

**6<sup>th</sup> International Conference  
on  
Endangered and Lesser Known Languages  
(ELKL-6)**

**Abstracts**



**Central Institute of Indian Languages**  
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## **Keynote Speech**

### **PERSPECTIVES ON LANGUAGE SUSTAINABILITY: DISCOURSES, ENGAGEMENT AND RESEARCH METHODS IN LANGUAGE REVITALISATION**

**Julia Sallabank**

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This talk examines the concepts of sustainability and resilience in relation to language revitalization and research practices, with reference to case studies from my own research. These notions will also be related to Fishman's concept of "ideological clarification" as well as language practices and ideologies, with regard to their importance for language sustainability.

I will examine especially the issue of linguistic purism, and how revitalisers and language planners deal with the inevitability and nature of language change. I will also examine the role of "traditional" activities and knowledge in language revitalisation, in light of Folke's (2006) assertion that resilience "concerns the capacity for renewal, re-organization and development ... in a resilient socialecological system, disturbance has the potential to create opportunity for doing new things, for innovation and for development". I will look at possibilities for accommodating change and growth, in language practices and in human resources. I will also discuss the implications of the concepts of sustainability, resilience, and ideologies for researchers in the field of language revitalisation, especially with regard to research practices, training, and innovation and development in research methodology, bearing in mind research ethics, academic distance, rigour, and our obligations to members of speech communities. Some of these themes will be discussed further in the workshops in Week 2.

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## Plenary Talk

### AN INQUIRY INTO OUR BEGINNINGS: ADIVASI CREATION TALES

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Creation Tales or the stories of Genesis of the world as seen by its habitants are as varied as themselves. Indian tribes or Adivasis have their own tales as how they came to this earth, how this earth with its various attributes came into being, and how each is interrelated to make the cosmos. It is a journey from chaos to order, from nothingness to being, from the mysticism to reality. From the tribes of the Northeast living in the Himalayas to the tribes living in the extreme south of the Indian boundary, i.e. Andaman Islands, tribes have very fascinating cosmogonic stories. These stories are store house of their cultural ethos, beliefs and value systems. The tales of origin of various gods and goddesses are numerous in the tribal communities of the Central India. These tales are sung and narrated for days together by designated people both men and women who are considered pious. The world view of the Adivasi community reflected by these tales inform us of the primordial truth of existence of panchabhuta, the sky, the earth, the fire, the wind and the water.

**PRESERVING AND REVITALISING ENDANGERED  
LANGUAGES AND CULTURAL HERITAGE: THE ROLE OF  
DIGITAL ARCHIVES**

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Over the past 20 years, with the emergence of language documentation (or documentary linguistics), digital archives have taken an increasingly significant role in linguistic research. As Henke & Berez-Kroeker (2016:411) state:

“It is difficult to imagine a contemporary practice of language documentation that does not consider among its top priorities the digital preservation of endangered language materials. Nearly all handbooks on documentation contain chapters on it; conferences hold panels on it; funding agencies provide money for it; and even this special issue evinces the central role of archiving in endangered language work. In fact, archiving language data now stands as a regular and normal part of the field linguistics workflow (e.g., Thieberger & Berez 2011).”

In this paper we explore the actual and possible roles of archives in preservation and revitalisation of endangered languages and cultures, looking at a range of questions including: who uses digital archives today? (cf. Austin 2011) What do they use them for? Do the data in and interfaces to digital archives support efforts to revitalise languages? To what extent do digital archives in 2017 meet the desideratum proposed by Nathan (2011:271) that they should be “a forum for conducting relationships between information providers (usually the depositors) and information users (language speakers, linguists and others)”? Are the current practices of archives “making endangered language documentations [that] people can read, use, understand, and admire” (Woodbury 2014:19) or are they leading towards an “unstable and narrow culture of misinformation” (Foer 2017)? We will explore these

questions using case studies from the ELAR, Paradisec and AILLA digital archives.

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*General Paper*

**FACETS OF AMRI KARBI:  
A PHONOLOGICAL DESCRIPTION AND PREPARATION OF  
A DIGITAL DATABASE**

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**General Introduction**

The principle aim of this paper is mainly two folded- (i) to provide a detailed phonological description of a previously under-studied language- Amri Karbi; and (ii) to prepare a pronunciation based multi-lingual digital database for the language under study. Amri Karbi belongs to the Tibeto-Burman language family and is a variety of Karbi language spoken in middle and lower Assam. Except for marginal grammatical information including a few dictionaries, this variety of Karbi lacks proper linguistic documentation. This work endeavours to contribute to the foundation for a full-fledged research by outlining major phonological aspects of Amri Karbi. The multi-lingual digital database which is a first attempt on this language can help in revitalization of this language.

For the current study the data was collected from Nazirkhat near Sonapur under Kamrup district of Assam. Eight Amri Karbi speakers, all male, were interviewed and recorded. A questionnaire targeting the most commonly occurring lexical items used in different domains of daily activities were prepared to construct our dataset. To make the dictionary more relevant in the area of domicile, we have prepared a multi-lingual database. Equivalent lexical items and the example sentence associated with those are translated in two other dominant languages- Assamese which is the primary language in the region (and

commonly used and understood by all the native speakers of Amri Karbi), and in English.

### **The Language under Study: Amri Karbi**

The Karbis call themselves either *Arleng* meaning ‘man’ or *Karbi Karbak* (*Karbak* being the echo word for *Karbi*) in more official domain. They call their language as *Arleng alam* meaning the language of *Arleng* (*a*<sup>1</sup>–‘genitive prefix’; *lam* ‘word, language’) (Joseph, 2010). Earlier they were known as Mikir by the outsider. Today, Karbi stands for the people and their language.

In a more general sense, Karbis could broadly be divided into two sub-categories- Plain Karbi and Hill Karbi (Teron and Tumung (2007). The *Plain Karbi* is mostly spoken in the Kamrup and Marigaon districts of Assam as well as in the Ri-Bhoi district of Meghalaya- this variety is commonly referred to as *Amri Karbi*. The Hill Karbi is mostly spoken in the hilly terrain of Karbi anglong district in Assam.

### **Overview of Amri Karbi Phonology**

A comprehensive observation of the data recorded from the eight native speakers confirm the presence of 24 phonemes (19 consonants and 5 cardinal vowels). The language has bilabial, alveolar, and velar stops. Contrasts between voiced and voiceless stops are found in word initial and word final positions. Aspirated stops have very limited occurrence and are found only word initially. The voiced alveolar stop /d/ and voiced velar stop /g/ showed very limited occurrences. There are three nasal sounds /m, n, ŋ/ and three fricatives /s, z, h/. The only voiceless palatal affricate /tʃ/ is found to be present at word initial position and contrasts with /t/ and /th/. The approximants, voiced dental /r/ and voiced alveolar /l/ contrast with each other.

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<sup>1</sup> Joseph (2010). Konnerth (2009), however termed /a/ as an attributes in Karbi. The prefix is used with roots to form noun and verbs.



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## **A STABLE BILINGUALISM OR A LANGUAGE SHIFT: AN ETHNO-LINGUISTIC ASSESSMENT OF SABARA (SORA)**

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Sabara is a Munda language spoken in Ganjam, Gajpati, Khurda, Koraput and Kandhamal districts of Odisha and some parts of Andhra Pradesh. This language is also spelled as Saora, Saura, Savara, or Sora. "The Savara are usually identified with the So:ra:s of Vedic and Sanskrit literature, a wild forest tribe supposed to be the same as the Suari and So:ra:e mentioned by Pliny and Ptolemy" (Grierson 1967). The main intention of this paper is to find out whether Sabara is being

maintained or is shifting to Odia (the local dominant language). The fact that Sabara, with more than 0.2 million speakers (Census of India, 2001) qualifies to be a potentially endangered language (Mosely: 2007: 342), which is considered as a fairly good situation compared to other endangered languages in India. However, this does not or should not be a barrier for someone to assess the factors for decline are in place or not. It is important to find out whether Sabara is witnessing the development of a stable form of bilingualism or a sincere shift to Odia. Edward (1994: 83) says, "Collective bilingualism in many settings, ancient and modern, is an enduring quantity, unlike the impermanent, transitional variety common in many immigrant contexts in which, in fact, bilingualism is a generational way-station on the road between two unilingualisms". So the most pertinent question here is 'Are we actually dealing with a stable bilingual community or are we seeing a language shift which leads to language endangerment scenario?' The answer to this question lies in the ethnolinguistic status of Sabara. Sociohistorical and cultural data play an important role in order to find out the ethnolinguistic status. The paper has taken Census of India report as the basis of analysis. According to Paulston (1994:31), "Ethnicity will not maintain a language in a multilingual setting if the dominant group allows assimilation, and incentive and opportunity of access to the second language". It is important to study the ethnolinguistic aspect of Sabara in order to understand the current situation. So, apart from census data, other available corpus and recent field study by the researcher puts forward the argument in order to answer the question. The data collected for the present study were on the belief system such as creation story, narrations, and folk songs such as lullabies, seasonal songs etc, knowledge and the culture of the Sabara community. The analysis of the data might lead to a conclusion that a rapid shift is taking place among Sabara speakers, atleast among those, who have and had access to school education. But an important question that still requires an answer is, 'How do they identify themselves in a multilingual and multicultural settings?' So, the paper remains inconclusive because it is very difficult to predict an answer now. The answer may lie in the future. In particular, further research into the ethno-linguistic as well as

sociolinguistic status of Sabara is needed in order to arrive at a conclusion.

**Keywords:** Stable bilingualism, Language shift, Ethno-linguistics, Multilingual

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**AN ANTHOPO-LINGUISTIC STUDY ON KINSHIP TERMS OF KURMALI**

|                      |                          |
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**Background and Objectives of the study**

The paper attempts to study Kinship terms of Kurmali. Kurmali is a lesser known language which is spoken mainly in West Bengal, Bihar and Jharkhand. As, Kurmali is spoken in various regions so different varieties of Kurmali can be found. This paper explores the standard kinship relations and the associated set of terms in the Kurmali of West Bengal. The formations of such terms are also elaborated with grammatical analysis. Moreover we have compared the Kurmali kinship terms with Bangla Kinship terms as Bangla is the major language of the

area. The comparison is used to explore the contact situation as well as the historical development of Kurmali.

There are basically two types of kinship within a family. They are affinal kinship and consanguineous kinship. Affinal kinship is based on marriage. Most primary affinal relationship is the one between a husband and a wife which in its extended form includes spouse's parents and spouse's siblings of both sides. Consanguineal kinship based on descent is called consanguineal kinship, commonly known as blood relation. The relation between a child and his parents, between children of the same set of parents, between uncles and nephews/nieces are examples of consanguineous kinship. Both types of kinships have various kinship terms. A kinship term is employed to a designated category of kinsmen, a kinsman is an individual to whom one (Ego) is related by genealogical connections. They are culturally- posited relations among individuals which are presumed to be established by processes of conception and birth and which are held to be inalienable and congenital (Scheffler, 1972.)

#### **Methodology and Study area**

This study is based on the direct intensive observation and interviews taken from the members of Kurmi community in the Shyampur village of Purulia district of West Bengal. Questionnaire method was followed to collect the data and all the sessions were digitally recorded. Apart from the above mentioned methods employed in the field, the earlier published and unpublished field materials have also been used in this study. Beside these we have been also used the genealogical diagram to understand the kin terms on generation basis (see figure 1 & 2).

#### **Observation**

There are eight terms for core consanguineal relations in Kurmali as can be seen in the following table (Table 1). There are no sex and age neutral terms in Kurmali which are found in English like parents, brother, sister, etc. In Kurmali, the terms, viz. /*dada*/ (eB), / *b<sup>h</sup>ai* / (yB)

make the age distinction and the terms, viz. /dada/ (eB), /didi/ (eZ) make the sex distinction.

| Kin Types | Kinship terms       |                      |          |
|-----------|---------------------|----------------------|----------|
|           | Kurmali             | Bengali              | English  |
| F         | /bap/               | /baba/               | Father   |
| M         | /mai/               | /ma/                 | Mother   |
| yB        | /b <sup>h</sup> ai/ | /b <sup>h</sup> ai/  | Brother  |
| eB        | /dada/              | /dada/               | Brother  |
| yZ        | /bohin/             | /bon/                | Sister   |
| eZ        | /didi/              | /didi/               | Sister   |
| S         | /beɽa/              | ʃj <sup>h</sup> εle/ | Son      |
| D         | /beɽi/              | /mεye/               | Daughter |

Table 1: Core consanguineal Kinship terms of Kurmali

As can be seen in the bellow table (Table 2), a kinship term can either be in simple or compound form (e.g. *dudu-bap* = *dudubap*). A simple word consisting of a root or stem together with suffixes or prefixes can also form a kinship term in Kurmali, e.g. *nɔnod* + *fu* = *nɔnodfu*

| Sl. No. | Masculline | Gloss            | Feminine  | Gloss                      | Gender Marker |         |
|---------|------------|------------------|-----------|----------------------------|---------------|---------|
|         |            |                  |           |                            | Mas           | Fem     |
| 1.      | /kaka/     | Uncle            | /koki/    | Aunt                       | -             | /-i/    |
| 2.      | /naɽi/     | Grand son        | /naɽni/   | Grand Daughter             | -             | /-ni/   |
| 3.      | /nɔnod/    | Husband's Sister | /nɔnodfu/ | Husband's sister's husband | /- fu/        | -       |
| 4.      | /ʃhaoa/    | Son              | /ʃhɔori/  | Daughter                   | -             | /-i/    |
| 5.      | Dudubap    | Grandfather      | Dudumai   | Grand Mother               | /-bap/        | /- mai/ |

Table 2: Peripheral consanguineal Kinship terms of Kurmali

The /-i/ suffix is often used to change the masculine kinship term into its parallel feminine term (e.g. 1 & 4). This suffix is also used with

classifiers when the classifier comes with feminine noun in Kurmali. The classifier with the /-i/ suffix is used with adjective. In such construction the classifier changes the adjective into noun and the suffix/-i/ marks the gender of the noun which is formed.

**a. buri-t-i**

old-CLF-FEM (CLF: Classifier, FEM: Feminine)  
Old woman.

**Analysis & Findings**

It is seen that the prefixes and suffixes play a major role in formation of the kinship terms in Kurmali Language. We have drawn diagram (Fig 1& 2) of the systematic kinship terminologies. This genealogical diagram is used to compare the kinship terms of Kurmali with Bangla. In the above table (Table 1) it can be seen that Kurmali kinship terms share a close resemblance with Bangla kinship terms. These genealogical diagrams can help us to establish the language family of Kurmali as well as the kinship pattern that Kurmali follows which is Hawaiian kin terms pattern.

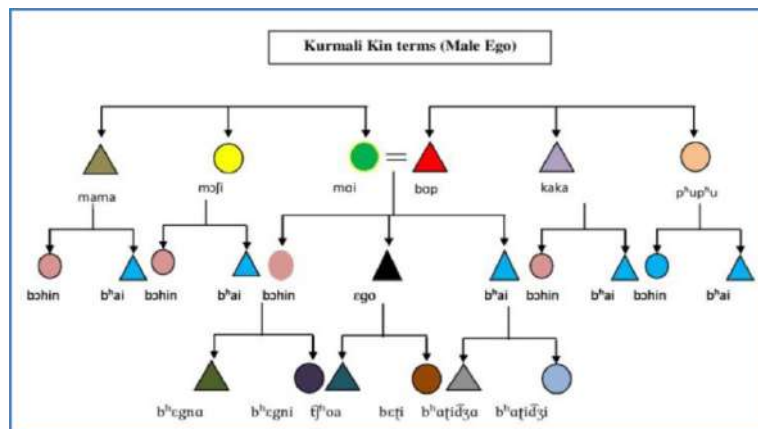


Figure 1: Kurmali Kinship terms

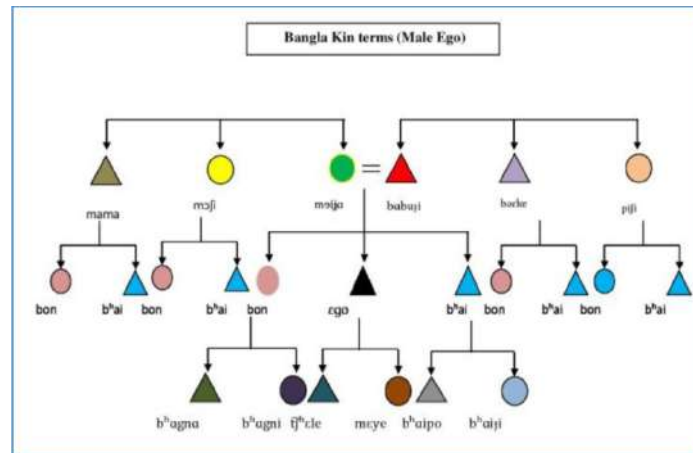


Figure 2: Bangla Kinship terms

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## ROLE OF SOCIO-ECONOMIC VARIABLES IN LANGUAGE SHIFT WITH SPECIAL REFERENCE TO KURMALI AND TOTO COMMUNITIES OF WEST BENGAL

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Language shift and gradual endangerment are often related to certain socio-economic factors. Many communities have lost their language because they have been colonised or dominated by another

community which holds a higher position in the social hierarchy. Economically powerful or socially more prestigious communities often dominate the less advantaged community which results in language shift. This shift from one language to another leads to language endangerment.

The paper tries to identify certain socio-economic factors as variables which direct languages towards language shift and/or endangerment. Two communities from West Bengal have been considered for data: (a) Kurmi community of Shyampur village (language: Kurmali), Purulia district bordering Jharkhand and (b) Toto community of village Totopara (language: Toto), Alipurduar district at Himalayan foothills.

Based on the demographic survey conducted in these two villages, quantitative tools have been applied to understand the factors of language shift and/or endangerment. Two socio-economic variables, e.g. educational background and occupation of the informants have been considered for the study. Along with that, supportive data have been used from the language vitality analysis of the Kurmi and Toto communities. The paper explores whether there is a direct correlation between these variables and the language shift present in these two speech communities. It has been found that there is a direct relation between language shift and economic development.

Kurmali is an Indo-Aryan language that reflects convergence between Indo-Aryan and Austric languages due to a real influence. Kurmali speaking community in West Bengal is a part of a continuum where Kurmali is spoken. The continuum exists through Jharkhand, Bihar, Odisha and West Bengal. Toto is a Tibeto-Burman language spoken by an isolated community in only one village called Totopara at Alipurduar district. The village is located at Indo-Bhutan border.

Both the communities have functional multilingualism that is reflected in their language use at different domains. Members of both the communities aim to speak Bangla, the regional standard of Bengal which the language of aspiration for them. Kurmali speakers in the



selected village of West Bengal also speak Bangla, Nagpuri, Hindi. Toto speakers also speak Nepali, Bangla, Doya, and Sadri. Totos occasionally speak Bodo, Tamang, Mongor too. It has been observed that both Kurmali and Toto community members exhibit examples of sequential multilingualism and there are tendencies of language shift. The paper argues that:

- Certain socio-economic factors are responsible for sequential multilingualism in both the communities.
- These factors play a major role in determining the nature of language shift and/or endangerment.
- A detailed understanding of these socio-economic factors can be helpful to design and implement revitalization processes.

The paper discusses six such factors in terms of the use of Kurmali and Toto that seems to determine the language shift and/or endangerment. The factors are the following:

- Access to education: moving to ICDS/school changes nature of bi/multilingualism.
- Influence of adjacent communities: interaction with adjacent community members may change patterns of language use.
- Economic changes are related to the aspiration to speak 'correct' Bangla: economic development affects mobility. Mobility and aspiration for higher quality of living has a direct relationship of using Bangla.
- Community Identity: teachers from same community use Kurmali with students even in school, this is not done by teachers who arrive from outside. In Toto schools, on the other hand, most of the teachers do not use Toto. Nepali and Bangla are used for interaction instead.
- Language of administration: Kurmali as well as Toto are not used in any administrative work. Community members need to use Bangla for the reason.

- Maintenance of traditions: traditional festivals include use of songs in Kurmali and Toto.

The data shows that level of education is directly related to sequential multilingualism in case of Kurmali speakers of Purulia district. The mean of number of languages known by Kurmali speakers is increases systematically on the basis of the improvement of educational status. It means that the status of education can influence to other language acquisition among the male members of the Kurmi community. It has been tried to understand if there is any relationship between educational achievement and number of languages known. The calculation of the correlation value ('r' value) is +0.69 as well as the value is positive. So, the relationship is substantial.

