



**11 th International Conference on  
Endangered and Lesser Known  
Languages**

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**09-11 March 2023**

## **Host**

P.G. Department of Linguistics, Berhampur  
University Bhanja Bihar, Ganjam, Odisha - 760007

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Central Institute of Indian Languages, Mysuru,  
&  
Society for Endangered and Lesser-Known  
Languages, Lucknow

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## **Our Gratitude**

Dear colleagues,

It gives me immense pleasure to welcome you to the 11<sup>th</sup> International Conference on Endangered and Lesser-Known Languages (ELKL-11). This book contains the abstracts of the submissions that would be presented in this three-day academic event. The abstracts are arranged in an alphabetical order of the first author. I am thankful to Prof. Geetanjali Dash, Vice Chancellor, Berhampur University for her willingness to organise this conference.

Berhampur University, established by the Government of Odisha in 1967 is rated as one of the top academic institutions in the state. Berhampur University provides a lively research environment and offers scores of innovative programmes through various schools, departments and centres. While the intellectual atmosphere on this campus is commendable, the natural setting is second to none. Integrated landscaping, and diverse flora and fauna make this lush green campus an exciting place for academic and research activities.

The P.G. Department of Linguistics (PGDL) was established in the year 1983 as an independent department of the School of Humanities and Social Sciences and I joined as its first faculty member. It is the only department of its kind in any educational institution in Odisha. Besides various subjects of linguistics, the Department has been training students and young scholars in linguistics, documentation, conservation and archiving of linguistic and cultural traits. Leading scholars in the field from all over India have been invited as visiting Professors to initiate the students and faculty of this department to the emerging trends in linguistics.

South Odisha has nurtured the bilingual literary tradition involving Odia and Telugu for centuries. Some of the leading Odia poets and scholars like Upendra Bhanja, Baladeba Ratha, Gopinath Nanda Sharma, Satyanarayana Rajguru hail from this land.

Brahmapur is a city on the eastern coastline of Ganjam district in Odisha, otherwise famous as the silk city. The confluences of diverse languages and cultures have made this city a true representative of India's plurilingual and pluricultural ethos.

Central Institute of Indian Languages (CIIL) was established for the promotion of Indian languages, and provides assistance and advice to the Central and State Governments in the matters related to languages. Scholars working on any aspect of Indian languages and linguistics will find resonances with the on-going activities at CIIL. It has the key role in teaching-learning of Indian languages and implementation of the three-language formula. The Institute also houses major schemes and projects focusing on different aspects of language; NTS-I, LDC-IL, NTM, Bharatavani, SPPEL etc. to name a few. It has also 11 regional centers across India working on Indian languages.

Society for Endangered and Lesser-known Languages (SEL) was founded by Prof. Kavita Rastogi in 2011. It aims to document and revitalize the endangered languages by bringing likeminded people together to work on such languages, write their grammars, prepare dictionaries and pedagogical material for scholars and native communities. It was registered as a society under the Societies Registration Act in March 2015. The Society holds conferences every year at various places in India in collaboration with academic institutions.

The International conference on Endangered and Lesser-Known Languages (ELKL) is an international event with an emphasis on the issues and themes relevant to the endangered and minor languages with special reference to India. I am pleased to state here that the Berhampur University is hosting ELKL-11 for the first time in the state of Odisha and that the call for papers saw an overwhelming response. All the abstracts were reviewed evaluated and graded by very distinguished linguists of the country. I am grateful to the reviewers for reviewing the abstracts. We could not accommodate those abstracts which either did not deal with

endangered languages or were not recommended by the reviewers.

Organising an international event would not be possible without generous financial aid. I take this opportunity to express gratitude to Prof. Shailendra Mohan, Director, Central Institute of Indian Languages, Mysuru and Prof. Geetanjali Dash, Vice Chancellor, Berhampur University, Berhampur for their willingness to provide the required funds for this purpose.

I also thank Prof. Pratap Kumar Mohanty, Chairman, P.G. Council and Shri Sachidananda Nayak, Registrar and other officers of the University for helping us at every step. I express my gratitude to the distinguished overseas scholars in the field like Professors Lyle Campbell, David Bradley and Anne Belew, senior and young linguists from various institutions for participating in this conference.

Finally, as the conference starts on a success note, I thank the Committee members, students and office staff for their unstinting support.

Welcome to ELKL-11, welcome to the silk-city Berhampur and welcome to the P.G. Department of Linguistics, Berhampur University!

Date: 09/03/2023

**Panchanan Mohanty**  
Conference Chair  
ELKL-11

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# **ABSTRACTS**

**TIBETO-BURMAN LANGUAGES IN INDIA:  
CONSEQUENCES OF LANGUAGE CONTACT**

Bradley, David

Most of the hundreds of Tibeto-Burman languages in north and northeast India show profound effects of long-term contact with Indo-Aryan languages, especially in lexicon but also in structure. Some examples of structural influence include the relative clause constructions: Tibeto-Burman languages outside South Asia have relative clauses which are similar to nominalisations, with the relative clause followed by a relative/nominalisation marker preceding the head noun. However, many Tibeto-Burman languages in India have another type of relative clause construction more similar to the Indic pattern, and some have both patterns. Another widespread effect is the replacement of the Tibeto-Burman language by an Indo-Aryan language. Languages such as Assamese are mainly spoken by people who are descendants of speakers of other languages, Tibeto-Burman, Tai Ahom and Austroasiatic. Pahari varieties of Hindi in Uttarakhand may also be the result of ongoing language shift. A third contact phenomenon is the development of a contact variety of an Indic language; this may ultimately be transitional to language replacement. The most recent example is the development of Nagamese, a contact language used between different Tibeto-Burman groups in Nagaland and nearby.

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**LOOKING OUT AND AROUND": DIRECTIONS IN GLOBAL  
LANGUAGE REVITALIZATION**

Belew, Anna & Campbell, Lyle

Around the world today, language loss is happening at an unprecedented scope and pace. Roughly half of all languages are known to be at risk of falling silent - a greater destruction of language diversity than at any point in known human history (Belew & Simpson 2018). Language loss is closely tied to inequity, oppression, and marginalization of Indigenous and minority communities. Coerced language shift is often deeply traumatic for the communities who experience it - with some

studies even drawing a causal link between language oppression and physical death (Roche 2022).

But despite the ongoing language endangerment crisis, there is hope: language revitalization (efforts to stop or reverse the loss of a language) is also increasing around the world, as quantified in a global survey by Perez Baez et al. (2019). Over the past several decades, significant progress has been made in developing and refining methodologies for language revitalization at all levels: within primary and secondary education, in the home and family domains, in adult immersion learning, in national and international advocacy and policy, and more. Moreover, growing global networks of collaboration and knowledge-sharing among Indigenous and endangered-language communities, linguists and other researchers, policymakers, and activists have accelerated the spread of successful methods and ideas in language revitalization.

Recent years have also seen a broadening of the scope of language *revitalization* (language work within only a linguistic framework) to language *reclamation* (language work within a holistic framework of community well-being, Indigenous self-determination, and human rights). Since the pivot to the broader language reclamation framework, research has demonstrated clear links between language revitalization and improved well-being, including lower rates of suicide and diabetes, better overall physical health, a greater sense of belonging and identity, and better educational outcomes among communities who maintain or revitalize their Indigenous languages (Whalen et al. 2016).

