

## Chapter -2

### Review of Literature

The only piece of work on the language is that of LSI, which made mentions of the language as Kwoireng or Lyang. G.A Grierson (1903) described the grammatical sketch of Kwoireng or Lyang in his *Linguistic Survey of India, Vol. III, pt.II*. Further, Grierson points out that the language in question appears to be an intermediate one between the Naga-Bodo and the Naga-Kuki Group. According to him, the pronouns system of Liangmai agrees best with the Naga-Kuki group. Grierson also admitted that, very little is known about the language and the only trustworthy source of information is that of McCulloch from which Grierson himself has drawn a lot of vocabularies in the list of standard words and sentences he has provided. Grierson also cautioned that Liangmai is different from Koireng (Kuki-Chin languages) and altogether belong to different language.

Rev. William Pettigrew was the first man to bring gospel to Liangmai soil in 1944 A.D. After this, the study on Liangmai language was first carried out by the Christian missionaries and it was later carried out by some grammarian and educated people. Other than what the Britishers did, the first known book or text was written by R. Tale, a Liangmai native speaker. The book is called '*Paphibang*' which means '*in the beginning*' which is published in 1947. Another early work was compilation of poetries by Guisongbou Daimai, which was published under title '*Kadih Rapen Jah*', in 1957. Some Dictionaries, viz., "*The English-Liangmai Sentence Dictionary*" edited by Dee Abonmai 2007, '*The Faringki Liyangmai naga compicamrakeng 2000 Millennial Dictionary*' Compiled by Niumai Lunkingbou RTD.A.I. There are also some hymn, books and Bible "*Old Testament Genesis to New Testament Revelation*" translated by N.K. Sying. The rest of the works available on Liangmai are either anthropological or historical works. For example, "*Kahiu Puang*" Liangmai 2000 A.D. "*Chabang khadi talung zai*" (origin and culture of the Liangmai) written by Kaikhamang Daimai, published in 1998, it is a brief history of Liangmai origin.

Namthiubuiyang pamei (2001) in his book "*The trail from Makuilongdi*", the continuing saga of the Zeliangrong people made an interesting account of the origin

and migration, way of life of the Zeliangrong people. He discussed about the migration of Zeliangrong people. They are said to have migrated from South-West China. He said that in Seoumaramth, in the National Movement (p.22&23), foreing writers opined that the Nagas originated from central Asia and moved to Yunan province of China than southwards reaching the coast, they turned northwards and perhaps gradually followed the Irawady river and the Chindwin finally reached the Makhel. From there the branch out to different directions to what is now called west Burma, Manipur, Nagaland, Assam and Arunachal Pradesh. Many witors considered Makhel (as the Liangmai called Makhiang) to be the place where all the Naga tribes lived together before a major dispersal took place.

G.A. Grierson (1903) described the grammatical sketch of Kwoireng or Lyang in his Linguistic Survey of India, Vol. III, pt. II. However the vocabularies provided by Grierson in his survey report seem to be the vocabularies of Liangmai language. Further, Grierson point out that the language in question appears to be an intermediate one between the Naga-Bodo and the Naga-Kuki group. The pronoun agrees best with the Naga-Kuki group. However, his work did not give a detailed study of the structure of the language in the systematic way. Some of the Liangmai vocabularies provided by Grierson are given below:

- |    |       |         |
|----|-------|---------|
| 1. | One   | Khat    |
| 2. | Two   | Nai     |
| 3. | Three | Sum     |
| 4. | Four  | Madai   |
| 5. | Five  | Mang-yu |
| 6. | Six   | Charuk  |
| 7. | Seven | Chanya  |
| 8. | Eight | Tachat  |

- |     |      |         |
|-----|------|---------|
| 9.  | Nine | Chāk-yū |
| 10. | Ten  | Kar-yū  |

Thus the above mentioned numerals belong to the Liangmai language.

Niumai Lunkingbou, Rtd. A/I (1999) in his book “Liangmai Kachanaga Guh Cabangh Taniyalibungu, Katingcengrikyak Tataagcahod (The origin and Customary Law)” made some account about the ways of living, village administration, law and customs. In his book some errors of spelling are point out and it becomes very difficult to read and understand. He used /f=ph/, /kh=Q/, /bu=bo/, /ch=c/ and /sh=s/. Another article of liangmai by Sailon which was published in Language Education in Nagaland: *Sociolinguistic Dimensions* edited by Rajesh Sachdeva (2001). This is a sociolinguistics profile of the Liangmai people living in Nagaland. The articles talks about the culture and script nothing about the language. “Chiw Chang” by Dr. Hunibou (2010), in this book he mentioned a few short stories from the Bible as well as a Few folk tales etc.

Kaikhamang Daimai (2011) in his book “*Lexicography of Liangmai*”, according to the author the phonemic inventory of Liangmai consists of thirty two phonemes of which six are vowels, twenty two consonants and four are suprasegmental features. The article mentioned that Liangmai has /ch/, /j/ and /sh/ but Liangmai does not permit voiceless aspirated fricative, hard palatal stop and palatal aspirated voiceless in consonantal phonemes.