



Morphosyntactic Analysis of Kishoreganj Dialect

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Declaration

I, **A. B. M. Ferdous** hereby declare that, this research paper titled *Morphosyntactic Analysis of Kishoreganj Dialect* submitted to the Department of English, Daffodil International University, for the partial fulfillment of the requirements of the degree of Bachelor of Arts in English is an authentic record of my thesis paper prepared by me under the supervision of **Dr. Md. Mostafa Rashel**, Associate Professor of English, Daffodil International University. I assure that, I have carefully referenced all the sources that I have used in my research paper. I also declare that neither this thesis nor any part of this thesis paper has not been submitted elsewhere for award of any degree.

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Letter of Approval

The thesis titled *Morphosyntactic Analysis of Kishoreganj Dialect* authored by **A. B. M. Ferdous**, bearing Id: 193-10-2109, has been prepared and submitted as a partial fulfillment of the requirements for the Research paper. After examination, it is recommended for approval and acceptance.



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Preface

I am truly glad to dedicate this work to my lovely mother, part of my heart- **Fatema Khatun**, Head of Mirzapur Purba-Para Government Primary School, who has always been my firm source of support and has continually enabled me to aspire for the utmost success.

Abstract

This study investigates the Morphosyntactic features and uniqueness of the Kishoreganj dialect. The native speakers of the Kishoreganj district of Bangladesh, are using Bangla in their idiosyncratic procedure. During the study, data is collected through extensive fieldwork, including interviews with both audio and video from native speakers. By using those data, I have used many examples to show the unique quality, quantity as well as structures of the Kishoreganj dialect. The uniqueness of the Kishoreganj dialect is- uses distinctive incorporated word arrangement and uses extension before the main speech. This study also found as the Kishoreganj dialect has huge similarities with the Bangla language so, the Kishoreganj dialect is- understandable for speakers who own Bangla dialects from anywhere.

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List of Abbreviations and Symbols

1st	First person
2nd	second person
3rd	third person
ADJ	adjective
ADV	adverb
CONJ	conjunction
COM	comparative
DEM	demonstrative
DET	determiner
N	noun
NUME	numeral
PRO	pronoun
POSS	possessive
PREP	preposition
SUF	suffix
V	verb

Chapter One

General Description of Kishoreganj Dialect

1.1 Kishoreganj Dialect

Dialect is the variation of language within a particular language. The Bangla language also has language variations in it. Wardhaugh (2006), states that dialect is used to describe the varieties of speeches related to regions and societies in its groups of speakers (cited in Khan, 2019:14). Reed states (1967) that language normally consists of dialect or exceptional varieties usage within the extent of a specific linguistic method in light of the geographical and social context in its speakers (cited in Ahmed, 2016:91). Language varieties or dialects are playing a major role to pass the message flexibly. Kishoreganj district is surrounded by seven several districts, so their effects are also available in the Kishoreganj dialect. The dialect of Kishoreganj is similar in some compasses to the Mymensingh district (Khan 2016:14-15).

Kishoreganj is one of the prominent districts in the Dhaka division. The area of the Kishoreganj district is about 2731.32 sq km. (Banglapedia- Kishoreganj district) Gazipur, Narsingdi, Netrakona, Mymensingh, Brahmanbaria, Sunamganj, and Habiganj districts surround the district. The name of Kishoreganj district comes from a landlord named 'Brozkishore Pramanik/ Nanda Kishore Pramanik' and his building 'Haat'. 'Kishore' is taken from the landlord's name and 'Ganj' is taken from the 'Haat' he built in Bengali

meaning. Hence 'Kishore' and 'Ganj' blended, creating the name of the Kishoreganj district (LGED- About Kishoreganj).

1.2 Culture

The culture of Kishoreganj is very ancient and distinct for many decades. According to Karmakar (October 24, 2017), language and culture carry undeniable relationships, and both are interconnected to each other, so it is impossible to separate from each other. (Daily Sun- Language Dialect, History & Culture). An extensive collection of 'Mymensingh Gitika' belongs to the Kishoreganj district (Banglapedia- Kishoreganj district). 'Chandraboti', the first poetess of Bangla poetry also belongs to Kishoreganj district (LGED- About Kishoreganj). Although geographically Kishoreganj is the land of villages, rivers, Haors, and beels specifically Kishoreganj is the land of haors and beels. So Haors and Beels are playing a vital role in the culture of the Kishoreganj district. 'Bhatiyali' is the most famous song of the Kishoreganj district. Moreover 'Meyeli Geet' folk tales, playing songs, riddles, verses, etc are also blended with the culture of the Kishoreganj district to make it distinct from others (Bangladesh National Portal- Language and Culture). A huge number of folk practices are also widely available in the district like the offering, 'Shirney' and Voga (food item) in the mosque and temple, 'Frog marriage' is held to expect rain, 'Jhar Fook' (folk treatment) for getting release from the various diseases, 'Shanir Dasha' (influence of Shani) on domestic cattle, farmers recitation of the mantra of 'Hirali' for protection of crops from the disaster, washing materials with milk, washing part of the body with the gold infusion water and many others believes are practices in Kishoreganj district (Bangladesh National Portal- About Kishoreganj). The boat race is the most ancient and traditional celebration of the Kishoreganj district people. People from all

classes, castes, and religions are gathered to enjoy the race. Besides this, Gollachut, Ha-du-du, Daria Bandha, Kabaddi, Horse race, Ladder race, Dungguti, Solaguti (Play with sixteen dice) Oyster play, Baghbandhi, Jor-Bijor, tafabhati, and many others are comprehensively practising in the Kishoreganj district (Bangladesh National Portal- About Kishoreganj). All these things make Kishoreganj district a distinct place in Bangladesh.

