as the causative marker is a prefix marker occurring with the verb root in Chokri. The structure of the prefix in the language is shown in the following:

21.

	Prefix	+	Verb root	>	Verb form
a.	mɘ̄	+	tā	>	mɘ̄tā
	CAUS		run		'cause to run'
b.	mɘ̄	+	sɑ̋	>	mɘ̄sɑ̋
	CAUS		clean		'cause to clean'

c.	mə̄	+	tɔ̋	>	mə̄tɔ̋
	CAUS		burn		'cause to burn'

d.	mə̄	+	krà	>	mə̄krà
	CAUS		cry		'cause to cry'

e.	mə̄	+	bá	>	mə̄bá
	CAUS		sit		'cause to sit'

4.3.1.2. Suffixation

Suffixation is highly productive in Chokri as most of the markers occurs in the suffix position marking different categories of noun and verbs. Suffixation on nominal categories can come in the form of number, gender, degrees of adjective and case. While suffixation of verbal categories can be found in the form of tense, aspect, mood and some negation. There could be multiple affixation when this verbal categories occurs together in a given word. This types of multiple affixation structure is a common phenomenon in the language. The different suffixation process is further illustrated in the following:

22. Number:

	Root Form	+	Suffix	>	Noun Form
a.	thə̄mà	+	kɔ̄	>	thə̄mà-kɔ̄
	human		PL		human-PL
b.	thə̄mà	+	ɲí	>	thəma-kɔ
	human		DL		human-DL

23. Gender:

	Root Form	+	Suffix	>	Noun Form
a.	thə̄nɔ̋	+	pə́	>	thə̄nɔ̋-pə́
	girl		FEM		human-FEM
b.	vɔ́	+	kɹí	>	vɔ́-kɹí
	pig		MAS		pig-MAS

24. Definitive:

	Root Form	+	Suffix	>	Noun Form
a.	thə̄nɔ̋	+	mī	>	thə̄nɔ̋-ɔ̄
	girl		DEF		human-DEF
b.	thə̄pù	+	ɔ̄	>	thə̄pù-ɔ̄
	man		DEF		man-DEF

25. Case:

	Root Form	+	Suffix	>	Noun Form
a.	pū	+	nɔ̄	>	pū-nɔ̄
	S/he		NOM		S/he-NOM
b.	í̋	+	nɔ̄	>	í̋-nɔ̄
	1SG	NOM			1SG-NOM

26. Tense:

	Root Form	+	Suffix	>	Verb Form
a.	ʃɛ́	+	tɔ̀	>	ʃɛ́-tɔ̀
	challenge		FUT		challenge-FUT
b.	hū	+	tɔ̀	>	hū-tɔ̀
	chase		FUT		chase-FUT

27. Aspect:

	Root Form	+	Suffix	>	Verb Form
a.	ʃɛ́	+	bá	>	ʃɛ́-bá
	challenge		PRPRF		challenge-PRSPRF
b.	hū	+	vɛ̋	>	hū-vɛ̋
	chase		COMP		chase-COMPL

28. Mood:

	Root Form	+	Suffix	>	Verb Form
a.	ʃɛ́	+	ɲī	>	ʃɛ́-ɲī
	challenge		DISR		challenge-DISR
b.	hū	+	jɔ̄	>	hū-jɔ̄
	chase		HAB		chase-HAB

29. Negation:

	Root Form	+	Suffix	>	Verb Form
a.	ʃɛ́	+	lhɔ̀	>	ʃɛ́-lhɔ̀
	challenge		NEG		challenge-NEG
b.	hū	+	hì	>	hū-hì
	chase		NEG		chase-NEG

4.3.1.3. Derivation

In Chokri, new morpheme can be created from the existing morpheme by adding a bound morpheme to the root word. This process of word formation is called as derivational process of word formation. New word class or category can be formed in the language by the process of derivation from verbs.

Derivation in the language is done through affixation process of word formation. Affixation in the language can be further classified into prefixation and suffixation. This is further discussed under the following:

4.3.1.3.1. Prefixation Process

Formation of new words happens when a prefix is added to the base form of a word. New words are derived from noun, verb and adjective word class. This is illustrated in the following examples:

30. mhā 'things'

a.	mhā	> mhāɲɔ̄	*mhanyo*	'item/goods'
b.	mhā	> mhāthɔ̀	*mhatho*	'work'
c.	mhā	> mhākɹā	*mhakra*	'worn out goods'
d.	mhā	> mhālɵ̋	*mhalü*	'hunter's harvest'

31. ʧá 'tea'

a.	ʧá	> ʧálɛ	*cale*	'tea pot'
b.	ʧá	> ʧáɲɔ̄	*canyo*	'tea (ingredient)'
c.	ʧá	> ʧáɲī	*canyi*	'tea leaf'

32. 'mɵ̄'

a.	mɵ̄	> mɵ̄khɔ́	*mükho*	'carrying basket'
b.	mɵ̄	> mɵ̄ɹhǎ	*mürha*	'basket'
c.	mɵ̄	> mɵ̄tsǎ	*mütsa*	'salt'
d.	mɵ̄	> mɵ̄dɔ̌	*müdo*	'male cow'
e.	mɵ̄	> mɵ̄ŋɛ́	*münye*	'earring'

4.3.1.3.2. Suffixation Process

New words can be formed as well when a suffix is added to the base form of the word. This process can include adding of bound morpheme occurring in the suffix position such as number marker, gender marker, indefinites, negation etc. This occurrence is highlighted in the following examples:

33. kɔ̄ 'plural'

    a. ʧɛ́kɔ̄   *ceko*   'houses'
    b. lākhɔkɔ̄   *lakhoko*   'bags'
    c. lɔ̄sɨ́kɔ̄   *lüsiko*   'books'

34. ŋí 'dual'

    a. ʧɛ́ŋí   *cenyi*   'house (two)'
    b. lākhɔŋí   *lakhonyi*   'bag (two)'
    c. lɔ̄sɨ́ŋí   *lüsinyi*   'book (two)'

35. nɔ̄ 'feminine'

    a. thɔ̄nɔ̄   *thüno*   'female'
    b. ūnɔ̄   *uno*   'female'

Apart from the above derivation process, new words are also formed from one word class to the other word class by adding different grammatical markers. To form a word class from a verb, nominalizer *kɔ̄-* is added to the verb base form. The *kɔ̄-* marker occurs in the prefix position of a verb giving a reciprocal verbal form in the language. This is illustrated in the following constructions:

36.

		Verb form		Verbal Reciprocal form		
a.	bṹ	'cut everything'	> kɔ̄bṹ	*kübu*	'to cut everything (forest)'
b.	dɔ̋	'cut'	> kɔ̄dɔ̋	*küdo*	'to cut'
c.	dá	'cut'	> kɔ̄dá	*küda*	'cutting'
d.	gɘ̀	'vaccinate'	> kɔ̄gɘ̀	*kügü*	'to vaccinate'
e.	hì	'encourage'	> kɔ̄hì	*kühi*	'encouraging'
f.	kɔ̀	'glue'	> kɔ̄kɔ̀	*küko*	'gluing'
g.	là	'pour out'	> kɔ̄là	*küla*	'poured out'
h.	ʧɛ̄	'pull'	> kɔ̄ʧɛ̄	*küce*	'to pull'
i.	tì	'eat'	> kɔ̄tì	*küti*	'to eat'
j.	ʒɨ́	'write'	> kɔ̄ʒɨ́	*küji*	'writing'

Like the verbal reciprocal maker, the causative marker *mɔ̄-* can also derive another verb form by occurring in the prefix position of the verb root. This is illustrated in the following constructions:

37.

		Verb		Verb (causative) form		
a.	bá	'sit'	> mɔ̄bá	*müba*	'to sit'
b.	kà	'loss'	> mɔ̄kà	*müka*	'to lose'
c.	khɔ̀	'smoke'	> mɔ̄khɔ̀	*mükho*	'to smoke'
d.	kɹɒ̋	'drink'	> mɔ̄kɹɒ̋	*mükra*	'to drink'

e.	lɛ́	'climb'	> mɜ̄lɛ́	*müle*	'to climb'
f.	sɔ́	'dry'	> mɜ̄sɔ́	*müso*	'to dry'
g.	tá	'run'	> mɜ̄tá	*müta*	'to run'
h.	thɔ	'coin'	> mɜ̄thɔ̀	*mütho*	'to coin'
i.	thà	'stand'	> mɜ̄thà	*mütha*	'to stand'
j.	zɜ̄	'melt'	> mɜ̄zǎ	*müzü*	'to melt'

The verbal reciprocal *kɜ̄-* is also added to adjective form to function as attributive marker forming attributive forms of adjective. This is illustrated in the following constructions:

38.

	Adjective form		Attributive form		
a.	nɛ́	'rich'	> kɜ̄nɛ́	*küne*	'rich'
b.	ŋù	'sweet'	> kɜ̄ŋù	*küngu*	'sweet'
c.	tsá	'little'	> kɜ̄tsá	*kütsa*	'little'
d.	vɛ̋	'good'	> kɜ̄vɛ̋	*küve*	'good'
e.	ʒɔ́	'big'	> kɜ̄ʒɔ́	*küjo*	'big'

The derivation process also happens when the verbal reciprocal form takes the *-mi* 'people/person' marker, it changes the word class to noun. This is illustrated in the following constructions:

39.

	VR form		Noun form	
a.	kɜ̄kɹǎ	'to drink'	> kɜ̄kɹǎmī	'drunkard'
b.	kɜ̄mɜ̄dà	'lie'	> kɜ̄mɜ̄dàmī	'liar'

With the addition of *-mi* to some attributive adjectives, a noun word class is formed. This is illustrated in the following examples:

40.

	Attributive forms		Noun forms		
a.	kɜ̄nɛ́	'poor'	> kɜ̄nɛ́mī	*künemi*	'weathy person'
b.	kɜ̄tsǎ	'old'	> kɜ̄tsǎmī	*kütsami*	'old person'
c.	kɜ̄vɛ̋	'good'	> kɜ̄vɛ̋mī	*küvemi*	'good people'

Derivation from adjectives to verb form is also found in the language. This is done by adding the causative marker *mɜ-* to the root word which is adjective. This is further illustrated in the following constructions:

41.

	Adjective form		Verb form		
a.	vɛ̋	'good'	> mɜ̄vɛ̋	*müve*	'to make good'
b.	tsɔ́	'small'	> mɜ̄tsɔ́	*mütsü*	'to make small'
c.	ŋù	'sweet'	> mɜ̄ŋù	*müngu*	'to make it sweet'

4.3.2. Compound Word

In Chokri, the compounding word take its form by joining two or more roots. This roots can be further classified into free morpheme and bound morpheme where the free morpheme belongs to different word class. The bound morpheme are usually an affixes in the form of maker, modifier or particles. Both the morpheme can carry separate meanings and after compounding the new form takes different meaning. Some of the process of compounding in the language are illustrated under the following with examples:

42. Noun + Noun > Noun

    a. ʧá 'tea' + lɛ́ 'utensil' > ʧálɛ́ 'tea pot'
    b. ʧɛ́ 'house' + kà 'horn' > ʧɛ́kà 'house structure'
    c. ʧì 'meat' + gī 'skin' > ʧìgī 'leather'
    d. dzə́ 'water' + ɹɔ́ 'rope' > dzə́ɹɔ́ 'pipe'
    e. lōsí 'book' + ʧɛ́ 'house' > lōsíʧɛ́ 'school'
    f. lōvā 'food' + bə̄ 'container' > lōvābə̄ 'tiffin box'
    g. mɛ́ 'fire' + sɛ̃́ 'fruit' > mɛ́sɛ̃́ 'gun'
    h. mēkhwí 'bee' + dzə́ 'water' > mēkhwídzə́ 'honey'
    i. nhá 'plant' + ɲí 'leave' > nháɲí 'leaf'
    j. sə́bɹɔ̌ 'soya bean' + ʧɛ̄ 'decay' > sə́bɹɔ̌ʧɛ̄ 'fermented soya bean'
    k. sə́ 'wood' + bɔ́ 'stem' > sə́bɔ́ 'tree'
    l. vɛ̄ɹə́ 'mosquito' + khwə̀ 'shawl' > vɛ̄ɹə́khwə̀ 'mosquito net'

43. Noun + Verb > Noun

    a. bā 'seat' + ɹɔ̀ 'bind' > bāɹɔ̀ 'bamboo stool'
    b. bɛ̄ 'hand' + ʃɔ̌ 'raise' > bɛ̄ʃɔ̌ 'vote'
    c. bɛ̄ 'hand' + tɛ̄ 'cultivate' > bɛ̄tɛ̄ 'organic'
    d. ʧɛ́ 'house' + khǎ 'close' > ʧɛ́khǎ 'door'
    e. khű 'fish' + ʧɛ̄ 'wet' > khűʧɛ̄ 'dried fish'
    f. ɲɛ̌ 'earring' + pə̄ 'bloom' > ɲɛ̌pə̄ 'flower'
    g. tǎ 'mouth' + thɔ̄ 'slight touch' > tǎtɔ̄ 'chutney'

44. Noun + Verb > Verb

    a. dzə́ 'water' + və̃́ 'beat' > dzə́və̃́ 'swim'
    b. dzə̄/jə̄ 'language' + pɔ́ 'tell' > dzə̄pɔ́ 'speech'
    c. mhā 'things' + tì 'eat' > mhātì 'eating food'
    d. ɹā 'village' + phī 'count' > ɹāphī 'aim'
    e. tə́ 'sky' + ɹə̄ 'spin' > tə́ɹə̄ 'rain'

45. Noun + Adjective > Noun

    a. bɔ̄ 'cage' + tsā 'old' > bɔ̄tsā 'old bamboo'
    b. dzə̄ 'language' + vɛ̄ 'bright' > dzə̄vɛ̄ 'proverb'
    c. gā 'pulp' + kɹɛ̄ 'different' > gākɹɛ̄ 'mustard leaves'
    d. mā 'price' + kɹɔ̄ 'many' > mākɹɔ̄ 'majority'

| e. | nā | 'aunt' | + | sá | 'new' | > nāsá | 'new village' |
| f. | tɔ́ | 'sky' | + | zə̄ | 'dark' | > tɔ́zə̄ | 'night' |

46. Noun + Adjective > Adjective

a.	bɛ̄	'hand'	+	thú	'slope'	> bɛ̄thú	'empty'
b.	dzə̄	'face'	+	thɔ́	'truth'	> dzə̄thɔ́	'honest'
c.	dzə̄	'language'	+	vě	'bright'	> dzə̄vě	'happy/content'
d.	dzə̄	'language'	+	vɛ̋	'good'	> dzə̄vɛ̋	'beautiful'

47. Verb + Verb > Noun

a.	mə̄	'ripe'	+	khú	'push'	> mə̄khú	'plate'
b.	mə̄	'ripe'	+	tsǎ	'kick'	> mə̄tsǎ	'salt'
c.	thə̄	'squeeze'	+	zə̀	'sleep'	> thə̄zə̀	'dew'
d.	tə̄	'sip'	+	zə̋	'pierce'	> tə̄zə̄	'night'

48. Verb + Verb > Verb

a.	ʧɛ̄	'pull'	+	phɔ́	'digging'	> ʧɛ̄phɔ́	'pulling (teeth)'
b.	mə̄	'ripe'	+	khwɔ́	'scratch'	> mə̄khwɔ́	'scratching'
c.	mə̄	'ripe'	+	là	'thrown'	> mə̄là	'inside out'
d.	mə̄	'ripe'	+	tsɔ̄	'done'	> mə̄tsɔ̄	'fast'

49. Verb + Adjective > Noun

a.	khɹī 'stop'	+	vɛ̄	'bright'	> khɹīvɛ̄	'moonlight'
b.	mə̄ 'ripe'	+	khù	'bitter'	> mə̄khù	'jaw'
c.	mə̄ 'ripe'	+	lhī	'peel'	> mə̄lhī	'middle age men'
d.	mə̄ 'ripe'	+	lɔ̀	'cut from top'	> mə̄lɔ̀	'retard'

50. Noun + Noun + Noun > Noun

a. dzɔ́ 'water'+ khwɔ̀ 'shawl' + ʧɛ́ 'house'   > dzɔ́khwɔ̀ʧɛ́ 'tarpaulin tent'
b. dzɔ́ 'water'+ khwɔ̀ 'shawl' + ɲhǔ 'rain coat'   > dzɔ́khwɔ̀ɲhǔ 'tarpaulin'
c. mɛ́ 'fire'+ sɛ̋ 'fruit'+ tsà 'seed'   > mɛ́sɛ̋tsà 'bullet'
d. nhá 'plant' + ʧɔ́ 'stem' + khwī 'bee'   > nhàʧɔ́khwī 'ant bee'
e. thə̄vɔ̀ 'pig' + lɛ̄lhɔ̄ 'feed' + gá 'vegetable' > thə̄vɔ̀lɛ̄lhɔ̄gá 'pig feed'

51. Noun + Verb + Noun > Noun

a. kə̄ɹà 'bamboo' + lɔ́ 'peel' + khɔ́ 'insect'   > kə̄ɹàlɔ́khɔ́ 'bamboo worm'
b. dzə̄ 'language' + lǐ 'move' + bɔ̄ 'cage'   > dzə̄lǐbɔ̄ 'typical irrigation system'
c. ʧɛ̄zə̌ 'earth' + thú 'dried fry'+ ká 'summit' > ʧɛ̄zə̌thúká 'mountain'
d. tsɔ́ 'chest' + pɹɔ́ 'break'+ ɹɔ̄ 'bone'   > tsɔ́pɹɔ́ɹɔ̄   'rib'
e. mhā 'thing' + ʃɔ̌ 'cook' + ʧɛ́ 'house'   > mhāʃɔ̌ʧɛ́ 'kitchen'

52. Prefix + Free Morpheme

a. kə̄ 'nominalizer' + ʃɔ̌ 'long' > kə̄ʃɔ̌ 'prayer'

b. ā 'possessive pronoun'+ pɔˉ 'father' > āpɔˉ 'father'

53. Free Morpheme + Suffix

    a. ʧɛ́ 'house'   + lɔ̄ 'postposition'   > ʧɛ́lɔ̄ 'in the house'
    b. tá 'run'   + jī 'intensifier'   > tájī 'quickly'
    c. pū '3SG'   + kɔˉ 'plural'   > pūkɔˉ 'they'

4.3.3. Reduplication

Chokri is reduplicating language. Reduplicating in the language involves repetition of morpheme and forming a new lexical item. For instance, in Chokri the morpheme *mhá* 'quick' is reduplicate to form *mhá~mhá* 'quick quick'. Reduplication in Chokri is classified into two types which are morphological reduplication, lexical reduplication and ideophones/onomatopoeia.

4.3.3.1. Morphological Reduplication

Abbi (1990) defines morphological reduplication as minimally meaningful and segmentally indivisible morphemes which are constituted of iterated syllables. The repetition of syllables itself constituted a word or lexical item which she term it as 'Expressives'. Expressive can be further studied on the basis of onomatopoeias sounds, sound symbolism, ideophones and imitative.

4.3.3.1.1. Expressive

According to Abbi (1990), expressives are used to emote all the five sense of perception which are smell, sight, touch, hearing and taste. Based on this, Chokri don't have expressive reduplicated words for smell and taste but the other expressive words are found in the language. Chokri morphological reduplication is given under the following categories:

54. Sight:

    a. lɵ̌~lɵ̌   *lülü*   'depiction of movement'
    b. phǎ~phǎ   *phapha*   'small thing floating in air'
    c. pɹɵ̌~pɹɵ̌   *prüprü*   'glittering'
    d. vā~và   *vava*   'flickering'

55. Touch:

    a. bɔ̄~bɔ̀   *bobo*   'easily breakable'
    b. bā~bà   *baba*   'soft'
    c. ʧā~ʧà   *caca*   'muddy'

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d. tə̆~tə̄   *tütü*   'sticky'

56. Noises:
   a. fə̆~fə̀   *fufu*   'force of wind'
   b. pə̋~pə̋   *püpü*   'farting'
   c. ʃɔ̋~ʃɔ̋   *shosho*   'hitting or beating something'
   d. tsə̋~tsə̋   *tsütsü*   'sound of small animal/insect'
   e. tŭ~tù   *tutu*   'shooting of guns'

4.3.3.2. Lexical Reduplication

According to Abbi (1990), lexical reduplication refers to the repetition of any sequence of phonological units comprising a word not minimally meaningful but can be further divided as they are formed of two identical words or two non-identical phonological words.

Lexical reduplication in Chokri can be classified into three categories which are complete word reduplication, partial word reduplication, and Echo word formation.

4.3.3.2.1. Complete word reduplication

In Chokri, the complete word reduplication is formed when the root word is duplicated without any change in morphemes forming a new lexical item but the meaning of the new lexeme remains the same. This is further illustrate in the following examples:

57.
a.	bɔ̄~bɔ̄	*bobo*	'cage'	b.	bā~bā	*baba*	'stay'
c.	dɔ́~dɔ́	*dodo*	'weave'	d.	gɔ̆~gɔ̆	*gogo*	'hard'
e.	hā~hā	*haha*	'take'	f.	jɔ̀~jɔ̀	*yoyo*	'slice'
g.	kà~kà	*kaka*	'jump'	h.	kɹ̆ã~kɹ̆ã	*krakra*	'drink'
i.	lɔ̆~lɔ̆	*lolo*	'unstable'	j.	mhã̋~mhã̋	*mhamha*	'quick'
k.	pɔ́~pɔ́	*popo*	'told'	l.	pé̋~pé̋	*pepe*	'watch'
m.	pŭ~pŭ	*pupu*	'loose'	n.	ɹɘ́~ɹɘ́	*rere*	'drive'
o.	ʃɔ́~ʃɔ́	*shosho*	'cook'	p.	tá~tá	*tata*	'ran'
q.	thɔ́~thɔ̋	*thotho*	'wrote'	r.	thà~thà	*thatha*	'stand'
s.	tì~tì	*titi*	'eat'	t.	zɘ̀~zɘ̀	*züzü*	'sleep'

4.3.3.2.2. Partial word reduplication

Partial word reduplication in Chokri is formed when some portion of the root word is duplicated forming a new morpheme along with the root word. The meaning of the new lexical remains the same. This is further illustrate in the following examples:

58.
   a. kə̄ɲɛ́~ɲɛ́   *künyenye*   'large'
   b. kə̄ɲí̋~ɲí̋   *künyinyi*   'small'

c.	kə̄vé̃~vé̃	*küveve*	'good'
d.	mā̄ʧɛ́~ʧɛ́	*macece*	'cunning'
e.	mə̄dà~dà	*müdada*	'lie'
f.	mə̄jhǔ~jhǔ	*müyhuyhu*	'restless'
g.	mə̄nū~nū	*münunu*	'late'
h.	pātsə́~tsə́	*patsütsü*	'stingy'
i.	ɹə̄gɔ̀~gɔ̀	*rügogo*	'steal'
j.	zə̃́sù~sù	*züsusu*	'naughty'

4.3.3.3. Echo word

Abbi (1992) define echo word as a partially repeated form of the base word-partially in the sense that either the initial phoneme or the syllable of the base is replaced by another phoneme or another syllable. Chokri echo words are formed by partially reduplicating the first syllable of the base word with and replacing second syllable of the base word with another syllable. Echo word construction in the language is illustrated in the following example:

59.

a.	kə̄jǔ~kə̄ɲǐ	*küyu künyi*	'humour'
b.	khɔ́nū~khɔ́lǐ	*khonu kholü*	'animals'
c.	khɔ̄ʒɔ̀~khɔ̄ɹhǐ	*khojo khorhü*	'strip'
d.	mə̄jhǔ~mə̄ʒɛ̌	*müyhu müje*	'restless'
e.	mhābə̄~mhāɹɔ̄	*mhabü mharo*	'utensils'
f.	tákhɔ́~tákí	*takho taki*	'running up and down'
g.	tápɹà~tálə̀	*tapra talü*	'going in and out'
h.	tāpɹə́~tālǐ	*taprü tali*	'siblings'

It is also found in Chokri that there is another type of echo word formation where the morpheme of first syllable undergoes changes while the morpheme of the follow up syllable gets reduplicate. This phenomenon is very rare in the language and the occurrence is highlighted in the following examples:

60.

a.	táphɛ́~līphɛ̀	*taphe liphe*	'going here and there'
b.	zə̀mɔ̀~dzə̄mɔ̀	*zümo dzümo*	'sleepless'

The reduplicated structure in Chokri and its occurrence along with different parts of speech is highlighted under the following table:

Reduplicated Structure:

Language	Nouns	Pronouns	Adverbs	Adjectives	Verbs	Quantifiers
Chokri	ʃɔ́dɛ́~ʃɔ̄mɛ́ 'path'	āthɔ̌~ā 'myself'	mhǎ~mhǎ 'quickly'	kɔ̄ɲɛ́~ɲɛ́ 'huge/big'	phɛ́~phɛ́ 'went'	pɔ̀~pɔ̀ 'one'
	ʧɛ̄tǎ~ʧɛ̄lǎ 'home'	pūthɔ̌~pū 'himself'	ta~ta 'ran'	kɔ̄ɲí~ɲí 'small'	vɔ́~vɔ́ 'come'	kɔ̄pɔ́~pɔ́ 'many'
	khɔ́nū~khɔ́lǎ 'animals'		ti~ti 'eat'	kɔ̄vɛ̋~vɛ̋ 'good'	pɔ̄~pɔ̄ 'carry'	kɔ̄nā~nā 'two each'
	thɔ̄nɔ̌~thɔ̄pù 'couple'		pɛ~pɛ 'watch'	kɔ̄ŋù~ɲù 'sweet'	kɹà~kɹà 'cry'	'thɔ̄kɹǎ~kɹǎ' 'hundreds'

Table 4.1: Reduplication Structure in Chokri

4.3.4. Onomatopoeic

Onomatopoeic words in Chokri are words formed from the sound of an element be it nature or animals or the sound of something that has happened. Most of the onomatopoeic are reduplicated and are expressive in nature. The words form belongs to verb class. The formation of onomatopoeic is further illustrated in the following examples:

Onomatopoeic Word:

61.

a.	fɔ̄	*fü*	'sound of wind'
b.	hǎ hǎ	*haha*	'sound of laughing'
c.	kǎ kǎ	*kaka*	'sound of quacking'
d.	kɹɔ̌ kɹɔ̌	*krokro*	'sound of popping'
e.	kɹɛ̋ kɹɛ̋	*krekre*	'sound of slippers touching the heel'
f.	tɔ̌ tɔ̌	*toto*	'sound of cutting wood'
g.	tsɔ̋ tsɔ̋	*tsütsü*	'sound of insects'
h.	tǔ tù	*tutu*	'sound of banging or shooting gun'
i.	wù	*wu*	'sound of water in river'
j.	ʒà	*ja*	'noisy'

The onomatopoeic words in the language are free morpheme and can stand on its own. All the onomatopoeic words can be reduplicated and when it is reduplicated, it gives a sense of adverbial features. Its usage in the sentence is illustrated in the following examples (62)-(65):

62. *Rühumiko nzi mese ce tutu thi*
    ɹɘhū-mī-kɔ̄   ñzí́   mɛ́sɛ̃   ʧɛ   **tǔ~tù**   thí̃
    hunter-people-PL last night   gun   shoot   (shooting sound)   do 'The hunters were shooting last night.'

63. *Türü sa kürülü dzü krü wu thibate*
    tɔ́ɹɘ̄   sá   kɘ̄ɹɘ́-lɘ̄   dzɔ́   kɹɘ́   **wù**   thí̃-bá-tɛ́
    rain   after   river-LOC   water   flow   water(sound)   do-have-PRSPRF
    'After the rain, the river is flowing with lots of sound.'

64. *Natsiko ja thi sü*
    nātsí-kɔ̄   **ʒà**   thí   sɘ̃̃
    child-PL   (noisy sound)   do   always
    'The children are alway noisy.'

65. *Kümutha-o nyi haha ba*
    kɘ̄mɘ̄thǎ-ɔ̄   ɲī   **hǎ~hǎ**   bá
    teacher-DEF   laugh   (sound of laughing)   have
    'The teacher is laughing.'

4.3.5. Coinage

Chokri is one of those languages which needs growth and development. The lack of terms and vocabulary has given birth to coinage of new words in the language. The coined words are contributed mostly by the literature board or coined with the approval from the board. Some of the coined words which are already introduced in the text of students are highlighted under the following table:

Coin words	Gloss
phɛ̄tūwhì	'football'
ʒɔ̄jī	'saturday'
ɹhɛ̄sɛ̄	'television'
bɛ̄ʧɛ̄bɘ̄	'bucket'
tǎvɔ̄lɛ́	'kettle'
ʧɛ̄tsɘ̄lā	'window'

Table 4.2: Coinage in Chokri

As mention earlier, coinage happens due to lack of vocabulary because of the elements which the natives are not familiar with it. However, the problem with coinage is that the native

tends to use borrowed terms more than the coinage terms. They are more acquainted with borrowed terms. This is further illustrated in the following table:

Coin words	Borrowed words	Source language	Gloss
phē̄tūwhì	fɔ̄tbɔ̄l	English	'football'
ʒɔ̄jī	dīvɔɹ	English (endeavour)	'saturday'
ɹhē̄sē̄	tíví	English	'television'
bē̄ʧē̄bɔ̄	bāltī	Hindi	'bucket'
tăvɔ̄lɛ́	kɘ̀tīlī	English	'kettle'
ʧē̄tsɔ̄lā	khāɹkí	Hindi	'window'

Table 4.3: Coin Words and Borrowed Word Structure

4.3.6. Borrowing

The influence of English is massive post the advent of missionary's movement in the area. English has been taught and used as a medium of instructions in almost every academic sectors. Considering the given frameworks, it is no surprise that the language is largely influenced by English language. Borrowing in Chokri is only confined to the noun word class this is because borrowing mostly happens only when there is no native terms in the language or the item was new and not known to them from before. Some of the borrowed words are given in the following table:

Borrowed words	Source Language
bàbē̄l (bible)	English
dāktɔ̄ɹ (doctor)	English
dɹāyīvē̄r (driver)	English
hɔ̀tē̄l (hotel)	English
pāstɔ̄ɹ (pastor)	English
sē̄ɹ (sir)	English

Table 4.4: Borrowed from English

The language not only borrowed from English but from Hindi as well. This phenomena is more of a recent trend and the occurrence happened only after the mainland Indian started having contact with the native and exposures from entertiaments. With rapid urbanisation and modernisation taking place, this open the door for the native to get in touch with the outside world ultimately leading to learning of Hindi which eventually lead to borrowing of terms. Some of the term borrowed from Hindi are highlighted in the following table:

Borrowed words	Gloss	Source Language
ālú (alu)	'potato'	Hindi
kɔ̄bí (kobi)	'cabbage'	Hindi
gā̄ɹí (gari)	'vehicle'	Hindi
mìthá (mitha)	'sweet'	Hindi
ātá (ata)	'flour'	Hindi

Table 4.5: Borrowed from Hindi

The native speakers nativises the borrowed words. Most of the time, the segmental features are also changed in order to let the borrowed words blend in with the native dialects and to make it easier for the people to produce the sound. Some of those phenomena are illustrated in the following example.

Borrowed words	Gloss	Source Language
botolo /bɔ̀tɔ̄lɔ̄/	'bottle'	English
dal /dàlí/	dal 'lentil'	Hindi
examsion /ɛ̀zāmsīɔn/	'examination'	English
piazü /pǐazɜ̀/	pias 'onion'	Hindi
kütil, kütili /kɜ̀tīl, kɜ̀tīlī/	'kettle'	English
gari /gā̄ɹí/	gari 'car'	Hindi
fon /fɔ̄n/	'phone'	English
mola /mɔ̀lá/	mole 'radish'	Hindi
kros /kɹɔ̄s/	'cross'	English
sopari /sɔ̄páɹí/	supari 'beetle nut'	Hindi
chok /ʧɔk/	'chalk'	English

cha /ʧá/	chai 'tea'	Hindi
tivi /tǐvǐ/	'T.V'	English
tir /tíɹ/	tel 'oil'	Hindi

Table 4.6: Nativized Borrowed Words

Apart from the borrowed noun word class, there are some kinship terms which are borrowed from English and Hindi. These borrowing are mostly confined to people living in urban settings. The borrowed kinship terms are highlighted in the following:

Borrowed words	Gloss	Source Language
ama	'mother'	Hindi
dad	'father'	English
daddy	'father'	English
ma	'mother'	Hindi
mama	'mother'	Hindi
mom	'mother'	English
mommy	'mother'	English
mummy	'mother'	Hindi
papa	'father'	Hindi
uncle	'uncle'	English
aunty	'aunt'	English
baba	'father'	Hindi

Table 4.7: Borrowed kingship terms

With the advent of Christianity among the community, people have started using names from bible. The only explanation of borrowing biblical names is possibly because of the parent's admiration of the people from the bible or they want their children to idolize the good qualities of the people from it. Some of the most common name borrowed names from the bible are given in the following table:

Borrowed names	source
james	biblical
david	biblical
joseph	biblical
esther	biblical
sara	biblical
ruth	biblical

Table 4.8: Borrowed names

4.3.7. Clipping

Clipping word formation process is done when a new word is formed by deleting some part of a single morpheme. This shortening process of a single morpheme is also found in Chokri but very limited. Some of the existing clipping words found in the language are highlighted in the following examples:

66.

a. pū-nɔ̄   >   pū-n̄
    he/she-NOM   he/she-NOM

b. í̋-nɔ̄   >   í̋-n̄
    me-NOM   me-NOM

c. vɛ̋-jī   >   vɛ̋-ī
    good-INSTF   good-INSTF

d. ŋɔ̋-jì   >   ŋɔ̋-ì
    found-INSTF   found-INSTF

e. khūɹə̄   >   khūɹ̄
    bamboo fish trap   bamboo fish trap

4.3.8. Blending

When two or more morphemes are blended or shorten to form a new word, the process is referred to as blending. Blending word formation process of two morpheme is found in Chokri. This blended words are highlighted in the following illustrations (67):

67.

Morpheme		Morpheme		Blend morpheme
a. gá 'vegetable'	+	kə̄phà 'cook'	>	gāphā 'vegetable porridge'
b. mə̄khwí 'bee'	+	kə̄dɛ́mī 'king'	>	khwīdɛ̄ 'king hornet'
c. nhāʧɔ́ 'ant'	+	kə̄tə̀ 'black'	>	ʧɔ̄tə̀ 'black ant'
d. pɔ̄tsă 'grand father'	+	nū 'child'	>	pɔ̄nū 'clan'
e. sādz{ 'younger brother'	+	dzə̄ɹǎ 'elder brother'	>	sáɹǎ 'brother's'
f. ʧɛ̌ 'house'	+	mhānɛ́ 'richess'	>	ʧɛ̄nɛ̄ 'wealth'

4.4. Nominal Morphology

4.4.1. Noun

4.4.1.1. Types of Nouns

The classification of nouns from morphological structure point of view is categorize into simple nouns, complex nouns, compound nouns. This can be further classified into animate and inanimate groups of nouns. The different types of nouns found in the language are discussed under the following:

4.4.1.1.1. Simple Nouns

Simple nouns in the language comprises of those proper nouns, common nouns, mass and count nouns. It is always made up of free morpheme belonging to animate and inanimate groups. It is formed from a single root form with monosyllabic and disyllabic structures. Examples of simple nouns are highlighted in the following:

68. Proper nouns:

a. bɛ̄sə̄tɔ̀   *Besüto*   'person name'
b. khɹ̃ɛ́tɔ̀   *Khrüto*   'person name'
c. vɛ̃́tɔ̀   *Veto*   'person name'
d. ʧhɔ̄zúɹā   *Chozura*   'place name'
e. ɹāthɔ̌   *Ratho*   'bamboo name'

69. Common nouns:

a.	thə̄mà	*thüma*	'human'
b.	mē̃thɔ̀	*metho*	'cow'
c.	kə̄ɹə̆	*kürü*	'river'
d.	sə́	*sü*	'tree'
e.	kə̄tsə̆	*kütsü*	'stone'

70. Count nouns:

a.	ɹāsə̋kɔ̄	*raseko*	'fruits'
b.	kə̄tsə̆ɲí	*kütsünyi*	'all stones'
c.	lə̄sí̋-ɔ̄	*lüsi-o*	'the book'

71. Mass nouns:

a.	ɹə̄ɲɔ́	*rünyo*	'soil'
b.	thə̄mɹə́	*thümrü*	'star'
c.	kə̄mhə́	*kümhü*	'clouds'

72. Animate nouns:

a.	bē̃thímī̃	*bethimi*	'elders'
b.	khű	*khu*	'fish'
c.	thə̄gɔ́	*thügo*	'frog'
d.	ɹātə̄	*ratü*	'owl'

73. Inanimate nouns:

a.	sāʒɔ̄	*sajo*	'wall'
b.	sə́ʧɔ̆	*süco*	'branch'
c.	phē̃kù	*pheku*	'shoe'
d.	tsə̄shὲ	*tsüshe*	'pebbles'

4.4.1.1.2.   Complex Noun

Complex nouns in Chokri are made up of a root form and affix or affixes forming a noun word class. The affixes usually occur in the form of markers such as gender marker, feminine marker or numbers. These affixes are bound morpheme inflected or derived from a root base form. Formation of complex noun is illustrated in the following examples:

74. *kütsami*
   kə̄-tsá-mī̃
   NOMZ-people-PL
   'elderly'

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75. *nano*
    nā-nɔ̄
    cat-FEM
    'female cat'

76. *api*
    ā-pí̋
    POSS-head
    'my head'

77. *aramiko*
    ā-ɹā-mī-kɔ̄
    POSS-village-people-PL
    'My villagers'

4.4.1.1.3.   Compound Noun

Compound nouns in Chokri is formed when two or more base form compounded to form a new lexical item belonging to the noun class. This is further illustrated in the following example:

78. Noun + Noun >Noun

   a.   mɛ́   +   bɔ̄   >   mɛ́bɔ̄
        fire   box   'basket where small fire is made'

   b.   khūtsɔ̄   +   lɛ́   >   khūtsɔ̄lɛ́
        rice   utensil   'rice pot'

79. Noun + Verb > Noun

   a.   tǎ   +   thɔ̄   >   thátɔ̄
        mouth   touch   'pickle'

   b.   mhā   +   sɛ̄   >   mhāsɛ̄
        thing   shout   'knowledge'

80. Noun + Adjective > Noun
   a.   gā   +   khù   >   gākhù
        pulp   bitter   'bitter leaves'

   b.   ʧá   +   ɹɛ́   >   ʧã̄ɹɛ́
        tea   red   'red tea'

4.4.2. Pronouns

        Pronouns in Chokri can be classified into different sub-class of pronominal categories. This pronominals includes personal pronouns, demonstrative pronoun, possessive pronouns, interrogative pronouns, indefinite pronouns and reflexives pronoun. Pronouns in the language can function on its own while it can also substitute the nouns in noun phrase constructions. The different categories of pronouns found in the language are discussed under the following sub-heads.

4.4.2.1. Personal Pronoun

        Chokri's personal pronouns exhibits three way distinction both in number and person. The distinction in numbers are singular, dual and plural and the person distinction includes first, second and third person. All the personal pronouns in the language can occur as a free form in subject and object position of the word order. The different personal pronouns found in the language are showed in the following table:

	Singular	Dual	Plural
First	ǐ / í 'i'	āvú/āvǎ 'we two'	úkɔ̄/ū 'we'
	ā 'me'	hāɲí 'we two'	hākɔ̄ 'we/us'
Second	nɔ̄/nɔ̌ 'you'	nɛ̄ɲí 'you two'	nɔkɔ̄ 'you'
	n̄ 'you'	ɲíɲí 'you two'	
Third	pū 'S/he'	pūɲí 'they two'	pūkɔ̄ 'they'
	pū/ū 'him/her'	ūɲí 'they two'	ūkɔ̄ 'them' nɔ̌kɔ̄ 'them'

Table 4.9: Personal pronouns in Chokri

Personal pronoun in Chokri have no gender distinctions irrespective of person and numbers. Male and female occurs the same and it cannot take gender marker as well. The occurrence of personal pronoun without gender distinction is shown in the following illustration (81)-(83):

81. *Pu Ato ngo*
    pū   ātɔ̀   ŋɔ̋
    S/he-3SG   Ato   saw
    'S/he saw Ato.'

82. *Hanyi Ato ngo*
    hāɲí   ātɔ̀   ŋɔ̋
    we-DL   Ato   saw
    'We saw Ato.'

83. *Pu-o Ato ngo*
    *pū-ɔ̄   ātɔ̀   ŋɔ̋
    S/he-MAS   Ato   saw
    'S/he saw Ato.'

i. First Person Singular

First person singular personal pronoun *ǐ* 'i' occurs in the subject position and first person singular pronoun *ā* which can also mean 'me' occurs in the object position. This is shown in the following examples (84-89):

84. *I Ana ngo*
    ǐ   ā-nā   ŋɔ̋
    1SG   my-aunt   saw
    'I saw my aunt.'

85. *I-no lüva shova*
    ǐ-nɔ̄   lɵ̄vā   ʃɔ́-vá
    1SG-NOM   food   cook-PROG
    'I am cooking food.'

86. *I-n gari reba*
    ǐ-n̄   gāɹí   ɹɛ́-bá
    1SG-NOM   vehicle drive-PROG
    'I am driving vehicle.'

87. *Ana a ngo*
    ānā   **ā**   ŋɔ̋

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my-aunt   me   saw
'My aunt saw me.'

88. *Azo a vü*
    ắzɔ̄   **ā**   vɵ̋
    Azo   me   beat
    'Azo beat me.'

89. *Asa a civa*
    āsɵ̋   **ā**   ʧí-vá
    asa   me   call-PROG
    'Asa is calling me.'

Illustration (84)-(86) shows first person singular *ǐ* occurring in the object position of the sentence structure. Meanwhile, in illustration (87)-(89) shows first person singular *ā* occurring in the subject position.

ii. First Person Dual

First person dual have two distinctions where *āvú/āvə̀* is the first person dual inclusive pronoun and *hāɲí* is the other first person dual pronoun which is exclusive in nature. Both the first person dual pronoun can occur in the subject (90)-(91) and object position (92)-(93). The occurrence in the language is shown in the following illustrations:

90. *Avü südo künüto*
    āvə̀   sɵ̄dɔ̄   kɵ̄nɵ̋-tɔ̀
    We   tomorrow   wrestle-FUT
    'We will wrestle tomorrow.'

91. *Hanyi südo künüto*
    hāɲí   sɵ̄dɔ̋   kɵ̄nɵ̋-tɔ̀
    we   tomorrow   wrestle-FUT
    'We will wrestle tomorrow.'

92. *Südo avü künüto*
    sɵ̄dɔ̄   **āvə̀**   kɵ̄nɵ̋-tɔ̀
    tomorrow we   wrestle-FUT
    'We will wrestle tomorrow.'

93. *Südo hanyi künüto*
    sɵ̄dɔ̄   **hāɲí**   kɵ̄nɵ̋-tɔ̀
    tomorrow we   wrestle-FUT
    'We will wrestle tomorrow.'

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iii. First Person Plural

First person plural in the language is of two distinction. The person *úkɔ̄* which is inclusive and can occur both is subject and object position. Likewise, the person *hākɔ̄* which is exclusive can occur both in subject and object position as well. The occurrence of the pronoun is illustrated in the following (94)-(97):

94. *Uko südo künüto*
    úkɔ̄   sɔ̄dɔ̄   kɔ̄nɔ̋-tɔ̀
    we   tomorrow   wrestle-FUT
    'We will wrestle tomorrow.'

95. *Hako südo künüto*
    hākɔ̄   sɔ̄dɔ̄   kɔ̄nɔ̋-tɔ̀
    we   tomorrow   wrestle-FUT
    'We will wrestle tomorrow.'

96. *Südo uko künüto*
    sɔ̄dɔ̄   **úkɔ̄**   kɔ̄nɔ̋-tɔ̀
    tomorrow   we   wrestle-FUT
    'We will wrestle tomorrow.'

97. *Südohakokünüto*
    sɔ̄dɔ̄   **hākɔ̄**   kɔ̄nɔ̋-tɔ̀
    tomorrow   we   wrestle-FUT
    'We will wrestle tomorrow.'

iv. Second Person

Second person singular personal pronoun in the language have two distinctions that is *nɔ̋* and *n̄*. The person *nɔ̋* occurs in the subject position and *n̄* occurs in the object position. Like the other personal pronouns both the pronouns can take case marker in the suffix position. The occurrence of second person singular is shown in the following illustrations (98)-(101):

98. *No ve mo*
    nɔ̋   vɛ̋   mɔ̀
    2SG   good   NEG
    'You are bad.'

99. *No pu ngo*
    nɔ̋   pū   ŋɔ̋
    2SG   him/her   saw

'You saw him/her.'

100. *Ata n ngo*
ātà   **n̄**   ŋɔ̋
Ata   you   saw
'Ata saw you.'

101. *Asa   n   sheva*
āsá̋   **n̄**   ʃɛ́-vá
Asa   you   challenge-PROG
'Asa is challenging you.'

Second person dual are *nē̄ɲí* and *ŋī̄ɲí*. It can occur both in the subject and object position. The occurrence in the language is shown in the following (102)-(105):

102. *Nenyi ve mo*
nē̄ɲí   vɛ̋   mɔ̏
you   two   good   NEG
'You two are bad.'

103. *Nenyi pu ngo*
nē̄ɲí   pū   ŋɔ̋
you two   him/her   saw
'You two saw him/her.'

104. *Ata nenyi ngo*
ātà   **nē̄ɲí**   ŋɔ̋
Ata   you two   saw
'Ata saw you two.'

105. *Asa nenyi sheva*
āsá̋   **nē̄ɲí**   ʃɛ́-vá
Asa   you two   challenge-PROG
'Asa is challenging you two.'

The language has one second person plural pronoun distinction having two variation which are *nɔ̄kɔ̄* and *nēkɔ̄*. Like the first person singular and dual, it can also occur in the subject and object position as well. The occurrence in the language is shown in the following (106)-(109):

106. *Noko ve mo*
nɔ̄kɔ̄ vɛ̋   mɔ̏
you.PL good   NEG
'You guys are bad.'

107. *Neko pu ngo*
    nɛ̄kɔ̄ pū   ŋɔ̋
    you.PL him/her   saw
    'You two saw him/her.'

108. *Ata noko ngo*
    átà   **nɔ̄kɔ̄** ŋɔ̋
    Ata   you.PL saw
    'Ata saw you guys.'

109. *Asa neko sheva*
    āsá̋   **nɛ̄kɔ̄** ʃɛ́-vá
    Asa   you.PL challenge-PROG
    'Asa is challenging you guys.'

v.   Third Person

Third person singular is *pū*. It can occur both in the subject position as well as object position. When *pū* occurs in the subject position, it indicates the meaning 'he/she' but it occurs in the object position, it indicates 'him/her'. The occurrence of *pū* in sentence construction is illustrated in the following (110)-(113):

110. *Pu ve mo*
    pū   vɛ̋   mɔ̀
    S/he   good   NEG
    'S/he is bad.'

111. *Pu n ngo*
    pū   n̄   ŋɔ̋
    S/he   you   saw
    'S/he saw you.'

112. *Ata pu ngo*
    ātà   **pū**   ŋɔ̋
    Ata   him/her   saw
    'Ata saw him/her.'

113. *Asa pu sheva*
    āsá̋   **pū**   ʃɛ́-vá
    Asa   him/her   challenge-PROG
    'Asa is challenging him/her.'

132

The language has another third person singular which is *ū*. The pronoun *ū* can occur as a substitute to *pū*. However, unlike *pū*, *ū* don't occur in the subject position (114)-(115). It usually occurs in the object position (116)-(117). The phenomena is shown in the following illustrations:

114. *U ve mo*
     *ū   vɛ̋   mɔ̀
     S/he   good   NEG
     'S/he is bad.'

115. *U n ngo*
     *ū   n̄   ŋɔ̋
     S/he   you   saw
     'S/he saw you.'

116. *Ata u ngo*
     ātà   **ū**   ŋɔ̋
     Ata   him/her   saw
     'Ata saw him/her.'

117. *Asa u sheva*
     āsa̋   **ū**   ʃɛ̋-vá
     Asa   him/her   challenge-PROG
     'Asa is challenging him/her.'

Third person dual pronoun have two distinctions which are *pūɲí* and *ūɲí*. The two are formed with two head word *pū* and *ū* which are third person singular followed by the dual marker *-ɲí*. The two markers can occur both in the subject as well as the object position. Its occurrence in the language is illustrated in the following (118)-(121):

118. *Punyi ve mo*
     pūɲí   vɛ̋   mɔ̀
     they-two   good   NEG
     'They(two) are bad.'

119. *Unyi n ngo*
     ūɲí   n̄   ŋɔ̋
     they-two   you   saw
     'They (two) saw you.'

120. *Ata punyi ngo*
ātà **pūɲí** ŋɔ̋
Ata they two saw
'Ata saw them (two).'

121. *Asa unyi sheva*
āsä́ **ūɲí** ʃɛ̃́-vá
Asa they two challenge-PROG
'Asa is challenging them (two).'

The third person plural pronouns are *pūkɔ̄* 'they' and *ūkɔ̄* 'they'. It is formed with the third singular pronoun *pū, nɔ́* and *ū* as the root word followed by the plural marker *kɔ̄* forming a lexical item *pūkɔ̄, nɔ̋kɔ̄* and *ūkɔ̄.* The formation is shown in the following illustration (122):

122.

a. pū + kɔ̄ = pūkɔ̄
3SG PL 3.PL

b. nɔ̋ + kɔ̄ = nɔ̋kɔ̄
3SG PL 3.PL

c. ū + kɔ̄ = ūkɔ̄
3SG PL 3.PL

The pronoun *pūkɔ̄* and *ūkɔ̄* are both exclusive in nature and they can occur in subject as well as object position in sentence structure. The occurrence is further illustrated in the following examples (123)-(126):

123. *Puko ve mo*
pūkɔ̄ vɛ̃́ mɔ̀
they good NEG
'They are bad.'

124. *Uko n ngo*
ūkɔ̄ n̄ ŋɔ̋
they you saw
'They saw you.'

125. *Ata puko ngo*
ātà **pūkɔ̄** ŋɔ̋
Ata them saw
'Ata saw them.'

126. *Asa uko sheva*
      āsǽ   ūkɔ̄   ʃɛ́-vá
      Asa   them   challenge-PROG
      'Asa is challenging them.'

The third person plural pronoun *nɔ̋kɔ̄* can also occur in the object position of the sentence structure. However, unlike *pūkɔ̄* and *ūkɔ̄* (123)-(126)*, nɔ̋kɔ̄* cannot occur in the subject position (127). This is illustrated in the following examples in the language.

127. *Noko ve mo*
      *nɔ̋kɔ̄ vɛ̋   mɔ̀
      they   good   NEG
      'They are bad.'

128. *Ata noko ve mo*
      ātà   nɔ̋kɔ̄   vɛ̋   mɔ̀
      ata   they   good   NEG
      'Ata and co are bad.'

It is important to note that first person plural *úkɔ̄* and third person *ūkɔ̄* is differentiated by change in tone. The third person plural *ūkɔ̄* uses the lower tone to that of the first person plural. The two also have different nature of occurrences as *úkɔ̄* occurs in inclusive environment while *ūkɔ̄* is exclusive in nature. The two pronouns are shown in the following (129):

129.

   a. úkɔ̄ 'we'   > First person plural
   b. ūkɔ̄ 'they/them'   > Third person plural

The distinction of pronoun through tone is also found in the case of second person plural *nɔ̄kɔ̄* and third person plural *nɔ̋kɔ̄*. The two distinction occurs when there is a change in tone of the two-root form as the third person takes a higher tone to that of the root word of the second person plural. This is shown in the following construction (130)-(131):

130.

   a. nɔ̄ + kɔ̄   >   nɔ̄kɔ̄
       you+PL   you.PL (second person plural)

131.

   a. nɔ̋ + kɔ̄   >   nɔ̋kɔ̄
       you+PL   they/them (third person plural)

4.4.2.2. Possessive Pronoun

       Possessive pronouns in the language are formed by compounding the head word with the possessive pronoun marker *ā* in the prefix position. The other possessive occurs when the third person *ú* occurs before the head noun taking the possessive pronoun form. The compounded *āzā* can indicate the meaning 'mine', like wise base on the personal pronouns they compounded with, they can carry become *āpí* 'my head', *āzú* 'my mother', *ūpí* 'his head', *ūkɔ̄zā* 'theirs' and so on. The usage of possessive pronoun in the language is highlighted in the following illustrations (132)-(136):

132. *Aza ce*
    ā-zā   ʧɛ́
    1SG.POSS-mine   house
    'My house.'

133. *Azu ce*
    ā-zú   ʧɛ́
    My.POSS-mother   house
    'My mother's house.'

134. *Upi rüpu*
    ū-pí   ɹə̄pù
    3PL.POSS-head   grey
    'His/her hair is grey.'

135. *A ce*
    ā   ʧɛ́
    my-POSS   house
    'My house.'

136. *A lakho*
    ā   lākhɔ̄
    my-POSS   bag
    'My bag.'

Possesive pronoun *ā-* can marked the head noun in the noun phrase functioning as the possessive pronouns. This usually happens with of those categories of sematic domains for body parts, kingship terms or head noun belonging to common noun entities. When the *ā-* occurs in the prefix position as possessive pronoun, the nature of the pronoun is always inclusive. The usage of *ā* as a possessive pronoun is shown in the following illustrations (137)-(140):

137. *Apo rüvü voho*
ā-pɔ̄   ɹə̄və̄   vɔ̋-hɔ̄
my-POSS-father   travel   came-INDC
'My father travelled and came.'

138. *Aphe cetha ve*
ā-phɛ̄   ʧɛ̃thà-vɛ́
my-POSS-leg   twist-AFF
'My leg is twisted.'

139. *Ace thito*
ā-ʧɛ́   thĭ-tɔ̀
my-POSS-house   build-FUT
'I will build my house.'

140. *Pu ace voto*
pū   ā-ʧɛ́   vɔ̋-tɔ̀
S/he   my-POSS.DAT come-FUT
'S/he will come to me.'

Unlike ā-, the possessive pronoun u- have two forms; one with the high tone 'ú' and the other *'ū'* where *ú* occurs in the inclusive environment and ù occurs in an exclusive environment.

4.4.2.3. Demonstrative Pronoun

Demonstrative in Chokri plays a vital role in sentence construction of the language. It can indicate distance base on proximity, remoteness and deictic references. Unlike the other pronominal categories, it can be inflected with gender marker to an extent while numbers and case can be inflected as well. The language have four demonstrative roots. These four ways of distinctions are:

141.

Demonstrative
hī
lĭ-ɔ̄
tsə̀
sə̄

It becomes difficult to give the exact representation of the demonstrative in the language as there accompanies some pragmatic behaviour governing the environment as well. However, it is fair to say that the demonstrative pronouns in the language gives an anaphoric expression where *hī* 'this' denotes that the object is in close proximate of the speaker, *lǐ-ɔ̄* 'that' denotes the object is in remote from the speaker, *tsə̀* 'this' is in deictic relation and *sə̀* 'that' is in non-deictic relation. Base on the said expressions denote by the demonstrative, the following classification is drawn out:

142.   *sü*   'that'   >   non-deictic

Ezung (2018) states that the deictic demonstrative in Tenyidie is composed of deictic marker + determiner. The determiner can be either masculine, feminine, singular, dual or plural. This phenomenon is also found true in Chokri where the deictic marker is followed by numbers which express singular, dual and plural. This is further illustrated in the following:

Singular	Dual	Plural
hī 'this'	hīɲí 'this (two)'	hīkɔ̄ 'these'
lǐ-ɔ̄ 'that'	lǐɲí 'that (two)'	lǐkɔ̄ 'those'
tsə̀ 'this'	tsə̀ɲí 'this (two)'	tsə̀kɔ̄ 'those'
sə̄ 'that'	sə̄ɲí 'that (two)'	sə̄kɔ̄ 'those'

Table 4.10: Demonstrative + Number

The demonstrative pronoun doesn't have gender distinction except for the feminine marker **-pə́**. This feminine marker can occur in proximate, remote and both deictic and non-deictic reference. The occurrence is shown in the following (143)-(146):

143.   *Thüno hipü*
       thə̄nɔ̋   **hī**-pə́
       woman   this-FEM
       'This woman'

144.   *Thüno lipü*
       thə̄nɔ̋   **lǐ**-pə́
       woman   that-FEM
       'That woman'

145. *Thüno tsüpü*
    thɔ̄nɔ̋   **tsɔ̀**-pɔ́
    woman   that-FEM
    'This woman'

146. *Thüno süpü*
    thɔ̄nɔ̋   **sɔ̄**-pɔ́
    woman   that-FEM
    'This woman'

From the above illustration (143)-(146), we can see that feminine can occur with demonstrative pronoun in a singular form. It can also occur with demonstrative in dual and plural form. When the demonstrative are in dual and plural form, the feminine occurs within the demonstrative in an infix position as a bound morpheme in the suffix position. This is illustrated in the following (147)-(150):

147. *Thüno hipüko*
    thɔ̄nɔ̋   **hī-pɔ́-kɔ̄**
    woman   this-FEM.PL
    'These woman'

148. *Thüno lipünyi*
    thɔ̄nɔ̋   **lǐ-pɔ́-ɲí**
    woman   this-FEM.DL
    'This (two) woman'

149. *Thüno tsüpüko*
    thɔ̄nɔ̋   **tsɔ̀-pɔ́-kɔ̄**
    woman   those-FEM.PL
    'Those woman'

150. *Thüno süpünyi*
    thɔ̄nɔ̋   **sɔ̄-pɔ́-ɲí**
    woman   that-FEM.DL
    'That (two) woman'

The demonstrative *lǐ* which occurs in a remoteness environment can also occur together with the proximate demonstrative *hī*. The two forms can get compounded forming a single lexical item *lǐhī* indicating the meaning 'that'. This expression *lǐhī* gives an accurate or precision position of the object giving a sense of spatial demonstrative. This occurrence in the language is illustrated in the following (151-(152) :

151. *Thüno pü lihi*
thə̄nɔ̆-pə́   **lí̆hī**
woman-FEM   that
'That woman.'

152. *Khresa lihi*
khɹɛ̄sá   **lí̆hī**
guy   that
'That guy.'

