

7th
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BOOK OF
ABSTRACTS
CONFERENCE



BOOK OF ABSTRACTS

7TH

INTERNATIONAL CONFERENCE
ON
ENDANGERED AND LESSER KNOWN
LANGUAGES

22ND & 23RD FEBRUARY 2019

SCHOOL OF LANGUAGES AND LINGUISTICS
JADAVPUR UNIVERSITY , KOLKATA

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Published By

Registrar, Jadavpur University

Published at

*Jadavpur University Kolkata During The 7th International Conference
Of Endangered And Lesser Known Languages*

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Keynote

On transcription

Nikolaus P. Himmelmann

Universität zu Köln

The major challenge for language documentation in the next decade or two is what could be called the transcription challenge. This is a multilayered challenge that goes far beyond the practical challenge of speeding up the transcription process. Transcription, as practiced in language documentation, involves language making and changes the language ecology. Despite its centrality to language documentation, transcription remains critically undertheorized and understudied. Further progress in language documentation, and ultimately also its overall success, crucially depends on further investigating and understanding the transcription process, broadly conceived.

The talk will focus on issues that arise in discourse transcription (as opposed to phonetic transcription) and the core question raised is: What do speakers and researchers actually do when they transcribe (or assist in transcribing)? It is common experience that some elements, both paralinguistic but also linguistic particles, are often omitted from transcripts. On the other hand, transcripts often include additional material that is not actually found in the recording. Why is this done and what is the knowledge base speakers draw on when editing in or out in the transcription process?

Plenary Talk

Purism, variation, change and ‘authenticity’ in language documentation and revitalisation

Julia Sallabank

Linguists and language communities often have different aims and expectations from language documentation and revitalisation. There may also be a range of views on language maintenance within the community. One area where there may be a clash of viewpoints is how to handle language change. Linguists may wish to preserve unique features of a language, so our data collection may focus on the usage of elders in order to establish a baseline from which to measure language change. A linguist might thus be perceived as documenting and valorising ‘pure’ or ‘authentic’ language, even if that is not our intention.

Some members of language communities may feel an nostalgic attachment to their heritage language and culture. This is often expressed as concern about language change, especially regarding the usage of younger people, which is perceived as decline. This nostalgic view can lead to unconscious reluctance to share an endangered language effectively with younger generations.

Documenters, community members and planners are faced with questions regarding what stage of language development/decline should be reflected in the documentary record; and whose usage should be seen as ‘authentic’? What do we mean by ‘authentic’ in such a context? Who decides? Increasingly, linguists document the processes of language change during language endangerment and revitalisation in order to inform language planning. There is often a mismatch between perceptions of authenticity and actual usage, which is reflected in documentary methods.

In this talk I discuss the implications of these findings. I discuss a collaborative approach to community-based language documentation, as well as recent language revitalisation efforts which try to bring together older and ‘new’ speakers in order to ‘re-activate’ semi-speakers and valorise the expertise of elders, while acknowledging the essential role of adult learners in maintaining a language where intergenerational transmission has been interrupted. The findings support the view that language documentation should include the processes of language change and revitalisation, and take into account both disciplinary and community ideologies of language.

Workshop talks

1. Language Documentation, data management and transcription By Nicholas Thieberger , The University of Melbourne

Paradigm change in field linguistics: Small steps towards increasing documentation of the world's languages

Access to records of each of the world's languages is a benefit both to the speakers of the language – who can hear their relatives and find and relearn forgotten aspects of their heritage – and to linguists, for whom each new language offers possible insights into the diversity of forms of human expression.

Language documentation has to include the creation of records that will endure into the future. This has implications for current fieldwork practice and for the way we preserve records made in the past. The creation and description of research records has not always been a priority for linguists, and any records that are created have typically not been provided with good archival solutions. This is despite these records often being of cultural or historical relevance beyond academia.

Many academic researchers at the end of their careers despair at the task of making sense of a lifetime's output of papers, notes, images, and recordings. Our project, the Pacific and Regional Archive for Digital Sources in Endangered Cultures (PARADISEC), began in 2003 by digitising analog tape collections and providing sufficient metadata to make them discoverable. These tapes belonged to retired or deceased researchers and would otherwise have been stored in a house or maybe a library, but in both cases are difficult to find and more difficult to access.

In this paper I outline how PARADISEC works and how to find information in it. I will show how we provide access to the collections we hold and how that has helped build links with people and agencies in the Pacific. We have partnered with a number of museums and cultural centres to digitise analog tapes and are working on ways of getting information about the collection to the source communities so that they can find recordings made by their members in the past.

Besides working with legacy collections, we are active in training current researchers (linguists, musicologists, ethnographers) in fieldmethods for creating records, for managing collections, and for archiving their work. In this way we aim to increase the documentary language record and to act as responsible custodians of the materials we create with speaker communities.

Workshop Course: 3 hours

- creating reusable language records
- Data management issues (filenames, metadata, formats, permissions, archiving)
- Intro to Elan - transcription
- Intro to FLEx - interlinear texts and lexical database

Fieldworks (FLEx) <http://fieldworks.sil.org> (Windows only)

Workshop

2. Documenting child language acquisition in lesser-known languages

Dagmar Jung, Dr.

University of Zurich

Language documentation comprises the collecting of a wide array of language genres in diverse communicative situations. A multi-modal corpus includes diverse instances of multi-generational speech to capture variations in speech and language across speakers. One component in this endeavor has often been neglected: first language acquisition that is how infants and young children start to understand and use the language. The field of psycholinguistics for a long time has concentrated its studies on rather big languages (due to availability), thereby neglecting the linguistic and cultural diversity on language learning situations. There are still too few language acquisition projects with a focus on lesser-known languages that could also result in cross-linguistic comparison of the cognitive and linguistic components involved in language learning. This seminar outlines the current state-of-the-art of longitudinal child language studies, and asks how the established methodology can be transferred to the reality of different field situations. We will look at examples from the DESLAS-corpus that is part of the larger ACQDIV-project based at the University of Zurich.

Considering how fast languages may fall out of use, it seems highly necessary to start this endeavor while language transmission within the families are still going on.

www.acqdiv.uzh.ch

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Belhare Language Documentation: Issues and Challenges

Ichchha Purna Rai

Man Kumari Limbu

Tej Maya Rai

Key words : Language documentation, endangered language, survival of language

This paper is based on our study on Belhare Language Documentation, one of the endangered languages of Nepal. This language is spoken by a very few speakers in Dhankuta, East Nepal. The latest census report recorded that there are only 599 people who belong to Belhare speech community. In this way, half of them can speak it fluently. They are really endangered linguistic group in Nepal. Then we studied this language financially assisted by the language commission of the government of Nepal. Our study focused on word collection (dictionary making), text collection and ethnographic writing about them. We did all of them from January to May, 2018.

This paper shares our experience in endangered language documentation from several perspectives and raises many issues such as funding, technical problems (using softwares), their aspirations, codification, etc. Then, it discusses the challenges of endangered language documentation briefly.

This paper deals with issues and challenges of endangered language based on our experiences. Under issue, this paper discusses many aspects of language documentation. It means that what aspect of language should be focused and why in the name language documentation? Which aspect is given priority at first and why? What is exactly language documentation? These questions are explained from our experience. Similarly, this paper discusses about the challenges in language documentation such as funding source, speech community's aspirations, opportunities by mother tongue, speakers' attitudes towards their languages, language loyalty, government's present policy on endangered languages, globalization and technological world, survival of language, etc. This paper address these challenges from our experience.

Gahri phonology: a descriptive study of the sound system of an endangered language

Parman Singh, CIIL, Mysuru

.....tract

Gahri is a highly endangered language of India which belongs to the Tibeto-Burman (TB>Bodic>Bodish>West Himalayish>Gahri) family of languages. In the UNESCO list of endangered languages, Gahri is mentioned as the alternate name of the Bunan (bfu) as 'definitely endangered' on the scale of vitality. Ethnologue also classified this language under 6b "Threatened" language at the scale of language endangerment.

The speakers of Gahri represent the second largest ethno-linguistic community of Lahaul after the Manchad or Pattani speakers. The name of the language is obviously related to the toponym "Gahr". In local language Gahr means 'a deep uninhabited valley destined for cattle rearing'. The Gahri speakers are scheduled Buddhist tribe. The Census of India counted 3,581 speakers of Bunan in 1981. The Ethnologue gives a number of 4,000 speakers but the sources are unknown.

The data for documenting Gahri language has been collected using questionnaire developed by the SPPEL project. The data was collected during two fieldworks in Gahr valley of Lahual and Spiti district of Himachal Pradesh. The pilot survey was conducted during the month of September 2014 and with the same methodology, a nine day fieldwork was conducted during the month of September 2016. The data was collected from Keylong, Kardang, Stingri and Billing villages of the valley.

In this article I attempted to describe the sound system of Gahri where the consonant sounds, vowel sounds, and diphthongs are discussed with ample examples. First of all, the phonetic chart of the sounds found in the speech form is provided. After that, an attempt is made to establish the phonemes based on the principle of minimal contrast. The distribution of the consonants and vowels, consonant clusters, types of syllabic structure and some of the phonotactic constraints found in this language also will be discussed briefly.

The data collected and transcribed for the documentation of Gahri language shows a sum of eight vowels. The vowels show a three way contrast regarding the part of the tongue which is used as the active articulator: (1) Front, (2) Central, and (3) Back. While front and back vowels show three way contrasts in height between close, close-mid and open-mid, the central vowels show two way contrasts between open-mid and open. The vowels show a two way contrast regarding

lip position into rounded and unrounded. All the three front vowels are unrounded, the two central vowels are neutral and all the three back vowels are rounded.

The consonant inventory shows a sum of 33 consonants. All the consonants in Gahri are produced with using pulmonic egressive air stream mechanism. No voiced aspirated consonants are attested in the data. Though, there are some retroflex sounds but they occur in restricted distribution.

There are five diphthongs in Gahri. At this stage it is not possible to conclude whether they are diphthongs are vowel sequences. The five diphthongs are /əi/ /ai/ /ei/ /ui/ /oi/. In these diphthongs all vowel glides are in the direction towards front close vowel /i/.

Vowel length is not phonemic in Ghari. But in certain conditions two vowels /a/ and /i/ is getting lengthened. In monosyllabic words if the syllable is open and ending with /a/, the length will be longer than the same vowel occurring in the closed syllable.

On the basis of the available data, it is obvious that Gahri possesses a moderately complex syllable structure. This kind of syllabic structure would add another consonant, either in the final position of the syllable or at its beginning, giving the structures CVC and CCV; these are both modest expansions of the simple CV syllable type. Although two consonants are allowed in the onset position of a syllable, there are strict limits on what kinds of combinations are permitted. The second of two consonants is commonly limited to being one of a small set belonging to either the class of “liquids” or the class of “glides”. The syllabic structure of Gahri can be described with the following scheme:

(C1) (Sonorant) V (C2) (C3)

In Ghari nasalization is not phonemic because no contrast has been attested between nasalized and non-nasalized vowel. Somehow conditional nasalization is found in this language. Vowels may be nasalized when directly followed by a nasal consonant in the syllable coda or the onset of the following syllable. They tend to be completely nasalized when the preceding consonant is also a nasal.

/mama/	‘breast’	[māmæ]
/juŋnei/	‘maun vrat’	[jūŋnei]
/ŋama/	‘tail’	[ŋāma]

It is noticed that due to morphophonemic alteration the vowel gets nasalized in some instances. For example, when the 1st person plural (exclusive) pronominal base /hiŋ/ is inflected for genitive case, the velar nasal gets deleted and the vowel gets nasalized.

/hiŋ/	/hi-ĩ/
‘I’ (plural (exclusive))	‘my’

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Indo-Aryan Borrowing in Kisan

Abstract

Anup Kumar Kujur, Berhampur University

objective is to identify and analyse the extensive borrowing of lexical and morphological components from dominant Indo-Aryan (Hindi-Sadri and Odia languages) in the process of linguistic and cultural assimilation. Kisan, a speech variety of Kuṛux an isolated north Dravidian language is mainly spoken in the districts of Sundergarh and undivided Sambalpur in Odisha. The speakers of Kisan are in constant contact with the dominant Indo-Aryan languages such as Hindi-Sadri and Odia in Odisha. The minor languages like Munḍa and Khaṛia have very little influence on Kisan speakers. The term 'Kisan' is derived from Hindi meaning 'farmer' and its users are referred by the non-native speakers as Kisan speakers; however, the speakers of Kisan including me prefer to use the term 'Kūṇhā' and the speakers are addressed as 'Kūṇhār'. Over the years, in one of the surveys in Odisha for land registration, the 'Kūṇhā' was substituted with 'Kisan'. The reconstruction of the term shows Kuṛux → Kūṛux → Kūṇhā → Kisan. There are no historical documents to provide credible testimony on the migration of Kisan into Odisha except relying on some oral tradition for history of Kisan. It is certain that the inhabitant of Kisan in Odisha used to live somewhere else.

It is explicitly evident in the Kisan communities that the older generation retained archaic conservative speech forms, whereas, younger generation speech is highly aryanised. Kisan children below the age of twenty have already acquired non-tribal languages as their first language and so the communicative networks between parents and children are largely conducted in children's first language.

The borrowed words display a large proportion of Indo-Aryan linguistic characteristics, incorporated and assimilated in varying degree in the Kisan lexical inventory. Though Hahn (1908) identifies Hindi/Urdu loanwords and furnished a brief list of Munḍari words commonly used by Oraons along with a list of fifteen borrowed Bengali/Oriya words in Kuṛux. Yet, there is no extensive study done to identify and analyse the loanwords in Kisan language.

Menninger (1969) remarks "number words are among the words of a language that most strongly resist change". Presenting a set of counter examples against Menninger claims, Kisan data on numbers except /oṇṭa/ 'one', /mūṇṭa/ 'three', /jore/ 'two' and /naḥṭa/ 'four', indicate Indo-Aryan relations such /panceṭa/ 'five', /egarota/ 'eleven', /soheṭa/ 'hundred' etc. All the numbers in Kisan uniformly carry classifier feature represented by /ṭa/ borrowed from Odia language. This classifier feature is not prevalent in Kuṛux language. An extensive and regular commercial exchange between

the inter-tribal and non-tribal population has resulted in these Indo-Aryan numerals. Goswami (1989) observes “Kisan has only cardinal numerals not ordinal numerals” and so these are borrowed from Indo-Aryan, i.e. /pahla/-/pohila/ ‘first’, /dusra/ ‘second’, /tisra/ ‘third’ etc. The other loanwords are given below:

1. Kinship terms: /boba/ ‘father’s elder brother’, /nona/, /mai/, ‘mother’s elder brother’s wife’, /mausi/ ‘mother’s younger sister’, /sani b^houñil/ ‘younger sister’ etc.
2. Body part terms: /khupri/ ‘scalp’, /da^hi/ ‘beard’, /panjra/ ‘spine’ ‘ribs’, /ā:t^hu/ ‘joint’ ‘knee’, /sīr/ ‘nerve’, /rasal/ /cokri/ ‘ligament’ etc.
3. Terms for stages of life: /foetus/ ‘gorb^ho’, /janam/ ‘birth’, /pura jawan/ ‘adolescence’, /mark^hi/ ‘death’ etc.
4. House related terms: /k^hirki/ /j^horka/ ‘window’, /si^hi/ ‘staircase’ ‘ladder’, /k^hamb^ha/ ‘pillar’, /mah/ ‘storey’, /cab^hi/ ‘key’, /g^hera/ ‘fence’, /k^hapra/ ‘khapra roof tiles’, /c^ha:t/ ‘ceiling’ ‘roof’, /gō:sle/ ‘cowshed’ etc.
5. Colour terms: /rōñ/ ‘colour’, /d^ho:b/ ‘white’, /ni:lo/ blue’, /sagual/ ‘green’, /akasi/ ‘sky blue’, /mañia/ ‘brown’, /gulabi/ ‘pink’ etc.
6. Verbs: /upul-na/ /bhasal-na/ ‘to float’, /ba:tkar-na/ /kud^hiyar-na/ ‘to run’, /t^hapra-na/ ‘to slap’, /piñ-na/ ‘to kill’, /lab^hya-na/ ‘to kick’, /d^huk^h-na/ ‘to blow’, /pos-na/ ‘to adopt’, /biswas kam-na/ ‘to believe’, /b^hab^h-na/ /soc-na/ ‘to think’, /bu^har-na/ ‘to understand’, /lag-na/ ‘to feel’, /cak^h-na/ ‘to taste’, /uttar ci:-na/ ‘to answer’ /lek^h-na/ ‘to write’, /pa^h-na/ ‘to study’ ‘to read’ etc.
7. There are sound changes evident in Indo-Aryan borrowed words in Kisan for example Hindi /ɽ/ sound becomes /ŋ/ in Kisan as in /g^hora/ ‘horse’ in Hindi becomes /g^hoŋō/ and so /ɽ/→/ŋ/ if occurred in intervocalic position.

The process of Aryanization of Kisan can be attributed to the following reasons:

- Kisan is considered to be ethno-linguistic minority language and positioned as continually recipient of both linguistic and cultural elements. When we compare the speakers of Kisan with that of dominant Indo-Aryan languages, it is 1,94,716 at 0.23% of Kisan against 3,47,12,170 at 82.92% Odia and 12,39,037 at 2.95% Hindi of total population in Odisha according to Census 2011. Other languages of important tribes having close proximity with Kisan in the north-western of Odisha are 0.41% Munḍa, 0.14% Munḍari, 0.15% Kharīa and 0.16% Oraon.

- Period of interaction between the speakers of Kisan with that of Hindi-Sadri and Odia is historically long. Most of the Kisan people previously believed in totems; however, with the introduction of Hinduism and Christianity, people are gradually getting associated with these religions. The languages followed in religious procedures are Odia in Hinduism and Hindi-Sadri in Christianity.
- There are widespread and rising urbanization and industrialization in the region. SAIL, OCL India Ltd., L&T Ltd. etc. around 24 large scale industries are operating. People have migrated to small cities for work, education and better opportunities. There are many people who commute every day for work, education and other purposes. Their languages are heavily influenced and converged. It has been an uphill task to continue to communicate in Kisan language among all ages as it has been in contact with ethnically diverse non-regional people causing changes in linguistic, social, economic spheres. There is also a gradual adoption of non-tribal languages as the first language.
- Sadri is a lingua franca in the region which accommodates the conglomeration of diverse tribes living together. It is unlikely for religious leaders to learn the language of each tribe for performing different social and religious rituals. Sadri is preferred to be the first choice as it is popularly used for inter-tribe communication. To the extent, it is learnt by the non-tribal people specifically who are engaged in buying and selling. Ever increasing of Sadri in a wider geographical region covering tribal and non-tribal people is slowly endangering the status Kisan language.
- Having knowledge of Hindi-Sadri or Odia is assumed to enhance a speaker' status and prestige in Kisan communities. The acquisition of these dominant languages provide larger acceptance among various communities.

Endangerment status of Kisan (ISO 639-3: xis) using the EGIDS scale is projected as 5 (developing); however, the fieldworks undertaken by me in the districts of Sundergarh and Sambalpur in Odisha indicate an opposite language situation of Kisan. I have also visited the schools at Bonai and Kuchinda where Kisan is taught at the pre-primary level and the reality is disappointing. There is an urgent need to document the language before it is completely pushed to extinction by the extensive Indo-Aryan borrowings.

Keywords: Kisan, Borrowing, Contact, Endangerment, Documentation

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Sumi Speech Community in the Multilingual Eco-sphere of Nagaland

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Abstract

The focus of this paper is to describe the sociolinguistic situation of Sumi speech community, one of the indigenous tribes in Nagaland who speak Sumi language. Sumi is one of the major languages spoken in Nagaland which belong to Tibeto-Burman language family. Nagaland is a multilingual state where more than sixteen indigenous languages are spoken along with three competing lingua franca: English, Hindi and Nagamese. The paper also discusses the issue of negotiation of identities in the multilingual contexts of Nagaland. In particular, the paper attempts to answer the following questions:

- (a) How does Sumi community maintain traditional affiliation in the complex multilingual context of Nagaland?
- (b) How does Sumi community form behavioural whole regardless of linguistic distinctness in Nagaland?
- (c) How does Nagaland create a social space for the multilingual language users?
- (d) Is it true that Nagaland is a perfect place for multilingualism to stay and live in?
- (e) What are the sociolinguistic strategies used by Sumi speech community to adjust with other speech communities?

(Keywords: Sumi speech community, multilingualism, ecosphere, lingua franca)

Language as a tool to understand Traditional Ecological Knowledge System and Education

Rahi Soren, Jogamaya Devi College

“Language is the key to the heart of a people, if we lose the key; we lose the people...

A lost language is a lost tribe; a lost tribe is a lost culture;

a lost culture is invaluable knowledge lost...

The whole vast of archives of knowledge and expertise...

will be consigned to oblivion”

E.N. Emenanjo, 1999

Loss of biodiversity, habitats, and native languages, indigenous knowledge at both global and local scales has grown substantially in the past decades and will continue to expand and diversify more in the future. Globally, 20% of described species, till date are likely to face extinction over the next two to three decades. Simultaneously, Rogers and Campbell estimated that one language goes extinct every 3.5 months and that 3,134 of the 6,901 known living languages are endangered. Language acts as main repository of and transmission vehicle for knowledge, particularly through the mediation of traditional ecological knowledge. Since linguistic and biological diversity are tightly coupled, they face similarly grim futures. International organisations such as the United Nations Educational, Scientific and Cultural Organization have taken on the issue of language endangerment with the publication of an atlas of endangered languages and the compilation of “Red Books of endangered languages”. The publication of “Ethnologue: Languages of the World” by Gary Simons and Charles Fennig further paves the way to understand the graveness of the situation. Similarly, International Union for Conservation of Nature had published the global Red List for threatened biodiversity in 1997. Biodiversity has also been protected globally through Wildlife protected areas, Sanctuaries, Biosphere reserves etc. However, bridging the gap of understanding the importance of the preservation of both; through formal education as well as traditional ecological knowledge system is of utmost importance.