This talk will briefly outline the global landscape of language revitalization, discuss some of the methods and practices established in the field over the last four decades, share case studies of language revitalization from contexts around the world, and explore possibilities for developing the language revitalization ecosystem in India.

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## **GRAMMATICAL CATEGORIES OF VERBS IN KHORTHA**

Aman, Atul

The present paper highlights the nature and functions of the grammatical categories of Verbs in Khortha language. Khortha belongs to the group of Indo-Aryan language family and is mainly spoken in the state of Jharkhand, India (Census, 2011). It is one of the less-resourced languages of India which lacks documented linguistic analytical works with special emphasis to grammatical categories of verbs till date. There have been some earlier works in Khortha which are mainly influenced with impressionistic approach and comparative analytic works which are derived through Hindi which is a dominant language of the state. The methodology adopted for the present study is the empirical data collection with around 20 native speakers of Khortha, who were involved in controlled speech experiments through the implication of a questionnaire. The data facilitators were the native speakers of Khortha who are the current users of the language mainly within their native speech community.

The outcomes of the research highlight the presence of two subtypes of the finite verbs which are the principal verbs and the auxiliary verbs in Khortha. Further the major classifications of principal verbs are highlighted as action and linking verbs. The sub-types of auxiliary verbs are also noted with all the grammatical forms including the modal verbs in Khortha. The analyses also highlighted the presence of non-finite categories of verbs which included the nominal verbs, participles and infinitives respectively. This study is first of its kind where the grammatical categories of Khortha have been analysed and highlighted through the set of illustrations which can be a useful resource for the other related analyses.

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## **PARAYA LANGUAGE: A SOCIO-PHONOLOGICAL APPROACH**

Arya Babu, M.

Languages that have a small number of speakers are at the edge of death. This paper is trying to find out the phonological

characteristics of Paraya language compared with the standard Malayalam language. Paraya speakers are bilinguals and there are certain shifts between Malayalam and Paraya. This language is spoken only within members of the Paraya community (Dileep.2010). “The people of this community got accustomed to particular words like /kəlop a:nə/ /vi:njen a:nə/ which are secret codes to alert fellow beings” (Vasu, Personal interview 2022). Paraya shares SOV sentence structure, for instance, /anambə meka:n pəva/ in which various dialectological variations can be observed on the phonological and morphological level. Paraya language does not possess any script and it is transferred orally through the rituals and art forms, including folk songs and stories. It is one of the marginalized communities in India. In the present study, certain bilingual aspects of Paraya language are observed. Considering the conditions of these particular speakers, various socio-cultural aspects are also being explored. According to Sajeesh (2020) Paraya language was not only the language of resistance, but also used for identification amongst the Parayas.

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### **LANGUAGE CONTACT, BILINGUALISM AND LINGUISTIC CHANGE IN DATIYALI TIWA: A FEW OBSERVATIONS**

Baishya, Ajit Kumar & Baruah, Ananya

Tiwa is the name of a minority tribe of Assam and Meghalaya as well as of the language they speak. Tiwa language belongs to the Tibeto-Burman family of languages. UNESCO categorised Tiwa as a **Definitely Endangered Language**. The Tiwas are divided into two sub groups, namely Hill Tiwa and Plain Tiwa. This division is not based on linguistic lines as both the groups speak the same language with slight variations here and there. It is divided in terms of living areas. The Hill Tiwas also known as Hajoyali Tiwa live in Karbi Anglong district of Assam as well as in the north-eastern corner of Ri-Bhoi district of Meghalaya which are basically hilly terrains. The Plain Tiwas known as Dاتیyali Tiwa as well live in the plain areas of the Brahmaputra Valley, namely Lakhimpur, Nagaon, Morigaon and Kamrup districts of Assam.

The Datiyali Tiwas are living with the Assamese speakers for several decades. As a result of this languages in contact situation, the Datiyali Tiwas have become bilinguals and it is one sided as only the Datiyali Tiwas are bilingual whereas the Assamese speakers do not know Tiwa at all.

Datiyali Tiwa speakers heavily borrowed a large number of lexical items as well as a few structural elements from Assamese, an Indo-Aryan language. The outcome of these types of borrowings is that the Datiyali Tiwa has undergone certain changes. These borrowings from Assamese, the majority language, have further endangered the Tiwa language which is a minority language in Assam.

The present paper examines the development of this bilingual situation, the indications and directions of change in Datiyali Tiwa. An attempt has also been made here to show how language acquisition planning can help the Datiyali Tiwa survive the onslaught of Assamese.

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**OBJECTIVE VITALITY, DISCRIMINATION AND  
DISCLOSURE OF IDENTITY AMONG ETHNIC BALTIS OF  
KARGIL: AN ETHNOLINGUISTIC STUDY**

Bashir, Zahid and Musavir, Ahmed

The present study is based on a survey undertaken to study the objective vitality or likelihood survival of a Tibeto-Burman language (Balti) in the UT of Ladakh. The study further explores how group members express their identity and face discrimination at the hands of the members of the majority group. The study has been developed along a customized questionnaire with insights from standard model of vitality given by Giles et, al 1977 and Revised Multi group ethnic identity measure (MIEM-R) developed by (Phinney and Ong, 2007). The results of the study were drawn after collecting data from 320 Balti speakers with varied age, education and occupational backgrounds. Apart from the questionnaire interviews and observation of key informants had been taken into consideration while drawing the conclusions. Interviews had been conducted following the laid down interview protocols. For analysis SPSS software version 25 was used,

results were drawn through percentages and graphs for better understanding.

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**SOME ASPECTS OF MOG PHONOLOGY: A TIBETO-BURMAN LANGUAGE OF TRIPURA**

Chakraborty, Nilay & Singh, Sagolsem Indrakumar

This paper discusses some aspects of Mog phonology, a language spoken in the north-eastern state of Tripura with the population of 37893 as per the report of 2011 census. The speakers are scattered in mainly 3 districts of the state namely South District (where the majority of the speakers lie), Gomati District and Dhalai District. The language belongs to the Lolo-Burmese group of Tibeto-Burman language family. The speakers of the language are also found in the neighbouring country Bangladesh particularly in the Chittagong Hill Tracts. The language shows the tonal feature like the other Tibeto-Burman languages which is one of the phonological aspects of this particular language. Apart from this, it also examines the phoneme inventory and phonotactics of Mog.

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**LANGUAGE ECOLOGY AND CHALLENGES FOR ENDANGERED LANGUAGE DOCUMENTATION IN NEPAL**

Chalise, Krishna Prasad

This paper discusses the language ecology of Nepal and the challenges for endangered language documentation in that language ecology. The first issue includes the past and present of language contact, multilingual setting, and the trend of language endangerment. It is based on data from reports from the Linguistic Survey of Nepal and other secondary sources. The second issue includes the challenges with different aspects of language documentation like collaboration, documentation process, the outcomes and their use in language revitalization, the socioeconomic aspects, and the physical aspects based on the experiences of the documentation of Baram (ELDP-funded MDP, 2007-2011).



Baram is a TB language spoken by less than 50 elderly speakers in a limited domain of language use.

Nepal has a complex linguistic panorama. There are spoken 123 different languages representing four different language families with a language isolate with a vast majority of Indo-Aryan and Tibeto-Burman languages. A vast majority of people are multilingual with different degrees of language proficiency. We do not have a clear history of language contact because of the multidimensional migrations. Because of intermixing of different language communities and excessive use of the Nepali language, the lingua franca of Nepal, almost all settlements are multilingual. Communities are becoming more multilingual as a result of urbanization and globalization.

