



ABSTRACT- BOOK



10TH INTERNATIONAL CONFERENCE ON ENDANGERED LANGUAGES AND LESSER-
KNOWN LANGUAGES
(ELKL-10)

20-21 FEBRUARY, 2022

DEPARTMENT OF LINGUISTICS AND CONTRASTIVE STUDY OF TRIBAL LANGUAGES,
INDIRA GANDHI NATIONAL TRIBAL UNIVERSITY, AMARKANTAK (MP)

In association with

CENTRAL INSTITUTE OF INDIAN LANGUAGES, MYSORE
&
SOCIETY FOR ENDANGERED AND LESSER-KNOWN LANGUAGES, LUCKNOW

Argument Structures in Gaddi

Adrita Dutta Roy

Jawaharlal Nehru University

Himachal Pradesh has a particular tribe known as Gaddis, who originally were gypsies and through time settled in the state as a community of shepherds. The language spoken by this tribe is called Gaddi. A rough estimate of the population would be half a million (www.gabdika.com). Diglossia is a common phenomenon across the community, where Gaddi is limited to domains of personal interaction, such as home, friends, community specific gatherings, and such. Hindi, Pahadi, and Punjabi are mostly used in all other domains. Even though the status of this language is Vigorous (<https://www.ethnologue.com/language/gbk>), the speakers have shifted to the high languages mentioned above for record keeping.

It is an SOV type language with a local tongue called “ithu-tithu” spoken by everyone, which is essentially a code mix of all the languages in the area. Therefore, it is common to find loan words in Gaddi from English, Persian, and Arabic. However, there are many cognates between Gaddi, Hindi, and Urdu and since they are all Indo-Aryan languages, they may not be loans at all. Apart from lexicon, Gaddi has distinct morphemic and syntactic patterns.

This paper has selected ten types of verb classes following Beth Levin’s analysis (1993) and looked at the distribution of their argument structures. The basis of distribution is transitivity, where all the four types (intransitive, transitive, ditransitive, and causative) of constructions have been investigated. Gaddi shows scope for the first three but the causative is realised through the use of an ablative phrase and not an argument of the verb. The paper will also show how there are pseudo-passives in Gaddi exhibiting pro-drop but no morphemic or syntactic processes act on the verbalisation. Apart from the external and internal argument structures, this paper will also present a basic observation of case marking on these arguments.

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Morphological Processes in Tharu
(Tharu variety spoken at Bahraich district of Uttar Pradesh)

Ajay Kumar Singh

Research Scholar

Department of Linguistics

University of Lucknow

The language of Tharu tribe belongs to Indo-Aryan language family. People speak different dialects of Tharu. The Tharu language is spoken in the Tarai plains on the Indian-Nepal border. There are many sub-groups of Tharu community, such as- Rana, Dangaura, Kathariya, Chitwania etc. Tharus are found in the Indian districts of Udham Singh Nagar, Pilibhit, Lakhimpur-kheeri, Gonda, Basti, Bahraich, Gorakhpur, and Motihari and in Dang, Chitwan, Bardiya, Kailali, Kanchanpur, Morang, Saptari, and Jhapa in Nepal. Agriculture, hunting, and fishing are their primary professions. Tharus tribal community is one of the largest and oldest ethnic group. This research focuses on Indian Tharus who live in the Bahraich district of Uttar Pradesh.

The researcher has collected the data directly from the informants. In this study researcher is describing the morphological processes of Tharu language. Morphological processes show how stems or roots are changed to adjust its meaning for its syntactic and communicational context. This involves various word formation processes. There are many processes like: affixation, reduplication, modification, borrowing, causativisation, compounding etc. This paper will discuss about various morphological or word formation processes in Tharu language. Tharu language uses many processes for word formation, for example: -

Affixation: / *ləʋra* / (boy), / *ləʋrɛ̃* / (boy-PL), / *ləʋrən* / (boy-PL.OBL)

Reduplication: / *ka* / (what), / *ka ka* / (what REDUP)

Causativisation: / *sunət* / (listen-PRS.PROG), / *sunəwait* / (listen-CAUS.PRS.PROG)

Keywords: tharu, tribe, morphological process, affixation, compounding.

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Sociolinguistics: A key to unbox the reasons of Language Extinction and Endangerment

Anamika Gupta

innovative.anamika@gmail.com

Why languages get extinct? Why they get dominated by the more powerful or impactful societies? Why mother tongues lose their existence? There are many mystical queries need to get deciphered and in present epidemic situations it has become serious necessity to take care of the groups and circles which are known for their specific tongue, culture and life practices and are living on the verge of extinction. Sociolinguistics is a branch which specifically deals with the cases of language extinction and the reasons for their endangerment. Every single society has its own unique life style

according to which the structure of language differs from one and another and when required steps are deferred because of various reasons then obviously the cases of extinctions evolve around us. Physical factors are much more responsible for the uniqueness of verbal behaviours. Here, physical factors are not only the factors related with human body but also the practical and cultural practices which individuals perform by living in a particular society. Pidgin and Creole are the two terms in the field of sociolinguistics which really describe the overall circumstances of any language. Ronald Wardhaugh, for example, observes that a pidgin is “a language with no native speakers. (Its) sometimes regarded as a ‘reduced’ variety of a ‘normal’ language” (*An Introduction to Sociolinguistics, 2010*). According to the definition, pidgin is not a new thing, besides, it’s a restructured short form of any normal language. The basic thing which one remember about pidgin is that it’s a CODE which acts similarly for both the different language communicators. On the other hand Creole is the standardised form of pidgin with particular set of rules. “A Creole is often defined as a pidgin that has become the first language of a new generation of speakers (*An Introduction to Sociolinguistics, 2010*). Hence, it becomes crystal clear that after some time pidgin itself transforms into Creole with systematic and well- arranged rules. The objective of present research article is to study the basic reasons which are responsible for the extinction and endangerment of languages and to mention the situation of some of the languages which are enlisted by UNESCO as the languages facing the danger of existence. Natural disasters and man-made calamities are not the only reason for the endangerment of languages, perhaps the casual behaviour towards the mother tongue by the native speakers is an important cause because of which number of languages are falling under this category and many others got extinct. Apart the concept of Pidgin and Creole, there's another important concept in sociolinguistics which affects the language in various ways and the concept is openly called Language Variation. Under this concept linguists and researchers basically study the nature of the language which is used by the native speakers in day-to-day life. Actually, some dialectal and pronounceable differences occur between the speakers of the same language and it has been usually observed by many linguists in many languages. Even if we take an example of Hindi language then we usually hear the pronunciation of word ‘NAHI’ (NO) as ‘NAI’. Now look at the silent feature of sound ‘H’, it omitted out of the word in usual social practice. Similar is the case with ‘SAHI’ (Right) in local use it is pronounced as ‘SAI’, again the aspirate sound of ‘H’ omitted. It’s just an example which shows that how people simplify the local use of language according to their convenience and slowly-slowly without any declared standardised form, the whole society becomes habitual of using it. In this way, a language experiences numerous variations in its native area of use. So, the present research article is an effort of presenting the core reasons responsible for the language extinction and endangerment.