Ethnobiologists and ethnoecologists, suggest that linguistic ecologies and biological ecologies are mutually related through human knowledge, use, and management of the environment and through the languages used to convey this knowledge and practices. This two-way relationship needs to be brought out and studied in depth. It is generally agreed upon that small- scale

societies with a history of continued and unchallenged occupation of given territories, will over the time tend to develop detailed knowledge about their ecology and cultivate sustainable ways of managing natural resources. However, in the milieu of the rapidly changing landscapes, transfer of local knowledge is affected by many agents - pressure of development, economic growth, government policies and educational reforms. Since schooling for indigenous children mostly occur in a non-native language, young generations have limited opportunity to learn and experience the local knowledge from their elders through language. Thus, the study of multicultural science is important because it can function as a pedagogical stepping stone—especially for multicultural learners. Efforts have been made by biologists, ecologists, botanists, geologists, climatologists, astronomers, agriculturists, pharmacologists, and related working scientists to develop approaches that improve our ability to understand and mitigate the impact of human activity upon the environment. By extending their enquiry into the timeless traditional knowledge and wisdom of long-resident, oral peoples, these scientists have in effect moved the borders of scientific inquiry and formalized a branch of biological and ecological science that has become known as the traditional ecological knowledge, which can be thought of as either the knowledge itself, or as documented ethno-science enriched with analysis and explication provided by natural science specialists.

Though research in indigenous knowledge is the call of the hour, it hardly gets reflected in classroom textbooks, of any formal education for that matter. Educational policies designed and planned by government play a significant role in validating the knowledge systems. Educational policymakers in India are a product of colonial education and Western universities, hence their predisposition toward Western science is taken for granted. To place indigenous knowledge in educational corridors, such policymakers and curriculum planners are needed who are capable of blending indigenous knowledge and Western science and transform pedagogies that help students examine important values, assumptions, and information embedded in other cultural perspectives. This would foster positive attitudes to the multidimensional and multiperspectival cultural world of science. It has the potential to give both teachers and students an enriched understanding of science and its role in promoting sustainable communities and environments through valuing indigenous health practices, environmental protection, and cultivating medicinal herbs, among other benefits.

The case study of Monash University, Australia reveals that they pursue a participatory model of community-based research and has successfully incorporated Indigenous knowledge system into their academic curriculum. Despite the importance of using indigenous languages and the advantages of intercultural bilingual programmes in indigenous education, a number of problems have been recognized. Approaches to solving these problems include the promotion of language policies that recognize and implement indigenous peoples' linguistic and educational rights; revitalization programmes for indigenous languages; research and registering of indigenous languages in co-operation with elderspeakers; the development of alphabets for, and educational material in, indigenous languages, by students and teachers, as part of the process of instruction in the mother tongue; capacity building of teachers; the involvement of native speakers. This model perhaps comes closest to bridging the gap between traditional knowledge and the knowledge of conventional science and informal and formal systems of learning. It has been put into practice to a limited degree in parts of India, through alternative learning initiatives. However, formal system of education is almost unmatched in reaching out to all citizens. It provides a particular form of knowledge which also provides the basis of credentialing and thus legitimacy in the larger world. The challenges we face as a species and independently as nations, societies, communities, and individuals are too great to not seek out knowledge that can help us build a sustainable future.

Keywords: Endangered Language, Biodiversity, Traditional Ecological Knowledge System, Education

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Introducing a New Script & Native Language Teaching: *a study of the Wancho Language of Arunachal Pradesh*

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The Wancho is a major tribe of Arunachal Pradesh inhabited in the Longding district in the far southeast of the state of Arunachal Pradesh in India. The Wancho language is classified as the Naga group of Tibet-Burman branch. Linguistically, the Wanchos of Arunachal Pradesh are classified into three groups based on their dialectical differences- Upper Wancho (*Tang* group) inhabited in and around Ponchao and Wakka circle, Middle Wancho (*Sang* group) occupying Longding and Pumao circle, and Lower Wancho settled in the Kanubari circle of the district. Wancho language also called Co (cho) is spoken by a population of 51022 spread over 67 villages of the district as per 2001 census of India. Many people of the community converse in other languages like Assamese and Hindi. The educated ones even speak in English. Under the influence and pressure of other such languages and culture, the Wanchos are facing difficulties in maintaining the link and continuity with their past. The non-availability of indigenous script has created difficulties for Wancho writers and the elite group to develop their language through literature. The vast treasure of indigenous language and relevant information is dying out without proper documentation. Therefore, the people have, of late, realized that their unique language would remain alive in its pure form if it can be documented with the help of a proper script.

The Wancho scholars opine that their language cannot be documented entirely with the help of Roman script as the vowels and consonants are not sufficient to transcribe the local language perfectly. Moreover, majority of the people do not have clear and perfect knowledge about the tones; long and short sounds of the Roman script. The proposed modified Roman script, they believe, could not solve the script problem of the Wancho language and meet the immediate scholastic need of the literate and educated mass. There was an urgent need of common alphabets to document the existing language of the Wanchos with a uniform sound. Hence, it was felt that an independent Wancho script was required to transcribe different sounds that make different meaning. Thus, an independent Wancho script called 'Vancho- Laizi' was developed and introduced in the society very recently.

Language is an organization of sounds, of vocal symbols which is very essential in human life to express or communicate the external and internal feelings of a person to another for the transformation of history and information to the next generations. In this connection, only the verbal communication is not enough and sufficient. Therefore, so many useful and remarkable happenings of the past have been lost which can never be recalled due to the absence of script. The Wancho people feel that their indigenous language is in an endangerment situation. They are afraid they might lose the original sounds, tones, words and its meanings for they feel that it is not appreciable and satisfactory to keep or document their language in written form by using Hindi or English alphabets (Devanagiri and Roman scripts respectively) as these alphabets cannot represent the original sounds and pronunciation of words in their language. Keeping this problem in mind, the Wancho alphabets and numerals were developed to preserve the endangered language of the Wanchos. The Wancho alphabet consists of forty four (44) letters/sounds - twelve (19) vowels and twenty nine (25) consonants. They also have symbols representing the numerals from 0 to 9 respectively. Each letter of the Wancho alphabet represents different sounds. Some of the letters produce very unique sounds which cannot be written or transcribed in Hindi or English.

In this paper, an attempt has been made to understand the position of the Wancho language; the problem with script; introduction of script; a few speech behaviour or speech patterns of the tribe and teaching native language in multilingual classroom. Wancho Literary Mission is working hard to promote the newly invented script. The reputed Tata Steel Ltd. has granted one year fellowship for the script development project. It has also received the Unicode development sponsorship from UTC funded by UC Berkley script encoding initiative (Universal Script project) America. The Wancho Alphabet is not plagiarized from others' script. It has its own distinct symbols. The letters are arranged systematically which begin with letter 'ꞤꞤ' (a) and end with letter 'Ꞥ' (yih). Some of the letters represent human action, appearance of animals, birds, plants, tools, furniture and tattoos.

Some aspects of syllable structure in Asuri , an endangered language

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family (Chaudhuri and Sen, 2005). It is spoken by the Asurs, a non- Aryan tribe of Chotanagpur. Baskaran (2015) states that the Asurs are tribals or Adivasi people primarily inhabiting in the Indian states of Jharkhand mostly in the Gumla, Lohardaga, Palamau and Latehar districts. In West Bengal, Asurs are mainly concentrated in Cooch Bihar, Jalpaiguri and Aliporeduar districts. Asurs claim to be the descendants of the ancient people who are associated with the art of working in melts and were the makers of metal relics discovered from the Asur sites in Chotanagpur (Leuva, 1963). UNESCO (2009) has listed Asuri language under Definitely Endangered Category which means "Children no longer learn the language as mother tongue in the home" According to Gordon (2005, as cited in Ethnologue , 2001), the total number of Asuri speakers is 16,596. The recent figure is 7,000 (Driem, 2007).

Syllables in Asuri are consisted of an onset, a nucleus and a coda. The onset and coda positions are occupied by consonants which could be empty and the nucleus position is occupied by vowel that is obligatory for the composition of a syllable structure. Asuri exhibits the presence of different types of syllable structures- monosyllabic, disyllabic and polysyllabic. Monosyllabic words in Asuri having different types of syllable structures like VC [iŋ] 'I', CV [lo] 'burn', CVV [seo] 'apple', CVC [hor] 'man', CVCC [k^hand^h] 'shoulder'. Three types of syllable boundaries can be observed in Asuri (a) between a vowel and a consonant, (b) between two consonants that form consonant sequences, and (c) between two successive vowels. Some tri-syllabic words like [ba.re.mai] 'elder daughter', [maʃ.li.mai] 'middle daughter' [das.ha.jar] 'ten thousand', [nai.daw.ri] 'river bank' are formed through the process of compounding which seem to be compounds words.

Asuri exhibits the presence of open and closed syllables. Open syllables in Asuri have the structures like CV, CVV whereas closed syllables have the structures like VC, CVC, CVCC. Syllable weight encompasses two kinds of syllables- Light and Heavy. Gussenhoven and Jacobs explain the mora as a unit of syllable weight: a light syllable has one and a heavy syllable two

moras (1998, p. 222). Based on the analysis, it can be found that Light syllable in Asuri having the shape like CV and heavy syllables having the shapes like VC, CVV, CVC, CVCC. Each and every language has phonotactic constraints- restrictions on onsets and codas. Sounds like nasal, liquid, plosive, approximant, fricative can occupy in the onset and coda positions of the monosyllabic, di-syllabic, trisyllabic, quadrisyllabic and pentasyllabic words. Other sounds are restricted in the onset and coda positions. Asuri is enriched in consonant sequences than consonant clusters. All three types of consonant sequences- homorganic, heterorganic and contiguous can be found in Asuri. Consonant sequences like -sr- in the word [b^husri] 'mosquito', -mk- in the word [gomke] 'husband' and -kc^h- in the word [parikc^ha] 'examination' are the examples of homorganic, heterorganic and contiguous sound sequences respectively."

Asuri allows clusters of two consonants both in onset and coda positions and these clusters adhere to SSG (Sonority Sequencing Generalization Principle) that are associated with the syllable well-formedness. . Thus in onset cluster for e.g. [grahan] 'eclipse' the pattern of c₁ and c₂ follows the sonority hierarchy, with the beginning of the onset showing a rise in sonority going from c₁ to c₂: stop [g] is followed by the more sonorous, liquid [r] while [r] is followed by the nucleus [a] which is at the top level of the sonority scale, thus the order of cluster shows ascending sonority as the sonority gradually increases towards the nucleus that constitutes the sonority peak of the syllable (McMahon, 2002). Similarly in characterizing what coda clusters (the cluster of consonants following a vowel) can occur in Asuri, sonority hierarchy also plays an important role. Thus in coda cluster for e.g. [g^hant] 'bell', the nucleus [a] which is front vowel, at the top level of the sonority scale, while it is followed by the nasal [n] that is less sonorous than the vowel and the outermost consonant [t] is at the bottom level of the sonority scale thus the opposite order of cluster show descending sonority as the nucleus constitutes the sonority peak of the syllable, with sonority decreasing gradually towards the margins of the syllables (MacMahon, 2002).

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Transitional Indo-European Groups and the Use of Mundari in Selected Areas of West Bengal

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Co-habitation of different Speech Communities in a particular space and language contact for longer period leads to the emergence of Transitional Languages. The Transitional Languages exhibit features of different contact languages. These languages can also be considered as indicators of Language Shift. In many instances, it is observed that the languages of a particular language family change its structural frame as the dominant languages put pressure on them.

The east central part of India has instances of a number of Transitional Languages. These languages were Austro-Asiatic earlier; contact with dominant Indo-European languages altered them and put them in an Indo-European frame. The paper throws light on transitions based on a particular language from Austric Language family in eastern India.

In recent days, various clues on Transitional Languages are often obtained from the data on genetic analysis of the communities. Genetic analysis of certain communities found that the genetically Austro-Asiatic people have been using Indo-Aryan languages. Detailed structural analysis of the languages of those communities can support the claim of genetic research. Genetic studies of the people speaking transitional languages supported this claim. Kumar et. al. (2008) suggested that languages have been spread by the process of demic diffusion as well as cultural diffusion of different communities. The spread of culture and language in human populations is explained by two alternative models. According to Kumar et. al (ibid) ‘the demic diffusion model requiring mass movement of people and the cultural diffusion model or acculturation, which refers to dispersal of cultural traits between populations entailing limited or no genetic exchange between them ... A striking correlation has been found between linguistic and genetic diversity suggesting that linguistic variation could account for most of the genetic diversity.’

‘Mundari’, the language of the Munda community in east-central India, often exhibit features of such a transitional language. The Chotanagpur area of India (including districts of West Bengal, Odisha, Jharkhand and Chattisgarh) has a huge Mundari speaking population. Many of the Mundari speakers use a language that has been assimilated with dominant Indo-European languages of neighbouring population. Mundari with long term contact with Eastern Hindi, Odia and Bangla, for example, demonstrate features of these languages. This phenomenon was indicated by Grierson in the Linguistic Survey of India. Grierson (1909: 90), for example, mentioned that the speakers of Kharia (a Munda group of language) settled at Manbhum abandoned their ancestral language and adopted a broken Bengali. It is assumed that the transitional language was referred to as ‘broken Bengali’.

It is assumed that the Mundari speakers modified their languages in various forms as a result of contact with Indo-Aryan languages. It resulted in formation of certain creolized forms of

speeches that are used widely till date. Such languages were often referred to as ‘broken’, ‘incomplete’, ‘non-standard’ and ‘less prestigious’.

Sadri (or Sadani) spoken in different parts of east central India are examples of such creolized forms. Apart from Sadri, languages like Chattisgarhi, Halbi, Nagpuri/Nagpuria, Panch Pargania, Khotta, Kurmali etc. can also be termed as instances of similar creoles. All these languages are spoken in east-central India where habitations of Austric speakers are found commonly. It can be argued that these creolized languages are to be considered as languages that exhibit features of Transitional Languages.

The paper reviews certain morphosyntactic features of contemporary Mundari as spoken in some selected areas of West Midnapore district of West Bengal. The paper then tries to understand whether these features can be considered as features of Transitional Languages or not. Morphosyntactic features of the Transitional Languages in eastern India include certain basic Mundari features. Osada (2008: 99) mentioned the following features of Mundari, e.g. use of postpositions re ‘in’, te ‘to/by’, sa? ‘on the side’, ta?’ vicinity’, ko ‘approximate’ etc. These features are found in some Transitional Languages too. The paper, rather, tries to understand the Indo-Aryan features incorporated in contemporary Mundari, and tries to understand whether it can be considered as a factor of endangerment or not.

The paper discusses:

- How instances demic and cultural diffusion among the Mundari speakers of a selected area of the West Midnapore district of West Bengal altered the language
- Whether Mundari speakers are moving towards a transitional group status as a result of pressure from dominant Indo-European groups in the neighbouring areas presently
- Whether there are possibilities of endangerment of the larger Mundari speaking groups of the area selected as a result.

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Language contact, maintenance and shift in a Creolized language: Chakma

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Chakma is an indigenous ethno-linguistic group mostly found in Chittagong Hill Tracts of Bangladesh, Arunachal Pradesh, Tripura, Assam, Mizoram, Meghalaya and West Bengal of India and in some parts of Burma. The Chakma people have resemblance with the Tibeto-Burman group but they speak a kind of an Indo-Aryan language, which they call it as Chakma. They are Mongoloid by race. They are divided into two main clans known as *Anokya Chakmas* and *Tangchangya Chakmas*. Further, they are sub-divided into 32 sub-groups called ‘Ghoja’ or ‘Gutti’. Some of the sub-clans called Chak, Dainak, Thek, Sak, etc. are found in Myanmar and Tsak in China. They follow Buddhism. The Chakmas are a multilingual people primarily with the knowledge of Bengali, Hindi, English and Assamese.

In the Chittagong Hill Tracts, there are three districts: Rangamati, Bandarban and Khagrachori. In these three districts, the Chakmas are the largest residing ethnic group among others such as Bawm, Chak, Khyang, Khumi, Marma, Tipura, Tanchangya, Lushai, Mro and Pankhua. The Chakmas are known differently to different people. For example, Thek, Tsek, Chek or Kyoorchia by the Burmese; Tuithek (pronounced Tuichek) by the Kukis; Takam (pronounced Chakam) by the Mizos (Talukdar 1988). Capt. T.H. Lewin in his book, “The Hill Tracts of Chittagong and the Dwellers Therein” called them, Chukma.

Linguistic Features of Chakma

Chakma is an Indo-Aryan language. It is highly inflectional language with SOV word order or verb final language. The words in Chakma are inflecting and therefore, it has affixation i.e. suffixation. It is a non-tonal language. Number is expressed with bound morphemes.

Language contact, maintenance and shift

As previously mentioned, The Chakma people are multilingual. They always prefer to talk in their native tongue with the family members and the people within the community. They communicate with the outsiders in Bengali, Assamese and Hindi depending upon the situation. Basically, the Chakma people are surrounded by the Indo-Aryan languages like Bengali and Assamese. Therefore, they have language contacts mainly with Bengali and Assamese.

Though Chakma is a creolized language, it has the gradual growth and becomes a native language of Chakma people. It has own customs and traditions, norms and value and a unique

culture. The Chakma is both an ethnic and linguistic group. The Chakma ethnic group observes various ceremonies and festivals in relation to birth, marriage, death and agricultural activities. The Chakma culture is rich and multi-faceted. Through their customs and tradition, the Chakma people maintain their language and try to keep it alive.

In Arunachal Pradesh, the Chakma people are mostly found in Lohit, Changlang and Papumpare districts. The focus of the present study is the Chakma language that is spoken in Pampumpare district of Arunachal Pradesh. Due to the socio-political issues, the language is on the verge of endangerment in that particular region. Therefore, it is clear to see that the languages is shifted towards the neighbouring languages like Bengali and Assamese.

Chakma as a creolized language has similar words with Assamese and Bengali. There are several similarities between Chakma, Bengali and Assamese which is discussed in the following section;

Table1: Lexical Comparison between Chakma, Bengali and Assamese

	Chakma	Bengali	Assamese	Gloss
1	gɔr	gʰɔr	gʰɔr	‘house’
2	bat	bʰat	bʰat	‘rice’
3	mui	ami	mɔi	‘I’
4	mɔr	amar	mur	‘my’
5	hɔlɔm	kɔlɔm	kɔlɔm	‘pen’

From the Table 1, the sound changes between the three languages; Chakma, Bengali and Assamese can be shown as follows-

	Bengali	Assamese	Chakma
i)	/gʰ/	/gʰ/	/g/
ii)	/bʰ/	/bʰ/	/b/
iii)	/k/	/k/	/h/
iv)	/a/	/a/	/ɔ/
v)	/a/	/ɔ/	/u/

Form the above examples, /g/, /b/ and /h/ are examples of di-aspiration. /tʃ/ in Bengali and /s/ and /h/ in Assamese becomes /s/ and /z/ in Chakma, which is an example of fricativization. The

vowel alternation is seen between Assamese and Chakma, which is illustrated in the following examples-

<u>Assamese</u>	→	<u>Chakma</u>
vi) gos	→	gas
vii) mōi	→	mui
viii) mur	→	mər

Likewise, the similarities can be found in the pronoun system and kinship terms of Chakma with Assamese and Bengali, which is given in the Table 2-

Table 2: Comparison of Pronoun System between Chakma, Bengali and Assamese

Pronoun	Chakma	Bengali	Assamese	Gloss
1SG	mui	ami	mōi	‘I’
2SG	tui	tumi	tumi	‘you’
3SG	te	hi/tai	hi/tai	‘he/she’

From the Table 2, it is very clear to note that the pronoun system of Chakma is more similar to Assamese than Bengali. However, the kinship terms of Chakma is more similar to Bengali than Assamese, which is shown in the Table 3:

Table 3: Comparison of Kinship terms between Chakma, Bengali and Assamese

Chakma	Bengali	Assamese	Gloss
baba	baba	deuta	‘father’
mama/maa	maa	maa	‘mother’
bər be/ dada	dada	dada	‘elder brother’
bər bən/bebe	didi	baa	‘elder sister’
bən	bən	b ^h onti	‘younger sister’
zidu	zet ^h u	borta	‘father’s elder brother’
haka	kaku	k ^h ura	‘father’s younger brother’
zidei/ bər mama	zet ^h imōni	bormaa	‘father’s elder brother’s wife’
sigōn mama	kakimōni	k ^h uri	‘father’s younger brother’s wife’
pizei	pit ^h i	pehi	‘father’s sister’
zidei	ma ^h i	zet ^h ai	‘mother’s elder sister’

As mentioned, in the preceding paragraph, the kinship terms of Chakma are more similar to Bengali. However, there are sound changes between the two languages, which are illustrated as follows:

	<u>Bengali</u>		<u>Chakma</u>
i.	zet ^h u	—————→	zidu
ii.	kaku	—————→	haka
iii.	pitʃi	—————→	pizei
iv.	matʃi	—————→	zidei/ muzi
v.	nati	—————→	nadin
vi.	zamai	—————→	zamei
vii.	tʃɔtʃur	—————→	suor
viii.	tʃatʃuri	—————→	suri
ix.	tʃali	—————→	sali
x.	tʃala	—————→	sala
xi.	deor	—————→	dior
xii.	pitʃa	—————→	piza

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Negation In Kherwarian languages

India is home to several hundred languages of families including the Austroasiatic (Munda) (ca. 1.2%). The Austro-Asiatic family spreads over an area from central and western India, Myanmar, peninsular Malaysia, Vietnam etc. The Austro-Asiatic family is divided into two subgroups- called Mon-Khmer and Munda. Munda languages are mostly found in South Asia. Munda languages are differentiated into North Munda and South Munda language group (Gregory Anderson, 1999). The North Munda group is again differentiated majorly into Korku (574,481 speakers according to 2001 Census) and Kherwari. According to the recent edition of the Ethnologue (Gordon 2005), Kherwarian subgroup has twelve languages- Asuri, Birhor, Koda, Ho, Korwa, Mundari, Mahli, Santali, Turi, Agariya, Bijori/Birjia and Koraku. Within India, the largest numbers are in West Bengal and Jharkhand.

For example, the lesser known Birjia (Birjiya or Binjhiya), is an endangered Munda language of India, though Anderson (2008:195), suggests that Birjia (Binjhia) may in fact be an Indo-Aryan language. The Birjia Tribe is one of primitive inland tribe of India (Census 2001) who resides primarily in Lohardaga, Gumla, Ranchi and Palamau districts of Jharkhand. They have also migrated to other different states of the country for economic purposes.

