Abstract-Book

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1. PERSON AGREEMENTS IN KHORTHA LANGUAGE
Akash Kumar

This paper describes the person agreements in khortha language and focuses on highlighting the linguistic features of the language which is most spoken language of jharkhand, and considered a dialect of Magahi by linguist, Grierson has called this as eastern Magahi. Khortha belongs to indo-European which is derived from indo-Iranian. It is an official language of Jharkhand. According to 2011 census, khortha has 8.04 million speakers. The 13 districts are Hazaribag, Koderma, Giridih, Bokaro, Dhanbad, Chatra, Ramgarh, Deoghar, Dumka, Sahebganj, Pakur, Godda and Jamtara. Khortha is known from Karan Vivechan, that the word Khortha is the abrasion of Kharosthi, the conversion order-*khoroshthi-khorothi-khoratha or khorosthi-khorothi-khoratha-khoratha.* The methodology that adopted for the completion of work, a parallel Hindi-Khortha corpus is very much important, but unfortunately it is not available. Therefore, we have developed a parallel Hindi-Khortha corpus of selected Hindi sentences and the linguistic analysis of the Hindi-Khortha corpus to show the person agreement. We have done this work based on multiple sources, mostly its origin lies in some of the previous works of researchers. We got hold of a book of Dinesh Kumar "Total Khortha" 2020 and Ergativity in Khortha: An enigmatic phenomenon by Pradeep Kumar Das year (2013) Swati Priya and Rajni Singh (2018) have worked on Khortha a Dying language and Urgency to retain its Pure Variety and reviews on earlier literature of Khortha. The main objective of the present paper is to classify the agreement features in Khortha, we have tried to justify that Khortha language has agreement only with the person as the agreement phenomena are prone to the Indian languages hence based on the examples and my intuition being a native speaker myself, we have come to a point that Khortha language has a peculiar feature that the agreement is being person governed. In the process of completion of paper "*Person Agreement in Khortha language*", We have come to conclusion part

that, for the 1st, 2nd and 3rd person we use personal markers that are distinct for all three of them irrespective of the fact that they belong to any tense, thus it also indicate that the person markers are devoid or the subtle influence of tense. We use different markers for the tense perspective, different tense have their specific marker, there been an outstanding outcome that even progressive and negation markers are predominantly used. It also has been noted that the past and present progressive markers are identical in our topic, in the other hand the progressive markers of future tense were different. The scope is Creating Descriptive Grammar for Khortha, Tree bank, corpus and Dictionary of that language.

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2. Verbal Person Marking in Saihriem
Anujeema Saikia

Verbal Person Marking (VPM) patterns have emerged as a topic of great interest to the typologists working in Tibeto-Burman languages. Among the languages considered to be categorised within the TB family, the Kuki-Chin group shows an array of different VPMs, ranging from accusative alignment to mixed and intermediate alignment. Saihriem is a lesser-

known language that belongs to the K-C group of languages. The speakers of the language primarily reside in seven villages of Assam's Barak Valley. The language follows an accusative alignment in terms of its VPM, with an incipient hierarchical marking pattern. In transitive sentences, the language has distinct 1st and 2nd person object indexes (*hmin* and *tʃe*, respectively), the indexation of which depends on the 1>2>3 hierarchy. In terms of 1→3, we encounter a S/A indexation, whereas in 3→1, the O is indexed. In terms of 1→2, we encounter a preverbal indexation of 1st person and post-verbal O indexation, whereas in 2→1, only the 1st person O is indexed. 3→2 indexes both 3rd A/S as well as 2nd O. With plural negative constructions in the Realised paradigm, we notice a post-verbal indexation whenever O is in 3rd person. The paper would discuss the above-mentioned VPMs within both the Realised and Unrealised paradigms in affirmative, negative and imperative constructions. The data was collected from speakers in Balisor, one of the villages where Saihriem is spoken. Questionnaire method was primarily followed.

Keywords: Kuki-Chin, Saihriem, Verbal Person Marking, Tibeto-Burman, Barak Valley

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3. An Optimality Account of Gemination in Sylheti Bangla

Dr Arpita Goswami
Assistant Professor
School of Humanities
KIIT University
Bhubaneswar, Odisha

This paper analyses the universal concept that sonorants are marked geminates with respect to the gemination process of Sylheti Bangla (henceforth SHB). After reviewing the evidence from SHB it is noted that when SHB speakers confront borrowed words with sonorant initial or obstruent initial heterosyllabic clusters, it is invariably the sonorant that gets assimilated. SHB data also indicates another fact that when faced with choices between two sonorants of

the heterosyllabic clusters, speakers opt the less sonorous one for gemination. In view of this phenomenon, the proposal that sonorant gemination is absent in SHB could not be the ultimate one as it receives additional support from the evidence that SHB also possesses many underlying sonorant gemination. On the basis of this investigation the hierarchy of the constraints *GG*RR>>*LL*NN is proposed to analyze the gemination process in SHB. This paper also illustrates some additional necessary constraints of SHB gemination process.

4. Rituals, Customs and Traditional Appearance of Mathura Labhan: An Uncharted community in Telangana State
Guguloth Arjun Naik

The proposed paper aims at the socio-cultural study of the Mathura Labhan community in Telangana state. Generally, each community has their own culture, traditions, beliefs, customs, dress, jewellery and ornaments as their part of their cultural life but today very few communities have nature as their major part and it appears clearly in each step of their life. The focal point of this study is to explore the rituals, costumes, traditional dress, jewellery and ornaments of the community which renders them unique. It further focuses on traditional dress of women of this nomadic community with keen observations on the names of some designs on their dress. This paper focuses more on their traditional jewellery and ornaments to bring out the richness of the hereditary wealth of the community. Further, it focuses on their rituals and ceremonies which keep them united and culturally strong. They celebrate all their traditional ceremonies with limited resources because their habitation is in the proximity of forest. Hence, the main motive of this paper is to describe the traditional attire, rituals, customs, jewellery and ornaments of the community.

Keywords: Mathura Labhan, nomadic, jewellery and ornaments, traditional attire, rituals and customs.

5. Quantification in Tai Khamti
Bishakha Das

Tai Khamti belongs to the Tai-Kadai family of languages. The speakers are maximally concentrated in the Namsai district of Arunachal Pradesh. The language is (Isolating) monomorphemic with no inflectional morphology besides being tonal.

Quantification and numerals provide us with an understanding of the classificatory system of counting in a language and a world view into the architecture of the language.

Quantification in Tai Khamti form a separate lexical class. This is one of such classifier languages in which nouns behave like generic mass nouns while few nouns may be considered as count nouns. Hence plurality is not an inflectional marker; it is a noun class which means 'other people' or a plural pronoun 'they'. A noun class *pa* which variously means 'covering a large area' or 'to be full of something' denotes 'size' or 'multitude' and functions as a Classifier of plurality. Thus, $pa^1\text{-}koun^5$ (multitude – man) means 'many people'.

The present paper focuses on the numerals and quantifiers in Tai Khamti. This accounts for plurality in pronouns and nouns i.e., $kh\partial u^1$; classifiers of plurality denoting size and multitude for both animates and inanimates; partitive numerals, cardinal numbers and ordinal numbers. The language also employs basic ordinals in expressing the number of male and female in serial order according to their time of birth; as for instance, first daughter is ye^4, first son is ai^4, etc. The paper will be illustrated with examples and will add to the word order of the phrases of Tai Khamti nouns.

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6. **Zomi Language & Literature Society (ZOLLS**
The Zomi Script
S. Dal Sian Pau

The Zomi Language is spoken in North-east India by a very few number of population. Even, it is unrecognized community. But, the term Zomi is accepted by many communities in and around various tribes. Why? Since, immemorial, many of the speakers don't know how to preserve and protect the language and joined to various communities. Now, few of the native speakers could understand their language. Even, they have their own script, few people could recognized how to read and write but, fortunately the present generation youngsters feels it to revitalize and would like   to preserve and protect in this digital ages. The presence young people are very serious to learn and could effort how to read and write the language with the script. The says scrip   is an alphabetic script that is written from left to right.

Having 21 Initial consonants, 6 vowels and 8 finals consonants. The articulation pattern is similar with Hindi. The alphabets rhyme (sound) or pronounce as / pa /, / ka /, / ta/, / la /, / ma / and so on. One of its uniqueness as Finals consonants sound and symbol of the letters have no similarity with the initial consonants.

How to pronounce the final consonants / p/, as sound as / ab/, /k / as sound / ag /, / t / as sound as / ad /, / m / as sound as / am /, / n / as sound as / an /, / l / as sound as / al /, / ng / as sound as / ang / . The script was founded by Pau Cin Hau and also name after Pau Cin Hau Script or in local term "Zotuallai" (Zo Native Script) in Zomi Language. Now, the Zomi in India adapted as Zomi Script and take part in all the initiative how to develop, preserve and would like to made it a living language.

