ON LINGUISTICS AND LITERARY STUDIES IN INDIA

A FESTSCHRIFT FOR PROFESSOR P. PERUMALSAMY

EDITORS:

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EDITORIAL NOTE

The felicitation volume in honour of Prof. P. Perumalsamy is an effort to celebrate the legacy left behind. Prof Perumalsamy's pursuit for academic excellence has been the motivating factor for various scholars, researchers, academicians and this festschrift volume is dedicated to his wonderful career spanning over three decades. This collection of research articles is an amalgamation of efforts put in by faculty members, academicians, authors and research scholars from core linguistics and allied disciplines. As Prof Perumalsamy always appreciated the multidisciplinary approach towards studies in linguistics because of the wide scope that the subject offers, this volume too, is carefully crafted keeping in mind his thoughts and beliefs. Having worked in various important capacities under the Government of India, Prof Perumalsamy's contribution to the field of linguistics, both as an academician and administrator is extremely significant. His doctoral thesis is a major milestone in sociolinguistic studies in India as his work on Status Marking in Tamil laid the foundation of many such important works that followed. His professional career took a start with him being the Investigator (Language) Language Division, Office of the Registrar General India, Kolkata where in later years he became the Research Officer (L). In 2017, Prof Perumalsamy took the prestigious charge of Professor-cum-Deputy Director at the Central Institute of Indian Languages, Mysore. He was also the Head of major units of CIIL that included Bharatavani (Centre of Digital Information Dissemination), Centre for Speech Science, Educational Technology Unit and Centre for Language Policy, Planning and Sociolinguistics. Additionally, he was the coordinator of the Mother Tongue Survey of India (MTSI), an initiative of the Language Division, implemented by CIIL. This festschrift edition is a heartfelt attempt to commemorate the illustrious career of a complete academician, an individual with a constant inquiring mind, efficient administrator and most importantly, a great and humble human being.

The publication of this volume would not have been possible without the constant and kind support of Prof. P. Ratnasabapathy, Counsellor, Tamizhaga Institute of Educational Research and Advancements. We express our gratitude and thanks to him. We also extend thanks to the Academic Staff of Central Institute of Indian Languages for providing the necessary support. Finally, we duly appreciate the involvement and necessary guidance from Prof. V. Rengua Devi and Prof. MS Thirumalai for finalising this volume that deals with the trends of current studies in language, linguistics and literature.

This festschrift volume, titled 'On Linguistic and Literary studies in India', will indeed be an interesting and eye-opening read for the enthusiasts of language, linguistic and literary studies. The collection comprises dedicatedly researched articles on multiple sub-disciplines of linguistics. The edition speaks volumes on the rise in multidisciplinary approach of study and research towards the dynamic discipline of linguistics. The sincere efforts taken by the contributing authors in presenting their riveting findings and ideas are appreciated. It is their endeavour to bring out the best that has shaped this volume beautifully where every reader of this discipline will find something of their interest. We genuinely believe that this edition will truly be beneficial to all the scholars of linguistics who wish to get a perception of the wide range of studies that are currently undertaken.

MESSAGE

M, S. Thirumalai, Ph.D.
Managing Editor
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Professor P. Perumalsamy, now retiring as Professor-cum-Deputy Director at the Central Institute of Indian Languages, Govt. of India, Mysore-570 006, Karnataka has been my dear friend and colleague in the fields of linguistics, sociolinguistics and anthropological linguistics. He was a very active and insightful student and Research Scholar at Bharathiar University, Coimbatore, Tamilnadu. I enjoyed listening to the presentation of his articlesin many seminars, and later on enjoyed reading his publications in well-known journals.

What is most interesting to me is that like me he also began his full-time academic career in the Language Division of Census of India, Ministry of Home Affairs in Kolkata. While all the major divisions of the Census Organization (Registrar-General India – Census Commissioner) were in the capital of India, Language Division was intentionally located in Calcutta with the commencement and analysis of language data for Census of India 1961. Asiatic Society Library and University of Calcutta Library, Anthropological Survey of India head office, and leading linguists such as my teacher Professor Sukumar Ṣen were usually cited as the reason for this choice location.

Professor Perumalsamy's contribution to Census data analysis in later decennial census reports is significant and noteworthy. In addition, his contribution to anthropological and sociological linguistic studies through his study of several tribal communities will always be considered valuable.

His life in Calcutta was not restricted to academic work alone; he was an active leader of one of the oldest Tamil Sangams outside Tamilnadu –Bharathi Tamil Sangam. Professor Perumalsamy's leadership changed Bharathi Tamil Sangam truly representing all Tamil communities, with no preference or prejudice to any religious and caste groups.

I am really very glad that like me Professor Perumalsamyalso chose to come to work in the Central Institute of Indian Languages! I was blessed to be a co-worker of many young and senior scholars in CIIL. I enjoyed working with all the administrative staff of various categories and was, by God's grace, instrumental in bringing out the publication of many scholars – linguistics, applied linguistics, sociolinguistics, and many language-teaching textbooks for non-Hindi and non-Sanskrit languages.

Professor Perumalsamy's resume clearly shows the variety of works he did in CIIL. He continues to be a great blessing to CIIL scholars. I am sure that his life in retirement is going to be as bright and useful like his time with the CIIL in service. I wish him and his family good and healthy life every day even as Professor Perumalsamy continues to contribute to Indian linguistics.

MESSAGE

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It is my pleasure to write a few words of appreciation about Prof. P. Perumalsamy, former Professor cum Deputy Director, Central Institute of Indian Languages, Mysore. He retired from his service after serving successfully from CIIL, Mysore with care, concern and commitment to his academic and administrative profession.

He left behind remarkable marks in academic and administrative service. His performance as Head, Centre of Digital information, Centre of Language policy, Planning and Sociolinguistics, Centre for Speech Science and Education Technology Unit, Grant in Aid and also as Coordinator, Mother Tongue Survey of India is so impressive.

He has gained vast research knowledge. He worked in many research projects and organized several Workshops, National and International conferences and Seminars. He also participated in several advisory committee meetings during his tenure in CIIL, Mysore and as research officer in Office of Registrar General India, Calcutta. He is a multilingual, able to understand, speak, read and write languages like Tamil, English, Hindi, Kannada and Bengali. He has membership in several esteemed institutions and journals. He won several prestigious awards as well during his career.

He started his academic career as a Junior Research Fellow in a UGC sponsored major research project initially and later as a Senior Research Investigator in CIIL sponsored other project in Bharathiar University, Coimbatore. Then he moved on to Office of Registrar General, India Kolkata in the year 1992 to serve in various capacities as Investigator and Research officer for two and half decades. He joined as Professor cum Deputy Director, CIIL, Mysore in the year 2017. During his career he also handled several administrative responsibilities. He is very successful as an academician and administrator.

He is also a good researcher. He has published several books and articles in reputed National and International Journals. Guided many Ph.D. scholars and evaluated several dissertations. He has delivered a number of lecturers also. He has humpty number of

innate qualities of head and heart. He was always cheerful and handles the problems with ease and efficiency.

Professor P. Perumalsamy, a dedicated academician, administrator, researcher, more than that a good human being is well known to me for decades from the time he joined as a student of M.A. Linguistics, Department of Linguistics, Madurai Kamaraj University, Madurai in the year 1984.

Though he moved from Madurai to several places concerned with his studies and profession, we had a good academic relationship and participated together in several workshops and committees.

I wish him all success in his life and future endeavours. I take great pride in wishing him on his retirement to have healthy and cheerful life! Retirement is only from the official services so far he handled but wish him to contribute further relentlessly in his ambitious academic and social services till his lifetime.

PROFESSOR P. PERUMALSAMY

Professor P. Perumalsamy had been working as a Professor cum Deputy Director in Central Institute of Indian Languages, Mysuru since 2017 and got superannuation in 2021. He graduated from Gandhigram Rural Institute, Gandhigram with Physics Main and completed his Post Graduate degree in Linguistics from Maduarai Kamaraj University, Madurai. He pursued Doctoral Course from Bharathiar University, Coimbatore. After completion, he joined as an Investigator (Language) in Language Division, Office of the Registrar General India Kolkata in 1992. He was working there as Research Officer (L) till 2017 and subsequently joined as Professor cum Deputy Director in CIIL, Mysuru.

Prof Perumalsamy did his doctoral research on the topic entitled "Status Marking in Tamil: A Sociolinguistic Study" and brought out the interesting facts about the interrelationship between Social Status and Language Use. In Language Division, he pursued a number of field visits throughout the country to collect data on minor and border languages such as Kisan, Bodo (Mech), Limbu, Tamang, Ho, Toto, Kinnauri and dialects such as Bhojpuri and Surjapuri and submitted reports. They are published electronically and available in the website. Besides the above, he consolidated a number of reports in Mother Tongue Survey of India project and analyzed language data appeared in Census enumeration. He was sincerely involved in the publication of Language reports in Language Division in various formats.

In CIIL, Mysuru he was given the charge of Head, Centre of Digital Information Dissemination (including Bharatavani Project). A number of linguistic materials belonging to scheduled and non scheduled languages were collected from different sources and were digitized. Some of them are uploaded in the Bharatavani portal for the use of common men. In the Centre for Speech Science and Education Technology Unit, he conducted advanced level training programmes to scholars belonging to different universities in phonetics and phonology. In the Centre of Language Policy, Planning and Sociolinguistics unit he was facilitating high level meetings in national level to finalize policy related matters.

He was coordinating Mother Tongue Survey of India project of Language Division, given to CIIL. He trained scholars belonging to different universities, engaged them in the project and completed the work successfully. Professors were also engaged in consolidating the reports. Apart from the above, he was satisfactorily completed the administrative works such as Head, Grant in Aid; Chairperson, Purchase committee and other number of charges allotted to him time to time by the head of institution.

Prof. Perumalsamy has published a number of articles in reputed journals. He has published few books and a questionnaire as well. They were the reference materials for some universities. Most of his works are available on online. He is member of Board of Studies, Examiner for doctoral studies for few universities and Linguistic Institutions. He was selected to ICSSR's short term doctoral fellowship while pursuing doctoral degree and in recognition of his work towards the analysis of Census data for 2001 and 2011 he was awarded bronze and silver medals respectively from the President of India. He also received a token of appreciation from UNESCO for the report submission.

CONTENTS

EXPLORING PREDICATION OPERATOR *KUM* IN MEETEILON

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1. Introduction

Small clauses (SC) are the clauses which have the subject-predicate constituents without a finite verb. In this case, a NP, AP or PP serves as the predicate within the constituent. To say little more clearly, SCs are clausal in the sense of which they contain a subject and predicate phrase and they are small in that they contain no complementizers or inflectional nodes as comparatively observed in other structures such as CP and TP. In this paper, I propose that the particle *kum* is a predication operator that turns a bare common noun into a predicate.

As for the structure of SCs, I adopt den Dikken's (2006) claim that small clauses are headed by a R(elator) head and assume that -*kum* in Meeteilon is a lexicalized Relator head. From the semantic point of view, I endorse the idea of Åfarli & Eide (2000) that the predication operator *kum* is a function that takes the property element ⟨π⟩ and forms a propositional function ⟨e, p⟩, which in turn takes an entity⟨e⟩ to form a proposition ⟨p⟩, which corresponds to the phrase structure of a clause in which there is a relation between Specifier and Head. This makes us think of the existence of predicational relations in all the functional projections in the clause. Section 2 opens up the idea of nominal small clauses in both English and Meeteilon. Section 3 explores the predication operator *kum* and its syntactix-semantic interface properties. Section 4 depicts the permissibility of the scrambling within the small clauses and their restriction in terms of anti-locality in movement. Section 5 concludes the paper.

2. Nominal Small Clauses

A small clause in English contains neither a finite nor infinitival verb preceded by *to* (Stowell 1981, 1983, among many others). In the following examples (2a &b), the noun *a genius* and the adjectival *intelligent* are analyzed as a predicate nominal and a predicative adjective respectively, which are predicated of *Mary* in the nominal small clause *Mary a genius* in (2a) and of *him* in the adjectival small clause *him intelligent* in (2b).

(2) a) John considers [sc Mary a genius].

b) We consider [sc him intelligent].

The above examples are considered to be the 'canonical' epistemic small clause constructions in English. The embedded clause, which is the complement of an epistemic verb (Svenonius, 1994), describes a characterization about which a judgement or an opinion can be expressed, as remarked by Rapaport (1995: fn.13).

A nominal small clause predicate in Meeteilon, however, forces the presence of particles *kum*/gum 'as' with no business to the semantics of their own. Here, I would like to argue that Meeteilon does have small clauses, whose exposition had never been made in the past literature. In (3), for instance, there is a predication relation via the predicate operator[1] *gum* between *mabu* 'him' and *əpəŋbə* 'fool'. With a predicate operator mediating between these two nominals, I propose that the sentences in (3) and (4) belong to the small clause constructions, in which the first pre-verbal nouns in accusative case and the second pre-verbal noun to which a predicate head is suffixed form a small clause. The second pre-verbal nominal is the predicate nominal predicated of the first pre-verbal nominal.

(3) *əi-nə*   *ma-bu əpəŋbə-gum[2]*   *ləu-i*

    I-nom   he-acc fool-as   consider-decl

    'I consider him a fool.'

(4) *mijam-nə*   *ma-bu lairəbə mi-gum*   *khəl-li*

    People-nom   he-acc poor man-as   thinkl-decl

    'People thought of him as a poor man.'

Predicative nominals like *əpəŋbə* 'fool' in (3) involve a stronger subjective judgement of the speaker and hence are easier to convey the speaker's belief. Nouns that may carry a

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[1] Again, there is also a predication relation via an optional predicate operator, the copula *ni*, between *mabu* 'him' and '*əpəŋbə*' 'fool' as shown below:

i. *əi-nə*   *ma-bu əpəŋbə-ni ləu-i*

    I-NOM   he-ACC fool-COP   consider-DECL

    'I think that he is a fool.'

However, the whole subject-predicate constituents *ma-bu əpəŋbə-ni* can be further embedded within a qualitative non-factive *hainə* 'SAY-QUATATIVE' as shown below:

ii. *əi-nə*   *ma-bu əpəŋbə-ni haina*   *ləu-i*

    I-NOM   he-ACC fool-COP   SAY-QUT   consider-DECL

    'I think that he is a fool.'

The translation of (i) & (ii) shows that if the copula is considered a lexical verb that takes a small clause as its complement, it should be base-generated in V^0. I suggest that the copula is a spell-out of some feature in the domain of functional projections above the VP. e.g.T^0. The pure nominal small clause is introduced via the predicate operator *kum*.

[2] k~g is because of the morphophonemic change: /k/ occurs after voiceless and /g/ after voiced.

subjective judgment include *əŋaubə* 'mad man' *wakhəl ʧoibə(i)* 'mad man or woman (of mental derangement' *krek ʧubə* 'insane person', *sono* 'idiot', *budhu* 'bastard', etc. These common nouns when placed in the predicative position within a nominal small clause take the lexicalized operator *kum* if the main verb is an epistemic verb.

(5) a) *mijam-na*　　　　*ma-bu*　　　*wakhal ʧoibi-gum*　　*u-i*

People-nom　　　　he-acc　　　idea　disorder- as　　see-decl

"People thought of him as a disorder man."

b) *ma-na*　　*naŋ-bu*　　*sono-gum*　　*khal-li*

he-nom　　you-acc　　idiot- as　　think-decl

"He considers you an idiot."

In Meeteilon, There are a handful of common nouns derived from adjectival roots belonging to the eight semantic types that Dixon (1982) has postulated as language universal.

Here evolves the basic intuition of nominal characteristics of Meeteilon that Meeteilon bare common nouns are basically type-neutral. A bare noun cannot be simply taken for granted as a predicate nominal or a kind-denoting term (cf. Amom 2020). The underlying idea here is that predication must be mediated by a predication operator (cf. Bowers's (1993) *Pr*, Adger and Ramchand's (2003) *Pred*, den Dikken's (2006) *relator*, Citko's (2008) π, among others). This conception goes back to the original idea of Chierchia (1985) and Bowers (1993, 2001) and also Åfarli, & Eide (2000) in assuming that, prototypically, predicates are propositional functions that are formed from property expressions by means of a predication operator. A bare common noun can become a predicate only when it is introduced by a predicator and in this case a nominal in the predicative position is not exclusively a property but a property + a predicate operator. It is the predicate operator that turns a property into a predicate, which is unsaturated or incomplete in the sense of Frege. And, this semantic incompleteness is then made complete, or saturate, by composing them via functional application with the semantically complete terms (ie. entities or individuals or truth-values).

3. Operator *kum* and Theoretical Background

Recently den Dikken (2006) proposed that predication is asymmetrical, mediated by a functional head, which he calls R(elator). den Dikken (2006) emphasizes that, though Bowers' (1993) predicative head Pr can be a new functional head in the structure, the name 'Relator' is used in a more abstract sense because the function of a 'Relator' can be instantiated by various sorts of heads connecting predicates and their subjects. As for the structure of SCs, I adopt den Dikken's (2006) claim that small clauses are headed by a R(elator) head and assume that *kum* in Meeteilon is a lexicalized Relator head. The structure of SCs is depicted in (6).

The base-generated configuration of SC is depicted in (6).

(6) The structure of small clauses (adopted from den Dikken 2006: 3)

```
        ┌─────────────────┐   ┌──────────────────┐
        │  Relator-P (SC) │ ⇒ │ Spell-out domain │
        └─────────────────┘   └──────────────────┘
              /        \
        subject        Relator'
        ma-bu          /      \
               predicate      Relator
               əpəŋbə         gum
```
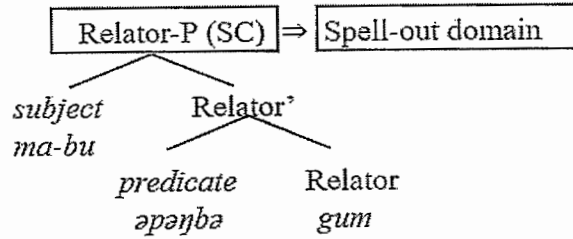
Semantically, a predicate is a propositional function. Following Chierchia (1985) and Bowers (1993, 2001), Åfarli & Eide (2000) assume that predicates are propositional functions that are formed from property expressions by means of a predication operator:

$\langle \pi, \langle e, p \rangle \rangle$

The predication operator is a function that takes the property element $\langle \pi \rangle$ and forms a propositional function $\langle e, p \rangle$, which in turn takes an entity $\langle e \rangle$ to form a proposition $\langle p \rangle$. Under this analysis, a property denoting element does not constitute a predicate on its own, but can be turned into one via a predication operator.

Åfarli & Eide (2000) propose that the predication operator constitutes the kernel of a complex semantic operator structure that corresponds to a basic propositional skeleton[3].

```
(7)      ⟨p⟩
        /    \
     ⟨e⟩     ⟨e, p⟩
            /      \
     ⟨p,⟨e,p⟩⟩      ⟨p⟩
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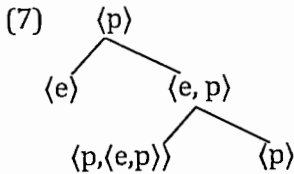
Viewed so, the semantic operator structure that corresponds to the above syntactic representation in (6) is given below. Here, the labels *Pr* (Bower 1993), *Pred* (Adger and Ramchand 2003), *relator* (den Dikken 2006), and π (Citko 2008) stand for "Predication", i.e. the *syntactic* category corresponding to the predication operator.

```
(8)       ⟨p⟩
        /      \
     ⟨e⟩  '    ⟨e, p⟩
    ma-bu      /      \
          ⟨π⟩       ⟨π, ⟨e, p⟩⟩
         əpəŋbə       gum
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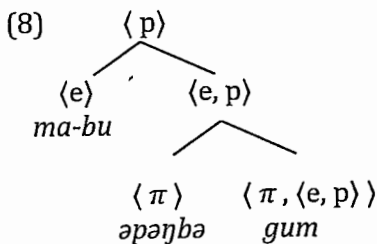
[3] See how Åfarli & Eide (2000) propose the construal of predication into the idea of layered predication.

Having conceived so far, I suggest that small clauses in Meeteilon contain an asymmetric structure mediated by a functional head, and this functional head takes an unsaturated monadic XP (=NP, AP, PP) as its complement.

4. Scrambling and Small Clauses

In Meeteilon, scrambling within a small clause is not permissible: the scrambling between the subject and its predicate is not acceptable.

(9) a) *mijam-nə   ma-bu inakkhunbə   mi-gum   khəl-li*

     People-nom he-acc   rich   man-as   think-decl

     "People thought of him as a rich man."

   b) **mijam-nə inakkhunbə mi-gum$_i$ t$_i$ ma-bu   khəl-li*

   c) **inakkhunbə mi-gum$_i$ mijam-nə ma-bu t$_i$ khəl-li*

   d) ** inakkhunbə mi-gum$_i$ ma-bu t$_i$ mijam-nə khəl-li*

In 9(a,b&c) above, when two constituents of a small clause are scrambled, the sentence becomes ungrammatical. However, the sentence is acceptable as long as these two constituents of a small clause happen to preserve their sequence as shown in (10) below.

(10) *ma-bu$_i$ inakkhunbə mi-gum$_j$ mijam-nə t$_i$ t$_j$ khəl-li*

From the semantic saturation point of view, one may assume that the NP predicate *inakkhunbə mi-gum* 'rich man-as' functions as a semantic predicate of type $\langle e, t \rangle$ and it takes its argument *ma-bu* 'he-acc'. The unsaturated meaning of the NP *inakkhunbə mi-gum* 'rich man-as' is saturated by taking the argument *ma-bu* 'he- acc'. The scrambling of the phrases which are semantically incomplete renders each example in (9) above ungrammatical. On the other hand, the possible case of scrambling of the small clause in (10) shows that the scrambled constituent *ma-bu inakkhunbə mi-gum* 'he-acc rich man-as' is semantically complete and is of type $\langle t \rangle$. The extant asymmetries in the distribution of SC-predicates, such as fronting at the left periphery of the clause shows that movement within and out of an SC is restricted by general computational properties such as anti-locality (cf. Pesetsky and Torrego 2001).

(11) Anti-locality in movement

A complement cannot merge into the specifier of its own.

In (6) & (8), the SC-predicate is merged as the complement of the Relator head. Under anti-locality approach, a predicate will not be able to move to the specifier of its own head, the Relator (see Abels 2003, Boeckx 2007; Grohmann 2003a and Ko 2014). As Ko (2014) suggests, the predication is stronger for SCs and SC-predicate in (6) is simply immobile within SC, the RP and therefore cannot precede the element merged in [Spec,RP].

Conclusion

In this paper, I have proposed that *kum* is a predicate operator. I propose that the particle *kum* is a predication operator that turns a bare common noun into a predicate. Finally, I have also shown that in Meeteilon, scrambling within a small clause is not permissible. The scrambling between the subject and its predicate is not acceptable and the movement within and out of an SC is restricted by general computational properties such as anti-locality.

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ROLE OF METACOGNITIVE READING STRATEGIES IN ENHANCING READING COMPREHENSION OF ESL/EFL STUDENTS

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Abstract

Metacognition is the capacity to utilize former information to arrange a strategy for approaching a learning task, take necessary steps to problem solving, reflect on and evaluate results, and modify one's approach as needed. The study is an analysis of metacognitive strategies in improving reading comprehension of ESL/EFL Learners. The study considered 270 respondents who were students studying in schools in Mysore, Karnataka. The hypothesis was tested using independent sample test which found that a significant impact of metacognitive reading strategies on the performance ofEFL/ESL learners before and after its implementation existed. It was concluded that metacognitive strategies are one of the strategies that are best in learning reading comprehension. It is good for the studendts since these strategies provide several steps that make them more flexible and adaptive thinkers.

Keywords: Metacognition, Reading Strategies, Reading Comprehension

1. Introduction

Contemporary world is going through dynamic changes which throughout technological advance have impact also on the society. If a certain individual wants to be part of the society, he/she has no other choice, but to adapt to these changes. The level of adaptation is the result of inner and outer factors (which constantly interact and recreate each other). Education has the goal to prepare each individual within the society to be able to adapt to these changes and also to equip each individual with abilities necessary to face the requirements successfully. Education is therefore one of the highest modern social priorities imbedded in the legislative and international systems and institutions where competent staff members deal with how much they need to focus their attention to this resort and what resources will be given towards these issues (Obama hits the road to push for education reforms 2013; OECD, 2013; China's $250 Billion Education Budget, 2013). The main researchéd issue here is not only the importance of education itself. Postmodern situation of (not only) the western world deals with the question how much can be guaranteed of the quality of such education, where all the parts of being a modern human are cultivated in its "organic" and "complex" nature (Hábl, 2012) and also this deals with how this may help develop the feedback of this anthropomorphic potential.

Metacognition is defined as "cognition about cognition" or "knowing about knowing". It is an awareness and understanding of one's own thought processes. It can also be defined as the knowledge and awareness of one's own thinking processes and strategies, and the ability to consciously reflect and act on the knowledge of cognition to modify those processes and strategies (Flavell, 1976).

Metacognition refers to higher order thinking skills that involve more active control over the thinking processes involved in learning. This higher-level cognition was given the label metacognition by American developmental psychologist John Flavell (1976). Research on metacognition began in 1970's with the work of Flavell, whose study focused on children's metamemory with the central focus on their knowledge and control of their memory processes. During the 80s and 90s, it became a hot topic in the pedagogical circles as to how metacognition can or should be taught so that students must gain deeper insights into comprehend their reflections and perceptions in order to overcome their weaknesses to comprehend texts. Though researchers have long seen the benefits of metacognition, but teachers and school psychologists have gradually embraced towards metacognition to measure their students' skills and knowledge (Baker, 2008).

Hence, the typical English teaching and learning activities for EFL students in middle schools and high schools are nothing but memorizing English vocabulary and drill practicing grammatical rules. Although this traditional English teaching pedagogy seems to work well in yearly national entrance exams of high schools and colleges, evidence has shown that grammar- translation instruction keeps EFL students from developing critical thinking skills as well as positive attitudes toward English reading (Chern, 2003; Cheng, 1998).

Also, another disadvantage of grammar-translation teaching method lies in that it makes EFL understudies feel disappointed in English reading since they spend time checking meaning from dictionaries and breaking down sentence structures, but don't get the essential focuses from the reading materials, particularly after all the translations are finished. Slowly, they lose interests in reading English since it is difficult to comprehend after so much effort and time has been spent.

2. Reading Skills

According to the contemporary researches, a skilled reader is still not characterized by the set of rigidly bordered meta-cognitive strategies or by the knowledge of a wide variety of these strategies (El-Koumy, 2004). As the main argument here may be the ability to use flexibly the disposable strategies depending on a specific context.

Snow, Burns and Griffin (1998) profile the so called skilled reader as an individual who is capable of comprehend a read text thanks to his ability to *use their general overview in order to comprehend words in the text by inferring from the message in the text and using this monitoring of their own comprehension and correcting strategies in some cases, when they realize they don'tcompletely understand the text.* (p. 62). Experts in reading comprehension agree that skilled readers differ from unexperienced ones by the way they are aware of what they are reading in the process, and also why they are reading it –

therefore they possess plans and strategies how to deal with obstacles during reading. Arnbbruster, Echols and Brown (1983) agree with this. They also point out the ability of skilled readers to adapt in a flexible manner their reader strategies on actual situation and requirements. These readers are also aware of how to monitor information comprehension and when an obstacle occurs, they are able to react on changes by change in their strategy (Pressley & Afflerbach, 1995). Skilled readers also perceive reading process as an activity connected to the search of meaning (Garofalo & Lester 1985).

Less skilled readers are more likely to concentrate on lexical meaning of the words within the meaning and they understand the reading comprehension process as a message decoding process (Baker & Brown, 1984), these readers are therefore limited in their metacognitive knowledge use in the field of reading knowledge (Paris & Winograd, 1990) and are likely to less monitor their comprehension (Flavell, 1979). These readers also tend to overlook contrasting information within the text, or they are not able to explain any kind of uncertainty.

Reading strategies can (and should) be taught until the moment of automation, when a repeated strategy becomes a imprinted set of skills and students know, which strategy to choose and when is it useful to apply them (Paris, Lipson, & Wixon, 1983). Many experts pointed out the fact strategic reading can be taught easily by a set of prepared classes (Brown, Armbruster, & Baker, 1986). Paris and Winograd (1990) however highlight *"metacognition should not be perceived as the final goal of any learning or teaching"*, but the opposite, metacognition should be perceived as the opportunity to *"help pass the knowledge and certainty on students, which will help them to enforce their enthusiasm and seeking for possibilities in their goals, which they are willing to pursue."* (p. 22).

3. Review of Literature

Nova Riska Absida et al. (2017), in their research titled "Improving Reading Comprehension Using Metacognitive Strategies," discuss the use of metacognitive strategies to improve students' reading comprehension. The data was obtained from 50 students from two classes, one an Experimental Group (EG) and a Control Group (CG). The instruments used for collecting the data were tests (a pre-test and a post-test) and a questionnaire. The data collection was divided into four phases of research; the pre-test, the treatment, the post-test, and the questionnaire. The results of the test were analyzed quantitatively to find any significant differences between the two groups. The results showed a statistically significant difference after using metacognitive strategies in the reading comprehension of the EG students compared to those in the CG, who did not use metacognitive strategies for reading comprehension. The t-value (6.03) > t-table (2.01) meant that the alternative hypothesis was accepted. Further, the results from the questionnaires also showed the positive impact, viz: the positive classroom atmosphere, the improved motivation to learn, the improvements in students' knowledge, and so on.

Nasrin Khaki (2014), in his study "Improving Reading Comprehension in a Foreign Language: Strategic Reader," stated that Second language reading comprehension is the most important skill required by students, especially in a foreign language context. One

way to help these students improve their reading comprehension is strategy instruction. The present study investigates the effect of two strategies, namely, summarizing and students-generated questions. The participants in the study were all female intermediate EFL students between 14 and 39 years old. A quasi-experimental research design was employed with a treatment lasting 5 weeks on three intact groups—two experimental groups and one control group. The results of a one-way ANOVA indicated that there was a significant difference between the summary group and the control group. In contrast, no significant difference was observed between the summary group and the student-generated question group and between the student-generated question group and the control group. Therefore, it is recommended that EFL teachers ask their students to prepare a reading passage summary to help them improve their reading comprehension.

Tran-Hoang-Thu (2009), in the article titled "Learning Strategies Used by Successful Language Learners," examines the language learning strategies employed by successful learners of English as a foreign and second language. Two successful English learners whose first languages are Mandarin were interviewed and asked to complete a questionnaire and a self-evaluation measure to indicate their perceived level of language proficiency and their learning goals for each language skill in the future. It was found that, in terms of motivation. The data from the interviews and the questionnaires show that these learners utilize a wide range of strategies to learn to listen, read, speak, write, pronunciation, grammar, and vocabulary. In contrast, one learner, Miranda, learns English to excel and use the language and native speakers of English. The other learner, Kate, learns English for her daily communication and academic pursuit in the US. It was also found that strategies for vocabulary learning outnumber those for other language skills and areas investigated. Social strategies were found to be widely used by the learners to improve their English. Additionally, practice was the key to improving all four language skills and pronunciation, grammar, and vocabulary.

4. Objectives of the Study

1. To determine whether metacognitive reading strategies enhance reading comprehension of ESL/EFL students

5. Hypotheses of the Study

H01: There is no significant impact of metacognitive reading strategies on the performance of EFL/ESL learners.

H1: There is a significant impact of metacognitive reading strategies on the performance of EFL/ESL learners.

6. Research Methodology

The present study is empirical in nature. The study is an analysis of metacognitive strategies in improving reading comprehension of ESL/EFL Learners. The students studying in the private schools in Mysore are considered for the study. The participants are divided into experimental and control group, but only the experimental

group received metacognitive strategies instruction; whereas, the control group only receive the routine reading instruction which is the basic instruction of reading but not including the strategies of training. The sample size of the study is 270 students who are selected based on their interest so they focus better in order to have active involvement.

7. Instruments and Procedure

7.1 Reading Tests

Reading tests include a number of multiple-choice items considered as pre-tests and post-tests. At the beginning, all subjects are required to take pre-tests. The purpose of the tests is to measure students' reading ability and to confirm that the reading abilities of the two classes areat the same level. Then at the end of the training, it is required to take post-tests to see the differences before and after the training sessions.

7.2 Questionnaire

The Metacognitive Awareness of Reading Strategy Inventory (MARSI) was developed by Mokhtari and Reichard (2002). It measures participants' awareness of metacognitive reading strategies when they read academic materials (e.g., textbooks) on a 5- point scale (1=little use of strategy; 5=frequent use of strategy). The higher numbers show greater awareness of metacognitive reading strategies of the participant. Among 30 questions, there are three groups: Global Reading Strategies (GLOB), Problem-Solving Strategies (PROB), and Support Reading Strategies (SUP). Global Reading Strategies included having a purpose while reading, previewing the text, skimming, determining important information, and using text features such as tables and pictures. Problem-Solving Strategies are adjusting reading speed as needed, re-reading, guessing meanings of unfamiliar words, and visualizing. Support Reading Strategies focus on strategies such as underlining important information, summarizing, and taking notes.

All participants are required to answer the questionnaires in pre-test and post-test. The researcher helped the respondents to answer some of the questions in case they had problems.

7.3 Statistical Methods and Data Analysis

Data analysis is the process of statistical tools and techniques on the data collected from the respondents. The data collected from primary sources were analyzed using the SPSS package for drawing meaningful conclusions. The data was collected before and after training sessions. First, in order to evaluate whether all the participants possess equal reading skills, a reading test was conducted before starting the training. Second, after training sessions, the effectiveness of the instruction on participants' reading performance was tested.

7.4 Descriptive Statistics

The frequency distribution of all the items of each construct is framed in the assertive statements and the options are quantified in 5-point likert scale.

Percentage of selected constructs is calculated in the study which shows the number or ratio of agreement or non-agreement of the statements expressed as a fraction of 100.

Mean is one of the statistical measures used in statistical analysis which is the sum of the sample divided by its number. In the study, calculated mean indicates the perception towards agreement or non-agreement of the statements.

Standard Deviation is one of the most important statistical measures used to measure the difference in the group of data in the study which measures the variation from the mean.

7.5 The inferential statistics used for the study are

Independent samples t-test was used to test the hypothesis which compared the means of two independent groups in order to determine whether there is statistical evidence that the associated population means are significantly different.

8. Data Analysis and Interpretation

Table 1: Improvement in Reading

Questions	SA	A	N	D	SD	Mean	SD
I have improved my reading skills after metacognition strategies.	92 (34%)	111 (41%)	35 (13%)	32 (12%)	-	3.97	0.977
I understand how to read comprehension.	86 (32%)	119 (44%)	35 (13%)	30 (11%)	-	3.88	0.966
I am now good at identifying and grouping related information.	76 (28%)	140 (52%)	54 (20%)	-	-	3.87	0.905
I understand information from a text.	86 (32%)	146 (54%)	38 (14%)	-	-	3.97	0.703
I am good at remembering information read from a text.	78 (29%)	151 (56%)	41 (15%)	-	-	3.85	0.903
I can tell how well I understand what I read.	57 (21%)	146 (54%)	68 (25%)	-	-	3.75	0.885
Reading in English makes me feel good about myself.	78 (29%)	111 (41%)	81 (30%)	-	-	3.70	0.745

Reading English has made me confident	86 (32%)	116 (43%)	68 (25%)	-	-	3.77	0.629
I think reading English is easy after strategies were implemented.	97 (36%)	124 (46%)	49 (18%)	-	-	3.64	0.683
I have improved my vocabulary and grammar	81 (30%)	138 (51%)	51 (19%)	-	-	3.79	0.796
I make less/no mistakes while reading comprehension	92 (34%)	138 (51%)	41 (15%)	-	-	3.76	0.679

Source: Primary Data

The table shows the opinion of respondents with respect to improvement in reading after implementing metacognitive strategies. 75% respondents agreed that they improved my reading skills after metacognition strategies. The mean and standard deviation of the statement was 3.97 and 0.977. 76% respondents agreed that they understood how to read comprehension. The mean and standard deviation of the statement was 3.88 and 0.966. 80% respondents agreed that they were good at identifying and grouping related information. The mean and standard deviation of the statement was 3.87 and 0.905. 86% respondents agreed that they understood information from a text. The mean and standard deviation of the statement was 3.97 and 0.703. 85% respondents agreed that they were good at remembering information read from a text. The mean and standard deviation of the statement was 3.85 and 0.903. 75% respondents agreed that they could tell how well they understood what they read. The mean and standard deviation of the statement was 3.75 and 0.885. 70% respondents agreed that reading in English makes them feel good about themselves. The mean and standard deviation of the statement was 3.70 and 0.745.75% respondents agreed that reading in English makes them confident. The mean and standard deviation of the statement was 3.77 and 0.629. 82% respondents agreed that reading English is easy after strategies were implemented. The mean and standard deviation of the statement was 3.64 and 0.683. 81% respondents agreed that their vocabulary and grammar has improved. The mean and standard deviation of the statement was 3.79 and 0.796. 85% respondents agreed that they made less/no mistakes while reading comprehension. The mean and standard deviation of the statement was 3.79 and 0.679. It was found that after implementation of metacognition strategies, there was improvement in reading skills of the respondents.

Table 2: Support Reading Strategies

Questions	SA	A	N	D	SD	Mean	SD
I note the main phrases and points as I read to understand what I read	92 (34%)	132 (49%)	46 (17%)	-	-	3.66	0.844
I underline or circle key points in the text to help me remember them	97 (36%)	130 (48%)	43 (16%)	-	-	3.63	0.910
I use reference materials (e.g.dictionary) to help me understand what I am reading	65 (24%)	149 (55%)	57 (21%)	-	-	3.82	0.785
I paraphrase (re - state main points in own words) for better understanding of the text	89 (33%)	151 (56%)	30 (11%)	-	-	3.69	0.839
I keep going back to the previous read paragraphs so as to establish relationships among ideas	92 (34%)	116 (43%)	62 (23%)	-	-	3.57	1.037
I formulate/come up with questions I would like clarified in the text	86 (32%)	132 (49%)	51 (19%)	-	-	3.89	0.831

Source: Primary Data

The table shows the opinion of respondents with respect to improvement in reading after implementing support reading strategies. 83% respondents agreed that they noted the main phrases and points as they read to understand what they read. The mean and standard deviation of the statement was 3.66 and 0.844. 84% respondents agreed that they underlined or circled key points in the text to help remember them. The mean and standard deviation of the statement was 3.63 and 0.910. 79% respondents agreed that they used reference materials (e.g. dictionary) to help understand what they were reading. The mean and standard deviation of the statement was 3.82 and 0.785. 89% respondents agreed that they paraphrased (re - state main points in own words) for better understanding of the text. The mean and standard deviation of the statement was 3.69 and 0.839. 77% respondents agreed that they kept going back to the previous read paragraphs so as to establish relationships among ideas. The mean and standard deviation of the statement was 3.57 and 1.037. 81% respondents agreed that they formulated/came up with questions they would like clarified in the text. The mean and standard deviation of

the statement was 3.89 and 0.831. Hence, it was found that metacognitive strategies helped the respondents in support reading strategies.

9. Testing of Hypothesis 1

H01: There is no significant impact of metacognitive reading strategies on the performance of EFL/ESL learners before and after its implementation.

H1: There is a significant impact of metacognitive reading strategies on the performance of EFL/ESL learners before and after its implementation.

Table 3(a): Analysis of Group Statistics

		N	Mean	Std. Deviation	Std. Error Mean
Metacognitive Reading Strategies	Before	270	0.42	0.494	0.018
	After	270	0.45	0.498	0.017

Source: Output from SPSS

The table showcases the group statistics of metacognitive reading strategies on the performance of EFL/ESL learners. It was found that the effect of metacognitive reading strategies o n t he performance o f EFL/ESL learners before its implementation had a mean of 0.42, a standard deviation of 0.494, and a standard error mean of 0.018. The effect of metacognitive reading strategies o n t he performance o f EFL/ESL learners after its implementation had a mean of 0.45, a standard deviation of 0.498, and a standard error mean of 0.017.

Table 3(b): Analysis of Independent Sample t-test

		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
									Lower	Upper	
Metacognitive Reading Strategies	Equal variances assumed	16.50	.011	2.29	269	.007	.032	.025	-.017	.081	
	Equal variances not assumed			2.29	269	.007	.032	.025	-.017	.081	

Source: Output from SPSS

The *p*-value of Levene's test for effect of metacognitive reading strategies on the performance of EFL/ESL learners before and after its implementation was 0.011 ($p <$ 0.01), so the null of Levene's test was rejected and it was concluded that the variance in metacognitive reading strategies on the performance of EFL/ESL learners before and after its implementation is significant. **This shows that the "Equal variances not assumed" row for the *t*-test (and corresponding confidence interval) results should be checked.**

For the t-test, the two-tail p-value is p= 0.007 and t= 2.29

A paired t-test was performed to determine if there was a difference in metacognitive reading strategies on the performance ofEFL/ESL learners before and after its implementation.

The mean (M = 0.032, Standard Error Difference = .025, N= 270) was significantly greater than zero, t = 2.29, two-tail p = 0.007, facilitating evidence that there is a significant difference in metacognitive reading strategies on the performance of EFL/ESL learners before and after its implementation..

Since the set alpha value is 0.05 and the p-value is lesser than 0.05, it reveals that there is a statistically significant difference in metacognitive reading strategies on the performance of EFL/ESL learners before and after its implementation..

In this case, p = 0.007 which is < 0.05, so the difference is significant. Hence, the null hypothesis is rejected and alternative hypothesis is accepted.

Conclusion

Metacognition refers to awareness of one's own knowledge, what one does and does not know, and one's ability to understand, control, and manipulate one's cognitive processes. It includes knowing when and where to use specific procedures for learning and critical thinking and also how and why to use particular methods. Metacognition is the capacity to utilize former information to arrange a strategy for approaching a learning task, take necessary steps to problem solving, reflect on and evaluate results, and modify one's approach as needed. The study is an analysis of metacognitive strategies in improving reading comprehension of ESL/EFL Learners. It was found that there is a significant impact of metacognitive reading strategies on the performance ofEFL/ESL learners before and after its implementation. It is recommended that the teachers can raise the level of metacognitive thought in their classroom by modeling the processes themselves. Thinking aloud when solving the problems, mirroring students' ideas back to them or rephrasing them to include specific thinking words (such as planning, strategy, steps to be taken, etc.), clarifying responses and questions, and having students include the " how they did it" as a part of larger assignments are all ways to encourage metacognitive thinking.

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THE ENDANGERED TRIBAL LANGUAGES IN INDIA

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1. Introduction

The Indian union is multiethnic, multicultural and multilingual with more pronounced diversity in cultural traits across the country. The fact that whatever one does or practices is controlled by the environment in which one lives or in other words the environment moulds the culture of a particular group. In modern days the impact of developmental programmes, industrialization, urbanization, education, legislation, communication, new economic policies, etc forced the people to a new environment and brought many changes in their life and culture. This forced adoption to the new environment has resulted in paradigm changes in their knowledge, awareness, behavior, education, ideology, etc. which ultimately affected the most vulnerable section of the society i.e. the local tribal folks. Moreover, the people belonging to the dominant tribal and caste groups have migrated to the hilly tract, dominated the new environment and the weaker tribal groups are forced to compromise at the mercy of the stronger groups. So in the process of stress in the new and changing environment, the tribes adopt many cultural elements during different time and space. Though they started to exercise the superimposed culture or cultural entities during course of time and their strong urge to protect their identity keeps some of their indigenous and unique cultural heritages intact.

2. General

Language endangerment may be the result of external forces such as military, economic, religious, cultural or educational subjugation, or it may be caused by internal forces, such as a community's negative attitude towards its own language. Internal pressures often have their source in external ones, and both halt the intergenerational transmission of linguistic and cultural traditions. Many indigenous people, associating their disadvantaged social position with their culture, have come to believe that their languages are not worth retaining. They abandon their languages and cultures in hopes of overcoming discrimination, to secure a livelihood, and enhance social mobility.

A five-level classification used by Stephen Wurm, focusing on the weaker languages

   a) Potentially endangered languages: Socially and economically disadvantaged, under heavy pressure from a larger language, and beginning to lose child speakers;

   b) Endangered languages: Have few or no children learning the language, and the youngest good speakers are young adults;

c) Seriously endangered languages: Have the youngest good speaker age 50 or older;

d) Moribund languages: Have only a handful of good speakers left, mostly very old;

e) Extinct languages: Have no speakers left.

One such cultural identity is their language which speaks about their culture in time and space. The tribal groups crippled by limited capacity are unable to retain and revive their linguistic identity in the long run and to the greater extent assimilated with the linguistically dominant tribal/regional language. These linguistic interactions endanger their native language and force them to adopt such tribal/regional language in their intra-community interactions too. In general no language issue is raised by these linguistic minorities to safe guard their language and this study attempts to document this valuable legacy transmitted from generation to generation before it disappears completely.

A language is in danger when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. That is, there are no new speakers, adults or children. The extinction of each language results in the irrecoverable loss of unique cultural, historical, and ecological knowledge. Each language is a unique expression of the human experience of the world.

In all parts of the world, members of ethno-linguistic minorities are increasingly abandoning their native language in favors of another language, including in child rearing and formal education. Among ethno-linguistic communities, a variety of opinions on the future prospects of their languages can be observed. Some speakers of endangered languages come to consider their own language backward and impractical. Such negative views are often directly related to the socioeconomic pressure of a dominant speech community.

A five-level classification used by Stephen Wurm, focusing on the weaker languages

f) Potentially endangered languages: Socially and economically disadvantaged, under heavy pressure from a larger language, and beginning to lose child speakers;

g) Endangered languages: Have few or no children learning the language, and the youngest good speakers are young adults;

h) Seriously endangered languages: Have the youngest good speaker age 50 or older;

i) Moribund languages: Have only a handful of good speakers left, mostly very old;

j) Extinct languages: Have no speakers left.

Another way of trying to introduce some order into endangerment is through the use of linguistic criteria, reflecting the range of functions for which languages are used and the types of structural change which they display. Endangered languages come to be used progressively less and less throughout the community, with some of the functions they originally performed, are either dying out or gradually being supplanted by other languages.

In India there are numerous spoken languages including hundreds of dialectal forms, distributed around and representing different language families of India, i.e, Indo – Aryan, Tibeto-Burman, Austro- Asiatic and Dravidian.According to Grierson's linguistic Survey (1896-1928) there were 722 speeches out of which 179 languages and 544 dialects were found.The people of India series (1993) of Anthropological Survey of India identified 325 languages spoken at home and with kin groups of which 77 were major languages. According to Grierson's linguistic Survey (1896-1928) there were 722 speeches out of which 179 are languages and 544 are categorised dialects. The people of India series (1993) of Anthropological Survey of India identified 325 languages spoken at home and with kin groups of which 77 were major languages. According to the 2011 Census there are scheduled languages 22, non-scheduled 100, and 234 identifiable mother tongues each with 10,000 or more speakers at all India level and includes many tribal languages too. The more recent virtual reference in Ethnologue of 16th edition listed 452 individual languages out of which 438 are living and 14 having no known speakers in India.

In fact, how many languages are there in India is a question, time and again raised by many. The answers given are many a time either vague or the number produced from different sources quoted erroneously, give a controversial picture of the reality. Moreover linguistic diversity in India is marked by the fuzzy linguistic boundaries between dialect and language, between languages around state and international borders, between speech forms differentiated on socio-cultural and political groups (Annamalai 1992)..But this kind of sharp declining language data i.e. language and mother tongue, worries the social scientists like Anthropologists, Linguists, etc as languages are the carriers of the past indigenous knowledge to the future.

It is worth reporting that as per Schedule 8 of Constitution of India there are 533 tribal groups overlapped in more than one linguistic boundary marked in different states. The 2011 census figure on tribal mother tongue may further endanger the language situation. So the need of the hour is to document the tribal languages in the existing language situation before it disappears. So the linguistic identification is not easy and moreover no official inventory of languages spoken in India except official data on languages in the Indian decennial Census. In this regard many research organizations and Universities are engaged in the field of endangered language research to protect these languages. Language endangerment may be the result of external forces such as military, economic, religious, cultural or educational subjugation, or it may be caused by internal forces, such as a community's negative attitude towards its own language. Internal pressures often have their source in external ones, and both halt the intergenerational transmission of linguistic and cultural traditions. Many indigenous peoples, associating their disadvantaged social positions with their culture, have come to believe that their languages are not worth retaining. They abandon their languages and cultures in hopes of overcoming discrimination, to secure a livelihood, and enhance social mobility.

A language is in danger when its speakers cease to use it, use it in an increasingly reduced number of communicative domains, and cease to pass it on from one generation to the next. That is, there are no new speakers, adults or children. The extinction of each language results in the irrecoverable loss of unique cultural, historical, and ecological

knowledge. Each language is a unique expression of the human experience of the world. In all parts of the world, members of ethno-linguistic minorities are increasingly abandoning their native language in favor of another language, including child rearing and formal education. Among ethno-linguistic communities, a variety of opinions on the future prospects of their languages can be observed. Some speakers of endangered languages come to consider their own language backward and impractical. Such negative views are often directly related to the socioeconomic pressure of a dominant speech community.

The Austric languages of India are by and large, declared by the tribal population and thus all these languages have been grouped in the list of the tribal languages. These languages belong to the mono-syllabic oslating types which are of great importance to the scholars of linguistics and anthropology.

The Austric family of languages may broadly be classified into two subfamilies. Austronesia and Austro-Asiatic. The Austronesian group of languages is spoken in Malaysia, Indonesia, Vietnam, Hawaii and Malagasy islands. Two branches of the Austro-Asiatic (Munda and Mon-khmer) are confined to India.

The languages belonging to the Austro-Asiatic family are scattered over a vast geographical region from the Aravalli hills in the west to the chotanagpur plateau in the east, continuing through West Bengal to the North-Eastern states of India. Andaman and Nicobar islands where the Austric speech is confined only to the Car Nicobars, it is important to note that the Austric region coincides with central India which has the highest concentration of the population of India with a little more than one third belonging to the Austrics. The major Austric languages of India, Munda group Bhumiji, Gadaba, Ho, Koda/ Kora, Kharia, Korku, Korwar, Munda/Mundari Santali, Sarava etc. The Mon-Khmer groups are Khasi, and Nicobarese. The languages of the tribals of the region may be classified into three major linguistic groups-The Austric, The Dravidian and the Indo-Aryan. About 20 percent of the tribes of the region declared languages belonging to the Dravidian family as their mother tongue. Kurukh, Oran, gandi, kui, Bhotada, khond are important among the Dravidian languages, while Santali, Mundari, Savara, Kharia are important languages belonging to the Austric family. The tribal languages of India represent valuable relics of the country's past cultural heritage in the form of oral tradition and folk-lore and must not be allowed to be destroyed.

All the eight states namely Assam, Arunachal Pradesh, Meghalaya, Manipur, Nagaland, Mizoram, Tripura and Sikkim that form the North East part of India have their own culture and traditions. These states, also known as rainbow states, are predominantly tribal lands inhabited by numerous tribal communities speaking languages from the Indo-Aryan, Sino-Tibetan and Austro-Asiatic linguistic families. Each of these tribal communities has unique cultures which are totally distinct from each other. The main aspects of culture such as a custom, tradition, language lifestyle demarcates one community from the other. If we take Language, North East India is a melting pot of various languages. Each tribe is presumed to have its own languages, and each language is presumed to be spoken by just one tribe. A map of the tribes is expected to look no different from a map of the languages. Tribes and languages are even called by the same name i.e. Angamis speak Angami, the Garos speak

Garo, the Mizos speck miso and so on though all the hundred or so languages that are spoken in the North East.

Some of the tribal languages dominate in their states but they may be a threat to other smaller tribal languages. They were influenced by majority languages. Many decades ago, Manipur state adopted Bengali script by abandoning its own native script due to various socio-political reasons. The community now wants to revive the native script which is also taught in schools as an additional script with Government support. The educationists and the scholars now want only Manipuri script to be used in schools and therefore now involved in the preparation of textbooks in Manipuri script. This greatly enhances the community's self image of their language and develops a positive attitude for its use and maintenance.

Each tribe speaks different languages which are not understood even by its immediate neighboring tribe. For instance, Arunachal Pradesh people speak about 50 languages. In Nagaland one tribe does not follow the language of another tribe. The Air broadcast languages programme in at least about 15 tribal languages for Nagaland. The population of the North East region is all multilingual in composition and character. In this context, to venture to offer a readymade and all acceptable solution off the sleeve will certainly look over ambitions, if not ridiculous. The solution needs a careful study of the situation and the needs and aspirations of the people inhabiting the region from time immemorial. Therefore, the mater may best be left with the people depending solely on their collective wisdom to find out the best possible answer to the otherwise vexed and complex problem of language in the region, but thanks to the collective wisdom of the people that they could find out at least a workable solution and carry out the normal activities of trade and commerce, administration, education and their day to day activities as effectively as possible under such a situation. In the process, the society slowly and steadily with increased realization and also under the compulsion of living together for mutual benefit and progress gradually emerged as a multilingual society. During this process, Arunachal Pradesh and Nagaland developed a language of their own which is now termed as Nagamese and Arunachalese, a kind of Assamese which is understood by different languages there. This newly developed language is a lingua franca for the people of the said region. It also illustrates a point of linguistic importance that prescriptive grammar cannot keep a language in an iron jacket for all time to come. It changes, it grows, and it expands and serves the people and also removes the communication gap. But the point here needs to be stressed is that while Nagaland and Arunachal have evolved a workable solution of this type, even though Hindi is also used in a restricted domain. In this process the society also tends to become multilingual. It is now seen that the man/woman of the region uses at least three languages in his/her day to day activities. The way of life and the nature of work of a person normally decide the number of languages one will have to choose to carry out his normal functions in life.

However, the problem of language is nothing new to the region. It existed before also but thanks to the collective wisdom of the people that they could find a workable solution and carry out the normal activities as mentioned before In this context, the society slowly and steadily/sturdily with increased realization and also under the compulsion of living

together for mutual benefit and progress. We can observe in the Munda area of Mulkangiri in Orissa state (Desiya Bhasa). Now in Arunachal Pradesh, a new trend is emerging in language patterns. The school level medium of instruction is Hindi because of the Govt. policy. Due to Lyngngam's socio-economic backwardness, aspirations of upward mobility are leaving them to learn the Khasi and the Garo languages which are the official languages of the state machinery, Naturally the younger generation are partially promoted as bilingual. This is one instance to show how a language grows out of a necessity and how it functions effectively and satisfactorily to meet the local needs and aspirations of the people.

According to Encyclopedia Wikipedia "an endangered language refers to a language that is at risk of falling out of uses". In other words, a language is really endangered when it is used in limited domains and ceases to pass from the older generation to the younger one in a particular community. However the different dimension of language endangerment is noticed from region to region and country to country. It is interesting to note here that the Tripura state itself has a number of indigenous endangered languages for which no effort has been made to protect and preserve in this early stage of language endangerment. Most of the tribal languages in Tripura are unexplored in terms of description, codification and graphization. As a result they are on the verge of extinction when confronted with the mainstream language group. No initiatives were taken from the government bodies for preserving the endangered languages which are very few in numbers. Although the officials of Shiphahijala Wildlife Sanctuary and State Zoo, Government of Tripura were engaged to protect the wild animals like tiger, rhino and birds etc, in the year 2008, but unfortunately the idea of preserving a language is still unfamiliar to the governmental and non-government agencies in the state of Tripura. In Tripura the critically endangered languages are Chaimol, and Korbong.

Chaimal and Korbong are the Kuki-chin languages/dialects spoken by the sub-tribes of a community. Korbong is spoken as a first language in three to four villages of Champak Nagar Gram panchayat, West Tripura district by 117 speakers whereas Chaimal is spoken in Gandacherra, Ambassa and North-Tripura by 100 speakers (Census Report of Tripura, 2001). The numeral strength of both the tribes is negligible and they are surrounded by the larger linguistic groups like Bengali and Kokborok. Socially, politically and economically the status of Korbongs are very low. They live in remote hilly areas in the jungle. On the other hand, the Chaimol people are also dependent on Jhum cultivation and moving around one place to another to find the appropriate place for the cultivation. Both the Korbong and Chaimol are farmers; they are not aware of the position of their languages. Due to availability of schooling in their mother tongue, they have their formal education in Bengali medium schools and the children are not educated in their respective mother tongues. Naturally, parents encouraged their children to speak the school languages i.e., Bengali for better performance in the examination. It is also observed that Korbong language is highly influenced by Kokborok and most of the Korbong people can speak Kokborok along with their mother tongue and regional language Bengali. So the percentage of bilingualism towards Kokborok is also 95 percent which is higher than any other tribes in Tripura. They freely borrowed the lexical items from Kokborok and used to

fulfill their day to day communication in certain levels. So the interesting point to be made here is that both the tribes have a negative attitude towards their mother tongues because of the cultural, socio-economic, and political reasons.

The following are the suggestions for revitalization of endangered languages

a) Documentation of the languages by writing grammar, dictionaries, wordbooks, pictorial glossaries and by recording the spoken language. Many endangered languages are spoken only: no written material exists.

b) Government should provide sufficient funds for taking up projects for the revitalization of those programmes.

c) Government should formulate a policy regarding the minority and endangered languages.

d) Implementation of Tribal languages up to primary in school education.

e) Community based programmes should be organized. For example religious or story telling sessions.

Conclusions

Language endangerment may lead to the loss of a language. The loss of language directly or indirectly leads to the loss of social history and ethnic identity. Thus, language documentation, description and development are very important tools to preserve and protect the minority or the tribal endangered languages of India. The factors responsible for the language endangerment vary from language to language in a certain level of socio-linguistic environment.

The following factors held responsible for endangerment of tribal languages

a) Speech communities are highly influenced by other dominant speech communities.

b) There is no indigenous script and written literature.

c) Tribal language is not being taught in the schools in the formal education system.

d) Inter community marriage

e) Negative attitude of their own mother tongue

f) Lack of initiatives for development documentation and description of the tribal language.

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NUMERALS IN SOMDAL

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Abstract

Somdal, also known as Shongran (endonym) is one of the dialects of Tangkhul, a Tibeto-Burman language. This dialect of Tangkhul is spoken in a village called Somdal, which is located in the west of Ukhrul district of Manipur, India. As per 2011 census, the village has a total of 468 families of 2375 persons, of which 1209 are males while 1166 are females. Of the total population, 13.14 % are in the age group of 0-6 years. The average sex ratio of the village is 964 female per 1000 male. The literacy rate of the village is 92.39%. The present paper attempts to describe the numerals in Somdal, which is one of the dialects of Tangkhul language.

