

*Linguistic Forum 2019: Indigenous languages of Russia and beyond  
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# Changes in life and language: Narratives in Kullui

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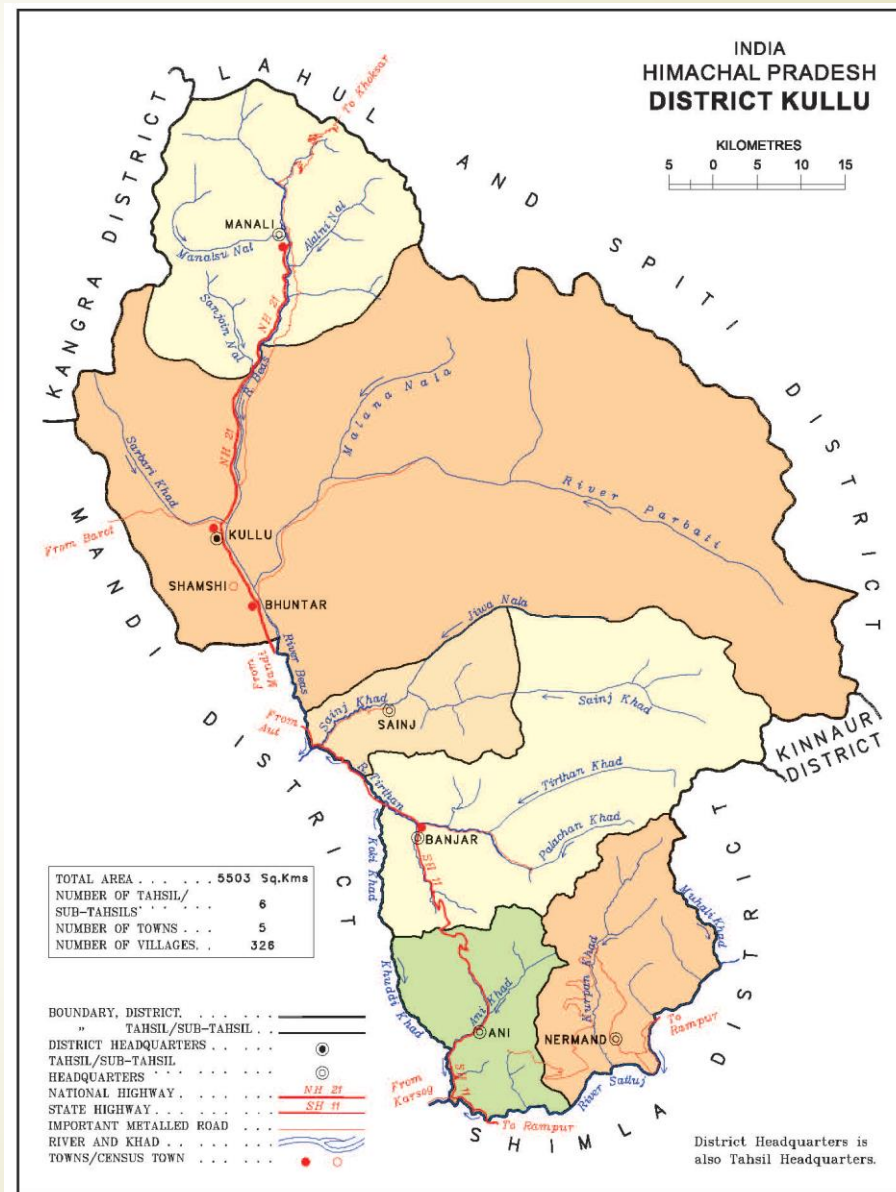
# Himachal Pradesh, India



# Kullu District (Census 2011)

TOTAL AREA . . . . .	5503 Sq.Kms
NUMBER OF TAHSIL/ SUB-TAHSILS' . . . . .	6
NUMBER OF TOWNS . . . . .	5
NUMBER OF VILLAGES. . . . .	326

Population: 437 474







# Kullu valley



# Solang valley



# Himachali Pahari (Indo-Aryan brunch)

- Genetic group, about 6 million speakers
- Dialectal continuum
- Oral speech mostly, no written codification
- Poorly described
- Close contacts between different idioms of Himachali Pahari
- Influence of Hindi and English
- A lot of variation


# Project on documentation of Kullui

- ▶ Launched in 2014 in the Institute of Linguistics, Russian Academy of Sciences
- ▶ Funding: Russian Foundation for Basic Research (RFBR) № 16-34-01040 «Grammar description and lexicon of Kullui»
- ▶ Methods - linguistic fieldwork
- ▶ The main objective of the project is grammatical description of Kullui
- ▶ Four linguistic expeditions to Kullu district – in 2014, 2016, 2017 and 2018.