It has been observed that socio-economic development of a community drive them to use the language of mobility as well as aspiration. Many members of the present generation of both the communities are moving to higher levels of education. As a result, they are gradually shifting to Bangla. This shift may lead towards endangerment for the language in course of time. Occupational changes in the community are forcing many of the community members to move out of the village. It is also resulting in language shift. Thus, there is a need to understand how socio-economic changes due to educational development and occupational changes act as threats for the community. There is a strong need to evaluate the revitalization initiatives for the communities keeping in mind the development parameters as a whole. In other words, if development creates threat for language use, there is need to include the local languages in the domains of development practice. Revitalization of languages and developmental practices of the communities can go hand in hand.

**Keywords:** *Language Shift, Language endangerment, Educational status, socio-economic variables, Kurmali, Toto*

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## ASPECTS OF LANGUAGE ENDANGERMENT IN INDIA

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This paper discusses various aspects of language endangerment with reference to the UNESCO list of the endangered languages in India and the positions taken by various national and international institutions/organizations to address the issue of endangerment of languages.

The UNESCO list of endangered languages includes varieties of languages/mother tongues, e.g., Bokar, Milang, Minyong, Padam, Pasi, Tangam (Adi); Idu, Miju (Mishmi); Andro, Sengmai (Meithei); Baghati (Mahasu/Mahasui); Bangani (Garhwali – mother tongue under Hindi); Bellari (Kannada); Bhalesi (Bhadravahi – mother tongue under Hindi); Kachari, Mech (Bodo); Langrong (Aimol); etc., and alternate names of the same language/mother tongue, e.g., Hill Miri and Mising; Aiton and Tai Phake; Mzieme and Zeme; Khampiti and Khamba; Tshangla, Motuo Menba and Lishpa (Monpa); Nruanghmei and Rongmei; Tolcha and Rongpo; etc. Some languages (having fewer than 10,000 speakers), which are really critically endangered, are not included in the list of endangered languages, e.g., Newari, Sunuwar, Dhimal, Thangal, etc.

It has been argued that most of the factors invoked to account for language endangerment are not as significant as they are made to be. For example, literacy in the concerned language has been considered as

a factor in its favor, over its competitors, and it has been suggested that the efforts should be made to preserve or revitalize some of the endangered languages with a focus on developing writing systems and literacies in them. The adequacy of the latter approach to language endangerment is questioned by the fact that most of the so called endangered “languages” of India in the list are actually “varieties” of some languages and it is not practicable to use all these “varieties” in education, media, etc. The standard varieties of these languages are already being used in school education and they do have one or the other writing systems; e.g., Adi, Angami, Ao, Chokri, Chang, Hmar, Kabui, Karbi, Kom, Mizo, Mara, Mising, Paite, Rabha, etc. (Roman script); Bodo, Kharia, Kurux, Mundari, Ho, etc. (Devanagari script); Bishnupriya Manipuri, Deori, etc. (Assamese/Bengali script); Lepcha (Rong script); Limbu (Srijunga script); Khampti (Lik Tai script); Meitei (Meitei Mayek script); and so on.

The current academic discourse on language endangerment also ignores the fact that a concomitant of language spread has been diversification. In the multilingual milieu of India, the division of labour between the standard variety and their varieties has never created any competition that would lead to loss of the non-standard varieties and geographical or social co-existence of varieties is not a necessary condition for endangerment if the varieties are not competing for the same communicative functions. Yet, we may have cases of some varieties merging with the standard varieties for other reasons.

The mother tongues like Anal, Angika, Badaga, Baghati, Bangni, Cuona Menba, Galo, Gorum, Idu, Koch, Kodagu, Ladakhi, Malto, Nocte, Pochuri, Rengma, Singpho, Tagin, Tangkhul, Tarao, Thado, Tulu, Wancho, etc. cannot be said to have become moribund in view of the fact that the numbers of speakers of these mother tongues have increased considerably as seen in the following table.

| <b>Sl. No.</b> | <b>Language/<br/>Mother<br/>Tongue</b> | <b>Status</b>            | <b>Number of<br/>speakers in<br/>1961<br/>(Census of<br/>India)</b> | <b>Number of<br/>speakers in 2001<br/>(Census of India<br/>and other sources<br/>(Ethnologue,<br/>UNESCO, etc.)</b> |
|----------------|--|--------------------------|---|---|
| 1.             | Anal                                   | Vulnerable               | 4,875   | 21,420  |
| 2.             | Angika                                 | Vulnerable               | 5,698   | 725,000   |
| 3.             | Badaga                                 | Definitely<br>endangered | 85,463  | 134,514   |
| 4.             | Baghati                                | Critically<br>endangered | 3,976   | 36,000  |
| 5.             | Bangni                                 | Vulnerable               | 28  | 18,842  |
| 6.             | Cuona<br>Menba                         | Vulnerable               | 296   | 55,876  |
| 7.             | Galo                                   | Vulnerable               | 883   | 61,887  |
| 8.             | Gorum                                  | Definitely<br>endangered | 767   | 12,600  |
| 9.             | Idu                                    | Definitely<br>endangered | 183   | 9,350   |
| 10.            | Koch                                   | Definitely<br>endangered | 7,698   | 31,119  |
| 11.            | Kodagu                                 | Definitely<br>endangered | 78,172  | 166,187   |
| 12.            | Ladakhi                                | Vulnerable               | 50,146  | 104,618   |
| 13.            | Malto                                  | Definitely<br>endangered | 88,645  | 224,926   |
| 14.            | Mising                                 | Definitely<br>endangered | 103,188   | 551,224   |
| 15.            | Nocte                                  | Vulnerable               | 66  | 32,957  |
| 16.            | Pochuri                                | Vulnerable               | 2,736   | 16,744  |
| 17.            | Rengma                                 | Vulnerable               | 5,931   | 61,345  |
| 18.            | Singpho                                | Definitely<br>endangered | 819   | 4,539   |

|     |           |                       |         |           |
|-----|-----------|-----------------------|---------|-----------|
| 19. | Tagin     | Vulnerable            | 228     | 38,244    |
| 20. | Tangkhul  | Vulnerable            | 44,020  | 142,035   |
| 21. | Tarao     | Critically endangered | 1       | 870       |
| 22. | Thado     | Vulnerable            | 24,213  | 190,595   |
| 23. | Tulu      | Vulnerable            | 934,849 | 17,22,768 |
| 24. | Wancho    | Vulnerable            | 2,713   | 49,072    |
| 25. | Zangskari | Definitely endangered | 6       | 11,443    |
| 26. | Zeme      | Vulnerable            | 374     | 34,110    |

The speakers of endangered languages often mention that “documentation” and “preservation” resembles to something like “pickling”. What is needed is that the linguists and other stakeholders have to support and help the speakers of these endangered languages/mother tongues in their endeavour to keep these languages/mother tongues spoken in the community. It is suggested that the institutions/organizations working on the documentation and/or “preservation” of endangered languages/mother tongues should also take care of expanding the domains of their use, i.e., maintain their usage, as the products of linguistic research, dialect/linguistic surveys, grammars, dictionaries and recordings are ultimately peripheral to such activities.

**Keywords:** language endangerment, varieties, endangered languages

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### **LINGUISTIC MIGRATIONS IN WEST BENGAL: A CASE STUDY OF BIRBHUM AND BURDWAN DISTRICTS**

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Language is not only the mode of communication rather language plays the key role to preserve the history, culture and identity of a community. No such human community exists in the world that does not have their own language. But, most of the world's spoken languages are increasingly disappearing in recent times. Language death is defined as 'the loss of a language due to gradual shift to the dominant language in language contact situations' (Campbell, 1994). Language death or language endangerment is a matter of concern to the most field-linguist in these days. Language death is not a recent phenomenon but a process of history where language died out and been replaced by others through language contact, or through divergence due to lack of communication over distances. But in recent days due to economic transformation and globalization, language death and endangerment has become more rapid. According to Crystal (2000), the consequences of language death has been defined as "When language transmission breaks down, through language death, there is a serious loss of inherited knowledge."



Swadesh (1948) argues the reasons of language death are typically “non-linguistics” factors. Most of the language or aboriginal languages are threatened these days because of globalization, migration, rapid urbanization, economic and socio-political pressure of the dominant language etc. There are currently seven thousand spoken languages around the world, with one dying off about every two weeks. Through the loss of language or specifically loss of mother-tongue of a community it loses its history and cultural ethnicity.

Migration has been considered as one of the most crucial factor behind language endangerment. Migration is a century-old phenomenon across the world. India is no exception as migration is a practice livelihood in India. People migrate from rural areas to urban areas and even from urban areas to abroad in search of an improved and better livelihood. But in era of globalization, Census report shows the number of population is multiplying into urban areas consider to the population of rural areas and small towns. Grimes (2000) argues that sociolinguists agree that migration, either voluntary or forced is a cause of language shift. When members of a speech community or linguistic community shift they adopt the dominant language of the new place. Thus they lose their mother-tongue. The remaining community decreases in size and it becomes hard for them to maintain their language. The role of migration behind language death and language endangerment helps us to understand the socio-economic situation of population and dynamics of the society in a large, multilingual and multi-layered country like India.

This paper will try to explore the relation between language endangerment and the role of migration as a reason of it. The study is based on the field work done in these two districts and the CENSUS-2011 data on migration status in West Bengal.

The migration situations in Burdwan and Birbhum districts of West Bengal, India with the help of census data would be examined on this note to understand better the vital data of migration and its causes in these two districts. This is claimed by scholars that people have a normal tendency to choice for the language that will benefit them in a long run. Thus, this paper will also try to give an account of shrinking

linguistic and cultural spaces and influences of globalised market on the choice of language. This study will show how the dominant or majority language is in use as a 'lingua franca' and other languages with the status of 'minority' are fading out and propose the linguistic and cultural documentation as a tool to save and revive the endangered linguistic community.

**Keywords:** *Endangered Languages, Field Linguistics, Migration, Linguistic & Cultural Documentation*

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**A PATH FOR EFFECTIVE LEARNING**

(Mother Tongue based Multilingual Education in Jharkhand)

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Jharkhand is home to more than 19 tribal and regional languages. The state has notified 12 tribal and regional languages as official languages at par with Hindi and English. However, all its Government schools facilitate children's learning processes in Hindi, which is very different from the tribal and regional languages. Hence this multilingual

state sees the highest dropout in early grades in whole nation. To understand the cause and explore remedies to this issue, a research cell titled M-TALL *akhra* (Mother-Tongue based Active Language Learning) was set up in 2011 at the Jharkhand Tribal Welfare Research Institute (JTWRI), Department of Welfare, Government of Jharkhand with Unicef support. M-TALL *akhra* conducted a socio-linguistic survey in the state. It revealed that 96% children do not speak in Hindi, official language of the state. Children speak in their tribal and regional languages at home, playground and also in local market. They struggle in schools to understand their teacher and textbooks designed in Hindi.

To address this critical issue, M-TALL *akhra* developed bilingual picture dictionaries in 9 tribal regional languages. It was followed by a pilot mother-tongue based pre-school education programme titled ‘Bhasha Puliya’ to enable children acquire language and learning proficiency in mother tongues in Anganwadi Centers as a part of their pre-school education. It enabled more than 80% children acquire desired skills. Based on the success of the pilot, the Bhasha Puliya programme was up-scaled by Government of Jharkhand to more than 1200 pre-school learning centres of 6 districts. This community supported mother-tongue based pre-school education programme enriched the school readiness of around 40,000 children. Recently the state has added a pre-primary class named ‘Shishu Sadan’ in each of its 25,000 primary schools to enrich the mother-tongue based school readiness of all 5 year old children in the state to lay a foundation to their early learning.

For early primary grades M-TALL *akhra* worked with the JCERT to develop textbooks for classes 1-2 in 5 tribal and 2 regional languages along with a wide range of learning materials around stories, songs, riddles, jokes, toys, games, skits, etc. A mother-tongue based multilingual education (MTB-MLE) programme has been initiated by department of education, Government of Jharkhand. This community based approach has been initiated in around 1000 schools of the state. For this programme teachers of concerned schools have been trained. In each of these schools community resource teams (*Samuday Shikshak*) have been constituted in the name of kathakaar samooh, geetkaar,

chitrakaar, natyakaar, hasyakaar, nartak, khilonaa samooh, paheli samooh, khel samooh, swatchhata samooh, poshan samooh, swasthya samooh, etc. Members of these groups, as per the learning calendar, visit school to share their learning resources with children using locally available materials in their local tongues. These schools are evolving as rich learning centres for children, who hitherto were deprived from the basic literacy and numeracy skills required in education. On one hand the MTB-MLE approach guarantees children's early grade reading skills in mother tongues. On other hand, it enriches each community in the strengthening of their local literature, history, mathematics, culture, economics and overall identity.

This has turned out to be a bright example of Quality, Equitable and Inclusive Education in multi-lingual context. The tribal languages include Santhali, Mundari, Ho, Kurukh and Kharia and regional languages include Odia and Bangla. The tribal language textbooks have been developed in Devanagari scripts. In Santhali and Ho textbooks have been additionally developed in their local scripts Olchiki and Warang Chiti too. In regional languages the local scripts have been used too. These textbooks have been developed as per the guidelines of NCERT, National Curricular Framework 2005 and learning theories and have been approved by NCERT. The community supported approach has proved very effective for children's learning. Hence the state is attempting to promote a culture of community supported learning in other schools through initiatives such as 'Dada Dadi ki Kahaniyan'. The paper aims to touch upon the learning experience of children in these multilingual schools, where children benefit from the mother-tongue based textbooks, trained teachers, trained community resource groups, and rich learning environment created in school and communities.

**Key words:** M-TALL *akhra*, socio-linguistic survey, multilingual, MTB-MLE, community.

## TAI-KHAMTI: SOME AREAS OF SEMANTIC SPECIALIZATION

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The present discussion delves into some areas of semantic specialization depicting art, culture and society of the Khamti community. The study also provides an understanding of the morphological and semantic structure of an isolating language. Morphologically, Tai-Khamti is an Isolating language. The semantic structure of monosyllabic words may be categorized into Generic and Specific words. The language provides a wide range of cultural specific objects and terms. The following sections attempt to uncover certain lexical areas of semantic specialization.

The north-eastern part of India is a natural habitat for varieties of bamboo and bamboo relating objects. In Khamti, wood is synonymous to bamboo i.e., *məi3*; and *ton2-məi3* 'tree' is a derived word.

Khamti lexicon provides an inventory of names of fishes. These are disyllabic specific words consisting of generic word – specific word (the specific bound morphemes are proper names for varieties of fishes); the generic word is *pa2* 'fish' (*pa2tin4*, *pa2məv4*, *pa2kun5*, etc). There are also specific words for fishing equipments.

The language provides an inventory of medicinal plants. *pa4* 'grass' is synonymous to 'medicine'. A section of medicinal names takes the generic word of its source, as for instance, grass, fruit, flower and provides a very native descriptive idea.

Rice and rice-based items constitute a bulk of disyllabic and polysyllabic specific words pertaining to rice and items made from rice.

The language specifies the different temporal situations in a day: dawn, morning, noon, forenoon, dusk, evening, night.

A couple of lexical units are derived from metaphorical extensions. The verb 'to marry' is derived from 'to build/ make a house', 'to escort a girl' and 'to bring wife'.

A good number of adjectives find its origin in  $\chi\theta/2$  'mind', and also  $\eta\alpha\eta2$  'body' and  $nu2$  'face': referring to the mental abilities, emotions, attitude and physical characteristics of a person. 'Sadness'/ 'worries' depicts the difficult mental situation or compressed mind or painful mind.

Khamti verbs show shades of meaning and are used in various contexts or with items specified. The repertoire of 'to die' and 'to cut' exhibit diverse uses.

Couple of verbs show varying degrees of synonymy; as for instance,  $\mu/\eta3$  is used in the sense 'to nurse or to take physical care' and  $\pi\eta2$  'to take care'; the compound word  $\mu/\eta3-\pi\eta2$  means 'to take care'.

An inventory of specific basic ordinals are found in expressing the number of male and female offspring in serial order according to their time of birth, as for instance, 'First Daughter' is referred as  $\psi\epsilon4$  and 'First son' is  $\alpha\iota4$ , etc.

The study brings forth the richness of Khamti lexicon and presents a sketch of the social and cultural life of the community.

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**LANGUAGE RETENTION BY KADAR - AN ENDANGERED  
DRAVIDIAN  
TRIBAL LANGUAGE IN TAMILNADU**

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India has traditionally been the home of different cultures and people. Unity in diversity is one of the most prominent features in the people of India. Among the diversified population a significant portion is comprised of the tribal people, the original inhabitants' of the land. The tribal culture of India and their traditions and practices include almost all of the aspects of Indian culture and civilization. In India one can find almost a different dialect, culture, and people after moving 100 -200 kilo meters in any direction.

Tribe in the Indian context is an administrative and legal term to label some ethnic groups based on their original settlements, socio-economic status and cultural customs etc. The tribal people have expressed their experience, concepts, wisdom, suffering, joy, social relations and other acts of everyday life in their spoken form as well as through their oral literature like folk songs, folk tales etc., all over the world. This treasure of knowledge consisting of ancient values, human dignity, equality of persons, respect for nature were passed on to the successive generations by the tribal communities. A close observation of the ordinary life of tribal is adequate to encourage the human values among the tribe and much to offer to the so called civilized world. It is this type of heritage which is encoded into the tribal languages and their oral literary output and other discourse variety which deserve our immediate attention.

The study of endangered languages can be considered against a background related to the general value of preserving existing cultural diversity. Every culture represents an experiment in the survival of a unique and alternative way of life, of solving or evading problems. Loss

of cultural diversity is therefore a loss of experience and knowledge that has proven its potential usefulness for mankind in general. Languages, besides being part of a people's cultural heritage, constitute a complete and complex reflection of it. The loss of a language entails the loss of cultural heritage. The documentation of languages is thus also central to ethno botany, ethno medicine, and to the study of ritual and oral traditions.

### **Kadar**

The present work concentrate the Ka:dar ba:Se i.e. the language of Kadar in Valparai. The Western Ghats of Tamilnadu consists of three taluks of Coimbatore district viz., Pollachi, Valparai, Udumalpet. Further it includes six revenue divisions viz., Pollachi, Valparai, Ulandy, Manamboly, Udumalpet andAmaravathy. The indigenous tribal groups living in Anamalai hills are the Kadar, Malasar, Malai Malasar, Pulaiyar, Muduvar, and Eravalar.

Among the tribal groups the Kadars are the most primitive tribe living in the Eastern slopes of the Western Ghats forest of the Anaimalai hills, Pollachi and Valparai areas of Coimbatore district of Tamilnadu. Kadars are bilinguals and they speak Tamil the regional language of Tamilnadu besides their mother tongue. In the Anaimalai hills, the Kadar region is just on the edge of the Eastern slope of the Western Ghats.

### **Language of Kadar**

Kadar are bilingual and they speak Tamil besides their mother tongue viz. *kadar ba:se*. Based on my field experience both old and younger generation of kadar can able to speak their own mother tongue with their community as well as Tamil with the regional language people. The younger generation of Kadar in valparai those who are going to school can able to read and write Tamil and slowly give up their mother tongue due to education. Kadar acquire little bit of Malayalam who are working in the tea estate with Malayalis.

Some scholars in the field of tribal studies explained that the language of the Kadar is a corrupt form of Tamil mixed with Malayalam



elements. But it is not the corrupt form Tamil. The people of Kadar used to mix Tamil / Malayalam words during their conversation. The following discussion with example will clarify the situation. Most of the Dravidian languages possess SOV pattern with person number-gender suffixes in the conjugated finite verbs. The finite verb of Kadar is differing from the finite verbs of other Dravidian languages. The gender - number distinction is totally absent in the finite verbs of Kadar and they are inferred only from the pronouns. The structure of the finite verb is Stem + Tense (Transitive/Intransitive) + person. Here the concept explained with different word order patterns of sentences and phrases.

|   |                                   |
|---|-----------------------------------|
| na:n inDu ra:tai kaNTan                         | I saw Radha.                      |
| na:nkal uLavum<br>kaNNa:Tiyilenokkune           | We saw ourselves in the mirror.   |
| ni: (sg) nu:m (pl) a:RRil<br>veccil bante       | You came by boat'                 |
| nun ce:riyil mu:ppan e:tu?                      | Who is your village headman?      |
| Sumi ra:jikki oru pu:<br>koDutta:.              | Sumi gave a flower to Raj         |
| en ce:ri / ku:re a:RRina o:pu<br>irpuDa         | My house is near the river.       |
| aven tan kuDumpattina<br>maTTum ve:laiceypuDa   | He is working only for his family |
| sumi mu:nRu paya:ma tiNDe                       | Sumi ate three fruits.            |
| atu / ava:l ce:riye viTTu<br>pura:ttukku po:yi. | She has gone outside the house    |
| avenge mu:ngile veTTikiTTu<br>irpuDa            | They are cutting bamboo now       |
| Ni:ra:da:vu?                                    | Are you Radha?                    |
| atu molle molle naDa:ppuDa.                     | He walks slowly.                  |

As a result the finite verbs of Kadar have only person markers and number -gender markers are completely absent. Further the singular - plural distinction is not indicated in the verb and again it is understood from the pronoun. Apart from these many differences are there in Kadar language even though it shares common vocabulary which shows close similarity to Tamil language. Some special lexical items are given below under different headings to know the maintenance / shift their mother tongue.

