Abstract

In Manipuri personal pronouns are used as personal reference items. In a cohesive discourse only the third person personal pronouns are used as reference item because they are anaphoric (referring to the text) whereas the remaining first and second persons are exophoric (referring to the situation). The third person personal pronoun məhak/ma ‘he’ refers to the person (male or female) and məkhoi ‘they’ refers to both person and lifeless thing. They are endophorically referring to the text i.e., they find their referent somewhere in the discourse. Those pronouns of first and second persons like əi ‘I’, əikhoi ‘we’, əng ‘you’ (singular), ənkhoi ‘you’ (plural) exophorically refer to the situation i.e., they find their referent in the situation which is out of the discourse. Manipuri possessive pronouns like magi ‘his/her’ məkhoigi ‘their’ are also used as reference items. They are doubly anaphoric because they are both referential and elliptical. They are anaphoric by reference to the possessor and by ellipsis to the possessed. Personal references which are endophoric contribute a lot very markedly to the cohesion of a discourse as it helps to build a network of line of reference within a discourse.

1. INTRODUCTION

There are certain items in every language which have the property of reference, in the specific sense in which the term is used here; that is to say, instead of being interpreted semantically in their own right, they make reference to something else for their interpretation. In English these items are personal, demonstrative and comparatives. The items of reference are directive indicating that information is to be retrieved from elsewhere. So much they have in common with all cohesive elements. What characterises this particular type of cohesion, which is called reference, is the specific nature of the
information that is signalled for retrieval. In the case of the reference the information to be retrieved is the referential meaning, the identity of the particular thing or class of things that is being referred to; and the cohesion lies in the continuity of the reference, whereby the same thing enters into the discourse a second time. It is enough to say that reference has the semantic property of definiteness or specificity (Halliday & Hasan, 1976:31-32).

Since the relationship is on the semantic level, the reference item is in no way constrained to match the grammatical class of the item it refers to. What must match are the semantic properties. As a general rule, reference items may be exophoric or endophoric; and if endophoric, they may be anaphoric or cataphoric. This scheme will allow us to recognize certain distinctions within the class of reference items, according to their different uses.

![Figure 1.1: Scheme of Reference](image1)

### 1. Personal Reference

Personal reference is reference by means of function in the speech situation, through the category of person. Halliday and Hasan have given the person system in English as follows.

![Figure 2.1: Person System in English](image2)
The personal pronouns, possessive determiners and possessive pronouns are all reference items; they refer to something by specifying its function or role in the speech situation. This system of reference is known as person, where ‘person’ is used in the special sense of ‘role’. The traditionally recognized categories are first person, second person and third person intersecting with the number categories of singular and plural (Halliday & Hasan, 1976:44). The main categories used as personal reference in Manipuri are personal pronouns, possessive and possessive determiners. Here, those pronouns used for men only are discussed. The pronouns of Manipuri can be given as follows.

Table 2.2: Manipuri Pronouns

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Personal pronoun</th>
<th>Possessive pronoun</th>
<th>Possessive determiner</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>Singular</td>
<td>əi ‘I’</td>
<td>əigi ‘mine’</td>
<td>əigi ‘my’</td>
</tr>
<tr>
<td></td>
<td>Plural</td>
<td>əikʰoi ‘we’</td>
<td>əikʰoigi ‘ours’</td>
<td>əikʰoigi ‘our’</td>
</tr>
<tr>
<td>Second person</td>
<td>Singular</td>
<td>nəŋ ‘you’</td>
<td>nəŋgi ‘yours’</td>
<td>nəŋgi ‘your’</td>
</tr>
<tr>
<td></td>
<td>Plural</td>
<td>nəkʰoi ‘you’</td>
<td>nəkʰoigi ‘yours’</td>
<td>nəkʰoigi ‘your’</td>
</tr>
<tr>
<td>Third person</td>
<td>Singular</td>
<td>məhak/ma ‘he/she’</td>
<td>məhakkʰi/magí ‘his/hers’</td>
<td>məhakkʰi/magí ‘his/her’</td>
</tr>
<tr>
<td></td>
<td>Plural</td>
<td>məkʰoi ‘they’</td>
<td>məkʰoigi ‘theirs’</td>
<td>məkʰoigi ‘their’</td>
</tr>
</tbody>
</table>

2. SPEECH ROLES AND OTHER ROLES

The system of reference in which the reference items refer to something by specifying its function or role in the speech situation is known as ‘Person’ (Halliday & Hasan, 1976:44). The traditionally recognized categories of person are first person, second person and third person. Manipuri also has three categories of personal pronoun. They have already been given in the table 2.2 of Manipuri pronouns.

The significance of the person system lies on the fact that it is the means of referring to the relevant persons and objects with relevance to the speech situation. Those personal pronouns that play a great role in the communication process are of speech roles and it consists of speaker and addressee. Other personal pronouns are those which are other than the speaker and addressee and it includes all the relevant entities excluding the speaker and addressee. One important thing to be noted here is that the speaker includes the first person pronouns əi ‘I’ and əikʰoi ‘we’ and the addressee i.e., the second person pronouns nəŋ ‘you’ (singular) and nəkʰoi ‘you’ (plural). These two personal pronouns take a crucial part in the speech role of a speech situation.

