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Select Speeches of Mrs. Indira Gandhi -

English to Tamil

M.Phil. Dissertation

By

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1. INTRODUCTION

Indira Gandhi

Language is an important criterion for human civilization. For effective language and literary communication, translation plays a vital role in between two languages. The importance of translation has been accepted by every one in the modern world. The art of translation is not an organised academic discipline in its own right; not merely a minor branch of comparative literacy study, not yet a specific area of linguistics, but a vastly complex field with many far-reaching ramifications. The introduction attempts to define what really a translation means, followed by a few scholarly views on translation and proceeds to probe into various factors such as the feasibility and creditability of translation. I have also added a note on the indispensable need for translation in the modern world.

Translation is generally, the replacement of a representation of a text in one language by a representation of an equivalent text in a second language. The art of translation lies not only in translating the literal sense of one language into another, but also translating also the feelings and thoughts of the work, so that the finished translation is equal in quality to that of the original. A good translation conveys the fine distinctions

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of meaning, feeling, tone, sound, style and diction of the original. The translation involves two languages – One from which the message is translated and the other into which it is translated. The first is called the source language (SL) and the second is called the Target language (TL).

Various authors have given different views about the translation. According to Theodore Savory 'translation is a many sided art'. But Eric Jacobsen described it 'as a skill'. For Horst Frenz, 'it is an art between a creative art and an imitative art', However Dryden speaks of three kinds of translation namely,

i) Meta Phrase   (Word by word translation)

ii) Paraphrase   (The sense is cared for more than the words)

iii) Imitation   (Taking liberty with both the sense and the words)

Peter Newmark says, 'translation is a craft that requires a trained skill'. T. R. Steiner described it as 'translation is not only an art, but a key to a cultural process'. For Prof. Newman, 'Translation is only an imitation'. From these discussions anyone who wants to translate literary works from one language into another gets valuable information, which can't be of immense help to him in his endeavour in spite of the fact that their views are, more often than not, contradictory and confusing.

Translation is feasible for the student, only when he has a wide knowledge of the functioning system of both languages to find close meaning equivalents for stretches of corrected discourse often longer than one sentence. However, translation of a literary work is considered by some to be logically impossible. Coleridge holds that the organic form of a work of art is innate. Walter Pater also considers that, "there is only one word for one thing or one thought amid the multitudes of words or terms that might just do", for a proper presentation of the mental vision of the writer. These critics believe that there

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can be only one verbal expression which suits a particular meaning intended. Therefore there can be no synonymous expressions. Hence translations are not possible.

However, the activity of translation implies that meaning can be separated from its verbal expressions. It also assumes that it is possible to find out semantically equivalent expressions. For that, the translator concerns him with only the essential part of the work of art. When he tries to transfer the meaning from one language to another, he seeks to establish emotional equivalence between the original and the translation. All the four aspects of meaning as laid down by I. A. Richards, that is, sense, feeling, tone and intention – cannot be caught by the translator in his translation. Sometimes he ignores some of them; he may have to change the images or associations to suit his purpose. How faithful the translation will turn out to be, depends upon the success of the translator in incorporating all or as many of the four aspects in the original. It is obvious that there are no universally accepted principles of translation and the quality of the translation depends on the translator's intellectual capacity and linguistic competence.

Hence the job of a translator is very difficult and often compared to tight rope walking. He has to maintain a precarious balance between the desire to remain close to the original in meaning and spirit and the urge to make the work artistically beautiful and naturally fluent. It is in a way as taking as the creation of the original work, for the translator has to work within a fixed frame. A fair percentage of loss in the conveyance of the truth and the beauty of the original during the transference is inevitable. Perhaps this argument over the feasibility of translating effectively both the form and the content of a work of literary art is but an academic quarrel.

The leading literary personages in most languages have tried their hands at translation and their discussions of the problems they faced and the strategies they followed have helped in formulating translating theories. The difficulties and problems

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pertaining to i) the translator ii) the text in translation and iii) the receptor may be grouped under the following heads:

a) Whether translation should be free from the original or faithful to the original?
b) Whether translation should read like the original or like a translation?
c) Whether translation is an art, a science or a skill?
d) Whether translation should be in a foreign language or in the native language?
e) Whether translation is a product of inspiration or willpower?
f) Whether translator should retain the original style, time, culture and other properties or reflect the style, time, culture etc., of his own?
g) What are the types of untranslatability, linguistic, cultural, aesthetic, etc?
h) What are the motives of the translation and
i) How can we make evaluation of translation in the absence of any model for assessing translation quality?

It must be admitted that it is not possible to state these problems individually in linguistic terminology. In the words of Wolfram Wills, "Translation is primarily not a linguistic but a psycholinguistic operation, which presupposes a semantic interpretation of the source language texts". A closer investigation of translation process by semiologists and stylisticians has further increased our understanding of translation and now it has become clear that translation is a more complicated than a normal intra-lingual act of communication. Its bicultural and bilingual dimensions include socio-linguistic factors, which greatly influence the transfer of meaning from one language to the other. To be precise, translation as linguists postulates it today, is a part of the communication process which involves the whole of linguistics culture-Socio-linguistic, Syntactic, Semantic, Stylistic and comparative.

Despite such serious concerns over translation, translation has established itself as an indispensable discipline, for promoting the transfer of knowledge and helps its

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enrichment at all levels of language use. Translation plays a vital role in the literary works of various languages for their growth and understanding. The art of translation is practiced for two purposes: To begin with, it introduces those ignorant of foreign languages to forms of arts and humanities which otherwise they would never come to know and it widens the capacity for understanding of meaning and expression in one's own language. In addition to these, translations of the great book of the world also contribute immensely to the one-world concept by revealing the essential oneness of mankind.

Translation acts as a prime medium of information which flows across language. The initial communication between different languages starts by the process of translation and later the translated information is nativized according to principles that operate in the target language. It not only enriches a language but expands its grammatical base as well.

Translation in the modern context of national development is considered as a significant aspect and part of language planning. It helps for the modernisation of a language, actually bridges the gap between India and other countries in the fields of science and technology and also in other areas. Translation at the national level helps in fostering national integration and at the inter-national level helps in fostering national integration and at the inter-national level helps in ameliorating human understanding. Translation is indeed quite essential for understanding further studies in different areas of knowledge.

1. 1. <u>About the Author</u>

Indira Priyadarshini Gandhi (1917-1984) was born on November 19, 1917 in Allahabad in the illustrious Nehru family. Born in an affluent family of Kashmiri Brahmins, hers has been a saga of selfless service to the nation, which embellished the

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life and activities of her renowned grandfather and illustrious father. The entire family sacrificed the wealth and power to the worthy cause of national freedom.

Indira was educated in India, Switzerland and England. In England, she has participated in Freedom Movement which was organised there by some Indians for India. When she returned to India, the entire country, masses of men and women, educated and illiterates were aflame with the urge for political freedom. She became the member of the Indian National Congress (INC) in the year 1938. She took an active part in the freedom struggle. Her father influenced the national feelings through his letters.

Indira married Feroze Gandhi, a Parsi in the year 1942. Feroze was a distinguished parliamentarian. She was the father's official hostess for 17 years till his death. She has visited many countries with him. He gave her the best of training in leadership and in the art of statesmanship. Indira imbibed these and learnt meticulously the qualities and characteristics of political leadership.

She became the Prime Minister of India on January 24, 1966. During her tenure as Prime Minister, she had made important agreements like Simla Pact with Pakistan to settle outstanding issues (July 3, 1972), Sikkim was accorded status of a State of India (1975). During the Bangladesh struggle for freedom, hers was the only sane voice in the comity of nations. Her vital role in the world peace had been appreciated by the comity of Nations, not only with attention, but also with inherent meaning and consequences by the big powers including the Super powers.

Mrs. Gandhi boldness is a valuable asset for the country. She had the rare gift of an open mind, which allowed her to grow constantly in maturity and wisdom. Her speeches concentrated on four main themes. These are: the crusade for the abolition of hunger and poverty, the conservation of resources, the stance of non-alignment, and the cause of science. These displayed a rare combination of foresight, wisdom and

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intellectual integrity. She drew her inspiration from our ancient past and mingled it with the modern, and practiced it effectively in the modern era. We should be proud of the great advances that India has made under her leadership.

Mrs. Gandhi led our country at a most critical period of its political, economic and social development. Her love for the country was unbounded. Her total dedication of the Indian people was so great, that she prophesied before her death: "Even if I die in the service of nation, I will be proud of it. Every drop of my blood, I am sure, will contribute to the growth of this nation and to make it strong and dynamic". She was assassinated at her official residence by two of her security men on October 31, 1984.

History recognizes those who challenge it. Mrs. Gandhi not only challenged history, but also changed it. She became an integral part of the country's modern history. She was recipient of *Bharat Ratna*, the highest civilian award for her outstanding contribution to the welfare of the country. The prestigious *U Thant Award* was presented to her in the USA (during her life time in 1982) in recognition of her, "outstanding and creative contribution to East-West Understanding". The award was symbolic of her - and India's - standing in the world in terms of promotion of world peace and understanding. She was conferred with *World Leadership Award* by the International Agency for the Prevention of Blindness (IAPB). The prestigious 1984 *Jawaharlal Nehru Award for International Understanding*, was awarded posthumously to Mrs. Gandhi.

Mrs. Gandhi's cause is a noble one, and in many ways, she was an inspiring advocate. She was basically a devoted woman, a born leader, an understanding and above all a humane type of person. All these reflected her true charismatic personality. From these aspects, the translator decided to translate some of her most important speeches from the time she first became the Prime Minister of India. It is hoped, that this endeavour shall be amply rewarded, if it serves as a source of inspiration and motivation for a creative artist.

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1. 2. Selections Made

The translator has taken five topics from the *Selected Speeches and Writings of Indira Gandhi* Volume IV (January 1980-December 1981) published by the Ministry of Information and Broadcasting, Government of India. Besides speeches, the volume contains broadcasts, interviews, messages and tributes. The speeches delivered in Hindi appear here in translation. The speeches and writings are arranged in chronological order.

In the volume, the entries are grouped in nine sections. Among the nine sections, the first four topics are taken from the first section namely "Democracy and National Strength". The names of the titles are

1) <u>Chhatrapathi Shivaji</u> (Speech at the 300th anniversary of passing away of Chhatrapathi Shivaji, Rajgarh, March 31, 1980. page No. 33).

2) <u>What Makes an Indian</u> (Convocation address at the University of Delhi, April 1980. Page No. 36).

3) <u>Role of Youth</u> (From Speech at a Youth Convention, New Delhi, July 9, 1980. Page No. 59).

4) <u>Call for Unity, Discipline and Hardwork</u> (From rendering of the Independence Day Speech delivered in Hindi from the Red Fort, New Delhi. August 15, 1981. Page No. 175).

5) The last topic comes under the fourth section namely "Education and Culture". From this section, <u>The Rich Heritage of Tamil</u> (Address at the Valedictory function of the Fifth World Conference of Tamil Studies, Madurai, January 10, 1981. Page No. 332) is taken up.

1. 3. Problems in Translation

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When translation is undertaken, it offers problems and implications of quite diverse character. These should not only be worked out but also evaluated to refine the recurrent techniques and methods. A good translation must be readable, easily accessible and acceptable in the target language. For this, the translator should translate not only the original work into the target language, but also the culture, habits, customs, civilization of the source language. In order to achieve good results, the translator has to assume or imagine the very same environment and experience, under whose influence the original author composed his source book. This section presents a brief overview of the nature of problems faced by the translator, while translating the speeches of Mrs. Indira Gandhi.

The fundamental problem of translation practice is that of finding translation equivalents in target language. As we know no two languages exhibit identical systems of organizing symbols into meaningful expressions, the problems in finding semantic equivalences are likely to occur in some places. For eg: Some of the Sanskrit words like 'Chhatrapathi', 'Indraprastha', 'Digvijaya', 'Raksha Bandhan' there are no equivalent terms in Tamil, the target language and hence the translator has just transliterated them. In the same way, some of the scientific terms like "APPLE', Kalpa, "Theromionic valve' were all transliterated in the target language.

Each language has its own characteristic features and usages which may be absent in other language either partially or completely. This may create problems, while translating from the source language. For eg: The connecting English word will not give the meaning accurately. The mode of conveying the grammatical meaning for the word 'and' in English is different from Tamil. To have a proper translation, we have to link the word by the equivalent Tamil Suffix um (¯ ō) for all those nouns of the sentences like '±∅Ä¡ °¡¾ɁÂɁÉ ¨ ÃÔō, °ÁÂò¾Å÷¸ ¨ ÇÔō, ¦Á¡ÆɁÂɁÉ ¨ ÃÔō. In the same way when translated into Tamil as 'இருப்பினும்', 'ஆனால்' occur recurrently throughout the translation.

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Though the languages have similarities in their linguistic structure, while translating from the English language into Tamil, the translator had to face problems to give proper order in Tamil for the structure. For eg: In the essay entitled 'What Makes an Indian', the translator first translated the words from source language as " ¸øÅĊÂĊý ¾¨ ÄÂ¡Â §¿¡ì ¸Á¡É Ð °Á¿¨ ÄÂÈĊ×¨ ¼Â °ĊÈôÀĊÂøÒ¸¨ Ç ¯ÕÅ¡ì ¸×õ, §ÁõÅõ¼ « Èc» ÷¸Ù ¼ý ¸ÄóÐ¨ ÃÂ¡Ê Å¡úì ¨ ¸Âĉý ²üÈò¾¡ú׸¨ Ç « Èĉ ¦°öÅ¾¡ì õ".

But, when the words are rearranged with proper order with slight modifications, the translation looks correctly with neat structure as, ""¸øÅĊÂĊý ¾¨ ÄÂ¡Â §¿¡ì ¸Á¡É Ð °Á¿¨ ÄÂÈĊ×õ °ĊÈôÀĊÂøÒõ ¦¸¡ñ ¼ °Èó¾ « Èc» ÷¸¨ Ç ¯ÕÅ¡ì ¸ĉ, « Å÷¾õ Å¡úì ¨ ¸Âĉý ²üÈò¾¡ú׸¨ Ç Áì ¸û ¸ÄóÐ¨ ÃÂ¡Ê ¯½ÕÁ¡Ú ¦°öŧ¾Â¡ì õ".

The pronominal termination may also create problem, while translating from the source language. Since there is no pronominal termination in English, the translator should be aware of it in Tamil and has to use it rightly.

For example:

¿õ ¿¡ÕÎ Áì ¸õ ¦¾¡¨ ¸Ôõ . . . §À¸¡Ċý ÈÉ. (wrong form)

¿õ ¿¡ÕÎ Áì ¸õ ¦¾¡¨ ¸Ôõ . . . §À¸¡Ċý ÈÐ. (right form)

The problems may also arise in putting the case-marker, when it is not replaced in proper form. For example: The sentence '±øÄ¡ ¸¡Äò¾ĊÜ̱ Ìl̄ ̄ō, ±ó¾ ¿¡ÕÕÊÈ̄ ǖ̄ l̄ ̄ō can be replaced by the appropriate case-maker as '±ì ¸¡Äò¾ĊÔ̄ō, ±ó¿¡ÕÕÊ̄Ô̄ō'.

The translator has solved the problems and overcome the hurdles in her attempt at approximation to the original. Fortunately, the target language happens to be the mother-tongue of the translator. It may be recalled that according to most of the translation theorists, the translated material should be the mother-tongue of the translator. Hence, the translator does not face with any insurmountable problems in the process of rendering.

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The fact that the topic selected for translation belonging to twentieth century also facilitates smooth and easy transfer of meaning from the source language into the target language.

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1. பேரரசன் சிவாஜி

¿¡õ « ¨ É ÅÕõ ÀÄ þ¼í ¸ÇÄÕóÐ ÀÂ½õ §Áü¦¸¡ñ Î , Í ¾ó¾Ãí Í ¼§ÄüÈÁ
¦ÀÕõ Ò¸ú Á¡öó¾ ´Õ ÁÉ¬¡ý ¿¨ É×¿¨ Çì ¦¸¡ñ ¼í Á¡Ì Å¾¡ü þí Ì
Å¾¡ÅÕî ¸§È¡õ. ÀÄ á üÈ¡ñ Î ¸Ùì Ó ý, «¸÷ ²üÈ¨ Í ¾ó¾¾¡ý ¼÷ ¿õ ¿¼î
Åî Å¨ ¨ Àô §À¡¸¾Ã¾¨Àî ´Õ à ñ Î ¾¨Â ¸Çö ¸À§¾¡Ã¡ý ÁÐÎ ÁØÄÁØ,
¿¡ðÊü¸ô §À¡¸Ð¾¾ EÉ ÅÄ¨ ÀÕ¨õ, ° ¡ Ø ¾Õõ ÅÆõ ¸ Á¡ö¾Ã¡ý ¼Â¡ý ¦°ö¾Ð.
« ÷ ÁÁ¡ðÊÂ Á¡¿¾À¾¨õ « ØÄÐ þó¾õ ¿¡ðÊüõ ÁÐí õ ¾¨ ¾Å÷ « ØØ,
þù×Ä¸¾¾¾ÖûÇ ¾¨ ¨ÃÈõ¨ ¾¨ ¾Å÷Ù Ó ´ÕÅÃ¡ì ¸ ¸Õ½¾¼ §ÁÈ ÊÁÅ÷ ±É
¿¨ Éì §Èý. ¿õ ¿¡Î « Ê¨ Â ¿¡¼í ¸Çö ¸À¡ø ¿õ ¿¡Î¾¨ ÀÄÕö¾¨ ¾¨õ¾Çý
¦ÀÅ÷¸õ ¯¨ ¸Á¡ðÊ× ÀÄõ¦ÀÄ¸ö¾Ä. þó¨ Â ºüÈÐ Á¡öó¾ ¾¨ ¾¨÷,
³ §Á¡õÀ¡õ ¿õ ¿¡Î ÀÈÐ¾Õ¾¾À¡Á¡ÉÐ, « ÅÕ¨ Ð Å ¸õ ¨ ½ Ó¾Ã ñ ¾ « Ç×ì¸ô
À¸Ã¾Á¾Å÷ ¸ÀÀÀÕÓ¸Ú¾í ¸. « ÷ þù×Ä¸ö ´ÇÃ¡ ¾½ Ú¾Ã¾ ±É¾
¦°¡ØÄÁ¾ÅÕ¨ Çý Ò÷ ¿¼×¿¡Õõ §À¡¸À¸Â¡ÉÐ ¾¼Ä¾¼ý ¨ Á¡öÃ¡ý Ð. ¾ÃÁ¡ÅöÈÄ « ØÄÐ ¦ÀÊ ñ Î ¸Çö È ¸ÕÄÐ
வேற்றுமைகளினால் ஏற்பட்ட போராகும் இது. இத்தகைய போராட்டத்தை, பேரரசன் சிவாஜி
±¾Ä¨¦¸¡ñ ¼í ¼÷. Á¡öÃ¡õ « ¾¼§¾ ¾¾À§Ãý Î õ ±ÅÀ¸ ¾¼Ô ¾ÁÓ ¨ Â ÉÅ÷ í
¦¸¡ñ ¼÷. « Á¨ ¨¾ ±ñ ¾½ ¾¨¿í¾¾¿¡¿Ð¿¾ñ Ó Èô ÀÊ Ôõ É ±ñ ½¾¼ ¿¡¿¿ò ÅÃ Å÷ ÉÐ§Á¡Å÷ ¸.

¿¡ý ÀÄ þ¼í ¸Ùì Î ¦°ý Ú À¡÷ì Ð Á¡ö¾ô õ í ¨ ¾¨ ¿õ ¦ÀÕÁÅÇ¡öö
þÅý ¸È÷. « ¾ÄÁ½¾ ¾ÇÃ þ¾õ þó¾À ¿¡ðÃý Áí ¸õ, ÀÄ¾É ÅÄ¾Ù,
நாகரிகம் மற்றும் பண்பாட்டினை எண்ணிப் பெருமிதமடைவேன். பேரரசன் சிவாஜியும்
þò¾¨ ¸À ¿í ÀÄ÷ ¦¸ñ ¾í ¿¾À§ ¾¼ ¾ºÅ÷¸.

ÅÁ¾Á¾¡ñ ¦¸¡¾¼Ô È¼õ ¿õ ¿¡Î¾¡õÄ¾í ¦¸¡ñ Êö¡ Ç º¡Ã¾õ
§À¡ü§Ãõ ÀÄÄÕ À½ ¨ À ¿õ ±É Î þÇ¨ Áõ ¾Õ¾¾À§ÀÀ¡ ¦Àí§Èý. « ÷ ¦¸ñ û §ÀÃ¡ÃÂ
சிவாஜி தனியிடம் பெற்று நமக்கு முன்மாதிரியாகத் திகழ்கிறார். எனது தந்தையினுடைய
¸Ê¾í ¾Çý Á¡Á¾À¾ ÁÐÎ Áö¾Á¾í ò ¾¨ï¦¼í ã ¾¨ ¸×ó ¿¡Î ¿¾Â×
Ý ú¿¾ ¾õ ã ¾¨ ¸×ó þ¾ ¨ ¾í ¦¸í ½¾¾¡õ À¡ö À½¿¾Ä ¦Àí§Èý. þÐ§À¡¼§À
þù¦¸ñ ½¾ ¾ þý ¨ Áõ ¦¼» ÷ °Á¡Á¾õ ÀÄ÷ ÀÄ¿Ä¿¾¼¾ §¸ñ Î.

§Àரரசன் சிவாஜி எதிர்நோக்கிய இடையூறுகள் நாம் இப்போது எதிர்நோக்குவதிலிருந்து ... சிவாஜியின் வீ...

... பேரரசன் சிவாஜி உயிர்நீத்தார். ஆனால் அவர் ஒரு அணையா விளக்காக விளங்குகிறார். அவர் ...

பேரரசர் சிவாஜி தன் தாயினிடத்தில் மிகுந்த அன்பும், மரியாதையும் கொண்டவரா... ... உணர்த்தியது. இதுவே சிவாஜிக்கு அவரன்னை உணர்த்திய ...

... எல்லோரும் தொடர்பு வைத்துக் கொள்ளவில்லை. ஆனால் சிவாஜி எல்லோரிடத்திலும் ...

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¾�ๅÕ×ÕÅô À¼ò¨ ¾Ôõ, ¸Äô¨ À¨ ÂÔõ ¿¨ É×ô À¡º¡¸ ±Éì « Çɺ¾ ¯í¸Û

யாவர்க்கும் நன்றி. இவைகள் மகாராட்டியத்திலிருந்தும், குஜராத்திலிருந்தும், இந்தியாவில்

Àø§ÅÚ þ¼í ¸ÇÄÕóÐõ ÁüÚõ ¯Ä¸ò¾ஐ Àø§ÅÚ þ¼í ¸ÇÄÕóÐõ, ¿¡û§¾¡Úõ

±ý¨ Éì ¸¡ ½ÂÕõ Áì ¸ÛÁ¡Õõ À¡÷¡ ¸ì Ü Ê þ¼ò¾ø ¨ Áì ¸ÒÁÎ õ.

« Å÷¸¡Ä¾¾§Ä§Â Àৠ« Å¨ Ã þóÐÁ¾õ ¾¨ ÄÅ÷ ±ý Úõ, Áì ÕÊÊÂ Áì¿¾¾Ä§ஐ

¾¨ ÄÅ÷ ±É×õ Àƨ Áò Ó¾üº¡ û §Áü¸¡ßÇõ þì¦°Âø « Å¨ Ãì ºÚ¾¡ ¸Û

°ºÚ ÁôÀÎ ÒÐ¾¡¸ « ¨ Á¡¾Ð. ¿¡ý Óý §Â ÜÈ¡Ð§Â¨ Â, « ò¾¨ Â ÁÉ¿ý Ú¸Â

§¿¡Ì¸¡ ¸ Ûÿ¡ « ÚÂ ¿¿¡Å¨ ¸ Ú Áì÷. ´Ú¦Áì ÕÄÕõ « ÅÅ÷ Á¾ò¾¡ø À¡¸

¬ Úò¾ ¿¿Ä ¿¡ÅÕ¨ ¸ ¨ Å¾Ú¾¨¡ « Å°ÂÕ ±É ¿¡ý ¸ÕÐ §§ÈÂ. « Å÷ þóÚÅ

¿¡ðÊý ¦¡Õ¨ ¨ Â ¿ý ì « Èó¾¨ ¾ ±É §Å¾¡ ý, « Å÷ ±ò¾¨ Â Àì¡ÅøÉ¡ÂÛ õ,

Àì¡×ÀÁ¡Ðõ ±øÄ Àì¡ÆÉ÷¨ ÇÕõ §°¡òÐì ¦¡û ¼¡÷. ¾ì ¾¡ ´ÂÛý ò¾¡ø « Å÷

Óì¾¡Ä¾õ ¦¡¡ø ò¾¡÷. ¾ý Û ¼¡ þÄ¨ ¨ ¦¡Å¡öÉ ¾¡ºÅ¾ ¸È. « Å÷ À¡ÉÅ

¿¡ÐÊÉ ¦À¡ ¾¨ ¨ ¿ýÛ « Èó¾¡ ý ºì « Å÷ ±ò¾¨ Â Àì¡ÅßÉ¡ÂÛõ,

Àì¡×Àì¾¡ø ±ॐ¾ Àì¡ÅßÉ÷¨ ÇÕõ §°¡òÐì ¦¡ûÇ¡¾¡¡ ¾¡¡ ¾¡. ¾¡¾¡ ´ÂÛý ¾¡Â « Å÷

Ó¾¡ÄÁ§Ä ¦¡ ¿¡÷. ¾ý Û ¾ þÄÂ¨ ¦¡¿¡ø ÷¾¡ø ¿¨ ¸¡õ « Å÷ ±ý Úõ,

¶ ¨ Õ°¡Åø ¦¡ Î ¿ §¡ý ¨ ¨ÔÔ õ, « Å÷ ¼¡ É ´Ýì À¡ õ, ¾ÂÉ¡ É÷ÂÛ õ

¶ Åø Ú°Áø ¦¡ ¾ºÂ¾¡ý ÂÎ ¿¡¾¡ ¨Á¡õ ¾ñ ¾ÂÂ¨ ¨ ÷¾¡ý ¨ ¿¡¨ ¾¡ ¨ ¾¡,

« ¾Î ì ¦°ý Àø¡¾ ¾¡, « ¼ì « ¿ý Ú¸Â « ¨ Å¡õ « ÅÅ ¾¡¿Ú¾¡÷ ¾ý Úõ,

அடக்குவதற்காகவே, அவரை எதிர்த்துப் போரிட்டு சிவாஜி வென்றாரேயொழிய ஒளரங்கசீப்

முஸ்லீம் என்பதற்காக அல்ல. அத்தகைய மனிதர்களை அவர் எவ்வகை இனத்தவராயினும்

அல்லது எந்த பெரிய இடத்தைச் சார்ந்தவராயினும் எதிர்த்துப் போரிட்டார். சிவாஜி நமக்கு

Åஅ÷Î î ¦°ý È¨ Å þ¨ Å¸§ÇÂì õ.

'இவ்வுலகமே என் வீடு' என்ற சுமாமி ராமதாஸ் அவ÷¸Çý ¦À¡ ý ¦Á¡Æ¨ Â,

தயானேஸ்வரில் எடுத்துக் கூறியது என்னை மிகவும் ஈர்த்தது. நடைமுறையில் இக்கருத்தானது

þý Ûõ « ó¡ ¨ À§ ÁÂ×õ Ó¨ ¸ÅøÐÕ¨ Áöó¿¾¡ þõ ¼ÚÊÐ. ² ¦É É¨

¯Ä¸Á ÉÐ Á÷ ×ô Å¾¡ ¦Á¡ ¾¾¡ Û À¡ §¿¾¡ ý ¦À¾¡ì¡ø ¸Å¡ ¾¡ « ¾ì Â¡ Àâ à ¨ ¾¡ Ù õ

¬ ÕÐ¡ ô §Åñ ¡ ´ÕÅì °¡ô õ Ò¡ì¡¾¡ ¿¡Á¡§¾ É. ±É §Å ¿¡É¡ ¨ Á

Ó¾¡×í, Àì÷Ð¾ ¦¾¡ì¾¡Ð ¦¡ ¿¡Å¡¾¡ñ ¿ø¨ ¾¡, ±É ò¾¡Õõ ¯ ½ó¾¡ ¦¡ì¾¡¨ ¨Ù õ

§Åñ Î¡. ¾ý ¦¡Å¡ É¾¡ Á÷ ×õ ¾¾¡ ¨ É ´ý È¡ þý ÚÐ.

°¾¡ ¨ Å¨ ÛÚÚõ, ¿¡ý ¦ÀৡÅø ¨ À¸õ, Áì¿¾¡Åø ¨ À¸õ, Áೡò¾¡Åø ¨ À¸õ,

þÉò¾¡Åல ¨ À¸õ ±ý É ¦°¡¸§ÈÂ¡? ¿¡ý, þÁÄ¾ ¦°¡Åì ¾¡ý ¨ À¾¨ Î Åì¾¡ ¨ Ç

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±ØôÒ¸§È¡ō. ¿¡ō §Áý¨ ÁÂ¡É ±ñ ½ò§¾¡Î, Óý§É¡÷ÇÛý « È(×ò¾ŒÈ¨ É ÀÂýÀÎ ò¾ Óý §É üÈō « ¨ ¼Å¾ÄÖóÐ ¾ÅÈ ÅĨ ¸§È¡ō.

எனவே, இவைகளிலிருந்து நாம் பேரரசன் சிவாஜியின் சகிப்புத் தன்மையும், ¿¡ðÎ ôÅü¨ ÈÔō, ¿¡ðÎ ´üÚ¨ ÁÂ¨ Éì ¸¡ì¸, Í¾ó¾Áō Å¡í¸ « Å÷ ¦°ö¾ ¦°Âø¸¨ ÇÔō ÁÉò¾Œ ¦¡¡ÛÇ §Åñ Î ō. « Å÷ ÀÀ¡ý ÀüÈÂ ÅÆ¡¨ Ç ¿¡ō À¡ý ÀüÚÅ§¾, ¿¡ō « ÅÕì Î ¦°ÖòÐō ¯ñ ¨Á¡É ¿ý È¡¡¡ō. ¿ōÁ¡ ¼§Â ±ùÅ¾¡¡¡É ¬Ô¾ §¾¨ Å þø¨ ÄÂ¡ÃÛō, ¿¡ðÎ ´üÚ¨ ÁÂ¡ Éô §À½ō ¸¡í¸×ō, Á¡ ¸Çý ²üÈò¾¡ú¨ ÅÔ §À¡¡ ¸×ō ¿¨ ¼¦ÀÚō §À¡¡¡Ø ¿¡ō ´ýÚÀðÎ ®Î ÀÐ, ¿ō þó¾Âò ¾¡ÂÂ ÅÇ÷¡°ø¸¡ ±ùÅ¾ ¾¡¡¸Óō ¦°ö§Å¡Á¡.

¿¡ō þý Ú ±¾÷¦ò §¿÷ ¦¡¡ÛÅÐ « Î ò¾ŒÅÐ ¬¾¡ ¸Å¡¢òÒ « øÄ. ÅÄÄ ¾û¡ ¦°öÅ¾ü¡É « ¨ ÈÜÅ¡ ²ü¾ò¾¦À¡ØÐ, Á¡¡ðÊ Á¡ ¸ū Ð½¡óÐ §À¡¡¡Ø þÈí ¸, ¾í ¸ū Á¡ú¨ Å « ¦÷ôÀ½ò¾¡÷÷. ¬ÃÛō, þô§À¡Ð ²üÈÐÕôÀÐ ¦À¡¡¨ ¡ô §À¡¡¡Î ō. ¿¡ðÊý Óý§É üÈò¨Â¡¸, À¡È ¿¡¡ ¸Çø ±ý¦Éý É ÅÆ¡¨ Çô À¡ý ÀüÈÉ¡÷÷§Ç¡ « ùÅÆ¡û ¿ō ¿¡ðÊý §ÁÖō ¾¡½¸ ¡ôÀ¡ ¡ðÐ. « ¨ Å¡¨ Ç ¿¡ō ÁÚÐō, þó¾Â ¿¡ðÊý §ÁÖ¨ ¡¡ ¸Ã½¡ì « ¨ ý ¸ô§¿¡¡¡ ŧÅ¡¡. « ¨ ý ¸ Á¡ú¨ Å¡ ÀüÚ ü¦ÉÖ¡Ç¡ À¡È. þ¡ō§Éٍ ÅÒ-தான் சிவாஜி இப்போது இருந்தால்கூட பின்பற்றுவார்.

þó¾ ¿Ø¡öôôÅ¡ Á¡ÂÄ¡¡ ¯í ¸û « ¨ ÉÅ¡¡ Áò¾Â¡¡Ç « ï °Ä ¦°Öò¾ Á¡öÔ ¦¡¡Î ôÀ ōō, Ò¿ø½ü¡°Óō, ÒÐÒ½¡¨ ÅÐō ¦ÀÜ¾Ô¡¡ ¿¡ý ¿ýÈ ÜÚ ¸§Èý. þùÅÆ¡¨ ¾ Å¡ðÎ ¿¡¡ ¸Ç¡ ¦À¡ØÐ, ¡¡ ¸Ù ō ÒÐ±ñ ½òÐ¡Û ō, ¯½ ÷×¡Û ō ÅÅ¼ ¦ÀÚ¡¡¡ ±ýÚ ¿¡¡¨ ¡Ô¡ý Å¡¨ ¦ÀÚ ¸§Èý.

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2. ´ÕÅý þó¾©ÃÉ¡¸ þÕôÀÐ ±ôÀÊ

¿¡ý ÀÄ ¬ñ Î ¸Ç¡¸ À∅§ÅÚ À∅¸¨Ä¸Æ¡ ¸Ç©ý À∂¼ÁÇ©ô∂ ÅŒ¡Åü∑ §À∂¨ ÃÂ¡üÈ « ¨Æ¨ ¸ôÀ∂Ê∂õ ¸©ý §È∑. ¬Â∩Û∂ Á¸©î °Œ∂∂ Å¡∂∂¾ ¾¨ Ä¿¸Ã¡É ÊØÄ∩Âø ±ý¨ É∂ ¾¨Ä¨Á ¾¡í¨ Å¾ü∑ Á∂∂∂ ÅÆ¡¸Ã¨¾∂ ¦ÀÕ∂ ÁÂ¡ì ¸ÕÐ¸∩§È∑. ¿¡ý þùÅŒ¡¨Ä, ∂¾Â∂ ÀÕ¼Â¡¡∑Ù ì « È∩×¨Ã Ü Úõ °¼í ¸∂ ¬ì ¸ Å∩Õ∂Å∅ø¨Ä. þí ì « È∩×¨Ã¨Á Å¡í ì ÀÅ÷¨ ÇÅ∅¼ Åü∩À÷∂§Ç « ¾∅¸ō. þý¨ ÈÂ þ¨ Ç»÷¸û ¾í¸û Å¡úî¨¨Â ±ôÀÊ « ÁòÐì ¦¡ÚÅÐ ±ýÀ¾ü∑ « È∩×¨Ã∂¸Çì §∂ðÅ¾ü∑ î °Œ¾Çׯ ®î Á¡î þøÄ¾Å÷¸Ç¡ ∂ þÕì¸È¡÷¸û. þÕô∅Û∂, þó¾À÷¸Ç¡¸ò ¾∅¼ÚÅÐ ±ôÀÊ ±ýÀ¨ ¾∂ ÀüÈ∩¯í¸Ù ¼ý ¸Á∂Ð¨ ÃÂ¡¼ ÅÕÕ∂¸©ý §È∑.

¿¡ý 1977 ¬ý ¬ñ Î, « Ã°¡í¸ ¦À¡Ú∂Ä∂Õ∂óÐ ÅÄ∩¸Â∂õ ¦À¡ØÐ, µö× §¿Ã∂∅ø þó¾À¡¨ Å∂ ÀÜÈÂ á∅ ±ØÐÁ∩Ú ±ý¨ É∂ À∂÷ §∑ðî ì ¦∩ñ ¼É÷. ¬É¡ø ¿¡õ ±¾∅Â÷∂À∂Ð§À∩¾ ±øÄ¡ø ¿¨ ¼ÁÀÚÅ∅∂õ Ä. ±ý Û¨ ¼Â Å¡úî¨∂¡ÉÐ ´Õ þ¼ò¾∅∂õ∂õ Áü¦È∩Õ þ¼ò¾©ì ò ¦¾¼¼÷î°Â¡ ∂ À¡¼ò¸∂§Â, ¦°ýÚ ¦∩ñ î þÕ¾Â¡ ×õ, ÀÄ ¿î ∂¸Ã¾∂õ ÀÕ∂ ∂ 0¡ôö ÅÕó¾É÷∑¸ Ç ±ô¦ÀØÐõ °ó¾À¾¡∂×õ þÕì¸© ÈÐ. ¯Ä∑ý ÀÄ ¾∩¸Ç¾∂õóÐõ, ¿õ ¿¡ðÊ∂∂óÐõ á üÚ ½∩ì¡É, ¬ÂÄ ½∩ì¡É Áì∂∂ Ç ¿¡ý °ó∩õ∩í¸¦À¡Úõ, « õÁ∩¸Çý °Œô∩Âøø∂¸ Çõ∩, ´ò ¾ý¨Á∂¨ ÇÐõ Ü÷óÐ §¿¡ì ì §Åý.

±ô§À¡¾∂ ÅÐ À¡½õ ¦°öÅ÷∂û Ü ¼, ¿õ ¿∂ðÊý ¿∂ « ¨Á∂ À¡õ, À∅∂ Á∩ÚÅÄ∂õ ¾ý¨Á∂ ÇÔõ, À∩ À∩Å∂ ´ü¨ Á¨ Â∩õ ¨î î ÈÉ÷.

மகாபாரத காலத்தின் இந்திரபிரஸ்தம் தான் தற்பொழுதுள்ள டில்லியாகும். மகாபாரதமானது

À∅ Á¡õ ¾òÐ∂õ °¡ýü ¦°∅¾¨ ÇÅ∅¼, Á∅Å¡∂ ¾¼¼×∂¨ ÇÅ∅¼ þ∅À¡ÂÅ∅ý ´üÚ¾¨Á ´Â∅¡ ¦ÅÇ∩õ òÐ©ÈÐ. ´ù∅∅Õ À∩ ¾¼õ Å∂ÉÁ∩¸Õõ, ¦À¡ÚÀ∩¸Õõ °Œ∩ü∅∩÷ Ç©ÈÐ.

ÅÄ∩ü∅Ç¡ ¬ÂõÀ∅¾∩§Ä§Á À∅§ÅÚ Á∅ÚÀÄ ¸Õò¾∅ Ü ¼ ´Õ ¦À∂Ð þ∩ÀÅÉ¡ ´ý Ú §∞÷ò∂ Å∅¨ ½∩ ∩À∂÷ Á¡∂ð¾∂ ½À∂É. ÅÆí ¡Ä∂ÂÕõ§¾

¿ÁÐ §ÅüÚ¨ Áì ¸ÕòÐì ¸û Á¨ ÈÓ¸Á¸ ²üÚì ¦¸ûÇôÀðî þÕó¾Õì ¸ý ÈÉ. §ÅüÚ¨ Á§Â ´üÚ¨ Á¨ Â ÂÇ÷ìò ō ¯Ãō ±É ¿¡ō ±ñ ï ÅÐ §À¨Ä, ¿ō Óý §É¡÷¸Ù ō ¿õÀÉ¡÷¸û. ±É¨Û ō, « ¨ ÉòÐ Áì ¨ Çôô ´Õ ¾É¦§¡ðÀ¡ðÅü¡¸ ¸õð ôÀî ò¾¨ Áì ¸ ÓÊÂ¡Ð. ´Ç¡Å蘒 ō þÁ¡ÄÂ ÀÉ̊¾¡¼÷ Ó¾ø, Àì ¨ ÁÁ¡É Á¨ Ä¸ÇÖûÇ ¸Âî ¸ûÙ ō, þ¨ ¼ôÂ¨ ¼§Â ¯ûÇ °ó Ð, ¸í ¨ø ±ý Úō ¿¦ Ä󾾡ðÀ¡ ì Ü Ê ¯ñ ¨ Â Á ¦ÅÃôÀî ò¸ý ÈÉ. ¡Öō¨ Á ´ý È¡ùÛ ō « Ð Àì Åæ¸¸ ¯ ½¾ôÀî ¸ÈÐ.

þì ¸¡Äò¾ÖûÇ ÁÉ¾ÛÌ ì ±ó¾ « Ç× °ÈÔō Å¡öó¾Ð þî ¦°ö¾ ±ý À¨ ¾ ¯ í ō °ó¾ Éâ ¸ô Àì ¸Âí ¸ý §È÷. ¿¡ þÊÔ¾¾¸Ý ¾É¾¡É¾ô¾Ý ÅüÚō °Ó¡Â Ì Øì ¸Ý ¾É ô¾Ý¨ Á Âì ¾¾Û ¸ñ ½¾ō, ÅÛî ì ¦¸î ì ō ÁÉ Ô¡ý ¸ÂÉ ¡Öō, ±ò¾¨ Â ¦°ÃØì ì ō þ½ì ō ¦¾¡¸î¾ý ã ÄÓō ÁÉ¾ þÉō ¿Ê½¾Õì ¸ ÓÊÔō.

¸ØÀ¡ [1] (432 §¡ð ¬ñ Î ¸û) ¬ÂÃÐ Ýì ÂÝ¸û ¾Õō ´Çî Â Åí « ¾î¸ō À¾¡¡°î ¸ ÅØÄÐ. « Ð§Àý Ú ÁÉ¾ þÉ ò¾Ý À¾¾ ¦¾¡ ¨ Ä§¡ðì ¬ üÈÄ¡ÉÐ °Èó Ð Å̧Øì ¾É ¿¡Ï ì ¾¨ ÁØÁÀ¡Çî த இராபர்ட் ஓபஹேமர் அணு ¦Åâ¾¾ ¾ §¿Øì ¨ ï ō ¦À¡Øô ¯ ½ó¸î÷. þ¾¨ Â ¦°Õ×¡¸ì ÁÉ¾ ¬ üÈÄ¡ðÐ ì Ú¸À §¾ì ì ¸Ù ì ō, §¡ðÀ¡î ¸Ùì ō Åì¾î° « ¨ ¼ô ì ÈìÐ ÁÕ×ō ÅÕÒ¾Á¡ ¾ûÇÐ. ¸ñ ¸î¡ù Áò¾î¸î °¾ Å¾¸¨ Ç ´ý Ú§î¸¸¾¡ù ã Ä þÁ¡Â Á¨ ¾ÄÂ « ¸Õ¾¸ò Øî¡Â Á¨ È¸ ÓÊÐ. ¿ö¸î ¼§Â Å¾î ÓØ ¸î¾ ¾ì ¸ÈÖ, Åì ¾î°î, ¸¾¨ ¾ý °Èô¾Ð ±É ¸ñ¸ ¦¸¡¸î È¸î¸.

¿ō ¿¡ðî ÅÃ¾È¾î¸Ð ±ø ¾ÂüÈ Á¾ôÖō, §ÅüÚ¨ ÁÂ°î ´üÚ¨ ÁÕÃ¡Öō °Èó Ð ¸î¡î¸î. Öç½¾ ¡ÃòÐ ¾ ¾î¼ô û, ¿¡ðÂ ±øÂ¡ì Áì ¾î Ùì ō Å¾½ō §Áüô¾î Î þ¾¾¡ ´üÚ¨ Á¨ Â ±¾î ÒÐì ¦Ü¦È¡÷. ±É §Á¾¡ù ¿ō « §°¡î¾î°, சமுத்திரகுப்தர், அக்பர், சிவாஜி முதலியே¡¨ à¾î É ×Ü ¾óÐ §À¡üÚ¸î§È¡ō.

இராஷ்டிரகுட கிருஷ்ணா அல்லது இராஜராஜ சோழன் வடநாட்டிலுள்ள புண்ணிய ¿¾ì Ç¡î ¾¡î¾î¡î « ¨ Á¾ « ¨ ¾î¾îÕì ¸ ¡Õ¾î÷¸î. ¬ Ø°¡î Ç÷ò¾î ō, ¸¾î Ùì ō திக்விஜயத்தில் அதிக நாட்டம் உடையவர்களாகத் திகழ்ந்தனர். நாட்டு ஒற்றுமையைக் ¸îÔÅÅ÷¸î °ö 'À¼§ÅÕ ¾¡ î ÇÂ ¦Á¦È¡î° î ¡î' ±É ¬ ¾÷Âô ¾¡ ¾¡î÷¸î À¨ È÷üÈ¡î. ¦ÅÇ¡î ¸¾Åi¡¸î¸ ÅÕ Í¯ÃÄî ÅÂ½¡î¸î Ùì ½Â Ò¾¡ ¦ÅÅ¡î÷É¡ù

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À¡¾î Í Åõ¨ ¼ Å½í ¸×ō, ¸Æì Ì Á¨ Ä¸¨ ÇÔō, ¦¾ü Ì ÁüÚō §Áüì ì ¸¼Ø¸¨ Çì ¸¡½×ō ÀÂ½ō ¦°ö¾É÷.

கேரளாவில் பிறந்து, ஸ்ரீநகரில் கற்று மேம்படைந்த ஆதிசங்கராச்சாரியார் போன்று ¯Â÷ó¾¿¡¨Äì Åó¾ §Á¿¡¨Ä « ¨¼ó¾ÅÕō ¯ñ §¼¡. À¾É¡È¡ō á üÈ¡ñ Êø, குருநானக், கமகியா மற்றும் இராமேஸ்வரத்திற்கு வந்து அருள் செய்தார். கல்வி அறியாத ¸Ã¡Á Á¡ ¸ÛÜ ¼, ¸¡¨¨ ¸Âý ±Æ¨Ä ¸¨ Î Å¡úî¨ ¸Âý ¯ñ¨Á¨ É « ÈóÐ ¦¸¡ûÅ÷. þò¾¨¨ Â þÂü ¸¡É °ŒÔ§À¡Ì ō, ¬ ýÁ ¾ý É¸ØÀ¼¾¡Ì ō, ÒÉ¬ò¾ ¾¡Õì §¸¡ō, ¾¡Õò¦¾¡ñ ¼÷ ÇÔō¿õÂ¨ ¸Â¼ý Å¡Úò¾É÷.

¿¡ý ´üÚ¨ Á¨ ì Ó¾Ä¡¾ō ¦¡¾î òÐì ¦¡¡ï °ō §Àੰ¢Ð ²¦É É¨, §À¡Ã¢¿¼í ¸Ç¨ ÁÕì ÁÀÄÁ ÁÉ¦§À¡Â¡¡ ¸Çý Å¨ ÇÅ¡¸ō ´üÚ¨ ì ò ¾¦ì Ì ²üÌ û¨ÈÐ. « ôÀ¡¦¦ÁÉÈ þó¾Â¡¨ Å ´Õ ¸ ½ôÀÐ ±Ð? þ¾ü « Ê¾¨Å ¨¸ ¸Û Â¡¸¨ Á¡ ¸¡ú¨ Å « ÷ó¾½ô¦¾¡¡ Î. þ¡ ¦°¡ø, ´ù¸¡Õ½Õ Á¾¡ ¸Û ¾¡Õ Å¡¦ì Âø À¨È¡ì ¦ É ¯Æ¡Ì û Î §¡¾¡Õ¸¨ Â ÂÏÁ§¾¡Î Àý ¸¡ ÄüÚ¦¾¡Â¡ ¿Ã¡ ±¾¦¡¡¾Óō « ÅÄ¡ ¸ý É¦ À¨ ½óÐ¸ÇÐ ±ý À¨ ¾ ¸É¾¨ ¨ Å¾¡¨ ¦¸¡û
வேண்டும். சித்ரஞ்சன்தாஸ் கூறியது போல் "இந்தியத் தாய் இறந்துவிட்டால், அதில் வசிக்கப் §À¡ÅÐ Â¡÷?"

¸Ç÷î¸¸¨ ÇÔō, §À¡Ã¡ð¼í ¸¨ ÇÔō ¿¼ò¾¡ü¾¦¾¡Â¡ þ¡ Ç»÷¸¨ ²¾¡ÅÐ ¸Å½ō §ÅÈ ¡ ō ±ý Ú ±¾÷ó¾¡¦î ¸ý ÈÉ÷. þ¾¡Ã¡¸ô ō, ¯Ä ¸Å¦î þò¡ ¡ô §À¡Ã¡ð¼í ¸Û Ù¡ì ¡ ¾ ¸É ¨ ¼ ¦°¡¾ ¿¡Ûì ¸Â¼¡ ì ¸Á¼Âý ¡°Â¡¡ ¸¡ ¸ ¾É Å¡¸¡§É « Æò¼ì ¸Û÷¸Ð ÁÕì ÁÀÄÁ « Ð ¿¡§Àü ō Á¸×ō ¾ð¨¡ Å¡¡ Î. ¯Ä ¸ò¾¨ ÀÄ ¿¡÷¸¨ ¸Û÷¸Ð ¦¾ó¾¨§É « ÆÐ Å¡¨ ÀÕ ¦Á¦§¾¡Õ¨ Å¡Â¡¡ ¾ ¿¡¸ ±ý Úō Á¾¡Â¼¡ ¦¸¡û §¡¾¡¡ « Èì¦¾ ¾ŒÛ ¨ Á¾Å¦¦¡¡ ¨ ¡Õ¦ì¦¾¡Â¡Â ý
¯û¿Ð.

¯ñ ¸¡¼¨ ¸Å¨ ¡¡ ¸¡ ¾¡¾ ÜÊ ¯Â¡É Ê¡¡ ¾ ¸÷× ¸¡¨ Å¨ §Àੰ ¸° ¦ÂÆ¡¡ Ûō ¸Á¡ ¯ûÇÉ. ¿¡ ´ù¸¡Õ¸Õō §Àý Ä¦¸¾¡ ¸¡ ½¡ý¿¾¡É¡ø ²üÁ ¸Âý Å À¾¡ ¦¡ô¡ÉÅ¡ É Ôō « ¾É¨ø ²üÌ Å¡¾ ¯ Å½÷î°¡ø ÉÔō ¯ Å÷óÐ ¦¸¡û Î. ¿¡¾¦É Óý §É üÈ¡ü¨ø ÁÉ¾¡¬ ¡Èø þý ÈÅ¨ Á¡¾¡¡ ¸ þÔôÀ¾¡¡ Î

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« Å÷¸Çáý °ﬁ ¸Ø¸¨ Ç ¿Ä¢× ¸ Ç ¯¼É ÊÂ¡ ¸ò ¾È¡ ¸ §Åñ ÊÂÐ « Å°ÂÁ ¸ŒÈÐ. ¿õ ¿¡ðÊ¢ý ¾È¨Á Å¡öó¾ þ¨ Ç»÷¸Çáý ÀÊôÕì õ, ±¾¢÷Á¡÷ôõ¸Ùìì õ ²üÈÁ¡Ú §Å¨ ÄÅ¡öôÐ Áðî õ þÕó¾¡Ø §À¸¾¡Ð. « Ð ¿õ ¿¡ðÊ¢ý Óý§É üÈò¾¢ì õ, ÅÇ÷î°ﬁì õÐ¨ ½Ò¡Å¾¡ þÕò¾Ø §Åñ Îõ.

±øÄ¡ Á¡ ¸Ù õ §Å¨ Ä¡ ¸¡ ¿¡ðÊ¢ý §ÅÚ Àì ¾¢ ¸Ù ì î ¦°øØ ÓÊÂÂœ¨ Ä. ±É §Å, ¿õÓ¨ ¼Â ¦ÀÕÓüºÂ¢ý ã Äõ, ±øÄ¡ Á¡ ¸Ùìõ, « Å÷û Å¡ØÁ¼í ¸Ç§ÄÂ §Å¨ ÄÅ¡öôÒ ¦ÀÈ ²üÁ¡Ú ¦°ö¾Ø §Åñ Îõ. ¬ É¡ø ´Áñ ½Óÿ ¨Áó÷¸û' ±ý È ¦ ¡¡û¨ ¸Á¡Ð ì Ú¸ §¿¡ ¸ðÅ¡ý ¦°õÁ¡Ø Å¾¢Ø ¾É ¾É¢¾Á¡ñ ¾È¨ ÁÉ¡Ø « ÅÛìì ¸¸ ½¾¸ ¸Ù §Åñ ÊÂ ¾ ¾É §¸Ø ¦ÀÕÀ¾¢ Á¡öôÐ¨ Ç

அவன் இழக்க நேரிடுகிறது. வங்காள மக்கள் அஸ்ஸாமைவிட்டு வெளியேறினால், அல்லது அஸ்ஸாமியர்கள் வங்காளத்திலிருந்து வெளியேறினால், அல்லது தமிழர்கள்
¸÷¿¼¸Á¡ÄÄ¾ÕóÐ ¦ÅÇ§ÄÈÉ¡ø, « øÐ ¸ôÀ¡ÀÖûÇ Å¼ ¦¾ý þó¾Â÷¸Ù « í¸ÕóÐ ¦ÅÇ§ÄÈÉ¡ø ¬ í ¸í¡Ø ûÇ, ¯ûé ÷ Á¡ ¸Ù î Å°¾¸ ¦ÅÕ ×õ, §Å¨ ÄÅ¡öôÒ ²üÀ¼ ÅÆÕõ þÕì ¸ŒÈÐ ±ý È ¦À¡Å¡¸¸õ « Ä¡ñ µü¼¡Å þÂ¨Ð. þò¾¨ ¸Â ì Å°¾ ¸¿¡ ¸û, §Å¡¾ð¾¸ ¸Ù ì ¸Æ¸¡ð, ±¾÷¿¡° Åð Çׯ Ç ²üÈÒ ò¾, Óý§É üÈò¾¢ì õ, §Å¨ ÄÅ¡öôÒ ½ÃÁ¢ ¸ ²üÈÅ¾Ä ¾ ¨ ¼¸Ç¸ ¯ûÇÉ. °Å ¾¾ð¿í ¸ ì Å°¾ ¡Äñ ¸Çø ¾¸ È§ÅÄò¸ Ê¸§ÅÈô ¦ÅÚ¡ø ÅÅ°Âð õ ¼À¾¡ þÕôÛ¸õ, §Å¨ ÄÀÂÄò ¾ñ ¼Õ¾¸¾ ´ÆÕÂð ÅÅ°Âð ÁÚØ ¦¾¡Æüº¡ Ä Å¢ Ç Çô¸¸ Óý§É Ûò « ¨ ¼Ì ¦À¡ò¸§À Ó¾ý É¡ô À½Å¡ð õ. þ¾ É¢ ¦À¡Å¾¡ìì Å¾ð ì ¨ §¾¡÷ó¾ ÅØÚ¡Çý ¿¡î ¾Å°¾ Ó¾ÀÐõ, þÀì ¡Ûõ §¾¨ Å¡¢ ¾É ÈÐ.

þ¾¾¡¡¾ý °ﬁð¾¡¡É Ð, þ¾ý ¿ý¿¡¡ ﬁ¸ §Åì ¸É¡ìÐõ, ¿ü¾ÕóÐ¸Çý ´Õﬁ ½¾ôÉ¡Èõ « ¨ Á¡ðÛÇÐ. ÀÄ ¸¾¸ §Å ¿õ ¿¡õÉ Ð, ¸Å¢ üäÂü§À¡, ½üÅ°¾ü§À¡, « ¨ ¾¡ ¾Á¡ò ¾÷ì Å¾ü¸¡ Á¡¾Å÷ô¸ØÐ þ¾ÁÇòÐ, Ò¸Ä¡¡ þÕÐ Å¢¨ð. ´Õ¿ ¨ ¼ ÁÇ÷äÂÄ¾Ð, Óý§É üÂ¡ÉÐ ¾ý ¨ É « ¸ ¨ Ëô Àì ò ¦¾¡¸ ¦¾¡ ûÛÅ¸§Ä¡, ¾Éî ¾÷¸ ò¦¾¡ ûÛÅ¸§Ä « ¨ Á¡Âø, ÀÅ×¾ý ¦¾¡¡÷ô ¦¾¡ûÅ¾ø ã Å¾õ, ¾¾Â ±ñ ½ï ¸ Å¾õ, ¸¾ð¿¡ Ç¾õ, ¬ üÈ¡¾¨ Ç¾õ ¦ÀÚõ Á¡ðî¸¢ ²üÈ Å¾ð ¦¾¡ûÅ¡ÖÐ þÕÐ ì ÈÐ. « Õ¾¨ Å ¿¢¿¡Û¸õ, Õ¸ ¸¾ð¿¸õ, « ÛÀÅ¸õ ° ðì Åﬁ ¸ÀÕÇ ¿ ÄÐÐ ÅÇõ¦ÀÚ ÅÅ§ÅÚ¸¾ð õ ÈÉ. ±í ¦ ¸¾õ ¾ð ¾Å¡öó¾ ¾È¨ ÁÒ¢ Ç ÉÈÚ ¸

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þÕì ¸Ý È¡÷¸§Ç¡, « Å÷¸¨Ç¦ÂØÄ¡ō ° ìì Å¢Ðô ÀÂýÀÎ ò¾¢ ¦¡ûÇì Ü ÊÂ ±Î òÐÎ ¸ð¼¡É ¿¢¨ Ä þó¾¢Â¡¨ Åô §À¡Ä§Å þì ¸¡Àò¾ø ì ÈôÂ¸ « ¦Á¡û ¸¡Åø þÕì ¸ÈÐ.

¿ōÓ¨ ¼Â ÅÇ÷î°ô À¡¨ ¾ìì ¾¨ ¼ û ÀÄÅ¨ ¸Â¡¸ ¯ûÇÉ.. ¦ÅÇÂ¡ÄÕóÓóÐ ÅÕō « À¡Âí¸û, ¬¾¢ ¸ō ¦°ÖòÐō ÅØÄÂ¡ ÁÉ ôÀ¡ý¨ ÁÂ¡¸×ō, « Å÷ÇÉ ¿¡ðÎ ì ¦¡ú¸¸¸ Çì ì Ê§ÂÜ È ¿Î¸Çý ÁÐ þ¼Åô¼¾ ÓÂü°Â¦É¡ø ¾º½ôô¾¡¸×ō þÕì ¸ÈÐ. ¿ōÓ¨ ¼Â Ó¨ Èò¾ÈÓō, §¾º¸Â ´üÚ ÁÐ À¡¾¢ôô¼Â×ō ²Ð¸¸ « ¨Á¡ºÈÐ. þò¨ ¸Â Ó¨ È ÁÂ¡ÉÐ Á¸×ō ÑõÀÁ¸É¾¡¸×ō, °Ä °ÁÂ¸¸Çø ¦¿Õì Ê¨ Â ² üÀÎ òÐÅ¾¡¸×ō þÕì ¸¡öôÛÇÐ. ¿ōÓ¨ ¼Â §¾º Å¸¸ Çô â÷ò¾ ¦°öÅ¾üÌ « Å÷ô Å¨ ÃÓ¨ È¸¸ Çì ¸Õ¾ÎÊ¡¸¸¸¨ Â °¡ýÈ¡¡ ¸ð¼ÓÓÊ¡¡×ō « ¨Á¡ºÈÐ. ¿ ¼Ó¨ Èºø ¦ÅÇ¿¡¼Ó ¸°ÀØ¸¸ Ç §¿¦Á¨ ¼Â¨ ¼Â¡ °¡ýÈ¡¨ ¸Õ¾ÓÊ¡¨ ÁÂ¸ « Ð þº¨ Ä ±ýÚ ¬ ¼Å½Ê¡Ð. ¦ÅÇ¿¡¼Ó ì ¦¡ûÅ¨ ¸Â ¸ōÉ¡öÅ÷ Èç « ô¸Ê§¸ ²üÛ ¦¡ûÅ¸Ð. «¦ ¡Ð ¡ Æ « øÄÐ §¡¨ Ä ¿¡ðÉý ¦¡û¨ ¸Â þÕì ¸Î õ « Ð ±ùÅ¡Ú ¿¡¨ Á ¬ ¾¢ ¸ō ¦°ÖòÐ¡ÉÐ ±ýÀÐ µ÷ « ¨Á¡ºÐ. ÀÈ ¿¡¨ ¸Â¡ « ÅüÄý ¦¡û¨ ¸Â¡ ÁÂ¸ ¦¡ÄÐ ¿ÀÐ Ì È¢§¡ºÈ¸ Ä. ¿¡ð « ¨ É ÅÕō þ ó¾¡÷¢ ¸û. þ ó¾¡¡ ÅÀ¡üÄÈÖō, « ûÀ¡¡ ¸ÇÖō °¨ ¿÷ôÚ ÀÖÇ ì ÅÐ¼ý ±¾ì ¼Ä¡ò¾ÚÖō °¨ ¿÷¸¼ō ¦À§Åñ Î ¦Âý À¡ ¾¡§Â ¿ōÓ¨ ¼Â þÄì ¸¡ ¦¡ñ Î þÕò¾º §Åñ Î ō.

¸ØÅÄ°ý ¾¨ ÄÂÂ¡ §¿¡¡ ¸Â¡ÉÐ ¸Á¿¢ ÄÄÂ¸ ¸Õō, ¸¦¿ÀÂØÂÒō ¦¡ñ ¼ °¦¡¾ « È»÷¡ Ç ¯Õ¸¡¡¸ « Å¾Ð Á¡úý¸Â¡ý ²üÈÄ ¾¡ú×¡¡ Ç Á¡¸ ¸¾óÐ Â¡Ê ½Õ¸¡ý ¦°öÅ¾¡Ð.

ÁÉ¸ °Ó¡Â¡ÉÐ « Èì ÅÇ÷î¸¸Çø Á¸ ¡÷ó¾ ¿¢ Ä¿¢ ¦Â Ä¸ ¼Ö¡, ¿ōÓ¨ ¼Â ±ñ ½Â¡ÉÐ ÀÆ¨ Á¨ É ¸ÂüÄ É¸Ùìì Ö¡, ´Õ°Ä ¾¦Ý¡ Â¡¡ Ç Ô¨ ¼Â « ¨ ÁÐ¸Ú¡ì Î ம் உடுபட்டு அதனுள்ளேயே சுழன்று சுழன்று திரிகிறது. பக்மின்ஸ்டர் · Ò°Ä÷ Ü È¡Å ±Î òÐÎ ¸ð¼¡ « Èì¨ Ã¡¡ É¸ Ð, ¯ ¾¡ ¸ØÄ¡¾ â¸ À¨ÈÐ òÐÎ ¸Ñò¼Ô §À¡÷Î ō§À¡Ð, ¿¡ō Á¡ō ó ¿ ¨ Æ, òÃ¾¡É â¸ ¸¡ò ¾ ²üÛ ¦¡ñ Î « ¾¡¦ÄÕ¡ÉÐ ÁÇÇ¡ ¿¡ Â¡ ¡ ÄÎ ¸ÈÐ.

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இதனை லிடிபாரெஸ்டு[3]

(Thermionic Valve)

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3. þ¨ Ç» ÷¸Çý Åí Î

þ¨ Ç» ÷¸Çý ¬ üÈø ±ì ¸¡ÄÒ¾Ö½ō, ±ó¿¡ðÊÖō Ó¾ý¨ Áí °ÈÔÔ¨ ¼Â¾¸ þÕôÂÜ ō, ¿ō ¿¡¼¡ÉÐ ÅÂÐÓ¾Å÷¸Ù ì Î ō, °ÄÐ Ó¾÷î°Â¡É « ÛÀÅí ¸Ùì Î ō, « ¾¸¡Åí ¸Ùì Î ō, °ÄÐ ÅÔôÀí ¸Ùì Î ō ´ôÔ¨ ¼Â¾¡öî °¡÷ó¾Õî ¸ §Åñ ÊÂ¡ÔûÇÐ. þÕÀò§¾Â¡ō á üÈ¡ñ ÊüÌ ¿¡ō Óý§ÉÈô §À¡Å¾üÌ þÅ÷Çý Åí Î Á¸×ō « Å°Â¡É¾¸ ÅÇí Î ¸ý ÈÐ. ¿ō ¿¡Î þý Úō « ¾ý ¦¾¼¡ì ¸¨ ÄÂø ¾¡ý þÕî ÈÐ. þóá üÈ¡ñ ¼¡ÉÐ ÀÈ á üÈ¡ñ Î ¸¨ Çì ¸ ¡ðÊÖō Á¸×ō §ÅÚÀð¾Â¡¸×ō ´ý Úō « Ú¾Â¡ðÎ ì ÜÈÓÊÅñ ½ō « ¨ ÁÂô §À¡¸ ¡ÈÐ.

±ý ÅÂ÷ ¾Â¡ò¾ Áí ¸Ù ō « ØÄÐ ±ý¨ É Å¼ ÅÂ¾ø °ÈÂÅ÷Ù ō, ±¾÷¡ÄÒ¾ô ÀüÈ « Ð ±ôÀÊÂÔÎ Î ō ±ý È ¸Ò¾Ð ¼ÂÅ÷Ç¡ þø Ä. ¿ō ¿¡ðÊÖō ÀÈ ¿¡¨ ¸¡ÔÓûÇ þ¨ Ç» ÷¸Çý þ¨ ½ó¾ ¦°Â¾Ô¨ Á¡É¡Ø¾¡ý ±¾÷¡ÄÒ¾ô Õ¾Â¦¾¡Õ ¿ØÅÕÂô ±Î òÎ ¦°Ø ÓÊÕô. þî ¦°Ø ±Ç¾¡ÉÐ þÕ Ä. ¯ñ ¨ Á¿¨ Â §¿÷¸¡ñ Î Ü§Å¡Á¡É¡ø þó¾ ¿ðÊý ¦Á¡ò¾ §Àì¡ÉÐ þÕ ÄÐ. þ¨ Ç» ÷Ù ì ±¾Â¡É¾¡¸ þÕô ÈÐ. þ¨ Ç» ÷Ù ì ±¾¡Â¡î ¦°Â¦ÀÎ Â¾ø þ¨ Ç» ÷û ¸¡½¿Ø¨ Ä, ñ¾ÉÉ ±¾Öō ¿ō¡ô ¸Âý ¡§Â. ¾í Ù ¨¼ Àì ¸ò¾üÎ ¯ûÇ¡É ¦À¡ Çø ¡ð ō « ¾¸¿ð¾Ô ¦À¡ÖÂ Ó ¦À¡òò¾ô ÀÎ ¦À¡¸ø ¾¾ñ ½ò ÐÄ¡ñ ¸§¸ « Èì¡Ù¸ Æ°¦±ý À¨ ¾ ¯½Ã¡ÅÔ¾Õ¾Õ¾ñ, « ùÅ¡Ú ±ñ ½¡ô Ò¾§À¡ì °¡ó½¾ø ¦À¡ØÄÉÊ¸, ÅøÅ÷ñ ¨ Á¿ð½¾Å÷Â þ¾¨ ÈôÂÔ¾Õ¾Õ¾ñ ¦À¡ØÄÉ ¸È÷¾Õ. þ¨ Å§Â Å¡úî ¸Âý ñ ¸Âý ĭ ¾¡Âý ō.¿¡ō þÕ§Å¡ ¯¾ì ¸Ùì¦ ¼§Â Å¡Ú ¸§Å¾ō. ¿ō ¿¡ðÉÉ ¾¾ ¾¡¸ Å¸÷î°Â « ¨ ¼¾¾, Óý§ÉüÂ ¼¾¾ ¾¡ ¾ì¸Ù ō ¬í ¡¾ø ÛÇÉ. þùÅ¾ñ ¾ ¸Ùì ¸¡¨ ¼§Â °¾¿ì ¸¡¨ Â ²üÎ òÐÂô ¸§×ō ¸ÊÁ¡ñ ō. « ÐÁÂ§Â¸,¿¡ō §ÅüÂ¾ñ Â Å¬÷ĸ ÓÇÛÈ¾ø ÓüÈÖ ¸§Å¡ñ ¸È÷¾Õ×ō þ§Â ō. « ¨ Â ÓüÈÖ ñ Î ¸ÈÂ¾Õ×ō þ§Â ō. « Ð¸ þó¾¾¡ÂÇý ì ÈôÔ¾ò¾ñ ¾¡ñ ½ÂÅ÷¾Õ×ō. þó¾¾¡ÂÇý ¸¡ÐÇ¾Õó¾ø, Àñ À¡ ¸ ¾Õ¾¡Ùý ø, Åí ¸Âí « ÛÀí ¸¸ÄÇ¾Õó¾Ôõ ¿Øø À÷¸ ¸ ±ñ Î ¸ñ Î ¸, ¾Â¾ô Åí « ¸ ¿Øô §À¾Õ §Àñ ¸Ôø ±ñ Î ¸Âñ Î « ¾ý Á¡ÂÂ¡ ¿ō Åí Î ì

¿ý¨ Á ²üÀÎ ò¾, ¯ Ú¾Áû Ì ¨ ¼Â¾¡ ¸ ¿¡Õ¨ ¼ ±¾÷¸¡Äò¾Ø ¯ ÕÅ¡ìÌ Å¾üÌ ¿¡õ
ÅÕÕõ¸ý §È¡õ.

Ó¾Ä¡ÇÒÐÅ ¿¡Î ¸Ù ō, ¦À¡Ð×¨¼¨ Á ¿¡Î ¸Ù ō þý Èç×õ ´§Ã þÄì¨ ¸
§¿¡ìÌ ¸ý ÈÉ. þó¾Â¡ « ò¾¨ ¸Â þÄì Ì Ó¨ È¨ Âô À¢ý ÀüÚÅ¾ø¨ Ä. ¿¡õ ÓüÈÖõ
§ÅÚÀÕ¼ À¡í ¸¡ É ±Î ò¾¡Ç ÅÕõõ¸§È¡õ. þ¾ý ā Äõ ¦ÅüÈ¢ ¦ÀÚÅ¡§Å¡ ±ýÀÐ
±É¡Ì ò ¦¾¡Â¡Ð. þó¾ ÅôÁ¡ÓÂü©§Â §Áü ñ ¼, Ü¾½¼ ¿¡Î ¸ì ¼§Â ¿õ Áó
ÀüÈò ¾Å¡É ±ñ ½õ ±Æì ¸Å½Á¡ ¸ ¯ûÇÐ. ¦¾¡½Ø Ð¨ È¡õ Á¸×õ ¸ÊÉÁ¡É
À½¡Â¡Â þÂó¾ÃÂÂ¾¨¨ Ä ¿¡õ ´Õ Ì ÈìÀÕõ ¸¡ò¾Ø ¦°ÖÐ
¦ÅüÈ¡¨ ¼óÛ§Ç¡õ. þó¾ þÂó¾ÃÂÂ¨ì ¸Â ¿¨ Ä ÅÇ÷î© « ¨¼ó¾ ¿¡Î ¸û
Óý§É üÈõ « ¨¼ ±¾÷§¿¡¼¨ ¸Â þ¨ ¼ä Ú ¸ ²Ã¡ÇÂ¡ Ì ō. §Å¨ Ä¿¡Î ¸û
¦¾¡½ØÐ¨ È¡õ ±ôÀ¡ØÐ Óý§É üÈõ « ¨¼ó¾¡É ±ý À¨¾ô À¨È ¸¡û¨ û ¿ý¡
« ÈìÈ ¸û. « ô¦À¡½ØÐ, Ì Êçô§ þø ¾¨ Ä. þí ¸¡Ã¾ØÐ « ¡°¾Ø « ¨ Á¡õ ¿¡Î ¸û
Ì Ê¡ð° µÅÇ× þÕÃ¡§Àì¡Ö¾Ø, ¿ō ¿¡ÕÈØ ¯ûÇÐ §ÀÂý È ÅÌì¡Ì¨ Á,
ÅÂÐÅÂ¾Â§¾¡÷¨ì Ì « í ì û ¦¸¡Î ôÀ¾ùØÂ¨ Ä. ¦¾¡½ØÐ÷¨¨ Çô À¨Ãê¡üÇ¾Åì ©Çô
¦¾¡½ØÐ÷ °Õ¼Óõ « í ¸¡Â¨ Ä. þí ¹Éõ Ì §§Ã¨üÈ ¿¡Û ¸ø¾¿¨ Õ¾õ ¸Õ¾ó
²üÀÎ ò¾õ ¦¾¡½Øü¡¨ Ä¸Çõ ¿õ ÀÌ û ÁÃÎ Á¸ø¡Â « ÷¨Ù¨ ¼Â Áí ¸Ù ō,
Á¸Çü õ, Ì Æ÷ ¾¸Ù ō Ü¼ ®Î Àõ ò¾ôÀÃ¾ íÃ ¼ô¾Àõòõ ûÇÉ ÷. ÅÂÐÅ¡¾
¦Àì¸À÷¨û Ì ¡Ã¾ ¸¾¾üÌ û ¦°ÖÄ þÀì¾¾¡ Ø °Ú Ì Æ¡ ¾õ Çî ¿¡Ã¨ ¼ó¼ §Å¨ Ä¸õ
®Î ÀÕ ¡õ¨ Ó¨ È¡ É ²î ¸Û ā Äõ « ì¡ÄÄÖ¾¾Åì÷¨ Ç ¿ý¡ « È¡¾ÏôÁü.
« Å÷¸Ù õ ÀÄ÷ þÇõÅ¾¾É©§ÄÂ§Â þÈ¾Ðõ ÅÕ¾Åì÷. « Å÷ÇÄ¿¡ ¿¡¨ Á Å
±Î ÔÌ ¦¾ ´ÕÓ¾õ þø Ä. « ½ ¨¡Â ¸¡Ã¾§Ä¸Â þõ ¦ÅÇÅÆÕ. « Å÷ õ
Á¡Ù¨ ¼Â ¯¨¡õ Á §¸õ¾¨Õ ÅÇ¡¾ ¿¡Û ¾Ì¡õ ¸Äõ þ ¾ « ÈÕ¾
¦ìÉ Á¡É. Ì ¡÷¨ ¾¾§Ç ÀÌ , §Åñ Î ö ±ý Ú ÅÕ¾Åì¿ ÀÉòÐ ¸Ù½É õ
ÅÂÅì¡Ø Ä, þÅì¡õ ÅÂýÁ¡Ì ¡×õ ÅÇ÷õÐ ¦°Åì¾ ¿¡Â Äì¡õ, ÅÈì¾¾Å½¾õ
þÅì¡÷¨¾î ¾ ¦°Õ Á¡¡ì ¨ ¾¡Ø ÓÂÇ ÓÖÈ¾Â¾¾É É õ « Å÷ õ ÅÈì §Åñ Ê Õì¾Â
¿ Äì Ì ò ¾ûÇÄÅü¾É÷. þÅì¡÷¨¾¾ ¿ØÄÓ¨ È¡õ þÂõ §Åñ ÊÄ §¾¨ ÅÀõøØ
ÅÇ¡¾Çõ ¡Ð Õ¡ò ±Øì¾Ð. ÅÇ¡¾Çõ ā ¾¾¡¡ ô Ò¾Â ÕÃÐ¨Ù ō, Ò¾Â
±ñ ½¡¸Ù ō, Ò¾Â ¯ÇÃÐÐ ±Øî¡Úõ, ÃÐ Á¡ý Ì È§§¡Ø¨Ù ō ¯ÕÅ¡ì ō.
« ì ¡¾ ¸Õ¾ò¡Ø ¦¾¡½ØÐ÷¨Ùìì ò §¾¨ Å¡É ÅÉ É Áçì¡Ç §ÁÌ¿¡Î ¸û
« Ò¾ÀõÀ ¾ì¡õ Å¾ì ¨ ÅôÃì ¦¾¡Õ ¸Éõ ÈÕ¾¾ É. þ¾É øÁ ¦¾¡½ÕÔÃ§¾ì¡ìì¨ ô ÀÉ É÷.
« ¡°¾¨Øõ ÃÐ÷¡Ø ²üÀÃ¾¾Ð. ¬ Éøþ ¿¡õ ¿õ¡õÈ¾Ø §À¦È¡Õ ÅÆì¡õ « ¾¨ É ò
ÐÅì ¾ÃîÔôÁì õ. ¿õ ¿¡÷È¾ ¿õ ¯ ¾¡ Áì¡ « ¡°õ ¿¡¾¾§¾ì ¾¡¼¡ì ¡ì¾É õ.

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¯¡\ç Á¨ Â ¿\ç Ä¿¡ð¾ô §À¡Ã¡Ê§É¡. ¿õÓ ¼Â §¾¨ Å¸û ¦Áý §ÁÖõ
« ¾\¸Á¡É¾¡ø ¦À¡Õ\ç¾¡Â °\ç ¸¸\Ù õ ²üÀ¼¡É.

´Øí ì ¸ðî ôÀ¡ðî ¼ý ¦¡°ÂØÀ¾Åœ¨ Ä¦Â\ýÈ¡Ø ±ò¾¨ ¸ ¦¡°Â¨ ÄÔõ ¿¡ð
°¡¾\çì ¸ þÃÄ¡Ð. ¿¾Âç\ É ±Î òÐì ¦¸\û§Å¡õ. ´Õ\¡¡ðÊý ÅÇÁ\É Å¡úÅ×œì
¿¾\ û þý È¡¨ ÁÁ¾ §¾¨ ÅÂ¸ Å\Çî\É. ¬Â\ç ¿¾\ ±ý È¡Ø ±ý É? ¿¾\ ±ý ÀÐ
¦ÅÚõ ¿÷ ÁðÎ ÁøÄ. þ\ñ ì ¸¨Ã¸Ùìì þ¨ ¼§Â ¯ðÅð§¾¡Î ¿¸Â\ç¾§Á
¿¾Â¡ì õ. þó¿§¾¡¾Á¡ÉÐ ¸¨Ã¨ Ç Åõì ¦Å¾\¦¡°ÂÚÁ¡É\ø §ÀÃÆ°¨ Å
¯ñ ¼¡ì ì øÐ. « §¾ °ÁÔ ¿§¾¡¾Á¡ÉÐ þÕ¸¨Ãç\ý ±\ø¨ Äì û « ¼í ¸ µÈ¡
¦¸¡ñ î þÕì õì À¡ØÐ, ÀÄÅ¾Á¡É ÅÂý ¸ùì û ¾×õ ¬ üÈÄ¸ þÐ ¯ûÇÐ.
þÐ§À¡ýÚ ¿¡Óõ ¿õ ¿¾ì þ¨ Ç»÷¸ùì û ¬ üÈÄ¡ Éì ¦¸¡ñ î, ¿ÁÐ ¿¾¨ ¼
¿ÁÐ Óý§É¡÷¸ùì û ì Èì ¸¡ð¸¡É ÅÖ¡É þ󾾡Å\ç É ¯ÕÅ¡ì ì õ ¬ ¨¨ ° Â
¿¨ È§ÅüÈ¾Ø §Åñ î õ. þó¾Â ¿ì¾, °ÈôÂ\ « ¨¸ §Åñ î ¦Á¡É Àº ¸×
¸ñ Á¾÷. « ò¨ Â ±ñ ½ò¨ ¾ ÓÈÂÈì ¸, ¾ý ÉÁ¾ ÁüÕõ §Àâ¨ ¼ ¦Á¡ñ Á
¾Â°ì ¾¸Ù õ, ¦Å¸¡ðî î ý ì ¾¸Ù õ, Ü¾ ¾¸¾¾Á¡Î\ç Èì ÈÉ. þó¾Â þ¨ Ç»÷¸ùì û
¬ üÈÄ¸ « ¨ Å ¾¸¨ ° ¾¸ÕõÔì û ÈÉ. þó¾Â ¿¡ðÈ Éô ÀüÈì ¯ Â÷ó¾ ±ñ ½2õ
¯¨¾ÂÅ÷ Ç¸¡ì, ¦ÀÕÕ¸¡ý¨ Â¸¡É þó¾Â÷ û ÅÇÁ\É÷. ¿ÁÐ þ¨ Ç»÷¸ùì û
¬ üÈÄ¡ Éô ÅÂýÅÎ ò¾, ¿¾Âý §¾¨ Å¨ ì ¸Âò¾œ « È¾Ð ¬ì ¸ ¦¡°Âø\çî
¦¡°¾Å¾ý ¸ ÄÓõ, þ¼¾Â¡ì û ÁüÕõ °ì¨ ¾ þ¨ ½¡Ð ±¾¡ðÐ ÓÈ¡Ê¾¾¡çý
¸ ÄÓ¾¡ý ¯Á¾¡ì\ç þó¾¡ìì ÈÐ ¯Õ¡ì ì õ. ¬ ÀòÐì¨ ì ÇÔõ,
þ¨ Å¡Ú¨ ¸ÇÔõ Å¾ûç¨ ¸ Áì û °ó¾œì ¸Âõ ¿ØÅ¾ú×, ¾ý Á¾Ôð §À¡ý È
±¾¨ ¸ÔÕõ °¡\çî þÃÄ¡Ð. þ¼¾Â÷ û¾Â¡ý ´Õ §¾°ì¨ ¾§Â¸, ÁÉ¾ ¾ §À¡¾
ÅÂ¡ ¸ô¾¡¨ ì ¾Øì\ý ÈÐ. °Ä ¿¾\ ¸Çœ °Å¡¸§Ç þ¾¡¾ ¿¸û Å¾¾\ ¾Á¡ §ÀÂ\
¦ÀÇœ¾Ø ¦¡°ý Ú Óý É¡ì Ú « ¾¨ É ±¾\ç§¡¡ì\ç\çý ¸¡ ÈÉ÷. ±¾ü\¸¡, ÁÌ û ÀÄ
தடைகளையும், தூரத்தையும் கடந்து வந்து எவரெஸ்டு சிகரத்தில் ஏறவும் அல்லது புனித
¸¡¨ ¸Çœ ÀÙœ §Àì×õ ¦À¡ü\çÈ¡ì. 2¦É É\çœ « ó¾¡ì ¸Çœ þ\ùÅ¾Á¡É
°Å¡ç¨ Çî °ó¾\ ¸Æ\çœ Å×\çœ Ä. ±É §Å¾ý ý « Å÷¸Âý ¡ÎÖì §Å¨ Ä
§Àñ î ¦Áý Ú, þ\ç¨ Ç ±¾¡ð§¡ìì\çý ÈÐ×. ¬ Éì þí î ¨ ¼ØÅÔ¨ ÁÌ û ô
§Àì¾Ô õ, ¨ ÕÇòÐ½÷×ô §Àì¾Ô õ, ¾\ç Áô §Àì¾Ô õ, « Èì×ò¾Âý §Àì¾Ô õ
±É Å¾¾\ç¡É §Àì¾Â\ç ç\çî °ÅÂ\çœ ¿Âµ\ô ¦ÀÈ°Õ\çÈ¾õ. þÂì î
°ÅÂ\çÙì û ì ¨ È§ÅÂ×¨ Ä. ¿¡Ó « ¨ ÉÅÕõ « ¾¨ É ±¾¡ô¦À¡ñ î, ¿ÁÐ

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¦°ÂÄ℄ þÈí ì Å¾üì ÀÆ¨ ÁÂ¡É þ¼÷À¡Î ¸ÇÄℂÕóÐ ÅℓÎ Àðî ô Ò¾ℂÂ ÅÆℂÂ℄
±ñ ½₂ℂ ¦°øÄ §Åñ ÊÂ ¿ℂ¨ Äℂ℄ ¯ûÇÐ. þò¾¨ ¸Â ¦ÀÕÓÂü°ℂÂ℄ ´Õí ¸ℂ¨ ½₂óÐ
þÈí ¸ℂ ¦°ÂøÀ¼ §Åñ ÊÂ ¦ÀÕō §Å¨ Ä ¯í ¸Ùìì þÕì ¸ℂÈÐ. ¯í ¸Ù¨ ¼Â
ÓÂü°ℂℂý ā Äō Ò¾ℂÂ °¡¾¨ É Ò¡ℂÂ×ō,¿¡Õ¨ ¼î °ℂÈôÀ¡ ¸ « ¨ Áò¾ℂ¼×ō §Åñ Î ō.

4. ´üÚ¨ Á, ´Øî ¸õ, ¯ Ú¾Áî ¸ ¯¨ ÆôÔ¬ ¸ÂÅüÈ�¢ý §Áý¨ Á

Áñî ¯ õ Í¾ó¾Ã þó¾Â¡Åcý ÀcÈó¾ ¿¡Ç¡¸Â þýÚ, ¯í¸û « ¨ É Å¨ÃÔõ Å¡úòÐ¸§Èý. ¿¡õ « ¨ ÉÅÕõ ´ù¦Å¡Õ ¬ñ îõ ¿ÁÐ §¾°Â¡î ¦¸Ê¨ Â ²üÚÅ¾ü¸ ¸ þùÅc¼õ ÅÕ¸§È¡õ. þî ¦°Ã¡É Ð ´Õ °¼í §¸ « ØÄÐ ÁÃÒ ÅÆî ¸§Á « ØÄ. þÐ ´Õ ¼¨ ÁÃ¡ì õ.

¿õ ¿¡ðÎ Í¾ó¾Ãò¾ü¸ ¸ ´ý Ú§°÷óÐ À¡î Àõ ±ØÄ °ÁÃò¾Å÷¨ ÇÔõ, ±ØÄ °¡Â¢É¨ ¾Ôõ, ±ØÄ ¦Á¡ÆcÂ¢É¨ ¾Ôõ, « ¨ ÉòÐ Á¿¡Àò¾Å÷¨ ÇÔõ, ² Æ À½ì¸ÂÃ÷¨ ÇÔõ, ¦Àñ ¸ ÇÔõ, ¬ñ ¸ ÇÔõ, Ó¾§Â÷¨ ÇÔõ Áüõ þ ¸»÷ ¸ ÇÔõ ¿c É×ÜÕõ ¿¡Ú¾¡ý þÐ. ¿ÁÐ Ì ÈÉ §¡Ç¢ý þÀî Ì ò ¦¾¼Ã¢ ±ý É þÕ¾Ð. ¿õ ¿ÁÐ ¾¨ Ä¨ Ç ÆÂ¾Öõ ¸Å¨ ÄÃø ¨ Ä. þó¾Â ÅcÎ ¨ Ä ¦ÀÜ§È ¬ ¸ §Åñ î õ. ¿ÁÐ þÄÌ¨ « ¨ ¼ ¸Åñ î õ ±ý Å¾ü¸ ¸ ¿Áì ±ò¨ ¸ °Ú¨ Á ²üÅ¸§Á¡Ç¢õ, « ÅÁÉ õ ²üÅÕ¸§Á¡Ç¢õ, « ¨ ¾î ¸ ñ î ¦ ¸ûÇÅc¨ Ä. ¿õ ¯ ¼Ø, ¦Á¡Úû, ´Øî ¸Ó¨ È ¬ ¸ÂÅüÈɢ ÅøÄ¡ñ ¨ Á ¸, ÅÇ÷ ¨ Ç ¿ÁÐ ¿c ÈÉ ¸Î ¨ ¾¡ ¨ « Æó¾É. þ¾¡ É ô ¦ÀÜ§Ç¢õ, ÀÄ ì õÅî ¨ û « Æó¾É. þÄÃ¡ Áñ ¸ ÅÃÉ ¦ÅÅÉ ¸¡úî ÷. ¦¾¼°î ½ñ ¸É ÀÃ û ¾Ãû Å¡úc¨ ¨ Â « ÷À½¢Ð ¯Æc¾Ã÷¸ ¦À¡É ÷. þî ¦¡î §¡ò Ð ¼Ã¡Ã¡õ ¦°¾É ÷. þî ¦¡î §¡ò ¼ÃÂ¡ §¡ Í¾ó¾Ãò¾ü¸ ¸ô Àñ ¨ ¾¡ ÷ ¯ ÀÃ¡°¨ ¿÷¸ Áî ¼Ã¢ Áñ Ù õ Ðc×¼Úõ, ÅÃòÐ¼Õ õ ¦À¡ÀÃ¾¼ ¿c úî ´Ã ÅÃÃ¨ ÈÃì õ. « ¼û Ó¨ È « Ø¡§¾¡, « ¨ Á¾¡Â ¾ Ó¨ ÈÃô¾Â, Åý Ó¨ ÈÃø¾Å Æc§¾¡ « ØÐ ÀcÈ ÅÆ¢ Ì¢¼ ¸¡úî õ ¸ñ î õ Å÷À½¢¾¡ ±ØÄ ÅÃÃ¨ ¸¢Î ¦¿î ÉÐ ¿c þý Ú ¿ÁÃ¨ ¾¡õ, « ¯ °ÃÔõ ¦ÀÜòÐ¸ûÈÃõ. ¿¨ þó¾Â ¯ÕÅÅ¡ñ ì ¸¡ÃÂ¢Ð ×¼Ã½Â¢ ÀÃÓÂ¸ ¦À¡É ¾ò ¸ ÀÃÉ Ã¾¡ ¾Õ¨ ¾Ãûò Åí Ã ÂÉ ÁÃÃ¨ ¸¢ÃÂý ¼Ã¡¨ ¸ Å¢Ã¢ ¼ÈÉ î õ. ì Èô¨ ¿õ ¿ÁÐ þ¨ Ç» ÷ ¸¢Ä¡Ó ±î ¼É ì ÈÉ î õ, « Å÷ ¸¢Ã ÓÂüÅ¡ø ±Ø¾¾ ¿¨ þó¾Â ±ý Û õ þÇÃõ. þÄÃ¡õ þý Ú õ ¿¡î×üÈ ¿c ÅÃòÃ¨ þÕ¢Ð. ¿õÓ¨ ¸ ¸ Á¡É ¯ ÆôÆÉ ¢ø « ¾ Éô À¼î¼Ð ÅÇÃî ¦À¡ÈÐ, þó¾Â ÅÇ¡É ¾¸ ¬ ì û Å¦¾ý ÀÐ ÀÃ¸ ¨ ¸¢õ ¿¡õ ¿ÁÐ ÅÇî×ÅÐ §Áý ¾¢¡ñ õ.

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´Ō ÅÕ¼ò¾œÌ Óý Ò, þùÅ¼ò¾ÄÕóÐ ¿¡ý ¯í ̧Ç¼ō ¯¨ÃÂ¡üÈ§É ý. ÁüÈ ¬ñ Î ̧Çô §À¡Ä§Å, þùÅ¡ñ ÊÖō ¿£ ̧û ÀÄ °ü ̧ø ̧Çî °ó¾ò¾Õî ̧ÒÈ ̧û. ¯í ̧Ù¨¼Â °ü ̧ø ̧Ç¿¡ý ¿ýÌ « È§Åý. ÀÄ¾Á Áó¼œ ± ±ý È ¦À¡Úô§À¡Î ÁõÎ ÁøÄÁø, ¦Àñ ±ý È Ó¨ ÈÂÖō, ¾¡ö ±ý È Ó¨ ÈÂÖō ¿¡ý « ¨ Å ̧Çô À¡÷ì ̧œÈ ý. °ü ̧ø ̧Ù ō, ̧ÊÉ ̧Ù ō þÕó¾É. þý ÈÇ×ō ¾¨ ¼ ̧Ù ō, °ü ̧ø ̧Ù ō ¦¾¼¼÷óÐ þÕôÀÛ ō ¦ÅüÔ ̧Ù ō, °¾¨ É ̧Ù û ´ý¼ ̧ôÀÕî ûÇÉ. Åɬ ½œ §¿üÚ ¦°Öò¾Â ¬ôÅœ[5] ±ý Ûō Åɬ ̧Ä¡ÉÐ ÅÂÌ ̧ò¾ì ̧î °¾¨ É ̧Ùû ´ý È¡¼ ō. Ó¾ý Ó È¡¡ þùÅɬ ̧Äò¾œ ā Äō þý Ú þí Ì ûÇÅ÷ ̧û ÁõÄ¡Áø, ¿¡ðÊý ÀœÀÌ ̧œÇÖûÇ ¬ÂÃÁ ½ì ¡É ±ØÄ¾œÈòÐ Á¡ ̧Ù ō ¿£ úí° ̧¨ Ç §¿ÃÊ ¡ì §¸õ ̧×ō, ̧½×ō ÀÍ Ì ¦ÀÈ×ō Á¡ö ö ²üÀõ ûÇÉ. Ì Ê§Àü ¿¡Î ̧ÇÝ ¬ ¾œ ̧ò¾œ ̧õ ôÅ ÕÌ Ì û ̧¼ô °Ä ¬ñ Î ̧û Å¨ Ã « Å¾ÕüÈÃó¼ ¿ō ¿¡ðÈÝ þùÅÂÕ¾Ì ¦°ÃÄ¡É Áœ ô ¦À¡À¾ ō °¾¨ ÉÂ¡Ì ō.

þò¾¨ ̧Ä ÅÂÕ¾Ì î °¾¨ É¨ Âô Ò¡ó¾ ¿ō Åɬ »¡É ̧Ùì Ì ō, ¦À¡ÈÂ¡Ç÷ ̧Ùì Ì ō ¿¡ō Á ̧ÚóÐ Ò ̧ÚóÐ À¡Ãó¾ ¾Ø ¦¾¨ ̧ Âì Ì ō þó¾ §Å¨ ÇÂÈø, ¿ōÁ¡Ø ±Çì ¬Â¡ ̧ ¿¡¨ È§ÅüÌ ÜÊ ÊÊ ÀÄ §Å¨ ÄÂÌ ̧Ùì ¿¡ō « ¾¡ Ó ̧ÂÂÕ¼Ð¾Õō ²ý ¡¡Î ô¾œÇ¨ Ä ±ý Ú ¿£ ̧û §¸õ Ä¡ō. ¿ó¾Âø Å¨ Ä¡¡¨ Ç ²ý ̧œÎ Ô¾ ÓÊÅœÇ¨ Ä. þÐ Åɬ ò¾œ¡¼ §¸ÛÅ¡Ì ō. Å¨ Ä¡¡¡ û §ÄÝ §ÄÖō « ¾¡¡ôÀ¡Â, Ì Î ¾Ãò¾ ¿£-Å¾Õū ±ý °§¡¾œ¡¡ÕÌ Ì û ±¾÷ôÀÎ ō þý Éø¾œÇ ¿¡ý ¿ýÌ « È§Åý. ¿¡ý ¯í ¾ÕÌ ō Ó ̧ÂÂ¡¡ ±Î òÐ ¡¡¨ ÂÃÕÅ¼ ±ý É ¦À¨ý ÈÂ, Å¨ Ä§À¨Èō °üÓō Ì ¨ ÈÂ¾œ Ä¦ Àý ÈÖō, ´Ã§¸ÅÜÌ ̧ð ôÀ¾Õ¾Ì û þÕô¾Â¡Ø Å¨ Å ²È Áõ þÕ ̧œÊ. °¾¡Á¡ ¿£ ¾ ¯Õ¾Õ ̧Õō ̧õ ̧œÊ. Å¨ Ä§À¨ÈÂ¾œ ÌÄ ̧Á½Õ û ¯ÛÌ É. Ì¨ È¡Áõ ¯üÀò¾Õ ´Ō ̧ Á½Õ¨ ̧Û¾œ¾Â « Å¨¨ È §Àò¾œ ò¾ ÌÄ ÓÀ¡¡Õ ±Î ì ̧œÊ Ãý È¡. Áü¦È¡Õ ̧Á½¡É¾Ð ¿ō ¿¡ðÈÖûÇ À¨ Í¾¡¡Ä¡¡¾œÛ ÅÈÕ¾Î ̧œÀÖō ¯üÀò¾§Àؾ ¾¡Õ û Î °¾¨ ̧Â¡ þÅü¨ ÈÝ ò¾Âý È¡÷. ¾í ̧Ù¨ ¯¨ À Í Â¿£ À¾œ ¦¡¡Û ̧Úý ÈÉ÷. ¾í ̧Ù¨ ̧ ¿¡Î ̧ÙÌ ̧Á½¾¡¡ § ̧Ù¨ ̧ ö §ÄÖō « ¾¡¡ôÀ¡Â Ì Î ¾Ã§À¾ø ̧Á½¡É¾Ð ¿£ ̧õ ̧œÈ ̧Û¾ © ¾œ ¦¡¡Û ̧Úý ÈÉ÷. ¾í ̧Ù¨ §À üÈò ̧ §¾¨ Ãô¾¾ ÂÂÕ¼Èø « ÈÕ¾Î ÁÕî¡Ì Ì ̧œÊ. « ¾¡ ̧ō ÄÀÁ¡Ì ō ÀÃ¨ Í ̧õ Ì ̧Û¾Ì¡¨ È×ō ¿£ÈÂ ¿¡ö¾À¡ÂÝ ÔÕî ̧œÊ. °Ä ¬ñ Î ̧Ùì ÓýÛ¾Ô « Å÷ û ° ìÈ ̧õ ̧œÈÕ÷¾ ̧û. þÅÕ¾ þ ý Ûō ±íÌÇ Å¨ ÄÃō Á¡õ¾À¡ Ä. « Å÷ Ç ±íÌÙ¨ ¼¾œ ̧õ ̧œÊ ì û ¨ Å¨ ÂÂ ÓÊÔü¾Û ±î ì ̧œÊ Ãý È¡. ±í ̧œÐ

,Î ¨ Á¡É ÓÂü°Â‹É¡ø ÀÄ þ¼í ‚Çø °ã ¸ Å‹Ã¡¾‹û ÀÊÀõÎ þÕó¾§À¡¾Öõ,
þý Ûõ °Ä÷ ±¾÷À¡Ã¡¾Ç× ¿¼Á¡Î ¸ý ÈÉ÷. « Å÷¨ Ç ´Æî ¸ ²ý ¾Å㠿¼ÅÊì ¨ ¸
±Î ì ¸Å‹ø¨ Ä ±ý Ú Á쨸 §¸õ¸ý ÈÉ÷. « Å÷¨ Ç ÓüÈ‹Öõ ´ÆôÀ¾üÌ ´Õ°Ä
¿¼ÅÊî ¸ Á¾Á¡ ±Î ò¾¡ø Ü¼ « ¨ ¾ò ¾Î ì ¸ ÀÄ þ¨¼ä Ú¸û ¿Ä×¸ý ÈÉ.
« Åü¨ È ¿î ì Å¾üÎ î °Ä ÓÂü°¸û ±Î ì ¸ôÀõÎ ûÇÉ. « ¾ý ÀÄý ´ÃÇ×
¸‹¨¼òÐûÇÐ. ¯Ú¾Á¡ ¸ °ã ¸ Å‹Ã¡¾‹Çý þî ¦°Âø¸û ´Æî ¸ôÀÎ õ.

°‹Ä §¿Ãí ¸Çø þÂü ¸Á¡Öõ, Å¡Éî‹ ÄÃ¡Öõ, ²ý ¿ÁÐ ´Õ°Ä ¾ÅÚ¸¡Ç×Öõ
Ü¼ ÀüÈ¡î ì ¨ È ²üÀÎ ¸ÈÐ. þÕôÀ‹Ûõ ¯üÀò¾‹ Âô ¦ÀÕì ì Å¾üÎ ¿î ¿õÁ¡ø
ÓÊ¡¾ ÓÂü°Âî ¦°öÐ ¦¸ñ Î þÕì ‹§È¡õ. ¯ñ ¨ ÁÂø ÅÅ°¡Ã ¯üÀò¾‹
¯Â÷ó¾õÎ ‹§È¡õ. ÅÅ°¡Ã ¯üÀò¾¡ÉÐ þó¾ ¬ñ Î ¿ý ¸ « ¾‹¸ ¸
Å‹ Çó¾õÅ¡ ¿ß ¸ Á¡Õõ « ÈÀÅ¡ ¸õÎ. §¡Ð¨ Á Å¨ Çî°ø « ¾‹¸ ¬ ¦ÀÕì ‹§È¡õ ±É
¿ß ¸ §¸õ¸¡õ. « Ð ²¦É Éî¦¡õ ¿¡õ°ø °Ä÷Å¨ Çî°Åõ, ¨ Ç Å¡í ¸¡ÈÐ,
ÀõÎ ¸ ÅòÐ ¸ý É÷ « ÅÈ¡ø Å¨ ¾¸û ²Úõ ±ý Ú ÓÂü°¸û ¦°ö¸ý ÈÉ÷.
þî ¦°Ä¡É¡ø ²¨ ÆÀ¸ ¨Ð Öõ, ¯Õ¸ÁÁ ¸Çø Å°ôÀ¾¸ ¨Ð õ ¦ÀÕÀ¡¾ûî ì ì ¡ì ì ì ì
¯ûÇ‹ý ÈÉ÷. ±É §Å¾¡ý ¯¼ÉÈ §¾ ÅÅ¡ø¨ Ä ±ý È¡Öõ §¡Ð¨ Á Å¨ Ä
ì ¨ ÈÅ¡¡ ¦ÅÇ¿î ¡ Çø ‹ ¼î Î õ §¿Ä¾¡ø « ¨ ¾ Á¡í ¸ §¡Ð¨ Á ¨Ð ì §Ð¡.
±øÄ¡ §¿Ã ÇÖõ ¿î °É ¸ ¨ ¦±¡¼‹ Å¾üÎ ¬ ¾ò¿¡ì ì Ä¡ì ø
þÕ¸ §Å ì Î õ ±ý Ú ¿ø¡ø þó¿ÄÊî ¨ ±Î ¸ÁÈÐ. þ¾É¡ø ¿õ Å¡ Ç ¿î
Ð ý ÀôÀ¾Á Ð¡ÐÄÐ ¦¸¡ûÇ¡Õ.

¦¾ÆüüÐ¨ ÈÂÖõ ¿î ¿ø Óý §É üÈõ « ¨ ¾óÐû§Ç¡õ. ÅÅ°ÂÂ‹
þÕ¾¡Öõ °‹ « øÄ ¦¾Æüü°î¨ ¾¸‹¸ þÕ¾¡Öõ °‹ ¯üÀò¾î ¦ÀÕì ‹õ,
§ÁÖÁõÎ ¸ÇôÂ°‹ ²üÀÅ Ó¾ý ¬ò ¸¡É « Êî¨ ¼ Å°¡ì ¸î ¦¸öÀ¾üÌ
¿î « ¾‹ ¸Áõ ±Î ò¾¡ø « ¾‹ ¸ û ¦¸ñ §¼ ¿ß ¸ýÈÐ. §¾¨ Å¨ Ç ±øÀÎ õ ÓüÈ‹Öõ ¿î È§Å«È
ÓÃ¡Åõ¡ Ä ±ýÈ¡Öõ, Á‹¸¡Áõ, ¿Àî ¸¡Öõ, þÕôÀ¡‹¾ §À¡‹‹ Çø ÅÆòÐõ « ¾‹
Ó‹ ¸ÅòÐÅõ ¦ÀüÚ ¸Âî ¡ ²üÀ¾ûÎ ûÇÐ. « ñ ¨ Àî ¡î ¸Çø ¿î¡ú×òÈ¾ ¨,
¸î¡òÐ¨ È, °ã ¸òÐ¨ È ¸¡ýÈ ÐÈî Çý ¦À¡Çî ¿õÁ¡ø ¿î Óý §É üÈõ
¸ñ Î û§ÇÐ. þÕôÀ‹Ûõ þî ¦ÀÕ¸ ¸À¾¡Ã× Á‹ Çì¡ î §°ÅÇ×¨ Ä.
²üÈ¡ø þò¾¨ ¨ °ã ¸ §°¡ Å¡û « ¾¡ÁÄ ø¼¡ÀÎ, ¿î ¿îÐ ¡ì ¸û « Å¡û¦¾‹¨ Ô¾õ,
« ¨ ¾¡î §Å¸¡¡ « ¾¡ ¡‹ î ¦¡ñ §¼ ¿ß ¸Èø. ±É§Å ±ùÇ× Ð¾î ÀûÐ‹¡ë,
¿Åâ‹î¡û ÁüÖõ Àõ¨ ¾¡î ¦í ¡ Ð¾î þÕôÀ‹Öõ ±ùÇ× Ð¾î ÁÕ¾Ð‹Å¨ É ¸ ¸Î õ,

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« øÄÐ « ¨Å¨Çî ¦°öÐ ÓÊôÀ¾üì û §ÅÚÅÆ¢Â© ¾¨ ¼ û ÅÕ¸ý ÈÉ.
±É §Å¾¡ý « Åü¨ Èî ¦°ÂøÎ ò¾ þÂÄ¡Áø §À¸ÈÐ; « øÄÐ ¾¡Á¾Á¸ÈÐ. ¿ÁÐ
°Ó¾¡Âò¾© ¿¡õ ´ù¦Å¡ÕÅÕõ ¾í¸ÇÐ « ÈóÐ ¦¸¡ûÙ õ Å¨ ¸Â© ÒÐî
Ýú¿¨ Ä¨ Â ¯ÕÅ¡¸ §Åñ Î õ. ¿¡ý ¾ü§À¸Ð Ì ÈôÂõ¼ Í¾ó¾Ã §À¸õ¾
ÅÃ÷¨ Çô §À¸Ä¿¦¸ û ´ù¦Å¡ÕÅÕ À¨ ¼Å¨÷¸ û §À¸ý Ú ¦°ÂÄ¡üÈ¢ ÅÎ ¾¨ Ä¨ Âô
§À½¢ ¸¡ò¾© §Åñ Î õ. ¿¦ ¸ û « ¨ ÉÅÕ « §¾ ¯ò§Å¸ ÓØã î¼ý þôÀ½¢
§°¨ Å¨ Âî ¦°öÅüì ÁÉ¬÷ÀòÐ¼ý ®Î À¡Î ¦¸¡ûÇ §Åñ Î õ. þôÀ½¢Â¡ÉÐ
Â¡§Ã¡ ´ÕÅÉ¢ý ¾Éò¾© À½¢ô§Å¾ò. ±ó¾ ´Õ « Ã°í¸ò¾ý ¾Éò¾À½¢§À¡ « øÄÐ ±ó¾
´Õ « Ã°Âø¸ ¸ðÀ¢Âý ¾Éò¾À½¢§À¡ « øÄ. þõÅ¸Â¡É À½¢À¡ÉÐ
¿¡ðÊÛ¨ ¼Å¾¡Ì õ. ´ù¦Å¡Õ þ¾¾Â Á¨ ¸ÇÚ¨¼Å¾¡Ì õ, ²¨ ÆÂ¨ ¸û,
À¨üÅÎ ò¾ôÀÎ§¼¡÷, ¡Î ò¾Ã Å¡ ôÀÉ÷ ÁüÓ¾ ±øÄ¡ À¡ô×¼, Á¨ ¸ÇÚ¨¼Å¾ À½¢À¡ÉÐ.
¯ñ ¨ Â¡© « ¨ ÉòÐ À¨ ¸ý À½¢À¡ÉÐ. ¿¡ðÈ§ý ¿¨ Ä¨ Â « ÈóÐ¦¸ñ Î
þ¨ ÈÀ Ýú¿¨ Ä¨ Â¡© À¨ ¸Â °ÄÎ þÄÀ¾ « ¨ ¼ó¾¡Ö¾, ¿¡ü ÅÕ¸ñ
þ¾¨ Ä¨ Å¡©, « Å÷Ç¼ø ¿Ñ¼ ¾¡Î ¾¡Âò¾©Â À¨ Éô ¦ÅÚ þý ÅÀ¨ ¸
À¡ÆÓÊÅ¡Ð. þ¨ Å¨ ¸¦ÂÀ¡ø¿¡ø¿õ ÁÉ¾Â¨ ¸©¨ ¨ ÄôÐì ¦¸¡ûÙ ¾© §Åñ Î õ.

þý¨ ÈÂ ¯Ä¸© ±íì §¿¡¡ ¸Ûõ, õ¾ ¿¡ðÈ× ÁÕÎ Á©ÀÁÐ Àè ¿¡¾ ¸ÇÖ¾,
¿¡ý ¦°ý È þ¾¦Á©À¡¾ « øÄÐ ÁüÈÅÚ¾û ¦°ý È þ¾¦Áí ì õ¾ ¨ ¨ Á ÅýÓ¨ È,
ì üÈ¾ ÁüÚ¾ °Ð¾Å©§Á¾¾Á¾ ¦°Âø¨ ÇÀ¨ Â¨ ½ §¿¡í ¸ÈÐ. ÀÈ ¿¡ý ¸Çõ ¿¸ØÕ¾
À¡¾Ó¾Å¡ ¿¡¾ ¸ÅÕ¾ À¡¾óì¾ ¾ðÀÎ ¾ÂÉ¢Öõ « Å÷¾ ¿¡ð¨ È ±ý É ¿Ú¢ ¸ÈÐ
±ý À¨¨ ¾ô ÀüÈ¾ « ùÅ×÷¾ §¾¾ ÅÂ© Ä. ¿õÓí¾Â ¦°ÂÀ¡ý ¸ø
¿¡õ ²§¾Ûõ Óý §ÉüÈõ « ¨ Á¾Ðû§Ç¡Á¡ ±ýÀÅ¨ ¾¾¡ý ¿¡õ ¸ÅÈÖ §Åñ Î õ.
±î òÐ¨ Ä¨Ö õ °Ó¾Âò¾© « ÊÀ¨¼ ´Øì ¸ ¾ôÐÅ¡ò ¾ ¿õÓí¾ ÁÉÎ§¿¡ÀÄÂò
¾ý¨ À¡ §À¸À¡¾ ¼ Á¡ñ Î õ ÀÎÀ §Åñ Î õ ÀÄÀ À½¢ ¾¡Áõ Ä¾¡ ¸û
þÁÉ¡ø þó¾À¡Å© Á¾¡ ÀØÄ¡Å© ¯ Ä¸Å©ÇÕ¨ È ¿øÄ ¦°Âø¨ ÙìÄ ¾ÂÈÀ¾ ò¾
§Åñ ÈÁ¨ ¾ ÅüÈ ¡È¡ ±ùÅ¨¨ î ¦°øÄ¸ÇõÔ ¿¢ý « Åü Èô ÀÂ¡À ò¾¾
¦¡ñ ÊÁ¸ð¨ §È¡. ê¾¾ Å¡öó¾ ¿¨¾ û ¾í¸Ù¨ÇÂ ¬üÈ¨ Ä ÅÇ¡ñ Ó÷
À½¢Ù¨ Ù ¾, ²Æ¡Ù¨ Ù ¾ ÅÂÀÅ¾ ò¾Áø, ¾¾Å¡Ø ¾í¸Ù¨ ¾ÂÀ
À¨ ¼Â¡É¨ ¸ §ÁýÁÂÖ ¦¡ÕÅÛ¾¡ÖÖ, « ¨ Å¨ ¾ « ¾¿ÂÆÁ¨ÖÖ ¾¸ÖÖ

¦°ÄÅ¡Î ¸Çý ÈÉ. þ¨ Å¦ÂØÄ¡õ ±¾üÌ ? Áì ¸Çô âñ §¼¡Î ´ÆôÀ¾üÌ ō, Åΐ ¸û, Àñ¨ ½¸û, ÅÂØ¸û, ¿¡Î¸û ¬¸ÂÅ¨È « ÆôÀ¾üÌ ō þ¨ Å¸û ÀÂýÀÎ Ò¾ôÀÎ ¸Çý ÈÉ. þî¦°ÂÄ¡ÉÐ Áɾ °Ó¾¡Ò¾üÌ ¿ýÌ ¦¾¡ÓÐ¾¡ý ¿¨¼¦ÀÚ¸Çý ÈÉ. þò¾¸¸Â ÅÆ¨ Â ¿ō ¸¡Î ÀÇýÀüÈ §Åñ Î ō? ´ù¦Â¡Õ þó¾¡ÂÛ ō þî¦°ÂÄ¨ É ¿ýÌ °ó¾¡ôÐ « ÈóÐ ¦¸¸ûÅ¾üÌ ō, ¾í ¸û ¦À¡ÚôÒ¸¸ Ç ¯ ½÷óÐ ¦°ÂØÀÎ Å¾üÌ ō ¯¸Â ¸Äō ÅóÐÅ¾ô¾¼Ð.

±î ¦°Â¨ ÄÔō ÀΐÕî Ì ±î òÐì ÜÚÀ¾üÌ Óý Ò, « Åì¨ È ¿¡ō ¿ōÓ¨ ¼Â ÅÞÊØ °¡Â¡ î ¦°öÐ ¨ÅòÐû§Ç¡Á ±Éî ¸¡½§Åñ Î ō. « ¨ Á¾¡î ¯¨ ÈÅ¡Â¡¸ ¾¸ úó¾ þó¿ðÊØ « ùÅô§Àð °¡Ú°¡Ú ¸Äí ¸û þÕó¾¡Öō Áì ¸û Â¡ÅÕō « ¨ Á¾Â¡¸ ´ýÈ¸ Å¡úó¾¡÷. §¾¡ ÅÂØ¾¸ °¡Ú°¡Ú ¦°ÂØ¸Çý ¦ÂÂØ ¦Á¡Æ¸Çý ¦ÂÂØ °¡Ä °ÁÉ¸ÇØ ²ý Ì ÆôÀ¸ û ²üÀÎ¸Çý ÈÉ. þùÅ¡È¡É Ì ÆôÀ¸ û ¿¡ðÎ Óý §ÉüÈ¾üÌ ō, ÅÇ÷î°¡¨ Ì ō ¾¨ ½Â¡¸ ¯ûÇÉ. ±É§Å þÅ¨ È ¿ōÓ¨ ¼Â ÅÇ÷î°¡ Â¡¨ ¾¸Ø Óý §ÉüÈÅ¡¨ ¾¸Ø ±ò¾¨ ¸Â þ¨ ¼äÚ¸ Ù ō Ì Úî¼¸ þÂ¨¾¸ Ýú¿¡¨ ¸ ¿¡Î ¯ÕÅ¡ì ¾Ø §Åñ Î ō. þùÅÕò¾¡üÌ ō ÁüÓ ´ù¦Â¡Õ ÅÓ÷ò¾üÌ Á¡É Óì ¸Í ¾¡ó¾¸¡î î ¦°ö¾ þÐ§Å¡î ō.

¿ōÓ¨ ¼Â ¿Þ ¼à à ÅÇ÷î°¡ Â¡¨ ¾¸Ø ¿¡ō ´Õ Ì ÈôÀ¾¸ Óý §ÉüÈ ¿¡¨ Ä¨ Â « ¼¾üÐ þÕî ¡ðÈ¡¾. ¿ō Á¡É Í üÈ°ÖÐ §À¡÷ò¾ÇÂ¡¼ô ¦Â¡Õ÷° Ãì ¸û « ¼í ¸Â §°¡ÂóÕ ¦ÂÂØ ÅÕÅ¾Ø þ¾ÂÂÅüÌ ÂÐì ÁØÀÎÁØ, ±ØÄ÷ô Àì ¾¸Ùì ¼ ō, ²ý ¨ Ä¸ō ÓÐÀ¾üÌ ō þÅüÈ¸Ø ¬ÀòÐ¸û ²üÀ¾ Å¡ööÔÇÇÐ. þò¾¨ Â ¬ÀòÐ¸û ÅÅ¡É¾Ø ´ù¦Â¡ÕÅÕî Ðý À¾ « §¾¡î ÁØÀÎÁØ, Á¡ööô ÁÇí ¸Ù ō, Å¡¨ Çô¦Á¡ÕÙ¸û ¾ðÈ ôÀÎ ō À½¾ôÈ¾ ôÀÎ ō ¨ ÛÇ ²¨ Æ¸û Í ¡ Â¡Ç¡Ø Âî×ō Â¸¾Ø Ò¾Ø ¸Çý ÈÉ÷. ±É§Å ÀÈ÷ þ¾üÌ ÅÆôÈ¾ý þÕì §Åñ Î ¦ÂýÈ¸Ø þÕ¾ô÷î¸Â ¿¡ö þýÛō ÅÆôÒÛ ō ±î°¡Ð¨ ¸Ø¾ö ō þÕ¸ §Åñ Î ō. ¿ōÓ¨ ¼Â Å¾¡Ú Å¡ÅÄ¡×ō, Á¾Ø¸ý Å¡ÅÄ¡×ō ¿¡Ð ¿¸¨ È ¦°ö¾¸¨ ÜÚ Ì¸ûÇ §Åñ Î ō. ā ¼ôÅÆ¸ Å¸ì ¸¨ Ù ō « ØÄÐ §ÅÚ ¾¸Â¦¦°Â¸ Ù ō þÕó¾¸Ø « Åì¨ È ´ÆôÀ¾üÌ ¿¡ō °ÈÈÐ ¾Á¨ ō ¸¸ð¼Ü ¼¾Ð. ¿¡ý « ý¨ ÉÂ¸ ±ý Àî¨ Ç¸û §À¡ÆóÐ þÕì ō °¡Ð°¡É ¿¸ÄᾸ ¦¸ñ ÊÕôÀ¸û §Åñ Î ō. ¿ōÓ¨ ¼Õ ¾í ¼¨ Â¾¡ °¨ ¸Â¨ Çõ þ¨ ¼äÚ¨ ÇÕ ¾É¡ô¾¾ ¿¸ÄᾸ ¦¦ñ ÉôÀ¾¡Ø « ØÄ¡Ø ¿ðÊØ ¯ÛÇ À¸ó¾ô¦¦ñ ÉôÀ¸û §Åñ Î ō. ¿¡ý ´Õ « ý¨ ÉÂ¸ ±ý À츨 Ç¸û §À¡ÆóÐ þÕì ō ¯í ¸Ù ō ¿¡ý ¿¸ û È§ÅüÈ §Åñ È¸ ¼¾ Á¡û ÀüÈ¸ AüÈ¸ « ¨ ¾¸¼ « ¾¸ō

நம்முடைய எல்லைப் பாதுகாப்புப் படையில் உள்ள ஜவான்கள் மற்றும் பிற அதிகாரிகள்

அமைகிறது. ஐந்தாண்டுத் திட்டத்தின் கீழ் விவசாயிகள், தொழிலாளிகள், அரிஜனங்கள்,

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¦À¡ÐôÀ½ﻬÇ¸Ø §Å¨Ä ¦°öÅÅ÷¸Ç¡ý §Å¨Ä ¿ﻬÚò¾ò¨ ¾ò ¾î ôÀ¾ü¸¡¸ °õ¼ō « ñ ¨Á̸Ø ÀÈôÀ¸¨ ¸ôÀõ¼Ð î ÈòÐ Àä ¾ÅÈ¡É ±ñ ½í ﻬû ¿ﻬÄÅ Åõﻬý ÈÉ. þó¾î °õ¼Á¡ÉÐ ¦¾¡ÆÄ¡Ç÷¸Ùìì ±¾ﻬ÷ôÀ¡¸ô ÀÈôÀ¸¨ ¸ôÀõ¼¾ØÀ ±ý À¾¨ É ¯í ¸Ùìì ¯Ú¾Á¡¸ì ÜÚ¸ﻬÈ¡ý. « Å÷¸Ùìì ±ùÅ¾ þ ¼äÚ¸ Ùō ¦¸¡Î ôÀÐ « ØÄÐ « ¼ìì ÅÐ ±ý ÀÐ ±í ¸Ù¨ ¼Â ±ñ ½ō þØ¨Ä. ±ô¦À¡ØÐÁﻬØ¨Ä. ¦À¡ÐôÀ½ﻬû ¦°öÄ¾î ÅÐ ±ý ÀÐ « Ã°¾Á¡ò ¾ò¾ûì ¾ðî ÁØ¾¡Áø ¿¡ðî Óý§É üÈò¾ûì Á¡×ō « Å°¾Á¡ò ¾. þî ¦°Æ¸ ¿¡ ¼Ó¨ ÈÂ¸Ø ±Ø¼¡ ÁÉ¾Ûìì ¾ﻬðî ´üÚ¨ Á ÁüÚ¾ Óý§É üÈò¾ûì ¾, À¡Ð¸ôÀ¾ûì ¾ §¾¨ ÅÂﻬÈÐ. ¦¾¡ÆÄ¡Ç÷¸û ±ô¦À¡ØÐ ¾í ¸û ¸¼¨ Á¡¸¨ Çî ¦°öÅÐ §À¡Ø, ¿¡Ð Å¸Å°¾¡¸¨ Ù ō, « ÈꟾÐ¨ È ÅØÖÉ÷¸Ù ō, ÁüÚ¾ À¸ Ð¨ ÈÁ¾É¾ō ¾í ¸û ¸¼¨ Á¸¸Ø °¡Â¸ﻬ¡î ¦°öÅ¾î Á¡÷¸û ±É ¿¾Àﻬ¨ ﻬ¸Ø ¦À¾ꟾ¦û ﻬî ¦À¡ñ Åñ ﻬ¸Èý.

þý¨ Èய தினமானது மிகவும் சிறப்புப் பெற்ற ராக்ஷாபாத்தன்[6] ±ý È ¾ÉﻬÁ¡ò ō. þÐ ´Õ Á¾îﻬ÷À¡É ÅÆ¡ « øÄ. ¿¡Ðõ½÷À¡É ÀÔ¾ °§¸¡¾¸ÐÅ¾ò¨ ¾Ô¾ ÅÇ÷¡ﻬﻬ ÜÊ °ã ¸ ¾¡Õ¸ÅÆ¡Á¡ò ō. Á¡ ¸û ¿¡ÐÅﻬﻬî ¨ ¸¡¡¡Î¡¡î ﻬ¡î ō. þ¨ Å Â¡×ō ±¾ü¡ﻬﻬ? ´ù¦À¡ÕÅ¨ ¾Ôō ¸ôÀ¡üÈﻬ¨ ¦¾¡ûÅ¾ü¡ò¾¡ý. ÁÉ¾î °Ó¾Ãò¨ ¾î ¸ôÀ¡üÚÅ¾ûì ō, « ¨ Á¾À¡ Â ¿¡¨ ÄÉ¾î Å¾ûì ō, À¸ ¿ﻬî ¸Ç¡ý ÓØ ´òÐ¨ Æô¨ À þó¿ﻬ¸Ø ¿¾ō ¿¾ûì ﻬ¸Èﻬō. ¿ō ¿ﻬðî Á¡ ¸û þó¿ﻬ¸Ø °§¡¾Ã, °§¡¾¡ﻬﻬﻬ¨ ¨ È×Ó¨ ÈÂ¸Ø À¡Â¡ðÊ ¦¾¡ûÅÐ Á¾î ÁØ¼¡Áø, ¿¾ō ¿ō ¾¡ö¾¾î ¼¨ ±ùÅﻬÚﻬ¨ î §Åñ î ō ±ýÈ §¿ﻬﻬ¾òÅÛ¾ō ¦¾¡ñ Á¡î ﻬ¸Èﻬō. « ¨ Å ã Äō ¾É¾ôÀõ¼Å÷¾¨ Ù ō, ¿¾ō ¾ ±ôÀ À¾ﻬ¡ôÀÐ, ¿¾ðÜﻬî ±ôÀ¨ ÅÄ¨ Á §°÷ôÀÐ ±ýÈ ¨ ½÷Å¨ É ÁÉ¾¸Ø ¦¸¡ñ Ê §Åñ î Å§¾¡ﻬî ō.

¦¾¡¼î ò¾¸Ø Åﻬ ¨ Ú¾¡¦Á¡Æ¨ Åô Àô Àüﻬ ¨ í ¸Ùìì ¿¡ý ÜÈﻬ¾¦§¸ý. þô§À¡Ð ¿¡ý ÜÈ Å¸ÕõÅÐ ±ý É ¦ÅýÈ¡Â¨ ø, þó¾î ¼¨ Å¾¸ý ﻬÚ ¿¡ﻬ ō ¿ō þ¾¨ É ´Õ ¦ÅüÚ Ð½ﻬ ±ý Ú ¿¨ É¾¾ î Ü¾¡Ð. þî ¼¨ Å¾ÉﻬÐ Í¾ﻬ°¾Ã §À¡¡ò¾ò¾¸Ø ®î À¾î ¾í ¸û ¾¡úî¨ ¸¨ Â « ÷¾À½î¾¡÷¸¨ ﻬ Ç¾ô, ¿ﻬ¾î ±ø ¾¡¸Ø ¿¾Ô ¾¡Ð¸ò¾¡÷¸¨ ﻬ Ç¾ô, ¾¡Ð¡ìì ō ÅÅ÷¾¡î Ç¾ô, þó¾¾ Óý§É üÈò¾ûì ò ¾ÉÐ ¸î ¨ Á¡É ¨ ÆôÀ¡ý ã ¾Ð À¾¸ôÀÅÅÅ÷¾¡î Ç¾ô ±ØñﻬÀ¨ ¿¾ō ¿ﻬðî þ¨ Ç»÷¸ﻬ¡ý ¬ üÈ¨ ¾¸Ø ± î ò¾¡î ō « ¼ä¾¡¡Ç¡ò ¾ﻬ¸î ﻬ¸ÈÐ. ¿¾ō ¿ﻬðî §¾°¡ﻬ ¦¾Ê¸Ø, §¾°¡ﻬ¾ Óō °¡¾Á½¾¸É¨ Å « øÄ. ¿¾ō ¿ﻬðî ì ¦¾Á¡ý Á¡ò¾Å÷¾¡ ¾î ¿ō ¿ō ¨ ¾¨ ¾¸Ø ¦¾¡î ô¾¡ ÐÅ¡ì §Åñ î ō ±ýÚ ÜÈ ÅÅÅÕõﻬ¸Èﻬý.

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5. ¾ÁŒ(ý ¦¾¡ý¨ÁÂ¡É ÁÃÒ

þó¾ ÅÃÄ¡üÚô Ò¸ú¦ÀüÈ « Æ¸Â ÁÐ¨Ã¿¸¡Œ, ¯Ä¸ò ¾ÁÛ Á¡¿¡ðÊý þÚ¾¸ « Á÷Åø ¯í¸Ù¼ý þÕôÀ¾¸Œ¿¡ý ¦À¡Ðõ Á¸üí°¢ « ¨¼¸Èý . °í¸ô òÄÅ÷Çaý §¾÷óÐ ¦¾Çó¾ òÄ¨ Á¨ ÂÔõ, òÄ¨ Á¿Áaì ¸¡×Ãí¸¨ ¨ ÇÔ ÀüÈ ¿¸¨ É×¸Ç ¿õÓý ¦¸¡ñ Î ÅÕÅÐ þó¾ ¯Ä¸ò ¾ÁÛ Á¡¿¡Î. ÀÄ ¦À¡Æ¸Ùõ ÀÄ ¸Ä¡°¡Aí¸Ùõ ´Õ§¸ « ¨ ÁÃô¦ÀÚ ÅÆí¸Õõ ¿Áü ¦À¡Ð¨ÁÉ Ýú¿° ÄÂ̧ °ŒÒ½ô¼õ ¦ÀÚûÇ þõÁ¿¿¡î þÄì¸Âõ, ¨ ¾, À¾ À¨¨ ¸ Ç ¸ÄóÐ ¬ §Ä¡Aù ¸¸Ã¾Aî ¸ ÀÄ¿¡î ¨ Á¿¡î « È» ¸Ù¡ ´ýÈ¡¡ ÜÊ ¬ ö×¦°ÖÃ Á¡öÕò ¼Â¾¡¸ ÅÇÇí ¸ÈÐ.

ÁÉ¾¾ Å¡úÅý « ÊôÀ¨ ¿¡¸¾¸¡ ÇÔõ, ¨¾¨ Á¡¨ ÇÔõ ÅÄÔÃÐõ §À¡Ä¾ ¸ÃÁ¡í¸õ, ¾¨ Ä°Œ¾ ¿¸¡ á ¨¾í¸õ ¾¸ú¿ý È ¾õÕì È¨ Ç ÁÐ¨Ã Á¡¿¡÷ ¿¡öÕì í¨ É×Õ̦ÈÐ. ¿üÃñ Ò, ¿ø¦À¡Øì ¸õ, ¿ý ¦Ä È « ÃÅüÀóÏ ÁÉ¾¡ý Á¾ööì ¦¨í Õ ì ó ¨Âõ Å¨ ¸Çí ÈÇý °Ò¡ ¿í ¾ö§¡í ¸§Â þ¨Õì ¡. ²ú¾¨ ¾Ôõ Ò¸ÃÈ ì Û¸ò ¾¡ö¿¾ ¾¸ÇÇí ÈÇ¡ÉÐ ±ØÃôÐ¾ Óü¾¡¾ù¨ Á¡×õ ¦ÀÕ¾ÁÁÉ¾¡¸ þÕ¾¨ ¾¾ §ÀØ þ¾í¾¡ö¿ù¨ õ ¦ÀÕóÐÃ¾í ¸ûÇÐ. ò¡ÚÕ Àñ À¡, ò¾ÅÛ ¿ÕÊÕ¾ì ±õ¦ÀÐõ þ¼Á¡Çí ¡ ÜÊ¡Ð. ÁÉ¾¡ Óý§É üÃ¾ À¨ ¾¡Œ Ó¨ ÉóÐ Óý É¡¾¸Ä¿¡ôÐ. þ¾¨ É§Â "¾Œ¨ ¸ ¨¾Â¡ÊÃ¾ ¾¸ÃÅ¾õ §¾Î " ±ýÚ ¶ ¨Ååo ÀÃ¡ð§í¸Ã¡ Ü£Éé¡. ¾ÁŒ¾Ãûõ ±Â¿Ðõ, ¸§ÁÌ ¸õ, §Ã¡Á¡Ò̦ §Àý È ¿¡î ¸À¡ý ¿¡ý Á½ó¾ ¦¾¨Â¤¾ó ¦¨ý Ê¾¡Õ ¾ÕÒ¾Û ¿Éñ Ê¡¡. ¿¡°¡ Éò ¾ÃÃ¸¡ý ¾Û, ²¾¡ ¿ö, ¾¡¾ò ÁüÕõ « ½¸Äý¨ ÇÔ §Á¡ò ¾õ §ÀÂø¾¾ §ÀÂø¾ ¾¡ÕÐÅÁÁ ÅÕõ¸¡¡¨ ¼¨ ÇÔ ¾¸ÆÂÃ¾¾ÚóÐ ¾Ä ¿¡ò ¾Ùí ¡ý ¾¨í õ ²üÅ¾Œ ¦Ã¡¾É÷. ¸§¡Ã ¡, ¾ö¾Ê « È» ¿õ ¾¸Æ ¡ý ¸Çý ¯÷ó¾ ¿ý ¾¸Â¨ Éô ¾üÈø ¿¸¡ Á¡¾¸ ÀÖÐ¸¿ý Á¡ÃÄ¾õ ±Ø¾Ô̦Ç¡ ¸§Â¡ ¾Ùõ, ÁÕÐ « §¡¾¡Û¿ õ ¾¡õÁ¾ÃÃ ¯Ãì¡ ¸ É¿Ãý ¨ Ôì ¡ý ¾Ä ¿¡ÃÐÅ ¸ÇÃ¸ ¿¸ÄÅÄ¿ý ¦Ãþ ÂùÅ¾Œ ¾¾ Á¿ÕÉ. **ஆங்கிலச் சொல்லான 'ரைஸ்' தமிழ் 'அரிசி' யிலிருந்தும்,** '¦À¡Œ' ±ýÀÐ ¾ÁÛ ¨ ÅP¡¾Õ ±ýÈ ¦°¡ØÄ¾Õ̦Ð ±î¸Èó¾¡õÕ¡¡ ¸. ¸¾¾Å Á¾ ¦¾¡¾¡ ¾Äö¾Å¸Ä¡¾¾¡ ¼ ì¡ ¸, ¸¡Á¡É¿¾¸¡ ¨ ¡ Á¡ Á¡½Î Á¡ô °ÊôÃ¾ý Á¿ÕÉ. ¸¡ ¿¡ô¾Á ¸° ¡ « Æ ¿½¡¸ ¸ÁÅ¾¨ §Áü¾ §¡Û¾-§Á¡ î Ê¡ÃÅÅ ¨ á üÈÃ ý ¾í Óö¡ý þÕ¾Å ¾üÈÐ ¸Ã¸Ä¾ÐÂ. 'Á¡ÐõÀ

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° §Ã‚ Â¡ÅÕō §‚Çʦ' ±ýÚ À¡ÊÂ ÒÈ¿¡Û üÚó ÒÄÅ÷ þó¾ ¯Ä‚ô ¦À¡Ð§¿¡ì ì ‚Õò¨ ¾ ÅÄõÚò¾ÂõÕì ‚Œ¡÷.

‚Œò¾Åò ¾õÕÄ¨ ÈÂØ ÅÕō « ÃºÃ¡É °¡ÄÁý [7] Â¡¨ Éò¾ó¾ō ÁüÚō ÁÂØ‚û, Ì Ãí ‚û §À¡ýÈ ¯Â¡Œ¡í ‚Çò ¾ÁŒ‚ò¾ÄÕóÐ ¦ÀüÚûÇ¡÷. « ÅüÈ¡ý ¦ÀÂ÷‚Ù ō ¾ÁŒÖûÇÐ §À¡ý §È « ¨ÆÌ ‚ôÀÕ¾É.

¾ÁŒ¦À¡ÆŒ ¦¾¡ý¨ ÁÔō‚ ÅÇ¨ ÁÕō Áù‚¾¡ ō. þó¾Â¡Åø §À°ôÀÎ õ ¦À¡ÆÇÇō ¦ÀÐō Á¡ÚÀ¡¾ ¿¡ ÄÕō Àñ ¨¼ §À¡ÄÄ¡ ‚Â¡ ‚Çì ¦ ¡ñ Î ¾Œ‚Øõ ¦À¡ÆÂ¡ ‚×õ,¿¡ ¼Ó¨ Èô §Àì Í ÅÆ¡ ‚Ø þý Úõ þÕ ‚ý È ¯Â§À¡Õ¾Ó¨ ¼Â ¦À¡ÆÂ¡ ‚×õ ¾Œ‚úÅÐ ¾ÁŒ¦À¡ÆÂ¡¡ì ō. ÀÆó¾ÁŒÂÄ ‚Âō þý Úō ÀÊ¾Å÷‚Çõ Ò¡ùÇ¦ ¡ûÇô ‚ÄÇÕ¦ ‚×ûÇÐ. ¾Áù ¦À¡ÆÂ¡Âý ¾Éò¾ý ¨ Â ¿¡ Í ôÄÅ½Â À¡Ã¾¡¡‚Šý À¼Ø‚Çõ ¿ý ‚ ¡ ō. « Åõ ¼Â §¾°Àì ¾ô À¼Ø‚û Í ¾ó¾Ãô §À¡Õ¾ ¸Ä¾¡Çō ¬ ÂÃ¡ ¸½ì¦¡É ¬ñ ‚ ÇÕ ¦À¡ Õ ‚Ç¾¡Âý ¡¡ ¿Â ¿¡Õ Í ôÅÄ½Â À¡Å¾¡¡Šý À¼Ø‚û ā Äō ÅÄõÚò¾É¡÷. À¡ï °¡Äì °À¾ō ±ýÚō ¾ÉŒ Ð ¦ÀÕí ‚ôÂ¡Âò¾Šý ÓýÛ¨¨Âō "±Å¦Â¡Å÷ ±ÇÂ ¦À¡¡ü‚ÄÑ‚ø Ò¡Âì ÜÊ ¿¨Âō þÄ ½ « Å÷ ¾Á¶¦À¡Æ¡ì ô ÒòÐÅ¡¡ « Çò¾ÅÂ¡÷" ±ýÚ ì ÈôÀ¡Â¡‚Œ¡÷. þò¾¨ ‚ ‚ÕòÐ¨ ā Äō Á¡ùÇ¡÷ þó¾¡ ¦À¡ÆŒ‚ý ¡Ç÷°¡Â Í ¾ ôÐÆ¨ ô ¾Ä¨Â Å¡¡ ÅÆ¡¡¾ÄÂ¡ ¾Œ‚Úó¾É¡÷.

¦¾¡½Â ‚ ‚Äí‚ ÇÄ¾¡¦óóÔó, ¾ÁŒ ¦À¡ÆÂ¡¡ ÉÐ, ±ØÄ¨ À¡¾× ÁÄ ‚Çō « ¨ ÉòÐ ¿¡‚ Çò¾Ä ¡Œ ö¾ ¦À¡ÄÄ¡ì ô ¾ÄÈ. °Œ ‚ ô ÒÄÅ÷°¡Â ¡ÂÅÅ¡ ‚û, ¦Àñ ‚û, Ä¨ ÄÂÀ¡ ‚û, ‚‚ðî ÅÄ½‚ ‚û, Å¡Â¡Â¡¡‚û, ÅÄ°¡Âò ¦¾ÁŒÂ¡Ç÷‚û, Ì ÅÅ÷‚û, ¬î Á¡î §ÁöôÅÅ÷‚û, ÁÉÅÅ÷‚û §À¡ýÈ ÀØ§ÀÚ Àì‚Å¡É¡ þ¼ō ¦ÀÄÕÕó¾É÷. þò¾¨ ¾Á¶ þÄ‚Â ÁÂ¡ÉÐ ¦À¡Ðõ ‚ÕòÐÕ¡¡ Ç °Â¡‚ ô ½òÐ « ì‚ÕòÐ¡ ç ÅÆ¡ò¾Ð.

þÄ‚Â ¿Âō ¦À¡ÕÓÂô¡ ¾ÁŒ ¦À¡ÆÅÕō, À½ ¾¡ì¡ì¨ ¦À¡ÆÙõ ¬ °¡Â ‚ñ Áù¾¡Öô¡ ¨Ä, ±ñ ½ō ÁüÚō ¦À¡ÆÂ¡¡ ç Å¡ò¾ÐÂ¡¡ ô ¦ÀÕō À¡í‚ ô É ¬ üÕÄ¡ ¡ý ÈÉ. [3] ó¾ō á üÂ¡ñ ÊÂ‚ ¡¡ï °¡Ä¾¡¡óÔó þ¢ÅÅ¡÷ §À¾×¾¡Œ¡÷ [8] ¡°ý Òò

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மதத்தைச் சீனாவில் அறிமுகப்படுத்தியதன் விளைவால் பின்னர் அம்மதமானது ஜப்பான்

வஷ்ரபோதி[10]

கற்குமிடமாகத் தமிழகம் பல்மொழிகளிலும் சிறந்து விளங்கியது. பிரஜனா[11]

இந்தோனேஷியாவிலுள்ள ஜாவா நாட்டு கையெழுத்துப் படிவங்கள், தமிழ்நாட்டிலுள்ள பல்லவ

ஒதுக்கி வைக்கின்றன. இருபதாம் நூற்றாண்டில், வின்சன்ட் ஸ்மித்[12]

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ÁðÎ ÁØÄ¡ÁØ, þ¾ý « ñ ¨ ¼ ¿¡Î ¸Ù ¼ý þ¾ü¸Õó¾ ¦¾¡ý ¨ Áì ¸¡ÄòÐò
¦¾¡¼÷Ôõ ¯Ä¸ ¿¡¡¡Ê¸ ÅÃÄ¡üÈ¸ý ´Õ Àì ¾¼Â¸ « ¨ ÁóÐûÇÐ.

¿ō ¿¡ðÊÖûÇ ±ØÄ¡ Àì ¾¸¨ ÇÔō þó¾Â÷ ±ýÈ ¯½÷×¼Ûō,
¦¡¸û ¸Ô¼Ûō, þó¾¸ ¿¡ðÎ î ¦°øÅî ¸Çý Á¸òÐÅò ¾Ôō « ÈºóÐ §À¡üÚō
¿¡¨ ÄÃø ¿¡ý þí Î ÅÇ÷ó¾Ð ´Õ ¿¨Â§É. þó¾¸ ¸Ä¡°¡Åî ¾ô ¦À¼Ô §À¡üÈ¸
« ¾ý ÅÆÅó¾Å¡¸, « ¾Œ °Èó¾Å¡¸ ÅºÍ ¸¾Ô¸, ÁÉ¾¸ Àñ Àðôüì Ó¾ý ¨ Á
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´Õ ¦Á¡ÆÂý ÅÇ÷î°Â¡ÉÐ, ±ñ ½ò¾ý Àñ Ò¸¨Ç « õ¦Á¡Æ Å¡ÂÄ¸ ±Î òÐ ¾ý¨ÁÂ ¦À¡Õó¾ « ¨Á¸ÈÐ. ±ùÅ¾ì ¸Õò¨¾Ôõ ±¾¡Õ¨ÇÎ §¿÷ÀÎ õ ¾ý¨Á¸Öõ ÁüÚõ ÀÄ¾¡¡É ¸ÕòÐì ¸Ço ¾ýÉ¸ò§¾ ¦ÀÕò¾¡ ¦¡ûÙ õ ¾ý¨Á¸Öõ ¦Á¡ÆÂý ÅÇ÷î° « ¨Á¨Ð. ¾ÁÚ¦Á¡Æ Å¼¦Á¡Æ§Â¡Î ±¾÷ôÂÎ ¸¨Çî °¾¾ò¾Ð. þùÅ¡ñ Î ¦Á¡Æ¸Ù õ þ¾É¡ø Àž¨ ¼ó¾É.

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þí ¸ÁÃ÷ °ŒÈôÒì ¸ñ ¼¡÷".[13]

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FOOTNOTES

1. <u>Kalpa</u> - It means a day of Brahma, a period of 1000 yugas; it consists of a creation (Srsti) and a dissolution (Pralaya); said to last 4,320,000,000 solar years; a month of Brahma is supposed to contain thirty such kalpas, according to the Mahabharatha, 12 months of Brahma constitute his year and 100 such years his life-time, 50 years of Brahmas are supposed to have elapsed and we are how in the Svetravarahakalpa of the fifty-first year. In other words, Kalpa means the time between the creation of the world and its destruction.

2. <u>De Bono, Edward</u> (1933 -   ) British doctor, Lecturer at the Department of Investigative Medicine, Cambridge University, from 1976; he is chiefly famous for his concept of the use of Lateral Thinking (1967).

3. <u>De Forest, Lee</u> (1873-1961) American Inventor who was the first to use alternating-current transmission, and improved the thermionic valve detector by which wireless and sound films were made possible.

4. <u>Marconi, Guglielmo, Marchese</u> (1874-1937) Italian inventor and Electrical Engineer who developed the use of radio waves as a practical means of communication. In 1895 he sent long wave signals over a distance of a mile and in 1901 received a Newfoundland the first transatlantic signals sent out by his station in Cornwall, thus making the discovery that radio waves can bend around the spherically-shaped earth. Noble Prize winner 1909.

5. <u>APPLE</u> (Ariane Passenger Payload Experiment). It is the name given to satellite, which was put into orbit on July 19, 1981, with European assistance. This is a special type of Satellite designed to help Indian space scientists in developing

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capability to build full scale communication satellite, an important goal of the country's space programme.

6. <u>Raksha-Bandhan</u> - It is kind of festival, celebrated by the North Indians during the month of July, to commomerate the brotherhood relationship.

7. <u>King Solomon</u> - Name of David's son, king of Israel, famed for his wisdom.

8. <u>Bodhidharma</u> - (6th century AD) Indian Buddhist Patriarch from Conjeeveram near Madras. He entered China about 520 AD. Teaching a form of meditation called dhyana (Chinese Ch 'an, Japanese Zen.); he is credited with founding Zen Buddhism.

9. <u>Bodhiruchi</u> - A Buddhist scholar from South India.

10. <u>Vajrabodhi</u> - He is the founder of Vajrayana Buddhism; which deals with meditation, miracle etc.

11. <u>Prajna</u> - A Buddhist scholar who is an expert in Mahayana text. Actually Prajna means wisdom.

12. <u>Smith, Vincent Arthur</u> - ICS and Historian was born on June 3, 1848; arrived in India in 1871; served in the N.W.P. and Oudh. Author of The Settlement Officers Manual for the N.W.P. (1881), General Index to Cunningham's Archaeological Survey Reports.

13. The name of title 'Tamil' in Bharathiyar Kavithaigal Song:4, pp.193.

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A Pragmatic Language Policy in Relation to English: Bangladesh Contexts

Md. Monjurul Islam, M.A. in English
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Abstract

The status of language is a critical issue in many states. Language policy is one method by which governments attempt to manage any critical situation that comes from languages and its status.

The aim of the article is to look at some of the existing problems regarding language policy in Bangladesh.

