

Seino van Breugel
A Dictionary of Atong

Pacific Linguistics

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Seino van Breugel

A Dictionary of Atong



A Tibeto-Burman Language of Northeast India
and Bangladesh

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Mythelbiok!
Seino van Breugel

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PROLOGUE

Introduction

This is a scholarly dictionary of Atong, which means that it contains a lot of information which is meant for academics in universities. However, this dictionary can also be used by anyone who just wants to translate a word from Atong into English, or from English into Atong.

In PART 1 of this book, the reader finds the third edition of the Atong-English Dictionary, with more than 3900 entry words. The photos in the appendix serve as illustrations of some of the words in the dictionary. PART 2 presents the first edition of the English-Atong dictionary with almost 3000 entries.

The Atong lexicon and all of its suffixes and enclitics can be organised and hence probed in other ways than in a dictionary. PART 3 contains semantic lexica, i.e. lists of words organised according to their meanings. PART 4 presents lists of lexemes and morphemes grouped together based on grammatical criteria. In this part, the reader finds lists of the members of different Atong word classes, collocations and idiomatic expressions.

PART 5 is a compendium of Atong grammar, providing cursory information about the word classes, collocations and idiomatic expressions in Atong. Wherever possible, reference is made to *A grammar of Atong* (van Breugel 2014) and other relevant sources, so as to keep the amount of information in this volume succinct.

In this dictionary, mistakes discovered in previous editions (van Breugel 2009b, 2015c) have been corrected. These mistakes include spelling mistakes, mistakes in the shades of meaning of several words, mistakes in word-class assignment and others. Spelling mistakes were corrected in the field, as well as by comparing occurrences of the same word in different recorded texts and in field notes (see van Breugel 2014: 33–36). When necessary, native Atong speakers were contacted through social media to consult the author in times when fieldwork was not possible.

Moreover, fieldwork conducted in the years since the previous editions, as well as the preparation of van Breugel (2019), brought to light some previously unnoticed variation in the pronunciation of a number of words. These differences in pronunciation, reflected in the spelling, were added to the dictionary as variations of existing entry words. Also, new entries, sub-entries and examples have been added. This edition is therefore bigger and better than the previous ones.

The Atong words and sentences in this dictionary are spelled with the Atong alphabet, using the Atong spelling rules. The spelling rules of Atong are

explained in the *Atong Spelling Guide* (van Breugel 2015a). However, a short note on the Atong orthography (spelling system) is given in this prologue. This note is followed by lists of the abbreviations and symbols used in this entire volume.

The grammatical terminology used in the Atong-English dictionary, the Atong word classes, and the meaning or function of Atong suffixes and enclitics are all explained and discussed in detail in van Breugel (2014), which presents a grammatical description of all major areas of the grammar of the language. This dictionary contributes to a more detailed documentation and description of the Atong language, adding to the existing corpus of works in or about Atong. These works are summed up in the list of references at the end of this book, together with the other sources referred to in this volume.

This book does not contain all the words of the Atong language. The words in this dictionary were mainly recorded in the villages of Badri Maidugythym and Siju, in the South Garo Hills District of Meghalaya. The author is aware that Atong is spoken in different ways in different places; therefore, this dictionary does not represent Atong as a whole. Thus, when an Atong speaker searches this dictionary and does not find a word from his or her variety of Atong, it does not mean that that word does not exist. When a word cannot be found, it means that it was not recorded by the author. The author hopes that future fieldwork will make it possible for him, or someone else, to add to this dictionary many more words from many different places where Atong is spoken in India, and across the border in Bangladesh. Finally, if any mistakes still remain in this book, please forgive the author.

Atong and its Speakers

The Atongs belong to the Garo Tribe, but many Atongs do not use Standard Garo to communicate in their daily lives. Instead, they use Atong, a speech variety closely related to Garo, but nonetheless quite different. Due to widespread bilingualism amongst the Atongs, mutual intelligibility between Atong and Garo is a one way street. This means that those who do not speak Atong will not understand it, but an Atong speaker will most probably understand Standard Garo. Just like any other form of speech, Atong is a valuable means of communication for the people who speak it.

Atong is spoken in Meghalaya State in Northeast India and adjacent areas in Bangladesh.¹ The variety of Atong recorded in this book is the variety spoken in India. Eberhard et al. (2020) states a population of 4,600 Atongs in India, with

¹ Atong's identifying codes are: ISO 639-3aot.

the addition that the total number of “users in all countries” is 10,000; however, no official numbers are available. Map 1 shows the position of Meghalaya within India, and Map 2 gives a rough indication of the area where Atong is spoken in Meghalaya. The highest concentration of speakers can be found in the South Garo Hills Districts and the western part of the Khasi Hills. Atong belongs to the Tibeto-Burman language family, just like its closest linguistic relatives Koch, Ruga and Rabha, as well as the different dialects of Garo (see Burling 2003a: 175–177).



Map 1 The location of the state of Meghalaya within India.

(Map designed by author and digitally created with the help of Mr Weerachai Sriwai.)



Map 2 Rough indication of the Atong speaking area in Meghalaya.

(Map designed by author and digitally created with the help of Mr Weerachai Sriwai.)

A note on Atong orthography

The orthography used in this dictionary was developed by the author, and is described in full in van Breugel 2015a. This spelling system has been in use since the publication of the first edition of the Atong-English Dictionary (van Breugel 2009b) and the Atong story book (van Breugel 2009a, 2015b).

The order of the letters in the Atong alphabet, which is the order in which head-words are sequenced in this dictionary, is presented in Table 1. We can see that each letter has two forms and a name. Each letter is accompanied by an example word in which it is used. Except for the letter *raka*, each letter has a CAPITAL form and a lower-case form. The two forms of the letter *raka* are in free variation, with the note that the bullet point is more formal, and therefore used in this book, whereas the apostrophe is easier to write when handwriting, or typing on a smart-phone or computer.

Table 1: The Atong alphabet with example words and English glosses.

Letters	Names	Examples	English glosses	
•	'	raka	<i>mym•sa / mym'sa</i>	'a fist'
A	a	a	<i>Atong</i>	'Atong'
B	b	ba	<i>baju</i>	'friend'
C	c	cha	<i>chak</i>	'hand, leaf'
D	d	da	<i>dam</i>	'place'
E	e	e	<i>era</i>	'species of fish'
G	g	ga	<i>gawi</i>	'girl'
H	h	ha	<i>ha•ba</i>	'rice field'

Table 1 (continued)

Letters		Names	Examples	English glosses
I	i	i	<i>ichi</i>	‘here’
J	j	ja	<i>ja•bek</i>	‘curry’
K	k	ka	<i>khu•chuk</i>	‘mouth, language’
L	l	la	<i>laha</i>	‘resin’
M	m	ma	<i>mai</i>	‘rice’
N	n	na	<i>net</i>	‘basket’
O	o	o	<i>ong ang</i>	‘species of frog’
P	p	pa	<i>panchung</i>	‘jackfruit’
R	r	ra	<i>rai</i>	‘reed’
S	s	sa	<i>symgong</i>	‘species of plant’
T	t	ta	<i>tyi</i>	‘water’
U	u	u	<i>u•ching ~ ukching</i>	‘leech’
W	w	wa	<i>wak</i>	‘pig’
Y	y	y	<i>ytykyi</i>	‘like that’

Note that not all Atong phonemes have their own place or letter in the alphabet. Hence, words starting with the aspirated stops /p^h, t^h, k^h/ are organised under the letters P, T and K respectively. The list of example entry words in Table 2 shows the arrangement of words starting with the aspirated stop /k^h/, written kh, in the dictionary. The order is: ka, ke, kha, khe, kho, khu, khy, ki, ko, ku, ky.