When the demonstrative pronoun gets reduplicated, the proximate, deictic and non-deictic implies the object point, direction or location. The speaker express the information to the recipient in a clearer or the speaker tries to be more accurate to the recipient in this type of reduplicated expression. This is shown in the following (153-(156) :

153. *Thüno pü hihi*
thə̄nɔ̆-pə́   **hī~hī**
woman-FEM   this-REDP
'This woman'

154. *Thüno pü lihihi*
thə̄nɔ̆-pə́   **lí̆hī~hī**
woman-FEM   that-REDP
'That woman'

155. *Thüno pü tsütsü*
thə̄nɔ̆-pə́   **tsə̀~tsə̀**
woman-FEM   that-REDP
'That woman'

156. *Thüno pü süsü*
thə̄nɔ̆-pə́   **sə̄~sə̄**
woman-FEM   that-REDP
'That woman'

The language has a definite article which is a bound morpheme occurring to the singular and dual form of demonstrative pronoun. The definitive article is marked as **-ɔ** occurring in the suffix position to that of demonstrative. This is shown in the following (157)-(160):

157. *Khresa hi-o*
khɹɛ̄sá   **hī-ɔ̄**
guy   this-SG.DEF
'This guy'

158. *Khresa li-o*
    khɹɛ̄sá   **lǐ-ɔ̄**
    guy   this-SG.DEF
    'That guy'

159. *Khresa tsünyi-o*
    khɹɛ̄sá   **tsə̀ɲí-ɔ̄**
    guy   that-DL.DEF
    'That guy'

160. *Khresa sünyi-o*
    khɹɛ̄sá   **sə̄ɲí-ɔ̄**
    guy   that-SG.DEF
    'That guy'

When the definite -ɔ̄ occurs with the head noun, it cannot occur with the demonstrative pronoun (161)-(162). This is illustrative in the following:

161. *Khresa-o hi-o*
    * khɹɛ̄sá-ɔ̄   **hī-ɔ̄**
    guy-DEF   this-SG.DEF
    'This guy'

162. *Khresa-o tsünyi-o*
    * khɹɛ̄sá-ɔ̄   **tsə̀ɲí-ɔ̄**
    guy-DEF   that-DL.DEF
    'That guy'

Unlike the singular and dual demonstrative, the plural demonstrative cannot occur with the definitive article (163)-(164). This is highlighted in the following:

163. *Khresa hiko-o*
    * khɹɛ̄sá   **hīkɔ̄-ɔ̄**
    guy-DEF   these-PL.DEF
    'This guy'

164. *Khresa-o tsüko-o*
    * khɹɛ̄sá-ɔ̄   **tsə̀kɔ̄-ɔ̄**
    guy-DEF   those-PL.DEF
    'Those guy'

The demonstrative in Chokri can take both feminine gender -*pə́* and definite article -*ɔ̄* together in singular and dual expression but not is plural form. However this is not the case with the demonstrative plural. The following example illustrates:

Singular:

165. *Thüno hipü-o*
  thə̄nɔ̋ **hī-pə́-ɔ̄**
  woman this-FEM.DEF
  'This woman' (proximate)

166. *Thüno lipü-o*
  thə̄nɔ̋ **lǐ-pə́-ɔ̄**
  woman that-FEM.DEF
  'That woman' (remote)

167. *Thüno tsüpü-o*
  thə̄nɔ̋ **tsə̀-pə́-ɔ̄**
  woman that-FEM.DEF
  'This woman' (deictic)

168. *Thüno süpü-o*
  thə̄nɔ̋ **sə̄-pə́-ɔ̄**
  woman that-FEM.DEF
  'This woman' (non-deictic)

Dual:

169. *Thüno hipünyi-o*
  thə̄nɔ̋ **hī-pə́-ɲí-ɔ̄**
  woman this-FEM.DL.DEF
  'This woman'

170. *Thüno lipünyi-o*
  thə̄nɔ̋ **lǐ-pə́-ɲí-ɔ̄**
  woman this-FEM.DL.DEF
  'This (two) woman'

171. *Thüno tsüpünyi-o*
  thə̄nɔ̋ **tsə̀-pə́-ɲí-ɔ̄**
  woman that-FEM.DL.DEF
  'That (two) woman'

172. *Thüno süpünyi-o*
thə̄nɔ̋ **sə̄-pə́-ɲí-ɔ̄**
woman that-FEM.DL.DEF
'That (two) woman'

Plural:

173. *Thüno hipüko-o*
* thə̄nɔ̋ **hī-pə́-kɔ̄-ɔ̄**
woman this-FEM.PL.DEF
'This woman'

174. *Thüno lipüko-o*
* thə̄nɔ̋ **lǐ-pə́-kɔ̄-ɔ̄**
woman this-FEM.DL.DEF
'This (two) woman'

4.4.2.4.   Interrogative Pronoun

Interrogative pronouns in Chokri is formed by the different question word (refer table no. 5.2 question word in Chokri). It can occur in the subject and object position while inflected with case marker seeking answer in reference to person, place, entity, distance, thing and quality. The following are some of the interrogative pronouns found in the language occurring in sentence constructions:

175. *Dipü thiva*
dǐpə̀ thǐ-vá
what do-PROG
'What are you doing?'

176. *No sopü ra*
nɔ̋ **sɔ̋pə̀** ɹā
you who Q
'Who are you?'

177. *Dina vo mo*
dǐná vɔ́ mɔ̀
why come NEG
'Why didn't you come?'

178. *Dibi ra*
dǐbī ɹā
how Q
'How was it?'

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179. *Ditsu ba ra*
dítsū   bá   ɹā
how   have   Q
'How much do we have?'

180. *Somi za ra*
sɔ́mī   zā   ɹā
whose   POSS   Q
'Whose is it?'

The above illustration (175)-(180) not only shows the occurrence of interrogative pronouns but also highlights that the pronoun is usually form by the root word *dí-*. However this is not always the case as when the pronoun is in reference to person or human, the root word is *sɔ́-* as in *sɔ́pɔ̀* 'who' and *sɔ́mī* 'whose'. This type of interrogative pronoun is applicable only when used in reference to person or human. This is further illustrated in the following (181)-(183):

181. *Nza sopü thi ra*
ń-zā   **sɔ́pɔ̀**   thí   ɹā
you-name   who   do   Q
'What is your name?'

182. *Khonu hi za sopü thi ra*
*khɔ́nū   hī   zā   **sɔ́pɔ̀**   thí   ɹā
animal   this   name   who   do   Q
'What is the name of this animal?'

183. *Khonu hi za dipü thi ra*
khɔ́nū   hī   zā   **dípɔ̀**   thí   ɹā
animal   this   name   what   do   Q
'What is the name of this animal?'

4.4.2.5. Reflexive Pronoun

Reflexive pronoun in Chokri is expressed and categorized into three person namely first, second and third person. Like the personal pronoun, the reflexive marker does not make gender distinctions and it can take case maker.

The first-person reflexive pronouns are formed by a reduplicated form of first-person personal pronoun with bound morpheme *-thɔ́* meaning 'self'. It can be further classified into singular, dual and plural form. The nature of occurrence based on inclusiveness and

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exclusiveness is also found. The usage in the language according to person is shown in the following table:

Person	Singular	Dual	Plural
First	āthɔ̄́ā 'myself'	āvúthɔ̄́āvú 'ourselves (inclusive)'	ūkɔ̄thɔ̄́ūkɔ̄ 'ourselves'
		hāɲíthɔ̄́hāɲí 'ourselves (exclusive)'	ūthɔ̄́ū 'oneself'

Table 4.11: First person reflexive pronoun

The second person reflexive pronouns are formed by adding the bound morpheme *-thɔ̄″* 'self' to the second personal pronoun *n̄-, nɛ̄-, nēɲí* and *nɔkɔ̄.* It occurs in a reduplicated form in the language. The following table shows the different reflexive pronoun found in the language:

Person	Singular	Dual	Plural
Second	n̄thɔ̄́n̄ 'yourself'	nēɲíthɔ̄́nēɲí 'yourselves'	nɔkɔthɔ̄́nɔkɔ̄ 'yourselves'
	nɛ̄thɔ̄́nɛ̄ 'yourself'		

Table 4.12: Second Person Reflexive Pronoun

Like the first and second reflexive pronoun, the third person reflexive follows the same formation pattern. It is formed with third person personal compounded with the morpheme -*thɔ̄″*'self' occurring in reduplicated format in singular, dual and plural form. This occurrence is shown in the following table (4.13):

Person	Singular	Dual	Plural
Third	pūthɔ́pū 'himself/herself'	pūɲíthɔ́pūɲí 'themselves'	pūkɔ̄thɔ́pūkɔ̄ 'yourselves'
	ūthɔ́ū 'himself/herself'	uɲithɔuɲi 'themselves'	ūkɔ̄thɔ́ūkɔ̄ 'themselves'

Table 4.13: Third Person Reflexive Pronoun

4.4.2.6. Indefinite Pronoun

Indefinite pronouns in Chokri are formed by a single lexical item having no marker of itself. The indefinite pronoun in the language provide indefinite number of participants the speaker expresses or refers to. Some of the indefinite pronouns found in the language is given under the following table:

Indefinite pronoun	
kɔ̄hɔ́pɚí	anybody/anyone
mìmɛ̄tɘ́	everybody/everyone
mìhù	somebody/someone/some people
mìpɘ̀jímɔ̀	nobody/none
kɔ̄hɔ́-ɔ̄	anything/any/whatever/whoever/ whichever
mhāhù	something
mhāpɘ̀jímɔ̀	nothing
hù	some/each

Table 4.14: Indefinite Pronouns in Chokri

The indefinite pronoun can occur after the noun expressing and indicating the uncertain number of participants. In this case, it occurs in the subject position. This occurrence in sentence construction is shown in the following (184)-(185):

184. *Thüma mipüyi vo mo*
      thɔ̄mà   **mìpɘ̀jí** vɔ́   mɔ̀
      people   no one came   NEG
      'Nobody/no one came.'

185.   *Noko kühopüri münute*
       nɔkɔ̄   **kɔ̄hɔ́pɔ̀ɹí**   mɔ̄nū-tɛ̄
       2PL   anyone   careful-IMP
       'Every one of you be careful.'

The indefinite pronoun can also occur in the subject position of the sentence. This is shown in the following (186)-(187):

186.   *Mihu vo tso mo ho*
       mìhù   vɔ̋   tsɔ̄-mɔ̀-hɔ̄
       some people   come   reach-NEG.INDC
       'Some people are yet to reach.'

187.   *Kühopüyi küdate*
       kɔ̄hɔ́pɔ̀jí   kɔ̄dà-tɛ̄
       anyone   choose-IMP
       'Choose anyone.'

4.4.3. Gender

Gender in Chokri is broadly classified into masculine gender, feminine gender, common gender and neuter gender. The language have biological distinctions between genders which are marked morphologically and there is no grammatical gender. Pronouns, non-animated objects and abstract noun cannot carry gender marker. The common gender and neuter gender in the language are unmarked morphologically and grammatically.

The non-animated category does not carry any gender maker or representation in the language. All the gender distinction is marked through animated objects which is then further classified into human and animal. The human branch have two daughters which are personal names and profession names. The two sister nodes is than classified into masculine and feminine. The animal branch have two daughter nodes which are quadruped and bipedal. The two sister's nodes have two daughter nodes each which are domesticate nodes and wild nodes. The domesticated and wild sister nodes have two daughter nodes and wild have three daughter nodes. The classification of gender maker is represented under the following tree structure:

Gender Classification

Noun

Animate — Inanimate (unmarked)

Human — Animal

Personal name — Human nouns — Quadruped — Biped — Aquatic

Masculine (Unmarked) — Feminine lü, no

Masculine pu, o — Feminine lü, no, pü

Masculine pu — Feminine krü, no

Domesticate — Non-Domesticate

Male pu, do, kri — Female krü, no -li, ne

Male pu, chi — Female krü, no

Domesticate — Non-Domesticate

Male dzü — Female krü, li

Male dzü — Female krü, li
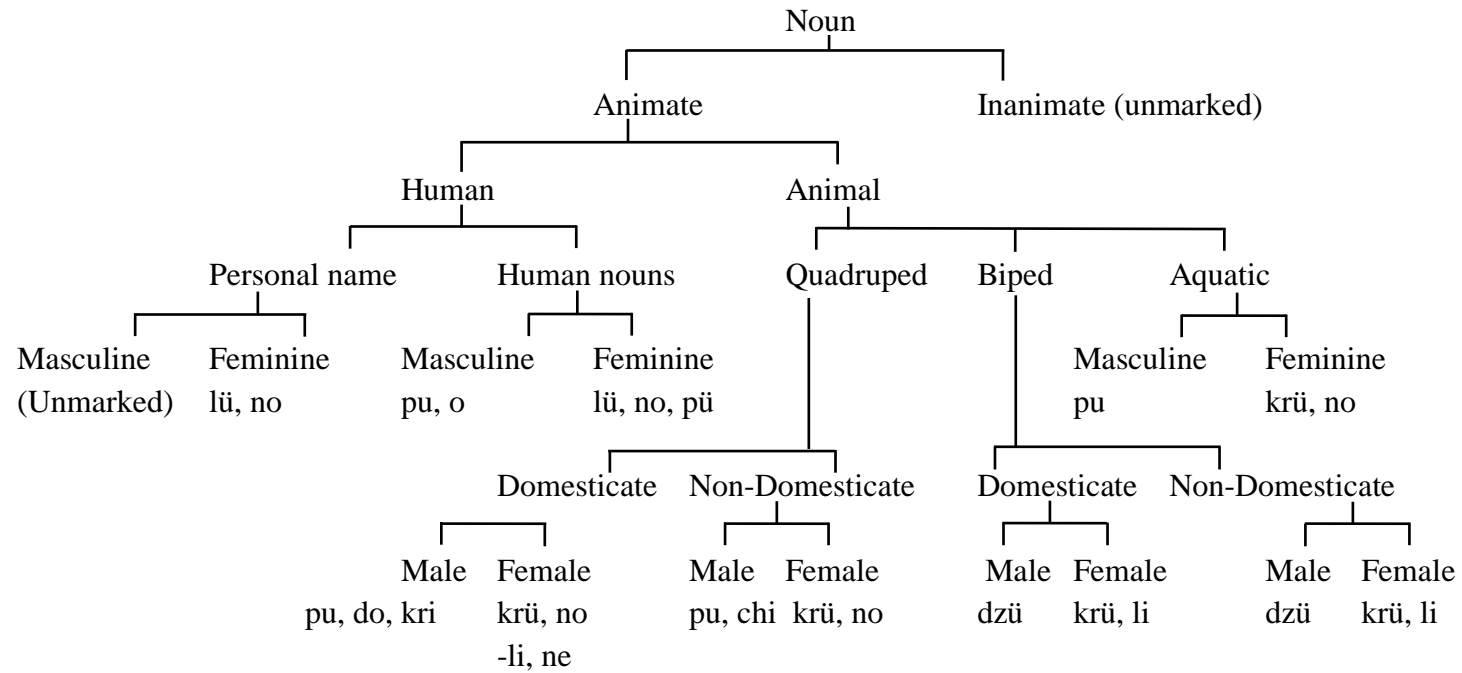
Figure 4.1: Gender classification of Chokri.

There are different gender markers which marks animated objects in the language. The gender makers follow the head noun and is either followed by number or definite. The following illustration shows occurrence of gender marker after the head noun (188):

188. *Thünopü mu thüpu-o kümüza vemo*
thə̄nɔ̆̄-**pɔ́** mú thə̄pù-**ɔ̄** kə̄mə̄ză vĕ̃-mɔ̀
girl-FEM and boy-MAS friendship good-NEG
'Girls and boys friendship is not good.'

In certain cases, the marker -ɔ̄ can also marked masculine gender but this is not concrete as the marker -ɔ̄ function as the definitive marker. This is illustrated in the following example (189):

189. *Azü-o za Vekho*
ā-zə̆-**ɔ̄** zā vĕ̃khɔ́
POSS-friend-DEF.MAS name Vekho
'My friend's name is Vekho.'

The genitive marker -nĕ̃ also marks neuter gender as well as diminutive in the language. It mark's the child of somebody. This is illustrated in the following example (190):

190. *Büla kümüre süküba hi anune*
bə̄lā kə̄-mə̄ɹɛ́ sə́kə̄bá hī ā-nū-**nĕ̃**
shirt ATTR-red wear this POSS-son-GEN
'The child who is wearing red shirt is my child.'

4.4.3.1. Human Gender

The different masculine and feminine forms in Chokri under different categories are shown in the following:

Personal name:

As mention earlier in the classification, the human gender can be categorized into personal names and human nouns. The personal names don't have masculine marker but the maker -lə̄ and -nɔ̄ which occurs in the suffix position of the female personal name marks feminine. However, when the personal name occurs with any adverbial marker, the marker -nɔ̄ cannot occur. This is further illustrated in the following table:

Personal Names			
Masculine		Feminine	
Veto	vě̋tɔ̀	*Vetolü*	vě̋tɔ̀**lə̄**
Khrüzo	khɹɪ̋zɔ̄	*Khrüzolü*	khɹɪ̋zɔ̄**lə̄**
Asa	āsǎ̋	*Asalü*	āsǎ̋**lə̄**
Vesa	vě̋sǎ̋	*Vesano*	vě̋sǎ̋**nɔ̄**
Ave	āvě̋	*Aveno*	āvě̋**nɔ̄**
Veyi	vě̋jí	*Veyilü*	vě̋jí**lə̄**
Veyi	vě̋jì	*Veyino*	* vě̋jì**nɔ̄**
Khrüji	khɹɪ̋jì	*Khrüyino*	* khɹɪ̋jì**nɔ̄**

Table 4.15: Personal Gender in Chokri

Human Noun:

Apart from the two personal names feminine marker *-lə̄* and *-nɔ̄*. The masculine gender marker in Chokri is *-pù*, and the feminine marker is *-pɔ̀* and the neuter maker is *-mī*. The definitive marker *-ɔ̄* also marks masculine gender. This is further illustrated in the following tables (Table 4.16):

Masculine			Feminine		
thüpu	thə̄**pù**	'male'	*thünopü*	thə̄nɔ̋**pɔ́**	'female'
kümütha-o	kə̄mə̄thǎ̋-ɔ̄	'teacher (m)'	*kümüthapü*	kə̄mə̄thǎ̋**pɔ́**	'teacher (f)'
khresa-o	khɹēsá-ɔ̄	'young male'	*rülipü*	ɹə̄lí**pɔ́**	'young female'
kütsa-o	kə̄tsǎ-ɔ̄	'old man'	*kütsapü*	kə̄tsǎ**pɔ́**	'old lady'
azü-o	āzɪ̋-ɔ̄	'friend (m)'	*azüpü*	āzɪ̋**pɔ́**	'friend (f)'
dzüküpo-o	dzə̄kə̄pɔ́-ɔ̄	'speaker (m)'	*dzüküpopü*	dzə̄kə̄pɔ́**pɔ́**	'speaker (m)'
sazü-o	sázɪ̋-ɔ̄	'younger brother'	*sazüpü*	sázɪ̋**pɔ́**	'younger sister'

Neuter		
thünomi	thə̄nɔ̋**mī**	'women'
kümüthami	kə̄mə̄thä̋**mī**	'teacher'
rülimi	ɹə̄lí**mī**	'young women'
kütsami	kə̄tsǎ**mī**	'old person'
azümi	āzə̋**mī**	'friend'
dzüküpomi	dzə̄kə̄pɔ́**mī**	'speaker'
sazümi	sázə̋**mī**	'younger kids'

Table 4.16: Human Gender in Chokri

4.4.3.2. Animal Gender

Animal gender in Chokri can be classified into three types which are masculine, feminine and neuter gender. The quadruped categories have 7 different gender marker where 3 falls under masculine gender makers which are *-pu, -dɔ* and *-kɹi* for domesticated animal while the language have four *-kɹɔ́, -nɔ̄, -lǐ* and *-nɛ̋* for feminine gender. The non-domesticated have two masculine marker which are *-pù* and *-ʧǐ* and two non-domesticated animal feminine marker *-kɹɔ́* and *-nɔ̄*. All the quadruped gender makers are bound morpheme and occurs in the suffix position after the head noun of the word. The neuter gender in quadruped category is unmarked. The usage of different gender maker with animal belonging to quadruped category is highlighted in the following table:

Quadruped					
Masculine			Feminine		
napu	nā**pù**	'male cat'	*nano*	nā**nɔ̄**	'female cat'
shipu	ʃī**pù**	'male dog'	*shine*	ʃĩ**nɛ̋**	'female dog'
thodo	thɔ̄**dɔ́**	'bull'	*thokrü*	thɔ**kɹɔ́**	'mother cow'
thodo	thɔ̄**dɔ́**	'male cow'	*tholi*	thɔ**lǐ**	'female cow'
vokri	vɔ̄**kɹǐ**	'male pig'	*vone*	vɔ̄**nɛ̋**	'female pig'
thizechi	thīzɛ́**ʧǐ**	'stag'	*thizekrü*	thīzɛ́**kɹɔ́**	'doe'
lepu	lɛ̄**pù**	'male squirrels'	*leno*	lɛ̄**nɔ̄**	'female squirrels'

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Biped					
Masculine			Feminine		
vüdzü	vɵ̄**dzɵ̌**	'male chicken'	*vüli*	vɵ̄**lí**	'female chicken'
prülichi	pɹɵ̄līt**ʃí**	'male partridge'	*prülikrü*	pɹɵ̄līk**ɹɵ́**	'female partridge'
vüdzü	vɵ̄**dzɵ̌**	'cock'	*rano*	ɹā**nɔ̄**	'female bird'

Aquatic					
Masculine			Feminine		
khupu	khū**pù**	'male fish'	*khukrü*	khū**kɹɵ́**	'mother fish'
khupu	khū**pù**	'young male fish'	*khuno*	khū**nɔ̄**	'young female fish'

Table 4.17: Animal Gender in Chokri

The term *ūpù* 'male' and *ūnɔ̄* 'female' is used in determining all the male and female animal group which walks on four legs. *-u* is the third person singular while *-pu* is the masculine marker and *-nɔ* is the feminine marker. The two gender marker *-pu* and *-nɔ* are bound morpheme which only occurs with the personal pronoun *-u*. Its usage on the animal that walks on two legs is not possible as the two legged animal have different common genders term which are *-dzɵ* for masculine and *-li* for feminine. The usage of this different gender terms in the language is highlighted as follows.

Quadruped:

191. *Metho tsü uno me upu ra*
    mēthɔ̀ tsɵ̀ **ū-nɔ̄** mɵ̄ **ū-pù** ɹā
    cattle that 3SG-FEM or 3SG-MAS Q
    'Is that cattle male of female?'

Biped:

192. *Thevüne hi vüli me vüdzü ra*
    thɵ̄vɵ̀-**nɵ̌** hī vɵ̄-**lí** mɵ̄ vɵ̄-**dzɵ̌** ɹā
    chicken-DIM this chicken-FEM or chicken-MAS Q
    'Is this chicken male of female?'

193. *Thevüne hi vüno me vüpu ra*
    *thɵ̄vɵ̀-**nɵ̌** hī vɵ̄-**nɔ̄** mɵ̄ vɵ̄-**pù** ɹā
    chicken this chicken-FEM or chicken-MAS Q
    'Is this chicken male of female?'

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4.4.3.3. Classification of Gender

Base on the above discussion, the different gender markers in Chokri along with its description is drawn out in the following:

194. Male markers:

a. -pù   occurs with + human + male
b. -ɔ̄   occurs with + human + male
c. -pù   occurs with + animal + quadruped + domesticate + hoof + male
d. -dɔ̄   occurs with + animal + quadruped + domesticate + hoof + horn + male
e. -kɹǐ   occurs with + animal + quadruped + domesticate + hoof + male
f. -pù   occurs with + animal + quadruped + non-domesticate + male
g. -pù   occurs with + animal + quadruped + non-domesticate + hoof + horn + male
h. -ʧǐ   occurs with + animal + quadruped + non-domesticate + hoof + horn + male
i. -dzɔ̌   occurs with + animal + biped + domesticate + male
j. -dzɔ̌   occurs with + animal + biped + non-domesticate + male
k. -pù   occurs with + animal + aquatic + domesticate + male
l. -pù   occurs with + animal + aquatic + non-domesticate + male

195. Female markers:

a. -lɔ̄   occurs with + human + female
b. -nɔ̄   occurs with + human + female
c. -pɔ̀   occurs with + human + female
d. -kɹɔ́   occurs with + animal + quadruped + domesticate + parent + female
e. -nɔ̄   occurs with + animal + quadruped + domesticate + female
f. -lí   occurs with + animal + quadruped + domesticate + hoof + horn + female
g. -nɛ̌   occurs with + animal + quadruped + domesticate + hoof + female
h. -nɛ̌   occurs with + animal + quadruped + domesticate + hoof + horn + female
i. -kɹɔ́   occurs with + animal + quadruped + non- domesticate + parent + female
j. -nɔ̄   occurs with + animal + quadruped + non-domesticate + hoof + horn + female
k. -nɔ̄   occurs with + animal + quadruped + non-domesticate + female
l. -kɹɔ́   occurs with + animal + biped + domesticate + parent + female
m. -kɹɔ́   occurs with + animal + biped + non-domesticate + parent + female
n. -nɔ̄   occurs with + animal + biped + domesticate + female
o. -nɔ̄   occurs with + animal + biped + non-domesticate + female
p. -kɹɔ́   occurs with + animal + aquatic + domesticate + parent + female
q. -kɹɔ́   occurs with + animal + aquatic + non-domesticate + parent + female
r. -nɔ̄   occurs with + animal + aquatic + domesticate + female
s. -nɔ̄   occurs with + animal + aquatic + non-domesticate + female

4.4.4. Kinship Terminology

Kinship terms in the language is mostly used in consanguineal lineal limited to clansmen irrespective of different villages. However, it is also use in description of maternal branch and daughter's kin once they got married. The elders in the community are also

addressed with kinship terms as a sign of respect according to which generation they fall in with Ego's kinsmen.

Kinship terminology in Chokri carries courteous nature and is use with attentiveness responsibilities. When a toddler starts its language acquisition, the first words taught to them are basic kinship terms such as *apo* /āpɔ̄/ 'father', *āzú* 'mother', *ābí* 'brother', *aye* /ājɛ́/ 'sister' etc. After attaining certain age, children are taught on how to use the different kinship terms as this becomes an important aspect of life within the community. Kinship terms are not only confined to addressing others but also serve other purposes such as respect is reflect at the same time a person's ethnicity or affinity with the addressee is manifest. This practice reflects signs of respect to the elders as calling the name of an individual itself means harsh or disrespectful to the elder within the speech community. Its usage is more common while addressing the older age groups and have its limitation with the same age group or younger age group of people. Chokri uses the following kinship terms in addressing someone apart from the name of an individual in a speech community in order to identify relationships between individual in a families:

196.

a.	āpɔ̄	*apo*	'father'
b.	āzú	*azu*	'mother'
c.	āpɔ̄tsă	*apotsa*	'grandfather'
d.	āzūtsă	*azutsa*	'grandmother'
e.	ādzə̄ɹá̋ɔ̄	*adzüra-o*	'elder brother'
f.	ādzə̄ɹá̋pə́	*adzürapü*	'elder sister'
g.	ābí	*abi*	'elder brother'
h.	ājɛ́	*aye*	'elder sister'
i.	ābɔ̋	*abo*	'elder brother'
j.	āsádz̋ɔ̄	*asadzü-o*	'younger brother'
k.	āsádz̋pə́	*asadzɘpü*	'younger sister'
l.	āɲí	*anyi*	'paternal uncle'
m.	āmī	*ami*	'maternal uncle'
n.	ānā	*ana*	'aunt'
o.	āmī	*ami*	'father-in-law'
p.	ānā	*ana*	'mother-in-law'
q.	āthɛ̄	*athe*	'sister-in-law (address by brother-in-law)'
r.	ānə̄	*anü*	'sister-in-law (address by sister-in-law)'
s.	āɲɔ̀	*anyo*	'brother-in-law'
t.	ānūnū	*anunu*	'grandchild'

Kinship terminology in Chokri is also use along with the name of an individual while addressing someone. In such cases, the personal name of the person follows the kinship term. This practice is used mostly in the absence of the addressee or in the presence of multiple

people with same kinship tag. The usage is further illustrated in the following examples (197)-(198).

197. *Ami Vekho*
āmī   vɛ́khɔ́
Uncle Vekho
'Uncle Vekho'

198. *Ana Velü*
ānā   vɛ́lɔ̄
Aunt   Velü
'Aunt Velü'

Teknonymy is also practice by the people. However, this practice is not very common and its usage depends on the relationship and emotion of the parents. It is also used by those people who are familiar with the name of the child but not their parent's name. When used, the name always precedes the followed by the kinship term. This is further illustrated in the following examples (199)-(200).

199. *Ato po*
ātɔ̀   **pɔ̄**
Ato   father
'Ato's father.'

200. *Vene zu*
vɛ̋nɛ̌   **zú**
Vene   mother
'Vene's mother.'

In some cases of teknonyms, the genitive follows the head noun and precedes the kinship terminology while addressing. This is further illustrated in the following examples (201)-(202):

201. *Ato ne po*
ātɔ̀-**nɛ́**   pɔ̄
Ato-GEN   father
'Ato's father.'

202. *Vene ne zu*
vɛ̋nɛ́-**nɛ́**   zú
Vene-GEN   mother
'Vene's mother.'

With exception from teknonyms, kinship term in Chokri always follows the possessive pronouns when the nature of the sentence is inclusive. Possessive pronoun *ā-* which carries the meaning 'my' is the possessive pronoun use along with kinship terms. The possessive pronoun occurs as a prefix position of a word with the kinship terms. The occurrence of possessive pronoun along with kinship term is illustrated in the following examples (203)-(204):

203. *Azu za Küvo*
ā-zú   zā   kə̋vɔ́
POSS-mother   name   Küvo
'My mother's name is Küvo.'

204. *Adzüra-o ce*
ā-dzə̄ɹǎ-ɔ̄   ʧɛ́
POSS-brother-DEF   house
'My brother's house.'

When a speaker is addressing somebody to the third person in an exclusive situation, all the personal pronouns except first person singular *ǐ* and dual *āvú*, the other personal pronouns are used in the prefix position of the word along with kinship terms. Some of the usage of personal pronoun is highlighted in the following examples (205-(207):

205. *Pupo za Ato*
pū-pɔ̄   zā   ātɔ̀
3SG-Father   name   Ato
'His/Her father's name is Ato.'

206. *Uko   bi   ce*
ūkɔ̄   bí   ʧɛ́
3PL   brother   house
'Their brother's house.'

207. *Ipo za Ato*
*ǐ-pɔ̋   zā   ātɔ̀
1SG-father   name   Ato
'My father's name is Ato.'

Kinship terms can be followed by numbers such plural marker *-kɔ̄* and dual marker *-ɲí*. However, this cannot be used in teknonyms and spouse related kinship term. This is possibly because of the fact that polygamy is not part of the culture and monogamy is followed by the

community. The usage of plural marker along with kinship term is illustrated in the following (208)-(210):

208. *Apotsa nyi rhülu*
ā-pɔ̄tsǎ-**ŋí**   ɹhɜ̆lù
POSS-grandfather-DL alive
'Both my grandfather are alive.'

209. *Ana ko kükhrü neyi*
ā-nā-kɔ̄   kɜ̄-khɹɜ̆   nɛ́-jí
POSS-aunt-PL NOMZ-love   rich-INTSF
'My aunts are full of love.'

210. *Anopu-ko talete*
*ā-nɔ̄pù-kɔ̄   tàlɛ́-tɛ́
POSS-husband-PL   went out-PRSPRF
'All my husband went out.'

Grandparents:

There is a different kinship terms for grandfather and grandmother with no distinctions between paternal and maternal linage. The term for grandfather is *Apotsa* /āpɔ̄tsǎ/ 'grandfather' and *Azutsa* /āzútsǎ/ 'grandmother'. These terms for grandparents are abridged overtime and some use it as *ātsǎ* 'grandparent' to address both the grandparent. Breaking the morpheme of the term gives more meaning to the word. This is shown in the following (211)-(213):

211. *Apotsa*

ā-pɔ̄-tsǎ
POSS-father-old
'grandfather'

212. *Azutsa*
ā-zú-tsǎ
POSS-mother-old
'grandmother'

213. *Atsa*
ā-tsǎ
POSS-old
'grandparent'

Parents:

There terms for parents which are *Apo* /āpɔ̄/ meaning 'my father' and *āzú* meaning 'my mother'. The term for parents is *Akrü* /ākɹə́/ meaning 'my parent'. The terms to address parents are used by both genders irrespective of age, clans or village.

Siblings:

There are five terms found in Chokri which are used to address elder brother, they are *ābí, Abo* /ābɔ̌/, *Aye* /ājɛ́/, *Apü* /āpə̀/ and *Adzüra-o* /ādzɔ̄ɹǎɔ̄/. This terms are synonymous in nature and are used according to the villages. There are two terms used in addressing elder sister, *Aye* /ājɛ́/ and *Adzürapü* /ādzɔ̄ɹǎpə́/. There is one term each for younger brother and younger sister which are *Asazü-o* /āsázə̌-ɔ̄/ 'younger brother' and *Asazüpü* /āsázə̌pə́/ 'younger sister'. The common term for 'sibling sister' address by the male is *Alipü* /ālípə́/ and the counterpart address the 'male sibling' as *Aprü-o* /āpɹə́-ɔ̄/. The term for 'sibling' is *Sazüdzüra* /sázə̌dzɔ̄ɹǎ/.

Uncle/Aunt:

The language have different distinctions between paternal linage uncle and maternal uncle. However, there is no distinction between aunts. The patrilineal uncle the one who is elder to Ego's father or those who are older than Ego's father are called *Apo* /āpɔ̄/ 'father' while those who are younger then Ego's father are called *Anyi* /āɲí/ 'uncle'.

However, in the case of matrilineal uncle, those older or younger than Ego's mother are both address as *āmī* 'uncle' without any distinctions. Likewise, Ego's aunts from the two-lineage paternal and maternal is address as *ānā* 'aunt' without further distinctions.

The term for the uncle's wife and aunt's husband follows similar pattern to that of aunts and maternal uncle. The uncle's wife is address as *āzú* 'mother' while the Aunt's husband is address as *āmī* 'uncle'. This distinction is followed by both male and female.

Cousin:

There is no separate kinship term for cousin. The cousins are address the same as addressing the siblings. The cousins of both matrimonial linage who are older than Ego are address as *–ābí, Abo* /ābɔ̌/, *Aye* /ājɛ́/ and *Apü* /āpə̀/ meaning 'elder brother' and *Aye* /ājɛ́/ meaning 'elder sister' while those younger than Ego are address by their name or nick name. The closes term affiliated with addressing the term cousin will be *Apo dzüra-o nu* /āpɔ̄ dzɔ̄ɹǎɔ̄

nū/ 'my father's elder brother child' or *Anyi nu* /āɲí nū/ 'my uncle's child' or *ānā nū* 'Aunt's child' or *āmī nū* 'my uncle's (maternal) child'.

Spouses:

The term for spouse is *Acelümi* /āʧēlə́mī/ 'spouse' which also carries the meaning 'kin'. The term *besü* /bēsə̄/ indicating 'partner' is also closely associated with spouse. To address one's spouse, the wife calls the husband *Anopu* /ānɔ̄pù/ meaning 'my husband' and the male counterpart calls the wife *Acemi* /āʧɛ́mī/ meaning 'my wife'. There exist an uncommon term for husband and which are *Azü-o* /āzə̄-ɔ̄/ 'husband' and *Azüpü* /āzə̄pə́/ 'wife' respectively. When the third person addresses the spouse, *thüno-thüpu* /thə̄nɔ̄~thə̄pù/ a complete reduplicative form of feminine and masculine term is used which indicate the meaning for spouse.

Son and Daughter:

From a parent point of view, a parent calls their children *ānū* 'my child', they call their son **-Abine** /ābínɛ́/ and *ābí* ; they call their daughter *Anga* /āŋá/ and *Anupü* /ānūpə́/. In an exclusive situation, a parent also addresses their male child *Anu thüpu-o* /ānū thə̄pù-ɔ̄/ 'my male child' and their female child *Anu thünopü* /ānū thə̄nɔ̄pə́/ 'my female child'. However, a parent usually calls their children the first name or the pet name of the child in a normal situation.

In-Laws:

From the husband point of view, the younger sibling address the wife of the elder brother *Athe* /āthē/ 'my in-law' while the younger sibling address the wife of the elder brother *Anü* /ānə̄/ 'my- in-law'. The terminology is gender and age specific and can only be used by the younger sibling to address the wife of the elder brother. This notion does not apply while addressing the sister's husband which is brother-in-law. If the siblings are older than the speaker or Ego, the husband of the elder sister or the brother-in-law will be address as *ābí* 'elder brother'. However if the sister or the brother is younger than Ego or the speaker, the sibling will call the brother-in-law by their first name or pet name. The husband address the siblings of the wife *Amro* /āmɹɔ̀/ or *Ano* /ānɔ̀/ 'my in-law' while the sibling of the wife address the husband of their sister *Amro* /āmɹɔ̀/ or *Ano* /ānɔ̀/ 'my in-law'.

Nephews and Nieces:

The term to address nephew and nieces in Chokri is *Atso* /ātsɔ̀/ 'my nephew/niece'. However, with time, this term usage is more confine to addressing nephew. The other terms used in describing nephew and nieces are *Adzürao nu* /ādzɯ̄ɹǎ-ɔ̄ nū/ 'elder brother child', *Asazü-o nu* /āsázɯ̆-ɔ̄ nū/ 'younger brother child', *Adzürapü nu* /ādzɯ̄ɹǎpɔ́ nū/ 'elder sister child', *Asazüpü nu* /āsázɯ̆pɔ́ nū/ 'younger sister child', *Aye nu* /ājé nū/ 'elder brother/sister child', *ābí nū* 'elder brother child', *Abo nu* /ābɔ̌ nū/ 'elder brother child', *Apu nu* /āpù nū/ 'elder brother child'. In the occasion when the above terms are not used, the first name or the pet name of the nephew and nieces are used in addressing them.

Grandchildren:

Similar to a parent addressing their children, the grandparent also addresses their grandchildren as *ānū* meaning 'my child'. The other terms includes *Anune* /ānūně/ 'my child's child' or *ānūnū* 'my child'. But most of the grandparents address their grandkid by a way of calling them in terms called *Nukhrüza* /nūkhɹɔ̄zā/, an 'endearing' way of addressing children.

Clan:

Thenü /thɛ́nū/ is a term for kinsmen or clansmen in Chokri. The consanguineous affinal relationship of a person is known through *thenu* /thɛ́nū/ where people belonging to a particular *thenu* /thɛ́nū/ were given a title which the person use it as there title in naming. *Shoro* /ʃɔ́ɹɔ́/ is used in describing affinities. The term to describe family affinities in Chokri is *Cekro* /ʧēkɹɔ̄/ or *Celümi* /ʧēlɔ́mī/. *Celümi* /ʧēlɔ́mī/ is also used in describing spouse to the third person. *Taprütali* /tāpɹɔ́tālí/ is a term used is addressing brother-sister affinities within clans and family. *Sara* /sáɹǎ/ is used in describing brother's affinities between brothers and all male within the clan. *Ponu* /pɔ̄nū/ is used in addressing parent-son affinities as well as members of clansmen.

The terminology to address clanship in Chokri is called *Potsanu* /pɔ̄tsánū/ meaning 'grandfather's child'. The structural description used in addressing clansmen's in Chokri is drawn out and presented in the following distributions:
- Both male and female member of the clan puts all the male of his grandfather's generation into *Apotsa* /āpɔ̄tsǎ/ category.
- Both male and female member of the clan puts all the female of his grandmother's generation into *Azutsa* /āzútsǎ/ category.

- Both male and female member of the clan puts all the male of his father's generation elder than his father into *Apo* /āpɔ̄/ category.

- Both male and female member of the clan puts all the male of his father's generation younger than his father into *Anyi* /āɲí/ category.

- Both male and female member puts all the female member of the clan belonging to his father's generation into *ānā* category.

- Both male and female member puts all male members of the clan of same generation elder than him into *Abi* /ābí/, *Abo* /ābɔ̄/, *Aye* /ājɛ́/ and *Apü* /apɤ̌/ category.

- Both male and female member puts all female clan member of same generation elder of him into *Aye* /ājɛ́/ category.

Other affinity terms:

Apart from the other kin related terms highlighted, there are also terms which addresses close correlation with people outside the kinship tree people. Some of those terms are *Khretho-o* /khɹɛ̄thɔ̀-ɔ̄/ which address 'best friend' or 'friendship', *Zasi-o* /zāsī-ɔ̄/ for male who shares same first name, *Zasipü* /zāsīpɤ́/ for female who shares same first name, *Lepu-o* /lɛ̄pù-ɔ̄/ and *Lelipü* /lɛ̄lípɤ́/ for boyfriend and girlfriend.

Kinship Classification of Chokri:

Based on the above discussion under Kinship terminology of the language, the following kinship family tree in Chokri is constructed.

Kinship Family Tree
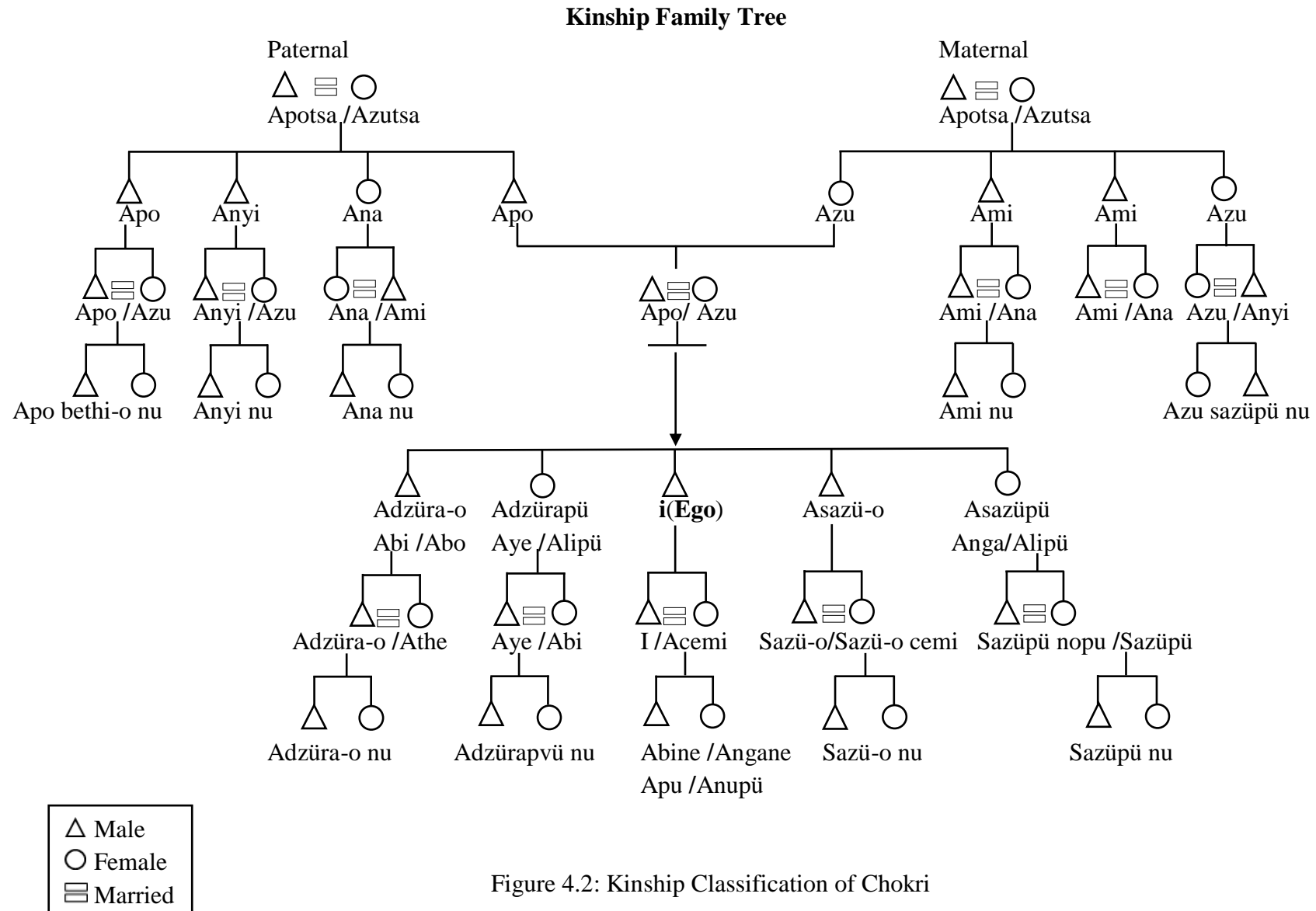
Figure 4.2: Kinship Classification of Chokri

4.4.5. Colour Terms

Colours terms in Chokri holds special value in cultural contexts. The different colour terms in the language are mostly associated with the dress and ornaments while it also reflects in identifying the looks of something. The splendid and traditional attires are driven by colourful touch. The beauty of traditional dress is displayed through colourful designs. The wide usage of colours can be seen in women folk weaving traditional dresses. Most of the fibres are dyed using different native plants such as roots and leaves along with the yarn were boiled to bring out varieties of colours. For instance, rice flour or maize flour are used in treatment of yarn to make it whiter.

A reference is made on Berlins and Kay's (1969) *Basic Color Terms*, through their universal colour theory to bring out the description of colours in the language. The basic colour terms in the language are discussed based on the description of colour terms across languages. Their distribution across all languages are stated as follows:

1. All language contain terms white and black.
2. If a language contains three terms, then it contains a term for red.
3. If a language contains four terms, then it contains a term for either green or yellow.
4. If a language contains five terms, then it contains for both green and yellow.
5. If a language contains six terms, then it contains a term for blue.
6. If a language contains seven terms, then it contains a term for brown.
7. If a language contains eight or more terms, then it contains a term for purple, pink, orange, grey, or some combination of these (Berlins and Kay 1969).

Based on the above theoretical distribution, Chokri holds true to all the descriptions. The different colour terms in the language is chronologically classified in the following orders.
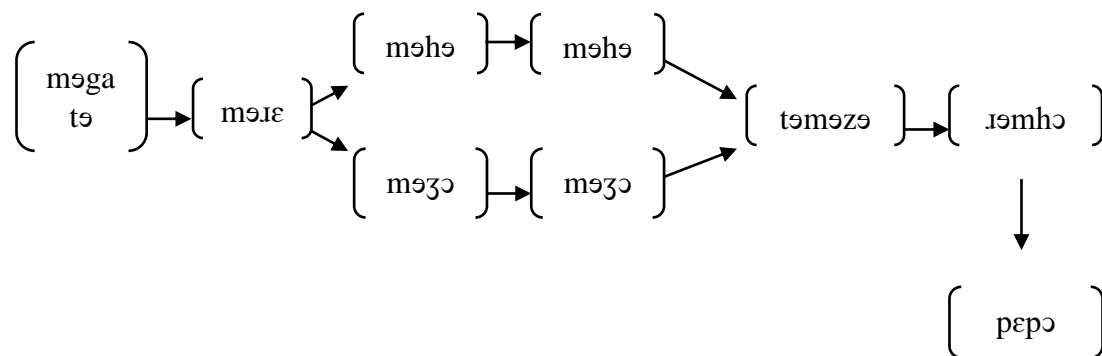

Figure 4.3: Chronological Classification of Chokri Colour Terms

There are seven primary colours found in the language. Some of the primary colour terms which have been used by the speech community are highlighted as follows:

214.

a.	mə̄ɹɛ́	*müre*	'red'
b.	mə̄dʒɔ̀	*müjo*	'green'
c.	mə̄hə́	*mühü*	'yellow'
d.	mə̄gá	*müga*	'white'
e.	kə̄tə̀	*kütü*	'black'
f.	pē̄pɔ́	*pepo*	'grey'
g.	ɹə̄mhɔ̀	*rümho*	'brown'

The colour terms in the language can get nominalised by the nominalizer/attributive *kə̄-*. However, this phenomenon does not occur in all the colour terms, rather this is limited to certain group of colours. This is further illustrated in the following examples:

215.

a.	mə̄ɹɛ́	⟶	kə̄mə̄ɹɛ́	*kümüre*	'red'
b.	mə̄dʒɔ̀	⟶	kə̄mə̄dʒɔ̀	*kümüjo*	'green'
c.	mə̄hə́	⟶	kə̄mə̄hə́	*kümühü*	'yellow'
d.	mə̄gá	⟶	kə̄mə̄gá	*kümüga*	'white'
e.	tə̀	⟶	kə̄tə̀	*kütü*	'black'
f.	tə̀mə̄zə̄	⟶	*kə̄tə̀mə̄zə̀	*tümüzü*	'blue'
g.	pē̄pɔ́	⟶	*kə̄pē̄pɔ́	*pepo*	'grey'

When a suffix marker *-dā* is added to the root word of the colour term, it gives a new colour forms which indicates the meaning 'partially'. The marker *-dā* can occur with all the colour term in the language. However, it should be noted that when the suffix *-dā* is used, the root word cannot get nominalised. This group of colours can fall under secondary colour. This is further illustrated in the following examples:

216.

a.	mə̄ɹɛ́	⟶	mə̄ɹɛ́dā	*müreda*	'partially red'
b.	mə̄dʒɔ̀	⟶	mə̄dʒɔ̀dā	*müjoda*	'partially green'
c.	mə̄hə́	⟶	mə̄hə́dā	*mühüida*	'partially yellow'
d.	mə̄gá	⟶	mə̄gádā	*mügada*	'partially white'
e.	tə̀	⟶	tə̀dā	*tüda*	'partially black'
f.	tə̀mə̄zə̄	⟶	tə̀mə̄zə̄dā	*tümüzüida*	'partially blue'
g.	pē̄pɔ́	⟶	pē̄pɔ́dā	*pepoda*	'partially grey'
h.	mə̄ɹɛ́	⟶	*kə̄mə̄ɹɛ́dā	*kümüreda*	'partially red'

When another suffix *-zá* is added to the added to the colour terms, it gives the interpretation of 'slightly'. The distinction of meaning between the two suffixes is very close but it can be drawn

out through sense reference. Like the suffix -dā, when -zá is used, the root word cannot get nominalised as well. This is further illustrated in the following examples:

217.

a.	mə̄ɹɛ́	⟶	mə̄ɹɛ́zá	*müreza*	'slightly red'
b.	mə̄dʒɔ̀	⟶	mə̄dʒɔ̀zá	*müjoza*	'slightly green'
c.	mə̄hə́	⟶	mə̄hə́zá	*mühüza*	'slightly yellow'
d.	mə̄gá	⟶	mə̄gázá	*mügaza*	'slightly white'
e.	tə̀	⟶	mə̄dāzá	*tüza*	'slightly black'
f.	tə̀mə̄zə̄	⟶	tə̀mə̄zə̄zá	*tümüzüza*	'slightly blue'
g.	pē̄pɔ́	⟶	pē̄pɔ́zá	*pepoza*	'slightly grey'
h.	mə̄ɹɛ́	⟶	*kə̄mə̄ɹɛ́zá	*kümüreza*	'slightly red'

Colour terms in the language are further classified into two categories; primary colours and secondary colours. This is highlighted in the following (figure 4.3):
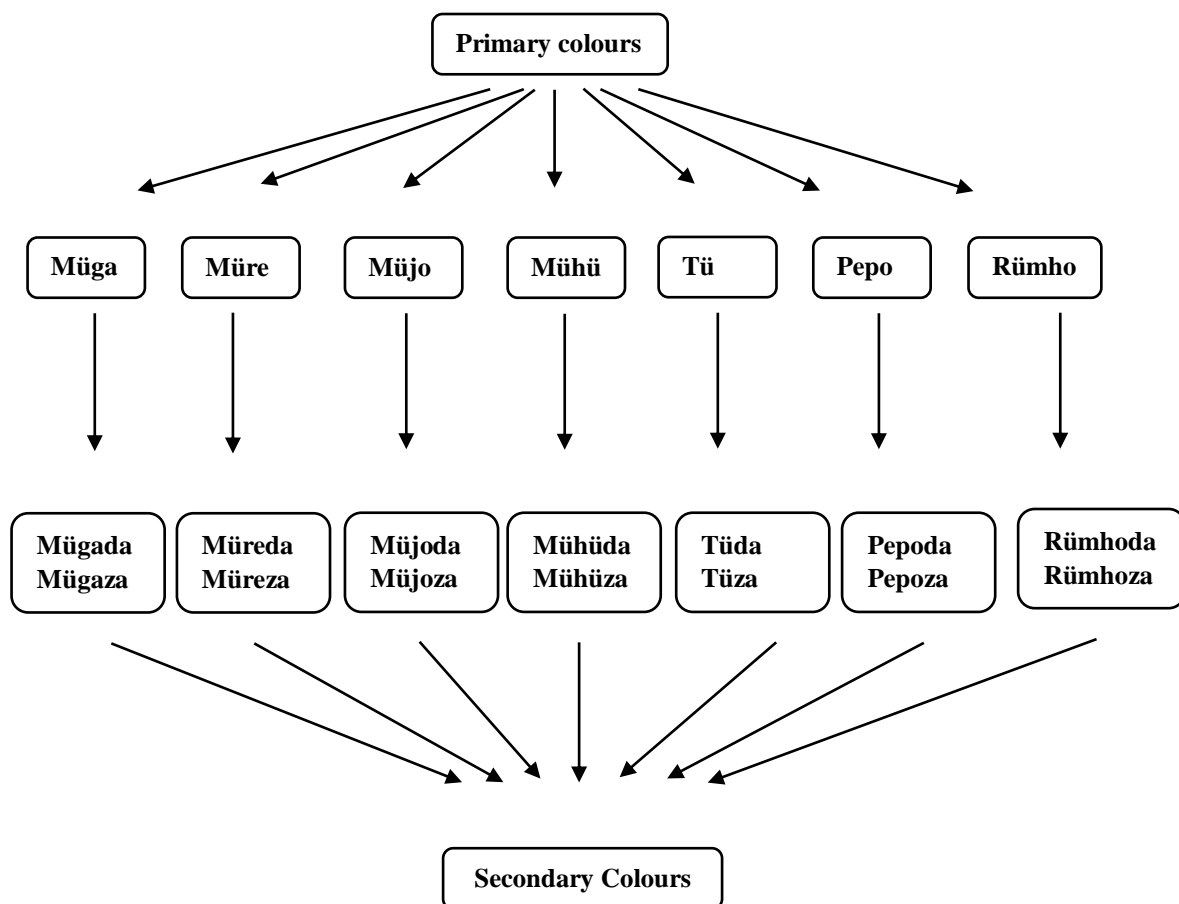

Figure 4.4: Colour Terms in Chokri

To add quality to the basic colour terms, bound morphemes are added to some of the colour terms. It gives the colour terms more concrete in qualities. This formation is shown in the following examples:

218.

mə̄ɹɛ́	⟶	mə̄ɹɛ́jhɔ̄ɹɔ̄	*müreyhoro*	'red'
mə̄dʒɔ̀	⟶	mə̄dʒɔ̀ khɹɛ̋	*müjokhrü*	'green'
mə̄gá	⟶	mə̄gá̋ɹə̄tsá	*mügarütsa*	'white'
tə̀	⟶	tə̀mə̄kā	*tümüka*	'black'
ɹə̄mhɔ̀	⟶	ɹə̄mhɔ̀ɹə̄bə́	*rümhorübü*	'brown'

The above distribution is uneven as there is no concrete pattern which the language follows. However, in the case of *rümhorübü* 'brown', a partial reduplication is followed. Irrespective of the unevenness in its derivation, it is clear that the new terms indicates the quality or purity of the colours.

To add intensifier in the distribution of colour terms, the tone in the bound morpheme and the root word is changed to fall extra high contour tone from the existing tone. This change in suprasegmetal features gives intensity in meaning to the colour terms. This is further illustrated in the following examples:

219.

mə̄ɹɛ́**jh**ɔ̄ɹɔ̄	⟶	mə̄ɹɛ́**jh**ɔ̄ɹɔ̄	*müreyhoro*	'intense red'
mə̄**ga**ɹə̄tsá	⟶	mə̄**ga**̋ɹə̄tsá	*mügarütsa*	'intense white'
tə̀**mə**̄kā	⟶	tə̀**mə**̋kā	*tümüka*	'intense black'
ɹə̄mhɔ̀**ɹə**bə́	⟶	ɹə̄mhɔ̀**ɹə**bə́	*rümhorübü*	'intense brown'
mə̄**dʒ**ɔ̀ khɹɛ̋	⟶	mə̄**dʒ**ɔ̀khɹɛ̋	*müjokhrü*	'intense green'

4.4.6. Numbers

Chokri exhibits two number markers. They are *-nyi* /ɲí/ and *-ko* /kɔ̄/. The singular in the language is unmarked while *-ɲi* marks 'dual' and *-kɔ* marks 'plurality'. The two marker always follows the head noun of an NP. In a noun phrase, the number marker occurs in a suffix position following the head noun, pronominals, gender and negation in a nominalized formed. The usage of number marker in the language is illustrated in the following:

Singular:

220.   *Ato lakho ba*
        ātɔ̀   lākhɔ̄Ø   bá
        Ato   bag   have
        'Ato have a bag.'

166

Dual:

221. *Ato thevü nyi gwiho*
      ātò̧   thɛ̄və̀-**ɲī**   gwǐ-hɔ̄
      Ato   Akho-DL   feed-INDC
      'Ato fed the two chicken.'

Plural:

222. *Ato thevü gwi ho*
      ātò̧   thɛ̄və̀-**kɔ̄**   gwǐ-hɔ̄
      Ato   chicken-PL   feed-INDC
      'Ato fed the chicken.'

With Pronoun:

223. *Pu nyi thevüko gwiho*
      pū-**ɲí**   thɛ̄və̀-kɔ̄   gwǐ-hɔ̄
      they.DL   chicken-PL   feed-INDC
      'They fed the chicken.'

With Gender:

224. *Thenopünyi thevüko gwiho*
      thɔ̄nɔ̌-pə́-ɲí   thɛ̄və̀-**kɔ̄**   gwǐ-hɔ̄
      girl-FEM.DL   chicken-PL   feed-INDC
      'The girls fed the chicken.'

With Negation (Nominalized):

225. *Thüma vokümoko müsete*
      thɔ̄mà vɔ̌-kɔ̄-mɔ̀-kɔ̄   mɔ̄sɛ̌-tɛ̄
      people come-VR.NEG.PL   inform-PSRPRF
      'Inform those people who did not come.'

The cardinal *kɔ̄nā* 'two' can substitute the dual number marker and established singular in the language by giving the accurate number in the language. This is illustrative in the following:

226. *Ato lakho pü ba*
      ātò̧   lākhɔ̄ **pə̀**   bá
      Ato   bag   one   have
      'Ato have a bag.'

227. *Ato thevü küna gwiho*
      ātò̧   thɛ̄və̀ **kɔ̄nā** gwǐ-hɔ̄
      Ato   Akho   two   feed-INDC
      'Ato fed the two chicken.'

In the case of substituting plurality, the indefinite quantifier *-hu* and proportional quantifiers can occur in place of plural marker to indicate plurality. This is illustrative in the following (228)-(229):

228. *Ato thevü hu gwiho*
     ātɔ̀   thēvə̀   **hù**   gwǐ-hɔ̄
     Ato   Akho   some   feed-INDC
     'Ato fed the two chicken.'

229. *Ato thevü küdo gwiho*
     ātɔ̀   thēvə̀   **kɔ̄dɔ́**   gwǐ-hɔ̄
     Ato   Akho   some   feed-INDC
     'Ato fed the two chickens.'

The two number marker *-ɲí* and *-kɔ̄* can occur in the S-NP, O-NP and A-NP of a sentence construction. However, it has been observed that the plural marker *-kɔ̄* cannot occur with personal noun in the O-NP and A-NP. With that said, the two number marker can occur together with NP1 and NP2 of sentence constructions. The order is illustrative in the following:

S-NP

230. *Punyi ba*
     pū-ɲí   bá
     They-DL   have
     'They'are there.'

O-NP

231. *Puko Ato zü ba*
     pū-kɔ̄   ātɔ̀   zə́   bá
     They-PL   ato   with   have
     'They are with Ato.'

A-NP

232. *Pu Ato nyi zü ba*
     pū   ātɔ̀-ɲí   zə́   bá
     S/he   ato-DL   with   have
     'S/he is with Ato.'

* O-NP

233. *Ato-ko Ato zü ba*
ātɔ̀-kɔ̄   ātɔ̀   zɔ́   bá
Ato-PL ato   with   have
'They are with Ato.' (cannot occur with personal noun in subject position)

*A-NP

234. *Pu Ato-ko zü ba*
pū   ātɔ̀-kɔ̄ zɔ́   bá
S/he   ato-PL with   have
'S/he is with Ato.' (cannot occur with personal noun in object position)

NP1   NP2

235. *Punyi puko zü ba*
pū-ɲí   pū-kɔ̄ zɔ́   bás
S/he-DL   ato-PL with   have
'They are with them.'

4.4.7. Numerals

Numerals in Chokri is both decimal and vigesimal system of counting. Furthermore, the numeral system of the language can be divided into cardinal and ordinal numerals. Numerals of the language is classified under the following environment.