Finite verbs designate two kinds of proportion viz. affirmative and negative. Negation in languages is primary of two types- Prohibitive (Imperative Negative) and Negating an assertion. This paper deals with the idiosyncratic ways in which the negation is treated in Kherwarian languages and Birjia from the primary data collected from the field of Bishunpur, Jharkhand. The basic negative particle is ka- and alo-. ka- agrees with the person, gender and number of the subject.

For example:

nia ka=ɲ jom tan-a

I NEG=1

'I have not eaten'

alo- is seen prohibitive, optative sentences along with its frequent usage in future tense.

For example:

alo=m bol o-ko

NEG=2

'Do not go'

It has loan of use of 'na' in some specific occasions too.

The Role of youth in Revitalization of Indigenous languages: The case of Liangmai

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The need for the revitalization of indigenous languages is a worldwide phenomenon. Language is an essential part of, and intrinsically linked to, indigenous peoples' ways of life, culture and identities. Languages embody many indigenous peoples' histories and development. They are fundamental markers of indigenous peoples' distinctiveness and cohesiveness. However, current reports indicate that almost 50 % of the world language communities are in danger of losing all of its speakers by the end of this century (Krauss 1992, Wiecha 2013). Communities are responding to this situation by accelerating their efforts to reclaim, revitalize and relearn their languages. The situation, however, remains worrying for many minority languages. Therefore, the future of the indigenous minority languages should be one of the main concerns in order to ensure the preservation of linguistic and cultural diversity.

Liangmai (ISO 639-3) is a Tibeto-Burman language spoken in Manipur and Nagaland, India. The total population of Liangmai, according to census of India 2011, was 49469, of which 45546 speakers are in Manipur and the remaining 3923 speakers in Nagaland. In Manipur, Liangmai population is scattered across four districts, namely, Senapati, Tamenglong, Kangpokpi and Noney. In Nagaland, Liangmai speakers inhabit in Peren district. The language has been listed as one of the endangered languages of India (Moseley 2009). One major challenge confronting minority communities like Liangmai is maintaining their traditional language and culture alongside a dominant language and culture. Some of the factors that lead to endangerment of Liangmai are lack of or very less written texts, no proper documentation of oral literature, migration, limited domains for the use of language, code switching and shifting or assimilation to dominant languages, etc. Though the percentage of intergenerational transmission among the Liangmai is quite high, the content of language transmitted has been reduced drastically. The younger generation may speak the language but their skill in spoken expressions is quite alarming. Many indigenous terms are replaced by borrowed terms and there tend to be a switch or shift towards more dominant languages. Young people learn how to use the language in the forms like introductions, common expressions, the human body parts, how to count, some animal and vegetation names, kinship terms, etc., but the knowledge of traditional songs, folklores, rituals, etc., are not acquired. The rich oral tradition, culture and literature of their ancestors are left neglected, which is disheartening. The community stand to lose valuable cultural practices, such as oral histories, traditional songs and poetry and other art form that are tied to language unless proper measures are taken up to revitalize the language, especially among young people. Liangmais inhabited some of the most remote areas in Manipur and Nagaland, hence large number of speakers migrated to towns and semi-urban areas for better livelihood, education, health care, etc. In doing so, they get assimilated with dominant languages and cultures of the area. Knowledge about the traditional practices of Liangmai is confined among villages in remote areas. Folksongs and folklores are known by few elderly people. Most traditional activities are not practice by younger generation. Oral literature in all genres is under threat due

to modernization and influence of neighboring majority language and culture. The younger generations have started using the more dominant languages like Rongmei, Zeme, Nagamese, Meiteilon, Hindi and English in almost all domains. The medium of education is mostly in English. Such situation has created a real threat to language and culture of Liangmai.

It is widely believed that the conservation of a language is assured, if young people take ownership and commit to maintaining it as a living language through diversified use. The present work discusses about factors responsible for language endangerment and tries to determine the role of young Liangmai speakers in language revitalization. While the present research documents the conditions that lead to language shift and endangerment, it will also illuminate the sociolinguistic resources present within indigenous Liangmai community, the possibilities for youth self-empowerment and their potential as agents of language revitalization. The main focus of the research will be on youth communicative repertoires and youth language attitudes and ideologies. The paper is also an attempt to present and propose solutions as to how one can revitalize a language and stop loss of cultural heritage.

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Distribution Of Tense-Aspect-Mood Features In Rabha

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This paper tries to make a comprehensive study of the distribution of tense-aspect-mood features in Rabha language. I have tried to give an explicit account of different kinds of verbs and verbal morphology of Rabha. I have also tried to make an attempt to identify the verbal inflections with respect to tense, aspect and mood involved in the language.

Rabha is a Tibeto-Burman language, which belongs to the group of Sal languages(Burling, 1983, as mentioned by Thurgood,2003) According to UNESCO's four levels of language endangerment between 'safe' and 'extinct', Rabha falls into 'vulnerable' status which means 'most children speak the language, but it may be restricted to certain domains'. It is spoken in Darrang Goalpara and Kamrup district of Assam, Alipurduar, Jalpaiguri and Kochbihar district of West Bengal, in the East and Western Garo hill districts of Meghalaya. The paper is based on the variety of Rabha spoken in Alipurduar district of West Bengal. This variety is continuously losing its linguistic properties due to the increasing dominance of Bengali, Hindi, Nepali and English.

The study is entirely based on a field work conducted in the North Khayerbari forest village in Alipurduar. Data was collected through one to one interactions with the informants. The questionnaire contained basic simple sentences in all the three tenses and aspects to identify the respective markers. I followed a questionnaire prepared by myself. The responses were recorded in written form (I.P.A transcription of the primary data) and also with the help of recorders.

I selected the verbs according to the four situation-types mentioned by Vendler(1967)-States(love, know, believe etc), Activity(write, eat ,swim etc), Accomplishment(paint a picture, grow up etc) and Achievement(find, recognize etc).

In the words of Comrie," **tense is the grammatical expression of location in time.**" In my paper I tried to differentiate the three tenses by identifying the tense markers.

Examples:

PRESENT HABITUAL:

1. **аҟ sandagək naҟ -o goҟa ciҟi јuk -a**
1S everyday 2S -ACC one letter write-HAB
'I write a letter to you every day.'

PAST HABITUAL:

2. **аҟ naҟ -o goҟa ciҟi јuk -a -mən**
1S 2S -ACC one letter write -HAB -PAST
'I used to write a letter to you.'

FUTURE HABITUAL:

3. **umər аҟ - o goҟa ciҟi јu -ҟa**
3S 1S -ACC one letter write-FUT
'He will write a letter to me.'

"Aspects have to do, not with the location of an event in time, but with its temporal distribution or contour." (Saeed, 2003).

Examples:

HABITUAL:

4. **аҟ naҟ o muk a -mən**
1S 2S -ACC love -HAB -PAST
'I used to love you.'

PROGRESSIVE:

5. **naҟ cʰobi aka -ta**
2S picture paint -PROG
'You are painting a picture.'

PERFECT:

6. **mi - wa ci -tana -mən**
boy -CLF die -PERF -PAST
'The boy had died.'

“**Mood** is a grammatical category through which speakers of a language can indicate whether they believe that an event actually occurs, does not occur or has the potential to occur. .” (Whaley, 1997).

In this paper I have also tried to find out the scope of deontic and epistemic mood, the evidential and imperative mood.

Examples:

Epistemic Mood:

7. **monaisaya io gigik**
May it true
‘It may be true.’

Deontic Mood:

8. **naŋ əbɔŋɔi kam -wa dusunna**
2S must work-CLF finish
‘You must finish the work.’

Imperative Mood:

9. **sewohepa naŋ sop^hol sai**
may 2S successful be
‘may you be successful.’

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Linguistic Trophy Hunting or Collaborative Documentation?

Some thoughts on the roles of researchers and native speaker communities in language documentation

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This presentation is based on the ongoing language documentation of Hrusso Aka (ISO code: hru), an endangered language of the Himalayan state of Arunachal Pradesh, Northeast India¹. It will focus on two important issues that I have grappled with while carrying out the project.

The first issue is the selection of documentary material. In the light of Himmelmann's classic definition that language documentation is "concerned with the methods, tools, and theoretical underpinnings for compiling a representative and lasting multipurpose record of a natural language or one of its varieties" (Himmelmann, Gippert, & Mosel, 2006, p. v), how does one select the right material to be documented? In this process, how does one balance the academic goals of documentation on the one hand and community-oriented goals on the other? How does one sensitively deal with cultural aspects, dialect rivalries and sometimes unstable socio-political contexts of Northeast India while selecting documentary material?

The second issue concerns the involvement of native speaker communities in documenting endangered languages. I shall argue that Himmelmann's definition of language documentation ignores one important element: The native speaker viewpoint. I shall illustrate how even a documentary project that follows the 'best practices' can be heavily biased towards the researcher's viewpoint, catering to their own academic, career and aesthetic needs and fail to consider the linguistic, cultural and aesthetic needs of native speaker communities.

These issues will be discussed drawing on the data from a pilot feedback-survey that I conducted among the Hrusso Aka community. In the survey, native speakers from across different age groups were asked to view and evaluate twenty diverse audio and video recordings collected as part of the documentation project. It was found that the native speakers' evaluation of the linguistic, cultural and aesthetic value of the recordings was different from that of the researcher. The survey prompted me to reflect on the relevance of the documented material to the native speaker community, and the need incorporate the native speaker perspective into the documentation project.

A consequence of ignoring the above issues is that language archives can be filled with technical, uninteresting, incomprehensible data from the native speaker's point of view, no matter how useful they may be for professional linguists. This makes language documentation a trophy hunting exercise, and documentary archives mere museums for dead or dying languages rather than catering to the

¹ This is a 3-year language documentation project funded by ELDP (Endangered Languages Documentation Programmes, SOAS, London), which is now in its final year.

present linguistic and cultural needs of native speaker communities. While ‘saving for the future’ is certainly an important goal of language documentation, are there also ways to ensure that at least a part of the documented material is specifically aimed at the present? What strategies could a documentary linguist employ so that a documentary archive becomes accessible and attractive to native speaker communities (Woodbury, 2014), and helps not only in the future revival but also the present survival of endangered languages? I shall point out that such strategies are often ignored, and propose that they should be an integral part of planning and execution of language documentation projects.

The presentation will be structured as follows: In the first part a brief overview of the Hrusso Aka documentation project will be given and the issues raised above will be discussed with the help of relevant literature (Aikhenvald, 2013; Austin, 2010; Czaykowska-Higgins, 2007; Dwyer, 2006; Grenoble & Whaley, 1998; Rice, 2011, 2012; Truong & Gracez, 2012 among others). In the second part the results of the feedback survey will be presented and discussed. Finally, I shall propose a native speaker oriented model of language documentation that hinges upon continual interaction with and feedback by the language community, in contrast to those models that focus primarily on data collection for academic or future use. I shall propose that this model enriches language documentation by orienting it towards making a positive impact on the language community, while at the same time also satisfying the academic and the ‘future use’ goals.

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Documenting the language of Kanikkar in Kerala: Problems, results and prospects

Sreelakshmi Km , JNU

“Language is a central element and expression of identity and of key importance in the preservation of group identity,” says the UN Independent Expert on minority issues, Rita Izsák (2013). Every language in this world defines a community’s ethnic identity and culture that differentiates them from the others. The tribal population in India has undergone a lot of changes post- independence. The colonisation factor has majorly affected these minority populations leading to a threat than the major population in India.

In Kerala almost forty- three tribes co-exist in different areas. Most of them tribes are seen towards the Northern region in Kerala. The tribes settled in the Wayanad district of Kerala faces a less threat in their language change compared to the other tribes seen in Kerala. Kanikkar are one of the major tribes in Kerala seen mostly in the southern forest areas of Trivandrum and Kollam district. The language of Kanikkar is known as ‘Malampasha’, language of the hills. In case of Kanikkar, it is the only major tribe in southern region. This tribe has more specific features than the other tribes in Kerala. Earlier, this tribal population was deeply related to the royal family of Travancore and this tribe was spread over the forest areas of Travancore (which includes Kerala and Tamil Nadu). In some settlements the tribal elders referred this language to ‘Chen-Tamil’ i.e, musical Tamil, which is a different form of Tamil during early period. It is important to find the relation of this language to the earlier versions of Tamil and Malayalam.

In Kanikkar, the speakers of the language are the older generation. In fact it is better to say language remembers mostly. These elder generation people are no more able to communicate in their mother tongue as their future generation has almost shifted and are using Malayalam for communication. This paper will look into the basic linguistic features of the language and to describe the community’s clan divisions, rituals, kinship hierarchies, lexicons etc. How the language and their ethnic culture is related to the community’s identity? What is the impact of the language shift in new generation? How far the new generation in the tribe does play role in endangering their mother tongue?

How the educational policies of the government do affects this tribal group? Are the policies of government like ‘Three Language Formula’ which was meant to protect the mother language is leading to a situation where only the dominant language survives leading the rest co-existing and minority languages to threat?

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Word Formation in Rabha: A Preliminary Investigation

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The Rabha of North Bengal was separated from their original unified tribe at least a century ago. The village shares border with Bhutan and West Bengal. According to UNESCO (ISO 639-3), this is a severely endangered language in India. Rabha is included amongst the Koch which is an indigeneous community in the Northern Part of West Bengal. The Rabha Language has quite a few dialects but my main concern in this paper is to focus mainly on the word formation aspects of standard Rabha variety. Many of the Rabha community members have migrated from Bhutan for work and many are married to this community from other communities. There is a blend of different languages like Bhutanese, Rabha, Bengali, and English. The younger generation uses more of English words and in a few cases it has even been seen that they have even forgotten some of the Rabha words and have replaced it with either Bengali or English.

The Rabha language has its own numeric system which is gradually falling into disuse because the community, especially the younger generations rampantly use the Bengali numeric system. The older generations still know the words for the major numbers but the intermediate numbers are almost erased from their collective memory.

The Word Formation Process is a morphological process of how new words are formed in language. The process consists of a combination of morphemes that are rule-governed (a new word is formed). In this language both free and bound morphemes are seen, whereas in the latter part morphemes are not seen to appear separately, but mainly with the affixes. More than one monosyllabic word (that is free morpheme in nature) may be tagged together to form a compound word. Agglutinating characteristic is a typological phenomenon in the structure of word. In this process an inflectional or derivational word may be formed by adding prefix or suffix (-es). Suffixes may be added in a linear sequence to get different extended meaning(s). Some of the observations seen during the study of the Rabha language are –

- Inflection, which consists of number, tense and case. For example: the word *eniŋ* is used for dual cases and *ʒakri* is used for plural cases. Like, *eniŋ fuŋ* means ‘two trees’ and *ʒakri fuŋ* is means ‘many trees’. There are even usage of inflection markers in case system;
- The usage of tense is seen quite extensively in Rabha which consists of all the 3 types that are past, present and future. It also has 3 distinct morphemes which are added to the root verb to indicate the three different types of tense. Adding a marker to the root word changes its tense. For example if the root word is *sa* which means ‘to eat’, by adding *-ʒana*, *-iʒa* and *-na* with the root word changes it to past, present and future respectively;
- Due to contact with other languages, Rava borrows numerous loan words from almost all the languages that it comes in contact with, like *tebel*, *kʼata*, *paisa* and many more;
- Reduplication is also seen in Rabha, where new words are formed either by doubling an entire or part of a word. Like, *sami sami boc^hoiʒe afa* the literal translation of which means ‘bring sweet sweet mangoes’;
- Rabha also shows the compounding where words are added to the language, that is, (Noun + Noun) or (Noun + Verb);
- The usage of gerund is also seen in the language in contrast to the addition of the –ing as in English;
- Derivational Process can also be seen in the language where the adding of bound or free morphemes to root words to extend the meaning of an existing word as well as just extending a word to a grammatical category. This is accomplished by adding

affixes. For example: *aj corṭana pæsa niganən* the literal translation of which is in Bengali, that is, আমি চুরি করেছি টাকার দরকারে .

The study is based on an extensive fieldwork in North Kairbari Forest Basti, Madarihat, Alipurdur. The data primarily has been collected based on own encounter with people in the village. Data has been collected through interviews with the Koch speakers. The methods used for the collection of the data are: Interviews, audio recording and questionnaire. The data has been collected from almost 15 – 20 informants, which includes male and female of all age groups.

This paper attempts a preliminary analysis of the aforementioned observations seen during the study. The analysis of the data is based on the data collected from the village which was a part of the vitality analysis of the speech community.

Keywords: *rabha, word formation process, analysis, preliminary investigation.*

Spatial Relations in Tinkar lo Benika Tinkari, JNU

This paper gives an account of spatial relations in Tinkar lo, a Western Himalayish language. Tinkar lo is spoken by the people hailing from a village Benika Tinkari, JNU in the extreme north-west of the Darchula district of the Mahakali zone of Nepal . It is a Western-Himalayish language belonging to the group of Byansi (Byangsi), Chaundansi (Chaundangsi) and Darma languages spoken in Pithoragarh district of the state of Uttarakhand in India. The cover term used for all these languages is 'Rung lo' – language(s) of the Rung, an ethnic group that inhabits three Himalayan valleys in the Kumaun region of Uttarakhand, India: Byans, Darma and Chaundans. These valleys are called Byankho, Darma and Bangba respectively in Rung lo and the languages spoken in these valleys are called by the same name. The Byans valley extends to the Darchula district of the Mahakali zone of the neighbouring country Nepal. There are nine villages in Byans valley- Budi, Garbyang, Gunji, Nabi, Napalchyo, Rongkang and Kuti on the Indian side; Chhangru and Tinkar on the Nepalese side with river Mahakali serving as the international border. Byansi is an exonym for three languages: Jyunkhu lo which is spoken in the majority of the villages, Kuti lo and Tinkar lo which are spoken in the last villages of India and Nepal respectively. Ethnologue has listed Byansi under the 6(b) 'threatened' category. However, in this paper spatial relations in only Tinkar lo would be presented. The population of Tinkar is less than 500 and the number of speakers is lesser than the actual population. All the speakers are at least bilinguals. The other languages spoken in the area include Dotyali, Nepali, Pahari and Hindi.

The data for this research was collected using questionnaire method. Two types of questionnaires were used for this purpose: the first questionnaire was an oral elicitation consisting of sentences in Hindi/English, and second questionnaire 'Topological relations picture series' by Melissa Bowerman and Eric Pederson (1992) was based on visual stimuli. The visual stimuli based questionnaire consists of 71 pictures, usually having two objects- a black and white object that acts as the space/ground for an orange colored object. So, the speaker needs to answer the question: Where is the orange colored object? e.g. Where is the ball (orange colored object in the illustration)? The answer provides the spatial description. The data was transcribed on the spot and analysed thereafter. The pictorial questionnaire includes both canonical IN- and On- relations along with some relations that allow maximal contrasts, e.g. contact and non-contact, attached and non-attached, contained and non-contained etc. All these aspects would be discussed further in paper.

In Tinkar lo, adverbs are used for deictic referencing in terms of location and direction. Spatial relations in the language are encoded by adverbs of location, demonstrative adverbs and by the locative case marker. Also, there are few general nouns for location in space. e.g. *kimnəŋ* (inside a house), *kikhuŋ* (in the river or at the river) etc. Few examples showing some of the spatial markers are given below, the bold marked words are the various spatial markers (adverb or locative adposition or locational noun).

1. r^həpən jəb-jə
 front stand-IMP

Stand in the front. * adverb of location

2. kəp guŋ dʒja ja-ni
 cup LOC tea.3SG be-3SG

There is tea in the cup. (The cup has/contains tea) * the locative marker here shows containment.

3. kimnəŋ di
 inside house go.IMP

Go inside! * *kimnəŋ* is the word used for in/inside the house, it is a locational noun.

4. dʒ^həla guŋ libin ja-ni
 bag LOC book.3SG be-3SG

The book is in the bag. * the locative marker here shows containment.

5. ko əmpa guŋ tuhuntʃide ja-ni
 3SG way/path LOC sitting be-3SG

He is sitting on the road. * the locative marker here does not show containment, rather just the canonical spatial relation.

The above examples show some of the spatial relation markers in Tinkar lo. The examples 2,4 and 5 show the locative postposition marking contrast of containment vs non-containment. The paper will put forth the complete range of spatial markers along with the explanation of maximal contrasts (wherever it is observed).

Nominalization process in Maring
Kanshouwa Susie, JNU

Maring is a lesser known Tibeto-Burman language spoken in southeastern part of Manipur. The language is SOV in nature, and is highly monosyllabic and agglutinative. Because of this feature, most of the bi or tri syllabic words are either derived or compound words. This paper will discuss how Maring employs various processes for deriving nominal expressions from verbs.

Nominalization is the processes of deriving nominal expressions from verbs (or adjectives) wherein the derived word have properties of nouns though it is headed by some verbal element. Tibeto-burman languages are highly nominalizing, wherein the nominalized construction usually extend beyond their core function to derive adjectives and relative clauses (Wrona et al 2011:2). Languages can either have a single versatile nominalizer with have multiple functions, or multiple nominalizers can have their own specific function. Maring has atleast two nominalizer, -wa and -na. But apart from that Maring also employ action nominalization, wherein the verb of an action is simply turned into a noun category. Given below are some of types of nominalization process occurring in the language:

1. Action nominalization: The verb of action is simply turn into a noun category to give a nominal reference by using a “zero” operator.

Eg: m̥asa-nəŋ kuica-mək no
 night-TADV roam-NEG warning
 Don't roam at night.

ho-ra **kuica** wa-se huŋ-ŋa-lo
there-LOC roam go-INT come-ASSERT-POL
Come, lets go roam around there.

kai pawa-jəi wat^hləu-ri **loutrun**-me
our father-GEN occupation-TOP farming-COP
My father's occupation is farming (farmer).

kai uwai-ri **p^h ikron** bəimək pəm
our mother-TOP knitting much like

Our mother likes knitting very much.