The other roles mean the third person personal pronouns like məhak ‘he/she’, məkʰoi ‘they’. Within the speech roles, the Manipuri person system recognizes only speaker əi ‘I’ and the addressee nəŋ ‘you’. It does however comprise a third form əikʰoi ‘we’ that represents the speaker together with some other persons, among whom the addressee(s) may or may not be included.
Only the third person pronouns are inherently cohesive, in that a third person form typically refers anaphorically to an antecedent in the discourse. First and second persons do not normally refer to the discourse at all; their referents are defined by the speech roles of the speaker and hearer, and hence they are generally interpreted exophorically with reference to the situation. The first persons and second persons essentially refer to the situation whereas those of the third person refer anaphorically and cataphorically refer to the discourse (Halliday & Hasan, 1976:48). Some Manipuri instances are discussed here as follows:

I. əi-nə nəŋ-bu  məpʰəm kʰudiŋ  cəŋ-duŋə  tʰi-rəmi
   I-NOM you-ACC place every enter-ADM search-COMP
   ədubu nəŋ-di ləi-rəm-da-re
   but you-PART live-COMP-NEG-PERF
   ‘I was looking for you everywhere but you were not there.’

In the above given excerpt there has been one first person pronoun əi ‘I’ and second person nəŋ ‘you’. Nothing can be found in the text itself for their interpretation. For the interpretation of them it is required to look exophorically to the situation.

II. mi-jam-nə  tomba-bu  nuŋsi-ϕ  məhak  jam
    human-many-NOM Tomba-ACC love-SAM he very
    pʰə-bə  nupa-ni
    good-NMZ man-COP
    ‘People love Tomba. He is a very good man.’

In the case of example (ii), the third person pronoun məhak ‘he’ refers anaphorically to the noun ‘tomba’ (antecedent) which is in the preceding part of the text. It implies that the third person pronoun ‘məhak’ in the above given example is interpreted by means of anaphoric reference to the antecedent noun ‘tomba’ in the preceding part of the text.

One important point regarding the use of the first and second person pronouns is that the absence of the referent for the pronoun əi ‘I’ and nəŋ ‘you’ does not render a sense of incompleteness. Contrarily, a third person pronoun implies the presence of referent somewhere in the text and if the referent is absent in the text, it will be incomplete in meaning. So, the third person pronouns only contribute to a cohesive discourse as they can make a network of line of reference. They can only bring an internal cohesion within a discourse.

Some exceptions regarding the use of first and second person pronouns have come out. Generally, they are used exophorically referring to the situation but in quoted speech they can be anaphorically referring to an antecedent of the text.

III. tomba-nə  hai-ϕ  əi-nə  lanjəmba-bu  pʰu-gəni
    Tomba-NOM say-SAM I-NOM Langamba-ACC beat-NREAL
    ‘Tomba says, “I will beat Langamba.” ’

The pronoun əi ‘I’ in the quoted speech finds its interpretation by referring anaphorically to the proper noun ‘tomba’ that is in the preceding part of the utterance. So, in such cases the first and second person pronouns can be endophorically used. Another illustrative example is given as follows:

IV. ləncenba-nə  korau-da  hai-kʰi  əi-nə  nəŋ-gi  məteŋ
    Lanchenba-NOM Korou-LOC say-DEF I-NOM you-GEN help
    paŋ-gəni
help-NREAL
‘Lanchenba said to Korou, “I will help you.”’

Here the pronoun əi ‘I’ and nəŋ ‘you’ in the quoted speech are referring respectively to the proper nouns ‘ləncenba’ and ‘korou’. In other words the referents are available within the text itself. So, in this case also the first and second person pronouns are endophorically used.

4. POSSESSIVE PRONOUNS IN REFERENCE

Like personal pronouns the Manipuri possessive pronouns can be used as reference item in constructing a cohesive discourse. They are interpreted by means of the referent somewhere in the discourse. They are doubly anaphoric in the sense that they are both referential and elliptical: they are anaphoric (i) by reference to the possessor and (ii) by ellipsis to the thing possessed (Halliday & Hasan, 1976:55). Some illustrating examples for the above mentioned fact are given as follows:

**V.**

\[
\begin{align*}
\text{A-} & \quad \text{satrə-siŋ-gi} & \quad \text{ā-pam-ba-du} & \quad \text{mak^b oi-nə} \\
\text{student-PL-GEN} & \quad \text{ATT-like-NMZ-DET} & \quad \text{they-NOM} \\
\text{kə̃nənə-bi-ga-dəbə-ni} & \\
\text{consider-HON-N-REAL-obligatory-COP} \\
\text{‘They must consider the desire of the students.’} \\
\text{B-} & \quad \text{hoi-ne} & \quad \text{mak^b oi-gi-du} & \quad \text{ai-su} & \quad \text{məram cai} & \quad \text{hainə} \\
\text{yes-DEC} & \quad \text{they-GEN-DET} & \quad \text{I-also} & \quad \text{reasonable} & \quad \text{quotative} \\
\text{kə̃l-li} & \\
\text{think-PROG} \\
\text{‘Yes. I also think that theirs is reasonable.’} \\
\text{VI.} & \quad \text{məŋal-du} & \quad \text{ai-di} & \quad \text{jum-də} & \quad \text{ləi-boi} & \quad \text{niŋ-i} & \quad \text{ma-di} \\
\text{Mangal-DET} & \quad \text{I-PART} & \quad \text{house-LOC} & \quad \text{live-ASS} & \quad \text{wish-SAM} & \quad \text{he-PAR} \\
\text{mə-jum-də} & \quad \text{hən-kə̃i-rəm-le} \\
\text{PP-house-LOC} & \quad \text{go back-DEF-COMP-PERF} \\
\text{‘I think that Mangal is at home. He had gone back home.’} \\
\text{VII.} & \quad \text{raɉu-gi} & \quad \text{isəi-du} & \quad \text{majam-nə} & \quad \text{jam} & \quad \text{pam-nə} \\
\text{Raju-GEN} & \quad \text{song-DET} & \quad \text{people-NOM} & \quad \text{very} & \quad \text{like-ADV} \\
\text{ta-nə-kə̃i} & \quad \text{hai-ϕ} & \quad \text{tomba-di} & \quad \text{ma-gi-du} \\
\text{listen-REC-DEF} & \quad \text{say-SAM} & \quad \text{Tomba-PART} & \quad \text{he-GEN-DET} \\
\text{ta-niŋ-kə̃i-de} & \quad \text{listen-mood-DEF-NEG}
‘People listen to the song of Raju with great fondness. Tomba did not like to listen to it.’
In the example (vi) the pronoun ma ‘he’ has its single referent ‘məŋal’ for interpretation.
But in the case of (vii), the possessive pronoun ma-gi ‘his’ has two referents i.e., the
possessor ‘raɉu’ and its possessed isəi ‘song’. Both of them contribute a lot in building up
a network of line of reference. They have ultimately brought an internal cohesion to the
discourse.

5 CONCLUSION
The present study has clearly shown that personal reference has taken a crucial role in
making a cohesive Manipuri discourse. Out of the three persons of pronoun only the third
person pronoun is contributing a lot in bringing cohesion to a discourse i.e., ma/məhak
‘he/she’, magi/məhakki ‘his/her’ and məkʰoi ‘they’, məkʰoigi ‘their’. It is because of the
fact that the third person pronouns have found their interpretation only through the
antecedent in the text in which they take place. Another interesting point is that in the case
of quoted speech the first person pronoun əi ‘I’ and əikʰoi ‘we’ and the second person
pronoun nəŋ ‘you’ (sg) and nəkʰoi ‘you’ (pl) which are actually exophoric have been
dendophorically used. Thus, personal reference has become a vital cohesive device in a
Manipuri discourse.

6. ABBREVIATIONS

<table>
<thead>
<tr>
<th>ACC</th>
<th>accusative</th>
<th>GEN</th>
<th>genitive</th>
<th>PP</th>
<th>pronominal</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADM</td>
<td>adverb of manner</td>
<td>HON</td>
<td>honorific</td>
<td>PROG</td>
<td>progressive</td>
</tr>
<tr>
<td>ADV</td>
<td>adverb</td>
<td>LOC</td>
<td>locative</td>
<td>REC</td>
<td>reciprocal</td>
</tr>
<tr>
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<td>assertive</td>
<td>NEG</td>
<td>negative</td>
<td>SAM</td>
<td>simple</td>
</tr>
<tr>
<td>ATT</td>
<td>attributive</td>
<td>NMZ</td>
<td>nominalizer</td>
<td>SG</td>
<td>singular</td>
</tr>
<tr>
<td>COMP</td>
<td>comparative</td>
<td>NOM</td>
<td>nominative</td>
<td>NREAL</td>
<td>non realization</td>
</tr>
<tr>
<td>COP</td>
<td>copula</td>
<td>PART</td>
<td>particularisation</td>
<td>PERF</td>
<td>perfective</td>
</tr>
<tr>
<td>DEC</td>
<td>declarative</td>
<td>PL</td>
<td>plural</td>
<td>DET</td>
<td>determiner</td>
</tr>
</tbody>
</table>

7. REFERENCES
8. AUTHOR'S BIOGRAPHY

I was born on second March, 1986 at Uchiwa Awang Leikai, Imphal. Right now I am doing Ph.D. on the topic ‘Discourse Analysis in Manipuri’ in the Department of Linguistics, Manipur University. I had presented different research papers in many different national and international conferences like NEILS 8 & 9, SALA Roundtable-30, ICOLSI-36. I am a lifetime member of the Linguistic Society of India (LSI). My interested research area is semantics and pragmatics.