4.4.7.1. Cardinal

Cardinal numerals in chokri are used in counting the number of objects or presenting the number of objects. The cardinal numbers in Chokri are mention under the following:

236.

a. pɔ̀	*pü*	'one'
b. kɔ̄nā	*küna*	'two'
c. sɔ́	*sü*	'three'
d. dá	*da*	'four'
e. pɔ̄ŋú	*püngu*	'five'
f. swɔ̀ɹɔ́	*swürü*	'six'
g. thɔ̄nā	*thüna*	'seven'
h. tɔ̄thà	*tütha*	'eight'
i. thɔ̄ʧí	*tüchi*	'nine'
j. kɔ̄ɹí	*küri*	'ten'
k. mɔ̄ʧí	*müci*	'twenty'
l. krã́/thɔ̄kɹã̌	*kra/thükra*	'hundred'
m. thɔ̄ɲέ/ɲɛ̄	*thünye/nye*	'thousand's

The numerals became *vigesimal* system from ten onward. There is a change in numeric paradigm after counting reach ten where the number became compounded. In the compounding process, the nucleus is compounded to the root word. The numeric became the following:

237.

a.	kə̄ɹí	*küri*	'ten'
b.	kə̄ɹípə̀kɹí	*küripükri*	'eleven'
c.	kə̄ɹíkə̄nā	*küriküna*	'twelve'
d.	kə̄ɹísə́	*kürisü*	'thirteen'
e.	kə̄ɹídá	*kürida*	'fourteen'
f.	kə̄ɹípə́ŋú	*küripüngu*	'fifteen'
g.	kə̄ɹíswə̀ɹə̄	*küriswürü*	'sixteen'
h.	kə̄ɹíthə̄nā	*kürithüna*	'seventeen'
i.	kə̄ɹítə̄thà	*küritütha*	'eighteen'
j.	kə̄ɹíthə̄ʧí	*küritüci*	'nineteen'

The numerals change after 20 with the addition of the letter /zu/ and in some cases -*o* /ɔ/ is also used in between the compounded words. But there is a deletion of the letter -ɔ after the counting reaches 40. Once the number reached forty, a prefix -*yhe* /jhɛ/ is added and the letter -*n* is also added to the numerals until it reaches hundred. It is shown is the data presented below:

238. With *zu-*

a.	mə̄ʧí	*müci*	'twenty'
b.	mə̄ʧízūpə̀	*mücizupü*	'twenty-one'
c.	mə̄ʧízūkə̄nā	*mücizuküna*	'twenty-two'
d.	mə̄ʧí zūsə̄	*mücizusü*	'twenty-three'
e.	sə̄mə̄ɹī	*sümüri*	'thirty'
f.	sə̄mə̄ɹīzūpə̀	*sümürizupü*	'thirty-one'
g.	sə̄mə̄ɹīzūkə̄nā	*sümürizuküna*	'thirty-two'
h.	sə̄mə̄ɹīzūsə́	*sümüzurisü*	'thirty-three'
i.	jhɛ̃dá	*yheda*	'forty'
j.	jhɛ̃dánpə̀	*yhedanpü*	'forty-one'
k.	jhɛ̃pə̀ŋúnpə̀	*yhepüngunpü*	'fifty-one'

239. With -ɔ

a.	mə̄ʧĩ	*müci*	'twenty'
b.	mə̄ʧĩ-ɔ̄pə̀	*müciopü*	'twenty-one'
c.	mə̄ʧĩ-ɔ̄kə̄nā	*mücioküna*	'twenty-two'
d.	mə̄ʧĩ-ɔ̄sə̆	*müciosü*	'twenty-three'

Chokri numerals in digital forms are presented as under the following:

240.

a.	1= pə̀	*pü*	'one'
b.	2= kə̄nā	*küna*	'two'
c.	3= sə̌	*sü*	'three'
d.	4= dá	*da*	'four'
e.	5= pə̄ŋú	*püngu*	'five'
f.	6= swə̀ɹə́	*swürü*	'six'
g.	7= thə̄nā	*thüna*	'seven'
h.	8= tə̄thà	*tütha*	'eight'
i.	9= thə̄ʧĩ	*tüci*	'nine'
j.	10= kə̄ɹí	*küri*	'ten'
k.	20= mə̄ʧĩ	*müci*	'twenty'
l.	100= kɹǎ	*kra*	'hundred'
m.	1000= thə̄ɲə̌/ɲə̌	*thünye/nye*	'thousand'

4.4.7.2. Ordinal

Ordinals in Chokri give the information about the position of something as to where they stand, stood or finished. Chokri have the definitive suffix *-o* /ɔ/ added to all the ordinal numerals. The definitive have an alternate marker *-yo* /jɔ/ which can be used as an alternate for the maker *-ɔ*. The ordinal numerals in chokri are:

241.

a.	kə̄ɹáɔ̄	*küra-o*	'first'
b.	kə̄nāɔ̄	*küna-o*	'second'
c.	sə́ɔ̄	*sü-o*	'third'
d.	dáɔ̄	*da-o*	'fourth'
e.	kə̄ɹíɔ̄	*küri-o*	'tenth'
f.	mə̄ʧĩɔ̄	*müci-o*	'twentieth'

4.4.7.3. Multiplicative

Multiplicative numbers represent repetition which expresses how many times something has happen. Apart from the numeral 'twice', most of the multiplicative numbers in Chokri have the prefix *-va* to the cardinal numbers. Multiplicative numbers in Chokri are:

242.

a.	ɹə̄sɔ́	*rüso*	'twice'
b.	vāsə́	*vasü*	'three times'
c.	vādā	*vada*	'four times'
d.	vāpə̄ŋú	*vapüngu*	'five times'
e.	vāswə̀ɹə̄	*vaswürü*	'six times'
f.	vākə̄ɹí	*vaküri*	'ten times'

4.4.7.4. Fraction

Fraction usage in Chokri is limited. The people mostly used it for estimation and calculation of certain things. The different fraction forms in the language are highlighted as follows:

243.

a.	phɔ̄tɔ̄	*photü*	'full'
b.	phātɔ̋	*phatü*	'half'
c.	ʃɔ̄dɔ̄	*shodü*	'half'
d.	tsɔ̄	*tsü*	'half'
e.	pɔ̀tsɔ́	*pütsü*	'one half'
f.	zā	*za*	'share'

The fraction *phɔ̄tɔ́* literal meaning 'full body' is used in measuring thing as a whole. This is further illustrated in the following sentence.

244.   *Pu thüvo photü pü to va*
         pū   thɔ̄vɔ̀   **phɔ̄tɔ́**   pɔ́-tɔ̌-vá
         3SG   pig   full   take-FUT-PROG.NAR
         'He will take full body of the pig.'

There are three fraction forms which represents 'half' namely *phātɔ̋*, *ʃɔ̄dɔ́* and *tsɔ́*. The two forms *phātɔ̋* and *ʃɔ̄dɔ́* can be synonymous to certain extend. *phātɔ̋* can substitute *ʃɔ̄dɔ́* however, *ʃɔ̄dɔ́* cannot substitute *phātɔ̋*. The fraction *ʃɔ̄dɔ́* is only used in reference to things which can get filled up with something. This is further illustrated in the following examples (245)-(247):

245.   *Tülha khi shodü ba*
         tɔ̄lhā   khǐ   **ʃɔ̄dɔ́**   bá
         paddy   barn   half   have
         'The paddy is half the barn left.'

246.   *Tülha khi phatü ba*
         tɔ̄lhā   khǐ   **phātɔ̋**   bá
         paddy   barn   half   have
         'The paddy is half the barn left.'

247.   **Tülha thüzi shodü ba*
         tɔ̄lhā   thɔ̄zí   **ʃɔ̄dɔ́**   bá
         paddy   bed   half   have
         'The paddy is half the bed left.'

The fraction term *-tsə́* is a bound morpheme which indicate 'half' sand is mostly use in measurement of things. It is a suffix which is bounded to the different cardinals. Its usage in the language is illustrated in the following example:

248. *Metho ka hi aku pün pütsü the ba*
    mɛ̄thɔ̀ kà   hī   ā-kù   pə̀ń **pə̀tsə́**   thɛ̄   bā
    cow   horn this POSS-handspan one one-half long have
    This cow horn is my one half handspan long.'

The fraction term *zā* is difficult or hard to give an equivalent meaning in English but the closest interpretation could be 'share' or 'out of'. It occurs in the prefix position is always occurs with cardinal from to give the fraction forms. Its occurrence is illustrate further in the following example.

249. *Zaküri zapü*
    zā-kɔ̄ɹí   **zā**-pə̀
    FRAC-ten   FRAC-one
    'One tenth.'

4.4.7.5. Arithmetic

The arithmetic forms in Chokri have separate morpheme to denote its roles. There is no symmetry between arithmetic terms and other numerals system of the language. The different arithmetic terms in the language are *kɔ̄rhɔ̄/kɔ̄ŋǔ* meaning 'adding' which is used in reference for addition, *mɔ̄tsā/mɔ̄dì* meaning 'lower' or *khí* meaning 'remove' which is used in reference for subtraction, *vā* 'multiplication' and *kɔ̄zǎ* for 'division'. The fraction term *zā* is also use as an arithmetic term from percentage to some extent.

4.4.8. Postposition

Chokri is a postpositional language. The postposition follows the noun. It gives directional information to the subject of the sentence by giving the location of the object in the sentence. There is multiple postposition found in the language and some of the postposition can function as a case marker both in subject and oblique position. This occurrences and functions in the language will be discussed further under the type of case system. Some of the postposition found in the language are illustrated in the following sentence structure (250)-(254):

250. *Nüna lüvabü lü ba*
nə̄nà   lə̄vā-bə̄   **lə̄**   bá
snail   food-container inside   have
'The snail is inside the container.'

251. *Mürha ce yo ba*
mə̄ɹhá   ʧɛ́   **jɔ́**   bá
basket   house   on   have
'The basket is on the house.'

252. *Pikhü thüzi khro rütu lüte*
pīkhə̄   thə̄zí   **khɹɔ̄**   ɹə̄tù   lə̀-tɛ̄
pillow   bed   under   fall   enter-PRPRF
'The pillow falls under the bed.'

253. *Küva lüsi pi ba*
kə̄vä́   lə̄sí̋   **pī**   bá
eraser   book   above   have
'Eraser is on the book.'

254. *Pu gari a gari salü ba*
pū   gāɹí   ā   gāɹí   **sālə̄**   bá
S/he   vehicle   my   vehicle behind   have
'His/her vehicle is behind my vehicle.'

4.4.9. Adjective

4.4.9.1. Predicative and Attributive

One may argue that there is no adjective word category of word class in Chokri giving the fact adjective can behave like noun and verb in the language. However, in this research I am establishing the fact that the language have distinct adjective word class having different functions both morphologically and syntactically.

Adjective in Chokri follows the head noun. It modifies the noun class in the language. Adjective in Chokri can classified into two categories; predicative and attributive adjectives. Predicative adjective are made up of free morpheme whereas attributive are formed by adding the attributive marker *kə̄-* which is also the nominalizer to the predicative form. The attributive occurs in the prefix position following the root word. The two categories of adjective is highlighted under the following:

255. Predicative adjective:

	Adjective form		meaning
a.	bɛ̄ʃǐ/bɛ̄thí	*beshi/bethi*	'old'
b.	dzɔ̄vɛ̋	*dzüve*	'beautiful/pretty'
c.	khɹɔ̄	*khro*	'sour'
d.	ŋù	*ngu*	'sweet'
e.	ʃɔ́	*sho*	'tall'
f.	vɛ̋	*ve*	'good'

256. Attributive adjective:

	Attributive		Adjective root	Attributive form		Gloss
a.	kɔ̄-	+	bɛ̄ʃǐ/bɛ̄thí	> kɔ̄bɛ̄ʃǐ/kɔ̄bɛ̄thí	*kübeshi/kübethi*	'old'
b.	kɔ̄-	+	dzɔ̄vɛ̋	> kɔ̄dzɔ̄vɛ̋	*küdzüve*	'beautiful/pretty'
c.	kɔ̄-	+	khɹɔ̄	> kɔ̄khɹɔ̄	*kükhro*	'sour'
d.	kɔ̄-	+	ŋù	> kɔ̄ŋù	*küngu*	'sweet'
e.	kɔ̄-	+	ʃɔ́	> kɔ̄ʃɔ́	*küsho*	'tall'
f.	kɔ̄-	+	vɛ̋	> kɔ̄vɛ̋	*küve*	'good'

Base on the above categories, adjective in the language can be further highlighted into different classes of adjective on the basis of their semantic domains and properties as suggested by Dixon (1982). Kapfo (2005) adopted this description of adjective in his classification of adjective in Khezha, a language belonging to same language family of Chokri which also share close affinities structurally. In referent to the semantic domain properties, the adjective in the language is further classified into following categories:

257. Age:

a.	bɛ̄ʃǐ	*beshi*	'old'
b.	nātsí	*natsi*	'young'
c.	kɔ̄sǎ	*küsa*	'new'
d.	kɔ̄gwɔ̋	*kügwü*	'old'
e.	mɔ̄nɔ́	*müno*	'young'
f.	mɔ̄kǎ	*müka*	'aged/mature'

258. Dimension:

a.	ɲɛ̄	*nye*	'big'	f.	ɲǐ	*nyi*	'small'
b.	tsə́	*tsü*	'little'	g.	tsá	*tsa*	'less'
c.	ʃɔ̄	*sho*	'long'	h.	dzə́	*dzü*	'short'
d.	pə̋	*pü*	'fat'	i.	ʧɛ̋	*ce*	'thin'
e.	mɔ̄jɔ́	*müyo*	'wide'	j.	mɔ̄ɹə́	*müre*	'narrow'

259. Physical Properties:

a. mɵ̄tɵ̄ *mütü* 'hard'   f. mɵ̄nə̀ *münü* 'soft'
b. mɵ̄swí *müswi* 'heavy'   g. mɵ̄dɹɔ̄ *müdro* 'light'
c. mɵ̄kɔ̌ *müko* 'cold'   h. ʧĩ *chi* 'hot'
d. ŋù *ngu* 'sweet'   i. khɹɔ̄ *khro* 'sour'
e. lɵ̄ *lü* 'warm'   j. khù *khu* 'bitter'

260. Colour:

a. mɵ̄ɹɛ́ *müre* 'red'   e. zɵ̄ *zü* 'dark'
b. mɵ̄ʒɔ̀ *müjo* 'green'   f. mɵ̄hɵ̌ *mühü* 'yellow'
c. tɵ̀ *tü* 'black'   g. pɵ̄ *pe* 'grey'
d. mɵ̄gá *müga* 'white'   h. tɵ̀mɵ̄zɵ̄ *tümüzü* 'blue'

261. Human Prosperity:

a. úɹɔ̀ *uro* 'jeaous'   e. kɵ̄nə́ *künü* 'happy/joy'
b. mɵ̄ɹhɵ̌ *mürhe* 'generous'   f. ʒɔ̀sù *josu* 'rude'
c. kɵ̄mɵ̄kɔ̌ *kümüko* 'proud'   g. ʒɔ̀vɛ̃́ *jove* 'kind'
d. mɵ̄tsɛ̃́ *mütse* 'clever'   h. dzɵ̄sù *dzüsu* 'ugly'

262. Value:

a. vɛ̃́ *ve* 'good'   e. sù *su* 'bad'
b. mɵ̄tsə̀ *mütsü* 'pure'   f. nɵ̄ *ne* 'rich'
c. mɵ̄kɹɛ́ *mükre* 'poor'   g. mɵ̄tsɛ̃́ *mütse* 'clean'
d. tìvɛ̃́ *tive* 'delicious'   h. thĩ́ɲ̃vɛ̃́ *thinve* 'excellent'

263. Speed:

a. távɛ̃́/tá *tave/ta* 'fast'   e. ɹɵ̄kɹí *rükri* 'quick'
b. ɹɵ̄lɛ̌ *rüle* 'slow'   f. mɵ̄zɛ́ *müze* 'early'
c. mɵ̄nū *münu* 'late'   g. mɵ̄tā *müta* 'let go'
d. mhɛ̃̌ *mha* 'sudden'   h. kɹɔ̄kɹə̀ *krokrü* 'slow (clam)'

264. Position:

a. ɹɵ̄kɹə́ *rükrü* 'high'
b. ɹɵ̄nú *rünu* 'short (distance)'
c. thɵ̄zà *thüza* 'right'
d. thɵ̄vɛ́ *thüve* 'left'
e. ɹɵ̄nú *rünu* 'low'
f. ɹādɹ̀ *radi* 'far'

4.4.9.2. Degree of Adjectives

The degree of adjective in the language can be categorized into (a) Absolute/Positive degree (b) Comparative degree (c) Superlative degree. The formation of the different category of comparison are given under the following table:

Positive		Comparative		Superlative	
vɛ̋	'good'	vɛ̋-kū	'better'	kɘ̄-vɛ̋-thɔ́	'best'
sù	'bad'	sù-kū	'worsen'	kɘ̄-sù-thɔ́	'worst'
mɘ̄tsɘ̀	'pure'	mɘ̄tsɘ̀-kū	'purer'	kɘ̄-mɘ̄tsɘ̀-thɔ́	'purest'
nɛ́	'rich'	nɛ́-kū	'richer'	kɘ̄-nɛ́-thɔ́	'richest'
tá	'fast'	tá-kū	'faster'	kɘ̄-tá-thɔ́	'fastest'
ɹɘ̄lɛ́	'slow'	ɹɘ̄lɛ́-kū	'slower'	kɘ̄-ɹɘ̄lɛ́-thɔ́	'slowest'
ɹɘ̄kɹí	'quick'	ɹɘ̄kɹí-kū	'quicker'	kɘ̄-ɹɘ̄kɹí-thɔ́	'quickest'
mɘ̄zɛ́	'early'	mɘ̄zɛ́-kū	'early'	kɘ̄-mɘ̄zɛ́-thɔ́	'earliest'
ʃɔ̄	'tall'	ʃɔ̄-kū	'taller'	kɘ̄-ʃɔ̄-thɔ́	'tallest'
mɘ̄ɹhɛ̌	'kind'	mɘ̄ɹhɛ̌-kū	'kinder'	kɘ̄-mɘ̄ɹhɛ̌-thɔ́	'kindest'
mɘ̄tsɛ̋	'clever'	mɘ̄tsɛ̋-kū	'more clever'	kɘ̄-mɘ̄tsɛ̋-thɔ́	'most clever'
ɲɛ̄	'big'	ɲɛ̄-kū	'bigger'	kɘ̄-ɲɛ̄-thɔ́	'biggest'
ɲí̋	'small'	ɲí̋-kū	'smaller'	kɘ̄-ɲí̋-thɔ́	'smallest'
mɘ̄kɔ̌	'cold'	mɘ̄kɔ̌-kū	'colder'	kɘ̄-mɘ̄kɔ̌-thɔ́	'coldest'

Table 4.18: Degree of Comparison in Chokri

i. Positive degree

The positive degree of adjective is formed by a single lexical and the item remains unmarked. It modifies the noun by following in a sentence. This is illustrated in the following examples (265)-(267).

265. *Azo-no Asa ce ve*
ɛ̋zɔ̄-nɔ̄   āsɛ̋   ʧɛ́   **vɛ̋**
Azo.NOM   Asa   DAT   good
'Azo is better than Asa.'

266. *A ganyon n ganyo ce su*
ā-gāɲɔ́-n̄   n̄-gāɲɔ́   ʧɛ́   **sù**
my-curry-NOM your-curry   DAT   bad
'My curry is worse than your curry.'

267. *Rütsi dzü rüde dzü ce mütse*
ɹɘ̄tsī   dzɔ́   ɹɘ̄dɛ̄   dzɔ́   ʧɛ́   **mɘ̄tsɛ̋**
stream water   river   water   DAT   pure
'Stream water is purer than river water.'

From sentence (265)-(267), we see the positive adjective occurring in sentence construction. The construction give us the following structure in the language:

NP1+ nominative > NP2 > DAT > ADJECTIVE

The positive degree of adjective can be reduplicated but this cannot occur in every absolute word. Some of the reduplicated positive degree of adjective found in the language are given in the following table:

Positive degree	Reduplicated form
mɨ̄kɔ̌ 'cold'	mɨ̄kɔ̌~kɔ̌ 'cold again'
mɨ̄sá 'clean'	mɨ̄sá~mɨ̄sǐ 'clean'
kɨ̄ŋù 'sweet'	kɨ̄ŋù~ɲù 'sweet-sweet'
kɨ̄ʃɔ́ 'long'	kɨ̄ʃɔ́~ʃɔ́ 'long'
kɨ̄ɲí̋ 'small'	kɨ̄ɲí̋~ɲí̋ 'small'

Table 4.19: Reduplicated Form of Positive Degree

ii. Comparative degree

The comparative degree of adjective is marked by *-kū* which indicates 'higher' or a 'better' degree. The marker *-kū* is a bound morpheme which occurs in the suffixal position of the adjective forming a comparative adjective form. The occurrence in a sentence construction exemplified in the following sentences (268)-(270):

268. *Azo-no Asa ce ve ku*
    ä́zɔ̄-nɔ̄   āsä̋   ʧɛ́   **vɛ̋-kū**
    Azo-NOM   Asa   DAT   good-COMP
    'Azo is better than Asa.'

269. *A ganyon n ganyo ce suku*
    ā-gāɲɔ̌-n̄   n̄-gāɲɔ̋   ʧɛ́   **sù-kū**
    my-curry-NOM your-curry   DAT   bad-COMP
    'My curry is worser than your curry.'

270. *Rütsi dzü rüde dzü ce mütseku*
    ɹɨ̄tsī   dzɔ́   ɹɨ̄dɨ̄   dzɔ́   ʧɛ́   **mɨ̄tsɛ̋-kū**
    stream   water   river   water   DAT   pure-COMP
    'Stream water is purer than river water.'

The above sentence (268)-(270) gives us the following structure:

NP1 + nominative > NP2 > DAT > ADJECTIVE + comparative degree

All the comparative degree of adjective in the language can be partially reduplicated. The bound morpheme of the comparative degree -kū is reduplicated. The reduplicated comparative form of adjective is shown under the following table:

Comparative form	Comparative marker	Reduplicated form
vɛ̋kū 'better'	-kū	vɛ̋kū~kū 'more better'
sùkū 'worsen'	-kū	sùkū~kū 'more worsen'
mɔ̄tsɔ̄kū 'lazier'	-kū	mɔ̄tsɔ̄kū~kū 'more lazier'
nɛ́kū 'richer'	-kū	nɛ́kū~kū 'more richer'
távɛ̋kū 'faster'	-kū	távɛ̋kū~kū 'more faster'
ɹɔ̄lɛ́kū 'slower'	-kū	ɹɔ̄lɛ́kū~kū 'more slower'

Table 4.20: Reduplicated Comparative Forms of Adjective

iii. Superlative degree

The superlative degree of adjective is marked by -thɔ́. The marker -thɔ́ is a bound morpheme occurring in a suffixal position indicating 'highest' degree. It is also necessary to note that when the superlative marker -thɔ́ occurs, the attributive -kɔ̄ always occurs in the prefix position of the root word forming the superlative form. The occurrence in the sentence is illustrated in the following:

271.
   a. kɔ̄+vɛ̋+thɔ́   >   kɔ̄vɛ̋thɔ́   'best'
      ATTR.good.SUP

272.
   a. kɔ̄+ʃɔ́+thɔ́   >   kɔ̄ʃɔ́thɔ́   'longest'
      ATTR.long+SUP

273.
   a. kɔ̄+tsá+thɔ́   >   kɔ̄tsáthɔ́   'least'
      ATTR+less+SUP

The superlative construction in the language implies the highest level of degree and there is no higher distinct of comparison than that of superlative construction. The occurrence of superlative construction in the language is illustrated in the following (274)-(276).

274. *Hanyi dolü pu kümütsetho*
hī-ɲí   dɔ̀lə̄   pū   **kə̄-mə̄tsə́̃-thɔ́**
this-DL between   S/he   ATTR-clever-SUP
'S/he is the cleverest between the two.'

275. *Nagami dolü Ata mha künetho*
nàgā-mí   dɔ̀lə̄   ātă   mhā   **kə̄-nɛ́-thɔ́**
naga-people among   ata   thing ATTR-rich-SUP
'Ata is the richest among the Naga.'

276. *Anu-no pu zümiko dolü kümütsetho*
ā-nū-nɔ̄   pū   zə̃́mī-kɔ̄   dɔ̀lə̄   **kə̄-mə̄tsì-thɔ́**
my-child-NOM S/he friend-PL   among   ATTR-obedient-SUP
'My child is the most obedient among his/her friends.'

The above sentence (274)-(276) gives us the following sentence structure:

NP1> NP2 > ATTR + ADJECTIVE + superlative

The superlative degree of adjective cannot occur or cannot be used in sentence construction when the dative case marker -*ʧɛ̃́* is used in the sentence construction. This is illustrated in the following (277)-(278):

277. *Azo-no Asa ce küvetho*
* ə̋zɔ̄-nɔ̄   āsə̋   ʧɛ̃́   **kə̄-vɛ́-thɔ́**
Azo-NOM   Asa   DAT   ATTR-good-SUP
'Azo is better than Asa.'

278. *A ganyon n ganyo ce küsutho*
* ā-gāɲɔ̋́- n̄   n̄-gāɲɔ̋́   ʧɛ̃́   **kə̄-sù-thɔ́**
my-curry-NOM   your-curry DAT   ATTR-bad-SUP
'My curry is worse than your curry.'

However, in this type of sentence construction, if the number marker follows the object and the word *dɔ̀lə̄* meaning 'between/among' can be used to substitute the dative marker, the sentence becomes grammatical. This is illustrated in the following example (279)-(280).

279. *Azo Asa nyi dolü küvetho*
ə̋zɔ̄   āsə̋   ɲí   dɔ̀lə̄   **kə̄-vɛ̃́-thɔ́**
Azo   Asa   DL   between ATTR-good-SUP
'Between Azo and Asa, Azo is better.'

280. *A gayo n ganyo nyi dolü küsütho*

ā-gɔ̄ŋɔ̌	n̄-gāŋɔ̌	**ɲí**	**dɔ̀lɜ̄**	**kɜ̄-sù-thɔ́**
my-curry-NOM	your-curry	DL	between	ATTR-bad-SUP

'Between my curry and your curry, mine is worst.'

Like the comparative degree, all the superlative degree of adjective in Chokri can be partially reduplicated. The superlative degree marker *-thɔ́* is reduplicated. The reduplicated superlative form is shown under the following table:

Superlative form	Superlative marker	Reduplicated form
kɔvɛthɔ 'best'	-thɔ	kɔvɛthɔ~thɔ 'best of the best'
kɔʃɔthɔ 'longest'	-thɔ	kɔʃɔthɔ~thɔ 'longest of the longest'
kɔtsathɔ 'least'	-thɔ	kɔtsathɔ~thɔ 'least of the least'

Table 4.21: Reduplicated superlative forms of adjective

4.4.10. Case System

Dixon (1994) draws distinction on grammatical marking between languages where the first grammatical marking directly reflects on the meaning of sentence whether the action is purposeful or accidental. This type of grammatical marking is called *semantically based marking* of the argument of verbs. On the other hand, he termed the other type of grammatical marking as prototypical which is *syntactically based marking* where the verb used will always marked in the same way whether the action is purposeful or accidental. In reference to the two distinctions of grammatical marking made by Dixon, Chokri exhibits the later type of grammatical marking which is syntactically based marking system. Dixon further labels this category of syntactic base marking system having either ergative, absolutive, nominative and accusative case system. So based on the grammatical marking system, we can assumed that Chokri have either ergative-absolutive or nominative-accusative case system. Dixon (1994) further develop the use of three primitive relations symbol which according to him is syntactically universal to all languages. They are:

S - intransitive subject

A - transitive subject

O - transitive object

While the NPs were assigned with different symbols, based on the actions of the verb, the S, A and O in the language were assigned different semantic roles. S-role is assigned in reference to the activity while A-role and O-role are assigned in reference to the syntactic relation of A and O relation with each other.

Based on the three primitive relations, the structure of occurrence in Chokri where S marks the intransitive subject, A marks the transitive subject and O marks the transitive object while each entity is assigned different semantic roles is illustrated using the following examples:

281. S (agent)
   Vekho-no ngo
   vĕkhɔ́-nɔ̄   ŋɔ̋
   vekho-NOM   saw
   'Vekho saw.'   (intransitive)

282. A (agent)   O (theme)
   Vekho-no Ato ngo
   vĕkhɔ́-nɔ̄   ātɔ̀-Ø   ŋɔ̋
   vekho-NOM   Ato-ACC   saw
   'Vekho saw Ato.'   (transitive)

Dixon (1994) further categorized three basic possibilities to distinguish A and O for a transitive clause and the marking of S in an intransitive clause. This possibilities are:

   i.   S = O (absolutive), A different (ergative)- an ergative system.
   ii. S = A (nominative), O different (accusative)- an accusative system.
   iii. A, S and O all different – this is a 'three way' or 'tripartite' system.

4.4.10.1. Nominative-Accusative
        In Chokri, the S, A and O can be distinguished by the use of case marking the head NP in transitive and intransitive construction. The marking of S and A in the language is the same where both can be marked by *-nɔ̄* and omitted as well while the marking of O is zero or unmarked. Incorporating with the above three ways of distinguishing, Chokri is found to follow the second type of case marking system where the S=A (nominative), O is different so the language falls under accusative system. The occurrence of case in the language is shown in the following:

283. S

 Khrüvo-no rükho
 khɹɪ̃ṽɔ́-nɔ̄ **ɹə̄khɔ̄**
 khrüvo-NOM cough
 'Khruvo coughed.'

284. A   O

 Khrüvo Khrüzo vü
 khɹɪ̃ṽɔ́   khɹɪ̃z̃ɔ̄   **vɪ̃́**
 khrüvo   khrüzo   beat
 'Khruvo beat Khruzo.'

285. S
 I ta
 ɪ̃́-Ø   tā
 1SG-NOM bite
 'I bite.'

286. A   O
 I Khrüzo ta
 ɪ̃́-Ø   khɹɪ̃z̃ɔ̄-Ø tā
 1SG-NOM khruzo-ACC bite
 'I bit Khruzo.'

287. S
 I n ta
 ɪ̃́-n̄   tā
 1SG-NOM bite
 'I bite.'

288. A   O
 I n Khrüzo ta
 ɪ̃́-n̄   khɹɪ̃z̃ɔ̄-Ø tā
 1SG-NOM khruzo-ACC bite
 'I bit Khruzo.'

The S-NP and A-NP is optionally marked by nominative case *-nɔ* and *-n* in the suffix position while the O-NP is always unmarked and have zero realization by the accusative marker. The nominative marker *-nɔ/-n* in both the S-NP and A-NP can be dropped. This occurrence is illustrative in the above sentences. The markedness and unmarkedness of nominative does not change the sense or reference of the sentence or the activity of verb in the sentence. This marking system is followed in both animated and non-animated category of word class. The

other nominal categories or verbal categories does not play much role in determining the case system of the language.

Based on the above syntactically based marking system and its discussions, the case system of Chokri follows nominative-accusative case system. The order of S-NP in an intransitive construction is it occurs on the left branch preceding the verb while the order of A and O is A-NP precedes O-NP in a transitive constructions. The S-NP and A-NP behave the same and can be treated the same way. The nominative case follows the S-NP and A-NP as an inflection in the suffix position. Both S-NP and A-NP can have zero realization which is optional but O-NP have zero realization which is obligatory.

4.4.10.2. Genitive/Possessive

Genitive and possessive in the language is marked by three markers which are *-ne* /nɛ̆/, *-zā* and *-zü* /zə̄/. The first marker *-nɛ̆* encompasses the description of affinal relationship as well as possessive between the A-NP and O-NP. It also expressed the possession of S-NP in a sentence structure. Genitive *-nɛ̆* is a bound morpheme which follows the subject argument. The occurrence of genitive marker *-nɛ̆* in the language is illustrated in the following:

289. *Akho-ne zu*
     ākhɔ́-**nɛ̆**   zū
     akho-GEN   mother
     'Akho's mother.'

290. *Apo-ne nyoko vo*
     ā-pɔ̄-**nɛ̆**   ɲɔ̀-kɔ̄   vɔ́
     my-father-GEN in-law.PL   came
     'My father's in-laws came.'

291. *Azu-ne ramiko ki*
     ā-zú-**nɛ̆**   ɹāmī-kɔ̄   kí
     my-mother-GEN   villager-PL   came
     'My mother's villagers came.'

The genitive *-nɛ̆* can occurs only with the animate forms in the subject position and when the subject is followed by animate object in the object position. It cannot occur when the object in a transitive construction is of inanimate form (293)-(295). The marker cannot occur with other animate form apart from human description. This is illustrative in the following:

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292. *Acemi ne po vo*
ā-tʃɛ́mī-**nɛ̌**   pɔ̄   vɔ́
my-wife-GEN   father came
'My wife's father came.' (with animate (human) in object)

293. *Acemi ne lakhɔ ve*
*ā-tʃɛ́mī-**nɛ̌**   lākhɔ̄ vɛ̋
 my-wife-GEN bag   good
'My wife's bag is good.' (inanimate form in object)

294. *Azu ne ze jo*
*ā-zú-**nɛ̌**   zɛ̄   ʒɔ́
 my-mother-GEN   mechete   big
'My mother's machete is big.' (inanimate form in object)

295. *Azu ne vɔ nyi*
*ā-zú-**nɛ̌**   vɔ̀   ɲí̋
 my-mother-GEN   pig   small
'My mother's pig is small.' (other animated form in object)

It is also found in the language that the genitive marker *-nɛ̌* can occur with the personal pronouns under that condition that only when the pronoun is followed by question words while the sentence is making a reference to the future. This occurrence is shown in the following illustration:

296. *I ne dibi to ra*
í̋-**nɛ̌**   díbī-tɔ̀   ɹā
1SG-GEN   what-FUT   Q
'What shall I do?'

297. *Pu ne dibi to ra*
pū-**nɛ̌**   díbī-tɔ̀   ɹā
S/he-GEN   what-FUT   Q
'What shall he do?'

298. *Puko ne dibi to ra*
pūkɔ̄-**nɛ̌**   díbī-tɔ̀   ɹɑ̄
3PL-GEN   what-FUT   Q
'What shall they do?'

The second marker *-za* is more vibrant in its usage than the other two markers. The *-za* marker express possessions in terms of a person's properties or belongings or shares. It can mark both the A-NP and O-NP in a sentence. The occurrence of *-za* as possessive marker is illustrate in the following:

299. *Akho za lüsi*
ākhɔ́-**zā**   lɔ̄sí̋
Akho-POSS   book
'Akho's book.'

300. *Asa noko za pro*
āsá̋   nɔ́kɔ̄-zā   pɹɔ̋
Asa   2PL-POSS   hut
'Asa's hut.'

301. *Ave po za mhürü*
āvɛ̋   pɔ̄-zā   mhɔ̄ɹɔ̄
Ave   father-POSS   spectacle
'Ave father's glass.'

It is interesting to note that when the sentence in marked by genitive or possessive marker or when the sentence is making reference to possessions, the nominative marker cannot occur in the sentence. The phenomena of this occurrence is highlighted in the following examples:

302. *Akho ne zu*
ākhɔ́-**nɛ̌**   zú
Akho-GEN   mother
'Akho's mother.'

303. *Akho no ne zu*
*ākhɔ́-**nɔ̄-nɛ̌**   zú
Akho-NOM-GEN   mother
'Akho's mother.'

304. *Akho za lüsi*
ākhɔ́-**zā**   lɔ̄sí̋
Akho-POSS   book
'Akho's book.'

305. *Akho no za lüsi*
*ākhɔ́-**nɔ̄-zā**   lɔ̄sí̋
Akho-POSS   book
'Akho's book.'

When the genitive/possessive marker is dropped and the sentence is still in reference to possession, the nominative marker cannot occur in that sentence construction. This could be because of the fact that there is pragmatic role in the sentence construction. But when

genitive/possessive is drop and verb is added after the object, the nominative can occur. This is shown in the following:

306.   *Akho no lüsi*
        *ākhɔ́-**nɔ̄**   lɔ̄sí̋
        Akho-NOM   book
        'Akho's book.'

307.   *Akho no lüsi phi*
        ākhɔ́-**nɔ̄**   lɔ̄sí̋   phī
        Akho-NOM   book   read
        'Akho read a book.'

As mentioned earlier, the genitive marker *-nɛ̌* cannot occur with inanimate entities (293)-(295) but unlike *-nɛ̌*, the possessive marker *-za̠* can occur with both animate and inanimate entities (308)-(310). This occurrence in the language is shown in the following illustrations:

308.   *Azu za   ze   jo̠*
        ā-zú-**za̠**   zɛ̄   ʒɔ
        My-mother-POSS   mechete   big
        'My mother's machete is big' (with inanimate object)

309.   *Acemi za lakhɔ ve*
        ā-ʧɛ́mī-**za̠**   lākhɔ̄   vɛ̋
        My-wife-POSS bag   good
        'My wife's bag is good.' (with inanimate object)

310.   *Azu za vɔ nyi*
        ā-zú-**za̠**   vɔ̀   ɲí̋
        My-mother-POSS   pig   small
        'My mother's pig is small.' (other animate object)

Possessive marker *-za̠* can also occur with different categories of pronoun with the exception that it cannot occur with 1st person singular *í̋* 'i' (311). It can also occur with question words if the question word is occurring in the A-NP position and O-NP position of the sentence (321)-(322). The occurrence is highlighted in the following illustrations:

311. *I za khwü ba*
*ǐ́-zā   khwə̀ bá
1SG-POSS   shawl have
'I have a shawl.' (cannot occur with -i)

312. *Aza khwü ba*
ā-zā   khwə̀ bá
1SG-POSS   shawl have
'I have a shawl.' (with 1st Person)

313. *Pu za khwü ba*
pū-zā   khwə̀ bá
S/he-POSS   shawl have
'S/he have a shawl.' (with 2nd Person)

314. *Uko za khwü ba*
ūkɔ̄-zā   khwə̀ bá
They-POSS   shawl have
'They have a shawl.' (with 3nd Person)

315. *Mihu za ngo mo*
mì-**hù-zā**   ŋɔ̋ mɔ̀
people-some-POSS   saw NEG
'Some people are yet to get theirs.' (with indefinite pronoun)

316. *Shode hi mütü za zo*
ʃɔ̄dɛ́ hī   **mə̄tɔ́-zā-zɔ̄**
road   this   everyone-POSS.ADV
'This road belongs to everyone.' (with indefinite pronoun)

317. *Thünopü hi za lakho*
thə̄nɔ́-pə́   **hī-zā**   lākhɔ̄
girl-FEM   this-POSS   bag
'This girl's bag.' (with demonstrative pronoun)

318. *Thüma tsü za ba mo*
thə̄mà **tsə̀-zā**   bá   mɔ̀
person that-POSS   have   NEG
'There is none for that person.' (with demonstrative pronoun)

319. *Lüsi hi athoa-za*
lə̄sǐ hī   **āthɔ́ā-zā**
book this   myself-POSS
'This book belongs to myself.' (reflexive pronoun)

320.   *Prüsa tsü puthopu za*
        pɹɨ́sá   tsɘ̀   **pūthɔ́pū-zā**
        money that   himself/herself-POSS
        'That money belongs to herself/himself.' (reflexive pronoun)

321.   *Sopü za ra*
        sɔ́pɘ̀-zā⁻   ɹā
        who-POSS   Q
        'Whose is it?' (with question word)

322.   *Dipü za company ra*
        dípɘ̀-zā   kɔ̄mpání   ɹā
        which-POSS   company   Q
        'Which company is it?' (with question word)

The possessive marker *-zə̄* usage is limited to senior citizen as this marker is not found to be in used or not familiar by younger section of people. This marker *–zə̄* can be used as a substitute to the marker *-zā*. The marker *–zə̄* can occur as a substitute to *-zā* when personal pronoun is used and with the S-NP of the language.

4.4.10.3. Oblique Case Marking

The core case marking system in Chokri is discussed under case system. With that, the focus now shifted to the different oblique case marking system found in the language. This types of oblique case includes dative, locative, allative, ablative, comitative, instrumental and benefactive. This category of cases are discussed under the following:

4.4.10.3.1. Dative Case

Dative case is marked by the suffix *-ce* /ʧɛ́/. The marker usually marks the indirect object in the language expressing or carries the meaning of the subject being the recipient or ownership of something. The dative *-ʧɛ́* is a bound morpheme which follows the object. In a transitive construction, the dative *-ʧɛ́* occurs with the O-NP while in intransitive construction, it can occur with the S-NP. The maker *-ʧɛ́* can also function as a postposition indicating the meaning for the English word 'from'. The usage of *-ʧɛ́* in the language is illustrated under the following sentences (323)-(327):

323.   *Asa ce khiyi*
        āsá-**ʧɛ́**   khíjì
        Asa-DAT   took
        'Took from Asa.'

324. *Pu ce ngoyi*
pū-**ʧɛ́** ŋɔ́jì
S/he-DAT found
'Found from him.'

325. *Asa Ave ce lüsi khiyi*
āsǎ āvɛ̃́-**ʧɛ́** lɘ̄sɪ́ khíjì
Asa Ave-DAT book took
'Asa took a book from Ave.'

326. *Akho Ane ce prüsa thüpoyi*
ākhɔ́ ắnɛ̄-**ʧɛ́** pɹɘ́sǎ thɘ̄pɔ̀jì
Akho Ane-DAT money borrowed
'Akho borrowed money from Ane.'

327. *Atso po Asü ce po*
ātsɔ̌ pɔ́ āsɘ́-**ʧɛ́** pɔ́
Atso let Asü-DAT tell
'Atso told Asü.'

With the occurrence of *-ʧɛ́* in the above sentences, the subject receive the role of recipient. The dative marker can also occur with different pronominal but like the genitive/possessive case, dative cannot occur with the 1st person singular *ǐ* (329). This could be because of the fact that the pronoun *ǐ* cannot occur in the O-NP argument position. This occurrence is illustrated in the following:

328. *I Ato ce vo*
í ātɔ̀-**ʧɛ́** vɔ́
1SG Ato-DAT went
'I went to Ato.'

329. *I ce Ato vo*
*ǐ̋-**ʧɛ́** ātɔ̀ vɔ́
1SG-DAT Ato went
'Ato came to me.'

4.4.10.3.2. Locative Case

The locative case in Chokri is express by the marker *-lü* /lɘ̄/ occurring as a case inflection marking the object in the suffix position. The locative *-lɘ̄* is also use in different syntactic relation having different grammatical expression such as feminine marker and postposition. Locative *-lɘ̄* points out the location to the S-NP and A-NP while marking the O-

NP in a sentence. It can conveys the location to both the speaker and the recipient inclusively and exclusively. The usage of locative case is illustrated in the following (330)-(333):

330. *Asa-no Dimapur lü lü*
āsá̋-nɔ̄   dìmāpūɪ-**lɔ̄**   lə̀
Asa-NOM   dimapur-LOC went
'Asa went to Dimapur.'

331. *Ave-no thüra lü prüte*
āvɛ̋-nɔ̄   thə̄ɹá-**lɔ̄**   pɹə̄-tɛ́
Ave-NOM   field-LOC   went-PRSPRF
'Ave went to the field.'

332. *Khresa-rüliko tüsürü lü khu thizü*
khɹɛ̄sa-ɹə̄lí-kɔ̄   tə̄sə̄ɹə́-**lɔ̄**   khű   thízə́
boy-girl.PL   Tüsürü-LOC Fish fishing
'The youths are fishing in Tüsürü.'

333. *Thevüdzü-no thevü kro lü ba*
thɛ̄və̀-dzə̌-nɔ̄   thɛ̄və̀   kɪɔ́-**lɔ̄**   bá
chicken-egg-NOM   chicken   nest-LOC   have
'The egg is in the Chicken nest.'

The postpositional marker *-yo* /jɔ̄/ can also function as a locative marker expressing the location of a noun which is above another noun. The occurrence in the language is illustrated using the following examples:

334. *Nza lüsida table yo ba*
n̄-zā   lə̄sída̋ tēbēl-**jɔ̄**   bá
you-POSS   book   table-LOC   have
'Your book is on the table.'

335. *Lakho küjo-o bus pilü yɔ khamaho*
lākhɔ̄ kə̄-ʒɔ́-ɔ̄   bās   pīlə̌-**jɔ̄**   khàmà-hɔ̄
bag   ATTR-big-DEF bus   top-LOC   kept-INDC
'The big bag is kept on top of the bus.'

In the above sentences (334)-(335), the *-jɔ̄* as in 'tēbēl-jɔ̄' and 'pīlə̌-jɔ̄' marked the location of the *lə̄sída̋* 'book' and *lākhɔ̄* 'bag'. It marks the location of A-NP indicating that the location of the said NP is above something.

The locative *-jɔ̄* can be simplified or shorten and appear as *-ɔ̄* which carries the same syntactic and grammatical function. The occurrence of *-ɔ̄* is nothing more than a substitute of

-jɔ̄ is a different pragmatic situation. The two marker *-jɔ̄* and *-ɔ̄* expresses the location of both close and far proximity. The occurrence of the two marker is illustrated in the following:

336. *Müra vo ceyo ba*
    mə̄ɹā   vɔ́   ʧɛ́-**jɔ̄**   bá
    bird   came   house-LOC   have
    'The bird is on the house'   (with -jɔ)

337. *Müra vo ce-o ba*
    mə̄ɹā   vɔ́   ʧɛ́-**ɔ̄**   bá
    bird   came   house-LOC   have
    'The bird is on the house'   (with -ɔ)

338. *Kümhü tüjɔ bayo*
    kə̄mhə́   tə̄-**jɔ̄**   bā-jɔ̄
    cloud   sky-LOC   have-HAB
    'The cloud is on the sky'   (with -jɔ)

339. *Kümhü tü-ɔ bayo*
    kə̄mhə́   tə̄-**ɔ̄**   bā-jɔ̄
    cloud   sky-LOC   have-HAB
    'The cloud is on the sky.'   (with -ɔ)

4.4.10.3.3. Comitative Case

Comitative case in the language is marked by a morpheme **-zü** /zə̋/. Comitative *-zə̋* also functions as a postposition expressing the meaning 'with'. The comitative case in the language describe companionship between NPs in transitive and ditransitive sentence construction. The occurrence is illustrated in the following examples:

340. *I pu zü prü to*
    ǐ   pū-**zə̋**   pɹə̄-tɔ̀
    1SG   him/her-COM   went-FUT
    'I will go(field) with him/her.'

341. *I Ana li Anyi nyi zü ba*
    ǐ   ānā   lī   āɲí-ɲí-**zə̋**   bá
    1SG   aunt   and   uncle-DL.COM stay
    'I stay with my aunt and my uncle.'

342. *Thevü-no uneko zü vote*
    thēvə̀-nɔ̄   ūnɛ̆-kɔ̄-**zə̋**   vɔ̆-tɛ́
    chicken-NOM   chick-PL.COM   came-PRSPRF
    'The chicken came with the chicks.'

343.   *Apo azu zü thüra prüte*
āpɔ̄   āzú-**zɔ̋**   thə̄ɹá   pɹə̄-tɛ́
father mother-COM   field   went-PRSPRF
'My father went to the field with my mother.'

In the above illustrations (340)-(343), the NPs in both the subject and the object are engage in the same activity when there is comitative case marking the sentence. The comintative case always mark the object in O-NP order occurring in the suffix position. It can also occur with different pronominal categories. As mentioned earlier, comitative case in Chokri is expressed with the marker *-zɔ̋* expressing accompaniment or comitative relationship between NPs.

4.4.10.3.4. Instrumental Case

Instrumental case in Chokri is marked by a morpheme *pö* /pə̄/ which follows the object or the O-NP argument in a sentence construction. The marker indicates a sense of accomplishments or something what is done using the marker as a tool or instrument. Instrumental *pɔ̄* is also a postpositional marker carrying the English meaning 'with'. The occurrence in the language is illustrated under the following:

344.   *Akho kütsüpü müra küsa*
ākhɔ́   kɵ̄tsɵ̌   **pɔ̄**   mə̄ɹā   kɵ̄sā
Akho   stone   INST   bird   shot
'Akho shot a bird with stone.'

345.   *Azo bekhri pü avü*
ắzɔ̄   bɛ̄khɹí   **pɔ̄**   ā-vɔ̋
Azo   knuckle   INST   me-beat
'Azo hit me with his knuckle.'

346.   *Asa mürü pü sü khro ba*
āsắ   mə̄ɹɔ̌   **pɔ̄**   sɔ́   khɹɔ̌-bá
Asa   axe   INST   wood   split-PORG
'Asa is splitting wood with an axe.'

347.   *Velü ube pü mha münyi yo*
vɛ̋lɔ̄   ūbē   **pɔ̄**   mhā   mə̄ɲí-jɔ̄
Velü   hand   INST   things wash-HAB
'Velü wash things with her hand.'

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As mentioned earlier, instrumental case describe the activity of A-NP by marking the O-NP. In the above illustrations (344)-(347), we can see the instrumental *pɔ̄* following the object describing and informing an achievement done by subject.

4.4.10.3.5. Benefactive Case

Benefactive case is marked by *na* /-ná/. Benefactive -ná can also function as a postposition indicating the meaning 'because/cause/for'. This marker is used on referent to the NP it marked being the receiver of benefits. Interestingly, the benefactive can follow the S-NP, A-NP and O-NP in a sentence construction. The occurrence of benefative case in the language is illustrated in the following:

348. *Apo na ve mo*
āpɔ̄ **ná** vɛ̋ mɔ̀
father BENF good NEG
'It's bad for my father.'

349. *I azu na lüsi phiyi zü*
ï̄ āzú **ná** lɔ̄sí̋ phīji̋-zɔ́
1SG mother BENF book read-PROG
'I am studying because of my mother.'

350. *I acekro na anü*
ï̄ ā-ʧɛ̃-kɪɔ̄ **ná** ā-nɔ́
1SG my-house-group BENF my-happy
'I am happy for my family.'

351. *Akho-no Ave na müre ba*
ākhɔ́-nɔ̄ āvɛ̋ **ná** mɔ̄ɹɛ̀-bá
Akho-NOM Ave BENF work-PROG
'Akho is working for Ave.'

352. *I pu na alü kümüje*
ï̄ pū **ná** ā-lɔ̄ kɔ̄mɔ̄ʒɛ̋
1SG S/he BENF my-inside worried/tired
'I am worried because of him/her.'

The Benefactive marker **-***ná* can occur with different categories of nouns in subject and object position. It can occur with different pronominal categories and different question words. The occurrence is illustrated in the following:

353. *I pu na lüsi phi ho*
ǐ   pū   **ná**   lɨ̄sǐ   phī-hɔ̄
1SG   him/her   BENF   book   read-INDC
'I studied because of him/her.'   (with pronominal)

354. *Hi na pova ho*
hī   **ná**   pɔ́-vá-hɔ̄
this   BENF   told-PROG.INDC
'I told you because of this.'   (with demostrative)

355. *No sopü na kra ba ra*
nɔ̌   sɔ́pɘ̀   **ná**   kɹà-bá   ɹā
you   who   BENF   cry-PROG   Q
'Who are you crying for?'   (with question word in object position)

356. *Dipü na noko vo zü ra*
dɨ́pɘ̀   **ná**   nɔ̄-kɔ̄ vɔ́-zɘ́   ɹā
what   BENF   you-PL came-PROG   Q
'What are you guys here for?'   (with question word in subject position)

When the benefactive occurs in the S-NP and A-NP position, the nominative marker follows the benefactive *-ná* in the subject position. This is shown in the following illustration:

357. *Ana na no vo mote*
ā-nā-**ná**-nɔ̄   vɔ̌-mɔ̀-tɛ́
my-aunt-BENF-NOM   came-NEG.PRSPRF
'Didn't come because of my aunt.'

358. *Dipü na no vo mo ra*
dɨ́pɘ̀-**ná**-nɔ̄   vɔ̌   mɔ̀   ɹā
my-aunt-BENF-NOM   came NEG Q
'Why didn't you come?'

4.4.10.3.6. Allative Case

Allative is marked by *-ce* /ʧɛ́/. It is also used in dative case however the difference between the two is its syntactic functions. The marker *-ʧɛ́* as in dative case denotes the meaning 'from' or receiving while the marker *-ʧɛ́* as in allative denotes location of an action which is taking place in a close proximity or nearby. The occurrence of allative in the language is illustrated in the following examples:

359. *Gari Chozuba ce rütute*
    gāɹí ʃɔ̄zúbā-**ʧɛ́**   ɹɜ̄tù-té
    vehicle Chozuba-ALL fall-PRSPRF
    'The vehicle fell near Chozuba.'

360. *Tükho Rünguzumi tsa ce metho tüvɛ*
    tɜ̄khɔ́ ɹɜ̄ŋúzúmī   tsɐ̋-**ʧɛ́**   mēthɔ̀ tɵ̋-vɛ̋
    tiger   runguzumi   forest-ALL   cow   kill-AFF
    'The tiger killed a cow near Runguzu forest.'

361. *Azo ce ce shode ve mo*
    ɐ̋zɔ̄   ʧɛ́-**ʧɛ́**   ʃɔdɛ̌   vɛ̋   mɔ̀
    Azo   house-ALL   path   good NEG
    'The path near Azo's house is bad.'

The allative case is also marked by *co* /ʧɔ/ which is a bound morpheme expressing a sense of direction or carrying the meaning 'towards/side' by indicating that the object is in close proximity. The occurrence in the language is illustrated in the following examples:

362. *Asadzü-o congress co vate*
    ā-sádzɵ̋-ɔ̄   kɔ̀ŋɹēs-**ʧɔ̄**   vá-té
    my-younger brother-DEF   congress-ALL support-PRSPRF
    'My younger brother support Congress.'

363. *Tha Chozu co tülüku bave*
    thá   ʃɔ̄zú-**ʧɔ̄**   tɵ̋-lɜ̄-kū   bá-vē
    today Chozu-ALL   weather-warm-COMP have-AFF
    'Today the weather is warmer towards Chozu.'

364. *Cedzü thüza co hi aza*
    ʧēdzɵ̌ thɜ̄zá-**ʧɔ̄**   hī   āzā
    earth right-ALL   that mine
    'The land towards the right is mine.'

4.4.11. Nominalization

The nominalizer in Chokri is *kɜ̄-*. It occur as a bound morpheme nominalizing verb class and adjectives in the language. Nominalization in the language occur by means of prefixation process. The prefixation process happens when the nominalizer occurs before the root word. The process of nominalization is illustrated in the following:

365. Nominalizer + Verb root   > Nominal form

a.	kɹ̄	va	'erased'	> kɹ̄vá̋	*küva*	'eraser'
b.	kɹ̄	zə	'sleeping'	> kɹ̄zə̀	*küzü*	'sleep'
c.	kɹ̄	mətha	'teach'	> kɹ̄mɹ̄thä̋	*kümütha*	'teacher'
d.	kɹ̄	ɹəgɹ	'steal'	> kɹ̄ɹɹ̄gɔ̀	*kürügo*	'thief'

366. Nominalizer + Adjective root   > Nominal form

a.	kɹ̄	ŋu	'sweet'	> kɹ̄ŋù	*küngu*	'sweetness'
b.	kɹ̄	khɹɔ	'sour'	> kɹ̄khɹɔ́	*kükhro*	'sourness '
c.	kɹ̄	məsa	'clean'	> kɹ̄mɹ̄sá	*kümüsa*	'cleanliness'
d.	kɹ̄	məkɔ	'cold'	> kɹ̄mɹ̄kɔ̋	*kümüko*	'coldness'
e.	kɹ̄	sɔ	'dry'	> kɹ̄sɔ́	*küso*	'dryness'

Nominalization in the language takes place through the process of derivation where this process of nominalization is classified into different categories. Those categories are discussed under the following:

4.4.11.1. Agentive Nominalization

Agentive nominals are formed in the language by nominalizing the verb form with the nominalizer *kɹ̄-*. The nominal occurs in the prefix position of a lexical item as a bound morpheme. This form is illustrated in the following illustrations:

367. *Tha küphineko votsomote*
thá   **kɹ̄**-phí-nɛ́-kɔ̄   vɔ̋-tsɔ̄-mɔ̀-tɛ́
today   NOMZ-read-children-PL   come-complete-NEG.PRSPRF
'Today all the student did not come.'

368. *Puko küshoce ba*
pūkɔ̄   **kɹ̄**-ʃɔ́-ʧɛ́-lɹ̄   bá
they.PL   NOMZ-ask-house-LOC have
'They are in prayer house.'

4.4.11.2. Nominalization in Adjective

When the nominalizer *kɹ̄-* is compounded to the adjective roots, the compounded form becomes the attributive forms. The nominalizer occurs in the prefix position in an attributive form. This is illustrated in the following:

369.   *Pu thüma küsu*
       pū   thɘ̄mà **kɘ̄**-sù
       S/he   person NOMZ-bad-ATTR
       'S/he is a bad person.'

370.   *Pu künemi*
       pū   **kɘ̄**-nɛ́-mī
       S/he   NOMZ-rich-person-ATTR
       'S/he is a rich person.'

The nominalizer *kɘ̄-* also follows the adjective root in the language. In such cases, the nominalizer follows the adjective root which is followed by tense, deictic and definitive. This is illustrated in the following:

371.   *Pu thüma suküto bi*
       pū   thɘ̄mà sù-**kɘ̄**-tɔ̀   bi
       S/he   person bad-NOMZ.FUT   like
       'S/he looks like a bad person.'

372.   *Pu nekətsümi*
       pū   nɛ́-**kɘ̄**-tsɘ̌-mī
       S/he   rich-NOMZ.DM.person
       'S/he is one rich person.'

4.5. Verb

4.5.1. Structure

    The structure of verb in Chokri carries complex features. It gives different kind of expression like action, state and processes. Depending on the kind of expression, the verb gets inflectional features where it can be inflected with tense, aspect and mood. The main verbs are modified by different verbal participles in the form of affixes. Verb forms in the language are monomorphemic and polymorphemic. Base on this, the verb form are categorizes into two forms; simple and derivative verb forms.

4.5.1.1. Simple Verb

    Simple verb form in the langauge are monosyllabic in nature. The lexical item is made up of one root word. The simple verb in the language are illustrated in the following:

373.

a.	bɔ̄	*bo*	'cage'	a.	bá	*ba*	'have'
b.	bá	*ba*	'sit'	b.	bə̀	*bü*	'boil'
c.	bɛ̋	*be*	'wearing shawl'	c.	bì	*bi*	'possessed'
d.	bī	*bi*	'similar'	d.	dá	*da*	'cut'
e.	dɘ̄	*dü*	'throw'	e.	gà	*ga*	'sharp bite'
f.	hɔ̄	*ho*	'dug'	f.	hɘ̄	*hü*	'steam'
g.	hɛ̄	*he*	'plough'	g.	hū	*hu*	'chase'
h.	kɔ̀	*ko*	'glue'	h.	kà	*ka*	'jump'
i.	là	*la*	'pour'	i.	lɘ̄	*lü*	'plant'
j.	mä́	*ma*	'dreamt'	j.	mà	*ma*	'grow'
k.	nɔ̀	*no*	'breast feed'	k.	pɔ̀	*po*	'dripping'
l.	pá	*pa*	'pick'	l.	pɘ̋	*pü*	'carry'
m.	ɹɔ̀	*ro*	'tied'	m.	ɹá	*ra*	'pluck'
n.	sɔ̀	*so*	'calculate'	n.	sā	*sa*	'die'
o.	tʃɔ́	*co*	'hire'	o.	tʃɔ̋	*co*	'wake'
p.	tʃɔ̄	*co*	'wrestle'	p.	tá	*ta*	'run'
q.	tɛ̄	*ta*	'cultivate'	q.	vä́	*va*	'distroy'
r.	vɛ́	*ve*	'cut (tree)'	r.	zɘ̋	*zü*	'pierce'
s.	ʒɔ́	*jo*	'bless'	s.	ʒɛ̀	*je*	'slice (cut)'

4.5.1.2. Complex Verb

Complex verbs in the langauge are formed by means of derivation. The derived verbs are polysyllabic in nature. Verb gets derived by compounding one root with two or more affixes to form a verb form. This is illustrated in the following constructions:

374. VR+V>V

a.	kɘ̄	+	sɘ̋ 'punch'	> kɘ̄sɘ̋	'ready'
b.	kɘ̄	+	ɲī 'laugh'	> kɘ̄ɲī	'laughing together'
c.	kɘ̄	+	khɔ̀ 'smoke'	> kɘ̄khɔ̀	'separate'
d.	kɘ̄	+	dà 'paste'	> kɘ̄dà	'practice'
e.	kɘ̄	+	kɔ̀ 'hatch'	> kɘ̄kɔ̀	'glued'

375. Causative+V >V

a.	mɘ̄	+	thà 'stand'	> mɘ̄thà	'standing'
b.	mɘ̄	+	thä̋ 'point'	> mɘ̄thä̋	'tasting'
c.	mɘ̄	+	ɲǐ 'laugh'	> mɘ̄ɲǐ	'desire'
d.	mɘ̄	+	dà 'paste'	> mɘ̄dà	'lying'
e.	mɘ̄	+	kɹà 'cry'	> mɘ̄kɹà	'crying'

376. V+Suffix>V

a.	thí̋ 'do'	+	tɔ̀ 'future'	> thí̋tɔ̀	'will do'
b.	thí̋ 'do'	+	lhɔ̀ 'negation'	> thí̋lhɔ̀	'will not do'
c.	thí̋ 'do'	+	tɛ́ 'perfective'	> thí̋tɛ́	'finished'

4.5.2. Classification of Verb

Verbs in can be classified into different categories base on different semantic domains in the language. The different semantic verb includes verbs of action, verbs of motion, verb of stative, verbs of cognition, verbs of ingestion, verbs of collocation, verbs of processes, verbs of communication, verbs of sounds etc. This different categories of verbs are described and illustrated in the following:

4.5.2.1. Action Verb

Verb of actions are one of the most common types of verb forms found in the language. All the action verb can take verbal reciprocal forms by adding the prefix 'kə'. The will be further discussed in the reciprocal section. Some of the common action verbs used by the community is given below:

377.

a.	kɹà	*kra*	'cry'	g.	kɹa̋	*kra*	'drink'
b.	ɲī	*nyi*	'laugh'	h.	pɔ́	*po*	'tell'
c.	pə́	*pü*	'lift'	i.	phī	*phi*	'count'
d.	pɹə̀	*prü*	'give'	j.	tɔ̋	*to*	'burn'
e.	tə̋	*tü*	'catch'	k.	thɔ̋	*tho*	'write'
f.	thi̋	*thi*	'doing'	l.	zə̀	*zü*	'sleep'

4.5.2.2. Motion Verb

Motion verbs in Chokri indicates direction of activities or expresses activities of going somewhere which can take a person from point A to point B. Some of the verbs of motion found in the language are given below:

378.

a.	də̄	*dii*	'throw'	g.	gù	*gu*	'crawl'
b.	kà	*ka*	'jump'	h.	lə̀	*lii*	'enter'
c.	lɛ̋	*le*	'climb'	i.	lhī	*lhi*	'leap'
d.	pɹə́	*prii*	'fly'	j.	tá	*ta*	'run'
e.	tà	*ta*	'walk'	k.	tsɔ̄	*tso*	'reach'
f.	vɔ̋	*vo*	'come'	l.	vɔ́	*vo*	'go'

4.5.2.3. Stative Verbs

Stative verbs express reasons or state or describe characteristics of something. Some of the stative verbs are highlighted in the following sentences:

379.   *Pu ulü mükote*
       pū   ū-lə̄   **mə̄kɔ́-tɛ́**
       S/he   his-mind   cold-PRSPRF
       'His/Her mind is cold.'

