

Some Aspects of Kinship Terminology in Reang

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Abstract:

The aim of the present paper is to discuss on Kinship Terminology of Reang spoken in Tripura and Mizoram. The Reang are patrilineal kinship system that serves as a vital linguistic framework for organizing social and familial hierarchies. Belonging to the Bodo-Garo subgroup of the Tibeto-Burman language family, the Reang lexicon consists primarily of monosyllabic bound roots that cannot stand alone. To form grammatically complete words, these roots strictly require pronominal possessive prefixes to mark perspective, such as the first-person prefix /a-/ or /ai-/, second-person /nə-/ /ni-/ or /nu-/, and third-person /bə-/ /bi-/ or /bu-/. The language rigorously categorizes consanguine, collateral, and affinal relations based on generational seniority, relative age, and strict rules of tribal endogamy. A defining feature of Reang kinship terminology is its emphasis on relative age and strict decorum-based taboos that forbid family members from addressing elders or spouses by their personal names. For instance, within one's own generation, collateral branches are merged with direct siblings and classified purely by relative seniority to Ego, using terms like *ata* for an elder brother/male cousin and *phaiyong* for a younger brother/male cousin. To avoid direct name usage between spouses, the community relies heavily on teknonymy, addressing each other through their children using phrases like *Sareti əmpha* 'father of Sareti'. The paper will focus on morphological features of the kinship words in the language. The prefix /əm-/ is also discussed in this paper where the affix can form kinship words as well as other lexical nouns.

Keywords: The Language, Basic Characteristics, Consanguine Kinship, Collateral Kinship, Affinal Kinship, Fictive Kinship, Morphosyntactic Features

1. Introduction:

The Reang is an ethnic tribe of Tripura and their language belongs to the Bodo-Garo subgroup of the Tibeto-Burman branch of the Sino-Tibetan language family. It is primarily spoken in Tripura and some adjacent parts of Mizoram and Assam as well as some parts of

Bangladesh and Myanmar. While ‘Reang’ is a widely recognized exonym-historically the name of the community's last ‘Kaskau’ (king)-the native endonym is Bru. Etymologically, Bru is derived from *beraiha*, meaning ‘wanderer,’ reflecting the community's ancestral history of migration in search of food and shelter (Reang, 2021). According to the 2011 Census of India, the population of this community stands at approximately 1,88,080. The Reang is used in the home domain language and in the local village markets. The language is also known as *Kau Bru* (*Kau* means language; *Bru* means people). It is closely related to other Bodo-Garo languages such as Kokborok, Dimasa and Bodo. The term ‘Reang’ is popularly known by the people of different linguistic communities. The present study of the language is Tripura variety.

1.1. Review of Literature:

The study of kinship terminology in the Reang (*Kau-Bru*) is a Tibeto-Burman tongue primarily spoken in Tripura and some adjacent parts of Mizoram. The study reveals a complex system that intertwines linguistic structure with social hierarchy. While specific scholarly works dedicated solely to ‘Reang kinship terminology’ are limited compared to those of sister languages; existing research highlights several key dimensions.

Prof. G. Baskaran (2016) mentioned in his *‘Reang Word Book’* regarding the lists of basic vocabulary about natural objects, body parts, housing, and household articles, numerals, adjectives verbs, and Adverbs, etc.

Singha and Singha (2017) discuss cultural and linguistic profile of the Reang briefly in the article *‘Linguistic and Cultural Aspects of Reang’*. The paper has divided into two sections, the first part deals with the cultural aspects and the second section deals with the linguistic features of the Reang. They mentioned Reang is a tonal language and it has two lexical tones i.e. high and low tones.

Lincoln Reang (2021) discusses in the book *Arag (A social drink prevalent among the Reang (Bru) community)*. Here, the author provides a brief study of the Reang (*Bru*) community, including the language, social structure, village life, family and kinship, lifestyle, cultural life and the preparation of country wine.

Y. Arunima Singha (2017) discusses in her PhD dissertation entitled *‘A Descriptive Grammar of Reang’* regarding the phonology, nominal morphology, verbal morphology, word orders, phrases and sentences structures.

S. Bhattacharjee and K. Reang (2024) discuss the society and culture of the Reang language in the article *‘Glimpses about the society and culture of the Reangs in Tripura’*.

Rotnojoy Reang (2025) in his PhD dissertation entitled *‘Word Formation in Reang’*, here discusses grammatical categories, word orders, word formation processes i.e. affixation,

compounding and reduplication processes in Reang. He mentioned some of the pronominal prefixing words of the kinship nouns in the language.

1.2. Data Methodology:

The data of this paper are collected from the native speakers in Tripura variety of the Reang during the 2nd author's PhD research from 2020 to 2025 and now, recently cross checked it. The data are collected from both the male and female informants in different age groups. The secondary data for this paper were collected from theses published in *Shodhganga* and some online journals. The 2nd author being a native speaker of the Reang, it becomes easy to collect data in the language. All the data are cross verified.

1.3. Grammatical Information:

Phonologically, Reang has six basic vowels in Reang i.e. /i, e, a, o, u, ə/ and twenty consonants i.e. /p, p^h, b, t, t^h, d, c, k, k^h, g, m, n, ŋ, z, s, h, r, l, w, y/ (Singha, 2017). It is a tonal language that has two kinds of lexical tones i.e. high tone e.g. /ká/ 'cry' and low tone /kà/ 'step'. Morphologically, Reang has three kinds of major word formation processes viz. affixation, compounding and reduplication. It has prefixation and suffixation processes where the words are formed by the affixation. Syntactically, the basic word order of the language is SOV type, and it is a verb final language. Grammatically, it has case marking system. The present paper follows the consisting of six basic vowels and twenty-one consonants (addition to glottal stop /ʔ/) for the Reang language. This paper adopts a phonological framework for the Reang language consisting of six basic vowels and twenty-one consonants, alongside the addition of the glottal stop /ʔ/. Within this twenty-one consonant inventory, specific phonetic orthography is applied for clarity, meaning the sound /c/ is represented throughout this paper as /ch/ and the sound /ŋ/ is represented as /ng/. In the Reang, the glottal stop consonant /ʔ/ rarely occurs in the final position of words. Consequently, this paper representatively applies the letter /h/ to denote this word-final glottal sound, for example- *bəsayouh* phonetically [bəsayouʔ] meaning 'daughter'.

2. Kinship Terms in Reang:

The Reang people of Northeast India use a highly structured patrilineal kinship system; they practice strict tribal endogamy but forbid marriage within the same sub-clan to prevent inbreeding. Their kinship system relies heavily on generational seniority, using specific linguistic modifiers to distinguish relatives by relative age. To maintain traditional social decorum, their vocabulary also strictly separates direct terms of address from terms of reference. This paper focuses on Reang consanguine kinship terms, including ego's paternal and maternal lineages, affinal relationships, and husband-wife terminology. It also examines gender distinctions, age-based classifications, fictive kinship, the difference between terms of address and reference, and the morphological features of these kinship words in the language.

2.1. Consanguine Kinship Terms:

Consanguine kinship terms are the specific names and titles used to identify relatives who are related by blood or shared ancestry. The kinship is mainly based on blood relationship. The

relationships between parents and their offspring or sons or daughter, and that between siblings of the same parents are universally recognized as consanguinal kin (Majumdar & Madan, 1986). Consanguineous kinship relies on both biological ties and social recognition. This is evident in adoption, where cultural and legal validation grants an adopted child the exact same status as a biological offspring. Ultimately, kinship is a social construct requiring community acceptance to define family. Reflecting this blend of lineage and social recognition, the Reang community uses a structured system of kinship terminology to organize their families.

