



**8TH ENDANGERED  
AND LESSER KNOWN  
LANGUAGES  
SEMINAR  
{HIMALAYAN  
LANGUAGES}**



**ABSTRACTS**



## The Fight Against Linguistic Apartheid

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Discrimination between various languages, especially those which are not written down and those which are, between those which are used as the medium of education and those which are not, between those which are dominant as the languages of rulers and those which are dominated, leads to a situation of linguistic apartheid. This is a recent phenomenon. It has risen in the new rule of imposing the so-called modern education of the elite on the ones who were educated but illiterate in written languages. Modern education that does not take cognizance of our multilingual nature or does not incorporate indigenous languages with their indigenous knowledge in the school-system has resulted in an immitigable divide in societies. Single language domination however, primarily through education, judiciary, and political system, pushes the society to violence, intolerance, and subjugation. It encourages language shift and ultimately, to language endangerment. Contrary to general belief, it is not the multilingual makeup of the society that leads to language loss but the external and internal forces that instigate language shift to one single dominant language and monolingualism that leads to language loss.

## Linguistic Scenario of Northeast

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This paper looks into how multilingualism has impacted on the non-scheduled languages as well as the mother tongues and the *other* mother tongues of the region<sup>1</sup>. The decennial population report has played a crucial role in labelling languages into such categories as scheduled versus non-scheduled and mother tongue versus other mother tongues. Besides, the language policies and the three-language formula (TLF) have impacted adversely on the lesser known and endangered languages of Northeast India. The seven sister states are mostly known for their linguistics diversity; however, this diversity is not discernible to the public at large in their day to day life.

**Key words:** Multilingualism, linguistic diversity, Census India, language policies

## Word Formation in Bhotia

Kakali Mukherjee

The languages specified to the Eighth Schedule to the Constitution of India are generally considered to be well known vis-a-vis well described languages. Other than those are regarded as lesser known or under described languages. Bhotia, the second populous language in the Indian state of Sikkim, is one of such kind of languages in India belonging to the Tibeto-Burman Language Family of India. Bhotia is indigenously referred as Denjongke [Denjong ‘rice district’ and ke ‘language’]. The name ‘Bhotia’ as the language name came into vogue since 1888 with the publication of ‘Manual of the Sikkim-Bhotia language or Denjongke’ by Reverend Graham Sandberg. Government of Sikkim State has recognized the language name as Bhotia where the Indian Census literature publishes the language name as Bhotia.

Bhotia language is the speech of the Indian Scheduled tribe-Bhotia. Bhotia traces distinction in its words and formation of words in following ways-

- Bhotia words are available both in ordinary vis-a-vis non-honorific forms as well as in honorific ones. Both the forms are phonologically (fully or partially) unrelated. eg. /ke/ ‘language’ is an ordinary form ; /S’e/ ‘language’ is the honorific form.
- Word formation in Bhotia makes use of the known morphological processes of Affixation, Compounding, Reduplication and others. Affixation generally found in the form of **Suffixation** eg, /pu/ ‘boy’ is a word or stem and /puCu/ ‘boys’ is also a word indicating the plural of /pu/ by suffixing /-Cu/ ‘plural making marker’ to /pu/ ‘the singular form of boy’. Prefixation is not very common in Bhotia.. However, in the form like /momi/ ‘woman’ where /mo-/ the feminine indicator derived from /mo-/ ‘female’ is prefixed to /mi-/ ‘man’ to indicate the feminine form of ‘man’. Though /mo-/ prefixed in the present case is also realised as suffixed to many a forms like /khyimo/ ‘bitch’ is the compounded form of /khyi-/ ‘dog’ and /-mo/ ‘the word for female’. Similarly, /tayemo/ ‘mare’ where /-mo/ has been suffixed to masculine word /ta/ ‘horse’. The two individual words with or without /mo/ is like /morem/ ‘widow’ and /phorem/ ‘widow’.
- Compounding is also very common eg. /mi/ ‘man’ and /kudi/ ‘old’ are two different morphological forms. But compounding both the form /mikudi/ gives the word for ‘old man’.
- The Bhotia words can be both Inflectional and Derivational. The words with Affixation may be regarded as the Inflectional words in , whereas the forms derived by compounding gives the Derived words in Bhotia. eg. /mik/ ‘eye’ /mikCu/ ‘eyes’ [mik- (eye) + -Cu (plural marker)] /mikchu/ ‘tear’ or ‘water of eye’ [mik- (eye) + - chu (water)] The last word is fair example of compound. The compounding involves more than two morphemes even. For example, /mikmathoppo/ ‘blind man’ which comprises the morphemes like /mik-/ ‘eye’ + /- ma-/ ‘not’ + /-thop-/ ‘(to) see’ + /-pho/ ‘male’. The Derivational words are found in following categories Noun + Noun [/migchu/ ‘tear’ = /mik-/ ‘eye’ + /-chu/ ‘water’] Noun + Adjective [/miThuMThuM/ ‘dwarf’ = /mi-/ ‘man’ + /-ThuMThuM/ ‘short’] Noun + Verb + Nominaliser [/drukyukhen/ ‘boatman’ = /dru-/ ‘boat’ + /-kyu-/ ‘(to) drive’ + /-khen/ ‘one who does(nominaliser)’ And so on.