380.   *Apotsa-no sate*
       āpɔ̄tsǎ-nɔ̄   **sā-tɛ́**
       grandfather-NOM   died-PRSPRF
       'My grandfather has died.'

381.   *Punyi dzüpo kükrete*
       pū-ɲí   dzə̄pɔ̄   **kə̄kɹɛ̄-tɛ́**
       S/he-DL   speech   differ-PRSPRF
       'Their speech differs.'

382.   *I lüsi tsü ba*
       ǐ   lə̄sǐ   tsə̀   **bá**
       1PL   book   that   have
       'I have that book.'

4.5.2.4. Collocation Verbs

Collocational verb forms are found in the langauge. Kuolie (2006) describe this verb form as the co-occurrence of such verbal forms and their associative nouns, which must co-occur. Some of the collocational verb forms found in the language are shown below:

383. Cut:

   a. dá   *da*   'cut by force or completely'
   b. phɹɔ̋   *phro*   'cut horizontally'
   c. ɹə̀   *rü*   'cut by going back and forth'
   d. zà   *za*   'cut at once or quickly'
   e. ʒɛ̀   *je*   'slice'

384. Wash:

   a. kə̄tù   *kütu*   'washing full body'
   b. khɹə̄   *khrü*   'washing leg/things'
   c. mə̄tə̀   *mütü*   'washing hand'
   d. phɹɔ̄   *phro*   'washing face'
   e. vā   *va*   'washing hair'

4.5.3. Types of Verbs

The language being a verb final language, the verb plays vital roles in expressing actions and different state of occurrences in the language. Verb in the language is classified into different types to bring out the structure of verbs. The different types of verbs in the language are discussed under the following:

4.5.3.1. Intransitive verbs

Intransitive constructions takes a subject and does not require an object in a sentence to perform or express actions. It takes one argument which is the subject. The construction of an intransitive sentence are illustrated in the following:

385.   *Azo-no kra*
        a̋zɔ̄-nɔ̄   kɹà
        azo-NOM   cry
        'Azo cried.'

386.   *Asa-no vo*
        āsá̋-nɔ̄   vɔ̋
        Asa-NOM   came
        'Asa came.'

387.   *I-no se*
        í̋-nɔ̄   sɛ̄
        1SL-NOM   shout
        'I shouted.'

388.   *Ato-no ngo*
        ātɔ̌-nɔ̄   ŋɔ̋
        Ato-NOM   saw
        'Ato saw.'

In an intransitive verb sentence constructions, the nominative case marker can be drop without changing the grammaticality of the sentence. This is illustrated in the following:

389.   *Azo kra*
        a̋zɔ̄   kɹà
        azo   cry
        'Azo cried.'

390. *I se*
      ''í   sɛ̄
      1SG   shout
      'I shouted.'

4.5.3.2. Transitive Verbs

In a transitive verb constructions, there are two NPs: the subject and the object. The verbal clause takes two arguments; one subject argument and one object arguments. Transitive constructions in Chokri is illustrated in the following:

391. *Azo-no Ane unü*
      ''ázɔ̄-nɔ̄   ''ánɛ̄   ūnə̄́
      Azo-NOM   Ane   like
      'Azo likes Ane.'

392. *Agu-no tsale thi*
      ''ágú-nɔ̄   tsālɛ̄   thí
      Agu-NOM   song   do(sing)
      'Agu sing song.'

393. *Sekho-no Kohima ki*
      sɛ̋khɔ́-nɔ̄   kɔ̀hīmā   kí̋
      Sekho-NOM   Kohima   came
      'Sekho came to Kohima.'

394. *Asa-no tüshi vü*
      āsá̋-nɔ̄   tɔ̄ʃĭ   vɔ̋́
      Asa-NOM   dog   beat
      'Asa beat the dog.'

In a transitive sentence construction, the sentence also behave the same as intransitive sentence in dropping the nominative case. It can drop the nominative case without affecting the grammaticality of the sentence. This is shown in the following constructions:

395. *Sato thüvo dokhri*
      sá̋tɔ̀   thɔ̄vɔ̀   dɔ̄khɹī
      Sato   pig   kill
      'Sato killed the pig.'

396. *Aga ga da*
      āŋǎ   gá   dá
      Anga   vegetable   forage
      'Anga foraged vegetables.'

203

4.5.3.3. Ditransitive Verbs

Ditransitive verb construction in Chokri takes two or more objects. The two objects are further categorized into direct object and indirect object. Ditransitive construction take three arguments; one subject argument and two object arguments.

397.   *Azo lüsida kha Asa prüsü*
āzɔ̄   lɤ̄sɨ́dà   khà   āsá̃   pɹɤ̀-sɤ́
Azɔ   book   give   Asa   give-COMPL
'Azo gave a book to Asa.'

398.   *Ane li Ave nyi tha lüva shoba*
ắnɛ́   lī   āvɛ̃́-ɲí   thǎ   lɤ̄vā   ʃɔ́-bá
Ane   CON   Ave-DL   food   cook-PROG
'Ane and Ave are cooking food today.'

The order of the verbal constructions follows the order of the constituents Agent/Subject-Indirect Object-Direct Object-Verb or Agent/Subject-Direct Object-Indirect Object-Verb. The two order of the verbs are illustrated in the following sentences:

399.   *Ato-no*   *shoyi*   *pü*   *ace*   *poba*
ātɔ̀-nɔ̄   ʃɔ̄jí   pɤ̀   ā-ʧɛ́   pɔ́-bá
Ato-NOM   message   one   my-DAT   tell-PROG
'Ato told me a message.'

400.   *Ato-no*   *ace*   *shoji*   *pü*   *poba*
ātɔ̀-nɔ̄   ā-ʧɛ́   ʃɔ̄jí   pɤ̀   pɔ́-bá
Ato-NOM   my-DAT   message   one   tell-PROG
'Ato told me a message.'

4.5.4. Tense

Chokri exhibits future and non-future basic types of tense distinctions. The past tense in the language is unmarked. It is realised by the speaker through sub-conscious and pragmatics means. The present tense in the language is also unmarked. However unlike the past tense which uses pragmatic condition to determine past tense, the usage of some auxiliary verbs do indicates the probability of the language showing a sense of present tense. But this types of hyphothesis is clearly based on assumptions as there in no given facts to support the claimed. This phenomena will be elaborate in the later part of the discussion.

The future tense in the language is marked by the bound morpheme -*to* /tɔ̀/. The future marker always follows the main verb occurring in the suffix position. The following table illustrate the marked and unmarkedness of tense in the language:

Tense	Past	Present	Future
	Ø	Ø	-tɔ̀

Table 4.22: Tense in Chokri

4.5.4.1. Past Tense

As mentioned, the language does not have any marker marking the past tense. This is further illustrated in the following examples:

401.   *I lüva ti*
        í   lə̄vā   tìØ
       1SG   food   ate
       'I ate food.'

402.   *No ca kra*
       nɔ̋   ʧa   kɪaØ
       2SG   tea   drank
       'You drank tea.'

403.   *Vekho vo*
       vĕkhɔ́   vɔ́Ø
       Vekho went
       'Vekho went.'

404.   *Ato-no kra*
       ātɔ̌-nɔ̄   kɪàØ
       ato-NOM   cried
       'Ato cried.'

As illustrated in the above illustration (401)-(404), the past tense remains unmarked -Ø. The verb occurring in the final position of the word order carries the grammatical expression of the event and time without having any affixes or markers to indicate past tense. But we can make out that the sentence (401)-(404) are in past tense construction.

4.5.4.2. Present Tense

Like the past tense, the present tense in the Chokri is unmarked. The present tense itself is represented by the verb forms with no affixes or markers marking the tense. This occurrence is illustrated in the following:

405.   *I-no lüva ti ba*
ı̈́-nɔ̄   lɔ̄vā   tì-Ø-bá
1SG-NOM   food   eat-PROG
'I am eating food.'

406.   *Pu-no tivi pe va*
pū-nɔ̄   tíví   pɛ̃́-Ø-vá
3SG-NOM   television   watch-PROG
'S/he is watching television.'

In the above illustration (405)-(406), the present tense in the language is shown unmarked -Ø. It is vital to note that the suffix *-bá* and *-vá* following the verb are aspect marker and not tense marker as one can easily mistook them for tense.

To further support that stand that the language doesn't have present tense, one can look into sentence in the language with non-verbal structure. Example:

407.   *No-no natsiku*
nɔ̌-nɔ̄   nātsí-kū
2SG-NOM   younger-COMP
'You are younger.'

408.   *Ato-no lüsi küphimi*
ātɔ̀-nɔ̄ lɔ̄sí   kɔ̄-phí-mī
Ato-NOM   book NOMZ-read-people
'Ato is a student.'

409.   *hihi-no   cephose*
hī~hī-nɔ̄   ʧɛ̃phɔ̀-sɛ̃́
this-DM.NOM   wild apple-fruit
'This is wild apple.'

From the above illustration (407)-(409), it is evident that there is no occurrence of present tense marker while the context of the sentences are in present tense. If *-bá* and *-vá* can occur as present tense marker, we should see them marking the sentences in the above ilustrations but this is not the case.

4.5.4.3.   Future Tense

Future tense is marked by *-to* /tɔ̀/. It does not only mark the future but it can also express and describe determination and a sense of willingness. The usage in the language is illustrated in the following:

410.   *I lüva tito*
       ǐ   lɔ̄vā   tì-**tɔ̀**
       1SG   food   eat-FUT
       'I will eat food.'

411.   *I ca krato*
       ǐ   ʧá   kɹ̃á-**tɔ̀**
       1SG   tea   drink-FUT
       'I will drink tea.'

412.   *Anu südo voto*
       ānū   sɔ̄dɔ̄   vɔ̌-**tɔ̀**
       anu   tomorrow   come-FUT
       'Anu will come tomorrow.'

413.   *Pu hilü pheto*
       pū   hīlɔ̄   phɛ̃́-**tɔ̀**
       3SG   here   come-FUT
       'S/he will come here.'

As stated earlier, future tense in Chokri follows the verb base form. However, this is not always the case. The negation marker *-lho* /lhɔ̀/ can occur after the verb while the future marker *-to* /tɔ̀/ follows the negation. This is shown in the following illustrations:

414.   *Puko lüva tilhoto*
       pūkɔ̄   lɔ̄vā   tì-**lhɔ̀-tɔ̌**
       they   food   eat-NEG-FUT
       'They will not eat food.'

415.   *Anu südo vo lhoto*
       ānù   sɔ̄dɔ̄   vɔ̌-**lhɔ̀-tɔ̌**
       anu   tomorrow   come-NEG-FUT
       'Anu will not come tomorrow.'

416.   *Pu hilü phe lhoto*
       pū   hīlɔ̄   phɛ̃́-**lhɔ̀-tɔ̌**
       3SG   here   come-NEG-FUT
       'S/he will not come here.'

When the negation -*lhɔ*̀ntervenes between the root verb and the future marker, the tone of the future marker -*tɔ*̀ changes from register tone (low) to contour tone (falling rising) *tɔ*̆. When this phenomenon of tone shifting happens, there future markers express doubt or apprehension. The negation marker - *lhɔ*̀ can also function as a morpheme which gives future references, however, this will be further discussed under negation'.

The occurrence of negation marker -*lhɔ* before the future marker -*tɔ* cannot happen when the first person singular and plural inclusive personal pronoun occurs in the subject position of a sentence construction. This is shown in the following illustrations:

417. *I lüva ti lhotɔ*
      *ǐ   lə̄vā   tì-**lhɔ**̀**-tɔ**̆
      1SG   food   eat-NEG-FUT
      'I will not eat food.'

418. *Uko lüva ti lhotɔ*
      *úkɔ̄   lə̄vā   tì-**lhɔ**̀**-tɔ**̆
      we   food   eat-NEG-FUT
      'I will not eat food.'

4.5.5. Aspect

Kapfo (2005) define aspect as category of verb denoting primarily the relation of the action or state to the passage of time, especially in reference to completion, duration, repetition, prediction and so on. In other word, aspect can be seen as a verbal category which marks the verb by indicating completion or distribution duration in a language.

The aspect system in Chokri can be determine by certain factors and elements. One of the elements influencing aspect marker is the change in tone which result in change of aspect marker. These phenomena will be discussed in the later part of the discussions.

Aspects in Chokri occur as a verbal affixes occurring in the suffix position of the main verb or verb root form. The description of the different aspect markers are provided and discussed under the following sub-heads:

4.5.5.1. Progressive Aspects -*ba* /bá/, -*va*/vá/, -*zü* /zə́/

There are three progressive aspect markers found in Chokri viz. -*ba* /bá/, -*va* /vá/ and -*zü* /zə́/. The occurrence in the language are illustrated under the following:

419. *Mace lüva tiba*
mātʃɛ̄   lɤ̄vā   tì-**bá**
Mace   food   eat-PROG
'Mace was eating food.'

420. *Mace lüva tiva*
mātʃɛ̄   lɤ̄vā   tì-**vá**
Mace   food   eat-PROG
'Mace is eating food.'

421. *Mace lüva tizü*
mātʃɛ̄   lɤ̄vā   tì-**zɔ́**
Mace   food   eat-PROG
'Mace is eating food.'

It is clear in the above illustrations (419)-(421) that the *-bá, -vá* and *-zɔ́* denotes progression by marking the verb. The distinction of the three aspect can be done through pragmatic rather than semantic. In the case of the progressive aspect marker *-bá* and *-vá*, the difference between the two can be drawn from the fact that *-bá* can carry the meaning 'have' and **-vá** cannot impart the same literal meaning. So one can argue or regard *-bá* as an auxiliary verb. But this interpretation is not concrete because the two aspect markers can always occur as free variation to each other without changing the meaning of the sentence.

The aspect *-zɔ́* have a clearer distinction comparing to the other two progressive aspect *-bá* and *-vá*. The two aspect indicates an event that is already happening and progressing, but the marker *-zɔ́* indicates an event that is happening but the level of progress is still at the very initial stage.

The order of different progressive markers in Chokri is that it does not always occur right after the main verb but it can also occur after the future tense maker which follows the main verb exhibiting V+TENSE+ASPECT pattern. The occurrence is illustrated as follows:

422. *Mace lüva titoba*
mātʃɛ̄   lɤ̄vā   tì-tɔ̌-**bá**
Mace   food   eat-FUT.PROG
'Mace will be eating food.'

423. *Mace lüva titova*
mātʃɛ̄   lɤ̄vā   tì-tɔ̌-**vá**
Mace   food   eat-FUT.PROG
'Mace will be eating food.'

424. *Mace lüva titozü*
    māʧɛ̄   lɔ̄vā   tì-tɔ̌-**zɔ́**
    Mace   food   eat-FUT.PROG
    'Mace will be eating food.'

When the progressive marker *-bá, -vá* and *-zɔ́* occurs with the future marker *-tɔ̀*, the tone of the future marker changes from register to contour tone. The change does not change the meaning in aspect however the change in tone indicate more accurate measures in the action denotes by the verb. This slight change is extremely minimal and it does not have any major changes in meaning. The construction is shown in the following illustration:

425. *Mace lüva tito*
    māʧɛ̄   lɔ̄vā   tì-**tɔ̀**
    Mace   food   eat-FUT
    'Mace will eat food.'

426. *Mace lüva titoba*
    māʧɛ̄   lɔ̄vā   tì-**tɔ̌-bá**
    Mace   food   eat-FUT.PROG
    'Mace will be eating food.'

427. *Mace lüva titova*
    māʧɛ̄   lɔ̄vā   tì-**tɔ̌-vá**
    Mace   food   eat-FUT.PROG
    'Mace will be eating food.'

428. *Mace lüva titozü*
    māʧɛ̄   lɔ̄vā   tì-**tɔ̌-zɔ́**
    Mace   food   eat-FUT.PROG
    'Mace will be eating food.'

In the above illustrations (425)-(428), illustration (425) shows that the future marker *-tɔ̀* occurs without progressive aspect. In this instance the *-tɔ̀* is in low tone. However, when the progressive aspect *-bá, -vá* and *-zɔ́* is added to future *-tɔ̌* in (426)-(428), the future marker changes its tone to fall rising. If the tone of the future *-tɔ̀* remain unchanged, the sentence becomes ungrammatical. This is shown in the following illustrations:

429. *Mace lüva tito*
    māʧɛ̄   lɔ̄vā   tì-**tɔ̀**
    Mace   food   eat-FUT
    'Mace will eat food.'

430. *Mace lüva titoba*
*mā͡ʧɛ́   lɜ̄vā   tì-tɔ̀-**bá**
Mace   food   eat-FUT.PROG
'Mace will be eating food.'

431. *Mace lüva titoba*
*mā͡ʧɛ́   lɜ̄vā   tì-tɔ̀-**vá**
Mace   food   eat-FUT.PROG
'Mace will be eating food.'

432. *Mace lüva titoba*
*mā͡ʧɛ́   lɜ̄vā   ti-tɔ̀-**zə**
Mace   food   eat-FUT.PROG
'Mace will be eating food.'

Ezung (2018) discussed the construction of *-bá* in Tenyidie which she claimed it to be the verb 'be'. She further stated that the verb *-bá* in Tenyidie does not occur with equational sentences, sentence with predicate adjective, sentence with adverb of time, sentence expressing comparisons, age and sentence expressing kingship relation. Keeping in mind the two languages sharing close affinity and also having the same marker for progressive aspect *-bá,* the following illustrations are made with reference from Ezung (2018) illustrations as to see whether Chokri also follows the same pattern in the sentence construction where *-bá* occurrence is reproduced in Chokri in the following examples.

Equational sentences:

433. *Pu-no daktor*
pū-nɔ̄   dāktɔ̄ɪ
3SG-NOM   doctor
'S/he is a doctor.'

Sentence with predicate adjective:

434. *Ave-no cü*
āvɛ̋-nɔ̄   ʧə̄
Ave-NOM   small
'Ave is small.'

Sentence with adverb of time:

435. *Nolü südo ho*
nɔ̄lə̋   sɜ̄dɔ̄-hɔ̄
wedding   tomorrow-INDC
'The wedding is tomorrow.'

Sentence expressing comparison:

436. *Küthü cü-o joku*
kə̄thə̄   tsə̀-ɔ̄   ʒɔ́-kú
walking stick   that-DEF   big-COMP
'That walking stick is bigger.'

437. *Küthü cü-o joku ba/va*
kə̄thə̄   tsə̀-ɔ̄   ʒɔ́-kū-bá/vá
walking stick   that-DEF   big-COMP.PROG
'That walking stick is bigger.'

Sentence expressing age:

438. *Anu-no bechü-te*
ānù-nɔ̄   bē̯tʃə̄-tɛ́
anu-NOM   old-PRSPRF
'Anu is old.'

Sentence expressing kinship relation:

439. *Ata-no Asa sazü-o*
ātǎ-nɔ̄   āsä̋   sázɤ̋-ɔ̄
Ata-NOM   Asa   younger brother-DEF
'Ata is Asa younger brother.'

It is clear that Chokri follows the same construction to Tenyidie except in the case of sentence expressing comparison. In sentence expressing comparison, the verb *-bá* and *-vá* can occur while it can also gets drop. Ezung (2018) further describe *-bá* in Tenyidie occurring as the verb 'be' only in sentence with locative adverb. However, in the case of Chokri *-bá* carries the meaning of the verb 'have' and also indicates progression in a sentence.

4.5.5.2. Present Perfect Aspect *-te* /tɛ́/, *-ta* /tá/
The present perfect aspect is marked by the bound morpheme *-tɛ́*. The marker gets inflected to the main verb in the suffix position. The occurrence of *-tɛ* as present perfect aspect marker is shown in the following:

440. *Mace lüva tite*
mā̄ʧɛ̄   lə̄vā   tì-**tɛ́**
Mace   food   eat-PRSPRF
'Mace is eating food.'

441. *Toto-no mha nete*
    tɔ́tɔ́-nɔ̄   mhā   nɛ́-**tɛ́**
    toto-NOM   thing rich-PRSPRF
    'Toto is rich.'

Like the progressive aspects, the present perfect aspect can follow the main verb as well as the future tense (442). The change in future tone just as it changes with progressive aspects also occurs in present perfect aspect (443). The said phenomena is illustrated in the following:

442. *Ave-no phülü votote*
    āvɛ̋-nɔ̄   phə̋lə̄ vɔ́-**tɔ́-tɛ́**
    ave-NOM   village went-FUT.PRSPRF
    'Ave is about to go to village.'

443. *Anga-no tsale thitote*
    āŋä̋-nɔ̄   tsālɛ̄ thí-**tɔ̌-tɛ́**
    anga-NOM   song   do-FUT.PRSPRF
    'Anga is about to sing.'

When the present perfect aspect *-tɛ́* occurs with the progressive aspect *-bá*, *-vá* and *-zə́*. The two compounded aspect becomes present perfect continuous aspect. This is shown in the following illustrations:

444. *Mace lüva tibate*
    māʧɛ̄ lə̄vā tì-**bá-tɛ́**
    Mace food eat-PRSCONT.PRF
    'Mace have been eating food.'

445. *Mace lüva tivate*
    māʧɛ̄ lə̄vā tì-**vá-tɛ́**
    Mace food eat-PRSCONT.PRF
    'Mace have been eating food.'

446. *Mace lüva tizüte*
    māʧɛ̄ lə̄vā tì-**zə́-tɛ́**
    Mace food eat-PRSCONT.PRF
    'Mace have been eating food.'

The marker *-tá* in Chokri can mark present perfect by occurring in the suffix position of the verb root. It can also function as the narrative marker in the language. The marker *-tá* indicates that is on the completed over a period or interpretation of something that occurred. The usage in the language is shown in the following:

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447. *Uko tülhe kataho*
úkɔ̄   tɔ̄lhɛ̃́   kà-**tá**-hɔ̄
our   business   loss-PRSPRF.INDC
'We lost our business.'

448. *Puko thi titaho*
pūkɔ̄   thì   tì-**tá**-hɔ̄
they   meat   eat-PRSPRF.INDC
'They ate the meat.'

449. *Pu krataho*
pū   kɹá-**tá**-hɔ̄
S/he   drink-PRSPRF.INDC
'S/he drank.'

In the above illustration (447)-(449), we can see that the present perfective *-tá* occurs simultaneously with indicative marker *-hɔ̄*. Without the indicative marker, the sentence doesn't make complete sense. This case is seen in transitive and intransitive construction.

However in more complex sentences consisting more than two arguments, the phenomena of the present perfective aspect occurrences in transitive and intransitive behaviour changes. It occurs with the verbal reciprocal *kɔ̄-* where the present perfective follows the nominalizer. Then the *-tá* marker is followed by numbers. This is further illustrated with the help of the following:

450. *Ato-no thüma vo mo kütako na unü mo ba*
ātɔ̀-nɔ̄   thɔ̄mà vɔ̌   mɔ̀   kɔ̄-**tá-kɔ̄**   ná   ūnɔ́   mɔ̀ bá
ato-NOM   peoplecome NEG   VR-PRSPRF.PL CONN happy NEG PROG
'Ato was unhappy because of those person who didn't turn up.'

451. *No vo kü-ta-ko kha a prü-va*
nɔ̌   vɔ̌   kɔ̄-**tá-kɔ̄**   khà   ā   pɹɔ̀-vǎ
You   came VR-PRSPRF.PL give   me   give-PROG
'Hand me those you've received.'

4.5.5.3. Past Perfect Aspect *-ve* /vɛ̃́/

Past perfect aspect is marked by *-vɛ̃́* occurring in the suffix position of the verb base form. The marker indicate's the meaning of something that is completely done. The usage of the marker in the language is shown in the following:

452.	*Mace sü veve*
mā̠ʧɛ́	sɘ̀	vɛ́-**vɛ̋**
Mace	tree	cut-PSTPRF
'Mace cut the tree.'

453.	*Mace-no sajo thi-ve*
mā̠ʧɛ́-nɔ̄	sā̠ʒɔ̋	thǐ-**vɛ̋**
Mace-NOM	punishment	do-PSTPRF
'Mace served the pusnishment.'

454.	*Mace-no züve*
mā̠ʧɛ́-nɔ̄	zɘ̀-**vɛ̋**
Mace-NOM	sleep-PSTPRF
'Mace slept.'

4.5.5.4. Habitual Aspect *-yo* /-jɔ̄/, *-o* /-ɔ̄/

Habitual aspect in the language is marked by the bound morpheme *-jɔ̄* which occurs in the suffix position of the verb base form. In some cases the marker *-jɔ̄* gets shorten into *-ɔ̄* and is used in marking habitual aspect. The *-ɔ̄* can also functions as the definitive but the difference between the two is the definitive *-ɔ̄* occurs with a head noun and the habitual *-ɔ̄* occurs with the verb root. There is no distinction between the habitual *-jɔ̄* and *-ɔ̄* as the later is simply a shorten form of the earlier. The occurrence of habitual aspect in the language is shown in the following illustrations:

455.	*Mace-no kükhu tiyo*
mā̠ʧɛ́-nɔ̄	kɘ̄-khù	tì-**jɔ̄**
Mace-NOM	ATTR-bitter	eat-HAB
'Mace eats bitter things.'

456.	*Mace-no zotho kra-o*
mā̠ʧɛ́-nɔ̄	zɔ̄thɔ̌	kɹɐ̋-**ɔ́**
Mace-NOM	rice beer	drink-HAB
'Mace drinks rice beer.'

457.	*Mace gari re-o*
mā̠ʧɛ́	gā̠ɹí	ɹɛ́-**ɔ́**
mace	vehicle	drive-HAB
'Mace drives vehicle.'

The habitual aspect *-jɔ̄/-ɔ̄* can take negation marker *mɔ̀* but it cannot take other negation like *-lhɔ̀* and cannot take future marker *-tɔ̀*. This is shown in the following illustrations:

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458. *Mace-no kükhu tiyomo*
māʧɛ́-nɔ̄   kɘ̄-khù   tì-**jɔ̄-mɔ̀**
Mace-NOM   ATTR-bitter   eat-HAB.NEG
'Mace don't eat bitter things.'

459. *Mace-no kükhu tiyo lho*
*māʧɛ́-nɔ̄   kɘ̄-khù   tì-**jɔ̄-lhɔ̀**
Mace-NOM   ATTR-bitter   eat-HAB.NEG
'Mace don't eat bitter things.'

460. *Mace-no kükhu tiyoto*
*māʧɛ́-nɔ̄   kɘ̄-khù   tì-**jɔ̄-tɔ̌**
Mace-NOM   ATTR-bitter   eat-HAB.FUT
'Mace will eat bitter things.'

4.5.5.5. Completion Aspect

Completion Marker -va /vǎ/

The completion marker is *-vǎ*. The bound morpheme *-vǎ* also function as the
progressive aspect but the difference between the two is the completion aspect *-vǎ* occurs in
higher tone than that of the progressive aspect *-vá*.

461. *No le shova*
nɔ̋   lɛ́   ʃɔ́-**vǎ**
You   pot   cook-COMPL
'You cook the food.'

The completion marker *-vǎ* can occur with imperative marker *-tɛ̄* but it is important to note that
it cannot occur with the present perfect aspect **-tɛ́** but it The difference between the present
perfect *-tɛ́* and imperative *-tɛ̄* is the difference in suprasegmental features where the present
perfect *-tɛ́* is labelled with high tone while the imperative *-tɛ̄* is labelled with mid tone. The *-vǎ*
marker cannot occur with imperative *-tɛ̄* if the personal pronoun is the subject position (464).
The different phenomena are illustrated in the following:

462. *Ano küsa celü vovate*
ắnɔ̄   kɘ̄să   ʧɛ́lɘ̄   vɔ́-**vǎ-tɛ̄**
Ano   dead   house   go-COMPL.IMP
'Ano go to the demise house.'

463. *No le shovate*
      nɔ̈́   lɛ́   ʃɔ́-**vǎ-tɛ̄**
      You   pot   cook-COMPL.IMP
      'You cook the food.'

464. *I lüsi kha pu prüvate*
      *ï̈́   lɛ̄sï̈́   khà   pū   pɹɘ̀-**vǎ-tɛ̄**
      I   book   gave   him/her   gave-COMPL.IMP
      'I gave the book to him/her.'

465. *I lüsi kha pu prüvaho*
      ï̈́   lɛ̄sï̈́   khà   pū   pɹɘ̀-**vǎ-hɔ̄**
      I   book   gave   him/her   gave-COMPL.INDC
      'I gave the book to him/her.'

When completion **-vǎ** is not followed by any marker which happens in most of the sentence construction with exception it can be followed by mood markers, the marker gives the interpretation of requesting to complete the action. It gives a sense of reference between present and future. However, it becomes difficult to draw the line between the two. The presence of mood marker like the indicative mood *-hɔ̄* following the completion marker *-vǎ* as in illustration (465) signifies that the speaker is referring to something that was already completed.

Completion marker-*sü* /sɘ́/
        Another completion aspect in Chokri is *-sɘ́*. The marker behaves and function like that of the completion marker *-vǎ* except it can occur with present perfect aspect *-tɛ́*. The marker *-sɘ́* appears to covey more meaning than that of the completion *-vǎ* such as voluntary, deliberate or request to complete something. The occurrence in the language is shown in the following:

466. *No cekha khakhrisü*
      nɔ́   ʧɛ́khǎ   khǎkhɹī-**sɘ́**
      you   door   open-COMPL
      'You open the door.'

467. *Pu khrühisü*
      pū   khɹɛ̄hì-**sɘ́**
      S/he   help-COMPL
      'Help him/her.'

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468.   *Azu po alüva kasü*
        āzú   pɔ́   ā-lɔ̄vā   ká̋-**sɔ́**
        mother let   me-food   put-COMPL
        'Let mother give my good.'

As mentioned earlier, there is a co-occurrence of -*sə́* and -*tɛ*. It is interesting to note that when completion aspect -*sə́* is used and is followed by present perfect marker -*té* and imperative -*tɛ̄*, the phenomena can generate two outcome. They are:

469.

    i)   sə́ + tɛ̄ = sə́tɛ̄   *süte*   (completion)
    ii)   sə́ + té = sə́té   *süte*   (present perfect aspect)

The change in the usage of -*tɛ* results only when it is preceded by the completion marker -*sə*. As illustrated in the above (469)-(i), when it occurs with the imperative -*tɛ* carrying the lower tone, the marker -*sə* functions as a completion marker. (469)-(ii) but when it occurs with the present perfect -*tɛ* carrying higher tone, the -*sə* also interprets present perfect. This is further illustrated in the following:

470.   *Vekho po kümüsesüte*
        vě̋khɔ́   pɔ́   kɛ̄-mɔ̄sɛ̋-**sə́-tɛ̄**
        Vekho let   NOMZ-inform-COMPL.IMP
        'Let Vekho share the information.'

471.   *Vekho po kümüsesüte*
        vě̋khɔ́   pɔ́   kɛ̄-mɔ̄sɛ̋-**sə́tɛ́**
        Vekho let   NOMZ-inform-PRSPRF
        'The information is shared by Vekho.'

472.   *Ato-no bible phisüte*
        ātɔ̌-nɔ̄   bàbɛ̄l   phī-**sə́-tɛ̄**
        Ato-NOM   bible   read-COMPL.IMP
        'Let Ato read the bible.'

473.   *Ato-no bible phisüte*
        ātɔ̌-nɔ̄   bàbɛ̄l   phī-**sə́tɛ́**
        Ato-NOM   bible   read-PRSPRF
        'Ato read the bible.'

4.5.5.6. Imperfective Aspect *-zho* /ʒɔ́/

The imperfective aspect is marked by *-ʒɔ̌*. The marker is a bound morpheme always occurring with the verbal reciprocal *-kɨ̄*. For some reason, it cannot follow any other words. The occurrence is illustrated in the following:

474. *Ato-no gari süyo küzho mi pü*
      ātɔ̌-nɔ̄   gā.ɪí   sɔ́-jɔ̄   kɨ̄-ʒɔ̌   mī   pɨ̀
      Ato-NOM   vehicle drive-HAB   VR-IMPF   person one
      'Ato is a person who drives car.'

475. *Asa-no tülhe-thüli thi-yo küzhomi*
      āsā́-nɔ̄   tɨ̄lhɛ́-thɨ̄lí   thí-jɔ̄   kɨ̄-ʒɔ̌-mī
      Asa-NOM   business~REDP   do-HAB   VR-IMPF-people
      'Asa is a person who does business.'

4.5.6. Mood
4.5.6.1. Indicative Mood

The indicative mood is marked by *-hɔ̄*. The marker is a bound morpheme occurring in the suffix position of the verb following the verb, tense and aspects. It is used when the speaker giving a statement or affirming an action which requires one's obligation or duty or involvement or. The occurrence is illustrated in the following:

476. *No mükho pütoho*
      nɔ̋   mɨ̄khɔ́   pɨ̀-tɔ̀-**hɔ̄**
      2SG   carry basket   carry-FUT.INDC
      'You will carry the basket.'

477. *Uko südo prütoho*
      úkɔ̄   sɨ̄dɔ̄   p.ɪɨ̄-tɔ̀-**hɔ̄**
      3SG   tomorrow   going (field)-FUT.INDC
      'We will go to field tomorrow.'

478. *Tha mhathoko thitsoteho*
      thǎ   mhāthɔ̀-kɔ̄   thí-tsɔ̄-tɛ́-**hɔ̄**
      today   work-PL   this-do-complete-PRSPRF.INDC
      'We have completed today's work.'

Indicative mood *-hɔ̄* can also follow negation *-lhɔ̀* expressing or affirming something that did not happen or something that will not be happening. Indicative mood follows the negation marker but when aspect marker occur in the sentence construction, the aspect follows the

negation and the indicative mood follows the aspects. In sentences with *-lhɔ̀* and *-hɔ̄* together, the indicative cannot take future tense as the negation *-lhɔ̀* can mark future to some extent. This is exemplified in the following:

479. *No mükho pülhoho*
 nɔ̆   mə̄khɔ́   pə̀-**lhɔ̀-hɔ̄**
 2SG   carry basket   carry-NEG.INDC
 'You will not carry the basket.'

480. *Uko südo prülhoho*
 úkɔ̄   sə̄dɔ̄   pɹ̄ə-**lhɔ̀-hɔ̄**
 3SG   tomorrow   going (field)-NEG.INDC
 'We will not go to field tomorrow.'

481. *Tha mhathoko thitso lhoteho*
 thǎ   mhāthɔ̀-kɔ̄   thí-tsɔ̄-**lhɔ̀**-té-**hɔ̄**
 today   work-PL   do-complete-NEG.PRSPRF.INDC
 'We have completed today's work.'

482. *No mükho pütolhoho*
 * nɔ̆   mə̄khɔ́   pə̀-**tɔ̀**-**lhɔ̀-hɔ̄**
 2SG   carry basket   carry-FUT.NEG.INDC
 'You will not carry the basket.'

The marker *-hɔ̄* can also follow negation *-mɔ̀* declaring something that is not going to happen. However, in this type of constructions, the negation *-mɔ̀* occurring with indicative **-hɔ̄** always occur with the future tense *-tɔ̀*. But with the occurrence of aspect marker following the negation *-mɔ̀*, the sentence can retain its grammaticality.

483. *No mükho pütomoho*
 nɔ̆   mə̄khɔ́   pə̀-**tɔ̌**-**mɔ̀**-**hɔ̄**
 2SG   carry basket   carry-FUT.NEG.INDC
 'You will not be carrying the basket.'

484. *Uko südo prütomoho*
 úkɔ̄   sə̄dɔ̄   pɹ̄ə-**tɔ̌**-**mɔ̀**-**hɔ̄**
 3SG   tomorrow   going (field)-FUT.NEG.INDC
 'We will not be going to field tomorrow.'

485. *Tha mhathoko thitso motɛho*
 thǎ   mhāthɔ̀-kɔ̄   thí-tsɔ̄-**mɔ̀**-té-**hɔ̄**
 today   work.PL   do-complete-NEG.PRSPRF.INDC
 'We could not complete the work today.'

486. *No mükho pümɔhɔ*
      *nɔ̋   mə̄khɔ́   pɔ̀-**mɔ̀-hɔ̄**
      2SG   carry basket   carry-NEG.INDC
      'You will not carry the basket.'

4.5.6.2. Obligative Mood

There are three obligative moods which are *-su* /sù/, *-mosu* /mɔ̄sù/ and *-mozosu* /mɔ̄zɔ̄sù/. The three obligative mood indicates the meaning 'must' and 'should'. The three moods also express negativity to some extend and the mood *-sù* can also signify 'bad'. The three mood markers follows the verb, are free morpheme and have grammatical functions. The usage of this mood in sentence constructions are illustrated in the following:

487. *No vo su*
      nɔ̋   vɔ́   **sù**
      2SG   come   OBL
      'You must/should not come.'

488. *No vo mosu*
      nɔ̋   vɔ́   **mɔ̄sù**
      2SG   come   OBL
      'You must/should come.'

489. *No vo mozosu*
      nɔ̋   vɔ́   **mɔ̄zɔ̄sù**
      2SG   come   OBL
      'You must/should come.'

The mood marker *-mosu* /mɔ̄sù/ and -mozosu /mɔ̄zɔ̄sù/ can take the nominalizer *kɘ̄-* in a sentence constructions without changing the meaning while when the mood marker *-su* takes the nominalizer *kɘ̄-,* the literal meaning of the lexical item changes from 'must/should not' into 'bad' but in the sentence construction, the meaning remains the same. This occurrences is illustrated in the following:

490. *Uko thi küsuko thito*
      úkɔ̄   thı̋   **kɘ̄-sù**-kɔ̄   thı̋-tɔ̀
      we   do   NOMZ-bad-PL   do-FUT
      'We will not do the bad things.'

491.   *Uko thi moküsuko thito*
       úkɔ̄   thī́   **mɔkɔ̄sù**-kɔ̄   thī́-tɔ̀
       we   do   must-PL   do-FUT
       'We will do what must be done.'

492.   *Uko thi mozoküsuko thito*
       úkɔ̄   thī́   **mɔ̄zɔ̄kɔ̄sù**-kɔ̄   thī́-tɔ̀
       we   do   must-PL   do-FUT
       'We will do what must be done.'

4.5.6.3. Dubitative Mood

The dubitative mood is *-tho* /thɔ/ which expresses 'doubt' or 'uncertainty'. It is a suffix bound morpheme which follows the verb. The marker also carry interrogative nature and can function as a question particle as it is always used by the speaker seeking information of his or her doubt. The usage of dibutative mood marker in sentence construction is illustrated in the following:

493.   *Pu phülü batho*
       pū   phɔ́lɔ̄   bá-**thɔ̄**
       S/he   village stay-DUB
       'Is S/he in the village?'

494.   *Küthi-o daru titho*
       kɔ̄-thí-ɔ̄   dàɹű   tì-**thɔ̄**
       NOMZ-pain-DEF   medicine   eat-DUB
       'Did the sick person eat medicine?'

The marker *-thɔ̄* can also follow tense, aspect and negation in a sentence construction. This is further illustrated in the following:

495.   *Nzu mükhwi tiyotho*
       ñ-zú   mɔ̄khwǐ   tì-jɔ̄-**thɔ̄**
       POSS-mother   bee   eat-HAB.DUB
       'Does your mother eat bee?'

496.   *Kümütha-o vototho*
       kɔ̄-mɔ̄thɑ̋-ɔ̄   vɔ́-tɔ́-**thɔ̄**
       NOMZ-teach-DEF   come-FUT.DUB
       'The teacher might come?'

497. *Kümütha-o votomotho*
kə̄-məthá̋-ɔ̄   vɔ́-tɔ́-mɔ̀-**thɔ̄**
NOMZ-teach-DEF come-FUT.NEG.DUB
'The teacher might come?'

There is another dibutative marker *-shi* /ʃí/ which indicates doubt with a reference of guessing. The marker *ʃi* is mostly used in interrogative sentences which expresses 'uncertainty'. The occurrence in the language is shown in the following sentence constructions:

498. *Pu upi va me mo shi*
pū ū-pí̋   vā mē̄ mɔ̀ **ʃí**
S/he his-head   wash or NEG DUB
'Did S/he wash his/her head or not?'

499. *Pu dipü thi shi*
pū dí̋pə̀ thí **ʃí**
S/he what do DUB
'What is S/he doing?'

4.5.6.4. Desiderative Mood

The desiderative mood in the language is *-nyi* /ɲī/ which expresses 'wants' or 'desire'. The marker is suffixal following the verb. It carries nature of future interpretation, precedes the negation and cannot occur with tense. The occurrence is illustrated in the following:

500. *Pu dzü kranyisa*
pū dzə́ kɹá̋-**ɲī**-sā
S/he water drink-DIS-want
'S/he wants to drink water.'

501. *Hako khu shotinyiba*
hākɔ̄ khű ʃɔ́-tì-**ɲī**-bá
We fish cook-eat-DIS.PROG
'We want to have fish.'

502. *I chozu vonyi*
í̋ ʧɔ̄zú   vɔ́-**ɲī**
1SG outside   go-DIS
'I want to travel outside.'

4.5.6.5. Capabilitive Mood

The capabilitivε mood is *-ve* /vɛ̃/ meaning 'can' expressing having the ability of possibility or potential. It occurs in the suffix position of the verb and can take nominalizer *kɘ̄-* in the prefix position. The occurrence of *-vɛ̃* is illustrated in the following:

503. *Pu lüsi thoyi ve*
      pū   lɘ̄sɪ̃   thɔ̃̀-jì-**vɛ̃**
      S/he   book   write-IMP.CAP
      'S/he can write book.'

504. *I thüvo gwiyi ve*
      ɪ̃   thɘ̄vɔ̀   gwɪ̃́-jì-**vɛ̃**
      I   pig   rear-IMP.CAP
      'I can rear pig.'

505. *Prüsa khasüyi küveko*
      pɹɘ́sɑ̃̀   khàsə́jì   kɘ̄-**vɛ̃**-kɔ̄
      money   give   NOMZ-CAP.PL
      'Those who can give money.'

506. *Thiyi küve sa*
      thɪ̃́jì   kɘ̄-**vɛ̃**   sá
      do   NOMZ-CAP   if
      'If can do it.'

4.5.6.6. Optative Mood

Chokri exhibits optative mood which is marked by the free morpheme *thɘ̄ɲī* indicating the speaker expressing wants and desire by means of blessing. The optative mood *thɘ̄ɲī* shares close affinity with desiderative mood marker *-ɲī* however the distinction between the two markers is *thɘ̄ɲī is* a free morpheme and *-ɲī* is a bound morpheme while *thɘ̄ɲī* expresses desire by means of blessings and *-ɲī* expresses wants and desire. The optative mood *thɘ̄ɲī* is mostly used by the elders to invoke blessings. The usage in the language is illustrated in the following:

507. *Anu, küve-o thi thünyi*
      ā-nū   kɘ̄vɛ̃́-ɔ̄   thɪ̃́   **thɘ̄ɲī**
      POSS-son   best-DEF   do   OPT
      'My son, may you be the best.'

508. *Urü küve-o thi thünyi*
ūɹə̄   kə̄vɛ̋-ɔ̄   thí̋   **thɔ̄ɲɪ̄**
luck   good-DEF   do   OPT
'May you have the best luck.'

509. *Nyepo-o po jopü n prü thünyi*
ɲɛ̄pɔ́-ɔ̄   pɔ́   ʒɔ́-pə̄   ń̄   pɹə̀   **thɔ̄ɲɪ̄**
owner-DEF   by   bless-give   you   give   OPT
'May the Lord bless you.'

4.5.6.7. Narrative Mood

There are three quotative moods found in Chokri. The markers are **-*she*** /ʃɛ̃/, *-we* /wɛ̄/ and *-ve* /vɛ̄/ where all the markers are bound morpheme occurring in the suffix position following the verb. The three markers can be precede by tense, aspect and negation as well. The markers describe or confirm the action of the verb with factual statement or declaration. The occurrence of narrative mood marker in a sentence construction is illustrated in the following:

510. *Pu phülü voteshe*
pū   phə̋lə̄   vɔ́-tɛ́-**ʃɛ̃**
S/he   village   go-PRSPRF.NAR
'S/he went to the village.'

511. *Pu phülü votewe*
pū   phə̋lə̄   vɔ́-tɛ́-**wɛ̄**
S/he   village   go-PRSPRF.NAR
'S/he went to the village.'

512. *Pü phülü voteve*
pū   phə̋lə̄   vɔ́-tɛ́-**vɛ̄**
S/he   village   go-PRSPRF.NAR
'S/he went to the village.'

Without the usage of future marker *-tɔ̀* in sentence constructions, the narrative mood can only describe something of the past event that has happened. However, with the usage of future tense, the interpretation of the sentence changes into interpretation of future references. This is illustrated in the following:

225

With future tense:

> 513. *Pu phülü votoshe*
> pū   phʉ̋lə̄   vɔ́-tɔ̀-ʃɛ̀
> S/he   village go-FUT.NAR
> 'S/he will go to the village.'

As mentioned earlier, the narrative mood can occur with tense, and negation. This occurrences with tense and aspect is shown in the above illustration (513). The occurrence with negation is illustrated in the following examples (514)-(516):

With negation:

> 514. *Pu phülü vomoshe*
> pū   phʉ̋lə̄   vɔ́-mɔ̀-ʃɛ̀
> S/he   village go-NEG.NAR
> 'S/he did not go to the village.'

> 515. *Pu phülü vomowe*
> pū   phʉ̋lə̄   vɔ́-mɔ̀-wɛ̄
> S/he   village went-NEG.NAR
> 'S/he did not go to the village'

> 516. *Pu phülü vomove*
> pū   phʉ̋lə̄   vɔ́-mɔ̀-vɛ̄
> S/he   village went-NEG.NAR
> 'S/he did not go to the village.'

4.5.7. Applicative Verbs

Applicative in Chokri function as an object adding or participant adding category to the event structured by the verb. The applicative in the language follows the verb root. The order of applicative formation in the language is:

Agent(S)> theme (O)> goal (V, Applicative) > others

>   A   O(theme)   V
> 517. *Pupo pune khrisüto*
> pū-pɔ̄   pū-nɛ̋   khɹí-sə́-tɔ̀
> his-father   his-pant   buy-OB.FUT
> 'His father will buy his pant.'

Agent(s)> goal (v, Applicative) > others

A   V

518.   *I shelesüto*
        ǐ   ʃɛ̃lɛ̆-sə́-tɔ̀
        I   sing-OB.FUT
        'I will sing.'

Applicative in the language can be further classified into benefactive, instrumental and comitative in the language. The different types are discussed under the following:

4.5.7.1. Benefactive

There are two benefactive apllicative found in Chokri where it can be further classified into self benefactive (SB) and other benefactive (OB). The self benefactive (SB) is marked by the marker -*ji* /jì/ which also function as imperative and same as adverbial particle but the adverbial have different segmental feature as the self benefactive marker occurs in lower tone to that of adverbial marker. The other benefactive marker is -*sü* /sə́/ which can also functions as a 'completion marker'. The occurrence of the two benefactive marker in the language are illustrated under the following:

Suffix -jì :

519.   *I ci khriyi*
        ǐ   ʧì   khɹǐ-jì
        1SG   meat   buy-SB
        'I bought meat.'

520.   *Puko phülü voyi*
        pūkɔ̄   phə̃́-lə̄   vɔ̌-jì
        they   village.LOC   came-SB
        'They came to the village.'

Suffix -sə́ :

521.   *Jisu ana sasü*
        ʒīsú   ā-ná   sā-**sə́**
        Jisu   my-for   die-BENF
        'Jesus died for me.'

522.   *Ami ga gosü*
        āmī   gá   gɔ̄-**sə́**
        uncle   vegetable   cook-BENF
        'S/he cook vegetable porridge.'

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523. *Azü-o sesü*
    ā-zɔ̋-ɔ̄   sɛ̄-**sɔ́**
    my-friend-DEF shout-BENF
    'My friend shouted.'

4.5.7.2. Instrumental

The post verbal suffix *-pü* /pɔ̄/ function as the instrumental applicative verb in Chokri. It can occur with dynamic verbs which expresses action. The marker can be used with the action verbs only when the transitivity of a sentence construction is in a transitive construction or di-transitive construction with two or more arguments. This occurrence is illustrated in the following sentences:

524. *Abi pensil khapü pu prü*
    ā-bí   pɛ̄nsı̋l   khà-**pɔ̄**   pū   pɹɛ̀
    my-brother   pencil   gave-INST   him/her   gave
    'My brother gave a pencil to him/her.'

525. *I tipü kümüre thi*
    ı̋   tì-**pɔ̄**   kɔ̄-mɔ̄ɹɛ̄   thı̋
    1SG   eat-INST   ATTR-amaze do
    'I ate like crazy.'

4.6. Adverb

Adverb forms in Chokri can be classified into simple and derived forms. The simple forms are made of free morpheme and the derived forms are made of bound morpheme. The two types of adverbial forms are presented under the following:

4.6.1. Simple Form

Simple form of adverbs in the language mostly describe time, location, manner and frequency. Some simple form of adverbs are highlighted in the following:

526.

n̄dɔ̄	*ndo*	'yesterday'	sɔ̋	*sü*	'always'
thǎ	*tha*	'today'	hīʧɛ̋	*hice*	'here'
sɔ̄dɔ̄	*südo*	'tomorrow'	mɔ̄nɔˇ	*müno*	'near'
ūkhɹɔ̄	*ukhro*	'beneath'	tɔ̄zɔ̋	*tüzü*	'night'
thɔ̄vǎ	*thüva*	'evening'	tɔ̄tsɛ̄	*tütse*	'year'
kwɔ̋	*kwü*	'nicely'	lǎ	*la*	'again'
swɔ̋	*swü*	'slippery'	ɹəlɛ~lɛ	*rülele*	'slowly'

4.6.2. Derived Form

        Adverbs in the langauge can be derived by adding a bound morpheme to the root word. The root word can be verb and adjective while the bound morpheme consist of adverbial particles. Some of those adverbial particles includes -jī, -ɹī, -swɔ̀ and -tɔ̀. The two adverbial particles -jī and -ɹī are synonymous. The different adverbial derivation using the mentioned particles are highlighted in the following illustrations:

527. Verb + Adverbial Particle > Adverb

    a. tì   'eat'   + jī   > tíjī   'ate very well'
    b. sɛ̋   'know'   + jī   > sɛ́jī   'very well known'
    c. phɛ́ 'went'   + jī   > phɛ́jī   'went too much'

    d. tì   'eat'   + ɹī   > tìɹī   'ate very well'
    e. sɛ̋   'know'   + ɹī   > sɛ̋ɹī   'very well known'
    f. phɛ́ 'went'   + ɹī   > phɛ́ɹī   'went too much'

    g. tì   'eat'   + swɔ̀ > tìswɔ̀   'ate plenty'
    h. sɛ̋   'know'   + swɔ̀ > sɛ̋swɔ̀   'knows plenty'
    i. phɛ́ 'went'   + swɔ̀ > phɛ́swɔ̀   'went (much)'

    j. tì   'eat'   + tɔ̀   > tìtɔ̀   'eat (surely)'
    k. sɛ̋   'know'   + tɔ̀   > sɛ́tɔ̀   'knows (surely)'
    l. phɛ́ 'went'   + tɔ̀   > phɛ́tɔ̀   'went (surely)'

528. Adjective + Adverbial Particle > Adverb
    a. vɛ̋   'good'   + jī   > vɛ̋jī   'very good'
    b. khɹɔ̄ 'sour'   + jī   > khɹɔ̄jī   'very sour'
    c. ʃɔ̄   'long'   + jī   > ʃɔ̄jī   'very long'

    d. vɛ̋   'good'   + ɹī   > vɛ̋ɹī   'very good'
    e. khɹɔ̄ 'sour'   + ɹī   > khɹɔɹi   'very sour'
    f. ʃɔ̄   'long'   + ɹī   > ʃɔɹi   'very long'

    g. vɛ̋   'good'   + swɔ̀ > vɛ̋swɔ̀   'really good'
    h. khɹɔ̄ 'sour'   + swɔ̀ > khɹɔ̄swɔ̀ 'very sour'
    i. ʃɔ̄   'long'   + swɔ̀ > ʃɔ̄swɔ̀   'very long'

    j. vɛ̋   'good'   + tɔ̀   > vɛ́tɔ̀   'good (surely/truly)'
    k. khɹɔ̄ 'sour'   + tɔ̀   > khɹɔ̄tɔ̀   'sour (surely/truly)'
    l. ʃɔ̄   'long'   + tɔ̀   > ʃɔ̄tɔ̀   'long 'surely''

4.6.3. Adverbial Reduplication

When verb form undergoes reduplication, it becomes an adverb form in the language. Adverb forms takes both partial and complete form of reduplication in the language. The two sub-class is discussed under the following:

4.6.3.1. Partial Adverbial Reduplication

As mentioned in the above description of adverb in the language, the language exhibit partial reduplication. The base form which is the verb under goes modification by means of reduplication. The process give more intensity in the action changing it to adverbial form. This occurrence is partial reduplication is shown in the following:

529.

	Verb base form			Adverbial form		
a.	ɹə̀lɛ́	*rüle*	'slow'	ɹə̀lɛ́~lɛ́	*rüle-le*	'slowly'
b.	ɹə̀kɹí	*rükri*	'quick'	ɹə̀kɹí~kɹí	*rükri-kri*	'quickly'
c.	mɨ̄da	*müda*	'lie'	mɨ̄dà~dà	*müda-da*	'lie (again)'
d.	kɨ̄phà	*küpha*	'cook (porridge)'	kɨ̄phà~phà	*küpha-pha*	'cook (again)'
e.	kɨ̄dɔ̀	*küdo*	'trick'	kɨ̄dɔ̀~dɔ̀	*küdo-do*	'trick (again)'
f.	sɔkhɹɔ̋	*sokhro*	cold (mindset)'	sɔkhɹɔ̋~khɹɔ̋	*sokhro-khro*	'very cold'

4.6.3.2. Total Adverbial Reduplication

Verb word class under goes total reduplication in the language forming adverbial reduplicated word class. When the verb undergoes changes, the suprasegmental features undergoes changes as well. The initial tone of the word class is intonated in the new adverbial form. However this category need further acoustic approach to understand and determine the process of transformation better. When the word class undergoes reduplication, the meaning of the word gets intensified. This category of word class is found in abundance the language. Some of the formation of reduplicated adverbs from verb base forms are highlighted in the following:

530.

	Verb base form			Adverbial form		
a.	bá́	*ba*	'sit'	bá̋~bá	*ba-ba*	'stay (for a long time/again)'
b.	bɛ̋	*be*	'wearing shawl'	bɛ̋~bɛ̋	*be-be*	'wearing shawl (for a long time)'
c.	swɨ̋	*swü*	'slip'	swɨ̋~swɨ̋	*swü-swü*	'slippery'
d.	dɔ̋	*do*	'cut (by force)'	dɔ̋~dɔ̋	*do-do*	'cut (again and again)'
e.	tá	*ta*	'run'	tá̋~tá	*ta-ta*	'run (for a long duration)'
f.	tì	*ti*	'eat'	tí̋~tì	*ti-ti*	'eat (for a long time)'
g.	ɲ̄ī	*nyi*	'laugh'	ɲí̋~ɲ̄ī	*nyi-nyi*	'laught (for long time)'

h.	lʉ̋	*lü*	'thinking'		lʉ̋~lʉ̋	*lü-lü*	'thinking (for a long time)'
i.	pɛ̋	*pe*	'watch'		pɛ̋~pɛ̋	*pe-pe*	'watch (for a long time)'
j.	vɛ́	*ve*	'cut (wood felling)'		vɛ̋~vɛ̋	*ve-ve*	'felling wood for a long time'

4.6.4. Types of Adverbs

Adverbs can be further classified into different types based on manner, time, place and frequency. The classification is semantic based but morphological and syntactic roles cannot be ignored in the build-up of this classification. The different types of adverbs are discussed under the following:

4.6.4.1. Manner Adverbial

The manner adverbial indicates or marks in what manner the action of the noun occurs. It modifies the verb and adjectives forming an adverbial item. It can also occur in the form of reduplicative words or derived words in the language. Usage of manner adverbial in the language is illustrated in the following:

531. *Pu se mütoyi*
    pū sɛ̄ **mə̄tɔ̋jī**
    3SG shout loudly
    'S/he shouts loudly.'

532. *Pu ta rükriri*
    pū tá **ɹə̄kɹíɹī**
    3SG run quickly
    'S/he runs quickly.'

533. *Pu khwü müneko sasiyi*
    pū khwə̀-mənɛ́-kɔ̄ **sāsíjī**
    3SG cloth-PL clean
    'His/her clothes are very clean.'

534. *Rase hi khroyi*
    ɹāsɛ̋ hī **khɹɔ̋jī**
    fruit this sour
    'This fruit is very sour.'

4.6.4.2. Time Adverbial

Time adverbial in the language expresses time and duration of an action. Unlike place and manner adverbial, time adverbial consist of a free morpheme expressing time. Occurrence of time adverbial in a sentence is illustrated in the following:

535. *Pu südo voto*
pū **sə̄dɔ̄** vɔ̌-tɔ̀
3SG tomorrow come-FUT
'S/he will come tomorrow.'

536. *Pu mhatho thüva layo*
pū mhāthɔ̀ **thə̄vǎ** lá-jɔ̄
3SG work evening end-HAB
'His/Her work ends in the evening.'

537. *Uko tsüzi thügo tüto*
úkɔ̄ **tsə̌zī** thə̄gɔ́ tə̆-tɔ̀
we tonight frog catch-FUT
'We will catch frog tonight.'

538. *Pu nzisa pasümote*
pū **ñzīsá** pāsə̀-mɔ̀-tɛ́
3SG last year pass-NEG.PRSPRF
'S/he failed last year.'

4.6.4.3. Place Adverbial

Spatial adverb function as adverb of place in Chokri. The place adverbial demonstrates the location of the noun and indicating from where the action of the verb has taken place. Some of the place adverbials found in the language are shown in the following examples:

539.

a. hīlāʧɔ̄ *hilaco* 'over here)'	j. hīlāzŭ *hilazu* 'this side (up)'
b. hīlākū *hilaku* 'down here'	k. hīlə̄ *hilü* 'inside here'
c. hīʧɛ́ *hice* 'here'	l. lɔ̄lāʧɔ̄ *lolaco* 'way over there'
d. lɔ̌ʧɔ̄ *loco* 'somewhere up there'	m. lɔ̄ʧɛ́ *loco* 'there (up there)'
e. lɔ̌zú *lozu* 'upside'	n. lílāʧɔ̄ *lilaco* 'somewhere over there'
f. lílāʧɔ̄ *lilaco* 'way over there'	o. líʧɛ́ *lice* 'there (over there)'
g. lŭlāʧɔ̄ *lulaco* 'way down there'	p. lŭʧɛ́ *luce* 'there (down there)'
h. mə̄nɔ́ʧɛ́ *münoce* 'nearby'	q. tsə̀lāʧɔ̄ *tsülaco* 'over there (that side)'
i. tsə̀ʧɛ́ *tsüce* 'there'	r. tsə̀ʧɔ̄ *tsüco* 'your side'

4.7. Morphological Typology

The above analysis from this chapter discussed the different morphological features of the language. However, this section pursue further investigation into some of the morphological features based on Greenberg universal (1966). The focus of this section discussed those universal which the stands true in the language or those universal which are

applicable with reference to the provided illustrations. These features are discussed under the following universals:

Universal 26. If a language has discontinuous affixes, it always has either prefixing or suffixing or both (Greenberg 1966: 92, Universal 26). The Universal stands true in the language. The language follows affixation process and the process have both prefix and suffix in the language. This phenomenon is illustrated in the following (540):

540.