7. **Life cycle rituals of Purum Community: An Ethno linguistics perspective**
Elangbam Manimohon Meitei

Purum is the name of the community as well as the language. It is included under the Old Kuki group of Tibeto-Burman language family (Bradley 1997). It is spoken mainly in the Kangpokpi District of Manipur. The aim of the present study is to analyse the Life cycle rituals of Purum Community i.e. birth ceremonies/naming rituals, marriage rituals and death/ burial rituals. Life cycle rituals are the most important part of an ethno-linguistic study. Every

stage in life conveys certain cultural forms, as people travel through these stages- birth, adolescence, youth, adulthood, maturity and death. Purum has lots of religious, cultural and traditional rituals. They have been practicing important rituals till now. They believe in supreme deity who controls the universe. They worship their ancestors and traditional house God kachopui kacholai 'Sanamahi (household deities) and Leimarel of the Meeteis'. They also worship their traditional God Ningjomba, a deity. After the advent of Christianity in this region in the late 1800s or early 1900s, the Purum people accepted Christianity as their religion. There were many changes in their culture that were brought about with the change of religion.

Keywords: *Life cycle, rituals, birth, marriage, death.*

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8. **Echo from the Mountains: Documentation and Revitalization of Liangmai Folk Songs**
Kailadbou Daimai

Liangmai is one of the Naga tribes. The term "Liangmai" is a compound word which means „the people who have grouped themselves in support of each other to live together in one area as one community or tribe" (Daimai 2020: 1). The language spoken by the people is also referred to by the same name and it belongs to the Tibeto-Burman language family. The language is grouped, along with Zeme and Rongmei under the Zeme sub-family by Burling (2003). More recently, this subfamily is referred to as Western Naga by Post and Burling (2017). They live in a compact and contagious area spreading across Northwestern Manipur and Southern part of Nagaland.

Folk songs play a very significant role in the socio-cultural life of Liangmai people. It is a medium to express pleasure and pain, sorrow and joy, spiritual and moral values, and traditional and cultural knowledge. It is a rich form of cultural heritage that contributes towards maintaining the history of the people and plays vital role in connecting generations, establishing cultural identity and helps transmit cultural values, beliefs, knowledge, etc. The notable significant of these folk songs is that people do not learn it through established institution, but by participation. They are narrated from memory and transmitted verbally from one generation to another. Liangmai has very rich repository of folk songs and these songs are referred to as *pou-peh lui*, meaning „grandfather-grandmother song". Different genre of Liangmai folk songs may be conveniently classified as songs of love and yearning, work songs, recreational and merrymaking songs, village guarding songs, rhymes, children songs and lullabies.

The Liangmai community, however, is undergoing a stage of transition due to the influence of modernization thus causing a neglect of the ethos of traditional culture and the oral tradition. Many facets of their culture, like singing of folk songs, are no longer practice

by the current generation. Folk songs have been replaced by Christian hymns in most domains in present Liangmai society. As such many Liangmai youths do not realize the importance of their folk songs. However, if the vibrancy of these songs is taught to these young people there are high chances of reviving the once popular folk singing tradition. This paper is an attempt to unearth the beautiful world of folk songs in Liangmai culture and document it. The study explores different genres of Liangmai folk songs and the role it played in building society, acquiring and transmitting knowledge and wisdom. The paper aims to bring back the „echo from the mountains" in the present modern society.

Keywords: oral tradition, folksong, culture, language documentation, language revitalization, Liangmai

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9. Kinship Terms used amongst the Rabha Tribe
Harshita Talukdar

Kinship terms are words used to refer to or identify relationships by the people in a speech community. These words are used by different individuals in a particular community to identify different individuals in a family. The members of the same family have kinship terms with each other. However, we see variability to a great extent in kinship rules around the world, in different languages. In order to know the people of a certain society or culture, we must know the different kinship terms used by them, and how they function. Kinship terms form an important aspect in the morphology of a certain language. Languages like Rabha have a wide variety of kinship terms used to represent different people of the same family. Descending from the Mongolian tribes, the Rabha language belongs to the Tibeto-Burman language family and it is spoken by one of the major tribes residing in Assam. The Rabha-speaking people mainly reside in the Goalpara district. Moreover, these people can also be found in different parts of Kamrup, Darrang, Nalbari, Kokrajhar, Dhubri, Sonitpur, and Dhemaji districts of Assam. Different eminent personalities and critics have given different opinions on the Rabha language or the tribe. Amongst them, according to George Abraham Grierson, *"Rabha is the Hindu name of the Kachari. The people known as Rabha are actually Kachari."* According to another critic Bhuban Mohan Das, *"Rabha is an individual tribe multi-faceted and rich in culture, heritage, literature and narratives."* Their society is matriarchal and the economy of the tribe is mainly based on agriculture and weaving. The Rabha tribe is divided by many different dialects such as Rongdani, Maituri, Paati, Bitaliya, Hana, Dahuri etc. Amongst them, the Maituri, Rongdani and Paati are the divergent ones.
This paper attempts to discuss and juxtapose the kinship terms used widely amongst

the Rabha tribe. The kinship terms differ on the basis of family relations, blood relations and marriage.

Key words: Kinship terms, Rabha tribe, Kachari, Matriarchal

10. Morphological Analyzer for Manipuri: A Literature Survey

Heisnam Kenny Devi & Leihaorambam Sarbajit Singh

Morphological analysis becomes the mandatory steps before any Natural Language Processing task. Manipuri, an agglutinating Tibeto-Burman language is mainly spoken in the state of Manipur and other neighboring states and countries such as Assam, Tripura, Mizoram, Bangladesh and Myanmar. Even though it is a Scheduled Language of India, various developmental works mainly on natural language processing is still lagging behind due to various reasons. The one factor could be mentioned is the presence of extensive suffixes. It has only two word forms: noun and verb and the remaining forms are derived from the verbs through affixation. Noun morphology is less complex as compared to verb morphology as all the verbs in Manipuri are bound in nature. Its agglutinating nature makes the language difficult to recognize the part of speech category of the word. The role of morphological analysis is not only to classify root or stem and the affixes but also to identify the part of speech of the word. The paper describes the various approaches or techniques applied in morphological analyzer with the languages involved and the different implementations of morphological analyzer in Manipuri so far. The survey will be helpful in implementing the most useful and effective morphological analyzer for Manipuri.

Key words: *Morpheme, Morphological analysis, Tibeto-Burman Language, root.*

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11. Linguistic Field Report of Nambashi: an endangered language of Manipur
Heisnam Kenny Devi

The present paper intends to highlight the linguistic field reports of Nambashi, one of the endangered languages of Manipur. It is the name of the community as well as the name of the language which the people use in their daily lives. It is mainly spoken in Kamjong district of Manipur with Kasom Khullen as its sub-Division. The present study is strictly based on a particular village called Langthungching which is only 7km from the capital city, Imphal. It is a small village which is inhabited by around 2000 people and there are around 115 houses. It is one of the dialects of Tangkhul. Tangkhul becomes the lingua franca among the various dialects. The language has not been studied from the linguistic point of view and most of the literature is based on oral literature. It is to show how far the data have been collected and how they can be utilized for further research as a part of language documentation and preservation. The collected data are in the form of text (where many grammatical categories could be identified), audio (where many folksong and history of the language have been recorded), photo (many antique items have been captured such as photo of traditional garment, ornaments, utensils, weaponry etc) and video (cultural practices such as games, annual festivals have been taken. The collection of more linguistic data will help to understand the language more. It is an attempt to describe the different types of data collection with special reference to linguistic field work.

Keywords: *Language documentation, Lingua-franca, Nambashi, oral-literature.*

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12. Khareji Madrasas of West Bengal and the Indexicality of Urdu and Muslim Identity
Inzamul Sarkar

The paper investigates the dynamics between Khareji madrasa education and Urdu identity in West Bengal using data gathered through in-depth field interviews with madrasa students and teachers, and it examines the nature of madrasas' educational engagements, views and orientations. It particularly focuses on the teaching and learning of Urdu and it explores the assumed indexical link between Urdu and Muslim identity and study how, if at all, Bengali Muslims construct and express their religio-ethnic identity through the use of Urdu in day-to-day social interactions inside the Khareji Madrasas (which are not recognized by the West Bengal government's Education Department). Metcalf (1982) and Sanyal (1996) have shown how Khareji madrasa was central in the articulation of Indian Muslim identity during the nineteenth century. But, neither tell how this identity is actually formed. What are the processes and mechanisms that go into the creating of this identity? In other words, what is missing from their analyses is the process of identity formation. In this paper, I enquire into Muslim identity formation by looking at a Khareji madrasa and the kind of educational strategies adopted therein for the inculcation of a Muslim identity. The first section of the paper examined the prescribed syllabus and the books of Khareji madrasas, which are taught to the students and how they impart a certain identity to an average madrasa student. The second section is concerned with those books which are not part of the prescribed syllabus, but are still read for self-study and are important for the self-identity of the students. The last section describes the performance in different events such as Khutba (religious sermon) or Milad where those different groups interact, constructing identity and creating difference.