- Bhotia words are also distinguished by the morphological process of Reduplication - both complete and partial. Complete Reduplication /chuMchuM/ „small“ / „not big“ /ThuMThuM/ „short“ / „not tall“ /sapsap/ „thin“ / „not thick“ Partial reduplication /thamthom/ „difficult“ /rakrok/ „ugly“ /laplop/ „light warm“ The Reduplicative are mostly the attributive words in Bhotia.
- Prolonged co-existence with Indo-Aryan language, namely, Nepali, the sharing of Indo-Aryan lexicon is also mentionable distinction in Bhotia. For example - /siMgi/ „lion“ /amra/ „guava“ etc.

### **Issues in the development of orthographies in Nepal**

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I have analyzed phonemic contrasts and developed orthographies in 65 mother tongues, most of which were unwritten. The methodology has been primarily participatory and secondarily following Pike's (1947) phonemics. Languages comprise both tonal and atonal. Some languages have syllabic consonants. A few languages have implosives and *Wambule* has INGRESSIVE LATERAL not represented in the IPA.

Nepalese languages in total use all the places of articulation, but *Kusunda* contrasts only three (bilabial, lingual, guttural) places. Some languages also use secondary and tertiary vowels. Nasalization in most of the *Kiranti* languages missing. *Sunuwar* has stress, tone, glottalization and implosives.

I have adapted Devanagari designing a few diacritics. I did never try to make a Devanagari counterpart of the IPA to transcribe Nepalese languages. I did rather use only a few diacritics. Therefore, a dot at the bottom of a sonorant consonant in tonal languages denotes low tone, but in *Bayung* it denotes umlaut, in *Balamta Chamling* it denotes palatal, in *Wambule* it denotes ingressive sounds and in Limbu it denotes low mid vowels. A colon [:] denotes vowel length in *Newar* and *Kulung*, but in tonal languages it denotes a contour tone. In all cases I have taken Nepali phoneme as the reference point and therefore diacritics are sought if phonemes differ from Nepali. I have prescribed the long grapheme for *Magar*, but the shorter one for *Majhi*. *Magars* are longing to spell like Nepali.

These days the Devanagari script has been the target of postmodern politics and therefore some activists are looking for something different from the mainstream forgetting everything about phonemicity. *Umbule* speakers are longing towards Limbu script and there have been attempts to design new scripts for some languages. Some *Bodish* language activists are longing for Tibetan. Sikkim Government has accepted some of these newly devised scripts.

Differential politics for searching other script than Devanagari is hanging around some languages which do not have long written tradition, while in sharp contrast to this phenomenon, Devanagari has become popular among writers of *Newar* and Maithili although *Newar* has not less than six native scripts and the long tradition of writing which can compete with Nepali.

Although my PhD research is on Nepali phonetics and phonology, Nepali scholarship is reluctant to accept my suggestions for phonemicization. Spelling reform issues have been the hot cake of conflicting discourses, although they are far from phonemicization.

Sanskrit has only two diphthongs represented in Devanagari. Although some of the Nepalese languages have as much as ten, people are reluctant to accept alternatives. Sanskrit borrowings are resilient in phonemization.

It has been easier to make a writing system scientific for unwritten languages, but it has become virtually impossible to phonemicize writing a language which has a long history.

## **Kinship and Related Terms in Three Tibetic languages of Nepal**

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This paper examines the forms and meanings of the kinship in three Tibetic languages (viz. Nubri, Tsum, and Gyalsumdo) spoken in high Himalayan settlements in the Gandaki Province, Nepal. All of them are under-documented (cf. Dhakal 2018; Dhakal, Hildebrandt and Krim 2016 and Donohue and Dhakal 2016). All of these societies are patrilinear, and patrilocal. Tsum and Nubri were polyandrous societies, but this is not very common these days. Despite the fact that the Gyalsumdo speakers claim that they have migrated to the present locations some six or seven generations back, they still retain a large number of native kin terms. Although there are striking similarities both in form and meaning of major kin terms across these languages, there seems to be innovations in some kin terms. More than two third of the kin terms between Nubri, and Tsum are cognates and have formal and semantic overlaps. It is natural that there are formal overlaps between the kinship terms between Tsum and Nubri compared to Gyalsumdo because these two speech communities live in close geographical proximity for a long time. There are also several terms similar in form but slightly different in use. By contrast, Gyalsumdo and Nubri, and Tsum and Gyalsumdo share lesser cognates.