Chapter Two

Previous Work on Kishoreganj Dialect

2.1 Previous work

Bangla is an Eastern Indo-Aryan language that is originally from the Indo-European language family (Ahmed, 2016:91). Wardhaugh (2002), states that dialect is a variation of language that makes differences within a language and expresses through pronunciation, word choice, and as well as syntax (cited in Nabila, 2012:8). Variants are basic dictionaries, phonology, and Syntax shared by members of the group. There are four types of variations in languages here- the standard diversity, regional (geographical) dialects, sociolects (social dialects), and register (functional varieties) (Khan, 2019:15). Wardhaugh (2002), states that language differences happen between a group and landscape (cited in Nabila, 2012:10). Alongside, dialect relies on the way of living, occupation, social value education, money, earning, casts, religion as well as region and culture also play the role how people usually speak (Nabila, 2012:10). Surroundings also have an effect on dialects because dialects are semi-permanent varieties of language (Khan, 2019:15). There is no significant work on the Kishoreganj dialect. Still, Bhairab is one of the upazila of the Kishoreganj district which is placed on research in 2019. Khan (2019), research on "EXPLORING BHAIRAB DIALECT VIS-À-VIS STANDARD BANGLA". (Khan, 2019:14), asserts that there are so many differences and uniqueness in the Kishoreganj dialect in the spelling and pronunciation of standard Bangla. According to (Khan, 2019: 15), the Bhairab (Kishoreganj) dialect have also some similarities in some contexts with

the Mymensingh dialect, he also asserts that there some words from the Sylheti dialect have been borrowed for the Kishoreganj dialect. Sylheti Nagri is a form of script that has also been used in the Kishoreganj region (Banglapedia- Sylhet Nagri). There have been numerous studies on the Mymensingh dialect as it is nearer in some contexts to the Kishoreganj dialect. (Ahmed, 2016:91), states that one vowel changed into another is a common feature of Mymensingh dialect.

2.2 Research Questions

This paper aims to analyze the Morpho-Syntactic structure of the Kishoreganj dialect.

- a) What structures are used in morphology in the Kishoreganj dialect?
- b) How is the syntactic structure used in the Kishoreganj dialect?

Chapter Three

Research Methodology

3.1 Research Methodology

This study was conducted with the people of the Kishoreganj district. I visited in the field and conducted Face to Face interviews with the rural people of Kishoreganj. I also participated in Focus group discussions with the rural people of Kishoreganj and observed them. Alongside I recorded interviews in both audio and video formats with ‘Huawei Y9s’ phone (where a triple camera 1:1.8/27 ASPH has been used & it preserves a 48-megapixel main camera). I covered a 2/3-minute story within the interview. Then I did the annotations on the Kishoreganj dialect and analyzed those Morpho syntactically to find the differences. The whole study was conducted for six months. Finally, I will preserve this paper in the University central library. In addition, I will also store in my Laptop, CD, and Google Drive, as well as my pen drive and phone.

Chapter Four

Morphosyntactic Analysis of Kishoreganj Dialect

In this chapter, I tried to construct a clear picturesque of the Kishoreganj dialect through Morphosyntactic analysis. Consequently, I focused on pointing out the various structures, grammatical rules and their way of working in day-to-day conversation of the native speakers of the Kishoreganj dialect. In the beginning, I started analyses with the ‘Pronominal System’ of the Kishoreganj dialect to make it clearer. Then one by one I pointed out ‘Demonstrative’ within the Kishoreganj dialect. Throughout the analyses, I have made a clear discussion about the ‘Constituents Order of Kishoreganj dialect’ by using proper examples. I discussed the sentence patterns used in the Kishoreganj dialect. Thereby, I discussed- Simple, Compound and Complex by using appropriate examples. I also make discussions in detail about the grammatical categories where I tried to visualize the ‘Tenses’, which are used in the Kishoreganj dialect as well as the standard Bangla. Finally, I tried to figure out the ‘Suffixes’ which are widely used in the Kishoreganj dialect. All these will give a glimpse to better understand as well as in further analysis.

4.1 Pronominal System

The pronominal system of the Kishoreganj dialect is not indifferent to the Bangla language. Although in some ways, the Kishoreganj dialect may sound different.

	Singular	Plural
First person	<i>am-i</i>	<i>am-ra</i>
Second Person	<i>tum-i</i>	<i>tum-ra</i>
Third Person	<i>hæ/æiɖa/ɔiɖa</i>	<i>hæra/æra</i>

One interesting thing in the Kishoreganj dialect is that there is no different word to express for males and females.

4.2 Demonstrative

Every language has an explicit class of demonstratives which are naturally free or follow nouns which are related to it. Kishoreganj dialect also maintains demonstratives. In some way, demonstratives may be anaphoric on their own. They might know it as a demonstrative pronoun (Rashel 2009:148). In this way, demonstratives play a vital role to indicate objects or persons by providing information for making effective communication. In the Kishoreganj dialect, *-æi*, *-hæ*, *-ɔ* are used to describe demonstrative. For example-

Here, *(æ)* means ‘this’ and *(hæ)* means ‘that’. These are used to imply demonstrative pronouns, as in (1,2,3&4).

- (1) *æi* *rvhɔm* *gvɔɔna-arhi*
this like incidents

There are a lot of incidents like this.

- (2) *æi* *bɔiɖa* *tumar* *laɟɟa*
this-DEM book 2.SG-POSS for

This book is for you.

- (3) *ħær* *għɔrɪɖa* *vŋæk* *ʂundɔr*
 3.SG.POSS watch much beautiful
 His watch is very beautiful.

- (4) *æi* *ræɖuɖa* *nibɔ-ga*
 this-DEM radio could.be.stolen
 This radio could be stolen. (Story 1,5)

4.3 Constituent Order

The constituent order of the Kishoreganj dialect is SOV as is the Bangla language. The interesting fact about the Kishoreganj dialect is- there are no auxiliary verbs as exact as in the Bangla language. Some examples are given beneath-

The following sentence follows the SOV structure where (*dæʂæ*) means ‘the country’ is the subject; (*ʂvŋg-gram*) means ‘the Liberation war’ stands for object and (*laglɔ*) means ‘began’ is the verb placed at the end; as in (5).

