

**2<sup>ND</sup> ENDANGERED AND LESSER KNOWN LANGUAGES  
SEMINAR**

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**ABSTRACTS**



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## **Why Conserve Endangered Languages?**

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Though conservation of biodiversity has been the buzz word for a long time throughout the world, conservation of linguistic diversity has gained momentum only recently. A cursory look on the languages spoken in this world reveals that 33% of them are spoken in Asia. If we take the Indian scenario into consideration, according to the 2001 Census, 96.56% of Indian citizens speak the few scheduled languages whereas only 3.44% speak hundreds of non-scheduled languages and most of these are in the endangered category. It means if these 3.44% of the Indians by chance shift to some other dominate language, India will no more boast of being one of the most linguistically diverse countries in the world. Now the question is: why is the linguistic diversity important? UNSECO has emphasized the point that cultural diversity is an important driving force of development and linguistic diversity is an important factor for cultural diversity. It also has stated that cultural diversity, linguistic diversity and biological diversity are interdependent. Needless to mention that only if the above mentioned hundreds of minor and endangered languages spoken by the 3.44% of Indians are conserved, we will be able to maintain our linguistic diversity. Therefore, conservation of the endangered languages is very important for a country like India.

Besides, study of endangered languages also contributes significantly in various ways. For example, its contribution to linguistic theory is significant. Scholars have discovered a complex segment consisting of a voiceless velar stop and a alveolar lateral articulated and released simultaneously in Nivacle', an endangered Matacon language. Again, implosives were believed to be voiced until scholars discovered voiceless implosives in some Mayan languages. Not only that, languages possessing OVS and OSV word orders were found in the languages spoken in the Amazon area. If the above mentioned endangered languages were not studied, linguistic theory would not have been the same as it is today.

Further, it is known that various languages in this world are in different stages of endangerment. A detailed study of these endangered languages with reference to their phonological, morphological, syntactic, and lexical structures would reveal how language endangerment happens and what are the stages through which these losses take place.

## **Endangerment of Languages in a Multilingual Situation**

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The definition of language endangerment has to look beyond the declining number of its speakers. Language endangerment is related to the decline of biodiversity. It is the language spoken by a minority and is held in low esteem forcing its speakers to avoid its use or to pass it on to their children. It is a language with very little or no use in any formal

domain be it education, mass media or administration. Besides some languages with very limited number of monolingual speakers at the high risk of unavoidable extinction, there are quite a few minor, minority and some so-called scheduled languages in India which are either not used, or have very limited use in any formal domain. As per the survey of language preferences in education in India, a large number of scheduled and non-scheduled languages in India are not preferred in education. There are preferences for major regional languages and/or English. Globalisation, free economy and market forces are often cited as factors responsible for it. However, in the multilingual context, absence of adequate language policy, non-implementation of Constitutional provisions, lack of planning for the development of language resources, instructional materials and training are equally responsible for it.

The paper will identify factors responsible for driving a large number of minor and minority languages towards endangerment. Some such factors are the language preference in education, language attitudes, lack of equal opportunities, involuntary migration, lack of literacy materials and awareness programmes. It will suggest the creation of language-resource depositories comprising of instructional materials, dictionaries, grammars, cultural readers, online programmes, translation tools, and recording of oral corpora for the preservation and use of these languages.

### **A Descriptive Sketch of Siraji**

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The Jammu and Kashmir State is a multilingual state for there are a number of languages/dialects spoken by its people. These languages primarily fall in three distinct language families namely Indo-Aryan, Dardic and Tibeto-Burman. The Pir-Panjal range of Jammu and Kashmir is a linguistic diversity in itself considering the wide variety of languages spoken in that belt. The languages/dialects spoken here include Kishtwari, Siraji, Poguli, Siraji, Paristani and Khah etc. Siraji- spoken in the Doda district of Jammu and Kashmir- is a hitherto unexplored language/dialect. The present paper, besides giving a description of Siraji, aims to highlight its relation to other languages/dialects of the region including Kashmiri.

### **An Attempt towards Language Documentation and Preserviceance of Khortha**

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In this paper, we aim to highlight some of the important techniques accounted for, the collection of the actual spoken data of Khortha. The '*Khortha*' language is an offshoot of the Indo-Aryan family of the languages which is spoken at the various districts of Jharkhand and its adjoining boundaries. Out of the major Saadani languages of Jharkhand (i.e. Khortha,

Kurmali, Panchparganiya and Nagpuri), it is one of the major languages spoken in various districts of Jharkhand. However, as it is considered as a link language among the Adivasi groups, (i.e. a heterogeneous set of ethnic and tribal groups claimed to be the aboriginal population of India) up-to now, it has failed to achieve a major stratum among the languages in Jharkhand.

For this present study, we have collected some actual speech data in an audio format from the native Khortha speakers from the various districts of Jharkhand. The data collection is based on a questionnaire through direct face to face field interviews. Here, we have used an MP3 audio recorder which is mainly meant for recording the speech data, carrying minute details. However, during the course of our field survey, there were lot of problems, conflicts, misunderstandings, errors and many more issues which will be explained in detail while elaborating specifically. There were also some notable discussions related to the ambiguity realized while analyzing those data linguistically. The information presented in this paper will draw attention of the readers towards the problems and challenges in conducting and processing any field survey for the collection of language data.

**Keywords:** Khortha, Language Documentation, Field-surveys, Speech data

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### **A Sociolinguistic Study of Nepal Raji**

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This paper attempts to present the sociolinguistic situation of the Raji language, an endangered Tibeto-Burman language spoken by a lesser number of speakers in Mid-western and Western parts of Nepal. The paper begins with introducing the language and then it examines the dialectal variations by assessing the levels of lexical similarity among the dialectical varieties in the language; explores the vitality of the language by investigating the patterns of language use in certain domains; assesses the mother tongue proficiency and evaluates the language maintenance and the attitudes of the speakers towards their

language. Finally, it suggests some recommendations to be followed by the ethnic organizations and the Government to preserve and promote the language.

The paper will reveal these findings that there are three regional varieties in the language, that the variation ranges from 35% to 81% and that a substantial number of Raji parents continue to transmit their mother tongue to their children. Since there is no smooth intergenerational transmission from one generation to next it is weakening in the Raji community. Though the language is widely used in family gatherings and with children it has lost its use in other domains of language use like singing, shopping and story-telling. It is estimated that approximately 75% Raji children speak their mother tongue. So, the vitality rate of the language seems high to the present day. The Raji speakers do have positive attitudes towards their language.