Key words: *Tibeto-Burman, Tangkhul, Naga, Somdal, Numerals.*

1. Introduction

Somdal is one of the dialects of Tangkhul language, a Tibeto-Burman language. Like many other dialects of Northeast India, Somdal is a hitherto undescribed, undocumented and unexplored dialect of Tangkhul, which is found spoken in west of Ukhrul district, Manipur, India. Linguistically, according to the Grierson's Linguistic Survey of India Volume III part II. (1904), Tangkhul belongs to the Kuki-Chin Naga subgroup of the Tibeto-Burman family. But Benedict and Shafer (1940-1) clubbed it under the Kukish section which includes Central-Kuki, Northern-Kuki, Old-Kuki, Southern-Kuki, Northern-Naga, and Lushai. Tangkhul is also known as Luhuppa in old literatures (see Grierson's L.S.I Vol. III, part-II). It is a language which is mainly specific to the Somdal village. It is one of the numerous sub-tribes of Tangkhul. They don't have their own indigenous script and proper literature; however Roman script has been adopted to write their language with some modifications. Similarly, the dialect is not being taught in schools and colleges as a medium of instruction or as a subject. Some of the written works done on Tangkhul are 'Tangkhul Naga Grammar and Dictionary (Ukhrul dialect) With Illustrative Sentences' by William Pettigrew (1918), 'Tangkhul Naga Vocabulary' by D.N.S.Bhatt (1969), 'Tangkhul Naga Grammar' by S. Arokianathan (1987), 'Tangkhul Naga and Comparative Tibeto-Burman by James A. Matisoff and 'Comparative Tangkhul' by David Mortensen (2003). And so far not even a single literary work has been carried out in this dialect of Tangkhul i.e. 'Somdal'

2. Typological Features of Somdal

a) Like most of the tonal dialects of Tibeto-Burman language, Somdal is a tonal dialect.

b) The basic structure of syllable in Somdal is (C)V(V)(C)

c) Somdal being a dialect of Tibeto-Burman language has a nominal pronominalization i.e., the pronominal markers are attached to the nominal root in the form of prefixes and as a result it expresses the sense of possession.

d) As in many other Kuki-Chin Naga languages, tense is not prominent in Somdal; rather, the aspect is frequently expressed by the verbal suffixes.

e) Like many other Tibeto-Burman languages, negation in Somdal is expressed by means of affixation.

f) As many other South Asian Languages, the preferred order of clausal constituents in Somdal is SOV.

3. Numerals

Numeral is a word or a phrase which is used to name a number. All the numerals are adjectives; likewise numerals of Somdal are adjectives and follow the noun. The numerals of Somdal can be classified as cardinal, ordinal, multiplicative, aggregative, approximate, fractional, indefinite, distributive and restrictive. They are discussed below:

3.1 Cardinals

The numerals 1 to 3 are found prefixed with a formative prefixes, i.e, -kə is prefixed to the numeral 1 and 3 and –kʰə is prefixed to the numeral 2. And the numerals from 4 to10 are found without any formative prefixes. Some examples of cardinal numerals are as follows:

Somdal	Gloss
kəsi	'one'
kʰəni	'two'
kətʰum	'three'
pəti	'four'
pʰəŋa	'five'
tʰəruk	'six'
ʃini	'seven'
cisət	'eight'
ciku	'nine'
tʰəra	'ten'
məkui	'twenty'
tʰumra	'thirty'
həpəti	'forty'
həpʰəŋa	'fifty'

hətʰəruk	'sixty'
həʃini	'seventy'
həcisət	'eighty'
həciku	'ninety'
sakʰə	'hundred'
tʰiŋkʰə	'thousand'

From the above examples, it can also be seen that the numerals from 11 to 19 are form by suffixing its respective numerals to the numeral *'tʰəra'* which means 'ten'.

Examples are given below:

Somdal	Gloss
tʰəra kəsi	'eleven'
tʰəra pʰəŋa	'fifteen'
tʰəra tʰəruk	'sixteen'
tʰəra ʃini	'seventeen'
tʰəra ciku	'nineteen'

Likewise, the numerals from 21 to 29 are formed by prefixing *məkui-* 'twenty' to its respective numerals i.e., from 1 to 9 and the numerals from 31 to 39 are also formed by prefixing *tʰumra-* 'thirty' to its respective numerals i.e., from 1 to 9.

Examples are given below:

Somdal	Gloss
məkui kəsi	'twenty one'
məkui pəti	'twenty four'
məkui tʰəruk	'twenty six'
məkui ʃini	'twenty seven'
məkui ciku	'twenty nine'
tʰumra kəsi	'thirty one'
tʰumra kʰəni	'thirty two'
tʰumra tʰəruk	'thirty six'
tʰumra ʃini	'thirty seven'
tʰumra cisət	'thirty eight'

The numerals 40, 50, 60, 70, 80 and 90 are formed by prefixing /hə-/ to the numerals 4, 5, 6, 7, 8 and 9. Consider the following examples.

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Somdal	Gloss
hə-kʰəni	'twenty'
hə-kətʰum	'thirty'
hə-pəti	'forty'
hə-pʰəŋa	'fifty'
hə-tʰəruk	'sixty'

The numerals from 41 to 49, 51 to 59, 61 to 69, 71 to 79, 81 to 89 and 91 to 99 are formed by prefixing /hə-/ and suffixing /-pa/ to the root (numeral) 4, 5, 6, 7, 8 and 9, followed by numeral 1 or 2 or 3 or 4 or 5 or 6 or 7 or 8 or 9.

Examples are given below:

Somdal	Gloss
həpətipa pəti	'forty four'
həpətipa ciku	'forty nine'
həpʰəŋapa kʰəni	'fifty two'
həpʰəŋapa tʰəruk	'fifty six'
hətʰərukpa kəsi	'sixty one'
hətʰərupa kətʰum	'sixty three'
həʃinipa kʰəni	'seventy two'
həʃinipa cisət	'seventy eight'
həcisətpa kəsi	'eighty one'
həcisətpa pəti	'eighty four'
həcikupa kʰəni	'ninety two'
həcikupa ciku	'ninety nine'

Some examples of numerals from 100 found in Somdal are as follows:

Somdal	Gloss
ʃakə	'hundred'
ʃakəpa kəsi	'hundred and one'
ʃaciku	'nine hundred'
ʃacikupa ciku	'nine hundred and nine'
tʰiŋkʰə	'one thousand'
tʰiŋkʰəʃa pʰəŋa	'one thousand five hundred'

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tʰiŋciku	'nine thousand'
tʰiŋkʰəʃa cikupa kəsi	'one thousand nine hundred one'
lak	'lakh'

3.2 Ordinals

In Somdal, ordinal numerals are expressed by adding the formative prefix /kə-/ to the cardinal numbers, except in the case of first, i.e. *kʰəre*. Examples are given below:

Somdal	Gloss
kʰəre	'first'
kəkʰəni	'second'
kəkətʰum	'third'
kəpəti	'fourth'
kəpʰəŋa	'fifth'
kətʰəruk	'sixth'
kəʃini	'seventh'
kəcisət	'eighth'
kəciku	'nineth'
kətʰəra	'tenth'

3.3 Multiplicatives

Multiplicative numerals in Somdal can be expressed by suffixing /-ʃi/ at the end of the cardinal forms of the numerals except in the case of 'once', it is not so. Examples:

Somdal	Gloss
kəsikkʰəʃi	'once'
kʰəniʃi	'twice'
kətʰumʃi	'thrice'

3.4 Aggregative

Aggregative numeral is formed suffixing /–kətoŋa/ 'all' to the basic cardinal.

Examples:

Somdal	Gloss
ciku kətoŋa	'all the nine'
nine all	

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vajur kətoŋa	'all the birds'
bird all	
əwi əva kətoŋa	'all the parents'
parents all	

3.5 Approximate

Approximate numerals in Somdal are formed by suffixing the free morpheme /-sukʰə/which means 'about' to the basic cardinal. Examples are given below:

Somdal	Gloss
tʰumra-sukʰə	'about thirty'
sakʰə-sukʰə	'about hundred'
tʰərapʰəŋa-sukʰə	'about fifteen'

3.6 Fractional

Some of the examples of fractional numerals found are as follows:

Somdal	Gloss
təŋkʰai	'half'
pətilai kəsikʰə	'one-fourth'
tʰəralai kəsikʰə	'one-tenth'

3.7 Indefinite

Some examples of indefinite numerals found in Somdal are as follows:

Somdal	Gloss
kətenao	'little'
kəcuŋkʰə	'many'
kʰor	'pile'

3.8 Distributive

Distributive numerals are formed by suffixing /–rip/ meaning 'each' to cardinal numerals. Examples are given below:

Somdal	Gloss
kəsi-rip	'one each'
pəti-rip	'four each'
tʰəra-rip	'ten each'

3.9 Restrictive

Restrictive numerals are formed by prefixing /–kəssə/ meaning 'only' to the cardinals, except in the case of 'only one',i.e. the first one, the restricted form is used by adding the suffix /-kʰə/.Examples:

Somdal	Gloss
kəsik-kʰə	'only one'
pʰəŋa-kəssə	'only five'
ciku-kəssə	'only nine'

Conclusion

From the above presentation, it can be concluded that like many other Tibeto-Burman languages, numerals in Somdal are adjectives and follow the noun. The numerals of Somdal can be classified as cardinal, ordinal, multiplicative, aggregative, approximate, fractional, indefinite, distributive and restrictive as discussed above.

Abbreviations

V - Vowel

C - Consonant

SOV - Subject Object Verb

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TAXONOMICAL APPROACH IN TEACHING AND TESTING OF LANGUAGE AND LITERATURE

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Taxonomy of Educational Objectives (TEO), popularly known as Bloom's Taxonomy is a worldwide accepted document that guides the whole process of education, ranging from identification of needs to designing and administration of tools of testing. Formation of policies, fixation of goals, development of curriculum, designing of syllabi, preparation of textbooks, teaching and learning are the other stages of progression coming in between the two i.e. identification of needs and designing and administration of testing tools, as
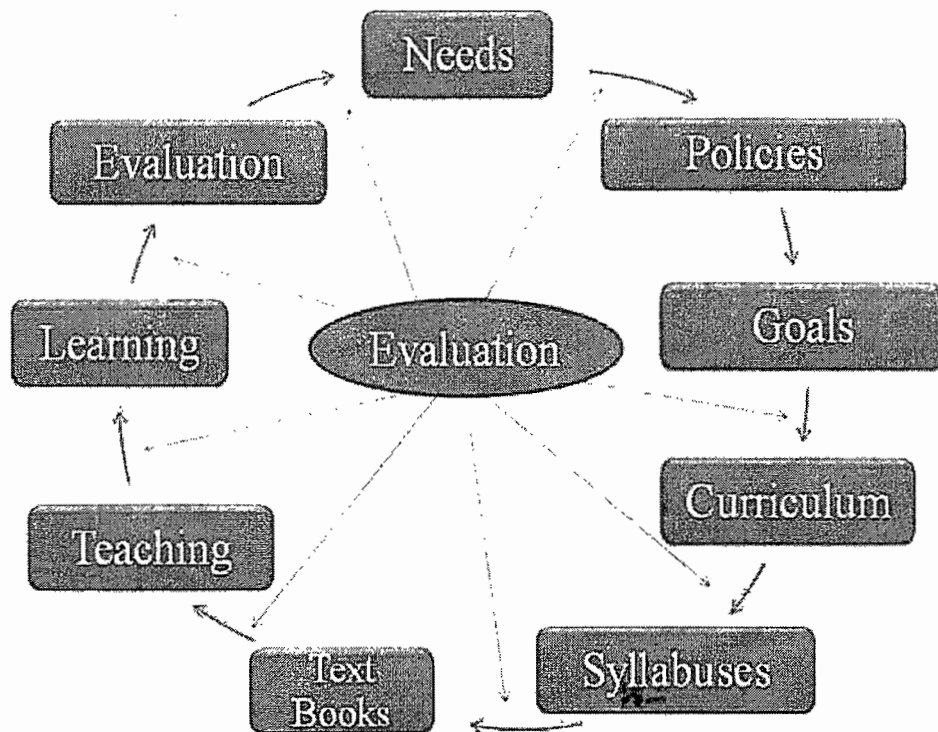
shown in the below diagram.

Taxonomy is the visualization and practical realization of the universal idea that facilitating all-round growth of the learner's personality is the ultimate objective of education, irrespective of disciplines, subjects, areas and trades. Learner's growth is the purpose of teaching all the subjects. It is also known as the consequential effect of learning as shown in the below diagram:-

Teaching a subject → Consequential Effect → Fulfilling the Societal Needs
(Content input)   (Learner's Growth)

The same ideas and aspirations are stated in our recent National Education Policy [NEP], 2020. It says "The curriculum must include basic arts, crafts, humanities, games, sports and fitness, languages, literature, culture and values, in addition to science and mathematics, to develop all aspects and capabilities of learners............" (P-3, NEP-2020)

"The National Educational Policy lays particular emphasis on the development of the creative potential of each individual. It is based on the principle that education must develop not only cognitive capacities - both the foundational capacities of literacy and numeracy and higher order cognitive capacities, such as critical thinking and problem solving – but also social, ethical and emotional capacities and dispositions............" (P-4, NEP-2020)

"The purpose of the educational system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination with sound ethical moorings and values. It aims at producing engaged, productive and contributing citizens for building an equitable, inclusive and plural society as envisaged by our constitution......." (p-4,5 NEP-2020)

To further elaborate the concept of learners' growth or personality development, the illustrative framework of TEO was created. It considered human personality divided into 3 domains. For each domain virtues, abilities or skills were identified and categorized in a hierarchical manner and it was proposed that development of these abilities or skills is the development of human personality. The same is perceived as learner's growth taking place as a consequential effect of teaching and learning. The below diagram shows the basic structure of TEO.

Cognitive Domain (Connected to intelligence or process of thinking)	Affective Domain (Associated with attitudes and value system)	Psychomotor Domain (Action part of human personality)
Knowledge	Receiving	Imitation
Understanding/ Comprehension	Responding	Manipulation
Application	Valuing	Precision
Analysis	Organization	Articulation
Synthesis	Characterization (1956-1964)	Automatization
Evaluation (1948-1956)		Prof. R.H. Dave-1969 Mrs. A.J. Harow-1972 Mrs. E.J. Simpsion-1972

Note: Bloom et al never designed the psychomotor part of the taxonomy. There are three versions of this domain designed by A.J. Harrow, E.J.Simpson and R.H. Dave, of which NTS have opted for the Dave's model of psychomotor domain of the TEO.

Here it is worth mentioning that cognitive domain skills or thinking skills were earlier known as 'Intelligence' part of human personality, affective domain skills were known as 'Attitude' part and psychomotor skills were always known as 'Action'.

1. Use of TEO in Language Teaching Learning and Testing

Language teaching-learning has so many dimensions such as first language, second language, third/foreign language learning, which are very common. Apart from these three, National Testing Service-India of CIIL has identified and described two different dimensions of language teaching and learning. They are (i) Mastery over a language and (ii) developing basic linguistic skills in a language. It is also known as developing proficiency in a given language.

a) Mastery over a language means the acquaintance of grammatical rules of a language, their different categories and possession of a substantially good vocabulary of that language. This goes with the competency in a particular language which is different from proficiency in a view that, here use of that language in real life communication is taken for granted and maximum emphasis is given on developing reading and writing skills of a learner.

b) Basic Linguistic skills include all the four abilities of successful communication– listening, speaking reading and writing of which two are known as receptive skills (listening and reading) and two are called the productive skills i.e speaking and writing among these, more emphasis is given on developing speaking skills as it is most primary and real form of language use. Cognitive domain part of TEO is more relevant and useful for acquiring mastery of a language and the psychomotor domain portion of the TEO is more relevant for acquiring proficiency in a given language.

2. Mastery of a language

Mastery appears to be a big sounding concept but as per the pedagogical view point it is confined to the minimum level of attainment of a subject matter prescribed under a course to satisfy the basic requirements of a teacher, board or a university. For this, acquiring three cognitive skills is considered enough to certify Mastery over a subject, including the languages. These are- (i) Knowing or knowledge of facts and figures of a subject (including a language), knowledge of traditions and conversations, trends, sequences and movements, methodologies, frameworks and systems of a subject and finally knowledge of rules, theories and principles of that particular subject, including the language.

a) Understanding or comprehension of the above components of a subject; and

b) Ability to apply the known-understood categories in real life situations at least in testing contexts.

Hence it is recommended that a language teacher should and must take these categories as reference points for designing a course or text book on language and at the same time take the same categories into consideration while testing the level of mastery of a student in a

particular language. This is what we mentioned as using Taxonomical concepts in teaching and testing a language.

In developing proficiency in a language, steps or stages of the psychomotor domain of TEO are of great use and help because they are specially meant for learning and improving physical skills and proficiency in a language is more physical in nature and basic linguistic skills are primarily physical skills only. Imitation is the first step in learning. In fact, we start learning with imitation which is defined as copying someone's action on a very rudimentary level. Impulse and overt repetition are the subcategories or actions involved in imitation. It is very useful in starting to learn any language and hence the ability to imitate can be taken as an activity while testing a productive linguistics skill of a learner.

After imitation comes the stage of manipulation. Following commands (of a teacher / trainer), selection of action with preference and acting accordingly are the three sub-categories of manipulation as a learning skill which can be utilized for imparting language training and skill development. Utilizing limited resources to negotiate with unlimited real life situations too is called manipulation. When a language learner acquires limited vocabulary and structures of any language and tries to deal with unlimited life context to communicate, it means that he/she is using and showing manipulative skills in language use.

Therefore, manipulation with its sub-categories can be used to test productive linguistic skills of a learner. Imitation and manipulation skills combined together prepare ground for development of precision level in language use. Precision in general is nothing but performing a task with speed and accuracy. Ability to increase, decrease and modify one's action is the basic virtue of precision. All sorts of grammatical correctness and perfect choice of vocabulary use fall under precision.

In normal situations, attaining the level of precision in language use is considered to be enough as far as functional purposes are concerned. But there are two more higher skills of proficiency (including the linguistic one) - Articulation and Naturalization or Routinization or Entermilization. Articulation is achieved when language is used with speed and accuracy with sequence and harmony. It encompasses all the aspects of suitability of a language used including it's socio-cultural and pragmatic issues. For example- His father or my friend's father died is a precise expression but not an articulate one. Articulation demands to convey the same message as "my friend's father passed away / is no more / left for his heavenly abode", etc. which is more desirable in a social-cultural context.

Automatization / Naturalization / Habitualization or Routinization is perhaps the highest level of proficiency where a job is performed with accuracy and articulation without much thinking and effort. In other words when the above-mentioned linguistic skills, especially the productive ones become the part and partial of the personality of the user-we say that the highest level of language proficiency is achieved.

As far as teaching literature is concerned, it is of great convenience to use the taxonomical categories for fixing our instructional and assessment objectives. Researchers see it as an

utter surprise that although TEO was designed for all the disciplines and subjects, it's dimensions, especially that of knowledge and comprehension are extremely suitable and adaptable for teaching and learning of literature as such. Therefore we can see the dimensions of knowledge and comprehension as mentioned in the TOE.

Knowledge:

a) Knowledge of specifics: Terminology, facts & figures.

b) Knowledge of ways and means of dealing with these specifics- Traditions, conventions, trends and movements, sequences, classifications, categories, frameworks, methodologies and so on and so forth.

c) Knowledge of abstractions- Theories and principles.

   Likewise, the sub-categories of comprehension such as – Translation, interpretation and extrapolation are widely used in literary studies including criticism. Here it is worth mentioning that the affective domain skills which are deeply concerned with the value system to be inculcated in the students are like main focal points of literature when compared to any other subject or discipline. And hence, these can be used to determine the educational and evaluation related objectives of teaching and learning of this subject.

Therefore, we can conclude that Taxonomy of Educational Objectives can serve as a guiding document to fix and state instructional objectives in a language teaching set up in more objective and observable behavioral terms so that those can be achieved and examined with a clear view in a systematic and scientific approach.

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THE WORLD VIEW OF IRULIGA TRIBE OF KARNATAKA

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1. Introduction

The 'world view' of indigenous people in perceiving and organizing a 'whole' into various 'parts' in hierarchical structure(s) is termed as the 'Ethnoscience' or 'Folk Taxonomy' or 'New Ethnography'[1].

In this paper an attempt has been made by the investigators (viz., the authors of this paper) to project and highlight the 'world view of Iruliga Tribe[2] of Karnataka' as gleaned from the study of their body-part terminologies[3]. The terminologies were collected during the pilot survey in August 2019 from the Iruliga tribe who speak an indigenous mother tongue, besides Kannada in the taluks of Ramnagaram and Chennapatna, Karnataka.

2. The 'Fieldwork', the 'Field Centres' and the 'Data Elicitation'

The Iruliga tribe of Karnataka who speak an indigenous language of their own as the mother tongue are found to inhabit in five different hamlets in the taluks of Chennapatna and Ramnagaram as detailed below:

a) Iruligaru Dhoddi / Bujari Dhoddi / Iruligaru Colony,Makali (Post) located one and half KMs away from Gangodi of Chennapatna Taluk (in 80 households);

b) Iruligaru Dhoddi / Bujari Dhoddi / Iruligaru Colony, Erali Pakka, Kunt kallu Hobali, Ramnagaram Taluk (in 100 households);

c) Iruligaru Dhoddi / Bujari Dhoddi / Iruligaru Colony, Ayjuru, Kempa Gowda Circle (nearby the Ramnagaram Bus Stand), Ramnagaram Town;

d) Iruligaru Dhoddi / Bujari Dhoddi / Iruligaru Colony, Ramdevaru Betta (about 4 KMs from the Ramnagaram Bus Stand), Ramnagaram Town; and

e) Iruligaru Dhoddi / Bujari Dhoddi / Iruligaru Colony (about 5 KMs from the Ramnagaram Bus Stand), Ramnagaram Town.

3. A Brief Note on the Concept of WorldView

'The Culture Whole' of an ethnos is more than the sum of its parts. Its 'World View' constitutes more than the combination of domains and categories', proclaim the Ethnographers. Such a perception of culture and world view is based on the view of human being as a symbolizing, conceptualizing, meaning-seeking social animal, who

cannot live in an incoherent, disordered, meaningless world; and consequently, *the world view arises out of the human beings' quest for 'unity, underlying apparent diversity'; for 'simplicity, underlying apparent complexity'; for 'order, underlying apparent disorder'; and for 'regularity, underlying apparent anamoly'.*

If a worldview is to make a sense out of experience and give it form, direction, and purpose, it cannot be fragmentary or incoherent. It must be more than the sum of its parts. It must be a unified whole that has a central theme where everything comes together. Accordingly, rather than as an admixture of diversified themes, the world view tends to develop the central unifying themes embodied in certain symbols that form the 'Dominant Symbols' / 'Core Symbols' / 'Key Symbols' in that culture.

4. The Body-Part Terminologies attested in the Iruliga Language

The various body-part terminologies that have been attested in the Iruliga language of Karnataka are presented here in hierarchical structure(s) so as to portray the world view born out of this lexical semantic domain (as detailed in the schema of hierarchical structure of Body-Part Terminologies of Iruliga Tribe of Karnataka').

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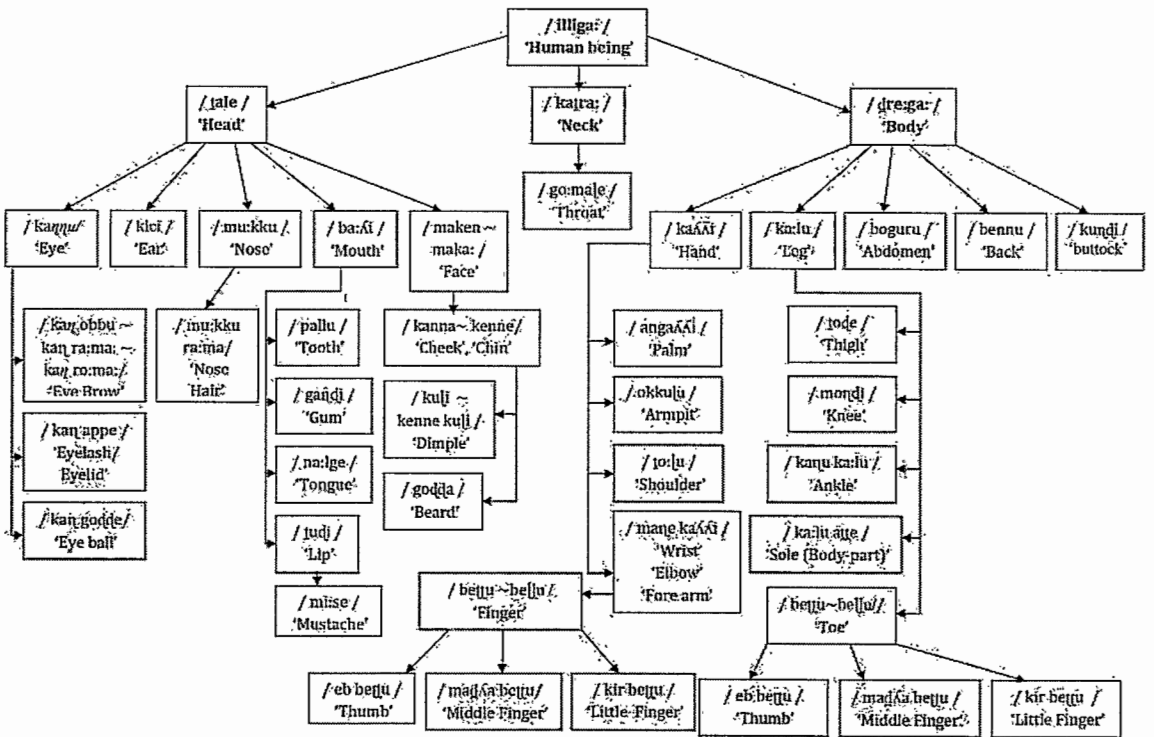
Conclusion

The analysis of a culture's terminological systems will not reveal exhaustively the cognitive world of its members but could certainly tap the central portion of it. The principles by which people in a culture construe their world reveal how the native people separate the 'pertinent' from the 'impertinent'.

For instance, to the Iruliga tribal people, the lexeme for 'Hand' / kaʎʎi/ stands for the whole area from 'Finger Tips' to 'Shoulder' while the lexical item /maɳe kaʎʎi/ denotes the area inclusive of 'wrist', 'elbow', and 'fore arm. In other words, in the Iruliga language, the lexical word / kaʎʎi / signifies the whole stretch of 'hand' to 'shoulder' whereas the lexeme /maɳe kaʎʎi/ denotes the whole stretch of 'wrist', 'elbow', and 'fore arm'. Contrary to these situations, both 'eyelash', and 'eyelid' are noted in the Iruliga language by a single lexeme /kaɳ appe/; In the same way, both 'cheek' and 'chin' are noted in Iruliga by a single utterance /kanne ~ kenne/. And thus, it goes without saying that the long stretch of body-parts (without boundary line) could be viewed differently by the native speakers of varied ethnic groups.(Unfortunately, the lexemes for 'Lungs', 'Intestines', 'Kidneys', 'Blood Vessels' were not elicited by these investigators during their short stay at the field centres concerned).

As and when we go on studying the other cognitive domains such as 'Kinship Terminology', 'Colour Terminology', 'Environmental Image', 'Metaphorical Extension of Meanings', 'Personal Names', the world view of the ethnic group concerned will be unravelled further and further.

(Interestingly, the 'internal organs' and certain external body- parts are enlisted in the 'Appendices' (Cf. Appendix-I & Appendix-II) [5].

Appendices
Appendix -I
Certain Internal Organs identified in the Iruliga Language

/eḍe/	'heart
/cicci/	'flesh'
/kabbu/	'bone'
/kibri/	'rib'
/naro:/	'nerve'
/buruḍe/	'skull'
/mu:ɭe/	'brain'

Appendix -II

Miscellaneous External Body-Parts identified in the Iruliga Language

/caruma:/   'skin'

/uguru/   'nail (Finger/ Toe)'

/seṇḍo:ṭṭi/   'wrinkle (skin)'

/macca:/   'mole (skin)'

Foot Notes

1. Out of the 4 different approaches of world view (viz., (i) Universal Categories, (ii) Intuitive Approach, (iii) Symbolic Analysis, and (iv) Ethnoscience /Folk Taxonomy/ New Ethnography, the study of body-parts terminologies comes under the purview of 'Ethnoscience'/ 'Folk Taxonomy' / New Ethnography'.

2. It is believed that the ethnonym 'Iruliga' gets derived from the lexeme /erḻa ka:ŋgu/, 'an indigenous tuber of Irula tribe' that forms their staple food; and it will not be out of context to mention that several Anthropologists are of the contention that 'Iruligaru', 'Bujari', 'Villi', 'Irular', 'Chenchu', 'Yenadhi' are other call names of Iruliga tribal people.

3. The 'Partonymy' (a sub-field of lexical semantics) deals with the 'Part-Whole Relations' that exist between the 'parts' and their related 'whole' in immediate hierarchical structure(s).Such studies of partonymy will certainly help to unravel the world view of indigenous people as far their ethnoscientific/ folk taxonomic/new ethnographic cognitive perspective is concerned.

4. About 60 lexical items of Iruliga, pertaining to the body-parts were elicited by present investigators from Mrs.Sivalingamma (Aged 60+ years), W/o Mr.Nanjayya (Aged 65 years) of Iruligaru Dhoddi, Makali (Post), Chennapatna Taluk of Karnataka, during the accomplished task of Pilot Survey.

5. In a few exceptional cases such as /boguru/ 'abdomen' / 'stomach', both the external body-parts and the internal organs are designated by employing a single lexeme in Iruliga.

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THE ROLE OF MODERNIZATION IN DEVELOPMENT OF HINDI

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India is a land of linguistic diversity where language plays a crucial role in human life. Indian society is very old and has survived numerous ups and downs. But with the changes in socio-economic and cultural demography caused by rapid urbanization and globalization, newer ideologies are emerging. Modernization is a process of social changes and it symbolizes positive advancements in technology, education, behavioral patterns and other spheres of life.

We have to innovate and utilize our present and old knowledge patterns, techniques and resources. The term modernization is modern, but for the country or society and its language or culture, the process of modernization is very old. One particular thing with the concept of modernity has been that the next generation sees it as a positive thing, whereas the old generation, despite completely disagreeing with it, tends to kneel down to newer ways of the next generation. Modernity has not only increased but also has changed the nature of social units. At the same time, it has brought qualitative changes in society. As a result, geographical distances have reduced, but ideological distances have increased.

Modernization is a social process through which society aims to achieve the goal of modernity. Every change or change in terms of linguistic prosperity is the 'development of language', but every change in the boundary area of language development should be termed as modernization.

1. Modernization- Meaning, Definition and Purpose

The term "modernization" in general means "to make or to become modern- make conform to present uses, expression or characteristic." According to Malaysian linguist Alisjahbana (1967) 'there are two types of culture around us, first expressive and second progressive. It is believed that when a culture moves towards progressive values and accepts expression values, it means he rejects the religious values and accepts the expressive values, this process is called modernization.'

According to Prof. D. P. Pattanayak (1966: 57), "The tendency to bring equality in prestigious and less prestigious languages we can call modernization." Dr. Pattnayak's views are regarded highly in the field of linguistics due to his body of work. His ideas on modernity are remarkable but it will best serve us if others' ideas too are explored.

Prof. R. N. Srivastava (2001: 193) explains modernization as, "modernization of languages is one of the target aspects of a specific-language. Language development is related to the

use of language and expression dissemination in the field of any register and any discourse."

Studies conducted in the past decade in Hindi highlighted the trend of modernization in Hindi on the basis of this recognition, but the subsequent analysis questioned these assumptions because the basic perception of Alisjahbana shows that the process of modernization is possible only in languages that are considered to be under developed or less developed. According to this assumption, modernization in English, Russian, French, etc., will not be possible because these languages have already chosen the path of progressive culture.

Ferguson (1959: 325) has different views in this context and combines modernization with inter- translatability. He says, "in a language that has the power to express the content expressed in another language in a well-translated form, the language can be considered modernized to that extent."

On this basis, if words like 'YOGA', 'KARMA', 'SHANTI' etc., are used in English language, Hindi language can also be considered as modernized because many English words like 'BULB', 'ENGINE', 'RAIL' etc are commonly used in Hindi language. In this context, Pattanayak (1966: 57) expresses doubts that English-based linguists may not agree with this definition of modernization, but in absence of other alternatives, the definition of Ferguson will be considered more accurate and reasonable.

It means modernization is a trend of target-oriented language development which is associated with the progressive culture. Two distinct forms are shown, the first quantitative and the other qualitative. The quantitative aspect promotes the theoretical aspect of the knowledge and science of language. The qualitative aspect is associated with the language experiment made with a view to transforming the expressive culture into a progressive culture.

Dr. Hardev Bahari, Dr. Bholanath Tiwari, Dr. Ravindra Nath Srivastav, Dr. Udaya Narayan Tiwari, Dr. Amar Bahadur Singh, Lakshmi Balchandran, Dr. Vijay Raghav Reddy, Dr. Ram Prakash Saxena, Dr. Krishan Kumar Goswami, Dr. Yamuna Kacharu, Dr. Surajbhan Singh, Dr. Kailash Chander Bhatia and more, has played vital role in the modernization of Hindi Language.

Prof. Srivastava and Kalra (1995) have discussed a total of nine main trends in the context of modernization of Hindi, while Prof. K. K. Goswami (2009) has discussed ten main trends.

Translation plays an important role in the modernization of a language. How a language becomes modern by translation and how it develops into a modern language will be explained further.

Roman Jakobson (2000: 113-118) in his seminal paper, "On linguistic aspect of translation," categories as follows:

a) Intra-lingual translation: an interpretation of verbal signs by means of other signs of the same language.

b) Inter-lingual translation: an interpretation of verbal signs by means of other signs of the other language.

c) Inter-semotic translation: an interpretation of verbal signs by means of signs of non verbal sign system.

According to J. C. Catford, "the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)."

According to E. A. Nida (1964), "translating consists in production in the receptor language, the closed natural equivalent to the message of the source language, first in meaning and second in style." Nida (1964) has travelled in many countries and translated the 'Holy Bible' in different languages. Because of this he came to know about the principles of morphology of the languages. He has written a book related to Morphology. He defines the inflectional and derivational types of word formation.

Globalization has changed the world and information and technology has brought a new revolution. Now most of the people use android phones in their respective regional languages. Google has introduced many services which we are using in our mobile phone, Laptop and our personal computers. We can translate our text in many languages by using Computer Assisted Translation Tools (CATT). We can easily convert Text to Speech and Speech to Text; it has become possible because of the development of technology.

By adaptation, we try to bring thoughts and achievements from other languages to our own language. For this, we have to coin new equivalent terminology to express in our own language to convey the meaning of another language. These terminologies are developed by the commission or authorized organization. The word formation of new glossaries and dictionaries is connected to translation. Word formation and Translation are close to each other.

2. Modernization of Hindi- with special reference to technical terminology

In English, the lexical meaning of technical is- of a particular Art, Science, craft or about art. After Independence of India, Dr. Raghu Vira (ibid) has done an excellent work in the development of technical terms in Hindi. By following Sanskrit Grammar rules he has given 520 root words, 80 affixes, 20 prefixes and 107 combined suffixes. Dr Raghu Vira has given 1.5 lakh words in his dictionary. Later on some words (ABHIYANTA, PANJIKARAN) from his dictionary were accepted and because of his unnatural words the society did not accept other words. Some examples has given below:

Law	=	VIDHI	Legislative	=	VIDHAN
Lawful	=	VIDHIVAT	Legislative	=	VIDHAYI
Legal	=	VAIDH	Legislature	=	VIDHAYINI
Illegal	=	AVAIDH	legislatorial	=	VIDHAYAKIY

Besides Dr. Raghu Vir, Dr. Bholanath Tiwari has also given his explanation regarding the technical term. Some examples are given below:

Hunger Strike	=	BHOOKH HARTAL should be (ANSAN)
White Ant	=	SAFED CHINTI should be (DIMAK)

Commission for Scientific and Technical Terminology[4] was established on October 01, 1961 in pursuance of a Presidential Order dated April 27, 1960 with the objective to evolve technical terminology in all Indian Languages. In the process of evolution of scientific and technical terminology and reference material in Hindi and Indian Languages, the Commission shall have collaboration of State Governments, Universities, Regional Text-Book Boards and State Granth Academies. Some Principles of Evolving Terminology by CSTT is as follows:

'International terms' should be adopted in their current English forms, as far as possible and transliterated in Hindi and other Indian languages according to their genus. The following should be taken as example of international terms:

a) Names of elements and compounds, e.g. Hydrogen, Carbon dioxide, etc;
b) Units of weights, measures and physical quantities, e.g. dyne, calorie, ampere, etc;
c) Terms based on proper names e.g., Marxism (Karl Marx). Braille (Braille), Boycott (Capt. Boycott), Guillotine (Dr. Guillotine) Gerrymander (Mr. Gerry), Ampere (Mr. Ampere), Fahrenheit scale (Mr. Fahrenheit) etc;
d) Binomial nomenclature in such sciences as Botany, Zoology, Geology etc.
e) Constants;
f) Words like radio, radar, electron, proton, neutron, etc., which have gained practically world-wide usage.
g) Numerals, symbols, signs and formulae used in mathematics and other sciences e.g., sin, cos, tan, log etc. (Letters used in mathematical operation should be in Roman or Greek alphabets).

The symbols will remain in international form written in Roman script, but abbreviations may be written in Nagari and standardised form, specially for common weights and measures, e.g., the symbol 'cm' for centimetre will be used as such in Hindi, but the abbreviation in Nagari. This will apply to books for children and other popular works only, but in standard works of science and technology, only international symbols like cm, should be used.

After the impact of English, new technical terms have been coined in Hindi in different disciplines like, Social Science & Humanities, Management, Agriculture, Geology, Geography, Engineering, Medical Science, Microbiology, Zoology, Botany, Mathematics etc.

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[4] http://www.csttpublication.mhrd.gov.in/english/overview.php

3. Words Adopted from English

Some words from English has been adopted in Hindi like: TICKET, BUS, TRUCK, COAT, PANT, ENGINEER, GRANTEE, DOCTOR, CANCER, CAKE, PASTRY, LUNCH, DINNER, COFFEE, REGISTRAR, Ph.D, D.Lit, TANK etc.

3. Translated from English:

Some words from English has been Translated in Hindi like: Black Market- KALA BAZAR, Black board- SHYAMPATT, Hunger Strike- BHOOKH HARTAL, Home Minister- GRIH MANTRI, White lie– SAFED JHOOTH , White paper- SWET PATRA, Footnote- PAD TIPPARI, Silver Jubilee- RAJAT JAYANTI, Golden Jubilee- SWARN JAYANTI, Diamond Jubilee- HEERAK JAYANTI, Post Office- DAAK GHAR and Identity Card- PAHCHAN PATRA etc.

4. Translation on the basis of English:

Some English words has been renewed in Hindi by translation as- Phrase- PADBANDH, Governor- RAJYAPAL, Notary- LEKHYA PRAMANAK, Collector- JILADHISH, Comma- ALPAVIRAM, Tug of war- RASSA KASHI, Artillery- TOP KHANA, Detention-NAJAR BANDI, Navy- NAU SENA, Sketch- REKHA CHITR, School- VIDYALAY, College- MAHAVIDYALAYA, Principle- PRACHARY, Laboratory- PRAYOG SHALA, Chancellor-KUL PATI and Registrar- KUL SACHIV etc.

5. Idioms and Phrases

Influence of English and new experiences has adapted new idioms and phrases in Hindi, e.g., Necessity is the mother of invention - AAWASHAKATA AAWISHKAR KI JANANI HAI, to throw light – PRAKASH DALANA, to break the record – RECORD TODANA, bird's eye view – VIHANGAM DRISTI, to know a b c – KA KHA GA JANANA, Everything is fair in love and war – PREM AUR YUDHA MEN SAB KUCH UCHIT HAI.

Basically we found three types of translated forms of Idioms and Phrases in Hindi.

6. Word by Word Translation

To be caught red handed – RANGE HATHO PAKARE JAANA, to throw mud – KICHAD UCHHALANA, to laugh off – HANSI MEN UDA DENA etc.

7. Similar as in Source Language:

To add fuel to flame – AAG MEIN GHEE DALNA, Barkers are no biters JO GARAJATE HAIN BARASTE NAHIN, Killing to bird with one stone – EK PANTH DO KAAJ, A drop in ocean – OONT KE MUH MEN JEERA etc.

8. Paraphrasing

To beat about the bush – VISHAY SE HATKAR BOLANA, to go to the dogs – BARBAD HO JANA, to get into hot water – MUSHKIL MEN PADNA etc.

Some examples of technical terminology from different discipline has given below:

9. Business and Account related Glossary[5]

English	Hindi	English	Hindi
Account	LEKHA	Account Aggregation	LEKHA SAMOOHAN
Account Book	LEKHA BAHI	Account Circle	LEKHA PARIMANDAL
Account Payee	KHATE MEN DEY	Accountant	LEKHAKAAR
Trade	VYAPAR	Trade Agency	VYAPARIK ABHIKARAN
Trade Agreements	VYAPARIK KARAAR	Trade Delegation	VYAPARIK PRATINIDHI MANDAL
Trade Group	VYAPAR VARG	Trade Incentives	VYAPAR PROTHSAHAN
Trade Practice	VYAPAR PRATHA	Trader	VYAPARI

10. Technical terminology related to Zoology[6]

English	Hindi	English	Hindi
Blood	RUDHIR, RAKT	Blood Cell	RUDHIR KOSHIKA
Blood Corpuscle	RUDHIR KANIKA	Blood Group	RUDHIR WARG
Bloodline	SHUDH VANSH	Blood Supply	RUDHIR AAPURTI
Body	SHARIR, DEH, KAAY	Body Stalk	DEH VRITT
Body Wall	DEH BHITTI	Ecology	PAARISHTHITIKI
Lineage	VANSHKRAM	Linear	RAIKHIK

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[5] Glossary of Administrative Terms (English –Hindi) CSTT, Delhi / www.bharatvani.in
[6] Compressive Glossary of Zoology CSTT, Delhi / www.bharatvani.in

11.   Technical terminology related to Agriculture[7]

English	Hindi	English	Hindi
Antibiosis	PRATIJIVITA	Antidote	PRATIKARAK
Antitoxin	AVISHRODHI	Aquifer	JALBHARA
Bacteria	JIVANU	Bacteriosis	JIVANU ROG
Beam	HALAS	Breed	NASL
Cattle	PASHU	Cattle Feed	CHARA- DANA
Desert	MARUSTHAL	Dill	SOAA
Fertile	URVARATA	Fertilizer	URVARAK
Garden	UDYAAN	Gland	GRANTHI
Habitat	AAWAS	Hoof	KHUR
Lablab	SEM	Land-lord	JAMINDAAR
Land Policy	BHOOMI NEETI	Photosynthesis	PRAKASH SANSLESHAN
Radius	TRIJYA	Roller	BELAN

It is the effect of modernization that the Oxford dictionary has included many words from Indian languages. As per the latest list of inclusions, new Indian words from Telugu, Urdu, Tamil, Hindi and Gujarati languages have been added to the dictionary. Several most-commonly used words in India like 'jugaad', 'dadagiri', 'achcha', 'bapu' and 'surya namaskar' 'bazar', 'loot', 'pajama' are now part of the Oxford dictionary. Many of the words describe food and relationships, such as 'anna' (elder brother), 'abba' (father), 'gulab jamun', 'mirch masala', 'keema', 'funda' and 'chamcha'. Oftenly used terms like 'timepass', 'natak' and 'chup' Aadhar, Dabba, Hartal also have their meanings in the dictionary now.

Modern age is the age of Science & Technology. In the last one decade, many new technologies have been introduced. The old order changes and is always replaced by new ideas. Hindi has also accepted the challenge and adopted new words from different disciplines. Since its origin, Hindi has accepted modernization as per the circumstances by adapting new words, style and technology. Undoubtedly, Hindi is the contact language of India and has been recognized by the common people. During the freedom fight, Gandhi Ji used to deliver his speeches in Hindi. When we look at the development of Hindi, we found that in all aspects and disciplines, Hindi has borrowed many words from different languages and Hindi language society has adopted the changes. Language adaptation and modernization are essential to the evolution and, indeed, survival of any language. The linguistic change brought about through adaptation reflects the dynamics of the society in which it is used and translation is playing an important role in the development of Hindi.

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[7] Compressive Glossary of Technical Terms (Agriculture Science) CSTT, Delhi / www.bharatvani.in

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THARU LANGUAGE: A BRIEF STUDY ON SOCIOLINGUISTIC ASPECT

(With special reference to Tharu variety spoken in Bahraich district of Uttar Pradesh, India)

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Abstract

Tharus are spread over the Himalayan Tarai Region on the Indo-Nepal border. Tharu people speak the language of the Indo-Aryan language family. This study is based on the sub-group of Tharus residing in Bahraich district of Uttar Pradesh. The sociolinguistic situation of Tharu language is multilingual. They use their mother tongue in most domains and also use other languages outside the community.

1. Introduction

Tharu tribe people are spread at the Himalayan foothills in the Tarai area at Nepal and India border. Tharu is an umbrella term and there are many ethnic and language groups under it. Outsiders generally view the Tharus as one homogeneous group. The Tharu, however, recognize many different subgroups distinguished by clan, region, cultural differences, and language (Webster 1993: 4). Tharu is an 'ethnonym', as it is used for language as well as for the community. The name 'Tharuhat' is famous for the region where Tharus live. Tharus are the ethnic minorities of Nepal and consist of about 6% of the total population of Nepal. Tharus are spread on both sides of the India and Nepal border from Bihar to Uttarakhand. Out of the two, a larger population of Tharus live in Nepal. Both sides of Tharus share a common culture and still make marital bondings. But being in two different countries, Tharus are also linked with their respective countries' language, culture and civilization. Tharus in India are more developed than the Tharus of Nepal, although their condition is no better compared with other communities in India.

There are many groups of Tharus, such as Rana, Dangaura, Kathariya, Kochila, Chitwania etc. All the Tharus exist in Himalayan Tarai Region on the Indo-Nepal border. Tharu tribe live in Udham Singh Nagar, Pilibhit, Lakhimpur-kheeri, Gonda, Basti, Bahraich, Shrawasti, Gorakhpur and Motihari districts of India and Dang, Chitwan, Bardiya, Kailali, Kanchanpur, Morng, Saptari, Jhapa districts of Nepal. They are of the Mongoloid physical appearance and are distinct from the Mongoloid tribes towards the middle ranges of Nepal. Srivastava (1958), in his description of Tharus cultural characteristics, confirms the view that they represent the northernmost extension of the middle Indian aboriginal races rather than the Mongoloid people inhabiting the Himalayan ranges.

Tharu people speak the language of the Indo-Aryan language family. This study is based on the sub-group of Tharus residing in Bahraich district of Uttar Pradesh. Generally, people

do not know about the sub-category of language or language variety of the Tharus. There are many contradictions about the origin and name of the Tharu community. The famous proposition is that the name 'Tharu' came from the 'Thar desert'. Many writers, without any substantial evidence, have put forward their proposition that the Tharus migrated from the Thar desert in the 13th to 15th century and they began to call themselves, or others call them the Tharus. One of the belief is that after the defeat of Maharana Pratap, King of Chitour Garh of Rajasthan, in the battle of Haldi Ghati with the Mughals, the women fled away from there and they came in this dense forest region near Nepal with their bodyguards and servants for shelter. Thereafter the women made marriages with the servants and bodyguards.

Some scholars proposed that the Tharus are a pre-Aryan race of Mongoloid origin. Another story of Tharu origin is that they originated in Nepal and are the descendants of Gautama Buddha, and Suddhodhana was Tharu King of Kapilvastu. Some scholars also believe that the Tharus are a branch of Kirat because of their Mongoloid appearance. Some Tharus have Mongoloid appearance and others are of Australoid appearance, pointing to the fact that Tharus are a hybrid of Kirat and Nishadhas. Nepali historian 'Shiva Raj Shrestha' wrote that Tharus are a hybrid of Mongoloid race (Kirat) and Australoid race (Nishadhas). This can be visibly seen in their physical appearance where most of them are Mongoloid. Some genetics study says about the Tharus that 'the East Asian layer in the genetic ancestry of the Tharu is older than the expansion of the Tharu within the subcontinent (potentially from the Tarai region) and also, the expansion of the Tharu was followed by extensive admixture and assimilation with the local populations,'.

2. Demography

In this study, we have taken data of Tharu language of Bahraich district only. According to the 2011 Census, Bahraich district has a population of 3,487,731. It is situated between the 28.24 to 27.4 Latitude & 81.65 to 81.3 eastern Longitude. Bahraich share its border with Lakheempur- Khiri, Sitapur, Barabanki, Gonda and Shravasti districts in Uttar Pradesh as well as Bahraich borders with Nepal's Bardiya and Banke districts. Northern part of the district is Tarai region which is covered by the dense natural forest where Tharus resides.
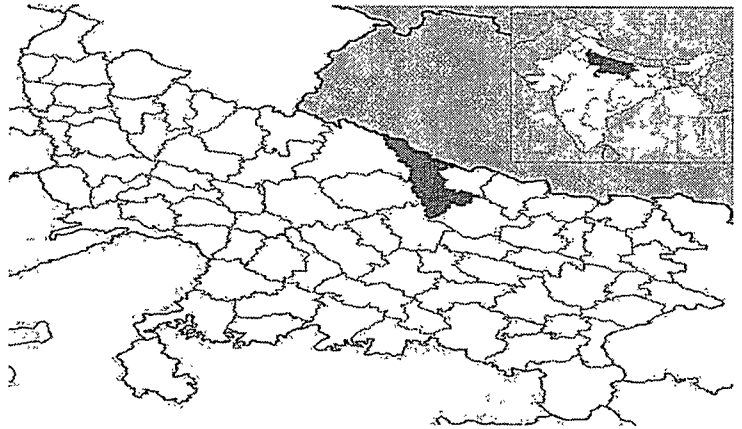
Total population of Tharu, according to Census 2011, is 11,159 (5606 male, 5553 female). Mostly, Tharus are spread in Mihinpurwa block of Motipur tehsil and few are in Bahraich. During our visit we took the data of the population of each village of Mihinpurwa block.

Tharu community belongs to the Schedule Tribe category. Tharus live in a total of 26 villages and their total population is 10,760. In these 26 villages, there are 8 villages where the Tharu population is less than 10 and in 5 villages the Tharu population is between 10 to 50.

3. Society

The Tharu people themselves say that they are the people of the forest. Tharu people have always been backward and poor. They live a difficult life as they are disconnected from the mainstream and therefore any form of developmental projects or schemes could not benefit them. Tharus have a rich indigenous knowledge system that helps them in their livelihood. They have lived in the forests for hundreds of years practicing a short fallow shifting cultivation. Their main occupations are agriculture, hunting and fishing. They plant rice, mustard, corn and lentils and also collect forest products such as wild fruits, vegetables, medicinal plants and materials to build their houses. They also hunt deer, rabbit, wild boar, and go fishing in the rivers and oxbow lakes. Historically, they were the only ones that were able to reside in the malarial jungles on the Indo-Nepal border.

On a social level, not much progress has taken place among the Tharu tribe. They lag behind in education, technology and communication. Literacy rate is still very low and women are especially deprived of higher education. The economic condition of the Tharus of this area is poor and backward and many still live below the poverty line. Only a few people from the Tharu tribe have government jobs and are working in other service sectors while many have to migrate outside the district or state inorder to find jobs.

In spite of innumerable external influences, the tribes have retained their uniqueness and ethnicity. They have distinctive cultural characteristics which can easily be differentiated from the other community. They are culturally distinct and ethnic population.

Tharus are very rich in their culture and tradition. They have a unique way of life. The

goods and artifacts of their daily life like-dresses, ornaments are attractive and fascinating. They have a strong ritual system for various occasions. They celebrate many festivals by dancing and other gatherings.

Tharus have rich folk literature. They have a variety of literature genres, i.e., story, song, joke, proverbs etc but has no written records. In the past, they used to write their folk literature in some different style of writing in Devanagari script.

4. Tharu language

The Tharu community lives in contact with other languages, specifically Nepali and Hindi, and it makes language vitality necessary to investigate. "Tharus do not have a language of their own and speak more or less the language of Aryan races with whom they are in immediate contact" (Grierson 1903). But, his observation was flawed. Like other tribes, Tharus too have their own language. Lewis (2009) and Eppele et al. (2012) lists four dialects of the Tharu language, namely- Rana Tharu, Dangaura Tharu, Chitwania Tharu, and Morangiya or Kochila Tharu. It is still debated whether different Tharu groups speak the dialects of the same language or separate languages having distinctive features of their own.

Ethnologue lists five Tharu dialectal varieties, based on the sub-categorisation of Tharu language. It lists Tharu (Dangaura), Tharu (Kathariya), Tharu (Rana), Tharu (Madya Ksetriya) and Tharu (Madya Purbiya). All the varieties have been assigned different ISO (International Organization for Standardization) codes. Each community claims their language is different and is considered as a matter of pride and prestige for the community to speak in their mother tongue.

Most of the Tharus of Bahraich district use their surname as 'Chaudhary'. There are some who use their surname as 'Rana.' Some people say that their variety belongs to the Dangaura sub-category. This area is very close to Bardiya district of Nepal and here mostly Dangaura speech variety is spoken. Throughout the Bahraich district, the same variety of Tharu language is used. As compared to other languages in the region, Hindi, Bhojpuri, Awadhi and Nepali, Tharu shows differences in linguistic characteristics. Although they all are from the Aryan language family.

Tharu speakers are not much aware about the protection and preservation of their language. They use vocabulary that they find suitable for communication. Many of them are multilingual and they understand Hindi, Awadhi and Bhojpuri. The Younger generation is also familiar with English. Tharu vocabulary is also used in other Indo-Aryan languages in the neighbourhood. Bhojpuri and Awadhi too have many words from Tharu. Tharu pronunciation is different and in some cases is similar with other Indo-Aryan languages. A comparative list of vocabulary in Tharu and Hindi is given below:

Sl.	Tharu	IPA	Hindi	English
1.	LAURA	ləura	LADAKA	boy
2.	LAWARIYA	ləwərija	LADAKI	girl
3.	DUSAR	dusər	DUSARA	another
4.	KAISIN	kəisin	KAISE	how
5.	DADA	dada	BADA BHAI	big brother
6.	GHORAWA	gʰorəwa	GHODHA	horse
7.	SISA	pʰʋa	DARPAN	mirror
8.	KA	mɔsi	KYA	what
9.	KAKA	kaka	CHACHA	uncle

10.	KARIYA	kərɪjɑ	KALA	black
11.	RAKHI	rɑkʰi	RAKH	ash
12.	BADARI	bədəri	AASAMAN	sky
13.	TARE	təre	NICHE	under
14.	PIYAR	pɪjər	PEELA	yellow
15.	AAGI	ɑgi	AAG	fire
16.	UPPAR	ʊppər	UPAR	above
17.	LOTA	loʈɑ	LOTA	a type of pot
18.	DASAIN	dəsəĩ	DASHAHARA	a festival
19.	MANAI	mənəi	AADAMI	man
20.	CHAUR	cɑʊr	CHAWAL	rice
21.	MUS	mus	CHUHA	mouse
22.	BAURAHA	bəʊrəhɑ	PAAGAL	mad
23.	BHAATA	bʰɪttər	BAINGAN	brinjal
24.	DUBBAR	dʊbbər	DUBALA	weak
25.	NON	kʰun	NAMAK	salt
26.	SURA	surɑ	SUAR	pig
27.	CHURI	curi	CHUDI	bangle
28.	MOCHH	mocʰ	MUCHH	mustache
29.	DAL	dɑl	DAL	pulse
30.	DAHI	dəhi	DAHI	curd
31.	KAKAWA	kəkəwɑ	KANGGHI	comb
32.	HARDI	hərdi	HALDI	turmeric
33.	RASARI	rəsəri	RASSI	rope
34.	KATHI	kɑtʰi	LAKADI	wood
35.	TIKULI	ʈɪkuli	BINDI	bindi

5. Domains of language use and language vitality

Domain of language use is very important for the development and sustainability of a language. It also reflects the sociolinguistic situation. In the time of globalization, people live in a society where they have to make contact with other communities for various purposes. Tribal communities are also adapting to the modern lifestyle. According to Khubchandani (2001: 26), "The inter group communications among tribal record a wide range of variation in the claims of bilingualism, mostly depending upon the degree of heterogeneity in their contact environments and their attitude to languages surrounding them."

Tharu language is not used for official or educational purposes. Tharus use other languages in addition to their traditional language which is Tharu. Here are some of the description of the different domain where the languages are used by Tharus:

1.	What language (s) is used at home?	
	With grandparents?	Tharu
	With spouse?	Tharu, Hindi
	With children?	Tharu, Hindi
	With grand children?	Tharu, Hindi
	With siblings?	Tharu, Hindi
	With pets and livestock?	Tharu, Hindi
2.	What language(s) is used at school?	
	With the teacher in the classroom?	Hindi
	With the teacher outside the classroom?	Hindi
	With friends of the same community in the classroom?	Tharu, Hindi
	With friends of other community in the classroom?	Hindi
	With friends of the same community outside the classroom?	Tharu, Hindi
	With friends of other community outside the classroom?	Hindi
3.	What language(s) is used at the market?	
	With the merchant of the same tribe/community?	Tharu, Hindi
	With the merchant of the other tribe/community?	Hindi
	With an acquaintance in the market?	Hindi
4.	What language(s) is used at a place of worship?	
	While praying to god?	Tharu, Hindi
	While reciting or performing rituals?	Tharu, Hindi
	While singing religious songs?	Tharu, Hindi
	When get possessed?	Tharu
	While talking with other worshippers at the worship place?	Hindi
	For religious discussions at the place of worship with the priest?	Tharu, Hindi
5.	What language(s) is used at the community meetings?	Tharu, Hindi
6.	What language(s) is used with a stranger?	Hindi
7.	What language(s) is used with the healer/native doctor?	Tharu, Hindi

The use of Tharu is limited to a few domains only. In the assessment of vitality as per the UNESCO language vitality parameters, Tharu would fall in the 'unsafe' category, where language is used in only specific social domains. People know their language but when they come in contact with other communities for various social and educational purposes, then it becomes necessary for them to speak Hindi. Although, within the community, Tharu is used as a main language for day to day communications. This language is active in various domains of daily use as well as communities that have a strong attachment with their heritage. Communities are getting used to the modern livelihood yet they want their culture and tradition alive.

Conclusion

Tharu region is surrounded by dominant languages like Hindi, Awadhi and Nepali speakers. English is taught in school and is also used in many social platforms as well. These diverse domains see different languages being used in the area apart from their mother tongue. People use their language in domains of language use such as singing, recreation, storytelling, debating, praying, quarrelling, abusing, singing at home, family gatherings, village meetings etc. Tharus use their mother tongue with their family members discussing different family matters. But they have to use other languages when communicating with other communities and because of this, there is a shift from their mother tongue towards the dominant languages, although there is much intergenerational language transmission. Tharus are very rich in their culture and tradition but lack written records. Their folk literature is not much available in written format.