In this paper, the qualitative method is used by following document analysis. Data has been analyzed on the basis of various articles, books about language policies and language policies of different countries. At the same time, this article compares these data on the basis of Bangladesh contexts. It is found that Bangladesh needs a pragmatic language policy if it wants to think its socio-political, socio-economic and socio-cultural situations and to develop its nation by challenging all obstacles of development as well as to face the globalization.

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From the result of data analysis, it has been proved that the task is difficult because Bangladesh has no language policy. The intention of this article is to discuss these issues which are necessary for a pragmatic language policy in relation to English in Bangladesh.

Introduction

Language plays a vital role in a society because it is not only a mode of communication but also a way of life. It carries historical, cultural, religious as well as ethnic markers of a people. For this reason, the United Nations Educational, Scientific, and Social Organization (UNESCO) declared February 21 as the International Mother Language Day. The organization also stated that languages are the most powerful instruments for preserving and developing tangible and intangible heritages (Mohsin, 2003).

So, the link between language and national identity is important for building a nation and a pragmatic language policy helps to make this unique unity. Ironically, the government of Bangladesh plays a very hegemonic and short-sighted role in its language policy. However, Bangladesh is gradually moving towards the fulfillment of the millennium development Goals (MDG). As a developing country, some international organizations and United Nations (UN) play an effective role in developing the socio-economic conditions of Bangladesh. For this reason, as an international language, English plays a significant role in the development process of Bangladesh. Thus, Hosssain and Tollefson (2006) conclude, "Within the context of severe social, economic, and educational problems, English remains a language of education and employment, though English language education is accessible to only a small elite, and most residents, particularly in rural areas, have no practical opportunity to develop significant English language skills"(p.242). So, English plays crucial roles in socio-political and economic issues in Bangladesh.

Since independence in 1971, Bangladesh has never had a consistent policy on language. Bangla has been used as a medium of instruction, while largely ignoring language issues facing a range of ethno- linguistic minorities in the country. Thus, within the context of complexities, Bangladesh needs to think its language policy in relation to English. For this reason, the aim of this article is to look at some the existing problems regarding a pragmatic language policy in Bangladesh. To achieve this goal, this article focuses on some issues on language policy in relation to English in Bangladesh.

The role of Bangla language

Bangla is the most widely used language in Bangladesh. There are 100 million people who speak of Bangla while the total population is 130 million. Although Bangla

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plays a central role in most institutions in Bangladesh, in reality other languages also are central to life in rural areas. According to the census of 1991, 60 language varieties are spoken in Bangladesh (Humayun, 2003). Hossain and Tollefson (2006) point out "Of these, 13 languages are spoken by ethnic minorities in the hill regions of the country" (p.243). However, although English is an important language of government, education, and the media, it is used by only about 3% of the population. Almost all of them live in the capital in Dhaka, and other urban areas (Baumgardner, 1992).

We know that Bangladesh means the land of Bengali people. In June 1947, the British Government divided greater India into two parts on the basis of religion and the population of East Bengal became part of the new state of Pakistan. But religious ideology failed to unite Pakistan. Finally, approaching the issue of what should be the state language of Pakistan, on 23 February 1948, a Bengali opposition member of Pakistan National Assembly, Dhirendra Nath Dutta, claimed that Bangla would be the state language of Pakistan. But his claim was rejected by Liaqat Ali Khan, the Prime Minister of Pakistan and other non-Bengali members in the Assembly. Khan's stance was unequivocal:

> *"Pakistan has been created because of the demand of 100 million Muslims*
> *in this subcontinent and the language of a hundred million Muslims is*
> *Urdu. Pakistan is a Muslim state and it must have as its lingua franca the*
> *language of the Muslim nations."*
> (Government of Pakistan, Constitutional Assembly of Pakistan
> Proceedings, Second Session, 25 February (Karachi 1948, p.15- 16).

On the other hand, Bengalis showed their emotional responses against Khan's stance. Thompson (2007) points out, "the Bengali response to this was equally emotive. Even though the vast majority of Bengali Muslims had strongly welcomed the idea of a Muslim state, disillusionment now quickly set in with Khan's dictatorial response" (p.53). As a result, after a long struggle, the East Bengal Legislative Assembly recommended Bangla as one of the state languages of Pakistan. The movement achieved its goal by forcing the Pakistan Constituent Assembly in adopting both Bangla and Urdu as the state languages of Pakistan. Finally, in 1971, after a nine-month war of independence, Bangladesh won full national status.

The role of English language

There was a long history when English started its journey in Bangladesh. The East India Company played the central role for spreading English in India and Bangla. So, the colonial rule was the key player for spreading English in Bangladesh. By 1800, the College of Fort William was established in Calcutta to teach local languages to East India

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Company officials. But, recognizing the value of English, the educated middle class established a college to teach English language and literature (Hossain and Tellefson, 2003). So, it was not only the British but also the local elites who wanted English education, due to its social and economic value (Pennycook, 1994).

The purpose of British education was to create a small elite group for dominating the colonial people. For this reason, English got popularity only a small group of people who got the chance to access the limited numbers of jobs. On the other hand, the common people received their education in Bangla. This situation continued after the colonial period of independence Pakistan. While the nationalist sentiment led to the growth of Bangla language, English language remained the medium of instruction at the higher institutions as well as the common link language between the two wings of East and West Pakistan.

Language policy in the academic arena

After the independence of Bangladesh, education got the highest priority among not only the small group of people but also the common people. With this objective, the Government of Bangladesh had established several Education Commissions and Committees since the independence of the country. One of the primary mechanisms for debating the appropriate roles of English and Bangla had been a series of educational commissions established by the government.

The first Education Commission was formed in 1972, headed by the leading educationist and scientist Dr. Qudrat-e-Khuda. The commission submitted its report to the Government in May 1974(Bangladesh educational statistics, 2003). The report was formulated and was based on the socio-economic and political state and cultural heritage of the country. The Report claimed that Bengali has many advantages as the medium of instruction, particularly its value in developing students, "natural intelligence", original thinking, and imagination (Ministry of Education, 1974, p. 14) However, despite its support for Bangla, the commission also argued that English should remain the language of higher education until the colonial educational system could be reformed. The Commission also recommended that second- language instruction should begin in Grade 6 (Hossain and Tollefson, 2003, p.250).

In the Commission's report, the Madrasah educational system was organized differently from. the rest of education in Bangladesh. Later educational commissions (which issued reports in 1987, 1997, and 2000) continued this dual-language process. But over the years, the commissions tended to extend the teaching of English. For example, the report 2000 made an optional subject in Grades 1 to 2 and compulsory from Grade 3. Recently,

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English had been made compulsory from Grade 1(Hossain and Tollefson, 2003, p.250). For the two national secondary examinations, English is a compulsory subject.

For the small number of students who continue secondary school, options include 3-year general degree in arts, science and commerce, or 4-year honours degree; or 4-year professional degrees in medicine, engineering and agriculture. Postgraduate degrees are offered at the MA and PhD level. The medium of instructions is English; Curricula, syllabi, and materials are in English. Thus, students who attend Bangla – medium schools and wish to continue their education must eventually enter English- medium instructions where they are at a significant competitive disadvantage compared to students who attend English-medium schools beginning in the elementary level. (Hossain, 2004).

English in the educational policy

The proper role of English and Bangla in Bangladesh is one of the most debatable issues among all policymakers who have shaped the role of language in the academic arena since independence. One group of policymakers favors English as the language of education and other group favors the use of Bangla in education.

The first group argues that the role of English opens doors to large possibilities for economic development (Hossain, 2004). The second group argues that the continued use of English is not only unfair to rural populations, who have not access to high-quality English-language teaching, but is also pedagogically unsound. A third group tries to reach a compromise between the previous two positions and agrees that English is necessary for development; its use creates serious inequalities that must be addressed.

So, the result of these disagreements make of three types of schools on the basis of medium of instruction and the role of religion. Bengali-medium schools where Bangla is the medium of instruction and English-medium schools where English is the medium of instruction and madrasahs where medium of instruction is Bangla but the main target is to teach religion and to learn Arabic language.

In reality, there are three educational policies. In Bangla-medium schools, English is taught as a compulsory subject, whereas most classes and informal interaction take place in Bangla. In English-medium schools, Bangla is used for much of the informal social interaction, but English is used for subject-matter instruction. In addition, the Madrasah religious educational policy uses Bangla and Arabic as media of instruction.

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The Constitution of Independent Bangladesh and language system

On November 4, 1972, Bangladesh adopted its new Constitution and placed the Bangla language at the centered of Bangladeshi nationalism. The Constitution also declared Bangla "the state" language. (Constitution of Bangladesh, 1972, p.3). At the same time, ignoring minority people, the Constitution established Bangla as a medium of instruction. The constitution recognizes "the people" as the Bengali people (Constitution of Bangladesh, 1972). At the national level, a Bangla Academy was set up to promote the development of Bengali language and culture. As a result, the government's refusal to recognize the existence of non-Bengali people pushed non-Bengali communities towards the periphery.

Despite the constitutional provision for Bangla as the medium of instruction, the educational system did not immediately adopt Bangla as a universal medium of instruction. At the universities, apart from the English departments, students have the option of answering examinations in either Bangla or English.

Though the standard of English nationally in Bangladesh is not high, and English is still an urban, elite language, with independence, globalization, satellite television, business communication, and FM radio, etc, Bangladesh is being exposed to English as never before. The entrance of Bangladesh into the garment industry and free trade world has created an increasing awareness of the need for English communication skills. The phenomenal growth of the IT industry in Bangladesh has also made people aware of the importance of English as a language of communication. As in the past, English has become essential for economic purposes. The importance of English in Bangladesh today may be measured by the formal recognition of English as a second language in 2001 (Banglapedia, 2006).

The choice of English in language policy

In recent years, English language gradually plays the hegemonic role in Bangladesh. Like other developing countries of the world, the situation of Bangladesh needs to re-think about this complex condition. That is why, Bamgbose (2003) rightly points out, "English has been found useful and functional; it opens the doors to knowledge and technological advancement and it is the language of globalization par excellence" (p.4).

In the present global world with its technological advancement, the international language and use of English has been growing at a startling rate, in particular in the parts of the developing world. It is therefore natural to wonder how far English may have advanced into the lives and languages of those in Bangladesh. It is now found that

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English is widely used in several domains, including education, science, technology, commerce and industry, and informal social contacts.

Furthermore, Bangladesh has a long history of contact with English. On the other hand, it is not easy to make a definitive statement about the role of English in Bangladeshi life. The following are the five observations which indicate something of the degree to which English has presence in the country and may be compared with the national language.

1. *Very few Bengalis, even after years of school education, learn to speak English fluently, unless they spend considerable time abroad.*
2. *Outside of Dhaka it is impossible for a non-bangla-speaking foreigner to communicate. Outside of Dhaka all signposts are in Bangla, except on the few major roads.*
3. *Primary education in Bangladesh is predominantly based on rote learning. Children learn to recite English poetry without understanding a word.*
4. *Being able to speak English is a highly rated ability. People have a rosy and rather unrealistic picture of life the UK or the USA.*
5. *Almost all Bengalis think that Bangla is the most beautiful language in the world.*
   (Simpson, 2007)

So, the problem of choice is perhaps more evident when applied to individuals. It would appear that because of enormous advantages knowledge of English, people demand and opt for English. For example, English now enjoys the status of second language and it is widely used for the internal purposes in Bangladesh. For this reason, English plays the central role for gaining the prospects of better jobs and upward social mobility. This argument makes sense in the light of investments that people make sending their children to English-medium schools, hiring private English tutors etc. Can anyone imagine a candidate for the post of Governor of Bangladesh Bank who does not speak English? For this reason, English is compulsory. So, when a policy maker thinks of a suitable language policy in Bangladesh, she/ he should consider this hegemonic condition of English.

However, some major forces of free choice are historical, economic and bureaucratic. So, the economic power is one of the greatest reasons for the hegemonic situation of English in Bangladesh. Under the normal circumstances, a student wants to choose to learn a language that offers the prospect of a good job or social advancement. It is still the case that English is prestigious, particularly in international business and communication.

In Bangladesh, where English is used in the internal purposes, it is a major determinant of position and power. For this reason, parents insist on their children learning English from

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kindergarten or speaking English at home though English is not the language of the community. The idea is to position the children for a good education and prospects of economic advancement. It is also true for the choice of adults. They are forced by the hope of expected economic prospects and rewards (Bamgbose, 2003).

Implication of language policy in relation to English

From the above discussion, we come to know that language policy in relation to English is the one method that must help to overcome this hegemonic condition. That is why, Bamgbose (2003) rightly points out, "Language policy discourse in relation to English has implications for language planning, particularly with regard to extending its scope beyond language, and ensuring that it is inclusive, equitable, and ultimately designed to promote the overall cultural and economic development of a country.

The hegemony of English is a reality that language policy and planning should take account of" (p.9). Hence, to implement a language policy in relation to English for Bangladesh, the policy makers should think about the present situation of English language and tries to avoid most of the undesirable effects associated with hegemony.

Thus, Bangladesh needs a pragmatic language policy considering its present socio-economic and socio-cultural conditions. Now it is the right time to think language policy in relation to English. No doubt Bangladeshis have a glorious past and they feel proud of their language. However, when a policy designer wants to implement a pragmatic language policy in relation to English, he/she consider the following guidelines.

Firstly, it must be recognized that language is not about language alone (Harriman and Burnaby, 1996, p.13) but also it encompasses sociopolitical and economic issues. For example, some of the problems associated with educational failure can be tackled with better funding, closer attention to institutional structures and curriculum reform.

So, when Bangladesh wants to think of its language policy, it would be wise to implement it on the basis of its sociopolitical and economic issues. No doubt, the present sociopolitical and economic situation of Bangladesh exposes that Bangladesh needs a pragmatic language policy to overcome its hegemonic condition because English has already enjoyed the second language environment in Bangladesh.

As a former colonial country, English is related to our sociopolitical issues. At the same time, as a poor economic country Bangladesh needs global language to strength its economy. Bangladesh also needs to export its manpower to overcome the load of over population. To do this, Bangladesh needs English because it is now enjoying the

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opportunity of global language. So, a meaningful bilingual society helps to develop Bangladesh and gives the strength of the future generation of Bangladesh.

Secondly, an effective language policy should be implemented not only for minority but also for the generality of the population. A language policy in relation to English becomes effective if Bangladesh will get the current opportunity of the global world thinking of the general condition of its people. Otherwise, it would be impossible to face the present technologically advantages and knowledge based society around the world. For this reason, a bilingual policy is better than a monolingual in relation to English in Bangladesh. So, a meaningful bilingual education will ensure the combination of the mother tongue and English.

Thirdly, language policy must be equitable in that it should minimize the incidence of exclusion, whether in terms of those who have access or who are denied access on grounds of language alone (Bamgbose, 2000:8-16). Presently, Bangladesh faces the challenge of individual opportunity of globalization. In Bangladesh, globalization becomes the bliss of some groups of people where the large numbers of common people deprive of it. Easily, Bangladesh solves this unequal situation adopting a pragmatic language policy and gives the equal chance of its future generation. Otherwise, Bangladesh suffers some basic problems to fulfill its millennium development goal.

Finally, a language policy is not an end in itself. The rationale for it must be what it can contribute to the overall cultural, human and socioeconomic development of a country (Afolayan, 1984: 1; Reagan, 1995: 320; Webb, 1996:186; Bamgbose, 2000:160). In this connection, it is not enough to place emphasis on globalization, information and communication technology, and the need for a language of wider communication to the detriment of the first language through which most of the population can participate and make any meaningful contribution to national development (Bamgbose, 2003).

Conclusion

We may conclude that the reality of language policy discourse in Bangladesh today is that it inevitably moves towards English. So, our political decision is very important to implement a pragmatic language policy in relation to English. Our national unity is also another important point to create a bilingual environment considering the present monolingual situation. However, to propose a pragmatic language policy, Bangladesh needs to complete some processes. All necessary processes are important to implement a proper language policy in Bangladesh. For this reason, this article tries to suggest some processes which are necessary searching for a pragmatic language policy in relation to English in Bangladesh.

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Scope in Kuki-Chin Questions

George Bedell, Ph. D.

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The examples in this paper illustrate the syntactic structure of questions in three Kuki-Chin languages: Lai, primarily spoken in Hakha and Thantlang townships, Chin State, Myanmar; Mizo, primarily spoken in Mizoram State, India; and K'cho, primarily spoken in Mindat township, Chin State, Myanmar.   Lai and Mizo are closely related Central Kuki-Chin languages, and K'cho is a less closely related Southern Kuki-Chin language.   There is a brief glance at two Northern Kuki-Chin languages.   Examples followed by numbers in parentheses are taken from translations of the Gospel according to Matthew in each language.   Lai and Mizo are cited in their standard orthographies as these appear in the translations.   K'cho does not have a generally accepted orthography, and examples are adapted from *Màtheiû* 2001.   I am grateful to Kee Shein Mang for help with the K'cho examples, and to Goh Deih Lun for help with the Mizo examples.

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Polar Questions.   The sentences in (1) illustrate polar (yes-no) questions.

(1) (Lai) *[Hihi ka tuah khawh tiah] nan zum maw?*
     (Mizo) *[Hei hi ti theiin] mi ring em?*
     (K'cho) *[Sin cu ka ci hnging khai ah] nani zùm ci ang?*
           'Do you believe [I can do this]?'   (9:28)

The Mizo version in (1) has a different structure from the Lai and K'cho versions, and corresponds to English 'do you believe me able to do this?'.   But Mizo allows a syntactically parallel construction as in (1').

(1')   (Mizo)   *Hei hi ka ti thei tih in ring em?*

The agreement systems in Lai, Mizo and K'cho are described in Bedell (1998), (2001b), and (2008), respectively. The last word in each sentence in (1) is a question particle, which does not appear in corresponding statements, as in (2).

(2)   (Lai)   *[Hihi na tuah khawh tiah] kan zum.*
      (Mizo)   *[Hei hi ti theiin] kan ring che.*
      (K'cho)   *[Sin cu na ci hnging khai ah] kani zùm ci.*
(2') (Mizo)   *Hei hi i ti thei tih kan ring.*
                 'We believe [you can do this].'

The Lai particle *maw*, the Mizo particle *em* and the K'cho particle *ang*, though not obviously cognate, play the same role in their respective languages.   The same might be said for other words; for example Lai *khawh*, Mizo *thei* and K'cho *hnging* are all verbal particles with a potential meaning corresponding to English 'can'.

   Identification Questions.   The sentences in (3) and (4) illustrate identification (wh) questions containing interrogative words.   As in (1), the three languages have different words playing parallel roles.

(3)   (Lai)   *Ahodah a ngan bik?*
      (Mizo)   *Tunge ropui ber ang le?*
      (K'cho)   *A u ang a ng'vái pí?*
                 'Who is the greatest?'   (18: 1)

In (3), the Lai word *ahodah*, the Mizo word *tunge* and K'cho *a u ang* all request the identification of a person, and correspond to English 'who?'.   That *ahodah* and *tunge* are written as single words, while *a u ang* is written as a three-word phrase may be no more than orthographic convention.

(4)   (Lai)   *Zei cu dah a biapi deuh?*
      (Mizo)   *Engnge ropui zâwk?*
      (K'cho)   *A i ang a bä tu bà?*
                 'Which is greater?'   (23:19)

Similarly in (4), the Mizo word *engnge* and the K'cho word *a i ang* request the identification of a non-human thing, and correspond to English 'what?'.   The Lai sentence in (4) illustrates a further feature of these interrogatives.   In *zei cu dah*, the deictic particle *cu* occurs inside *zeidah*, which is the Lai parallel to *engnge* or *a i ang*.   Each interrogative word in (3) and (4) consists of two parts which may enclose additional words.   The *a* in *a u* and *a i* is the same morpheme, which is not strictly required though usually present.   Jordan (1969; p. 1) calls it a 'facultative affix'.   We have nothing better to say about it at this point.

(5)   (Lai)   *aho ... dah*
      (Mizo)   *tu ... nge*
      (K'cho)   *a u ... ang*
                   'who'

(Lai)   *zei ... dah*
(Mizo)   *eng ... nge*
(K'cho)   *a i ... ang*
           'what'

One interesting difference is that in K'cho, the yes-no question particle *ang* also appears as the second part of interrogative words and phrases, while in Lai and Mizo these are distinct: *maw* versus *dah*, and *em* versus *nge*.

   The Position of K'cho *ang*.   A possibly related difference between K'cho and the other two languages is illustrated in (6).

(6)   (Lai)   *Zeidah na duh?*
      (Mizo)   *Engnge i duh?*
      (K'cho)   *A i na ng'za hlü ci ang?*
                 'What do you want?'   (Mt. 20:21)

While Lai *dah* and Mizo *nge* do not occur at the end of a question as components of interrogative words, this is the most common position of K'cho *ang*, the same position it occupies as a yes-no question particle.   The K'cho sentence in (6) has a variant (7) with *ang* adjacent to *a i*.

(7)   (K'cho)   *A i ang na ng'zak hlü?*   cf. (6)

There are two morphosyntactic differences between (6) and (7) in addition to the position of *ang*. In (6) the tense/aspect particle *ci* must appear, but may not in (7).   And in (6) we see a different verb form (*ng'za hlü*) from (7) (*ng'zak hlü*) 'want'.   These differences are correlated in that *ci* always occurs with *ng'za hlü* but never with *ng'zak hlü*.   The K'cho form corresponding to English 'want' with a noun phrase object is apparently composed of the verb *ng'za* which by itself may mean 'hear', 'be intelligent' or 'understand' plus an auxiliary *hlü* meaning 'want', which must co-occur with a main verb.

   Similarly, the K'cho sentences in (3) and (4) have variants with *ang* at the end as in (8) and (9).

(8)   (K'cho)   *A u ng'vái pí ci ang?*   cf. (3)
(9)   (K'cho)   *A i bä tu bà ci ang?*   cf. (4)

In (8) and (9), when *ang* appears at the end of the question, the tense/aspect particle *ci* must appear, just as in (6).   Unlike (6) and (7), however, there is no difference in the form of the K'cho verbs *ng'vái* 'be important' or *bä* 'be noble' corresponding to that between *ng'za hlü* and *ng'zak hlü*.   An additional difference appears in these examples which is not seen in (6) and (7).   When the subject is third person singular, the agreement marker *a* is used before the verb when *ang* is adjacent to *a u* or *a i*, but not when *ang* is at the end of the question.   Like the appearance of *ci*, this correlates with the verb form difference if there is one: *a* is always used with *ng'zak hlü* but never with *ng'za hlü*.   A verb form which co-occurs with *ci* but not *a* is generally called 'stem I', while one which co-occurs with *a* but not *ci* is called 'stem II'.   Many K'cho verbs and auxiliary verbs have a morphological difference, but many do not.   Subject agreement particles other than

the third person singular *a*, such as the second person singular *na* in (6) and (7), occur irrespective of the verb stem form.

     Split Interrogative Phrases.   More examples of interrogative phrases incorporating other material appear in (10), (12), (13) and (16).

(10) (Lai)   *Aho nih dah cu nawl cu an pek?*
       (Mizo)   *Tuinnge thu pe che?*
       (K'cho)   *Cunah ana cu a u no ning pe ci ang?*
                 'Who gave you the authority?' (Mt. 21:23)

In (10), the enclosed word is a postposition which marks the subject of a transitive verb in each of the three languages: Lai *nih*, Mizo *in* and K'cho *no*. That *tuinnge* is written as a single word but *aho nih dah* as a phrase may reflect merely orthographic convention.

(11) (Lai)   *Pathian nih cu nawl cu a ka pek.*
       (Mizo)   *Pathian in thu mi pe.*
       (K'cho)   *Cunah ana cu Khanpùghí no na pe ci.*
                 'God gave me the authority'

These same words appear in their normal position in the possible answers (11).

(12) (Lai)   *Zeitindah nan ruah?*
       (Mizo)   *Nangnin engtinnge in ngaih?*
       (K'cho)   *Nangmí no a i ah ang nami ng'ngaih?*
                 'What do you think?' (Mt. 21:28)

In (12), the enclosed word is *tin* in Lai and Mizo, which apparently does not occur except in these constructions; in K'cho, it is *ah*, a postposition which generally occurs with noun phrase modifiers, including genitives. These interrogatives often correspond to English 'how'.

     In (13), the interrogatives enclose a full noun.

(13) (Lai)   *Zei sualnak dah a tuah?*
       (Mizo)   *Engnge a tihsual ni?*
       (K'cho)   *A i hmàkatnák bi hlèi ang?*
                 'What wrong did he do?' (27:23)

In (13) the noun is head of the interrogative phrase: Lai *sualnak* and K'cho *hmàkatnák* 'wrong (action)'. The Mizo version has a different structure in which an enclosed noun is avoided. A literal gloss would be 'What is his wrongdoing?' The structure with an enclosed head noun is possible in Mizo as well, as in (14).

(14) (Mizo)   *Eng sualna nge a tih?*   cf. (13)

The Mizo construction in (13) is also possible in Lai and K'cho, as in (15).

(15) (Lai)   *Zeidah a sualnak a si?*   cf. (13)

(K'cho)	*A hmàkatnák cu a i ah kia ci ang?*
(K'cho)	*A hmàkatnák cu a i ah ang a kia?*

The K'cho copula *kia* 'be' which corresponds to Lai *si* and Mizo *ni*, takes a postpositional phrase with *ah* as complement rather than a bare noun phrase.   It appears in rather formal style and may usually be omitted, as in (15').

(15') (K'cho)   *A hmàkatnák cu a i ang?*

The same applies to subsequent K'cho examples (16), (17), (20) and (21).

In (16), the enclosed noun is a genitive modifier of an interrogative head noun.   A genitive noun phrase is simply juxtaposed to its head in Lai and Mizo, while in K'cho the postposition *ah* is used to link them.   See Bedell 2002 for a discussion of Lai genitive constructions.

(16)	(Lai)	*Aho hrinsor dah a si?*
	(Mizo)	*Tu fapa nge ni?*
	(K'cho)	*A u ah htá ah kia ci ang?*
		'Whose son is he?' (Mt. 22:42)

In possible answers to (16), an additional noun phrase will appear, as in (17).

(17)	(Lai)	*Pathian hrinsor a si.*
	(Mizo)	*Pathian fapa a ni.*
	(K'cho)	*Khanpùghí ah htá ah kia ci.*
		'He is God's son.'

The K'cho question in (12) has an internal *ang*, while those in (10), (13) and (16) have final *ang*.   In each case the other position is possible.

(18)	(K'cho)	*Cunah ana cu a u no ang a ning peit?*	cf. (10)
(19)	(K'cho)	*Nangmí no a i ah nami ng'ngai ci ang?*	cf. (12)
(20)	(K'cho)	*A i hmàkatnák ang a bi?*	cf. (13)
(21)	(K'cho)	*A u ah htá ah ang a kia?*	cf. (16)

In (18), the stem II form *peit* 'give' appears, corresponding to the stem I form *pe* in (10).   In (19), the stem I form *ng'ngai* 'think' appears, corresponding to the stem II form *ng'ngaih* in (12).   In (20) and (21), the verbs *bi* 'do, work' and *kia* 'be' do not distinguish stem I from stem II forms in (13) or (16), but the use of the tense/aspect particle *ci* and the agreement particle *a* are consistent in all four cases with the earlier examples.   It is worth noting two similarities between these K'cho structures and Mizo.   Mizo also has variation in the verb stem form in questions.   Like K'cho, not all verbs have the variation.   Thus in the Mizo version of (12), the verb *ngaih* 'think' is the stem II form; the stem I form would be *ngai*, resembing K'cho.   However, the condition governing the choice of stem form is different from K'cho: the stem I form appears in yes/no questions and in questions with an interrogative subject; the stem II form appears in questions with any interrogative other than the subject.   Thus the stem choice in K'cho and Mizo is the same in (10) and (12), but different in (18) and (19).   The stem II form of the Mizo verb *pe* 'give' is *pêk*. Mizo also suppresses the third person singular agreement marker *a*, in examples like (3), (4),

(10), (13) and (16).   This *a* does not appear in any question with an interrogative subject.   Thus K'cho and Mizo both lack *a* in (10), (13) and (16), but K'cho has it in (18), (20) and (21).   Note also that (17), a possible answer to (16), has it.   In questions with an interrogative, Mizo lacks *a* under the same condition as K'cho: when the verb is in its stem I form.   In this case, the presence of *a* signals a stem II form of those verbs which lack a morphological distinction, and its absence signals a stem I form, just as in K'cho.   However, Mizo differs from K'cho in that in yes/no questions and statements, stem I verb forms are accompanied by *a*.   The agreement particle *a* is also absent in a sentence like the Mizo version of (11).   This is due to the presence of the object agreement *mi* 'me', and is a different matter.   See Bedell 2001b for a general description of agreement in Mizo.

As we have seen, K'cho questions with interrogatives generally have two variants, one with *ang* at the end, and one with it inside the sentence in syntactic as well as semantic association with *a u* or *a i*.   These variant questions are not identical in meaning: the question final position of *ang* is relatively neutral, while the internal position seems to focus the interrogation on the interrogative word (or phrase).   In the case of (6) and (7), the difference resembles that between English 'what do you want?' and 'what is it you want?' respectively.   It is rather difficult to find contexts in which one or the other variant is impossible, but there is in our examples one relevant case.   In offering K'cho (20) as a variant of (13), we omitted the word *hlèi* which occurs in (13).   In fact the question corresponding to (20) with *hlèi* is ungrammatical.

(22)   (K'cho)   *A i hmàkatnák ang a bi hlèi?*   cf. (20)

The reason for this is that *hlèi* is the K'cho switch reference particle, and carries an implied second clause, which must be taken as within the scope of the interrogation.

(20') (K'cho)   *A i hmàkatnák bi hlèi (nami ngon hlü ci) ang?*
                          'What wrong did he do (and you want to kill him)?'

For details on K'cho switch reference, see Bedell 2001c.   Interestingly, it is possible to put *ang* before the clause itself, as in (20").

(20") (K'cho)   *A i hmàkatnák bi hlèi ang (nami ngon hlü)?*

Note the usual shift to stem II in (20") though the verb *ngon* 'kill' has no morphological change. What we cannot have is *ang* in the position in (22).   The position of *ang* thus involves a kind of scope phenomenon resembling that which affects different positions of the negative in many languages, but which cannot be reproduced in Lai or Mizo.

Interrogative Deictics.   Let us assume, following Lehman (1998), that the second element of the interrogatives in (5) is the syntactic head.   That is, *a i ang* in the K'cho version of (4) has the structure (iv).   Lehman takes these heads to belong to a functional category Q, projecting to a maximal QP, but the syntactic motivation to justify a categorial distinction between interrogatives and deictics seems to be insufficient in these languages.   We assume that the category of Lai *dah*, Mizo *nge* and K'cho *ang* is D, the same as for the deictics as argued in Bedell (2001).   These particular deictic heads include a semantic property of interrogation not shared by other members of D.   In addition to a noun phrase complement as in (iv) they may also take a postpositional phrase complement as in (xii), our assumed structure for *a i ah ang* in the K'cho version of (12).

(iv) DP

NP   *ang*

a i

(xii) DP

PP   *ang*

NP   *ah*

a i
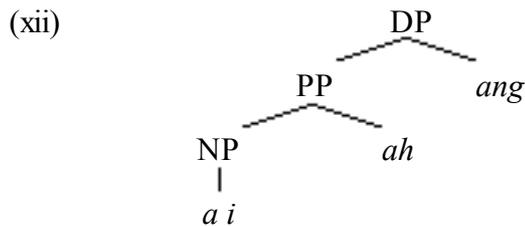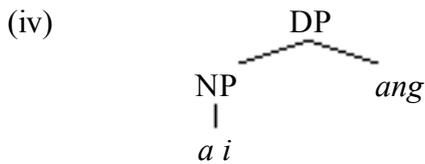
That a deictic phrase may be enclosed by an interrogative, as in Lai (4) *zei cu dah*, does not show that the interrogative heads cannot be Ds.   Ordinary Ds may occasionally stack, and the structure of Lai (4) will have DP where PP is in (xii).   See Bedell 2001a for more details on Lai deictic constructions.

In (iv) and (xii), the first element of the interrogatives in (5) is shown as the head noun of a noun phrase either complement to the deictic *ang* or further down.   But in the construction exemplified in Lai (13), Mizo (14) and K'cho (20), the head noun position is occupied by another noun, and the interrogative serves as a kind of modifier.   Both Lehmann (1998) for Lai interrogatives, and Bedell (2001a) for Lai deictics, take its syntactic position to be specifier of the deictic interrogative, as shown in (xx).

(xx) DP

a i   D'

NP   *ang*

hmàkatnák
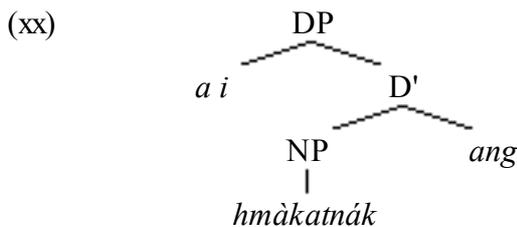
Thus these interrogative forms have the same categorial ambivalence as English 'what' as in 'what did you read?' versus 'what book?', or as English 'that' as in 'I read that' versus 'that book'.   It would be possible to resolve the ambivalence by assuming that the interrogatives are always in the specifier position, and that the head noun position may be empty, as shown in (iv').   Applied to the postpositional phrase construction as in (12), an analysis like (xii') will result.   In this case the semantic relation between the (initial) interrogative and the empty head noun may become problematic.   Thus Bedell (2001a) suggests that (for the analogous deictic structures), there should be a chain linking the specifier positions of each intervening projection, including the noun phrase itself.   Thus the structure should be as in (iv") and (xii").

(iv') DP

a i   D'

NP   *ang*

e

(iv") DP

a i$_i$ D'

NP   *ang*

e$_i$ N'

e

(xii')

```
              DP
          ┌────┴────┐
        a i        D'
               ┌────┴────┐
              PP        ang
          ┌────┴────┐
         NP        ah
          │
          e
```

(xii")

```
              DP
          ┌────┴────┐
        a i_i       D'
                ┌────┴────┐
               PP        ang
           ┌────┴────┐
          e_i        P'
                 ┌────┴────┐
                NP        ah
            ┌────┴────┐
           e_i        N'
                       │
                       e
```
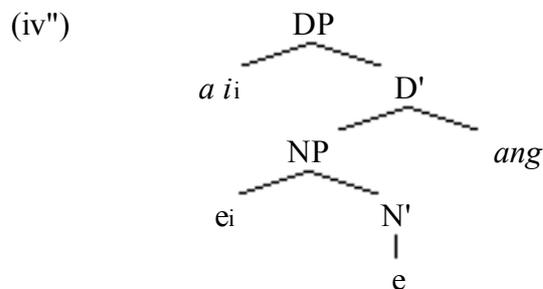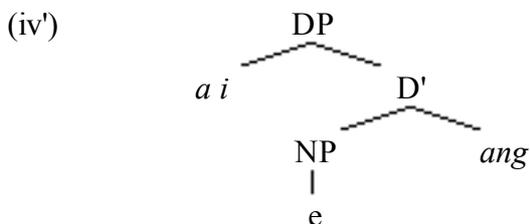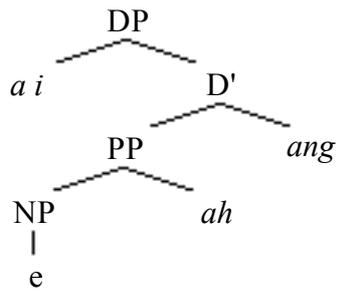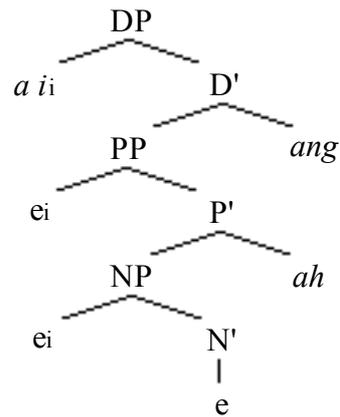
The genitive construction illustrated in Lai and Mizo (16) and K'cho (21) will allow the interpretation that the interrogative is the head noun, as in (xxi). But the alternative (xxi") is possible in the same way as (xii").

(xxi)

```
                                  DP
                              ┌────┴────┐
                             PP        ang
                         ┌────┴────┐
                        NP        ah
                    ┌────┴────┐
                   PP        htá
               ┌────┴────┐
              NP        ah
               │
              a u
```

(xxi")

```
              DP
          ┌────┴────┐
         NP        D'
          │    ┌────┴────┐
        a u_i PP        ang
          ┌────┴────┐
         e_i        P'
                ┌────┴────┐
               NP        ah
           ┌────┴────┐
          e_i        N'
                 ┌────┴────┐
                PP        htá
            ┌────┴────┐
           e_i        P'
                  ┌────┴────┐
                 NP        ah
             ┌────┴────┐
            e_i        N'
                        │
                        e
```
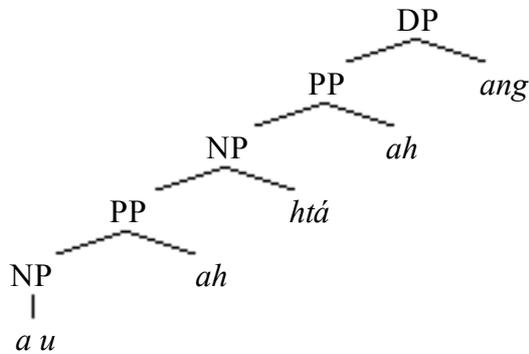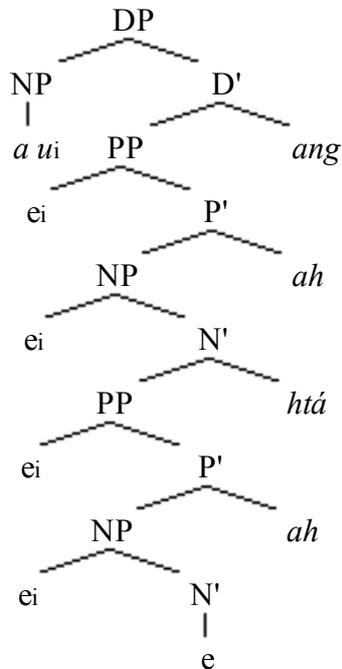
Interrogative Complementizers. Lehman (1998) also observes that Lai *dah*, in addition to its appearance as the second part of an interrogative, may function as an independent interrogative in Lai sentences such as those in (22) to (24). In such usage there is an (overt or implied) first conjunct with *maw*, and he suggests that the use of *maw* in examples like (1) can be explained on that basis via abbreviation.

(23) (Lai) *A ra dingmi chu nangmah hi na si maw, asiloah mi dang dah kan zoh rih*
               hna lai?
      (Mizo) *Lo kal tûra chu i ni nge, mi dang kan lo ngai ang?*
      (K'cho) *Lo khai cu nang ang? Kä cun ung a hei kami gün ei vai ang?*
              'Are you the one who is to come, or should we look for someone else?'
                 (Mt. 11: 3)

(24) (Lai) *Cuka ram mi hna nih cun maw, ram dang mi nih dah?*
      (Mizo) *An fate lâkah nge, mi hrang lâkah?*
      (K'cho) *Ami htá gùi ung ka ang? A hngei chàng gùi ung ka ang?*
              'From their own sons, or from others?'   (Mt. 17:25)

(25) (Lai) *Pathian sinin maw a si, minung sinin dah?*
      (Mizo) *Vâna mi thu nge, mihring thu?*
      (K'cho) *Khanmòpí ah ka ang? K'chàng gùi ung ka ang?*
              'Was it from heaven, or from men?   (Mt. 21:25)

Notice that Lai *maw* corresponds to Mizo *nge* rather than to Mizo *em*, and also that in K'cho both clauses appear with *ang*. These examples do not show Lai *dah* occurring unambiguously in clause final (i. e. C) position. Lai *maw*, Mizo *nge* and K'cho *ang* occur there only in (23). In (24) *maw* appears to be in DP final position, and in (25) in PP final position; in the latter case it is also clause internal. The other cases are either NP or PP final, though they are also interpretable as clauses which have undergone contextual deletion.

Again following Lehman (1998), we will assume that K'cho *ang*, when it appears in question final position (either in a yes/no question or together with an interrogative *a u* or *a i*), occupies the complementizer position, as in (i) or (vi).

(i)

(vi)

```
                              CP
                     IP              ang
              VP        na ng'zaᵢ hlü ci
        NP          eᵢ
         |
        a i
```
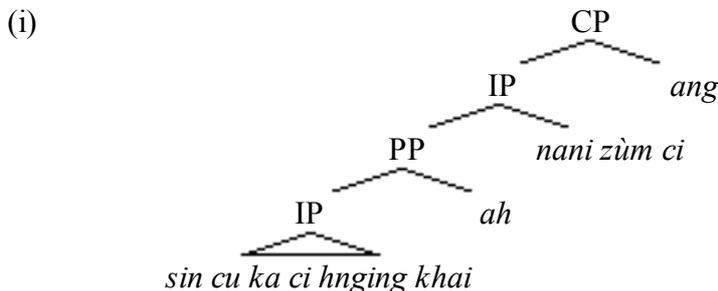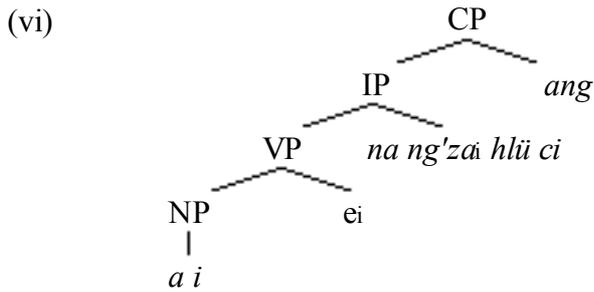
Just as with deictics, some complementizers have interrogative meaning (Lai *dah*, Mizo *nge*, K'cho *ang*) and others do not.   If these structures are reasonable, we can conclude that K'cho *ang* differs from Lai *maw* and Mizo *em* in being able to semantically combine with a quantifier (*a u* or *a i* in K'cho).

   Zo and Siyin.   To extend our account of question types in Kuki-Chin languages, consider examples (26) through (36), consisting of the same passages quoted in (1), (3), (4), (6), (10), (12), (13), (16), and (23) to (25).   These translations are in two Northern Kuki-Chin languages, Zo and Siyin.   Zo is often called Tedim Chin, after the township where it is spoken.   Siyin is also spoken primarily in Tedim township.

(26) (Zo)   *Kei, hih bang hih thei dingin nong um uh hiam?*   cf. (1)
      (Siyin)   *No hong damsak thei tu in nong um uh ziam?*

(27) (Zo)   *Kua lian pen ahi hiam?*   cf. (3)
      (Siyin)   *Akua lianbel ziam?*

(28) (Zo)   *Koi manpha zaw ahi hiam?*   cf. (4)
      (Siyin)   *Koi sia thupi zaw ziam?*

(29) (Zo)   *Bang deih na hi hiam?*   cf. (6)
      (Siyin)   *Bang nuam ni ziam?*

(30) (Zo)   *Bang thuneihna tawh hihte hih na hi hiam?*   cf. (10)
      (Siyin)   *Hibang nasep thei natu in bang thuneina nei ni ziam?*

(31) (Zo)   *Bang na ci ngaihsut uh hiam?*   cf. (12)
      (Siyin)   *Tu in hi bangbang na ngaisun ziam?*

(32) (Zo)   *Amah'n bang tatkhialhna nei ahi hiam?*   cf. (13)
      (Siyin)   *Ahihang ama in bang khialna vawt na ziam?*

(33) (Zo)   *Amah kua tapa ahi hiam?*   cf. (16)
      (Siyin)   *Ama sia a kua ii suan ziam?*

(34) (Zo)   *Hong pai ding pa mah hi hiam?   Midang khatpeuh ka na lamen ding uh*
                  hiam?   cf. (23)
      (Siyin)   *John ii 'Hong pailai tu hi,' aci sia ni ziammaw, ngualdang khat muangmaw*
                  laitu khu ziam?

(35) (Zo)   *Amau tate tung hiam?   Midangte tung ahi hiam?*   cf. (24)
      (Siyin)   *Ngamsung mite in pia ziammaw ngamdang mite in pia ziam?*

(36) (Zo)   *Vantung pan hiam, mihing tung pan hiam?*   cf. (25)
      (Siyin)   *Pathian tungpan ziammaw, mihing tungpan ziam?*

In these languages, there is a single particle which appears in both polar and identification questions (Zo *hiam* and Siyin *ziam*) and which is always clause final.   The interrogatives corresponding to (5) consist of a single morpheme (*kua* 'who' and *bang* 'what').   Note also that in Siyin, *ziammaw* appears in the first conjunct in examples (34) to (36).   A particle *maw* also occurs in Zo as a variant of *hiam*, though not in these particular examples.   Notice also that in example (28), the interrogative which is used is *koi* 'where?' rather than *bang* 'what?'.   Lai, Mizo and K'cho all have cognates of this interrogative.

        In the perspective of examples (26) to (33), it appears that K'cho may represent a type of question construction intermediate between that represented by Lai and Mizo, in which the double interrogative is distinct from the yes/no question particle, and that represented by Zo and Siyin.   The rather complex system found in Lai and Mizo may have developed from an original simpler system of the Zo and Siyin type via a reanalysis of a question particle as seen in examples (23) to (25) and (34) to (36) as syntactically attached to an interrogative.   The situation in K'cho then represents the result of this reanalysis prior to any morphological differentiation of the reanalyzed interrogative particle and the remaining yes/no question particle.   This differentiation is complete in Mizo, but only partially complete in Lai, as indicated in examples like (23) to (25).

Abbreviations

1	first person
2	second person
3	third person masculine singular
S	singular
DL	dual
PL	plural
M	masculine
F	feminine
DIM	diminutive
FUT	future
IMP	imperative
NEG	negative
OBJ	object
PROX	proximate
SUBJ	subjunctive

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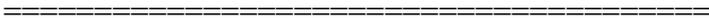
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Thematic Analysis of *Vineland* and *Mason & Dixon*

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J. Jaya Parveen M.A., M.Phil., Ph.D. Candidate
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Thomas Pynchon

Vineland – A Fictional Town

Vineland is a novel written by Thomas Pynchon in 1990. Its setting is Vineland - a

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fictional town in California's Anderson Valley. Pynchon's Vinland is a distant, romanticized land often related to a refuge. It is identified with Thule, the White Island, or Blessed Islands of Western mythology (Hawthorne, 1992). *Vineland* depicts the postmodern life of United States in the 1980's. It attacks the American politics in a hilarious way. It discusses how the country is ruined by the federal government and various political parties.

A Political Novel – A Political Satire

Vineland is controversially political. However, it cannot be considered as leftist literature. Pynchon makes satirical remarks on the counterculture and opposition movements. He expresses his anger on Reaganomics by producing the novel in such a way that it resembles George Orwell's *1984* in attacking political developments of the day and Steinbeck's *Grapes of Wrath* in depicting the landscapes and social upheavals.

Orwell's *1984* is about Communism. Pynchon's *Vineland* deals with American totalitarianism, very typically Nixon/Reaganism.

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A Novel in 1960s

The novel occurs in 1984. However, most of the action takes place in the 1960s. This explains how America hasn't changed for twenty years. The novel reveals the shift of American rebelliousness from one generation to another. It criticises the left-wing politics in America. It depicts the lawlessness or political disorder in northern California. It mocks at the hippiedom, a culture disintegrated by Reaganomics. It brings out the horrible sides of the heart and soul of "middle America".

A Mixture of Various Motiffs

In *Vineland,* Pynchon mixes classical works, mythologies, and popular cultural sources with contemporary literature. Pynchon's weirdness pervades the entire novel. The plot contains nightmares, dark fantasies, dull songs, movie mockery, political commentaries, etc. A few subplots remain unresolved. Musical interludes and Star Trek references make the novel a primetime soap opera. It expresses the themes of entropy, conspiracy, and quest in a satiric way. Symbolism and elaborate plot structure are not prominent in this novel.

Ugly and Unrefined Characters

Vineland contains a lot of ugly, unrefined characters. Many of them suffer from psychological imbalance and insanity. The novel contains strange people like female ninjas, astrologers, marijuana smokers, and television addicts. There are many references to contemporary life too. George Washington, Benjamin Franklin, Nevil Maskelyne, Samuel Johnson, Thomas Jefferson, and John Harrison make appearances in *Vineland*, showcasing historiographic metafiction.

Techniques Adopted

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Many of Pynchon's literary techniques appear in *Vineland.* The novel begins with a shift and slowly breaks into myriad narratives. Towards the end, all the fragments fit together to give a clear picture of what is happening. There is digression which leads to a digression which leads to another digression, but the main line of the narrative is easier to follow than in any of Pynchon's novels.

"Some die but rejoin the action. Some escape from the jail and the evil Brock Vond, only to appear in that jail again. Their experiences double back or leap forward, forming a loose web of complex digressions that are troubling, at the same time, fascinating" (*Amazon.com*, n.d). There is no linear narrative. Discontinuity and randomness are prominent in the novel.
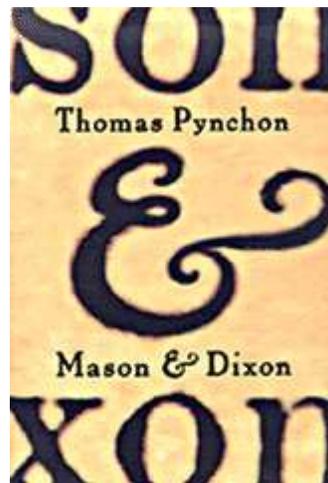
Mason and Dixon **- A Postmodernist Novel**

Mason and Dixon is an epic postmodernist novel by Thomas Pynchon. It was started in 1975 and completed only in 1997. The novel revolves around the lifelong partnership and adventures of the English surveyors Charles Mason and Jeremiah Dixon of Mason-Dixon Line fame. They travel around the world mapping and measuring through pre-revolutionary America of Native Americans.

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England and France are engaged in a power struggle for colonies in North America and India. The British East India Company has full control over the trade routes and commodities at Tenerife, St. Helena, and Capetown, South Africa. Property rights and control of commerce which are prominent during the eighteenth century form the setting of *Mason & Dixon*.

Contrasting Personalities

Mason and Dixon have contrasting personalities. Mason is a moody loner while Dixon is gregarious and hyperactive. Mason wears a powdered wig, and Dixon wears a red jacket with silver buttons and a three-cornered hat. Mason speaks in British vernacular (Kopps, 2004). The novel mixes Mason and Dixon's biographies, history, fantasy, legend, speculation, and instant fabrication.

Surveying Exploits

The novel occurs in the astronomical and surveying exploits in Cape Colony, Saint Helena, and Great Britain. It deals with the Mason-Dixon Line in British North America during the American Revolutionary War. Journeys are a major theme. During the course of their journeys to three continents, Mason and Dixon learn about different cultures, new foods, poems, and music sung by sailors, workers, and popular people.

Isolation and Alienation

The themes of isolation and alienation are evident in the novel. Isolation in Capetown drives the Vroom family to religious hypocrisy and sexual immorality. Helena drives Nevil Maskelyne to eccentricity and paranoia. Isolation on the frontier drives settlers like the Paxton brothers to violence and depravity.

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Mixing Classics and Contemporary

Pynchon mixes classics with contemporary literature. *Mason & Dixon* has the influence of Boccaccio's 14th century *Decameron* and Umberto Eco's *The Island of the Day Before*. Pynchon blends tragedy and satire, fiction and nonfiction, fantasy and realism, historical characters and fictional characters, etc. There are unresolved conflicts, flashbacks, poems, songs, anachronisms, lengthy dialogues, stream-of-consciousness, etc. The novel also contains philosophical discussions and parables of automata or robots, afterlife, slavery, feng shui, etc., showcasing the postmodern pastiche.

The opening lines of *Mason and Dixon* are very casual, showcasing postmodern play prominent in the novel.

> "Snow-Balls have flown their Arcs, starr'd the Sides of Outbuildings, as of Cousins, carried Hats away into the brisk Wind off Delaware,— the Sleds are brought in and their Runners carefully dried and greased, shoes deposited in the back Hall, a stocking'd foot Descent made upon the great Kitchen, in a purposeful Dither since Morning, puntuated by the ringing Lids of various Boilers and Stewing-Pots, fragrant with Pie-Spices, peel'd Fruits, Suet, heated Sugar,— the Children, having all upon the Fly, among rhythmic slaps of Batter and Spoon, coax'd and stolen what they might, proceed, as pon each afternoon all this snowy Advent, to a comortable Room at the rear of the House, years since given over to their carefree Assaults" (*Mason and Dixon*, 1).

A Narrative – Parallel Stories

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Mason & Dixon presents not the story of Mason and Dixon, but a story of Mason and Dixon through the narrative focal point of Reverend Wicks Cherrycoke. The Cherrycoke narrative shifts internally from one point of view to another, often relating events from the view of people Cherrycoke has never met. At one point, the first-person narrator Reverend Wicks Cherrycoke shifts to a third-person omniscient point of view. This shift in point of view is typical of postmodernism.

A parallel story is read by two cousins. It is an erotic 'captured by Indians' narrative. It works its way into the main thread of Cherrycoke's story. It blurs and obliterates the line between objective history and subjectivity (Hinds & Wall, 2005). What "really happened" is nothing more than a construction of several narrators, perhaps one of whom directly is the author. It demonstrates short circuit, a postmodern element.

Dated Spelling, Grammar and Lexical Use - Functions

Pynchon employs the spelling, grammar, and lexical use of an actual late 18th century document, emphasising the novel's intended anachronism. This makes the novel difficult to read. But Pynchon's use of language soon develops into a readable pattern. *Mason & Dixon* abides by Sterne's 18th-century diction, spelling, punctuation, capitalization, and periodic sentences, and shares his delight in violating and mocking the novel's then-emerging conventions of structure, character, and verisimilitude (Keough, 1997).

Kaleidoscopic Themes

Pynchon presents kaleidoscopic themes in *Vineland* and *Mason & Dixon.* Themes like entropy, conspiracy, quest, symbolism, satire, anachronism, fragmentation, digression, randomness, short circuit, shift in point of view, mixing high and low literatures, blurring the

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distinction between high and low cultures, deconstruction, play, pastiche, historiographical, metafiction, etc., are evident in the two novels making them typically postmodern.

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Poems by Kiran Sikka
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Miracles
===

Life moves in a circle.

It raises you high on hopes, wishes and ambitions.

Suddenly when you feel secure

perched on the top of circle-

waiting for miracles,

it jerks and shakes you out of balance.

You come down with that swing of life,

moving like a pendulum and

settling down to that state of inertia.

You again start watching for miracles, without realizing that

moving to the top of circle

and

coming down to stability and inertia

are the only miracles that happen to the

existence of earthly life.

==

So What?

Kiran Sikka

So what if your efforts bear no fruit?

At least they make you realize

that you can grow, bear buds and flowers.

Life can be mischievous sometimes.

It befools you by pretending to give you gifts

which are not yours.

Life also gives you excuses

to wait for your turn patiently,

to accept things as they are.

The soil is not wet,

the seed is not ripe,

the weather is not suitable.

So what if you bear the pain of maternity?

This child was not destined to be yours.

At least you have gone through that pain.

Patience, pain and persistence-

are the fruits of life.

They are the essence of life.

==

Living Death

Kiran Sikka

There is a thin line of breath

that separates life from death.

Either you go to eternity

or you wake up in the morning

and start plodding on the same trodden roads of day –to-day life.

But, yes!

Acceptance of this gift of God

Makes you embrace these moments

With both hands.

Now !

You want all the remaining moments

-- to bloom in full.

-- to discover unnoticed drops of dew called life.

Learning English through Translation - A Case for Bilingual Dictionaries

Ali Ahmad and Muhammad Rashid Hafeez
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Abstract

The study aims at investigating the learning of English as a second language through translation using bilingual dictionaries tool translation. The study was quantitative in nature. It followed a pre-test post-test single group experimental design. A questionnaire was also administered among the teachers imparting second language education.

The population of the study consisted of the higher secondary school students learning English as a second language as well as the teachers teaching English at this level. 100 secondary school teachers teaching English as a second language at higher secondary level and 50 students learning English at the said level were selected as the sample of the study.

It was found that the learners of English do not use bilingual dictionaries to get the help for the semantic problems faced by them during language learning. However, it was observed through the analysis of the test that the use of bilingual dictionaries in translation tasks brings better results. The study concluded that in such circumstances where two languages involve in language teaching, language learning can be improved through translation by using bilingual dictionaries.

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1.1 Introduction

Second and foreign language learning is a very complex phenomenon. It "goes on in many different contexts, under many vastly different conditions, involving many different kind of teachers and teaching, themselves using much diverse material with many different learners" (Porte, 2002:35). The process of second language learning is knotty because the learners have already learnt a language and the patterns and structure of that first language always interfere during the course of second language learning. The habits established in the childhood for the first language interfere with the establishment of a different set of habits for the second language (Gass & Selinker, 2001).

The history of language teaching is replete with methods and approaches that have been employed for effective teaching of English. The grammar translation method has stood the test of time and remains the most ancient method for teaching languages. Bonyadi (2003) stated Greek and Latin for their importance given to translation in eighteenth century and language was taught through Grammar Translation Method.

Translation is, thus, a powerful tool for second language teaching in the classroom. It helps the students to find out the equivalents of the second language in the first language and vice a versa. Bonyadi (2003) has discussed some grounds as to why should we use a second language in the class room. He claims that translation develops the reading comprehension ability in the students, during this process of "conscious learning" the learner comprehends the texts of the source language and then changes it into the target language, and the process of learning through translation is a source of teacher-student and student-student communication.

Translation helps the learners to understand the text of the second language fully. They analyze the text and then restructure it in the other language. This process is governed by the semantic and syntactic background of both the first and the second language. The grammatical patterns are to be learnt during the course of time. But without the vocabulary of the second language, one is helpless to plunge into the translation and then to reach the second language.

Teubert (2002:190-191) claims, "Meaning is the core issue of translation. A translator produces a paraphrase of the text in another language. Meaning and meaning alone links a paraphrase to the original text". For the translators, it is essential to learn the meaning to grasp the second language. So they need a tool for the enhancement of the vocabulary of the second language. Bilingual dictionaries can prove a powerful tool for this purpose.

The bilingual dictionaries may be a great help in enhancing the vocabulary of the second language. The dictionaries are the repositories of words (Jackson, 2002). They help to solve almost all the semantic problems of the language learners. One feels

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inclined to agree with Alkasimi (1983) that the development of the dictionaries should not be viewed merely as theoretical instruments but as tools that have great practical value. The history of lexicography stands witness to the fact that the early dictionaries were written for translation purposes. Alkasimi (1983) claimed that the early dictionaries in Iraq were aimed at providing Assyrians the translations of Summarian signs; in Arabic dictionaries were written to explain the lexis of Quran and Hadith; in English the early glossaries were aimed at providing the translations of Latin words for pedagogical purposes (pp. 1-2). It shows the fact that the bilingual dictionaries are aimed at translation. However Nielsen (1994: 53) feels: "…bilingual dictionaries are not made for the exclusive purpose of translation from one language to another. They may be made for the comprehension of, e.g. foreign language texts." Even then the value of the dictionaries as a tool for translation can hardly be over emphasized.

The discussion shows that bilingual dictionaries may serve as a tool for learning second language. They provide the equivalent of native language in foreign language and of foreign language in native language. They are aimed at translations as well as the comprehension of the foreign language texts. So these dictionaries may prove a great source of help for the learner learning English as a second language.

The present study is aimed at finding out the tendencies of second language learners towards the use of bilingual dictionaries in second language learning as well as the impact and usability of bilingual dictionaries in the process of second language learning.

1.2 Methodology

The method of research opted for the research is quantitative. Both questionnaire and test was used as research tool.

1.3 Population and sample

1. The teachers engaged in teaching English as a second language higher secondary level and the students engaged in learning English as second language at the same level were selected as the population of the study.
2. 100 teachers and 50 students were selected as the sample of the study. A questionnaire was administered among these teachers. A test of translation to and from second language was taken from the students as a pre-test. Then the researchers managed to teach them the use of dictionary during translation activities during the course of second language learning for 6 weeks. Then a post-test was conducted and the results were analyzed.

1. 4   The Questionnaire

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The questionnaire was adapted from Hartmann (1999), Nesi (2000), Tono (2001). The questionnaire included 13 questions. The questionnaire was administered among the teachers teaching English as a second language at higher secondary level. The questionnaire included questions about the habits of using bilingual dictionaries, the use of specific type of the dictionary, the frequency of dictionary during specific English language teaching tasks, information about the ownership of bilingual dictionaries, the use of electronic and online bilingual dictionaries and teaching the use of dictionaries in English language class rooms. The opinion of the teachers about the usefulness of the activity of using bilingual dictionary during language learning was also sought.

1.5   The Test

50 students were selected for the training of dictionary use to evaluate the impact of bilingual dictionaries on learning English as a foreign language. The pre-test was taken before the start of training. The training was managed one hour daily for four weeks about the use of a dictionary during the translation tasks. After that a post-test was administered to the same students. The pre-test and the post-test included 50 questions based on the following areas:

1. Translation of lexemes from English into Urdu.
2. Translation of lexemes from Urdu into English.
3. Translation of one verb sentences from English into Urdu and Urdu into English.
4. Translation of complex texts from English into Urdu and Urdu into English.

The test was evaluated and the results of pre-test and post-test were compared using t-test.

1.6   Discussion

During the data collection, a questionnaire was administered among the teachers and an experiment was conducted upon the students using pre-test post-test study design on a single group. The analyses of both the questionnaire and the test are given below.

The Questionnaire

Table 1: Teaching English using only English as Medium of Instruction

Option	Frequency	Ratio
Always	04	04%
Nearly Always	06	06%
Half of the time	15	15%
Rarely	41	41%
Never	34	34%

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This question was about the medium of instruction during the teaching of English. The Table 1 shows that only 04% of the population has always been imparting education where the medium of instruction was totally English. Otherwise they have been teaching English in the institutions where the medium of instruction was Urdu (the lingua franca) or any other local language. When a local/national language which serves as a first language is used to teach the second/foreign language, the need of using a bilingual dictionary is possibly increased. The question was asked to clarify the same fact. And 75% of the sample had been in the system where the teaching of English was carried out using first language.

Table 2: Method of Teaching

Method	Frequency	%age
Grammar Translation Method	96	96%
Direct Method	04	04%
Any Other Method	00	00%

Table 2 was about the use of the specific teaching method for teaching English to the students. 96% of the students were being taught using grammar translation method. Only 4% claimed that they taught through direct method. The higher rate of teaching through grammar translation method shows the great tendency of the learners towards translation as well as using a bilingual dictionary for translation.

Table 3: Use of Bilingual Dictionary in English language teaching

Use of dictionary by teachers	Frequency	%age
Teachers using bilingual dictionaries/glossaries	49	49%
Teachers without dictionary use	45	45%
No answer	06	06%

Table 3 shows that the English language teachers do not use a bilingual dictionary as a habit in second language learning. 0nly 49% of the population use a dictionary in second language teaching which is not a very much positive attitude. More than half of the language learners do not use a dictionary during teaching a second language.

Table 4: Type of bilingual dictionary used frequently

Type of dictionary	Frequency	User
Unidirectional Bilingual (English into Urdu)	19	38.77%
Unidirectional Bilingual (Urdu into English)	11	22.44%
Bidirectional (English into Urdu into English)	12	24.48%
Glossaries in Hand Books	07	14.28%

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In the present system of Pakistani education, mostly teacher use bilingual dictionaries. Among 49% in Table 3 who claim that they use a dictionary/glossary in language teaching, 38.77% say that they use unidirectional bilingual (English into Urdu) dictionaries. The users of Urdu into English dictionaries and the bidirectional dictionaries are less in number. It shows the high tendency of the respondents towards finding equivalents of foreign language in their native language. 14.28% among the teachers said that they use glossaries only. These text based glossaries are included in the handbooks and follow no lexicographic theory to include the equivalents in them.

Table 5: Level when first time you yourself used a bilingual dictionary in English language Learning

Level	Frequency	Ratio
Primary	02	4.08%
Middle	07	14.28%
Secondary	25	51.02%
Higher secondary	15	30.61%
Other higher level (Please mention)	00	00%

Table 5 shows that though the learning of English starts at early stage of education, the use of a dictionary starts very late. From 49% of dictionary users in Table 3, only 4.08% started using a dictionary at the primary level of second language learning. How did they find out the translation equivalents in not the concern of the present paper. According to 51.02% respondents, the use of a bilingual dictionary/glossary in language leaning started at secondary level and 30.61 at higher secondary school level.

Table 6: Time of use of a dictionary during English Language teaching

Task	Frequency	%age
Reading English Book	25	51.02%
Reading Urdu Book	02	4.08%
Reading English Newspaper	04	8.16%
Reading Urdu Newspaper	00	00%
Using internet	00	00%
Writing something academic	07	14.28%
Translating Exercises	11	22.44%

The respondents were asked about the task when they use a bilingual dictionary. It was found that most of the teachers use English into Urdu dictionary during reading English texts. 51.02% of the respondents among 49% in Table 3 who claim to use a dictionary/glossary in second language learning, use a bilingual dictionary while reading

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English books. While the tendency to find out the equivalents of Urdu words in English is very low. The table above shows that the learners of English have not much tendencies to find out the equivalent of Urdu words in English. They do not bother to find out the meaning on new words from English.

Table 7: Treatment of new/unknown English words

Action	Frequency	Ratio
Look up meaning in a bilingual Dictionary	37	37%
Guess Meaning	20	20%
Look up in some glossary in a Hand Book	12	12%
Ignore	21	21%
Ask someone	08	08%
Search internet	02	02%

Table 7 shows that the respondents mostly consult a bilingual dictionary or a glossary in a handbook to find out an equivalent to a new word. 37% of the respondents say that they use a dictionary to find out a meaning and 12% of the respondents use a handbook to find out meaning. Only 2% of the respondents go to the internet for the meaning. Remaining 49% do not consult a dictionary for the meaning. They just guess the meaning or ask someone. And 21% of the respondents say that they ignore the meaning which shows that they do not have a positive attitude about the use of a dictionary.

Table 8: Personal Bilingual Dictionaries

Number of Dictionaries	Frequency	Ratio
No Dictionary	22	22%
One Dictionary	48	48%
Two Dictionary	18	18%
Three dictionary	12	12%

Table 8 shows the number of bilingual dictionaries owned by the respondents. 22% of the respondents own no dictionary. All other respondents in the sample own at least one dictionary. It is strange enough that they have a dictionary with them and they do not consult it for meaning.

Table 9: Use of Electronic Bilingual dictionary

	Frequency	Ratio
Use of Electronic dictionary	08	08%
No Use of electronic dictionary	72	72%

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No Knowledge		20	20%

Many English-Urdu and Urdu-English dictionaries are available electronically. The question was asked about how many respondents use a bilingual electronic dictionary. It was found that only 08% of the respondents use an electronic dictionary. A major number of the learners do not even know about the electronic dictionaries.

Table 10: Use of online bilingual dictionary

Users	Frequency	Ratio
Use online dictionary	02	02%
Don't use online dictionary	78	78%
No knowledge	20	20%

This table shows that the respondents are not aware of online dictionaries. The use of online available bilingual dictionaries is 02% only. The result also shows that the respondents have least habits of internet use also.

Table 11: Using a Bilingual Dictionary improves language learning

Option	Frequency	%age
Always	82	82%
Nearly Always	08	08%
Half of the time	06	06%
Rarely	04	04%
Never	00	00%

The respondents were asked about the benefit of bilingual dictionary in language learning. Most of the respondents (82%) were of the view that these dictionaries always improve language learning. This shows that the respondents are aware of the usefulness of the dictionaries.

Table 12: Area of language learning improved by using bilingual dictionaries

Skill	Frequency	Ratio
Translation and retranslation of lexemes	49	49%
Translation and retranslation of texts	13	13%
Vocabulary of the English language	10	10%
Vocabulary of Urdu or any native language	28	28%

Table 12 shows the result of the question which was asked to gather the opinion of the respondents about the impact of bilingual dictionaries on different areas of

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language learning. It was found that the respondents think that these dictionaries help them in improving the translation of lexemes and in vocabulary enhancement.

Table 13: Have you ever taught the dictionary use in the class room?

Option	Frequency	%age
Always	00	00%
Nearly Always	00	00%
Half of the time	06	06%
Rarely	14	14%
Never	80	80%

Table 13 shows the responses of the teachers about the question of teaching the dictionary use to their students. The analysis shows that the teachers do not tell their students in the class room about the dictionary use. 80% of the respondents have never taught them how to use a dictionary.

The Test

As discussed above, the students went through an experiment. The researchers conducted a test before the start of the study and then they taught the students for 6 weeks. After training of dictionary use during translation tasks, a post test was conducted for the same group of student. The results of both the tests were calculated using t-test experimental design. Following are the results of the test:

Table 14: T-test Whole Sample

		Mean	N	Std. Deviation	T value	P value
Pair 1	Overall Pre Test	19.62	50	5.7103	-18.96	.0001
	Overall Post test	24.6	50	6.1146		

Table 14 shows the results for the whole sample. The comparison of the achievements of the whole group from the pretest to the post-test reflects a change of the mean score from 19.62 to 24.6. Hence there is a mean difference of 4.98. The t value is quite high at -18.96 which is quite significant at the selected probability level. Therefore, we can conclude that there is a significant difference between the achievement of the whole group on the pre-test and the post-test scores.

Table 15: Low Achievers

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		Mean	N	Std. Deviation	T value	P value
Pair 1	Low Achievers Pre Test	14.52	25	2.365	-14.03	.0001
	Low Achievers Post test	19.04	25	2.1886		

The comparison of the achievements of the Low Achievers from the pretest to the post-test reflects a change of the mean score from 14.52 to 19.04. Hence there is a mean difference of 4.52. The t value is quite high at -14.03 which is quite significant at the selected probability level. Therefore, we can conclude that there is a significant difference between the achievement of the Low achievers on the pre-test and the post-test scores.

Table 16: High Achievers

		Mean	N	Std. Deviation	T value	P value
Pair 1	Low Achievers Pre Test	24.72	25	2.6064	-13.59	.0001
	Low Achievers Post test	30.16	25	2.6721		

The comparison of the achievements of the High Achievers from the pretest to the post-test reflects a change of the mean score from 24.72 to 30.16. Hence there is a mean difference of 5.44. The t value is quite high at -13.59 which is quite significant at the selected probability level. Therefore, we can conclude that there is a significant difference between the achievement of the High achievers on the pre-test and the post-test scores.

Conclusion

It follows from the above discussion that using a bilingual dictionary helps a lot in developing the second language skills. It was observed during the treatment that the students employed dictionary as a language learning strategy during the classroom. This was quite a new and exciting experience for the students. Earlier on that they had to rely on the translation of the words as provided by the teacher. Instead of giving the fried fish

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to the children, the teacher taught them how to catch the fish and resultantly they got the experience they could make use of throughout the rest of their lives.

The findings of the study endorse Llurda's (2005) view that using the bilingual dictionary lightens the cognitive load on the students. Instead of inferring the meanings from the text too often, the students have the toolkit through which they easily know the meanings of the words.

The teachers correspond to the view that using the bilingual dictionary helps in developing the second language translation skills. Nevertheless, they concede that teachers do not promote the use of bilingual dictionary in the classroom. There is a dire need to address the situation so that the students could make an effective use of dictionary for polishing their translation skills.

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Quest for Feminine Autonomy - A Brief Survey of Kamala Markandaya's Novels

Asha Rani, M.A. and Shashi Bansal, M.A.

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This article attempts to study the place of women in modern Indian fiction in English during 1950-1980 as reflected in the novels of Kamala Markandaya. The study directs our attention to women's awakening consciousness and their quest for autonomy in a male dominated, tradition oriented society. The Indian woman emerges at the end of the study as a human person, essentially Indian in sensibility and likely to remain so in the near future.

Function of Women in Indian Fiction

The study shows us that the Indian woman - passive or aggressive, traditional or modern - serves to reflect the writer's sense of isolation, fear, bewilderment and emotional vulnerability. Often she is also made use of as the agent for the author's quest for psychological insights and awareness. She evokes a continuous discussion of social values; she is the focal point of the contact between the writer's consciousness and the

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ailing world, her experience of reality and her hope for salvation. Most women in fiction and in real life have to grapple with conflict situations. How far to confirm, how to break away to assert one's individuality, how to overcome the sense of loss in rebellion, how to resolve the identity crisis- these questions need to be answered.

The Notion of Autonomy

Autonomy comes from the Greek, autos (self) plus nomos (law), to produce the idea of giving law to one self. According to Merlin Friedman (2003), this principle governs the notion of the self, consciously self-regulating individual, and maybe extended to the group dynamics that justifies democracy and other forms of self-government and self-determination.

Autonomy, therefore, is the principle that ensures individual and collective fulfillment. Autonomy confers legitimacy on collective decision-making. Historically, autonomy has been seen as providing the foundation for the principle of the examined life.

Autonomy requires an individual capacity for self-reflection and self-government and the ability to exercise that capacity within social conditions that enables its flourishing. Autonomy functions as a value, a regulative ideal and a process. It is always a matter of degree because autonomy (even at the individual level) is a social concept that governs relations within a social world.

Individual Autonomy

Individual autonomy is an idea that is generally understood to refer to the capacity to be one's own person, to live one's life according to reasons and motives that are taken as one's own and not the product of manipulative or distorting external forces. Put more simply, to be autonomous is to be one's own person, to be directed by consideration,

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desires, conditions and characteristics that are not simply imposed externally upon one but are part of what can somehow be considered one's authentic self.

Autonomy, thus, is a condition of self-governance or the power and right to self-rule. However, self-governance is impossible unless the individual is authentic and independent and capable of self-reflection. Individual autonomy involves one's identity as an independent individual that constitutes one's selfhood and is organized around one's consciousness- awareness of oneself in relation to multiple other selves in a society.

Definitions of Feminine Autonomy Vary

The term 'autonomy' has been defined differently in different fields and has different meaning for different women, the conceptual thread that binds them all is the idea of self-determination - the right of all women to make individual life choices freely and independently without any form of external influence or coercion, in a self-reliant manner, within the constraints of what one regards as morally permissible.

Feminine autonomy has widely been acknowledged as a major factor that contributes to better demographic outcomes. Female autonomy is a multi-dimensional entity, which refers to different aspects of women's life. The well coated study of Dyson and Moore in the Indian context define autonomy as "the capacity to manipulate one's personal environment and the ability- technical, social and psychological to obtain information and to use it as the basis for making decisions about one's private concerns and those of one's intimates".

Relationship between Man and Woman

The quest for feminine autonomy still remains vital for women as an ideal to be achieved and the theme of autonomy, selfhood and self-realization still forms an integral part of contemporary feminist writing. Simone De Beauvoir analyses in *The Second Sex* the

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relationship between men and women in terms of self/other or subject/object and argues that man's subjectivity- his self-assertion as a free, autonomous and independent being- is established only through opposition to and in dependence upon women's absolute and internal otherness and the imbalance in the male/female relationship can be remedied only by women's assumption of the position of subject, against another/object.

In almost all societies, a woman is culturally assigned norms of behaviour in which standards of conduct, taste and decorum set the boundaries for her as external signs of what it means to be seemingly proper and respectable within the differentiated hierarchy called gender. Any form of deviation from prescribed norms or any display of transgressive potential in violation to the ideal image of womanhood makes her an unruly woman to be ostracized by the society. For Beauvoir, as Bartky points out, the situation of women is such that she, a free and autonomous being, finds herself in a world where she is compelled by man to assume the status of an inferior to whatever man imagines him to be. Women are bound to their oppression by "male control of the dominant institutions and the dominant ideology, by women's lack of solidarity with one another, by the biological necessity that requires coupling, by the very antiquity of oppressive re-arrangements that make them appear natural, hence unalterable and sometimes by women's complicity" (Bartky, 1998: 322) . Hence in order both to gain equality and to realize their human potential, women must transcend their distinctive femaleness to lead the kind of life men do, in other words, they must be autonomous. Beauvoir exhorts women to achieve autonomy, to discover and nurture their authentic self through lived experiences for self-realization.

Womanhood as a Positive Gift

Women should accept one's womanhood as a positive gift and not as a 'lack', to affirm that one is, different, not inferior. Women can fulfill themselves when they are not subjugated and oppressed. Women should be embedded in family yet independent enough to realize their authentic/true self. Instead of being economically, emotionally and

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psychologically dependent on man, they should independently nourish ambitions and pursue goals for self-fulfillment. In the context of the changing world we live in, it has become imperative to do away with separate domains for women and men and to re-define man-woman relationship as equal and complementary and not on terms of domination and subordination. A world without frightened, dependent, trapped, frustrated women is a better world for all of us to live in.

Indian Literature and Women

The Indian literature has been documenting the stories of the Indian women from the classical era up until now. The male authors have naturally dominated the field of literature with their normally stereotyped perceptions of women in their works. It must be said that there has been little truth regarding the lives of women in these male authors' works. The emergence of female authors in India has been successful in depicting new perspectives in the images of women in their writings. Male authors like the Noble Prize winner Rabindranath Tagore, Salman Rushdie, R.K. Narayan, Vikram Seth, Amitav Ghosh, Khushwant Singh, Shashi Tharoor, Amit Chaudhary and Arvind Adiga have carved their names in the international art and have gained a special place in the world literature.

Inadequate Significance Shown to Women Characters

No matter how wide is the universality of the theme in the male authors' works, the significance and position given to woman characters are very small and cast aside, and no other than being a mother, wife, maid, daughter and widow and divorcee. It is very rare to see the strength, empowerment and vigour of women in the writings of male authors in India. The women characters constructed by these male writers have not represented what the women really experience, but instead, these writers have produced and reflected their own views and perception about this gender.

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The portrayal of women's characteristics in these male writers' works is normally weak and passive, as pointed out by Simone Beauvoir. For her, the weakness and passivity of the women's characters in the works of male authors are not reasoned by the factor of female biology but due to the social system that has long been dominated by the power of men.

A New Generation of Writers

The second generation of Indian English women novelists has favourably responded to the changed psychological realties of Indian life especially after Independence. To this group belong writers like Kamala Markandaya, Anita Desai, Shashi Deshpande, Ruth Prawar Jhabvala, Nargis Dalal, Shobha De and Bharti Mukherjee, all being well equipped both emotionally and intellectually to treat the situation appropriately. These women novelists have awareness which comes because of their wide acquaintance with the nuances of the life in East as well as the West. Their high educational and intellectual standards have sharpened their observations of life and have imparted a psychological depth to their writings. These women novelists have been able to create interesting personages who successfully oppose the oppression inflicted on women in the society.

Life, Growth and Regression

The women characters symbolize life and growth as well as regression, withdrawal, decay and death. These women characters react against the social discretion meted out to them. The awakening of the women's consciousness and her resultant quest may not always resolve her problems but they certainly provide her with inner enrichment and a sense of satisfaction that atleast she has successfully battled against the harsh verities. They fail in most cases to assert their individuality, to overcome the sense of loss in rebellion, and to resolve the identity crisis. Nevertheless the tortured Indian women, as presented through various novels stands a resilient creature prepared to endure and prevail with the help of her inner strength and integrity.

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Writings of Kamala Markandaya

In the writings of Kamala Markandaya the female characters are subjected to binary pulls torn between tradition and modernity, between the desire for autonomy and emancipation and her need for nurturance; between her duty as a daughter, a wife and a mother and her dignity as a human being. Surprisingly, the Indian woman juggles dexterously with these conflicting ideas and settles down complacently with an attitude of compromise. She cares for and nurtures her family only because she wants to do so; in more than one way this attitude is an expression of her autonomy.

Kamala Markandaya's Women

Women in the novels of Kamala Markandaya are beyond doubts the victims of social and economic pressures and disparities. However, they rise above all these and cross the barriers of discrimination only for the larger concepts of universal love and concord. Indeed, their vitality, both physical and emotional is appreciable. The characters in the novels of Kamala Markandaya are extracted from different strata of society viz., peasants, and middle class educated women as well as from the royal families. Nevertheless the common thread in all her women characters is that the quest for autonomy for the self, coupled with nurturance for the family and fellow feeling for the larger community of men and women, a venture in which the women are confronted with several obstacles emerging mainly from the irregularities in the social system along with economic difficulties. As the women battle with these forces they develop mature vision of life.

Refuse to Lose Hope

While the desire of autonomy and nurturance co-exist simultaneously leading to disillusionment at every stage, yet the women characters firmly refuse to lose either hope

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or courage. Kamala Markandaya's women are in search of something positive. She has portrayed a gloomy scenario of Indian life due to changes in social, economic and political spheres yet she believes that togetherness and mutual understanding can create a meaningful existence for mankind. In each of her novels she has portrayed strong women characters who are prepared to meet the challenges of life come what may. The novels of Kamala Markandaya reflect the awakened feminine sensibility in contemporary India. In her novels, she traces a woman's journey from self-sacrifice to self-realization, from self-denial to self-assertion and from self-negation to self-affirmation.

Life of Kamala Markandaya

Kamala Markandaya (1924- May 16, 2004) was pseudonym used by Kamala Purnaiya Taylor, an Indian novelist and journalist. A native of Mysore, India, Markandaya was a graduate of Madras University where she studied History and afterwards published several short stories in Indian newspapers. After India declared Independence, Markandaya moved to Britain though she still labeled herself expatriate long afterwards. She is known for writing about cultural clash between Indian urban and rural societies. Fame and success came with her first published novel, *Nectar in a Sieve* (1954), a Book-of-the-Month Club Main Selection and bestseller in the United States. In 1955, the American Library Association named it a notable book. That novel was followed by nine others: *Some Inner Fury (1955), A Silence of Desire (1960), Possession (1963), A Handful of Rice (1966), The Coffer Dams (1969), The Nowhere Man (1972), Two Virgins (1973), The Golden Honeycomb (1977) and Pleasure City (1982).*

Her two most popular novels, *Nectar in a Sieve and a Handful of Rice,* were taught in hundreds of American courses, both in the public schools and the universities. From the 1960's onwards it was a common sight to find Markandaya's novels on the shelves of used bookstores throughout America, as well as in every public library. Many thesis have been written in American and British universities analyzing Markanadaya's writings.

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Indo-Canadian poet and academic Uma Parameshwaran, who has studied Markandaya's oeuvre and interviewed her, is of the opinion that she is a pioneer member of the Indian Diaspora and her best novel, *The Nowhere Man* foreshadows many diasporic issues with which we are preoccupied today. She died in London on May 16, 2004. Indian-American author Shashi Tharoor put it succinctly when he admitted Markandaya was a pioneer who influenced all of us Indians writing in English.

Nectar in a Sieve

Kamala Markandaya's first novel *Nectar in a sieve* is the story of a peasant woman in a primitive village in India whose whole life was gallant and persistent battle to care for those she loved. It tells the story of one woman's quest for happiness and peace amidst hardship and sufferings. Despite attempt to ignore comparisons, one is indelibly reminded of Pearl. S. Buck classic *The Good Earth.* The heroine Rukmani narrates the rise and fall of her family as India grows and changes around her.

Some Inner Fury

In *Some Inner Fury* Markandaya projects a national image and patriotic consciousness in myriad forms by presenting the peculiar sensibility of the modern educated and progressive Indian women. In fact, like the author, her woman character Roshan has a cosmopolitan outlook and seems to be truly liberated woman of modern India. Meera and Roshan, like Markandaya have close affinity and sympathy with the individual Westerner and like the author again they participate, at least by heart, in the political struggle. Both of them love the Western values yet they have a deep love for their motherland. Roshan sacrifices her parents, her husband and aristocratic life at the altar of national loyalty and does not hesitate to go to jail. Roshan stands as a symbol of new awakening among Indian women during the period of national struggle for freedom, who do not mind giving up the comforts for their life for some noble cause.

A Silence of Desire

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In her third novel *A Silence of Desire,* Kamala Markandaya portrays the assault of the views of western skepticism on the oriental faith of Sarojini, the female protagonist. It reveals how men and women torment themselves and each other by silence on many occasions when they actually require to unburden their hearts by giving vent to their feelings. The novelist focuses on the psychological torments and internal conflicts of Sarojini.

Possession

In her novel *Possession* the female figure Anasuya has closed affinity with and sympathy for, the individual Westerners, but is patriotic at heart and does not relinquish her Indian values though she is mentally liberated and not confined to the four walls of her home. Though Kamala Markandaya had been living in London for a long time and realizing her artistic potentialities there, yet India, its culture and its people are never erased from her memory.

Kamala Markandaya's novels present mostly the female protagonist and their quest for self-realization in a chaotic world of conflicting cultures- 'one dead, the other powerless to be born'.

A Handful of Rice

Kamala Markandaya's fifth novel - *A Handful of Rice* concerns itself with the theme of conflict between oriental stoicism and western revolt. Like the first novel, this novel also gives vent to Markandaya's anguish over social justice. In the first novel she has treated it in a village, now she shows its effects in a town. Here the writer probes deeper into the misery of human predicament, and sows the seeds of revolt in the heart of its hero.

The Coffer Dams

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In her sixth novel, *The Coffer Dams*, the writer delineates the theme of east west encounter in the form of a clash between the human values of India and the technological views of the west. Here again the writer highlights the character of the woman, Helen, the young wife of Harward Clinton, the British engineer. The inhuman behaviour of her husband towards the Indian tribals rebels her from him. To her, human beings are superior to inanimate machines and to inhuman Clinton and other English officials. Infact Helen, the English lady belongs, by heart more to the mysterious and humane east than to west. She wants to sow the seeds of revolt in the heart of the Indians against the inhumanity of the Britishers because she only thinks of them as human beings.

The Nowhere Man

In her next novel, *The Nowhere Man,* the writer delineates the problem of identity of elderly Indian immigrants. The protagonists, Vasantha and her husband Srinivas, find it not only difficult but impossible to create their own identity in England, the land of their adoption. Vasantha, who embodies the Indian traditional values and virtues of patience, tolerance, love and fellow feeling, dies of despair and frustration in this atmosphere of racial antagonism, leaving her husband in a state of shock. In this novel, women are shown in a better light than their counterparts. The novelist makes us hear the distinct voice of a woman for the cause of mankind.

Two Virgins

In her eighth novel, *Two Virgins,* the writer portrays encroachment by the modern western values on the traditional beliefs and old established relationship within the family and the village. The writer has presented the story of two virgins, Lalita and Saroja, in this novel. The need for individual freedom is the central concern of this novel. The female characters so deeply rooted in the Indian culture, struggle to be free and pure human beings.

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The Golden Honeycomb

Kamala Markandaya's ninth novel, *The Golden Honeycomb,* a saga of princely life in India portrays the life of a maharaja who is merely a puppet in the hands of the British. The novel is written in a political background and is fully charged with the feelings of patriotism and nationalism. In this novel also, the writer has glorified the life of a woman, Mohini, who is a liberated woman and is not confined to the four walls of maharaja's palace. Unbounded by the familial or homely ties, she enjoys complete freedom of movement, and though living in colonial days, she appears to be a liberated woman of modern India.

Pleasure City

In her last novel, *Pleasure City,* the writer strives to bridge the gulf between two cultures of east and the west by developing love and intimacy between Rikki, a poor and rustic Indian boy and Tully, an English officer.

Constant Search for Autonomy

The study of Kamala Markandaya's novels tells about the constant search of autonomy, mainly by the female protagonists. Nearly all of Markandaya's women characters exhibit a positive and optimistic outlook on life and emerge much stronger than their male counterparts. By exercising their own freewill, exhibiting their own self, they get fulfillment and recognition in life. In this way, they are able to establish their true feminine autonomy.

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Influence of the Head Teacher's Role on Student Behavior Management in a Primary School

Muhammad Ramzan, Ph.D., Hussan Perveen, M.A., and Aijaz Ahmed Gujjar, Ph.D. Candidate

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Abstract

The role of head teacher as the school leader does not only deals with the academics and general administration of the school but also deals with the life world of the school which is composed of values, character, relationships behaviors and attitude. Hence it becomes imperative to know how the head teacher's role does influences behavior management of the students. To address the above stated query, a case study method has been followed with in the qualitative research paradigm.

A private school head teacher was purposefully selected as study participant from the context of Gilgit Baltistan, Pakistan. The study explored that, the head teacher as the school leader has delineated a comprehensive vision and policy for student behavior management in the form of "Six character Pillars".

The critical role of the teachers in managing the student behavior is highly valued and they are expected to be role models of good behavior. Teacher's professional development for student behavior management emerged as an area highly valued by the school leadership. In

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addition to that, parental involvement revealed as a critical component of an effective student behavior management system. Privacy and confidentiality emerged as another prominent policy followed by the school leadership for managing the behavior of their students.

INTRODUCTION

Behavior management of students is increasingly becoming the integral component of the set of processes and activities involved in the day to day life of a school. Behavior management of students is the initiation of pro active policies, support structures and strategies employed in a school for preventing student's problem behaviors before they actually occur. It is not only a preventive measure but also the initiation of long term strategies and policies for bringing about a positive and sustained change in the problem behavior of the students.

Docking (1996), maintains that behavior management of students focuses on pro-active policies and range of intervention strategies to manage problem behavior. It is about building positive relationships between pupils as with pupils' conduct in relation to authority figures by shared decision making. Similarly, Barbetta, Norona and Bicard (2005) are of the opinion that, "The most efficient way to eliminate misbehaviors is to prevent their occurrence or escalation from the beginning. Using a proactive approach also allows us to focus more on teaching appropriate behaviors rather than eliminating negative behaviors.

The contemporary role of school head is multidimensional. The values, norms of practices and the organizational culture of the school come through the main gate of the educational leaders (Johnson, Mac Creery, and CastellWe2000). Sergiovanni (1991) maintained that it is the principal who has the most power as a moral authority. The role of head teacher does not only deals with the academics and general administration of the school but also deals with the life world of the school which is composed of values, character and relationships (Hodgkinson, 1999).

When it comes to the nourishing and nurturing of values, character and relationships, the head teacher's role becomes significant for the student's behavior management. Perhaps, the positive behavior and attitude of a student plays a decisive role for the acquisition of desired values and respectable character. Furthermore, it is the student's behavior and attitude that navigates and reflects in the kind of relationships they build in their social surroundings.

Arguing in favor of the pivotal role of head teachers in student behavior management, Chaplain (2003) states that, "Heads are perceived as being responsible for providing leadership; strategic planning… plus overall responsibility for students' behavior" (p.103). Therefore, the school leadership plays a vital role in establishing policies, formulating strategies and installing support structures in a school for managing students' behavior. Hence, the overall responsibility

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of students' behavior predominantly lies on the shoulders of the school leadership. Hence in pursuing our interest, we intended to undertake an in depth and comprehensive inquiry to understand the different ways in which the head teacher's role influences behavior management of students in the school context.

RELATED LITERATURE

The head teachers as leaders of the school play a vital role in almost every development that takes place in a school environment. The head teacher initiates and shapes the organizational culture, different structures, policies and procedures, strategies and develops relationships with the parent community of the school. Therefore, it can be said that the active involvement of the head teachers in the school affairs provides him the significant positive opportunity of making a difference in the lives of the others (Arbon, Duignan and Duncan, 2002).

When it comes to the holistic development or social and moral development of the child the student behavior improvement emerges as one of the fundamental ingredient of the head teacher's responsibilities. Smith as cited in Haydn (2007) argues that, "Heads in practice carry ultimate responsibility for the school's progress and the pupils' safety and well-being and are thus often placed in an unenviable position… they must of course uphold the law of the land and expect their teaching colleagues to do the same" (p.148).

Similarly, Chaplain (2003) also emphasizes on the head teacher to be the prime responsible individual in the school environment for the effective management of student behavior. Hence, head teachers are expected to be responsible for providing a safe environment for the school community, upholding the laws for everyone in a justifiable manner and managing the student behavior. Teachers play a pivotal role in managing the student behavior. Blackman (1984), maintain that, "Teachers form a prominent part of the social environment of their pupils and can therefore be expected to influence their pupils' behaviors through their own behavior" (p.8).

Again, Blandford (1998) argues that, "A teacher's inability to control a pupil or class prevents the process of education and learning from happening" (p.3). Therefore, the skills of student behavior management are considered as one of the fundamental indicators for success in the profession of teaching. Such as Obenchain and Taylor (2005) maintain, "One indicator of successful teachers in middle and high school is the quality of their behavior management skills" (p.7).

METHODOLOGY

Research Question

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How the head teacher's role does influences behavior management of the students in a private primary school of Gilgit Baltistan, Pakistan?

Research Design

Keeping in minds the nature of the problem it is realized that the qualitative design of research would be more appropriate for conducting this study. Working within the qualitative paradigm, we opted for case study method to have an in-depth understanding of different perspectives of the role of head teacher in managing the student behaviour. The case study method supported me to retain the holistic and meaningful realities of the head teacher's role in managing the student behaviour in the school environment

Case Study

Working within the qualitative paradigm, we opted for case study method to have an in-depth understanding of different perspectives of the role of head teacher in managing the student behaviour. The case study method supported me to retain the holistic and meaningful realities of the head teacher's role in managing the student behaviour in the school environment.

Research Context and Sampling

We select a private primary school from Gilgit city as a case study for my research. The head teacher of this school was selected as a primary participant and teachers as secondary participants of this research. The rationale behind selecting a private school head teacher is because of their greater influence and autonomy in their school affairs. Semi-structured interview is used as a research tool for gathering all the relevant data.

Data Analysis

Here we realized how important is the ongoing analyses of data and its proper organization. My systematic and organized way of dealing with my data since the inception of the collection process, placed me in a comfortable position to deal with this mass of information. We had adopted a daily based procedure in which the audio recorded interview data was transcribed to make sense out of the data gathered (Merriam, 1998). We employed the process of organizing, general sense making, coding, drawing themes and finally interpreting and making meaning out of the collected data (Cresswell, 2002). We followed the color coding and made the thematic arrangement of the data and finally presented it in chapter four and chapter five in an analytical and argumentative appearance.

FINDINGS

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Following are the prominent findings revealed from the data of this study.

- The head teacher and her Shining Star School has delineated a comprehensive vision and policy for student behavior management in form of their "Six character Pillars". These are the expectations, the benchmarks of positive behavior which the school strives to cultivate in the behaviors of its students.

- The head teacher and her school highly value the critical role of the teachers in managing the student behavior. Therefore, they emphasize on providing prompt and continuous support for their teachers in the event of any student misbehavior.

- The head teacher emphasized for the teachers to be role models of good behavior in order to minimize misbehaviors and cultivate positive behavior among the students of their school.

- Providing opportunity of self reflection to the students on their misbehaviors emerged as an important toll of student behavior management employed by the school. Mrs. Shela as well as both the research participant teachers emphasized on the important role of self reflection in managing the student behavior.

- Award and rewards for positive student behavior emerged as the formal practice of the Shining Star Model School. The head teacher and her teachers considered it instrumental for nurturing of positive behavior among the student.

- Parental involvement emerged as a critical component of an effective student behavior management system. The head teacher and her teachers explicated various strategies followed by their school for involvement of parents in managing the behavior of their students.

- Privacy and confidentiality emerged as one of the prominent policy followed by The head teacher as leader of the school for managing the behavior of her students. She and both the participant teachers considered it one of the corner stone of their student behavior management policy.

- Teacher's professional development for student behavior management emerged as an area highly valued by the head teacher as leader of the school. She emphasized and showed her commitment for providing professional development opportunities for the teachers to help them better manage the student behavior at the classroom level.

CONCLUSION

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Our research journey started with the aim to explore the role of head teacher as the school leader in managing the student behavior in a primary school of Gilgit Baltistan. It proved as one of the most valuable learning opportunities we had in our life. My three research participants dedicated to the services of their respective school communities, their sense of making a difference in the life of the others (Arbon, Duignan and Duncan, 2002; Shafa, 2003) provided us the opportunity to explore and learn together. Though this study provided me a valuable opportunity of exploring the complex concept of student behavior management with respect to the role of the head teacher yet we would say we reached at the point from where we had started. As Glesne, (1999) says, "True research does not ends instead it points the way to yet another research" (p.199). Certainly, it is my first step we have to explore, we have to explore further wide and further deep into the ocean of student behavior management.

RECOMMENDATIONS

Behavior management of students is the initiation of pro active policies, support structures and strategies employed in a school for preventing student's problem behaviors before they actually occur. It is not only a preventive measure but also the initiation of long term strategies and policies for bringing about a positive and sustained change in the problem behavior of the students (Docking (1996). Learning to understand and apply complex interpersonal concepts such as respect, kindness, sharing, being responsible is a slow and complex process which definitely needs a long term continuous nurturing of personalities. Hence, this study of student behavior management suggests a number of implications for head teachers, teacher, for me and for my research participants.

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A Diagnostic study of EFL Courses at the Community College of Jazan University

Hussain Ahmed Liton, M.A. and Md. Maher Ali, Ph.D.

Abstract

This paper explores the new routes and avenues of accelerating EFL learning in the Community College of Jazan University, Saudi Arabia. Saudi Ministry of education is highly concerned with the pursuit of excellence in EFL learning in the arena of education but it faces tardy progress. This is a common scenario in almost all the seats of learning in KSA.

The authors of this study ventured to explore the possible pathways in the realm of language learning motivation with a view to accelerating and incorporating EFL teaching-learning affairs and made an attempt to diagnose the predicaments of EFL courses in Jazan Community College through survey questionnaires for teachers (see Appendix-1) and observation.

The data of this research were collected through questionnaires from a total of 25 teachers. This study reports on the basis of statistical data analyses, observation and on primary and secondary sources. Finally, this paper offers some remarkable implications and recommendations to accelerate better EFL learning outcomes based on the results of the present research survey.

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1. Introduction and Historical Background

Today, English is not merely the patrimony of the Anglo-Saxons but a global language and a single *lingua franca. "It is now a universal public property. By the British colonial train, it travelled almost the entire world, came in touch with myriad people and their languages, and enriched itself as the world's number one language*" (Askari, 2010, p. 21).

English may or may not be the official language of a nation. For example, in the Middle Eastern countries like Saudi Arabia, it is emerging as the chief foreign language to be encountered in schools. In 1996, for another example, English replaced French as the chief foreign language in the schools of Algeria (a former French colony). There is a great variety of reasons for choosing a particular language as EFL. David Crystal points out *"...it is inevitable that a global language will eventually come to be used by more people than any other language"* (Crystal, 2003, p. 9).

So far as the EFL teaching–learning is concerned, it is important for us to delve into Saudi EFL history and its present scenario in the Kingdom for the pursuit of excellence in EFL learning. Obviously, English as a subject received a lot of attention from the Saudi Ministry of Education as well as from Saudi community. There is no denying the fact that considerable development took place in this area following up global advancement in the teaching trends and approaches.

English as a Foreign Language was chosen and began to be taught in Saudi schools first because of English being most widely used in international trade, economy and contracts, international aviation, higher studies and research, peace, progress and international cooperation across the globe as well as a shared language of peoples throughout the world. English education in the Kingdom goes under several changes and modifications.

The TEFL curriculum was prepared by the department of English in the Directorate of curriculum under the Ministry of Education in 1999 A. D focusing basic language skills (listening, speaking, reading & writing) in order to communicate with English-speaking people.

According to Dr.Talal A. Al- Hajailan in his *Teaching English in Saudi Arabia (2003)*, during the history of Teaching English in the Kingdom two curriculum documents were prepared to specify the aims and objectives of TEFL.

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First document was made in 1408H (1987) and became the basis for all TEFL text books. "*The new series 'English for Saudi Arabia' was born in 1410H(1989) by a group of authors collaborated with the King Fahad University of Petroleum and Minerals(KFUPM) came into life.... The new books employed the last method of teaching 'the communicative method'*" (Al-Hajailan, 2003, p.16).

The Second document for TEFL was made and *"modified by the department of English in the Directorate of curriculum under the Ministry of Education in 1421H, (2000),"* (2003, p. 24) in order to update the existing books. The general aims and objectives of Teaching English as a foreign language (TEFL) in Saudi Arabia are delineated in the Saudi Policy of Education.

According to Article No. 50 of Saudi Arabian education policy, the pivotal ideas of education are:

"Furnishing the students with at least one of the living languages, in addition to their original language, to enable them acquire knowledge and sciences to other communities and participate in the service of Islam and humanity" (2003, p. 23).

The foregoing article in the Saudi Policy of Education laid the foundation of teaching English as a foreign language in the Kingdom among the important subjects taught in Saudi public Schools (Madrasha), Colleges, and Universities.

The aforesaid TEFL objectives converged on the higher goal of making the students appreciate the significance of English as a global language of communication. Consequently, they can get benefit from achievements of other cultures as well as introducing their own culture and traditional achievements to others.

By means of communicative competence, the EFL learners are expected to participate in transferring and sharing scientific and technological advancements across the globe in the spirit of Islamic history, culture and tradition.

1.1. Jazan Community College (JCC)

Jazan Community College (JCC) is dedicated to community services. It serves the society, and for this very purpose, it was established in 1419 H (1999) in Jazan to serve the people of this region. It was then affiliated to King Khalid University in 1999 and since 2006 it has become an affiliated institute of Jazan University. It offers the Associate Degree in different disciplines, namely the Department of Administrative Sciences, and the Department of Computer and Information.

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This college promotes and encourages learner-centred teaching, transferable learning methodology enabling students to achieve sustainable career and personal success. It provides high-quality, student-friendly, and easily accessible educational resources and services. To this end, this college lays emphasis on English language for the graduates to meet the challenges of the global market. English is the only language of communication in all specializations here.

In the preparatory year, students are required to take intensive courses in English as EFL (*ENG019 English Language I & ENG020 English Language II*) to develop foundation in English as if they can perform better in the specialization courses. These courses aim at raising the standard of the students' linguistic and communication skills. But the EFL courses here are not becoming effective in reality. This study attempts to diagnose the reasons behind the tardy progress in EFL and offer the viable recommendations.

2. Review of Literature

Previous studies on EFL in the Saudi Context

Prof. Reima Al-Jarf conducted a study particularly related to TEFL in Saudi context in developing EFL freshmen students' spelling problems. The study diagnosed the Arabic speaking Students' *Phonological and Orthographic Problems in EFL College Spellers* presented in TELLIS Conference Proceedings, Azad Islamic University-Roudehen, Iran.

The study indicated through listening test that 63% of the spelling errors were phonological, and 37% were orthographic. It also suggested that spelling instruction should include phonemic segmentation practice; patterns of sound-to-letter correspondences and words can be visualized in terms of syllables and non-phonetically spelled words.

Christo Moskovsky and Fakieh Alrabai (2009) demonstrate in a research on *Intrinsic Motivation in Saudi Learners of English as a Foreign Language* in relation to the role of motivation in the attainment of English as a foreign language (EFL) in the Saudi educational setting that Saudis possess fairly substantial 'dormant' reserves for motivation which in more favorable conditions could be deployed to produce better learning outcomes. As part of their study, a 27-item structured survey was administered to a randomly selected sample of 55 Saudi learners from public schools and universities, and data collected through the survey were subjected to some basic statistical analyses (Moskovsky & Alrabai, 2009, pp. 1-10).

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However, such research was conducted many more in developing EFL teaching-learning practices for better learning outcomes in realm of Saudi education. This aspect of the present study reinforces the importance and value of accelerating EFL education in the kingdom especially in Jazan Community college for sustainable language acquisition to meet the needs of the learners and the community.

Authentic Texts for Effective Instruction

Authentic textbook is a highly significant factor to develop effective language teaching-learning practices and to meet social purpose of the community. Berardo provides three criteria for choosing authentic texts: suitability of content, exploitability, and readability (Berardo, 2006, pp. 60-69). Bacon and Finneman add that "*the texts should be culturally relevant to the experience of the students* (Bacon, S. & Finneman, M., 1990, pp. 459-473)." In this vein, Lee states that "a careful and wise selection of materials focused on learners is a must if we want a positive response from them" (Lee, 1995, pp. 323-328).

Readability refers to the language of the text, including the structural and lexical difficulty as well as the amount of new vocabulary and grammatical forms. Brown and Eskenzai claim the primary criteria for selecting appropriate authentic text should be the reader's current vocabulary knowledge and the desired vocabulary knowledge throughout the curriculum, in addition to grammar difficulty and text cohesiveness (Brown, J.& Eskenazi, M., 2004).

In addition, Rivas (1999) and Mishan (2005) argue that learners' interests and needs are the most essential factors in the choice of authentic texts. In this respect, Little et al, (1989), (as cited in Mishan, 2005) state, "The more texts are related to learners' personal concerns and interests the deeper and more rabid the processing will be".

Further, a variety of text types can be selected, such as articles, advertisements, interviews, poems, application forms, train timetables, and brochures. Leading experts in the field of Curriculum design opine that authentic texts for a successful instruction should be designed to expose students to a variety of learning styles, linguistic and learners' intra socio-cultural contexts including issues or content areas with a focus on communication, with a view to developing cognitive skills and understanding cultural variations.

The Impact of Motivation on EFL Learning

Motivation is a contributing factor in second language (L_2) acquisition. It affects human behaviour with regard to any goal or objective in any context, for example

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learner's orientation with regard to the goal of learning, or employees with regard to the goal of achieving promotion or more salary. It is motivation what makes students want to learn foreign languages and what makes them to persist in that difficult and rewarding adventure.

Research in this area suggests L_2 achievement strongly affects learner motivation. In fact, all learning activities are filtered through students' motivation. In the case of Saudi students, instrumental motivation can contribute to reduce a continuous deterioration in their overall language proficiency.

Saudi EFL class suffers from the sheer lack of both intrinsic and extrinsic motivation. The latest research done over the past decades has amply shown that EFL learner can hardly attain the target goal without motivational drive. Surely enough it is toiling and challenging for the teacher to teach and manage a poorly motivated class especially in Saudi context. A motivated teacher alone can handle and improve a demotivated class environment by tapping out the learners' latent aptitude. Carless pertains to this point that *"Teachers are the individuals who implement, adapt, reject, or ignore curriculum innovation. It is thus something of a truism that they are the core of the innovation process"* (Carless, 1999, p.374). So, teachers' decisive role in the implementation of the curriculum cannot be overestimated. Without their support and sincere involvement in the innovation, any curriculum implementation will be a farce and a superficial attempt.

Promoting cultural awareness among learners in the target language is essential, so far as the cross cultural factors are concerned. Cultural compatibility and adaptation to cross-cultural issues are motivating factors in L_2 acquisition. Under such powerful guidance of motivation, the EFL teacher as a prime motivator with competence and professional experience can do miracles in manipulating the learner's positive attitude towards the target language by bridging the vexing gaps of values and cultures between two languages. One of the obvious failings of the Saudi EFL is that the said curriculum, here, is not well- coordinated to the socio-cultural spirit of the target language.

Furthermore, L_1 has more or less interference or assistance while learning a foreign language. Some linguists feel that L_1 interferes in L_2 language acquisition while other linguists fell that the native language (L_1) can actually help the students in learning the target language (L_2). In reality, due to the basic different functioning linguistic mechanisms of Arabic and English languages, Saudi students encounter certain crucial challenges while they attempt to learn English.

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The above review of the related literature has shown that the impact of authentic materials as texts, pedagogical use of authentic materials, and motivation on language comprehension and performance at various levels has come to focus useful in the effective EFL teaching-learning practices. Indeed, the notion of authentic text related to Saudi socio-culture in EFL teaching has received much attention in the Saudi context, where textbooks are more often used written in different alien socio-cultural contexts.

3. Research Settings and Participants

The study was conducted in tertiary level at JCC of Jazan University where English language is taught as compulsory subject in order to facilitate developing *"in students a relatively high level of competence in reading, and an intermediate level of competence in listening, speaking, writing, and translating so that students can communicate in English"* (Team, 1999, p. 01). But the students suffer from sheer lack of motivation towards learning EFL, and this research is an attempt of this kind to gear up their advancement in this field of study and to diagnose the issues behind the learners' apathy and lack of motivation.

The participants of this study are teachers having TEFL teaching experience. The participants were chosen on random basis. A total of 25 teachers out of 30 took part in this study. We took in our purview English Language Unit of Jazan University. It is expected that the research survey at this institute will make available insights into the problems relating to EFL learning. Presumably, this survey will underscore a clearer view of the reasons behind learners' lack of motivation, and pave the pathways of designing proper contents for English language course syllabi.

4. Data Collection & Questionnaire

The device of data collection for this study encompasses written research questionnaires for teachers (See Appendix-1). The **researchers** contacted 30 EFL teachers directly, and distributed printed copy of questionnaires composed in computer in between May and June of 2011. There were multiple choice questions (MCQ) as well as questions asking for short suggestions, offering the respondents a free rein. The pedagogical goal of the survey was explained in the appendix, and asked the participants to answer the questions. They answered the questionnaires quite willingly. Actually, the research questionnaire *"...measures opinions and is probably the single most widely used research type in educational research" (Wiersma, 1995, p. 169).* The questionnaires for this survey quest for teachers' self-reported opinions, attitudes, and suggestions about EFL Courses because

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"Personal reflections are integral to the emerging analysis of a cultural group, because they provide the researcher with new vantage points and with opportunities to make the strange familiar and the familiar strange" (Marshall, Catherine & Rossman, Gretchen B., *2006, p.100).*

5. Data Analysis

The data analysis process continued in several steps. Collected data of questionnaire were sorted out and the percentage of the participants offering the same answer was computed using MS Excel. The questionnaires were tabulated to record the responses from each participant for each option of the questions. Then the tabulations were read and re- read carefully to find out the common pattern of the same purview. In fact, the data analysis process made an attempt to *"...identify and describe patterns and themes from the perspective of the participant(s), then attempt to understand and explain these patterns and themes" (Creswell, 2003, p.203).* The results have been reported both qualitatively and quantitatively and the data were also analyzed in similar spirit.

5.1 Questionnaire for teachers

The questionnaires were distributed among 30 teachers and a total of 25 questionnaires were returned representing a response rate of 83%.

The 1st question asked whether diagnosing the various drawbacks in EFL courses could be helpful in improving teaching and learning quality with reference to lack of motivation. 70% of the respondents selected "Very helpful" option while 17% of them chose "Helpful" option, and 13% of the respondents termed it as not helpful technique. (**See Teachers' Table**-1)

Table-1

QU	Choices	Percentage (%)
Do you think that diagnosing the various drawbacks in the Saudi EFL can be helpful in improving teaching and learning quality with reference to lack of motivation?	Very helpful	70%
	Helpful	17%
	Not helpful	13%

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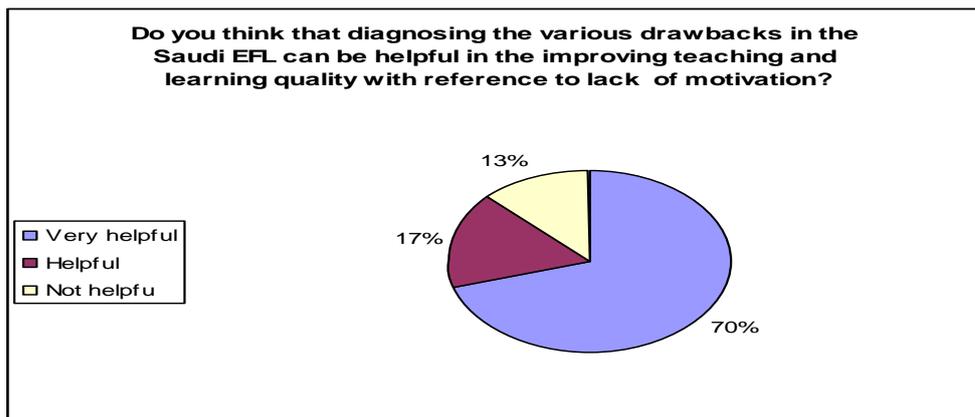
Graph- 1

The overview of the respondents underlines the fact that evaluating EFL course curriculum and teaching-learning methodologies can be effective in accelerating qualitative English education and developing learners' motivational level.

The 2nd question seeks to know whether motivation can play a significant role in Saudi EFL classroom and improve teaching-learning process or not. In answer to this question, 54% of the teachers selected "Highly agree" option while 40% of the participants chose "Agree" option. (**See Teachers' Table**-2)

Table-2

QU	Choices	Percentage (%)
Do you agree that motivation and the impact of motivational differences can play a significant role in Saudi EFL classroom and improve the teaching learning process?	Highly agree	54%
	Agree	40%
	Not agree	00%
	Did not answer	6%

Graph- 2

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Research in this area suggests L$_2$ acquisition strongly affects learner motivation. Similarly, the response shows a tremendous emphasis on motivation as a tool for EFL learning progression in the Saudi context. Actually speaking, motivation is an important factor in language acquisition in any context. The participants reveal the fact that motivational differences have a vital impact on teaching-learning EFL in classroom. The motivated learners learn and acquire more than the non- motivated ones.

In the third question the respondents were asked, "Do you think EFL class will be *task-based language teaching* (TBLT) practice?" 80% of the respondents answered "Yes" while 16% of them answered "No". 4% of the respondents replied, "I do not know". (**See teachers' Table-3**)

Table-3

QU	Choices	Answer	Percentage (%)
Do you think EFL class will be **task-based language teaching** (TBLT) practice?	Yes	20	80
	No because large class size is a bar of this practice	04	16
	I do not know	01	04
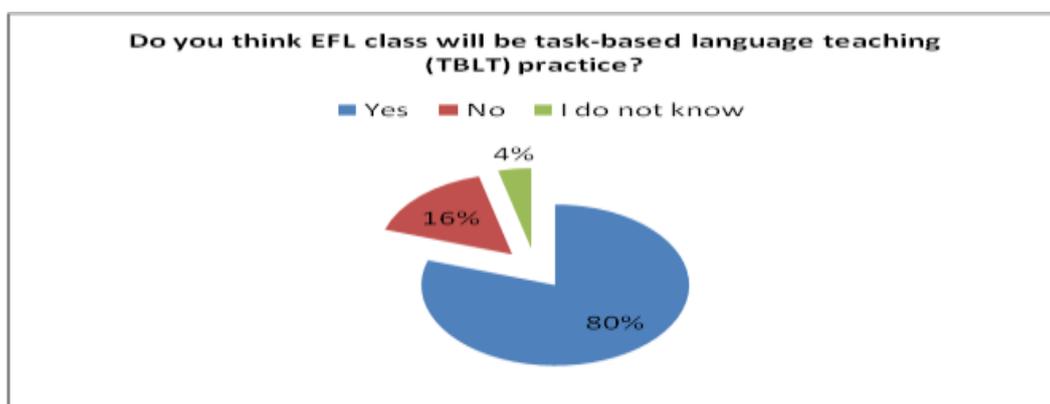
Graph-3

The majority of the teachers' approval of implementing TBLT practice in the classroom implicates two things. First, there may exist in TBLT based material in the book but it is not possible to materialize because of large class size. At JCC, each EFL

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class size is 80-100 or sometimes, 100-140 students in number. On the other hand, the materials in the book are not arranged in accordance with TBLT practice oriented.

The 4th question asked whether the teachers thought the English courses offered by the university were properly designed in keeping with the needs of the students, or not. 60% of the participants answered "Yes", and 40% of them replied "No". (**See Teachers' Table-4**)

Table-4

QU	Choices	Answer	Percentage (%)
Do you feel English courses offered are properly designed in keeping with the needs of the students?	Yes	15	60
	No	10	40

The answer highlights more on appropriateness of the courses offered. Nevertheless, the presence of negative impression (40%) on these courses avows the unsuitability of course design in some cases.

The 5th question invites the participants to rank the weakest points of their students' calibre in English. They were asked to choose from six options, viz. grammar; vocabulary; reading; writing; listening, and speaking. The following was the ranking size: grammar 12%; vocabulary 48%; reading 8%; writing 12%; listening 16%, and speaking 4%. (**See teachers' Table-5**)

Table-5

QU	Choices	Answer	Percentage (%)
What are the points of weakness of your students' calibre in English? Rank in order of importance.	Grammar	03	12
	Reading	02	8
	Writing	03	12
	Vocabulary	12	48
	Listening	04	16
	Speaking	**01**	4

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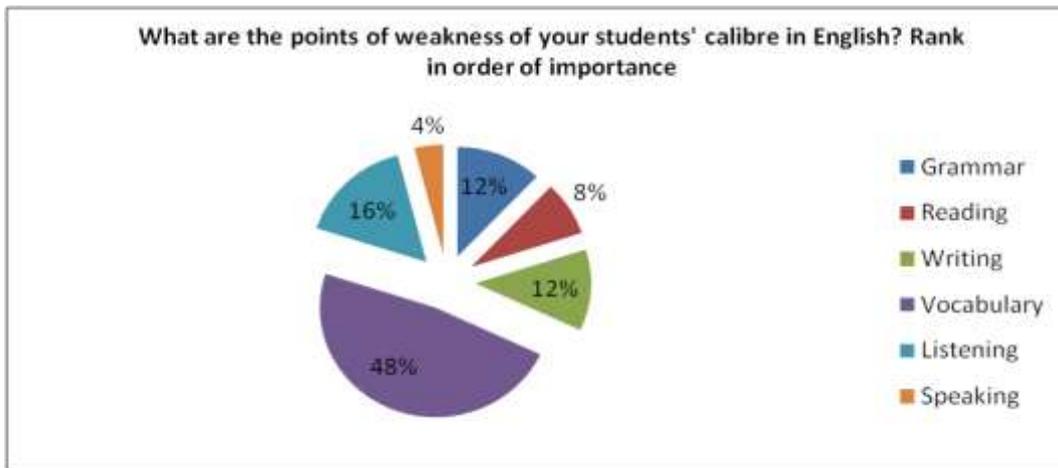
Graph-4

An arresting suggestion about the choices is the preference for discrete items like vocabulary in lieu of any kind of skills. This reveals that the teachers foster communicative approach to the needs of the graduates' communicative competence. The focus on vocabulary points to the fact that the learners come to university with minimal vocabulary. Consequently, the teachers face tremendous debacle in making them advance in EFL courses. The second most focus on listening demonstrates the sensitivity to the needs of the EFL learners' perception of the lectures delivered by the teachers as well as other speakers in real life situation.

The 6th question asked the teachers about what should be the focus of English courses. In terms of six choices, they were asked to rank them. The ranking was: grammar 8%; reading 8%; writing 4%; vocabulary 44%; listening 24%, and speaking 12%. (**See Teachers' Table-6)**

Table-6

QU	Choices	Answer	Percentage (%)
What should be the focus of English Courses? Rank according to the degree of importance.	Grammar	02	8
	Vocabulary	11	44
	Reading	02	8
	Writing	01	4
	Listening	06	24
	Speaking	03	12

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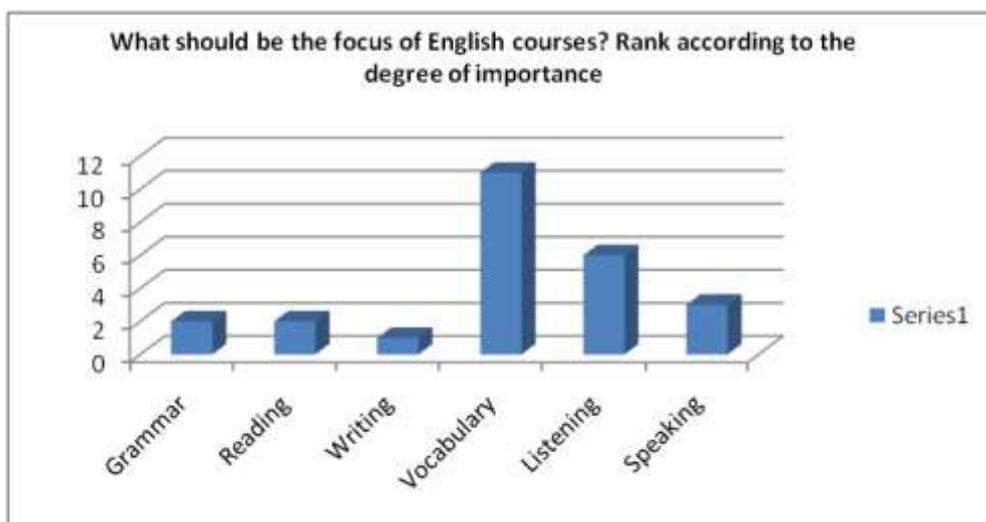
Graph-5

The highest focus on vocabulary divulges the fact that the syllabus should stress on vocabulary learning as if the learners can develop language skills especially, speaking and listening which are the foremost demand of the market. The second most point is listening skill, which will enable the students to receive the speakers' speech and to respond them exactly and correctly. The third vital section is speaking skill, which will boost the communicative competence of the learners. So, the primary focus Of English syllabus should lay emphasis on vocabulary, listening skill, and speaking skill with other skills concerned.

The 7th question asked the teachers whether the introduction of EFL teaching-learning on the primary school could improve the standard of English qualitatively or not. 45% of the respondents chose "Fully agree" option while 55% of them selected "Agree" option. (**See Teachers' Table-7**)

Table-7

QU	Choices	Percentage (%)
Do you agree that the introduction of EFL teaching and learning in the Saudi primary school can improve the standard of English qualitatively?	Fully agree	45%
	Agree	55%
	Disagree	00%

The overwhelming responses of the respondents highlight the fact that the introduction of EFL teaching-learning in the Saudi primary schools can inevitably

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improve the standard of English learning in the Kingdom. As a result, the learners can have an ABC of English language at the very outset of their schooling.

The 8th question asked whether an ideal successful EFL classroom depends on a sound relationship between the teacher and the learner. 28% of the respondents chose "Strongly agree" option while 70% of them selected "Agree" option. 2% of the participants did not agree with the issue. **(See Teachers' Table**-8)

Table-8

QU	Choices	Percentage (%)
Do you agree that an ideal and successful EFL classroom depends largely on a sound relationship between the teacher and the learner?	Strongly agree	28%
	Agree	70%
	Not agree	02%
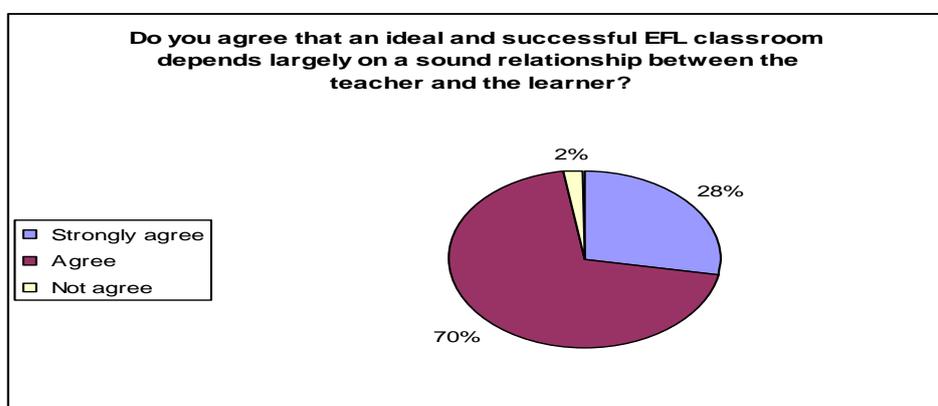
Graph-6

For successful EFL classroom, the respondents stress on the congenial friendly rapport between teacher and student to facilitate optimal EFL learning environment.

The 9th question seeks the opinion on the issue "the present Saudi EFL acquisition, is fully, in line with the pursuit of knowledge aiming at higher goals of human welfare and service as a part of Islamic history and tradition, providing a strong motivational drive. 17% of the participants chose "Fully agree" option while 36% of the teachers selected "Agree" option. 47% of the participants chose both the options cited above. **(See Teachers' Table**-9)

Table-9

QU	Choices	Percentage (%)
Do you agree that the present Saudi EFL acquisition is fully in line with the pursuit of knowledge aiming at higher goals of human	Fully agree	17%
	Agree	36%
	Both (a & b)	47%

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welfare and service as part of Islamic history, and tradition, providing a strong motivating drive?		

The upshot of the participants' response illuminates the fact that the EFL teaching and learning in Saudi context should be in line with the pursuit of knowledge aiming at higher goals of human welfare as a part of Islamic history and tradition which will provide a strong motivational drive among EFL learners.

6. Results

The findings of this research resulted in a number of themes in terms of problems and implications, which are summarized here below. Jazan Community College (JCC) should take care of these to provide its service to the community development.

A) **The present research diagnoses the following problems**:

1. The EFL class size is excessively large in number which is incompatible to task-oriented teaching.

2. Students are very poor and vulnerable in English as beginners.

3. Teachers are carrying heavy teaching load.

4. Classroom setting is not suitable for EFL teaching-learning.

5. Course contents (especially Reading section) do not fit to socio-cultural milieu of the learners.

6. The EFL classroom really suffers from the sheer lack of motivation to learning, resulting from the lack of perception of the importance and objective of EFL.

7. The EFL learners are very vulnerable in vocabulary, listening and speaking skills.

8. EFL class is more teacher-centred than learner-centred.

9. EFL Curriculum, here, is not well- coordinated to the socio-cultural spirit of the target language.

B) **This research divulges the following suggestions:**

We summed up teachers' suggestions into structured answers considering suggestions received from Question No.10 and others. 60% suggested that Foundation English

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Course syllabus should be redesigned in keeping with the learners' standard and previous learning. 100% opined that English courses should be introduced in primary school level. (4+8)%=12% pointed out that there should be more importance on reading and writing skills. 88% of the respondents claimed that course contents should cover the socio-cultural factors of the learners because "*the texts should be culturally relevant to the experience of the students* (Bacon, S. & Finneman, M., 1990, pp. 459-473)".

In this respect, Little et al, (1989, p 71) state *"The more texts are related to learners' personal concerns and interests the deeper and more rabid the processing will be (as cited in Mishan, 2005, p.28)"*. 60% asserted that university foundation English courses should assimilate learners' intermediate and secondary background knowledge. 84% proposed that communicative approach should be followed in teaching. 92% claimed that English courses should be easy and interesting to reduce continuous deterioration in students' interest. 80% of the participants hinted that EFL class should be task-oriented (TBLT) and learner-centred, and grammar, vocabulary and literature should be paramount focus in the courses. The college authority as well as university should reduce heavy class size (20-25) to ensure TBLT practice and quality education. These are at a glance in Table-10:

Table-10

Sl. No	Suggestions	Answer	Percentage (%)
1.	Foundation English syllabus should be redesigned in keeping with the learners' standard and previous learning	15	60
2.	English courses should be introduced in primary school	25	100
3.	Course contents should cover the socio-cultural factors of the learners	22	88
4.	More importance on reading and writing skills	03	12
5.	University foundation English courses should assimilate learners' intermediate and secondary level language learning	15	60
6.	Communicative approach should be followed in teaching	21	84
7.	Courses should be easy and interesting	23	92
8.	Large class size should be reduced from 20 to 25 in number	25	100
9.	Grammar, vocabulary and literature should be paramount focus in the courses	average	80
10	EFL class should be task-oriented (TBLT) and learner-centred	20	80
11	EFL class should enjoy the congenial friendly rapport between teacher and student to facilitate optimal EFL learning communicative environment	24.2	98

However, the varied suggestions and plans from the majority of the participants recall that the promising teachers were involved in the upshot of their students. In addition, the teachers' suggestions imply the need for more integrated courses focusing the

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socio-cultural factors of the learners, which aver the lack of proper course design, and planning.

7. Limitations of the study

The study stands on a survey conducted in a random sampling method. If the questionnaires were supplemented with oral interviews, we could have got more nuanced responses. The questions might have been more detailed and specific.

Conclusion and Recommendations

The present research paper reveals some remarkable recommendations and attention insights into the matter emanating from the survey results and analysis towards accelerating and incorporating EFL learning at Jazan Community College, Jazan University for the greater benefit of the students and the Saudi community as well. First, in order to meet EFL learners' diverse needs and to reduce their lack of motivation, EFL courses should be easy and interesting. Additionally, EFL teachers as motivator should endeavour to use various teaching methods like GT and CLT, or measures to heighten learners' interest and latent desire to immerse in EFL learning.

Secondly, large class size should be reduced from 20 to 25 students in number to facilitate learner-centred TBLT practice.

Thirdly, EFL courses should be redesigned through evaluating drawbacks of existing EFL course curriculum syllabus, teaching-learning methodologies including socio-cultural facts, classroom settings and academic administration.

Fourthly, EFL courses should lay emphasis on vocabulary, listening skill, speaking skill, and grammar with other skills concerned.

Fifthly, English courses should be introduced in primary schools which can inevitably heighten the standard of English learning in the Kingdom. Sixthly, EFL teacher-student should have congenial rapport to develop a mutual communicative environment.

Finally, so far as the socio-cultural factors are concerned, the EFL teaching-learning in the Saudi context should be in line with the pursuit of knowledge aspiring human welfare as a part of Islamic history, culture and tradition which will provide a strong motivational drive among Saudi students. Simply after all these modifications, we can expect the EFL courses to be effective and students to be benefited.

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Appendix- 1

We are doing research under the caption "***A Diagnostic study of EFL Courses at the Community College of Jazan University".*** Authentic data of teachers' observations, attitudes, expectations and practical experiences are highly significant in order to design and develop EFL curriculum, suitable classroom arrangement and syllabus for English learning enhancement. That is why; we are seeking your precious opinion and suggestions especially what you actually experience and practice in the classroom. Therefore, you are requested to answer all the questions below carefully. We appreciate your cooperation with thanks.

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Questionnaire for EFL Teachers

1. Do you think that diagnosing the various drawbacks in the Saudi EFL can be helpful in improving teaching and learning quality with reference to lack of motivation?
 A- Very *helpful.*   b- *Helpful.*   c- *Not helpful.*

 2. Do you agree that motivation and the impact of motivational differences can play a significant role in Saudi EFL classroom and improve the teaching learning process?
a- *Highly agree.*   b- *Agree*   c- *Not agree.*

 3. Do you think EFL class will be ***task-based language teaching*** *(TBLT) practice?*
  a) Yes,   b) No because large class size is a bar of this practice   c) I do not know

4. Do you feel that the English courses offered are properly designed in keeping with the needs of the students?
    a) Yes   b) No

5. What are the points of weakness of your students' calibre in English? Rank in order of importance.

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a) Grammar	1. --
b) Reading	2. --
c) Writing	3. --
d) Vocabulary	4. --
e) Listening	5. --
f) Speaking	6. --

6. What should be the focus of English Courses? Rank according to the degree of importance.

a) Grammar	1. --
b) Reading	2. --
c) Writing	3. --
d) Vocabulary	4. --
e) Listening	5. --
f) Speaking	6. --

7. Do you agree that the introduction of EFL teaching and learning in the Saudi primary school can improve the standard of English qualitatively?

  a- Fully agree.   *b- Agree.*   *c- Disagree*.

8. Do you agree that an ideal and successful EFL classroom depends largely on a sound relationship between the teacher and the learner?

  a- *Strongly agree.*   b- *Agree*   c- *Not agree.*

9. Do you agree that the present Saudi EFL acquisition should be fully in line with the pursuit of knowledge aiming at higher goals of human welfare and service as part of Islamic history, and tradition, providing a strong motivating drive?

  a- *Fully agree.*   b- *Agree.*   c- *Both (a & b).*

10. Do you have any suggestions about English courses?

(Please mention) ---

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The Enigma of Aberration: Critiquing Katherine Mansfield's Story "A Cup of Tea" and Maupassant's "An Adventure in Paris"

Bibhudutt Dash, Ph.D.

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Probing the Hidden Recesses of the Human Mind

This essay probes into the hidden recesses of the human psyche where primordial urges and emotions operating at a subterranean level manifest themselves in capricious behavioural changes. The stories examined for the purpose, Mansfield's "A Cup of Tea" and Maupassant's "An Adventure in Paris" reveal the characters' reflexes to adultery in which, as in Mansfield's, a wife's increasing possessiveness toward her husband is contrasted with another wife's studied entry into vice, in "An Adventure in Paris".

Displaying Two Different Traits – Influence of Baser Passions

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Katherine Mansfield 1888 – 1923

Whereas jealousy remains the linchpin in Mansfield's, in the latter, the intractable 'curiosity' of the provincial lawyer's wife leads to a perfidy in trust. Rosemary Fell, the chief character in the Mansfield story and the lawyer's wife in Maupassant's display two traits, possessiveness and faithlessness respectively, two apparently antithetical things in matters of love. The stories highlight how baser passions could obfuscate human dignity and noble intent.

For example, in Rosemary, compassion or magnanimity is compromised for concerns of personal security whereas in the lawyer's wife, the ennui at home propels in her a desire for deviance. The similarities in the stories relate to the presence of two female protagonists, their joy in 'adventure,' which, in particular, turns to be an escapade in Maupassant's, Paris as a significant setting, and a realistic portrayal of female psychology. This essay attempts to penetrate into the mystery of aberration occasioned by causes that apparently seem to be normal and definable, but point at the characters' deliberate yet pathetic surrender to such impulses.

What is Aberration?

Aberration connotes a lapse in or a deviation from the acceptable behavioural or societal norms. From a psychological or sexual perspective it might relate to deviant behaviours prompted by psychical responses to a variety of stimuli, both pleasant and obnoxious. At most, such behaviours may be beyond explanations; hence mysterious or indecipherable.

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Rosemary in Mansfield's Story

As for the stories in question, the behaviours of Rosemary or the lawyer's wife typify general failings, but the recondite psychological factors that warrant such actions cannot be overlooked. Rosemary's not so egregious a flaw compared to that of the lawyer's wife, insofar as the sanctity of matrimony is concerned, is nevertheless a pointer to the fact that jealousy is qualified by possessiveness. However, the venial aberration of Rosemary in terms of a volte-face as for a descent from magnanimity to meanness can be contrasted with her counterpart's deliberate initiation into adultery in "An Adventure in Paris".

Mansfield, at the outset, portrays Rosemary with a disqualification, in that she is 'not exactly beautiful,' thus foreclosing any further positive assessment. Again, 'pretty' could be applied to her if she is taken 'to pieces.' However, Mansfield has not divested her of other coruscating qualifications:

> She was young, brilliant, extremely modern, exquisitely well dressed, amazingly well read in the newest of the new books, and her parties were the most delicious mixture of the really important people and…artists—quaint creatures, discoveries of hers, some of them too terrifying for words, but others quite presentable and amusing (10).

Rosemary's resume misses one important, though dangerous qualification, 'curiosity,' which the provincial lawyer's wife in Maupassant's story possesses enormously; however, only to the detriment of a sacramental fidelity. Moreover, the 'curiosity' which is stated to have driven her to acts of faithlessness is portrayed by Maupassant—a *male* writer—as a result of which this ascription might be looked askance upon with a feministic reaction to a supposedly covert patriarchal bias.

Innate Propensity to be Faithless!

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Guy de Maupassant, 1850-1893

What both the writers hint at is an innate propensity to be faithless, whether it is casual, desultory, instantaneous or studied. If at all there is an adumbration of faithlessness in "A Cup of Tea," it is rather with Philip, Rosemary's husband who simply sings of the beauty of the girl whom Rosemary has taken to her house. However, Rosemary cannot stand Philip's unstinting adulation of the girl since it could potentially jeopardize her own security and her husband's affections.

Contrary to the domestic boredom of the lawyer's wife, the opulent life style of Rosemary who had her husband's absolute adoration, does not give any rationale for Rosemary's unhappiness. Her contented life marked by satiety, which does not excite her to be curious, is obverse to the banal, humdrum life of the lawyer's wife consumed by a dangerous desire to transgress the bounds of propriety. In any case, however, either opulence or indigence cannot be the *raison d'etre* of aberration. Maupassant examines the nature of curiosity in a woman, and comments:

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Is there any stronger feeling than curiosity in a woman?...What would a woman not do for that? When once a woman's eager curiosity is aroused, she will be guilty of any folly, commit any imprudence, venture upon anything, and recoil from nothing ("An Adventure in Paris").

And further, he writes, she will take recourse to 'sly tricks' to do 'all those charming improper acts.' This paper does not try to ballast or examine the veracity of Maupassant's assessment, which could otherwise be a generalized one. It aims at, instead, highlighting two married women's approaches to conjugal propriety in the schema of psychoanalysis in order to study this riddle of deviance in the right perspective.

Insipidly Chaste!

Maupassant's introduction of the lawyer's wife as 'insipidly chaste' is further qualified by such phrases as 'unsatisfied curiosity,' 'some unknown longing,' and 'continually thinking of Paris.' In both the stories, Paris happens to be a common setting. It is coincidental that 'if Rosemary wanted to shop she would go to Paris.' However, the lure of a city is inconsequential vis-à-vis one's incapacity for restraint. Rosemary being 'amazingly well read in the newest of the new books,' and the vicarious fantasies of sensation in the lawyer's wife, fuelled by her reading the fashionable papers can be contrasted in the sense that in the latter, the act of reading is fraught with the ulterior intent of deviance. Maupassant gauges the psyche of this character in whom the rabid haste to experience the difference hints at a foregone violation of order. The writer throws light on the interior of the character's mind:

She was continually thinking of Paris, and read the fashionable papers eagerly. The accounts of parties, of the dresses and various entertainments, excited her longing; but, above all, she was strangely agitated by those paragraphs which were full of double meaning, by those veils which were half raised by clever phrases, and which gave her a

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glimpse of culpable and ravishing delights, and from her country home, she saw Paris in an apotheosis of magnificent and corrupt luxury ("An Adventure in Paris").

Disdain for Her Husband and a Passion for Extramarital Sexual Pleasures

The lawyer's wife's apparent disdain of 'the regular snores of her husband,' and of 'those regular monotonous everyday occupation' is but plausible yet potent a reason to drive her to dissipate fantasies; rather what Maupassant points at is the woman's pathological obsession for transgression since she was pleasantly bedeviled by the pictures of 'those well known men,' and 'she pictured to herself their life of continual excitement, of constant debauches, of orgies such as they indulged in…'

On that score, Rosemary stands a contrast to her as she never displays a passion for sexual deviance. The momentous meeting of Rosemary and the poor girl, Miss Smith, generating in Rosemary a feeling of sympathy is the first instance of compatibility of opulence and compassion in a woman of wealth. Again, the girl's entreaties to Rosemary, 'Madam, may I speak to you for a moment?', and 'Would you let me have the price of a cup of tea?' are impassioned requests in deed, but they generate in Rosemary an opportune moment of 'adventure':

> It was like something out of a novel by Dostoevsky, this meeting in the dark. Supposing she took the girl home? Supposing she did one of those things she was always reading about or seeing on the stage, what would happen? It would be thrilling. And she heard herself saying afterwards to the amazement of her friends: 'I simply took her home with me,' as she stepped forward and said to that dim person beside her: 'Come home to tea with me (13)

A Thought of "Adventure"

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The story writer looks askew upon Rosemary's thought of 'adventure' coupled with her newfound feeling of 'triumph' after an act of generosity. Rosemary's covert wish to bask in the glory of her magnanimity surfaces in no time since she bloats to herself on doing a humane act, and further, she intends to prove to the girl that 'wonderful things did happen in life, that—fairy godmothers were real, that—rich people had hearts, and that women were sisters.' Rosemary's sororal assurance to the girl, 'Don't be frightened. After all, why shouldn't you come back with me? *We're both women*' (italics mine) underscores in Rosemary a studied dismissal of possible threats to her own security which the girl's arrival might bring. Since they are both 'women,' a compatible existence in sisterly terms is what seems possible to Rosemary.

Yet the critically important word in the story, 'pretty,' which punctuates the rhythm of the narrative as well as effects Rosemary's behavioural about-turn is also significantly yet innocuously uttered by Rosemary, 'Won't you take off your hat? Your pretty hair is all wet,' without perhaps being aware of the gravity the word could carry for her.

Pretty

'Pretty' is a common but important word in both the stories. Whereas Mansfield reservedly uses the word for Rosemary, Maupassant avowedly uses it for the lawyer's wife, but with a pun, 'She was still pretty,' and further, 'she was agitated and devoured by her secret ardour.' What is debasing about the lawyer's wife is a consuming apprehension of losing 'those damning, intoxicating joys,' which could be experienced even for once. Thus her journey to Paris that culminates in her chance meeting with the celebrated writer Monsieur Varin keeps the story apace with a foreseeable cataclysm of changes, but the manifest intent of visiting Paris provides her no saving grace to exculpate herself from the ascription of profanity.

At least, Rosemary does not stoop to such baser machinations toward matrimonial infidelity. The overriding concupiscence of the lawyer's wife to deviate from the ennui of the household may not be exonerated, at least, on ethical grounds, but this all the more suggests, as it

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were, a revolt within to break free from the quotidian routine. This predilection for violation resonates the similar deviance of Madame Bovary, the eponymous character in Flaubert's novel, who transgresses the fusty bounds of sanctimony and moral propriety.

Crafty Steps

The crafty, presumptuous step of the lawyer's wife to buy the figure in the shop with the intent of presenting this to Varin to win his affections is a well thought-out chicanery to beguile the writer. Her avidity for sexual interaction with Varin smacks of her bold yet perverse desire to aberrate. The gradual intimacy with Varin which would culminate in seduction passes through phases of condescension by the woman to his varied wishes.

Debunking of the Façade

The writer's acquiescence to the will of the lawyer's wife is construed by her as a success in her 'adventure,' expressed through such utterances, "At last! At last!", and the most unabashed one asked to him, "What do you do at this time, every night?" This is overtly puerile, prurient and seductive an interrogation followed by intimate moments between the woman and the writer. However, Maupassant describes the woman chagrined by consummation, far from being elated by the bliss of aberration.

Much to the debunking of the façade, she finds this man essentially not so different from her husband. Maupassant gives a funny picture of this: "…and by the light of the Chinese lantern, she looked, nearly heart-broken, at the little fat man lying on his back, whose round stomach raised up the bed-clothes like a balloon filled with gas. He snored with the noise of a wheezy organ pipe, with prolonged snorts and comic chokings. His few hairs profited by his sleep, to stand up in a very strange way, as if they were tired of having been fastened for so long to that pate, whose bareness they were trying to cover, and a small stream of saliva was running out of one corner of his half-open mouth."

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When Varin bemusedly asks the woman in the morning, "You have surprised me most confoundedly since yesterday. Be open, and tell me why you did it all, for upon my word I cannot understand it in the least," she replies with a note of compunction. As Maupassant writes, "'She went close up to him, blushing like as if she had been a virgin, and said: "I wanted to know … what … what vice … really was, … and … well … well, it is not at all funny."'" The lawyer's wife, repentant, returns to her home with a feeling of disenchantment and remorse: 'As soon as she got into her room, she threw herself onto her bed and cried.'

Rosemary's innocent but potentially sinister delight in getting a butt of sympathy dilutes her degree of altruism. Again, Philip's disapproval of his wife's decision to keep Miss Smith in their house is germane to the study of their psychical processes. Mansfield probes into this in the following dialogue:

'But what on earth are you going to do with her?'
'Be nice to her,' said Rosemary quickly. 'Be frightfully nice to her. Look after her. I don't know how. We haven't talked yet. But show her—treat her—make her feel—'
'My darling girl,' said Philip, 'you're quite mad, you know. It simply can't be done' (17).

It is only when Philip finds Rosemary hell-bent on keeping the girl in their house that he starts glorifying the beauty of the girl, 'she's so astonishingly pretty.' Coming back to the word 'pretty,' which is significant in the story insofar as it greatly upsets Rosemary and functions as a weapon for Philip to singularize his love for his wife, seems to suggest an apparent aberration in Philip. Had he been actually enamoured of the girl, or entertained any lustful intent, he would have thought of ensuring the girl's stay in their house. But far from it, he dismisses his wife's request to keep her. Philip's love for his wife is marked in his endearing expressions: 'My darling girl', 'I like you awfully', and 'little wasteful one.'

The Bathos

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Rosemary is startled to realize the shocking difference of connotation of the word 'pretty' between her comment on the hair of the girl and her husband's comment as to the beauty of the girl. It is further compounded when Philip adds, 'She's absolutely lovely….I was bowled over when I came into your room just now….But let me know if Miss Smith is going to dine with us…'

At the height of exasperation, which is expressly caused by her husband's apparent weakness toward the girl, Rosemary behaves in a way that typifies bathos of grandeur. Plagued by jealousy, with a studied effort to ensure her security, Rosemary thinks of getting rid of this 'pick up.' The sinister alacrity in which she packs off the girl from her house confounds Philip though in no time it is understood as an act of jealousy which makes an act of nobility subservient to baser passions. Rosemary's extraordinary act of kindness is frustrated by relapsing into an ordinary act of mistrust.