Keywords: Pidgin, Creole, Language Variation, Extinction, Endangerment, Existence, Aspirate, Dialectal, Standard

Reduplication of wh-words in Hindi and Kanauji

Anu Pandey

Reduplication is a pan-Indian phenomenon found in many languages of India. It has been seen as a stylistic device in Hindi by Abbi (1985) in the past. Abbi (1985:161) has briefly outlined that wh-words like 'what,' 'who' and 'numbers' in Hindi express distributiveness in all nouns. However, she does not go into a detailed investigation of reduplication of wh-words in Hindi. No work on

reduplication of wh-words in Kanauji has been attested. Kanauji is a dialect of western Hindi spoken by around 9.5 million people (Census 2001) remains a sparsely documented variety. Kanauji is spoken in Kanpur, Farrukhabad, Etawah, Hardoi, Shahjahanpur, Pilibhit, Mainpuri, and Auraiya in Uttar Pradesh India. (Ethnologue (2021)).

This paper will attempt to review the notion of reduplication as a stylistic device and investigate it as any other linguistic operation in Hindi and Kanauji. The background framework of 'enunciative linguistics' is adopted, which Antoine Culioli (1990b:181) initiated in a series of papers. Culioli uses two major terminologies in his framework, which are "notion" and "occurrence." 'Notion' is defined as a complex of physio-cultural representations with no extensional properties.' The study will fill the gaps in the description of Kanauji and Hindi, adding insights to the understanding of reduplication of wh-words. The methodology involves mobile interviews with the informants of various Kanauji speaking regions for data collection. Interviews based on translation-based tasks with the informants and were done in two slots of 20 minutes each. This study brings forth a new perspective on the morphological phenomena of reduplication in western Hindi varieties and works as a model for other South-Asian languages.

Keywords: reduplication, wh-words, western Hindi varieties, enunciative linguistics

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Mood and Modality in Jyunkhu lo, a Byansi language

Benika Tinkari

Jawaharlal Nehru University, New Delhi

benikatinkari@gmail.com

Byansi (also called Byangsi), an exonym, is a cover term for three lesser-known Western Himalayish Tibeto-Burman languages: Jyunkhu lo, Kuti lo and Tinkar lo. These languages are spoken in the Byans valley which extends from the villages Chhangru and Tinkar of Darchula district in Sudurpashchim Pradesh in Nepal to the villages Budi, Garbyang, Gunji, Napalchyo, Rongkang, Nabi and Kuti of Pithoragarh district in the state of Uttarakhand in India. Ethnologue has given Byansi/Byangsi a 6b 'threatened' status. This paper deals with the grammatical categories of mood and modality in one of the Byansi languages: Jyunkhu lo, also known as Byankho lo which is spoken in the majority of the villages of the Byans valley. The data presented in this paper was collected during my Ph.D fieldwork through interview method by using questionnaires. Jyunkhu is an SOV

language. The verb stems are inflected for tense, aspect, mood and agreement. According to Bybee and Fleischman (1995) mood refers to a formally grammaticalized category of the verb which has a modal function. It describes the speaker's attitude toward a situation, including the speaker's belief in its reality or likelihood (Payne 1997). Moods are expressed inflectionally in Jyunkhu lo. Modality codes the speaker's attitude towards the proposition periphrastically. A traditional notion is that modality is the semantic domain pertaining to necessity and possibility. A speaker can make epistemic and deontic or evaluative judgement on the basis of the propositional information carried in the clause. Both these judgements are expressed in Jyunkhu lo. This paper discusses the types of mood and modality attested in Jyunkhu lo.

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Sartang: A Field study on the Lesser-known language of Arunachal Pradesh

Dr. Bishakha Das

Independent Scholar

The present paper discusses the lesser-known language Sartang as spoken in the four major villages - Khoina village and Jerigaon village in Dirang circle and Khoitam/ Salary village and Rahung village in Nafra circles in the West Kameng district of Arunachal Pradesh. They reside with other linguistic communities - Sajolang and Monpa.

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. The district is home to six linguistic communities – Monpa, Shertukpen, Bugun, Aka/Hrusso, Sajolang and Sartang.

Recently, Sartang was included as the Scheduled tribe of Arunachal Pradesh under the Sixth schedule of the Indian Constitution, 2021. The community was previously listed under Monpa.

The language varies from village to village. According to the native speakers, the variety spoken in Khoina and Jerigaon villages show some differences with the variety spoken in Salary and Rahung villages. The present paper attempts to incorporate the two varieties from Khoina (K) and Rahung (R).

The following examples show the nature of variation:

Objective/ Accusative pronoun: gi thik- ni ~ gi thik-ne;

Third person pronoun: wa ~ ε;

Numeral four: b-si ~ p-si;

Sentence marking the Future:

naru	gu	nang-thik-o	yan	ro	uni-mude
Tomorrow	1SG	your	house	LOC	come-FUT

'I will visit your house tomorrow.'

gu phsang nar-thik-o yam kho unim/uni-mo
 1SG tomorrow your house LOC come-FUT
 'I will visit your house tomorrow.'

Sartang shows lexical similarity with Mey (Shertukpen).

Shertukpen	Sartang	Gloss
gu	gu	1st person singular pronoun 'I'
ami, amu	amu, ama	mother
abo, apo	abo, apa	father
juhu	juhu, juphu	boy
jimi	jumi	girl
odok, adok	adok	big
athung	athung(-du)	short
ajyap	aja, ajab	good
ong	ong	go
bapa/ba	beh	BE Verb

In Sartang, the Personal pronouns show three-way number distinctions -singular, dual and plural. The plural marker is thik/thek in both personal and demonstrative pronouns.

The past is marked in Be verbs (beh-pūde (K) ~beh-ne (R) 'was') but may not be a compulsory feature in the lexical verbs.