### **Negatives**

In Dravidian the negative marker added with tense after the stems. It is common in Kadar language also. - *illeTTe*, -*a:t*, -*aTTa*, -*atta* and -*a:vu* are the negative suffix marker added with stem in Kadar. -*a* is one of the negative suffix that can be reconstructed to proto Dravidian stage. Among these five -*a:vuis* an independent innovation of Kadar. The negative marker 'illai' and *illa* is more common in Tamil and Malayalam. But in Kadar the negative morpheme -*eTTe*, and -*atta* are rare in other south Dravidian languages.

### **Folk Tales and Folk Songs**

Kadar language is rich in folk tales and folk songs. The original Kadar songs can be recorded when they are engaged with their traditional work. Otherwise the Kadar men easily escape when we ask them to sing. But the Kadar women sing some folk songs and narrate a story mixing with Tamil words about their life history without any shyness. Here the folk songs are given below to understand the level of the language.

This study shows that the primitive tribe is not gone away from their tradition and culture. They are all lovers of their culture and language. But based on my field experience Kadar is no longer the same people as explained by the scholars. They are ready to move and also moving other places to search employment. They are slowly giving up their traditional habits, customs and habits etc. Kadars are changing their dress and food items just like the non tribe. Now the tribe fully expects the government for money and other services. The present

researcher collected the data from all aspects and documents the some folk materials in the form of audio and video to disk. So the present research article indicates the importance of documentation of the Kadar language. For preservation of the language, preparation of reading manual through the regional language, developing tribal dictionary, coining new words, creating awareness for revitalization of their mother tongue and explain the value of their mother tongue are giving hand to maintain their language from endangerment.

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## **LANGUAGE ENDANGERMENT WITH SPECIAL REFERENCE TO NORTH EAST INDIAN LANGUAGES**

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Language endangerment is a big concern to the global world and possesses a big challenge to communities, linguists, language activists and all the stakeholders. Languages are dying at an alarming speed. It is safe to state that around 80% of the world's languages are vulnerable. Krauss (1992) predicts that 90 % of world's languages would be severely endangered or gone by 2100. More than seventy percent of the Indian languages are spoken in North East India alone, comprises of the

three language families; Indo-Aryan, Austro-Asiatic and Tibeto-Burman (It is also reported in the Census of India, 2001, around 2,279 Tamil speakers (Dravidian) settle in Moreh in the state of Manipur). It is also to be noted that according to the Census of India (2001), North East India recorded its total population 38,984,877 residing in the eight different states. It is consisting less than 4 per cent of the total population of the country out of the total population 1,028,737,436. These statistic/numeric data provide lots of information regarding the present condition of these seventy percent of Indian languages spoken by less than 4 percent of the total population of the country. This paper attempts to highlights the current status of these minor and major languages spoken in North East India. It is also attempts to identify the main factors that contribute to the endangerment of the numerous languages and varieties of North East India.

**Keyword:** Language endangerment, languages of North East India, assimilation.

## **ATTITUDES OF THE GADABA SPEAKING COMMUNITY IN THE LIGHT OF LANGUAGE ENDANGERMENT**

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### **Introduction**

India is a land full of diversity with different cultures, lifestyles, traditions, rituals which are all interwoven, and that makes it a vibrant nation. The linguistic diversity is the benchmark of cultural diversity and if we lose a language which is the cornerstone, we lose the knowledge of that unique language and culture. Language is a prerequisite for human existence. It is a very unique gift from the Almighty to all humans. Every language is unique and has its own

glory. It is very deploring to see languages dying. It is not the fault of the language itself but the language users who make its unique voice to become extinct. As languages are repositories of history, they are the perfect expression of identity. India is appreciated for its multicultural, multidialectal and multilingual diversity.

There is no proper estimate as to how many languages are there in the world but UNESCO says that there are roughly 6000 languages out of which 4000 languages are listed under the danger of extinction. 10% of them are from India i.e. about 400 languages. With the dying of each unique voice (language) we are losing a little more of who we were, who we are and who we will be.

According to Linguist Ganesh N Devy of Peoples Linguistic Survey of India (PLSI), out of the total 780 languages, 400 languages in India are facing the threat of extinction.

In this paper, we would like to focus on one such critically endangered language enlisted under UNESCO's Language Vitality and Endangerment that is, Gadaba.

### **Genesis of Gadaba**

The people of Gadaba are the liveliest amongst the other tribes in Orissa. They can be found mostly in the district of Koraput and Lamtaput village is their place of residence. The land is spread with a large number of reserve forests and forest blocks and it's no surprise that Gadabas are largely an agricultural society.

While there is no definite theory to explain the origin of Gadabas, the story which is near to reality is that the Gadabas migrated from the Godavari valley and settled eventually in Gadabapada in Koraput District. They were constant migrants within the district in search of a better land to reside and finally chose the Lamtaput village as a suitable place for them to settle and flourish.

The community name 'Gadaba' was derived either from Godavari, the river flowing through Andhra Pradesh, or from "Goda", an Oriya word meaning "a brook". There are two linguistic groups:

- Ollar-Gadaba, whose language is from the Dravidian language family,
- The Gutob language is from the Munda subgroup of the Austric [Austro-Asiatic] language family.

### **Language Attitude**

People have attitudes or feelings or beliefs about language in general, their language, and the language of other people. They may feel that an unwritten language is not a 'real' language. They may feel shame when other people hear their language. They may believe that they can only know one language at a time.

Attitudes cannot be observed directly but are demonstrated through actual behaviour - for example, how people treat speakers of other languages (avoidance, approach), or in their desire (or not) to learn another language.

Attitudinal studies aid in identifying how people of one language group view the personal character and social status of speakers of another language and how they form associations about other languages.

### **Attitude towards Gadaba (mother tongue)**

In Gadaba, from a small child to an older person, all of them use their mother tongue Gadaba in a restricted environment that is, their households. Within their own community, the people of Gadaba tend to communicate in Gadaba language and once they step out of their own community, they converse in Oriya or Desiya which are the dominant languages of Orissa since they fear to be looked down or to be degraded outside their own community.

We collected the views from all the three age groups concerning their own mother tongue and the results can be seen in the bar graph below:

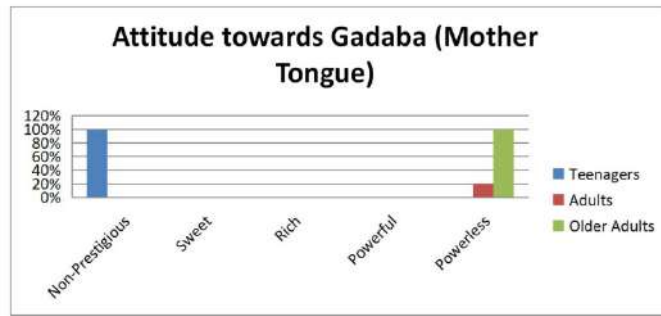


Figure 1

Surprisingly, from the above figure 1, we see that 5 out of 5 (100%) Teenagers felt that their mother tongue was ‘non-prestigious’ and 5 out of 5 (100%) Older Adults felt that their mother tongue was ‘powerless.’ However, Adults showed a striking result where only 1 out of 5 (20%) felt that their mother tongue was ‘powerless’.

**Attitude towards other languages**

Gadaba people know and use other languages like Oriya, Desiya, Hindi, English and Dom depending on the place and situation. When both the Teenagers and Older Adults were constant in their views concerning their mother tongue and didn’t react on the other prominent languages in Lamtaput like Oriya and Desiya, 80% of the Adults responded on other languages. In 80%, 20% of them felt that Desiya was ‘powerless’ and the remaining 60% felt that ‘Oriya was ‘powerful’ which can be seen in the bar diagram below:

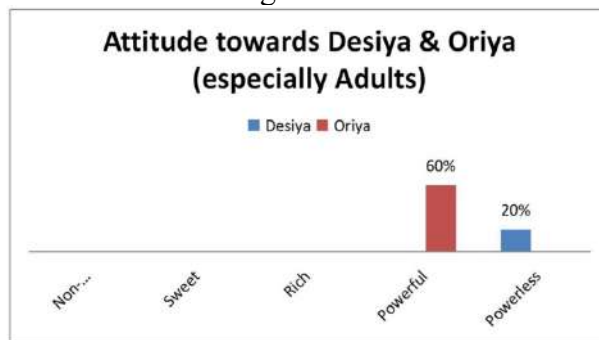


Figure 2

### **Conclusion**

From the figures 1 and 2 we can observe how the attitude of Gadaba tribe is paving a way for language endangerment. Language endangerment as a concept makes us to lament if we know how much we are losing. It's a responsibility of every language expert or a scholar to safeguard and revitalise them. Documentation helps languages which are endangered to secure a position of revitalisation. Revitalising a language is a gargantuan task because of the steep challenges one has to face in order to withstand language endangerment. For revival to happen in any language firstly we need to get support from one's own community. Only then, can we revive their language and give them an identity of their own which will empower, provide self-respect and promise security.

## **BETTA KURUMBA RELIGIOUS RITUALS AND LANGUAGE MAINTENANCE**

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This paper describes two religious ceremonies of the Betta Kurumbas, the *binji* and the *ajjōdḍa*, and discusses their role in promoting a sense of solidarity as well as distinctiveness within a community. The maintenance of community distinctness is a particularly interesting issue in the Nilgiri-Waynad region because of the presence of a large number of different ethnic groups within a relatively small region, most of which appear to speak distinct languages. Since the development of distinct languages as well as their maintenance requires a certain amount of “separatedness” between relevant groups, it is of interest to linguists to study the cultural practices of these groups with a view to understanding how each ethnic



group creates its sense of uniqueness as a community and reinforces this sense of distinctness from other communities. The *binji* and the *ajjōdḍā* are crucial to maintaining this sense of community solidarity and uniqueness primarily because they are clan-based rituals in which members of two or more clans join together to summon the spirits of their ancestors and clan deities and engage in a discourse with these spirits through persons who are perceived as spirit mediums. The community's social organization into clans is briefly described as a background to understanding the two ceremonies.

The paper also touches on the contrast between the Betta Kurumba rituals listed above and the community's participation in festivals at temples dedicated to deities of various Betta Kurumba clans. While the *binji* and the *ajjōdḍā* are in-group ceremonies to which outsiders are rarely given admittance, the temple festivals are venues in which the Betta Kurumbas join other indigenous ethnic groups of the Nilgiri-Waynad region for rituals in which specific groups have specific roles to play. Temple festivals offer a venue for language contact, not only because of the participation of other ethnic groups, but also because the priests at these temples are never from the Betta Kurumba community.

## **TEACHING MULTILINGUAL EDUCATION AND LINGUISTIC HUMAN RIGHTS: REPORT FROM AN INDIAN UNIVERSITY**

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This paper will report on the designing and teaching of Masters-level courses on multilingual education and linguistic human rights. These courses are being offered at a private, not-for-profit Indian university which has an explicit social justice agenda. The deliberately

diverse student body offers unique opportunities to explore multilingualism in the classroom and in society: a recent class of 45 students had between them 30 language-names!

The university aims to create reflective practitioners for the social sector – especially, in education, development and public policy. There is therefore a discursive coherence between the various courses in the masters programmes. Students are particularly receptive to arguments about discrimination, exclusion, equity, rights, and policies. However, while class, caste, gender and region are familiar axes of exclusion, there is much less awareness among students of the inter sectionality of language as both constituting and reflecting privilege, discrimination and exclusion. The courses on multilingual education and linguistic human rights thus build on the strengths that the programmes and the students already have. The courses then go beyond, inviting students to critique existing linguistic inequalities, and devise innovative curriculum and pedagogy for a more just and humane society.

This paper reviews the experience of teaching these courses, and suggests some possible future directions.

**Keywords:** multilingual education, linguistic human rights, social justice, education, curriculum, pedagogy

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## LANGUAGE ENDANGERMENT STATUS OF KUI IN KONDHAMAL DISTRICT OF ODISHA

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Most of the indigenous mother tongues are on the verge of extinction due to the dominance of state/ national/ international languages which has more buying power. A speech community is identified through its language. Members of a speech community are bounded emotionally through their mother tongue as it entails the identifying features of an ethnic community. So when a mother tongue dies or is not used in various domains not only the identifying trait of the concerned community vanishes, but also it leaves bruises on the social, psychological and cultural disruption of the community in question. The present paper is a qualitative research done on the Kui speakers belonging to different age group of Lakebadi Village of K. Nuagon Block of Kandhamal to ascertain its vitality status.

### **Introduction**

Language loss and language endangerment are issue that concern linguist and language planners all over the world. Many reasons are attributed to these issues. According to Nataraja (2001 in Sinha, 2008) communicative convenience is accepted as the prime factor. Economic benefits and role of power / status/ solidarity etc also contribute to the choice and use of language / dialect in communication context. When speaker of the less dominant language shift to the dominant language thereby using less or completely abandoning their heritage language, parent/ grandparents in such situation speak the mother tongue among them but speak in the dominant language with their offspring. Gradually, intergenerational language use ceases to exist. The heritage language is no longer used and become dominant or extinct and there is complete language loss or language death. Language death is also known as language extinction, linguistic extinction, linguicide-which is

a process that affects speech communities where the level of linguistic competence that speakers process of a given language idiom is decreased. Total language death occurs when there is no speaker of a given language.

Language is an intrinsic part of our culture. It is associated with the ethos and pathos of a speech community that identify one ethnic community from another. The abandonment or death of language leaves deeper impact on the psychological, emotional health of the community in question since loss of a language is followed by the social, cultural and psychological disruption. When a language dies or fades, with it dies its rich cultural diversity, many have argued that the loss of endangered language means the loss of such knowledge and cultural richness, both to the communities who speak them and to human beings in general what UNSECO has described as ‘intangible cultural heritage’.

“Language loss or language death separates people from the richness of their cultural heritage and prevents them from living their full cultural identity and life energy. It weakens cultural traditions and leads to fragmentation and loss of a community. The dominant culture is subsequently deprived of the cultural diversity that contributes to political and economic creativity” (Sinha, 2008, pp; 353).

Dominant language is languages used in administration, education, Mass-media and for wider communication and in various domains. Most of the tribal languages are less dominant language and hence are more prone to language endangerment.

### **Aim of the Present Study**

Language endangerment is a matter of degree. At one end of the scale there are languages with international status (0) and with perceived prestige while at the other end there are languages which are extinct (10) with no speaker claiming it to be the mother tongue. In between there are few more intermediary degree, in order to preserve, promote and document the endangered languages it is important to study the degree of vulnerability a language has currently which is also

known as endangerment status of a given language, so that necessary steps can be taken for preservation of the language before its extinction.

The present research paper aim to measure the endangerment status of Kui, Kui is a Dravidian language with ISO 639-3 Code 'kxu'. Kui is spoken by majority Kondhs of Kandhamal, Boud, Ganjam and Nayagarh District of Odisha, Penthoi, G. C.(2013) For the present paper, study was done to measure the endangerment status of Kui spoken at Lakebadi Village belong to K. Nuagaon Block of Kandhamal district.

### **Research Methodology**

The empirical study is qualitative research based on Grounded theory (Glasser, 1992). It is primarily done on observation and discussion with the participants. The research design is explorative in nature based on one shot case (Cambell and Stanley, 1963). We have used EGIDS Scale (Lewis and Simons, 2010) to measure the vitality status. Scoring was done on the basis of answers made to specific questions through discussions with the participants. Ethical practices were followed while conducting research with human samples.

### **Participants**

Total numbers of fifteen participants were drawn from three age groups (five each in group) through random sampling method. Group I - Age 10 to 16, Group II - Age 25 to 40 Group III - Age 55 to 60

All the participants were monolingual till they were about 5/6 years of age. Subsequently, most of them became bilingual/ multi-lingual"s. All of them are from comparable socio-economic status.

### **Observation and Conclusion**

All the five sample of Group-I are male high school students. All speak Kui at home only and speak Odia outside home even with their clan members. They are ashamed of their mother tongue.

Out of the five participants in Group-II, one female daily labour and three male farmers feel positive about their mother tongue and certain that it won"t die as they still speak it at home. At the same time they

recognize the importance of Odia for survival of outside home. The other mail with plus two educations and who works as an electrician though holds similar views suggest teaching in mother tongue till class7.

From Group-III, out of the five participants two are female and know only Kui. One male is monolinguals and the other two knows Odia as well. They recognize the importance of Odia but deeply concerned about the future of Kui and feel educated people should do something for their mother tongue, Kui won't die as it is used at home.

Using the EGIDS (expanded graded intergenerational disruption scale), it was found that all except one in the first category (who scored 7- shifting) scored 6a – vigorous. All the speakers of Group-I are ashamed of speaking Kui in public place. This is an indication that they are likely to shift in next generation. All the older members are worried about the trend and fear that their cultural traits are likely to be assimilated with other culture through the language will not die as long as it spoken at home.

The study shows oral sustainability of Kui spoken at the Lakebadi village in Kandhamal district. It reveal that the language use and intergenerational transmission situation at present is stable- that is vigorous – 6a. However, due to absence of written/ H variety, low diatopic configuration is noticed. But this observation cannot assure language sustainability for the next generation as the younger school children are ashamed to speak the language outside and are developing low self concept. Such attitude is generating fear among the older group who though do not foresee immediate language death is not sure of loss of their cultural identity.

### **Limitation of the Study**

The study was done with very small sample in the village and with only fifteen participants. Hence the observation cannot be considered as conclusive. However, this can give further insight to the direction for future research.

**Keywords:** Mother Tongue, Endangerment, Indigenous, Kui, Extinction, Attitude and Status.

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**THE INTRIGUING *TSE* MORPHEME IN MAGAR (SIKKIM VARIETY)**

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Magar is a Tibeto-Burman language spoken in Sikkim, classified under the West-Central Himalayish languages of the Bodic sub-group. It is endangered in Sikkim even though pockets of speakers can be found spread across various areas in Sikkim.

From the preliminary Basic sentence list (cf. Abbi 2001) elicited<sup>1</sup> from speakers from nine villages of Sikkim, Magar adjectives appear to be what are popularly known as reduced relative clause structures. The morpheme *tʃe* acts like a relativizer : Sentences (1-5) and the lexical examples given below show that adjectives belonging to different classes including dimension, quality, colour terms all take *tʃe* :

1. *sabitri-e minʃe ʔp ʃa-mʌna le*  
 Sabitri-ERG ripe mango eat-PROG be.PRES  
 ‘Sabitri is eating a ripe mango.’
2. *bisal-o botʃe bərin le*  
 Bishal-GEN white clothes AUX  
 ‘Bishal's clothes are white.’
3. *ʃila setʃe le tʌʌ behura setʃe ma-le*  
 Shila good AUX but habit good NEG-AUX  
 ‘Shila is beautiful but ill natured.’
4. *gantok-au mausam dʒʌntʃe le siliguri-ou mausam*  
 Gangtok-GEN weather cold be Siliguri-GEN weather  
*kʰantʃe le*  
 hot be  
 ‘Gangtok weather is wet but Siliguri weather is dry.’
5. *hola lotʃe hop pʰennam pʌrno ne*  
 there long bamboo lying keep  
 ‘Longish bamboo was lying there.’

Other examples of adjectives are :

*gʰantʃe* ‘tall’, *tʃemtʃe* ‘short’, *gʃatʃe* ‘red’,  
*ortʃe* ‘yellow’, *dʰestʃe* ‘fat’, *pʰitʃe* ‘green’.

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<sup>1</sup> This data was elicited as part of the pilot field survey of Magar as spoken in Sikkim and Darjeeling, conducted by the Centre for Endangered Languages, Sikkim University.



On further investigation it turns out that *tʃe* occurs not only on adjectives but also in relative clause / participial structures (6-9) :

6. *hose aina b<sup>h</sup>a tak-tʃe lendʒa-ki ila argau*  
that glass break-TSE boy-ACC here call.IMP  
'Call the glass breaker boy.'
7. *hose di ga-tʃe lendʒa-ki argau*  
that water drink-TSE boy-ACC call.IMP  
'Call the water drinker boy.'
8. *dʒolok-tʃe kap maka dʒ<sup>h</sup>al-a*  
hanging-TSE cup down fall-PST  
'The hung cup fell down.'
9. *cAprasi-ei ſiŋ-tʃe-tʃeb<sup>h</sup>Armi-ki dʒAŋgalau*  
Guard-CASE wood-cut-TSE person-ACC  
*ſiŋ tʃe-ki lidija*  
forest-GEN wood cut-INF put-PST  
'The forest officer is making the wood-cutter cut the trees.'