Jealousy and Love

As a matter of fact, no woman would perhaps like to jeopardize her own conjugal bliss by a willful entertainment of potential threat. Jealousy, thus, would be natural to persons who have mutual affections. In the case of Rosemary, it is romantic jealousy, which is, as G.L. White writes, "a complex of thoughts, feelings, and actions which follow threats to self-esteem and/or threats to the existence or quality of the relationship, when those threats are generated by the perception of a real or potential attraction between one's partner and a (perhaps imaginary) rival" (24). Rosemary's sense of insecurity prefiguring an urgency of attention from her husband is perceivable in the following description where Rosemary exacts from Philip a manifest gesture of love:

> Rosemary had just done her hair, darkened her eyes a little, and put on her pearls. She
> put up her hands and touched Philip's cheeks.
> 'Do you like me?' said she, and her tone, sweet, husky, troubled him.

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'I like you awfully,' he said, and he held her tighter.

'Kiss me.'

There was a pause (18-19)

Focus on the Inner Life of the Persona

Mansfield ends the story with Rosemary coyly asking Philip for 'a fascinating little box' she wanted to buy that veritably camouflages a tacit expectation of appreciation, 'am I pretty?' The fascinating little box is, however, a cathexis that merely mirrors the psyche of the character. Katherine Murphy Dickinson writes, "the potentiality for arousing emotion possessed by an object depends entirely on the mind of the observer of the object, not at all on inherent qualities in the object" (35). The underlying focus is more on the inner life of the persona rather than on external reality, or as Kimber and Wilson view, Mansfield "worked almost exclusively in a mode of fragmented impressionism" (2).

Two Different Facets of the Feminine Psyche

Juxtaposing Rosemary and the lawyer's wife reveals two different facets of the feminine psyche. Rosemary's possessiveness is contrasted with the latter's illicit 'adventure' leading to the cuckolding of her husband, thus pointing at the potential danger to social order which such actions are likely to cause. However, her redeeming feature lies in her capacity for compunction that underscores a healthy balance of deviance and remorse. On the other hand, Mansfield's assessment of Rosemary as 'not exactly beautiful' but 'pretty' is buttressed by the character's capricious behaviour, which while testifies to the rigour of chastity, unlike that of the lawyer's wife's, does also highlight a dramatic downfall from the heights of benevolence to the depths of meanness.

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English Borrowings in the Modern Tamil Literature and Tamil Lexicon

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Abstract

When two or more languages in contact, they borrow words from each other as borrowings facilitate communication between people. English borrowings are enormously used by the writers of various kinds nowadays and it is well acclaimed by many people from all levels. Since English borrowings make communication easy, many writers opt to use English borrowings in their literary works in order to make the readers understand the contents well.

Many Tamil equivalents to English borrowings are not used and English borrowings are used to express things clear when they write poems, plays, fictions, and short stories in Tamil. This paper captures the use of English borrowings in literary works produced by Tamil writers in Jaffna. To analyze the impact of use of English borrowings in Tamil literature, some literary works produced by Jaffna Tamil writers are taken for discussion.

Key words: English borrowings, Tamil literature, Jaffna Tamil

1.0 Introduction

The features and functions of English borrowings in Tamil writings are discussed in this paper. A few examples of English borrowings from fiction, poetry and drama in Tamil written from 1990 up to date and a Tamil lexicon titled "kriyaa:vin ṯatka:laṯ Ṯamil" have been chosen for analysis.

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It is assumed that the selected Tamil writings of Jaffna writers will reflect the culture of Jaffna Tamil society and unavoidably show evidence of the use of English borrowings in society.

Though the chief lexicographers of the Tamil lexicon that has been chosen for analysis are Indian scholars, a Sri Lankan Tamil scholar Dr. M.A. Nuhuman (Karunakaran, 2008) has contributed as an assistant lexicographer in completing this lexicon. Moreover, it is the only Tamil lexicon which comprises some English borrowings found in Indian Tamil as well as in Sri Lankan Tamil.

An effort has been made initially to assess the effect of English on Tamil writings. Especially the effect of English on Tamil literary traditions and the consequent changes have been analyzed

1.1 English Borrowings in the Modern literature

The modern literature has the tendency of deviating from the conventional style and adopting a casual style implying the exclusion of highly literary terms belonging to the high variety of Tamil and the inclusion of plain ordinary words and phrases which are easily accessible to the average reader. This tendency can be observed in the literature publications of Jaffna Tamil writers also. The poems by the late Rudramoorthy, A. Jesurasa,E. Murugaian, Kokila Mahendiran, S.Patmanathan, P.Sivapalan and N.Shanmugalingan and plays by N.Sundarampillai, who are al Jaffna writers can be cited in this respect. The modern Tamil literature accommodates ordinary words and phrases and English borrowings as well.

1.2 English Borrowings in Tamil Plays

Example- 1

In the Play titled ''Na:lai NallaNa:l'', the loan words ''Ma:ster'' (Master) and ''Poro:kar'' (Broker) are seen among some other English loan words. The characters that use these loan words in a conversation are portrayed as uneducated, average persons. The loan word ''Ma:star'' is very repeatedly used by JaffnaTamil monolinguals to denote a male teacher. The Tamil equivalents ''Guru'' ''a:sitiyar'' and ''upa:t̲iya:yar'' etc. are normally used in literary form of speech and writing. These are not used in informal dialogues. Likewise, the word ''Puro: kar'' etc., are commonly used in literary form of speech and writing. These are not used in informal dialogue. In the same way, the word ''puro: k:ar'', a fully assimilated form of the English word 'Broker' is used to denote particularly a marriage broker in the Jaffna social setting. The Tamil equivalent ''t̲arakar'' for Broker is found in the literary form of writing only. Because of the acquaintance of the ordinary people with the above mentioned loan words and as the situation of the play is reflected through dialogue, these loan words have been chosen by the writer of this play (Sivapalan, 2001, P.03).

Example – 2

The loan words ''keitu'' (Gate), ''pilsu'' (Pill) and ''seitfu'' (Church) are some of the English loan words used in the play titled, "Nii Seit̲a Naatakame''. The Tamil equivalents and

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translations patalai, ma:tirai or matuntu kulisai are respectively accessible for these loan words. But, in the Jaffna spoken Tamil, in consideration of the economy of effort, these loan words are usually used. Both Tamil monolinguals and bilinguals in Tamil and English use these loan words in their casual speech.

The characters that use the above borrowings in this play are portrayed as uneducated normal people and therefore the writer has selected these loan words to impress the readers with a well-known, informal environment (Shanmugalingam, 2002, p.5.6,13).

Example – 3

The loan words "tiusan" (tuition) and "pa:su" (Pass) are in enormous usage among the monolinguals in Jaffna today. The student population is much higher than before and almost all the students go to private tuition classes in Jaffna. The performance of the students in school examinations and public examinations like G.C.E (O/L) and G.C.E (A/L) examinations is very often discussed by parents with great eagerness and the loan words "pa:su" (Pass) and "peil" (Fail) are very widespread in the speech of Jaffna Tamil monolinguals.

In the play titled "kiṯa:ṯayin Vətəna mara" these loan words "tiusan" and "pa:su" used among some other loan words are used in a dialogue between two characters who are uneducated parents in the play (Sivapalan, Nov.2001, P. 54).

1.3 English Borrowing in Tamil Poetry

Example 1

In the poem titled "Mukam", the loan word "vasu" (bus) appears. Although a Tamil translated form "pe:tunṯu is existing for the English word "bus", the loan word "vasu" has been used to rhyme with the Tamil word "va:sal" that means the entrance in the preceding line in the poem.(Jesurasa,1984)

Example 2

In the poem titled "Niskaamiya karmam" the loan word 'surgery'is used instead of the Tamil translation 'satira sikicai'.The word 'surgery' is more general in the usage of Jaffna Tamil, so that the poet used the English loan word " surgery" to provide the better understanding to the average public (Pathmanathan, 2005).

Example 3

Also, in the poem "payanam", the English word 'pass' (clearance) is seen. The Tamil equivalent for the word 'pass' is 'anumaṯi' but, the poet used the loan word 'pass' due to its acquaintance to the ordinary people (Sivapalan, 2000).

Example 4

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The loan words 'ka:r'(Car) 'ro:tu'(Road) and 'ṯa:r' (Tar) have been used in the poem titled "kunḍu:si". The lexis 'ka:r' and 'ro:ḍu' are handled in the first and second lines to make a rhyme effect. Although the English word 'Road' has its Tamil equivalents 'vi:ṯi', 'pa:ṯai' and 'sa:lai', the word 'ro:tu'has been chosen to such Tamil equivalents, as this borrowing is normally used in day to day communication and all the lines in this poem imply casual tone. (Jesurasa, 1984, p.9)

Example 5

In the poem titled "Padaiyal", the borrowings 'keiku' (Cake), 'sæ:nvitʃu'(Sandwich) and 'kʌdlætu'(Cutlet) have been chosen to form a deriding effect. The poem is planned to scorn the natives of Jaffna who make effort to adopt the foreign culture by entertaining hosts with foreign food items at conventional ceremonies (Sokalingam, 1982, P.IV).

1.4 English Borrowing in Tamil Fiction

Almost in all the works of fiction which have been produced by the Jaffna Tamil writers the presence of English borrowings is a prominent feature. Some examples of English borrowing that appear in short stories have been selected for discussion below. The English words of the borrowings are given within brackets against the borrowings.

Example 1

In a short story titled "Mella Tamil Ini", the borrowings "ṯelipo:n pu:ṯ" (TelephoneBooth), "po:nko:l"(phone call) and "ala:tam"(Alarm) are seen. As the characters that use the loan words in the story are uneducated, these loan words are associated with them to maintain a natural style of conversation. As far as the word "Alarm" is concerned, its phonetically modified form "ala:tam" is generally used in Jaffna Tamil fiction. It could be noticed that though Tamil translated forms "ṯolaipeisi" and "ṯolaipeisi aḻaipu" are available for telephone and phone call, the author of the story intends to introduce the loan words that are well-known to the normal reader through the characters. (Kandasamy, 1999).

Example 2

In the short story titled "Etʃankal", the borrowings 'telipo:n'(Telephone), 'pæ;ku' (Bag), 'tikæt' (Ticket) and 'a:mika:tan' (Army Soldier) have been used. The writer of this short story selected these borrowings to keep up a casual style as these borrowings very often take place in the ordinary speech of the people (Rani, 2001, P.04). Moreover, it is a normal feature in Tamil that the ending 'ka:tan' is inserted to male persons' names of kinship or profession. Likewise, 'ka:ṯi' goes with females. For instance, one's uncle is sometimes referred to as 'ma:manka:tan' and aunt is 'ma:mika:ṯi' in Tamil. The lexis such as 'ma:man' and 'ma:mi' refer to uncle and aunt respectively in Tamil.

Example 3

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The loan words such as 'ṯiyətar' (Theatre) and 'sinima:' (cinema) are among other loan words found in the short story titled 'Alaikal'. The loan word 'ṯiyətar' is very often used by monolinguals to mean the cinema theatre and operation theatre depending on the context. Even though the word 'Theatre' has translations such as 'ṯirayarankam' and 'Paḍama:ḷikai' in Tamil, they have been purposely avoided here. These two loan words appear in the conversation between two characters in the novel and the writer of the short story has employed these loan words, as the translated forms are usually in the literary form of writings (Kandasamy, 1999, p.18).

Example 4

The loan word 'ko:ras' has been employed in the novel titled 'Sa:nro:n Ena kə:ṯaṯai' to form a sense of humour. The context concerned in the novel is a class-room and the way by which the pupils greet their teacher together and melodically has been depicted, since they greet their teacher in chorus (Shanmugalingan, 1993, P.1).

1.5 The Emergence of a Group of New Anti-Purist Writers

One factor worked against the Tamil purist movement started by S. Vedachalampillai in Thanjavur district, India about the 1950s. In India as well as in Sri Lanka, due to post – Independence problems, conditions were created for the emergence of a group of writers who belonged to traditionally oppressed sections of Tamil society (Karunakaran, 2008) Many of them were impressed by Marxist – Communist ideals which provided them with a broad world view and also the confidence to express their thoughts and feeling freely, to struggle against oppression. Though their educational level was low, they ushered in new experiences, and visions into fiction, poetry and drama. They scorned "correct" Tamil taught at school and ignored pure Tamil (Kailasapathy, 1986, p. 21 cited in Karunakaran, 2008, p.134).

Elements such as regional and social dialectalisms, collquialisms, neologisms etc. which were considered to be incorrect or unacceptable in writings earlier, have become very vital to a writer nowadays, since these elements are used in communication. During the last two decades, modern Tamil writers waged incessant struggles to overcome language barriers and to use what they call 'living language' The modern Tamil writers in Sri Lanka during the course of the last two decades produced new variety of writings in which many novel features have been introduced. Since the writers became acquainted with new areas of social and personal experiences, and extended the range of portrayal of emotions and psychological state of characters, their linguistic scope too broadened. They attempted to produce works which could be read and understood by ordinary people. It was Subramaniya Bharathi (1882 - 1921), the greatest Tamil poet of the modern age in India who produced modernism in the preface to "Paanchali Capatham" (1910), he wrote:

> "He who produces an epic in simple style and diction, easily understandable
> metres and popular tunes will be infusing a new life into our language. The
> meaning must be crystal clear even to the neo – literates; at the same time, the

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poem must not be wanting in the graces and refinements that are expected of an epic" (Kailasapathy, 1986, p 43 cited in Karunakaran, 2008, p.135).

Many Sri Lankan modern writers followed the literary style of Subramania Bharathi. Novelists like Daniel, S. Ganeshalingam, S. Yoganathan, and Benedict Balan mentioned that only a few have utilized the day-to-day spoken Tamil of ordinary people in their creations.

What is pertinent in this context is the fact that many of the writers belong to the lower strata of society. Traditionally, they have been deprived of their rights of education and considered culturally backward. They introduced idioms that were fresh, plain and simple but capable of infusing a new life into our language (Karunakaran, 2008). These writers who have emerged from depressed castes tended to assume a leftist – Marxist orientation. This inclination toward Marxism is not necessarily intellectual attachment to the communist movement, because it provides them with a world – outlook, a well – knit fraternity and an important role in the backing they had from the communist movement that the writers use the spoken language in literature.

A new variety of poetry called "Puṯu kaviṯai" (New Poetry) is very popular in Jaffna nowadays. The following remarks by Kailasapathy on New Poetry are notable.

> "Perhaps the one single important feature of the 'new poetry' is psychologicism. The individualized inner experiences of the poets find their expressions in their (often fragmentary) poems. What sometimes jars or disconcerts readers (who are unilingual) of these poems is their betrayal of the world. These poets also have a weakness for using English words, often unwarranted in their poems"... (1986, p. 47 cited in Karunakaran, 2008,p.136).

It is quite evident from the above remarks that English words probably English borrowings are used in poetry in the present day. In the view of Kailasapathy, the use of English words in poems shows the weakness of poets. He seems to hold this view because he is an admirer of traditional poetry and he himself admitted it when he commented thus. "I myself do not approve of everything said and done under the banner new poetry. Personally I prefer rhyme and metre, and I have expressed my penchant for them in my Critical writings" (1986, p.46 cited in Karunakaran, 2008,p.136).

As a curious phenomenon, westernization is more evident in recent Tamil writings in Jaffna. It is curious because one may have expected that with gradual decline of English education in Sri Lanka and the increasing use of national languages for official purposes, a more inward literary climate would emerge. Such tendencies of westernization should be considered in terms of problems connected with emigration, brain – drain etc. The reference to foreign countries and foreign practice in the Tamil fiction is but another aspect of the emigratory inclinations of certain sections of people in the society. There is a real connection between certain ideas about literature and the role of the writer and social factors (Karunakaran, 2008 & Suntharesan, 2003).

1.6 Western Influence in Tamil Writings

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The modern writers introduced new genres and experimented with western literary modes. They focused on a new literary language which could bridge the divisions that existed between the traditional literature and western, mainly English influences. Because English influences became to dominate over the experiences and way of life of the natives, they attempted to create a literary language to express their experiences of the changing trend of social and intellectual world. Their works of course reached out to the large middle –class reading public. The growing awareness of the socialist atmosphere of the sixties made literature to seriously focus on social and political issues. In today's context, social relevance is the most important issue. Almost, all literary works whether poetry, fiction or drama concern themselves with political and social issues (Obeyesekera, 1981, p. 57 cited in Karunakaran, 2008,p.137-138). The writers of the early 20th century were concerned with social issues, but the people in that period did not bother much about social issues. But, today both creative writers and the public are concerned with social and political issues.

As far as the modern Tamil writings are concerned, the replacement of words and phrases which were quite unfamiliar to the average reader, by plain and ordinary words and phrases including English borrowings which have become very vital elements of the day – to day expression of the public is skillfully carried out by writers. This feature of the modern Tamil literature in fact makes the message to be conveyed through such writings sound and forceful.

1.7 English Borrowing in the Tamil Lexicon

Some of the English borrowings found in Indian Tamil and Sri Lankan Tamil have been included in the Tamil lexicon titled ''Kriyāviṉ TarkalaTamiḷ Akarati'' (Subramaniam, 1992 cite ed in Karunakaran, 2008,p.138- 142) (See List A).

The Prominent feature of the borrowings found in this lexicon is their total assimilation into Tamil. For example, the English word *court* has become a borrowing in its assimilated form as ''ko:tu'' in the Sri Lankan Tamil. Similarly, words like "Hurricane", "Cholera" and "Receipt" are borrowings in their assimilated forms as''atikan'', ''ka:lata'' and ''rasi:ṯu'' respectively, both in the Indian and Sri Lankan Tamil. Since the borrowings found in this lexicon are vastly and very frequently used by both monolinguals and bilingulas, they have been totally assimilated.

Among the borrowings incorporated in the lexicon, three are indicated as Sri Lankan borrowings. Of these three, except the borrowing ''ko:tu'' (Law court), the other two borrowings. ''ṯei (tea) and ''la:mpu'' are found in their hybridized forms as ''ṯeiṯanni:r'' (a drink of tea) and ''la:mpennai'' (kerosene oil) respectively.

Though only three of the borrowings are indicated as usages in Sri Lanka, all the English borrowings found in this lexicon are borrowings in Sri Lanka also.

LIST A

English Borrowings in '' Kriyāviṉ *tarkala* tamiḷ Akarati''

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	Borrowings	English
1.	atikan	Hurricane
2.	aluminiam	Aluminium
3.	a:men	Amen
4.	isla:m	Islam
5.	uyil	Will
6.	o:tu	Vote
7.	Kaṯ ṯo:liklam	Catholicism
8.	ka:pi	Coffee
9.	ka:mpavuṉ ṯu	Compound
10.	ka:lani	Colony
11.	ka:laṯa:	Cholera
12.	kiritavam	Christianity
13.	kiristu	Christ
14.	ko:tu (Sri Lankan usage)	Court
15.	caṯ ṉi	Chutney
16.	carpaṯ	Sherbet
17.	calu:n	Saloon
18.	Cinima:	Cinema
19.	cent	Scent
20.	Caiki ḷ	Cycle
21.	co:ṯa:	Soda
22.	ṯam ḷar	Tumbler
23.	ṯadₐan	Dozen
24.	ṯa:kṯar	Doctor.
25.	ṯa:lar	Dollar
26.	ṯitaunu	Trunk
27.	ṯin	Tin
28.	ṯita:yar	Drawer
29.	ṯi:	Tea
30.	ṯi:tʃar	Teacher
31.	ṯu:b	Dupe
32.	ṯa:r	Tar
33.	tei (Sri Lankan usage)	Tea
34.	putatam	Protein
35.	pu:rva:	Bourgeois
36.	paipiḷ	Bible
37.	poṯ ṯa:n	Button
38.	po:li:s	Police
39.	ma:rksiam	Marxism
40.	mayil	Mile
41.	mainar	Minor
42.	rasi:ṯu	Receipt

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43.	rappar	Rubber
44.	rayil	Rail
45.	ro:sa:	Rose
46.	ravuṯi	Rowdy
47.	la:nṯar	Lantern
48.	la:mpu (Sri Lankan usage)	Lamp
49.	Vanki	Bank
50.	ha:l	Hall
51.	ho:mio:paṯi	Homeopathy

1.8 Conclusion

Modern literature in Tamil produced by Jaffna writers contain English borrowings amply, as the modern age witnesses the advent of new concepts of different branches of knowledge and the introduction of new articles because of huge progress in science, technology, trade , communication etc., at the global level. The progress in these fields have caused a kind of remarkable, revolutionary change in the life style of people which in turn has modified the creative thinking as well as the style of analysis.

English borrowings in the Tamil literature enhances the contents of literature by providing it with new dimensions that might appeal to the minds of the reader and serve as a tool to pass on ideas with salient effects. In fact, the modern literary works in Tamil produced by Jaffna authors would be a documentary proof for the effect of English loan words in the communication of Jaffna Tamils.

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The Essence of Good Teaching – Humor

Rosalia H Bonjour, Ph.D.

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Abstract

Psychologists state that the attention span of students is for a mere 20 minutes. Therefore it is a challenge to the teacher to hold the attention of the students for 50 minutes or more!

Humor in the class room is like spice in the food - very necessary and important to add flavor and create interest.

Humor can be created only by those who understand its essence. In this paper, I have highlighted the necessity for teachers to smile and bring humor as welcome breaks into the world of books and study, which students find dreary. I have explained with activities carried out in the class how humor adds colour to teaching and listening.

Introduction: Humor in the Classroom

"Laughter is the best tranquiliser with no side effects."

Humans are distinguished from the rest of the creation by their capacity to think and laugh. The ability to laugh is peculiar to humankind. Humor in the classroom is like spice in the food - very necessary and important to add flavor and create interest.

It is a crucial challenge for a teacher when he enters the class room with enthusiastic, curious and analytical teenagers. He has to satisfy all the students and make them understand what he teaches. It is not an easy task. A teacher should be a guide and a friend and not a taskmaster.

As psychologists state, the attention span of students is for a mere 20 minutes. Thus the teacher has to find creative ways to hold the attention of the students for 50 minutes or more! An arduous task indeed!

Humor can be created only by those who understand its essence. Here in this paper, the necessity of a teacher to smile and bring humor as welcome breaks into the world of books and study, is explained with activities carried out in the class that adds colour to teaching and listening.

Function of Humor in the Classroom

Humor is the characteristic that makes something laughable or amusing but humor in the English classroom has more than just the 'effect to induce laughter'; it brings together a chain-reaction by increasing the learner's motivation and self-confidence which creates a positive classroom atmosphere for the smooth acquisition of the language.

Joseph Gatt (2000: Gatt, Joseph, 2000. "Humor In English Classes," http://www.waldorfseminar.de/forschung/s-gatt-Humor in English Classest.PDF accessesed on 15.11.2010) explains it best:

> It is the 'breathing-out of the soul'. When during the lesson the pupils only listen to the teacher, who may be teaching in the same tone, then it is as if they only breathe in and have no opportunity to breathe out. They need humor, which the teacher can find in very different places. Therefore the teacher must bring in humor during his lessons and this humor should result from the vitality and momentum of the lesson.

Such is the wondrous effect of humor in the classroom.

Using Humor as a Classroom Tool

The READER'S DIGEST's oft repeated line, "Laughter is the best medicine", holds true as we find today in the world of medicine "Laughter Therapy" is patronised and groups following this idea have formed with the sole aim of relieving stress and improving both mental and physical health. Then why do we keep humor out of our classrooms?

Recent studies of humor indicate its efficacy as a coping mechanism in situations of extreme stress. The putative effects of humor have long been understood and its increased therapeutic use in healthcare contexts can be viewed as a measure of its perceived importance. In the context of hospitals and other related environments humor functions as an emotional scaffold for both patients and staff . To put simply, it relaxes people in negative circumstances.

There is little or no doubt that humor is an invaluable teaching aid in the English classroom and that almost all English teachers use humor at one point of time or another in their lesson. As a matter of fact, studies show that students list humor as an essential quality of a good teacher and the best teachers are known for their ability to release tension in class with humor.

Humor in ESL Classroom

But what exactly is so special about the use of humor in the ESL classroom that helps get the language to flow so freely? It has been observed by Marklin (Walker 2002) that "students enjoy humor in forms of funny anecdotes" and it is this very 'enjoyment' that makes humor a popular content for teaching English because positive humor :

1) Increases Motivation and Self-confidence

Humor can help the shy and/or timid students to feel that they are a part of the class and to allow them to contribute or participate without feeling humiliated or vulnerable. This can act as a means of enhancing student motivation to learn English as well as stimulating recall to the materials taught.

2) Creates a Positive Classroom Atmosphere

The nature of positive humor helps create a "positive atmosphere" which encourages the learners' desire to take part in class conversations by decreasing anxiety and stress.

Good Effects of Humor in the Classroom

A positive classroom environment coupled with increased motivation encourages the young learner to take risks and participate in the use of English because there is no fear of criticism or being ridiculed in a joyful and non-threatening environment. This effectively reduces anxiety and increases motivation in the English classroom. The learner or student must be free from anxiety or stress and be challenged.

Intensification of workload is a central feature of the educational world and stress is a natural reaction to this intensification. Humor is therefore a necessary coping mechanism for staff; it is also a classroom prerequisite for maximising learning.

In 1996 Daniel Goleman wrote 'When people who are prone to anxiety are asked to perform a cognitive task- [anxiety] inhibits performance'. If, as educators, we seek to create an environment which maximises learning, then anxiety reduction and the resultant increase in pupil performance of cognitive tasks should be a goal of all classroom teachers. A positive classroom environment coupled with increased motivation encourages the young learner to take risks and participate in the use of English because there is no fear of criticism or being ridiculed in a joyful and non-threatening environment. This effectively reduces anxiety and increases motivation in the English classroom.

If, as educators, we seek to create an environment which maximises learning, then, anxiety reduction and the resultant increase in pupil performance of cognitive tasks should be a goal of all classroom teachers. Alistair Smith (1996) rightly located anxiety reduction as one of the key conditions in the Pre - stage of the Accelerated Learning Cycle, *'the learner must be free from anxiety or stress and be challenged'*

Thus, we cannot separate emotional scaffolding and cognitive support; the two are inter-related. When the emotional climate of the classroom is 'correct' there will be a resultant rise in pupil performance. Humor , therefore, is an essential element of classroom climate - control!

Types of Humor in Fields besides Teaching

We have seen the benefits of humor in the field of medicine and in teaching English, but how do we go about using it in our lessons? How are we going to make the students laugh?

A common misconception is that humor must result in laughter. Although a sense of humor in teaching involves much more than just telling jokes, one need not be a comedian in order to utilize humor in the classroom and humor itself may or may not be expressed by laughter. What we need is to understand that humor is basically an attitude that is communicative. Therefore, humor in the classroom should be used with a clear objective and adequate preparation in order to effectively help bring life to a lesson.

Humor is one of the most significant and undisputed elements to which everyone is a slave. It can be manifested in the classroom based on the subjects, examples, situation, and specific day and so on. Presence of mind is needed on the part of teacher to enliven the situation.

The humorous act cannot be a pre-mediated act. It should be spontaneous. Through gestures, pronunciation, body language, quotations, proverbs, subjects etc., we can produce humor. Even in films the role of a comedian is inserted as an interlude in the general drama.

Many actors have, crossing the continental barriers, mesmerized people everywhere because of their humor. For example, Hitler himself enjoyed the movie *'The Great Dictator'* by Charlie Chaplin. Many actors like Jim Carry, Jerry Lewis, Charlie Chaplin, Terence Hill and Bud Spencer, Laurel and Hardy are immortal for their humor.

In the English Language classroom, perhaps more so than in any other classroom, the personality of the teacher plays a major role in the level of learning a student can achieve. Humor is used in all social contexts, so it is only natural that it be used in the classroom as well. Because of the potentially delicate nature of the teacher-student relationship, however, the type and amount of humor which should be employed in an educational setting has long been a topic of debate. In the ELT classroom, where emphasis is placed upon creativity and personal voice, humor is an obvious technique which can be employed to keep students' attention while also conveying information and provoking the growth of knowledge.

Further Reasons in Support of the Use of Humor in the Classroom

I provide the following reasons in support of humor in the classroom. Humor:

- Facilitates retention of information;
- Increases the speed of learning;
- Improves problem solving abilities;
- Relieves stress;
- Reduces anxiety;
- Increases perceptions of teacher credibility.
- Creates attention in the class.

What about Using Humor in Course Tests?

If humor reduces tension and less tension makes students perform better, then the use of humor could very well work for students. For course tests, Berk (2000) recommends incongruous descriptors under the test title, jocular inserts in the instructions, humorous notes on the last page, or humor in the test items. Of course, the teacher needs to decide how much humor to include in the tests, especially for exams under time pressure.

What Types of Humor Do Students Appreciate?

Most students appreciate funny stories, comments, jokes, professional humor, puns,cartoons and riddles while sarcasm, inappropriate jokes (e.g. sexist or ethnic) and aggressive or hostile humor generally do not work very well in classrooms.

Implementation of Humor in My Classes

- 1. *While teaching the difference between Main Clause and the Subordinate Clause, I usually say that main clause can work independently and subordinate clause can't.* At that time in my classes I make a comparison by saying that the main clause is like a wife who can cook independently without her husband's presence. That is, she need not depend on him. But subordinate clause is like husband who has to depend on his wife for food.

- When teaching students to write leave applications I give them the following examples of "hilarious blunders":

  ➢ "Since I have to go to my village to sell my land along with my wife, please sanction me one week leave".
  ➢ An incident of a leave letter: " I am suffering from fever, please declare one-day holiday".
  ➢ A leave letter to the headmaster: "As I am studying in this school I am suffering from headache. I request you to leave me today".

It is a general fact that concentration on a particular subject for more than half an hour is not possible unless it is supplemented with the application of different methods in teaching.

When we spell certain words we can produce humor. As the background of English dialect is explained how the people in the past behaved, dressed and spoke we can teach it in a hilarious way.

Humor fascinates all universally. By interspersing my teaching with humor I can make the class lively and interesting. When I teach by giving the above examples the tension in the class room is diluted, the students are relaxed and understand the lesson very well. Not only that they like the teacher and will await his /her arrival. They will be obedient and respectful to the teacher. We can teach within the stipulated time without a hassle. Students will interact easily and enjoy the classes, thus ensuring a better result from the exam.

When used in the correct manner, humor can help to reduce the 'distance' between teachers and students, who would remember more if they are enjoying themselves; however, inappropriate humor can also increase this distance. Therefore, it is vital that the lesson is well prepared and that only positive humor is adopted in the English classroom and this will help achieve the intended - to help the children learn English!

The Truth about Humor

It is true that humor can have negative connotations; it can be used to ridicule ; it can be a vehicle for prejudice , but also it can be used to facilitate a broad range of beneficial effects:

- Humor leads to increased attentiveness – something television producers have not ignored !
- Humor contributes to making learning 'fun' and having 'fun'. It is an undoubted motivator.
- Humor facilitates a relaxed (stress-free) classroom environment and the brain works better in a state of relaxed alertness. (Humor is a stress moderator)
- Fear blocks 'working memory' and, as fear dissipates when we are amused, our memory functions more effectively in an environment in which humor features.

- Humor (but not sarcasm !) is effective as part of classroom behaviour modification - it aids conflict resolution.
- Humor is a key communication tool - it increases group cohesion.

Advice to the Teacher

It remains for us to consider practical methods of ensuring that we maximise opportunities for humor. The following are the maximising strategies:

When using text try 'Read in the style of - 'as a method of encouraging active reading e.g. 'Read in the style of an angry detective'; 'Read in the style of an overly dramatic person'. The more unusual the choice of character the greater the impact!

- Use terminology which pupils will recognise as signifying 'fun' e.g. 'The comma game' : if pupils perceive an activity as a 'game' then they are more likely to be receptive to it.

- If class (or group) attention wanders 'dip into' a bank of humorous (but educationally valid) 'Time - out games'. It is better to refocus attention in this way than to continue with a lesson which becomes increasingly ineffective.

- A good Key Stage 2 example is 'The Initials Game' in which descriptions of pupils are invented which match the initials of that pupil's name e.g. Henry Weir - Hard worker Gillian Spencer - Good speller

- Use non - conforming materials whenever possible! Most Y6 pupils can quote 'She whipped a pistol from her knickers' when asked to remember something written by Roald Dahl . (Ensure however that the material is not too risqué!)

- Try to use published materials that have a humorous element; cartoon-like presentation can be particularly effective.

- Read out to the students jokes that will set them off to a mood on a plane that encourages learning.

- When something needs to remembered, such as a subject specific word, a fact etc., invent a humorous narrative in which the object/date/fact features centrally. Encourage the pupils to do the same.

When a teacher brings humor during his/her lecture, he/she can sustain the attention of the students towards his subjects. But the humor should be appropriate. It should not offend anybody.

- Let humor arise naturally.
- Do what fits your personality.

- Don't use private humor or humor that leaves people out of the topic.
- Make humor an integral part of your class, rather then something special. Humor works best as a natural on-going part of classroom learning.
- Be careful not to over use it, it could lose its value and effect.
- Using humor, like teaching, has to be well prepared.(Chiasson 2002)

Teacher Training Courses and Humor

Even with such a wealth of positive attributes, humor doesn't feature regularly in teacher training. Perhaps it relates to the erroneous perception that humor is part of a 'dumbing down' of education. When using humor we shift the classroom focus from coverage to acquisition. Recognising that acquisition-centred learning is a pedagogical imperative certainly isn't symptomatic of a 'dumbed - down' curriculum. Effective teachers have long used humor as an educative tool and more formal consideration of it is <u>not</u> a new thing. Humor can be used as a cognitive alternative to stress.

In this sense humor is doubly useful - firstly, as a part of an armoury of effective teaching techniques and secondly as a method of reducing pupil stress and helping them to take a playful perspective on stressful situations, thereby reducing its possible negative emotional responses. Mannell and McMahon (1982) point out how humor can function as a brief 'play - activity' which can be 'snatched' at any point in the day. They indicate that the link between 'humor as a play activity' and mental health and well-being.

Doubly Useful

Humor is doubly useful - firstly, as a part of an armoury of effective teaching techniques (as already discussed) and secondly as a method of reducing pupil stress and helping them to take a playful perspective on stressful situations, thereby reducing its possible negative emotional responses.   In other words, humor, in an educational context, serves two key purposes:

1. It is an indispensible teaching tool and aid to learning.
2. It is a life skill which helps pupils to deal with change (and its attendant anxiety).

Conclusion

Having established the benefits of humor in the classroom it remains for us to consider the practical methods of ensuring that we maximise opportunities for humor. If we are to consider methods of making learning more effective, then, we need to take seriously the benefits of applying humor in the classroom. Learning is, paradoxically, too serious to be taken seriously, a comment which would appear to be nonsensical if we didn't acknowledge the critical importance of humor in our classrooms. Perhaps 'edutainment' should cease to be a derisory term ; perhaps it is time for us to take humor seriously.

The willingness to make the atmosphere in the classroom sunny and moderately stress-free is a decision that the teacher makes, but it may take some time and a lot of practice to implement it effectively. If we don't acknowledge the critical importance of humor in our classrooms, we stand to lose an opportunity to make our teaching more effective and learning a lot easier. Perhaps 'edutainment' should cease to be a derisory term; perhaps it is time for us to take humor seriously and see that it spices up our English classroom and enhances the effectiveness of our teaching.

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What Do Children Look Forward to in a Picture Book?
A survey in a kindergarten, in Selangor, Malaysia

Mahendran Maniam, Ph.D.

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Abstract

Picture books are books for children that come with pictures in almost all the pages. Pictures play an utmost important role in explaining the story. Almost 50% of the story is told by the illustration. There are even picture books that come without any text, known as Wordless Picture Books. Picture books are typically the first books that children are exposed to. The books are either intended to be read aloud to children or for children to read themselves with guidance. With that in mind, the purpose of this research is to answer the following Research Questions:

What do children really look forward to in a Picture Book? Which element in the book really attracts them? The research results indicated the key factors that children look forward to in the selection of a picture book are; namely colour, cover page design, title of the book, font size of the text, illustration, characters in the story and easy to read and understand text.

Reading a book is a unique opportunity to see the world from another person's perspective. When children read books, whether it is a fantastical story about an object come to life or a very real article about animals, they become a part of that world and see life, through the eyes of the author. Children are uniquely able to accept and invest in the reality created in what they are reading.

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Introduction

Picture books are books for children that come with picture in almost all the pages. Pictures play an utmost important role in explaining the story. Almost 50% of the story is told by the illustration. There are even picture books that come without any text, known as Wordless Picture Books.

Picture books are typically the first books that children are exposed to. The books are either intended to be read aloud to children or for children to read themselves with guidance. (Lynch-Brown, 2008) There's no difficult plot or sub plot in a picture book. Therefore, it should be a positive experience for children. In addition to teaching children that reading is a pleasurable experience, picture books have an important role in a child's development.

When books are read to children and as they look at the pictures, language development and auditory discrimination are stimulated. Early concepts of reading such as how to turn the pages and which way to hold a book come into play. Concepts of print such as recognizing sound-symbol relationships and reading words from top to the bottom and left to right are introduced.

Picture-book stories need plenty of movement. There is no room for long static conversation between characters. The really successful picture books are those which manage to include a kind of 'subtext' which will engage the attention of the adult reader as well as the basic story which absorbs the child. Parents who engage in the age-old tradition of picture-book reading are not only encouraging early reading development in their children but are also teaching their toddlers about the world around them, according to a study in the November issue of Developmental Psychology, published by the American Psychological Association (APA). This finding shows that interactions with life-like color pictures can aid in children's learning.

With the above in mind, this research was carried out to answer the following Research Questions:

1. What do children really look forward to in a Picture Book?
2. Which element in the book really attracts them?

Research Participants

A group of 20 (12 female and 8 male children) nursery children (5 year olds) from a selected class in Ho Kindergarten in Serdang, Selangor was selected as sample for this research. Ho Kindergarten is one of the oldest, established kindergarten with more than 250 children and ten staff. Most of the children come from English speaking homes. They are very fond of reading and love reading picture books.

Research Methodology

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A set of picture books (200 pieces) from various publishers, different sizes and different colours was brought to the classroom. The young learners were given time to choose books of their liking from the table where all the books were neatly arranged. They were given about an hour to read the selected books. The researcher observes the activity without any interference. After the completion of the reading, the students were asked questions from the questionnaire (Refer Appendix A) by the assistant teachers. Some questions in the questionnaire were even asked in the Malay language in order to get genuine answers from children who do not understand English. The results of the answers were tabulated and analyzed using frequency count and percentage.

Research Results

The following table shows the breakdown of the data from the questionnaire:

QUESTIONS	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10
NO OF STUDENTS	20	12	16	18	10	13	15	7	17	16
PERCENTAGE	100%	60%	80%	90%	50%	65%	75%	35%	85%	80%

The questionnaire results showed that there is a diverse pool of factors that are responsible for young learners to choose their picture books. The nine key factors identified are as detailed below:

1. **Colour**

From the tabulated data we know that colour (referring to Q1) plays an important role in determining why children choose a Picture Book. All the children (100%) who took part in the survey admitted that the reason for the selection of their picture book was the attractiveness of the colours in the book and cover page. Colour is the bright site of childhood. Children adore colours and give a response to it. However children's responses differ from adults' reactions.

If teachers are to communicate with children, colour should be their trump card. But teachers need to use the colour language correctly. Little children are attracted to bright colours. There are many researches in colours, indicating that young children are very much attracted to colours, especially bright colours.

Numerous researches show that young girls like pink and the boys are more attracted to bright colours like navy blue and dark green. Colour preferences are also closely related to gender. The children who took part in this research scramble to choose their books but they were very

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meticulous in their choice of colours. The boys picked the stronger colours and the girls picked more pastel colours.

It was noticed (during data collection) that almost all the female students in the class were carrying pink coloured bags. And none of the male students had any stationery in pink. Little boys like black and other dark colours more than girls. Whether this phenomenon is innate or acquired in the process of growing up is still debatable. Adults accustom little girls and boys to like certain colours choosing their clothes and toys. It's hard to give the exact answer but we are inclined to consider colour preferences to be innate. It's a difficult problem to be solved and needs further extensive research.

There are many other factors, apart from colour, that influence the children in the selection of their reading materials. Kurkjian (2005, says that the reading material must have "high literary merit" and a child must enjoy reading the material. Most often, children's books are selected by parents and teachers as the young learners are not matured enough in book selection. Anyhow, they should be taught and trained in selecting books that are suitable for them.

2. Cover Page

The cover page includes both, the front and back of the book. The cover page plays a pivotal role in attracting students to choose a picture book. Cover pages has to be the first deciding factor in a student's decision to pick up the book and to flip through the book. It is always better to print the title of the book in bold plus the most attractive picture from the book to be printed on the cover page. In this research, the researcher realized that most of the sample want the cover page to be colourful, clear and easy to read. Any book title, written in cursive and italic form is always a taboo to the sales of the book.

People may say never to judge a book by its cover, but inevitably, every reader still does it at first impression. The saying, 'Don't judge a book by its cover' clearly tells us that most buyers are more into buying a picture book based on its cover page. Therefore, the cover page must have all the required information pertaining to the book, such as, the title, the author, the group its targeted for, and any other special information such as if the books comes with a CD of some kind of stickers and other guide. Information about the publisher is also pivotal as some parents and children are very selective in the publisher who they trust and rely as their constant reading companion.

As most picture books come in a series of 10 books, it's mandatory for publishers to publish details of the other books in the series at the back page. This is really a serious selling point/ marketing strategy utilized by most publishers. Sometimes too much of decorative items/words on the cover page of a picture book might damage the intentional message that the books wants to say. Too wordy and compact cover page minus the pictures are not going to sell as children are not going to like such cover page. In this research most of the students responded by saying that the reason for the selection of the particular book (e.g. *The Joey Series* by Dr. Brandon) was that the cover page had beautiful big colourful pictures minus the words.

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The reason why only 60% of the children responded indicating cover page being the main reason for their selection of picture books was that most of the books given to them had wordy cover page. By and large, the cover page of a PB should cater for both the children who read the books and adults who buy the books for children.

3. Title of the Book

The title of a PB plays a pivotal role in motivating children to select a certain book. Eighty per cent (80%) of the students who responded in this research agreed that the title of the book had made them choose a particular book as their choice of reading materials. Titles of PBs should be easy to understand and preferably with limited words. Simple phrases are the best options that writers have. 'The Naughty Monkey', for example, is simple and easy to understand. And better still if the title comes with the relevant illustration. Titles selected must be about something that the young learners are familiar with and which are associated with their daily life. The title must be written in an easy to read font on a clear background.

4. Typography-Pattern and Font

The research findings show that ideally font- 14 would be good and easy for young learners to read. Young learners need such fonts to facilitate their reading which needs time for them to carefully analyze the letters before pronouncing the word. Ninety per cent (90%) of the students in this research agree that the big and clear font 14 writings in the books given are easy to read.

According to Elizabeth Lowe, a literacy and neuroscience researcher and reading research consultant in Brunswick, the use of large print books with third and fifth graders helped them to improve between 41% and 70% on their SRA Reading scores after one year of large print remediation programme.
Additional research is drawn from such studies conducted by Laura Hughes and Arnold Wilkins (2000), who found that typographical factors and print size aid in the development of reading, who observed that font size and its affect on legibility is a major criteria used by children when choosing books. This report also cites the work of James Bloodsworth (1993) and Elizabeth Worden (1991), who summarized the work of earlier researchers and concluded that larger font sizes coupled with specifics for font type also affect reading ability and comprehension. This can be achieved by using a serif font (e.g., Times New Roman or Courier New) and a font size ranging from 14 to 18 point.

According to the research margins should be wide (1.5 inches on all four sides), with left justification. Proportional spacing is preferred, as this mimics what students see on computers and in books. Although the sample in this research were not influenced by the spacing of the text in the story books, research proves that lines should be double-spaced, and there should be triple-spacing between items. The ideal colour for printing should be in black ink on white paper.

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5. Illustration

Illustration of the characters involved in the picture book is phenomenally pivotal for the movement of the story. 'Page Turner Books' are made (in the context of picture book) due to beautiful illustration. Paradoxically, in this survey, most of the students did not like the illustrations in the picture books. Only 50% of the students agreed that illustration played a significant role in their selection of the picture books provided. It was an appalling experience for the researcher and his assistants as the students were very analytical and meticulous with the illustration. Some of the sample even said that the ears of the kangaroo (in Joey's Series) look like rabbits' ears and therefore they did not like the illustrations. Some young learners even commented on the colours of the tools used by the characters.

6. The size of the Book

Only 65% of the kindergarten students in this research said that the size of the book was not a reason for the selection of the picture book. Though the books given to the young learners in this research came in different sizes and thickness, most of the students picked smaller books as the bigger ones were not handy and quite difficult to handle. A standard A4 was a popular choice. Some of the examples are Joey Series, Penguin Series and Lessons in the Woods Series.

7. The Characters in the book are very interesting

Fifteen per cent (15%) of the students in the research agreed that the characters in the books attracted them to choose the particular books. Characters in the book are very important for young learners and they differ according to the gender of readers. Girls prefer gentle characters and the boys want characters that portray heroism. Most of the students in this research chose books that have characters that they have heard or watched in television or movies.

Zambo (2005) agrees that even students with ADHD (attention-deficit/hyperactivity disorder) can understand themselves and their behaviours through picture book characters in read aloud sessions. With response to this, majority of the student involved in the research, 75% agreed that the characters like penguin, wolf and kangaroo motivated them to choose and read the respective books.

8. I have read this book before

Previous knowledge of the title and characters in the books do not play a significant role in the reason for the students to choose a picture book. As only 7 students agreed that the reason for their selection of book is because they have heard about the title or character before. Children don't have to be exposed to a book in order for them to choose a book to read. What they see at the time of selection (reading) is more important than if they had seen it before.

9. The storyline is exciting and little writing is involved

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Many students (80%-85%) in the research agreed that the storyline was interesting as it was easy to understand the story. The first two pages must give the young readers the confidence to continue otherwise they will change to some other books. And from the analysis made most students prefers books that come with minimum text in the story line. Minimum text does not mean that the plot is distorted or manipulated. But rather, picture book writers are good at using words for narrating things that are not depicted in the illustration. Non wordy, simple sentences are preferred by young learners.

According to Robyn Opie, children love short sentences in picture books. They are good for creating tension. In other words, when you want to show characters in conflict make their dialogue short and terse. For example: "I hate you!" snapped Katie. "I'm sorry," said Paul."No, you're not!" "I didn't mean it." and "Right!" Short sentences can create a sense of urgency, drama.

But too many short sentences sometimes can bore young readers who are always looking forward for new things. Therefore parents and nursery teachers should buy books that do not repeat the same sentences or words again and again in different way. Every page must narrate new things that makes the story move with excitement. Endings of stories must tie everything up in a neat little bow, with no loose ends. Endings should leave the reader feeling satisfied. By and large children like happy ending. Complicated endings will make them not to choose the book (publisher) again.

Conclusion and Suggestions

In conclusion, the research shows that children are more attracted to colours, titles and illustration than other criteria in their selection of picture books. Therefore, teachers who plan to buy books for their kindergarten and nurseries should consider these factors more than other elements. Although in this digital age many claim that picture book is losing its limelight, time and again picture book writers have proved that good books still sell like hot piece cake.

Although many teachers say that they don't want talking animal stories (anthropomorphic). But others love talking animals in picture books. Children also do not like stories with moral values. They always feel that they have been taught with moral values both at home and in schools.

Some added criteria that teachers of young learners can go for in a picture book, are: a list of difficult words and their meanings in the last page of the book, extra stickers for children to paste here and there, CD's attached to the book, stationeries attached to the book and 'pop out' illustration. Teachers who buy books for their schools should not buy anything to their taste. Children's taste should be pivotally considered at any level of the selection.

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The conflict in the story must be relevant to the young readers and not something that portrays vengeance, hostility and hatred feeling towards friends and family members. Eerie and scary topics are also not suitable for children who are below seven.

Many people think that picture books are only for the teaching of language, but picture books go beyond that. They also teach science and mathematics. Good picture books are an excellent way to open mathematical and science discussions with children. There are quite a number of good picture books that correlate with mathematical topics. Picture books can be enjoyed by more than just preschoolers and kindergartners.

In my experience as a writer and as an educator, in some cases, unethical marketing strategy utilized by the publishers play a pivotal role in the sales of books in general and picture book in particular. Some publishers sell their books at dirt cheap price in order to penetrate into the main picture book market. There were many incidences that I have noticed whereby parents buy certain picture books for children just for the sake of buying some books. They don't really scrutinize the content or any other criteria in the books. They buy them because they are cheap. And children have to read the books because the parents have bought the books for them. Therefore in conclusion, pathetically, not all books that have come for second printing should be considered as good books.

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Appendix A

Why did you choose this particular book to read?

Tick the most appropriate response for you. You can choose more than one answer.

1. **The book is very colourful and attractive.**
2. **The cover page is very striking.**
3. **The title of the book is very interesting.**
4. **The writing (text) in the book is big and easy to read.**
5. **The pictures (illustration) in the book are very nice.**
6. **The size of the book is suitable for me.**
7. **The characters in the book are very interesting.**
8. **I have read this book before.**
9. **The storyline is exciting**
10. **Each page has very little writing.(text)**

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Testing and Evaluation of Cloze Test among High School Students of Coimbatore

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Introduction

Language is a system. Each language has its own structure, its own system. The main objective of the teaching-learning of a living language – like English – is to help the learners to become able to use it to communicate with others, by sending and receiving meaningful messages. The objective of language teaching is not to 'transmit' the teacher's superior understanding and appreciation of such texts to pupils; it is rather, to help them experience or 'see for themselves' the meanings. Teachers' style is inevitably influenced by their attitudes and beliefs; the nature and role of knowledge, in the case of language learning, their view of language and the nature of learning and teaching. Having discussed in a general way the importance of textual materials to learners and teachers as well as some approaches to materials development, we will not focus on evaluating and testing materials and the various procedures for doing it. It should be clearly understood that evaluation of instructional materials is an important professional activity for all teachers. The process of evaluation involves measuring the suitability of a given set of materials to the stated objectives of a teaching programme.

Language Teaching

Language is an important tool of communication to express one's ideas, views and feelings. Language teaching plays a vital role to open up its resources to the learner so that he or she may

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find the right words and sentences to convey the meaning intended. The teaching of language is by no means a recent of novel activity and there has always been a constant search for effective ways of optimizing learning. The goals of teaching the mother tongue or the first language are different from those of teaching of foreign language or a second language.

Purposes of Testing

There could be no science as we know it without measurement. Testing, including all forms of language testing, is one form of measurement. Just as we weigh potatoes, examine the length of a piece of cloth, count eggs in a carton, or check the volume of a container of milk, so we test reading comprehension or spelling to determine to what degree these abilities are present in the learner. There is potential for error when we weigh potatoes. For example, the scale might not work properly, or it may not be highly sensitive, so that we must settle for a rough estimate of the correct weight. Furthermore, the potatoes might be wet or dirty, or there might be a few yams mixed in. In either case our measurement may be incorrect.

In the same way, tests of language abilities may be inaccurate or unreliable in the sense that repeated measures may give different results. These measures may also be invalid in the sense that other abilities are mixed in. our test of reading comprehension on closer examination may turn out to be a test of grammar or vocabulary, or atleast a few such items may be 'mixed in'. Tests to be useful, must provide us with reliable and valid measurements for a variety of purposes (Grant Henning, 1987, pp.1)

Language Tests

The most common use of language tests and educational tests, in general, is to pinpoint strengths and weaknesses in the learned abilities of the students. We many discover through testing that a given student has excellent pronunciation and fluency of oral production in the language of interest, but that he or she has a low of reading comprehension. On further testing, we might find that a low or too highly specialized vocabulary is a major factor underlying low reading comprehension for this student. We might recommend suitable approaches for vocabulary expansion. Testing and teaching are closely linked, and one can influence the other, either positively or negatively.

Procedures for Testing and Evaluation

A consideration of the purposes and types of tests is only preparatory to the selection or development of test for any stipulated use. To select and develop an appropriate test, one should take the following points for consideration (Grant Henning, 1977-***Testing and Evaluation***, pp.9-10)

1. Purpose of the Test
2. The characteristics of the examiners
3. Accuracy of measurement

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4. Suitability of format and features of the test
5. Development of sample
6. Availability of equivalent or equated forms
7. The nature of the scoring and reporting the scores
8. Procurement
9. Political acceptability
10. The cost

Types of Language Tests

Just as there are many purposes for which language tests are developed, so also there are many types of language tests. Some types of tests serve a varied of purposes while others are more restricted in their applicability. The following Tests are commonly used.

1. **OBJECTIVE TEST** – An objective test is one that can be scored with reference to a scoring key and therefore, does not require expert judgment in the scoring process. This is unlike a subjective test that depends on impression and opinion at the time of scoring. No particular knowledge or training in the examined content area is required on the part of the scorer.

2. **SUBJECTIVE TEST** – The subjective test is said to require scoring by opinionated judgment hopefully based on insight and expertise on the part of the scorer. No operational definitions of creativity provided to the scorer.

3. **DIRECT TEST** – The direct test is one that measures ability directly in authentic context and format, as opposed to an indirect test that requires performance of a contrived task from which inference is drawn about the presence of the ability concerned.

4. **INDIRECT TEST** – The indirect test is one that fosters inference about one kind of behaviour or performance through measurement of another kind of performance. An example would be the measurement of vocabulary use through a test of vocabulary recognition.

5. **DISCRETE POINT TEST** – The discrete point test as a variety of diagnostic tests, are designed to measure knowledge or performance in very restricted areas of target language (John Carrol, 1961). A discrete test is one that employs items measuring performance over a unitary set of linguistic structures or features. The correct usage of tense forms and prepositions in a cloze passage may be termed as discrete test.

6. **INTEGRATIVE TEST** – The integrative test is one that measures knowledge of a variety of language features, modes or skills simultaneously. An example would be dictation, which could be used to measure listening comprehension, spelling or general language proficiency.

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7. **APTITUDE TEST** – The aptitude test is designed to measure capability or potential, whether it is capability to succeed with an academic programme to learn a foreign language, to acquire a specific vocation or some other capability.

8. **ACHIEVEMENT TEST** – The achievement tests are used to measure the extent of learning in a prescribed content domain, often in accordance with explicitly stated objectives of a learning programme (Mehrens and Lehmann, 1975). An achievement test measures the extent of learning of the material presented in a particular course, text book, or programme of instruction.

9. **PROFICIENCY TEST** – The proficiency test measures general ability or skill, as opposed to an achievement test that measures the extent of learning of specific material presented in a particular course, text book, or programme of instruction.

10. **CLOZE TEST** – The cloze test is one that requires filling in the blanks in a passage from which there have been systematic or random deletions. Usually every fifth or seventh word has been removed from the passage beginning at a randomized starting point.

11. **SPEED TEST** – The speed test is one that limits time allowed for completion. So that the majority of examines would not be expected to finish it. The material contained in the test usually goes easy that in given enough time, must persons would respond correctly.

12. **POWER TEST** – The power test is one that allows sufficient time for nearly all examinees to complete it, but which contains material of sufficient difficulty that it is not expected that a majority of examinees will get every item correct.

Evaluation

The evaluation is nothing but assessing the language competence and performance of the learner during the course or at the end of the course. Programme evaluation involves the evaluation of teaching methods, media of instruction, and language instructional materials in language education in addition to the learners' performance. Language tests are the measuring tools to assess the learners' achievement and therefore, they are administered to the learners and not to the materials or the methods or to the teachers. They are designed to measure the learner's knowledge of the language that is being learnt or his competence both grammatical and communicative in the target language of the competence of the learner is compared with the knowledge of others with a standard norm that may be fixed.

The result of the test shows measurement and that in itself does not have much meaning. But the inference or the conclusion that can be drawn from the measurement is more crucial and important that is what called the evaluation.

Evaluation is the qualitative and quantitative description of subjects. Evaluation totally involves quantitative description (i.e., behaviour described in terms of numbers) and qualitative

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description (i.e., Description expressed in words). The terms measurement and evaluation though poses distinctly different meanings are quite often confused and are frequently used interchangeably. Evaluation involves the interpretation of what is measured in addition to the description of behaviour in terms of numbers and words. Evaluation also includes value judgment about the thing described.

Processes of Evaluation

There are a number of processes in evaluation. They are listed and discussed briefly below:

1. Identification of course objectives (the expected or desired learning outcome)
2. Defining the objectives in terms of learner's terminating behaviour.
3. Constructing appropriate tools or instrument for measuring the behaviour
4. Applying or administering the tools/instruments and analyzing the results to determine the degree of learner's achievement in the instructional programme.

The above four steps are basically the same in the evaluation of instructions, curriculum or the programme as a whole. Both measurement and evaluation requires a broad variety of tools or instruments such as tests, rating scales, inventories, check lists, questionnaires, etc.

Qualitative Evaluation

The qualitative evaluation procedure might be portfolio evaluation. By this procedure a series of files might be centrally maintained for access of all teachers and supervisors concerned with the implementation of the language lesson. File folders might be organized according to lesson number, day or week of instruction, class sections, skill area, etc. Teachers or teacher aids might regularly record information such as student reactions to the lesson, appropriateness of length of materials, appropriateness of difficulty, interestingness of content, adequacy of organization and sequencing, sufficiency of student opportunity for practice, problems in implementation and suggestions for lesson improvement (Grant Henning, 1977 pp.186).

Quantitative Evaluation

The quantitative evaluation procedure might be the unmatched groups-t-test (A procedure to determine two groups by means of test results). By this procedure students are randomly assigned to one of two different instructional groups. Each group receives a different instructional treatment. This treatment may be a method of instruction, a set of course material, an incentive for achievement, and so on. Achievement or achievement gain is measured using the same instruments for both groups. Test score means and standard deviations are completed separately for each group. A t-value is computed and examined as an indication of the significance of the difference between the means for the two groups.

Types of Evaluation

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Evaluation in the content of language may be divided into two varieties. The types are:

1) Ongoing (or) Continuous Evaluation
2) Terminal Evaluation

1. ONGOING (or) CONTINUOUS EVALUATION

The ongoing (or) continuous evaluation is meant for getting the feedback regularly after the completion of every step during its process viz., planning, preparation, production and application. This would enable the programme to improve at various stages at that time of programme itself. This type of evaluation is more helpful to modify anything if necessary in the course of the didactic process.

2. TERMINAL EVALUATION

The terminal evaluation is a type of evaluation which is only made after the completion of the programme and it is used to know whether the programme is a success (or) failure. There is no other possibility in the result other than the above said two. This type of evaluation won't be used for any improvement during the programme.

The kinds of evaluation have been further classified into four categories. They are:

1. Formative evaluation
2. Summative evaluation
3. Brief evaluation
4. Extensive evaluation

1. FORMATIVE EVALUATION

The formative evaluation is a process of evaluation that is made from time to time in the case of an instructional programme and from one stage to the other in the case of methods or materials and does not provide a totalitarian impression of the quality either of the instructional programme the techniques and methods, materials or media.

2. SUMMATIVE EVALUATION

The summative evaluation is that kind of evaluation which takes into consideration the periodic evaluation that has been made and in addition to a total evaluation of the programme, process or product is made and the conclusions arrived at keeping in view the outcome of the periodic evaluation in addition to the final evaluation.

3. BRIEF EVALUATION

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Evaluating a programme can also be made taking into account only some aspects and the evaluator can also give a judgement based on the few aspects chosen for evaluation. But it will be subjective and an impressionistic and not a realistic one. This can be useful to roughly compare two (or) more programmes.

4. EXTENSIVE EVALUATION

The extensive evaluation involves the analysis of a programme in all its main and sub aspects. The evaluator has to rate and weigh each of them individually and consolidate the total rating based on which he makes his value judgement. This is more objective and valid.

For this task of evaluating the procedures or methods, materials and media, etc. We need a monitoring device. That is to say that we should have a continuous or constant feedback about the effectiveness of the methods, materials and media.

Significance of the Study

Testing including all forms of language testing, is one form of measurement. Tests of language abilities may be inaccurate or unreliable in the sense that repeated measures may give different results. The most common use of language tests and educational tests in general, is to pinpoint strengths and weaknesses in the learned abilities of the students. A consideration of the purposes and types of tests is only preparatory to the selection or development of test for any stipulated use.

The present paper aims at testing the Cloze Test abilities of high school students in English Language. The word **Cloze** means to complete a pattern. In cloze test, a passage may be given with blanks at regular intervals. This is a technique to measure reading comprehension and general language ability. This procedure originated in the 1950s as a means of assessing the difficulty level of a reading passage for native speakers.

The passage is followed by answer choices. Four or five choices may be given, of which the correct word has to be chosen to complete a sentence. This process is continued until all the blanks in the passage are filled up.

Quick reading will give a basic idea of the passage. The second reading should be accompanied with a reading of the options given after the passage. If the correct answer is not immediately apparent, check if the options fit in with the meaning and the structure of both the sentence and the passage. Eliminate choices that do not clearly fit in the sentence. Use discretion and judgment to choose the correct option from the remaining choices. For this study, 10 high school students were selected and they were asked to write the answers for Cloze Test passages within 30 minutes.

Objectives of the Study

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1. To find out the problems of students in learning the Cloze Test Comprehension
2. To find out the significant difference in achievement mean score between male students female students.

Hypotheses of the Study

1. The students have problems in learning the Cloze Test Comprehension.
2. There is no significant difference between male students and female students.

Limitations of the Study

The responsibility of the researcher is to see that the study is conducted with maximum care in order to be reliable. However the following delimitations could not be avoided in the present study.

1. The study is confined to 30 students of standard IX studying in St. John Bosco Matriculation Higher Secondary School, Coimbatore.
2. The study included Cloze Test alone and was limited to one topic in the same.
3. The study is confined to matriculation students only.
4. The study is confined to Cloze Test in the subject of English only.
5.

Method of Study

The investigator selected the convenient sampling method to test the effectiveness of reading comprehension in enhancing achievement in Cloze Test at standard IX. Qualitative approach was espoused in the study.

Sample Selected for the Study

Thirty students of Standard IX studying in St. John Bosco Matriculation Higher Secondary School, Coimbatore were taken for the study.

Variables

The independent variables namely the achievement test and sex and the dependent variable namely achievement score were used in this study.

Tools Used for the Study

The researcher made use of self-made achievement test as the tool for conducting the study.

Reliability

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If test scores are consistent, that is, very nearly the same, when a group takes a test on two different days, the test is reliable. A test is reliable if it can be repeated with a similar data set and yields a similar outcome. The expectation of a good research is that it would be reliable. It refers to the trustworthiness or consistency of measurement of a tool whatever it measures.

Validity

A test which is ideal for measuring a particular type of language skill may be useless when it is used to measure some other skill. A test is valid when it measures what it sets out to measure. The concept of validity is fundamental to a research result. A result is internally valid if an appropriate methodology has been followed in order to yield that result. A test is said to be valid if it measures what it intends to measure.

Data Collection

The researcher initially gathered information from schools regarding the availability of students of standard IX studying in the school. On the basis of the above criteria few schools in the locality were selected. The researcher approached the principal of St. John Bosco Matriculation Higher Secondary School, Coimbatore. The researcher was given permission for conducting the study in the school. A total of 30 students were selected as the sample for the study.

Analysis and Interpretation

Under this cloze item type, two types of scoring procedures are used: the exact word method where the exact word used in the original text must be supplied and the appropriate or acceptable word method where the testee can supply any word which is acceptable or appropriate. Quite often, a cloze passage has provision for both the above scoring procedures, the exact words fitting into function gaps (conjunctions, prepositions and articles), and the appropriate words fitting into semantic gaps (nouns, adjectives, verbs, adverbs).

The researcher used descriptive analysis for analyzing the data. The "t" test was used to find the significant difference between the mean scores of male students and female students of variables selected for the study.

Alternative Hypothesis: 1

The students of standard IX have problems in learning Cloze Test Comprehension.

Null Hypothesis: 2

There is no significant difference in achievement mean scores between the male students and female students of standard IX.

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Findings of the Study

The following findings were drawn by the survey:

1. Students found difficulties in answering the questions because they did not have adequate reading comprehension as well general language skills.
2. Many students did not know the synonyms for many words.
3. Some students misunderstood the meaning of the passage.

Conclusion

   Research in any area is only a humble beginning to explore its nuances. Cloze Test Comprehension learning in Indian schools is fairly a new area and its full potential is yet to be realized in the field of Language Teaching. Testing and Evaluation, in one sense, is, at best, a formal exercise and may not finally establish the usefulness of the materials. The ultimate test can take place only in the classroom with real learners. Only then can the feedback be authentic.

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Evaluation of English Language Teaching Methods Used in Higher Secondary Education in Bangladesh

Nitish Kumar Mondal, M.A. (Double)

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Abstract

The language teaching methods are very important for the purpose of learning and teaching in every language. English language has different teaching methods like other languages of the world.

The objective of the study was to find out the strengths and weaknesses of the present English language teaching methods and to evaluate their suitability in teaching English at higher secondary level education in Bangladesh. For the purpose of data collection, a questionnaire was prepared where the populations of the study were college teachers.

A total of 100 teachers were selected as the sample for this study. The respondents were from the different colleges in three districts. The sample was selected through a random sampling method. Though a number of teaching methods are used at higher secondary level, the findings showed and side by side suggested that the present method named "Communicative Language Teaching" used on the Higher Secondary

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level education in Bangladesh was not suitable for the current text book of English, where interaction between the teachers and the students are lacked of and two skills like reading and writing are applied only and the teachers were not using this method wholeheartedly. Then the current method needed to be improved with adding grammar and literary piece, which could be applied through technological aspects.

Key words: methods, strengths, weaknesses, suitability, technological.

Introduction

Evaluation of language teaching methods is needed for knowing pros and cons of the methods and updating them in any language. Evaluation of language teaching method means to decide the value or quality of methods. Kiely, et al (2005) remarked about language program evaluation that 'Evaluation' has been a persistent problem and it is the heart that connects and gives blood to all the other program elements and a primary focus on making judgments about language programs based on experimental designs and limited quantitative analyses. They are very much interested launching that language education practitioners have begun to realize the benefits of broader notions of evaluation as a means of informing program development, and a focus on program processes has gained substantial attention in this regard. Thus, they have suggested that evaluation process should be used meaningfully.

Norris (2006) has emphasized on the evaluation program in college foreign language programs. In this manner, evaluation of English language teaching methods, including data collection, analyses, and presentation of evaluation findings, have been made successful. The definition of evaluation of the present study has been set up through Norris's (2004) Validity Evaluation in Foreign Language Assessment. He pointed out that evaluation is needed for every purpose in language teaching methods and provided a framework for applying a utilization-focused evaluation approach to the validation process. The present study, however, has focused on evaluation of English Language Teaching Methods (ELTM) used at the Higher Secondary education in Bangladesh.

Background

In the late sixties, Kelly (1969) produced an overview of language teaching history which began in the period around 500 BC among western countries. His long historical perspective carries a message for anyone looking at the development of language teaching. But English

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language teaching was originated with the propagation of English nation and in Bangladesh, it was initiated in the colonial period. As English enjoyed very prestigious position during colonial period, due attention was given in teaching this language in undivided India. It continued as a colonial leftover after 1947 till 1971.

With the independence of Bangladesh in 1971, the policy makers of this country diminished the importance of English. As a result teaching of English in Bangladesh experienced different dimension regarding its curriculum, syllabus, materials, methodology, testing and evaluation. It also experienced a mismatch between different components of the program. Different methods have been found to be used. Therefore, it becomes necessary to examine the effectiveness of the present methods in teaching English at the Higher Secondary Education in Bangladesh.

In Bangladesh, over the periods a number of English language teaching methods have been demonstrated and these methods have been changed again and again on the basis of unhygienic evaluations. The policy makers in this country have changed this ELTM correlation with their various domains of using both quantitative and qualitative measures, Parametric and non-parametric measures of ELTM which were used to test hypothesis without knowing the authentic and fundamental needs of the students and the proficiency of the teachers. This study thus finds out its importance to evaluate the existing methods of teaching English at the Higher Secondary education in Bangladesh.

Definition and introduction of methods

Method means system by which problem can be solved in a specific field where teaching methods are the application of theoretical findings and positions and English language teaching methods are related with English language teaching meaningfully. Anthony (1963) says, Method is an overall plan for the orderly presentation of language material, no part of which contradicts, and all of which is based upon, the selected approach.

An approach is axiomatic, a method is procedural. Within one approach, there can be many methods. A method, on the other hand, refers to a specific instructional design or system based on a particular theory of language and of language learning.

There are many methods in English language teaching. Among them Grammar-translation method, Direct method, Audio-lingual method and Communicative Language Teaching

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(CLT) are very essential for English language teaching. These methods can be sum up in the following ways—

Grammar Translation Method: Grammar Translation Method was first introduced in Germany especially in Prussia. Hence it was also called Prussian Method. This method is the oldest method of foreign language teaching, having existed for more than 2000 years which dominated European and foreign language teaching from the 1840s to the 1940s and is being modified and used in different countries of the world today. But this method was immigrated for teaching language in Bangladesh during colonial period which is being used till today. It is a very traditional method which does not have any theoretical framework. Richards, et al (1986) state "It is a method for which there is no theory. There is no literature that offers a rationale or justification for it that attempts to relate it to issue in linguistics, psychology, or educational theory". Howatt (1984) depicts in his article that the high priority attached to meticulous students of accuracy which, as well as having an intrinsic moral value, was a prerequisite for passing the increasing number of formal written examinations that grew up during the century. This method is still common in many countries, even popular. Brown (1995) attempts to explain why the method is still employed by pointing out "It requires few specialized skills on the part of teachers. Tests of grammatical rules and of translations are easy to construct and can be objectively scored. Many standardized tests of foreign languages still do not attempt to tap into communicative abilities, so students have little motivation to go beyond grammar analogies, translations and rote exercises". The principal characteristics of this method are: (i) it is a way of studying a language that approaches the language first through detailed analysis of its grammar rules, followed by application of this knowledge to the task of translating sentences and texts into and out of the target language, (ii) little or no attention is given to pronunciation, (iii) classes are continued through mother tongue with a little use of the target language, (iv) a number of vocabularies are taught in the lists of isolated words ,(v) long hair-explanting explanation of grammar is presented and illustrate, (vi) reading of difficult classical text is started early, (vii) very little attention is paid to the context of text rather than focus on the grammatical issues of text, and (viii) reading and writing is emphasized than speaking and listening.

Direct Method: Direct Method, alternatively called "The Natural Method" begun in 1923 focusing on the foreign language that could be taught without translation or the use of the learner's native language if meaning was conveyed directly through demonstration and

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action (Richards, et al, 2002). According to teaching quality improvement project (TQIP) in secondary education in Bangladesh, this method became popular. It has been said that this method was developed as a reaction to the grammar translation method. In this method, the learners are interested in a flow of examples of the L2, at the same time getting them engaged in conversations or questions/answers aiming at establishing "a direct bond between experiences and expressions." It emphasizes direct contact with the target language in meaningful sentences. The idea was to teach the language 'directly' and naturally with plenty of oral exercises and active demonstration of the words being used through visual aids, dramatization, etc. Grammar is taught implicitly, not explicitly. The key features of this method are as (i) no use of any language except the target language, (ii) no use of explicit grammar,(iii) use of visual aids, (iv) Use of dramatization (i.e. acting, mime), and (v) use of special gestures, to convey meaning

Audio-lingual Method: Americans needed to become orally proficient in the languages of their allies and enemies alike at the time of World War II, especially when they entered into the field of World War II. Coleman (1929) recommended this approach to foreign language teaching for using in American schools and colleges which emphasized teaching the comprehension of text which persuaded foreign teachers to focus on the reading text more than the teaching of oral skills. This method was based on linguistic and psychological theory and its main premises was the scientific descriptive analysis of a wise assessment of languages. On the other hand, conditioning and habit-formation models of learning put forward by behaviouristic psychologists were firmly related with the pattern practice of the Audio-lingual Method that Brown (1995) would like to say "firmly-grounded in linguistic and psychological theory". The characteristics of this method can be drawn up in the lists, as (i) vocabulary can be limited and applied in context, (ii) Some issues can be used like tapes, language labs and visual aids, (iii) new materials are used through dialogue form, (iv) there will be made a tendency of memorization of vocabularies and phrases, (v) pronunciation is very important, (vi) structures are sequenced by means of contrastive analysis and taught one at a time, (vii) There is little or no grammatical explanation is seen, (viii) a little use of mother tongue is permitted by the teachers, (ix) Error-free utterances are seen, and (x) Successful responses are come out.

Communicative language teaching (CLT): Communicative Language Teaching is an approach to the teaching of second and foreign languages that emphasize communication, as

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both the means and the ultimate goal of learning a language. The origins of it are to be found in the changes of the British language teaching tradition dating from the late 1960s. Wilkins (1972) in his book titled "Notional Syllabus" played a significant role for the development of CLT and its greater application between the teachers and learners simultaneously. One of the most characteristic features of CLT is that it pays systematic attention to functional as well as structural aspects of language and describes spoken and written discourse. The goal of CLT is to develop communicative competence. It means what a speaker needs to know in order to be communicatively competent in a speech community which adjacent with a number of functions such as, instrumental, regulatory, inter-actional, personal, and heuristic, imaginative and representational. Though this method was started in England in the early 19th century but it was introduced for teaching English at higher secondary education in Bangladesh in 2001 and is being continued till today. According to Richards, et al (2001), there are four characteristics of the communicative view of language as (i) language is a system for the expression of meaning, (ii) the primary function of language is to allow interaction and communication, (iii) the structure of language reflects its functional and communicative uses, (iv) the primary units of language are not merely its grammatical and structural features, but categories of function and communicative meaning as exemplified in discourse.

The above mentioned methods are used in many countries of the world in different situations but these methods are not well-used in Bangladeshi teaching program like secondary, higher-secondary and advanced level education. Among the above mentioned methods the grammar translation method is being used in Bangladesh before 1971 to till today at all stages of educational program including higher-secondary level education. But at present Communicative language teaching has been included with it.

A Brief Review of Previous Researches

Yasmin, G. (1984) conducted research study on "a comparative study of the effectiveness of the inquiry and traditional methods for teaching biological sciences in laboratory at the High School Level." A sample of 400 students was further divided into 8 groups (4 experimental and 4 control). The findings of the study reveal that the inquiry approach is more effective as compared to traditional methods.

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In his research study titled, "The influence of teaching methods on student achievement on Virginia end of course standards of learning test for Algebra," Haass (2002) suggested that Algebra teachers should emphasize direct instruction, technology-aided instruction, and problem-based learning. These three teaching methods categories ranked highest in both analyses.

Jason (2006) conducted a research study titled; "effective teaching methods for large classes" has concluded that the lecture/discussion teaching method was the most preferred among students. Student comments as to their reason for selecting this as the most valuable method seem to suggest that they have a desire to be somewhat active learners, engaging in discussion rather than passively listening to a lecture. Overall, the findings of this study suggest that faculty teaching large classes should attempt to include constructive active teaching methods in their courses whenever possible. Results indicate that most students prefer to be active in their learning process. The active and collaborative teaching methods examined in this study are not only desirable to many students, but they also appear to produce significant improvement in terms of learning outcomes.

In his research study named "Effective use of teaching methodologies at secondary level in Pakistan," Mehmood, et al. (2011) suggested that teachers should use motivational techniques to involve them in learning process irrespective of the teaching methods used. Side by side teachers should select the method of teaching in the light of topic and learners need and level. He also added that Audio- Visual aids should be used more frequently by the teachers to make their teaching effective and the teachers should pay attention to remove signs of puzzlement, boredom, curiosity to make students learned in a better way.

English Language Teaching Improvement Project (2008) is sponsored by the ministry of education in Bangladesh has been working to promote teaching learning of English in the Secondary level education in Bangladesh and introduced the communicative language teaching approach in the English curriculum of the country for the first time. Breen, et al (2001) developed the notion of 'teaching principles' for particular techniques that they adopted during language lessons which revealed a set of guiding

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principles that appeared to be shared across the group'. Their analysis showed that lessons do not have either an exclusive content (i.e. language) or student focus, but rather a dynamic balancing of these two dimensions of the teaching task.

Richards (2006) explored one way in which Breen's decision-making can be understood through an identity-oriented analysis of classroom interaction.

At the same time, Norris (2006) increased the demands of evaluation in the contemporary educational landscape – that language educators in a variety of settings are becoming sufficiently tuned in to the necessity of evaluation as a path towards program improvement, educational effectiveness, and perhaps survival of the language teaching profession.

Kiely, et al. (2005) explain that, 'for a range of reasons, evaluation processes and findings remain either insufficiently documented or unpublished'. Those program evaluations provide information about the conditions under which the programs were implemented or explanations for the programs' effectiveness.

Klapper, et al. (2003) compared the impact of teaching in a university on German foreign language program. The previous studies worked on kindergarten, high school and university level but the present study worked on the higher secondary education in Bangladesh. The study, however, demonstrates how the research dimension of evaluation still shapes views of improving English language teaching Methods of Higher secondary education in Bangladesh.

Statement of the Problem

The present research was designed to evaluate the English language teaching methods at the higher secondary level education in Bangladesh.

Objectives

The objectives of the study were implemented through following specific questions:

(i) Which methods are used in English language teaching at the higher secondary education in Bangladesh?

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(ii) What are the merits and demerits of the existing methods?

(iii)How the existing methods can be improved?

Significance of the Study

This study has great importance for the teachers in general and for secondary school teachers and higher secondary college teachers in particular, as this study has collected a lot of information about teaching methods, their effectiveness and appropriateness about various disciplines at higher secondary level. Furthermore, study will guide the head teachers in exploring proper methodologies for teaching. The significance of the study will also be for the planners and education managers in policy formulation or revision of teacher education programs at higher secondary level education in the country. It will also help in- service teacher education institution to award or offer relevant in service i.e. training programs.

Methodology

The methodology of this research describes the location of the study followed by sampling procedures employed in the study, a profile of the informants, and method of data collection, instrumentation, data collection procedures and data analysis procedures.

Location and informants of the study

This research examined English language teaching methods of the higher secondary level education in Bangladesh through a number of colleges of south-western part of the country like both colleges (urban and rural) in Khulna, Satkhira and Bagerhat districts. The informants were lecturers, assistant professors, associate professors and professors. The research had both male and female informants.

Sampling and instrumentation procedures

The population of this research was college teachers. A total of 100 teachers were selected as the sample for this research. The respondents were from the different colleges in three districts. The sample was selected through a random sampling method. A total of 100 English teachers were selected as respondents to whom the questionnaire was administered to collected data for this research. This research is descriptive and non- experimental. The research was based on primary data. The data were collected via the survey approach through a self- administrated questionnaire. The questionnaire survey method was preferred

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because the researcher investigated informant's use of English language teaching Method at higher secondary education.

This method was chosen because (i) this method is suitable for empirical research; (ii) the data collected through this method is easily quantifiable; (iii) this method gives informants enough time to provide well thought out answers; (iv) this offers grater anonymity to the informants; and (v) this requires low cost and saves time. The questionnaire was prepared by researcher in connection the research demands. In preparing the questionnaire, caution was exercised to ensure the standard and quality of the questions.

The researcher was concerned about the validity, reliability, clarity, practicality, and administration of the instruments. A pilot survey was conducted to study the feasibility of the instruments. The feedback from this pilot survey on the appropriateness of the questionnaire was then incorporated into the questionnaire and approved of administration.

Data collection and analysis procedures

Quantitative method was used to collect the data. The data was collected through a survey in the form of a questionnaire. The questionnaires were administrated by the researcher himself. The questionnaires were distributed to the English teachers of the colleges and requested them to return the completed questionnaires after answering. Upon completion of the correction of data, the data was edited, coded classified and tabulated for computation and analysis. The analysis was done using SPSS (statistical package for social sciences) software. This software was used to examine and investigate about teachers' choice of answer through which the percentage values were obtained.

Questionnaire and table analysis

Q1. Is "Communicative Language Teaching" used in teaching English at the Higher Secondary education in Bangladesh?

Q2. Are you familiar with the current method of teaching English at the higher secondary education in Bangladesh?

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Q3. Did you receive any training using the current method of teaching English at the Higher Secondary education in Bangladesh?

Q4. Have any strength of the current method of teaching English at the Higher Secondary education in Bangladesh?

Q5. Have any weakness of the current method of teaching English at the Higher Secondary education in Bangladesh?

Q6. Do you think that grammar is taught effectively through the current method of teaching English at the Higher Secondary education in Bangladesh?

Q7. Do you think that reading skill is taught effectively through the current method of teaching English at the Higher Secondary education in Bangladesh?

Q8. Do you think that writing skill is taught effectively through the current method of teaching English at the Higher Secondary education in Bangladesh?

Q9. Do you think that speaking skill is taught effectively through the current method of teaching English at the Higher Secondary education in Bangladesh?

Q10. Do you think that listening skill is taught effectively through the current method of teaching English at the Higher Secondary education in Bangladesh?

Q11. Do you think that the current method of teaching English is suitable for the current text book of English?

Q12. Do you think that the interaction between the teachers and the students is increasing through the current method of teaching English at the Higher Secondary education in Bangladesh?

Q13. Do you think that students really develop their communicative competence through this method in Bangladesh?

Q14. Do you think that current method of teaching English at Higher Secondary education should be continued?

Q15. Do you think that current method of teaching English at Higher Secondary education should be changed?

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Q16. Do you suggest using "Communicative Language Teaching" for Higher Secondary education in Bangladesh?

QN- Question Number

A- Agreed

SA- Strongly Agreed

DA- Disagreed

SDA- Strongly Disagreed

MP- Major Percentage

QN	A	SA	DA	SDA	MP
01	06	87	03	04	87
02	03	90	05	02	90
03	12	68	05	15	68
04	21	59	13	07	59
05	08	38	12	42	42
06	16	03	17	64	64
07	13	05	25	57	57
08	14	82	04	00	82
09	03	01	09	87	87
10	22	74	03	01	74
11	19	07	18	56	56
12	29	09	43	19	43
13	23	08	63	06	63
14	25	10	58	07	58
15	51	27	16	06	51
16	66	17	13	04	66

Findings

Following findings were drawn on the basis of question analysis of the questionnaire:

1. Majority of 87% respondents agreed with the statement that "Communicative Language Teaching" is used in teaching English at the Higher Secondary education in Bangladesh which has been expressed through their strong agreement with the statement.

2. Majority of 90% respondents agreed with the statement that they are familiar with the current method of the country which has been expressed through their strong agreement with the statement.

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3. Majority of 68% respondents agreed with the statement that they have taken training on the current method of the country which has been expressed through their strong agreement with the statement.

4. Majority of 59% respondents agreed with the statement that the current method of the country has strength which has been expressed through their strong agreement with the statement.

5. Majority of 42% respondents agreed with the statement that the current method of the country has some weaknesses which has been expressed through their strongly disagreement with the statement.

6. Majority of 64% respondents agreed with the statement that grammar is taught effectively through the current method of teaching English which has been expressed through their strongly disagreement with the statement.

7. Majority of 57% respondents agreed with the statement that reading skill is taught effectively through the current method of teaching English at the Higher Secondary education which has been expressed through their strongly disagreement with the statement.

8. Majority of 82% respondents agreed with the statement that writing skill is taught effectively through the current method of teaching English at the Higher Secondary education which has been expressed through their strong agreement with the statement.

9. Majority of 87% respondents agreed with the statement that speaking skill is taught effectively through the current method of teaching English at the Higher Secondary which has been expressed through their strong disagreement with the statement.

10. Majority of 74% respondents agreed with the statement that listening skill is taught effectively through the current method of teaching English at the Higher Secondary education which has been expressed through their strong agreement with the statement.

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11. Majority of 56% respondents agreed with the statement that the current method of teaching English is suitable for the current text book of English which has been expressed through their strong disagreement with the statement.

12. Majority of 43% respondents agreed with the statement that the interaction between the teachers and the students is increasing through the current method of teaching English at the Higher Secondary education which has been expressed through their disagreement with the statement.

13. Majority of 63% respondents agreed with the statement that students really develop their communicative competence through the current method of teaching which has been expressed through their disagreement with the statement.

14. Majority of 58% respondents agreed with the statement that the current method of teaching English at Higher Secondary education should be continued which has been expressed through their disagreement with the statement.

15. Majority of 51% respondents agreed with the statement that the current method of teaching English at Higher Secondary education should be changed which has been expressed through their agreement with the statement.

16. Majority of 66% respondents agreed with the statement that they suggest using "Communicative Language Teaching" for Higher Secondary education which has been expressed through their agreement with the statement.

Results and Discussions

The result is drawn up through data analysis and findings of the research. When designing the evaluation methods, the present research could address the focal evaluation questions, so it designed corresponding questions to obtain information about that theme desired. The questions the study implemented were highly structured and the teachers' answers and responses to the questions helped to continue the research effectively. When analyzing the data, it also obtained a clearer picture of the implementation status of the current research.

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Conclusion

As the view of the common practice at higher secondary level the communicative language teaching method in its various forms is an effective method used by the teachers. Occasionally teachers do use other methods like grammar translation, lecture, direct etc depending upon the situation and the topic at hand. Though Communicative language teaching method with all its characteristics is used on the Higher Secondary education in Bangladesh, it is not suitable for the current text book of English.

Recommendations

Following recommendations were made on the basis of conclusions:

1. There should be needed interaction between the teachers and the students.
2. As two skills like listening and writing were applied only, there should be improved other two skills like- reading and speaking alike.
3. The current method should need to be improved with adding grammar and literary piece.
4. The current method should be applied through technological aspects.

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Teaching at the Workplace: Does it Boost Learners' ESP Vocabulary Knowledge?

Rahmatollah Soltani

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Abstract

The main incentive behind this study was to investigate the effect of teaching ESP courses at the workplace on ESP terminologies promotion. In this respect the question of the current study is as follows: Does teaching ESP courses at the workplace enhance learners' ESP terminologies?

Accordingly, participants of the study that were chemical students were selected from among those who passed general English and English as a pre-requisite courses and randomly assigned to experimental and control groups. For their selection a standardized language proficiency test (Intermediate TOEFL Test Practices by Folse, 1997) was administered. In fact, experimental group was taught an ESP course in workplace while for control group this had been done

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in academic environment. At the termination of the study, the result of the study was compared through t-test. The findings revealed that in workplace ESP, terminologies can be learnt better and this is because they were exposed to ESP vocabulary in real situation.

Introduction

It is obvious for most second or foreign language learners that the acquisition of vocabulary is a fundamental component in all their courses. A good mastery of vocabulary is essential for both ESL and EFL learners, especially for those who seek to learn English for specific purposes. According to Nation and Coxhead (2001), it is wise to direct vocabulary learning to more specialized areas when learners have mastered the 2000-3000 words useful in general situations in English. In order to have easy access to specialized uses of vocabulary, learners need to learn specialized vocabulary and their use. Language learning should not be limited to only textbook and classroom activities. It is believed that language acquisition would be most effectively facilitated if it could be embedded with the learners' field of study or work. In the context of ESP, students need to practice using the vocabulary of their chosen field of study and this can best happen at the workplace.

Since English become the language of multicultural world and plays a key role in human lives, it is considered to be an inevitable part of general and specific education for people all over the world. Teaching ESP at the workplace can be a good way which results in the promotion of ESP terminology. In the workplace learners are exposed to the real use of technical words and in this way they can produce a picture of words in their mind. In the academic environment, students just memorize ESP vocabulary and they don't know how to use them in their

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vocational environment. So, teaching ESP words at the workplace can solve this problem and pave the way for learners to learn and use words better and easier.

Work Place Learning

The recognition that learning occurs within the workplace and that it is necessary for the development of working knowledge and skills is not new. However, in recent years an interest among employers, researchers and policy makers in what comprises learning and how it can be facilitated within workplaces has increased, and there are now many areas of research in which learning at and through work is a central concern.

Reeve & Gallacher (1999) argue that workplace learning is seen as a flexible form of learning which enables employees to engage in the regular processes of up-dating and continuing professional development which have been increasingly emphasized. Moreover, in so far as the learning is work-based, it is also seen as facilitating forms of learning. Boud and Garrick (1999) state that workplace has become a site of learning associated with two quite different purposes. The first is the development of the enterprise through contribution to production; the second is the development of individuals through contribution to knowledge and skills.

Vocabulary Learning in Work Places

The effectiveness of vocabulary learning methods and instructional techniques has been recognized as an important element in L1 and L2 pedagogy. Atay & Ozbulgan (2007) claimed that learners need to be given explicit instruction of

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vocabulary strategy in order to facilitate their awareness of vocabulary learning strategies that they can use to learn their own outside the classroom.

Therefore, it can be said that teaching ESP at the workplace can pave the way for learners to master specialized vocabulary related to their field of study much better and easier. The reason is they learn them in a situation in which they must be used in the future occupational opportunities.

Review of Literature

What is ESP?

English for Specific Purposes (ESP) is a branch of applied linguistics that focuses on relating the teaching and learning process to learners' needs. Widdowson (1981), a linguist and an early pioneer of the approach, describes the general concept of ESP by stating that "if a group of learners' needs for a language can be accurately specified, then this specification can be used to determine the content of a language program that will meet these needs."

According to Hutchinson and Waters (1987), "ESP is an approach to language teaching in which all decisions as to content and method are based on the learner's reason for learning."

According to Hall (2001), the first step in designing instruction for the communicative approach to language teaching is to conduct a needs analysis. Thus, needs analysis aims at identifying the particular communicative activities that a particular group of learners is expected to participate in as users of the target language. Research findings during the past decade have generally supported the notion that work-based learning activities can invigorate the

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learning process and act as a positive force for students in both academic and career and technical education programs.

Role of Learning Needs in the Syllabus

Copa and Wolff (2002) found that learning needs to: (a) be progressive in achieving external standards, (b) engage learners in relevant and challenging experiences, (c) be learner-centered, (d) use real-life experiences and be project-oriented, (e) integrate academic and career and technical education, (f) use and closely coordinate non-school and school learning settings, (g) use multiple and continuous forms of assessment to improve learning, and (h) create and nurture learning communities.

Real world tasks as defined by Nunan (1989) are those which "require learners to approximate, in class, the sorts of behaviors required of them in the world beyond the classroom". One of the main goals for an applied English program at a five-year college is to prepare students with appropriate English proficiency so as to help them become competent communicators in their future workplace.

Work-Based Learning

Work-based learning is not a new trend in education. In fact, what we term vocational and technical education was the premise of John Dewey's assertions during the late 19th and early 20th century. Dewey firmly believed that life and learning should be uniquely integrated (Dewey, 1916). He also believed that the best way to do this is to integrate the working world with education curriculum.

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Work-based university learning has been defined by Margham (1997) as: That learning which … utilizes opportunities, resources and experience in the workplace. It will, in general, have outcomes relevant to the nature and purpose of the workplace. A workplace needs analysis describes the entire context in which English is used.

Hutchinson & Waters (1992) argue that if learners, sponsors, and teachers know why learners need English, that awareness will have an influence on what will be accepted as reasonable content in the language course and what potential can be exploited.

Needs Analysis as the Basis for ESP

The ESP approach uses the needs analysis framework as the main tool to define learners' needs in a specific field because the awareness is more recognizable in a specific target situation representing a "real-life-situation". In an academic setting, the main concern of learners is the acquisition of knowledge related to their present field of study or future workplace.

Swail's (2000) recent study of data from the College Board's student descriptive questionnaire found that a higher percentage of students with work-based learning experiences in high school had a B or better Grade Point Average (GPA) in high school compared to all SAT test takers, even though they were more likely to be from less-advantaged backgrounds. Kampits and Swail (2001) found that 80 percent of college students surveyed in their study indicated they learn better through projects and real-world applications than through classroom and textbook instruction only, and that 83 percent planned to participate in work-based learning experiences during college.

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Chin et al (2000) found that students, through work-based learning activities, acquire "knowledge and skills in particular occupations; providing career exploration and planning; learning all aspects of an industry; improving personal and social competence related to work in general; and enhancing students' academic achievement and motivation through contextual learning."

The Main Question for This Study

Accordingly, the main question of this study can be stated as follow:

Q: Does teaching ESP course at the workplace enhance learners' ESP terminology?

From this question the following null hypothesis were found:
H: Teaching ESP at the workplace would not significantly promote learner' ESP vocabulary knowledge.

Research Methodology
A. Participants

The participants of current study were 40 students from Mahshahr Islamic Azad University majoring in chemistry who had passed general English and pre-requisite English. They were enrolled in ESP course. These learners have been chosen among from 90 students through administrating of a standardized language proficiency test (Intermediate TOEFL Test Practices by Folse, 1997). The aim behind his test was to homogenize students to enter the study, and then

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they were randomly divided into experimental and control groups. Each group consisted of an equal number, 15 students in each one.

B. Procedure

As mentioned before, two groups of students with the same range of language proficiency were selected from the chemistry department of Islamic Azad University, Mahshahr Branch, Iran. This was carried out through the administration of standardized language proficiency test (Intermediate TOEFL Test Practices by Folse, 1997). It was accounted as a pre-test. Then, 40 learners with mean of ± 1SD were identified as the participants. They were randomly assigned to experimental and control groups.

Each class consisted of 20 learners. On the first day of the experiment, the instructor talked about the importance of ESP vocabulary knowledge in forthcoming vocational opportunities and the importance role that they play in their lives progress. Both classes were taught by the same instructor using the same teaching material entitled *Scientific English for chemistry students* (Moghimi & Mirzaei,2010) with the same teaching schedule of instruction, except that in the experimental group, the students were taught ESP course at Mahshahr petrochemical company, Razi complex, while the latter, control group, was taught at the university, Mahshahr Branch.

The course book focuses on different topics related to English in the chemistry sector. Only the concrete words or those which are easy to make a mental imagery were selected. Classes were conducted two hours a week and the study continued for thirteen weeks.

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At the end of the experiment a post-test on ESP terminologies was administered to both of the groups. It was aimed at measuring the technical vocabulary knowledge of the participants to see if the treatment had made any difference in the ESP terminologies promotion of the two groups.

The post- test items were ESP vocabulary which was selected from the ESP book that was used as material of instruction. It had 30 multiple choice items on ESP terminology. Subjects were required to answer the questions in 25 minutes. The results obtained through post-test were analyzed and interpreted through Levene's t-test. The goal was to determine whether teaching ESP at workplace would enhance participants' ESP vocabulary knowledge.

C. Instrumentation

The first testing instrument was a standard proficiency test. This test aimed at controlling the proficiency level of the subjects.

The second material that all participants used was a course book entitled *English for chemistry student* (Moghimi & Mirzaei, 2010).

Thirdly, a post-test was administered to both groups so as to examine their knowledge of ESP vocabulary after the treatment in workplace and academic environment.

Data Analysis

With the use of the ESP vocabulary knowledge test scores from all the participants, the mean was first computed for the two groups. The preliminary

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descriptive statistics for means was examined to see if they differed from one another. Furthermore, in order to find out if the difference among the means will be large enough to be statistically significant, Levene's t-test was performed to see whether the difference of ESP vocabulary posttest sores between the experimental and control groups existed.

Results and Discussion

The preliminary descriptive statistics for the ESP vocabulary knowledge test appears in Table 1.

Table 1 Descriptive statistics of posttest for the experimental and control groups

Groups	Test	N	Mean	SD	SEM
Experimental	Posttest	20	25.97	2.95	0.54
Control	Posttest	20	21.73	3.56	0.65

As displayed in Table 1, experimental group's performance in the posttest was better than those in the control group. It was also revealed that after the instructional treatment, the mean of the posttest scores for experimental group was 25.97, while for the control group it was 21.73. In the case of SD, for the experimental group, it was 2.95, whereas that of the control group was 3.56. So, the findings suggest that teaching ESP vocabulary in workplace involved more beneficial effects than teaching ESP vocabulary at the academic environment.

Comparative Effectiveness between Experimental and Control Groups after the Treatment

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Table 2 Results of Levene's t-test between Experimental and Control groups' scores

Groups	Test	N	Mean	Mean Difference	SD	t	df	p
Experimental	Posttest	20	25.97		2.95	5.0157	58	0.0001
Control	Posttest	20	21.73	4.24	3.56			

*Significant at .05

In order to compare the effectiveness of the instruction in workplace on ESP vocabulary leaning , Levene's t-test demonstrated in Table 2 indicated that the mean difference between the experimental and control groups' scores measured at the time of posttest was significant (t = 5.0157, p<0.0001). The mean difference between the experimental group (M=25.97) and control group (M=21.73) was 4.24.

This indicates that the experimental group who were under the treatment at the workplace gained more ESP vocabulary than the control group that were under the instruction at the academic environment. Therefore, it can be claimed that this difference is due to the kind of instructional environment where the experimental group was taught there and this gives further evidence for rejecting the null hypothesis.

Conclusion

This study aimed at investigating the effect of teaching ESP at the workplace on ESP terminologies promotion. To this end, the following question was under consideration:

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Does teaching ESP course at the workplace enhance learners' ESP terminologies?

To perform this research, subjects were selected on the basis of standardized language proficiency test. Then, they were randomly put in one control group and one experimental group and were assigned to one of the two following instructional conditions:

Experimental group was taught the language at the workplace, while Control group was taught in the academic environment. For data analysis, Levene's t-test was used. The calculated t-test proved that ESP vocabulary can be learnt better at the workplace. The experimental group which was exposed to ESP words at the real situation in the workplace, gained considerable amount of vocabulary than the control group. So, the computation and analysis of the T-test provided us with the judgment to reject the null hypothesis of this study which stated that teaching ESP at the workplace would not significantly promote learners' ESP vocabulary knowledge.

Results of this study indicated that teaching ESP courses at the workplace might become a useful way for students to improve and facilitate their learning of ESP words.

Based on the findings, one concludes that teaching ESP at the workplace has much influence on the learning of ESP terminology. The reason is that in the workplace they are exposed to technical words in real situations. Therefore, they have an image of each word in their mind and learn how to utilize words in sectors in which they must be used.

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Pedagogical Implication

The current study may provide some support for the idea that teaching ESP at the workplace can have powerful effects on the learning of ESP terminology. Teaching ESP at the workplace can boost the students' interest and help them to construct mental image of words in their mind. Findings of this research paved the way for the acceptance of this belief. The major implication to be drawn from this research is that students need to learn technical words in a real situation where they must use them. So, the role of ESP syllabus designers is to provide conditions where ESP courses will be taught and where they must be used.

Suggestion for further research

This study aimed to answer just one question: Does teaching ESP course at the workplace enhance learners' ESP terminology?

However, many other questions may be raised as the follows:
1. In this study, only chemistry students were involved. It is suggested that learners of other majors participate in further studies.
2. The participants in this study were all male learners. Thus, another study can investigate female students' performance in workplace.

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Panacea of Vocabulary: The Formation of Words is a Growth from within and an Integral Part of English Etymology

Syed Raihan Ahmed Nezami, M.A. (English), B.Ed., Ph.D. Candidate

Numerous words used in English today come from other languages. There are lots of Latin and Greek and French influences on most European languages like English, and Spanish. You would be surprised at how this basic awareness of the origin of the English language can be of great help to us. English language has been enriched by borrowing from foreign tongues, but it is not merely by borrowing; new words can easily be created and are being created almost every day. English has a long history of growth since long; basically it can be divided in three periods - old English, Middle English and modern English.

The period of old English falls between 450 and 1150 a. C. It was quite flexible like many European languages such as Greek, Latin and Indo-European languages. This period is marked as a period of formation and growth of English as a new language.

The most meaningful changes came in Middle English between 1150 and 1500 a. C. The grammar was also changed. It was no more flexible but it had become completely analytical.

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This remarkable change was due to the invasion by the Normandy, which continued for about 400 years. Thousands of words were added to its vocabulary from French and Latin and its growth was in full swing.

The period of modern English started from 1500 till the date. At this time the printing press was invented which eased the conservative process of grammar and orthography. The need for a standard language for its readers was badly felt at that time. The discoveries and travels by the British all over the world highly accelerated the transmission process of new vocabulary and its growth. They came into contact of about 50 languages, among which especially French and Spanish highly enriched English. In this period, there occurred notable changes in its pronunciation and phonology.

There are a variety of ways in which a new word can be formed out of the native speech material, showing thereby, that English has grown from within and is still growing of itself. The different ways by which new words have been formed are:

Key Words: history, different periods, influence of various languages, word formation, growth of vocabulary, borrowing, influence of various languages, internal growth,

Key Points

 1.   By derivation, that is (a) Primary derivatives and (b) Secondary Derivatives - Morphemes i.e. suffixes   and prefixes
2.   By word composition giving rise to compounds
3.   By compounds with prefixes
 4.   Nouns as verbs and Verbs as nouns (by adding nothing at all to the existing words)
 5.   Formation of new words by back-formation and shortening
 6.   Formation of new Portmanteau words through telescoping
 7.   Formation of new words from Names of places and Persons
 8.   Formation of new words through Imitation or Onomatopoeia
 9.   Formation of new words from obscure origin

I. Derivation

One of the simplest methods of word-formation is called derivation. It can be done in two ways:

A.   PRIMARY DERIVATIVES: New words can be formed by making some changes in the body of the simple Words.

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i) Formation of Nouns from verbs and adjectives

Verbs	Nouns	Verbs	Nouns
Advise	Advice	Gape	Gap
Bear	Bier	Gird	Girth
Bind	Bond	Grieve	Grief
Bless	Bliss	Live	Life
Break	Breach	Lose	Loss
Burn	Brand	Prove	Proof
Choose	choice	Sing	Song
Chop	Chip	Sit	Seat
Deal	Dole	Speak	Speech
Deem	Doom	Strike	Stroke
	Ditch	Strive	Strife
Dig	Dike	Wake	Watch
Float	Fleet	Weave	Web, Woof

Adjectives	Nouns
Dull	Dolt
Hot	Heat
Proud	Pride

Page No 287, Reference (1)

ii) Formation of Adjectives from Verbs and Nouns

Verbs	Adjectives	Nouns	Adjectives
Float	Fleet	Milk	Milch
Lie	Low	Wit	Wise

iii) Formation of Verbs from Nouns and Adjectives

Nouns	Verbs	Nouns	Verbs
Bath	Bathe	Gold	Gild
Belief	Believe	Grass	Graze
Blood	Bleed	Half	Halve
Breath	Breathe	Knot	Knit
Brood	Breed	Price	Prize
Cloth	Clothe	Sale	Sell
Dog	Dodge	Sooth	Soothe
Drop	Drip	Tale	Tell
Food	Feed	Thief	Thieve
Glass	Glaze	Wreath	Wreathe

Adjectives   *Verbs*

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Cool   Chill
Hale   Heal
Page No 288, (Reference No.1)

B. SECONDARY DERIVATIVES:

Many English prefixes and suffixes are derived from Latin and Greek. A basic knowledge of commonly used affixes will help us learn English vocabulary much faster without the need to always look up words.

A prefix is a letter or group of letters added to the beginning of a word to make a new word: In the word '"UNTIDY", 'UN-' is a prefix added to TIDY. UN- is a Latin word for NOT.

A suffix on the other hand is a letter or group of letters added to the end of a word to make another word. The suffix NESS added to the end of the word BRIGHT creates another word BRIGHTNESS.
Prefixes and suffixes are known as affixes. Affixes are produced by modifying or changing the meaning of a root word. For example, If we take a root word like HAPPY, we can see how affixes can change the meaning as in this example: prefix = UN, root word = TIDY and suffix = NESS.

The end result is UNTIDINESS. The awareness of this word formation among the lovers of English can dispel the darkness of dictionary mania.

It can be achieved through another process by drawing similar examples from the student's native language which further stimulates this awareness of word formation in languages as a whole. For example, in Chinese, the prefix BU is added to many root words to create an often negative version of a root word. For example, HAO in Chinese means GOOD. The opposite is simply formed by adding the prefix BU at the beginning of HAO: prefix=BU root word HAO and result is BUHAO which means BAD. Numerous opposites are formed in Mandarin Chinese by simply adding this prefix to root words.

If a teacher can make similar references from a student's native language background, it provides a springboard for the understanding of word formation in English as well. Most often we realize that the student had not even thought of this in terms of his or her own language. Since English is a language that has thousands of words from other languages, a brief etymology of commonly used prefixes and suffixes would do much good.

There are various examples of Prefixes. For instance, take the prefix OCT which comes from Latin OCTO meaning eight. If you consider its meaning, it is always near the number eight.

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Some examples of this kind are octogenarian, octagon and octave. Another word TELE which comes from Greek means far or distant. Various words are constructed with this root word such as television, telephone, telex and telecommunication.

These words are formed by an addition of the MORPHEMES i.e. an addition to the beginning of a word is a prefix and an addition to the end is a suffix. Let us discuss the native affixes and foreign affixes separately.

(A) NATIVE SUFFIXES: The following are some of the important native suffixes which are added to existing words to form new words. e.g.:

1. **By adding** - dom (O. E.-dom) e.g., Christenio, wisdom, kingdom, boredom, freedom, officialdom, etc. (Act. 318 Page 216, Ref.5)
2. **By adding** – hood (O. E.-had) e.g. boyhood, manhood, hardihood, childhood, adulthood etc. (Act. 318 Page 216, Ref.5)
3. **By adding** – ship (O. E.-scipe) as in ownership, companionship, friendship, authorship, scholarship, membership etc. (Act. 318 Page 216, Ref.5)
4. **By adding** – ness (O. E. –nes) as in goodness, kindness, bitterness, sweetness, boldness, firmness etc.   (Act. 318 Page 216, Ref.5)
5. **By adding** –er (O. E. – ere) as in writer, reader, speaker, teacher etc. & +or as in conductor, inspector etc. (Act. 317 Page 216, Ref.5)
6. **By adding** – ster (O. E. – estre) as in songster, youngster, rimester, gamester (this suffix implies contempt) etc. (Act. 317 Page 216, Ref.5)

It is to be noted that all the above six suffixes are noun-suffixes added to nouns or adjectives or verbs to form noun.

Of the adjective suffixes surviving from Old English the following few are mentioned below:

7. **By adding** – ed (O. E. – ed) as in talented, renowned, landed, cultured etc.
   (Act. 320, Page 217, Ref.5)
8. **By adding** –en (O. E. – en) as in golden, silken, wooden, woolen etc. & +an as in Indian, Russian etc. (Act. 321, Page 217-218, Ref.5)
9. **By adding** –ful (O. E. – full) as in beautiful, powerful, fanciful, harmful, cheerful, mouthful, hopeful, sinful etc. (Act. 321, Page 217-218, Ref.5)
10. **By adding** –ish (O. E. – isc) as in English, Swedish, boyish, girlish, feverish, greenish, selfish, foolish etc. (Act. 321, Page 217-218, Ref.5)

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11. **By adding** –less (O. E.- leas) as in hopeless, penniless, endless, fearless, senseless, tactless, careless etc. (Act. 321, Page 217-218, Ref.5)
12. **By adding** –ly (O. E. – Lic) as in cowardly, lordly, beastly, scholarly, heavenly, brotherly, manly, earthly, lovely etc. (Act. 321, Page 217-218, Ref.5)
13. **By adding** –y (O. E. – ig) as in noisy, icy, creepy, spongy, earthy, panicky, watery, misty, sandy, dirty etc. (Act. 321, Page 217-218, Ref.5)
14. **By adding** – some (O. E. – sum) as in gladsome, burdensome, loathsome, wearisome, handsome, troublesome etc. (Act. 321, Page 217-218, Ref.5)

    It is to be noted that all the above suffixes from (7) to (14) are adjective suffixes added mostly to nouns to form adjectives. Then again new verbs have been formed.
15. **By adding** the verbal suffix – en (O. E. –en) as in sweeten, weaken, harden, brighten, blacken, widen, lessen etc. These verbal suffixes are added to adjectives to form verbs.

The adverbial suffixes are added to nouns and adjectives to form adverbs. Of the adverbial suffixes the following few may be mentioned:

16. **By adding** –ly (O. E. – lice) as in greatly, sweetly, boldly, highly, courageously, sincerely, faithfully etc. (Act. 322, Page 218, Ref.5)
17. **By adding** - ward/wards (O. E. – weard/weardes) as in homeward, downwards, upwards, seawards etc. (Act. 322, Page 218, Ref.5)
18. **By adding** – wise (O. E. – wise) as in likewise, crosswise, otherwise, lengthwise, meritwise, rollwise etc. (Act. 322, Page 218, Ref.5)

    Pages-119,126,128,133 - 4.4 Suffixes, (Reference No.2), (No. 4, 6 & other resources)

B)   NATIVE PREFIXES: The following are some of the important native prefixes which are added to existing words to form new words. e.g.:

1. **By adding** mis – (O. E. –miss-) as in misprint, mislead, mismanage, misconception, mistake, misunderstand etc.
2. **By adding** un- (O. E. un-) as in unselfish, unhappy, unfair, unkind, unripe, unwise, unlock, unwanted etc.
3. **By adding** be- (O. E. be-) as in belittle, befool, beset, bemoan, behead, befriend, before, befall, belated etc.
4. **By adding** with- (O. E. with-) as in withstand, withdraw, withhold, within, without etc.

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5.   **By adding** for- (O. E. for-) as in forbid, forget, forgive, forbear, forwards, forever, forlorn, forgo etc. & fore+ as in foresight, foretell, forewarn, foreword, forearm, forefinger, forecast etc.
Page No 288, (Reference No.1), (Reference No.4 & 6 & other resources)

(C)   **FOREIGN AFFIXES**

    As has already been mentioned, a large number of foreign affixes have become naturalized in the English language. The foreign affixes include mainly French, Latin and Greek affixes.

1)   **The French affixes are:**

    i)   *Suffixes : (French)*

        -age as in mileage, bondage, marriage, package, etc.
        -ee as in trustee, payee, employee, consignee, etc.
        -ment as in employment, treatment, atonement betterment, etc.
        -esque as in picturesque, picaresque, Romanesque, etc.
        (Act. 340, Page 225, Ref.5)

        -ess (feminine suffix) as in governess, authoress, hostess, countess, poetess, etc.
        But the Old English feminine ending in 'en' has been retained in modern English vixen.
        (Page-2, Ch-1, Reference No.6 & other resources)

    ii)   *Prefixes : (French)*
        en- as in endanger, enslave, endear, enlarge, enlist, enable, enrich etc.
        demi- as in demi-god, demi-angel, demi-official, etc.
        (Reference No.4, Page-3, Ch-1, Reference No.6)

2)   **The Latin affixes are:**

    i)   *Suffixes : (Latin)*

        -al as in arrival, refusal, renewal, removal, denial, etc.
        (Page-2, Ch-1, Reference No.6)

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-ous as in dangerous, murderous, mountainous, etc.
-ation as in organisation, alteration, starvation
mystification, etc.

-ese as in Japanese, Chinese, Portuguese, etc.
-ion, tion sion, ssion, ture as in suspicion, decision,
action, relation, confusion, mission, mixture, fixture etc.
(Page-2, Ch-1, Reference No.6 & other resources)
-ify as in simplify, purify, justify etc.
-logy as in Sociology, Psychology, Philology, Biology etc.

ii) *Prefixes : (Latin)*

re- as in re-cover, re-gain, re-construct, re-appear, etc.
pro- as in pro-Indian, pro-slavery, pro-Vice-chancellor,
pro-British, etc. (Act.325, Page220, Ref.5)

pre- as in pre-arrange, pre-war, pre-Raphaelite, pre-natal,
pre-historic, prefix, prewar, prepaid etc.
(Act.325, Page220, Ref.5)
post- as in post-war, post-date, post-graduate, post-diluvian, etc.
(Act.325, Page220, Ref.5)
de- as in de-nationalise, degrade, devalue, deform etc.
(Act.324, Page219, Ref.5)

trans-as in transplant, trans-atlantic, transport, etc.
extra- as in extra-curricular, extra-mural, extra-hard, etc.
dis- as in disease, disclose, dishonest, dislike etc.
(Act.324, Page219, Ref.5)

im- as in improper, impure, impolite, imperfect etc.
in- as in indiscipline, inaction, incomplete, inability, in
decent, invisible, ineffective, incapable, inefficient etc.
(Act.324, Page219, Ref.5)

ir- as in irreligious, irresponsible, irrelevant, irregular,
irreparable etc.
il- as in illegal, illiterate, illogical, illegitimate, illegible,
illiberal etc.

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em- as in empower, embody, embalm, embitter etc.
non- as in non-violence, non-sense, non-vegetarian etc.
(Reference No.4, Page-3, Ch-1, Reference No.6 & other resources)

3) The Greek affixes are

i) Suffixes : (Greek)

-ism as in patriotism, Platonism, provincialism
egoism, Gandhism, Socialism, realism etc.
ise/-ize as in nationalise, Americanize, rationalise
naturalise, criticise, memorise etc. (Act. 341, Page 225, Ref.5)

-ist as in Platonist, novelist, dramatist, typist, etc.
-ite as in Israelite, Ibsenite, Pre-Raphaelite, ammonite, dynamite, etc.
(Act. 336, Page 225, Ref.5)
-ical (Gk-ic+Lat. –al) as in musical, logical, historical, tragical, economical, etc.
-ic as in heroic, specific, artistic, comic, enthsiastic etc.
(Act. 336, Page 225, Ref.5)

ii) Prefixes : (Greek)

a- as in apathetic, atheist, asexual, apathy etc.
anti- as in anti-Christ, anti-climax, anti-aircraft, anti-
national, etc. (Act. 334, Page 224, Ref.5)

pan- as in pantheism, pan-American, pan-ache etc. (Act. 334, Page 224, Ref.5)
hyper- as in hyper-acid, hyper-sensitive, hyper-bole etc.
(Act. 334, Page 224, Ref.5)
pseudo- as in pseudo-classical, pseudonym, pseudo- prophet,
pseudo-patriotic, pseudo-secular etc. (Act. 334, Page 224, Ref.5)

neo- as in neo-Christian, neo-classicism, etc.
auto- as in auto-suggestion, autobiography,
automobile, autocrat, auto-pilot, autograph etc.
(Reference No.4 & other resources)

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Now I would like to consider some other methods of word formation like composition, back formation and shortening, nouns as verbs and verbs as nouns, imitation or onomatopoeia etc.

II. COMPOSITION: Formation of new words by composition

Most natural languages have compound nouns. The positioning of the words (i. e. the most common order of constituents in phrases where nouns are modified by adjectives, by possessors, by other nouns, etc.) varies according to the language. While Germanic languages, for example, are left-branching when it comes to noun phrases (the modifiers come before the head), the Romance languages are usually right-branching.

In French, compound nouns are often formed by left-hand heads with prepositional components inserted before the modifier, as in chemin-de-fer 'railway' lit. 'road of iron' and moulin à vent 'windmill', lit. 'mill (that works)-by-means-of wind'.

In Turkish, one way of forming compound nouns is as follows: yeldeğirmeni 'windmill' (yel: wind, değirmen-i: mill-possessive); demiryolu 'railway'(demir: iron, yol-u: road-possessive).

In English language, words, particularly adjectives and nouns, nouns and nouns, verbs and nouns, verbs and prepositions, verbs and adverbs, adjectives and adjectives and gerunds and nouns etc are combined into compound structures in a variety of ways. And once they are formed, they sometimes metamorphose over time. A common pattern is that two words - fire fly, say - will be joined by a hyphen for a time - fire-fly - and then be joined into one word - firefly. In this respect, a language like German, in which words are happily and immediately linked one to the other, might seem to have an advantage. There is only one sure way to *know* how to spell compounds in English: use an authoritative dictionary.

Another important point is that modifying compounds are often hyphenated to avoid confusion. The New York Public Library's Writer's Guide points out that an old-furniture salesman clearly deals in old furniture, but an old furniture salesman would be an old man. We probably would not have the same ambiguity, however, about a used car dealer. When compounded modifiers precede a noun, they are often hyphenated: part-time teacher, fifty-yard-wide field, fire-resistant curtains, and high-speed chase. When those same modifying words come after the noun,

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however, they are not hyphenated: a field fifty yards wide, curtains that are fire resistant, etc. The second-rate opera company gave a performance that was first rate.

Comparative and superlative forms of adjectives are hyphenated when compounded with other modifiers: the highest-priced car, the shorter-term loan. But this is not always the case: the most talented youngster. Adverbs, words ending in *-ly,* are not hyphenated when compounded with other modifiers: a highly rated bank, a partially refunded ticket, publicly held securities.

Sometimes hyphenated modifiers lose their hyphens when they become compound nouns: A clear decision-making process was evident in their decision making. The bluish grey was slowly disappearing from the bluish-grey sky. This is not always so, however: your high-rise apartment building is also known as a high-rise.

When modifying a person with his or her age, the compounded phrase is hyphenated: my six-year-old son. However, when the age comes after the person, we don't use a hyphen. My son is six years old. He is, however, a six-year-old.

Some other very simple methods of forming a new word are to join two or more existing elements and the new words thus formed are called COMPOUNDS. Here is a list given below compiled from different resources.

1. **Free Compounds**

   In such compounds the second element expresses a general meaning which is modified or limited by the first.
   Rail+way = railway, apple-tree, steam-ship, weekend, pocket-money etc.
   Even with free compounds we may have long strings of words like: railway refreshment room, waste-paper basket, New Year Eve, Fancy dress ball, Republic-day parade etc. These can be isolated to form a new compound.

2. **Fixed Compounds**

   Some fixed compounds have been formed in which one part can not be separated from the other, e.g.

Daisy and Nostril were originally formed by joining together two words each i.e. day's and eye

(dayes-eye) and O.E. nosu and thyrel (hole) respectively. These words later became fixed as 'Daisy' & 'Nostril'.

3. **Compound Nouns** may be formed from:
   a) Adjective + Noun; as
      Sweetheart, easy-chair, blackboard, highway, nobleman, strong-hold, quick-silver, shorthand etc.
   b) Noun + Nouns; as
      Moonlight, chess-board, ringleader, teaspoon, horse-power, manservant etc.
   c) Verb + Noun; as
      Daredevil, scarecrow, telltale, spendthrift, hangman, pickpocket, breakfast etc.
      N.B. some compounds of this nature are used as adjectives e.g. know-nothing (fellow), lack-lusture (eye), make-shift (arrangement) etc.
   d) Verb + Preposition; as
      Between, show-off etc.
   e) Verb + Adverb; as
      Break-up, Set-up, knock-out, die-hard, send-off, drawback, lock-up, go-between etc.
   f) Gerund + Noun; as
      Stepping-stone, spelling,-book, blotting paper, walking-stick etc.
   g) Adverb / preposition + Noun; as
      Overcoat, downfall, afternoon, bypath, inmate etc.
   h) Adverb + Verb; as
      Outset, upkeep, outcry, income, outcome, etc.
   i) Agent-noun + Adverb; as
      Passer-by, runner-up, looker-on etc.
   j) Phrases as single words; as
      Father-in-law, brother-in-law, man-of-war etc.
      Page No 286, (Reference No.1, Reference No.4 & other resources)

4. **Compound Adjectives** may be formed from:

   a) Noun + Adjective / Participle; as
      Trustworthy, bloodthirsty, worldwide, pennywise, homesick, skin-deep, purse-proud, lifelong, sky-blue, heart-rendering, ear-piercing, bed-ridden, love-lorn etc.
   b) Adjective + Adjective; as
      Dark-blue, all-important, red-hot, lukewarm etc.
   c) Adverb + Adjective; as

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Ever-young, over-anxious, under-ripe, ever-green.

d)   Adjective + Participle; as

Long-suffering, ever-lasting, never-ending, well-deserved, out-spoken, far-seen, inborn etc.

e)   Verb + Noun; as

Break-neck, lack-lusture, make-shift, know-nothing etc.

f)   Adjective + Noun; as

Bare-foot etc.

g)   Pronoun + Noun; as

One-man (Show) one-rupee (note) etc.

h)   Ordinal Number + Noun; as

First-hand, second-hand, third-rate etc.

Page No 287, (Reference No.1) & (Reference No.4,5)

5.   **Compound Verbs** may be formed from:

a)   Verb + Preposition; as

Give up, break up, take over, boil down, set in etc.

b)   Noun + Verb; as

Waylay, backbite, typewrite, browbeat, earmark.

c)   Adjective + Verb; as

Safe-guard, white-wash, fulfill, etc.

d)   Adverb + Verb; as

Overthrow, foretell, undertake, overhear, upset etc

(Page No 287, Ref No.1), (Ref No.4 & Page No. 308,309,310 Ref.5)

6.   **Novel Compounds** by Poets:

Poets enjoy great liberty in the invention of novel compounds which would be inadmissible in prose, e.g.

Heaven-kissing hill, young-eyed cherubims (Shakespeare), silver-dropping tears, self-consuming care (Spenser), heart-easing mirth, dewy feathered sleep (Milton), Purple-stained mouth, full-throated case (Keats), long-wished-for and down-lapsing thought (Tennyson).

7.   **Rhyming compounds** by comic writers:

Englishmen are very fond of using them, e.g.

Bye-bye, hush-hush, goody-goody, riff-raff, shilly-shally, ding-   dong,   hotch-potch,   hoity-toity, namby-pamby etc. (Reference No.4)

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III. COMPOUNDS WITH PREFIXES

With a handful of exceptions, compounds created by the addition of a prefix are not hyphenated: anteroom, antisocial, binomial, biochemistry, coordinate, counterclockwise, extraordinary, infrastructure, interrelated, intramural, macroeconomics, metaphysical, microeconomics, midtown, minibike, multicultural, neoromantic, nonviolent, overanxious, postwar, preconference, pseudointellectual, reunify, semiconductor, socioeconomic, subpar, supertanker, transatlantic, unnatural, underdeveloped etc.

(Reference No.4 & other resources)

There are certain exceptions in its uses:

compounds in which the second element is capitalized or a number:
        anti-Semitic, pre-1998, post-Freudian

compounds which need hyphens to avoid confusion
        un-ionized (as distinguished from unionized), co-op

compounds in which a vowel would be repeated (especially to avoid confusion)
        co-op, semi-independent, anti-intellectual (but reestablish, reedit)

compounds consisting of more than one word
        non-English-speaking, pre-Civil War

compounds that would be difficult to read without a hyphen
        pro-life, pro-choice, co-edited

(Reference No.4 & other resources)

IV. NOUNS AS VERBS AND VERBS AS NOUNS

There are various processes by means of which nouns and verbs are formed from each other as new words by adding nothing at all. Let us consider a few processes.

a)   **Formation of new words by making nouns and verbs of the same root exactly like one another**
e.g. Old English 'Lufu' (love) -noun and Old English 'Lufian' (to love) -verb, both coming from the same root 'luf', became love. Some other native and French words such as sleep, deal, drink, arm, blame, change etc.

b)   **Formation of Homonym Verbs** (Gr. Homos = the same; onoma = name). Such as Head, shoulder, face & eye are also used as Homonym verbs.

c)   **Formation of Nouns from Verbs which had no corresponding nouns.**
        e.g. Glance, bend, cut, build, go, find, kill etc are also used as a noun unchanged.

d)   **Formation of Doublets:**
        Words derived from the same original elements, but differing in form and generally differing in meaning are called doublets.
        e.g. 'bath' & 'glass' were Nouns and the Verbs were 'bathe' and glaze respectively. Gradually from these Nouns and Verbs doublets were formed. So we have now 'bath' and 'glass' both as Nouns and Verbs and 'bathe' and 'glaze' both as Verbs and Nouns.

e)   **Formation of Nouns and Verbs by the alternation of CH and K.**
        e.g. Speak (V) & Speech (N) Stick (V) & Stitch (N) Bake (V) & Batch (N) Ake (V) O.E. & Ache (N).

f)   **Formation of a Noun from a Verb or a Verb from Noun by changing the place of Accent.**
        e.g. fo'recast (N) foreca'st (V), im'port (N) impo'rt (V), ac'cent (N) acce'nt (V)
        Similarly an Adjective is also distinguished from a verb.

        Fre'quent (Adj) freque'nt (V), ab'sent (Adj) abse'nt (V), Pr'esent (Adj) Prese'nt (V)

g)   **Oscillation between a Noun and a Verb.**

        i)   In some cases a word which is originally a noun is then used as a verb also and then again from this verb a new noun is formed in a somewhat different sense.

Noun	Verb	Noun
Smoke (smoke of chimney)	Smoke (to emit smoke)	Smoke (to smoke)
Gossip (idle talker)	Gossip (to talk idly)	Gossip (idle talk)

        ii)   Similarly a verb is used as a noun also, then a new verb is formed in a different sense.

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Verb	Noun	Verb

Frame (to form)Frame (a border for picture)Frame (to set in a frame)

        iii)   In the same way an Adjective is used as a Verb also, then a new Noun is formed in a different sense.

Adjective	Verb	Noun

  Faint (weak)   Faint (to become weak)   Faint (a fainting fit)

In all the cases above we find that there is a kind of Pendulum like swinging of a word from one point to another. That's why it is called "Oscillation among Noun, Verb and Adjective. (Reference No.4 & other resources)

V. BY BACK FORMATION AND SHORTENING

(1)   BACK FORMATION

It is the name given to the process in which a new word is formed by subtracting the ending which is really an integral part of the word.

a)   Back formation from the words:

    i)   **Dropping of "ing" from the back:**
        To sidle from sidling, to grovel from grovelling, to darkle from darkling.
    ii)   **Dropping of "Y" from the back:**
        greed, pup, pet, gloom were formed by subtracting "Y" from the back.
    iii)   **Dropping of "er" / "ar" from the back:**
        beg, burgle, hawk were formed by subtracting "er" from beggar, burglar and hawker which are not agent nouns. Similarly "edit" from editor (lat.) donate from donator (Lat.) (O.E.)

b)   Back formation from compound:

    New words can be formed by subtracting "er", "ing", "ed" from the back.
    e.g. Book-keep from book keeping, typewrite from typewriter, matchmake from matchmaker, henpeck from henpecked, merrymake from merrymaking etc,

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(Reference No.4 & other resources)

(2)　SHORTENING

Shortening or abbreviation is the name given to the process by which a long word, native or foreign, or even a phrase is clipped to produce a handy word.

a)　**By shortening of longer words through regular phonetic development:**
Modern "Eight" has been formed from O.E. 'Eahta'. Modern "Fowl" has been formed from O. E. "Fugal". Similarly "Lord" and "Miss" have been formed from O. E. 'Hlaford' and 'Missis' (mistress)
(Reference No.4 & other resources)

b)　**By clipping of long foreign words:**
e. g.　"Teck" from 'detected', "Bus" from 'omnibus', "Phone" from 'telephone', "Photo" from 'photograph', "Cab" from 'cabriolet', "Sov" from 'sovereign', "Jap" from 'Japanese, "Vet" from 'veterinary surgeon', "Gov" from 'governor', "Matric: from 'matriculation', "Caps" from 'capital letters', "Exam" from 'examination', "Bike" from 'bicycle', "Mob" from 'mobile vulgus'.
 (Reference No.4 & other resources)

c)　**By shortening of words by dropping the weak syllable at the beginning:**
e. g. size from a size, sport from disport etc.
Sometimes both forms are preserved e.g. "mend and amend", "tend and attend' "sample and　example" and "spy and espy" etc.
 (Reference No.4 & other resources)

d)　**By shortening of phrases or long compounds into words:**
e.g. zoo for zoological gardens, taxi from taxi meter-cabriolet' good bye for God be with you etc.
(Reference No.4 & other resources)

VI. FORMATION OF NEW PORTMANTEAU WORDS THROUGH TELESCOPING

Telescoping is the method of forming new words by combining two or more terms into one that is known as "portmanteau word". The verb "to don" and "to doff" are the results of the combination of "do on" & "do off" (i.e. "to put on" and to put off) respectively.

Other instances are

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Tragi-comedy comes from tragedy+comedy
Melodrama comes from melody+drama
Lunch comes from Lump+hunch
Brunch comes from breakfast+Lunch
Flurry comes from flaw+hurry
Galump comes from Gallop+triumphant
(Reference No.4 & other resources)

VII. FORMATION OF NEW WORDS FROM NAMES OF PLACES AND PERSONS

As the history of languages moved forward, the languages were enriched with various such words which were originated from names of famous persons or places. Observe some examples given below.

i)   From names of places

'Canter' from Canterbury, 'Calico' from Calicut, where it was first made.
'Guinea' from New Guinea, where it was coined from gold.
'Muslin' from Mussolo, a town in Mesopotamia means a kind of fine & soft cotton cloth used for women's dresses, curtains etc.
'Morocco' a kind of leather made from goat skin, first produced in Moracco from where the name comes.
'Sherry' a kind of wine, coming from Xeres where this type of wine was made.
(Reference No.4 & other resources)

ii)   From Names of persons

'Sandwich' from John Montago, 4th Earl of Sandwich is used as Noun & Verb also.
'Pander' from Pandarus, a character in Shakespeare's Troilus and Cresside.
'Quixotic' from Don Quixote, hero of the Spanish Romance meaning ridiculously romantic.
'Boycott' from Captain Boycott an Irish landlord.
'Guy' from Guy Fawkes of the Gun powder Plot of real life, means a queer looking man.
'Cardigan' named after the Earl of Cardigan, a great figure in the Crimean war.
'Guillotine' named after Dr. Guillotine who designed it at the beginning of the French Revolution (1789) means 'an instrument of execution'.
'Mackintosh' named after Charles Mackintosh who invented it in 1843.

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'Stentorian' derived from the name of Stentor who was a Greek Warrior in the Illiad, means a powerful voice.

'Herculean' derived from Hurcules of Greek mythology means possessing prodigious strength.

'Panic' derived from Pan, God of flocks in Gr. Mythology means unreasoning fear.

'Phaeton' derived from phaethon of Gr. Mythology who drove a chariot near the sun, means a kind of vehicle.

(Reference No.4 & other resources)

VIII. FORMATION OF NEW WORDS THROUGH IMITATION OR ONOMATOPOEIA

Some words in English etymology were derived through the process of imitation or onomatopoeic. e.g. cuckoo, quack-quack and bow-wow are formed in imitation of the cries of the cuckoo, duck and dog. Among other words echoing some sound may be mentioned: Bang, Twitter, Buzz, Click, Whizz, Rumble, Hiss, Giggle, Titter etc.

(Reference No.4 & other resources)

IX. FORMATION OF NEW WORDS FROM OBSCURE ORIGIN

The last group of English terms comprises a certain number of words which, at a certain moment, have been formed or created nobody knows from where, the Etymology of which has hitherto baffled all the endeavour of the philologists.

E.g. bad, big, lad, lass, fit, dad, jump, crease, job, fun, blight, chum, fuss, jam, hoax, stunt, slum, gloat, boy, girl, pig, dodge, fog, cut, bit, pun, hump etc.

(Reference No.4 & other resources)

For Additional Help

The Chicago Manual of Style can be of great help to the students of English etymology and the researchers as well which provides a lot of space to compounded modifiers and nouns. It has categorized compounds and word-formation into various types, and helps us discover principles of spelling (and some really strange exceptions). The rules for compounding words change over the years, and the lovers of vocabulary might even find different versions in different dictionaries. It is especially helpful because it tries to define the principles by which such decisions are made.

CONCLUSION

Although there is no universally agreed-upon guideline regarding the use of compound words hyphened compounds in English, in recent decades written English has displayed a noticeable trend towards increased use of compounds. Recently, many words have been made by taking syllables of words and compounding them, such as pixel (picture element) and bit (binary digit). This is called a syllabic abbreviation.

The history of English does not indicate a probability that English writers will ever universally omit the hyphen in compounding. On the contrary, grammarians and philologists all give evidence in favor of hyphened compounds, but there is an obvious difference in the case being that they are not systematic or thorough in this matter.

The debate over the issue of hyphened or non-hyphened compound will continue to get the attention of the researchers across the globe, but to be practical; it can be accepted as an undeniable truth of English etymology. W. D. Whitney, for instance, in his book on "The Life and Growth of Language," speaks of "a process which the general history of language shows to be more important than any other," and then says: "It is the composition of words, the putting two independent elements together to form a single designation." He shows that he means hyphened as well as continuous compounds by citing rest'-day, learning-knights, head-dress; and his book abounds in hyphened compounds many of them improperly so written. Max Mueller's books are very much like Professor Whitney's in this respect, and so are the works of all our best writers.

The formation of words has been a regular development throughout the etymological history; the conjugation and assimilation of different words in languages is a phenomenon. It is a never-ending process which will bring-forth new words and phrases to be well-accepted by all – the students as well as the grammarians. The English language will keep enriching and flourishing in terms development of vocabulary and formation of new words or compounds in leaps and bounds and enlightening the imagination of the researchers.

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Case Markers in Hawar Dialect of Dimasa

Bapan Barman, Ph.D. Scholar

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Abstract

Case is a grammatical category, which is used to show the relationship among different words used in a sentence. The present paper investigates the case markers in Hawar dialect of Dimasa, spoken in Cachar and Hailakandi districts of Barak Valley, which is situated in the southern part of Assam. In Hawar dialect of Dimasa, the case is realized in the form of postpositions, when these postpositions take nouns structurally form phrases. Therefore, they are called postpositional phrases. Postpositional phrases are made up of a noun phrase followed by a postposition.

1. INTRODUCTION

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The North-East region of India is bounded by the political boundary of China in the North, Bhutan in the West, Bangladesh in the East and Burma (Myanmar) in the South. It comprises of eight states and the states are Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. Of these, Assam is the biggest state (as per land area) in this region consisting of Brahmaputra Valley and Barak Valley. In Assam, languages belonging to different language families are found, namely, Indo-Aryan, Austro-Asiatic (of Munda group) and Tibeto-Burman.

The Barak Valley located in South Assam has three districts under its jurisdiction and they are Cachar, Karimganj and Hailakandi. The majority people in Barak Valley speak Sylheti, a dialect of Bengali. It is the main language used for communication in the three districts of Barak Valley. The other languages used in Barak Valley, apart from Sylheti, are Dimasa, Meitei, Bishnupriya, Rajbongshi (also known as Dheyan), Rongmei, Hindi and many other minor Tibeto-Burman languages.

The Barak Valley Dimasas who are identified as Barman are highly influenced by the Hindu Bengali culture. Thus, the Barmans or Dimasas of Barak Valley maintain both Dimasa tradition as well as Hindu rituals. Thus, marriage and funeral rituals are performed by Bengali Brahmin.

The aim of the present paper is to give a description of the case markers in Barak Valley dialect of Dimasa, also known as Hawar dialect, spoken in Cachar and Hailakandi district of Assam.

2. THE LANGUAGE AND THE PEOPLE

Dimasa, belonging to Tibeto-Burman language family, is spoken in different districts of Assam namely, Nagaon, North Cachar Hills, Karbi Anglong, in Barak Valley region of Cachar and Hailakandi district. Besides Assam, Dimasa is also spoken in Dimapur sub-division of Nagaland. The estimated population of Dimasa according to Census of India 2001 is 1,10,976.

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Dimasa tribe, which belongs to Indo-Mongoloid Kachari group, is found in North East region of India. G.A. Grierson in his *Linguistic Survey of India*, Vol. II, Pt. II. classifies Dimasa under the Bodo (Boro) of the Bodo-Naga division of the Assam-Burmese section of the Tibeto-Burman group of the Sino-Tibetan or Tibeto-Chinese speech family. Robert Schafer classifies Dimasa under the western units of Barish branches of Barik division of the Sino-Tibetan family. In the classification given by Paul Benedict (1972), Dimasa is included under Bodo-Garo group of Tibeto-Burman Branch of Sino-Tibetan family.

Dimasa is the name of the language and also the name of the community. Literally the meaning of the word 'Dimasa' is 'the children of the great/ big river'. There are different opinions regarding the origin of the word 'Dimasa'. According to Sir Edward Gait, Dimasas were known as 'Timisa' to the Ahoms which is a corrupted form of Dimasa. According to Sonaram Thaosen (1994) the Dimasas were known as Bodosa before their arrival in Dimapur. In his opinion Dimasa refers to the people inhabiting the bank of the river Dhansiri and in Dimasa language, the Dhansiri river is called Dima. Mrs. Nirupama Hagzer (1972) opines that it has been a tendency among the Dimasas to introduce themselves by adding 'sa' meaning 'children' to the place of their habitation, so, the word 'Dimasa' is derived from 'Dimapursa', the people who lived in Dimapur.

Dimasas had their capital at Dimapur. After the invasion by Ahom at Dimapur the Dimasas shifted their capital to Maibang in North Cachar Hills. However, the Dimasas could not stay for long at Maibang. A lethal assault from the Jayantia King forced the Kachari King to shift his capital to Khaspur in plains of Cachar. After the assassination of the last Dimasa Kachari King Gobin Chandra in 1830 A.D. there was no successor for the Kachari throne. The Kachari kingdom was annexed by a proclamation to the British East India Company's territory on 14th Aug, 1832.

3. **CASE**

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Case is considered to be an inflectional category, basically of nouns and pronouns, which typically marks their role in relation to other parts of the sentence. It is used in the analysis of word classes (or their associated phrases) to identify the syntactic relationship between words in a sentence through such contrasts as nominative, accusative, etc. (Crystal 1980:47). It is a way of showing the grammatical relationship between words and phrases and each case is associated with a range of meanings.

From the traditional grammarians' point of view, seven cases can be recognized in Hawar dialect of Dimasa and the case markers are used as postpositions. The seven cases are: nominative, accusative, dative, genitive, instrumental, locative and ablative.

3.1. Nominative Case

In the Barak Valley dialect of Dimasa, the nominative case has no overt marker and it is syntactically used as the subject of an intransitive verb. It is realized as zero morph. For example:-

(i)   /bo -Ø   rəzap -du/

       he -Nom. sing -Pre.

      'He sings'.

(ii) /aŋ -Ø   məkʰam zi –ma/

      I   -Nom. rice   eat -fut.

      'I will eat rice'.

In the above mentioned sentences, /bo/, /aŋ/ are pronouns and subjects of the intransitive verbs /rəzap –du/ and /zi –ma/ respectively and there is no overt case marker.

3.2. Accusative Case

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It is the case of the direct object of the verb. When the noun refers to a particular thing or person, the accusative case marker /-kʰe/ is suffixed. For example:-

(i) /aŋ   laisi -kʰe   kʰəma -kʰa/

I   book -Acc. lose   -Past

'I lost the book'.

(ii) /bo   alu -kʰe   do -ba   səgaŋha/

he   cat -Acc. beat -Past earlier

'He beat the cat earlier'.

In the above sentences, the nouns /laisi-kʰe/, /alu-kʰe/are the direct object of the verbs /kʰəma -kʰa/ and /do -ba/ respectively.

In case of non-particular noun, the accusative case is realized as zero morph. For example:-

(ii) /aŋ   laisi -Ø   brai -kʰa/

I   book -Acc. buy -Past

'I bought book'.

(iii) /bo   tʰaizu -Ø   zi -kʰa/

he   mango -Acc. eat -Past

'I ate mango'.

3.3. Dative Case

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The dative case is associated with the act of giving. In the case of indirect object of a verb, it is marked by /-ne/. For example-

(i) /ram -ne   hon   ri/

     Ram -Dat. biscuit   give

     'Give biscuit to Ram'.

(ii) /aŋ bo -ne   laisi   ri -kʰa/

     I   he -Dat. book   give -Past

     'I gave him a book'.

Dimasa has two dative markers /-tʰene/and /-ne/. /-tʰene/ occurs with first person (singular, plural) & with second & third person (singular) whereas /-ne/ occurs with noun and pronoun as well as with second and third person plural. /ne/ can also be used with first person pronoun both singular and plural but when /-ne/ is used with first person pronoun both singular and plural /aŋ/, /zuŋ/ and second person singular pronoun /nuŋ/, the velar nasal /ŋ/ is dropped. For example-

(iii) /bo   a -ne   ri   ri -kʰa/

     he   I -Dat. cloth give -Past

     'he gave cloth'.

(iv) /zu -ne   gandu   ri/

     we -Dat. pillow   give

     'give us pillow'.

(v) /bo nu -ne   laisi   ri -kʰa/

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he you -Dat. book give -Past

'he gave you the book'.

Second person plural

(vi) /aŋ nisi –ne tʰaizu ri –ma/

I you (pl.) Dat. mango give –Fut.

'I shall give mango to you (pl.)'.

Third person plural

(vii) /busi -ne tʰaizu ri/

they -Dat. mango give

'give mango to them'.

The use of /-tʰene/. For example:-

(viii) /bo aŋ -tʰene ri ri -kʰa/

he I -Dat. cloth give -Past

'he gave me the cloth'.

(ix) /zuŋ -tʰene makʰam ri/

us -Dat. rice give

'give us rice'.

(x) /bo -tʰene ri/

he -Dat. give

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'give him'.

(xi) /aŋ nuŋ -tʰene kʰusi ri -du/

    I you -Dat. work give -Pre.

'I give you the book'.

3.4. Genitive Case

It indicates the possessive relationship of the noun or pronoun. So, it reflects a possessor – possessed relationship. Genitive is marked by marker /-ni/. When /-ni/is used with the first person pronoun both singular and plural /aŋ/, /zuŋ/ and the second person singular pronoun /nuŋ/ the velar nasal /ŋ/ is dropped. For example:-

(i) /a -ni no/

    I -Gen. house

    'my house'.

(ii) /zi -ni no/

    us -Gen. house

    'our house'.

(iii) /nu -ni laisi/

    you-Gen. book

    'your book'.

Second person plural

(iv) /nisi -ni no/

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you(pl.) -Gen. house

'yours house'.

Third person singular

    (v) /bo -ni   no/

     he -Gen. house

    'his house'.

Third person plural

    (vi) /busi -ni   no/

     they -Gen. house

    'their house'.

    (vii) /alu -ni   kʰermai/

     cat -Gen. tail

    'cat's tail'.

    (viii) /ram -ni   bubi/

     Ram -Gen. sister

    'Ram's sister'.

3.5. Instrumental Case

The instrumental case indicates the instrument used in carrying out some action identified by the verb. It is marked by post-posing /-zaŋ/. For example:-

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(i) /aŋ ruwa -zaŋ wa   dain -kʰa/

     I   axe -Ins. bamboo cut -Past

    'I cut the bamboo with an axe'.

(ii) /bo ruŋ -zaŋ   tʰaŋ -kʰa/

     he boat -Ins. go -Past

    'he went by boat'.

3.6. Locative Case

The locative case indicates the location of the event/action identified by the verb. It is expressed by post posing /-ha/. For example:-

(i) /aŋ   no -ha   tʰaŋ –ma/

    I   house -Loc. go   -Fut.

    'I shall go home'.

(ii) /dao nakʰasao -ha bur -du/

     bird   sky   -Loc. fly -Pre.

    'the bird flies in the sky'.

3.7. Ablative Case

It specifies the point in space to where the subject is transferred at the culmination of the action identified by the verb. It is the case of separation from the source in performing the action mentioned by the verb. The ablative case is marked by marking /-nipʰraŋ/ or /-nisiŋ/ to the noun and both are in free variation. For example:-

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(i) /bo opʰis -nisiŋ pʰai -kʰa/

he office -Abl. come -Past

'he came from office'.

(ii) /bo opʰis -nipʰraŋ pʰai -kʰa/

he office -Abl. come -Past

'He came from office'.

(iii) /aŋ ram -nipʰraŋ laisi mai -kʰa/

I Ram -Abl. book get -Past

'I got book from Ram'.

(iv) /aŋ ram -nisiŋ laisi mai -kʰa/

I Ram -Abl. book get -Past

'I got book from Ram'.

4. Conclusion

From the description and explanation given above, it becomes clear that the Barak Valley dialect of Dimasa manifests a neat system of realization of cases. The case forms are obtained in Hawar dialect by adding the case suffixes to the base, which is equal to the nominative case form. All the case markers in Barak Valley dialect of Dimasa are post-positional. So, Hawar dialect as a dialect of SOV language maintains the characteristics that Greenberg (1963) has attributed to SOV language that language with normal SOV order are post-positional.