2. Participant nominalizations: Modification of verbal elements by a nominal marker –wa leading to the derivation of either a verbal agent or a verbal patient.

mores-jəi kari tʰəu-wa hu-wo
moresh-GEN vehicle drive-NMLZ who-be.INTER
Who is the driver of Moresh’s vehicle?

marimci-jəi kana-tʰi-wa əsi-kal-nəŋ mək-ko
marimci-GEN sickness-look-NMLZ now-time-T.ADV NEG-QP
Isn’t the traditional healer of Machi there thesedays?

əŋtu-jəi cak-tʰuŋ-wa-ri əŋkʰəm da-mal-ləi
today-TOP food-cook-NMLZ-TOP Angkham fall-Llike-PROG
I think Akham is the cook today.

3. Instrument nominalizations: In instrumental nominalization, instruments or objects are formed from verbs for carrying out the same action represented by the verbs. Maring uses the suffix “-na” to form instruments or objects from verbs.

ip-na = sleep-NMLZ → bed
kum-na = cover-NMLZ → cover/lid
om-na = sit-NMLZ → seat
məŋ-na = drink-NMLZ → drinks (as in juice, water etc)
pensil it-na = sharp-NMLZ → pencil shaperner

4. Location nominalization: Location nominalization like instrument nominalization is a process for deriving a location in which the activities carried out are of the same verbs from

which the noun is derived. Maring uses the same “na” with an additional suffix “bi” for a locational spatial reference in this process.

cak ca-na-bi
food eat-NMLZ-place
A dining place

t^hləu cur-na-bi
work touc-NMLZ-place
Work place/ work shop

mərek-na-bi
play-NMLZ-place
Play ground

These are some of the examples of the various types of nominalization processes found in Maring. This process is very productive for adding new words in the lexicon and also for expressing new ideas.

Case Assignment In Rabha / Rava

Madhurima Boral

is Sino-tibetan language spoken in the states of Assam (Darrang district, Goalpara district and Kamrup district), Nagaland, West Bengal (Jalpaiguri district, Alipurduar district, Tufangunj sub division and KochBihar district), Meghalaya (East Garo Hills district and West hills Garo district). The people speaking this language usually belong from the Scheduled Tribe community. According to U.V Jose, (2007) the language Rabha(also Rava) has three dialects viz Róngdani or Róngdania, Mayturi or Mayturia and Songga or Kocha. Rabha belongs to the Koch group of languages which also includes languages like Atong, Koch etc. The onset of democracy in India marked a huge period of change in the political scenario of the country. The Koch Kings also encouraged this convention. To claim their royalties from the government then, they had tactfully migrated from areas like Assam and Meghalaya which was their original domain of existence. The speakers of the language follow Christianity as their religion.

The data collected for the recognition of the case markers in the language Rabha was done from a village called Madarihat, a few kilometres from New Jalpaiguri station, West Bengal. The tribe is settled in the lapse of the jungle in North-Khairbari in Madarihat. The dialect of Rabha in which the inhabitants usually spoke was called kocha-krow (Koch-inhabitants of Coochbihar and krow – language). It is spoken by almost 90 families in Madarihat. According to the 2001 census, the population speaking Rabha was 165,000 and the ethnic population (1993) was counted upto 374,000. Rabha has been labelled as a “Vulnerable” language by UNESCO in the recent years. The ethnologue code of Rabha is ISO 639-3.

The presentation will try to show the different case markings in Rabha. The study is not intended to provide an exhaustive discussion of all theories about case and its assignment. The study is limited within the framework of descriptive approach.

Now, to introduce the case markers in the language, we need to clear the definition of case in English Language.

Case is a special grammatical category of noun, pronoun, adjective, participle or numeral whose value reflects the grammatical function performed by that word in a phrase, clause, or sentence.

Languages such as Sanskrit, Ancient Greek, Latin, Armenian, Hungarian, Hindi, Tamil and many other languages have an extensive case system.

Rabha has inflectional case markers to mark its case. The different types of cases that are found in languages usually are:

1. Nominative Case
2. Accusative case.
3. Instrumental case
4. Locative case
5. Genitive case.
6. Dative Case.
7. Comitative Case
8. Allative Case

In Rabha, let us consider a few examples of different set of sentences that depict the case assignment in the language.

For example,

1. For accusative case, let us notice the following example:

ənɪ ʃə bəte ɔ penem mənə
 amar ta chele k pochondo hoyechilo.

“I liked the boy.”

2. For Instrumental case, let us consider the following example:

əŋ chəplək mən pɔŋkɔrʃəɔ
 ami chamoch diye osudh kheyechilam.

“I ate medicine with a spoon”

3. For locative case, let us consider the following example:

nəŋ kʰɛlə wɪ pəŋtənə
 tumi khela te upostith chile.

“You were present at the match.”

4. For genitive case, let us consider the following example:

əŋ ri:tə nɪ kəlɔmən sɔktənə
 ami rita r kolom baebhar korechilm.

“I used Rita’s pen.”

5. For dative case, let us consider the following example:

əŋ niŋi: kəi nə məi ləʊwə

ami amader kukur k bhaat dilam.

“I gave food to our dog”

6. For comitative case, let us consider the following example:

miməi pʰərəə əŋ ʃəjəŋ maŋ ɡorɽəŋə

kal ratre ami baccha sathye shuyechilam.

“I slept with the baby last night. “

7. For allative case, let us consider the following examples:

For 1st person:

əŋ niŋi: noɡʊəŋ ləiɽəŋə

ami tomar barite gechilam.

“I went to your house”

In the case of 2nd person, let us see the following example:

nəŋ dəkənə læget ləijəmən ləiɽəŋə

tumi dokan obdhyi hete giyechile.

“You walked to the store.”

And lastly, for the 3rd person let us consider the following example:

ei lekʰəwə rəj ni

ei boi ta rəj er.

“This book belongs to Raj”

After the evaluation of several examples, the case markers for the above cases are tabulated below:

Grammatical cases	Case markers
Nominative case	none
Accusative case	-ɔ
Instrumental case	-mʌn
Locative case	-wʌi
Genitive case	-ni
Dative case	-nə
Comitative case	-mʌn
Allative case	-əŋ, -ləget, -ni

KEY WORD: Rabha, Case, Endangered, Sino-tibetan, case marker

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Nominalization in Tibeto-Burman : the case of Rokdung

Hima S.

In Rokdung, a critically endangered language spoken by about 20 people in Rolep village in East Sikkim, the process of nominalization is very productive, as in the case of many other Tibeto Burman languages. There are quite a few nominalizers in Rokdung, as shown in the examples below:

- (a) cut-INF-NOMR
'Axe'
- (b) mo-ko kebak k^hap-ka-ba ts^ha əŋpi maʔən
DIST-NOMR much cry-?-NOMR child 1S.POSS NEG.COP
'That crying child is not mine.'
- (c) sun-ts^hək-wa
be.sour-AUX-NOMR
'orange'
- (d) metnam-ma / metnam-pa
girl boy

Across Tibeto-Burman literature, nominalization has been extensively shown to be used as a strategy for various different functions including but not limited to (Verbal) complementation, Nominal complementation (gapless adnominal clauses), Converbial clauses, Relative (sometimes called participial) clauses, Non-embedded independent clauses, purpose clause, relative and non-relative attributives, adjectives, expression of the semantic predicate in verbal periphrasis etc. (See Noonan 1997 and Genetti et. al 2007 a.o.)

-ko is one of the nominalizers in Rokdung. It can attach to a verb in its infinitive form to derive a noun:

- (2) iko ts^hap-ma-ko k^han-it-ko
this write-INF-NOMR good-NEG-NOMR
'This pen is not good.'

True to Tibeto-Burman nominalizers, it is also used as a relativizer and to derive relative clauses (3), participials (4) and adjectives (5).

- (3) mu-pi oŋ-nə-ts^hək-ko oŋmit ts^ha-a set-o
DIST-LOC burn-DUR-AUX-NOMR lamp child-ERG kill-PST
'The child put out the lamp that was burning there.'
- (4) tant-a-ko boŋwat
fall-PST-NOMR flower
'fallen flower'
- (5) tsuk-ko metnammə-m m-taŋ-mia mako-ko jaŋ-ts^ha
be.small-NOMR girl-GEN 3-head-hair be.black-NOMR stay-AUX
The short girl's hair is black.

It is also used to mark what seems to be definiteness on demonstratives and *wh-* words:

- (6)(a) *fiamajij sak-ko tap-Ø*
tomorrow who-NOMR come-FUT
'Who will come tomorrow?'
- (b) *i-ko ti-ko*
PROX-NOMR what-NOMR
'What is this?'

However, the most surprising occurrence of *-ko* is for marking perfect tense:

- (7) *ik^ha-tse-m kama fi-ja-ko man-ts^hi*
prox-pl-gen work finish-pst-nomr neg-aux
'Their work had not finished.'

This paper aims to look at the different ways in which Rokdung nominalizer *-ko* is used, and examines its morphosyntactic identity in the context of Tibeto-Burman in general and other nearby Himalayan languages in particular. It is also an attempt to contribute to the generative vs functional typology debate on nominalization in Tibeto-Burman.

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Language Contact and Intermixing in the Decadent Rava Linguistic Community

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Ravas are a scheduled tribe community situated in the North Khoerbari at Alipurduar. Historically to claim their royalties from the government, the Ravas had tactfully migrated from areas like Assam and Meghalaya which was their original habitant. “Kochakrau” was the actual name of the dialect they used to speak back then, which gradually came to be known as “Rava” for the ease of pronunciation among local people. Other parts of the Rava community who dwell in different parts of West Bengal, still discern their language as “Kochakrau”. Over all these years the Rava language had undergone a major change in its own language system, morpho-syntactic structure, word shape and phonological variations as it came in contact with a number of languages belonging to different language families namely Bengali, Hindi, English, and Nepali. All these languages specially Bengali have immensely influenced the Rava language and the aim of my presentation is to evaluate the consequences of language contact with the help of my collected data and analyses and to show how the dominant language of West Bengal, Bengali, heavily influences the Rava (an endangered language used by the Rava community) and commits an epistemic violence upon a minority language while pushing it gradually towards annihilation through a linguistic discourse.

“Language contact” occurs when speakers of two or more languages or varieties, interact and influence each other. The study of language contact is called contact linguistics. (-Matras, Yaron. *Language Contact*. Cambridge University Press, 10-Sep-2009 edition) When speakers of different languages interact closely, it is typical for their languages to influence each other. Language contact occurs in a variety of phenomena, including language convergence, borrowing, code-mixing, code-switching and re-lexification. Language death is one of the possible outcomes of a very extreme situation of language contact that involves the cultural, sociolinguistic and linguistic aspects of language. I propose a common-sense interpretation of this metaphor called “language death” and define it as the process through which a language stops being used by a speech community while another language expands in all domains and is passed on to the next generation. The most usual context of language death is one of bilingualism, or rather, of a very unstable and asymmetrical kind of bilingualism in which two

or more languages are in contact. Lexical borrowing, imperfective multilingual speakers, code switching and code-mixing are the pivotal concerns for language death.

Owing to a fieldtrip at Alipureduwar, West Bengal, I reencountered the language called Rava (ethnologue code –ISO 639-3) spoken by a community of the same name and explored the language to be an endangered one, following the “vulnerable” subcategory of endangerment. I tried to collect some data for a better understanding of my knowledge that what are the possible reasons due to which this particular language has been enlisted as an endangered language and today is on the verge of being extinct and given the present scenario what is needed to be done in order to rejuvenate the language once again.

In order to understand the Rava linguistic community we need to know about the spheres of their lives and the reasons due to which language contact becomes inevitable in the community-

- The sex ratio of male to female in the Rava community roughly borders on 65:35. If we are to look into the past there was a time when men married and moved to the woman’s house which later reversed. This to say that the women of the community are bread earners more so than males. The women are mostly peasants in their own lands and home makers and most of them are pastoralists engaged in the dairy industry and meat & egg industry. The men mostly engage with the market. Some are daily commuters to the Alipurduar town for job and business purposes. Here, they come in contact with primarily Bengali speaking and partly Hindi speaking linguistic communities.
- With the passage of time, the Ravas are now marrying into other ethnic and linguistic communities like the Santhal and other north-eastern ethnicities.
- The younger generations derive education from government sponsored Bengali medium schools where they are intermixing with students from other communities especially the Nepali and allied north eastern linguistic communities.
- Majority of the village which was our field area were Christian converts. They were preached in primarily Hindi and partly English, read the bible in Hindi, told their prayers in Bengali and were influenced by a Christianity doubly watered down and passed on to them owing to the “language barrier”.

With the help of some examples of the Rava sentences I attempted to present a scenario about how Bengali Hindi Nepali and English have influenced the Rava language in form of borrowing, code mixing, code switching, negetation, phonology etc-

1) I have some responsibilities towards my child.

amar ontãnr protll amar kicu daitto kortobbo ac

ani adõniglmn ani goãa **daitto kortobbo** toja (Borrowed word from Bengali)

2) In the monsoon peacock can be seen in the forest.

borãakãe ongoe mmmmm mojur dkkãããã

ããrai rañdãnijojai lapãalapãa **mor** nãka (Borrowed word from Hindi)

3) Though you are poor still you are honest

odto tãmi gorib kintã tãmi ot

odiban nañ gorib natãne nañ kãntãk (Borrowed conjunction from Bengali)

4) No book except this one will do.

ei boita cãara onno boi porle hobena

e leka **cara** atãñ leka prairen (Borrowed adposition from Bengali)

5) I have stolen because I needed money.

ami curi korecãi takar dõrkare

aṅ **cor**tāna pæsa niganṅn (Borrowed root word from Bnegali and added their own derivational marker)

6) I will not go to school

ami skule jṅbo nṅ

Huṅo iskulaṅ ṅṅia nigi **cana** (Borrowed negative marker from Bengali)

Apart from all these examples the consequences of language contact can also be seen in their phonological system. My presentation aims to locate at all these factors in detail and to trace how gradually the Rava language today is standing on the verge of being obsolete due to people's negligence and off course some sociolinguistic and socio-cultural phenomena.

Keywords: *Rava, language contact, code switching, code mixing, language death, endangerement.*

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Lodha: A Linguistic and Socio-Economic Study

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Lodha is an Austroasiatic language, spoken in some villages of West Bengal. It is mainly distributed in the jungle tracts of West Midnapur and Jhargram districts. The Lodhas are marginalized scheduled tribe in West Bengal. They are called as criminal tribes till the revocation of the Criminal Tribes' Act of 1952.

Our study is descriptive and analytical in nature. Interview method is used to collect the primary data. The methods of data collection were mainly based on preliminary surveys, observation, interviews and inquiries in order to obtain the required data. We used a set of questionnaires which include Sentences and words. We also used two set of pictures books to collect the words for making dictionary. But we are not only depending on that questionnaires and picture books, are also collecting a lot of narrative data from the speakers. Participant observation method was followed during the field. So we are able to know their social and economic conditions.

This paper is divided into two parts. In first part, we provide linguistic description of Lodha and in second part we discuss about socio-economic condition.

First, come to our linguistic approach. We have collected a lot of words from that community. We thoroughly observed and studied the words. We have seen that Lodha language is heavily influenced by Bangla language. They have their own unique words. But we collected many words, those were borrowed from Bangla.

Now see a comparative list of words below:

English	Lodha in IPA	Bangla in IPA
1. Corn	jonar	b ^h uʈʈa
2. Orange	jamir	koṃla lebu
3. Papaya	p ^h ipa	pepe
4. Pumpkin	b ^h oital	kumro
5. Garlic	rosun	rosun
6. Carrot	gaʃor	gaʃor
7. Ginger	ada	ada
8. Cauliflower	p ^h ul kopi	p ^h ul kopi

Here we take only eight words of Vegetables and you see that they borrowed words from Bengali. If we show the whole dictionary made by our SRIELI project team, then you realize not only vegetables, there are a lot of words those are borrowed from Bengali.

Now we will present here the some Sentences of Lodha. The word order in Lodha is SOV.

1. u: kal sɔhɔr g^hurte ge-t^h-al-e
 he yesterday city roam go-AUX-PST-3SG

‘He went to roam the city yesterday.’

2. tūi sɔkale b^hat k^haccus?
 you morning rice eat

‘Do you eat rice in the morning?’

3. **ɟəl ale bʰal cas hɔ-bek**

rain come good cultivation be-FUT

‘If it rains then there will be good cultivation.’

4. **aɟ sɔkale bʰat rad^h-t^h-al-ai**

Today morning rice Cook-AUX-PST-1SG

‘Today I cooked rice in the morning.’

5. **amhi etva coli coli mela ɟai-t^h-i**

I now Walk-redup fair go-AUX-1SG

‘I am going to fair by walk.’

Lodha is an Austroasiatic language (Banerjee, G.C.1984), but the speech community is surrounded by users of Indo-Aryan Languages Bangla and Odia. So their language is more influenced by these two languages. However the sentences of that language reveal some linguistic features. Some basic features are listed here:

- ✓ Lodha is an Austroasiatic language.
- ✓ The language follows the SOV word order.
- ✓ This language has an agreement in term of Person.
- ✓ The language has Pro-drop feature.
- ✓ Reduplication is occurred in Lodha.

We will provide detailed discussion about more features of Lodha in our paper. We will discuss not only typological features; we also discuss about phonological and syntactic properties of Lodha and try to find how they are different from Bangla.

After the linguistic analysis, we will discuss the socio-economic condition of Lodha. The socio-economic condition of Lodha community creates a great challenged for us to collect the linguistic data. In above we have mentioned that they are designated as one of the criminal tribes till the revocation of the Criminal Tribes Act of 1952. This claim about them causes disintegration from any other

society. They depend on collection of minor forest products, fishing and hunting. Now a days they also work as daily wage laborer, collect medicinal plants and other forest products. For this reason their economic condition is below poverty line. They have their own houses but there are no other things to use. A lot of people don't have any school education. How this condition creates a barrier against us, we will discuss this in our paper by exemplified the situation.

At last we will talk about Language attitude of this community. To grow up their economy now they try to interact with the non-tribal Indo-Aryan population and they try to forget their own language. So we will discuss in detail their language attitude to know the present condition of Lodha.

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Socio-Cultural Study of the Zou: A Tibeto-Mongoloid Group of People

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ABSTRACT: The seven billion citizens of the Earth speak near about 7000 languages, so statistically; each living language should have healthy one million speakers, if things were equitable. But, this is not the case, as in life, in language. Of the world's total population, 78% speaks the 85 largest languages, while the other minor languages merely consist of 8.25 million speakers.

As linguists started recognizing and realizing the magnitude of language extinction and rush to document and fathom the vanishing voices, they are confronting the underpinnings of languages' vitality and utility. With the extinction of a language, we not only lose the language but we also lose its cultural identities, knowledge system, traditional values, and the varied data which is necessary to comprehend the structure of language in mind. Documentation of endangered languages helps to preserve the data and to replicate language maintenance and revitalization. The effect of a language loss is "culturally devastating". In the recent decades 'linguistic equilibrium' which characterizes much of human history is gone now, and "metropolitan" languages are rapidly spreading its territory at the expense of "peripheral" indigenous languages.

“A traditionally associated language is more than just a tool of communication for its culture... [It] is often viewed as a very specific gift, a marker of identity and a specific responsibility vis-à-vis future generations.” (Fishman, 2001:5)

The 2011 census has a raw record of 19569 mother tongues. After proper scrutiny, editing and normalization the 19569 raw data has given rise to 1369 (clear-eyed) mother tongues and 1474 names have been tagged as ‘unclassified’ and referred to ‘other’ mother tongue category. The 1369 rationalized mother tongues were further classified following the usual linguistic methods for rational grouping based on the available linguistic information. Mother tongues with 10,000 speakers or more than that have been grouped under Scheduled and non-scheduled languages, which altogether has an inventory of 121 languages. Altogether 270 mother tongues have been recognized out of which 123 mother tongues have been grouped under Scheduled languages (Part A) and the other 147 mother tongues have been included under the ambit of non-scheduled languages. Zou with a population of 26,545 falls under the category of non-scheduled languages. The 2011 language data shows there is a decadal percentage increase of 27.27% in the growth of the Zou speakers in between 2001 and 2011. If we consider the magnitude of the tribe, then there exists a colossal vacuum in the literary tribal spectrum of North East India.

Considering the present scenario of North East India, a tribal community can be given exposure only through written works of their world. We need to understand that there exists a world of the tribal communities which is different from the mainlanders. The present study on the Zou aims to analyze the socio-cultural heritage of the Zou people. Zous needed a greater visibility in the cultural landscape of Manipur as the socio-cultural information of the indigenous tribe has remained fragmentary so far.

Zous have a myth of their origin, they believe to have originated from an ancient progenitor – Pu Zo or Pu Zou which means “Grandfather Zo” or “Ancestor Zo”, thus they claim to be the descendants of the ancient and historic known as Pu Zo or Zou. Zo/Zou language is spoken mainly in the Chandel district and Churachandpur district of the Indian state of Manipur and is also spoken in the Chin State and Sagaing Division of Burma (Myanmar) by a sizeable population. Zou / Zo is a sub-family of the Kuki-Chin-Mizo race and belongs to the Tibeto-Mongoloid group. Zou dialect is somewhat similar to Tedim, Paite Chin, Vaiphei and Simte. Zou is a SOV language with syntactic gender, number, case, aspect-tense, and mood distinctions and is also a tonal language like other Kuki-Chin languages.

Zou is studied in relation to the other tribes in the region and is presented from the ethno-historical point of view. As both anthropology and history have a tendency to converge, one cannot divest history from an ethno-historical work. The ethno-historical method is concerned with the study of the life of indigenous people, their culture & customs, nature of the society, demarcated habitat, economic and political development, their first contact with the organized state, etc. This work attempts to expand the tribal consciousness of the Zou and of the outside world by depicting the heritage of Zous’ ancestors and the cultural values they take pride in. The major objective of the study is to unravel the underlying patterns and structures of cultural characteristics such as language, mythology, gender, roles, symbols, and rituals etc. in connection with their historical development, similarities, and dissimilarities. The study is the outcome of the greatest interest involves with the tribal societies of North East India, where cultural canvas has never-ending threads. Though Zou is considered as a non-schedule language, it needs focus and protection. It is a vulnerable language, if we go by UNESCO’s levels of endangerment in languages, as the language is restricted to home only.

KEY WORDS: Zou, Socio-cultural study of Zou, Language endangerment, Language revitalization, Zou heritage and culture, Manipur, Kuki-Chin-Mizo group, Tibeto-Mongoloid, North East India, ethno-history.