# Main objectives

- Documentation of Kullui on the modern linguistic and technical level: dictionary, corpus of morphologically glossed texts with audio and video recordings
  - Theoretical research of the Kullui phonology and grammar
  - Fieldwork research of the Himachali dialectal continuum
  - Description of the areal and typological features of the Himachali dialectal continuum
- 







# Main objectives

- ▶ Linguistic situation in the region. Functional domains of the languages
  - ▶ Geographical location of the Kullui language
  - ▶ Differences between Kullui and neighboring dialects
  - ▶ Language vitality
  - ▶ Variation in Kullui depending on age, gender, social level, education and other factors
- 



# Language documentation

- Grammatical description
  - Dictionary (audio)
  - Text corpus (audio and video)
- 
- 





# Project on the development of the corpus of Kullui

- **2019** - new project – “The investigation of the Kullui language based on the oral text corpus” (financially supported by RFBR # 19-012-00355)



# Main objectives

- Collecting oral texts in Kullui
- Making a text corpus with audio recordings
- Corpus studies of grammatical and lexical features of Kullui


## Making a corpus

- Text recording in different locations of the Kullu district
- Text transcription and translation (into English and Russian, sometimes Hindi) with the help of native speakers of Kullui in ELAN
- Morphological glossing of the texts in Fieldworks Language Explorer





# Main difficulties

- No standardization of the transcription
  - Constant changes in our understanding of Kullui phonetics and phonology
  - Variation of different types
  - Natural fluidity of an oral non-standardized language
- 

# Note on elicitation



- ▶ Elicited texts are included into the corpus as well as natural texts

## Reasons

- ▶ The data that can be used for a corpus of a minor nonliterate language is very limited
- ▶ Natural texts lack a lot of grammatical features that can be easily obtained by elicitation
- ▶ We consider elicitation and natural texts as complementary sources of the grammatical and lexical data



# Collecting texts

- ▶ Life narratives
- ▶ Legends, stories about local gods
- ▶ Local traditions
- ▶ Local history
- ▶ Material culture, traditional occupations



# Texts in ELAN

ELAN 4.9.4 - Sushmana\_My village.eaf

File Edit Annotation Tier Type Search View Options Window Help

Grid Text Subtitles Lexicon Comments Recognizers Metadata Controls

A\_phrase-txt-kfx-Latn-fonipa

mere grā ra nam kulu sa · tkh'e saare kisan si · or dzadeter prai lik'hai nej kerde othi · ta haũ peli fori sa dzo g'hor en ba r nothi prai lik'h'a kerdì · or dzada haũ apne grā rohi nej othi · ta be mube tetra dzada pata nej othi apne grā re baren · per dzebe haũ pordi nothi ta ... kulu pori ja jimla pori · bat.. ebe mube taim nej rahnda ki b'hai haũ apne grā dzaja bahuu kits · ta mera grā ne dzadeter kisan si ase b'hi kisani kera si · lekin dzebe haũ jimla nothi ta tebe mube laga pata ki ktri importens sa viledze ri · kibeki tkh'e saare g'hor nej nej, na sone be denga senge na porne be denga senge dzada for dzada gatija · lekin hamare grā bere b'hari ja nt dothi tuse dzetji mardzi tek soi saka si · tuhabe fant mahal milña hor g'um saka si dzangal sa · tkh'e sa ta sa dzengal bat nej othi b'hi sa dzadeter loka hi (si) tkh'e · be eni mube atja laga sa apne grā ki b'hai tkh'e noi ha tkh'e ase · swimming kerde dza si tari mardzi dza si naja si tkh'e kelija si apne tebja senge · or dzebki fera na etra zada othi ni seb'h kits ·

00:00:30.811 Selection: 00:00:30.811 - 00:00:35.088 4277

ELAN\_Sushmana\_My village...