Table 2: Example of the ordering of aspirated stops in the dictionary.

kam-	‘to clear the field’	khu•chuk	‘mouth, language’
keko	‘species of gecko’	khyw-	‘to drain’
kha-	‘salty’	kirin	‘torn (of cloth and paper)’
khen•	‘river crab’	ko•rot	‘sugarcane’
khi-	‘to count’	kun•	‘a stick’
khol	‘skin’	kyn	‘back’

Table 3 presents an overview of Atong phonemes and the corresponding letters of the Atong alphabet. The phonemes are presented in International Phonetic Alphabet, with the consonants in the left and middle sections of the table, the vowels on the right, and the orthographic ways to present glottalisation at the bottom. The phonemes are grouped together according to their place and manner of articulation. For a full description of Atong phonology, the reader is referred to van Breugel (2014: Chapter 2).

Table 3: Atong phonemes (in IPA) and their corresponding letters of the Atong alphabet.

CONSONANTS				VOWELS	
Phonemes	Letters	Phonemes	Letters	Phonemes	Letters
p ^h	ph	m	m	i	i
t ^h	th	n	n	e	e
k ^h	kh	ŋ	ng	a	a
p	p	r	r	o	o
t	t	l	l	u	u
k	k	s	s	ə	y
b	b	tʃ	ch	ī	ii
d	d	dʒ	j	ē	ee
g	g	h	h	ō	oo
w	w	j	i	ā	aa

glottalisation • or '

The vowel phonemes /i, ē, ā, ō / are found only in loanwords, and can thus be termed loanvowels. These loanvowels differ from the other vowel because they are never articulated lowered and more centralised in closed syllables, as may happen to the other vowels; and because they can be articulated either long or short in free variation in any environment. The other, non-loanvowel phonemes are only lengthened when extra stress is applied in the syllable in which they occur.

For example, the vowel /i/ is pronounced as the close front unrounded vowel [i] in open syllables, e.g. *ichi* [i.tɕi] ‘here’, but is usually pronounced as the near close, near front unrounded vowel [ɪ] in closed syllables, e.g. *tin* [tɪn] ‘corrugated iron’. In contrast, the loanvowel /i:/ is always pronounced [i], and its length can be freely varied between long and short, e.g. *tiin* [ti:n ~ tin] ‘three’ as in *tiin baji* ‘three o’clock’. The word *tiin* is a loan from Hindi, cf. तीन [ti:n] ‘three’. Note that not all loanwords in Atong have loanvowels. For more information on loanvowels, the reader is referred to van Breugel (2014: 61–62).

When it occurs after a vowel, the letter *i* represents a consonant phoneme, namely the glide /j/ [j], as in for example *askui* /askuj/ [askuj] ‘star’, or *choi•sa* /tɕoj²sa/ [tɕoj²sa] ‘a little bit’. In all other cases, the letter *i* represents the vowel phoneme /i/, e.g. *bisi* /bisi/ [bisi] ‘poison’, or *piong* /pion/ [pi.ɔŋ] ‘species of bird’. The only exceptions to this rule are loanwords, such as *piktiyr* /piktjər/ [piktjər] ‘photo’, where the letter *i* precedes a vowel, yet represents the glide /j/. This word is a loan from English, and it is not unusual for loanwords to have different phonotactics from native words. There is only one Atong word that start with the

letter *i* followed by a vowel, namely the word *ie* ‘this, this one’. This word may be pronounced as a single syllable starting with a glide, [je], or with two syllables, [i.e]. However, it has a bound allomorph, or variant form, *i-*, which occurs before phrasal enclitics (see van Breugel 2014: Chapter 17), as in the words *ichi* <*i=chi*> (this=LOC) ‘here’ and *iba* <*i=ba*> (here=ADD) ‘this also’.

Note that there are no diphthongs in Atong (see van Breugel 2014:42–43). Diphthongs are defined as “movements from one vowel to another within a single syllable” (Ladefoged 2000: 28). However, the canonical syllable structure of Atong allows for only a single vowel in the nucleus (van Breugel 2014: 37). What may look like diphthongs in the orthography, because of the use of a vowel followed by the letter *i*, as in the words *kyi*• [kəj²] ‘dog’, *askhui* [ask^huj] ‘star’, and *mai* [maj] ‘rice’, are not phonologically diphthongs, but sequences of a vowel and an off-glide. Analysing these sequences phonemically as vowel plus glide safeguards the canonical (C)V(C) syllable structure of Atong. (van Breugel 2014: 42).

The letter called *raka* is used to indicate glottalisation. Glottalisation is a suprasegmental feature of Atong phonology, operating at the level of the syllable (see van Breugel 2014: 56–60). Phonetically, glottalisation manifests itself as a glottal stop at the end of the syllable. This phenomenon only affects open syllables, and syllables ending in a continuant (which would be written with the letters *m*, *n*, *ng*, *w*, *l* or the letter *i* when it occurs after a vowel). Syllables in Atong can thus either be glottalised, or not glottalised. Van Breugel (2014: 56–58 and 2015a) provide more detailed information about glottalisation.

The presence or absence of glottalisation can change the meaning of a word. It is therefore important to use the *raka* to spell words in which glottalisation occurs. Table 4 is reproduced from van Breugel (2015a: 29) and provides examples of minimal and near minimal pairs of words with and without glottalisation and thus spelled with or without the *raka*.

Table 4: Pairs of words with and without *raka* (van Breugel, 2015a: 29).

WORDS WITH A RAKA		WORDS WITHOUT RAKA	
<i>si</i> •	‘to sharpen a pointy object’	<i>si</i>	‘to peel’
<i>ne</i> • <i>kat</i>	‘type of bee’	<i>Nepal</i>	‘Nepali, Nepalese, Nepal’
<i>cha</i> •	‘foot, leg’	<i>cha</i>	‘tea’
<i>na</i> •	‘fish’	<i>na</i>	‘to hear’
<i>su</i> •	‘to pound’	<i>su</i>	‘to scold’
<i>ri</i> • <i>myla</i>	‘the penis is small’	<i>rimyla</i>	‘slippery’
<i>wal</i> •	‘fire’	<i>wal</i>	‘night’
<i>rong</i> •	‘stone’	<i>rong</i>	‘colour’
<i>man</i> •	‘to be able, to get’	<i>man</i>	‘to crawl’

Table 4 (continued)

WORDS WITH A RAKA		WORDS WITHOUT RAKA	
<i>ram</i> •	‘to search’	<i>ram</i>	‘to dry’
<i>thyi</i> •	‘blood’	<i>tyi</i>	‘water’
<i>taw</i> •	‘chicken, bird’	<i>taw</i>	‘to go up’
<i>myng</i> •	‘classifier for persons’	<i>myng</i>	‘classifier for spoken things’

Glottalisation can be written either with the bullet ‘•’ or the apostrophe after a glottalised syllable. The apostrophe is easy to use when typing on a mobile phone, computer keyboard, or when writing something by hand. The bullet point looks more formal, and is mainly used in printed materials. Both these symbols are called *raka*, which is also the Atong term for glottalisation or glottal stop.

