

Conclusion

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The current sociolinguistic study of Khurkhul, a critically endangered language which is currently spoken by a relatively small group of marginalized people in Manipur, is hoped to have thrown some light on different aspects of the Khurkhul life and society as reflected in the language.

In the seven chapters of the current dissertation, we have established the extent to which the language is endangered; by studying its kinship terms and gender we have shown how the Khurkhul society is patriachal without being patriachal; how age, not gender that mostly matters in the Khurkhul kinship system; how strict they are about the right use of kinship address terms as they indicate different degrees of distance and closeness in human relation, either kinship or social. Through appropriate use of these terms the Khurkhuls, as we have shown in the current work, maintain the right kind of distance and closeness with others at home and outside and thereby ensure that the society runs without friction or chaos. Thus, the politeness means in the language, as has been established in the current work, are based on positive rather than negative face. The Khurkhul society is thus based on collectivism rather than individualism, as our study of this special vocabulary in the language has established. Given this, the western theories of politeness may not be safely applicable to a language like Khurkhul. We have also established in the current work that Khurkhul may not neatly show the universal colour patterns as established by Berlin and Kay. We have also shown that colour for the Khurkhuls is not just a biological experience; colour is deeply rooted in the Khurkhul life and culture. Colour terms in Khurkhul, as we have shown in the work, immediately establish their deep relationship with nature, its objects. The study of Khurkhul proverbs and taboos has thrown further light on different aspects of Khurkhul life, their view about the world and human life, about their own culture and society, and their religious and secular beliefs.

We would be satisfied if the current work, the first ever exclusive study on Khurkhul, can motivate young researchers from within and outside the community to take it further.