Temporality (present, past and future) in lexical verbs is expressed in the verbal structure in Khoina variety

Examples from Khoina variety

gu khono-hun yan ro han surom-de
 1SG friend- POSS house LOC food cook-PRES HAB
 'I cook rice in my friend's house.'

gu khono-hun yan ro han soro-rum-de
 1SG friend- POSS house LOC food cook-PAST
 'I cooked rice in my friend's house.'

gu khono hun yan ro han soro - mu -de
 1SG friend- POSS house LOC food cook-FUT
 'I will cook rice in my friend's house.'

The lexical verbs in Rahung variety do not mark the temporality in present and past (VERB -bo) but future (VERB -mo) and past progressive (VERB-ja-bo) show some alteration in the ending

joh gu dukan u-bo
 Yesterday 1SG shop go
 'I went to the shop yesterday.'

nimi-suire gu dukan u-bo
Everday 1SG shop go
'I go to the shop everyday.'

gu dukan u-mo
1SG shop go-FUT
I will go to the shop

gu aku dukan u-bo
1SG now shop go
I am going to the shop now

joh gu dukan u-ja-bo
Yesterday 1SG shop go-PAST PROG
'I was going to the shop yesterday.'

There are use of non-verbal negation like nobody, nothing, etc. The negation particles bu-/bi-/ba- are prefixed to the verbs. The verbs occur at the end of a construction, and the models follow the verbs. The language shows both imperative and prohibitive forms.

The present study explores the pronominals, number & numerals, Be Verbs, temporality, modals, question words and negation.

Acknowledgement

I am grateful to the native speakers of Sartang in the Dirang and Nafra circles of West Kameng district of Arunachal Pradesh. My special thanks to Jellu Mosidu, Phinjei Mosidu, Tenzing Norbu Thadung and Prem Thinley.

Phonetics And Phonology of Hunphun: A Basic Study

Chakshang Siro

Manipur University

Hunphun variety of Tangkhul Naga Language is spoken by Hunphun villagers in Ukhrul district of Manipur state, India. The only comprehensive linguistic research done on this variety is Leisan (2017). However, a sizeable number of researchers had done a research on standard Tangkhul language which primarily came out of Hunphun variety. There are seven vowels and twenty consonants at phonemic level. Hunphun is a tonal language with three contrastive tones namely; Low Tone, Mid Tone and Rising Tone. Leisan (2017) mentioned three contrastive tones namely; Low Tone, Mid Tone and High Tone. There are no alveolar fricative /z/, labial /w/ and alveolar lateral /l/ in Leisan (2017)'s consonant inventory. The present researcher has recorded adequate numbers of minimal pairs to bring out the twenty contrastive consonants. The results will be shown with spectrographic evidence. The minimal pairs in support of the claim are: /l/ and /ɬ/: /k^həliŋ/ 'to plant' vs. /k^həliŋ/ 'to live; /w/ vs. /v/: /k^həwai/ 'borrow' vs. /k^həvai/ 'a kind of cutting down'. The minimal triplets of tone are: LT vs. MT vs. RT: /k^həp^hà/ 'to pluck fruits' vs. /k^həp^ha/ 'to search' vs. /k^həp^hǎ/ 'be good'. All the phonemes with spectrogram evidence would be provided in the full paper.

Liangmai Creation and Origin Myths

Kailadbou Daimai

CSLLC, Utkal University, Bhubaneswar

&

M. Maisuangdibou

English and Cultural Studies

Christ (Deemed to be University), Bengaluru

The accounts of the creation of the universe, the world, and humankind and their origins vary widely across cultures around the world. These myths, embodying a worldview, often provide an answer to the question about how things began and explained the origins of gods, their adventures and how they went about creating humans and their natural environment (Ferraro & Andreatta; 2010). In that sense, myths are sacred narratives that explain how the gods, the universe, and humans came to be in their present form (Dundes; 1984). Every myth is deeply rooted in the geographical location of a specific group of people, and it reflects the strong relationship between the creative force, the local environment and the indigenous culture. It communicates an imaginative form of belief on the mythopoeic age, the development and progress of human thought and worldview and the whole reality, which are not adequately expressed in simple propositions. In this paper, an attempt is made to study the creation and origin myth of the Liangmai people of northeast India and try to discover the continuing philosophical ideas and worldview stored in it. The study will explore and explain cultural bases of how and why the Liangmai origin myths can inform the world of an understanding of their worldview, traditional practices, religious, and theological concepts.

Keywords: myths, Liangmai, worldview, culture, cosmogony

Liangmai Folksongs: An Intangible Cultural Heritage

Daimai

The concept of intangible cultural heritage emphasizes the value of oral traditions, ritual practices and traditional performing arts forms, which would otherwise be neglected by the western framework. They are intangible because they are mainly transmitted through community practices and they experience continuous alterations and changes when passed from generation to the next. Compared with its roles in pre-modern societies, folksongs have been playing very different roles in the globalized world. These new roles, however, are rarely articulated in a systematic manner. With the initiatives of UNESCO (United Nations Educational, Scientific, and Cultural Organization) in safeguarding intangible cultural heritage (including folk and traditional songs), a new perspective to understand the new roles that folksongs play in the postmodern world arises. A systematic examination of these roles is crucial, because it allows an in-depth analysis of the hidden power relations behind the contemporary use of folksongs. In this paper we will discuss the particularities of Liangmai folksongs as a form intangible cultural heritage and the role it plays in postmodern Liangmai society. Liangmai folksong, as a cultural practice, is a cultural element in a traditional way of living based on pre-modern economy and social relations. Its source of survival, namely, the pre-modern cultural, social and economic context, has been rapidly disappearing since the advent of modernization. The vulnerability of folksong is caused by changes in both financial and social conditions. We will examine and analyze the contemporary use of Liangmai folksongs in order to

establish its universal relevance and to identify its unique character that makes it a powerful tool in preserving identity, language and culture of the people.

Keywords: Liangmai; Folksong; Cultural Heritage; Oral Tradition

Linguistic Ecology of Tiwa

Pranjit Dewri &

Dr. D.Mary Kim Haokip

Assam University, Silchar

The aim of the paper is to discuss the linguistics ecology of Tiwa, a Tibeto-Burman language spoken in the North-East India including Assam and Meghalaya. The paper aims into a brief sketch of phonology, word class, word formation, sentence structure and causatives. In particular it will also discuss the demographic profile, socio-culture, economics and political spheres of Tiwa people.

Linguistically, Tiwa is also known as 'Lalung' is a Bodo-Garo language belonging to the Tibeto-Burman sub-group of the Sino-Tibetan language family. According to 2011 census of Assam, the total population of Tiwa community was 3,71,000 and out of the total population, only 3,1421 can speak the language.