The gender affix *p-*, and *m-* appear in some kinship terms. The gender suffixes appear not only in kinship terms, but also to show relations to their father, and mother, such as *phəpyn* 'relation to father's side', and *məpyn* 'relation in the mother's side' in Tsum. The terms exist in other languages as well. The relative age of ego may be relevant to distinguish some terms, such as to refer to 'brothers' and 'sisters' in all languages. The terms for ego's third and fourth ascending and descending generations are not common, but the term *jaŋmi* 'great grandmother' is found in Nubri and Tsum. By contrast, Gyalsumdo employs the term *məme* 'grandmother' to refer to it. While the cousins are equated with 'son', and 'daughter' in Tsum, and Gyalsumdo, the term 'grandchildren' are equated for them in Nubri. Gyalsumdo makes use of the terms *farpu* and *farpu* for co-husband, and co-wife respectively. Cross-cousin marriage is allowed in all of these societies, but marrying ego's mother's sister's children are not permitted. The maternal uncle is equated with wife's father.

A study in the domain of kinship reveals fascinating social organization across these three societies.

### **Laryngeal Neutralisation in *Mising* : An Optimality Theoretic Account**

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Mising belongs to the Eastern Tani group of the Tibeto-Burman family and it is spoken in Assam (Lakhimpur, Dhemaji, Sibsagar, Majuli, Dibrugarh districts) and Siang district of Arunachal Pradesh. The closest relative of Mising is the Adi community both ethnically and linguistically while, Hrusso (Aka), Nyshi (Dafla), Gallongs and Mishimis are regarded as distantly related to Misings (Taid 1987). Misings are a close cognate of the Adis (Mijonj and Pa:dam dialects), Apatani, Bokar, Nyshi, Bungi, Tagin, Yano, Hills Miri, Galo of the Western Tani group and Damu, Bori and Milang of the Eastern Tani group (Post 2007, Pegu 2010). It has 8 major regional dialects including Pagro, Delu, Oyan, Dambug (or, Dambuk), Mo:ying, Sa:yang, Somua and Samuguria (Pegu 2010).

This paper investigates the process of voicing assimilation in Mising which always exhibits a regressive direction and laryngeal neutralisation. Syllable-final laryngeal neutralisation and its effect on voicing assimilation is a cross-linguistically common phenomenon. Voicing is phonemic in the Mising obstruent series ([p,b,t,d,k,g,s,z]) while aspiration is absent. Both voiced and voiceless obstruents occur in word-initial, medial and final positions (Taid, 1987 and Pegu, 2010). However, this contrast is neutralised in the coda position when it is followed by a voiceless obstruent in the onset position of the following syllable in case of morphologically derived words. Adjacent obstruents agree in terms of voicing. Voiced obstruents in coda position become voiceless. For example, /ib+pan/ = [ippan] ‘sleeping far’, /tub+tir/ = [tuptir] ‘breaking forcefully’, /tad+pum/ = [tatpum] ‘hearing something’, /sud+tum/ = [suttum] ‘prohibiting some act’, /dug+pan/ = [dukpan] ‘running away’, /ib+sum/ = [ipsum] ‘after everyone sleeps’ etc. It may also be noted that inherent geminates are also present in the language and geminates do contrast with their singleton consonantal counterparts. For example, /appun/ ‘flower’, /abbug/ ‘gun’, /onno/ ‘thread’ etc.

Mester and Ito (1989) had first proposed that regressive voicing assimilation take into account both the values of a feature [-/+voice], along with a privative [voice] feature and suggested that voicing assimilation was a combination of both neutralization and feature spreading. Hence, spreading of [-voice] can actually be considered to be a result of neutralization. An account for the typology of the universal patterns of voicing assimilation (Lombardi, 1999) will be discussed to examine the language-specific restrictions and constraint-rankings pertaining to Mising phonology. This paper will present a constraint-based analysis of the voicing assimilation and positional neutralisation and an argument for the interaction of positional faithfulness and markedness constraints to justify the hypothesis that voicing assimilation is always regressive unless special circumstances are created.

## **Turning Community Passivity to Active Participation: A case Study of Raji Revitalization Program**

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It is often believed that any activity which an outside researcher may want to carry out for the revival of a language should be done in a collaborative manner ( Czaykowska-Higgins 2009; Dobrin 2008; Dwyer 2010; Rice 2011) and if the community is not willing for whatever reason may be, a linguist must leave them in their situation and should wait till the time the community is ready for revitalization program or come forward and ask the researcher to help them. More specifically, it is generally stated that it is not up to the linguist to advocate for maintenance and revitalization without the explicit invitation from a community to do so (Hinton 2002: 151) and that revitalization efforts come solely under the purview of the language community. Thus, most of the academia thinks that language maintenance and revitalization cannot succeed if these activities are not *initiated* by members of the relevant community (Crystal 2000; Grenoble and Whaley 2006; Nettle and Romaine 2000).