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## Language Shift: A Case Study of 'Awadhi Language'

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Awadhi is a regional language spoken in the west central Uttar Pradesh (Lucknow, Sitapur, Kheri, Barabanki, Faizabaad, Raibaraeily, Sultanpur etc.). It is not only synchronized in middle UP but also the number of speakers of it has increased many folds in India and the world. The dialect is indeed regarded as one of the most powerful ones as a lot of literature has been written in it since 16<sup>th</sup> century. However, the dialect has passed through many phases where a number of significant changes have taken place.

The present paper focuses on the current status of Awadhi, which is shifting towards Hindi due to economic and educational reasons. Apart from these reasons on a big scale; however, one more reason that has recently popped up is dominance of MNCs in the NCR

region and cross-culturalism. The paper will delve deeply on the form, function and nature of shift of this once popular and literary regional language.

## **A Comparative Phonological Typology of Khoibu and Inpui**

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Khoibu and Inpui are the two lesser known languages that belong to the Naga group of Tibeto Burman family (Griersons LSI). The present Study of Comparative Phonology of Khoibu and Inpui languages can provide valuable insight in the study of typological studies of the two languages. The two languages fall into different sub-group as Inpui belongs to Naga-Bodo Sub group while Khoibu belongs to the Naga-Kuki sub group. The present paper attempts to find out the phonological similarities as well as differences found in the two languages. Inpui consist of 21 consonant phonemes /p, b, t, d, k, g, c, z, s, p<sup>h</sup>, t<sup>h</sup>, k<sup>h</sup>, m, n, ŋ, l, r, w, y, h/ while Khoibu consist of 18 consonant phonemes /p, b, t, d, c, k, p<sup>h</sup>, t<sup>h</sup>, k<sup>h</sup>, m, n, N, l, r, w, s, y, h/. Both the languages have 6 vowel system i.e. /i, e, ə, a, o, u/. Both the languages have initial and medial consonant cluster formation. Word final cluster formation is absent in both the languages. Khoibu form clusters with the liquids /l/ or /r/ while Inpui forms cluster with /l, r and w/. The two languages have six monosyllabic patterns i.e. V, CV, CVC, CCV, CCVC. In Khoibu a single sound can be a syllable e.g /i/ 'they', /a/ 'he' and /o/ 'wood'. Both the language is a tonal language and they employ three kinds of tone i.e. Rising, level and falling tone. At the end of the paper we will discuss the allophonic variation and diphthong formation in the two languages. We believe that these preliminary results will as a starting point for a more comprehensive and detailed comparison of the two languages will insights a value in the typological studies.

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## Morphological Structure of an Isolating Language: Tai Khamti

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Tai-Khamti or Khamti is an offshoot of a Tai-Kadai family of languages. The language can be morphologically placed on the Isolating end of the Index of synthesis. Tai-Khamti is a monomorphemic language. The bulk of words in the lexicon are monosyllabic. Compounding and Reduplication are the essential features of the language. This results into incorporation of disyllabic words and polysyllabic words. Words larger than a syllable can be broken down into discrete meaningful units.

The semantic structure of monosyllabic words may be categorized into Generic words and Specific words; and morphologically into Content words and Function words, and Free word forms and Bound word forms.

In Khamti, the morphological distinction is not clear cut as it is in the case of inflectional languages. The status of a form as being free, bound, content word or function word changes in different contexts.

Content words merge with function words or are 'delexicalized' resulting into grammatical words. As for instance, *naŋ<sup>5</sup>* 'female person, younger sister' retains its content meaning in (a) and (b) and is also employed as a function word (gender word) in (c):

(a) *naŋ<sup>5</sup>-cɔe<sup>3</sup>* (OaEpFjJn) (younger sister - address word for woman in respect)

'younger sister-in-law' (Address term);

(b) *naŋ<sup>5</sup>-cɔe<sup>3</sup>* (OaEpFjJn) (female person - address word for woman in respect) 'madam'

(Address term);

(c) *mən<sup>5</sup>-naŋ<sup>5</sup>* (TOpOaEp) (IIISG- female person) 'she'.

Similarly, the content words (or lexical verbs) *ka<sup>1</sup>* 'go' and *ma<sup>5</sup>* 'come' also function as TAM morphemes. Various lexical verbs *əu<sup>2</sup>* 'take', *ca<sup>3</sup>* 'share', *loi<sup>4</sup>* 'follow'/'accompany' are grammaticalized as prepositions and perform the functions of causative, instrumental, benefactive and comitative.

Noun classes or Classifiers originate from Generic class of words and is employed as a morphological prefix to another generic or specific noun. This is best exemplified by the fact that a small section of kinship nouns and other nouns are extended as gender words and also functions as a nominalizer or agentive noun (in the formation of occupational nouns); as for instance *po<sup>1</sup>* 'father, MALE', *me<sup>1</sup>* 'mother, FEMALE', etc, Eg. *po<sup>2</sup>-khun<sup>1</sup>* (fPamBbeE)

(father/male – to be strong) ‘married man’;  $me^{1/2}$  -  $khur^1$  (gTBbeE) (mother/female – to be strong) ‘married woman’ The noun classes also comprise of lexicon pertaining to flora and fauna, body parts and body wastes, varieties of fishes, bamboo, and rice based cuisines, etc.

$mək^1-tur^1$  (TAKdE) (fruit – to go high) ‘ball’

$ma^1-nin^2$  (TaObOm) (dog- earth) ‘fox’

The language shows fluidity between unanalyzable polysyllabic words, Compound words and phrases. The V-O phrases show varying degrees of lexicalization. The language also exhibits the morphological structure of Polysyllabic words merges with the syntax following SV- SV pattern and SVO pattern.