The term *raka* comes from the word *raka* <*rak=a*> (strong=CUST) ‘strong’, and was adopted into Atong orthography by the author, because the same word is used with the same meaning in the orthography of Standard Garo.² Garo, like Atong, has glottalisation (see Burling 1992: 50), which is written with a so-called raised dot or the apostrophe in the standard orthography. For Atong speakers already literate in Standard Garo, it could be convenient to write glottalisation in a similar way.³

Certain interjections, proclauses and ideophones are phonologically different from the rest of the Atong words. In some words belonging to these word classes, the bullet is used to represent a glottal stop, and the combination *hm* is used to indicate the voiceless bilabial nasal [m̥], as in the interjection *hy•y•y•yw* [həʔəʔəʔəw] ‘INTERJECTION OF REBUTTAL’, the ideophones •*hm* [ʔm̥] ‘grunt!’ and •*hmmmm* [ʔm̥:] ‘sigh!’, the proclause •*hm*• [ʔmhm̥ʔ] ‘that’s right, no’.

² For a succinct history on Standard Garo orthography, see Burling (2003b: 387 and 1961: 8–9). Standard Garo is defined here as the variation of Garo taught in school in Meghalaya State. Burling (2003b: 387) remarks that “[t]he northeastern dialect on which the written language is based is sometimes called ‘A•we’”. The Atongs call this standardised form of Garo *Ha•chik*, which is also the general exonym for many people – but not the Atongs and Rugas – who speak one of the mutually intelligible varieties of Garo.

³ Standard Garo is one of prestige languages in Meghalaya (together with Standard Khasi, and English). Garo and English are the languages of education for Atongs living in Meghalaya, especially or those living in the Garo Hills (see also van Breugel 2014: 17).

Abbreviations of grammatical categories

1PL	first person plural
1PL/EXCL	plural exclusive
1SG	first person singular
2SG	second person singular
3PL	third person plural
3SG	third person singular
AC	attributive clause
ACC	accusative
ADD	additive
ADV	adverbial
AFF	affirmative
ALT	alternative
ATTR	attributive
CLF	classifier (in interlinear glosses)
Clf.	classifier (indicates which classifier is used with a certain headword)
COS	change of state
CT	contrastive topic
CUST	customary aspect
DECL	declarative
DISTR	distributive
DST	distal demonstrative
EMHP	emphatic
FACT	factitive
FOC	focus
GEN	genitive
GOAL	goal enclitic
IDEO	ideophone
IFT	imperious future
IMP	imperative
IMPEMPH	imperative emphasiser
IRR	irrealis
LOC	locative
MIR	mirative
MOB	mobilitative
NEG	negative
NP	noun phrase
OWN	possessive enclitic
PL	plural
POS	emphatic positive
PROG	progressive
PROX	proximal demonstrative
Q	interrogative
QP	quantifier phrase
QUOT	quotative

XXIV — Abbreviations of grammatical categories

RECP	reciprocal
SEQ	sequential
SPEC	speculative
TOP	topic
UNC	uncertainty modality
WHILE	concomitant action

List of abbreviations of types of headword

<i>adj1.</i>	adjective Type 1
<i>adj2.</i>	adjective Type 2
<i>adv.</i>	adverb
<i>autoclf.</i>	auto-classifier
<i>bound.</i>	bound root
<i>clf.</i>	classifier (word class)
<i>coll.</i>	collocation
<i>conj.</i>	conjunction
<i>dem.</i>	demonstrative
<i>discon.</i>	discourse connective
<i>dtw.</i>	deictive time word
<i>encl.</i>	enclitic
<i>evsp.</i>	event specifier
<i>expr.</i>	idiomatic expression
<i>ideo.</i>	ideophone
<i>intens</i>	intensifier
<i>interj.</i>	interjection
<i>interr.</i>	interrogative word
<i>khjyks.</i>	khathajyksai
<i>n.</i>	noun
<i>num.</i>	numeral
<i>postp.</i>	postposition
<i>ppron.</i>	personal pronoun
<i>procl.</i>	proclause
<i>prof.</i>	indefinite proform
<i>prtcl.</i>	particle
<i>qtf.</i>	quantifier
<i>sfx.</i>	suffix
<i>tw.</i>	time word (non-deictic)
<i>V</i>	verb, used in definitions of event specifiers in the Atong-English dictionary, e.g. -ang 'V away etc.' Instead of the V, a semantically appropriate verb can be inserted, e.g. byt- 'to drive etc.' The result will then be bytang- 'to drive away'.
<i>v.</i>	verb
<i>vB.</i>	Primary-B verb (transitive verb that may take goal-marked clausal complements) ⁴
<i>vgoal.</i>	verb that takes a Target argument with the Goal enclitic <=na>
<i>vintr.</i>	intransitive verb
<i>v∅.</i>	verb that cannot take any argument, i.e. with zero valency
<i>vpan.</i>	verb with a prototypically associated noun

⁴ Primary-B verbs are verbs where “all arguments can be NPs or pronouns but one argument can alternatively be a complement clause” (Dixon 2006: 9). These contrast with Secondary verbs, “whose arguments cannot all be just NPs or pronouns. That is, one argument must be a clause” (Dixon 2006: 9). (See also van Breugel 2014: 464–468.)

XXVI — List of abbreviations of types of headword

<i>vph.</i>	phasal verb
<i>vs1.</i>	intransitive verb which can only take one specific argument
<i>vsec.</i>	Secondary verb (takes goal-marked clausal complements) ⁴
<i>vtr.</i>	transitive verb

Labels for the semantic domains of nouns in the Atong-English dictionary

ABSTR	abstract noun
ACT	human activities, results of or circumstances related to such activities
ANIM	animals
ART	artefacts including materials and tools used in their production
BODY	body parts of humans and animals
CORP	diseases or substances produced by the body
EMO	emotions and feelings
FOOD	food items, ingredients used for food
GEO	geographic, geological or natural phenomena
KIN	kinship terms*
MSRE	measure terms
PERS	persons, designations for people or groups of people
PLACE	places, landmarks and points used for orientation
PLANT	plants and parts of plants
QUANT	quantities
SHAPE	geometrical and other forms and shapes
SUBST	substances (not those used for food or for the production of artefacts)
SUPER	ghosts, spirits and other supernatural beings
TIME	time expressions

* For each kinship term (except those denoting pairs or groups family members, and are labelled *set*), it is indicated whether it can be directly derelationalised (*drel*), whether it is classificatory (*c*) or descriptive (*d*) whether it can be used referentially (*ref*) or as a term of address (*a*), and whether it can be use reciprocally (*rec*). Note that all address terms can also be used referentially, but not vice versa. For an in-depth description of Atong kinship terms, see van Breugel (2020). Words that are only classificatory when used with their first meaning intended, but descriptive when another meaning is intended, are labelled $c_{(1)}$.