Language documentation demands collaborative work. In a critically endangered language, we should rely on the semi-speakers for data. It is challenging to revive their latent competence in the mother tongue. Good quality equipment should be bought from expensive international markets. There is less possibility of managing the equipment-related problems locally. Data collection is mainly based on artificial situations. Several lexical and grammatical structures are lost, so their revival is dreadful. The high influence of the dominant language makes it more difficult to identify native and non-native items. Generally, priority is not given to linguistic research by national and international agencies. Normally, language is not a priority for economically disadvantaged communities because their primary focus is on earning a living. The concept that LWC has broader access leads to better opportunities and hinders the motivation of language communities. The hard geographical structure is also challenging in Nepal.

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### **PRONOUN IN LAIRAMLO**

Chanu, Aheibam Linthoingambi

Lairamlo is a dialect of Tangkhul. Tangkhul is one of the recognized schedule tribes of Manipur which belongs to the

Kuki-Chin-Naga subgroup of the Tibeto-Burman sub family of languages (Grierson's LSI, 1903). Lairamlo is spoken by the Ringpam people in Ringpam village or Momlo Ringpam village in the Machi sub-division of Tengnoupal District of Manipur.

The present paper is an attempt to describe the morpho-syntactic aspects of the pronoun of Lairamlo. The dialect has no gender distinction in the case of first and second person personal pronouns but gender distinction is made in the case of third personal pronoun in Lairamlo i.e., *iminj* for 'he' and *inunj* for 'she'. Pronouns in Lairamlo can be categorized in the following types: i) personal pronoun, ii) demonstrative pronouns, iii) interrogative pronouns, iv) reflexive pronouns and v) indefinite pronouns. Reflexive pronouns in Lairamlo are formed by the suffixing *-thra* for singular and *-nəniŋ* for plural to the personal pronoun. The data are collected from Ringpam village of Tengnoupal district of Manipur through questionnaire and interview method. The sources of data for this research are primary and secondary. The secondary source includes the available written materials like books, journals, articles etc. The primary source is mainly based on speech data of the community. The data collection was done through the personal contact with informants of different sexes, professionals and age groups. The data is cross checked with the other speakers of the same dialect for authenticity and consistency of the same.

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### **EXPRESSIVES IN LIANGMAI AND MEITEILON**

Daimai, Kailadbou & Sarangthem, Bobita

In this paper we use the term 'expressives' as a cover term inclusive of ideophones, onomatopoeics, mimics, imitatives, and sound symbolism. These are instances of morphological reduplication where the minimally meaningful and segmentally indivisible morphemes are constituted of iterated syllables. Expressives are often define as a basic class of words distinct from verbs, adjectives, and adverbs in that they cannot be subjected to logical negation. They describe noises, colours, light patterns, shapes, movements, sensations, emotions, and



dialectal variations, others share the space with varied tongues. Thus, West Kameng district is home to Monpa, Sherdukpen, Sartang, Sajolang, Aka and Bugun; while Tirap and Changlang districts covers languages belonging to Tangsa –Nocte –Ollo- Tutsa continuum and also Wancho.

The present study gives an account of the lesser known languages of Arunachal Pradesh and secondly, explores some morpho-syntactic phenomenon of few languages from Tibeto-Burman family of languages and Tai-Khamti (Tai Kadai family):

**Gender and Number:** Plurality in certain languages cannot be regarded as an inflectional suffix; it is variously glossed as ‘third person pronoun singular and plural’, ‘other people’, ‘all’ (in Thai, Tai languages), *blung* ‘some’ (Mey language), etc.

Gender specification of an Isolating language i.e. Tai Khamti with regards to kinship and terms of relationship, agentive and occupational nouns are performed by content nouns like man, father, mother, sister, etc.

### **Auxiliary Verbs:**

The Be verbs, Verbs of existence and possession are derived from posture verbs *toŋ/tuŋ/duŋ* ‘sit’/ ‘live’ (Nocte, Ollo, Khappa, Tutsa and Singpho) and verb *nyɪ/dəŋ* ‘live/stay’(Khappa), *je* ‘exist’, *ŋa* ‘live’(Singpho).

### **Deixis and Directional complements:**

Some linguistic communities who inhabit in the trans-Himalayan ranges, show morphological structures where the gradients uphill /downhill/ same level are featured in the ‘go’ verb which may be termed as ‘topographical deixis’. Thus in Galo,

**ca-nəm** ‘north/uphill/upstream’;

**i-nəm** ‘South/downhill/downstream’

### **Reduplication:**

Reduplication is an essential grammatical criterion of Tibeto-Burman but Tai Khamti shows more richness in this feature. Example: *neŋ<sup>2</sup>-ha<sup>2</sup>-ha<sup>2</sup>* ‘dark red’ in Tai Khamti

The study will draw examples from Tai Khamti, Singpho, Wancho, Nocte, Tutsa, Khappa, Olo, Nyishi, Sherdukpen, Sartang, Sajolang languages and explore the areas of convergence.

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**CHALLENGES FACED IN DEVELOPING A DICTIONARY FOR  
KHERIA SABAR: AN INDIGENOUS AND ENDANGERED  
TRIBAL SPEECH COMMUNITY OF EASTERN INDIA**

Dash, Niladri Sekhar, Majumder, Meghna & Deb, Srija

In this paper we try to address the challenges and problems that we are facing while we are trying to develop a dictionary for the Kheria Sabar speech community—an indigenous and endangered tribal community living in the district of Purulia in the state of West Bengal, India. The challenges that we have come across may be classified into two broad types (a) linguistic challenges, and (b) extralinguistic challenges.

The linguistic challenges are primarily linked with a collection of lexical data from the community members; sufficiency, diversity and variety of the lexical data types; paucity of lexicographic details for entry words; citation of example sentences for determining usage-based sense variations of polysemous entries; inadequacy of linguistic description of lexical items for addressing referential and pedagogical requirements; utilization of pictures, images and diagrams for a visual representation of complex concepts and ideas of the communities and some other issues (Lam, *et al.* 2014; Rehg, 2018).

The extra linguistic challenges, on the other hand, are primarily linked with awareness about the importance of such a knowledge resource among the members of the community; careful investigation of the attitude of the community members relating to procurement of data and information from their life, living, culture, history, heritage, and ecology; logistic issues in data collection from *Urheimat* (i.e., the primeval habitation) of community through on-spot interviews; ethical/humanistic issues in selection of appropriate respondents; availability of funds for conducting elaborate linguistic field surveys;

collection of lexical data covering all major aspects of the community life; availability of trained human resource for lexical processing, analysis and dictionary compilation; and availability of agencies willing to publish dictionary as a commercial product (Ivanishcheva, 2016; Littell, *et al.* 2017).

These issues are also linked with several theoretical and ethical issues—all of which combine together to make the process of dictionary compilation for the Kheria Sabar community an upheaval task fretted with many caveats and shortcomings particularly in those contexts when their folk texts, verbal narratives, written materials or historical records become non-available for reference and utilization (Mosel, 2004).

Keeping all the challenges in view, in this paper, we discuss the strategies we adopt to overcome the hurdles we have been facing while compiling a dictionary that may help in the process of preserving the indigenous language against a backdrop of camouflaged aggression of more powerful neighbouring languages. The proposed dictionary that we are developing may be used by the Kheria Sabar speakers for general reference and pedagogic purposes as well as by external agencies for academic, commercial and localization purposes.