Word-initial Consonant Clusters in Braj and Punjabi

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In this paper, I carry out a comparative study of word-initial consonant clusters in the borrowed words of Braj and Punjabi. It is a well known fact that certain word-initial consonant clusters are not possible in Braj and Punjabi. However, some of the borrowed words in Braj and Punjabi have these clusters. The central problem that I will be addressing in this paper is – how do the speakers handle the word-initial consonant clusters in their speech, particularly when the borrowed word contains the cluster that is not allowed in their native language.

For this study, I have collected data of Braj and Punjabi through elicitation method. I have randomly selected ten speakers of Braj and Punjabi each. Out of these, five are male and five are female. The speakers are in the 25 to 60 age group. They have varying education background, ranging from high school to doctoral. All the speakers are residents of Agra. These speakers were given a text in hindi, which the translations were recorded and transcribed. I have analysed these recordings using praat speech analysis software.

The stimulus text had around 160 words. The text consisted of four borrowed words which had word initial consonant cluster. These words and their frequency in the text are given in table 1 below

Table-1

No.	Word	Frequency
1	/skol/	3
2	/skrin/	1
3	/tren/	1
4	/steʃən	1

Preliminary observation shows that Punjabi speakers don't form 3-consonant consonant clusters in word initial position. However they easily form 2-consonant consonant clusters in any position. So for example most of the speakers are not able to pronounce 3-consonant consonant cluster in the word /skrin/. But they pronounce 2-consonant consonant cluster in word like /tren/, /steʃən/ etc. This is expected since Punjabi has quite a few word-initial consonant clusters as mentioned by Bhatia (2008).

On the other hand, Braj speakers don't allow 3-consonant consonant cluster in any position. And they don't allow two consonant cluster in word initial position in most of the situations. For example, the speakers don't pronounce word-initial consonant cluster in word like /skrin/, /skol/ etc. Moreover in a word like /skrin/ the three consonant cluster is simplified into two consonant cluster by the deletion of third consonant in the cluster, after it is moved to the medial position by the process of prothesis.

In my talk, I shall discuss these results in detail. I will also look into the correlation of gender, age and education with these results.

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Interrogatives in Rabha

Tirumala Pal, Dr. Bhim Rao Ambedkar University

The term 'Rabha' refers to both the tribe and the language spoken by the tribe. It is an SOV language that belongs to the Baric division of Barish section of the south-central group of languages as well as to the Bodo sub group of Assam Burmese section to the Tibeto Burman Language family in the genetic affiliation. Morphologically a Sino-Tibetan language Rabha exhibits the characteristics of inflectional analytical language. Rabha as a language comprises of three varieties: Rangdoni, Maitori and Kocha.(Grierson 1928)

The present paper will discuss the various pattern and structure of interrogative sentences and the interrogative markers as observed in the Kocha variety of Rabha Language.

Often languages use both Syntax and Prosody to distinguish interrogative from declarative sentences. The most common syntactic devices used to form interrogation includes

1. Changing word order: -

You are a good girl [Declarative sentence]

Are you a good girl? [Interrogative sentence]

2. Adding question word: -

My name is Prodosh Chandra Mitra [Declarative sentence]

What is your name? [Interrogative Sentence]

3. A lot of languages also assign **Prosodic** changes like rising intonation to mark interrogatives as in the following example from English.

You're coming. (statement, typically spoken with falling intonation)

You're coming? (question, typically spoken with rising intonation)

4. Some languages also mark interrogatives **Morphologically** i.e. by adding inflection to the verb. In Turkish the verb takes the interrogative particle *mi* (with phonological variants including *mu* and *mü*, dependent on the word-final sound of the stem). Take a look at the following examples from the language.

Geliyorum. ("I am coming.")

Geliyormuyum? ("Am I coming?")

In general, a language may use one or more than one method in combination to form interrogatives.

For the present study, a questionnaire was used to collect data from a Rabha speaking community situated at Madarihath in Alipurduar district of West Bengal. The questionnaire was prepared following the standard as mentioned in 'eva mpga. da'.

The three major types of interrogative marked in the language are

- ✓ Yes/No Questions or Closed Type Questions.
- ✓ Question word Questions or Open Type Questions.
- ✓ Tag Questions.

While the above-mentioned categories have individual syntactic structure, the following categories follow the structure of the above mentioned one. They are as follows

- ✓ Echo Questions.
- ✓ Rhetorical Questions.

Apart from these five main categories, prosodic features are also used to mark interrogatives, but their uses are limited in the language. Some of the interrogatives in the language are as given below -

Yes/No Question

nini	lekhwa-wa	toa	naḡuŋ
you.NOM	book-CLS.ACC	be.PRS.2	what.Q

Do you have a book?

Question word Question

ani	bæg	bibai
my.POSS	bag	where.Q

Where is my bag?

Tag Question [Imperative Tag question → Verb+inflection]

gosa	minit	apeiḡa	səmai	samaḡo
one	minute	wait.PRS.	do.IMP	do-you. PRS

Wait a minute, will you?

Echo question [question word echo question]

A. aḡ həḡaḡ leiḡā
 i.NOM market.LOC go.PROG.PRS.1

I am going to market

B. **beḡ**
 where.Q

Where?

Rhetorical Question [tag question in structure]

Cekenmuḡoi	ki	haceḡ	loumōḡanmana
palm	what.Q	sand	hold.FUT.2

Will you be able to hold sand in your palm?

The analysis of the data leads us to draw the following conclusion

- In Rabha, the interrogatives can be formed by adding question word. There is no strict rule for occurrence of the ‘wh’ words in Question word questions. They can occur in situ, in pronominal position, in the sentence initial and, before and after verb.
- Yes/no questions can only be formed by using ‘naṭuŋ’, ‘cakai’ and ‘ki’
- Tag questions are formed by adding inflection to verb.
- The Echo questions and Rhetorical question have no separate syntactic structure, they syntactically follow the structure of three major categories.

I shall discuss my findings in detail in my talk.

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The passage towards extinction: The Malda Variety of Khortha

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The aim of this paper is to state the degree of endangerment¹ of the Malda variety of Khortha and the need for its preservation by language documentation.

Methodology:

A fieldwork was conducted in a village named Bhajjana in Harischandrapur, Malda. The observation was made by eliciting data with the help of word list² and basic sentences list³ among 17 families. Many informants claimed that they were speaking Khortha but it was Bengali in a different pronunciation.⁴ Many informants of the parent generation can understand Khortha but cannot speak the language. This helped to scale Khortha accordingly.

Findings:

There were two types of scenarios found among the Khortha speakers in Harischandrapur.

Scenario 1

Khortha is extensively spoken by the grandparent generation in all domains. The parent generation switch between Khortha and Bengali. They prefer using Bengali over Khortha. Most of them do not teach their children Khortha. They have stopped using Khortha in their home domain unless they are talking to the grandparent generation. The children try to speak Khortha only to communicate with the grandparent generation and the parent generation has to serve as a mediator to help the cause. A very few children has Khortha as their mother tongue but without any prolonged use they have shifted to Bengali as soon as they got admitted in school.⁵ The increased exposure to Bengali and parents also speaking Bengali has caused this effect.

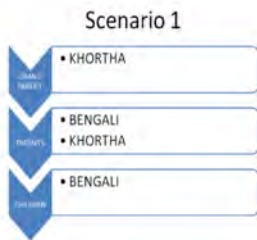


Image 1

¹ UNESCO Atlas of the World's Languages in Danger

² Swadesh List

³ The questionnaire was based on Appendix 2, Appendix 3, Appendix 5, and Appendix 10 of A Manual of Linguistic Field Work and Structures of Indian Languages (Abbi, 2001).

⁴ ʃ pronounced as s. ə pronounced as a.

For example: ʃəkəl pronounced as sakal (morning).

⁵ There were no schools found near Bhajjana, Harischandrapur where primary education was imparted in Khortha. The medium of instruction was strictly Bengali.

Scenario 2

The grandparent generation use Khortha in restricted domain. They speak Khortha with those who do not know any other language and cannot communicate in anything except Khortha, i.e. the Scenario 1 grandparent generation. They speak in Bengali with their children and also grandchildren. As a result, unlike Scenario 1 situation the parent generation does not need to serve as a mediator here. In this scenario it is seen the loss of language starts from the parent generation. This parent generation claim they are not comfortable in using Khortha as they have almost forgotten the language. The only reason they can still speak a little and can understand Khortha because of the older generation who cannot communicate in any language except Khortha. They declare Bengali as their mother tongue. The children do not know an iota of Khortha. The children speak fluent Bengali and communicate with their parents and grandparents in Bengali.



Image 2

Therefore, it can be seen that Khortha in all domain is not spoken among all the generations. The intergenerational communication is interrupted because of language loss. They discourage their children from learning the language. A very few children can understand the language but they have forgotten it since they started primary education. It is becoming rare where people from parent generation use Khortha for communication among themselves. The use of Khortha among children is nil.

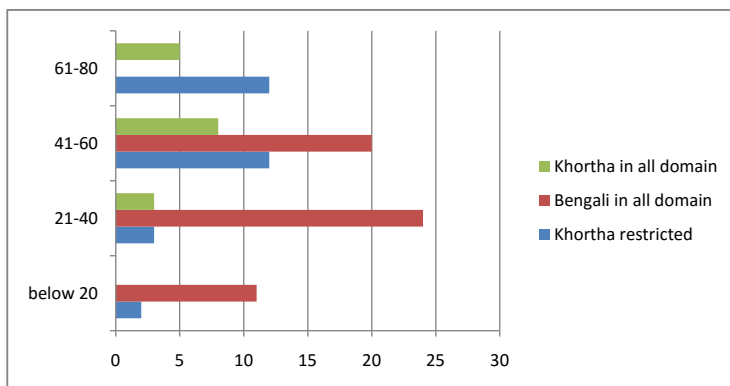


Table 1 Usage of Khortha among the speakers in Bhajjana, Harischandrapur

Summary of Findings:

The usage of Khortha in case of intergenerational transmission is restricted between the parent and grandparent generation. There is no intergenerational transmission of Khortha between the parent generation and the children. According to observation and as per UNESCO's degree of endangerment it helps to understand that Khortha in Malda is definitely endangered and if this is not checked and any sort of measure is not taken, there is a high chance that within two to three generations it might be that this variety will become extinct.






Degree of endangerment	Intergenerational Language Transmission
safe	language is spoken by all generations; intergenerational transmission is uninterrupted >> not included in the Atlas
 vulnerable	most children speak the language, but it may be restricted to certain domains (e.g., home)
 definitely endangered	children no longer learn the language as mother tongue in the home
 severely endangered	language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves
 critically endangered	the youngest speakers are grandparents and older, and they speak the language partially and infrequently
 extinct	there are no speakers left >> included in the Atlas if presumably extinct since the 1950s

Image 3 UNESCO Atlas of the World's Languages in Danger

Khortha is deemed as a dialect of Angika. Angika's position is termed as vulnerable in UNESCO Atlas of the World's Languages in Danger. But, the Malda variety, i.e. Khortha in Malda is severely endangered and is slowly progressing towards critically endangered, irrespective of Angika's position in degree of endangerment.

Conclusion:

The problem here is deep seated as it can be observed that the parent generation⁶ discourage their children to speak Khortha. They themselves are shifting from Khortha to Bengali for sake of better livelihood, job prospects and employment, education and prestige. They admitted if Khortha was taught in school or given recognition in official work⁷ they would consider to continue to speak the language and teach the younger generations to retain the language. This shows the level of language endangerment when the later generations do not want to speak or forget the language. This is the status of the Malda variety of Khortha in current situation. The only way to survive the language can be done if there is any scope of primary education in their mother tongue and taking measures through language policy and planning in India. Language documentation and archiving by preparing dictionaries will also help to take a step towards preservation of the language.⁸

⁶ It was also noted that the speakers at first didn't acknowledge Khortha as their mother tongue.

⁷ <http://meghalayatimes.info/index.php/front-page/10142-jharkhand-assembly-accords-second-language-status-to-11-languages> retrieved on 21st September 2018.

⁸ Words of different semantic groups help in deriving the translations of the target language.

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Linguistic Landscape and Language Vitality: An investigation of an Endangered Languages of Maharashtra

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As Indian society is essentially a multilingual one. The present study will investigate the relationship between socio-economically more prevalent languages of Northern Dravidian and Indo-Aryan

Family Languages are spoken in Solapur. Solapur is Multi-lingual and multicultural heterogeneous linguistics Area where the Northern Dravidian languages like; Kannada, Kaikadi, Telugu, Sali, Lodhi, Vadari or Vaddiyar has been spoken at the southern part of Solapur city and in the north Indo-Aryan family languages like; Marathi, Sindhi, Gujrathi, Kanjarbhat, Banjari and Paradhi. So it is very crucial to understand the Linguistic Landscape (LL) and Language Vitality (LV) of various languages spoken in Solapur and in its suburban Area.

The study's purpose will be to examine the key anchor sites that are more heavily used Marathi and other speech community analysis will consist of looking at commercial signage, message boards, public notices, and media materials. Despite this being a low destiny site, preliminary investigation indicates that this region is a place of networking for the community and thus, has been selected as a "potential anchor site" for evidence of Linguistic Vitality of the various speech community. The present paper studies Languages that are spoken in Solapur synchronically and also illustrate the sociolinguistics Variables.

The term Linguistic Landscape was first used by Landry and Bourhis in a paper published in 1997, when they defined it as; The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combine to form the linguistic landscape of a given territory, region or urban agglomeration.

In another study, Dagenais, Moore, Sabatier, Lamarre and Armand (2008) introduce the idea of the Linguistic Landscape as 'environmental print', i.e. cities as 'texts'.

Bilingualism can be the property of an individual, but equally, it can be the property of an entire speech community in which two or more languages are routinely used. Bloomfield (1933:56), a bilingual is someone who has 'native-like control' of two languages.

"Languages emerge, spread, decline, and disappear, all within the context of the ecologies that shape them, and languages, in their turn, have a crucial role in shaping ecologies". (Wendel, J. and Heinrich P: 158)

The aim of the present paper is to explore the effect of Linguistic Landscape (LL) and Language Vitality (LV). It will illuminate the usage of language in different domains of society and what languages can be preferred for use in different domains? Who speaks what language in what domain

along with Marathi in everyday communication and in other domains like a market, school, colleges, and work-place and in other socio-cultural gatherings of other speech community?

In the linguistic landscape, the present research will be focused on pictures, images and video recording of public spaces, signage, language density maps, and bilingual newspapers in the communities. This study expands the linguistic landscapes and Language Vitality. So for the study of these both the method used for data collection in such multilingual cityscapes would draw on existing methods in sociolinguistics, applied linguistics such as by conducting informal meetings and formal interviews with members of the local Minority and Majority Languages like; Paradhi, Banjari, Kanjarbhat, Marathi and Kannada, Kaikadi, Sali, Lodhi, Vadari as well as publications or printed material, can cover issues such as ideologies, identities, meaning-systems, language policy, literacy, minority languages or multilingualism.

Data collection tools can shed light on how languages are used in these micro spaces, which are crucial components of the linguistic landscapes inhabited by migrant communities. So the data has been collected for linguistic landscapes by using pictures, images and video recording of public spaces, signage, language density maps, and bilingual newspapers in the communities. And for Language Vitality the data has been collected by using a random sampling method from both educated and uneducated twenty male/female native speaker. The present paper's scope is Solapur city and its suburban area where the Paradhi speech community resides. The present study deals with the age groups of informants for collecting data is as follow;

- 1) 10 to 35 of both male and female as younger age group,
- 2) 36 to 60 of both male and female as middle age group,
- 3) 61 and above an older age group.

In the light of this growing heterogeneity in the Solapur as Linguistics Area, this study examines how linguistic vitality is represented within the community and their beliefs, the attitude of the speech community towards their own language as well as others language in this region. The paper deals with the sociolinguistics setting of the various Speech community. Whether they accept along with their own speech community's socio-cultural practices or not, or any other community's sociocultural practices overlaps, which will also help to understand the problem of Language Vitality.

The study explores the problematic question of the Marathi adopted as the everyday language over their own Language. In particular, why they have adopted Marathi while in concern of their sociocultural programme and in other festivals they remain relatively isolated from Marathi. It is noted that various languages other than Marathi, Telugu and Kannada are experiencing high levels of saturation of language use home domain and at the very low rate in a socio-cultural sphere in their community itself.

Keywords:

Sociolinguistics Setting, Language Vitality, Linguistic Landscape, pictures, images and video recording of public spaces, signage, language density maps, and bilingual newspapers.

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Shifting Patterns of Land use and Language Choice among Toda of Nilgiris

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The story of Toda for the most part of the modern history begins with Jhon Sullivan's (an official with British East India Company) exploration of the Nilgiri plateau in 1819 and the subsequent colonization of it by the British (Walker 1986). Toda is one of the autochthonous communities of the Nilgiri hill in the southern province of Tamil Nadu, India. They were traditionally pastoralists who grazed buffaloes in the meadows of the plateau. Like many other indigenous communities that have been subjected to colonial rule in past, Toda too has lost their access to majority of their land and natural resources. However, unlike other communities of Nilgiri, Toda is the only group who have their land reserved for them from as early as 1843 (Walker 1986). Pattas (land deeds) issued to the Toda community between 1843 and 1863, gave each Toda hamlet up to 9 acres as an inalienable right for the lands of their hamlet and sacred site, and the right to 45 acres of land near their hamlets for grazing their buffaloes, jointly managed by the local Forest department. Lands thus allotted to Toda were restricted by colonialist from any sale or lease and agriculture in these lands was heavily supervised. While the colonialist claimed that these suppression of rights were to ensure the continuity of the community and its culture, research, on the contrary, has pointed out that it was meant as a measure of effective colonization of aesthetics of Nilgiri landscape and confiscation of traditional Toda land (Sutton 2009). The success of this so-called measure to protect Toda seems to be nullified today as observed by the author during a fieldwork in 2015: many children of the community hardly spoke Toda and adults expressed no interest in transmitting their language. As a result, Tamil seems to be slowly replacing Toda within the home domain. Thus the Toda condition runs contradictory to the general assumption that ensuring land right helps in vitalizing languages. While there is no denial that securing land rights is a major boost for the economy of these communities, literature on language vitality is often non-critical on the relationship between land, language, and vitality. Based on the Toda experience one is prompted to approach this critically: What ought to be nature of land rights that promotes language and cultural sustenance? Can parental overreach by colonial/nation-state governments be beneficial for the community and its language and cultural sustenance?

The research reported here thus explores this connection between land rights and language vitality by exploring Toda and their relationship to their lands. To accomplish this the present study undertook an ethnographic study among Toda of the Nilgiris during the months of July, August and September 2017. Results from this study point out that governments efforts to convert most of the grassland into forest plantations and tea estates forced Toda to take up the agricultural economy, and further independent India's active continuation of the colonial policy surfaced as one of the major reasons for the decline of Toda language. This forced shift in land use

patterns with in the Toda reserves brought with it not just migrating Tamil agricultural laborers, with whom Toda doesn't have any traditional contact, but also the effective alienation of Toda from their traditional occupation. These paradigm shifts in Toda land use patterns and the pressure of passive assimilation with the larger Tamil community through state policies resulted in Toda undermining her own language and an eventual break in the inter-generational transmission. Thus the Toda situation shows to us that land rights to traditional lands without the scope of economic autonomy to chose modes of production may not encourage language sustenance.

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Tense, Aspect and Mood of Kurmali

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Kurmali is an Indo-Aryan language which is spoken mainly in the Indian states of Jharkhand and West Bengal (Purulia, Bankura, Paschim Medinipur, etc.), Odisha and Madhya Pradesh. There are different notions and descriptions about the language. Government of India, marks Kurmali as a variety of Hindi (census 2011) but Grierson (1903) classified Kurmali as the western variety of Bangla. Verma (1999) mentions Kurmali as a sub-dialect of Magahi.

The present work discusses the encoding of Tense, Aspect and Mood in the Kurmali verb system based on the primary data collected from Purulia district of West Bengal. Kurmali is a verb final language and it is agglutinative in nature where the affixes of the verb encode various information such as tense, aspect, mood and gender (in some cases). The morphemes are generally distinguishable from the root and may encode for more than one information at times.

The tense of the verb locates the sentence temporally, with respect to the time of utterance. While the aspect provides a situation-internal view of the verb. Kurmali has a clear threefold distinction of tenses i.e the past, present and future. The perfective aspect coincides with simple past at times, and the progressive aspect in the present and past tenses. The past tense is marked by the marker /-I/ (e.g.1) like many other eastern Indo-Aryan languages. In Kurmali /I/ can also be interchanged with /-r/ for the past tense. The auxiliary sometimes gets attached to the verb. In such instances the structure becomes; **Verb + TAM + AUX + P**. It can be seen in the following example (2) where the auxiliary verb /ih/ gets attached to the verb /k^ha-ro/ (eat-PST). Insertion of a back vowel after /-r/ is often done as dissimilation process.

1. *həmi b^haʃ k^ha-I-ʃ*

I rice eat-PST-1P

I ate rice.

2. *ʃohra bihan-e b^haʃ k^ha-ro-ih-a*

you-PLU morning-LOC rice eat-PST-AUX-2P

You ate rice in the morning.

The present tense is not overtly marked as can be seen in the following examples.

3. *həmi æk^hʊn b^haʃ k^ha-ha-jʃ*

I now rice eat-PROG.PRS-1P

'I am eating rice now'

4. *ʃi* *baʒar* *coli-ke* *ʒa-h-if*
you-SG market walk-INF go-PROG.PRS-2P

'You are walking to market.'

The future tense is marked by **-m/-b** (also expressed through modality) and by **/-t/** and **/-tak/** for third person singular and plural respectively.

5. *ʒoh-ra* *bʰaʒ* *kʰa-b*
you-PLU rice eat-FUT

You will eat rice.

6. *okʰra* *coli - coli* *ʒilli* *ʒa-ʒak*
they walk-walk Delhi go-FUT.3.PL

They will walk to Delhi.

7. *ʃi* *kail-ʒi* *koilkaʒa* *ʒa-ʒ-i*
she tomorrow-CLF Kolkata go-FUT.3.SG-F

She will walk to Kolkata tomorrow.