In conclusion, the sociolinguistic situation of Tharu language is multilingual as the community use their mother tongue as well as other languages in their daily life. People know and understand the languages of their surroundings as well as languages like Hindi and English that are official languages of the country. The Tharu community is not economically sound and they are struggling to benefit from modern livelihood and education. Globalization is also affecting their language vitality and it is difficult to avoid mixing of languages although the community have an attachment for their mother tongue and want it to grow and preserve it. Tharu is used in local music and films. The Younger generation is keen on using the language and in maintaining their culture and traditions. From the evidence of language use and the practice of culture and traditions, it can be said that Tharu is not facing a situation of endangerment.

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INTERROGATIVE STRUCTURE OF HMAR

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Abstract

Hmar, a recognized indigenous tribe of Manipur, is a Tibeto-Burman language mainly spoken in and around Churachandpur District of Manipur. There is no homogenous settlement of Hmar speakers alone. Apart from Churachandpur District, Hmars are also settled in the Jiribam Sub division of Imphal East District of Manipur. Hmar villages can also be found scattered over a vast area of northern Mizoram, Cachar District of Assam and Chitangong hill tracts of Bangladesh as well. Hmar is regarded as one of the nucleus of the central Chin sub-group of Kuki-Chin group of Tibeto-Burman family (Grierson, LSI Vol. III part III 1904, pp.139). *Robert Shafer (1974) described that Hmar belong to the Lushai unit in Central Branch under Kukish section of Burmic Division of Sino-Tibetan family. Benedict (1972) did not mention properly the language under Lushai, however put it as a sub-type of Central Kuki, a proper of Kuki-Naga division of Sino-Tibetan group of languages. It is an agglutinative as well as tonal language. The word-order of Hmar language is subject-object-verb (SOV).*The total population of Hmar tribe is 42,933 in Manipur. Jhum cultivation is their main occupation and the literacy rate is 79.8% (Census Report, 2001).

Key words: *Yes-no questions, Wh-questions, Alternative questions and Tag questions.*

1. Interrogative Sentence

A sentence that asks for information or question is called an interrogative sentence. "The mood category is associated with question. A few languages have distinctive verbal inflections for this purpose but the interrogative mood is more commonly expressed by particles, by distinctive word order or merely by intonation", (Trask, 1993).

There are four types:-

    1.1 Yes-no questions

    1.2 Wh-questions

    1.3 Alternative questions and

    1.4 Tag questions.

Yes-no questions and Wh-questions are major type questions. Alternative questions and Tag questions are minor type questions.

1.1 Yes-No Questions

It is a type of question which can give one of the answers 'yes' or 'no'. It is formed by suffixing the question markers -mo, -⊠m, -nih, -tih and -di⊠ to the nouns, verbs, numerals, etc. It comes at the final position of the given sentence as examples:

(1) /ə boŋmo/

It cow Q.MK.

Is it a cow?

(2) /ə huŋəm/

3PP come Q.MK.

'Does he come'

(3) /ɟirtitu ə nih/

teacher 3PPQ.MK.

'Is he a.teacher?'

(4) /lekʰəbu hipʰai i tih/

bookDET. take 2PP Q.MK.

'Will you take the book?'

(5) /i pʰediŋ/

2PPgo UNR. Q.MK.

'Will you go?'

1.2 Wh-Questions

In Wh-questions, the question markers are added to the Wh-question words and the verbal roots.The question words may be an interrogative pronoun or an interrogative adverb. The interrogative pronouns are -tuəm 'who', iem/ieŋam 'what' kʰom 'which', etc. The interrogative adverbs are -kʰoləm 'where',ieŋlaiəm 'why',ieŋtinəm'how' and ie⊠tika 'when' etc. Examples:

A.	/ieŋləijəm/	'why?'	(reason reference)
B.	/ieŋtinəm/	'how?'	(state/nature reference)
C.	/iem/	'what?'	(things reference)
D.	/ieŋtika/	'when?'	(time reference)
E.	/kʰoləm/	'where?'	(place reference)
F.	/kʰom/	'which?'	(choice reference)
G.	/tuəm/	'who/whom/whose?'	(person reference)

A. /ieŋləijəm/ 'why': the determiner /hi/ carries the meaning of this and /cu/ carries the meaning of 'that'. The question marker /nə/ stands in the final position of a sentence with /ieŋləijəm/ 'why' as examples.

(6) /ieŋləijəmitʰohinə/

why2PP do DET. Q.MK.

'Why did you do this?'

(7) /ieŋləijəm i pʰurmənsa cu nə/

why 2PPcarry bag DET. Q.MK.

'Why did you carry that bag?'

B. /ieŋtinəm/ 'how': It goes with question marker /mo/ in the examples.

(8) /ieŋtinəm ə tlanmo/

how3PP run Q.MK.

'How does he run?'

(9) /ieŋtinəmihumo/

how2PP come Q.MK.

'How did you come?'

C. /iem/ 'what':It goes with question marker /əh/ in the following examples

(10) /iem i tʰoəh/

. what 2PPdoQ.MK.

'What are you doing?'

(11) /iem i dit ə əh/

What 2PP wantQ.MK.

'What do you want?'

(12) /nəhmiɲi ieməh/

you name 2PPwhatQ.MK.

'What is your name?'

D. /ieŋtika/'when': It goes with question marker /nə/ as in the following examples.

(13) /ieŋtikapʰeəm i nə/

when go are 2PPQ.MK.

'When do you go?'

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(14)   /ieŋtikatʰo i diŋ/

   when do 2PP FUT. Q.MK.

   'When will you go again?'

(15)   /ieŋtikahuŋəminə/

   When come are 2PP Q.MK.

   'When are you coming?'

E. /kʰoləm/'where'. It goes with question marker /diŋ/ in the following examples.

(16)   /kʰoləmipʰediŋ/

   where 2PP go Q.MK.

   'Where are you going?'

(17)   /kʰoləm ə huŋdiŋ/

   where3PP come Q.MK.

   'Where will she come?'

(18)   /kʰoləm ə nəidiŋ/

   where3PP isQ.MK.

   'Where is she?'

F. /kʰom/ 'which': It goes with question marker /əh/ in the following examples.

(19)   /lekʰəbukʰom i ditleməh/

    book which 2PP want prefer

    'Which book do you want?'

(20)   /kʰom ə hmeltʰraəh/

   which it beautiful more Q.MK.

   'Which one is more beautiful?'

(21)   /kʰom ə pəkʰətnaəh/

   Which it first Q.MK.

   'Which one is first?'

G. /tuəm/ 'who/whom/whose': It goes with question marker /nə/ in the examples.

(22)   /tuəm i nə/

   who   you are

   'Who are you?'

(23) /pen tuəmkuomapediŋnə/

pen who to give UNR. Q. MK.

'To whom will you give the pen?'

(24) /kekor hi tuəm ə nə/

Shoe this whose it Q.MK.

'Whose shoe is this?'

1.3 Alternative Questions

In Hmar, alternative questions are formed by adding the alternative question marker – 'umlⱭu' to the verb and noun.This alternative can be divided into two types as:

a) Nouns alternatives

b) Verb alternatives.

a) Noun alternatives:

In the construction of noun alternative, the marker 'umləu' is added to the nouns.

Examples:

(25) /j̇irtitu ə nih, umləuni/

teacher he is Q. MK.

'Is he teacher, or not?'

(26) /tombəimo, umləuni/

tomba you Q. MK.

'Are you Tomba, or not?'

b) Verb alternatives:

It is formed by the suffixation of '-umləu' to the verb as examples:

(27) /ənnihuŋəm, umləudiŋ/

they comeQ. MK. tag Q..will

'Are they come, or not?'

(28) /i pʰediŋ, umləudiŋ/

2PP go FUT Q.MK.

'Will you go, or not?'

(29) /tʰiŋpui hi don i tih, umləutih/

teaDET. drink 2PPFUT. Q.MK. TAG Q.

'Will you drink the tea, or not?'

1.4 Tag Questions

The tag questions should be in agreement with the subject and the verb in a statement. They are the questions which immediately follow a statement and that serve to seek confirmation. The verbal root of the tag questions are the same as that of the sentence on which the tags are formed. These are formed with the combination of verbal roots and the question marker '-mo,⊠m'. The construction of the tag questions is similar to that of the yes/no question.

Tag question has two types-

    a) Reversed tag question.

    b) Constant tag question.

a) Reversed tag question:

In the reversed tag question the proposition and tag part are reversed. "As far as the meaning of reversed tag is concerned, the most commonly identified function is to obtain confirmation", (Jesperson, 1940). Examples:

(30) /əmahi hmeltʰra, hmeltʰraə no mo/

heDET.   handsome, handsome 3PP. NEG.Q. MK.

'He is handsome, isn't he?'

(31) /əmaskulah ə pʰe no, ə pʰemo/

he schoolLOC. 3pp goNEG. 3PP goQ.MK.

'He doesn't go to school, does he?'

b) Constant Tag Question:

In constant tag question the proposition and the tag part are constant. Constant tags are not frequently used whereas reversed tags do. Examples:

(32) /əma hi saə pʰak, ə pʰakmo/

heDET   meat 3PP eat, 3PP eatQ.MK.

   · 'He eats the meat, does he?'

(33) /əmahmeltʰra, ə hmeltʰramo/

he beautiful   3PPbeautifulQ.MK.

'She is beautiful, is she?'

2. Tag on Different Sentences

In Hmar, tags can be a part of declarative, interrogative and imperative sentences. But the constant tags are not used frequently.

3. Tag On Affirmative Sentences

Both types of tags can be attached to the declarative sentences. Examples:

(34) /kʰakʰəm ə huŋtahno, huŋtahmo/

·there3pp come PERFNEG.comePERFQ.MK.

'He did not go there, did he?'

(35) /əmaunaopa ə nih, əmaunaopainnomo/

she brother3PPBE. he brother 2PPNEG.Q.MK.

'You are her brother, aren't you?'

4. Tag On Interrogative Sentences

When a tag is attached to the interrogative sentences, the tag becomes a non-interrogative structure. Examples:

(36) /kʰakʰəm i pʰemo/

there2PP goQ.MK.

'Did you go there, yes/no?'

(37) /əma hi vuoktʰəiimo/

heDET.beatcan 2PP Q.MK.

'Can you beat him, yes/no?'

(38) /kʰakʰəm i pʰemo/

there2PP goQ.MK.

'Did you go there, yes/no?'

5. Tag On Imperative Sentences

In this type, tag questions can be suffixed to the verbs of the imperative sentences.

(39) /ɟu i don no ro, i don mo/

liquor 2PP drinkNEG.COMD. 2PP drink Q.MK.

'Don't take liquor, will you?'

(40) /kʰkʰəm ah i pʰenoro, i pʰemo/

thereLOC2PP go NEG. COMD. 2PP go Q.MK.

'Don't go there, will you?'

Conclusion

Four types of interrogative sentences - Yes-no questions, Wh-questions, Alternative questions and Tag questions are discussed in this paper. Yes-no questions and Wh-questions are major type questions. Alternative questions and Tag questions are minor type questions. Yes-no questions is formed by suffixing the question markers -mo, -⬚m, -nih, -tih and -di⬚ to the nouns, verbs, numerals, etc. In Wh-questions, the question markers are added to the Wh-question words and the verbal roots.The question words are interrogative pronouns or an interrogative adverb. The interrogative pronouns are - tuəm 'who', iem/ieŋam 'what' kʰom 'which', etc. The interrogative adverbs are -kʰoləm 'where', ieŋlaiəm 'why', ieŋtinəm 'how' and ie⬚tika 'when' etc.

Abbreviations:

Q.MK.	--	'question marker'
1PP.	--	'first person pronominal marker'
2PP.	--	'second person pronominal marker'
3PP.	--	'third person pronominal marker'
UNR.	--	'unrealized aspect marker'
LOC.	--	'locative'
NEG.	--	'negative'
COMD.	--	'command marker'
PERF.	--	'perfective aspect marker'
DET.	--	'determiner'

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CORPUS ANALYSIS ON CONFLICTS

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Abstract

Modern Tamil language and society have been facing heavy pressure, predominantly- falling under the categories of visible-frequency-pressure - from the dominance of English language. Effects of visible-frequency - pressure-dominance on Tamil language may be found at varying degrees at different linguistic levels. The aim is to study outcomes of resultative sides of conflicts in Tamil. It is an observatory paper.

1. The Aim and organization

After the introduction of English, as a medium of instruction (for the details, see Annamalai, 2001 and 1999), more Tamil youngsters, of Tamil Nadu of the Republic of India, below thirty years of age, as on at the time of writing this research paper, are passive bilinguals: in their ecology of Language use, predominance of Tamil in day-to-day activities and, English in the selected domains of registers, can be found.

By virtue of the use of two different languages in two different spheres of Life for more than three decades, one must agree, as a matter of fact, that a conflict between Tamil and English for dominance in space or use exists.

The aim of this article is to analyze such conflicts from the corpus point of view. Conflicts are analyzed for lexical, morphological and phonological modules for its effect.

Hence, in the following sections, lexical conflict will be given, at first, along the side of its process. It is followed by the nature of mergers at morphological and phonological levels from the resultative side of conflicts.

To begin with, let us say that a word, after the borrowal, sailing across the internal structures of Tamil language viz. semantics, morphology, phonology and phonetics, gets on to attain its societal acceptance and nativity to varying degrees of convergence ranging from converged to being converged.

1.1 Lexical Conflict

Borrowed words undergo **four stages** that are **bold lettered**, as in the below order, on the basis of their usage, irrespective of diachronic and synchronic status:

a) **arrival:** synchronic usage. ʿpas']$_n$ bus, ʿrōṭu']$_n$ road , 'caikkiḷ']$_n$ cycle, 'rēṭiyō']$_n$ radio and 'ṭōr']$_n$ 'door'. Words of this category wait to meet one of the results under (b), (c) and (d).

b) merging: being dominant, more **frequency** and **visible** in synchronic usage, skūl]$_n$ 'school', paip]$_n$ 'pipe', naṭṭu]$_n$ 'nut', pōlṭ]$_n$ 'bolt' and suviṭcu]$_n$ 'switch' despite availability of translated and native equivalents, if any.

c) died: become a diachronic word, as in the example of tāpatam]$_n$. Usage is no longer required and the word died. It becomes a part of used words in the History of Tamil Language. Plenty of Sanskrit and native words too fall under this category.

d) merged: can't distinguish its nativity or source language. Speakers do say that word belongs to one's own language without knowing its etymology aṅkīkāram]$_n$ 'recognition', niccayam]$_n$ 'definite', kōpam]$_n$ 'anger', tāpam]$_n$ 'lust', lāpam]$_n$ 'profit', naṣṭam]$_n$ 'loss' and kulam]$_n$ 'group'

Based on the above four stages of resultative side on the processes of borrowed words, consider the data given below from the corpus:

English Token	English Token found through Tamil Script	Number of attestations	English Token found in English script	Number of attestations
Daddy	tāti	22037	Yes	3854
Mummy	mammi	29693	Yes	1911
Sister	cisṭar	10370	Yes	4329
Brother	pratar	26230	Yes	986

The above table consists of borrowed words from English. It has five columns. In the first column, English lexemes (tokens) found in the Tamil corpus are given. Transliterated ones, use of English-English Script in Tamil writings and their respective frequencies can be found in second, third and fifth columns, respectively.

These - despite dominance of native lexemes (*appā* 'daddy', *ammā* 'mummy' *akkā* 'elder-sister' *aṇṇaṇ* and *tampi* `brother\elder\ younger') - exist in the spoken and written varieties. Through the above given examples, one may say that the penetration of English kinship terms on Tamil society had taken place, and it is found under the category of two, **merging**. In short, these words have phono-semantic[8] status.

These tokens - **visible** to native speakers irrespective of age and other social variables - have higher **frequency** of usage among the younger generation and give **pressure-dominance** to the respective native equivalent words.

These are all evidence to show that one of the outcomes, under the resultative side of the dominance of English language, is the presence of non-native kinship terms in Tamil.

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[8] Contrast against Lexeme. A lexeme has 1) grammatical category properties, 2) phonological properities and 3) semantic properities. Where as phono-semantic-word has 1) phonological properities, 2) semantic properities, but lacks grammatical category properties. In short, borrowed words of other languages do have phono-semantic properities, but assignment of a grammatical category is always difficult. Take for instance, a phono-semantic word from English. fan]$_{[v]n}$. In English, it has dual category. In Tamils' usage of the word, can one assign a noun category? If so, what are the properties of Nounhood in Tamil for a suffix to be recognized as a noun suffix?

Hence, a non-native speaker of Tamil, always comes across presence and usage of two different patterns of terms in kinship with wider and different social meanings in various contexts in Tamil Society. In short, conflict for the dominance of space between the borrowed words and native words has been existing as shown in the above examples.

1.2 Morphological Conflict

Consider the data:

1. valicc*iṅ*]ₙ `paining'
2. tūkk*iṅ*]ₙ 'lifting'
3. mukkal*s*]ₙ 'groans'
4. moṇakal*s*]ₙ 'groans'

The above data is morphologically very significant. To a morphologist, whose aim is to study the formatives of Lexemes, significance exists.

The first significance is on the suffix-*ing*]$_{suf}$. It is found with native lexemes, through the form of -*iṅ*]$_{suf}$, such as *vali*]ₙ]ᵢᵥ 'pain']ₙ or 'to feel pain]ᵢᵥ' , *tūkku*]ₜᵥ 'to lift' for the derivation of another lexeme found in the spoken and written variety of urban, educated, economically middle class, and English educated youths.

The second significance is on the suffix -*s*]$_{pl\cdot suf}$. It is found with pluralization in Tamil. Deverbal nominalized nouns, such as *mukkal*]ₙ and *moṇakal*]ₙ are its bases. Observe, "as it is condition" of pluralization of English suffixes in Tamil. Also, observe the position of English plural suffix after its suffixation: same in the order of pluralization of Tamil, i.e. immediate right next to the lexeme. In short, one of the outcomes of dominance of English on Tamil is the function of pluralization through the form of English Suffix in the same order of Tamil Pluralization. What a penetration and merge!

1.3 Phonological Conflicts

Before seeing the data for phonological sides on merger, recall and observe that mechanism of production of speech sounds, pulmonic ones and vowels, remains singular and have oneness, irrespective of ecology of bilingualism, (read as, any two languages, here, for instance, Tamil and English) and multilingualism (read as, any three languages, such as Tamil, Kannada, French or Telugu).

To a set of phonemes, produced from the single mechanism of speech through speech organs, manner of articulation and place of articulation remain one and same, despite languages. For instance, the sound '**p**', a common bilabial stop between Tamil and English, comes from a single manner and place of articulation from the speech mechanism in pronunciation of words that consist of /p/, as in English /pin/ and Tamil *pinpu* 'behind'. In short, a single mechanism to pronounce a single phoneme is available for two different languages. Another instance can be given, too: the sound '**m**', a nasal bilabial, comes from a single manner and place of articulation from the speech mechanism in pronunciation of

words that consist of the phoneme 'm', as in, English 'make]ᵥ]ₙ, Tamil /manam]ₙ/ 'soul' , Telugu /manam]ₙ/ 'ours', and French /macon]ₙ/ 'smoked and salted mutton'.

As for a set of not-found or uncommon sounds between two languages, Tamil has a very straightforward approach: Borrow through more or less perceived nearness to the original sound. For instance, a bilabial stop /b/ as in **baal]**ₙ'ball', **bandh**]ₙ 'strike', **bandaari**]ₙ 'personal name' and a vowel /æ/ as in /bænkᵍ/ 'bank]ₙ'.

Thus, on account of the presence of singular phonetic mechanism for the production of Tamil phonemic units, there exists eight phonemic contexts irrespective of native or borrowed sounds:

1) a single manner of articulation, through a single place of articulation, generates a single phonemic sound, as in the examples of Tamil trill of alveolar /r/ as in /raudi/, English lateral approximant of alveolar /l/ as in /lav/.

2) a single manner of articulation, through a single place of articulation, generates more than a single sound, as in the examples of bilabial stops Tamil /p/ as in /paal/]ₙ 'milk' and /b/ as in /baal/]ₙ 'ball'.

3) a single manner of articulation, through many places of articulation, generates a single sound, as in fricatives of labio-dental, dental, alveolar, post-alveolar and glottal examples of English 1) 'f' as in five]ₙ /faiv/, 2) 'v' as in very]ₙ /veri/, 3) 'θ' as in thanks]ₙ /θænks/ , 4) 'dZ' as in zero]ₙ /dZiro/, and 5) 'h' as in hen]ₙ /hen/

4) a single manner of articulation, through many places of articulation, generates more than a single sound. Examples are not found.

5) Bi or multi manners of articulation, through a single place of articulation, generates a single sound. Examples are not found.

6) Bi or multi manners of articulation, through a single place of articulation, generate more than a single sound. Examples are not found.

7) Bi or multi manners of articulation, through many places of articulation, generates a single sound. Examples are not found.

8) Bi or multi manners of articulation, through many places of articulation, generates more than a single sound. Examples are not found.

As a consequence and result to the above said first-three phonemic realities, combinations, found at synchronic Tamil, are in below and, the corpus analysis of sounds of written Tamil shows :

1. Speakers of Tamil may have added more sounds through existing places of articulation to pronounce sounds of English and other languages.

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9   In Tamils' speech, the lexeme `bank' is never pronounced with the front, open long vowel /ee/ as
     */beenk/.

2. On account of (1) merger must have taken place (for the details, see Keane, Elinor, 2004).

3. Due to (2), merger is between two phonemes that are in nearness in place of articulation.

4. On account of (3), i.e. mergedness, words - that consist of merged sounds – have orthography representation only.

5. On account of (4) due to nearness in place of articulation, phonemic inventory must have less phonemes.

6. On account of (5), only certain phonemes from the manner of articulation will be visible in certain geographical areas

7. On account of phonetic facts from (2) to (5), manner of articulation may not have undergone any significant changes, i.e. no new manner of articulation is found or introduced.

The above observations are illustrated through data from our corpus. Consider the examples below to study the observation (1), which states that "Speakers of Tamil have added more sounds through their own existing places of articulation to pronounce sounds of English".

Evidence for the claim comes from the below examples of English fricatives through Tamils' manner of articulation of, as in below:

fricatives of English are found to be used are: 1) 'f' as in five]$_n$ /faiv/, 2) 'v' as in very]$_n$ /veri/, 3) 'θ' as in thanks]$_n$ /θœnks/ , 4) 'dZ' as in zero]$_n$ /dZiro/, and 5) 'h' as in hen]$_n$ /hen/. Also,a vowel /œ/ as in /bœnk/ 'bank]$_n$'.

From the data, it is found that the Tamil speakers had added fricatives in their spoken forms to pronounce English lexemes and, as a direct consequence, there must be a loss, too. To begin with, see the examples below:

1) pāṟai   `rock'

2) kaṟai   `dissolve'

3) palam   `strength'

4) paḷam   `fruit'

5) paḷḷam   `pit'

6) nāy   'dog'

7) kaṇṇaṉ   `name of a God'

8) kaṉṟu   `calf'

The above examples are illustrative ones to the phonemes that are very nearer in place of articulation. Thus, you find, as in the below table, the presence of two r̩ trills, three l̩ approximants and three ŋ̍nasals.

Before going into the details, analyze the table below. The below table lists all phonemes that are very nearer in place of articulation. The columns consist of four major sections. In the first section, phonetic informations are given for the phonemes that have nearness in place of articulation. These phonemes, for instance, r̩ and r can be found in written Tamil. Their given phonetic values, for instance, r̩ and r as Trills. These trills are of alveolar and dental.

In the second section, social information of these sounds are given. Presence and absence in the spoken form of standard Tamil, its geographical restriction besides its status of merger are given in the next columns.

In the third section, it shows the status of the merger. In the last section, it lists examples, too. In short, the table answers a fundamental question: which phoneme merged with which type.

Phonetic Details			Social Details			Status of Merger	Information
Phoneme	Phonetic Value	Type	Spoken Standard Tamil	Geographic restriction	Merged	Merged with	Examples
r̩	Trill	Alveolar Dental	No	Yes	Yes	Dental Trill	pārai is produced as pārai.
r	Trill	Dental	Yes	No	No	No	karai is produced as karai.
ḻ	Approximant	Retroflex	No	Yes	Yes	Retroflex	paḻam is produced as paḷam
ḷ	Approximant	Retroflex	Yes	No	No	Retroflex	paḷḷam is produced as paḷḷam
l	Approximant	Alveolar	Yes	No	No	Retroflex	palam is produced as palam
ṇ	Nasal	Retroflex	No	Yes	Yes	Alveolar	kaṇṇan is produced as kaṉṉan
ṉ	Nasal	Alveolar	No	No	No	Alveolar	kaṉṟu is produced as kaṉṟu
n	Nasal	Dental	No	No	No	Alveolar	nāy is produced as nāy

Observe that alveolar trill consisting sound words got merged with dental trill sound words, as *pāṟai* `rock' is produced as *pārai*, but *karai* `sting' is produced as *karai*. In short, alveolar trill is merged with a dental trill.

Similarly, observe the loss of one approximant, i.e. three approximants becoming two approximants, as in the examples of *paḻam* `fruit' is produced as *paḷam*. In a similar way, three nasal sounds became two in number, as in the examples of *kaṇṇaṉ* is produced as kaṇṇan.

On account of these mergedness, Tamil native speakers could find only an orthographic representation than that of psychological based phonemic realization of these merged sounds. In short, there is no psychological realization to these merged sounds, and due to this fact, i.e. psychological unrealization of merged sounds, i.e. absence of letter-to-sound-realization at psychological levels, these sounds can be found either in writing or text-alone-phonemes, or in spelling errors such as *paṇṇai* as *pannai*, *aṇṇam* as *annam* or in different pronunciation in spoken forms, for instance, *kāṟṟu* as *kāttu*.

Due to these variations, it is worth, here, to mention that there exists correlation between these two gaps, i.e. unrealized and merged speech sounds against or to the presence of borrowed words: the borrowed words are found in against those words that have one of these merged sounds. This feature is found, predominantly, on the spoken forms, too. See the samples of quantification direction on the words that have phonemic mergedness:

No	Native Item	Gloss	Total Frequency of Native Items	Borrowed Item in transliteration	Total Frequency of Borrowed item in transliteration	Borrowed item in English Script	Total Frequency of Borrowed item in English script
	A				B		C
1	pāṟai	Rock	453733	rāk	74733	Rock	62784
2	paḻam	Fruit	734345	prūṭ	140675	Fruit	7549
3	aṇṇam	food	2193	mīḷs	22473	Meals	2473

The above table has three representative words. In each of these three sample words, merged sounds were found. In the data one, numerical combination of borrowed word (B+C), representing 30.30% to the total native word (453733), shows usage direction of mergedness of the merged phoneme alveolar trill found in `pāṟai'. A similar fate may hang on other sounds, too.

In order to verify whether "borrowal-against-mergedness" is of isolated one or "found-only-in-those-above-example-words," a brutal run is given against *ten other* high frequency different words consisting of one of those merged sounds.

In the table below, results are shown against a single variable: a nasal retroflex. The examples demonstrate borrowedness of words that do not have any features of mergedness. For other merged sounds, the work requires statistical verification that is being taken place. The inconclusive impression from the early results of data, the overall

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trend, i.e. being emerged, is more or less same. The results are below for the above said nasal retroflex:

No	Native Item	Gloss	Total Frequency of Native Items	Borrowed Item in transliteration	Total Frequency of Borrowed item in transliteration	Borrowed item in English Script	Total Frequency of Borrowed item in English script
	A				B		C
1	kaṇṇāṭi	Glass	453733	mirar	8765432	Glass	87333
2	taṇṇīr	Water	267444	vāṭṭar	5432126	water	98282828
3	aṇṇam	Food	18000	puṭ	543210	food	5643211
4	aṇṇā	Elder brother	773233	pratar	8632155	brother	76543
5	uṇṇi	Parasite	9000	parācaiṭ	976532	parasite	5463211
6	aṇṇi	Sister-in-law	237653	cis-iṇ-lā	09	sister-in-law	1802202
7	vaṇṇam	Color	9987	kalar	9234561	color	65432129
8	paṇṇai	Farm	78632	pārm	3246785	farm	282822
9	kaṇṇīr	Cry	4532111	krai	87	cry	92020
10	kaṇṇiyam	Decent	74532	ṭicaṇṭ	65321763	decent	6435325151
11	maṇṇeṇṇai	Fuel	32101	keracin	70928282	kerosin	563535353

In a similar way, more or less same directional results are expected for other merged sounds.

Conclusion

All these show that the mergedness, seen through corpus, gives dominance conflict between Tamil and English.

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KINNAURI MORPHOSYNTAX

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Abstract

Kinnauri is grouped in the West-Himalayaish languages of the Tibeto-Burman language family (Shafer 1955). It shows most of the properties associated with verb final languages. Kinnauri is a highly under described language with little work available on its syntax (Negi 2012). This chapter will provide a sketch of morphology and syntax of the language.

Keywords: *kinnauri, tibeto-burman, verb final, ergative, prefixing*

1. Nominal System in Kinnauri

Nominal is defined as the class of words that morphologically groups nouns and adjectives by marking the syntactic head of noun phrases, pronouns and demonstratives. The cases have both grammatical and semantic roles; number is also marked on the nominal. In the following sections, discussed are verbal inflection, nominal inflection and number marking on nominal.

1.1 Case System

Case is a particle that marks the relationship of a noun phrase with the rest of the clause; noun to a verb at clause level and noun to adposition, or noun to another noun at phrase level. In Kinnauri, all nouns and pronouns are inflected for cases and number. Case suffix can appear with number suffixes. e.g. /chang/ (boy), /chang-a/ (boys), /chang-u/ (to/of boy); or the case suffix can appear apart, e.g. /changa-nu/ (for boys), /changu-dvakc/ (from boy), /changu-tais/ (for boy).

Kinnauri has eight case forms that inflect nominal by postpositions or suffixes. Kinnauri can be both accusative language and ergative language by way of case marking. Nominative case is used for subject of intransitive verb, direct object of transitive verb, pronominal subject of transitive verb or complement of the verb. It is left unmarked. The term genitive is used for possessive and non subject agent case. Use of genitive is very wide and it often overlaps with the function of other cases also. Accusative is used for direct object of transitive verb and indirect object of a ditransitive verb. Locative is inflected for inanimate objects. Referent and oblique are terms used for non subject marker. Table 1, gives an overview of postpositions in Kinnauri.

Table 1. Semantic Roles of Postpositions in Kinnauri

Category	Form	Function	
nominative	∅	nominative	
ergative	-s, -is	ergative	
absolutive	∅	absolutive	
accusative/ dative	-u , -nu , -pang	experiencer, participant	recipient,
genitive	-u	benefactor	
locative	-o	location of participant/ action	
ablative	-c	source	
instrumental	-s	agent instrument	

Subject and direct object of a transitive verb share ergative- absolutive/ nominative type relationship. Subject of transitive verb, takes ergative case whereas direct object in both animate and inanimate takes nominative case. In ditransitive verbs with more than one object, subject takes ergative case, indirect object takes accusative/ dative case and the direct object takes a nominative case.

1.2 Case marking in Alignment Typology

In Kinnauri, the case marking is inflected by suffixes or postpositions for the case relations and the number. The case marking forms tell about the syntactic correlation among the core arguments in a sentence.

Nominative case is unmarked in Kinnauri Nominative plurals are marked by the suffix -a or –na which is added to the nominals, e.g. ki > ki-na, do > do-ga. The case is not overtly realized. It is also used as the direct object of the transitive verb. Here are some examples to exemplify it:

1. gi   dam   mi   tok

   I-nom good   man   be.1sg-pre
   'I am a good man.'

2. ka   khau zac   ton
   you-nom food eat.be.2sg.pre
   'You eat food.'

3. ama   changu kherang rano   du
   Mother-nom child   milk   give   be.3sg
   'Mother is feeding milk to the child.'

Accusative case marks the direct as well as indirect object of transitive and a di transitive verb. The marker for accusative are –pang, -u and -nu. The distribution of these markers is as follows:

- /-pang; suffixed with vowel ending nominals and pronominal stems, except personal pronoun. eg. Ama pang 'to mother', nu-pang 'for him.'
- /-u/; affixed to consonant ending stems. e.g. kin-u 'to you', changu 'to child'
- /-nu/; affixed to 2P pronominal stems in singular and plural. e.g. kinu 'to you', mi-nu 'to people.'
- Ergative case markers are -s or -is, marking the subject of a transitive verb.
- /-is/ is affixed to the consonant ending stem of the subject. e.g. checas-is, 'by girl', chang-is 'by child.'
- /-s/ is added to vowel ending stem to singular and plurals. e.g. gi-s '(by) me', ki-s '(by)   you,' sita-s 'by Sita,' kina:-s 'by you(pl).'

Table 2 shows suffixes in Accusative and Ergative case system found in Kinnauri.

Table 2. Kinnauri Case Markers

	Masc.Sg	Dual	Masc.Pl
Nom	-	-gi	-a/ -e/ -ga
Erg	-s/ -is	-nis-is	-s
Acc	-u/ -nu/ -pang	-nisu-u	nu

Kinnauri show accusative forms with intransitive sentences and ergative in transitive sentences in their alignment of the arguments (Negi 2019). Kinnauri like most verb final languages is an ergative language, shows ergative only in the perfective aspect type verbal constructions. The ergative feature is marked overtly with /–s/ or /–is/.

1.3 Nouns

In Kinnauri, two noun classes are found which are animate and inanimate. Animate are human and non humans. Animate Nouns- these can be inflected for all numbers and cases. Inanimate Nouns- these are not inflected with suffixes for number cases.

1.3.1 Noun Stems

Kinnauri noun stems can be monosyllabic or a complex stem formed of root + suffix. These stems are found in Kinnauri from a mix of languages:

a) *Monosyllabic*: /id/ 'one', /ki/ 'you', /mi/ 'men', /su/ 'deity', /thu/ 'why', /rid/ 'rope', /kvi/ 'dog', /piu/ 'mouse', /le/ 'tongue', /lo/ 'age', /rim/ 'land', /ral/ 'rice'.

Noun stems are formed by inflecting suffixes to them for number and case. The suffixes /-s/ for animate and /–ang/, /-ing/ are suffixed to for noun stems:

- -s: /lamas/ 'long', /kolas/ 'soft, /baklas/ 'thick' /piaras/ 'priest', /ngaris/ 'in anger.'
- -ng /dakhang/ 'grapes', /monang/ 'memory', /pitang/ 'door', /kanang/ 'ear'
- -ing: /rating/ 'night', /mating/ 'mud', /koting/ 'basket.'

b) Derived stems: it is formed by adding suffix to noun or adjective stems-
/gatoc/ 'younger', /kimoc/ 'from home', /rimoc/ 'from field', /daocu/ 'of sister', /bic/ 'go', /fiy/, 'take', /zac/ 'eat', /pac/ 'grandson', /manec/ 'don't know.'

1.4 Pronominal System

In Kinnauri, pronouns replace nouns and are inflected for number and case. It can function as the subject or the object of the verb. These pronouns can take number in kinnarui but do not mark gender. Kinnauri has five classes of pronouns- personal, demonstrative, interrogative, indefinite and reflexive. Only the 'personal pronouns' relevant to the paper is discussed here.

1.4.1 Personal Pronouns

Personal pronouns show distinction to refer to an entity that is either, visible to the speaker and the hearer, or is not visible to either of the participants. First person pronouns stem is /–gi/ for direct or ergative case or /–nisi/. It has stem /–ang/ for all other cases. It has stem /–kashang/ for inclusive dual/ plural and /–nishi/ for dual/ plural exclusive form numbers.[10] Second person pronouns have stems for honorific and non honorific forms which are –ka, -ki in singular and /–kanish/, /kinish/ in dual and /kanega/, /kina/ in plural. Second and third person pronouns maintain their stems in all number and cases while first person pronouns doesn't. Examples of pronominal stem are as follows-

4. gi/ niga/kashanga/   seo   jao   duk/duc[11]
    i/we-excl/ we-incl/   apple   eat.prog   be
    I/ We am/are eating apple

5. angu/ niganu   kamang   lannu   to
    I-gen-1p-sg/we   work   do.   be.nonpst
    I /We- dual/We have to do work.

Personal pronouns are marked for case, number and person, and not for gender. In case inflections, personal pronoun share characteristic of animate noun and demonstrative pronouns follow inanimate nouns. Table 3, show paradigm of personal pronoun in Kinnauri in different case forms:

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[10] Inclusive is including the person being addressed and exclusive for the person being addressed is absent in the action of the act of speech or activity.
[11] duk' be verb attests for 1P singular, 'duc' be verb attests for 1P dual and plural inclusive or exclusive and non honorific or honorific. There is no change in the 'be' verb form.

Table 3. Paradigm of Personal Pronouns in in Kinnauri

	Nom	Erg		Gen	Acc/ Dat
		excl.	incl.	excl.	incl.
Sg 1	gi	nishi	kashanga	niga	kashanga
2	ka/ ki (hon)	nishi	kashanga	niganu	kashanganu
3	do/dogo(hon)	-	kanish	-	kanega
Dual 1	nishi		kinish	-	kina
2	kinish	dogsung	-	dogo	
3	dogonish	zunish	-	zugo	-
Pl 1	do		-	nug	-
2	dogo				
3	doga				

1.5 Number and Gender Marking

In kinauri number is marked for mainly singular, dual (pronominal stems only) or plural forms. Singular is left unmarked; plural is marked by affixing markers to the stem. Marker for duality or plurality can be quantifiers (e.g. chai), numerals or numeral particle. The markers are –a, -go, -ga, -na etc. Duality is shown by prefixing the term for the duality i.e. 'nish.' Sometimes, plurality also is not overtly marked if it is evident from the context. Some examples of suffix plurality in Kinnauri are: /om-a/ 'paths', /mi-ga/ 'men', /do-ga/ 'they', /nish mi/ 'two people', /nuga/ 'they', /ki-na/ you (pl), /chai mi/ 'all men', /muluk mi/ 'lot of men'.

Table 4 Pronominal plurality chart

Case	Sg.	Dual	Pl
Nom	-	-gasun/ -nish	-a/ -e/ -ga/ ge
Erg	-s/ is	-nishi	-s
Acc	-u/ -nu/ pang	-nishu	nu
Ins	-as	-	-nu
Abl	-kc/ -c/ -dvakc		-kc/-c
Gen	-o/ -u/ -n		-nu
Loc	-o		-no
Voc	-e		-e

1.5.1 Gender

Kinnauri does not have a grammatical gender marker. For distinguishing the two gender, it is divided into two classes- animate and inanimate. Animate further has human and non humans class. Animate can be distinguished by either using distinctive terms for the gender or by using affixes to the substantive forms:

Masculine: /mi/ 'man', /changa/ 'child', /bova/ 'father', /tete/ 'old man.'

Feminine: /ches/ 'woman', /ama/ 'mother'

Non-human animate can be represented by prefixing /skyo/ male and /mangt/ female:

/skyo rang/ 'horse', /mangt rang 'mare', /skyo kvi/ 'dog', mangt kvi/ 'bitch.'

In case of human animate, following prefixes are used; /dekras/ 'boy' and /shuti/ 'girl' before the substantive (Sharma 1988).

2. Verb System in Kinnauri

Verb in Kinnauri involves a verb stem, tense marker and a subject agreement marker (Saxena 1995). Verb specifies the following characteristics- occurs as a syntactic head of a predicate; receive tense and aspect markers and subject agreement suffixes. Verb root are formed by dropping infinitive or verbal noun marker, e.g. bimig-bi (go), khiamig-khia (see), ranmig- ran (give), thurishmu- thurish (encircle), kulmig- kul (beat), zamig- za (eat).

They can be a monosyllabic or polysyllabic (Sharma 1988). There are two classes of verbs- transitive and intransitive. Intransitive verbs have one argument, while the transitive verbs have more than one argument.

2.1 Transitive/ intransitive verbs

Transitive verbs are verbs with two or more arguments. Transitive can be identified as overt subject marked with an ergative case and overt objects marked depending on the grammatical role of the object. In some cases though there is no overt case marking on subject or the object. The examples of transitive verb stems are:

/khia:/ 'See', /lan/ 'Do', /thas/ 'Hear', /ran/ 'Give', /ci/ 'Wash', /tig/, 'Break', /pon/ 'Sew', /kul/ 'Beat', /tung/ 'Drink', /dab/ 'Pull', /pai/ 'Cook', /tuin/   'Lift.'

Intransitive verbs include verbs with a single argument that function as the grammatical subject. Subject need not be overtly marked in intransitives. The examples of intransitive verb stems are: /bao/ 'Flow', /bi/ 'Go', /bin/ 'Come', /gor/ 'Fall', /rig 'Break', /sarsh/ 'Wake up', /shi/ 'Die', /tosh/ 'Sit', /van/ 'Laugh' /yag/ 'Sleep' /yun/ 'Walk', /zangc/ 'Show.'

2.2 Tense and Aspect

In spoken languages, at the least three basic tense are found; past, present and future. Past refers to the events of the past at the time of speaking. Future refers to the events that are yet to take place i.e. the future events. Present refers to the events in present time. Tense is marked as inflections on the verb forms or by auxiliary. Tense and aspect also occur together in languages, marking for tense, aspect, person, number and agreement.

2.2.1 Tense in Kinnauri

Kinnauri has all basic tense categories i.e. present, past and future occurring overtly marked on the verb stem, followed by the agreement markers. The pattern for tense inflection in Kinnauri thus is Verb-Tense-Agreement.

Present tense/ aspect: Simple verbs or sentences in present tense do not have overt marking. The components of simple verbs or sentence in present tense are a main verb and an auxiliary or 'be' verb. The main verb appears as a bare root, and infects for aspect while the auxiliary inflects for tense and agreement features i.e. person and number. We will notice that tense and aspect are expressed together in Kinnauri. Suffix for present simple tense are /-c/ and /-d/. /-d/ is suffixed to verb roots ending with /-c/ or /-si/. /-c/ is suffixed to all verb roots that endings except for above, e.g. gi loc /I say/, ki yagc /You sleep/, ki ronchid/ You listen/, do khiac /He sees/.

Following examples illustrations present simple tense with transitive verb in Kinnauri-

6. gi   khau   jac   tok
   i-1p   food   eat   pre
   'I eat food.'

7. do   kamang   lanc   du
   he-2p   work   do   pre
   'he does the work.'

8. ki/ka   kitab   hushid   toi/ ton
   You-2p (hon/nonhon)   book   read   Be-pre
   'You read book.'

In ex. (6-8), verb phrase has a main verb and an auxiliary. The main verb 'ja,' 'lan,' and hush,' bears bound morpheme '-c' and '-id.' The former marks for aspect and the later marks for tense and person, number agreement. The following figure gives agreement suffixes in present tense:

Table 5. Agreement suffixes in present tense

1p		2p		3p	
sg	du/ pl (exc/ incl)	Sg (hon/ nonhon)	du/ pl (ord/hon)	Sg	du/ pl (ord/ hon)
-k	-c,-e/ ic -ic/e	n/in	-ø,-ø/ c,c	t, d/ is (ord/ hon)	-ø, is/ -ø, is

The verb root is unmarked for the simple present tense in Kinnauri transitive constructions. Suffix denotes person and number agreement. By now we know Kinnauri has no grammatical gender. The use of auxiliary in present tense is optional:

9. a). gi   khau   jac   'I eat food'
   b). do   kamang   lanc   'He does work'
   c). kⵕ   kitaab   hushed   'You read book'

Tense in such cases are clear from the discourse context. Examples in different tenses in Kinnauri are:

a) Present Continuous:

Present continuous tense stands for progressive aspects with an auxiliary. The suffix for progressive is '-o,' which is suffixed to the main verb. Person and number agreement markers are infected to auxiliary.

10. gi   khau   zao   tok
    i-1p-nom   food   eat-prog   be-pre-1p
    'I am eating food.'

11. kashanga/niga   khau   zao   Toc
    we-1p-pl-(incl/excl)-nom   Food   eat-prog   be-pre-1p
    'we are eating food.' (incl.)

12. ki/ka   khau   zao   toc/ton
    you-2p (hon/nonhon)-nom   Food   eat-prog   be-pre-1p(hon/nonhon)
    'you are eating food.'

13. do/doga   khau   zaːa   du-ø
    he-3p (sg/pl)-nom   Food   eat-prog   be-pre-(hon/nonhon)
    'he/they are eating food.'

Progressive marker 'o' is inflected to the main verbs, and the 'be' verb takes care of the person marking '-k' for first person singular (10), '-c' for first person plural (11), '-n' for second person non-honorific (12) and '-in' for second person honorific (12). The 'be' verb in third person is unmarked and the person, number is indicated by the subject (13).

b) Past tense:

Past tense in Kinnauri can have two categories; observed or simple past and reported or distant past. Tense markers for past is '-aː' and it has allomorphs '-e,' '-da,' '-ya.' Suffix for distant past is '-gyo.' '-e' is used when the verb ends with '-c' or '-sh. '-a' is used elsewhere.

Suffixes infected on the verbs also show agreement in Kinnauri. Subject agreement is common and object agreement is rare, which occur only in 1P and 2P pronominal objects. The marker for object agreement is '-c' which is infixed between the verb and the tense.

Simple past: It denotes an event or action in past just prior to utterance.

14. gi-s   khau   zaak
     i-erg   food   eat-pst-3s
     'I ate food.'

15. dogo-s   kamang   lanash
     he-erg   work   do-pst-2s-hon
     'He did the work.'

c) Future:

An action or event that takes place after the utterance. Markers for future tense are '-to' '-te' and '-o.' Future markers are inflected on the verb stem and is followed by a subject agreement markers. The suffix -to applies with first person singular (16), and third person non-honorfic; -te appear in other persons (17). –o appears after consonant –c(18). The following examples illustrates future markings.

16. gi   rim-a-no   rok-to-k
     I   field-Pl-Loc   graze-Fut1Sg
     'I will graze in the field.'

17. caiku   tais   piate
     all-ACC   for   prayer-Fut
     '(We) will pray for all.'

18. gi   kanu   tongcok
     I   2sg-acc   beat-2sg-fut-1sg
     'I will beat you.'

2.2.2 Aspect

Kinnauri shows three aspect categories; Imperfective, Progressive and Perfective. Tense and aspect categories are formed by use of different tense and aspects markers. The markers express following features- the verb affix refers to aspect and the auxiliary refers to tense and subject agreement. In Kinnauri, auxiliary may be dropped in the sentences. Tense in such cases is determined by context of the discourse.

a) Imperfective Aspect

It uses suffixes –s and –it. –it follows the consonants –c and -sh. Such aspects are of two types: habitual and finite, expressing an event which is closely linked and simultaneous with some other event. Ex. 19-20, illustrates habitual aspect in imperfective form.

19. guddu   kamang   lan-nu   valli   koc

    name   work   do-inf   very   obey-imperf

    'Guddu is very obedient at work.'

20. beshakang   zai-nu   rango   fic

    april   sheep-acc   mountain-loc take-imperf

    'In April sheep are taken to the mountain.'

b) Progressive aspect

The progressive suffix is *–du, –yo* or *-o*, following vowels except *i*, after vowel i, and consonants resp. The difference between progressive and imperfective in this participial function is that the progressive describes a distinct, yet simultaneous, event. Ex. 21, illustrate the progressive aspects.

21. golu   githang   ronco   du

    name   song   listen-prog Aux-pre

    'Golu is listening to the song.'

The present progressive is formed by the verb root with progressive aspect inflection and the auxiliary in the present form (with zero marking). Present progressive describes an event in process at the time of speaking.

22. niNa   rampur bi-mu   t□is   zor□o   toket□

    1-pl- incl rampur go-inf purpose prepare-prof aux-pst-pl

    We both were preparing to go to Rampur.'

Past progressive consists of a verb stem with the progressive aspect marker and the auxiliary with the past tense marker *-ke/-ge* (22) and past auxiliary cannot be dropped. Past progressive denotes an event which was progressing in the past.

c) Perfective

Perfective aspect is by reduplication of the verb root. Verbs that end in -sh or –c take the allomorph *-is* instead of root reduplication. As with all aspect marked verbs, an auxiliary expressing tense and agreement is optional. Without an auxiliary, the neutral interpretation of perfective aspect is past time.

Present perfect is formed by a verb stem in perfect aspect followed by an optional auxilary in the present tense (23). Present perfect denotes a currently relevant state resulting from an event in the recent past.

23. doga   zing hushumu tais   bu-bu

     they-3p-pl here study   do-prog come-perf

    'They have come here with the purpose to study.'

Past perfect is formed by the verb root plus perfective aspect and an auxiliary with the past tense marker -ke/-ge (ex. 24). Past perfect denotes a past state that results from an event that happened earlier in the past.

24. arun   ang nang kaman-go toke

    name me   with   work-perf aux-pst-3p

    'Arun was with me at work.'

Future perfect is formed by the verb root in perfective and the auxilary ni- in the "future" tense form (ex. 25). This aspect expresses an event which the speaker believes would have already happened at some point in present, but he/she lacks direct evidence.

25. ate   toro   dilli bi-bi   ni-tosh

    elder brother today delhi go-perf stay-fut-3hon

    'Elder brother will/might have gone to Delhi today.'

2.3 Auxiliary '–to,' '-di,' 'ni'

In Kinnauri, -to, -du, and –ni function as auxiliary. –to and –du occur in non-future tenses. They are inflected for tense, aspect and mood in the language. Clauses involving auxiliary –to may have all three persons as their subjects, but –du may only take third person arguments as their subjects. The auxiliary –ni, occurs in all tenses (Saxena 1995).

In the future tense it can occur with all persons, where the tense and subject agreement markers are suffixed to the copula -ni but it can take only third person subjects in past and present tenses. No inflectional endings are affixed to –ni in non-future tenses, here discourse context specifies the tense of the clause. All three copulas can occur with third person subjects in the nonfuture. In such constructions their distribution is semantically conditioned.

The distribution of –to, -du and –ni with third person honorific and nonhonorific subjects is semantically conditioned. The semantic interpretations of –to and –ni with honorific subjects are different from their interpretations with nonhonorific subjects.

We will first consider the semantic interpretations associated with the copulas in clauses involving nonhonorific subjects.

–to in such constructions indicates that the subject is somehow related to the speaker. This may either be because they are members of the same family or because they are in physical proximity.

–du is used in contexts where the subject does not belong to the speaker and the speaker has no information or knowledge about the subject.

-ni is used in conversations where the hearer has some doubts either about the very existence of the subject, or in identifying the subject as either A or B, while the speaker definitely knows the answer (either because he himself saw it or because he has some way of knowing the truth).

Examples: to, du, ni- in present tense

26. kitaab dam   to/du/ni
    book   good be pres.3s/   be-pres.3s/ be.pres.3s
    'This book is good.'

Example: ni- in future tense

27. gi shupa   kimo   nitok
    i   evening   home-loc   fut-1sg
    'I will be at home in evening.'

Example: ni- in past tense

28. doga ciraniga   ni
    they wood cutters non fut-3
    They were wood cutters

In ex. (26), -to is used in above examples when the book belongs to the speaker or is in his possession while speaking; -du is used when the book neither belongs to the speaker nor is in his possession; -ni is used if the hearer has some doubts concerning the book being good, while the speaker is quite confident that the book is good. This distribution remains same for animate subjects, as in ex (29).

Example: Auxiliary in Animate Subjects

29. sonam dam   to/du/ni
    name   good be-pres.3s/be-pres.3s/be-pre-3s
    'Sonam is good.'

Summary of auxiliaries in Kinnauri is provided in table 12, as a auxiliary paradigm in the past, present and future.

Table 6. Copula Paradigm

Past tense

Person	Sg	Dual		Pl
1	to-ke-k	to-ke-c (excl)		to-ke-sh
2nonhon	to-ke-n	to-ke-n		to-ke-n
2hon	to-ke-in	to-ke-ch		to-ke-ch
3nonhon	to-ke/ ni/du-ge	to-ke/ ni/ du-ge		to-ke/ ni/du-ge
3hon	to-ke-c/ du-ge-sh/ ni	to-ke-c/ du-ge-c/ ni		to-ke-c/ du-ge-c/ ni

Present tense

Person	Sg	Dual	Pl
1	to-k	to-c (excl)	to-ø incl
2nonhon	to-n	to-n	to-n
2hon	to-in	to-c	to-c
3nonhon	du/ to/ni	du/ to/ni	du/ to/ni
3hon	du-c/ toc/ ni	du-c/ toc/ ni	du-c/ toc/ ni

Future Tense

Person	Sg	Dual	Pl
1	ni-ta-n	ni-ti-sh (excl)	ni-te (incl)
2nonhon	ni-ta-n	ni-ta-n	ni-ta-n
2hon	ni-ti-in	ni-ti-sh	ni-i-sh
3nonhon	ni-to	---	ni-to

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KINSHIP ANALYSIS OF GADDI: A SOCIOLINGUISTIC STUDY

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Abstract

The system which is defined by the relationships between individuals having the family ties either in terms of biological relations or culturally constructed relations is called a kinship system. The kinship systems vary in different forms of social organization and each community has its own set of the kinship terminologies. The present paper aims to present the kinship system of Gaddi Speech community settled in Bhaderwah area of District Doda of Jammu and Kashmir. To carry out the study, a fieldwork was conducted in different villages of Bhaderwah area and data was collected through questionnaire, interview and observational methods.

1. Introduction

Gaddi Speech Community

The upper belt and some neighbouring areas of the Bhaderwah tehsil of the district Doda of Jammu and Kashmir are home to the Gaddi speech community. Some of them are also settled in the Jammu region's Udhampur, Bani and Kathua areas. Originally, Gaddis belonged to the region of Chamba, but some of them migrated to the region of Bhaderwah over time. There are several reasons for their migration, but the harsh winters and the persecution of the Mughal emperors are said to be the key reasons for their migration, as stated by some of the Gaddi people. Gaddi speakers can be found in as many as ten villages in Bhaderwah. According to the 2011 census, the total population of Gaddis in Jammu Division is around 46,400 people.

The origin of Gaddis dates back to the period when the group inhabited Himachal Pradesh but some language speakers claimed to belong to the Rajputs of Rajasthan, although their assertion was not backed by any evidence. Ghadeshi is the local term for the Gaddi people, which means "people from the country of shepherds" as cattle rearing is considered as the main occupation of Gaddi people. Thus, no matter how rich or poor a person is, everyone among the Gaddi community respects this occupation.

2. Introduction to Kinship

Kinship is defined as "the system of social relationships connecting people in a culture who are or are held to be related and defining and regulating their reciprocal obligations." (Thomas Gladwin). Kinship shows relatedness between individuals or groups formulated

by blood or by the bond of marriage. It can sometimes also be formulated through the process of adaptation in which one individual is related to another neither by blood nor by marital affinity but is procreated by adapting a child. According to De Toffol, "Kinship is constructed from a set of categories, groups, relationships and behaviors based upon culturally determined beliefs and values concerning human biology and reproduction."

3. Types of Kinship

The types of kinship are classified on the basis of the kind of relationship a person is having with another. It is based on the concept of descent and/or marriage. If the relationship is based on descent, it is called consanguineal and if it is based on marriage it is called affinal kinship. Apart from these two types of kinship another type is formulated by the process of adaptation in which the relationship is neither set by blood nor by marriage.
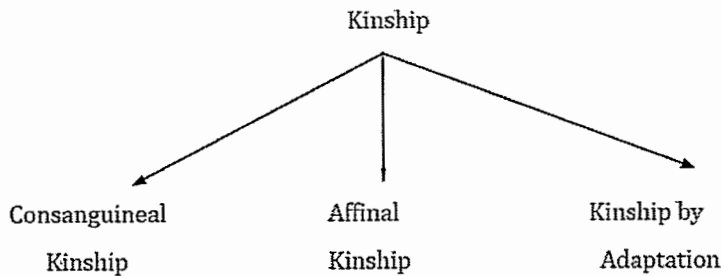
Fig. 1: Types of Kinship

4. Review of Literature

Drew F. (1875) has talked about the Gaddi community in his book *The Jamoo and Kashmir Territories: A Geographical Account.* He says, "The south-east end of Bhaderwah borders with the Chamba country, and the Gaddis living in Bhaderwah seem to have migrated at some time or other through Chamba Hills. They are Hindus and have the same subdivisions of caste as the others."

Tonkinson (1991) stated in his work that Kinship is a system of social relationships that are expressed in a biological idiom, using terms like "mother", "son," etc.

Madan & Majumdar (1990) stated that the basic functions of the family may be performed with varying degrees of effectiveness from culture to culture. The way the details of the functions are carried out can produce remarkably different individual personalities of children and adults.

Godelier (1998) stated that Kinship appears as a huge field of social and mental realities stretching between two poles. One is highly abstract: it concerns kinship terminologies and the marriage principles or rules that implicitly contain or that are associated with

them. The other is highly concrete: it concerns individuals and their bodies, bodies marked by the position of the individual in kinship relations.

5. Kinship Terminology of Gaddi Language

The Gaddi language has its own collection of kinship terms for both affinal and consanguineal relationships. Most relationships are denoted by distinct terms, but some relationships are denoted by a common term, as all male cousins are typically referred to by a /ba:ji/ term, and a /dadda:/ term refers to all female cousins. The relationships set by blood and marriage in Gaddi community can be modelled as:

6. Consanguineal Relationships

The relationships which are set by blood fully or partially are consanguineal relationships. These relationships are classified on a hierarchical basis from generation to generation. Consanguineal relationships comprises of:

7. Own Generation

The relationships of an individual's own generation include his or her brothers, sisters, and all first cousins. The relationships of one generation in the Gaddi group have a common term for brother and all male cousins and a common term for sister and all female cousins. Like mother's sister's daughter and father's sister's daughter, Gaddi individuals are not permitted to marry their cross cousin in any way. The relationships included in their own generation and their similar terms in Gaddi language are as under.

Gaddi	Addresser ⟶ Addressee		Gloss	Sex	Generation
ba:ji:	B/Z	B(e/y)	Brother (elder/ younger)	M	G0
dadda:	B/Z	Z(e/y)	Sister (elder/ younger)	F	G0
ba:ji:	C(M/F)	FBS	Father's Brother's Son	M	G0
dadda:	C (M/F)	FBD	Father's Brother's Daughter	F	G0
ba:ji	C(M/F)	FZS	Father's Sister's Son	M	G0
dadda:	C (M/F)	FZD	Father's Sister's Daughter	F	G0
ba:ji:	C(M/F)	MBS	Mother's Brother's Son	M	G0
dadda:	C (M/F)	MBD	Mother's Brother's Daughter	F	G0
ba:ji:	C(M/F)	MZS	Mother's Sister's Son	M	G0
dadda:	C (M/F)	MZD	Mother's Sister's Daughter	F	G0

Table:1

The kin notations used in the table are interpreted as B- brother, Z-sister, e represents the elder while as y represents the younger, C stands for the addresser when the addresser can be either male or female. The other notations are FBS-Father's Brother's Son, FBD-Father's Brother's Daughter, FZS- Father's Sister's Son, FZD- Father's Sister's Daughter, MBS- Mother's Brother's Son, MBD- Mother's Brother's Daughter, MZS-Mother's Sister's Son and MZD-Mother's Sister's Daughter. The gender of is interpreted as M-Male and F-Female. G0 stands for the own generation relationships.