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### **EXPLETIVES AS A LINGUISTIC TOOL TO REDEFINE THE MARGINALIZED IDENTITY OF KODAVA TRIBE**

Dechamma, M. B Veeksha & Jacob, Reshma

Swear words, even though understood little, its indefinite form of assertion precedes no social penalty (Montagu 2001). As Swearing lays down a social and a personal purpose, swearing of a precise nature, like demeaning the Gods, and social and religious institutions, has not been largely encouraged. However, swearing as a cathartic means persisted.

Kodavas, the ethnolinguistic group from Kodagu in Karnataka, use expletives/swear words, as part of the indigenous festival 'Kunde Namme', to reclaim power. According to the oral myth, when Aiyappa, the hunter God, went to the jungle for a recreational hunt, he was accompanied by his servants who

belonged to the marginalized community of Kodava. Lord Aiyappa falls in love with Goddess Badhrakali and elopes with her leaving the tribal men alone. To express their rage and sorrow towards the deity, the betrayed tribal men started bad mouthing lord Aiyappa. To commemorate this particular oral tradition, men cross-dress as seductresses and curse their landlords and the deity using expletives. The repertoire is musical and has derogatory words related to human genitals and intercourse. Although the intention, according to the myth, is to see if their God would still bless them even after badmouthing him, what holds greater prominence is the fact that the marginalized 'Other' swears at the elites.

This paper will focus on the usage of swear words used as part of the Kunde Namme festival and will give a sociolinguistic analysis of its importance in reclaiming power: power of voicing out, power of defining themselves, and power of reversing the hegemonic hierarchy pyramid through linguistic use. The paper will also evaluate the role of expletive language as a weapon for self-determination, self-definition, and the formation of the marginalized identity.

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### **CASE MARKING IN KABONGLO**

Devi, Loitongbam Sarankumari

The goal of the present paper is to explore the case marking in Kabonglo, one of the dialects of Tangkhul which is mainly spoken in Kabongram village or Tangkhul Hundung of Phungyar sub-division in Ukhrul district of Manipur. Linguistically, Kabonglo belongs to the Kuki-Chin Naga of Tibeto-Burman family (Grierson, 1903). Tangkhul has a large number of dialects which are mutually unintelligible to each other. Like many other Tibeto-Burman languages, cases in Kabonglo are expressed by postpositions. Kabonglo has eight case markers to show the relationship between the noun or pronoun with other constituents in a sentence. They are (i) Nominative case (-*ne*), (ii) Accusative case (-*de*), (iii) Dative case (-*de*), (iv) Locative case (-*do*/*-da*), (v) Genitive case (-*ve*), (vi) Instrumental case (-*do*), (vii) Ablative case (-*vedo*) and (viii)

Associative case (-do). In the case of locative, the markers -do and -də occurs with the stems ending with consonants and vowels respectively. It can be mentioned that case markers are not marked for number and gender of the nouns.

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**USES OF REDUPLICATION AND ECHO-  
FORMATION PROCESSES IN HAMSKAD  
LANGUAGE OF HIMACHAL PRADESH INDIA**

Garg, Neha & Mir, Farooq Ahmad

Kinnauri is a lesser-known Tibeto-Burman language spoken in the regions of Lahul & Spiti, and Kinnaur in Himachal Pradesh India. Kinnauri is also called Kanawari, Kanawi, Milchan, and Milchang. The Ethnologue data read the language as threatened and is designated by the Ethnologue code kfk. The language is written in Devanagari script and possesses the basic word order SVO. However, the language is used in household domains by the elder generations and is not transferred to younger generations which lead the language to survive a moribund stage of its endangerment. Kinnauri Tribe is a lesser-known tribe, entirely inhabited on the north-eastern side of Himachal Pradesh with a total population of 84,298 (Census 2011). One of the dialectal varieties of Kinnauri is *Hamskad* which is spoken in the Lower Kinnaur region. Hamskad harbors a wide range of Reduplication and Ecoformation processes. Most of the languages spoken in India commonly exhibit the process of Reduplication and Ecoformation (see Emeneau: 1969; Abbi: 1992). It was observed during the fieldwork that the reduplication and echo-formation uses of Hamskad in different domains as a linguistic/language operation are vivid and frequently used. The data was collected from primary sources in narrations recorded in audio wav format. This study deals with the linguistic aspects of such Reduplication and Ecoformation processes to explain the possible reasons for the uses of such processes in different domains. Also, the study details the language attitude and possible language shift from Hamskad: L1 to Hindi: L2.

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## **SEMANTIC TYPES OF ADJECTIVES IN KURMALI**

Giri, Projita

Kurmali language is a lesser-known as well as less-resourced language. It is spoken in West Bengal, Jharkhand, Assam, and others. Linguistically, it belongs to the Indo-Aryan language family. It is not a language that is included in the eighth schedule of the constitution of India. In the present research, the focus is on the adjective class of this language. The data is collected from a multilingual dictionary where entries are compiled in Bangla, Kurmali, English, and Hindi. The data will be presented via transcription with the help of IPA symbols. It will investigate the semantic types of adjectives as mentioned in the given dictionary. Studies on adjective class show that languages may vary in terms of the presence of the number of semantic types available in a particular language. The semantic content in the case of the adjective class exhibits the panorama of a speech community. In the current study, such a worldview of the Kurmali community can be taken into discussion through the adjective class. Moreover, it will help to show the language dominance situation in Kurmali.

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## **THE RETENTION OF THE PDR # -K IN THE AUXILIARY VERBS IN ERAVALLA: A NEW SOUTH DRAVIDIAN LANGUAGE**

Gnanasundaram, V.

Eravallan is one of the scheduled forest tribes who live in the Anaimalai hills, Tamil Nadu contiguously with Kerala. Eravallan, speak a tribal language: Eravalla, that has been identified recently (Gnanasundaram, 2012; Gnanasundaram, Vijayan & Suresh: In press). One of the characteristic features of Eravalla, is that the pronominal termination markers have person and Number only; no gender suffix. Gender distinction is made only in the subjects of the verb predicates. The languages used by the tribes of Dravidian stock, generally exist as historical repository of earlier Dravidian forms. This paper attempts to discuss the retention of Proto Dravidian

Initial \*k- (Burrow, 1968) in Eravalla, in the auxiliary verb form(s): *ke:yn̄-* ~ *ke:ync-*, with the meaning of ‘definitive’, appears to be an unique feature not found in any of the other Dravidian languages, where in PDr #k-, is maintained only in the lexical words. In addition to *ke:yn̄-* ~ *ke:ync-*, there is yet another auxiliary verb form in Eravalla viz., **-nce:ɽu** ~ **-nce:ɽi** ‘definitive’. This auxiliary form **-nce:ɽu** ~ **-nce:ɽi** ‘Definitive’ substitutes the forms *ke:ɽn̄-* (and) ~ *ke:nc* wherever, they are in use. The auxiliary form **-nce:ɽu** ~ **-nce:ɽi** ‘definitive’ does not end with Person Number markers, whereas, the auxiliary form *ke:nc-* (~ *ke:ɽn̄-*) appears to take the Person Number markers.