Symbols

Symbol	Name	Function
=	equal sign	enclitic boundary, or indicates that a translation is an enclitic
+	plus sign	compound boundary
-	hyphen	suffix boundary, or indication that the root is usually followed by another morpheme, or indicates that a translation is a suffix
~	tilde	separates different forms of a word, i.e. allomorphs
§	section sign	is used instead of the word <i>section</i>
...	ellipsis	in the Atong-English dictionary, indicates that the constituent words which make up a collocation are attested separately, i.e. used in separate phrases or clauses.
[...]	square brackets	in English translations, indicate information that is not stated in the Atong sentences, but either needs to be inferred in the context in which the Atong sentence occurred, or needs to be stated to make the translation coherent or grammatically correct.

PART 1: ATONG – ENGLISH DICTIONARY

What do we see in the Atong-English dictionary?

When we read the Atong-English dictionary, we see that there are words in **bold face**, followed by an abbreviation in *italics*. The words in bold face are called the headwords. A headword and its related text, which explains, translates and exemplifies the use of the headword, is called an entry. Entries start at the margin of the text. Following a headword is an abbreviation in italics, which indicates what type of headword it is, or what word class the headword belongs to. The list of abbreviations can be found in the prologue.

Each word in Atong belongs to a certain word class, and each word class has different grammatical properties. This information is not important if you just want to know the spelling or translation of a word; it is only important if you are interested in the grammar of Atong. Word classes and their grammatical properties are explained in the book *A Grammar of Atong* (van Breugel 2014), which was mentioned above, in the introduction.

When the headword is a noun, indicated by the abbreviation *n.*, we can see that there is another abbreviation in CAPITAL LETTERS following the abbreviation *n.*. This abbreviation in capitals indicates the semantic domain of the noun. Semantic domain has to do with the meaning of the noun. This is particularly useful when there are two nouns with the same spelling but different meanings, for example:

bytym *n.* ABSTR. a good smell

bytym *n.* CORP/FOOD. fat (of human or animal), grease

The first noun is an abstract noun (ABSTR), which is translated as ‘a good smell’; whereas the second noun has to do with the a substance produced by the body of a human or animal (CORP), or with food (FOOD), and can be translated as ‘fat (of human or animal)’ or ‘grease’. This word can be used to refer to fat on the body of a human or animal, and can also be used to refer to fat or grease used in the preparation of food, or as the ingredient of certain dishes.

Some entries in the dictionary have sub-entries. Subentries also have headwords in **bold face**. These sub-entry headwords are related to one or more major entries. Subentries do not start at the margin, but are in line with the indentation

of the rest of the text belonging to the headword of the main entry. Consider the entry of the word **si-** ‘to starve’:

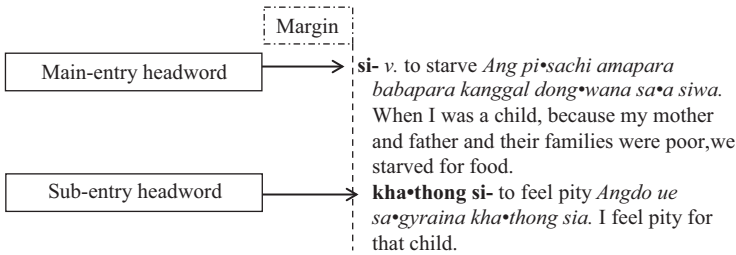


Figure 1: Example of a heading with a sub-heading.

The headword **si-** starts at the margin. The entry has a sub-entry, viz. **kha•thong si-** ‘to feel pity’, which does not start at the margin, but has the same indentation as the rest of the text belonging to the main-entry headword **si-**.

When collocations (see PART 5, §5) are attested in the same phrase, i.e. directly next to one another, they are considered to be *kathajyksai*⁵ ‘married words’. *Kathajyksai* are presented as headwords in the dictionary, with the abbreviation *khjyks*, as well as with an indication of their word class, as for example:

gam jym khjyks, *n.* wealth, riches, fortune

Collocations of which the member words are not attested in juxtaposition, or of which the constituent words are only attested marked separately (by phrasal enclitics) are not given a separate entry in the dictionary, but are presented as sub-entries with the words that form the collocation, as is the case with the collocation *song... nok...*, as we can see in the following example, which is the complete entry of the headword *song*. The same collocation will also occur as a sub-entry with the headword *nok* ‘house’. As we can see, the words that make up the collocation are followed by an ellipsis ‘...’, to indicate that they are attested in separate phrases, each with their own phrasal marking, or in separate, but juxtaposed, clauses.

Headwords can be preceded by an equal sign ‘=’ or a hyphen ‘-’, are bound morphemes, which means that they do not occur as separate words in a sen-

⁵ Note that the word *katha* can be pronounced and thus spelled in different ways, viz. *kata* ~ *khatha* ~ *khata* ~ *katha*. Moreover the term *kathajyksai* is a term which Atong speakers themselves use when talking about collocations. The term is analysed as *katha+jyksai* (word+married.couple).

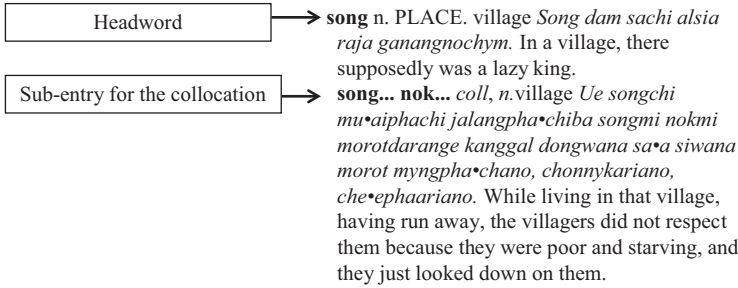


Figure 2: Example of a sub-heading for a collocation.

tence, but are rather attached to some other word. For example, the headword =**cha**, which indicates negative polarity on predicates, can be used in *sa•=cha* (eat=NEG) ‘don’t/doesn’t eat’ and **-gak**, which is an event specifier meaning ‘accidentally’ can be used in *sa•-gak=ok* (eat-ACCIDENTALLY=COS) ‘has/have accidentally eaten.

Headwords with an equal sign are called enclitics (see van Breugel 2014: 257 and 386 for definitions). Their meaning or function is given in brackets after the abbreviation indicating their headword type. After the brackets, there is a full stop. This configuration separates the grammatical information from the translations and examples. The entry of the imperative enclitic =**bo**, is illustrative.

=**bo** *encl.*(imperative modality). *Sa•bo!* Eat!

If an enclitic has several distinct functions or interpretations, these are then numbered as, as in entry of the locative enclitic.

=**chi**, *encl.* (locative). (1) marks Spatial Locations. (2) marks Temporal Locations. (3) marks Temporal Location Clauses. (4) marks Conditional Clauses.

Most of the enclitics cannot be translated with just one word in English. In these cases, when the reader wants to know their exact meaning, it can be found in van Breugel (2014: 257–268, 324–348 and 386–415).

Headwords preceded by a hyphen are suffixes (see van Breugel 2014: 369–375). As with the enclitics mentioned above, the meaning or function of a suffix is given in brackets after the abbreviation indicating their headword type, e.g. the reciprocal suffix **-ruk**, whose dictionary entry looks like this:

-ruk *sfx.* (reciprocal). *Na•nange song jan•rukok*. Our villages are very far apart from each other.