In Gaddi there are only two terms for the first generation relationship. All the male cousins are called by /baːji/ while female cousins are called by /daddaː/

8. Partial-Blood Relationship

The relationship procreated by remarrying of either of the parents of an individual is partially related by blood to that individual. These kinds of relationships later get extended after having children from newly created couples. The terminology for these kinds of relationships in Gaddi is as follows:

Gaddi	Addresser ── Addressee		Gloss	Sex	Generation
sotelaː baːpuː	S/D	── XF	Step Father	M	G+1
soteli amma	S/D	── XM	Step Mother	F	G+1
sotelaː baːj	C	── XB	Step Brother	M	G0
soteliː dada	C	── XZ	Step Sister	F	G0
soteli koɖeː	C	── XD	Step Daughter	F	G-1
sotelaː gogruː	S	── XS	Step Son	M	G-1

Table:2

In the above table the kin notations are interpreted as S-Son, D-Daughter, XF-Step Father, XM-Step Mother, XB-Step Brother, XZ-Step Sister, XD-Step Daughter and XS-Step Son. While as C stands for the addresser for which the gender is not determined.

9. First Ascending Generation

Relationships are typically established on a hierarchical basis, with an individual having relationships with ascending generations (one or more generations above them in the hierarchy). The following words form the first ascending generation:

Gaddi	Addresser ── Addressee		Gloss	Sex	Generation
baːpuː	S/D	── F	Father	M	G+1
tʃaːtʃaː	C	── FB	Father's Brother	M	G+1
tʃaːtʃi	C	── FBW	Father's Brother's Wife	F	G+1
bubbeː	C	── FZ	Father's Sister	F	G+1
bubbaː	C	── FZH	Father's Sister's Husband	M	G+1
ammaː	S/D	── M	Mother	F	G+1
maːm	C	── MB	Mother's Brother	M	G+1
maːmiː	C	── MBW	Mother's Brother's Wife	F	G+1
maːsiː	C	── MZ	Mother's Sister	F	G+1
mosaji	C	── MZH	Mother's Sister's Husband	M	G+1

Table:3

The kin notations used in the above given table are interpreted as S-Son, D-Daughter, FB-Father's Brother, FBW-Father's Brother's Wife, FZ-Father's Sister, FZH-Father's Sister's

Husband, M-Mother, MB-Mother's Brother, MBW-Mothers Brother's Wife, MZ-Mother's Sister, and MZH-Mother's Sister's Husband. M represents the Male while F represents female. G+1 stands for the first ascending generation. C is a general notation used for the addresser where gender and number is not determined.

10. Second Ascending Generation

The generation comprising of grandparents of the individual is the second ascending generation. It is two generations above in hierarchy to the individual. Examples:

Gaddi	Addresser —— Addressee		Gloss	Sex	Generation
da:da:	C	—— FF	Father's father	M	G+2
da:di:	C	—— FM	Father's mother	F	G+2
da:da:	C	—— MF	Mother's father	M	G+2
da:di:	C	—— MM	Mother's mother	F	G+2

Table:4

The interpretation of kin notations used in the above table is FF-Father's Father, FM-Father's Mother, MF-Mother's Father and MM-Mother's Mother. M represents the male while F represents the female. G+2 is used for the second ascending relationship. C is a general notation used for the addresser.

11. First Descending Generation

It is the relation which is one generation below in the hierarchy to the individual in the first descending generation. Examples are as follows:

Gaddi	Addresser —— Addressee		Gloss	Sex	Generation
gagru:	F/M	—— S	Son	M	G-1
koɖe:	F/M	—— D	Daughter	F	G-1
bʰa:ndʒ	C	—— BS	Brother's Son	M	G-1
bʰa:ndʒi	C	—— BD	Brother's Daughter	F	G-1
bʰa:ndʒ	C	—— ZS	Sister's Son	M	G-1
bʰa:ndʒi	C	—— ZD	Sister's Daughter	F	G-1

Table:5

S-Son, D-Daughter, F-Father, M-Mother, BS-Brother's son, BD-Brother's daughter, ZS-Sister's Son, ZD-Sister's daughter are the kin notations used in the above table. C is the general term used for the addresser, where the gender is determined. M-Male and F-Female are used for Male and Female and G-1 is used to represent the first descending generation.

12. Second Descending Generation

The second descending generation is the relationship that is two generations below the hierarchy with the individual. It is made up of grandchildren and great-grandchildren. The terms in the Gaddi community's second descending generation are denoted by the following terms.

Gaddi	Addresser ⟶ Addressee		Gloss	Sex	Generation
potru:	C ⟶	SS	Son's son	M	G-2
potri	C ⟶	SD	Son's daughter	F	G-2
potru:	C ⟶	DS	daughter's son	M	G-2
potri	C ⟶	DD	Daughter's daughter	F	G-2

Table:6

In the above table the kin notations used are interpreted as SS-Son's Son, SD-Son's Daughter, DS-Daughter's Son and DD-Daughter's Daughter. G-2 represents the second descending generation.

13. Affinal Relationships:

The relationships which are set by marriage are Affinal Relationships. These relationships are pro-creational in nature. In Gaddi community, the relations formed by marriage are represented by separate terms. Kinships set by marriage in Gaddi community are classified as:

Gaddi	Addresser ⟶ Addressee		Gloss	Sex	Generation
la:ɖa:	W ⟶	H	Husband	M	G0
ʃovra	W ⟶	HF	Husband's Father	M	G+1
ʃaʃu:	W ⟶	HM	Husband's Mother	F	G+1
dʒe:ʈʰ	W ⟶	HBe	Husband's Elder Brother	M	G0
de:war	W ⟶	HBy	Husband's Younger Brother	M	G0
dʒəʈʰa:n	W ⟶	HBWe	Husband's Elder Brother's Wife	F	G0
dewra:n	W ⟶	HBWy	Husband's Younger Brother's Wife	F	G0
nand	W ⟶	HZ	Husband's Sister	F	G0
ba:ji	W ⟶	HZH	Husband's Sister's Husband	M	G0
trinti, la:ɖe	H ⟶	W	Wife	F	G0
ʃovra	H ⟶	WF	Wife's Father	M	G+1
ʃaʃu:	H ⟶	WM	Wife's Mother	F	G+1
sa:la:	H ⟶	WB	Wife's Brother	M	G0

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dadda:	H	⟶	WBW	Wife's Brother's wife	F	G0
sa:li:	H	⟶	WZ	Wife's Sister	F	G0
sadiba:j	H	⟶	WZH	Wife's Sister's Husband	M	G0
nuʃ	C	⟶	DL	Daughter-in-law	F	G-1
la:ɖa:	C	⟶	SL	Son-in-law	M	G-1

Table:7

Most of the relationships in affinal kinship are related to husband and wife so the kin notation used for the affinal relationships in the above table are interpreted as H-Husband, W-Wife, HF- Husband's Father, HM-Husband's Mother, HB-Husband's Brother, HBW-Husband's Brother's Wife, HZ-Husband's Sister, HZH-Husband's Sister's Husband, WF-Wife's Father, WM-Wife's Mother, WB-Wife's Brother, WZ-Wife's Sister, WBW-Wife's Brother's Wife, WZH-Wife's Sister's Husband, DL-Daughter-in-law and SL-Sister-in-law. The notation C refers to the addresser it can be father or mother of husband or wife. M represents male and F represents female relationships. G0 represents own generation relationships, G+1 is first ascending relationships while G-1 is first descending relationships.

14. Kinship by Adoption/Affiliation

Some relationships are neither related by blood nor related by marriage but are procreated by adopting the child. In Gaddi community mostly the childless people adopt the child and it is conventional that the adopted child should belong to their own community.

Gaddi	Addresser ⟶Addressee		Gloss	Sex	Generation
kʰokʰaleru: gagru	C	⟶ AS	Adopted Son	M	G-1
kʰokʰaleru: koɖe:	C	⟶ AD	Adopted Daughter	F	G-1

Table:8

In the above table the kin notations are interpreted as AS-Adopted Son, AD-Adopted Daughter and C represents the addresser. M is used for male while F represents females. G-1 represents the first descending relationships.

Conclusion

The paper presents the detailed description of kinship terminology of Gaddi speech Community. Gaddi people have their own set of terms which they used to denote different relationships. The relationships are either related by blood which we call as consanguineal relationships and those created by the bond of marriage which we call affinal relationships. In Gaddi language all the male cousins are represented by a single term i.e, /baja:/ and female cousins are also called by a single name /dadda:/. There are separate terms for all first ascending relations and first descending relationships. There is also a

separate term for each affinal kinship term. Kinship by adaptation/affiliation is also discussed in the paper. The classification is done on the basis of notations assigned to each relationship and the generation patterns are also taken into consideration.

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IDENTIFYING PSYCHOLOGICAL BARRIERS FOUND AMONG UNDERGRADUATE STUDENTS LEARNING ENGLISH AS SECOND LANGUAGE

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Abstract

It is observed that communication in a second language has become rigid and inflexible. Students from various backgrounds tend to face various kinds of inhibitions. This study analyses and identifies the inhibitions faced by the students from their point of view and to find out the reasons for having inhibitions while learning English as a second language among the undergraduate students and to suggest corrective measures through technology integrated learning.

Key words: *Inhibitions, Psychological barriers, Second language, Integrated learning*

1. Introduction

Language is at the center of human life. People use it not only to express themselves but also as a medium of communication. English Teaching in India since independence has had several developments in the field of education such as expansion of educational opportunities and universalization of education. English has been gaining greater importance for global communication.

The psychological barrier in pedagogy covers everything that hinders, restrains and eventually reduces the effectiveness of training, education and personal development. *(Lyudmila Alekseevna Verbitskaya 2003).*

It is observed that communication in a second language has become rigid and inflexible. Students from various backgrounds tend to face various kinds of inhibitions. This study analyses and identifies the inhibitions faced by the students from their point of view and to find out the reasons for having inhibitions while learning English as a second language among the undergraduate students and to suggest corrective measures through technology integrated learning.

2. Data

The data was collected from the Salem district of Tamil Nadu. The samples were restricted to 18 respondents. The samples were collected from final year students of the Department of English. The study focuses on the psychological barriers that students face while learning English as a second language. For this research, the psychological barriers have been restricted to 14.

The information regarding various social variables was collected namely; name, age, gender, mother tongue, place of residency, educational qualification, medium of instruction in school, board of studies, parents' education qualification. A questionnaire method is used to collect the data from the students to specify their psychological barriers and to check their LSRW skills.

3. Psychological Barriers

The fourteen psychological barriers chosen for the study are as follows-

3.1 Anglo Phobia

It is a psychological aversion towards English. Those who have Anglo Phobia dislike speaking in English. They feel disinterested to listen when others speak in English *(Vemuri et.al. 2013)*.

3.2 Diffidence

Language learners are afraid to speak in the target language. They fear that they might go wrong and make mistakes *(Vemuri et.al. 2013)*.

3.3 Sudden demand for speaking in English

The speaking skills have been neglected right from basic classes to +2 standards. Here students cannot cope up with sudden changes in the syllabus and hesitate to talk in English all of a sudden in colleges *(Vemuri et.al. 2013)*.

3.4 Emotional Interference

Feeling of sadness, fear, anger and anxiety influences our reception and receptivity to others' ideas. They may find it difficult to concentrate on the content of the message if one is emotionally charged *(Vemuri et.al. 2013)*.

3.5 Fear of failure

It makes many people feel nervous to respond in English, because they concentrate more on others' feelings than that topic. They do not try to cope with nervousness; the students think more about what others feel than the topic at hand.

3.6 Short-term memory

Problem of accessing and activating linguistic knowledge stored in a person's mental lexicon. Unable to hold verbal information for a long time in their working memory while communicating their ideas with others *(Vemuri et.al. 2013)*.

3.7 Prejudices and Bias

Most of the students develop prejudices against other peers who can speak well and reject new ideas, fresh thoughts that are desirable qualities to learn language. This is one of the main barriers to productive skills *(Vemuri et.al. 2013)*.

3.8 Role of gender on psyche

Gender difference plays a vital role in the classroom. It shows a major impact on students' attitudes when the classroom activity demands a learner's response. Gender consciousness and physical changes in the Indian classroom leads to a development of disparity between male and female students when it comes to co-operative learning and performance group tasks or role plays *(Vemuri et.al. 2013)*.

3.9 Attitude

Attitude is the established way in which we think and feel about things and ideas which also creates a psychological communication barrier.

3.10 Self- abasement

A person with self-abasement lacks self-confidence. They believe that they cannot speak the language well and therefore lack the confidence to speak before others.

3.11 Pride

Many students give too much importance to self-image and others' evaluation.
Persons who do well in written English but poor in oral English always suffer from this barrier.

3.12 Lack of self-esteem

Feeling unworthy, incapable, negative thinking and incompetent about self makes it difficult to learn a language.

3.13 Shame

Feeling shy and ashamed to learn a language are main barriers to learning a language effectively. Individuals think that committing a mistake is a great prestige issue.

3.14 Lack of attention

When a person's mind is distracted or preoccupied with other things, the person will not be able to form proper messages, listen to other's ideas and give feedback.

4. Data Analysis

The researcher used descriptive and inferential analysis by applying statistics to understand the features of the specific data. Table 1 shows the group data of psychological barriers found among students and the percentage of fourteen psychological barriers of individuals has been mentioned horizontally and fourteen psychological barriers has been mentioned vertically. Numbers of barriers possessed by individuals were found by using a questionnaire method. It has been evaluated and also cross-checked through a few tasks to check if the individuals have these psychological barriers or not.

S.No.	Name		Individual's Psychological barriers													Total Barriers	Total Percentage
		1	2	3	4	5	6	7	8	9	10	11	12	13	14		
1.	R 1	-	✓	✓	-	✓	-	✓	✓	✓	✓	✓	-	✓	-	9	64.2
2.	R 2	✓	✓	✓	✓	✓	-	-	✓	-	✓	-	✓	✓	✓	10	71.4
3.	R 3	✓	✓	✓	✓	✓	✓	✓	✓	-	✓	✓	✓	✓	✓	12	85.7
4.	R 4	✓	✓	-	✓	-	-	-	✓	-	-	-	-	-	✓	5	35.7
5.	R 5	-	-	-	-	✓	-	✓	-	-	-	✓	✓	✓	-	5	35.7
6.	R 6	-	✓	-	-	✓	✓	-	-	-	✓	-	-	✓	✓	5	35.7
7.	R 7	-	✓	✓	-	✓	✓	-	✓	✓	✓	✓	-	✓	-	7	50
8.	R 8	✓	✓	✓	✓	✓	✓	-	✓	-	✓	✓	-	✓	✓	12	85.7
9.	R 9	-	✓	✓	-	✓	✓	-	-	-	✓	-	-	✓	✓	6	42.8
10.	R 10	-	✓	✓	✓	✓	✓	-	✓	-	✓	✓	-	✓	✓	10	71.4
11.	R 11	-	✓	✓	-	✓	✓	-	✓	-	✓	✓	✓	✓	-	9	64.2
12.	R 12	-	✓	-	-	-	-	-	-	-	-	-	-	✓	✓	8	57.1
13.	R 13	-	✓	✓	-	✓	-	✓	-	-	-	-	-	✓	-	4	28.5
14.	R 14	-	✓	✓	-	✓	-	✓	✓	-	-	✓	-	✓	-	5	35.7
15.	R 15	-	✓	✓	-	✓	-	-	-	-	✓	✓	-	✓	-	6	42.8
16.	R 16	-	✓	✓	-	✓	✓	✓	✓	-	✓	✓	✓	-	-	5	35.7
17.	R 17	-	✓	✓	-	✓	✓	✓	✓	✓	✓	-	✓	✓	✓	11	78.5
18.	R 18	-	✓	✓	-	✓	-	-	-	-	-	-	-	-	-	5	35.7
	Total	3	17	15	6	15	10	6	10	3	11	10	5	14	9		
	Total Percentage %	16.6	94.4	83.3	3.33	83.3	55.5	33.3	55.5	16.6	61.1	55.5	28	78	50		

Shows the Group Data of Psychological barriers

*R-Respondents

TABLE -1

In Table – I the 3rd column represents a fourteen psychological barriers taken for the study where 1 = AngloPhobia, 2 = Diffidence, 3 = Sudden demand for speaking in English, 4 = Emotional Interference, 5 = Fear of failure, 6 = Short-term memory or poor retention, 7 = Prejudice and Bias, 8 = Role of gender on psyche, 9 = Attitude, 10 = Self-abasement, 11 = Pride, 12 = Lack of Self-esteem, 13 = Shame, 14 = Lack of attention.

It indicates that each barrier is encountered by a minimum of 28.5% and maximum of 85.7% by both genders. For male, the highest percentage of barrier is 85.7% and lowest barrier is 35.7%. For females, the highest barrier is 78.5% and lowest barrier is 28.5%.

Diffidence barrier (Afraid and fear of speaking in English) is highest for both the gender of 94.4%. Anglo Phobia (Dislike speaking in English) and Attitude (attitude towards teacher and class is negative) are the lowest barriers that can be found in both genders i.e. 16.6%. Male has the highest percentage in diffidence of 88.8% and lowest in Attitude of 22.2%. Females do not have Anglophobia as a barrier and the highest in Diffidence barrier of 100%.

Bar Graph Showing Group Data of Psychological Barriers
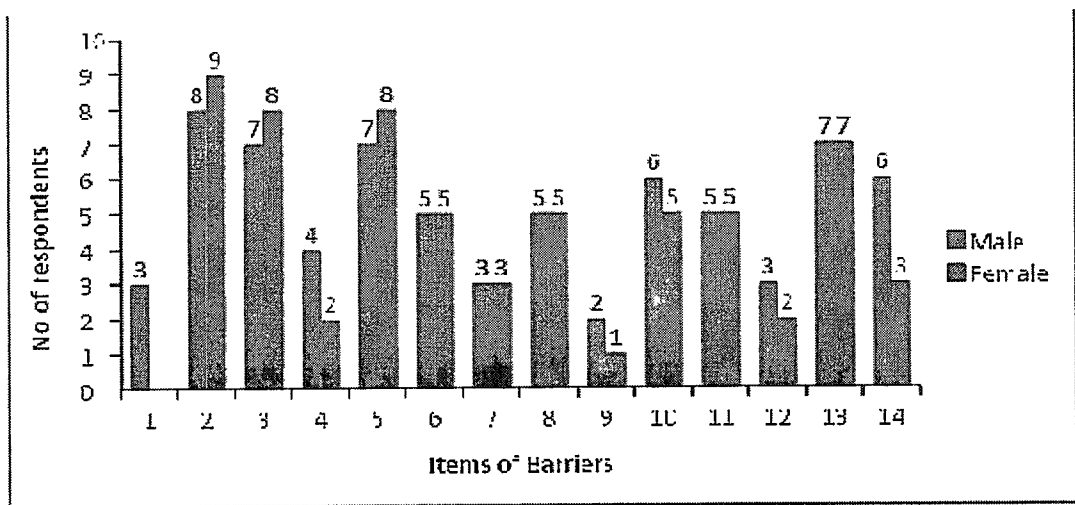
BAR GRAPH- 1

Shows the Social Variables analysis

S.No.	Psychological Barriers	Gender		Locale		Medium of Instruction	
		Male out of 9	Female out of 9	Rural out of 6	Urban out of 12	English out of 9	Tamil out of 9
1.	Anglo Phobia	3	--	3	--	1	2
2.	Diffidence	8	9	6	11	9	8
3.	Sudden demand for speaking in English	7	8	6	9	6	9
4.	Emotional Interference	4	2	3	3	4	2
5.	Fear of failure	7	8	6	9	7	8
6.	Short-term memory or poor retention	5	5	3	7	6	4
7.	Prejudice and Bias	3	3	2	4	1	5
8.	Role of gender on psyche	5	5	5	5	5	5
9.	Attitude	2	1	3	--	1	2
10.	Self-abasement	6	5	4	7	5	6
11.	Pride	5	5	4	6	5	5
12.	Lack of Self-esteem	3	2	2	3	3	2
13.	Shame	7	7	5	9	7	7
14.	Lack of attention	6	3	3	6	5	4
Total		71	63	52	82	65	69

TABLE –II

Table – II shows the overall difference of psychological barriers of respondents based on the selected social variables which are locale and medium of instructions. Here it is inferred that overall male respondents have more number of barriers compared to that of female respondents.

Through this research, one can see the psychological barriers of Tamil medium students from rural areas and also can be concluded that male respondents have the highest number of psychological barriers. The above table also shows the level of psychological barriers faced by Arts college students with reference to different backgrounds of social variables.

Shows the Group Data

S.No	Initials	Gender	Technology score							Overcome from barriers score							Skill levels score							Total
			L	S	R	W	Total score	Percentage %	Degree	L	S	R	W	Total score	Percentage %	Degree	L	S	R	W	Total score	Percentage %	Degree	Total
1.	KM	M	22	14	17	9	72	96	H	13	16	2	10	31	62	L	8	13	14	15	50	66.6	L	153
2.	GL	M	19	13	20	8	60	80	A	13	18	1	8	40	80	A	9	10	15	18	52	69.3	A	152
3.	GA	M	20	12	22	8	62	82.6	A	12	18	4	8	42	84	A	8	13	18	24	63	84	A	167
4.	RM	M	22	15	22	10	69	92	H	13	18	5	8	44	88	H	10	14	17	25	66	83	A	179
5.	KA	M	23	12	22	8	64	85.3	A	14	17	4	9	44	88	H	9	13	17	23	62	82.6	A	170
6.	KJ	M	20	12	21	9	62	82.6	A	12	18	4	8	42	84	A	8	13	17	24	63	82.6	A	166
7.	AS	M	20	12	22	8	62	82.6	A	12	18	4	8	42	84	A	8	13	18	24	63	84	A	167
8.	SJ	M	23	14	22	9	68	90.6	H	14	19	5	9	47	94	H	9	13	18	20	60	83	A	175
9.	YV	M	20	12	16	10	58	77.3	A	13	18	4	9	44	88	A	9	15	11	30	65	86.6	A	167
10.	SM	F	20	13	22	9	64	85.3	A	12	19	4	8	43	86	A	9	13	20	27	69	92	H	176
11.	SB	F	23	12	21	8	64	85.3	A	15	18	5	9	47	94	H	8	13	18	24	63	84	A	174
12.	GP	F	21	13	22	8	64	85.3	A	14	18	4	8	44	88	H	10	13	18	28	69	92	H	177
13.	MP	F	20	14	21	10	65	86.6	A	14	17	4	9	46	92	H	9	12	19	26	66	83	A	177
14.	CA	F	21	12	24	9	66	88	A	14	15	4	10	44	88	H	9	13	20	28	70	93.3	H	180
15.	VM	F	22	12	24	10	68	90.6	H	13	17	5	9	44	88	H	9	13	19	29	70	93.3	H	182
16.	KS	F	24	13	23	10	70	93.3	H	12	17	4	8	41	82	A	10	13	18	27	68	90.6	A	179
17.	KG	F	21	12	23	9	65	86.6	A	14	15	4	9	42.	84	A	9	12	20	28	69	92	H	176
18.	LS	F	21	12	22	10	65	86.6	A	13	17	2	8	40	80	A	9	13	16	24	62	82.6	A	167
Percentage%								86.5%							85.2%							85.1%		

TABLE – III

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The technology score questionnaire was given to the respondents to fill the answers where the questions were based on learning through technology. Due to constant practice of group discussion and extempore, the respondents were asked to mention if they had overcome those psychological barriers or not. They were also asked if their skills have improved through technology and practice through group discussion and extempore.

In Technology based questions, the highest score level of the male respondents were 96% and female were 93.3%, the average score level of the male respondents were 77.3% and female were 85.3%. Overall, the highest value is 96% and average is 77.3%.

In 'Overcome the barrier' based question, the lowest score level of male respondents is 62% where only one male respondent feels that he has not overcome those barriers, average score level is 80% and highest score level is 94%. For female respondents, the highest score is 94% and average value is 80%. Overall highest score level is 94%, average is 80% and lowest is 62%.

LSRW skills based data shows that the lowest score level of male respondents is 66.6%, average score level is 69.3% and highest scoring level is 88%. Highest scoring level of female respondents is 93.3% and average scoring level is 82.6%. Overall highest percentage of LSRW skills is 93.3%, average is 82.6% and lowest value is 66.6%.

Shows the consolidated data

	Gender	Highest	Average	Lowest
Technology	M	96%	77.3%	--
	F	93.3%	85.3%	--
	Over all	96%	77.3%	--
Overcome from barrier	M	94%	80%	62%
	F	94%	80%	--
	Over all	94%	80%	62%
LSRW skills	M	88%	69.3%	66.6%
	F	93.3%	82.6%	--
	Over all	93.3%	82.6%	66.6%

TABLE – IV

Bar Graph Showing the Group Data of Technology, Overcome From Barriers, Skill Level Score
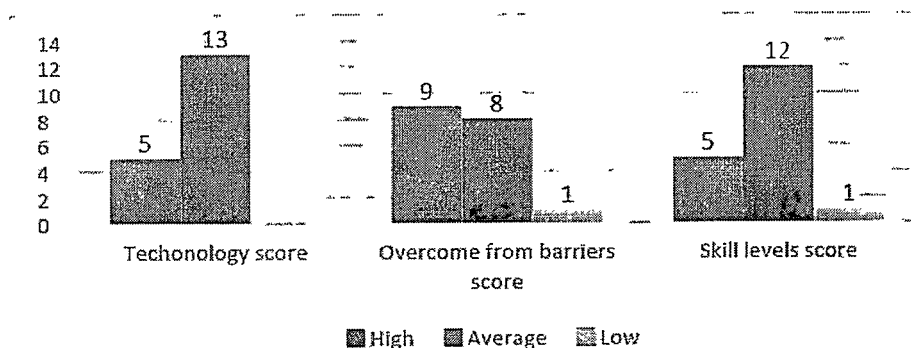
BAR GRAPH– 2

5. Findings of he Study

a) Overall male's highest number of psychological barrier is 85.7%

b) Overall male's lowest number of psychological barrier is 35.7%

c) Overall female's highest number of psychological barrier is 78.5%

d) Overall female's lowest number of psychological barrier is 28.5%

e) 85.2% of respondents had overcome their psychological barrier.

f) Through this research it is also found that the Psychological barriers are more in

    1. Students who studied in Tamil medium

    2. Students of rural areas

    3. Male students

g) Finally, we can conclude that females have improved better when compared to men in their LSRW skills and in overcoming the barriers.

Conclusion

Psychologically "inhibition" means conscious exclusion of unacceptable thoughts or desires. Factors involved in psychological inhibition are attitude and some personality factors such as the 14 barriers mentioned in the paper. Attitude plays a prominent role in the acquisition of a second language. Once their mind-set becomes negative towards learning it is quite difficult to come out of this barrier. Language learners are afraid to speak in their target language. Students who lack self-confidence think that it is difficult to improve communicative ability in oral English and they hesitate to talk in English. Low levels of self-confidence makes it difficult to communicate with others in English. They always try to avoid facing difficulties, sometimes they even have the tendency to be absent from oral English class caused by anglo phobia.

Anxiety is a kind of troubled feeling in the mind caused by fear of failure. It will distract from the task of attending the class and remembering new items. Other distractions in classrooms are sadness, fear, anger and anxiety influences our reception and receptivity to others ideas. Few of them are not able to hold the information for a long time in their memory. Almost half of them feel shy and hesitate to communicate in front of their opposite gender. Few of them feel unworthy, incapable of themselves and this makes them reject the ideas of others.

An appropriate linguistic environment is needed to improve their communicative abilities and to overcome their psychological barriers. Both formal and informal linguistic environments contribute to second language proficiency; an informal environment can provide both the adult and child with the necessary input for the language acquisition. However, in the classroom a formal linguistic environment provides rules based and feedback for the development of the students. In informal talk, speakers generally do not apply grammatical rules consciously.

This present study shows that all these barriers can be rectified through tasks in language laboratories. Conscious learning of the second language may be useful for the children whereas conscious practice of the adults lead them to be more conscious upon the rules and their mistakes. It affects their form, content and fluency. Appropriate tasks help the learner to acquire the second language naturally. Natural acquisition leads to natural and fluent expression. Task based Language Learning facilitates the learners to acquire the second language in a natural way. Action learning helps individuals to focus on LSRW skills and learning skills for lifetime.

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TESTING THE LANGUAGE COMPETENCE OF SAURASHTRA CHILDREN IN TAMIL

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1. Introduction

Language Testing involves both linguistics and psychology because it is concerned with language and learning. It is also experimental because it sets up learning tasks in order to study behavior and also evaluative because it makes use of statistical techniques in order to study that behavior.

Language testing is concerned with the measurement and evaluation of the learner's performance in a language course at a given time. To assess the language abilities or language competence of the learner before, during and at the end of the language teaching programme. The language tests designed generally try to elicit the knowledge of the examinee of the content, structure and language skills viz., Listening, Speaking, Reading and Writing (LSRW). At least two linguistic components are involved in all language skills. In this paper, writing skill of the Saurashtra children in Tamil are analyzed through the data obtained from the middle school children.

2. Testing the Writing Competency

Writing is one of the two productive skills that a learner is expected to achieve in order to ensure his linguistic competence. Testing the writings of the learners implies identifying the errors and mistakes they committed. These errors are identified by using two methods. One is collecting their examination answer sheets of the students and another is Questionnaire. The Syntactic levels of errors are found out only in the free Composition, i.e. from answer sheets.

3. Data Analysis

The collected data was analyzed under

   a) Descriptive method

   b) Statistical method

4. Errors in Writing

Error is common in learning any language. The quantum of error varies according to the competence of the learners in learning a language. In academic domain, writing skill is widely used to evaluate the student's competence in learning a language. In this paper, the Saurashtra student's competence is analyzed through the test items i.e. Questionnaire. The

test items contain 72 objective type questions with the five point scale method. The students have to select an option from the given answers.

The 72 questions were given to test the linguistic levels viz., Phonological (spelling), morphological, syntactical, and semantic also vocabulary of Tamil language. The questions from 1-20 is given to test the Phonological (spelling) and 21 - 40 is used to test the morphological level. Questions from 41 - 57 is given to test the syntactic level and from 58 - 67 is given to test the semantic level and 68 - 72 is used to know about the vocabulary.

The 120 informants are Saurashtra children who are studying 6th , 7th and 8th Standards in the middle school are selected for this study. Data collected through the test items and marks obtained by the students in ability tests have been analyzed descriptively. The whole responses have been calculated by using the formula S= R - W/ (n - 1). The results obtained from the analyses are presented statistically and by using charts with the variables, Gender, Medium of Instruction and Standards are given below.

Competence of Saurashtra Students – Writing Skill in the Questionnaire

Table 1 and Chart 1

Competence of Saurashtra Boys in Writing Skill across Medium of Instruction

Saurashtra Boys		
score	E.M	T.M
Poor	0	3.33%
Average	50%	66.67%
Good	50%	30%
very good	0	0
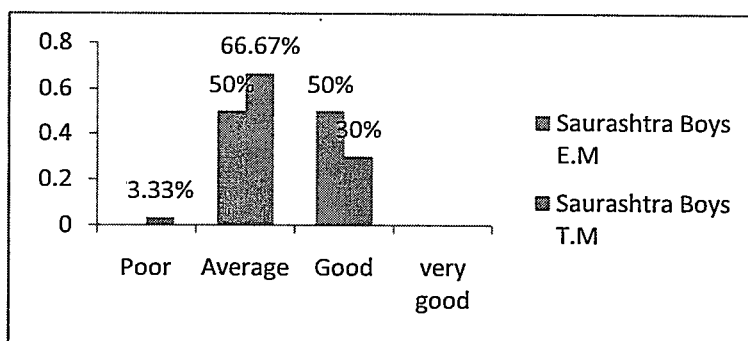
From the table 1 and chart 1 it has been revealed that in the case of English Medium Boys, maximum of 50 % of the boys score average marks, followed by 50 % of them are in the score range of good marks. In the case of Tamil Medium Boys, the majority of 66.67% of them are in the score range of average marks followed by 30 % of them has score good marks and 3.33% of the students has score in the range of poor marks correspondingly.

Table 2 and Chart 2

Competence of Saurashtra Girls in Writing Skill across Medium of Instruction

Saurashtra Girls		
score	E.M	T.M
Poor	3.33%	0
Average	50%	36.67%
Good	46.67%	63.33%
very good	0	0

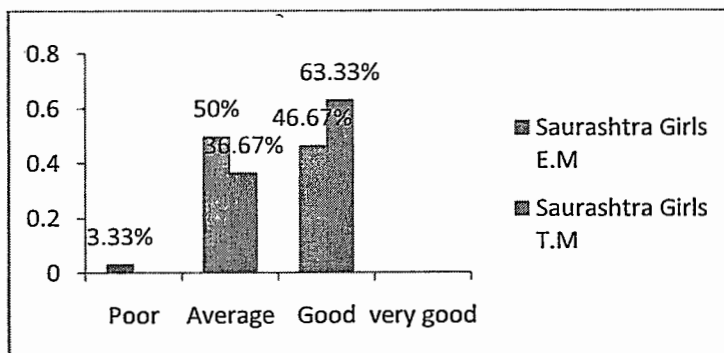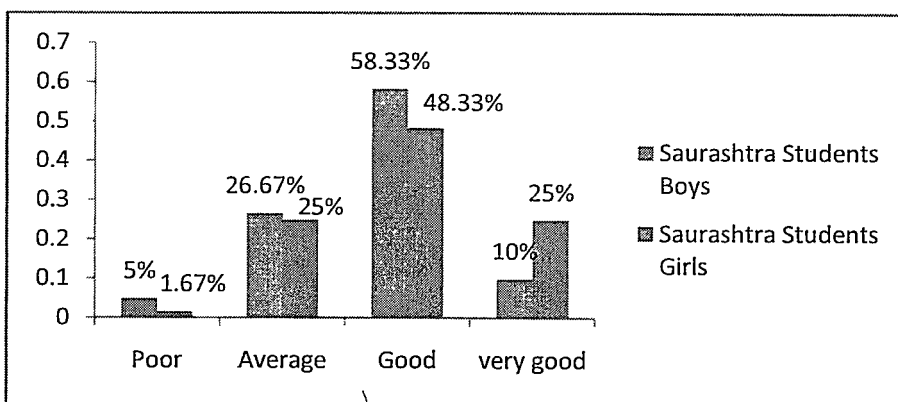
From the table 2 and chart 2 it has been revealed that in the case of English Medium Girls, maximum of 50% has score average marks, followed by 46.67% of girls has score good marks while 3.33% of girls scored poor marks range. In the case of Tamil Medium Girls, the majority of 63.33 % of girls has score good marks followed by 36.67 % of girls has score average marks respectively.

Table 3 and Chart 3

Competence of Saurashtra students in Writing Skill across Gender

| Across Gender		
score	Saurashtra Students	
	Boys	Girls
Poor	5%	1.67%
Average	26.67%	25%
Good	58.33%	48.33%
very good	10%	25%

From the table 3 and chart 3 it has been revealed that in the case of Saurashtra Boys, out of 60 respondents, maximum of 58.33 % of the boys score good marks, followed by 26.67% of them score average marks while very good marks has score by 10% of the boys and 5% of boys score poor marks respectively. In the case of Saurashtra Girls, out of 60 respondents, the majority of 48.33 % of them score good marks followed by both 25% of them has score very good and average marks where 1.67% of the students has score in the range of poor marks correspondingly.

Table 4 and Chart 4

Competence of Saurashtra Children in Writing Skill across Medium of Instruction

| Across Medium of Instruction		
score	Saurashtra Students	
	E.M	T.M
Poor	3.33%	3.33%
Average	33.33%	20%
Good	46.67%	60%
very good	16.67%	16.67%

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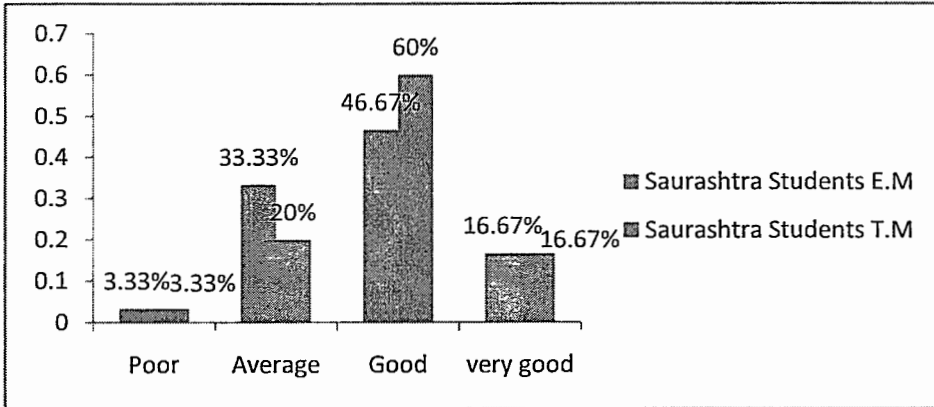
From the table 4 and chart 4 it has been revealed that in the case of English Medium Students, out of 60 respondents, maximum of 46.67 % of the students score good marks, followed by 33.33% of them score average marks, 16.67% and 3.33% of the students score very good and poor marks correspondingly. In the case of Tamil Medium Students, out of 60 respondents, the majority of 60 % of them are in the score range of good marks followed by 20 % of them has score average marks, 16.67% and 3.33% of the students has score very good and poor marks respectively.

Table 5 and Chart 5

Competence of Saurashtra Children in Writing Skill

among English Medium Students

English medium Students			
Score	6th Std.	7th Std.	8th Std.
Poor	10%	0	0
Average	65%	5%	30%
Good	25%	60%	55%
Very good	0	35%	15%
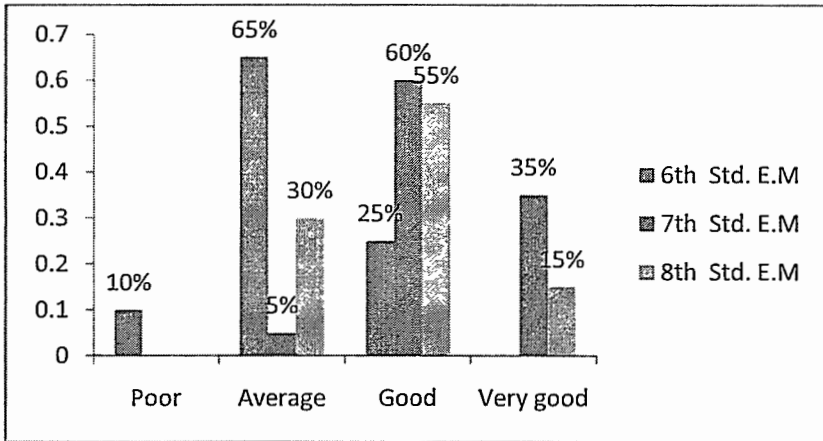
It is found from the table 5 and chart 5 that the English Medium Saurashtra Students, 65% of the students have score average marks, 25% of the students have score good marks, 10% of the students have score poor marks while in 7th std. English Medium Students, 60% of the students in the good mark range, 35% of the students score very good mark range, 5% of the students score average marks whereas 8th std. English Medium Students, 55% of the students score good marks, 30% of the students score average marks and 15% of the students score very good marks likewise.

Table 6 and Chart 6

Competence of Saurashtra Children in Writing Skill

among Tamil Medium Students

Tamil Medium Students			
Score	6th Std.	7th Std.	8th Std.
Poor	10%	0	0
Average	15%	20%	20%
Good	75%	70%	35%
Very good	0	10%	45%
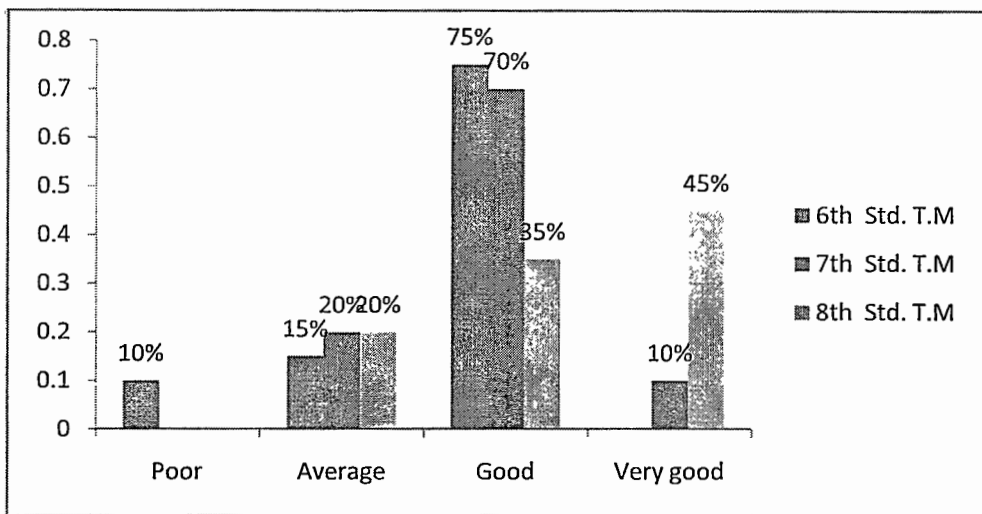
It is found from the table 6 and chart 6 that the Tamil Medium Saurashtra Students, maximum of 75% of the students have score good marks, 15% of the students have score average marks, 10% of the students have score poor marks in the case of 6th std. students. In the case of 7th std. students, 70% of the students score good marks, 20% of the students score good marks and 10% of the students score very good marks range. 45% of the students score very good marks, 35% of the students score good marks and 20% of the students score average marks by the 8th std. students.

Table 7 and Chart 7

Competence of Saurashtra English Medium Boys in Writing Skill

Across 6th, 7th and 8th Standard

English medium boys			
Score	6th boys	7th boys	8th boys
Poor	10%	0	0
Average	60%	10%	20%
Good	30%	60%	50%
Very good	0	30%	30%

117
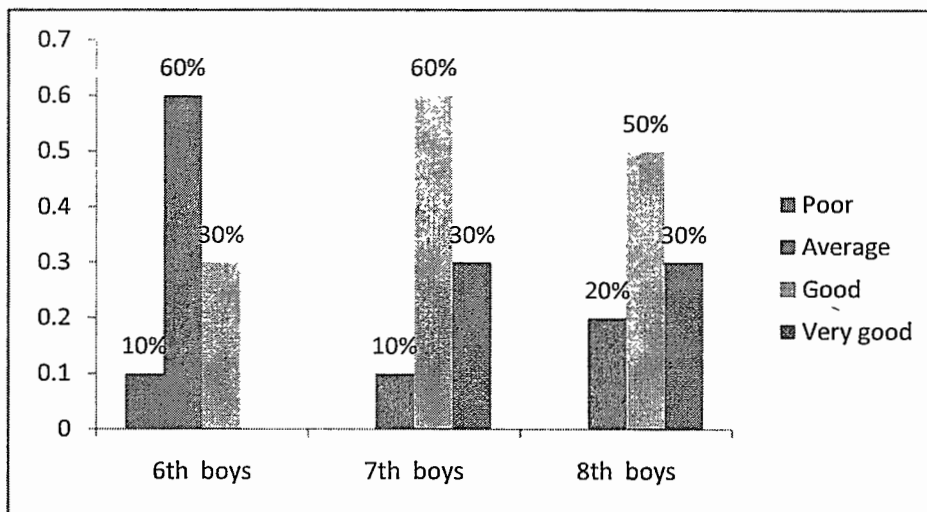
From the above table 7 and chart 7, it has been cleared that the 60% of the boys has score average marks followed by 30% of the boys has score good marks while 10% of the boys has score poor marks by the 6th std. Saurashtra English Medium Boys. In the case of 7th std. English Medium Boys, 60% of the boys has score good marks followed by 30% of the boys has score very good marks, 10% of the boys score average marks. In the case of 8th std. English Medium Boys, maximum of 50% of the boys score good marks followed by the 30% of the boys score very good marks whereas 20% of the boys in the average mark correspondingly.

Table 8 and Chart 8

Competence of Saurashtra Tamil Medium Boys in Writing Skill

Across 6th, 7th and 8th Standard

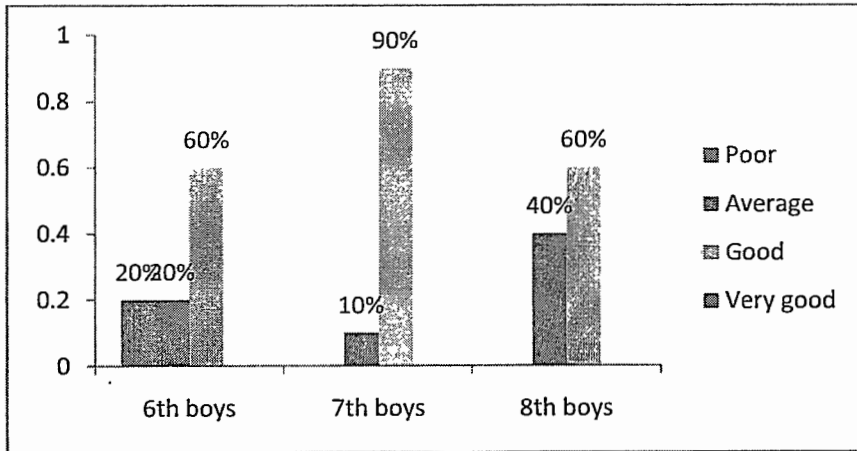| Tamil medium boys			
score	6th boys	7th boys	8th boys
Poor	20%	0	0
Average	20%	10%	40%
Good	60%	90%	60%
Very good	0	0	0

From the above table 8 and chart 8 , it has been observed that the maximum of 60% of the boys has score good marks followed by 20% of the boys has score average marks while 20% of the students has score poor marks by the 6th std. Saurashtra Tamil Medium Boys. In the case of 7th std. Tamil Medium Boys, 90% of the boys score in the good marks followed by 10% of the boys in the average marks. In the case of 8th std. Tamil Medium Boys, 60% of the boys score good marks followed by the 40% of the boys scored average marks in the same way.

Table 9 and Chart 9

Competence of Saurashtra English Medium Girls in Writing Skill

Across 6th, 7th and 8th Standard

English medium girls			
score	6th std.	7th std.	8th std.
Poor	10%	0	0
Average	70%	0	40%
Good	20%	60%	60%
Very good	0	40%	0
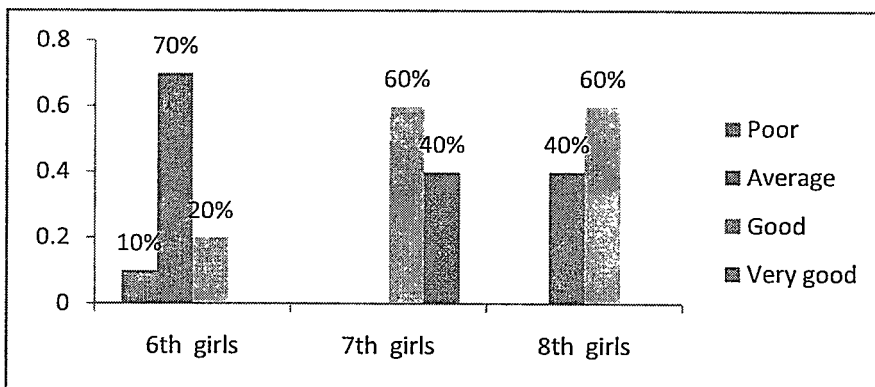
From the above table 9 and chart 9, it has been revealed that, the case of English Medium Girls, 70% of the girls has score average marks followed by 20% of the girls has score good marks while 10% of the girls has score poor marks by the 6th std. In the case of 7th std. English Medium Girls, 60% of the girls score in the good marks followed by 40% of the girls in the very good marks. In the case of 8th std. English Medium Girls, 60% of the girls are in the good marks range followed by the 40% of the girls are in the average marks correspondingly.

Table 10 and Chart 10

Competence of Saurashtra Tamil Medium Girls in Writing Skill

Across 6th, 7th and 8th Standard

Tamil Medium Girls			
score	6th girls	7th girls	8th girls
Poor	0	0	0
Average	10%	30%	0
Good	90%	50%	10%
Very good	0	20%	90%
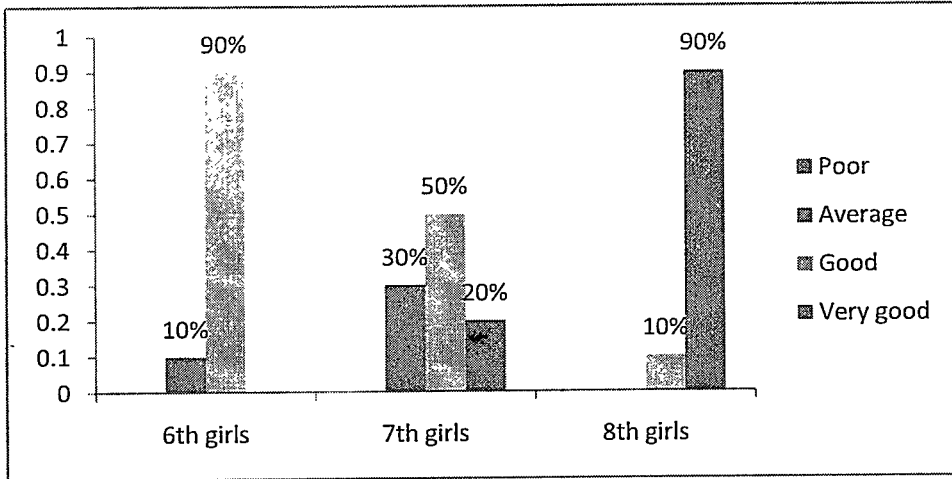
From the above table 10and chart 10, it has been found that the 90% of the girls has score good marks while 10% of the girls score average marks by the 6th std. Saurashtra Tamil Medium Girls. In the case of 7th std. Tamil Medium Girls, 50% of the girls has score good marks followed by 30% of the girls in the average marks and 20% of the girls are in the very good marks. In the case of 8th std. Tamil Medium Girls, 90% of the girls are in the very good marks range whereas 10% of the girls are in the good marks respectively.

Table 11 and Chart 11

Overall students' competence of Saurashtra Students in Writing Skill

Saurashtra students			
Score	6th std.	7th std.	8th std.
Poor	10%	0	0
Average	40%	12.5%	25%
Good	50%	65%	45%
Very good	0	22.5%	30%

121
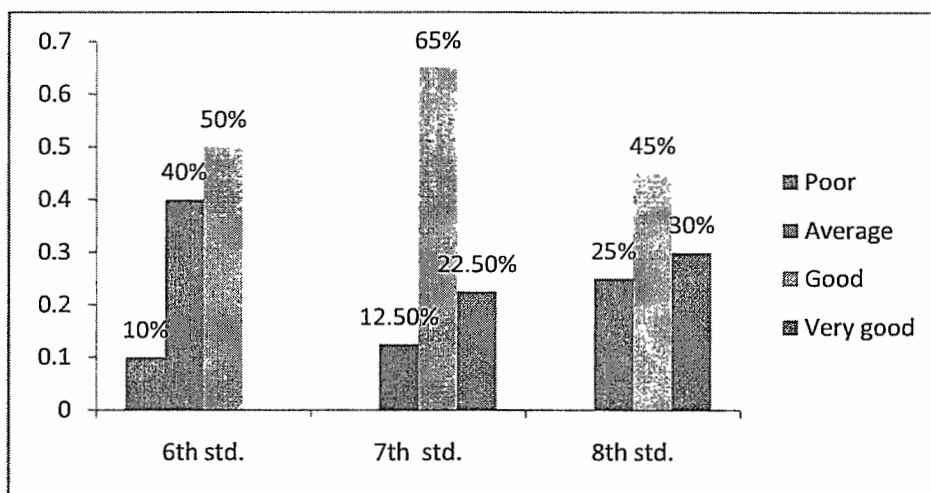
From the above table 11 and chart 11, provides the information of total number of 120 students. Out of 40 students in the 6th std., 50% of the students score good marks followed by 40% of the students score average marks while 10% of the students has score poor marks. Out of 40 students in 7th std. students, 65% of the students score good marks followed by 22.5% of the students in the very good marks and 12.5% of the students are in the average marks. In the case of 40 students in 8th std. students, 45% of the students are in the good marks range followed by the 30% of the students are in the very good marks whereas 25% of the students are in the average marks in that order.

Findings:

From the above results based on the variables, we may conclude that,

a)   Girls performed better than the boys

b)   The E.M students performed better than the T.M. students

c)   The gradual percentage increase of vocabulary learning in Tamil by the 7th, 6th and 8th standard in order.

Suggestions:

Students should be practiced in different types of learning materials. It will help them to understand the text with contextual meaning.

To enhance the knowledge in a particular language, the language teacher should encourage the students to write and discuss among the students to make their vocabulary increase.

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LINGUISTIC CONVERGENCE IN THE LINGUISTIC BEHAVIOR
OF TODA OF THE NILGRIS

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Abstract

This paper focuses its heed on one of the communities inhabiting the Nilgris of Tamilnadu. The speakers of Toda who are basically multi/bi linguists and there are chances to encounter multilingual situation in general and at least bilingual situation in their day today living environments. The hegemony of Tamil at which they live and the social needs of tribal community people compel the speakers of Toda to knowingly or unknowingly, willingly or unwillingly borrow intentionally or unintentionally linguistic elements from the regional language called Tamil. Sometime other regional languages like Kannada and Malayalam also have an influence on Toda language. This occur not only the lexical level of Toda but also the grammatical level. It, in turns gives birth to the linguistic convergence between Toda and Tamil and sometimes across or between tribal languages like Kota, Kattunaikan, Kurumba, Paniya or other regional languages like Kannada and Malayalam. This Phenomenon shakes the very foundation of the Toda linguistic system which will consequently lead to linguicide of Toda. This paper unearthed certain grammatical elements wherein convergence took place in the Toda by the impact of Tamil and other tribal and regional languages with enough empirical illustrations.

Keywords: Linguistic convergence, grammatical levels, Linguicide

1. Introduction

The Toda language belongs to the Dravidian linguistic family and is believed to have developed around the 3rd century BC. It has affinities with Tamil, Kannada and Malayalam, but it separated from pre-Tamil before these three emerged as independent languages. The Todas traditionally had no written form of language Today, they use the Tamil script for writing purposes. The Nilgiris District comprises six taluks viz Udhagamandalam, Kundah, Coonoor, Kotagiri, Gudalur and Pandalur. These taluks are divided into four Panchayat Unions viz Udhagamandalam, Coonoor, Kotagiri and Gudalur besides two Municipalities, Wellington Cantonment and Aruvankadu Township. The District consists of 88 Revenue Villages and 15 Revenue Firkas. There are three Revenue Divisional in this district viz., Udhagai, Coonoor and Gudalur. There are 35 Village Panchayats and 11 Town Panchayats in this District. All India Radio had a daily broadcast in Toda about agriculture from its Indore station, but it was reduced to two days a week because the response from the people was limited. However, there are some radio and

television programmes in Toda about culture and folk songs. There are some religious and cultural audio and videocassettes also available in Toda. The most important goddess of the Todas is Tökisy (Tö•kisy). Modern Todas believe that she, rather than her brother Ön, created the Todas and their buffaloes. The Todas revere the "gods of the mountains," said to reside on the Nilgri peaks, and the gods associated with the sacred dairies. The Toda belief system also encompasses elements of Hinduism, especially Hindu concepts of ritual purity and impurity. Today, many traditional Todas worship Hindu deities, such as Shiva, Marriamman, and Aiyappan, and participate in pilgrimages to Hindu sacred places.

2. Convergence

Linguistic convergence is a type of language contact induced change whereby languages with many bilingual speakers mutually borrow morphological and syntactic features making typology of those two languages similar. Sometimes the interference of the majority language over minority is more and sometimes it will be less. That is, in certain levels of the language the convergence is very high and in some other cases it is medium and in other cases it is very low. The changes generally emerge from majority to minority and sometimes it may from minority to majority also. This is otherwise referred to as the direction of convergence. Some of the features that come into a native system due to the convergence get social acceptance gradually and treated as standard usages in course of time. Such usages also replace the native usages in some cases in the normal day to day interaction with this conceptual understanding the present research paper traces the direction and quantum of convergence at different levels of Toda language.

3. Convergence in Toda language

In a bi/multi lingual situation, the languages which come into contact with one another in a particular area undergo changes due to the interference of one language on another. The incidence of bilingualism varies from one contact situation to the other. Some of the features that come into a native system due to the convergence get social acceptance gradually and treated as standard usages in course of time. Such usages also replace the native usages in some cases in the normal day to day interaction. Though they try their level best to retain the originality of their mother tongue, because of socialization, their mother tongue Toda gradually converged towards Tamil.

4. Reasons for the Linguistic convergence in Toda language

When languages are in contact, there may be a give and take relationship between or among them. This will result in the loss of the original colour of one language and the replacement of certain linguistic elements of another or other language, which are in contact. Scholars attribute various reasons for the convergence. However, a little or little use of mother tongue by the native speakers of the language concerned will be a significant reason. Todas are not frequently using their mother tongue because of the following reasons

1. There is no need for the usage of their mother language.

2. Urbanization and other scientific development are also reasons for the Linguistic conveyance in Toda tribes.

3. The social system attached with their language i.e If they talk their Language in front of other communities the other community people treat them as low.

4. Youngsters are not interested in using their mother tongue Toda. They prefer to use the majority language; Tamil. So the attitude and sociology of linguistic situations prevailing in their living places are responsible for convergence or loss.

5. Linguistic convergence at Lexical and grammatical level

There are many instances where the convergence has been identified. In all these cases, convergence takes place from majority language to minority language. The convergence takes place in all levels of language and vocabulary is vulnerable for external influence when a language is in contact with other languages .Grammar is a level of language which iś affected by another language only in the long run and only when the contact situation is in high danger. This will then lead to convergence. The places where convergence takes place in Toda tribal language are listed below.

5.1 Convergence at Lexical Level

In Toda, some words are taken from English and due to extensive usage, they are nativized.

/narʃ/ 'nurse'

/peːppar/ 'newspaper'

/bəs/ 'Bus'

/kaːppi/ 'Coffee'

Similarly Toda borrows words from Tamil. Following are some of the examples.

/mundiri / 'cashew'

/kattirikaːji/ 'brinjal'

/pugəivaɳḍi/ 'train'

/veɳṭəkaːjɪ/ 'lady's finger'

/sunnɑːmʊ/ 'lime'

Kannada language features are also found to exist in Toda language. Here are some examples

/bẽɟʊli/ 'garlic'

/puː koːʃ/ 'cauliflower'

/miːn/ 'fish'

Like Kannada, Malayalam features are also found inToda. Some examples are given below

/uːḷi/ 'onion'

/paṭṭaːṇi/ 'pea'

5.2 Convergence at the grammatical level

Mostly the convergence takes place at the lexical level, but morphological features are still maintained in the linguistic behaviors of Todas. However certain grammatical features are replaced by the dominant language features. It happens because of the dominance of other language features of their living area. Take for example the instrumental case of Tamil is –aal but, the Toda instrumental case marker is –in , but the Toda people use

merj-in > merj-aal ' by any'

Thus , lexical and morphological elements are converging across various languages when the multilingual Todas interact with other people. This happens within monolinguistic communities or multi linguistic communities' linguistic behaviors.