In this presentation, we argue that commitment and collaboration with the community is important but such inactiveness from part of researcher is not appropriate to every context. The purpose of the present paper is to explain the approach taken in response to these challenges faced by the researchers. The presentation is divided into four sections-

- an ethnographic description of the Raji community
- the complexities around language maintenance and revitalization
- the approach taken
- Future plans

### **Language shift in Kathmandu: A study on language use and attitude**

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This paper explores the patterns of language shift in Kathmandu valley, a multilingual capital city of Nepal. Kathmandu has become the cosmopolitan city due to different migration within last two decades and developed as a micro linguistic area. This research focuses on language contact situations of three language communities viz. Newar (Original), Sherpa and Maithili (Migrated) in different domains viz. social, cultural, personal, and official as well as media related activities where the informants are asked about the languages, they use along with the use of their own mother tongue. The data was collected during June 2016 to September, 2017 among 135 different informants having different age, sex, profession and educational background from four major areas of the three ethnic communities living in Kathmandu valley i.e. Kathmandu, Patan and

Bhaktapur. This socio-ethnographic research aims at providing some clues as to how the discovery of a minority language triggers changes in representations and attitudes. The data is analyzed in quantitative as well as qualitative methodology based on some in depth open informal interviews, FGD (Focus Group Discussions) and informal observations as well. The language attitudes towards Nepali and English along with their mother tongues seems to be influenced by positive affective socialization experiences in the new multilingual society and by the growing perception that knowing the languages make them member of the new community. It is emphasized that “distinctive ethnic identities of minority groups, for example, must be constructed from linguistic symbols and/or communicative practices that contrast with resources available for the construction of other ethnic identities or more generally, available national identities” (Kroskrity 2000: 112). The new language and the new identity may be actively promoted or persuaded. Different ethnic people living in the capital city have been influenced directly and indirectly by the globalization and international linkage and communication. Moreover, they have been involved in various social, cultural and ceremonial activities with the new mixed society which motivates them to shift into new target languages from the ancestral source language.

**Key words:** language shift, use and attitude, micro area, ethno-linguistic, socialization

### **Field study: *shertukpen***

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The present study discusses on language of Shertukpen community of West Kameng district of Arunachal Pradesh. The district is bounded by Tibet in the north, Bhutan in the west, Tawang district in the northwest, East Kameng district in the east and Assam in the south. There are six linguistic communities residing in the same district – Monpa, Shertukpen, Bugun, Aka/Hrusso, Miji and Shartang. Shertukpen resides in Rupa and Shergaon circle. The community is concentrated in Shergaon village or Seinthuk (thuk means ‘village’) and 19 villages in Rupa circle. Rupa is also locally known as Tukpen. The language spoken in Shergaon shows some variance with Rupa both in content and function words. The Shertukpen community names their mother tongue as Mye.

The caste system of the community is reflected in their surnames, and lower caste people are believed to be subjects of the higher caste people. The 6 higher caste group have their corresponding lower caste group.; as for instance, Migeji group are known to be the subject of the group Thondok, etc. Despite the segmentation of society into two groups owing to birth -Higher caste and Lower caste, the community does not maintain any hierarchy.

Marriage is not possible within the same caste. However, marriage is possible within maternal cousins. Maternal uncle’s offspring is considered to be the prospective bride or bridegroom for paternal aunt’s offspring. The kinship terms reflect the social structure and customs of the community. Hence, father-in-law and maternal uncle and paternal aunt’s husband are addressed as *azang*. The lower caste people have few distinct (kinship) address terms for father, father’s



brother and father's sister. The paper focuses on the broad inventory of sounds, prominence of consonant clusters and nasalization.

There are three singular personal pronouns and their corresponding plural forms for 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> persons. The 2<sup>nd</sup> and 3<sup>rd</sup> person pronouns are inflected with the plural marker *bluŋ*. The Demonstrative pronouns show two forms of remote and proximity. Nouns take both plural markers *bluŋ* and *thik* (for animals and non-living things). The possessiveness is marked in Rupa variety with *wũ* or *ũ* and the Shergaon marks with *ruŋ/ uŋ /jin*. The reflexive pronouns are inflected with *ji*.

The language exhibits case inflections in Nominative, Accusative, Locative and Instrumental.

go-o	gu-ũ/guŋ	kyo/zdik	han/ai	noŋ- i/ naŋ -nyi	chi-ba wũ/ chi-ang
1SG	1SG-POSS	shirt	indef	2SG – ACC	give PAST

‘I gave my shirt to you.’

ya-o/wa-a	gu-nyi/gu-i	ya-jing/ wa -wũ	thrin -thik	chiba-wũ/ chi-ang
3SG-NOM	1SG -ACC	3SGPOSS	bangles-PL	give-PAST

‘She gave her bangles to me.’

Existential verbs *bapa* (R) and *ba* (S) are used in existential and possessive constructions.

gu-ũ/	juhu	du-ai/ du-an	bapa/ba
1SG -POSS	son-	child-INDEF	BE

‘I have one son.’

gu-ũ	luru	ehek	ai	bapa-wũ (R)
1SG -POSS	shoes	brown	INDEF	BE -PAST

Or,

guŋ	lolo	ehek	an	baŋ (S)
1SG -POSS	shoes	brown	INDEF	BE -PAST

‘I had brown shoes’

gu	yam	nekhe	go/kho	rek	ai/an	bapa/ba
1SG	house	behind	LOC	garden	INDEF	BE

‘There is a garden behind my house.’