Keywords: Urdu, Khareji Madrasa, Indexicality, Ethnography, Identity

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13. **WORD ORDER IN PURUM**

Kakchingtabam Omila Devi & N. Pramodini Devi

Purum language is an endangered Tibeto-Burman language, spoken in Purum Likli and Purum Khullen, Kangpokpi District of Manipur. The present research work focuses on the variety spoken at Purum Likli village. Purum language is one of the dialects spoken in Manipur recognised by the government of Manipur. According to G.A. Grierson, Purum is under Old Kuki-Naga Section. But According to Robert Shafer Purum is included in the Old Kuki Branch of Kukish Section of Burmic Division. The present paper focuses on the study of word order patterns found in Purum language. Purum is a verb final language in which word order is relatively free with verb usually fixed at the end of the sentence. The constituent order of a simple clause in Purum is SOV. A simple clause could be either a single noun phrase, NP or two (or more than two) coordinate NPs. In this language, ditransitive sentence takes four arguments: Subject, Direct Object, Indirect Object and verb, the order of these arguments is determined by the information structure but the most common order is Subject>Indirect object>Direct Object>Verb. According to Greenberg, languages with normal SOV order are postpositional but the examples which we find in Purum language does not go along with his implication. It is investigated whether the modifiers, adjective and adverb, occur before or after the noun and the verb respectively, within the noun phrase and verb phrase. The data which we find in Purum language shows that adjectives can occur before or after the noun in an NP. Demonstrative adjective, possessive adjective and interrogative adjective precede the noun while descriptive adjective, quantitative adjective

and distributive adjective follow the noun in an NP of the sentences and can occur before and after the noun in an NP of the sentences. The occurrences of the adverbs in the Purum sentences are also investigated. It is found that adverb of manner, adverb of time and adverb of place occur before the verb while adverb of frequency and adverb of degree occur after the verb in a VP of the sentences.

Keywords: Purum, Verb final, Postposition, Adjective, Adverb.

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14. Adjectives in Ao Language
Kakali Mukherjee

Ao being one language of North Eastern State of Indian Union is also a member among the Lesser Known Languages of India. Ao is a language of Tibeto- Burman language family of India and the second most populous language of Nagaland state of India. Konyak is the first populous language of the Nagaland State.

In Indian Census Ao is found as appearing from 1901 and even prior to that as the language of Naga group of Tibeto-Burman Sub-family (Nigam:1971). According to Census of India, 1901(Vol.I, Part-I) "The principal members of the Central sub-group of the Naga languages are Ao and Lotha." (Reprint from: Risley, H. H. & Gait, E. A.:1901: Census of India 1961: Language Tables: p.383). The number of Ao speakers in Nagaland is 2,31,084 according to latest published Census result of 2011.

In Linguistic Survey of India Grierson has classified Ao along with Lotha language under Central group of Naga languages. (Grierson: 1903) & (Census of India, 1901). After a gap of one hundred years Ao has been classified as belonging to the Kuki-Naga sub-group of Ao group of the Tibeto-Burman language   family (Burling: 2003).

Ao is distinguished by its own linguistic traits or grammaticality. The present attempt is concerned with the treatment of Adjectives in Ao language. Adjective being one vital component of sentences in every language, expresses the nature or quality of any natural or individual object or item. The main syntactic role of adjective is to qualify a noun or noun phrase , giving more information about the object signified. Accordingly, the Ao adjectives, as revealed from the spoken data, are to be detailed in the paper.

The characteristics of Ao Adjectives
  o   Ao adjectives are monomorphemic with disyllabic or polysyllabic structure.
  o   Ao adjectives are both basic and derived.
  o   Basic adjectives are also paradigmatically marked by different category of suffixes.
  o   Ao Adjectives are suffix based including negative adjectives with limited occurrence.
  o   Negative adjectives are distinguished by the affix /m-/ or /-m/.
  o   Ao Adjectives are unmarked for gender and number
  o   Ao adjectives are semantically classified as adjectives of quality or quantity or of taste

or of colours etc.
- o Both the attributive and predicative use of adjectives is realized in Ao.
- o Others

15. Denotation and Connotation of Animal names in Thadou
Kimneilam Kimie Haokip & N. Pramodini Devi

The present paper is an attempt to study of meaning focussing on denotation and connotation of Thadou Language, a Tibeto Burman group of languages. The language is mainly spoken in North-Eastern part of the country including Manipur, Assam, Nagaland, Mizoram with 229,350 native speakers. According to Geoffrey Leech (1981), there are seven types of meanings, namely; Conceptual Meaning or Denotative Meaning, Connotative Meaning, Social Meaning, Affective Meaning, Reflected Meaning, Collocative Meaning, and Thematic Meaning. Denotation is the literal meaning or dictionary meaning of lexical word. A lexical item usually has one meaning but it has two or more additional meanings called connotation. Thadou language is rich in additional meanings of lexical words apart from its literal meanings. The various lexical items of connotations have been studied under different heads; such as: Nominal lexical connotation, Verbal lexical connotation, Adjectival lexical connotation and Adverbial lexical connotation. For this paper we will focus on the study of Nominal lexical connotations, particularly focussing on Animal names found in Thadou. The study of analysis of denotation and connotation of animal names in Thadou is based on descriptive qualitative approach. Connotations may be positive or negative, purely based on its context (V. Chandra Sekhar Rao, 2017). The study also attempts to identify the positive and negative connotations of Animal names in Thadou. Positive connotation has a meaning that evokes warm feelings, sound mind and thoughts. On the other hand, meaning that evokes bad feelings or emotions to the hearer is known as negative connotation. Data collected shows more negative connotations in animal names than positive connotations. The study will be helpful for the researchers who will make in-depth analysis on the topic and its related topic in future.

Keywords: Meaning, Denotation, Connotation, lexical items, positive connotation, negative connotation

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16. Relooking at Tani Numeral Classifiers
Lisa Lomdak,

The paper attempts at presenting additional new linguistic data on numeral classifiers of Tani languages, a prominent Tibeto Burman language group spoken in Arunachal Pradesh and some parts of Assam. Numeral classifier have dual semantic functions of quantifying and classifying (Greenberg, 1977). Categorisation is firstly applied to more generic categories like human/person or animal. Secondly, categorisation process takes place according to shape,

size, consistency, function, animacy, or structure of the nouns being referred to. (Aikhenvald 2000: 98 & 115). Classifiers constitute functional subtype of noun. The choice of numeral classifier is based primarily on physical properties of the referent noun. The area of study requires looking at additional new evidences to draw a complete analysis of the classifier system. For instance, in the study of numeral classifier construction of Tani languages there are abundant instances of partial reduplication used as a morphological process to construct classifier like morphemes. These classifier morphemes are derived from reduplicating the last syllable of the referent nouns which functions as numeral classifiers. More specifically the new set of numeral classificatory prefixes are formed by partially reduplicating the initial or last syllable of the disyllabic count noun. The recurrent phenomenon in numeral classifier construction of Tani languages has not been extensively studied. Preliminary research data on the current issue shows that use of these particular morphemes cannot be extended to other count nouns. They are lexically specific. They occur only with those count nouns from which it has been derived. Their occurrence takes place in large numbers and the usage also reflects the competency of the language speaker.

Example:

1) Galo

poka	*udu*	*du:- ken (one)*	
		du:- ɲi (two)	
beer	bamboo	CL (cylindrical, temporary jars)-numerals	
jar			
'One/two jars of opo.'			

2) Nyishi

Kubuŋ	*uŋ*	*uŋ-kin (one)*
		uŋ-ɲi (two)
Rat	Hole	CL(hole)-numerals
'one/two holes made by rats.'		

3) Tagin

edʒi	*Pusum*	*sum-ɲi-go*	*apə-pa*
Cloth	Tied/bundled	CL-two- object marker	Keep – PAST
'I have kept two bags of clothes.'			

In other studies, linguists differentiate this category of classifier morphemes which may be equivalent to the phenomena labeled as 'repeaters' (Hla Pe 1965:1660, 'echo classifier' (Burling 1965:249, 'repeaters' (Hashimoto, 1977). In the theory of Classifiers these morphemes are known as partial repeaters, which are used as numeral classifiers in her work *Classifiers, A Typology of Noun Categorization Devices* (Aikhenvald, 2000; 361). As Aikhenwald states "Classifier systems are indeed attractive material for those interested in investigating the relation between languages and culture, language and cognition." P.T Abraham in his work A *Grammar of Nyishi language* refers to these classificatory pre-fixes as 'Specific classifiers' (2005; 52-56). It needs to be seen in the light whether these morphemes are a creation of a new set of classifiers more specifically numeral classifiers, echo formations or intensifiers. Evidences of reduplication process as a dynamic and productive morphological process that gives rise to building up of a new paradigm in creation of what is known as partial repeaters or specific classifiers are given. The process can be applied across the word categories and serve the primary purpose in quantification and enumeration. The present paper incorporates theory on reduplication presented in Anvita Abbi's *Reduplication in South Asian Languages, An Areal, Typological and Historical Study,* 1992 for the data analysis.

Therefore the present paper gives an overview of Tani Numeral classifiers in the light of additional linguistic data and new issues in the enquiry as a result of recent research on classifiers.