For examples

peeppar eem - papers

mundiri eem - Cashews

Kivi eem   - Plants

paTT eem   - cats

In all these words though they belong to English, Tamil and Kannada and Malayalam respectively, they use only Toda plural markers.

Conclusion

It is observed by schematizing the data that the Toda language incorporates linguistic elements from different languages as the linguistic situation and linguistic behaviors of Toda people are unique. Because of their living environment, Tamil, English, Malayalam, Kannada and their tribal languages are also found in their spoken discourse. The features from these languages are also manifested in the linguistic behavior of the Toda people.

While they are influenced by their linguistic features, they simply mix all those features with their indigenous linguistic elements. However, it is learnt that the grammatical features are to some extent, maintained by them in their linguistic behaviors. For example, while they borrow words either from Tamil or Malayalam or Kannada or even English, they maintain their own grammatical features.

Many grammatical elements of Tamil and Malayalam are being used as Toda in the linguistic behavior of native Toda's speech. However, only a small number of features of other tribal languages spoken in the Nilgiris, have found place in the native Toda speech. So, native speakers of Toda language have to be made aware of the seriousness of

protecting their indigenous language by a pertinent awareness programme by the government.

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TAKING A SUSTAINABLE AND CLASSIFICATION-BASED APPROACH TOWARDS PROTECTION OF KNOWLEDGE RESOURCES IN INDIAN LANGUAGES VIA BHARATAVANI MULTISITE PORTAL

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Abstract: The already available digital knowledge platforms are dedicated towards hosting of books without any classification and dedicated sections based on the content genre. Bharatavani stands out from the rest by not only providing important and detailed classification of each of the knowledge contents in and about Indian languages but also helps the users to modify their search according to their needs. A web portal dedicated to hosting of resources in Indian languages is the first of its kind and thus Bharatavani has already gained wide-scale appreciation for such an approach towards knowledge management. The management is inclusive of a single language-based content as well as multilingual content wherein the same is broadcasted to concerned language domains for usage and viewing by the registered users.

Keywords: Bharatavani Project, Dictionaries, Jnanakosha, Bhashakosha

1. Introduction

The Bharatavani Website provides the users the opportunity to view the ethnic, traditional, cultural, knowledge-based diversity associated with language communities of the entire nation through a single integrated knowledge portal. This facilitates the academicians, researchers and scholars to refer to a one-point solution in form of Bharatavani multisite portal for all the knowledge contents in and about Indian languages.

Indian languages are essentially classified into 5 family categories.

a) Indo-european

The family belongs to regions of Southwest and South Asia with Europe spoken languages.

i.   INDO-ARYAN From 1800-1500 BCE, ethnolinguistic South asia group people are diverse speak to the Indo-aryan languages. There are 21 INDO-ARYAN languages [8] 1. Assamese (S), 2. Bengali(S), 3. Bhili/Bhilodi, 4. Bishnupuriya, 5. Dogri(S) 6. Gujarati(S), 7. Halabi, 8. Hindi(S), 9. Kashmiri(S), 10. Khandeshi, 11. Konkani(S), 12. Lahnda. 13. Maithili(S), 14. Marathi(S), 15. Nepali(S), 16. Odia(S), 17. Punjabi(S), 18. Sanskrit(S), 19. Shina, 20. Sindhi(S), 21. Urdu(S).

ii. IRANIAN Community of ethno-religious Zoroastrians migrated in the 19th and 20th centuries from Iran to British [8] 1. Afghani/Kabuli/Pashto

iii.   GERMANIC Northern Germany and southern Scandinavia of Germanic tribes. 1. English.

b) Dravidian

The Dravidian languages are divided into literary language and nonliterary language. The literary languages are Kannada, Tamil, Malayalam and Telugu. Nonliterary languages are completely Proto-South Dravidian languages, South-Central Dravidian languages, Central Dravidian Languages and North Dravidian languages. Proto-South Dravidian is divided into ProtoTamil-Kannada and Tulu language. Tulu is the Karnataka of Dakshin kannada district and the Kerala of Cannanore district. The Proto-Tamil-Kannada is divided into ProtoTamil-Toda and Pre-Kannada type of languages. PreKannada type of languages belong to Badaga and Kannada language. Proto-Tamil-Toda is divided into Proto-Tamil-Kodagu and Proto-kota-Toda. The ProtoKota-Toda languages belong to Kota and Toda. Proto-Tamil-Kodagu is divided into Proto-TamilMalayalm and Kodagu language. Kodagu language belongs to Coorg district. Proto-Tamil-Malayalam is divided into Pre-Tamil and Malayalam language. PreTamil languages belong to Tamil and Irula languages. South-Central Dravian languages are divided into ProtoTelugu and Proto-Gondi-Kui. The Proto-Telugu languages belong to Savara and Telugu languages. Proto-Gondi-Kui languages are divided into Proto-Gondi, Proto-Kui-Kuvi languages, Pengo and Manda languages. Proto-Gondi languages belong to Gondi and Konda languages. Proto-Kui-Kuvi languages belong to Kui and Kuvi languages. The Proto-Central Dravidians are divided into Proto-Kolami-Naki and Proto-Gadaba-Parji. Proto-Kol Ami-Naki languages belong to Kolami andNaki. Proto-Gadaba-Parji languages belong to Gadaba and Parji languages. North Dravidian languages are divided into Proto-Kurukh-Malto and Proto-Brahui. Proto-Kurukh-Malto languages belong to Kurukh and Malto Language. Proto-Brahui belongs to the Brahui language.

There are 17 DRAVIDIAN languages [8] 1. Coorgi/Kodagu, 2.Gondi, 3. Jatapu, 4. Kannada(S), 5. Khond/Kondh,, 6. Kisan, 7. Kolami, 8. Konda, 9.Koya, 10. Kui, 11. Kurukh/Oraon, 12. Malayalam(S), 13. Malto, 14. Parji, 15. Tamil(S), 16. Telugu(S), 17.Tulu.

c) Austro-asiatic

Austro-Asiatic Languages are divided into Khasi-Khmuic, (Nuclear) Non-Khmer and Munda. Munda languages belong to Remo, Savara, Kharia-Juang, Korku.

There are 14 AUSTRO-ASIATIC languages [8] 1. Bhumij, 2. Gadaba, 3. Ho, 4. Juang, 5. Kharia, 6. Khasi, 7. Koda/Kora, 8. Korku, 9. Korwa, 10. Munda, 11.Mundari, 12. Nicobarese, 13. Santali(S) 14.Savara.

d) Tibeto-Burmese

The Indian languages consists Southeast Asia and other some parts of East Asia and South Asia which include three types of languages Tibetan, Chinese and Burmese. Tibeto-burmese is a Sino-Tibetan language family. There are 66 TIBETO-BURMESE languages [8] 1. Adi, 2. Anal, 3. Angami, 4. Ao, 5. Balti, 6. Bhotia, 7. Bodo (S), 8. Chakesang, 9.

Chakru/Chokri, 10. Chang, 11. Deori, 12. Dimasa, 13. Gangte, 14. Garo,15. Halam, 16. Hmar, 17. Kabui, 18. Karbi/Mikir, 19. Khezha, 20. Khiemnungan, 21.Kinnauri, 22. Koch, 23. Kom, 24. Konyak, 25. Kuki, 26. Ladakhi, 27. Lahauli, 28.Lakher, 29. Lalung, 30. Lepcha, 31. Liangmei, 32. Limbu, 33.Lotha, 34. Lushai/Mizo, 35. Manipuri(S), 36. Mao, 37. Maram, 38. Maring, 39. Miri/Mishing, 40. Mishmi, 41. Mogh, 42. Monpa, 43. Nissi/Dafla, 44. Nocte, 45. Paite, 46. Pawi, 47. Phom, 48. Pochury, 49. Rabha, 50. Rai, 51.Rengma, 52. Sangtam, 53. Sema, 54. Sherpa, 55. Tamang 56. Tangkhul, 57. Tangsa, 58. Thado, 59. Tibetan, 60. Tripuri, 61. Vaiphei, 62. Wancho, 63. Yimchungre, 64. Zeliang, 65. Zemi, 66. Zou.

e) Semito-Hamitic

The language family consists of around 300 languages which belong to North Africa, West Asia, Sahel, etc. 1. Arabic/Arbi.

Bharatavani is broadly divided into 121 language-domains which consist of the scheduled and non-scheduled languages of India. These language domains host a wide variety of knowledge contents representing various fields like Language Learning, Encyclopedia, Textbooks, Dictionaries and Glossaries. Bharatavani is the only unique portal to host such diverse resources in a single portal. These contents are received from various universities/Institutions/individual authors/publishers who partner with Bharatavani in this knowledge sharing initiative of the Government of India under the Digital India program.Besides providing meaning of a word that may be available across multiple dictionaries, Bharatavani stands out by providing the users the opportunity to transliterate generated meaning in the Dictionary domain in nine Indic scripts.

2. Application development methods

Bharatavani applications categorized contents as

   a) **Jnana Kosha**

   b) **Bhasha Kosha**

   c) **Shabda Kosha**

   d) **Paathyapustaka Kosha**

   e) **Suchanaa Praudyogikii Kosha**

   f) **Bahumaadhyama Kosha**

The Bhashakosha section is created for language learning books whereas Jnanakosha section is meant for encyclopedic knowledge contents in Indian languages. On the other hand, Paathyapustakakosha domain is created for hosting textbooks from various textbook production agencies across India. Shabdakosha section is dedicated towards hosting Dictionaries and Glossaries, Bahumaadhyamakosha for multimedia content and finally, Suchana Praudyogikki Kosha is meant for IT tools. In addition to the hosting of the resources, these sections provide descriptions about the content category, book type,

authors, content partners, publishers, media type, producer, etc. These types of additional features are not available in any part of the journal or book related websites.

For all these functionalities to be implemented, development of a multisite website is required to invoke the structural representation.

i. Install WordPress:
    Many open source softwares are available for website creation. The WordPress software is an open source tool for multisite based portal development than others.

ii. Create Multisite:

    a) Settings of wp-config.php

       Change to site name, cache location file (define('WPCACHEHOME',

       '/public_html/wp-content/plugins/wp-super-cache/');),

       database name, username, password, etc.

    b) Create .htaccess file

       <IfModule mod_rewrite.c>

       RewriteEngine On

       RewriteBase / Options +FollowSymLinks

       RewriteCond %{HTTP_HOST} ^www\.bharatavani.in\.tld$ [NC]

       RewriteRule ^(.*)$ http://bharatavani.in.tld/$1 [R=301,L]

       RewriteRule ^index\.php$ - [L]

       RewriteRule ^wp-admin$ wp-admin/ [R=301,L]

       RewriteCond %{REQUEST_FILENAME} -f

       RewriteCond %{REQUEST_FILENAME} -d

       RewriteRule ^ - [L]

       RewriteRule ^(wp-(content|admin|includes).*) $1 [L]

       RewriteRule ^(.*\.php)$ $1 [L]

       RewriteRule . index.php [L]

    c) Enable a multisite network in WordPress for the location of wp-config.php file to add the following lines

       define('WP_ALLOW_MULTISITE', true);

       define('WP_DEBUG', false);

       define('MULTISITE', true);

```
define('SUBDOMAIN_INSTALL', true);

define( 'DOMAIN_CURRENT_SITE', 'bharatavani.in');

define('PATH_CURRENT_SITE', '/');

define('SITE_ID_CURRENT_SITE', 1);

define('BLOG_ID_CURRENT_SITE', 1);

define( 'WP_MEMORY_LIMIT', '5126M');
```

WordPress Dashboard of Network setup to make or configure multisite network features.
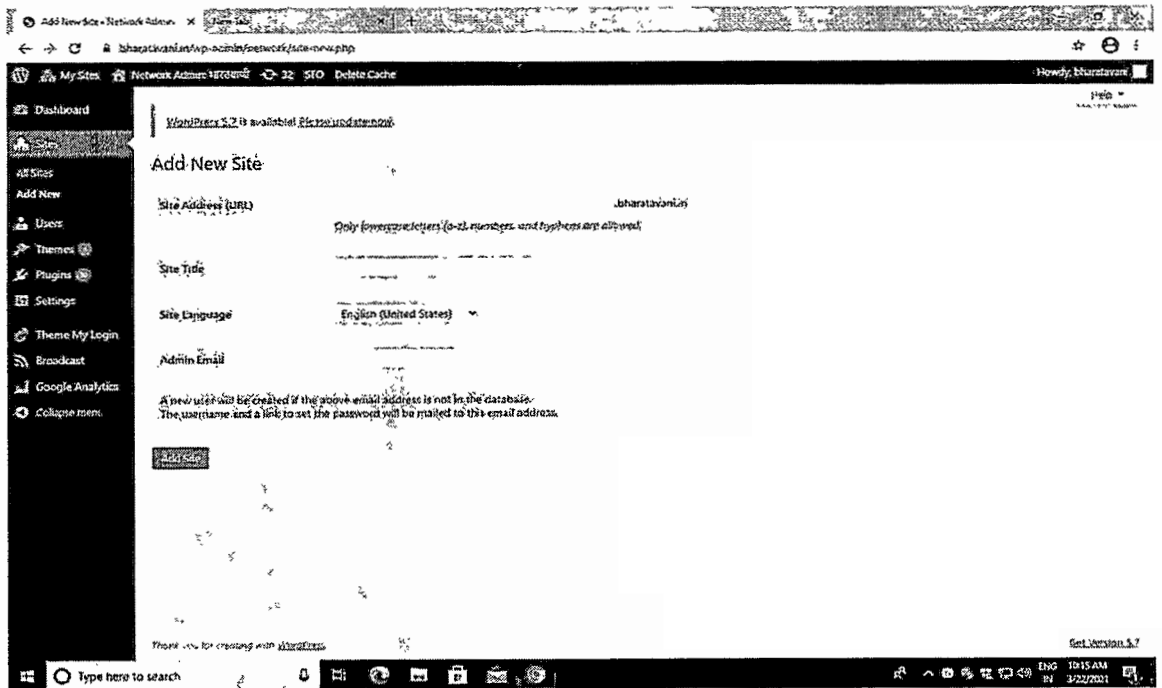
Figure 1 represents the Create new site for subdomain language option in Network Admin and create their structure based on theme for displaying the respective language domain. The result of the websites will be hindi.bharatavani.in, kannada.bharatavani.in, tamil.bharatavani.in, etc.

iii.   Create custom post type

Bharatavani project resources are mainly available in the form of PDF files through scanning of books that is received after signing legal agreements with concerned content partners. Bharatavani also receives soft copies of audio and video files etc. Based on classification of contents, the same is hosted in different sections like bhashakosha,

Textbooks, Dictionaries, Multimedia, etc. and thereafter custom posts are created using WordPress Plugins.

Ex: In Hindi domain, for adding the new bhashakosha book post.
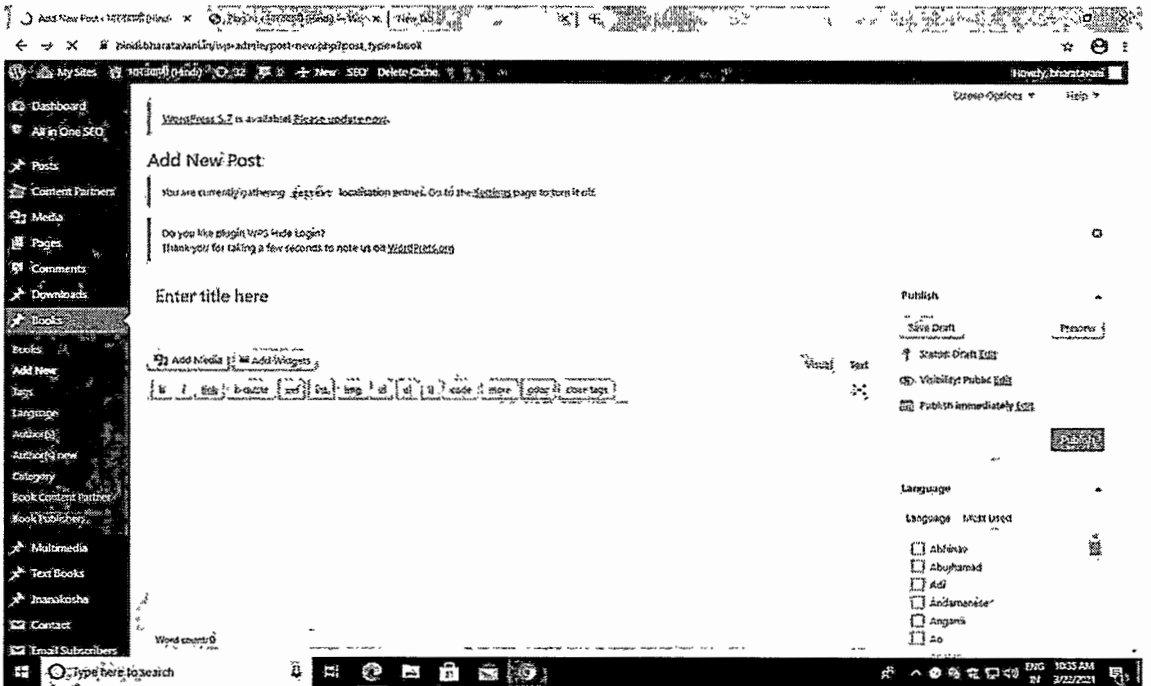
In Figure 2, the data will show the title, language fields are visible. For adding a book, the title of the book, language, author, category, publishers, content partner, broadcast language (if book is mapped multi language), featured image, pdf location of url, unique id, etc are required to be updated.

    iv.   Create Subdomains

Subdomains are created using network setup tools but the functionality view and outside view is different from their menu structures like pages, page setup, tag lines, etc which are required while inserting subdomain language information.

    v.   Create taxonomies related with custom post type

Classification of books are important to manage the website in a user-friendly manner that would help to search the books based on dictionaries, grammar, glossary, literature, Language learning, Terminology, Literature, etc. Similarly taxonomies are involved the publishers, content partners, multi languages, producer, classes, subject, book types, etc.

    vi.   Create a custom page for website requirements of visible information.

Creating a Custom page is required for all the necessary information to be visible in the website. It also interacts with many tools of plugins for any of the functionality.

vii.   Theme options

Theme options are required in the WordPress environment for providing templates and developers can also create their own theme. The Appearance involves the Widgets, Menus, Header, Customizing the CSS, etc and chooses options for their subdomain websites.

viii.   Installing supported plugins for multisite websites

The plugins are required to meet various parameters in many aspects of websites. The plugins are involved the design and coding is simple to manage the website especially.

    ix.   Creating own dictionary plugins or retrieving data through a database of source code.
    x.   All other minor functionalities of search, delete, add, update, etc.

3. Results

Bharatavani website is working properly throughout the multiple language environments and Google analytics dashboard expresses the user and activities. More than 27000 are registered and page views activities are in Figure 3.

Figure 3

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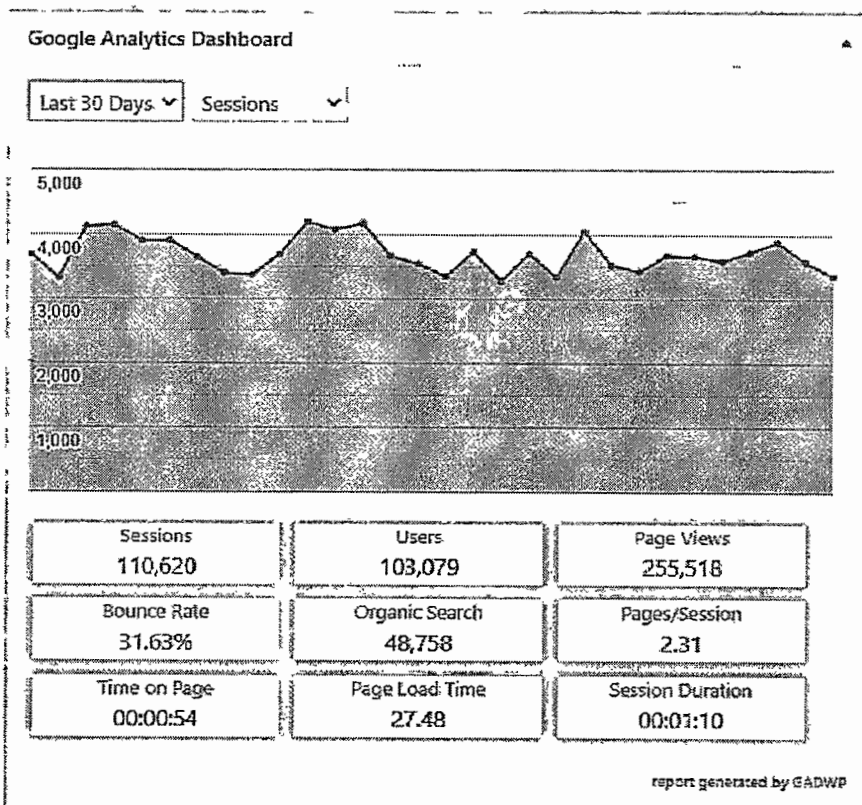
The Bharatavani project published over 220 text searchable dictionaries, more than 430 PDF dictionaries, 1000 plus bhashakosha resources, more than 2800 Jnanakosha contents, 900+ textbooks and above 1000 video files.

Conclusion

Bharatavani project is therefore a complete solution for viewing knowledge resources in and about Indian languages. It can be effectively concluded that the Bharatavani portal gives the opportunity to the users to not only learn various languages but also enables them to get access to the huge and diverse knowledge that are produced by Indian linguistic communities. Furthermore, the website structure is an example in itself about management of a multisite environment through the inclusion of specific domains based on Indian languages.

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SUBTITLING TRANSLATION WITH SPECIAL REFERENCE TO MALAYALAM MOVIES

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1. Introduction

Subtitling translation has emerged as an important aspect for today's movie industry. A large number of audiences are attracted to watch movies, video games, documentary movies and television programs. The captioning of dialogues or narration on-screen plays a great role in attracting these people. Subtitles are the written translation for dialogues either in the same language or in a foreign language. Generally subtitles are displayed at the bottom of the screen. Subtitles help the viewers to understand what's being spoken in the movie or other programs. Globally, this is the age of mass communications and of multimedia experiences. Throughout the world there is a huge demand from people to witness movies, hear movie songs, and read books simultaneously across cultures. The world has transformed into a global village. People have developed a secret love for watching foreign language movies. At the same time their interest is hampered by the language of the movie. This motivated the screeners of these movies to opt for movie subtitling translation services. The dialogues are translated into the native language of the audience and provided as subtitles. The practice throws scope for job seekers to get a well reputed and higher paying job in this field. This necessitates us to find out some effective tips or steps to be followed in writing a script for subtitles.

This paper is based on our experience of making automatic subtitling software for Malayalam-English translation for an industry (Sharp Company). It aims to give an outline about the salient features of subtitling with special reference to Malayalam-English. We have taken data from a Malayalam movie entitled *Manichitrattazhɔ*.

2. Magnitudes of movie translation

There are different categories of translations for movies. There is an overall necessity for translation of all written materials, including scripts and articles that are needed to support the production of movies. Apart from this there are other aspects such as dubbing and the creation of subtitles. These become very vital if the movie is distributed for international release. The international audiences may expect either the movies to be dubbed in their language or subtitles to be provided for their languages. In addition the marketing materials, reviews and synopses need translation work as well. While dealing with foreign nationals in the making of their movie or documentary, the movie and documentary makers normally work with translators. The interviews as well as articles will form the background of the whole pre-production process. The movie production process involves interpreters also in the pre-production as well as on-site stages.

Two major types of movie translation

We can envisage at least two major types of movie translation: dubbing and subtitling. Each of them interferes with the original text at different degrees. Dubbing method modifies the source text to a large extent. It makes the source text conversant to the target audience through domestication. The foreign dialogue is adjusted to the mouth and movements of the actor in a movie through this method. Dubbing makes the audience feels that they are listening to actors actually speaking the target language. Domestication is the characteristic feature of dubbing. It is generally understood in the words Lawrence Venuti as "translating in a transparent, fluent, 'invisible' style in order to minimise the foreignness of the target text" (Munday 2001: 146). As a result of domestication all foreign elements including the cultural elements in the source language movie are assimilated into target language movies by dubbing. Domestication deprives the target audience the crucial characteristics of the source language culture.

Subtitling, on the other hand supplies a translation of the spoken source language dialogue into the target language. It is done in the form of synchronized captions. Usually subtitling appears at the bottom of the screen. The transfer of source text into target text is done with great care. It alters the source text to the least possible extent. The target audience experiences the 'foreignness' of the movie all the time. The requirement the country differs with regard to translating movies as each country has its own option of language choice. The choice of the source language and choice of the major translation modes - subtitling and dubbing – are crucial. The primary factor for the choice of subtitling or dubbing is the status of the source and target cultures in the global context. The secondary factors of the selection are the cost, the audience acquaintance with the type and the historically based traditions and circumstances.

3. Subtitling as a form of foreignization

Subtitling emphasizes the method of foreignization on the part of translation. To put it in differently it is an approach to translation which can be described in Venuti's word as "sending the reader abroad," (Munday 2001: 147). Deviating from domestication, foreignization assumes that the translated text does not 'pretend' to be an original one. In this method the foreign identity of the source text is highlighted. This makes the ideological dominance of the target culture impossible. Foreignization gives preference to the source culture. It emphasizes the foreign nature of a movie and evokes a sense of 'otherness.'

Amongst the major methods of translating films, subtitling involves the least interference with the original; in other words, it is the most neutral, minimally mediated method. Therefore, it is subtitling that contributes to experiencing the flavor of the foreign language, its mood and the sense of a different culture more than any other translation mode. This is mainly due to the fact that the original soundtrack and dialogues are not tampered with, as is the case in dubbing. Moreover, "hearing the real voices of the characters not only facilitates understanding in terms of the specific dialogue or plot structure, but gives vital clues to status, class and relationship" (Mera 1999: 75).

Although there are significant cuts in the length of the dialogues due to the intrinsic nature of subtitling, much of what is lost can be compensated for while hearing the original.

4. Subtitling as the preferred mode of translation

Subtitling is becoming a preferred mode of translation owing to financial considerations. It is much cheaper to satisfy the expanding needs of movie markets by providing subtitles. Subtitling is economical and easier to produce. But the economic advantages are secondary to the viewers of the target countries. In subtitling retaining the authenticity of the original production is paramount (Gottlieb 1997: 310). Subtitling is a more authentic mode than dubbing for these viewers,. The audiences are not allowed to forget about the foreignness of a translated movie. They are constantly reminded of its authenticity as they hear the original dialogues throughout the movie.

As English happened to be the lingua franca in the modern world its range of reach has increased dramatically and is widespread now. In India, the general trend is to have the subtitles in English rather other Indian languages. Malayalam too has mostly of movies with English subtitles. Very rarely Malayalam movies are given subtitles in Arabic language as there is demand from Arabic countries who watch Malayalam movies.

5. Challenges and limitations

Subtitling is more problematic and limiting. Translating for movie subtitle is a difficult task. It needs greater attention than normal translation. Certain standards are to be followed while resorting to subtitle translation. Care must be taken so that even simple conversations must satisfy the target language's colloquialisms. At the top of it there are limitations of time and space. Subtitles should adhere to the limitations of space and time. The limitation of space puts pressure on the number of characters that could be displayed on the screen. This will give viewers the time to read them. Subtitles must be harmonious to the sound and picture displayed on the screen. On the other hand, the texts to be used when dubbing must be of the same length as the original.

Subtitle translators must be familiar with cultural norms to be followed while exercising translation. He must be conscious of cultural cues of different fields of knowledge. The dictions used in politics, technology, science, economics, medicine, administration, law, diplomacy and other fields throw challenge to the translator. There are words and phrases that are hard to be translated in another language. Expressions and emotions are not easy to be conveyed using subtitles as there are limitations to the length of the text (i.e. the number characters) that could be displayed on the screen. Space will put pressure on the choice of words. Often ordinary and brief words that would fit to the space would be chosen at the cost of beauty of the dialogue and the emotions. Timing is another factor to be considered seriously while translating subtitle. There is time limitation for the subtitles to appear onscreen. Therefore only a few seconds are given to the viewer to understand what has been said in those precious second. So brevity is the crucial feature of subtitles. The uncertainty or hesitation in the dialogue will put pressure on the time of

subtitle display on the screen. The subtitles must be allowed to stay on the screen for longer time to make the viewers understand the dialogue situation clearly. But this must not be repeated often. Another difficulty faced when doing subtitles is setting the time-codes, which requires double the hours spent on the subtitles.

Apart from verbal communication there are non-verbal elements of communication too in the movie. On may come across some non-verbal signs such as advertisements, name boards, display boards, notices, tokens, trademarks or road signs in the background. These non-verbal elements of communication give more credibility to subtitling. These signs make it clear to the viewers that they are watching actually a foreign move. In such circumstances the subtitle writer must explain the meaning of the sign by inserting a subtitle with the target language equivalent. They may make use of capital letters or italics to differentiate it from spoken utterances.

6. Strategies for subtitle translation

In order to meet out the challenges and limitations explained above on subtitle translation, we need to adopt certain strategies for subtitle translation. We are not in the wilderness to choose the strategies. There foundations laid by experts on whose footsteps we can find solution to our problem of subtitle translation. Gottlieb (1992) adopts ten strategies for the translation of subtitles. They are expansion, paraphrase, transfer, imitation, transcription, dislocation, condensation, decimation, deletion and resignation. Lomheim (1999) proposes a typology consisting of ten types for subtitle translation. They are equivalent translation, omission, compression, expansion, generalization, specification and neutralization. Based these two approaches Yu-Jie Cheng (2014) arrives at 10 types of generalized solutions by comparing 44,251 translation units and their corresponding subtitles. They are: (1) equivalent translation; (2) condensation; (3) omission; (4) paraphrase; (5) expansion; (6) neutralization; (7) generalization; (8) adaptation; (9) resignation; and (10) annotation. As we mentioned earlier we have the experience of writing English subtitles for a Malayalam movie to prepare software for the automatic translation of subtitles in Malayalam. Here we are trying to explain the strategies adopted by based on the 10 types of generalized solutions proposed by Yu-Jie Cheng (2014).

7.1 Equivalent Translation

A close rendering of the ST in content and wording is referred here as equivalent translation. In this type of translation care is taken to keep the meaning and expression of the ST basically untouched. Only a minimum of intervention is expected form the subtitler. Equivalent translation covers literal translation or near-literal translation. The ST undergoes small adjustments to conform to the grammar and syntax of TL. Equivalent translation is adopted when literal translation does not work. The following example will exemplify the equivalent translation strategy adopted by us.

No	Name of film	ST	TT
1	*maNiccittarattAz~*	*rAghavO, appO innum nI I paNi tIrkkilla allE rAghavA.*	Raghava, today too, you will leave the work incomplete.
2	*maNiccittarattAz~*	*itrayallE njAn ninnOTu paRanjoLLu*	That's all I have told you to do.
3	*maNiccittarattAz~*	*pinnE I taTi sAmAnangngaL atu OTicconnu minikkiyEkkuka.*	And quickly run around and polish their teak furniture.

Word-for word translation is seldom possible as the languages are different. If the meaning is preserved in spite of the fact that the TT does not follow the exact wording of the ST it is still considered as equivalent translation. It is quite possible that the ST idiom and slang are replaced in TT by making use of different wordings but conveying the same meaning and following the style of the original.

7.2 Condensation

A prominent feature of subtitling is condensation. When the ST is represented in a condensed form retaining its meaning the process is called condensation. It refers to the situation where typically the content of the ST is preserved but some oral features are reduced. The elements of referential function are retained when a passage is condensed. The interpersonal function are sacrificed. Condensation is the second most frequently found type of solution in subtitle translation.

No	Name of film	ST	TT
1	*maNiccittarattAz~*	*Sarikkum tAkkOl eTuttiTTillA mATampaLLiyile mETa pUTTiiTTu tAkkOl eTukkAn maRannirukkuNu.*	I have forgotten to take the key from Maadampally house.
2	*maNiccittarattAz~*	*miNTAte uriyATAte mEtaykuLLile nAlu mUlaykkuLLilum angaTə sthApikkuka.*	Without uttering a word, tie them to the four corners of the house.

In the first example 'forgotten to take the key' has been said twice and it is condensed into a single instance in the TT. In the second example 'without uttering a word' has been repeated twice by different words and so is condensed into a single instance. Due to technical and textual constraints and to increase readability, repetitive passages are condensed. Elements of interpersonal functions are also compressed for the same reason.

Condensation is inevitable in subtitling. It reduces the burden of the viewers.

7.3 Omission

Omission of source elements also part of subtitling process. It is adopted to keep the flow translation and to keep viewers interested in the movie. Omission is certainly different form condensation. There are at least two kinds of omission - partial omission and total omission. In partial omission, some elements of referential purposes in the ST unit are omitted. Unlike condensation, the elements omitted here carry informative content. Omission is the third most frequently found type of strategy for subtitling. Partial omission and total omission involves deletion of information but they differ in the elements being deleted and the degree of reduction. Both are intended to increase the readability of the subtitle.

ST units may contain certain elements which need to be omitted. Omission is implemented if the informative elements can be understood from the non-linguistic signs or from the context. Information deduced from the previous message can also be omitted. The elements which repeat the message conveyed in the previous occasion are omitted too.

E.g. No	Name of the movie	ST	TT
1	*maNiccittarattAz~*	*innale rAtri uNNittAn cETTanentinA*	Yesterday night you were so
		itrakkə angə pETiccatə, che nANakkETə	afraid, it's shameful.
2	*maNiccittarattAz~*	*Asamayattu aviTe nilkAtirunnuNTallO, AyusinRe belamkoNTA.*	The fact that you did not wait there was because of your luck.
3	*maNiccittarattAz~*	*dAsappankuTTi entA ninRe nALə*	On which day were you born.
4	*maNiccittarattAz~*	*njAn vITTilEkku varAnnu paRanjnjille. de uNNittAn vAkku paRanjnA vAkkA*	I said I'll come home.

In the example 1, the phrase *uNNittAn cETTanentinA* is omitted in the translation and replaced by *you*. It is because of the practice that the addressee's names are mostly omitted in subtitling. In example 2 *asamayattu* is omitted in the translation. In example 3 also the addresse's name *dAsappankuTTi* is omitted in the translation. In the 4th example '*de uNNittAn vAkku paRanjnA vAkkA*' which means 'the promise given by *Unnitan* is a promise' has been omitted.

Omission is usually found when translation is considered not necessary. For example,

interjections, dialogue in a foreign language other than English, background voice and gasping/screaming are likely to be omitted. Another reason for omission is when the ST unit consists of elements of interpersonal functions. For example the name of the addresee and phatic expressions are omitted. Omission is implemented when the time and space available on the screen are limited. For example repetitive information, dense passages and overlapping voices are omitted. It can be noticed that even the technical constraints could be the reason for the removal of certain elements in the ST. In this respect, the majority of them do not need translation as they can be recovered from the context or other movie signs. In addition, the pace of the movie can be cause for the removal of some elements in dense passages

7.4 Paraphrase

Paraphrase is different form equivalent translation, condensation and omission. A paraphrase is a restatement of the meaning of a text or passage using other words. In the context of subtitle translation, paraphrasing involves maintaining the meaning of the ST in TT but by using different wording. In the case of equivalent translation, the ST and TT are the same in meaning even if the wording is slightly altered. But in the case of paraphrase, the wording of the TT is different from that of the ST and the meaning may be very close but not the same. Paraphrase is the fourth most frequently found type of strategy adopted for subtitling. Paraphrase is often adopted so that the TT can be easily understood with more explicitness. Subtitles are made for better readability and less processing effort. So the ST may be rephrased for quick comprehension.

E.g. No	Name of movie	ST	TT
1	*maNiccittarattAz~*	*njAn annE paRanjatA I mATampaLLiyile tAkkOlum bharaNamonnum namukku vENTAnnu.*	I told him not to have anything to do with the house.
2	*maNiccittarattAz~*	*Ippa entA asukham ennuvaccA paRa*	How are you feeling now?
3	*maNiccittarattAz~*	*paRanjA kEkkaNTAyO*	He never listened to me.

In the example 1, the phrase *tAkkOlum bharaNamonnum namukku vENTAnnu* which literally means 'key and rule are not necessary for us' has been paraphrased as 'not to have anything to do'. Similarly in the example *ippa entA asukham ennuvaccA paRa* which literally means 'what is the illness tell me now' has been paraphrased as 'How are you feeling now?' In the example 3, *paRanjA kEkkaNTAyO* which literally means 'not listening if said' is paraphrased as 'He never listened to me.'

7.5 Expansion

Expansion is opposite to omission. Expansion refers to the situation when extra words/information is added in the TT. This makes the TT longer than the ST. Expansion is the fifth most frequently found type of subtitling. It is usually adopted with the intention of clarifying the ST, making the TT easier to understand with more explicitness. Like paraphrase, expansion is usually adopted to make the TT more explicit although in many cases equivalent translation will also work. Here, facilitating comprehension appears to be the main reason.

E.g. No	Name of film	ST	TT
1	maNiccittarattAz~	Innale uccaykku tiruvananthapurattə vannu, rAtri koRE iruTTyiTTA maTampalliyil ettiyatə.	Yesterday we arrived very late from Trivandrum. We did not want to disturb you so we went to Madampally.
2	maNiccittarattAz~	Alla gangakku ivareyellAm manassilAyO?	Ganga, this is my aunt, this is her daughter Jayashree.
3	maNiccittarattAz~	hEyu, nALe eTuttAmatiyennu vocAriccatA pakshe keTannA oRakkam varaNTe.	Not at all I thought of taking it tomorrow but won't get sleep until I take it.

In the first example, mention is made in the source language about 'the arrival in the late night'; there is no mention of 'We did not want to disturb you'. This is an instance of expansion in TT. In the second example, the ST can be literally translated as 'Ganga do you understand all these people?' But in the TT it is expanded with an addition of names of the people who have been introduced to Ganga to make the ST clear to the viewers. In the third example mention is made in the ST about 'not getting sleep'; but in the TT "until I take it" is an addition for the understanding of the audience.

7.6 Neutralization

Neutralization is another strategy adopted for subtitling. The stylistic expressions are neutralized into standard, unmarked ones by neutralization. It is the sixth most frequently used type of subtitling strategy. Neutralization is usually adopted when non-standard expressions in the ST have no counterpart in the TL and appropriate replacements are not found. In such circumstance, neutralization leads to translation of non-standard expressions into plain language to preserve their meaning. The stylistic features are neutralized into plain language. The following examples exemplify the neutralization strategy adopted in subtitling.

E.g. No	Name of film	ST	TT
1	*maNiccittarattAz~*	*ninakkentA dAsappan kuTTi sAdhanam eTukkA sAdhanam eTukkA ennu paRanjnjiTTu nI enne vazhlliTTu vaTiyAkkukayA.*	What's wrong with you, you kept on saying you will take it out, are you trying to fool me.
2	*maNiccittarattAz~*	*aRinjaRinju angOTTu tanneyA pOkunne*	I know of it. I am going there now.
3	*maNiccittarattAz~*	*atinu nI I kummAyavum kOlumAyiTTu itinakattu kERiyiTTu divasam etrayAyi*	But you have been in this house with your broom and brush since the last few days.

In the first example the stylistic expression or idiomatic phrase *vazhlliTTu vaTiyAkkukayA* is translated into a plain phrase "are you trying to fool me". In the second example, *aRinjaRinju* which literally means 'I know I Know' is a stylistic expression. It has been neutralized as 'I know of it'. The third example, the stylistic expression in ST *kummAyavum kOlumAyiTTu* which literally means 'with lime-paint and stick' is neutralized in TT by simple words 'broom and brush'.

7.7 Generalization

Generalization is one of the strategies adopted in subtitling. It is different form neutralization. In generalization a specific element in ST will be replaced by a general element in the TT while resorting to subtitle translation. The general element could be a hypernym for the specific hyponym. Generalization usually looks for a concept which will cover up the concept of the ST to be translated into TT. The translation equivalent must be appropriate to the context (i.e. the linguistic and cultural context and the context of the story), understandable to the target viewer, or easiest to put in words. If the ST contains elements that are culture-specific or unfamiliar to the target audience generalization comes handy in translating these elements, especially when the time and space available on the screen is limited. As the translation by generalization in terms of meaning is not as accurate as the original ST item, it will result in TT with a loss of specific information and distortion of original meaning. Therefore, generalization is usually preferred even if a direct translation is applicable. Generalization is mostly adopted whenever necessary.

E.g. No	Name of film	ST	TT
1	*maNiccittarattAz~*	*mATampaLLi mETayil yakshiyuNTə mATanuNTə ennokke paRanju naTakkuNa pETittURikaLə kAloRappicca itinakattə kuttillA.*	Bu the people here believe that Madampally house is haunted with *witches* and are not to step in here.
2	*maNiccittarattAz~*	*Oru pAtALakkaraNTi kiTTiyirunnangkil*	If only I could get a *shovel* from somewhere.

In the first example, *yakshi and mATan* in ST are cultural terms denoting different type of devils. They have been generalized in the TT as 'witches'. In the second example *pAtALakkaraNTi* is a type of instrument for lifting objects which fall inside the well. This has been generalized as 'shovel' in ST.

7.8 Adaptation

Adaptation is yet another strategy to be followed in subtitling. While translating for subtitling in may not be possible to stick to the original meaning of ST. In that case adaptation which is a free rendering aiming at achieving similar effect is preferred rather than sticking to the meaning of the original. As a result the TT bears no resemblance to the ST in terms of wording and content on the textual level. The wording and content of the ST are changed in the TT. Adaptation is the third least frequently found type of strategy. Whenever ST contains wordplay or items wherein direct translation is hardly feasible, adaptation is usually used. Due to the technical constraints, a detailed explanatory note is may not be feasible. So the subtitler has to adapt the ST to preserve the humorous effect. Adaptation is also found whenever the ST requires long explanation for culture-bound items. Adaptation could be the remedy when a direct translation is not possible even if the ST does not involve wordplay.

Whenever the subtitler decides adaptation is the only remedy, he is bound to apply it. Adaptation is a domesticating strategy, found not only when a direct transfer is impossible but also when it is possible. A subtitler chooses adaptation if he or she feels it appropriate for the target viewers, he or she chooses it. The subtitler has more room for adaptation if the viewers do not have good English listening comprehension. The examples given in the table below will substantiate the above discussion.

E.g. No	Name of film	ST	TT
1	*maNiccittarattAz~*	*nI entu paRayunnu? ottiriyangu vaLarnnupOyallO?*	How are you? How have you grown?
2	*maNiccittarattAz~*	*ippa entA asukham ennu vacca paRa*	How are you feeling now?

The literary translation of the first example could be 'What are you saying? You have grown up?' So the subtitler prefers adaptation and translates it as given in the TT column. Similarly as the literary translation of the second example is 'Tell what is the illness now?', the subtitler translates it as given in the TT column.

7.9 Resignation

In the subtitling, one may find instances where one of the meanings or readings in terms of pun or wordplay of the ST is missing in the TT. This situation is referred as resignation in which the special effect of the pun or wordplay is lost in the subtitle. It is the second least frequently found type of strategy adopted.

E.g. No	Name of film	ST	TT
1	*maNiccittarattAz~*	*enthAkAn njAn vAryarkkə oru pA angaTə iTTu koTuttu.*	I just asked Warrior to tell me a song starting with the letter pa.
2	*maNiccittarattAz~*	*enRe nAkku eRangngippOyennA ninRe vicAram*	Did you think I've lost my tongue?

In the first example, the addresser mentioned *pA* meaning 'song beginning with *pa*'. But from the following responses from listener we understand that *ut* the listener has taken *pA* as 'mat', the other meaning of *pA*.

enniTTu vAryar keTannO, hAyə pAyiTTAl keTakkayO

'then did he sleep over it'

In the second example, the phrase *nAkku eRangngippOyennA"* is an idiomatic expression which means 'die'. But in the TTs the translation is given as 'lost my tongue'. The pun is lost in the translation.

7.10 Annotation

Annotation refers to the situation when notes are added in parentheses to explain the ST, or the parentheses are used to indicate dialogue in other languages. It is the least frequently found type of solution. The following is an example.

E.g. No	Name of film	ST	TT
1	*maNiccittarattAz~*	*enikku uTuttu mARAnuLLa muNTonnumilla.*	I have no mundu (white garment worn around the waist).

7.11 Wrong interpretation

Apart from the subtitling strategies discussed above, one can find wrong translation due to wrong interpretation. The following example will illustrate this.

E.g. No	Name of film	ST	TT
1	*maNiccittarattAz~*	*vISum njAn*	I will hit you
2	*maNiccittarattAz~*	*enthAkAn njAn vAryarkkə oru pA angaTə iTTu koTuttu.*	I just asked Warrior to tell me a song starting with the letter pa.

In the first example *vIsum njAn* in the ST means 'I will wave (the instrument in order to drive away evil spirit)'. But in TT it is translated wrongly. Similarly in the second example, *vAryar* in ST means 'noble man'. But it is translated in TT as *'variyar'*.

7. Tips to the subtitler

Bernadine Racoma gives the following tips for subtitles. Based on our experience in subtitling, we would like to bring out the following points to the writers of subtitle translation.

The time factor is one of the most important concerns that should be taken seriously. To make sure that the subtitles are read properly, the time needs to be managed, so that the text appears immediately as the audience hears the oral counterpart. If the optimal display time is not calculated, the translation would go waste. For every translator it is important to understand the character-per-second ratio. Generally, 15 characters are advised to be used for each second of caption duration.

It is very critical for an aspiring subtitler to give maximum attention to his language and translation skills. The skills and knowledge you have for the native and other languages

should be polished enough that no one could beat you in the art of captioning. Suppose, you are translating Malayalam dialogues into English; for this, you must see to it that the Malayalam to English sentence translation is performed in such a way that the native English audience understands each and every word spoken in the movie. The translators of subtitle must assure that they are concise with their translations. The audience can read the caption only once, while watching a subtitled movie. If that part of the movie is left behind, the audience will not be able to understand that part of the movie or dialogue. Hence, keep the texts uncomplicated and free from wordy structures or lexical items.

Modulation and Transposition are the two basic strategies for translation that aims at simplifying the text for subtitles. Modulation refers to presenting the situation from a different perspective. It should be noticed that the sentence is represented with a different perspective, but the meaning remains the same. On the other hand, transposition involves a change in part of speech or world class.

Often in a movie, you may find a scene where there are a lot of background noise or background speeches going on. Example for this can be a scene at a crowded place or a scene where someone is talking while the TV is on. In such a case, it is advisable to neglect the background speeches and prioritize the one that is the most audible utterance.

Conclusion

Subtitling has grown into a big separate industry in the film field. Those who aspire to see movies of other language need some support to help them understand the movie in unknown language. The subtitles helps such move viewers. As for as Malayalam-English title is concerned, there is amble scope and demand for subtitling, especially those work in Arab countries. The siblings who are educated there may not have amble knowledge in Malayalam language. Subtitling comes as a boon form them. Also other non-native speakers who do not know Malayalam need subtitles to follow the movie in Malayalam. The subtitles should be made in such a way that the viewers become interested in watching the movie. Writing subtitles really needs training. It's a skill oriented job. One has to develop such skill. Here in this paper we have attempted to outline some important aspect of subtitling. It needs more exploration and in-depth study.

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DOWNSIZING SYLLABUS AND CONDUCT OF EXAMINATIONS: A FEW SUGGESTIONS

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Covid-19 pandemic has taught humanity a lot of lessons by forcing us to go for innovative measures in every walk of life. Education sector is one of the most adversely affected areas of our activities. Institutions have remained closed almost for the last seven months. The biggest challenge before us is to maintain the duration of the course by conducting classes and passing out tests on scheduled time and following the academic calendar. Now the classes are conducted online as conducting regular classes in the classroom is quite impossible. Another challenge is conducting the examinations. This paper tries to provide some suggestions and views to deal with the situations we are forced in.

In this connection, the suggestion of downsizing the syllabus has been an effective measure to compensate for the loss and make up for the delay. Therefore, the education board of state and centre are on a syllabi cutting spree. They are proposing an average downsizing of 30% in the courses of studies. There is no point in opposing this move as it is taken as an emergency measure keeping in view of the "extraordinary situation" prevailing now due to the COVID pandemic.

However methods can be suggested to undertake this exercise in a more sensitive and effective way so as to reduce the size of the syllabus by retaining the soul of its contents and concepts as the news reaching to our ears raise apprehensions about the skillfulness of this exercise.

For example, reports say that from the syllabus of some education boards, whole chapters of Economics and Political Science are being omitted. Such as Democratic Rights, Food security in India, Federalism, Secularism and Citizenship. Among other topics, They have also removed the chapter on 'demonetization'. Likewise practical portions are being removed from science text books.

Keeping in view the above examples of 'removal' of topics, it can be assumed that amputation is being done in the name of operation, which may leave the body corpus limbless and disabled. On the other hand as researchers who have been engaged in designing, modifying and evaluating syllabus and text books for decade, suggesting the following ways and means of downsizing the syllabus and retain its core:-

Instead of omitting the whole chapters, each chapter should be analyzed to identify 'important content areas' to retain them and discard the remaining as the emphasis of teaching and testing should be based on the important concepts/content areas and not on each and every detail found in the teaching-learning material/chapters.

Now the question is what parameters should be followed to decide which content area is important and which one is not. There may be many such reference points to decide the importance of the parts of a content and level of education will be one among them.

Here it is worth mentioning that 'importance' is a relative term. That means that a particular piece of information can be important on a certain level of education such as primary, upper primary, secondary, higher secondary and so on and its opposite is also true.

In the light of this fact, re-designers must see the content of a chapter with reference to the level of education it is prescribed for, to decide its importance or insignificance. Retaining those and abandoning others accordingly may facilitate downsizing of a syllabus on justifiable grounds.

Now the next question arises on how to decide the significance or suitability of a part of content by ensuring maximum objectivity. We have to devise a very pragmatic and effective tool to facilitate this job. Concept Based Continuum of Graded Syllabi (CCGS) covering all the levels of education is the need of the hour.

In this regard it is very relevant to mention that NTS of CIIL devised CCGS for language and literature. It has clearly prescribed the content inputs to be included in any teaching-learning material at all the seven levels of general education (Primary to Research Level). Although this framework is exclusively designed and developed for Language and Literature disciplines, it can be certainly used as a guiding document for other disciplines also.

In order to render CCGS as a comprehensive venture, the syllabi of language and literature courses followed at various levels of education under different systems have been examined in an elaborate manner with a focus on the common concepts. Subsequently, these concepts have been demarcated and distributed across the seven levels of general education. In a nutshell, the Concept based Continuum of Graded Syllabi [CCGS] may assist a teacher to decide the importance of a content area based on the 'concept' it represents or reflects upon.

Taxonomical dimensions may be used as another objective criteria to decide the importance of a content portion and its suitability to a particular level of education. Their dimensions are nothing but the associated properties or problems of a text to be made known to the learners during the teaching, learning process. They are listed as below –

a) Knowledge of specific facts and figures.

b) Knowledge of traditions and conventions, trends and sequences, frameworks, methodologies and criteria, theories and principles of any subject.

c) Understanding regarding the above dimensions i.e. ability to successfully relate one representation with other representations.

d) Elements of a text, their mutual relationships and the organizational principles on which these relationships are based.

e) Communicative uniqueness, plan of an action found in a text.

f) Overall value of a text estimated by applying external criteria on internal evidence.

Any linguistic unit may have the following dimensions—Form, Structure, Meaning, Function, Boundary and Usage. Suitability of an exercise/chapter with reference to a particular level can be objectively determined by retaining or omitting the particular dimension while downsizing a syllabus.

The whole exercise of downsizing syllabus is meant for doing justice to the students who were not getting proper lessons due to prolonged closure of classes. At the same time we have to provide them certificates by conducting the examination and maintaining the stipulated duration of the batches. We know the designing of tests/examinations is central to guiding and assessing student leaving. Preparing good test questions is not a simple task as it requires ingenuity and willingness to devote time, energy and thinking. However in this kind of situation we have to look for various options. One such remedy is called open book examination which can be suggested to deal with the situation in a more scientific and agreeable manner.

What is an Open Book Examination? "Open Book Examination (OBE) is one in which the examinees are permitted to consult text books, hand outs and other reference materials during the examination. The purpose of this type of examination is to reduce the practice (rather burden) of memorizing the answers. It also helps to assess one's retrieval skills. The modification of this is known as 'Restricted Book Examination' wherein the examinees are permitted to refer to a few selected books.

Open Book Examination is popularly conducted overseas. The idea and practice of introducing Open Book Examination is not new to the Indian Education Systems also. It is followed by the IITs, Law Universities, Bengal Engineering and Science University and many other prestigious institutions including JNU, New Delhi. The main benefit and speciality of this system is that it facilitates the testing of understanding of the students rather than mere ability to memorise facts and figures. Following the toe-line, way back in 2014 CBSE also launched OBE as a pilot project for class IX and XI annual examination with some modifications and riders suitable to its objectives. It was dubbed as an 'Education Revolution' by the experts and observers.

In September 2019, a minister in Karnataka talked about how "the state government was deliberating on introducing the open book examination system at high school level to help students rid their fear of examination and also to bring in reforms to improve the quality of education and teaching methods".

The outbreak and continuity of the pandemic further strengthen the idea that a committee of experts appointed by the state government has battled for the final assessment of 2020-21 academic year to be an open book examination from the comfort of their own homes.

Showing the way to this type of endeavors, the prestigious University of Delhi, in May 2020 decided to conduct the final year examination in open book examination mode.

These are some of the initiatives already taken by some examination boards and they are also giving encouragement to try OBE in this extraordinary situation.

However we have to take extra care to frame questions for this type. We have to think of preparing questions on the higher level of knowledge i.e. Application, Evaluation and Analysis level. These items can be based on familiar material studied in class. The item must go beyond what has been learned and memorized.

We have to know the Pros and Cons of Open Book Tests, which are given in the following table.

Pros	Cons
Gives opportunity to the students to utilize their search skills.	Can't keep a check on students and they can obtain marks by using test wiseness rather than the skills.
Tests Comprehension level of the students rather than their memorization of facts and figures	Can demotivate students from learning as they know that books and other support materials will be provided in the examination hall.
Encourages high performers to go for more and more studies so that the support materials provided during the examination can be utilized properly.	Discourage low performers to go further low as they nurture the illusion that mere availability of support material can make their job easy.

The open book examinations/tests require a quality and type of items which differ from the traditional tests. There can be more detailed analysis of concepts. Therefore the questions prepared for this kind of tests/exams should set an interesting, challenging and rewarding task that is different from the classroom experience.

Bloom points out a student may be placed in an actual situation such as a laboratory in which he analyses realisms of materials or a classroom in which he must analyze to interaction of members of the group or as is well known in military training and testing – a field situation in which he must identify and relate a variety of factors. The ability to apply the principles and generalization to new problems and situations is one of the more complex and difficult objectives of education which enables a student to cope with conditions and problems with complex and rapidly changing society.

It is to be mentioned that, in some of the western countries like the USA, the examination system has unique features which are non-existent here. There the students are subjected to a host of tasks which include open book examinations, take home assignments etc. The students are asked to answer the questions critically and creatively in the open book examination within a stipulated duration of time.

In this method of examination, the tasks should be given to the examinee to discuss various viewpoints of different approaches about the given topics. The student should assess them with convincing facts and arguments with their conclusions. The students may be allowed to refer to the books and related materials on the topic.

Bernabei and Leles (1970) states that the application type of question items refer to mental operations that necessitate practical solutions in dealing with real or novel situations and problems.

Examples:

a) What experimental procedures might be useful in analyzing this particular problem. Explain with appropriate evidence.

b) Two passages of literary work (poetry or prose) of similar or different authors can be given and asked to write an essay to explain and resolve the seeming contradictions/similarities between the passages.

These are some of the possible approaches in this type of examination suggested here. Many more types of question items can be generated for testing application and other higher order cognitive skills, such as – analysis, synthesis/creativity and evaluation.

Open Book Examination is an integral and compulsory aspect of education in the western counties. They are proven as dependable and realistic. Therefore incorporating these aspects into our examination system, besides the methods we are using now, would further strengthen the examination and evaluation systems of our education. Trying this as one of the options is not only timely but also necessary, keeping in view of the situation the students and teachers are facing now.

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TEACHING AND LEARNING THROUGH QR CODES

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Technology is very closely related to language learning throughout the world at all levels. Technology creates this possibility wherever you are in the universe. Teachers and learners can go online to read or listen to a subject, materials about different areas of interest, and then write or speak about what they discovered. Computers were introduced to teaching and learning as CALL (Computer Assisted Language Learning) and many enthusiasts strongly advocated their usage, espousing the many advantages they could bring to both language learners and teachers. Recently, information and communication technology (ICT) in the form of learning and the Internet have presented additional benefits to the learning situation. The pandemic period, the exam itself was postponed. But can this affect the learning ability of the students? The question arises. The government is focusing on e-learning while researching on how to improve this learning. The Department of Education has adopted a system called QR Code in the textbook with the Department of Technology. With the help of these, this project will explain how students can learn at home.

In the era of computer aided technologies, the number of learners is increasing day by day through various media, along with the teaching and learning technologies. But with the development of technology all the functions of the computer have been made possible through the mobile phone.

Technologists, textbook designers, teachers and students are innovating new tools for teaching and learning. Nowadays, mobile application processors are very important in teaching and learning. Many Mobile application processors are located to stimulate students' intellectual abilities.

1. Research Questions

Tamil Nadu textbooks have QR Code for lessons, illustrations, questions and additional information. How and why is it created? Can they develop the skills of teachers and students? What are the problems caused by these and solutions to eliminate them? Is it possible to develop higher education? This project is designed to answer such questions and clear the doubts.

2. Aim and Objectives

To develop QR Codes

To introduce teachers and learners QR codes

To evaluate the QR code usage

3. Review of Literature

The following authors have contributed their observations and findings in this field. They are of great help and support to this research: Hwang, Wu, Tseng and Huang (2011), Baker (2010), Ozcelik and Acarturk (2011), Teng, Lee and Kinshuk (2011), Al-Khalifa (2011), McCabe and Tedesco (2012).

4. QR Codes

The 'Quick Response Code' also known as the 'QR Code', was introduced by Denso Wave company in 1994 from Japan. It is made of small and large, white and black shaped squares. This includes web addresses, profiles, and numbers. The code is provided in the converter. In the early days QR Codes were used for vehicle registration. Nowadays we see it in every field such as financial, newspaper, roadside name board, music, video, books, invitation, product, shopping, (from small shop to supermarket), corporate company, finance institutions and so on, the codes used by all sectors today. They are using it as a unique code for themselves.

Using QR Codes for education is another way of using the Internet. There are social and psychological origins of needs, which generate expectations of the mass media or other sources and which lead to differential patterns of media exposure resulting in need gratification and other (often unintended consequences ACCEPT REJECT 46 message, a business card or almost any information can be embedded into the two dimensional barcode. With moderate equipped mobile devices, QR Codes can connect users to the information quickly and easily (LAW, SO 2010).