	00:00:36.000	00:00:37.000	00:00:38.000	00:00:39.000	00:00:40.000	00:00:41.000	00:00:42.000	00:00:43.000	00:00:44.000	00:00:45.000
A_phrase-segnum-en	2		3			4				
A_phrase-txt-kfx-Latn-f	tkh'e saare kisan si		or dzadeter prai lik'hai nej kerde othi			ta haũ peli fori sa dzo g'hor en ba r nothi prai lik'h'a kerdì				
A_phrase-lit-en	There are all people farmers there		And most of the people are uneducated			I am the first girl who went outside for studing				
A_phrase-note-en										

# Texts in Fieldworks

Tools Parser Window Help

English

**Text** Add Words to Lexicon

Title Kul

Eng My village, Sushmana

Info Baseline Gloss Analyze Tagging Print View Text Chart

**1.1 Word** mere grāra nām kulu sa .  
**Morphemes** mer -r -e grā -r -ə nām kulu sa  
**Lex. Gloss** 1SG.POSS GEN OBL village GEN OBL name Kulu AUX.PRS.SG  
 Free My village's name is Kulu.

**1.2 Word** tok<sup>h</sup>e sare kisan si .  
**Morphemes** tok<sup>h</sup>e sar -e kisan si  
**Lex. Gloss** there all PL farmer AUX.PRS.PL  
 Free All the people are farmers there.

**1.3 Word** or dzadeter poṭ<sup>h</sup>ai lik<sup>h</sup>ai nej kerde oṭ<sup>h</sup>i .  
**Morphemes** or dzadeter pəṭ<sup>h</sup> -a -i lik<sup>h</sup> -a -i nzi ker -d -e oṭ<sup>h</sup>i  
**Lex. Gloss** and \*\*\* learn CAUS \*\*\* write CAUS \*\*\* NEG do PTCP PL NEG  
 Free And most of the people are uneducated.

**1.4 Word** ta haũ peli fori sa dzo g<sup>h</sup>ar 3n bar noṭ<sup>h</sup>i pṭ<sup>h</sup>ai lik<sup>h</sup>ai kerdi .  
**Morphemes** ta haũ pel -i fori sa dzo g<sup>h</sup>ar 3n bar noṭ<sup>h</sup> -i pṭ<sup>h</sup>a -i lik<sup>h</sup> -a -i ker -d -i  
**Lex. Gloss** and 1SG first F girl AUX.PRS.SG what.DIR home ABL \*\*\* go PFV.F make study \*\*\* write CAUS \*\*\* do PTCP F  
 Free I am the first girl who went outside for studying.

**1.5 Word** or dzada haũ apna grā rahi nej oṭ<sup>h</sup>i .  
**Morphemes** or dzada haũ apn -a grā rāh -i nzi oṭ<sup>h</sup>i  
**Lex. Gloss** and much 1SG one's M village live PFV.F NEG NEG  
 Free I don't live much in our village.

**1.6 Word** ta mube tetara dzada pəta nej oṭ<sup>h</sup>i apna grāra bar 3n .  
**Morphemes** ta mube tetara dzada pəta nzi oṭ<sup>h</sup>i apn -a grā -r -ə bar 3n  
**Lex. Gloss** and 1SG.ACC so much knowledge NEG NEG one's M village GEN OBL \*\*\* LOC  
 Free So that I don't know much about my village.