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## **Tense and aspect relationship in Dura: one of the seriously endangered languages of Nepal**

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This paper explores and discusses on the relationship of tense –aspects (Comrie 1985;Comrie 1986; Bhat 1999; Anderson,2006) in the propositions of Dura, one of the endangered Tibeto-Burman languages of Nepal spoken by 2,156 (2010 CBS) 5,169 (2001 CBS) the Dura people in Lamjung in west Nepal who have lost their language because of several sociolinguistic reasons. Whereas the Gurung and Magar living in Pokhari Thok speak it in all domains and prefer to name it Tandrange Kura (Tandrange dialect). Many scholars and linguists (Bandhu 2001; Lewis 2009; Mosley 2007) have treated the Dura language as the extinct language but this researcher has been working on the Dura language for the last eight years and encountered the fluent Gurung speakers of the language. Because of several sociolinguistic factors, Dura have adopted Gurung, Thapa, Rana, Gurung-Dura, Dura-Gurung (Driem 2001:811) Ale Magar, and Rana (My field note ) as their surnames. The Dura has two tenses contrast: past/ | α/ and nonpast / βα/ affixed to the stem of the verb without the agreement features of person, number and gender and aspectual distinctions are habitual /ba/ perfective / dumu / and imperfective /mu/ of viewing the internal temporal constituency of a situation (Comrie 1986:3). What is more interesting is that the existential auxiliary/πo/ and identificational auxiliary /λε/ inflect to denote aspectual distinction in the Dura language.

### **Endangering a Language\*: A Study of Language Contact & Language Loss**

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Languages are dynamic and thus naturally undergo changes leading to their appearance and disappearance from the society. Language change and language loss are inherent to all languages and sometimes the rate of change is so high that they evolve into what can only

be called a completely new language. Another kind of loss is marked when a major part of a speech community ceases its language and adopts another language due to some socio-political reason. The proportion between the language speakers and the language prestige also determines the level of endangerment of that particular language. This paper is an attempt to present the factors responsible for the process of endangering a language. Further, it will also show how there is a loss of cultural heritage every time when a language dies.

The study discusses about an indigenous dialect of Rajasthan, spoken by communities present mainly near the Kota region of the state. The language is also spoken in the neighboring state of Madhya Pradesh. Harauti along with Jaipuri has been attested as one of the dialects of Rajasthani language that belongs to the Central-Eastern Rajasthani.

Thus, this paper will pave the way for future studies on Harauti which can include some technological measures such as speech synthesis, talking dictionaries and talking texts, pronunciation training and community training which can help in building a legacy for the coming generations of Harauti speakers as language is always in oral form and lives with the speaker.

Key words: Language Loss, Culture Loss, Harauti, Endangered and Community Training

Note \* In this study I am using the term language and dialect as a single term.

## **Chunking Text Corpus of Kashmiri**

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Chunking (shallow parsing) text corpus is an intermediate level of an annotation pipeline that constitutes a treebank. It is very important for various NLP tasks that require syntactic parsing (shallow, deep or both) like machine translation (MT), speech synthesis and information retrieval (IR). According to Abney (1991), a canonical chunk consists of a single content word surrounded by a constellation of function words, matching a fixed template. The chunk has also been defined as 'the non-recursive core of an intra-clausal constituent, extending from the beginning of the constituent to its head, but not including post-head dependents (Abney 1995). In general, chunking is a simple grouping problem that involves putting words together into groups, based on their local syntactic dependencies. However, practical considerations in implementing different formalisms lead to variety of word groupings that may or may not be psychologically real. Likewise, chunks may or may not be in consonance with the well-known definitions of chunk but mere ad hoc solutions to certain practical problems.

The problem of word grouping or chunking in Indian Languages (resource poor) was first explored for Hindi and then Bangla (see Bharati et al, 1995; Ray et al, 2003; Singh et al, 2005) but for other most of the Indian Languages, chunking, using real text corpus, is yet to be explored. This paper is an effort to explore chunking in Kashmiri using, real world texts.

This work is basically part of a bigger research project- dependency treebank of Kashmiri (Bhat 2012) and it is first of its kind in Kashmiri, though few annotation works have been already carried out at KU & LDCIL. In this paper, chunk tagset and guidelines for Kashmiri will be laid down and various issues that have been encountered during corpus annotation will be discussed.

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## Noun Morphology of Kishtwari: A Brief Sketch

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The state of Jammu and Kashmir has a rich linguistic diversity with languages like Kashmiri, Dogri, Ladakhi, Punjabi, Balti, Shina, etc., contributing to the linguistic composition of the state. Kashmiri language is primarily spoken in the valley of Kashmir and the neighbouring areas like Kishtwar, Doda, Ramban, etc.

Kashmiri language shows regional and social variation. The regional dialects of Kashmiri can be broadly classified into two groups: (i). those regional dialects which are spoken in the valley of Kashmir, and (ii). those which are spoken in the regions outside the valley of Kashmir. Kishtwari and Poguli are the two main dialects spoken outside the valley of Kashmir.

Kishtwari is spoken in the valley of Kishtwar lying to the southeast of the valley of Kashmir on the upper Chinab. It is bordered on the south by Baderwahi, on the west by Chibbali and Punchi and on the east by Tibetan speaking region of Zaskar (Koul, 2005: 2). Kishtwari is one of the important regional dialects of Kashmiri. According to Grierson (1919: 233), it is the only true dialect of Kashmiri, which shares some features of standard Kashmiri but retains archaic features which have disappeared from the latter. However this dialect is still unexplored vis-a-vis modern descriptive model.

Given this backdrop the present paper aims to study the noun morphology of Kishtwari spoken in Kishtwar valley of the Jammu and Kashmir state, wherein a description of nouns with respect to number, gender and case will be taken up.

## **Documentation of Baram:**

### **A 'nearly extinct' Tibeto-Burman Language of Nepal**

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This paper discusses some findings of documentation of the Baram language (2007-2011). This language is described as 'nearly extinct' (Epple et al. 2012) but is still spoken in the western Nepal. This paper highlights briefly how the texts were collected, the speakers of Baram, loanwords in Baram, some grammatical features and some contact-induced changes in Baram.

All fluent Baram speakers are above 55. Although some of them learnt Baram as mother tongue at home when they were young, they do not always get opportunities to speak the language daily. One of the reasons for this is the fact that the young Baram people have stopped speaking their ancestral language. During a recent field trip to the Baram community, we observed that there are a few couples who could speak and communicate in their mother tongue. Other speakers speak Nepali with their non-Baram speaking spouses and children. So, unless some steps are taken, these speakers will be the last speakers of the Baram language. The speakers differ in terms of the fluency. They range from fluent speakers to the speakers who make use of massive loanwords and loan structures from Nepali. A sociolinguistic study of the language discusses these factors (Kansakar et al. 2011a).