The study also explores the interrogative words and temporality. The data presents both the varieties of Mye or Shertukpen – Rupa (R) and Shergaon (S).

## **Language Policy and Planning in Nepal**

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There are some positive developments in language policy and planning in Nepal. The nation has shifted from the monolithic (i.e. "one nation, one language") policy to the multi-ethnic and multi-lingual nature of the country. However, policies stated in the various constitutions of Nepal have not been put into practice fully. So, language management activities still need to be addressed and implemented in proper way by the Government of Nepal (GoN). The Constitution of Nepal (2015) regarding language related matters states that "A state, by State law, may determine one or more than one language of the nation by a majority of people within the State as its official language(s), in addition to the Nepali language." GoN has formed Language Commission to address language related issues in the country in 2016.

This paper presents language policy and planning activities in Nepal. The paper gives a cursory view of how the county shifted from the idea of monolithic language policy to the adaptation of multi-lingual and multi-ethnic notion in the post democratic period -1990s.

The presentation will be divided into four sections. First the paper will introduce multi-linguistic scenario of the country briefly and then it will make a detailed survey of language policy formulated over a period of time in the country. Thirdly, language planning activities done so far and some models to be adopted for language management activities in Nepal will be discussed and finally, the overall discussion will be summed up.

### **Case in Kherwarian Languages**

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Kherwarian languages are subgroup of North Munda languages (Gregory Anderson, 1999). According to the recent edition of the Ethnologue (Gordon 2005), Kherwarian subgroup has twelve languages- Asuri, Birhor, Koda, Ho, Korwa, Mundari, Mahli, Santali, Turi, Agariya, Bijori/Birjia and Koraku. Most of the languages in this group, except Santali and Mundari, are endangered languages. Within India, the largest numbers are in West Bengal and Jharkhand.

The subject and object nominals of Kherwarian languages are always unmarked. For this reason, it is often concluded that the Case Filter (Vergnaud 1977, Chomsky 1981) or Case Module (Horstein 2004) does not apply to Kherwarian languages like what happens in Bantu languages. The Case Filter proposes that every lexical DP must have a case. This abstract case is different from the morphological realization of case. Taking this as a departure point, I will examine the nominal licensing requirement in Kherwarian languages under minimalist terms (Chomsky 1998,

2000) through the meso level investigations in Kherwarian languages. For illustrations, see examples below:

1. məhes ul jom-l-a-e  
Mahesh.NOM mango eat-past-finite-3sg:Subj  
'Mahesh ate the mango' Birjia

Birjia, one of the Kherwarian languages, have unmarked nominals as seen in (1). But subject person agreement seen on the verb. But in some cases, object agreement is seen instead of subject agreement. For instance, DPs in (2) a, the person clitic is attached. which carries the person information of the subject.

2. aiŋ nel-ki-e? I see-PAST-3:Fin 'I saw him' Mayurbhanj  
Ho (Anderson et al: 231)

3. am ɖaŋra-m əgu-e-a 2sg bullock-2sg:Subj bring-3sg:Obj-fin 'You will bring the bullock'  
Santali (Anderson et al, 2015: 75)

In (3), a clitic is attached to the object. This clitic carries the person information of the subject. The verb, in turn, agrees with the person information of the object. Again, though the nominals remain unmarked in both active and passive/ middles in Santali, the verb inflections change as seen in Examples (4) and (5). This acts as strong evidence for existence of Case in Kherwarian languages vis-à-vis minimalist theses.

4. jaŋga rəput-en-a leg  
Break-past:M-fin  
the legs broke

5. uni jaŋga-e rəput-ked-a  
3sg leg-3Sg:subj break-past-fin  
'He broke the leg' Santali

Similar phenomena are seen in the other members of this language family, see examples (6) and (7),

6. mandi jom-ke-ɖ-a-m rice.  
eat-past-transitive-finite-2:subj  
'You ate rice' Ho (Anderson et al: 231)

7. An uli-n jom-ke-e-a  
I mango-1sg eat-pst-tr-fm  
'I ate a mango'

Mundari

Thus, to summarize, the research questions are: 1. Does Case- Filter apply to Kherwarian languages? 2. What are the related agreement patterns found in different Kherwarian group of languages? This paper argues against the rejection or parametrization of case through above questions with empirical evidence from Kherwarian languages. It also presents the importance of lesser known languages in enriching the linguistic theory.