**1.7 Word** per dzebe haũ poṭ<sup>h</sup>di noṭ<sup>h</sup>i ta ... kulu poṭ<sup>h</sup>i ja fimla poṭ<sup>h</sup>i .  
**Morphemes** per dzebe haũ pəṭ<sup>h</sup> -d -i noṭ<sup>h</sup> -i ta kulu pəṭ<sup>h</sup> -i ja fimla pəṭ<sup>h</sup> -i  
**Lex. Gloss** but when 1SG study PTCP F go PFV.F and Kulu study PFV.F or Shimla study PFV.F





# The importance of metadata

- Place of recording
- Socio-demographic data on the informant: age, gender, education, social position, occupation
- Linguistic history of the informant: place of birth, place of education, linguistic environment, languages of the relatives
- Text genre



# Corpus studies

- Areal dialectal features
- Sociolects
- Dynamics of language change
- Language variation
- Lexical and grammatical constructions borrowed from Hindi
- Elaboration of semantics and pragmatics of grammatical and lexical units

# Corpus studies

- Dialectal or social variation of *s* vs. *h* (*sa* – *ha* - copula, *senge* – *henge* ‘with’ etc)
- Word order (not possible on elicited data)
- Comparison of the pronouns’ semantics and pragmatics (visible/invisible, animate/non-animate, person/non-person)
- Numeral system (old, based on 20 vs. new, based on 10)



# Example of archaic form

teβε then	tin <sup>h</sup> -ε they.DIST-ERG		bol-u say-PFV.M
mer-a my-M	<b>kɔm</b> work	<b>hu-i</b> be-i.form	<b>go-u</b> go-PFV.M
mu I.OBL	εβε now	lupt disappeared	ho-ηα be-GERV
τε they.DIST		lupt disappeared	hon-d-ε be-PTCP-PL
			lag-ε DUR-PFV.PL

Then they (Krishna – honorative PL) told – my **job has been done** I am going to disappear and he began to disappear.

*“Standard” expression of perfective meaning will be  
“**kɔm hu-a**” work be-PFV.M*

# Language attitude

- ▶ Naggur village, 2014




## Language attitude



- ▶ I have two children, daughter is older, son is younger. They should get good education. They go to **English-medium school**. I made this decision because the time when I used to study there were no English schools. And sometimes it seems like my English is not very good because of which I thought that my children should go to English school. **They must achieve good in life** and the drawbacks that we have must not remain within them... **Today, most of the people send their kids to English-medium schools** ... The drawback the native people have like these days the people from Delhi come or people from big cities, they all speak English. But here most of the people don't know how to speak English. Probably, **this is the only reason why people send their children to good schools or wish their children to go to good schools.**