At the end of the documentation, a total text of 33 hours speech was transcribed. The corpus tried to include a wide variety of possible speech genres. However, the corpus lacks some spontaneous texts which is lacking in some endangered languages. Since the language is not used in day-to-day use at natural setting, the speech corpus was recorded in the field office of the documentation office at district headquarter. The speakers were brought to this location for data collection.

When we look at the lexicon of the language, we find that more than two third of the lexical items in the dictionary are loaned from Nepali, or from English via Nepali (Kansakar et al. 2011b). Despite influences of Nepali in grammatical features, we see that a number of

native features are preserved in Baram. Some morphophonological features, directional markers in verbs, and some clause combining features can be taken as examples. The study shows that unlike Grierson's (1909) claim, there are no traces of pronominalization in the Baram language at present. We can trace a number of borrowings in morphology and syntax, such as the plural suffix and numeral classifiers in nouns, evidential construction in verb, and comparative construction and copula (Kansakar et al. 2011c, Dhakal 2012).

In addition to a dictionary, and grammatical description, an ethnographic sketch and textbooks (for grades 1-3) were also compiled and written. Although the textbooks can be used as a subject from grades (1-3), the community has not used them. The revitalization effort has not been initiated yet.

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## **Raj- Gondi as an Endangered Language Spoken in Urban Area in Vidarbha: A Case Study**

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Raj-Gondi is a Dravidian language spoken largely in the central India, particularly in Vidarbha in Maharashtra and in adjoining parts of Madhya Pradesh and Chattisgarh. It is spoken by Rajgonds but the number of the speakers of this language is decreasing fast both in rural and urban areas. Particularly in the urban parts such as the big towns it is almost lost or is on the verge of death. The attrition in this language has taken place due to several reasons such as language shift, and ecological problems in the contemporary context. The

impact of dominant languages and speakers' attitude towards their own language and that of other are other features for steady loss of vitality of RajGondi. The data collected from four groups of the speakers such as old, middle aged, young people and children show baffling outcomes which are indicators of its use in every day life and common communication. In this paper various reasons for deterioration in Raj Gondi will be enumerated with evidences from fieldwork

## **Linguistic Minorities and the Politics of Marginalization in Primary Education: a Critique of Government Policies and Implementation in West Bengal**

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Different safeguards like- Indian Constitution (Article 350A), UNESCO Convention (1960) - Educational Language Right (Article 5.1 (c)) and National Curriculum Framework (2005) and many others, which have emphasized on mother tongue education at the early stage of primary schooling for the linguistic minorities. It is very unfortunate that the existing policy up-to-date could contribute only 45.02% (Census 2001) literacy rate among the marginalized tribal or indigenous community in India. On the other hand, the pushed/ drop-out rate in Classes I- IV is now 40.61%. In West Bengal tribal population (4406794) contribute 5.5% of the total population (80176197). In West Bengal 43.40% of the ST people are literate while the literacy percentage of general population is 68.64%. (Census 2001).

Though different factors aggravate the marginalization of the Tribal children in the main stream of education in India, medium of instruction is one of the most significant one compounding the inequality within the society.

The problem here resides in the fact that the linguistic minorities' - Santal, Oraon, Munda, Kora, Toto etc. children in their primary education days are forcefully left without any choice but to learn and accommodate Bangla - which is mutually unintelligible language for the linguistic minorities students. This paper aims to focus on the problematic issues regarding language policy and implementation for the linguistic minorities in West Bengal primary education system. This paper also investigates the issues regarding the tussle between a state-language based education, which is an imposed order and the question of linguistic human rights, which is distinctively ensured by the Indian Constitution.

Is it the politics of language imposition? by the people belonging to the dominant language community, who are in charge of implementation of all the policies education. The policy makers do not bother about the linguistics minorities who are marginalized and are gradually losing their language, identity and culture and their childhood in schools succumbing to the pressure from the major language groups and their cultural hegemony.

## A Comparative Study of Gazipuri and Mirzapuri Bhojpuri Bolis

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Bhojpuri language is rich in folk literature and culture (Mishra, 2003) which has overseas branches as well (for example Mauritius). Sir George Grierson (1903-4) also mentioned it- "Bhojpuri is the practical language of energetic race which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpuri are two of the great civilizers of Hindustan, the former with his pen and the latter with his cudgel." Bhojpuri is being considered mere a dialect of standard Hindi. Despite that, the fact is, Bhojpuri has several varieties within which are quite interesting to study.

The paper presents a comparative study of Gazipuri and Mirzapuri Bhojpuri bolis. "Gazipuri" belongs to Gazipur region and another one is "Mirzapuri" named after Mirzapur (Vindyanchal) region. The paper tries to document and compare both bolis at several levels like TAM markers, Kinship Terms, Classifiers, Politeness Strategies, etc. For data collection, we have adopted direct and indirect both the methods; conducted informal interviews and prepared a questionnaire too. We have observed subtle differences and similarities among them. For instance, a comparative table of TAM markers is presented below;

	Gazipuri	Mirzapuri	Gazipuri	Mirzapuri	Gazipuri	Mirzapuri
	PRESENT		PAST		FUTURE	
INDEFINITE	<i>ta ha</i>	<i>tha</i>	<i>ta rahe</i>	<i>ta rahe</i>	<i>ī</i>	<i>ihem</i>
PROGRESSIVE	<i>ta haue</i>	<i>ta bā</i>	<i>ta rahala</i>	<i>ta rahena</i>	<i>hoī</i>	<i>ta rahim</i>
PERFECT	<i>cukala ha/ haīm</i>	<i>cukā bā</i>	<i>cukala rahala</i>	<i>cukā rahā</i>	<i>cukala hoī/ hoī haīm/ rahi haīm</i>	<i>cukā hoye/ rahi haīm</i>

The study will simplify the task of localization. Along with this, it will be helpful to understand the Gazipuri & Mirzapuri bolis and folk literature in better manner.

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## Language Maintenance: A Case Study of HO

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Ho, one of the major languages spoken in the state of Jharkhand in eastern India belongs to the Austroasiatic (Austic) language family. It is the third most spoken language in the state of Jharkhand, after Santhali and Mundari. The Ho people call their language *hokadꞑ orho:basaor hoharꞑam*. It has been written in Romanized transcription, Devanagari, Oriya-script and as well as the indigenous *WarangChiti* script, devised by LakoBodra, a Hopandit, in the early 1950's.