The progressive aspect is encoded by the morpheme **/-h/** and **/-he/**. Following are the examples.

8. *okʰra* *gʰuma-hæ-l-a*
they sleep-PROG-PST-3P.PLU

They were sleeping.

9. *kail* *ʒupɔhɔre* *hæmi* *bʰaʒ* *kʰai-he-l-ʃ*
yesterday afternoon I rice eat-PROG-PST-1SG

I was eating rice yesterday in the afternoon.

Imperfective aspect is marked by **/-i/** and the perfective aspect is marked by **/-la/**. Following are the examples.

10. *hæmi* *roʒe* *bʰaʒ* *kʰa-i-jo*
1P.SG everyday rice eat-IPFV-1P

I eat rice everyday.

11. *ʃi* *okor* *kʰaijɛr* *kʰa-la-h-æ*
he he-GEN food eat-PFV-AUX-3P.M

He has eaten his meal.

Till now we have found the following Moods in Kurmali; Indicative, Subjunctive and Imperative mood. The following data are instances of the same.

12. *or-ak pəncas-ti paṭʰər lagbe-tʰin gʰar bəṇay-ek joinne*
they-GEN fifty-CLF stone need-IPFV house build-GEN for
They need fifty stones to build the house.

13. *ora æk-or pər kʰa-tak*
they one-GEN after eat-FUT-3.PL
They will eat after this.

14. *ṣi kail koilkaṭa ja-ti*
she tomorrow kolkata go-FUT.3.F
She will go to Kolkata tomorrow.

15. *jūi*
go-IMP
Go.

16. *kəpaṭ-ta kʰo-li ḍi-hik*
door-CLF open-INF give-IMP
Open the door.

Indicative mood reflects factivity and categorical assertion. The marker /-tʰin/ is used to denote the indicative mood in Kurmali. Subjunctive mood is reflected in sentences which marks future.

The paper will elucidate on more such constructions and will give a thorough analysis of the tense, aspect and mood of Kurmali which has not been done in any earlier works.

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List of Abbreviations:

PST- PAST

PRS-PRESENT

FUT-FUTURE

PL-PLURAL

SG-SINGULAR

1P-FIRST PERSON

2P-SECOND PERSON

3P-THIRD PERSON

PROG-PROGRESSIVE

PFV-PERFECTIVE

IPFV-IMPERFECTIVE

IMP-IMPERATIVE

GEN-GENITIVE CASE

CLF-CLASSIFIER

AUX-AUXILLIARY

P-PERSON

TAM-TENSE, ASPECT, MOOD

Aspectual phenomenon is a type of lexico-semantic characteristic of compound verb constructions in which the action of the agent is drawn to the last point or the action is seen as a complete whole

4. mina bəhi pəð^h-i sar-la
Mina-3MSG.NOM book-ACC read-CP complete-PFV.PST
'Mina completed reading book.'

Adverbial: manner

In this adverbial subtype of ECV construction, action or event are to be sudden, non-volitional, deliberate, intensive, violent, willingness, abrupt, etc. This is illustrated in example (4).

5. rəməf bəŋd-nu mac^h d^hər-i an-la
Ramesh-3MSG.NOM pond-ABL fish-ACC catch-CP bring-PFV.PST
'Ramesh caught fish from the pond.'

Adverbial non- manner

It shows the semantic characteristics of benefaction, anticipatory action abruptness, anger or violence. For example:

6. babu b^hat k^ha-i ne-la
Babu-3MSG.NOM rice-ACC eat-CP take-PFV.PST
'Babu ate rice.'

7. mornu [jke dʒani ne
I-3MSG.ABL something know-CP take-IPFV.PRS
'(you should) know something from me.'

8. oso səbuḍin k^hai nebə
medicine-ACC regularly eat-CP take-IPFV.FUT
'Take the medicine twice a day.'

The explicator ne- in the above examples conveys the meaning of instruction in both the sentences. However, in the first example, the explicator conveys the semantics of a threat, while in the second; it conveys the meaning of a suggestion or a piece of advice from the agent to the patient and Instructive.

The above example (7 & 8) are a complex predicate of the permissive subtype, which generally depends on the previous discourse and is restricted to its factors. It establishes a relationship between the agent, the action, the patient and the interlocutor in in the complex predicate construction.

Apart from this we can also find that the explicators in Koshli exhibit multi-functional characteristics that are common in other South Asian languages too. The language has two general tendencies of its functional characteristics. These are One explicator many functions and Single function many explicators.

One explicator many functions: It is an interesting phenomenon in Koshli language is that the same explicator may convey or possess more than one functional characteristics in a complex predicate construction. As in the example below:

9. cor-ke gan-r lok q^hər-i pəka-le
 thief-ACC village-GEN people-ACC catch-CP drop-3PL.PFV.PST
 ‘The people of the village caught the thief.’

10. c^hua-ʈa bəhi-ke cir-i pəka-la
 child-3SG.NOM.DEF book-ACC tear-CP drop-PFV.PST
 ‘The child tore the book.’

11. mor saŋ giʈ-te ga-i pəka-la
 myfriend-3SG.NOM song-ACC.INDF sing-CP drop-PFV.PST
 ‘ My friend sang a song.’

12. c^hua-ʈa də-re həg-i pəka-la
 child-3SG.NOM.DEF fear-ABL release-CP drop-PFV.PST
 ‘The child relieved himself in his pants out of fear.’

13. c^hua-mane pənt-ne muʈ-i pəka-sən
 child-3PL.NOM pant-LOC urine-CP drop-IPFV.PRS

‘children pass urine in their pants.’

14. pila-ʈa mastər-ke dek^h-i kaŋd-i pəka-la
 boy-3MSG.NOM.DEF teacher-ACC look cry-CP drop-PFV.PST

‘No sooner did the child see the teacher that he started to cry.’

15. buq^ha-ke pila-mane rəg-ei pəka-le
 old man-ACC child-3PL.NOM tease-CP drop-PFV.PST

‘The children made the old man angry.’

16. lok-mane c^hua-baq^h-ke mar-i pəka-la
 people-3PL.NOM cub-ACC beat-CP drop-PFV.PST

‘People beat the cub.’

In the above examples, from (9) to (16), the same explicator *pəkala* conveys multiple lexico-semantic features in different context. *pəkala* in example (9) conveys the semantics of suddenness, in (10) expresses anger, and in (11) stands for the functional characteristics of desirability and volitionality in the given compound verb constructions. In (12), (13) and (14) the lexico-semantic features of non-volitionality and undesirability are expressed. Example (15) conveys the semantic meaning of exasperation whereas (16) has the semantics of surprise at unexpectedness, suddenness, and anger as well.

On the other hand, like in other South Asian Languages, Koshli has abundant instances of a single function expressed by many explicators.

17. c^hua-ʈa gilasne pæn pi ne-la
 child-3SG.NOM.DEF glass-INS water-ACC drink-CP take-PFV.PST

‘The child drank a glass of water.’

18. dʒ^huni b^hɑ̄t̪ k^hɑ-i sar-la
 Jhuni-3FSG.NOM rice-ACC eat-CP complete-PFV.PST
 ‘Jhuni completed eating rice.’

The explicator *nela* in (17) and *sarla* in (18) convey the completion of the compound verb construction. Explicator like *ḡela*, *pəkala* and *pəḡla* also express the lexico-semantic characteristics of completion of the compound verb formation. But the functional characteristics of the latter three can be inferred depending on the discourse. Let us consider below examples to get a better idea.

19. ma b^hɑ̄t̪ k^hɑ-i nɛ-sən
 mother-3FSG.NOM rice-ACC eat-CP take-IPFV.PRS
 ‘Mother eats rice.’

20. ma c^hua-manku pi^hɑ bən-ei ḡe-le
 mother-3FSG.NOM child-3PL.DAT cake-ACC make-CPgive3SG.HON.PFV.PST
 ‘Mother made cake for the children.’

21. lok-ʈɑ pəɛsa-ke bora-ne luk-ei ḡe-la
 man-3SG.NOM.DEF money-ACC sack-LOC hide-CP give-PFV.PST
 ‘The man hid the money.’

22. c^hua-ʈɑ am-ʈɛ luk-ei pəka-la
 child-3SG.NOM.DEF mango-ACC.INDF hide-CP drop-PFV.PST
 ‘The child hid a mango.’

23. biʃu kələm-ʈɛ rək^h-i bəs-la
 bishu-3MSG.NOM pen-ACC.INDF keep-CP sit-IPFV.PST
 ‘Bishu kept a pen for him.’

The explicators *nela* and *ḡela* from (19) to (23) express the functional characteristic of the benefactive. The former is used for self, whereas, the latter is for others. Likewise, the vector verbs like *pəkala* in (22) and *bəsla* in (23) also convey the semantic characteristic of the benefactive (general) of the compound verb construction. In this case too, the meaning of the explicator depends on the context of the discourse.

Thus from the above description we can find that Koshli is as rich as any other South Asian languages in terms of complex predicates. And the functional characteristics of these compound verbs as we saw above is complex hence requires a detailed treatment.

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A study of Onsets in Limbu monosyllabic and disyllabic words

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The present paper attempts to present an analysis of the onsets in monosyllabic and disyllabic words of Limbu, a 'Definitely Endangered' language as per the UNESCO's degree of endangerment. The presence of an onset in the syllable structure is found ubiquitously across languages. The presence of an onset in certain languages is obligatory, whereas in many other languages they are optional, for eg. English. This paper examines the various aspects of the onsets, their representation within the monosyllabic and disyllabic structure, the presence of the onset cluster, and the role of sonority in their formation. The study identifies the canonical patterns and the pattern that has the highest frequency of occurrence in the language. While studying the data the preferred pattern of onsets in the Limbu language is highlighted.

Introduction

Limbu, the language and the community

The Limbu is a language that belongs to the Himalayan group of the Tibeto-Burman family of languages. It is placed under the Tibeto-Burman eastern pronominalised dialects. It is spoken mainly in Nepal, Sikkim, Assam, Darjeeling district of West Bengal, and in some parts of northern India, by the Limbu community. The Limbus speak in their own language. They have developed a script of their own called Sirijunga. It originated with Sirijunga Jhung, a Limbu king. With outsiders they speak in Nepali and use the Devnagari script. (Bisht, & Bankoti, 2004). The activities of the community is recorded in the earlier works by H.H. Risley in *The Tribes and Castes of Bengal* (1891), G.A. Grierson in *Linguistic Survey of India* (1903-1928), K.S. Singh's *People of India* and others.

According to the 2001 census data the total speaker's strength of the Limbu tribe is as follows:

	India	Sikkim	West Bengal	Assam
Total speaker's strength	37,265	34,292	2,377	288

The Limbu language falls under the 'Definitely Endangered' category according to UNESCO's rating, that is, the children no longer learn the language as a mother tongue in their home.

In the following sections, the onsets in monosyllabic structure and disyllabic structure is studied.

Onsets in monosyllables

The study of monosyllabic words in language is important as the consonant vowel sequences noted in monosyllabic words give us a picture of the possible patterns that may occur in other polysyllabic words. Monosyllables offer a testing ground for checking legal combinations of segments in a language, and, at the same time for framing a set of laws for spotting illegal partners in that same linguistic system (Dan, 2012). The single syllable in Limbu may consist of a single vowel followed by a consonant, or preceded by a consonant. It can also occur with both a simple and complex coda. Total number of monosyllables identified at present is 91 out of 650 words. Nine canonical patterns are noticed. They are CVC, CV, VC, CVV, VVC, CCV, CVCC, CCVC, and CVVC. The CVC syllable pattern has the highest frequency of occurrence.

Examples:

Canonical Syllable Patterns	Examples	Gloss
CVC	huk	hand
CV	co	finger
VC	ot	light
CVV	cua	water
VVC	ain	today
CCV	k ^h ja	dog
CVCC	t ^h i?k	one
CCVC	sja?	uncooked rice
CVVC	kua?	mother's brother

Types of syllable onsets

In Limbu, three different types of syllable onset patterns have been identified viz. syllable without onsets, syllable with simple onsets and syllable with complex onsets.

1. Syllable without onsets-

Onsetless monosyllables are found in Limbu but this is not the preferred pattern in the language. Syllables with simple onsets have more and more occurrences. Also, more than the monosyllables, syllable onsets are absent in disyllabic words.

Monosyllabic examples

ot 'light'
ain 'today'
on 'horse'

Disyllabic examples

se.i 'veins'
um.ma 'to lick'
am.ma 'my mother'
aŋ.gua? 'my uncle'
i?k.sa 'earth'

2. a) Simple onsets

Limbu prefers the occurrence of simplified onsets in its syllabic structure. The onsets are simplified in both monosyllabic and disyllabic words. In disyllabic words it will be noted that the syllable break divides the segments into different syllables.

Examples:

p^hu? 'elder brother'
hop 'zero'
sum 'three'
k^ham 'clay'
haj 'king'

b) Complex onset

Though complex onsets are found in Limbu yet their occurrence is rare. The maximum number of segments occurring in onset position is two. More than two segments is not permitted in the onset position of the language. The examples that are noted in the data display an uniformity both in the combination of the two segments and also in the syllable peak viz. the second segment of the complex onset is the palatal approximant 'j' and the front low vowel 'a'.

Examples:

k^hja 'dog'
sja 'meat'
sja? 'uncooked rice'
nja? 'father's sister'

Sonority scale (> = more sonorous than)

vowels > glides > liquids > nasals > obstruents

While studying the sonority of the segments, their arrangement within the syllable follows a clear pattern: the most sonorous segment occupies the peak position, while the less sonorous ones occur towards the margins. (Clements, 1990). The combination of segments in the complex onset follows the sonority scale such that the least sonorous segment (viz. the obstruent and nasals) are at the margin whereas the more sonorous element (viz. the glide) is near to the nucleus.

Onsets in disyllables

The canonical patterns that were identified in the monosyllables are present in the disyllabic structure as well. The total number of disyllables identified at present is more than 350 out of 650 Limbu words. As noticed earlier, the language prefers a simplified onset and avoids a complex one. We notice this feature in the disyllabic structure where the syllable break

divides the two consonant segments into two syllables. The first segment belongs to the coda of the first syllable and the second segment belongs to the onset of the second syllable. This feature is noticed quite uniformly in the data. More than the complex onset the language permits complex coda.

Examples:

huk.ceʔk 'wrist'
huk.co 'finger'
sap.pok 'stomach'
muʔp.ma 'blow'
k^hem.ma 'hear'
laŋ.buk 'stamp with foot'
tum.ba 'eldest brother'

Conclusion

The above study can be extended to the polysyllabic words that occur in the Limbu language. Any other canonical patterns apart from those that are identified in the monosyllables can be checked in the polysyllabic words. The uniformity noted in case of the complex onset can be a further area of interest.

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A Linguistic Anthropological Study of Mahali Language

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Language and culture are intertwined. A particular language usually points out to a specific group of people. When you interact with another language, it means that we are also interacting with the culture that speaks the language. We cannot understand one's culture without accessing its language directly. However, Linguistic anthropology can be given a broader remit and consider questions of language and culture and/or ethnicity rather than just of language and society. This broader approach is labeled anthropological linguistics/ linguistic anthropology. Typical issues in linguistic anthropology are linguistic relativity, kinship terms, colour terms, systems of address, honorifics, politeness or different modes of communication across the culture. In this paper we have been show about kinship terms, clan, colour terms, system of address, honorific, politeness, etc.

This paper is concerned with the Mahalis of Ankor village in Jhargram district of West Bengal. The Mahalis are traditional bamboo-workers and considered as on of the Scheduled Tribes of West Bengal. In many cases they share common clan names with the Santals and even their language has a great affinity with that Santals. Mahali does not have any written literature or a script. In terms of the population, Mahali is one of the largest language communities in our State. They dwell mainly in Jalpaiguri, Purba and Paschim Medinipur, Paschim Dinajpur, Jhargram and Burdwaman. An insufficient number of of them is also found in the districts of North and South 24 parganas, Malda, Bankura, Birbhum, Darjeeling and Mursidabad. However, this study is based on the direct intensive observation and interviews with the members of Mahali.

According to Berlin and Kar (1960), there are eleven basic colours which occur in a specific implicational order, for instance the authors claimed that if a language had a word for 'green' then it had a word for 'red', if 'brown' then 'blue', etc. In case of Mahali, they called the 'red' colour as / ara /, 'light blue' called / akañi /, white called / pũt / etc. But the hypotheses of Berlin and Kar (1960) have not applicable in Mahali wordlist of colour terms.

In case of Kinship System Mahali have forty eight major kinship categories. It includes all the important thirty eight consanguineal kins within the larger social space of two generations in their pervasiveness in the kinship matrix and ten affinal kin categories within the social space of two generations of account of their limited distribution and alliance role.

The primary relatives are father, mother, brother (younger/ elder), sister (younger/ elder), husband, wife, son and daughter. So there are eight terms for primary relatives in Mahali. We didn't find much gender and age neutral terms in Mahali which are found in English like parents, brother, sister, etc. In Mahali, the terms, viz. /*dada*/ [Br (el)], / *b'ai* / [Br (y)] make the age distinction and the terms, viz. /*dada*/ [Br (el)], /*didi*/ [Si (el)], make the gender distinction.

Generally, the clan names in Mahali have descended through the male line i.e. from father to son and they belong to flora and fauna semantic domain pre- dominantly. The community believes that its relation with these totemic objects is mysterious. Like so many scheduled tribes (Santals, Lodhas etc.), Mahalies hardly interest in such matters excepting clan exogamy during marriages. Some of the Mahali clan names indicate benefactor- benefited relationship. Strict taboos or restrictions are observed with regard to these totemic objects. A few clans have several sub-divisions (e.g. mandi clan sub divided namely, sada mandi and mur mandi), which are marked by differences in their behavioural patterns.

However, in my study also show that, the Mahali share ten clan names like baske, bersa, hasda etc. with the santals. But they have also three separate clan name, eg. samah, pirhi and khangar.

The clan names of Mahali show a combination of totem name + the suffix /-ra/ or /-ke/ which is used to denote genericity. In Bangla, the generic classifier is /-ra/ as in pakhi-ra 'birds' and Mahali seems to have borrowed it as /-ar/ to show the generic nature of the clans. Lexical borrowing from Bangla is quite common in case of clan names such as from *haf* (wild goose), *hafda*, etc.

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Study of Bhil Languages as a Functional Generative Typology

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Bhil Languages are spoken by the people of Bhil tribes, who are mainly concentrated in Western India in the states of Rajasthan, Gujarat, Madhya Pradesh and Maharashtra. This group of dialects are in situation of contact or have historical influence from “major” Indo-Aryan Languages yet maintain distinctive identity from them. According to Phillips (2005), BL “displays an amalgam of features incorporated from its surrounding linguistic environment”. Linguistic studies on BL from as early as Grierson (1907) till recent studies by Phillips (2005), have all treated BL as a family of distinct languages, rather than treating them as off-shoots or dialects of neighbouring major languages. Syntactic study of lesser known and endangered languages in India has been an ignored field. This paper will see why it is important to fill this void of exploring and studying the syntax of Bhil Languages, the languages of the Bhil tribes. These languages have been studied to provide a functional typology and a sociolinguistic insight but haven’t been studied enough to examine their morpho-syntactical properties. This paper will explore the significance of a morpho-syntactic and semantic study of BL.

We will also see why a linguistic study of BL will be important to study of IA languages, which have been approached in various ways by many people, yet it has scope for more elaborative research, and novel approaches. This study aims to supplement to the contributions of previous researches in negation in IA. This paper is an attempt to provide a springboard for future research projects for BL.

One of the main objectives of this paper is to motivate a study of BL as a Formal Generative Typology (FGT) (Baker, 2010). Our aim under FGT principles, as Baker (2010) has stated, is to follow a methodology of collecting evidence from data of as many distinct languages as possible, such that analysis of the collected data can answer the core questions about the universality of language, as asked and attempted to be answered in linguistic theory. These questions, according to Baker (2010), can be stated as follows:

- “(1) What properties of natural human languages are genuinely universal, inherent to the human species as such?*
- (2) What properties of natural human languages vary from one human language to another?*
- (3) Which aspects of variation are patterned, systematic, and grammatical in nature, and which aspects of variation are random, idiosyncratic, and lexical in nature?”*

One ought to use the variation of data in the language for, say, negation and related phenomena, to come up with answers for these questions. This will require a certain level of abstractness that has to be implemented with the available data, as the theory demands.

The description of the languages under study must be undertaken as explained above, but the theoretical analysis also must adapt itself to be able to uniformly explain variation in multiple languages which are as distinct, genetically unrelated and as geographically distant as possible. Thus, FGT encourages the linguist to take a “The Middle Way” (Baker and McCloskey, 2007). Baker (2010) explains it as “*to do an intermediate amount of linguistic research on an intermediate number of languages*”. But this study will aim at doing “sufficient” amount of theoretical analysis, while covering as many languages as the scope, length and time-period of the study will allow us.

BL dialects are the perfect candidate for a study under FGT, as we will see from data of at least 3 different dialects of BL, geographically located hundreds of kilometres away from each other, each one in a region with a different majority and official regional language (Hindi, Gujarati and Marathi). Wagdi, which is a major dialect of BL spoken in Dungarpur and Banswara districts of South Rajasthan, and adjoining areas in Udaipur, Gujarat and Madhya Pradesh will be the primary and base BL dialect undertaken for study.

There are many interesting phenomena observed in BL that can serve as a starting point for a research. For example, Phillips (2005) has shown the existence of a dialect-continuum in BL with respect to fluctuating case features. Kherwada Wagdi, spoken in a small town called kherwada in Udaipur, shows optional marking of ergative case on subject, hinting at possible attrition pattern in BL:

1. ram-Ø keri kaap-I [Kherwada Wagdi]

Ram.SGM mango.F cut-PF.F

‘Ram cut the mango.’

2. ram-e keri kap-te thake aangari kaapi naak-i

Ram-ERG mango.FS cut-PTCP be.PTCP finger.F cut EMPH-PF.F

‘Ram cut his finger while cutting the mango.’

[From Phillips, 2005]

Other than this, standard Wagdi has 5 different types of negation markers, used in different contexts.

- *ne*: *ne* is used to expression eventive negation. Example:

3. me keri ne/*nake/*nathi khaa-di

1SG.ERG mango NEG eat-PERF

‘I did not eat a mango.’