Kinship Term	Gloss	Abbreviation
<i>achu/ chuchu</i>	Father's father	FF
<i>achui/chuichui</i>	Father's mother	FM
<i>achu/ chuchu</i>	Mother's father	MF
<i>achui/chuichui</i>	Mother's mother	MM
<i>apa/əmpa</i>	Father	F
<i>among/əmma</i>	Mother	M
<i>əmsala/bəsala</i>	Son	S
<i>bəsayouh/əmsayouh</i>	Daughter	D
<i>bəsu</i>	Grandchild	CC
<i>bəsuchla</i>	Son's son	SS
<i>bəsuyouh</i>	Son's daughter	SD
<i>bəsuchla</i>	Daughter's son	DS
<i>bəsuyouh</i>	Daughter's daughter	DD

Table No. 1: Consanguine kinship terms

2.2. Collateral Kinship Term:

Collateral kinship terms are names for blood relatives who are not in Ego's direct genetic line. Instead of being ancestors or descendants, they belong to side branches of Ego's family tree and connect to Ego through a shared ancestor. In Reang, the collateral kinship can be divided into two types as shown below:

2.2.1. Ego's Paternal Kinship Terms:

Kinship Terms	Relation and Gloss	Abbreviation
<i>aiyongchla</i>	Father's Elder Brother (Uncle)	FeB
<i>mama</i>	Father's Younger Brother (Uncle)	FyB
<i>aiyongbroi</i>	Fathers' Elder Sister (Aunt)	FeZ
<i>atoi</i>	Fathers' Younger Sister (Aunt)	FyZ
<i>ata</i>	Elder Brother	eB
<i>phaiyong</i>	Younger Brother	yB
<i>aibi/bibi</i>	Elder Sister	eZ
<i>hanao/bahanao</i>	Younger Sister	yZ
<i>ata</i>	Father's Brother's Son (Elder Cousin)	FBS (eCB)
<i>phaiyong</i>	Father's Brother's Son (Younger Cousin)	FBS (yCB)
<i>bibi/ aibi</i>	Father's Brother's Daughter (Elder Cousin)	FBD (eCZ)

<i>hanao/bahanao</i>	Father's Brother's Daughter (Younger Cousin)	FBD (yCZ)
<i>ata</i>	Father's Sister's Son (Elder Cousin)	FZS (eCB)
<i>phaiyong</i>	Father's Sister's Son (Younger Cousin)	FZS (yCB)
<i>bibi/aibi</i>	Father's Sister's Daughter (Elder Cousin)	FZD (eCZ)
<i>hanao/bahanao</i>	Father's Sister's Daughter (Younger Cousin)	FZD (yCZ)

Table No. 2 : Ego's Paternal Kinship Terms

2.2.2. Ego's Maternal Kinship Terms:

Kinship Terms	Gloss	Abbreviation
<i>aiyongchla</i>	Mother's Elder Brother (Maternal Uncle)	MeB
<i>mama</i>	Mother's Younger Brother (Maternal Uncle)	MyB
<i>aiyongbroi</i>	Mothers' Elder Sister (Aunt)	MeZ
<i>aiyongchla</i>	Mothers' Elder Sister's Husband	MyZH
<i>atoi</i>	Mothers' Younger Sister (Aunt)	MyZ
<i>achu/chuchu</i>	Mother's Father (Grandfather)	MF
<i>achui/chuichui</i>	Mother's Mother (Grandmother)	MM
<i>ata</i>	Mother's Brother's Son (Elder Cousin)	MBS (eCB)
<i>phaiyong</i>	Mother's Brother's Son (Younger Cousin)	MBS (yCB)
<i>aibi/bibi</i>	Mother's Brother's Daughter (Elder Cousin)	MBD (eCZ)
<i>hanao</i>	Mother's Brother's Daughter (Younger Cousin)	MBD (yCZ)
<i>ata</i>	Mother's Sister's Son (Elder Cousin)	MZS (eCB)
<i>phaiyong</i>	Mother's Sister's Son (Younger Cousin)	MZS (yCB)
<i>aibi/bibi</i>	Mother's Sister's Daughter (Elder Cousin)	MZD (eCZ)
<i>bahanao</i>	Mother's Sister's Daughter (Younger Cousin)	MZD (yCZ)

Table No. 3: Ego's Maternal Kinship Terms

2.3. Affinal Kinship Terms:

Affinal kinship terms are the specific titles, labels, or vocabulary words used in a society to designate relatives who are related through marriage alliances rather than bloodlines. According to Fox (1983: 33-35) "Affines are people married to our consanguine kin." Reang traditions strictly forbid marriage within the same immediate sub-clan (bloodline family). This rule ensures that marriage partners always come from entirely separate family lines. By choosing partners from non-bloodline lineages, families build strong social bonds with outside groups. However, they practice strict tribal endogamy, meaning individuals must marry within the broader Reang community to preserve cultural cohesion. This system builds a collaborative, social bridge between independent family units across their primary clans. Reang affinal kinship terms are given below:

Kinship Terms	Gloss
<i>aibi</i>	HeZ/WeZ (address term)
<i>achui</i>	WMM (WGM)/ HMM (HGM)
<i>achu</i>	HFF (HGF) / WFF (WGF)
<i>aiyong /aiyongchla</i>	WMeZH/HMeZH/WMeB/ WFeB/ FeZH/WFeZH/ MeZH
<i>aiyong/aiyongbroi</i>	WFeZ/ HMeZ/ HMeBW/ WMeZ/ WFeBW/ MeBW/ WMeBW/ FeBW
<i>angpraorongma</i>	WyZ /yBW
<i>angpraorongha</i>	HyB/ yZH
<i>angbaigna-ha</i>	eZS/ yZS/ eBS/
<i>angbaignayouh-ma</i>	eZD/ yZD / eBD/ yBD
<i>apa</i>	HF
<i>apa /bakra/əmkra</i>	WF
<i>ata</i>	HeB/WeB/
<i>atoi</i>	FyBW/ MyBW/ HFyBW/ HFyZ/ WFyZ/ WMyBW
<i>bachoi</i>	HeBW/ eBW/ (address term)
<i>bahanao</i>	HyZ /WyZ
<i>bahainyouh</i>	SW/ yBW
<i>bihi</i>	W
<i>bihi kətoi</i>	Co-wife
<i>bakra</i>	HF/WF (reference term)
<i>among</i>	HM/WM (Address term)/
<i>bakrayouh</i>	HM/WM/ (3 rd person reference term)
<i>bəsachla kətoi</i>	Step son
<i>bəsai/əmsai</i>	H
<i>bəsayouh kətoi</i>	Step daughter
<i>buai</i>	WeB (reference term)
<i>buaiyouh</i>	WeZ (reference term)
<i>chamai</i>	SWF/DHF
<i>chamaiyouh</i>	SWM
<i>chamaroi</i>	DH
<i>kumoi</i>	eZH/ WeZH (address term)
<i>mama</i>	FyZH/ MyZH/ HFyB/ HMyB/ WMyB/ HMyZH/ WFyZH/ WMyZH
<i>əmma kətoi</i>	Step mother (reference term)
<i>əmkrayouh</i>	WM (reference term)
<i>əmpa kətoi</i>	Step father (reference term)
<i>phaiyong</i>	WyB/HyB
<i>saru/ saru-saka</i>	WZH (reference term)

Table No. 4: Affinal kinship terms

2.4. Kinship Terms Based on Gender Distinction:

The Reang people use a structured kinship system that strictly differentiates terms based on gender. Distinct vocal titles are assigned to maternal and paternal relatives, specifically separating elder siblings, parents, uncles, aunts, grandparents, and great-grandparents. Interestingly, this gender-based specificity gives way to a unified classification at the youngest generations, where grandchildren and great-grandchildren share the exact same kinship terms. This is illustrated in below table no. 5:

Relation	Male	Gloss	Female	Gloss
Children	<i>bāsala</i>	Male child/ Son	<i>bāsayouh</i>	Female child/ Daughter
Siblings brothers-sisters	<i>ata</i>	Elder brother	<i>aibi</i>	Elder Sister
	<i>angphaiyong</i>	Younger brother	<i>bahanao</i>	Younger Sister
Parents	<i>apa</i>	Father/my father	<i>among</i>	Mother /my mother
Parents Siblings	<i>mama</i>	Paternal Uncle	<i>atoi</i>	Father's Sister
	<i>mama</i>	Maternal Uncle	<i>atoi</i>	Mother's Sister
Grandparents	<i>bāsu</i>	Grandfather	<i>achui</i>	Grandmother
Grandchildren	<i>bāsu</i>	Grandchildren	<i>bāsu</i>	Grandchildren
Grandchildren	<i>bāsuchla</i>	Grandson	<i>bāsuyouh</i>	Granddaughter