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### KINSHIP TERMS IN SÜTSA

Jimo, Iukali

Sümi, also known as Sema (exonym), is a Naga tribe situated in the Zunheboto district in the state of Nagaland. The language spoken by the community is known as Sütša, a Tibeto-Burman language mainly spoken in Nagaland. The word Sümi is generally derived from the Angami numeration ‘se’ or ‘sü’ which means ‘three’. The Sümi Naga is one of the major Naga tribes in Nagaland, North-East of India. Zunheboto district has been called the land of the Sümi tribe with a population of 140,757 according to the 2011 census. There is also a Sümi village which resides in other districts in Nagaland followed by the seven Sümi villages in the Tinsukia district of Assam. The term ‘Sema’ was in use until September 24th, 1992, when the Nagaland Home Department issued an administrative order mandating the use of the term ‘Sümi’ instead of ‘Sema’, at the request of the Sümi Hoho (the supreme tribal body of the Sümis). However, some people still use the term ‘Sema, and this usage is still prominent in today’s society.

The presentation shall look into the different aspects of Kinship terms in Sümi. Sümi has kinship terms that have prefixed person markers that act as genitive. These markers are attached only to terms indicating close kin. In Sümi, words

for kinship cannot stand on their own: they have to be bound to a morphological marker indicating genitive. For example /à-pù/ means 'father' in Sümi where à- NRL and pù- father but 'pu' does not carry any meaning on its own. Kinship terms take first-person, second-person, and third-person singular markers as prefixes. They indicate whose kin is being referred to the speaker's, the addressee's or a non-participant's kin. The person markers are /i-/ 'my', 'mine'; /o-/ 'your'. These markers are attached to the following kinship terms to show first, second or third person possessive such as [-pu] 'father', [-za] 'mother', [-mu] 'brother', [-fo] 'sister'. In Sumi kinship, uncles and aunts are very broad and complex. Known as *angu/ani* in general terms, *Ingu and Ini* are specific to my uncle and my aunty. Uncle is addressed to all the male members of the respective mothers' clan and also to the respective bride's father and the brothers. However, the maternal uncle enjoys a special place of respect in Sümi tradition. Aunty 'ini' is addressed to the father's sisters and also to the respective bride's mother and her sisters. Addressing a person by name was a sign of disrespect; therefore, it was addressed as *Ingu* (uncle), *Ingu ayituu* (younger uncle), *Ingu Amtau* (middle uncle) or *Ingu Akichiu* (elder uncle) etc. This paper thus gives an account of the Sütša Kinship terms; a Tibeto-Burman language is spoken in Nagaland India.

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## **AN ETHNOLINGUISTIC STUDY OF KINSHIP TERMS IN WANCHO**

Kalita, Suni Jyoti

This paper is an attempt to describe the phenomenon of kinship terms in Wancho spoken in Assam. Wancho language is an endangered language of Northeast India which belongs to the Tibeto-Burman family under Northern Naga languages. Wancho speakers are mostly found in Arunachal Pradesh, Nagaland and Assam (Ethnologue). The Wanchos are mainly concentrated in Longding district in Arunachal Pradesh. In Assam, Wancho is spoken in a village named Tiokia in Charaideo district which share the border line with Arunachal Pradesh. Kinship terms and systems play an important role in

any language which is constantly in a threat by dominant language. In this paper we look into wancho kinship terms, the system and the social structure. It has several importance in social structure through which we can explain the world view of the native speakers considering the marriage system, birth, death etc. In Wancho ‘-pa’ father and ‘-nu’ mother play a vital role in the naming of nature and universe. The language exhibits ‘-pa’ and ‘-nu’ as the gender marker where ‘-pa’ is the masculine marker and ‘-nu’ is the feminine. Consider the following examples:

1a) mai-nu “cow”  
cattle-FEM

1b) o-nu “hen”  
chicken-FEM

It is very interesting to see here that unlike many Tibeto-Burman languages the naming system of nature and universe in Wancho is suffixed by the feminine marker *-nu*. This shows that Wancho community is most likely not to be patriarchal society. Some examples are shown below:

2a) han-nu “mountain”  
hill-FEM

2 b) let-nu “moon”  
month-FEM

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### **REDUPLICATION IN THE KUᅇHA LANGUAGE OF ODISHA**

Kujur, Anup Kumar

The present paper highlights the construction of reduplication as a morphological word formation process in the North Dravidian language popularly known as Kuᅇha spoken by the Kisan tribe in the north-western districts of Odisha, e.g., Sundergarh, Keonjhar, Mayurbhanj and undivided Sambalpur of Odisha state. The speakers of Kuᅇha have been in a regular contact with those of the Indo-Aryan language family, i.e., Odia, Hindi and Sadri, and the Munda language family i.e., Mundari, Munda and Kharia, and Kuᅇux, a North Dravidian language. There is an equal chance of influencing the reduplication formation of Kuᅇha from any of these languages; however, the major sound changes in reduplication formations are related to the phenomenon of vowel replacement predominantly witnessed in the Munda languages. A vowel

irrespective of its quality in a base word is largely reduplicated to [u] in the partial reduplicated words as in Table 1.

Table 1.

Base	Gloss	Reduplicated words	Gloss
<i>baɾa</i>	'banyan'	<i>baɾabuɾu</i>	'banyan and such'
<i>bɛŋja</i>	'marriage'	<i>bɛŋjabɛŋju</i>	'marriage and such'
<i>bʰãŋɖa</i>	'pot'	<i>bʰãŋɖabʰãŋɖu</i>	'pot and such'
<i>bʰeɽi</i>	'sheep'	<i>bʰeɽibʰuɾa</i>	'sheep and such'
<i>bodʰol</i>	'custard apple'	<i>bodʰolbũdʰal</i>	'custard apple and such'
<i>cɛpu</i>	'rain'	<i>cɛpucɛpa</i>	'rain and such'
<i>ciɽʰa</i>	'clothes'	<i>ciɽʰacuɽʰa</i>	'clothes and such'
<i>doɽko</i>	'ridged guard'	<i>doɽkoduɽka</i>	'ridged guard and such'

There are several instances of consonant replacement in the Kuṅha reduplicated words which are loanwords majorly taken from Indo-Aryan languages. The phenomenon of replacing the initial consonant sound of the base word is prevalent in the Indo-Aryan loanwords of Kuṅha language such as *tirmir* 'imbalance etc.', *ɽeɽʰameɽʰa* 'zig zag', *jʰelermeler* 'dazzling and disorder' where [t], [tʰ], [jʰ] > [m].

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### **SOCIOLINGUISTIC SURVEY OF TARAO**

Kundrapakam, Kerstin

In this paper, I present a sociolinguistic case study on the prestige and attitude of Tarao speakers toward their language. Tarao, an endangered language, is spoken by the Tarao community of Manipur. It is a small tribe whose history can be traced back to 1075 AD. It has been declared an extinct language by UNESCO in 2009. It comes under the Tibeto Burman language family. The language is spoken in 5 villages, Sanakeithel village in Ukhrul district, Heikakpokpi, Khuringmul, Lai Manai and Leishok ching in Chandel district. The language is spoken by 870 speakers [Sarangthem and Madhubala2014], [Singh2011] & [Boro et. al.2015]. This tribal community has a rich belief in spiritual entities and follows many rituals from birth to death.

As Tarao doesn't have a script of its own, they use a roman script to write their language. This language doesn't come

under the scheduled languages of India and it is not used as a medium of instruction in schools, colleges, and other educational institutions. Most people know the language but they do not use it in their everyday conversation which gives rise to the steps of getting endangered. They speak languages that belong to the neighbouring villages which are culturally dominating. Therefore the younger generation of this community does not have a positive language attitude toward their own language.