Thus, it is reasonable to conclude that *tʃe* is the relativizer morpheme in Magar. However, this is not the end of the story. On the one hand, there is a theoretical debate of whether Tibeto-Burman has relative clauses or not. On the other hand, empirically, *tʃe* also occurs on verbs in different, puzzling configurations (10-17) :

10. *kankurik tisemiŋ sinima oʃs-ki nuŋ-tʃe-ni*  
1PL yesterday movie watch-INF go-TSE-PRF?  
'Yesterday we had gone to see the movie.'
11. *naku hi dʒat-ki gantuk nuŋ-tʃe*  
2S.HON what do-INF Gangtok go-TSE  
'Why are you going to Gangtok?'
12. *nikita-e ãp ſij-a-tʃe bela mihut ſij-a*  
Nikita-ERG mango cut-PST-TSE time hand cut-PST  
'Nikita cut her fingers while cutting the mango.'

13. *kuŋ tʃe le*  
 how TSE be  
 ‘How are you?’
14. *hi naku-e dʒa-tʃe*  
 what 2S.HON-ERG eat-TSE  
 ‘Have you eaten?’
15. *hi naku-e pjourak im-aŋ*  
 what 2S.HON-ERG tomorrow house-LOC  
*dʒat kʰaŋ-tʃe dʒat-tʃe le*  
 rice cook-TSE do-TSE be  
 ‘Will you be cooking tomorrow at home?’
16. *naku ila ra-tʃe ŋa-ki man ma-parja*  
 2S here come-TSE 1S-ACC mind NEG-AUX?  
 I don't like your coming here.
17. *ikuri ma-pəris-tʃe karənə pʌriktʃʰa-ŋ pʰel tʃʰan-e*  
 3PL NEG-study-TSE cause exam-LOC fail be-PST?  
 Because they did not study, they failed in the exams.

This shows that the preliminary analysis of *tʃe* as a relativizer is inadequate and needs to be investigated further. The most intriguing fact is that the above data does not reveal any similarity of pattern in terms of Tense or Aspect, though in most cases they appear on the verb which is without other tense or aspect markings. Another intriguing piece of data is shown below, where it occurs on a noun in the position where one would have expected the Ergative case marker :

18. *dadʒe-tʃe hoi-nʌ tʌrʌ*  
 elder.brother-TSE be-NEG but  
*bʰai-e mʌdʌt dʒat le*  
 younger.brother-ERG help do be  
 ‘Younger brother will help but not elder brother.’

However this needs to be verified with more speakers and it could very well turn out to be either an idiosyncrasy or a plain mistake.

This paper will be an attempt to investigate into the exact morphosyntactic identity and nature of this mystery morpheme *tʃe*.

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## SADDLING BETWEEN THE 'LIFEWORLD' AND THE 'SYSTEM': CASE OF INTERNALLY DISPLACED PAWRI SPEAKERS IN NARMADA

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Deliberate language shift and language loss are the inevitable linguistic consequences of state language domination. The minor and marginalised language speakers are either being forced to give up their language or seriously questioning the relevance of using their language. The reported anxiety of Kurukh speakers in Jharkhand dissuading their children from learning Kurukh language in schools on the grounds of the perceived reality that Hindi and English, and not Kurukh, are related to food and survival (Abbi, 2001), represents typical linguistic concern of the speakers of these languages. This perception ideologically charges the *use* to which language is put to. Since ideology is more a matter of discourse rather than language (Eagleton, 1991), the discourse of *relevance* of language and its *use* reinforces the 'perceived reality' and interpellates the minor and marginalised language speakers to give up their languages and cultures; it not only makes them see their past as one unproductive "wasteland" but also make them want to identify with

"other peoples' languages rather than their one." (Thiong'O, 1981) How and why do the speakers of minor and marginalised language allow themselves to 'subject positioning' or 'interpellation'? What annihilates people's belief and faith in relevance and utility of their language and culture? What makes these speakers become a willing accomplice to state language hegemony and language ideology? Scholars have drawn insights the works of several social theorists to understand the how these speakers are manipulated to give up their languages and cultures through certain discursive practices and support drawn from Ideological State Apparatuses such as education, media, etc. Convincing explanation has also come from the theoretical framework presented by Habermas in his *The Theory of Communicative Action* (1995). His idea of the "colonisation of the lifeworld" enables us to understand the dynamics of the market force and the economic system's internal colonisation of the lifeworld which is the social arena. It also helps us explain how the system grows in the interest of institutions and organisations at the cost of the social processes that reproduce the cultural traditions, social integration, personal identities (called lifeworld by Habermas) and how calculus and practicality is making the minor and marginalised sing the virtues of the dominated languages.

Although this theoretical framework helps in understanding how and why the instrumental rationality is controlling the tribal and marginalised speakers - be it Kurukh in Jharkhand or Korku in Madhya Pradesh to give up their language in the interest of the system, it fails to provide a convincing explanation for answering how and why the Internally Displaced Pawri speakers in Narmada are able to strike a critical balance between the lifeworld and the system. The situation of Internally Displaced Pawri speakers in Narmada is rather different. These speakers have been synchronously moving between the two spaces - the original submerged habitation and relocated settlement. Their lifeworld, which is characterised by value rationality, has neither been eclipsed by nor absorbed in instrumental rationality of the system. Their everyday world is still based on the tacit fund of shared meanings and understandings and their actions continue to be driven by culture

and social norms despite the overbearing presence of the profit-making resources.

The response of Internally Displaced Pawri speakers in Narmada has theoretical consequences. It not only questions the essentialism in the "colonisation of the lifeworld" but also demands problematisation of agency to understand how and why these speakers in Narmada are able to strike a critical balance between the lifeworld and the system.

After providing a socio-historical profile and demographic situation of Pawra tribe vis a vis Pawri language in the context of the original submerged habitation and relocated settlement, the paper, in the backdrop of the "colonisation of the lifeworld", intends to discuss the following issues concerning Internally Displaced Pawri Speakers in Narmada:

- a. The value rationality, communicative patterns and presence of different aspects of lifeworld in the social arena, ie. Family life, culture, informal social interactions, etc.
- b. The instrumental rationality alluring these speakers particularly with regard to those profit-making resources used by the system for manipulation and the Ideological State Apparatuses used to commodify and appellate these speakers.
- c. The opinion, perception and attitudes of the Pawri speakers towards both the lifeworld and the system and who is benefitting from the balance of the two?
- d. What is happening with other set of speakers in the same region/context?

**PATTERNS OF LANGUAGE USE AMONG KOHISTANI  
SPEAKERS OF KASHMIR**

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Linguistic or verbal repertoire is ‘the set of language varieties used in the speaking and writing practices of a speech community’. In other words, the linguistic repertoire of a speech community includes all the linguistic varieties (registers, dialects, styles, accents, etc.) which exist in this community. In monolingual speech communities this repertoire is made up of varieties of one single language. In multilingual speech communities, it may be comprised of several languages and may include linguistic varieties of all these languages.

Bigger linguistic repertoires are the result of multilingualism. The use of different languages by the individual speakers in a speech community is affected by many factors, like, the interlocutor at the other end and the domain of usage etc. As such, multilingualism offers a choice for the speakers to use language according to their convenience and this choice is not random but is regulated by many sociolinguistic principles. Kohistani speakers being multilingual, also have many languages for use, at their disposal. This study analyzes the patterns of language use among Kohistani speakers with the objective of understanding the effect of the dominant languages on its usage. The present study is based on the information extricated from 100 informants separated along diverse lines of gender, age and economy. The different systems utilized for information gathering were interview, participant observation and so on. The respondents were enquired about the usage of language in various domains. The feedback for various queries like proficiencies in Kohistani, Kashmiri, Urdu and other languages were measured against 4 skills: **Understand Read, Write and Speak**. The proficiency for the four skills was measured across 5 levels ranging from Nil to Excellent. The data thus analysed resulted in finding the linguistic proficiency and patterns of language use among

the Kohistani speakers. The striking results conform to the hypothesis of the researcher that the use of Kohistani among new generations is diminishing at an alarming rate which is an alarming sign for the Kohistani identity.

**A WAY TO PROTECT ENDANGERED LANGUAGE:  
BUILDING PRIMARY SCHOOL CLASS COURSE –  
A CASE OF SHE LANGUAGE TEACHING FROM CHINA**

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There are more than 130 minority languages in China of which over 10 are severely endangered. She language (ISO code: shx) is one of the severely endangered languages.

As one of the Chinese minorities, She ethno-community is mainly located in Fujian, Zhejiang, Jiangxi, Guangdong and Guizhou provinces of China. Although its population is nearly 710,000, there are less than 1000 native speakers of She language. The She speakers distribute in five villages of Boluo, Huidong, Haifeng and Zengcheng counties of Guangdong province. However, Hakka, a Chinese dialect, is becoming a daily language for most of She families. The protection and transmission of She language is urgent. It is a best way to teach She language in community primary school because the children are at the advantage stage to learn languages. Formal school education of she language course can promote the children's ability of native language.

This presentation consists of four parts. Part one, I briefly introduce the current teaching status of She community primary school.

In Part two I describe how to design and build endangered She language course system, including textbook writing and compilation,

teaching curriculum, course standards and to train native language teachers, etc.

In Part three I discuss how to do She language fieldwork to collect and document She language data to meet the needs of She language teaching and textbook compilation.

Part four is a conclusion from the case of analyzing She language teaching. Firstly, it is necessary to build and perfect curriculum system, enrich teaching and reading materials and solve the problems of teachers' shortage and training. Secondly, the materials of teaching are based on language survey and documentation while the endangered language need to suit for language revitalization and teaching. Words and expressions of traditional environment knowledge are important materials for documentation and recordings. Besides, recording what, how to record, and how to deal with recording dates are also needed to be considered. What's more, endangered language investigation and documentation is different from language investigation that aims to analyze and study language and we should distinguish them.

## **RE-ENTANGLING LITERACY AND ORALITY IN THE SUSTAINABLE USE MODEL**

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Lewis and Simons (2016) provide a thorough account of their Sustainable Use Model (SUM), articulating both their theoretical perspective on language development and revitalization, as well as practical and targeted interventions to Support community---based language development. A key claim of the model is that there are only 4 sustainable levels of language use (from highest to lowest): Sustainable Literacy (EGIDS Level 4), Sustainable Orality (EGIDS Level 6),



Sustainable Identity (EGIDS Level 9) and Sustainable History (EGIDS Level 10). Our interest is in the relationship between Sustainable Literacy and Sustainable Orality.

The level of Sustainable Orality entails having all (or nearly all) members of the speech community speaking the language Across a well---defined set of domains, and transmitting the Language to the next generation in the home -- essentially, a Situation of stable diglossia. Since "the levels of sustainable use are hierarchical and build one upon another" (ibid. 118), the level of Sustainable Literacy entails everything that is entailed by Sustainable Orality, as well as widespread use of a unified and codified written variety of the language, supported by various institutions within the society.

The relative sequencing of these levels within the model has the effect of highlighting the benefits of strong community-level oral proficiency for the implementation of literacy programs. At the same time, however, it seemingly discounts any benefits that literacy in the local language can have in supporting the development and maintenance of oral proficiency. For Lewis and Simons, literacy is irrelevant to the vitality measure of a language, unless and until the speech community reaches a level of Sustainable Orality. In this paper, we further examine and critique this relationship, and offer an alternative view.

Beginning with an understanding of the ontological differences between spoken and written varieties of language, we highlight the ways in which Literacy and Orality are quite distinct from one another, and yet can provide mutual support and reinforcement. We analyse this across the five main conditions which Lewis and Simons have identified as supporting sustainable language use, and which they have termed the FAMED conditions (ibid. 125): Functions, Acquisition, Motivation, Environment and Differentiation.

In terms of differences, spoken and written varieties are clearly *differentiated* because they exist in different media, and they serve complementary *functions* in a community (e.g. face – to – face interaction vs. Computer – mediated communication), which leads to

different *motivations* in learning to speak and/or write the language. The two varieties are often *acquired* through different methods (e.g. inductively at home vs. deductively in school), and the policy *environment* may treat the two varieties in very different ways (e.g. tolerating use of the spoken variety in the public sphere, but limiting the use or prominence of the written variety relative to written forms of the dominant language).

In terms of support, written varieties of language are very commonly used to support the *acquisition* of spoken varieties through printed or online learning materials; indeed, in many communities, this is the primary role of the written variety. The use of a distinctive written form of the language helps to visually *differentiate* it from the dominant language (e.g. Cherokee syllabary), which can increase *motivation* to learn, use and maintain this unique marker of cultural identity (Bender 2002).

Expanding the domains of use for the written variety of language can also provide context and support for further expansion of the spoken variety to reclaim various *functions* from the dominant language. For example, localizing the linguistic landscape by adding street signs and naming community buildings in the language can encourage people to speak in the local language when giving directions or discussing where people are in the community.

Moreover, the institutionalized use of a written variety of the language can encourage the members of the dominant society to view the local language as a "real language", and not "just a spoken dialect". Although this plays on the unfounded biases often held by speakers of politically dominant languages with long literacy traditions, it has the potential to change the perceptual basis upon which decisions impacting the language policy *environment* are made.

Having clarified the relationship between spoken and written varieties in the context of language revitalization and maintenance, we conclude by proposing a modification to the SUM which separates the two varieties and allows communities to assess the vitality of each

independently. By treating the two varieties on their own, instead of subsuming literacy under orality, communities can make more informed decisions about what levels of sustainable language use they wish to attain, and how interventions that focus on one variety may impact the vitality of the other.

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## **ENDANGERED LANGUAGE PRESERVATION AND PROTECTION IN CHINA**

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In the late 1990s, some linguists of Chinese minority languages began to pay attention to language endangerment. In 1998, the Ministry of Education funded a first research project of endangered language *The Studies on Endangered Languages in the Southwest China*. In 2000, the book *Study on Chinese Minority Languages Vitality*, which evaluated the vitality of all ethno-languages in China. (UNESCO document *Language Vitality and Endangerment* was published in 2003.) In 2000, Society of Minority Languages of China and Editorial Board of the linguistic journal *Minzu Yuwen* (Minority languages and Scripts) hold a first seminar on endangered languages in China, and since then the issues of endangered minority languages of China widely attract much attention in academia.

China experienced three stages of dealing with endangered languages. The first stage is to do investigation and research of endangered minority languages (1990s-2010). The second stage is preservation and protection of endangered languages (2011-2015). The third stage is comprehensive preservation and documentation of endangered languages.

To preserve and protect endangered languages, Chinese linguists have done what as following:

- i. On the level of National Government Policy, the National Languages Committee issued National Mid-And-Long Term Plan for the Reform and Development of Languages and Scripts (2012-2020).
- ii. We make surveys and descriptions of some less-known and no documented minority languages, which have been published as A Series of Books of China Newly Discovered Languages including 40 languages, most of which are endangered.
- iii. The National Planning Office of Philosophy and Social Science Research Fund, the Humanities and Social Sciences Research Fund of Ministry of Education, National Minority Affairs Committee Research Fund and Province government have funded over 200 research projects of endangered languages, with more than 30 million RMB.
- iv. From 2015, the National Languages Committee has started a National Language Protect, which documentations and records all minority languages and Chinese dialects by multimedia means during the five years from 2015 to 2020, with investing 50 million RMB per year.
- v. Some universities colleges start to build local language or dialect museums that include entity museum and digital museum. Eg. Jinan University cooperates with Guangdong Province Museum to build a digital museum of endangered languages.
- vi. Some primary schools of minority communities begin to set up endangered languages teaching.

We also have some experiences and lessons on the preservation and protection as followings:

- (1) It is important to make set of scientific standards and rules of documentation and recording, and technical criteria of processing corpus. But it is an issue how to balance the normality and flexibility of the documentation & recording conventions.
- (2) Most of researching projects of endangered languages are done by an individual linguist or a small group of teachers and graduates, and they often have personal aims at linguistics analysis during the endangered language fieldwork instead of preservation and protection.
- (3) There are some repetitive jobs of no validity.
- (4) Most endangered languages data are privately kept and reserved. The security of data cannot be ensured. Most digital data have not been shares publicly.

This paper will describe the status of endangered language preservation and protection in China, and the introduce the practical procedure and technical initiatives of our preserving and protecting minority languages in China.

### **LANGUAGE ENDANGERMENT: A CASE STUDY OF LIANGMAI COMMUNITY IN NAGALAND**

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The North-Eastern part of India is well-known for its linguistic diversity. Bilingualism and sometimes trilingualism is common both in urban and rural areas. Similarly, in Nagaland, there are 16 recognized Naga tribes, each with their own native tongue and culture. Nagamese,

English and sometimes Hindi are used as lingua franca. Nagamese is the most popular among the spoken languages. It has been stated that Nagamese is the fastest growing language in the Naga society today. Besides their own mother tongues, about 80% of the Naga population knows and communicate in Nagamese. It first started as a market language amongst the various tribes and eventually it has come to be accepted by all section of the society. At this rate there are chances of many Naga languages being swallowed up by Nagamese. It posts a great threat to the local tribal languages, especially to minor languages like Liangmai.

Liangmai (ISO 639-3) belongs to the Tibeto-Burman (TB) languages family under the Zeme-Naga group (Burling 2003). Liangmai is spoken in Manipur and Nagaland. In Nagaland, Liangmai is clubbed together with Zeme and is collectively recognized as Zeliang tribe. According to the census of India 2001, the total population Zeliang tribe is 36012, of which 2315 are Liangmai. There are five Liangmai villages in Nagaland. The dominant languages spoken in Peren district are Zeme and Nagamese. Being a minority, the Liangmai community is experiencing enormous pressure of language assimilation by surrounding dominant languages. Outside their villages and homes, Liangmais had to switch to either Zeme or Nagamese to communicate with the non-Liangmais. The impact of this shifting may ultimately lead to the extinction of Liangmai speech variety in Nagaland, which could lead to an irreversible loss for the study of Liangmai dialects.

The present work discusses about factors responsible for language endangerment with a specific focus on Liangmai community in Nagaland. It examined the nature of endangerment and how it has happened at the linguistic levels. The study examines the changes at the lexical and morpho-syntactic levels. The aspects like borrowing, code mixing and code switching are analyzed in the paper.

**UNDERSTANDING INTER-ETHNIC DIFFERENCE IN  
LANGUAGE MAINTENANCE: A CASE STUDY OF TODA AND  
KOTA FROM NILGIRIS**

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Inter-ethnic differences in language maintenance are observable among the two tribal communities, Toda and Kota, who reside in upper plateau of Nilgiris. Despite being in the same linguistics ecology, a recent field-work showed that: Kota language exhibits a strong trend towards maintenance and Toda language exhibits signs of language shift. While such observations are not new, this difference in language maintenance among groups takes us back to Bradley's (2002) critical question “Why is it that one minority group assimilates and its language dies while another maintains its linguistic and cultural identity (despite being exposed to the same environment)?”

Toda refers to one of the several small tribal communities living in the Nilgiri Hills of South India. Though government sources refer them as Todas, they call themselves as /oL/- 'person'. It is one of the well-studied community within the discipline of linguistics and anthropology. Traditionally Todas are a small pastoral community who lived isolated in the upper regions of Nilgiri plateau. Their population according to Tribal Research Centers census (2007) is only 1480. Their low population and pastoral lifestyle have placed them in the Particularly vulnerable tribal group the Ministry of Tribal Affairs, GOI. They are spread over several settlements in upper plateau of Nilgiris. Unlike other groups of Nilgiri Todas are the only group who have their land rights protected from as early as 1843 (Walker 1986). Pattas issued to the Toda community during 1843 and then 1881 gave each 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. This right to land ensured that the lands of the Todas could not be sold or occupied by the government and remained to be one of

the factors sustaining their unique culture well into this millennium. Today with endangerment of water buffaloes and degradation of Nilgiri grassland majority of Toda either lease their land out for agriculture or till their own lands for their bread & butter and pastoralism remains today as a ritual and as a subsidiary source of income for many.