Since 2011, QR codes have been used in different domains. According to Walsh and Andrew (2011), some of the beneficial uses of QR Codes include bridging printed materials to electronic materials, reaching voiced materials, opening embedded videos, providing libraries with external resources and reaching appropriate help. This codes can be found in today's curriculum and textbook.

5. Tools for to Develop QR Codes

There are many open tools or websites available in play store and online, we can use to create a QR Code. I personally use an app called QR Scanner and QR Encoder. It is fast and easy to create our own code. We can save the code as an image and print it or attach and share within any document. We can also use a website link to Generate QR Code. If you use a website, the QR Code be used for commercial use but one needs to be sure about the website's terms of use.

6. QR Codes in Text Book

QR code system has been introduced in Tamil Nadu textbooks since 2018 by Textbook Corporation. Initially, this code system was introduced for 1st, 6th, 9th and 11th classes new textbooks. The audio and video recordings of the lesson are made available to the

students through the QR code created in the course. This code is present in all textbooks today.

7. The usage of QR Codes

Classrooms, textbooks with new technologies available from elementary school onwards are seen in the field of education as new inventions in developing the learning ability of students and teaching of teachers. Now, to reduce textbook readings line by line, you can scan the QR codes found in the textbooks designed with the latest technology on your Android / Smart Phone and learn the message in the lessons in details. On each page, near the lessons, there is a digital code and QR code to view the corresponding images as videos. These codes can be scanned and viewed as video using a mobile phone or app.

Play store   QR Scanner   Install   Scan   Open Link

8. Role of QR Code on Teaching and Learning

Many learners are more interested in learning through technology-enabled learning tools. Thus the QR code is used as an intermediate tool to see and understand lessons. There are plenty of processors that can sense QR codes on a mobile device. With the help of these, the code helps students and teachers, learn and teach additional information about the language and other subjects. This will make it easier for students to understand.

9. Motivate to learn themselves

By introducing such types of Android applications to students, the QR code is set up so that they can learn at home, before conducting lessons, during discussions with friends, and when in doubt. Thus, these codes help students to develop their own learning style.

10. Diksha App

The Diksha APP; Diksha Digital infrastructure for knowledge sharing National Platform for our Teachers, who are our heroes, was developed by the Central Government to improve the learning ability of students and teaching tools for teachers. It also includes resources for competitive exams and takes the themes of the lessons in the textbooks and converts them into videos. DHIKSHA APP has produced videos in various Indian languages (Hindi, English, Kannada, Marathi, Tamil, Telugu, Urdu). It is designed to create QR codes.

11. Merits of the QR Codes

a) Big themes, pictures and videos are identified in this QR code.

b) It is incorporated in all school textbooks.

c) Additional messages attached.

d) Internet addresses, links are located to attract students.

e) If they scan QR codes, videos are found in emotional form.

f) Through this code students are directly focused on the subjects.

g) Distraction is reduced.

h) The learning skills of primary and higher secondary school students have increased knowledge through this code.

12.   Demerits of the QR Codes

a) **Damaged** codes cannot be scanned in some places.

b) Number of teachers and learners do not have a sense of these.

c) QR codes are included without video attachment for various subjects.

13.   Propose to Higher Education

This system is effectively used by primary and upper primary schools even up to twelfth standard. I suggest that in the future, the higher education system should use this system for textbook, lessons, exam, and evaluations. It is faster than all tools.

Conclusion

With the development of the school education sector, the DIKSHA APP and QR Code have been developed as a platform for teachers to share students' knowledge with a focus on the curriculum. E-learning is being promoted during this period, and public education is being advised to use educational television channels. But students find it repetitive to see the same message over and over again. They are unaware that learning in this way enhances memory. It is also important to remember, to listen and understand rather than to apologize. At this point, students should be instructed to use the QR scanner as well. Self-learning should be encouraged among students. Place QR codes in different areas of the class room that will take students to different online activities. It can save our space and textbooks, and help keep your classroom greener.

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LINGUISTIC APPROACH IN TIRUNELVELI DIALECT

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1. Introduction

Communication by means of language may be referred to as linguistic communication. Initially the study of language started in India with a great linguist and grammarian named Pānini, in the 5th century. He formulated 3959 rules in Sanskrit morphology. The minute things of the language and its scientific study was called Linguistics. It consists of micro and macro levels. This level includes various sub disciplines. One of the major disciplines was sociolinguistics.

2. Sociolinguistics

Sociolinguistics is the study of the sociological aspects of the language. It deals with the relationship between the language and society. It also includes the various dialectal form of the language. Sociolinguistics attempts to isolate those features that are used in a particular situation and that mark the various social relationships among the participants and the significant elements of the situation. Influences on the age, education, sex, gender, race, occupation and peer-group identification among others. American linguist William Labov has called Socio Linguistics as 'Secular linguistics'. Socio linguistics includes anthropological linguistics, dialectology, discourse analysis, ethnography of language speaking, geo linguistics, language contact studies etc.

3. Dialectology

This study occurs as a result of geographic or social isolation and may affect vocabulary, grammar, pronunciation (accent). It began in the 19th century with the development in the Western Europe of dictionaries and grammars of regional dialect.

4. Dialect

It is a variety of language that signals where a person comes from. The notion is usually interpreted geographically (regional dialect), but it also has some application in relation to a person's social background (class dialect) or occupation (occupational dialect). The term dialect was first coined in 1577 from the ancient Greek word dialektos "discourse, language, dialect", which is derived from dialegesthai "to discourse, talk". is distinguished from other dialects of the same language by the feature of linguistic structure – pronunciation, grammar and its vocabulary.

5. Standard Dialect & Non-Standard Dialect

Standard dialect is a dialect that is supported by institutions. Such institutional support may include government recognition or designation. There may be a multiple standard dialect associated with a single language. A nonstandard dialect is like a standard dialect, has a complete vocabulary, grammar, and syntax, but is usually not the beneficiary of institutional support. The dialect test was designed by Joseph Wright to compare different English dialects with each other.

6. Classification of Dialects

1. Regional dialect
2. Social dialect
3. Caste dialect
4. Temporal dialect

7. Regional dialect

A regional dialect is a distinct form of a language spoken in a particular geographical area. It is also known as a **regiolect or topolect**. If the form of speech is transmitted from a parent to a child is a distinct regional dialect, that dialect is said to be the child's *vernacular*. In Tamilnadu, the regional dialect consists of four divisions.

a) Western – Kovai, Salem, Erode, Dharmapuri, Krishnagiri, Tirupur. The specific phoneme for the western dialect is (y) "ḷ". It is also called as Kongu dialect.
b) Central – Trichy, Thanjavur, Nagapattinam, Karaikal. The specific phoneme for the central dialect is (o) "ḷ".
c) North – Chennai, Chengalpattu, Vilupuram, Vellore. The specific phoneme for the north dialect is (a) "y".
d) South – Madurai, Tirunelveli, Ramanathapuram, Kanyakumari. The specific phoneme for the south dialect is (w) "ṟ".

8. Social dialect

Social dialect is a variety of language (register) used by a socioeconomic class, a profession, an age group, or other social group. Social dialect is also called Sociolect. William Labov gives an example: "he here" instead of "he's here".

9. Caste dialect

A dialect spoken by a specific hereditary classes in a society. Often the use of caste dialect marks the speaker as part of that particular class. A. K. Ramanujan, comparing the kinds of language innovation between Brahmin and non-Brahmin dialects of Tamil. Jules Bloch published a study on caste dialects in 1910. The linguistic aspects of caste differentiation were published by John J. Gumperz in 1960. In the mid 1960's – Labov added an interest in variation within the speech of a caste.

10. Temporal dialect

It is one of the classifications of dialect based on the user of the language. Temporal dialect refers to the linguistic variety related to the provenance of the language users and the message that has come into being in the time dimension (Catford, 1965, pp.85-89) which displays the language change overtime, such as "Old English", "Middle English", "Contemporary English".

11. Data Analysis

The data collected are analysed mainly in three linguistic aspects such as phonological, morphological, and lexical analysis is finally shown. It also contains the consonant and vowel chart. The data is phonologically analysed with the variations in vowels, consonants, metathesis, and deletion of phonemes. In morphological level the noun morphology, and verb morphology would be analysed from the collected data. Finally, the lexical analysis is done with Tirunelveli dialectal words and their standard forms and the equivalent English meaning analysed from the collected data. This chapter mainly deals with the data findings, analysis and their answers, which it was given by the respondents. The conclusion can be derived from the collected data. This study mainly focuses on the phonological, morphological, and lexical analysis of the data collected from the people of Nellai regions. In Tirunelveli Municipal Corporation the informants would be chosen from the main taluks. The data was collected from the people of these two taluks in Tirunelveli city.

12. Phonological Analysis- Vowel Variation

Phoneme	Variable	Variants
/i/	(i)	[i~ e~o~u]
/a/	(a)	[a~e ~u]
/u/	(u)	[u~ o]
/u:/	(u:)	[u:~o]

i > e

vilai > velai	"price"
virakku > veraku	" wood"

i > o

piranta > poranta	"birth"
piṇam > poṇam	"dead body"

i > u

tiṇi > tuṇi	"cloth"
viṭu > vuṭu	"leave"

a > e

kaṭṭu > keṭṭu	"tie"
kati > keti	"happening"

13. Consonant Variation

Phoneme	Variable	Variants
/p/	(p)	[p~v]
/k/	(k)	[k~v]
/l/	(l)	[l~r]
/ḷ/	(ḷ)	[ḷ~l]
/r/	(r)	[r~ḷ]
/ṟ/	(ṟ)	[ṟ~k]
/y/	(y)	[y~v~c]

p > v

kopam >kovam	"anger"
āpattu > āvattu	"danger"

r > l

rappar > lappar	"rubber"

ṟ > k

me:ṟkka > me:kka	"west"

14. Metathesis

lāri > rāli	"lorry"
vāykkāl > kālvay	"drain/ drainage"
pavaḷamuttu > muttupavaḷam	"corals"

15. Deletion

/r/

aṭartti > aṭatti	"density"
ne:rittikaṭan > ne:ttikkataṉ	"vow"

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/ṭ/

muṭukku > mukku	"intersection/ street corner"
e:ṭṭi > e:ṭi	"to call a girl"

/k/

varaku arici >varavarici	"husked grain"

16. Morphological Level

Morphological analysis is the study of the internal structure of words. The linguistic term 'Morphology' was coined by August Schleicher in 1859. It dates back to the ancient Indian linguist Panini. The main aim of this part is to identify how the tense markers can be changed at the morphological level. In the next level how the PNG markers changed. Finally, the pronouns are also classified. This chapter could be classified into Noun Morphology and Verb Morphology.

17. Noun Morphology

In the present tense marker 'kir' has changed into 'kk' in TVL dialect. And 'kaḷ' has changed into 'ŋka'.

	Present tense	TVL dialect present tense
1st singular	naṭikkire:n	naṭikke:n
2nd singular	naṭikkira:y	naṭikka
3rd masculine	naṭikkira:n	naṭikka:ṉ
3rd singular feminine	naṭikkira:ḷ	naṭikkaḷuva
3rd singular honorific	naṭikkira:r	naṭikkira:ru
3rd singular irrational	naṭikkiratu	naṭikkutu
1st plural	naṭikkiro:m	naṭikko:m
2nd plural	naṭikkiri:kaḷ	naṭikka:yŋka
3rd plural rational	naṭikkira:rkaḷ	naṭikkira:yŋka
3rd plural irrational	naṭikkinrana	naṭikkutu

Past tense markers such as t, n, ṉ, ṭ. TVL dialect could not change in these tense markers but 'ṟ' could be changed into 't'.

	Past tense	TVL dialect past tense
1st singular	pe:ṟṟe:n	pe:tte:n
2nd singular	pe:ṟṟa:y	pe:tta:l
3rd masculine	pe:ṟṟa:n	pe:tta:ṉ
3rd singular feminine	pe:ṟṟa:l	pe:tta:l
3rd singular honorific	pe:ṟṟa:r	pe:tta:ru
3rd singular irrational	pe:ṟṟatu	pe:ttatu
1st plural	pe:ṟṟo:m	pe:tto:m
2nd plural	pe:ṟṟi:rkal	pe:ttite:ṅka
3rd plural rational	pe:ṟṟa:rkaḷ	pe:ṭṭite:ṅka
3rd plural irrational	pe:ṟṟana	pe:ttana

There are no changes in future tense markers in the TVL dialect.

18. Verb Morphology

The conjugation of a verb is a regular arrangement of its moods, tenses, persons, numbers, and participles. In TVL dialect ḷ and ṉ has changed into half sound.

Number	Gender	Person		
		1st	2nd	3rd
Singular	Masculine	e:n		a:n
	Feminine	e:n		a:ḷ
	Neuter	atu, um		
Plural	Masculine	o:m	i:rkaḷ	arkaḷ
	Feminine	o:m	i:rkaḷ	arkaḷ
	Neuter			

19. TVL PNG MARKERS

Number	Gender	Person		
		1st	2nd	3rd
Singular	Masculine	e:(ṉ)		a:(ṉ)
	Feminine	e:(ṉ)		a:(ḷ)
	Neuter	ccu		
Plural	Masculine	o:(m)	i:ṅka	yi:ṅka
	Feminine	o:(m)	i:ṅka	lu:va

There is no difference between plural neuter and singular neuter in some morphemes "t' sound can be changed into 'c'.

20. Pronouns

Standard Tamil	TVL dialect
na:ṉ	na:(ṉ)*
na:ṅkaḷ	na:ṅkaḷ
Nee	Nee
ni:ṅkaḷ	ni:ṅka(ḷ)*
Atu	atu
Avai	avai
avaṉ	ava(ṉ)*
ava:ḷ	ava:(ḷ)*
avarkaḷ	aviya*
ivarkaḷ	iviya*

21. Lexical Analysis

Tirunelveli dialect	Standard tamil	English
aṭacal	Nerukkamaka poruṭkaḷai vaippatu	Store room
ayve:cu	celvam	Wealth
a:ṅka:ram	a:ttiram	Anger
celavuppeṭṭi	añcaraipeṭṭi	A box having five compartments for containing spices
naṭṭamma:	ne:ra	Straight
lo:tta:	ṭamḷar	Glass
a:kkankeṭṭatu	aṟivilla:ta	Unconditioned
Cirai	tollai	Trouble maker
kaṭṭakutti	ma:ṭai kaṭṭum kampu	Used to tie the rope
no:vutu	valikkutu	Aching
pocam	to:ḷpaṭṭai	Shoulder
neñcu kaḷakkiṭṭu	neñcuvali	Chest pain

Conclusion

This paper concludes that the word usage of Tirunelveli region people who are migrating to other places for seeking jobs, shifting to cities etc. The next generation may not have the knowledge about their own dialect. One of the major occupations of Tirunelveli region people is farming which is still being continued. The study confirms that most of the Tirunelveli dialect lexical terms which are in use are not even available in the dictionary.

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IDENTIFICATION AND REMEDIATION OF PHONOLOGICAL PROCESS IN TAMIL WITH SPECIAL REFERENCE TO DYSLEXIC CHILDREN

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1. Introduction

Psycholinguistics is the study of mental aspects of language and speech. The term psycholinguistics was introduced by American psychologist Jacob Robert Kantor in his book "An Objective Psychology of Grammar (1936)". One of the most common reasons children are referred to the SLP (Specific Language Impairment) is delayed expressive language development. Learning disorders are actually a group of disorders, not a single disorder. It affects the brain's ability to receive, process, store, respond and communicate information. Children with LD (learning disorders) are above average intelligence but still struggle to acquire skills that impact their performance in school. It is a lifelong problem even with the right support and intervention. Children with LD have difficulty in listening, speaking, reading, writing, spelling, reasoning and recalling information. The types of learning disorders are:

a) Dyslexia

b) Dyscalculia

c) Dysgraphia

d) Dyspraxia

e) Auditory processing Disorder

f) Visual processing Disorder

g) ADHD (Attention Deficit Hyperactivity Disorder).

According to the Botting & Simkin SLI theory, children with SLI exhibit a more severe form of Dyslexia. They have phonological awareness, deficits resulting in problems detecting, segmenting and blending sounds in words, hindering children's reading decoding (e.g sounding out and spelling words during reading and writing).

2. Dyslexia

A specific learning disability that affects reading, spelling and writing.

Example

Confusing letters, names and sounds, difficulties blending sounds into words, slow rate of reading, trouble to recall after reading.

The present paper tries to interpret the phonological problems faced by the special children while writing.

Some specific symptoms of Dyslexia

After format testing of writing skills these are the symptoms to conform a diagnosis of dyslexia:

a) Difficulty with remembering simple sequences such as, naming the days of the week, counting to 10 and basic information about themselves.

b) Difficulty to understanding the sounds of word, such as paḷam (fruit) sound with paṭam (picture).

c) Trouble recognizing words starting with the same sound.

Ex: kāy (vegetable) & kāraṭ (carrot).

d) Difficult to pronounce words.

3. Aim of the study

The Aim of the study is to focus on the phonological problems faced by the primary special school children in their Tamil writing skill.

4. Limitations

For the present study, the samples have been collected from 5th and 6th standard children whose mother tongue is Tamil. The informant size is 13 special children from Saravanampatti in Coimbatore district.

5. Research method

Two schools were selected in Coimbatore District. This research followed the convenient sampling method, because the sample selection was done on 13 special children who have Tamil as their mother tongue, within the age group of 9 to 11 years. Among these special children, 7 girls and 6 boys had participated. Phonological processes in writing level, like syllable structure processes and vowel processes were observed.

A special questionnaire for this task has been prepared and it is classified into 11 different divisions.

a) Dictation words.

b) Find out the vegetables names.

c) Write the objects you use every day in school.

d) Arrange the words.

e) Hidden animals name in the anagram.

f) Write any five fruits name.

g) Write the missing letters.

h) Fill in the blanks.

i) Write our national symbols.

j) Correct the suitable words.

k) Fill.

6. Tool

The words are selected from the Tamil picture chart daily used in their classroom like Vegetables, Fruits, Animals, Trees, Plants, Flowers, Food, Colours, Numbers, Vehicle, Week days, Months and Activities. The researcher prepared a questionnaire based on syllabus.

a) Eleven exercises were given in the special questionnaire. Totally 80 words in a combination of 10 vowels, 18 consonants and 2 diphthongs in initial, medial and final positions were trained.

b) But the children had understood only six exercises were completed and 30 words were used in the combination of vowels, consonants and diphthong in all positions.

According to Stampe (1979) in Natural phonology theory, "A phonological process is a mental operation that applies in a speech to substitute, for a class of sounds or sound sequences presenting a common difficulty to the speech capacity of the individual, an alternative class identical but lacking in the difficult property".

7. Phonological processes

Phonological processes are defined as a systematic sounds of languages which are typically developed for children to use simple speech as they are learning to talk.

Types

The phonological processes are divided into three main categories: Syllable structure, Substitution processes and Assimilatory processes.

8. Distinctive feature

This feature is the most basic unit of phonological structure and it is classified into 6 types. They are Major class features, Manner features, Place of Articulation feature, Body of the tongue feature, Subsidiary features and Prosodic features.

9. Analysis

This analysis was based on the phonological processes among special children with dyslexic. It was analyzed under two main categories of vowels and consonants and it divided into two subcategories of phonological processes namely; vowel and syllable processes. The samples were described under this type of phonological processes in

dyslexic children. These children were trained in one year writing and also the researcher took 10 days to practice Tamil letters based on the selected words.

10. Vowel processes

A vowel process is a systematic vowel change that affects features and sounds.

10.1 Vowel lengthening

A short vowel is being lengthened.

Ex: o > ō, e > ē and u > ū.

Sample 1

    Written word: oṭṭakam (Camel)

    Spoken word: oṭṭakam

        Data: ōṭṭakam

Here the back rounded short vowel "o" change into back rounded long vowel "Ō" in a word.

Sample 2

    Written word: erutu (Ox)

    Spoken word: erutu

        Data: ērutu

Here the front unrounded short vowel "e" change into front unrounded long vowel "ē" in a word.

Sample 3

    Written word: urulai (Potato)

    Spoken word: urulai

        Data: ūrulai

Here the back rounded short vowel "u" change into back rounded long vowel "ū" in a word.

Sample 4

    Written word: puli (Tiger)

    Spoken word: puli

        Data: pulī

Here the lateral alveolar voiced short consonant "li" changes into lateral alveolar voiced long consonant "lī" in a word.

Table – I Vowel Lengthening

vowel	Boys (5)						Girls(7)					
	Age (9- 10)			Age (10-11)			Age (9-10)			Age (10-11)		
	ini	medi	fin	ini	medi	fin	ini	med	fin	ini	medi	fin
Length o-ō	1	-	-	-	-	-	-	-	-	-	-	--
e-ē	-	-	-	1	-	--	-	-	-	-	-	-
u-ū	-	-	-	-	-	-	1	-	-	-	-	-
i-ī	-	-	-	-	-	-	-	-	-	-	-	1

In Table - I, there are 12 special children's data which is inclusive of 5 boys and 8 girls divided into two categories based in the age group of 9-10 and 10-11. In the age group of 9-10, 1 boy respondent had only written incorrectly the vowel sound (o-ō) lengthening initially. In the age group of 10-11, 1 boy respondent had written the vowel sound incorrectly (e-ē) by lengthening it initially.

In the age group of 9-10, girl respondents incorrectly wrote the vowel sound (u-ū) by lengthening it initially and in the age group of 10-11,the girl respondents made mistakes with the vowel sound (i-ī) lengthening in the final level.

10.2 Vowel shortening

A long vowel is shortened.

Ex: ā > a and ū > u.

Sample 1

>   Written word: āppiḷ (Apple)

>   Spoken word: āppiḷ

>   Data: appiḷ

Sample 2

>   Written word: āru (Six)

>   Spoken word: āru

>   Data: aru

Here sample 1 & 2 the central unrounded long vowel "ā" changes into the central unrounded short vowel "a" in a word.

Sample 3

>   Written word: ūtā (Purple)
>   Spoken word: ūtā
>   Data: utā

Here the back rounded long vowel "ū" changes into back rounded short vowel "u" in a word.

Table – II Vowel Shortening

vowel	Boys (5)						Girls(7)					
	Age (9- 10)			Age (10-11)			Age (9-10)			Age (10-11)		
	ini	medi	fin	ini	medi	fin	ini	med	fin	ini	medi	fin
Short												
ā-a	1	-	-	-	-	-	1	-	-	-	-	-
ū-u	1	-	-	-	-	-	-	-	-	-	-	-

In Table - II explained, in the age group of 9-10, 1 boy and 1 girl respondents incorrectly wrote the vowel sound (ā-a) shortening initially.

In the age group of 9-10 boy respondents incorrectly wrote the vowel sound (ū-u) shortening initially.

11. Vowel Consonants

kā > ka, tā > ta, mā > ma and pā > pa.

Here the back unrounded long vowel "ā" is changed into back unrounded short vowel "a" in a word.

Sample 1

      Written word: kāy (Vegetable)

      Spoken word: kāy

        Data: kay

Sample 2

      Written word: kāraṭ (Carrot)

      Spoken word: kāraṭ

        Data: karaṭ

Here the sample 1 & 2 stop voiceless long consonant "kā" changes into stop voiceless short consonant "ka" in a word.

Sample 3

      Written word: tāmarai (Lotus)

      Spoken word: tāmarai

        Data: tamarai

Here the dental voiceless long consonant "tā" changes into stop voiceless short consonant "ta" in a word.

Sample 4

> Written word: māmpaḻam (Mango)

> Spoken word: māmpaḻam

> > Data: mampaḻam

Here the bilabial nasal voiced long consonant "mā" changes into bilabial nasal voiced short consonant "ma" in a word.

Sample 5

> Written word: pāl (Milk)

> Spoken word: pāl

> > Data: pal

Here the bilabial stop voiceless long consonant "pā" changes into bilabial stop voiceless short consonant "pa" in a word.

Table – III Vowel Consonants Shortening

| Vowel-Consonants | Boys (5) | | | | | | Girls(7) | | | | | |
| | Age (9- 10) | | | Age (10-11) | | | Age (9-10) | | | Age (10-11) | | |
	ini	medi	fin	ini	medi	fin	ini	med	fin	ini	medi	fin
kā>ka	4	-	-	-	-	-	2	-	-	-	-	-
tā>ta	3	-	-	-	-	-	1	-	-	-	-	-
mā>ma	4	-	-	-	-	-	3	-	-	-	-	-
pā>pa	3	-	-	-	-	-	1	-	-	-	-	-

In the Table III Shows, the age group of 9-10, 4 boys and 2girls respondents incorrectly wrote the vowel-consonant sound (kā>ka) lengthening initially.

In the age group of 9-10, 3 boys and 1 girl respondents wrote incorrectly the vowel sound (tā>ta) and lengthened initially.

In the age group of 9-10, 4 boys and 3girls respondents incorrectly wrote the vowel-consonant sound (mā>ma) lengthening initially.

In the age group of 9-10, 3 boys and 1girl respondents incorrectly wrote the vowel-consonant sound (pā>pa) lengthening initially.

12. Syllable structure processes

These processes affect syllable and word shapes.

12.1 Initial syllable deletion

Sample 1

        Written word: paḻam (Fruit)

        Spoken word: paḻam

           Data: ḻam

Here the initial syllable "pa" is deleted in a word.

Sample 2

        Written word: tāmarai (Lotus)

        Spoken word: tāmarai

           Data: marai

Here the initial syllable "tā" is deleted in a word.

Table – IV Initial Syllable deletion

Syllable process	Boys (5)						Girls(7)					
	Age (9- 10)			Age (10-11)			Age (9-10)			Age (10-11)		
	ini	medi	fin	ini	medi	fin	ini	med	fin	ini	medi	fin
Initial Syllable deletion												
pa	1	-	-	-	-	-	-	-	-	-	-	-
ta	-	-	-	1	-	-	-	-	-	-	-	-

In the Table – IV Explained, the age group of 9-10, 1 boy respondent deleted (pa) syllable initially.

In the age group of 10-11, 1 boy respondent deleted (ta) syllable initially.

12.2 Medial syllable deletion

Sample 1

        Written word: oṭṭakam (Camel)

        Spoken word: oṭṭakam

           Data: oṭkam

Here the medial syllable "ṭa" is deleted in a word.

Sample 2

      Written word: tirāṭcai (Grape)

      Spoken word: tirāṭcai

        Data: tiṭcai

Here the medial syllable "rā" is deleted in a word.

Table – V Medial Syllable deletion

Syllable process	Boys (5)						Girls(7)					
	Age (9- 10)			Age (10-11)			Age (9-10)			Age (10-11)		
	ini	medi	fin	ini	medi	fin	ini	med	fin	ini	medi	fin
Medial Syllable deletion												
ṭa	-	2	-	-	-	-	-	1	-	-	1	-
r ā	-	3	-	-	-	-	-	2	-	-	-	-

In Table – V shows that, the age group of 9-10, 2 boys and 1 girl respondent deleted (ṭa) syllable in medially. In the age group of 10-11, 1 girl respondent deleted (ṭa) syllable in medially.

In the age group of 9-10, 3 boys and 2 girls' respondents deleted (rā) syllables medially.

12.3 Final syllable deletion

Sample 1

      Written word: urulai (Potato)

      Spoken word: urulai

        Data: uru

Here the final syllable "lai" is deleted in a word.

Sample 2

      Written word: tāmarai (Lotus)

      Spoken word: tāmarai

        Data: tāma

Here the final syllable "rai" is deleted in a word.

Sample 3

      Written word: unavu (Food)

      Spoken word: unavu

        Data: una

Here the final syllable "vu" is deleted in a word.

Table – VI Final Syllable deletion

Syllable process	Boys (5)						Girls(7)					
	Age (9- 10)			Age (10-11)			Age (9-10)			Age (10-11)		
	ini	medi	fin	ini	medi	fin	ini	med	fin	ini	medi	fin
Final Syllable deletion												
lai	-	-	2	-	-	-	-	-	2	-	-	1
-rai	-	-	2	-	-	1	-	-	1	-	-	-
vu	-	-	3	-	-	1	-	-	1	-	-	-

In Table – VI shows that in the age group of 9-10, 2 boys and 2 girl respondents deleted (lai) syllables in the final position. In the age group of 10-11, 1 girl respondent deleted (lai) syllable in the final position.

In the age group of 9-10, 2 boys and 1 girl respondent deleted (rai) syllables in the final position. In the age group of 10-11, 1 boy respondent deleted (rai) syllable in the final position.

In the age group of 9-10, 3 boys and 1 girl respondent deleted (vu) syllables in the final position. In the age group of 10-11, 1 boy respondent deleted (vu) syllable in finally.

12.4 Final consonant deletion

It is a simple process that describes the omission of final consonants.

Sample 1

        Written word: paḻam (Fruit)

        Spoken word: paḻam

            Data: paḻa

Sample 2

        Written word: oṭṭakam (Camel)

        Spoken word: oṭṭakam

            Data: oṭṭaka

Here sample 1 & 2 the bilabial nasal voiced sound "m" is deleted in a word.

Sample 3

        Written word: kāraṭ (Carrot)

        Spoken word: kāraṭ

            Data: kāra

Here the retroflex stops voiceless sound "ṭ" is deleted in a word.

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Sample 4

    Written word: nel (Rice)

    Spoken word: nel

        Data: ne

Here the alveolar lateral voiceless sound "l" is deleted in a word.

Table – VII Final Consonant Deletion

Syllable process	Boys (5)						Girls(7)					
	Age (9- 10)			Age (10-11)			Age (9-10)			Age (10-11)		
	ini	medi	fin	ini	medi	fin	ini	med	fin	ini	medi	fin
Final Consonant Deletion												
m	-	-	1	-	-	1	-	-	1	-	-	-
ṭ	-	-	4	-	-	-	-	-	2	-	-	-
l		-	-	-	-	3	-	-	1	-	-	-

In Table – VII shows that, the age group of 9-10, 1 boy and 1 girl respondent deleted (m) syllable in finally. In the age group of 10-11, 1 boy respondent deleted (m) syllable in the final position.

In the age group of 9-10, 4 boys 2 girls respondent deleted (ṭ) syllable in finally.

In the age group of 9-10, 1 girl deleted (l) syllable in finally. In the age group of 10-11, 3 boys respondents deleted (l) syllables in the final position.

12.5 Reduplication

It refers to the repetition of the syllable.

Sample 1

    Written word: puttakam (Book)

    Spoken word: puttakam

        Data: puttakakam

Here the velar stops with a voiceless short consonant "ka" is a repeated syllable in a word.

Sample 2

    Written word: pencil (Pencil)

    Spoken word: pencil

        Data: penpen

Here the bilabial stops voiceless short consonant "pe" and alveolar nasal voiced sound "n" are repeated in a word.

Table – VIII Reduplication

Reduplication	Boys (5)						Girls(7)					
	Age (9- 10)			Age (10-11)			Age (9-10)			Age (10-11)		
	ini	medi	fin	ini	medi	fin	ini	med	fin	ini	medi	fin
ka	-	1	-	-	-	-	-	-	-	-	-	-
pen	1	-	-	-	-	-	-	-	-	-	-	-

Table – VIII shows that the age group of 9-10, 1 boy respondent repeated (ka) syllable medially.

In the age group of 9-10, 1 boy respondent repeated (pen) initially.

Findings

a) Compared with initial and final syllable deletion, mostly medial syllable deletion was found in children

b) Compared with initial, medial and final syllable deletion, the final consonant deletion mistakes were made by the children.

c) Some children could not write the words but they were able to say the words, which results in the lack of skill in their writing.

Remediation

a) Syllables have been given.

b) Letters with maximum difference with focus sound.

c) Letters with selecting sounds at word level.

d) Words with focus sound at sentence level.

e) Remediation was continued till the focus sounds achieved in children.

f) Children's written samples were tested every month and feedback was given to their parents.

Conclusion

a) Teaching or training the special children becomes a difficult task for the teachers and parents.

b) Practice with drill helps the children to remember letters, words and to communicate with others.

c) It helps the teachers to promote classroom involvement to address the specific need of the phonological process.

d) We can help the children to develop their writing ability through this method.

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A PHONOLOGICAL ANALYSIS ON ADVERTISEMENT STRAPLINES

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Abstract

Advertisements behave as a vehicle of communication between the advertiser and the consumer. Advertisements gain the attention of the target audience. The aim of the advertisers is to produce an effective advertisement which obtains its goal when it communicates to the selected audience. Advertisements are distinguished, not by its subject matter but by the use of language in a way that would stand out against ordinary uses. Language of advertisement is unique. People usually assume that language is transparent, that they can express themselves through it without the exact words and sounds. As poetry often tries to break this transparency with alliteration, assonance, metaphor, simile, rhyme and other patterns that make people respond to the form, the advertisers also use such language to attract the audience by creating commercial straplines, which are both informative and memorable at the same time. The idea behind the concept of the strapline is to create a memorable dramatic phrase that will sum up the tone and premise of an audio/visual product or to reinforce and strengthen the audience's memory of a literary product. Straplines often use language that would not be accepted anywhere else except for advertising. The present paper analyses the language of advertising straplines in phonological level to identify the phonological features that advertisers choose to attract the audience.

Keywords: Advertisement, Straplines, Mnemonic devices

1. Introduction

Advertising is an activity by which visual or oral announcement of a product, service or an event is addressed to the audience. It plays a crucial role in establishing contact between the buyer and seller. It is the medium through which the customer comes to know of the existence and the utility of the items available in the market. Internet, Newspapers, periodicals, cinema slides, wall hoardings banners, radio and television are the various mediums of advertising. These methods compete with each other in the field of modern advertisement. Advertisements are used by most of the companies in order to inform prospective customers about their products and to increase the sale. It also draws the audience to act favourably towards the idea or institution featured. The intention of advertisement is usually to create demand to make the public buy a product. Advertisers use a variety of techniques to win our attention, to establish credibility and to motivate us to buy the product, vote for the right political party, invest money into the particular

service or download the particular application. Our mind is better focused on the visual part of the advertisements. Thus, the messages conveyed in advertisements should be attractive and unique. It should also provoke some kind of emotion and be memorable. For this purpose, most of the companies create commercial straplines, which are both informative and memorable at the same time.

A strapline is a short text which serves to clarify a thought for, or is designed with a form of, dramatic effect. Many straplines are reiterated phrases associated with an individual, social group, or product. Other terms for straplines are Memory hooks, Slogans, Taglines and Unique selling propositions. As stated by (*Charles Whittier, 1995*) in his book 'Creative Advertisement' "A slogan should be a statement of such merit about a product or service that is worthy of continuous repetitive advertising, is worthwhile for the public to remember; and is phrased in such a way that the public is likely to remember it." Straplines often use grammatical structure that would not be accepted anywhere else except for advertising. Advertisers try to convey their message in an interesting manner. A clever use of words in an economic way is the beauty of advertisement straplines. One of their focal goals remains to use such a combination of words which is easy to comprehend and recall. The entire impact of advertisement depends predominantly on the smart selection and arrangement of words. The language exploited for advertisement remains informal and conversational. Poetic element and rhythm are some often key ingredients of straplines.

The language of advertising is complex and catchy to attract the audience. The present paper focuses on the advertisement straplines. People usually assume that language is transparent, that they can express themselves through it without the exact words and sounds. Poetry often tries to breakdown this transparency with alliteration, assonance, metaphor, simile, rhyme and other patterns that make people respond to the form. Like poetry, to persuade the audience, advertisements also try to breakdown the transparency of the language by various linguistic techniques. It is part of the fascination of advertisements that they play with the language.

The aim of the study is to analyse advertisement straplines from the phonological point of view and to identify the language strategies used in the straplines.

The data has been collected by watching different channels of three different languages; Tamil, Hindi and English and YouTube advertisements. The data for the study were randomly collected from the three languages.

2. ANALYSIS

Advertising language is comparable to poetic texts. Advertisers also use mnemonic devices in their advertising straplines as these mnemonic devices attract the audience. It also helps to remember and recall the text.

3. Rhyme

Rhyme is believed to be one of the best techniques in advertising. Rhyme always refers to sounds, not spelling *(Xiaosong, 2003)*. It attracts the audience and it helps them in remembering the strapline.

a) Tamil Advertising Straplines:

3.1   taram enra mantiram verriyin tantiram (*Ambuja cement*)

3.2   ottiko kattiko (*Ramraj*)

3.3   Bore to jo:r (*Chinnis Pickle*)

3.4   Balm ondru ceyal mo:nru (*Zandu Balm*)

The above straplines hold rhymes, where '**mantiram – tantiram, ottiko - kattiko, Bore - jo:r, ondru - mo:nru** are rhyming words respectively.

b) Hindi Advertising Straplines:

3.5   Taste mast energy zabartast *(Glucon-D*)

3.6   Fun ko seriosusly lo (*Chupa chup*)

3.7   Uapna: asli flavour bo:lna: never (*Bingo*)

3.8   Slow, slow maze: lo- slow – lo (*Eclairs Crunch*)

In the above straplines **mast – zabartast, ko – lo, apna: - bo:lna:, Slow – lo** are rhyming words respectively.

c) English Advertising Straplines:

3.9   Chick hair is thick hair (*Chick shampoo*)

3.10 Utterly butterly delicious (*Amul butter*)

3.11 Protect, detect and love the skin you're in (*Olay*)

3.12 Not only cure its ensure (*Ensure*)

In the above straplines **Chick – thick, Utterly - butterly, Protect – detect, Skin – in and Cure – ensure** are rhyming words respectively.

4. Alliteration

Alliterations are commonly used in the advertising straplines. In many straplines, a pattern of similarity is build up for effect. The simplest and by far most common technique is to repeat a sound.

a) Tamil Advertising straplines:

4.1 a:rokyam a:nantam a:cirva:d (*Aashirvaad*)

4.2 puttam putu polivuṭan (*Narsu's Coffee*)

4.3 paṭṭin pa:rambariyam (*Bharani Pattu Center*)

The above straplines hold alliterations **/a:/**, **/p/** and **/p/** respectively

b) Hindi Advertising straplines:

4.4 pehala pya:r, amul pya:r (*Amul*)

4.5 kacca: a:m ka: copy (*Kaccha mango bite*)

4.6 Crunch macca: munch macca: (*Munch)*

The alliterations are **/p/, /k/** and **/m/** respectively

c) English Advertising straplines:

4.7 Clean, Clear & Confident (*Clean & Clear*)

4.8 Refresh, Recharge, Restart (*Fresh*)

4.9 Toyota Today, Tomorrow, Toyota (*Toyota)*

4.10 Burger King Bigger, Better, Burger king! *(Burger King)*

The alliterations are **/k/ /r/ /t/** and **/b/** respectively

5. Amplification

It is used in the advertising straplines to increase rhetorical effect, to add importance, to make the most of a thought or circumstance, to add exaggeration or to change the arrangement of words or clauses in a sequence to increase force.

a) Tamil advertising straplines:

5.1 te:cattin a:rokkiyam te:cattin uppu (*Tata Salt*)

5.2 romba Tasty romba Crunchy (*Bindu Appalam*)

The amplification used in the above straplines are **te:cattin** and **rumba**

b) Hindi advertising straplines:

5.3 da:nt fit toh life fit (*Anchor white*)

The amplification used in the above straplines is **fit**

c) English advertising straplines:

5.4 Fits perfect, Feels perfect (*Signature*)

5.5 <u>Nonstop</u> shoes for <u>Nonstop</u> kids (*Paragon*)

5.6 <u>Live</u> young – Live free (*Mahindra*)

5.7 <u>Double</u> your pleasure, <u>Double</u> your fun (*Wrigley's Doublemint*)

The amplification used in the above straplines are **Perfect, Nonstop, Live** and **Double** respectively

6. Assonance

Assonance is repetition of stressed vowel sounds within words with different end consonants. It is unlike rhyme in which initial consonants differ but both vowel and end consonant sounds are identical.

a) Tamil advertising straplines:

6.1 taṅkam va:ṅka taṅkamayilukku va:ṅka (*taṅkamayilu*)

6.2 ṇallatukku ma:rina:l atu nallatu (*Tata coffee*)

The assonance used in the above straplines are **/a/, /a:/** and **/a/** respectively

b) Hindi advertising straplines:

6.3 ṭeḍa he, par mera he (*Kurkure*)

6.4 pehala: pya:r amul pya:r (*Amul*)

6.5 asli treat is in the middle (*Britannia Treat*)

The assonance in the above straplines are **/e/, /a:/** and **/i/** respectively

c) English advertising straplines:

6.6 Impossible is nothing (*Adidas*)

6.7 Hello Tosh, Gotta Toshiba (*Toshiba*)

6.8 Power to move you (*Kawasaki*)

6.9 For those who do (*Lenovo*)

The assonance in the above straplines are **/i/, /o/, /u/** and **/u/** respectively.

7. Homophones

Homophones are words that sound the same or similarly but are spelled differently. This kind of play with words works best with advertisement. It is often used to create puns and to deceive the reader or to suggest multiple meanings.

7.1 It's better <u>no</u>? (*Yippee noodles*)

7.2 <u>Meat</u> and eat (*KFC*)

7.3 Sainsbury's have discovered that the finest whisky is kept under <u>loch and quay</u> (*Sainsbury*)

The above straplines hold homophones, where, **no, meat** and **loch and quay** are the homophones which indicates 'know', 'meet', 'lock and key' respectively.

8. Graphological Aspect

The graphical aspect plays an inevitable role in advertisement. The simplest way to attract the audience in written text is done by using stylish fonts, enlarged and colourful fonts, and by using the rarely used letters. Divergent spellings are also used by the advertisers in their strapline or brand name. Any deviation from expected spelling usually attracts the attention of the audience.

8.1 One life <u>LuvIt</u> (*LuvIt*)

8.2 Finger <u>lickin</u> good (*KFC*)

8.3 Drive – <u>Thru</u> (*McDonalds*)

8.4 The ABC's of <u>BBQ</u> (*Bar B-Q Nation*)

8.5 Drive <u>@</u> earth (*Mitshubishi Motors*)

8.6 Go the _____distance (*Apollo Tyres*)

In the above straplines mentioned above, 'love it' is written as 'LuvIt' and the word 'licking' as 'lickin', through as Thru, Bar B-Q as BBQ, at as '@' and the lengthy line (_____) represents too long distance.

9. Findings and Conclusion

The study analysed straplines of advertisements at the phonological level. In the analysis of the straplines collected for the research, rhymes, alliterations, amplifications, assonance and homophones were identified. Out of the total sample of 150, 20 rhymes, 42 alliterations, 38 amplifications, 23 assonances, 3 homophones and 6 divergent spellings were identified. It was noted that alliteration and amplification occurred more frequently than other devices.

Everyday language is influenced by advertising straplines. The corpus of the analysed straplines is limited and were chosen randomly from the three languages; Tamil, Hindi and English. Therefore, results of the analysis are not generalised. However, the playfulness of language and the importance of straplines for developments of languages can be still confirmed.

Thus, language has a powerful influence over people and their behaviour. Straplines have a great impact on the consumers. It is the language that helps people to identify a product and remember it.

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SOCIAL NETWORKS AND THEIR IMPACT ON THE LANGUAGE USAGE IN KHATRA, IN CONNECTION WITH THE COMMUNICATION ACCOMMODATION THEORY (CAT)

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1 Introduction:

"A social network may be seen as a boundless web of ties which reaches out through a whole society, linking people to one another, however remotely" (Milroy 1989). Every speech community consists of a number of social networks, where the individuals of the community are connected to each other in some or the other way, and many a time in multiple ways. "The theory of social network begins with the principle of anchorage, which is a perspective that views an individual being engaged in different social relationships with the various institutions of a speech community"(Hughson T. Ong 2015). Here, the individual, known as Ego, is the anchor of the network. It acts as a mechanism:

i.   for exchanging goods and services
ii. for imposing obligations
iii. for conferring corresponding rights to its members

The paper aims to focus on the social networks existing among the people of a village in the Khatra region of Bankura district, West Bengal. A variety of Bangla is the local language of the region. There is also the presence of a tribal population in the area. 10% of the population in the district speaks Santhali. A very rigid caste system is also prevalent in the area, thus making the social networks dense and complex. Therefore, the paper aims to focus on:

i.   the kinds of social networks present in the area
ii. the impact of the social networks on the languages of the people
iii. the communicative behaviour of one speech community towards the others: convergence, divergence or maintenance.

There are five villages in Khatra, namely, Dahala, Dhanara, Gorabari, Supur, Baidyanathpur. For this paper, the data has been collected from Baidyanathpur, which has a population of 1706 people.

2 Methodology

i.   Initially, in an informal interview, 5 people belonging to different age groups (both male and female) were asked about the kinds of groups they belong to. Later, it was verified.
ii. Personal interviews seeking demographic information were taken from informants.
iii. Two focus group discussions were arranged:

a) In the first group 2 people (one male and one female) from each of the castes existing in the village were included. A total of 12 people who were Brahmins, Santhals, Bauri, Bagdi, Mudi and Sardar were gathered together for a discussion on the topic 'the problems in farming that they used to face earlier and those that they face now'.
b) In the second group 7 elderly women (aged 60 and above) were brought together to share their experiences on marriages of their times and what are the various pancakes /pi_{t}^{h}a/ they make and how.

iv. Participant observation method was also followed. It was tried to mingle with them in their groups during their conversation, with the recorder on.

4. Various social networks of people found in the area:

i.   Women in this area are involved in various handiworks like making mats with palm leaves or date palm leaves, making puffed rice, hand-fans and other materials made of rattan. They sit together in groups and make them, both for selling and for their own usage. (Age 25-50)

ii. Women form groups in any house of the neighbourhood and indulge in conversations in their leisure hours. (Age 25-80)

iii. Women are also involved in self-help groups. (Age 25-50)

iv. Young boys and girls go to schools (cycling) in groups.

The above-mentioned social networks formed by women are multiplex because in these networks women are connected to each other in different ways. The women in each of the groups are neighbours, kins (because most of the people residing in a neighbourhood are relatives). The young boys and girls going to school together are neighbours, kins and school friends. These networks are dense as well because all the members in the groups know each other through many different ways.

Most men, who are educated, work outside the village or in schools, banks, or as private tutors etc. within the village.

Men belonging to the lower castes go to work in groups for fishing, cutting woods, ploughing in others' fields.

Some of the men (very less in number) gather together to play cards in the afternoons or evenings. They are mostly the unemployed (25-50 average) or aged (above sixty) people.

Men who go to work outside could not give time for the interview. An informal recording of the conversation of the men, who engage in playing cards, was taken. These groups were also both dense and multiplex.

4. The impact of the social networks on the languages of the people:

i.   In the first group discussion where people from various castes participated, everyone used the variety of Bangla which is mostly used in the region. The lower caste groups like Sardar, Bagdi etc. were found to use certain words and/or phrases

of the Bankura dialect during the discussion, which they do not use in their own groups (i.e with members belonging to their own castes) like:

During the discussion	Generally used	Meaning
/balti/	/ʈol/	'bucket'
/pichɔn/	/pechu/	'behind'
/buɳɦte larici/	/malum ɦɔĕ nai/	'could not understand'
/sɔman/	/sapʈa/	'plain'
/murgi/	/kukɽua/	'hen'

etc.

This shows that they converge with the upper caste people during conversations and the upper caste people maintain their own language. They neither converge nor diverge.

ii. In the case of the second group discussion, the elderly women used certain terms among themselves which they do not use with others, and the youngsters do not even understand such terms. Following are the examples:

Used during discussion	Generally Used	Meaning
/ponlati/	/latir chilia/	'grandson's son'
/pachuɽwa/	/kula/	'an object made of rattan used for removing husk from rice'
/moɦur/ , /madli/	/har/	'necklace'
/bolpas makɽi/	/kanɛr dul/	'ear ring'
/matha banda/	/cul bandɦa/	'to tie hair'

Therefore, the elderly women converged while talking with the younger members of the groups, so that they could be understood by the others.

iii. In case of the women's groups, the same happened as the first group (FGD), i.e, the women of the lower castes converged with the upper caste women, but the Santhal women used some Santhali terms during their conversations in the groups. The examples are as follows:

Bankura Variant of Bangla	Santhali	Meaning
/talai/	pəʈiə/	'mat made of palm leaves'
/pata/	/pala/	'leaf'
/ɟɦuɽi/	/ɖəli/	'basket'
/kula/	/ɦaʈa/	'an object made of rattan used for removing husk from rice'
/ɖim/	/bili/	'egg'
/dɦan/	/ɟonoʔ/	'rice'
/suknɔ/	/rɔɦɔɽ/	'dry'

The Santhali women also used Santhali within the group with other Santhali women, when they did not want the other women (speakers of Bankura variety of Bangla) to understand what they said. In such cases, they showed divergence since they wanted to hide something from the others.

iv.   Men (unemployed) were found to use certain taboo words or slangs among themselves while playing cards. But, when (in very few cases) they used such words during their conversation with the upper class men, they were found either not to be responding or cutting the conversation short and leaving. This shows that the upper class men did not want to continue the conversation and therefore showed divergence.

v.   The youngsters (boys and girls) when in school do not use certain words, which they use at home. Given below are the examples:

At home	In school	Meaning
/sid^{h}jano/	/ʈigges kɔra/	'to ask'
/dɔr laga/	/bʰɔĕ laga/	'to be afraid'
/ʈʰilpi/	/ʈilapi/	'one kind of sweet'
/pipʰja'	/pepe/	'papaya'

This shows that they maintain their own language at home and in neighbourhood but show convergence in school.

Conclusion:

Since, from the above data it is observed that the people of Khatra practice maintenance, convergence and divergence with respect to various social groups, therefore, it can be concluded that social networks have a good deal of impact on the language usage in Khatra.

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A SKETCH STUDY ON SYLLABIC STRUCTURE IN REANG

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Reang is one of the indigenous languages of Northeast India spoken in Mizoram, Tripura and Assam including neighboring countries like Bangladesh and Burma. According to the 2011 census of India report, the total population of Reang is about 1, 88,080. Like many other endangered languages of Northeast India, linguistic work on Reang is very limited. The main objective of the proposed work is to study the syllabic structure of Reang spoken in Tripura. Reangs are found in the West, South and Northern Parts of Tripura. It has three syllable pattern; they are monosyllabic CVC /kʰum/' flower', disyllabic CVC.CVV̯/ ten.toi/ 'tamarind', trisyllabic CVC.CVV̯.CV /keŋ.kui.ya/ 'papaya'.

Keywords: Reang, Tibeto Burman, Syllable Structure in Reang.

1. Introduction

Reang is one of the ethnic tribal languages of Tibeto Burman family. Reang do not have their own script, however Roman script has been adopted to write their own language. The Reang language has not been taught at school or college as a medium of instruction or as a subject. Actually the correct nomenclature of this ethnic group of Reang is 'Bru'.

1.1. Methodology

The data in this research is collected from the oral source. Both the sexes of different age groups were taken for this work. The methods of acquisition of data were both direct and indirect. In the direct approach the spoken forms like – conversations were recorded from my study area for repetition and closer study as per requirement. The data were cross-checked with other speakers of this dialect from different age groups, sexes and occupation. The secondary sources of data have been done through the library works, referred journals and thesis, books etc.

1.2. Objective of the study

The main purpose of this paper is to describe the syllabic structure in Reang language spoken in the state of Tripura

2. Syllable

Syllable is a unit of pronunciation consisting of a vowel alone or of a vowel with one or more consonants. Phonologically, the syllable is a unit containing one and only one vowel either alone or surrounded by consonants in certain arrangements". (O'Connor 1973). It is

generally accepted that nucleus is obligatory in all languages, thus, the same is true in case of Reang. According to Catford (1988), the syllable is defined "as a minimal pulse of initiatory activity bounded by a momentary retardation of the initiator, either self imposed, or more usually, imposed by a consonant type of articulator stricture". Ladefoged (2000), contends that there is no satisfactory definition for this unit of speech, but that syllables seem to be necessary units in the mental organization and production of utterances.

Onset and Coda Consonant:

There are twenty consonants in Reang language i.e. /p, pʰ, b, t, tʰ, d, ts, z, k, kʰ, g, s, z,h, m, n, ŋ, l, ɾ, w, y. Out of these twenty consonants, there are fourteen Onset and six Coda consonants in Reang, these are given below:

Onset Consonants: /p, pʰ, b, t, tʰ, d, ts, z, kʰ, g, s, h, w, y,/

Coda Consonants: /k, m, n, ŋ, l, ɾ/

The following structure of Reang syllables are discussed below:

/sam/

onset	peak	coda?
/s/	/a/	/m/
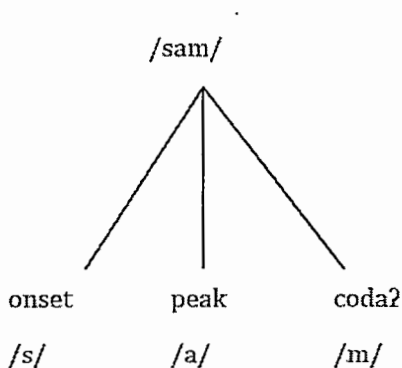
V structure in Reang is limited. The example is shown below:

Syllabic structure	Word	Gloss
V	/a/	'fish'

The CV structures in Reang are shown in the following examples.

Syllabic structure	Word	Gloss
CV	/si/	'hand fan'
	/ka/	'step'
	/tu/	'cooking pot'
	/sa/	'little'
	/ ɾa/	'mature'

The CVC structures in Reang are shown in the following example.

Syllabic structure	Word	Gloss
CVC	/nuŋ/	'you'
	/taŋ/	'work'
	/suŋ/	'ask'
	/tuŋ/	'hot'
	/taŋ/	'work'
	/nuŋ/	'you'
	/tuŋ/	'hot'

The CVV structures words in Reang are also shown in the following example.

Syllabic structure	Word	Gloss
CVV	/toi/	'water'
	/soi/	'dog'
	/poi/	'fart'
	/mai/	'rice'

2.1. Monosyllabic words

A word that consists of a single syllable is called monosyllabic or monosyllable word. Consider the following examples

2.1.1. Open monosyllabic words:

Syllable structure	Word	Gloss
V	/a/	'fish'
VV̯	/ai/	'handover'
	/oi/	'roll'
	/ou/	'expression of yes'
VC	/oŋ/	'become'
	/aŋ/	'I'
	/oɾ/	'belch'
CV	/bi/	'fly'
	/tu/	'pot'

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	/ku/	'grasshopper'
CVV̪	/hai/	'meat'
	/mai/	'rice'
	/lai/	'leave'
CCVV̪	/hnai/	'hair'
	/kʰnai/	'tomorrow'
	/klai/	'burgain'

2.1.2. Monosyllabic word closed

Syllable structure	Word	Gloss
CVC	/som/	'salt'
	/lum/	'fever'
	/ɾaŋ/	'money'
CVV̪C	/nouʔ/	'house'
	/kʰouʔ/	'basket'
	/touʔ/	'knock'
CCVC	/kʰɾaŋ/	'green'
	/kɾuŋ/	'expert'
	/sloŋ/	'lemon'
CCVC	/kɾaiŋ/	'dry'
	/pʰɾaiŋ/	'thunder'

2.2. Disyllabic Structure

A word that consists of distinct sounds is called disyllabic or dysyllable.Consider the following example.

2.2.1. Disyllabic Open Syllable

Syllable structure	Word	Gloss
V.CV	/ a.pa/	'father'
	/a. ču/	'grandfather'
	/u. ɾi/	'hibiscuses
	/a.tʰu/	'prawn'

	/a.bu/	'unholy'
	/a.ta/	'brother'
V.CVV̭	/a.toi/	'unty'
	/a.kao/	'species of fruit'
	/a.mai/	'species of fruit'
	/a.pʰoi/	'species of fish'
CV.CVV̭	/ho. ɾoi/	'mustard'
	/mu.kʰoi/	'mushroom'
CV.CV	/ha.la/	'slope'
	/la.ma/	'road'
	/no.ba/	'wind'
CVC.CV	/yak.si/	'left hand'
CVV̭.CVV̭	/mui.lao/	'gourd'
	/tui.lao/	'species of gourd'
	/tʰai. čao/	'species of fruit'
	/tʰai.bai/	'species of fruit'
CVC.CVV̭	/ham.bai/	'thank'
	/ koh.soi/	'bean'
	/ten.toi/	'tamarind'
CVC.CCV	/pon.dɾi/	'napkin'

2.2.2. Disyllabic Closed

Syllable structure	Word	Gloss
CV.CVC	/da.yuŋ/	'a priest carrying a dao'
	/pa.loŋ/	'bed'
	/du.lem/	'a traditional game'(hide and seek)
CVC.CVC	/sam.pʰaŋ/	'leafy vegetable'
CVV̭.CVV̭C	/kai. ɾeiŋ/	'high platform house made of bamboo'
	/tau.poi/	'Indian crow pheasant'
	/kʰao.pʰoi/	'dandruff'

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2.3. Trisyllabic words

Trisyllabic is a word having three syllables. The following example.

2.3.1. Trisyllabic open

Syllable structure	Word	Gloss
CV.CVC.CV	/go. ɾen.da/	'broker'
	/bu.sun.da/	'trunk'
	/da.kʰun.tʰa/	'knife'
CVC.CV.CV	/koŋ.ki.la/	'cuckoo'
	/sal.ka.ɾa/	'sunshine'
	/kol.ke.da/	'spear'
CV.CV.CVV̪	/ho.kʰa,loi/	'nausea'
	/ča.ma. ɾoi/	'bridgegroom'
	/ɾi.su.nai/	'washer'
	/ba.ti.bau/	'brew'

2.2.3. Trisyllabic Closed

Syllable structure	Word	Gloss
CV.CV.CVC	/ɾi.ka.tok/	'shawl'
	/ha.ya.tʰaɾ/	'altar'
CV.CVC.CVC	/ma.giŋ.gaŋ/	'camel'
	/kʰa.tuŋ.suŋ/	'symphathy'
CV.CV.CCVC	/ča.pai.gruŋ/	'bulbul'
CCV.CV.CVC	/kču.so.yaŋ/	'God'
CVV̪.CVC.CVV̪C	/mai.suŋ.nouʔ/	'kitchen'
CVV̪.CV.CVV̪C	/kua. ɾe.nouʔ/	'church'

3. Syllable structure of basic Nouns.

CVV̪	/tao/	'bird'
CVV̪C	/nouʔ/	'house'
CVC	/sal/	'sun'
CVC	/tal/	'moon'

3.1. Syllable structure of basic Pronouns.

VC	/aŋ/	–	'I'
CVC	/nuŋ/		'you'
CVC	/buŋ/		'he'

3.2. Syllable structure of basic Adjectives.

ĊCVC	/ksom/	'black'
CCVV̯	/kpʰui/	'white'
CCVV̯	/kčao/	'red'

3.3. Syllable structure of basic Verbs.

CV	/ka/	'cry'
CVV̯	/pʰai/	'come'
CVV̯	/kʰui/	'throw'

3.4. Syllable structure of basic of Adverbs.

CV	/zu/	'always'
CCV.CV	/mli.ma/	'cleanly'
CCVV̯.CV	/kłai.ma/	'easily'

Conclusion:

Generally, Reang roots are of monosyllabic type. For instance, even a vowel can be a syllable, a morpheme, or a word in the language. It is also observed that disyllabic roots are also frequently found in the language.