In my talk, I shall discuss the sociolinguistic behaviour and attitude of Tarao speakers toward their language along with the history of Tarao. I shall discuss the results in detail of this quantitative study related to the use of Tarao language.

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### **THE VITALITY OF TINGALAN LANGUAGE IN BELAYAN VILLAGE**

Kuniawati, Wati Yulianti, Santy Karsana, Deni

Language vitality refers to the intensity of the use, existence and inheritance of a language as a means of communication in various social domains. By examining the vitality of the language it can be known the status of language vitality is in the area of speech. The research method used is qualitative and quantitative. Data was collected using questionnaires and analyzed quantitatively based on Grimes's theory of language vitality and presented based on Fishman's theory. The Tingalan Language Vitality research was conducted in Belayan Village, Malinau District, and North Kalimantan with 120 respondents. The Tingalan language is also called Tenggalan language and belongs to the same tribe as Agabag in Lumbe District, Nunukan Regency. The results of the language vitality study are expected to contribute in saving local languages that are almost extinct. New media, availability of language and literacy teaching materials are three main domains related to technology and documentation. Good language documentation can help increase the vitality of the Tingalan language. In addition, young speakers of the Tingalan language expected to increase their love and attention for their local language, for

example in language revitalization. Factors or indicators of the vitality of the Tingalan language have various index values, but overall the vitality index of the Tingalan language is 0.47 or is in the regressing category.

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## **ETYMOLOGICAL DEVELOPMENT OF AMBIGUOUS WORDS OF LEPCHA**

Lepcha, Daw Lhamu

The work represents the study of 'Etymological Development of Ambiguous Words of Lepcha.' Lepcha is a language spoken by the speech community known as Lepcha. The language is spoken in Sikkim, Darjeeling of West Bengal, Ilam district of Nepal and Samsti district of Bhutan. Lepcha is evolved through Nature worship and later on its script is invented by Prince Chakdor Namgyal of the Namgyal dynasty of Sikkim in 17th century. The cultural legacy of the Lepcha community is limited to the Sikkim and Darjeeling regions of the India. There is no language contact seen in Lepcha language and it has no borrowing attributes as well. The Lepcha community has its own traditional food, culture, festival, attire and way of worshipping Mother Nature. The Lepcha community is called Tribal community and counted as Primitive Tribe in Sikkim. So, I found minimal change in Lepcha in terms of sound or meaning with the passage of time. There is no new addition of words in Lepcha language. They use the same words for multiple sentences or things to represent. Like,

kaõna : Side, Let, Taste (Lexical ambiguity)

bam: stay (Phonological ambiguity)

byam: leave behind

In this paper, efforts have been made to show the detailed analysis of the data of ambiguity in terms of sound, words and sentences level shown in Lepcha with respect to its Etymological development over the time period.

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## **PRONOMINAL SYSTEM OF KURMALI: A BRIEF STUDY**

Mahato, Baidyanath & Chakraborty, Subham

Kurmali is a language of Kurmis, spoken in some pockets of West Bengal, Odisha, Jharkhand and Bihar. This language is sometimes confused with the Manbhum dialect but in some recent studies it has been recognised as a separate language belonging to the eastern Maghi branch of the Indo-Aryan language family. In the survey of 2011 census, 555,465 Kudmali speakers had been identified across 3 major states (West Bengal, Odisha, Jharkhand and Bihar). Although, due to major influence of the scheduled languages across these states, the majority of the second and third generation speakers do not speak the language (variety) rather opt for Manbhum dialect or other regional variety. In recent days, there have been several initiatives of Revitalization within the community, resulting in publication of some written texts in the form of poetry, novels, folklores and folktales.

Linguistic study on the language has not been a focus till date except few indigenous attempts from within the community.

This study aims to study the usage of Pronouns and categorize them accordingly based on person (first, second and third), number (singular and plural) and gender (male, female and others). This study also put an enquiry in case of Honorific use of Pronoun; distinction based on proximity, animacy and identifies case based on personal pronoun usage.

The data for this study is extracted from secondary sources and verified by Kurmali speakers. These sentences are then linguistically analyzed to reach the desired goal.

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## **JUANG LANGUAGE AND ITS PRESENT STATUS**

Malik, Ramesh Chandra

Juang, is the name of both the tribe as well as the language they speak. The tribe is also otherwise known as Juang which means 'man' in their language. They are listed in the primitive



venerable tribal groups (PVTG), and the major population of the Juang is located in the district of Keonjhar and Dhenkanal of Odisha. They speak Juang for their intra-communication and Odia is used for their intercommunication. According to Norman Zide (1969), Juang language has been spoken in Odisha belongings to the Central Munda group of Austro-Asiatic family of languages. The preliminary documentation of Juang language was prepared by George Grierson in his *Linguistic Survey of India* (Vol-IV), later on Pinnow (1960), Mahapatra (1962), Matson (1962), and Dashgupta (1978), Pattaniak (1998) have studied on linguistics aspects of Juang. There are two dialects of Juang which were explored by Dasgupta (1978), one variety of dialect is spoken in Dhenkanal and other variety of dialect is spoken in the district of Keonjhar. Nevertheless, much attention has been given by the anthropologists. In this regards, the serious attempt was initiated by N.K. Bose and his paper on “Marriage and Kinship among the Juangs (1928: Man in India, Vol.VII) demonstrates the ideas to postulate the systematic studies on Juang. A colonial anthropologist, Verrier Elwin’s *Notes on the Juang of Orissa* (1945: Man in India, Vol.XXVII, No-1-2) discusses the ethnographic features of the Juang people of Dhenkanal and Keonjhar districts of Odisha. Though there are a few research works on the Juang done whereas a systematic study of Juang language has been neglected by the scholars. In this pilot study, we want to focus on the basic vocabulary and some morphological features which noticed interesting in linguistic point of views.

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**REVERSING LANGUAGE SHIFT IN A MULTILINGUAL  
SPEECH COMMUNITY: A STUDY OF SUBARNARAIKHIK  
LANGUAGE AND CULTURE**

Mandal, Ranjit

The name ‘Subarnaraikhik’ has its origin from the river Subarnarekha which flows through three adjoining states namely Jharkhand, West Bengal, and Odisha. People living around both sides of the river interestingly share a common language known as Subarnaraikhik, which is significantly

different from the respective dominant languages of all three states (Hindi in Jharkhand, Bengali in West Bengal, and Odia in Odisha. Having said that it may be well understood that the speakers of Subarnaraikhik language is extremely less and the language is hardly known beyond its linguistic community. It covers only the speakers around both sides of the river including some regions of East Singhbhum of Jharkhand, Jhargram and Paschim Medinipur of West Bengal, and Balasore of Odisha. Each speaker of Subarnaraikhik community speaks at least four languages including Hindi, Bengali, Odia, and Subarnaraikhik. Additionally, there are several other speakers from different minority communities such as Santali, Kol, Bhumij, Munda, Lodha, Sabar, and Mahali. Hence, this community living around both the sides of river Subarnarekha is linguistically and culturally very rich and diverse. Subarnaraikhik language, having such limited number of speakers and being spoken in a linguistically diverse area, faces tremendous challenges including the problem of language shift. However, some speakers of Subarnaraikhik language understand the value of their language and culture. They are working towards the revitalization and enrichment of their language. My paper will address some specific challenges faced by the speakers of Subarnaraikhik language. The paper will also focus on the different ways the speakers of Subarnaraikhik language and channelising their efforts to stop the process of language shift in a multilingual speech community.