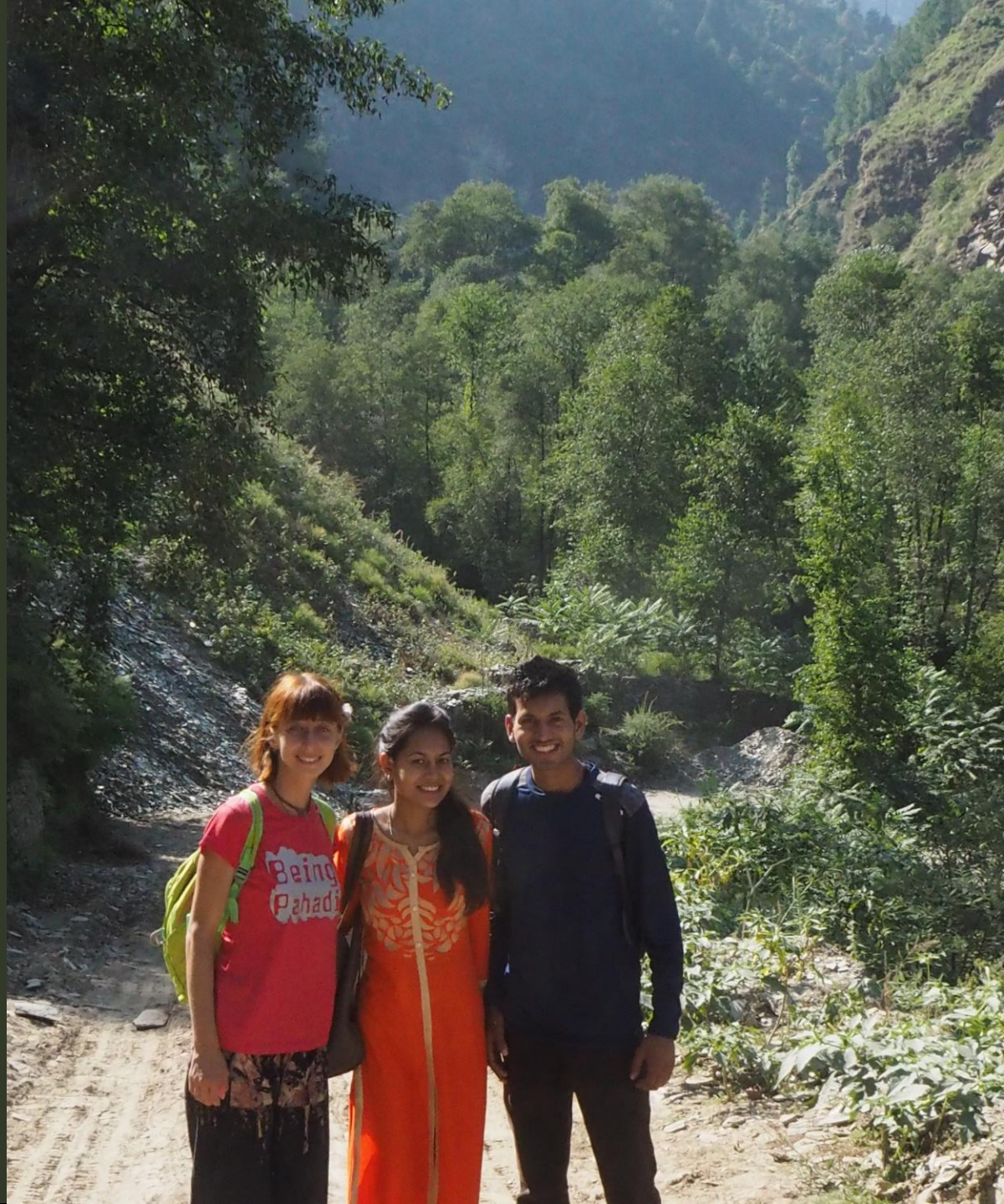


## Language attitude

- And I wish that my children together with being good also follow the culture. Probably I cannot say much but I can try telling my kids to study subjects like Sanskrit together with the other subjects. In the coming time like **local languages are losing their value** the same is the case with Sanskrit. **I wish that all kids remain attached to the culture and local language.**

# Sociolinguistic situation

► Suma village, 2017



## Sociolinguistic situation



- ▶ ...All the people are farmers here. **And most people are uneducated. I am the first girl who went outside for studying.** I don't live much in our village. So I don't know much about my village... But **now I don't have time to go my place to look at something there.** In our **village most people are farmers** and we also do farming. But I went to Shimla, then I understood the importance of the villages...



# Cultural and historical information

Naggar village,  
2014



# Cultural and historical information

Krishna Temple  
(Naggar village)





# Cultural and historical information

Bashing village,  
2016



Cultural and  
historical  
information

Temple in  
Bashing village





# Cultural and historical information

Naggar village,  
2016





# Cultural and historical information

Naggar village,  
2016

This is Naga temple. This is very old temple. This is a temple of Shesh Nag. This building was made five years ago. I am a local gur. My name is Rakesh. I became a gur 3,5 years ago. The manager of the temple is Rajender Acharya ji. He is local manager. Pujari Prashpottam Sharma, he is local pujari. There is a puja here every day. Only once a day, in the morning. Every Sunday there is a **“puts” (question) ceremony**. Everyone who comes here goes away cured. There is a spiritual source here. There is water here, if you drink this water, all the sorrows will go away... **The Naga God has birthday in April.** (Every year in April) **the gur makes a speech, where he went during the year, what will come next year, flood, snow, rain...** Good news, bad news – he tells everything.