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17. Intrinsic Motivation and Inculcation of Learner Autonomy
from the perspective of Young L2 Indian Learners in English Language Classroom
Manisha Das

The primary aim of this paper is to provide an understanding of the concept of motivation and the learners need to have autonomy in a second language classroom with the help of the questionnaire on QTI. In a language classroom, students should be given some amount of autonomy so that teaching and learning becomes fun and engaging rather than monotonous. When students are intrinsically motivated, i.e, they do an activity or get themselves engage in the things because they feel a sense of volition rather than any external pressure or coercion. In the field of language education more focus should be on the types of motivation rather than the amount of motivation. In addition, to this primary aim, the paper seeks to describe the Questionnaire on Teacher Interaction (QTI) which will be used to assess

teacher behaviour from the perspective of students in their English class in order to see if the classroom environment supports autonomy, understanding and friendly behaviour on the part of the teacher. From the data gathered two types of analysis will be done. One is based on the comparison between the two groups-male and female; and the other will be based on the data in general between the scales used. If we look at three scales in particular namely, helping/friendly, understanding and student responsibility/ freedom based on the questionnaire on QTI, it is seen that according to the results, female students perceived more positively the leadership displayed by their teachers and the helping/friendly and understanding behaviours of their teachers. On the other hand, male students perceived that their teachers displayed less or no helping/friendly behaviour even though they do agree upon the teacher being understanding. One of the important indicators in language learning is intrinsic motivation and if it is promoted in educational settings, it can lead to enhanced performance, engagement, and well-being, or, in the context of language pedagogy, target language performance, proficiency, and intercultural competence. Research evidence suggests that a personally relevant, self-engaged, and inherently interested orientation to language study supports engagement in the learning process, and thereby a variety of positive learning outcomes. Moreover, feelings of pressure, whether from others or self-imposed, can undermine motivation. As language educators inorder to harness and foster students' enthusiasm, joy, and playfulness in language learning while reducing the controlling pressures they often feel at school they should ensure that their students develop a love for language and view language as a powerful tool for expression and change rather than as an anxiety provoking tool or medium of expression. The QTI used may prove to be a useful instrument for determining the importance of teacher behaviour on students' academic performance and social anxiety. This paper will provide an overview of the concept of choice and the change we can see if we inculcate autonomy supportive approach in language learning and the impact it can create in teaching learning scenario when the environment of the classroom is autonomy supportive, friendly and understanding which can lead to better understanding and more positive learning outcome in the learners.

Keywords: autonomy supportive, intrinsic motivation, understanding, friendly, respect/freedom, controlled, QTI

18. A critical study of case-markings in valency-deduced constructions of Sadri

Meghna Dhol

Valency of a verb is one of the important characterizing features of the verb. Almost all languages have valency reducing mechanisms. The valency of a verb decreases when the number of arguments it can take is lowered. The most common construction that is found which has valency reduced is a passive sentence. Few of other intransitivizing devices are anti-passives, anti-causatives. In Indo-Aryan languages like Bangla or Hindi, passivization is a commonly occurring factor. Generally passive constructions are found in nominative accusative languages. Anti-passives constructions are commonly found in Ergative-Absolutive languages like Inupiaq. Anti-causative constructions are found in languages like Swahili.

Case-markings help in categorizing nouns, pronouns, adjectives, participles, prepositions and numerals according to their grammatical functions in a sentence, clause or

phrase. Languages spoken in India rely more on case or agreement rather than constituent ordering like in English.

Sadri, a market language spoken in the northern district of West Bengal, Alipurduar, by a section of people residing mainly in the tea gardens all over the district. It is an Indo-Aryan language spoken not only in Bengal but in various other regions of the country and has a few variations. The studied variation has been created by a language contact situation between Hindi, Bengali, Jharkhandi, among others. It is used as lingua-franca in these areas of Bengal and also Assam and Bangladesh. Passive constructions are rare in this language and generally not used in the spoken variety. This is an endangered language as, according to the speakers, the newer generations prefer speaking in Hindi, Bangla or Nepali as these are either taught in schools or the more prestigious languages in these areas and would help them get jobs.

This paper attempts to analyze how case markings interact with the valency decreasing mechanisms in Sadri and how it helps us to reach a better understanding of valency decreasing mechanisms. There are some comparisons of the valency-decreasing constructions found in Sadri with other languages like Hindi, Bangla and English.

Keywords - Sadri; Valency-decreasing devices; passives; case; case-marking

19. History and Literature of Khah or Khasha Language: An Overview
M. M. Sohil

The subject and context of the study is to explore the length and breadth of the Khah or Khasha language with its history and literature. The language is spoken mainly in the Union Territory of Jammu and Kashmir and is used as mother tongue in ten to twelve districts of the Union Territory of Jammu and Kashmir. Khasha or modern Khah language is an ancient language spoken since the settlement of Khasha and Kirates in Indian Subcontinents but it is lesser-known and is yet to explore by the linguistics and scholars. The language is spoken in various parts of the Union Territory of Jammu and Kashmir. The literary work on this language starts in the twentieth century; linguists, scholars and poets have contributed. The history and literature written on Khasha language is yet to explore. The history of the Khasha tribe is an ancient history of Indian civilization which is stored in the great historical books like Mahabharata, Nilmata Purana, Rajtarangini, etc. The roots of Khasha or Khah language are being found in Sanskrit and Persian languages. The geographical expansion of the tribe is scattered over the different parts of the Indian Continent as well but the languages have been used differently. Historians and Linguists have worked on its historical content and are working on its grammar and other form of literature. There are some great scholars like Nilmata, Kalhana, Bamzia, Bailey, George Grison, Verma, Koul, S.P Vaid, Mehga Sharma, Bright Bill, Turner, Iqbal Naik, Nazir, Dhar, M.M Sohil, and Shakeel Sohil who have contributed towards the literature of this language. The available literature regarding this language is written in English, Urdu and in Khah language. Linguists, scholars, local writers and poets have contributed to this language in different forms. This language has not its own orthographic system but it has adopted the Arabic, Urdu, and

Kashmiri orthographic system. Historically this language was spoken along with ancient languages like Sanskrit, Prakrit, and Persian. The present status of this language is that scholars are working on its grammar, dictionary, and glossary. The study will focus on its historical examination and the availability of literature on Khasha or Khah language. It can be expected that this research paper would provide some new insights regarding its history and literature which will be helpful to the readers.

Keywords: History, Literature, Khah, Khasha, Language, Historian and Linguists.

20. Ecolinguistic Perspectives on Khah or Khasha Language Spoken in Jammu and Kashmir
M. M. Sohil

The study is taken to explore the people and social factors of Khah language spoken in Jammu and Kashmir. Language is the identity of people and it relates and regulates the social and cultural perspectives of a society. The ecology perspectives on Khah language is undertaken to highlight the people and their languages, dialects, and their relative social factors that contribute to the society. This language grow up with the interaction and interrelation of the Khasha and Kirates tribes reside in the Himalayan regions and slowly got interlinked with other tribes of the Himalayan region. Khasha tribe was one of the dominant tribe in the Himalayan region in the early Indian civilization and later on this tribe got scattered over this region with different religions, castes and colors. The Khasha people are now identified, as Khah, Serazi, Khashali, Khasha, Bhadarwahi, Kistawari, etc. they use different languages and dialects and have different cultures. Khasha and Kirates tribes have different languages and dialects like Khah or Khasha, Khshali, Serazi, Kishtawari, Kashmiri, Dogri, Urdu, Bhaderwahi, Bhallesi, Paddari, Neravi, Zundhari, Kohistani, Pahari, etc. there are other language speakers like Hindi, Dogri, Punjabi, Gujjri, etc. This study will provide broader perspectives on the Khashas and Kirates, their linguistic and social perspectives. Khashas and Kirates were Rajputs and were used to sacrifice and pray big and small God and Goddess. In Jammu and Kashmir today Khashas and Kirates are using different languages and dialects now they forget the ancient civilization and languages to a large extent that they don't know their race of origin and inheritance of their forefathers. The research paper under consideration is to study the people, their dialects and their interaction with each other. Khasha or modern Khah is an ancient tribal language and is extracted from Indo Aryan branch of languages spoken since the settlement of Kirates and Khashas in the Peer Panchyal Region. In this research article a new sort of premonition will be focused in order to give authentic picture about the scenario of ecolinguistic study on Khasha or modern Khah language.

Keywords: Ecology, languages, Dialects, Khasha, Kirates, people, and Interaction.

21. Extra-temporal functions of the tenses in Assamese
Ishita Goswami, Moyoor Sharma

The present paper aims at finding the extra-temporal functions of the tenses in the Assamese language. The primary function of tense is to ground a state or an event in time. However, the use of the tense markers in Assamese beyond time reference is a concern in linguistics. In many contexts, Assamese speakers use tense markers not for time reference. Thus, the tense in Assamese has a secondary meaning as well. This paper, therefore, will delve into the pragmatics of the Assamese tenses.

As already stated, this paper deals with the use of tense markers in contexts where they do not serve the purpose of time reference. For example, "apʊnaɹ lɔgɔt ɛta kɔtʰa asilɛ" (apʊnaɹ '2.HON.GEN', lɔgɔt 'with', ɛk-tʊ 'one-CLF', kɔtʰa 'talk', as-il-ɛ 'be-PST-3'/"I had a talk with you") does not mean that the speaker literally "had" a talk with the hearer. It is rather a polite expression of the speaker's desire to talk with the hearer. The past tense, here, serves the sociolinguistic purpose of politeness. Similarly, the future tense in "mɔdɔn ɹamɔtkoi ʊkʰɔ ɦobɔ" (mɔdɔn 'Madan', ɹam-ɔt-koi 'Ram-AM-LOC', ʊkʰɔ 'tall', ɦɔ-ibɔ 'be-3.FUT'/"Madan might be taller than Ram.") does not mean that Madan will grow taller than Ram, but indicates a probability of the former's being taller than the latter in the present. Here, the future tense is used to indicate probability in Assamese. Thus, tense serves a purpose beyond time. The use of future in this context differs from its use in "ɔɦa maɦɔt taiɹ bija ɦobɔ" (ɔɦa 'coming', maɦ-ɔt 'month-LOC', taiɹ '3SG.F.GEN', bija 'wedding', ɦɔ-ibɔ 'be-3.FUT'/"Her wedding is in the next month."). Thus, apart from time reference, the tenses in Assamese carry politeness, mood, and the like.