- (5) *dæʂæ* *ʂvŋg-gram* *laglɔ*
 country-N liberation.war began-V
 The country’s liberation war began. (Story 1,1)

The following sentence follows the structure SOV where (*kaɖær*) means ‘Wood bounded’ is the subject (*ræɖu*) means ‘radio’ is the object and (*asin*) means ‘was available’ is the verb placed at the end, as in (6).

- (6) *kaɖær* *ræɖu* *asin*
 wood’s radio-N had.available
 Wood bounded radio was available. (Story 1,2)

The following sentence follows the structure SOV where (*æihanæ*) means ‘there’ is the subject (*pak-bahini*) means ‘Pakistani Army’ is the object and (*dawat-disæ*) means ‘invited’ is the verb which placed in the end, as in (7).

- (7) *æihanæ* *pak-bahini* *dawat* *disæ*
 there-DEM pak.army invitation gave
 Pak Army was invited there. (Story 1,10)

4.4 Sentence

Grammatically in the Bangla language, there are three types of Bangla sentences (Mehedy at all, 2003:2). Kishoreganj dialects also follow the same. Those are-

- a) Simple Sentence
- b) Complex Sentence
- c) Compound Sentence

4.4.1 Simple Sentence

A simple sentence is constructed by an independent or principal clause. The following sentence follows the SOV form. Here, (*amar*) means ‘my’ is the subject marker; (*itihaf*) means ‘history’ is the object marker; (*şæş*) means ‘finish is the verb marker; which implies it is an independent clause eventually fulfilled what it desires to express therefore it is a simple sentence, as in (8).

- (8) *amar* *itihaf* *şæş*
 1.SG-POSS history finished-v
 My story is finished. (Story-1,43)

The following sentence follows the SOV form. Here (*æi-qa*) means in the ragged point of view ‘he’ is the subject marker; (*mizzapur madrafar*) means ‘Mirzapur Madrasah’ is the object marker; (*pvraitə*) means ‘taught’ is the verb marker; which signifies it's an independent clause because it fulfilled what it desires to express therefore it is a simple sentence, as in (9).

- (9) *æi-qa* *mizzapur* *madrafar* *maidhæ* *pvraitə*
 3.SG-SUF Mirzapur-N madrasah in-PREP had.taught
 He taught in Mirzapur Madrasah. (Story-1,8)

4.4.2 Compound sentence

A compound sentence is when two or more independent clauses are united by an indeclinable. The following sentence (10) has two clauses. The first clause of the sentence, (*hadi mvlvvi asin*) means ‘there was a so-called Islamic scholar named Hadi’ is an independent clause because it follows the SOV form. Here, (*hadi*) is a name of a person which is counted as a subject; (*mvlvvi*) means ‘Islamic scholar’ is the object marker; (*asin*) means ‘had’; the second clause of the sentence, (*hadi mvlvvi-ræ paitasæ-na*) means ‘he had not been found there’ is an independent clause because it follows the SOV structure. Here (*hadi*) is a name so it is counted as a subject; (*mvlvvi-ræ*) means ‘Islamic scholar’ and is an objects marker; (*paitasæ-na*) means ‘not.found’. Here, both clauses maintain the simple sentence structure SOV form, which implies that both sentences are independent. As two independent clauses are joined in a sentence hence it is a compound sentence, as in (10).

(10) *hadi mɔlvvi asin hadi mɔlvvi-ræ*
 Hadi-N islamic.scholar had Hadi-N islamic.scholar

paitasæ-na

not.found

There was a so-called Islamic scholar named Hadi, somehow, he had not been found there. (Story 1,36)

There are two clauses in the sentence, the first clause is, (*amma birani ranfæ*) means ‘mother cooked Biryani’ and the second clause is, (*biraniɔa onæk ŝhadħ ħoifæ*) means ‘Biryani was so tasty’. Here both clauses are successfully fulfilled to clear their motive as well as maintain the SOV construction which means both clauses are independent. As two independent clauses joined together in a sentence express it's a compound sentence, as in (11).

(11) *amma birani ranfæ, biraniɔa onæk ŝhadħ*
 mother biryani cooked-D birany very tasty

ħoifæ

has.been

My mother cooked Biryani, the Biryani was so tasty.

4.4.3 Complex Sentence

A complex sentence is when one principle or independent clause and one or more dependent or subordinate clauses are joined in a sentence. The following sentence is separated into two clauses; (*gæsi pɔrætæ bæhæitɔ kvitasæ kɔlæ*) means ‘everyone started whispering after we went there’; (*nisæ dzɔhvɔn maræi-falbo*) means ‘as if they had taken us, they might kill us’. Here the first portion of the sentence is dependent on the second

part of the sentence implying it is a dependent or subordinate clause because it yields to describe what it desires to express. But the second portion of the sentence is an independent clause because it describes what it desires to mean. A dependent or subordinate clause and an independent or principal clause joined in a sentence imply it's a complex sentence, as in (12).

(12) *gæsi* *p̄rætæ* *bæhæit̄v* *kwitasæ* *k̄vlæ* *nisæ*
 went after-PREP everyone whispers as-CONJ too

dz̄v̄h̄v̄n *maræi-falbo*
 while-CONJ might.kill

Everyone started whispering after we went there as if they had taken us, they might have killed us. (Story 1,11)

The sentence is separated into two clauses; (*t̄v̄h̄v̄n ar æk din p̄rætæ kwitasæ*) means ‘one day he announced’; (*ƒ̄vbai zawun lagbo*) means ‘everyone had to go’. The first portion of the sentence failed to describe what it desires to express because, in the first portion, it says, ‘one day he announced’. Here a question may appear- what? The second portion accumulates the answer therefore it depends on the second portion. Hence, it is a complex sentence, as in (13).