Language is a social phenomenon. Many linguistic and non linguistic factors play important role in its maintenance and vitality. In India grass root multilingualism and pidginization of language is a way of life and variations like code mixing and code switching are not considered as marker of barrier in communication but as an individual's effort to negotiate fresh social and psychological pressures. (Pattanayak : 1999 ) However, it can also not be denied that presently many ethnic groups have either completely given up their indigenous languages or are currently in the process of switching over. The process of language maintenance, in a community which is either monolingual or multilingual, occurs where the linguistic situation is stable. Attitudes towards a particular language are crucial to the stability of that language. Generally speaking group identity, loyalty and sentimental attachments contribute to language maintenance.

The present study seeks to investigate the following questions with the help of a questionnaire -

What is the present state of Ho language?

What is the attitude of the native speakers of Ho towards their language?

What are the domains in which it is used and in what percentage?

The analysis of the data will present the current situation of the HO language.

## **Language use, attitude and vitality among the burushaski speakers in Kashmir valley**

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Language can be defined as verbal, physical, biologically innate, and a basic form of communication. The use of languages might be conscious or unconscious but it does not happen in a vacuum, rather, language operates in a context which is situated in a speech community. The patterns of language use give an overall idea about the status of the language use and choice in the different domains of behavior and the situation of communication where a particular language dominates the other. Language attitude and vitality are crucial in language growth or decay, restoration or destruction: the status and importance of a language in society and within an individual derives largely from adopted or learnt attitudes.

The present study is regarding a minority linguistic community called boTraj. The people living in this community are called as boT (in Kashmiri) who speak burushaski which is an



unclassified language. Speakers of burushaski are also called as bursho, hunzas and hunzakuts who are settled in Kashmir for last 120 years (from the year 1889). They are called by the name of boTraj by Kashmiris because they are identified as boT (ethnic mongoloid) and according to their history they are the decedents of King of Gilgit and are now settled down in the same area. They are the people inhabiting the mountainous regions along the north and the north western course of the Indus in the pamirs (GilgitHunza, Nagar, Poyal, Darel) or historically known as dardisthan. They are distinct from the baltis because of their Aryan origin and clear surviving Aryan traits. In Nagar, this language is called Khajuna (Khajuna) and in Yasin, Werchikwar (Waryikwar).

The present paper will investigate the language use and attitudes of the burushaski speakers in order to assess the vitality of their language.

Specifically, this study sought to answer the following questions:

1. What are the languages used by the burushaski speakers in different domains?
2. What are the attitudes of burushaski speakers toward their own language and the other languages they speak?
3. Does it appear likely that burushaski speakers of the next generations will continue to use this language?

#### BENEFITS OF THE STUDY:

It is hoped that benefits such as the following will result from this research.

1. This research will give information about the vitality and attitudes of the burushaski speakers.
2. This research will serve as basic information about the community in Kashmir province for other researchers to compare with language patterns of similar language communities.
3. This research might help to encourage and improve the attitudes of the botraj people toward their language.

**Kundal Shahi**  
**(Unwritten Language of the World)**

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This paper tries to focus on some preliminary notes on the undescribed language of Indo-Aryan language of Kundal Shahi, a village in Pakistan administrated Kashmir. To our knowledge, this language has until now not been recorded in the published linguistics literature. Overall speakers of this language are 1500-2000, which soon may decrease towards lesser number. Since the language is in the unwritten form, we will try to emphasize on developing its script (that is undiscovered) and also try to uncover its phonological properties. If we get success to have its own script, many things can be done like literature writing, drama etc. The first formal linguistic research effort on Kundal Shahi language was made by the Sociolinguistic Survey of Northern Pakistan in year 1989. Some socio political reasons are behind the endangerment of this lesser known language which will be discussed in this paper. The paper is an attempt to rediscover this language and an effort of making this available for further linguistic research.

**Keywords :** Kundal Shahi, Rawri. Qureshi, Hindko, Political Issues

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### **Gulgulia Morphology: A Descriptive Study**

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Dhanbad is a city in the state of Jharkhand that has a landed history of growth, urbanisation and migration of people. Hindi is the major language of the city. However, several other

languages are also widely spoken here. Amidst all these languages, this paper centrally focuses on the language of a nomadic community namely, 'the Gulgulia'.

In this paper, the researcher has conducted a descriptive study of the Gulgulia morphology. The paper provides a description of different word classes: nouns, pronouns, adjectives, verb, adverbs, connectives and the tense system found in Gulgulia. It also deals with the inflectional and derivational morphology and the morphophonemic pattern of this language.

The object of this research is spoken Gulgulia language. Twelve native speakers work as informants and five as the main informants. In arranging this research, the researcher uses a descriptive qualitative method because there is a description explanation of the data and the data analysed are in the form of words and sentences.

## **The Sociolinguistic Situation in Kinnaur: with reference to the language use pattern**

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'*KINNAURI*' is a language spoken by the *kinnaura* tribe of Himachal Pradesh in India. The language has nine known varieties that vary in intelligibility. The *KINNAURI* varieties can be classified as two generic *KINNAURI*; one belonging to the Tibeto-Burman family of languages and the other belonging to the Indo-Aryan family. Varieties of the generic Kinnauri are; *hamskad*, *shumcho*, *hangrami*, *pooh boti*, *chitkul-rakcham*, *kunnu-charang boli*, *nesang boli*. There is a class variety, spoken by the scheduled caste community in the region - *chamakad* and it has been places in the Indo- Aryan family of languages (Sharma 88).

*KINNAURI* is one of the least documented languages of the West Himalayish group of the Tibeto Burman family of languages (DeLancey 89, Saxena 95). Baring one variety, which is also the variety of majority and has been documented to some extent, no literature is available on any of the varieties of Kinnauri. As a consequence, much of the rich linguistic and cultural heritage is gradually being lost, as is the case with other tribal languages of the world.

Aim of the present paper will be to describe the linguistic area in the light of previous literature available on *KINNAURI* and researchers own views. Then the discussion will illustrate the sociolinguistic situation in the region and discuss issues like language use pattern to bring out factors associated with language endangerment so as to propose measures to develop resources for language maintenance.