- *nathi*: *nathi* is used to express copular negation. Example:

4. mu doctor nathi/*ne/*nake

1SG doctor NEG

‘I am not a doctor.’

- *nakke*: *nakke* is used for prohibitive mood, but instead of a command it is used to warn or request for future action. Example:

5. aaNaaa kamraa-me nakke/*ne/*nathi jaa-je

This room-LOC NEG go-SUB

(in the future) “Do not go inside this room.”

- *nak*: *nak* is also used for prohibitive mood, but it expresses a command which has to be immediately followed. Example:

6. aaNaaa kamraa-me nak/*nakke jaa/jo

This room-LOC NEG go

“Don’t go inside this room!”

- *na*: *na* is used to express disagreement negation. Other than answering a yes-no question, there is no other context where *na* can be used to express negation. Example:

7 (a). te kerī khadi ke?

2SG.ERG mango eat.PERF q

“Did you eat the mangoes?”

7 (b). na, me kerī ne khadi.

No 1SG.ERG mango NEG eat.PERF

“No, I did not eat the mangoes”

Thus, we can see that Wagdi and other dialects of BL have a lot interesting phenomena going which can contribute answering the riddles in Indo Aryan languages that are being studied at present.

Developing a Spell Checker for Magahi

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Magahi is an Indo Aryan language, spoken in Gaya, Patna, Nawada, Jehanabad, Hazaribagh, Begusarai and Munger districts of Bihar; Ranchi district and some parts of Santhal Pargana in Jharkhand; parts of Orissa and Malda district in West Bengal. It is in contact with languages from

different language families including Santahali (Austro-Asiatic), Hindi, Sadri, Bengali, Odia, Maithili and Bhojpuri (all Indo-Aryan languages). According to the Census 2011, Magahi speakers count upto 12,706,825¹. However, even after having 12 million speakers, Magahi is one of the less resourced language due to the negative attitude of the people towards their own language. As the education level of people have grown, they have stopped using Magahi and instead switched over to Hindi or even English as it is called the language of illiterate (Kumar, 2011). Among the less educated or uneducated people the language is still widely used and the language is transferred through the generation. Also, being a non-scheduled language (not included in 8th schedule of constitution of India) it is very hard to get any monetary help from government. The situation is further worsened by the fact that it is considered to be one of the dialects of Hindi due to various socio-political factors even though it does not belong to even same sub-family as Hindi. Magahi along with Maithili, Bhojpuri, Bangla, Oriya, Assamese belongs to Magadhi Apabharansa whereas Hindi belong to Sauraseni Apabharansa (Chatterji, 1926). This controversy in the classification and grouping of the language in terms of language and its varieties among Indo-Aryan languages is however, not very uncommon and not entirely confined to the socio-political context. The reason behind this is the difficulty in tracing the historical path of Indo-Aryan languages (Masica, 1993; Chatterji, 1926). The second reason is imposition of Modern Standard Hindi over Hindi Belt which has been historically established as a rather complex dialect continuum (Kumar et.al., 2018)). Masica (1993) had established the boundaries of this continuum as starting from the language group Rajasthani on the western side to the Bihari group on the eastern side.

All of these taken together has resulted in a situation where Magahi is relegated to the status of just a variety of Hindi (which is the official language of India and is spoken in northern, central, western and eastern parts of India, covering Madhya Pradesh, Bihar, Jharkhand, Rajasthan, Delhi, Uttrakhand, UP, Himachal Pradesh, Haryana), resulting in hardly any resource or language technology being developed for it. Some of the recent attempts towards developing technologies for the language has resulted in a Magahi POS tagger, Magahi morph analyser and Magahi monolingual corpus (Kumar et al., 2011; Kumar et al., 2012; Kumar et al., 2016). A very basic description of Magahi grammar has been given by Verma (2003), where he talks about the verbal paradigm of Magahi. Alok (2012) talks about the nominal particle '-wa' in his M.phil dissertation. Rakesh (2013) talks about the agreement pattern in Magahi. Cardona (2003) also gives a basic Introduction of Magahi grammar.

In this paper, we discuss the development of a spell checker for Magahi, which is one of the most basic technologies that could be developed for a language. As is commonly known, spell checkers are used to detect the spelling error and provide suggestion for correction. In the present paper we discuss the development of a spell checker for Magahi using probabilistic noisy channel model. The spell checker could prove to be an invaluable tool for the people who are writing text and documents in Magahi and may prove to be useful and fuelling and accelerating the creation of different kinds of writings in the language. The Spell checker would identify the spelling error and give the appropriate suggestion for the correction using noisy channel² model and the edit distance³ between the words.

We have collected a large corpus of over 7,600,000 tokens for the development of the spell checker dictionary mainly from two sources:

- (a) Crawling data from blogs
- (b) Digitising novels, essays, stories and folktales of Magahi using google OCR and correcting it manually

1. <https://www.ethnologue.com/language/hin> and <https://www.ethnologue.com/language/mag>

2. https://en.wikipedia.org/wiki/Noisy_channel_model

3. https://en.wikipedia.org/wiki/Edit_distance

Currently, we have a Magahi dictionary of over 15,000 unique words, which has been extracted from the corpus mentioned above. As is obvious, the corpus is mainly dominated by literature domain and as such the spell checker works rather well with the literature domain. However, it will need substantial improvements to work as a general-purpose spell checker.

In addition to these, we are also currently creating a corpus of the most common spelling errors in Magahi, which is required for the noisy channel model. Also it will not only help in detecting the non-word errors but also real-word errors. The spelling error which do not lead to a real word in the language are called non-word errors such as 'तकारी' for 'तरकारी' (vegetable) in Magahi occur as typing error. The non-word errors are detected through the absence of the typed word in the given lexicon and the suggestions are generated using the edit distance between the mistyped word and the words in the lexicon, coupled with probabilities calculated using the language model and the noisy channel model. On the other hand, errors which lead to the creation of a word which is the part of the lexicon of the language but are not suitable or intended in the current context are called real-word errors for e.g. 'कलमीया' (pen) for 'कमलीया' (blanket) in Magahi could be a real-word error since both the words exist in the lexicon but in a given context, one may be used while other may not be used. While most of the spell-checkers work for non-word errors, the Magahi spell checker also works for the real-word errors. As such it could prove to be an effective aid in language learning or improvement, especially for the non-fluent speakers of the language.

In our talk, we will discuss various kinds of spelling errors that are made by the users while typing in Magahi, including both the non-word as well as real-word errors and discuss in detail the development of the spell checker as well as present a live demo of our system. We plan to release the first stable version of this spell checker during the conference and it will be made freely available for use and distribution.

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Preliminary illustration of the Thangal Naga (Koirao) phonetic inventory using Praat

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The Naga people comprise of several tribes including The Rengma community and they are found in the North-eastern part of India and North-western Myanmar (Bhutan) with a total population of approximately 61,000 (2011 census). According to Hutton(1921), the word 'Naga' is derived from 'Nagna' meaning 'mountaineer' or 'mountainous'. The word "Rengma" can be divided into two parts i.e. 'Reng' and 'ma' which are derived from the English 'Ring' and 'Man' respectively, it can be, further, literary translated to 'man who wear rings'. They consider themselves to be from the same family as Zeme Naga tribe (i.e. under the sub-branch of Kuki chin Naga language that comes under the Tibeto-Burman language family). The Rengma Nagas can be divided into 4 groups based on the dialectal variation of these people – Northern, Southern, Eastern and Western Rengma (Eastern and Western Rengma fall in the Central region of Rengma language distribution). Marrison (1967) included Ntenyu as Northern Rengma in his work, Simons and Fennig (2018) mentioned Tesminyu and Southern Rengma in their Ethnologue. Post and Burling (2017) mentioned of these dialects and the absence of the record for Western Rengma dialect. The present study is based on the Western Rengma dialect Terapenyu which was documented during the fieldwork in April 2018. The information of the Rengma provided in the paper is thus based on the data collected from the Western Rengma group found in Karbi Anglong district (Eastern Karbi Anglong), Assam. The documentation was conducted at Nkhenlari village during April 6th-12th, 2018. The entire work is based on elicitation technique besides collective narratives, by using personal interaction, recording and questionnaire method.

The aim of this paper is to determine the colour terms that are present in the Rengma Naga language. Taking into reference the typological research of Berlin and Kay(1969) on the colour system, the foci of Rengma Naga language are kechang 'white', keche 'black', and kehang or nhang 'red,' therefore the language have three basic colour terms. These colours are likely to be found in their traditional attires and the ornaments as well. The presence of other colours in the Rengma speech community are kenju 'green', kenyhen 'yellow', kemo 'blue', laha 'violet/purple', phakwa 'pink', terüjegi 'orange' and anhebo 'grey'. Most of the colours are generally accepted to be the derived one, such as for the 'orange' colour they use the term 'homthira' which is a loan word taken from the Assamese language that is used to indicate the fruit 'orange'. Similarly, for 'violet or purple' they also use the term phakwa, which is very similar to the Assamese word 'phakuwa' (i.e. the colour or the festival of colour i.e. Holi). Furthermore, to indicate the variety of hues, they do not have any terms for shades like in English for blue there is sky blue, royal blue, navy blue, etc. But instead, they use light and dark term to signify the colour. For example- to show different shades of green, they use the term like-

- (i) kenju keben
green light
"light green"

(ii) kenju kejen

green dark

“dark green”

Likewise, for red-

(i) nhang benchu

red light

“light red”

(ii) nhang jente

red dark

“dark red”

From the examples mentioned above, it can be observed that any one of the two terms can be used to indicate keben or benchu for ‘light’ and kejen or jente for ‘dark. Additionally, the presence of derived adjectives is found that results in word formation process in the Rengma Naga language. For instance,

(i) nhan + khe

red -ish (deri. suffix)

“redish”

(ii) kenju + khe

green -ish (deri. Suffix)

“greenish”

(iii) njen + khe

black -ish (deri. Suffix)

“blackish”

Colours play a vital role in depicting emotions and its significance varies in different cultures. Emotions such as joy, sadness and anger are abstract concepts dealing with one’s psychological state. Colour is a key component in the successful dissemination of information. Since many real-world concepts are associated with colour, for example ‘danger’ with red, ‘mourning’ with black, and ‘softness with pink, linguistic information is often complemented with the use of appropriate colours in information visualization and product marketing. Colour is an important component in the successful delivery of information, whether it is in marketing a commercial product (Sable and Akcay, 2010). Complementing linguistic and non-linguistic information with appropriate colours has a number of benefits, including:

- 1) strengthening the message(improving semantic coherence)
- 2) easing cognitive load on the receiver.
- 3) conveying the message quickly. And
- 4) evoking the desired emotional response.

The table below depicts target words that have senses association and different colours.

Target	Sense	Colour
Religious	Pure	White
Nature	Life	Green
Stimulate/energizing	Bold	Black
Enchantment	Allure	Red

J.P. Mills (1937), 'The Rengma Naga', where he mentioned the socio-cultural aspects, the historical background, geographical description and language description. On the other hand, Geoffrey E. Marrison (1967) in his 'The classification of the Naga language of North-east India', claims about the variety of Rengma language. However, in both works, the discussion of the colour terms is not been seen so far. The present study is based on the preliminary work on Western Rengma Naga language (Terapenyu), which was undertaken during early April, 2018 as a part of the course syllabus 'Field Linguistics' by the 2nd semester students of M.A. in Linguistics and Endangered Language, department of English and Foreign Language, Tezpur University, under the supervision of the course instructor, Monali Longmailai.

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Language Rights and Sustainable Development in India

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The United Nations General Assembly decided the 17 Sustainable Development Goals (SDGs) on 25 September 2015. People, prosperity, planet, partnership and peace are the five pivotal points of the SDGs. SDGs aimed for social inclusion, economic growth and environmental growth. One of the most important SDS is Goal 4 - "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all." Many of the global goals are directly and indirectly depend on the success of the Goal 4. However, language is at the heart of inclusive education. Language is not merely the medium to communicate, its the way one experience the world and importantly an identity marker.

This paper is an attempt to point out how achieving Goal 4 of SDGs is an impossible task without ensuring language rights i.e. mother tongue education in primary level for the Adivasi in India. Govt .of India, UNESCO and other agencies' policy documents and data will be provided for the mentioned argument in the full paper.

India is one of the most linguistically diverse countries in the world. According to 1961 census, 1652 mother tongues were reported, out of which some mother tongues were considered as 'unclassified'. The 2011 Census data mentioned a total of 121 languages and 270 mother tongues (returned with more than 10000 speaker). Mother Tongues returned with less than 10,000 speakers each and which have been classified under a particular language, are included in "Others" under that language. According to the People's Linguistic Survey of India (PLSI), the total number of language is 780 in India. Thus, the linguistic scenario of India is too complex. To secure the language rights for the Adivasi children in this complex multilingual situation some international conventions as well as Constitution of India (Article 29, 36, 350A and 350B)and other Indian Education policies (Three language formula and others) play an important role.

Traditionally, mother tongue has been considered as an obvious and optimal medium of instruction in the early years of school education. The importance of the mother tongue as a medium of instruction is both educational and socio-cultural. Skutnabb- Kangas (1994, p. 625) aptly points out: *"In a civilised state, there should be no need to debate the right to maintain and develop the mother tongue. It is a self-evident, fundamental linguistic human right. It means the right to learn the mother tongue, orally and in writing, including at least basic education through the medium of the mother tongue, and to use it in many official contexts."*

The document “Why Language Matters for the Millennium Development Goal” published by UNESCO Bangkok in 2012 elaborately discussed the importance of language for over all social development.

Despite several international conventions, national policies and constitutional safe guards, among the hundreds of languages which are spoken by the Adivasi in India only 40 languages are used as medium of instruction at elementary level. Only 23 Adivasi languages are used as medium of instruction. (Mishra, 2012: 101). In India, most of the tribal children do not have the opportunity to study in their mother tongue. The gap between home language and school language is one of the major difficulties for the Adivasi in primary school system. Acharya (1984), the reason for 26 percent of the push outs at the level of elementary education is the ‘lack of interest in education’ caused partly by the lack of cultural content in educational programmes; language is not only a ‘component of culture’ but also a ‘carrier of culture.’ According to Mohanty (2009:283), *“Education failure of linguistic minorities all over the world is primarily related to the mismatch between the home language and the language of formal instruction”*. Sujatha (1994) found that one major cause behind the high push out rate of tribal students was their inability to establish a communication link with the teacher. For years, the dominant language community of the society is privileged as they always enjoy the education through their mother tongue. It was their voice which has always received the priority. This section was never interested to hear the voice of the peripheral people, precisely the Adivasi.

Though the policy documents acknowledge and emphasised about the importance of language of the Adivasi, in reality it is not implemented even today. We could not reach to the Millennium development (by 2015) goal 2- to achieve universal primary education, in India. The policy implementation failed to include all the Adivasi. How it is possible to provide “inclusive and equitable quality education” (SDGs Goal-4) without ensuring mother tongue education!!!

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Number in Limbu and Toto: A Comparative Study

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ABSTRACT

The paper analyses and compares the treatment of grammatical number between two endangered languages, Limbu and Toto, belonging to the Tibeto-Burman language family. Grammar of both the languages has been studied, but, a comparative study has not been undertaken. A detailed analysis based on secondary data shows noticeable similarities and differences. While both languages use bound morphemes to represent number, Limbu has a complex verbal system with multiple conjugations upon the root including those of number. Contrarily, in Toto, plurality is simply indicated by inflections on the noun and pronoun without any effect on verbal stems. Moreover, Limbu distinguishes number into singular, dual and plural categories, but, Toto makes only a two-fold distinction into singular and plural. The analysis reveals that despite being genealogically related, Limbu and Toto denote number in strikingly varied ways.

KEYWORDS : comparative study; Toto; Limbu; grammatical number of Toto and Limbu; Endangered languages; Himalayan languages; comparative analysis of pronominalised and non-pronominalised languages; linguistics; Tibeto-Burman languages

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The aspect of tenselessness in Rengma

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Abstract: The Naga people (derived from 'Nagna' meaning 'mountaineer' or 'mountainous' as stated by Hutton in 1921) are an ethnic group comprising of several tribes, native to the North Eastern part of India and North Western Myanmar (Bhutan) including the Rengma community with a total population of approximately 61,000 (2011 census). Rengma is a Naga language which belongs to the Angami-Pochuri group of the Tibeto-Burman language family (Ethnologue 2018). The Rengma Nagas can be divided into 4 groups based on the dialectal variation – Northern, Southern, Eastern and Western Rengmas, which are distributed across states of Nagaland, Assam and Manipur in northeast India. According to the schema of Krauss (2006), the status of the Rengma Naga language can be said to be between stable (A: all speak, children and up) and unstable (A- some locals where children speak), which indicates that the language is in a vulnerable position of endangerment.

Rengma is a tonal language having agglutinating features with SOV word order. Nasalisation is highly prominent in the language and it is overwhelmingly suffixing than prefixing. It has a rich noun and verb morphology with high presence of reduplication, noun categorization device, verbal deixis and serial verbs although it lacks agreement features, like many Naga languages. Tense-aspect-mood (TAM) is a crucial feature in Rengma since there is no clear morphological representation of tense to indicate time. This language realizes the dimension of time in terms of various semantic and pragmatic factors. Hence, the present time is unmarked (1), the past time (2) and the future time (3) are marked with -ma (non-realis) to indicate indefiniteness of an action to have completed or yet to be completed. For the future (4-5) and the past time (6) that is definite, it is marked with -lɔ which seems to function as a resultative verb besides the addition of the perfective -kɔ.

1. a-le tu tɛ

1SG-NOM rice eat

'I eat rice'.

2. a-le tu tɛ-lɔ-kɔ-ma

1SG-NOM rice eat-(finish)-PFV-IRR

'I ate rice'.

3. ligɛ npu rɛ-kat^he-we a-le gei-ma

3SG alone come-if-then 1SG-NOM go-IRR

'If he comes alone, then I will go'.

4. a-le nt^hɛ rɛ-lɔ

1SG-NOM today come-(finish)

'I will come today'.

5. a-lɛ tu-lɔ-kɔ

1SG-NOM rice-(finish)-PFV

'I will eat'.

6. n-nɛ tɛ-lɔ-kɔ

2SG-NOM eat-(finish)-PFV

'You ate'.

The paper, thus, attempts to study the TAM features in the Rengma language, and identify the aspect of tenselessness in determining time. It also discusses the role of serial verb construction

(SVC) in indicating the past, present and the future time. It, additionally, aims to look at the semantic and pragmatic contexts which presumably function as vital features in determining time in Rengma. Finally, it cross examines the TAM from the cognate Naga languages such as Angami and Sema to classify this aspect whether it is a genetic feature or an areal feature. Throughout the paper, it focuses on the Western Rengma dialect (Terapenyu), which is spoken in Karbi Anglong district in Assam, to represent the data based on elicitations collected during the fieldwork.

There have been no work previously done on the Rengma language except for accounts from phonological features in Marrison (1967), which identified Ntenyi as a Northern Rengma, and the Terapenyu (Western Rengma) was absent in the discussion. Post and Burling (2017) also mentions of the documentation of all other dialects and the absence of any published work on Western Rengma. Hence, the present study is one of the first attempts in documenting the dialect and the language besides describing the verbal morphosyntax in relation to time.

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Suspended Affixation in Lesser-Known Tibeto-Burman Languages

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Suspended Affixation

Tibeto Burman Languages

Grammaticalization

Abstract: Certain morphological items from the left conjuncts of coordinated constructions, both nominal and verbal, can be suspended while certain other items resist suspension. In the following Mongsen Ao (Naga: Tibeto-Burman) example (1) the agentive case marker =na can be suspended from the first conjunct $la\text{a}za\text{a}ti-la\text{a}$ ta-pa a ? ‘unmarried woman’s father’ but the relational prefix ta- cannot be suspended.

(1) Mongsen Ao [Naga: Tibeto-Burman]

$[la\text{a}za\text{a}ti-la\text{a}$ ta-pa a ? kha ta-ja a]=na

Unmarried-FEM RL-father and RL-mother=AGT

‘The woman’s father and mother...’ (Coupe 2007: 216)

This paper seeks to understand the mechanisms that languages employ for suspending affixes from non-final coordinating conjuncts and resisting the suspension from coordinating conjuncts in several lesser known Tibeto-Burman languages.

Mostly based on data from Tibeto-Burman languages such as Mongsen Ao, Mao Naga, Dolakha Newar, Lepcha, Manange, Manipuri, etc, the investigation in this paper suggests that an older affix resists suspension whereas the younger one can easily be suspended. In this regard, in the Mongsen Ao example above the suspending agentive case marker =na is much younger than the suspension resisting prefix ta-. Therefore, a systematic approach to affix suspension helps us understand the process of grammaticalization and provides further evidence for grammaticalization cline —lexical item>phrasal affix>lexical affix (Hopper and Traugott 1993).

Interrogative and Negative Constructions in Indian Sign Language

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Interrogation

Negation

Modality

Manual features

Non manual features

Suffix

Clitics

Abstract:

Sign languages are visual languages and therefore completely different in modality and structure from spoken languages. This paper presents the interrogative and negative constructions in Indian Sign Language (ISL). Both manual and non-manual components of these constructions are described, revealing a complex and rich system. In addition to the basic lexical terms, ISL uses various morphological devices to expand its basic question and negation vocabulary, such as compounding and suffixation. The non-manual component consists of specific facial expressions, head and body posture, and mouthing. The use of mouthing is especially interesting, as ISL seems to use it extensively, both as a word formation device and as a grammatical marker for negation. All three non-manual components interact with each other in various ways. Since sign languages seem to vary greatly with respect to the particular lexical items for question and negation, attention will be given to describing the form, meaning and use of question and negation words. Upon examining the ISL question and negation lexicon at first glance, it might seem more restricted than it turns out to be on closer inspection.

The formation of interrogative construction in Indian Sign Language makes use of two mechanisms: Lexical item, i.e, question words and non-manual markers. Polar interrogatives (yes/no) employ only the latter, that is, they differ from declarative sentences merely by the use of a specific facial expression. Content questions (wh-questions) are formed by using question words, which tend to come in a particular position in the sentence, as well as certain non-manual features. In ISL, the boundary looks very fuzzy to mark the scope of the facial expression in polar questions as it sometimes typically the entire clause and sometimes the

predicate and sometimes the last word of the sentence. ISL has a basic paradigm of question words, comprised of seven signs, and important thing is to note here is that all these question words occurs in the SENTENCE FINAL POSITION , these all will be thoroughly explained with their phonology and examples in the full paper. This paper will also explore the ‘tag-question’, ‘reduplicated interrogative particle’ and ‘double interrogative particles’.