(13) *t̄v̄h̄v̄n* *ar* *æk* *din* *p̄rætæ* *kwitasæ*
 that.time besides-PREP one-NUME day after-PREP announced

ƒ̄vbai *zawun* *lagbo*
 everyone went would.be

One day he announced that everyone had to go. (Story 1,9)

There are two clauses in the sentence, (*muktira dzɔdi marsæ æk-ta*) means ‘if freedom fighters threw one gunshot’; (*tæ pak-bahini marsæ dɔs-ta*) means ‘everyone had to go’. The first portion of the sentence failed to describe what it desires to express because, in the first portion, it says, ‘one day he announced’ Here a question may appear- what it was? The second part accumulates the answer therefore it depends on the second portion. Hence, it is a complex sentence, as in (14).

(14) *muktira* *dzɔdi* *marsæ* *æk-ta* *tæ*
 freedom.fighters if-CONJ gunshot-SUF one-SUF than-COM

pak-bahini *marsæ* *dɔs-ta*
 pak.army gunshot ten-SUF

If freedom fighters threw one gunshot, Pak-army had confirmed ten gunshots against freedom fighters, this is how fighting continued. (Story 1,28)

4.5 Conjunctions

4.5.1 Comparative

A comparative is a form in which two things are compared within the same quality with each other (Rashel, 2009:147). Kishoreganj dialect expresses comparison through (*tæ*) means ‘from’ as well as ‘than’; and (*chæ*) means ‘than’. Here, (*tæ*) means ‘than’ is the comparative marker, which compares the narrator to a boy who was just older than him as in (15).

(15) *ækta* *hindu* *tʃelæ* *æi* *bas*
 one-NUME hindu boy this-DEM probably

<i>amrar</i>	<i>tæ</i>	<i>æktu</i>	<i>bvrɒ</i>
ours	than-COM	slighter	big-ADJ

A boy from a Hindu family probably was older than me. (Story 1,20)

In the following sentence, (*cħæ*) means ‘than’ is the comparative marker, which is used to compares the two delicious food items, as in (16).

(16)	<i>amar</i>	<i>biranir</i>	<i>cħæ</i>	<i>ħitfuri</i>	<i>bæsi</i>	<i>va[[agæ</i>
	1.SG-POSS	biryani	than-COM	khichuri	much	like

I like Khichuri more than Biryani.

The Kishoreganj dialect expresses conditionals in various ways. For example-

In the following sentence, (*dʒvdi*) means ‘if’, used as a conditional; (*mar*) is a root verb ‘to throw’; (*sæ*) denotes the past marker, as in (17).

(17)	<i>muktira</i>	<i>dʒvdi</i>	<i>marsæ</i>	<i>æk-ta</i>	<i>tæ</i>
	freedom.fighters	if-CONJ	gunshot-SUF	one-SUF	than-COM

<i>pak-bahini</i>	<i>mar-sæ</i>	<i>dʒs-ta</i>
pak.army	gunshot	ten-SUF

If freedom fighters threw one gunshot Pak-army had confirmed ten gunshots against freedom fighters, this is how fighting continued. (Story 1,28)

In the sentence, (*dʒvdi*) means ‘if’, used as a conditional marker; here (*tħakæia-jai*) is a verb ‘to stay’; (*tam*) is used to indicate future marker, as in (18).

(18)	<i>tumi</i>	<i>dʒvdi</i>	<i>kvita</i>	<i>tumar</i>	<i>[vʒæ</i>	<i>ami</i>
	2.SG	if-CONJ	asked	2.SG-POSS	with-PREP	1.SG

thakæra-jai-tam

would.stay-SUF

If you asked, I would stay with you.

In the below sentence, (*dʒɛn*) means ‘so.that’ is a conditional which is used to describe the reason, as in (19).

(19) *æiɖa* *kpilɔ* *dʒɛn* *hindu-raræ* *dʒatæ* *maira-lanir-laiga*
that-DEM told so.that Hindus in.order for.killing

It told the people that they would go against Hindu people and kill them. (Story-1,14)

5.7 Grammatical Categories

5.7.1 Tense

Like the Bangla language, the Kishoreganj dialect has three tenses. These are- Present Tense, Past Tense and Future Tense. For example- the word (*an-lam*) (Story-1,1) is a verb, which means ‘brought’ it stands for the Past tense. Present & Future are: (*an-a*) means bring/brings and (*an-bam*) means shall/will bring. Here (*an*) stands for the root verb ‘to bring’; (*a*) is the present tense marker; (*lam*) is the past tense marker; (*bam*) signifies the future tense.

Ráková (2009), asserted that these three tenses are divided into eight sub-tenses. These are- Present Indefinite, Present Continuous/ Progressive, Present Perfect, Past Indefinite, Past habitual, Past Continuous/progressive, Past Perfect and Future (cited in Rahman at All, 2020:116). For example-

In the following sentence, (*læħ*) is the root verb ‘to write’; (*i*) is the first-person marker, as in (20).

- (20) *ami kɔbita læħi*
1.SG poem/s write
I write poem/s. (Present Indefinite)

In the following sentence, (*læħ*) is the root verb ‘to write’; (*æ*) is the third-person marker, as in (21).

- (21) *ħæ kɔbita læħæ*
3.SG poem/s write
He writes poem/s. (Present Indefinite)

In the following sentence, (*læk*) is the root verb ‘to write’; (*ta*) denotes the present tense marker; (*tafi*) signifies the progressive marker; in specific (*i*) is the first-person marker, as in (22).

- (22) *ami kɔbita læktafi*
1.SG poem/s am.writing
I am writing poem/s. (Present continuous)

In the following sentence, (*læk*) is the root form of the verb ‘to write’; (*i*) denotes the present perfect tense marker; in specific, (*i*) is the first-person marker, as in (23).

- (23) *ami kɔbita lækfi*
1.SG poem/s have.written
I have written poem/s. (Present perfect)

In the below sentence, (*dis*) is the root verb ‘to give’; (*sæ*) is the past tense marker; in specific, (*æ*) denotes the third person marker, as in (24).

- (24) *kaqæ* *rædu* *disæ* *æk-ʔa*
 wood radio gave one-SUF
 The bride gave a wood bound radio. (Past Indefinite)

In the below sentence, (*gur*) is the root verb ‘to frequent’; (*ta*) is the past tense marker; (*ʔ*) denotes the third-person marker; (*χali*) means ‘always’, implies the habitual fact; therefore, it is a past habitual, as in (25).