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## **Linguistic shift and loss among sheikh gal speakers of Kashmir**

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Language shift is a gradual or sudden move from the use of one language to another as the native language succumbs to the pressures of other language or languages and the speakers appear to have made a choice in favour of the dominant language. Jammu and Kashmir which is located in India is a poly-lingual area where many languages are spoken. Among the languages spoken in the belt of J&K are the minority linguistic communities which are not touched to a greater margin when it comes to modern linguistic framework. *sheikha galis* one of those languages which is spoken by a schedule caste community called *watal* who are sweepers and winnowing pan makers by profession.

The clusters of community are scattered throughout the Jammu and Kashmir region though little in number. An important fact that calls for immediate attention is that the community has developed an extremely negative stereotype for their mother tongue which has restrained the children from acquiring *sheikh gal* as their first language. Due to cessation of its use with children the language is losing its cultural values and oral traditions which may not be carried on by the present generation to the next. This more or less appears to put the language in a situation where the language can start to disappear after few decades.

The present situation that has led to the language loss and shift in *watal* community is the result of the complex interplay of many different factors, both external and internal, including historical cultural, economic and political forces, which have an effect on shaping their attitude towards their mother tongue. In order to achieve a higher social status, *sheikh gal* speakers have adopted the cultural and linguistic traits of a people belonging to the dominant strata (Kashmiri) which is the main cause of the linguistic suicide in the community.

The present study will be an attempt to find answers to the following questions

- Possible factors contributing to language shift among the community?
- What language do speakers prefer in various domains?
- In which domain is mother tongue preferred?
- What is the level of fluency in mother tongue for different age groups and sex?

### **Kulung: a field report**

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Kulung is a sub-community belonging to the Rai community which has a distinct linguistic and socio-cultural practices. Kulung as spoken in Sikkim is one of the understudied languages of Sikkim. Based on the fieldworks (2011, 2012 and 2013) at Assam Lingzey, Sikkim, the Kulung language is on the verge of extinction as it is not passed on to the younger generations. This paper based on the field work provides a preliminary findings on the sublexical structure of Kulung.

### **Majhi: a field report from Sikkim**

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Majhi is a community known to have a distinct linguistic and socio-cultural practices among the Nepalis of the Darjeeling-Sikkim Himalayas. Although the Majhis are still better known by their traditional profession of ferrying boats, the community has undergone major social, professional and linguistic changes in the recent past. Based on our fieldworks (2012 and 2013) in Sikkim, the linguistic shift among the Majhi community, whose population count stands at 907 heads (Socioeconomic Census of Sikkim (2006)), amounts the Majhi language to be categorized as critically endangered as per UNESCO's degree of language endangerment.

This paper based on our field notes provides findings on the language attitude, linguistic vitality, and a preliminary findings on the sublexical structure of the Majhi language, which is used in a very restricted, specific domain by "the last speakers."

\* Majhi community member from Sikkim

### **A sublexical structure of Nepali spoken in the Darjeeling -Sikkim Himalayas**

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Nepali is the lingua-franca in the Darjeeling and the Sikkim Himalayas, the two distinguished regions considered as a single linguistic ecology i.e. the Darjeeling-Sikkim Himalayas, for shared historical, cultural as well as demographic considerations. It is considered as a distinct variety of Nepali called *Darjeelinge Nepali* (Gyewali 1962). It is commonly observed that there is greater variation in the speech sounds in Nepali spoken in the region due to variety of reasons. There is, however, no detailed linguistic study on Nepali as spoken in the region other than Dahal (1974). A preliminary report based on the fieldwork (2013) with the educated speakers (conceived to be Nepali RP) shows that there is a variation in the phonetic inventory from the rest of the other varieties of Nepali.

In this paper, an inventory of segmental and suprasegmental features of Nepali as spoken by the educated speakers is analysed and described. This paper provides an inventory of the sublexical structure of the language variety.

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## PHONOLOGY, MORPHOLOGY AND SYNTAX IN DOGRI LANGUAGE

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Dogri, an Indo-Aryan language, comes under the Western Pahari languages. The Western Pahari languages are a cluster of languages which includes languages: Dogri–Kangri, Mandeali (Bilaspuri, Chambeali, Churahi, Gaddi), Kullu, Bhattiyali, Bhadrawahi, Harijan Kinnauri, Hinduri, Jaunsari, Mahasu Pahari, Pangwali, and Sirmauri.

This language is spoken in Jammu, Kashmir, Udhampur, Reasi, Kathua, and Poonch districts. Dogri is the mother tongue of Dogras, and the region where it is spoken is known as 'Duggar'. It has been defined as a language in the constitution of India on December 22, 2003. It has been derived from Shaurseni Apbhrashtra (Acharya Kishori Das Vajpayi, Dr.

Siddeshwar Verma, Dr. Hardev Bahari), and its word-order is of SOV type. Following is an example:

(1)      tuseĩ                              ruttI              k<sup>h</sup>adI  
you.HON                              food.N              eat.PST.V

Did you eat food?

Dogri, the second prominent language of Jammu and Kashmir State, is spoken by a population of 2,280,000 (2001 census). The earliest known reference of Dogri is Nuh-Siphir, A Masnavi (“Sindhi O Lahori O Doggar”). Earliest documentation of Dogri is in Takri script which has been replaced gradually by the Devanagri.

In 20th century, Dogri literature witnessed a growth in the sphere like poetry, prose, novels, short stories and plays. Today the prominent Dogri writers are: Dr Karan Singh, Kavi Dattu, Professor Ram Nath Shastri, Ms Padma Sachdev, etc.

This paper aims to provide an introduction to the linguistic and socio-linguistic variations registered in Dogri. It will include a description of major Dogri structure and an analysis of the basic structural components of the language, namely, phonology, morphology and syntax.