Table No. 5: Kinship Terms Based on Gender Distinction

2.5. Relative Age-Based Kinship Terms and Birth-Order Roles:

The Reang people have different age distinction kinship term marked among siblings in all generations. The first-born son is referred to as *bāsala hogra* or *āmsala hogra* and is bestowed with several privileges. He is responsible for taking a leadership position in the absence of the father. He is also supposed to look after his younger siblings and help them in every way. The eldest daughter is referred to as *bāsayouh hogra* or *āmsyouh hogra*. She does not have the same privileges as the elder son, but she has to take responsibility for her younger siblings until she is married. The middle son is referred as *bāsala kəchar* and middle daughter is referred as *bāsayouh kəchar*. The last-born son is referred as *bāsala tuithao/thaithao* and the last-born daughter is referred to as *bāsayouh tuithao/thaithao*, which means 'youngest son' and 'youngest daughter'. The term *bāsa* applies to all the children between the first-born and the last-born in Reang. The term *bāsa hogra* or *āmsa hogra* is referred both first-born son and daughter which means 'first child'. The term '*bāsa tuithao*' or '*āmsa tuithao*' referred to indicate both last son and daughter which means 'last child'.

2.6. Kinship Terms used in case of Elder and Junior Address among the Community:

The Reang kinship system structures social ties into distinct generational layers, enforcing a strict rule that elder individuals cannot be addressed by their personal names without an honorific prefix. Within the speaker's (ego) own generation, the prefix *ata* is added for men

senior to the speaker, while *aibi* is used for women of an elder sister's age. For parents' generations, the term *aiyong* is applied to both men and women older than the speaker's parents, whereas *mama* and *atoi* address men and women younger than the speaker's father and mother, respectively. The elderly of the grandparents' generation are addressed as *achu* (male) or *achui* (female). When addressing individuals younger than the speaker, the Reang system allows for more flexibility. Younger males are referred to as *phaiyong*, while younger females are called *hanao*. Unlike with elders, speakers can address junior individuals using these specific kin terms, *tema* for female *tela*, *telaha* for male.

2.7. Husband and Wife Kinship Term:

In the Reang society, the husband is considered as head of the family. Husband and wife general reference term is used as *bihi-basai* or *bihi-amsai*, which means 'husband and wife', *bihi* means 'wife' and *amsai* means 'husband'. Husband and wife do not allow calling each other by personal name. The Reang society does not allow addressing by personal name between the husband and wife. Because, it is strictly avoided in customary law of the Reang society. They use teknonymy addressing the spouse indirectly through their child e.g. "father of [child's name]" and "mother of [child's name]". For example, *Sareti ampha*, 'father of Sareti', *Khasouh ampha* 'Father of Khasouh', *Khumbati ampha* 'father of Khumbati', *Nangsouh amma* 'Mother of Nangsouh' *Sinkrung amma* 'mother of Sinkrung'. The second- and third-person reference terms are used to indicate such as *nin-amsai* 'your husband', *bin-amsai* 'her husband', *nin-nihi* 'your wife' and *bin-bihi* 'his wife'.

2.8. Endearment Kinship Term:

In the Reang community, the linguistic approach to expressing affection through kinship terms is uniquely structured. While many societies restrict endearment terms strictly to close family units, Reang speakers utilize specific morphological rules, such as prefixing /a-/ or using reduplicated form of words, to signal closeness and warmth. For example, while the general reference term for a father is *ampha*, a child will affectionately address their father as *a-pa* or *pa-pa*. This pattern extends gracefully across generations and sibling relationships. An elder brother is warmly addressed as *a-ta* or *ta-ta*, and a mother is called *a-mong* or *mo-mong*. Similarly, grandparents are enveloped in this linguistic affection; a grandfather is called *a-chu* or *chu-chu*, while a grandmother is endearingly referred to as *a-chui* or *chui-chui*. These linguistic structures highlight how the Reang language embeds emotional intimacy directly into its everyday grammatical framework. The endearment kinship is very commonly addressed by reduplicating the kinship root word for example, *bi-bi* 'elder sister', *yong-yong* 'father's elder brother and his wife'.

2.9. Fictive Kinship Term:

Fictive Kinship refers to close family-like bonds not based on blood or marriage (consanguinity). Anthropologists, sociologists, and linguists study how people extend family terms to non-relatives to build solidarity, shift social distance, or show politeness. This practice projects the rights and duties of family roles onto everyday social interactions. In Reang society, fictive kinship terms directly strengthen friendship relations. For instance,

when two boys become fictive friends, they use specific terms based on grammatical person. A boy addresses his male fictive friend directly as *kəching*. If he refers to someone else's male fictive friend in the second person, he uses *nikching*, while *bikching*, serves as the third-person reference term. This structural mapping mirrors practices in other cultures, such as the Bodo language terms *suke*, *nwnsgigi*, and *bisigi*. The Reang language applies a parallel framework for female friendships by adding a specific suffix. A girl addresses her female fictive friend directly as *kəchingyouh*. When speaking to or about another girl's fictive friend, the terms shift accordingly. The second-person reference form becomes *nikchingyouh*, and the third-person reference form changes to *bikchingyouh*. These systematic terms highlight how language codifies deep social bonds outside of biological ties.

3. Addressive Term & Reference Term:

In many Tibeto-Burman languages (such as Bodo, Garo, Rabha, Dimasa), addressive terms are strictly differentiated from referential terms. The Reang has also difference forms of kinship words for address terms and reference terms. Most of the addressive terms of kinship words are same formed with both the 1st person reference terms and address terms. The 2nd and 3rd person reference terms words are different from the 1st person's address and reference terms. The details of the examples are given below in table no.6.

Addressive Term	1st Person Reference	2nd Person Reference	3rd Person Reference	Gloss
<i>achui</i>	<i>achui</i>	<i>ninachui</i>	<i>bin achui</i>	MM
<i>aiyong / aiyong broi</i>	<i>aini aiyongbroi</i>	<i>ninaiyongbroi</i>	<i>bin aiyongbroi</i>	eBWM
<i>among</i>	<i>among/ əmma</i>	<i>ninəmma /nəma</i>	<i>bin əmma/ bini əmma</i>	M
<i>apa</i>	<i>apa</i>	<i>napha/ nəpha/ ninmpha</i>	<i>əmpaha/ bin mpha/</i>	F
<i>bachoi</i>	<i>bachoi</i>	<i>ninbachoi/ nəbachoi</i>	<i>əmbachoi /bin bachoi</i>	eBW
<i>baignayouh</i>	<i>angbaignayouh-ma</i>	<i>nəbaignayouh-ma</i>	<i>əmbaignayouh-ma</i>	eBD
<i>bibi/aibi</i>	<i>aibi</i>	<i>nəbi /ninəmbi</i>	<i>bin-əmbi</i>	eZ
<i>bukhuyouh</i>	<i>aini bukhuyouh</i>	<i>nini bukhuyouh/ nin-bukhuyouh</i>	<i>bini bukhuyouh/ bin-bukhuyouh</i>	Cousin Sister
<i>chamaroi</i>	<i>aini chamaroi</i>	<i>ninchamraoi</i>	<i>bin chamaroi</i>	DH
<i>chuchu</i>	<i>achu</i>	<i>nəchu/ ninachu</i>	<i>bəchu / bin achu</i>	FF/MF
<i>chuichui</i>	<i>achui</i>	<i>nəchui</i>	<i>bəchui</i>	FM/MM
<i>əmbaignaha</i>	<i>angbaignaha /aini əmbaignaha</i>	<i>nəbaignaha/ninəmbaignaha</i>	<i>əmbaignaha /bin əmbaignaha</i>	eBS
<i>apa/əmkra</i>	<i>apa/aini əmkra</i>	<i>nəkra/ninəmkra</i>	<i>bəkra/bin əmkra</i>	WF
<i>əmkrayouh</i>	<i>aini əmkrayouh</i>	<i>nəkrayouh /ninəmkrayouh</i>	<i>bəkrayouh /bin əmkrayouh</i>	WM