The most commonly used syllable pattern in Reang is CVC.

In Reang as in other Tibeto-Burman languages the syllabic splitting depends mainly on the foregoing and the following environments of the syllable peak.

Abbreviations:

V	Vowel
C	Consonantal
CC	Cluster `
VV̯	Diphthong

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CLASSIFICATION OF POSTPOSITIONS IN TULU LANGUAGE

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1. Introduction

Since Caldwell, Tulu language has been considered as the most highly developed and independent member of Dravidian Family languages. It occupies the fifth position among the five major Dravidian languages such as Tamil, Malayalam, Kannada, Telugu and Tulu. Dr. Bh. Krishnamoorthy (1958) is of the opinion that Tulu preserves the features of Telugu and other Central Dravidian languages. But Dr. P. S. Subramanyam (1968) concluded that Tulu is basically a member of the South Dravidian sub-group and first deviated as a separate language from Proto- South Dravidian whereas, the rest of the languages remained together for some more period.

The present paper attempts to Classificies and analyze the postpositions of Tulu language. The postpositions are classified to the case form of the preceding noun. In other words, they are classified according to the case that precedes a noun which occurs in a phrase or sentence .The postpositions in Tulu, occur with case forms. Some of the postpositions occur with noun and relative participial forms also. These can be classified on the basis they signify semantic nuisances into the following groups.

1. The postpositions of topic, direction, sociative meaning, means, location which occur after the genitive case.

2. The postpositions of purpose which occurs after the dative case form

3. The postpositions of cause which occur after the ablative case form

4. The postpositions of limitation which occurs after the relative participial form and the noun

5. The postpositions of comparison which occur after the relative participial form and after the genitive case form also.

2. The following are the post positions of topic, direction, sociative meaning, means, location which occur after the genitive case.

2.1 Postposition of Topic

The following is single postposition which occurs after the genitive case form

miṭṭi - 'About'

Example:

a:lɨ əgəlnə sa:le:də miṯ̱ṯ̱ɨ kəṯ̱e bərejo:lɨ

'She wrote the story about her school'

2.2 Postposition of Direction

The following is the postposition of direction which occurs after the genitive case form

əɲʧɨ – 'Towards'

Example:

eŋkəlnə peṯ̱ṯ̱ə kəɳɖəɖəɲʧi po:ɳɖu

'Our cow went towards the field'

2.3 Postpositions of Sociative meaning

The following is the postposition of Sociative meaning which occurs after the genitive case form

oṯ̱ṯ̱ugu – 'Along with'

Example:

əgəlnə oṯ̱ṯ̱ugu ja:nɨ səṉ̱ṯegɨ poje

'I went to market along with them'

2.4 Postposition of means

The following is the postposition of means which occurs after the genitive case form

muka:ṉ̱ṯərə - 'Through'

Example:

a:je:nə muka:ṉ̱ṯərə əle:gɨ be:ŋkɨdɨ tikɨɳɖɨ

'She got the job in the bank through him'

The postposition is also used when the means refer to human beings.

Example:

a:je i: pusṯ̱əkonu enəkəjṯɨ kəɖəpudje

'He sent this book through me'

2.5 Postposition of Location

(a).The following is postposition of spatial location which occurs after the genitive case form

tiɾʈɨ 'below, under'

Example:

a: me:jidə tiɾʈɨ puʧʧe ʤejdɨɳɖɨ

'The cat has kept below/ under that table'

miʈʈɨ 'above, on, upon'

Example:

i: kuɾsuḏə miʈʈɨ ʈəlembuɳɖɨ

'The pillow is on the Chair'

edɨɾɨ 'in front of'

Example:

əgəlnə sa:ledə edɨɾɨ məllə pu:ʈə to:ʈə uɳɖu

'There is a big flower garden in front of their school'

piɾa:ʋu 'behind'

Example:

eŋkəlnə illədə piɾa:ʋu ne:lə pelətəmərə uɳɖu

'There is a big jack tree behind our house'

pida:ji 'outside'

Example:

eŋkəlnə na:ji əgəlnə kideʈə pida:ji ʤejiʈɨɳɖɨ

 'Our dog slept outside of their cow-shed'

ula:ji 'inside'

Example:

a: kudke ka:ɖdula:ji po:ɳɖu

'That fox went inside the forest'

kajʈa:lɨ 'beside'

Example:

ja:nu a:lna kajʈa:lɨ kalluʋe

 'I sit beside her'

suʈʈə 'around'

Example:

əgəlnə sa:le:ɖə suṯṯə pu:ṯə to:ʈə uɳɖu

' There is a flower garden around their school'

(b).The following are the postpositions of temporal location which occur after the ablative case form.

nəṉṯrə / bokkə 'afterwards

Example:

a:ja:ɖɨ nəṉṯrə / bokkə əgəlnə oʈelnɨ ja:nɨ geṯonuʋe

'After him, I will buy their hotel'

dumbu / suru 'first, before, earlier'

Example:

a:lɨ a:jaɖɖɨ dumbu / suru sa:le:gɨ po:jo:lɨ

'She went to school before him'

3. **The following is postposition of the purpose which occurs after the dative case form.**

   3.1 Postposition of the purpose

The following is the postposition of purpose which occurs after the dative case form

-əṯrə / -a:dɨ 'for the sake of'

Example:

(a)   eŋkəṯrə / eŋka:dɨ a:lɨ əŋga: ɖigɨ po:ja:lɨ

   'She went to the shop for the sake of me'

(b)   a:jə gəṯrə/ a:jə ga:dɨ ja:nɨ mərdɨ kənəre pəɳɖe

   'I told to bring the medicine for the sake of him'

4. **The following is postposition of the cause which occurs after the ablative case form.**

   4.1 Postposition of cause

The following is the postposition of cause which occurs after the ablative case form.

- əṯrə 'because of, due to'

Example:

əgəleːɖdəʈrə jaːnɨ saːleːgɨ seːrdeː

'Because of them, I have joined school'

5. The following postposition of limitation which occurs after the relative participial form and the noun

5.1 Postposition of limitation

The following is the postposition of limitation which occurs after (a) the noun and (b) the relative participle form.

-muʈə 'till,upto'

Example:

(a) jaːnɨ rəɖɖɨ ʋərsə muʈə illəgu bərpuʤi

'I do not come to the house upto 2 years'

(b) aːlnə oːdunə muʈə iː ʤeppoːɖʧi

'You (sg.) do not sleep up to her reading'

6. The following postposition of comparison after the relative participial form and after the genitive case form also.

6.1 Postpositions of comparison

The following is the post position of comparison which occurs (a) after the genitive form and (b) after the relative participial form

lekkə / -lekə 'like'

Example:

(a) jaːnɨ əgəlnə lekkə / əgəlnələkə ʈinpuʤi

'I do not eat like them'

(b) əgələ ʤeppu (nə) lekkə /ʤeppu (nə) lekə jaːnɨ ʤeppuʤi

'I do not sleep like them'

Conclusion

It is through the above analysis, understood that Tulu is a Post Positional Language. Apart from case markers, post positions are also employed in Tulu Language to refer to the case relationship. These forms occur with noun detaching-not like case markers - the noun. However there are some Stylistic variations when the postpositions are used in written Tulu. The Tulu postpositions are classified into five types , based on the proceeding noun and case markers and relative participle form either. Through this paper it has been observed that certain postpositions signify the topic, direction, sociative meaning location

etc. Certain other postpositions' appear after dative case marker, certain other postpositions' appear after ablative case marker and some other postpositions occur after relative participle and genitive case form. This analysis however denotes the uniqueness of the pattern of postposition usage in Tulu Language. This type of usage has to be compared with other Dravidian Languages in order to understand the uniqueness of Tulu and have the totality of the pattern of using postposition among the postpositions of final Languages.

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NON-NOMINATIVE SUBJECTS IN KASHMIRI: A DESCRIPTIVE STUDY

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Abstract

This paper illustrates the presence of the phenomenon of non-nominative subjects in Kashmiri. Kashmiri is an SVO language with split ergativity. Therefore, other than the canonical nominative subject, it has ergative subject. Additionally, Kashmiri shows dative subjects too. Apart from this, genitive subjects are also seen in gerundial clauses. The presence of varied non-nominative subjects entails a discussion because it is one of the primary characteristics of South-Asian languages and it seems Kashmiri is no exception. Non-Nominative subjects with ergative, dative and genitive markings in Kashmiri depend on tense, verb types and finiteness. This study descriptively showcases different facets of this non-nominative phenomenon on subjects.

1. INTRODUCTION

This descriptive study examines the characteristics of non-nominative subjects with empirical evidence from Kashmiri language. The non-nominative subjects in finite clauses of Kashmiri include ergative and dative markings. Kashmiri is a non-tonal, verb second language from the Dardic group of languages with SVO word order. Kashmiri is spoken in the northern part of the Indian subcontinent and is closely related to the Western Indo-Aryan languages. It is a past tense based split ergative language. Now we move on to provide the detailed description of non-nominative constructions in Kashmiri in the subsequent sections. Section 2 illustrates the common case markings related to ergative, dative and genitive because these constitute the major non-nominative subjects in Kashmiri. Section 3 studies the non-nominative subjects descriptively in relation to verb types of unaccusative, unergative, transitive, ditransitive verbs and modal verbs. This section also comments on the causativized counterparts of each verb type. The gerundial constructions in Kashmiri take genitive subjects and section 4 explains such data. Section 5 describes the coordinate structures. Section 6 shows subject scrambling and expletives in Kashmiri. The study is concluded in Section 7.

2. COMMON NON-NOMINATIVE CASES IN KASHMIRI

Kashmiri is a split ergative language which shows nominative-accusative alignment in the present and future tense, whereas it triggers ergative alignment in the past tense. The ergative case is marked on the subject. The primary non-nominative cases present in Kashmiri are: Absolutive, Ergative, Dative, Ablative and Genitive. Among these the case

markers which are associated with the non-nominative subjects are ergative, dative and genitive.

The case markers associated with the ergative case are:

Masculine		Feminine	
Sg	Pl	Sg	Pl
-an	-ʧ(palatalization)	-i/-an	-av

(1) Ergative case markers

According to the table (1), -an and the palatalized counterpart of the consonant come with nouns bearing the feature values of singular masculine and plural masculine nouns respectively. The former one comes with singular nouns. The -i/-an ergative marker comes with singular feminine and -av appears with nouns with plural feminine nouns.

Similarly, the dative case markers of the language are:

Masculine		Feminine	
Sg	Pl	Sg	Pl
-as/-is	-an	-i	-an

(2) Dative case markers

The table (2) describes the dative markers of Kashmiri. -as/-is and –an are attached to singular masculine and plural masculine nouns. The other two markings, -i and -an are inflections of singular feminine and plural feminine nouns. When we compare (1) and. (2), we see syncretism between the ergative and dative markers in the feminine nouns.

The genitive markers are -un, -uk, -hund/sund. The -un marker comes with proper nouns. The-uk marker comes with masculine singular inanimates. The last marking comes with the rest of the nouns.

This section gives a description of Kashmiri case markings which are found in non-nominative subjects. Now the next section illustrates the markings in subject positions in sentences in relation to verb types.

3. NON-NOMINATIVE SUBJECT AND VERB-CLASSES

Verbs can be categorized according to the number of arguments they take. Therefore, verb types can be differentiated into:

A. Intransitive, namely unergatives and unaccusatives
B. Transitive
C. Ditransitive

3.1 Unergative and Unaccusative

Kashmiri marks unergatives with ergative markers. The unaccusatives may or may not take the ergative marker. See examples below.

(1) *ro:hnan ʧʰu osmut*

    rohan-ERG be-Pr laugh-Perf

    "Rohan has laughed"

Unergative verb "laugh" among intransitive verbs in Kashmiri takes the ergative case as seen in (1). Unaccusative verbs like "melt" also take the ergative case.

(2) *ʃi:n vegl'o:v*

    snow-ERG melt-Ps

    "The son melted"

However, some unergative verbs can take both nominative and ergative subjects with the difference in agreement. For example:

(3) *bɨ notsus*

    I.M.NOM danced.1P

    "I danced"

(4) *me nots*

    I-ERG danced

    "I danced"   Kaul and Wali (2009)

The examples of (3) and (4) are striking because the verb 'dance' takes two differently case-marked subjects. In (4), the use of ergative subject is seen.

3.2 Transitive

The transitive verbs in Kashmiri show variation vis-à-vis subject marking in the non-nominative subject. This section describes such evidence where transitive verbs take up either ergative or dative subjects. The subjects of present and future tense counterparts of such verbs mostly retain the nominative case. However this changes in the past tense. For example:

(5) *ʃurʲ kʰej tsũ:tʲ*   ,

    boy-ERG eat-Ps apple-M-Pl

    "The boy ate the apples "

(6) ʃur ʧʰu tsū:t kʰeva:n asli sehti ba:pat

boy-NOM be-Pr apple-M-Sg eat-Indʃhealt for-Pp

"The boy eats the apples for good health"

In (5), we see the transitive verb 'eat' takes ergative case in the position of the subject argument. However, it is not seen in (6) and subject takes nominative case instead. Departing from this data, it can be concluded that Kashmiri allows ergative case in transitives in the past tense, in contrast with the present tense. This is a unique characteristic of Kashmiri. Ergative subjects do not trigger agreement with the verb, except when the subject is in the second person. For example:

(7) tse vuʧʰitʰan sɔ

you.ERG saw.3FSg.2Sg her.ABS

"You saw her"

The ergative subject in second person in (7) agrees with the verb. This is not seen in (5) where the subject is in third person.

Some transitive verbs in Kashmiri take obligatory dative subjects. Presence of dative subjects is a primary feature of South Asian languages and Kashmiri is no exception. Let us look at some examples (8-10) below:

(8) me ʧʰi ʧə:nʲ bu:ʧʰ pasand

I-DAT be-Ps you-GEN Shoe-Pl like

"I like your shoes"

(9) me ə:sʲ ʧə:nʲ bu:ʧʰ pasand

I-DAT be-Ps you-GEN Shoe-Pl like

"I liked your shoes"

(10) ʧə:nʲ bu:ʧʰ ʧʰus bɨ pasand kara:n

you-GEN shoe-Pl be-Ps I-NOM like

"Your shoes are liked by me"

One interesting property of dative subjects is dative subjects retain the dative nature when they are passivized. For example:

(11) nazi:ran li: ʧʰ dʒami:las ʧitʰ'

nazir.ERG write-Ps jameela-DAT letter

"Nazir wrote a letter to Jameela"

(12) ʤami:las a:ji ʧitʰ' le:kʰni nazi:rni zəriji

    jameela.-DAT come.Ps letter write.INF.nazir by

    "A letter was written to Jameela by Nazir".

The dative case is attached to "Radha" in both (11) and (12). However, the structural positions of the dative subjects have changed. Dative marked subjects also do not trigger agreement.

3.3 Ditransitive

Ditransitive verbs in Kashmiri take the ergative case in the past tense and behave similarly to the transitive verbs and thus, they take the nominative case in the present tense. The examples below (13-16) show how ergative marked subjects are found in the past tense in ditransitive verbs:

(13) baʃi:r ʧʰu diva:n meh dohaj põ:sɨ

    basher-NOM be-Pr give-Ind me-DAT everyday money

    "Bashir gives me money everyday"

(14) *baʃi:ran ditʲ meh põ:sɨ*

    basher-ERG give-Ps me-DAT money

    "Bashir gave me money"

(15) nazi:r chu meh põ:sɨ so:za:n

    nazir-NOM be-Pr me-DAT money send-Ind

    "Basher sends me money"

(16) nazi:ran su:zʲ meh põ:sɨ

    nazir-ERG send-Ps me-DAT money

    "nazir sent me money"

Examples (13) and (15) shows that ditransitive verbs take nominative subjects. In contrast to this, subjects of verbs in the past tense take ergative subjects as seen in (14) and (16).

3.4 Causativized verb or causatives

This subsection talks about how different verbs behave when they are causativized. When an intransitive verb is causativised in the past tense, the subject must take the ergative case:

(17) *baʃi:ran asno:v ʤa:ved*

    Bashir-ERG laugh-Caus javed-NOM

"Bashir made javed laugh"

(18) akʰtaban veglo:v ʃi:n

   sun-ERG melt-Caus snow

   the sunlight meted the snow

Kashmiri transitives have two ways of causativization. They are called standard causativization and extended causativization. Some examples are:

(19) me hjavnov ʤave:d palav

   I-ERG buy.cause.3P.Sg javed cloths

   "I made javed buy cloths"

(20) me kʰav:vina:vinov ʤave:das athi mohnɨ datʃʰ

   I-ERG eat.causeII.3P.Sg javed.DAT by Mohan grapes.

   "I made Mohan eat grapes through javed"

In (19), we see that the verb eat is causativised and in (20), the case of extended causativization is seen. In both cases, the subject takes the obligatory ergative case.

3.5 Modal verbs

In case of presence of modal verbs in Kashmiri, the subject takes dative case. Some modal verbs used to express modality in Kashmiri are *a:sun'*, *po'n'* have to' etc. For example:

(21) təmis o:s do:stan palzun

   he.DAT had friends.DAT help.INF

   'He had to help his friends'

(22) me peji ji kə:m karinʲ

   I.DAT fell.Fut this work.do-inf

   "I will have to do this work"

The subjects take the dative case in the presence of modal verbs as seen in the examples above.

4. NON-NOMINATIVE SUBJECT IN GERUNDIAL

The last sections primarily talk about finite verbs taking different types of non-nominative subjects. This part is dedicated to describing the non-finite gerundial constructions. Such constructions act differently from finite counterparts. This is because instead of ergative or dative, such construction shows obligatory genitive case marked subjects. For illustrations look at the examples below:

(23) təm sund vatih peṭʰ patʰar pʲon a:v nɨh meh pasand kenh

his-GEN road on-PP down fall come neg I-ERG like neg

"I didn't like his falling down on the road"

(24) baʃirun nebrɨh kʰon tʃʰun tʃʰunɨh tahndi kʰetreh asl kenh

bashir-GEN out eat neg him for good not

"Bashir's eating out is not good for him"

The examples above take genitive subjects *temsund* and *bashirun* in the non-finite gerundial clauses instead of other non-nominative markings. The subjects lose their markings in absence of the gerundial clause.

5. CO-ORDINATE SUBJECTS

This section discusses how co-ordinate subjects are treated in Kashmiri. Transitive subjects obligatorily take the ergative case in co-ordinate subjects, unlike intransitives.

(25) ra:ja tɨh rahim gej pʰilim vutʃʰni

raja-NOM and-Conj rahim-NOM go-Pst movie see

"Raja and Rahim went for the movie"

(26) ra:ja tɨh rahim tʃʰi gatsʰan dohaj pʰilim vuchni

raja-NOM and-Conj rahim-NOM go-Indef everyday movie see

"Raja and Ram goes for a movie everyday"

(28) ʤave:dan tɨh ʃi:ban khov asl bateh

javed-ERG and-Con sheeba-ERG eat-Ps good-Adj food

"Javed and Sheeba ate good food"

Both of the co-ordinate subjects with the conjunction 'and' take nominative case irrespective of tense as seen in (25) and (26). However in the past tense. Co-ordinate subjects accompanying transitive verbs show ergative subjects, as seen in (28).

6. SCRAMBLING

Kashmiri allows scrambling. There is only one primary condition for scrambling. Kashmiri, being a V2 language, obligatory keeps the finite verb in the second position. Due to scrambling, the SVO nature of Kashmiri gets altered prima facie. For example:

(29) bɨ gatsʰɨ tə mʲsindi ne:rni pati

I.NOM go.fut He.GEN.ABLdeparture.INF.ABL after

"I will go after his departure"

(30) təmʲ sindi ne:rni pati gatshi bɨ

He.GEN.ABL departure.INF.ABL after go.fut I.NOM

"I will go after his departure"

In (29), the subject comes in the first position following the SVO word order. However, in the scrambled counterpart of (29) in (30), we see the subject in the non-canonical position.

Kashmiri uses expletive *ji* as the subject of construction if the subject position remains unfilled. For example:

(31) ji a:v vuchɨ nɨ zi

it come.PASS seen that

'It was seen that.

Sometimes when the subject is dropped, the use of expletives, as seen in (31) is seen.

CONCLUSION

Non-nominative subjects in Kashmiri are not thoroughly researched to date. This paper is a descriptive attempt to analyse the non-canonical subjects in the language. The common non-canonical subjects present are ergative, dative and genitive. The ergative alternates with the nominative case in the past tense. Datives are also seen in dative-triggering verbs. Ergative subjects do not participate in agreement, the only exception is the second person pronominal subject. Dative subjects never participate in agreement. Scrambling is seen but with V2 restrictions. Therefore, this paper descriptively illustrates some features of non-nominative subjects in Kashmiri.

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TEST, EXAMINATION AND EVALUATION: AN INTRODUCTION

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1. Introduction

Test, Examination and Evaluation are very important in education. Basically test, examination and evaluation are interrelated with each other. All these are very useful in promoting students from one class to another class. Test, examination and evaluation motivate the students to learn more and work hard. By the test, examination and evaluation, a student's weakness in specific subjects is judged and remedied.

2. Tests

The word "Test" has been derived from the Latin word "Testum". It means to test by melting the mixture of minerals that was put into it in order to find out whether there was any gold in the mixture.

According to K.L. Bean "A test is an organized succession of stimuli designed to measure quantitatively or evaluate qualitatively some mental process trait or characteristic".

According to Lee J. Cronbach "A test is systematic procedure for comparing the behavior of two more persons"

We can say that the test is a good teaching device. The teacher can also judge the progress of students from time to time by their test. The test will be content based and particularly related to one topic. It may be held weekly, fortnightly or monthly.

On the other hand, a test is also an objective and standardized procedure, tool, device for measuring a behavioral sample such as ability, achievement, proficiency and other traits.

3. Characteristics of Test
1. It should contain that matter which is taught to the students before sometime.
2. The test should encourage the student to put forth his best efforts.
3. The test should be reliable and valid.
4. The test should be conducted in the short term.
5. The test should be conducted weekly, fortnightly or monthly.

4. Examinations

The word "examination" has been derived from the Latin word "Examen" which means the tongue of balance is examination. It indicates that the weights are equal on both sides of balance. Examination is a method to know whether the student has acquired a particular standard of knowledge or not. Examination is generally a summative assessment and also it is broader than tests. It is conducted at the end of the year. It may be conducted

quarterly, half-yearly and yearly. The exam consists of a series of questions. Questions can be either multiple choice or free text or a sub system in a wider system of evaluation which measures qualitative and quantitative aspects of the human mind.

5. Examinations features

1. All the students are given the same task to perform at the same time.
2. Students are not allowed to consult references and information sources while performing the task.
3. Students are not allowed to consult one another.
4. An examination is a test to show the knowledge and ability of students. A student who takes an examination is a candidate. An examination may be a written test or an oral test.

6. Purpose of Examination

1. The exam evaluates the students ability of learning. It is an effective way to analyze the knowledge of students. It is a measurement of how much they learn and constraint in the study. An exam is for self improvement.
2. A test of students' knowledge or skill in a particular subject.

7. Function of Examination

The examination department mainly deals with the appointment of paper setters, examiners, moderators, senior supervisors, preparation and publication of schedule of examination. The main aim is to conduct an examination to get the performance of the candidates at the examination.
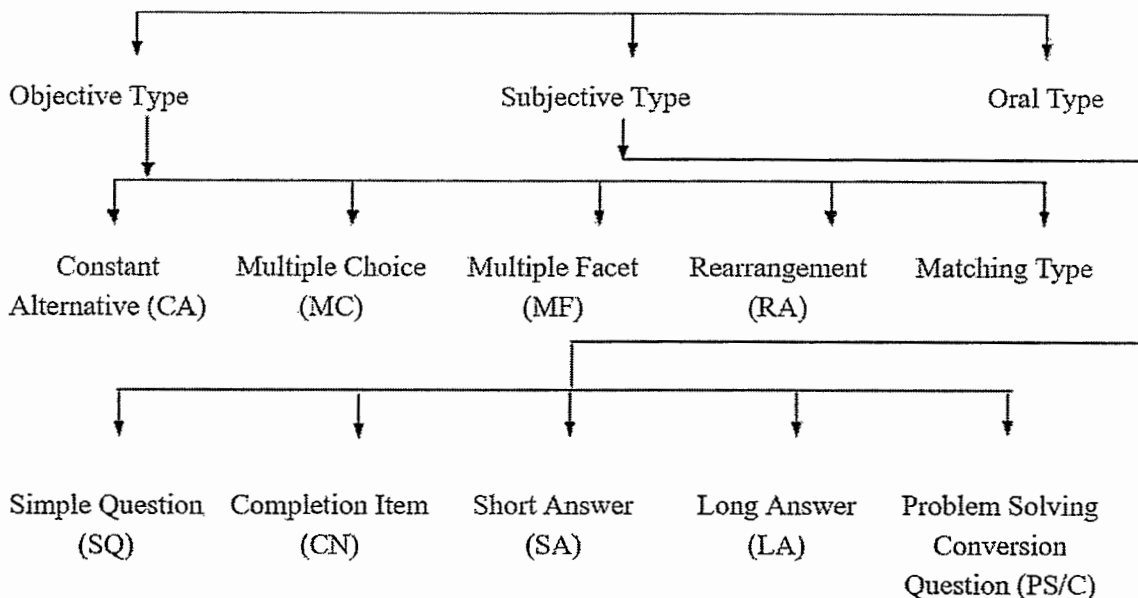
8. Characteristics of Examination

1. Examination covers the whole course.
2. Examination improves the students overall personality, memory and their revision skills.
3. These questions are never beyond the level of students.
4. Students are properly instructed to write correctly/correct answer.

9. Difference between the Test and the Examination

Test	Examination
(i) Test can be conducted weekly, fortnightly or monthly	(i) Examination can be conducted at the end of the academic session
(ii) It covers the whole taught area.	(ii) It covers only selected and important area of the curriculum
(iii) It is useful in checking the progress of students from time to time.	(iii) It determines the success or failure of the students.
(iv) Test works as a tool of evaluation.	(iv) Examination is also a tool of evaluation

10. Types of Questions

Examination may be classified on the basis of types of questions.

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                              │                     │                                  │
                              ▼                     ▼                                  ▼
              Objective Type          Subjective Type                    Oral Type
                    │                         │
                    ▼                         ▼
     ┌──────┬──────────┬──────────────┬───────────────┬──────────────┐
     ▼      ▼          ▼              ▼               ▼              ▼
  Constant  Multiple Choice  Multiple Facet  Rearrangement   Matching Type
  Alternative (CA)  (MC)        (MF)            (RA)
          │          │          │              │              │
          ▼          ▼          ▼              ▼              ▼
  Simple Question  Completion Item  Short Answer  Long Answer  Problem Solving
     (SQ)            (CN)          (SA)          (LA)         Conversion
                                                             Question (PS/C)
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11. Objective Types

An objective type item requires students to choose several distinguished alternatives. An objective test affords much freedom for the test designer to express his knowledge and value but gives the student the option to express their answer in the most brief manner possible incorporating only the key features. The objective tests are highly reliable and the large content coverage answer is predetermined. No judgement is required on the part of the scorer.

These are easily administered, checked and scored. These types of questions cover a wider range of subjects. Generally used to measure the recall of factual knowledge such as names, events, dates, definitions etc. Relatively easy to construct and score but without knowledge of the content, attempting to give a precise answer is difficult and the chances of scoring by guessing the answer is about 50%.

12. Forms of Objective Type Questions

(a) Recalling   (b) Recognition

(a) Recalling :- In recalling knowledge of the facts and events of the students tested. Two objectives of teaching knowledge and understanding are tested on it.

(b) Recognition :- This type of questions may be in the following forms:-

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12.1. Constant Alternative: - It requires the examinee to choose the right answer from the two given alternatives. It can take a variety of forms. Measure the ability to identify whether statements of fact are accurate or not.

12.2. Multiple Choice: - It has two parts of which one part is 'stem' and the other is a group of 'options'. The 'stem' may be a direct question to be answered or an incomplete statement to be completed. The 'option part' may consist of a set of four alternatives or options of which one will be the correct answer or key. The student selects the correct answer and puts '✓' mark against it.

12.3. Multiple Facet: - It is a combination of multiple choice items given one below the other relating to various aspects of the theme presented as material, picture or diagram or a combination of these. A series of multiple choice questions will enable in examining multiple knowledge about a single topic. Multiple abilities about the same topic are also tested. Particularly useful for testing higher order intellectual abilities can be used to test various aspects of learners growth at the same time.

12.4. Rearrangement: - Words provided in a haphazard manner or without a sequence. Mental processes for answering depend on how the subject matter has been taught.

12.5. Matching type: - In it different statements with their meanings are given but these are not written in correct order. The students select the correct matching and write it. In this case, there are two lists of words which are called 'premises' and 'responses'. It consists of two lists of symbols, words, phrases or statements and requires the examinee to match the items of the first list with those of the second list appropriately. Sometimes the number of items listed in the second list is more than that of the first list. This would help reduce the guessing probability.

13. Using of Objective Type Questions

a) Objectivity in answering

b) Validity of Answering

c) Comprehensibility

d) Utility of the answer

e) Scorability

14. Demerit of Objective Type Question

a) Difficult to construct such a question.

b) Guessing possibility is more.

c) Less scope to examine higher level ability.

d) There is less scope for examining creative skills.

e) We cannot test how the examinee understands the theme.

15. Forms of Subjective Type Question

It requires from the examinees to supply the answer. Answers are not usually predetermined. Subjective type questions are most suitable to check the higher level abilities. Unique in measuring student's ability to select, organize and integrate the thoughts and present them in logical form. This type of question may be in the following forms.

(i) Simple Question :- Simple questions are those which can be answered in just one line or one word.

(ii) Completion Item :- It requires an examinee to recall a word, a number, a phrase of a sentence deleted or omitted from the statement and get the blanks filled in correctly. Efficiently measures lower level of cognitive ability. Minimize guessing as compared to multiple choices or true/false items.

(iii) Short Answer :- It requires the examinee to produce brief compact answers. The answer may usually be a paragraph or two. But the length of the answer may vary from one student to other students. In it a wide syllabus is covered. Easy and less time consuming in writing items. Scoring is easier than long answer questions.

16. Merits of Short Answer Questions:-

a) Easy to write items.

b) Guessing is less likely than selecting type items.

c) Broad range of knowledge can be measured.

d) Students write pinpointed answers.

17. Demerits of Short Answer Type Questions

a) Scoring is tedious and time consuming.

b) Students have to study the whole syllabus.

(iv) Long Answer Question :- In this question students' expression, their views, their comparison are tested. Suitable to measure higher order abilities requiring the use of complex skills such as application analysis, synthesis and evaluation. Response may be restricted or unrestricted.

18. Forms of Essay type Tests

These test may be in the form of:-

a) Explanation writing

b) Essay writing

c) Critical description

d) Translation

e) Central Idea

19. Merit of Long Answer

a) These are easy to construct

b) These are helpful in measuring higher mental abilities.

20. Demerit of Long Answer

(a) It is difficult to relate to the intended learning outcome because of freedom to select, organize and express ideas.

(b) Scores are raised by writing skill and bluffing and lowered by poor handwriting, misspelling and grammatical factors.

(v) Problem Solving/Conversion:- Require the examinee to provide solutions to the given problems. Questions of this kind help to evaluate the higher order abilities of the students in higher education.

21. Oral Test/Examination

Important forms of oral examination are interview, viva-voce, quiz contest, panel discussion or group discussion. Each of these can be used as a teaching-learning technique and as an evaluation technique. Oral test is one where an examinee is interviewed by an examiner or a group of examiners in a face to face situation. It is a time consuming process. The questions are not predetermined.

22. Advantages of Oral Tests

a) Students develop expression power so they can describe their life.
b) Students' pronunciation is corrected.
c) To identify and analyse pupils' presence of mind as exposed through oral questioning.
d) To evaluate a pupil's cognitive, affective and psychomotor abilities.

23. Disadvantages of oral Test

a) There is no place for writing.
b) It is time taking.
c) There is subjectivity in marking.

24. Evaluation

Teaching, Learning and Evaluation are interrelated and interdependent activities in the field of education. Testing and Evaluation is an essential and integral part of every educational system.

According to Hanna "Evaluation is the process of gathering and interpreting evidence on changes in the behavior of all students as they progress through school".

According to J.W. Writghtstone "Evaluation is a new technical term introduced to design a more comprehensive concept of measurement"

It is a gradual and continuous process. It is to find out the progress of the students. It reforms the educational process and helps in understanding pupils, tests, interest, behavior, adjustment etc. It helps in the improvement of the teacher's teaching process.

25. Function of Evaluation
   a) To make provision for guiding the growth of individual pupils.
   b) To diagnose their weakness and strength.
   c) It ascertains how far learning objectives could be achieved.
   d) It gives reinforcement and feedback to teachers and students.
   e) To ascertain the students qualities of social development.

26. Types of Evaluation

There are two types of evaluation

   a) Internal Evaluation

   b) External Evaluation

27. Internal Evaluation

Internal Evaluation is the evaluation in which the teacher and the examiner are the same person. The same teacher teaches a particular subject and he or she sets the paper and evaluates the achievement of the students. No external experts are invited. Class test, unit test, weekly test, monthly test, quality test etc are examples of internal evaluation.

28. External Evaluation

The evaluation procedure in which the evaluators or examiners are invited from outside is called external evaluation. The teachers who are teaching a particular group of students are not involved in the evaluation of their students.

29. Difference between Formative and Summative Evaluation

Formative Evaluation	Summative Evaluation
Conducted during the process of teaching and learning during the class, during the semester or a session	Conducted at the end of the process of teaching and learning e.g. At the end of class, at the end of semester, at the end of session etc.
Conducted regularly during the class, course, or session	Conducted at the end of the course or session or programme.
Give limited generalization	Give broad generalization
Limited content area and ability are covered.	Large content areas and abilities are covered.

Therefore, we can say that the formative evaluation is a monitoring type of evaluation which is used to monitor the progress of students during the class, course or session. Whether learners' scholastic and non-scholastic areas are developing properly. Whether progress is satisfactory or not.

Summative evaluation is done at the end of a course semester, or a class or topic. It is meant to evaluate the quality of the final examination and it is also to see that instructional objectives have been achieved.

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'SELF AND REFLECTIONS OF SELF' IN WORD FORMATION IN MANIPURI

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1. Introduction

'Self' as the beginning of a person followed by his kinship, location, ie. house, environment, etc., have a great behavioural change on the language. This can be proved in the formation of words, and even sentences in a language. This article tries to bring in the philosophy of 'self' and personal identity to illustrate the claim. This will help in historical analysis, descriptive studies and language teaching as well. In the curriculum for language teaching, it is often emphasized that the education of a child should start with learning 'self', followed by home, village/town, the state and the country for better understanding of the environment, learning the language use from known to unknown, etc. This concept, perhaps, is taken in Manipuri in the formation of words from the unknown past.

The philosophy of 'self' defines the conditions of identity that makes one subject of experience distinct from all others. The 'self' is, sometimes, understood as a unified being essentially connected to consciousness, awareness, and speech. Knowing others is wisdom and knowing the 'self' is explanation. Therefore, perfection comes only after a full length of self-knowledge.

2. Word formation

Keeping these points as the background, let us analyse how Manipuri language has developed some linguistic items, such as, kinship terms, clothing, body parts, Meitei Mayek script, etc., related to 'self', which is very much a language specific feature.

Figure 1: 'Self' and his immediate environments

2.1 The Kinship terms

The kinship terms are coined taking 'self' as the reference point. While most of the languages have words like father, mother, etc. from the point of view of 'reference', Manipuri makes the 'self' as the base. In other words, the pronoun /əi/ 'I' for first person or its
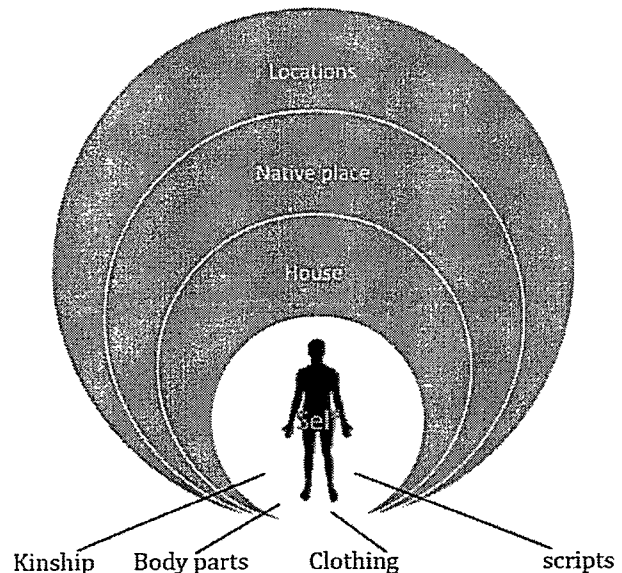
possessive pronoun form /əigi/ or /i-/ 'my' as the prefix for the kinship terms and /nəŋgi or nə-/ 'your' for second person and /məhakki or mə-/ 'his/her' for third person. The focus then is the point of view as the reference point. Blood relationship or family relationship is perhaps the second reason to have such word formation. One may say that roots, stems and affixes, i.e., the morphemic elements combine to form words and the words are arranged together to form sentences, of course, following the prescribed rules of a particular language. The same applies to meaning also. The word meaning may be viewed as a fusion of the meanings of stems, roots, and affixes and further, the meaning of a sentence may be viewed as a fusion of the meanings of its constituent words. There may be different schools of thought about the formation of sentences and meanings, but here we take a simple view as expressed above to illustrate the 'self' as the focus for word formation at least in the following cases.

Self is permanent, substantial, autonomous self or 'I'. So coining and development of words in any language is mainly done based on some principles. Relationship between words and meanings is established on the basis of the usage of specific words to denote specific meanings in the community of speakers. Complex word formations are collections of smaller morphological components and hence formation of words prefixing /i-/, /nə-/, /mə-/ presupposes that the formation is unique to the language. When a word is formed it has a sense, reference, denotation, connotation, intention, and carries specific nuances of their own. This can be seen in the specific illustrations from Manipuri. Inclusion of the 'self' as well as second and third person prefixes in the word formation is to account for the relation between concepts and sensory content which is peculiar to Manipuri. This formation highlights the intimate relation between language, thought, and knowledge.

Relationship	My-	Your-	His/her-
Father	ipa	nəpa	məpa
Mother	ima	nəma	məma
Son	icanupa	nəcanupa	məcanupa
Daughter	icanupi	nəcanupi	məcanupi
Elder brother	ibuŋ	nəbuŋ	məbuŋ
Elder sister	ice	nəce	məce
Younger brother	ipwa	nəupwa	məupwa
Younger sister	inaonupi	nənaonupi	mənaonupi
Grandson	isunupa	nəsunupa	məsunupa
Granddaughter	isunupi	nəsunupi	məsunupi
Husband	ipuroibə	nəpuroibə	məpuroibə
Wife	itu	nətu	mətu
Uncle	ikhura	nəkhura	məkhura
Aunty	ine	nəne	məne
Sister in law 1	inəmmə	nənəmmə	mənəmmə
Sister in law 2	itəimə	nətəimə	mətəimə
Brother in law 1	itəi	mətəi	mətəi
Brother in law 2	ibai	nəbai	məbai

| Son in law | iyanupa | nəyanupa | məyanupa |
| Daughter in law | iməunupi | nənəunupi | mənəunupi |

Table 1: Kinship terms

Note 1: Sister in law1 and Brother in law 1 are from the point of view of girls and Sister in law 2 and Brother in law 2 are from the point of view of boys.

Note 2: Though all these kinship terms are for reference, 'ice' 'ine' 'inəmmə' 'itəimə' ibai' are also the terms used for addressing.. The term 'khura' is used to address uncle.

2.2 Body parts

Instead of calling the names of body parts as an independent item, Manipuri makes these words from the point of view of 'self' and uses the prefixes /i-/, /nə-/ and /mə-/ as in the case of kinship terms.

Body parts	My-	Your-	His/her-
Head	ikok	nəkok	məkok
Eye	imit	nəmit	məmit
Ear	ina	nəna	məna
Nose	inaton	nənaton	mənaton
Mouth	icin	nəcin	məcin
Teeth	iya	nəya	məya
Tongue	irəi	nərəi	mərəi
Hair (head)	isəm	nəsəm	məsəm
Hand	ikhut	nəkhut	məkhut
Leg	ikhoŋ	nəkhoŋ	məkhoŋ
Buttocks	ithun	nəthun	məthun
Urine	iyuŋ	nəyuŋ	məyuŋ
Stool	ithi	nəthi	məthi
Saliva	itin	nətin	mətin
Tears	ipi	nəpi	məpi

Table 2: Body parts/excretion

2.3 Clothing

In Manipuri, words related to clothing from the point of view of 'self' are also formed by prefixing /i-/, /nə-/ and /mə-/ as given below.

Dress	My-	Your-	His/her-
Cloth	iphi	nəphi	məphi
Phurit	iphurit	nəphurit	məphurit
phənek	iphənek	nəphənek	məphənek
phəijom	iphəijom	nəphəijom	məphəijom
khudəi	ikhudəi	nəkhudəi	məkhudəi

Table 3: Clothing

Note: Normally, clothing for '(my)self' is concerned, /əigi/ is used instead of prefixing /i-/. For example: əigi phənek 'my phanek'. This cannot be taken as a single word formation.

2.4 Possessions

In the case of possessions also, the prefixes /i-/, /nə-/ and /mə-/ are used from the point of view of 'self' in Manipuri.

Environments	My-	Your-	His/her-
house	iyum	nəyum	məyum
place	iphəm	nəphəm	məphəm
locality	irəikai	nərəikai	mərəikai
state/country	irəmdəm	nərəmdə	mərəmdəm
country (nation)	irəibak	nərəibak	mərəibak

Table 4: Possessions

3. Script formation

Every human community possesses language. However, the development of the writing system for that language takes years of experience by the native speakers. Sometimes other communities give the writing system also. Once established, writing systems generally change more slowly than their spoken counterparts do.

The conventional method of writing system depends on their thought and models. The processes of encoding, decoding and the writing system involve a shared understanding between the script maker(s) and the readers. The case of Manipuri scripts is an interesting one. The model for the creation of letters depended mainly on the human body or the 'self', as has been discussed throughout this paper.

The writing system of Manipuri in the ancient Meetei mayek script is not pictographs. It has both individual letters and syllabic letters as well. The formation of the original eighteen letters of Meitei mayek script, namely, k, s, l, m, p, n, c, t, K, q, T, w, y, h, U, I, P and a is based on or related to the shape of human organs/body parts and also to the cosmological existence. Of the twenty seven letters, the remaining nine letters, namely, g, J, r, b, j, d, G, D and B are developed later to represent the borrowed sounds of other languages. This grapheme, which is a specific base unit of the writing system of Manipuri, is important from the point of view of philosophy. These graphemes, which are the minimally significant elements, are based on lots of observation of creators themselves. Most of the writing systems available in other languages will typically have an ordering of its symbol elements in one way or the other whereas Manipuri has a different order of the letters in the alphabet.

Letter	Name of the letter	Body parts
k	kok	head
s	səm	hair
l	lai	forehead
m	mit	eye

p	pa	eyelash
n	na	ear
c	cin	mouth
t	tin	saliva
K	khəu	throat
q	ŋəu	palate
T	thəu	giving life (soul)
w	wai	heart
y	yaŋ	backbone
h	huk	body, tang shoujinnapham
U	un	skin
I	i	blood
P	phəmbi	sperm and egg
a	ətiya	sky, universe
g	gok	not related to any body parts
J	jhəm	not related to any body parts
r	rai	not related to any body parts
b	ba	not related to any body parts
j	jil	not related to any body parts
d	dil	not related to any body parts
G	ghəu	not related to any body parts
D	dhəu	not related to any body parts
B	bhəm	not related to any body parts

Table 5: Meitei Mayek scripts

Conclusion

The formation of kinship terms, body parts, clothing and the scripts in Manipuri is an interesting and thought provoking one. This word-formation process is a kind of lexicalization, which explains it as the process of creating a new word for a new thing or notion instead of describing them in a sentence or with a paraphrase. The use of such words is more economical because they are shorter than the corresponding or underlying sentences or paraphrases. Furthermore, they can be more easily used as elements of sentences.

In the case of Manipuri word formation, the following developments have been observed. Firstly, when a verbal cognition results from the primary function of a word, the object or content of that verbal cognition is called primary meaning. Secondly, when a verbal cognition results from the suggestive function of a word, the object or content of that verbal cognition is called suggested meaning. Thirdly, when a verbal cognition results from the intentional function of a word, the object or content of that verbal cognition is called intended meaning. This intended meaning is the main asset of Manipuri Language.

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CONCEPTUAL LEXICON FOR CROSS LANGUAGE COMMUNICATION

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1. Introduction

The proposed conceptual lexicon has concepts as its entries. The concepts are independent of a specific language. The meanings of concepts are given in terms of conceptual graphs. From conceptual graphs the surface representation of lexical items belonging to a particular language can be derived. Conceptual graphs emphasize semantics. The earliest forms called existential graphs were invented by the philosopher Chrales Sander Peirce (1897) as a graphical notation for symbolic logic. Lucien Teniere (1959) used similar graphs for his dependency grammar. The earliest form implemented on a computer was the correlational nets by Silvio Cecato (1961), who used them as intermediate language for machine translation. There is philosophical and psychological evidence that conceptual graphs are mental representations unbounded by knowledge of a particular language.

The proposed lexicon can be manipulated to generate a text in the form of a target language. The theory propounded by Sowa (1984) has been exploited to suit our purpose. The four levels of representations proposed for the generative lexicon (Pustejovsky, 1995 Pustejovsky and Boguraev. 1993) are taken into account. The semantic representations in WordNet (Pike Vassion, 1999a,b) are also kept in mind while writing the meaning of a lexical item by means of conceptual graphs.

2. Conceptual graphs

Concepts are language independent ones derived from percepts. A conceptual graph is a finite, connected, bipartite graph. The two kinds of nodes of the bipartite graph are concepts and conceptual relations. Every conceptual relation has one or more arcs, each of which must be linked to some concept. For example, a space between a brick and a brick can be represented as follows (Sowa 1984: 72):
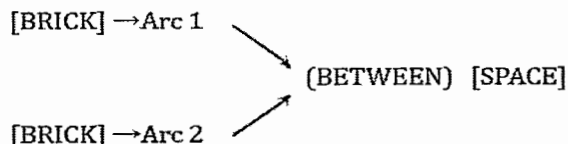
[BRICK] →Arc 1

(BETWEEN) [SPACE]

[BRICK] →Arc 2

Conceptual graphs form a knowledge representation of language based on linguistics, psychology, and philosophy. In the graphs, concept nodes represent entities, attributes, states, and events, and relation nodes show how the concepts are interconnected. Distinctions can be made between simple and complex concepts. Simple concepts are

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basic concepts from which complex concepts can be derived. Conceptual graphs form a knowledge representation of language based on linguistics, psychology, and philosophy.

3. Semantic network

The concept types CAT and TOMATO map directly to percepts. Other types like PRICE, FUNCTION and JUSTICE have no sensory correlates. Abstract concepts acquire their meanings not through direct associations with percepts, but through vast networks of relationships that ultimately link them to concrete concepts. A conceptual graph has no meaning in isolation. The description of the concept, MAN is represented as follows:

[MAN] → (ISA) → [HUMAN BEING] → (ISA) → [ANIMAL]

4. Abstraction and definition

Definition can specify a type in two different ways: i) by stating necessary and sufficient conditions for the type, and ii) by giving a few examples and saying that everything similar to these belong to the concerned type. 'Conceptual graphs' support the type definitions by genus and differentia as well as through schemata and prototypes.

Type definition for KISS (Sowa, 1984: 106)

type KISS(x) is

$$[PERSON] \rightarrow (AGNT) \rightarrow [TOUCH: *X] \rightarrow (MANNER) \rightarrow [TENDER]$$
$$\downarrow$$
$$(INST)$$
$$\downarrow$$
$$(PART) \underline{\hspace{3cm}} [LIPS]$$
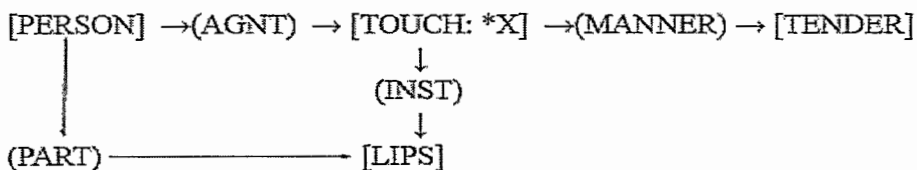
Type definition of BUY (x) is (Sowa, 1984: 110)

$$[ENTITY] \leftarrow (OBJ) \leftarrow [TRANSACTION: *X] \rightarrow (INST) \rightarrow [MONEY]$$
$$\uparrow \qquad \qquad \uparrow$$
$$(OBJ) \quad (PART) \quad (INIT) \quad (SRCE) \quad (PART) \quad (OBJ)$$
$$\uparrow \qquad \qquad \uparrow$$
$$[GIVE] \rightarrow (RCPT) \rightarrow [CUSTOMER] \underline{\hspace{1cm}} (AGNT) \leftarrow [GIVE]$$
$$\downarrow \qquad \qquad \downarrow$$
$$(AGNT) \underline{\hspace{4cm}} [SELLER] \underline{\hspace{2cm}} (RCPT)$$
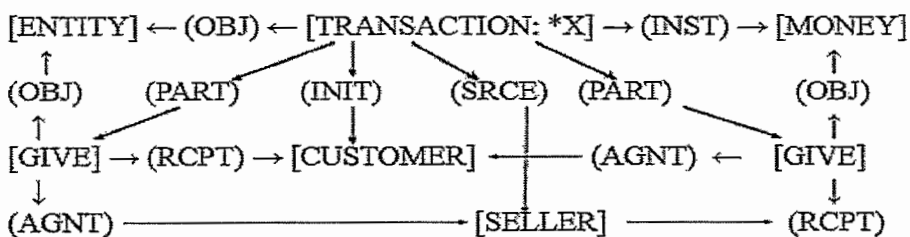
5. Schemata

Schemata are similar in structure to type definition. Yet concept type may have at most one definition, but arbitrarily many schemata. Type definitions present the narrow notion of a concept, and schemata present the broad notion. Type definitions are obligatory conditions that state only the essential properties, but schemata are optional defaults that state the commonly associated accidental properties. Schemata show the typical ways in which a concept may be used, but they do not describe a typical instance of a concept.

Schema for BUS (x) is (Sowa, 1984: 129)

[BUS:*x] (INST) ← [TAVEL] →(RATE) → [SPEED ≤ 60kmsph]
↑
(OBJ)   (CONT)
↑
[DRIVE]   [PASSENGER: {*}]
↓   ↓
(AGNT)   (QTY)
↓   ↓
[DRIVER]   [NUMBER ≅ 50]
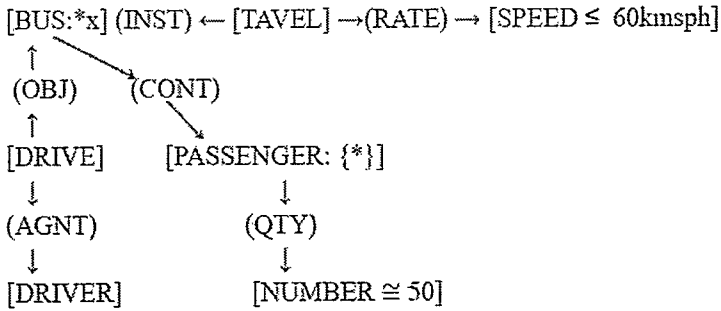
6. Prototype

A prototype is a typical instance. Instead of describing a specific individual, it describes a typical "average individual". A Schema for ELEPHANT might specify a range of characteristics for elephants or a range of behaviours and habitats for elephants. A prototype ELEPHANT would combine and restrict such schema to describe a typical elephant.

Proto type for ELEPHANT   (x) is

[ELEPHANT:*x] –

(CHAC) → [HEIGHT: @ 3.3 m]

(CHAC) → [WEIGHT: @ 5400 kg]

(COLR) → [DARK-GREY]

(PART) → [NOSE]-

(ATTR) → [PREHENSILE]

(IDNT) → [TRUNK]

(PART) → [EAR] {*}] –

(QTY) → [NUMBER:2]

(ATTR) → [FLOPPY]

(PART) ▢ [TUSK: {*}] –

(QTY) → [NUMBER:2]

(MATR) → [IVORY]

(PART) ▢ [LEG: {*}]

(QTY) → [NUMBER:4]

(STAT) → [LIVE] –

(LOC) → [CONTINENT: {Africa|Asia}]

(DUR) → [TIME: @ 50 YEARS]

7. Conceptual representation

Some of the conceptual relations listed in Sowa (1984: 415) are adopted to suit our purpose.

agent. (AGNT) links [ACT] to [ANIMATE], where the ANIMATE concept represents the actor of the action.

attribute. (ATTR) links [ENTITY:*x] to [ENTITY:*y] where *x has an attribute *y.

cause. (CASE) links [STATE:*x] to [STATE:*y] where *x has a cause *y.

characteristic. (CHRC) links [ENTITY:*x] to [ENTITY:*y] where *x has a characteristic *y.

destination. (DEST) links [ACT] to [ENTITY] towards which the action is directed.

experience (EXPR) links [STATE] to [ANIMATE], who is experiencing that state.

instrument. (INST) links [ENTITY] to [ACT] in which the entity is causally involved.

source. (SRCE) links an [ACT] to an [ENTITY] from which it originates.

8. Lexical relations

WordNet is an online lexical resource which is built over an ontology in which the building blocks are synsets (i.e. synonymy sets) and the synsets are connected to each other by a network of relations, both semantic and lexical relations. The important ones of these relations are: Hyponymy-Hypernymy, Meronymy-Holonymy, Troponymy and Entailment. These relations can also be made use of when we prepare a conceptual dictionary for cross-language representation. The following examples depict the above mentioned relations.

[ANIMAL] → (HYPER)→ [MAMMAL]

[COW] → (HYPO) → [MAMMAL]

[TABLE] → (HOLO) → [LEG]

[PROFESSOR] →(MEMB) → [DEPARTMENT]

[WHEEL] → (MERO) →[CART]

[WALK] → (TROPO)→ [LIMP]

[SNORE] →(ENTA)→ [SLEEP]

9. Sample of conceptual lexicon

The following is the sample of the conceptual lexicon. Each item is a concept and the concepts will be mapped against the lexical items in a language.

[CAT] → (ISA) → [ANIMAL]

[PENCIL] → (ISA) → [INSTRUMENT]

↓

(FUNCT)

↓

[WRITING]

The verbs will be provided with their argument structures. A frame of arguments will be given with their necessary relations. The verbal concept ACT will be represented in the following fashion.

[ACT] → (ISA) → [EVENT]-

  (AGENT) → [ANIMATE ENTITY]

  [ARRIVE] → (ISA) → [EVENT] -

  (AGENT) → [MOBILE-ENTITY]

  (GOAL) → [LOCATION]

10.   Lexical and conceptual structures

Each natural language has a well-organized lexical and syntactic system. Each domain of knowledge has a well-organized conceptual system. Complexities arise because each language tends to use and reuse the same words and lexical patterns in many different conceptual domains.

The lexical structures are

   a) Relatively domain independent

   b) Dependent on syntax and word forms

   c) Highly language dependent

And the conceptual structures are

   a) Highly domain dependent

   b) Independent of syntax and word forms

   c) Language independent, but possibly culture dependent

When there are cross-linguistic similarities in lexical patterns, they usually result from underlying conceptual similarities. In English the verb *give*, for example, takes a subject, object, and indirect object. Other languages may have different cases marked by different prepositions, postpositions, inflections, and word order; but the verb which roughly has the same meaning as *give* also has three participants – a giver, a thing given, and a

recipient. In all languages, the three participants in the conceptual pattern lead to three arguments in the lexical patterns.

The distinction between lexical structures and conceptual structures addresses the following things:

a) Lexical structures are oriented towards language. The representation developed here is strongly influenced by linguistic theories of syntax and thematic roles.

b) Conceptual structures are designed for representing knowledge about the world. They may grow too large to be expressed in a single sentence, and they may contain concepts types that cannot be expressed by a single word.

c) Since they can be represented by similar structures, the same operations can be used on them. Furthermore, lexical structures can be converted to deeper conceptual structures by a step-by-step process, not by a translation between radically different forms.

d) Finally, common structures facilitate language learning and conceptual creativity. In learning, a child generalizes conceptual structures learned from experience to form the initial lexical structures needed for language. Metaphor and conceptual refinement create new conceptual structures by adapting old lexical structures to novel situations.

The distinction between lexical structures and conceptual structures provides a principled basis for partitioning knowledge into the lexicon and the more detailed knowledge about the world. Conceptual graphs provide formalism for representing both kinds of structures with a level of precision that allows deeper and more systematic analysis of the relationship between them. As a result, they can help to replace vague discussion with a precise methodology that has a greater chance of being computerized. Finally, the direct mapping between conceptual graph and natural language can simplify the task of knowledge acquisition: a knowledge base of conceptual graphs could be generated directly from natural language inputs. After being primed with a dictionary of lexical knowledge, the system could build up its own encyclopaedia of the world with the aid of a tutor communicating in English, not a knowledge engineer coding in a specialized notation.

11. Expanding the lexical knowledge

The representations we have shown earlier are simple. But we may need more knowledge about lexical items if we are truly making use of them for communication and proper understanding. Take for example, the lexical items *horse* and *book*. They may need at least the following representations. In this representation only concepts related to the main concepts are given in the box. The relations connecting the main concepts with the related concepts are not given. They can be very well understood.

HORSE
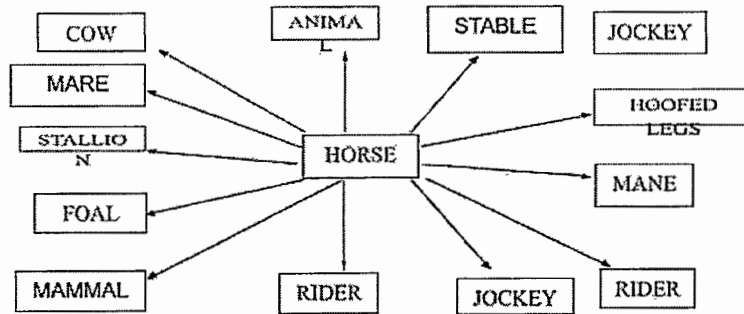
BOOK
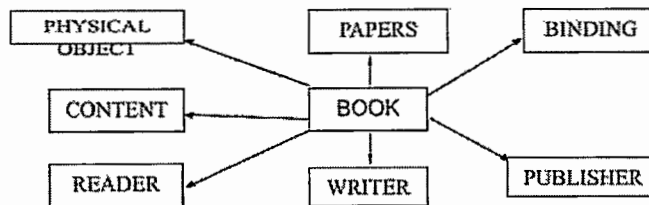
Conclusion

The above detailed conceptual representations of lexical knowledge of concepts (realized by words of lexical items in a language) can be mapped into any language. There could be an automatic way of converting these graphs into descriptions in the concerned languages.