Similarly, Kota is the government name for one of the Tribal communities in The Nilgiri district of Tamilnadu. They call them self as /ko:v/'kota' and speak a language called /ko:v ma:nt/- 'kota language'. The population of the Kota as of 2007 is 1985 this continuous stagnation of their population and their per-agrarian culture has placed them in the Particularly vulnerable tribal group. They are spread over seven settlements within the upper plateau. While Kotas are traditionally artisan and musicians of the hills, industrial products replaced Kota's handmade agriculture tools and household items and stigma attached with offering music services to other communities wiped off Kota's traditional economy. Despite this, of all the tribes Kota is one of the most integrated communities in the Nilgiris with high educational attainment. Today Kota's major source income is from agricultural activities and their white collar jobs in various governmental and nongovernmental organization.

In this context language maintenance of both these communities were studied in detail over a period of six months through various quantitative and qualitative methods. Findings in this paper show with adequate evidence from the description of domains of language use and participant to observation, that Toda's are losing their language and Kota's are maintaining it. This phenomenon is in contrary to well an established hypothesis within the field that 'securing access to livelihood preserves languages'. A closer look at the data showed that there is an observable difference in language maintenance among the Toda and Kota. On the one hand, a significant shift is observed in Toda's language choice at Home domain and in one section of Toda, a complete breakdown of intergenerational transmission is also observed. Further, the description of language choice also revealed that Toda women are more comfortable in the direction of language shift than the Toda men.



On the other hand, Kota, in general, showed a higher level of language retention and Kota women exhibits certain exemplary standards of language maintenance despite being the most integrated tribal community in the Nilgiris. This dichotomy in inter-ethnic difference shows us that the features like education (in dominant language) and economic integration which is often considered as a major threat to languages of territorial minority communities are actually insignificant in the case of Toda and Kota.

A detailed analysis of the speaker's attitude towards their language showed that the key to understanding this inter-ethnic difference is found in the internal socio-cultural conditions of these communities. And in the said case it is the women's relative social position and her cultural role that have contributed to the inter-ethnic difference in language maintenance. While in Kota culture women play a major role in the traditional and economic activities of the community, Toda culture had little space for women. Toda women are restricted from participating in any pastoral related activity and have no say or role in community's religion. This perceived lack of space within Toda tradition has prompted Toda women to move away from her traditional identity and eventually led her to downgrades her community's language. This movement away from the Toda lifestyle can also be observed in other walks of life like women's large-scale participation in Church and their dwindling participation in traditional Toda-religious activities.

Thus the present study argues that the inter-ethnic difference in language maintenance between Kota and Toda must be understood as a reflection of the difference in gender roles in these communities: Toda and Kota women's language choice is a reflection of her social position within the community. And Toda language shift is best explained as a result of the interaction between the traditional patriarchal Toda society and aspiration of modern Toda women.

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### COMMUNITY'S PARTICIPATION AND THE TAI AHOM LANGUAGE REVITALISATION

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The rapid succession and embellishment of globalisation to create a homogeneous community and to recreate one single identity in the entire universe may foster alleged negligence to the lesser known community and may gradually lead to decline of their existence by marginalizing the group identity. In due course of conflict ridden time and transformation, the documentation and the revitalisation of the lesser known languages demand urgency. Since language revitalisation is undoubtedly a participatory phenomenon as it must involve the community perception, its traditional knowledge system, attitude and soon, McCarty and Watahomigie (1999: 11) observe 'personal and local group of commitment are the crucial foundation' for an adequate community language planning endeavour. On the same page Czaykowska – Higgins (2009: 17) mentions that 'the knowledge can and should be constructed *for, with* and *by* the community'. That is why the participation of the community members should be highly considerable in the field of language revitalisation programs.

The Tai Ahom language of Assam is no longer used as a mother tongue but the language is still vibrant in some domains of the culture and society. As a language it is dead but as a vehicle of culture it persists the hope of endurance. The people of the community have been consistently struggling for the revitalisation/maintenance/rejuvenation (depending on the context that would be analysed) since last sixty decades. Revitalisation of language is not just a process, it requires a well knit plan and attitude of the community. This paper intends to look the ways and functions of participation of the Tai Ahom community members in the language revitalisation process on the basis of field study:

1. Try to find out the community members' attitude towards the language.
2. Will investigate the planning and methodology used by the members to motivate the outer group members.
3. Try to find out the domains of use in the present situation.

**Keywords:** Tai Ahom language, community participation, attitude, language revitalisation

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## LINGUISTIC HUMAN RIGHTS AND LESSER KNOWN LANGUAGES

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### **Introduction**

Language plays a crucial role in social life. It is a means of social control. Language and human rights are, therefore, closely connected. In the present paper there is an attempt at analyzing the status of some lesser known languages in the perspective of linguistic human rights.

### **Linguistic Human Rights**

As per the Universal Declaration of Linguistic Rights (1996) Linguistic Rights are the human and civil rights. These can be applied to both the private and the public domains. Linguistic rights are concerned with the individual and also with a group. In brief, *individual linguistic rights* are the rights of individuals to use their language in their linguistic group regardless of the status of their language. And the rights concerning a group are *collective linguistic rights*. These refer to “the right to enjoy and develop their language and right for minorities to establish and maintain schools and other training and educational institutions, with control of curricula and teaching in their own language.” Skutnabb-Kangas & Phillipson, 2).

### **Multilingualism in India**

Linguistic diversity conserving bio-diversity has been considered a wealth for the human race. India is a multilingual, multiethnic and multicultural country. According to the 2001 Census report (2001:18) the number of mother tongues in India is 1635. There are 234 mother tongues, spoken by 10,000 or more speakers and these are grouped under 122 languages. Constitutionally, multilingualism was recognized in India in 1950. It was declared that the *Official language* of the Union will be Hindi in the Devanagari script and 14 literary languages were recognized in the eighth schedule of the Constitution as the *Scheduled*

*languages* including Sanskrit (Art.344 [1] and 351). Further, for a period of fifteen years from the commencement of the Constitution ie up to 1965 English was declared to be used for all official purposes of the union as the *Associate Official language* and later the time limit was extended for an indefinite period (cf. Official language Act in 1963 and later modified in 1967). Moreover, on linguistic basis Indian states were reorganised in 1956. So far as the regional languages are concerned as per articles 346 and 347 of the Indian Constitution the states accepted the one or more languages. Normally, the dominant languages of the majority of the people used in the state were accepted as the state official languages. Jammu and Kashmir recognized Urdu as the state official language. Nagaland and later Arunachal Pradesh and Mizoram accepted English as the state official language. The languages specified in the Eighth Schedule to the Indian Constitution are now 22 in number. These are *Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kashmiri, Konkani, Kannada, Maithili, Marathi, Malayalam, Manipuri, Nepali, Odia, Punjabi, Sanskrit, Sindhi, Santali, Tamil, Telugu and Urdu*. The increase in number is due to the inclusion of Sindhi in 1967, Konkani, Manipuri and Nepali in 1991 and lastly Bodo, Dogri, Maithili and Santali in 2003. Before 1991 Konkani was treated under Marathi, and Bodo, Dogri and Santali were included in the list of Non Scheduled languages up to 1991. It is worth mentioning that Maithili was a mother tongue grouped under Hindi up to 1991.

Thus 22 languages only out of 122 are recognized as major Scheduled languages and 100 other languages are not included in the 8th Schedule. These are, for example, Bhili, Halabi, Lahnda, Kodagu, Gondi, Kurukh, Malto, Bhumij, Juang, Khasi, Munda, Mizo, Lepcha, Lalung, Ladakhi, Shina, Pashto etc. In fact, these languages and many other similar languages are no less important. As already mentioned according to the 2001 Census Report (2001:2) the number of rationalized mother tongues in India is 1635. But we do not know about their status – the domains of their use. There are hundreds of lesser known languages struggling for their existence under the pressure of the dominant regional languages of the majority of the people. Documentation shows that their domains of use are very much limited.

The speakers' attitude towards their language is also to some extent negative. Many of these languages can be mentioned as facing different levels of endangerment under the pressure of the neighbouring major languages. Many of these languages have no script and no standard description. There is no proper documentation.

### **Linguistic Rights in the Indian Constitution and the lesser known languages**

The Indian Constitution (article 350A) acknowledges language rights as the fundamental rights. So it is the individual Linguistic rights as well as the collective linguistic rights of a minor language community to get all opportunities to ensure the survival of their language and to transmit the language to future generations. The present paper aims at giving some focus on the status of some lesser known or endangered languages of India like *Birjia, Toto, Lepcha, Tiwa, and Kanashi* and show how far constitutionally the linguistic rights of the communities have been protected.

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## **THE TYPOLOGY OF NUMBER BORROWING**

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This paper examines the contact situation and numeral borrowing of the (endangered) languages of India and the role of the dominant language in this situation. Numeral systems of dominant cultures have

pushed other indigeneous numeral system to the verge of extinction and that the world is rapidly moving towards a decimal counting system.

Numerals are intriguing as a linguistic category: they are lexical elements on the one hand, but on the other they are effectively grammatical in that they may involve a generative system to derive higher values, and they interact with grammatical systems of quantification. Numeral systems are particularly noteworthy for their considerable crosslinguistic variation, such that languages may range from having no precise numeral terms at all to having systems whose limits are practically infinite. As Andersen (2005: 26) points out, numerals are thus a “liminal” linguistic category that is subject to cultural elaboration.

In this paper we will witness the effect of language contact in two ways:

- Lexical borrowing: Bhotia dialect, borrowed from Tibetan forms (1-5) and rests from IA numerals.
- Structural borrowing: Lahul and Kinnaur (Vigesimal counting system - borrowed from Tibetan)

One of the by-products of the borrowing of numeral systems from culturally more dominant languages has been the rapid decline in the amount of variation attested across the numeral system of not only Indian languages but to the languages of the world too.

Some Austro-asiatic languages like Pnar, Santali, Mundari, they either borrow their numerals from the dominant languages that is spoken in their area or from Hindi. Pnar is spoken in Khasi dominant area where education system also uses the same, therefore Pnar speakers just to fill the gap or for the prestige uses Khasi numeral system. Similarly, Kurukh, which is a northern Dravidian language, shows convergence with Indo-Aryan languages uses two varieties of cardinals: one which is from the Dravidian root and another one is borrowed from Indo-Aryan. We can see that in the table given below:

Numerals Kurukh (Original) Borrowed from IA

One onḡ/onṡε/oroṡ Ek

Two ēd/ḡur ḡo

Three mund ṡ:n

Four nɑ:k<sup>h</sup> čɑ:r

Five pənče pāč

Six Soj č<sup>h</sup>e

Seven sɑ:j sɑ:ṡ

Eight ɑ:k<sup>h</sup> ɑ:t<sup>h</sup>

Nine nəj (9) nɔ

Ten ḡoj ḡəs

Not only cardinals, but I found that ordinals, multiplicatives, fractions, collectives, approximates can also be borrowed (I will provide the ample amount of data to prove so in my full paper). Santali borrow ordinals for first three numerals from Indo-Aryan language. We will also see that higher numerals like thousand, lakh, crores are mostly borrowed ones. Numerals can be a loan words. When number words are not borrowed, number structure can be and the influential factors that plays the role here are: less number of speakers and socio-economic condition. Some languages have borrowed the numeral system of a national or colonial language, though in few cases such as Guarani, a numeral system has been invented internally rather than borrowed.

Contact situation plays an important role, they somehow influence their basic lexicon and that include numerals too. Thangal and Tinkar lo (Tibeto-burman languages) speakers are using Hindi numerals, they even up to 50 are not aware of their mother tongue numerals, very few of them may count up to 30 and that is because of the use of their own numerals in calendars. Tinkar lo borrow ordinals from Hindi. Most commonly borrowed forms are fractions.

The three major factors of number borrowing are:

- Social factor - degree and domain of contact



- Cognitive factor - possibility of subitisation
- Linguistic factor - other functions and the transparency of words containing it.

Greenberg's Universal 54 (1978,289) says, "if an atomic numeral expression is borrowed from one language into another, all higher atomic expressions are borrowed." Which seems true when I studied the numeral system of Indian languages.

The situation what I found here in India can be seen at the world level too. Japanese and Thai numerals have been largely replaced by Chinese. The Hadza language spoken in Tanzania has only five numerals, and the rest of the numeral system is borrowed from the numeral system of the dominant language Swahili, through a process called Swahilisation. The same happens with the Sandawa, also spoken in Tanzania, which has only 10 natural numbers and the rest are borrowed from Swahili. This language also has mixed base system of 5 and 10.

The most 'exotic' characteristics of numeral systems, such as mixed use of non-decimal bases and non standard arithmetic operation, are being eroded in many languages in favor of borrowed systems of expressions closely paralleling the universal Arabic decimal notation.

The numeral system of many languages are becoming endangered even if the languages are not. Many languages loosing their numeral system rapidly as they are not in use and are very much influenced of the dominant neighbouring language. Many languages are shifting their number systems into the predominantly decimal base or else into the dominant language spoken in the region. Younger generation do not want to use the traditional numeral system and they use the dominant variety so this is now high time for us as a linguist, to preserve the numeral system of the languages. As a result many uncommon systems are quickly vanishing along with the incredible mathematical insights they hold.

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**LANGUAGE AND CULTURE: DOCUMENTATION OF  
ENDANGERED LANGUAGE MANDA**

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The present paper reports the language and culture of Manda, a hill tribe living in Thuamal Rampur Block, Kalahandi district of Odisha. This paper is based on the data collected through various ethno-linguistic and field work techniques in some villages of Thuamal Rampur Block. Manda is one of the many languages that are spoken in Odisha. The language is spoken by less than 4,040 speakers (Source: Ethnologue) and it is a member of South-Central sub-group of Dravidian family, is considered to be one of the endangered languages in India. Basic word order of the language is SOV. The language does not have its own script and there is no written materials are available in this language. The community of the language called as Kondh community. The Kondh word derived from the Telugu word Konda which means Mountain or Hill, outsiders refer them as Kondh-Parjas. The community people live in the highlands of Thuamul Rampur block and they are bilingual having proficiency in their mother tongue as well as Odia. Alternative names for Manda language: parja basa, adivasi basa, kondh basa, manding basa.

Hinduism is a common belief practice of the kondh community. This Kondh tribe (30-40 years back) has changed from traditional way of living by hunting to working in agricultural fields, animal (cows, goats) formation, bricks preparation, firewood collection and wage labor's. Toki, is a worship of the mother earth which occurs in mid January, is the main festival of the Kondh-Parjas .they also celebrate other festivals like durga puja, diwali, all the rituals in this festival is performed by a priest the person is from the same community. Every village is having one priest for their ritual activates in festivals. in all festivals above 15 years male persons will take local made hard drink.

The process of making thread is very unique in this community; it is a nest of one insect called 'Kusa'. This Kusa insect releases some gum like material into the nest and goes away. After drying of Kusa's nest, it will take an egg shape and become very strong. In summer days the community people will collect the kusa egg shaped nests from the forest. Later they will prepare unique thread from the collected egg shaped nests. They will use this thread for binding bow, tip of the arrow to the stick, agricultural tools and other materials.

Language and Culture Documentation preserves language and culture data in support of linguistic strength and cultural identity of tradition resources.

As a result of an increasingly interconnected world, many languages and cultural practices are not being acquired by the younger generations. This can result in a decrease the language vitality of a community and a loss of cultural knowledge. The logical end is endangered languages which are not expected to be spoken in the near future. Such loss undermines the identities of the communities.

To address this on-going loss, Ministry of Human Resource Development, Government of India started a Scheme for Protection and Preservation of Endangered Languages (SPPEL) The title itself defines the whole nature of this project. It aims at documenting the endangered languages which are recognized by Government of India. This project is supervised by Central Institute of Indian Languages (CIIL) which is working on the protection, preservation and documentation of endangered languages. The main objective is to document and revitalize the endangered languages. The languages which are spoken by less than 10,000 speakers are taken for the study.

As a part of the SPPEL project work I have conducted two field works on Manda language and collected speech data and culture specific videos and photographs for documentation purpose, hence in this paper I am going to present the language and culture of Manda and the documentation procedure for this language. This paper may give

brief idea about the Manda language and their culture and documentation procedure followed in the language.

### Some words from the language Manda

|            |          |
|------------|----------|
| /δουι/     | ‘soil’   |
| /αδιφε/    | ‘air’    |
| /πεδα/     | ‘sun’    |
| /λε:νζ/    | ‘moon’   |
| /πυφε/     | ‘flower’ |
| /καμα:ν/   | ‘forest’ |
| /αιφφ_α:/  | ‘mother’ |
| /μυεγε:/   | ‘nose’   |
| /δου:τρα:/ | ‘neck’   |

**Keywords:** Language Culture, Language Documentation

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**LANGUAGE IN EDUCATION AS LANGUAGE  
REVITALIZATION IN THE LENS OF DURUA  
MULTILINGUAL EDUCATION IN CHHATTISHGARH**

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If language of the children is the language of classroom, the threat of language endangerment is minimal. Minority languages in schools empower the community to assert their self image through maintaining their identity and culture it also ensures the linguistic human rights and children's cognitive development occurs from their cultural context.

Teaching and learning of children with linguistic minorities has been emphasized. In the National Policy of Education 1986 and the NCF 2005. Sporadic language education programmes were initiated in many states of the country during 1994-2016 but barring Odisha, rest of the states could not sustained it.

Absence of coordination between the theory and practice, absence of experience of the policy makers and implementers has left the minority languages in chaotic state in the school. On serious plan and

implementation of MLE is a double disadvantage to the learner and the community.

The global agenda of indigenous issues has reached to the remote tribal people. The ethnic communities are voluntarily pioneering their own socio- cultural and educational programmes adopting their own language and culture.

In this context the state SCERT and the DIET, Bastar has initiated Durua MLE programme.

### **Revitalization**

The Durua is a minority tribal group in Bastar region of Chattishgarh, adjoining Koraput district of Odisha belonging to Dravidian Language Family. Durua children used to learn Hindi from Grade –I, although they don't understand Hindi. Since last 2014 till now, IFIG with the state government has adopted MT based MLE in 50 schools with 100 % Durua children involving the community members to take part in language revitalization through school community linkages. Community as a source of language and culture take part in shaping the culturally responsive curriculum and text books. Durua teachers as the writers of their own text book for future generation shapes the school curriculum Durua and Hindi as a part of the MLE programme. This paper will explain how the Durua language was revitalized in the school and the community got back their lost language resources and saved their language from the endangerment through a conscious community movement.

**DIGITAL LEXICOGRAPHICAL PROJECTS IN THANJAVUR  
MARATHI: A COMMUNITY EFFORT FOR LANGUAGE  
DOCUMENTATION**

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Thanjavur Marathi (TM, hereafter), is a dialect of Marathi, and a member of the Indo-Aryan language family. The Ethnologue (16th edition) (reference number ISO 639-3) <http://www.ethnologue.com/language/mar>, describes it as a dialect of Marathi, influenced lexically by Tamil and Kannada, with at least 100,000 speakers, spoken in Thanjavur District and elsewhere in the Tamil Nadu state in India. Alternate names for Thanjavur Marathi include Dakshini Marathi (South Indian Marathi), rayar Marathi and amcha Marathi that means ‘our Marathi’ among native speakers. The current distribution of the Thanjavur Marathi population is in Delhi, Mumbai, Bangalore, Hyderabad, Chennai, Dharmapuri, Krishnagiri, Thanjavur, and surrounding districts like Tiruchirapally, Pudukkottai, Madurai, Thiruvananthapuram, Salem, Coimbatore, and Abroad.

With the rise of studies on languages in contact (e.g. Thomason 2001, Aikhenvald & Dixon 2007, Matras 2009) transplanted language varieties have come to acquire a special place in linguistic and sociolinguistic studies, on account of the nature of linguistic innovations in them and of their unique historical and sociolinguistic backgrounds.

While discussing the role of media in case of domain-wise language use in TM, it is necessary to consider both print and audio-visual media. In historical times, Marathi dramas, dance performance based on Marathi songs, few folk forms such as Abhang, Kirtan, Harikatha, Lavni were famous among locals. Public performances were encouraged to reach and connect more and more people through language. It helped to build language solidarity among speakers. In addition, literature was continuously composed and published. Today, Ramdasi Muths use language in public domain for Nirupan, Katha-kirtan, Pravachan not



exclusively but along with Tamil and/or Kannada wherever necessary. Native speakers to write in TM on social media using Roman or Devnagari script officially use no script for documenting TM except for few attempts. There is no availability of audio-visual media except few Youtube posts and Podcast serial. In the period of lack of major efforts on the part of community to document or revitalize the language, there are a few major advantages of current technological advances that are seen fruitful for digital documentation of TM in different forms.

As observed by Mosel (2002), when a dictionary is being written for an endangered or a lesser known language, as is case with the language taken for analysis in the current paper, it is not sufficient to merely say that we want to document the lexicon of the language. This lexicon can be used by future generations as a tool to learn language. Simultaneously, it is necessary to categorize the potential users of the lexicographical work and to recognize what they will use the dictionary for. If the dictionary is being compiled in close cooperation with the speech community, the dictionary will probably serve the requirements and interests of both the speech community and the academic community of linguists, anthropologists etc.