Another fascinating phenomenon of the Assamese language is that it allows referring to the future with the help of the present tense (which is not marked), as in, "mɔi kailoi tɛzpuɹɔloi goi asõ" (mɔi '1SG', kailoi 'tomorrow', tɛzpuɹ-ɔloi 'Tezpur-DAT', za-i 'go-NF', as-õ 'PROG-1'/"I am going to Tezpur tomorrow."). It happens when the speaker expresses an intentional future, coded in present prospective form. Such constructions involve a prospective stance from the reference time, which is, in this case, the present time.

The source of the Assamese data used in this research are the authors themselves, who are native speakers of the language.

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22. Pronouns and Pronominal Agreement in Vaiphei
Nandini_Bhattacharya

The Vaiphei is a Northern Kuki language of the Tibeto-Burman Kuki-Chin sub-family of languages. This North-Eastern language is majorly spoken in the Churachandpur district of Manipur, and in pockets of Assam, Meghalaya, Mizoram, and Nagaland, as well as in the Kabaw Valley and Chin State of Myanmar. Vaiphei is one of the 100 non-scheduled languages in India and an endangered North-eastern language (2011 census data) and this

language is written with roman script. According to Census-2011, the total population of Vaiphei speakers in India is 42,748, including 21,343 males and 21,405 females. Moreover, Vaiphei is also the name of the tribe who speaks this language.

The basic word order of Vaiphei is SOV/SV, with agglutinative morpho-syntactic structure and syllable structure (C)V(V)(V)(C) / T. In this language, there are distinct forms of personal pronouns [i.e. /kei/ (1st), / naŋ/ (2nd) etc.] as well as there are distinct pronominal agreement markers [i.e. /ka/ (1st), /la/ (2nd), / aʔ / (3rd) that occurs within the verb phrase. The pronominal agreement markers occur as a prefix to the main verb. There are also reflexive and reciprocal pronominal markers that are signalled by verbal agreement suffix (sometimes with overt pronominal form) in Vaiphei.

However, all the personal pronoun forms are optional in the subject position and the person feature is encoded by the pro-markers. This suggests that Vaiphei is a pro-drop language. For example,

1. zapoaŋ pani hi   la ḏoi hi

  clothes both   prox.   2nd like aux.

  "You like both of the clothes."

2. aʔ   hoi   puai

  3rd good neg.sg.

  " It is bad."

The third person singular pronoun is a composite DP, containing obligatory deictic marker and determiner, for example: /zepahi/ [3rd.sg.mas]. In contrast, the plural 3rd person pronoun has a distinct form, for example: /amao/ [3rd.plu.mas.]. The personal pronoun paradigm can be observed in the following examples:

3. zanixan   kei   ka   ṯai hi

  yesterday I   1st   run aux.

  "I ran yesterday."

4. zanixan   naŋ   la   ṯai hi

  yesterday you   2nd   run aux.

  "You ran yesterday."

5. zanixan   ze   pa   hi   aʔ   ṯai hi

  yesterday   det. mas. prox.   3rd   run aux.

  "He ran yesterday."

Moreover, the occurrences of personal pronoun forms are optional, whereas, the pronominal agreement markers are obligatory. This phenomenon is illustrated in the following example: -

6. zanixan   ṯui   ka ḏ on hi

  yesterday   water 1st drink aux.

  "I drank water yesterday."

Another essential feature is clusivity that can be observed in Vaiphei. This distinction is drawn by the 1st person plural pronominal agreement marker. The pronominal agreement marker is /ka/ for exclusive "we" and is /i/ for inclusive "we". Moreover, the split-ergative-case marking feature can also observed in Vaiphei. The ergative case marker is /n/. The ergative marking can only be observed in 3rd person pronouns.

Therefore, this paper gives an adequate account of the pronominal paradigm of Vaiphei and provides insight into the pronominal agreement feature, as well. This paper thus demonstrates a descriptive morpho-syntactical account of the pronominal structure in Vaiphei language.

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23. Language Use and Language Attitudes among Gojri Speakers in a multilingual situation-Gojri, Urdu and Kashmiri Language contact: A Sociolinguistic Study
Nayeem U Rashid Buchoo & Pramodini Devi

The present study aims to investigate language use and language attitudes of the Gojri speech community in language contact with Kashmiri speakers in the Kashmir division of Jammu and Kashmir (JK). Gojri is the mother tongue of Gujjars in JK who belong to a scheduled Tribe as such it is a minority language while Kashmiri is the language of the majority population of Kashmir division of JK UT. Urdu being the Linguafranca as well as one of the official languages of the state plays an important role in the present contact situation. Language use and choice has been a debated issue whenever languages belonging to different language families come into contact through various means of communication. In such type of situations, members of a speech community try to keep a language the way it has always been used despite the linguistic challenges emerging from a multilingual convergence. Fasold (1990) suggests that multilingualism provides an interactional resource for the multilingual speakers enabling them to shift from one language to another for various domains. Therefore, the present study examines the language use as well as language preferences employed by the Gojri speech community for different language domains ranging from home domain to education, religious, and work/professional domain etc. Hence, the investigation is a sociolinguistic study of Gojri speakers in a multilingual situation that not only studies the different domains but also examines the language attitudes of Gujjar community towards their mother tongue. The present study also assists to assess the degree of language shift and maintenance challenges that Gojri is expected to face. In order to achieve the objectives of the said study, the researcher selected a sample of 120 Gojri respondents from the Srinagar district. The selected respondents belonged to different age groups, gender and educational backgrounds. The main instrument of the study was a sociolinguistic questionnaire that was spread among the members of Gojri community to elicit the required data. The analysis of data reveals that Gujjars freely use Gojri in the home domain with their family members and shift to the use of Urdu in the domains of work places, media and educational institutions. Data also shows that some percentage of speakers use Urdu and Kashmiri side by side for their interaction with other speakers in the market and religious places and also with their friends in the mixed neighborhoods. From the results of the data it is clear that Gujjars show positive attitude toward their language, however, it has got confined to the home domain as it is neither taught in the educational institutions as a subject nor is used as language of instruction at the elementary level. Urdu and English are being seen as the languages of prestige by the majority of the speech community and thus possess the threat of gradual language shift for Gojri.

Keywords: Language use, Attitudes, Gujjars, Kashmiris, Sociolinguistics

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24. KONYAK TENSE AND ASPECTS MARKERS
Nikay Besa

Konyak language belongs to Tibeto-Burman language family. It is spoken by the

people inhabiting Mon District of Nagaland, India. There is not much linguistic research done in this language, and this language is one of the most neglected languages among the Tibeto-Burman Languages. This paper is one of its first kinds in the realm of Linguistic Research. It aims to discuss the tense and aspectual markers of Konyak. Unlike other Tibeto-Burman Languages, Konyak tense and aspects have agreements with the person functioning as the subject. It has a three-way absolute tense system, and aspectual system in this language is very interesting. The time indication in this language is morphological in nature having multiple markers which are very complicated in nature. Among many other discussions, the main objective of this paper is focussed on the aspectual markers 'naŋki' and 'təpu' among all markers which show huge agreements with the subject person. The data were collected from the native speakers in natural settings, and method of text elicitation, translation, recording and observation were followed as these methods help to differentiate the semantics between sentences.

25. A COMPARATIVE STUDY OF PARTICIPLES IN MECH AND RAJBANSHI
Nilanjana Roy Chowdhury

A Tibeto-Burman speaking Indo-Mongoloid tribe the Bodos, migrated into India through Patkoi Hills between India and Burma and gradually spread themselves into whole of modern Assam and North Bengal. The Bodos are "the largest in the Tista-Brahmaputra valley comprising western Assam and a pervasive tract of North Bengal specially the Dooars of Jalpaiguri, northern part of Cooch Behar and the plains of Darjeeling districts″. (Debnath, 2010:81.)*.* They were further subdivided into four classes, Mech, Koch, Rabha and Garo. Those who settled in the North Bengal area of West Bengal are commonly recognized as the Mech and their language is recognized as a highly endangered language of the area.

Rajbanshi is an Indo-Aryan language spoken in south-eastern Nepal and north-eastern India, mainly in the state of West Bengal (Cooch Bihar, Darjeeling and Jalpaiguri) and possibly western Assam.

Both Mech and Rajbanshi tribes are the original inhabitants of Kamrup or modern day Assam. Their numbers are concentrated on overlapping boundaries of North Bengal and belonging from two different language families are expected to share some common comparative traits to identify themselves as individual languages trustworthy enough of comparison.

Participles are 'traditionally verb forms that behave like adjectives with respect to morphology and external syntax' (Haspelmath, 1994). Shagal (2007) in her dissertation has observed that the formation differs with varying genealogy and geography. The languages concerned though originated from the 'almost' near bounded geographical area, they belongs to two different major language families with distinction morpho-syntactic characteristics. The conjunctive participle marker for Rajbanshi is –ie/-i and Mech is –ra. The conditional participle marker of Rajbanshi is –le and that of continuous is –te for Rajbanshi and –in for Mech. The tense and aspect marker in Mech is desententialised whereas the aspect implication is on and off available contextually in Rajbanshi discourse. Both are contextually oriented participles with regular active and passive variations. The participial system is highly asymmetric in both Mech and Rajbanshi. The participial marker for past tense in Rajbansi is -əl/ -ə and they modify the class of noun. There are no such identifiable changes in the form noticed from the primary collected data in Mech.