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## **Linguicide and Cultural Hegemony in Arunachal Pradesh: A Call for Language policy & Linguistic Right**

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Each language represents an entire way of looking at the world that offers unique insights into the human condition. Nothing can make us understand the world more easily than our mother tongue. Thus every language is key towards human cognition and linguistic rights and policies play role for the sustenance of such languages. Still linguicide is something very unfortunate but common phenomenon to happen everyday killing multiculturalism because cultural harmony happens due to language diversity, not in spite of it. This paper aims to review the language policies in Arunachal Pradesh (India) and to deal with certain influential factors such as a supporting community milieu to be supplemented by school literacy program in minority languages to ensure successful language maintenance and development. It also takes up the sociolinguistic conditions under which language revival is possible. Arunachal Pradesh which comes under the NE region of India is a linguistic hotspot with numerous languages still unexplored. Linguicide or language endangerment thus are common in this region and there is a

strong need for Arunachal Pradesh to have its own comprehensive language policy of education and its implementation. The cultural hegemony in certain regions of Arunachal Pradesh (West Kameng district and Changlang district ...) as opposed to the homogenising trend and linguistic rights is also discussed in this paper which prohibits multiculturalism thereby ending the linguistic diversity. There is a need to accept that what can be expressed in one language, cannot be repeated in another language in exactly the same way. Thus cultural hegemony and other factors as demand for acquisition of major languages due to professional reasons and others call for a grand check before we lose a part of cultural heritage, wisdom and life experience of a community after linguistic.

The Framework proposes explicit referential levels for identifying degree of respect a nation gives to its language and thus provide the basis to develop the status of language from a mother tongue to a second language, a language of instruction. For a less taught language or an endangered language to survive amidst of dominant ones, political and media support is required without which every effort for language sustenance is insufficient. Languages covered are Adi, Apatani, Monpa, Koro, Hrusso, Assamese, Hindi and English.

## **Verbs in Marwari Language: A Linguistic Study**

RAVINDRA SHUKLA, AJIT SINGH YADAV, SANKALP KATARIA

Marwari is a speech of a community called Marwari (alternatively Marvari, Marwadi, Marvadi etc.) spoken mainly in the state of Rajasthan of Indian Union. The language as well as the community is also found in the neighboring state of Gujarat and in some adjacent areas of Pakistan. In Rajasthan the Marwari people live mainly in Jodhpur, Bikaner, Barmer, Nagaur, Pali and almost all the districts of Rajasthan.

In Linguistic Survey of India by Sir George Abraham Grierson Marwari has been attested as one of the dialects of Rajasthani language that belongs to the Central group of Inner Indo-Aryan languages. Rajasthani is comprised of Western, Central-Eastern, North-Eastern and South-Eastern dialect groups. Marwari is the principal member of Western Rajasthani dialect which is spoken in various forms in Marwar, Mewar, Eastern Sindh, Jaisalmer, South Punjab and north-west of Jaipur state. Jaipuri and Harauti mainly constitute the Central-Eastern Rajasthani whereas Mewati and Ahirwati comprise the north-eastern Rajasthani group and Malvi being the principal member of South-eastern dialect meets Bundeli (a Western Hindi dialect) to its east and Gujarati to its west. The other member of this South-eastern group is Nimadi (LSI, Vol. IX Part II, pp 1-3).

The Purpose of the present study is to analyse verb forms of this language.

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## Ditransitive Passives in Kharia

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Key words: ditransitive verbs, passives, scrambling, detransitivization

This paper aims at analyzing Kharia (a South Munda language spoken in Jharkhand state, India) passives with ditransitives. Kharia ditransitives are Double Object Constructions (DOCs) since the Indirect Object (IO) is resistant to *Wh*-extraction and it behaves like an adjunct island for scrambling purposes.

Prototypically, passives include detransitivization and agent defocusing (Shibatani 1985). Peterson (2011) and Leufkens (2011) claim that there is a passive construction in Kharia, where the semantic distinction between Actor and Undergoer is neutralized leading to an evidence for a syntactic function subject (1a-b).

1(a) ho-kad        aam-te    pothi-te    ter-o  
           that-SG.HUM    2.SG-OBL    book-OBL    give-ACT.PST  
           S/he gave you the book.

(b) aam-te        pothi    ter    dom-ki

2.SG-OBL book give PASS-MID.PST

A book was given to you.

They claim it to be a genuine passive construction since the Undergoer argument *pothi* is unmarked (though it is marked with *-te* in active 1(a)) and is treated as an Actor. Besides that, the Actor-argument (s/he) could be added by means of a *bung*-phrase (by-phrase in English) in passive 1(b).

Supporting Peterson (2011) and Leufkens (2011), I also claim that in Kharia ditransitive passives, the Direct Object (DO) moves to the specifier position to be marked with nominative case. In this process the moved argument becomes unmarked (2a-b).

2(a) ho-kad ing-te mary-te ter-o  
that-SG-HUM 1.SG-OBL Mary-OBL give-ACT.PST  
S/he gave me to mary.

(b) ing meri te ter dom-ki  
I Mary-OBL give-PASS-PST  
I was given to Mary.

But we differ from them in at least one regard and that is the status of the *bung*-phrase in Kharia ditransitive passives. Contra Peterson (2011) and Leufkens (2011), we claim that these *bung*-phrases in Kharia ditransitive passives are not adjuncts though they are optionally used in the discourse. Rather they exhibit some subject hood properties like reflexive binding, restricting pronominal co-reference and controlling into complement clauses (3-5).

(3) jon<sub>i</sub> bung aadigaa<sub>i/\*j</sub> moing uphaar ter dom-ki  
john by himself one gift give-PST-PASS  
By John, a gift was given to himself.

(4) jon<sub>i</sub> bung aadite<sub>\*i/j</sub> moing uphaar ter dom ki  
john by him one gift give-PST-PASS  
By John, a gift was given to him.

(5) jon<sub>i</sub> bung jil-te<sub>j</sub> uphaar ter dom-ki [PRO<sub>i/\*j</sub> ofisar te prabhaabit karaay dom-naa thung]  
John by Jill-to gift give-PASS-PST officer-to persuade do-PASS-PST for  
By John, a gift was given to Jill to persuade the officer.

There are generally two logically possible but more basic ways of passivization as discussed in Comrie (1988). But this leads to an interesting typological claim that in the case of Kharia ditransitive passives the object promotion *may* lead to a derivation in which two subjects-- the by phrase agent and the promoted object can co-exist.