Another important issue involved in the use of dictionaries as a tool for language documentation is the use of standardized orthography. It is observed that most endangered languages do not have or have lost a standardized orthography. It is the responsibility of the lexicographer to adapt measures for developing a standardized orthography that can be easily written on a computer.

In the current paper, I will throw light on the two historical lexicographical works and one active online dictionary along with a few near lexicographical works in Thanjavur Marathi in the form of digital media that are actively being used and updated on regular basis as an initiative taken by community members to document and revitalize their language.

Two lexicographical works Ramkavikrut Bhashaprabash (originally composed in 18th century in Thanjavur, edited and published in 1962) and Marathi Bhasheche Thanjavury Kosh (originally composed in 18th

century, edited and published in 1973), both in Marathi, edited by Prof. S.G.Tulpule and published by Pune University are available which provide information about the Thanjavur Marathi vocabulary as it was used in the 18th century.

There is an on-going project on electronic media [www.vishnughar.blogspot.in](http://www.vishnughar.blogspot.in) by Mr. Ananda Rao Vasishtha. The project is named as DMP (Dakshini Marathi Punaroddhaarini). It consists of two phases: 1) TM-English-TM dictionary with usage and 2) Standardising grammar of TM. Currently, the work is in the first phase.

The current paper tries to define the role of these different efforts as a part of language documentation projects that are carried out under similar conditions in the world. In the present paper, a number of problematic aspects of making dictionaries for endangered/lesser known languages are discussed. In addition, the issue of orthography and the issue of how much grammatical information is necessary is also addressed. Community's participation in language revitalization process is seen as important dimension in case of TM.

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## NATURE AND EXTENT OF ENDANGERMENT IN CHIRU

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This paper attempts to discuss the nature and extent of endangerment in Chiru. Chiru (ISO 639-3cdf) is a Kuki-Chin language of the Tibeto-Burman language family. It is one of the least documented and a highly endangered language spoken in three districts of Manipur: Noney, Kangpokpi and Churachandpur, and Cachar district of Assam. Chiru has been recognized as a Scheduled Tribe of Manipur by the government of India since 1956 under “The Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, Act No. 63 of 1956” Dated 25<sup>th</sup> September, 1956. The total population of the native speakers of Chiru is only 8599 (Census of India: 2011). The native speakers have high proficiency in Manipuri. The language is neither used in schools nor in radio or mass media. Older people read and write in Manipuri written in Bengali script, but the younger generation prefers Roman script.

The Chirus had been settling in Manipur before Sixteenth Century. The tribe is one of the earliest inhabitants of Manipur and Assam. *Cheitharol Kumbaba*, the Royal Chronicles of Manipur mentioned that King Meidingu Chalamba defeated the Chirus in 1554. This proves that the Chirus had settled in Manipur before this period. It was also mentioned in the *Royal Chronicles of Manipur* that an incidence of Meitei King’s incursion on Nungsai Chiru Village occurred on 22nd day of *Wakching* (December-January) 1729 during the reign of Maharaja

Garibniwaz (Cheitharol Kumbaba: 1989:90). In spite of the considerably long period of their settlement in the two states (Manipur and Assam), the population of Chiru native speakers is shockingly very low. The growth rate of their population was extremely steady. This might be due to high mortality rate and low birth rate in the previous centuries.

Chiru is one of the least documented languages among the Kuki-Chin group. The existing literature in the language includes G.A. Grierson's *Linguistic Survey of India*, (1904) and Salam Brojen Singh's unpublished thesis on *Chiru Grammar* (2007). Other literary works in the language include *Rawjawtna Thar*, a translated version of New Testament Bible (2009) by Rev.R. Peter Chiru; *Kungputna Risim* and *Chiru Primer* by Chiru Christian Literature Committee, *Beekna Lah* (Worship Hymn book), *Khristian La-awi*, Worship Hymn book (Compiled and Published by Lamdangmei Chiru Baptist Church, 1983 & 1999), *The Golden Treasures of Chiru*(2012) co-authored by R. Benny Chiru and Partakson Rumun Chiru and *Rei Muzum Parjoi* (asonnet sequence by Angam Zatumg Chiru published in 2011 by IMAKHOL, Manipur) and *Oh Lonna Lam Tok Hai* (a poetry book, Published in 2011 by IMAKHOL, Manipur).

Chiru people live in geographically different locations of Manipur and Assam and their villages are a distant apart from one another. As a result, the Chiru speakers of one village are not infrequent contact with the Chiru speakers of the other villages. Rather, they are more frequently in contact with the speakers of other languages settling in their respective adjacent villages. This may eventually lead to a great variation in the language spoken by the native speakers from one village to another. Moreover, it is evident that there are a number of borrowed words from other languages which have replaced the original terms in Chiru.

The most alarming situation in this language is that the younger generation of the Chiru people disuse the lexical items relating to the indigenous flora and fauna, cultural artifacts, folk songs, folk dance, folk musical instruments, food habits, games etc. he majority of the

native speakers have negative attitude towards the language owing to its limited domain of use being confined only to the native villages. The educated Chiru natives prefer to work and settle in the metropolitan cities. Consequently, there has been a rapid growth of the number of Chiru natives working and settling in metropolitan cities. Alarming, these settlers prefer English or Hindi to the native language in their daily conversations with family members at home. As a result, there have been many instances of children of those parents acquiring either English or Hindi as their first language. Moreover, majority of the unmarried youths of Chiru working in the cities have lost their proficiency in Chiru due to its disuse for several years.

The rapid endangerment and death of many minority languages across the world have been a matter of widespread concern not only among the linguists and anthropologists but also among all concerned with issues of cultural identity in an increasingly globalized culture. In this connection, UNESCO's *'Atlas of the World's Languages in Danger'* (2003) provides the updated data which have listed approximately 2500 endangered languages out of 6000 (approx.) living languages in the world. More than 200 have become extinct during the last three generations, 538 are critically endangered, 502 severely endangered, 632 definitely endangered and 607 vulnerable. India tops the list of countries with the highest number of endangered languages. Moreover, out of 196 endangered languages of India, approximately 89 languages are from the North-East India. Unfortunately, there are many more undocumented highly endangered languages which have not been covered in the UNESCO's lists of endangered languages and Chiru is also one of those.

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## **HOLMA LANGUAGE DISSIPATED, CULTURE EXTIRPATED AND THE PROCESS WAS SMASHED**

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Language loss is a global phenomenon. A language is a vehicle of total culture, value and overall proxy of collective memory and thought of human being. The aforesaid are essential component of the kinfolks' identities which take them to the constructed building plan in diversity and heritage. Yet, language has its marvellous and important roles that it plays. Language plays the role as doorway for entry. However, the indigenous people of Holma have often seen their language in state of dissipation and their culture extirpated, even though at last is in the state of defunct. However, the researcher has tried to trace the footsteps of the Holma language speakers and their culture which was resulted to moving and travelling from place to place to another just to get the speakers of Holma language. Furthermore, the researcher was able to set up thirty instruments according to the Criteria for Assessing Language Vitality and Endangerment (CALVE) in form of Likert scale. SPSS Version 16 was used and attained to the conclusive result of this research. Frequency Distribution and Mean were used. Lastly, it was discovered that Holma language is in extinct.

## CASE SYSTEM IN HAKKIPIKKI (PARDHI)

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‘Hakkipikki’ is one of the major tribal communities in Karnataka. Basically they are migrated from Gujarat and Rajasthan. They are spread all over Karnataka in small groups and known by different names. For the study of Hakkipikki, I focused on the variety of Hakkipikki spoken in Kampli of Ballari district in Karnataka. Hakkipikki is known as ‘Pardhi’ in Ballari district. Their major occupation was hunting but now-a-days due to administrative constrain most of them are working on the basis of daily wages in agricultural land. However, some of them are quite efficient in playing drums and they formed some groups to perform their traditional dance. Most of the Hakkipikkis are trilingual. They speak both Hindi (Dakkini) and Kannada other than their mother tongue. They speak Hakkipikki in intra-community communication but they prefer to use Kannada while communicating with the people outside of their community.

Hakkipikki is an Indo-Aryan language spoken in the community, which is surrounded by Dravidian languages like Kannada and Telugu. Not much work has been done to document and describe this language. Because of the paucity of the linguistic works available on this language, SPPEL decided to document this language. For the documentation of Hakkipikki, two intensive fieldworks have been conducted. Under this documentation project a trilingual (Hakkipikki-Kannada-English) dictionary and a grammar of this language will be prepared.

In this presentation, the case system of Hakkipikki is discussed. This is not an in-depth study on case rather it will give the general outline of the case system of this language. Altogether six case suffixes have been noticed which can be added to nouns. The six case suffixes of Hakkipikki are Accusative/ Dative case **-nə** and **-Ø**, Instrumental case -

**xũ**, Ablative case **-t<sup>h</sup>**, Genitive case **-r<sup>h</sup>** & **-n-**, and Locative case **-mə**. The nominative case is unmarked.

**Accusative case:** Accusative case has two markers ‘**-nə**’ which occurs with human nouns and ‘**-Ø**’ occurs with non-human nouns. Accusative marker is obligatory with human nouns but optional with non-human nouns.

- a. *a:ŋə*            *raŋa:nə*            *ma:rjo*  
 he-prox.            ranga-Acc            beet-tns-3sg-masc  
 ‘He beat ranga’

**Instrumental case:** Instrumental case has only one case marker **-xũ**.

- b. *a:ŋə*            *pensilxũ*            *laccũ*  
 he-prox            pencil-Ins            write-tns-3Sg.masc  
 ‘He wrote with pencil’

**Ablative case:** Ablative case also has only one marker **-t<sup>h</sup>** which is lexically conditioned.

- c. *mə*            *d<sup>h</sup>a:rvə:dt<sup>h</sup>o*            *a:vjo*  
 i-masc            Dharwad-Abl            come-tns1sg.masc  
 ‘I came from Dharwad’

**Dative case:** Dative case maker which is **-nə** is identical to the accusative marker. Like accusative, dative marker is obligatory with human nouns but optional with non-human nouns.

- d. *i:ŋu*            *mənə*            *buk*            *didũ*  
 he-rem            i-Dat            book            give-tns-3sg-masc  
 ‘He gave me a book’

**Genitive case:** Genitive case has two markers **-r<sup>h</sup>** and **-n-**, which are lexically conditioned. Genitive case differs from other cases significantly because another noun follows the genitive in the construction. **-r<sup>h</sup>** always occurs with first and second person pronouns only, whereas **-n-** occurs with third person pronoun and other nouns.



**Locative case:** There is no separate locative case marker. Locative case is expressed by post positions. Each post position has its own lexical meaning.

e. *ba:gmə*                      *pʰu:lnə*                      *d̪ʒa:dvã*                      *sə*  
 garden-Loc    flower-GEN    plant-Pl                      Aux  
 ‘There are flower plants in the garden’

In this abstract only the glimpse of the case system of Hakkipikki is shown, in the full paper more examples will be discussed with all the condition.

## A PILOT SURVEY OF GAHRI: A BRIEF INSIGHT INTO LANGUAGE ATTITUDE AND ENDANGERMENT

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Language endangerment is a process which goes through the language attrition and language shift. Languages are both threatened by external and internal factors. Lack of official recognition can undermine a language making less attractive and less prestigious for its speakers to pass on to the next generation but even an officially recognized language can also be endangered if it will not get a strong community support. There are many cases where speakers of minority languages are voluntarily abandoning their languages in favors of others dominant/national/international languages which brings prestige, employment, modernism, scientific advancement etc. whereas these things seems unattainable by only confining to their mother tongue which is barely spoken by few hundred or thousands of people. There can be several reasons for language shift but the most important micro level variable is the community members’ attitude towards the language. Attitudes towards one’s language interact with government’s

policy and societal pressures which often results in increased or decreased levels of language use in different domains.

This research presents a case study where difference in language attitudes chalks out different trajectories for minority languages. The research presented here focuses on importance of language attitude in a bottom up approach towards language retention and revitalization. The case study reported here is based on a pilot survey for linguistic identity and language attitude of Gahr valley in Lahaul & Spiti district of Himachal Pradesh. The survey aims at finding the language attitude of the Gahri speakers based on the following parameters: (a) Language Learnability (b) Intergenerational Transmission (c) Accessibility to language resources and (d) Social Mobility.

For revitalizing Gahri there will be some major tasks which are as follows:

- a. To arouse ethnic feeling among speakers
- b. To establish a linguistic/cultural society
- c. To teach the language to those who do not know it;
- d. Promote the language use; and
- e. Broadening the domains of language use

Through the pilot survey we observed the Gahri's community attitude towards their language is not very positive. In a democratic country like India where every community has got the linguistic and cultural rights by constitution of maintaining and promoting their languages and cultures and to run the academic and cultural institutions, the Gahri community do not have even a single registered linguistic or cultural institution but they have some political leaders and few bureaucrats from their community which shows their indifference. Gahri speakers predominantly saw the language as an hindrance to their socio-economic mobility. They do not find any prestige related with their language therefore they are not making any conscious effort in rejuvenating their linguistic and cultural identity and consequently shifting towards the languages of wider communication. The prestige issue, hindrance to socio-economic mobility, lack of educational and

cultural institutions and promotion of Bhoti are some of the dimension for this attitudinal indifference. The paper argued that the voice for protection, preservation and revitalization of Gahri should come from the community itself because strong community support is required to ensure the survival of Gahri but this does not mean that help from the outside of the community should be dismissed or ignored.

**Keywords:** Gahri, Language Documentation, Language Attitude, Language Revitalization, Endangered Languages of India.

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### SOME OF THE GUIDELINES FOR STUDYING LESSER KNOWN LANGUAGES

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The lesser known languages are mainly spoken in either remote areas or secluded places away from the mainland hence they remain inaccessible to the majority population. The territory is well defined and mostly dominated by single ethnic group. They speak their language in home domain, with kith and kin and in ceremonies and other public places. Hence their mother tongue/ language are well maintained in their territory. The smaller languages may be spoken in one village or may be in continuous villages or may be in distant different villages. Generally, the population of smaller languages is few hundred/few thousands only.

The researcher should undertake a thorough base work on the community before proceeding the field study. He should collect the available materials so far. The Census records give a clue about the community demography and their places of living. The researcher should form a rapport with the district officials so that he can get assistance in accessing the place, accommodation and security. The scholars who undertook the studies earlier on these communities should be properly consulted so that their experiences are properly grasped to understand the prevailing situation at present. Similarly the available materials so far indicate the researcher where from to start.

A questionnaire consisting of a detailed word list, sentence list and a story may be prepared well in advance so that all aspects of language related information obtained in the field. At ground level, rapport should be formed with community people through the well defined official mechanism. Finding a right interpreter is as essential task to pursue and collect the data.

The researcher should stay in that village continuously and along with linguistic data the socio cultural information also should be obtained. He should participate in the ceremonies festivals and so on so

that the barrier existing between outsider and insider distinction is eliminated.

The researcher should adhere to some ethics on disseminating the information on the communities. There should not be a comment on their cultural practice. Similarly their personal and intimate photographs should not be published in media including the social one. There should not be an insistence on supplying the data if the community feels that they are secret. One should respect to their cultural practices, religious ceremonies and their languages. There should not be a judgmental attitude towards their way of life by the researcher.

After the analysis of data, a sketch grammar should be written. A primer may be prepared and with the assistance of the educational officials, the same may be used for the primary education. Since most of the lesser known language speakers get education through state official languages, this primer will help to teach through lesser known language in initial stage along with state language. At later stage, the community may take steps to document their language either through the state language script or any other one as they feel fit for the same.

## **LANGUAGE ENDANGERMENT IN THE SOUTH PACIFIC: CURRENT ISSUES AND NEW CHALLENGES**

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The South Pacific contains some of the last colonized areas in the world. Polynesians (members of large Austronesian language family) finally reached an uninhabited New Zealand approximately 800 years ago. European colonization in the Southern Pacific began in the late 1700s, but by early 1900s most of the Southern Pacific region was claimed mainly by the British, French and the United States. One

obvious legacy of colonization is the wide spread use of the English language, with French being restricted to areas such as New Caledonia, Tahiti and other French Territories, along with the decline in status and prestige of local indigenous languages.

Since the 1980s there has been considerable efforts to revitalize endangered languages in the South Pacific, especially where indigenous peoples are now only small percentage of the total population. Well reported and widely known examples of successful revitalization efforts include the Maori of New Zealand and the Hawaiians in Hawaii. Other places in the Pacific, such as Fiji, Samoa and Tonga where indigenous peoples are still the majority and sizable populations, have become increasingly aware of the threat of international languages and associated cultures especially amongst younger people.

With the exception of Fiji and languages previously mentioned, most indigenous languages in the South Pacific have small numbers of speakers. Many are still spoken to some extent in their traditional homelands. However, migration for reasons such as employment, education, opportunities and increasingly threats such as rising seas due to global warming has resulted in large numbers both migrating and now living outside of their traditional homelands. For example, there are currently some 1200 Niueans living on island of Niue, yet some 23,000 Niueans now reside in New Zealand.

New Zealand (population approximately 4.7 million) has a large population of migrants from nearby Pacific Islands such as Samoa, Tonga and Rarotonga and to lesser extent Niue, Tokelau and Fiji. According to the 2013 New Zealand census 295,941 people identify as Pacific people, some 7.4 percent of the total New Zealand population. In New Zealand's largest city Auckland, in 2013, the 2nd most widely language spoken after English (1,233,633 speakers), was Samoan with 58,200 speakers (the number of Maori speakers was only 30,927). Maori, as expected is widely taught in schools in Auckland, approximately 14 schools have classes which teach through the medium of Samoan, with a small number using Tongan or other Pacific

languages. In addition to New Zealand Australia and United States also now have significant populations of most South Pacific groups.

This paper focuses on issues and challenges facing South Pacific peoples living outside of their homelands to retain languages and culture in English speaking and English dominant countries such as New Zealand, Australia and USA. Maintenance and revitalization efforts usually involve community activities, as well as the education and the media. For those groups that are now living in major urban areas, transplanted Christian churches have been a successful means of retaining language and culture. New Zealand is probably the only country that has given some support to the instruction in the medium of some of the major South Pacific languages in the early childhood and compulsory school sector. Other revitalization initiatives include week long activities in the media, arts and education focusing on a particular South Pacific language.

The access to schooling with appropriate medium of instruction remains a major issue for South Pacific people living in major urban areas. Other challenges include differences in attitudes to language and culture between those born or raised in the home countries and those born overseas with little contact with their traditional cultures. In addition, there is often tensions both with the indigenous group, the majority group and more recent arrivals from Asia. These experiences, issues and challenges are certainly not unique to the South Pacific and are relevant for other migrant groups around wishing to retain their languages and cultures in modern urbanized environments.

**LANGUAGE ENDANGERMENT SCENARIO IN DEORI: A  
SOCIOLINGUISTIC SURVEY**

|                           |                           |
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Language is not only a medium of communication but also an identity for a particular community. Language loss has become a global phenomenon and threat to linguistic resources is considered as a world-wide crisis. Several factors, internal and external motivate language endangerment. Fishman (1997) mentions that the key factor of language endangerment is “intergenerational transmission” that is whether or not children are learning the language. It has been observed that a language has a better chance of survival against all odds if it’s spoken in the home. Grenoble (2011) mentions the primary cause for language loss is language shift, when the speakers cease to speak their own native tongue in favor of the language of what is usually a politically and/or economically dominant neighbouring culture. Socio-economic factors contribute to a speaker’s decision on whether to maintain or give up the intergenerational transmission of the language. Language endangerment is therefore not merely a linguistic problem; it should also be understood as a socio-economic problem (Fishman 1997; Nettle and Romaine 2000). The main purpose of this study is to present the scenario approach to language endangerment of Deori, a Tibeto-Burman language and constitutes its own sub group under Bodo-Garo (Burling, 2003). The Encyclopedia of Endangered Language (Moseley, 2008) lists Deori as a ‘severely endangered’ language. Burling (2003) features Deori as a “little known language and appears to be rather deviant”. Deori is spoken in the easternmost parts of Assam, mainly in the districts of Lakhimpur, Dhemaji, Dibrugarh, Sivsagar, Jorhat, and Tinsukia and in certain parts of Sonitpur Districts and in Lohit and Changlang districts of Arunachal Pradesh. The 2001 census report estimates 27,960 speakers out of 41,161 total population of Deori. The Deori speech community could be broadly divided into four main groups viz - the



Dibongiya, the Patorgoyan, the Borgonya and the Tengapaniya. It is worthwhile to mention that Indo-Aryan language Assamese and the languages belonging to Tibeto-Burman language have co-existed in the Brahmaputra Valley of Assam since time immemorial. Assamese has been serving as the lingua franca for both inter and intra group communication for the Deori communities. As such language use is falling out of use in the recent times as most of the dwellers have shifted to the urban areas for various socio-economic reasons thereby replaced by the Assamese language that is more widely used in the region.