<i>əmpɾaorɔŋ</i> -ha	<i>aini</i> <i>əmpɾaorɔŋha/an</i> <i>gɾaorɔŋha</i>	<i>ninəmpɾaorɔŋha</i> / <i>nupɾaorɔŋha</i>	<i>binəmpɾaorɔŋha</i> / <i>bupɾaorɔŋha</i>	yZH
<i>hanao</i>	<i>anɣhanao</i>	<i>nahanao</i>	<i>bahanao</i>	yZ
<i>hainyɔuh</i>	<i>aini hainyɔuh</i>	<i>ninhainyɔuh/</i> <i>nahainyɔuh</i>	<i>bin hainyɔuh/</i> <i>bahainyɔuh</i>	YBW/SW
<i>kumoi/</i> <i>kəmoi</i>	<i>kumoi/ kəmoi</i>	<i>nukumoi</i> / <i>ninkumoi</i>	<i>bukumoi/</i> <i>binkumoi</i>	eZH
<i>mama</i>	<i>aini əmmama/</i> <i>mama</i>	<i>ninəmmama/</i> <i>nin mama</i>	<i>bin əmmama/</i> <i>bin mama</i>	MyB
<i>phaiyɔŋ</i>	<i>anɣphaiyɔŋ</i>	<i>nəphaiyɔŋ</i> / <i>ninəmphaiyɔŋ</i>	<i>əmphaiyɔŋ</i>	yB
<i>sachla</i>	<i>anɣsala</i>	<i>ninəmsala/ nəsala</i>	<i>bəsala /bin</i> <i>əmsala</i>	S
<i>saru</i>	<i>saru</i>	<i>ninsaru/</i>	<i>binsaru</i>	WZH
<i>sayɔuh</i>	<i>anɣsayɔuh/ aini</i> <i>əmsayɔuh</i>	<i>ninəmsayɔuh/</i> <i>nəsayɔuh</i>	<i>bəsayɔuh/</i> <i>bin əmsayɔuh</i>	D
<i>takhu</i>	<i>aini takhu</i>	<i>nini takhu</i>	<i>binitakhu</i>	Cousin Brother
<i>tata/ata</i>	<i>ata</i>	<i>nəta /ninəmta</i>	<i>əmta /bin əmta</i>	eB
<i>toitoi</i>	<i>atoi / aini atoi</i>	<i>nətoi /ninatoi</i>	<i>bətoi /bin atoi</i>	FyZ/ FyBW/ MyZ
<i>aiyɔŋ</i>	<i>aiyɔŋbroi</i>	<i>ninaiyɔŋbroi/</i> <i>niyɔŋbroi</i>	<i>bin aiyɔŋbroi/</i> <i>biyɔŋbroi</i>	FeBW/ FeZ/ MeZ/MeBW
<i>aiyɔŋ</i>	<i>aiyɔŋchla</i>	<i>niyɔŋchla</i>	<i>biyɔŋchla</i>	FeB/ MeB/MeZH/F eZH/
<i>yɔŋha</i>	<i>aiyɔŋha</i>	<i>niyɔŋha</i>	<i>biyɔŋha</i>	yBS/ yZS
<i>yɔŋma</i>	<i>aiyɔŋma</i>	<i>niyɔŋma</i>	<i>biyɔnhma</i>	yBD/yZD

Table No. 6: Addressive Term & Reference Term

4. Morphological Features of the Kinship Nouns:

Most of the kinship nouns in Reang are structurally monosyllabic bound root forms which are prefixed by the pronominal affixes to form the complete words. Only a few words are free forms which are structurally disyllabic words e.g. *kumoi* ‘elder sister’s husband’, *bachoi* ‘elder brother’s wife’, *takhu* ‘relative cousin (male)’, *hanao* ‘younger sister’ etc.

The pronominal prefixes of the Reang are /a-/, /ai-/, /nə-/, /na-/, /bə-/, /bu-/ and /əm-/etc. The prefixes add to the kinship root to indicate grammatical possession and kinship relations.

4.1. First-Person Pronominal Prefix /a-/ and /ai-/:

The prefixes /a-/ and /ai-/ are taken from the first-person pronoun *aŋ* (means ‘I’) to indicate a first-person relationship. The prefix /a-/ is very commonly used in Reang but the /ai-/ occurs specially with *bi* and *yong*. Consider the following examples:

Pronominal Prefix + Kinship Noun (root) = Kinship Word

(i)	<i>ai</i> 1 PRON.PREF.	+	<i>bi</i> elder sister	>	<i>aibi</i> '(my) elder sister'
(ii)	<i>ai</i> 1 PRON.PREF.	+	<i>yong</i> elder uncle/aunt	>	<i>aiyong</i> '(my) elder uncle/ elder aunt'
(iii)	<i>a</i> 1 PRON.PREF.	+	<i>ta</i> elder brother	>	<i>ata</i> '(my) elder brother'
(iv)	<i>a</i> 1 PRON.PREF.	+	<i>toi</i> aunty	>	<i>atoi</i> '(my) aunty'
(v)	<i>a</i> 1 PRON.PREF.	+	<i>chui</i> grandmother	>	<i>achui</i> '(my) grandmother'
(vi)	<i>a</i> 1 PRON.PREF.	+	<i>chu</i> grandfather	>	<i>achu</i> '(my) grandfather'
(vii)	<i>a</i> 1 PRON.PREF.	+	<i>moŋ</i> mother	>	<i>amoy</i> 'mother/ (my) mother'
(viii)	<i>a</i> 1 PRON.PREF.	+	<i>pa</i> father	>	<i>apa</i> '(my) father'

4.2. Second-Person Pronominal Prefix /nə-/ , /ni-/ , /nu-/ and /na-/:

The prefixes /na-/, /ni-/, /nu-/ and /na-/ taken from the second-person pronoun *nuy* (means 'you') to indicate a second-person relationship. The prefix /nə-/ is very commonly used in Reang as shown below in the examples (i) to (vii). The prefix /ni-/ occurs with semivowel consonants phoneme /y/ (as in IPA sound [j]). The /nu-/ specially occurs with the words *kumoi* and *praorongha* as shown below in the examples (xi) to (xii). The prefix /na-/ occurs specially with the word *hanao*. Consider the following examples.

Pronominal Prefix + Kinship Noun (root) = Kinship Word

(i)	<i>nə</i> 2 PRON.PREF.	+	<i>ta</i> brother	>	<i>nəta</i> '(your) elder brother'
(ii)	<i>nə</i> 2 PRON.PREF.	+	<i>toi</i> aunty	>	<i>nətoi</i> '(your) aunty'
(iii)	<i>nə</i> 2PRON.PREF.	+	<i>choi</i> grandmother	>	<i>nəchoi</i> '(your) grandmother'

(iv)	<i>nə</i> 2 PRON.PREF.	+	<i>chu</i> grandfather	>	<i>nəchu</i> '(your) grandfather'
(v)	<i>nə</i> 2 PRON.PREF.	+	<i>ma</i> mother	>	<i>nəma</i> '(your) mother'
(vi)	<i>nə/na</i> 2 PRON.PREF.	+	<i>pa</i> father	>	<i>nəp^ha/ nap^ha</i> '(your) father'
(vii)	<i>nə</i> 2 PRON.PREF.	+	<i>bi</i> elder sister	>	<i>nəbi</i> '(your) elder sister'
(viii)	<i>ni</i> 2 PRON.PREF.	+	<i>yong</i> elder uncle/aunt	>	<i>niyong</i> '(your) elder uncle/aunt'
(ix)	<i>ni</i> 2 PRON.PREF.	+	<i>yongchla</i> elder uncle	>	<i>niyongchla</i> '(your) elder uncle'
(x)	<i>ni</i> 2 PRON.PREF.	+	<i>yongbroi</i> elder aunt	>	<i>niyongbroi</i> '(your) elder aunt'
(xi)	<i>nu</i> 2. PRON.PREF.	+	<i>kumoi</i> brother in law	>	<i>nukumoi</i> '(your) brother-in-law'
(xii)	<i>nu</i> 2. PRON.PREF.	+	<i>praorongha</i> younger sister's husband	>	<i>nupraorongha</i> '(your) brother-in-law'
(xiii)	<i>na</i> 2. PRON.PREF.	+	<i>hanao</i> younger sister	>	<i>na-hanao</i> '(your) younger sister'