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Colophon

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Effect of PQ4R Study Strategy in Scholastic Achievement of Secondary School Students in Punjab (Pakistan)

Mrs. Ruqia Bibi, Ph.D. and Manzoor H. Arif, Ph.D.

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Abstract

This experimental study was carried out to investigate the effect of PQ4R study strategy on scholastic achievement of secondary school students in the subject of Pakistan Studies. It was a pretest posttest control group design which involved the independent variable of PQ4R study strategy and the dependent variable of scholastic achievement of students. A sample of 104 girl students was randomly selected out of 390 girl students studying in the school selected randomly from 121 Govt. Girls High schools located in District Rawalpindi (Pakistan). The content validity of pretest and posttest was ensured through designing table of specification and the reliability of pretest and posttest was determined through the use of test retest method.

The sample of 104 students was matched on the basis of their obtained marks in pretest comprising 52 students for each experimental group and control group. Both the groups were randomly assigned as experimental group and control group. The experimental group was taught through PQ4R method whereas the control group was taught through traditional method. It was hypothesized that no significant difference exists between the mean achievement scores of experimental and control group after the treatment. The null hypothesis was tested at 0.05 level

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of confidence. The results indicated that PQ4R study strategy greatly improved the scholastic achievement of students. In the light of results, directions for future research has been given.

1   INTRODUCTION

Promoting intellectual development in schools is essential, so that all children can to become rational human beings (Ryan, 2004,p.8). This responsibility in schools lies on teachers to make their teaching effective in order to promote learning of the students.

Research studies identified that amount of time spent on learning activities, emphasizing independent learning, improving higher order thinking skills, and grouping students for individualized and small group instruction are key factors of effective teaching that are vivid indicators of effective teaching (Masrur, and Alam, 2000, p.76). Along with effective teaching strategies, the skilled teacher must know the diverse characteristics of learners and must understand the students as learners (Reddy, 2006, p.42).

Students should take full part in the learning process, because now, education is supposed to be child centered, and teaching learning process should aim at all round development of the child (Ground Water Smith et al., 2003, p.4 and Sultana, 2005,p.112). Learning is defined as a process of bringing about relatively permanent change in the behavior (Feden, 2003, p.13 & Mangal,2005, p.175). it is an active, constructive and purposive process that depends on the mental activities of the student(Sher, 2002, p.110). Theory and research on learning converge on one idea that responsibility and ability to learn rest with the student. No one can learn for someone else. It is the responsibility of the individual learner to learn at his/ her own. (Parsons et al., 2001, p.204 & Erickson, 1982, p.151). Propagators of cognitive learning theory like gestalt psychologists, Piaget, Vygotsky and Bruner maintain that all the cognitive processes and information processing involve the process of thinking.

Thinking is the process that transforms the information into new and different ways for solving a problem or reaching a goal (Feldman, 1999, p.257). Higher order thinking which includes creative and critical thinking is needed to make sense of knowledge in any subject area (Fisher, 2008, p.3). Students must be creative and critical thinkers who must be aware of their own thinking. According to Kumar (2006), "the mechanisms that control ones own thinking and learning are called metacognition" (p.4).

Metacognition is thinking about ones own thinking that involves how effectively one processes information (Parsons, et al., 2001,p.422). In the view of Faryal (2008), "metacognition is the knowledge concerning one's own cognitive processes and products. It includes active monitoring and consequent regulation and orchestration of information processing activities" (p.83). In the view of Ashman (1997, p.149), there has been a strong and consistent emphasis on the use of self regulation procedure. Self regulation is one aspect of metacognition. According to Woolfolk (2004), "metacognition is awareness of people about their own cognitive machinery and how the machinery works. It literally means cognition about cognition or knowledge about

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one's own knowledge and learning. This metacognitive knowledge is used to self monitor and self regulate ones cognitive process such as reasoning, comprehension, problem solving, understanding and so on" (p.256).

Metacognition often takes the form of strategies (Kumar, 2006, p.4). These strategies help the students become self regulated learners. If students themselves do not pay attention, it means they do not learn (Szeto, 2010, p.3). According to Woolfolk (2004) " learners must have the ability to organize and regularize learning on their own" (p.444). It is helpful to make the students self regulated learners and engage them in enhancing their own capabilities (Thomas, 1994, p.23 and Nabeel & Liaquat, 2009, p. 100). Academic competence is related with application of effective study strategies. Due to lack of effective study strategies, intelligent learners at all grade levels may face difficulties in school learning (Gettinger,et al., n.d., p. 2). Most of the students at secondary school level fail to obtain good grades because teachers teach the content to their students but do not teach them how to learn that content.

The learning strategies, however, cannot be taught in isolation. According to Kiewra (2002) "students can learn how to learn when they are taught strategies in the context of subject matter. Instructors can teach the students how to learn by embedding strategy instruction within their content courses" (p.71). A great number of study skills and learning strategies have been identified for use. Cognitive and metacognitive strategies are proven strategies for deep understanding and reconstructive learning. According to Harley (2001, p.336), one of the best known methods for study is PQ4R method. Sanacore (2000, p.3) holds that this strategy is based on the SQ3R approach. Harley(2001, p. 336) maintains that PQ4R technique can be applied either to whole book or to just one chapter in a book. In the view of Sanacore (2000, p. 3), PQ4R method should help the student comprehend better, concentrate better, and retain better.

The PQ4R study strategy learnt in one subject area can easily be applied to many other subjects. Ormrod (1998, p.331) argues that when a student acquires effective learning strategies rather than rote learning, those strategies often transfer positively to learning in a very different situation. The PQ4R study strategy encompasses almost all other study strategies in it. It has six steps and systematically combines a whole series of important study strategies. The PQ4R strategy goes like: Preview, Question, Read, Reflect, Recite, and Review.

Preview is a rapid survey of the material that refers to gather the information to help set up mental compartment in which students fit the material. (Butcher, 2002, p.97; Sobkowiaka, 2001, p.3; Seiman, 2010, p.10; Huber, 2004, p.102; Mangal, 2005, p. 269; Bibi, 1994, p.26; Wong, 1994,p. 100; Squires, 2003, p.103; Hay, 2005, p.27; Reynolds, 1996, p.215; Ryan, n.d., p.1; Burton,2007, p.1 and Burns, 1998, p.350).

Question: Students build questions based on the surveying they did previously. The question process lies at the heart of explaining and understanding, and gets the learner involved in work. (Simon, 2010, p.10; Sobkowiaka, 2001, p.3; Squires, 2003, p.11o and Ryan, 2004, p.171, Duffy & Roehler, 1983, P. 331). Questioning activity engages students in thinking, and

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challenges them to think at higher level (Durvin, n.d. p.1; Roger, 2006, p.116; Feden, 2003, p.118; Schafersman, 1991, p.9 and Squires, 2003, p. 110).

Read & Reflect Read and reflect process is also a thinking process, student reads the material to have the answers of posed questions. (Wong, 1994, p.103; Eliot, n.d. p.2; Hay, 2005, p.25; Ali, 1993-94, p. 135, Reynolds, 1996, p.216; Cottrell, 2001, p. 276 and Khattak and Khan, 2002, p. 31).

Recite: "one of the four R's is "recite" which involves repeating information" (Kiewra, 2002, p.75). During recitation, students check their understanding by restating what they learnt from the selection (Reynolds, 1996, p.218, Hubber, 2004, p.108, Butcher, 2002, p. 105).

Review: Since most forgetting takes place within 24 hours, students will have to review the material to retain it. Reynolds, (1996, p.218; Klein, n.d., p.5 and Child, 1995, p.140). Ghani (1999, p.9) and Reddy, (2006, p.101) maintain that unless perpetually repeated, we usually tend to forget most of the information stored in our memory.

The research studies conducted on some of the specific study strategies like note taking, questioning, summarizing and elaborating etc. found positive effect of these skills and strategies on scholastic performance of primary or college level students. But little research appears to have been conducted on the effectiveness of PQ4R study strategy on secondary school students. The PQ4R study strategy, a new method being exercised in the West, was selected for the study to examine its effect on student's learning and achievement in Pakistan.

2   OBJECTIVES OF THE STUDY

The objectives of the study included measuring the scholastic achievement of students at secondary school leveliin the subject of Pakistan Studies before the experiment, exposing the experimental group to PQ4R method of study, teaching the control group through traditional method without using PQ4R method, measuring the scholastic achievement of experimental group and after the treatment and comparing the scholastic achievement of experimental group and control group after the experiment in the subject of Pakistan Studies.

In order to achieve the objectives of the study, it was hypothesized that there is no significant difference between mean scholastic achievement scores of experimental group and mean scholastic achievement scores of control group after the treatment.

The study was delimited to : Govt. Girls High School Kahuta, urdu medium students of grade 10th, Punjab text book of Pakistan studies for grade 10th and the PQ4R study strategy.

3 RESEARCH METHODOLOGY

 Following method and procedure was used to conduct the study:

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3.1 Population

Population of the study comprised secondary school girl students studying in grade 10th in the province of Punjab (Pakistan).

3.2 Sample

The sample of the study consisted of 104 10th grade students studying in Govt. Girls High School Kahuta, District Rawalpindi comprising 52 each in the experimental group and the control group. Tehsil Kahuta of District Rawalpindi was selected through probability sampling. Two sections of grade 10th students were also selected through random sampling for conduct of present study.

3.3 Instruments of the Study

Two instruments were used to conduct the present study:

1) The pre-test, and 2) the post-test. In the light of cognitive domain of Bloom's Taxonomy of educational objectives quoted by Feden (2003, p.19) and Shahid (2007, p.115), a 30-item multiple choice pre-test was developed from the 1st chapter of Punjab Text book of Pakistan Studies for class 10th. The time duration for the test was one hour, each item carried one mark.
2) The post-test was also 30-item multiple choice test developed according to cognitive domain of educational objectives quoted by Feden (2003, p.19) from the second chapter of Punjab Text book for class 10th which was taught during the experimental teaching to sample students. One hour was allotted to solve this test, each item carried one mark.

For validation of pretest and posttest, a chart of specification was designed, the selected items were reviewed and discussed with the subject teachers male and female and by research experts. Suggestion given by them were entertained. In order to determine the reliability, the pre-test was administered twice with ten day's interval on 23 girls students studying in class 10$^{th.}$ Product Moment correlation coefficient in the pretest was found to be .87 which according to (Garrett, 2006, p.151) is appropriate for an achievement test. The post-test was also administered twice with ten day's interval on 15 10th grade girl students. Product Moment correlation coefficient reliability was found to be 0.91 which is highly appropriate for an achievement test (Garrette, 2006, p. 151). Thus both the instruments were found to be reliable and valid for administration on the sample of the study. For both the tests, students taken from the population were, however, not included in the sample of the study.

3.4 Design and Procedure of the Study

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It was an experimental study in which the pre-test post-test control group design was used which is a true experimental design that controls for maximum numbers of threats to internal and external validity (Best,2008, p.177, Gay, 2000, p.392, and Alam, 1990, p.99). The design is represented as:

R   O1   X   O2
R   O3   C   O4
O1 O3 = Pretest
O2 O4 =Posttest

Where:

R = Random assignment of subjects to groups.
X = Exposure of a group to an experimental (treatment) variable.
C = Exposure of a group to the control condition.

O1   O3 = Pretest
O2   O4 = Posttest

Following procedure was adopted for the conduct of the study:

3.4.1 Administration of the pretest

Two sections of class 10th were randomly selected and combined for the administration of pretest which was administered on 108 students who were present on test day. Researcher herself marked the papers, and matched the students in pairs on the basis of their obtained marks. A sample of 104 students comprising 52 students for each experimental group and control group were matched. These groups were randomly assigned as experimental group and control group. Each group was provided a separate classroom equal in all respects.

The researcher herself taught the experimental group by using PQ4R study strategy because no other teacher could be found well versed in this strategy. Experimenter herself studied and learnt this strategy. A teacher with similar qualification and experience taught the control group through traditional method who had no knowledge about PQ4R study strategy.

3.4.2 Training Component
Before the conduct of experiment, the experimental group was exposed to ten day's training for the use of PQ4R study strategy on easy material in social studies text book for class 7th . A period of 45 minutes was fixed each day. The researcher herself demonstrated all the six steps of PQ4R strategy before the students and let them practice on it. During this period, control group revised 1st chapter of Pakistan studies text book for class 10th which was not included in the study.

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3.4.2 Assessment and Analysis of Training

At the end of training, a 15 items multiple choice test was developed on the basis of each step of PQ4R strategy from a quite new material which was not taught to students, and administered on experimental group to check their ability in using this strategy independently. Each question carried two marks. The researcher marked the answer sheets.

In order to find out the performance level of students in using PQ4R strategy, the scores were summearized through Mean and SD. The average score on the test was 25.4 out of maximum score of 30 with standard deviation score being 3.36. this performance indicated that students were prepared for the experiment.

3.5 The Experiment

It was beginning of the academic year for class 10th, the experiment was started, one period of 45 minutes from 11:15 am to 12:00 noon from Monday to Saturday was allocated for teaching. Both the groups were taught for four weeks. Second chapter of Pakistan Studies Punjab text book was selected for teaching according to the syllabus and scheme prepared by the school. The experimental treatment incorporated all the six steps of this strategy fully through class activities under the guidance of experimenter. Both the groups completed the selected chapter simultaneously according to the time table set before the experiment. After four weeks, 30 items posttest was administered on both the groups collectively. Time duration for test was one hour. The researcher and another teacher supervised during the test.

3.6 Scoring and Analysis of Data

The data obtained through pre-test was scored, 104 students were matched comprising 52 students in each group. The data collected through the post-test was scored, and analyzed in the following way:

1. The ungrouped data obtained through pre-test and post-test from experimental group and control group were converted into grouped data in the form of frequency distributions.
2. To compare the scholastic achievement of experimental group and control group, mean, median, Q1, Q3, SD, and coefficient of variation and degree of overlapping were calculated on both the pre-test and post-test scores.
3. In order to compare the individual scholastic achievement of the experimental group with the control group students in term of overlapping (Garret, 2006, p.44), median of experimental group was used to find out the percentage of students in the control group who did better than average performance of the experimental group.
4. Significance of difference between pre-test scores of experimental group and control group, and post-test scores of both the comparison groups was determined through the use of *t* test at .05 level of confidence.

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RESULTS

Table 1

Frequency distribution of pre-test scholastic achievement scores of the experimental group and the control group.

Class Intervals	Experimental Group Frequencies	Control Group Frequencies
20-24	4	4
15-19	8	9
10-14	14	13
5-9	18	18
0-4	8	8
	N=52	N=52
	Mean = 10.44	10.44
	Median = 09.5	09.5

Entries in the above table show that the frequency distribution of pre-test scholastic achievement scores of both the comparison groups were almost equal due to their matching. The average pre-test score in terms of mean and median is also equal. The above frequency distributions are represented in the graphic form.

Figure 1

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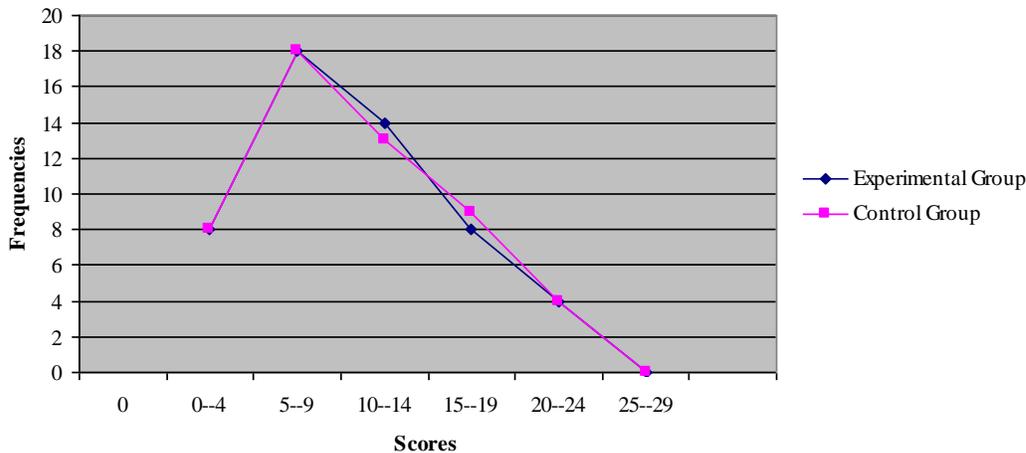
Table 2

Significance of difference between mean scholastic achievement scores of the experimental group and the control group before the treatment.

Groups	N	M	SD	SE_D	t	p
Experimental	52	10.44	5.60			
				1.102	0.0000	>.001
Control	52	10.44	5.63			
df = 102					$t_{.05} = 1.98$	

Entries in the above table show that mean scholastic achievement scores of both the groups and the spread of individual scores from the respective mean scores was almost the same. Therefore, the t value is zero. It implies the both the groups were equal in their academic performance in the subject of Pakistan studies before the experiment. Thus experimental group and control group fulfilled the requirement of the selected research design that the group should be equated on the dependent variable.

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Table 3

Frequency distribution of post-test scholastic achievement scores of the experimental group and the control group.

Class Intervals	Experimental Group Frequencies	Control Group Frequencies
30-34	1	0
25-29	19	5
20-24	16	13
15-19	11	21
10-14	3	12
	N=50	N=51
	Mean = 21.06	17.92
	Median = 22.93	17.71

Entries in the above table indicate that frequency distribution of experimental group and control group in each class interval differs widely, especially in the intervals of 10-14, 15-19 and 25-29. 100 percent of control group and 98% of the experimental group scored between 10 and 29. The following graph represents the above frequency distributions.

Figure 2

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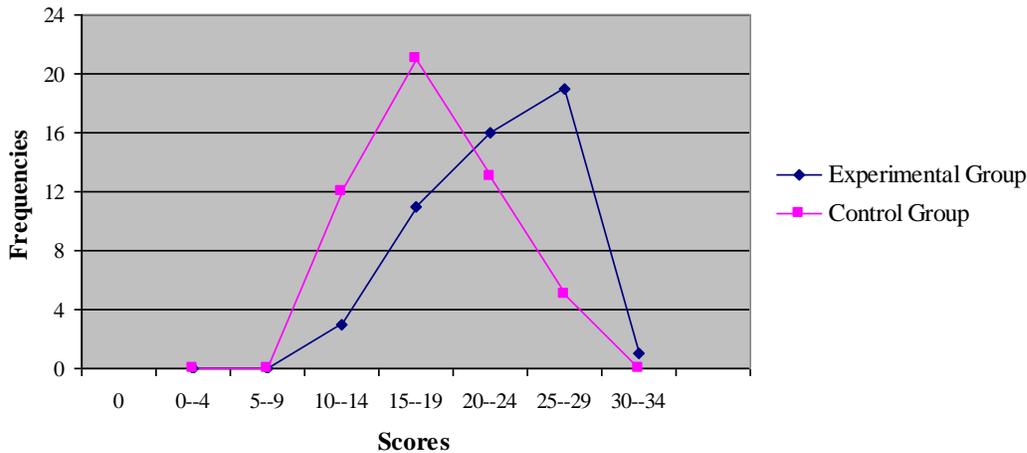
Table 4

Comparison of experimental group and control group on posttest measures of central tendency and variability.

Groups	Mean	Median	Q1	Q3	SD
Experimental	22.44	22.93	18.8	26.47	4.42
Control	17.92	17.71	14.6	21.5	4.59

As the above table shows that difference between posttest achievement of average student of the experimental group and control group is 4.52 points in favour of experimental group. The difference between median experimental student and median control student on posttest scholastic achievement is also 5.22 points in favour of experimental group. Middle $2/3^{rd}$ of experimental group scored between 18 and 27 points whereas middle $2/3^{rd}$ of the control group scored between 13 and 23. From the quartiles, it is evident that middle 50% the experimental group scored between 19 and 27 but middle 50% of the control group between 15 and 22. The spread of scores of both the groups around their mean is almost equal. However, the experimental group appears to show higher scholastic achievement, on the average after the treatment.

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Table 5

Comparison of the experimental group and the control group on posttest scholastic achievement in terms of their overlapping.

Class Intervals	Experimental Group Frequencies	Control Group Frequencies
30-34	1	0
25-29	19	5
20-24	16	13
15-19	11	21
10-14	3	12
	N=50	N=51
	Mean = 21.06	17.92
	Median = 22.93	17.71

From the above table of frequency distributions, when the percentage of control group students who exceeded the median score of the experimental group (22.93 points) was calculated, only 20% students of the control group could be found to do better than the median student of the experimental group. It means that though experimental group did better, it does not mean that every individual student in the experimental group was better than every individual student of the control group. 20 percent students of the control group surpassed the median score of the experimental group. Yet the percentage of control students achieving higher than median of experimental group was lesser than that of experimental group, being 50 percent.

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Table 6

Significance of difference between mean scholastic achievement score of the experimental group and mean scholastic achievement score of control group after the treatment.

Groups	N	M	SD	SE_D	t	p
Experimental	50	22.44	4.42			
				0.897	5.0362	$< .001$
Control	51	17.92	4.59			
df = 99					$t_{.05} = 1.98$	

From the entries in the above table, it is clear that observed difference of 4.52 points in the mean scholastic achievement of the experimental and control groups was significant not only at 0.05 level but also at .001 level. The null hypothesis of the study was therefore, rejected. It is inferred that the experimental group showed better scholastic performance than the control group after the experiment.

5 CONCLUSIONS

Following conclusions were drawn from the above findings of the study:

1. The scholastic achievement of group of students taught through PQ4R study strategy and the group taught through traditional method was the same before the treatment. However the scholastic achievement of the group taught through PQ4R study strategy and of the group taught through traditional method differed widely after their exposure of PQ4R method and the traditional method of teaching respectively. Thus both the comparison groups initially equal in scholastic achievement before the experiments, really differed after the treatment.
2. Twenty percent students of the group taught through traditional method outperformed in their scholastic achievement than the average student of the group taught through PQ4R study strategy. This means that only one fifth of students taught through traditional method could achieve better than average student of group taught through PQ4R strategy. Four fifth of them, however lagged behind average scholastic achievement of the experimental group.

6 DISCUSSION

The present study was conducted to investigate the effect of PQ4R study strategy on scholastic achievement of 10th grade students in the subject of Pakistan Studies. The results of the study are discussed as under:

Although both the comparison groups were equal in their scholastic achievement before the treatment, real difference was found after the application of PQ4R study strategy. The

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experimental group outdid the control group in the scholastic achievement on post-test. This difference may be attributed to PQ4R study strategy which was applied on the experimental group during the treatment period.

The findings of the present study substantiate the previous research conducted to investigate the effect of study skills and strategies. For example, Jitendia (2000) found that due to use of review, comprehension strategies and self monitoring procedure, the experimental group performed much better than the control group in main idea comprehension. As stated by Jitendra (2000), the findings of his study were also supported by Chan, (1991); Graves, (1983); Graves and Levin, (1989); Jitendra et al., (1998) and Malon & Mastropieri , (1992) cited in Jitendra,(2000). In another study, Salim (2010) examined the impact of KWL study strategy on reading comprehension, and found positive impact on the academic achievement of those students who used it. The results of the present study were thus consistent with this study and with the study conducted by Jitendra, (2000).

Shepley and Victor (1996), Payre and manning (1992) used a series of metacognitive strategies to enhance the reading comprehension scores. They found that the students instructed in metacognitive strategies scored significantly better than the students who were not taught through these strategies. Their results are supported by the present study. Similarly, Chang et al. (2006) found that students improved their reading comprehension scores which were strongly correlated with the use of metacognitive strategies. The results of present study are also in consonance with their study. Morill and Cynthia (1995) also supported the idea by concluding that intertwining of higher order thinking and metacognitive skills was the cornerstone for the improvement of reading comprehension. The present study results also support this point because PQ4R strategy is a combination of higher order thinking and metacognitive skills. On the contrary, however, Taylor and Frye (1992) cited in Victor (1996) investigated the effect of strategies of reciprocal teaching and summarization by using social studies text on fifth grade students who found no difference between the reading comprehension scores of the control group and the experimental group.

Related literature shows that the results of application of study strategies, such as SQ3R method have been mixed. As cited in Schurmaker (1982), some of the studies (Graham, 1977) of application of SQ3R have reported improved reading rate and comprehension after using the technique. Others have failed to do so (Mcormic and Coopers, 1991; Wooster, 1953). He further explains that in one study (Wooster, 1953), improved notes were reported. In two studies, comparing the use of SQ3R technique to other reading techniques were shown to be as good as or superior to the SQ3R technique (Niple, 1968, Willmore, 1968; Sakta, 1991). On the other hand, results of some other studies indicated that the SQ3R technique appeared to be especially useful with students needing overall reading improvement. Schurmaker (1982) referred two more investigations by Donold, (1967), Garty, (1975) about the effectiveness of the SQ3R method with seventh grade students, which yielded negative results. In both studies, no statisticallys different results were found between a group using the SQ3R method and one not using it. These contradictory results are in line with present study where some students took benefit significantly

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from PQ4R study strategy while others could not improve their scholastic performance to the level of significance.

Moreover, new learning strategy may also be motivating for students because before the experiment, the experimenter clearly explained the benefit of use of the PQ4R study strategy which would have improved their scores in the final examination. Another factor for this change may be the training component of PQ4R strategy which was given before the experiment on easy material, a chapter of seventh grade social studies text book. Students got training willingly, and when ability test was analyzed, they dramatically scored high. Once they saw their improvement, they became more enthusiastic learners. After they had learned the strategy, their scores improved markedly. All the students expressed satisfaction with learning the strategy during the training and showed ability to generalize it. This positive effect of training component was consistent with other previous research studies such as Rodil, 2009 and Schumaker, 1982.

The students in the control group on whom traditional method of teaching was applied, also did better than their performance in the pre-test. Almost all the students strived for the excellence.

As a result they improved, but on the whole, their performance was not equal to or better than the performance of students in the experimental group. Although the experimental group as a whole was superior to the control group in their scholastic achievement, every student of the experimental group did not do better than every student of control group. Because when the difference was calculated individually in the term of amount of overlapping, it was revealed that 20% students of control group showed better performance than the average student of experimental group. Whereas, before the treatment, the medians of both the comparison groups were exactly the same. 50% students of control group and 50% students of experimental group performed above average before the experiment but after the experiment it was found that the students of control group who were 50% above average student of the experimental group were reduced to 20%. It means the performance of control group after the experiment went down by 30% as compared to experimental group.

The performance of 20% students of control group who overlapped with the performance of students of experimental group may be attributed to their practice of rote memorization and rehearsal on the material. Their memory might be strong, for that reason they might have memorized the information. Possibly, they might have been good performers who could not perform well only on pre-test due to their illness, carelessness or for any other reasons and during the treatment period they may have recovered. Ultimately, in the post-test they performed as usual. The researcher, after the experiment, realized that only the pre-test should not have been used as the sole criterion for equalizing the groups. Previous scholastic performance in at least two examinations should have been taken into account along with the pre-test.

PQ4R learning strategy is a technique to process information accurately and effectively. It can be assumed that there may be different information processing mechanisms included in

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learning due to different prior knowledge and different concepts about the material being studied by the students. Six-step PQ4R strategy requires the involvement of students' personal thoughts during the application of this strategy. Variation in the results in this study might be due to individual differences in thinking skills, reflection, and processing the information on the part of students in the experimental group.

In the present study, the students of experimental group faced some difficulties during some specific steps. In generating questions, students took much time in developing questions from the key words or phrases, whereas turning the headings and subheadings into questions was comparatively easy. Previews and reviews both were activities of collecting total image of the text. A reader previews the material before starting to read it, whereas, in the review, reader recollects the total image of the text after reading. Before reading, the reader assumes or depends on little knowledge about the text but after reading in review steps, the reader has substantial knowledge in the mind. Preview was a difficult step for some of the students because they were used to learn the material through rote memorization, and had no idea to think, assume or assess the material before reading. Reflection during reading is a critical step in personalizing and internalizing the knowledge that depends on making relations among things, events or information that varies from person to person.

The present study found the effect of PQ4R strategy holistically on the scholastic achievement of the students. It is possible that some steps of the PQ4R strategy might have overlapped other steps of the strategy. Students might have outperformed in one step but they might have lacked perfection in other steps. Had the performance of the students been assessed in all the steps of PQ4R strategy one by one, the analysis of the results would have revealed deeper results in the sense that which students used which step of the PQ4R strategy more effectively than the other one. It was observed during the treatment period that PQ4R study strategy was a time consuming strategy. All the six steps of the strategy were difficult to apply on the new material in one short period of 30-45 minutes. Inadequacy of time might have broken continuity in the steps of PQ4R study strategy. Other variables might have interrupted the learning process. However, dividing the material in suitable parts could overcome this difficulty. For instance, previewing the whole material at once, followed by generating questions, applying read, reflect, and finally reciting and reviewing the whole material might have been the proper way to use the strategy.

7   FUTURE DIRECTIONS FOR RESEARCH

The present study was carried out on the subject of Pakistan studies, however, it may not confined to this subject only. The effect of PQ4R study strategy may be investigated in other disciplines of sciences, humanities and arts with the diverse of sample size, gender and grade levels. The standardized tests instead of teacher made tests be applied to investigate the effect of PQ4R study strategy and to confirm the findings of present study. For deeper analysis, each step of PQ4R study strategy may be investigated individually and results be interpreted separately. This study be carried out on girl students in the private sector schools. The comparison of effects

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of PQ4R strategy may be made between urban and rural school settings and between boys and girls.

In further studies, in order to provide a model for professional development of teachers in Pakistan, the teachers may be exposed to PQ4R strategy so that they can teach their students how to study effectively.

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Reducing Cognitive Overload among Students through Language Games

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We Need to Adopt New Methods

In a globalised world where success in work depends to a great extent on one's communication skills, the modern English teacher needs to provide able support in the form of materials and tasks that will help students of engineering and technology develop their communication skills.

The teacher's objective should be to develop suitable teaching methodology for students of engineering and technology who find the conventional methods of teaching irrelevant and moribund. It is indeed a challenge to the teacher to change teaching methods according to the varied and diverse learner abilities and knowledge.

Students look for learning strategies which have high interest value and matter which can be rapidly assimilated. The linguistic skills of students should be developed by laying a greater emphasis on accuracy on grammar, vocabulary, genres of writing, and mechanics such as spelling and pronunciation.

If students are encouraged to play vocabulary enrichment games in a non-threatening environment, their interest in language learning is kindled.

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Grammar reinforcement through games transfers language usage principles from working memory to long term memory and this results in better understanding and usage of English. The materials and methods of teaching should enhance the engagement of students. The teacher should challenge conventional thinking and innovatively use all available resources to drive positive changes in the lives of the learner fraternity. The faculty is expected to capture a sense of optimism about the future and determination to shape one's own destiny among students. Their services should empower students to achieve their aspirations.

The teacher is expected to achieve three goals: accepting no limits, alternative thinking and driving positive change in learners. Accepting no limit means taking on big challenges. Alternative thinking means breaking the shackles of conventional methods of teaching, and positive change means impacting the lives of the learner community – catalyzing ambitious and innovative growth of learners.

With the conventional teaching, the classroom is teacher-centred and lecture-oriented. But new methods are task-based and skill-oriented. The new method demands an actual use of the English language in the classroom and encourages interaction among them. The teaching of mixed group of students with a wide range of abilities in English always presents a considerable challenge to English teachers. The onus lies on the teacher to guide and provide extra support to low-achievers from the vernacular medium of instruction. Correcting mistakes rigorously made by learners in early stages may discourage them from trying.

Working Memory versus Long Term Memory

Students utilize their working memory and long term memory to acquire information. Schema acquisition is limited in working memory as its capacity is also limited. The term "cognitive style" refers to the way pupils process information in their head in a way that is distinctive to that individual. A person is set in a particular cognitive style from birth. In contrast, a learning style is a manner in which a learner interacts with and responds to the learning material or environment. A person's cultural background may influence his learning style. The student may also use a different learning strategy depending on the task.

In Cooper's opinion the working memory is limited while the long term memory is essentially unlimited.

Long term memory

Data →   ↑ ↓

Short term memory (working memory)
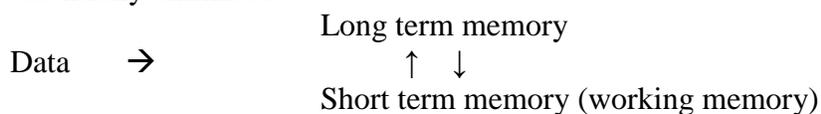
Working memory can at a time deal with seven elements of information simultaneously. According to Einstein, "interest is the best teacher". If teachers create interest in students in the subject, then half of the job is done. Where the learning process is joyful, then maximum learning takes place.

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Visual Learning

Visual learning refers to a student's need to see body language or facial expressions from the teacher to fully grasp the lesson in addition to visual inputs on screen or on the blackboard. Others are auditory learners who get the most out of the lesson through lectures and discussions. They may benefit from noting things like voice, pitch and tone. Kinesthetic learners need hands-on experience with the subject, and they need to be able to explore their world or environment. They may become restless if forced to sit through long lectures with not enough activity.

Types of Cognitive Load

A potential problem is that the processing demands evoked by the learning task may exceed the processing capacity of the cognitive system—a situation called cognitive overload.

Types of Cognitive Load

Modified from Chipperfield (2006)
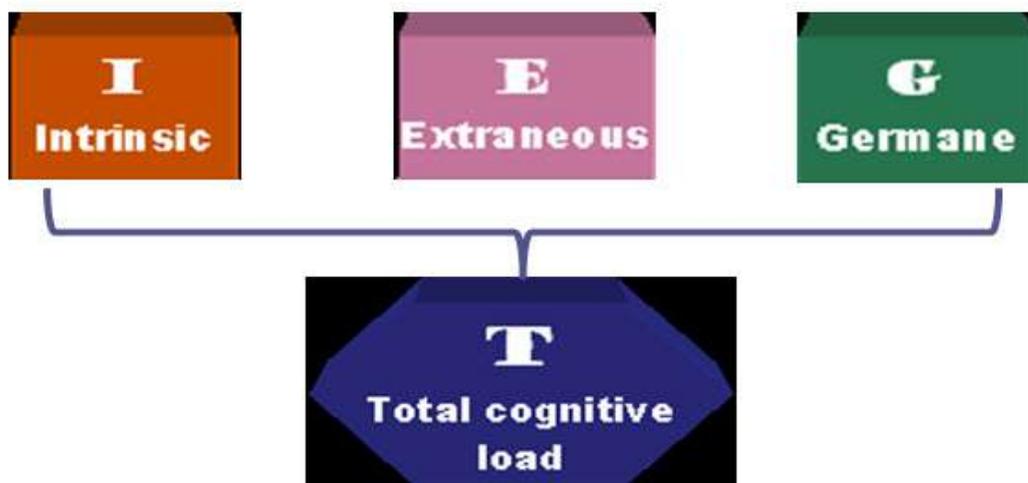
Meeting Students' Needs: Reading Comprehension

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Nowadays it has become common for all engineering colleges to proudly claim to have a language laboratory as it is prestigious to say that language learning is taught through multimedia. But the skills we concentrate on for aiding the vernacular medium students should be custom-made. Reading comprehension skills in the software packages or in the textbooks have to be tailor-made to suit the level of students. Some passages having difficult and unfamiliar phrases and complex clauses baffle learners and they keep reading the same lines without proceeding further.

For example phrases like "taking cognizance of the fact", and "intrepid venture" affect split attention among students. The same expressions form passive vocabularies for a high achiever but for a low achiever they make them get stuck in the same lines and they are not able to complete the reading comprehension in time. Here the use of cognitive ergonomics plays a vital role. Cognitive ergonomics is cognitive engineering that prescribes solutions to cognitive design problems. Software should engage students in the learning process through language immersion.

Methodology Adopted

When the affective filter caused by lack of motivation and self-esteem is brought down, a better learning can take place. Initially vernacular medium students were given newspaper headlines to read to encourage content understanding. They were also told to use their existing, already acquired schema to gain competency in the target language. They were encouraged to use their first language competency to learn the target language. For low achievers it is necessary to persuade them to concentrate on content rather than form to gain proficiency in English.

While dealing with the teaching of the vernacular medium students, a sample of 30 were taken and they were initially given conventional methods of teaching namely the chalk and talk method and the method of making them memorize the answers. This method did produce temporary results in the sense that the learners were able to reproduce essays, letters and simple grammar usage by rote learning. But in the long term, it did not have the desired result. Then for a period of four months they were taught using multimedia, interactive participatory activities and language games. It was found their learning curve was higher if they were made to actively engage in the learning process. When cognitive skills consistently match students' learning styles, this creates optimal learning.

Design Materials to Reduce Cognitive Load

From time immemorial, educational reforms have been advocated for effective learning. The methods of teaching, materials for teaching have been on a constant revamp. Making English learning interesting to vernacular medium students in a professional college has been a challenge to English teachers. Learning English is not a high priority to engineering students. But the importance of English for professional college students cannot be overemphasized.

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When teaching English in a mixed ability class, the teacher finds some students sitting completely bored and frustrated with glazed eyes. They are physically present but are mentally absent. This is a sign of cognitive overload. Cognitive ergonomics is cognitive engineering which ensures effective utilization of materials so that maximum learning takes place. Effective cognitive ergonomics optimizes learners' performance.

English for Specific Purposes and Cognitive Load

English for Specific Purposes is an important component for engineering students. It is essential to create a diversity of language teaching and learning situations which are meant to take the stakeholders around the world. Graham Cooper (Cooper., Graham (1998) Research into Cognitive Load Theory and Instructional Design at UNSW accessed on 3.8.2011) describes cognitive load as "the total amount of mental activity imposed on working memory at an instance in time"

The major element that contributes to cognitive load is the number of elements that need to be attended to. Reducing the intrinsic cognitive load and the extraneous cognitive load and increasing the germane load in language learning result in maximum learning. These days an unimaginable repertoire of information is thrust on a heterogeneous mixture of students. Teachers should possess a high degree of confidence to adopt different teaching methods that absorb the interests of students and motivate them to become autonomous learners.

Impact of Mother Tongue Medium on English Learning

When students enter college from school, even English medium students find English usage in classrooms difficult to follow because the English language was taught to them through the medium of Tamil. The mushrooming of English medium schools and convents has not really resulted in learners' fluency and accuracy of English in semi-urban and rural areas. Students from vernacular medium are at a disadvantage. It is never easy for teachers to change their methodology. By an extended practice, it becomes a habit and to deviate from that requires a lot of effort and conscious labour.

With the advent of technology, it has become common to all technical institutions to have language laboratories where learners are given hands on training in the four skills of language: listening, speaking, reading and writing. Multimedia teaching techniques are used to make content interesting not only in language learning but also in learning all other technical subjects. But when students are not competent in English, the deluge of information thrust on students through the various media act as barrier to learning.

Materials Tailored to Reduce Cognitive Overload:
Business English Game

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Teaching Business English through games helped. Students were given situations and they were given choices and asked to choose the most suitable one. Corporate jargon and official tone were taught to the students. To increase the Business English vocabulary of students, they were asked to visit websites of various companies (IT companies for IT, CSE students, and construction companies for Civil engineering students). They were asked to study the websites and guess the meaning of words used there. Games like 'Identify the Entrepreneur' (JRD Tata, Dhirubhai Ambani) were played in the class.

Prefixes and Suffixes

Teaching prefixes and suffixes through a game made it interesting for them to try. They were given a root word with different prefixes as choices and were asked to make a word opposite in meaning using the correct prefix. Students should accept the correct prefix and reject the wrong prefix. Then the words keep building like a pyramid. As initially it is pick and drag the cursor, it was motivating for them to try these games for a long time. Many vernacular medium students were not aware of the many prefixes and suffixes which they can use. This game helped them with a choice of prefixes and suffixes and made them choose the correct one.

Master Your Tenses

The tense game is another computer game which has three levels. So a novice can start with the lowest level and then slowly graduate to the higher levels. Students were given different examples of tense usage in all the three tenses – present, past and future. A game in which the learners have to "treasure-hunt" the correct usage of tenses was customized for ESL learners. Paragraphs were dictated to students and it was tested how fast students can type a dictated paragraph without making errors.

Matching Two Sets of Sentences

A sentence from everyday conversation was given on the left and on the right there was a choice of six to eight sentences. Students should pick and match from the right side the correct choice of sentence with the one on the left. The choices were such that the students could only choose the correct answer from the right.

Some Essential Processes

While customizing games for learners of English as a second language, it was ensured that **redundancy** was eliminated. The same text was not given in both audio and visual form.

Exercises were constructed in such a way that they were given in small bite-sized chunks or sub-schemas which they can easily absorb. **Segmenting** of long passages into bite-sized modules ensured that students did not get distracted while reading. Some of the reading and

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listening comprehension passages were tailor-made removing complex phrases, clauses and vocabulary so that "**split attention"** does not occur. Glossary at the end of the reading comprehension results in split attention. Hence it was removed. The barriers to learning were completely weeded out. While making students play language games, the narration and visual support were **synchronized** instead of giving them successively. Having glossary at the end of the passage also effects split attention among low achievers. It distracts them from reading for meaning.

Avoiding Overload

When information content is rich and the pace of presentation is fast, overload occurs. It was ensured that learners can learn on their own speed. To facilitate easy learning, mind mapping and mnemonics were taught to students. Learners took part in dramatization so that they could get to use English in a non-threatening environment. Learning situations were created where the English grammar rules could be internalized and using the language becomes spontaneous. Mind-mapping, mnemonics and association of ideas were also used to reinforce what is learnt and it was found that the learning curve of the vernacular medium students improved (Fig.1).

Graph
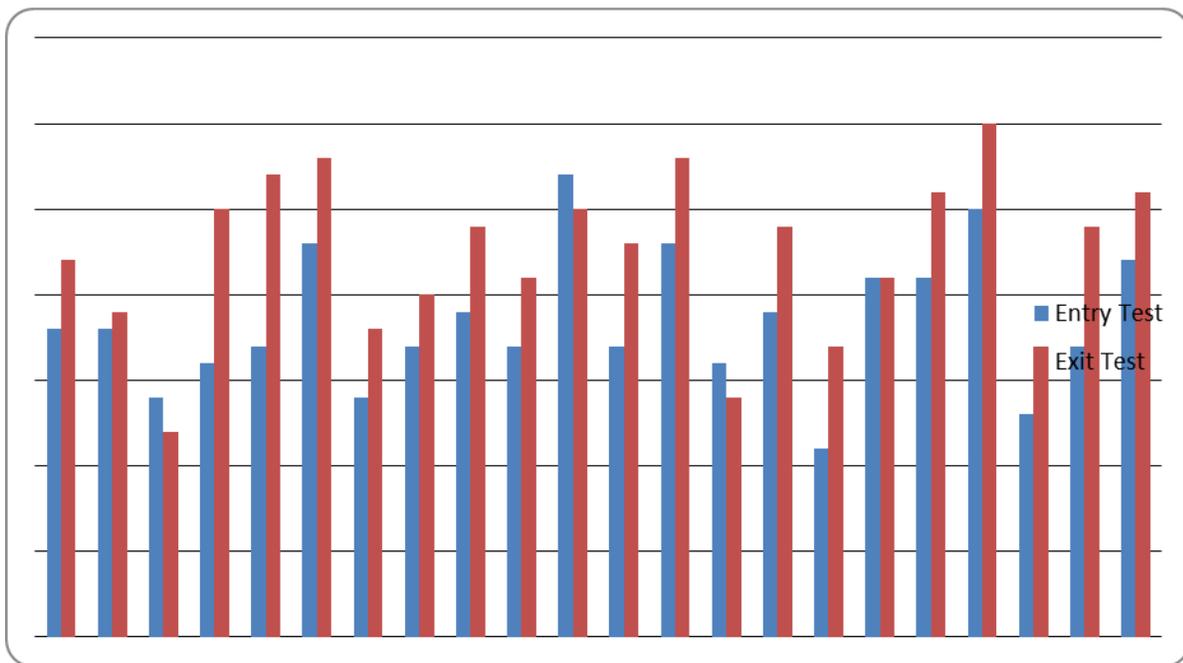
Fig.1   Scores of students in entry and exit level tests

Conclusion

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"English is a necessary tool for a person who wants a good job and a cosmopolitan outlook," says Ms.L.Mingyan, a Chinese learner of English. Students were given constant practice for attaining dexterity in English communication skills. The vocabulary games not only enriched their vocabulary but helped them use appropriate words in academic and professional contexts. As effective communication is the fulcrum on which successful relationships are built, learners were given the confidence to use English effectively.

At the end of the target period, it was found that students had lost their disinterested and passive look but had started actively participating in the activities instead of being silent spectators. They had developed a more lucid writing style because the activities had promoted learning. When a test was conducted at the end of four months, the learners admitted to being equipped with fundamentals of business communication.

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Relationship between Self-Concept and Depressive Tendencies among Adolescents at Matriculation Level

Ayesha Dad Khan, Aijaz Ahmed Gujjar, Mumtaz Fatima Jaffery, Ph.D., and Naeemullah Bajwa, Ph.D.

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Abstract

The present study was aimed to investigate the relationship between self-concept and depressive tendencies among adolescents at matriculation level. It was hypothesized that adolescent boys have a positive self-concept as compared to adolescent girls. The second hypothesis was that girls are more depressed as compared to boys. Another hypothesis was that boys display more disruptive behavior as compared to girls. It was also hypothesized that there exists an inverse relationship between self-concept and depressive tendencies among adolescents at matriculation level.

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To test these hypotheses, "Beck Youth Inventories for Children and Adolescents" (second edition) were used. This inventory was procured by Centre for Psychological Research (CPR) at Fatima Jinnah Women University, Rawalpindi.

The sample of this research comprised of fifty boys and fifty girls (adolescents) from ten Government schools of Rawalpindi city. Purposive sampling technique was employed to select the sample. Data were analyzed through SPSS. The findings revealed that there were no significant difference between boys and girls on Self-concept, Depression and Disruptive Behavior scales. Hence the data does not support the hypotheses regarding gender differences in self-concept; depression and disruptive behavior were rejected. However, the hypothesis regarding an inverse relationship between self-concept and depressive tendencies was accepted.

So, there exists a significant inverse relationship between self-concept and depression while the inverse relationship between self-concept and disruptive behavior was not significant. Results gleaned from the study could potentially be used by educational institutions, school counselors, administrators, psychologists, teachers, parents, adolescents' themselves and community members at large toward the development and implementation of programs and practices that can effectively identify, address and work toward the resolution of the concerns, issues and depressive disorders faced by the adolescents. These programs will assist and facilitate adolescents' (girls and boys) for developing a balanced personality into adulthood.

Key Words: Self Concept, depressive, tendencies, adolescents

Introduction

The end of nineteenth century and early part of twentieth century represented an important period in the invention of the concept we now call "Adolescence". Historians label G. Stanley Hall (1844-1924) the father of scientific study of adolescence. According to Hall, adolescence is

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the period from twelve to twenty three years of age and is filled with "Storm and Stress". In Hall's view, adolescence is a turbulent time charged with conflict and mood swings. Adolescence is the period that occurs between the beginning of puberty and adulthood (Santrock, 2001).

The word "Adolescence" comes from Latin word "Adolescere" which means "to grow into maturity". Not only it is a time of enormous physiological change, it is also marked by changes in behavior and expectations. It is a time of emotional turmoil, mood instability, depressing introspection, heightened sensitivity, rebellion and behavioral experimentation. An adolescent does not usually share his/her feelings with an adult stranger unless trust and rapport are established .Traditionally adolescence has been regarded as a prelude to and preparation for adulthood, a transitional period of life between immaturity and maturity. It is a time when adolescents deal with question "Who am I? They also deal with question "Who will I be? (Gross & Mcllveen cited by Kazdin, 2000). Adolescence has been targeted as an especially important developmental period for self-concept formation .The strength of self-concept in the teenage years had an impact on mood, performance, depression, self-perceived health, physical activity and obesity etc. in young adulthood (Hay& Ashman, 2003).

The present study focuses on studying the relationship between Self-concept and depressive tendencies among adolescents' boys and girls at matriculation level. The first variable of this research study is Self-concept. Byrne (1996) maintains that self-concept is a set of descriptive and evaluative statements about oneself. It refers to the manner in which people know, appraise and represent themselves. Two kinds of such judgments can be distinguished: descriptive and evaluative. Descriptive judgments refer to how we actually think about ourselves taking into consideration our age, gender, profession, physical characteristics, patterns of behavior and so on. Evaluative judgments are concerned with appraisal of our characteristics, how we feel about ourselves. Self-concept involves domain -specific evaluation of the self. Adolescents can make

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self-evaluations in many domains of their lives-academic, athletic and appearance etc (Hersey, Blanchard & Johnson, 2001).

Hersey, Blanchard & Johnson (2001) contend that self-concept influences our thoughts, feelings and behavior. It colors the way we see the world, acting as our perceptual filter and also shapes what we do to maintain our self-concept. Our perceptions and expectancies are influenced by our self-concept within the context of the situation and lead to actions and outcomes. These outcomes influence the situation and us (Hersey, Blanchard & Johnson, 2001 cited Rogers).A person's self-concept evolves throughout childhood and adolescence. As individual self-concept gradually stabilizes, he or she begins to feel comfortable with it and is usually loyal to it. This loyalty produces two effects:

1. Self-concept becomes a "Self-fulfilling Prohency" in that the person tends to behave in ways that are consistent with it.
2. The person becomes resistant to information that contradicts the self-concept. Self-concept is derived from variety of sources. Much of adolescents' self-concept comes through eyes of others. The self-concept and self-esteem then becomes an individual's evaluation of all that he perceives himself or herself to be (Weiten, 2002).

According to Bebbington, Dunn, Jenkins, Lewis, Brugha & Farrell (2003) during early childhood, children's self-concepts are less differentiated and are centered on concrete characteristics such as physical attributes, possessions and skills etc. During middle childhood, the self-concept becomes more integrated and differentiated as the child engages in social comparison and more clearly perceives the self as consisting of internal, psychological characteristics. In later childhood and adolescence, the self-concept becomes more abstract, complex and hierarchically organized into cognitive mental representations or self-schemas which direct the processing of self-relevant information.

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The second variable of this research study is depressive tendencies among adolescents' at matriculation level. Before explaining these depressive tendencies, it is important to know what is meant by depression and how it affects adolescents'. Depression among adolescents is a disorder which occurs due to persistent sadness, loss of interest and personal worth and discouragement. It is a normal part of the maturation process of adolescents and a temporary reaction towards stressful situations. Depression among adolescents can be caused due to bad school performance and failing relations with friends and family or even due to hormonal imbalance. Depression in this age group is greatly under diagnosed leading to serious difficulties in school, work and personal adjustment which often continue into adulthood (Bebbington, et al., 2003).

A positive self-concept builds confidence among adolescents as quality of self-concept is directly related with the degree of depressive tendencies that is found among adolescents (boys and girls). Adolescents with negative self-concept are more likely to develop depressive tendencies such as depression and disruptive behaviors that affect not only their physical and mental health but also hamper their classroom or academic achievements. Individuals with negative self-concept have less positive characteristics in the domains of cooperation, persistence, leadership, anxiety, expectations for future education and peer interactions when compared to peers with high self-concept. Negative self-concept, low educational aspirations, external locus of control and negative attitudes toward school are considered to be interrelated. Parental support directly and indirectly influences individuals' later educational achievement and psychological well-being (Midgett, Ryan, Adams & Corville, 2002).

Objectives

Objectives of this research study were to:

1. Compare the quality of self-concept among adolescents' girls and boys at

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matriculation level.

2. Determine the degree of depressive tendencies that is found among adolescents' boys and girls at matriculation level.

3. Examine the relationship between self-concept and depressive tendencies among adolescents' boys and girls at matriculation level.

Hypotheses

1. Adolescent boys have a positive self -concept as compared to adolescents girls.

2. Adolescent girls are more depressed as compared to adolescent boys.

3. Adolescent boys display more disruptive behavior as compared to adolescent girls.

4. There exists an inverse relationship between self-concept and depressive tendencies among adolescents at matriculation level.

Research Approach & Research Design

It was a co relational research. Researchers wanted to explore the relationship between self-concept and depressive tendencies among adolescents at matriculation level. Quantitative approach was used in this research.

Population

Population of this research study was Government schools of Rawalpindi city. Adolescents' boys and girls at matriculation level were the population of this study.

Sample

Sample of this research study was hundred adolescents of matriculation level. Fifty boys and fifty girls from ten government schools (five for girls and five for boys) were the sample of the study. Adolescents were approached after taking the permission from the regional office as well as from the head of schools.

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Sampling Technique

The participants were selected through purposive sampling technique. This technique was chosen keeping in view the schools that could be visited and availability of students within these schools.

Instrument

Data were collected by using the standardized tool "Beck Youth Inventories for Children and Adolescents" developed by Judith S.Beck, Aaron T.Beck, John B.Jolly and Robert A. Steer (second edition,2005). This edition was published in 2005. The Beck Youth Inventories contain five scales that can be used separately or in combination to assess a child's or adolescent's experience of depression, anxiety, anger, disruptive behavior and self-concept. Each of the five inventories contains 20 statements about thoughts, feelings or behaviors associated with emotional and social impairment among children and adolescents. But the researcher used Self-concept, Depression and Disruptive Behavior scale. A few items were excluded from the Disruptive Behavior scale due to time constraints and repetition of items. Time duration for test administration was 8-10 minutes. Reliability of self-concept, depression and disruptive behavior scale was .620, .800 and .701 respectively. T -scores were given in the manual of this inventory. In the tool, T-scores were categorized as:

< 55	Average
55-59	Mild
60-69	Moderate
70+	Extremely elevated or severity level.

These scores were used to determine the level of depressive tendencies that were found among adolescent girls and boys at matriculation level.

A detailed description of the tool and the items in the tool is as follows:

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1) **Beck Self-Concept Inventory for Youth   (BSCI-Y):**

The items in this inventory explore self-perceptions such as competency, potency and positive self-worth.

2) **Beck Depression Inventory for Youth (BDI-Y):**

This inventory is designed to identify symptoms of depression in children and adolescents including negative thoughts about self or life, and future, feelings of sadness and physiological indications of depression.

3) **Beck Anxiety Inventory for Youth (BAI-Y):**

The items in this inventory reflect children's fears, worrying and physiological symptoms associated with anxiety.

4) **Beck Anger Inventory for Youth (BANI-Y):**

The items in this inventory include perceptions of mistreatment, negative thoughts about others, feelings of anger and physiological arousal.

5) **Beck Disruptive Behavior Inventory for Youth (BDBI-Y):**

Behaviors and attitudes associated with Conduct Disorder and oppositional-defiant behavior are included.

Procedure

The problem was selected after observing the problems and challenges faced by adolescents' especially when they are not given special attention and social support from significant people in their lives for holistic development of their personality. Researcher was interested in exploring the phenomenon that how the self-concept of adolescents' affects their personality in general and

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their health and wellness in particular. For this reason, researcher aimed to explore the relationship between self-concept and depressive tendencies among adolescents which included depression and disruptive behavior. To examine this relationship, "Beck Youth Inventories for Children and Adolescents" were used to measure the self-concept and depressive tendencies. Students were selected through purposive sampling technique. Time duration for test administration was 8-10 minutes. The data were analyzed through SPSS. Gender differences were computed by using the independent sample t- test. Correlation was found by correlating the scores of self-concept scale with depression and disruptive behavior. To determine the level of depressive tendencies among adolescents, cross tabs were used.

Findings

Following were the findings on the basis of analyzed data.

Table 1: Alpha Reliability of Scales

Scales	No. of items	Alpha Reliability of Scales
Self-concept	20	.620
Depression	20	.800
Disruptive Behavior	10	.701

Table 2: Pearson Correlation Co-efficient between Self-concept, Depression and Disruptive Behavior. N=100(50 boys, 50 girls).

	Self-concept	
	r	P
Depression	-.309**	.002
Disruptive Behavior	-.192	.056

** $P \leq 0.01$, $P \leq$ n. s

Table: 2 shows an inverse relationship between self-concept and depressive tendencies which are depression and disruptive behavior. There exists a significant inverse relationship between self-concept and depression(r=-.309**, .p=.002). Though, it is small, yet it is significant, while the inverse relationship between self-concept and disruptive behavior is not significant. Therefore,

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the hypothesis regarding inverse relationship between self-concept and depressive tendencies among adolescents' is accepted.

Table 3: Difference between boys and girls on Self-concept Scale. Mean (M), Std.Deviation (SD) and t value of both groups=100(50 boys, 50 girls).

Gender	Mean	Std. Deviation	t	P
Boys	41.52	7.12		
			.586	.559
Girls	42.30	6.14		

df =98,P≤ n.s

Table: 3 shows that gender differences on self- concept scale are not significant. Therefore, the hypothesis regarding the gender differences on self-concept is not supported by data.

Table 4: Difference between girls and boys on Depression Scale. Mean (M), Std.Deviation (SD) and t value of both groups=100(50 boys, 50 girls).

Gender	Mean	Std. Deviation	t	P
Boys	17.72	8.811		
			.386	.700
Girls	18.32	6.551		

df =98,P≤ n.s

Table: 4 shows that gender differences on depression scale are not significant. Therefore, the hypothesis regarding the gender differences on depression is not supported by data.

Table 5: Difference between boys and girls on Disruptive Behavior Scale .Mean (M), Std.Deviation (SD) and t value of both groups=100(50 boys, 50 girls).

Gender	Mean	Std. Deviation	t	P
Boys	7.70	5.319		
			.447	.656
Girls	8.14	4.499		

df =98,P≤ n.s

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Table:5 shows that gender differences on depression scale are not significant. Therefore, the hypothesis regarding the gender differences on disruptive behavior is not accepted.

Discussion

The present study was aimed to examine the relationship between self-concept and depressive tendencies among adolescents. It was hypothesized that adolescent boys have a positive self-concept as compared to adolescent girls. The second hypothesis was that girls are more prone to depression as compared to boys. Still another hypothesis was that boys display more disruptive behavior as compared to girls. It was also hypothesized that there exists an inverse relationship between self-concept and depressive tendencies among adolescents' at matriculation level.

To test these hypotheses "Beck Youth Inventories for Children and Adolescents" were employed. This inventory contains five scales that can be used separately or in combination to assess a child's or adolescent's experience of depression, anxiety, anger, disruptive behavior and self-concept. Each of the five inventories contains 20 statements about thoughts, feelings and behaviors associated with emotional and social impairment in children and adolescents. However, only three scales pertaining to Self-concept, Depression and Disruptive Behavior were employed. SPSS was used to analyze the data.

Pearson Co-relation Co-efficient was computed between the self-concept and depressive tendencies which included depression and disruptive behavior. Results revealed that there exists an inverse relationship between self-concept and depressive tendencies among adolescents. It means that the quality of self-concept is directly linked with the level or degree of depressive tendencies. In other words, if the self-concept of adolescents is positive, there will be less chances of development of depressive tendencies among them. A significant inverse relationship was found between self-concept and depression (r = -.309**, p= .002). An inverse relationship

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was found between self-concept and disruptive behavior (r = -.192, p=.056) but this relationship was not significant.

To compare the mean scores adolescents' boys and girls on self-concept, depression and disruptive behavior scale, independent sample t-test was used. Results revealed that these differences were not significant. T -scores were given in the manual of this inventory. In the tool, T-scores in the instrument were categorized as:

< 55	Average
55-59	Mild
60-69	Moderate
70+	Extremely elevated or severity level.

These scores were used to determine the level of depressive tendencies that were found among adolescent girls and boys at matriculation level. T-scores were analyzed and cross tabs were used to determine the gender differences on the above mentioned two scales. Out of fifty boys, T-scores of seven adolescents' were very high which means that they suffered from severe depression. Moderate level of depression was found among ten boys. Twelve boys came under the category of mild depression and average depression was found among twenty one boys. Severe depression was also found among three adolescent girls. Among twelve girls, moderate level of depression and among fourteen girls, mild depression was found while twenty one girls had an average level of depression.

On the disruptive behavior scale, two adolescent boys showed severity, three had moderate disruptive behavior, four came under the category of mild disruptive behavior and forty one had an average disruptive behavior. Among the adolescent girls, one respondent scored higher on the disruptive behavior scale which means that disruptive behavior was found in her at severity

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level. Seven came under the category of moderate disruptive behavior; ten had mild while thirty two had an average level of disruptive behavior.

Gender differences on the Self-concept, Depression and Disruptive Behavior were not significant due to the following reasons:

1. Home environment plays an important role in the development of self-concept. In most situations, where parents are educated and enlightened, children are brought up in such a manner that no discrimination is held between girls and boys. As a result of this fair treatment from parents, children especially adolescents do not suffer from inferiority complex. Their self-esteem is reasonably high and their self-concept is positive. This positive self-worth reduces the chances of developing depression and disruptive behavior.

2. Equal educational opportunities have helped the girls to develop confidence as they are competing with boys and proving their worth. Their performance is far better than boys.

3. Educational level also affects the self-concept of adolescents. Adolescents of this study were high school students. Being senior most students in the school, they estimate themselves at a very high rank and enjoy a positive self-image. It is expected however, that as they enter the college where they will be the junior most students, their self-concept may decline.

4. Adolescence is an age of crisis and identity formation. During teen years, the self concept of adolescents is evolving. Their identity is not fixed and their self-   concept is yet not stable. They have not stepped into practical life and their vision is not clear and broad enough. Therefore, both adolescent girls and boys have good opinion about themselves and they rate themselves very high. Based on these reasons, no gender differences between adolescent boys and girls on self-concept, depression and disruptive behavior scale were found.

Conclusions

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The present study was aimed at examining the relationship between self-concept and depressive tendencies among adolescents at matriculation level. Results revealed that an inverse relationship exists between self-concept and depressive tendencies.

A positive self-concept builds confidence among adolescents as quality of self-concept is directly related with the degree of depressive tendencies among adolescents' boys and girls. Adolescents with negative self-concept are more likely to develop depressive tendencies such as depression and a disruptive behavior that affects not only their physical and mental health but also hamper their classroom or academic achievements.

Most problems of today's youth are not with the youth themselves. What adolescents need is access to a range of legitimate opportunities and long term support from adults who deeply care about them and treat them nicely. Therefore, the hypotheses regarding the gender differences on self-concept, depression and disruptive behavior were not supported by data.

However, the hypothesis regarding the inverse relationship between self-concept and depressive tendencies among adolescents' at matriculation level was accepted. It assures that the study was in the right direction.

Recommendations

1) Parents love adolescents but they should also express their love and appreciation.. They should monitor their development and be sensitive to their needs. They should have a sound understanding of their own as well as their adolescent's development and help them to steer away from health compromising behaviors.
2) Schools should place a greater emphasis on a curriculum that is developmentally appropriate and pays closer attention to adolescents' health, wellbeing and moral values.

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This needs to be accomplished at all levels of education but especially in the middle school and junior high school years.

3) Emotional support and social approval in the form of confirmation from others is very essential for the development of positive self-concept. To broaden the horizon of adolescents', parents, teachers and other significant people should show unconditional positive regard, faith and trust in their abilities, potentials and capabilities.

4) Parents and teachers should facilitate the adolescents in decision making regarding the selection of subjects. They should guide them in career planning and moving in the right direction. This support directly and indirectly influences individuals' later educational achievement and psychological well-being.

5) Parents, teachers and adolescents' should set goals that are specific, measurable, concrete, realistic and achievable because unrealistic academic, social or family expectations can create a strong sense of rejection and may lead to deep disappointment.

6) To reduce the number of adolescents at risk for not reaching their full potential, community-wide agency co-operation and integration as well as early prevention or early intervention need to be given special attention.

7) If the adolescent is showing severe problem behaviors such as depression, drug addiction, repeated delinquent acts or serious school related problems, parents should not try to treat these problems alone. They probably should seek professional help for them.

8) A longitudinal study should be carried out on adolescents that are now at high school students to further examine the relationship between their self-concept and depressive tendencies.

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Literature -
A Mode to Improve Critical Thinking Skills

P. Kiruthika, M.A. and J. Sakthi Kumaar, M.A.

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Abstract

The ability to think clearly and rationally is essential in any kind of work. Critical thinking plays a major role in the new knowledge era. In the field of education this concept has been contemplated for a long time. One of the efficient ways of improving critical thinking skills is through reading literature. Educators have a lead role in developing critical thinking skills by introducing new teaching methods apart from rote memorization.

The paper focuses on how reading a literary text can enhance thinking skills. For this Toro Dutt's "The Lotus" poem has been chosen and the framework chosen for analysis shows the different stages of critical thinking.

Key words: critical thinking, literature reading, communication.

Introduction

Thinking is a crucial aspect in human life. "I think, therefore I am." This saying attributed to the French philosopher Rene Descartes, captures an assumption that has been ingrained in western societies for over 2000 years. Thinking can be identified as normative or descriptive.

Descriptive definitions rely on the mental processes involved in different aspects of thinking. This suggests that thinking and problem solving can be got through practice. By contrast, philosophers argue for a normative definition. This shows that critical thinking essentially means good thinking.

The English word ´to think´ is derived from the Middle English word ´thenken´ and from the Old English word ´thencan´. Old High German ´denken´ means ´to think´, Latin ´tongere´ ´to know´ (*www.merriam-webster.com/dictionary/think)*. This etymology shows that thinking and knowledge are derived from the same root. Thinking in general can be divided into several types as productive, reflective, emotional, logical, creative and critical (Mosley et al, 2005). Educators have a lead role in developing the critical thinking skills by introducing new teaching methods apart from rote memorization.

Importance of Critical Thinking

Most of us consider the abilities to reason and to acquire knowledge to be unique to human beings. Because the intellect in prized psychologists are interested in what promotes the intellectual growth. The roots of critical thinking can be traced back to the age of Socrates. He established the importance of asking questions before accepting ideas. Socrates highlighted the need in thinking for clarity and logical consistency. Doddington also stated that "critical thinking is broadly seen as the kind of logical thinking that helps us to analyse and make sense of, or interpret, all forms of situations or information so that the conclusions we draw from our interpretations are sound" (Doddington, 449).

The ability to think clearly and rationally is important in all aspects of life. Critical thinking is the ability to think clearly, rationally and independently. The global knowledge economy is driven by information and knowledge. This information knowledge world demands individuals with flexible intellectual skills. Critical thinking and logical reasoning is crucial to improve social institutions. Good logical thinking is important in the fast-changing workplace. Critical thinking improves comprehension abilities and promotes creativity. Critical thinking is considered as a tool of inquiry and is a way to approach problems in different perspectives and suggest solutions.

The conclusion obtained from critical thinking is the product of detailed evaluation. Effective critical thinking involves judgment that is context dependent. The aim of critical thinking is judgment or bringing out a solution to the problem but the judgment is sensitive to context. (Linda Elder and Richard Paul, 2005). Critical thinking can be developed as a skill. Since the critical thinking skills is indispensable in all fields more steps are taken to improve and develop it. Today's world demands individuals with effective critical thinking skills. At the

present the need is to identify materials and methods that can help knowledge and skills emerge as a result of thinking through one's experience of reading a text.

Improving Critical Thinking Skills Through Literature

If observed over a period of time, one will find the mushrooming skill-based crash courses will crash as quickly as they took hold. This is so because the skill-sets require sustainable capacities for them to have significant shelf life. If students are to posses effective cognitive skills, they must start with developing the capacities for the same.

Here is where literature can offer itself as sites for experiential participation by which core capacities for recognition, perception, understanding, analysis and reasoning can be improved. Incidentally, reading literature also helps in using appropriate language for giving expression to our own "understanding" of whatever the subject is. Is not communication all about expressing who we are and what we know and understand well.

Logical Reasoning

Logical reasoning is one of the important cognitive skills. This skill is important for the purpose of understanding a text. Thinking can be either emotional or analytical. Critical thinking helps in creating new concepts or ideas and enhances better comprehension. Though there are various ways to improve critical thinking skills this paper focuses on how through a literary text it can be developed. For this the poem "The Lotus" by Toro Dutt has been selected which comprises analysis, logic, persuasion and argument.

The Lotus

Love came to Flora asking for a flower
That would of flowers be undisputed queen,
The lily and the rose, long long had been
Rivals for that high honour. Bards of power
Had sung their claims. "The rose can never tower
Like the pale lily with her Juno mien" -
"But is the lily lovelier?" Thus between
Flower fractions rang the strife in Psyche's bower.
"Give me a flower delicious as the rose
And stately as the lily in her pride"-
"But of what colour?"- "Rose red," Love first chose,
Then prayed, - "No, lily-white, - or both provide";
And Flora gave the lotus, "rose red" dyed
And "lily white," queenliest flower that blows
<div align="right">-Toru Dutt</div>

The poem has been analysed in four different stages.

- Diagnosis
- Analysis
- Argument
- Solution (logical reasoning)

Diagnosis

Diagnosis is the initial stage. Diagnosis is the identification of the conflict. The first four lines of the poem clearly shows that there exists a conflict between the flowers, the lily and the rose. The word 'rival' shows that there is a competition between the flowers as to who would be the queen of flowers.

Analysis

In the diagnosis stage the conflict is identified. In this stage the problem is analysed and more information about the problem is gathered. The analysis clearly shows that both the lily and the rose have their supporters. It is quiet common that whenever there are two groups with contradictory ideas quarrel arises. Both the rose and the lily long to be the queen of flowers.

Argument

Argument between the two groups of flowers is obvious in the poem. Love wants a flower that has the qualities of both the majestic lily and the lovely rose. The difference leads to strife and strife to quarrel and argument.

> Thus between flower-factions rang their strife
> in Psyche's bower.

The immensity and the pervasiveness of the strife is suggested by the verb "rang." Rose is of a beautiful red colour and is the symbol of love. Lily is white and is the symbol of majesty.

Solution (Logical Thinking)

The final phase involves the solution to the problem. To arrive at a solution, a lot of thinking particularly logical and critical thinking is essential. An apt solution is one which does not offend either group. Here Flora's final decision is one such thinking. Flora heard all the arguments of both the flower groups and at last gave a new flower 'lotus' with the qualities of lily and rose. The colour of the lotus flower is the combination of 'rose-red' and lily-white.' Thus, the new flower group satisfies both the flower groups as it has the qualities of the rose and the lily. Flora's solution to the problem is the result of logical and critical thinking. In management terminology Flora comes with a win-win solution where both the parties are happy.

The poem shows no trace of emotional thinking. What the poem foregrounds are intelligence and presence of mind. It is an instance of wit minus emotion.

Conclusion

Enlightenment and rational humanism tended to emphasize the intellect. The academia also insists on the importance of critical thinking. The analysis of the poem shows the process of critical thinking. The poem presents the conflict between the flower groups and shows how Flora, the goddess of flowers resolves the conflict by creating the new flower, Lotus. The poem has a contextual explication of a skill−conflict resolution through reasoning and logic.

The analysis of the poem helps in understanding the concept of the poem and also the thinking process involved. Thinking is essential for understanding even a simple concept. It is only thinking that helps to form different ideas on a text and every new idea is a product of thinking. We face different situations in life and mostly all those demand the critical thinking to take decisions. Thus reading literature acts as a platform to different circumstances through which our thinking skills can be enhanced which in turn help an individual to lead a better life.

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Perception of Management and Students about Teachers' Performance in Women Institute of Science and Humanities (WISH) Pakistan

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Abstract

The educational managers of the institutions have the ability to influence the behavior of other people according to their desires in a given situation. Institutions succeed if their strategies are appropriate for the circumstances they face. The main thrust of this research is to identify linkages between teachers, students and managers and to gauge the teachers' performance on the basis of evaluation of managers and the students.

The research was designed to analyze the perception of management and students about the teachers' performance at postgraduate level in Women Institute of Science and Humanities (WISH), Islamabad.

The objectives of the study included (i) to assess the performance of the teachers working in WISH according to the perception of the students (ii) to study the performance of the

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teachers working in WISH according to the perception of the educational managers (iii) to assess the relationship between management, students and teachers. The educational managers agreed that the teachers follow the instructions given to them by the management. The teachers complete their course within a stipulated time period and students were comfortable while interacting with the teachers.

The study concluded that there was a great coordination between management, students and the teachers in Women Institute of Science and Humanities (WISH), Islamabad. Teachers took initiative in helping the management to maintain strict discipline in the institution and were willingly ready to spare their time after the closing hours for completion of the assignments given by the management. Students felt comfortable while interacting with the teachers and teachers used new techniques in teaching. It was recommended that the attitude of management should not be biased as it affects the performance of the teachers. There is a need to announce special incentives for those teachers who give extra time to the students and the institution.

Key words: Management, Institution, responsibility, key role

INTRODUCTION

Management of education is an important area in the field of education. There is a close relationship between the management of education and the purposive university system. It is a cooperative Endeavour for achieving a particular purpose. It indicates that every organization must have a well-established management. It directs and facilitates the work of the people organized in formal groups to achieve the predetermined objectives. According to Terry and Franklin, (1996, p. 4),

> Management is an exciting subject because it deals with setting, seeking and reaching objectives. All are managers of their own lives and the practice of management is found in every facet of human activity. Establishing and achieving objectives are challenging and rewarding missions for any enterprise.

Universities have a key role in equipping individuals with advanced knowledge and skills required for positions of responsibility in government and other professions. Through their contribution to lifelong learning, competitiveness and the pursuit of excellence, higher education institutions play a significant role in a society. Therefore it is mandatory that our higher education institutions must be responsive to the challenges of a rapidly changing and challenging new world.

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National Education Policy (NEP, 1998-2010) views higher education as a source of great potential for the socio-economic and cultural development of the country and believes that through quality education, the nation can be transformed into a developed nation within the lifetime of a single generation. Some important provisions of are as under:

i) The access to higher education shall be expanded to at least 5% of the age group 17-23 by the year 2010.

ii) New disciplines/emerging sciences shall be introduced in public sector universities

iii) A system of assessment the teachers' performance shall be introduced for improvement of teaching learning process

iv) The balance between research and teaching should be shifted in favor of research. At least 10% of annual recurring budget of each university shall be allocated for research% to 4% of GNP with enhanced allocation of universities (National Education Policy 1998-2010, Ministry of Education, Government of Pakistan)

v) The funding of education shall be raised from the present 2.2

National Education Policy (1998-2010) also provided establishment of new universities and degree-awarding institutions in public and private sectors. In line with these provisions, Women Institute of Science & Humanities (WISH) was established in 2003 in Islamabad which is catering to the needs of students from all over Pakistan and abroad. WISH is affiliated with Riphah International University, Islamabad, a chartered university recognized by HEC and established under the Government of Pakistan Ordinance in 2002. Riphah is committed to a holistic and integrated approach in education.

Women Institute of Science and Humanities (WISH) aims to encourage and provide a diverse female- student population state of the art intellectual tools to meet the challenges of the future, through a balanced and progressive education. Women Institute of Science and Humanities (WISH), a model institute of higher learning, aims to empower women and help them successfully achieve solutions for contemporary issues. It has developed a structured framework to foster teaching and training, improves technical and communication skills and extends the frontiers of knowledge and understanding.

WISH is preparing tomorrow's women leaders as teachers, psychologists, curriculum designers, scholars in Islamic studies, qualified accountants, managers, media personnel and computer specialists. It is committed to create an environment that is

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inspiring, creative and challenging. It aims to provide benefit to generations of Muslim women and is set to become a harbinger of a new era of enlightenment.

The primary aim of WISH is to offer values-based education for intellectual, emotional, physical, spiritual & cultural development of women and the management of WISH is determined to expand the students' intellectual horizons by providing them with access to sources of learning available around the world. It seeks to provide opportunities, resources and services for ensuring environment conducive to active learning and research and facilitates the enhancement of interpersonal communications, analytical ability, thinking skills and democratic leadership.

The researcher selected WISH for the study which attempts to evaluate the performance of teachers of WISH by knowing the perception of the management and the students about them. In different public sector universities, research studies were conducted to evaluate the teachers' performance through the students only whereas this research study focused on the combined perception of management as well as students about teachers' performance at post-graduate level.

SITUATION ANALYSIS

Women Education in Pakistan

Women make more than 50% of the population in Pakistan.. It is but logical to state that no society can progress if half of its population is kept backward-prevented from playing its due role in social change, human development and social progress. According to the most recent data of UNESCO Institute of statistics (2010, p.3), there are an estimated 781 million illiterate adults in the world, about 64% of whom are women. The overall literacy rate in Pakistan is 46% while only 26% of girls are literate.
There are 163000 primary schools in Pakistan of which merely 40000 cater to girls out of total 14000 lower secondary schools and 10000 higher secondary schools, 5000 and 3000 respectively for girls. There are about 250 girl's colleges and two medical colleges for women. About 1.5 million girls go to colleges and about 0.5 million to universities.

Despite the improvement in Pakistan's literacy rate since its independence, the educational status of Pakistani women is among the lowest in the world. Education has been of central significance to the development of human society. The international community's commitment to universal education was first set down in 1984 Universal Declaration of Human Rights. Education is everybody's human right. This simple fact is at the core of UNICEF's commitment to women's education. It means no girl is to be

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excluded from school irrespective of their country's situation. Despite decades of attention to the issue, some 121 million children are out of school and 65 million of them are girls.

In Pakistan, particularly in rural and sub-urban areas, women are situated largely at the bottom end of educational system in comparison to their male counterparts. In this situation, education can play a vital role in enhancing the status of women and placing them on an equal footing with their male counterparts.

The constitution of Pakistan provides full participation of women in all spheres of life constituting more than 50% of the total population, but the literacy role in females is just 36% as compared to men that is 64%.

MANAGEMENT IN WOMEN INSTITUTE OF SCIENCE & HUMANITIES (WISH)

In Pakistan, there are only a few good institutions of higher learning for women. Many families are not comfortable in sending their daughters to co-ed universities. As a result, a good number of talented women are deprived of opportunities to attain intellectual and academic excellence. WISH offers its services for such students. It is a model institution of higher learning, for females, affiliated with Riphah International University, Islamabad.

The vision of WISH is to educate and empower women through integrated and well balanced education with excellence. WISH aims to inspire and motivate women to participate in building societies free of ignorance and prejudice and to provide an environment where students can breathe values and learn to live Islam.

Courses Offered at Postgraduate Level

The Master program aims at the development of independent thought and its expression through effective communication and writing skills. In addition, we plan to inculcate self-confidence, strong conviction and leadership vision needed to teach effectively at school and college level and handle stressful situations in life. Students are trained to act as agents of change in academic as well as social spheres of life.

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Master of Business Administration (MBA)

The duration of MBA program is 2 Years (4 semesters).This program has minimum 66 Credit Hours.

Master of Business Administration (MBA) for the candidates with BBA Honors

The duration of this program is 1 year (2 semesters) with minimum 38 Credit Hours. Preference in these programs is given to those who have BBA or B.Com degrees or have studied Economics in BA as an elective. The aim of these programs is to train and develop women business leaders; professionally sound and showing high ethics of business as well as Muslim character. These programs serve to develop the skills of the students in the field of general management, strategic thinking, critical analysis, developing and implementing business plans, making decisions under uncertainty, understanding organizational dynamics, motivating, and leading others.

Master of English Language & Literature (MAEL)

The duration of MA English Language & Literature (MAEL) program is 2 years (4 Semesters).This program has 66 credit hours. The preference is given to candidates having BA/B.Sc. with English Literature. Keeping in view the requirements of a women university; MA English offers pragmatic courses with a combination of literature and language. Emphasis is laid on the teaching of functional English and background of various literacy genres. Special care has been taken to prescribe only such authors and books as may not clash with our cultural values.

Master of Arts in Islamic Studies (MAIS)

The duration of this program is 2 years (4 semesters) with minimum 66 Credit Hours. Preference is given to the candidates having BA degree with Islamic Studies/Arabic as an elective subject. The program is based on an in-depth study of Islam in a modern perspective. It aims to inculcate a rational thinking & scientific approach among students. Medium of instruction is primarily English with a special emphasis on Arabic to integrate the students with the original sources of Islamic thought and learning.

Master of Science Education (MS.Ed)

The duration of this program is 2 years (4 semesters) with minimum 66 Credit Hours. Candidates having B.Sc. degree with one of these electives course are eligible to apply: Physics, Chemistry, Botany, Zoology, and Mathematics. And MSC in any one the above mentioned disciplines are given preference. This program is different in content, approach and method of delivery. The program comprises a unique integration of Science, Education

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and Islamic thought and it has a field based training program of 4 weeks duration integrated with 12 weeks task oriented classroom teaching. In addition, it plans to inculcate self-confidence, strong conviction and leadership vision needed to teach effectively at any level of education.

Master of Arts in Education (M.Ed)

The duration of this program is 2 years (4 semesters) with minimum 66 Credit Hours. Candidates having BA or B.Sc. degree are eligible to apply while MA in English/Islamic Studies/Urdu will be given preference. This program aims at the development of independent thought and effective communication. It is planned to inculcate self confidence, strong conviction and leadership vision needed to teach effectively at any level and handle stressful situations in life. Students are trained to act as agents of change in academic as well as social spheres of life.

Master of Education; Professional Degrees in Education

The duration of this program is 1 Year (2 Semesters) with minimum 36 Credit Hours.

M.Ed (Science) with specialization in teaching Science

Physical Sciences for Physics and Math group. Biological Science for Botany and Zoology group.

Requirements

Candidates having at least B.Sc, B.Ed/BS.Ed degree with at least 50% marks / GPA 2 out of 4 are eligible to apply.

M.Ed (General) with specialization in Teaching

English language teaching for graduates of English Literature. Urdu language teaching for graduates of Urdu Literature. Social Science Teaching for graduates of Islamic Studies/ Pakistan Studies.

Requirements

Candidates having at least BA, B.Ed/B.Ed degree with at least 50% marks / GPA 2 out of 4 are eligible to apply. At least one year teaching experience in a recognized school.

(Prospectus WISH)

Teachers' Induction/Recruitment Policy

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The induction/recruitment of the teachers in WISH is made in line with the rules/criteria set by the Higher Education Commission. The standards set by HEC regarding educational qualifications; grades and experience are strictly observed. Vacancies are advertised, short listing of applications is done, selection board interviews the candidates and recommends for selection. Teachers are given one year probation period and after one year, on the performance evaluation; the decision is made regarding confirmation.

WISH Council

The Management Board consisting of eminent educationists approves the overall policies and WISH Council takes all important decisions for day-to-day running of the institute. Heads of departments & Deputy Directors are ex-officio members of this body and Director is the chairperson.

MAIN PURPOSE

Main purpose of the study was to evaluate the perception of management and students about teachers' performance in women institute of science and humanities (wish) Islamabad.

METHODOLOGY

This study was descriptive in nature therefore; survey approach was adopted for data collection. The study was conducted in wish all 8 manager/academic heads and all 100 students of the post graduates were taken as population.

Table 5: opinion of the manager 8 about the teacher 'performance in wish N=8

S.No.	Statement	SA	A	UNC	DA	SDA	Mean	StD
1	Teacher follows the instruction of the management in letter and sprit.	5	2	0	1	0	4.40	.96
2	There is a system of rewards and punishment in order to complete tasks, maintain discipline and meet goals.	2	0	4	1	1	3.13	1.05
3	Teacher interacts with the management on classroom matter.	3	5	0	0	0	4.05	.98
4	Teacher take full responsibility assigned to them by the management	1	5	1	1		3.00	1.20

	regarding co-curricular activities.							
5	Biased attitude of the management affects the performance of the teacher.	4	1	1	2	0	3.88	1.01
6	Frequent listening to the lecture in the class room by the management helps in improving the performance of the teachers.	1	5	1	1	0	3.80	1.00
7	The communication gap between management and the teacher badly affects the teachers' performance.	4	1	2	1	0	4.00	.97
8	Teachers are satisfied with the criterion and rule set by the management fro giving rewards and punishment to the teachers.	2	5	1	0	0	4.13	.90
9	Teacher takes initiative in helping the management to maintain strict discipline in the institution.	3	4	0	0	1	4.00	.99
10	Teacher are willing ready to spare their time after the closing hours fro the meeting and completion of the assignment by the management.	3	4	0	1	0	4.13	.90
Opinion of the students about the teachers' performance in WISh N=100								
11	The teacher comes in the class with full preparation of the lecturer.	31	55	09	04	1	4.11	.88
12	The teacher has a good background in basic knowledge and concept relating to their subjects.	39	36	14	08	03	4.00	1.15
13	Teaching methodology of the teacher is impressive.	17	54	22	07	00	3.81	..99
14	The teacher maintain an environment that is conducive foe learning	34	45	15	04	02	4.05	.96
15	The communication skills of the teacher are very effective	30	52	13	04	01	4.06	.92
16	The teacher shows respects towards students and encourages class participation	43	36	14	07	00	4.15	.90
17	The students receive individual's attention by the teacher during the lecture.	28	50	11	08	03	3.92	.99

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18	Students feel comfortable while interacting with the teacher.	35	40	18	06	01	4.02	.96
19	Teacher completes the whole course within stipulated time period.	43	46	06	04	01	4.30	.92
20	The teacher imparts real knowledge about the subject in addition to the course.	42	64	09	04	01	4.04	.90

Scale value for this table is SA (Strongly Agreed) =5, A (Agreed) =4, UNC (Uncertain) =3,
DA (Disagreed) =2 and SDA (Strongly Disagreed) =1

CONCLUSION

The communication skills of the teachers were very effective. The students felt comfortable while interacting with the teacher. The teachers completed the whole course within the stipulated time period. The teachers used new techniques in teaching. The teachers gave feedback to the students with constructive criticism. The views of the students that the teachers treated the whole class equally. Teachers took initiative in helping the management to maintain strict discipline in the institution and organized all the work of the institution properly. The educational managers consulted the teachers in decision making, coordinated with them and directed them for quality teaching. The educational managers found satisfied with performance of the teachers. The democratic style of management had strong impact on the teachers' performance.

It was also concluded that the teachers' performance was affected by the biased attitude of the management. It was concluded that Teachers interacted with the management on classroom matters. Teachers took full responsibility assignment to them by the management regarding co-curricular activities Teachers took initiative in helping the management to maintain strict discipline in the institution The communication gap between teacher and the management affected the studies of the students.

DISCUSSION

Conclusions of the research show that educational managers communicate with the students through their teachers. The educational managers maintain favorable atmosphere in institutions and satisfy their teachers. The performance of the teachers is measured by the satisfaction of the management and the students.

Management makes human effort more productive. It brings an outstanding means for casting true influence on human life. Mangers can help a lot to improve the work, environment and inspire to acquire the knowledge to enhance their abilities and professional

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skill up to great extent. Management involves experienced teachers in decision making. Democratic style of management brought fruitful results in the institution. Educational managers administer, teachers innovate. Educational Managers focus on system, teachers focus on students. Educational Managers do things right, teachers do right things. Educational Managers have short tem perspective, teachers have long term Perspective Educational Managers have an eye on the bottom line; teachers have an eye on horizon. Educational Managers imitate, teachers originate the above distinctions could be applied to achieve the achievable objectives.

Here one expects teachers to not only manage their subject areas and the classroom environments but also lead in their subject areas and be role model and mentors as well. They are also supposed to be good performers inside and outside the classroom as good performers not only guide but also inspire to learn. Additional responsibility lies on the shoulders of those who are running the affairs of higher educational institutions such as universities. They also have to take the lead in generating new information and knowledge for the betterment and improvement. It is not surprising that a great visionary such as Allama Iqbal seemed to be concerned about the responsibilities and performance of the educational institutions in his own time which appears very true even today.

RECOMMENDATIONS

Keeping in view the findings and conclusions of research, the following recommendations are given to improve the performance of teachers The attitude of management should not be biased as it affects the performance of the teachers. It is recommended that the management of WISH may develop a proper communication system. There is a need to announce special incentives for those teachers who give extra time to the students and the institution. It is recommended that the teachers may be involved in the policy matters pertaining to the students. There is a need to provide training opportunities to the teacher.

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London Dreams: Analysis of Tabish Khair's
The Thing About Thugs as an Anti-Colonial Discourse

C. Amutha Charu Sheela, M.A., M.Phil, M.B.A.
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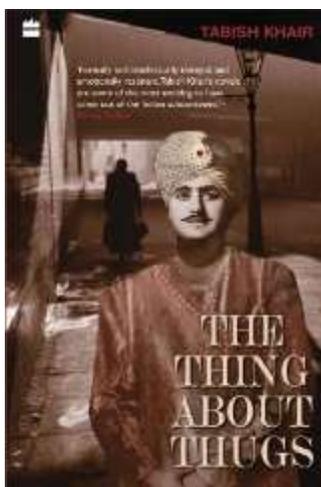
This royal throne of things, this sceptred isle,
This earth of majesty, this seat of Mars
This Other Eden, demi-paradise
This fortress built by nature for herself
…………………………………………

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This blessed plot....this realm, this England
-- *Richard II*, William Shakespeare

Reality of England vs. Textual England

The image of England one comes across in the English literary texts makes one's heart longing for the sight of those majestic castles, cathedrals, rivers rippling under the cool shade of elms, dancing daffodils, her cliffs and hills amidst the snows, sandy beaches, lovely English villages and bustling towns .The colonies perceived of England as the seat of learning, where the very best of art, literature and science flourished.

But when R. Parthasarathy, the Indian English writer, sailed to England with a craving nurtured by English literary texts, he was shocked to see the reality. He laments thus, "an England I was unable to come to terms with. The England I had known and loved existed nowhere except in my mind. This other England, I did not know even existed" (Guy Amirthanayagam 1980:66). The contradictions between the ideal textual England and real England one encountered metamorphosed the attitude of other writers towards England and the English.

Ethnic Biased Characterizations

Also, as theorized by Edward Said, literary textual representation from the West tended to stereotype the Oriental and colonized people: lazy Indian, violent and murderous Arabs, stupid Irish, and inscrutable Chinaman etc. The Variety and richness of non- western traditions and their vibrant culture have been ignored. The facets of India projected by the Europeans paint her as poverty stricken, uncivilized and barbaric. These repeated misrepresentations in their writings made the rest of the world to believe India to be a disgraceful and a shameful country.

James Clifford opines, "The Orient functions as a theater, a stage on which a performance is repeated, to be seen from a privileged stand point". (Clifford, James1986:12).

The British images of India in Western minds formed by misrepresentations and wicked interpretations of Indian culture and history led to questioning, hostility and hatred towards the British. Many Indian texts challenged and disputed

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the British eye on Indian life. This paper is an attempt to analyze such efforts through a reading of Tabish khair's *The Thing About Thugs,* one of the twelve novels short listed earlier for *The Hindu* Fiction Award.

Tabish Khair's *The Thing About Thugs*

Tabish Khair was born and educated mostly in India. He is an acclaimed poet and novelist who has authored various books. At present he resides in Denmark. He felt the urge to respond when he repeatedly came across ill-researched articles in newspapers denigrating Asians or colored immigrants. *The Thing About Thugs* is a novel in which he answers, interrogates and inverts the stereotypes by touching upon the issues such as racial difference, treatment of religion, caste, class, barbarism, culture, civilization and interracial relations.

The readers visualize the nineteenth century foggy Victorian London through the eyes of the central character AmirAli, a reformed thug, who is brought

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to London for an experimental study by his mentor Captain Meadows, who wishes to chronicle the secretive, strange cult of Thuggery. Since the author attempts to rewrite history, he puts all the doubts of the readers to rest by stating clearly in the very beginning that "any story worth retelling is a true story" (Tabish Khair 2010:4).

The Real London Portrayed

The London which unfolds before the reader in the text refutes and challenges the common man's image of the noble England of Shakespeare and Milton and the fabulously rich, romantic, beautiful and wonderful land of Wordsworth, Keats, Shelly and Byron. This is the Wrong England with all its brutalities, handlings, betrayals, hanging, beheadings etc. The streets are bleeding. The dark lanes are lined with poorhouses falling to pieces, inhabited by poor people, rough neighborhood, slimy and stinking, full of dogs and homeless people. Khair's description of poverty in London inverts the received textual images of England, as a land of affluence.

Pretending to be a Thug!

As the novel proceeds, we come to know, AmirAli is not a real thug, and he pretends to be one, in order to deceive Meadows.

The Thing About Thugs throws open the question whether the thugees, the notorious highway men of the 19th century India were brutal murderers and regular robbers or British fabrication to maintain a strong control over the natives.

The tone of horror in which AmirAli accounts his thugee life in India is a fabulous, imaginative and wild story which conforms to the British image of the Indians as inscrutable, wily and unreliable.

English Doggery!

Soon the story of Indian thugee life is replaced by English doggery! The word *doggery* means dog-like behavior or conduct. It also meant a place where liquor was sold.

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As the plot deepens, a series of gruesome – beheadings take place in the dingy by-lanes of London. The authorities suspect the hand of people from the colonies because beheading is a heathenish rite which is a very common sight in the far flung out posts of the Empire. This perception also arises because they cannot imagine the English collecting heads to perform tantric rites in Stonehenge and Voodoo in Westminster. Even the press ascribes this beheadings to cult and foreigners. They even propound a theory called Oriental cannibal theory. It says,

> The Oriental theory of the atrocities is worth thinking about….
> we all know   how political fanaticism will drive a Nihilist to the commission of murder, but it is not so generally known that religious fervor drives some sects to the most terrible acts of self – mutilation in Asia and Africa . The Orientals are very apt to rush into extremes, and they seem to have an idea that social and eternal salvation can only be obtained by means most repugnant to civilized and well-balanced minds (Tabish Khair 2010:164).

Racist Attitudes

This theory exposes the racist attitudes of British .The history of race prejudice and race stereotyping is very complex. Europeans perception of Indians was influenced by the experiences of slave trade, interactions with petty officials and domestic servants. The presence of a race which is looked down as inferior gave them a sense of superiority… "that he belongs to a race whom God had destined to Govern and Subdue" (Jawaharlal Nehru 1960: 327). The series of brutal beheadings, the arduous act of head cannibal makes Amir Ali realize that this is the imagined India by the British which Captain Meadows expects from him, "This is India as you people imagine it. You have made it come alive here in the streets of London. (Tabish Khair 2010:192).

Imagined India: Western Fantasy

The author seems to convey that this imagined India is merely a western fantasy. Said   argues that the western views are not based on their observation but the outcome of the West's dreams and fantasies which are fundamentally

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imaginative and fabricated construct that would appeal to the western audience.

Probing Said's argument Bhaba points out these imaginary colonial stereotypes are often projected as horrors. The colonial discourse is very often populated with terrifying stereotypes of savagery, cannibalism, lust and anarchy. Bhaba writes, "the objective of colonial discourse is to construe the colonized as a population of degenerate types on the basis of racial origin, in order to justify conquest and to establish systems of administration and instructions" (Bhabha, Homi K. 1994: 70). Hence they portray colonial stereotypes in various derogatory ways.

Reversal of Roles!

At the end the roles are reversed in the story. AmirAli - the central character, who is suspected because of his past thugee life emerges as cultured and civilized man. Contrary to the popular supposition and to everybody's astonishment the real thugs happen to be the three Englishmen-from the so called civilized society on earth. The English, who are so proud of their race and culture unleashed atrocities over the innocents by beheading them. Through these reversals of roles in the text, the author interrogates, rebuts and undermines stereotypical representation s of India. Through Ali the colonized Khair forms a sequence of mirror images which seems to reflect these fantasies back endlessly.

Captain Meadows attempt to civilize the thug stands as evidence to colonizer's attempt to civilize the, "entire culture and nations …. the promise so dear to any Christian heart, of salvation of the human soul, of mercy and redemption." (Tabish Khair 2010:108)

Binary Divide

Here the author brings in another binary divide between the colonizer and colonized as civilized and barbaric respectively. They believe they are shipping the civilization to Empire where as in turn the Empire ships back only problems. As Hutchins notes,

" it had been common from the time of James Mills to identify developed

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civilization exclusively with the European variety, and to designate Indian culture – its antiquity notwithstanding – as characteristic of an early stage of human development . Indians were lumped together with other non-European peoples, all of whom were pronounced primitive because of their lack of European culture." (Hutchins, Francis 1967:73)

Colonization versus Civilization

Their main purpose seems to convert these uncivilized and barbaric easterners and to teach them colonizer's civilized culture. But actually the gap between colonization and civilization is very wide, because the colonizing mission and human values could not coexist. So, a country which justifies colonization is already a sick and morally diseased civilization.

Khair interrogates the dominant colonial paradigm and he levels the charge of barbarism against the colonizer and the definers. When Captain Meadows wonders how the empire has allowed the ancient vocation of thugees to flourish so long, Amir Ali politely counters by questioning, "And are you not fond of the battles and wars by which you win a town here and market there? How much less bloody is the occupation of   thug?" (Tabish Khair 2010:53).

Western Account of Indian Hindu Religion

The western account of Indian Hindu religion is that it is *merely* superstitious. Hindustan is constructed on the scaffold of superstitious faith; whereas it is believed that the westerners are guided by science, reason and education.

In this novel also, we come across many English characters who talk about God of reason and all the Indian characters seem to be superstitious and gullible. Captain Meadows arrogantly says, he seeks, "the guidance of Reason which is a God unknown to your race." Other gods are nothing when compared to the wisdom of their god of reason who is able to make material truths out of insubstantial words. Other religious gods are portrayed as tyrannical and blood thirsty demons.

But the society in which Amir Ali finds himself also does not seem to be a

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superior culture. It is a scientific society in the guise of secret cult whose men guided by their god of reason collect human skulls to prove and disprove that human nature is predicted from the skulls. Captain Meadows has brought AmirAli to prove his theory that man's background plays a major role and one cannot judge a person by reading his skull. Said observes that "The Orient became an object suitable for study in the academy, for display in the museum, for reconstruction in the colonial office, for theoretical illustration in anthropological, biological, linguistic, racial and historical thesis about mankind and the universe". (Said, Edward W 1978:7)

This proves how Orient has helped the West to gain knowledge about world and to asset their superiority in various fields. But these Londoners who are guided by reason are unable to solve the mystery behind the heathenish beheadings; only an innate Indian wisdom is able to unearth the mystery.

The Colonial Discourse

The colonial discourse often represents Indian landscape as wild, untamed, bluntly referred to as jungle, filled with robbers, tiger and many other wild beasts. Nature is described as a dangerous and destructive force. Khair tries to dispel this imaginary description through his hero Amir who says, "My part of India is not lush green wilderness, as you like to picture India. No, jaanam, it has been cultivated far too long to be the jungle that you imagine (Tabish Khair 2010:58).

The author beautifully describes the daybreak in Indian Villages which is in sharp contrast to this foggy Victorian London which shrouds much of the story. Amir nostalgically recollects, "How peaceful it is, the break of dawn, in the villages of India… here the fog and the buildings obscure the sun and the sky" (Tabish Khair 2010:58). The hero feels the odors that emanate from houses in London are very strong, pungent and putrid when compared to the smell that comes out from the houses in his village which are very open to the clean air and purified by agarbattis. Even the Thames is small and its stench is juxtaposed with the mighty Ganges back home.

Egotism and Scorn

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The account of Daniel Oates, the reporter brings out the egotism of the so – called civilized countries who pour scorn on the Indian tradition. He reports, "In the Old Royal Exchange, there were separate walks…but the living gods shipped into London jostle with the rest of us on the same streets and alleys." (Tabish Khair 2010:208).

Actually in the British colonies entries to public places are demarcated according to European and native categories. But in England there is no such demarcation which the colonizer yearns for. This racialist attitude can also stand for, as Nehru observes in his *Discovery of India*, not so much English versus Indian but European versus Asiatic.

A Variety of Characters

Numerous characters, wonderfully inventive, parade throughout the novel. On one side of the balance we have people – niggers, opium peddlers, lascars, prostitutes, beggars, ex-slaves, - from different corners of the empire doing all sorts of odd and menial jobs, living in gloomy, dingy, stinking, by-lanes of London. They look dangerous yet they are law- abiding and loyal. A woman character who seems to resemble Madame Defarge in Charles Dickens *A Tale of Two cities,* runs a Punjabi dhaba. Her name QuiHy which sounds like Chinese is actually a distortion of 'Koi Hai 'means nobody, invisible. But her network connectivity with under privileged is so wide and strong, that with their help she was able to catch the real thugs. She symbolizes east which seems voiceless, but actually superior, very much advanced and marching ahead in the race of civilization.

In the colonizers description, Bhaba states that the position of colonial characters is ambivalent in nature. They are portrayed as wild, dangerous, harmful while at the same time they are harmless, friendly and domesticated. On the other side of the balance , stand in contrast, is the upper class British - the Lords ,Majors, Captains , and the gentlemen who indulge in all sorts of criminal activities like collecting skulls, committing murders and spending time in Opium dens.

Post-colonial Discourse

Post-colonial discourse ridicules the English commentaries and popular
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beliefs regarding the Indian caste system, through these English characters that represent the British class system. Khair's delineation of the underground characters are far more attractive than the upper ones. Ustad, who lives in the sewers of London, calligraphs the walls and ceilings with Urdu poetry. When Fetcher describes these people to Ali he whispers, "They are humans, but no they are not from aloud, not beggars escaped prisoners or homeless Londoners, They never even go above. They were born and reared in the tunnels under London. Not ghosts, nor ghouls, they are human or half human" (Tabish Khair 2010:171).

Co-existence

The harmonious coexistence of people belonging to various religions is revealed through the peaceful atmosphere prevailing in the Indian villages where the presence of colonial rule is not felt much. Amir Ali's description of his induction into the thugee-fold focuses on Hindu-Muslim unity. Both Hindu and Muslim thugs are united when they invoke Bhowanee, their guardian angel. Amir Ali recalls, "Verses were read out from the Holy Quran and then a Hindu pundit applied vermillion from the plate of offerings to Goddess Bhowanee to my forehead" (Tabish Khair 2010:34). Whereas those sahibs who hails god of reason, can only sow seeds of hatred and partition among the innocent people – an act of uncivilized deed.

Autobiographical Element

At last, the central character gets tired of England, becomes sick of London-the mother of all cities. He does not want to come back home. Here a tinge of the author's autobiographical element can be seen. The author belongs to minority Muslim community. In India he was posed questions to bracket his identity whether he was an Indian or Muslim. When he had to leave India it was not hard for him to part because the real India existed only in his mind and memory.

AmirAli dozes off at the crucial moment in a ship, which sails towards another colony - Africa. Finally he wakes up only to find him lying close to the person, who is the brain behind the beheadings. This gives the story an ambiguous ending.

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Technique of Multiple Narratives

Khair employs the technique of multiple narratives right from first person narration, third person narration, monologue, dialogue, letter writing to reporting to cross-examine western accounts which blame India's poverty as the reason for most of the evils in the society. The traditional technique of building tale and circling back from the present to the past and to the future are all features of Indian oral narrative tradition.

The technique of using non-English lexical items in the text is a more widely used device for conveying the sense of cultural distinctiveness. It signifies the difference between cultures and stresses the importance of discourse in interpreting cultural concepts.

It is possible to raise the question whether Khair takes us to the other extreme of portraying India of the past as a nation without any blemish. Yet, Khair queries the veracity of London dreams of the mighty Indian sub-continent, in a state of stupor and Indian fantasies on the myth of London's cultural superiority. He grills; cross examines, accepts, rejects, refutes, redefines and challenges the established definition and representations of the Indian empire.

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Role of PTAs for Promoting Quality Education in Islamabad

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Makhdoom Ali Syed

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Abstract

The present study was conducted to find out the effectiveness of Parent Teachers' Association (PTA) in Islamabad Capital Territory. Sample of 50 Schools was selected through stratified random sampling technique from 102 Federal Government Secondary Schools of Islamabad Capital Territory. Ten secondary schools (5 male, 5 female) were selected from each area under the control of five education officers (AEOs). From each sample school, General Secretary (a teacher) and President (a parent) of PTAs executive body were taken as the respondents of the study. Data were collected from General Secretaries through self structured questionnaire while structured interview technique was applied to collect data from Presidents of PTAs. It was found that overall role of PTA is positive for promoting quality education in Islamabad. Although it has some negative effects also, as involvement of politics in schools yet it has showed good performance in helping the management of school. It is recommended that PTAs should be strengthened

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by training the executive body of PTAs and by constituting condition of matriculation for members of executive body of PTAs.

Key words: Parents teacher association (PTA), Community participation in Education, educational management

Introduction

Education is a triangular process of school, teachers and parents for child development. So the parents' cooperation with teachers is essential for the desired growth of child. Today, parents are involved in school management in the whole world. Involvement of the parents in school management is given different names in different parts of the world like school council, parent teachers' council, parent teachers' association.

Parent Teachers' Association (PTA) is considered the essential component of any institution. It is considered that PTA is performing a key role for promoting quality education. According to Govinda and Diwan (2005) community participation is an effective source of promoting education. According to Smith (1961) and Batten (1967) PTA is a valuable asset of any well organized school for welfare of children. It helps to create mutual understanding and communication between parents and teachers for solving educational matters of institute.

UNESCO (1987) states that "in developing country like Pakistan, where financial resources are limited and population has a high growth rate, it is necessary to foster as early as possible active involvement of the community as an in- built component of the education progammes" (p-31).

According to Ahmed (2008) in developing countries, community involvement can play very effective role in progress of school. In Pakistan, in 1993 the School Councils (SCs) were formed. But the concept of PTA, for the first time was introduced in the strategy of 9th five year plan (1998-2003). 9th plan states the PTA "in order to involve the local community in day to day management, each school will have the management committee" (Govt. of Pakistan, 1998, P.6).

National Education Policy 1998-2010 also gives importance to PTA in the following words "The PTA/SMC will review the educational development in the area of their jurisdiction" (Govt. of Pakistan, 1998, P.124).

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There are two main reasons on the base of which it can be said that community participation is important for schools. Firstly the community introduces the elements of relevance and monitoring which makes the education meaningful and interesting for students helps to decrease the drop out rate and improves the quality of education. Secondly community run s alternatives schools as privately managed schools, Makthab and Masjid schools as sell as Mudrassas. So the community can check the leakage4 of the recourses and provide the alternatives (Hoodbhoy, 1998).

According to Shami (2007) "the community participation in school management has diverse advantages. It can provide substantial assistance in goal development and their achievement. So they must be given ample time, assistance and experience to assume new role" (p-34).

PTA was established under the notification number F.1-2/2002/DG/FDE for achieving following objectives.

1. To work for the well being of every student.
2. To enhance the understanding of the parents that they are very important for quality education.
3. To encourage active involvement of parents in education.
4. To create awareness among the people to utilize all the resources for quality education.
5. To motivate the parents to send their children to school.
6. To consider ways and means to decrease dropout ratio and teacher absenteeism.
7. To develop a congenial and harmonious relationship between parents and teachers.
8. To mobilize community resources for improvement of the institution (Govt. of Pakistan, 2002).

The PTA has two bodies; General body and executive body. The general body of PTA consists of:

1. The parents of every student on the rolls of school.
2. Every member of teaching staff of the school (Govt. of Pakistan, 2002).

The executive body of the Parent teachers association (PTA) consists of a president, a general secretary, a finance secretary equal representatives from parents and teachers depending on the strength of students. At least two members from parents and two from teaching staff are selected. Head of the institute is chairman of committee and general secretary is selected among

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teaching staff. On the other hand president, finance secretary and at least two members are selected for one year from parents. Every year, election of the parents held in every school for selecting the representative of parents, under the supervision of head of the institution. On the other hand, representative from teaching staff are selected by head of schools. Then, this PTA is approved by the Area Education Officer and concerned directors. General Secretary called the meeting every month for coordinating the activities of school (Govt. of Pakistan, 2002).

PTA is a source of mutual participation of parents and teachers. It helps to achieve the benefits of community. Sajjad (2006) describes that PTA also helps to involve the community for smooth functioning of school, minor repair and quality of education. Ahmed (1997) takes it to develop close relationship between school and community and provides opportunity to the parents to evaluate the functioning of school. PTAs are playing very important role in the improving the education both qualitatively and quantitatively at grass root level (Shah, 2003).

According to Educationists of the world, community participation is as an effective means of promoting education especially at elementary and secondary level. Govinda & Dewan (2003) state that in different parts of India, community participation was make sure, as Mother Teachers Association in Korala to community based micro planning in Rajhistan. It was found that these organizations show some results but in respect of literacy campaign it was not proved fruitful. Some states of India have adopted village education committees. Some of them are showing positive results while others are not effective yet due to lack of their training. Under the centralized system, the bureaucracy tended to have the upper hand. The new framework has created new tension between the local bureaucracy and the political leadership.

Advantages and Disadvantages of PTAs/SCs

There was great resistance by the teacher community against the formulation of PTAs and SCs in Pakistan. The teachers of Pakistan were against as they think that in this way school discipline and quality of education will suffer and it is unjustified check on them. It may be true in limited sense as it has both advantages and disadvantages. Hatch and Stefflre (1961) has described following advantage and disadvantage of community participation in schools.

Advantages

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1. Provides an opportunity for the group judgment of a problem or situation.
2. Provides for increased cooperation of all units individuals affected.
3. Provides a means of increased cooperation in the execution of the recommendation.
4. Provides an opportunity for individuals to become acquainted with the broad problems and objectives of our system.
5. Provides for continuity of the objectives of a given activity.

Disadvantages

1. Results are slower action.
2. Inherent danger of compromise decision.
3. Tendency to divide responsibility since the member may not sense of obligation.
4. Expense, since many individuals are involved in the process.

Now the PTA/SMC is running in the management of every school in Pakistan. Community participation was assessed in provinces through some researches but not a single research was conducted to assess the performance of PTA in Islamabad Capital Territory. So this research was conducted to fill the gap and to explore/to find the true picture of community participation in the schools of Islamabad. A comparison of male and female/urban and rural was also made in the above perspective. The results of this research will be significant for researchers, teachers, PTAs' body, heads of schools and concerned officers as it will provide sufficient information related to performance of PTA in capital of Pakistan, Islamabad.

Objectives of study

1. To study the purpose and role of PTAs in Islamabad Capital Tertiary.
2. To compare the effectiveness of PTAs in male and female, urban and rural Secondary schools.

Methodology

Sample of 50 schools was selected through stratified random sampling from 102 FG Secondary Schools of ICT. Ten Secondary schools (5 male & 5 female) were selected from each area under the administrative control of five Area Education Officers (AEOs). From each sample school, General Secretary (a teacher) and President (a parent) of PTAs executive body were taken as the respondents of the study.

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Sampling Procedure

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        ┌─────────────────────────┐
        │    102 FG Sec.          │
        │    School of ICT        │
        └────────────┬────────────┘
        ┌────────────┴────────────────────┐
        │ 10 Sec. Schools of 5 Regions of  │
        │      Area Education Officer       │
        └────────────┬────────────────────┘
        ┌────────────┴────────────┐
   ┌────┴─────────┐        ┌──────┴────────┐
   │ 05 Male FG Sec.│      │ 05 Female FG  │
   │ Schools of ICT │      │ Sec. Schools of│
   │                │      │     ICT        │
   └────────────────┘      └───────────────┘
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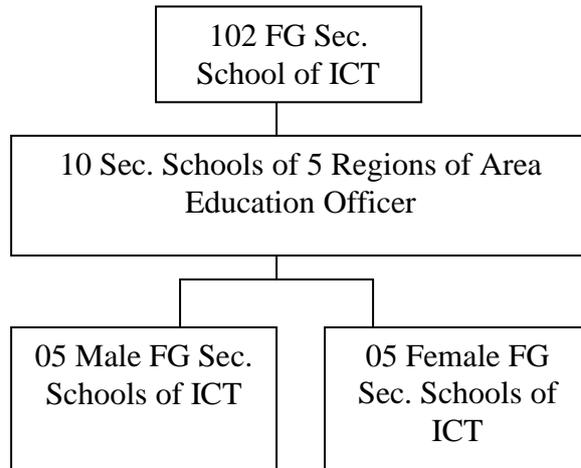
Instruments and Data Collection

A self-administrated questionnaire was developed and used to collect data. For pilot testing, five schools were selected which were part of the population but not included in sample. The amendments were made in questionnaire in the light of feedback. Data were collected from General Secretaries through questionnaire while structured interview technique was used to collect data from Presidents of PTAs. Data were collected by visiting schools personally so response rate was 100%.

Data Analysis

The obtained data were analyzed by simple descriptive (mean, SD, percentage and frequencies) analysis with addition of t-test to find significant difference between the performance of urban and rural, male and females schools PTAs.

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TABLE I: Role of PTAs for Promoting Quality Education

Sr. No	Statement	SA	A	UD	DA	SDA
1.	School management has been improved by the establishment of PTA.	40%	20%	4%	27%	9%
2.	The enrollment has been increased after establishment of PTA	25%	37%	2%	20%	16%
3.	The PTA members cooperate with school management in providing facilities.	31%	38%	5%	19%	9%
4.	The drop out rate has been decreased after establishment of PTA.	24%	23%	6%	21%	26%
5.	The result of school has been improved by establishment of PTA.	36%	29%	1%	26%	8%
6.	Teaching learning process is effected during PTAs meetings.	28%	37%	7%	13%	15%
7.	The school discipline has been adversely affected by PTA.	29%	31%	10%	18%	12%
8.	PTA helped for quality education.	32%	21%	4%	24%	19%
9.	PTA has improved the disciplinary matters of the schools.	24%	32%	6%	26%	12%
10.	PTA supports the school management in disciplinary action.	35%	25%	3%	22%	15%
11.	PTA cooperates with school management in fund generating campaign.	22%	38%	5%	24%	11%
12.	PTA is beneficial for meeting the deficiency of the funds.	13%	27%	4%	31%	25%
13.	PTA checks the fund consumptions in schools.	21%	25%	7%	27%	20%
14.	The financial problems of the schools have been overcome by the help of PTA.	26%	30%	3%	22%	19%
15.	PTA helps in construction matter of the schools.	33%	27%	2%	21%	17%
16.	PTA checks the attendance matter of the schools.	19%	26%	3%	27%	25%

Findings of Table I

Following are the findings of the study.

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1. Sixty percent (60 %) of the respondents agree that the school management has been improved by the establishment of PTA.
2. Sixty two (62%) respondents of PTA are in favor of the statement that the enrollment has been increased after establishment of PTA.
3. Sixty seven (67%) respondents agree that the PTA members cooperate with school management in providing facilities.
4. According to 57 % respondent the drop out rate has been decreased after establishment of PTA.
5. Sixty five (65 %) responses proved that the result of school has been improved by establishment of PTA.
6. Sixty percent (60%) responses are in favor that the school discipline has been adversely affected by PTA.
7. Sixty five percent (65 %) respondents told that teaching learning process is effected during PTAs meetings.
8. Fifty six percent (56 %) responses showed that PTA has improved the disciplinary matters of the schools.
9. According to 53% respondents PTA helped for quality education.
10. Sixty percent (60 %) respondents support the statement that PTA supports the school management in disciplinary action.
11. According to 60 % teachers PTA cooperates with school management in fund generating campaign.
12. Fifty six (56%) percent respondents are against the statement that PTA is beneficial for meeting the deficiency of the funds.
13. Forty six (46 %) percents respondents agreed that PTA checks the fund consumptions in schools.
14. Fifty six (56%) percent responses are in favor that the financial problems of the schools have been overcome by the help of PTA.
15. According to 60 % respondent, PTA helps in construction matter of the schools.
16. Only 45 % teachers agree that PTA checks the attendance matter of the schools.

TABLE 2: Comparison between Performance of Male and Female Schools' PTAs.

Gender	Strength	Means	Standard Deviation	T
Male	50	69	0.8	-0.169
Female	50	71	0.76	

The table 2 shows the testing of significant difference between the opinion of Male and Female PTAs regarding the role of PTAs in promoting education in

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capital territory of Islamabad. Since t= -0.169<1.96 at α = 0.05, means that null hypothesis that there is no significant difference between the opinions of Male and Female PTAs in promoting education in Islamabad region is accepted.

TABLE 3: Comparison of Performance between Urban and Rural Schools' PTAs.

Area	Strength	Mean	S.D	T
Urban	50	74	1.2	
Rural	50	66	0.83	0.376

The table 3 shows the testing of significant difference between the opinion of Urban and rural PTAs regarding the role of PTAs in promoting education in capital territory of Islamabad. Since t=0.376 <1.96 at α = 0.05, means that null hypothesis that there is no significant difference between the opinions of Urban and Rural PTAs in promoting education in Islamabad region is accepted.

Findings of Table 2 and 3

17. There is no significant difference between the performance of PTAs of Males and Females' Secondary Schools of Islamabad Capital Tertiary.
18. There is significant difference between the Performance of the PTAs of Urban and Rural areas schools. The performance of urban areas PTAs is better than that of rural areas.

Conclusions

Following conclusions were drawn from the findings.

1. The school management has been improved by the establishment of PTA.
2. The quality of education has been increased by the help of PTA.
3. PTA has a little interest in solving the financial matters of the schools.
4. Miner constructions were done with the help of PTA.
5. PTA has played no role for disciplinary matters of the schools.
6. PTAs meeting create disturbance in teaching learning process.

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7. Mostly PTAs members are not well qualified and have not given them any training.
8. In most schools parents' representatives enforce school management for unlawful favor.
9. Politics is also entered in schools in shape of PTAs.
10. The performance of PTAs in male and female secondary schools is same.
11. The PTAs in urban areas schools are more active than that of rural areas.

Discussion

In the light of present study, it can be said that community participation is beneficial for improving the schools performance. As the findings of this research proved that due to the effectiveness of PTA, overall management of F.G Schools has been improved. Besides this it has also positive effect on the quality of education. It is positive indicator to proof the importance of PTA in Islamabad. These results can be compared with some other researches of this field as the history of PTA was started in Chicago in 1897 in the name of National PTA for improving school management and performance. These two basic targets were met in PTAs, in Islamabad. In the same way, in USA every school has PTA or Parents Teachers Students Association (PTSA) as a managing body to support their schools, to encourage parents' involvement, to support teachers and to organize family events. These associations help the schools by reviewing the school progress through parents' development meeting, by effectively communicating between parents and teachers and by supporting the school various activities and initiatives (Wikipedia).

The findings of the present study indicate that although PTAs has positive impact on management, students' enrolment and quality of education but not as good as it should be. PTAs are not found very effective as they were expected as the time of formulation. These results also match with the results of Ahmad's research. He has conducted a research namely effectiveness of school council scheme in elementary schools of Punjab in improving the standard of education, in 2008. His conclusions were as; almost all schools have School Councils but they have not showed effective role. Mostly members are uneducated and untrained. A little change has occurred up to 10% by enrolment. Findings of Humaira's study also proof these results. She has conducted the study on the role of community in school development: school council in Rawalpindi, in 2003. She concluded that school councils' members were not playing their role effectively. She further states that the members of the school councils were not given training to perform their role.

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Heads of schools were not found interested to involve the community in administrative affairs of the schools.

The findings of research conducted by Sajjad (2006) also match with the findings of the present study. The title of his research was "Evaluation of School Management Committees in Promoting Education in Punjab". According to his findings SMCs are available in the record of the schools but either they are not functional or not functioning properly.

Hence it can be said that although PTAs have showed some positive results for promoting education in Islamabad but it is needed to improve them by assigning more administrative power and better training to the executive body of PTA.

Recommendations

1. Member of PTAs' executive body may be at least matriculate.
2. Member of PTAs' executive body may be trained according to their responsibilities and may be aware of the rules and regulation of the schools.
3. The beneficial work of the PTA may be encouraged in the shape of merit certificates, cash prize and it may be appreciated through media to create competition.
4. Member of PTAs' executive body may be forced to attend the meetings of the PTAs according to schedule.
5. Those members of PTAs' executive body, who do not attend three consecutive meetings of PTA, may be disqualified.
6. Politics may be discouraged among the members of PTAs' executive body.
7.

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Negation in Liangmai

Widinibou, M.A., Ph.D. Research Scholar

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Abstract

The present study aims to find out some of the grammatical uses of Negation in Liangmai language. Negation plays a very important role in communication system of language. It is also affects the logical structure as well as the semantic analysis of a sentence used in a particular language .The study of negation also plays a very important role in determining the acceptability of various grammatical constructions.

The present study is to explore the descriptive model and tries to describe in detail the construction of negative sentences in Liangmai. This study deals with prohibition, let negation, double negation, negative strengthening, polarity items, morphological negation, etc.

1.1.   **Introduction**

1.2.   Ethnically and linguistically, Liangmai belongs to the mongoloid group of race and speak Liangmai, a Tibeto Burman language under Naga-Kuki section of family. Liangmai is the name of the people as well as community that speaks the language. It is consider as a sub tribes of Zeliangrong which consists of Zeme, Liangmai and Rongmei coined on 15th February 1947 at the Keishamthong, Imphal conference. This is the combination of the first syllable of the three tribes' i.e: **Ze** from **Zeme**, **Liang** from **Liangmai** and **Rong** from **Rongmei** (Ze + Liang + Rong= **ZELIANGRONG**).

1.3.   Liangmai is one of the 33 tribes recognized by the government of Manipur which includes Aimol, Anal, Hmar, Maram, Mao, Paite, Simte, Thangal, Thangkhul, Thadou, Zeme, etc. In Nagaland Liangmais are recognized as Zeliang which comprises of Zeme and Liangmai. The language spoken by the people of Liangmai is known as Liangmai language. It is mainly spoken in Manipur and Nagaland.

1.4.   In Manipur, Liangmai speakers are found in Tamenglong headquarter Tamei sub division and in Senapati district. They are also found in Tening Sub-division, Jalukie of Peren district, Dimapur and Kohima of Nagaland. According to 2001 census report, the total population of Liangmai in Manipur was above 34,232 with 17,477 males and 16,755 females. According to 2001 census report, the total population of Zeliang in Nagaland was 36012 (2315 Liangmai). This language is linguistically closer to Maram, Poumai, Thangal, Ruangmei and Zeme which are spoken in the same region.

1.5.   Negation in Liangmai:

Negation is a grammatical term for the contradiction of some or all of the meaning of an affirmative (positive) sentence. In English, a sentence is commonly negated by inserting a single negative word (not, don't, won't, etc.) into the appropriate place in the sentence

The concept of Negation and its expression in natural language have concerned philosophers, linguists and psychologists. The Negation itself occupies a central position in any system of communication and in systems of logical representation. Through Negation, very ironical expressions in natural languages can be performed very easily and very naturally.

In a descriptive grammar, the study of Negation deals with how we express the contradiction of some or all meaning of a Negation. The Negation also affects the logical structure as well as the semantic analysis of a sentence used in a particular language. In view of the above facts, the present study aims to find out some of the grammatical uses for Negation in Liangmai language under the topic Negation in Liangmai.

1.6. Negative Markers

Liangmai has some different kinds of negative markers. The following are the negative markers found in Liangmai:

1) **/-mək/** negative marker is used in realized aspect and it is non-future.

2) Negative marker /-**lək/** is used in unrealized aspect and it is associated with future marker.

3) /**-takhe/** ~ /-**tukhe/** are used as 'let' negative.

4) /–**mane/** ~ /-**du/** are used in prohibitive sentence.

5) **/mək/** ~ /**hai/** are used as lexical negation.

1. /mək/

This negative morpheme is used in equational constructions to negate a positive verb of a statement. Therefore, when an equative sentence in Liangmai has "be" as the main verb, it becomes /məkge/ -Neg. + V in the negation.

pa əgu kətipao məkge.   'He is not my teacher.'

he my gen. teachere Neg. Asp

pa čəlui tḥiubo mai məkge.   'He is not a singer.'

 he song sing   man Neg. Asp

ester aliuwi məkge.   'Esther is not beautiful girl.'

 Esther beautiful Neg.

I daktər məkge.   'Iam not (a) doctor.'

 i doctor Neg.

haise əriak wibo məkge.   'This is not (a) good book.'

this is book good Neg.

2. **/lək/**

When the sentence is in future or unrealized aspect /lək/ is used and it is prefixed to the main verb. This negative marker carries the meaning of futurity and is used generally in the unrealized aspect. Some of the examples are given below:

piter skul   təd-ləkge.   'Peter will not go to school.'

peter school go-Neg.Fut

i tək tiu ləkge.   'I will not eat rice.'

i rice eat Neg.Fut

i sinema phui ləkge.   'I will not watch cinema.'

i cinema watch Neg Fut

pa məthen gə ŋəm ləkge.   'He will not win the match.'

He match loc win Neg Fut

I sonnai wəŋ lakge.   'I will not come tomorrow.'

i tomorrow com Neg. Fut

pa nəki gə wəŋ lək ge.   'She will not come to your house.'

She your house Loc come Neg.Fut

In the above examples, it is shown that /-lək/ is negative markers use only in futurity and is used generally in the unrealized aspect.

3. /**-takhe/** ~ /-**tukhe/**

In Liangmai if /-**takhe**/ and /-**tukhe**/ are added to a negative sentence, it gives 'Let' sense. Both are used for making a request or suggestion. But the former is more polite and formal than /-*tukhe*/. Some of the examples of 'Let' negative marker in Liangmai are shown below:

(A)	(B)

əliu skul təd- mək takhe.

we school go Neg.sug.

'Let us not go to school.'

əliu skul   təd tukhe.

we   school go Neg.sug.

'Let us not go to school.'

əliu tek tiu mək takhe.

we rice eat Neg.sug.

'Let us not eat rice.'

əliu tek tiu-tukhe.

we rice eat Neg.sug.

'Let us not eat rice.'

əliu ča sak mək takhe.

we tea drink Neg.sug.

'Let us not drink.'

əliu ca   sak-tukhe.

we tea drink Neg.sug.

'Let us not drink.'

əliu   piŋ mək takhe.

 we   fear Neg.sug.

'Let us not fear.'

əliu   piŋ tukhe.

 we   fear Neg.sug.

'Let us not fear.'

In the above examples, (A) group is more formal and polite form of making a request or suggestion than (B) in Liangmai.

4. /–**mane**/ ~ /-**du**/

Command or prohibitive negative sentence is formed by adding a command negative marker to the main verb. While /-**mane**/ is used in more polite manner, /-**du**/ is used to make a command where there is not much need for politeness.

uibo   əriak se   ken mane.   'Do not read that book.'

that book asp.mk. read Neg Com.

kəp mane.   'Do not cry.'

cry Neg Com.

uiga   təd mane.   'Do not go to that place.'

place asp.mk.   go Neg Com.

uibo ŋəmsi kəm mane.   'Do not do that work.'

that work   do Neg Com.

čəlui thiu dulo.   'Do not sing a song.'

song sing Neg Com.

tek   tiu du lo.   'Do not eat rice.'

rice eat Neg Com

5. Lexicalized negator /mək/ ~ /hai/

As in various languages of the world, Liangmai also has negative verb functioning as a higher verb. The lexicalized negator occurs in the final position of the sentence. Some of the examples are given below:

        pa dainel məkge.   'He is not Daniel.'

         he daniel not past

        pa pəpiu   məkge.   'He is not a father.'

        he father not past

        adin kətipau məkge.   'Adin is not a teacher.'

         adin teacher not past

/**hai**/ is used only in informal conversation and not permit to use in written form. Consider the following interrogative sentence and its answer:

Int. sentence:-

         nəŋ niu   məsenbo intiaŋ uisi ma.

         you Nom   like   shirt   that Int.

        'Is that the shirt you like?'

    Answer to this interrogative sentence is given by the lexical negators i.e. /**hai/ .**

1.7.   Negative Copula

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This negative copula /haye/ is used to express negation in existential constructions, locative predicates and possessive sentences. Consider the following examples:

siŋgiu gə čəkha haye.   'There is no fish in the river'.

river Loc. fish Neg. Cop

pa gu rəŋkəŋ haye   'He had no money'

he Ge. Rupee Neg. Cop

impui gə čəkui haye.   'There is no tiger in the road'.

road Loc tiger Neg. Cop

/**hai**/ is the free nagator which is used only in informal conversation.

1.5. Negative Strengthening and Negative Polarity

According to Jespersen (1914), negative is strengthened through some additional words. In Liangmai, negation is strengthened by the addition of a prefix /**wədaodi**/ or /**pəŋ**/ to the main verb. The negative strengthener /**wədaodi**/ is restricted to occur only in the negative environment therefore it is known as Negative Polarity Item (NPI). But /**pəŋ**/ can occur even in positive environment. Some of the examples are given below:

i   zau **wədaodi** sak ləkge.   'I will never drink liquor.'

 i   liquor   Neg.streng drink Neg.mk

i **wədaodi** təd ləkge.   'I will never go.'

i Neg.streng go Neg.mk.

pa čələt **pəŋ** din din məkge.   'He does not speak always.'

he word   streng.speak speak Neg.mk.

pa čələt **pəŋ** din dinne.   'He always speaks.'

 he word   streng.speak speak-asp.mk.

/**pəŋ** təd tət mane.   'Do not go always.'

streng.go go Neg.mk.

From the above examples, it is clear that /**wədaodi**/ can occur only in the negative environment. Therefore it is a Negative Polarity Item (NPI). There is no reduplication of verb when /**wədəodi**/ occurs. /**pəŋ**/ is used to indicate the meaning of 'always' and whenever /**pəŋ**/ occurs the reduplication of the verb takes place, it is also clear that /**pəŋ**/ can occur both in negative as well as in positive environment.

1.6. Double Negation

In mathematics, there is a formula that two negatives become a positive. But language is not like mathematics which holds the formula that two negatives become a positive. Whenever two negatives really refer to the same idea or word the result is invariably positive. Double negative is preferably used in literary expression. However, the negatives do not exactly cancel each other. Double negation is also found in this language. An example is given below:

i ačunwi məkbo məkge.

 i   happy   Neg.mk.-Neg.asp

  'I am not unhappy.'

abel tek tiu məkziu skul tət məkge.

abel food eat Neg school go Neg asp

 'Abel does not go to school without having meal.'

I čəlui thiu lək de čiudi I məniŋludao ləkge.

 i sing song Neg past but i thinked   Neg asp

'I decided not to sing anymore but I cannot do so'

1.7. Morphological Negation

   Morphological negation occurs whenever the negative morpheme must be considered to form a part of the derivational morphology of the verb. In Liangmai, morphological negation occurs in verb, noun, adjective, and adverb. Some of the examples are given below:

Root + NZR	Root + Neg.mk.+NZR	
tiubo 'to eat'	tiu məkbo	'not eat'
tədbo 'to go'	təd məkbo	'not go'
sakbo 'to drink'	sak məkbo	'not drink'

1.8. Formation of Opposite Words

In English, opposite words are formed by using prefixes such as **un-**, **in-**, **dis-**, etc. In Liangmai, opposite words are formed by suffixation of negative morpheme /**-mǝk**/. Some of the examples are given in the following page:

mǝsǝnbo	'holy'	mǝsǝnmǝkbo	'unholy'
čǝliaŋbo	'proud'	čǝliaŋ mǝkbo	'not proud'
lukhaibo	'accept'	lukhai mǝkbo	'not accept'
kúbo	'tall'	kú mǝkbo	'short'
kabo	'white'	ka mǝkbo	'not white'
mǝzǝtbo	'fast'	mǝzǝt mǝkbo	'not fast'
dibo	'wide'	di mǝkbo	'narrow'

There are also some instances in Liangmai where /haye/ is used as a negative copula to express negative sense in existential construction, locative predicates as well as in possessive constructions. Consider the following examples:

tiŋpok gǝ thiŋnǝ haye.   'There is no bird in the sky.'

sky   loc bird Neg. Cop.

siŋgiu ri gǝ kǝpha haye.   'There is no bridge on the river.'

river above loc bridge Neg. Cop

pa rǝŋkǝŋ haye.   'He has no money.'

he money Neg.Cop

pa uigə haye   .   'She is not there.'

she there Neg. Cop.

baribou gu khuŋgup haye.   'Baribou has no shoes.'

baribou Gen shoes Neg. Cop.

pa sinima phiurəbo wən haye.   'She has no time to watch cinema.'

she cinema see dt time Neg. Cop

puiki gə čəkui haye.   'There is no tiger in the road.'

road   Loc tiger Neg. Cop

On the basis of the above illustrative examples, we can state that Liangmai has five negative markers /mək/, /lək/, /tukhe/, /mane/ and /hai/ which occur in mutually exclusive environments.

Suffix / - *lak – ge* / indicates Future negative.

A few examples are given below:

a).   i   məkidi ləm   təd   lak ge.

       I   Imphal loc   go   not   fut.neg. mk

       'I will not go to Imphal.'

b).   Pa   kodə   ləmtəd   lak ge.

       he   dimapur loc go   not. fut. neg. mk

       'He will not go to Dimapur'

c).   i   əkhəm le   lak ge.

       I   door   open not fut. neg. mk

'I will not open the door.'

d).   I   nəŋtu   məri   dinkhəi   lək ge.

       I   you   story   tell   not fut. neg. mk

       'I will not tell you a story'

e).   paliu wəŋ   lək ge.

       they   come   not fut. neg. mk

       'They will not come'

f).   i   məgiaŋbo   gə təd   lək   ge.

       I   marriage   loc go   not   fut. neg. mk

       'I will not go to the marriage party.'

g).   əpui   nəi   əpiu   thəinai cəki ləm wəŋ lək ge.

       My mother and   my father today house loc come not fut.neg.mk

       'My parents will not come today'

1.8. Conclusion

Negation plays a very important role in the communication system of language. This study presents the occurrence of negation in sentences in Liangmai. This study is expected to be a guide post and it would be very helpful to those who want to study Liangmai as first or second language. In Liangmai, negation is done mostly by suffixation. The politeness of the negative sentences depends on the different uses of different negative markers. There is negative strengthening in Liangmai. The negative strengthener /**wədaodi**/ is a Negative Polarity Item (NPI) in Liangmai. There is no reduplication of verb when /**wədaodi/** occurs. Whereas when /**pəŋ/** occurs there is always reduplication of the verb. /**pəŋ/** can occur both in negative as well as

in positive environment. Even if double negation in Liangmai is very rare, the construction of double negated sentence is not impossible.

Though the present study is not extensive in scope, it would still be a very great help to both the linguists as well to those who learn Liangmai as first language or second language.

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How Language Use Stimulates Tourism

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Statement of Contribution

What is the contribution to knowledge, theory, policy or practice offered by the paper?

This paper embodies a small-scale study conducted to investigate the link between language and tourism. Here some tourism texts are analyzed from a functional perspective to determine how language affects tourism. By reviewing the various works, theories and practices, the researchers propose the concept of *linguistic tourism* that refers to 'virtual touring or travelling' to all kinds of places, i.e. through imagination stimulated by language. Further, we postulate that *linguistic tourism* precedes *real tourism*; so, the former should be given due attention. This postulation is affirmed through an analysis of several authentic tourism-directed texts, from which is further proposed that language in tourism has primarily three functions: persuasive, informational and directive (herein referring to the act of pushing people to decide and act accordingly); and that language represents an

essential tool towards achieving tourism. Our review and analysis, in short, will serve to support knowledge on tourism and ultimately the tourism industry.

How does the paper offer a social science perspective/approach?

Because it is based on a textual analysis of authentic texts relating to tourism, the paper cannot help but be capturing findings from a social science perspective. The texts are produced by people in the tourism industry specifically to promote a tourism product. The products reflect real thinking of industry-related individuals; they are not intended for research. Thus, the analysis of such texts captures to a certain extent the thinking of tourism practitioners. At every point in this paper and research, the human factor in the context of society and with certain social conditions is the central element investigated. Also, the underlying philosophy behind this paper is that an analysis of human behavior and thinking (through texts) will eventually contribute to the changing of social conditions.

Abstract

Language has proven itself to be essential and applicable in different disciplines. It has started to be part and parcel of every linguistic and extra-linguistic activity; tourism is a case in point. As for tourism, the researchers of the present research proposed that *semiotic tourism* that is based on linguistic and non-linguistic aspects plays a vital role in developing the field under study. Therefore, it is highly recommended to be considered since it represents the first step towards achieving tourism. The study concludes that there are two types of attractions: *semiotic* and encyclopedic; and that the *semiotic attraction* that is based on styles and pictures plays a vital role in enhancing tourism in particular and its budget in general. The present study is qualitative by nature. It involves a textual analysis of randomly selected online touristic written texts about Penang, a northern Island of Malaysia. The focus of the textual analysis will be on two aspects: stylistics and semiotics.

Key Words: Mental tourism, real tourism, linguistic device, semiotic attraction,

descriptive language.

Tourism: Local and International

Generally speaking, tourism is a local, national, and international industry. It aims at developing a country's best features by offering products that may be

educational or recreational. It involves people and organizations that work together to bring tourists to a region or country (Heyns and Boekstein, 2000). Linguistically speaking and on the basis of the linkage between language and tourism, tourism in this paper is viewed to be of two types: *semiotic* (mental) and *real tourism*. *Semiotic tourism*, to the researchers of the current paper, is the first essential step towards *real tourism*. It precedes *real tourism* and can appear in various forms: the wording and the pictorial forms. This type of tourism starts when people begin searching, reading, listening to others in search for a suitable place that can be visited or toured; satisfy their needs and that represent a source of rest, relaxation, adventure, exploration, etc.

Tourist Literature

Accordingly, the moment people see and read about touristic sites, they start sailing imaginatively, in an attempt to live, feel and experience the sites mentally. Or, it might be to have the chance of seeing or getting acquainted with new and strange touristic places, or to visualize the reality or mentally sense the real beauty as if they were actually there. Thus, the displayed pictures and the type of expressions used in touristic brochures for describing destinations, facilities and touristic activities play a vital role in influencing people's mind. Moreover, both pictures and styles help encourage people to decide or choose a particular destination for spending a holiday. That is why *mental tourism* represents the main step or opens the door towards achieving *real tourism*.

Elements of Real Tourism and Place of Language in Tourism

Real tourism, on the other hand, follows mental tourism and represents the act of visiting places and sights. In this type of tourism, language also plays an essential role throughout every step of touring. It has different roles to play or take newer and broader functions. Language, for instance, is needed for expressive, persuasive, directive and informative functions. A country promoting tourism needs to pay attention to signs to direct tourists to the country efficiently. It needs good

front-liners or personnel (such as airport personnel, information personnel, transport people, etc.), who represent the first people tourists meet upon entering the country.

So, the way the people communicate with tourists will leave good or bad first impressions about the country. Then, when tourists arrive at their accommodation, the service people, i.e. the hotel staff should use language to provide the services desired by the tourists. So, once again language proves itself to be a perennial element in any touristic event.

In short, language in its pictorial and stylistic functions represents the stepping stone of any touristic activity. Both help motivate and push people towards a particular destination. Through words and pictures, language tries to seduce visitors to the country. In the second type, *real tourism*, context, the stylistic function of language; besides the provisional status (or preparations) are the controlling forces. That is, language can be utilized for recreational, educational, and business functions, or for the purpose of refreshing, relieving, relaxing, amusing and satisfying tourists. Above all, language is seen as an operating tool for achieving every single stage of tourism. Accordingly, the present paper attempts to study the language of tourism, its effect and roles in enhancing the act of tourism at one hand and the financial aspect on the other.

Characteristics of Language of Tourism:

Semiotic Tourism

As far as language and tourism are concerned, the researchers notice that the language used in *semiotic tourism*, in particular, and *real tourism*, in general, resembles that of the language of advertisements. The similarity can be represented by the fact that the language of tourism is only a small genre of the language of advertisement. To mention some of the features of advertisements that are applicable to that of tourism, Smith (1982, p., 190) maintains that language of advertisements is characterized by being a 'functional dialect'. It is functional in the sense that it is

chosen to be used for a particular purpose whereas it is 'dialect' since such a usage has become associated with a particular function and is planned in advance.

Moreover and as far as advertisements are concerned, Smith adds that, 'words cost money', in the sense that advertisements should be concise and to the point. According to the researchers of the current paper, 'words cost money' in the sense that words have the power to seduce people to visit; achieving by this financial benefits. Consequently, the language of brochures, whether textual or oral, should be highly selective and purposive. The followings are some of the points that may be backed consensually or points of dispute among many researchers, such as: Dann (1996, p., 294) maintains that "the language of tourism covers all forms of touristic communication at every stage of the trip". In accordance with the researchers' point of view, this statement clearly embeds the multi-forms of language that are contextually selected in accordance with the needs and requirements of the context of situation at a particular moment in time. That is, it is a functionally-oriented means of communication and/or attraction.

Characteristics of the Language of Tourism

Dann (1996, p., 35) adds also that the language of tourism has the following characteristics: lack of sender identification, monologue, euphoria, and tautology. In accordance with the proposed classification of the types of tourism by the researchers of the current research, this statement could be true but with certain limits: First, with *regard to the linguistic (mental) tourism*, the last three characteristics are applicable. However, the sender can be thought of as being implied within the pictures, words, and expressions used; or it can be obvious, for, as it was previously mentioned, people may see or hear from others about some interesting touristic areas. Thus, the sender or producer of the language might be implied. In the second type of tourism, *real* one, language can be a cohesive device; it is no more a single-sided communicative device; on the contrary, language is seen in the form of dialogues between the host and the tourists.

Role of Novelty and Strangeness

MacCannel (1989; as cited in Razusova) maintains that people usually seek novelty and strangeness. However, there are still many others who prefer to go to well-known places or places where they can find a mutual means of communication or at least a guide for them to protect them from the unknown. In this respect, Dann (2002, p., 3) states that tourists usually end up gazing or feeling lost simply due to lack of a suitable means of communication. In this vein, the researchers of the current paper also add that any instructions, written or spoken statements, brochures, leaflets, or any form of advertisements should appear in two or three languages–if possible –the native language, English (being a popular world language, if not the lingua franca of today), and possibly a few other major languages- to give a chance for as many tourists as possible to understand what happens around them, to enjoy themselves fully, and to avoid the sense of being lost.

The Emphasis of the Current Study

The current study emphasizes that the points of convergence between language and tourism are stylistically or semiotically based. It is stylistically-based since it embeds different linguistic patterns as: word play, humorous language, pun, descriptive language, politeness principles, the way of talking, and the choice of words. In this vein, Potter (1971) adds that the idea of using different forms or words from different languages is called languaging, a means that is used for the purpose of impressing and/or seducing tourists. It is semiotic because of the heavy usage of self-expressive pictures and any other forms of visual language that address the different senses of tourists.

Chastain (1967; as cited in Tipmontree, 2007) emphasizes the idea that the type of language used in tourism advertisements should be concise, short, attractive and to the point to avoid dullness. This statement is in line with Smith's saying (1982) that 'words are money'. Holloway and Neil (2006, p., 514), in this vein, maintain that

brochures have been regarded as the main and critical marketing tool that affects customer's decision to buy and attract people's attention. This statement, according to the current researchers, can also be applicable to tourism. Despite the difference in genres, still the goals and purposes are the same. Both buying and touring have something in common, that is, decision-making. The latter action requires a kind of stylistic and semiotic brain washing, in the positive sense, to push people to the act of touring.

Training of Industry Personnel

While tourists naturally recognize that they are transients, destinations must first train industry personnel to treat tourists with fairness, respect, and a level of politeness. Second, the destinations must encourage its permanent residents to behave as friendly hosts to tourists who are in unfamiliar surroundings. They should convey a friendly attitude and, when required, offer basic information and a helpful hand. These small but important gestures will do much to foster a destination spirit of hospitality that will, in return, greatly enhance the perceived value of all the other aspects of the visitation experience (Goeldner and J. R., 2006, p., 18).