# Local traditions

Naggar village,  
2017





# Local traditions

Naggar village,  
2014

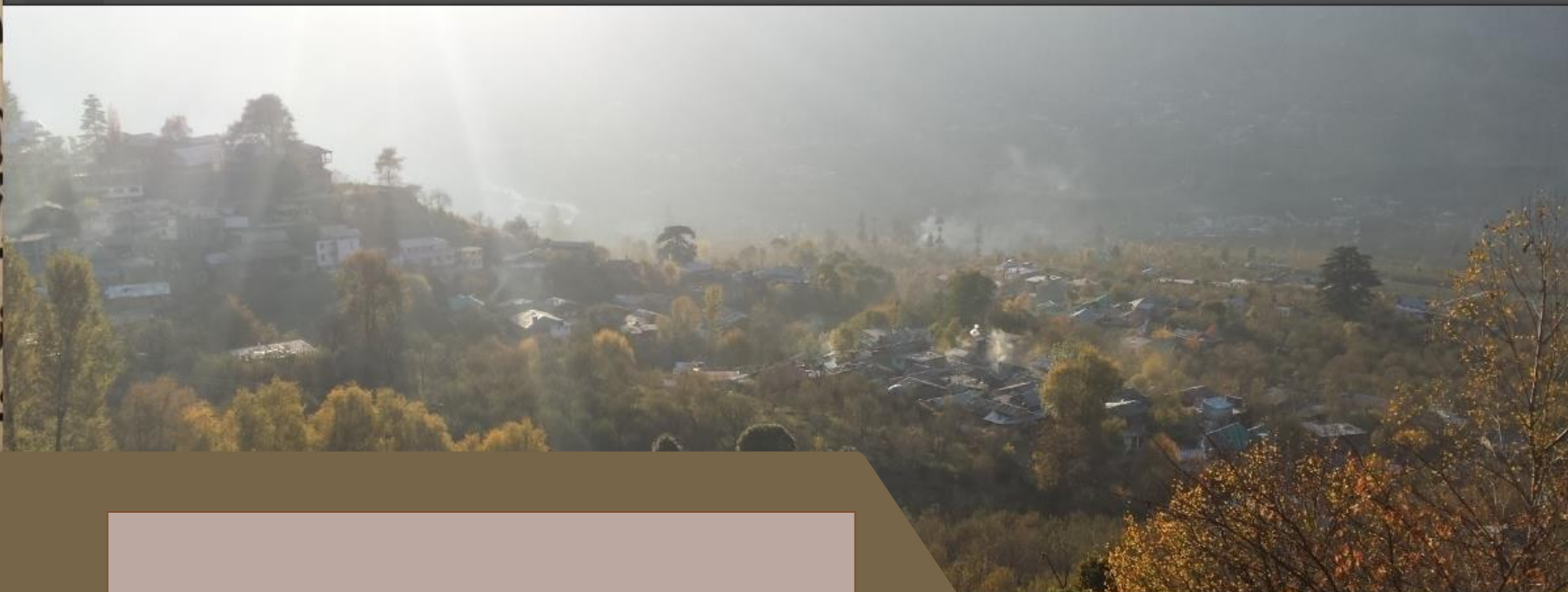
We are local people, aren't we. Our **local speech, local custom**. What else shall I say then? When our guests come... First of all we feed them. We feed them because who knows, may be they will come in the form of a deity. They will come having become a deity. How can we know? **Then we think, let's feed our guests before us. After that we will eat ourselves**, if there is something left for us. Then we'll see. At the moment, please, eat.



# Pahari: Indo-Aryan Languages of North India



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pahari-languages.ru

The site is intended primarily for linguists. However, we believe it will be of interest for other professionals such as anthropologists and ethnographers. It also provides useful information for travelers headed for the Himalayas. We have created this site for [Kullui speakers](#) as well. These wonderful people inspired our project and gave us an opportunity to get in touch with the life and culture of amazing India.

## Новости

Доклад о многоязычии в Куллу

3 months ago

(Русский) Доклад об экспедиции 2016 года (27 декабря, Институт языкознания)

5 months ago

(Русский) Доступна видеозапись презентации с Фестиваля языков

6 months ago



The image shows a close-up of a highly detailed wooden structure, likely a part of a traditional Indian temple or a ceremonial chariot. The wood is dark and polished, with numerous carvings of deities, figures, and symbols. A large, silver-colored bell hangs from the top, with a red tassel attached to its base. The carvings include various figures, including what appear to be deities and human figures in various poses. The overall style is traditional Indian art.

धन्यवाद