4.3. Third-Person Pronominal Prefix /bə-/ , /bi-/ , /bu-/ and /ba-/:

The prefixes /bə-/ , /bi-/ , /bu-/ and /ba-/ taken from the third-person pronoun *buŋ* (means 'he' or 'she') to indicate a third-person relationship of the language. The prefix /bə-/ is frequently used in Reang as shown below in the examples (i) to (vii). The prefix /bi-/ occurs with palatal semivowel consonants phoneme /y/. The /bu-/ specially occurs with the words *kumoi* and *praorongha* as shown below in the examples (xi) to (xii). The prefix /ba-/ occurs with the initial glottal consonant /h/ words. Consider the following examples.

Pronominal Prefix + Kinship Noun (root) = Kinship Word

(i)	<i>bə</i> 3 PRON.PREF.	+	<i>sala</i> son	>	<i>bəsala</i> '(his/her) son'
(ii)	<i>bə</i> 3 PRON.PREF.	+	<i>sayouh</i> daughter	>	<i>bəsayouh</i> '(his/her) daughter'

(iii)	<i>bə</i> 3PRON.PREF.	+	<i>chui</i> grandmother	>	<i>bəchui</i> '(his/her) grandmother'
(iv)	<i>bə</i> 3PRON.PREF.	+	<i>chu</i> grandfather	>	<i>bəchu</i> '(his/her) grandfather'
(v)	<i>bə</i> 3PRON.PREF.	+	<i>kra</i> father-in-law	>	<i>bakra</i> '(his) father-in-law'
(vi)	<i>bə</i> 3PRON.PREF.	+	<i>krayouh</i> mother-in-law	>	<i>bəkrayouh</i> '(his) mother-in-law'
(vii)	<i>bə</i> 3PRON.PREF.	+	<i>toi</i> father's younger sister	>	<i>bətoi</i> '(his/her) aunt'
(viii)	<i>bi</i> 3PRON.PREF.	+	<i>yong</i> elder uncle/aunt	>	<i>biyong</i> '(his/her) elder uncle/aunt'
(ix)	<i>bi</i> 3PRON.PREF.	+	<i>yongchla</i> elder uncle	>	<i>biyongchla</i> '(his/her) elder uncle'
(x)	<i>bi</i> 3PRON.PREF.	+	<i>yongbroi</i> elder aunt	>	<i>biyongbroi</i> '(his/her) elder aunt'
(xi)	<i>bi</i> 3PRON.PREF.	+	<i>yongha</i> younger brother's son	>	<i>biyongha</i> '(his/her) nephew'
(xii)	<i>bu</i> 3 PRON.PREF.	+	<i>kumoi</i> elder sister's husband	>	<i>bukumoi</i> '(his/her) brother-in-law'
(xiii)	<i>bu</i> 3PRON.PREF.	+	<i>praorongha</i> younger sister's husband	>	<i>bupraorongha</i> '(his/her) brother-in-law'
(xiv)	<i>ba</i> 3.PRON.PREF.	+	<i>hanao</i> younger sister	>	<i>ba-hanao</i> '(his/her) younger sister'
(xv)	<i>ba</i> 3.PRON.PREF.	+	<i>hainyouh</i> younger brother's wife	>	<i>ba-hainyouh</i> '(his) sister-in-law'

4.4. The Word Formative Prefix /əṃ-/:

In the Reang language, the bound morpheme /əṃ-/ functions as a highly productive word-formative prefix. Because most of the monosyllabic roots in Reang- including kinship roots and other nominal bases are inherently bound, this prefix is essential for generating independent and complete words. Beyond its frequent occurrence with general bound nouns, the prefix /əṃ-/ plays a specialized role when attached to kinship roots, where it

grammatically transforms the bound base into a common reference kinship term word. Consider the following examples:

	Formative Prefix	+	Kinship Root/Base	>	Kinship Word
(i)	<i>əm</i> FORM.PREF.	+	<i>pa</i> father	> >	<i>əmp^ha</i> 'father (reference term)'
(ii)	<i>əm</i> FORM.PREF.	+	<i>kra</i> father-in-law	> >	<i>mkra</i> 'father-in-law'
(iii)	<i>əm</i> FORM.PREF.	+	<i>kra-youh</i> mother-in-law	> >	<i>mkrayouh</i> 'mother-in-law'
(iv)	<i>əm</i> FORM.PREF.	+	<i>bi</i> elder sister	> >	<i>əmbi</i> 'elder sister'
(v)	<i>əm</i> FORM.PREF.	+	<i>phaiyoung</i> younger brother	> >	<i>əmphaiyoung</i> 'younger brother (reference)'
(vi)	<i>əm</i> FORM.PREF.	+	<i>ta</i> elder brother	> >	<i>əmta</i> 'elder brother'
(vii)	<i>əm</i> FORM.PREF.	+	<i>toi</i> aunty	> >	<i>əmtoi</i> 'aunty'
(viii)	<i>əm</i> FORM.PREF.	+	<i>chui</i> grandmother	> >	<i>əpchui</i> 'grandmother'
(ix)	<i>əm</i> FORM.PREF.	+	<i>chu</i> grandfather	> >	<i>əpchu</i> 'grandfather'
(x)	<i>əm</i> FORM.PREF.	+	<i>ma</i> mother	> >	<i>əmma</i> 'mother'
(xi)	<i>əm</i> FORM.PREF.	+	<i>sa-la</i> son	> >	<i>əmsala</i> 'son'
(xii)	<i>əm</i> FORM.PREF.	+	<i>sa-youh</i> daughter	> >	<i>əmsayouh</i> 'daughter'

The prefix /əm-/ is used to form a complete word in Reang. It is not only prefixed to the kinship root but also affixed to the bound nouns to form complete words. For example, the root *t^hai* denotes 'fruit' and the /əm-/ prefixes to make complete word as *əm-t^hai* denotes the meaning 'fruit'. Although the core word *t^hai* does not appear individually to identify the noun fruit, the prefix /əm-/ does not have a clear meaning.

	Formative Prefix	+	Bound Noun	>	Noun
(i)	<i>əm</i> FORM.PREF.	+	<i>t^hai</i> fruit	> >	<i>əmt^hai</i> ‘fruit’
(ii)	<i>əm</i> FORM.PREF.	+	<i>k^ha</i> liver	> >	<i>əmk^ha</i> ‘liver’
(iii)	<i>əm</i> FORM.PREF.	+	<i>blai</i> fruit	> >	<i>əmblai</i> ‘leaf’
(iv)	<i>əm</i> FORM.PREF.	+	<i>kur</i> skin	> >	<i>əmkur</i> ‘skin’
(v)	<i>əm</i> FORM.PREF.	+	<i>kloi</i> seed	> >	<i>əmkloi</i> ‘seed’
(vi)	<i>əm</i> FORM.PREF.	+	<i>koŋ</i> sheaf	> >	<i>əmkon</i> ‘sheaf’
(vii)	<i>əm</i> FORM.PREF.	+	<i>tao</i> itch	> >	<i>əmtao</i> ‘itch’
(viii)	<i>əm</i> FORM.PREF.	+	<i>tui</i> water	> >	<i>əmtui</i> ‘gravy’
(ix)	<i>əm</i> FORM.PREF.	+	<i>bu</i> intestine	> >	<i>əmbu</i> ‘intestine’

4.5. Morphosyntactic Features of Kinship Noun:

In the syntax of the Reang, when kinship nouns are used in close proximity with possessive pronouns, a process of morphophonemic fusion can be observed between certain words. Notably, the possessive pronouns in Reang are formed by attaching a genitive case marker /-ni/ to personal pronouns, resulting in a morphophonically fused possessive pronoun. Furthermore, when these possessive pronouns are placed immediately adjacent to kinship nouns, their phonetic form undergoes an additional morphophonemic fusion or structural modification within the sentence.