Keyword: Tiwa, socio-culture, linguistics features of Tiwa

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An Ethnographic report of Sunuwar People and Language: with Special Reference toSikkim State

Miss Ibtesam Ahmed

Assam University, Silchar.

ibtesamsujanahmed@gmail.com

Sunuwar belongs to the Sino-Tibetan language of Tibeto-Burman language family of Kiranti branch of Himalayan group. The present study will concentrate on one of the smallest and lesser-known ethnic community of Sikkim, i.e., Sunuwar or Mukhia (exonym). Sunuwar language of Sikkim is at vulnerable position as there are only a few people who can speak the language and the speakers are elderly people. Though the language has been introduced at school level but still the language is at risk of falling out of use because of lack of language maintenance. Sunuwar population in

Sikkim is so vulnerable that their population is not even included in the census list. Here the paper will attempt to carry out the information of conventional myths associated with the origin of the language, their culture and traditions. This paper will also bring out the status of the language by providing levels of language endangerment and hence it will be helpful to preserve the language among the recent and future generation of the language speakers.

Key words: Origin, myth, culture, traditions, and endangerment.

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Compounding in Chakma

Jonali Saikia & Dr. D. Mary kim Haokip

Assam University, Silchar

The main aim of this paper is to investigate the different types of compounding process in Chakma. Chakma is an indigenous ethno-linguistic group mostly found in Chittagong Hill Tracts of Bangladesh, Arunachal Pradesh, Tripura, Assam, Mizoram, Meghalaya and West Bengal of India and in some parts of Burma. The total population of Chakmas in India according to the 2011 census was 2, 26,860 persons. The Chakma people have resemblance with the Tibeto- Burman group but they speak a kind of an Indo-Aryan language, which they call it as Chakma. The present study for Chakma is based on fieldwork conducted in Papumparedistrict of Arunachal Pradesh, India.

Compounding is canonically characterized as the concatenation of two words to form another word. It refers to the joining or combining of two or more words with its own meaning which then function as a single word. It is a process of word formation that involves the combination of two complete already existing word into a single compound. Compounding is putting together two or more words to form a new word. Like any other languages, Compounding is one of the most productive word-formation processes in Chakma.

The present paper is an attempt to explore different morpho-syntactic aspects of compounding in Chakma. Chakma employs different types of compounding with different morpho-syntactic functions as such (i) noun + noun compound (ii) noun + verb compound (iii) verb + noun compound (iii) verb+ verb compound (iv) adjective + verb compound (v) numeral compound and so on. Interestingly, noun + noun compound is the most productive type of compound in the language, which is exemplified below;

Compounding	Chakma	Gloss	Meaning
N+N	ba-ma	father-mother	‘parents’
N+V	mone-gor	mind-do	‘think’
V+N	pag-gor	cook-house	‘kitchen’
V+V	koi-di	tell-give	‘speak’
Adj+V	gom-pa	good-get	‘like/prefer’

Generalized Alignment of Assamese Morphemes: An OT Account

Kanika Deka

Dr. Bipasha Patgiri

Tezpur university

Among the various element of a language, such as Phonology, Morphology, Syntax, and Semantics the most important among them is Morphology from the point of view of comparative as well as historical studies. Morphology is such a part of linguistic which analyses construction of words or discusses formation of words and arrangement in forming words or part of words. Among the various modern Indo-Aryan languages, Assamese language has developed as a significant one in the eastern part of India.

This dissertation establishes the generalized alignment of Assamese morpheme. Assamese language has very complex morphological structure. In this dissertation attempt has been made to show how morphological rules are apply on Assamese language with the help of linguistic analysis.

Current models of phonology tend to view concatenative affixation as an edge-oriented phenomenon. Within Optimality Theory, Generalized Alignment (GA; McCarthy and Prince 1993a) provides a framework for analyzing morpheme position. The overarching schema of GA holds that edges of both Phonological Categories (PCat) and Morphological or Grammatical Categories (GCat) should coincide. In particular, GA constraints are typically of the form given in (1):

(1) Generalized Alignment (McCarthy and Prince 1993a).

Align (Cat1, Edge1, Cat2, Edge2) =def

\forall Cat1 \exists Cat2 such that Edge1 of Cat1 and Edge2 of Cat2 coincide.

Where Cat1, Cat2 \in ProsCat \cup GramCat

Edge1, Edge2 \in {Right, Left}

Deconstructing (1), the basic thrust of GA is that there are output-oriented constraints that state “align some edge of every element x with some edge of an elementary.”

The suffix “bur” is used in Assamese after an animate and inanimate thing, e.g.,

gos-bur	“trees”
manuh-bur	“men”
kitab-bur	“books”

A Rule-Based Analysis of Odia Verbal Inflections

Sonali Mahanta

Jawaharlal Nehru University

Surjyasha.jnu@gmail.com

This research work aims at the automatic analysis of Odia verbal inflections through a rule-based approach. A morphological analyser is a computer program that provides the grammatical information of a word. This system can be implemented effectively for the language which is rich in morphemes. Odia is a morphologically rich language with various kinds of inflections, derivations and compounding. This research paper focuses on designing a morphological analyser for Odia verbal inflections. The rule-based approach consists of rule-based systems that give all the possible analyses for a word form regardless of its context in the sentence. The major elements of the developed rule-based approach are a hand-crafted dictionary and very well-defined rules of word-formation of that particular language.

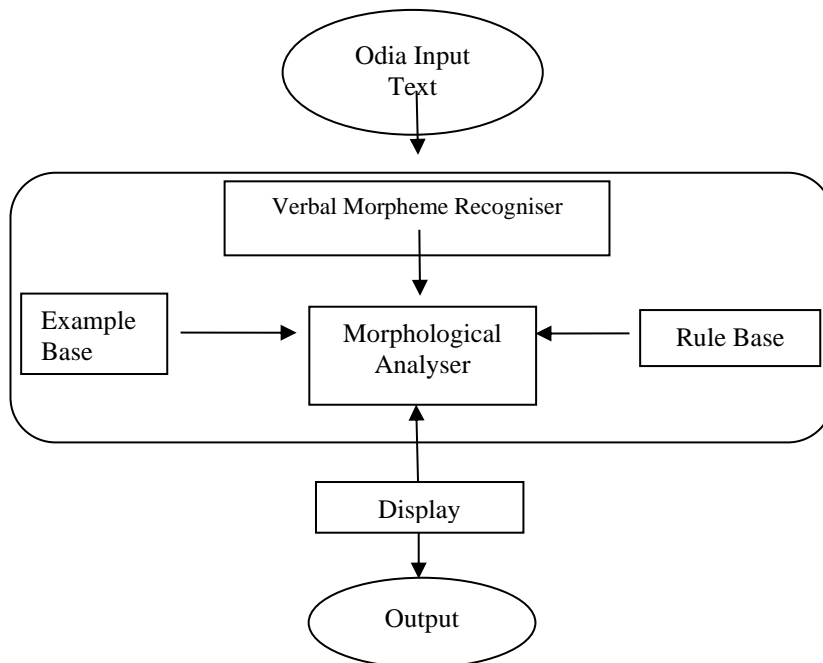
Sample Analysis

k^ha:uc^hi → k^ha: + u + c^hi

Eat.PRS.PROG Root word + Aspect + Tense +P.N.G agreement

Hence, the sequence of morphemes in verbal inflection is root verb, aspect, tense, person, and number respectively. The formula for the concatenation of verbal inflection is as follows:

Inflected form → root word + aspect + mood+ tense + PNG agreement. The architecture of the morph analyser for doing the analysis is as follows:



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Select Phonetic Features of Kharia, an Endangered Language

Mousumi Mahanty &

Prof. (Dr.) Apurba Saha

Professor & Head, Dept. of English &

Co-Ordinator, Centre for Endangered Languages

SKB University, Purulia (WB)

An endangered language is one that is likely to become extinct in near future. The latest edition of the *Atlas of the World's Languages in Danger* (2010) published by UNESCO has classified the endangered languages into four categories: vulnerable, definitely endangered, severely endangered, and critically endangered. There are 2464 endangered languages in the world. In India, there are 197 such languages. Kharia is a vulnerable endangered language. It belongs to the Munda family of the Austroasiatic language group. It is spoken by the Sabar-Kheria community in the districts of Purulia, Bankura and Midnapore in West Bengal, in Gumla and Simdega districts of Jharkhand, in Surguja and Raigarh districts of Chattisgarh and Sundargarh district of Odisha. It is also spoken in Assam, Tripura and Andaman & Nicobar Islands and also in Nepal. The total number of speakers is 297614 (Census of 2011). In Purulia, it is spoken by the community in and around Rajnoagarh, Buglidi, Burabazar and Manbazar II.

Kharia has 5 distinctive monophthong vowel sounds. They are /i/, /e/, /u/, /o/, & /a/. There are 5 distinct diphthongs. They are /ae/, /ao/, /ou/, /oi/, & /ui/.

So far, the consonant sounds are concerned, it is very surprising to note that there are a number of Plosive sounds. /p/, /b/, & /bh/ are Labial Plosives. There are four Dental Plosives. For the lack of the symbols in MS word, they are simply represented as /t/, /th/, /d/, & /dh/. There are also 4 Retroflex Plosives, represented as /t/, /th/, /d/ & /dh/ (for the lack of symbols in MS word). /c/ & /ch/ are Palatal Plosives and /k/, /kh/ /g/ & /gh/ are Velar plosives. There are three Nasal sounds /m/, /n/ & /ng/. /r/ is a Dental Flap and /rh/ is a retroflex Flap. There are two Approximants, Labial Approximant /w/ and Palatal Approximant /j/. There are 3 Fricatives, Labial Fricative /f/, Dental Fricative /s/, & Glottal Fricative /h/.

The syllable structure for the native Kharia words is (C)V(C). In Kharia, the initial position can be occupied by any consonant phoneme other than /r/, /rh/, & /ng/. Kharia also lacks distinctive tones or accents.

Keywords: Endangered language, vulnerable, syllable structure, tones/accents

Syllable Structure in Nepali Spoken in Assam

Nikita

Syllable is a unit of pronunciation consisting of a vowel alone or of a vowel with one or more consonants (O Connor 1973). Syllables are often considered the phonological building blocks of words. In Nepali, an Indo – Aryan language syllable structure is seen.

This paper intends to study the CV tier, a CV tier may be considered as the ‘skeleton’ of a phonological representation as suggested by Halle and Vergnaud (1980). Segmental tier consists of strings of symbol linked to at least one and at most two elements of CV tier. Based on weight, syllable may be divided into heavy and light syllable. A heavy syllable comprises of branching nuclei and branching codas eg-CVCC, CVVCC, CVVVC, CVVVCCC etc. Light syllable comprises of no

branching nuclei or branching codas. In syllable typology, Nepali allows a maximum of two consonant clusters in the onset position, two consonant clusters in the coda position and two vowels in the nucleus position. Diphthongs are found in all the positions (initial, medial and final). It also discusses how the sonority hierarchy plays a role in syllable structure i.e, the sonority rises when approaching the nucleus and falls while moving away from the nucleus.

This paper will also discuss the theory of markedness which plays an integral role in phonology. The concept of ‘linguistic markedness’ based on the markedness theory. When two phonemes are distinguished by the presence or absence of a given language eg- CV is said to be the most unmarked syllable and the syllables such as VC, CVC, CVVC, CCVCC etc are the marked ones. However in Nepali we can see monosyllabic, disyllabic, trisyllabic and also polysyllabic words eg- CV- ‘dʒa’(go), CVC.CV- ‘ramʒro’(good), CV.CV.CV- ‘b^hidʒeko’ (wet), CV.CV.CV.CV- ‘tinihəru’(they).

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A quinary evidential code: the Chhitkul-Rākchham copula system

Philippe Antoine Martinez

New York University Abu Dhabi (NYUAD)

Tibeto-Burman languages typically encode evidential distinctions by means of copulas, among other morphosyntactic devices (affixes, particles, clitics, converbs). More controversial is what is meant by ‘evidentiality’. A restrictive definition – a grammatical category denoting source of information (Aikhenvald 2004: 1) – is still in fashion, but distinctions such as ‘factual’ (Yukawa 1966), or ‘assertive’ (Tournadre 1992) in Tibetan, and ‘dubitative’ in Kurtöp (Hyslop 2011: 608-11) and Lamjung Yolmo (Gawne 2013: 159), call for a broader perspective, as pointed out by Vokurková (2008) and Oisel (2017). Corpus and elicited data from Chhitkul-Rākchham (Bodic/’West-Himalayish’), spoken by a small community in the Kinnaur district of Himachal Pradesh, confirms the tight connection between personal (‘egophoric’) and perceptual categories and epistemic judgements (Martinez 2021). An in-depth analysis reveals that the copulas are part of an epistemic scheme and can be arranged on a scale of (un)certainty. Epistemic judgements are linguistically encoded or pragmatically inferred, as the perceptual *ta* and the emphatic *hien* illustrate:

(1) gun=i tʃʰul=Ø kʰat-i tɔ-ts / a:-ts
 winter=LOC Chhitkul=ABS cold-MODIF COP.PERSONAL-ASS COP.GENERAL-ASS
 / ta

COP.PERCEPTUAL

‘It is cold during winter in Chhitkul’

I have experienced it myself and I know it to be true / general statement / said by a newcomer

(2) fuju paŋ=Ø hɛn / ta

DEM.PROX tree=ABS COP.EMPHATIC COP.PERCEPTUAL

‘This is a tree’ – general statement / I can see it

Epistemic judgements are not semantic extensions: they are present in all contexts. Furthermore, Chhitkul-Rākchham exhibits a typological rarity, a pair of ‘egophoric’ copulas distinguishable on their degree of certainty: *to* (personal) vs *tɔts* (personal assertive). Evidentiality may thus be expressed by morphosyntactic combinations – as in Denjongke (Yliniemi 2019: 333-4) and Bragbar Situ (Zhang 2020: 322). The copula system displays a quinary distinction. By decreasing order of certainty: personal assertive, assertive, personal, perceptual, and dubitative.

Keywords: Tibeto-Burman, Chhitkul-Rākchham, evidentiality, copulas, epistemic judgements

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Tai Ahom: A Critically Endangered Language of Assam

Rajlaxmi Konwar
rajlaxmiikonwar125@gmail.com

&

Kh. Dhiren Singha
Professor, Dept. of Linguistics
Assam University, Silchar
dhirensingha@rediffmail.com

The Ahom language is one of the critically endangered languages of Assam. It belongs to Tai-Kadai sub-family of Siamese-Chinese language family (Grierson, 1903). The word Tai is used by all the branches of Shams except Siamese; which is unknown semantically. Ethnically, Ahoms were called the Mung-Dun-Shun-Kham which means a 'country full of golden gardens' referring to the many golden paddy field of Assam. According to Tai Ahom Development Council of 2012-14 the total population of Tai Ahom in India was 25 Lakh.

According UNESCO (2009) Tai Ahom is a dead language, however after an exhaustive survey on the language, it is learned that few Tai Ahom speakers (likely 70 to 90 years old) are found in the Patsaku and Parijat villages of Sivsagar district of Assam. Unfortunately, the young generation of Tai Ahom could not speak the language as they have shifted towards the dominant language of the region i.e., Assamese for certain reasons. It is clear that if we do not take any positive step for its protection and revitalization, the existence of Tai Ahom in the next few decades will be a question mark?

The present paper is an attempt to address the issues of language endangerment in Assam particularly the Tai Ahom language, an under documented endangered language of Assam. The present paper will also explore how to revitalize the language in the present context.

Keywords: Tai Ahom, Tai-Kadai, Language Endangerment

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Gender, Traditional Knowledge Systems and Women's Voices in Kumaon

Dr. Reetika Negi, PhD,
Jawaharlal Nehru University, New Delhi

This paper primarily focuses on two aspects: firstly, it assesses the Traditional/Indigenous Knowledge Systems of Kumaon pertaining to farming/agriculture, ethnomedicine, flora and fauna, climate and weather that comprise an important part of the oral traditions and folklore of the region. As the language remains vulnerable, the loss of such linguistic wealth is occurring at a rapid and alarming rate, even more so if we consider the rapid modernization and digitalization of the Kumaoni society and increased exposure to the internet and social media.

And secondly, this paper looks at the gendered nature of language and linguistic practices in Kumaoni in relation to traditional knowledge systems and cultural practices in Kumaon with the aim of highlighting women's speech practices and linguistic behaviour. Women's role in the creation, preservation and dissemination of this knowledge to the younger generations through different linguistic and cultural practices ranging from the everyday chores to special rituals and festivities is also examined.

This paper also presents a description of such practices and systems and assesses their current status in the popular culture of Kumaon with the aim of highlighting the centrality of these in the Kumaoni culture as well as its immense potential for scientific and technological uses.

This paper reiterates the necessity to hasten language conservation and revitalization efforts for Kumaoni as well other such indigenous language which are repositories of knowledge and culture.

Keywords: Gendered Language; Traditional/Indigenous Knowledge Systems; Kumaoni; Women's Voices; Women's Speech Practices; Oral Traditions; Language Preservation and Revitalization.

Allomorphs of Numeral ONE in Lotha

Riya

This paper explores the concept of numeral system highlighting numeral ONE of Lotha. More specifically, it deals with the allomorphs of Numeral ONE in Lotha. Lotha is one of the indigenous languages of Nagaland. It is spoken by Lotha tribe of Wokha district in Nagaland. Numeral system is an interesting concept among language but it is not common in every language. Although it is important because it affects the structure of sentence in certain languages. Sometimes, it shows an agreement within its phrase structure. This paper also discusses the pattern of Numerals of Lotha as shown in (1).

moni motsünga Cat.N.sg one.Num.sg

“One cat”

In (1), Noun ‘moni’ (cat) is followed by Numeral ‘motsünga’ (one). This type of construction is found in other languages as well like Burmese, but if we add adjective in this Num. phrase. Then the possible construction would be as shown in (2).

moni enyiku motsünga Cat.N.sg black.Adj.sg one.Num.sg

“One black cat”

In (2), Noun ‘moni’ (cat) is followed by Adjective ‘enyiku’ (black) which is followed by Numeral ‘motsünga’ (one). So, the pattern would be ‘Noun + Adjective + Numeral’. This paper mainly investigates numeral ONE of Lotha as it behaves different from other cardinal numbers like 2, 3 and

so on. Lotha has shown quite unique and different pattern. It has three allomorphs of Numeral ONE and they are- ‘-a’, ‘ekha’ and ‘motsünga’. These three allomorphs vary according to their environment. This type of pattern is similar to Kurukh. Mamta (2018) has shown that Kurukh language also has three allomorphs for Numeral ONE. But Lotha has some additional feature than Kurukh. This paper helps us to know about the pattern of numeral along with the allomorphs of numeral ONE in Lotha.

Keywords: Numeral ONE, Lotha, allomorphs, Tibetan-Burman language.

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Syllable Structure and Phonotactics of Bangla and Sylheti: An OT Account

Rohina Bhattacharjee

Bipasha Patgiri (Asst. Prof.), Supervisor

Tezpur University

Syllable is a segmental organisation the sequence of speech sounds. Syllables being the most crucial phonological "building blocks" of words, and in phonotactics we study the possible syllable structures, consonant clusters and vowel sequences in terms of phonotactic constraints. Phonotactics is a branch of phonology that deals with restrictions in a language on the permissible combinations of phonemes. Bangla being the sixth most spoken language in the world have already been worked upon in the above mentioned fields, whereas, establishing Sylheti as an independent language needs a lot of study. In this paper, the syllable structure and the phonotactics of both the languages are to be studied and compared.