	Prefixing:		Suffixing:
a.	*Apo*	a.	*ceko*
	ā-pɔ̄		ʧɛ́-kɔ̄
	POSS-father		house-PL
	'my father'		'houses'
b.	*Abecine*	b.	*Pu-no*
	ā-bēʧínɛ́		pū-nɔ̄
	POSS-finger		S/he-NOM
	'my finger'		'he/she'
c.	*Küne*	c.	*Vüdzü*
	kɔ̄-nɛ́		vɔ̄-dzɔ́
	ATTR-rich		chicken-MAS
	'rich'		'cock'
d.	*Kümüsa*	d.	*Vüli*
	kɔ̄-mɔ̄sá		vɔ̄-lī
	NOMZ-clean		chicken-FEM
	'clean'		'female chicken'

Universal 29 states if a language has inflection, it always has derivation (Greenberg 1966: 93, Universal 29). As mentioned earlier, Chokri is an inflectional language where the inflection follows the root word. The process of derivation is also found in the language. So, the principle of universal 29 occurrs in the language. This is illustrated in the following (541)-(544).

Inflectional:

541.	*Kümütha*		*Kümüthapü*
	kɔ̄-mɔ̄thǎ	>	kɔ̄mɔ̄thǎ-pɔ́
	NOMZ-teach		teacher-FEM
	'teacher'		'female teacher'

542. *Ti*   *Tito*
     tì   >   tì-**tɔ̀**
     eat   eat-FUT
     'eat'   'will eat'

Derivational:

543. *Kümütha*   *Kümüthami*
     kɘ̄-mɘ̄thá̋   >   kɘ̄-mɘ̄thá̋-**mī**
     NOMZ-teach   teacher-person
     'teach'   'teacher'

544. *Sa*   *Müsa*
     sǎ   >   **mɘ̄**-sǎ
     dead   CAUS-dead
     'dead'   'cause to die'

Universal 30 states that if the verb has categories of person-number or if it has categories of gender, it always has tense-mode categories (Greenberg 1966: 93, Universal 30). Chokri have person, number and gender, so it also has tense in the language. The occurrence of tense in the language is illustrated in the following:

Person:

545. *I ve mo ba*
     ı̋   vɛ̋   mɔ̀   bá
     1SG   good NEG have
     'I am not well.'

Number:

546. *Pu gariko ngo*
     pū   gāɹí-**kɔ̄**   ŋɔ̋
     he   vehicle-PL   saw
     'He saw the vehicles.'

Gender:

547. *Atho thodo küna ba*
     ā-thɔ̀   thɔ̄-**dɔ́**   kɘ̄-nā   bá
     POSS-cow   cow-MAS   NOMZ-two   have
     'I have two male cow.'

Tense:

548. *Ata südo lüsicelü voto*
     ātà   sɘ̄dɔ̄   lɘ̄sı̋-ʧɛ̀-lɘ̄   vɔ́-**tɔ̀**
     ata   tomorrow   book-house-LOC   come-FUT
     'Ata will come to school tomorrow.'

Universal 34 states that no language has a trial number unless it has a dual. No language has a dual unless it has a plural (Greenberg 1966: 94, Universal 34). Chokri does not exhibit trial number but it has a dual number and plural number. The occurrence is illustrated in the following:

549.

	Plural	Dual
a.	*Thevü-ko*	*Thevü nyi*
	thēvə̀-**kɔ̄**	thēvə̀-**ɲí**
	chicken-PL	chicken-DL
	'chickens'	'chicken two'
b.	*Thüga-ko*	*Thüga nyi*
	thɔ̄gá-**kɔ̄**	thɔ̄gá-**ɲí**
	bear-PL	bear-DL
	'bears'	'bear two'

Universal 35 states that there is no language in which the plural does not have some nonzero allomorphs, whereas there are languages in which the singular is expresses only by zero. The dual and the trail are almost never expressed only by zero (Greenberg 1966: 94, Universal 35). Singular in Chokri is unmarked while dual is marked. This is shown in the following example:

550.

	Singular	Dual	
a.	*Lüsice*	*Lüsice nyi*	
	lɔ̄sɨ́tʃɛ́ (unmark)	lɔ̄sɨ́tʃɛ́-**ɲí**	(ɲi is the dual marker)
	school	school-DL	
	'school'	'schools'	
b.	*Lakho*	*Lakho nyi*	
	lākhɔ̄ (unmark)	lākhɔ̄-**ɲí**	(ɲi is the dual marker)
	bag	bag-DL	
	'bag'	'bags'	

Universal 36 states that if a language has the category of gender, it always has the category of number (Greenberg 1966: 95, Universal 36). Gender in Chokri is categorize into masculine and feminine while number in the language is categorize into singular, plural and dual. The principle of the universal stands true in Chokri. This is further highlighted in the following examples:

Gender:

551. Masculine Feminine

    a. *Shipu*   *Shino*
    ʃĩ-**pù**   ʃĩ-**nɔ̄**
    dog-MAS   dog-FEM
    'Dog (male)'   'Dog (female)'

552. Singular Plural Dual

    a. *Shipu*   *Shipu-ko*   *a. Shipu nyi*
    ʃĩ-**pù**   ʃĩpù-**kɔ̄**   ʃĩpù-**ɲí**
    dog   dog-PL   dog-DL
    'dog'   'dogs'   'dog (two)'

Universal 39 states that where morphemes of both number and case are present and both follow or both precede the noun base, the expression of number almost always comes between the noun base and the expression of case (Greenberg 1966: 95, Universal 39). Case and number always follow the noun base or root word in Chokri. It exhibits the structure base on the principle of this universal. This is further illustrated in the following example:

553. *Thüpumikono lüva timote*
    thə̄pù-**kɔ̄-nɔ̄**   lə̄vā   tì-mɔ̀-tɛ́
    man-PL.NOM   food   eat-NEG.PRSPRF
    'The guys are yet to eat.'

554. *Thünonyino vo müunute*
    thə̄nɔ̌-**ɲí-nɔ̄**   vɔ̌   mɔ̀-nú-tɛ́
    woman-DL.NOM   came   CAUS-late-PRSPRF
    'The two girls came late.'

In the above illustration, the numbers -*kɔ̄* 'plural' and -*ɲí* 'dual' occurs between the noun base *thə̄pù* 'man', *thə̄nɔ̌* 'woman' and nominative case marker -*nɔ̄*.

Universal 41 states that if in a language the verb follows both the nominal subject and the nominal object as the dominant order, the language almost always has a case system (Greenberg 1966: 96, Universal 41). Chokri is a verb final language with dominant word order of SOV where the verb always follows the nominal subject and object. The language have a case system so the universal stands true in Chokri. This is further exemplified in the following examples:

555.   *Asa-no phülü vote*
        āsǎ-nɔ̄   phɜ̋-lɜ̄   vɔ́-tɛ́
        Asa-NOM   village-LOC   went-PRSPRF
        'Asa went to village.'

In the above example (555), the given sentence is in subject object verb (SOV) word order where *āsǎ* is the nominal subject and *-phɜ̋* is the nominal object, the verb *vɔ́* is the verb will follow the subject and the object. The subject and the object is mark by two case marker -*nɔ̄* 'nominative case marker' and *-lɜ̄* 'locative case marker'.

Universal 42 states that all languages have pronominal categories involving at least three persons and two numbers (Greenberg 1966: 96, Universal 42). Chokri exhibits three categories of pronominal and have three numbers where singular is unmarked. So the principles stands true in the language. The different categories are highlighted in the following:

556.

	Singular	Dual	Plural
First person	**ǐ**		
Second person	**pū**	pū**ŋí**	pū**kɔ̄**
Third person	**ū**	ū**ɲí**	ū**kɔ̄**

CHAPTER-5
SYNTACTIC STRUCTURE

5.1. Syntactic Typology

Chokri is a verb final language. The language exhibits dominant subject object verb word order. The indirect object precedes the direct object. It is a postpositional language. When genitive occurs, it precedes the governing noun. Adjective follows the noun and occur as a modifier. Determiner follows the head noun and Wh-constituents are pre-verbal. Negations post verbal and can mark future. To further establish the syntactic typological characteristics of the language, Greenberg language universals on syntax (1966) are examined in correspondent with Chokri and see the principle's applicability in the language.

Unversal 8 states that When a yes-no question is differentiated from the corresponding assertion by an intonational pattern, the distinctive intonational features of each of these patterns are reckoned from the end of the sentence rather than from the beginning (Greenberg 1966:80, Universal 8). Chokri does not exhibits the principle from the universal. In a yes-no question, no intonation features are asserted from the end of the sentence from the question particles. This is illustrated in the following:

1. *No lüva ti me*
   nɔ̋   lɘ̄vā   tì   **mɛ̄**
   2SG   food   eat   Q
   'Did you eat food?'

2. *Pu rüvü me*
   pū   ɹɘ̄vɘ́   **mɛ̄**
   3SG   travel Q
   'Did he/she travel?'

3. *Lüva sho tso te me*
   lɘ̄vā   ʃɔ́   tsɔ̄-tɛ́   **mɛ̄**
   food   cook   finish-PRSPRF   Q
   'Did you finish cooking?'

Uinversal 9 states with well more than chance frequency, when question particles or affixes are specified in position by reference to the sentence as a whole, if initial, such elements are found in prepositional languages, and, if final, in postpositional (Greenberg 1966:81, Universal 9). Chokri question particles are in accordance with the universal as the language

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is a postpositional language wherein the question particles in a sentence occurs in the final position of the language. The occurrence of question particle *mɛ̄* in the final position of the language is highlighted in the following illustrations:

4. *Apotsa noko celü ba me*
   āpɔ̄tsǎ   nɔ̄-kɔ̄   ʧɛ́-lɔ̄   bá   **mɛ̄**
   apotsa   you-PL   house-LOC   have   Q
   'Is my grandfather at your place?'

5. *No lüsi khi ki liaberi-lü sü va me*
   nɔ̄   lɔ̄sɪ̋   khí   kǐ   liābɛ́rí-lɔ̄   sə́   vǎ   **mɛ̄**
   2SG   book   take   down   library-LOC   put   do   Q
   'Did you submit the book in the library?'

6. *Pen thüzi khro ba me*
   pɛ̄n   thɔ̄zɪ̋   khɹɔ̀   bá   **mɛ̄**
   pen   bed   under   have   Q
   'Is the pen under the bed?'

Universal 12. If a language has dominant order VSO in declarative sentences, it always puts interrogative words or phrase first in interrogative word questions; if it has dominant order SOV in declarative sentences, there is never such an invariant rule (Greenberg 1966:83, Universal 12). The universal is found relevant in Chokri. In declarative sentences, the language has dominant SOV word order and interrogative words can occur in different position of a given sentence. This is illustrated in the following example:

7. *Nza sopü thi ra*
   ñ-zā   **sɔ́pə̀**   thɪ̋   ɹā
   you-POSS   who   Aux   Q
   'What is your name?'

8. *Dipü co ti to ra*
   dɪ̋pə̀   ʧɔ́   tì-tɔ̀   ɹā
   what   cook   eat-FUT   Q
   'What are you going to cook and eat?'

9. *Avü mhatho tsü dibi ba ra*
   āvú   mhāthɔ̀   tsə̀   **dɪ́bɪ̄**   bá   ɹā
   our   work   that   how   be   Q
   'What is the status of our work?'

Unversal 14. In conditional statements, the conditional clause precedes the conclusion as the normal order in all languages (Greenberg 1966:85, Universal 14). The order of the principle is also found in Chokri. This is illustrated in the following:

10. *No lüva ti mo lizo no müri ta to*
nɔ̋	**lɔ̄vā**	**tì**	**mɔ̀**	**līzɔ̌**	nɔ̋	mɔ̄.ɹì	tá	tɔ̀
2SG	food	eat	NEG	CON	you	hungry	do	FUT
    'If you don't eat food, you will get hungry.'

11. *No lüsi phi lizo mha küsemi thi to*
nɔ̋	**lɔ̄sí̋**	**phì**	**līzɔ̌**	mhā	kɔ̄sɛ̋-mī	thí̋	tɔ̀
2SG	book	study	CON	thing	educate-people	do	FUT
    'If you study, you will become educated.'

In the above illustrations (10)-(11), the two conditional clauses *nɔ̋ lɔ̄vā tì mɔ̀ līzɔ̌* and *nɔ̋ lɔ̄sí̋ phì līzɔ̌* precedes the conclusions order in the sentences.

Universal 16. In languages with dominant order VSO, an inflected auxiliary verb always precedes the main verb. In languages with dominant order SOV, an inflected auxiliary always follows the main verb (Greenberg 1966:85, Universal 16). Chokri exhibit dominant SOV word order and inflected auxiliary verb follows the main verb in the language. This is illustrated in the following:

12. *Khota-no Kohima khote*
khɔ́tă-nɔ̄	kɔ̀hímā	khɔ́-**tɛ́**
Khota-NOM	kohima	went-PRSPRF
    'Khota went to Kohima.'

13. *Uko tsükhrü rü tito*
úkɔ̄	tsɔ̄khɹɔ̄	ɹɔ̋	tì-**tɔ̀**
1PL	biscuit	roast	eat-FUT
    'We will make biscuit and eat.'

Universal 20. When any or all of the items (demonstrative, numeral, and descriptive adjective) precede the noun, they are always found in that order. If they follow, the order is either the same of its exact opposite (Greenberg 1966:87, Universal 20). The principle of the universal is found true in Chokri. Demonstrative, numerals and adjectives follows the noun and the language have the exact opposite order as per the universal wherein the

order is of noun, adjective, numeral and demonstrative. This is further illustrated in the following:

14. *Ce küjo püngu hiko*
    ʧɛ́   kɘʒɔ̄   pɘ̄ŋú   hī-kɔ̄
    house   large   five   this-PL
    Noun   Adjective   Numeral   Demonstrative
    'These five large houses.'

Universal 22. If in comparisons of superiority and the only order, or one of the alternative orders, is standard-marker-adjective, then the language is postpositional. With overwhelmingly more than chance frequency if the only order is adjective-marker-standard, the language is prepositional (Greenberg 1966:89, Universal 22). Chokri a postpositional language which exhibits **standard-marker-adjective** order where *ʧɛ́* 'than' is element of marker of comparison and adjective along with *-kū* the comparative degree of adjective express standard of comparison in a word order. This order is further illustrated in the following:

15. *Ata-no Asa ce jo*
    ātà-nɔ̄   **āsá(standard)**   **ʧɛ́(marker)**   ʒɔ́-**kū(adjective)**
    ata-NOM   asa   than   big-COMP
    'Ata is bigger than Asa.'

16. *Veno-no velü ce dzüve ku*
    vɛ̋nɔ̄-nɔ̄   **vɛ̋lɘ̄(standard)**   **ʧɛ́(marker)**   dzɘ̀vɛ́-**kū (adjective)**
    veno-NOM   velü   than   beautiful-COMP
    'Veno is more beautiful than Velü.'

5.2. Types of Sentences

There are different types of sentences found in the language following different structures. This structures in a sentence construction is formed by different word class having different grammatical function. The different type of sentences structure found in the language are further classified and discussed under the following:

5.2.1. Simple sentence

Simple sentence in the langauge is made out of one single clause which can be an independent clause or a main clause. In an intransitive construction, the sentence includes a subject and a predicate. In a transitive construction, the sentence is made up of subject, object and a verb. Simple sentences in the langauge is illustrated in the following:

17. *Hihi nano*
     hīhī   nā-nɔ̄
     this   cat-FEM
     'This is a female cat.'

18. *Pu kümüthami*
     pū   kɔ̄-mɔ̄thǎ-mī
     3SG   VR-teach-people
     'S/he is a teacher.'

19. *Pu phakwü je*
     pū   phākwǒ   ʒɛ̄
     3SG   broom   bind
     'S/he bind broom.'

20. *Azu ce nhi*
     āzú   ʧɛ́   nhì
     mother house mop
     'Mother mop the house.'

Furthermore, simple sentences can be categorized into different types of simple sentences which includes declarative sentence, imperative sentence, interrogative sentence and exclamatory sentences. The different category of sentences are discussed under the following:

5.2.1.1. Declarative Sentence

Declarative sentence in the language are those sentences which makes an assertion or statement. The statements or the assertions can be of gentle assertion where the speaker makes a compassionate or soft assertion while statements or assertions can also be of strong assertion where the speaker makes a stronger and more compelling statements. This type of simple sentences in the language is made up of one subject and a predicate in an intransitive construction. In an intransitive construction, it is made up of two noun phrase functioning as the subject and an object, and a verb phrase. There is no absolute declarative marker in the language. Some of the examples of declarative sentences are illustrated in the following:

21. *Pu kümüinari*
     pū   kɔ̄mɔ̄nāɹī
     3SG   oversmart
     'S/he is very oversmart.'

22. *Pu thüma küve*
    pū   th�ə̄mà kɜ̄-vɛ̋
    3SG   person ATTR-good
    'S/he is a good person.'

23. *Pu lüva ti lho*
    pū   lɜ̄vā   tì   lhɔ̀
    3SG   food   eat   NEG
    'S/he won't eat food.'

24. *Südo I voto*
    sɜ̄dɔ̄   í   vɔ̋-tɔ̀
    tomorrow   1SG   come-FUT
    'I will come tomorrow.'

There exists a declarative marker -*le* /lɛ̄/ in the language which is optionally used. The -*lɛ̄* marker is used in making gentle assertions or when a person is trying to make a declarative statement. Its usage in sentence structure is optional as the sentence structure (25)-(28) indicates. The usage does not affect the grammaticality of the sentence in any apart from giving a stronger assertion or affirmation. It can follow different verbal affixes like tense, aspect and negation. The occurrence in the language is illustrated in the following:

25. *Pu kümünari le*
    pū   kɜ̄-mɜ̄nā.ɹ̄ī-**lɛ̄**
    S/he   VR-oversmart-DCL
    'S/he is very oversmart.'

26. *Südo I voto le*
    sɜ̄dɔ̄   í̋   vɔ̄-tɔ̀-**lɛ̄**
    tomorrow   1SG   come-FUT.DCL
    'I will come tomorrow.'

27. *Pu lüva tiba le*
    pū   lɜ̄vā   tì-bá-**lɛ̄**
    3SG   food   eat-PROG.DCL
    'S/he won't eat food.'

28. *Pu thüma vemole*
    pū   thɜ̄mà vɛ̋-mɔ̀-**lɛ̄**
    3SG   person good-NEG.DCL
    'S/he is a bad person.'

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5.2.1.2. Imperative Sentence

      When a speaker put up a request or a command, an imperative sentence is formed in the language. The language have two imperative markers occurring in different environment. The markers are *-te*/tɛ̄/ and *-yi* /jì/ where both follows the main verb. The imperative *-tɛ̄* express 'request' and command while *-jì* interprets 'must' while requesting or commanding. The Imperatives marker occurs in the final position of the sentence construction. Its occurrence is illustrated in Chokri in the following examples:

29.   *Nmüzashi me kha süvate*
        ñmɜ̄záʃí   mɛ́   khǎ   sɜ́-vǎ-**tɛ̄**
        please   light off do-PROG.IMP
        'Please off the light.'

30.   *No zü müzete*
        nɔ̋   zɜ̀   mɜ̄zɛ́-**tɛ̄**
        2SG   sleep early-IMP
        'You sleep early.'

31.   *No zü müzeji*
        nɔ̋   zɜ̀   mɜ̄zɛ́-**jì**
        you sleep early-IMP
        'You need sleep early.'

The difference between usage of the above imperative marker *-tɛ̄* and *-jì* is that *-jì* cannot occur when there is a completion marker *-sɜ́* following the main verb. However, *-tɛ̄* can follow the completion marker unlike *-jì*. The phenomena are shown in the following illustration:

Without completion *-sɜ́:*

32.   *Lüva kasüji*
        *lɜ̄vā kǎ-sɜ́-**jì**
        food   put-COMPL.IMP
        'Give food.'

33.   *Lüva kasüte*
        lɜ̄vā kǎ-sɜ́-**tɛ̄**
        food   put-COMPL.IMP
        'Give food.'

34. *Cekha khakhrisüyi*
     *ʧɛ́-khá̃   khá̃-khɹī-sɔ́-**jì**
     house-close   close-open-COMPL.IMP
     'Open the door.'

35. *Cekha khakhrisüte*
     ʧɛ́-khá̃   khá̃-khɹī-sɔ́-**tɛ̄**
     house-close   close-open-COMPL.IMP
     'Open the door.'

It is also interesting to note that when the two-imperative marker -tɛ̄ and -jì can occur together. When the two imperative marker occurs together, it still expresses command or request. However, in such instances, there is more sense of pragmatic of politeness while the speaker is requesting or commanding. The phenomena are illustrated in the following illustrations:

36. *No zü müzeyite*
     nɔ̋   zɔ̀   mɛ̄zɛ́-**jìtɛ̄**
     2SG   sleep   early-IMP
     'You sleep early.'

37. *Südo lüsicelü voyite*
     sɛ̄dɔ̄   lɛ̄sí̃-ʧɛ́-lɛ̄   vɔ̋-**jìtɛ̄**
     tomorrow   book-house-LOC   come-IMP
     'Come to school tomorrow.'

The negative marker *mɔ̀* cannot occur with imperative markers in an imperative sentence construction (38). However, the prohibitive negation *-hì* can be used in imperative sentences in a situation where the speaker is commanding. When prohibitive negation is used, the command becomes prohibitive command. The prohibitive *-hì* can occur with imperative *-tɛ̄* (39) but not *-jì* (40). The prohibitive negation occurs in the final position preceding the imperative wile following the main verb (41). This is illustrated in the following:

38. *Lüva kamote*
     *lɛ̄vā   ká̃-**mɔ̀-tɛ̄**
     food   put-NEG.IMP
     'Don't give food.'

39. *Lüva kahite*
     lɛ̄vā   ká̃-**hì-tɛ̄**
     food   put-NEG.IMP
     'Don't give food.'

40.   *Lüva kahiyi*
       *lə̄vā   ká̋-**hì-jì**
       food   put-NEG.IMP
       'Don't give food.'

41.   *Cekha khakhrihite*
       ʧέ-khá̋   khá̋-khɹī-**hì-tɛ̄**
       house-close   close-open-NEG.IMP
       'Don't open the door.'

5.2.1.3. Interrogative Sentence

Interrogative sentence in langauge is used when the speaker tries to bring forth or extract information from others. Interrogative sentences can be further classified into wh-question word, yes or no question, alternate question or tag question which is discussed in interrogatives. When a speaker uses interrogative sentences, either wh-words or question particles is always present in a sentence. Interrogative sentences cannot be formed in the language without wh-words or question particles. Interrogative sentence construction in Chokri is illustrated in the following:

42.   *Npo za sopü ra*
       n̄-pɔ̄   zā   ső̋pə̄   ɹā
       POSS-father   name   who   Q
       'What is your father's name?'

43.   *Dipü sho ti ra*
       dı̋pə̀   ʃɔ́   tì   ɹā
       what   cook   eat   Q
       'What curry did you have?'

5.2.1.4. Exclamatory Sentence

Exclamatory sentence in language is formed with interjections expressing excitement, sadness, shock etc. Some of the followings are interjections found in the language:
Expressing discontentment:

44.   *Ey! Tsü thimoho*
       ɛ̄:!   tsə̋   thı̋-mɔ̀-hɔ̄
       a   still   do-NEG.HAB
       'ey! still yet to complete.'

Expressing surprise:

45. *Wa! Dibita ra*
    wǎ! dí̆bītá ɹā
    wa what Q
    'Wa! What happen?'

Expressing volitive:

46. *Co! ta süte*
    ʧɔ! tà sə́-tɛ̄
    cho walk do-IMP
    'Cho! Start walking.'

5.2.2. Complex Sentence

Complex sentence in the language consist of one principal clause and a subordinate clause. It can also form by using a subordinate or connectives to link the clauses together. The subordinate clause precedes the main clause. Complex sentence structure in Chokri is illustrated in the following:

47. *No tale lizo ace po süte*
    nɔ̆ tàlɛ́ līzɔ̆ ā-ʧɛ́ pɔ́ sə́-tɛ̄
    2SG roam CON POSS-me tell do-IMP
    'Let me know if you're going out.'

48. *Pu vo lizo u po lüva tite*
    pū vɔ̆ līzɔ̆ ū pɔ́ lə̄vā tì-tɛ̄
    3SG came CON 3SG by food eat-IMP
    'If S/he comes, let him/her eat food.'

49. *Pü müda tsü I seba*
    pū mə̄dà tsə̆́ ĭ sɛ́-bá
    3SG lie that 1SG know-PROG
    'I know that S/he is lying.'

50. *Mhathi mo sa no hisa kümüjeto*
    mhāthĭ́ mɔ̀ sá nɔ̆ hīsá kə̄mə̄ʒɛ̆́-tɔ̀
    work NEG CON 2SG future hardship-FUT
    'If you don't work you will face hardship in future.'

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5.2.3. Compound Sentence

When two or more independent clauses form a sentence in the language, a compound sentence is formed. Connectives or coordinating conjunction can be used in compounding the clauses constituents. This is illustrative in the following (51)-(55):

51. *No rasedzü hi kramo lizo I krato*
nɔ̌   ɹāsɛ̌-dzɔ̀   hī   kɹǎ-mɔ̀   līzɔ̌   ǐ   kɹǎ-tɔ̀
2SG   fruit-water   this   drink-NEG   CON   1SG   drink-FUT
'If you don't drink this juice, I will drink.'

52. *I examsün pasü ale pu pasümote*
ǐ   ɛ̀xǎmsɔ̄n   pāsɔ̀   ālɛ̄   pū   pāsɔ̄-mɔ̀-tɛ́
1SG   examination   pass   CON   2SG   pass-NEG-PRSPRF
'I have passed the examination but S/he did not pass.'

53. *Pu ndo vo no puza khwü khite*
pū   n̄dɔ̄   vɔ̌   nɔ̄   pū-zā   khwɔ̀   khǐ-tɛ́
2SG   yesterday   came   CON   S/he-POSS   shawl   took-PRSPRF
'S/he came yesterday and took his/her shawl.'

54. *I tha büla sü küba hi no azu khri kha*
í   thá   bɔ̄lā   sɔ̀   kɔ̄bā   hī   nɔ̄   ā-zú
1SG   today   shirt   wear   have   this   CON   POSS-mother

khɹǐ   khǎ
buy   gave
'The shirt which I am wearing today is bought by my mother.'

55. *Aza Ato mu puza Asa*
ā-zā   ātɔ̀   mú   pū-zā   āsɔ̋
POSS-name   ato   and   S/he-POSS   asa
'My name is Ato and his name is Asa.'

5.3. Subject and Object

An intransitive sentence construction in the langauge consist of only one argument where the order of the intransitive is subject (S) preceding the verb (V). The subject is usually assigned the thematic role of an 'agent', 'patient', 'experiencer', 'goal', 'recipient' etc. The subject can be marked by a nominative marker. However, the nominative marker can be drop without effecting the grammaticality of the sentence. The order of subject in an intransitive sentence is illustrative in the following:

           S+agent   V

56.   *Azo-no rülüba*
       ấzɔ̄-nɔ̄   ɹə̄lɔ̃́-bá
       Azo-NOM   rest-PROG
       'Azo is resting.'

           S+agent   V

57.   *Azo vo*
       ấzɔ̄   vɔ́
       Azo   went
       'Azo went.'

In a transitive construction, the sentence have two arguments where the subject (S) precedes the object (O) and the object is followed by verb (V). The different entities of thematic roles can assign its roles to the subject, object and verb. Similar to the intransitive construction, the nominative case can be dropped in a transitive construction. The order of subject and object in a transitive construction is illustrated in the following:

           S+experiencer O+theme   V

58.   *Azo tükho ngo*
       ấzɔ̄   tə̄khɔ́   ŋɔ̋
       Azo   tiger   saw
       'Azo saw tiger.'

           S+recipient   O+theme   V

59.   Azo-no mhaküveko khiyi
       ấzɔ̄-nɔ̄   mhākə̄vɛ̃́-kɔ̄ khí-jì
       Azo-NOM   good-PL   took-IMP
       'Azo took the goods.'

In a ditransitive construction with two or more argument, there is one subject (O), one direct object (DO) and an indirect object (IO). The order of the sentence is shown in the following:

           S   IO   DO

60.   *Azo söbroce kha Asa po jü*
       ấzɔ̄   səbɹɔ́ʧɛ̄   khà   āsắ   pɔ́   ʒə̄
       azo   fermented soya bean gave   Asa   gave sold
       'Azo gave Asa *söbroce* to let him sell.'

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	S	DO	IO

61. *Azo li Ata nyi bine te*
    ắzɔ̄   lī   ātà   ɲí   bínɛ̌   tɛ̄
    Azo   and   Ata   DL   yam   cultivate
    'Azo and Ata cultivate yam.'

5.4.   Order of Adjective

In a sentence construction made up of NP where the NP contain a head noun followed by an adjective, the adjective in Chokri always follows the head noun by modifying it. Then the adjective can be inflected by intensifier and other nominal markers. The order of adjective occurring in sentence is illustrated in the following examples (62)-(64):

62.   *Pu nyenyi*
       pū   **ɲɛ̄-jí**
       3SG   huge-INTSF
       'S/he is huge.'

63.   *Puza khwü mügayi*
       pū-zā   khwɘ̀   **mɔ̄gá-jī**
       his/her.POSS shawl   white-INSTF
       'His/her shawl is white.'

64.   *Uko ce joyi*
       úkɔ̄   ʧɛ́   **ʒɔ́-jī**
       our   house big-INSTF
       'Our house is big.'

It is also found in the language that more than one adjective can occur together modifying one head noun. They usually belong to same semantic domain of the word class occurring in a reduplicated form but both having separate functions. This type of words occurs in the form of antonym patterns. This is illustrative in the following examples (65)-(66):

65.   *Khu künye-künyi mütü tüyite*
       khǔ   **kɔ̄ɲɛ́-kɔ̄ɲí**   mɔ̄tɘ́   tɘ̌-jì-tɛ́
       fish   big-small   all   catch-PRSPRF
       'Catch all the big and small fish.'

66.   *Sü küsho küdzüko mütü kütayiteho*
       sɘ́   **kɔ̄ʃɔ́-kɔ̄dzɘ́-kɔ̄**   mɔ̄tɘ́   kɔ̄tắ-jì-hɔ̄
       wood   long-short-PL   all   pick-INDC
       'Pick all the long short wood.'

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Adjective in Chokri can be followed by numbers both dual -ɲí and plural -kɔ̄. The order is illustrated in the following example no. (67)- (68).

67. *Rase künyeko kha*
    ɹāsɛ̋   **kɔ̄-ɲɛ̌-kɔ̄**   khǎ̋
    fruit   ATTR-big-PL   give
    'Give me the big fruits.'

68. *Rase künyenyi kha*
    ɹāsɛ̋   **kɔ̄-ɲɛ̌-ɲí**   khǎ̋
    fruit   ATTR.big.DL   give
    'Give me the two bigger fruits.'

Adjective can be followed by numerals as well. This is further illustrated in the following example no (69)-(70).

69. *Azo müne kütü pü kha*
    ǎzɔ̄   mɔ̄nɛ̋   **kɔ̄-tɔ̀**   **pɔ̀**   khǎ̋
    Azo   pant   ATTR-black   one   gave
    'Azo gave one black pant.'

70. *Ata lüsi kra sü khiyi*
    ātà   lɔ̄sí̋   **kɹā**   **sɔ̌**   khí-jì
    ata   book   old   three   took-IMP
    'Ata too three worn-out books.'

It is interesting to note that Chokri adjective can take feminine marker -pɘ but it cannot take other gender markers. This occurrence is shown in the following example (71)-(72).

71. *Rüli küdzüvepü*
    ɹɘlí   **kɔ̄-dzɔ̄vɛ̋-pɔ́**
    young lady   ATTR.beautiful.FEM
    'Young pretty lady.'

72. *Thüino küvepü*
    thɔ̄nɔ̋   **kɔ̄-vɛ̋-pɔ́**
    girl   ATTR-good-FEM
    'The good girl.'

The definitive marker -ɔ occurs in the suffixal position to the root of the adjective. This is illustrated in the following example no. (73)-(74).

73. *Rase hi kükhu-o*
ɹāsɛ̋   hī   **kɘ̄-khù-ɔ̄**
fruit   this   ATTR-bitter-DEF
'This fruit is the bitter one.'

74. *A büla kümüre-o*
ā   bɘ̄lā   kɘ̄-mɘ̄ɹɛ́-ɔ̄
my   shirt   ATTR-red-DEF
'My red shirt.'

The negation marker *-mɔ̀* can follow adjective in the language. This is shown in the following example no. (75)- (76):

75. *Pu ve mo*
pū   **vɛ̋**   **mɔ̀**
3SG   good   NEG
'S/he is bad.'

76. *Küsü khro mo*
kɘ̄sɘ́   **khɹɔ̄**   **mɔ̀**
bamboo shoot   sour   NEG
'The bamboo shoot is not sour.'

As mentioned earlier, adjective can take verbal properties. The future marker *-tɔ̀* can follow adjective in the language which is illustrated in the following example (77)-(78):

77. *Ganyo veto*
gāɲɔ̋   **vɛ̋-tɔ̀**
curry   good-FUT
'The curry will be good'

78. *Ca nguto*
ʧá   **ɲù-tɔ̀**
tea   sweet-FUT
'Tea will be sweet.'

Adjective in the language can also gets followed by aspect marker in suffixal position. This is illustrated in the following example no. (79)- (80).

79. *Ganyo veba*
gāɲɔ̋   **vɛ̋-bá**
curry   good-PROG
'The curry is good.'

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80. *Ca ngute*
ʧá   ɲù-tɛ́
tea   sweet-PRSPRF
'Tea is sweet.'

Chokri permits adjective to take mood marker in the language. This is shown in the following illustration (81).

81. *Ganyo vebatho*
gāɲɔ̋   vɛ́-bá-thɔ́
curry   good-PROG-DUB
'The curry might be good.'

One of the stand out features of adjective in the language is its ability to take intensifier *-jí*. However, it is important to note that the adjective only takes the intensifier marker in a positive degree or absolute form. The attributive form of adjective cannot take intensifier nor the comparative nor the superlative forms (84)-(85). The occurrence of adjective along with intensifier is illustrated in the following example no (82)-(83).

82. *Ganyo veyi*
gāɲɔ̋ vɛ̋-jī
curry   good-INSTF
'The curry is very good.'

83. *Ca nguyi*
ʧá   ɲù-jī
tea   sweet-INSTF
'Tea is very sweet.'

84. *Ganyo kuveyi*
*gāɲɔ̋ kɜ̄-vɛ̋-jī
curry   ATRR-good-INSTF
'The curry is very good.'

85. *Ca ngukuyi*
*ʧá   ɲù-kū-jī
tea   sweet-COMP-INSTF
'Tea is very sweet.'

The predicative form of adjective in Chokri cannot get inflected with nominal categories such as number, numerals and gender (feminine) unlike the attributive forms. However, it can behave like attributive form when it comes to verbal categories. Illustration no. (86)-(88) shows how predicative forms cannot occur with the mentioned nominal categories.

86. *Rase nyeko kha*
    *ɹāsɛ̋ **ɲɛ̄-kɔ̄** khä̋
    fruit   big-PL give
    'Give me the big apples'   (cannot occur with number)

87. *Azo müne tü pü kha*
    *ä̋zɔ̄ mɔ̄nɛ̋ **tɔ̀**   **pɔ̀**   khä̋
    Azo   pant   black   one   gave
    'Azo gave one black pant.'   (predicative cannot occur with numerals)

88. *Rüli dzüve pü*
    *ɹɔ̄lí   **dzɔ̄vɛ̋-pɔ́**
    young lady   beautiful-FEM
    'Young pretty lady.'   (cannot occur with gender)

5.5. Adverbial Order

Adverbs is Chokri precedes the main verb as well as it can follow the main verb. The two different orders do not affect the grammaticality of the sentence. It modifies the verb in a sentence by describing time, place and manner. Adverbial order can be of different structures depending on the different types of adverbs which will be discussed later. The basic adverbial order where adverb precedes the main verb in the language is illustrated in the following sentences:

89. *Ato celü rükriyi vote*
    ātɔ̀   ʧɛlɔ̌ **ɹɔ̄kɹíjī**   vɔ́-tɛ́
    Ato   house quickly   came-PRSPRF
    'Ato came home quickly.'

90. *Pu lüva rüleyi tiyo*
    pū   lɔ̄vā **ɹɔ̄lɛ́jī** tì-jɔ̄
    3SG   food   slowly   eat-HAB
    'S/he eats food slowly.'

As mentioned earlier, adverbs can also follow the main verb without effecting the grammaticality of the sentences. This order of occurrence is illustrated in the following sentences.

91. *Ato celü vo rükririte*
ātɔ̀ tʃɛ́lǎ vɔ́ **ɹə̄kɹíɹī**-tɛ́
Ato house came quickly-PRSPRF
'Ato came home quickly.'

92. *Pu lüva ti rüleyi yo*
pū lɔ̄vā tì **ɹə̄lɛ́jī**-jɔ̄
3SG food eat slowly-HAB
'S/he eats food slowly.'

As mentioned under the derived forms of adverbs, the language consist of different adverbial particles. This particle occurs in the suffix position of the lexical item. This occurrence is illustrated in the following:

93. *Pu lüva ti rüleyi*
pū lɔ̄vā tì ɹə̄lɛ́-**jī**
3SG food eat slow-ADV
'S/he eats food slowly.'

94. *Pu lüva ti rüleri*
pū lɔ̄vā tì ɹə̄lɛ́-**ɹī**
3SG food eat slow-ADV
'S/he eats food slowly.'

Adverbs in Chokri can also take different particles in the form of marker such as tense marker, aspect and mood marker. However, this can only happen when the adverbial marker is occurring in the final position of the sentence following the verb. This phenomena is illustrated in the following:

95. *Pu lüva ti rüleyi to*
pū lɔ̄vā tì ɹə̄lɛ́jī-**tɔ̌**
3SG food eat slowly-FUT
'S/he will eat food slowly.'

96. *Pu lüva ti rüleyi te*
    pū   lɔ̄vā   tì   ɹɔ̄lɛ́jī-**tɛ́**
    3SG   food   eat   slowly-PRSPRF
    'S/he is eating food slowly.'

97. *Pu lüva ti rüleyi yo*
    pū   lɔ̄vā   tì   ɹɔ̄lɛ́jī-**jɔ̄**
    3SG   food   eat   slowly-HAB
    'S/he eats food slowly.'

98. *Pu lüva rüleyi to ti*
    *pū   lɔ̄vā   ɹɔ̄lɛ́jī-**tɔ̌**   tì
    3SG   food   slowly-FUT   eat
    'S/he will eat food slowly.'

Structurally, time adverbial behaves differently from place and manner adverbial. The order of time adverbial also differs from the other two types to some extent. Normally, time adverbial can occur in the different position of a sentence. It can function like the other two adverbial categories i.e. place and manner by preceding and following the main verb while preceding the auxiliary verb. However, time adverbial in the language can get tropicalized in a sentence. This phenomenon is illustrated in the following:

99. *Nzisa a mhatho thitsomote*
    ** n̄zīsá**   ā   mhāthɔ̀   thǐ-tsɔ̄-mɔ̀-tɛ́
    Last year   my   work   do-complete-NEG.PRSPRF
    'I couldn't complete my work last year.'

100. *Tha tü vemote*
    thá   tɔ́   vɛ̋-tɔ̌-tɛ́
    today   weather   good-FUT.PRSPRF
    'Today's weather is good.'

5.6. Phrase Structure

Chokri follows the dominant subject (S) object (O) verb (V) word order in a sentence construction wherein the structure of a sentence consist of a noun phrase (NP), verb phrase (VP) or adjective phrase (ADJP). The different categories of phrase in the language are discussed under the following:

5.6.1. Noun Phrase

The structural properties of noun phrase consist a noun or a pronoun which functions as the head noun and attributives following the head noun. The attributive includes the different nominal categories; possessive pronoun, demonstrative, question words and post nominal categories which includes demonstrative, adjective, number, case, numeral, quantifier and gender. In sentence constructions, the noun phrase is the subject of the object and the verb carrying different thematic roles. Noun phrase (NP) construction in Chokri is illustrated in the following examples:

101.   *Ato-no mükre*
       ātɔ̀-nɔ̄   mə̄kɪɛ̃́
       ato-NOM   poor
       'Ato is poor.'

102.   *Ato vo*
       ātɔ̌   vɔ̋
       ato   came
       'Ato came.'

103.   *Ato-no kra*
       ātɔ̌-nɔ̄   kɹà
       ato   went
       'Ato cried.'

104.   *Ato-no vo*
       ātɔ̌-nɔ̄   vɔ́
       ato-NOM   went
       'Ato went.'

5.6.1.1. Attributive Noun Phrase

Noun phrase in Chokri can be formed by adding attributive to the head noun. These types of noun phrases are considered attributive noun phrase. The occurrence of noun phrase with different nominal attributives in the language is illustrated in the following:

i. With possessive pronoun:

105.   *Azu vo*
       ā-zú   vɔ̋
       POSS-mother   came
       'My mother came.'

106. *Ashi sate*
ā-ʃí   sā-tɛ́
POSS-dog   die-PRSPRF
'My dog died.'

ii. With adjective (attributive):

107. *Rase küjo rayite*
ɹasɛ   **kəʒɔ**   ɹa-ji-tɛ
fruit   big   pluck-IMP.PRSPRF
'Pluck the big fruit.'

108. *Ganyo kükhro tihite*
gāɲɔ̋   **kə̄kh.ɹɔ́**   tì-hì-tɛ̄
curry   sour   eat-NEG.IMP
'Don't eat sour curry.'

iii. With case:

109. *Akho-no mhathiba*
ākhɔ́-nɔ̄   mhāthi̋-bá
Akho-NOM   sick-PROG
'Akho is sick.'

110. *Ato-no nyi*
ātɔ̀-nɔ̄   ɲī
Ato-NOM   laugh
'Ato laughed.'

iv. With demonstrative:

111. *Hi Ato-za*
hī   ātɔ̀-zā
this   Ato-POSS
'This is Ato's.'

112. *Shepha tsü sopüza*
ʃɛpha̋   **tsɜ̀**   sɔ̋pɜ̀-zā
belt   that   who-POSS
'Whose belt is that?'

v. With Interrogative:

113. *Sopü ra*
sɔ̋pɜ̀   ɹā
who   Q
'Who is it?'

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114. *Dipü ra*
dɨ́pə̀ **ɹā**
what   Q
'What is it?'

vi. With number:

115. *Thümako*
thɘ̄mà-**kɔ̄**
human-PL
'People…'

116. *Khonu nyi*
khɔ́nū-**ɲí**
animal-DL
'two animal…'

vii. With gender:

117. *Thünopü vo*
thɘ̄nɔ́-pə́   vɔ̌
girl-FEM   came
'The girl came.'

118. *Thüpu-o vo*
thɘ̄pù-ɔ̄   vɔ̌
boy-DEF   came
'The guy came.'

viii. With quantifier:

119. *Lüsi hu*
lɘ̄sɨ́   **hù**
book   some
'Some books'

120. *Lüsi pü*
lɘ̄sɨ́   **pə̀**
book   one
'One book'

ix. With numeral:

121. *Lüsi sü kha*
lɘ̄sɨ́   **sə̀**   khɘ̃́
book   three   gave
'Gave three books.'

122. *Thüvo pü dokhri*
    thə̄vɔ̀ **pə̀** dɔ̄khɹ̄ī
    pig one kill
    'killed one pig.'

5.6.1.2. Coordinate Noun Phrase

    Coordinate noun phrase in Chokri can be form in the language by coordinating two head nouns or two noun phrases where these phrases are conjoined by coordinating conjunctions. The coordinative conjunctions use in coordinate noun phrase are *-mú*, *-lī* and *-mɛ̄*. The two coordinative *-mú* and *-lī* carries same meaning indicating 'and'. They can occur in free variations in many cases however *-mū* is used more while making a factual statement and *-lī* is mostly use while making a casual statement. The coordinator *-mɛ̄* carries the meaning 'or' is mostly used in interrogative sentence constructions. The occurrence is illustrated in the following:

i. With -mū:

123. *Adam mu eve nyi thüno-thüpu*
    àdām mú ɛ̄f ɲí thə̄nɔ́-thə̄pù
    adam and eve DL spouse/husband-wife
    'Adam and Eve are husband and wife.'

124. *Thise mu mütsako thü baho*
    thīsɛ̃́ mú mə̄tsắ-kɔ̄ ūthə̀ bá-hɔ̄
    chilli and salt-PL right have-INDC
    'The amount of chilli and salts are right.'

ii. With -lī:

125. *Khutsü li ganyo nyi tsü shoho*
    khūtsə̄ lī gāɲɔ́ ɲí tsə̀ ʃɔ́-hɔ̄
    rice and curry DL now cook-INDC
    'Rice and curry are cooking now.'

126. *Pen li pencil nyi kha*
    pēn lī pēncíl ɲí khǎ
    pen and pencil DL give
    'Give pen and pencil.'

iii. With -mɛ:

127. *Apo me Azu kütso ra*
     ā-pɔ̄   **mɛ̄**   **ā-zú**   kɔ̄tsɔ̌   ɹā
     POSS-father   or   POSS-mother   ask   Q
     'Is it my father or my mother who ask?'

128. *Ze me kutari kürü ba*
     zɛ̄   **mɛ̄**   **kùtā.ɹī** kɔ̄ɹɔ̄   bá
     machete   or   knife   sharp/grind   have
     'Is it sharping machete or knife?'

The coordinate phrase is joined by conjunction which can be further classified into conjunctive and disjunctive. The conjunctive is *-mú* and *-lī* which is indicative of the meaning 'and' and the disjunctive is *-mɔ̀lī* which can also interpret as 'if not' in coordinate phrase construction. *-mú* and *-lī* is a free morpheme functioning as a separate lexical item but *-mɔ̀lī* is a morpheme composed of two morpheme, negation + conjunction forming the disjunctive form. Both the coordinate occurs between two nouns in a coordinate phrase construction. The structure of occurrence is illustrated in the following:

i. Conjunction:

129. *Ato mu Azo nyi za khu*
     ātɔ̀   **mú**   ắzɔ̄   ɲí   zā   khū
     Ato   CONJ   Azo   DL   POSS   field
     'Ato and Azo's field.'

130. *Ato li Azo nyi za khu*
     ātɔ̀   **lī**   ắzɔ̄   ɲí   zā   khū
     Ato   CONJ   Azo   DL   POSS   field
     'Ato and Azo's field.'

131. *Dzütsü mu dzüso*
     dzɔ̄tsɔ̋   **mú**   dzɔ̄sɔ́
     wet paddy field   CONJ   dry paddy field
     'Wet and dry paddy field.'

132. *Dzütsü li dzüso*
     dzɔ̄tsɔ̋   **lī**   dzɔ̄sɔ́
     wet paddy field   CONJ   dry paddy field
     'Wet and dry paddy field.'

ii. Disjunctive:

133. *Apo moli Azu*
ā-pɔ̄   **mɔ̀-lī**   ā-zú
my-father   NEG-DISJ   my-mother
'Its my mother, not my father.'

134. *Dzütsü moli dzüso*
dzɨ̄tsɔ̃   **mɔ̀-lī**   dzɨ̄sɔ́
wet paddy field   NEG-CONJ   dry paddy field
'Not wet paddy but dry paddy field.'

5.6.1.3. Appositive Noun Phrase

Appositive noun phrase structure is found in the language where the noun phrase is usually composed of two noun elements; one being the head noun and the other being a noun or a pronoun. The occurrence is illustrated in the following:

135. *Ato jite-o raja thise tebaho*
ātɔ̀   jītɛ̄-ɔ̄   ɹàʒā   thísɛ̃   tɛ̄-bá-hɔ̄
ato   cultivate-DEF   king   chilly   cultivate-PROG.INDC
'Ato, the cultivator is cultivating king chilly.'

136. *Thürho küpü minister vote*
thɔ̄ɹhɔ̄-kɔ̄-pɔ̀   mìnīstɛ̄ɹ   vɔ̃-tɛ́
honour-NOMZ-carry   minister   came-PRSPRF
'Respected minister is here.'

Appositive structure in Chokri can be found in two types where the head noun can occur in the preceding position of the phrase while it can also occur in the final position of the phrase. The construction is highlighted in the following:

Preceding:

137. *Ato thüte küthi-o, vomote*
ātɔ̀   thɔ̄tɛ̃-kɔ̄-thǐ-ɔ̄   vɔ̃-mɔ̀-tɛ́
ato   cultivate-NOMZ-do-HAB   come-NEG.PRSPRF
'Ato the cultivator, didn't come.'

138. *Ato kümütha-o, posüte*
ātɔ̀   kɔ̄-mɔ̄thǎ-ɔ̄   pɔ́-sɔ̀-tɛ́
ato   NOMZ-teach-DEF   say-do-PRSPRF
'Ato the teacher, have said.'

Following:

139. *Thüte küthi-o Ato, vomote*
     thɔ̄tɛ̌-kɔ̄-thǐ-ɔ̄   **ātɔ̀**   vɔ̌-mɔ̀-tɛ́
     cultivate-NOMZ-do-HAB   ato   come-NEG.PRSPRF
     'Ato the cultivator, didn't come.'

140. *Kümütha-o Ato, posüte*
     kɔ̄-mɔ̄thǎ-ɔ̄   **ātɔ̀**   pɔ́-sɔ́-tɛ́
     NOMZ-teach-DEF   ato   say-do-PRSPRF
     'Ato the teacher, have said.'

5.6.2. Verb Phrase

The language verb phrase consist of verbs where the main verb is followed by other verbal categories which includes tense, aspect, mood and negation. The adverbial particles also follow the verbs occurring in the suffix position. The construction of verb phrase in the language is illustrated in the following:

With tense:

141. *Apo voto*
     ā-pɔ̄   **vɔ̌-tɔ̀**
     POSS-father   come-FUT
     'My father will come.'

142. *Pu thügu süto*
     pū   thɔ̄gú   **sɔ́-tɔ̀**
     3SG   crab   dig-FUT
     'S/he will catch crab.'

With aspect:

143. *Apo vote*
     ā-pɔ̄   **vɔ̌-tɛ́**
     POSS-father   come-PRS.PRF
     'My father has come.'

144. *Pu thügu süte*
     pū   thɔ̄gú   **sɔ́-tɛ́**
     3SG   crab   dig-PRS.PRF
     'S/he went to catch crab.'

With mood:

145. *Apo vo ho*
      ā-pɔ̄   **vɔ́-hɔ̄**
      POSS-father   come-INDC
      'My father is here.'

146. *Pu thügu sü ho*
      pū   thɔ̄gú   **sɔ́-hɔ̄**
      3SG   crab   dig-INDC
      'S/he is catching crab.'

With Negation:

147. *Apo vo mo*
      ā-pɔ̄   **vɔ́-mɔ̀**
      POSS-father   come-NEG
      'My father didn't come.'

148. *Pu thügo sü mo*
      pū   thɔ̄gú   **sɔ́-mɔ̀**
      3SG   crab   dig-NEG
      'S/he will not catch crab.'

Verbs in Chokri can occur alone as verb root by itself forming a verb phrase. This is illustrative in the following:

149. *Apo vo*
      ā-pɔ̄   **vɔ́**
      POSSfather   came
      'My father came.'

150. *I kra*
      í̋   **kɹà**
      1SG   cry
      'I cried.'

151. *Pu sü do*
      pū   sɔ́   **dɔ̋**
      3SG   tree   cut
      'S/he cut firewood.'

152. *Pu ce shi*
      pū   ʧɛ̂   **ʃī**
      3SG   house   sweep
      'S/he swept the house.'

5.6.3. Adjective Phrase

   Adjective phrase is formed by an adjective functioning as the head word in the language. Adjective in the phrase can be modified and followed by different degree of comparison marker. The different degree of comparison markers are -*kū* and -*thɔ́* both inflecting the head word. It also consists of intensifier -*jī* and -*ɹī* which occurs in the suffix position to the head word of the phrase. The occurrence of adjective phrase in the language is illustrated in the following:

   153.   *Ganyo ti ve*
          gāɲɔ̋   tì   **vɛ̋**
          curry   eat   good
          'The curry taste good.'

   154.   *Apo vade joyi*
          ā-pɔ̄   vādē̄   **ʒɔ́-ɹī**
          POSS-father   stomach   big-INSTF
          'My father stomach is very big.'

With intensifier:

   155.   *Chi-o ti veyi*
          ʧì-ɔ̄   tì   **vɛ̋-jī**
          meat-DEF   eat   good-INSTF
          'The meat taste very good.'

   156.   *Rase hi nguri*
          ɹāsɛ̋   hī   **ɲù-ɹī**
          fruit   this   sweet-INSTF
          'This fruit is very sweet.'

With degree of comparison:

   157.   *Thüvü chi ti veku*
          thɛ̄və̀   ʧì   tì   **vɛ̋-kū**
          chicken   meat   eat   good-DEG
          'The chicken meat taste better.'

   158.   *Thüvü chi ti küvetho*
          thɛ̄və̀   ʧì   tì   **kə̄-vɛ̋-thɔ̌**
          chicken   meat   eats   ATRR-good-DEG
          'The chicken meat taste better.'

5.7. Clause Structure

Clause in the language can be divided into two types; independent clause and dependent clause. The independent clause does not rely on other syntactic units for its existence while dependent clause relies on other constituent clauses for its existence. The different types of clauses found in Chokri are discussed under the following:

5.7.1. Simple Clause Structure

Simple clause in Chokri constituted one or more noun phrases, verb phrase or a predicate and a subordinate clause. The simple clause structure is verbal where it can be further categorized into different pattern of clauses namely transitive clause, intransitive clause and ditransitive clause. The non-verbal structure is also found in the language which will be discussed later. The simple structure takes one or more arguments in the language. The structure is illustrated in the following example (159)-(164).

159. *Ata-no kri*
ātà-nɔ̄   kɹí̋
ata-NOM   fell
'Ata fell.'

160. *Ata-no rühu*
ātà-nɔ̄   ɹɘ̄hù
ata-NOM   hunt
'Ata hunt.'

161. *Ata-no thüga jeyi*
ātà-nɔ̄   thɘ̄gá   ʒɛ̋jì
ata-NOM   bear   killed
'Ata killed a bear.'

162. *Ata-no Delhi lü vo*
ātà-nɔ̄   dɛ̄lhí-lɘ̄   vɔ́
ata-NOM   delhi-LOC   went
'Ata went to Delhi.'

163. *Ata-no rühu mu ga da*
ātà-nɔ̄   ɹɘ̄hù   mú   gá   dá
ata-NOM   hunt   and   vegetable   pick
'Ata hunt and pick vegetable.'

164. *Ata-no delhi lü vo no lüsi ko khri*

ātà-nɔ̄	dēlhí-lɔ̄	vɔ́	nɔ̄	lɔ̄sɨ́í-kɔ̄	khɹɨ́í
ata-NOM	delhi-LOC	went	CONV	book-PL	buy

'Ata went to Delhi and bought books.'

Clause structure in langauge can be further categorized into independent clause and dependent clause. Independent clause (165)-(166) function on its own without relying on other clauses while dependent or subordinator clause (167)-(168) rely on the main clause or the independent clause to form the grammaticality of a sentence. The two type of clause is illustrated in the following example (165)-(168).

165. *Lüiva ti-to*

lɔ̄vā	tì-tɔ̀
food	eat-FUT

'Will eat food.'   (independent)

166. *Taleto le*

tàlέ-tɔ̀	lɛ̄
roam-FUT	declarative

'Going out.'   (independent)

167. *Hezo krakübayo pu za Ato*

hɛ̄zɔ̄	**kɹá̋-kɔ̄-bá-jɔ̄**	pū	zā	ātɔ̀
ricebeer	drink-NOMZ-have-HAB	S/he	name	Ato

'The name of one drinking rice beer is Ato.'   (dependent)

168. *Somi tükhu lü prüto shi ta swüdüyite*

sɔ̋mī	tɔ̄khú-lɔ̄	pɹɔ̄-tɔ̀	ʃĩ	tà	swɔ́dɔ̋jì-tɛ́
whoever	field-LOC	went-FUT	do	move	start-PRSPRF

'Whoever is going to the field, start moving.'   (dependent)

5.7.2. Independent Clause

Independent clause in Chokri can be further categorised into different types which are discussed in the following sections.

5.7.2.1. Declarative Clause Structure

Declarative clause in Chokri is both verbal and non-verbal. In a verbal declarative clause, the clause consists of a noun phrase or more noun phrases and predicate. The predicate is verb-final predicate which takes one or more argument and is obligatory in a verbal

declarative clause. The verbal predicate gives information about the noun phrase. The occurrence of verbal predicate is illustrated in the following examples (169)-(174):

169. *Ata chize pü ngole*
ātà   ʧīzě   pə̀   ŋɔ́‑lɛ̄
Ata   deer   one   saw‑DCL
'Ata saw a deer.'

170. *Ata-no kuyile*
ātà‑nɔ̄   kūjì‑lɛ̄
ata‑NOM   won‑DCL
'Ata won.'

171. *I chize pü pü yo ngole*
ǐ   ʧīzě   pə̀   pə̌   jɔ̄   ŋɔ́‑lɛ̄
1SG   deer   one   bridge on   saw‑DCL
'I saw a deer on the bridge.'

172. *Ata-no künü no kuyi*
ātà‑nɔ̄   kə̄nə̌   nɔ̄   kūjì
ata‑NOM   wrestle CONV won
'Ata wrestle and won.'

173. *Ata-no mükhwi yi*
ātà‑nɔ̄   mə̄khwǐ   jì
Ata‑NOM   bee   harvest
'Ata harvest bee.'

174. *Ata-no sükrüce lü mükhwi yi*
ātà‑nɔ̄   sə̄kɹə̌cɛ́‑lə̄   mə̄khwǐ   jì
Ata‑NOM   tree hollow   bee   harvest
'Ata harvest bee in a hollow tree.'

As mentioned earlier, declarative clause in Chokri can be verbless or is non-verbal predicate clause. It does not require a main verb or a predicate to maintain the grammaticality of the sentence, rather the noun phrase equated itself or can give the required information of the other elements to bring out the grammaticality of the sentence. Smith (2014) in his *Grammatical relations in Tamang, a Tibeto-Burman language of Nepal*, describe the first element of the structure as 'the topic' and the second element as 'the focal information'. In a non-verbal predicate declarative clause, the two elements i.e. NP1 and NP2 gives information to each other by means of juxtaposition where one NP functions as the predicator. Non-Verbal

declarative clause can be further divided into nominal clause, existential/locative clauses and possessive clauses.

5.7.2.1.1. Nominal Clause

Nominal clause is a type of declarative clause where all the nominal class; bound nouns, unbound nouns and pronominals which can function as NPs. This NPs then function like copula equating and gives information, acting as the predicator in the absence of main verbs. The construction of verbless clause using a nominal is shown in the following examples:

Bound nouns:

175. *Apo yitemi*
      ā-pɔ̄   jītɛ̄mī
      my-father   farmer
      'My father is a farmer.'   (kinship)

176. *Achi müga*
      ā-ʧì   mɔ̄gǎ
      my-skin   white
      'My skin is white.'   (body parts)

Unbound nouns:

177. *Ata-no headmaster*
      ātà-nɔ̄   hɛ̄tmāstɛ̄ɹ
      ata-NOM   headmaster
      'Ata is the headmaster.'   (personal noun)

178. *Thüthi za cepi*
      thɔ̄thǐ   zā   ʧɛ̄pǐ
      place   name   cepi
      'The place name is Cepi.'   (personal noun)

Pronominals:

179. *Pu thünomi*
      pū   thɔ̄nɔ̌mī
      3SG   girl
      'She is a girl' (Personal pronoun)

180. *Hihi metho*
      hīhī   mɛ̄thɔ̀
      this   cow
      'This is a cow' (demonstrative pronoun)

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5.7.2.1.2. Existential-Locative-Possessive Clause

Existential, locative and possessive clause are formed in the language by using the morpheme 'ba' which express and indicates the meaning 'have' or 'be'. The clauses are structurally similar where the structure includes two elements: two NPs and in some cases, a genitive or possessive marking. The occurrence of the clauses in the language is illustrative in the following (181)-(187).