### **Koch Phonology: A Descriptive Study**

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This paper is an attempt to study a description of Koch phonology, one of the undocumented languages of West Bengal. Koch is a Sino-Tibeto-Burman language which is spoken by the Koch people in Northern part of West Bengal, India. UNESCO has classified Koch (ISO 639-3) as a severely endangered language. As per the 2011 census of India put the number of speakers at 36434. Koch, an indigenous community of northern part of West Bengal, was a major community that particularly resided in the districts of Alipurduar, Jalpaiguri, Dinajpur, the plain areas of Darjeeling district and the Cooch Behar.

The paper is an attempt to document phonological description of Koch language in the light of descriptive tradition. The study describes vowel and consonant phonemes of Koch; consonant clusters; syllable structures and intonation. This paper also gives a brief introduction of Koch. The study is based on an extensive **field work** in some selected North Bengal districts of West Bengal. The field work was conducted in three districts of North Bengal in West Bengal, India.

- Cooch Behar (Tufanganj and Buchamari village)
- Alipurduar ( Kamakkhyagurr, janabasati)
- Jalpaiguri( Jaldapara and forest area)

Beside this, Data primarily has been collected based on researcher's own encounters with people in different situations. Data has been collected through interviews with the Koch speakers as well as relevant literature of this area.

- Method : Interviews, audio- visual recording and questionnaire.
- Participants : About 30 informants (equal number of male and female subjects).

Interaction with people included picture story test, voluntary story telling session, and the various random interviews with people. The observations were recorded by a qualitative

**Key words :** Koch, documentation, phonology, endangered language and intonation

### **Case Marking System in Tharu: An NLP Perspective (Tharu variety spoken at Bahraich district of Uttar Pradesh)**

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Tharu language is spoken in Tarai plains on the border of India and Nepal. The most well-known groups are the Rana, Dangaura, Kochila/ Morangia, Chitwania and Kathariya. Tharus are spread in Dang, Chitwan, Bardiya, Kailali, Kanchanpur, Morng, Saptari, Jhapa District of Nepal and Udham Singh Nagar, Pilibhit, Lakhimpur-kheeri, Gonda, Basti, Bahraich, Gorakhpur and Motihari District of India. Their main occupations are agriculture, hunting and fishing. Tharus are the largest and oldest ethnic group of Tarai region. There are some sub-groups of Tharus such as Rana, Katheriya and Dangaura etc. This study is based on basically Tharus of India living at Bahraich district of Uttar Pradesh.

This study describes and analyzes aspect of case marking in Tharu, traditionally, with highlighting some of the worthy and affective features of Case Structure. Furthermore, it analyses the feature based on generative aspect of case linguistic theory principles. The study describes the generative case system in Tharu and also suggests how this study will be beneficial to language learning and in the NLP perspective. The Case system in Tharu is peculiar inflectional since the major changes occurs in noun are morphologically pertinent in some structures a coalition counterpart to structural case system, certain category as a governor, e.g. suffixes and postposition contribute in assigning case to NP- indicates a grammatical function derived from the affixation or diacritical system of marker.

For this detailed study we have taken the Fillmore' case grammar (1987) and computational (direct and oblique form) and also case as Local and Core (Non - Local) case also known as nuclear and grammatical case. (Blake 2001:119; Comrie) e.g. Dative marks indirect object to (indirect object), Benefactive marks a beneficiary of an action. The study describes the generative case system in Tharu and also suggests how this study would be beneficial to language learning and in NLP perspective.

Examples:Dative Case :- ram kihin bok<sup>h</sup>ar ba

Ram DAT fever be.PRS.SG

"Ram has fever."

Comitative Case :- ram həri ke səŋge k<sup>h</sup>elət bawe

Ram Hari COM with play.PRS be.PL

“Ram plays with Hari.”

## **Typological Study of Numerical Structures of Himalayan Languages**

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This paper is an attempt to give an insight of the morphosyntactic and typological structure of numeral systems of three Sino-Tibetan languages (namely:Jad, Bhoti, Spiti) and three Indo-Aryan languages (namely: Kumaoni, Garhwali, Kulvi) of Himalayan Languages of India. Delving into the intricacies of the numeral system preserving and documenting it for future generations. These number systems are getting lost in translation as time passes often with entire linguistic tribes getting extinct.

The numeral system is an integral part of a language and should be described like all other parts of lexicon from the point of view of its syntactic construction and its internal morphology. Numeracy is a very important aspect of any linguistics system. According to Omanchou (2011:84) “Counting or numbering is an integral and inseparable part of the grammar of any language because there is hardly any meaningful linguistic discourse in a language that does not make reference to quantity, size, time, distance and weight in definite numbers.”

I followed the “Questionnaire method” to see the various aspects of this topic. My questionnaire is based on the questionnaire of SJEFF BARBIERS (from Meertens Institute, Netherland), who has worked a lot on numeral system and he also looked this topic from the perspective of cognition and mind.

The primary objective of this paper is analyzing the different patterns followed by the numeral system from different language groups present in Himalayan ranges as well as the different structure found intra language family. And in doing so it finds if there is a relation between languages belonging to a single language group and more broadly whether there is a relation between different language families when it comes to numeral systems in languages. It also looks for the extent of similarities among these languages.