Verbs are presented in their root form,⁶ and followed by a hyphen.⁷ The root form is the form of the verb without any suffixes or enclitics, for example:

sa•- *v.* to eat

The hyphen means that the root is usually followed by another meaningful part: a suffix or enclitic; as in:

<i>sa•bo</i>	<sa•=bo>	(eat=IMP)
<i>sa•manok</i>	<sa•-man=ok>	(eat-already=COS)
<i>sa•thokok</i>	<sa•-thok=ok>	(eat-EVERYONE=COS)
<i>sa•chaka</i>	<sa•=cha=ka>	(eat=NEG=IFT)
<i>sa•khuni</i>	<sa•=khu=ni>	(eat=MORE=UNC)
<i>sa•ak</i>	<sa•=ak>	(eat=COS)
etc.		

In this dictionary, whether a verb is transitive or intransitive is only indicated for very few verbs, the reasons being that many verbs are ambitransitive, and the valency of many other verbs is not known with certainty. For more information, the reader is referred to van Breugel (2014: 351–354).

Some headwords have more than one form or spelling. This can be because different forms are used by different speakers in different villages, or in different grammatical constructions, or simply because different forms can be used without any limitations. Different forms (or allomorphs) or spellings of the same headword are separated by the tilde ‘~’, for example:

mi•mang ~ me•mang *n.* SUPER. ghost, spirit of a dead person.

chang•kui ~ cheng•kui ~ chaw•kyi ~ chaw•ki *n.* ART. big knife

⁶ In the light of the lexicographic tradition of Standard Garo, the prestige language of the Garo Tribe, and closely related to Atong, presenting verbal headwords as roots is unusual. In Garo dictionaries and lexica, whether they are presented as headwords, or occur as translations of English headwords, verbs always occur with the bound morpheme <-a> at the end (see, for example, Members of the Garo Mission of the American Baptist Missionary Union 1905; Nengminza 1978, 2001; Burling 2004a and b). During my research on Atong in the field, when Atong speakers translated English verbs into Atong during elicitation, they did not always say the verb in the same inflected form. Therefore, and because there is no such category as the infinitive in Atong, I think that it does not make sense to arbitrarily take an inflected form as the entry form for verbs in this dictionary. Hence the root is given as entry form in this dictionary, as was the practice in the previous editions (van Breugel 2009b, 2015c).

⁷ Atong verbs do not undergo paradigmatic stem alternation, which means that the form of the root remains the same, regardless of the grammatical environment in which it occurs.

When a word has more than one form, all forms can be found in their own alphabetical place in the dictionary, i.e. they all have their separate entry. This means that there is a separate entry in the dictionary that starts with the headword **me•mang** ‘ghost’, and another entry, which starts with the alternative form of this word, i.e. **mi•mang**. This way, the different forms can be looked up separately by speakers who usually use just one of them. However, example sentences are only given in one of the entries, so as to save space in the book. The reader is directed to the entry where examples are presented by a notice in brackets, e.g.

=**odo** ~ =**do** *encl.* (topic). (see =do)

After the headword and the abbreviations, we find the English translation of the headword. Sometimes, an Atong headword cannot be translated by another word in English. In these cases, a description is given, for example:

sot *n.* ANIM. species of very small fly that comes out in the evening and at night and cause itchiness

Sometimes, an Atong headword can be translated by one or more other words in English, but the translation needs some further explanation. For example, the translation of the headword **dam** ~ **dym** is ‘bam!’ or ‘thud!’ followed by the explanation “sound of something heavy hitting the ground”:

dam ~ **dym** *ideo.* bam! thud! the sound of something heavy hitting the ground

In most cases, the English translation of a headword is followed by one or more example sentences in Atong to illustrate its use. These Atong example sentences are written in *italics*. Each example sentence is followed by its English translation in regular font. In example sentences illustrating the use of suffixes and enclitics, the suffix or enclitic is underlined to draw attention to it, since it does not occur as a separate word in the sentence, and might otherwise be difficult to find. An example of an enclitic headword with an example sentence is:

=**wa** *encl.* (factive). *Bisang re•engwa?* Where do you come from?

We can see that after the headword, the abbreviation in *italics* indicates that it is an enclitic. After that, the label of the enclitic is given. In the above example, the label is ‘factive’. Since this is a dictionary and not a grammar book, the labels of enclitics are only explained in the most succinct manner, if at all. Most importantly, example sentences are given to illustrate the use of an enclitic and its

translations in all its different grammatical functions. If the reader wants to know the grammatical details, they are referred to *A Grammar of Atong* (van Breugel 2014).⁸ In that book, in Appendix 2, when the reader looks up the enclitic headword =**wa**, they will see an indication of the chapter or section in the book where the enclitic is explained in detail, like this:

=**wa** *encl.* (See Chapter 24) factitive enclitic

In very few cases in this dictionary, the scientific name of a plant or animal species is given in the translation of a headword. In these cases, the scientific name is presented in italics, for example:

palengma *n.* PLANT. *barebina xariegata*, tree with beautiful white flowers that smell very nice, like magnolia, and are edible

When the translations of an Atong headword are synonymous, only one of the translations will be illustrated with an examples sentence, since the different, synonymous translations are interchangeable in the English sentence. Only when different translations of the same Atong headword are less synonymous do they merit their own examples.

When the translation of an Atong headword is polysemous, its various meanings are indicated with letters between brackets. One such case is the translation *hard* of the Atong headword **rak-**, copied here below. First, the word *rak-* itself is polysemous; hence it has three translations indicated with numbers between brackets, viz. (1) hard, (2) strong, and (3) loud. Second, the translation *hard* is polysemous in English, and three of its uses are recorded in the translations of Atong sentences. Each different meaning of *hard* is indicated with a letter between brackets, viz. (a) (of materials), (b) (with great effort), and (c) (difficult). Each different meaning is followed by one or two example sentences, which have been left out here to save space, but which can be found in the dictionary.

rak- *adjl.* (1) hard. (a) (of materials). (b) (with great effort. The translation depends on the context in English). (c) (difficult). (d) (performed with force or vigour. The translation depends on the complement of *rak-* used in the sentence) (2) strong (of natural phenomena). (3) loud.

⁸ At the time of publication of this volume, *A grammar of Atong* is available in Meghalaya for reading only at the District Library in Baghmara, the University Library of NEHU Tura Campus, the library of Don Bosco new College in Tura, and at the Don Bosco or Sacred Heart Mission in Shallang.

To recapitulate, here are three examples of entries from the dictionary with all the different parts indicated separately.