A sociolinguistic survey was conducted in order to get an overall picture of bilingualism, language development and language attitudes among the Deori people. The research goal of the survey was to determine the optimal language domain of the Deori speakers. The study gathers data using a questionnaire that were distributed amongst the respondents. The objectives pertinent to these concepts include assessing the people's attitude towards Deori and their proficiency in other neighboring languages other than Deori. The questionnaire mainly comprised of closed-question items. The study of endangered language would fall short without taking into consideration of generation study. The response of the younger generation would lead us to a better understanding of the language status amongst new generation. The survey was conducted in Lakhimpur and Jorhat districts of Assam. 50 participants of Narayanpur village, Lakhimpur district of Assam participated in the survey. The age group of the participants was 18-65 years of age. All the responses of the participants were then transferred into an excel worksheet. Figure 1 shows the number of participants grouped according to their age.

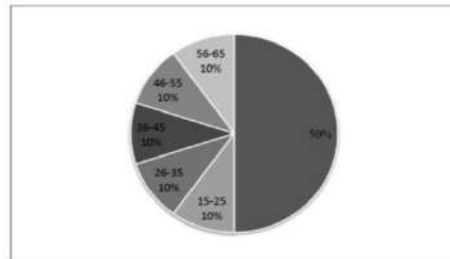


Figure 1: Age wise distribution of speakers who participated in the survey.

From the responses it was evident that Deori is more frequently used by the older generation than the younger generation to communicate with their family members, in school, and in public gatherings as in Figure 2a. The frequency of language use increases with the increase in age as in Figure 2b.

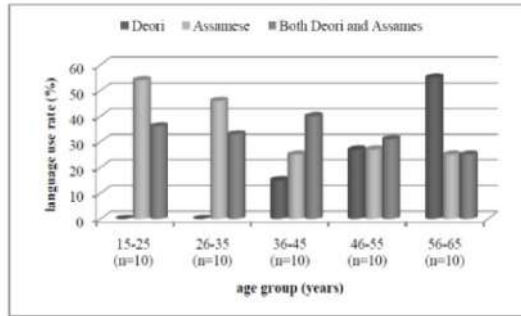


Figure 2(a): Age wise response of language use

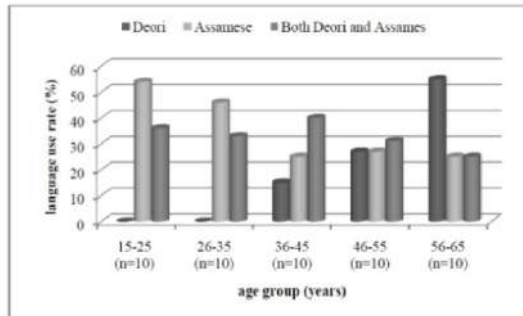


Figure 2(b): Increasing trait of language use amongst the older generation

The older generation showed more positive attitude towards Deori than the younger speakers. In contrast, attitudes toward Assamese and English were more favorable among the younger speakers than the older group. As the attitudes of the younger speakers determine the future of the language, this result is rather alarming. Second, competent Deori speakers show more positive attitude towards the language than the less competent speakers. This reveals that speakers' insecurity in itself generally discourages the use of the language and ultimately leads to language loss. These facts indicate the end of intergenerational

transmission. 50% of the total participants have a positive attitude towards Assamese as the target language to be learnt by the children in school. 48% of the total participants have positive response for Assamese to be the medium of instruction in school. They want their children to speak in their mother tongue at home at the same time they would like their children to learn Assamese as well. The individual participants doubt that their language will be used for many generations. The older generation shows strong interest in the development of the language and supports publication of books in Deori, implementing Deori as one of the major language in telecommunication whereas the younger generation ‘disagrees’ on the idea of Deori being one of the main language in telecommunication (Figure 3).

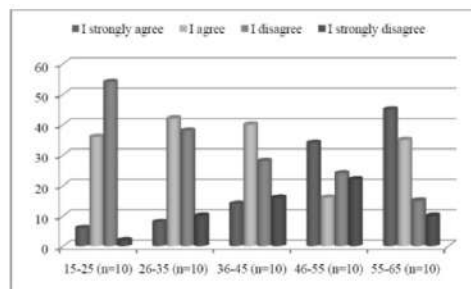


Figure 3: Age-wise response for the development of the language.

The older generations expressed their interest in the development of the language and said that they would be happy if the Government takes some initiative in promoting their language. At the same time they have a strong inclination towards the Assamese language and 56% of the respondents agree that Assamese is the most neutral language in Assam. The analysis reveals that the speakers take pride in the Deori language and hopes for the language to thrive but at the same time also had negative implications revealing some signs of language decline.

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## A SOCIOLINGUISTIC STUDY OF BHUJEL IN SIKKIM

|                        |                             |
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The paper is a Sociolinguistic study on the Bhujel spoken in Sikkim. Bhujel is the one of the endangered languages in Sikkim. The language comes under the Central Himalayish sub-group of the Bodish-Himalayish group of the Tibito-Burman Language family (Yadav, 2003 and Regmi, 2012). The peoples of this community are settled in various places of India, like Sikkim, Darjeeling, Kalimpong, Doars, Assam, Manipur and also in Dehradun. In Sikkim, they are mostly settled in Salangtang, Daramdin, Lungchok, Karthok, Dodok in West Sikkim District; Belbotey (Kitam), Turuk, Bermiok-Tokal in South Sikkim District and Jitlang, Pakyong, Rhenock, Chujachen, Rigu and Gangtok in the East Sikkim District. According to Gazetteer of Sikkim, (2013) the total population of the Bhujels is 3,563, where the male population is 1,857 and female is 1,756.

This study is based on a primary survey conducted during June 2017 in different parts of Sikkim and it studies the current situation of Bhujel as spoken in Sikkim, one of the states of India. The survey was conducted at the East, West and South districts of Sikkim. Within these three districts, seven villages which are Salyangtang, Lungchuk, Daramdin, Kitam, Turuk, Bermiok and Rhenock villages were selected as the site for the field survey. The research uses the questionnaire, interview, and the observation methods for collecting information about

the situation of the language and the society as well. The Sociolinguistic questionnaire was administered in this survey, which was developed by the Centre for Endangered Language, Sikkim University and also the Swadesh 100 wordlist, semantic domains were used. During this survey sociolinguistic questionnaire was administered to thirty seven (37) language consultants in total. Among them only seven (07) language consultants gave Swadesh 100 wordlist. Among the seven language consultants two of them were between 70-80 years from Lungchock and Daramdin and rest five language consultants were between 40-50 years from Salyangdang village. When all the Swadesh 100 wordlist which was collected from seven language consultants from different villages were compared, only six (06) words were found as common words. But within Salyangdang village twenty three (23) words were found as most common words in Bhujel. The lexical stock the community posses is limited to just a few lexical items on Kinship terms, Edible items, Animal names, Tools and some Vegetable names. The language is no more used in the Home domain, the marketplace or in any other domain. After the collection and observation of the data, the study found that the people of the Salangdang village could recount more Bhujel words as compared to other villages in Sikkim. In Sikkim, Nepali is the lingua franca which is used by every members of the community in all domains such as school, offices, government sectors etc. So, the peoples of the Bhujel community also gave the priority to learn Nepali and they also motivated their children to learn Nepali and English to get a job opportunities. Gradually, they give up their language and adopted Nepali as their first language. There are only few speakers aged between 40-50 years who uses some words and kinship terms in certain domains but they can not produce the sentences. Elderly person and the young generation of the Bhujel community also didn't use the language anymore. Even in the most dominant places of the Bhujel community no native speaker could be found who use the language. The primary finding of the Survey is that there is a rupture in the Intergenerational transmission in the 'Home' domain.

20. What language(s) do you speak at home?/तपाईं आफ्नो घरमा कुन भाषा(हरू)मा बोल्नुहुन्छ?

36 responses

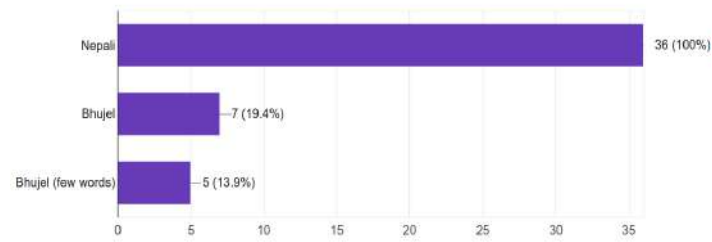


Chart 1: Language Use at Home domain.

As the following charts would display the community no longer uses the language with their children or Grandchildren.

20c. With children?/नानीहरूसँग?

35 responses

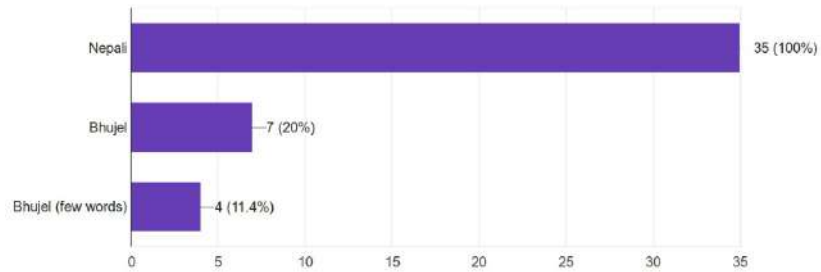


Chart 2: Language used with children.

20d. With grand children?/नाता-नातिनीहरूसँग?

21 responses

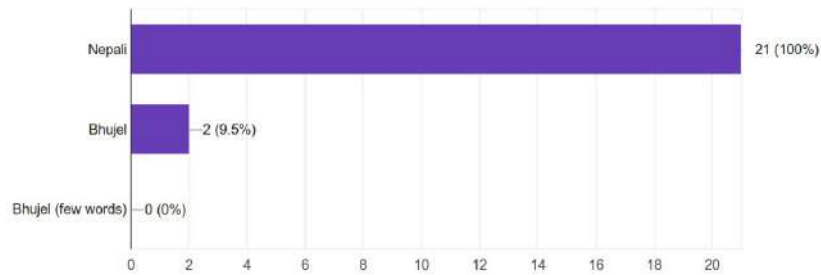


Chart 3: Language used with grandchildren.

As the study is ongoing, more facts about the use of the language by the community is expected.

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## **MORPHOLOGICAL AND LEXICAL REDUPLICATION IN KURUX**

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Kurux is a North Dravidian language spoken by Oraon tribes of Chotanagpur plateau of East Central India. According to 2001 census, it is spoken by nearly two million Oraon of Jharkhand, Bihar, Madhya Pradesh, Chhattisgarh, Odisha, West Bengal and Assam.

The Oraon tribe is multilingual and can converse in Hindi and Nagpuri. The medium of education in schools is Hindi and English. With the advent of internet and other media, younger generation is more proficient in these languages than Kurux. Even the tribe does not take much initiation in transferring their language to next generation. It has its own script Tolong Siki, but mostly Devanagri script is used to write the language. The language is marked as vulnerable by UNESCO's list of endangered language. ("Endangered Languages: The Full List", The Guardian).

This research paper is an attempt to find what the reduplicational processes that take place in Kurux are. It aims to describe reduplicated

structure of Kurux. It aims to give detailed expositions of grammatical structure and semantics of reduplication in Kurux.

The data for this study was collected using the Questionnaire-translation method. A questionnaire with Hindi sentences taken from day to day speech was prepared for the data collection. The questionnaire was based on Anvita Abbi (2001) *A Manual of Linguistic Field Work and Structures of Indian Languages and Questionnaire for Documentation* by SPPEL. Data was collected in Gumla and Ranchi district of Jharkhand. For the description of the use of reduplication, a non native speaker cannot solely rely on one's own intuition when semantic judgment is concerned. In order to check that speaker does not give direct translation of the sentences given, informants were given the specific context within which they can produce such structures. In addition to this, narration was also employed to collect a more spontaneous data. Data was collected from people across different gender, age group and profession. Data was collected from people whose age ranges approximately between 17 and 60 years. 14 speakers were personally interviewed. Speakers were multilingual. They can speak Kurux, Nagpuri and Hindi. After data collection, acceptability test was also carried out by means of spot verification and by interviewing informants of different age groups and people of different social strata. In addition to this, secondary data was also used for the study from written texts like folktales and books as well as previous linguistic studies on the language. The approach is data oriented and functional-descriptive approach is used to discuss reduplication.

In Kurux, expressives can be mono or di-syllabic. They generally begin with consonant sound. Expressives in Kurux are used to denote only four senses of perception, the sense of hearing, sight, touch, and taste.



## LANGUAGE ENDANGERMENT IN SIKKIM: A STUDY OF KULUNG

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Kulung is a sept/clan belonging to the Rai community with a distinct linguistic and socio-cultural practices. Kulung is both the name of the community and its language which belongs to the central Kiranti group in the Himalayan branch of Trans-Himalayan language family (van Driem2001). It is spoken in Darjeeling and Sikkim in India, Nepal and Bhutan.

As there is a heavy language shift among the Kulungs to Nepali, the Kulung language has turned out to be one of the endangered languages in the world (see UNESCO 2003). In Sikkim, Kulung language is spoken by the few aged Kulungs in a very limited domains (Rai 2014). In addition to it, Bantawa, another language of the Rai clan is promoted as the Rai language at the global level including in Sikkim by the Rai community as well as by the state machinery. Bantawa is recognised as one of the eleven state official languages of Sikkim (Kharel & Bhutia 2013: 129).Consequently, it is projected as the Rai language ignoring other Rai clan based languages like Kulung, Thulung, Puma, etc. which are linguistically different from Bantawa. In Sikkim, Kulung; hence, is endangered on double account of language shift and incremental endangerment due to the negligent attitude towards the other languages of the Rai community vis-a-vis Bantawa.

This paper analyses the present linguistic scenario and the linguistic policies adopted in Sikkim regarding the languages of the state. It also proposes strategies to promote Kulung without provoking the larger linguistic interest of the Rais in Sikkim. In other words, this paper analyses and proposes a congenial language policy where community aspiration regarding Bantawa and the endangered language like Kulung coexist without any conflict and loss to each other.

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## LANGUAGE RESOURCES AND TOOLS FOR BRAJ: AUTOMATIC POS TAGGER

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Braj is an Indo-Aryan language, spoken in the Western region of Uttar Pradesh by approximately 5 million native speakers. However, despite this large number of speakers, it is completely lacking in language resources like corpus, language technology tools, applications etc till date. This paper presents the first attempt towards developing a part-of-speech annotated corpus of the language, which is now being used to develop an automatic part-of-speech tagger for the language.

The data for developing the corpus has been collected largely from publications out of Braj Bhasha Academy in Jaipur and various other publication houses in Western parts of Uttar Pradesh, especially Mathura. The corpus data has been mainly collected from religious textbooks, short stories, non-fiction writings etc. At present the corpus consists of approximately 70,000 unannotated tokens with more data being added on a regular basis.

This corpus is then annotated using part-of-speech tags. Since there is no earlier tagset available for Braj, a POS tagset for the language was developed as part of this research. The tagset is a subset of the BIS scheme, which is the national standard for the development of POS tagsets for Indian languages. The tagset has 32 different categories including punctuation, residual and unknown category.

This tagset is used for the POS tagging of Braj corpus of approximately 50 thousand tokens till now. Annotation of the rest of the data is in progress and we soon hope to get a complete corpus of 1 lakh POS-annotated tokens in Braj. Currently we are also experimenting with the development of an automatic part-of-speech tagger for the language. Since the number of annotated tokens available for these experiments is not sufficient, the system currently does not give great performance (approx. 85% accuracy). However, as more data is annotated, the performance is expected to increase.

All the data and tools for the language are being made available publicly under Apache 2.0 License to be used for further research and expansion. The currently available annotated as well as unannotated dataset can be accessed at the github soon. This repository will be continuously updated as more data becomes available.

In my talk, I shall discuss the tagset, give a comparative analysis of Braj tagset vis-à-vis Hindi tagset and also discuss some of the unique challenges that the language offers for this tagset. I shall also discuss the development of the automatic POS tagger for the language.

**DRUMS FROM THE HILLS: THE LANGUAGE AND  
FOLKLORE OF GARHWAL**

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Garhwal, a region of the state of Uttarakhand, is mentioned as Kedar Khand in the *Skanda Purana* and in the Vana Parva of the *Mahabharata*. The original inhabitants of this land were the Kols tribe, which descended from the Munda ethnic group. The unique environment of Garhwal has conditioned the outlook, manners, customs and traditions of the people living here. It is their folklore which has traditionally made them feel connected and enabled them to articulate their life's experiences and aspirations. The rich folklore of Garhwal throws light on the social and cultural conditions of this region. It makes innumerable references to the medieval periods, contextualizing the religious, social and political history. The local bards have preserved the legends, which have come down to us mainly through oral tradition.

Living in close proximity of the snow clad mountains the paharis have assimilated beliefs in the spirits, gods and demons, which characterize their folk mythology. The interplay of the Great Tradition and the Little Tradition is conspicuous in the *Jagar Gathas*, a prominent form of the folklore of Garhwal. *Jagar* is a spirit possession ceremony in which a desired deity, god or a goddess, is invoked in a person who is the chosen medium, to the accompaniment of ritual music of drums and singing of religious narratives, the *gathas*. The ceremony is presided over by a priest called a *jagariya*, who is conversant with the spirit lore and who invokes various gods like Nagaraja or Narsingh. The *jagariyas* are invariably from the lower caste doms who are called upon to perform the ritual the purpose of which may be to cure illnesses in the family, to appease the ancestral spirits or to ward off misfortunes. An unrequited spirit can also be summoned through an appropriate ritual. The *jagariya* is in a commanding position at the ceremony and the

privilege extended to him can be seen in terms of the empowerment of the low castes.

The folklore of Garhwal is significant for inscription of women in the *jagar gathas*. Their travails are related in their songs which they use as outlet for their burden of sorrows. These songs are in accordance with the moods, seasons, activities and life cycle events and touch every stage in a woman's life cycle recounting the several roles played by them in the household and the society.

The cultural sphere generated by folklore in traditional societies is effectively used to articulate protest and dissent as well as aspirations, generating an alternative potential for quest for emancipation from oppressive systems of patriarchy etc. In effect, it provides 'a cultural poetics' for social communication. As a medium of expression, these songs are a channel of communication and creative acts by which rural women identify themselves and feel empowered. There are folk songs which obviously deal with the natural environment and take an ecological perspective since they gain a context only against the backdrop of bountiful nature with rich forests etc. If the exploitation of forests, or unwarranted deforestation activities go on, it will be difficult to visualize what the songs describe. In fact the thick forest covers are already getting rarer with the overzealous drive for modernization in the Garhwal hills. This drive has picked up momentum with the land and forest mafia getting active ever since the creation of the hill state in the year 2000.

The folklore tells that the women have been involved in resisting ecological degradation. Women universally have some fundamental sensitivity to the land and air and water with which they live and have a stronger 'ethic of care' for others, including the environment. The 'Chipko' movement was initiated by the women of Garhwal.

The people of Garhwal hills have nurtured a fascinating culture and have preserved it. It is in this spirit that the folklore of Garhwal tells us not only about reverence for all life but also takes us closer to the elemental forces that sustain life. The study of its folklore can result in

greater environmental awareness. Much needs to be done by way of research in this area. Today we have analytical tools provided by social anthropology, literary criticism, and popular culture, which can be used to analyze and document the narratives, including the oral narratives that go into the making of the folklore of Garhwal and study it in the context of society, gender and environment and to understand the nature of dissent, protest and social change in the hill community.

In the highly stratified and patriarchal society in which the women are marginalized, folklore, embedded in articulation, gestures, performances, stories, narratives and codes, generates an alternative discourse which gives enough space to women to enter public domain by deploying metaphors which invert the conventional hierarchies. The language in which the folklore of Garhwal is presented is Garhwali language which unfortunately is now in much disuse so much so that it is listed in the UNESCO's report on the Atlas of the World Languages in Danger in the unsafe category. Unless effective measures are urgently taken to promote the use of Garhwali language and document its knowledge system much of the traditional wisdom will be in jeopardy. My paper focuses on this predicament of Garhwali language in the context of its rich folklore.