Holloway and Neil (2006, p., 544-45), with respect to sale, maintain that communication skills are of three distinct types: **a)** language skills **b)** personal skills and **c)** social sales skills. They add that customers usually expect to be received warmly, and with a genuine smile of greeting. The staff is expected to be unfailingly cheerful whether or not they experience stress during their workday. The purpose of doing so is to convey a positive view of the company and to make the customer feel at home and in a buying frame of mind. Again, and in accordance with the researchers of the present paper, both sale and tourism represent two sides of the same coin. For the act of tourism is not a direct one; it involves stages before and after, with a circular and continuous movement. That is, the end leads to a new beginning; and a new beginning leads to the end, as shown in Figure (1) below:
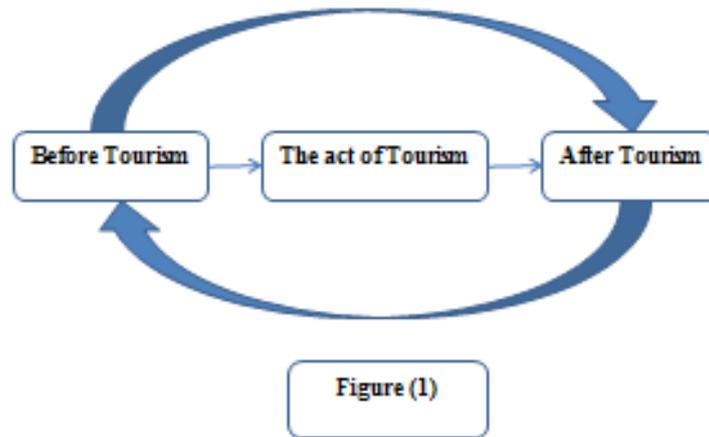
Figure (1): The Stages of Tourism

Importance of Addressing Phrases and Titles

The researchers of the present paper emphasize the use of addressing phrases or titles. This device helps tourists feel important, respectful and even pampered. Such a sense can have the desired impact on tourists and can leave them with good memories of their holiday and push them to re-visit the same place in the future. This is an aspect worth researching and of much interest to the authors of this paper. Cook (2001, p., 64) states that as far as written language is concerned, the choice of script, letter size and letter quality all together convey meaning. With respect to the relation between tourism and language, the current researchers add that such graphic techniques represent an extra source of seduction or, so to speak, one of the pulling factors (Consider Kelly-Holmes, 2005, p., 9).

Tourism Uses a Descriptive Language

According to the researchers of the present work, the language of tourism can be called descriptive language. This type of language enables humans to create cognitively a new world of knowledge. It represents a source of information for all tourists to know about the unknown in this world. This type of language entails using different types of adjectives in different positions. Such a language can be described as being adjectival-

based one. It is a sweet, alleviating and magical language that is full of symbolic, metaphoric, funny caricatures and wonderful touristic pictures that all play as a good motive for tourists' attraction.

The alluring function of language affects people step by step. It first displays to them all types of attractions to be aware of them. Then, implicitly push their interests and desires to the act of touring. Such an ornamental linguistic function goes hand in hand with the persuasive function of advertisement that has been tackled by Strong (1925; as cited in Hackley, 2005, p., 28-9). The latter indicates in his study that the persuasive function of advertisements takes the sequence of awareness/interest/desire/action. In light of this, there has appeared another model that is based on three stages: cognitive/affective/conative; in other words, think-feel-do. Despite the terminological differences, one can see that both models flow in the same river and are in line with the current paper in that tourism from its inception to the end involves language, and starts mentally. That is to say, it launches persuasively; permeates expressive, directive, informative, and interactional functions; and ends with expressive, poetic, and directive function to new tourists and so on. Accordingly, the linguistic aspect in tourism is circular by nature, as indicated earlier; the endpoint represents the start point to another stimulating function.

The Methodology in Theory and Practice

The present study is qualitative by nature. It involves a textual analysis of randomly selected online touristic written texts about Penang, a northern Island of Malaysia. The focus of the textual analysis lies on two aspects: stylistics and pictorial. The selected texts are seven in number and belong to the web site: http://www.penang-vacations.com/penang-tourist-attractions.html. The selected site has been approached by writing the simplest phrase "the touristic sites in Penang". It represents the simplest key words by a layman tourist. Paging and inspecting with scrutiny the online touristic site, mentioned above, draws the researchers' attention to many linguistic points of interest.

The researchers noticed, for instance, that online brochures are based on eliciting through **1)** showcasing visual images; **2)** contrasting one's current state with his state when or after visiting the advertised on sites; **3)** using highly positive descriptive words and phrases, etc.; **4)** creating a kind of challenge within oneself; and **5)** planting curiosity within self; **6)** using interrogative forms with verbs of command; and through **7)** using proverbs and idiomatic language.

The Structure of a Tourist Text

Stylistically speaking, most of the texts analyzed start with a description about the place, its qualifications, characteristics, and merits before mentioning the name of the place, a technique to steal the attention, the thematic function of language. Besides, there is a great use of positive adjective; short answer forms; conditional if expressions, and conversational persuasive style. As far as the syntactic aspect of the analysis is concerned, it has been noticed that there is a great usage of infinitive structure, interrogative command verbs, and questions of different types. All these different linguistic techniques are used for the purpose of persuading as many people as possible to visit Penang, in particular, and any other touristic sites in general.

The Analysis: The Stylistic Aspect

Text (1): It represents the main Page. The title of the text is: Holidays at PENANG: Discover Your Memorable Visits at Penang Tourist Attractions. The main title uses graphic technique with upper case to draw the attention to '*Penang*'. From the second title, one can sense the feeling of challenge in the word '*discover*', of positive description represented by the word '*memorable*' and of curiosity in '*attractions'*. The first paragraph, which starts with *'A vacation to escape….?*', one can sense the interrogative statement that is based on contrast between two different situations: one is transparent, negative and is mentioned, *'chilling winter*' and '*school*', whereas the other is predicted, implicitly derived, positive and can only be predicted

contextually, *'a vacation'* and *'a place to relax'*. After the contrast, an interrogative imperative request is offered to the tourist to persuade or change his mind.

In the second and following paragraphs, one can notice the positive descriptions of the island reflected through the use of nouns and adjectives as: *'perfect'*, *'charm'*, *'beauty'*, *'charm'*, *'lovely'*, *'worth visiting and remembering'*, *'unique'*, *'special'*, *'amazing'*, *'exotic tropical beaches'*, *famous'*, *'beautiful'*, *'cool'*, *'fresh'*, *'great'*, *'exciting'*, *'adventurous'*, *'FREE'*, and *'awesome'*. Moreover, the text is full of the sense of adventure, challenge, and curiosity, represented by infinitives: *'to escape'*, *'to find'*, *'to relax'*, *'No Way'*, *'to explore'*, *'to go'*, *'to discover'*, *'get to see'*, *'rejuvenate'*. Besides, the text uses conversational style for the purpose of convincing and alluring tourists. Such a style depends on using negative interrogative imperative requests and/or offer, in an attempt to encourage, motivate, and push tourists to make a decision. Such expressions can be represented by the following: *'why not give Penang Island a try?'*, *'what else could you ask for in a vacation?'*, *'Why scratch your head and make things too difficult for you? Come and experience yourself the spectacular moments at Penang'*.

The use of proverbs, such as *'Killing few birds in* [sic] *one stone'*, is another stylistic alluring device. Furthermore, the language of touristic brochures is also full of pieces of advice and instructions; this by itself reflects the authenticity of the promoter, who tries to do all his best in showing the real image of his own culture. Such pieces of advice embed the following: *'Just make sure that you wear a* [sic] *comfortable running shoes and a bring a bottle of mineral water cos'*, *there'll* [sic] *going to be a lot of walking to do'*, *'If you found* [sic] *that the hot sunny weather of Penang is too much to bear, retreat yourself to a*[sic] *more cooler places'*, and *'If you plan to visit these places, just make sure that you wear a decent attire and try not to bring any food or alcohol into the place of worship'*.

Text (2): About Penang, is entitled "Penang Island-A Special And Unforgettable Travel Destination". As far as the second text is concerned, one can notice: the use of positive descriptions, such as*: 'special', 'unforgettable', 'amazing',*

'greatest', 'mysterious', 'cozy', 'palm-shrouded beaches', 'classy restaurant', 'right place', 'mouth-watering delicacies', 'breathtaking view', 'beautiful scenery', 'fascinating beauty', 'charming attraction', 'the laughter', 'the happy times', 'wonderful feeling', and *'adrenalin feelings'.* The use of curiosity soliciting words and phrases, as in: *'fond memories', 'great experience', 'enigma', and 'to see'.* The use of metaphorical language, as in: *'You can just eat till you drop!', 'you'll rekindle back the fun';* personification, as in: *'make you fall in love with her at the first sight'.*

Besides, it also involves: the use of the style of convincing, which is done in a way based on supplying contrastive and descriptive information, as: *'the turtle shape… has many great things to offer', 'The Pearl of Orient', 'a land of dreams', and 'Trust me!'* The use of conversational style as if the addressee is there with lots of pieces of advice and instructions, such as: *'if you're a westerner & happen to be with community [sic], don't worry! - I can bet that you'll be treated & accepted like a friend or a family and not like some weird and funny people', 'You will be able to see this for yourself if you got [sic] a chance to tour around the historic city of George Town (capital of Penang) either by walking of taking a more relaxing trishaw ride',* and *'if you enjoy eating...What else can I say! You have come to the right place'.*

Text (3): Beaches, is entitled "Get Ready For Non-Stop Activities & Adventure At The Penang Beaches". This text involves: The use of questions to grab the attention, as in: *'What Are Your Favorite Penang Beaches?'* The use of conditional if with a direct answer to the addressee, as in: *'If you are the outdoor enthusiast who likes to go to the beach, well... When you got* [sic] *a chance to visit Penang beaches'.* The use of directive function of language, as in: *'And if you find that Batu Ferringhi and Tanjung Bungah are crowded, especially, during public holiday* [sic]; *why not retreat yourself to a* [sic] *more remote and quieter beaches at..'* The use of a reassuring tone that acts as a source of relief to the tourists, as in: *'you're going to have it - and I mean lots of it'.*

Besides, it also involves: the sense of contrast, as in: *'Penang is a tiny island but with big reputation'*, and *'So many place to visit in just a* [sic] *little time'*. The use of descriptive nouns and adjectives, as in: *'fun loving activities'*, *'astoundingly beautiful and white sandy..'*, *'contemplate'*, *'revitalize'*, *'exhilarate'*, *'pleasurable'*, *'attractive'*, *'relaxing'*, *'beautiful Orchid'*, *'Butterfly Farm'*, and *'Forest museum'*. *The* use of metaphorical languages, as in: *'The beaches house some of the world-class accommodations'*; *'It's like you are holidaying at a long stretch of fortress that engulfing* [sic] *the northern coastline of Penang'*, and *'Each beach in Penang has its own personality couple* [sic] *with pleasurable activities to make you feel at ease'*. The encouraging tone can be sensed also in phrases as: *'get ready'*, *'Take your time and enjoy your holidays!-Make your holidays in Penang something to remember'*.

Text (4): Penang Video Tour, is entitled "Penang Video Tour Exciting Way To See Penang!" In this his text, one can find the following: the use of descriptive traits, as in: *'an island of enchantment'*, *'sizzles and dazzles'*, *'contrasting cultures'*, *'colourful fiesta'*, *'non-stop fun and activities'*, and *'spectacular'*. The use of conversational styles, as in: *'it's time for another way to experience Penang from a distance'*. The use of words of challenge and curiosity, as in: *'dynamic events'*, *'non-stop fun and activities'*, and *'The Penang Video awaits! Let us start with...'*.

Text (5): Getting There, is entitled "Travel to Malaysia - The Gateway to Fascinating Penang". This text embeds: the use of a reassuring tone that acts as a source of relief to the tourists, as in: *'don't worry!'*, *'I'll try my very best to make your trip to Penang island fun and trouble free'*, and *'I bet there is plenty of good stuff to buy there'*, The use of instructional and advisory language: *'the fastest & most efficient mode of transportation available'*, *'the affordable & convenient way'*. Descriptive words, as in: *'the scenic Penang Bridge'*, *'the cooling breeze'*.

Text (6): Getting Around is entitled "The title of the text is: Hassle FREE! Way To Travel In Penang". In this text, one can find the following: The use of descriptive words as: *'not only easy but it is very convenience'*, *'easily accessible'*, *'well connected'*, *'complete and integrated transport'*, *'hassle free'*, *'comfortable and clean'*, *'friendly Penang folk'*, and *'inexpensive and fun ways of exploring the island'*. The use of instructional language, as in: *'my aim here is to provide you with the latest information and proper guidance'*, *'Make sure that you have* [sic] *an international driving license obtain* [sic] *first before coming to Penang'*, *'Get a latest road map of Penang - One of the "must" thing to have!'*, *'But you can still insist* [sic] *the taxi driver to turn on their meter or agreed* [sic] *on the fix price first before you board their taxis'*, *'For extended sightseeing, it is cheaper to hire them on* [sic] *hourly basis'*, and *'Easy as what I had* [sic] *said earlier right? I sincerely hope it is'*.

Text (7): Penang Food, is entitled "The title of the text is: Penang Food - A Lip smacking Malaysian Cuisine!" This text involves the following: A sense of assuring, as in: *'Oh boy! When talk* [sic] *about food, nothing can beat Penang'*, *'Penang will definitely have something that will grab your special attention'*, and *'variety of food that can be found in Penang has perplexed everyone even the locals'*. The use of metaphoric language, as in: *'get yourself prepared to be bombarded with scores of shops'*. The use of positive descriptive language, as in: *'sumptuous'*, *'spicy'*, and *'mouth-watering'*. The use of conversational language, as in: *'Hmmm... I'm* [sic] *started to feel hungry already. How about you?'* The use of advisory and instructional language, as in: *'If you're not satisfied, proceed to Gurney Drive where you will* [sic] *able to find an open space hawker centre that sell almost any type of local delicacies be it sumptuous Chinese food, spicy Indian food or mouth-watering Malay food'*. The use of the informative function of language: *'You can spot a Malaysian in Penang easily. He will be eating lunch and already debating what will be for dinner!'*

The Analysis: The Pictorial Aspect

As far as the pictorial semiotic aspect is concerned, the researchers shed light on the displayed touristic pictures. Through the process of analyzing the presented pictures, the researchers arrive at the following facts:

The analyzed texts present theme-based pictures. These pictures are of various types of interests to be able to realistically reflect all Penang touristic sites and to attract the attention and interest of as many tourists as possible. Thus, each picture will have a double function: pull the people towards experiencing these sites in reality and push them forward to make up their mind and choose such sites. Each picture represents an attractive sign that motivates and arouses feelings of curiosity, challenge, aspiration and interests of different degrees depending on a person's interests and his status quo. This conclusion goes in line with Damasio (1994), Gordal (1994), and Shepard (1990) who all maintain, as stated by Paul (1997, p., 4), that the visual perception as a process is connected with emotions; the latter is in return connected with the functional (biological and social) needs of a person. That is, pictures are of two main advantages: draw the attention and elicit emotions.

The semiotic aspect represented by using pictures plays an important role in enhancing linguistic tourism. Pictures ornament the linguistic aspect of tourism, add some flavor to it, safe time and effort in the process of persuasion, and help people visualize the linguistic description. Accordingly, pictures with respect to the researchers represent the famous Chinese saying "a picture is worth a 1000 words". Looking carefully at Figures (2 & 3), one will clearly notice that each picture represents by itself a motive. It succinctly gathers all the linguistic description, presents them at one shot, and tries to reflect whatever aspect that is difficult to be presented linguistically or that may not be reflected suitably using other modes of communication. Accordingly, pictures are a valuable means to both linguistic tourism and real tourism; that is why, they should be put and chosen with consideration.

Unlike the linguistic (stylistic) tourism, pictorial tourism captures people's attention mentally and visually. They portray the announced about places easily and

directly without exerting any efforts on the part of people. So, they represent a source of relief, are easy to remember and have greater impact than words due to their physical characteristics, represented by colors, saturation, etc. With respect to linguistic tourism, it tries to pull people's attention only mentally by means of imagining; so it embeds a lot of effort on the part of people. The researchers further noticed that the pictures presented within the analyzed texts go hand in hand with their linguistic description set in advance. That is, when talking about the historic attractions, several pictures will be presented to portray these sites. Besides, the directive and instructional styles that are mentioned when handling linguistic tourism are accompanied by pictures that are put for the purpose of clarification. As cases in point are the pictures that reflect the different means of transportation that can be used with their cost, speed and time needed by their usage or the pictures with respect to types of food, their shapes and names, etc. (Consider Figures 2 & 3).

Figure (2): Pictorial Attractions as Displayed in the Web Site

Figure (3): Pictorial Attractions as Displayed in the Web Site

Conclusions

Out of studying the relationship between language and tourism, one can conclude the following: The language of tourism is a magical one; it only displays the best aspects about the touristic sites, facilities and services. It is a highly selective language that demonstrates etiquette and respect; it is a flowery language in the sense it is full of positive descriptive words that can best and so easily attract and entice people to whatever is being promoted. Reading the different linguistic techniques, together with seeing the displayed touristic pictures help people experience tourism from their place. So, linguistic tourism is money-free tourism for potential tourists whereas it involves a lot of money, preparation, and provision for the host country since it is the window towards real tourism and the first step towards tourism success in particular and financial benefits in general.

The researchers find that online brochures enable many pictures (visual attractions) to be presented to the readers, and new pictures to replace older ones easily and when desired. Besides, each of the linguistic aspect together with the pictorial aspect of tourism is given its due attention through the lengthy description and the

heavy presentation of pictures. In light of this, Holloway and Neil (2006, p., 516) state that brochures usually contain images of attractive models combined with eye-catching symbols that should reflect and reinforce the image of quality and reliability. That is, the text and images contained in brochures must not only be attractive, but also truthful, accurate and easily understood. This reason led Holloway and Neil (2006, p., 517) to state that e-brochure websites will eventually replace the traditional brochure due to the following facts and observations presented in Table (1):

Table (1): The Difference between Electronic Brochures and Traditional Brochures

No.	Table (1)	
	E-brochures	**Traditional brochures**
1.	Customers will read fewer words on a screen;	Customers will read more words on hard brochures;
2.	The visual elements take on greater significance;	The visual elements take on less significance;
3.	Websites can be changed frequently;	It is difficult to change hard brochures frequently;
4.	They are always updated;	They are always difficult to be changed;

In this regard, the researchers further add that with e-brochures, mistakes are easily corrected. It takes little time, effort and costs. In traditional brochures, on the other hand, mistakes cannot be corrected on the spot; they require reprinting the whole brochure; exerting by that much money, effort and time. Moreover, e-brochures might be designed by anyone regardless of his qualification and experiences; accordingly many mistakes might be encountered. Nevertheless, these mistakes could easily be rectified without too much hassle if so wished.

Speaking about mistakes, the researchers notice that the analyzed texts contain quite a number of grammatical ones. Despite these mistakes, the texts still seem

persuasive and have the power to attract people to the idea of touring. This is because linguistic tourism is not only based on grammar; rather it is based on grammar, style and pictures. The three aspects work complementarily; a failure in one aspect might be adjusted by another to keep achieving the intended aims. Further, the mistakes encountered are only grammatical; which are lighter in impact in comparison with the stylistic ones. Besides, the linguistic techniques and mechanisms used in attracting people and the number of visual attractions, represented by pictures are enough to cover the lapses here and there.

The researchers of the current paper notice that linguistic (stylistic) tourism differs from real tourism in the following points that are mentioned in Table (2):

Table (2): The Difference between *Linguistic Tourism* and *Real Tourism*

No.	Table (2)	
	Linguistic Tourism	**Real Tourism**
1.	It occurs before and after the real act of tourism;	It occurs after linguistic tourism;
2.	Financially speaking, it costs a lot on the part of the organizer, but less on the addressee;	They cost a lot for both tourists organizers;
3.	It gives people the chance to visit and tour from their place; so it is wide in scope;	It is limited just to the visited places;
4.	It can be in the form of styles or signs;	It is of various types: cultural, social, educational, etc.

One must draw the attention to the fact that the linguistic aspect is not only limited to linguistic tourism. Instead, it will be a coherent part of every single stage in both types of tourism. With respect to pictorial tourism, it is also found that the pictures displayed on the selected websites are of various themes. Each picture is put on purpose to address a range of interests of different tourists.

In accordance with the researchers' classification of tourism, semiotic and real, the researchers of the present paper adopted the diagram that was put forth by Goeldner and J. (2006, p., 111) with respect to the types of attraction to be in the form shown in Figure (4) below. This adopted figure illustrates clearly the point of view here that attractions not necessarily be encyclopedic with all its myriad types. Rather, they can be represented linguistically, using purely linguistic means or semiotically through pictures or both. Moreover, the role of linguistic attraction does not stop at its boundaries; rather it proceeds to involve each single stage of tourism. The blue arrow that goes down from the stylistic attractions to meet the encyclopedic attraction illustrates the impact of linguistic attractions on the whole touristic process.

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                        Attractions

        semiotic                              Encyclopedic

Stylistically-based      Pictorial-based

Cultural          Natural          Events          Recreation      Environmental
Attractions       Attractions

Historical        Landscape        Megaevents      Sight-seeing    Theme Parks
Sites

Agricultural      Seascape         Community       Golf            Amusement
Sites                              Events                          Parks

Agriculture       Parks            Festivals       Swimming        Casinos

Cuisine           Mountains        Religious       Tennis          Cinemas
                                   Events

Monuments         Flora            Sport           Hiking          Shopping
                                   Events                          Facilities

Industrial        Fauna            Trade           Biking          Performing Arts
Sites                              Events                          Centre

Museums           Coasts           Corporate       Snow Sports     Sport Complexes

Ethnic            Islands

Concerts

Theatres
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Tengku Sepora Tengku Mahadi, Ph.D. and Rana H. Al-Bahrani, Ph.D. Candidate

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Figure (4): Types of Tourists' Attractions: An Adopted Diagram

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An Artist in the Making -
James Joyce's *A Portrait of the Artist as a Young Man* and
Akilan's *Paavai ViLakku* − An Analogical Note

S. Niraimathi, Ph.D.

The Focus of the Paper

This paper proposes to do an analogical study of James Joyce's *A Portrait of the Artist as a Young Man* and Akilan's well-known Tamil novel *Paavai ViLakku*. The main concern of both *The Portrait* and *Paavai ViLakku* is the process of the gestation of an artistic soul which develops from an embryo with distinct traits. In both the novels, the readers' interest is focused entirely on the central character, the artist hero.

James Joyce, 1882-1941

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The Heroes of the Novels under Study
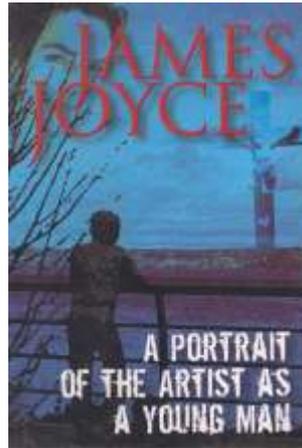
The hero in James Joyce's *Artist* is an imaginative but an unathletic small boy. He is hard-pressed by the narrow orthodoxies and strict disciplines and rules of a Jesuit boarding-school. He slowly realizes, with growing sadness, that his family is drifting into squalor. Amidst these adversities, he progressively summons pride and arrogance to his aid. Brought up in the Catholic tradition, faith and practice, he has developed an overwhelming sense of sin and this bringing up imposes upon him an extreme sense of guilt and sin because of his untimely sexual initiation. He goes through an anxious and elaborate religious observance. However, despite stumbling he still makes an impeccable advance in art, through reverie and through conversation with whatever acquaintances will listen. He displays an understanding of the realm of art and his elected place in it. The crisis of his break with Church and family, and the exalting moment of revelation and dedication − all these are vividly rendered experiences of *Portrait*.

Akilan, 1922-1988

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Like Stephen Dedalus of *Portrait,* Thanikasalam, the artist-hero of *Paavai ViLakku* grows through the three-fold divisions of the novel from an adolescent boy to a matured artist buffeted by the winds of fortune, and at last achieves a high sense of artistic refinement when the rough edges of his personality are shaped by the varied experiences life offered him. The subject matter of both the novels is esoteric, resulting from an intense self-investigation.
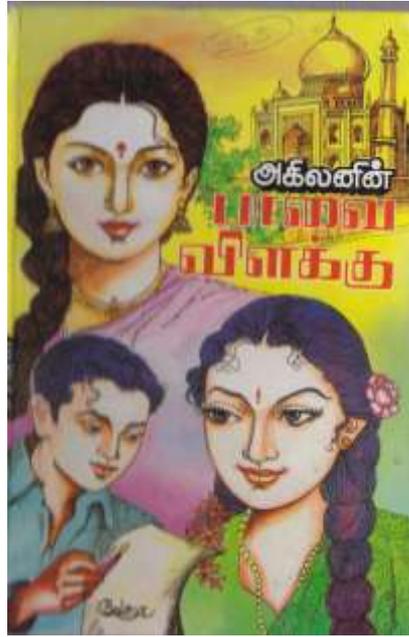
Paavai ViLakku

The Quest for Self-identity

Both the novels revolve around the quest-myth for self-identity. They are psychological novels in the sense that "they deal with materials drawn from the realm of human consciousness – with the lessons of life, with emotional shocks, the experience of passion and the crises of human destiny all of which go to make up the conscious life of man and his feeling life in particular" (Jung 210).

Inner Developments and the Themes

Both are structured on the stages of the inner developments of the hero as a potential artist, against a formidable battery of opponents and their souls' discovery of the goal

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towards which these have been mysteriously proceeding – the goal of life. In their pilgrimage through trials and tribulations towards self-identity, both the heroes progress through a series of encounters with women. Each encounter with a woman character is a lesson by which the hero comes to realise his self. The women in both the novels act as a fuel of high potency to the artist's growth.

The theme of the *Artist* – how a gifted imaginative and intellectual misfit frees himself from the shackling influences of family, religion and society and sets out as an exile to fulfill his vocation as an artist – is the central axis of Joyce's *Portrait*. Being shaped by Freudian and Jungian psychology, Joyce probed into his own soul and chose the inner workings of his own psyche as the thematic material for his *Portrait* and presents his hero as an objective rendering of his subjective experience.

Structure of the *Artist*

Each of the five chapters of the novel, faithful to Stephen's nature, reveals a stage of its development. All through the novel, his struggle with his external conventional environment is fused with the development of his own inner life. Initially unconsciously but later fully consciously, he revolts against his surroundings. The conscience of his race as it appears in the world of his own childhood, adolescence and youth is uniformly corrupt and brutal.

Spiritual Exile and Release

The first chapter shows Stephen as a spiritual exile from his social surroundings since early childhood. The natural man reaches a temporary fulfillment in the second chapter and in the third one the spiritual man prevails, but the strict disciplinarian Catholic way of life limits and restricts the artist's imagination. The Church and its strict sexual code of discipline, its sacraments, its promise of grace, do not win over the artist who feels that his senses have to be kept alive, "the senses of his soul would not be bound . . . (98).

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Catholic piety fails him and the freer and wider world of the pagan calls him forth: "An inaudible voice seemed to caress the soul, telling her names and glories, bidding her arise as for espousal and come away . . . (152). A walk along the Strand brings Stephen his real vocation – an outburst of profane joy at the bird-like beauty of a girl, a relisation of the fabulous artificer whose name he bears, a consciousness of the power of words to confer an order and life of their own.

The final chapter shows the soul, already fully developed, fattening itself for its journey until at last it is ready to move. To fulfill himself Stephen must leave Ireland, and he tells his friend Davis, "When the soul of a man is born in this country there are nets flung at it to hold it back from flight. You talk to me of nationality, language, religion. I shall try to fly by those nets" (208). In exile, with a creator's cunning, "I will try to express myself", he says, "in some mode of life or art as freely as I can and as wholly as I can" (247).

Hence the novel fittingly ends with the artist's assertion of his love for freedom in order to create or embody the experience that is born out of an interaction between the societal forces and the individual unconscious. This interaction waxes the collective unconscious into expression; an expression which is vested with universality of art: "So be it", says Stephen at the end of the novel, "Welcome, O life! I go to encounter, for the millionth time, the reality of experience, and to forge in the smithy of my soul the uncreated conscience of my race" (253).

Quest for Myth in Akilan's *Paavai ViLakku*

Joyce's quest myth for self-identity is the same theme handled by Akilan in *Paavai ViLakku*. "The whole novel is the journey of the soul groping in darkness and struggling in search of the redeeming light" (Ramalingam 69). The struggling soul of the hero confronts obstacles in all levels and at last transcends them to find out his self identity as a creative artist. Like Stephen in *Portrait,* Thanikasalam, the artist hero in *Paavai ViLakku,* also grows through the three-fold division of the novel from an adolescent boy to a matured artist.

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The structural division of *Paavai ViLakku* into three parts – 'The Innocent Boy' 'Struggle, and 'She – The giver of light' – marks significant stages in the growth of the protagonist who finds a woman always crossing the path of his progress towards enlightenment as a writer which is finally brought about by an acceptance of the tragic implications of life.

Stages of the Novel – The Roles of Women

In the first part of the novel, Thanikasalam is introduced as a poverty-striken college student with puritanical tastes and habits. He believes in the ideal that a man can live in this world without sensuous love by showing pure love, the eternal bondage between the souls, to others. The struggle of Thanikasalam between his ideal and his earthly life is the core of the whole novel.

Devaki, a young and virile widow, is responsible for making Thanikasalam realise his self, his potentialities. According to Devaki, Thanikasalam is a combination of two men – "one who is an innocent child and the other a man who really knows things" (40). Thanikasalam does not respond to Devaki's subtle teasing and cajoling because there is in him an indescribable feeling of pain of the adolescence which blinds him to her beauty and youth; "he is in love with this pain and is wedded to it" (44). Since the growing poverty of his family has rendered education a costly luxury, Thanikasalam prepares himself for his bouts with life by offering his services as a clerk. The artist in him, who has been aroused by Devaki's proddings, prevents him from selling his soul for a handful of silver.

The love episode between Thanikasalam and Sengamalam is a milestone in his progress as a full fledged artist. Though it is a failure in terms of love, it is a success in terms of art. Thanikasalam writes his first short story, dipping his pen in the raw blood of his own bitter experience of love. No writer, not even the greatest, can exist in vacuum and his most glorious visions are rested in the base of life and this base for Thanikasalam is silently and efficiently provided by Gowri, his wife.

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At this stage as an artist he gets himself emotionally involved in the complexities of life and his writings take their origin from three sources: unrequited love for Sengamalam, yearning for his wedded wife, Gowri, and the anger and frustration of a young man who hates the moral turpitude of the people around him.

Thanikasalam's life as a school teacher in Courtallam arranges his tryst with destiny – Uma, a highly emotional creature with an uninhibited appreciation of anything she likes. She is his alter ego without whom his life as a writer will be rendered meaningless. She becomes indispensable both for this life and his mission. In the first part of the novel, Thanikasalam has tried to bend life to his heart's desires and in the second part life tries to bend and break him.

Though the death of Uma marks the tragic climax of the novel, it leads Thanikasalam to the final acceptance of life as a composite of the tears of joy and sorrow. Having been exposed to the tragic vicissitudes of life through a series of disasters including economic and domestic, the tragic aspect of life leaves a more lasting impression on the man and the writer in him than the lighter aspects of life. The two personalities are brought closer by his growing intimacy with Uma who finally succeeds in fusing those two with the cement of her life, a moment of triumph and tragedy in the passion-packed life of Thanikasalam.

The artist in him has come of age and so is able to penetrate the appearance of things and reach at reality. When the novel ends, Thanikasalam proceeds step by step carrying his Uma and this is suggestive of his progress in the ladder of the victory of the ideal. Thanikasalam does not cease in his creative efforts. He is marching on and on besides his limited successes and failures.

Paavai Vilakku and *The Portrait*

In both the novels, in the heroes' pilgrimage through trials and tribulations towards self-identity, the role of woman as redeemer and as a fuel of high potency to the artist's

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growth is significant. The artist-heroes' encounters with women characters are turning-points in their spiritual development as artists.

As for Stephen, his relationship with Emma Clery makes him recognize the futility of his attempt to establish human communication. His encounter with the prostitute emphasizes the supreme role of senses in moulding the artist in him. Last but not least, the wading girl is undoubtedly the projected image of the artist's 'anima' wading in the world and seeking the soaring experience of artistic inspiration.

In *Paavai ViLakku* Thanikasalam is the centre around whom four girls revolve. Devaki awakens the 'anima' in him: in Sengamalam we have the flowering of sensuousness. She suggests that he must dip into the pond and pluck the flower, whereas Thanikasalam only wants to simply enjoy the beauty of the flower. But when he comes to Uma, he reaches the stage of creation and that is why she gives him a pen. When she plays the role of a copyist listening to the dictation of Thanikasalm, she symbolises the muse and the sanctity of art. Gowri, his wife symbolises 'Sakti' in its sustaining domestic role.

The Artistic and Spiritual Growth of the Authors

It is clearly shown that the undercurrent of the artist-theme runs in both these novels and we find the growth of this theme in relation to the growth of the artists, Joyce and Akilan. The subjective elements in these novels provide them with a continuity and wholeness. Though we cannot say that these novels are merely the exteriorization of the novelists' personality, it is true to a certain extent, that both to Joyce and Akilan, their life and work are complementary, one elevating the other. As Joyce and Akilan have a strong and fertile personality, they have given a universal touch to their personal suffering or joy.

Liberating Literature from the Spatiotemporal

Comparative literature seeks to liberate literature from the restraints of the spatiotemporal order provided by our partial perspectives and makes us see literature in simultaneity of time and space. It is true that every work of art has autonomy of its own existence. In the two novels under consideration here, the heart-beats of two different

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cultures are heard very strongly. But, at the same time, they have resonances outside the books to the whole of human experience and they have filiations with the whole living and growing organism, which is 'life'.

The novels may attempt to be western or eastern in thought, feeling, emotion or experience, and also may try to court the graces of different languages for expression. But the agonies and victories, failures and achievements, on the whole and the analysis of the inevitable destiny are universal, which is shared by every one of us.

Pervading Universality

Viewed from this perspective of 'universality' pervading through literature, Joyce's *Portrait* and Akilan's *Paavai ViLakku* meet on the common ground that both map out the intellectual struggle of the artists. While the differences are on the surface, the sense of sameness flows below them as in an underground river. We duly recognize the baptism of rebirth into the fellowship of a human faith.

Though these mutual illuminations lead us to recognize the similarities in theme and form between *Portrait* and *Paavai ViLakku,* we cannot eliminate the limitlessness of artistic meanings in these novels which could be national, regional and above all individual.

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A Note on the Translation of Tamil Passages

The passages quoted in this article from Akilan's *Paavai ViLakku* and the passage

from M. Ramalingam's *Punai Kathai VaLam* have been translated by me. -

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Syntactical and Grammatical Analysis of Vocative Sentences (Grief, Reprimand and Recollection) in the Holy Qur'an

Nida S. Omar, Ph.D. Candidate, Salahuddin Bin Mohd, Ph.D. and Kais A. Kadhim, Ph.D.

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Abstract

The present study deals with investigating common linguistic tools in the Holy Qur'an. It is devoted to study and follow the syntactic and grammatical categories of the vocative sentences in the Holy Qur`an. The study aims at uncovering the syntactic and grammatical nature of the vocative sentences in the Qur`anic text. Therefore, the theory of X bar theory by Haegeman (2006) will be used to achieve the objective of the current study.

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Key words: vocative, X bar theory, syntax, grammar, Quran, and genitive

Introduction

Arabic language is characterized of various colorful linguistic tools and styles give it identifiable aesthetic. These tools are used daily directly or indirectly even in colloquial language. But they outstand clearly in the Standard Arabic Language and in the Holy Qur'an in particular. Deeply thinking, these tools bring in various rhetorical meanings understood through the context or the background that the individual has. Since this study is dedicated to fulfill the syntactic analysis of vocative sentences in the Holy Qur`an, specific concern is given to Arabic language only. Taking into consideration to expose syntactic features of the three rhetorical purposes of vocative sentences in the Holy Qur'an, i.e. Grief, Reprimand and Recollection based upon the theory of natural languages for Haegeman(2006) to diagnose the smallest constituents of these sentences.

Vocative in Arabic

The vocative is defined by grammarians through accusative nouns. According to Sibawayh ([n.d.]: 303), vocative is a genitive noun identified by an omitted verb. Ibn yai`sh (1978: 120) points out that vocative is used to call the addressee to draw his/her attention towards the speaker. Modern grammarians, such as al-Makhzumi (1986) and Hasan(2004), affirm that vocative is direct speech used to catch the sense of the addressee. AL-Ali (2009:11) indicates that vocatives in Arabic express the intimacy and the eagerness of the speaker towards the addressee. However, they are also used to distance the speaker from the addressee. He adds that vocative particles may be used to achieve empathy or emotional distance, for example, "Oh father, don't go far since my love is not eternal knowing that who dies goes away." In this example, the speaker expresses his/her longing and love towards his/her father (i.e., the target of the speech).

The vocative is fulfilled by using certain particles such as *hamza, yă, ay, aya, haya, ă*, and *wa*, followed by the addressee *almunada* "vocative". Each one of these particles has specific function. *Hamza* and *Ay* are used to call the addressee near the speaker, for instance, " أَيْ بُنَيِّ / أوصيك بالتقوى / *Ay bunay ũsĩka bi-taqwa*/O my son, I commend you of piety!. While, *Aya , Haya and ă* are used to call the addressee away from the speaker, for instance, "هَيَا خالدُ تَعْال / *haya Khalidu ta`ala* / O Khalid Come on!.The vocative particle *Wa* is a peculiar to lamentation. For example, "وَا مُحَمَّداه / *wã Muhammadahu*/AhMuhammad!".*Yă* is more commonly used to call the addressee near and away from the speaker. It is also used for lamentation. For example," يَا

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مَعْشَرُقُرَيْشْ / yā ma`ashra qyrash /O you people of Quraish!/, *ياسَمْيرُ/yā Samiru* / O Samir!" (if he is near or distant from the speaker).

Vocative in English

Quirk *et al.* (1985: 773) define vocative as a noun phrase used to draw the attention of the person being addressed. Vocatives are free positions. In a sense, they can take the initial, middle, or the end position of the sentence. Jaworski and Galasinski (2000) investigate the role of vocative forms of address in political television debates. They show that address forms are used strategically by politicians to gain legitimacy of their ideologies. They find that the role of vocatives is important given that vocatives are clearly used as addresses. Politicians also do not use vocatives to attract the attention of their addressees but to identify the interpersonal space between them.

Downing and Locke (2002: 196) make a distinction between vocatives and explicit imperatives. They find that vocatives are recognized by their ability to take the initial, middle, and end position of the clause. Battat (2004) elucidates vocatives within the frame of markedness to word order in the translation between English and Arabic. He asserts that a vocative case is used to call the attention of the addressee to do something using vocative particles having the function of the verb "call." Battat elaborates four types of vocatives used noticeably in the following: 1) seduction, 2) signaling pain, 3) specification, and 4) reproach. Zanuttini (2008) makes a distinction between the imperative subjects and vocatives in the clause. According to his study, 1) vocatives are separated from the rest of the clause by an intonational break; 2) imperative subjects can be used in isolation when the proper name is used as vocative; and 3) a proper name and a bare noun phrase used as subjects select a member of the set of addressee, whereas vocatives refer to the set of addressees.

Methodology

To arrive at the purpose of the present study, grief, reprimand and recollection vocative sentences are collected randomly from the Holy Qur'an. They are investigated based on Haegeman`s theory (2006), which is summarized as follows to uncover the syntactic features of the selected vocative sentences in the Holy Qur'an.

X theory by Haegeman

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'X' bar theory is part of a linguistic theory. It has been discussed in generative grammar to characterize the syntactic features of natural languages. At first it has been proposed by the American linguist Noam Chomsky (1970) then developed by Jackenoff in (1977). It is a theory of phrase structure that connects parts to a whole in a tree diagram representation. The reason behind this choice is to examine the surface structure of the vocative sentences in Holy Qur'an leaving the deep structure as it is out of this work.

Procedures

The procedures used in the present study are as follows:

1. Study the vocative sentences in the original text (i.e., the Holy Qur'an).
2. Determine the chosen rhetorical vocative sentences, i.e., grief, reprimand and recollection vocative sentences.
3. Examine the given original data (i.e., the Holy Qur'an) and determine the syntactical and grammatical features occurred in the vocative sentences in the Qur'anic texts (ST).

Data analysis
In this study, we choose three types of vocative sentences from the Holy Qur'an. Shedding light on their syntactic and grammatical constituents as a tree diagram (hierarchically) or linear. These types are grief, reprimand and recollection vocative sentences.

Data (1)
[Sũra l-`imrăn, verse 36] (قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ وَاللَّـهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ ۖ)

Trs : *rabbi inni wada`tuhă Unthă*

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IP

NP   I'

NP DP I VP

inni Past

rabbi   I   have   VP   N

my Lord   Untha

a female

(Wadaa+tu+ha)
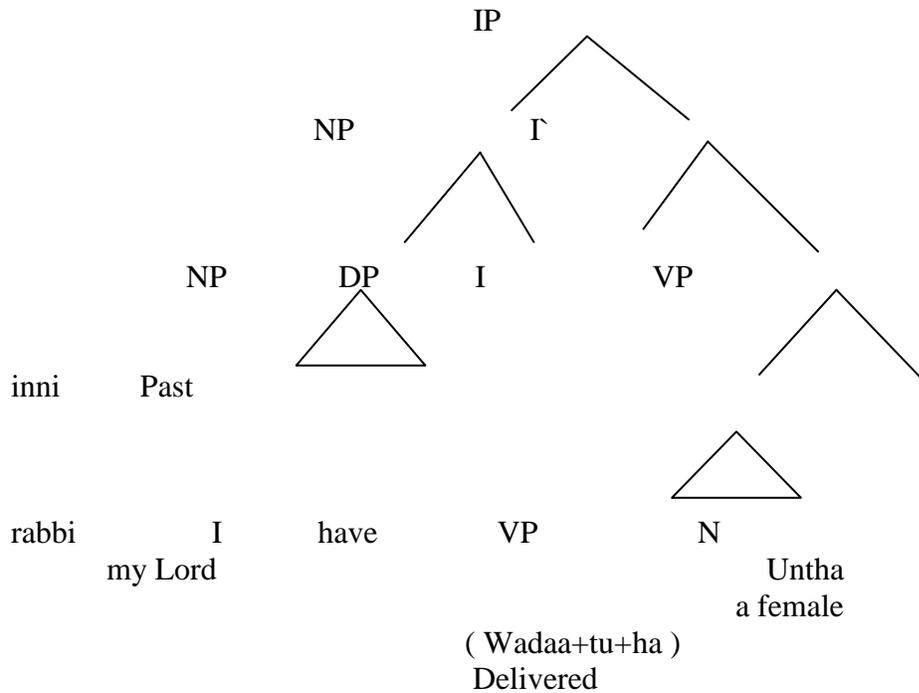
Delivered

The vocative sentence is composed of the NP "رَّبِ / rabbi / my Lord" , DP "inni /certainly and I" , VP "wadaatuha / have delivered of" and N " untha / a female". The NP "رَّبِ / rabbi / my Lord" is composed two lexical items : the noun " رَّب / rabb" and the vowel letter (ي / kasra / ◌ِ) The N " رَّب / rabb" is the, vocative, addressee i.e. *" al- munada"*. The symbol "kasra" is used instead of the first person singular possessive pronoun "ي /my". Usually, the possessive pronouns in Arabic is bound morphemes realized as suffix attached to nouns. In addition, Arabic has three cases : the subjective case indicated by *"damah"*, the objective indicated by *"fatha"* and the genitive case indicated by *"kasra"*. The DP *"إنِّي / inni"* is consisted of two lexical items : the particle *"إنَّ / inna"* and the first person singular subject pronoun "I". The particle *"إنَّ / inna"* is accusative particle. It is one of those particles called by Arab grammarians *(inna and its sisters)*. These particles are similar to the verb since they have a certain verbal meaning and force. In other words, they are called quasi –verb. These particles have the function of government. That is, the word governed by them is called noun *" al-ism"* and the other is called predicate *" al-khaber"* The VP *"وَضَعْتُهَا / I have delivered of"* is composed of a series of constituents .It is composed of perfect verb "وَضَع / wadaa / delivered", the pronoun " ت /Tu / I

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" *"* and the third person singular object pronoun " هـ / *ha/ her*". The last constituent refers to the word female. The N "أُنثَىٰ / *untha / a female*" is an indefinite accusative singular noun.

Data (2)

(وَقِيلِهِ يَا رَبِّ إِنَّ هَٰؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ)[verse 88, *sũrat l-zukhruf*]

Trs: waqilah *yã rabbi inna hãulãi qawmun la yuminuna*

```
                        IP
                       /  \
                      /    \
           NP         IP
          /  \       /  \
         /    \     /    \
      يا رَّبِ        DP      I
    yã rabbi      /\      /  \
    O my Lord    /  \    /    \
                /    \  /      \
   إِنَّ هَٰؤُلَاءِ قَوْمٌ لا   I      VP
    inna hãulãi    present   /\
    qawmun la              /  \
                          يُؤْمِنُونَ
                          yuminuna
```
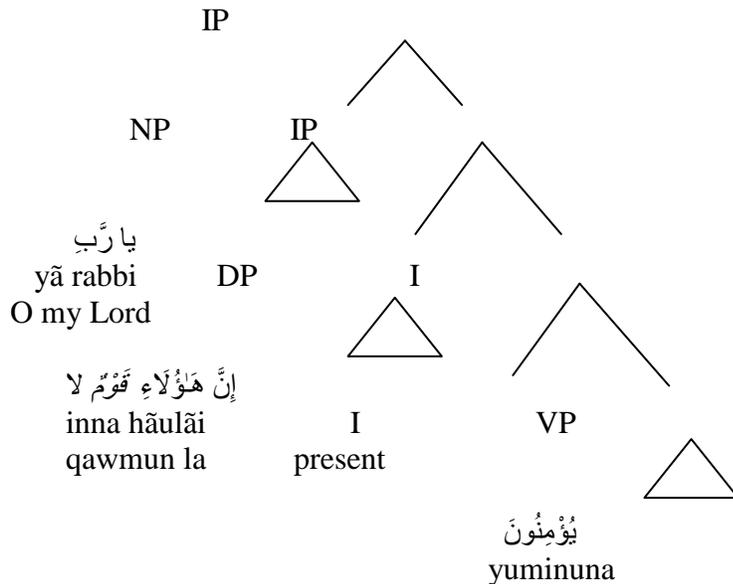
This vocative sentence is statement consists of the NP " يا رَّبِ / *yã rabbi* / O my Lord" , the DP " إِنَّ هَٰؤُلَاءِ قَوْمٌ لا / *inna hãulãi qawmun la*/ these people do not" and VP "يُؤْمِنُونَ / *yuminuna* / believe". As to the NP " يا رَّبِ / *yã rabbi* / O my Lord" , it contains the vocative particle "يا / *yã* / O" and NP "رَّبِ / *rabbi* / my Lord" . The NP "رَّبِ / *rabbi* / my Lord" contains two constituents as in example (1).The DP contains the D "إِنَّ / *inna*" , D هَٰؤُلَاءِ / *hãulãi* / these" ,the N "قَوْمٌ / *qawmun* /people" and the D "لا / *la* / do not". The verb phrase " يُؤْمِنُونَ / *yuminuna*/ believe" is composed of the imperfect verb "يُؤْمِنُ / believe " and the "و / *waw*/ they".

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The verb phrase " يُؤْمِنُونَ / *yuminuna* / believe" indicates masculine plural and the "و / *waw*/ they" indicates third person plural personal subject pronoun.

Data (3)

sūrat [(وَأُحِيطَ بِثَمَرِه فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَالَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدا)] Al-kahf ,verse42]

Trs: Wa 'Uĥīṭa Biṯhamarihi Fa'aşbaĥa Yuqallibu Kaffayhi `Alá Mā 'Anfaqa Fīhā Wa Hiya Khāwiyatun `Alá `Urūshihā Wa Yaqūlu *Yā Laytanī Lam 'Ushrik Birabbī 'Aĥadāan.*

DP
DP   CP
يَالَيْتَنِي / Yā Laytanī
/ O I wish   N   C`
                    C   IP
                    لَمُ/ Lam
                         Ø   Γ`
                              Γ   VP
                              Present in jussive mood
                                   V   PP
                              أُشْرِكْ / 'Ushrik
                              Had ascribed
                                        PP   N

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Birabbī / With my Lord   *Aĥadāan*/ anyone

The vocative sentence (يَالَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدا / *Yā Laytanī Lam 'Ushrik Birabbī 'Aĥadāan*) is made of the DP "يَالَيْتَنِي / *Yā Laytanī*". It is , in turn, made of two elements : the vocative particle "يا /*yă*/ O" and the vocative i.e. the addressee "لَيْتَنِي / *Laytanī*". The element "لَيْتَنِي / *Laytanī / I wish*" is accusative particle. It has the same function of *"inna and its sisters"* . It is made of two morphemes: the first is the accusative particle *"ليت / layta"* ; the second element is the first person singular object pronoun "ي / me". It is worth mentioning that the element "ي / me" is the noun of the accusative particle *"ليت / layta"*. The element " لم / lam/ not" is jussive negative particle used with imperfect verb .It takes place of the complement according to Haegeman`s theory. The verb " أُشْرِكْ / Had ascribed" is imperfect verb in the jussive mood. The PP " بَربي / */Birabbī* /With my Lord" is made of the preposition *"ب / bă"* and the NP " رَّبي /my Lord" . The NP " رَّبي / my Lord" is made of the noun *"رّب / rabb/ Lord"* . It is a masculine genitive noun. And the first person singular possessive pronoun "my". The element "أَحَدَا / *Aĥadāan*/ anyone" is accusative masculine indefinite noun

Data (4)

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا) [*sũrat Maryam* ,verse 28]

Trs: *yã ukhta Hãrũn mã kana abũki im`ra-a sawin wa   mã kãnat ummuki Baghiyyan*

سَوْءٍ امْرَأَ	كَانَ	أَبُوكِ	مَا	كَانَ	يَا أُخْتَ هَارُونَ
[NP *yãukhta Hãrũn* [IP [D *mã* [Γ [V *kana*		[NP *abũki im`ra-a sawin*			
O sister of Aaron!	Not	was	your father	an evil man	

بَغِيًّا	أُمُّكِ	كَانَتْ	مَا	وَ
[Conj *wa* [IP [D *mã* [Γ [VP *kãnat* [N *ummuki* [N *Baghiyyan*]]]]]]]]]				
and	not	was	your mother	a harlot

The reprimand vocative sentence is beginning with vocative construction in genitive construction. It begins with the construction "يَا أُخْتَ هَارُونَ / *yã ukhta Hãrũn* / O sister of Aaron!". " يا / *yã*/ O" is a vocative particle. The element *"أُخْتَ / ukhta / sister"* is a vocative accusative singular feminine noun. "Hãrũn /Aaron" is a genitive masculine proper noun . Bearing in mind that certain noun in Arabic are diptotes " ممنوع من الصرف / *mamnua nin al-sarrf*". That is, they

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have *fatha* in both objective and genitive case. *"Hãrũn* /Aaron" is a diptoted proper noun .The element *"مَا / mã"* is a negative particle followed by the past V "كَانَ / kana" .The V "كَانَ / kana /was" is called by Arab grammarians a defective verb. As it has the need of attribute to complete the sense. The defective verb *"كَانَ / kana"* includes two main elements. The first one is called noun of defective "kana". The second element is called predicate of "kana". The NP *"أَبُوكِ / abũki"* is composed of the noun *" أَبُو / abũ"* and the genitive second person feminine singular possessive pronoun *"كِ / ki"*. As to the N *" أَبُو / abũ"* , it is a nominative masculine singular. It is one of the nouns called by Arab grammarians "five nouns" .The element *"اِمْرَأَ / im`ra-a/* a man" is accusative masculine singular noun. Followed by the word *"سَوْءٍ / sawin /* evil". It is a genitive masculine indefinite noun. *"وَ / wa /* and" is a conjunction word used to connect two clauses; the second clause is subsequent of the first clause. The second *"مَا / mã"* is also a negative particle followed by the defective past verb "كَانَتْ / kãnat / was". The V *"كَانَتْ / kãnat /* was" is annexed by the letter " تْ / ta" which is used just for feminization. The construction *"أُمُّكِ / ummuki /* your mother" is a NP comprises two morphemes. The first morpheme is the N *"أُمُّ /ummu /* mother" . The second morpheme is the genitive second person feminine singular possessive pronoun *"كِ / ki"*. The word *"بَغِيًّا / Baghiyyan /* a harlot" is accusative masculine indefinite noun.

Data (5)

(يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الأَرْضِ حَلالا طَيِّبا وَلاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوّ مُبِين)
[*Sūrat Al-Baqarah* ,verse 168]

 Trs: *Yā 'Ayyuhā An-Nāsu Kulū Mimmā Fī Al-'Arđi Ĥalālāan Ţayyibāan Wa Lā Tattabi`ū Khuţuwāti Ash-Shayţāni 'Innahu Lakum `Adūwun Mubīn*
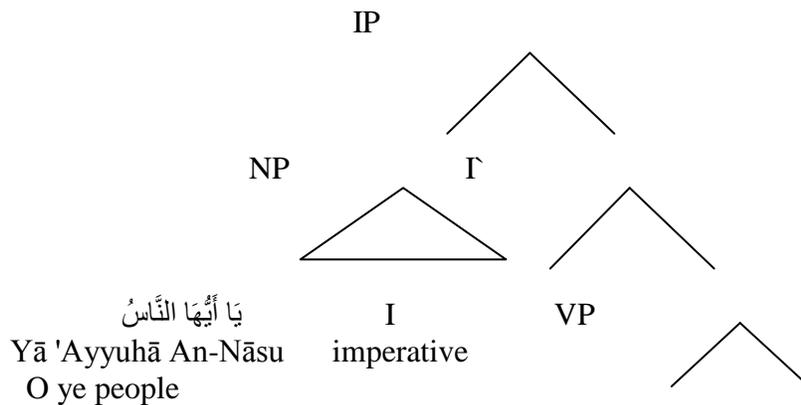
IP
NP   Ι'
            I   VP
يَا أَيُّهَا النَّاسُ   imperative
Yā 'Ayyuhā An-Nāsu
 O ye people

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V   PP

كُلُوا / Kulū /eat

PP   AP

مِمَّا فِي الأَرْضِ / Mimmā Fī Al-'Arđi   حَلالا طَيِّبا/ Ĥalālāan
Ţayyibāan

Comp

Conj   IP
وَ / Wa /and

D   I`
لأ / La /do not

I   VP
Prohibition

V   NP
تَتَّبِعُوا / Tattabi`ū
/ follow

NP   DP

خُطُوَاتِ الشَّيْطَانِ / Khuţuwāti Ash-Shayţāni   DP   PP
/ the footsteps of the evil one   إِنَّه / 'Innahu
He is

PP   NP

لَكُمْ/Lakum   عَدُوّ مُبِين
`Adūwun Mubīn

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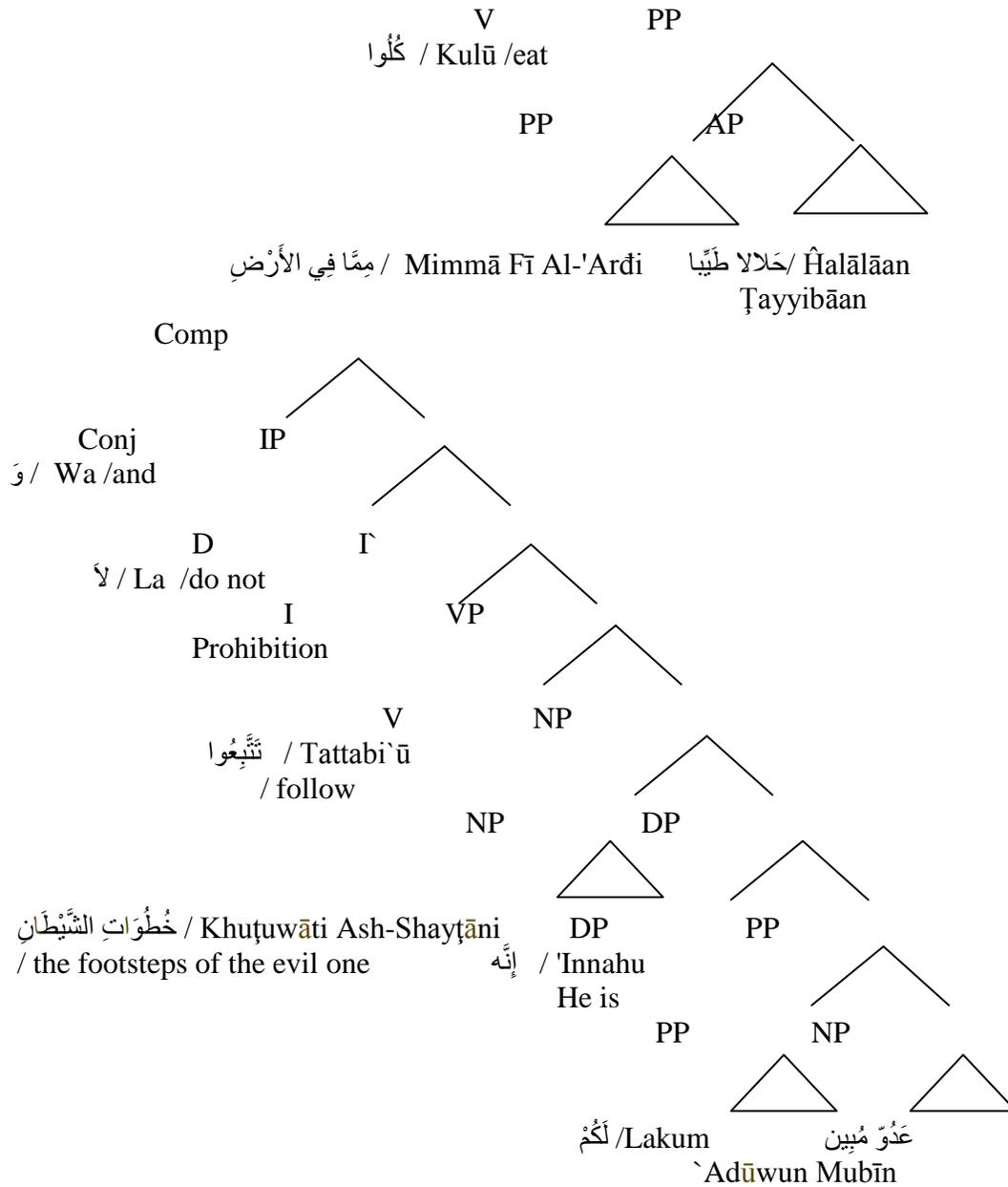
The reprimand vocative sentence is affirmative sentence comprised of clauses. It starts with the vocative particle *"يا / yă"* followed by the vocative construction i.e. the addressee – *almunada* *"يَا أَيُّهَا النَّاسُ / Yā 'Ayyuhā An-Nāsu /* O you people!*"*.The addressee *"أَيُّهَا النَّاسُ' / 'Ayyuhā An-Nāsu /* you people!*"* is a NP composed of the nominative, an intended indefinite relative noun *"أَيُّ / 'Ayyu/* you *"* . The letter *" هاء / ha"* is used for attention. The element *"An-Nāsu / people"* is apposition nominative noun .The term "apposition" is called *"al-badl"* by Arab grammarians .

The apposition is realized if two words have the same syntactic function and in the same grammatical case are stand together side by side in the sentence. In this sentence the apposition is observed between the element *" أَيُّ / 'Ayyu/* you *"* and *"An-Nāsu / people"* where the element *"An-Nāsu / people"* is considered apposition of the element *" أَيُّ / 'Ayyu/* you". The VP *" كُلُوا / Kulū /eat"* is imperative annexed by the *" وا / lū "*. The PP *"مِمَّا فِي الأَرْض / Mimmā Fī Al-'Arḍi/* of what is on earth" is made of the prepositional phrase *" مِمَّا / Mimmā"*. It is, in turn, composed of the preposition "مِن / min" and the redundant particle"ما / mă". The PP *" الأَرْض فِي / Fī Al-'Arḍi/* is on earth" is composed of the preposition "فِي / Fī" and the element *"الأَرْض/ Al-'Arḍi/* earth" ; it is a genitive feminine noun. The construction *"حَلالا طَيِّبا / Ĥalālāan Ţayyibāan /* a lawful and good" is made of the object accusative masculine indefinite noun followed by the accusative masculine singular indefinite adjective. The clause *"وَلاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّه لَكُمْ عَدُوّ مُبِين"* and do not follow the footsteps of the Devil ; he is certainly an avowed enemy /Wa Lā Tattabi`ū Khuṭuwāti Ash-Shayṭāni 'Innahu Lakum `Adūwun Mubīn .This clause is joined with the previous one by the conjunction word *"و / wa/* and" as this clause is sequence of the previous clause .The VP *" تَتَّبِعُوا لاَ / do* not follow " is prefixed by the prohibition particle *" لاَ/ Lă/* not" The VP *"تَتَّبِعُوا/ Tattabi`ū /follow"* is imperfect verb in jussive mood followed by the *" وا / lū "* in subjective case. The NP *"خُطُوَاتِ الشَّيْطَانِ / Khuṭuwāti Ash-Shayṭāni /* footsteps of the Devil" is comprised of the object accusative feminine plural noun *"خُطُوَاتِ / Khuṭuwāti/ footsteps"*. It is worth mentioning that the N *"خُطُوَاتِ / Khuṭuwāti/ footsteps"* is feminine plural formed by adding *"ات"* to the singular noun *" خطوة / feet* step" . Such plural is called by Arab grammarian Sound Feminine Plural as they are connected tightly with the gender. The element *"الشَّيْطَانِ / Ash-Shayṭāni/ Devil"* is a masculine proper noun in genitive case. The DP *"إِنَّه / 'Innahu / he is"* is made of the particle *"inna / certainly"* and the third person singular object pronoun *" هـ / hu "* . The PP *"لَكُمْ / Lakum /to you"* is composed of the preposition *" لـ/ lam/* to" and the second person masculine plural pronoun *"كم / kum/* you". The NP *"عَدُوّ مُبِين / `adūwun mubīn/* an avowed enemy" is composed of the nominative masculine indefinite noun *"عَدُوّ /Adūwun/ enemy"* .And the nominative indefinite masculine *"مُبِين / an avowed"*.

Data (6)

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(ويوم يحشرهم جميعا يا معشر الجن قد استكثرتم من الإنس))] *Sūrat Al-'An`ām*, verse 128]
Trs:Wa yawma yahshuruhum jameeAAan *yã maAAshara aljinni qadi istakthartum mina al-insi*
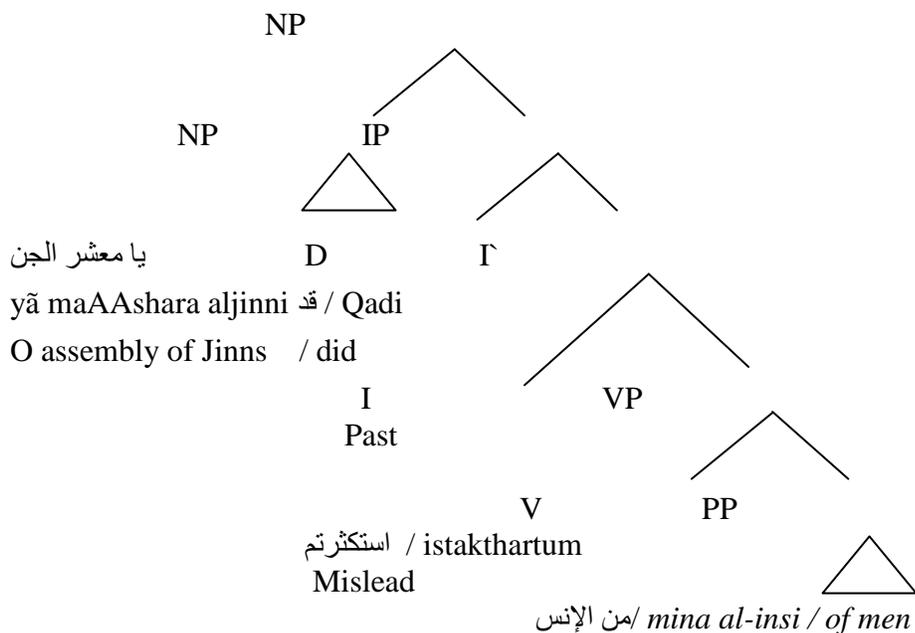
The vocative i.e. addressee –*al-munada* "معشر الجن / maAAshara aljinni/ assembly of Jinns" is prefixed by the vocative particle " يا / yã". The vocative construction "معشر الجن/ *maAAshara aljinni*/ assembly of *Jinns*" is a NP comprised of the accusative noun. The element "الجن/ *aljinni*/ *Jinns*" is genitive masculine noun. So, the vocative i.e. *al-munada* "الجن معشر / *maAAshara aljinni*/ assembly of Jinns" is –f –construction. The word "قد/ *Qadi* / did" is a particle comes immediately before the verb whether perfect or imperfect. It functions as it is called by Arab grammarians *"harf tahqeq"* .In other words, to refer to perfect certainty. In this qur`anic vocative sentence it is followed by the verb phrase "استكثرتم / *istakthartum* /mislead them too much". The VP "استكثرتم / *istakthartum* /mislead them too much" is derived from the perfect verb *"kathura"* and the first three letters " إست /*ist"* indicate hyperbolism .The perfect verb *"kathura"* is followed by the second person plural personal inseparable pronoun *"تم/ tum/ you"*. The PP "من الإنس/ *mina al-insi / of men"* is made of the preposition "من/*min*/ of" and the genitive masculine noun "الإنس/ *al-insi / men"* .

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Data (7)

(يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ) [*sũrat al-baqarah,* verse 40]

Trs: *yã banĩ Isrãĩla udh`kurũ Ni m`atiya allati anamtu Alaykum*

يَا بَنِي إِسْرَائِيل	اذْكُرُوا	نِعْمَتِيَ	الَّتِي
[IP [NP *yã banĩ Isrãĩla* [ᴦ [VP *udh`kurũ*		[N *Ni m`atiya*	[IP [D *allati* [VP
O children of Israel	remember	my grace	

أَنْعَمْتُ	عَلَيْكُمْ
anamtu	[PP*Alaykum*]]]]]]
which I given	to you

Almunada "يَا بَنِي إِسْرَائِيل */ yã banĩ Isrãĩla /* O children of Israel" in this qur`anic vocative sentence is made of the element "بَنِي */ banĩ / Children*" function as accusative masculine plural noun followed by the genitive proper noun "إِسْرَائِيل */Israel*" . The proper noun "إِسْرَائِيل */Israel*" is diptote i.e. "ممنوع من الصرف */ mamnua nin al-sarrf*". That is, he has *fatha* in both objective and genitive case. The Vocative "يَا بَنِي إِسْرَائِيل */ yã banĩ Isrãĩla /* O children of Israel" is prefixed by the vocative particle "يا */yã/*O". The VP " اذْكُرُوا */ udh`kurũ /* remember" is comprised of the imperative verb "اذْكُر */udh`kur /*remember" annexed by " وا */ lũ*" the subject plural pronoun. The NP "نِعْمَتِيَ */ Ni m`atiya/* my grace" is made of the noun "نِعْمَة */ni m`a /*grace" and the first person possessive singular pronoun "يَ */my*". The element "الَّتِي */ allati /* which" is a feminine singular relative pronoun. The VP " أَنْعَمْتُ */ anamtu /* I given" is composed of the perfect verb "أَنْعَمْ */ given*" and the first person singular subject pronoun "I". The PP "عَلَيْكُمْ */ Alaykum /* to you" is made of the preposition " على / to/ upon" and the second person masculine plural object pronoun.

Data (8)

(يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ) [*sũrat al-a`araf,* verse 26]
Trs: *yã bani Ădam qad anzalanã alaykum libãsan yuwãrĩ sawãtikum Wa rĩshan*

يَا بَنِي آدَم	قَدْ	أَنزَلْنَا	عَلَيْكُمْ	لِبَاسًا
[IP [NP *yã bani Ădam*	[D *qad*	[ᴦ [VP *anzalanã*	[PP *alaykum*	[N *libãsan*
O Children of Adam!	Have	we sent down	upon you	raiment

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يُوَارِي   سَوْآتِكُمْ   وَ   رِيشًا
[VP *yuwãrĩ*   [NP *sawãtikum*   [CO-OR *Wa* [N *rĩshan*]]]]]]]]]
to cover   your private parts   And   adornment

Once more, the vocative *(al munada)* "يَا بَنِي آدَمَ / *yã bani Ădam* / O children of Adam! " is composed of the vocative particle "يا/*yă*/O" followed by the vocative "يَا بَنِي آدَمَ / *yã bani Ădam* / O children of Adam!". The constituent "بَنِي / *bani*/ children" is a masculine accusative plural noun. "آدَمَ / *Ădam* /Adam" is a genitive masculine proper noun.

The element "قَدْ / *Qadi* / have" is a particle comes immediately before the perfect verb. It functions to indicate to perfect certainty. The VP " أَنزَلْنَا / *anzalanã*/ we sent down" is comprised of the perfect verb " أنزَلَ / *anzala*/ sent down " and the first person plural subject pronoun"نَا/ *nã* /we". The PP "عَلَيْكُمْ / *Alaykum* / upon you" is made of the preposition "علىٰ /ala / upon" and the second person masculine plural object pronoun " كم / *kum*/ you". "لِبَاسًا / *libãsan*/ raiment" is accusative object masculine indefinite noun. The verb "يُوَارِي / *yuwãrĩ* / to cover" is imperfect verb. The NP " سَوْآتِكُمْ /*sawãtikum* / your private parts" is made of two elements :accusative object feminine plural noun "سَوْآت / *sawãt* / private parts" .It is a Sound Feminine Plural as it is formed by adding "ات" to the singular noun " سؤءة / *sawa`a*/ private part" It is annexed by the second person plural possessive pronoun " كم / *kum* / your". The element "رِيشًا / *rĩshan*/ adornment" is joined with the first element "لِبَاسًا/*libãsan*/ raiment" by the conjunction word " و / *wa* / and" . The element "لِبَاسًا/*libãsan*/ raiment" is accusative object singular indefinite noun.

Data (9)

(يَا بَنِي إِسْرَائِيلَ قَدْ أَنجَيْنَاكُم مِّنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ) [*sũrat Ţãhã*, verse 80]

Trs:*Yã Banĩ 'Isrã'ĩla Qad 'Anjaynãkum Min `Adũwikum Wa Wã`adnãkum Jãniba Aţ-Ţũri Al-'Aymana Wa Nazzalnã `Alaykumu Al-Manna Wa As-Salwá*

عَدُوِّكُمْ   مِنْ   أَنجَيْنَاكُمْ   قَدْ   يَا بَنِي إِسْرَائِيلَ
[NP *Yã Banĩ 'Isrã'ĩla* [IP [D [*Qad* [Γ [VP *'Anjaynãkum* [PP *Min `Adũwikum*
O Children of Israel ! have   delivered you from your enemy

الْأَيْمَنَ   الطُّورِ   جَانِبَ   وَاعَدْنَاكُمْ   وَ
[Conj *Wa* [IP [Γ [VP *Wã`adnãkum*   [AP *Jãniba Aţ-Ţũri Al-'Aymana*
and   We made an appointment with you side At-Tũri   on the right

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السَّلْوَى و   الْمَنَّ   عَلَيْكُمُ   نَزَّلْنَا   وَ

[Conj *Wa* [IP [Γ[VP *Nazzalnā* [PP*`Alaykumu* [NP*Al-Manna   Wa As-Salwá*]]]]]]]]]]]]]]]]]]]

and   sent down   upon you   Manna   and   quails

The vocative *"يَا بَنِي إِسْرَائِيلَ / Yā Banī 'Isrā'īla /* O Children of Israel!" similars to example (7).The word *"قد / Qad /* have" is a particle comes immediately before the perfect verb. It functions to indicate to perfect certainty. It is a particle of certainty. The VP *" أَنجَيْنَاكُم / 'Anjaynākum/* delivered you" is composed of the perfect verb *"أنجى / delivered /* suffixed by the first person masculine plural subject pronoun *" نا / nă/* we" and the second person masculine plural pronoun object pronoun *" كم / kum /* you". The PP *"عَدُوِّكُم مِن / Min `Adūwikum /* from your enemy " is made of the preposition *" من / min /* from" and the NP *"عَدُوِّكُمْ / `Adūwikum/* your enemy" .It is composed of the genitive masculine noun *" عدو / `Adū /* enemy" and the second person plural possessive pronoun *" كم / kum /* your". As it is observed the second clause *وَعَدْنَاكُم و الأَيْمَنَ الطُّورِ جَانِبَ , Wa Wā`adnākum Jāniba Aṭ-Ṭūri Al-'Aymana /* we made an appointment with you" is connected with the first clause by the conjunction word *"وَ / wa /* and" .The VP *" وَاعَدْنَاكُم / Wā`adnākum / we made an appointment with you"* is composed of the perfect verb *" واعَدَ / wa`ada/* made an appointment" and the first person masculine subject pronoun *" نا / nă/* we" suffixed by the the second person plural object pronoun *" كم / kum /* you". The element *"جَانِبَ/ Jāniba/* on the side" is an accusative adverb. *"الطُّورِ الأَيْمَنَ / Aṭ-Ṭūri Al-'Aymana /* At-Tũri right" is NP is composed of the genitive masculine noun *"Aṭ-Ṭūri"* and the adjective *"الأَيْمَنَ/ Al-'Aymana/* right" which is a masculine singular. The third clause is connected with previous one by the conjunction word *"وَ/ wa /* and" .The VP *" نَزَّلْنَا / Nazzalnā /* sent down" is comprised of the perfect verb *"نَزَّلَ / Nazzala /* sent down" and the first person masculine plural subject pronoun *" نا / nă/* we". The PP *"عَلَيْكُمْ / Alaykum /* upon you" is made of the preposition *" على /ala / upon"* and the second person masculine plural object pronoun *" كم / kum/* you" . The NP *" وَالْمَنَّ السَّلْوَى / Al-Manna Wa As-Salwá /* Manna and quails" is NP made of two nouns *"الْمَنَّ/Al-Manna /* Manna" and *"السَّلْوَى / As-Salwá/* quails" joined by the conjunction word *"وَ / wa /* and". Both two nouns are accusative masculine nouns.

Conclusion

From the data at hand it shows that the vocative particle *" يا/ yă /* O" is the only particle used in the vocative sentences in qur`anic text. It has no grammatical function because it is interjection. It is also found that the vocative particle is not shown explicitly and structurally like in data (2,3 4 ,5,6,7,8and 9), but it is shown implicitly like in data (1). In addition, it is found that the vocative, i.e., the addressee *(al-munada)* has taken different syntactical and grammatical

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categories, some of them are nouns only such as data(1 and 2) and some of them are genitive construction such as data (4,5,6.7.8 and 9). Moreover, it is found that the three types of vocative sentences (Grief, Reprimand and Recollection) are introduced only by noun phrase and sometimes by determiner phrase within the complement clause. Further, all of the vocative sentences in qur`anic text are direct speech. Explicitly, it is discovered that the vocative sentences involve affirmation, negation or order. Implicitly, the first person possessive pronoun "my" suffixed the vocative noun as in *"رَبِّ / rabbi"* is deleted and replaced with "kasrah / ◌ِ" in genitive case.

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 Notes:

For the purposes of expressing the grammatical categories, we have used the symbols : N (noun), NP (noun phrase), V (verb), VP (verb phrase), A (adjective),AP,(adjective phrase), P (prepositions), PP (prepositional, D (determiner), DP (determinerphrase), Conj (conjunction), Trs (transliteration), C`(complement), Comp (complementation), and IP (inflectionalphrase).

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Phonology of Uchai

Tamojoy Brahma, M.A., M.Phil.

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Abstract

Uchai is a small ethnic group of Tripura speaking a dialectical variant of Kokborok, the language of the Tippera. The paper discusses the major features of Uchai phonology. The phonetic inventory of Uchai is discussed in the first three sections. While Section 1 and Section 2 present Uchai vowels and diphthongs respectively, Section 3 deals with Uchai consonants. In each of these Sections, the phonemic inventory of Uchai is identified and a list of contrastive minimal or near minimal pairs are offered. Moreover, each of the phonemes is described while discussing the distributional pattern in detail. In Section 4, the syllable structure of Uchai, its syllabic pattern, division and syllabification is dealt with. Section 5 discusses the consonant clusters and sequences and traces out the various positional occurrences. Section 6 deals with the supra-segmental phonemes, i.e., different tones perceptible in Uchai. Finally, Section 7, while concluding the paper focuses on the salient phonological and distributional features of Uchai.

[**Keywords:** Uchai, phoneme, contrasting pairs, distribution, syllable, tone]

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The major tribal community of Tripura is variously called Tipra, Twipra and Tippera (Tipperah) with reference to the region wherein they have been settled for several centuries. The community speaks Kokborok. Kokborok, one of the Baric languages, has a number of dialects and one such dialectical variant is Uchai. The Uchai, spelt 'Osuie' by Thomas H. Lewin, (1869), is a small ethnic group living chiefly in the southern parts of Tripura and has a population of only 2,015 souls in the Census of 2001. Ethnically, however, Uchai is closer to Bru than to Tippera; their tradition makes Bru and Uchai brothers. Linguistically, Uchai belongs to the Bodo group of the Tibeto-Burman sub-family of Sino-Tibetan languages; they now speak a dialectical variant of Kokborok, the language of the Tippera.

The phonemic inventory of Uchai consists of thirty four phonemes – six vowels, five diphthongs, twenty one consonants and two tones – which are discussed in the following sections.

1.   Vowels

Uchai distinguishes six vowel phonemes showing contrast in the tongue position – front, central and back; tongue height – high or close, high-mid or half close, mid, low-mid or half open and low or open. Back vowels of Uchai are rounded while others are unrounded. Following are the vowel phonemes in Uchai:

<div align="center">

i   u

e   o

ə

a

</div>

All the vowels in Uchai are voiced and in addition to this, the six vowels mentioned above are oral vowels. However, its counterparts are also found in the form of nasalized vowels except the vowel /ə/. Apart from this, vowel length is not phonemic in Uchai.

1.1.   Description

The following is the list of vowel phonemes and allophones of Uchai along with its description.

Phoneme	Allophone	Description
/i/	[i]	high front unrounded
/e/	[e]	high-mid front unrounded
/ə/	[ə]	mid central unrounded
/a/	[a]	low central unrounded
/u/	[u]	high back rounded
/o/	[o]	high-mid back rounded

1.2   Contrasting Pairs

Uchai vowel sounds are established on the basis of the following minimal pairs.

i/e	:	/siŋ/	'sword'	/seŋ/	'sparse'
i/ə	:	/ri/	'cloth'	/rə/	'here'
i/a	:	/hi/	'wife'	/ha/	'soil'
i/u	:	/si/	'to know'	/su/	'to measure'
i/o	:	/hi/	'wife'	/ho/	'fire'
e/ə	:	/kephe/	'flat'	/kəphe/	'tight'
e/a	:	/bera/	'to keep'	/bara/	'excess'
e/u	:	/kəphe/	'tight'	/kəphu/	'white'
e/o	:	/čre/	'flat'	/čro/	'a pair'
ə/a	:	/kəsa/	'pain'	/kasa/	'to climb up'
ə/u	:	/məku/	'skin'	/muku/	'hide'
ə/o	:	/kəto/	'fat'	/koto/	'big'
a/u	:	/ča/	'eat'	/ču/	'grandfather'
a/o	:	/baha/	'meat'	/boha/	'year'

u/o   :   /□u/   'wash'   /□o/   'pull'

1.3   Distributional Pattern

The distributional pattern of Uchai vowel phonemes is clearly distinguished –
while the vowels /i/, /e/, /a/, /u/ and /o/ occur in all positions, the vowel /ə/ occurs
only in word-medial and word-final positions. The following examples show the
occurrence of the six vowels in various positions:

Phoneme	Word-Initial	Word-Medial	Word-Final
/i/	/imaŋ/ 'dream'	/hin/ 'walk'	/hati/ 'market'
/e/	/endri/ 'July'	/seŋ/ 'sparse'	/kle/ 'slow'
/a/	/abo/ 'breast'	/ĵak/ 'arm'	/wa/ 'bamboo'
/ə/	- - -	/kəčũ/ 'bright'	/rə/ 'here'
/u/	/uklau/ 'back'	/ruŋ/ 'boat'	/khu/ 'cotton'
/o/	/oŋ/ 'to happen'	/goŋ/ 'bear'	/thamso/ 'chilli'

1.4   Allophonic Distribution

The allophonic distribution of Uchai vowel phonemes is discussed in detail as
under:
(i)   The phoneme /e/ has two allophones – [ɛ] and [e].

i.   The low-mid front unrounded vowel [ɛ] occurs in syllables that close with the voiced velar nasal /ŋ/. Hence, it is phonologically conditioned allophone, as in –

/məkreŋ/	[məkrɛŋ]	'bone'
/hačeŋ/	[hačɛŋ]	'sand'

ii. The high-mid front unrounded vowel [e] occurs elsewhere,

/məde/	[məde]	'branch'
/harpek/	[harpek]	'clay'

(ii) The phoneme /u/ has two allophones – [□] and [u].

i.   The phoneme /u/ is realised as fairly high and slightly advanced or fairly back rounded allophone [□] in closed syllables when it appears before a voiced velar nasal consonant /ŋ/, as in –

/ruŋ/	[r□ŋ]	'boat'
/hamanuŋ/	[haman□ŋ]	'earth'

ii. The high back rounded vowel [u] occurs elsewhere –

/khu/	[khu]	'cotton'
/pun/	[pun]	'goat'

(iii) The phoneme /o/ has two allophones – [□] and [o].

i.   The low-mid back rounded vowel [□] occurs either in the word-initial or word-medial position, or, in closed syllables, as in–

/osa/	[□sa]	'Durga'
/khomi/	[kh□mi]	'crocodile'
/goŋ/	[g□ŋ]	'bear'

ii. The high-mid back rounded vowel [o] occurs either in the word-final position or before /i/, as in –

/abo/	[abo]	'breast'
/thamso/	[thamso]	'chilli'
/moi/	[moi]	'vegetable'

1.5   Nasalised Vowels

Uchai vowels are chiefly oral vowels. However, its counterparts are found in the form of nasalized vowels except the /ə/. In a number of words, the syllables ending in nasals /m/, /n/ and /ŋ/ have a tendency of becoming nasalized, i.e., syllable-final nasal is dropped and the vowels preceding the nasals are nasalized. Few examples of nasalized vowels are provided below:

/in/	⟶	/ĩ/	'yes'
/beŋ/	⟶	/bẽ/	'spider'
/muŋ/	⟶	/mũ/	'name'
/□om/	⟶	/□õ/	'salt'
/khum/	⟶	/khũ/	'flower'
/ba-han/	⟶	/ba-hã/	'meat'
/ka-ham/	⟶	/ka-hã/	'honest'
/khun-ĵu/	⟶	/khũ-ĵu/	'ear'
/mun-dai/	⟶	/mũ-dai/	'wax'
/mu-□roŋ/	⟶	/mu-□rõ/	'ant'

2. Diphthongs

Uchai exhibits no contrasts between long and short vowels, but does distinguish five diphthongs. These diphthongs are attested in a handful of Uchai words in which they have the same length as a monophthongal vowel. Thus the criterion of length provides the justification for analysing these vowel forms as diphthongs. However, no triphthong is found in Uchai.

2.1 Description

Five diphthongs available in Uchai are as follows:

/ai/	as in	/pai/	'buy'
/ui/	as in	/tui/	'water'

/oi/	as in	/thoi/	'blood'		
/au/	as in	/kau/	'speech'		
/ou/	as in	/nou/	'house'		

In terms of the direction of tongue glide, diphthongs are either centring or closing. Of the five Uchai diphthongs, three involve glide towards [i]; they are /ai/ /ui/ and /oi/. The other two diphthongs move towards [u] – /au/ and /ou/. In Uchai, all five diphthongs are thus closing diphthongs, while there is no centring diphthong in Uchai. In terms of prominence on constituent elements, Uchai diphthongs are all falling diphthongs as the first element has a greater prominence than the second.

2.2   Contrasting Pairs

The Uchai diphthongs, five in number, can be established on the basis of the following minimal or sub-minimal pairs. The examples given below denote a contrast between the two diphthongs.

ai/ui	:	/məthai/	'fruit'	/məthui/	'kill'
ai/oi	:	/mai/	'rice'	/moi/	'vegetable'
ai/au	:	/tai/	'god'	/tau/	'bird'
ai/ou	:	/phai/	'come'	/phou/	'bury'
ui/oi	:	/tui/	'water'	/toi/	'egg'
ui/au	:	/tui/	'water'	/tau/	'bird'
oi/ou	:	/broi/	'woman'	/brou/	'man'
au/ou	:	/taukha/	'crow'	/toukhõ/	'duck'

2.3   Distributional Pattern

All the Uchai diphthongs do not occur in all the positions. The diphthongs in Uchai chiefly occur in word medial and word final position. The occurrence of the Uchai diphthongs in word initial position is, however, very restricted. Only one of them, viz., /ai/ can occur in the initial position of a word. It is to be noted that /ai/ and

/au/ occur more frequently in Uchai than the other diphthongs. The occurrences of the five diphthongs in the three positions are illustrated below:

Phoneme	Word-Initial	Word-Medial	Word-Final
/ai/	/aiču/ 'dawn'	/thaili/ 'banana'	/sai/ 'husband'
/ui/	- - -	/tuitomo/ 'flood'	/tui/ 'water'
/oi/	- - -	/moilau/ 'gourd'	/□oi/ 'dog'
/au/	- - -	/taukha/ 'crow'	/kau/ 'speech'
/ou/	- - -	/nouba/ 'sky'	/nou/ 'house'

3.   Consonants

The phonemic inventory of Uchai consists of twenty one consonantal phonemes as shown in the table given below:

Place of articulation	Bilabial		Dental		Alveolar		Palatal		Velar		Glottal	
Manner of articulation	vl	vd	vl	vd	vl	vd	vl	vd	vl	vd	vl	vd
Plosive — Unaspirated	p	b	t	d					k	g		
Plosive — Aspirated	ph		th						kh			
Affricate							č	ĵ				
Fricative			s				□				h	
Nasal		m		n						ŋ		
Trill						r						

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Lateral			l			
Approximant	w			y		

3.1   Description

The following is the list of Uchai consonantal phonemes and its description:

Phoneme	Description
/p/	voiceless unaspirated bilabial stop
/b/	voiced unaspirated bilabial stop
/t/	voiceless unaspirated dental stop
/d/	voiced unaspirated dental stop
/k/	voiceless unaspirated velar stop
/g/	voiced unaspirated velar stop
/ph/	voiceless aspirated bilabial stop
/th/	voiceless aspirated dental stop
/kh/	voiceless aspirated velar stop
/m/	voiced bilabial nasal
/n/	voiced dental nasal
/ŋ/	voiced velar nasal
/č/	voiceless palatal affricate
/ĵ/	voiced palatal affricate
/s/	voiceless dental fricative
/□/	voiceless palatal fricative
/h/	voiceless glottal fricative
/r/	voiced alveolar trill
/l/	voiced alveolar lateral
/w/	voiced bilabial approximant
/y/	voiced palatal approximant

Though voiceless dental fricative /s/ and voiceless palatal fricative /□/ can be established as two different phonemes existing in Uchai, yet in a handful of words, /s/ and /□/ function as phonemic free variants. For instance,

/musrõ/	~	/mu□rõ/	'ant'
/sa/	~	/□a/	'talk'
/soi/	~	/□oi/	'dog'

When compared to standard Kokborok, the prefixal bilabial /b-/ changes to homorganic /m-/ in Uchai. Here are few examples:

/be-kreŋ/	/mə-kreŋ/	'bone'
/bə-thai/	/mə-thai/	'fruit'
/bi-thi/	/mə-thi/	'medicine'

In word-initial position, the voiced palatal approximant /y/ of standard Kokborok changes to voiced palatal affricate /ĵ/ in Uchai, as in,

/yak/	/ĵak/	'arm'
/yoŋla/	/ĵoŋla/	'frog'
/yakhili/	/ĵakhli/	'log-ladder'

However, the negative particle /-ya/ retains the semivowel, as in,

/ča-ya/	'wrong'
/log-ya/	'short'
/thau-ya/	'tasteless'

3.2 Contrasting Pairs

The consonantal sounds are established on the basis of minimal pairs and where minimal pairs are not available, sub-minimal pairs have been used for the purpose.

p/b	:	/para/	'hamlet'	/bara/	'excess'
t/d	:	/ta/	'moon'	/da/	'chopper'
k/g	:	/koŋ/	'bow down'	/goŋ/	'bear'
p/ph	:	/pai/	'buy'	/phai/	'come'
t/th	:	/mətai/	'god'	/məthai/	'fruit'

k/kh	:	/ka/	'weep'	/kha/	'tie'
m/n	:	/mai/	'rice' (cooked)	/nai/	'care for'
n/ŋ	:	/tan/	'crisis'	/taŋ/	'work'
m/n/ŋ	:	/ram/	'thin' /ran/ 'dry'	/raŋ/	'rupee'
č/ĵ	:	/ča/	'eat'	/ĵak/	'arm'
s/□	:	/sa/	'scatter'	/□a/	'speak'
s/h	:	/sa/	'scatter'	/ha/	'soil'
□/h	:	/□u/	'wash'	/hu/	'clean'
r/l	:	/krau/	'strong'	/klau/	'long'
w/y	:	/buwa/	'tooth'	/buya/	'blunt'

3.3   Distributional Pattern

Most of the consonant phonemes of Uchai occur at the word initial position. Phonemes in initial position of syllables are more numerous than those found finally. However, the consonant phonemes which do not occur in word initial position are the voiced velar nasal /ŋ/ and voiced palatal approximant /y/. Rest of the consonant phonemes can occur at the word initial position. Word final consonants are fewer in number than word initial consonants. The consonant phonemes which occur at word final position are /m/, /n/ and /ŋ/. Besides the nasals, the consonants which occur at word-final position are /k/ and /r/ and that too in a very few words.

The following examples are given to show the occurrence of the consonantal phonemes in three different positions:

Phoneme	Word-Initial	Word-Medial	Word-Final
/p/	/pun/ 'goat'	/thapa/ 'oven'	- - -
/b/	/bo/ 'firewood'	/abo/ 'breast'	- - -
/t/	/tau/	/hati/	- - -

	'bird'	'market'	
/d/	/du/ 'rope'	/laŋda/ 'vulture'	- - -
/k/	/kuluma/ 'cockroach'	/□aka/ 'east'	/ĵak/ 'arm'
/g/	/goŋ/ 'bear'	/doga/ 'door'	- - -
/ph/	/phai/ 'come'	/ĵapha/ 'foot'	- - -
/th/	/thaili/ 'banana'	/athu/ 'shrimp'	- - -
/kh/	/khu/ 'cotton'	/taukha/ 'crow'	- - -
/m/	/mi□i/ 'buffalo'	/khomi/ 'crocodile'	/kosom/ 'black'
/n/	/noukha/ 'sky'	/mainouk/ 'granary'	/thun/ 'lime'
/ŋ/	- - -	/ĵoŋla/ 'frog'	/ruŋ/ 'boat'
/č/	/čubu/ 'snake'	/thaiču/ 'mango'	- - -
/ĵ/	/ĵakuŋ/ 'leg'	/khũĵu/ 'ear'	- - -
/s/	/sai/ 'husband'	/risũ/ 'onion'	- - -
/□/	/□a/ 'sun'	/mu□rõ/ 'ant'	- - -
/h/	/hati/ 'market'	/bahã/ 'meat'	- - -
/r/	/ruwa/ 'axe'	/korai/ 'horse'	/məder/ 'branch'

/l/	/la/ 'take'	/taula/ 'cock'	- - -
/w/	/wa/ 'bamboo'	/buwa/ 'tooth'	- - -
/y/	- - -	/logya/ 'short'	- - -

4.   Syllabic Pattern

As far as Uchai is concerned, a syllable consists of a nucleus either with an onset or with a coda. Hence, the structure of the syllable in Uchai may be defined as:

$\pm$ consonant + vowel $\pm$ consonant

This structure gives two main types of syllables – open and closed. Open syllable ends in a vowel while closed syllable ends in a consonant, i.e., "closed" by another consonant. The canonical form of the syllabic pattern in Uchai is: (CC)V(C) or $C_{0-2}VC_{0-1}$ which means that in an Uchai syllable there can be zero to two consonants in the beginning and zero to one in the end. However, the majority of the Uchai words have the CV structure; VC pattern are of very low frequency in Uchai.

Most of the native words in Uchai are either monosyllabic or disyllabic words; though a handful of trisyllabic words can also be found in Uchai. However, Uchai has very few tetrasyllabic and pentasyllabic words and most of the words which have tetra-syllables or penta-syllables are in reality compound words. Here are few examples showing the syllabic structure of the Uchai words:

4.1   Monosyllabic Words

v	:	/a/	'fish'
cv	:	/wa/	'bamboo'
ccv	:	/blai/	'cat'

vc	:	/aŋ/	'I'
cvc	:	/ruŋ/	'boat'
ccvc	:	/bloŋ/	'jungle'

4.2 Disyllabic Words

v-cv	:	/ai-ču/	'dawn'
v-ccv	:	/ai-dro/	'morning'
cv-cv	:	/mi-□i/	'buffalo'
cv-ccv	:	/tha-phla/	'ash'
v-cvc	:	/i-maŋ/	'dream'
cv-cvc	:	/mə-khaŋ/	'face'
cv-ccvc	:	/mə-kreŋ/	'bone'
vc-cv	:	/aŋ-ga/	'Tuesday'
vc-ccv	:	/en-dri/	'July'
cvc-cv	:	/her-mai/	'headman'
cvc-ccv	:	/khaŋ-grai/	'crab'
ccvc-cv	:	/khraŋ-bu/	'cricket'
vc-cvc	:	/ur-phaŋ/	'ventilator'
cvc-cvc	:	/har-pek/	'clay'

4.3 Trisyllabic Words

v-cv-cv	:	/a-čai-mo/	'birth'
v-cv-ccv	:	/ai-ču-kra/	'cockcrow'
cv-cv-cv	:	/ku-lu-ma/	'cockroach'
cv-cv-ccv	:	/mə-□u-broi/	'grand-daughter'
cvc-cv-cv	:	/čuŋ-hai-ri/	'glow worm'
cv-cvc-cv	:	/mai-kon-da/	'corn'
cv-cvc-ccv	:	/na-niŋ-gra/	'coconut'
ccvc-cvc-cv	:	/krau-san-di/	'Thursday'
cv-cv-vc	:	/kə-ma-iŋ/	'experienced'

cv-cv-cvc   :   /ha-ma-nəŋ/   'world'

4.4   Tetrasyllabic Words

cv-cv-cv-cv   :   /sa-ro-ya-mo/   'solar eclipse'

cv-cv-cv-ccv :   /mə-ta-ho-gra/   'elder brother'

cv-cvc-cvc-cv :   /tau-leŋ-siŋ-sa/   'butterfly'

cv-cv-cv-cvc :   /thai-li-mə-phaŋ/   'banana plant'

cv-cvc-cv-cv :   /ĵa-kuŋ-ĵa-soi/   'toe'

cvc-cv-cv-cv :   /koŋ-kho-lu-mo/   'bow down'

4.5   Pentasyllabic Words

cv-cv-cv-cvc-cv :   /kau-sa-gə-naŋ-ya/ 'babble'

5.   Consonant Clusters and Sequences

A large number of consonant clusters and consonant sequences are possible; but the phonotactic constraints of a particular language usually determine the possible combinations of consonants in that language. As far as Uchai is concerned, a few consonant clusters occur only in syllable initial position. However, a good number of consonant sequences can be found in the medial position. Consonant clusters are not present in syllable final position.

5.1   Initial Clusters

In Uchai, a maximum number of two consonants are allowed as clusters in syllable initial position. There are two types of initial clusters in Uchai. Primarily, the first member of the consonant cluster is a stop, while the second member being a liquid, i.e., stop + liquid. In other cases, the first member of the consonant cluster is a fricative, while the second member being a stop or a nasal or a liquid, i.e., fricative + stop / nasal / liquid. Apart from the above two, one can find in Uchai initial cluster where the first member of the consonant cluster is a stop, while the second member

being a nasal, i.e., stop + nasal, which is, however, very rarely found and has come into existence due to the loss of vowel from the first syllable in due course of time. The tables and also the examples of a few words given below would describe the types of initial consonant clusters found in Uchai.

Type I	First Members (Stop)	Second Members (Liquid)	
		l	r
	p		✓
	b	✓	✓
	t		✓
	d		✓
	k	✓	✓
	g		✓
	ph	✓	✓
	th		✓
	kh		✓
	č		✓

Stop + Liquid:

/pr/	/pri/	'spread out'
/bl/	/bla/	'season'
/br/	/brou/	'man'
/tr/	/tre/	'more'
/dr/	/drau/	'to save'
/kl/	/klau/	'long'
/kr/	/kra/	'father-in-law'
/gr/	/groiŋ/	'beautiful'
/phl/	/phlu/	'to show'
/phr/	/phra/	'thunder'

/thr/	/thro/	'a shuttle' (of weavers)
/khr/	/khraŋbu/	'cricket'
/čr/	/čri/	'shout'

	First Members (Fricative)	Second Members (Stop/Nasal/Liquid)						
Type II		p	t	k	m	n	l	r
	s	✓	✓	✓	✓	✓	✓	✓
	□		✓	✓	✓		✓	✓

Fricative + Stop / Nasal / Liquid:

/sp/	/spuŋ/	'fill'
/st/	/sto/	'stretch'
/sk/	/skaŋbu/	'snail'
/sm/	/smai/	'swear'
/sn/	/sni/	'seven'
/sl/	/sloŋ/	'stone'
/sr/	/srem/	'tender'
/□t/	/□te/	'small'
/sk/	/ĵa-sko/	'elbow'
/sm/	/thai-smu/	'cucumber'
/□l/	/□lai/	'tongue'
/□r/	/□rau/	'June'

	First Member (Stop)	Second Members (Nasal)	
Type III		m	n
	kh	✓	✓

Stop + Nasal :

| /khm/ | /mu-khmo/ | 'hair' (of body) |
| /khn/ | /khna/ | 'tomorrow' |

5.2 Consonant Sequence

In Uchai, a variety of consonant sequences can be found where a maximum number of two consonants are permitted as medial sequence. However, the native root words show no geminates. The following table will explain the various combinatory possibilities of consonant sequences of two in Uchai.

First Members	Second Members																				
	p	b	t	d	k	g	ph	th	Kh	č	ĵ	s	Σ	h	m	n	ŋ	r	l	w	y
p																					
b																					
t															+						
d																					
k				+						+	+				+						+
g																					+
ph																					
th																					
kh																					
č																					
ĵ																			+		
s		+																			
Σ																					
h																					
m	+	+					+					+	+								+
n		+	+			+		+			+	+									
ŋ	+	+	+	+	+	+	+	+	+	+	+	+		+	+	+		+	+	+	+
r	+	+			+										+					+	
l																					
w																					
y																					

Some examples of medial consonant sequences are as follows:

Stop + Stop :

/k/ + /d/	/kə-bauk-di/	'to embrace'

Stop + Affricate :

/k/ + /č/	/buk-ča/	'empty'

Stop + Fricative :

/k/ + /s/	/ĵak-si/	'left'

Stop + Nasal :

/t/ + /m/	/mot-ma/	'gayal'
/k/ + /m/	/čak-ma/	'pumpkin'

Stop + Approximant :

/k/ + /y/	/ha-ĵak-ya/	'dislike'
/g/ + /y/	/log-ya/	'short'

Affricate + Lateral :

/ĵ/ + /l/	/saĵ-laŋ/	'Autumn'

Nasal + Stop :

/m/ + /p/	/tham-pui/	'mosquito'
/m/ + /b/	/mum-bati/	'candle'
/m/ + /ph/	/sam-pha/	'near'
/n/ + /t/	/klon-toi/	'sweat'
/n/ + /d/	/mai-kon-da/	'corn'
/n/ + /g/	/khan-grai/	'crab'
/n/ + /th/	/than-tha-ma/	'mallet'
/ŋ/ + /p/	/thaŋ-pui-ma/	'housefly'
/ŋ/ + /b/	/khraŋ-bu/	'cricket'
/ŋ/ + /t/	/laŋ-ta/	'naked'
/ŋ/ + /d/	/laŋ-da/	'vulture'
/ŋ/ + /k/	/paiŋ-kə-to-ma/	'name of an Uchai clan'
/ŋ/ + /g/	/khaŋ-grai/	'crab'
/ŋ/ + /ph/	/oŋ-phə/	'yet'

| /ŋ/ + /th/ | /oŋ-thou/ | 'let it happen' |
| /ŋ/ + /kh/ | /naŋ-khru/ | 'help' |

Nasal + Affricate:

/n/ + /ĵ/	/pan-ĵi/	'clan'
/ŋ/ + /č/	/taŋ-ča/	'to sustain family by working hard'
/ŋ/ + /ĵ/	/raŋ-ĵa/	'gold'

Nasal + Fricative:

/m/ + /s/	/tham-so/	'chilli'
/m/ + /□/	/broim-□a/	'girl'
/n/ + /s/	/wan-so/	'think'
/ŋ/ + /s/	/tau-leŋ-siŋ-sa/	'butterfly'
/ŋ/ + /h/	/čuŋ-hai-ri/	'glow worm'

Nasal + Nasal:

| /ŋ/ + /m/ | /čuŋ-mo/ | 'to enkindle' |
| /ŋ/ + /n/ | /thaŋ-nai/ | 'one who goes' |

Nasal + Trill :

| /ŋ/ + /r/ | /oŋ-ruŋ/ | 'veteran' |

Nasal + Lateral:

| /ŋ/ + /l/ | /čiŋ-lai/ | 'chin' |

Nasal + Approximant:

/ŋ/ + /w/	/giŋ-wəmi/	'angry'
/m/ + /y/	/ham-ya/	'sickly'
/ŋ/ + /y/	/maŋ-yuŋ/	'December'

Trill + Stop:

| /r/ + /p/ | /har-pek/ | 'clay' |

/r/ + /b/	/dur-boi/	'August'
/r/ + /k/	/mur-ku/	'eyebrow'

Trill + Nasal:

/r/ + /m/	/her-mai/	'headman'

Trill + Approximant:

/r/ + /w/	/ar-wai/	'loose'

5.3   Final Clusters

In Uchai, consonant clusters are not present in syllable final position. No syllable final consonant cluster is found in the native words of Uchai. However, younger generations of Uchai speakers who are acquainted with the English language often use English terms in their everyday use. Thus, most of the words, where the final cluster occurs are the loan words from English. Here are a few examples of loan words used in Uchai having final consonant cluster:

/nt/	/siment/	'cement'
/ns/	/sains/	'science'
/st/	/post/	'pillar'
/rk/	/klark/	'clerk'
/lm/	/philm/	'film'

6.   Tone

Uchai shows a two way tone contrast. The average pitch which is predominant in Uchai is toneless; on the contrary, the tone which is lower than the average might be termed as low or falling tone and that which is higher than the average as high or rising tone. The low and the high tones are marked as [□] and [□] respectively.

However, the difference in tonal variation is to be understood from the context as well. A few examples showing the contrasts of tone are given below:

	FALLING				RISING	
/rì/	'to give'	:		/rí/	'to draw a line'
/sè/	'migrate'	:		/sé/	'squeeze'
/wà/	'bite'	:		/wá/	'hog'
/□ù/	'grind'	:		/□ú/	'sew'
/hò/	'send'	:		/hó/	'fire'

In Uchai, the final /k/ of Kokborok is often dropped, which is either replaced by a diphthong or a high tone. The final /k/ is replaced by a diphthong when preceded by the back rounded vowel /o/, as in,

/tok/	⟶	/tau/	'bird'
/kok/	⟶	/kau/	'speech'
/nok/	⟶	/nou/	'house'

In the case of all other vowels, it is replaced by a high tone as shown in the following words:

/hik/	⟶	/hí/	'wife'
/huk/	⟶	/hú/	'jum'
/wak/	⟶	/wá/	'hog'

7. Conclusion

The phonemic inventory of Uchai consists of thirty four phonemes out of which six are vowels, five diphthongs, twenty one consonants and two tones. Uchai has phonemically two front vowels - /i/ and /e/, two central vowels - /a/ and /ə/, and two back vowels - /u/ and /o/. The distributional pattern of Uchai vowel phonemes is clearly distinguished – while the vowels /i/, /e/, /a/, /u/ and /o/ occur at all positions, the vowel /ə/ occurs only in word-medial and word-final position.

The five diphthongs in Uchai, which are all closing and falling in nature, rarely or never occur in closed syllables; on the contrary they chiefly occur at syllable-final position. While the diphthong /ai/ can occur at all the positions, the other diphthongs /ui/, /oi/, /au/, and /ou/ occur only at word-medial and final position. It is also to be noted that /ai/ and /au/ occur more frequently in Uchai than the other diphthongs.

The phonemic inventory of Uchai consists of twenty one consonantal phonemes. The consonants, according to the manner of articulation, can be grouped into two broad sections – the stops and the continuants. The consonants, as a whole, include nine stops and twelve continuants. The stops show voiced-voiceless and aspirated-unaspirated contrast. Among the continuants, there are three nasals, three fricatives, two affricates, one trill, one lateral and two approximants. The nasals, the trill, the lateral and the approximants are all voiced and all the fricatives are voiceless whereas the affricates show voiced-voiceless contrasts. In terms of the place or point of articulation, Uchai consonants can be distinguished as bilabial, dental, alveolar, palatal, velar and glottal. It is evident that five of the Uchai consonants are bilabial and five are dental, two are alveolar, four palatal and four velar, and one glottal.

The syllabic pattern found in Uchai is (CC)V(C) or $C_{0-2}VC_{0-1}$ which means that in an Uchai syllable there can be zero to two consonants in the beginning and zero to one in the end. However, the majority of the Uchai words have the CV structure; VC pattern are of very low frequency in Uchai. Moreover, native Uchai words ranges chiefly from monosyllabic to trisyllabic; most of the tetrasyllabic and pentasyllabic words are either compound words or loan words.

Uchai has primarily two types of initial consonant clusters i.e., stop + liquid / and fricative + stop / nasal / liquid. Apart from these two types, one can find in Uchai consonant cluster consisting of stop + nasal, which is however very rarely found and which has come into existence due to elision of prefixal vowel. One can also find in Uchai a variety of consonant sequences though most of the consonant sequences comprise of nasal + stop / affricate / fricative. However, Uchai has no geminates in

native root words. Moreover, Uchai native words do not permit consonant cluster in syllable final position.

Uchai has two tones – low and high – which can occur with all the vowels, except mid central vowel /ə/. In single syllable words, the contrast between rising and falling tone is quite clear than the words with two or more syllables.

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The Waste Land in the Light of T. S. Eliot's Concept of Tradition

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Abstract

'The Wasteland' is one of the most representative of T S Eliot's poems to depict the use of his typical critical concepts. It shows ample use of the idea of literary tradition as described by Eliot in his critical writings. The mention of characters, situations, ideas and phrases from the noteworthy earlier literary works give the poem a definite title of being the 'traditional poem' from Eliot's point of view.

Eliot creates the new form by using literary allusions which actually make his footnotes part of the poem. Eliot was of the opinion that a firm correlation with the past is satisfying to readers; he recognized the need for a new genre to deal with the feelings of the people who suffered a lot in the post-war world. At various places, lines from many different past masters have been included to support his own ideas; thus making his own ideas stronger than as presented before. What Eliot does to make his work different, is that he uses allusions and images that are firmly grounded especially in English literature, so much so that, according to Ames, there is a "collective memory" of the images.

The intertextual use of a number of classics has been made so enormously that, at least, for an educated reader, the understanding of them has been contextually and innovatively clear. "The Waste Land" expresses feelings by using references to works that have an extensive amount of

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criticism. This paper evaluates Eliot's use of techniques by means of which he has tried to maintain his concept of tradition in this his poem 'The Wasteland'.

Eliot's Critical Concepts

Since the poem 'The Wasteland' is said to be the most representative of Eliot's entire work, considerable evidences are found in the poem regarding the true practice of the poet's given critical concepts. Like the concept of impersonality, the canon of tradition is also well practiced in this poem.

In a number of places in the poem, the reader is artistically reminded of various great literary, religious and cultural points especially belonging to past. The mention of characters, situations, ideas and phrases from the noteworthy earlier literary works give the poem a definite title of being the 'traditional poem' from Eliot's point of view.

Willard (2005) is of the view that as Eliot himself was a man of strong critical tendency and had a much stricter sense of 'literary tradition' than those of his most other contemporaries, he could skillfully apply his given concepts in his poetry quite sensibly.

A Fine Example of the Use of Traditions

The poem "The Waste Land" can be called a fine example of the use of "literary tradition" to make a completely new scenario as the ground of an ancient conflict. T. S. Eliot's viewpoint, as mentioned in "Tradition and the Individual Talent" paved the way to the creation of a new poetic form in "The Waste Land".

Limanta, in her paper on the use of allusions in "The Waste Land" is of the view which can be briefly summed up as, "A poet cannot be a poet at all if he is not connected with all the poetic tradition before him. This is T.S. Eliot's dictum which he stated in Tradition and the Individual Talent and which he practiced in his work The Waste Land."

The form is based on the work of other poets, as well as a reaction to the failed attempts of earlier writers to voice similar ideas. The Waste Land' exhibits the scenes and feelings of post World War I life more skillfully than many other poems of the same period because it takes the readers back to earlier works which make part of the message of the poem and give a comprehensive shape to the poem (Ames).

Since T S Eliot believed in the composite whole of European tradition and not only in the fragment of English tradition, he tried to portray the European world of post war scenario in the poem. "The Waste Land" provides a deeply disillusioned view of a cosmopolitan postwar European (rather than merely English) society (Sutton. p.24). This allows it to be much more compact than epic poems, yet it is as vivid in abstract imagery as Georgian and trench poetry.

The Epigraph of the Poem

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About the Epigraph of the poem, Davidson (121) says that it was selected after the poet's warm debate with his most influential friend, Ezra Pound. The existing epigraph sets out the element of traditional references in the very start of the poem. Davidson writes, "The passage from the *Satyricon* is appropriate to the poem in its references to imprisonment and desire for death, and in its connection to the Greek and Roman beginnings of European civilization."

Davidson (122) remarks that the change in the selection of the appropriate epigraph shows Eliot's respect for the tradition because the poet has tried to connect each part of the poem with its theme and with the European literary tradition in a proper way. Worthington (14) also sees a befitting correlation between the epigraph and the general theme of "The Waste Land". He says that the apt use of Eliot's epigraph can easily be understood. The people of the Satyricon and the characters of "The Waste Land" are similarly marked by vulgar attitude, sexual lust, and greed for money and everything else.

Additional Mythological Characters

Tiresias, already mentioned in Impersonality section, is also important to be described as a traditional mythological character used for the unification of the poem. Nevo (p.455) is of the opinion that as all the female characters melt into each other, Tiresias melts into other traditional characters like Cumean sibyl, Ezekiel, Isaiah and Madam Sosostris. Not only these past characters have been shown linked with the powerful persona of Tiresias, but the characters, representing the modern age, have been associated under the vision of this great mythological seer.

Gerstenberger (25) also points out that in the poem "The Waste Land" the poet has skillfully tried to create an inescapable mythic structure of materials which authors of the modern times facing their own disillusions will any how hear at their backs time after time. He is specially mentioning the modern authors' indebtedness to learn and borrow things from different works of Eliot. As an example Gerstenberger describes the influence of "The Waste Land" on Hemingway's *A Farewell to Arms*. This also substantiates Eliot's claim about the importance of the handing down of the "tradition" to the writers of coming generations.

Combining the Strength of Various Genres

By combining the techniques and strengths of various genres such as the epic, the Georgian and Romantic poetry in new ways, "The Waste Land" gives the reader a new experience which captures, in a new voice, what the other works could not—the feeling of disillusionment after the war.

Eliot creates the new form by using literary allusions which actually make his footnotes part of the poem. The footnotes add substantial meaning through rich cultural, critical and imagistic connotations.

Elliot (2005:03) also speaks of Eliot's commitment with the traditional style of his contemporary

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poetry. He says that most of the serious work by T S Eliot is marked by a sense of loss, confusion and frustration which has also been shared by many other writers of the generation. Elliot further says that many of Eliot's famous poems exhibit a sequence of scattered images, out of their original contexts; quotations from and references to earlier poems, short and long passages from foreign languages, allusions to historical events and literary characters, and pieces taken from a number of popular songs in an unconnected collage. Talking about the typical style of the poem, Donker connects its structure with the ancient classical tradition. He writes:

> Eliot evokes not only the Aeneid's mythic design, but the particular concatenation of events of its first six books. He recalls Virgil's literary strategies, and like him reformulates the monuments of the past to comment upon the present. He points to Virgil over and over again with a variety of gestures, some of them obvious, others wittily disguised (164).

Canon of Past Works in Writing Poetry

Having comparable type of significance in mind, in "Tradition and the Individual Talent", Eliot explains why it is important to include the canon of past works when writing poetry:

> In English writing we seldom speak of tradition, though we occasionally apply its name in deploring its absence. We cannot refer to "the tradition" or to "a tradition"; at most, we employ the adjective in saying that the poetry of so-and-so is "traditional" or even "too traditional." Seldom, perhaps does the word appear except in a phrase of censure. If otherwise, it is vaguely approbative, with the implication, as to the work approved, of some pleasing archaeological reconstruction. You can hardly make the word agreeable to English ears without this comfortable reference to the reassuring science of archaeology.

Technical Aspects of the Poem *Waste Land*

Spanos (227), having quoted a number of well-reputed critics, gives the details of technical aspects of the poem. He says, "Eliot's strategy is broadly assumed to involve the reflexive or ironic juxtaposition of past and present, mythic and contemporary, from a teleological vantage point in order to negate temporal – and 'interested' – hermeneutic encounter with the poem in favour of a logocentrically simultaneous or spatial – and 'objective' – perception." He is actually describing Eliot's attachment with the traditional (in Eliot's language) works of past, his own time and mythological conventions.

McGuirk (2003), speaking of Eliot's dedication to Pound, relates the facts to the European literary tradition. He says: "The dedication to Ezra Pound then harks back to the Troubadour poets of twelfth-century Provence, who "represent the origins of great European traditions of high poetic art."

Correlation of the Past and the Present

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To Eliot the collective effect of the continental literature had a very significant role to pave the way for a new literature. Eliot states "No poet has his complete meaning alone. His significance, his appreciation, is the appreciation of his relation to the dead poets and artists" (Eliot, 2171).

Eliot was of the opinion that a firm correlation with the past is satisfying to readers; he recognized the need for a new genre to deal with the feelings of the people who suffered a lot in the post-war world. Ames, in his essay, explains Eliot's intentions and objectives of his theory of tradition. He says, from Eliot's point of view: "Simply reiterating or copying older works was not enough, instead, the modern poet of any age must utilize both the "tradition" of those who came before and "the individual talent" of those who would add distinctiveness to the modern work".

While *The Waste Land* was published three years after "Tradition and the Individual Talent," it is the same philosophy that inspires both works. "The Waste Land" utilizes the sentiments of "Tradition" in that it is highly allusive, yet, simultaneously; it is a new kind of poem, which is clearly different from anything that came before. Clinton (2003), talking about Kirk's work on Eliot, has given a number of facts that are about Eliot's adherence to his literary context; he says: "Kirk saw in Eliot a vital link to the past and a promising link to the future."

In his article, Clinton, quoting Kirk, has tried to establish Eliot's literary position by honouring him with great titles and labels; he speaks of Eliot in very nasty and blunt wording, calling him "the upstart American who took the European literary establishment by storm"; the iconoclastic pioneer of poetic innovation and improvement; the romantic rebel and expert of the aesthetics of hopelessness; the arrogant originator and craftsman of obscurity and insignificance; the mentally diseased person, neo-medievalist and decaying Anglican; the literary authoritarian and severe trendsetter and facilitator of privileged elite class. Eiland (2004) also speaks of Eliot's such contextual inspirations to write "The Waste Land". "The Waste Land" (1922) is T S Eliot's hallucinatory vision of the modern metropolis, directly inspired by Charles Baudelaire's somber and vivid collection, *Les Fleurs du mal* (1857)", and it is termed as the opening event and most accepted and famous representation and interpretation of city life style in lyric poetry.

Donker (164) has given a comparison between "The Waste Land" and Virgil's *Aeneid,* where he says, "It is generally accepted, for example, that the two poems share a particular mythic configuration, a pattern of quest that involves descent into and return from an experience of mystery and sacred knowledge." Donker is of the view that Eliot has maintained the poetic tradition of 'descents into hell'. He further says that a series of such descents was founded first by Virgil, then by Dante and in modern times by Eliot. Donker concludes, "Virgil's position in the mind of Europe, his pervasive influence on Western literature, is the critical assumption of "The Waste Land". "Some regard the poem's distinctive reliance on allusion, particularly to Greek and Latin mythological figures, and its inclusion of German and French phrases, as weaknesses which exclude the "average" reader, yet the poem remains one of Eliot's most-read works" (Johnston).

Acosta (2002) finds the poem as an exemplary piece of literary work that upholds the poet's

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claim of keeping up the signs of past and present, culture and religion etc. he writes, "The poem mixes descriptions of contemporary life with literary allusions and quotations, religious symbolism, and references to ancient and medieval cultures and mythologies, vegetation and fertility rites, as well as Eastern religions and philosophies."

Allusions not only require a reader to recognize the past in new ways that add meaning to the present, but it adds layers of connotations that could not be presented in any other manner, except perhaps the epic. The epic has not had the success with modern readers that it had with the ancient Greeks and Romans.

With the exception of *Ulysses*, by James Joyce, and *Paradise Lost*, by John Milton, the epic in English is a contradiction in terms. While the scale of "The Waste Land" is epic, its voice is not. Other styles that had followings in both popular and critical circles were the free verse poems of Walt Whitman, the World War I trench poets, and the "neo-romantic" poetry of the Georgians. Christ (158) is of the opinion that although Eliot refuses to have followed the Victorian path or literary tradition, a great deal of his works betrays the ways of his immediate predecessors i.e. the Victorians. He says: "Eliot writes a criticism in the tradition of Arnold and a poetry in the tradition of Tennyson." Christ has, then, tried to prove that Eliot's development of all the typical literary cannons is all due to the Victorian literature not indebted to the seventeenth century English literature as claimed by Eliot himself. However, McGuirk's (2003) observations are different, who says, "*A Game of Chess* begins with a style reminiscent of seventeenth and eighteenth century literature." At various places, lines from many different past masters have been included to support his own ideas; thus making his own ideas stronger than as presented before; as Vianu says, "The last line of *The Burial of the Dead*, taken from Baudelaire,

You! hypocrite lecteur! – mon semblable, – mon frère!

supports the idea.

A Coherent Life Told Fragmentarily

"The Waste Land" can, therefore, be read as the story of a coherent life told fragmentarily (in good stream-of-consciousness tradition)." Speaking of the role of Madam Sosostris and her relation with the drowned Phoenician Sailor, Eliot quotes a line from Shakespeare's *Tempest:* "*Those are pearls that were his eyes.*" All this is done not just for its own sake, but it is to give new meanings to the current ideas with full support and strength. In this line he has given a new connotation to death; it depicts it, like Shakespeare, as a *sea-change/ Into something rich and strange* (Vianu). Speaking about the images of death, Vianu also points out that Eliot's death images are those of John Donne, which are used to extend the sense of life. Talking about Lil's story and specially her married life, Shakespeare's Ophelia (*Hamlet*) has not been ignored and thus the line, "Good night, ladies, good night, sweet ladies, good night, good night".

Impact of War Conditions

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John Masefield, Rupert Brooke and other Georgian poets expressed their views on the war conditions which also impressed Eliot to a noticeable extent. "They did offer T. S. Eliot something to base his work against, and he did actually share some of their techniques" (Ames). This shows that Eliot took not only the ancients as his models, but he equally regarded his contemporary talent to be alluded in his poetry. The critics are of the view that Eliot has used enough of Rupert Brooke in "The Waste Land", which may be seen at a close analysis of the poem, and it is mostly the wartime vers libre that can be found common in the two poets.

The other famous wartime poet Siegfried Sassoon has also gained room in Eliot's poetry from the point of view of style and content. Sassoon's war experience and its aftermath feelings can easily be felt echoing in "The Waste Land" with a typical abstract imagery. What Eliot does to make his work different, is that he uses allusions and images that are firmly grounded especially in English literature, so much so that, according to Ames, there is a "collective memory" of the images. A collective memory is built upon the history, the literature and the experiences of a civilization and its culture—it becomes a part of the people's collective memory. The out of date clichés and tales from the Bible and other works like Dante's Inferno etc present not only an image in the mind of the reader, but they offer a feeling and sensation that has been articulated traditionally through several writers and critics (Ames). Christ (157) also speaks of Eliot's use of the works of previous writers. He says that Eliot's poetry criticism persistently show agreement to each other and are different drastically from the poetry of the nineteenth century poets and he, in his poetry, returns to a stylistic model which he discovers both in the seventeenth century poets and in the works of certain renowned French symbolists.

From Ritual to Romance

Kroll (161) speaks of the lines 70-75 of "The Waste Land"*:*

> You who were with me in the ships at Mylae!
> That corps you planted last year in your garden,
> Has it begun to sprout? Will it bloom this year?
> Or has the sudden frost disturbed its bed?
> O keep the dog far hence, that's friend to men,
> Or with his nails he'll dig it up again.

In these lines the reference is made to a section of *the Golden Bough,* i.e., 'Adonis' where Frazer elucidates the olden ritual of ceremonially placing in the ground a corpse. *Golden Bough* and *From Ritual to Romance* are the two books that Eliot has made most of to construct the theme and characterization of his poem. At a number of places we find allusions to the contents of these books of ancient myths.

Imagery and Abstraction

Eliot has made most of the allusions by combining the power of imagery and abstraction. The intertextual use of a number of classics has been made so enormously that, at least, for an

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educated reader, the understanding of them has been contextually and innovatively clear. "The Waste Land" expresses feelings by using references to works that have an extensive amount of criticism.

For such references the poet does not need to give details as to what it represents. Instead of describing an experience or a feeling, he draws on "the tradition" to supply both the image and the feeling which leaves him free to express himself by adding to the images. Eliot is able to say far more, and in a far more precise mode, than anything that has been done during the pre-war and wartime period.

"The Waste Land" has a scope and magnitude of interpretation that is rivaled in English, perhaps, only by Milton and Shakespeare. This is what places "The Waste Land" between the epics and the trench poets. Remarkable economy of words and true depth of meaning come together in one poem. Lidia Vianu has enumerated quite a lot of examples where in Eliot has maintained to up lift the European literary tradition. A single line quoted from Goldsmith's *The Vicar of Wakefield* acts upon the whole incident as a devouring fire, (ie *When lovely woman stoops to folly*) which reduces to ashes whatever is human.

Vianu says that when Eliot wants to allude to a literary work or character, he usually amends it to his own need and choice; he tries to fit the borrowed things in his own context as if they were originally created for his works. "He (Eliot) delights in reversing the meaning of the original context, as if he were mocking at it (as he mocked at the very titles of his own previous poems). He treats all authors he borrows from (except Shakespeare, maybe) with bitter irony" (Vianu).

"The Waste Land" and *Paradise Lost*

Ames has, at length, given a comparison of "The Waste Land" and *Paradise Lost* on the lines of the old epic style. He says that Milton's epic is too lengthy a work for a modern reader where as Eliot's short epic gives to the cotemporary reader a look into his own age as well as into the tradition of epic style of literary writing. Eliot's use of allusion accomplishes many of the targets and aspirations of an epic without requiring a burdensome speculation on the part of the reader (Ames). Eliot has actually tried to rewrite or reform the epic style with his individual talent, which for the modern reader has got a timely appeal and significance. The successful impression of "The Waste Land" is based upon its allusions and compactness.

Speaking of Eliot's skill of benefiting from the past works, Ames says: "The Waste Land" makes extensive use of *Inferno* by Dante Aligheri and of the longer works by Ovid, Shakespeare and the Bible" Eliot is in fact so much impressed by Dante's *Divine Comedy* that we find a lot of direct and indirect references in "The Waste Land" following Dante's line of theme, style and characterisation.

Craven (2001) also seems to be so much impressed by Eliot's art of using ideas from past works. He writes, "His own famous "Englishing" of Dante in "The Waste Land" - *I had not thought death had undone so many* - perhaps the most canonical moment outside of the Bible where a

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quotation in one language becomes a quotation in another." Eliot has, in his works, directly and indirectly alluded to this masterpiece a number of times. For example lines 60-63 of "The Waste Land":

Unreal City,
Under the brown fog of a winter dawn,
A crowd flowed over London Bridge, so many
 I had not thought death had undone so many

Correspond to *inferno*'s following lines:

E io, che riguardi, vidi una 'nsegna
che girando correve tanto ratta
che d'ogne posa mi parea indegna;
e dietro le venìa sì lunga tratta
di gente, ch'i' non averi credutto
che morte tanta n'avesse disfatta. (ll. 52-7)

Which translate to mean, (as quoted by Ames) "When I looked again, I saw a flag running in circles so rapidly that it seemed to scorn all pause; and after it there came so long a train of people, that I would not have believed death had undone so many." (Dante, 57) The line by Eliot refers to a single sestet by Dante, and the meaning of it has been the topic of criticism for hundreds of years. Not only has Eliot given the reader a clear image of people traversing a bridge but he also gives the connotations and a critical history of *Inferno* to enrich and enhance the image. The people on the bridge in "The Waste Land" now seem like ghosts descending into hell. Eliot recalls, to the educated reader, the scene from *Inferno*, along with his own words to form a new combination. The "Unreal City" is now a rich image filled with undertones that connect it, not only with *Inferno*, but with other references in *The Waste Land* to London Bridge.

In line 427 of "The Waste Land" London Bridge brings the poem full circle:

Fishing, with the arid plain behind me
Shall I at least set my lands in order?
London Bridge is falling down falling down falling down . . .

The thematic rhymes of "The Waste Land" also add not only to an image of "Yeats-ian" or Vorticist cycles, but they add again to the richness of the poem without resorting to clichéd techniques and forms like Tennyson. At yet another level in the poem, the faces of the dead are commuting, much like Walt Whitmans's commuters in "Crossing Brooklyn Ferry" from Leaves of Grass:

Crowds of men and women attired in the usual costumes, how curious you are to me!

On the ferry-boats the hundreds and hundreds that cross, returning home, are more curious to me

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than you suppose,

And you that shall cross from shore to shore years hence are more to me, and more in my meditations, than you might suppose. (ll. 2-4)

The Future

Future has been positively symbolized by the befitting imagery of the lilac. The recurring attribute of the lilac flower each year gives the narrator tranquility, even in the face of distressing suffering. Eliot intentionally recalls this feeling and then modifies it to become his own. He uses allusions with all their potential power and significance and in a way that makes a new presentation of the already used material. Whitman and Milton are of those literary figures who give Eliot the source to construct a new structure on, but also sometimes they offer him something to respond against, so that the innovation is appreciated with its novelty as individual talent. Eliot has made use the most appropriate ways and means and the history of an author's earlier works to develop and to produce his own typical style of writing.

Jug Jug

McCord (270) has pointed out to a very interesting traditional allusion in the poem. He says that in the poem the words "jug jug" (II. 103) refer to the nightingale's cry described so as in Elizabethan time. He remarks that the very making of the word "jug", after English naturalization, stands for the Greek name of wryneck which is derived from its cry. McCord (271) adds that in old folklore/rituals, the wryneck was connected with the idea of love because of its use in magical appeals to recuperate unfaithful lovers. He traces out its use by the early Greek masters like Aeschylus to symbolize sexual desire. McCord, further, says that as Eliot was, for his erudition, well aware of the implication of the word "jug", he applied it with all its historical setting in the mind. McCord (271) further adds that Eliot could very well see technical aspects of the his diction, his knowledge of Greek lore etc helped him use words like *jug* with its poetic qualities and technicalities, hence he could achieve a fine parallel that adds a kind of modulation, a flicker of ambiguity to a poem which is already full of various allusions.

Use of Footnotes by the Poet!

As the poem is full of allusions, some sections/lines give us plenty some of which have been defined with footnotes by the poet himself and some are without notes. As far as their usefulness to the poem is concerned, it is extraordinary. More knowledge about these references opens up more gates of understanding. In this manner, Eliot makes contact with a very extensive range of audience by attracting not only the intellectual and learned persons, but also to the infrequent reader of poetry. Although "The Waste Land" has a great number of allusions but they make their place in the poem on necessity not just for the sake of creating difficulties as can be seen in pomes like Ezra Pound's *Cantos* or James Joyce's *Finnegan's Wake*, which seem to be obscure only for the sake of being obscure. Eliot may be difficult enough to understand but at the same time he is interesting enough too to captivate his readers – learned as well as casual.

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A New Style of Poetry

Eliot was not the only poet searching for a new style of poetry. The poets who wrote about the war before Eliot, as mentioned earlier, based their works on older techniques as well, and despite their attempt to find new expressions, ultimately, they relied on empathy and abstract feelings. Eliot, by contrast, found a new method of writing that would manifest his thoughts, but he was also aided by the writings of pre-war and early war poets. Ames has compared Eliot's techniques with those of the early war-poets and has found immense similarities of style. He says that Charles Hamilton Sorley, in his poem "When You See the Millions of the Mouthless Dead" has used techniques which are similar those used by Eliot:

> The technique he uses is closer to Eliot's than it appears. It does not draw heavily on specific images and recollections requiring empathy, but it is like Rupert Brooke in that it draws on abstract images to make its point. Eliot combines elements found in poems like Sorley's to write "The Waste Land"; so some of the same themes are evident:

When you see millions of the mouthless dead
Across your dreams in pale battalions go,
Say not soft things as other men have said,
That you'll remember. For you need not so.
Give them not praise. For, deaf, how should they know
It is not curses heaped on each gashed head?
Nor tears. Their blind eyes see not your tears flow.
Nor honour. It is easy to be dead. (Sorely, 89)

Birth, Death and Rebirth

Mouthless implies that the dead cannot speak which implies a loss, and the passing of something, perhaps tradition, but the image is vague. Sorely emphasizes the inability to speak by making them both dead and mouthless, instead of "silent" or "mute" or "dumb." Eliot would recognize the image, but he would have tried to find a richer metaphor in the shape of an historical or literary reference. Sorely's poem indicates that, " . . . you'll remember. For you need not so." The way the word 'remember' is placed side by side with "need not so" indicates that it is of no use in this new world, to keep the past in mind, but the uselessness is not a sensation that every reader can understand or imagine in an abstract manner. It does indicate, however, a cyclic nature to events, but Sorley fails to communicate his point because shared experience is necessary to fully understand the poem. Eliot's technique in "The Waste Land" overcomes this obstacle. However, he does borrow a sense of abstraction from the Georgians and even the trench poets to produce a new image that has more capacity for allusion.

Musurillo (175) talks about the origin floating body of Phlebas the Phoenician sailor in part IV, *Death by Water*. He says that this character refers to an old Greek literary work *Palatine Anthology* that talks about the sailors especially the drowned ones.

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Consider Phlebas, who was once handsome and tall as you,("The Waste Land". 321)

Musurillo, then, gives the account of the Garland of Meleager from the above said Anthology, which he says is the original source of the said character in "The Waste Land". He says that the said Greek work is dedicated to the services and life of the then sailors and is a kind of tribute to them.

McGuirk reflects upon the content of the section, "What the Thunder Said" and finds appeal for the readers in the form of Eastern philosophy, more specifically, Hinduism. It is because of the concepts of reincarnation and regeneration especially of human beings, Eliot seems to be impressed by Hindu mythology. Hindu mythic folklore and stories related to peace, justice, beauty and holiness have exceptional place in Eliot's mind and thereby in his poetry.

In the context of the Hindu philosophy, Craven (2001) also observes similar facts. He claims that for Eliot the supreme poem along with *The Divine Comedy* was the long Hindu poem – "Bhagavad Gita". Craven further says that in a way the concept of Trinitarianism, as depicted in Dante's *Paradiso,* finds room in "Bhagvad Gita" too. Craven is, here, referring to the end of "The Waste Land" where Eliot has used Sanskrit words, which mean give, sympathize and control. In this section Eliot's religious beliefs especially that of rebirth or regeneration have been given with different allusions.

Sutton (25), speaking of the ideas like Christian rituals, vegetation rites and rebirth experience, says that it facilitated him to bring together seemingly disconnected stuff from the disjointed society of the West and from the Eastern frame of mind of its concepts and beliefs and to illustrate them to be language of a continuous requirement for spiritual revival. Hence, we find a number of foreign phrases, referring to different religious or worldly situations, at different places in the poem Fowler also points out to the use of number of foreign phrases at the end of the poem. He says that although, so many critics have raised questions on the purpose of the concluding fragments of the poem, their meaning is implied in the traditional use of the foreign to make the magical charms effective and stronger. He writes, "The potency of foreign or strange words in charms was considered to be great. Witness, for example, the use of Latin words and phrases in the Old English charms" (235).

Fowler concludes that after Eliot's conversion to English Catholicism, these foreign quotations serve as a wish for the betterment of the wasteland - the main theme of the poem. Hence these phrases are related to the old writings for a definite purpose of an omen.

Acosta (2002) also positively shares his views with Fowler saying that concluding part of the poem puts forward a hope of salvation by means of peculiar concepts and images grounded on the combination of Christian and Eastern (Hindu/Buddhist) spiritual beliefs.

However, Chandran's views are a bit different. He says that the use of these words (Shantih, shantih) from Hindu Scripture is nothing but to intensify the irony of the poem. He observes that

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the poet's irony in corresponding the word 'shantih' with the mind shoring pieces and the tongue raving act of calling down a curse that invokes evil is hard to miss: 'shantih' here is not so much wished as wished for' (Chandran. 683)

Gerstenberger writes a very interesting note on the appended notes of "The Waste Land". He raises lots of questions on the form of the poem and the significance of its unusual footnotes. "The poem which itself has become a supplement to the whole corpus of European literature that it quotes, and within the drama of which it acts its play?" (460). He calls the poem a representative piece of work to allude to European literary tradition at one place. Gerstenberger also calls the poem a glaring example of the Deconstruction creed in which a number of historic characters have been placed and displaced at the same time.

To Conclude

The whole of the poem is in fact a conspicuous instance showing Eliot's mastery over the maintenance of his typical sense of literary tradition. Various allusions, quotations, themes, and mention of characters truly give the poem traditional impression which throughout permeates all the sections of the poem. Eliot has tried his best to saturate his work referring to numerous ancient and modern literary, historical, mythological and religious works. The poet has used a number of foreign language quotes to suit and depict the situations in the desired manner. This technique does not only retain his concept of tradition but also serves to uphold the other important concept i.e. impersonality of poetry.

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Faculty Perceptions and Use of PowerPoint

Renu Gupta, Ph.D.

Abstract

Educational institutions expect faculty to use presentation software, such as PowerPoint, for class lectures and conferences. Although studies have examined audience reactions to such presentations (in terms of interest and retention), faculty perceptions and use of such software are missing. This paper examines the attitudes of computer science and mathematics faculty to the use of PowerPoint along two dimensions: the physical affordances and the structural limitations of PowerPoint. The data indicate that while PowerPoint is adequate for packaged material at the undergraduate level, overhead transparencies offer greater flexibility during teaching and the presentation of complex arguments.

"Now that you've finished your PowerPoint presentation, can you start teaching us?"
Student to a university professor during class

1. Introduction

As part of the push towards using technology in educational settings, university faculty are encouraged and expected to prepare and use PowerPoint presentations in their lectures. At academic conferences, the use of PowerPoint is even more prevalent and often it is difficult to obtain alternate presentation modes such as a projector for overhead transparencies (OHT) or a whiteboard. PowerPoint, which was originally developed for

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use in business and corporate settings to allow people to make succinct presentations to teams, supervisors, and clients, has come into the academic sphere where it is increasingly equated with being 'technologically literate'.

Although the use of presentation software like PowerPoint is now taken for granted, it is not clear whether it is effective and, if so, how it helps. Here we need to distinguish between two features of such presentation programs: the digital feature and the structural features. The digital feature allows files to be stored on a computer and shared with colleagues and students; graphics and animation can be inserted, and the custom animation allows the presenter to control text display. Since considerable planning goes into preparing and creating the slides, the side effect is that such presentations are better organized than lectures where instructors can 'wing it'. At the same time, since these are finished products, text or data cannot be added during the presentation and the speaker/ author has to resort to other display modes, such as whiteboards.

The second feature of such programs is their structure, namely, the physical layout of the slides or the 'real estate'. This has come in for some extremely sharp criticism by Tufte (2003). He argues that the Landscape format of the slides (versus the Portrait orientation of an A4 page) along with the use of bullet points and large fonts (for easy viewing) force the author to condense the information, often omitting information that is critical but does not fit onto one slide; in fact, he attributes the accident to the Columbia space shuttle in 2003 to the omission of crucial information in a PowerPoint presentation (cf. Dumont, 2005; Shwom and Keller, 2003). The structure of information in PowerPoint has been further examined by Farkas (2005a, 2005b, 2006). Farkas (2009) points to three effects that flow from the design of PowerPoint slides. The first effect, i.e., cutting information to fit the slide, has been extensively discussed in Tufte (2003), while the other two effects are possible distortions in the hierarchical structure of information. One, if there is too much content for one slide, the author may allow the content to run into the next slide, which is overflow distortion. Two, since all the slides have the same visual appearance, the structure is obscured; this is slide flattening. These two effects—overflow distortion and slide flattening—can confuse the audience, which expects a clear map for the presentation.

In terms of research, a small number of studies have examined different aspects of the effectiveness of PowerPoint presentations. One set of studies looks at audience reactions to PowerPoint presentations in terms of interest and retention. Studies find that PowerPoint presentations have a positive effect on student attitude (Amare, 2006; Susskind, 2005). However, the effects on retention and performance are more ambiguous. Susskind (2005) found no effects on student performance, whereas Amare (2006) found that students in the traditional-format classroom performed better. Some of these effects can be attributed to the use of graphics in PowerPoint, which requires students to integrate multiple modes of representation, namely, both text and graphics. So, Blokzijl and Andewegn (2007) found that text slides are better than visualizations and Bartasch and Cobern (2003) found that when the graphics are irrelevant, retention of information is

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poor. The integration issue is highlighted by Blokzijl and Andeweg (2005), whose Dutch subjects performed well on PowerPoint lectures; the Dutch are used to integrating multiple sources of information because TV channels carry sub-titles. These results are explained by Robert and Dennis (2005) who use a cognitive model to argue that rich media increases motivation but decreases attention and, hence, learning. The results indicate that the effects of PowerPoint presentations on learning and retention are complex, because they implicate multiple cognitive processes.

The studies above do not examine the use of presentation software in specific disciplines, which the second set of studies does. In an extensive study, Rowley-Jolivet (2004) compared the kinds of material used in three disciplines: geology, medicine, and physics. The four types of material are textual, numerical (such as equations), figurative (such as photographs), and graphical (such as graphs and schematics), and the analysis showed differences in the type and amount of material used across the three disciplines as well as in the type of visual aid used. In medicine which relies on photographs, most of the visual aids are slides (99.6%), whereas in physics which is mainly textual and graphical, all the visual aids were transparencies (100%).

Thus, certain disciplines benefit from the features available in digital presentation software, whereas they remain peripheral in other disciplines. In economics courses that require simulations and graphs, PowerPoint has a positive effect on student attitude (Sousa and Mirmirani, 2005) as well as performance (Blalock and Montgomery, 2005). In mathematics, Krishna Rao (n.d.) found that PowerPoint enhances student performance and faculty like using it. This indicates that presentation software is more effective in certain disciplines, but this has not been researched in much depth.

Few studies have examined author perceptions about presentation packages such as PowerPoint. In one study, Yates and Orlikowski (2006) examined author perceptions in the workplace, but there is a dearth of studies on academics' perceptions. Given the increasing use of PowerPoint in educational settings, it is important to examine tecahers' perceptions of such packages. Informal discussions with academics indicate that they are not entirely enthusiastic about the software, claiming that it 'dumbs down' the material; this could be partially attributed to their disciplines (social sciences) or lack of practice with computer literacy.

Hence, I decided to examine faculty perceptions about the use of presentation packages, specifically PowerPoint, in a discipline where knowledge of computer software forms an integral part of the work of both teachers and students. This exploratory study examines the use of PowerPoint by computer science faculty in their teaching and conference/ seminar presentations. The objective of the study was to identify the reasons underlying the use or avoidance of presentation software by university faculty.

2. Data Collection

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The data was collected at a bilingual university in Japan where students major in computer science and engineering. To support these subjects, the operating system used by the university is UNIX. The TeX program is used for word processing, since it was originally designed to handle the mathematical equations required in computer science and engineering. The IT department has also installed OpenOffice, which is an open-source suite similar to Microsoft products, but it is rarely used and, if so, only by students for simple text documents.

The participants were associate professors and full professors at the university, where they taught subjects such as mathematics, programming, and databases. The faculty were of different nationalities; two of them taught in Japanese, while three taught in English. In the discussion below, I refer to them as Professors A, B, C, D and E.

Three types of data were collected and analyzed, which are described in the sections below: (a) the analysis of .one PowerPoint presentation by a faculty member, which allows us to see the features of the software; (b) semi-structured interviews with five faculty members at the university about the type of visual aids they use in teaching and conferences; and (c) the analysis of one video of a university seminar, where the presenter used overhead transparencies, which allows us to see the features of an alternative medium.

3. Using PowerPoint to Teach
To get an idea of what a PowerPoint file can accomplish, Professor A's file is described below. This respondent was the most enthusiastic about the use of PowerPoint and uses it successfully to teach introductory courses in computer networking to undergraduate Japanese students.

The digital nature of the file enables certain functions that would not be possible with transparencies or printouts. First, it facilitates the *repository* function. The instructor prepares the files at the beginning of the semester and uploads them on the course website; students can access and print out the files before class, thus providing a ready reference. Second, the *display* is better. The file contains several color images that have been scanned from books; in a transparency, the colors would not have been as rich. Third, *data exchange* is easy. Although the file is in English, it contains explanations in simple Japanese; since the instructor is non-Japanese, he obtains these explanations from Japanese colleagues and inserts their Japanese text into the files. Fourth, the file contains *animations* to illustrate concepts. Figures 1 and 2 show how an abstract concept is illustrated through the analogy of cars moving past toll booths. The animation is not central, but is interesting; this would not be possible in the print mode.

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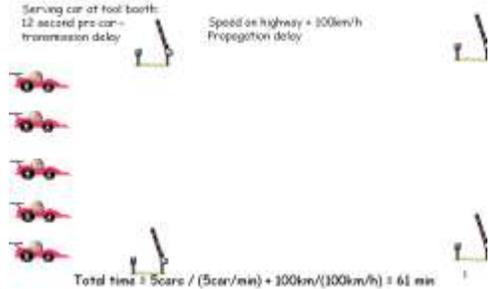
Figure 1. Start of animation   **Figure 2.** Animation continued
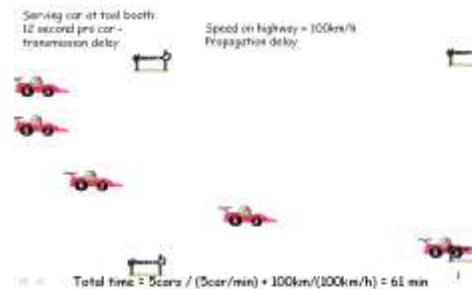
Figures 3 and 4 show how a more central concept is illustrated, namely, data flow which occurs frequently in computer science. Although this could be shown on a transparency, once the lines are marked on the transparency, it has to be re-printed for the next class.
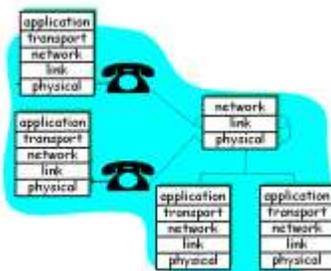
Figure 3. Step 1 of data flow   **Figure 4.** Final step of data flow
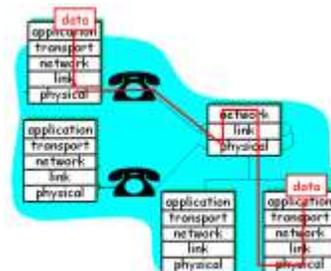
The file contains only one equation, which was created in Microsoft Equation Editor; however, since it does not use special mathematical symbols, it could just as easily have been created using the Format (subscript) feature in PowerPoint. This point is discussed in greater detail in Section 4(b).

$$d_{end-end} = N * (d_{proc} + d_{trans} + d_{prop})$$

Figure 5. Equation created in Microsoft Equation Editor.