This paper aims to provide a comparative study of both the Languages-Bangla and Sylheti, where it will attempt to study the collected data from these languages to understand the differences in the field of syllable structure and phonotactics. The vowels, consonants, various consonant clusters, possible onset and coda combinations, the syllable structures present in the languages and various aspects of phonotactics are to be studied. Some other factors of phonology, such as voicing, aspiration, velarisation and also the presence of tone in one of the languages are also taken into consideration.

All the aspects mentioned above are to be studied in OT account. OT's main contribution is the introduction of the concept of universal, violable and rank able constraints affecting linguistic structures, which are in conflict with each other. OT resolves these conflicts by ranking the relevant constraints and explains the position of universal constraints resulting in differences in grammars. This paper also will attempt to compare the ranks of the faithfulness and markedness constraints present in both the languages.

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Rabha: The Nature of Linguistic Endangerment

Nitu Sarkar

Projita Giri

sarkar.nitu287@gmail.com giriprojita@gmail.com

Rabha, a Sino-Tibetan language, is one of the endangered languages of the world. It is spoken by the people of the Rabha community mainly seen in the states of Assam, Meghalaya, and West Bengal in India. According to the 2011 census, there are 139,986 speakers of Rabha. Among them, 27,820 speakers are in West Bengal. On one hand, when they leave their native place in search of occupation and further education, they are forced to switch to other languages in dominance. On the other hand, due to some socio-cultural dominance, they use Bengali, Hindi, and others rather than their indigenous language. It is seen that many Rabha children start learning those powerful languages instead of their own native tongue. Such a situation places the young generation into a state of language crisis. However, the present paper chiefly focuses on the endangerment of Rabha language based on the surveys with the help of the questionnaire by UNESCO (2003) which has the grading 0 - 5 with nine factors and Graded Intergenerational Disruption Scale (1991) by Fishman with eight levels, E(xtended) Graded Intergenerational Disruption Scale (2006, 2010) by Lewis and Simons with ten levels. The area of study taken for this paper is Rabha Banobosti of North Khayerbari and Dhumchi area under Madarihat police station of Alipurduar district in West Bengal. The objective of this article is to look into the level of linguistic vitality and endangerment of Rabha language and its status in the current scenario. Also, it can find out the factors involved in language decay as well as can help in finding ways of language maintenance for the speech community.

Key words: Rabha, vitality, endangerment, UNESCO, GIDS, EGID

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Numerals in Gangte

Letkhosei Seiboy Touthang &

Dr. H. Surmangol Sharma

Manipur University, Imphal

This paper attempts to discuss the numeral system in Gangte, a Tibeto-Burman language of the Northern Kuki-Chin subgroup spoken by around 21,813 speakers (approximately as per the survey of 2011) of northeast India including Manipur, Assam, Nagaland, and Mizoram. Gangte, like Thadou and other Kuki-Chin languages follows the decimal system of counting. The numbers 1 to 10 each

have their own lexical item and are monomorphemic. The number system from 1 to 19 of Gangte is purely decimal. Different processes, such as additives and multiplicatives etc. are used to create higher numerals. Cardinals, ordinals, fractional, multiplicatives, and approximates are the several types of numerals in Gangte.

Keywords: Numerals, decimal, Cardinals, Ordinals

Language Revitalization: A Case Study of Bundeli Language

Shailesh Kumar Sahu
Ph.D. Research Scholar
ssahu369@gmail.com

This research paper studies how Bundeli, a variety of Hindi widely spoken in Central India, is reviving through a theatre company. It is based on a theatre company known as *Pahuna: Lok Jan Samiti*, based in the Tikamgarh district of Madhya Pradesh. Tikamgarh is one of the major centers of Bundeli speaking people. This theatre company was started around 15 years ago. It has performed almost 22 plays in Bundelkhand as well as outside Bundelkhand. The most important thing about this theatre company is that it performs all its plays in pure Bundeli. All the actors and actresses in this group belong to every social stratum. It includes farmers, laborers, and local folks. They perform plays for their passion for sustaining the Bundeli language and culture. Theatre performances are one of the best mediums to communicate and connect with local people and convey reviving their language.

This research paper studies how this theatre company struggles to revitalize its language and how far it succeeded in its struggle. It also analyses what challenges such theatre groups face and how much loss it could do if these groups collapse. It also critically analyses one of the plays performed by this group. The findings of this study suggest how such a theatre company helps revive such dying languages. It also provides a roadmap to public administration and local government to uplift such theatre companies and cooperate to revive the Bundeli language and culture.

Keywords: Language revival, Language disappearance, Language loss.

An unexplored Khah Tribal Language- An Ethnolinguistic Study

Shakeel Ahmed Sohil
Research Scholar
University of Kashmir

Khah tribe is an ancient tribe who have migrated from central Asia. They have ruled Pir Panchaal region and Chinaab valley region of Jammu and Kashmir for centuries. Khah is an endonym of khasha. Khah language is primarily spoken in Ramban district of Jammu and Kashmir. The present ethnolinguistic investigation incorporates a holistic type of ethnography with linguistic approaches, encompassing the study of the culture, social organization, sociocultural settings, world view and khah language. In this paper the ethnolinguistic aspects of the khah tribe with respect to body parts, kinship terms and household things etc at the lexical level are discussed. The study also deals with the religious organization and life cycle rituals like birth, marriage and death etc. This study will help us to understand the sociocultural aspect of khah tribe. It also highlights the cultural, ethnic,

linguistic aspects of khah tribe. Ethnolinguistic research methodology has been used which involves correlation of sociocultural information with linguistic information with a view to identify, classify and describe the socially sensitive functional information and the expression of that information. The questionnaire was framed in such a way that it includes various aspects of domains of culture and life of the khah tribe. Field observations and informal discussions with the villagers and in-depth interviews with informants were held for this purpose. This study provides an ethnolinguistic description of the Khah language. The socio-cultural and ethnographic dimensions of the Khah tribe have been described in detail.