Existential:

181.   *Tije lü sü küjo ba mo*
        tíʒɛ̃-lɔ̄   sɔ́   kɔ̄-ʒɔ́   bá   mɔ̀
        garden-LOC   tree   ATTR-big   have-EXIST   NEG
        There is no big tree in the graden.'

182.   *Lekhu lü dzü ba*
        lɛ́khű-lɔ̄   dzɔ́   bá
        pot-LOC   water   have-EXIST
        'There is water in the pot.'

Locative:

183.   *Apo tije lü ba*
        ā-pɔ̄   tíʒɛ̃-lɔ̄   bá
        my-father   garden-LOC   EXIST
        'My father is in the garden.'

184.   *Pu celü ba*
        pū   ʧɛ̃-lɔ́   bá
        3SG   house-inside   EXIST
        'S/he is home.'

Possessive:

185.   *Pu metho ba*
        pū   mɛ̄thɔ̀   bá
        3SG   cow   have-EXIST
        'S/he have cow.'

186.   *Puza metho ba*
        pū-zā   mɛ̄thɔ̀   bá
        3SG -POSS   cow   have-EXIST
        'S/he have cow.'

187. *I rüka küri ba*
Ĩ́   ɹə̄ká   kə̄ɹí   bá
1SG   money ten   have-EXIST
'I have 10 rupees.'

5.7.2.2. Interrogative Clause

Interrogative clause is a common form of independent clause in Chokri. This pattern occurs in the language when the clause is formed by question words or question particles. The construction of interrogative clause structure in the language can be employed using four sub-type patterns which are:

i)   Question word.

ii)   Question particle.

iii)   Disjunctive questions

iv)   Question words and Question particle.

5.7.2.2.1. Question Word

This pattern of interrogative clause construction involve interrogative pronouns or wh-question words which functions as the topic or the head of the phrase by seeking information in the clause structure. It expresses time, quantity, number, distance, locations, manner, reason and unknown through the clause. This sub-type of interrogative clause is illustrated in the following examples (188)-(192).

188. *Pu dico vo*
pū   díʧɔ̌   vɔ́
3SG   where go
'Where did S/he go?'

189. *Pu sopü*
pū   sɔ̋pə̀
3SG   who
'Who is S/he?'

190. *Pu dipü kha*
pū   díp̀ə̀   khá̋
3SG   what   gave
'What did s/he gave?'

191. *Di-o nza*
      dǐ-ɔ̄   n̄-zā
      which 2SG -POSS
      'Which is yours?'

192. *Pu dinha vo*
      pū   dínhā vɔ̌
      3SG   when   came
      'When did S/he came?'

5.7.2.2.2. Question Particles

In Chokri, question particle is also used in construction of interrogative clause. The question particle occurs at the end of the sentence order after the verb or sentence in the clause. This question particles are *mɛ* and *jɛ*. This occurrence is shown in the following illustration (193)-(197).

193. *Nza me*
      n̄-zā   mɛ̄
      2SG -POSS   Q
      'Is it yours?'

194. *Pu po kütso me*
      pū   pɔ́   kə̄tsɔ̀   mɛ̄
      3SG   by   ask   Q
      'Did S/he asked?'

195. *No kühu ye*
      nɔ̌   kə̄hǘ   jɛ̄
      2SG   church going   Q
      'Did you went to church?'

196. *Pu thevü gwi ye*
      pū   thɛ̄vɔ̀   gwí   jɛ̄
      3SG   chicken   feed   Q
      'Did S/he feed the chicken?'

197. *Tale me*
      tàlɛ́   mɛ̄
      roaming   Q
      'roaming?'

5.7.2.2.3. Disjunctive Question

The constructions of interrogative clauses in Chokri uses disjunctive questions or alternate question where the questioner presents two alternate options. The options includes positive polarity and negative polarity where it is answered with the agreed or right proposition. The occurrence in the language is illustrated in the following (198)-(201).

198.   *Lüva ba me ba mo*
       lɜ̄vā   bá   mɛ̄   bá   mɔ̀
       food   have   Q   have   NEG
       'Is there food or not?'

199.   *Pu celü ba me ba mo*
       pū   ʧɛ̃-lɔ́   bá   mɛ̄   bá   mɔ̀
       3SG   home-LOC   have   Q   have   NEG
       'Is S/he home or not?'

200.   *Pu mhathi me mhathi mo*
       pū   mhāthǐ mɛ̄   mhāthǐ mɔ̀
       3SG   work   Q   work   NEG
       'Did S/he work or not?'

201.   *Pu vo me vo mo*
       pū   vɔ̋   mɛ̄   vɔ̋   mɔ̀
       3SG   came   Q   came   NEG
       'S/he came or not?'

5.7.2.2.4. Question Words and Question Particle

The structure of interrogative is also constructed by the occurrence of both wh-question words and question particle -*ɹā* in sentence. The wh-question words usually occurs in NP1 and sometimes in NP2 or as the head of interrogative phrase while question particle always occurs in the final position of the clause or sentence. This is further illustrated in the following (202)-(204).

202.   *Dipü thi ra*
       dǐpɔ̀   thǐ   ɹā
       what   do   Q
       'What are you doing?'

203.   *Dico vo ra*
       dǐʧɔ̌   vɔ́   ɹā
       where   went   Q
       'Where did you went?'

204.   *No sopü ɾa*
        nɔ́ˊ   sɔ́pɘ̀   ɹā
        2SG   who   Q
        'Who are you?'

5.7.2.3. Imperative Clause

Imperative clause is a type of independent clause formed by the occurrence of imperative marker *-jì* and *-tɛ̄* in the clause structure. The imperative marker occurs in the suffixal position to that of the verb in the sentence. The occurrence of imperative gives the interpretation of 'command' in the sentence. This is further illustrative in the following (205)-(208).

205.   *Cekha khayi*
        ʧɛ́khá̃   khã́-jì
        door   close-IMP
        'close the door.'

206.   *Lüva shoyi*
        lɘ̄vā   ʃɔ́-jì
        food   cook-IMP
        'cook the food'

207.   *Hice vote*
        hīʧɛ́   vɔ́ˊ-tɛ̄
        here   come-IMP
        'come here'

208.   *Me mütote*
        mɛ̄   mɘ̄-tɔ́ˊ-tɛ̄
        light/fire   CAUS-light-IMP
        'on the light/light the fire'

2.7.2.4. Coordinator Clause

The coordinator clause structure in language is formed by connectives which functions as the connector between two independent clauses. The clause is express by using coordinator *-mú* interpreting the meaning 'and' which is precede and followed by entities of independent clauses. This is illustrative in the following (209)-(211).

209. *Mekho hi aza mu mürha tsü puza*

mə̄khɔ́	hī	āzā	**mú**	mə̄ɹhã́	tsə̀	pū-zā
carry basket	this	mine	and	basket	that	2SG-POSS

'This carry basket is mine and that basket is his/hers.'

210. *Thüpuko hilü mu thünoko lilü*

thə̄pù-kɔ̄	hīlə̄	**mú**	thə̄nɔ̌-kɔ̄	lílə̄
boy-PL	here	and	girl-PL	there

'Boys here and girls there.'

211. *Pu usu ti mu I uro ti*

pū	ūsū	tì	**mú**	ǐ	ūɹɔ̄	tì
3SG	fat	eat	and	1SG	bone	eat

'S/he ate fats and i ate bones.'

2.7.2.5. Subordinator Clause

Subordinator clause is form by usage of subordinators or connectives where it bridges between the main clause and the embedded clause in the language. The subordinator denote, express or provide information between the main clause and the embedded clause. The different subordinators are *ālɛ̄, līzɔ̀, kə̄mɔ̀thɛ̄* etc. The occurrence of subordinator in sentence constructions is illustrated in the following (212)-(214):

212. *Pu vo ale thimote*

pū	vɔ̌	**ālɛ̄**	thǐ-mɔ̀-tɛ́
3SG	came	but	complete-NEG .PRS.PRF

'He came but couldn't complete.'

213. *Pu vo lizo tsototho*

pū	vɔ̌	**līzɔ̀**	tsɔ̄-tɔ̀-thɔ̄
3SG	came	if	complete-FUT-DUB

'if he comes, we might complete.'

214. *Pu vo kümothe tsolhote*

pū	vɔ̌	**kə̄mɔ̀thɛ̄**	tsɔ̄-lhɔ̀-tɛ́
3SG	came	until-DISJ	complete-NEG.DUB

'Unless he comes, we might not complete.'

2.7.2.6.   Relative Clause Structure

Keenan (1985) describes relative clause as clauses that are syntactically embedded within a noun phrase and which functions to restrict the reference of a noun phrase. Relative clause construction in Chokri is a type of dependent clause or embedded clause which functions as an attributes to the noun phrase. Structurally, the language is a left branching language and it is predominantly prenominal in the structure. However relative clause in the language can be both prenominal and post-nominal. This is illustrated in the following:

Prenominal:

215.   *Phülü küvo thümo-o lüva tiva*
       [phǘ-lə̄   kə̄-vɔ́   thə̄mà-ɔ]   lə̄vā   tì-vá
       Village-LOC   VR-came   person-DEF   food   eat-PROG
       'The person who came to the village is eating food.'

216.   *Tsale küthi thüno-o acemi ve*
       [tsālɛ̄   kə̄-thǐ   thə̄nɔ̌-ɔ]   ā-ʧɛ́mī   vɛ̄
       song   VR-do   girl-DEF   my-wife   NAR
       'The girl singing is my wife.'

Post-nominal:

217.   *Thüma phülü küvo-o lüva tiva*
       thə̄mà   [phǘ-lə̄   kə̄-vɔ̌-ɔ]   lə̄vā   tì-vá
       person   village-LOC   VR-came-DEF   food   eat-PROG
       'The person who came to the village is eating food.'

218.   *Thü tsale küthi-o acemi ve*
       thə̄nɔ̌'   [tsālɛ̄   kə̄-thǐ-ɔ]   ā-ʧɛ́mī   vɛ̄
       girl   song   VR-do-DEF   my-wife   NAR
       'The girl singing is my wife.'

In the above sentences (215)-(218), the relative clause is represented in between the square brackets [ ]. The sentences illustrates that the relative clause is formed with the relative marker *kə-* in the form of verbal reciprocal/nominalizer occurring in the prefix position to that of the verb stem. It is also evident in sentence (215)-(218) that the definitive marker *-ɔ* shifted when the sentences reconstruct from prenominal to post-nominal. In prenominal, it occurs with the NPs in (215)-(216) *thə̄mà-ɔ̄* and *thə̄nɔ̌-ɔ̄*, while in post-nominal (217)-(218), it occurs with the relative marker *kə̄vɔ́-ɔ̄* and *kə̄thǐ-ɔ̄*. The same phenomena of shifting can also found with the occurrence of genitive marker, numbers and feminine marker. There is no separate masculine

marker marking the relative clause because pragmatically, the definite marker *-ɔ̄* can also function as a masculine maker and feminine gender in the language.

The relative clause construction in Chokri can be formed by the general nominalizer/verbal reciprocal *kə̄-* along with other relative markers in the form of compounding process. The other relative marker occurs in the form of deictic, tense, aspects and mood. The different relative markers which forms the relative clause in Chokri are listed in the following:

i. General nominalizer *kə̄-*.
ii. Deictic marker *-tsə̄.*
iii. Tense *-tɔ̀.*
iv. Aspect maker *-vɛ̃́, bá, thà, tá, vá, tɛ́.*
v. Mood marker *mɔzɔsu, -ʃì.*

Based on the above relative markers, the different types of relative clause structure is discussed under the following:

2.7.2.6.1. Headed Relative Clause

The category of headed relative clause in Chokri can be further classified into externally-headed relative clause and internally-headed relative clause. This classification is done base on the intake of NP in the matrix clause of the relative clause. The structures of the two types of headed relative clause constructions are highlighted under the following sub-heads.

2.7.2.6.1.1. Externally-headed relative clause

In an externally-headed relative clause, despite the language being a left branching language, the relative clause does occur to the right of the head noun when it is modified definitive, deictic, gender or numbers. Mimi (1996; as cited in Kuolie, 2006, p. 184) describe externally-headed relative clause as "If the NP of the embedded sentence is not present, the relative clause is termed as the external relative clause." The structure is illustrated in the following:

219. *Netho sü küba thüno-o a lipü*
[nḗthɔ́ sə̄ kə̄-bá] thə̄nɔ̃́-ɔ̄ ā lípə̄
netho wear VR-have girl-DEF my-POSS sister
'The girl wearing *netho* is my sister.'

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220. *Thüno netho sü küba-o a lipü*
    th�〕nɔ̌ [nɛ̄thɔ́ sɔ́ kɔ̄-bá-ɔ] ā lípɔ́
    girl   netho wear VR-have-DEF my-POSS   sister
    'The girl wearing *netho* is my sister.'

In the above sentences (219), we can see that the relative clause [ ] is occurring to the left of the head noun *thɜ̄nɔ̌-ɔ̌*. This form of structure in the language is a common occurrence and its usage is dominance. However, in illustration (220), we can see that the relative clause [ ] occurs to the right of the head noun *thɜ̄nɔ̌*. This structure stands grammatical and is used in the language. When the relative clause shifted to the right of the head noun, the definitive marker move from (219) *thɜ̄nɔ̌-ɔ̌* to (220) *kɜ̄-bá-ɔ̌*. The occurrence of relative clause to the right of head noun cannot happen without the movement of definitive from one NP to other. This is shown in the following illustration (221).

221. *Thüno-o netho sü küba a lipü*
    *thɜ̄nɔ̌-ɔ̌ [nɛ̄thɔ́ sɔ́ kɔ̄-bá] ā lípɔ́
    Girl-DEF   netho wear VR-have   my-POSS   sister
    'The girl wearing *netho* is my sister.'

As mentioned earlier, the relative clause occurring to the right of the head NP can take other nominal categories such as gender (223) and numbers (222). The movement of this nominal categories modifying the clause functions the same as definitive markers behaves in the language. This is illustrated in the following.

222. *Thüno netho sü kübako a lipü*
    thɜ̄nɔ̌ [nɛ̄thɔ́ sɔ́ kɔ̄-bá-**kɔ**] ā lípɔ́
    girl   netho wear NOMZ-have-PL my-POSS   sister
    'Those girls wearing *netho* are my sister.'   (with number)

223. *Thüno netho sü kübapü a lipü*
    thɜ̄nɔ̌ [nɛ̄thɔ́ sɔ́ kɔ̄-bá-**pɔ́**] ā lípɔ́
    girl   netho wear VR-have-FEM my-POSS   sister
    'The girl wearing *netho* is my sister.' (With gender)

5.7.2.6.1.2. Internally-Headed Relative Clause

Keenan (1985; as cited in Ezung, 2018, p.87) determine that internally-headed relative clauses are present only in those languages whose basic word order is SOV. Chokri basis word order is SOV and so the language exhibits internally-headed relative clause structure. Mimi

(1996; as cited in Kuolie, 2006, p.184) defined internally-headed relative clause as "If the co-referential NP of the matrix sentence is not overtly present and the NP is overtly present along with its lexical case marker in the embedded sentence, the relative clause is termed as internal relative clause." In an internally-headed relative clause in Chokri, the relative clause internal head gets relativized with definitive, gender and number. This relativized head of the clause gets marked by lexical case such as comitative case and instrumental case. The structure of internally-headed relative clause in the language is illustrated in the following:

224. *No khaküsü-ɔ ti ve ri*
    nɔ̋   [khà-kɘ̄-sɘ́-ɔ]   tì   vɛ̋   ɹī
    2SG   gave-VR.DM.DEF   eat   good   very
    'The one which you gave taste very good.'

225. *No ganyo khaküsü-o ti ve ri*
    nɔ̋   [gāɲɔ̋ khà-kɘ̄-sɘ́-ɔ]   tì   vɛ̋   ɹī
    2SG   curry gave-VR.DM.DEF   eat   good   very
    'The curry which you gave taste very good.'

In the above internally-headed relative construction, it can be noted that in (224) there is no NP in the matrix clause but in (225) there is an NP *gāɲɔ̋* within the matrix clause. This shows that in the language, the NP is not overtly present in the matrix clause of a relative clause construction. As mentioned earlier, in an internally-headed relative clause, the structure is formed by lexical case marker. The following is illustrative of the claim.

226. *No khwü kha/pü Ato prüküsü-o ve ri*
    nɔ̋   [khwɘ̀ khà/pɘ̄]   ātɔ̀   [pɹɘ̀-kɘ̄-sɘ́-ɔ]   vɛ̋   ɹī
    2SG   shawl gave/INST   ato   gave-VR.DM.DEF   good   very
    'The shawl which you gave to Ato is very good' (instrumental case)

227. *No tüshi zü celü vokütsü-o mütsi*
    nɔ̋   tɘ̄ʃĭ   zɘ̋   ʧɛ̄-lɘ́   vɔ̋-kɘ̄-tsɘ̋-ɔ̄   mɘ̄tsì
    2SG   dog   COM house.LOC   came-VR.DM.DEF   obedient
    ri
    ɹī
    very
    'The dog which you bought to the house is very obedient' (comitative case)

5.7.6. Relative-Correlative Constructions

The langauge permits relative-correlative constructions. This type of speech form is mostly used when the speaker tries to convey information or seek opinion from the second party. The following sentences are illustrative of relative-correlative structure in the language:

228. *Somi tsale sebashi süko be yho sü*
sɔ́mī   tsālɛ̄   sɛ̆-bá-ʃī   **sɔ̄kɔ̄**   bɛ̄   jhɔ́   sǝ́
whoever   song   know-PROG.DUB   CORR   hand   raise   do
'Whoever knows the song, they may raise your hand.'

229. *Sopü thevü do ti nyibashi sü-o*
sɔ́pǝ̀   thēvǝ̀   dɔ̆   tì   ɲī-bá-ʃī   **sɔ̄ɔ̄**
whoever   chicken   thigh   eat   want.PROG.DUBCORR
hice vote
hītʃɛ́   vɔ̆-tɛ̄
here   come-IMP
'Whoever wants to eat chicken thigh, they can come here.'

In a relative-correlative structure, the sentence construction is always formed by an indefinite pronoun functioning as a relative pronoun. The following sentences are illustrative of the occurrence where the indefinite pronouns are distinguished by bold font.

230. *Somi ta nyisabashi süko tata ve*
sɔ́mí   tà   ɲísā-bá-ʃī   **sɔ̄kɔ̄**   tà~tá   vɛ̆
whoever   go   want-PROG.DUB   CORR   go-RDPL   good
'Whoever wants to go, they can go'

231. *Sopü-no kühutomoshi sü-o po hice vo*
sɔ́pǝ̀-nɔ̄   kǝ̄hǘ-tɔ̆-mɔ̀-ʃī   **sɔ̄ɔ̄**   pɔ́   hītʃɛ́   vɔ̆
whoever-NOM   fellowship-FUT.NEG.DUB   CORR   CONV   here   come
'Whoever is not going to fellowship, let them come here.'

The dependent clause in a relative-correlative construction in the language usually ends with dubitative marker -ʃì/-ʃɛ expressing uncertainty or apprehension. It function as a linking chain between the main clause and the dependent or embedded clause. Without the usage of the dubitative, the relative-correlative construction becomes ungrammatical (233). The dependent clause in the construction is distinguish between brackets [ ] and dubitative in bold which is shown in the following illustration.

232.	*Somi ti nyisabashi süko po tite*
[sɔ́mī	tì	ɲīsā-bá-ʃī]	sɔ̄kɔ̄	pɔ́	tì-tɛ̄
whoever	go	want-PROG.DUB	CORR	CONV	eat-IMP
'Whoever wants to eat, let them eat.'

233.	*Somi ti nyisaba süko po tite*
*[sɔ́mī	tì	ɲīsā-bá]	sɔ̄kɔ̄	pɔ́	tì-tɛ̄
whoever	go	want-PROG	CORR	CONV	eat-IMP
'Whoever wants to eat, let them eat.' (Without dibutative)

In the absence of a dubitative marker (232), to claim that the sentence is grammatical, the sentence can be divided into two where the first sentence *sɔ́mī tì ɲīsā-bá* will be an interrogative sentence functioning as an independent clause while the second part of the sentence *sɔ̄kɔ̄ pɔ́ tì tɛ̄* will be an imperative sentence functioning as an independent clause.

As mentioned earlier in headed relative clause, the language is both left branching and right branching. However, the order of relative-correlative construction is only left branching. The relative clause cannot occur after the head noun. The ungrammaticality of the right branching is illustrative in the following:

234.	*Süko somi ti nyisabashi po tite*
* sɔ̄kɔ̄	**sɔ́mī**	**tì**	**ɲīsā-bá-ʃī**	pɔ́	tì-tɛ̄
CORR	whoever	eat	want-PROG.DUB	tell	eat-IMP
'Whoever wants to eat, let them eat.' (Without dibutative)

235.	*Sü-o sopü kühutomoahi po hice vọ*
* sɔ̄ɔ̄	**sɔ́pɔ̀**	**kɔ̄hṹ-tɔ̌-mɔ̀-ʃī**	pɔ́	hīʧɛ́	vɔ̌
CORR	whoever	fellowship-FUT.NEG.DUB	tell	here	come
'Whoever is not going to fellowship, let them come here.'

5.7.7. Appositive Construction

Appositive relative clause in language modifies the head noun as well. The clause occurs to the right of the head noun. Appositive construction in the language is shown in the following sentences:

236.	*Thüma khwümüne thürüyokütsü-o a zanumi*
thɔ̄mà	[khwɔ̀-mɔ̄-nɛ̃́	thɔ̄ɹɔ́-jɔ̄-kɔ̄-tsɔ̃́-ɔ̄]	ā	zānūmī
person	shawl-pant~RDPL	tailor-HAB.VR.DM.DEF	my	neighbour
'The person, who stich shawl and pants is my neighbour.'

237.	*Vezo thi dokhriyokütsü-o a rami*
ṽ́ɛzɔ̄	[thì	dɔkhrī-jɔ̄-kɔ̄-tsɔ̋-ɔ]	ā	ɹāmī
vezo	meat	kill-HAB.VR.DM.DEF	my	villager
'Vezo, the butcher is from my village.'

5.8. Passive

Chokri lacks the traditional passive construction. The subject and the object can get interchanged in a sentence construction. In certain cases, one can say that the causativizer and postpositional -*pɔ* when indicating the meaning 'by' can function as the passivizer to some extent. The transformation of sentences from active to passive constructions is shown in the following:

Active construction:

238.	*Pu thevü dzü bü*
pū	thɛ̄vɘ̀-dzɔ́	bɘ̀
3SG	chicken-egg	boiled
'S/he boiled the egg.'

239.	*Pu-no thüvo dokhri*
pū-nɔ̄	thɔ̄vɔ̀	dɔkhɹī
3SG-NOM	pig	killed
'S/he killed the pig.'

240.	*Azo pitho pü pü Avolü prü*
ɑ̋zɔ̄	pīthɔ̄	pɘ̀	pɔ̄	āvɔ́lɔ̄	pɹɘ̀
azo	comb	one	INST	avolü	gave
'Azo gave a comb to Avolü.'

The examples (241-243), the subject and the object postion is changed. The verb does not undergo any changes and there are no additional words to show that it is a pssive construction.

241.	*Thevü dzü pu bü*
thɛ̄vɘ̀-dzɔ́	pū	bɘ̀
chicken-egg	him/her	boil
'The egg was boiled by him/her.'

242.	*Thüvo-no pu dokhri*
thɔ̄vɔ̀-nɔ̄	pū	dɔkhɹī
pig-NOM	him/her	killed
'The pig was killed by him/her.'

243. *Avolü pitho pü Azo ce ngoyi*
āvɔ́lə̄ pīthɔ̄ pə̀ ázɔ̄ ʧɛ́ ŋɔ̋-jì
Avolü comb one Azo from got-DCL
'Avolü received a comb from Azo.'

As mentioned earlier, there is no specific or definite passivizer found in the language. However, the causative marker *-pɔ* with the meaning 'by' can be the closest marker which can mark agentive. However, this is not obligatory in passive sentence construction as *-pɔ* can be drop without changing the grammaticality of the sentence. This is further highlighted in the following:

244. *Thevü dzü pu bü*
thɛ̄və̀-dzə́ pū bə̀
chicken-egg him/her boil
'The egg was boiled by him/her.'

245. *Thevü dzü pu po bü*
thɛ̄və̀-dzə́ pū pɔ́ bə̀
chicken-egg him/her CAUS.PASS boil
'The egg was boiled by him/her.'

246. *Thüvo-no pu po dokhri*
thɜ̄vɔ̀-nɔ̄ pū pɔ́ dɔkhɹī
pig-NOM him/her CAUS.PASS killed
'The pig was killed by him/her.'

5.9. Nominalization Order

As mentioned earlier under nominalization, nominal form can be derived from verb categories and adjectives. This order of formation gives the language different patterns of nominalization structures in the language. The different nominalizer pattern found in the language is categories into the following patterns and are discussed along with illustrations:

Pattern-A: Nominalizer + Verb Root + Definitive

247. *Pu kütayo*
pū **kə̄-tā-jɔ̄**
3SG NOMZ-fast-DEF
'S/he is the runner.'

248. *Pu lüsi küthomi nu*
    pū   lɔ̄sí̆   **kɔ̄-thɔ́-mī**   nū
    3SG   book   NOMZ-write-person   child
    'S/he is the child of a writer.'

249. *Pu a kümütha-o*
    pū   ā   **kɔ̄-mɔ̄thá̈-ɔ̄**
    3SG   my   NOMZ-teach-DEF
    'S/he is my teacher.'

Pattern-B: Nominalizer + Adjective + Definitive

250. *Kükutho-o*
    kɔ̄-kú-thɔ́-ɔ̄
    NOMZ-strong.DEG.DEF
    'Strongest person'

251. *Küve-o*
    kɔ̄-vɛ̈́-ɔ̄
    NOMZ-good.DEF
    'good person'

252. *Künye-o*
    kɔ̄-ɲɛ́-ɔ̄
    NOMZ-big
    'big person'

Pattern C: Adjective + Nominalizer + Case + Definitive

253. *Veküsü-o*
    vɛ̈́-**kɔ̄**-sə́-ɔ̄
    good-NOMZ.OB.DEF
    'winner'

254. *Saküsü-o*
    sā-**kɔ̄**-sə́-ɔ̄
    die-NOMZ.OB.DEF
    'savior'

Pattern D: Adjective + Nominalizer + Deictic + Definitive

255. *Kukütsü-o*
    kū-**kɔ̄**-tsə̈́-ɔ̄
    strong-NOMZ.DM.DF
    'the one who is stronger'

256. *Vekütsü-o*
vɛ̃-**kə̄**-tsə̃́-ɔ̄
good-NOMZ.DM.DEF
'the good person'

257. *Nyekütsü-o*
ɲɛ̄-**kə̄**-tsə̃́-ɔ̄
big-NOMZ.DM.DEF
'the bigger one'

Pattern E: Adjective + Nominalizer + Negation + Definitive

258. *Kukümo-o*
kū-**kə̄**-mɔ̀-ɔ̄
strong-NOMZ.NEG.DEF
'the one who is not strong'

259. *Vekümo-o*
vɛ̃-**kə̄**-mɔ̀-ɔ̄
good-NOMZ.NEG.DEF
'the one which is not good'

260. *Nyekümo-o*
ɲɛ̄-**kə̄**-mɔ̀-ɔ̄
big-NOMZ.NEG.DEF
'the one which is not big'

5.10. Causative

Causative in Chokri is categorised into morphological causative and lexical causative. Morphological causative is formed by means of adding causative marker to the verb root and lexical causative is express by means of suppletion. Further, causative in Chokri also have double causative by means of adding the two causative marker to the verb root. The different types of causatives found in the language are discussed under the following sub-head along with the order of causative in the language.

5.10.1. Morphological Causative

Morphological causative is formed by adding the causative marker *pɔ́* and *mə̄-* to the verb. The marker *pɔ́* occurs before the verb and is a free morpheme. It carries the meaning 'make' or 'let' and its usage is more extensive and broader. The marker *mə̄-* occurs in the prefix position to the root of the word which is the verb and is a bound morpheme. It indicates the

meaning 'cause to' and the marker causativize the verb only when it is compounded to the verb form. Some of the constructions of verb form expressing causative with the two causative markers is shown in the following:

261. With -pɔ́:

	Verb form	Causative Verb form
a.	pɹɘ̇ fly	**pɔ́**-pɹɘ̇ CAUS-fly 'made to fly'
b.	kɹà cry	**pɔ́**-kɹà CAUS-cry 'made to cry'
c.	tá 'run'	**pɔ́**-tá CAUS-run 'made to run'
d.	kɹǎ drink	**pɔ́**-kɹǎ CAUS-drink 'made to drink'
e.	phī read	**pɔ́**-phī CAUS-read 'made to read'

262. With -mɘ̄:

	Verb form	Causative Verb form
a.	ɹhɘ̄ 'live'	**mɘ̄**-ɹhɘ̇ CAUS-live 'cause to live'
b.	sā 'dead'	**mɘ̄**-sá CAUS-dead 'cause to die'
c.	thà 'stand'	**mɘ̄**-thà CAUS-stand 'cause to stand'
d.	pɹɔ̌ break	**mɘ̄**-pɹɔ̌ CAUS-break 'cause to break'
e.	zɘ̀ sleep	**mɘ̄**-zɘ̀ CAUS-sleep 'cause to sleep'

Morphological causative marker *pɔ́* can occur with the other causative maker *mɨ̄-* to the main verb in the language. The structure of the constructions is the marker *pɔ́* always occurs before the marker *mɨ̄-* and both the marker occurs before the main verb. The occurrence is illustrated in the following constructions:

263. *Apo azu po mütha*
ā-pɔ̄   ā-zú   **pɔ́**   **mɨ̄-thǎ**
POSS.father   POSS.mother   CAUS   CAUS-taste…
'My father made my mother taste.'

264. *I pu po müto*
í   pū   **pɔ́**   **mɨ̄-tɔ̋**
1SG   him/her   CAUS   CAUS-light
'I let him light up.'

Causative marker *mɨ̄-* is not fully productive unlike the causative maker *pɔ́* as it cannot occur with directional verbs in the language. This could because of the fact that the directional verb carries sense references of the direction. The phenomena is illustrated in the following:

vɔ̋:

265. *Pu vo*
pū   vɔ̋
3SG   came
'S/he came.'

266. *Pu müvo*
*pū   **mɨ̄-vɔ̋**
3SG   CAUS-came
'S/he came.'

khɔ̋:

267. *Pu kho*
pū   khɔ̋
3SG   came up
'S/he came up.'

268. *Pu mükho*
*pū   **mɨ̄-khɔ̋**
3SG   CAUS-came up
'S/he came up.'

kꞯ́ı:

269. *Pu ucelü ba ki*
pū   ū-ʧɛ̃-lɔ́   bá   kꞯ́ı
3SG   his-house-inside   stay   came down
'S/he came down from his house.'

270. *Pu ucelü ba müki*
*pū   ū-ʧɛ̃-lɔ́   bá   **mɔ̄-kꞯ́ı**
3SG   poss-house-inside   stay   CAUS-came down
'S/he came down from his house.'

5.10.2. Lexical Causative

Lexical causative is also found in language where bare verbs can occur on their own in transitive sentences counterpart to the verb in intransitive sentences expressing causative meaning. Based on Comrie (1989) types of causatives, some of the lexical causative found in the language are illustrated in the following sentences:

sā *vs* dɔkhɹī

271. *Ato sate*
ātɔ̀   **sā**-tɛ́
Ato   die-PRSPRF
'Ato died.'   (intransitive sentence)

272. *Azo thüzo dokhri*
ắzɔ̄   thɚ̄zɔ̀   dɔkhɹī
Azo   rat   kill
'Azo killed a rat.'   (transitive sentence)

vɔ́ *vs* kɚ̄tsɔ́

273. *Ato vote*
ātɔ̀   **vɔ́**-tɛ́
Ato   went-PRSPRF
'Ato went.'   (intransitive sentence)

274. *I Ato kütsü ho*
ꞯ́ı   ātɔ̀   **kɚ̄tsɔ́-**hɔ
1SG   Ato   send-HAB
'I send Ato.'   (transitive sentence)

The mentioned lexical causative forms occurring in transitive sentence can take the marker *pɔ́* but it cannot take *mɔ̄-*. Apart from the above lexical causatives, there are some other verb forms carrying lexical causative features found in the language which are listed in the following:

275.

Non-causative verb form			Lexical causative verb form		
a. ɹɔ̋	*rü*	'burn'	thɔ́	*thü*	'set fire'
b. sɔ̄	*sü*	'drag'	kɔ̄tsā	*kütsa*	'slide'
c. ʧɔ̋	*co*	'awake'	sɔ́	*sü*	'woke up'
d. pɛ̋	*pe*	'see'	kā	*ka*	'show'

5.10.3. Order of Causative

The order of causative in a causativize sentence construction is subject (S), object (O), verb (V) where the causative precedes the verbs. The causative marker *pɔ́* can occur with different types of verbs. Whereas, the marker *mɔ̄-* cannot occur with all types of verbs in an intransitive sentence construction. The causative verb form can be followed by tense, aspect, mood and negation.

Subject+ Object +causative+Verb+tense+aspect+negation+mood

276.   *Ana a mükratote motho*
ā-nā   ā   mɔ̄-kɹà-tɔ́-tɛ́-mɔ̀-thɔ̄
POSS-aunt   me   CAUS-cry-FUT.PRSPRF.NEG.DUB
'Is my aunt going to make me cry?'

When an intransitive sentence gets transitivized with the usage of causative, the subject (S) from an intransitive sentence becomes an object (O) in a transitive sentence. This is illustrative in example (277)-(284) where *pū-nɔ̄, ɑ̋zɔ̄-nɔ̄, ā-nā* and *thɛ̄và-nɛ́* occurs in the subject position in a non-causativize intransitive sentence construction but when the sentences gets transitivise with causatives, the subject is assigned with the role of the object in the transitive sentence construction. This transition is illustrated in the following:

With -pɔ́:

277.   *Puno ti*
pū-nɔ̄   tì
S/he-NOM   ate
'S/he ate.'

278. *I-no pu po ti*
í̄-nɔ̄ **pū** pɔ́ tì
1SG-NOM S/he CAUS ate
'I made him/her eat.'

279. *Azu-no tho*
ǎzɔ̄-nɔ̄ thɔ̋
azo-NOM wrote
'Azo wrote.'

280. *Ata-no Azo po tho*
ātà-nɔ̄ **ǎzɔ̄** pɔ́ thɔ̋
ata-NOM azo CAUS wrote
'Ata made Azo write.'

With -mɔ̄:

281. *Ana kra*
ā-nā kɹà
POSS-aunt cry
'My aunt cried.'

282. *Pu una mükra*
pu **ū-nā** **mɔ̄-kɹà**
3SG POSS-aunt CAUS-cry
'I made my aunt cried.'

283. *Thevü ne sa te*
thɛ̄vɔ̀-nɛ́ sā tɛ́
chicken-GEN die PRSPRF
'The chicken died.'

284. *I thevü ne müsa ve*
í̄ **thɛ̄vɔ̀-nɛ́** **mɔ̄-sá** vɛ̋
1SG chicken-GEN CAUS-die NAR
'I cause the chicken to die.'

When an intransitive construction gets transitivizes, the *mɔ̄-* marker cannot occur with all the action verbs or directional verbs (286) & (288). Unlike *mɔ̄-, pɔ́* can occur with different categories of verbs (290) & (292). This phenomena of the *mɔ̄-* not occurring with different categories of verbs is enigmatic. One hypothesis could be because of the fact that the two causative marker have synonymous behaviour to some extent and can be used in place of the other. However, there could be some other factors interfering the behaviour and so this hypothesis is inconclusive. The phenomena is illustrated in the following:

With -mɔ̄:

285. *Apo tite*
ā-pɔ̄   tì-tɛ́
POSS-father   eat-PRSPRF
'My father ate'

286. *I Apo müti*
*ɪ̋   ā-pɔ̄   **mɔ̄-tì**
1SG   POSS-father   CAUS-eat
'I made my father eat.'   (action verb)

287. *Pu vo*
pū   vɔ́
3SG   went
'S/he went.'

288. *I pu müvo*
*ɪ̋   pū   **mɔ̄-vɔ́**
1SG   him/her   CAUS-went
'I made him/her come.'   (directional verb)

With -pɔ:

289. *Apo tite*
ā-pɔ̄   tì-tɛ́
POSS-father   eat-PRSPRF
'My father ate.'

290. *I Apo po ti*
ɪ̋   ā-pɔ̄   **pɔ́-tì**
1SG   POSS-father   CAUS-eat
'I made my father eat.'   (action verb)

291. *Pu vo*
pū   vɔ̋
3SG   went
'S/he went'

292. *I pu povo*
ɪ̋   pū   **pɔ́-vɔ̋**
1SG   him/her   CAUS-went
'I made him/her come.'   (directional verb)

5.11. Conjuntive Participles

Conjunctive particles go by different names over the years. It is called or labelled as absolutive participle, adverbial participle, absolute construction, gerunds or *deepričastie* by different linguist over the year. The recent typological literature have been using the term *converbs* to describe the verb. The different are unambiguous and the names represent a single grammatical category which is a dependent verb form. Coupe (2005:1) define converb as a type of verb form that functions as a clause linking device. Haspelmath (1995:3-7) define the notion of converb as a nonfinite verb form whose main function is to mark adverbial subordination. He further states that converbal constructions are generally not argument but modifiers, and they generally modify verbs, clauses or sentences, but not nouns or noun phrases.

The structure of converbs in Chokri is represented morphologically by a verbal form where converbs follows the verbal root. It is an inflected verb chaining main clause and dependent clauses. Converbs in the language can occur and function like a conjunctive connectives. Converbs found in the language are *nɔ̄, dɛ́* and *mú*. The two converbs *nɔ̄* and *dɛ́* are synonymous. The word *nɔ̄* is extensively use by the Chozuba range, Chokri area and Centre Chakhesang people while *dɛ́* is a variation mostly used by Phek area. Irrespective of the variation, the two serve the same meaning. The converbs *mú* takes the role more close to subordination of clause in a sentence. Irrespective of different forms, the function remains the same.

Converbs in Chokri functions as a clause chaining verb form in a sentence construction or a type of subordinate construction conveying successive events. Its usage in the language gives more concentrated focus on the modified clause. The occurrence of converbs in a sentence construction in the language is illustrated in the following (293)-(298):

293. *Ato vo no Asa müje*
     ātɔ̀   vɔ̋   **nɔ̄**   āsá   mə̄ʒɛ̄
     Ato   come   CONV   Asa   mourn
     'Having come, Ato morned for Asa.'

294. *Ato vo de Asa müje*
     ātɔ̀   vɔ̋   **dɛ́**   āsá   mə̄ʒɛ̄
     Ato   came   CONV   Asa   mourn
     'Having come, Ato morned for Asa.'

295.   *Ato vo mu Asa krata*
       ātɔ̀   vɔ̋   **mú**   āsá   krata
       Ato   came   CONV   Asa   cried
       'When Ato came, Asa cried.'

296.   *Pu lüva sho sü no a po ti*
       pū   lɨ̄vā   ʃɔ́   sɘ́   **nɔ̄**   ā   pɔ́   tì
       3SG   food   cook   do   CONV   me   APPL   eat
       'S/he cook the food and let me eat.'

297.   *Pu lüva sho sü de a po ti*
       pū   lɨ̄vā   ʃɔ́   sɘ́   **dɛ́**   ā   pɔ́   tì
       3SG   food   cook   do   CONV   me   APPL   eat
       'S/he cook the food and let me eat'

298.   *Pu lüva sho sü mu I ti*
       pū   lɨ̄vā   ʃɔ́   sɘ́   **mú**   í   tì
       3SG   food   cook   do   CONV   i   eat
       'S/he cook the food and i ate.'

Coupe Haspelmath (1995: 3-8) summarized Haspelmath (1995) notion of converbs into the following that converbs:

(i)   form part of the inflectional paradigm of verbs;

(ii)   are non-finite;

(iii)   are adverbial, in the sense that the modify verbs, clauses or sentences but never nouns or NPs; and

(iv)   are subordinate i.e. embedded into superordinate clause.

Based on the above proposed notion of converbs, the structure of converbs in Chokri is further examine in the following:

(i) Chokri converb is a verb form which follows the main verb is a part of the paradigm of verbs. This is illustrative in the following:

299.   *Ato-no mhathi no lho ba*
       ātɔ̀-nɔ̄   mhāthí̋ **nɔ̄**   lhɔ̀-bá
       ato-NOM   work   CONV   tired-PROG
       'Ato works and is tired.'

300. *I lüva ti no tükhu lu prü*

ǐ	lɘ̄vā	tì	**nɔ̄**	tɘ̄khú-lɘ̄	pɹɘ̄
1SG	food	eat	CONV	field-LOC	went

'I ate food and went to field.'

(ii) Converbs in Chokri are non-finite.

(iii) Coverbs in Chokri modifies verbs, clauses or sentences but it cannot it cannot modify nouns. This is illustrative in the following examples:

301. *Uko mükho pü no tate*

ūkɔ̄	mɘ̄khɔ́	pɘ̀	**nɔ̄**	tá-tɛ́
3PL	basket	carry	CONV	walk-PRSPRFF

'They carried the basket and left.' (modifies verb)

302. *Mhaküse mi münu kürüthiyo*

mhākɘ̄sɛ̋	mī	mɘ̄nū	kɘ̄ɹɘ̄thī-jɔ̄
wise	people	carefully	discussed-HAB

'Wise people discussed things carefully.'

vs

Mhaküse mi münu no kürüthiyo

mhākɘ̄sɛ̋	mī	mɘ̄nū	nɔ̄	kɘ̄ɹɘ̄thī-jɔ̄
wise	people	carefully	CONV	discussed-HAB

'Wise people discussed things with care.' (modifies clause or sentence)

303. *Uko mükho no pü tate*

*ūkɔ̄	mɘ̄khɔ́	**nɔ̄**	pɘ̀	tà-tɛ́
3PL	basket	CONV	carry	walk-PRSPRF

'They carried the basket and left.' (cannot modify noun)

(iv) Converbs in Chokri chained subordinate clause into superordinate clause. It function as a coordinator linking independent and dependent clauses. This is shown in the following:

304. *Azu khu sho sü no a pɹü*

ā-zú	khű	ʃɔ́	sɘ̀	**nɔ̄**	ā	pɹɘ̀
POSS-mother	fish	cook	do	CONV	me	gave

'My mother cook fish and gave me'

305. *Azu khu sho sü de a pɹü*

ā-zú	khű	ʃɔ́	sɘ̀	**dɛ́**	ā	pɹɘ̀
POSS-mother	fish	cook	do	CONV	me	gave

'My mother cook fish and gave me'

5.12. Negation

This section discussed negation and its typology in the language. Chokri exhibit multiple negation markers where it can be further classified into standard and non-standard negation. The typology of these two parameters will be further discussed in the later part of the section. There are seven different negative markers in Chokri which are *mo* /mɔ̀/, *hì*, *lho/ho* /lhɔ̀/ /hɔ̀/, *sù, ñdì, dì* and *künyi* /kɘ̄ɲī/. Negation in Chokri follows the verb in a declarative sentence giving negative sense in sentences. The negation can give the interpretation of no, refusal or prohibition or restriction or taboo from the speakers. Negation usage in Chokri is illustrated in the following sentences no. (306)- (312):

306. *Atso-no lüva sho mo*
      ātsɔ́-nɔ̄   lɘ̄vā   ʃɔ́   **mɔ̀**
      atso-NOM   food   cook   NEG
      'Atso did not cook food.'

307. *Ze pühite*
      zɛ   pɘ-**hi**-tɛ
      machete   carry-NEG-IMP
      'Don't carry machete.'

308. *Noko talhoho*
      nɔ̄-kɔ̄   tà-**lhɔ̀**-hɔ̄
      you-PL run-NEG-INDC
      'You guys won't run.'

309. *Rase tsü tisuho*
      ɹāsɘ̋   tsɘ̀   tì-**sù**-hɔ̋
      fruit   this   eat-NEG-INDC
      'Don't eat this fruit.'

310. *Pu lüva tiho*
      pū   lɘ̄vā   tì-**hɔ̀**
      3SG   food   eat-NEG
      'S/he will not eat food.'

311. *Ata po vo sandi*
      ātà   pɔ́   vɔ̋   sä̀-**ñdì**
      ata   PP   come   again-NEG
      'Ata is not welcome.'

312. *Natsimiko müra pi ti künyi*
nātsí-mī-kɔ̄   mɔ̄ɹā pí̋ tì   **kɔ̄ɲī**
young-people-PL   bird head eat forbidden
'Young people are forbidden to eat bird head.'

It is interesting that the negation marker *lhɔ̀* in Chokri makes future references and can denote future tense. It follows the verb root and can precede aspect and mood. The language has another marker *hɔ̀* which conveys future reference and it occurs in free variation with the negator *lhɔ̀*. The two marker are synonymous. The usage of *lhɔ̀* and *hɔ̀* is illustrated in the following example no. (313)- (316).

313. *I khasü lho*
ī̋   khàsɔ́   **lhɔ̀**
1SG   give up   NEG
'I will not give up.'

314. *Pu vo lho te*
pū   vɔ̋   **lhɔ̀**-tɛ́
1SG   come   NEG-PRSPRF
'S/he will not come.'

315. *I tale ho*
ī̋   tàlɛ́   **hɔ̀**
1SG   roam   NEG
'I will not roam.'

316. *Atso ta lho ho*
ātsɔ́   tà-**lhɔ̀**-hɔ̄
Atso   walk-NEG.INDC
'Atso will not go.'

5.12.1. The negation *lho* /lhɔ̀/, *ho* /hɔ̀/

Negative marker *lhɔ̀* cannot occur with the future marker as the negation marker indicates future references. When *lhɔ̀* occurs with the future marker *-tɔ̀*, there is a change is segmental feature where the final vowel in the syllable changes from short vowel to long vowel. With the change in suprasegmental, the future marker *-tɔ̀* become a dubitative marker while the negation *lhɔ̀* marks future tense. The phenomena is highlighted in the following illustration no. (317)- (318).

317.

    a.   *Pu tha thüra prü lho*
        Pu   tha   thə̄ɹa   prə-**lhɔ**
        3SG   today   field   go-NEG
        'S/he will not go to the field today.'

    b.   *Pu tha thüra prü to*
        pū   thá   thə̄ɹá   prə̄-**tɔ̀**
        3SG   today   field   go-FUT
        'She/He will go to the field today.'

    c.   *Pu tha thüra prü lho to*
        pū   thá   thə̄ɹá   prə̄-**lhɔ̀-tɔ̀:**
        3SG   today   field   go-NEG.DUB
        'She/He might/may not go to the field today.'

318.

    a.   *I vo lho*
         í̋   vɔ̋-**lhɔ̀**
        1SG   come-NEG
        'I will not come.'

    b.   *I vo to*
        í̋   vɔ̋-**tɔ̀**
        1SG   come-FUT
        'I will come.'

    c.   *I vo lho to*
        í̋   vɔ̋-**lhɔ̀-tɔ̀:**
        1SG   come-NEG-DUB
        'I might not come.'

5.12.2. The Negation *mo* /mɔ̀/

    It may be noted that the negation marker *mɔ̀* negates something that happens in the past. By negating the verb, it indicates something that has happened. The negation *mɔ̀* is a free morpheme which occurs after the verb root, after predicative and can also occur with the nominalizer *kə̄-*. This is further illustrated in the following example no. (319)- (321).

    319.   *I vo mo*
            í̋   vɔ́   **mɔ̀**
            1SG   go   NEG
            'I didn't go.'

320. *Ganyo ti ve mo*
gāɲɔ̋ tì vɛ̋ **mɔ̀**
curry eat good NEG
'Curry was not tasty.'

321. *I vo kümo̧ pü*
ǐ vɔ́-kə̄-**mɔ̀**-pə̀
1SG go-NOMZ-NEG-one
'I didn't go.'

5.12.3. The Negation *hi* /hì/:

The prohibitive marker *hì* can convey sense of present or progressive aspect. The marker cannot negate past references or future references but it can negate the verbs in an imperative sentence to prohibit something that is happening at present. This is further exemplified in the following example no. (322)- (324).

322. *Tsü thi hi*
tsə̀ thì **hì**
this do NEG
'Don't do this.'

323. *No dzüsu hi*
nɔ̋ dzə̋sù **hì**
2SG naughty NEG
'Don't be naughty'

324. *Thüva tüzü tsale khu müto hi*
thə̄vǎ tə̄zə̋ tsālɛ̄ khu mə̄tɔ́ **hì**
evening night song play loud NEG
'Don't play loud music at night.'

5.12.4. The Negation *su* /sù/

The negative marker *sù* interprets the meaning 'should not'. It also indicates something that is 'not good or bad'. It follows the verb root, nominalizer and can precede tense, aspect and mood. The occurrence of *sù* is further illustrated in the following example no. (325)- (326).

325. *Mha rügo su*
mhā ɹɨ̄gɔ̀ **sù**
thing steal NEG
'Do not steal.'

326. *Sübo müle su*
sɨ̄bɔ́ mɨ̄lɛ̃́ **sù**
tree climb NEG
'Do not climb tree.'

Furthermore, *sù* can also negates the meaning of somebody having the 'inability to do something'. However, it is important to note that this happens only when the preceding verb root changes its segmental feature from short vowel to long vowel. The verb lexeme of the coda onset switch to long vowel from short vowel, this results to change in the intended meaning of the negation (from 'should not' to 'inability to do something'). The phenomena of *sù* 'inability to do something' happens only when the speaker in the sentence is speaking from experience. The occurrence is highlighted in the following example no. (327)- (328).

327.

a. *Rase tsü ti su*
ɹāsɛ̃́ tsɜ̀ **tì** **sù**
fruit that eat NEG
'Don't eat that fruit.'

b. *Rase tsü ti su*
ɹāsɛ̃́ tsɜ̀ **tì:** **sù**
fruit that eat NEG
'That fruit is not eatable.'

328.

a. *Kürü po vo küho thi su*
kɨ̄ɹɜ́ pɔ̌ vɔ́ kɨ̄hɔ̃̌ **thí̃** **sù**
river bank go blindly do NEG
'Do not go to the river bank blindly.'

b. *Kürü po vo küho thi su*
kɨ̄ɹɜ́ pɔ̌ vɔ́ kɨ̄hɔ̃̌ **thí̃:** **sù**
river bank go blindly do NEG
'Do not go to the river bank blindly.'

In the above sentence 327 (a) and 328 (a), the negator *sù* indicates something that is 'not good' and you 'should not' do it. However in illustration no. 327 (b) and 328 (b), with the change in verb from *tì* to *tì:* and *thǐ* to *thǐ:* , the negator *sù* indicates the meaning of something that cannot be done because of the inability of something.

5.12.5. The Negation *ndi* /n̄dì/

The negation marker *n̄dì* express the meaning 'not allowed' or 'cannot'. Like other negators, it also follows the verb root. The marker is also used in future reference and cannot negate something of the past or present. It conveys the message of not allowing something that is yet to happen. The usage of *n̄dì* is illustrated in the following no. (329)- (330).

329. *Uko Veto po ura vo ndi*
úkɔ̄	vɛ́tɔ̀	pɔ́	ú-ɹā	vɔ̋	**n̄dì**
1PL	veto	let	our-village	come	NEG

'We cannot let Veto come to our village.'

330. *N po mitin lü vo ndi*
2SG	pɔ́	mītīn-lɔ̄	vɔ̋	**n̄dì**
you	PP	meeting-LOC	come	NEG

'You are not allowed to attend the meeting.'

5.12.6. The Negation *di* /dì/

The negation marker *dì* conveys the meaning of 'not having' or 'not having in possession'. It follows the verb. Its occurrence in sentences is illustrated in the following example no. (331)- (332).

331. *I prüsa di te*
ï̋	pɹɵ́sä̋	**dì**-tɛ́
1SG	money	NEG-PRSPRF

'I don't have money.'

332. *Mületo no ukho di*
mɔ̄lɛ́tɔ̀-nɔ̄	ū-khɔ̄	**dì**
mületo-NOM	his-carry basket	NEG

'Mületo don't have carry basket.'

5.12.7. The Negation *künyi* /kə̄ɲī/:

The negation marker *künyi* marks something that is 'forbidden'. It is also a free morpheme. This word is deeply rooted to the culture of the people. It is mostly use to negate things that are forbidden or can be seen as hearsay to the people. The usage is highlighted in the following example no. (333)- (334).

333. *Natsimi yhota ti künyi*
      nātsí-mī   jhɔ̄lā   tì   **kə̄ɲī**
      Child-people swift eat   NEG
      'Children are forbidden to eat swift.'

334. *Thenu pülü mi küna po küzü küri künyi*
      thɛ́nū pɔ̀lɔ̄ mì   kə̄nā pɔ́   kə̄zǔ   kə̄ɹí   **kə̄ɲī**
      clan   on-Loc people two PP   together   marriage   NEG
      'It is taboo for people belonging to the same clan to get married.'

5.12.8. Typology of Negation

Negation typology in Chokri can be classified into standard and non-standard negation with different variation parameters. Miestamo (2007) *Negation- an overview of typological research*, discussed standard negation as the negation of declarative verbal main clauses. Auwera and Krasnoukhova (2020) *Types of Negation further*, labelled standard negation as simple operation that have the same meaning of the positive one, except for the effect of negation. They state non-standard negation as that negation which reverses the truth-value.

5.12.8.1. Standard Negation

According to Dahl (1979) *Typology of sentence negation*, he proposed a negation typology into morphological and syntactic negation. Based on his distinction, Chokri morphological negation status can fall under suffixal distinction while syntactic negation is of inflected particle which works as a negative verb. Standard negation in Chokri is a free morpheme where the negation marker negates what the verb is operating. This is illustrated in the following example no. (335)- (337).

335. *I lüva ti mo*
      ǐ   lɔ̄vā   tì-**mɔ̀**
      1SG   food   eat-NEG
      'I didn't eat food.'

336.   *Pu a ngo mo*
     pū   ā   ŋɔ̋   **mɔ̀**
     2SG   me   saw   NEG
     'S/he didn't saw me.'

337.   *Atso bol vü se mo*
     ātsɔ́   bɔ̄l   vɔ̋   sɛ̄   **mɔ̀**
     atso   ball   beat   know   NEG
     'Atso can't play ball.'

5.12.8.1.1. Single Exponence

Standard negation in Chokri is a single exponence negation with only one negator i.e. *mɔ̀*. This is illustrate in the following example no. (338)- (340).

338.   *I rüka bamo*
     ī̋   rɜ̄ká   bá-**mɔ̀**
     1SG   money   have-NEG
     'I don't have money.'

339.   *Pu gari resemo*
     pū   gāɹí   ɹésɛ̄-**mɔ̀**
     3SG   vehicle   drive-NEG
     'S/he can't drive vehicle.'

340.   *Hako mütsa ba mo te*
     hākɔ̄   mɜ̄tsɔ̋   bá-**mɔ̀**-tɛ̄
     we   salt   have-NEG.PRSPRF
     'We don't have salt.'

5.12.8.1.2. Symmetric

Standard negation in Chokri exhibit symmetric negatives. Miestomo (2007) states negative clause with symmetric negative constructions do not differ from non-negative in any other way than by the presence of negative marker. The structure in Chokri does not differs from the affirmatives in addition to the presence of negative marker. This is further illustrated in the following example no. (341)- (342).

341.

   a. *Türü ba ho*
     tē-ɹē-bá-hɔ̄
     sky-rain-PRSPRF-INDC
     'It is raining.'

   b. *Türü ba mo ho*
     tē-ɹē-bá-**mɔ̀**-hɔ̄
     sky-rain-PRSPRF.NEG.INDC
     'It is not raining.'

342.

   a. *Pu ta te*
     pū   tà-tɛ́
     3SG   walk-PRSPRF
     'S/he left.'

   b. *Pu ta mo te*
     pū   tà-**mɔ̀**-tɛ́
     3SG   walk-NEG.PRSPRF
     'S/he didn't leave.'

343.

   a. *Ato vo*
     ātɔ̀   vɔ́
     ato   came
     'Ato came'

   b. *Ato vo mo*
     ātɔ̀   vɔ́   **mɔ̀**
     ato   came   NEG
     'Ato didn't come.'

5.12.8.2.   Non-Standard Negation

The negation typology of Chokri is further classified into Non-standard negation. Non-standard negation in Chokri varies from prohibitive or imperative negation to existential negation and indefinites negation. The different non-standard negation and its properties in Chokri will be discussed in this section under the following sub-heads:

5.12.8.2.1. Prohibitive Negation

The prohibitive negative is marked by the negator *hi* interpreting the meaning 'don't/do not'. It is a morpheme which occurs after the verb root and can be followed by the imperative marker *-tɛ* and moods such as obligative mood *mɔzɔsu* or *mɔsu*. This is illustrated in the following example no. (344)- (347).

344. *Rase ra hi te*
    ɹāsɛ̃   ɹá-**hì**-tɛ̄
    fruit   pluck-NEG-IMP
    'Don't pluck the fruit.'

345. *Mha rügo hi te*
    mhā   ɹə̄gɔ̀-**hì**-tɛ̄
    thing   steal-NEG-IMP
    'Do not steal.'

346. *Gari re tayi hi mosu*
    gāɹí   ɹɛ́   tá-jī-**hì**-mɔ̄sù
    vehicle drive   fast-INSTF-NEG-OBL
    'Vehicle should not be driven fast.'

347. *No krüta thi hi mozosu*
    nɔ̃̌   kɹə̄tā   thî-**hì**-mɔ̀zɔ̄sù
    2SG   leader   do-NEG-OBL
    'You must not become a leader.'

5.12.8.2.2. Negative Existential

Standard negator marker *mɔ̀* suffix to the verb root followed by other verbal categories in Chokri is also use as negative existential marker. It does not have separate existential negation. Occurrence of existential negator is highlighted from illustration no. (348)- (349).

348.

    a. *Kümütha-o vo to*
       kə̄mə̄thɑ̃́-ɔ̄   vɔ̃̌-tɔ̀
       teacher-DEF   come-Fut
       'The teacher will come'

    b. *Kümütha-o vo to mo te*
       kə̄mə̄thɑ̃́-ɔ̄   vɔ̃̌-tɔ̌-**mɔ̀**-tɛ́
       teacher-DEF   come-FUT.NEG.PRSPRF
       'The teacher will not come.'

349.

    a.   *Lüva ba ho*
          lɔ̄vā   bá-hɔ̄
          food   have-INDC
          'There is food.'

    b.   *Lüva ba mo ho*
          lɔ̄vā   bá-**mɔ̀**-hɔ̄
          food   have-NEG.INDC
          'There is no food.'

5.12.8.2.3. Negative Indefinites

In the lagnauge, non-standard negation is formed with positive (regular) indefinite pronoun in a symmetric negative construction. It does not use any special indefinite pronouns in occurrence of standard negation nor indefinite pronoun does not mark negative in a sentence. This is further illustrated in the following no. (350)- (351).

350.

    a.   *Mipü a ngo*
          mìpə̀   ā   ngɔ̋
          someone   me   saw
          'Someone saw me'

    b.   *Mipüji a ngo mo*
          mìpə̀-jí   ā   ngɔ̋   **mɔ̀**
          someone-INSTF   me   saw   NEG
          'Nobody saw me.'

351.

    a.   *I mihu se ba ho*
          ï   mìhù   sɛ̃́-bá-hɔ̄
          1SG   somebody   know-PROG-INDC
          'I know somebody.'

    b.   *I mipüyi se ba mo ho*
          ï   mìpə̀-jí   sɛ̃́-bá-**mɔ̀**-hɔ̄
          1SG   nobody   know-PROG.NEG.INDC
          'I know nobody/I don't know anybody.'