- (25) *aŋar* *dada* *χali* *kaqæ* *rædu* *ahatvlir*
 1.SG-POSS grandfather always wood’s radio armpit’s

tvlæ *lɔja* *gur-tʔ*
 under-PREP carried frequented
 My grandfather always frequented carrying the radio under his armpit. (Past habitual); (Story1,4)

In the following sentence, (*læk*) is the root verb ‘to write’; (*ta*) is the past tense marker; (*i*) denotes the progressive aspect marker; (*l*) is the past tense marker; (*am*) is the first-person marker as in (26).

- (26) *ami* *kɔbita* *læktafi|am*
 1.SG poem/s was.writing
 I was writing poem/s. (Past continuous tense)

The following sentence is compound; the sentence describes two things that occurred one after one, in the past. From these two, one occurred first and then another. The first occurred thing (*ain-ja*); here (*ain*) is the root verb ‘to bring’; (*ja*) is the past tense marker; (*pvræ*) means ‘after’ is used to separate the two different occurred things; here (*mar*)

denotes the root verb ‘to throw’; (*l*) is the past tense marker; (*ɔ*) denotes the perfect aspect marker, as in (27).

(27)	<i>təħɔn</i>	<i>æi</i>	<i>bvi-ær</i>	<i>vitər-etæ</i>	<i>ain-ja</i>	<i>pvræ</i>
	that.time	this-DEM	library	inside-SUF	brought-SUF	after
	<i>tar</i>	<i>muħæ</i>	<i>græncæd</i>	<i>marlɔ</i>		
	3.SG-POSS	mouth	grained	thrown		

They brought him from the library after they had thrown a bomb in his mouth.

(Past perfect); (Story-1,39)

In the below sentence, from (*læk-bam*); (*læk*) is the root verb ‘to write’; (*b*) is the future tense marker; (*am*) denotes the first-person marker, as in (28).

(28)	<i>ami</i>	<i>kɔbita</i>	<i>læk-bam</i>
	1.SG	poem/s	shall/will.write
	I shall/will write poem/s. (Future)		

In the following sentence, from (*χaijam*); (*χai*) is the root verb ‘to eat’; (*jam*) is the future tense; (*am*) denotes the first tense marker as in (29).

(29)	<i>ami</i>	<i>χaijam</i>
	1.SG	shall/will.eat
	I shall/will eat.	

In the following sentence, from (*lækbo*); (*læk*) is the root verb ‘to write’; (*b*) is the future tense marker; (*ɔ*) denotes the third-person marker, as in (30).

(30)	<i>ħæ</i>	<i>kɔbita</i>	<i>lækbo</i>
	3.SG	poem/s	shall/will.write
	He shall/will write poem/s. (Future)		

5.7.2 Adverb

Adverbs are words that modify or define verbs, adjectives, or other adverbs. Those provide more information about the mode, time, place, and degree of a measure or circumstance. The native speakers of the Kishoreganj dialect also practices adverb in their daily life conversations. Like the Bangla language, Kishoreganj dialect adverbs are found which usually end in the suffix, *-v*, *-æ*, *-i*, *-æi*, *-ja*, *-tæ*, *-tv* et cetra. For example-

In the following examples, (*khub*) modifies the adjective (*ṣundḡr*), which means ‘beautiful’; (*ja*) modifies the verb ‘*ghusanu*’ means ‘organized’ therefore those are used as the adverb, as in (31&32).

- (31) *tar* *ḥaṭæ* *læḥa* *khub* *ṣundḡr*
3.SG-POSS hand’s writing very-ADV beautiful
His writing is so beautiful.

- (32) *ḥæ* *ghusai-ja* *kṛta-kṛv*
3.SG organized speak-V
S/he speaks spontaneously.

In the below sentence, (*pac*) is a number marker; (*bniv*) is a root verb ‘to sit’; here, (*bnivam*) is a locative marker, as in (33).

- (33) *pac* *miniṭ* *pṛæ* *ami* *pṛtam* *bnivam*
five-NUME minutes after-ADV 1.SG study will.sit
I will start studying in five minutes.

In the following sentence, (*qurja*) is a verb which is used to lactate the motion, as in (34).

(34) *ħæ qurja εs-ku|æ dzaitasæ*
3.SG running school going

He is used to running to go to school.

5.8 Suffixes

Suffix is a group of letters added at the end of a word to insist on modification. *-æ, -i, -fæ, -sæ, -ræ, -ar, -tæ, -bæ, -vn, -ta, -la, -lv, -ta, -dæ, -da, -ga* suffixes are widely found in the Kishoreganj dialect. These suffixes may be found with nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunction and as well as determiner et cetera. Some examples are provided beneath, from Story-1.

5.8.1 Noun

A noun is a name that is used to describe a person, things, or other elements. In the below, the suffix (*-tæ*), is used with nouns to indicate ‘from’, which is the answer giver of the question maker of ‘where’, as in (35).

(35) *kifurgvndzæ-tæ*
N-SUF
from.kishoreganj

In the below, the suffix (*-da*), is used to indicate the specific thing or person, in here it is the indicator of that radio, as in (36).

(36) *rædu-da*
N-SUF
radio

In the below, the suffixes (*-ar-hi*), are used as the extensions of the word, as in (37).

(37) *gʊtʊna-ar-hi*

N-SUF

incident

In the below, the suffix (*-æ*), is used to refer to specify a certain period of the day, as in

(38).

(38) *fʊhal-æ*

N-SUF

morning

5.8.2 Pronoun

Things that are used instead of nouns to describe a person or other elements. In the below, the suffix, (*-da*) is used to indicate the specific thing/s or person/s, as in (39).

(39) *æi-da*

PRO-SUF

s/he/it

In the below, (*-ræ*) is used to show thing/s, or person/s, as in (40).