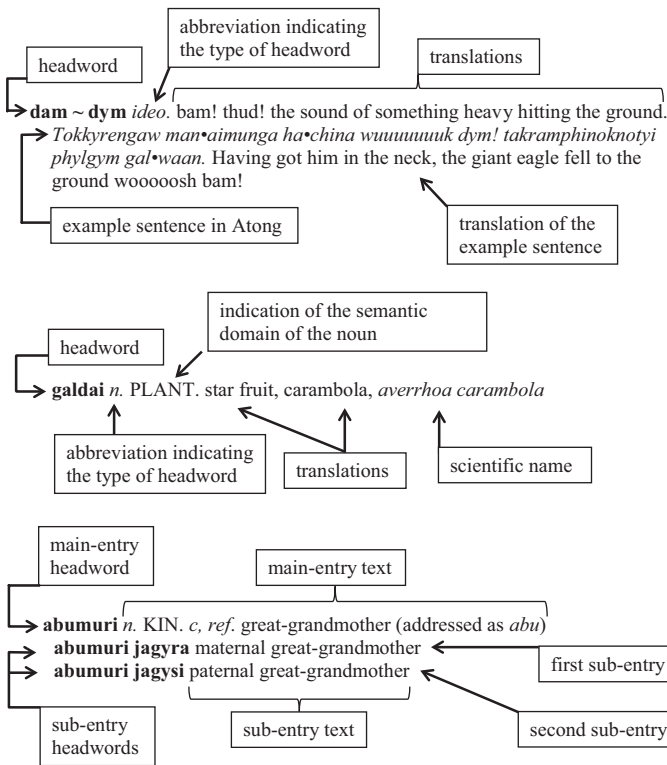


Figure 3: Example of dictionary entries with labels for their components.

When the headword is an enclitic or suffix, its function may be indicated before possible translations are given. The enclitic or suffix is underlined in the examples sentences illustrating its use. For example:

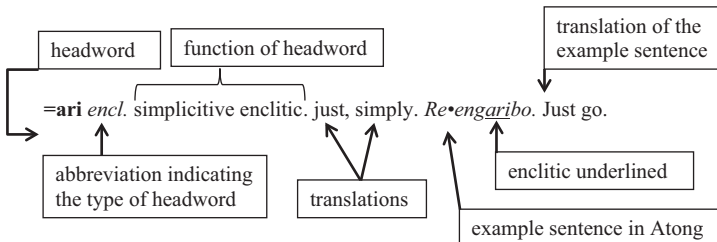


Figure 4: Example of an enclitic headword.

Sometimes, two or more entry words sound the same, and are spelled the same, but belong to different word classes, or have very different, unrelated meanings. We can thus say that these entry words belong to different, albeit homophonous or homonymous lexemes. In those cases, the entry words all have a subscript number to keep them apart. As can be seen below, *chat* is presented as four different entry words, each entry being a different lexeme. The first one, **chat**₋₁, is a Type 1 adjective, and has the English translation *thick (of substances and things), bulky*. **Chat**₋₂ and **chat**₋₃ both belong to the word class of verbs, however, their meanings are considered different enough that they belong to different lexemes. Finally, **chat**₄ is a numeral with the meaning ‘eight’. So, even though all these four words sound the same, and have the same spelling, their different meanings set them apart as different lexemes, and thus different entry words in the dictionary.

chat₋₁ *adjl.* thick (of substances and things), bulky

chat₋₂ *v.* to be fixed together (like a stapled pile of paper or a pile of wood etc.)

chat₋₃ *v.* to promise. *Ang una sot bonga hyn•na chatwa*. I promised to give him fifty rupees.

chat₄ *num.* eight

In other cases, words are polysemous. This means that a single entry word has two or more semantically related meanings. These different, but related meanings are then presented in different sets, with each set being given a number between brackets, and presented with examples after each translation. An example is the verb *jasa*, whose dictionary entry is copied here below. This verb has two sets of meanings, or English translations. The first set of translations, numbered (1), are synonyms, near synonyms, or very closely related in meaning in English, viz. to wake up, to get up, to get out of bed. The second set, numbered (2), consists of only one English verb, namely *to realise*. However, the meanings in both sets (1) and (2) are related, as *realise* is a semantic extension of the notion *wake up*. An example sentence is given directly after each set of translations.

jasa- *v.* (1) to wake up, to get up, to get out of bed. *Angdo manapmi jasachawate*. I won't wake up/get up/get out of bed very early in the morning! (2) to realise. *Jasaaimyng chaiwachido biskut ni•okno*. When he realised what was going on, there were no more biscuits.

When nouns in Atong are quantified, i.e. when you say how many of something there are, or how much there is, most of them are used with a classifier (see PART 5, §4). For those nouns for which the classifier is recorded, it is given after the abbreviation Clf. (for *classifier*), followed by a full stop and an example

of the quantification of the headword. For example, the classifier used with the noun *tyikhal* ‘river’, is *chol*. Hence, in the article to the entry word *tyikhal* ‘river’, the abbreviation Clf. is followed by the classifier *chol*, which is followed by an example of the quantified noun, as we can see in the entry copied below. The order is always Noun – Classifier – Numeral.

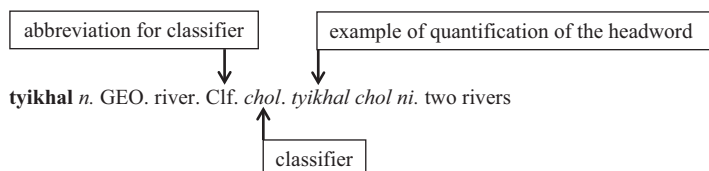


Figure 5: Example of the use of a classifier in an entry.

In this dictionary, the appropriate classifier is only given for nouns for which they are recorded. Even though the classifiers of many nouns can be predicted based on their denotation, e.g. all nouns denoting animals will use the classifier for animals, *mang*, many nouns in the dictionary are left without information about what classifier they are used with. More fieldwork is needed to establish for each of these nouns what its classifier is.

When a noun is an auto-classifier, it does not need an extra classifier when it is quantified. In those cases, the numeral directly follows the noun. These nouns are labelled *autoclf.* after the indication of their word class. An example of an auto-classifier is the noun *san*₁, of which the entry is copied here below.

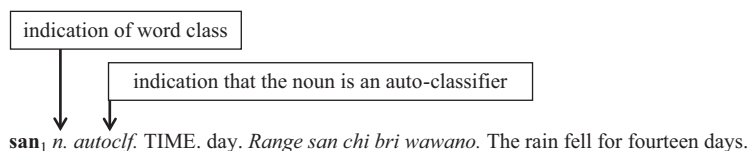


Figure 6: Example of the use of an auto-classifier in an entry.

Loanwords are indicated by mentioning the donor language(s) between brackets.⁹ In those cases, the *lesser than sign* ‘<’ will precede the name(s) of the donor language(s). If the word is clearly of Indic¹⁰ origin, but the precise speech variety

⁹ There may be loanwords in this dictionary which the author has failed to recognise as such, due to his limited knowledge of the donor languages.

¹⁰ Indic languages are those belonging to the Indic branch of Indo-Iranian subgroup of languages within the Indo-European language family (see Clackson 2007: 6).

could not be established, the word is simply marked as being of Indic origin, like this: < Indic. The following entries, are illustrative.

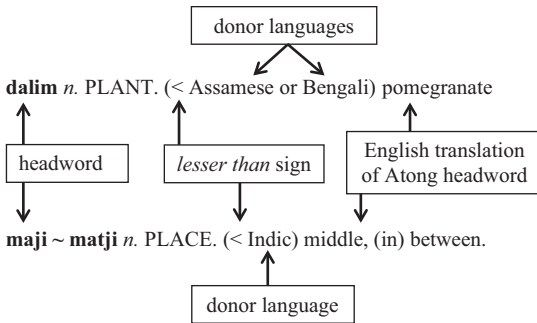


Figure 7: Example of a loanword entry.