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ROLE OF MEDIA IN PRESERVING ENDANGERED LANGUAGES

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Abstract

From being considered as a catalyst to language extinction to being upheld as a significant tool for the preservation of endangered languages, the relationship between media and language has gone through multiple shifts. This paper aims to analyse multiple examples of the critical role that both mainstream media and social media play in the process of language preservation and revitalisation. Overall it directs that media and languages are interconnected, both needing each other to flourish and develop.

Keywords: Media, Language Preservation, Mainstream Media, Social Media, Language Extinction

1. Introduction

There are about 7,000 languages spoken in the world but the number keeps on declining with the constantly changing world which affects the behavioural pattern of a community in more than one way. It is a fragile time as roughly a third of the languages are now endangered, often with less than 1,000 speakers remaining. Meanwhile, just 23 languages account for more than half of the world's population. Reportedly, in India alone, 197 languages are categorised as endangered. When a community loses their native language they are not only letting go of their way of communication but also a part of their history and culture. For time immemorial, folklores, native scriptures and knowledge passed down by the elders to the newer generation have been a way of continuing a culture. Language plays a huge role in this transfer of knowledge. Extinction of them means the evaporation of an entire culture which will remain unknown for the coming generations.

There are so many words whose equivalent does not exist in the popular English language. For example, Hygge is a Danish word, referring to the feeling of cozy contentment while enjoying time with close friends or family. There is no single English word that can capture the concept as well as the Danish one. New generations of communities that lost their native language will never know their complete history in the same way as their ancestors did. In the coming years, the number of such communities can be in thousands. This is a matter of concern requiring immediate intervention. It is here that the significance of media emerges. At the very base of the media is communication. Communication is what media is made of and what media do. Language as a system that facilitates communication. A message will be effective or not depends on its language and the way it is communicated.

So it's safe to say that without language, media will be rendered useless because the very existence of media relies upon it.

In the age of globalisation, mass media relied upon dominant languages to widen their user base and earn more in revenues. But this popularisation of few languages came at the cost of other minor languages. Social media followed the same trend. Another shortcoming of media as described by Nancy Rivenburgh (2004) was that "although the news articles often present the statistics regarding the rate of language loss around the world, they manage to do so with no sense of urgency that this is a problem that needs to be solved"[12]. Or as noted by Cazden (2003) "there is a paradox in suggesting that technology can be useful in revitalizing indigenous languages and cultures. After all, one kind of technology, television, has been influential in language and culture loss"[13]. However, over a span of a few years, the relationship between language and media has taken a stark turn.

Today the media, especially social media, is perceived as a vital instrument in bringing awareness about language loss and driving more people towards its preservation. Social media vested direct tools of language preservation within the reach of those who were most affected by it. There is a waning sense of dependency on traditional media when it comes to language revitalisation efforts. Frequent usage of endangered languages on media platforms helps re-establish their importance among people and breaks down the notion that such languages are not modern enough to belong in the technologically developed current world.

2. Analysis

Media in all forms is a way for people to connect with the world through information. It is a source of general awareness, recent developments, entertainment, education and more. Given the close relationship that people share with the media, it is understandable that the media in a manner directs what stays relevant and what becomes obsolete. The breakthrough to this came with the advent of social media. Social media created a level playing field, where the ability to pass on one's voice and opinions was given to the general public rather than to a few at the helm of media houses. This marked a shift in the role which the media played to preserve a language whose speakers were depleting.

No longer it was just to spread awareness but also to engage actively in its widespread preservation and revitalisation. As K David Harrison, an associate professor of linguistics at Swarthmore College notes in a BBC article, "small languages are using social media, YouTube, text messaging and various technologies to expand their voice and expand their

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[12] Rivenburgh, Nancy (2004). Do we really understand the issue? Media coverage of endangered languages. International Association of Conference Interpreters (AIIC). Retrieved February 27, 2021, from https://web.archive.org/web/20160414040452/https://aiic.net/page/1512/do-we-really-understand-the-issue-media-coverage-of-endangered-languages/lang/1

[13] Cazden, C. (2003). Sustaining Indigenous Languages in Cyberspace. Page-2. Retrieved February 15, 2021, from https://files.eric.ed.gov/fulltext/ED482034.pdf

presence."[14] "A positive effect of globalization is that you can have a language that is spoken by only five or 50 people in one remote location, and now through digital technology that language can achieve a global voice and a global audience"[15].

Use of social media to form online groups can be seen as one of the prominent ways to connect the younger generation with their native language. Facebook groups like Omniglot Fan Club boasts of close to 30,000 members who use the platform to learn and spread information about dying languages. There are also Facebook groups dedicated to specific languages and dialects like that in the case of Owé, a Nigerian dialect, where members not only discuss literary things like idioms and proverbs but also delves into social issues. Many other languages like Aymara, Ojibwe, Cree and more have benefitted from the social media groups and have been able to rekindle the fading interest of young people in them.

Social media extinguishes the limitation of a physical space to communicate in native languages rather it creates a new virtual space that connects people who would like to discuss in their native tongue but are now dispersed all across the globe. Another point that is worth highlighting is that social media allows the integration of multiple formats that can be used to deliver communication interestingly and in an easy-to-consume manner. Social media platforms also realise the capacity of minor languages and the personal experience that it provides to their users. They are increasingly expanding their support interface to cater to such languages. Facebook currently supports 111 languages while Twitter's translator widget supports 34 languages. Facebook users can also request a language through the website and if there is enough demand, the language will then be included in the translation application. In contrast to the dynamic social media sphere where people directly affected by the erosion of languages took charge of preserving it, mainstream media's role is more centered around spreading awareness about it. Mass media through its coverage can not only highlight the plight of an endangered language but being a watchdog it can also bring relevant authorities' attention towards the adversity too.

Among the various verticals of mass media, community-driven media efforts have been more successful in strengthening the language preservation efforts. As noted by Kishindo and Chikaipa (2018), globalisation has made it unusual for institutions to use minority languages at the expense of the recognised official languages. "Minority-language-speaking communities, commonly the less privileged, are deprived of a chance to sustain their languages which are a symbol of their identity and culture. However, the rise of community radio, centered on local or community development, has created a favorable circumstance for the promotion of minority languages and cultures,"observed Chikaipa

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[14] Amos, J. (2012, February 18). Digital tools 'to save languages'. Retrieved February 22, 2021, from https://www.bbc.com/news/science-environment-17081573

[15] IBID

and Gunde (2020)[16]. Community radios delivering content in minority languages have two-fold benefits. On one hand, they help remove the barriers of literacy and make communities a key stakeholder in their development, on the other hand, they empower a local language as a significant tool of development thus increasing its relevance.

Apart from community-centric media, another mass media vertical that has been able to bring the spotlight to the issue of language preservation has been films and television series. HBO's series My Brilliant Friend is a noteworthy example of making full-fledged languages but dialects a part of preservation too. Neapolitan Novels by Elena Ferrante, the books on which this show is based are written in standard Italian but the series was filmed by local actors in the Neapolitan dialect. Neapolitan is classified as 'vulnerable to extinction' by the Endangered Language Alliance. Dubbing popular films into an endangered language has also come up as a popular means of catching the attention of younger generations towards these languages. The University of Hawaii's Academy for Creative Media undertook a dubbing project under which they made efforts to dub the popular animated Disney movie 'Moana' in Hawaiian and gave its free copies to every school in the state. Hawaiian, which is classified as a critically endangered language by UNESCO, can effectively benefit through this preservation effort since it is in the form of a well-liked entertainment medium targeted towards future speakers of the language.

Media made the process of language preservation and revitalisation democratic in every sense of that word. Social media has especially driven this momentum with its ease of accessibility and connection with the younger generations. Instead of just being limited to native speakers, social media has roped in even speakers from dominant languages to engage in conversations involving the necessity to save languages. Continuous media exposure depicting multiple facets of language extinction puts it as a general issue of concern rather than restricting it to scientific communities. This amplifies the awareness as well as overall efforts that go toward saving the dying languages.

3. Media's role in preserving Indian Languages

According to a report, in India, more than 190 languages are categorised as endangered. Some of them are Onge, Aimol, Manda, Gadaba, Birhor, Toto, Tarao, Pengo, among others. As per the People's Linguistic Survey of India (PLSI), over the last 50 years, the world's Hindi-speaking population has increased from 260 million to 420 million. Over the same period, the English-speaking population has gone from 320 million to 480 million. However, the growth of Hindi, English and other major languages within India has come at a price: Around 250 languages in India have disappeared in the last 50 years.

Survival of such endangered languages depends upon the multiple media verticals and on public efforts in utilizing them as an influential tool. Prof Harrison, who is part of the

[16] Chikaipa, Victor & Gunde, Anthony. (2020). The Role of Community Radio in Promotion of Indigenous Minority Languages and Cultures in Malawi. Journal of Radio & Audio Media. Pg-02. 10.1080/19376529.2020.1751633.

National Geographic Society's Enduring Voices Project, documents how the Koro community of Arunachal Pradesh is using technology like YouTube to carry forward their language and knowledge base. They are making YouTube videos about medicinal plants, beads and myths in Koro language. This can be seen as a perfect amalgamation of a traditional language passed down through generations finding a renewed space of expression within modern technology to continue on with its legacy. Another meaningful example of using the internet and social media for the propagation of minor languages can be seen in a bunch of Facebook-inspired social media pages- Muganool in Tamil, Prasangik for Assamese, ejibON for Bengali, Shabdanagari for Hindi- that are dedicated to specific languages. The language of content from news to communication on these sites is vernacular. It develops a unique sense of community and closeness while communicating from miles apart on social media.

Compared to social media, language preservation efforts by mainstream media are still in a nascent stage, mostly limited to event-specific programmes and coverage. Community-centered conventional media has achieved more success in India when it comes to language preservation. As per data by the Ministry of Information and Broadcasting, India currently has 251 operational community radio stations. These stations have been monumental in bringing grassroots-level changes and giving voice to people in their own native languages. One such preservation effort as reported is by the tribal community of Asur, Jharkhand. Asur language is listed in UNESCO Interactive Atlas of the World's Languages in Danger. In a community left with only 7,000-8,000 fluent Asur language speakers, it was a mobile radio initiative that caught the eye of the masses. Tribal rights activists got together with local community members to form Asur Tribal Wisdom Centre, an organisation involving Asur tribes. Together they created radio programmes in the Asur language aiming to preserve the language and culture of the tribe. The initiative reinstated the community's interest in their own language, meanwhile piquing the curiosity of younger generations to get involved in it.

Such initiatives when multiplied and backed by governmental aid can leave a definitive mark in the language preservation efforts. Language preservation is an enormous task and there are no quick fixes to it but never before the chances to resurrect dying languages were as high. With technology presenting an equitable tool directly in the hands of those affected, each aspect of saving languages- protection, preservation, documentation- can be dealt with in a colossal and long-lasting manner.

Conclusion

This paper discussed the media's role in the advancement of language preservation efforts through multiple examples. It also noted a shift in the way media transformed from being a harbinger of minor languages' extinction to being a potent tool in saving them. Its broadcast of on-going preservation work and appealing projection of how different communities perceive life through their languages continues to propel the people-centric initiatives in language preservation. With the advent of new technologies in media, like artificial intelligence, augmented reality and more, there is a possibility that minor languages can further find immersive ways to interact with people. The growing expanse

of technology also means that more communities will have access to it. They can utilise it to take their languages to wider demographics.

The role of media in language preservation remains scattered with some verticals like community media and social media covering a larger portion of it as compared to mainstream media like television. While TRPs and ad revenues have a larger say in what goes on-air and influence media organisations' decisions, it is to be noted that conventional media is also a significant tool to draw the attention of governmental authorities. They can urge the government to bring relevant policies to aid other media verticals or initiatives that are helping preserve endangered languages. As the world languages continue to falter rapidly, the role of the media in preserving them is monumental than ever before. It is only through collective utilisation of all resources, human and technological, we can save the various ways of viewing the world and life, called languages.

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LANGUAGE ENDANGERMENT AND REVITALIZATION

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1. Introduction

Linguists have a variety of grim-sounding terms for languages with few or no native speakers. A language which has no native speakers (people who grew up speaking the language as a child) is called "dead" or "extinct." A language which has no native speakers in the youngest generation is called "moribund." A language which has very few native speakers is called "endangered" or "imperiled."

Language revival and language revitalization are attempts to preserve endangered languages. It is true that in the natural course of things, languages, like everything else, sometimes die. People choose, for a variety of valid social reasons, not to teach their children their own mother tongue.

2. Definition of Endangered Language

An endangered language is a language that is at risk of falling out of use. If it loses all its native speakers, it becomes an extinct language.

An endangered language is a language with so few surviving speakers that it is in danger of falling out of use.

A dead language (or extinct language) is one which has no native speakers.

3. Identifying Language as Endangered
   a) The number of speakers currently living.
   b) The mean age of native and/or fluent speakers.
   c) The percentage of the youngest generation acquiring fluency with the   language in question.

4. Why Study Endangered Languages
   a) The knowledge acquired in the study of indigenous language is also of prime interest to other disciplines, such as anthropology, archaeology, history and prehistory.
   b) For regions in which no written historical accounts exist, language becomes a source of eminent importance for the reconstruction of cultural history.
   c) Language comparison and reconstruction may provide insights into certain aspects of the history and prehistory of a region.

5. The four degrees of Language Endangerment

a) Healthy/Strong

All generations use language in variety of settings

b) Weakening/Sick

Spoken by older people; not fully used in younger generations

c) Moribund/Dying

Only a few speakers (non-children) remain; no longer used as native language by children

d) Extinct/Dead

No longer spoken or potentially spoken

6. What Causes Language Extinction

a) Because it is not useful in society, perhaps even a social liability, an endangered language is not passed on by parents to their children.
b) Speaking the majority language better equips children for success in the majority culture than speaking a less prestigious language.
c) Some governments actively discourage minority language use.

7. Assessing Language Endangerment

a) Intergenerational language transmission

b) Absolute numbers of speakers

c) Proportion of speakers within the total population

d) Loss of existing language domains

e) Response to new domains and media

f) Material for language education and literacy

g) Governmental and institutional language attitudes and policies, including official language status and use

h) Community members' attitudes towards their own language

i) Amount and quality of documentation

8. Factors that help an endangered language progress

a) Increase the language's prestige within the dominant community

b) Increase their wealth and income

c) Increase their legitimate power in the eyes of the dominant community

d) Have a strong presence in the education system

e) Can write down the language

f) Can use electronic technology.

9. Revival and Revitalization

a) Revival denotes bringing up of a language to use from its point of death

b) Revitalization denotes any deliberate effort in giving force and life to a living language, which is at the verge of endangerment.

c) A language, which has experienced near or complete extinction has been intentionally revived and has regained some of its former status is a revived language.

10. Language Revitalization

"Language Revitalization" refers to the development of programs that result in re-establishing a language which has ceased being the language of communication in the speech community and bringing it back into full use in all walks of life.

11. Languages targeted for Revitalization

Languages targeted for language revitalization include those whose use and prominence is severely limited, called endangered or weakening, or those that have only a few elderly speakers and seem to be dying, called moribund.

Sometimes various tactics of language revitalization can even be used to try to revive extinct languages.

Though the goals of language revitalization vary greatly from case to case, they typically involve attempting to expand the number of speakers and use of a language, or trying to maintain the current level of use to protect the language from extinction or language death.

12. Steps to sustain

Fishman's model for reviving threatened (or sleeping) languages, or for making them sustainable, consists of an eight-stage process.

a) Acquisition of the language by adults, who in effect act as language apprentices (recommended where most of the remaining speakers of the language are elderly and socially isolated from other speakers of the language).

b) Create a socially integrated population of active speakers (or users) of the language (at this stage it is usually best to concentrate mainly on the spoken language rather than the written language).

c) In localities where there are a reasonable number of people habitually using the language, encourage the informal use of the language among people of all age groups and within families and bolster its daily use through the establishment of local

neighborhood institutions in which the language is encouraged, protected and (in certain contexts at least) used exclusively.

d) In areas where oral competence in the language has been achieved in all age groups encourage literacy in the language but in a way that does not depend upon assistance from (or goodwill of) the state education system.

e) Where the state permits it, and where numbers warrant, encourage the use of the language in compulsory state education.

f) Where the above stages have been achieved and consolidated, encourage the use of the language in the workplace (lower work sphere).

g) Where the above stages have been achieved and consolidated encourage the use of the language in local government services and mass media.

h) Where the above stages have been achieved and consolidated encourage use of the language in higher education, government, etc.

13. Foundation for Endangered Languages (FEL)

FEL supports, enables and assists the documentation, protection and promotion of endangered languages. The preamble of the FEL summarizes its objectives as follows:

a) To raise awareness concerning endangered languages, both inside and outside the communities where they are spoken, through all channels and media.

b) To support the use of endangered language in all contexts: at home, in education, in the media, and in social, cultural and economic life.

c) To monitor linguistics policies and practices, and to seek influence to the appropriate authorities where necessary.

d) To support the documentation of endangered languages, by offering financial assistance, training, or facilities for the publication of results.

e) To collect and make available information on all of the preservation of endangered languages

f) To disseminate information on all of the above activities as widely as possible.

Conclusion

Speech communities of endangered languages, linguists, language activists and policy makers have a long-term goal to accomplish in order to develop effective and viable strategies for sustaining the world's endangered languages.

A Navajo elder expressed the importance of language maintenance for his community in the following way:

If you don't breathe,
There is no air.
If you don't walk,
There is no earth.
If you don't speak,
There is no world.

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PATTERNS OF LANGUAGE USE AMONG PASHTU SPEAKING IMMIGRANTS IN KASHMIR: A SOCIOLINGUISTIC STUDY

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Abstract

In today's modern society, multilingualism and multiculturalism presents the constant interaction of majority and minority linguistic groups, which is reflected in their language. In this context, trends of language usage have attracted more attention in order to better understand the sociolinguistic outcomes of such communication situations. The aim of this research is to recognise patterns of language use among a minority immigrant community living in Gutlibagh area of Ganderbal district in Kashmir. Since they speak a different language, have a different cultural history, and live a different traditional lifestyle, the group poses a unique opportunity for investigation. As a result, the current paper is an attempt to examine trends of language use among Pashtu speaking immigrants, as well as how these people have preserved their identity by adhering to their native tongue for nearly thirty years of their migration.

Keywords: Patterns of Language Use, Language Contact, Multilingualism and Pashtu immigrants.

1. Introduction

The multilingual and multicultural nature of modern society presents a constant interrelation between dominant and minority communities all over the world. This constant relation makes scholars investigate communities and study sociolinguistic phenomena of language contact, language shift and Maintenance and patterns of language use among such communities. But these minority and ethnic communities face a lot of challenges both in terms of their identity and language preservation. They either maintain their language or go through the process of shifting. The Speakers of these minority linguistic groups use the dominant language in many domains of social life, if not in households. The main reason behind such processes of language shift is bilingualism or multilingualism. Fasold (1989) views both the processes of language maintenance and shift as a collective long term result of language choice wherein certain groups of people use a new language instead of their native language while others manage to maintain the use of their native language. Actually in a language contact situation certain speakers of a linguistic group manage to use their language in every domain of the society while others shift to some dominant or new language. Those speakers who use the new or dominant language can ultimately lead to the shift and the others who try to manage the use of their language can eventually lead to the maintenance of their language. Working further on the

already existing body of literature researched by Coulmas (1997), Bloomfield (1933), Weinrich (1953), Fishman (1972), the study points out that the basic prerequisite of language maintenance and language shift is a contact situation. The contact situation may give rise to either bilingualism or language shift. Sometimes a shift may also occur after a long course of bilingualism. Language maintenance on the other hand is a situation wherein there is continued use of a language or it is often seen that one language, one language holds its own place despite the influence of other languages. Bloomfield (1933) studied some immigrants in the United States who gave up their native language and preferred a foreign language, hence making a complete shift. But Bloomfield has not talked about the language contact phenomenon. Fishman while studying language maintenance and shift (1972) has given a comprehensive model of language maintenance and shift with following subdivisions. (a) Habitual language use at more than one point in time or space under conditions of inter-group contact (b) Antecedent, concurrent or consequent psychological, social or cultural process and their relationship to stability or change in habitual language use and (c) Behaviour towards language in the contact setting, including directed maintenance and shift effort.

However in studies on language maintenance and shift, domain of language use has proved to be an essential construct, and domain analysis has contributed a lot to understanding language behavior among minority communities. Greenfield (1970) who pioneered in implementing domain analysis organized the innumerable social situations which he encountered during his fieldwork among Puerto Rican community living in New York whose members used Spanish and English into five domains of 'family', 'friendship', 'religion', 'education' and 'employment'. Building further on the domain analysis of Greenfield (1970), Fishman (1972) maintained that domains aren't mere a cataloguing of situations of language use but rather an essential tool for evaluating language shift (28). Different scholars have used different domains based on the nature of their studies, with family/home the most significant among all. Some scholars have emphasized the role of interlocutor and the topic of discussion in determining the language choice of people (Sankoff and Poplack, 1979). While home/family domain has been considered vital for maintenance of language and has been shown to slow down language shift, members of minority languages don't have considerable power over other domains in determining their language use and as such the role of interlocutor becomes significant (Wei, 1994). Clyne (1982) has emphasized the role of extended family structure in the maintenance of 10 languages rather than the nuclear family. The extended family structure, according to Clyne, includes not only the grandparents, but other close and distant relations and friends. Since these immigrants who are living in the dominant host society of Kashmir are surrounded by dominant languages like Kashmiri and Urdu, Kashmiri being the dominant language and Urdu being the lingua franca has definitely taken up the place of many social domains of the immigrant community. So The present paper is an attempt to study the patterns of language use in different domains of social life of these Pashto speaking Pashtuns.

The Present study

The focus of the present study is to observe the patterns of language use among the Pashtu speaking Pashtuns living in the dominant host society of Kashmir. These Pashtuns reside in the Gutlibagh area of ganderbal district, Wantrag area of Anantnag district mainly however certain speakers are also found in Bandipora as well. Gutlibagh is a large village of around 18 Square Kilometers area located at the distance of 30 Kilometers from Srinagar city center towards its east. Gutlibagh comprises six small villages of Banjar Basti, Wayil Wider, Chanhaar, Baba Wayil, Nazar Baghand and Gutlibagh proper. According to unofficial estimates, there are around 1000 households and the total population of the area may be around 15000 to 17000 individuals. According to local elders, the word Gutlibagh has been derived from the Pashto word guth meaning corner. The word bagh meaning garden/place/area etc. is found in Pashto, Urdu, Kashmiri and many Indo-Aryan languages. Except for the two villages of Baba Wayil and Gutlibagh Proper, where, besides Pashtuns, Kashmiris also live, the rest of the four villages are exclusively inhabited by the Pashto speaking Pashtuns. Gutlibagh is part of the Ganderbal district of Kashmir province and is connected to an all-weather road with the district headquarters with good transport facilities. The Pashtuns of Gutlibagh would visit the Ganderbal markets for their needs, lately a number of shops selling food and other items have cropped up near the bus stand of the village. The Pashtuns of Gutlibagh believe that they originally belong to Batagram district of Khyber Pakhtunkhwa (KPK) province in Pakistan and speak the Peshawari dialect of Pashto. Up to a century before, Gutlibagh used to be the summer home of Pashtuns from Batagram Alai who would migrate to Kashmir along with the cattle. Most of the present settlers in Gutlibagh believe that their elders were nomads, engaged in transhumanism, between Batagram in KPK and Kashmir. Some of them were also traders who would deal in copper and silk threads. Gutlibagh and the adjoining areas are lush green with ample fresh grass and water for the cattle and given that it used to be an outlying and comparatively isolated piece of land, the area would also offer the migrators an ideal place to 74 build their temporary shelters and live as per their own rules without much interference from Kashmiris. Pashto is the one of the principal languages of Afghanistan and Pakistan with a speaker strength of around 53 Million people globally (Ethnologue 2020). The language is spoken by some migrant labourers in Iran and the UAE and Saudi Arabia. However, a small number of Pashto speakers can be found in India also. The Census of India 2011 mentions some 21677 persons as speakers of Pashto also referred to by the name of Kabuli/Afghani, out of which 17942 are shown as belonging to the erstwhile state of Jammu and Kashmir.

In Jammu and Kashmir, the Pashto speakers are mainly concentrated in the Gutlibagh area of Ganderbal district. Pashto has been categorized into three major varieties of Central Pashto, Northern Pashto and Southern Pashto (Ethnologue 2020). The data for the present paper has been collected in the same area of Gutlibagh where Pashtu speakers are mainly concentrated. The customised questionnaire has been used to collect the data on different aspects like different domains of the society like home,family neighbourhood ,school/office/college etc. Information was also sought in extended family domains as well. So the present paper is an attempt to study how dominant languages like Kashmiri

and Urdu have taken their place in many domains of social life of these Pashtu speaking Pashtuns.

2. Results

As indicated in figure 1, 99% of the participants have reported the use of Pasto in their home domain, and a meager 1% of participants have reported the use of Urdu in the domain. With native Kashmiri people, most participants use Urdu, however 26% have also reported the use of Kashmiri in this domain. Some Pashtuns of Gutlibagh can also communicate in Kashmiri. Since Gutlibagh is dominated by Pashtuns, the language used in the domain villages/ Mohalla and Mosque is primarily Pashto. In the domains of School/College/Office and Travel, the primary language of use for majority of the participants is Urdu whereas the use of Kashmiri in these domains has been reported by 11 and 10 of the participants respectively.

Language use patterns in various domains

	Home	Mohalla/Village	Office/school/College	Travel	Mosque	Native kashmiris
Kashmiri		1%	11%	10%		26%
Urdu	1%	6.00%	83%	88%	6.00%	87%
Pashto	99%	96%	2%	1%	93%	5%
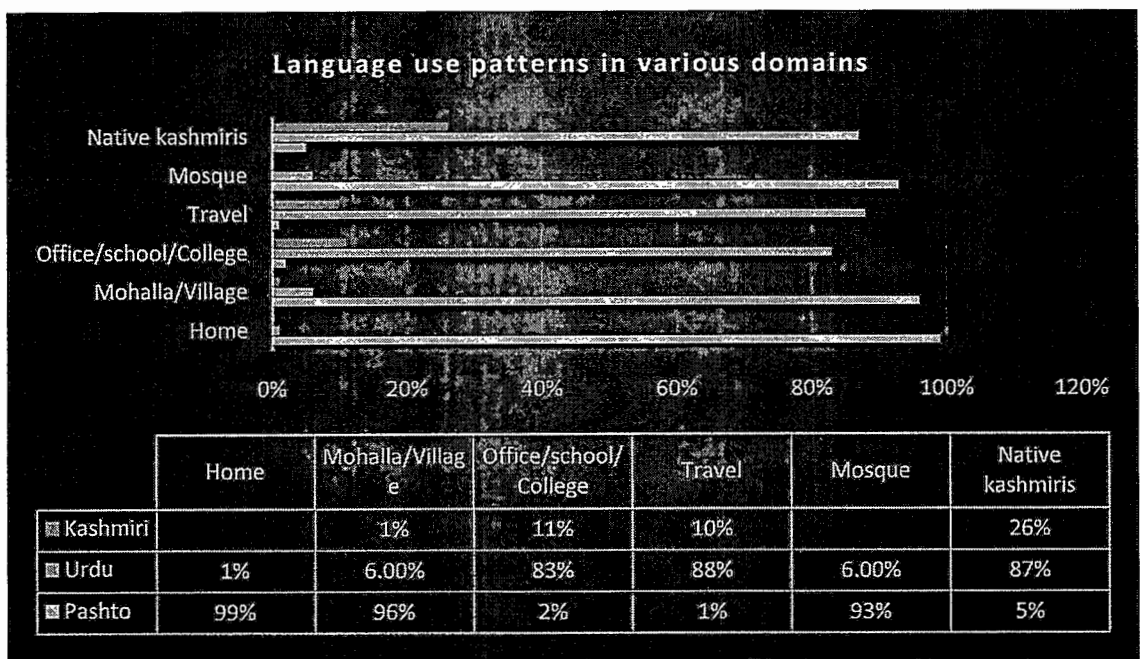
Figure 2: Domain-wise language use patterns among Pashto-Speaking Pashtuns

Within the home domain (Figure 2), all the participants have reported the use of Pashto with father, grandfather and siblings. With relatives other than the primary kin, 97% of the participants have reported the use of Pashto and a meager 2% each have reported the use of Urdu and Kashmiri. Interestingly 8% of the participants have reported the use of Urdu with spouses and 2% have reported the use of Kashmiri in this domain, even though hardly any marriages have taken place between Kashmiri and Pashtuns. Only 4% and 5% have reported the use of Urdu with children and grandchildren respectively and rest of the participants have reported the use of Pashto with these kin. The lesser percentage

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reflected for the use of Pashto with spouses is commensurate with the marriage status of the participants. Again, lesser percentages for siblings and grandparents reflect the absence of such kin for such participants.

The insignificant use of Kashmiri with relatives other than the primary kin are indicative of the fact that there are very few Pashtuns who have married within the native Kashmiri people. All the Pashtuns of Gutlibagh can freely converse in Urdu. However the use of Kashmiri in the College/School/Office domain by 11% of the participants indicates that there is some degree of fluency in the language amongst the community members.

Langauge use patterns in extended family domain

	Parents	Grand parents	Spouse	Siblings	Children	Grand children	Relatives
Kashmiri			2%				2%
Urdu			8%		4%	5%	2%
Pashto	100%	100%	61%	97%	42%	12%	97%
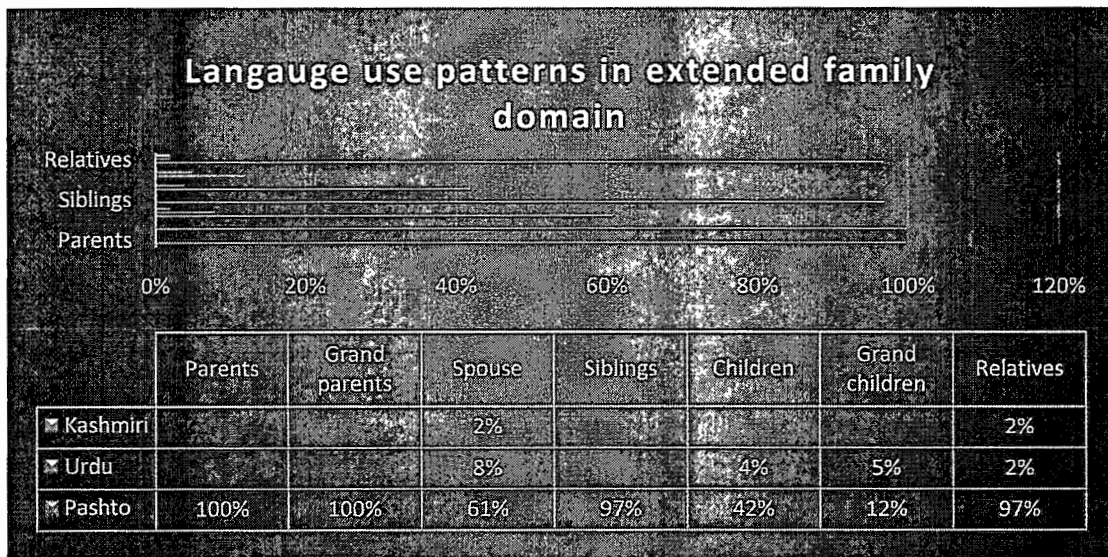
Figure 3: Language use patterns in extended family domain among Pashto-Speaking Pashtuns

Mosque is a significant community domain where Pashto and Kashmiri speakers interact especially in those villages of Gutlibagh where both Kashmiri and Pashtuns speakers reside. No use of Pashto has been reported by 23% of the participants in this domain while 15% have reported that the language is used 'extremely well' and 7% have reported the use of the language to be 'well' in this domain. Around half of the participants have reported that Pashto is used 'to some extent' in Mosques. The results indicate that not all Mosques in Gutlibagh are under the control of Pathans and the administration of these centers may be jointly done with Kashmiris.
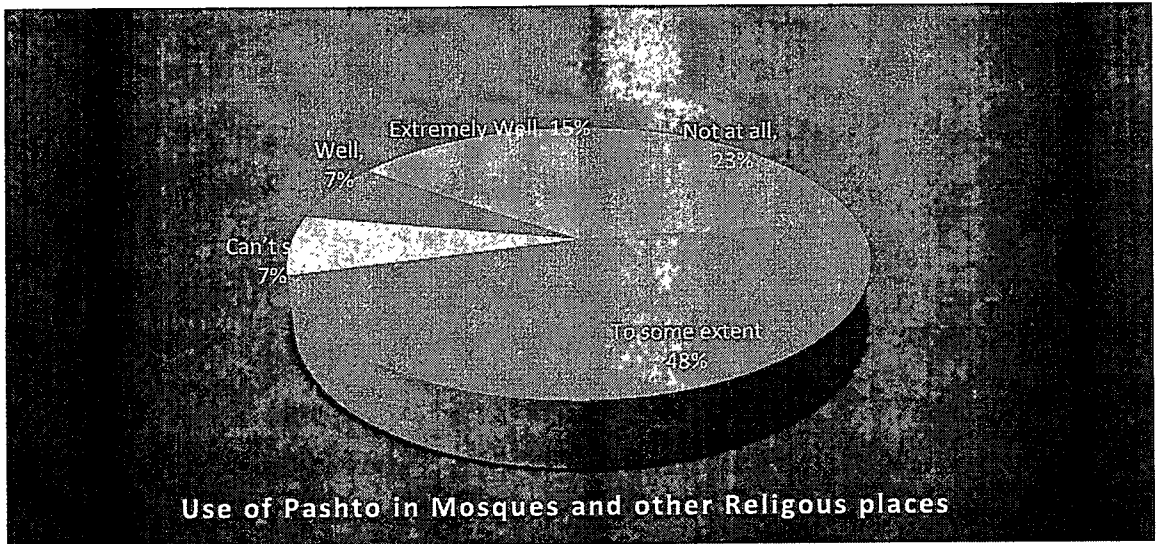
Figure 4: Use of Pashto in Mosques and Religious Places.

The frequency of Pashto use among various domains indicate that use of the language is quite intact in home and immediate neighbourhood domains, while as the public domains outside of Gutlibagh sees little use of the language. Within home 99% and in neighbourhood 88% have reported that they 'always' use the language. Whereas, another 9% who have said that they use it 'often' in the latter. In the domain school/college/office, a majority 38% have said that they 'never' use the language; 30% participants use it 'rarely' and 25% use it only 'sometimes'. A minority of 6% have reported that use it 'often' in school/college/office. During travel and in market, a majority 47% have reported that they use Pashto 'sometimes' and a significant 20% have reported they use it 'often'. However, there are 18% who have said that they 'rarely' use it and another 10% who 'never' use the language in the latter domain. A minority 5% have said that they use the language 'always' in the domain travel/market.
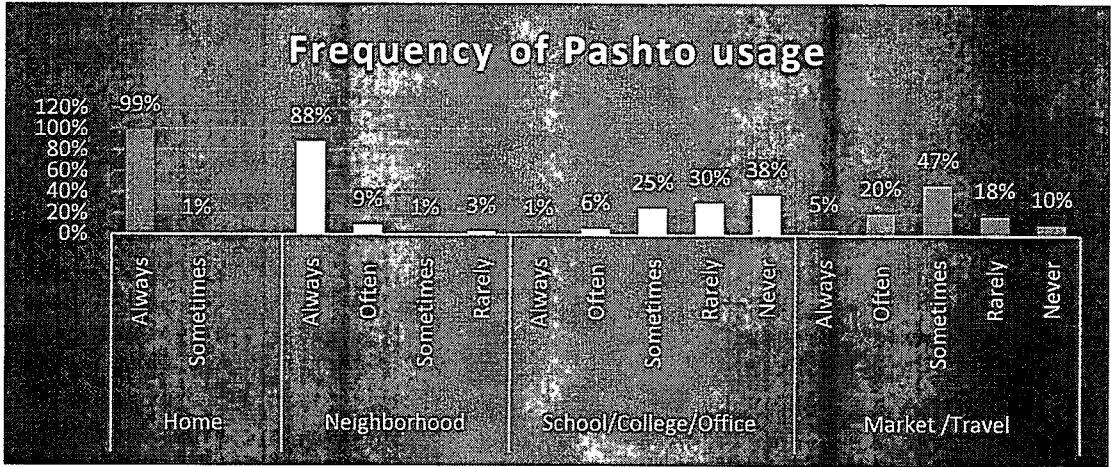
Figure 5: Frequency of Pashto usage in various domains

The use of Urdu among Pashtuns in various domains is significant while the use of Kashmiri is little. In homes use of Urdu is almost nil as only 4% have reported the use of language as 'always'. In neighborhood, 7% use it 'always' and 12% use the language 'often'. However, in school/college/office, 65% have said that they use the language 'always' and another 21% use it 'often'. In market/travel, a majority of 42% use it 'often' and another 29% use it 'always'. In market/travel and school/college/office, 45% and 40% respectively have said that they use it 'sometimes'.
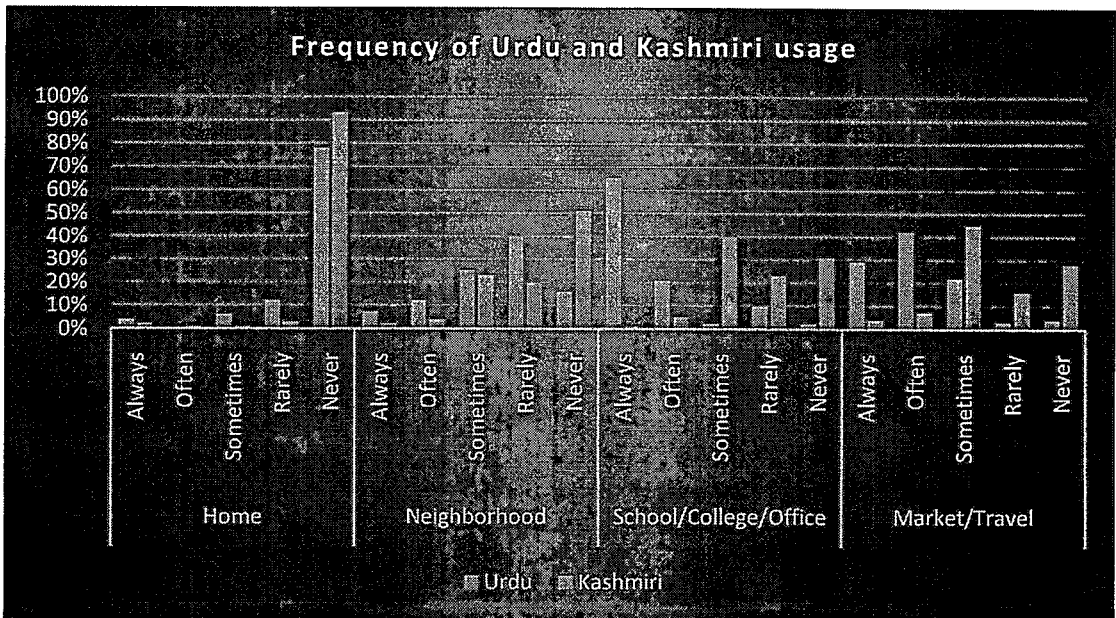
Figure 6: Frequency of Urdu and Kashmiri usage in various domains

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Discussion

The Pashtu speaking Pashtuns have preserved their language to some extent and are using it in many domains of social life .The language is being completely used in home domain however in schools and offices it has been replaced by Urdu and Kashmiri as the language is not a medium of instruction in schools in Kashmir. Living on dominant host society of Kashmir has made them to adopt more or less Kashmiri way of life in terms of both cultural and dress patterns, but they have somehow managed to maintain their language .The other reason for the constant use of Pashtu language in home domain is that the community is living in a separate place with least influence of Kashmiris.

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பழியர் இன மக்களின் சடங்களும் மரபுகளும்

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1. முன்னுரை

மனிதன் கருவுயிர்ப்பது முதல் இறப்பு வரை பல நிலைகளைக் கடந்து வருகின்றான். மக்களினமானது ஒவ்வொரு காலகட்டத்தினை அடையும்; பொழுது அந்நிகழ்ச்சியைக் குறிப்பதற்காகவும், அதன் சிறப்பையும், பண்பையும், பயனையும் நினைவூட்டுவதற்குச் சடங்குகள் செய்யப்படுகின்றன. பழியர் சமுதாயத்திலும் பல்வகைச் சடங்குகள் செய்யப்படுவதைக் காணமுடிகிறது. அவை பழியர் வாழ்வில் நிகழ்த்தப்படும் சடங்கு, சடங்கு உருவாகக் காரணங்கள், திருமணம் சடங்கு, வழிபாட்டுச் சடங்கு, இறப்புச் சடங்கு என்பதே இவ்வாய்வுக் கட்டுரையாக அமைய இருக்கின்றது.

2. சடங்கு

மனிதவாழ்வில் தொன்றுதொட்டு இருந்துவரும் சடங்கு பழைய மரபாகும். மூதாதையர் பரம்பரைப் பரம்பரையாகச் செய்த செயல்களுக்கான காரணம், காரியம் எவை என்று ஆராய்ந்து பார்க்காமல் கண்ணால் கண்டவற்றையும்; நிகழ்ந்தவற்றையும் அப்படியே பின்பற்றுவது சடங்குகளின் முறையாகும்.

மனித வாழ்க்கை நம்பிக்கையின் அடிப்படையிலேயே அமைந்துள்ளது. மனிதன் ஒரு செயலைச் செய்யத் தொடங்கும் முன்னர் கடவுளை வழிபடுகின்றான். மனிதன் கடவுளை வழிகட்ட பின்னர் மற்ற எந்தவொரு செயலையும் செய்யத் தொடங்குகின்றான். மனிதன் அவ்வாறு தொடங்கும் செயல்கள் வெற்றி பெறுகின்றன. மனிதன் கடவுள் தனக்குச் செய்த உதவிக்கு நன்றி தெரிவிக்கும் வகையில் செய்யப்படுபவையே சடங்குகள் ஆகும். மனித வாழ்க்கை சடங்குகளில் பின்னிப் பிணைந்து காணப்படுகின்றது.

3. சடங்குகள் உருவாகக் காரணங்கள்

i. பழங்கால மனிதன் நாடோடியாய் வாழ்ந்து வந்தான். நாடோடியாய் வாழ்ந்த மனிதன் மிருகங்களால் கொல்லப்பட்டான்.

ii. மனிதன் வாழ்க்கையில் இடி, மின்னல், புயல், வெள்ளம், விலங்குகள் என அனைத்திற்கும் பயந்து வாழ்ந்தான். மனிதன் இந்தச் சூழ்நிலையிலிருந்து தன்னைக் காத்துக்கொள்ள விரும்பினான்.

iii. மனிதன் காலமாற்றத்தின் காரணமாய் நீர்நிலைகள் உள்ள பகுதியில் குடியேறினான். பயிர்த்தொழில் செய்தான், விளையும் பொருட்களை தெய்வத்திற்கு நன்றி செலுத்தும் வகையில் படைத்து வழிபட்டான். இது போன்ற செயல்களே காலப்போக்கில் சடங்குகள் உருவாக அடிப்படையாயின.

4. சடங்கு வகைகள்

பழியர் இன மலைவாழ் மக்களிடம் காணப்படுகின்ற சடங்குகள் இயற்கையோடு தொடர்பு கொண்டுள்ளன.

பழியர்களிடம் சடங்கு வகைகள்

i. பிறப்புச் சடங்கு

ii. காது குத்துச் சடங்கு

iii. பூப்புச் சடங்கு

iv. திருமணம் சடங்கு

v. வழிபாட்டுச் சடங்கு

vi. இறப்புச் சடங்கு

5. பிறப்புச் சடங்கு

ஆண், பெண் இருபாலரின் வாழ்வின் அர்த்தத்தை உணர்த்துவது குழந்தைச் செல்வமாகும். குழந்தைகள் நல்லமுறையில் பிறப்பதற்குச்

சில சடங்குகள் செய்யப்படுகின்றன. நாட்டுப்புறமாக இருந்தாலும், நகர்ப்புறமாக இருந்தாலும் இச்சடங்குகள் மேற்கொள்ளப்படுகின்றன.

பழியர் பெண்கள் குழந்தை பிறப்பதற்கு முன்னால் தங்களுடைய குலதெய்வமான பழிச்சியம்மனை வேண்டிக் கொள்கின்றார்கள். மருத்துவச்சி கருவுற்ற பெண்ணிற்கும் குழந்தைப் பேற்றின் போது நல்லமுறையில் தாயும், பிள்ளையும் நலமுடன் வாழ வேண்டுமென்று மருத்துவச்சி பழிச்சியம்மனை வணங்கி மந்தரித்து திருநீறு பூசுகின்றாள்.

6. காது குத்துச் சடங்கு

பழியர்கள் பொருளாதார நிலையின் காரணமாக விருந்து படைத்துக் காது குத்துச் சடங்குச் சிறப்பாகச் செய்வதில்லை.

i. பழியர்கள் மலையில் வாழ்வதால் மலையில் உள்ள காரா முள்ளினைக் கொண்டு காது குத்துகிறார்கள். குழந்தை பெண்ணாக இருந்தால் மருத்துவம் பார்க்கும் பெண்ணே குழந்தைக்குக் காது குத்துகின்றாள்.

ii. பழியர்கள் குழந்தைக்குக் காதுகுத்தும் போது தாய்மாமன் மடியில் குழந்தையை உட்கார வைக்கின்றார்கள். மருத்துவச்சி குழந்தைக்கு காது குத்துகின்றாள். மருத்துவச்சி பழியக் குழந்தையின் காதில் பெற்றோர் வாங்கித் தந்த பித்தளை அல்லது செம்பால் ஆன அணிகலனை அணியச் செய்கின்றாள்.

iii. குழந்தையின் தாய் மாமன் பொருளாதார நிலைக்கேற்ப புதுத்துணியோ அல்லது பணமோ வைத்துக் கொடுக்கின்றார்.

iv. குழந்தையின் பெற்றோர்கள் தாய் மாமனுக்கு புது வேட்டி, சட்டையும், கொடுக்கும் ஒழுகலாறு இன்று காணமுடிகின்றது.

6. பூப்படைதல்

பழியப் பெண்கள் பூப்படைந்தவுடன் காட்டுக்குள் ஏதேனும் ஒரு மறைவிடத்தில் சென்று ஒளிந்து கொள்வார்கள். பழியப் பெண்ணின்

பெற்றோர்கள் தேடி அலைவார்கள். பூப்படைந்த பெண்ணின் பெற்றோர்கள் தேடுவது கண்டு பூப்படைந்த பெண் ஒரு கல்லை எடுத்து இன்னொரு கல்லால் தட்டி ஒலி எழுப்புவாள். பூப்படைந்த தான் இருக்கும் இடத்தினைப் பெற்றோருக்கு உணர்த்துவாள். அப்பெண்ணின் பெற்றோர் பார்க்கும் போது பூப்படைந்த பெண் தலையில் முக்காடு போட்டு அமர்ந்திருப்பாள். பூப்படைந்த பெண் முக்காடு போட்டு அமர்ந்திருப்பதைப் பார்த்து பெற்றோர்கள் தங்கள் மகள் பூப்படைந்துவிட்டாள் என்று அறிந்து கொள்வார்கள். பூப்படைந்த செய்தியை தாய்மாமனுக்கும், உறவினருக்கும் தெரியப்படுத்துவார்கள்.

7. திருமணம்
8. நிச்சயதார்த்தம்

பழியர்கள் அத்தை மகனையோ, மாமன் மகளையோ திருமணம் செய்கின்றார்கள். பழியர்களில் மணமகன் வீட்டார் மணமகள் வீட்டிற்கு வந்து பெண் கேட்கின்றார்கள். பெண்ணின் பெற்றோர் "சம்மதம்" சொன்னவுடன் மணமகன் வீட்டார் மணமகள் வீட்டிற்கு வந்து நிச்சய தார்த்தம் செய்கின்றார்கள்.

பழியார்கள் நிச்சயதார்த்தச் சடங்கின் போது பெரியோர்களின் முன்னிலையில் மணமகன் வீட்டார் வெற்றிலை, பாக்கு, பூ, வாழைப்பழம், போன்ற பொருட்களை வைத்து மணமகனின் பெற்றோர், பெற்றோர் மகளின் பெற்றோருக்குத் தாம்பூலத்தை மாற்றிக் கொடுக்கும் சடங்கே நிச்சய தார்த்தச் சடங்கென அழைக்கப்படுகின்றது.

பழியர்களில் பெற்றோர் இல்லாத ஆண்கள் திருமணம் செய்து கொள்ளும் ஆசை வந்தவுடன் அத்தை வீட்டில் பெண்ணிருந்தால், அத்தை வீட்டில் சென்று தங்கிவிடுகின்றனார்கள். பெண்ணின் பெற்றோர் அண்ணன் மகன் பெண் கேட்டு வந்திருப்பதைப் புரிந்து கொண்டு திருமணம் முடித்து வைக்கின்றார்கள்.

9. திருமணச் சடங்கு

மனித இனம் பெருக வேண்டுமாயின் அவ்வினத்தின் திருமணம உறவு முறை என்பது முக்கியத்துவம் வாய்ந்தது. பழிய இனத்தாரிடம் திருமணச் சடங்கு இரண்டு முறையில் நடத்தப்படுகின்றது.

    i.   பெற்றோரால் நடத்தப்படும் திருமணச் சடங்கு

    ii.   காதல் திருமணச் சடங்கு

10. பெற்றோரால் நடத்தப்படும் திருமணச் சடங்கு

பழியர்களின் திருமணம் பெரும்பாலும் பெற்றோரால் நிச்சயிக்கப்படுகின்றது. பழியர்களிடையே பெற்றோரால் நடத்தப்படும் திருமணத்தில் மணமேடையோ, மணப்பந்தலோ அமைப்பதில்லை. பழியர்களின் திருமணம் குடிசையின் முன்புறமாக உள்ள திண்ணையில் மிக எளிய முறையில் நடைபெறுகிறது. பழியர்களில் ஒரு சிலர் கோயில் பூசாரி, குத்தகைத்தாரர்கள், சங்கத் தலைவர்கள் முன்னிலையில் விநாயகர் கோயிலுக்குச் சென்று தாலி, மாலை, புதுத்துணிகளை வைத்து வணங்கிய பின்னர் குடிசைக்குக் கொண்டு வந்து மணமகள் கழுத்தில் மணமகன் தாலி கட்டுகின்றான்.

பழியர்களில் மேல்மலைப் பழியர்கள் மட்டுமே மணமக்களுக்கு புதிய ஆடைகள் அணியச் செய்கின்றார்கள்.

11. காதல் திருமணச் சடங்கு

    i.   பழியர்களிடம் காதல் திருமணமும் ஏற்றுக்கொள்ளப்படுகிறது. பழியர்கள் திருமணத்திற்கு முன்னரே ஆணும், பெண்ணும் ஒருவரை ஒருவர் விரும்பித் திருமணம் செய்கின்றார்கள். பழிய மக்களிடம் காதல் திருமணம் செய்வது இன்றும் காணப்படுகின்றது.

    ii.   பழிய இனப்பெண்களை நிலத்தில் உள்ள இளைஞர்கள் திருமணம் செய்துக் கொண்டு வாழ்வதனைக் காணமுடிந்தது.

iii. பழியர்களிடம் காதல் திருமணம் செய்து கொள்பவர்கள் சிறுமலையை விட்டுச் சென்று கொடைக்கானல், பழனிமலை, வருச நாட்டு மலை, போடி மலைப் பகுதிகளுக்குச் செல்கின்றார்கள். காதல் திருமணம் செய்து கொண்ட மணமக்கள் மற்றமலைகளில் சிறிது காலம் வாழ்ந்துவிட்டு சிறுமலைக்கே திரும்பி வருகின்றார்கள்.

iv. பெற்றோர்கள் காதல் திருமணம் செய்துக் கொண்ட மணமக்களை ஏற்றுக்கொள்கின்றார்கள்.

12. இறப்புச் சடங்கு

மனித வாழ்வில் இறப்பு என்பது இறுதி நிலையாகும். மனிதர்களின் இறப்பு தவிர்க்க முடியாதது, வயது முதிர்ச்சி காரணமாகவோ அல்லது உடல்நலக் குறைவு காரணமாகவோ இறப்பு ஏற்படுகிறது.

> "உறங்குவது போலும் சாக்காடு உறங்கி
>
> விழிப்பது போலும் பிறப்பு"

என வள்ளூர் இதனைக் குறிப்பிடுகின்றார்.

ஆதி மனிதர்களிடையே முதன்முதலில் தோன்றிய சடங்குகள் ஈமச்சடங்குகள் ஆகும்.

பழிய இன மக்கள் இறப்புச் சடங்கினை இரண்டு முறையயில் செய்கின்றார்கள்.

i. குடிசைக்கு அருகில் புதைத்தல்

ii. காட்டுக்குள் புதைத்தல்

13. குடிசைக்கு அருகில் புதைத்தல்

i. பழியர்களில் மேல்மலைப் பழியர்கள் இறந்தவர்களைப் புதைக்கின்றார்கள். பழியர்களுக்குப் புதைப்பதற்கென்று தனியிடம் கிடையாது.

ii. பழிய இன மக்கள் வாழும் இடத்திற்குச் சற்றுத் தள்ளி வெற்றிடத்தில் இறந்தவரைக் குழியில் புதைக்கின்றார்கள்.

iii. பழிய மக்களுக்கு நிலத்து வாழ் மக்களைப்போன்று வெட்டியானோ, நாவிதரோ, வண்ணானோ தனியே இல்லை. பழியர்கள் இறந்தவருக்கு செய்ய வேண்டிய எல்லாச் சடங்குகளையும் இறந்தவரின் குடும்பத்தில் உள்ள ஆண்களே (மகனோ அல்லது சகோதரனோ) செய்கின்றார்கள்.

14. காட்டுக்குள் புதைத்தல்

சிறுமலை வாழ் மேல்மலைப் பழியர்களிடமிருந்து கீழ்மலைப் பகுதியில் வாழும் பழியர்கள் வேறுபடுகின்றார்கள்.

வள்ளிக் கிழக்கு தோண்டிய குழியில் புதைத்தல்

i. பழியர்கள் கீழ்மலைப் பழியர்கள் இறந்த உடலை வள்ளிக்கிழங்கு தோண்டிய குழியினைப் பார்த்து அக்குழிக்குள் பிணத்தை வைத்துப் புதைப்பார்கள்.

ii. பழியர்கள் வள்ளிக் கிழங்கு தோண்டிய இடத்தில் குழியினை மூடாமல் அப்படியே வைத்திருப்பதைக் காணமுடிந்தது.

iii. பழியர்கள் தொடக்க காலத்தில் பாறை இடுக்குகள், பள்ளங்களில் உள்ள மறைவிடங்களில் பிணத்தினை வைத்து இலை, தழைகளைப் போட்டு மூடி வைத்து விட்டு வந்து விடுவார்கள்.

iv. பழியர்களில் கீழ்மலைப் பழியர்களும் ஆதிகால மனிதர்களை போன்றே குகைகள், பாறை இடுக்குகள், பள்ளங்கள் போன்ற

இடங்களில் இறந்தவரின் உடலை வைத்து விட்டு வேறு இடத்திற்குச் சென்று விடுகின்றார்கள்.

15. முடிவுரை

பழியர்கள் வளமுடன் வாழவும், தொழில்கள் செழிக்கவும் பல சடங்குகளைச் செய்கின்றார்கள். பழியர்களின் பிறப்புச் சடங்கு முதல் இறப்புச் சடங்கு வரை உள்ள சடங்கு நிகழ்வுகளில் சில மற்ற இனமக்களிடம் இருந்து வேறுபட்டுக் காணப்படுவதை அறிய முடிந்தது.

    i.   பழியப் பெண்களுக்கு இக்காலத்தில் மருத்துவச்சியே பிரசவம் பார்க்கிறாள்.

    ii.   பழியர்கள் காது குத்துச் சடங்கில் பொருளாதார மற்றும் சூழ்நிலை காரணமாய் விருந்து படைப்பதில்லை.

    iii.   பழியர்கள் பூப்புச் சடங்கில் தாய்மாமன், தாய்மாமன் மனைவி முக்கிய இடம் பெறுவதை அறிய முடிகின்றது. பழியப் பெண்கள் பூப்படைந்த முதல் நாள் பழிய ஆண்கள்; வேட்டைக்குச் செல்வதும் வேட்டை கிடைக்கவில்லையெனில் குடிசையைத் தீயிட்டுக் கொளுத்தி விட்டு வேறொரு குடிசை அமைப்பதும் புதுமையாய் உள்ளது. பூப்படைந்த பெண்ணை அருள் விளாரினால் அடிப்பதனை அறியமுடிகின்றது.

    iv.   திருமணச் சடங்குகள் குடிசை முன்புறம் நடத்தப்படுவதை அறிய முடிகின்றது. திருமணத்தின் போது இரண்டு நாட்கள் விருந்து படைப்பதை அறிய முடிகின்றது. பழியர்கள் திருணச் சடங்கினை எளிமையாய் நடத்துகின்றார்கள்.

    v.   பழியர்கள் வழிபடும் பழிச்சியம்மனையே சிறுமலையில் உள்ள மற்ற இனமக்கள் வணங்குவது ஒற்றுமையையும், ஒருமைப்பாட்டையும் உணர்த்துவதை அறிய முடிகின்றது.

    vi.   பழியர்களுக்கென்று தனிச் சுடுகாடு இல்லை என்பது தெரிவருகின்றது.

vii. பழியர்களில் மேல்மலைப் பழியர்கள் பாடை செய்து, பிணத்தினை ஆற்றுக்குத் தூக்கிச் சென்று குளிப்பாட்டுவது வினோதமாய் இருப்பதைக் காணமுடிகின்றது. ஈமச்சடங்கிற்கு வந்தவர்களின் காலினைக் கழுவுதல், ஆண் செத்தால், பெண்ணும், பெண் செத்தால் ஆணும் மண் தள்ளுதல் புதுமையாய் உள்ளது. பழியர்களில் கீழ்மலைப் பழியர்கள் இறந்தவர்களைவ ள்ளிக் கிழங்கு தோண்டிய குழியில் புதைக்கின்றார்கள்.

துணைநூற்பட்டியல்

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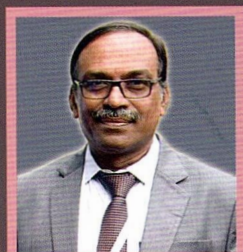கதிரேசன், தே, பழியர் வாழ்வியல், மதுரை, 1984

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ON LINGUISTIC AND LITERARY STUDIES IN INDIA

A FESTSCHRIFT FOR PROFESSOR P. PERUMALSAMY

Dr. Perumalsamy

Indian linguistic studies over the centuries discovered the pattern that exist among the spoken languages in this sub continent, shared and exchanged linguistic features. Further level of research on the marginal languages will bring them fit for formal level of education in primary level.

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