South Asian Languages Analysis

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two families are uncannily closer to each other. Such similarities attain greater significance in light of their differences vis-á-vis Indo-Aryan.

Though Phylogenetic analyses suggest that southern and northern groups have related mtDNA sequences and that northeastern tribes are quite distinct from other groups, the linguistic similarities identified above, hint at a different tale. In this paper I explore the new possibility that either: (A) the similarities are due to a systemic effect or, (B) carried over as a result of admixture through a different linguistic group.

In this connection, I explore here the thesis of the Eastern origin of diversity in the context of accounting for the uncanny similarity of the above-mentioned significant syntactic features across Dravidian and Tibeto-Burman. By taking recourse to the idea of a carrier, these two so-called unrelated groups could be shown to have interacted directly – a possibility that has not been previously considered. I will suggest this latter interaction as a distinct possibility if indeed Aryanisation of Eastern India happened much later than understood *and* that the East is the true melting pot of the region that witnessed the coming together of different civilisations. On considering the overall picture of the Y-Chromosome Haplotypes in India, one thing that becomes strikingly clear from the distribution is the extent of diversity in the east; as compared to any other region, which has as many as 12 Haplogroups present in one geographical area. This is indicative of a true melting pot; I take this to be a support for the hypothesis proposed here.

This "Eastern" diversity is contributed no less by the Austroasiatic (AA) and the Tibeto-Burman (TB). In this connection, it will be shown that the presence of AA in the Northeast and East is undeniable. This will be demonstrated via the presence of AA substratum of TB and cliticisation, the most celebrated supposed substratum influence. In addition, this is shown by the Mon presence culturally in Assam and Manipur and the genetic admixing in terms of presence of MI122. Therefore, it is quite likely that the two groups overlapped and went through/ settled in the NE at different times.

In terms of linguistic evidence, it will be shown that as far pronominalisation or argument indexing is concerned, there seems to be a gap in the northeast—the "middle" TB languages do not show argument indexation. This gap is perhaps matched by other alternative and tangential routes of movement that hidden in the shadow of more prominent and dominant migratory narratives. This gap is also matched by the presence of pockets of difference in an arc from Northeast Assam to Manipur valley—by Shan Vs. Kachin dichotomy played out in valley Vs. Mountain conflict that continues to the present day (Bhattacharya, 2018).

This set of evidence for the gap leads to a hypothesis: a separate migratory corridor earlier/ later of a different culture and language group; I will try to argue that this is presently supported by lack of argument marking (as above), and the conjecture that Meeteilon is not a Kuki-Chin language. The fact that Meeteis are genetically the closest to Phayengs, the original settlers of the valley than others, indicates their early presence in the valley.

In addition, I would like to claim that Chaterji's excerpts from the ancient Sanskrit texts repeatedly indicate existence of a water source, river, or most probably a sea, whenever the so-called Indo- Mongoloids are mentioned, suggesting that Tibeto-Burman races were occupying the greater part of Bengal all the way up to the eastern border of Odisha.

[155] *Areal features of the basic vocabularies of the languages of the South Odisha* — Anastasia Krylova, Russian Academy of Sciences, Russia; Evgeniya Renkovskaya, Russian Academy of Sciences, Russia

Our paper is based on the analysis of the 100-word Swadesh lists of different languages collected in the area of distribution of the Koraput Munda languages (Koraput, Rayagada, Gajapati districts of the state of Odisha, India) during the field trips of years 2016-2018). Linguistically, the area is a typical example of a linguistic micro-area in which Indoaryan, Dravidian and Munda languages speakers are settled compactly, and different idioms mutually influence each other. In fact, all the areas of the Munda languages are specific linguistic micro-areas, and the grammatical convergention processes in these areas draw attention of scholars for some decades [Osada 1991; Peterson 2010, 2017 etc.]. Our paper focuses on the lexical aspect. The research is based on Koraput Munda languages data including Sora (Lanjiya and Sarda dialects), Bonda (Hill and Lower dialects), Gutob and Didayi, but also languages of other families distributed in close proximity to the Munda communities including the Indo-Aryan idioms of Oriya, Pano (dialects of Gajapati and Rayagada districts), Desiya and Dravidian Telugu, Koya and Kui.

It is not unknown that Swadesh list words are not equally stable, and more than that, the stability of one or another lexical unit as well as their liability to certain semantical shifts depend on areal or genetic affiliation of the language. For example, the instability of the words meaning large internal organs of the body (e.g. „heart" and „liver" that are very liable to intermixing) is not only Indo-Aryan but a common typological feature. The intermixing of the verbs for „sleep" and „lie" is specific for Indo-Aryan languages in general. At the same time the denoting of „yellow" and „green" colors by the words for „turmeric" and „leaf" is to be considered an areal feature of the South Odisha, which is also true for the Dravidian word for „knee" replacing the original lexemes in both Indo-Aryan and Munda languages of the area. The percent of loanwords in the basic vocabulary may vary by dialects. The Lower Bonda Swadesh list contains more loanwords than the Hill Bonda, because the Hill Bonda area is less accessible for contacts.

The main goal of the research is to determine the most liable to borrowing words in the area, the directions of borrowing, the areal features of the basic vocabularies, calquing and other processes typical of words belonging to languages in a linguistic micro-area.

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[156] *Corpus-based study of variation and language change in Kullui* — Julia Mazurova, Russian Academy of Sciences, Russia, Evgeniya Renkovskaya, Russian Academy of Sciences, Russia and Anastasia Krylova, Russian Academy of Sciences, Russia

Our paper describes the corpus of Kullui, a minor Indo-Aryan language of Himachali Pahari dialectal group also known as Western Pahari. The corpus is based on the fieldwork data collected in 2014-2018. The language is spoken by approximately 100 thousand people in the Kullu district of Himachal Pradesh, India. At the moment the corpus of Kullui includes more than 2500 sentences or 18000 tokens. The corpus includes both elicitated examples and samples of dialogues and monologues. When compiling the corpus, the ELAN program was used for the transcription of sound recordings, whereas morphological analysis and glossing were done with the help of Fieldworks Language Explorer (FLEx). Beside the text corpus, the FLEx project contains a lexicon of Kullui language (more than 2000 tokens). The lexicon includes not only words attested in the oral corpus, but also words collected from the informants using thesaurus list. Some