The abstract provides a general idea of the proposed paper intended. The details will be observed in the original paper.

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26. Obligatory and Optionality of Pronominal markers in Imphal, Kumbi and Heirok dialects of Manipuri
Nongmaithem Pritamkumar

The paper attempts to describe the obligatory and optionality of pronominal markers in Imphal, Kumbi and Heirok dialects of Manipuri and Imphal dialect is treated as standard dialect. Three pronominal markers, i, nə and mə are found in Manipuri and these markers show variations in the three dialects. In Kumbi, the pronominal markers are mostly obligatory in certain environment whereas it is optional in Heirok dialect. For instance, in the sentence, **nə**-kʰəɟai-də tʰa-ge 'let me slap on your face', the second pronominal marker nə is deleted in Heirok dialect as kʰəɟai-də tʰa-ge 'let me slap on your face'. In Imphal dialect, the addition or deletion of pronominal markers is depend on the environment as well as the choice of the speaker. In addition, deletion of pronominal markers also affects the meaning of the sentence in Kumbi and Imphal dialects. In this case, the context plays an important role in that situation. The environment where the pronominal markers are optional or obligatory is also discussed in this paper.

Key words- pronominal markers, deletion, obligatory, optional

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27. Word Formation in Nyshi: A Descriptive Morphological Study
Tinku Das, Purnendu Bikash Debnath & Awadesh K. Mishra

The name 'Nyishi' refers to both the language and the people. 'Nyishi' is sometimes used as a cover term for western Tani Languages and includes a number of dialects, namely, Nishi, Nisi, Nishang, Nissi, Nyising, Leil, Aya, Akang, Bangni-Bangru, etc. The language 'Nyishi' is a Tibeto-Burman language of the agglutinating type with an SOV word-order. It is spoken mainly in Papum Pare, Lower Subansiri, Kurung Kumey, Kra Daadi, East Kameng, Pakke Kesang, Kamle districts of Arunachal Pradesh and Darrang district of Assam in India. According to the census conducted by the government of India in 2011, Nyishi is spoken by near about 3, 00,000 speakers in India. UNESCO marks Nyishi as one of the vulnerable languages. Nyishi is mutually intelligible with the neighbouring languages of Adis, Apatanis,

Hill Miris, Tagins, Galos and others. Nyishi speakers consider themselves to be descendent of Abo Tani (first man) so they put themselves under Tani Language group. The paper aims to discuss the processes that are relevant for word formation in Nyishi, which is affixation, compounding, reduplication, etc. Like other Tani languages, in Nysihi the entire syllable boundary corresponds to morpheme boundary. Not much linguistics works have been done in Nyishi except A Grammar of Nyishi Language by P T Abraham (2005). Most of the Linguistics works focus on the Phonology of the language but very little work or no work has been done on the morphology, syntactic and sociolinguistic aspects of the language. The present paper aims to look into the various processes involved in the formation of words in Nyishi and will also analyse the presence of Indo-Aryan or Austro-Asiatic elements in the language.

Keywords: Nyishi, Word formation, Derivation, Compounding, Tibeto-Burman, Tani Language, etc.

28. A Study on the Challenges Faced by the Khelmas on Documenting Their Language and Culture
Pushpa Renu Bhattacharyya

The development of orthography for representing and documenting the culture and tradition of an unwritten, lesser known language is a complex task. The Sakachep Literature Committee has accepted the Roman script with some modifications to produce written materials like, The New Testament, The Bible and few text books in Khelma. Only a group of native speakers of Khelma who support the orthography are involved in the development phase. The omission of few phonemes in the orthography that are crucially important is affecting in the process of learning and performing the language. It is also creating problems in orthography development and on the quality of written text produced by the committee. They tend to elevate one variety above the other or mixing up of two varieties into one, e.g., they are translating The Sakachep New Testament (already published) and The Bible (under process) by mixing up lexical items from the two varieties viz. Hanle and Hante in a sentence. As a result a process of dialect convergence is developing. This paper shows how the problems on the process of documentation can be avoided by developing a more practical and unified orthography to preserve the language of Khelmas in its original forms. It will be beneficial for the maintenance, survival and revitalization of the language of the Khelma community.

Keywords: Khelma, orthography, documentation

29. Assamese Noun Incorporation
Radhika Boruah

Incorporation is a process of combination of two different lexemes of any category to create a complex word. However, the prototypical incorporation is often considered as a verb taking its complement into its own morphological structure which is called as noun incorporation. Although polysynthetic languages tend to have incorporations; yet we can see more or less incorporations in all languages. The paper deals with Assamese incorporation (particularly noun incorporation) from two related approach: morphological and syntactic approach. The idea of "incorporation" is often compared to compounding. But incorporation is more than compounding; it is not limited in the field of morphology. From the earliest descriptive approach incorporation is a word formation process akin to compounding. But recent theories by Mark Baker (1988) and many linguists like Marianne Mithun (1984), Jerrold Sadock (1980) etc gave new insights about incorporation. According to Baker (1988) the process of noun incorporation is completely syntactic. The head of NP and the head of VP incorporate with each other and thus the movement becomes head-to-head movement. This paper will first show examples of Assamese Noun Incorporations from morphological approach; then the paper will try to show whether the examples fit under the theory of Baker. In conclusions, it has been found out that unlike other polysynthetic languages the presence of an incorporated noun or a verb doesn't determine the valency as the language has a main verb to compensate it. The process of NI fits under the Baker's theory and thus the head movement can be applied. Semantically Assamese NI is number neutral which is a salient feature of NI in all other languages. Although there is no plural marker in the nominal yet the nominal implies more than single entity.

Keywords: incorporation, NI (noun incorporation), head to head movement, compounding.

30. The Writing System of Yimchunger
I.D. Raguibou

The present paper would focus on the writing system of Yimchunger a Tibeto-Burman language spoken in Tuensang and Kiphir districts of Nagaland. According to Census Report (2011), the population of Yimchunger stands at 83,259. With growing literacy, and with enthusiasm to develop their language and maintain its distinct identity, a good number of the speaker write a variety of literature in this language. In fact, the literacy work on Yimchunger and other Naga tribes was initiated only after the advent of the Christian missionaries from America in 1872. This paper attempts to highlights the orthography i.e., the conventional spelling system of Yimchunger who used Roman script as their writing system. The main objective of this paper is to examine the orthography particularly from the point of phoneme-grapheme relationship, irregularity in symbolizing phonemic features and problems associated with digraphs and trigraph etc. Further, the study tries to look at reading difficulties arising from the interference of readers' knowledge of the English orthography in using the Yimchunger orthography and vice versa.

31. Prefixation in Tangkhul

Rinyaphy Khangrah & Prof. N. Pramodini Devi

The study of affixation especially prefixation is of great interest as it affects the vocabulary enhancement in all methods it is presented. In Tangkhul language, except for some nouns and compound words, most verbs and roots are bound and they need prefixes in order to stand alone, as opposed to suffixes used to inflect for case, number, gender etc. Prefixes are composed of kə-~kʰə-nominalizer used to from nominal forms of verbs, relative particles, polite imperatives and reduplication; a-, mə-, ŋə- and pʰə-formatives, where a-is used for kinship terms, body part terms and other concrete nouns; and pronominals i-, nə-, and a- used for 1st person, 2nd person and 3rd person respectively. These prefixes can be attached to different word classes as their base and have the ability to change their syntactic category. Prefixes and the rules of prefixation in Tangkhul are rather rigid unlike in English where prefixes can be borrowed from other languages. This paper will aim at studying some crucial issues on prefixation in Tangkhul language. It will analyse the characteristics of Tangkhul prefixes in various ways. Classification of prefixes will be done mostly based on different principles related to some of their typical features and their functions. This will be studied in depth in order to examine the productivity by means of prefixation in the language. The language has the potential to create words by means of the prefixation process by which a wide range of Tangkhul words are formed.

32. Consonant Phonotactics: A Comparative Description in Meiteilon and Rongmei

Thaodem Romen Meitei & Guigongpou Gonmei

Consonants and vowels constitute the segmental phonology of all languages. Meiteilon and Rongmei language, belong to Tibeto-Burman language family. From the view of phonotactics, the permissible sequence and combination of consonants i.e. consonant clusters of the two languages will be shown in comparative description. The main purpose of the comparative delineation is to compare and contrast the phonotactic distribution of the two languages. Both Meiteilon and Rongmei do not have final cluster but the word initial and medial clusters are found.

In Meiteilon, initial clusters are limited, for instance /k/ and /kʰ/ phonemes as first members and semi-vowel /w/ phoneme as second member. But in onomatopoeic words of Meiteilon, phonemes /p, t, k, b, pʰ, tʰ, g, m, n, c, and j/ occur in initial position as first member with phonemes /r, w and y/ as second member. In medial position clusters, the phonemes /p, t, k, pʰ, tʰ, kʰ, b, d, c, j, g, m, s/ as first member and phonemes /r/ and /w/ as the second member are found. Considering that, in Rongmei initial clusters, phoneme /n/ occurs as first member with /k, v and r/ as second member and phoneme /m/ with /b/ i.e. /nk/, /mb/, nv/, and /nr/. In medial occurrence /k/ phoneme as first member with /v, d and l/ as second member and /ŋ/ phoneme with /p/ phoneme are seen. The paper consequently attempts to set forth the similarities and differences of phonotactic distribution of consonants exist in both the languages i.e. Meiteilon and Rongmei.