A few points are worth noting here. This file is used in an introductory course, where the content is fairly narrow and predictable. In addition, the content does not use complex equations, since the students are just starting out in computer science. The interviews below show that as the material becomes more complex, the use of PowerPoint seems to decrease.

4. Interviews with Faculty

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Instead of using a questionnaire, I interviewed five faculty members about what visual aids they used in different settings and the reasons for the choice. The question was loosely framed as follows:

> Which of the following do you use in (a) teaching, (b) conference presentations, and (c) presentations before research committees? Why?
> The choices were PowerPoint, overhead transparencies, and web-based presentations.

Each interview lasted approximately 30 minutes. Of the five respondents, two were enthusiastic about PowerPoint (Professors A and B), while three were critical of it (Professors C, D, and E). Professor D, on principle, objects to Microsoft products but he raised other concerns as well. Their responses have been organized into various categories below.

a) Convenience

The PowerPoint file described in Section 3 describes several activities that are possible in PowerPoint due to its digital form. During the interviews, two respondents (Professor A and B) referred to the convenience of inserting images and animations in their presentation material, although Professor A admitted that it is time-consuming to prepare animations. They elaborated on the conveniences offered by PowerPoint: the digital format of PowerPoint simplified their preparation of material; they could prepare the presentation on their way to a conference and changes were a simple matter. In contrast, if changes have to be made to a transparency, it has to be re-printed on-site, where the requisite facilities may not be available. The digital format also allowed them to include graphics and animation, where the quality of the images and color is higher than in transparencies. Presentation is simpler, because transparencies take up space on the table and can get mixed up. Professor A summed it up by saying, "In other words, if I have to use transparencies, I have a lot of trouble." The informants admitted that there can be technical glitches, so Professor A carries his own projector, while Professor B carries printouts as a back-up.

In contrast, Professor C said that he found transparencies more convenient than PowerPoint. He uses numerous graphs in his presentations; graphs can be easily photocopied and printed on transparencies, whereas they have to be scanned as a digital image for a PowerPoint file.

b) Creating equations

All the informants taught subjects that involve equations. In introductory courses, the equations are simple (see Figure 5) and do not require special notation, but at advanced levels the equations involve Greek symbols, operators, etc. Although these symbols can

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be inserted individually using the Symbol feature in Microsoft Word or through the Equation Editor in PowerPoint, the process is tedious and time-consuming, especially where the equations are long. Professor D merely write out the equations by hand, both for teaching and conference presentations. He argued that he could create an equation in LaTeX, convert it into a jpeg file, and then import it as an image into PowerPoint, but "transparencies are time efficient".

Professor B, who appeared to be positive about PowerPoint (Section 4a above), does not use PowerPoint when he teaches graduate students. At this level, he has to use numerous equations, which are difficult to create in PowerPoint. Instead, he uses TeX to create the equations and prints them on overhead transparencies for the class.

c) Structure

In their responses, two informants referred to the structural limitations of PowerPoint. Professor C did this explicitly, saying that in transparencies one can "pack lots of information into one page" and "related information is on one page". His examples were long tables that need to fit on one page or long equations, such as the Reynolds number. When the information is too long to fit on even a transparency, Professor D uses two transparencies that he places side-by-side so that students can see the link between them; a PowerPoint presentation would require separate computers and screens for the two files.

d) Adding information

Of the five informants, four pointed out that during teaching they often need to add information to the prepared material; the exception was Professor A, who teaches undergraduate students. Professor E said, "In a small class, one can prepare perfect OHTs but with 150 students, despite anticipating every question, you never know who will ask what because of the differences in their academic levels." If students do not understand the material, the instructor has to provide additional explanations or information and, sometimes, instructors suddenly remember a point while teaching. Prepared presentations do not permit this flexibility, so professors avoid using PowerPoint; instead, they use transparencies. As Professor E said, "I have freedom with the plastic sheet." Even transparencies are frequently too rigid for teaching; so, Professors B and E move to the whiteboard for explanations.

Sometimes there are errors in the material; Professor D said that if he spots an error in his material, he can use a pen to correct it on a transparency but this cannot be dome during a PowerPoint presentation.

The second reason why instructors use alternatives to PowerPoint comes from the need to **teach** rather than present material; this is in contrast to the PowerPoint file described in Section 2 that was used for an introductory course. Professor E said, "Transparencies are

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interactive; you can draw students' attention to different points and 'grab their attention'". He adds figures and underlines sections of the transparency so that students can see what is happening during the explanation. Professor B uses the whiteboard for a similar purpose. For example, while teaching an algorithm on sorting, he draws the items and then shows changes by erasing, lengthening, etc., so that students can watch the steps in the flow. He said that it would take time to create this in a PowerPoint file, but, more importantly, it would not help students understand the concept of sorting.

In sum, some respondents found PowerPoint a convenient tool for conference presentations and undergraduate teaching because of its digital features. However, most of the respondents avoided its use in teaching, particularly in graduate courses that required complex equations. A critical point that arose during the interviews is that teaching involves step-by-step explanations and interaction with the students; a PowerPoint presentation does not allow this as it is designed for summarizing completed work.

5. Video

As the material becomes more complex, faculty seem to focus on developing or revealing an argument, and depend less on prepared aids. This section, which analyzes a video of a visiting professor presenting his ongoing research at the university, identifies how the presenter uses the visual aid during the presentation.

The presenter was a Japanese professor at a university in the US speaking about a specialized area (Engineering Economic Systems). The audience consisted of academics who were familiar with the area. The presentation lasted for 49:42 minutes, including the introduction of the speaker and the Q&A session.

During the talk, the presenter used 15 transparencies. The first one was typed, but even this had handwritten additions. The remaining transparencies combined photocopied images (such as graphs, trees and matrices) along with handwritten equations and text.

List of transparencies

Type of medium	Slide No.	Total
Typed + handwritten	1	1
Printed	8	1
Printed + handwritten	3, 9, 10	3
Handwritten	2, 4, 5, 6, 7, 11, 12, 13, 14, 15	10

Description of the transparencies

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The transparencies contained different types of content.

- **Typed with handwritten additions.** The introductory slide was typed, but additions had been written in by hand [Three sources of macroeconomic sluggishness *(Policy Ineffectiveness)]*. This is possibly an old slide that had been updated for the presentation.
- **Printed**. This transparency consisted of graphs photocopied from a book. This supports the observation by Professor C that it is easier to photocopy graphs for a transparency than create a digital file for PowerPoint.
- **Printed** + **handwritten**. The three transparencies contained graphs, tree diagrams, matrices, or a combination of these images that had been photocopied. In addition, text and equations had been written in by hand. For instance, Transparency 9 contains three trees and matrices along with handwritten equations and notes; all this was related information that had to be displayed on a single page. The A4 size of a transparency can accommodate this amount of information, but the Landscape orientation of a PowerPoint file cannot.
- **Handwritten**. The largest number of transparencies (10) was handwritten for numerous reasons. Some contained diagrams that are easier to draw by hand than through the Draw tool in a program; examples are rough graphs (2), arrows and boxes (1), and trees (1). Others contained equations (6) that are easier to write by hand than through an Equation Editor; in fact, one entire transparency was devoted to a single equation.

Using the medium

The presenter used the transparencies to build and explain a complex argument. In this, he used a sheet of paper to slowly uncover sections of the transparencies, so that the audience could focus on the point at hand; in PowerPoint, this could be done through the Custom animation tool. He also drew attention to variables in an equation, sections of a graph, and to track movement in a hierarchical tree; again, this is possible in presentation software by using a laser pointer.

However, some interactions are not possible with PowerPoint, but are easily done with transparencies. The presenter frequently wrote on the transparencies, during the presentation. These were not simple corrections of errors, but additions to guide the audience through the argument. This can be seen when he discusses Transparency 12, which contains text references and a hand-drawn tree.

> P: Now what's interesting is this notion about using trees…[draws a tree]. You have the trees. So, what you want to look at is this [points to tree]. So, let's call this…up to n [adds notation to tree]. So, what you want to look at is this [writes equation on the side]. In other words, you want to introduce some shocks to one of the nodes [darkens a node in the tree]. So, let's call it 1. So [points to part of

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the equation] P of 1 is going to be 1. All the other nodes [points to sections of the equation and the tree] are going to be…

Here, the presenter slowly builds up the information to lead the audience through the argument. This resembles the comments by Professors B and E in Section 4d about teaching graduate students, where they present the material step-by-step.

Further in the talk, the presenter does the following with Transparency 12:

P: You do that and this thing [boxes part of equation] and also there's another thing to look at [writes equation above equation]…the average. So, this [points to the new equation] is the distance that the disturbance will propagate through the hierarchical tree .That's one measure [points to new equation] and another measure is to look at $P_1(t)$ [points to boxed equation] …how quickly this goes down to zero.

In this interaction, the presenter is working with one equation, but suddenly realizes that the audience may be confused. So, he adds a second equation, explains it, and returns to his main equation.

The video validates several points made by faculty in their interviews. Transparencies provide more 'real estate' than PowerPoint by allowing related information to appear on the same screen. When the presentation involves non-text material, such as equations, graphs, boxes, matrices, and trees, it is simpler to photocopy or write out the material on a transparency/ whiteboard than to attempt it in PowerPoint. Finally, in teaching and complex argumentation, transparencies permit the presenter to build up and reveal an argument and allow the audience to follow the argument step-by-step.

6. Conclusion

This study examined faculty perceptions of presentation software, such as PowerPoint. It found that faculty prefer to use transparencies or the whiteboard, especially when it involved teaching or presenting complex material, because these allow them the flexibility to highlight or add material. Further, these media offer more space to show links across related concepts and structures.

The study is exploratory and has several shortcomings, notably the small number of respondents and the concentration on a single discipline, namely, computer science and engineering. However, it suggests that faculty resistance to PowerPoint may be valid, though not articulated strongly. The most interesting finding that emerges does not have to do with either the digital aspect or the structural aspect of PowerPoint, but with the fact that it does not support teaching. If PowerPoint files of courseware are freely available on the Internet, it raises the question of why one needs a teacher. This is where one distinguishes between 'capsules of information' that can be captured in a digital file and

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the explanation that students or non-experts require to understand and learn. Capsules suggest to students that knowledge can be packaged neatly, memorized and regurgitated; explanations, instead, show students that learning is a process that is untidy, open-ended and raises more questions than it answers.

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Acknowledgments

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Teaching World Englishes in Pakistan - A Global Criterion

Muhammad Shahbaz, Ph.D. Scholar
Yongbing Liu, Ph.D.

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Abstract

There has been a great deal of discussion about the history and traditional ways of teaching English in Pakistan. However, this paper departs from tradition and argues for teaching of different varieties of global lingua franca (English) of post-modern era. Pakistani nation is facing a worst tsunami of economy and we suggest that a possible way to deal with this issue is the learning and teaching of global language and education, where English with different varieties is a must.

We don't underestimate the importance of English speaking countries but at the same time we urge for giving due respect to the rest of the world which includes Europe, Africa and many Asian countries.

Hence, global as well as local varieties of the language should be incorporated in learning and teaching of English to develop a better understanding of uses of English across different socio-cultural settings. Mostly, English is discussed in political scenario but we advocate for the economic benefits of teaching World Englishes.

Keywords: World Englishes, International English, ELT, Language Ownership.

Introduction

The English language is nobody's special property. It is the property of the imagination; it is the property of the language itself. (Derek Walcott, 1986)

No doubt, information technology has caused a big change in modern age; however, another phenomenon that has equally contributed to this progress is the global spread of English. English serves a multitude of different purposes now, for unprecedented numbers of different "owners" of it (Gilsdorf, 2002). She further writes, "Paradoxically, it is owned by other cultures, by us, by everyone, and by no one". Scholars use different terms like English as an international language (e.g. Kirkpatrick 2007; Jenkins, 2000), World Englishes, (e.g. Kachru, 1998a; Kingsley 2004), English as a global language (e.g. Graddol 2006, 2010; Crystal 2003), English as a world language (e.g. Mair 2003) and English as a Lingua Franca (e.g. Jenkins, 2006; Seidlhofer, 2005). However, the fact remains that English has become the working language of the world. At least for next half century (in most cases if not all) no real progress is possible without being fully aware of the role of English language across the globe. For our purpose, we will use the term World Englishes (WE) to refer to different varieties of English or global English.

Status of English Language in Pakistan

Many have discussed the status of English language in Pakistan; however, most studies (Rahman, 1999; Mahboob, 2002; Shamim, 2008) have focused on the descriptive outlook of English language teaching without really looking at it from an international perspective. Therefore, this paper discusses the role of global English for Pakistani university students. We will focus on why students need to focus on WE and how the teachers should contribute to this learning process. We argue for the following suggestions in the language learning and teaching of WE: 1) present socio-economic situation in Pakistan necessitates that students learn global English 2) teachers have to incorporate both local as well as global issues (WE) in teaching of English; and 3) classroom and research have to pay special attention to different varieties of English and awareness should be developed regarding the facts and issues about WE.

Justification for World Englishes

It's now almost half a century when scholars (Halliday et al. 1964; Kachru, 1965; Crystal, 1969) started to feel about the importance and role of different varieties of English in the world. According to Widdowson (1994), native speakers are no longer the only owners of English but newly arrived non-native speakers are also affecting the language a great deal. English has been performing as a cross-cultural mediator (Richards et.al., 1985). This makes it indispensible for Pakistani students to learn the WE. The world has become a global village and a new post-industrial economic order (Warschauer, 2000) is taking place. Students should recognize the power of English language in fields like international economics, politics, and education (Kubota & Ward, 2000).

In addition, being a part of global society Pakistani students have to learn the global language and WE. Rapid changes in every field of life are posing serious threats to the nations of the

world, especially developing countries like Pakistan, as they are not able to cope with the quick transformations. The world is facing challenges like rising unemployment, pollution, commoditisation of education, greater uncertainty and risk at jobs and the ever growing gap between the developed and developing countries (Hsieh & Tseng, 2002; Stiglitz 2002).

At the same time globalization helps people to connect with each other throughout the world. As a result, our lives are not only affected by people living around us but also public of the world (Pike & Selby, 1988). Everybody else is affecting everybody else, directly or indirectly. Globalization has made us globally interdependent (Becker, 1979). Pakistan, without doubt, is a part of global world and lives of the people are being affected by the world. We should be cognizant of the situation and take part in global society by learning the different varieties of English. Equipped with WE, we can move forward to face many social and economic problems.

Pakistani students have to learn English because it has already gained the status of intra-national and inter-national means of communication in the world (Crystal, 1997; Jenkins, 2003; Halliday, 2008). As Graddol (2006) puts it: "Rather, it has become a new baseline: without English, you are not even in the race". Graddol (2010) further suggests that it is now considered a basic skill rather than treated as a foreign language. It has the status of official language in Pakistan and is a working language of courts, administration, official letters, and a medium of instruction in the Higher Education of Pakistan. A number of Pakistani students go abroad for studies every year and they cannot really get the best out of it if they are not good at WE. There are more than 7 million Pakistanis living and working abroad which constitutes almost 4 percent of the total population (Eteraz, 2009). Therefore, they cannot survive in the global challenges without being equipped with the tools to meet them. English language has gained the status of working language for Pakistanis with the people of the world. If we really want to progress and prosper, our students and researchers have to work this with the help of tools like WE.

Futuristic Plans

Educationists are futurists as they have the power to foresee the changes in world. They learn, judge and plan for the times unknown. From centuries, especially in the modern knowledge-based age, the destinies of the nations are shaped in the classrooms. And, in this process, universities play a pivotal role. Universities should be aware of their role in the society and they should be fully aware of where, when, how and for what purposes education is delivered within communal and higher education communities (Hanna, 1998).

We are near the bottom compared to the development of countries of the world. "Education indicators in Pakistan are the worst in South Asia and amongst the very worst in the world" (Coleman, 2010).

Similarly, the report of Competitive Support Fund (CSF) of 2010-11 makes it quite clear that Pakistan is having serious concerns with economy. As CSF reports our higher education is

now facing serious challenges as we fell from 118th to 123rd place among 139 countries. Only 12 % are below us.

We argue that reasons for this, at least in part, lie in the fact that our students and teachers are not conscious of the varieties of global language. We are losing the competition with our immediate competitors in the region like India, China, Indonesia, and even Bangladesh. We need a strong and versatile language policy in this situation. English has become the global lingua franca (Graddol, 2010). However, we should know that what English we need and for what purposes. Instead of simply mimicking the native speakers (the term Native itself being debated among scholars), we should have the abilities to use language creatively and subversively (Seidlhofer, 2009).

Teaching World Englishes

Here, we would like to suggest some ideas related to the issues involved in teaching of WE. WE can be used to encourage and motivate students to learn about the global issues in the field of education and language studies. We can develop an international understanding among our students with the help of WE. The purpose of the teachers should to be to administrate elements in their students that will result in an increased understanding of the global language (English) and global community. In the present socio-economic conditions, Pakistan badly needs a change and the universities (students and teachers) have to come forward to lead the nation to a desired goal and attain its dignity in the world.

The Role of Universities

The universities have to take practical steps to develop perspective consciousness in students and to widen other dimensions that will contribute to the enhancement of a global perspective. All of us do have opinions but they are not enough. To contribute something to the society, we have to realize that we have a perspective about everything and especially about education, language policy, and research in the universities. Again, simple awareness of the perspectives is not enough; we have to put that realization into practice.

The statistics of recent times show that we can do nothing at a global level without English. Therefore, we have to change our attitude toward English. We should not consider English language as a liability or colonial gift; rather we should accept it as a source of progress internationally in the fields of education and economics. We have to twist this linguistic blade in our favor and use it as a tool to carve our comfortable place in the global community.

The problem with Pakistanis and most outer and expanding circle learners is that they study English language as a separate identity from the world in which they live; they think that it does not belong to them. But how could we do that with a language spoken and understood by many in the society. We have to own the language, at least in important fields, to get the maximum out of it in our real life situations.

The Need to Change Our Language Policy

Hence, we have to change our language policy and we have to change our traditions of English language teaching. Currently, most of our universities teach language through literature. The curriculum of the first author's M.A. degree named as M.A. English Language and Literature had 90% literature syllabus and the same is true for many other universities. Again, there were 56 authors selected for course with more than fifty from USA and UK alone.

We need to change this approach. We have to teach different perspectives to our students. This will be helpful for the students to look into the matter from various points of view and then they can really make a clear judgment about the varieties of English in the world. We have to teach our generation about the different opinions existing about any one particular issue. They should be informed and then they should be given the power to choose their own perspective. Materials from all parts of the world should be part of the syllabus and not simply from UK and USA. We need to be aware of the different varieties within their specific socio-cultural settings.

The Whole and the Parts

We cannot understand a language in simply holistic view. We need to be fully aware of the parts as well as the whole to get the maxim out of it. In this way, students will be able to see different varieties of language and then they would be able to differentiate among various existing varieties. They would be able to see the points of similarities and differences between other Englishes and Pakistani English. They would be able to perceive unique features of Pakistani English. For example, distinctively organized words (e.g., eveninger and morninger for evening and morning) have been witnessed by Baumgardner (1987) in Pakistani Newspaper English. Mahboob (2003, 2011) also talks about the semantically extended use of the Urdu word "purdah" in the use of English language in media. He further comments about the ownership of English language as an Islamic Language (2009).

The materials from different parts of the world would enable students to develop a sense of consciousness about the existing varieties of English in the world across different cultural settings.

Considering Regional Varieties

Language is a dynamic system, which is always in the flux. Any given language affects and gets being affected by the other languages in the society. English is no exception. So, whenever we talk and teach about the history of English language, WE cannot be overlooked. If we want to talk about the history of English language, we have to consider different regional varieties of English. The history will be incomplete without explaining the varieties of English in UK, USA, Australia, Canada, India, Pakistan, France, Singapore, China, Nigeria to name only a few.

Students would not be able to make a clear understanding if we provide them information in bits and pieces. They have to be fully aware of the past and present status of English language, which would be useful to perceive the future of English in the world.

More than two third communications in English (Sharifian, 2011) across world take place between so-called non-native speakers. These communications allow insights into how speakers assert their multilingual identities and their joint ownership of the lingua franca they are using – and in using it, they are shaping and developing it (Seidlhofer, 2009). Thus, in the teaching of English, we have to teach the WE for a real understanding of the true nature of language and its characteristics.

Only discussing the Inner Circle varieties or even Inner and Outer Circle varieties would not do justice to the topic. Therefore, we should offer a clear and full picture of the scenario to our students, which will enable them to be better able to develop them in the right direction to meet the challenges of the world.

Requirements for Pakistani Students

Pakistani students have to develop their understanding about the different perspectives and issues regarding the worldwide use of English. The teachers should provide a deep insight to the students about the thematic understanding of the issues presented by Y. Kachru (2005). She classifies the research interests in WE as:

      i. the spread of English in history;

      ii. the linguistic processes that marks the characteristics of different varieties;

      iii. the use of English in socio-cultural contexts;

      iv. intelligibility for both local and global varieties;

      v. effects of English on local languages and at the same time the effects of local languages on English;

      vi. issues of bilingualism and multilingualism;

      vii. literary creativity of English in various settings;

      viii. the functional application of varieties in different communities;

      ix. the demands of the multiple kinds of users;

      x. the teaching and learning of English in the outer and expanding circles; and

      xi. many other issues like linguistic imperialism or linguistic divide, etc.

By discussing and comprehending these issues in the global scenario, students would be able to understand the potential inconveniences that might be caused due to the lack of proficiency in English language. They would be better able to realize the demands of the market and prepare themselves accordingly.

Need to Incorporate Different Varieties

Another important thing in the teaching of WE is incorporating many different varieties in the process. Students should be given access to spoken materials from different cultural and regional settings. If possible, international speakers (not necessarily from English speaking countries) should be invited to share their own cultures and experiences. Recordings of different varieties of English should be given to the students and then they should be asked to judge after some time of experience.

Teachers and scholars with international experience should be utilized to share their experiences of the world. Such an approach will help students understand that how many different varieties of the language exist in the world. Again, students will be able to perceive the qualities of WE. Cultural and linguistic differences of various societies would become clear to the students and they can use their knowledge for the development of the nation in particular and global society in general. They will come to realize that they are both actors and participants in the ongoing development of world. They have to grasp the true nature of "think globally, act locally".

Conclusion

Finally, as the literature suggests that now people don't learn English to communicate with so-called native speakers but as an international (and in many cases like Singapore as a national as well) lingua franca for many more uses in variety of contexts and purposes. The learning of English now should be focused on local and the global. Context is very much important as the uses of language changes frequently across functional contexts. For example, Chinese learners of English would use "I will go to your room" instead of "I will come to your room" compared to Pakistani learners when intended to visit someone (Personal observation).

Thus, we propose that this is the best time for us to invest in WE as two third of our population is young below thirty. They need this tool to communicate and compete with their counterparts around the world. They need to learn, judge and decide what is good for the local as well as global masses in this post-modern society of 21st century. "Whatever decision we make about the teaching and learning of English in Pakistan, it will depend on what we want our future to be" (Talaat, 2002). We need to make English our own language as Jaitly (2011) asserts that English has become a 'biological language' in India. We should realize as Mufwene (2010) puts it: English has " spread world-wise but [has] not only become 'global' but also indigenized, both adapted to new communicative habits and subjected to local norms."

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Influence of the Head Teacher's Role on Student Behavior Management in a Primary School

Muhammad Ramzan, Ph.D., Hussan Perveen, M.A., and Aijaz Ahmed Gujjar, Ph.D. Candidate
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Abstract

The role of head teacher as the school leader does not only deals with the academics and general administration of the school but also deals with the life world of the school which is composed of values, character, relationships behaviors and attitude. Hence it becomes imperative to know how the head teacher's role does influences behavior management of the students. To address the above stated query, a case study method has been followed with in the qualitative research paradigm.

A private school head teacher was purposefully selected as study participant from the context of Gilgit Baltistan, Pakistan. The study explored that, the head teacher as the school leader has delineated a comprehensive vision and policy for student behavior management in the form of "Six character Pillars".

The critical role of the teachers in managing the student behavior is highly valued and they are expected to be role models of good behavior. Teacher's professional development for student behavior management emerged as an area highly valued by the school leadership. In

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addition to that, parental involvement revealed as a critical component of an effective student behavior management system. Privacy and confidentiality emerged as another prominent policy followed by the school leadership for managing the behavior of their students.

INTRODUCTION

Behavior management of students is increasingly becoming the integral component of the set of processes and activities involved in the day to day life of a school. Behavior management of students is the initiation of pro active policies, support structures and strategies employed in a school for preventing student's problem behaviors before they actually occur. It is not only a preventive measure but also the initiation of long term strategies and policies for bringing about a positive and sustained change in the problem behavior of the students.

Docking (1996), maintains that behavior management of students focuses on pro-active policies and range of intervention strategies to manage problem behavior. It is about building positive relationships between pupils as with pupils' conduct in relation to authority figures by shared decision making. Similarly, Barbetta, Norona and Bicard (2005) are of the opinion that, "The most efficient way to eliminate misbehaviors is to prevent their occurrence or escalation from the beginning. Using a proactive approach also allows us to focus more on teaching appropriate behaviors rather than eliminating negative behaviors.

The contemporary role of school head is multidimensional. The values, norms of practices and the organizational culture of the school come through the main gate of the educational leaders (Johnson, Mac Creery, and CastellWe2000). Sergiovanni (1991) maintained that it is the principal who has the most power as a moral authority. The role of head teacher does not only deals with the academics and general administration of the school but also deals with the life world of the school which is composed of values, character and relationships (Hodgkinson, 1999).

When it comes to the nourishing and nurturing of values, character and relationships, the head teacher's role becomes significant for the student's behavior management. Perhaps, the positive behavior and attitude of a student plays a decisive role for the acquisition of desired values and respectable character. Furthermore, it is the student's behavior and attitude that navigates and reflects in the kind of relationships they build in their social surroundings.

Arguing in favor of the pivotal role of head teachers in student behavior management, Chaplain (2003) states that, "Heads are perceived as being responsible for providing leadership; strategic planning… plus overall responsibility for students' behavior" (p.103). Therefore, the school leadership plays a vital role in establishing policies, formulating strategies and installing support structures in a school for managing students' behavior. Hence, the overall responsibility

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of students' behavior predominantly lies on the shoulders of the school leadership. Hence in pursuing our interest, we intended to undertake an in depth and comprehensive inquiry to understand the different ways in which the head teacher's role influences behavior management of students in the school context.

RELATED LITERATURE

The head teachers as leaders of the school play a vital role in almost every development that takes place in a school environment. The head teacher initiates and shapes the organizational culture, different structures, policies and procedures, strategies and develops relationships with the parent community of the school. Therefore, it can be said that the active involvement of the head teachers in the school affairs provides him the significant positive opportunity of making a difference in the lives of the others (Arbon, Duignan and Duncan, 2002).

When it comes to the holistic development or social and moral development of the child the student behavior improvement emerges as one of the fundamental ingredient of the head teacher's responsibilities. Smith as cited in Haydn (2007) argues that, "Heads in practice carry ultimate responsibility for the school's progress and the pupils' safety and well-being and are thus often placed in an unenviable position… they must of course uphold the law of the land and expect their teaching colleagues to do the same" (p.148).

Similarly, Chaplain (2003) also emphasizes on the head teacher to be the prime responsible individual in the school environment for the effective management of student behavior. Hence, head teachers are expected to be responsible for providing a safe environment for the school community, upholding the laws for everyone in a justifiable manner and managing the student behavior. Teachers play a pivotal role in managing the student behavior. Blackman (1984), maintain that, "Teachers form a prominent part of the social environment of their pupils and can therefore be expected to influence their pupils' behaviors through their own behavior" (p.8).

Again, Blandford (1998) argues that, "A teacher's inability to control a pupil or class prevents the process of education and learning from happening" (p.3). Therefore, the skills of student behavior management are considered as one of the fundamental indicators for success in the profession of teaching. Such as Obenchain and Taylor (2005) maintain, "One indicator of successful teachers in middle and high school is the quality of their behavior management skills" (p.7).

METHODOLOGY

Research Question

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How the head teacher's role does influences behavior management of the students in a private primary school of Gilgit Baltistan, Pakistan?

Research Design

Keeping in minds the nature of the problem it is realized that the qualitative design of research would be more appropriate for conducting this study. Working within the qualitative paradigm, we opted for case study method to have an in-depth understanding of different perspectives of the role of head teacher in managing the student behaviour. The case study method supported me to retain the holistic and meaningful realities of the head teacher's role in managing the student behaviour in the school environment

Case Study

Working within the qualitative paradigm, we opted for case study method to have an in-depth understanding of different perspectives of the role of head teacher in managing the student behaviour. The case study method supported me to retain the holistic and meaningful realities of the head teacher's role in managing the student behaviour in the school environment.

Research Context and Sampling

We select a private primary school from Gilgit city as a case study for my research. The head teacher of this school was selected as a primary participant and teachers as secondary participants of this research. The rationale behind selecting a private school head teacher is because of their greater influence and autonomy in their school affairs. Semi-structured interview is used as a research tool for gathering all the relevant data.

Data Analysis

Here we realized how important is the ongoing analyses of data and its proper organization. My systematic and organized way of dealing with my data since the inception of the collection process, placed me in a comfortable position to deal with this mass of information. We had adopted a daily based procedure in which the audio recorded interview data was transcribed to make sense out of the data gathered (Merriam, 1998). We employed the process of organizing, general sense making, coding, drawing themes and finally interpreting and making meaning out of the collected data (Cresswell, 2002). We followed the color coding and made the thematic arrangement of the data and finally presented it in chapter four and chapter five in an analytical and argumentative appearance.

FINDINGS

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Following are the prominent findings revealed from the data of this study.

- The head teacher and her Shining Star School has delineated a comprehensive vision and policy for student behavior management in form of their "Six character Pillars". These are the expectations, the benchmarks of positive behavior which the school strives to cultivate in the behaviors of its students.

- The head teacher and her school highly value the critical role of the teachers in managing the student behavior. Therefore, they emphasize on providing prompt and continuous support for their teachers in the event of any student misbehavior.

- The head teacher emphasized for the teachers to be role models of good behavior in order to minimize misbehaviors and cultivate positive behavior among the students of their school.

- Providing opportunity of self reflection to the students on their misbehaviors emerged as an important toll of student behavior management employed by the school. Mrs. Shela as well as both the research participant teachers emphasized on the important role of self reflection in managing the student behavior.

- Award and rewards for positive student behavior emerged as the formal practice of the Shining Star Model School. The head teacher and her teachers considered it instrumental for nurturing of positive behavior among the student.

- Parental involvement emerged as a critical component of an effective student behavior management system. The head teacher and her teachers explicated various strategies followed by their school for involvement of parents in managing the behavior of their students.

- Privacy and confidentiality emerged as one of the prominent policy followed by The head teacher as leader of the school for managing the behavior of her students. She and both the participant teachers considered it one of the corner stone of their student behavior management policy.

- Teacher's professional development for student behavior management emerged as an area highly valued by the head teacher as leader of the school. She emphasized and showed her commitment for providing professional development opportunities for the teachers to help them better manage the student behavior at the classroom level.

CONCLUSION

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Our research journey started with the aim to explore the role of head teacher as the school leader in managing the student behavior in a primary school of Gilgit Baltistan. It proved as one of the most valuable learning opportunities we had in our life. My three research participants dedicated to the services of their respective school communities, their sense of making a difference in the life of the others (Arbon, Duignan and Duncan, 2002; Shafa, 2003) provided us the opportunity to explore and learn together. Though this study provided me a valuable opportunity of exploring the complex concept of student behavior management with respect to the role of the head teacher yet we would say we reached at the point from where we had started. As Glesne, (1999) says, "True research does not ends instead it points the way to yet another research" (p.199). Certainly, it is my first step we have to explore, we have to explore further wide and further deep into the ocean of student behavior management.

RECOMMENDATIONS

Behavior management of students is the initiation of pro active policies, support structures and strategies employed in a school for preventing student's problem behaviors before they actually occur. It is not only a preventive measure but also the initiation of long term strategies and policies for bringing about a positive and sustained change in the problem behavior of the students (Docking (1996). Learning to understand and apply complex interpersonal concepts such as respect, kindness, sharing, being responsible is a slow and complex process which definitely needs a long term continuous nurturing of personalities. Hence, this study of student behavior management suggests a number of implications for head teachers, teacher, for me and for my research participants.

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Cognitive Linguistic Abilities in an Elderly Population

Sampath Kumar Lagishetti, Ph.D. Candidate
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Abstract

Aging is an inevitable process of life, associated with special physical, emotional and social burdens imposed by mental decay in later life, and a general wear and tear at anatomical and functional levels. Some minimal changes in language abilities from a global communication point of view have been reported in literature. These changes are investigated in this study among Telugu-speaking persons.

Eighty Telugu speaking adults were divided into 8 groups starting from 40 to 45 years until 75 to 80 years. Each group consisted of 5 males and 5 females. Each participant was tested individually on cognitive-linguistic skills using the Cognitive Linguistic Assessment Protocol - Telugu (CLAP-T) adapted from the Cognitive Linguistic Assessment Protocol developed by Aruna (2001) for Kannada speaking adults and Addenbrooke's Cognitive Examination Revised - Telugu adapted [ACE-R (TA).

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Age related effects were observed in all domains of cognitive linguistic skills among Telugu speaking adults. The age group at which, first signs of decline in performance occurred differed across the domains. For example, decline in attention skills on tasks involving the visual modality and semantic memory tasks was observed first among participants in the age group of 70-to-75 years of age. Age effects were also observed in the analysis of data from individual subtests in the domains of attention, memory, problem solving and organization in CLAP-T. For example, participants in the age group of 75-to-80 years demonstrated lower performance across all tasks in comparison to the other participants. A significant age effect was observed for all subtests across all domains of ACE-R (TA).

This study showed that cognitive skills declined from 40 to 80 years. CLAP-T can be used as assessment tool for identifying cognitive deficits in persons with cognitive communication disorders. This would help in planning intervention programs for persons with cognitive communication disorders.

Key words: Aging, cognition, language.

Introduction

Aging is a characteristic pattern of cognitive and behavioral changes. One of the most consistent is a general slowing of intellectual and physical performance (Keefover, 1998). Aging in humans refers to a multidimensional process of physical, psychological, and social change. Some dimensions of ageing grow and expand over time, while others decline (Bowen, & Atwood, 2004). Slowing affects mental processing as well as sensory input and motor responses and can impede other cognitive functions (Rabbitt & Lowe, 2000; Park, Smith, & Lautenschlager, 1996).

Attention and arousal become less efficient and the elderly have a decreased ability to concentrate over prolonged periods of time. Moreover, they may experience interference from redundant or relevant material. Early research has also reported of modality differences in attention, with the elderly having greater difficulty in visual modality (Maxim, 1999). Memory is the ability to remember past events, previously learned information or skills. Memory is also the storage system that allows for retaining and retrieving previously learned information. Age differences in memory performance are well documented with older adults showing poorer performance on many aspects of memory (Backman, Small, & Wahlin, 2004).

In contrast to other cognitive functions, language functions are relatively spared. There is no global decline in linguistic functions with age (Olber & Albert, 1981) although some minimal changes in language abilities from a global communication point of view have been reported in literature (Maxim, 1999).

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There is a strong bond between cognition and language. Cognitive changes occurring with aging do impinge on linguistic abilities leading to such problems as difficulty in word retrieval processes (Kemper, 1992; Maxim, 1999) and decline in complex discourse processes.

This position statement by ASHA (2005) defined the roles of speech-language pathologists in the evaluation and management of individuals with communication disorders associated with cognitive impairments. This is due to acquired etiologies including and not limited to non degenerative and degenerative neurologic disorders such as the dementias, traumatic brain injury, anoxic or toxic encephalopathy, and stroke and brain tumor. Typically, screening tools measuring different constructs of mental status are used for identification of individuals with cognitive deficits in a time efficient way. Examples of screening tools include the Mini-Mental State Examination (MMSE; Folstein, Folstein & McHugh, 1975), Short Portable Mental Status Questionnaire (SPMQ; Pfeiffer, 1975), Alzheimer's disease Assessment Scale (Rosen, Mohs, & Davis, 1984, 1986) and Addenbrooke's Cognitive Examination-Revised (ACE-R; Hodges, 2005) among others.

Various assessment batteries have been developed for comprehensive evaluation of cognitive communicative functioning in individuals with cognitive communication disorders. For example, the Arizona Battery for Communication Disorders of Dementia (Bayles & Tomoeda, 1993) was designed to differentiate normal elders from persons with early dementia and to track functional abilities until advanced dementia. The Functional Linguistic Communication Inventory (FLCI; Bayles & Tomoeda, 1994) was developed to document functional communication abilities in individuals with dementia.). Effects are commonly reported in individuals who are in advanced old age (>75years) and on tasks requiring speed or a directed search of memory (Bayles & Tomoeda, 2007).

Indian context

Ethno- cultural differences exist in cognitive functioning of normal adults (young & middle-aged adults) and older adults within the framework of aging (Bateson, 1982) and neurogenic language disorders (Payne, 1997). Cognitive psychologists theorize that each culture has its own characteristic cognitive style (Bateson, 1982). Conceptual framework has been developed for the understanding of cohort differences in intelligence to identify those influences in the historical cultural context that might impact cohort differences in both the mean level and trajectory of mental abilities across adulthood (Schaie, 2005). An alternative theoretical approach to the study of historical influences on psychological aging with particular application to cognition has been presented by Willis and Sachie (2005).

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Such ethno-cultural differences in cognitive functioning necessitate the study of cognitive linguistic skills within the Indian context. Few studies have explored the language abilities in the elderly, in the Indian context (Raksha, 1996; Mahendra, 1996; Aruna, 2001). Raksha (1996) found that that tasks of picture naming, word association, delayed story recall and picture discrimination differentiated patients with Alzheimer's disease from patients with aphasias. Generative naming, word association test, delayed story recall and picture description tasks differentiated patients with Alzheimer's disease from normal elderly. A similar study by Mahendra (1996) involving Hindi speaking adults found similar results.

Aruna (2001) developed a standardized procedure for assessment of cognitive linguistic skills for Kannada speaking adults, the Cognitive Linguistic Assessment Protocol (CLAP). Although slight declines were observed with age in a small group of adults in the age group of 40-to-60 year-olds, no significant age related decline of performance on cognitive linguistic tasks was observed in Aruna's (2001) study. Addenbrooke's Cognitive Examination-Revised (ACE-R; Hodges, 2005), a popular global cognitive screening instrument has been validated in various studies of educated populations in India (Mathuranath, Nestor, Berrios, Rakowicz, & Hodges 2004). The ACE-R incorporates the five sub-domains including orientation/attention, memory, verbal fluency, language and visuospatial tasks. The Telugu adaptation of ACE-R designated as ACE-R (TA) has been validated in Telugu speaking literate and illiterate populations (Alladi, Sailaja, Mridula, Sirisha & Kaul, 2008).

In the Indian context, there have been some attempts to develop and validate tools for assessment of cognitive functioning in general as well as for differentiation of performance of individuals with cognitive communication disorders from that of the normal elderly. There is a need for the development of tools for assessment of cognitive linguistic skills in different Indian languages, for assessment of cognitive communicative functioning in elderly, and for diagnosing deficits in cognitive communicative functioning.

Objectives of the study

The main objective of the study was to observe age-related changes and gender contingent variations on a range of cognitive linguistic skills among Telugu-speaking adults. The other objective was to correlate scores between CLAP-Telugu and ACE-R (Telugu).

Method
Participants

A total of 80 neurologically normal Telugu speaking adults in the age range of 40-to-80 years participated in the study. All participants in this study had at least primary education and were able to read and write Telugu. These participants were grouped into eight age groups with

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an interval of five years each. All groups consisted of a total of 10 participants; five female and five male participants. The mean age and standard deviation of age in each age group for female and male participants is depicted in table 1.

Table 1. Mean age and standard deviation of age group for female and male.

| | | Age (years) | | | |
| | | female participants (n = 5) | | male participants (n = 5) | |
Group	Age range	Mean	SD	Mean	SD
1	40 - 45;11	41.6	0.55	42.2	0.84
2	45 - 49;11	46	1.22	47.4	1.67
3	50 - 54;11	52.2	1.48	52.4	1.14
4	55 - 59;11	56.4	1.14	57.6	0.89
5	60 - 65;11	63	1.41	63	1.22
6	65 - 69;11	68	1.73	66.8	2.05
7	70 - 74;11	72.8	1.10	72.4	1.52
8	75 - 79;11	77.4	0.55	77.8	0.84

Screening protocol

A screening protocol was administered before testing began to confirm the inclusionary criteria. The Mini Mental State Examination, (MMSE; Folstein, Folstein & McHugh, 1975) was administered on all participants. All participants scoring greater or equal to 26 points on the MMSE were included in the study. The MMSE is a popular screening tool for identification of individuals with cognitive deficits and evaluates orientation to person, place and time, general knowledge, memory, communication and copying.

The MMSE requires 5-10 minutes to administer and the total possible score is 30. The cut off score of less than 26 was used as recommended by Monsch and colleagues (Monsch et al., 1995). A speech discrimination task consisting of five spondee words was performed to evaluate speech discrimination ability in the same environment in which the battery of cognitive-linguistic tasks would be administered. The spondees chosen were such that they contained both low- and high-frequency sounds. To participate in the study, all participants had to discriminate all five spondees correctly.

Procedure

Each participant was tested individually. Cognitive-linguistic skills were examined using the Cognitive Linguistic Assessment Protocol - Telugu (CLAP-T) adapted from the Cognitive

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Linguistic Assessment Protocol developed by Aruna (2001) for Kannada speaking adults. All participants were also tested with the Addenbrooke's Cognitive Examination Revised -Telugu adapted [ACE-R (TA), Alladi, et al., 2008].

Cognitive Linguistic Assessment Protocol for Adults - Kannada (Aruna, 2001)

The CLAP consists of four domains including attention (visual & auditory category), memory (episodic, working & semantic), problem solving (sentence disambiguation, sentence formulation, comparing and contrasting two objects, predicting the outcome of a described situation, Predicting cause of a described situation, answering 'why' questions & sequential task analysis) and organization (categorization, analogies & sequencing of events). Transliteration of the test items in the protocol developed by Aruna (2001) was carried out with the help of a Kannada-Telugu bilingual speaker with adequate proficiency in both languages. The transliterations were verified and suitably modified if required by a linguist with considerable knowledge of syntactic, semantic and pragmatic constructs of Telugu to ensure a culture-fair test. Instructions specific to the task were given in Telugu.

Addenbrooke's Cognitive Examination Revised -Telugu adapted [ACE-R (TA), Alladi, et al., 2008]

Addenbrooke's Cognitive Examination- Revised version (ACE-R) is a global screening test of cognitive skills encompassing five domains including attention and orientation, memory, fluencies, language and visuospatial skills. The ACE-R includes the items of MMSE. The Telugu adaptation of ACE-R was developed at the Nizam's Institute of Medical Sciences (NIMS). The details of the test items included in each of the five domains in ACE-R are provided in table 3.3. The scoring was carried out simultaneously for each task as per the scoring procedure scheduled for each item.

Univariate two-way analysis of variance (ANOVA) was used to analyze the effects of age and gender on the performance scores in each domain of the CLAP-T and ACE-R (TA) separately. Post hoc comparisons of main effects were made using the Tukey honestly significant difference (HSD) procedure. An alpha level of .05 was used for all statistical tests. Effect sizes, indexed by the eta squared statistic, η^2 are reported for all significant effects in the ANOVA.

Results and Discussion

The CLAP-T completed by participants consisted of 4 domains including attention (visual attention & auditory attention), memory (episodic memory, working memory & semantic

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memory), problem solving and organization. The results are discussed for each domain of the CLAP- T in the sections below.

Attention

Table 2 shows a decline in the attention skills of Telugu speaking adults with age. Decline in attention skills in tasks involving the visual modality first emerged among participants in the age group of 70-to-75 years of age($F_{(7, 64)} = 246.494$, $p<0.001$, $\eta^2 = 0.95$). On tasks involving the auditory modality, the age group of 65-to-70 years showed the first signs of decline in performance in comparison to the age range of 40-to-65 years($F_{(7, 64)} = 29.360$, $p<0.001$, $\eta^2 = 0.71$). No difference in performance of male and female participants was observed in tasks involving the visual modality. Female participants demonstrated lower performance than male participants in the tasks involving the auditory modality.

Table 2. Group mean and standard deviations (in parenthesis) of total scores for CLAP-T domains obtained by female and male participants in the eight age groups

Age Group	Gender	Visual attention	Auditory attention	Episodic Memory	Working Memory	Semantic Memory	Problem Solving	Organization
1	Female	29.8 (0.45)	29.4 (1.34)	10 (0)	8.2 (0.83)	39.2 (0.83)	62 (2.23)	58 (1)
	Male	30 (0)	29.8 (0.44)	10 (0)	7.8 (1.09)	40(0)	63.8 (1.78)	56.6 (1.81)
2	Female	30 (0)	29.6 (0.89)	9.6 (0.54)	6.8 (1.09)	39.4 (0.89)	61.6 (2.6)	55.8 (2.58)
	Male	30 (0)	29.4 (1.34)	10 (0)	8.2 (1.09)	40 (0)	61 (4.52)	56.6 (2.19)
3	Female	29.8 (0.45)	27.8 (1.92)	9.6 (0.54)	6.2 (0.83)	38.2 (1.30)	55.4 (5.8)	51 (4.06)
	Male	30 (0)	29.6 (0.89)	9.8 (0.44)	6.8 (0.44)	39.8 (0.44)	61 (1.58)	55 (2.82)
4	Female	29.4 (0.80)	29 (0.70)	8.89 (0.44)	6 (0)	38.8 (0.83)	58 (1.58)	51.2 (4.02)
	Male	30 (0)	29 (1)	9.2 (0.83)	6.2 (0.83)	39 (0.70)	58.4 (0.89)	53.6 (3.04)
5	Female	29.8 (0.45)	27 (1.41)	8.6 (0.89)	5 (1.22)	38.6 (0.89)	55.8 (2.58)	48.8 (2.04)
	Male	29.8 (0.45)	28.6 (1.14)	9.8 (0.44)	6.4 (0.89)	39.4 (0.54)	58.4 (1.94)	49.6 (4.09)

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6	Female	29 (1)	26.2 (1.30)	7.4 (0.54)	4.8 (1.09)	37.4 (0.89)	53.2 (1.92)	46.2 (3.96)
	Male	29.8 (0.45)	28 (1.87)	9.4 (0.89)	6 (1)	39.2 (0.83)	57.4 (3.13)	48.2 (1.78)
7	Female	28.2 (1.3)	26.6 (1.51)	7.4 (0.54)	5 (1)	37.2 (1.30)	53.6 (2.07)	43.6 (2.07)
	Male	29.4 (0.80)	28.4 (1.51)	9.4 (0.89)	6 (1.41)	38.6 (0.89)	56.4 (2.79)	44.2 (2.86)
8	Female	21.2 (0.8)	22.8 (1.30)	6.8 (0.83)	4.4 (0.89)	30.6 (1.34)	45.4 (2.7)	44 (1.58)
	Male	20.6 (0.5)	22.6 (1.34)	6.8 (0.44)	4 (0)	31.4 (1.14)	47.4 (0.54)	44.2 (0.44)

The results of the current study are in consonance with Aruna's (2001) findings on Kannada speaking adults. The study found no statistically significant decline in the performance of Kannada speaking adults ranging in age from 40-to-70 years on visual and auditory attention tasks on the CLAP. The findings of the current study with respect to the significant decline in the performance of participants in the age groups of 70-to-75 years and 75-to- 80 years could not be compared with the study by Aruna (2001) as the participants included in the 2001 study of CLAP were limited to the age of 70 years and below. A speech discrimination task was used to ascertain that participants were able to respond appropriately to conversational levels of speech. Moreover, the participants above the age of 70 years did not complain of any hearing difficulties. Therefore the lower performance of participants above 70 years of age on auditory attention tasks may not be attributed to hearing deficits if any.

Memory

There is a significant decline in the performance of participants in the age range of 65-to-80 years in comparison to participants in the age group of 40-to-65 years for the episodic memory task ($F (7, 64) = 32.668$, $p<0.001$, $\eta^2 = 0.61$) shown in table 2. A decline in episodic memory skills with aging has been reported in literature (Craik, 1977). Retrieval from episodic memory involved recall of specific events from the past, and the elderly often appeared to recall from the remote past more rapidly than from recent past. Another study by Christensen, Henderson and Korten (1994) examined the episodic memory performance among 287 healthy adults (198 males and 89 females) in the age range from 68-to-95 years. Findings revealed a decline in episodic memory with increasing age.

In working memory tasks, a significant decline in performance was observed for participants in the range of 65-to-80 years in comparison to younger participants in the age

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group of 40-to-50 years (F (7,64) = 16.658, p<0.001, η^2 = 0.58). Participants above 50 years of age were significantly different from the youngest group of participants in the age group of 40-45 years. Similar results have been reported by Gilbert (1941) who tested 174 individuals each in the age group of 60-to-69 years and 20-to-29 years. Participants in the ages of 60-to-69 years showed poorer performance than participants in the ages of 20-to-29 years on a range of separate memory tests including digit span to retention of a paragraph of text over a delay interval. Stine and Wingfield's (1987) study emphasized process and strategy in memory for speech among 24 young (17 – 21 years old) and 24 older adults (59 – 81 years old). Differences in overall performances were accounted for in terms of age related changes in working memory processing and strategy utilization.

The performance of participants in the age range of 70-to-75 years and 75-to-80 years showed a significant decline in comparison to performance of participants in other age groups on the semantic memory tasks (F (7, 64) = 102.348, p<0.01, η^2 = 0.88). Further, the semantic memory was relatively preserved in that the first signs of decline in performance were seen in participants above 70 years of age. In contrast, working memory showed earliest decline with age, with participants in the age group of 50-to-55 years performing significantly lower than youngest group of participants (40-to-45 years). For episodic memory tasks, the decline was first evident in the age group of 65-to-70 years.

The results of current study are in agreement with those of Aruna (2001) in terms of lack of age related decline for semantic memory tasks in the age groups of 40-to70 years. Semantic memory has been reported to be more resistant to aging as compared to other memory processes, though processing times may be longer, and more variable with age (Maxim; 1999, Raksha & Mahendra, 1994). These deficits in semantic memory processes are more a result of retrieval deficits than a lexical access problem. Organization within the semantic network does not change with increasing age, as seen on association tests (Bowles, Williams, & Poon, 1983).

Problem solving and Organization

Table 2 shows participants above the age of 50 years performed significantly lower in comparison to participants in the age group of 40-to-50 years. The first sign of decline was observed from the age group 3 (50-to-55years) on performance of participants in comparison to age groups of 1 and 2 (F (7, 64) = 33.693, p<0.01, η^2 =0.72). Two way analysis of variance of the performance on organization scores revealed a main effect for age group (F (7, 64) = 35.095, p<0.01, η^2 =0.76), indicating that there was a statistically significant difference in the performance of participants on organization tasks across the age groups. The age group of 50-to-55 years showed the first signs of decline in performance in comparison to the age group of 40-to-45 years; all participants above the age of 55 years performed significantly lower in comparison to the younger groups of 40-to-45 years and 45-to-50 years. Age effects in problem

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solving found in the current study differed from the study by Aruna (2001). No significant decline in problem solving abilities in the elderly population in the age range of 40 to 70 years was detected by Aruna (2001).

Denney and Palmer (1981) examined age differences in the strategies that people used in their everyday problem solving. Older adults' more frequent use of others in their problem solving as compared to younger adults has led older adults to be deemed poor problem solvers. Result suggested that older adults are poor problem solvers. E.g. Procedural, verbal.

A recent study done by Aruna (2001) suggested that there was no decline in organization skills in elderly population (40 to 70 years). The results of the current study are in consonance with the findings of Bayles and colleagues (Bayles, Tomoeda & Boone, 1985) on discourse organization in adults. The best performance in discourse analysis in terms of organization of discourse was demonstrated by participants in their 30s and 40s in comparison to participants in their 50s, 60s and 70s. The participants in their 50s and 60s did not differ from each other and participants in their 70s were different from all other age groups.

ACE-R

As seen from table 3, main effect for the age groups was statistically significant for all domains including attention (F (7, 64) = 54.049, p<0.001, η^2 =0.83), memory (F (7, 64) = 25.629, p<0.001, η^2 =0.71), fluency (F (7, 64) = 13.165, p<0.001, η^2 =0.57), language (F (7, 64) = 38.598, p<0.001, η^2 = 0.79) and visuospatial perception (F (7, 64) = 31.686, p<0.001, η^2 = 0.72). The main effect for gender occurred for the domains of attention (F (1, 64) = 4.811, p = 0.001, η^2 = 0.105), and memory (F (1, 64) = 5.848, p=0.019, η^2 =0.02). Main effect for the gender was not observed on performance in the domains of fluency (F (1, 64) = 3.236, p = 0.077), language (F (1, 64) = 0.396, p=0.532) and visuospatial perception (F (1, 64) = 3.175, p= 0.08).

The interaction effect of age groups and gender was observed to be statistically significant on performance of participants on visuospatial perception. Post hoc analyses of comparisons among the age groups revealed that in attention and orientation, memory and fluency tasks, the participants in age group 6 (65-to-70), 7 (70-to-75years) and 8 (75-to-80 years) demonstrated significantly lower scores in comparison to all other participants in the age range of 40-to-65 years. However, in language and visuospatial skills, age group 8 (75-to-80 years) demonstrated significantly lower scores in comparison to all other participants in the age range of 40-to-75 years. The participants in the age group of 65-to-70 years showed the first signs of decline in performance on attention and orientation, memory and fluency tasks; whereas the first signs of decline were observed in the age group of 75-to-80 for language domain and in the age group of 70-to-75 years for visuospatial skills.

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Table 3. Group mean and standard deviations (in parenthesis) of total scores for ACE-R domains obtained by female and male participants in the eight age groups

Age Group	Gender	Attention	Memory	Fluency	Language	Visuospatial Perception
1	Female	18 (0)	24.6 (0.5)	13.4 (0.5)	26 (0)	16 (0)
	Male	18 (0)	26 (0)	14 (0)	26 (0)	16 (0)
2	Female	17.8 (0.4)	24.8 (0.8)	13.2 (0.8)	26 (0)	16 (0)
	Male	18 (0)	25.2 (0.4)	13.8 (0.4)	26 (0)	16 (0)
3	Female	17.6 (0.5)	22.4 (1.1)	11.2 (2.3)	25.4 (0.8)	15.6 (0.5)
	Male	18 (0)	23.8 (1.09)	12.4 (0.8)	26 (0)	16 (0)
4	Female	17.4 (0.8)	23.4 (1.1)	12.4 (0.8)	25.4 (1.3)	15.8 (0.4)
	Male	17.4 (0.5)	23 (1.2)	12.2 (1.6)	25.8 (0.4)	15.8 (0.4)
5	Female	17 (0.7)	22.8 (1.09)	12 (0.7)	25.6 (0.8)	15.8 (0.4)
	Male	17.2 (0.4)	24.2 (2.3)	12.4 (1.1)	26 (0)	16 (0)
6	Female	16.6 (1.1)	21.8 (1.64)	11.2 (0.8)	25.8 (0.4)	15.6 (0.5)

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	Male	17.4 (0.8)	23.2 (1.7)	11.6 (0.8)	25.6 (0.5)	16 (0)
7	Female	16 (0.7)	21.4 (1.14)	10.4 (0.5)	25.6 (0.5)	14.8 (0.8)
	Male	17.2 (1.09)	21.6 (2.5)	11.2 (0.8)	25.8 (0.4)	15.8 (0.4)
8	Female	13.4 (0.5)	18.4 (0.5)	10.4 (0.5)	22.2 (1.6)	14 (0.7)
	Male	13.2 (0.4)	18.4 (0.5)	10 (0.7)	21.6 (0.5)	13.4 (0.5)

Correlation between CLAP- T and ACE-R

The total scores obtained in CLAP-T were correlated with the total scores obtained in ACE-R across participants in all age groups. Figure 1 is the representation of total individual scores of all 80 participants on CLAP-T and ACE-R. There was a statistically significant positive correlation (r = .604, p< 0.01) between the total scores on CLAP-T and ACE-R suggesting that performance of participants across all domains on CLAP-T correlated with their performance across all domains in ACE-R. In general, participants performing poorer on CLAP also performed poorly on ACE-R.

Figure 1. Scatter plot of total individual scores obtained by all 80 participants on the Cognitive-Linguistic Assessment Protocol (CLAP-T) and Addenbrooke's Cognitive Examination-Revised (ACE-R).
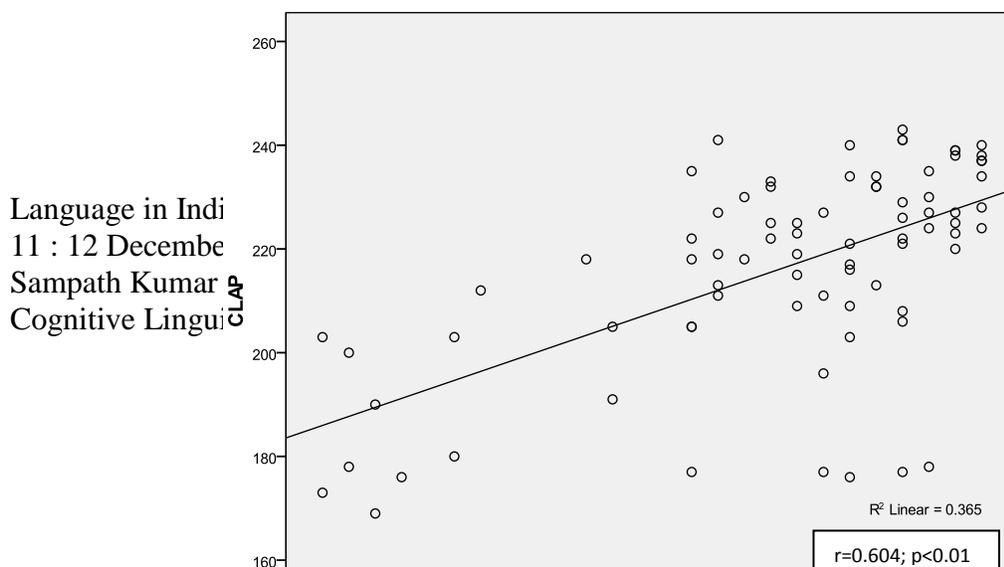
Conclusions

The current study provided data on age related changes in Telugu speaking adults on performance of cognitive linguistic skills in the age group of 40-to-80 years. The performance of participants on individual subtests of CLAP-T was compared for age and gender effects using ANOVA. A significant age effect was observed for all subtests across all domains of CLAP-T. However, gender effects occurred only for some of the subtests across all domains of CLAP-T.

Age related effects were observed for all domains of cognitive linguistic skills among Telugu speaking adults. The examination of effect sizes (eta-squared - η^2) for the age effect across the domains indicated that the effect sizes ranged from a minimum of 0.58 in the working memory domain to a maximum value of 0.95 in the domain of visual attention in the cognitive linguistic protocol. Similarly the effect sizes for significant age effect in the domains of ACE-R ranged from 0.57 in the fluency domain to a value of 0.83 in the domain of attention. Effect sizes of 0.9 have been indicated as large (Cohen, 1992). The effect sizes for age effect observed in the current study across domains of cognitive linguistic skills may be considered as medium to large effect sizes.

The results of the current study revealed that as a group, male participants performed better than female participants for total scores in the domains of auditory attention, memory and problem solving in CLAP as well as attention and memory domains in ACE-R. No difference between male and female participants occurred for the total scores in other domains. Moreover, results of ANOVAs performed on individual subtests revealed that the gender effects were not consistent across the different subtests in a domain.

Implications of the study

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The current study provided preliminary data on age related changes on a range of cognitive linguistic tasks, observed in a sample of Telugu speaking adults in the age group of 40-to-80 years. The data adds to the much needed corpus of research studying the changes in language and communication concomitant to the biological aging process and life span characterization of normal language skills within the Indian context. Quantitative data obtained in the current study on various cognitive linguistic tasks would help in differentiating normal elderly who perceive or experience age-related changes as dysfunctional from others who do not perceive the age related changes as dysfunctional. In the absence of tools for assessing various cognitive linguistic functions in Telugu, the tasks included in the cognitive linguistic protocol may serve useful for informal screening of a range of skills among clients diagnosed with dementia, traumatic brain injury, and aphasia as well as elderly with complains of impairments in daily functioning.

Considerations of caveats regarding the study as well as implications of the study facilitate further progress. The gender differences observed in the current study need to be systematically examined. Future studies may be directed towards the use of cognitive linguistic tasks included in the current study for differentiating cognitive communication disorders such as dementia and traumatic brain injury from each other as well as from age related decline due to normal aging. The sensitivity and specificity of the tasks for differential diagnosis can be determined.

Limitations of study

Any generalization of the results of the current study warrants caution due to the limited number of participants in each of the age groups of participants. Only participants who had completed a minimum of primary level education were included in the study. However, the education level of participants ranged from primary education to post graduation for a few participants. The effects of educational level of participants on their performance cannot be ruled out.

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Visceral Intertwining of an Individual with the Fate of a Community in Wole Soyinka's *The Strong Breed*

K. Naveen Kumar, M.A., M.Phil., Ph.D. Candidate

Indomitable Spirit

Wole Soyinka is a renowned Nigerian dramatist, who was awarded the Nobel Prize in 1986, for his accomplishment in the field of literature. As a writer, he is greatly recognized for his creative works. Yet his home country rewarded him solitary confinements, sentence to death and many exiles. However, no orders and punishments have subdued his strong will. Instead, like Sphinxes, he came out from all difficulties with

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great energy to enlighten and serve his people. Such a consciousness reflects in his play aesthetically. He infuses the Western stage with new dramatic possibilities while commenting on Yoruba tradition and Africa's modern political and social realities. He is a keen observer of his land, culture and customs and very eminent in expressing the observance in writings.

Symbolism of the Purification Ritual
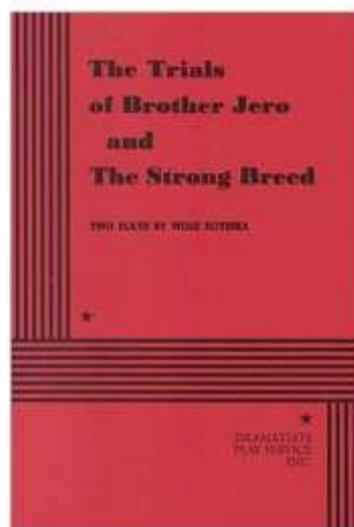
As his works exploit the rituals and myth of the Yoruba culture, in *The Street Breed,* an early play, he focuses on the theme of purification ritual. The play is based on the Yoruba ritual of Oro sacrifice or carrier ritual tradition. The carrier tradition is a ritual of cleansing the sins of community before the beginning of a New Year through a carrier. The people of Yoruba believe that the ritual of carrier will purge all evils of the previous year through the carrier and they are anxious to get rid themselves of the troubles that have harassed them in the past, before entering into a new year. Moreover, they trust that, their sins, sickness will be relieved through the punishment of the carrier, and it will confer prosperity and save the society from moral chaos. Through the tragic play, Soyinka's ideology on the relationship between the individual and the society is stated, which is an echo of his words from *Myth, Literature and the African World*,

> The profound experience of tragic drama is comprehensible within such irreducible occult belief and practices. Because of the visceral intertwining of each individual with the fate of the entire community, arapture in his

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normal functioning not only endangers this shared reality but threatens existence itself. (53)

Occult Belief and Practices

Soyinka said in an interview regarding the play and the ritual, "This is another play [*The Strong Breed*] in which I have used these African ceremonies where the town is cleansed on the New Year – where you have a sort of carrier". He adds, "These people go through the town and the real meaning – the significance of it is that they sort of take away a lot of evils from the town" (Mphahlele 171). Similarly, James Frazer, in his magnificent work, *The Golden Bough,* describes the ritual of carrier and the way of the sacrificial victim is prepared in Yoruba,

> …sacrifice him [carrier] for the well-being of his government and of every family and individual under it, in order that might carry off the sin, guilt, misfortune and death of all without exception. Ashes and chalk would be employed to hide his identity by the one being freely thrown over his head, and his face painted with the latter, whilst individuals would often rush out of their houses to lay hands upon him that they might thus transfer to him their sin, guilt, trouble and death. (570)

The Story of the Play

The play is about a rebel's life history explicated along with his native tradition and culture. Eman is the rebel, who felt tradition bound his freedom of thought and wanted to liberate from that entirely. Therefore, he left his native village and started to lead his life as a teacher and doctor in new village. In his native village, he belongs to a carrier family. There they have the custom of celebrating the New Year after dumping a boat symbolically loaded with all the accumulated evils of the year into the sea by a carrier, whereas in the new place, Eman finds a new kind of carrier ritual, which contains a human being as a carrier. Once, Ifada is chosen for carrier ritual, Eman is astonished and calls the custom a savage act. Without the knowledge of the customs of the new place, Eman harbours an idiot boy, Ifada, in his house and faces the difficulties.

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Sunma is a daughter of the village priest, Jaguna. She serves as an assistant to Eman. As she belongs to the village, she knows the customs of the place and tries to save her lover, Eman. She goes on insisting him to leave the village for some time. The reason behind her instigation is the village has the custom of using an idiot or a deform or a stranger to serve them as carrier of the evils of the old year. When she becomes helpless to change his mind, she curses and accuses the village, "I know they are evil and I am not. From the oldest to the smallest child, they are nourished in evil and unwholesomeness in which I have no part," and "I found there could be no peace in the midst of so much cruelty" (*The Strong Breed* 121).

Sunma, the Spokesperson of Soyinka's Ideology

Sunma is the spokesperson of Soyinka's ideology; through her, the playwright condemns the uncivilized and cruel act of the village. The statement "in which I have no part" states his vision of opposing the blind superstitious beliefs of his people in which he has no say. Even at the last moment before the village chiefs come and take him for the ritual, she cries and begs Eman to leave the harboured Ifada, "You are stranger here Eman. Just leave us alone and go your own way. There is nothing you can do ... I tell you it's none of your business. For your own sake do as I say" (*The Strong Breed* 126). Even though she has affection for the idiot boy, the acts of Eman make her call Ifada, a "horrible insect," "useless" and "misshape".

Psychologically, she shows her resentment to cut off her love for the boy. In the traditional perspective, she acts according to her culture, and so she treats him as a carrier of the year, subjected to humility and disgrace on the day. Once Eman takes the role of a carrier to save the boy, he faces all sorts of humility and disgrace in the village. During the ritual, the people chase him in the streets to punish him, because the people believe that it would reduce their sin and save them from all evils and diseases.

Perception of the Change of Status – Rebel to Christ-like Posture

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As the play progresses, the stature of Eman is elevated from a rebel to Christ like figure by his words and actions. In the village, where he is treated as a stranger, he serves as a doctor and teacher. Although, Sunma brings out the stark reality of villagers, "Even if you lived here for a lifetime, you would remain a stranger" (123), he strongly stands in his stance and says, "There is a peace in being a stranger" (123) and "I have found peace here and I am content with that" (*The Strong Breed* 121).

Some mysterious things in his mind make him act and say like this. When she asks him the reasons for his acts, with the rights of companion, he quips, "Those who have much to give fulfil themselves only in total loneliness." He adds further, "Love comes to me more easily with strangers" and "I find consummation only when I have spent myself for a total stranger" (*The Strong Breed* 125). These words state that his mind compels him to sacrifice himself for the people in any way. In another sense, these words are a premonition of his fate of belonging to a carrier family or his intention to be the carrier in the ritual. His destiny makes him to act and serve to find atonement through serving strange people – to cleanse his sin of deserting his own people by not completing his family duty.

Understand and Arguments from Different Perspectives

When a situation rises to save Ifada, who desperately approaches Eman to save him from the carrier ritual, he protests to the village chiefs for the boy. According to his native tradition, he states the real necessity and essence of carrier ritual. The village chiefs argue from their cultural context. Jaguna explains if anyone harbours the carrier, the consequences will be serious – that of burning down of the shelter, "A carrier should end up in the bush, not in a house. Anyone who doesn't guard his door when the carrier goes by has himself to blame. A contaminated house should be burnt down" (*The Strong Breed* 128). Eman opposes to use an unwilling and terrified idiot as their carrier and he argues that in his home village, the carrier must be a willing participant. Oroge objects his argument and says that no one will come voluntarily to perform such a ritual,

> Mister Eman, I don't think you quite understand. This is not a simple
> matter at all. I don't know what you do, but here, it is not a cheap task for

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anybody. No one in his senses would do such a job. Why do you think we give refuge to idiots like him? We don't know where he came from. One morning, he is simply there, just like that. From nowhere at all. You see, there is a purpose in that. (128)

And he adds "Ifada is a godsend. Does he have to be willing?" (*The Strong Breed* 128).

Sacrificial Goats - Disabled Persons?

From the traditional perspective, Soyinka brings out another typical custom of the village that of using an idiot or a deformed man or woman as their carrier for the ritual. The village chiefs choose Ifada for the purpose of ritual. The reason behind to choose such a person is their worldview. Deformed character like, Ifada embodies the suffering spirit of Obatala and he is also regarded as an integral part of the larger structure of the universe. That is the reason, Oroge tells, "Ifada is a godsend." However, according to postcolonial and subaltern theories, these words are highly disputable. These words make human right meaningless. In the village, the migrants or strangers were highly marginalized and the native people, like colonizers, exploit them for their religious purpose. Here, Eman represents the voice of subalterns.

Never to Return – Tragedy of Being a Carrier

The custom of the village that, once the carrier is chosen, the religious heads take the carrier to do the rituals like, flogging and decorating and taking him around the village, at last, leaving him beyond the boundaries of the village or hanging him. However, he is not supposed to enter the village again. Oroge explicates, "… no carrier may return to the village. If he does, the people will stone him to death" (*The Strong Breed* 129). Oroge says that, after the preparation of the festival, the carrier will be the most joyous creature at that moment. It may because of some intoxication. Eman says that sacrificing the unwilling carrier is an act of fooling the spirit of New Year. Eman's protestation to leave the boy leads him to take the position of the carrier.

Difference in Ritual from Village to Village – Varying Levels of Cruelty

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In Eman's village, the ritual of carrier is entirely different from Sunma's village. A carrier family is devoted for the purpose of carrying the sins of the village every New Year. They are not choosing a stranger or deformed or anyone else. The carrier family is respected as the strong breed. They are honoured as the chief of the village. The carrier has attendants for his duty. On the day of ritual he is not decorated or humiliated. Instead, oil will be applied to his whole body and white rings will be marked around his eyes. No one chases or beats him but he is sent with mark of respect by drumming. Significantly, the carrier is not sacrificed; in lieu of it, a miniature boat contains an indefinable mound, i.e. the sins of the village, and is taken to a river by the carrier and the boat is drowned in the middle of it.

The ritual in the new village is more strange and cruel to Eman. His sufferings make him to remember his home and his memory oscillates between his native and new place. In his mind's eye, his father asks him to take his hereditary function as carrier. Because, such a function can be performed only by the men from such a family as theirs, the strong breed. The period of twelve years, he left from his home village, which, altered his mind and he is not ready to accept his father's position. He believes that he is no longer a fit person to hold such position. Moreover, he refuses to go back to his village, after his wife, Omae's death. She died immediately after gave birth to his child. His father tells the reason for her death as, "No woman survives the bearing of the strong ones" (*The Strong Breed* 133).

Ill-fated Women

Traditionally the women of the strong breed family are ill fated. They usually die after giving birth to the strong breed. But the Old man insists on his son that he should not decline his role of carrier, and one day or another, soon he has to accept his role. Even if he refuses, somewhere his strength is going to be utilised by some unknown. Like cursing, the Old man utters,

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I am very sad. You only go to give to others what rightly belongs to us. You will use your strength among thieves. They are thieves because they take what is ours, they have no claim of blood to it. They will even lack the knowledge to use it wisely. Truth is my companion at this moment my son. I know everything I say will surely bring the sadness of truth. (*The Strong Breed* 134)

With a premonition, the Old man accuses his son that he will use his strength among thieves. The words of the Old man become true at last. As he told, the village chiefs utilize him as a carrier.

Contamination and Recourse to Purification

The village chiefs are worried that the village is contaminated by the fleeing of the carrier. Therefore, Eman has to die himself or has to be killed by them in order to purge the contamination. They trap him near a streamside and complete their ritual. The end brings out the thematic core of the play that the death of the carrier is, accomplished at last, but it does not bring comfort or relief to anyone in the village. Oroge and Jaguna complain that the people of the village have seen the body of the carrier with fear and guilt rather than celebration.

> JAGUNA. Then it is a sorry world to live in. We did it for them. It was all for their own common good…. Women could not have behaved so shamefully. One by one they crept off like sick dogs. Not one could raise a curse.
> OROGE. It was not only him they fled. Do you see how unattended we are? (*The Strong Breed* 146)

It is in the community that, before the ritual, the people have to spit or beat the carrier and after the sacrifice, they have to curse the body of the carrier. It is believed that all the contamination, ills, worries, and diseases of the previous year transferred to the carrier, so they may not face much troubles or problems in the forthcoming year (Frazer 570). But in the play, both the chiefs feel that the whole village has not heaped any curse

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on the carrier and all their efforts are in vain. The villagers could not find the heart to curse the dead Eman as custom demanded. Moreover, they are not at all attended by any one, and none has any concern whether the ritual has been completed successfully.

Ushering in a New Way of Life?

Regarding the end of the play, Stewart Crehan writes "… there is not much dignity in the way Eman is hunted down and goes like a lamb to slaughter, nor in the way his death is witnessed: the whole affair is too gruesome" (23). Some critics observe that the playwright wrote the play against the tradition or/and also to bring a new way of life. Chikwenye Okonjo Ogunyemi writes that the play demonstrates the groping for a new way of life, and discarding of old gods who demanded blood for a new one whose desires are yet enigmatic (34). Rajkumar asserts, "He [Soyinka] touches upon the fears and brutalities of almost all closed communities" (49).

Individual and Tragic Destiny

Katrak calls the play a "battle between individual will and tragic destiny" (107). In the battle, tragic destiny is more powerful than the other. Initially, Eman tries to evade his destiny. His escape from his native village, refusal to perform his duties as an heir of Strong Breed and settling in a new place are the effects of his willingness to overcome the destiny. Later, he voluntarily gives himself to villagers to save a pitiable human being like Ifada. In the new place, even though the position of carrier is not imposed on him, but he destined himself to occupy the position to safeguard Ifada. Here he does his duty as carrier, moreover, as the hire of Strong Breed. At last, his willingness is failed, and destiny succeeds him. In many occasions, he had a lot of chance to elude from the situation, but something drives him towards his end. Finally, he accepts his destiny. A Yoruba proverb will be very much relevant to him, "A dog that is destined to be lost never heeds the hunter's warning whistle". He tries to evade the destiny by deserting his native village and tradition, but his destiny never deserted him. The ultimate reality is, his destiny makes him face his destiny, at last.

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Betrayal of the Son

In a flashback scene, Eman converses with his father. He insists on him to do his duty as he belongs to the family of "Strong Breed". But Eman defies his order and gives a reason, "I am unfitted for your work father.... I am totally unfitted for your call" and he adds further, "There are other tasks in life father. This one is not for me. There are even greater things you know nothing of" (134). The Old Man, his father strongly believes that the destiny of his son will never leave him without completing his task, which has been destined to him. He expresses his belief, "I tell you it is true. Your own blood will betray you son, because you cannot hold it back. If you make it do less than this, it will rush to your head and burst it open. I say what I know my son" (*The Strong Breed* 134).

Psychologically, when one could not control the external force on his life, he starts believing in fate or destiny. The play explicates more on fate or destiny of an individual. Through that, Soyinka brings out the Yoruba traditional belief system on destiny or *Ori*. The Yoruba community believes in the form of destiny. Literally *ori* is the physical head. The people believe that success or failure in life depends on *ori* and its quality. The Yoruba community believes that *ori* is given to a person by Olodumare, the Supreme Being, before a person is born and at death, the person's *ori* goes back to Olodumare (Idowu 172). Awolalu says in his book, *Yoruba Beliefs and Sacrificial Rites,* that it is only one's *ori*, guardian angel or counterpart, which knows all about his destiny, and therefore guides him throughout his life (185). In the community, every individual has to accept his/her destiny, and to some extent, one can improve his/her life with the guidance of the Ifa divination priest by giving sacrifices to Olodumare.

At the end, he was made the sacrificial scapegoat by the village chiefs, it may have been done forcefully or in dejected mood, but not with his full will. It can be taken in the point of view of tradition that his *Ori* or destiny, which he has chosen from Olodumare, leads him towards the final moment, i.e. sacrificing for the village. As he belongs to a family of strong breed, it is his *Ori* or destiny to serve and save people.

Idealist

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Gerald Moore assesses the vision of the playwright: "Soyinka implies that the tradition of the willing carrier which is Eman's inheritance is one worthy of respect, in that it dignifies both the suffering of the hero and the witness of the spectators" (56). Eldred D. Jones observes, "Eman's death, like Christ's stuns the people in whose name it has been demanded, and leaves a remarkable impression on some unlikely minds" (49). Gover estimates Eman is certainly the strongest idealist among Soyinka's early characters. Eman, as a strong man dedicates himself to defeating evil even if it requires self-sacrifice (139). But Katrak contrastingly asserts, "If the protagonist's death releases his people from certain negative energies or if his death enables the people to arrive at a higher self-knowledge about their own lives and their customs, then, these deaths are relevant and useful for societal health" (113).

Sacrificing Life to Rejuvenate Love

Soyinka's wide metaphysical vision of African world states that the sacrifice of Eman is not just dying to save people or to preserve the ritual, instead he gives his life to rejuvenate love among the people, like Christ. Christ is not a sinner, but his sacrifice of self for the people is to expiate their sins, and make them realize themselves and live life with all good qualities. Similarly, Eman's sacrifice is also based on the concept of atonement, yet in the last moment, it created compassion in the minds of the people.

Society – Prime Factor

Through the character of Eman, Soyinka affirms that in Yoruba tragedy, the factor of living community is most significant. The protagonist's death is not wasteful and a mere show off of his sacrifice. His destiny leads him to accept the demand of the society, and he serves as a carrier and fulfils his purpose of his life, as he belongs to the family of the "Strong Breed." His death insists on the community to rethink some of its traditional customs to paves way for a new direction. The fundamental concept of sacrifice for the betterment of the society is identical and common to that of all prevailing currently in other nations. The mode of sacrifice assumes varied forms but the prime objective behind such act is the revelation of that mind that is fair and good. The attainment of a higher

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self-knowledge being one of the credentials, such force gains momentum acquiring priority combined with the vision of the playwright.

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Sujata Rana, Ph.D.
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Images of Birds in Literature

The images of birds are quite common in literature since medieval period. According to Beryl Rowland, author of *Birds with Human Soul,* birds represent the immortal soul. Discussing the general pattern of bird symbolism in literature she remarks: "The idea that the bird represented the soul as opposed to the body, the spiritual in contrast to the earthly, seems to have been universal" [1]. They have been used as symbol of new life and procreation in literature. In medieval art birds are often shown as inhabitants of paradise or the garden of earthly delights. There are numerous descriptions of Christ clutching a bird in his hand or holding a bird, both suggesting the idea of soul incarnated in body.

Providing Deeper Meaning

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Reference to a particular bird in literature may give a deeper meaning to a text. For example, Chaucer characterises his Squire through the nightingale, which in his 'The General Prologue' to *The Canterbury Tales* becomes a traditional symbol for lust and sexual love:

So hoote he lovede that by nyghtertale.

He sleep namoore than doth a nyghtyngale. [2]

Bird imagery further plays an important role in the development of Chaucer's themes in his long poem 'Troilus and Criseyde'.

Birds as Central Motifs

Birds as central motifs have engendered a rich literature in the history of world culture. In literature we move from classical and medieval satires like Aesop's Fables, Aristophanes ' Birds' , Chaucer's 'Parliament of Fowls' to western poems like Keats's 'Ode to a Nightingale', Shelley's 'To a Skylark' and Poe's ominous 'Raven'. Classical authors having a fascination for birds include Homer, Plautus, Juvenal , Virgil ,Pindar , while medieval and Renaissance authors include Dante, Donne, Marvel, Milton , More and Shakespeare. Modern writers interested in birds are more numerous including Baudelaire, Chekhov, Eliot, Tennyson, Whitman, Thoreau and Melville.

As far as Romantic poetry is concerned there are plenty of bird images in it. Here birds have been imagined as creatures close to spiritual perfection. Their gifts of flight and song have been used as metaphorical examinations of the poet's dreams and desires.

The Nightingale

The nightingale is an important symbol for poets from variety of ages and has a number of symbolic connotations. The nightingale has also been used as a symbol of poet's imagination and his poetic art. Poets choose nightingale as a symbol because of its creative and spontaneous song. Coleridge and Wordsworth saw the nightingale more as an instance of natural poetic creation; the nightingale became voice of nature in their poetry. John Keats's "Ode to a Nightingale" pictures the nightingale as an idealised poet who has achieved the height of creativity that Keats longs for. Involving a similar conception of nightingale Shelley

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wrote in his 'Defense of Poetry': "A poet is a nightingale who sits in darkness and sings to cheer its own solitude with sweet sound."[3]

The Focus of This Paper: A Comparison of Keats's 'Ode to a Nightingale' and Yeats's The Wide Swans at Coole

This paper aims to attempt a comparative study of Keats's "Ode to a Nightingale" and W.B Yeats's "The Wild Swans at Coole" in the light of their treatment of bird images of the nightingale and the swans respectively.

Keats and His Nightingale

Like many of the greatest Romantic odes, Keats's poem explores the nature and limits of artistic creation, setting the suffering of mankind against the immorality of the bird's song. In "Ode to a Nightingale" Keats is concerned intellectually with the inexorable efforts of passage of time on beauty and human love. What Keats wishes is to reach out to a world in which beauty and love are not subject to change. His prime symbol for the imaginative power that will take him on this journey is the nightingale or, more specifically, its song.

The first time the word *nightingale* appears is in the title of Keats's poem but the nightingale with its rich, intoxicating dark world ("embalmed darkness") and melodious song is at the centre of the poem. As Keats imagines it, this bird lives in its own reality in the dark, shady, intertwined trees in an enchanting forest. The nightingale has important connection with mythology. But the most important thing to keep in mind is that it represents a kind of carefree existence that is untouched by burdens of transience of human life, fear of unavoidable death and painful perpetuation of incurable disease which haunted Keats mind throughout his life.

Blissful Music Symbolizing Spontaneity, Liberty and Ecstasy

What the poem highlights is the blissful music of the nightingale which symbolises spontaneity, liberty and ecstasy:

> That thou, light-winged Dryad of the trees
> In some melodious plot

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> Of beechan green, and shadows numberless,
>
> Singest of summer in full-throated ease[4]

Flying Away from the Realities of the Material World

The poet so desperately wants to enter the world of the immortal bird because of his inability to bear the harsh realities of the material world:

> Here where men sit and hear each other groan;
>
> Where palsy shakes a few, sad, last gray hairs,
>
> Where youth grows pale, and spectre thin and dies
>
> Where but to think is to be full of sorrow [5]

Pursuing and Seeking Immortality

In fact, this immorality is not in the bird itself but in the song which had been heard since long. Keats decides to gain the character of immorality by writing poetry, which will stay forever. The other conflicts are between truth and imagination, pain and joy which the poet wants to escape from.

The poem gives an insight into the fears and concerns that plaque Keats. One can feel Keats's desperation as he yearns for the nightingale which represents a world devoid of the weariness and turmoil of this terra firma. With the recent death of his brother and the apprehension that he would also die the same death, Keats's desire to escape into the perfect and unchangeable world of nightingale is not surprising. The nightingale represents beauty of nature, ecstasy of eternity and perfection of artistic creation. However, even though listening to the song of the bird Keats leaves his worries behind for a few minutes, but again he is forced to return to the world of misery and worries ("To toll me back from thee to my sole self").

The new critics, especially Cleanth Brooks, see a paradox in the poem: "The world of imagination offers a release from the painful world of actuality, yet at the same time it renders the world of actuality more painful by contrast." [6] No doubt, the contrast prevails in

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the poem as the song of the nightingale which activates the poet's imagination and sharpens his desire to enter the world of art in the beginning is transformed into a mass for the dead: "To thy high requiem become a sod". The poem is a serious attempt by Keats at discovering immortality in the struggle between joys and sorrows that we have continuously to wage as long as we are alive.

The Wild Swans at Coole

Another poem dealing with the aging process is Yeats's "The Wild Swans at Coole". It is a deeply personal poem that explores the cycle of life through nature .The poet draws a parallel between the autumn and his own growing years. Swans are usually depicted in mythology as pairs, symbolising love and monogamous relationships as well as loyalty and trust in partnership. The poem recounts the poet's trip to the lake at Augusta Gregory's Coole Park residence. The gap of nineteen years between the first and the second visit to the lake has changed a lot ("All is changed utterly") because of the First World War and the Irish Civil War.

Ageing, Nostalgia and Melancholy

Yeats wrote this poem when he was fifty two years old in 1917.Thus the tone of the poem is that of nostalgia and melancholy .There are nine and fifty swans in the poem. They represent love, grace, beauty and sincerity. Their youthful energy and "companionable" stage makes the poet nostalgic as he has grown old whereas "their hearts have not grown old". They are still "mysterious and beautiful" and governed by "passion or conquest" as they did nineteen years ago when the poet first saw them. Their graceful movement in pairs on the water and then the air is so romantic because youth is associated with the time of falling in love, of carefree movement and energetic action.

The long period of nineteen years has changed a lot in the poet's life, he is nineteen years older, perhaps nineteen years sadder ("And now my heart is sore").   Although years go by, men grow older, the swans remain young, they are still unwearied, and their hearts do not grow old:

Unwearied still, lover by lover

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They paddle in the cold

They have not grown old [7]

Immortality

Yeats knows that some day he will die but the swans would live on. The Swans for Yeats like the nightingale for Keats are 'immortal'. The swans definitely symbolise youth, passion and energy. In "The Wild Swans at Coole" the swans "symbolise the perfect intensity of youth act in the changeless of their pattern, which preserves youth in the artifice of eternity." [8]

The last two stanzas describe the swans as 'unwearied', 'mysterious' and 'beautiful'. They don't change with time. Nineteen years have made Yeats old, sad, melancholic but the swans are untouched by the callous ravages of time. Keats's "Nightingale" written almost a hundred years ago also celebrated the immortality of the bird nightingale:

Thou wast not born for death, immortal bird!

No hungry generations tread thee down;

The voice I hear this passing night was heard

In ancient days by emperor and crown[9]

Changing and Changeless Mystery

Even if the swans die, the old swans are replaced by younger ones, so swans are both changing and changeless. Similarly Keats is not talking about one nightingale whose song he listened to but about the whole generation of nightingales. As Yeats wonders whose eyes will the swans delight when he wakes up to find that they have 'flown away', Keats's ode also ends with the poet's wondering "Do I wake or sleep?," that is, is reality the ecstatic world of the nightingale's song, or the everyday world he has 'awakened' to. As "fancy cannot cheat so well", similarly the swans also seem to be illusionary to Yeats at the end of the poem.

Though in both poems we find that the poets are speaking about the immortality of the birds-- their carefree life and happiness and the beauty of their liberty-- it is interesting to note the difference in the attitudes of the poets.

Exploration of Conflicting Dualities

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Keats major concern is perception of the conflicted nature of human life, i.e., the interconnection of mixture of joy and sorrow, intensity of feeling and numbness, life and death, mortal and immortal, the actual and the ideal, the separation and the connection. The one bird which the poet is listening to represents the species, which by continuing generation after generation does achieve a kind of immortality as a species .Yeats also explores conflicting dualities , often counterbalancing the ideal and the real mortality of self and immortality of the swans.

While Keats is speaking about the suffering and misery of humanity in general, although some experience of personal pain caused by his brother's death lurks in the background, in Yeats's case the note is more or less personal. Throughout the poem "The Wild Swans at Coole", we can feel that the poet creates a mood of sadness because he has finally lost his love. Maud Gonne, the Irish revolutionary and actress, whom Yeats loved all his life, has rejected his love. In the background of this lament lies Yeats's frustration in love for Maud Gonne and her daughter Iseult Gonne. He refers to the fickleness and unreliability of the human relationships in comparison to lifelong commitment of the swans. That is why he has selected odd number of swans, i.e., fifty nine to highlight his loneliness and misery. He numbers the swans 'nine and fifty' to describe that one is without companion, or maybe has lost or looking for its companion.

Loneliness

The loneliness of desertion is again seen in the last line of the poem "I awake some day to find that they have flown away". Moreover , Keats finds the nightingale's song so enchanting and mesmerising that he wants to die ("To cease upon the midnight with no pain") and finally get rid of pains and sufferings of this material world whereas there is no such longing on the part of Yeats , in fact, he does not wish to age and die. Further, throughout Keats's ode (as the references to Hemlock, Lethe, Bacchus and his leopards, embalmed darkness etc. point to) there is an escapist's tendency to shut his eyes to harsh realities, in Yeats's poem no such tendency can be seen on the part of the poet, although the bitterness and disillusionment caused by the rejection and unfulfillment in love makes him envy the 'companionable' nature of the swans. Whereas Keats is more fascinated by the

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invisible bird's singing magic that almost intoxicates him into a desire to die an easy death, for Yeats the graceful and the unrestricted movement of the swans on the still water of the lake and in the sky is enchanting.

No doubt Keats's ode presents conflicts between idealism and scepticism similar to the Yeatsian ones in "The Wild Swans at Coole". But the disappearance of the swans from the sight of Yeats seems to signal a loss of his creative powers and in Keats's ode the nightingale's fading song ("Fled is that music") signals the break of Keats spell of imagination ("fancy cannot cheat us so well / As she is famed to do, deceiving elf"). In overall appeal and effect Keats's ode has an upper hand over Yeats's poem as it appeals to the senses of hearing, smell and sight and usually to more than one sense at a time.

Differences in Form

As far as form is concerned, there is difference in that too. "The Ode to a Nightingale" like any other ode is written in ten line stanzas. The first seven and last two lines of each stanza are written in iambic pentameter, the eight line of each stanza is written in trimester, with only three accented syllable instead of five. Each stanza in 'Nightingale 'is rhymed ababcdecde whereas "The Wild Swans at Coole" has the structure of five stanzas, each consisting of six lines.

The rhyme scheme of each stanza is the same and is a-b-c-b-d-d and the metre is iambic. The rhythm is not regular and is a method used to draw an analogy with crying voice. This type of stanza perfectly suits the mood of the poem and makes it heartfelt. The last two lines are most melodic part of each stanza, especially the last ones:

> Delight men's eyes, when I awake someday
> To find they have flown away [10]

This reflects the fear of the person to lose the last remainder of his youth.

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An Appreciation of K.N. Daruwalla's *Notes*

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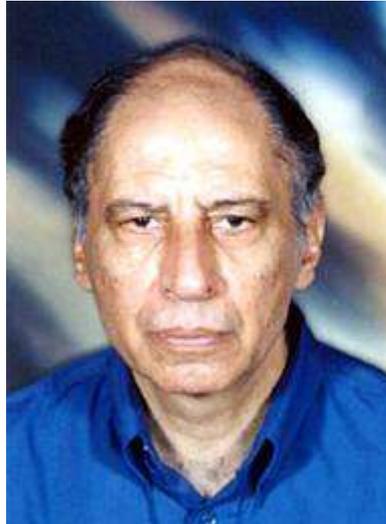
Keki Daruwalla

Daruwalla's Poetry and His Goals

Keki. N. Daruwalla is interested not only in landscapes but also in characterization. Rabindra K.Swain reports, "Darawalla is a master in character sketching, and this art has made him different from his peers in Indian English Poetry. No other poet before him thus far has excelled him in this art" (p.172).

Daruwalla's poetry is always about the external world. The four images used by him in his poem "Notes" prove this point. Rini Chakravarty writes, "His poetry is always

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outward moving. The socio-cultural and political dimension of life is always reflected in this poetry"(p.81). Poetry is his soul and heart.

As Daruwalla himself believes that "poetry has to be a social gesture, because on occasions I feel external reality bearing down on me from all sides with a pressure strong enough to tear the ear-drums". His poetry has social relevance. Society mattered much to him. The society is his in special focus in his poetry.

Is Daruwalla an escapist by narrating the social disparities in his poetry? Or is it a means of diversion? No. Prasad replies, "Daruwalla counts it as essential, part of the body of society so that it can function as a witness, an aesthetic of revival, a force for change, reorientation, awareness and as part of a tougher and deeper humanism whose concern is to create grounds for future betterment"(p. 19). Through this poem "Notes", Daruwalla wants a change in the society, a society without starvation, free supply of kerosene.

Do poets have multiple responsibilities? Yes. Madhusudan Prasad writes, "The poet has intellectual, moral and social responsibility which he cannot afford to abdicate in the face of all social experience" (p. 18). To him Daruwalla is "essentially a fierce castigator of the socio-political-cultural reality of contemporary India" (p. 18). Keki never shirked himself of his poetic responsibility.

"When I Move out of the country [India] I can't write poetry" thus spoke Daruuwalla in an interview in 1995. Like Nissim Ezekiel, he too felt safe in India to write Poetry.

The Poem *Notes* –Four Images

Daruwalla has given the title 'Notes' to the poem under discussion here. The poem is included in the collection titled *Collected Poems 1970-2005* (2007). The title refers to the notes which he has taken during his sojourn in India. The poet has a social consciousness and that's why he penned this poem to awaken the social consciousness in the people. Hence he satirizes the society.

Four images have been used to present his point of view (i) A bread bus (ii) selling kerosene to a crowd (iii) a poor woman jumping into the well and (iv) (in lieu of red light area) the river bank is used as red light area.

A Bread-bus!

The first image is that of a bread bus. Can ever there be bread bus? Yes, it is possible in his imagination. It halts. Can ever its bumper and mudguard be delicious? Mudguard and bumper will be in iron only. But here he imagines it to be in bread. Is it not delicious instantly? Doesn't it bring water in the mouth of the readers? Though he portrays different images in the remaining verse-paragraphs, he portrays this one with the intention to emphasize that food is the main thing which is needed for every one for existence. Can anyone live without bread (food)? No, he emphasizes here the need for food to quench everyone's hunger.

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Crowds in Ration Shops

The second image is that of a street scene where kerosene is sold to a crowd. It may be about a fair price shop where kerosene is sold to ration card holders. Generally, if it is a ration shop, there will be much noise among the people who throng to buy provisions. There will be altercations also between the buyer and the seller regarding the weight and getting the correct change.

Hoarding in Times of Scarcity

The third stanza is about hoarding. When he writes "No end to hoarding", it (stealing) continues. Though Daruwalla worked in the Police department, he couldn't do anything solid to stop this social evil. As an individual he may not do anything harmful. But the angry people in a crowed can do anything, when they don't get kerosene for their ration cards.

The crowd may have wanted to loot the money and so when they broke the lockers to open, it was a different kind of shock, for, there was no money in it but a brief case full of rice! It shows how rice has become a costly provision for many people. It also reflects the societal condition. Generally, currency notes and gold jewels will be there in the lockers but here it is a contrast – it was full of rice. So, rice has become dearer that gold!

Suicide by a Deserted Woman with Her Children – Jumping to Death into a Neighbourhood Well

The fourth stanza is about a poor woman with a child tucked in her each armpit. She jumps into the well since she doesn't know what to do with her children. Her husband had run away from the family. It shows how he is an escapist and she (his wife) is helpless with her children – no income for her and no money to look after the family and hence she took this fatal decision of jumping into a well with her two children.

A Running Away Husband, Stealing and Selling

The fifth stanza is about her husband who was not family conscious. He ran away with whatever utensils were there in the house; later with her silver anklets and lastly cattle also. Generally, for the stolen articles and jewels, one can't get much market value money. The poet records it in the following lines "A pregnant cow was sold for seven millet cakes" (p. 134).

Normally, a cow will be sold for Rs.20000/-. If it is pregnant it will cost more. Roughly Rs. 25000. But here the husband had sold it for seven millet cakes. Even if one millet cake costs Rs.10/- it may fetch Rs 70 only. So, the pregnant cow was sold for Rs.70 only. Is it not a great loss to her family? This shows his weak mindedness. Thus, the poet satirizes the people without any family and social consciousness.

A Touch of Irony, Compassion and Helplessness

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M. Prasad comments about this poem, "Daruwalla with his characteristic touches of irony deals realistically with famine, juxtaposing the rich people's mean practices of hoarding grains with the poor people's utter helplessness" (p.29). Is this not an attack on the hoarders, blackmarketers and rich people, and an indirect appeal to reform / change themselves?

Creating a Red-light Area Where There is None!

The last stanza is about the pitiable plight of poor girls. Many families starve and fortunately or unfortunately there is no red-light area where these young girls can be sold. This shows how that society has not been touched by the modern area – 'red light area'

> There is no red-light in the town
> Where starving daughters can be sold (p.135)

Soft and Volcanic Ash – The River-bed Imposed Prostitution

The river bank comes to their rescue – "its sand soft as volcanic ash". Does it mean that the river bank is used as (open air toilet) or open air red light area during the dark hours? Its sand can be soft but how can it be volcanic ash? Is it because of the sex-hungry males, females using the river bank as their bed for sexual activities? Thus here also with social consciousness the poet sketches the starving daughter's plight of starving due to food or starving for sexual contact is left to the imagination of the readers. Anyhow, it may refer to both literal starving and the metaphoric sexual starving. It is there in the young girls this is part of 'Hunger 74' portrayal.

Savage Poetry

Bruce King while commenting on Daruwalla's poetry writes, "This is a savage poetry, tough, ready to strike, often a record of violence in the self and in society but it is an adult poetry of someone who has disciplined himself of the moral ambiguities and irresolvable conflicts of the human condition" (p.47).

About the structure of the poem, it has 6 stanzas. The first 5 stanzas have 3 lines in each stanza; the last stanza has 4 lines. There is no uniform length in the verse line. They are of various lengths. Line 5 has just 2 words "now aesthetic", but line 9 has 9 words "her husband had run away with their last meal". Bruce King writes that Daruwalla's "syntax is taut and economical. The sentence compresses more than one idea" (p.47).

Thus, even a casual reading of Daruwalls's poem "Notes" reveals the realistic portrayal of the present day society. It is also reformative, ironic and impressive, curt and caustic with a "psychological vision" (Bruce King p.47).

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Communicative Language Teaching; An Approach Rather than a Method

Altaf Jameel, M.A. TESOL, Ph.D.

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Abstract

English learning as a language of communication is aptly considered as an approach rather than a method. At designing and procedures, a very significant level of abstract uniformity could very easily be differentiated in the language and theory. The CLT, as an approach invites tremendous openness for individual analysis and disparities which other methods may possible not. Obviously CLT approach could be one edition among the various proposals for syllabus models, language drills, exercise types and classroom activities sure to gather wide appreciations in future. Thus licensing communicative teachings, similar to other allied teaching methods. Contrastingly analysis might give birth to homogenous subgroup.

Key words: *enhance communication skills, creativity, motivation, approach, language learning enthusiasm*

Historical Background

Communicative Language Teaching (CLT) acquires its origin from the British language teaching tradition during late 1960s commonly termed as situational language teaching, and the

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only main British approach for EFL language teaching. Here the language was instructed by practicing on fundamental structures besides based on constructive situation-oriented activities.

In fact, the linguistics enforced the basic dimensions of language teaching, supported and applied in UK and that wasn't very much addressed to the contemporary language teachings of that period – the functional and communicative potential of language teaching. They were too convinced on communicative competence of language teaching instead of mere memorization of structures.

The magnificent contribution of linguists like Wilkins, Brumfit and Keith Johnson, in addition to the work of the Council of Europe very much helped in applying linguistics to develop communicative approach of language teaching.

Development of CLT

The comprehensive implementation of the concept via textbooks and the acceptance of the English language teaching experts, curriculum centers and the concerned governments helped develop further the communicative approach or precisely Communicative Language Teaching (CLT). This revolution started initially as a British innovation stressing on the alternative concepts of syllabi since mid-1970s. British and American scholars take it as an approach and not as a method, aiming at making communicative competence as a goal of language teaching and secondly to enhance procedures for teaching required skills of reading, writing, listening and speaking which acknowledge the interdependence of language and communication.

Communication Language Theories: An Approach

In fact, the theory of language as communication was the foundational beginning of a communicative approach in language teaching. The ultimate goal of language teaching is to develop communicative competence (Hymes, 1972). Hymes created this concept against Chomsky's theory of competence. According to Chomsky, the linguistic theory is initially related to the ideal speaker and listener within a purely homogenous speech community, knowing their language very correctly and unaffected grammatically with reference to memorization, imitation, shifts of attention and interest, distraction and errors, thereby implementing their knowledge of the language in truer sense (Chomsky 1965).

Communicative Competence

Chomsky focuses on a linguistic theory characterizing the abstract abilities which speakers possess which enable them to recreate grammatically correct sentences in a language. In comparison, Hymes viewed linguistic theory as part of a more general theory including communication and culture.

The definition according to Hymes's theory of communicative competence includes the needs of a speaker, thereby assuring that:

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1. Better degree of possibility is achieved.
2. Learning has been implemented by communication and comparative understanding.
3. Contents of the given context are appropriate to usage and evaluation.
4. Targets are achieved and performed pragmatically by interactions.

Hymes's theory obviously invites a better understanding of the communicative prospective in comparison to Chomsky's concept of competence, solely based on grammatical obligations.

Theory of Functions of Language

Halliday's theory of functions of language is another co-related linguistic theory in CLT, stating "linguistics is concerned with the description of speech acts or texts, since only through the study of language in use are all the functions of language, and therefore all components of meaning, brought into focuses" (Halliday, 1975).

Halliday, through his outstanding publication of papers and quality books, has comprehensively elaborated his theory of language wherein Hymes's communicative competence is complimented, weighted and recommended for CLT.

According to Halliday, seven main functions of a language, performing functions at the first language learning level for children are:

1. The instrumental function: using language to get things,
2. The regulatory function: using language to control the behavior of others,
3. The interactional function: using language to create interaction with others,
4. The personal function: using language to express personal feelings and meanings,
5. The heuristic function: using language to learn and to discover,
6. The imaginative function: using language to create a world of the imagination,
7. The representational function: using language to communicate information.

The phenomenon of learning a second language has been acknowledged by the enthusiastic fans of Communicative Language Teaching as it acquires the linguistic means in carrying out the requisite roles.

Communicative Language Teaching

In accordance with the guidelines and the practical understanding among various language theories, communicative language teaching has a sound theoretical foundation. The communicative language teaching concepts are based on following characteristics:

1. CLT is a complete system of expression in terms of meaning.
2. It is primarily based on learning interaction and communicative aspects of a language.
3. CLT's linguistic structure depicts its communicative and functional utilities.

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CLT Theories in Language Learning

Pragmatic linguists have not focused their work on language teaching based on any specific learning theories. For example, Keith Johnson and Brumfit (1979) or Littlewood (1984) have recommended any discussions on language theory.

However, one of the principles assumed is the *Communicative Principle* which very much helps in the activities that involve real communication in the learning process. Another principle that helps carry out the meaningful tasks in learning is *Task Principle*. The third one is *Meaningfulness Principle*, focusing on language-based meaningful efforts which include the best activities chosen in accordance with the involvement of a learner in a constructive and real language usage. These principles certainly can be practiced as they concentrate on the atmosphere necessary for the promotion of a second language learning (ESL).

Contemporary communicative language teaching has tried to explain theories of language learning processing activities, well-matched with the communicative approach. According to Sauvignon (1983), second language learning research is an instrument of learning theories. Besides, he considers the role of socio-linguistic, cognitive and individual variables in acquiring a language as very important whereas the rest have got theoretical compatibility with the principles of CLT.

In the context of S. Krashen (1993), language learning acquisition is the primary process involving the overall development of language proficiency besides differentiating it from learning. By acquisition, I mean the unconscious development of the target language by the implementation of a language for real communication. Learning refers to the conscious representation of a grammatical knowledge evolving out of instruction process. Obviously linguists like Krashen and other ESL theorists stress upon the fact that the language learning acquisition is using language communicatively, instead of practicing the language learning skills. Linguists like Littlewood and Johnson, have considered another relevant theory which they visualize as compatible with CLT - a skill-learning model of learning. This new theory speaks of acquisition of a language as communicative competence in skill development, involving both behavioral and cognitive perspectives.

Objectives

The communicative language approach is based on the following level of objectives (Piepho 1981):

1. An integrative and context level, depicting language as a way of expression.
2. A linguistic and instrumental level, depicting language as a semiotic system and objective learning.
3. An interpersonal relationship and conduct, focusing on a language as an expression of values and judgment.

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4. An individual learning needs, based on remedial learning on error analysis.
5. An extra-linguistic educational goal, based on school curriculum language-learning.

For better teaching conditions and situations, the aforesaid objectives are better proposed as general objectives. There can't be any other objective better than this level as this kind of approach helps in fulfilling the requirements of the target learners.

Designing Syllabus Models for Communicative Language Teaching

Modeling syllabus in communicative language teaching level has attracted the attention of linguists. It was Wilkins (1976) who, for the first time, proposed a syllabus model as notional syllabus specifying the semantic-grammatical categories with reference to frequency, motion, and location besides the categories of communicative functions necessary for the learner's expression. Accordingly it was developed as a syllabus by the Council of Europe including the description of its objectives for the foreign language courses of European adults, the situation wherein they would need to use it for business, trade and travel, etc. The results were presented as 'Threshold level English' to get a reasonable degree of skill in communication in the target foreign language.

Role of Learner/Student

A learner in a communication process of language learning is supposed to give more and more emphasis on increasing his better communication abilities rather than focusing on a mastery of the language. Thus an active involvement on the learner's part is obligatory.

Role of Teacher/Trainer

A teacher's role is determined under the curriculum framework of communicative language teaching. The teacher has two important roles; primarily he acts as a facilitator in the process of communication, thereby involving the participant learners directly in a classroom. The facilitation comprises inter-activities and the use of texts as a supporting material; secondly a teacher acts as an independent participant within a learning-teaching discussion (Candlin, 1980). The duties imply a series of secondary rules for the teacher initially as an organizer of resources and a resource himself, thereafter as a guide within the classroom procedures and activities, and finally a teacher acts as a researcher and a learner. All these requirements describe the knowledge and skills teachers should have.

Text-Based Materials

There are numerous textbooks that follow communicative language teaching principles to instruct and support teachers and students. Contents reveal grading and sequencing of language practice different from structurally organized texts. Occasionally some of them are written around a large structural syllabus with slight reformation in order to justify their claim that they

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follow communicative approach. Nevertheless others are very different from previous language teaching textbooks.

Morrow and Johnson's *Communicate* (1979), for example, has stressed the implementation of the usual dialogues, drills, or sentence patterns, visual cues, taped cues, pictures, and sentence fragments to initiate conversation. Watcyn Jones's *Pair Work* (1981) consists of two different texts for pair work, containing different information needed to perform role plays and carry out other pair activities. Texts written to support the Malaysian *English Language Syllabus* in 1975 similarly represent a departure from conventional textbook modes. A characteristic lesson consists of a theme (relaying information), and a task analysis for thematic development (understanding the message, asking questions to get elucidation, asking for more information, taking notes, ordering and presenting information).

Task-Based Materials

Different varieties of games, simulations, role plays, task-based activities at the communication level have been organized to support communicative language teaching classes. Typically these are presented in exercise handbooks, cue cards, activity cards, pair-communication practice materials and student-interaction practice booklets. There are normally two sets of materials in a pair-communication: materials for a pair of students with different kinds of information in each set. Occasionally the information is complementary wherein partners fit their respective parts of the 'jigsaw' into a composite whole. The rest suppose different roles of relationship for the partners.

Communicative language teaching is advocated for the use of authentic or real-life material teaching in a classroom including language-based areas such as signs, advertisements, magazines, and newspapers besides graphics and audio-visuals sources on which language communication is presented. These comprise pictures, symbols, maps, charts, and graphs. Objects like plastic models can best be utilized to support exercises on enhancing communication skills.

Conclusion

Contemporary English as a language for learning is better presented in the form of communication, unconscious of the systematically standard theories and grammar rules. This system of new learning has many enthusiastic followers who were and are desirous for a better humanistic approach to teaching with an interactive process of communication. The acceptance of communicative approach has given birth to vital issues like reformation in teacher training, testing, evaluation and materials development.

Queries have been put forth as to:

1. Whether communication approach can be applied at all levels of a language learning including ESL and EFL levels.

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2. Whether the existing grammar-based curriculum needs to be abandoned or simply revised and redrafted.
3. How much needs to be evaluated for a better communication approach and how would that be suitable for non-native trainers.

All such queries have to be effectively answered in order to implement an innovative language teaching approach in the form of CLT.

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Treatment of the Marginalized in Select Novels in Indian Writing in English

N. Sowmia Kumar, M.A., M.Phil.

Marginalization and Literature

Literature represents life and life is a social reality. A writer, who is a member of a society, is possessed of specific social status and he receives some degree of social recognition and reward. De Bonald considers 'literature is an expression of society' (95).

In every society, there are some sections of people deprived of socio-economic opportunities for their sustenance and they are victims of social, cultural, and political exclusion. They are the marginalized and the marginalized communities are the rural poor, the downtrodden, and those who belong to the scheduled castes.

Mullay describes marginalization as

> 'the need for recognizing that social problems are indeed connected with larger structures in society, causing various forms of oppression amongst individuals resulting in marginalization' (262).

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Projection of Indian Image

One of the important objectives of Indian English writers of fiction has been the creative interpretation of Indian society and its culture and the 'formulation and projection of the Indian image' (Shahane 11). The Indian society is broadly classified into three main communities, namely, the upper-caste, the non-upper-caste and the depressed classes. Among them, there existed many castes and sub-castes, which followed numerous practices and usages; surprisingly each of them is unique. The influence of upper-castes is greatly felt in the socio-religious and cultural lives of the marginalized sections over the years.

The tradition-bound, Indian society is submerged, in numerous religious practices and in the worship of many gods and goddesses, evident by the existence of numerous temples, big and small, all over India.

Poverty among Various Groups

The depressed classes all over India are either segregated or ignored and treated as a separate community by both upper-caste and non-upper-caste people. They have their own social practices and usages, which speak of their seemingly separate cultural identity but they are also broadly treated as Hindus.

When compared to other two sections of society, the marginalized people are economically very poor. When the non-upper-castes feel that they are being exploited by the upper-castes, the depressed class people are the worst hit at the hands of both upper-castes and the non-upper-castes in their day-to-day lives.

Suffer Most and Fare Worst

The people, who work the hardest to produce riches, suffer the most and fare the worst. This is the irony of our civilization. The society looks down upon them and treats them shabbily and cruelly. They are the 'marginalized' or 'working classes' throughout the world. They are all included, in the terms of Arundhati Roy as 'small things' but generally, known as 'untouchable' or 'pariah'. As it sounds bitter, Mahatma Gandhi named them as 'Harijans' (children of God) while the Census authorities during the British rule referred to them as 'exterior classes' and now the 'depressed' or 'dalits' (Amitabh 103). The reasons that gave birth to the institution of untouchability and the date of its appearance have been researched by many scholars, social workers, religious teachers, politicians, and many other categories of people. Creative Writers form an important group that interprets and re-interprets reasons for and practices of untouchability.

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The novels of Mulk Raj Anand's **Untouchable**, Arundhati Roy's **The God of Small Things**, and Perumal Murugan's **Seasons of the Palm**, have been taken up for study with a view to bringing out an analytical study of the place of marginalized and their social conditions.

Protagonists in Some Select Novels

The main objective of this paper is to bring out how the protagonists of these writers are influenced positively and negatively by society. It also deals with the analysis of how they are dehumanized at the hands of the upper-caste people at various levels.

The Communities of Protagonists

It would be appropriate to have a look at the untouchables and their conditions in various societies the protagonists live in, and the miseries and the inhuman treatment imposed on them by the upper caste people.

The novelists have artistically depicted the very sensitive issue of untouchables and marginalized sections of both pre- and post-independent India.

Indian society, since time immemorial is a caste-based group where the upper caste people exploit the lower caste people. Caste plays a very significant role in every aspect of Indian life. It has powerfully implanted in Indian society.

In this caste hierarchy, untouchable castes are at the lowest level. Earlier Hindu society has condemned untouchables as the dirt of society. Hindu society did not consider untouchables as human beings at all. This inhuman discrimination is the shameful drawback of Indian society.

Caste System

Stemming from its three thousand-year-old origin, the caste system is one of the world's longest surviving forms of social stratification. People are divided by birth according to one of the four main groups, with which yet another fifth category is added, with millions of people, almost 20% of the Hindu population.

In spite of India's industrialization and globalization, Indian society is heavily dependent on the maintenance of caste duties. It is this caste that impedes the growth of the protagonists in the novels and as a result, they suffer.

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Understanding and Personal Experience

Novelists like Mulk Raj Anand or Anita Desai or Arundhati Roy or Neela Padmanaban or Perumal Murugan or Yuma Vasuki, portray their characters with the knowledge of their own understanding and personal experience in reality they faced in life. To some extent, they bring out their real-life experiences and the India they witnessed before and after the independence era.

It is hope, which alone raises man to a higher level and it alone can kindle in him the creative qualities essential for the progress of society. The novelists show their deep-rooted social consciousness. They discern the evolution of society necessitating a change in the present set-up and it is through their protagonists, they try to impose that change and the first step they pay their attention to is the positive attitudes present in their respective characters.

Authors like Mulk Raj Anand, Arundhati Roy, Perumal Murugan and Neela Padmanaban portray the marginalized section of society in a more effective manner than any other author because of their involvement and their interests in the reformation they expect in their respective societies in which they live. They picture the very condition of the lives of the protagonists and the miseries imposed by the so-called upper caste people.

The novelists' protagonists are children and through them they want to create a new generation by breaking all the taboos and restrictions laid down by their ancestors. The chief characters of the writers are from the marginalized section of society. Anand's Bakha in **Untouchable** is of *Bhangi*, the untouchable. Roy's Velutha in **The God of Small Things** belongs to an untouchable caste called the *Paravan*. Perumal Murugan's Shortie from the *Chakkilis*, the lowest rung of the hierarchal untouchable order in **Seasons of the Palm** and Neela Padmanaban's Kuttalam of **The Generations** and *Thambi* of Yuma Vasuki's **Blood Ties** are from lower castes. Throughout the novel the good nature of these protagonists, creates a hope of change in the dehumanized society for the betterment of the generations to come. By presenting the children as the victims of reckless society, they highlight the social evils to deduce pity and sympathy for the poor and the innocent.

Protagonists

Bakha, in **Untouchable,** is a strong male of eighteen years, has a fascination for the western dress. He does the job of cleaning the latrines of the upper-caste colony but loves to live in a clean and decent manner. Anand's *Untouchable* has created waves as protest against social injustice.

Portraying two children as the responder to the social 'Laws' which are still operative in large parts of India, Roy brings a fresh perspective to bear on an age-old

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subject. Perumal Murugan's **Seasons of the Palm** focuses on the arduous lives of a group of children as lovingly drawn characters with colourful names like 'Shortie', 'Tallfellow', 'Matchbox', and 'Stumpleg'. The main character Shortie grazes the goats of his Gounder master in open field. . In the cowshed, he has to do all cleaning works and look after the cows and goats. Further, he has to gather carefully the dung. After gathering this dung,

> He has to feed the animals. He fetches hay and dried stalks of the
> kambu to the shed, huge piles that exhaust his thin hands.
> The animals immediately set up a chewing rhythm that follows
> Shortie as he sets about his next task. There is not a minute to be
> lost between his various duties (17).

In spite of his hectic schedule, Shortie is very good to show off his face towards anyone else. He loves his job and he treats the animals in a very kind manner. Shortie's kindness to animals reveals his good nature throughout the novel. Tallfellow, another character in the novel, who is also a bonded labourer, works for his Gounder Master. Perumal Murugan depicts the character of Shortie in such a way that he is very close even to his masters' sons and they play together. There is no class, caste, or colour difference among these children. It is all there, only in the minds of the grown-ups and elders. It is they who create discrimination among the young minds as we see in every novel, the so-called lower caste children are very friendly and playful.

They have lived in a natural state. Except for the untouchable, Velutha, there is no one to take delight in their play. No one participates in their games. No family dotes over them. They only have Velutha and in turn Velutha has both of them. They ride on Velutha's back, play with the toys he whittled for them and rocked on a boat he mended for them to strange and fantastic lands. Since they are still children, they cannot be defiled by his touch. It is only through this positive aspect of these characters that the society evolves in the right manner and the authors build their plot of their respective novels.

Thirst for Learning

In the novels, the characters show their thirst for learning, which, in turn, was denied to them by the upper class people for many generations. Centuries of caste stigma and segregation have benumbed the intellectual life of the marginalized.

Knowledge and power are concentrated in the hands of the upper caste Hindus. Denial of knowledge is denial of power. For centuries, caste system in the Indian subcontinent has controlled and regulated the knowledge hierarchies. As a result, the upper-caste people have sought to legitimize the servitude.

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Segregation

The untouchables live in ghettos and the novelists depict their living conditions as they lead a subhuman life. The Hindu society insists on segregation of the Untouchables. The Hindu will not live in the quarters of the Untouchables and will not allow the Untouchables to live inside Hindu quarters.

In **The God of Small Things**, the locale is Ayemenem near Kottayam in Kerala and Roy pictures the house of Velutha, the Paravan as it

> '… was dark and clean. It smelled of fish curry and woodsmoke. Heat cleaved to things like a low fever… Velutha and Vellya Paapen's bedding was rolled up and propped against the wall. … A grown man could stand up straight in the centre of the room, but not along its sides' (208).

In **Seasons of the Palm**, Perumal Murugan portrays the cattle shed not as an asylum for Shortie but a torture cell for poor children like him. Social backwardness, lack of access to food, education and health care keep them in bondage of the upper castes. In **Seasons of the Palm**, the marginalized characters that are under bondage to Gounder community are economically exploited by the upper-caste people. Further, as this bondage varies, their wages too vary accordingly. The pitiable condition is that not only the children of these marginalized sections are bonded to the Gounder families, but their parents too work for generations. Belly's father is a leather worker in the farm of the other landlord and her mother works for Belly's Gounder Mistress, doing her household duties throughout the day. It is an indictment against the inhuman treatment given to the poor, against the denial of the right to happiness to a simple landless orphan, and against the exploitations of the underprivileged and unjust social system.

The rich and the greedy moneylenders exploit the poor marginalized. The exploitation is so cruel that the poor are cheated and their strips of lands are illegally taken away. The utter poverty of the family of Shortie makes them bonded labourers. It is the responsibility of society to take care of the people, the marginalized section of society.

In **The God of Small Things**, "old world *paravan*" (76), Vellyan Paapen, the father of Velutha has to crawl backwards and he takes the social disabilities that is imposed on the marginalized section by the worn-out tradition. Here Arundhati Roy says,

> By the time he understood his part in History's Plans, it was too late to retrace his steps. He had swept his footprints away himself. Crawling backwards with a broom (200).

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In this context, M.K.Naik brings out the significance of colour consciousness:

> The dark complexion is specially significant in the Indian context, where the colour of the skin is often regarded as an index to one's caste-status. Velutha is a Paravan by caste, the lowest in the Caste hierarchy and actually an untouchable (68).

Use of Irony

The authors make use of irony in order to exemplify the nature of the society in which their protagonists live. In **Seasons of the Palm**, Shortie literally means 'a small boy'; ironically, the author has not given any name to him but he is called only Shortie.

Moreover, these marginalized characters are called either by their caste or by vulgar words like "Chakkili! ... (145). Caste is also the dominant factor on party lines. Even Pillai in **The God of Small Things**, refer to Velutha not by his name but by his caste, a 'paravan' (278). Lack of reasoning, resulting from being uneducated, the marginalized sections of the society are forced to accept the beliefs imposed on them. As a result, the upper castes people take advantage of their ignorance and suppress them for generations. Further, the upper-caste people are opportunists and they take chances to exploit the environment of the marginalized sections by various means.

Class Distinctions

Mulk Raj Anand in **Untouchable** and Arundhati Roy in **The God of Small Things**, have effectively handled this theme in order to bring out the ignorance of the marginalized sections of society. Their novels focus on the class distinctions between the rich and the poor, between the high caste Hindus and the dregs of humanity, known as untouchables hamper the growth of individuals, which ultimately results in social evils.

Religious Conversion

In **The God of Small Things**, Roy describes how the British converted the people of lower castes to Christianity and Velutha's grandfather Kelan is a victim of this. Roy, ironically holds: 'It was a little like having to sweep away your footprints without a broom. Or worse, not being allowed to leave footprints at all' (74). By embracing Christianity, they had only received the status of 'untouchable Christians' with separate church and priest. In this context, M.K.Naik says 'the irony is that Velutha and his father are both Christians, like their masters but that does not annul their age-old Paravan identity, which is the albatross round their untouchable necks' (68). The marginalized sections are unaware of their environment and they easily become victims of the Machiavellianism of the upper caste people.

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Mulk Raj Anand in **Untouchable** portrays this type of exploitation, where Colonel Hutchinson, the chief of the local Salvation Army tries to exploit the condition of Bakha as a solution to Bakha's series of humiliations. The Colonel provides the suggestion of conversion to Christianity and says there is no difference among the rich and the poor, the upper-caste and the lower-caste in Christianity.

Defilement

Untouchability is the notion of defilement, pollution, contamination and the ways and means of getting rid of that defilement. The next kind of subjugation imposed by the upper-caste people upon the lower-caste is that the suppressed are not allowed to enter or touch things, people, or house of the upper-castes, which is characterized by all authors in their respective novels.

Untouchables cannot enter into the house of upper-castes and they should not touch anything that is used by upper-caste people. In **Seasons of the Palm**, Perumal Murugan explains how Shortie and his companions are treated by the Gounder community. One of the duties of his protagonist, Shortie is to provide milk from his Masters' house to other houses and he has

> '… to take the can to where the nadar caste people live. This is not easy, for he has to hold the heavy can by the cloth. On no account must he touch the can directly. Once he gets to the houses in the Nadar neighborhood that buys milk, he sets the can down and stands away. The lady of the house opens the cloth lid, pours her share of the milk into a vessel and ties up the can's mouth once more. This happens in all the houses to which Shortie goes' (17-18).

It is an act of defilement if the lower caste people touch anything that the upper-caste use and it is a pollution to use those things that are used by the lower caste people. Roy in **The God of Small Things**, brings out the condition of the untouchables through Mammachi when she narrates how the untouchables are treated during her days to Rahel:

> Pappachi would not allow Paravans into the house. Nobody would. They were not allowed to touch anything that Touchables touched. Caste Hindus and Caste Christians. Mammachi told Estha and Rahel that she could remember a time, in her girlhood, when Paravans were expected to crawl backwards with a broom, sweeping away their footprints so that Brahmins or Syrian Christians would not defile themselves by accidentally stepping into a Paravan's footprint (73-74).

When there is a need, the upper-caste people forget the caste barriers and they extract work from the downtrodden.

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In Hindu society, the untouchables are restricted to enter or go around the place that the upper-caste uses frequently.

A strong believer in the dignity of man and equality of all men, Mulk Raj Anand is naturally shocked by the inhuman treatment meted out by those that belong to superior castes. The degradation and humiliation inflicted on the unfortunate sections of society is highlighted through the repeated refrain of Bakha 'Posh, posh, sweeper coming' (57). The crowd feels absolutely no sympathy for Bakha. Only the Mohammedan *tonga-wallah* shows sympathy towards him. Bakha is slapped and for the only reason that, he belongs to a low caste and he feels

> I should have seen the high-caste people in the street. That man! That he should have hit me! (58)… For them I am a sweeper, sweeper – untouchable! Untouchable! Untouchable! That's the word! Untouchable! I am an Untouchable! (58-59).

Bakha's powers and place in society are not determined by his ability but his birth in a subaltern or 'dalit' family. (10).

Temple Entry

The other kind of oppression that is imposed upon the lower-castes is that the untouchables are not allowed to enter the temple by the caste Hindus as they consider it as an act of defiling the temple yard. Mulk Raj Anand, Perumal Murugan, and Arundathi Roy effectively bring out this theme in their novels. In a series of humiliations, Bakha faces in the novel Untouchable, the temple incident is the most striking and important. Bakha goes to the temple where he is to sweep the courtyard.

This incident creates the spark in Bakha to realize his self and feels that he is a victim of the caste - conscious society. Bakha is made to feel that he is a sweeper's son and hence untouchable. When he hears that loud cry "polluted, polluted, polluted", he is perplexed. He knows what is meant. Pandit Kalinath was a little man – a priest of the temple, stumbling, falling and crying, "polluted, polluted, polluted." Bakha also sees the figure of a woman Sohini, behind the shouting priest. The little priest, angrily shrieking, 'You people have only been polluted from a distance. In this connection, Ravi Jauhari and Kiran Kamboj in *A Social Evil in Untouchable* point out that

> Religious diplomacy and hypocrisy were real instruments to exploit the Untouchable. The priest (Brahmin), the so-called custodian of religion is on one hand ready to have physical relation with a beautiful untouchable girl, Sohini, and on the other hand, Bakha, Sohini's brother is not allowed

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even to touch the steps of the temple. Anand tries to reveal such religious bigotry in his novel (83).

Bakha realizes how Hindu society is a society of hypocrites. Emotionally tortured soul and heart of Bakha make him realize his own existence in this sadistic society.

In connection with this most significant incident P.K. Rajan in *A Dialogue with Mulk Raj Anand*, quotes Anand's creation of Bakha as

> … I meant to recreate the lives of the millions of untouchables through one single person. In only one incident. The slap on the face of the hero. Now the slap on the face evoked all the human relations … of the sixty-five millions of people whom the hero represents, against the millions of caste Hindus (102).

Anand shows a complete understanding of the human situation and a sensitive discrimination of moral values and we hear the deep cry of these human beings who are considered untouchable sub-human beings, thus, **Untouchable** is essentially a tragic creation of the individual caught in the net of the age-old caste system crying for an escape.

Again in **Untouchable**, Bakha is humiliated for sitting on the doorstep of a caste-Hindu and the lady of the house shouts and curses him for defiling her house. This piteous plight of the untouchable reminds us of Roy, who presents a similar attitude in **The God of Small Things**. Velutha, like Bakha in **Untouchable** is not allowed to enter the house of the upper castes. They are not allowed to touch anything that touchables touched.

Rahel and Estha in **The God of Small Things**, Diravi in **The Generations** and Shortie in **Seasons of the Palm** and Bakha in **Untouchable** find themselves in a very new environment. All the characters realize that life has more to offer if only the individuals take effort to go beyond the barriers established by the conventions of society.

Neela Padmanaban, who has lived up to the ideals of great art in his novel, has shown the naked truth of society. Neela Padmanaban, through his protagonist, tries to present a new generation with modern outlook incorporating a rational attitude to the social problems. So also Bakha in **Untouchable** – when he is slapped, he faces a crisis of identity. Bakha attains the level of consciousness, as in the temple scene, through rebellion. So also Bakha in **Untouchable** – when he is slapped, he faces a crisis of identity. Bakha attains the level of consciousness, as in the temple scene, through rebellion. Yet, he does not rebel aimless but for the freedom, dignity and love. Bakha strikes a positive note, for the rebel in him succeeds to a small yet significant extent. One should keep in mind that Anand's caste Hindus are not all bullies and tyrants; nor are all

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his untouchables admirable; nor yet is the life of his untouchable hero a saga of unrelieved misery.

The Novelists

The novelists selected for the study are from different social backgrounds and their novels reflect the changing trends in society and the life of their respective periods.

The theme of suffering and exploitation are the major areas in which the novelists excel. It is this aspect of the writers' mind and writing which calls for similarities in the novels. All of them are deeply interested in the lot of the marginalized, under-privileged; poverty, social discrimination, injustice, exploitation, and the cruelty of man-to-man being the principal concerns.

All novels reveal the same problem-solving pattern. Every novelist pursues his own way and offers different solutions to the problems through their protagonists. Their protagonists are the personifications of all the qualities known to man and while at times they may be over simplified versions of one particular quality or exaggeration of one monstrous trait at other times, they are characters of great depth and complexity containing in them diverse and opposite qualities that makes for a paradoxical patterns.

Again, they are characters who represent a whole society caught in the midst of certain socio-economical forces working at a given point of time. With all their individuality, they represent the national character and therefore they become typical of a race, a nation or a community and more than anything else, they are memorable to the point of immortality.

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Cognition and Speech Perception in Noise

Rajesh Ranjan, MASLP, Jayashree Bhat, Ph.D. and Ajith Kumar U. Ph.D.

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Abstract

Background: Daily communication requires individual's ability to understand speech in varying degrees of background noise. The normal hearing individuals usually does this with remarkable success without much problems even in even in adverse listening condition. However, elderly listeners exhibit difficulty in understanding speech, particularly in background noise or reverberation. It is unclear at present whether auditory or cognitive mechanisms responsible for reduced recognition ability in elderly listeners.

Methods: A total of 30 participants participated in the study. They were divided in to two groups (i) 15 young adults in the age range of 20-30 years (ii) 15 elderly participants in the age range of 50-65 years. All the participants had pure tone thresholds less than 25dBHL at octave frequencies Subsequently none of the selected participants had difficulty in understanding speech in daily listening conditions and had no recent history of otologic disease, history or presence of neurological symptoms. Min mental state examination and Speech in Noise test was administered to assess the cognitive abilities and speech perception ability in both the groups.

Result: Speech in noise perception abilities was similar in more favourable signal to noise ratio (SNRs) in both the groups. However, at higher SNRs (less favourable) elderly participants performed significantly poorer compared to young individuals.

Conclusion: We hypothesize that reduced temporal processing abilities in older individuals might have contributed to poor speech understanding abilities in elderly individuals.

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Key words: Coginition, Mini mental state examination (MMSE), Speech in Noise(SIN), &Signal to Noise Ratio (SNR).

Cognition and speech perception in Noise

Daily communication requires individual's ability to understand speech in varying degrees of background noise. The normal hearing individuals usually does this with remarkable success without much problems even in adverse listening condition (1). However, elderly listeners exhibit difficulty in understanding speech, particularly in background noise or reverberation (2-7). These speech understanding difficulties seen in elderly individuals may be becuase of decline in the auditory processing abilities (8) or decline in the cognitive abilites that are associalted with the aging (9-10) .

It has been reported that difficulties observed in elderly hearing-impaired listeners seem to be associated with problems in the identification of consonants rather than vowels(11), and it is greatest for stops, fricatives and manner-of-articulation (6, 11-12). However others (8) have reported that age-related changes in understanding naturally produced rapid speech reflect a decline in rapid information processing. Moreover, this decline in processing speed interacts with the linguistic redundancy in the spoken message and these findings overall are consistent with cognitive theories of aging that suggest there is an overall decline in the speed of mental perceptual processing with increasing age (9-10).

To assess cognition ability of individuals one of the most frequently used screening tools are Mini-mental state examination (MMSE) (13). The MMSE is used as a both research and clinical diagnostic tool for finding out person's intellectual capacities, which can be divided into two sections, the first section requires only oral responses; it covers temporal and spatial orientation, memory (registration, repetition and recall of three objects) and attention (Counting backwards in units of seven, starting with 100, or spelling the word backward). The second section tests language and visuospatial function, it requires the subject to name simple objects (watch and pencil), follow verbal and written commands, write a sentence spontaneously and copy two intersecting pentagons. To assess speech in noise various test are available among which one of the Indian language test is speech in noise (SIN) test in Kannada (14). SIN has 12 lists of sentences with eight talker babble. In each list seven sentences are presented at signal-to-noise ratio (SNR) of 20, 15, 10, 5, 0,-5 and -10dB.

Aim of the Study

The aim of the study was to assess relationship between cognition and speech perception in noise in elderly individuals.

Methods

A total of 30 participants participated in the study. They were divided in to two groups (i) 15 young adults in the age range of 20-30 years (ii) 15 elderly participants in the age range of 50-65 years. All the participants had pure tone thresholds less than 25dBHL at octave frequencies. Further, it was ascertained from a structured interview that none of the selected participants had difficulty in understanding speech in daily listening conditions and had no recent history of otologic disease, history or presence of neurological symptoms. Subsequently, Mini Mental State Examination (MMSE) was administered to assess the

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cognitive abilities followed by SIN. SIN test was administered first at +20 dB SNR and the SNR was reduced in 5 dB steps for the subsequent sentences till -10 dB SNR. These ranges of SNRs were chosen based on pilot study done on 5 subjects that showed 100% and 0% of speech recognition scores at +20 dB SNR and 0 dB SNR respectively. Speech stimuli were presented from the Dell Inspiron 1545 Laptop equipped with good quality sound card. Subject listened to the sentences monaurally in the right ear through Senheiser stereo head phone at most comfortable level preferred by the participant.

Results and Discussion

The average speech recognition scores in younger and elderly individuals along with 1 SD of variations are depicted in Figure 1.
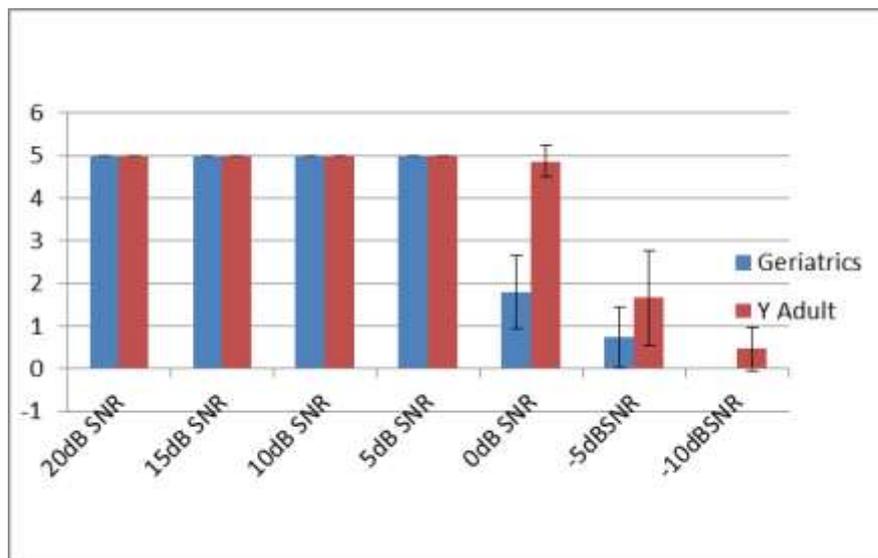
Figure 1: Mean speech recognition scores for different subject groups. Error bars indicate 1 SD of error.

From the Figure 1 it is clear that performance of both the groups were similar in more favourable SNRs compared to less favourable conditions. Both the groups reached ceiling when tested under +20 dB, +15 dB, +10 dB and +5 dB SNR. However, at 0 dB, -5 dB and -10 dB SNR elderly individuals performed poorer compared to young adults.

A MANOVA was carried out to find out the significance of difference in speech recognition scores between two groups at different SNRs. MMSE scores were used as a co-variants. MANOVA revealed a significant main effect of subject groups on speech recognition scores even after factor outing the MMSE scores. Boneferronie's post-hoc analysis revealed that elderly individuals had significantly poorer speech recognition scores at 0 dB, -5 dB and -10 dB SNR compared to young adults. This difference was observed even after accounting for the cognitive decline seen in the older age. Many studies have reported the cognitive decline with the aging (9-10).

However, our study indicates that with the advance in aging there are reduced sensory processing abilities that may contribute to decrease speech perception abilities in elderly individuals. It is also been reported that elderly individuals have poor temporal processing

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abilities compared to young adults. We hypothesize that reduced temporal processing abilities in older individuals might have contributed to poor speech understanding abilities in elderly individuals.

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Utility of Mobile Phones in English Classes

K. Devadoss, Ph.D.

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Introduction

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The hand-held mobile-phone is in common use today. This instrument can help multiple-tasking in the language classes. The tool can help develop effective Listening, Reading and Speaking skills in a language class room.

Despite stringent rules against the use of cell phones in the classroom and on campus, students somehow bring the instrument into the classroom. So it may be better to exploit the students' interest (in bringing the mobile phones to class) as the main tool for language teaching and learning.

Generally, students would like to comprehend a subject in their own convenient pace of time. In fact, some would want the learning to be pursued at a minimal cost, besides being directly applicable to their own environmental needs. It is actually here the utility of mobile technology is badly felt. (Anaraki, F, 2009)

Mobile Phone Aids Improvised Listening

Even in noisy environments, mobile phones can now be used, when extended with a new Personal Sound System similar to that of *SoundFlavors.* Such additions enhance the hearing capacity. In fact, these devices are compatible with all popular Bluetooth enabled mobile phones to give the client freedom and mobility of hands-free communication with superior acoustic performance even in noisy places like restaurants, railway stations, departmental stores, etc. Hence, a mobile phone embedded with this facility may best turn out to be a tool for language learning for playing already recorded lessons even outside the classroom so that the learner may make use of their cell phones as a tool to listen to the recorded lessons even during their travel time.

Enhance Reading through Recording

Reading achieves its perfection only through practice. Practice, in this context, is repetitive trials. The recording option in cell phones may play an important role in

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enhancing one's reading skills. We all want to listen to our own voice and see for ourselves how we sound! Students will be interested in hearing how they speak English. The reading and recording exercise in the classroom may certainly kindle the interest in the students to record their own voice and listen to check how they perform.

SMS Option to Improve Writing

Several educators have pointed out the detrimental effects of 'create text messages' option in a mobile phone and how this affects negatively the teenagers' vocabulary. A chief examiner in the Department of Education and Science believes that text messaging poses a significant threat to writing standard in Irish language due to the use of phonetic spelling and lack of punctuation (Flynn, 2007a).

However, we can also use text messaging for vocabulary building using the following method. Each day three English words or phrases may be sent by SMS to students' phones. And they may be asked to draft text messages on their own, using the vocabulary list sent to their mobile number. These text messages exhibiting the vocabulary assigned for that day, may be scheduled to arrive during English classes. Text messages may be selected by teachers from a range of topics found in their syllabi. Besides, students may be required to incorporate the vocabulary or phrases into English conversations during class discussions. Students may also be obligated to use the phrase during the course of their weekly text-based web chat.

This strategy of text-based mobile chat as a part of learning activity may indeed bring in desirable improvement in students' language performance.

Conference Option Facilitates Eloquence

Conference-call option in mobile phones is, of course, a helpful provision that would improve one's spoken skill. This conference-call option may be demonstrated in

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the classroom with teachers monitoring activity. Frequent consecutive practices on Group Discussion may be given, even for practice after class hours. As this method may have great appeal to students, most of the students would become more interested in improving their communication skills. Students may be given an option to form their own team of three or four students for this purpose. Conference-call enables less-inhibited Group Discussion practice.

Installation of Word Games

We may recommend the installation of standard word games to the students' mobile phones may act as a trump card to the interested language learning lot of a classroom. Here, the language teacher may play a pivotal role in the selection and prescription of certain language games that would enhance one's language proficiency.

Conclusion

Mobile phones are now widespread in India and are particularly popular among university students. Although the mobile phones can be a distraction in the classroom, functions such as Internet access and e-mail capability have transformed them into sophisticated communication tools. They are also potentially useful in language learning. Mobile phones as tools for classroom learning can be a boon for both the learner and the teacher.

The Common features of mobile phones comprising Internet access, voice-messaging, SMS text-messaging, cameras, and even video-recording would set an excellent language learning ambiance as these features could enable communicative language practices, access to authentic content, and task completion (Chinnery G, 2006).

To conclude, mobile phones certainly draw our "attention to a number of potential advantages of it as well as highlighting some limitations, but overall mobile phones

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represent a language learning resource worthy of further investigation." (Patrick J. Kiernan, 2004)

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Effectiveness of Parents Teacher Association (PTA) in Public Educational Institutions in Pakistan

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Abstract

The research study was launched to know the status of Parents Teacher Association (PTA) in the government school at Islamabad which is the capital of Pakistan. The main objectives of the study were; to explain the nature and status of the Parent Teacher Association: evaluate the practices and activities of PTA in educational institutions of Islamabad and identify the strengths and weaknesses in the functions of the Parents Teachers Association. This study was delimited on the Federal Government schools in Islamabad district only. The population of the study included all Principals

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working in the Federal Government Boys and Girls Secondary Schools and all the Chairmen of PTAs of the respective schools.

The stratified random sampling technique was used to collect the data of the study. The 40 schools were randomly selected.

The detail sample was as forty (40) Principals of the secondary schools and forty (40) elected Chairmen of the PTA of the respective schools. The questionnaire for Principals and chairmen was developed. The questionnaire items were consisted of 12 items. The items of the instruments were categorized into three parts: Access: It means role of PTA in increasing the enrollment. Quality: It means the role of PTA in enhancing the Quality of education. Retention: It means the role of PTA in decreasing the dropout ratio.

The study concluded that Parent Teacher Association was functioning in all the Federal Government Schools of Islamabad. It was playing an important role in the educational institutions as well as in the country. But the meetings of the Executive Committees were not held accordingly, it was held casually. The decisions of the Executive Committee were not implemented and persuaded properly. All members of the Parents Teacher Association were not taking interest in the Schools and they were not giving appropriate time for schools.

Mostly PTA members were not participating the school open days but it is healthy sign here that mostly members were took part in the final result. There is need to more strengthen the structure of Parents Teacher Association and it should play an active role to well integrate the school and community relationship.

Key Words: **Parents, Teacher, Schools**

Introduction

Education is directly related to the cultural, political, moral and socio-economic development of the countries. In other words education provides people with the potential to learn, to respond to new opportunities and to participate in the political, cultural and social activities. According to world Education Forum Dakar (2000) "Education is a

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fundamental human right. It is the key to sustainable development, peace and stability within and among nations and an indispensable means for effective participation in the societies and in economies of the twenty-first century, which are affected by rapid globalization"

But unfortunately, in Pakistan the education sector is not providing hope full result as planned in the past. It can be seen through

The economic survey (2009-10, pp.145-146) highlighted that overall literacy rate (age 10 years and above) is 57 % (69% for male and 45% for female) compared to 56% (69% for male and 44% for female) for 2007-08. The data shows that literacy remains higher in urban areas (74%) than rural areas (48%), and is more prevalent for men (69%) compared to women (45%). However, it is evident from the data that overall female literacy is raising over time, but progress is uneven across the provinces. When analyzed provincially, literacy rate in Punjab stood at (59%), Sindh (59%), Khyber Pakhtunkhawa (50%) and Balochistan at (45%) indicated in table below:

REGION / PROVINCE		Literacy rates (10 years & above)		
		2006-07	**2007-08**	**2008-09**
Pakistan	Male	67	69	69
	Female	42	44	45
	Both	**55**	**56**	**57**
	Rural	45	49	48
	Urban	72	71	74
Punjab	Male	67	70	69
	Female	48	48	50
	Both	58	59	59

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Sindh	Male	67	69	71
	Female	42	42	45
	Both	55	56	59
Khyber Pakhtunkhwa	Male	67	68	69
	Female	28	33	31
	Both	47	49	50
Balochistan	Male	58	66	62
	Female	22	23	23
	Both	42	46	45

Source: Pakistan Social &living Standard Measurement Survey 2008-09.

Keeping in view the condition in the public school in promoting education is not healthy. It is realized by the different public organization that it is difficult to curtail the situation without the participation of the local community. According to Federal directorate of Education (2001)

"Social development objectives and outputs can neither be pursued nor ensured either by the governments or the society alone. Social service delivery, particularly those related to education and learning, thus needs to frame on sound, functional idea and effective partnership between the government and the society".

In this regard the educational institutional management helps in the interpreting the school programme in the community. For a successful teaching-learning process, community participation is an added advantage. Supervisors are to tap all possible resources in the community both in material and manpower to be utilized for the welfare of the school. Community should encourage teachers to keep contact with community members and seek their cooperation in school activities. Whether desirable, cooperation and involvement in the school programmes. Supervisor should encourage teachers to participate in different functions of the community in order to infuse the objectives of the

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school education programme. Pupil can also be utilized as agents of public relation and social change. But supervisor should always bear in mind that nothing is forced on teachers.