Another perspective of this paper is to see the scenario of borrowing of numerals. A high range of variation is seen in numeral systems across languages. It occurs due to many reasons; culture presents a majority of it. Lexical variations and the base system of numerals is characteristic of its culture and biodiversity. The need for borrowing influences the indigenous numeral system to a larger extent. And due to such influences, the processes involved in the formation of complex

numerals and higher numerals undergo different variations. It tries to look for the role of a dominant language that plays in particular linguistic area in defining the numeral system.

### **Tense, Aspect & Situation Types in Mech**

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Mech is the language spoken primarily by the Bodo people of West Bengal, India (Mech tribe). The language belongs to the Tibeto-Burman sub-family of languages within the Sino-Tibetan Language family. The Mech tribe is one of the scheduled tribes of India and they belong to the Bodo-Kachari group of tribes of Mongoloid origin. According to UNESCO, Mech has been classified as a severely endangered language in India. This paper aims to carry out a detailed analysis of the verbal morphology, pertaining to tense and aspect markings, along with an analysis of situation types & Vendlerian classification of verbs. For the said purpose, primary data was collected from native Mech speakers of Chhekamari village, Alipurduar District, West Bengal. It has been observed that the language does not have tense markings on verbs—instead it marks aspect and mood to indicate the temporal location and configuration of the event with respect to utterance time. There is a primary distinction between Realis and Irrealis (non-Future vs Future).

There are three main aspects (Habitual, Progressive and Perfective) which are marked on the verb, whereas the Imperfective aspect is specified by using Progressive marker ( $-\text{d}\text{ə}\text{ŋ}$ ) for Process verbs, and Habitual marker ( $-\text{n}\text{ə}$ ) for Stative, Accomplishment and Achievement type verbs. The Habitual aspect is indicated by two suffixes  $\{-\text{w}\text{ə}, -\text{n}\text{ə}\}$ , with  $-\text{n}\text{ə}$  being phonologically assimilated with respect to the place of articulation of the verb stem. However, it is not marked in Irrealis. The Progressive aspect is usually marked by the suffix  $-\text{d}\text{ə}\text{ŋ}$ , but for Future Progressive, the subordinate clause indicates temporal location as Future and the verb in main clause marks Progressive aspect. There are three Perfective aspect markers  $\{-\text{bai}, -\text{a}, \text{o}\}$ , the default marker for non-Future being  $-\text{bai}$ , and  $-\text{a}$  for Future. Whereas, the marker  $-\text{o}$  is used only for non-motion verbs (like ‘be’, ‘stay’, etc.). It has been noted that, in case of Explicator Compound Verbs, the conjunctive participle ( $\text{nuu-}$ ) in V1 loses the vowel  $\text{u}$  in presence of Perfective marker  $-\text{a}$ . Apart from these, in studying Inchoative, Resultative & Iterative aspects, it has been found that separate lexical items ( $\text{furu}$  for Inchoative and  $\text{t}^{\text{h}}\text{aije}$  for Iterative) are used. Iteratives are distinguished from

Semelfactives by using the participle -nin with the verb. According to Vendler's Aktionsarten, four verbs were studied: mən- (to love) [STATIVE], məu- (to do) [ACCOMPLISHMENT], litʔ- (to write) [PROCESS] and naigiriʔna mən- (to find) [ACHIEVEMENT]. Also, it was seen that multiple forms of same verb root exist based on semantic distinction, e.g., DO verb is of two types based on the feature [+/- abstract]: məu- [-abstract] & k<sup>h</sup>waləm- [+abstract], etc. The work also investigates the verbs according to situation types. Thus, the paper aims to present a detailed analysis of the tense and aspect features of the language.

### **Measuring Endangerment: Mapping of Endangered Languages**

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Geo- linguistics or linguistic geography is a field of study emerged in the late 19th and early 20th century under the diachronic school of linguistics. It is an interdisciplinary field (Van der Merwe, 1992) which studies the spatial distribution of languages “with reference to their political, economic and cultural status” (Crystal, 2008:210). Geo -linguistics illustrates the socio-spatial context of language use and language choice; to measure language distribution and variety; to identify the demographic characteristics of language groups etc. Geo -linguistic works are mainly done of dialectologists and the compilers of linguistic atlases. Geographic information system (GIS) is a digital system for capturing, storing, checking, and displaying data related to positions on Earth's surface. With the help of GIS technology, it is easy to compare and relate different parameters at various locations. The task of Mapping and measuring linguistic diversity in a geographical area like India becomes crucial in capturing the linguistic repertoire of this country. Till date, such mappings have been done in India as following: People of India series (Singh, 1993). H. S Gill's (1973) Linguistic Atlas of the Punjab shows the initiative to study the linguistic scenario of any Indian state on geo - linguistic principle. In 2004 the Controller of Publications, Govt. of India published the first language distribution map of the country based “on the language data of Census 1991” (Singh & Bantia, 2004: viii) with 68 maps showing the distribution of 114 languages. Language Atlas of South Asia (Osada and Onishi, 2012) is the latest addition to the spatial linguistic study of India, nay the entire South Asia. But till date no such comprehensive geo -linguistic study of minority or endangered languages is available.