Key words: Phonotactics, Meiteilon Consonant cluster, Rongmei Consonant Cluster.

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33. Noun-Incorporation and De-nominalisation in Magahi
Saloni Priya

The paper analyses morphological process of Noun-Incorporation and De-nominalisation in Magahi. Magahi is an Indo-Aryan Language spoken in Bihar, Jharkhand and some part of West Bengal in India. Verb is an important component of a sentence or a phrase and it is immensely significant in the description of any language at morphological level. Noun-Incorporation is a common morphological process in Indo-Aryan languages to form a verb. On the other hand, De- nominalization is a unique process of verb formation in some of the eastern-languages of Indo-Aryan family.

According to Mithun (1984:848), the term ''incorporation'' is generally used, to

designate a ''particular type of compounding in which a V and N combine to form a new V''. Such a definition allows for broad or narrow interpretations, depending on one's understanding of ''compounding'', ''verb'' and ''noun''. Basically, Noun Incorporation is a process where noun is combined with a verb to form or produce a complex verb. These can also be called Nominal conjunct verbs, as it is formed by a nominal host. In Magahi, the derivation of the nominal conjunct verb stem from a nominal host is marked by combining a light verb or verbalizer to a host noun. The noun which combines with a light verb to form a verbal base may be simple, compound, and complex in nature. Following are the examples of Noun- Incorporation.

Noun + Verbalizer	Verb Stem	Gloss
bukʰar+ ləgelɑ	bukʰar ləgelɑ	to get fever
ḓʰijɑn + ḓevelɑ	ḓʰijɑn ḓevelɑ	to pay attention
kənʰa + ḓevelɑ	kənʰa ḓevelɑ	to give shoulder
suagəṯ+ kərelɑ	suagəṯ kərelɑ	to welcome

Denominal verb formation in Magahi is very different from the process of Noun-Incorporation. A denominal verbal stem is a product of noun to verb derivation. Noun to verb derivation refers to the process which transforms a nominal root/base into a verbal stem through affixation. The derivation of verbal stem takes place from several types of nominal roots as given in following examples:

Noun + Suffix	Verb Stem	Gloss
ṯʰəppəḓ+ ija	/ ṯʰəppəḓijɑvelɑ /	to slap
ɟʰaḓu+ɑ	/ɟʰaḓuɑvelɑ/	to broom
əskəṯ+ ija	/əskəṯijɑvelɑ	to show laziness/ to be lazy
eʈi:+ ja	/ eʈi: jɑvelɑ /	to ankle

The paper shows different types of Noun Incorporation and how these derived verb forms work in the complex pedicates. As mentioned above Denominalisation is an unique process of verb formation in Magahi but it cannot be concluded that what exactly are the types of nouns to which the affixes gets attatched because it usually unspecified and generic. They can be formed quite freely as long as the situation allows for an interpretation. For example, in present trends of code mixing some people uses this process with the borrowed words too, i.e the suffix /-ija/ gets added to words like chat, fat, handsome resulting to /cɛʈ-iɑnɑ/ means 'to Chat‘, /fɛʈ-iɑnɑ/ mean /to get Fat/, and /hɛndsəm-ijɑnɑ/ mean' to get or to be Handsome.

Keywords: Noun Incorporation, Denominals, verb, Noun, Compounds, Conjunct Verb

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34. Comparative study of chinab valley dialects with Khah Language
Shakeel_Sohil

No two languages are similar. Language offers insight into the people within specific cultures view themselves but to what extent is Identity shaped by or in response to the language and culture of the greater society? What does a language tell us about the history of its speakers and development and preservation of their identities throughout its evolution? The purpose of the paper is to explore these questions by comparing chinab valley dialects with Khah Language. The objectives of this study is to show the variants in some phonological, morphological, lexical items and semantic differences in chinab valley dialects. The methods implemented in the study are through elucidating from the speech of native speakers of these dialects and through using published literature as a secondary source. The Study would contribute new knowledge in the fields of sociolinguistics and historical linguistics. The study established that chinab valley dialects are genelogically related. This is due to the resemblance of majority of cognate terms across the dialects which includes vocabulary areas involving kinship terms, human anatomy, human artifacts, time and space, earth and sky, domestic animals, plants, verbs and adjectives and pronouns.

35. Dictionary creation for indigenous craft items

Sneha Gupta

There are various amazing facts hidden in the culture of a society. Some of them are hard for us to imagine, for example Dhokra is non–ferrous metal casting using the lost-wax casting technique (Dhokra damar tribes from West Bengal and Orissa majorly engaged in it). This sort of metal casting has been used in India for over 4,000 years and is still used. Many of the communities store such interesting indigenous knowledge. But sadly with the loss of language such a valuable knowledge system is also vanishing from the face of earth.

One of major ways to save this knowledge system is through documentation. In many speech communities, the indigenous and literary knowledge is passed orally, as they do not have scripts. In today's digital era such knowledge can be captured through various audio and video recorders. Not only creating CDs etc. can popularize such oral tradition but also other materials related to the speech community can be created like dictionaries, primers and textbooks, which can help in spreading the language. I wish to contribute in preserving this indigenous knowledge by collecting such data (interviews/ photography) and documenting it. (Through dictionary making) This paper would be focusing on why it is important to put together the material and languages.

36. The linguistic situation of Cholanaikar tribe in Kerala: An Ecolinguistic Study
Lijeesha AT & Sreelakshmi KM

In the field of linguistics, one of the major concerns that have been discussed today is the increase in the language death. According to UNESCO World Atlas Study, more than 7500 languages are at the verge of extinction (Morsely, 2010). As many linguists are trying to revive the endangered languages, ecolinguistics play an important role in this process. A certain tribe's culture, ethnicities are deep-rooted with their ecology. Hence, an ecolinguistic research can play a key role in the revival process.

Cholanaikar, one of the oldest tribe in Kerala, is presently at the verge of extinction. With 200 native speakers left, this is one of the oldest tribes in state resides in the western ghats of Karulayi, Chungathara and Vazhikadavau. The heavy monsoons help these Western Ghats flourish more that the tribe's life is completely depended on the forest's rich flora and fauna. Cholanaikars survives on the wild roots, forest greens, wild mushrooms, seeds, plant shoots, honey, reptiles, wild animals etc.

Presently, the language of the tribes has been affected by the multi-linguistic-ethnic cultures around in the state of Kerala. The language of Cholanaikar, cholanaika, belongs to the Dravidian language family. In the language spoken by the present generation of Cholanikar, they use a mixture of Malayalam, Tamil and Kannada. As per the UNESCO, this language comes in the definitely endangered group. The language of the Cholanaikar has no script. But what is more fascinating about this tribe is, it has a term for every living and non-living things in their language. The names are given in relation to their appearance, colour, smell, sound, taste, shape etc. Even though, their language is affected by the dominant language, Malayalam, they have tried to retain some of the flora- fauna terms.

For example: *čila:da* – A bird that sings in the early morning. Scientific term: Malabar whisitling thrush. A bird with a violet and black combination, this bird is capable of imitating the sounds/songs the Cholanaikar sings.

tu:inakki - These are parrot like birds with red heads. Scientific term: Plum headed parakeet. The birds produce a *tu:inar* sound, hence the Cholanaikar named them *tu:inakki*.

kaṇturappan – These are small sparrows with white borders around their eyes. The white border makes the birds eyes look bigger and give the impression of opened eyes even if the real eyes are closed. *kaṇu* means eyes *turappan* means opened. Scientific name: Indian white eye.

gool imara –   A species of fig, banyans bear their fruit in the form of a structure called a "syconium". The syconium of *Ficus* species supply shelter and food for fig wasps and the trees depend on the fig wasps for pollination (banyan tree)
čuvale – earthworm

Through an ecolinguistic study, this paper will further look into the details of the flora and fauna in the Cholanaikkar language along with the etymology in detail.

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37. A Stimulus-Appraisal based Survey on L2 Motivation among Indian Adult ESL Learners across Three Academic Programmes
Sarat K Doley & Sujata Kakoti

The article presents the findings of a cross-disciplinary survey, funded by the department of science and technology, Govt of India, of the various motivational dimensions involved in second language (L2) learning interpreted in stimulus appraisal (SA) theory (Schumann, 1998) and the pedagogical implications of the correlations between these dimensions for English as second language (ESL) learners in three major academic programmes in India: engineering, humanities, and medical. The survey involved a sample (N > 500) of undergraduate Indian students selected through criterion-based sampling with a sampling frame that also incorporated four other criteria of selection: sex, region, campus location, and institutional type. It is found that the realization of the goal significance of the L2 differs in the academic programme subsamples and in the other subgroupings. But ESL learners uniformly associate the significance of the L2 with pleasantness and novelty experienced in ESL classrooms despite these differences. These cross-disciplinary insights into the various L2 motivational dimensions obtained in this survey using the SA approach should contribute to a more variegated understanding of L2 motivation.

Key words: Stimulus Appraisal, L2, Motivation, ESL, India.