Relationship between the school and community is essential in the interest of the national welfare. There should be mutual exchange of resource and sharing of facilities between the school and society. The channel of the communication should be made free and open for facilitating such cooperation and collaboration. An old saying is "No communication, no community" This bond of cohesion, integration and belongingness in the strengthened by communication. Communication promotes the real meeting for minds facilitate social consciousness. The school should act as an effective forum from communication and interaction of the community. (Mohanty, J.1990)

There are vast recourses of the community, which can be utilized, for improvement of the school. The community, even at the stage of its underdevelopment processes abundant resources like firms and forms, temples and monuments, flora and fauna, fairs and festivals, rivers and hills which can be utilized for the benefits of the school' particularly, for effective learning experiences. A community may be backward and poor in economic conditions' but rich in natural resources. The teacher recognizes these assets for their utilization organizing both curricular and co-curricular programmes.

Similarly, there are local artisans, artists, carpenters, blacksmiths, ironsmiths, painters, etc. whose expertise can be utilized for teaching school children. They can be invited to school for talking and demonstrating children. They can be invited for talking and demonstrating various, like to children even teachers. Retired teachers, doctors, engineers etc. as well as unemployed educated youth may be engaged for teaching children in their own fields.

A few critics of community's participation also pointed out some disadvantages. They argue that more the community provides facilities for the school; more will be interference in the school affairs. As such the school discipline and decorum may be

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adversely affected. The academic activities are also likely to be hampered on account of this.

On the whole, it may be concluded at advantage must outweigh the disadvantages. The physical and human resources of the community should be utilized for various school programmes, which should promote social awareness and better relations. Both physical and human resources of the school belong to the community. The students, the teachers and other staff members come from the community either directly or indirectly through government. There should not be any difficulty in utilizing these resources for well being of the community.

Keeping in view, in Pakistan, under the social Action Programme, (SAP), community mobilization and involvement in education sector is pursued as a strategy to improve delivery of services in the education sector and empowering the communities. To achieve such objectives, parents and community involved in the management of their children's school with real voice and choice. So the school committees were established in the provinces and areas of Pakistan. Shami, 2001, The school committees have different names in the provinces and Areas such as SCs (School Councils), SMCs (School Management Committees), PTSMCs (Parent Teacher School Management Committees), Parent Teacher Associations).

School Administration: Administration is played key role to well integrate the all activities in the schools. Teaching learning process and related activities can be improved through the quality administration & supervision. Din (2008) Discusses educational administrator as;"Educational administrator is a constellation of function that is important for the implementation of policies, coordination of efforts, future planning, efficient use of limited resources, organization to meet new challenges" Teacher is a pivotal elements in schools. All policies and plan are become and at the stage of teaching. Only teacher can make them successful if they properly treated.

Kaleem, (2010) describes some role of the teacher as; 1. To guide their students, to currently use student's output and provide him with a correct feedback, to adequately

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manage the classroom, to know the ways and means to motivate the students, to understand as to how the students learn and improve, One of the attribute of effective teaching relates to the social context of the community, the variance in the students and the positive attributes and the deficiencies in the children".

In the light of above points have been discussed. A teacher is a leader and guide for his students, if a teacher is well equipped and aware of his responsibilities, the teaching-learning process will be more effective.

Parents: Parents have a vital role in their child's education. By taking a few simple steps at home, you can help them enjoy school more, improve their studying and homework skills and prepare for college. A Parent's Role in Education with their schoolwork such as creating a positive learning environment to making learning fun

Seventy-nine percent of parents demonstrate they want to learn more about how to be more involved in their children's education. Seventy-seven percent of parents also think their children's teachers could learn more about involving parents in their children's learning. (Nigel Lane, 2008)

Federal Directorate of Education (FDE) Islamabad established Parent Teacher Associations (PTA) in the educational institutions in the Islamabad Capital Territory (ICT) in 2001.The FDE recognized that a meaningful and sustainable, design and mechanism for community participation on regular bases. FDE paved the way of same, and served as a model for the rest of the country. (Federal Directorate of Education, 2002, p.1) FED also taken a concrete step and draft a constitution for formation of PTAs and actively created awareness in the schools in the ICT on the importance and role of community participation.

Parent Teacher Association (PTA)

The following are some of the activities in which Parents Associations might be involved: Organizing information/social events for new parents to the school, organizing welcome events for new students to the school, arranging talks on topics of interest to parents, e.g. guest speaker on parenting/discipline etc. Preparing school

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handbooks/calendars, Providing support/organizational input to major school events, e.g. communions, confirmations, debs etc., Channeling parents views on school policy issues to the Principal/Board ,Contributing to school newsletter , Helping to organize and supervise extra curricular activities , Organizing Fund Raising Events for the school

Definition; "Parent Teacher Association as an organization made up from parents and teachers. The main objective of the PTA is to help enrich the educational environment and learning experience of all students" (www.garlanddisdschools.net)

The parent Teacher Association is not only concerned with fund raising, but is also involved in the Open Day, Special events, and as a board for development. The main aim of Parent Teacher Association is to provide the school with those items not normally provided by the government and foster more extended relationship between home and school.

Aims and Objectives

According to the PTA constitution (2002, pp.2-6).The aims and objectives of the PTAs are: To work for the well being of every student of the institution in the home, the institution and society, To enhance awareness and understanding of parents that they have a vital role to play in the provision of quality education, To encourage active involvement of parents in improving the standard of the institution, To create awareness among the people involved that optimum use should be made of the educational facilities being offered by the government, and avail expertise of he communities members, To motivate the parents especially in the rural areas to send their children to school, To consider ways and means to decrease dropout ratio and teacher absenteeism in the institutions, To develop a congenial and harmonious relationship between parents and teachers avoiding bureaucratic rigidity on the both sides, To mobilize community resources for improvement of the institution and benefit of the students.

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PTA Structure

According to Federal Directorate of Education (2001) the structure of PTA is consisting of: General Body and Executive Committee. The elected and nominated members of the executive committee are chosen for the period of two years.

The general body of PTA consists of all the parents/guardians whose children/wards are on the roll of the institution. The main functions of the association as: The general body holds the election of the executive committee members from among the parents through a majority votes, it reviews the annual report for the previous academic session, it provides counseling to the parents, teachers and students, it raises awareness on the importance of education in the community and sending children to the school, it provides the input in planning, raising resources and implementing activities for improving the institution. The executive committee consists of: Chairperson: principal/Headmaster/headmistress of the institution, President: A parent elected by the General Body through a majority vote, General Secretary: Nominated by chairperson from amongst the teaching faculty, Four executive members: the four executive members including Vice Principal, Deputy Headmaster and teachers nominated by the principal.

The executive committee has the power to: Discuss the matters pertaining to the welfare of the institution, the teachers and the students, Suggest measures for improving the standard, including extension of physical facilities of the institution, Mobilize resources for the institution and ensure their proper utilization. Advise on the future plan of the institution.

Methodology

This study was evaluated the functioning status of the Parents Teachers Association by using Survey Method of Descriptive Research." Surveys may be used for descriptive, explanatory, and exploratory purposes. Survey research is probably the best method available to the social scientist interested in collecting original data for describing a population too large to observe directly"(Bubbie, E. 1998)

Objectives of the study

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The objectives of the study were: To explain the nature and status of the Parent Teacher Association in ICT, to evaluate the practices of PTA in educational institutions of ICT, to identified the strengths and weaknesses in the functions of the PTAs, to recommend the possible solutions for up gradation of PTA.

Population

The population of the study was:

    i.   All Principals/Headmasters/Headmistresses working in the Federal Government Boys and Girls Secondary schools. (418)

    ii.   All the Chairman of PTAs of the respective schools. (418)

Sample

The random sampling was used to collect the data of the study. The 40 schools was randomly selected, 8 each from the five sector of the ICT. The detail was as under:

    i.   Principals/headmasters/Headmistresses of the secondary school (40).

    ii.   Elected Chairmen of the PTA of the respective schools. (40).

Instrument of the study

The questionnaire for Principals / headmasters/Headmistresses, and interview schedule for chairmen was developed. The questionnaire and interview schedule consisted of 12 items. The items of the instruments were categorized into three parts:

Access: It means role of PTA in increasing the enrollment.

Quality: It means the role of PTA in enhancing the Quality of education.

Retention: It means the role of PTA in decreasing the dropout ratio

Collection of data

The data were collected through questionnaire and interview schedule by the personal approach of the researcher and with the help of the friends. The coding scheme was adopted and then data were tabulated. Simple percentage values were calculated.

Data Analysis

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Questionnaire for principals:

Table: 1.   **PTA Functioning Practically**

Statement		Level	Frequency	Percentage%
Does the PTA functioning practically in your institution?	**Principals**	Yes No	40 00	100 00
	Chairmen	Yes No	40 -	100 -

The above table shown both Principal and Chairmen were 100 % in the favored of the statement.

Table: 2.   **PTA Executive Committee Meetings**

Statement		Level	Frequency	Percentage%
Does PTA Executive committee meetings held accordingly?	**Principals**	Yes No	08 32	20 80
	Chairmen	Yes No	10 30	25 75

The above table reveals that only 20% principals were in the favor and 80% were not in the favor with the statement. While 25% chairmen were in favor and 75% were not favor the statement. Mostly, result was not accepted by the both respondents.

Table: 3.   **Meeting Record**

Statement		Level	Frequency	Percentage%

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			Yes	36	91
Does all meeting records kept properly?	**Princi pals**		No	04	09
	Chair men		Yes	27	68
			No	13	32

The above table reveals that principals 91% and Chairmen 68% supported the statement. Hence, most of the respondents agreed with the statement.

Table: 4.   **Decisions of Executive Committee**

Statement		Level	Frequency	Percentage%
All decisions of the executive committee are implemented?	**Princi pals**	Yes	19	49
		No	21	51
	Chair men	Yes	18	45
		No	22	55

The above table shows that principals 51% were disagreed and Chairmen 55% disagreed while Principals 49 % and Chairmen 45% were agreed with the statement. Hence, mostly respondents were not favor the statement.

Table: 5.   **PTA Members Interest**

Statement		Level	Frequency	Percentage%
All PTA members are taken interest and spend their time for the betterment of school.	**Princi pals**	Yes	22	56
		No	18	44
	Chair men	Yes	19	49
		No	21	51

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The above table reveals that 56% principals were in the favor and 44% were not in the favor of the statement. While 49% chairmen were in favor and 51% were not favor the statement. Mostly, result was accepted from the all respondents.

Functional Role

Table: 6.   **Participation in Open Day**

Statement		Level	Frequency	Percentage%
PTA members participate in the open days and other students' functions regularly?	**Principals**	Yes No	13 27	32 68
	Chairmen	Yes No	16 24	39 61

The above table reveals that only 32% principals were favor and 68% were not in the favor of the statement. While 39% chairmen were in favored and 61% were not favor the statement. Hence, mostly result was not accepted from the all respondents.

Table: 7.   **PTA Members Encouragement**

Statement		Level	Frequency	Percentage%
PTA members organized the functions for the encouragement of students at the final result day	**Principals**	Yes No	40 -	100 -
	Chairmen	Yes No	38 02	95 05

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The above table reveals that 100% principals were favor and nobody were disagreed with the statement. While 95% chairmen were in favor and only 05% were not favor the statement. Hence, mostly result was accepted from the all respondents.

Table: 8.   **PTA & Physical Facilities**

Statement		Level	Frequency	Percentage%
PTA helps in the provision of physical facilities in school.	**Principals**	Yes No	21 19	51 49
	Chairmen	Yes No	27 13	68 32

The above table indicates that 51% principals were favor and 49% were not in the favor of the statement. While 68% chairmen were favor and 61% were not favor the statement. Hence, mostly result was accepted from the all respondents.

Table: 9.   **PTA & Community**

Statement		Level	Frequency	Percentage%
PTA helps to avail the expertise of the community members in the school.	**Principals**	Yes No	03 37	08 92
	Chairmen	Yes No	02 38	05 95

The above table shows that only 08% principals were favor and 92% were not in the favor of the statement. While only 05% chairmen were favor and 95% were not favored the statement. Hence, mostly result was not accepted from the all respondents.

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Table: 10.   **Mobilization of Community**

Statement		Level	Frequency	Percentage%
PTA always mobilizes the community resources for the up gradation of the standard of the institution.	**Principals**	Yes No	19 21	47 63
	Chairmen	Yes No	15 25	38 62

The above table reveals that 47% principals were favor and 63% were not in the favor of the statement. While only 38% chairmen were favor and 62% were not favor the statement. Hence, mostly result was not favored from the all respondents.

Table: 11.   **PTA Encouragement for Teachers**

Statement		Level	Frequency	Percentage%
PTA always encourages the teachers who show the out standing performance in the teaching learning process.	**Principals**	Yes No	25 15	63 37
	Chairmen	Yes No	30 10	75 25

The above table reveals that 63% principals were favor and 37% were not in the favor of the statement. While only 75% chairmen were favor and 25% were not favor the statement. Hence, mostly result was not favor from the all respondents.

Enhancement of Enrollment

Table: 12.   **PTA & Enrollment**

Statement		Level	Frequency	Percenta

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			y	ge%
PTA members always try their best to enhance the enrollment in positive sense.	**Princi pals**	Yes No	25 15	63 37
	Chair men	Yes No	30 10	75 25

The above table reveals that 63% principals were favor and 37% were not in the favor of the statement. While only 75% chairmen favor and only 25% were not favor the statement. Hence, mostly result was favor from the all respondents.

Table: 13. **PTA & Dropout Rate**

Statement		Level	Frequenc y	Percenta ge%
PTA members always help to reduce the drop out rate.	**Princi pals**	Yes No	06 34	15 85
	Chair men	Yes No	01 39	03 97

The above table reveals that only 15% principals favored and 85% were not in the favor of the statement. While only 03% chairmen were favor and 97% were not favor the statement. Hence, mostly result was not favor from the all respondents.

Table: 14.   PTA enhance enrollment

Statement		Level	Frequenc y	Percenta ge%
PTA members always launch campaign in the community to enroll all school age children in the school .	**Princi pals**	Yes No	Not at all 40	Not at all 100
	Chair men	Yes No	Not at all 40	Not a 100

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The above table reveals that principals 100% were not in the favor of the statement. While chairmen were also not favor the statement. Hence, mostly result was not favor from the all respondents.

Table: 15.   **PTA & Needy Students**

Statement		Level	Frequency	Percentage%
PTA developed the strategies to support the needy students in the school	**Principals**	Yes No	23 17	57 43
	Chairmen	Yes No	28 12	71 29

The above table reveals that 57% principals were favor and 43% were not in the favor of the statement. While 71% chairmen favored and 29% were not favor the statement. Hence, mostly result was favor from the all respondents.

Table: 16.   **PTA &   Co curricular Activities**

Statement		Level	Frequency	Percentage%
PTA always played the role to enhance the co-curricular activities in the school.	**Principals**	Yes No	25 15	63 37
	Chairmen	Yes No	28 12	71 29

The above table reveals that 63% principals were favor and 37% were not in the favor of the statement. While 71% chairmen were favor and 29% were not favor the statement. Hence, mostly result was favor from the all respondents.

Parent Teacher Association (PTA) was existing and functional in all the secondary schools of Islamabad but most of the respondents were the executive

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committee's meetings were not held accordingly and regularly, decision were not persuaded exactly and all members not take interest in the institutions.

About the role of Parent Teacher Association as regards the quality education and provision of physical facilities in the school, the weakest areas found were the lack of the use of the expertise of the community members for education purposes, lack of the mobilization of the community resources and participation in the Open Days, while all other areas were satisfactory.

It is found that Parent Teacher Association was not successful to reduce the drop out ratio of institution and not play effective role to bring the out of school children in schools, while all other areas were satisfactory.

Conclusions

Parent Teacher Association was functional in all the F.G. Schools of ICT. It plays an important and leading role in the educational institutions as well as in the country. The main purpose of the study was to evaluate the effectiveness of the PTA in the three dimensions: 1). Access. 2). Quality. 3) Retention. But the Meetings of the Executive Committees were not held accordingly, it was held casually. The decisions of the Executive committee were not implemented and persuaded properly. All members of the PTAs not take interest in the institutions and not spare time for schools.

Mostly PTA members not participated in the Open Days of the institutions but it is healthy sign here that mostly members take part in the Final result function of the schools that encourage students and teachers.

PTAs try their best to provide the physical facilities for the institutions but not mobilize the community resources properly.

Members of the PTA also encourage these teachers who perform better and devotedly work in the teaching and learning process.

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Members of the PTA try to enhance the enrolment but not play the proper role to reduce the dropout in the institutions

PTA bodies encourage the co-curricular activities in the institutions and also try to provide the financial help to the needy students.

Recommendations

The following recommendations are suggested:

- The executive committee meetings should be conducted according to the given time frame.
- Motivated persons should be selected as the PTA members.
- PTA body should be worked for minimizing the dropout.
- A magazine should be issued two or three times in the years, in which the progress of PTA body may be published for motivation and guideline purposes.
- The members of the PTA should be encouraged to mobilize the community resources and avail the expertise of community members.
- The decisions of the executive committee should be implemented.
- The executive committee meeting should be conducted regularly.

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Khaled Hosseini's *The Kite Runner*

Selvi Bunce

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Amir's Life Story

The Kite Runner by Khaled Hosseini (2003, Riverhead Books) is a novel about Amir, a boy who grows up in Kabul, during the time of the Soviet occupation of Afghanistan. The reader starts out in Amir's childhood and progresses through his life. The reader sees him as a boy, and later as the man he becomes.

Amir and Hassan

Amir is fairly honest and good, but sometimes he gets jealous of Hassan. Hassan is the son of Amir's father's best friend. Amir's father loves Hassan almost more than he loves Amir because Hassan's father, Ali, grew up with Amir's father and they were like brothers. Amir's father cares so much about Hassan because Hassan is also his son. Hassan's mother had cheated on Ali with Amir's father and gave birth to Hassan.

Amir has no idea of this until both his father and Hassan are dead. Amir spent his whole life treating Hassan as half servant and half friend but Hassan was okay with this because he was extremely loyal to Amir. Hassan is a Hazara, and Hazaras were despised and bullied in Kabul.

Hassan and Amir were both taunted by a bully named Assef.

Assef

One day there is a kite fighting competition and Amir wins and so he asks Hassan to get the second place kite. Of course Hassan says yes, and runs off to get the kite. After some time of waiting around, Amir goes to look for Hassan, and finds that he has been jumped by Assef. Amir then ends up mistakenly watching Hassan get raped by Assef, while doing nothing to help.

This moment haunts Amir for the rest of his life. From then on the relationship between Amir and Hassan just plummets downward. This is because both Hassan and Amir know that the other one knows, and it just kills Amir that Hassan will do nothing to show any kind of hatred towards Amir.

Finally things get so bad between Hassan and Amir that Amir frames Hassan for stealing something, and both Hassan and Ali leave to live in Hazarajat.

Fleeing from Kabul and Settling Down in the United States

About five years after they leave, Amir and his father flee Kabul and go to Peshawar. From there they move to America where Amir gets married to Soraya, and soon after the wedding Amir's father dies.

Fifteen years later Amir gets a call from Rahim Khan, his father's old business partner, telling Amir to come to Peshawar. Amir goes and finds out that Hassan and his wife have died, leaving

their son Sohrab, an orphan. Rahim Kahn assigns Amir to find Sohrab and to take him to a better orphanage.

Assef Again

When Amir reaches the current orphanage he finds that Sohrab has been taken to a Talib's house. Amir goes there to get Sohrab back and it turns out the man is Assef. Assef makes Amir fight to get Sohrab, and it looks like Assef will kill Amir until Sohrab uses his slingshot to shoot a cup straight into Assef's eye.

Sohrab in a Strange World

Amir is then rushed to the hospital and later finds out that the only other option would be to take Sohrab home to America. Since Amir is not sure if he can do that he tells Sohrab that he might have to go back to the orphanage. After hearing that Sohrab tries to kill himself, and is then rushed to the hospital. After he recovers, both Amir and Sohrab go to America where Sohrab is never the same again. The only thing that can make him smile is flying a kite.

A Sense of Place

The author creates a sense of place by being very descriptive and adding emotion from the characters for each area of the book. An example of this is seen where he is talking about the house that his father built, and how many people thought it was the prettiest house in all of Kabul. Amir then goes on to talk about the elaborate design. So, the reader can sense that Amir's family has money.

Another time the author gives a very strong sense of place is when Rahim Khan finds Hassan and walks into his yard for the first time. He describes the bare area so the reader knows Hassan is living in poverty.

Another example is when Amir arrives in Peshawar and has to take a smoke-filled taxi to Rahim Khan's house. The reader can almost smell the smoke, and instantly remember the first time Amir and his father had gone to Peshawar.

Quotes from Wise Persons

This book is full of good quotes and sayings from many different wise characters. One quote that was used often was "There is always a way to be good again." This quote shows that when you make a mistake, especially a big one, there is always some way to go back and change it. A part of your life and past doesn't always have to be shadowed by something bad.

Another powerful quote was "Healed at last. I laughed." Amir says this while Assef is beating him. Amir means that after all these years this is what he's really needed all along. This is

important because I think it's just amazing that he finds peace through all the pain.

Another quote I liked was "Every other sin is a variation of theft." I was confused when I first read this but I understood it as I read on to where Amir's Father said "If you kill a man you take his life." I was surprised that it is true that theft occurs in different ways.

Lessons that We Learn

Some lessons that we could learn from this book are that sometimes your past is important to your future, and again, like Rahim Khan said, "there is a way to be good again". We learn that sometimes your past is important to your future when Amir goes back to Kabul and Peshawar to face what happened.

This fits right into his present American life, when he discovers he must take Sohrab home, considering Soraya and Amir cannot have a child. Rahim Khan's quote was correct, because there is always a way to go back and fix what you have done.

Another lesson from the book is that pain may continue to exist in someone's life till something/someone can change it. Amir finds peace in the beating that he takes from Assef since he never did anything to help his friend Hassan. He had believed that he needed to be punished for not helping his friend, and he feels that he has finally paid the price.

A Powerful Story of Friendship and Redemption

I thought this was a very touching and interesting book and I was disappointed when it ended because I wanted to keep on reading. I definitely think The Kite Runner is a great book for other students to read because it's not boring at all.

The author's style helps the reader to picture things in Kabul and the way people lived in Afghanistan. It's also a good book to read now because Americans have heard a lot about Afghanistan in the news.

In conclusion, I think this is a powerful story of friendship and redemption. I don't think I'll forget this book for a long time.

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The Magic Face of Heart
A Poem

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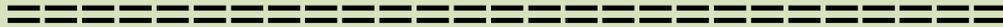
When winds with frantic gestures pass
my shapeless sense roam away.
Some tender tune my heart doth feel perhaps
forlorn, on Alps of love which deities play

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Some slumbered sweetness suddenly wakes
and quietly steals away with printless feet
The charm of winds so strongly works and shakes
my spell-stopped fancy with some strong discrete
motions

With winds, with waves, my entity shares
some secret sweetness which doth soul possess
A flash, a spark of truth, which life spares
exposed the sweetness to her deep recess

Though sweetness and the tender tune do hardly own
Yet secret is the magic face of heart alone.

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Nasal Homorganic Assimilation Phenomenon in YTD: An Autosegmental Analysis

Abdulghani Al-Shuaibi, Ph.D.

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Abstract

This paper investigates Nasal Homorganic Assimilation (NHA) phenomenon in Yemeni Tihami dialect (YTD). The paper presents an autosegmental analysis of NHA determining how the phonological process takes place.

The study is conducted theoretically and supported by practical evidence from the Yemeni Tihami context. The data were analysed and examined within the framework of Autosegmental Phonology Theory. Methodologically, the data were elicited by employing different methods, viz., Swadesh list, the two tasks of Labovian models - word list reading and passage reading, interviews, oral phonology questionnaires, recordings and participant observations.

The findings of the autosegmental analysis are in line with the claim of Clements (1985) that assimilation of the place of articulation commonly affects nasals and laryngeal features.

1. Introduction

Nasal Homorganic Assimilation (NHA)

Assimilation is a phonological process where a phone becomes similar to a nearby phone. This is probably the most common phonological process in all languages. **Figures 1, 2, 3, 4 and 5** below demonstrate five environments of the phonological processes of the nasal homorganic assimilation (henceforth, NHA) in YTD.

Based on the framework of Feature Geometry model by Clements (1985), the delinking line goes from the place of articulation node (PL) on the right side backwards to the supralaryngeal (SL) node on the left side and simultaneously spreads its distinctive features. Likewise, nasal homorganic assimilation in the YTD operates from the place of articulation node (PL) on the right side leftwards to the supralaryngeal (SL) node on the left side and simultaneously spreads its distinctive features. This phonological process occurs at the prefix boundary (proclitic boundary), as in /ʔaŋka:s/ 'the cup' and /ʔaŋqalam/ 'the pen', and also within the domain of root-internal, as in /mambar/ 'bed', /qʊrʊmbʊʕ/ 'old thing' and /nt̪qaraʔ/ 'we breakfast' but it does not hold at the suffix boundary.

To generalise, the [+voiced] labial /m/ and [+voiced] coronal /n/ undergo the process of assimilation when they combine with underlying root-internal phonemes namely the obstruents /b/, /g/, /k/, /q/ and /t/. In other words, when the [+voiced] labial /m/ in the prefix boundary followed by a root of initial obstruents /g/, /k/ and /q/ the partial nasal homorganic assimilation occurs in YTD as clearly seen in the examples presented below in **a, b,** and **c** consecutively. The PL node on the right side (root initial of /g/, /k/ and /q/) spreads its features to the SL node on the left side of the nasal consonants ([+voiced] labial and coronal). The following words in **a**, **b**, **c**, **d**, and **e** have been recorded carefully to give evidence to explain the phonological process of NHA that occurs in YTD.

(a)   Proclitic + Root (noun with initial /g/)

Underlying Form	Output	Meaning
/ʔam+gad̪r/ امجدر	[ʔaŋgad̪r] انجدر	the wall
/ʔam+ga:hɪl/ امجاهل	[ʔaŋga:hɪl] انجاهل	the child
/ʔam+gʊħsˈ/ امجحص	[ʔaŋgʊħsˈ] انجحص	the scratch
/ʔam+garah/ امجره	[ʔaŋgarah] انجره	the jar (made of pottery)
/ʔam+gʊd̪ʊd̪/ امجدجد	[ʔaŋgʊd̪ʊd̪] امجدجد	small insect (type of grasshopper)
/ʔam+gʊrħʊd̪/امجرحد	[ʔaŋgʊrħʊd̪] انجرحد	A type of disease (similar to cough)

(b) **Proclitic + Root (noun with initial /k/)**

/ʔam+ka:s/ امكاس [ʔaŋka:s] انكاس The cup

/ʔam+kɪʈa:b/ امكتاب [ʔaŋkɪʈa:b] انكتاب The book

/ʔam+ki:s/ امكيس [ʔaŋki:s] انكيس The basket

/ʔam+kalb/ امكلب [ʔaŋkalb] انكلب The dog

/ʔam+ku:rah/ امكورة [ʔaŋku:rah] انكورة The ball

/ʔam+kɪsa:n/ امكيسان [ʔaŋkɪsa:n] انكيسان The cups

/ʔam+kasab/ امكسب [ʔaŋkasab] انكسب livestock

/ʔam+kamar/ امكمر [ʔaŋkamar] انكمر type of belt

(c) **Proclitic + Root (noun with initial /q/)**

/ʔam+qalb/ امقلب [ʔaŋqalb] انقلب The heart

/ʔam+qalam/ امقلم [ʔaŋqalam] انقلم The pen

/ʔam+qa:t/ امقات [ʔaŋqa:t] انقات green grass

/ʔam+qaju:m/ امقيوم [ʔaŋqaju:m] انقيوم A person in charge of a mosque

/ʔam+qʊfl/ امقفل [ʔaŋqʊfl] انقفل The lock

/ʔam+qa:ʔ/ امقاع [ʔaŋqa:ʔ] انقاع The floor

/ʔam+qaʔmu:sʼ/ امقأموص [ʔaŋqaʔmu:sʼ] انقأموص A small black ant

/ʔam+qazħ/ امقزح [ʔaŋqazħ] انقزح cats' urine

(d) **Root-internally**

/janbʊħ/ ينبح [jambʊħ] يمبح bark

/dʒanb/ جنب [gamb] جمب next to/ beside

/manbar/ منبر [mambar] ممبر bed

/ʔanbɪəʔ/ أنبياء [ʔambɪəʔ] أمبياء prophets

/ðanb/ ذنب [ðamb] ذمب sin/ guilt

/ʕanb/ عنب [ʔamb] عمب papaya

/manbaʕ/	منبع	[mambaʔ]	ممبع	source
/janbaʃ/	ينبش	[jambaʃ]	يمبش	bite
/qanbar/	قنبر	[qambar]	قمبر	sit
/sˈanbuːq/	صنبوق	[sˈambuːq]	صمبوق	boat
/janbʊz/	ينبز	[jambʊz]	يمبز	came out
/qʊrʊnbʊʔ/	قرنبع	[qʊrʊmbʊʕ]	قرمبأ	old thing
/zanbaṱ/	زنبط	[zambaṱ]	زمبط	showing off
/ḓanbasˈ/	دنبص	[ḓambasˈ]	دمبص	falls down in mud
/ħanbaʃ/	حنبش	[ħambaʃ]	حمبش	Name of a family
/janbʊq/	ينبق	[jambʊq]	يمبق	exaggerate in speech
/qanbaʕ/	قنبع	[qambaʔ]	قمبع	He sells unvaluable things
/janbɪ/	ينبي	[jambɪ]	يمبي	He corrects him (in speech)
/jaṱanbaʃ/	يطنبش	[jaṱambaʃ]	يطمبش	He spreads water on his body
/xanbaq/	خنبق	[xambaq]	خمبق	He spoiled water by putting his hand in

(e) Proclitic + Root (plural verbs)

/naṱadʒaːḓal/	نتجادل	[nṱgaːḓal]	نتجادل	we argue
/naṱaqaraʕ/	نتقرع	[nṱqaraʔ]	نتقرع	we breakfast
/naṱazawaḓ/	نتزود	[nṱzawaḓ]	نتزود	we supply
/naṱazawadʒ/	نتزوج	[nṱzawag]	نتزوج	we marry
/naṱaħaːrab/	نتحارب	[nṱħaːrab]	نتحارب	we fight
/naṱaʕaːrak/	نتعارك	[nṱʔaːrak]	نتعارك	we quarrel
/naṱaxaradʒ/	نتخرج	[nṱxarag]	نتخرج	we graduate
/naṱaɣadə/	نتغدى	[nṱɣadə]	نتغدى	we eat (lunch)

As seen in (e), another generalisation can be drawn that NHA occurs after the process of vowel deletion in the first syllable. The diagram below, based on the Feature Geometry model by Clements (1985), shows the rule of NHA in which the

features of the obstruents spread the distinctive features from the place of articulation node (PL) on the right side backwards to the supralaryngeal (SL) node on the left side (e.g., nasal consonants).
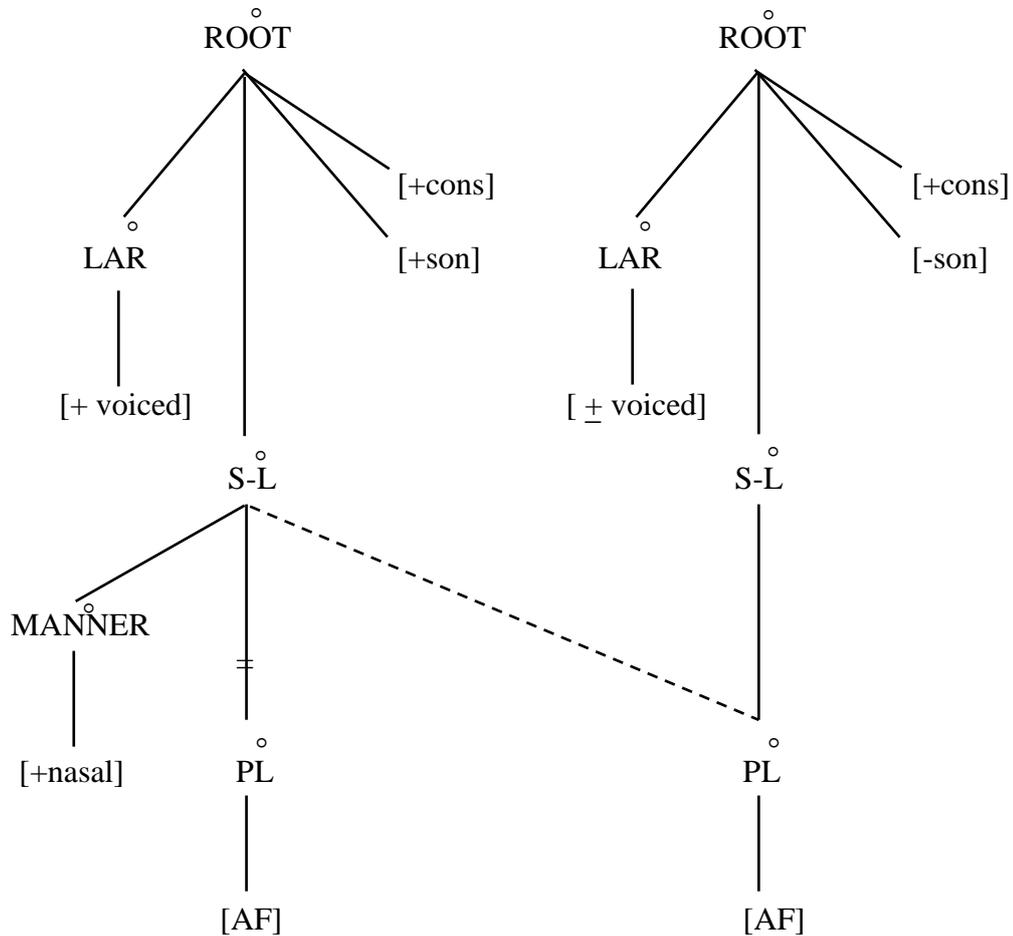
Figure 1: The Rule of NHA in YTD

Based on the generalisations and the illustrative diagram of the phonological process of NHA in YTD, the situations of this process are as follows:

(a) /mg/ ⟶ **[ŋg]**

(b) /mk/ ⟶ **[ŋk]**

(c) /mq/ ⟶ **[ŋq]**

(d) /nb/ ⟶ **[mb]**

(e) /nt/ ⟶ **[nt]**

Figure 2 below illustrates the process of delinking the labial /m/ from its distinctive features. As the diagram shows, the assimilation process, based on the Feature Geometry model by Clements (1985), consists in spreading the dorsal (DOR) feature linked to the velar /g/ leftwards to the nasal labial /m/, and simultaneously delinking the labial feature of the nasal /m/ from its own place feature as seen in **(a.i).** Therefore, the nasal labial /m/ comes to be articulated as the nasal dorsal /ŋ/ which has the same place of articulation as the dorsal /g/ as demonstrated in **Figure 3**.

(**a.i) Underlying Form: /mg/**

/m/   /g/

ROOT   ROOT

[+cons]   [+cons]

LAR   [+son]   LAR   [-son]

[+ voiced]   [+ voiced]

S-L   S-L

[MANNER]

[+nasal]

PL   PL
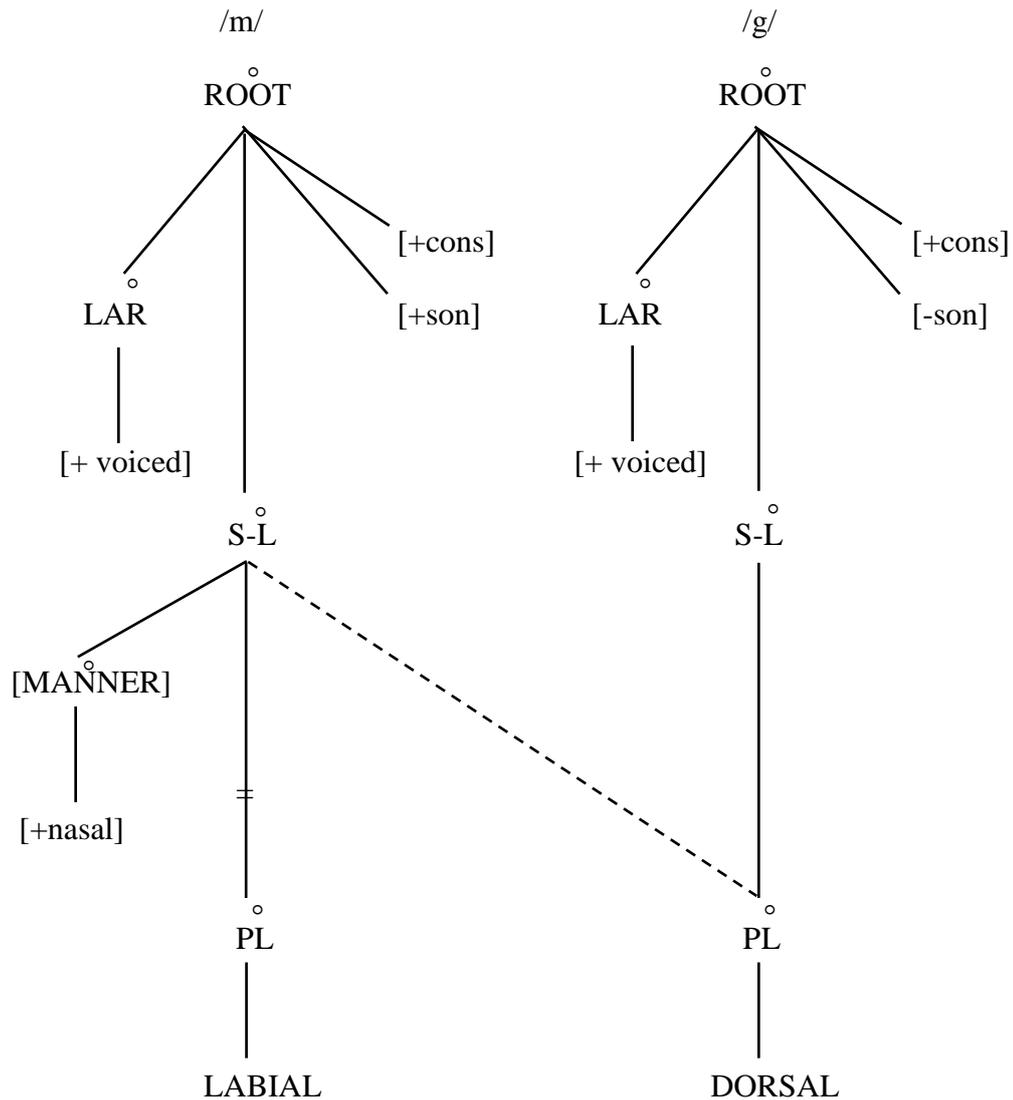
LABIAL   DORSAL

Figure 2: The Process of Delinking the Labial Feature /m/

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(a.ii) Output: [ŋg]

Figure 3 below shows that the nasal labial /m/ acquired the distinctive features of the dorsal /g/ after the process of spreading to be articulated as the nasal dorsal /ŋ/.

/ŋ/   /g/

ROOT   ROOT

[+cons]   [+cons]

LAR   [+son]   LAR   [-son]

[+ voiced]   [+ voiced]

S-L   S-L

[MANNER]

[+nasal]

PL

DORSAL
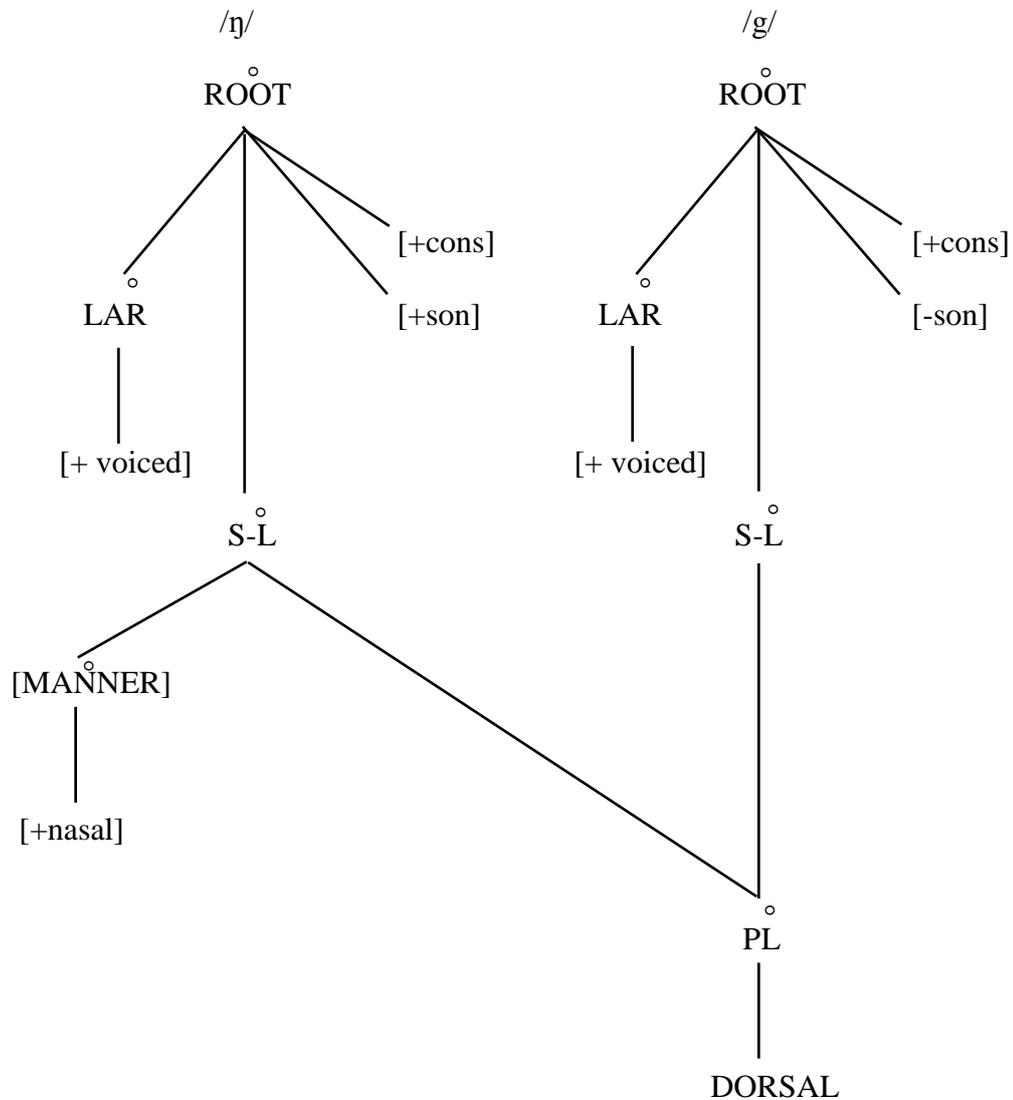
Figure 3 The Output Process of NHA in /mg/

Figure 4 below illustrates the process of delinking the nasal labial /m/ from its distinctive features. As the diagram shows, the assimilation process, based on the Feature Geometry model by Clements (1985), consists in spreading the dorsal (DOR) feature linked to the dorsal /k/ leftwards to the nasal labial /m/, and simultaneously

delinking the labial feature of the nasal /m/ from its own place of articulation as seen in **(b.i).** Therefore, the nasal labial /m/ comes to be articulated as the nasal dorsal /ŋ/ which has the same place of articulation as the dorsal /k/ as demonstrated in **Figure 4**.

(b.i) Underlying Form: /mk/
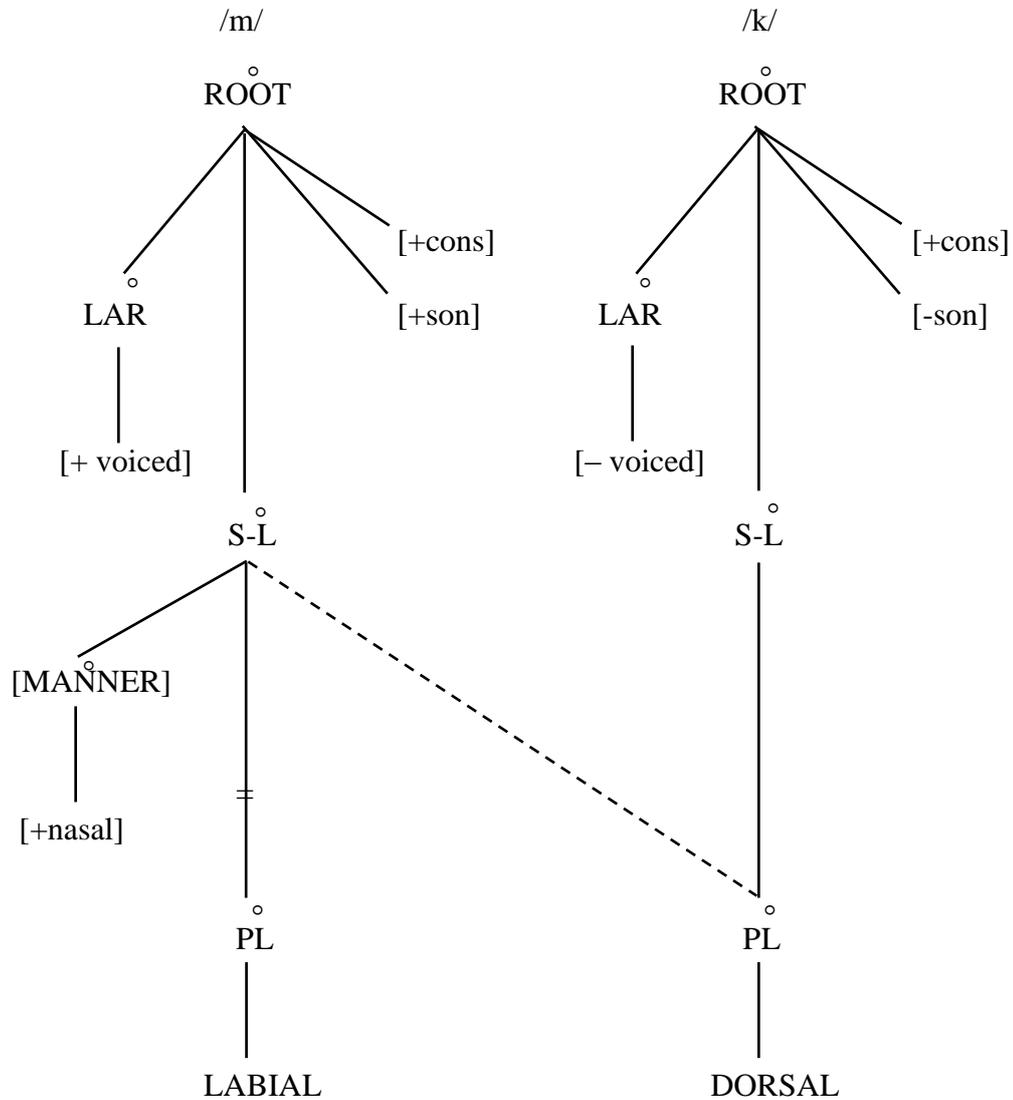
Figure 4 The Process of Delinking the Labial Feature /m/

(b.ii) Output: [ŋk]

Figure 5 below shows that the nasal labial /m/ acquired the distinctive features

of the dorsal /k/ after the process of spreading to be articulated as the nasal dorsal /ŋ/
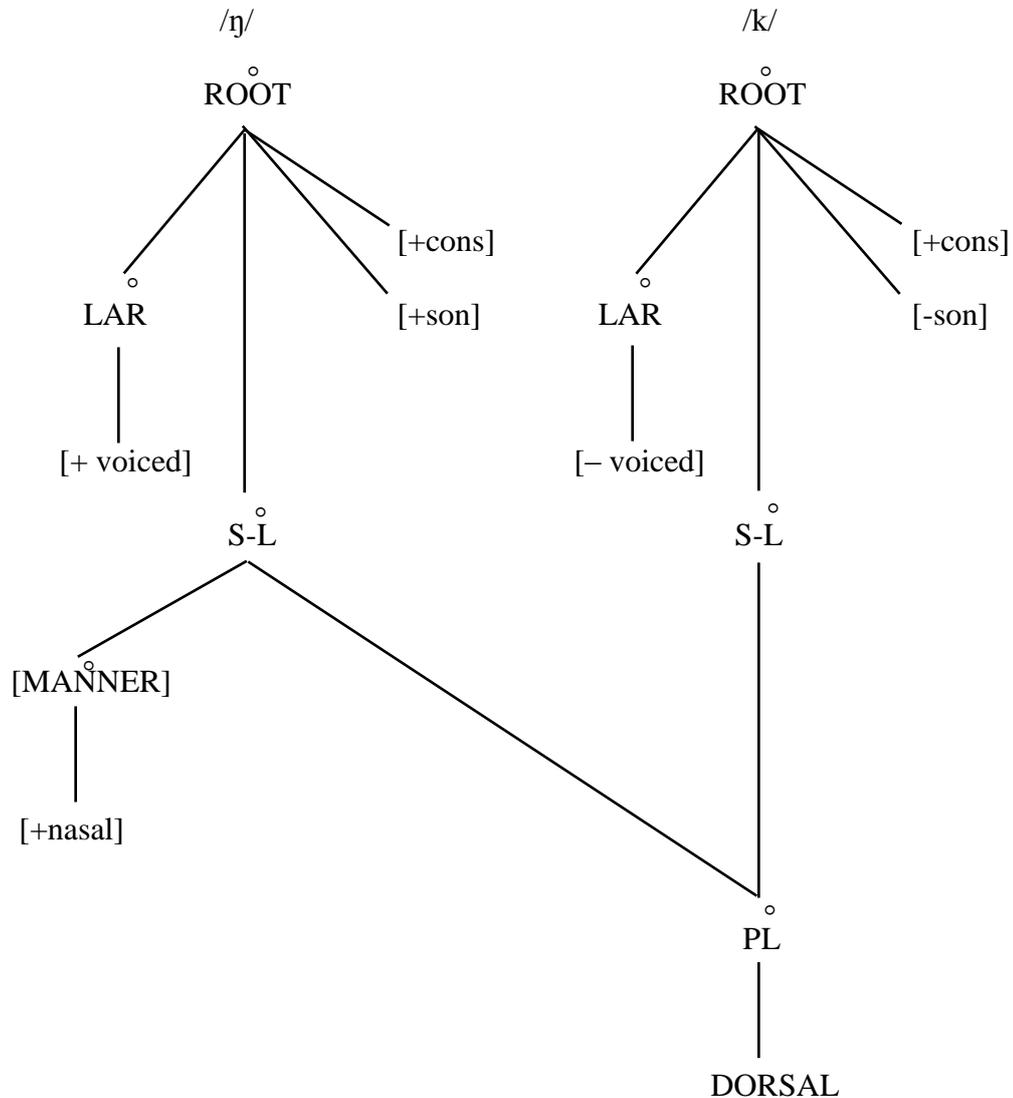
Figure 5 The Output Process of NHA in /mk/

Figure 6 below illustrates the process of delinking of the labial feature of the

nasal labial /m/ from its distinctive features. As the diagram shows, the assimilation

process, based on the Feature Geometry model by Clements (1985), consists in

spreading the dorsal (DOR) feature linked to the dorsal /q/ leftwards to the nasal labial /m/, and simultaneously delinking the labial /m/ from its own place of articulation as seen in **(c.i).** Therefore, the nasal labial /m/ comes to be articulated as the nasal dorsal /ŋ/ which has the same place of articulation as the dorsal /q/ as demonstrated in **Figure 6**.

(c.i) Underlying Form: /mq/
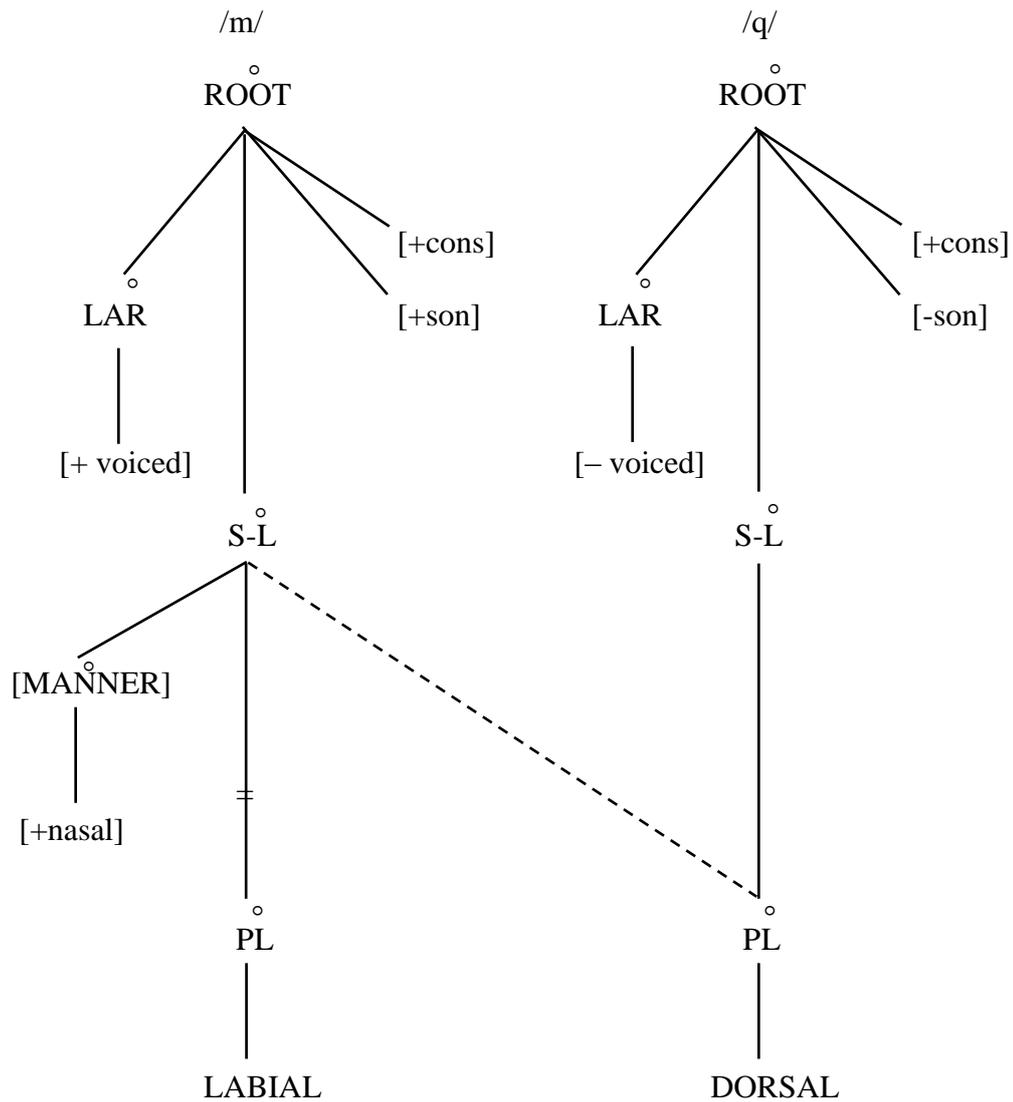
Figure 6: The Process of Delinking of the Labial Feature /m/

(c.ii) Output: [ŋq]

Figure 7 below shows that the nasal labial /m/ acquired the distinctive features of the dorsal /q/ after the process of spreading to be articulated as the nasal dorsal /ŋ/.
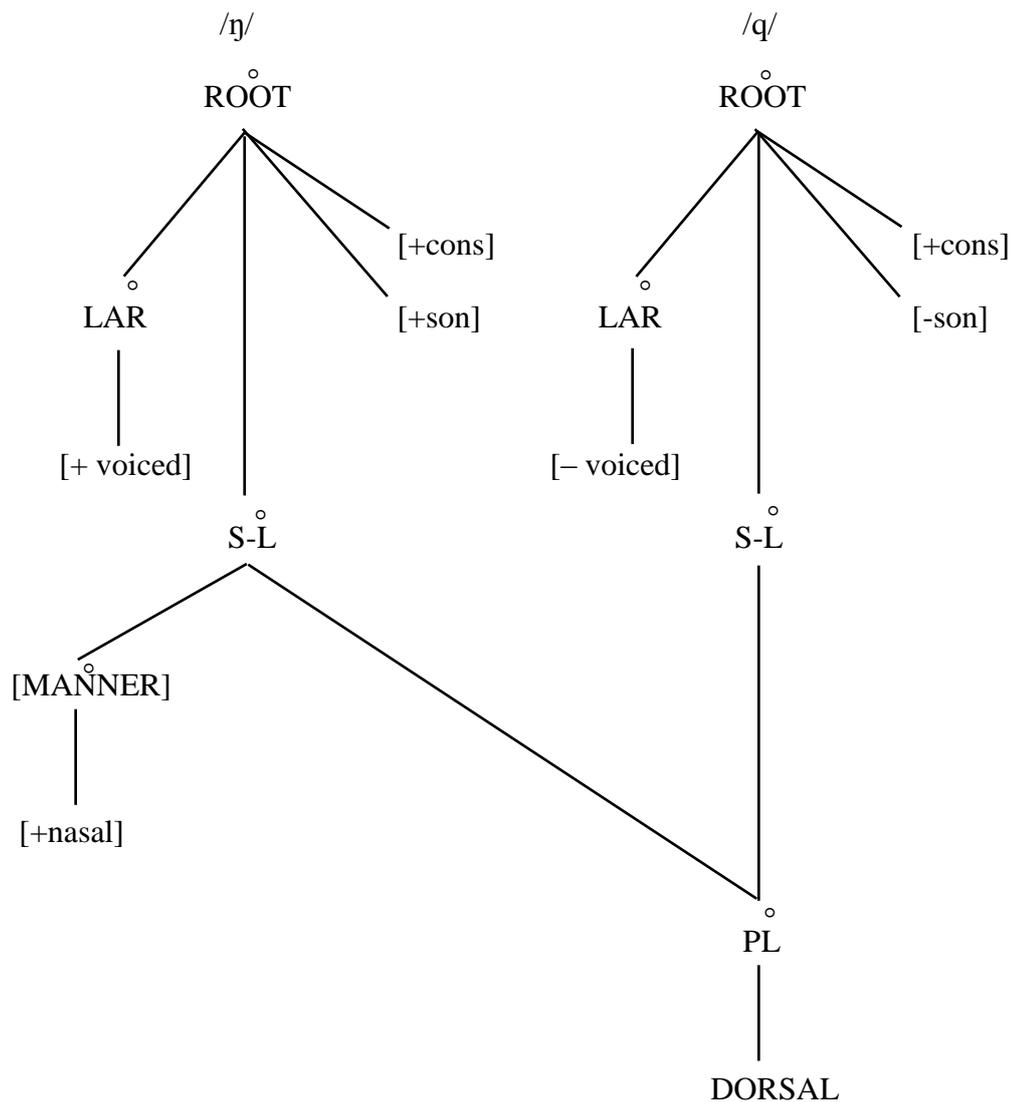
Figure 7 The Output Process of NHA in /mq/

Figure 8 below illustrates the process of delinking the nasal coronal /n/ from its distinctive features. As the diagram shows, the assimilation process, based on the Feature Geometry model by Clements (1985), consists in spreading the labial (LAB) feature linked to the labial /b/ leftwards to the nasal coronal /n/, and simultaneously delinking the coronal feature of the nasal coronal /n/ from its own place of articulation as seen in **(d.i).** Therefore, the nasal coronal /n/ comes to be articulated as the nasal labial /m/ which has the same place of articulation as the labial /b/ as demonstrated in **Figure 8**.

(d.i) Underlying Form: /nb/
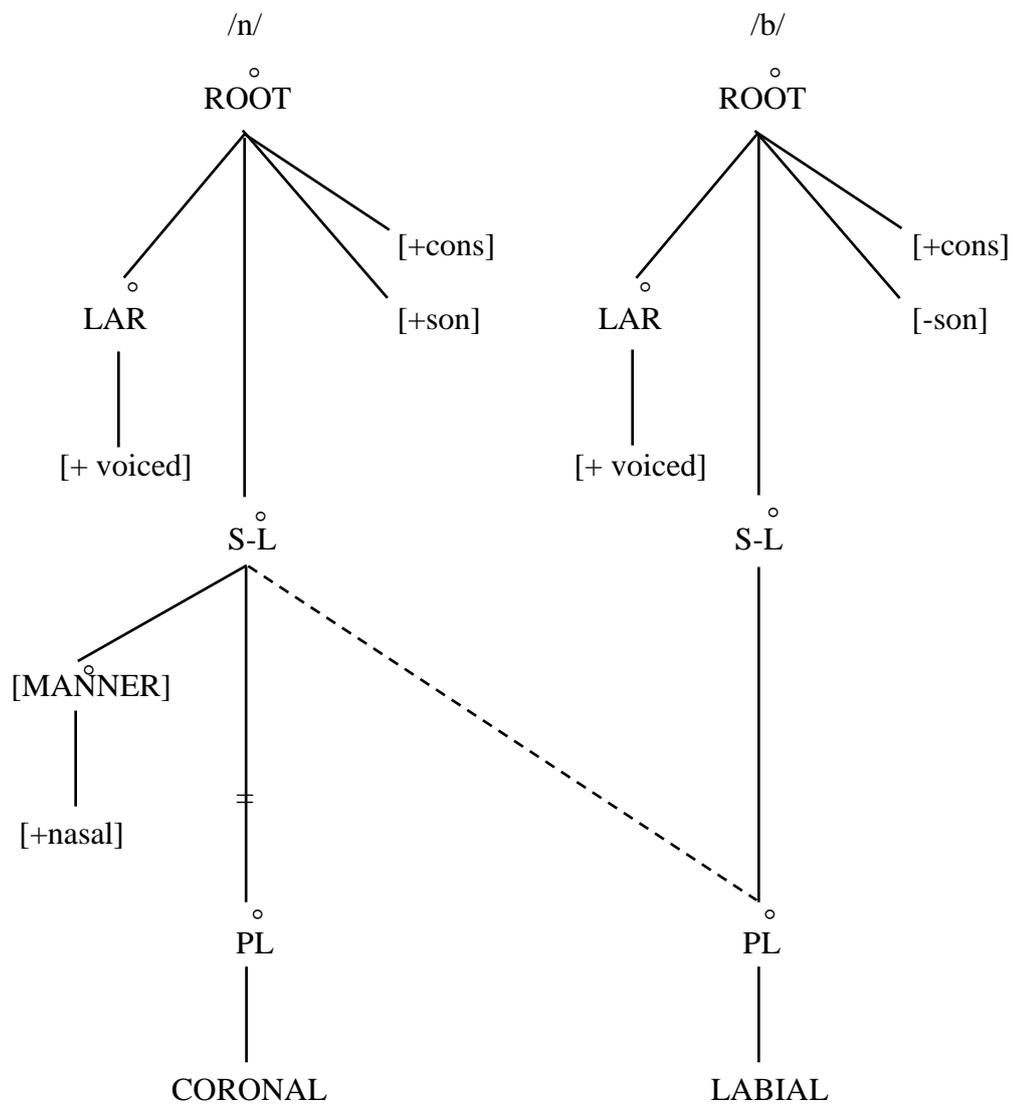
Figure 8 The Process of Delinking the Coronal Feature /n/

(d.ii) Output: [mb]

Figure 9 below shows that the nasal coronal /n/ acquired the distinctive features of the labial /b/ after the process of spreading to be articulated as the nasal labial /m/.
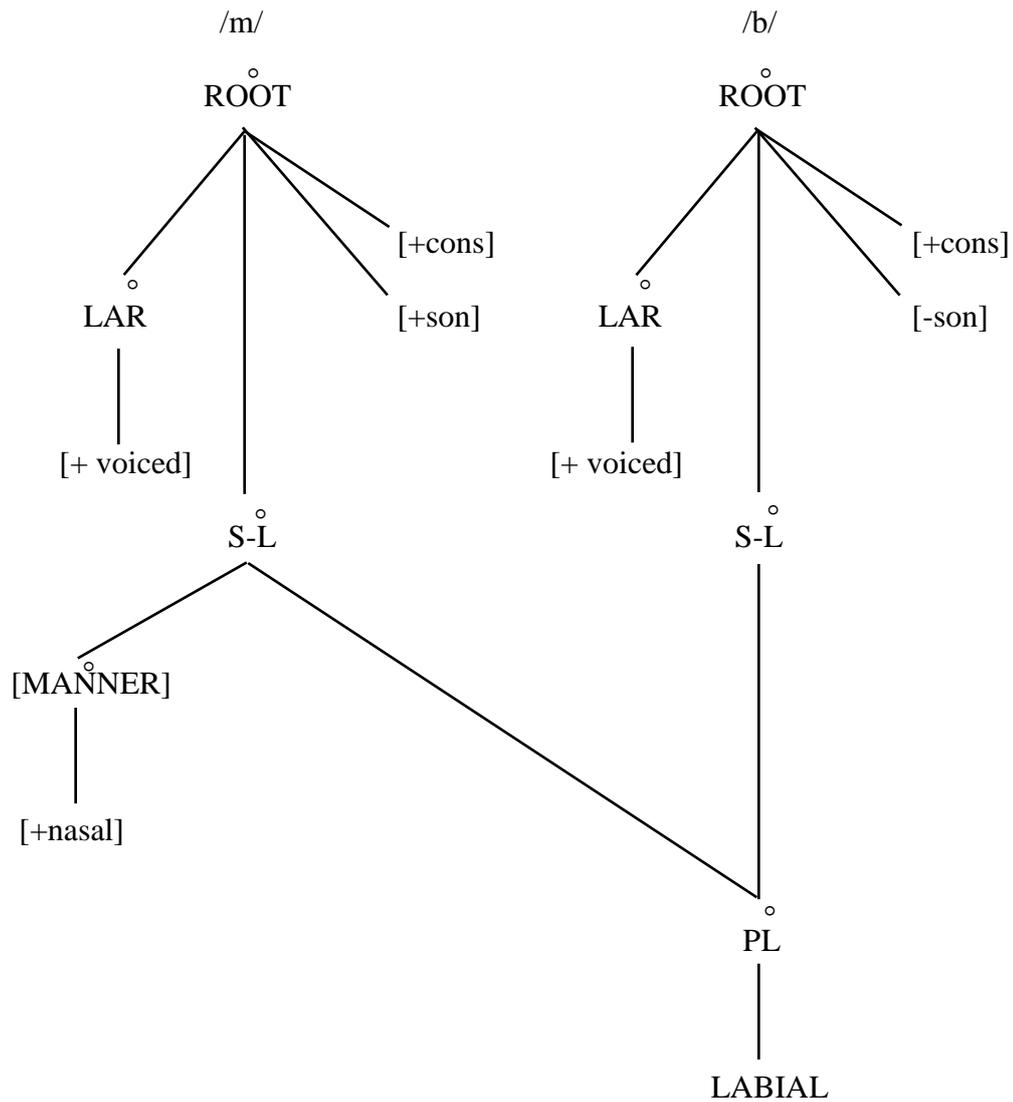
Figure 9 The Output Process of NHA in /nb/

Figure 10 below illustrates the process of delinking the nasal coronal /n/ from its distinctive features. As the diagram shows, the assimilation process, based on the Feature Geometry model by Clements (1985), consists in spreading the coronal (COR) feature linked to the coronal /t/ leftwards to the nasal coronal /n/, and simultaneously delinking the coronal feature of the nasal consonant /n/ from its own place of articulation as seen in **(e.i).** Therefore, the nasal coronal /n/ acquired the distinctive features of the coronal /t/ as demonstrated in **Figure 10**.

(e.i) Underlying Form: /nt/
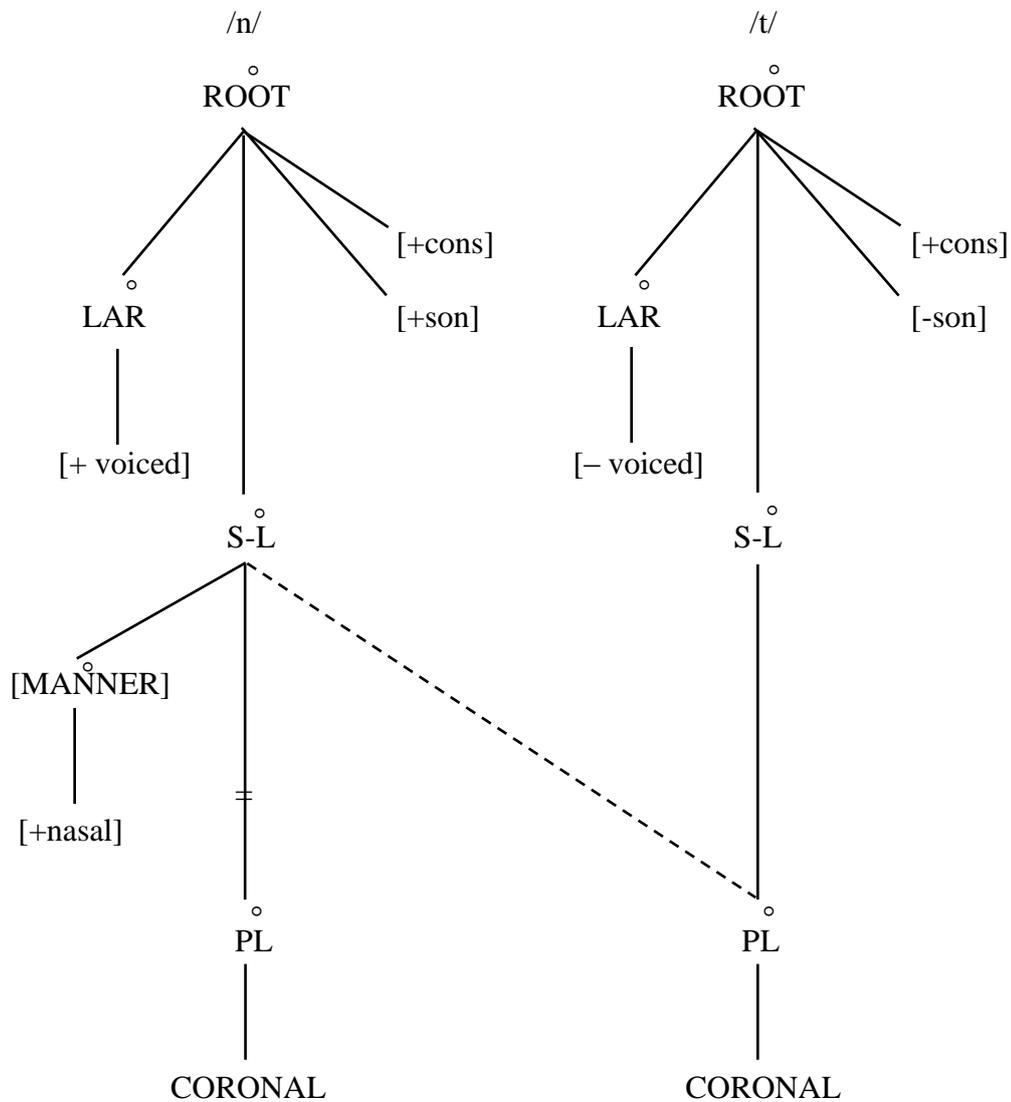
Figure 10 The Process of Delinking the Coronal Feature /n/

(e.ii) Output: [nt]

Figure 11 below shows that the nasal coronal /n/ acquired the distinctive features of the coronal /t/ after the process of spreading its place of articulation features.
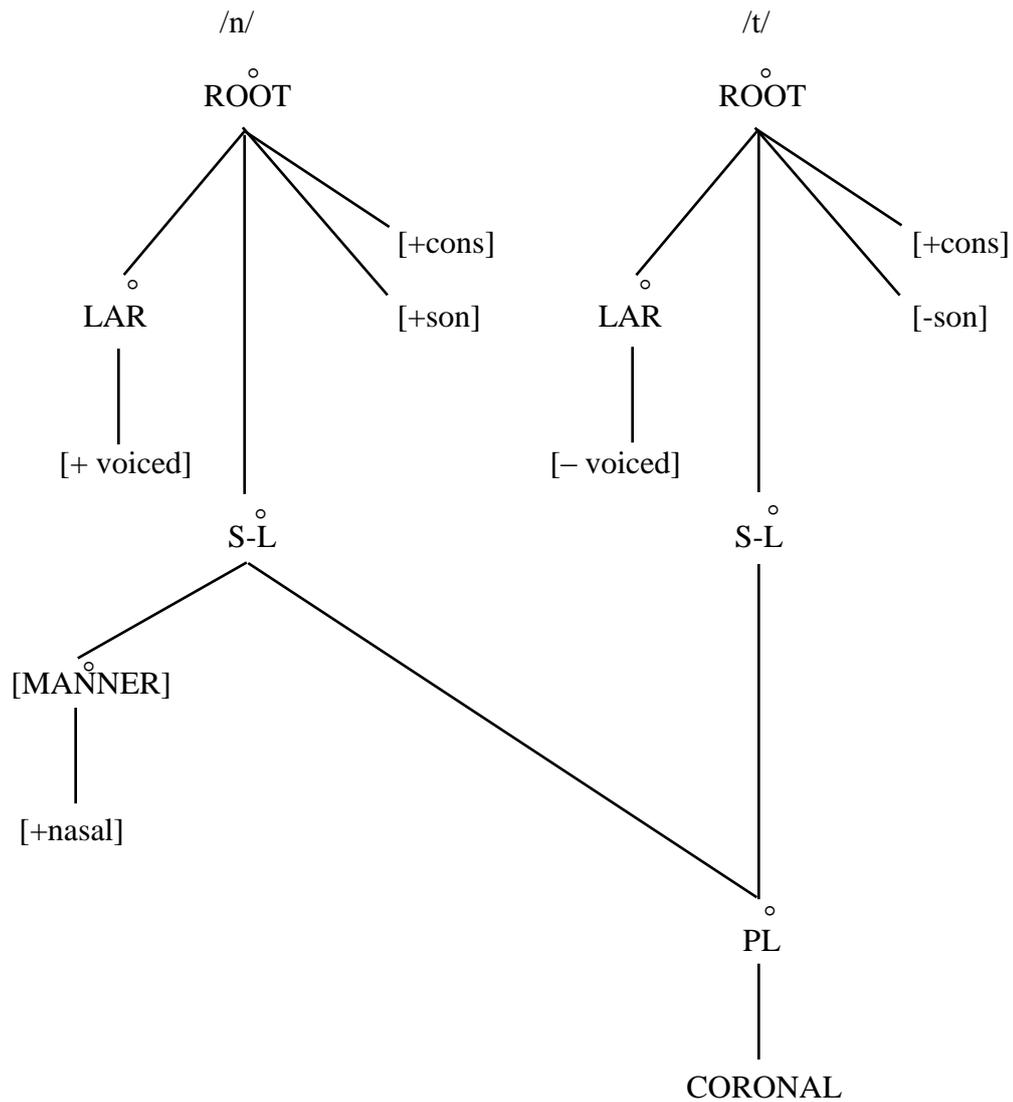
Figure 11 The Output Process of NHA in /nt/

In fact, the presentation of the diagrams in the figures **1, 2, 3, 4 and 5** based on the Feature Geometry model by Clements (1985), facilitate to formulate the final rule of NHA in YTD as demonstrated earlier in **Figure 1**. Thus, it can be summarised that this captures in a rather direct way the idea that the two consonants share their place of articulation (Spencer, 1996). In short, the process that takes place here is that the dorsals /g/, /k/ and /q/, the labial /b/ and the coronal /t/ disseminate its place of articulation features to the preceding segment as illustrated in the examples **1, 2, 3, 4 and 5.**

By now, it can be concluded that 'one of the obvious advantages and improvements of autosegmental phonology over segmental phonology is the representation of the process of assimilation, which is seen as autosegmental spreading rather than mere changing of values in a feature matrix' (Teoh, 1994: 10). To put it more simply, the features of labials (e.g., the labial /b/ as seen in the examples of YTD in (**d**) spread its features and autosegmentally extend to adjacent position (e.g., the coronal /n/). It is also the case in **a**, **b**, **c** and **e.** With this representation the class of assimilation rules in YTD has a natural basis that constrains what is a possible assimilation process and thereby helps write down the possible rule of NHA of the YTD and hence presumably facilitate in dialect acquisition. Moreover, this result comes in line with the claim of Clements (1985) that assimilation of the place of articulation commonly affects nasals and laryngeal features.

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மொழியியலும் இலக்கியமும்

முதன்மைப் பதிப்பாசிரியர்
பேரா. சி.சிவசண்முகம்
பேரா. வே.தயாளன்

பதிப்பாசிரியர்
முனைவர் சி.சிவகுமார்
முனைவர் சா.சுந்தரபாலு

அண்ணாவின் குறும்புதினங்களின் மொழிநடை

வ. ஜெயா
தமிழ்த்துறை, பாரதியார் பல்கலைக்கழகம், கோயம்புத்தூர்

முன்னுரை

ஆங்கிலேயரின் வருகையின் காரணமாக உரைநடை எனும் புதுவகை இலக்கியம் தமிழகத்தில் முகிழ்த்தது. அதனுடன் சிறுகதை, புதினம் எனும் புதிய இலக்கிய வகையும் உருவாயின. தமிழும் வடமொழிச் சொற்களும் கலந்த உரைநடையிலிருந்து தூய தமிழ்ச் சொற்கள் மட்டுமே கையாண்டு உரைநடை எழுதப்பட்டது. தனித்தமிழ்நடை படிக்காத பாமர மக்களிடம் சென்று சேரவில்லை என்று கூறலாம். அதனைப் பண்டித நடை என்று கூறினர். அத்தருணத்தில் பேச்சு வழக்குச் சொற்களும் நம் வாழ்க்கையில் அன்றாடம் வழங்கி வரும் வடமொழிச் சொற்களையும் இணைத்து புதிய மொழிநடையை உருவாக்கினார் பெரியார். அவரின் சீடரான அண்ணா அனைத்து மக்களும் எளிதில புரிந்து கொள்ளக் கூடிய வகையில் நிலைபேறு பெற்ற மொழி வழக்கைத் தம் படைப்பிலும் சொற்பொழிவிலும் கையாளத் தொடங்கினார். மக்களுக்குத் தாம் கூறும் கருத்துக்கள் எளிதில் சென்று சேருவதற்காகப் பேச்சு வழக்குச் சொற்களையும் முரண் சொற்களையும் எதிர்மறைச் சொற்களையும் முன்னிலை சொற்களையும் முரண் சொற்களையும் கையாண்டார் அண்ணா. பேச்சில் மட்டுமின்றி எழுத்திலும் கூட பல உத்திகளைக் கையாண்டு தமது படைப்பினை உருவாக்கலானார்.

நம் அன்றாட வழக்கில் பயன்படுத்தும் உவமைகளையும் பழமொழிகளையும் கவிதைகளையும் கவிஞர்களின் சிறந்த பாடல்களையும் மேற்கோள் காட்டி எழுதலானார். தேவைக்கேற்ப சிறுசிறு நிகழ்வுகளைக் கதைகளாகக்கூறி கருத்தினைச் செழுமைப்படுத்தினார். பெயர் பெயர்த் தொடர்களையும், சிறுசிறு தொடர்களையும், நீண்டத் தொடர்களையும், வினாத் தொடர்களையும், முன்னிலைத் தொடர்களையும், எதிர்மறைத் தொடர்களையும் புகுத்தி கருத்தினை எளிதாக விளக்கியுள்ளார். அவருடைய படைபபுகளில் வருணனை, ஒரு சொல் பல பொருளுடையன, பல சொற்கள் ஒரே பொருளுடையன, முரண் சுவையுடையன, அங்கதச் சுவையுடையன, ஆகிய சொற்களை கையாண்டு படிக்கும் வாசகர்களை ஈர்க்கும் வண்ணமாக அமைத்துள்ளார். அண்ணாவின் குறும்புதினங்களில் காணலாகும் மொழநடையினை விளக்குவதே இச்சிறு கட்டுரையின் நோக்கமாகும்.

1

குறும்புதினம்

குறும்புதினம் எனப்படுவது புதினம் போன்று நீண்டதாக இல்லாமல் சிறுகதையின் தன்மையை விட நீட்சி பெற்று அமைந்துள்ளது எனலாம். பெரும்பாலான குறும்புதினங்களில் ஆசிரியரே கதையினைக் கூறுவதாக அமைக்கப்பட்டுள்ளன. இக்குறும்புதினங்கள் நெகிழ்வுத் தன்மையுடன் அமைக்கப்பட்டுள்ளன. அக்காலச் சமூகத்தில் மலிந்திருந்த மூடநம்பிக்கைகளை வளர்க்கும் புரோகிதர்களின் பொய் புனைவும் புனை சுருட்டும், பொருந்தா மணம், வறுமை, சாதி பாகுபாடு, வர்க்க முரண்பாடு, வேலை வாய்ப்பின்மை, ஆட்சியாளர்களின் மெத்தனப்போக்கு, ஜமீன்களின் சுரண்டல், பணக்காரர்களின் ஆதிக்கப் போக்கு, பெண்களைப் பாலியல் வன்கொடுமைக்கு உள்ளாக்குதல் போன்றவற்றை வன்மையாகச் சாடியும் மக்களுக்கு விழிப்புணர்வூட்டும் வகையிலும் தமது படைப்புகளை உருவாக்கினார் அண்ணா. இக்கருத்துக்கள் அனைத்தும் குறும்புதினங்களில் இடம்பெற்றுள்ளன.

மொழிநடை

மொழிநடை என்பது மொழியில் கையாளப்படும் சொற்கள், தொடர்கள், வாக்கியங்களுடன் வருணனை, அங்கதம், பழமொழி, உவமை, உரையாடல், கதை போன்ற உத்திகள் கையாளப்பட்டு கருத்தினை எளிதில் அனைத்து மக்களுக்கும் சென்று சேர உதவுகின்றன. இதில் மொழியமைப்பும் மொழிப்பயன்பாடும் முக்கியப் பங்காற்றுகிறது. கருத்தினை எளிதில் புலப்படுத்த இவை தேவையான ஒன்றாகிறது. அண்ணாவின் படைப்புகளில் காணப்படும் மொழிநடையினைப் பின்வருமாறு காணலாம்.

முரண் சொற்கள்

முரண் சொற்கள் என்பது கருத்தினை எளிதாகப் புரிந்துகொள்ள உதவுகின்ற வகையில் எடுத்தாளப் பெற்றுள்ளன. மக்களிடம் காணப்பெறும் மூடநம்பிக்கைகளைச் சாடுவதற்காகவும் இச்சொற்கள் பயன்பட்டுள்ளன என்பதில் ஐயமில்லை.

தேவலோகம் - நரகம்	ஏழை - பணக்காரன்
குலமகள் - விலைமகள்	எஜமான் - அடிமை
தரித்திரம் - சீமாட்டி	புண்ணியகாரியம் - கெட்ட காரியம்
வைசியகுலம் - உப்பிர குலம்	பஞ்சைபராரிகள் - ஜமீன்தார்கள்
ஆத்திகன் - நாத்திகள்	துரோகி - தியாகி
பூமி உருண்டை - தட்டை	ஆதிக்கக்காரன் - கொத்தடிமை
கொடுங்கோல் - செங்கோல்	வேதியன் - தமிழன்

2

மேற்குலத்தோன் - இழிகுலத்தோன் புதுமார்க்கம் - பழையமார்க்கம்
புராதன மார்க்கம் - புத்த மார்க்கம்
மாடமாளிகைகள் - குப்பைத் தொட்டிகள்
போன்ற சொற்கள் அவரது படைப்புகளில் அதிகம் கையாளப்பட்டுள்ளன.
இதனை எதிர்ச்சொற்கள் என்றும் கூறலாம். இத்தகைய சொற்கள்
அண்ணாவின் மொழிநடையில் அதிகமாகக் கையாளப்பட்டுள்ளன.

வடமொழிச் சொற்கள்

அண்ணாவில் படைப்புகளில் வடமொழிச் சொற்களும்
பிராமணர்களின் பேச்சு வழக்குச் சொற்களும் காணப்படுகின்றன.
அக்காலத்தில் வழக்கிலுள்ள சொற்களே இவை எனலாம்.

பிரேமை	மிராசுதாரர்
ருத்திராட்சம்	உல்லாச புருஷன்
சித்தசுவாதீனம்	விதண்டாவாதம்
லோகம்	எஜமானர்
அநித்தியம்	டாம்பீகம்
எதேச்சதிகாரம்	கிராமத்து கனவான்
தீர்த்த யாத்திரை	உதாசீனம்
ஜாதி ஆச்சாரம்	அஷ்டதரித்திரன்
பாபக்கிருத்யம்	சாங்கோபாங்கம்
சனாதன மார்க்கம்	மனஸ்தாபம்
சங்கல்பம்	யுக்தி
நீசன்	பகவத்கைங்கரியம்
சுயார்ஜிதம்	தேசாந்திரம்
தமாஷ்	லேகியம்
பிரம்மோத்சவம்	பிரயோஜனம்
திவ்யக்ஷேத்திரம்	வந்தனோபசாரம்
தாட்சன்யம்	சூட்சுமம்
நிவாரணம்	விக்ரஹம்

போன்ற வடமொழிச் சொற்களையும் அன்றாடம் நாம் பயன்படுத்தும்
வடமொழிச் சொற்களையும் தம்முடைய படைப்பில் அதிகம்
கையண்டுள்ளார் அண்ணா.

பேச்சு வழக்குச் சொற்கள்

அன்றாடம் நாம் பேசும் பேச்சு வழக்குச் சொற்கள் அண்ணாவின் மொழி
யில் எடுத்தாளப்பெற்று புதிய பொலிவு பெறுவதைக் காணமுடிகிறது.

கொட்டாயி	கும்மி

3

கண்ணாலம்	*பெரியமேதாவி*
குச்சிக்கிழங்கு	*பட்டிக்காடு*
பயங்காளிப்புள்ளே	*நாட்டுக்கட்டை*
சுத்த பயந்தாங்கொள்ளி	*பொட்டல் காடு*
பைத்தியக்காரப் பய	*மருமவப்பிள்ளே*
பட்டணத்துக்காரன்	*கெட்டச் சிறுக்கி*
விபசாரி	*மவராசி*
மடைப்பயமவன்	

போன்ற பேச்சு வழக்குச் சொற்கள் ஆங்காங்கே அண்ணா எடுத்தாண்டுள்ளார். பெரும்பாலும் படிக்காத பாமர மக்கள் பேசும் வழக்காக இருப்பதை உணர முடிகிறது.

புதுச்சொற்கள்

அண்ணா தமது படைப்பில் புதிய சொல்லாக்கங்களை உருவாக்கியுள்ளார். வடமொழிச் சொற்களுக்கு இணையான தமிழ்ச் சொற்களைப் புதிதாகத் தந்திருக்கிறார் என்பதில் சிறிதும் ஐயமில்லை.

மாமன்றம்	*மனிதமேம்பாடு*
பல்கலைக்கழகம்	*தாயகம்*
அரசுக்கருவூலக் காப்பாளர்	*சுயாட்சி*
பகுத்தறிவு	*ஆராய்ச்சிக்கூடம்*
கற்றறிவாளன்	*உழைப்பாளி*
கூலிப்படை	*இரும்பு முதலாளிகள்*
தன்னலக்காரன்	*கொடுமையாளன்*
நேர்மையாளர்	*அறப்போர்*
காப்பாளர்	*பதவி தேர்தல்*
வாக்கு	*பேரவை*
வாக்காளர்	*கயவர்*
வாக்கெடுப்பு	*கயமை*
உறுப்பினர்	*அடக்குமுறை*
ஆட்சியாளர்	*தூக்குமேடை*
வெடிமருந்துச் சாலை	*மக்களாட்சி*
பணமுடை	*காட்டுச்சட்டம்*
அரிமா நோக்கு	

போன்ற சொற்கள் கையாளப்பட்டு கருத்து எளிமைப்படுத்தப்படுகிறது. இது போன்ற பலச் சொற்களை அவரது படைப்பில் காண முடிகிறது.

4

புதுத்தொடர்கள்

புதுச்சொற்கள் போன்றே புதுத்தொடர்களும் அண்ணாவின் படைப்பில் காணமுடிகிறது. இத்தொடரை வாசித்தாலே அண்ணாவின் தனித்தொடர்கள் என உணரமுடிகிறது.

நீதி வெல்கிறது; மக்கள் வெல்கிறார்கள்
மமதை அழிந்துபடுகிறது; மாண்பு வெற்றிபெறுகிறது
கடமை, கண்ணிம், கட்டுப்பாடு
மாற்றான் தோட்டத்து மல்லிகைக்கும் மணமுண்டு
பண்ணைகள்; பட்டிதொட்டிகள்
மறப்போம்; மன்னிப்போம்
போராடுவோம்; வெல்வோம்

போன்ற தொடர்கள் கையாளப்பட்டுள்ளன.

பல சொல் ஒரு பெருள்

அண்ணா தமது படைப்பில் பல சொற்களை கையாண்டு ஒரே பெருளை உணர்த்துகிறார். சொற்களைப் படிக்கும்போது வெவ்வேறு பொருளைத் தருகின்றதோ என எண்ணத் தோன்றுகிறது. ஆனால் ஒரே பொருளைத்தான் தருகின்றது எனப் படிக்கும்போது உணர முடிகிறது.

சுகமிழந்தான் சொத்திழந்தான் ஓய்விழந்தான் ஒட்டாண்டியுமானான்

கரம் - ஏர் பிடிக்கும்; துலாக்கோல் பிடிக்கும்; கூப்பும்; தழுவும்; வரிசெலுத்தும்;வணக்கம் கூறும்; கொடுங்கோலன் கிளம்பினால் அந்தக்கரம் அவன் சிரம் அறுக்கும்.

ஆள், அம்பு, ஆடம்பரம், அலங்காரம். அட்டகாசமும் ஐம்பமும் குரூரமும் மடைமையும் கொலை தொழிலும் சதிச்செயலும் ஏழையரை இம்சித்தன

போன்ற சொற்றொடர்கள் கையாப்பட்டுள்ளன. சொற்களைப் போன்றே தொடர்களும் தனிச்சிறப்பாக உருவாக்கப்பட்டுள்ளன. ஒரே பொருளைக் குறிக்க பல்வேறு சொற்கள் அடுக்கிக் கூறப்பட்டுள்ளன.

வசைச்சொற்கள்

அண்ணாவின் படைப்புகளில் வசைச்சொற்கள் அதிகம் காணப் படுகின்றன. தன் இயலாமையைப் பற்றிக் கூறும்போதும் கொடுமையைக் கண்டு கூறும் போதும், பாலியல் வன்முறைக்கு உட்படுத்தும் போதும், தீயவற்றிற்குத் துணை போகும்போதும், ஏமாற்றமடைந்தபோதும் வசைச்சொற்கள் அதிகம் கையாளப்பட்டுள்ளன.

பொதுஜனவிரோதி   காலிப்பண்டங்கள்

5

துரோகி	விவேகமற்ற கூட்டம்
தலையாட்டிப் பொம்மைகள்	வெட்கங்கெட்ட சிறுக்கி
டே கிழ ராஸ்கல்	பழிகாரர்களே
போக்கிரிச் சிறுக்கி	பாவி
பச்சைப்புளுகு பேசும் அயோக்கியர்களே மூடா	
கொலைகாரா	பாதகி
குலத்தைக் கெடுத்த கழுதை	அட பாதகா சீ நாயே

போன்ற வசைச்சொற்கள் அண்ணாவின் படைப்புகளில் அதிகம் காண முடிகிறது.

முரண்தொடர்கள்

முரண் சொற்களைப் போலவே முரண் தொடர்களும் அண்ணாவின் படைப்புகளில் அதிகம் காணப்படுகின்றன. சொர்க்கம் நரகம் பற்றிய விளக்கத்தின் போது கூறுவது, "பசி கிடையாது தூக்கம் கிடையாதுத் தூக்கம் வராது, நாரதரின் தம்பூரு; நந்தியின் மத்தளம், அரம்பை ஊர்வசியின் நடனம், காமதேனு, கற்பக விருட்சம், தங்க கோபுரம், பவளமாளிகை, பச்சை புற்றரை, சிங்கார நந்தவனம், பாரிசாத மணம் இன்னும் தேவலோகத்தை எப்படி எப்படியோ வருணிக்கிறார்கள். இவற்றைப் பெற நாம் புண்ணியக் காரியம் செய்தால், அக்கினிக் குண்டம், அகன்ற வாய்ப் பாம்பின் புற்று, நெருப்புச் சிலை, முள் பீப்பாய், செக்கு, செந்தேள், ஈட்டி முனை, அரிவாள் நுனி, சம்மட்டி அடி, சக்கரம் என்று ஏதேதோ பயங்கரமான பொருள்கள் நிறைந்த நரலோகத்தில் புக வேண்டும் என்று கூறுகிறார்கள்" (2008:167) என்று விளக்கப்படுகிறது.

"நான் மாடியில் நிற்கிறேன். நீ படிக்கட்டில் நிற்கிறாய். நான் முன்பு அபலை, இன்று பணக்காரி" என்றும்,

"பொருளும் பகையும் அற்ற இடம்; பேதமும் குரோதம் அற்ற இடம்; மனிதர்களாக வாழக்கூடிய இடம்; வெறுப்புணர்ச்சி நுழைய முடியாத இடம் ஒன்று இருக்கிறது" என்று முரண் சொற்களால் தொடரை அமைத்து கருத்தைத் தெளிவுபடுத்துகிறார்.

வசைத்தொடர்கள்

வசைச் சொற்களைப் போலவே வசைத் தொடர்களையும் கையாண்டுள்ளார். கொடுமையையும் ஏமாற்றத்தையும் முறையற்ற செயலையும் கூறும்போது வசைச்சொற்கள் அமைந்த தொடர்களை அதிகம் கையாண்டுள்ளார் அண்ணா.

"அட பாதகா பதைக்காமல் துடிக்காமல் பேசுகிறாயே"

"பொதுஜன விரோதி ஒழிக, துரோகி ஒழிக"

"பாவி கோமளம் என்னைக் கெடுத்து குட்டிச்சுவராக்கி குடிகாரனுக்கு

6

விற்று விட்டாள்"

"மோசக்கார வேடதாரியே கேள்! இனி உன் முடிவு காலம் கிட்டி விட்டது"

"பாவி பாதகி பழிகாரி குடி கெடுக்கும் கோமளம் திறடி கதவை, ஐய்யா வக்கிலய்யா எழுந்திருங்கள்; வாருங்கள்; இங்கே வந்து பாருங்கள்; இந்த நாசக்காரி செய்யும் வேலையை, டேய் பரந்தாமா, வாடா வெளியே, மோட்டார் ஓட்டறயா கோமளம், நான் தடியனா; கிறுக்கனா; வெறியனா; திற கதவை. ராவ் பகதுரைக் கொல்லச் சொன்னாயே, உன் கழுத்தை ஒடித்துவிட்டு மறுவேலை பார்க்கிறேன் என லிங்கம் ஆவேசம் வந்தவன் போல் அலறினான்" (2008, தொ. 1, ப.77) போன்ற வசைச் சொற்கள் பாத்திரங்களின் உணர்வினையும் அண்ணாவின் உணர்வினையும் வெளிப்படுத்துவதைக் காணமுடிகிறது.

எதிர்மறைத் தொடர்

ஒரு கருத்தைக் கூறும்போது உடன்பாடாகவும் எதிர்மறையாகவும் வெளிப்படுத்தலாம். சமூகத்திற்குத் தீங்கு விளைவிக்கும் செயலைச் செய்யும் போது அண்ணா எதிர்மறைச் சொற்களைக் கொண்டு தொடர்களை அமைத்துள்ளார்.

"நான் பட்டபாடு. உனக்கு வர இருக்கும் ஆபத்து கேள் தோழா, அவளை நம்பாதே, அவள் சிரிப்பில் சொக்கி வீழ்ந்து சிதையாதே, அளைத் தீண்டாதே. அவள் விபச்சாரி, விபச்சாரியின் தன்மையோடு கொலைகாரியின் மனம் படைத்தவன் அவள்" (2008, தொ.1, ப.9) என்பதில் ஒரு பெண்ணின் மிகுதியான ஆசையினையும் ஆடம்பரமாக வாழ எண்ணும் போக்கினையும் அதற்காக அவள் கையாளும் போக்கினைச் சுட்டிக்காட்ட இத்தொடரமைப்பினை கையாண்டுள்ளார்.

முன்னிலைத் தொடர்

பெரும்பாலான குறும்புதினங்களில் முன்னிலைத் தொடர்களைப்பயன்படுத்தியுள்ளார். சீற்றம், வெறுப்பு, கோபம், ஏமாற்றம் போன்றவற்றை வெளிப்படுத்த இத்தொடர்கள் பயன்படுத்தப்பட்டுள்ளன.

"ஆடாமல் அசையாமல் , பதறாமல் சீறாமல் அவ்வளவையும் கேட்டுக் கொள்கிறாயே. ஏன் கோபிக்க மறுக்கிறாய். ஏன் என்னைக் கண்டிக்காமலிருக்கிறாய் - வா போருக்கு" என்றும்,

"அட பாதகா, பதைக்காமல் துடிக்காமல் பேசுகிறாயே, ஓர் ஏழையின் வாழ்வை அழித்துவிட்டு. இதற்கா நீ பக்திமான் வேஷம் போட்டாய்? கோவில் கட்டினாய், கதியற்ற பெண்களைக் கற்பழிக்கத்தானா கோவில் கட்ட ஆரம்பித்தாய்" (200', தொ. 1, ப. 216) என்ற தொடர்களில் முன்னிலைச் சொற்கள் அதிகம் கையாளப்பட்டிருப்பதைக் காண முடிகிறது.

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பிராமணர் பேச்சு வழக்கு

பிராமணர்களைப் பற்றிய கருத்தினைக் கூறும்போது பிராமணர்களின் பேச்சு வழக்கினையும் வடமொழிச் சொற்களையும் கலந்து உருவான தொடர்களை உருவாக்கியுள்ளார் அண்ணா.

"ஏன் ஓய், சும்மா சுத்தி வளைச்சி பேசிண்டிருக்கேள். வேதமாம் - வேதாந்தமாம் - இரகசியமாம் ஓய் நீர் ஏன் இவ்வளவு கோபிக்கிறீர்? கோபிக்கமாட்டார் ஓய், பட்டாச்சாரியர், ஆத்துக்குப் போகிற போது வழியிலே பேசிண்டிருந்தாலே தாமதமாச்சின்னு தெரிஞ்சா உமக்கு ராஜா சன்மானம் செய்வார் ஓய். பிரதி தினமும் இந்தக் கைங்கர்யத்தைச் செய்திண்டிருக்கணும்னு கூட சொல்வார்" (200', தொ. 1, ப 311) என்ற தொடர்களில் பிராமணர்களின் பேச்சு வழக்கினைக் கையாண்டு உரையாடலை அமைத்துள்ளார் அண்ணா.

பேச்சு வழக்குத் தொடர்

படிக்காத பாமர மக்கள் பேசும்போது அன்றாடம் நாம் பயன்படுத்தும் பேச்சு வழக்குச் சொற்களை அமைத்து தொடர்கள் உருவாக்கப்பட்டுள்ளன.

"ஏனம், நீயும் இந்தத் தொரை மாதிரி எழுதிக்கிட்டே காலத்தை ஓட்டிடப் போறயா... இவருக்குப் பெண்ஜாதி இல்லே, புள்ளகுட்டி இல்லை, ஒண்டிக்கட்டை, நீ அப்படி இருக்க முடியுமா... இன்னும் எவ்வளவு காலம் காத்துக்கிட்டு இருப்பா உனக்காக" (2008, தொ. 4, ப. 47). இதுபோன்ற தொடர்கள் பலவிடங்களில் கையாளப்பட்டுள்ளன.

சொல் விளக்கம்

ஒரு பொருளுக்குப் பல சொற்கள் மூலம் எடுத்துக்கூறி சொற்பொருளை வாசகனுக்குப் புரிய வைக்கிறார் அண்ணா.

தேச துரோகி, நாட்டைக் காட்டிக் கொடுப்பவன், எதிரிக்கு உளவாளி, எதிரியைவிடக் கொடியவன், இழிமகன் என்று விளக்குகிறார்.

மனிதத்தன்மை - இன்முகம் காட்டுதல், நன்மொழி பெசுதல், அன்பு வழங்குதல் அறநெறி கூறுதல், இரக்கம் கொள்ளுதல் என்று விளக்கம் தருகிறார்.

வருணனை

பாத்திரத்தை அறிமுகப்படுத்தும் போதும் படைகளைப் பற்றிக் கூறும்போதும் வருணனை இடம் பெறுகிறது.

"குமரி ஒருத்தி மாநிறம். ஆனால் உழைப்பால் மெருகேறின உடல். குறுகுறுப்பான பார்வை. இயற்கையான ஒரு புன்னகை தவழ்ந்தபடி இருக்கும்" (2008. தொ.1 , ப. 199) என்றும்,

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"கண் சொல்லிற்று நான் எவ்வளவு அழகாக இருக்கிறேன் பார். கடல் அலை போல நான் பாய்வதை நோக்கு. அந்த மோகன மிரட்சியை காணு என்று. புருவங்கள் சும்மாகிட கண்ணே, நான் மதனன் வில்போல வளைந்து கொடுக்கும் காட்சியன்றோ உள் அழகை எடுத்துக் காட்டுகிறது. நானில்லாவிட்டால் நீ எங்க தங்கப் பெட்டிக்குத் தகதகப்ப, வைரத்திலே உள்ள ஒளி - இவை போலக் கண்ணின் வனப்புக்கு நானன்றோ காரணம் என்று சொல்லிற்று.... மன்னனுக்கு முடி போல மாலைக்கு மணம் போல நான் இருக்கும் வனப்பு என்னைப் பாருங்கள் என்று கூந்தல் கூவிற்று. இப்படி ஒவ்வோர் அங்கமும் ஒன்றை ஒன்று வம்புக்கிழுக்கும் அளவு வனப்புள்ள மங்கை மலர்க்கொடி" *(2008. தொ. 1. ப. 104)* இவ்வாறு வருணிக்கும் போதுகூட புதிய உத்தியைக் கையாளுகிறார் அண்ணா.

ஏவல் வாக்கியம்

தேவையான இடங்களில் ஏவல் சொற்களைக் கையாண்டு தொடரை அமைத்துள்ளார் அண்ணா.

"சிறைக்கதவு திறந்து விட்டது. கூண்டைவிட்டுக் கிளம்பு. போ வெளியே, பார் உலகை, நீ பலநாளும் பார்க்காது மனம் வெந்து மண்ணைத் தின்று கொண்டிருந்தாயே, இனி உலகத்துக்குப் போ, உன் மக்களைப் பார்" *(2008, தொ 1, ப.71)* போன்ற ஏவல் தொடர்களைப் படிக்கும் வாசகனின் மனதில் சோர்வு எழாமல் காக்கின்றது எனில் மிகையன்று.

மேற்கோள் காட்டல்

ஒரு கருத்தை விளக்கமாக எடுத்துக்கூறிய பின்பு அதற்குரிய மேற்கோளைச் சரியான இடத்தில் எடுத்துக்காட்டி விளக்குவது அண்ணாவின் மொழிநடை உத்திகளுள் ஒன்று. நரசிம்மனின் படைத்தளபதியான பரஞ்சோதி சிறுதொண்டரான வரலாற்றை அண்ணா குறும்புதினமாக வெளியிடும் போது சேக்கிழாரின் பாடலை ஆங்காங்கே மேற்கோள் காட்டி விளக்குகிறார்.

"உம்முடைய நிலைமையினை அறியாமை கொண்டுய்த்தீர்
எம்முடைய மனக்கருத்துக்கினிதாக இசைந்துமது
மெய்ம்மைபுரி செயல் விளங்க வேண்டியவாறே சரித்து
செம்மை நெறித்திருத் தொண்டு செய்யும் எனவிடையளித்தான்" *(2008,* தொ 1, ப 266) என்ற பாடல் மூலம் பரஞ்சோதியின் புகழினைக் கண்ட மன்னன் பொறாமை கொண்டே அவரை வெளியேற்றினான் என்பதற்கு இப்பாடலே அகச்சான்றாக விளங்குகிறது என்று தம் கதையின் மூலம் விளக்கிக்கூறி நம் சிந்தனையைத் தூண்டுகிறார் அண்ணா.

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உரையாடல்

நாடகத்தில்தான் உரையாடல் காணப்படுவதுண்டு. ஆனால் அண்ணாவின் குறும்புதினங்கள் சிலவற்றில் இத்தகைய உரையாடல் உத்தி கையாளப்பட்டுள்ளது.

சோழு :   இராகவா, உன்னைக் காண்பதே அரிதாகிவிட்டது?

இராகவன் : கழுதை கெட்டால் குட்டிச்சுவரில்தானே? சாக்கடைக்குப் போக்கிடம் ஏது? வேலை ஏதாவது கிடைத்ததா என்று தேடி அலைந்தேன்

சோழு :   கிடைத்ததோ?

இராகவன் : நன்றாக் கிடைத்தது, டாமிட். இடியட் என்ற அர்ச்சனை. '2008. தொ. 1, ப. 138) வேலையின்மையைக் குறிக்க இத்தகைய உரையாடலைக் கொண்டு விளக்குகிறார்.

கவிதை

உரைநடை மட்டுமல்ல அண்ணா கவிதை எழுதுவதிலும் வல்லவர் என்பதை இவரது படைப்புகளில் கவிதை காணப்படுவதிலிருந்து அறிந்து கொள்ளலாம்.

"எண்ணாத எண்ணமெல்லாம்
எண்ணி எண்ணி
எட்டாத கோட்டைக்கு
என்றும் ஏணியிட்டு" *(2008. தொ. 1, ப.939)* என்றும்,

"காணக் கண்காட்சியே
காஞ்சி கருட சேர்வை
காணக் கண்காட்சியே" *(2008. தொ. 1, ப.107)*
என்ற கவிதையினை எழுதி கருத்தினை விளக்குகிறார்.

சிறுசிறுவாக்கியங்கள்

படிக்கின்ற வாசகர்களைப் படிக்கத் தூண்டவும் சோர்வு ஏற்படாமல் தடுக்கவும் சிறுசிறு வாக்கியங்கள் உதவுகின்றன. மேலும் கருத்தினை எளிதில் புரிந்து கொள்ளவும் வழி செய்கின்றன.

"... என்ன இருக்குது கிராமத்திலே, ஒரே பொட்டல்காடு; பொந்துகளில் நரிகள் இருக்கும்; புதர்களிலும் புற்றரைகளிலும் பாம்பு இருக்கும்; வயலிலே நண்டு இருக்கும். குளத்திலே முதலை இருக்கும். காளி கோயில் இருக்கும்; கூளி கோயில் இருக்கும். இதன் நடுவே தலை ஒரு வேஷமும் துணி ஒரு வேஷமுமாக ஜனங்கள் இருப்பார்கள்" *(2008, தொ.3, ப.49)*. கிராமத்தின் சிறப்பினை நகரத்தில் வாழும் பெண்

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அருவருப்பாகக் கூறுவது போல் படைத்துள்ளார். நகரத்தின் செயற்கைத் தோற்றத்தைவிட கிராமத்தின் இயற்கை மணம் வீசும் நிலையை இத்தொடர்கள் மூலம் எடுத்துக்காட்டி நம் கண் முன் சொல்லோவியமாக்குகிறார் அண்ணா.

முடிவுரை

அண்ணாவின் குறும்புதினங்களில் நிலைபேறு பெற்ற எழுத்துவழக்குச் சொற்களும் வடமொழிச் சொற்களும் ஆங்கிலச் சொற்களும் புதிய சொற்களும் பேச்சு வழக்குச் சொற்களும் வசைச் சொற்களும் முரண் சொற்களும் காணப்படுகின்றன. படிக்கின்ற வாசகர்கள் எளிதில் புரிந்து கொள்ளவும் படைப்பாளனின் உணர்வினை உணர்ந்து கொள்ளக்கூடிய வகையில் தொடர்களை உருவாக்கி சோர்வு ஏற்படாமல் இருக்க அமைத்துள்ளார். வருணனை, கவிதை, உரையாடல் பாங்கு, மேற்கோள் காட்டல், பழமொழி, உவமை போன்ற உத்திகளைக் கையாண்டு கதை பின்னப்பட்டுள்ளது. சிறுசிறு தொடர்கள் எடுத்தாளப்பட்டுள்ளன. வருணனையில் கூட புது முயற்சிகள் மேற்கொள்ளப்பட்டுள்ளது என்பதை அவரது படைப்புகளைப் படிக்கும்போது உணர்ந்து கொள்ள முடிகிறது.

பார்வை நூல்கள் :

அண்ணா பரிமளம்	2008	Ü‡í£M¡ °Á‹¹Fùfèœ (தொகுதி 1) கங்காராணி பதிப்பகம், சென்னை
	2008	Ü‡í£M¡ °Á‹¹Fùfèœ (தொகுதி 2,3,4) கங்காராணி பதிப்பகம், சென்னை
ஜெயா, வ.	1989	ð£óF ªñ£Nï¬ì ஜெயா பதிப்பகம், மதுரை

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தொல்காப்பியம் – சங்க இலக்கியம் புணரியல் நோக்கு

ரா. செயராமன்

தமிழ்த்துறை, பாரதியார் பல்கலைக்கழகம்

மொழி புணரியல்பு என்பது செய்யுளில் சொல், தொடர், வாக்கியம் முதலான கூறுகள் பொருண்மை தருவதற்கு ஏற்பத் தொடர்ந்து நிற்கும் நிலைமை என்ற பொருண்மை உடையது. ஒரு செய்யுளில் உள்ள எல்லா மொழிக் கூறுகளும் நிறுத்த சொல்லாகவோ, குறித்துவரு கிளவியாகவோ அவற்றின் துணை உறுப்புகளாகவோ வருகின்றவைகளாகும். செய்யுளின் முதல்சொல், ஈற்றுச்சொல் இரண்டிற்கும் முறையே நிறுத்த சொல்லும் குறித்துவரு கிளவியும் இல்லாதிருக்கும். விகாரவகை மொழிபுணரியல்பாலும், இயல்பான சொற்கூறு மாற்றங்களாலும் அவ்விரு சொற்களும் கூட தொடர்மொழியின் இடையில் வரும் சொற்களாக மாறி நின்று புணர்கிறவைகளாக முடியும்.

ஒரு செய்யுளில் அடுத்தடுத்து இடம் பெறும் இரு சொற்கள் இருவேறு மனிதர்களின் கூற்றுகளாகவும் ஆசிரியர் கூற்றாகவும் பாத்திரக் கூற்றாகவும் கூட அமைந்துவிட வாய்ப்புகள் உள்ளன. ஒரு மனிதரின் கூற்று என்றாலும் இருவேறு வாக்கியங்களின் இறுதி, முதல் சொல்லாகக்கூட அவை அமைந்துவிடுகின்றன. மொழிக் கூறுகளின் புணர்ச்சி என்பதை பேரலகுகளின் தொடர்ச்சி என்பதிலிருந்து சிற்றலகுகளின் தொடர்ச்சி வரை வரிசைப்படுத்திக் காணமுடியும்.

தொல்காப்பியத்தில் பகுபத உறுப்புகளின் புணர்ச்சி இலக்கணம் பேசப்படவில்லை. நன்னூலில் அது பேசப்பட்டுள்ளது. அது வடமொழி இலக்கணத் தாக்கத்தால் பேசப்பட்டுள்ளது என்ற கருத்து முன்வைக்கப்படுகிறது. தொல்காப்பியம் முதன்மையான உறுப்பின் துணை உறுப்புகளாகப் பிற பகுபத உறுப்புகளை கருதிக்கொண்டுள்ளது. பெயர், வினை என்ற இரு இலக்கணக் கூறுகளின் புணர்ச்சிகளாகப் புணரியல்களைத் தொல்காப்பியம் விளக்குகிறது. புணரியலில் சாரியைப் புணர்ச்சியும் உருபியலில் வேற்றுமை உருபுப் புணர்ச்சியும் மையமாக அமைந்துள்ளன. இவை இரண்டும் பெயர் நிலை மொழியாக வரவந்த துணைக் கூறுகளாகும்.

ஒரு முதன்மையான இலக்கணக்கூறு நிலைமொழியாக இருக்கும்போது, அதனுடன் துணை உறுப்புகள் சேர்ந்து வந்தால் புணர்ச்சி விதிகள் ஒரு

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மாதிரியாகவும் சேர்ந்துவரவில்லை என்றால் புணர்ச்சி விதிகள் வேறு மாதிரியாகவும் அமைகின்றன. இவ்வாறான மாற்றம் இருப்பதைத் தொல்காப்பியம் தெளிவாக வேறுபடுத்தி அறிந்திருந்த போதும் பல இடங்களில் விளக்கிய போதும் ஒட்டுகளுக்கு உரிய முக்கியத்துவத்தைத் தொல்காப்பியம் புணர்ச்சி இலக்கணத்தில் வழங்கவில்லை. நிறுத்த சொல்லாக இருக்கும்போது ஈறாகவோ விகுதியாகவோ வைத்துப் பார்க்கப்படும் ஒட்டுகள் குறித்துவரு கிளவியாக இருக்கும் போது, விட்டுவிடப்படுகின்றன. குறித்துவரு கிளவியின் வேர்ச்சொல்லின் இலக்கணக்கூறு போதுமானதாகிவிடுகிறது.

ஆல், ஐ வேற்றுமைகளின் புணர்ச்சிகள் சிறப்பாகத் தனித்து விளக்கப்படும்போது, அந்த உருபுகள், இடையில் மறைந்து வந்தாலும், வெளிப்பட்டு வந்தாலும் இரு சொற்களுக்கு இடையில் நிகழும் புணர்ச்சிகள் வேற்றுமைப் புணர்ச்சிகள் என்று கொள்ளப்படுகின்றன. உருபியலில் வருமொழிகளாக வேற்றுமை உருபுகளே உள்ளன. உருபியலை அடிப்படையாக வைத்துப் புணர்ச்சியை வகைப்படுத்த வேண்டுமானால் உருபு புணர்ச்சி, உருபு அல்லாத புணர்ச்சி என்றுதான் வகைப்படுத்த வேண்டியிருக்கும். வேற்றுமைப்புணர்ச்சி என்பதை வேற்றுமை உருபு இடையில் மறைந்து வர நிகழும் புணர்ச்சி என்று வரையறுத்துக் கொள்ளலாம். உருபு அல்லாத புணர்ச்சியின் மற்றொரு வகை அல்வழிப்புணர்ச்சியாகும். ஏ,ஒ என்ற இடைச்சொற்கள் நிலைமொழி ஈறாக நின்று வருமொழியோடு நிகழும் புணர்ச்சியும் தொல்காப்பியத்தில் பேசப்பட்டுள்ளது. மகர ஈறு, உம் ஈறு என்ற இரு வகை ஈறுகளுக்கும் ஒரே வகைப்புணர்ச்சி என்று வரையறுக்க முடியாது. வேறுபட்ட வேற்றுமை ஈறு, கு ஈறு, கு வேற்றுமை ஈறு என்று ஈறுகள் வேறுபடுவதைக் கருத்தில் கொண்டு புணர்ச்சி இலக்கணத்தையும் வேறுபடுத்தி விளக்கியிருக்க வேண்டும்.

மரம் + சட்டம்   மரச்சட்டம்
மரமும் + சட்டமும் மரமுஞ் சட்டமும்

இவ்வாறாக இடைச்சொற்களையும் நிலைமொழி ஈறுகளாகக் கொண்டு விளக்கினால் தரவுகள் விரிவுடையும். அதைத் தவிர்க்கவே தொல்காப்பியம் இடைச்சொல் சேராத பெயர்ச் சொற்களை நிலைமொழிகளாக எடுத்துக் கொண்டு புணர்ச்சிகளை விளக்கியுள்ளது. தொல்காப்பியம் மற்றும் உரைகளின் கருத்துப்படி வேற்றுமைப் புணர்ச்சியை

மரத்தை
மரப்பெட்டி

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மரம் வெட்டு

மரத்தை வெட்டு

என்ற நான்கு வேறு வகையான தொடர்களாகக் கொள்ள வேண்டியுள்ளது. வேற்றுமைத் தொடர் என்று ஒரு சொல்லால் மேற்கண்ட நான்கு தொடர்மொழிகளையும் உரைகளின் கருத்துப்படி கூறவேண்டியுள்ளது.

வேற்றுமைப் புணர்ச்சி, அல்வழிப் புணர்ச்சி என்ற வகைப்பாடு தமிழ்மொழி அமைப்பின் எல்லாப் புணர்ச்சித் திரிபுகளையும் விளக்கப் போதுமானதாக இல்லை என்று ஆ. வேலுப்பிள்ளை குறிப்பிடுகிறார். வேற்றுமைப் புணர்ச்சிக்கும் அல்வழிப் புணர்ச்சிக்கும் பொதுவான புணர்ச்சி, இரண்டும் அல்லாத புணர்ச்சி என்று மேலும் இருவகைகளை இலக்கணக் கொத்து தருகிறது. வேற்றுமைப் புணர்ச்சியில் நான்கு தொடர்மொழி அமைப்புகள் பேசப்படுகின்றன. எழுவாய், விளி வேற்றுமைத் தொடர்களால் உருவாகும் தொடர்மொழிகளை அல்வழித் தொடர் என்ற பிரிவில் வைக்கின்றனர்.

அல்வழித்தொடர் என்பதற்கு அளிக்கப்பட்டு வரும் விளக்கங்கள் தொல்காப்பியத்திற்கு ஏற்றவைகளாக எந்த அளவு உள்ளன என்பது ஆராயப்பட வேண்டியுள்ளது. கீழ்க்காணும்

1. எழுவாய் - பயனிலை   2. பயனிலை - எழுவாய்
3. விளி - ஏவல்   4. ஏவல் - விளி
5. முற்று - முற்று   6. பெயரெச்சம் - பெயர்
7. வினையெச்சம் - வினை   8. தொகைமொழி - பெயர்/வினை
9. இடைச்சொல் - பெயர்/வினை   10. உரிச்சொல் - பெயர்/வினை

என்ற தொடர்மொழிப் புணர்ச்சிகள் அல்வழிப் புணர்மொழிகளாகப் பட்டியலிடப்பட்டுள்ளன. தொல்காப்பியம் விளக்கியுள்ள புணர்ச்சிகளில் பெரும்பாலும் புணரும் இரு சொற்களுக்குமான இலக்கணக் கூறுகள் முழுதாக விளக்கிக் கூறப்படவில்லை. பெயர் என்றோ, வினையென்றோ நிலைமொழியோ, வருமொழியோ சிறப்பித்துக் கூறப்படவில்லையென்றால் அது பெயர், வினை என்ற இரண்டிற்கும் பொதுவான புணர்ச்சியாகும். உயிர் ஈறு என்றோ மெய் ஈறு என்றோ பிரித்துக் கூறப்படவில்லை என்றால் அவ்விரு ஈறுகளுக்கும் பொதுவான புணர்ச்சி என்பது தொல்காப்பியத்தின் கருத்தாகும்.

நிலைமொழி ஈறு வருமொழியில் வினையுடன் புணருதல், நிலைமொழியின் பெயர்ச்சொல் வருமொழி முதல் எழுத்துடன் புணர்தல் என்று வேறுபடலாம். ஒலியன், உருபன், அசை, சொல், தொடர்,

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பொருண்மை உறவு, பேச்சு - செய்யுள் வேறுபாடு என்று நிலைமொழி, வருமொழிகள் வேறுபட்ட மொழிக் கூறுகளுடன் புணரலாம். அதாவது நிலைமொழி, வருமொழிகளுள் ஒன்று ஒலியனாகவும் மற்றொன்று சொல்லாகவோ, தொடராகவோ கூட இருக்கலாம்.

உரையாசிரியர்களால் பட்டியலிடப்பட்ட அல்வழிப் புணர்ச்சிகளின்படிதான் தொல்காப்பியம் மற்றும் சங்க நூல்களின் புணர்ச்சி விதிகளை விளக்க வேண்டுமானால் பெரும்பாலான புணர்ச்சி விதிகளை விளக்க முடியாது போகும். வேற்றுமைப் புணர்ச்சி, அல்வழிப்புணர்ச்சி என்ற இரண்டிலும் நிலைமொழியாகவும் வருமொழியாகவும் வரும் சொற்கள் முடிக்கப்படும் சொல்லாகவும் முடிக்கும் சொல்லாகவும் உள்ளன. சங்க இலக்கியத் தொடர்மொழி அமைப்பு எல்லாம் இவ்விரு சொற்கட்டுகளின் தொகுதியாகப் பெரும்பாலும் இல்லை. எழுவாய் இருக்குமானால் அதை அடுத்து முற்று வந்துவிட வேண்டும். இடையில் வேற்றுமை ஏற்ற பெயர்கள் வந்துவிடக் கூடாது. பெயரெச்சம் இருக்குமானால் அடுத்து வேறு பெயரடைகள் வந்துவிடக் கூடாது. கீழ்க்காணும் சான்றுகளில்

ராமன் காட்டுக்குச் சீதையோடு போனான்
சென்ற பெரிய பசுங்காடு

ராமன் - காட்டுக்கு, காட்டுக்கு - சீதையோடு, சென்ற - பெரிய, பெரிய - பசும் என்ற இரு சொற்களுக்கு இடையில் புணர்ச்சிகள் நிகழ்ந்துள்ளன. இவ்வாறான புணர்ச்சிகளை உரையாசிரிகள் வேற்றுமைப் புணர்ச்சியிலும் அல்வழிப்புணர்ச்சியிலும் வைக்கவில்லை. இவற்றைத் தொல்காப்பியம் அல்வழிப் புணர்ச்சி என்றே கருதியுள்ளது.

செய என்ற வினையெச்ச வாய்ப்பாட்டை அடுத்து ஒற்று மிகும் என்று தொல்காப்பியம் கூறுகிறது. செய என்ற வினையெச்சத்தை அடுத்து வினைமுற்று வந்தாக வேண்டும் என்று தொல்காப்பியம் கூறவில்லை.

முனை முருங்கத் தலைச் சென்றவர் (புறம்.16)
பசுந்தடி தடுப்பப் பகைப்புலம் மரீஇய (புறம்.64)
பிணன் அழுங்கக் களன் உழக்கி (புறம்.98)

செய என்ற வாய்ப்பாட்டை அடுத்துப் பெயரடை, வேற்றுமைப் பொருண்மையில் வரும் வேறு பெயர், மற்றொரு துணை வாக்கியத்தின் எழுவாய் என்ற வேறு இலக்கயச் சொற்களின் வருகைக்கு ஏற்பவும் செய என்ற வாய்ப்பாடு ஒற்று புணர்கிறது. காடு சென்றான், காட்டுக்குச் சென்றான் என்ற புணர்ச்சிச் சொற்களையே தொல்காப்பியம் பேசியதாக உரையாசிரியர்கள் எடுத்துக் கொள்கின்றனர். எழுவாய்ச்சொல்

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வாக்கியத்தில் இடம்பெற்றுள்ள வேற்றுமை உருபு ஏற்ற பெயர்களுடன் புணர்வதையும் ஒரு வினையெச்சம் அடுத்து வரும் வேறு துணைவாக்கியத்தின் பெயர்களுடன், ஒரு பெயரடை தன்னை அடுத்து வரும் பெயரடைகளுடன் புணரும் புணர்ச்சியை அல்வழிப்புணர்ச்சி என்றே கொள்ளவேண்டும். தொல்காப்பியம் அவ்வாறு கருதியதாகவே கொள்ள வேண்டும்.

செய்யுள், வழக்கு இரண்டுக்கும் பொது என்றும் புணர்ச்சித் தொல்காப்பியத்தில் வகைப்படுத்திக் கொள்ளப்பட்டுள்ளது. வழக்கு என்பது உயர் தகுதி வழக்காகும். ஆதன் தந்தை என்ற இரு சொற்களும் புணர்ந்தால் ஆந்தை என்ற சொல் கிடைக்கும். இது போன்ற மருஉப் புணர்ச்சிகள் சங்க இலக்கியத்தில் இல்லை. யாப்புக்காகவும் இசைக்காகவும் வரும் சொல் வேறுபாடுகள் செய்யுளுக்குரிய புணர்ச்சியாகக் கொள்ளத்தக்கனவாகின்றன. பொன், தென் என்ற சொற்கள் ஓரசைச் சொற்களாகும். பொலம் என்ற சொல் பொன் என்ற சொல்லின் மாற்று வடிவமாகச் சங்க இலக்கியத்தில் பல இடங்களில் பயன்படுத்தப்பட்டுள்ளது. பொன், ஒளி பொருந்திய என்ற பொருண்மைகளில் அச்சொல் இடம்பெறுகிறது. பொன்தேர், பொன்பூந்தும்பை முதலான சான்றுகளில் அது தங்கம் என்ற பொருண்மையில் வரவில்லை. பொன்னாடை என்ற சொல்லில் தங்கம் இல்லை. பொலம் என்ற சொல்லில் உள்ள அம் சாரியை ஆகும். பொன் - பொ - பொல - பொலம் என்று சொல் திரிவதாகத் தொல்காப்பியம் பிறழ்வாக விளக்கியுள்ளது. தென்னம் என்ற சொல் ஈரசைச் சொல்லாகும். தெற்கு என்ற பெயரடைப் பொருண்மையில் அச்சொல் சங்க இலக்கியத்தில் பயன்படுத்தப்பட்டுள்ளது.

> தென்னம் பொருப்ப (புறம்.33-7)
> தென்னங் குமரி (பதி. 11-24)

யாப்புக்காக அம் என்ற விகுதி தென் உடன் சேர்க்கப்பட்டுள்ளது. தெற்கு என்ற சொல்லிற்குத் தென்னம் என்ற சொல் மாற்று வடிவமாகக் கொள்ளப்படவில்லை. அம் திரிவொட்டு என்று கொண்டால் தென்னம் என்பது மாற்றுவடிவம் என்றே கொள்ளலாம். ன்ம், ண்ம், என்ற மகரக் குறுக்கங்கள் செய்யுளில் வரும் என்று தொல்காப்பியம் கூறியுள்ள போதிலும் அது பேச்சு வழக்கிற்குரியது என்றும் விளக்கலாம். சிலம்புள கொண்ம் - என்ற தொடர் பேச்சுதான். போன்ம், மருண்ம் என்ற சொற்கள் மாற்று வடிவங்கள் ஆகும். சொல்லின் மாற்று வடிவங்களைத் தொல்காப்பியம் புணர்ச்சித் திரிபுகளாக விளக்கியுள்ளது என்கிறார் செ. வை. சண்முகம்.

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தெனாஅது என்ற சொல் தெற்கு என்ற சொல்லின் மாற்று வடிவமா, அது என்ற உருபெற்ற வடிவமா என்ற இரண்டிற்கும் பொதுவாக உள்ளது. அது விகுதி ஏற்ற பெயரடி வடிவங்கள் முற்றுச்சொல், வினையாலணையும் பெயர், பெயரடை என்ற வேறுபட்ட இலக்கண வடிவில் வருகின்றன. கீழ்க்காணும்

பாணனது யாழே (ஐங். 410-5)
பாணரது கரும்பு (புறம். 264-7)

என்ற தொடர்களில் உள்ள பாணனது, பாணரது என்ற சொல்வடிவங்களை அது உருபேற்ற பெயர்கள் என்று கொள்வது ஒருமுறை. பெயரடை வடிவம் என்று கொண்டால் அது என்ற வேற்றுமை உருபு தமிழில் இல்லை என்றாகும். தெனாது என்ற சொல் வடிவம் தெற்கு என்ற சொல்லின் மாற்று வடிவமாகத் தொல்காப்பியத்தில் குறிப்பிடப்படவில்லை. வடக்கு, கிழக்கு, குடக்கு ஆகிய திசைப்பெயர்களும்

வடாஅது பனிபடு நெடுவரை வடக்கும்
தெனாஅது உருகெழு குமரியின் தெற்கும்
குணாஅது கரைபொரு தொடுகடல் குணக்கும்
குடாஅது தொன்றுமுதிர் பௌவத்தின் குடக்கும் (புறம்.6)

என்று அடிச்சொற்களாக நின்று அது உருபேற்று வந்துள்ளன. வடாஅது, தெனாஅது, குணாஅது, குடாஅது என்ற சொற்கள் பெயரடை வடிவங்களாக வந்துள்ளன. சங்க இலக்கியச் சொல்லடைவுகளில் (பெ. மாதையன் 2007 Thomasmaltan, Thomas lehman 1993) பெயர்களாகக் கொடுக்கப்பட்டுள்ளன. வினையாலணையும் பெயர்களும் பெயரடைகளாக வரலாம். வட - அது என்று பிரித்துப் பெயரடி பெயராகவும் அது உருபேற்று வந்துள்ளதாகவும் கொள்ள வேண்டும். பெயரடி - விகுதி என்று கொண்டால் அது என்ற வேற்றுமையை வேற்றுமை இலக்கணத்திலிருந்து நீக்க வேண்டும்.

பிறழ்பிரிப்பு முறைகளால் புணர்ச்சி இலக்கணம் விரிவடைந்துள்ளது. ஒன் சாரியை என்பதை அளபெடையுடன் தொடர்புபடுத்தும்போது நீக்கப்பட வேண்டியதாகிறது. கோ-ஐ, கோ-ஒன்-ஐ என்று ஒன் சாரியை வரும் என்று தொல்காப்பியம் விளக்குகிறது. கோ, கோன் என்ற இரண்டையும் மாற்று வடிவங்களாகக் கொண்டு கோஒன் என்பதை அளபெடையாக விளக்கிவிடலாம். ஆ,ஆன் என்றும் ஊ, ஊன் என்றும் மாற்று வடிவங்கள் தொல்காப்பியத்தில் பேசப்பட்டுள்ளன. அக்குச் சாரியையை அ என்ற எழுத்துப்பேறுடன் இணைத்து விளக்க முடியும்.

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தமிழ் + கூத்து, தமிழ் - அ - கூத்து

மேல் + தெரு, மேல் - அ - தெரு

புணர்ச்சியில் எழுத்துப்பேறு, உடம்படுமெய், சாரியை, அளபெடை முதலானவை தோன்றுகின்றன. பொருண்மை அற்றவை அவை. அத்து, இக்கு, அன், அம் என்று அவை சொல்வடிவங்களாகத் தமிழ் இலக்கண மரபில் ஆக்கப்பட்டுவிட்டன.

ஒரு சொல் தனது பொருண்மை மாறுபாடுகளுக்கு ஏற்ப வேறு வேறு புணர்ச்சி விதிகளைப் பெறும் என்பது சிறுபான்மையாகும். சிறப்புக் கருதி அவ்வாறான புணர்ச்சிகள் தொல்காப்பியத்தில் சிறப்பித்துக் கூறப்பட்டுள்ளன. எல்லாம் என்ற சொல், தன்மை, முன்னிலை, படர்கை உயர்திணை, படர்க்கை அஃறிணை என்று வேறுபட்ட இலக்கணப் பொருண்மைகளில் வரும்போது

எல்லா - நம் - ஐ - உம் (தன்மை)

எல் - ஈர் - நும் - ஐ - உம் (முன்னிலை)

எல் - ஆர் - தம் - ஐ - உம் (உயர்திணை)

எல்லாம் - வற்று - ஐ - உம் (அஃறிணை)

என்று வேறுபட்ட தொடர்மொழிக் கூறுகளைப் பெற்று வருவதாக விளக்கப்படுகிறது.

ஒரு சொல்லின் வேறு வேறு பொருண்மைகளைத் தொடர்மொழியில் உருவாக்கப்படும் பிற சொற்களாவது இரண்டாவது நிலையில் வேறுபடுத்துவதாக இருக்க வேண்டும் என்பது இலக்கணம் எழுதுகிறவரின் நோக்கமாகிறது. மொழியைப் பேசுகிறவர்களின் நோக்கம் ஒவ்வொரு சொல்லும் வேறுவேறு பொருண்மைகளை உணர்த்துவனவாக உருவாக்கப்படவேண்டும் என்பதாகும். அதை இலக்கண நூலும் கருத்தில் எடுத்துக்கொண்டு விதிக்கிறது.

ஒரு சொல் வடிவத்தில் பெயர், வினை என்ற வேறுபட்ட செயல்பாடுகளின் புணர்ச்சிகள் தொல்காப்பியத்தில் பேசப்பட்டுள்ளன. ஒரு சொல்லை எடுத்துக் கொண்டு முழுமையாக அதன் செயல்பாடுகளைப் புணர்ச்சி இலக்கண அடிப்படையில் பார்க்க வேண்டியுள்ளது. ஐ என்ற ஒரு சொல் வடிவம் பல பொருண்மை தரும் பெயர், வியப்பு இடைச்சொல், வேற்றுமை உருபு, எழுத்துப்பேறு, ஈறு, பெயரடி, முன்னிலை விகுதி என்று பல இலக்கணக் கூறுகளாக வரத்தக்கது. நிலைமொழி, வருமொழி, அவற்றின் துணை உறுப்புகள் என்ற புணர்ச்சி அலகுகளின் நிலையிலும் வேறுபட வைத்து அது விளக்கப்பட வேண்டியதாகிறது. சங்க

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இலக்கியத்திற்கான புணர்ச்சி இலக்கணத்தைத் தனியே எழுதவேண்டும். அது தொல்காப்பியத்திலிருந்து ஒன்றுபடவும் வேறுபடவும் செய்யும்.

நாடுரி என்ற புணர்மொழியாக்கத்தைத் தொல்காப்பியம் குறிப்பிடுகிறது. அவ்வாறான தொடர் சங்க இலக்கியத்தில் இல்லை. நாழி என்ற சொல்லில் உள்ள ழகரம் டகரமாகத் திரிந்துள்ளது. தமிழில் இந்தத் திரிபு இயல்பில்லை. தெலுங்கு மொழியில் இயல்பானது. உந்து என்ற சொல் புறநானூற்றில் வந்துள்ளது. தொல்காப்பியம் உம்மின் திரிபு உந்து என்கிறது. தெலுங்கில் இருத்தல் என்ற பொருண்மையில் அது வருகிறது. திசைப்பெயர்கள் புணரும்போது இடையில் ஏ வரும் என்கிறது தொல்காப்பியம். மேற்கே கிழக்கு, கிழக்கே மேற்கு என்று உரைகள் தரும் எடுத்துக்காட்டுகள் இலக்கியம், வழக்கு என்ற இரண்டிலும் இருப்பதாகத் தெரியவில்லை. அவற்றின் சூழலும் புரியவில்லை. கிழக்கே கோட்டை, மேற்கே கோட்டை என்ற தொடர்கள் திருவனந்தபுரத்தில் இடப்பெயர்களாக இன்றும் வழங்கி வருகின்றன. திசைப்பெயரை அடுத்து ஏ வருகிற மரபு மலையாளத்தில் இன்றும் பாதுகாக்கப்படுகிறது. பன்னிரண்டு என்ற தொடர்மொழி ஆக்கப் புணர்ச்சித் தொல்காப்பியத்தில் பிறழ்வாக விளக்கப்பட்டுள்ளது. பத்து - இரண்டு, ப - ன் - இரண்டு, பன்னிரண்டு என்று அந்தப் புணர்ச்சிகளைத் தொல்காப்பியம் விளக்கியுள்ளது. மலையாளத்தில் பந்துரண்டு என்று 12 என்ற எண்ணுப் பெயர் சொல்லப்படுகிறது. பத்து - இரண்டு, பத் - இரண்டு, பந் - இரண்டு, பன் - இரண்டு, பன்னிரண்டு என்று மலையாள முறைப்படி விளக்குவது பொருத்தமானது. தொல்காப்பியர் புணர்ச்சி இலக்கணத்தைப் பிற திராவிட மொழிகளைக் கொண்டும் விளக்கவேண்டிய தேவை இருந்து வருகிறது.

எண்ணுப் பெயர்ப் புணர்ச்சியில் 9, 90, 900 என்ற எண்களின் பெயராக்கப் புணர்ச்சிகள் தொல்காப்பியத்தில் பிறழ்வாக விளக்கப்பட்டுள்ளன. பெருக்கல், கூட்டல் கணக்கின் விடைகளுக்கும் எண்ணுப் பெயர்களின் புணர்ச்சிக்கும் தொடர்பு இல்லை. நான்கு - ஐந்து என்ற இருசொற்கள் புணர்ந்தால் நாலைந்து, நான்கைந்து என்றுதான் தொடர்மொழி உருவாக வேண்டும். ஒன்பது, இருபது என்ற தொடர்மொழிகள் உருவாகாது. ஒன்பது பத்து என்ற இரு சொற்களும் புணர்ந்தால் பெருக்கல் கணக்கின் விடையான தொன்னூறு உருவாகும் என்றும் ஒன்பது - நூறு என்ற இரு சொற்களும் புணர்ந்தால் பெருக்கல் கணக்கின் விடையான தொள்ளாயிரம் உருவாவது புணர்ச்சி இலக்கணத்தில் விளக்கப்படுகிறது. பத்து என்ற சொல்லின் மாற்று வடிவம் நூறு, நூறு என்ற சொல்லின் மாற்றுவடிவம் ஆயிரம் என்று இருக்க முடியாது. 9, 10,

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0 என்ற எண்கள் கண்டுபிடிக்கப்பட்டதற்கும் எண்ணுப்பெயர்களுக்கும் இடையில் உள்ள வரலாற்று உறவு இந்தப் புணர்ச்சி விளக்கங்களில் மேலும் மயக்கத்தை ஏற்படுத்தி உள்ளன.

தோன்றல், திரிதல், கெடுதல் என்று விகாரப் புணர்ச்சி மூன்றாக வகுக்கப்பட்டுள்ளது. தோன்றல் என்பது ஒற்றுக்கள் இடையில் மிகுதலாகும். இது இரட்டித்தல் என்பதிலிருந்து வேறானது. மரூஉப் புணர்ச்சிகளும் தருக்க நெறிக்கு உட்பட்டோ, உட்படாதோ வரும் விகாரங்களாகும். நாடுரி என்பது தமிழில் மரூஉப்புணர்ச்சியாக இருக்கலாம். தெலுங்கில் அது திரிபுப் புணர்ச்சியே ஆகும். செய்யுள் விகாரங்கள் சிறப்புக் கருதி எடுத்துக் கொள்ளப்படுகின்றன. பேச்சுமொழியில் மிகுதியான விகாரங்கள் உள்ளன. செய்யுள் விகாரங்களும் புணர்ச்சி விகாரங்களும் பொதுவாகவும் அமையலாம். அளபெடை, வலித்தல், மெலித்தல், மறைத்தல் முதலானவை செய்யுள் விகாரங்களில் மட்டுமின்றிப் புணர்ச்சியிலும் விளக்கப்பட்டுள்ளன. தலைக்குறை, இடைக்குறை, கடைக்குறை என்று வரும் சொல் வடிவங்கள் அந்தச் சொல்லின் மாற்று வடிவங்களாகவே வரத்தக்கனவாகும்.

குறுக்கங்களும் சார்பெழுத்துகளும் சொற்களுக்கு இடையிலான புணர்ச்சிகளில் விளக்கப்பட்டுள்ளன. ஒரு சொல்லுக்குள் ஒலியன்களுக்கு இடையிலான தொடர்ச்சியாலும் இவை தோன்றுவதாகத் தொல்காப்பியம் விளக்குகிறது. புணர்ச்சி என்பதைத் தொல்காப்பியம் எழுத்துகளின் தொடர்ச்சி என்பதிலிருந்துதான் தொடங்குகிறது. மெய்ம்மயக்கம், முதல் எழுத்து, ஈற்றெழுத்து, முதலானவற்றையும் ஒலியன்களின் தனித்த பண்புகளும் பிற ஒலியன்களோடு அவை தொடரும்போது அவற்றின் பண்புகளும் எவ்வாறு ஒன்றுபடுகின்றன, வேறுபடுகின்றன என்பனவற்றையும் நூன்மரபு, மொழிமரபுகளில் தொல்காப்பியம் விளக்குகிறது. புணர்மொழிகளில் உயிர்கள் மயங்கி வருவதைத் தொல்காப்பியம் பேசுகிறது. சங்க இலக்கியத்தில் தனிச் சொல்லுக்குள் உயிர்கள் மயங்கி வந்துள்ளன. நாஉ, ஆஉஉ முதலான தனிச்சொல் உயிர் மயக்கங்கள் தொல்காப்பியத்திலும் உள்ளன. உடம்படுமெய்களால் இவை பிறகு மறைந்துவிட்டன. எழுத்துக்கள் தொடர்வதன் நோக்கம் சொல்லாக்கம் செய்ய வேண்டும் என்பதால் ஆகும். எழுத்துகளின் தொடர்ச்சி புணர்ச்சி இலக்கணத்தில் முதன்மையாக இருப்பதால் புணர்ச்சி இலக்கணம் மாற்றிலக்கணத்துடன் பெரிதும் ஒத்துள்ளது என்கிறார் க. பாலசுப்ரமணியன். எழுத்துகளே சொல்லாகிவிடும்போது எழுத்துகளின் தொடர்ச்சிக்கும் புணர்ச்சிக்கும் முன்பே அவை பேசப்பட வேண்டியவைகளாகின்றன. பகுபத உறுப்புகளின் புணர்ச்சி என்பது

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ஒலியன்களின் தொடர்ச்சிக்கு அடுத்து வரவேண்டியது. ஒலியன்களின் இயைபு, ஒலியன்களின் புணர்ச்சி, உருபன்களின் புணர்ச்சி, சொற்களின் புணர்ச்சி, தொடர்களின் புணர்ச்சி என்று அளவுகள் வேறுபடும்போது நிலைத்து நிற்பவைகளாகின்றன.

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மொழியியல் துறை, பாரதியார் பல்கலைக்கழகம்

மொழி மாற்றத்திற்கான காரணிகள்

தா. ரெங்கநாதன்

மொழி மற்றும் மொழியியல் புலம், உலகத் தமிழராய்ச்சி நிறுவனம்,சென்னை

பரிணாம வளர்ச்சியில் மனித இனம் உயர்நிலையில் இருப்பினும், அவன் உயிரினங்களிலேயே மிகவும் வளர்ச்சிபெற்ற நிலையை அடைந்துள்ளான். மனித இனம் மட்டுமே பேச்சு மூலம் செய்திகளைப் பரிமாறிக் கொள்ள முடிகிறது. பிற மக்களுடன் தமக்குரிய தொடர்பைப் பாதுகாத்து அதனை வளர்க்க மொழி உதவிகிறது. மனதில் எழும் கருத்துக்களைப் பிறருக்குத் தெரிவிக்கப் பயன்படுத்தும் செய்தி பரிமாற்றக்கருவியாக மொழி பயன்படுகிறது. இவ்வாறு செய்திப் பரிமாற்றத்துக்குரிய கருவியாக விளங்கும் மொழி காலப்போக்கில் பல்வேறு மாற்றங்களுக்கு உள்ளாகிறது. இந்த மாற்றம் மொழியின் அடிப்படை கூறுகளுள் ஒன்றாக அமைகிறது. இம்மாற்றம் பல்வேறு காலங்களில் வெவ்வேறு இடங்களில் ஏற்பட்டு மொழி முழுமைக்கும் பரவுகிறது.

கல்வியறிவு பெற்ற சமுதாயம், இந்த மாற்றங்களிலிருந்து எழுத்து மொழியியத் தக்க வைத்துக் கொள்ள பல்வேறு முயற்சிகளை மேற்கொள்கிறது. இம்முயற்சி காரணமாக எழுத்து வடிவங்களும், இலக்கணங்களும், அகராதிகளும் தயாரிக்கப்பட்டன. சில நாடுகளில் இதற்கென மொழி அக்காதெமிகளும், பல்கலைக்கழகங்களும் தோற்றுவிக்கப்பட்டு செயல்பட்டு வருகின்றன. அவற்றுள் பிரெஞ்ச் அக்காதெமி நீண்டகாலமாகச் செயல்பட்டு வருகிறது (வில்லியம் பிரைட், 1998:81).