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**DOCUMENTATION OF ETHNO-MEDICINAL PLANTS USED BY  
JURAY COMMUNITY**

Mendem Bapuji & Phani Krishna, P

The present study is a preliminary attempt of documenting ethno-medicinal plants of Juray community. For the study Juray community is selected which is one of the varieties of Sora lects spoken in three blocks of Ramagiri, Chelligada and Mohana of Gajapathi district, South Odisha. The main aim of the study is to document and identify ethno-medicinal plants used for various diseases by local community doctors. Along

with the documentation of ethno-medicinal and ethno-botanical plants, the study also concentrates on finding out the frequent diseases that spread in various seasons and reasons for those diseases. In addition, the study also discusses in documenting, how these medicinal practices are transmitted from generation to generation and the schemas used for recognizing the medicinal plants also will be discussed. Finally, the study concludes in throwing light on preparation and preservation of ethno-medicine used for various diseases.

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### **ETHNOLINGUISTIC VITALITY AND INTERGROUP PROCESSES IN CHINALI: A V-MODEL APPROACH**

Mir, Farooq Ahmad

Chinali is an unwritten and lesser-known Indo-Aryan language spoken in eighteen hamlets in Lahul & Spiti district of Himachal Pradesh India. Typologically, it resembles Sanskrit. Its' speech community recognises itself as Chinal and the other groups call them Chana, Dagi, and Shipi besides Chinali. The community assumes a lower stratum in social-religious status than others. Chinali is observed shrinking its domains of use because of some socio-cultural and socio-economic reasons. However, it is spoken orally as a mother tongue among older generations and is not transferred to younger generations which classify it as an endangered language surviving at moribund stage of endangerment. However, the Chinal community has maintained its existence with a distinctive sociocultural identity and language.

This study is based on the ethnolinguistic vitality model developed by Martin Ehala (2010). It is a survey-based study conducted on a sample of 600 ethnic Chinali speakers residing in eighteen villages of Lahul & Spiti. The intergroup processes affect the ethnolinguistic Vitality of Chinali. It is observed that if the vitality is measured on the same scale between the group's disposition to associate and dissociate from the in-group's cultural values and practices, the low end designs the dissociation whereas the high-end designs ethnocentric

disposition. The findings of the study were computed statistically and the conclusion was drawn deductively. The study concludes that the interaction of vitality profiles between dominant and subordinate groups leads to acculturation orientations of subordinate group - Chinali in this case. However, Chinali community is observed to be very conscious of maintaining their community identity and language.

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**CERTAIN GRAMMATICAL ASPECTS OF LAMBADA  
LANGUAGE IN TELANGANA**

Naik, Korra Balu & Bhukya Chandrakanth

Banjara language belongs to the central group of Indo-Aryan Family of languages. Banjara being a Nomadic tribe are scattered throughout the central India with heavy population concentration in Maharashtra, Karnataka, Telangana and Andhra Pradesh. The tribe is known by various names Banjara, Wanjari, Brinjari, Lambadi, Lamans, Lambanis, Lamanis, suga:li, Gurmati and Singali.. The main objective of this research paper is to discover some particular linguistic features in Lambada language which is spoken by Lambada people living in Telangana state. According to social context in Telangana, most of the Lambadas are bilingual; some are multilingual as well. Apart from their mother tongue, almost all the Lambada people are good at speaking Telugu since the official and predominant language in Telangana is Telugu. As there is an inevitable bilingual situation, there is always the possibility of influence in terms of sociolinguistic interface. In this paper, the overall aim is to unfold some special grammatical features which appear particularly in Telangana. In this paper analysis of the data was restricted to a few grammatical aspects, adverbs and adjective, compound verb structures, causative, passive construction, Converbs, case realization, tense and aspects, negation in lambada. In addition to this few observation made in relation to the proficiency of lambada speakers has been discussed.

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## **GENDER IN GOJRI: A LINGUISTIC STUDY**

Nasir, Azhar

Gender in language occurs structurally as bound morphemes, sound changes, or as clitics. In Gojri the gender segregation is observed as morphemic units, and vowel change. This study aims to investigate the grammatical gender morphology of the Gojri language. Gojri, also known as Gojri is an Indo-Aryan language spoken by the Gujjars of India, Northern Pakistan, and Afghanistan the researcher claims Gojri as a language but its morphologic feature resembles with Rajasthani dialect Marwari. It is classified as a form or dialect of Rajasthani. Rajasthani, Marwari, and Gujarati evolved from Gojri. Grammatical gender in Gojri is a way of classifying nouns that unpredictably assign them to gender categories that are often not related to their real-world qualities. The present study aims to analyse gender in the morphology of Gojri and give a comprehensive give description of Gojri's gender masculine and feminine and gender forming process in the Gojri language. Data in this study is collected from the native speakers of Gojri by direct questioning as the primary source of data and then transcribed, analysed using the morphological analysis, and examined for different suffixes, and vowel changes that form the part of feminine and masculine gender.

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## **VERBS WITHOUT NOUNS: A CASE OF GRADUAL DECLINE OF KUI LANGUAGE**

Pradhan, Anuja Mohan

Kui is a language spoken in Kandhmal and its adjoining districts across different tribe and non-tribe communities. Kui language is struggling to retain its existence against the push and pull of other languages. Odia, being the state language has been the medium of education and language of trade. However, the imposition of Odia alone is not the sole cause of depletion of Kui language. The materialistic change has contributed towards obsolescence of older materials which were produced by native people that had a local Kui name. The

early migrants to Kuidina used to learn Kui language or terms to start their business among Kui speaking people. The changing techniques of house construction, cooking, food materials, medicines, official terms etc. have made a chunk of Kui vocabulary non-dominant. The process of acquisition and adoption gradually results in elimination of indigenous Kui words. Gradually, the Kui sentences lose the nouns and the alien/ non-Kui nouns are used with Kui verbs. Slowly, when the verbs from other languages replace the Kui verbs, they will act as nails to the coffin. The silver lining to the cloud is, the present generation of Kui speakers is more interested to develop a writing system for the language. More than half a dozen of scripts have been invented. Kui is written with Odia script in the post-independence era. A consensus along with clear phonetic representation will be the best solution to provide a user friendly and pro-technology tool to aid documentation as well as creative writing in Kui language. Government support is also called for, else, the language cannot self-propel.

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### **KINSHIP TERMS IN GORUM**

Rajguru, Monica & Kujur, Anup Kumar

Gorum, also known as Parengi, is a Munda Language spoken mainly in Odisha's Koraput and Malkangiri districts. The status of Gorum and its classification under the Sora-Juray-Gorum branch was established in the work of the Chicago Munda Language project. Zide and Stampe (1968) believe its connection with a larger subgroup called the Koraput Munda. However, Anderson (1999) places Gorum under the South Munda branch.

According to UNESCO, the status of Gorum is endangered and Ethnologue states that Gorum is nearly extinct. The data comes from the years 2018 and 2019 respectively. Today, many native speakers deny the knowledge of the language or deny being identified with their language. Due to the influence of Odia, they are gradually shifting to Desiya, a

lingua franca, and are slowly giving up their mother tongue.

This paper studies the kinship terms of Gorum from a linguistic perspective. The study shows that kinship terms in Gorum can be classified under elementary as well as descriptive kinship terms (Murdock, 1965). Gorum has denotative and classificatory terms as well. The terms of reference and terms of address are similar. The paper also classifies kinship terms into affinal and non-affinal relations (Abbi, 2001) to understand the kinship system of Gorum. The study also shows borrowings from Odia in the kinship system of Gorum.