38. Verbal Substitution in Manipuri
Huiningshumbam Surchandra Singh

The present paper is an attempt to explore how the verbal substitution in Manipuri is used as a cohesive device to make a cohesive Manipuri discourse. When a verbal substitution takes place, the verbal group of an utterance is replaced by the verbal substitute item *təu* whose literal meaning is 'do' and it is interpreted with reference to the presupposed verbal group in the preceding utterance. It can substitute either for a verb or for verb plus certain

other elements in an utterance. It is frequently used in its reduplicated form for the sake of focusing more on the presupposed verbal group rather than any other constituent of a particular utterance. In some contexts the quantifier of the presupposed verbal group is repudiated and a new quantifier is used. If the speaker who uses the substitute item ***tǝu*** involves in a particular action or event, the substitute item should not be nominalized whereas in the case where a third person involves in an action or event, the substitute item has to be either nominalized or not nominalized. When the verbal substitute item ***tǝu*** is used in the imperative form, the substitute item will be suffixed with the persuasive marker ***-ro*** and for negative sentence it has to be suffixed with the negative marker ***-de***.

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

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

The 2011 census has a raw record of 19569 mother tongues. After proper scrutiny, editing and normalization the 19569 raw data has given rise to 1369 (clear-eyed) mother tongues and 1474 names have been tagged as "unclassified" and referred to "other" mother tongue category. Mother tongues with 10,000 speakers or more than that have been grouped under Scheduled and non-scheduled languages, which altogether has an inventory of 121 languages.

Zou with a population of 26,545 falls under the category of non-scheduled languages. The 2011 language data shows there is a decadal percentage increase of 27.27% in the growth of the Zou speakers in between 2001 and 2011. If we consider the magnitude of the tribe, then there exists a colossal vacuum in the literary tribal spectrum of North East India.

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

This work attempts to expand the tribal consciousness of the Zou and of the outside world by depicting the heritage of Zou's ancestors and the cultural values they take pride in. The major objective of the study is to unravel the underlying patterns and structures of cultural characteristics such as language, mythology, gender, roles, symbols, and rituals etc. in connection with their historical development, similarities, and dissimilarities. The study will be the outcome of the greatest interest involves with the tribal societies of North East India, where cultural canvas has never-ending threads. Though Zou is considered as a non-schedule language, it needs focus and protection. It is a vulnerable language, if we go by UNESCO's levels of endangerment in languages, as the language is restricted to the vicinity of home only.

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

40. Morphosyntax of English and Manipuri Non-finite verb
Tourangbam Anuradha Devi & Soibam Imoba Singh

This paper is about the role of non-finite verb in English and Manipuri. Manipuri as being an agglutinating type of language, the occurrence of the verbal affixes play vital roles in expressing the different forms of verb. This paper contains non-finite and the constructuction of its different types and how far the uses of the non-finite construction are different or contrast in these two languages. It is studied that all the English verbs are free root whereas all the Manipuri verbs are bound roots which change their faces when they are attached. Sometimes a Manipuri verb becomes an adjective and an adverb when some markers attached to it which is not corresponding to English verb. So does a finite become non-finite by attaching nominalizer -**pə**~-**bə**. In English, most non-finite verbs found are infinitives, gerund and particple. The participles and gerunds are sometimes called verbals. A non-finite is not inflected by grammatical tense.

In the general term, a non-finite verb can be defined by different writers as (Quirk, 1972): Non-finite clauses as "means of syntactic compression" in which the verb as 'ing' or 'to infinitive' functions a predicate and the subject is admitted. (Radolph Quirk and Sidney Greenbaum, 1973): The finite clause always contains a subject as well as predicate, except in

the case of commands and ellipsis. As nearly all independent clauses are finite clauses. In contrast, non-finite clauses can be constructed without a subject, and usually are.(Angela Downing and Philip Locke, 1992): A series of non-finite clauses can be analysed as a chain-like structure of embedded non-finite complements.

Keywords: verbal suffix, infinitive, gerund, participle.

41. Typological characteristics of Sangtam with special reference to Greenberg's linguistic universal
Toshimenla Ao

Languages of the world are classified according to their structural features which helps recognize and describe the common properties and structural diversity of the languages. Nagaland, a north-eastern state of India is recognized as one of the most linguistically diverse state in India. Grierson's classification (1901) has classified Naga group of languages into three groups namely: western group, central group and eastern group. The Sangtam language belongs to the central group. This paper attempts to discuss the typological characteristics in Sangtam, a Tibeto-Burman language of Nagaland. It is a verb final and post-positional language. Under phonological typology, Sangtam has twenty-eight (28) consonants and six (6) vowels. The voice counter parts of /p/, /t/, and /k/ are available in the language. It is worth to note that Sangtam retains the existence of velar nasal /n/, /m/ and /ŋ/. Sangtam is a tonal language with two contrastive (high, low) tones. The language also exhibits partly agglutinating and isolating in morphological nature. In addition, several areas such as word order, reduplication, phrases and other grammatical categories found in the language and how each one functions uniquely in its own ways will be discussed. The paper also reveals that Greenberg's linguistic universal (1966), number- 1, 4, 7, 14, 19 and 29 are applicable in the language. However, Greenberg's linguistic universal number- 8, 9 and 20 are not applicable in Sangtam. Using qualitative research method, the data collected are from the Northern Sangtam spoken in Longkhim-Chare area which falls under Tuensang district. The results of the study are the researcher's personal data collected from the native speakers of Sangtam.

Keywords: typology, word order, reduplication, phrases, Greenberg's linguistic universal (1966).

42. ASPECT IN NONGDAM TANGKHUL
Wahengbam Robert Singh

The main objective of this paper is to highlight the aspect marker in Nongdam Tangkhul. Nongdam Tangkhul is a small Tangkhul village located in Kasom sub-division of Ukhrul District of Manipur at a distance of 39 km from Ukhrul. Nongdam Tangkhul is referred as both the language and people of the Nongdam Tangkhul village. Nongdam Tangkhul is one of the Tangkhul dialects which is spoken only within the Nongdam village. Outside the village they used Standard Tangkhul (a lingua-franca among the different villages of Tangkhul) or Manipuri (a lingua franca of the state) to communicate with others. Tangkhul belongs to the Naga groups of the Tibeto-Burman Language Family (Grierson, 1904 vol. iii, part iii). According to Comrie (1985), 'aspects are

different ways of viewing the internal temporal constituency of a situation'. According to Yashawanta (2000:112) 'aspect indicates the internal structure of an event or situation. It is not concerned with relating the time of the situation to any other time point, but rather with the internal temporal constituency of the one situation'. In Nongdam Tangkhul, an event or a situation can be divided into four units; the first is the simple habitual expression of the event; the second expresses an event which is going on; the third expresses an event which is completed and the fourth expresses an event which will be performed in the near future. So, it will be more convincing to say that there are four aspects in Nongdam Tangkhul.

They are:

1. The Simple Aspect marker '-*e*' is used for expressing the habitual event.
   e-ra   kezə-də   va-e
   I-PL   market-LOC   go-SIM"
   We go to the market."

2. The Progressive aspect marker '*–moŋe*' is used for indicating an event that is going on.

   e   la   ha-moŋe

   I   song   listen-PROG

      "I am listening to a song."

3. The Perfect Aspect marker '*–dəve*' is used for indicating an event that is completed.

   e   kophi   sa-dəve

   I   coffee   drink-PERF

   "I drank coffee."

4. The unrealized aspect marker '*–zəe*' is used for indicating an event that will be performed in the near future.
   pe   heŋpa   hon-zəe

   she/he   curry   cook-IRRE

   "She/he will cook the curry."

Keywords: *Nongdam Tangkhul, Tibeto-Burman, situation, temporal, aspect, habitual, simple, progressive, perfective, unrealized.*

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43. Language Documentation and Preservation of Lesser Known Languages: With Special Reference to Liangmai-Naga

Charengna Widinibou

Language endangerment and extinction is currently a critical issue among linguists around the world. It is known that language attrition and loss dramatically progressing, work on documentation and preservation of such languages should be done prior to the passing away of the last speaker. Liangmai (ISO 639-3 njn) is one of the least documented and an endangered language spoken in Manipur and Nagaland of North East India. Thus, the Liangmai language documentation and preservation project (CFEL) Tezpur University was initiated with an attempt to document and preserve language before its extinction. The paper explores language and preservation of Liangmai which is vanishing gradually. If the present trend is allowed to continue without taking up measures for its preservation, the precious language will be vanished within a few decades. It ought to be a national concern to undertake rescue mission to document and preserve these perishing treasures. Further, the paper also emphasises the collective responsibility of every member of the community in preserving and documenting the language.

Keywords: Language Documentation, Preservation, Liangmai

44. MORPHOLOGICAL PROCESS IN MAITHILI URDU
(A lesser -known language spoken in northern Bihar)

M J Warsi

Maithili Urdu, a lesser known language of Indo-Aryan family, spoken by around four million speakers in Darbhanga, Samastipur, Begusarai, Madhubani, and Muzaffarpur districts of the state of Bihar in India. It has SOV word order and it lacks script and literature. There are clear differences in linguistic features of Maithili Urdu vis-à-vis Urdu, Maithili and Hindi. It would be interesting to see the various morphological processes in creating a new word in this lesser known dialect spoken in northern Bihar.

As we know, morphological process is a means by which new *words* are formed either by modification of existing *words* or by complete innovation, which in turn become a part of the language. New words can be formed by adding affixes to existing words. Word formation is sometimes compared with semantic change which can be seen as change in the meaning of a single word.

The aim of this study is to identify the processes of word formation in Maithili Urdu and to know the various morphological processes involved in the formation of a new word.

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