Morphophonemic fusion in Word Level	Morphophonemic fusion in Phrase Level
(i) <i>aini</i> <i>apa-le</i> <i>miya-wo</i> <i>phai-ha</i> my father-NOM yesterday-LOC come-PST ‘My father came yesterday.’	(i) <i>aini əmpha-le</i> <i>miya-wo</i> <i>phai-ha</i> my father-NOM yesterday-LOC come-PST ‘My father came yesterday.’
(ii) <i>bini</i> <i>əmpha-le</i> <i>miya-wo</i> <i>phai-ha</i> his father-NOM yesterday-LOC come-PST ‘His/her father came yesterday.’	(ii) <i>bin-əmpha-le</i> <i>miya-wo</i> <i>phai-ha</i> his-father-NOM yesterday-LOC come-PST ‘His/her father came yesterday.’

(iii) <i>nini napha-le miya-wo phai-ha</i> your father-NOM yesterday-LOC come-PST 'Your father came yesterday.'	(iii) <i>nin-əmpha-le miya-wo phai-ha</i> your-father-NOM yesterday-LOC come-PST 'Your father came yesterday.'
(iv) <i>chini əmpa miya-wo phai-ha</i> our father yesterday-LOC come-PST 'Our father came yesterday.'	(iv) <i>chin-əmpha miya-wo phai-ha</i> our-father yesterday-LOC come-PST 'Our father came yesterday.'
(v) <i>bini para-le betha naithao-wo</i> his village-NOM very beautiful-PRS 'His/her village is very beautiful.'	(v) <i>bin-para-le betha naithao-wo</i> his -village-NOM very beautiful-PRS 'His/her village is very beautiful.'
(v) <i>nini para-le betha naithao-wo</i> your village-NOM very beautiful-PRS 'Your village is very beautiful.'	(v) <i>nin-para-le betha naithao-wo</i> your-village-NOM very beautiful-PRS 'Your village is very beautiful.'

Table No. 7: Morphophonemic fusion

The generation of possessive pronouns in this language relies on a highly systematic pronominal mutation triggered by the attachment of the genitive case suffix */-ni/*. When personal pronouns combine with this genitive marker, the underlying velar nasal coda */ng/* of the singular and first-person plural bases—namely *ang* (1SG), *nung* (2SG), *bung* (3SG), and *chung* (1PL) undergoes a total regressive vowel and consonant mutation. Specifically, the base vowels shift and the final velar nasal is lost, resulting in the high-front vowel variants *ai-ni* 'my', *ni-ni* 'your', *bi-ni* 'his/her', and *chi-ni* 'our'. This elegant morphophonological process creates a tightly unified paradigm where the possessive stems are completely distinct from their independent subject pronoun roots before they interact with subsequent head nouns. The formations of possessive pronouns are given below:

Personal Pronoun + Genitive Case > Possessive Pronoun

(i)	ang	+	ni	>	ai-ni	
	1SG	+	GEN	>	'my'	
(ii)	nung	+	ni	>	ni-ni	
	2SG	+	GEN	>	'your'	
(iii)	bung	+	ni	>	bi-ni	
	3SG	+	GEN	>	'his/her'	
(iv)	chung	+	ni	>	chi-ni	
	1PL	+	GEN	>	'our'	
(v)	nung	+	rao	+	ni	> nərao-ni
	2SG	+	PL	+	GEN	> 'your'

(vi)	bung	+	rao	+	ni	>	brao-ni/bərao-ni
	3SG	+	PL	+	GEN	>	‘their’

The nominal system of this language features a highly regular process of phonological conditioning where possessive pronouns fuse with following kinship and common nouns. When singular genitive pronouns *ai-ni*, *ni-ni*, *bi-ni* or the first-person plural *chi-ni* serve as nominal modifiers, the final high front vowel /i/ of the genitive suffix /-ni/ undergoes elision. This apocope eliminates the word boundary, driving the remaining alveolar nasal /n/ to re-syllabify as a coda that anchors the pronominal modifier directly to its head noun. Speakers can choose between the fully realized, analytical forms such like ‘*nəraoni para*’, ‘*bəraoni para*’ or the rapid, phonetically reduced variants ‘*nəraon para*’, ‘*braon para*’. This structural dichotomy reveals that while the loss of the /i/ sound is deeply grammaticalized into a tight word-internal boundary for singular markers, it transitions into an optional post-lexical process within complex plural nominal environments.

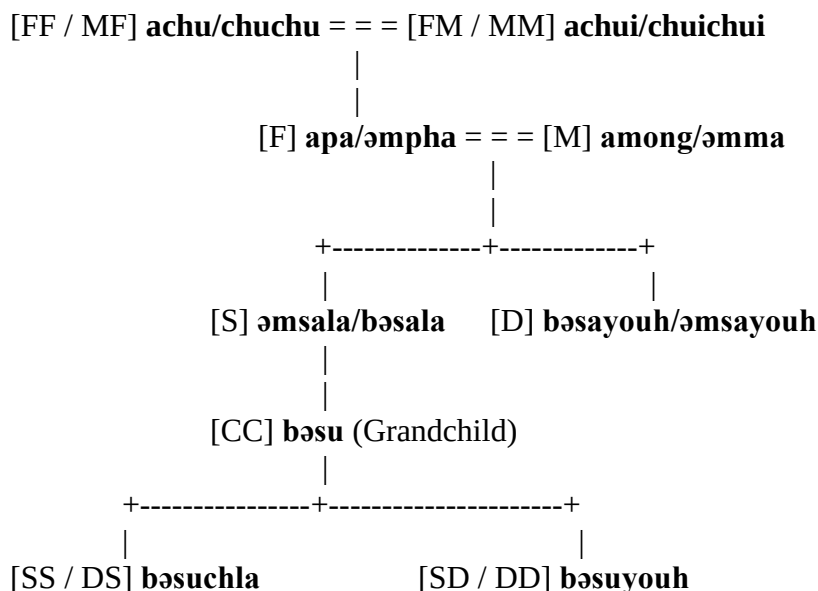
	Possessive Pronoun	+	Kinship Noun	>	Noun Phrase
(i)	<i>ai-ni</i>	+	<i>a-pa</i>	>	<i>ain apa</i> { <i>ai-n-a-pa</i> }
	1SG-GEN	+	1.PREF-father	>	‘my father’
(ii)	<i>ai-ni</i>	+	<i>a-ta</i>	>	<i>ain ata</i> { <i>ai-n-a-ta</i> }
	1SG-GEN	+	1.PREF-elder brother	>	‘my elder brother’
(iii)	<i>ni-ni</i>	+	<i>əm-pha</i>	>	<i>nin əmpha</i> { <i>ni-n-əm-pha</i> }
	2SG-GEN	+	FORM.PREF-father	>	‘your father’
(iv)	<i>ni-ni</i>	+	<i>əm-ta</i>	>	<i>nin əmta</i> { <i>ni-n-əm-ta</i> }
	2SG-GEN	+	FORM.PREF-brother	>	‘your elder brother’
(v)	<i>ni-ni</i>	+	<i>bachoi</i>	>	<i>nin bachoi</i> { <i>ni-n-bachoi</i> }
	2SG-GEN	+	sister-in-law	>	‘your sister-in-law’
(vi)	<i>bi-ni</i>	+	<i>əm-pha</i>	>	<i>bin əmpha</i> { <i>bi-n-əm-pha</i> }
	3SG-GEN	+	FORM.PREF-father	>	‘his/her father’
(vii)	<i>bi-ni</i>	+	<i>əm-ta</i>	>	<i>bin əmta</i> { <i>bi-n-əm-ta</i> }
	3SG-GEN	+	FORM.PREF-brother	>	‘his/her elder brother’
(viii)	<i>bi-ni</i>	+	<i>bachoi</i>	>	<i>bin bachoi</i> { <i>bi-n-bachoi</i> }
	3SG-GEN	+	sister-in-law	>	‘his/her sister-in-law’
(ix)	<i>bi-ni</i>	+	<i>hanao</i>	>	<i>bin hanao</i> { <i>bi-n-hanao</i> }
	3.PREF-GEN	+	younger sister	>	‘his/her younger sister’
(x)	<i>chi-ni</i>	+	<i>para</i>	>	<i>chin para</i> { <i>chi-n-para</i> }
	1PL-GEN	+	village	>	‘our village’