5.12.8.3.   Lexical Negation and Antonymy

Like the imperative negation, existential negation and indefinite negation typology, there is no special series of negation marker found in Chokri to mark lexical negation and antonymy. While antonym is unmarked, lexical negation in Chokri is marked by standard negation *mɔ̀* occurring after the verb. This is shown in the following example no. (352).

352.

    a.   *Unü mo*
         únə́   **mɔ̀**
         happy NEG
         'Unhappy'

    b.   *Küthügu mo*
         kəthə̄gú   **mɔ̀**
         satisfied   NEG
         'Unsatisfied'

    c.   *Krokrü mo*
         kɪɔ̄kɪə̀   **mɔ̀**
         patient   NEG
         'Impatient'

5.12.9. Placement of Negation

The placement of Chokri negation in word order is post-verbal placement. It follows the verbs and sometimes follows the nominalizer *kə̄-* and it can precede aspects and moods. In the case of usage of future tense and negation in a sentence, the future tense precedes the standard negation marker. The negation placement is further highlighted according to the word order under the following table no. 5.1.

Word order	Pre-Verbal placement	Post-Verbal placement
SOV	-	S O V NEG
SOV	-	S O V NOMZ NEG
SOV	-	S O V NEG FUT
SOV	-	S O V NEG ASP
SOV	-	S O V NEG MOOD
SOV	-	S O V NOZ NEG MOOD
SOV	-	S O V NEG CON…
SOV	-	S O V NOZ NEG CON

Table 5.1: Placement of Negative Morpheme in Chokri

5.13. Reciprocal

Reciprocal constructions in the language is both nominal as well as a verbal. Nominal reciprocal is a complete reduplicated form *hùhù* meaning 'some-some'. The nominal reciprocal usually precedes the main verb and occurs after the object in the sentence having one or more arguments. The nominal reciprocal usually occurs in sentence constructions when there is a usage of dual number or plural number in the sentence. The occurrence of nominal reciprocal in sentences in the language is illustrated in the following:

353. *Punyi huhu vü*
      pū-ɲí **hùhù** vɤ̋
      S/he-DL NREC beat
      'They beat each other.'

354. *Uko huhu mütha ba*
      ūkɔ̄ **hūhū** mɔ̄thá̋-bá
      they NR teach-PROG
      'They teach each other.'

355. *Ato mu Asa nyi huhu khrühi*
      ātɔ̀ mū āsá̋ ɲí **hùhù** khɹɘ̄hì
      ato CON asa DL NR help
      'Ato and Asa help each other.'

Verbal reciprocal is marked by *kɔ̄-*. This marker can also function as the nominalizer in the language. Verbal reciprocal *kɔ̄-* occurs in the prefix position of the main verb will modififying the main verb. The following sentences illustrate its occurrences:

356. *Punyi küvü*
     pū-ɲí   **kɔ̄**-vɔ̋
     S/he-DL   VREC-beat
     'They beat each other.'

357. *Uko kümütha ba*
     ūkɔ́   **kɔ̄**-mɔ̄thá̋-bá
     they   VR-teach-PROG
     'They are teaching each other.'

358. *Ato mu Asa nyi kükhrühi*
     ātɔ̀   mū   āsá̋   ɲí   **kɔ̄**-khɹɔ̄hì
     ato   CON   asa   DL   VR-help
     'Ato and Asa help each other.'

The verbal reciprocal *kɔ̄-* can also occur in different pattern alongside the main verb. Some of those order includes following the main verb and preceding tense, dietic marker and negation. This is illustrative in the following illustrations:

Pattern A: Verb +Verbal Reciprocal +Tense

359. *Kraküto*
     kɹá̋-**kɔ̄**-tɔ̀
     run-VR.FUT
     'to drink'

360. *Thoküto*
     thɔ́̋-**kɔ̄**-tɔ̀
     drink-VR.FUT
     'to write'

361. *Pheküto*
     phέ-**kɔ̄**-tɔ̀
     went-VR-FUT
     'the one who drank'

Pattern-B: Verb Root + Verbal Reciprocal + Deictic Marker

362.   *Tikütsü*
       tì-**kɨ̄**-tsə̋
       eat-VR.DM
       'ate'

363.   *Vokütsü*
       vɔ̋-**kɨ̄**-tsə̋
       come-VR.DM
       'that came.'

364.   *Pekütsü*
       pɛ̋-**kɨ̄**-tsə̋
       looking-VR.DM
       'the one who watch.'

Pattern-C: Verb Root + Verbal Reciprocal + Negation

365.   *Tikümo*
       tì-**kɨ̄**-mɔ̀
       eat-VR.NEG
       'didn't eat.'

366.   *Vokümo*
       vɔ̋-**kɨ̄**-mɔ̀
       came-VR.NEG
       'didn't come.'

367.   *Pekümo*
       pɛ̋-**kɨ̄**-mɔ̀
       look-VR.NEG
       'didn't watch.'

It can also be noted that the nominal reciprocal and the verbal reciprocal cannot occur together in most of the sentence construction. When the two reciprocal occurs together, the sentence becomes ungrammatical which is attribute to the fact that the verbal reciprocal functions as the ditransitiviser. This phenomena is illustrated in the following sentences:

368.   *Punyi huhu küvü*
       *pū-ɲí   **hùhù**   **kɨ̀**-və̋
       S/he-DL   NR   VR-beat
       'They beat each other.'

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369. *Uko huhu kümütha ba*
      *ūkɔ̄ **hùhù** **kɔ̄-**mɔ̄thǎ-bá
      they   NR   VR-teach-PROG
      'They are teaching each other.'

370. *Ato mu Asa nyi huhu kükhrühi*
      *ātɔ̀ mū āsā ɲí **hùhù** **kɔ̄-**khɹɔ̄hì
      ato   CON asa DL   NR   VR-help
      'Ato and Asa help each other'

As mentioned, the two reciprocal cannot occur together in some cases however with the occurrence of comitative case or postpositional marker *-zɔ̋,* the two reciprocal can occur together when the verb in the sentence is of action verbs. But when the verb is of stative verbs, irrespective of usage of *-zɔ̋,* the two reciprocal cannot occur together in a sentence. This is shown in the following illustrations:

With action verbs:

371. *Unyi huhu zü küjeba*
      ūɲí **hùhù** **zɔ̋** **kɘ-**ʒɛ̋-bá
      They   NR   COM   VR-fight-PROG
      'They are fighting with each other.'

372. *Puko huhu zü küyuthi*
      pūkɔ̄ **hùhù** **zɔ̋** **kɔ̄-**jú-thɔ̋
      They   NR   COM   VR-joke-NAR
      'They joke with each other.'

With stative verbs:

373. *Ünyi huhu zü kümülüba*
      *ūɲí **hùhù** **zɔ̋** **kɔ̄-**mɔ̄lɔ̄-bá
      They   NR   COM   VR-entrust-PROG
      'They are entrusting with each other.'

374. *Puko huhu zü kükhrü*
      *pūkɔ̄ hūhū **zɔ̋** kɔ̄-khɹɔ̋
      They   NR   COM   VR-love
      'They love each other.'

In a condition where the main verb of a sentence is made up of action verb and the sentence construction is in the form of a narrative form while the recipient is in an exclusive environment, the two reciprocal can occur together in a sentence. This is shown in the following sentences:

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375. *Hanyi huhu kütho*
hāɲí   hùhù   kɘ̄-thɔ̌
we-DL   NR   VR-poke
'We poke each other.'

376. *Punyi huhu kükhushe*
pūɲí   hùhù   kɘ̄-khű-ʃɛ̀
They-PL   NR   VR-knock-NAR
'They knock each other.'

377. *Uko huhu küdoshe*
ūkɔ̄   hùhù   kɘ̄-dɔ̀-ʃɛ̀
They   NR   VR-trick-NAR
'They trick each other.'

For more detailed grammatical relations of nominal reciprocal and verbal reciprocal form in ditransitive verb and monotransitive verb, it's applicative and intake of arguments, refer Ezung, Keyho and Kruse (2023), 'Reciprocals in Chokri and Nzonkhwe (Upper Rengma): A case of Va-Vo distinction.'

5.14. Quantification

Quantifier follows the head noun in Chokri. It modifies the head noun of a noun phrase in an unmarked position indicating cardinality or proportions. The language with quantifiers follows N-Q-V or N-D-Q word order. But in the case of universal A-quantifier, the quantifier follows the main verb. This phenomena will be discussed further under universal A-quantifier. The usage of quantifier is illustrated in the following examples:

378. *Thüma mütü unü bate*
thɘ̄mà   **mɘ̄tɔ́**   ūnɘ̄   bá-tɛ́
people   every   happy   have-PRSPRF
'Everyone is happy.'

379. *Lüsiphimiko mütü mütse ba*
lɘ̄sí-phí-mī-kɔ̄   **mɘ̄tɘ̄**   mɘ̄tsɛ́   bá
book-read-people-PL   all   brilliant   have
'All the students are brilliant.'

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380. *Thüvo hiko mütü ve ba*
thə̄vɔ̀ hī-kɔ̄ **mə̄tə̄** vɛ̋ bá
pig this-PL all good have
'All these pigs are healthy.'

381. *Lüsi hiko mütü aza*
lə̄sǐ hī-kɔ̄ **mə̄tə̄** ā-zā
book this-PL all my-POSS
'All this books belongs to me.'

Quantifiers in the language can occur in construction where it quantify person, object, quantity and time. This is illustrated in the following:

Person:

382. *Thüma hu vote*
thə̄mà **hù** vɔ̌-tɛ́
people some came-PRSPRF
'some people came.'

383. *Ma kro vote*
mā **krɔ̄** vɔ̌-tɛ́
person plenty came-PRSPRF
'Many people came.'

Object:

384. *Khwü kühopüyi bete*
khwə̀ **kə̄hɔ̌pə̀**-jí bɛ̋-tɛ̄
shawl anyone-INSTF wear-IMP
'Put anyone of the shawl.'

385. *Metho hu tate*
mɛ̄thɔ̀ **hù** tá-tɛ́
mithun some ran-PRSPRF
'Some cow ran away.'

Quantity:

386. *Dzü hu la sü*
dzə̀-**hù** là sə́
water-some-INDF pour do
'Pour some water.'

387. *Sako küdo kha*
sāko̖ **kɔ̄dɔ́** khɑ̋
maize some kha
'Give some maize.'

Time:

388. *Ütü hu sa vote*
ūtɘ́-**hù** sá vɔ̆́-tɛ̄
time-some-INDF after come-IMP
'Come after sometime.'

389. *Tütse hu thi moho*
tɘ̄tsɛ̄-**hù** thî mɔ̖-hɔ̄
year-some-INDF do NEG-INDC
'Didn't do for some years.'

Quantification in Chokri can further quantify the head noun of a noun phrase in three types which are Universal, Existential and Proportional. The different types of quantifiers are presented in the following:

Universal quantifiers:

390. *Shodo mütü ve mo*
ʃɔ̄dɔ̖ **mɘ̄tɘ̄** vɛ̋ mɔ̖
road every good NEG
'Every road is bad.'

391. *Natsiko mütü ba*
nātsí-kɔ̄ **mɘ̋tɘ̄** bá
child-PL all have
'All the children are present.'

392. *Utü mütsü panyo hi*
ūtɘ̄-**mɘ̄tsɘ̋** paɲɔ hi
time-always complain NEG
'Don't complain all the time.'

Existential quantifiers:

393. *Hu hice ba*
hǔ hīʧɛ̄ bá
some come have
'Some are here.'

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394. *Tükwi kükro tha ta*
tɜkwí   **kɜkɹɔ́**   thā   tà
monkey   multiple   parade walk
'Severa/multiple monkey were parading.'

395. *Mese ce rüso*
mɛ̄sɛ́   ʧɛ̀   **ɹɜsɔ̌**
gun   shoot twice
'The gun shoot twice.'

396. *Pu huce shele-yo*
pū   **hùʧɛ́**   ʃɛlɛ́-jɔ̄
3SG   occasionally   sings-HAB
'S/he sings occasionally.'

Proportional quantifiers:

397. *Tülha kükro rü*
tɜlhā   **kɜkɹɔ́**   rɜ̀
paddy plenty harvest
'Harvest plenty paddy.'

398. *Thi kütsa co aza*
thì   **kɜtsa**   ʧɔ̄   āzā
meat few/less   portion mine
'The few/less portion of the meat is mine.'

Furthermore, the different quantifiers in the language can be categorize into determiner quantifiers (D-Quantifiers) and Adverbial quantifiers (A-Quantifiers). The universal quantifiers categorizing into universal determiners in the language are highlighted in the following illustrations:

5.14.1. Universal D-Quantifiers

Chokri exhibits some universal D-quantifiers, they are *mɜtɜ́* 'every', *mɜtɜ́* 'all', *mɜtɜ́* 'entire', *ūtsɜ̄-tsɜ̄* 'each-each'. The three D-quantifiers *'mɜtɜ́'* are synonymous however it's usage in different context can only differentiate the three meaning. The occurrence of D-quantifiers in the language is further illustrated in the following:

399. *Thüma mütü votsọ-ji mote*
thɜmà **mɜtɜ́**   vɔ̃̄tsɔ̄-jì   mɔ̀-tɛ́
person every   came-complete-IMP   NEG-PRSPRF
'Every person could not come.'

400. *Raseko mütü mürha lü ba*
ɹāsɛ̋-kɔ̄ **mɘ̄tɔ́** mɘ̄ɹhɑ̋-lɘ̄ bá
fruit-PL all basket-LOC have
'All the fruits are in the basket.'

401. *Sü hiko mütü puza*
sɘ́ hī-kɔ̄ **mɘ̄tɔ́** pū-zā
tree this-PL entire his-POSS
'The entire trees are his.'

402. *Mitha se utsü-tsü püyi*
mìthá sɛ̋ **ūtsɘ̄-tsɘ̄** pɘ̄-jì
sweet piece each-each take-IMP
'Take one each of sweet.'

5.14.2. Universal A-Quantifiers

The language exhibits universal A-quantifiers. The quantifiers includes *sɘ̋* 'always'. The quantifier *sɘ̋* follows the stative verb and action verb modifying the verb result in forming an adverbial item. The adverbial maker *sɘ̋* also follows the adjective and modifies it.

403. *Pu tale sü*
pū tàlɛ́ **sɘ̋**
3SG roam always
'S/he always roam.'

404. *Pu mha lü sü*
pū mhā lɘ̋ **sɘ̋**
3SG thing think always
'S/he is always thinking.'

405. *Pu mha thi mütsü sü*
pū mhā thɘ̋ mɘ̄tsɘ̄ **sɘ̋**
3SG things do lazy always
'S/he is always lazy to work.'

5.14.3. Existential D-Quantifiers

The language have multiple existential D-quantifiers which includes *pɘ̀* 'one', *hù* 'some', *kɘ̄dɔ́* 'little', *kɘ̄pɘ́* 'many'. The quantifier follows the head noun in a sentence. The occurrence of existential D-quantifiers are highlighted in the following examples:

406. *Thevü pü cho tito*
    thēvə̀   **pə̀**   ʧhɔ́   tì-tɔ̀
    chicken   one   cook   eat-FUT
    'Will cook and eat one chicken.'

407. *Thevü hu cho tito*
    thēvə̀   **hù**   ʧhɔ́   tì-tɔ̀
    chicken   some   cook   eat-FUT
    'Will cook some chicken and eat.'

408. *Mütsa küdo kha lelü sü*
    mɔ̄tsɑ̋   **kə̄dɔ̄**   khà   lɛ́-lə̄   sə́
    salt   little   give   pot-LOC   put
    'Put a little salt in the pot.'

409. *Mütsa küpü kha le lü sü hi*
    mɔ̄tsɑ̋   **kə̄pə́**   khà   lɛ́   lə̄   sə́   hì
    salt   many   give   pot   inside   put   NEG
    'Don't put many salt in the pot.'

5.14.4. Existential A-Quantifiers

The language exhibits existential adverbial quantifiers. Those quantifiers includes *hùʧɛ́* 'sometimes/occasionally', *ɹə̄sɔ̌* 'twice/repeatedly/often/frequently', *mɔ̄sɛ̋sà* 'rarely'. The Existential A-quantifier can follow the prenominal subject and precedes the nominal object. The occurrence of the quantifier in the language is highlighted in the following examples:

410. *Hako huce pe sho tiyo*
    hākɔ̄   **hùʧɛ́**   pɛ̋   ʃɔ́   tì-jɔ̄
    we   sometimes   mushroom   cook   eat-HAB
    'We sometimes cook and eat mush room.'

411. *Pu prü rüso bate*
    pū   pɹə̄   **ɹə̄sɔ̌**   bá-tɛ́
    3SG   went(field)   repeatedly   have.PRSPRF
    'S/he often/repeatedly went to field.'

412. *Pu mha thitsü tü müsesa*
    pū   mhā   th́ítsə̄   tə́   **mɔ̄sɛ̋sà**
    3SG   thing   do   time   rarely
    'S/he works rarely.'

5.14.5. Proportion Quantifier

Some of the proportional quantifiers are *phātű* 'half', *tsá* 'less' *kɔ̄kɹɔ́* 'most' and *kɹɔ̌hù* 'few (some)'. Numerals usually follows proportion quantifier. The occurrence of proportional D-quantifiers in the language are shown in the following:

413. *Dzü phatü pü la kha hilü sü*
dzɔ̄ **phātű** pɔ̀ là khà hīlɔ̄ sɔ́
water half one pour give here put
'Pour half the water inside here'

414. *Thi gace tsakute*
thì gā-ʧɛ́ **tsá**-kū-tɛ́
meat vegetable-ALL less-COMP.PRSPRF
'The meat is lesser than vegetables.'

415. *Thüma kükro co tate*
thɔ̄mà **kɔ̄kɹɔ́** ʧɔ̀ tà-tɛ́
person most portion walk-PRSPRF
'Most of the people have left.'

416. *Natsiko krohu lüva timote*
nātsí-kɔ̄ **kɹɔ́hù** lɔ̄vā tì-mɔ̀-tɛ́
kid-PL few food eat-NEG-PRSPRF
'Some kids didn't eat food.'

5.15. Interrogatives

Interrogatives in Chokri is classified into wh-word or question word, yes or no question, alternative question, direct question and indirect question. Interrogative sentences in the language is also marked with different question particles. The question word or wh-word can occur along with the different question particles however, question particles can occur with or without question word. Question particles usually occurs in the final position of an interrogative sentence constructions. The following highlight the construction of interrogative sentences in the language:

417. *Sopü-no müda ra*
sɔ́pɔ̀-nɔ̄ mɔ̄dà ɹā
who-NOM lie Q
'who is lying?'

418. *Hihi dipü ra*
hīhī   dípə̀   ɹā
this   what   Q
'What is this?'

419. *No Ato ngo me*
nɔ̋   ātɔ̀   ŋɔ̋   mɛ̄
you   ato   see   Q
'Did you see Ato?'

Interrogative sentence with question word follows the subject object verb word order where the order can be further classified into three pattern of questioning; questioning the subject, questioning the direct object and questioning the indirect object. This order are illustrated in the following:

Pattern A:

Wh-O-V

420. *Sopü gari re ra*
sɔ̋pə̀   gā.ɹí   ɹɛ́   ɹā
who   vehicle   drove   Q
'Who drove the vehicle?'

Pattern B:

S-Wh-V

421. *Uko dico vo ra*
ūkɔ̄   dítʃɔ́   vɔ́   ɹā
they   where   go   Q
'Where did they go?'

Pattern C:

S-IO-Wh-V

422. *Uko mhanyoko dico süma ra*
ūkɔ̄   mhāŋɔ̄-kɔ̄   dítʃɔ́   sə́má   ɹā
they   thing-PL   where   place   Q
'Where did they kept their stuffs?'

The question word in the language can take markers like case which occurs in the suffix position along with the question word. This is illustrated in the following:

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423. *Sopü-no nce shoyi posü ra*
    sɔ́pə̀-nɔ̄   n̄ʧɛ́   ʃɔ́jí   pɔ́sə́   ɹā
    who-NOM   you   message   tell   Q
    'Who told you the message?'

The question word *dípə̀* 'what' can also take number in the suffix position of the question word. When *dípə̀* becomes *dípə̀* + number, the meaning of the question can indicate synonymous meaning of 'what' and 'which'. This is further illustrated in the following examples:

424. *Dipü-ko putü ba ra*
    dípə̀-kɔ̄   pūtə̀   bá   ɹā
    what-PL   right   have   Q
    'What are the right one?'

425. *Dipü-nyi veku ba ra*
    dípə̀-ɲí   vɛ̃́-kū   bá   ɹā
    what-DL   good-COMP   have   Q
    'Which two are the good one?'

It is interesting to note that the question word *dípə̀* 'what' is the only question word which can get nominalized. The nominalizer *kɔ̄-* occurs in the prefix position of the question word *dípə̀* forming a nominalized form question word *kɔ̄dípə̀* meaning 'what'. The occurrence is highlighted in the following illustrations:

426. *Küdipü thi ra*
    kɔ̄-dípə̀   thĩ́   ɹā
    NOMZ-what   do   Q
    'What are you doing?'

427. *Küdipü bi ta*
    kɔ̄-dípə̀   bí   tá
    NOMZ-what   like   PRS.PRF
    'What happened?'

428. *Thüjü tsü küdipü bi ta*
    thəʒə   tsə   **kɔ̄-dípə̀**   bi   tá
    story   that   NOMZ-what   like   PRS.PRF
    'What happened to that story?'

As mentioned earlier, the question word occurs with the question particle in an interrogative sentence construction. It is also found in the language that two question word can occur in a single sentence along with question particle. This is highlighted in the following:

429. *No dina n prüsa ditsu bashi se mo ra*
    nɔ̋   **dínā**   n̄   pɹɘ́sa̋   **dítsū**   bā̄ʃī   sɛ́   mɔ̀   ɹā
    2SG   why   your   money how much   have   know   NEG   Q
    'Why are you not aware about the amount of money you have?'

430. *No dinha dipüko khri ra*
    nɔ̋   **dínhā dípɘ̀-kɔ̄**   khɹí   ɹā
    2SG   when what-PL   buy   Q
    'What did you buy (on which day)?'

5.15.1. Wh-Question Words

The language does not have regular wh-word formation like that that of the English. However, it exhibits question words which occurs along with question particles in an interrogative sentence. The question words in the language occurs in interrogative constructions expressing time, quantity, number, distance, locations, manner, reason and unknown. The different question word found in the language are given in the following table:

Question word	Gloss
dibi /díbī/	'How do you find it'
dibi /díbī/	'What (asking to tell)'
dibi /díbī/	'What is it'
dibitɔ /díbītɔ̀/	'What shall it be'
didü /dídɘ̄/	'How much'
didü /dídɘ̄/	'How big'
diyo /díjɔ̄/	'Which'
diko /díkɔ̄/	'Which (plural)'
dikhri /díkhɹì/	'When (month)'
dimüsü /dímɘ̄sɘ̄/	'what amount'
dina /díná/	'Why'
dinha /dínhà/	'When (day)'
dinyi /díɲí/	'Which (dual)'
dipü /dípɘ̀/	'What'
dipüli /dípɘ̀lí/	'Pardon'

dipüna /dĭpə̀ná/	'Why so'
dipü /dĭpə́/	'What (tell me what you want)'
dira /diɹa/	'What is it'
dico /dĭʧɔ́/	'Where'
dita /dĭtá/	'What could be'
ditüce /dĭtə́ʧɛ́/	'When'
dithe /dĭthɛ̄/	'How long'
ditse /dĭtsɛ̄/	'When (year)'
ditsu /dĭtsū/	'How many'
küdipü /kə̄dĭpə̀/	'what'
somi /sɔ̆́mī/	'Whom'
sopü /sɔ̆́pə̀/	'Who'
sopü /sɔ̆́pə̀/	'Whose'

Table 5.2: Question Words in Chokri

5.15.2. Yes or No Question

The order of yes or no questions in the lagnauge is subject object verb and question particles. The different question particles that can occur is yes or no are *mɛ̄, ījɛ̄,* and *thɔ̄.* The question particle in this type of sentence always follows a statement and occurs in the final position of the sentence. Yes/no interrogative sentence are used when the speaker wants a yes/no answer and the questionnaire already have some information about the question but wants affirmation and confirmation. The usage of different yes or no question is highlighted in the following illustrations:

mɛ̄ :

431. *No lüva ti me*
     nɔ̆́   lə̄vā   tì   **mɛ̄**
     2SG   food   eat   Q
     'Did you eat food?'

432. *Pu le shoto me*
     pū   lɛ́   ʃɔ́-tɔ̀   **mɛ̄**
     3SG   pot   cook-FUT   Q
     'Is he going to cook?'

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ijɛ :

433. *No thüjü po ije*
nɔ̌ thɜ̄ʒɘ́ pɔ̌ **ījɛ̄**
2SG story tell Q
'You told the story?'

434. *Kümütha-o vo mo iye*
kɜ̄mɜ̄thǎ-ɔ̄ vɔ̌ mɔ̀ **ījɛ̄**
teacher-DEF come NEG Q
'The teacher did not come?'

thɔ :

435. *No nmhatho thi tsota tho*
nɔ̌ ñ-mhāthɔ̀ thǐ tsɔ̄-tá **thɔ̄**
2SG your-work do complete-PRF Q
'Have you complete your work?'

436. *Puko phülü voto tho*
pūkɔ̄ phɘ̌-lɜ̄ vɔ́-tɔ **thɔ̄**
they village-LOC come-FUT Q
'Are they coming to village?'

5.15.3. Alternative Question

In an alternative question construction, the questionnaire always offers two options of answers; positive and negative answers. In this type of questions, the questionnaire is already aware of the situation to some extent so he makes a statement using that information followed by a question seeking to verify the facts from the addressee. The construction is composed of a statement followed by a simple form of question constructed with question particles. In this type of questions form, the sentence always have negation marker *mɔ̀* in the sentence construction. The negation marker *mɔ̀* can be followed or precede by question particles. The construction of alternative sentence is illustrated in the following (437)-(438):

437. *Pu dzü rüloto me mo ra*
pū dzɘ́ ɹɜ̄lɔ̌-tɔ̀ mɜ̄ mɔ̀ ɹā
3SG water bath-FUT Q NEG Q
'Is he going to bath or not?'

438. *Pu tato mo me*
    pū   tà-tɔ̌   mɔ̀   mɛ̄
    3SG   run-FUT   NEG   Q
    'Is he not going to run?'

In an alternative question construction, the particle *mɛ̄* is the only question particle that can be followed by negation marker *mɔ̀*. The occurrence can interpret the meaning of 'yes/no' however it also presupposes two alternatives' answers. In this type of construction, the negation can occur in the final position instead of the question particle occurring in the final position. This is illustrated in the following:

439. *Pu voto me mo*
    pū   vɔ́-tɔ̌   **mɛ̄**   **mɔ̀**
    3SG   go-FUT   Q   NEG
    'Is he going or not?'

440. *No müri me mo*
    nɔ̌   mə̄ɹī   **mɛ̄**   **mɔ̄**
    2SG   hungry Q   NEG
    'Are you hungry or not?'

The question particle *mɛ̄* and *ɹā* can occur together in an alternative interrogative construction. In this type of construction, the particle *ɹā* will always occur in the final position of the sentence. The particle *mɛ̄* precedes the negation *mɔ̀* which is followed by particle *ɹā*. This phenomenon is illustrated in the following:

ɹā :

441. *No thüra prüto me mo ra*
    nɔ̌   thə̄ɹá   pɹə̄-tɔ̀   mɛ̄   mɔ̀   ɹa
    2SG   field   going-FUT Q   NEG   Q
    'Are you going to the filed or not?'

442. *Uko taleto me mo ra*
    úkɔ̄   tàlé-tɔ̀   mɛ̄   mɔ̄   ɹā
    we   roam-FUT   Q   NEG   Q
    'Are we going to roam or not?'

5.15.4. Other Question Particles

Apart from the above-mentioned question particles the language also have some other question particles which are found in the language but its usage is not as common as the above mentioned question particles. Some of those particles includes *mā* which expresses 'proposal' while it also functions as a question particle. It also marks 'suggestion' or asking 'approval' by the speaker. Its usage in the language is illustrate in the following:

Particle *mā* :

443.   *Le sho tito ma*
       lɛ̀   ʃɔ́   tì-tɔ̀   mā
       pot   cook   eat-FUT   Q
       'Shall we cook and eat?'

444.   *Avü rüvü yo ma*
       āvɔ́   ɹāvā-tɔ̀   mā
       us   travel-FUT   Q
       'Shall we travel?'

445.   *Uko tale to ma*
       úkɔ̄   tàlɛ́-tɔ̀   mā
       we   roam-FUT   Q
       'Shall we travel?'

The question particle which shares distinct meaning with *mā* is the question particle *mɛ̄*. Both the two can occur in the same environment is a simple question construction. However, one cannot say the two particles can carries the same grammatical function as the two can function differently as well. The difference between the two is *mɛ̄* can occur in an alternate question construction (451) while 'ma' cannot occur in an alternate question construction (451). It is also interesting to note that while *mɛ̄* can take (449) negation marker in its construction but it is not possible for *mā* to take negation marker (450) while maintaining the grammaticality of the sentence. Its usage is illustrated in the following:

446.   *No lüva tito me*
       nɔ́   lāvā   tì-tɔ̀   mɛ̄
       2SG   food   eat-FUT   Q
       'Would you like to eat food?'

447. *No lüva tito ma*
nɔ̋   lɔ̄vā   tì-tɔ̀   mā
2SG   food   eat-FUT   Q
'Would you like to eat food?'

448. *No lüva tito ma mo*
* nɔ̋   lɔ̄vā   tì-tɔ̀   **mā**   **mɔ̀**
2SG   food   eat-FUT   Q   NEG
'Would you like to eat food?' (question particle followed by negation)

449. *No lüva tito me mo*
nɔ̋   lɔ̄vā   tì-tɔ̀   **mɛ̄**   **mɔ̀**
2SG   food   eat-FUT   Q   NEG
'Would you like to eat food?' (question particle followed by negation)

450. *No lüva tito ma mo ra*
* nɔ̋   lɔ̄vā   tì-tɔ̀   **mā**   mɔ̀   ɹā
2SG   food   eat-FUT   Q   NEG   Q
'Would you like to eat food or not?' (Alternate question)

451. *No lüva tito me mo ra*
nɔ̋   lɔ̄vā   tì-tɔ̀   **mɛ̄**   mɔ̀   ɹā
2SG   food   eat-FUT   Q   NEG   Q
'Would you like to eat food or not?' (Alternate question)

5.14.4.1. The Particle *ye* /jɛ̄/, *iye* /ījɛ̄/

The language have *jɛ̄* which is used as a question particle. This particle is a shorten form for the yes or no particle *ījɛ̄* both indicating the meaning 'yes'. When the particle is used by the speakers, the reply usually comes in the form of 'yes or no'. The particle *jɛ̄* is generally used in an informal setting while its usage is less common than the particle *ījɛ̄*. The two particles can substitute each other in a sentence construction without changing the meaning of the sentence (452) & (453). This particle *jɛ̄* follows the negation markers *-mɔ̀* (454). Its occurrence in the language is illustrated in the following:

452. *No se ye*
nɔ̋   sɛ̄   jɛ̄
2SG   shout Q
'Did you shout?'

453. *No se iye*
nɔ̋ sɛ̄ ījɛ̄
2SG shout Q
'Did you shout?'

454. *No se mo ye*
nɔ̋ sɛ̄ mɔ̀ jɛ̄
2SG shout NEG Q
'You didn't shout?' (following negation)

When the speaker has apprehension or doubt, he or she uses the question particle *lá* to ask for confirmation. The particle follows the statement made by the speaker. This type of sentence construction can be answer with 'yes or no' but it is not obligatory as it can be replied with a declarative statement. The usage of *lá* is constructed in the following illustration (455)-(457):

455. *Pu thize jeyi la*
pū thīzɛ̌ ʒɛ̋jì lá
3SG deer hunt Q
'S/he hunted a deer?'

456. *No tükhu ho la*
nɔ̋ tɘ̄khú hɔ̄ lá
2SG field plough Q
'You ploughed the field?'

457. *Puko America lü vo la*
pūkɔ̄ àmɛ̄ɹīká-lɘ̄ vɔ́ lá
3PL America-LOC went Q
'They went to America?'

CHAPTER-6
FINDING AND CONCLUSION

This chapter summarises the findings of the different structure in the thesis. The thesis is structured into five main chapters. The first chapter provides a brief background study of the people of Chokrimi by providing the history of the people, geography, population and literacy rates, the description of the people and its culture. The section also briefs on the language and its affinity within the community. The different genetic classification of the language found in different literatures and research materials are also highlighted followed by discussing the adopted methodologies, aims and objectives of the research, limitations and scope of the research. In Chapter 2, the different literature in relation to core of the thesis are reviewed while the published research work undertaken in the language are also reviewed.

Phonological structure of the language is analysed and discussed in Chapter 3. The chapter is divided into segmental and suprasegmental analysis where segmental consist of the language consonant, vowel and diphthong while the suprasegmental is divided into tone and syllable structure. Based on the phonemic inventory through contrastive pairs, Chokri have 33 consonant which includes nine plosives, six nasals, seven fricatives, three affricates, two laterals and six approximants. The consonants are *p, pʰ, b, t, tʰ, d, k, kʰ, g, m, mʰ, n, nʰ, ɲ, ŋ, f, v, s, z, ʃ, ʒ, h, ts, dz, ʧ, l, lʰ, ɹ, ɹʰ, j, jʰ, w* and *wʰ*. Chokri have Chokri have seven vowels comprising two front vowels, three back vowels and two central vowels. This vowels found in this study are *i, ɛ, ɘ, ə, u, ɔ, a*. The language as it stands don't exhibit diphthongs but sign of consonant deletion was notice which could eventually result to born of diphthongs in future. The suprasegmental features of Chokri is it is a tonal language with five tones; four register tone and one contour tone. The syllable structure of the language is it exhibits both open and close syllable.

The different morphological process and word structure of the language is discussed in Chapter 4. Chokri is agglutinative in nature. It is a postpositional language which follows the noun. The word class are monomorphemic and polymorphemic consist of free and bound morpheme. Word structure in the language composed of simple, compound and complex structure which are then realised by means of different word formation process. This word formation process includes affixation, derivation, compounding, reduplication, onomatopoeic, coinage, borrowing, clipping and blending. Nominal morphology is accounted and categorised in to noun, pronominal, gender, kinship, colour terms, postposition, case system and nominalization which is then followed by the different verbal categories. In noun, simple,

complex and compound nouns are found in the language. Complex nouns are form by through inflection and derivation while compound nouns are formed by means of word compounding.

Under pronominal categories, 18 different personal pronouns are recorded which can be categorized into 1ˢᵗ, 2ⁿᵈ and 3ʳᵈ, Singular, Dual and Plural. There are 3 possessive pronouns *ā, ū and ú*, two of them shows inclusive and exclusive nature. Demonstrative express proximity, remoteness, deictic reference. It can inflect gender, number, case and followed by negation. Interrogative pronouns are formed by different question words. Reflexive pronoun is formed with the marker 'tho'. Indefinite pronouns are formed by a single lexical item. There is no grammatical gender but the language have biological gender distinctions. There are 31 gender markers; 12 masculine gender, 19 feminine marker. Singular number is unmarked while dual is marked by *-ɲí*. Plural is marked by *-kɔ̄*. Cardinal numeral two *kɔ̄nā* can substitute dual number marker. Indefinite *-hù* can substitute plural marker. Plural marker *-kɔ̄* cannot occur with personal noun in the O-NP and A-NP. Number markers can occur together with NP1 and NP2. Numerals and counting system in Chokri is both decimal and Vegisimal. It further accounts into cardinal, ordinal, digital, multiplicative, arithmetic and fraction. Kinship terms in the language is consanguineal but not restricted. The weight of kinship usage within the community is labelled as a sign of respect. Teknonymy is also practice by the people. When teknonym is used, the genitive follows the head noun and precedes the kinship term. Possessive pronoun precedes the kinship terms. Number and gender follows kinship terms. Personal pronoun precedes kinship terms (except 1SG). The classification of colour terms is produced Base on Berlin and Kay's colour theory which was further categorized the primary and secondary colour terms. Altogether, there are 7 primary colours and 18 secondary colour found in the language. Predicative adjective and attributive adjective are found in the language where predicative is the free form and attributive is marked by *kɔ̄*. Positive degree is unmarked while comparative is marked by *-kū* and superlative is marked by *-thɔ́* and takes attributive marker. Based on Dixon (1994), Chokri case system is classified into Nominative-Accusative case system. The nominative is marked by *-nɔ̄* and *n̄* while accusative is unmarked. Genitive/possessive is marked by three markers *-nɛ̆, -zā* and *zə̄*. The genitive *-nɛ* describe affinity between A-NP and O-NP while *-zā* and *zə̄* describe possession. Dative case is marked by the marker *ʧɛ̆*. In an intransitive construction, it occurs with the S-NP and O-NP in transitive construction. Locative case is marked by *lɵ*. It points out the location to the S-NP and A-NP while marking the O-NP in a sentence. Comitative marker is *zɵ̃* which describe companionship between NP1 and NP2. Instrumental case is marked by *pɔ̄* describe the activity of A-NP by marking the O-NP. Benefactive case is marked by the marker *na* and It follows the S-NP, A-

NP and O-NP. Allative is mark by two markers *ʧɛ̆* and *ʧɔ̀*. The nominalization in the language takes place at the prefix position by the nominalizer *kɔ̄-*. The structure of verbs in Chokri is categories into simple and complex/derived verbs. Furthermore, verbs in the language can be classified base on semantic domain. Intransitive, transitive and ditransitive construction are also found in the language. Chokri exhibits future and non-future types of tense distinctions. The past and present tense in the language are unmarked while *-thɔ* marks the future. The aspect found in the language are *bá, vá, zɔ̀, tɛ́, tá, vɛ̆́, jɔ̄, ɔ̄, vɑ̆́, sɔ̀, ʒɔ́*. The different mood found in the language are indicative mood *-hɔ̄*, obligative mood *sù, mɔ̄sù, mɔz̄ɔ̄sù*, dubitative mood *thɔ̄, ʃɪ̆*, desiderative mood *ɲī*, capabilitivε mood *vɛ̆́*, optative mood *thɔ̄ɲī* and narrative/quotative moods *ʃɛ̄, wɛ̄, vɛ̄*. There are two benefactive marker *jì, sɔ̀* and one instrumental *pɔ̀*. Simple and derived adverbial structures are found in the language. Adverbs in the language can be reduplicated. Both partial and complete adverb reduplication are found in the language. Morphological typology of the language is further examine in the language by using Greenberg (1966) morphological typology universal wherein, universal *26, 29, 30, 34, 35, 36, 39, 41* and *42* are found true in the language.

Chapter 5 discussed the different syntactic functions and its grammatical relations in the language. It is realized that the language is a verb final language with dominant subject object verb (SOV) word order. Adjective is a noun modifier which follows the noun. Question words are pre-verbal and negation is post verbal. Interestingly, negation can denote future. The indirect object precedes the direct object. Furthermore, the syntactic typology of the language is established by producing Greenberg language universals on syntax (1966) and its applicability. Universal *8, 9, 12, 14, 16, 20, 22* are found to be true in Chokri. The different types of simple sentences such as declarative, imperative, interrogative and exclamatory sentences are discussed. Declarative sentence is optionally marked by declarative marker lɛ̄ at the end of the sentence. Imperative sentence is marked by the imperative *tɛ̄* and *jì*. Complex sentence in Chokri is formed by one principal clause and a subordinate clause while compound sentence is formed by compounding of two or more independent clause with the help of connectives. The different patterns of adjective and adverbs, its order are also discussed. The construction of the sentence structure consist of noun phrase (NP), verb phrase (VP) or adjective phrase (ADJP). Noun phrase in the language is made up of head noun, pronoun along with different attributive of nouns. Verb phrase is also formed by verb root along with different verbal categories. Adjective phrase is made up of predicative and attributive adjective along with absolute form *-ku*, superlative *-thɔ* and intensifier *-ji*. Adverb phrase is formed with adverbial root along with adverbial particles. Both dependent and independent clause are found

in the language. Independent clause can be verbal or non-verbal. Relative clause in the language can be both prenominal and post-nominal. Different headed relative clause like externally-headed relative clause and internally-headed relative clause are also found in the language. In an internally-headed relative clause in Chokri, the relative clause internal head gets relativized with definitive, gender and number. Relative-correlative construction is found in the language. The language permits appositive relative clause construction wherein the clause occurs to the right of the head noun. No passivizer was found in the language in this study. Nominal forms are derived from verb categories and adjectives which transit into different nominalization pattern of sentence structure. The causative marker found in the language are *pɔ-* and *mə-*, the two marker precedes the main verb while. The causative marker *pɔ́* can occur with different types of verbs but the marker *mə̄-* cannot occur with all types of verbs in an intransitive construction. The converbs *nɔ̄, dɛ́* and *mú* function as the inflected verb chaining main clause and dependent clauses. The typology of negation in the language is broad as it has many aspects. The different negative markers includes *mɔ̀, hì, lhɔ̀/hɔ̀, sù, n̄dì, dì* and *kə̄ŋī*. The language permits nominal as well as a verbal, nominal reciprocal is *hùhù* and verbal reciprocal is *kə-*. Quantifiers can quantify person, object, quantity and time following the head noun. There are twenty-eight different question words (table 5.2.) and seven question particles *mɛ̄, ɹā, jɛ̄/ ījɛ̄, thɔ̄, mā* and *lá*. The particle *mɛ̄, ījɛ̄,* and *thɔ̄* are used in yes or no questions. In an alternate question, the standard negator *mɔ̀* is always used while it is obligatory to use two question particles in an alternate question construction.

The above discussion summarizes some of the findings of the research which was presented in preceding chapters. The findings are based on the corpus of the data collected during fieldworks. The discussion explores into Chokri's socio-linguistics profile while examining the different sound patterns of the language and the different grammatical relations the language possessed. Given that this thesis is the first if not one of the initial researches works which examined the structure of Chokri language, there are many more avenues for further researches which were not covered in this thesis. There are aspects for sociolinguistics studies such as code-switching and code-mixing, the influence of other languages, cross-dialectal studies and different cultural aspects such as revitalization of the language history will significantly contribute to better understanding of the language. A detailed acoustics studies and morpho-sytactic studies with more theoretical approaches will contribute to further standardization. Studying the language in pragmatic context will significantly shed more lights on how the language behaves in different environment. One of the grey areas I observed in the language is how the language usage of certain age group significantly differs from another age

group, and how the natural data can differ significantly from text to natural settings to everyday language usage. This are some of the areas which needs further research. Altogether, I am hopeful that this research will provide as an outline, a reference and a base work to all the extent which needs further researches in the language.

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TEXT

Mace Po Küsa Jü
(A Folktale of Mace Father's Death)

Pö[1]nhapö Mace po mhathi suswö vorita. Putü hu sa co küsa tü müno mama vorita. Sütucesü pu zanumiko voride pu khwü tshu pu bata. Vele Mace-no rüvütono yoyi lho bata. Süce makhwüöko pu khade, He Mace! Npo tsü küsa-kürhü tü seyisuzümo, no dina hihi khava rüvötota? Siba. Sibi ba ri, Mace sü tangüta. Mace thüdo pö lüyi. Pu küra pu pö rhi kürüpöswöyi mu sü-o kügü ri thiyi. Side küvü/müfi hu tüpö sülü süyi. Süce ura pu yo brü külü sü lize u khwü zhokre hu separi tata bata mu thümako süsü rünyipö unü umalhü thi tata lizi.

Mace-e pura pvü libö sü pöyide sonuce rüna pölü voyi mu tükhri thi rüna sülü mha künethomi zhothomi pö celü voyita. Sü-o ne no metho gwipö uceta phrupvüzü. Mace-e ura hepvü libö sü khasü mhaküne-o ne celü ma talesü tolita. Pu-e nyepopvü ce poti mi kühopöri po vo pu lakholü hepülibö-o brüsutuzo lide pova taleta. Süsa pu tale küta saco natsimiko voride pu Mace libö-o brü külü sü tice u khwü zhokre rünyi verity seyita mu natsikosü yoyi mo küso-küsö u hepvü libö kügü-o lhesü va. Sücesü küvüko prü pra tso ta mu süzü no u libö-o u khwö thisa mota.

Mace-e taleva la votice nyepopvü sü "tse tse" zide Mace-e u kürheta küto müprö swö ba ta. Mace-e vori kümütha, nyepopvüsü, He Macie! Tsüdoneko sü polho-ponyije mpa, hinoshi seкümo mpa tamo n lakholü n hepvü libö-o lhevaluho se khonu kropö ta prata ho mu sü sa u khwü thisa moteho.

No a ngomüzhede a zö jünyotahite, vele ntho a celü dipö n nü n müdosheli pöyitate sita. Sütüce Mace pu be khisü pu thükha nü pö bata. Süsa Mace poti, i libö hihi pö a va kratiyo mo, mha ma kürütho pöte. O! süsa no nza thodo küzhoyohi a po huyitate zi. Nyepopvü poti, Hali! Hali! ntemoye, dina mota? ntho metho künashi hungüyitate zita. Süna Mace-e u thodo küzho-o huyita.

Mace-e putho-o hu pö müzi celü vori moli hu kho kharü kümünoce khümüta lavo puce kümünoce mhara-mhasa rünyisü mu sütücesü pu po satano thümako uve di swö bata vele sakhwümi ko mipöri kravati se mo. Uko Mace po pövo dice-o khrötoshi, dipö pö thüpre thitoshi, somi po u mhakhre sütoshi zitiko kürüthi-no zhazha-nyanya thizütati ngo. Mace-no süko ngova

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[1] *Ö*- The usage of this letter has been introduced by the community. However, the implementation of the 'ö' usage was not concrete at the time of this research completion. Therefore, the investigator abstained its usage in the main chapters.

talaki kharülü uthodo huyi-no putho pulübizoshi thokhwüli thi-no, Ho-He! Ho-He! thizode tangüzo pu celü vorita. Sücesü thümako mütö kra pö a-a-a! thi paritashe.

Thatha jü: Thüma hi küsami kri moli thüpre kriyoshe.

Composer: Pusazo Venyo
Narrator: Vesavolü Rhakho

		māʧɛ̄	pɔ̄	kɔ̄să	dʒɔ́
		Mace	father	death	story

pɔ̀nhāpɔ̀		māʧɛ̄	pɔ̄	mhāthī	sùswɔ̀	vɔ̌ɪ́í-tá.
once		Mace	father	sick	bad	came-PRF

pūtɔ́hù		sáʧɔ̄	kɔ̄să	tɔ̄	mɔ̄nɔ́	mǎmā	vɔ̌ɪ́í-tá.
sometimes		later	death	time	closer	closer	came-PRF

sɔ̄tɔ́ʧɛ́sɔ̄		pū	zānūmī-kɔ̄	vɔ̌ɪ́ídɛ́	pū	khwɔ̌	tshùpɔ̌	bá-tá.
around the time		his	neighbour-PL	came	he	wait	full	AUX.PRF

vɛ̄lɛ̄	māʧɛ́-nɔ̄	ɹɔ̄vɔ́-tɔ̌	nɔ̄	jɔ́-jì	lhɔ̀	bá-tá.
but	Mace-NOM	travel-FUT	PP	stop-IMP	NEG	AUX-PRF

sɔ̄ʧɛ́		mā-khwɔ̄-kɔ̄		pū	khādɛ́,
at the time		people-wait-PL		he	stop

hɛ́	māʧɛ̄	ñ	pɔ̄	tsɔ̌	kɔ̄sá-kɔ̄ɹhɔ́	tɔ́	sɛ̌-jì-sù	zɔ́mɔ́,
hey	Mace	you	father	now	death~alive	time	know.IMP.NEG	happening

nɔ̄	dǐná	hīhī	khà-vǎ	ɹɔ̄vɔ́-tɔ̌-tá		sī-bā.
you	why	this	leave-COMPL	travel-FUT.PRF		told-PROG

sībī	bá-ɹí		māʧɛ̄	sɔ̄	tàŋɔ̌-tá.
told	AUX-ADVB		Mace	CAS	left-PRF

māʧɛ̄	thɔ̄dɔ̀	pɔ̀	lɔ̌jì.
Mace	trick	one	think

pū	kɔ̄ɹà		pǔ	pɔ̀	ɹhī	kɔ̄ɹɔ̄pú-swɔ̀-jì
he	bamboo		pole	one	chop	slim-ADV.IMP

mú	sɔ̄-ɔ̄		kɔ̄gɔ̀	ɹí	thí-jì
and	that.DEF		cap	also	done-IMP

sɔ̄bínɔ̄		kɔ̄vɔ̄/mɔ̄fí	hù	tɔ̌-pɔ̄	sɔ̄-lɔ̄	sɔ́-jì.
with that		bee	some	catch-INST	there-LOC	kept-IMP

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ū-ɹà   pǔ-jɔ̄   bɹə̌ kɔ̄lɔ̄-sɔ̄-līzɛ̌ ū   khwɔ̄ zhɔkɹɛ̌   hù
his-bamboo   pole-DEF   touch shake   its   sound fascinating some

sɛ̋-pàɹǐ-tátá   bá-tá   mú   thɔ̄mà-kɔ̄ sɔ̄-sɔ̄   ɹɔ̄ɲí-pɔ̄
hear-out-PRF   have-PRF and   people.PL   that~RDPL   hear-INST

ūmālhɔ̄   thǐ-tátá   lízī
wonder   do-PRF   said.

māʧɛ́-nɔ̄   pū-ɹà   pǔ   líbɔ̄   sɔ̄   pɔ̄-jì   dɛ́
Mace-NOM   his-bamboo pole instrument   that took-IMP   PP

sɔ̄núʧɛ́ ɹɔ̄nǎ pɔ̀-lɔ̄   vɔ̄-jì   mú   tɔ̄khɹǐ   thí   ɹɔ̄nǎ sɔ̄lɔ̄
nearby village one-LOC went-IMP and   by chance do   village there

mhā kɔ̄nɛ́-thɔ́-mī   ʒɔ̄thɔ́-mī   pɔ̀ ʧɛ́-lɔ̄
thing wealthiest-SUP-people   merit-people one   house-LOC

vɔ́-jì-tá.   sɔ̄-ɔ́-nɛ́-nɔ̄   mētho̧ gwǐ-pɔ̄   ū-ʧɛ̄tǎ   phɹùpɛ̌zɔ́.
went-IMP.PRF   that-DEF.GEN.NOM mithun rear-INST his-yard   fill/full

māʧɛ́-nɔ̄   ū-ɹà   hɛ̄-pǔ   líbɔ̄   sɔ̄ khà sɔ́
mace-NOM   his-bamboo cup-pole instrument   PP   gave to

mhākɔ̄nɛ́-ɔ́-nɛ̌   ʧɛ́-lɔ̄   má   tàlɛ́sɔ́-tɔ́-lìtá.
weathy-DEF.GEN   house-LOC kept went out-FUT.NARR

pū-nɔ̄   ɲēpɔ̌-pɔ́   ʧɛ́ pɔ́-tǐ   mì   kɔ̄hɔ́pɔ̀ɹí   pɔ̄ vɔ́ pū
he-NOM   owner-FEM   DAT told-do   people anyone   PP   go his

lākhɔ́-lɔ̄   hɛ̄-pǔ-líbɔ̄-ɔ́   bɹɔ̋-sùtú-zɔ̄   zī-dɛ́   pɔ̄-vǎ
bag-LOC   cup-pole-instrument-DEF touch-forbid-must   like.CONV told.COMPL

tàlɛ́-tá.   sɔ̄sǎ pū   tàlɛ́ kɔ̄tá sá-ʧɔ̄   nātsí-mī-kɔ̄ vɔ́ɹǐ dɛ́   pū
left-PRF   after he   went after back-side   kid-people-PL came CONV his

líbɔ̄-ɔ́   bɹɔ̋ kɔ̄lɔ́ sɔ́-tsɔ̋-ʧɛ́   ū-khwɔ̄   ʒɔkɹɛ́
instrument-DEF touch move that-time-around its-sound   unique

ɹɔ̄ɲí vɛ̋-ɹītǐ   sɛ̋-jì-tá   mú   nātsí-kɔ̄   sɔ̄
listen good-INSTF   know-IMP.COMPL and   child-PL   that

jɔ́jì   mɔ̀ kɔ̄sɔ̄-kɔ̄sɔ̀ ū   hɛ̄-pǔ   líbɔ̄   kɔ̄gɔ̀-ɔ́   lhɛ̀sɔ́
control NEG grasp~REDPL its cup-pole instrument   lid-DEF   open

vǎ.   sɔ̄-ʧɛ́-sɔ̄   kɔ̄vɔ̄-kɔ̄ pɹɔ́ pɹà tsɔ̄-tá   mú   sɔ̄-zɔ̋
COMPL that-around-there bee-PL   fly out done-PRF and   that-with

nɔ̄   ū   líbɔ̄-ɔ́   ū   khwɔ̄ thǐsǎ-mɔ̀-tá.

CONV   his   instrument-DEF   its   sound repeat-NEG.PRF

mā̠ʧɛ́-nɔ̄	tàlɛ́-vǎ	lá	vɔ́tíʧɛ́	ɲɛ̄pɔ̌-pə̀	sə̄	tsɛ̆ tsɛ̆
mace-NOM	went-COMPL	return	came	owner-FEM	AUX	interjection

zīdɛ́	mā̠ʧɛ́-n̄	u--kə̄ɹhɛ̀-tá-kə̄-tɔ̀	mə̄pɹɤ́ swɤ̀	bá-tá
sai	mace-NOM	her-scold-COMP-VR-FUT	scare lot	PRF

mā̠ʧɛ́-nɔ̄	vɔ̌ɹí	kə̄mə̄thǎ	ɲɛ̄pɔ̌-pə̀	sə̄,	hɛ́	mā̠ʧɛ́	tsɤ́dɔ̀-nɛ́-kɔ̄
mace-NOM	came	as soon as	owner-FEM	AUX	he!	mace	nowday-kid-PL

sə̄	pɔ́-lhɔ̀-pɔ́-ɲīʒē	m̄pǎ	hìnɔ̌-ʃí	sɛ̌-kə̄-mɔ̀	m̄pǎ	támɔ́
AUX	tell-NEG~tell-must	only	don't do-say	know-VR-NEG	only	like that

n̄	lākhɔ̄-lɤ̀	n̄	hɛ̄-pǔ	lībə̄-ɔ̄	lhɛ̀-vǎlù-hɔ̄	sɛ̌
you	bag-LOC	you	cup-pole	instrument-DEF	open.do.HAB	and

khɔ́nū	kɹɔ̌-pə̀	tá	pɹà-tá-hɔ̄	mú	sə̄sá	ū	khwə̄	thǐ-sǎ
animal	group-one	ran	out-COMPL.HAB	and	after	its	sound	do-again

mɔ̀-tɛ́-hɔ̄.
NEG.PRSPRF.HAB

nɔ̌	ā	ŋɔ̌mə̄ʒɛ́	dɛ́	ā	zɤ̌	dzə̄ɲɔ́-tá-hì-tɛ́	vēlē	n̄thɔ̌
you	my	pity	PP	my	with	angry-do-NEG.PRSPRF	but	yourself

ā	ʧɛ̄-lɤ́	dīpə̀	n̄	nɤ́	n̄	mə̄dɔ̄ʃɛ̄lī	pə̄-jì-tá-tɛ́
my	house-LOC	what	you	like	you	acceptable	take-IMP.COMPL.PRSPRF

sī-tá	sə̄-tɤ́ʧɛ́	mā̠ʧɛ́	pū	bɛ̄	khí-sɤ́	pū	tə̄khá	nɤ̌
said-NAR	around-time	mace	his	hand	take-it	his	forhead	press

pɤ̌	bá-tá	sə̄-sá	mā̠ʧɛ́	pɔ́tǐ	í	líbə̄	hī-hī
PP	AUX-PRF	that-after	mace	said	I	instrument	this~RDPL

pə̄	ā-vǎ	kɹǎ-tì-jɔ̄-mɔ̀,	mhā	mā	kə̄ɹɤ̀-thɔ́	pə̀-tɛ́.
gave	my-stomach	earn-eat-HAB.INDC	thing	price	expensiveSUP	one-PRSPRF

ɔ̄	sə̄sá	nɔ̌	n̄-zā	thɔ̄-dɔ̌	kə̄-ʒɔ́-jɔ̄	hī	ā	pɔ́
okay	then	you	you-POSS	mithun-MAS	ATTR-big-DEF	this	my	PP

hū-jì-tá-tɛ́	zītá.	sə̄-ná	mā̠ʧɛ́-nɔ̄	thɔ̄-dɔ̌	kə̄-ʒɔ́-ɔ̄
take-IMP.do-PRSPRF	said	that-BENF	mace-NOM	mithun-MAS	ATTR-big-DEF

hū-jì-tá
take-IMP.PRF

mā̠ʧɛ́-nɔ̄	pū	thɔ̄-ɔ̄	hù	pɤ̌	mə̄zí	ʧɛ̄-lɤ̀	vɔ̌ɹí
mace-NOM	his	mithun-DEF	take	with	straight	house-LOC	came

mɔ̀-lì   hù   khɔ́   khāɹɘ́   kɘ̄mɘ̄nɔ̌ʧɛ́   khɘ̌-má-tá   lǎ   vɔ́   pū
NEG.but   take   up   gate   nearby   bind-do-PSPRF   and   come   his

ʧɛ́   kɘ̄mɘ̄nɔ̌ʧɛ́   mhā-ɹā-mhā-sā   ɹɘ̄ɲísɘ́   mú   sɘ̄-tɘ́ʧɛ́-sɘ̄
house   nearby   thing-observe-thing-peek   listen   and   that-time-around

pū   pɔ̄   sā-tá   nɔ̄   thɘ̄mà-kɔ̄   ū   vɛ̀dì   swɘ̀   bá-tá
his   father   dead.PSPRF   and   prople.PL   they   nervous   lots   AUX-PSPRF

vɛ̄lɛ̄   sā-khwɘ̄-mī-kɔ̄   mìpɘ̀ɹí   kɹà-vá-tí   sɛ̌-mɔ̀.
but   dead-wait-people-PL   none   cry-PROG-do   heard-NEG

ūkɔ̄   māʧɛ́   pɔ̄   pɘ̄   vɔ́   díʧɛ́-ɔ̄   khɹɘ̌-tɔ̀-ʃī,   dípɘ̀   pɘ̄
they   mace   father   carry   to   where-DEF   bury-FUT.DUB   what   with

thɘ̄pɹɛ̌   thí-tɔ̀-ʃī,   sɔ́mī   pɔ́   ū   mhākhɹɛ̄   sɘ̌-tɔ̀   sɘ̄zī-tí-kɔ̄
ritual   do-FUT.DUB   who   PP   his   grave   dig-FUT   like those-PL

kɘ̄ɹɘ̄thī   nɔ̄   ʒǎʒǎ-ɲǎɲǎ   thízɘ́tí   ŋɔ̌   māʧɛ́-nɔ̄   sɘ̄-kɔ̄
discuss   and   noisy~RDPL   do   saw   mace-NOM   thatPL

ŋɔ̌-vá   tà   lǎ   kí   khāɹɘ̌-lɘ̄   ū   thɔ̄-dɔ̌   hū-jì
saw-COMPL   walk   return   PP   gate.LOC   his   mithun-MAS   take-IMP

nɔ̄   pūthɔ̌   pū   lɘ̄bīzɔʃí   thɔkhwɘ̄   lí   thí-nɔ̄
and   himself   he   alone   herder   song   sing-CONV

hɔ́-hɛ̄   hɔ́-hɛ̄   thí-zɔ̄   dɛ   tàŋɘ̌zɔ̄   pū   ʧɛ̄-lɘ́   vɔ̌ɹí-tá.
ho-he   ho-he   do-ADV   CONV   walk along   his   house-LOC   came.PSPRF

sɘ̄ʧɛ́sɘ̄   thɘ̄mà-kɔ̄   mɘ̄tɘ̄   kɹa-pɘ   ā-ā-ā   thí   pàɹí-tá-ʃɛ
around that time   people-PL   all   cry-INST   a-a-a   do   out-do-NAR

thāthā   jɘ̄   thɘ̄mà   hī   kɘ̄sǎmī   kɹī   mɔ̀   lī   thɘ̄pɹɛ́
moral   word   human   this   dead people   mourn   NEG   but   food ritual

kɹī-jɔ̄-ʃɛ
mourn-HAB.NAR

LIZO (POETRY)

Közö
kə̄zə̀
Sleep

Jihova no süprölö sheri,

ʒihɔ̄vā nɔ̄	sə̆pɹə̀lə̄	ʃɛ́ɹí
Jihova-NOM	beginning	also

Mharhö köve közö körlö pö

mhāɹhə̄	kə̄-vɛ̆	kə̄-zə̀	kə̄ɹlə̆	pə̄
plan	ATTR-good	VR-sleep	deep	gave

Adam yolö sü no pu tsüro

àdām	jɔ̄-lə̄	sə́	nɔ̄	pū	tsə́ɹɔ̄
adam	with-LOC	put	PP	he	rib

Pö khisü pra no thönopü Eve

pə̀	khísə́	pɹǎ	nɔ̄	thə̄nɔ̆-pə́	ɛ̄f
one	took	came	PP	lady-FEM	Eve

Chükiyi na könü lhü ngoyi

tʃə̆kī-jì	ná	kə̄-nə́	lhə̆	ŋɔ̆-jī
create-IMP	PP	ATTR-happiness	face	found-IMP

Thömanu cedzü lü lhö kövo,

thə̄mà-nū	tʃɛ̄dzə́	lə̄	lhə̄	kə̄-vɔ̆
human-son	earth	LOC	live	VR-came

Natsi lü no vo bethi kötso

nātsí	lə̄	nɔ̄	vɔ́	bɛ̄thí	kə̄tsɔ̆
young	from	PP	till	old	upto

Közöközü pu körha thi she!

kə̄zə̀-kə̄zə́	pū	kə̄ɹhá	thǐ	ʃɛ̄
sleep-REDP	s/he	boost	do	NAR

Kömöcümi zö sö zo ba nyi,

kə̄mə̄tsə̄-mī	zə̀	sə̆	zɔ̄	bá	ɲī
lazy-people	sleep	always	do	have	want

Kösörhömi dopö közö zo,

kə̄sə̄ɹhə́-mī	dɔ̄pə̀	kə̄zə̀	zɔ̄
active-people	one time	sleep	do

Köchükönyi lösulöze thi,

kə̄ʧɔ̆-kə̄ɲĭ	lə̄sū-lə̄ʒɛ̄		thǐ́
sickness~REDPL	emotional~REDPL		do

Cesücene na no zü zö mo

ʧɛ̄sə̄-ʧɛ̄nē	ná	nō̄	zɔ́	zɔ̀	mɔ̀
wealth-REDPL	cause	PP	lay	sleep	NEG

Kömölömi na kösa yisü

kə̄mə̄lə̄-mī		ná	kə̄să	jìsɔ́
believer-people		cause	death	accept

Zözüte ho, pönhapö cosü

zɔ̀-zɔ́-tɛ́	hɔ̄	pɔ̀nhāpɔ̀	ʧɔ̆́sə̄
sleep-REDPL.PRSPRF	INDC	one day	wake up

Nyepo-o zö köchothe lhöto.