As is the case with interrogatives, ISL negative constructions also involve both manual and non-manual components. The vocabulary of negators in the language includes a substantial list of basic, non-derived signs, as well as signs derived by affixation. Non-manual feature includes headshake, mouthing and facial expression, each having a distinct function. In ISL, there are three types of negative markers, i.e., No, Not and Never. Declarative and prohibitive, both kind of negation are there in the language and the ISL’s negativized morphology consists of suffixes and negative verbs. In addition to the various negators, ISL has a negative suffix. This morpheme is very similar in form to the sign NOT. Alongwith these, this paper will also describe the sentential negation, constituent negation, imperative construction, negation in negative compound statement and negative quantifiers in ISL. After analyzing all these kind of constructions, it was inferred that:

- o When NOT is an independent sign...
 - it is of comparatively longer duration (that is, fully syllabic).
 - it is articulated in neutral signing space and has a two-handed and a one-handed variant (that is, it is subject to optional weak hand drop, the dropping of the non-dominant hand in symmetrical signs).
- o When NOT is a Clitic...
 - It is of much shorter duration.
 - It is assimilated to the preceding host sign in hand orientation and location;
 - It must be two-handed after a two-handed host sign and one-handed after a one handed host sign (assimilation of handedness);
 - The non-manual marking spreads over the whole host-clitic combination.

The last section of the paper will describe the non-manual features or markings, like headshake, eyebrow raising, facial expression , mouthing etc.

ISL is very rich in grammar as any other sign languages and spoken languages are . There are so many variations in the signs that may varies community to community. As far as interrogation and negation is concerned, it can be seen that how manual and non-manual marking as well is of great importance. There are variations for the signs of interrogative particles and negative particles as well. When we see the negation it is there that the negative sign can behave as independent sign but when we talk about negativized morphology then how it behaves like a clitic. Almost every type of construction of interrogation and negation of spoken language is also there in ISL except for tag-question and negative quantifiers (which is a rare feature of sign language). Reduplication and compounding is also a process of expanding lexemes in ISL. When we talk about the non-manual features, headshake, facial expression and mouthing plays a very important role and are grammatical.

Data:

Examples of polar questions,

Hs & Reb

a) NME-

Gloss-(Ix) 2P.SG work able

Eng. trans- YOU JOB ABLE ?

Mouthing- -----

“Are you able to do the job?”

Reb

b) NME-

Gloss- (ix) 2P.SG come.FUT tomorrow

Eng. Trans- YOU COME TOMORROW ?

Mouthing- -----

“Will you come tomorrow?”

Hs & Reb

d) NME-

Gloss- (ix) 2P.SG Well

Eng. Trans- YOU WELL?

Mouthing- -----

“Are you alright?”

Negativised morphology:

Examples: E.g.,

Reb

Unkind - KIND^NOT

Reb

Unwell – WELL^NOT

Reb

Impossible – POSSIBLE^NOT

Reb

Unwanted – WANT^NOT

Reb

Unequal – EQUAL^NOT

Reb

Unable – ABLE^NOT

(Reb = raised eyebrow)

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Preliminary illustration of the Thangal Naga (Koirao) phonetic inventory using Praat

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Thangal

Koirao

Naga languages

Manipur

Tibeto-Burman linguistics

Acoustic analysis

Praat

Phonetic inventory

Abstract: Thangal (Koirao) is a critically under-documented language spoken in the Senapati District of Manipur in Northeast India. To date, no comprehensive phonetic analysis of the language has been conducted. The prevalence of both English and local languages has jeopardized the use of the Thangal language by younger speakers, and the community wishes to establish a dictionary and teaching materials to preserve and expand the use of Thangal by future generations. Because understanding the sound system of the language is a critical first step toward achieving this goal, this paper uses novel data collected via fieldwork to establish a preliminary phonetic inventory of the Thangal language.

Although many scholars agree that Thangal is a Tibeto-Burman language, the specific classification of the language and its closest related neighbors is highly contested (Benedict 1976; Bradley 1997; Burling 1959, 2003, 2007b; Delancey 2009, 2010, 2013, 2014; French 1983; Hale 1982, Haokip 2011a, 2011b; Hodson 1905; Horam 1992; Kumar 2008; LaPolla 2001; Lewis et al. 2017; Marrison 1967; Matisoff 1991; Moral 1997; Shafer 1953, 1955; Thangmi 2012; Thurgood and LaPolla 2003; VanBik 2006, 2009; van Driem 2001, 2008). Among these various linguistic classifications, however, Rongmei, Liangmai, and Maram often appear as close relatives of Thangal (Burling 2003, Grierson 1903, Haokip 2011a, Lewis et al. 2017, Marrison 1967, Shafer 1950, 1955). Primary source data about the Thangal language is generally limited to data collected in the 19th century (Brown 1837, Grierson 1903, McCulloch 1859), and more modern publications that analyze Thangal (Haokip 2011, Marrison 1967, Namkung 1996) do so

largely based on the data from these three primary sources, with the exception of the Preliminary Grammar of Thangal written by Singh (2011).

These facts help highlight Thangal as an under-documented and under-resourced language. Moreover, because Thangal does not have its own orthography, it is difficult to fulfill the tribe's desire for written materials in the language until the language's phonemes are clearly distinguished and indicated in a standardized way. No instrumental acoustical analysis of the Thangal sound system currently exists, so use of Praat (Boersma and Weenink 2017) for acoustic analysis, especially of more uncommon speech sounds, provides novel and valuable data.

Previous phonetic research on Thangal, as well as phonetic research on related languages, serves as a starting point in creating an illustration of the modern Thangal sound system. Marrison (1967) and Singh (2011) have proposed the clearest phonetic inventories. Both list three sets of obstruents: /p, t, k/, voiced counterparts /b, d, g/, and aspirated /ph, th, kh/. Both also list the nasals /m, n, ŋ/, the fricatives /s, h/, and the liquids /l, r/ (Marrison 1967, Singh 2011). These basic consonants correspond with the consonant inventories of related languages Rongmei and Sumi, as well as Meithei (Chelliah 2003, Haokip 2014, Teo 2012). Thus, it is predicted that a basic consonant inventory of Thangal will include these phonemes, at a minimum. Similarly, given data from closely related languages, a basic vowel inventory of /i, e, ə, a, u, o/ may also be predicted for Thangal (Chelliah 2003, Haokip 2014, Marrison 1967, Singh 2011, Teo 2012).

Drawing from previous research (Marrison 1967, Haokip 2014) and the Thangal Bible (created by the Thangal Literature Committee), this paper identifies potential Thangal phonemes and words that feature them. Based on this information, a list of English words for which the corresponding Thangal terms encompass the proposed phonemes—including minimal sets that show differences in voicing, aspiration, vowel quality, or tone; and monosyllabic, open-syllable, non-nasal examples where possible—has been used to elicit Thangal translations of the stimuli list by native speakers of Thangal. From this, Praat (Boersma and Weenink 2017) was used to conduct instrumental acoustic analysis of the recorded word lists to investigate claims about the proposed consonant and vowel inventories. Particular attention has been paid to the potential existence of contested sounds in Thangal—such as the prenasalized stops /mp/, /nt/, and /ŋk/, which are listed in the Thangal phonetic inventory proposed by Marrison (1967) but not Singh (2011)—and the typologically unusual aspirated velar nasal /ŋh/, which appears in words like [ŋhut] (“storm”) and [ŋha] (“spirit”).

Providing evidence of previously undocumented features of the Thangal language opens the door for a more extensive look into the particularly distinguishing or unusual features of the language. The preliminary illustration of the Thangal sound system presented in this paper serves as an initial step in achieving a larger goal of further analyzing the phonology, morphology, and syntax of the Thangal language. As these elements of the language are further understood, they can be published in a comprehensive Thangal grammar that will add to the current understanding of the Thangal language and serve a crucial role in future creation of language teaching materials for the Thangal tribe.

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A Phonological Sketch of Sanenyo

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Phonology

Austroasiatic

Nicobarese

Primary Data

Abstract: This paper presents a phonological sketch of Sanenyo (ISO 639-3: crv) a language of the Mon Khmer group of the Austroasiatic language family spoken in the Choura Island (also known as Chowra) of the Andaman and Nicobar group of islands in Bay of Bengal, India. The language is declared Critically Endangered by the UNESCO (<https://en.unesco.org/>, n.d.). This phonological sketch is based on the field work done in the islands (Port Blair, Kamorta, Teressa) in the months of March and April 2018.* The paper contains the inventories of vowels and consonants, phonotactics, allophones, phonological rules, and some other observations. The language offers nine-vowel system with sporadic length as no minimal pairs were found contrasting length. Although the language has no consonant clusters in any position, geminates seem to be commonly found with intervening syllabic break. As expected in all Mon Khmer languages, final consonants in Sanenyo are unreleased. The author discusses an interesting phenomenon of clipping existing both at the initial and final positions of the root morpheme.

The phonology of Sanenyo is virtually undescribed in detail earlier. The previous work undertaken on the language (Man, 1889) (Rajasingh, 2017) is not comprehensive and is limited to a list of words and a partial dictionary. Therefore, this paper may present some new facts to fill in the existing gaps in the reconstruction of earlier forms Nicobarese.

*The present data is an outcome of an ongoing language documentation project conducted by the Scheme for the Protection and Preservation of Endangered Languages (SPPEL), Central Institute of Indian Languages, Mysore.

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Revitalization of a Spoken Language: The Case of Modern Hebrew

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Language revitalization

Modern Hebrew

spoken vernacular language

practical tools

success prediction

Abstract: Classical Hebrew has been spoken since the second millennium BCE and developed into Modern Hebrew. This process does not represent a standard development, as the language was not spoken for more than 1700 years, from the exile of the Jewish people in the Roman era to its revitalization at the end of the nineteenth century. Nevertheless, the written language was still known, particularly from the Bible and the Mishna, and was used in prayers and religious studies, while Hebrew liturgical poetry was written in the Middle Ages. Moreover, as it was the lingua franca of Jews throughout the world, it was used in religious correspondence between different communities (Kutscher, 1982).

In 1882, when the first wave of Jewish immigrants arrived in Israel, the Israel Revival Society was founded, for the purpose of revitalizing spoken Hebrew. One of the rules of this society was the commitment of all members to speaking the language not only during their meetings, but also in the streets and marketplaces. They also undertook to speak Hebrew with their children and ensured that this was the only language spoken at home as well as at school (Fellman 1973, 1993; Saulson, 1979; Muchnik, 2003).

At least ten different languages were spoken within the small Jewish community in Israel in those days (Spolsky & Shohamy, 1999; Spolsky, 2014). Some of them were Jewish languages, but most of them are already lost. The best known Jewish languages are Yiddish and Judeo-Spanish, also called Ladino. Both languages are now considered endangered, and therefore much effort is being made in recent years to document, research and teach them at universities. However, this is clearly not enough. While there are some native speakers of Yiddish amongst ultra-orthodox communities, giving hope for maintaining it at least partially, only the elderly speakers use some Judeo-Spanish, which implies that its loss is imminent.

Pioneers of the revival of spoken Hebrew understood that the most important measure was its implementation as the language of instruction. The first school where the entire teaching curriculum was in Hebrew, was established in 1889 in Rishon LeZion, while the first

kindergarten where only Hebrew was spoken was founded nine years later in the same place. Once children began speaking Hebrew in educational institutions, they were the ones who actually taught the language to their parents. Walden & Shehory-Rubin (2018) demonstrate the great contribution of kindergartens to the renewal of Hebrew. Yet, as this was not the mother tongue of any person at the time, the revitalization success was still not assured. The idea was that once the children who started speaking Hebrew as their main language grew up and married each other, they would raise a new generation of native speakers. And indeed, this proved to be true.

According to Hinton et al. (2018), language revitalization requires passionate language activists, linguists, education experts, curriculum developers and media experts. In fact, Eliezer Ben Yehuda and his colleagues had all these attributes, although they had no previous experience. Their activities were diverse – they taught at schools only in Hebrew, were involved in research of the language, founded Hebrew newspapers and used them as a way to spread the language. In 1890, they created the Language Committee, which in 1953 became the Academy of the Hebrew Language.

Classical Hebrew and its vast literature served as a basis for the revitalization of the language. However, as it was not spoken for centuries, there was a need for a new vocabulary for modern use. For this purpose, new terms were coined, taking advantage of existing words that were unclear or obsolete, and assigning them new meanings. In some cases, words or roots from other Semitic or even European languages were used, sometimes as loan translations.

The fastest way to spread the new terms was by publishing them in newspapers. Ben Yehuda asserted that this was one of the reasons for the founding of his first newspaper in 1884. Nine years later, he published the first newspaper for children, and encouraged his wife to write there some stories. His son, Itamar Ben-Avi, who is considered the first child whose native language was Hebrew, continued editing his father's newspaper, turning it from a bi-weekly into a daily publication, and later founded his own newspaper. Like his father, he coined new terms in Hebrew and published them in his newspaper, which has proved very useful as a language agent.

Inspired by the successful example of Hebrew, Spolsky (1995) and Zuckermann & Walsh (2011) encouraged using it as a model for the revitalization of languages in New Zealand and Australia. This could undoubtedly also be useful for the revitalization of endangered languages in India and other places in the world. In this lecture, I will propose a number of practical tools for implementation and will try to predict their success in view of the 120 years of experience in the revitalization of spoken vernacular Hebrew.

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Recognising the linguistic human rights of Somali students in Australia

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English as an Additional Language (EAL)

Abstract: In Australia, there is an influx of English as an additional language (EAL) students from Somalia, these are usually refugee immigrants and native Tunni speakers. These immigrants learn the national language of Australia (English), however wish to retain their native language and endangered language of Tunni.

A practical issue of accommodating such an increase of low proficient students is the uncertainty of the subject teachers in teaching EAL/D students with low English proficiency and including them in mainstream classes. The subject teachers have little or no experience in teaching English as an additional language, which is consistent with findings from (Victoria Department of Education and Early Childhood Development, 2014). The subject teachers whom received EAL training a long time ago, or did but felt it was inadequate or did not receive any specialist training in this area at all. There is lack of teacher training needs survey in Australia exploring EAL training.

Another area of concern amongst most secondary school teachers are speaking to Somali parents who do not understand English and/ or Australian school cultural norms and expectations. Moreover, they are largely culturally unaware of the prominent foreign cultures that these EAL students and families are from. As a result, this strains communication between teachers and parents of the EAL students.

This necessity for EAL training and cultural awareness professional development has been largely ignored due to tight financial constraints and competing school priorities. The Australian Council of TESOL Associations (ACTA, 2014) report, similarly found 27% of EAL/D teachers, believed that there were competing programs that interrupted the effective provision of EAL services, such as remedial English classes, sport, school carnivals and performances.

The distinctive needs of most EAL students are not recognized, causing frustration from all stakeholders involved. This is a common reaction according to Spooner-Lane, Tangen, Mercer,

Hepple, and Carrington (2013) who state teachers who feel a cultural difference between them and their students avoid risk. Risk taking in education as Seward (2011) explains is when teachers bring together different subject matters perhaps drawing from their own experiences and finding areas of connections so students can learn both in varying ways. This form of teaching would be particularly applicable to struggling EAL students who are not responding to the set curriculum and need some variation in the content and/or delivery.

Most subject teachers in Australia are culturally unaware of the Somlai culture that the EAL students and families are from. Also as previously mentioned there is a lack of diversity among the teaching faculty therefore they are unaware of the cultural assumptions in their lessons and interactions. The EAL students are not an exception according to Spooner-Lane (et al., 2013) who state are EAL students are susceptible to poor academic learning outcomes because learning interactions are confusing, uncomfortable and foreign. Current literature advocates teachers learn as much as possible about their students' cultural and linguistic backgrounds (Murakami 2008; Spooner-Lane et al., 2013), to as Crowther (et al., 2010) to give students a 'voice'.

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Raji: Challenges of Preservation and Revitalization

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documentation

revitalization

challenges

Abstract: The hunter-gatherer community named Banraji, Banmanus, Banrawat or Raji is linked with the

prehistoric Kiratas by early scholars. Atkinson (1882) stated that these early tribes entered India by the same route as the Aryans and the Kiratas were the first to arrive than the others. Presently

this tribal community has been located living in ten small, remote and distant hamlets in and around Pithoragarh district in the state of Uttarakhand, India. According to 2011 census their population is 732 in all the ten villages.

Sir George Grierson, in his book 'Linguistic Survey of India' had named their language as 'janggali which is related to Tibeto-Burman. Dr. Suniti Kumar Chatterji also supported Griersons' claim. But other linguists like Dr. D.D.Sharma and Dr. Shobha. R. Sharma both have suggested that the linguistic components of Raji language were paleo-linguistic relics of some of the Munda dialects, which, in the ancient past were spoken in the Himalayan region. The first part of the present paper will throw light on the history and overview of this endangered language Raji.

In her earlier works the researcher has tried to establish that though this indigenous language belongs to Tibeto-Burman family yet long contact with Indo- Aryan languages like Kumauni and Hindi has not only affected its vocabulary but also its grammar. Due to poor socio-economic status, miniscule number of speakers, fewer domains of language us, attitude of the dominant

group and lack of initiative from the state it is quickly assimilating into Kumauni. In the second section of the paper challenges faced by the Raji community will be highlighted.

Laura Redish (2001) asserts, "Language revitalization is a rescue of a dying language." The crucial element in language vitality is intergenerational transmission. It requires tackling problems on many fronts and its different approaches depend upon the present status and unique

local condition of the language. The third section of the paper will discuss the efforts done so far

to preserve Raji language and challenges faced by the researcher in the revitalization of this endangered language.

The Rolling Dice: A study of Documentation and Revitalization of “Cholo /tʃʰolo/” in Ladakh

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Author keywords:

Dice game

Documentation

Revitalization

Culture

linguistic analysis

Abstract: Games have been an integral part of all societies, forming an important element of human history and culture. They provide an archival record of human nature and speak of a particular society's knowledge and belief system. Understanding games have been a classic ethnographic concern and studying their developments and distributions has been among the most researched topics in this context. Games provide a significant prospect through a visible medium for studying cultural knowledge and how it is preserved and sustained through the inter-generation transmission. Games have been perceived differently in various cultures across time. The game under study here is a game of dice called 'tʃʰolo' meaning 'Dice' in Ladakhi or 'The game of Chance', and such games have three defining attributes i.e. (chance, strategy and physical skill). The reason that makes such games interesting is that there is language involved to a great deal and which makes it loaded with information of great value in understanding a knowledge system.

Ladakh, one of the highest, driest and coldest inhabited places on earth, has a mixture of cultures living and working together. This high-altitude desert on the Tibetan Plateau in the northernmost part of India is considered wild and inhospitable. Historically, the region included the Baltistan (Baltiyul) valleys (now mostly in Pakistan), the entire upper Indus Valley, the remote Zaskar, Lahaul and Spiti to the south, much of Ngari including the Rudok region and Guge in the east, Aksai Chin in the northeast (extending to the Kun Lun Mountains), and the Nubra Valley to the north over 'Khardong La' in the Ladakh Range. Contemporary Ladakh

borders Tibet to the east, the Lahaul and Spiti regions to the south, the Vale of Kashmir, Jammu and Baltiyul regions to the west, and the southwest corner of Xinjiang across the Karakoram Pass in the far north.

Ladakh as a region has always sustained its peculiar identity and cultural traits, irrespective of various annexations from prehistoric to modern times. Being an important trading center in the past, the people have developed a composite and rich culture owing to the various cultural contact over a longer period of time. Therefore, it is quite difficult to expound as in where this game has originated from or borrowed from any other culture. The history of dice can only be trace back to the ancient times as per the folklore, 'The Epic Gyalam Kesar story', where the Dice as a game has been mentioned. Apart from that, the stone board (where the game is played) called /hep t^həkpe p^holoŋ/ remains near various palaces is a proof that it was played even before the 'Namgyal dynasty' came into being.

This study is not only a documentation of the traditional game of Ladakh, but it also makes an attempt to describe how a game can be an integral part of the society, while exploring various dimensions, associated within various Linguistic and cultural domains. For example, how this was used as a decision making process called the sacred /arə/ in the Nomadic tribes of Ladakh called 'tjəŋpə', how the dice is realized as a sign of status through architecture and how dice has made its way to the handicrafts and into various other social variables. The most significant among these is to explore how the language of the game exfoliates the thought processes and world view of the community. Sadly, this game is rarely played in the region today and it appears that soon it will only be read in the books. and all the associated cultural knowledge and linguistic wisdom will be lost with it. Such games have completely disappeared from the parallel communities owing to various factors, which will also be discussed. In majority of the Ladakh province of Jammu and Kashmir state of India, where such traditional games are no longer played today. This is apparent that how important these traditional games are to be integrated into the lives of people again in the same way as a means to preserve the cultural heritage. As games are learned and passed on from one generation to the next, they have the ability to carry ideas and practices forward and demands every scope to revitalize its fading existence.

Introduction to Luro Phonology

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Author keywords:

Phonology

Austroasiatic

Primary data

Abstract: This paper presents a phonological sketch of Luro (ISO 639_3: tef), an austroasiatic language spoken in the Teressa island of the Andaman and Nicobar group of islands in Bay of Bengal. The findings include the vowel and consonant inventories, phonotactics, phonological rules, allophones and other observations. It is interesting to note that inspite of being surrounded by Indo-Aryan languages, Luro has not borrowed the phonological feature of retroflex sounds, which is in line with other languages of the austroasiatic family. These findings are part of an ongoing project to document Luro language conducted by the Scheme for the Protection and Preservation of Endangered Languages (SPPEL), Central Institute of Indian Languages, Mysore. This sketch phonology is written using first hand data from the fieldwork conducted in the islands (Port Blair and Teressa). Previous work done on this language is limited to wordlists (Man, 1889b, deRoepstorff, 1875, Rajasingh, 2017). This paper is therefore the first ever sketch of the sound system of this endangered language.

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