- (xi) *nə-rao-ni* + *para* > *nəraoni para / nəraon para*
 2.PREF-PL-GEN + village > ‘your village’
- (xiii) *bə-rao-ni* + *para* > *bəraoni para / braon para*
 3.PREF-PL-GEN + para > ‘their village’

5. Summarization and Conclusion:

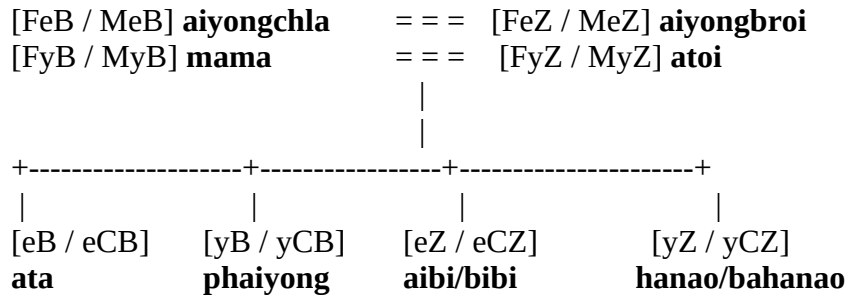
The Reang are a Patrilineal kinship system, their language belong to the Bodo-Garo subgroup of the Tibeto-Burman branch of the Sino-Tibetan family of languages and the people practicing tribal endogamy and forbid marriage within the same sub-clan to prevent inbreeding. Their highly structured kinship terminology emphasizes generational seniority, relative age, and a strict decorum-based separation between terms of address and reference. This paper analyzes the morphological features and classification of these kinship words, covering paternal, maternal, affinal, and marital relationships, alongside gender, age, and fictive distinctions.

Consanguine kinship terms identify blood relatives based on shared ancestry, such as parents, children, and siblings, though this biological foundation relies on social recognition and community acceptance to define a family. The Reang community utilizes a structured system of kinship terminology to organize these relations across generations. Key Reang consanguine terms include grandparents (*achu/chuchu* for grandfathers; *achui/chuichui* for grandmothers), parents (*apa/əmpa* for father; *among/əmma* for mother), and direct descendants (*əmsala/bəsala* for son; *bəsayouh/əmsayouh* for daughter; *bəsu* for grandchild), with specific gender-based modifiers distinguishing grandsons (*bəsuchla*) from granddaughters (*bəsuyouh*). Consider the following diagram.



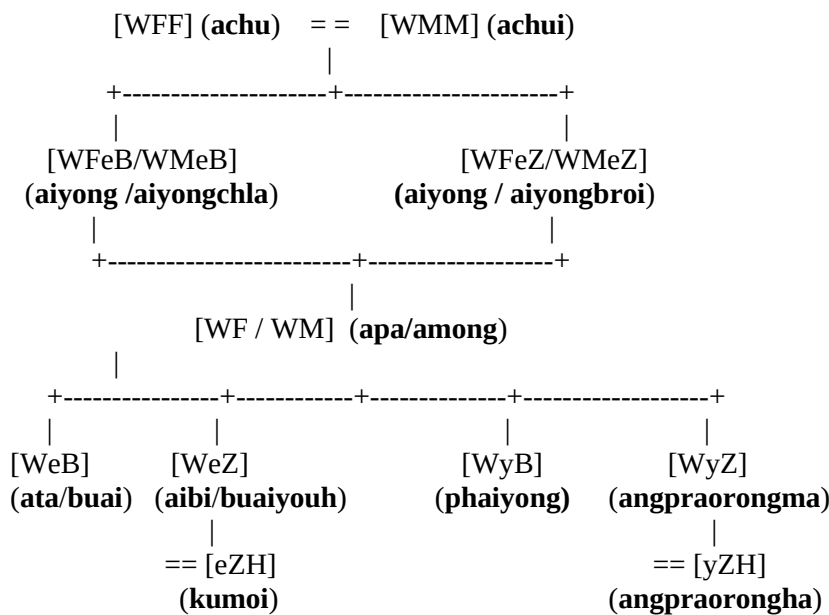
The Reang collateral kinship system divides relatives into paternal and maternal lineages based on generational seniority and relative age. Rather than separating direct siblings from

extended cousins, the language groups all peers into shared linguistic categories based strictly on gender and relative seniority to Ego. Consequently, identical terms such as *ata* (elder brother/male cousin), *phaiyong* (younger brother/male cousin), *aibi/bibi* (elder sister/female cousin), and *hanao/bahanao* (younger sister/female cousin) are applied uniformly across all paternal (FBS, FBD, FZS, FZD) and maternal (MBS, MBD, MZS, MZD) side branches. The Reang collateral terms are explained below with the help of diagram.

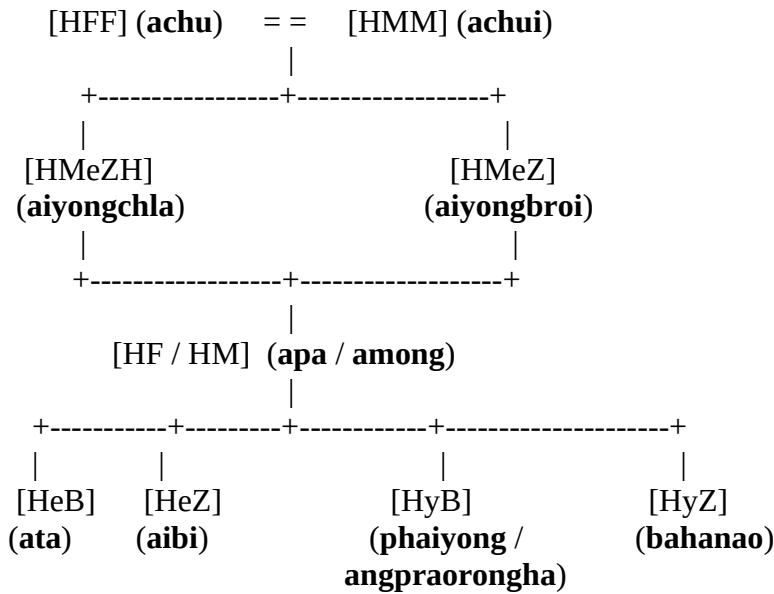


Reang affinal kinship terminology reflects the community's strict adherence to tribal endogamy and sub-clan exogamy. Reang society strictly forbids marriage within the same immediate sub-clan. This rule ensures that marriage partners always come from entirely separate family lines. At the upper generational levels, the system extends core bloodline words to direct in-laws and grandparents-in-law, while categorizing aunts and uncles by marriage (*aiyong*, *mama*, *atoi*) based strictly on whether they are older or younger than the parents. Within Ego's own generation, terms cleanly divide peers by relative age and biological sex, using specific markers like *ata* and *aibi* for elder siblings-in-law, *phaiyong* for younger brothers-in-law, and descriptive vocabulary such as *angpraorongma* and *angpraorongha* to navigate marital peer roles. Finally, descending generational ties trace downstream alliances uniformly, employing dedicated root words for direct children-in-law (*bahainyouh*, *chamaroi*) and merging extended nieces and nephews under collective titles.