Mother tongue influence in Second Language Learning (SLL) among the Ao speakers

Toshimenla Ao

Centre for Naga Tribal Language Studies

Nagaland University

Toshimen2019@gmail.com

With the advent of modernization, English has become as a medium of common language for a homogenous platform. English ranks first as the world's largest most spoken language worldwide with 1,348 million speakers. Many countries have opted English as their second language as many people have also started learning English as their second language due to various economic and social reasons. However, there are instances where mother tongue influences second language learning in various language skills. Because mother tongue is the language/dialect that a person has grown up speaking or has been exposed to from early childhood or within the critical period. The topic of mother tongue in second language learning has been the subject of controversy and debate; as to either it impacts positively or negatively in second language learning. This paper attempts to discuss the influence of mother tongue among the Ao speakers in learning English as second language. It will present how pronunciation is greatly determined by L1/ mother tongue influence among the Ao speakers. The study reveals cases where voiced phonemes /b/, /d/, /g/ are often pronounced as voiceless phonemes /p/, /t/, /k/ and vice versa. There is a decent amount of interference in proper recognition of phoneme sound not only in English consonants but in vowels too. Thus, adding to errors greatly. Chungli and Mongsen are the two dialects spoken by Aos and they are native to Mokokchung district, Nagaland. This study endeavors to understand the influence of mother tongue in English teaching-learning among the Ao learners and provide measures so as to help them learn and use English proficiently.

Keywords: Mother tongue influence, Second Language Learning, English Language Teaching, Ao speakers, Speaking skill.

Developing Orthography of Dogri in Takri: Challenges and Way Ahead

Udita Sawhney

udita8909@gmail.com

Dogri is a Western Pahari language spoken in the Shivalik range of Jammu region. Earlier considered to be a variety of Punjabi, it was recognized as a Scheduled Language in the Indian Constitution in 2003. Dogri's original script, Takri, is on the verge of extinction as it had been

discarded post-independence in the 1940s, and was replaced by Devanagari with no standard written code. As David Roberts aptly states, “*writing system is essential, especially for languages that have few speakers as without orthography, the effect of endangerment rallies on individuals as well as the relevant communities.*” The problem becomes even more worrying given the fact that avant-garde apps like Google Translate can only translate 109 languages, all of those which have a standard orthography, of which Dogri is not a part. Without a standard writing system, activities towards revitalization take a hit as maintaining the language via school curriculum, teaching, building dictionaries, etc., becomes impossible. Hence, language documentation suffers a huge loss, and these communities stay unrepresented and devoid of their identity. This paper examines these problems in detail and looks into the challenges faced during the development of a standard script for Dogri. The successful creation of orthography involves the consideration of historical, religious, cultural, identity-related and practical factors in addition to linguistic ones. “*Although writing in the mother tongue is recognized as an important linguistic right, literacy can only be successful if there are adequate and varied materials available for reading and instruction*” (Lupke, 2010). The paper also explores the future roadmap on how to work on these challenges and preserve the script in its evolved form, where suprasegmental features like tone, etc. are also represented, which had been lacking in the original script.

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Kinship Terminology in Tai Aiton: An Endangered Language of Assam

Unmesha Dutta &
Prof. Kh.Dhiren Singha
Assam University, Silchar
unmeshadutta6@gmail.com

Kinship Terminology forms a considerable part in all the languages of the world. These are the terminologies that reference culturally recognized kinship relations between persons or a kinship unit. There are two basic kinds of kinship ties- Affinal Kinship (the bond of marriage) and Consanguineous Kinship (the bond blood). Besides Affinal and Consanguineous Kinship terms, other relationship also can be form due to adoption.

The present study tries to explore and describe the kinship terms in Tai Aiton language of Assam. Tai Aiton is an endangered language of North-East India, spoken by the Aiton people. The language belongs to the Tai-Kadai group of the Sino-Tibetan language family (Morey, 2005). The Aiton language is mainly spoken in Duburoni, Tengani, Borhola, of Golaghat district and Ahomani, Bargaon, Chokihola, Kalioni, Balipathar of Karbi Anglong district of Assam. Thus, this paper explores the area of morphosyntactic aspects of kinship terms in Tai Aiton language, and outlines the standard kinship relations in the language.

Keywords: Tai-Kadai, Tai, Tai Aiton, , kinship terminology, kinship unit

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Comparative study on some Phonological features of Standard Assamese and Nalbaria dialect

Md. Wahidur Rahman
Asstt. Profesor
Department of English
Swahid Smriti Mahavidyala
Belsor, Nalbari

Up to 17th century the Kamrupi dialect had special influence on the field of literature and culture of Assam. Subsequently, the influence of Kamrupi language decreased due to the political and social factors. Before the coming of the British, the lower Assam region, especially undivided Kamrup district was the centre of literary exercises and scholarly activities. But a new literary language originated in the middle of the 19th century when the American Baptist Missionaries started publishing 'Arunodoi' using the local dialects of Sibsagar region. Consequently, dialect of Sibsagar was standardized as standard Assamese and the Assamese language of Kamrupa becomes lesser-known dialect and it has been confined to the spoken language of the greater Kamrup region. The spoken language of Kamrup, Nalbari, Baksa and Barpeta districts of undivided Kamrup district is regarded as Kamrupi dialect. The spoken variety of Nalbari region called as Nalbaria dialect is a branch of Kamrupi dialect. Nalbaria dialect exhibits certain homogeneity like, use of triphthongs, frequent use of apenthetic vowel etc. Which are not found in standard Assamese. The final diphthongs /oi/ and /ou/ of standard Assamese generally appear as /e/ and /o/ in Nalbaria dialect. This paper attempts to highlight some phonological differences between standard Assamese and Nalbaria dialect and it attempts to describe some phonological features of standard Assamese and Nalbaria dialect in comparative terms.

A Socio-Cultural Analysis of Sylheti Folklore

Dr. Arpita Goswami
KIIT University
Bhubaneswar, Odisha
arpita.goswamifhu@kiit.ac.in

Sylheti is the primary language of the Sylhet District of Bangladesh, commonly known as Surma valley. Sylheti is a treasure trove of many folklores such as stories, music, ballad, dances, oral history, legends, riddles, etc. which are valuable resources of information and knowledge about Sylheti language, culture, history, rituals, customs and beliefs. The credit for folklore innovation in Sylhet, Bangladesh is mainly attributed to the rural and agricultural people. Sylheti folklore has a plethora of social and religious lessons that are essential for the formation of a self-educational community. The sluggish reclining position is a common sight in Sylhet's countryside, which provides rich ground for folklore. Sylheti folklore covers a wide range of topics which include but are not limited to marriage ceremonies, the environment, weather, livelihood, social relationships, philosophy of life, moral precepts, to name a few. Through the analysis of various components of Sylheti folklore, in this paper I intend to examine how these oral creations portray the social life, culture, language, and identity of the Sylheti people.

Keywords: Sylheti, Folklore, Social life, Culture, Language.