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## छत्तीसगढी की उत्तरी बोली : सरगुजिया

डॉ. व्यास नारायण दुबे

इस शोध-पत्र का मुख्य उद्देश्य शोधार्थी, प्रबुद्ध-वर्ग भाषा वज्ञान के वद्वानों का ध्यान सरगुजा क्षेत्र में बोली जा रही एक ऐसी भाषा की ओर आकृष्ट करना है, जो अपने शब्द भण्डार, रूप रचना आदि क दृष्टी से हिन्दी एवं छत्तीसगढी से निकटतम साम्य रखती है। पूर्व में यह क्षेत्र बिहड़ वन-प्रांतरों तथा आवगमन के सधनों के नितांत अभाव के कारण दुर्गम्य था। संपूर्ण सरगुजा क्षेत्रों में सरगुजिया सम्पर्क- भाषा के रूप मे व्यवहृत होती है। संक्षेप में यहाँ सरगुजिया का नामकरण, क्षेत्र भौगोलक-स्थिति एवं भाषक वशेषताओं को प्रस्तुत कया गया है।

## हिंदी एवं राजी भाषा की ध्वनियों का व्यतिरेकी वश्लेषण

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भारत एक बहुभाषी देश है जहाँ कई वशाल भाषा परिवार प्रचलत हैं, जैसे- भारतीय आर्य परिवार जिसकी प्रमुख भाषा हिंदी आज सम्पूर्ण भारत की सम्पर्क भाषा के रूप में स्थापत है और जिसे आज समाज की सम्प्रेषण व्यवस्था की ववध भूमिकाओं के निर्वहन का अवसर प्राप्त हुआ है और जो भारत ही नहीं अपतु पूरे वश्व में एक वशाल क्षेत्र की भाषा है।

वहीं दूसरी कुछ छोटे-छोटे भाषा रूप इस देश के दुर्गम स्थानों पर प्रयोग कये हैं। उत्तर भारत के उत्तराखण्ड राज्य के जिला पथौरागढ में दुर्गम पहाड़ों में, घने जंगलों के मध्य निवसत 'राजी जनजाति' के लोग, जिन्हें वनराउत/वनराजी के नाम से भी जाना जाता है ऐसे ही एक भाषक रूप का प्रयोग करते हैं जिसे जनजाति के नाम पर राजी भाषा नाम से जाना जाता है। यह भाषा तिब्बती - चीनी परिवार की है जिसमें अनेकानेक आर्य परिवार के शब्द समाहित हो गए हैं। प्रस्तुत लेख का उद्देश्य हिंदी एवं राजी भाषा की ध्वनियों का व्यतिरेकी वश्लेषण करना है। व्यतिरेकी वश्लेषण दो भाषाओं की संरचनात्मक व्यवस्था के मध्य प्राप्त असमान बिन्दुओं को उद्घाटित करता है। लेख में दोनों भाषाओं के स्वर, संयुक्त स्वर, अर्धस्वर, व्यंजन आदि स्वन्यात्मक इकाइयों के मध्य प्राप्त व्यतिरेकी बिन्दुओं का वर्णन कया जायेगा।

कुमांऊनी की महाप्राण ध्वनियाँ

और

वाक्यों के कुछ वशेष रूप

डॉ. श्यामा संह

सं.सं. व. व वाराणसी

कुमांऊनी मध्य पहाड़ी भाषाओं में से एक भाषा है। जो उत्तराखंड में बोली जाती है। इसके बोलने वालों क संख्या लगभग 23,60,000 है। यह उत्तराखंड के अल्मोड़ा, नैनीताल, बागेश्वर, चंपावत और रुद्रपुर सहित करीब छः जिलों में बोली जाती है। कुमांऊनी की चार क्षेत्रीय बो लयाँ भी हैं-

(१) मध्य कुमांऊनी- मध्य अल्मोड़ा और उत्तरी नैनीताल में ,

(२) उत्तरी-पूर्वी कुमांऊनी- पथौरागढ़ में।

(३) द क्षण-पूर्वी कुमांऊनी- द क्षण-पूर्व नैनीताल में और

(४) पश्चिमी कुमांऊनी- अल्मोड़ा और नैनीताल के द क्षण में बोली जाती है।

कुमांऊनी में करीब १६ उपबो लयाँ हैं जैसे- जोहरी, मझकुमैया, फलदा कोटिया, पछाई और रुचौबैसी इत्यादि।

कुमांऊनी ऐसी भाषा है, जिसका प्रयोग कम होता जा रहा है। यूनेस्को द्वारा जारी संसार की संकटग्रस्त भाषाओं में कुमांऊनी को असुर क्षत भाषा वर्ग में रखा गया है। जिसको सुर क्षत रखने के लए इसके उपयोग और प्रयोग पर बल देने की आवश्यकता है।

प्रस्तुत शोध पत्र का उद्देश्य कुमांऊनी की महाप्राण ध्वनियों और कतिपय व शष्ट वाक्यों का वश्लेषण करना है।

## भोजपुरी के मुहावरे एवं लोकोक्तियों का भाषा वैज्ञानिक विश्लेषण

(जनपद आजमगढ़ के विशेष सन्दर्भ में)

(अबिनाश चंद)

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सारांश :-

प्रस्तुत लेख का प्रमुख उद्देश्य आधुनिक भोजपुरी भाषा में हो रहे मुहावरे एवं लोकोक्तियों के प्रयोग परिवर्तन अथवा शब्द लोप के प्रति लोगों का ध्यान आकर्षित करना है, आज भोजपुरी भाषा विश्व पटल पर अपनी ज़ोरदार स्वीकृत/उपस्थित दर्ज करा रही है, किन्तु इसके पश्चात भी भाषिक संपर्क, भाषिक आदान, कोड मिश्रण, कोड परिवर्तन, आदि के कारण भोजपुरी के कई शब्द अपने अंतिम पड़ाव पर हैं, क्योंकि भाषिक समुदाय द्वारा इन शब्दों के स्थान कई दूसरे अथवा आगम शब्दों के प्रयोग का प्रचलन बढ़ गया है, जिसके कारण भोजपुरी के मूल मुहावरे एवं लोकोक्तियों के कुछ शब्दों का लोप अथवा परिवर्तन होता जा रहा है, प्रस्तुत लेख का प्रमुख उद्देश्य इन विलुप्त होते भोजपुरी के शब्दों के स्थान पर मुहावरे एवं लोकोक्तियों में कुछ नये शब्दों के प्रयोग को प्रदर्शित करना एवं रुढ़िगत रूप को दर्शाना है और इनको नव जीवन प्रदान करना है, इसके अतिरिक्त इस लेख में भोजपुरी की सामाजिक, सांस्कृतिक, भौगोलिक स्थिति, इतिहास व शब्द परिवर्तन आदि पर विस्तृत व्याख्या व विश्लेषण किया जायेगा ,