Most of the Atong language materials presented in this book were recorded by the author during fieldwork. Some quotes from songs popular during the author's fieldwork are also used as examples in the Atong-English dictionary. Unfortunately, these songs were all published in India at an unknown date on cassette tapes which are long lost. Much to the author's regret, it is therefore impossible to provide complete references to these works. The texts of two of these songs, by Mr Wilseng S Marak and Mr Aristo J. Momin, were written down with the help of my friends, and are published in van Breugel (2019: 471–479). Other quotes come from the author's unpublished field notes. Quotes from these artists are indicated in this dictionary by putting their names in brackets, in small font, after the quoted passage, as in the following entry, where a quote from Mr Wilseng S Marak is used (see van Breugel 2019: 471).

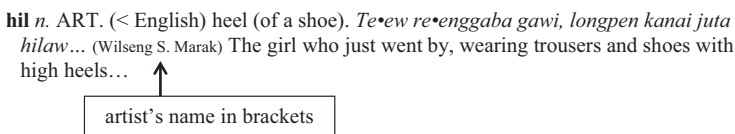


Figure 8: Example of a citation in an entry.

Two final remarks are in order. First, any word or expression in this dictionary containing the enclitic =*gaba*, can also be written with the short form of this enclitic, viz. =*ga*, for example *chepgaba* or *chepga* 'prisoner'. Second, when the reader cannot find a word starting with k, p or t, they are advised to see if it starts with kh, ph or th.

Atong-English Dictionary

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For words starting with a *raka*, IPA transcription is provided between square brackets.

- **hm** [ʔm̩m̩] *ideo.* grunt!
- **hmmmm** [ʔm̩:] *ideo.* sigh! *hmmm.* *Myng• korokawan monokaimu kynsangdo, utymdo suksuk jywarokno, phylgym pipuknyng•chi.* “Ah, **hmmm**” *noram•takaroknote pipuknyng•chian.* Having swallowed all six of them, after that, they were sleeping comfortably, inside the eagle’s stomach. “Aaah, hmmm”, they were inadvertently uttering, inside the stomach.
- **mhmm**₁ [ʔmm̩ʔ] ~ **hm•m** [m̩ʔm] ~ **m•m** [m̩mʔm] ~ **•m** [ʔm] ~ **mm** [m:] *procl.* I disagree. (This proclause is used to disagree with what someone else has said.) “*Mamung dywanchate angdo*” *nookno.* *Uchie:* “*Hm•m ama nang•do tai•nido atongba dywwa.* I haven’t added anything”, she said. Then: “Yes, you have, mother. Today, you’ve added something. “*Nang• re•engbo!*” “*Mm angdo gongcha.*” “You go!” “No, I don’t want to.”
- **mhmm**₂ [ʔmm̩ʔ] ~ **•mhmm•** [ʔmm̩mʔ] *procl.* That’s right. Proclause that is used to agree with a negative proposition. *Ai soke sokchak •mhmm•, soke sokchak.* Oh! I’ve lost, that’s right, I’ve lost. (Literally: As far as succeeding is concerned, I don’t succeed anymore, that’s right, as far as succeeding is concerned, I don’t succeed anymore.)

A

- a**₁ ~ -**ai** ~ -**e** *evsp.* *V* towards (the deictic centre). *Nang•do hambun isang rai•aphinwachi, jkthangaw bytaibone.* Later, when you come back here, bring your wife, OK.
- =**a**₂ *encl.* (customary aspect, indicates that something is/was usually or always the case). *Kan•jotano Ketketa Burae.* Ketketa Bura is skinny. *Phasgaba ha•haw•chenga.* *Umungsa ha•haw•aimungsa wa•cham tan•*

a. *Umungdo marsja somaidarangchi saw•a.* First, the jungle is cut. Then, having cut the jungle, the old rice stalks are cut. Then, in the month of March, [the dry wood] is burnt. *Ning songsyrekdo, ning Atongdo, dakangdo mamying thorom ni•wami somaichido waiaw mania.* We heathens, we, the Atongs, in the past, in a time that there were no denominations, worshipped spirits.

aak aak *ideo.* caw, caw! the call of the crow

abek *n.* ART. long hollow drinking spoon made of a dried fruit with a hole at the top and a hole in the side of the bulge at the bottom used to scoop rice beer (*chyw*) out of the filter (*janti*) which stands in the middle of a large earthen pot (*gora*) filled with fermented rice (*sithi*). The spoon is held by its long slim part and slowly lowered into the liquor in the filter. The liquor seeps into the spoon though the hole in the bulge. Then the spoon is carefully pulled out again, and the liquor is drunk by emptying the spoon in the mouth through the opening in the top of the slim end without touching it with the lips. (see Photo 1, Photo 2 and Photo 3.)

abi *n.* KIN. *c, ref, a.* (1) elder sister (2) Mothers-in-law can address each other as *abi* too.

abong *n.* PLANT. corn, maize

abu *n.* KIN. *c, ref, a, rec*.* (1) grandmother. (2) Also used to address a granddaughter. (3) Also used to address an unrelated elderly woman. *This word is only reciprocal when used as a term of address between grandparent and granddaughter.

abumuri *n.* KIN. *c, ref.* great-grandmother (addressed as *abu*)

abumuri jagyra maternal great-grandmother

abumuri jagysi paternal great-grandmother

abun *adj*₂. (1) next, following (2) neighbouring (3) other, others, other people (4) someone else. Also occurs as quantifier after classifiers.

achepchep *n.* ANIM. species of cricket

achi- *vintr.* to be born. *Ang Dajongchi achiwa.* I was born in Dajong.

achok *adj*2 useless.

achu *n.* KIN. *c, ref, a, rec**. (1) grandfather. (2) Also used to address a grandson. (3) Also used to address an unrelated elderly man. *achu ambi* grandparents, ancestors. (4) Also used to talk about or address an elephant when one is in the jungle, because then the word *mongma* is taboo. *This word is only reciprocal when used as a term of address between grandparent and grandson.

achuambi *n.* KIN. *set* (1) grandparents (2) ancestors

achum *n.* PLANT. species of plant

achumuri *n.* KIN. *c, ref.* great-grandfather (addressed as *achu*)

achumuri jagyra maternal great-grandfather

achumuri jagysi paternal great-grandfather

achuthangmaran *n.* KIN. *set* a grandfather and his grandchild

ade *n.* KIN. *ref, a.* stepmother

agal *n.* GEO. forest fire

aganggi *n.* ANIM. species of mantis (see Photo 83)

aganggi gawrai *n.* ANIM. species of mantis (see Photo 84)

agos *n.* TIME. (< English) August

agre ~ agrai *adv.* too much. *Umynggymynchi thogigaba morotaw agrai bebe ra•dugana baino.* That's why you should not believe people who lie too much.

aguk *n.* ANIM. grasshopper (generic term for the species)

agychi *n.* PLANT. species of tree

agynja *n.* TIME. (archaic) November

ah *interj.* (1) oh! hey! Interjection to get someone's attention. *Uchie: "Ah abu! Ningdo phulis dong•chaba abu kyryina bai, ningsaba"* *nookno.* Then they said: "Oh, grandma, we are not the police, grandma. Don't be afraid of us". (2) oh? interjection to expresses surprise *Ama! Ah! tai•nido ja•bek thawokte. Na•a phangnado thawai rymcha, atongtyki tai•ni ja•bek thawok-syi?* Mother! Oh! Today the curry is very

tasty, really! You never cook this tasty. Why is the curry so very tasty today?! (3) oh! interjection to express irritation. "*Nang•do ja•bek ga•suaian rymok tai•nido ama"* *nookno.* "Ah! *Sa•ariboto jrymijrym"* *nookno.* "You've cooked a great curry today, mother", he said. "Oh just go on and eat quietly!", she said.