In this paper, I will discuss the need of geo-linguistic mapping to measure the degree of endangerment of languages, focusing the degree of language retention and language shift at border areas, urban areas and isolated rural places. According to recent Census report the gradeability of endangerment of language becomes more where the younger generation doesn't use their native language anymore due to socio-politico-economic reasons. To fulfil this task following methods



have been applied: survey based on Census Report (2001), Language Atlas by UNESCO (2010), or Ethnologue (2015) to find out the areas where most of the endangered language speakers are surviving.

### **Mood in Sumi**

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In this paper, I contrast mood in Sumi. Sumi is a Tibeto-Burman language spoken mainly in the North-Eastern state of Nagaland. According to the 2011 Census, there are 10,802 native speakers of Sumi. The majority of Sumi speakers can be found in the Zunheboto district. It is a tonal language. Sumi is also known as Sema or Simi which follows the “SOV” word order. Most of the speakers of the community are also multilingual in other languages. Very little descriptive work has been done on this language (lesser sourced language). Sumi affixes can't be separated easily or not identify easily. There are two moods in Sumi that are realis mood and irrealis mood. In this paper, I try to describe the mood in Sumi and categories of mood in Sumi ( i.e. mood with negation, counterfactual, etc). I used those questionnaires which are focused on working on endangered and less-resourced languages.

### **The Sound System of Hrangkhoh**

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The North-East region of India is known for its linguistic diversity and is home to India's densest concentration of languages of the Tibeto-Burman family of languages. The Kuki-Chin languages constitute one of the most important subgroups of the great Tibeto-Burman language family (VanBik, 2009). There are more than a hundred Kuki-Chin languages spoken in and around the seven North-Eastern states. However, only a few of these languages have been comprehensively described. Hrangkhoh is a Kuki language of the Tibeto-Burman language family spoken in Assam, Tripura and parts of Manipur and Mizoram. In Assam, the primary location of the Hrangkhohs is in Haflong Circle of Dima Hasao District where the current work is being undertaken.

The present paper proceeds from this recent, extensive fieldwork. It discusses the sound system of the Hrangkhoh language spoken in Assam. The study is divided into two parts: segmental phonology and supra-segmental phonology. The segmental section will discuss the phonemic inventory together with the distribution of consonantal and vowel phonemes, and syllabic structures whereas the supra-segmental section will discuss the tone and the syllable structure. Hrangkhoh phonemic inventory includes nineteen consonants, six vowels and three tones. Its

syllabic structure permits only single onsets maximally and the codas are restricted to include only the sonorant nasals and rhotics and voiceless plosives. The maximal syllabic structure permissible appears to be CVC. The language has three tones, namely high, low and level tone. There is a general tendency in Hrangkhol that in sentences the low and high tones are carried by the verbs and auxiliaries whereas the level tone is carried by the other elements. Moreover, the high and low tones occur only in sentences; the words when in isolation occurs in a level tone.

**Keywords:** Hrangkhol, Assam, Sound system

### **Investigating Paroshi as an Anti-Language**

Tonia Alvares

In his paper *Anti-Languages* Michael Halliday describes a phenomenon whereby a secret, or code language is created by marginalized groups. This language he calls an “anti-language”. This paper will argue that a language spoken by a nomadic tribe in Maharashtra—the Nath Panthi Davari Gosavis—could be investigated as an anti-language. The linguistic analysis will consist of a lexical analysis of the basic core vocabulary. The paper will also consider alternative ways of defining Paroshi, and will conclude by arguing that the limited data available on the language and the community is consistent with the view that Paroshi be considered an anti-language.

This paper will present an argument for investigating Paroshi—a language spoken by a nomadic community the Nath Panthi Davari Gosavis—as an anti-language. This will not be an attempt to definitively prove that Paroshi is an anti-language, but an attempt to suggest that this line of inquiry is not incompatible with the limited data we have so far of the variety. It will have the following structure: first a discussion of the characteristics of anti-languages as discussed by Michael Halliday in his paper *Anti-Languages*; then a discussion of documented languages that are claimed to be anti-languages; followed by a discussion on whether the limited data on Paroshi indicates if it should be investigated as an anti-language. The paper can be seen to be divided broadly into two parts: the first part will deal with the concept of an “anti-language”. This will then segue into a discussion of some of the social and linguistic aspects of a language known as Paroshi. In the course of arguing that Paroshi does have some features of anti-languages, it will be argued that certain kinds of language documentation/description require reference to the linguistic context or linguistic ecology. By arguing that Paroshi can be seen as an anti-language, it will necessarily argue that Paroshi cannot be described without reference to the social conditions.

Key words: anti-language, secret language, code language, argot, marginalized language community, Michael Halliday, linguistic ecology, language contact.