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**INDIGENOUS ENDANGERED LANGUAGES OF THE WESTERN  
GHATS: A CASE STUDY OF THE NILGIRIS**

Ramesh, N. & Arulmozi, S.

The study concentrates on the indigenous tribal groups of Western Ghats, especially in Nilgiris district of Tamil Nadu. It is a homeland for many Particularly Vulnerable Tribal Groups (PVTGs), such as Badaga, Irula, Kota, Toda, Kurumba, Kattunayaka and Paniya. Members of these communities have their indigenous religious, cultural and ethno-medicinal practices. All six communities are mostly confined to the Nilgiri hills except for Irula and Kurumba, which are also scattered in Kerala and Karnataka regions, respectively.

In the present study, overall language endangerment and language shift of these languages will be discussed at length. In addition, the study also tries to highlight the reasons for language endangerment and language shift. Finally, the study ends in concluding the measures to be taken for safeguarding these Particularly Vulnerable Tribal Groups (PVTGs) and their languages.

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## **CREATING STORIES: RAJI REVITALIZATION PROGRAM**

Rastogi, Kavita, Kakoti, Madri & Singh, Vishnu

It is often said that this universe is made up of stories. We transfer a lot of knowledge from one generation to next with the help of stories. So, stories are of vital importance for all children. They pass on information combined with entertainment. Try to remember the best memories from your childhood! It often covers the story telling sessions during which we gained knowledge about mythological characters, regarding religious customs and many of our social norms and values. In the context of indigenous communities, stories have greater relevance. As many indigenous languages are still in oral form and their traditional knowledge system is transferred to the next generation through these oral narratives.

While doing language documentation work with one of the last hunters -gatherer groups of India called Raji, Banraji, Rawat, or Rajbaar the first author of this paper was inquisitive about their oral narratives. During her association of twenty-two years with the community time and again she tried to inquire with several elders, middle-aged community members as well as children regarding oral narratives. She was often told a slightly different version of their origin story and some narratives related to good and evil deities but she never heard any narrative or story related to hunting or other activities. Unfortunately, Raji children did not get the chance to hear stories either from their parents ( ija & bubu) or grandparents ( ama & oba).

During the second stage of Raji Revitalization in 2019 the authors asked Raji children who were residing in Rajkiya Awasiy Vidyalay, Baluwacote, Pithoragarh, Uttarakhand, India whether they are interested in creating/ writing stories in their own mother tongue? Many children answered in affirmative. Seeing their willingness, the authors conducted Story Creating workshops with them.

The present paper will have three sections. The first section will give an ethnic background of the Raji community. We will



talk about Raji Revitalization Program in the second section of the presentation. The next section will discuss the kind of challenges authors faced and the methodology the team employed during the workshops. The result will be discussed in the concluding part.

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### **THE ENDANGERED IRULA LANGUAGE**

Sahad, Abdul

This research investigated about the endangered Irula; language spoken by the tribal community named Irula. This ethnic group currently resides in the Nilgiris region of both Kerala and Tamil Nādu. Here the researcher is interested to study on the Kerala region. In Kerala they are residing in Palakkad district, attappadi region. According to world atlas of UNESCO this language has been placed in the vulnerable category now it is more than a decade that no studies came out about their current status and issues like globalization, migration or impact of Malayalam, medium of instruction, cross cultural contact and topics like these are considered and elaborately studied by researcher.

This research is being conducted by collecting the data from the primary sources and from secondary sources as well. Primary sources are less and the interview method is being used to collect data face to face interview is conducted with the people of the irula community and this data is being analysed to form results and findings. Basically, it is related to the socio-linguistics so the proposed methodology is qualitative analysis.

Essentiality and aim of this research are that; the primary aim is to find out current status of the endangerment of the irula language next aim is to find out the most apt methods for retain and empower the irula language.

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**ENDANGERED SAURA LANGUAGE ‘SORANG SOMPENG’: AN  
ANALYTICAL STUDY**

Sahu, D. Surendra Nath

The Sauras are the oldest among the 13 oldest tribes living in Odisha. Spoken language of this community is called ‘Sora’. The language of the Sauras belongs to the Austroasiatic language group and in India this language family is known as the Munda language group. Guru Mangai Gamang saw a script in his dream while he was worshipping for 21 days on the top of a small dangar near his village Marichiguda. The 24 characters in Saura alphabet ‘Sorang Sompeng’ symbolizing the 24 main deities of the Saura race and the numbers up to 12 are designed within an orthographic shaped letter-like Om. This is the script of Saura language ‘Sorang Sompeng’ the invisible deity of the Saura race, Aksharabrahma or Shabdabrahma. After Mangai Gamang developed the script of the Saura language, the written literature of this language was published. Although this language is spoken mainly in Gajapati and Rayagada district, the written form is seen only in Gunupur Sub-division of Rayagada. The Saura language has tenses, prefixes, prepositions, genders, pronouns, nouns and adjectives. With the application of these, the Saura language has become strong and developed. This community has its own folk songs, folk tales, and nick names. Due to the grammatical uniqueness of this language, it deserves official recognition in Odisha. Soni Salma Priyadarsini, an IIT, Mumbai graduate student, has digitized the Saura script under the guidance of Professor Girish Dalvi. The project could not be completed due to financial problems. Saura civilization and culture have greatly influenced our religion and worship. Therefore, many Saura words are prevalent in the Odia language. Along with this, there is a similarity between many spoken words of Sauras and the words of Odia language. The language of the Saura community is very heart-touching. Saura folklore is rich in this heartfelt language. Every aspect of life and every aspect of nature is addressed in their folk songs. Saura folklore has been applied to all conditions of life. But in the spoken form of this language, these have been prevalent in the people for generations. Under the influence of modernity,

the mother tongue of Sauras in oral form is gradually disappearing. These are limited to only the four corners of the Saura family. If this trend continues, the Saura language will disappear within the next few years.

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### **AFFIXATION AND REDUPLICATION OF DEURI: A LESSER-KNOWN LANGUAGE OF ASSAM**

Siddique, Abu Bakkar

Deuri is a Tibeto-Burman language that belongs to the Bodo-Garo group. It is mainly spoken in some of the districts of Assam, namely Lakhimpur, Dibrugarh, Sibsagar, Jorhat, and Golaghat, and in two major districts of Arunachal Pradesh, Lohit and Changlang of the North-East. According to the 2011 census report, the total number of Deuri speakers is 32,376. The language community can be socially divided into four main groups viz. Dibongia, Tengapania, Bargoyan, and Patargoyan. Out of these, only the Dibongias have been maintaining their own language, whereas the other three groups have merged totally into Assamese culture and society. The Dibongias are scattered in the districts of Lakhimpur, Dhemaji, Dibrugarh, Sibsagar, Jorhat, Tinisukia, and the eastern part of Sonitpur district.

The present paper is designed to make a thorough attempt in order to study and analyze affixation and compounding, the two major word formation mechanisms in the Deuri language. Affixation and reduplication are the productive word formation processes that result in the formation of new meaningful words following some categorical changes. In the paper, the researcher will discuss minutely each of the two processes in detail, demonstrating the existing prefixes and suffixes of the language. As will be observed during the analysis of the paper, Deuri differs from other Bodo-Garo languages in that it has fewer prefixes than suffixes.

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