Male Ego Perspective (Affinal Kinship Terms) is as follow:



Female Ego Perspective (Affinal Kinship Terms) is as follow:



The Reang kinship system enforces strict gender boundaries for older generations, assigning distinct terms for parents, siblings, and grandparents while simplifying collateral relations by merging maternal and paternal aunts and uncles into the shared terms *atoi* and *mama*. A unique feature of this system is the linguistic mirroring between the oldest and youngest generations, where the term *bāsu* serves as a reciprocal link meaning both ‘grandfather’ and ‘grandchildren.’ This structural collapse suggests a cyclical view of lineage, where gender distinctions briefly disappear in collective terms for the youth before reappearing in specific gendered suffixes for grandsons (*bāsuchla*) and granddaughters (*bāsuyouh*).

The Reang people use strict birth-order titles that dictate familial responsibilities across generations. The eldest son (*bāsala hogra*) holds unique privileges and assumes family leadership in the father’s absence, while the eldest daughter (*bāsayouh hogra*) shares the duty of caring for younger siblings until marriage without the same status. Middle children are designated as *kāchar*, and the youngest are termed *tuithao* or *thaithao*. Gender-neutral terms like *bāsa hogra* ‘first child’ and *bāsa tuithao* ‘last child’ anchor these birth-hierarchy boundaries.

The Reang kinship system prohibits addressing elders by personal names, requiring specific honorific prefixes based on generation and seniority. Within one’s own generation, seniors are addressed as *ata* (male) or *aibi* (female), while the parents’ generation uses *aiyong* for individuals older than the parents, and *mama* (male) or *atoi* (female) for those younger. Grandparents are honored as *achu* (male) or *achui* (female). Conversely, addressing younger individuals allows for more flexibility, using terms like *phaiyong* (male), *hanao* (female), *tela/telaha* (male), or *tema* (female).

In Reang society, where the husband is the patriarchal head of the family, couples are forbidden by customary law from addressing each other by their personal names. To strictly avoid this taboo, spouses use teknonymy to address one another indirectly through their children, using phrases like *Sareti əmpha* ‘father of Sareti’ or *Nangsouh əmma* ‘mother of Nangsouh’. When speaking to others, specific second- and third-person reference terms like *nin-əmsai* ‘your husband’ and *bin-bihi* ‘his wife’ are utilized to maintain proper social decorum.

In the endearment kinship term, the Reang language embeds emotional intimacy into its grammatical framework by prefixing /a-/ or reduplicating kinship root words to express warmth across generations. Through these morphological rules, general references transform into affectionate addresses, enabling family members to call a father *apa* or *papa*, and an elder brother *ata* or *tata*.

Fictive kinship allows individuals to build social solidarity by extending family-like bonds and roles to non-relatives outside of biological ties. In Reang society, these deep friendship bonds are systematically codified through precise grammatical shifts based on person. Consequently, male friends use *kəching* (first person), *nikching* (second person), and *bikching* (third person), while female friendships apply a parallel framework by adding the suffix /-youh/ to indicate gender such as *kəchingyouh*, *nikchingyouh* and *bikchingyouh*.

The Reang language organizes its kinship lexicon primarily through monosyllabic bound roots that cannot stand alone as independent words. While a few exceptions exist as structurally disyllabic free forms such as *kumoi* ‘elder sister’s husband’ and *hanao* ‘younger sister’ the vast majority of kinship terms require the attachment of a pronominal or word-formative prefix to become grammatically complete.

The pronominal prefixes of the Reang are:

First-Person Pronominal Prefix:	/a-/	/ai-/		
Second-Person Pronominal Prefix:	/nə-/	/ni-/	/nu-/	/na-/
Third-Person Pronominal Prefix:	/bə-/	/bi-/	/bu-/	/ba-/

In the Reang, the pronominal prefix system utilizes distinct personal vowel and syllable markers to denote specific possessive relationships directly on kinship roots. The first-person prefix surfaces as /a-/ or /ai-/ to indicate ‘my’, as seen in *a-ta* ‘my elder brother’ and *ai-bi* ‘my elder sister’. Second-person ‘your’ indicators display widespread vowel graduation based on the following root, utilizing variants like /nə-/ , /ni-/ , /nu-/ , or /na-/ to generate terms such as *nə-ta* ‘your elder brother’ and *na-hanao* ‘your younger sister’. Similarly, the third-person prefix marking ‘his/her’ undergoes parallel phonetic alternation between /bə-/ , /bi-/ , /bu-/ , and /ba-/ , anchoring to roots to form words like *bə-sala* ‘his/her son’, *bu-kumoi* ‘his/her brother-in-law’, and *ba-hanao* ‘his/her younger sister’.

It is to be noted that the word formative prefix /ə*m*-/ can also be added to the kinship noun (root) to make complete the kinship word in Reang. The kinship word formation process of the Reang is given below.

Pronominal Prefix + Kinship Noun (Root) = Kinship Word

(i)	<i>ai</i>	+	<i>bi</i>	>	<i>aibi</i>
	1 PRON.PREF.	+	elder sister	>	‘(my) elder sister’

Formative Prefix + Kinship Root/Base > Kinship Word

(ii)	<i>ə<i>m</i></i>	+	<i>bi</i>	>	<i>ə<i>m</i>bi</i>
	FORM.PREF.	+	elder sister	>	‘elder sister (reference term)’

The prefix /ə*m*-/ is not only attached to the kinship root but also prefixed to the bound nouns to form complete words. For example: *ə*m*-k^ha* ‘liver’, *ə*m*-blai* ‘leaf’, *ə*m*-kur* ‘skin’ and *ə*m*-kloi* ‘seed’. Without this prefix, these dependent roots remain grammatically incomplete.

In Reang syntax, possessive pronouns are formed through a systematic morphophonemic fusion where the genitive case marker /-*ni*/ attaches to personal pronouns, triggering a total regressive mutation of the underlying velar nasal coda /*ŋ*/ and base vowels. This process alters the singular and first-person plural bases *ang* (1SG), *nung* (2SG), *bung* (3SG), and *chung* (1PL) into the distinct phonetic variants *ai-ni* ‘my’, *ni-ni* ‘your’, *bi-ni* ‘his/her’, and *chi-ni* ‘our’, alongside plural forms like *nə*rao*-ni* ‘your’ and *brao-ni* or *bə*rao*-ni* ‘their’. When these tightly unified possessive pronouns are placed immediately adjacent to kinship nouns, they undergo an additional layer of structural modification and phonetic fusion within the sentence.

In the Reang nominal system, possessive pronouns fuse with subsequent kinship and common nouns through a process of phonological conditioning. When singular genitive pronouns (*ai-ni*, *ni-ni*, *bi-ni*) or the first-person plural (*chi-ni*) modify a head noun, the final high front vowel /*i*/ of the genitive suffix /-*ni*/ undergoes elision (apocope). This drives the remaining alveolar nasal /*n*/ to re-syllabify as a coda that binds the pronominal modifier directly to the noun, creating fused phrases like *ain-apa* ‘my father’, *nin-ə*m*pha* ‘your father’, and *chin-para* ‘our village’. While this vowel loss is deeply grammaticalised into a strict word-internal boundary for singular modifiers, it remains an optional, rapid speech variant in complex plural environments, allowing speakers to alternate between fully realized forms like *nə*rao*ni para* and phonetically reduced variants like *nə*rao*n para* ‘your village’.

Abbreviation:

1/ 1SG	=	1 st Person Singular	1PRON.PREF	=	1 st Person Pronominal Prefix
2/ 2SG	=	2 nd Person Singular	2 PRON.PREF	=	2 nd Person Pronominal Prefix
3/ 3SG	=	3 rd Person Singular	3 PRON.PREF	=	3 rd Person Pronominal Prefix
FORM.PREF	=	Formative Prefix	GEN	=	Genitive Case

LOC	=	Locative Case	NOM	=	Nominative Case
PL	=	Plural	PST	=	Past Tense
PRS	=	Present Tense			

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