(40) *bækʃi-ræ*

PRO-SUF

everyone

5.8.3 Adjective

Things that modify nouns or pronouns and give a piece of additional information about the noun are adjectives. It describes the quality, quantity, characteristics and numeral et cetera.

In below, the suffix, (-*ræ*) is used to refer to the specific thing/s as in (41 & 42).

(41) *ækba-ræ*

ADJ-SUF

‘once’

(42) *tʃiddɒ-daræ*

ADJ-SUF

‘fourteenth’

(43) *kħal-i*

ADJ-SUF

‘just’

5.8.4 Verb

Things that describe an action are known as a verb.

In below, the suffix (-*i*), denotes the first-person marker, as in (44).

(44) *gæs-i*

V-SUF

go/went

In below example, (-*lɒ*) is used to refer to the past tense maker, as in (45).

(45) *dʒigai-lɒ*

V-SUF

asked

In the below examples, the suffixes, (-*sæ*) are used to refer to the past tense and, (-*ga*) is

used for ‘thing might happen in the future’; here, (-*sæ*) and (-*ga*) both are used as the

indicator of the third person, as in (46, 47, 48, 49, 50, 51, 52 & 53).

(46) *kɒɪ-sæ*

V-SUF

did

(47) *kpita-sæ*

V-SUF

said

(48) *θni-sæ*

V-SUF

kept

(49) *pai-sæ*

V-SUF

found

(50) *mar-sæ*

V-SUF

killed

(51) *nibɔ-ga*

V-SUF

would.steel

(52) *dɔr-sæ*

V-SUF

arrested

(53) *gæsæ-ga*

V-SUF

escaped

In the below example, the suffix (-ja), is used as an extension of the word, as in (54).

(54) *tuill-ja*

V-SUF

picked

In the below example, the suffix (-ta), is used as an extension of the word, as in (55).

(55) *kait-ta*

V-SUF

cut

5.8.5 Conjunction

Things that connect a word, phrase or clause within a sentence are known as a conjunction.

(56) *dʒvħ-vn*
CONJ-SUF
While

(57) *tvħ-vn*
CONJ-SUF
that.time

(58) *dʒvd-i*
CONJ-SUF
if

5.8.6 Preposition

Things that indicate the relationship between a noun or pronoun and other words in a sentence are known as a preposition.

(59) *mad-æ*
PREP-SUF
within

(60) *vitv-ræ*
PREP-SUF
in

(61) *ppr-æ*
PREP-SUF
after

5.8.7 Determiner

Things that show or give context for a noun is generally known as a determiner.

In below, the suffix (-*tæ*), is used to describe the exact thing/s where it's 'from', as in (62).

- (62) *æi-dik-ætæ*
DET-N-SUF
that.side

In below, the suffix (*dɑ*), is used to indicate the specific thing/s or person/s, as in (63).

- (63) *æi-dɑ*
DET-SUF
this/that

In below, the suffix (*bala*), is used to indicate a specific time in the past, as in (64).

- (64) *æi-bala*
DET-SUF
that.time

5.8.8 Numeral

The numeral is any written expression of a number or numbers.

In the below examples, the suffix (-*ta*) is used to describe the specific thing/s or person/s, as in (65&66).

- (65) *æk-ta*
NUME-SUF
one

- (66) *dns-ta*
NUME-SUF
ten

In below, the suffix (-*da*), is used as same as (-*ta*); the native speakers of the Kishoreganj dialect widely use (-*da*), instead of (-*ta*), as in (67).

(67) *tʃɔiddɒ-da*
NUME-SUF
fourteen

In below, the suffixes, (-*ta*, -*ræ*) are used with the numeral to indicate those specific thing/s or person.

(68) *tʃɒytrɪf-taræ*
NUME-SUF
thirty.six.

Chapter Five

Conclusion

In conclusion, the Kishoreganj dialect owns a distinctive morphological and syntactic category which makes it idiosyncratic in its way. Although several differences have been found between the Kishoreganj dialect and the Bangla language. Morpho syntactically there are huge similarities found between the Kishoreganj dialect and the standard Bangla language. Complex sentences are very much used in the Kishoreganj dialect. The more distinct characteristic of the Kishoreganj dialect is the use of suffixes with nouns, pronouns, verbs, adjectives, prepositions, conjunction, determiner and numerical etc. Usually, in the Kishoreganj dialect, the suffixes- (*i*) is used to describe the present tense and first-person; (*æ*) is used to describe the present and third person marker; (*lam*) is used to describe past tense and first-person; (*sæ*) is used to describe the past tense and third-person; (*tam*), (*bam*) and (*jam*) are used to describe the future tense as well as first-person; (*bo*) is used to describe future tense and third-person. Finally, the unique characteristics of the Kishoreganj dialect and its morphology, syntactic feature, word choices as well as different uses contribution, evidently shows valuable insights into the linguistic diversity of the Bangla language.

Appendix: Text

Text : A Story of the Liberation War in Kishoreganj, Bangladesh
 Speaker : Abdul Aziz
 Place : Diya-Para (Diya-Nagar), Pakundia, Kishoreganj, Bangladesh
 Date : 15 February 2023

(1) *amar tʃasa-ræ dzɔʰɔn amra væa*
 1.SG-POSS uncle's while-CONJ 1.PL wed

kɔraija anlam pɔræ dæʃæ ʃɔŋg-gram
 doing brought after-PREP country-N liberation.war

laglɔ

began-V

After the wedding of my uncle (my father's brother), Bangladesh's liberation war had begun.

(2) *tɔʰɔn hæibala kaqɔer ræɖu asin*
 so-ADV that.time wood's radio-N had.available

At that time, wood bounded radio was available.

(3) *kaqɔer ræɖu disæ æk-ta*
 wood's radio-N gave-V one-SUF

The bridal gave a wood bounded radio.

(4) *dilæ pɔræ amar dada χali*
 had.given after-ADV 1.SG-POSS grandfather always

kaɖæɾ *ræɖu* *ahatɔlir* *tɔlæ* *lɔja*
 wood's radio-N armpit's under-PREP carried

gur-tɔ

frequented-V

After getting the wood bounded radio, my grandfather always frequented carrying it under his armpit.