### **INDO-ARYAN TRIBAL SPEECHES: PROTECTION FROM THEIR PRESENTIGNOMINIOUS STATE**

**Shyamsundar Bhattacharya**

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In the context of different ecological condition and through various historical processes every individual language and culture, be it tribal or non-tribal, primitive or modern, can be presented with a unique profile. The early ethnographic and linguistic studies generally put greater

emphasis on tribal languages as isolates. But the contemporary study focuses attention on the speech area as a unit, instead of isolated speech groups.

Let me begin with now outmoded practice of defining our term *tribal language*. What do we mean by *tribal language*? The mother tongue considered as *tribal* which has been either recorded after the name of a particular tribal community or which has been found linguistically related to the mother tongue return in the name of a recognized Scheduled Tribe. As per the Census, the languages which are tabulated by dual identities of tribe and mother tongue are known as tribal languages. The non-tribal languages do not have independent ethnic figures, as the ethnicity is determined by the speakers' strength of the mother tongue. Therefore, in case of tribal languages, tribe and mother tongue figures are not coterminous.

Of the major four families of languages in India (Indo-Aryan, Dravidian, Austro-Asiatic and Tibeto-Burman), Indo-Aryan family is generally not recognized as a language family which has tribal speakers. On the other hand, rest of the three language families have many established tribal languages and even we notice a Branch like Munda, of the Austro-Asiatic family whose entire population is tribal. But in actuality, all the four language families have substantial number of tribal speakers and some of the mother tongues may be considered as autonomous languages or roofless dialects and some others, subordinate dialects.

For Example, three Indo-Aryan mother tongues which have autonomous status are Bhili (the Census name is Bhili/Bhilodi with 9582957 speakers, as per the 2001 Census), Khandeshi (with 2075258 speakers as in the 2001 Census) and Halabi (with 593443 speakers as in the 2001 Census). The tribal mother tongues which have been classified as dialects under different languages are, i) under Bengali : Chakma (17645 speakers in the 2001 Census), Hajong (the Census name is Haijong / Hajong with 63188 speakers as in the 2001 Census) ii) under Hindi : Jaunsari (with 114733 speakers as per the 2001 Census), Kurmali Thar (with 425920 speakers as in the 2001 Census), Labani

(with 22162 speakers as in the 2001 Census), Lambadi (the Census name is Lamani / Lambadi with 2707562 speakers as in the 2001 Census), Banjari (with 1259821 speakers as in the 2001 Census), Sugali (with 160736 speakers as in the 2001 Census), iii) under Oriya : Bhatari (with 216940 speakers according to the 2001 Census), iv) under Sinhalese: Mahal – another Indo-Aryan tribal speech, historically related to the Sinhalese language of Sri Lanka and spoken by a Muslim community who formed the majority in Minicoy, Union Territory of Lakshadweep. However, separate figures of Mahal is not available in the 2001 Census since it is returned by less than 10,000 speakers and so on.

Linguistically also all these speech forms are of a doubtful status. The only one which got upto some respectability is perhaps Bhili, but then it has more than half a dozen dialects without a defined standard core and moreover, the absence of a literary tradition makes its status a doubtful one. Similarly, Khandeshi is also not free from dialects. This picture of flux, no matter how disturbing, continued as a tradition of linguistic description with regard to the tribal Indo-Aryan speeches. The nature of flux is no less acute in case of Halabi also.

Excepting a few attempts, most of the Indo-Aryan tribal speeches are still unwritten. But that does not make these speeches any less important. Rather, it is a very vital function that most Indo-Aryan tribal speeches fulfill in pluri-lingual zones as *contact languages* or *lingua-franca*. Some of the *contact languages* play an important role in inter-group communication among the various tribal groups as well as between tribal and non-tribal language speakers. Even some tribal groups shifted to the *contact languages* as their mother tongue. Besides their sociolinguistic importance, their vast unexplored source of historical wealth and rich oral literature are of utmost significance.

With regard to the contribution of these speeches to the Comparative Indo-Aryan study, even celebrated works like Suniti Kumar Chatterji's *The Origin and Development of the Bengali Language*, Jules Bloch's *Indo-Aryan from the Vedas to Modern Times* and R. L. Turner's *Comparative Dictionary of the Indo-Aryan*



*Languages* hardly have any materials from these sources. These Indo-Aryan tribal speeches are virtually untouched source of synchronic linguistic data which can be gainfully used for Comparative Indo-Aryan study before they are gone into oblivion.

**Key words:** *Tribal Language, Mother Tongue, Indo-Aryan, Synchronic, Contact Language, Lingua-Franca, Roofless dialect*

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## AN ETHNOLINGUISTIC PROFILE OF KOYAS

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Koyas are one of the largest ancient tribal communities inhabiting the hilly areas of Central India covering parts of Telangana and Andhra Pradesh borders of Madhya Pradesh, Chattisgarh, Odisha and Maharashtra States. Koyas are commonly referred to as Koi, Koyalu, Koyollu, Koya Doralu, Doralu Sattam, etc. Koya tribes can be further divided into Koya, Doli Koya, Gutta Koya or Gotti Koya, Kammara Koya, Musara Koya, Oddi Koya, Pattidi Koya, Rasha Koya, Lingadhari Koya (ordinary), Kottu Koya, Bhine Koya, Raja Koya, etc. and they are called with various nomenclatures in different states like Bhine Koya

and Raja Koya in Karnataka, Doralu or Koitur in Madhya Pradesh and Koya Doralu, Racha Koya and Koitur in Telangana. This tribe has got similarities in social structure of Gonds which is predominant tribal group in Central India.

Koyas call themselves "Koitur" in their dialect. Koyas speak Koya language, also known as Koya Basha, and is a member of the Dravidian language family. In Andhra Pradesh, they live especially in West Godavari, East Godavari and in Telangana Khammam and Warangal districts and are sparsely found in Adilabad and Karimnagar districts. G.A. Grierson (2005), in his first volume *Linguistic Survey of India* mentions that Koi or Koya is a Gondi dialect, indeed the name Koi is that by all Gonds call themselves, its population is 51,127. Koyas are second largest populated tribe of Andhra Pradesh with the population of 568,019 (11.3%) in total ST population according to the census of 2001. 'Koya Bharati' books were introduced for the first, second and third class student in the schools but later they stopped it.

The Koya are mainly settled cultivators and artisans, expertise in making bamboo furniture including mats for fencing, dust pans, and baskets. They grow Jowar, Ragi, Bajra and other millets. Tubers and roots such as Tella Chenna Gadda, Kirismatilu and edible green leaves such as Clencheli, Doggali, Gumuru, Thota kura, Boddukura are dietary staples as are curries made from some of these ingredients.

Tribal communities have been unable to safeguard and promote their language and culture; even though Article 19(5) of the constitution states that a cultural or linguist minority has the right to conserve its language and culture. As a result Koya can be considered as an endangered language or becoming endangered language. To preserve this language we need to study the language in detail through ethno-linguistics in a scientific way.

Malinowski used the term *ethno-linguistic* in his early writings: "there is an urgent need for an ethno-linguistic theory, a theory for the guidance of linguistic research to be done among natives and in connection with ethnographic study" (1920: 69).

The objective of the study is to preserve the language, culture, their traditions and ethnic values etc., and to study the ethno-linguistic aspects of Koyas through oral literature. In this study folk literature, folk tales and songs, proverbs, riddles, narrations, etc. will be discussed. The paper will concentrate how the culture is reflected in the language, culture expressed through language and relating its words. This is a preliminary study which suggests strategies for further research.

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#### **LANGUAGE MAINTENANCE IN ASSAM: A CASE STUDY ON THE CHIRUS OF BARAK VALLEY**

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The Chiru is one of the potentially endangered, undocumented languages of Northeast India. It is interesting to note that UNESCO failed to list Chiru in its red book. Chiru is a Kuki-Chin language (Grierson, 1903) which is mainly spoken in Kangpokpi, Noney and Churachandpur districts of Manipur and Cachar district of Assam. It is fairly closely related to Baite, Hmar, Hrangkhoh, Kaipeng, Khelma, Langkeis, Marchaphangs, Ranglong, etc. and more distantly related to, Mizo, Ralte and some other Kuki-Chin languages. Typologically, Chiru is a tonal, agglutinative and verb-final language. Besides, Chiru shares typical features of Kuki-Chin languages such as presence of inclusive-

exclusive distinction, decimal numeral system, verb stem alternation, verbal agreement, non-prominence of tense, and so on.

Chiru is one of the thirty-three recognized tribal languages of Manipur (Manipur Gazette, 2003). Conversely in Barak Valley of Assam, they are identified as Hmar tribe. It is to be mentioned that the Chiru people of Assam have been struggling to reconcile their identity since long time back, but still not getting any recognition from the government's side as in the name of Chiru. For instance, when it comes to register names of the members of the Chiru families in any official work, they never recognized as Chiru tribe somewhat they put under the Hmar tribe. Furthermore, the population of the Chiru tribe cannot be ascertained from the Census report of India as they are not reflected in the same report because of its negligible numerical strength. It is unfortunate to state that the languages having less than 10000 speakers are not included in the Census report of India. Due to lack of authentic data, it is not in position to show the exact number of Chiru speakers however, the total number of Chiru speakers in India is estimated at around 8000. In Barak Valley, there are 62 families in the village with a total population of 363. The number of male and female population is 196 and 167 respectively. With respect to religion, Christian Missionary established a Church in the area in 1938 and by 1946 the entire village population was converted to Christianity.

Like most of the tribal people of the region, Chiru are bilinguals. Besides their mother tongue, they used to speak two or more languages. Along with their mother tongue, they speak Sylheti Bengali, Hmar, Manipuri and sometimes English in some specific purposes. It is worth noting that the fluency of English is mainly dependent on the educational background of the speaker concerned. Interestingly, Chiru people of Assam are well verse in Sylheti Bengali, and they used Sylheti Bengali in most of their communication with other linguistic groups. This may be the reason that Sylheti Bengali is the dominant language of the region; almost all the communities used Sylheti Bengali in their inter-ethnic communication in Barak Valley of South Assam. Another reason is that the Chiru language is not the language of formal

education system, mass media, trade and commerce and so on. So the utility of their language is very less in comparison to other developed languages like Bengali, Hindi etc. Furthermore, the most of the business men and number of government and nongovernmental employees are Bengalese and Manipuris and they hardly know the Chiru language. Therefore Chiru speakers need to speak either in Sylheti or Manipuri if they come out of their residence or village. However, Chiru people have positive attitude towards their mother tongue. They consider that their mother tongue is the best of all languages regardless of its utility in the present world. They also consider that their mother tongue as the best medium for the expression of cultural values. They also believe that their language has been retained as a vehicle of their identity, indigenous knowledge systems, cultural ethos, ritual practices and oral literature. Therefore, there is a great effort from over all section of Chiru community to maintain their language in order to preserve and protect their identity. In spite of pressure from the dominant languages, Chirus use their language specifically in home domains and outside communication among themselves. Home is an important domain for language maintenance for the Chiru community i.e., interaction with other members of family plays a significant role to maintain their language.

The present paper is an attempt to describe the situation of language maintenance of Chiru spoken in Cachar district of Assam. The paper will also investigate the language use in domain by the Chiru speakers in their day to day communication.

**Keywords:** Chiru, Kuki-Chin, Barak Valley, Cachar, Language Maintenance.

**CENTRAL INSTITUTE OF INDIAN LANGUAGES  
MYSURU**

**ELKL-6 SCHEDULE**  
21-23 February 2018  
Conference Hall, CIIL, Mysuru

**Day 1: 21<sup>st</sup> February 2018**

- 09.00 a.m.-10.00 a.m.* : **Registration**
- 10.00 a.m.-11.00 a.m.* : **Inaugural Session**
- 11.00 a.m.-11.45 a.m.* : **Keynote Address by Prof Julia Sallabank**  
*Perspectives on Language Sustainability:  
Discourses, Engagement and Research Methods  
in Language Revitalisation*  
**Chair- Prof D.G. Rao, Director CIIL**
- 11.45 a.m.-12.00 p.m.* : **Tea Break**
- 12.00 p.m.-01.15 p.m.* : **Oral Presentations (Session-1)**

|                    |  |
|--------------------|--|
| <b>12:00-01:15</b> | <b>Chair: Prof K.S. Nagaraja</b>   |
| 12:00-12:25        | <b>Peter J. Keegan</b><br>Language Endangerment in the South Pacific: Current<br>Issues and New Challenges   |
| 12:25-12:50        | <b>S.S. Bhattacharya</b><br>Indo-Aryan Tribal Speeches: Protection From Their Present<br>Ignominious State   |
| 12:50-01:15        | <b>Imtiaz Hasnain and Sonal Kulkarni Joshi</b><br>Saddling between the 'Lifeworld' and the 'System': Case of<br>Internally Displaced Pawri Speakers in Narmada |

- 01.15 p.m.-02.10 p.m.* : **Lunch Break**

02.15 p.m.-03.00 p.m. : **Plenary Talk by Dr Peter Austin**  
*Preserving and revitalising endangered languages and cultural heritage: the role of digital archives*  
**Chair- Prof Umarani Pappuswamy**

03.00 p.m. -04.15 p.m. : **Oral Presentations (Session-2)**

|                    |  |
|--------------------|--|
| <b>03:00-04:15</b> | <b>Chair: Dr L. Ramamoorthy</b>  |
| 03:00-03:25        | <b>Pratima Chhetri and Meiraba Takhellambam</b><br>A Sociolinguistic Study of Bhujel in Sikkim     |
| 03:25-03:50        | <b>Reena Rai</b><br>Language Endangerment in Sikkim: a study of Kulung                             |
| 03:50-04:15        | <b>Arup Majumder and Bornini Lahiri</b><br>An Anthopo-Linguistic Study on Kinship Terms of Kurmali |

04.15 p.m.-04.30 p.m. : **Tea Break**

04.30 p.m.-05.45 p.m. : **Oral Presentations (Session-3)**

|                    |  |
|--------------------|--|
| <b>04.30-05.45</b> | <b>Chair: Prof Imtiaz Hasnain</b>  |
| 04.30-04.55        | <b>A. Giridhar Rao</b><br>Teaching Multilingual Education and Linguistic Human Rights: Report from an Indian university                      |
| 04.55-05.20        | <b>Jixiang Lan</b><br>A way to protect endangered language: building primary school class course –A case of She language teaching from China |
| 05:20-05:45        | <b>Krishna Bhattacharya</b><br>Linguistic Human Rights and Lesser known languages  |

**06.00 p.m. - 07.30 p.m.**  
**Mother Language Day Celebration and Cultural Programme**



**Day 2: 22<sup>nd</sup> February 2018**

09.45 a.m.-10.30 a.m.: **Plenary Talk by Prof B.R.K. Reddy**  
*Revitalization of Endangered Tribal Languages of Central and Southern India*  
 Chair- **Prof Rajesh Sachdeva**

10.30 a.m.-11.45 a.m.: **Oral Presentations (Session-4)**

|                    |   |
|--------------------|---|
| <b>10:30-11:45</b> | <b>Chair: Dr Mahendra Kumar Mishra</b>  |
| 10:30-10:55        | <b>Satish Aikant</b><br>Drums from the Hills: The Language and Folklore of Garhwal                                    |
| 10:55-11:20        | <b>Govinda Chandra Penthoi and Smita Sinha</b><br>Language Endangerment Status of Kui in Kondhamal District of Odisha |
| 11:20-11:45        | <b>Ankita Satapathy</b><br>A Stable Bilingualism or A Language Shift: An Ethno-linguistic Assessment of Sabara (Sora) |

11:45 a.m.-12.00 p.m.: **Tea Break**

12.00 p.m.-01.15 p.m.: **Oral Presentations (Session-5)**

|                    |   |
|--------------------|---|
| <b>12:00-01:15</b> | <b>Chair: Prof Sonal Kulkarni Joshi</b>   |
| 12:00-12:25        | <b>Prarthana Acharya and Shakuntala Mahanta</b><br>Language endangerment scenario in Deori: a sociolinguistic survey  |
| 12:25-12:50        | <b>Mehek Sampar Awan and D. Mary Kim Haokip</b><br>Nature and Extent of Endangerment in Chiru   |
| 12:50-01:15        | <b>Arup Majumder and Dripta Piplai Mondal</b><br>Role of Socio-economic Variables in Language Shift with Special Reference to Kurmali and Toto Communities of West Bengal |

01.15 p.m.-02.10 p.m.: **Lunch Break**

ELKL - 6

02.15 p.m.-03.55 p.m.: **Oral Presentations (Session-6)**

|              |   |
|--------------|---|
| 02.15 -03.55 | <b>Chair: S.S. Bhattacharya</b>   |
| 02:15-02:40  | <b>Bishakha Das</b><br>Tai-Khamti: Some Areas of Semantic Specialization  |
| 02:40-03:05  | <b>Khammoun Phukan and Arup Kumar Nath</b><br>Community's Participation and the Tai Ahom language Revitalisation              |
| 03:05-03:30  | <b>Esther Queeny</b><br>Attitudes of the Gadaba Speaking Community in the Light of Language Endangerment                      |
| 03:30- 03:55 | <b>S. Sulochana Singha and Kh. Dhiren Singha</b><br>Language Maintenance in Assam: A Case Study on the Chirus of Barak Valley |

04.00 p.m.-05.00 p.m.: **Poster Presentation & Tea Break**

**Day 3: 23<sup>rd</sup> February 2018**

09.45 a.m.-10.30 a.m.: **Plenary Talk by Prof Anvita Abbi**  
An inquiry into our beginnings: Adivasi creation tales

*Chair- Prof Julia Sallabank*

10.30 a.m.-11.45 a.m.: **Oral Presentations (Session-7)**

|                    |   |
|--------------------|---|
| <b>10:30-11:45</b> | <b>Chair: Prof B.R.K. Reddy</b>   |
| 10:30-10:55        | <b>Mahendra Kumar Mishra</b><br>Language in Education as Language revitalization in the lens of Durua Multilingual Education in Chhattishgarh |
| 10:55-11:20        | <b>Binay Pattanayak</b><br>A path for effective learning ... mother-tongue based multilingual education in Jharkhand                          |
| 11:20-11:45        | <b>P. Perumal Samy</b><br>Some of the Guidelines for Studying Lesser Known Languages  |

11:45 a.m.-12.00 p.m.: **Tea Break**

*12.00 p.m.-01.15 p.m.:* **Oral Presentations (Session-8)**

|                    |   |
|--------------------|---|
| <b>12:00-01:15</b> | <i>Chair:</i> <b>Prof P.R.D. Fernandez</b>  |
| 12:00-12:25        | <b>Junjun Fan</b><br>Endangered language preservation and protection in China                           |
| 12:25-12:50        | <b>Curiously Barch</b><br>Language Endangerment with special reference to North East Indian Languages   |
| 12:50-01:15        | <b>Parman Singh</b><br>A Pilot Survey of Gahri: A Brief Insight into Language Attitude and Endangerment |

*01.15 p.m.-02.10 p.m.:* **Lunch Break***02.15 p.m.-03.30 p.m.:* **Oral Presentations (Session-9)**

|                    |   |
|--------------------|---|
| <b>02:15-03:30</b> | <i>Chair:</i> <b>Prof P Perumalsamy</b>   |
| 02:15-02:40        | <b>Gail Coelho</b><br>Betta Kurumba religious rituals and language maintenance  |
| 02:40-03:05        | <b>Chandramohan P.</b><br>Language Retention By Kadar - An Endangered Dravidian Tribal Language In Tamilnadu                            |
| 03:05-03:30        | <b>Karthick Narayanan</b><br>Understanding Inter-ethnic difference in Language Maintenance: A case study of Toda and Kota from Nilgiris |

*03.30 p.m.- 03.45 p.m.:* **Tea Break***03.45 p.m.-04.35 p.m.:* **Oral Presentations (Session-10)**

|                    |  |
|--------------------|--|
| <b>03:45-04:35</b> | <i>Chair:</i> <b>Dr C.V. Shivaramakrishna</b>  |
| 03:45-04:10        | <b>Amallesh Gope, Himashree Baruah and Krisangi Saikia</b><br>Facets of Amri Karbi: A Phonological Description and Preparation of a Digital Database |
| 04:10-04:35        | <b>Kailadbou Daimai and Guichamlung Daimai</b><br>Language Endangerment: A Case Study of Liangmai Community in Nagaland                              |

\* VALEDICTORY \*

**Details of Poster Presentations**

|     |  |  |
|-----|--|--|
| 1.  | Kumari Mamta                                     | The Typology of Number Borrowing   |
| 2.  | Bidisha Bhattacharjee & Arimardan Kumar Tripathi | Linguistic Migrations in West Bengal: A Case Study of Birbhum and Burdwan Districts                  |
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