=ai₁ ~ -a ~ -e *evsp.* *V* towards (the deictic centre). *Nang• jykaw ning songsang bytqibo.* Bring your wife to our village.

=ai₂ ~ =e *encl.* (contrastive or new topic). *Magachakdo: "Hai bai•siga biskut sa•khawna"* *noaidongano.* "*Hyt man•cha nan g•ba atong budi"* *nowano pherue.* The dear said: "Come on, friend! I want to steak the biscuits." What?! No! What are you thinking?!" said the fox.

=ai₃ *encl.* (emphatic positive or strong declarative modality). *Nang•tymdo phylgymaw nukchawakhonai!* You might not see the eagle at all! *Ooo! Mykgythaldo dong•cha jywmsangama, ma nang• bimang sylwaai.* (Wilseng S. Marak) Ooo! Is it real or is it a dream, but your body is really beautiful!

ai ai ai *interj.* interjection to call a pig, Here, piggy piggy!

aia ~ ai•a *interj.* oh! wow ! oh no! jeez! hey! Interjection of surprise or grief. *Aia! dam nom•atema.* Jeez! That's cheap! *Aia! Dugaphinok bai•sigaba angaw thogigababa.* Hey! This is too much, friend who has betrayed me!

aiai ~ aiaiai ~ aiaiaiai *interj.* ouch! argh! oh no! good grief! Interjection of excitement or shock. "*U•ching ang cha•aw kakairu thyi jokok"* *nookno.* "*Aiaiaiai! sambanggyri akaibo"*, *nookno.* A leech has bitten me on the leg, and blood has come out", he said. "Oh good grief! Pluck some *sambanggyri*", he said.

aiaiw *interj.* urgh! argh! wow! ouch! damn! huh?! Interjection of surprise, disappointment, anger or pain. "*Ie molaaw ryngbo,*" *noai hyn•okonaro. Myng• sa ryngai chyio kno.* "*Aiaiw! Angdo man•chawa achu! Phekni ido, phekni.*" "Smoke this tobacco", he said and gave it to them. One of them

tried to smoke it. “Wow! I can’t, grandpa! It makes my head spin.” *Aia dugaphinok bai•siga, nang•do angaw thogiwado, tyiba karanok neng•ba neng•ok angdo aiaw!* Urgh! This is too much, friend; you have betrayed me, and I am very thirsty and exhausted, damn! *Rakai thetokno.* “*Aiaw chak chotni!*” *nookno.* He pulled hard. “Ouch! You’ll rip off my arm!”, he said.

aidia *n.* ABSTR. (< English) idea, plan

aiding *n.* ACT. hopscotch (a children’s game)

=aidonga ~ =aidong ~ =aidok ~ =aronga ~ =arong ~ =arok ~ =edonga ~ =edong ~ =edok ~ =eronga ~ =erong ~ =erok *encl.* (progressive or durative aspect). (1) progressive interpretation. “*Atakarong nono?*” “*Nok ryphierok.*” “What are you doing, younger sister?” “I’m plastering the house.” (2) durative interpretation. *Angdo tungaidongate.* I’m hot! *Awangdo tai•samian ichi mu•aidong.* Uncle was just here.

ain *n.* ABSTR. custom, law, tradition

ain niam *khjyks, n.* ABSTR. laws, customs, traditions, culture

aina *n.* ART. (< Indic) mirror. *Aina chaiwachi phalthangaw nuka.* When I look in the mirror, I see myself.

aiu *interj.* wow! huh?! hey! oh! oh no! Interjection of surprise or grief. “*Aiu! Ido biphagabamyng syn takwa*” *nowano.* “Hey! I smell a husband’s smell”, she said.

aiy *interj.* interjection of inquiry and surprise: what are you doing?!

aja *n.* KIN. elder sister

ajam- *v.* to yawn

ajip *n.* ART. fan

ajot *n.* ACT. children’s game played with two groups of unlimited size. Between the two groups sits a person called the ‘king’. Children from both groups have to whisper the name of a child from the other group into the king’s ear, first a child from one group, then a child from the other group. If two children whisper the same name, the king will call “Ajot!” and the person whose name has been whispered is out. The group that is depleted first loses.

ajuju *n.* SUPER. ghost that is a person without legs or which looks like a monkey. It jumps from tree to tree and has a long tongue with which it can hit people, who then melt.

ak- *v.* to pluck (leaves, fruit etc. not feathers), to pick (flowers)

=ak₂ ~ =ok ~ =k *encl.* (change-of-state). (see =ok)

akai *n.* KIN. *c, ref, a.* (1) aunt: mother’s elder sister (2) Also used to address an unrelated married woman older than the speaker.

akaithangmaran *n.* KIN. *set* my *akai* (mother’s elder sister) and her younger sister’s child

akal *n.* ACT. famine.

akan *n.* ART. wooden rack above the cooking fire used to put meat to dry and to store utensils and baskets (see Photo 15)

akyrudygyl ~ akruudygyl *n.* PLANT. pumpkin

alabok *n.* ANIM. cattle egret, white heron, *Bubulcus ibis* (species of bird)

alaga *adj2/n.* PERS. other/another (person/thing), somebody else, different. *Alaga morotna dymdym damdam hyn•na bai.* Don’t just give it to someone else. *Te•ewdo saphawdo wel•ang wel•ang alaga khalaw jalaakno.* Now, the rabbit ran away, zigzag, zigzag, to another hole. *Ytykisa dyngthang dyngthang songchina hapchina jalthokna ga•akoknowa.* So then, they were compelled to run away to different villages, to different places.

alamyla *adv.* (1) a little bit, just a bit, somewhat. *Alamyla neng•takbo.* Rest a bit. *Alamyla na• mang sa mang ni man•awanochym.* He might have gotten a fish or two. (2) ordinary, normal. *Cha•phong gylgabasano, kara khyrynggabararasano, alamylac-hagabasano.* Strong arms, all tight veins, no ordinary [lads].

ali *clf.* classifier for small heaps or piles of things. *narang ali tham.* three piles of oranges

alsia ~ halsia *n.* PERS. (< Indic) lazy person

althu- *adj1.* easy

alu *n.* PLANT. (< Indic) potato

alukotar *n.* ART. (< English) helicopter

alupren *n.* ART. (< English) aeroplane

am ~ ym *procl.* affirmative, okay. Proclause used to acknowledge another person’s