(5) *dʒɛn* *amar* *æi* *ræɖuɖa* *nibɔ-ga*
 as.if 1.SG-POSS this-DEM radio-N could.be.stolen

Because he was so concerned about the radio as if it could be stolen.

(6) *tɔhɔn* *æi* *pɔræ* *kintu* *ʃɔŋg-g.ɾam*
 that.time this-DEM after-PREP but-CONJ liberation.war

arambɔ- hɔilo

had.began

At that time, Bangladesh's liberation war had begun.

(7) *arambɔ-hɔilæ* *pɔræ* *amar* *æk* *kaka*
 began-SUF after-PREP 1.SG-POSS one-NUME uncle

asin

ŋpɔvi

had

islamic.scholar

During the liberation war, one of my uncles was an islamic scholar.

(8) *æi-ɖa* *mizzapur* *madraʃar* *maidhæ* *pɔraitɔ*
 3.SG-SUF Mirzapur-N madrasah in-PREP had.taught

He taught in Mirzapur Madrasah.

- (9) *təhən* *ar* *æk* *din* *pəɾæ* *kʋitasæ*
 that.time besides-PREP one-NUME day after-PREP announced

fəbai *zawun* *lagbo*
 everyone went would.be

One day he announced that everyone had to go.

- (10) *manæ* *æihanaæ* *pak-bahini* *dawat* *disæ*
 it.means there-ADV pak.army invitation gave-V

It means, Pak Army had invited all the villagers to join the meeting.

- (11) *gæsi* *pəɾætæ* *bæhæitə* *kʋitasæ* *kəɫæ* *nisæ*
 went after-PREP everyone whispers as-CONJ took

dʒəhən *maræi-falbo*
 while-CONJ might.kill

Everyone started whispering after we went there as if they had taken us, they might have killed us.

- (12) *təhəni* *amra* *gæsi* *amra-tə* *sudʋ-manuʃ*
 then 1.PL went-V 1.PL-SUF child

taɔ *gæsi*
 still-ADV went-V

Although I was a child at that time I still went there.

- (13) *gæɫæ* *pəɾæ* *pak-bahini* *dʒigai-lə* *dʒen*
 went after-PREP pak.army asked so.that

(*ham* *musəɫman*, *ham* *musəɫman* (Urdu))
 (1.PL muslim 1.PL muslim)

am.ɪa *vai* *thik-na?*
 1.PL brother ain't.we?

Pak Army rhetorically questioned everyone that we all are brothers, ain't we?

(14) *tʰɔn* *æiɖa* *kʰilɔ* *dʒɛn* *hindu-raræ*
 that.time that-DEM told because-CONJ hindus

dʒataɐ *maira-lanir-laiga*
 in.order for.killing

It told the people that they would go against Hindus and kill them.

(15) *æi* *rʰɔm* *gʰɔna-ar-hi*
 this-DEM like incidents

There are a lot of incidents like this.

(16) *æi* *gæja* *dæʒæ* *ʒɔŋg-g.ɪam* *tʃɔllɔ*
 this-DEM how country's liberation.war continued-v

This is how the liberation war continued.

(17) *tʃɔllæ* *pʰræ* *amn-her* *amrar-dikæ*
 continued after-PREP 2.SG-POSS uswards

æk-ta *hʰildæja* *para* *asæ*
 one-SUF Hoildiya-N colony have

There is a Hindu colony in uswards named “Hoildiya-Para”.

(18) *æidik-ɛtæ* *ai-ja* *pʰræ* *amn-her* *agun* *dilɔ*
 that.side come-SUF after-PREP 2.SG-POSS fire given-V

They (Pak Army) came from one side and then set fire to that particular area.

- (19) *dilæ* *pvræ* *ami* *tḥvḥn* *ami*
gave after-PREP 1.SG that.time 1.SG
- amar* *mamar* *bari* *ḥvisæ* *æi* *pub*
SG1.SG-POSS uncle's house has this-DET east-N

ælakav

region

Following the incidents, my uncle's house is on the east side of my house.

- (20) *tḥvḥn* *ami* *nḡwka* *dæja* *dʒai-bala*
that.time 1.SG boat through-PREP went-V
- tḥvḥn* *æktā* *hindu* *tʃelæ* *æi* *bas*
that.time one-NUME hindu boy this-DEM probably
- amrar* *tæ* *æktu* *bḡrv* *aʃ*
ours than-COM slighter big-ADJ eight-NUME
- nḡ* *bḡsvrær* *bḡvḡʃ* *vibo*
nine-NUME age old could.be

While we were going through a boat to our uncle's house, at that time we saw a boy from the Hindu family who was probably just older than me. Maybe he was about eight or nine years old.

- (21) *tḥvḥn* *naillja* *dʒḡmin* *asin* *æi-bala*
that.time jute-N land had that.time
- prḡʃur* *naillja* *dʒḡmin*
lots.of jute-N land

At that time there were a lot of jute fields.

(22) *təhən* *æihənə* *gæja* *dæhi* *æi* *pani*
 that.time there-DET by.going saw-V this-DEM water

(*buk* *panir*) *maiddæ* *kharnija* *rvisæ*
 (chest water) in-PREP stood stayed

After went there, we saw him, he stood in chest immersed water.

(23) *æi* *dʒe* *bait* *agun* *disæ* *æida*
 this-DET that-CONJ house fire gave-V 3.SG

hæmugæ *gæsæ-ga*
 that.side went-V

As Pak-army set fire to his house that's why he moved from there.