ɲɛ̄pɔ́-ɔ̄	zɔ̆́	kə̄ʧɔ́thē	lhə̄-tɔ̀
Owner-DEF	PP	forever	live-FUT

KÜZÜ (Lullaby)

Dr. Khrüvolü Keyho (Translated by Vekhruzo Keyho)

Jihova no süprülü sheri,
Mharhü küve küzü kürlü pü
Adam yolü sü no pu tsüro
Pü khisü pra no thünopvü Eve
Chükiyi na künü lhü ngoyi

Thümanu cedzü lü lhü küvo,
Natsi lü no vo bethi kütso
Küzüküzü pu kürha thi she!
Kümücümi zü sü zo ba nyi,
Küsürhümi do pü küzü zo,

Küchükünyi lüsulüze thi,
Cesücene na no zü mo
Kümülümi na küsa yisü
Züzüte ho, pünhapü cosü
Nyepo-o zü küchothe lhüto.

WORD LIST

Basic word List of Chokri

The following vocabularies of Chokri are collected on the basic of three head word categories i.e. noun, verb and adjective. There are 510 nouns, 350 verbs and 144 adjectives totalling 1004 head word. The data gathered are primary data where the researcher recorded via first-hand knowledge. The data presented are collected from Chozuba range variety consisting of 16 villages namely Rünguzu Nagwü, Rünguzu Nasa, Thüvopisü, Chozuba village, Chozuba town, Khüso, Chozu Basa, Yoruba, Süthozu Nagwü, Süthozu Nasa, Sekrüzu, Rüzazho, Rüzazho New, Phügi, Thürütsüswü and Dzülha. This group of Chokri speaking villages shares close mutual intelligibly and the vocabularies used by this group of linguistic community is almost the same. The head words are presented in the form of orthography followed by transcription with the help of International Phonetic Alphabet (IPA) which is then mark with tones and the meaning of the word is glossed in English medium.

Noun Category:

Bo [bɔ̀] 'arm' *Boka* [bɔ̄kā] 'shoulder'

Bola [bɔ̄lā] 'shirt' *Bongalüse* [bɔ̀ŋālə̄sɛ̋] 'tomato'

Botho [bɔ̄thɔ̀] 'elbow' *Be* [bē] 'hand'

Begrü [bēgɹə̄] 'glove' *Bekhri* [bēkhɹí] 'knuckle'

Bete [bɛ̄tɛ̀] 'organic' *Berhi* [bɛ̀ɹhī] 'handloom'

Besü [bɛ̄sə̄] 'companion' *Beco* [bɛ̄ʧɔ́] 'wrist'

Bethi [bɛ̄thī] 'elder' *Becine* [bɛ̀ʧĩ́nɛ̄] 'finger'

Betsü [bɛ̄tsə́] 'finger nail' *Bezi* [bēzí] 'palm'

Bi [bí] 'yam/taro' *Baye* [bājɛ̋] 'autumn'

Barü [bāɹə̌] 'cart' *Barünu* [bāɹə́nū] 'pigeon'

Basho [bāʃɔ́] 'bench' *Bathu* [b̋āthɔ̀] 'fog'

Bathu [bāthú] 'conch' *Bavüdo* [bāvə̄dɔ̀] 'hour'

Ce [ʧɛ̋] 'house' *Cedzü* [ʧ ɛ̄dzə́] 'earth'

Cedzüthu [ʧɛ̄dzə́thú] 'mountain' *Cekha* [ʧɛ́khã̋] 'door'

Cemhü [ʧɛ̄mhə̌] 'yard' *Cene* [ʧɛ̄nē] 'wealth'

Cephose [ʧɛ̄phɔ̀sɛ́] 'wild apple' *Ceta* [ʧɛ̄tã̋] 'servant'

Do [dɔ́] 'thigh' *Dore* [dɔɹɛ̋] 'trick'

Düthü [d�̄thɔ̄]	'fist'	*Dico* [dìtʃɔ̀]	'spàde handle'
Dubado [dūbádɔ̀]	'weekly'	*Dzü* [dzə́]	'water'
Dzüde [dzə́dɛ̄]	'flood'	*Dzüdü* [dzə̄dɔ̄]	'pond'
Dzüda [dzə̄dā]	'boil water'	*Dzüdabü* [dzə̄dābɔ̄]	'water bottle'
Dzükdzükpo [dzə̄kə̄pɔ́] 'speech'		*Dzüküjo* [dzə́kə̄ʒɔ́]	'sea'
Dzükhu [dzə́khū]	'pond'	*Dzülü* [dzə́lɔ̆]	'water irrigation'
Dzülüpü [dzə̄lùpə̀]	'baptism'	*Dzüro* [dzə́ɹɔ́]	'pipe'
Dzüru [dzə́ɹú]	'ship'	*Dzɛsho* [dzɛ̄ʃɔ́]	'sword'
Dzüsi [dzə̄sĭ]	'fresh water'	*Dzütse* [dzə̄tsɛ̆]	'pure water'
Dzüzü [dzə̄zə̄]	'obedience'	*Ganyo* [gāɲɔ́]	'soup'
Gi [gī]	'skin'	*Gila* [gīlɔ̆]	'roof tin'
Gabü [gābɔ̄]	'boiled vegetables'	*Gabüce* [gābɔ̄tʃɛ́]	'tong'
Gago [gāgɔ́]	'porridge'	*Gakre* [gākɹɛ̄]	'mustard green'
Ganyo [gáɲɔ́]	'vegetables'	*Heka* [hɛ̄kà]	'cup made of horn'
Hezo [hɛ̄zɔ́]	'alcohol'	*Hezo* [hɛ̄zɔ́]	'rice beer'
Hi [hí]	'feast'	*Yi* [jí]	'field'
Yitemi [jītɛ̄mī]	'farmer'	*Khubüse* [khūbɔ̆sɛ̆]	'grapes'
Küce [kɔ̄tʃɛ́]	'spoon'	*Küde* [kɔ̄dɛ́]	'sovereignty'
Küdemi [kɔ̄dɛ́bá]	'kingdom'	*Küdemi* [kɔ̄dɛ́mī]	'king'
Küdage [kɔ̀dágɛ̀]	'president'	*Kügü* [kɔ̄gɔ̀]	'utensils cover'
Kügwi [kɔ̄gwí]	'mithun'	*Kühu* [kɔ̄hū]	'religion'
Küyo [kɔ̄jɔ́]	'kite'	*Küyo* [kɔ̄jɔ̀]	'ladder'
Kükhrü [kɔ̄khɹɔ̆]	'love'	*Küka* [kɔ̄ká]	'parrot'
Külo [kɔ̄lɔ̀]	'thread'	*Küle* [kɔ̄lɛ́]	'squirrel'
Küli [kɔ̄lí]	'buffalo'	*Küli* [kɔ̄lí]	'ox'
Kümünyoko [kɔ̄məɲɔ́kɔ̀] 'sticky rice'		*Kümüsarüpü* [kɔ̄mɔ̄sáɹɔ̄pɔ́] 'angel'	
Kümüthami [kɔ̄mɔ̄thɔ̆mī] 'teacher'		*Kümütsa* [kɔ̄mɔ̄tsā]	'competition'
Kümha [kɔ̄mhā]	'identical'	*Kümhü* [kɔ̄mhɔ̆]	'cloud'
Künalü [kɔ̄nálɔ̄]	'cat'	*Künalü* [kɔ̄nálɔ̄nɛ́]	'kitty'
Küpru [kɔ̄pɹú]	'plane'	*Küro* [kɔ̄ɹɔ́]	'rope'
Küra [kɔ̄ɹà]	'bamboo'	*Küra* [kɔ̄ɹà]	'weasel'
Kürü [kɔ̄ɹə́]	'river'	*Kürügo* [kɔ̄ɹɔ̄gɔ̀]	'thief'
Kürüthi [kɔ̄ɹɔ̄thī]	'meeting'	*Kürho* [kɔ̄ɹhɔ̀]	'poison'
Küri [kɔ̄ɹí]	'marriage'	*Kürüpu* [kɔ̄ɹɔ̄pù]	'grey hair'

Küravahe [kɘ̄ràvǎhɛ̄]	'bamboo jar'	*Küsa* [kɘ̄sá]	'new'
Kücho [kɘ̄tʃɔ́]	'prayer'	*Küce* [kɘ̄tʃɛ̀]	'hole'
Kütükra [kɘ̄tɘ̀kɹá]	'mole'	*Küthü* [kɘ̄thɘ́]	'walking stick'
Küthi [kɘ̄thí]	'disease'	*Küthi* [kɘ̄thí]	'sicknesses'
Küti [kɘ̄tí]	'necklace'	*Kütsü* [kɘ̄tsɘ́]	'stone'
Kütsüce [kɘ̄tsɘ́tʃɛ́]	'cave'	*Kütsüce* [kɘ̄tsɘ̄tʃɛ́]	'cave'
Kütsümegi [kɘ̄tsɘ́mɛ̄gí]	'coal'	*Kütsa* [kɘ̄tsǎ]	'forest'
Kütsa [kɘ̄tsǎ]	'glue'	*Küvü* [kɘ̄vɘ̄]	'ginger'
Küvü [kɘ̄vɘ̄]	'honey bee'	*Küve* [kɘ̄vě]	'light'
Küva [kɘ̄vá̋]	'eraser'	*Küjo* [kɘ̄ʒɔ́]	'flying squirrel'
Küji [kɘ̄ʒɘ̌]	'shield'	*Khonu* [khɔ́nū]	'animal'
Khonuthi [khɔ́nūthì]	'wild meat'	*Khüba* [khɘ̄bá]	'knee'
Khütsa [khɘ̄tsǎ̋]	'long jump'	*Khi* [khí]	'barn'
Khwide [khwīdɛ̄]	'hornet'	*Khrü* [khɹɘ̀]	'brain'
Khri [khɹí̋]	'moon'	*Khri* [khɹí]	'shadow'
Khrive [khɹīvɛ̄]	'moonlight'	*Khriva* [khɹīvā]	'glasses'
Khu [khű]	'fish'	*Khubü* [khűbɘ̄]	'fishery pond'
Khubüse [khūbɘ̋sɛ́]	'grape'	*Khuküra* [khűkɘ̄ɹà]	'crocodile'
Khunhi [khūnhī]	'eel'	*Khusho* [khūʃɔ́]	'dry fish'
Khusho [khūʃɔ]	'left over food'	*Khuse* [khúsɛ̋]	'walnut'
Khutho [khūthɔ̀]	'summer'	*Khadese* [khādɛ́sɛ̋]	'egg plant'
Kharü [khāɹɘ́]	'gate'	*Kharübo* [khāɹɘ̄bɔ́]	'district'
Khwü [khwɘ̀]	'shawl'	*Khwüdü* [khwɘ̄dɘ̄]	'blanket'
Krü [kɹɘ́]	'parent'	*Krüta* [kɹɘ̄tā]	'leader'
Krüta [kɹɘ̄tā]	'leader'	*Ka* [kà]	'horn'
Losha [lɔ̀ʃá]	'lion'	*Lü* [lɘ̄]	'mind/inside'
Le [lɛ́]	'utensil'	*Lüsi* [lɘ̄sí]	'paper'
Lüdo [lɘ̄dɔ]	'idea'	*Lüda* [lɘ̄dā]	'wrath'
Lüküpri [lɘ̄kɘ̄pɹì]	'sugarcane'	*Lekhu* [lɛ̄khű]	'pot'
Lüku [lɘ̄kú]	'shrimp'	*Lümu* [lɘ̄mǔ]	'pumpkin'
Lünyo [lɘ̄ɲɔ]	'innard'	*Lüpo* [lɘ̄pɔ́]	'conference'
Lürüla [lɘ̄ɹɘ̄lá]	'nausea'	*Lüsi* [lɘ̄sí]	'book'
Lüsida [lɘ̄sídà]	'book'	*Lüsikho* [lɘ̄síkhɔ́]	'letter'
Lethaku [lɛ̄thákù]	'serving/soup spoon'	*Lüva* [lɘ̄vā]	'food'

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Levü [lɛ̄və̄]	'rice spoon'	*Lüvabü* [lə̄vāb̄ə]	'lunch box'
Lüje [lə̄ʒɛ̄]	'worry'	*Lüyejo* [lhə̄jέʒɔ̀]	'culture'
Lhethothi [lhɛ̄thɔ̀thī]	'market'	*Lhako* [lhákɔ̀]	'rice'
Li [lí]	'folksong'	*Lice* [līʧɛ̄]	'catapult'
Lakho [lākhɔ̀]	'bag'	*Lasa* [lāsā]	'paralyse'
Lakha [lākhā]	'fence'	*Labü* [lābə́]	'traditional box'
Mola [mɔ̀lá]	'carrot'	*Me* [mέ]	'fire'
Me [mέ]	'tail'	*Medzü* [mέdzə́]	'oil'
Megikra [mɛ̄gíkɹá]	'charcoal'	*Meji* [mɛ̄jí]	'tongue'
Mekho [mɛ̄khɔ̀]	'smoke'	*Mükhrü* [mə̄khɹə̄]	'bat'
Mükhu [mə̄khú]	'plate'	*Mükhwibü* [mə̄khwíb̄ə]	'candle'
Mükhwidzü [mə̄khwídzə́]	'honey'	*Mükre* [mə̄kɹɛ́]	'snow'
Mükrelho [mə̄kɹɛ́lhɔ̀]	'sweet potato'	*Mülophe* [mə̄lɔ́phɛ̄]	'folk dance'
Müku [mə̄kù]	'mug'	*Müne* [mə̄nɛ́]	'pant'
Münyi [mə̄ɲí]	'boar'	*Münyi* [mə̄ɲī]	'desire'
Mephü [mέphə́]	'fire place'	*Mero* [mέɹɔ́]	'wire'
Müra [mə̄rā]	'bird'	*Mürü* [mə̄ɹə́]	'axe'
Mürünyo [mə̄ɹə́ɲɔ]	'toy'	*Mürha* [mə̄ɹhɑ́]	'basket'
Müri [mə̄ɹí]	'winnower'	*Mürinu* [mə̄rīnū]	'orphan'
Mürinu [mə̄rīnū]	'orphan'	*Mürakro* [mə̄ɹākɹɔ́]	'bird nest'
Müse [mə̄sέ]	'wart'	*Mese* [mέsɛ́]	'gun'
Müsü [mə̄sɔ̀]	'silver'	*Müsürü* [mə̄sɔ̀ɹə̄]	'fox'
Müsa [mə̄sɑ́]	'larvae'	*Methothi* [mɛ̄thɔ̀thì]	'beef'
Metho [mɛ̄thɔ̀]	'cow'	*Müthi* [mə̄thī]	'xynthoxylem'
Müthakra [mə̄thɑ́kɹá]	'pimple'	*Mütsa* [mə̄tsɑ́]	'salt'
Meza [mέzá]	'hell'	*Müjo* [mɛ̄ʒɔ́]	'penalised'
Meji [mέʒī]	'matches'	*Müja* [mə̄ʒá]	'socks'
Mhüce [mhə̄ʧɛ̀]	'blind'	*Mhüma* [mhə̄má]	'eyebrow'
Mhüsi [mhə̄sī]	'eyeball'	*Mhabü* [mhāb̄ə]	'container'
Mhaba [mhābā]	'shelf'	*Mhakhre* [mhākhɹɛ̄]	'grave'
Mharhe [mhāɹhɛ̄]	'picture'	*Mhashoce* [mhāʃɔ́ʧɛ́]	'kitchen'
Mhashoma [mhāʃɔ́mà]	'cook'	*Mhase* [mhāsɛ̄]	'knowledge'
Mhase [mhāsɛ̄]	'wisdom'	*Mhasekho* [mhāsɛ̄khɔ́]	'alphabet'
Mhatho [mhāthɔ̀]	'job/work'	*Mhazü* [mhāz̄ə]	'property'

Ma [má]	'body hair'	*Mahomi* [māhɔ́mí]	'laymen'
Makre [mākɹɛ́]	'snow'	*Male* [mālɛ́]	'individual'
Nyoba [ɲɔ̄bà]	'mud'	*Nyogwü* [ɲɔ̄gwɜ̀]	'ash'
Nyoho [ɲɔ̄hɔ́]	'red soil'	*Nyophu* [ɲɔ̄phù]	'dust'
Nopu [nɔ̄pù]	'husband'	*Nyorho* [nɔ̄ɹhɔ́]	'manure'
Nyotü [nɔ̄tɔ̀]	'black soil'	*Nye* [ɲɛ́]	'celebration'
Nekhro [nēkhɹɔ́]	'under pant'	*Nüna* [nōnà]	'edible snail'
Nünanhi [nōnànhí]	'snail'	*Nyepü* [ɲɛ́pɜ̄]	'flower'
Netho [nēthɔ́]	'wrap around'	*Nha* [nhá]	'plant'
Nhaco [nhāʧɔ́]	'ant'	*Nhero* [nhɛ̄ɹɔ́]	'nerve'
Nhico [nhīʧɔ́]	'nose'	*Nhame* [nhámɛ́]	'plant root'
Nhanyi [nháɲī]	'leaf'	*Nharho* [nhāɹhɔ́]	'weeds'
Nhatsa [nhátsɜ̄]	'bush'	*Nyi* [ní]	'ear'
Nyiji [ɲīʒí]	'deaf'	*Nyetü* [ɲētɜ̄]	'earring'
Nyitu [nítú]	'shin'	*Nace* [náʧɛ́]	'sun'
Nayo [nājɔ́]	'sunlight'	*Natsi* [nātsí]	'childhood'
Natsi [nātsí]	'young'	*Pü* [pɜ́]	'bridge'
Pe [pɜ̄ɛ̃́]	'mushroom'	*Püve* [pɜ̄vɛ̃́]	'fart'
Pho [phɔ́]	'body'	*Phü* [phɜ̃́]	'village'
Phekranye [phɛ̄kɹāɲɛ̄]	'step'	*Pheku* [phɛ̄kù]	'shoe'
Pheka [phɛ̄ká]	'heel'	*Phesa* [phɛ́sá]	'footprint'
Pheco [phɛ̀ʧɔ́]	'calf'	*Phecine* [phɛ̄ʧínɛ̌]	'toes'
Phetsü [phɛ̄tsɜ́]	'toe nail'	*Phrü* [phɹɜ́]	'oak'
Phakwü [phākwɜ̃́]	'broom'	*Pi* [pĩ́]	'head'
Pibü [pībɜ̄]	'scissor'	*Pikhü* [pīkhɜ̄]	'pillow'
Pipe [pīpɛ̌]	'dandruff'	*Piphü* [pīphɜ̄] 'traditional head gear'	
Pipharo [pīphɜ̃́ɹɔ́]	'hair band'	*Pira* [pīɹá]	'hat'
Pichi [pīʧĩ́]	'headache'	*Pitu* [pītū]	'cucumber'
Pi [pītūsɛ̃́]	'cucumber'	*Pro* [pɹɔ́]	'hut'
Prü [pɹɜ́]	'hail'	*Prü* [pɹɜ́]	'elephant'
Ro [ɹɔ́]	'bones'	*Roma* [ɹɔ̄má]	'feather'
Rü [ɹɜ̀]	'throat'	*Rüce* [ɹɜ̄ʧɛ̃́]	'fever'
Rüce [ɹɜ̄ʧɛ̃́]	'fever'	*Rüda* [ɹɜ̄dà]	'leech'
Rügale [ɹɜ̄gálɛ́]	'earthen pot'	*Rühumi* [ɹɜ̄hūmī]	'hunter'

Rüka [ɹɤ̄ká]	'adult'	*Rüka* [ɹɤ̄ká]	'money'
Rüna [ɹɤ̄nà]	'early/dawn'	*Rüngu* [ɹɤ̄ŋú]	'spear'
Rüpü [ɹɤ̄pɤ́]	'soul'	*Rüpü* [ɹɤ̄pɤ́]	'spirit'
Rüpu [ɹɤ̄pű]	'alder tree'	*Rüsuce* [ɹɤ̄sűʧɛ̃]	'church/temple'
Rütsi [ɹɤ̄tsí]	'stream'	*Rüzüthi* [ɹɤ̄zɤ̄thī]	'playground'
Rhu-o [ɹhú-ɔ]	'God'	*Rase* [ɹāsɛ̃]	'fruit'
So [sɔ́]	'guest'	*Shodo* [ʃɔ̄dɔ̀]	'road'
Shode [ʃɔ̄dɛ́]	'path'	*Soyo* [sɔ̄jɔ̀]	'guest from far away'
Sajo [sāʒɔ̀]	'wall'	*She* [ʃɛ̃]	'goods/seed'
She [ʃɛ̃]	'back'	*Sü* [sɤ̀]	'millet'
Se [sɛ̌]	'python'	*Sü* [sɤ̋]	'liver'
Sübo [sɤ́bɔ́]	'tree'	*Sübro* [sɤ̄bɹɔ́]	'soyabean'
Sübroce [sɤ̄bɹɔ́ʧɛ̀]	'axone'	*Seba* [sɛ̄bã̋]	'scorpion'
Sükhu [sɤ́ʧɛ́]	'wooden spoon'	*Südo* [sɤ̄dɔ́]	'wood-pecker'
Südo [sɤ̄dɔ́]	'woodpecker'	*Süda* [sɤ̄dã̋]	'tobacco'
Südü [sɤ̄dɤ̄]	'firewood'	*Sügace* [sɤ̄gáʧɛ̃]	'hut'
Sügazo [sɤ̄gázɔ̀]	'rabbit'	*Sühise* [sɤ̄hísɛ̃]	'orange'
Sükrüba [sɤ̄kɹɤ̋bá]	'watch tower'	*Sü* [sɤ́]	'wood'
Sükhu [sɤ̄khū]	'wooden plate'	*Sükhwü* [sɤ̄khwɤ̋]	'firewood place'
Sükwü [sɤ̄kwɤ̀]	'orchids'	*Sülapatu* [sɤ̋lápàtú]	'gymnastics'
Shepha [ʃɛ̄phã̋]	'belt'	*Süco* [sɤ̄ʧɔ́]	'branch'
Süta [sɤ̄tã̋]	'umbrella'	*Süchi* [sɤ̄ʧí]	'cinnamon'
Shetsü [ʃɛ̄tsɤ̄]	'sesame'	*Si* [sī]	'seeds'
Si [sí]	'wing'	*Shikrü* [ʃīkɹɤ́]	'bitch'
Shimüre [ʃìmɤ̄ɹɛ̀]	'garlic'	*Shipu* [ʃīpù]	'male dog'
Shijo [ʃīʒɔ́]	'crow'	*Su* [sū]	'lip'
Sa [sā]	'death'	*Sa* [sã̋]	'gall bladder'
Sace [sāʧɛ̀]	'jackal'	*Sako* [sākɔ̀]	'maize'
Saprüdole [sāpɹɤ̄dɔ́lɛ̃]	'lizard'	*Salü* [sālɤ̄]	'memory'
Sapü [sāpɤ̌]	'caterpillar'	*Saprü* [sāpɹɤ̄]	'moth'
Saprü [sāpɹɤ̄]	'moth'	*Saro* [sāɹɔ̀]	'spider'
Sathi [sāthí]	'earthworm'	*Sajo* [sāʒɔ̀]	'wall'
Co [ʧɔ́]	'post'	*Te* [tɛ̄]	'cultivate'
Tü [tɤ́]	'sky'	*Tübü* [tɛ̄bɤ́]	'buttock'

Tühe [tə̄hɛ̋]	'cup'	*Tüküprü* [tə́kə̄pɹə̀]	'lightning'
Tükho [tə̄khɔ́]	'tiger'	*Tükhro* [tə̄khɹɔ́]	'elk'
Tükhri [tə̄khɹɪ̋]	'month'	*Tükhri* [tə̄khɹɪ̄]	'ticks'
Tükhra [tə̄khɹá]	'air	*Tükhra* [tə́khɹá]	'air/wind'
Tükhu [tə̄khú]	'field/terrace'	*Tükhu* [tə̄khú]	'Paddy field'
Cekhuse [tʃɛ̄khùsɛ̋]	'bitter gourd'	*Tükhwü* [tə̄khwə̄]	'banana plant'
Tükhwüise [tə̄khwə̄sɛ̋]	'banana'	*Cekro* [tʃ ɛ̄kɹɔ̄]	'family'
Tüku [tə̄kú]	'sheep'	*Celümi* [tʃ ɛ̄lə́mí]	'relation'
Celho [tʃɛ̄lhɔ́]	'peach'	*Tülha* [tə̄lhá]	'mite'
Tülhe [tə̄lhɛ̋]	'business'	*Tülha* [tə̄lhā]	'grain'
Cemi [tʃɛ́mī]	'wife'	*Tümrülü* [tə̄mɹə́lə̄]	'goat'
Tünyo [tə̄ɲɔ́]	'wild cat'	*Tülha* [tə̄lhǎ]	'flea'
Tünha [tə̄nhá]	'algae'	*Tünhi* [tə̄ɲī]	'snake'
Thüpemi [thə̄pɛ̄mī]	'audience'	*Thüprü* [thə̄pɹǎ]	'needle'
Türü [tə́ɹə̄]	'rain'	*Türü* [tə́ɹə̄]	'rain'
Tüthü [tə̄rhɔ̀]	'lice'	*Türhü* [tə̄ɹhɔ̀]	'ticks'
Türalü [tə̄ɹālə̄]	'pomegranate'	*Tsüshe* [tsə̄ʃɛ̀]	'pebbles'
Tüsü [tə̄sɔ̀]	'winter'	*Tüsü* [tə́sə̄]	'thunder'
Tüshi [tə̄ʃ í]	'dog'	*Tüshikhwi* [tə̄ʃ íkwī]	'bumble bee'
Tütse [tə̄tsɛ̄]	'year'	*Cetu* [tʃ ə̄tú]	'roof top'
Ceta [tʃɛ̄tá̋]	'servant'	*Thüjo* [thə̄ʒɔ̀]	'law'
Thonodzü [thɔ̀nɔ̄dzə́]	'milk'	*Tho* [thɔ́]	'rhododendron'
Thodo [thɔ̄dó]	'bull'	*Thoji* [thɔ̀ʒə́]	'hornbill'
Thübü [thέbə̋]	'faeces'	*Thüba* [thə̄bǎ̋]	'seat'
Thügü [thə̄gə́]	'ice'	*Thügi* [thə̄gɪ̋]	'steel'
Thügo [thə̄gɔ́]	'frog'	*Thügu* [thə̄gú]	'crab'
Thügu [thə̄gú]	'crab'	*Thüga* [thə̄gə́]	'bear'
Thüga [thə̄gá]	'bear'	*Thüle* [thə̄lɛ̄]	'loan'
Thüma [thə̄mà]	'people'	*Thümü* [thə̄mə̋]	'landslide'
Thümrü [thə̄mɹə́]	'star'	*Thima* [thə̄mà]	'human'
Thünye [thə̄ɲɛ́]	'thousand'	*Thenu* [thěnū]	'clan'
Thüpitha [thə̄pɪ̋thá]	'hair'	*Thürümi* [thə̄ɹə́mī]	'ghost'
Thüri [thə̄ɹí]	'war'	*Thürigo* [thə̄ɹɪ̋gɔ́]	'hay'
Thüvothi [thə̄vɔ̀thì]	'pork'	*Thüvo* [thə̄vɔ̀]	'pig'

Thevü [thē̄vɘ̀]	'chicken'	*Thüve* [thō̄vɛ̋]	'fly'
Thevüdzü [thē̄vɘ̀dzɘ̄]	'egg'	*Thüva* [thɘ́vǎ]	'evening'
Thüva [thɘ̄vǎ]	'evening'	*Thüzü* [thɘ̄zɘ̌]	'rodent'
Thüzü [thɘ̄zɘ̀]	'dew'	*Thüzi* [thɘ̄zí̋]	'bed'
Thüzo [thɘ̄zɔ̀]	'rat'	*Thüza* [thɘ̄zá]	'blood'
Thüza [thɘ̄zá]	'name'	*Thüza* [thɘ̄zà]	'right'
Thise [thísɛ̋]	'chilly'	*Thize* [thízɛ́]	'deer'
Thijo [thīʒɔ́]	'plain'	*Tha* [thá]	'today'
Tipü [típù]	'toad'	*Chi* [tʃ ì]	'meat'
Cita [tʃ ītá]	'outside'	*Tije* [tíʒɛ̋]	'garden'
Tije [tíʒɛ̋]	'garden'	*Tse* [tsɛ́]	'neem'
Tsüba [tsɘ̄bà]	'soft stone'	*Tsükhrüda* [tsɘ̄khɹɘ̄dā]	'bread'
Tsükhri [tsɘ̄khɹī]	'hard stone'	*Tsükhra* [tsɘ̄khɹā]	'sparrow'
Tsüro [tsɘ́ɹɔ]	'ribs'	*Tsa* [tsǎ]	'trash'
Tsake [tsālɛ̄]	'song'	*Tupha* [tūphà]	'duck'
Tupha [tūphà]	'duck'	*Ta* [tǎ]	'mouth'
Taphro [tāphɹɔ̀]	'cotton'	*Tama* [tāmá]	'moustache'
Tatho [táthɔ]	'chutney'	*Ukho* [úkhɔ]	'chest'
Ulu [úlǔ]	'navel'	*Uno* [ūnɔ]	'female'
Uphü [úphɘ́]	'lungs'	*Upu* [ūpù]	'male'
Uchi [útʃì]	'skin'	*Vo* [vɔ́]	'neck'
Vokri [vɔ̄kɹǐ]	'male piglet'	*Voje* [vɔ̄ʒɛ̄]	'muffler'
Vüdzü [vɘ̄dzɘ́]	'bulbul'	*Vüdzü* [vɘ̄dzɘ́]	'cock'
Vükrü [vɘ̄kɹɘ́]	'hen'	*Verü* [vɛ̄ɹɘ́]	'mosquito'
Vetho [vɛ̄thɔ̀]	'peace'	*Vade* [vādɛ̄]	'stomach'
Zü-o [zɘ́-ɔ]	'friend'	*Zede* [zɛ̄dɛ́]	'machete handle'
Zekwüne [zɛ́kwɘ̀nɘ̀]	'sickle'	*Zetüne* [zɛ́tɘ̄nɛ́]	'knife'
Zakho [zákhɔ́]	'dragonfly'	*Zaro* [záɹɔ́]	'vein'
Zasi [zāsī]	'identity'	*Jova* [ʒɔ̄vā]	'half day'

Verb Category:

Bo [bɔ́]	'caging/surrounded'	*Bü* [bɜ̀]	'boil'
Bü [bɜ̄]	'clip'	*Bü* [bɜ̋]	'incubating'
Bü [bɜ́]	'taking out'	*Be* [bɛ̋]	'wearing shawl'
Beda [bɛ̄dà]	'clap'	*Baye* [bɛ̄jɛ̄]	'transfer via hand'
Brü [bɹɜ̋]	'touch'	*Ba* [bá]	'have'
Ba [bā]	'to add'	*Ba* [bá]	'to sit'
Do [dɔ̄]	'carve'	*Do* [dɔ́]	'cut'
Do [dɔ̀]	'weave'	*Dü* [dɜ̀]	'making of terrace field'
Dü [dɜ̋]	'restraining'	*Dü* [dɜ̄]	'throw'
Di [dì]	'not having'	*Du* [dū]	'talk'
Da [dɜ̋]	'cutting grasses'	*Da* [dā]	'suspect/allege'
Da [dā]	'to cut'	*Da* [dà]	'to paste'
Dzükhrü [dzɜ̄khɹɜ̋]	'report'	*Gü* [gɜ̋]	'bearing'
Gü [gɜ̄]	'compresses'	*Gü* [gɜ̀]	'vaccination'
Gi [gī]	'way of arguing'	*Gu* [gū]	'crawl'
Gu [gù]	'hang'	*Ga* [gà]	'bite by canine teeth'
Ga [gɜ̋]	'winnowing husk'	*Ho* [hɔ́]	'digging hole'
Ho [hɔ̄]	'digging'	*He* [hɛ́]	'munch'
He [hɛ̄]	'ploughing'	*Hü* [hɜ̄]	'steaming'
Hi [hì]	'do not'	*Hi* [hì]	'encourage'
Hi [hǐ]	'feasting'	*Hi* [hí]	'pull up'
Hu [hū]	'chase'	*Hu* [hɜ̋]	'taking out while cooking'
Ha [hā]	'expand'	*Ha* [hā]	'take'
Yo [jɔ́]	'cover'	*Yo* [jɔ̀]	'slice'
Yi [jì]	'accept'	*Küdo* [kɜ̄dɔ̀]	'fooling'
Küde [kɜ̄dɛ̄]	'change'	*Küda* [kɜ̄dà]	'choose'
Kühu [kɜ̄hɜ̋]	'fellowshipping'	*Kühu* [kɜ̄hú]	'chronic pain'
Kühu [kɜ̄hù]	'singing folk'	*Küyo* [kɜ̄jɔ́]	'shoot out'
Küye [kɜ̄jɛ̀]	'doing something to irritate'	*Küye* [kɜ̄jɛ̄]	'passing'
Küyhe [kɜ̄jhɛ̄]	'postpone/delay'	*Küyhe* [kɜ̄jhɛ̋]	'yawn'
Kükho [kɜ̄khɔ̀]	'going separate'	*Kükha* [kɜ̄khà]	'control'
Kükha [kɜ̄khà]	'control'	*Külhü* [kɜ̄lhɜ̋]	'promote'
Külhü [kɜ̄lhɜ̀]	'sucking snails'	*Külhela* [kɜ̄lhɛ̄lá]	'return'

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Künhü [kə̄nhɛ̀]	'paint'		*Küna* [kə̄ná]	'shake'
Küngu [kə̄ŋú]	'gather'		*Küprü* [kə̄pɹɛ̀]	'sprinkle'
Küpa [kə̄pà]	'kick'		*Kürüdi* [kə̄ɹə̄dì]	'pretend'
Küre [kə̄ɹɛ̀]	'mix'		*Küre* [kə̄ɹɛ̄]	'obstruct/disturb'
Küre [kə̄ɹɛ̋]	'scaring'		*Küre* [kə̄ɹɛ́]	'steerring'
Kürüdi [kə̄ɹə̄dì]	'ignore'		*Kürhe* [kə̄ɹhɔ́]	'stir'
Kürüwhi [kə̄ɹə̄whì]	'circular'		*Kürüjo* [kə̄ɹə̄ʒɔ̀]	'proud'
Küthü [kə̄thɛ̀]	'bump'		*Küthügu* [kə̄thə̄gú]	'satisfying'
Küthi [kə̄thī]	'scold'		*Küthi* [kə̄thī]	'threaten'
Küthu [kə̄thú]	'fry'		*Kütha* [kə̄thā]	'bargain'
Kütse [kə̄tsɛ̀]	'cheer'		*Kütsa* [kə̄tsā]	'sliding down'
Kütu [kə̄tù]	'drop'		*Kütu* [kə̄tú]	'knock'
Küva [kə̄vǎ]	'hide'		*Küva* [kə̄vā]	'shoot out'
Küvase [kə̄vāsɛ̄]	'discuss'		*Küje* [kə̄ʒɛ̄]	'fight'
Küje [kə̄ʒɛ̋]	'fight'		*Küje* [kə̄ʒɛ̀]	'lashing hair'
Kho [khɔ̀]	'smoky'		*Kho* [khɔ̀]	'split'
Kho [khɔ́]	'went up'		*Khü* [khə̄]	'fix'
Khü [khɔ́]	'starve'		*Kro* [khɹɔ́]	'binding'
Khrü [khɹə̋]	'bury'		*Khrü* [khɹə́]	'collect'
Khrü [khɹə́]	'help'		*Khro* [khɹɔ]	'lower'
Khrü [khɹə̋]	'to love'		*Khrühi* [khɹə̄hì]	'assist'
Khrü [khɹə̄]	'wash'		*Khri* [khɹí̋]	'buy'
Khri [khɹì]	'jamming'		*Khri* [khɹī]	'stubborn'
Khrühi [khɹə̄hì]	'assist'		*Khu* [khū]	'playing music'
Khu [khú]	'push'		*Kha* [khā]	'block'
Kha [khä̋]	'close'		*Kha* [khä̋]	'forbidden'
Kha [khá]	'stop'		*Khakhri* [khä̋khɹī]	'inaugurate'
Kra [kɹà]	'cry'		*Kra* [kɹä̋]	'drink'
Kra [kɹä̋]	'drink'		*Kra* [kɹä̋]	'earn'
Ka [kā]	'asking for side'		*Ka* [kà]	'jump'
Ka [kà]	'loss'		*Ka* [kā]	'shown'
Ka [kä̋]	'to take out'		*Lo* [lɔ̀]	'cut off from top'
Lo [lɔ́]	'skinning'		*Lü* [lə̋]	'think'
Lüpo [lə̄pɔ́]	'whisper'		*Lhe* [lhɛ̀]	'lid open'

Lhe [lhə̄]	'to live'	*Lhi* [lhǐ]	'limp'
Lhi [lhī]	'slicing tree bark'	*Li* [lī]	'claim by argue'
Li [lì]	'filling liquid'	*Li* [lǐ]	'putting in between'
Lu [lū]	'filling gap'	*La* [lǎ]	'shock'
La [là]	'to pour out'	*La* [lā]	'to sledge'
Mü [mə́]	'fallen (landslide)'	*Mü* [mə̄]	'ripe'
Müdu [mə̄dú]	'talk'	*Müda* [mə̄dà]	'lie'
Müda [mə̄dá]	'nervous'	*Müda* [mə̄dā]	'owe'
Mügü [mə̄gə́]	'tickle'	*Müyo* [mə̄jɔ̀]	'lick'
Mükha [mə̄khā]	'claim/reserve'	*Mükhwü* [mə̄khwǔ]	'scratch'
Mülü [mə̄lǚ]	'agree'	*Müle* [mə̄lɛ́]	'climb'
Mülü [mə̄lǚ]	'movement'	*Mülü* [mə̄lə́]	'moving'
Müle [mə̄lɛ́]	'popular'	*Mülü* [mə̄lə̄]	'trust'
Münü [mə̄nə́]	'heal'	*Münü* [mə̄nə̀]	'soft'
Münyi [mə̄ɲí]	'longing'	*Münyi* [mə̄ɲí]	'washing clothes'
Münu [mə̄nú]	'gently'	*Müna* [mə̄ná]	'punish'
Müna [mə̄nǎ]	'smell'	*Müre* [mə̄ɹè]	'busy'
Müso [mə̄sɔ́]	'drying'	*Müso* [mə̄sɔ́]	'hosting'
Müso [mə̄sɔ̀]	'itch'	*Müsü* [mə̄sə̄]	'entrust'
Müsü [mə̄sə́]	'establish'	*Müse* [mə̄sɛ́]	'inform'
Müsü [mə̄sə́]	'tease'	*Müsa* [mə̄sǎ]	'clearance'
Müce [mə̄tʃɛ̃́]	'bite'	*Müce* [mə̄tʃɛ̃́]	'drying meat'
Müce [mə̄tʃɛ̃́]	'soak'	*Mütha* [mə̄thǎ]	'taste'
Mütha [mə̄thǎ]	'tasting'	*Mütha* [mə̄thǎ]	'teach'
Mütsü [mə̄tsə́]	'suck'	*Mütsi* [mə̄tsì]	'well behave'
Müta [mə̄tá]	'let loose'	*Müzo* [mə̄zɔ̀]	'swallow'
Ma [mā]	'glue/stick'	*Ma* [mà]	'grow'
Maphi [māphī]	'head count'	*No* [nɔ]	'choke'
Nye [ɲɛ̃́]	'celebrate'	*Nye* [ɲɛ̀]	'hire'
Nü [nə̄]	'like'	*Nü* [nə́]	'push'
Nükü [nə̄kə́]	'bow'	*Nyi* [ɲí]	'fate up'
Nyi [ɲī]	'laugh'	*Nyi* [ɲì]	'touch'
Nyisa [ɲīsā]	'wanting/desire'	*Ngo* [ŋɔ́]	'saw'
Po [pɔ̀]	'dripping'	*Po* [pɔ̀]	'drop'

Po [pɔ́]	'to speak'	*Po* [pɔ́]	'told'
Pü [pɜ̄]	'carry'	*Pü* [pɜ̀]	'shot'
Pe [pɛ̋]	'look'	*Pe* [pɛ̋]	'looking'
Pü [pɜ̀]	'shot'	*Pho* [phɔ́]	'cover with'
Phe [phɛ̄]	'came'	*Phü* [phɜ́]	'uproot'
Phi [phī]	'count'	*Phrü* [phɹɜ̀]	'untie'
Phu [phú]	'search'	*Pha* [phá]	'bind'
Pha [phá]	'tight'	*Pro* [pɹɔ́]	'break'
Prü [pɹɜ́]	'fly'	*Prü* [pɹɜ̀]	'give'
Pu [pù]	'explode'	*Pa* [pā]	'hair fall'
Pa [pā]	'picking'	*Pa* [pá]	'pull out'
Re [ɹɛ́]	'drive'	*Re* [ɹɛ̀]	'scout'
Rüde [ɹɜ̄dɛ́]	'transfer'	*Rügo* [ɹɜ̄gɔ̀]	'stole'
Rügü [ɹɜ̄gɜ̀]	'swing'	*Rügu* [ɹɜ̄gɜ̋]	'support'
Rükho [ɹɜ̄gwǐ]	'fade/not well'	*Rühu* [ɹɜ̄hù]	'hunt'
Rükho [ɹɜ̄khɔ́]	'cough'	*Rükhrü* [ɹɜ̄khɹɜ́]	'sweat'
Rükra [ɹɜ̄kɹā]	'remember'	*Rülü* [ɹɜ̄lɜ̋]	'rest'
Rünyi [ɹɜ̄ɲí]	'listen'	*Rüna* [ɹɜ̄ná]	'tilt'
Rüsu [ɹɜ̄sú]	'worship'	*Rüsa* [ɹɜ̄sà]	'envy'
Rüvü [ɹɜ̄vǔ]	'spin'	*Rüvü* [ɹɜ̀vɜ́]	'travel'
Rüzo [ɹɜ̄zɔ́]	'float'	*Rho* [ɹhɔ̄]	'respect'
Rho [rhɔ́]	'to cut branches'	*Rhü* [ɹhɜ́]	'dismantle'
Rhe [ɹhɛ̄]	'draw'	*Rhe* [ɹhɛ̀]	'drawing a line'
Rhe [ɹhɛ̀]	'estimate'	*Rhe* [ɹhɜ̄]	'plan'
Rhe [ɹhɜ̋]	'scold'	*Ra* [ɹà]	'fade'
Ra [ɹā]	'pluck fruit'	*Sho* [ʃɔ]	'ask'
So [sɔ̀]	'bribery'	*Sho* [ʃɔ́]	'cook'
So [sɔ́]	'dry'	*Sho* [ʃɔ̀]	'hug'
So [sɔ̄]	'injury/harm'	*So* [sɔ́]	'sowing'
She [ʃɛ̀]	'case (court)'	*She* [ʃɛ́]	'challenge'
She [ʃ ɛ̀]	'knit'	*Sü* [sɜ̄]	'met'
Se [sɛ̄]	'shout'	*Sü* [sɜ̀]	'snatch'
Sü [sɜ̄]	'use'	*Sü* [sɜ̄]	'wipe'
Sekükre [sɛ́kɜ̄kɹɛ̄]	'differentiate'	*Sekhu* [sɛ̄khū]	'laud'

Sülü [sə̄lə̋]	'replacement'	*Shele* [ʃ ɛ̄lɛ́]	'singing'
Süphra [sə̄phɹ̀à]	'deliver'	*Süsa* [sə̄sá]	'drag'
Shetü [ʃɛ́tə̄]	'kneel'	*Shu* [ʃú]	'payment'
Sa [sǎ]	'add'	*Sa* [sā]	'die'
Sajo [sāʒɔ́]	'punishment'	*Sali* [sālí]	'gossip'
Swo [swɔ́]	'to break apart'	*Swo* [swɔ̀]	'to sweep'
Swü [swə̋]	'slippery'	*Swü* [swə̄]	'praise'
Swü [swə̀]	'to offer'	*Swü* [swə̀]	'undo'
Swü [swə̋]	'watering'	*Swüdü* [swə̄də̄]	'begin'
To [tɔ́]	'burn/light up'	*Cho* [ʧhɔ́]	'asking'
Cho [ʧɔ́]	'cooking'	*Co* [ʧɔ́]	'wrestle'
Te [tɛ̄]	'cultivation'	*Tü* [tə̄]	'suck'
Ce [ʧɛ́]	'crossing'	*Ce* [ʧɛ̋]	'wither'
Ceyo [ʧ ɛ̄jɔ́]	'marrying'	*Tüle* [tə̄lɛ̄]	'exchange'
Türü [tɔ́ɹə̄]	'rain'	*Tüsü* [tə̋sə̄]	'capture'
Ce [ʧɛ́]	'pull'	*Tho* [thɔ́]	'naming'
Tho [thɔ́]	'write'	*The* [thɛ́]	'dye'
Thü [thə̄]	'jump'	*Thü* [thə́]	'light up to burn'
Thü [thə̄]	'squeeze'	*Thünyi* [thə̄ɲí]	'smelling'
Thüva [thə̄vá]	'chasten/shy'	*Thüjo* [thə̄ʒɔ́]	'blessing'
Thi [thí]	'doing'	*Thi* [thī]	'pain'
Tha [thā]	'bargain'	*Tha* [thǎ]	'point out'
Tha [thà]	'stand'	*Ti* [tì]	'eat'
Tso [tsɔ]	'complete'	*Tso* [tsɔ]	'reach'
Tsü [tsə̄]	'sprouting'	*Ta* [tā]	'chew'
Ta [tǎ]	'guide'	*Ta* [tá]	'run'
Ta [tà]	'walk'	*Tayhe* [tājhɛ́]	'educate'
Tale [tàlɛ́]	'roaming'	*Vo* [vɔ́]	'come'
Vo [vɔ́]	'go'	*Vü* [və̋]	'beat'
Ve [vɛ̀]	'cut (grass)'	*Ve* [vɛ́]	'cut (tree)'
Vü [və̄]	'spin'	*Va* [vǎ]	'erase'
Va [vǎ]	'forgive'	*Va* [vā]	'shot'
Vadzü [vādzə̋]	'trespasses'	*Vale* [vālɛ̄]	'change'
Vaphi [vāphɪ̄]	'oblige'	*Vaphra* [vāphɹ̀à]	'explanation'

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Vatü [vātɘ̀]	'on target'	*Vazü* [vāzɘ̄]	'match/suit'
Vaza [vāzà]	'scouting'	*Vajo* [vāʒɔ́]	'shot missed'
Whü [whɘ̋]	'covering'	*Whü* [whɘ̀]	'surround'
Whü [whɘ̄]	'woo for love'	*Whi* [whì]	'circle'
Whi [whī]	'pupa nesting'	*Whi* [whí]	'taking out'
Jo [ʒɔ́]	'feeling bad'	*Jopo* [ʒɔ̄pɔ́]	'preach'

Adjective Category:

Bekrünü [bɛ̄kɹɘ́nɘ̄] 'thump size (measurement)'		*Belhe* [bɛ̄lhɛ̄]	'one handful'
Bemo [bɛ̋mɔ̀]	'introvert'	*Belhe* [bɛ̄thí]	'old'
Betha [bɛ̄thá]	'handful'	*Bezinü* [bɛ̄zínɘ̄]	'palm size'
Bapü [bápɘ̀]	'one hour'	*Cesa* [ʧɛ̄sá]	'household'
Di [dì]	'empty/none'	*Da* [dá]	'four'
Dzüda [dzɘ̄dā]	'boiled water'	*Dzüko* [dzɘ̄kɔ́]	'cold water'
Dzükrü [dzɘ̄kɹɘ̌]	'unboil water'	*Dzülü* [dzɘ̄lɘ̌]	'hot/warm water'
Dzüpo [dzɘ̄pɔ]	'verbal'	*Dzütho* [dzɘ̄thɔ́]	'honest'
Heda [hɛ̋dá]	'forty'	*Hu* [hù]	'some'
Yojo [jɔ̄ʒɔ́]	'aggrieve'	*Küdo* [kɘ̄dɔ]	'little'
Küdo [kɘ̄dɔ́]	'some amount'	*Kümüga* [kɘ̄mɘ̄gá]	'white'
Kümühü [kɘ̄mɘ̄hɔ́]	'yellow'	*Kümükre* [kɘ̄mɘ̄kɹɛ́]	'still'
Kümüzü [kɘ̄mɘ̄zɘ̀]	'drunk'	*Kümüjo* [kɘ̄mɘ̄ʒɔ́]	'green'
Künü [kɘ̄nɘ́]	'happy'	*Künyi* [kɘ̄ɲí]	'tiny'
Künyine [kɘ̄ɲínɛ́]	'very tiny'	*Künutho* [kɘ̄nɘ̋thɔ́]	'last'
Küngu [kɘ̄ŋù]	'sweetness'	*Kürekhri* [kɘ̄ɹɛ̋kh̩ɹì]	'frighten to dead'
Kürhü [kɘ̄ɹhɔ́]	'alive'	*Küri* [kɘ̄ɹí]	'ten'
Kürnu [kɘ̄ɹnū]	'humble'	*Küsü* [kɘ̄sɘ̋]	'pound'
Küsu [kɘ̄sù]	'bad'	*Küsa* [kɘ̄sǎ]	'new'
Kütü [kɘ̄tɘ̀]	'black'	*Kütho* [kɘ̄thɔ́-ɔ̀]	'original'
Kütho [kɘ̄thɔ́]	'true'	*Küthügu* [kɘ̄thɘ̄gú]	'satisfied'
Kütsü [kɘ̄tsɘ́]	'small'	*Kütsüne* [kɘ̄tsɘ́nɛ́]	'tiny'
Kütsakhu [kɘ̄tsākhù]	'needy'	*Küve* [kɘ̄vɛ̋]	'good'
Küzü [kɘ̄zɘ̌]	'dark'	*Küjo* [kɘ̄ʒɔ̀]	'right/level'
Küjomo [kɘ̄ʒɔ̀mɔ̀]	'wrong'	*Khotsü* [khɔ̄tsá]	'small letter'
Khozo [khɔ̄zɔ́]	'capital letter'	*Khrü* [khɹɘ̄]	'brave'

Khrü [khɹə̋]	'loving'	*Krapü* [kɹa̋pə̀]	'one hundred'
Lüdi [lɤ̄dì]	'barren'	*Lühü* [lɤ̄hɤ̄]	'emotion'
Lürüda [lɤ̄ɹɤ̄dà]	'angry'	*Lhoza* [lhɔ̀zá]	'weary'
Lhükre [lhɤ̄kɹɛ̄]	'solitude'	*Mü* [mɤ̄]	'ripe'
Müdutho [mɤ̄dúthɔ̀]	'dumb'	*Mügi* [mɤ̄gí]	'raw'
Müjo [mɤ̄jɔ́]	'wide'	*Mükhrü* [mɤ̄khɹə́]	'secrecy'
Mükre [mɤ̄kɹɛ́]	'afraid'	*Mükre* [mɤ̄kɹɛ́]	'poor'
Müno [mɤ̄nɔ̌]	'near'	*Münü* [mɤ̄nə̀]	'soft'
Münu [mɤ̄nū]	'calm'	*Münu* [mɤ̄nú]	'late'
Müna [mɤ̄nǎ]	'smelly'	*Müre* [mɤ̄rɛ̀]	'busy'
Müre [mɤ̄ɹɛ́]	'red'	*Müsü* [mɤ̄sə̀]	'deep'
Müshe [mɤ̄ʃɛ́]	'rough'	*Müsi* [mɤ̄sí]	'heavy'
Mütü [mɤ̄tə̄]	'hard'	*Mütü* [mɤ̀tə́]	'stingy'
Müthi [mɤ̄thí]	'social'	*Müthu* [mɤ̀thú]	'empty'
Müci [mɤ̄ʧí]	'twenty'	*Mütsü* [mɤ̀tsə̀]	'clear'
Mütsü [mɤ̄tsə̄]	'lazy'	*Mütu* [mɤ̄tǔ]	'round'
Müza [mɤ̄zǎ]	'feeling weak'	*Mhüdzü* [mhɤ̄dzə̋]	'front'
Mhüpe [mhɤ̄pɛ̄]	'cockeyed'	*Mhüce* [mhɤ̄ʧɛ̀]	'blind'
Nye [ɲɛ̄]	'thousand'	*Nyepü* [ɲɤ̄pə̀]	'one thousand'
Nyi [ɲí]	'small'	*Nu* [nű]	'behind'
Nune [nūnɛ́]	'pregnant'	*Nagwü* [nāgwə̋]	'old village'
Natsi [nātsí]	'young'	*Pü* [pə̄]	'bloom'
Pü [pə́]	'fat'	*Püngu* [pə̄ŋū]	'five'
Pepo [pɛ̄pɔ́]	'grey'	*Pethi* [pɛ̄thí]	'elder'
Phesa [phɛ̄sǎ]	'faint'	*Phecepü* [phɛ̄ʧɛ́pə̀]	'one foot'
Rü [ɹə̋]	'odour'	*Rükrü* [ɹə̄kɹə́]	'high'
Rükri [ɹə̄kɹǐ]	'quick'	*Rülü* [ɹə̄lə́]	'deep'
Rüle [ɹə̄lɛ́]	'slow'	*Rünu* [ɹə̄nú]	'low'
Rürü [ɹə́ɹə̄]	'blur'	*Rüwhi* [ɹɛ́whì]	'curve'
Rüzi [ɹə̄zí]	'idle/lazy'	*Rüjo* [ɹə̄ʒɔ́]	'correct'
Rhado [ɹhādɔ̀]	'cup measurement'	*Ra* [ɹǎ]	'first'
Radi [ɹādì]	'far'	*Sü* [sə̀]	'cold'
Sü [sə́]	'in charge'	*Sümüri* [sə̄mɤ̄ɹī]	'thirty'
Su [sù]	'bad'	*Cho* [ʧhɔ̄]	'long'

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Tütha [tə̄thà]	'eight'		*Tütse* [tə̄tsɛ̄]	'year'
Thükra [thə̄kɹa̋]	'hundred'		*Thülu* [thə̄lú]	'shallow'
Thüpu [thə̄pù]	'brave'		*Thüri* [thə̄ɹí]	'thirst'
Thüra [thə̄ɹā]	'initial'		*Thihu* [thīhú]	'steep'
Thiküsü [thĭ́kə̄sə̄]	'capable'		*Thijo* [thīʒɔ]	'plain'
Tsa [tsā]	'age'		*Tsü* [tsə̋]	'polite'
Tsa [tsá]	'less'		*Tapo* [tāpɔ]	'oral'
Uno [ūnɔ]	'female'		*Upü* [ūpū]	'male'
Ve [vɛ̋]	'good'		*Vekrü* [vēkɹə̄]	'bright'
Vemo [vɛ̋mɔ̀]	'not good'		*Verükri* [vɛ̋ɹə̄kɹí]	'special'
Vala [vālă]	'final'		*Whitu* [whītŭ]	'round'
Zü [zə́]	'short'		*Jo* [ʒɔ́]	'big'

META-DATA

(1)

Identifier	: 19_06_24_Tones
Title	: Recording of Tones
Researcher	: Vekhruzo Keyho
Language Consultants	: Khruvolu Keyho
Date of Creation	: 19_06_24
Place of Creation	: Dept. of Tenyidie, Nagaland University
State	: Nagaland
Language(S) used	: English, Chokri and Angami
Resource Language	: Chokri
Resource language ISO 639-3	: nri
Resource Languages glotto Code	: chok1234
Keywords	: Tones, Chokri, Chozuba
Media Format	: .wav
Description of the record	: The recorded data are sets of tone contrastive pairs.
Elicitation method	: translation
Genre	: Tones
Discourse Genre	: wordlist
Size	: 1.10 GB
Length	: -minutes -seconds
Script used	: Roman script, IPA

(2)

Identifier	: 12_04_23_Narratives
Title	: Recording of Narratives
Language Consultants	: Vesavolu Rhakho, Pusazo Venyo.
Date of Creation	: 12_04_23
Place of Creation	: Directorate of School Education
State	: Nagaland
Media Format	: .wav
Description of the record	: The recorded data are on folktales of Chokri.
Elicitation method	: Interview

Genre   : Story
Discourse Genre   : Narration
Size   : 5.47 MB
Length   : 5 minutes 49 seconds
Script used   : Roman script, IPA, Leipzig glossing style.

                          (3)

Language Consultants (M)   : Vesavolü Rhakho, Khrüvolü Keyho, Ms. Nieno Lohe,
                                 Thüküvolü, Vekho Keyho, Rüyosayi Keyho, Shoyine,
                                 Zacilhü Vadeo.
Language Consultants (P)   : Müdozo Keyho, Duta Ringa, Sulüpra Shijoh, Velato
                                 Shijoh, Mütüselü, Rokono Rüdupra, Vedukho Shijoh,
                                 Vekhozo Ringa, Vengota Nyekha, Pusazo Venyo,
                                 Mürahi Vasa.
Place of Interview   : Kohima, Chozuba, Khüso, Thürütsüswü, Thüvopisü,
                                 Dimapur, Runguzu, Süthozu, Guwahati.
State   : Nagaland, Assam.
Language(S) used   : English, Chokri and Angami.
Resource Language   : Chokri

CONSENT

I, the undersigned, hereby give my consent to provide information with regards to my mother tongue 'Chokri' in the form of data, audio recordings and narratives for research purpose as part of the research titled, **'A structural description of Chokri'** undertaken by **Vekhrüzo Keyho** under the supervision of Prof. Pangersenla Walling in the Department of Linguistics, Nagaland University. I understand that the provided data will be used as primary and secondary source for the research, and I acknowledge that I am participating in this research as consultant of my own free will.