(24) *gælə* *pvræ* *taræ* *tuillja* *tar* *mamar*
 went after-PREP him picked-V 3.SG-POSS uncle's

bait *dilam* *ænə* *tar* *mamar* *bari*
 house gave-V here 3.SG-POSS uncle's house

Then, we picked him up and sent his uncle's house, which was near to him

(25) *æi* *gəʔna*
 this-DEM incident's

That's all the incidents

(26) *təhən* *æidar-pvræ-dæja* *paħundija* *amnhær*
 that.time therefore-SUF Pakundia-N 2.SG-POSS

agun *dija* *vnək* *amar* *huhur*
 fire through lot 1.SG-POSS aunty's

bari *purlo*
house inflamed-V

After that, Pak-army also inflamed many houses in Pakundia (upazila) including my aunty's.

(27) *badər* *gəʔpna-ɖa* *hvisæ* *baɖər* *din*
next incident been next day

(*dui* *din* *badæ*) *amnhær* *kifurgəndzæʔæ*
(two-NUME days later) 2.SG-POSS Kishoreganj-N

æi *ailo* *aija* *khub* *faiʔ* *hvilø*
this-DEM came-V onset massive fight held

hvilæ *pvræ* *fara* *rait*
happened after-PREP whole night

The next incident is, the next day, Pak-army came from Kishoreganj and made a massive fight with local Mukti Bahini, and it continued the whole night long.

(28) *muktira* *dʒvdi* *marsæ* *æk-ʔa* *tæ*
freedom.fighters if-CONJ gunshot-SUF one-SUF than-COM

pak-bahini *marsæ* *dvs-ʔa*
pak.army gunshot ten-SUF

If freedom fighters threw one gunshot Pak-army had confirmed ten gunshots against freedom fighters, this is how fighting continued.

(29) *maira* *pvræ* *amnhær* *ʃv̄halæ* *ar*
 threw after-PREP 2.SG-POSS morning no.longer

mar-taræ *na*
 threw no

In the morning they became empty with bullets and they couldn't make a single gunshot against the local soldier.

(30) *na* *mar|æ* *æi* *dʒæ* *radzahar*
 no threw this-DEM that-CONJ rajakar

bahini *asin* *æidi* *æh̄ek-dʒv̄n* *æh̄ek-fil*
 cohort had 3.PL each.person other.sides

gæsæga
 escaped

There were sub troves of Pak-army, known as rajakar. As they couldn't make any gunshots therefore they escaped from the fighting spot.

(31) *ar* *dvr̄sæ* *ar* *dvr̄æya* *æi*
 besides arrested besides arrested this-DEM

dʒæ *maʃk̄h̄v̄la* *bazav̄* *muktira* *kan*
 that-CONJ Mothkhula-N market freedom.fighters ear-N

kaiʃʃa *disin* *ʃʃiddv̄-dar*
 cut-V gave fourteen-SUF

Then the local soldiers (Mukti-Bahini) arrested fourteen of that rajakars and cut their ears.

- (32) *æi* *tʃɔiddɒ-ɖaræ* *amnħær* *æi* *θanar*
 this-DEM fourteen-SUF 2.SG-POSS this-DEM tanas
- ʂamnæ* *ʃudu* *læŋgɒt* *pindunɒ* *æi* *khali*
 in.front just underwear wore this-DEM just-ADJ

guya *dija* *guli* *kɔrsæ*
 fundament across gunshot did

After that, those fourteen rajakars were taken to the police station and then fusillade in their fundament by wearing simple underwear.

- (33) *guli* *kɔira* *æihanɒ* *falaja* *θvisæ*
 gunshot did here parrot kept-V
- Those were killed and kept on the spot.

- (34) *ar* *tʃɔytrif-taræ* *dɔr-sæ*
 besides thirty.six arrested-SUF
- Besides this, thirty-six rajakars were arrested by Mukti-Bahini.

- (35) *tʃɔytrif-taræ* *dɔira* *iħdganar* *maɖær* *madæ*
 thirty.six arrested eidgah-SUF ground in-PREP
- amnħær* *tʃɔytrif-taræ* *æivabæ* *pasæ* *bandæja*
 2.SG-POSS thirty.six thus-ADV behind tied
- æivabæ* *ækbaræ* *bæyaktiræ* *mar-lo*
 thus altogethers everyone killed-SUF

Those thirty-six rajakars were tied in tightly by pushing their hands into their backs side then they were killed through fusillade in an Eidgah.

(36) *mar-læ* *pvræ* *hadi* *mvlvvi* *asin*
 killed-SUF after Hadi-N islamic.scholar had

hadi *mvlvvi-ræ* *paitasæ-na*
 Hadi-N islamic.scholar not.found

After that, there was a so-called Islamic scholar named Hadi, somehow, he had not been found there.

(37) *twhvn* *hadi* *mvlvvi-ræ* *paifæ* *gæja*
 that.time Hadi-N islamic.scholar got bygoing-SUF

amnhær *æi* *thananar* *vitvr-æ*
 2.SG-POSS this-DEM tanas's inside-SUF

After searching a lot by Mukti-Bahini, Hadi Molovi was found inside the police station.

(38) *bvi* *asin* *d3æ* *æi* *bvi-ær* *vitvr-æ*
 library had that-CONJ this-DEM library inside-SUF

He hid himself inside the library.

(39) *twhvn* *æi* *bvi-ær* *vitvr-ætæ* *ain-ja* *pvræ*
 that.time this-DEM library inside-SUF brought-SUF after

tar *mu hæ* *grænæd* *marlo*
 3.SG-POSS mouth grained thrown

They (Mukti-Bahini) brought him into the library and then threw a bomb in his mouth.

(40) *grænaeq* *maira* *falai-ja* *θvisæ* *tvħvn*
 grained threw parroted-SUF laid that.time

ar *hadi* *mpulana-ræ* *tfinæ-na*
 besides Hadi-N islamic.scholar unidentifiable

After the bombing into his face, he found crumbled where he was unidentifiable.

(41) *tfinæ-na* *kæu*
 unidentifiable nobody

Nobody could able to identify him.

(42) *æi* *pvdzøntvi* *dæksi* *ami*
 this-DEM till seen 1.SG

These are all incidents, I have experienced.

(43) *amar* *itihaf* *sæş*
 1.SG-POSS history finished-v

My story is finished.

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