பள்ளிகள், கல்லூரிகள், செய்தித்தாள்கள், வார மாத இதழ்கள், அரசு ஆவணங்கள் எழுத்து மொழியைப் பயன்படுத்தி வருகின்ற காரணத்தால், இவை இலக்கிய மொழிக்கான மாதிரியாக அமைந்துள்ளன. ஆனால் பேச்சு வழக்கைப் பயன்படுத்தும் முறை நாவல், சிறுகதை, உரையாடல்களில் காணமுடிகிறது. இவ்வாறு இரு வேறு சூழல்களில் இலக்கிய வழக்கும் பேச்சு வழக்கும் பயன்படுத்தும்போது, மொழி மாற்றத்தை தடுத்து நிறுத்த இயலுவதில்லை. இலக்கியத் தமிழிலும் எழுத்து, சொல், இலக்கணம் என அனைத்திலும் மாற்றங்கள் ஏற்பட்டு வருகின்றன. கதைகளிலும், சிறு கதைகளிலும் இந்த மாற்றங்களை அதிகமாகக் காணமுடிகிறது. மனிதன், தனது வாழ்நாளில் பல்வேறு மாற்றங்களை மொழியில் காணமுடிகிறது.

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மக்கள் பயன்படுத்தும் அனைத்து மொழிகளும் மாறுதலுக்குட்படுகின்றன. இந்த மாற்றம் பல்வேறு காலத்தில், பல்வேறு நிலையில், பல்வேறு இடங்களில் ஏற்படுகிறது. இதனை வரலாற்று மொழியியலின் அடிப்படை எனக் கூறலாம். இன்றைய நிலைமையில் வளர்ச்சியடைந்த மொழிகளான தமிழ், இந்தி, ஆங்கிலம் போன்றவை வெவ்வேறு விதமாகப் பேசப்படுகின்றன. தமிழ் மொழியை, சென்னைத்தமிழ், கோவைத்தமிழ், மதுரைத்தமிழ், நெல்லைத்தமிழ், இலங்கைத் தமிழ் என வேறுபடுத்திக் காட்டமுடிகிறது. ஆங்கில மொழியும், பிரிட்டிஷ் ஆங்கிலம், அமெரிக்க ஆங்கிலம் என வகைப்படுத்தப்படுகிறது. இங்கிலாந்து நாட்டில் பேசப்படும் ஆங்கிலமொழியிலும் வேறுபாடுகள் இருப்பதால் பி.பி.சி யில் தனி மனித நேர்காணலின் போது துணைத்தலைப்புகள் தருவதைக் காணமுடிகிறது.

தொல்காப்பியம், நன்னூல் போன்ற இலக்கணங்களும், சங்க இலக்கியங்களும் ஆசிரியர் துணை இல்லாமல் படித்து புரிந்து கொள்ளவியலாது. ஆனால், தற்கால இலக்கியங்களான கதை, சிறுகதை, கவிதை, உரைநடை போன்றவற்றைப் படிக்க எவ்வித உதவியும் தேவைப்படுவதில்லை. இது மொழியில் காலந்தோறும் நடைபெற்ற மாற்றங்களால் ஏற்பட்ட விளைவு. எனவேதான், இலக்கியங்களை வகைப்படுத்தும்போது, சங்க இலக்கியம், இடைக்கால இலக்கியம், தற்கால இலக்கியம் என மொழி நடைக்கேற்ப வகைப்படுத்தப்படுகிறது. இது, மொழியும் பிறவற்றைப் போல காலப்போக்கில் மாறிக் கொண்டிருக்கிறது என்பதற்குச் சான்றாக அமைகிறது (ஜீன் அய்ட்சிசன் 1991:4). பழைய ஆங்கிலத்திற்கும் புதிய ஆங்கிலத்திற்கும் ஒற்றுமை வேற்றுமைகள் இருந்தாலும் பழைய ஆங்கிலத்தைப் புதுந்து கொள்ளவியலாது. இதற்கு பல்வேறு ஆங்கில மொழி விவிலியங்களை எடுத்துக்காட்டாகக் கூறலாம். தற்காலத்தில் எளிமைப்படுத்தப்பட்ட பதிப்புகள் வெளியிடுவது வழக்கமாக உள்ளது. இது போன்று தான் இலத்தீன் மொழியும், பிரெஞ்ச் மொழியும் இருந்தன. ஆனால் தற்கால இந்தோ-ஐரோப்பிய மொழிகள் இலத்தீன் மொழியுடன் தொடர்பு கொண்டுள்ளன. பழைய ஆங்கிலத்திற்கும், இலத்தீன் மொழிக்கும் அதிகமான தொடர்புகள் உள்ளன. இதனால் தான் சில மொழிகள் சகோதர உறவுடைய மொழிகள் என அழைக்கப்படுகின்றன. (வில்லியம் பிரைட்.1997:82). தென்னிந்திய திராவிட மொழிகளிலும் இந்த உறவுமுறை உள்ளது. இதனடிப்படையில்தான் மொழிகள் பல்வேறு குடும்பங்களாக வகைப்படுத்தப்பட்டுள்ளன.

உலகிலுள்ள அனைத்து மொழிகளும் மாறுதலுக்குள்ளாகின்றன. இம்மாறுதலுக்குப் பல காரணங்கள் உள்ளன. இதனைப் பல வகைகளாகப்

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பகுத்துக் காணமுடியும்.

1) திட்டமிட்ட மாற்றம்
2) போலச்செய்யும் முறை
3) இடப்பெயர்ச்சி
4) சமுதாய மொழியியல் கூறுகள்.

1. திட்டமிட்ட மாற்றம்

திட்டமிட்ட மாற்றம் என்பது ஒரே சமயத்தில் பெரும்பான்மை மக்களிடையே தோன்றுகிறது. இந்த மாற்றத்தைப் பரந்த நிலை மொழியியல் மாற்றம் எனக் குறிப்பிடலாம். இந்த மாற்றம் திட்டமிடப்பட்டு அரசு சட்டத்தின் மூலம் மொழி முழுமைக்கும் அமைகிறது. இது மொழித் திட்டமிடல் என்ற நோக்கில் நிடைமுறைப்படுத்தப்படுகிறது. நிலைபேறாக்கம் என்ற முறையும் இதில் அடங்குகிறது. இது நடைமுறைக்கு வரும்போது, பல வழக்குகளில் ஒன்று அலுவல் நோக்கில் முன்னிலைப்படுத்தப்படுகிறது. இந்நிலை அரசு ஆணை மூலம் செயல்படுத்தப்படுகிறது. எடுத்துக்காட்டாக சீர்திருத்த எழுத்து பயன் பாட்டுக்கு வந்தமை, பயிற்றுமொழிநிலையில் தமிழ், ஆட்சி மொழியாகத் தமிழ் போன்றவற்றைக் குறிப்பிடலாம். இவை அரசு ஆணைகள் மூலம் செயல்வடிவம் பெற்றன.

ஒரு நாட்டில் பயன்பாட்டிலிருந்து வரும் இரு மொழிகளுக்குள் தொடர்பு அதிகமாக இருந்தால், அவ்விரண்டையும், அன்றாடப் பயன்பாட்டில் கொண்டு வருவதும் நடைமுறையில் உள்ளது. சான்றாக, அமெரிக்க ஐக்கிய நாட்டில் ஆங்கில மொழியும் ஸ்பானிஷ் மொழியும் அதிக அளவில் பயன்படுத்தப்படுகின்றன. சில இடங்களில் இதனை அரசாங்கமும், பள்ளிகளும் ஊக்கமளித்து வருவதைக் காணமுடிகிறது. இதன் காரணமாக ஒரு மொழி மற்றொரு மொழியிலிருந்து கடன்பெறுவது, இலக்கணக்கூறுகளில் மாற்றம் போன்றவை நிகழ்கிறது. எந்த மொழிக்குச் சமூக மதிப்பு அதிகமாக உள்ளதோ அதன் அடிப்படையில் அமைகிறது.

இது போன்ற தாக்கம் நம் நாட்டிலும், நகர்ப்புறங்களில் காணப்படுகிறது. தமிழுடன் ஆங்கிலத்தைக் கலந்து பேசுவதையும், அல்லது ஆங்கிலத்தில் மட்டுமே பேசுவதையும் காண முடிகிறது. இது தாய்மொழி தவிர்த்து, அதிக சமூக மதிப்புடைய அந்நிய மொழி தனக்குத் தெரியும் என்பதைக் காட்டவும், தாய்மொழியைக் காட்டிலும் அந்நிய மொழிக்கு மதிப்பு அதிகம் என்ற அடிப்படை நோக்கிலும் அமைகிறது. இன்றைய நிலையில் சென்னை மாநகர் இந்த நிலையைத் தக்க வைத்துக்

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கொண்டிருக்கிறது.   இதற்கு எடுத்துகாட்டாக மெட்ரிகுலேசன் பள்ளிகளும், தொலைக்காட்சி நிகழ்ச்சிகளும் அமைந்துள்ளன.

2. போலச் செய்தல்

உலகில் புதுமைகள் தோன்றுவது இயல்பு. இப்புதுமைகள் உடைகளில் ஏற்படும் போது விரைந்து பரவுகிறது.   இது போன்று எழுத்தாளர்கள், பேச்சாளர்கள் அவர்களுக்கென்று சில புதிய சொல்லாட்சிகளைக் கையாளுகிறார்கள். கதை எழுத்தாளர்களாகிய சுஜாதா, ராஜேஷ்குமார் போன்றோர் புதிய நடையைப் பயன்படுத்துகிறார்கள். சான்றாக,

அ) டெலிபோன் மணி சிணுங்கியது.

ஆ) வாயில் சிகரெட் கரைந்தது.

இ) மாடியில் உயர்ந்தான்

ஈ) பூட்டுக்கு விடுதலை கொடுத்தான்

உ) காரை மௌனமாக்கிவிட்டு உள்ளே போனான்

ஊ) தலைக்குத் தொப்பியைக் கொடுத்துக் கொண்டே நடந்தார்.

எ) அவர்கள் கெட்ட காரியர்கள்

ஏ) முகத்தில் விரோதம் பொங்க

ஐ) பூட்டு கிட்டக் என்று வாயைப் பிளந்து கொண்டது.

இது போன்றத் தொடர்களைப் படிக்கும் வாசகர்களும், புதுமை எனக்கருதி இதனைப் பயன்படுத்துகின்றனர்.   இவ்வாறு தொடர்ந்து பயன்பாட்டில் உள்ளபோது மொழி உள்வாங்கிக் கொள்கிறது. இதை எழுதுவோரும், புதுமை விரும்பும் படிப்போரும் இம்மாற்றங்களுக்கான காரணிகள் ஆகின்றனர்.   இது போல, குறிப்பிட்ட அரசியல் தலைவர்களைப் பின்பற்றுவோர், நடிகர்களைப் பின்பற்றுவோர் மூலமும் புதுமையான சொல்லாட்சிகள் மொழியில் புகுத்தப்படுகின்றன. கல்லூரி மாணவர்கள் தங்களுக்குள் மட்டுமே புரியக் கூடிய சொற்களைப் பயன்படுத்துவதைக் காண முடிகிறது. இவ்வாறு பயன்பாட்டிலுள்ளவற்றை திரைப்படங்களும் சில இதழ்களும் பரவலாக்குகின்றன.

3. இடப்பெயர்ச்சி

பெரும்பாலான மக்கள் வாழ்வில் இடம் பெயர்த்தல் அமைதியாக நிடைபெறுகிறது. இயற்கை சீற்றம், கல்வி, வேலைவாய்ப்பு, குடியேற்றம், படையெடுப்பு காரணமாக மக்கள் இடம் பெயர்கின்றனர். தமிழ்நாட்டைப் பல்வேறு காலகட்டத்தில் வெவ்வேறு அரசர்கள் ஆண்டனர். அக்காலத்தில் மக்களும் குடியேற்றப்பட்டனர். அப்போது அரசவை மொழியாக இருந்த மொழிகள் மக்களால் பயன்படுத்தப்பட்டன.

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சான்றாக, விஜயநகர ஆட்சி காலத்திலும், நாயக்கர் ஆட்சி காலத்திலும் தெலுங்கு மொழியின் தாக்கம் அதிகமாக இருந்தது. இன்றும் பல்வேறு தெலுங்கு, உருதுச் சொற்கள் சென்னைத் தமிழில் பயன்படுகிறதைக் காணமுடிகிறது.

கிரேக்கம், சீனம், பாரசீகம், அரபி, உருது, போர்த்துக்கீசியம், டச்சு, பிரெஞ்ச், ஆங்கிலம் ஆகிய பிறநாட்டு மொழிச்சொற்களும் பாலி, பிராகிருதம், சமஸ்கிருதம், இச்தி, மராட்டி போன்ற இந்தோ ஆரிய மொழிச்சொற்களும், தமிழ்மொழியில் கலந்துள்ளன. இவ்வாறு கலந்துள்ளவற்றில், பல சொற்கள் பிறமொழிச் சொற்கள் எனத் தெரியாமலேயே பயன்படுத்தப்பட்டு வருகிறது.

சான்றாக,

சொத்து, மராமத்து, விண்ணப்பம், கிராமம், தத்து, ரொட்டி, பட்டா, சப்பாத்தி, அவியல், வில்லங்கம், பீங்கான், வசூல், லாந்தர், ரிக்ஷா, நாஸ்டா, நயினா போன்றவற்றை குறிப்பிடலாம்.

ஆங்கிலேயர் சுமார் முன்னூறு ஆண்டுகள் இந்தியாவை ஆண்டனர். எனவே ஆங்கில மொழியின் தாக்கம் மட்டுமின்றி அம்மொழிச்சொற்கள் பல இன்றளவும் பாமர மக்களிடையே வழக்கிலுள்ளது. அதன் தாக்கம் உலகமொழி என்ற நிலையிலும் விரிவுபட்டிருப்பதால், ஆங்கிலவழி கல்வி பயிலுவோர் எண்ணிக்கையும் அதிகமாகிக் கொண்டிருக்கிறது. புதிய கண்டு பிடிப்புகள் தொடர்பான சொற்கள் ஒரு மொழியில் புகும்போது, துவக்கக் காலத்திலேயே அதற்கான தமிழ்ச் சொல்லைப் பயன்படுத்தத் தவறினாலும் அந்நிய சொற்கள் தான் ஆதிக்கம் செலுத்தும்.

இதற்கான சான்றுகளாக பல சொற்கள் உள்ளன. Bus, Cycle, Car, Bike, Book, Note, Telephone, T.V, Xerox, Computer, Internet, E-mail.

இந்தச் சொற்களின் தாக்கம் இயல்பாக ஏற்படுகின்றன. இவை பயன்பாட்டுக்கு வந்து நிலைபெற்ற பின்னர்தான், இதற்கான தமிழ்ச் சொற்கள் உருவாக்கப்படுகின்றன. எனவே தான் இவ்வாறு உருவாக்கம் பெற்ற சொற்கள் பயன்பாட்டுக்கு வர காலதாமதம் ஏற்படுகிறது. கம்ப்யூட்டர் என்ற சொல் பரவலாக்கம் அடைந்த பின்னர் உருவாக்கப்பட்ட கணினி என்ற சொல் அரசு ஆணைகளிலும், செய்திக் குறிப்புகளிலும் காணப்படுகிறது. ஆனால் மக்கள் பயன்பாட்டில் பரவலாக்கப்படாமலுள்ளது. எனவே, முதல் முறை புதுச் சொல் பயன்பாட்டுக்கு வரும்போதே அதை மொழி பெயர்த்துவிடும் நிலை ஏற்பட வேண்டும். மாநில, மைய அரசுக்கிடையே தொடர்பு மொழியாக

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ஆங்கிலம் தொடர்ந்து இருந்து வருகிற காரணத்தால். ஆங்கிலத்தின் தாக்கம் தொடர்ந்து காணப்படுகிறது. பெரும்பாலானவர்கள் கல்வி மொழியாகவும் ஆங்கிலம் உள்ளது.

4. சமுதாய மொழியியல் காரணங்கள்

மொழியில் ஏற்படும் மாற்றங்களுக்குச் சில சமுதாய மொழியியல் கூறுகளும் காரணமாக அமைகிறது. இது பல்வேறு ஆய்வுகள் மூலம் உறுதி செய்யப்பட்டுள்ளன. பல நூற்றாண்டுகளாக தொடர்பில் இருக்கும் மொழி பயன்பாட்டில் இவ்வாறு அமைகிறது. சான்றாக, குப்வார் என்னும் பகுதியில் சுமார் 3000 மக்கள் வாழ்கிறார்கள். இங்கு இரு குடும்பத்தைச் சார்ந்த மொழிகளான உருது, மராத்தி, கன்னடம் ஆகியவை பயன்படுத்தப்பட்டு வருகின்றன. இந்த மொழிகள் பேசும் மக்களிடையே சுமார் ஆறு தலைமுறைகளாக தொடர்பு உள்ளது. எனவே பெரும்பாலான மக்கள் இருமொழியாளராக அல்லது மும்மொழியாளராக உள்ளனர். இதனால், இந்த மொழிகளைப் பேசும் மக்களின் தொடர் அமைப்பில் பெரிய மாற்றங்கள் ஏற்பட்டுள்ளன. எனவே இவை பிற மக்கள் பேசும் உருது, மராத்தி, கன்னடத்திலிருந்து மிகவும் வேறுபட்டுள்ளது. இதன் மூலம் நீண்டகால தொடர்பில் இருக்கும் மொழியின் தொடர் அமைப்பு மாறும் என அறிய முடிகிறது (ஜீன் அய்ட்சிசன் 1993 :110).

தான்சானியா (கிழக்கு ஆப்பிரிக்கா) நாட்டில் பேசப்படும் மா (Ma'a) என்ற மொழியையும் இது போன்ற மாற்றத்திற்குச் சான்றாகக் குறிப்பிடலாம். இது பழைய எகிப்திய மொழிக்கும், அரபி மொழிக்கும் உறவுடையது. சுமார் இரண்டு அல்லது மூன்று நூற்றாண்டுகளுக்கு முன்னர் இம்மக்கள் தெற்கு நோக்கி இடம் பெயர்ந்தார்கள். அவர்கள் அங்கு வழக்கிலிருந்த பந்து (Bantu) மொழியின் தொடர்பால், அம்மொழிச் சொற்களையும் பயன்படுத்தத் தொடங்கினார்கள். இதனால் இவர்கள் மொழியில் பந்து மொழிதாக்கம் அதிகமாயிற்று. இம்மக்கள் மா மொழிச்சொற்களை பயன்படுத்திய போதும், அதிகமாக பந்து மொழிச் சொற்களைப் பயன்படுத்தி வந்ததால் சொற்றொடர்களில் மாற்றங்கள் ஏற்பட்டன. சான்று, தொடரை தமிழில் கூறினால், 'சிங்கங்கள் இறைச்சி சாப்பிட்டன' என்ற தொடர் 'சிங்கங்கள் சாப்பிட்டன இறைச்சி' என்று மாற்றம் பெற்றது.

ஒருமை, பன்மை பயன்பாட்டிலும் மாற்றம் உள்ளது. இன்று இதனை மா மொழியா? அல்லது பந்து மொழியா என அடையாளம் காணமுடியாத நிலை உள்ளது.

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ஒருவரின் 'ர்கர ஒலிப்புத் தன்மையிலிருந்து அவரது சமூக நிலையைத் தெரிந்து கொள்ள முடியும் என்ற கருத்து மார்த்தா தீவில் நிகழ்த்திய ஆய்வு மூலம் தெளிவாக்கப்பட்டுள்ளது (வில்லியம் லபோவ், 1972). போர்த்துக்கீசிய வழி வந்தவர்கள், இங்கிலாந்திலிருந்து குடியேறியவர்கள், அமெரிக்க இந்தியப் பழங்குடி மக்கள் என 6000 பேர் மார்த்தா தீவில் வாழ்கிறார்கள். இம்மூவகை மக்கள் வசிக்கும் இடத்திற்கு ஆண்டு தோறும் 42,000 பேர் சுற்றுலா பயணிகளாக வந்து செல்கிறார்கள். இத்தீவு அமெரிக்க ஆங்கில மொழி வழக்கின் மூலப்பகுதியாக விளங்குகிறது. இங்கு மட்டும் 'ர்கரம் தெளிவாக உச்சரிக்கப்படுகிறது. இதைச் சுற்றிய பகுதிகளில் 'ர்கரம் ஒலிப்புக் குறைந்து காணப்படுகிறது. 17 ஆம் நூற்றாண்டுச் சொற்களும் இத்தீவில் பயன்படுத்தப்படுகிறது. ஆனால் இதனைச் சுற்றியுள்ள தீவுகளில் இவ்வழக்கம் இல்லை.

அமெரிக்க இளைஞர்களிடையே காணப்படும் 'ர்கர ஒலியைப்பற்றி குறிப்பிடும் போது, ஒருவரது ஒலிப்புத் தன்மையிலிருந்து, அவரது சமூக நிலையைத் தெரிந்து கொள்ளுமளவுக்கு ஒலி வேறுபாடு சமூகத்துடன் இணைந்து வருவதை லபோவ் சுட்டிக்காட்டியுள்ளார்.

மொழி மாற்றத்திற்கு முக்கியக் காரணமாக திட்டமிட்ட மாற்றம் அரசு ஆணைகள் மூலம் அமைகிறது. திட்டம் சாராது போலச் செய்யும் முறையும் உள்ளது. இது இயற்கையாக நிகழும். இடப்பெயர்ச்சி மற்றும் சமுதாய மொழியியல் காரணங்கள் இயல்பாக நீண்ட காலகட்டத்தில் நிகழ்வதாக ஆய்வுகள் தெரிவிக்கின்றன. உச்சரிப்பு வேறுபாடுகள் சமூக மதிப்பைக் காட்டுவதாக இருப்பினும் இது பற்றிய அதிகமான தரவுகளின் அடிப்படை மேலும் உண்மைகளைக் கண்டறிய உதவும்.

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குறிப்புப் பொருள் – மொழிகள்

பா. நீலாவதி

தமிழ்த்துறை, அவினாசிலிங்கம் மகளிர் நிகர்நிலைப் பல்கலைக்கழகம், கோவை

தொன்றுதொட்டு இன்று வரையில் தமிழில் குறிப்புப் பொருள் பயன்படுத்தப்பட்டு வருகிறது. தொல்காப்பியத்தில் குறிப்புப் பொருள் பற்றிய செய்திகள் இடம் பெற்றுள்ளன. 'முன்னம்' என்ற சொல்லுக்குக் குறிப்பு என்ற பொருள் உண்டு. 'இவ்விடத்தில்மொழி இவரிவர்க்குரிய என்று அவ்விடத்து அவரவர்க்கு உரைப்பது முன்னம்' என்று தமிழர் வரையறுத்துள்ளனர். இலக்கியத்துள் வரும் பாத்திரங்களுள் இன்னார்க்கு இவ்விடத்து இக்காலத்திற்கு ஏற்பது இஃதென உணர்ந்தும் உணர்த்தியும் சொல்லமைப்பது முன்னமாகும். 'முன்னம்' என்பது உயர்ந்தோரும் இழிந்தோரும் ஒத்தோரும் தத்தம் வகையான் ஒப்பச் சொல்லுதற்குக் கருத்துப்படச் செய்தல்' என்று பேராசிரியர் இதனை விளக்கியுள்ளார்.

மாந்தரின் சூழலும் சொல் ஆளுமைத் திறனும் அமையும் தன்மைக்கு ஏற்பவே இலக்கியத்தில் சொற்பொருள்களின் அமைப்பு இருத்தல் வேண்டும். சொற்பொருள் அமைப்பில் குறிப்புப் பொருள் சிறப்பிடம் பெறுகிறது. எவ்விதத்தும் எவ்விடத்தும் பயன்படுத்தப்படுகின்ற குறிப்புப் பொருள், மொழி ஆளுமையையும் புரிந்து கொள்வோரின் புரிதல் தன்மையையும் பொறுத்து சிறப்படைகிறது. குறிப்புப் பொருளை ஏட்டு இலக்கியமும் வாய்மொழி இலக்கியமும் இயல்பாகவே பயன்படுத்தியுள்ளன.

தமிழ்ப் புலவோர் குறிப்புப் பொருள் உணர்ச்சி மிக்கவர்களாகவே இருந்துள்ளனர். உணர்ச்சி வெளிப்பாடும் ஆளுமைத் திறனும் அவர்களது நோக்கமாக விளங்கியது. பண்பட்ட மொழி எதுவாக இருந்தாலும், அம்மொழியின் பேச்சு வழக்கிலும் எழுத்து வழக்கிலும் குறிப்புப் பொருள் இருந்தே ஆக வேண்டும். மொழியின் தரத்தை அறிவதற்கு குறிப்புப் பொருள் ஓர் உரைகல்லாக அமைகிறது.

"பழந்தமிழ்க் கவிதைகளின் தனிச்சிறப்புகளிலே குறிப்புப் பொருள் நயம் மிகச்சிறிது என்பது உறுதி" 'ஹார்ட்'. தமிழ் இலக்கியத்தில் உள்ள ஒவ்வொரு படிமும் பற்பல குறியீட்டுப் பொருள் இழைகளைப் பின்னவிட்டிருக்கின்றது. ஒரு படிமத்திற்கு ஒரு குறியீட்டுப் பொருள் என்று அமையாமல், ஒரே படிமம் பற்பல குறியீட்டு விளக்கம் கொண்டதாய்,

குறியீடுகள் பின்னிப் பிணைந்து, பயில்வோர் மனத்தில் தொனிப்பொருள்கள் ஒலிக்குமாறு செய்கின்றது.

மெய்ப்பாடுகள் மனிதர்களின் இயற்கையான உணர்வுகளை வெளிப்படுத்துவன. நகை, அழுகை, இளிவரல் (தாழ்த்திச் சொல்லுதல்), வியப்பு, பயம், வீரம், கோபம், மகிழ்ச்சி என்ற எண்வகை மெய்ப்பாடுகளிலும் குறிப்புப் பொருள் வெளிப்படுத்தப்பட்டுள்ளது.

ஆபர்கிராம்பி, "பாட்டில் உள்ள சொற்கள் ஒரு பொருளை விளக்கவில்லை. அந்தப் பொருளையே நம் மனத்தில் படைத்து விடுகின்றன" என்பார். இவ்விடத்து, சொற்கள் பொருளை நம் மனக் கண்முன் கொண்டு வந்து நிறுத்துவதற்கு குறிப்புப் பொருள் துணை செய்கின்றது.

தமிழில் காணப்படும் உவமை, உள்ளுறை உவமம், இறைச்சி, மெய்ப்பாடுகள், ஆகுபெயர், அன்மொழித் தொகை, உருவகம், சிலேடைமொழிகள், சேரி மொழிகள், இடக்கரடக்கல், மங்கலம், குழூஉக்குறி, ஒன்றொழி பொதுச்சொல், பழமொழிகள், விடுகதைகள், தொகை நிலைத்தொடர் மொழிகள், ஹைகூ கவிதைகள், நகைச்சுவைத் துணுக்குகள், கேலிச் சித்திரங்கள், சாடைப் பேச்சு, நையாண்டிப் பேச்சு போன்றவை குறிப்புப் பொருளைத் தரவல்லன.

"விட்ட குதிரை விசைப்பினன்ன விசும்பு தோய்

பசுங்கழைக் குன்ற நாடன்" என்ற பாடலில் இறைச்சி நிலையில், குறிப்புப் பொருள் இடம் பெற்றுள்ளது. சங்க இலக்கியத்தில் இதுபோன்று குறிப்புப் பொருள் தரும் பாடல்கள் பல இடம்பெற்றுள்ளன. நேரிடையாகச் சொல்வதைக் காட்டிலும் குறிப்புப் பொருளாக அமைவது மொழிக்குச் சிறப்புத் தருவதாக அமைகிறது.

"தச்சன் செய்த சிறுமா வையம்
ஊர்ந்தின் புறா அராயினும் கையின்
ஈர்ந்தின்புறூஉம் இளையோர் போல
உற்றின்புறே எமாயினும் நற்றேர்ப்
பொய்கையூரன் கேண்மை
செய்தின்புற்றனம்" என்ற குறுந்தொகைப் பாடலில் இறைச்சிப் பொருளில் அமைந்த குறிப்புப் பொருளை உணர முடியும்.

தொல்காப்பியர் மெய்யின்கண் நிகழும் மெய்ப்பாடுகள் எட்டென வரையறுத்துள்ளார். சிலப்பதிகாரத்திற்கு உரைகண்ட அடியார்க்கு நல்லார்

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மெய்ப்பாடுகள் ஒன்பது வகைப்பட்டதைக் குறிப்பிட்டுள்ளார். தொல்காப்பியர் குறிப்பிட்டுள்ள எட்டுவகை மெய்ப்பாடுகளுடன் நடுவுநிலை என்கிற ஒன்றையும் சேர்த்து உரையாசிரியர் குறிப்பிட்டுள்ளார். மெய்ப்பாடுகள் குறிப்புப் பொருளைத் தருவதில் பெரும் பங்கு வகிக்கின்றன. அவற்றுள் நகை என்னும் மெய்ப்பாடு குறித்து இக்கட்டுரை விளக்குகிறது.

நகை என்பது மக்களுக்கு மனமகிழ்ச்சி தரும் சொல்நயம் மிக்கது. அழுகைக்கு நேர் எதிரானது. நகைச்சுவை உணர்வு உள்ளத்திற்கும் உடல்நலத்திற்கும் உகந்த மருந்தாக அமைந்துள்ளது. அதனால் தான் திருவள்ளுவர், 'இடுக்கண் வருங்கால் நகுக' என்றார். இன்பியல் இலக்கியங்களில் நகை என்னும் மெய்ப்பாடு குறிப்பாக வெளிப்படுத்தப்பட்டுள்ளது.

"எள்ளல் இளமை பேதமை மடனென்று
உள்ளப்பட்ட நகை நான்கென்ப" என்று நகை என்னும் மெய்ப்பாட்டினை நான்காகப் பிரித்துக்கூறுவர்.

பாணனின் வரவுகண்ட தலைவி, தோழியிடம் கூறுவதாக அமைந்த நகைச்சுவைப் பாடலில் எள்ளல் இடம்பெற்றுள்ளது.

"நாண்போலுந் தன்மனைக்குத் தான் சேறலிந்நின்ற
பாண்போலும் வேல் வழலிற் பாய்வதுஉஉம் - காண்தோழி
கைத்தலங் கண்ணாக்களவு காண்பா னொருவன்
பொய்த்தலை முன் நீட்டியற்றுப் போந்து"

என்ற செய்யுளில் எள்ளல் பொருள் குறிப்பாக இடம்பெற்றுள்ளது.

"இம்மைப் பிறவியில் பிரியலம் என்றேனா"
"யாருள்ளித் தும்மினீர்"
"எம்மை மறந்தீரோ"
"கண்ணிடை நீர்கொண்டனள்"
"கண்ணும் எழுதேம்" என்பன குறிப்புப் பொருளில் தலைவன் தலைவியின் அன்பை வெளிப்படுத்துவனவாகும்.

வள்ளுவர், "தேவரே போல்வர் கயவர்", "மரப்பாவை சென்றுவந்தற்று" என்பன போன்ற சொற்களில் நகை என்னும் குறிப்புப் பொருளைத் தந்துள்ளார். "கையும் காலும் தூக்கத் தூக்கும் ஆடிப்பாவை போல" என்ற சங்கப்பாடலும் நகைச்சுவையைக் குறிப்புப் பொருளாகத் தருகிறது.

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குறிப்புப் பொருளைத் தரவல்ல சொற்களை அமைத்துப் பாடும் புலவோர் பகையைக் கொள்ளவேண்டாம் என்று வள்ளுவரும்

"வில்லேர் உழவர் பகைகொளினும் கொள்ளற்கச்
சொல்லேர் உழவர் பகை" எனக் கூறினார் போலும்.
"ஈட்டு புகழ்நந்தி பாணநீ என்கையர்தம்
வீட்டிருந்து பாட விடிவளவுங் காட்டில் அழும்
பேய் என்றாள் அன்னை, பிறர்நரி என்றார், தோழி
நாய் என்றாள், நீ என்றேன் நான்" என்று நந்திக் கலம்பகம் எள்ளலை குறிப்புப் பொருளாய் விளக்குகிறது.

நகைச்சுவை உணர்வு இன்று, அறிவூட்டி மகிழ்வூட்டுவது என்பதை மாற்றி, மகிழ்வூட்டி அறிவூட்டுவது என்று வளர்ந்துள்ளது. நகைச்சுவை செய்வது கடுமையான செயல். அதிலும் எவர் மனத்தையும் புண்படுத்தாமல் நகைச்சுவை உணர்வை வெளிப்படுத்துவது மிகமிகக் கடுமையானது.

சுதந்திரப் போராட்ட காலத்தில் தேசிய உணர்வை உண்டாக்க வேண்டிய நிலை ஏற்பட்டது. மக்களிடையே விழிப்புணர்வை ஏற்படுத்தத் தோன்றிய நாட்டுப் பாடல்களிலும் கலைகளிலும் கூட எள்ளல் குறிப்புடைய பாடல்கள் தோன்றின.

பாரதியினுடைய பாடல்களில் சில குறிப்புப் பொருளைச் சொல்வதாய், அதிலும் தேசியத்தைக் கூறுவதாய் அமைந்தன.

பாஞ்சாலி சபதம் அதற்குச் சிறந்த சான்றாகும். பாரதியார் 'இளமையில் கல்' என்ற தொடரைப் பலமுறை சொல்லி மனப்பாடம் செய்துகொண்டிருந்த மாணவனைப் பார்த்து, "முதுமையில் மண்" என்று சொல்லிட்டு சிரித்துச் சென்றதாகக் கூறுவார்.

"ஊரான் ஊரான் தோட்டத்திலே
ஒருத்தன் போட்டானாம் வெள்ளரிக்காய்
காசுக்கு ரெண்டு விற்கச் சொல்லிக்
காகிதம் போட்டானாம் வெள்ளைக்காரன்
வெள்ளைக்காரன் பணம் வெள்ளிப்பணம்
வேடிக்கைக் காட்டுது வெள்ளிப்பணம்
வெள்ளிப்பணத்துக்கு ஆசைப்பட்டு
வேசங்கு லைந்தாயே வீராயி"

என்ற பாடலில் ஆங்கிலேயரின் ஆதிக்க வெறியையும், அதில் சிக்குண்ட ஒரு பெண்ணின் நிலையையும் வெளிப்படுத்தியுள்ளனர். இப்பாடலை

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The Birth of E-Literacy – A Linguistic Consequence of Globalization in Teaching English

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I.Introduction

The phenomenon of Globalization has been stretching up its versatile arms, as far as it could, to all ranges of human activities and fields which consequently ensure a lot of sea changes in their working styles and characteristics. In modern age, no field or domain is free from the impact of globalization. There has always been a bone of contention between the efficacies of globalization and of localization. However, the phenomenon of globalization is being globalized. In many a context, the globalization yields fruitful results, but at the sometime, one should not ignore the ill effects it offers. However, let us optimistically believe that globalization brings in infinite number of comforts in all the domains we embark on.

Through the globalization, different cultures and economic systems around the world are becoming connected and similar to each other because of the influence of improved communication. This improved communication network yields a remarkable linguistic diversity existing across the cultural and national boundaries. This will in one way solve many a linguistic problem raised because of the multilinguistic settings lingering either within a country or across the countries. But there are enough reasons, as envisaged by the great linguist David crystal that one language is going to be a language of globe. There is no doubt at all that English has every possibility to become a global language incorporating the features from various languages. So, in order to play the role of global citizen, besides playing the role of local citizen, everyone in this world has to acquire both spoken English and written English as he has to interact globally either through oracy or literacy skills in English.

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In the course of time, the problems pertaining to spoken English will gradually be washed out as the native pronunciation of English will be accessible to everyone through e. communication network. But the written English, or otherwise the literacy of English being used in the traditional mode of communication has been losing its colours and gaining a lot of modernity. So, at present, a literate in English, with his literacy skills alone, cannot effectively participate in all types of the written communication. Because the modern means of communication especially the computer mediated communication requires totally a new literacy skill.

II. Literacy

The characteristics of literacy and the ways we perceive it differ fundamentally in dependence not only on socio-economic settings but also on the communication mode. The concept of literacy has been viewed differently by different people in different contexts.

In the traditional society, the use of writing or literacy was for ritual purposes and for basic practical tasks and in advance societies it is the vehicle of philosophy, literature, history and science. So literacy, in the society forms an important asset and accomplishment of an individual, but not a necessary condition of his survival and dignity. In such a condition either non-literacy or illiteracy is not treated as a major communication problem.

But in the industrial age, the literacy skill was considered as one of the prerequisites for every individual as literate man power in industry and commerce has a lot to do and as literacy skill is used for communicative function, performative function, Instructional function, self regular function, contact function etc,

In the modern society, the characteristics of literacy undoubtedly changed in to functional literacy. In this stage illiterate, becomes synonymous not only with 'uneducated' but also with 'ignorant' or 'back-ward'. During this stage, the literacy is designated as functional literacy, reading competence, or competence in written language.

Generally the consequences of literacy will be viewed in two different perspectives one is linguistic consequence and another is

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social consequence. The latter includes social change that is movement from non-literate culture to literate culture important things like accuracy, permancy, authenticity, treasure while the former includes certain things like of knowledge etc. diglossic nature of language, standard variety of language, evidences for understanding the language, language changes etc. So, the introduction of new skills that is literacy skills makes effect in language and society. But now-a-days, the skills of literacy themselves have got influenced by the phenomenon of globalization.

The use of language in totally a new domain that is electronic domain has changed the colours of language especially the colour of literacy. It is the tradition of language that the mode at which language is used will in turn affect the same language. For example, the variety of language used in the spoken mode, has got changed while it is used in written mode. Similarly the language used in the written mode is now used in electronic mode, which consequently changes the colour of the language. It is inevitable. These changes happen because of the constraints of electronic devices as well as the language users. The electronic devices avail the written text predominantly the written language rather the literacy has got dramatic changes. So, the concept of literacy has under-gone various metamorphoses.

Literacy is not just the matter of learning how to decode and put to paper letters and words, but rather a matter of mastering a process. This includes mechanics, ethnographic and pragmatic aspects of literacy. These are deemed valuable in particular society, culture and context.

Of course the development of printing press redefined the concept of literacy but again, the concept of literacy has been reshaped by the advent of electronic device in general and on-line or www communication in particular. In modern days, we willingly or unwillingly have to use computer, most of our reading and writing activities take place on computer screen. This has given birth to e-literacy although reading and writing on-line are closely related to reading and writing in print. These two literacy contexts are significantly different and they demand theoretical and practical attention.

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III.E-Literacy

E-literacy is how people use computer to interpret and express meaning. It can otherwise be called as information literacy. That is the ability to find, organize and make use of information and also how to read and write in a new medium.

To acquire and use the e-literacy one should have the knowledge of computer literacy that is the working knowledge in computer. both e-literacy and computer literacy are interdependent and interrelated. Now-a-days, it is imperative to every literate to acquire e-literacy and computer, literacy for using language in electronic devices.

In modern days computer mediated communication is a must for everyone. Because, computer or internet allows us to communicate to people all over the world, simultaneously at little cost and in an achieved format. This allows us to record, reflect on, and refine our previous words as well as those of our interlocutors. It brings about a revolution in human interaction. It is very difficult to master, and if used poorly, it can do as much harm as good. This computer mediated communication requires certain features of typical traditional spoken and written communication strategies like forms of salutation and greetings and also requires characteristics unique to computer medium like condensed forms, special spelling rule etc. It also allows individuals to contribute at their own time and pace.

If computer literacy is handled well, free-flow of communication will take place, if it is poorly handled, then the communication will heavily be affected. So, the users have to develop both the skills simultaneously.

Learning how to communicate effectively through computer involves more than just translating from one communication medium to another. So, the competency in traditional literacy may not be useful or usable for e-literacy domain. E-literacy includes skills like knowing how to use search engine effectively for information, and critically evaluate and interpret what is found, making of the spot judgement of the content etc. These are all receptive side of e-literacy and there are a lot, on the productive side of the e-literacy, like spelling rule, functors

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deletion, mechanism of key-in, ethnographic and pragmatic aspects of e-literacy.

It is a known fact that literacy includes reading and writing. The reading activities both in traditional print mode and in computer screen mode are approximately one and the same. There is no significant difference in the fine motor of activities of the reader. If the variety of language used in e-text is known to the reader, there will not be any problem in making meaning from it. So, the skill of reading in e-literacy has not got any radical change.

But the skill of writing in e-literacy has drastically changed rather the skill of writing has lost its character. In a sense, an e-literate does not involve in the task of writing rather him key-ins or keys-in the words or sentences and in most of the contexts he breaks the traditional grammatical rules of spelling, word formation, and even sentence construction. So, the fine-motor activities and cognition involved usually in traditional writing activities have no role to play in the act of key-in. A Chat in a chat group is like a face to face chat or conversation but typing is slower than speaking. An e-mail looks like a letter when one writes it, but there seems to be more informality in e-mail contact just like a message left on an answering machine. In the new mode of communication, a perfect mix of spoken and written language is used. That can be labeled as 'textual conversation' 'talking in writing' written speech or spoken writing or net speak or net writing. The fine –motor activities required for the user of e-literacy are completely different from them. Even if an e-literate wants to maintain the traditional spelling system or tradition grammatical rules, he need not rely upon his own memory rather the computer memory will come and rescue him. But at the sometime, the neo e-literate cannot completely discard the use of traditional literacy as he will encounter ample opportunities to use it in other traditional domains which are part and parcel of his social life. So, in modern days, a literate has to acquire e-literacy and computer literacy and traditional literacy as well. So, e-literacy is an extra burden to the literates.

In those days while teaching literacy effort had been spared for good penmanship. For this ample exercises would be given and, tha

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will inculcate both handsome writing and correct spelling of words and correct formation of words. These exercises reinforce the linguistic competency of the language user: Notwithstanding such exercises are given, most of the people are not able to achieve perfection in language use. In e-literary such exercises are not used in learning session, and then their linguistic performance will be in desperate condition.

At present some of the computer users write something on paper and try to copy them through key-in and there are some people who directly key-in from their own speech. The written text mediated key-in culture will gradually fly away and they directly feed the oral text to the digital text. Thanks to speech synthesizer. Similarly people, now-a-days- do not write any materials, rather they go for getting them Xeroxed.

Therefore, of our writing activities are found missing as we mainly depend upon computer oriented literacy activity, which lessen the burden of language user. So, the traditional writing activities are getting minimized and literates can develop, reinforce and retain written language nuances and intricacies only through reading skill.

IV. Conclusion

The foregoing discussion reinforces the point that the traditional literacy was consisting of two skills viz. Reading and writing but the modern e-literacy comprises of skills viz. Reading, skill of key-in- and computer literacy at the cost of scarifying the traditional writing skill. Moreover, identification of written mode has separated written language from spoken language and electronic mode has given birth to still more variety of written language. E-language which deviates greatly from the original and even the errors the neo-e-literates commit are totally different in e-language.

Generally every language at its beginning will be used mostly in spoken mode thereby the skills of listening and speaking come into existence. Then at the developed stage, that language would be used in written mode, thereby the skills of reading and writing will come into use, which we call as literacy. But, in modern age, while using a

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language in electronic device it gains some more skills, apart from those four skills LSRW.

The role of using writing skill is gradually getting minimized and the skill of key-in gains momentum along with computer literacy. The skill of writing will be handled by the language users or literates in marginal level. If speech synthesizer or recognizer comes into active use, the writing skill and the skill of key-in would vanish away totally. Generally any development taken place in the society will affect the aspects of language. Car and train changed our mode of transportation. Similarly Telephone changed our conversation. So the mode of communication or communication network will certainly influence over the very core aspects of language. Example use of emoticons (Smile : -), laughing <gg>). Repetition of letter helllooo, more like speech than writing eg. U2, KQ. BA, F2F, FY1, ILU, KIT, WAN2, X, XLNT. Because of the electronic communication network or because of using the language in electronic communication mode, the language, if it is to be used in it, has to change its colours. That leads to the inclusion of certain new components of language or modified components of language in the teaching and learning process of the language. Thus, in modern days the English cannot be taught as it was taught in the past as it gains new colours and loses its old colours day by day.

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Efficacy of Linguistic Researches on Teaching Tamil Linguistically

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Introduction

Tamil is taught and learnt differently for different purposes. It is taught as first language or second language. The method, approach and strategy of Teaching Tamil vary from person to person and place to place. To teach or learn the Tamil, various teaching aids are employed in the process of teaching and learning. Even the state of art technology e-learning devices- has also been availed to improve the pace of learning Tamil. However, still there are certain learning problems found to exist on the road to Tamil learning. Tamil scholars, Linguists, Educational thinkers are putting their heads together to unearth a fool –proof way of learning or teaching Tamil. Under this circumstance, it is highly imperative to ponder over the components of Tamil to be imbibed in the minds of Tamil learners in terms of curriculum engineering. In modern days, there are a lot of paradigm shift in the domain of education and a lot of sea changes in the fashion of linguistic research. Any research finding must be implemented in the field concerned. So that the field would yield real fruits of field research.

Linguistic Research

For the past few decades, a lot of intensive researches have been carried out by linguists touching the various components of the language and they came along with a lot of insightful understanding about the various elements of language. Those results have to reach the mind of language users. So that the research activity can be justified in terms of academic relevance and social relevance. Whatever the linguistic researches bring pertaining to the components or elements of language which in turn help to understand the language, have to be taught to the language learners. So that, they can fare

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well in their linguistic behavior. Keeping this view in mind, the infinite numbers of research findings appearing in the array of language research. All those findings must be incorporated in the curriculum of Tamil teaching. Generally, all components or traits of language cannot be learned or acquired in the teaching learning processes, but most of the linguistic components are obtained by the language users by the linguistic socialization. However, certain basic things of language must be taught to the students through the learning process, through this foundation, they can form a strong edifice of language. So, certain basic model elements must be introduced to the learners of language. The linguistic socialization is quite possible to the learners who have enough room of opportunity to use those learned items of language. But for others who have no opportunity of using the language in a society where the language being used, certain basic things of language must be introduced. For example, if Tamil is taught in Tamilnadu, the Tamil learners have a bright opportunity of using the Tamil. But if is taught in other places where Tamil is not popularly used by the people, there is a less exposure to the Tamil learners. To enable these learners, everything must be taught in the classroom or learning sessions.

As stated above the breadth and length of Tamil has been researched by many language scholars of India and abroad and they came out with a lot of pregnant concepts which will broaden the mental horizon of Tamil learners. Those components must be taught to the Tamil learners of other countries like Singapore, Malaysia etc.

Speech act and Discourse studies

In linguistic research the speech act studies and discourse studies are quite popular. The results of those researchers are not used in the teaching learning process. There is always a wide gap between the linguistic research and the process of language Teaching. If a language has to be taught properly, it must be taught linguistically. That is to say that the linguists' view points of the language have to be taken into account while selecting the linguistic components for teaching the language. So, if the linguistic perspective of the language is considered, perfection in language learning and use can be achieved.

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While planning for the curriculum of Tamil for Singapore, the following points can be considered exploiting the findings of the linguistic researches, So that, it would yield a fruitful results in the process of Tamil teaching and learning.

Language or discourse is a two-way instrument, an instrument for a speaker and a listener or a writer and a reader. Or as the Danish linguistic philosopher Otto Jespersen wrote in the introduction to his philosophy of Grammar (1924). The essence of language is human activity – activity on the part of one individual to make him understood by another, and activity on the part of that other to understand what was in the mind of the first.

If two parties use an instrument for an "activity", than such an activity can only be successful if both parties adhere to general rules or principles and thereby utilize certain strategies. This can be illustrated with a non-linguistic example. If two people want to hang a painting (activity), they use a hammer, nails, and a ladder (instruments), and they have to coordinate their actions. There will have to be some form of cooperation; while one is standing of the ladder, the other can hand the tools to the first, etc. Rules concerning politeness will also have to be followed; while one person is on the ladder, the other should not try to push the first off. One general principle of collective activity is cooperation and an often-used strategy to achieve this is politeness. This is also true in the case of verbal communication. On the basis of this cooperation principle and guided by so-called politeness strategies the communicators have to perform their communicative acts. But what precisely are those communicative acts? The theory, called speech act theory, provides an answer to this question.

Austin says that all expressions of language must be viewed as acts. He distinguished three kinds of action within each utterance. First, there is the locution, the physical act of producing an utterance. Second, there is the illocution, the act that is committed by producing an utterance: by uttering a promise, a promise is made; by uttering a threat, a threat is made. Third, there is the percolation, the production of an effect through locution and illocution, for example, the execution

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of an order by the addressee. So, the findings of the speech act studies have to be incorporated in the curriculum of language teaching in general and Tamil teaching in particular.

Moreover, language users are not, however, always interested in the effective transfer of information or relevance of an utterance. In the following examples the speaker wants the addressee to close the door.

a. Katavai mu:Tu	'Close the door.'
b. Kulirnta Ka:rraTikkitu	'There's a draft.'
c. Katavai mu:TamuTiyuma:	'Would you close the door?'
d. tayavu ku:rutu katavai mu:	'Would you be so kind as to
TamuTi yuma:	close the door?'

According to the maxims of the cooperative principle, a) is sufficient. Language is, however, often used more indirectly, as in b). Sometimes certain politeness forms such as in c) and d) are applied as well. These types of variations have to be introduced to the learners. So that they can easily go for creative use of Tamil.

What makes a sequence of sentence of sentences or utterances a discourse? The following fragment is, in any case, not a normal discourse. Murugan avanatu ka:taliyai pa:rkka virumpinanan. Raman arukil ulla oru kira:mattil va:lkira:n. minvilakku ve:lai ceyyavillai. teruvil irukkum kaTaikka:rar utavi ceyya muTiyavillai. kaTesi peparaum vittuviTTatu. It mikavum kaTinama:n ne:nTa kaTita- ma:kappo:kiratu.

Murugan wants to visit his girlfriend. Mr.Raman lives in a small village nearby. The electric light didn't work. The shopkeeper down the street couldn't help. The last paper had been sold. It is going to be a long dull letter.

This fragment seems to have come into existence by a number of unrelated sentences being placed in random order. But if some words are changed, a piece of discourse is the result. Murugan avanatu kattaliyai pa:rkka virumpina:n. valli arukil ulla kira:mattil va:lkira:l. moTTar va:kanattai eTukka muTiyavillai. Workshop ka:rar utavi ceyya muTiyavillai. kaTesi pasum po:yviTTatu. itu kasTamana neTum naTayakappo:kiratu.

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Murugan wants to visit his girlfriend. valli lives in a small village nearby. The car wouldn't start. The garage down the street couldn't help. The last bus had already left. It is going to be a long hot walk.

The example illustrates that the existence of connections between sentences is an important characteristic of discourse. The term connection is, however, somewhat vague. Robert de Beaugrande (1981), one of the grand old men in discourse studies, has formulated seven criteria for textuality, that is, criteria that a sequence of sentences must meet in order to qualify as a discourse.

Cohesion is the connection that results when the interpretation of a textual element is dependent on another element in the text.

Intentionality means that writers and speakers must have the conscious intention of achieving specific goals with their message, for instance, conveying information or arguing an opinion.

Acceptability requires that a sequence of sentences be acceptable to the intended audience in order to qualify as a text. Consider the claim itu ennutaya puttakam, e:m pe:r itule irukkata pa:kkaleya "This book is mine. Don't you see my name is in it?

Informativeness is necessary in discourse. A discourse must contain new information. If a reader knows everything contained in a discourse, then it does not quality. Likewise, if a reader does not understand what is in a discourse, it also does not qualify as a discourse. The learners must be imbibed with this knowledge.

These apart the Tamil learners should have knowledge on the following concepts.

Effective communication does not always depend on the use of verbal signals, Laughter, for example, is considered as peculiarly human and is language of sorts. We cry, sob, scream and use other primitive sounds as well as gestures and bodily movements. Knowledge about these components has to be transferred to the learners.

Non-verbal communication includes the way we speak and move, our gestures, the physical distance between the speaker and the hearer, facial expressions, etc. Similarly, kinesics is the study of the visual

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aspects of non-verbal, interpersonal communication. It may be the closing and the opening of the eyelids, winking, blinking, the way one looks, movement of the hands, etc. This may be called 'body language'. The learners have to be trained in those activities.

The study of gestures is interesting as a subject in itself. Gestures vary from community to community and the same gesture may mean different things in different communities. So the gesture types of Tamil have to be introduced to the learners.

Proxemics is the study of the ways in which space is handled in human communication. Spatial changes give a 'tone' to communication. The distance between people may function as an aid to communication. This knowledge must be known to the learners.

There is always a gap between what we wish to say and what we say. Perhaps the intensity of human ideas, emotions, and feelings cannot be neatly captured in any expression system. Creative writers try to narrow down the gap, using all available devices. So the learners at least in advanced stage, have to be trained to exploit all available devices to narrow down the gap between what they wish to say and what they say.

Similar, silence communicates; there is communion in silence. One must know when to say nothing since flashes of silence make communication delightful. Poets and thinkers have celebrated silence because there is a time for speaking and a time for being silent. So, the Tamil learners should be equipped to identify the contexts where they can speak and where they can refrain from speaking.

Conclusion

The foraging discussion is a suggestive not exhaustive. Keeping the eye on the above factors and others, if we plan for selecting the linguistic components for teaching, our teaching would be meaningful. It is a well-established fact that every living language is dynamic. Similarly Tamil is vibrant and dynamic, so we have to keep the teaching learning process of Tamil also dynamic by incorporating the results and findings of the linguistic research in the stream of language teaching. So that the end users of the language will get the benefit of linguistics and the linguistics either.

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Case Assignment in Tamil Based on Chomsky's Theory

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Introduction

Case is a grammatical category which indicates the syntactic and semantic relationship exists between a noun and a verb or noun and noun in a sentence. In Tamil the term "veeRRumai "is used to refer case. Talkappiyar explains about cases in his book Tolkappiyam and he devoted three chapters for Case system in Tamil. He proposes eight cases for Tamil based on thematic roles of the noun in a sentence and names the cases after the case suffixes such as ai, oTu, kku, in, atu and kaN. There is no case sign for nominative and vocative. Thus six case suffixes found in Tamil are used to denote the cases in Tamil. Caldwell follows Nannular, the medieval Tamil grammarian, for explaining the case system and he calls the cases as first, second, third etc, by making use of numbers. Scholars like Annamalai, Kothandaraman ,Sam Arul raj , Natarajan, Vasu, Radhakrishnan , Mallika, Murthy ,Athithan and few others worked extensively on Tamil cases and come to the conclusion that there are possibilities in Tamil to have more cases . However, all these scholars have not viewed the Tamil cases based on the Chomky's case theory. Thus the present paper aims to study the Tamil cases based on Chomsky's case theory.

Chomsky's case theory

1) Case Filter

Every phonetically realized NP must be assigned abstract case (Chomsky 1986:30). The abstract case is taken to be universal. Languages with rich morphological case marking like Tamil, and languages with very limited morphological case marking like English are all resumed to have full case system of abstract case. The above case filter will thus predict the ungrammaticality of sentence from the grammaticality of the sentence. For example in the following

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illustrations, the first sentence is ungrammatical, but the second sentence is grammatical one.

1) Raaman nalla ' Rama Good'

2) Raaman vantaan ' Rama came'

In the first sentence, there is no source of case on 'nalla' , because the word ' nalla' being adjective cannot assign nominative case to the subject NP 'raaman' and hence it becomes ungrammatical. But in the second sentence, 'vantaan' has a source of case and hence it is grammatical. Thus according to Chomsky abstract case is argued to be assignment to NP's by various case assigners, namely verbs, preposition and INFL. The verbs and prepositions are said to assign accusative case to the object NP's and AGR in the main verb assigns nominative case to subject NP.

2) Visibility Condition

An element is visible for theta marking only if it is assigned case (Chomsky 1986a:84). Since theta-roles or semantic roles are plausible primitive categories of the structure of language, in having their correlation outside the structure of the language, the visibility condition provides a potential explanation for the presence of the case Filter in the grammar.

3) Case Theory and Government

Government theory plays an important role for case assignment in GB theory. Case is assigned through government. Government is defined in C-command relation.

X- C-Commands Y if the first branching node dominating X dominates Y and X does not dominate Y, nor does Y dominate X (a branching node is a node which branches into two or more immediate constituency).

4) Assignment of Case through Government

In the following condition, an NP will get case 1. An NP gets case if it is in governed position and if the governor is a case assigner and 2. In specific ungoverned positions an NP may get case through exceptional case marking.

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5) Configuration of Case Assignment

The issue can be broken down into two parts a) what are the elements that assign case and what are the cases they assign?

b) What kind of relation that holds or must hold between a case assigner and a case assignee?

6) Case Assignment

The following are five important principles proposed by Chomsky (1981:p 170)on case assignment.

1) NP is nominative if governed by AGR

2) NP is objective if governed by V with the subcategorisation feature: NP -(i.e transitive)

3) NP is oblique if governed by P

4) NP is genitive in (NP-X) and

5) NP is inherently case marked as determined by properties of its (-N) governor.

However, Chomsky (1992) reviewed his earlier stance and said that lexical items carry their features with them rather being assigned their features based on the nodes that they carry case with them, and that their case is "checked" when they are in SPEC position of AGRs or AGRo , which subsequently disappears.

In 2005, Chomsky's case theory was extended in X-TAG grammar formalism. In this theory instead of checking the features the case values are assigned to NP by the verb during the unification of the feature structures.

Chomsky's theory and Tamil

An attempt has been made in this study to analyze the validity of the case assignment properties for Tamil language. Most of the case properties are found to suit very well for Tamil language. However few changes in principles are also required for the Tamil language.

Nominative case Assignment:

According to Chomsky, the INFL in the main verb will assign

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case. If the sentence is embedded, then AGR feature of the INFL in the main verb will pass to subject NP through Complimentizer(COMP). For example, in the sentence

'John said that he will come'

The AGR feature in INFL of the main verb assign Nominative case to the subject NP through the COMP. In following Tamil sentence, the word '' enRu'' will act as COMP and through 'enRu' the AGR feature of main verb will assign nominative case to the subject NP.

e.g raaman varuvaan enRu connaan ' Rama told that he will come'

The above illustration shows that INFL features such TENSE, AGR, PARTICIPLE, COMP, NEG and MODAL etc will assign nominative case to the subject NP.

Objective Case assignment

According to Chomsky an NP is objective if it is governed by a verb with subcategorization feature i.e a transitive verb. Example: John gave a book to Bill. In this construction, the NP ''a book'' receives object case from the verb.

Example from Tamil:

Raaman oru malaraik koTuttaan 'Rama gave a flower' Here the word ' malar' is an object ,governed by verb through c-command. Thus the verb ' koTu' is the case assigner for the object NP'malar'.

Dative Case Assignment:

According to Chomsky, the Dative case is assigned by inherent case. Example: John gave Bill a Book. The NP 'Bill' receives case from its governor 'gave' . But the problem is the NP ' a book', which is far away from its governor 'gave'. Thus he says 'a book' receives case inherently based on the theta roles it takes.

Example from Tamil,

Raaman siitavukku oru malaraik koTuttaan "Rama gave a flower to Sita"

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In Tamil too, the dative NP 'Sita' is not in governed position. So it should get case based on the thematic roles it takes. Traditionally the Dative NP has been associated with various meanings like ownership, Knowledge, Belief, Perception/Liking, Disliking, Need, Obligation, Ability etc. All these meanings can be brought under the broad title recipient and goal. Thus the theta role recipient or goal will assign case to the Dative NP.

Genitive Case Assignment

According to Chomsky NP is genitive (NP-X) that is construction which has two noun phrases with an N configuration. Example: His brother. In this sentence, the word 'his' gets case through configuration. But for Tamil it is not so. In Tamil a separate possessive (POSS) element 'atu' or 'uTaiya' is found along with genitive NP.

e.g avanuTaiya caTTai ' his shirt'

Thus in Tamil, POSS element which is attached in genitive NP will assign case to the genitive NP.

Conclusion

The main finding of the study is given below.

1) Each and every functional head is a case assigner in Tamil

2) Nominative case is assigned by any one of the following functional heads according the sentences 1) TENSE 2) AGR 3) PARTICIPLE,4) COMP, 5) NEG AND 6) MODAL.

3) Objective case is assigned by the verb.

4) Dative case is assigned inherently based on certain theta roles.

5) Genitive case is assigned by POSS element present after the first noun.

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Interdependence of Incompatibility and Hyponymy
A Structural Semantic Approach to Tamil

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Introduction

Generally opposition can be divided into two types, namely (a) Binary opposition and (b) Non-binary opposition. Binary opposition is one of the most important paradigmatic sense relations governing the semantic structure of language. In the earlier works on semantics it was called opposition of meaning or antonymy. They were used more or less equivalently for various kinds of binary contrast or contrast between two lexemes. But John Lyons uses opposition or binary opposition as a general term for all contrasts within two member sets and restricts antonymy to one type of binary opposition called gradable opposite (Lyons, 1977). The remaning paradigmatic sense relation is   non-binary contrasts or incompatibility.

Incompatibility and Hyponymy

The non-binary contrasts or incompatibility is the next important sense relation (Lexical relation) based on contrast within similarity. When semantically related lexemes show contrast between more than two lexemes or words it is called as non-binary contrasts or incompatibility. Sets such as color terms, names of flowers, days of a week, months of a year, etc., are many member sets of incompatibility. Lyons (1977, p.288) defines incompatibility as "The relation of sense which holds between the lexemes in many member sets". For example, ('Sunday', 'Monday'… 'Saturday').

Cruse (1986:93) opined that the sense relation which is analogous to the relation between classes with no members in common is incompatibility. Saeed(1997:232) states that the words like *spinster*, *bachelor*, and *wife* are incompatibles and form a comparison of their component.

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Bachelor [MALE]　　[ADULT] [HUMAN] [UNMARRIED]

Spinster [FEMALE] [ADULT] [HUMAN] [UNMARRIED]

Wife　　[FEMALE] [ADULT] [HUMAN] [MARRIED]

It can be suggested that the definition like lexical items P, Q, R …. are incompatible if they share a set of features but differ from each other by one or more contrasting features. Thus *spinster* is incompatible with *bachelor* by contrast of gender specification; and with *wife* by marital specification.

Consider the following fragment of taxonomic hierarchy in Tamil.

uyiruLLavai 'creature'

vilanku 'animal'　　paRavai 'bird'　　miin 'fish'　　puucci 'insect'

naay　yaanai　kiLi　mayil　vilaanku　iRaale Rump paTTaampuucci
'dog' 'elephant' 'parrot' 'peacock' 'eelfish' 'prawn' 'ant' 'butterfly'

raajapaaLayam　　alcesan
'rajapalayam dog'　'alsation'

The above taxonomic hierarchy seems to be fairly clear intuitively that two sense relations (lexical relation) are essential to this configuration: daughter-nodes must be hyponyms of their respective mother-node (naay 'dog': vilanku 'animal', puucci 'insect': uyiruLLavai 'creature', iRaal 'eel fish': miin 'fish'). It may be accepted that this taxonomic lexical hierarchy is a sense relation which can be called taxonomy.

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Identity test for Incompatibility

Incompatibility can be defined on the basis of the relationship of contradictoriness, between sentences on the basis of the following implication test. If one sentence, S_1, explicitly denies other sentences, S_2, S_3… S_n then S_1, and S_2, S_3 … Sn, are contradictory, and if they differ only in that where S_1 has the lexical item x and the others have y, z etc., they are called as incompatibles (cf. Lyons, 1968, p.458). For example in English, when we say,

(1) This is a blue shirt

It implicitly denies the sentences

(2) This is a white shirt

(3) This is a red shirt

(4) This is a green shirt

(5) This is a yellow shirt etc.

The sentence (1) again explicitly implies

(6) This is not a red shirt

(7) This is not a green shirt

(8) This is not a yellow shirt

Similarly, if we say in Tamil,

(9) kaNNan uuriliruntu canikkilamai vantaan

'Kannan came from his place on saturday'

It implicitly denies

(10) kaNNan uuriliruntu nayiRRuk kilamai varavillai / tinka Tkilamai / cevvay-K-kilmai…etc., varavillai.

'Kannan did not come on Sunday/ Monday/ Tuesday….etc.'

Here we can see that the sets of color terms in English and the names of the days of a week in Tamil hold the relation of contradictoriness i.e. one member of the set implicitly denies the other members. Therefore the member lexemes of these sets are incompatibles.

The following are some more sets of incompatible lexemes in English and Tamil which result due to the application of the implication test.

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English
- (a) square, rectangle, round, oval, triangle, pentagon, hexagon, octagon.
- (b) cotton, silk, velvet, nylon, polyester, wool.

Tamil
- (c) inippu 'sweet', puLippu 'sour', kacappu 'bitter', tuvarppu 'astringency' uppu 'salty', kaaram 'hot' (in taste).
- (d) vaLaiyal 'bangle', cankili 'chain', mootiram 'ring', kolucu 'anklet', muukkutti 'nose-ring', oTTiyaaNam 'waist bracelet' etc.

The incompatibility is the lexical relation of contrasts within similarity. Now the question arises how to establish similarity or relatedness of meaning is different from unrelatedness of meaning. For example: the English words *rose* and *pig* contrast in the sentence.

(16) This is a rose.
(17) This is a pig.

But they are not compatible as they are unrelated. This we know because of the fact that *rose* is a *flower* and *pig* is an *animal* and the sense of one word cannot be said to delimit the sense of the other as in the case of incompatibles. But the sentence

(18) This flower is a rose
    Automatically denies the sentences
(19) This flower is a lotus
(20) This flower is a tulip
(21) This flower is a marigold….etc.

Similarly,

(22) This animal is a pig
    Implicitly denies the sentences
(23) This animal is a dog
(24) This animal is a cat
(25) This animal is a horse
(26) This animal is an elephant…etc.

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Now we can see the sets of incompatibles like *rose, lotus, tulip, marigold*, etc., and the other sets *pig, cat, horse, elephant* etc., hold the relation of incompatibility as they are similar because they are grouped as flowers and animals respectively.

In other words the meaning of the first set of words is included in the meaning of flower.

The meaning of the second set of words is included in the meaning animal. When we say,

(27) This is a rose
     It implies the sentence
(28) This is a flower
     And when we say,
(29) This is a pig
     It implies the sentence
(30) This is an animal.

This leads us to use the sense relation of hyponymy or meaning inclusion. In the meaning of the generic terms *flower* and *animal*, the meaning of different specific flowers and animals are included respectively. The generic term is called the hyperonym or superordinate. The specific terms included in the meaning of the generic terms are called hyponyms. The words *flower* and *animal* are the superordinates; the lexemes *rose, lotus, tulip, marigold* are the hyponyms of the superordinate flower. Similarly, the lexemes *pig, cat, horse, elephant,* etc. are the hyponyms included in the superordinate, *animal*.

The words which are hyponyms of the same superordinate on the same level are called co-hyponyms. For example, the English words like *rose, lotus, tulip, marigold* etc., are co-hyponyms with reference to the superordinate *flower*. Similarly, the lexemes *pig, dog, cat, horse,* etc., are co-hyponyms with reference to the superordinate *animal*. We can see from the above discussion that incompatibility and hyponyms are interrelated.This is because all the hyponyms grouped together with or without a superordinate hold the relation of incompatibility.

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Identification Test for Hyponyms

Hyponymy is a relation of meaning inclusion i.e. the meaning of the specific term or hyponym is included in the meaning of the generic term or superordinate. Apart from this the relation of hyponyms can be identified with the help of the test of unilateral implication. One sentence, S_1 implies another sentence S_2, but the converse implication does not generally hold ie., S_2 does not generally imply S_1 and S_1 and S_2 are identical except for L_1 and L_2, in which case L_1 is the hyponym and L_2 is the superordinate. For example if we say in Tamil, S_1 naan kattirikkaay vaankineen, 'I bought brinjal' it implies S_2 naan kaRikaay vaankinaan, 'I bought vegetables'. But, the converse implication does not hold. If one says S_2 naan kaRikaay vaankinaan 'I bought vegetables' it does not generally imply S_1 naan kattirikkaay vaankineen 'I bought brinjal'. Here the difference between the two sentences is that of L_1 kattirikkaay 'brinjal' and L_2 kaRikaay 'vegetable'. Therefore kattirikaay is the hyponym and kaRikaay is the superordinate or hyperonym.

Hyponymy as a Kind of Relation

Hyponymy is also explainable as a kind of relation (Lyons, 1977; p292 and Cruse 1986 p.137 f). When the relation of hyponymy holds between nouns, it is possible to insert syntactically appropriate expressions containing them in the place of x and y in the following formula 'x is kind of y' (where **x** is the hyponym of the superordinate **y**). We can say,

(31) Rose is a kind of flower
(32) Pig is a kind of animal
(33) Apple is a kind of fruit
(34) Oak is a kind of tree, etc.

Similarly, we can use the Tamil phrase oru vakai 'a kind of' as the test frame.

The following examples will make this clear.

(35) mullai oru vakai puu
'Jasmine is a kind of flower'

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(36) kiLi oru vakai paRavai
    'Parrot is a kind of bird'
(37) veempu oru vakai maram
    'Neem is a kind of tree'
(38) irumpu oru vakai ulookam
    'Iron is a kind of metal'

The above English and Tamil examples relate the following sets of hyponyms and superordinates.

	Hyponyms	Superordinate
English:		
	Rose	flower
	Pig	animal
	Apple	fruit
	Oak	tree
Tamil:		
	mullai 'Jasmine'	puu 'flower'
	kiLi 'Parrot'	paRavai 'bird'
	veempu ' Neem'	maram 'tree'
	irumpu ' Iron'	ulookam 'metal'

This 'kind of relation' can also be used as a test for hyponyms and their superordinates by using the test frame, 'x is a kind of y'. This test frame works well for the identification of hyponyms which are nouns. But in the case of hyponyms belonging to other parts of speech like verbs, adjectives, etc., the test frame cannot be used simply by substituting those categories of words in the place of x and y in the frame. They have to be nominalised ie. converted into noun form. For example in English, verbs have to be nominalised in the form of gerund by adding – *ing* like eating, cleaning, etc and adjectives have to be nominalised by adding suffix – *ness* or other suitable nominal suffixes.

For example, the English verbs *wash, bath, sweep, wipe, brush*, etc, are hyponyms which have the superordinate verb *clean*. They

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can be substituted in the frame x is a kind of y in their gerund forms as follows

(39) Bathing is a kind of cleaning
(40) Washing is a kind of cleaning
(41) Sweeping is a kind of cleaning
(42) Brushing is a kind of cleaning

In Tamil, avi / veekavai 'steam', ponKu 'boil', poRi 'deep fry', vaRu 'fry', cuTu 'bake',etc., are verbs of 'cooking' having the superordinate camai/camaiyal cey 'cook'. The superordinate camai/camaiyal cey has its noun form camaiyal 'cooking' which can be substituted in the frames in the place of x and y and other verbs will be nominalised by adding the suffix – *tal/ ttal*. The following examples in the test frames will make the hyponymy relation clear.

(43) avittal/ veeka vaittal oru vakaic camaiyal
        'steaming is a kind of cooking'
(44) ponkutal oru vakaic camaiyal
        'boiling is a kind of cooking'
(45) poRittal oru vakaic camaiyal
        'deep frying is a kind of cooking'
(46) vaRuttal oru vakaic camaiyal
        'frying is a kind of cooking'
(47) cuTutal oru vakaic camaiyal
        'baking is a kind of cooking'

Hyponymy as a Transitive Relation

The logical relation of transitivity holds between items in the following conditions: If A is equal to B and B is equal to C, then A is equal to C. This type of relation is found in the case of hyponymous words. If 'x is a hyponym of y' and 'y is a hyponym of z', then 'x is a hyponym of z' (Lyons, 1977.p.292). For example, the word creature is a superordinate term which includes *animals, birds, insects*, etc., which are again superordinates for a number of hyponyms and we say,

(48) Dog is an animal
(49) Animal is a creature

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Then it implies

(50) Dog is a creature

Thus we find the relation of transitivity between the words dog, animal and creature.

In Tamil, niilam, paatiri, malkoova, centuuraa, etc., are types of mangoes which have the superordinate maa / maampalam 'mango'. We can say,

(51) malkoova oru vakaip palam
'malguva is a kind of mango'

Maa / maampalam 'mango', along with pala 'jack', vaalai 'banana', koyyaa 'guava',elumiccai 'lemon' are the names of fruits which are hyponyms included in the meaning of the superordinate palam 'fruit'. Now we can say

maampalam oru vakai palam
'Mango is a kind of fruit'

As we can say,

(52) malkoova oru vakai maa / maampalam
'malgova is a kind of mango'

It automatically implies,

(53) malkoova oru vakai palam
'Malgova is a kind of fruit'

By this way it is clear that hyponymy holds transitivity relation.

The Absence of Superordinate Term

Lyons (1968 p. 456) makes an important point about the relation of hyponymy as it is found in the natural languages. In natural languages, the relation of hyponymy does not operate comprehensively or systematically as it does in the various systems of scientific taxonomy. Many gaps, asymmetries and indeterminates are found in the vocabulary of the natural languages. This is reflected in the fact that a set of co-hyponyms or specific terms may not have a superordinate or generic term in some languages. For example, the

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English words *square, round, rectangle, triangle, hexagon*, etc., are co- hyponyms that have no superordinate corresponding to all of them. But corresponding Tamil co- hyponyms vaTTam 'round', caturam 'square', mukkooNam 'triangle', cevvakam 'rectangle', etc., have the superordinate vaTivam 'shape / form'.

It is clear from the above discussion that the lexical relations of incompatability and hyponymy are interdependent.

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Recent Findings in Bodo-Garo Tonology

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1. Introduction

The Bodo-Garo languages are primarily spoken in the Assam floodplains of Northeast India. The Bodo-Garo subgroup of languages belongs to the Tibeto-Burman language family consisting of Bodo, one of the widely spoken Tibeto-Burman languages. This subfamily of languages (see Figure 1) has received considerable attention from the linguists' community starting from the second half of the 20th century. Hence, tones in these languages have also been of interest to the linguistic community.

Although it is claimed that proto Tibeto-Burman may have originally had a two tones inventory (Mazaudon, 1985), some of the Tibeto-Burman languages do not have any tones, at least in the synchronic variety. On the contrary to Mazaudon's claim, it is also shown that tones in the Bodo-Garo languages emerged due to the deletion of certain segmental elements (Joseph & Burling, 2001). However, not intending to go into the discussion about the tonogenesis of the Tibeto-Burman languages, I, in this work will limit my discussion to the synchronic variety of the Bodo-Garo languages and only to four languages of the group that I am more familiar with; namely, Bodo, Dimasa, Rabha and Tiwa. I will discuss the tonal features of these four languages in the following sections.

2. Tones of four Bodo-Garo languages

In the subsections to follow I provide a brief overview of four Bodo-Garo languages discussed in this paper; namely, Bodo, Dimasa, Rabha and Tiwa. Considering the multitude of views regarding tones in the literature, I will report my findings in section 3 of this paper.

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Figure 1. The Bodo-Garo Subfamily of languages (Lewis, 2009)

2.1. Bodo tones

The number of tones in the Bodo language has been a controversial issue. While Weidert (1987) reports that Bodo has no tones, on the other extreme, Bhattacharya (1977) reports that Bodo has as many as four tones. In one of the earliest literatures available on Bodo tones, Halvorsrud (1959) concluded that Bodo has three tones, high, mid and low. He observes that the difference between the high and the low tone is very evident. But he does not talk much about the mid tone, as it lacks perceptual salience. In the absence of any data exemplifying the 'third' tone in his work, we must come to the conclusion that Bodo has only two lexical tones according to Halvorsrud. Similarly, Burling (1959) also finds evidence for only two

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tones: high and low. He postulates that the high tone ends with a glottal stop but at the same time he speculates the possibility of a high tone not associated with a glottal stop. On the other hand, Weidert (1987) is of the opinion that the tone patterns in Bodo are dependent on the syllable types and the consonantal specification of the syllable coda. According to him the 'smooth' and the 'stopped' syllable types give rise to different pitch patterns on the following syllables. The main generalizations regarding tones in Bodo, according to Weidert, are:

a) Tone contrasts are not present in monosyllables.

b) Tones are to be derived from syllables codas, which may or may not be realized on the surface.

However, Baro (1991) says that Bodo has a two-tone system with a rising and a falling tone. The syllable with a falling tone, according to him, has a lengthened vowel without any glottal check. A glottal stop, according to him, occurs only in syllables with a rising tone with one of the consonants /r, m, n, ?/ as a coda. We can infer from Baro's observation that, he too, like Weidert, associates a glottal stop or a glottalic consonant with high tones. His conclusion is that Bodo has unpredictable lexical tone and that every lexical entry must be specified for tone as well. Bhattacharya (1977) claims that Bodo has a four-tone system, with three tones available in different positions and a neutral tone, which is dependant on either the preceding or the following non-neutral, toned syllable. According to Bhattacharya the three lexical tones in Bodo are high, mid and low (indicated by 1, 2 and 3 respectively). He identifies tone1 as having a level or a rising pitch pattern. Tone 2 as having a level or a falling and tone 3 as having a falling pitch pattern. Joseph and Burling (2001) on the other hand concluded that Bodo has only a two-tone system with a high and a low tone. However, Burling and Joseph (2010) claim that in disyllabic words Bodo has a three way lexical tone contrast namely, high (rising), low (level) and falling.

2.2. Dimasa tones

The earliest known grammatical work on Dimasa (Dundas 1908) does not comment on tones and tonal phenomena at all. Singha (2001)

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sheds some light on Dimasa phonology and morphology and, regarding its tones, he claims that there are three register tones: high, low, and mid/level, with the mid/level tone being an 'unmarked' tone. From the 13 examples of words with contrasting tones that Singha (2001) provides, it is noticed that every Dimasa syllable must be assigned one of the three tones. In Singha (2001) this also holds true for disyllables. However, according to online resources on Dimasa, available at RCILTS, IIT Guwahati[1], Dimasa has only two tones: high and unmarked level. Neither Singha (2001) nor the RCILTS website provides any further description of how the unmarked tone operates, nor do they offer an acoustic phonetic description of any of the tones.

2.3. Rabha tones

Rabha is one of the lesser-studied languages among the Tibeto-Burman languages of the North-East India. Until recently, Rabha was considered to be merely a dialect of Bodo owing to its lexical similarity with the Bodo language. However, recently there has been some interest in the language demonstrating that despite its being related to the Bodo language, it is not merely a dialect of Bodo. Basumatary (2004) compared the Bodo and Rabha languages where tonal similarities between the two languages were also taken into consideration. According to Basumatary (2004), Rabha has two underlying tones- high and unmarked low tones. He however, does not explain why the low tone is considered unmarked in the language. On the other hand, personal communication with many Rabha scholars indicated that Rabha has one more tone leading to a three-way contrast among tones in the language.

2.4. Tiwa tones

Tiwa, according to Joseph and Burling (2001, 2007) has two contrasting tones, which are high level and falling. They postulate that there can be either a high-level or a falling tone on a monosyllabic word. Speculating that either syllable in disyllables in Tiwa is capable of hosting either one of the two lexical tones, Joseph and Burling (2001, 2007) claim that disyllabic words can have four possibilities to

1 This information is retrieved from http://www.iitg.ernet.in/rcilts/dimasa.htm

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சமன்பாடு போன்றே அட்டவணை, படம், வரைபடம் போன்றவைகள் எல்லோருக்கும் பொதுவானவை என்று தெய்வசுந்தரம் (1986) கூறுகிறார். மேற்கூறியவற்றிலிருந்து அறிவியல் கருத்தாடலின் பொதுமை விளங்குகிறது.

அறிவியல் கருத்தாடலின் வகைகள்

அறிவியல் கருத்தாடல் பொதுவாக மூன்று வகைப்படும். அவை 1. அறிவியல் ஆய்வு 2. அறிவியல் கல்வி 3. பொது மக்களுக்கான அறிவியல் விளக்கம். அறிவியல் ஆய்வில், அத்துறையில் ஈடுபடுகிறவர்கள் தங்களுக்குள் இயற்கை பற்றிய உண்மைகளை முன் வைக்கின்றனர். அதாவது அறிவியல் தகவல்கள் தெரிவித்தல் நடையில் (Informational Style) முன் வைக்கப்படுகின்றன. அறிவியல் கல்வியில், அறிவியல் உண்மைகள் மாணவர்களுக்குக் கற்றுக் கொடுக்கப்படுகின்றன. இது பயிற்றல் நடையிலே அமைகின்றன. (Instructional Style)

பொது மக்களுக்கான அறிவியல் விளக்கத்தில் (Popular Science) இயற்கை பற்றிய உண்மைகள் விளக்கப்படுகின்றன. இதுவும் அறிவியல் தகவல்களை மக்களுக்கு விளக்கும் வகையில் முன் வைக்கப்படுகின்றன. (Informational Style)

அறிவியல் கருத்தாடலில் உரைக்கூற்று

அறிவியல் கருத்தாடலின் அடிப்படை அலகாக உரைக்கூற்று (ufferance) அமைகிறது. ஒவ்வொரு உரைக் கூற்றும் ஓர் உரைப் பொருளை முன் வைக்கின்றது. ஒரு மொழி வழிச் செயலையும் (செயற்பாடு) செய்கிறது. அறிவியல் கருத்தாடலில் அமைகிற உரைக்கூற்றுகள் அறிவியலுக்கே உரிய பல்வேறு கருத்து நோக்குகளைத் (notions or concepts) தம் உரைப் பொருளில் கொண்டுள்ளன.

அறிவியல் தமிழ்க் கருத்து நோக்குகள்

அறிவியல் தமிழ்க் கருத்து நோக்கு என்று நாம் இங்கு கூறுவது இயற்கையின் பண்புகள், செயற்பாடுகள் ஆகியவற்றை விளக்குகின்ற கருத்துகளேயாகும். எடுத்துக்காட்டாக, ஒரு பொருளின் புறத்தோற்றத்தை - இயற்பியல் பண்புகளை விளக்க வடிவம், அளவு, எடை, வெப்பநிலை போன்றவற்றை விளக்க வேண்டியுள்ளது. இவையே பொருளின் இயற்பியல் பண்புகளை விளக்குகின்ற சில கருத்துகளாகும். 'உருகுதல்' 'ஆவியாதல்' 'பரவுதல்' போன்ற நிகழ்வுகளை குறிக்கின்ற கருத்து நோக்குகளும் உண்டு.

அறிவியலில் இயற்கையின் செயல்களை விளக்கக் குறிப்பிட்ட கலைச் சொற்கள் பயன்படுத்தப்படுகின்றன. அறிவியல் கருத்து நோக்குகளை

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வெளிப்படுத்துகின்ற சொற்களையே அறிவியல் கலைச் சொற்கள் (Technical Terms) என்று சொல்கிறோம். எடுத்துக்காட்டாக, 'பொருள் திணிவு', 'முடுக்கம்', 'திசைவேகம்' போன்றவற்றைக் கூறலாம். அறிவியல் துறையில் ஈடுபடுகிறவர் அறிவியல் கருத்து நோக்குகளை வெளிப்படுத்துவதற்கான கலைச் சொற்களை அறிந்திருப்பது அவசியமானது.

அறிவியலில் பயன்படுகிற கருத்து நோக்கினை விடோவ்சன் பயன்பாட்டில் கருத்து நோக்குகள் (Concepts in use) என்கிற நூலில் விளக்கியுள்ளார். இந்நூல் மாணவர்களுக்கு அடிப்படையான இலக்கண அறிவையும், சொற் தொகுதியையும் கற்றுத் தருவதுடன் எவ்வாறு இவை இன்றியமையாத கருத்து நோக்குகளை வெளிப்படுத்தப் பயன்படுகின்றன என்பதையும் கற்றுத் தருகிறது என்று விடோவ்சன் கூறுகிறார். அறிவியலில் எல்லாத் துறைகளுக்கும் பொதுவான கருத்து நோக்குகளும் உண்டு. ஒவ்வொரு குறிப்பிட்ட துறைகளுக்கு என்று தனித்த கருத்து நோக்குகளும் உண்டு. பொது அறிவியலில் இயற்கையின் பண்பு விளக்குகின்ற ஒரு சில கருத்து நோக்குகளை இங்கு நாம் காணலாம்.

அறிவியலில் வகை - உறுப்பு, முழுமை - பகுதி, அளவிடக் கூடிய பண்புகள் (நீள, அகல, உயரம் போன்றவை) பொதுப் பண்புகள் (நிறம், அமைப்பு போன்றவை) அமைப்பு உறவுகள், இடம், செயல் திறன், மாற்றம், காரண காரியம் போன்ற பல்வேறு கருத்து நோக்குகள் பயன்படுத்தப்படுகின்றன. இக்கருத்து நோக்குகளை எடுத்துக்காட்டுகளுடன் கீழே காணலாம்.

1. வகை - உறுப்பு

நிணநீர்த் திசு ஒரு வகை இணைத் திசுவாகும். (இங்கு நிணநீர்த்திசு என்ற உறுப்பு 'இணைத்திசு' என்கிற வகையைச் சேர்ந்தது என்பது விளக்கப்படுகிறது).

2. முழுமை - பகுதி

நிணநீர் மண்டலத்தில் தந்துகிகளும் நாளங்களும் ஆகும். (இங்கு 'நிணநீர் மண்டலம்' என்பது முழுமை. அதன் பகுதிகள் 'நிணநீர் தந்துகிகளும் நாளங்களும்' ஆகும்)

3. பொதுப் பண்புகள்

நிறம் ; சிவப்புப் பாஸ்பரஸ்
(இது சிவப்பு நிறமானது)

சிவப்புப் பாஸ்பரஸ் பற்றி வரும்போது அதன் நிறம் பேசப்படுகிறது. அமைப்பு: மிதிவண்டி எதிரொலிப்பான் ஒரு வட்ட வடிவச் சிறிய பெட்டியாகும்.

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(இங்கு மிதிவண்டி எதிரொலிப்பானின் அமைப்பு பேசப்படுகிறது).

4. இடம்

'ஒவ்வொரு செல்லின் மையத்திலும் ஒரு வட்ட வடிவ அல்லது முட்டை வடிவ உட்கரு (Nucleus) அமைந்துள்ளது.'

5. காரண – காரியம்

"வெள்ளியம் சூடாக்கப்பட்டால் கந்தகத்துடன் கூடி ஸ்டெனஸ் சல்ஃபைடை உண்டாக்குகிறது.

(இங்கு வெள்ளியம் சூடாக்கப்படுவதன் காரணமாக, கந்தகத்துடன் கூடி ஸ்டெனஸ் சல்ஃபைடு உருவாகிறது என்கிற காரியம் நடந்திருப்பதை அறிய முடிகிறது).

அறிவியல் கருத்தாடலில் கருத்து நோக்குகளை உரைக் கூற்றின் (utterance) மூலம் முன் வைக்கிறோம். பல்வேறு செயற்பாடுகளையும் நிகழ்த்துகிறோம். எடுத்துக்காட்டாக, விவரித்தல், எடுத்துக்காட்டல், ஒப்பிடுதல், வரையறுத்தல் போன்ற செயற்பாடுகளைக் கூறலாம். அறிவியல் கருத்தாடலில் அமையும் ஒவ்வொரு உரைக் கூற்றும் ஒரு செயற்பாட்டைப் புரிகிறது. இதையே லூயிஸ் டிரிம்பிள் 'புலப்பாட்டுச் செயற்பாடுகள்' (rhetoric functions) என்று குறிப்பிடுகிறார்." ஓர் உரைக்கூற்று ஒரு கருத்து நோக்கினை வெளிப்படுத்துவதையும், பல்வேறு உரைக்கூற்றுகள் ஒன்றிணைந்து ஒரு செயற்பாட்டைப் புரிவதையும் கீழ்க்காணும் எடுத்துக்காட்டின் மூலம் விளங்கிக் கொள்ளலாம்.

(எ-டு) ஓர் உரைக்கூற்று - கருத்து நோக்கு

"செல் புரோட்டோபிளாசம் எனும் அடிப்படைப் பொருளால் ஆகியது".

பல உரைக் கூற்றுகள் ஒன்றிணைந்து ஒரு செயற்பாடு (விவரிப்பு)

"செல் புரோட்டோபிளாசம் எனும் அடிப்படைப் பொருளால் ஆகியது. செல், செல் சவ்வு, உட்கரு, சைட்டோபிளாசம் எனும் மூன்று தெளிவான பகுதிகளைக் கொண்டிருக்கிறது. செல் ஒவ்வொன்றும் உயிரிகள் மேற்கொள்ளும் பணிகள் அனைத்தையும் மேற்கொள்கின்ற செல்கள் சாதாரணமாக அளவில் 3 முதல் 100 மைக்ரான்கள் வரை குறுக்களவு கொண்டுள்ள."

கருத்து நோக்குகள், செயற்பாடுகள் இவ்விரு முறைகளும் ஒரு நிகழ்வின் இரு அம்சங்களாகும். மொழியைப் பயன்படுத்தும்போது ஒரே நேரத்தில் கருத்து நோக்கினை வெளிப்படுத்தவும், செயற்பாடுகளை நிகழ்த்தவும் சொற்களையும், தொடர்களையும் தேர்ந்தெடுக்கிறோம். இவற்றில் ஓர்

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அம்சத்தை மற்றொரு அம்சத்திலிருந்து பிரிக்க முடியாது. எடுத்துக்காட்டாக இரு பொருள்களை ஒப்பிடும் போது 'ஒப்பிடுதல்' என்ற செயற்பாடு நிகழ்கிறது. இது "விவரித்தல்" "விளக்குதல்" போன்ற வேறு சில செயற்பாடுகளையும் உள்ளடக்கியது. அதே சமயத்தில் 'ஒப்பிடுதல்' என்ற செயற்பாடு ஒப்பிடப்படுகிற வடிவம், நிறம், இடம் என்ற பல கருத்து நோக்கினை வெளிப்படுத்தும் உரைக் கூற்றுகளை சார்ந்தேயுள்ளது.

இவ்வாறு பல கருத்து நோக்குகள் அறிவியல் உரைக் கூற்றில் பயன்படுத்தப்படுகின்றன. கருத்து நோக்குகள் எல்லாத் துறைகளிலும் அமைந்திருக்கின்றன. இலக்கணம், இலக்கியம், தொழில் நுட்பம் எனப் பல்வேறு கருத்தாடல்களில் அவற்றிற்கேற்பக் கருத்து நோக்குகள் உரைக் கூற்றின் மூலம் வெளிப்படுகின்றன. உரைக்கூற்றின் மூலம் தான் கருத்து நோக்கினை விளங்கிக் கொள்ள முடியும். எவ்வகைக் கருத்து நோக்குகளை எவ்வகை உரைக் கூற்றில் பயன்படுத்த வேண்டும் என்பதையும் அறிந்திருத்தல் அவசியமாகும்.

கருத்து நோக்குகளை வெளிப்படுத்தும் உரைக் கூற்றுகள் ஒவ்வொரு கருத்தாடலிலும் ஒவ்வொரு விதமாக அமைகின்றன. எடுத்துக்காட்டாக, கவிதையில் அமையும் கருத்து நோக்கினை வெளிப்படுத்தும் உரைக்கூற்றும், உரைநடையில் அதே கருத்து நோக்கினை வெளிப்படுத்தும் உரைக் கூற்றும் வேறுபட்டு அமையும். கருத்து நோக்கு ஒன்றாக இருந்தாலும் எவ்வகைக் கருத்தாடலில் அமைகிறது என்பதைப் பொறுத்த உரைக் கூற்று மாறுபடுகிறது. அறிவியல் கருத்தாடலில் கருத்து நோக்குகளை வெளிப்படுத்தும் உரைக் கூற்றுகள் ஒரு வரையறைக்குட்படு அமைகின்றன. ஒரே வகையான கருத்து நோக்கு செயற்பாட்டைப் பொறுத்து உரைக் கூற்றில் அமைவதைக் கீழ்வருமாறு காணலாம். (எ-டு) செப்புதல் (statement)

ஹைட்ரஜன் ஆக்சிஜனுடன் இணைந்து தண்ணீராக மாறுகிறது. மொழியமைப்பு அடிப்படையில் பார்க்கும் போது இதனை ஒரு தொடர் என்றும், கருத்துப் புலப்படுத்த நோக்கில் சொல்லும்போது இது ஓர் அறிவியல் உண்மையை விளக்குகின்ற செப்புதல் என்றும் கூறலாம். இதே தொடர் 'வரையறை' என்கிற கருத்துப் புலப்படுத்தச் செயலாகவும் மாறி அமையலாம்.

வரையறை

தண்ணீரானது இரண்டு ஹைட்ரஜன் அணுக்களையும் ஓர் ஆக்சிஜன் அணுவையும் கொண்டது.

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மேற்கூறிய எடுத்துக்காட்டுகளிலிருந்து முன் வைக்கப்பட்ட ஒரே கருத்து (preposition) பல்வேறு கருத்துப் புலப்படுத்தச் செயல்களில் அமைந்ததைக் காணமுடிகிறது.

அறிவியல் தமிழ்க் கருத்தாடல் என்பது கருத்துப் புலப்பாட்டுச் செயல்களளான 'செயற்குறிப்பு', 'வரையறை', 'எடுத்துக்காட்டு' போன்றவை ஒன்றுடன் ஒன்று எவ்வாறு உறவு கொண்டிருக்கிறது. எத்தகைய மொழியியல் வடிவங்களின் மூலம் அவை வெளிப்படுகின்றன என்பதையும் குறிக்கின்றன. இவையெல்லாம் எவ்வாறு இணைந்து மிகப்பெரிய கருத்துப் புலப்பாட்டுச் செயற்பாடுகளாக மாறுகின்றன என்பதையும் குறிக்கின்றன. எடுத்துக்காட்டாக, 'அறிக்கை', 'சுருக்கம்' போன்றவை எவ்வாறு அடிப்படையான செயல்களின் மூலம் வெளிப்படுகின்றன என்பதையும் குறிக்கின்றன. மொழியாய்வில் துறை வழுக்குச் சொற்கள் ஆய்வை மேற்கொள்வதுடன் இவை எத்தகைய புலப்பாட்டுச் செயல்கள் மூலம் வெளிப்படுகின்றன என்பதையும், எவ்வாறு இணைந்து கருத்துப் புலப்படுத்த உறுப்புகளைக் (Communicative units) கொண்டு அமைகின்றன என்பதையும் என்ன விதமான மொழியியல் வடிவங்கள் பயன்படுகின்றன என்பதையும் உணர்த்துவதாக அமைய வேண்டும் என்று விடோவ்சன் கூறுகிறார்.

முடிவுரை

அறிவியல் தமிழ்க் கருத்தாடலில் ஒவ்வொரு உரைக்கூற்றும் ஒரு செயற்பாட்டைப் புரிகிறது. ஒரு உரைக்கூற்று ஒரு கருத்தை 'முன் வைக்கலாம்', 'விளக்கலாம்', 'வரையறுக்கலாம்' சில உரைக்கூற்றுகள் ஒப்பிடுதல், வகைப்படுத்தல் போன்ற செயற்பாடுகளைப் புரியலாம். இவ்வாறு அறிவியல் கருத்தாடலில் அமையும் ஒவ்வொரு உரைக்கூற்றும் ஏதோ ஒரு செயற்பாட்டைப் புரிகிறது. இதையே லூயிஸ டிரிம்பிள் 'புலப்பாட்டுச் செயற்பாடுகள்' (rhetoric functions) என்று குறிப்பிடுகிறார். விடோவ்சன் கூறுகிற கருத்து புலப்பாட்டுச் செயலும், லூயிஸ் டிரிம்பிளின் புலப்பாட்டுச் செயற்பாடுகளும் ஆன்டினின் பேச்சுச் செயல் அல்லது மொழி வழிச் செயல் என்பதும் அறிவியல் கருத்தாடலில் பயன்படுத்தப்படுகிற செயற்பாடுகளையே குறிக்கின்றன. அறிவியல் தமிழ்க் கருத்தாடலில் மொழி வழிச் செயல்களின் முக்கியத்துவத்தை இவ்வாய்வு வலியுறுத்துகிறது.

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பாரதிதாசன் (திராவிடநாடு) கவிதைகளில் மொழிநடை

பா. சங்கரேஸ்வரி

தமிழ்த்துறை, மதுரை காமராசர் பல்கலைக்கழகம், மதுரை

ஒரு பாடலாசிரியர் தம் கருத்துக்களை வெளிப்படுத்த கருவியாக அமைவது மொழி. படைப்பாளி மொழி வழியாகத் தம் உணர்வுகளை பதிவு செய்கிறான். தான் பெற்ற உணர்ச்சிகளைப் பிறர் பெறுவதற்கு சில உத்திகளைக் கையாளுகிறன். "கற்பனை, சொல்நயம், ஒலிநயம், யாப்பு, அணி, குறிப்பு, சுவைப்பொருட்கள் போன்றன. இவற்றுள் சில பொருந்தி விளங்கும் படைப்பையே பலரும் பாராட்டுவர். இத்துணை அழகுத் திறன்கள் அனைத்தையும் இயல்பாகப் பொருந்திஅமைக்கும் கவின்கலையே இலக்கியக் கலையாகும்" என்பார் இ.சுந்தரமூர்த்தி (1994:1). உரைநடையும் கவிதையும் வேறுபாடு உடையதாக அமைய வேண்டுமெனில் ஆசிரியன் பயன்படுத்தும் மொழிநடையால்தான் முடியும்.

நடை, கருத்தின் சட்டை என்று போப்பு குறிப்பிடுவார். ஆனால் கார்லைல், நடை என்பது எழுத்தாளளின் சட்டையாகாது. அது அவனின் தோல் என்பார். திறனாய்வாளர்கள் கார்லைலின் கருத்தினை இன்று ஆய்வுலகம் ஏற்றுக்கொண்டுள்ளது. பொருத்தமான இடத்தில் பொருத்தமான சொற்களைக் கையாளுகின்ற படைப்பாளர்கள் எழுத்துலகில் நிலைத்து நிற்பர்.

படைப்பாளரின் முகத்தைக் காட்டும் கண்ணாடி அவன் நடையாகும். முகம் எல்லோருக்கும் ஒன்றாக அமைவதில்லை. அதனைப் போல படைப்பாளியின் நடையும் ஒருவருக்கு இருப்பது போல பிறிதொருவருக்கு இருப்பதில்லை. பாரதிதாசனின் கவிதை நடை தனிச்சிறப்பு வாய்ந்தது. அவர் நடைச்சிறப்பு பற்றிப்

"படைநடத்தல் போல் நடக்கும் நடையும்; சங்கப்
பழந்தமிழ்நூல் அடையாள நடையும்; பாட்டின்
இடையிடையே இசையசைவு நடையும்; ஒடை
ஏந்திவரும் அலை நடையும் கூட்டி"

என்று கவிஞர் சுரதா கவிதை நடையழகை விளக்குவார். மேலும் விரைந்து செல்லும் பேராற்றினைப் போன்றது பாவேந்தரின் நடை. "தடை நடையே அவரெழுத்தில் இல்லை. வாழைத் தண்டுக்கா தடுக்கின்ற கணுக்கள்

உண்டு? என்று நடையமைப்பை மதிப்பிடுகின்றார்.

"வெறிகொண்ட மன எழுச்சியைச் சித்தரிப்பதிலும் வார்த்தைகளைக் கொட்டும் ஆவேசத்திலும், வாழ்க்கை சார்ந்த பல அம்சங்களையும் இலட்சியங்களையும் கவிதைப் பொருளாக அமைத்துக் கொள்வதிலும், கருத்து வன்மையிலும், அனல்தன்மை பெற்ற தற்காலத் தமிழ்க் கவிதைகளைப் படைப்பதிலும் பாரதிதாசன் தற்காலத் தமிழ்க் கவிஞர்களுள் மிகச் சிறந்தவர்" என்று ஏ.வி.சுப்பிரமணிய அப்பர் குறிப்பிடுவார்.

"இக்காலத்திற்கும், இந்நாட்டிற்கும் ஏற்றவாறு பொதுமக்களுக்கு விளங்கும் எளிய, இனிய இலக்கண நடையில் சீர்திருத்தக் கருத்துக்களையும் முன்னேற்ற வழிகளையும் எழுதுபவர் பாரதிதாசன்" என்று தேவநேயப் பாவாணரும் பாரதிதாசனின் நடை குறித்துக் கூறும் கருத்துகள் இங்கு நினைக்கத்தக்கன.

நுட்பம், எளிமை, நயம் ஆகிய மூவகைப் பண்புகளே நல்ல நடையின் இயல்புகள். இருப்பினும் ஆசிரியர், காலம், நோக்கம், கருத்து, இடம், மக்கள் முதலியவற்றால் நடையின் தன்மையும் வேறுபடும் என்பார் கோஸ். (Ghose, 1970 : 142-144) இந்த நடையியல் கோட்பாட்டின் அடிப்படையில் "பாரதிதாசன் (திராவிடநாடு) பதினைந்து கவிதைகளில் மொழிநடை" என்னும் தலைப்பில் இக்கட்டுரை அமைகிறது. தன் உணர்வை வெளிப்படுத்த பாரதிதாசன் மொழியை எங்ஙனம் கையாண்டுள்ளார் என்பதை ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

காலம்

தனித்தமிழ் இயக்கத்தை கையாளவும், ஆரியர்களின் செல்வாக்கிலிருந்து நீக்கித் தமிழனைத் தமிழனாக இனம் காண வைக்கவும், அடிமைப்பட்டு கிடந்த திராவிடனை எழுச்சி பெற வைப்பதாகவும் இவருடைய கவிதைகள் அமைந்துள்ளன.

நோக்கம்

ஆசிரியர் உணர்த்த விரும்பும் உணர்ச்சிக்கேற்றவாறு நடையை பயன்படுத்துகின்றனர்.
'நானிலம் ஆண்டான் திராவிடன்'
நான் மேல் என்றான் பார்ப்பான் (உணரவில்லை)
பிராமணர்கள் வேள்வி செய்து தன்னை உயர்த்திய நிலையையும்,
'பணிமணி ஆட்சி பட்டம் யாவும்'
பார்ப்பானுக்கே என்று புகன்றே உணரச் செய்தான் (உணரவில்லை)
என்று அடிமைத்தளத்தில் உழன்று கொண்டு இருக்கும் மக்களுக்கு அவலநிலையை உணர்த்துவதும், உணர்ச்சியூட்டி உந்துவதாகவும்

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தன்னுடைய பாடல்களில் சொற்களைத் தேர்ந்தெடுத்து அமைத்துள்ளார்.

கருத்து

கருத்திற்கேற்றவாறு இலக்கியத்தின் நடை மாறுபடுகின்றது. நம்முடைய உரிமையையும் கடமையையும் விடுத்து ஆரியர்கள் பாதையில் நாம் செல்வது தவறு என்பதை பாரதிதாசன் பறைசாற்றுகிறார். இக்கருத்துக்களை வலியுறுத்துவனவாக தம் கவிதைகளை அமைத்துள்ளார்.

இடம்

ஆசிரியரின் நடையும் பாடுபொருளின் இடத்திற்கேற்றவாறு மாறுபடுகின்றது. திராவிடனை திராவிடனாக இருக்கச் செய்யவும், பிறமொழியாதிக்கத்தின் கீழ் தமிழ் மொழி வராதபடி பாதுகாக்கவும் நேரடியாக மக்கள் மனதில் பதிய வைக்கவும் எளிமையான சொற்களை பாரதிதாசன் கையாண்டுள்ளார். மொழிநடையின் கூறாக் கருதப்படுவது ஆசிரியரது நடைக்கூறாகவும், ஆசிரியரது கூறாக் கருதப்படுவது மொழியின் கூறாகவும் இருக்க முடியும் என்கிறார் ஜெ.நீதிவாணன் (2001:45)

ஒவ்வொரு ஆசிரியரின் மொழிப்பயன்பாட்டில் சில மடக்குக் கூறுகள் காணப்படுவதுண்டு. குறிப்பிட்ட சொற்கள், தொடர் அமைப்புகள், ஒலிக்கோலங்கள் ஆகியவற்றை ஒவ்வொரு ஆசிரியரும் திரும்பத் திரும்ப பயன்படுத்திக் கொண்டிருப்பது உண்மையாகும். இக்கூறுகள் அடிக்கடி அவருடைய படைப்பில் பயின்று வந்துகொண்டேயிருக்கும். அதேபோன்று சில கூறுகள் பயின்று வராவிடினும் விருப்பக்கூறுகளாக விளங்கும். இவ்விருவகைக் கூறுகளும் ஆசிரியரை இனங்காட்டக் கூடியவை.

பாரதிதாசன் பாடல்களில் (திராவிட நாடு) என்ற தலைப்பில் மேற்கூறப்பட்ட நடை பற்றிய வரைவிலக்கணங்கள் எவ்விதம் பொருந்துகின்றன என்பதை இனி ஆராயலாம்.

ஒலிக்கோலம்

நினைவாற்றலை அதிகப்படுத்துவதற்குச் சில உத்திகள் தேவைப்படுகின்றன. சில ஒலிகளோ, தொடர்களோடு திரும்பத் திரும்ப பயின்று வருமானால் முழுப்பாடலையும் சற்று எளிதாக நினைவிற்கொள்ள முடியும்.

பாரதிதாசனின் பாடல்கள் பெரும்பாலும் அடிமைத்தனத்திலிருந்து மக்களை எழுச்சிபெறச் செய்வதற்காக எழுதப்பட்ட பாடலாகும். எனவே மேலே கூறப்பட்ட உத்திகள் அதாவது எதுகை, மோனை, இயைபு, ஒரே

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தொடரே திரும்பத் திரும்ப பயன்படுத்துதல் ஆகிய கூறுகள் பாரதிதாசன் பாடல்களில் அதிகம் பயன்படுத்தப்பட்டுள்ளன.

எதுகை

ஒரு தொடரில், அடிகளில், சீர்களிலும் முதல் எழுத்து அளவெடுத்து இருக்க இரண்டாம் எழுத்து ஒன்றிவரக் கொடுப்பது எதுகையாகும்.

'எங்கும் புலமை எங்கும் விடுதலை
எங்கும் புலமை கண்டாய் நீதான்!
அங்குத் தமிழன் திறமை கண்டாய்
அங்குத் தமிழன் தோளே கண்டாய்!' (தமிழன்)

'பாலோடு நேர் தமிழும் பைந்தமிழ் மக்களும்
ஆலோடு வேர் என்றறிந்திருந்தும் ஆளவந்தார்
மேலோடு பேசி விடுவரேல் அவ்வாட்சி
சாலோடு நீர் என்று சாற்றாய் கருங்குயிலே'
                    (கூவாய் கருங்குயிலே)

பாரதிதாசன் பாடல்களில் பெரும்பாலும் அடுத்தடுத்த அடிகளில் இரண்டாம் எழுத்து ஒன்றிவரத் தொடுத்து அடியெதுகையாகப் பயின்று வந்துள்ளது. சீர் எதுகை மிக மிக அருகிலேயே கையாளப்பட்டுள்ளது.

மோனை

ஒரு தொடரில் முதல் அடியின் முதல் எழுத்தும் அடுத்த அடியின் முதல் எழுத்தும் ஒன்றி வருவதும், ஒரு அடியிலுள்ள முதல் சீரின் முதல் எழுத்தும், அவ்வடியிலுள்ள மற்ற சீர்களின் முதல் எழுத்தும் ஒன்றிவரத் தொடுப்பது மோனை ஆகும்.

'குடமலைச் சாரல் அடைந்தார் ஆதலின்
குடமலை தன்னைக் குடமுனி என்றனர் (இனப்பெயர்)
ஆரியர் இங்கு சீரிய தமிழில்
அறிவு பெற்றனர்

'மன வீட்டைத் திறப்பாய் - சாதி
மதக்கதவுடைத்து....' (திராவிடன் கடமை)
'புனை சுருட்டுக் குப்பை அன்றோ - பழம்
புராண வழக்கங்கள் யாவும்?'
நரகனைக் கொன்ற நாள் நல்விழா நாளா!
நரகன் இறந்தால் நன்மை யாருக்கு?
நரகன் என்பவன் நல்லனா? தீயனா? (தீவாளியா)
பாரதிதாசன் பாடல்களில் உணர்ச்சிமிகும் இடத்தில் சில இடங்களில்

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அடிமோனை பயின்று வந்துள்ளது. இப்பாடல்கள் எளிதில் மனனம் செய்ய உதவுகின்றது.

இயைபு

தொடர்களின் அடிகளிலும், சீர்களிலும், இறுதி எழுத்தோ, அசையோ, சீரோ ஒன்றி வருவது இயைபு எனப்படும்.

'அடக்குமுறை செய்திடல் முடியும் – கொள்கை
அழிக்கும்முறை எவ்வாறு முடியும்?
ஒடுக்குசிறை காட்டுதல் முடியும் – உணர்
வொடுக்குதல் எவ்வாறு முடியும்?'

<div align="right">(கோட்டை நாற்காலி)</div>

இப்பாடல் ஒவ்வொரு இறுதிச் சீரிலும் முடியும் என்ற சொல் இயைபுகொண்டு வருகிறது. இப்பயன்பாடு சந்த நயத்தை ஏற்படுத்தப் பயன்படுகின்றது. கேட்கும் மக்களுக்கு கேட்கும் ஆவலைத் தூண்டும்.

'பண் கெட்டுப்போனதான
        பாட்டுப்போல் தமிழர் வாழும்
மண்கெட்டுப்போமே என்னும்
        மதிகெட்டும்மானம் கெட்டும்
எண்கெட்ட தமிழர் பல்லோர்
        பார்ப்பனர்க்கேவலாகிக்
கண்கெட்டு வீழும் போதோ
        கடல்பட்ட தெங்கள் செல்வம்'

<div align="right">(பன்னீர் செல்வம்)</div>

சொல்தேர்வு

மொழிநடையை விளக்கிச் சொல்லும்போது தக்க இடங்களில் தக்க சொற் கள் பயன்படுத்தப்படவேண்டும். (ஜெ.நீதிவாணன், 2001:64)

கருத்திற்கேற்ற வடிவத்தைத் தருவது சொற்களின் தேர்வு முறையாகும். ஓர் ஆசிரியரின் வாழ்க்கை அனுபவங்களும், பண்பாட்டுப் பின்னணியுமே சொல்தேர்வுகளுக்கு காரணமாகின்றன.

பாரதிதாசன் பாடல்களில் திராவிடன், ஆரியன், இனப்பெயர், அடக்குமுறை, கூடும், முடியும் போன்ற சொற்கள் பயின்று வருகின்றன. முடியும் என்ற சொல்லை இரண்டு விதமானப் பொருளில் பயன்படுத்துகின்றார்.

'அடக்குமுறை செய்திடல் முடியும் – கொள்கை
அழிக்கும்முறை எவ்வாறு முடியும்?
ஒடுக்குசிறை காட்டுதல் முடியும – உணர்

<div align="center">76</div>

வொடுக்குதல் எவ்வாறு முடியும்?'   (அது முடியாது)

'கூடும்' என்ற சொல்லைப் பாடலின் இறுதியில் வைத்துத் தன் உள்ளக் கருத்தினையையும் தமிழனின் உரிமையையும் விளக்குகிறார்.

காட்டை அழிப்பது கூடும் - அவை

கடலையும் தூர்ப்பது கூடும்

மேட்டை அகழ்வதும் கூடும் - விரி

விண்ணை அளப்பதும் கூடும்

ஏட்டையும் நூலையும் தடுப்பது கூடும் - உரிமை

எண்ணத்தை மாற்றுதல் எப்படிக் கூடும்?   (அது முடியாது)

மனிதன் எதை வேண்டுமானாலும் செய்ய முடியும். ஆனால் பிறரின் உரிமை எண்ணத்தை யாராலும் மாற்ற முடியாது என்பதை வற்புறுத்திக் கூறுகின்றார்.

கடன் சொற்கள்

பாமரர்க்கும் புரியும் வகையில் எளிமையான சொற்களைப் பாரதிதாசன் பயன்படுத்தியிருந்தாலும் ஆணை, பூண், வேதாந்தம், புராணம் போன்ற வடமொழிச் சொற்களை ஆரியர்களின் அடக்குமுறையை வெளிக்கொணர இதுபோன்ற வார்த்தைகளைப் பயன்படுத்தியிருக்கலாம் என அறிய முடிகிறது.

அடை

அடை என்பது தனியே இடம் பெறாமல் பெயரைச் சிறப்பித்து வருவதாகவும், வினையைச் சிறப்பித்து வருவதாகவும் அமையும்.

பொன்னிழை, தொடித்தோள்வளையம், தென் மதுரைத் தமிழின் முதற்கழகம், முத்தமிழ் அறிஞர், நெடிய வானில், நாற்காலி, திராவிடக்காளை, செந்தமிழ், வஞ்சநரிகள்... பெரும்பாலும் பெயரடைகளே பயின்று வந்துள்ளன.

உவமை

ஒரு பொருளை அல்லது செயலை சிறப்பித்துக் கூற அதைவிட சிறந்த மற்றொரு பொருளோடு ஒப்பிட்டுக் கூறுவது உவமை எனப்படும்.

'புனை சுருட்டுக் குப்பை அன்றோ - பழம்

புராண வழக்கங்கள் யாவும்?'

இங்கு ஆரியர்களின் புராண வழக்கங்கள் புனை சுருட்டுக் குப்பையைப் போன்றது என இழிவானப் பொருளில் விளக்குகின்றார்.

"பாலோடு நேர் தமிழும் பைந்தமிழ் மக்களும்

ஆலோடு வேர் என்றறிந்திருந்தும் ஆளவந்தார்

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மேலோடு பேசி விடுவரேல் அவ்வாட்சி
சாலோடு நீர் என்று சாற்றாய் கருங்குயிலே"

இதில் தமிழனின் பெருமையை உயர்வாகப் பேசி பிராமணர்களின் செயல்களை 'சாலோடு நீர்' என்று கூறினார்.

உருவகம்

'நான்தான் திராவிடன் என்று நவில்கையில்
தேன்தான் நாவெல்லாம்!
குடமலை தன்னைக் குடமுனி என்றனர்'   (இனப்பெயர்)

'திராவிடர்க்கின்னல் செய்து தன் நன்மை
தேடினான் எனிலவன் நாய்தான்'   (இனி எங்கள் ஆட்சி)

என ஒருசில உருவகங்களைப் பயன்படுத்துகின்றார்.

ஒலிக்குறிப்புச் சொற்கள்

ஒலிக்குறிப்புச் சொற்களைப் பயன்படுத்துவதும் ஒரு நடையியல் உத்தியாகும். இவ்வொலிக்குறிப்புச் சொற்கள் இருவகையானவை. ஒரு குறிப்பிட்ட ஒலியைப் புலப்படுத்தும் முறையில் அதே ஒலியைக் கொண்ட சொல்லாக அமைவது ஒருவகை. மற்றொரு வகையில், ஒரு ஒலியானது மற்றொரு ஒலியைக் குறிக்கும் முறையில் அமையாது. ஆனால் வேறு ஏதாவது ஒரு நிகழ்ச்சி, அளவு, உணர்ச்சி போன்றவற்றை மரபாகக் குறிப்பதாக அமையும். (ஜெ.நீதிவாணன், 2001:61)

பாரதிதாசன் பாடல்களில் முதல்வகை ஒலிக்குறிப்புச் சொற்கள் மட்டுமே விரவிக் காணப்படுகின்றன.

'உன் இனப்பெயர்தான் என்ன என்று
கேட்கக் கேட்க அதனால் எனக்கு
மீட்டும் மீட்டும் இன்பம் விளைவதாம்'   (இனப்பெயர்)

'முணு முணு வென்றே மறைவிற் சென்றே
முட்டாள் முட்டாள் திராவிடன் என்றே...'   (உணரவில்லை)

'பெற்ற தாயை பிறராளவிடுவோன்
திராவிடன் அல்லன்! திராவிடன் அல்லன்!'   (உயிர் பெரிதில்லை)

'நிகழ்த்தி, நிகழ்த்தி, நிகழ்த்தி முன்னாள் அறியச் செய்தோன்...'
(தமிழன்)

பாரதிதாசனின் சொல் தேர்வு அவர் தமிழ் மீதும், தமிழனின் மீதும் கொண்ட பற்றினை வெளிப்படுத்துவனாகவே அமைந்துள்ளது. படைப்பாளியின் வாழ்க்கை அனுபவங்களுக்கும் சொற்களைத் தேர்ந்தெடுக்கும் முறைக்கும் தொடர்பு உண்டு என்பது தெளிவாகின்றது.

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ஒவ்வொரு படைப்பாளிக்கும் ஏதாவது சில விருப்பமான அல்லது அதிகம் பின்பற்றக்கூடிய கருத்துக்கள், பின்னணி போன்றவை உண்டு. அவற்றிற்கேற்ப சொற்களின் தேர்வு நடைபெறும் என்பதும் பாரதிதாசன் சொல் தேர்வு வாயிலாக வெளிப்படுகின்றது.

தொடர் அமைப்பு

காலத்திற்கேற்பவும், கருத்திற்கேற்பவும், படைப்பாளிக்கேற்பவும் தொடரமைப்புகள் மாறுபடுகின்றன. தொடரமைப்பும் அவை தொடுக்கப்படும் முறையும் நடையியல் உத்தியாகும். (ரேணுகாதேவி, ஜீவாவின் நூற்றாண்டு விழாவில் வாசிக்கப்பட்ட கட்டுரை)

பாரதிதாசனின் பாடல்கள் கல்வியறிவு குறைந்த பாமரனுக்காகவும், அடித்தள மக்களுக்காகவும் பாடப்பட்டவையாகும். எனவே எளிய, சாதாரண வாக்கியங்களே அனைவருக்கும் புரியும் வகையில் தொடுக்கப்பட்டுள்ளன.

'வடநாடு தென்னாட்டை வீழ்த்தச் செய்த
வஞ்சங்கள் சிறிதல்ல தம்பி
இடைநாளில் மட்டுமா? சேன்ற
இரண்டாயிரத் தாண்டு பார்த்தார்
விடுவாயடா தன் னலத்தை - உன்
விடுதலை திராவிடர் விடுதலையிலுண்டு'   (திராவிடன் கடமை)

கலப்பு, கூட்டு வாக்கியங்கள் பயன்படுத்தப்பட்டுள்ளன.

வினா வாக்கியங்கள்

'அடக்குமுறை செய்திடல் முடியும் - கொள்கை
அழிக்குமுறை எவ்வாறு முடியும்?
ஒடுக்குசிறை காட்டுதல் முடியும் - உணர்
வொடுக்குதல் எவ்வாறு முடியும?
திடுக்கிடச் செய்திடும் உன்னை - இத்
திராவிடர் எழுச்சியை மாற்றவா முடியும்?'   (அது முடியாது)

'வஞ்சநரிகள் புலக்காட்டை ஆளுமோ?
வடக்கர் எம்மை ஆளவும் மாளுமோ' (உயிர் பெரிதில்லை)
'வந்தவர் நாடாமோ? அவை
வடவர் நாடாமோ?' (பிரிவு தீது)
'விருப்பத்தை நிறைவேற்ற முயலுங்கால் வையம்
வெறுந்தோற்றம் என்னும் ஒரு வேதாந்தப் பேச்சேன்?'

இவ்வாறாக வினா வாக்கியங்கள் பயின்று வந்துள்ளதை அறிய முடிகிறது.

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ஏவல் வாக்கியம்

பாமர மக்களின் உணர்ச்சிகளைத் தூண்டும் வகையில் ஏவல் வாக்கியங்களும் பயன்படுத்தப்பட்டுள்ளன.

'கேரளம் என்று பிரிப்பதுவும் - நாம்
கேடுற, ஆந்திரப் பிய்ப்பதுவும்
சேரும் திராவிடர் சேரா தழித்திடச்
செய்திடும் சூழ்ச்சி அண்ணே - அதைக்
கொய்திட வேண்டும் அண்ணே'   (பிரிவு தீது)

'சமம் இந்நாட்டு மக்கள் - என்றே
தாக்கடா வெற்றி முரசை!'

'இந்த நாளில் நம் ஆணை - செல்ல
ஒற்றடா - தமிழர் கொடியை'   (பகை நடுக்கம்)

'பெய்யும் முகிலின் இடிபோல - அடடே
பேரிகை முழக்கு'   (பகை நடுக்கம்)

செய்பாட்டு வினை வாக்கியங்கள்

செய்திகளைப் பிறர் சொல்லக் கேட்பது போல் அமைக்கப்படுவது செயப்பாட்டு வினை வாக்கியங்கள்.

'குடமலை சாரல் அடைந்தார் ஆதலின்
குடமலை தன்னைக் குடமுனி என்றனர்'   (இனப்பெயர்)

'எவற்றிலும் தம் பெயர் ஏற்றித் தம்மைத்
திராவிடர் இனத்திற் சேர்ந்தோர் போலக்
காட்ட முயன்றார் அன்றோ'   (இனப்பெயர்)

'தமிழுக்குத் தொண்டு செய்வோன் சாவதில்லை
தமிழ்த் தொண்டன் பாரதிதாசன் செத்ததுண்டோ?'
                              (தமிழனுக்கு வீழ்ச்சியில்லை)

'தமிழர்க்கே தமிழுக்கோ இடையூறொன்று
தாம் செய்து வாழ்ந்த நாள் மலையேறிற்றே?'

விளித்தொடர்

ஒரு கருத்தினை நேரடியாகக் கூறும்போது விளித்தொடர் பயன்படுத்தப்படுகின்றன. இவை விளித்துக் கூறுவது போல் அமைந்திருக்கும்.

'எங்கும் புலவை எங்கும் விடுதலை
எங்கும் புதுமை கண்டாய் நீ தான்!
அங்குத் தமிழன் திறமை கண்டாய்
அங்குத் தமிழன் தோளே கண்டாய்!'   (தமிழன்)

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'சமம் இந்நாட்டு மக்கள் - என்றே
தாக்கடா வெற்றி முரசை!'   (பகை நடுக்கம்)
'பொதுமக்கள் நலம் நாடிப் புதுக்கருத்தைச் சொல்க!
புன்கருத்தைச் சொல்வதில் ஆயிரம் வந்தாலும்
அதற்கொப்ப வேண்டாமே!' (தமிழர்களின் எழுதுகோல்)
'பூட்டிய இரும்புக்கூட்டின் கதவு
திறக்கப்பட்டது! சிறுத்தையே வெளியில்வா?
எலி என உன்னை இகழ்ந்தவர் நடுங்கப்
புலி எனச் செயல் செய்யப் புறப்படு வெளியில்!'

(சிறுத்தையே வெளியில் வா)

அடுக்குத் தொடர்

ஒரு சொல் விரைவு, வெகுளி, தெளிவு, அச்சம், உவகை முதலியவை காரணமாக இரண்டு அல்லது மூன்று முறை அடுக்கி வருவது அடுக்குத் தொடர் எனப்படும். இதனைப் பிரித்தாலும் பொருள் தரும்.

'உன் இனப்பெயர்தான் என்ன என்று
கேட்கக் கேட்க அதனால் எனக்கு
மீட்டும் மீட்டும் இன்பம் விளைவதாம்'   (இனப்பெயர்)
'என்னே! என்னே!
வடக்குக் கடல் நீட் தெற்கிற் பாய்ந்ததே!'   (இனப்பெயர்)
'தூயது தூயதாம் துரும்பிரும் பாகாது!
நிகழ்த்தி, நிகழ்த்தி, நிகழ்த்தி முன்னாள் அறியச் செய்தேன்'
(தீவாளியா?)
'நாற்றிசை அழகை வாழ்வைச் செய்ய
நவின்று, நவின்று, நவின்று முன்னாள் அறியச் செய்தோன்...'
(தமிழன்)

முடிவுரை

பாரதிதாசன் பாடல்களில் ஒலிநிலையில் எதுகை, மோனை, இயைபு அடியிலும் சீரிலும் பயன்படுத்தப்பட்டுள்ளன. இவை பாடல்களுக்கு ஒலிநயத்தைத் தருகின்றன. ஒலிநயம் தமிழர்களின் உணர்வுகளைத் தூண்டும் வகையில் கையாளப்பட்டுள்ளது.

சொல்நிலையில் இனப்பெயர், திராவிடன், ஆரியன், தமிழன், தமிழ்மொழி... என திராவிடனின் தனித்தன்மையை படம்பிடித்துக் காட்டுவனவாக சொற்களை அமைத்திருக்கிறார்.

பாரதிதாசனின் பாடல்களில், நடைமுறை வாழ்க்கைச் சிக்கல்கள் பற்றியவையாக இருக்கின்ற காரணத்தினால் கற்பனை, புனைவுகளான

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அடை, உவமை, உருவகம் போன்ற உத்திகள் அருகியே காணப்படுகின்றன.

தொடர்நிலையில், இப்பாடல்கள் கல்வியறிவு அதிகமில்லாத மக்களுக்காக எழுதப்பட்டமையால் எளிய வாக்கியங்களும், செயப்பாட்டு வினை வாக்கியங்களும், ஏவல் வாக்கியங்களும், ஆங்காங்கே விரவிக் கிடக்கின்றன. உணர்ச்சிகளைத் தூண்டும் வகையில் அடுக்குத் தொடர்கள் அதிகம் பயன்படுத்தப்பட்டுள்ளன. பாரதிதாசன் (திராவிடநாடு) கவிதைகளில் அவர் பயன்படுத்திய நடையை அறிந்தோம். இதனை அடிப்படையாக வைத்து பாரதிதாசனின் பிற கவிதைகளில் மொழிநடையை ஆராய்ந்தோமானால் பாரதிதாசனின் நடை இது தான் என நம்மால் உணரமுடியும்.

இவ்வாறாக பாரதிதாசன் தனக்கென்று, தமிழ் உலகிற்கு தனிமுத்திரை பதித்துள்ளதை அவரின் நடையை வைத்து நம்மால் அறியமுடிகிறது. இவரின் பாடல்கள் பெரும்பாலும் உணர்ச்சியைத் துண்டும் வகையில் அமைந்துள்ளது என்பதில் ஐயமில்லை.

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திருவாசகத்தில் குறியீடுகள்

உ. கருப்பத்தேவன்

ஒப்பிலக்கியத் துறை, தமிழியற்புலம்
மதுரை காமராசர் பல்கலைக்கழகம், மதுரை

முன்னுரை

மனிதன் தன் உணர்வுகளையும் கருத்துக்களையும் வெளிப்படுத்த உதவும் கருவியாக மொழியைப் பயன்படுத்துகின்றான். மனிதனின் வாயிலிருந்து வெளிவரும் ஒவ்வொரு வார்த்தையும் மிகவும் வலிமையானதாக இருக்கின்றது. மனிதன் தோன்றியதிலிருந்தே கருத்துக்களை வெளிப்படுத்த முதலில் குறியீடுகளைத்தான் பயன்படுத்தியுள்ளான். அது சைகை, மற்றும் ஒலி, ஓவியம் ஆகியவற்றின் வாயிலாகவும் இறுதியாகத்தான் மொழியின் வாயிலாகப் பரிமாறிக் கொள்ள ஆரம்பித்தான். எனவே மனிதனின் ஆரம்பகாலம் முதல் குறியீடுகளின் பயன்பாடு இருந்து வந்துள்ளது என்பதை அறியலாம்.

'குறியெனப் படுவது இரவினும் பகலினும்
ஆரியத் தோன்றும் ஆற்றது என்ப'   (தொல்: களவு - 40)

இத்தொல்காப்பிய களவியல் நூற்பாவில் 'குறி' என்ற சொல் அடையாள ஒலி, என்றே பொருண்மை பெறுகிறது. 'சமுதாயத்தில் கருத்தைப் புலப்படுத்த மக்கள் பெரிதும் பயன்படுத்தும் குறிகளின் வாழ்வு பற்றிய அறிவியல் கல்வியே குறியியல் ஆகும்' என்றச் சசூரின் கருத்தினை எடுத்துரைக்கும் டெரன்ஸ் ஹாக்ஸ் (Hawkas, 1977: 123) இதைக் குறிகளின் அறிவியல் (Science of Signs) என்று வருணிக்கிறார்.

மனித வாழ்வு குறியீடுகளால் நிறைந்தது; மொழி, பெயர்கள், கனா வடிவங்கள், சடங்குகள், கனவுகள், தொன்மங்கள் போன்றன குறியீட்டடிப்படையில் அமைந்துள்ளன. தெளிவும் தெளிவின்மையும் குறியீடு தோன்றக் காரணங்களாகும். மனித மனம் ஒரு பொருளையே பலவிதமாகக் காணும் இயல்புடையது. படைப்பாளன் ஒன்றை நேரடியாகக் கூறாமல் மறைமுகமாகக் கூறி உணர்த்த முற்படும்போது 'குறியீடு' தோன்றுகின்றது. 'குறியீடு' என்ற சொல் அடையாளம், ஒன்றைக் குறிப்பாகச் சொல்லுதல், குறிப்பாக ஒரு செய்தியினை உணர்த்துதல் என்ற பொருள் நிலைகளில் ஆளப்படுகின்றது. 'உள்ளுறை உவமமும் இறைச்சியும் கூட ஒருவகைக் குறியீடுகளே' என்பார் சையத் அப்துல் ராகுமான்.

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"தொல்காப்பியர் காலத்திற்கு முன்னரே குறியீட்டுப் பாங்குடைய இலக்கிய வடிவங்கள் தமிழில் இருந்திருக்கின்றன. தொல்காப்பியர் காட்டும் அடிவரையற்ற ஆறு செய்யுள் வகைகளுள் பிசி, முதுமொழி, மந்திரம், குறிப்பு என்ற நான்கும் குறிப்பாக மற்றொன்றை உணர்த்தும் இயல்புடையன. சங்க இலக்கிய காலத்தை இயற்கைக் குறியீட்டுக் காலம் எனலாம்" என்பர். (வைத்து அப்துல் ரகுமான், புதுக்கவிதையில் குறியீடுகள், முனைவர் பட்ட ஆய்வேடு, சென்னைப் பல்கலைக்கழகம், ப.43).

தோற்றம்

'குறியீட்டியல்' என்னும் இவ் இயக்கம், பிரான்சு நாட்டில் பத்தொன்பதாம் நூற்றாண்டின் இறுதிப் பகுதியிலும், இங்கிலாந்து நாட்டில் இருபதாம் நூற்றாண்டின் முற்பகுதியிலும் தோன்றி பண்பட்ட ஓர் இலக்கிய இயக்கமாக உருவாகியது ஆகும். பிற்பட்ட இக்காலப் பகுதிகளில் குறியீட்டியலும் ஓர் இலக்கிய இயக்கமாக உருவாக்கப்பட்டிருப்பினும் பழங்காலத்திலிருந்தே கலை, இலக்கிய வகைகள் ஒருவகையில் குறியீடுகளாகவே அமைந்திருப்பதைக் காண்கின்றோம்.

தத்துவச் சிந்தனையாளர்கள், அறிவியல், மொழி, தொன்மம், கலை, பண்பாடு, சமயம், நாகரிகம் ஆகிய இவைகளையொட்டிய அனைத்து மனிதச் சாதனைகளுமே குறியீட்டு வடிவங்களே என வலியுறுத்திக் கூறுகின்றனர். முருகியல் குறியீட்டியலின் (Aesthetic Symbolism) தோற்றம், கலை, கருத்து இவைகளையொட்டிப் பத்தொன்பதாம் நூற்றாண்டில் ஏற்பட்ட போக்கின் எதிர்விளைவாகத் தோன்றியதே 'குறியீட்டியல்' என்னும் இலக்கிய இயக்கமாகும். இப்போக்கிற்கு 'இயற்கையியல்' (Naturalism) அடிப்படையாக அமைந்திருந்தது. குறியீட்டியல் தனது கொள்கை, கோட்பாடுகள், தத்துவங்கள், கலை உணர்த்தும் முறை ஆகியனவற்றில் இயற்கையியலை மறுக்கின்றது எனச் சொல்லலாம். இலக்கியக் குறியீட்டியல், இயற்கையியல் முறையில் மெய்ம்மைக்கு விளக்கம் தருவதை எதிர்க்கின்றது. ஆதலால் குறியீட்டியல் தத்துவ அடிப்படையையும் மெய்யுணர்வுக் கோட்பாட்டு அடிப்படையையும் கொண்டது எனலாம்.

'குறியீட்டியல்' – விளக்கங்கள்

குறியீட்டியலின் அடிப்படைக் கொள்கை, குறியீடுகள் வாயிலாகவே இலக்கியத்தில் ஒரு கருத்தை அழுத்தமாக வலியுறுத்த முடியும் என்பதாகும். இது குறியீட்டியல் மூன்று வகையான சிக்கல்களை இயல்பாகவே கொண்டிலங்குகின்றது. 1. கலையை உணர்த்துவதற்குதவிய கலை நுட்பச் சிக்கல்கள், 2. மெய்யுணர்வுக் கோட்பாட்டுச் சிக்கல்கள், 3.

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மனித நடைமுறையியலுக்குத் தேவையான அறிமுகச் சிக்கல்கள் என்பனவாகும்.

தத்துவ இயல் அகராதி 'குறியீட்டியல் ஒருதலை இயக்கம்; அது 19 ஆம் நூற்றாண்டின் இறுதியில் இயற்கையில் கொண்டுள்ள நம்பிக்கைகளுக்கு எதிர்விளைவாகத் தோன்றியது. அது அருவமான அடையாளங்கள் வாயிலாக மெய்யுணர்வு மதிப்புக்களைச் சுட்டுகின்றது' எனக் குறியீட்டியலுக்கு, விளக்கம் தருவதைக் காண்கின்றோம்.

குறியீட்டியலைப் பற்றி ஆய்வு செய்யும் போது, இயற்கை அழகில் அது கொண்டுள்ள நம்பிக்கைகளின் எதிர்விளைவு, மெய்யுணர்வு மதிப்புக்கள், மறைமுகமான குறிப்புப் பொருள்களினால் குறியீடு செய்வது, குறியீடு உணர்த்தும் பொருள் ஆகியவற்றின்கண் நாம் கவனம் செலுத்துதல் வேண்டும். இவற்றின் உட்பொருள்களும் அதன் தொடர்புடைய கொள்கைகளும் அண்மைக்காலத் தத்துவச் சிந்தனையாளர்களால் விரிவாக ஆய்வு செய்யப்பட்டு குறியீட்டு வடிவங்கள் பற்றிய ஒரு புதிய கோட்பாடு தோன்றியுள்ளது. எர்னஸ்ட் காசிரோ, கசன்னே கே.லாங்கர் ஆகிய இருவரும் குறியீட்டியலுக்குக் குறிப்பிடத்தக்க பங்களிப்பைச் செய்தவர்கள் ஆவர்.

குறியீட்டியல் சிந்தனையாளரான எர்னஸ்ட் காசிரோ கலையிலும் கவிதையிலும் தன் கவனத்தைச் செலுத்தினார். கீட்ஸ் போன்ற கவிஞர்கள் கவிதைகளின் தத்துவச் சிக்கல்களில் கவனம் செலுத்தினர். கலையை ஒரு குறியீடாகக் கொள்ளும் கொள்கை கிரேக்க நாட்டில் பிளோட்டினஸ் (Plotinus) காலத்திலேயே இருக்கின்றது. தொல்காப்பியரின் உள்ளுறை உவமம், இறைச்சி, உவமப் போலி ஆகியனவும் குறியீடுகளே. இங்கிலாந்து நாட்டில் சார்லையேயும், ஜெர்மனியில் காதேயும் கலையில் குறியீட்டுக் கொள்கையை நடைமுறைக்குக் கொண்டுவந்தனர்.

ஆன்மீகத் துறையும் பொருளியல் துறையும் ஒன்றுக்கொன்று செய்மையானதாகவும், நேர்மாறானவையாகவும் அமைந்திருக்கின்றன. மனிதன் முழுமையாகக் கொள்கையும் குறிக்கோளும் கொண்டவன் அல்லன். முழுமையாகப் பொருளியலைச் சார்ந்தவனும் அல்லன். அவன் இவ்விரண்டிலும் சமஅளவில் பங்கு பெறுகின்றான். குறியீடுகள் மனிதனைத் தொடர்படுத்தும் கருவிகளாகும். குறியீடு அமைக்கும் அறிவுத்திறனே மனிதனை மனிதத்தன்மை உடையவனாக ஆக்குகின்றது என்பது காசிரோ கொள்கையாகும். ஒரு குறியீட்டினைப் பொருளியல் உலகத்திற்கும் மெய்யுணர்வு உலகத்திற்கும் இடையே உள்ள ஒரு குறிக்கோள் பொருளாக அவர் கருதுகின்றார். மனிதன் தன்னை இயற்கையினின்றும்

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விடுவித்துக்கொண்ட, புரிந்துகொள்ளும் வடிவங்களும் செயல்களும் உடைய உலகில் தன்னை மீண்டும் நிலைநிறுத்திக் கொள்ளுவதற்குக் குறியீடு கருவியாக அமைகின்றது. இதனால்தான் காசிரோ, மனிதனின் படைப்பாற்றல் வெளிப்பாடுகளாகிய கலை, தொன்மம், மொழி, சமயம், அறிவியல், நாகரிகம் ஆகியனவற்றைக் குறியீட்டு வடிவங்களாகக் காண்கின்றார்.

கவிஞர்களின் சிறப்பான உணர்வுகளை வெளியிடும் ஊடகமாகக் குறியீடு அமைகின்றது. பிரெஞ்சுக் கவிஞர் போதலர் முதன்மையான குறியீட்டியல் கவிஞராகவும், மல்லார்மே என்னும் பிரெஞ்சுக் கவிஞர் குறியீட்டியலின் சிகரமாகவும் கருதப்படுகின்றனர். கலைஞர்கள் இயற்கையைப் படியெடுப்பதற்கு மாற்றாக, அவர்கள் உட்பொருள் விளக்கங்கள் அமைந்த படிமங்களைத் தேர்ந்தெடுத்து, அவைகளுக்கு உயர்வு அளித்துத் தம் காட்சி ஆற்றலை வெளிப்படுத்துதல் வேண்டும். ஏதேனும் ஒன்றனை நேரடியாக அன்றி மறைமுகமாகவும் வேறொரு ஊடுபொருள் வாயிலாகவும் குறிப்பிடும் வெளியீட்டு முறையைக் குறியீட்டியல் என்பார் சார்லஸ் சாட்ஜ்விக். ஒரு பொருள் மற்றொரு பொருளைக் குறித்து நிற்றல் குறியீடாகும். இலக்கியக் குறியீடு ஒரு படிமத்தையும் அதனால் உணர்த்தப்படும் கருத்தையும் இணைக்கிறது.

திருவாசகத்தில் குறியீடுகள்

திருவாசகம் மிகச்சிறந்த 'பக்தி நூல்', 'ஞான நூல்' என்பது யாவராலும் வெளிப்படையாக நன்கு அறியப்பட்டதாயினும், அது மிகச்சிறந்த இலக்கிய ஆக்கக் கூறுகளையும் இலக்கிய நயங்களையும் கொண்டதாகவும் விளங்குகின்றது. திருக்கோவையாரையும் மாணிக்கவாசகரே இயற்றியிருப்பது அவரது தமிழ்ப் புலமைத் திறனுக்குச் சான்றாகும். அனுபவத்தை, அர்த்தத்தை, உணர்ச்சிகளைச் சொல்லிக்காட்டாமல், படிப்போர் மனத்தில் எழுப்பிக் காட்டும் முறையே குறியீடு ஆகும். இதனைப் 'படிமம்' என்றும் குறிப்பிடுவர். "படிமம் என்பது குறியீடு. கருத்தை, கூட்டை, இணைவை இது குறிக்கும். காலப்போக்கில் அதன் ஒரு பகுதியைக் கண்ட அளவில் முழுவதையும் குறிக்குமளவு ஒன்று மற்றொன்றிற்குக் குறியீடாவதே படிமம்" என்பார் இராம. பெரியகருப்பன்.

"கவிஞன் ஒரு பொருளைக் காணுகின்றபொழுது அவனுக்குச் சில எண்ணங்கள், உணர்ச்சிகள் ஏற்படுகின்றன. அப்பொருளைத் தன் கவிதையில் படைக்கின்ற வகையில் கவிஞன் அடைந்த எண்ணங்களை, உணர்ச்சிகளைப் பிரதிபலிக்கச் செய்கின்றான். அப்பிரதிபலிப்பே படிமம் எனப்படும்". உவமைகள், உருவகங்கள் போலவே படிமங்களும்

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அர்த்தத்திற்கு மேலும் வெளிச்சம் ஏற்றப் பயன்படுத்தப்படுகின்றன. குறியீடுகள் கவிதையின் உடலாகவும், உயிராகவும், கவிஞனின் கலைவண்ணமாகவும் உள்ளன. உவம, உருவகங்களின் வளர்ச்சி நிலையில் குறியீடும் அமைந்துள்ளது என்பது சுட்டத்தக்கதாகும்.

"உணர்வு, உணர்ச்சி, அறிவு ஆகிய மூன்று தளங்களிலும் குறியீடு விளைவுகளை ஏற்படுத்துகின்றது" என்பர். மாணிக்கவாசகர் தம் திருவாசகப் பதிகங்களில் இத்தகைய குறியீடுகள் பலவற்றைக் கையாண்டுள்ளார். இதற்குச் சான்றாகத் 'திருக்கோத்தும்பி' என்னும் பதிகத்தைக் குறிப்பிடலாம். இப்பதிகப் பாடல்களில் இடம்பெறும் 'கோத்தும்பி' குறியீடாக அமைந்துள்ளது. 'திருகோதும்ப்பி' திருக்கோத்தும்பி. 'கோ' என்பதற்கு 'அரசன்' என்பதும், 'தும்பி' என்பதற்கு 'வண்டு' என்பதும் பொருளாகும். 'கோத்தும்பி' என்பதற்கு 'அரச வண்டு' என்பது பொருளாகும். வண்டினங்களுள் பெரியதையே 'கோத்தும்பி' எனக் குறிப்பிடுவர். வண்டினங்களுள் மிகப் பெரியதாக இருப்பது கோத்தும்பி அல்லது அரச வண்டாகும். மாணிக்கவாசகர் தம் சிவன் என்னும் தம் பெருமானது திருவடி மலர்களிலே சென்று ஊதுமாறு அரச வண்டைப் பார்த்துக் கூறுவது போல இப்பதிகப் பாடல்கள் அமைந்துள்ளன.

உயிரினங்களுள் மானுட வடிவம் எடுத்து வந்திருப்பவன் மனிதன் ஒருவனே ஆவான். அவனே இங்குக் கோத்தும்பியாக - அரச வண்டாகக் குறியீடு செய்யப் பெற்றுள்ளான். வண்டானது மலரிலுள்ள மணத்தையும், தேனையும் நாடிச் செல்வது போல, மானுடனாகப் பிறந்தவன் எம்பெருமானாகிய சிவபெருமானது திருவடிப் பேற்றையே நாடிச்செல்ல வேண்டும் என்பது 'அரச வண்டு' என்னும் குறியீடு உணர்த்தும் பொருளாகும். ஜீவாத்மாக்களுள் மானுட வடிவம் எடுத்து வந்துள்ளவனைக் கோத்தும்பியாக உருவகக் குறியீடு செய்துள்ள மாணிக்கவாசகர் அக்குறியீட்டின் மூலம் ஜீவாத்மாவாகிய மானுடன், பரமாத்வாகிய பரமனையே எப்போதும் நாடியிருக்க வேண்டும் என்னும் கருத்தினை வெளிப்படுத்துகின்றார்.

பூவேறு கோனும் புரந்தரனும் பொற்பமைந்த
நாவேறு செல்வியும் நாரணனும் நான்மறையும்
மாவேறு சோதியும் வானவரும் தாமறியாச்
சேவேறு சேவடிக்கே சென்றூதாய் கோத்தும்பீ!

(திருவாசகம் - திருக்கோத்தும்பி - 1)

அரச வண்டே செந்தாமரை மலரில் அமர்ந்திருக்க கூடிய பிரம்ம தேவனாலும், தேவேந்திரனாலும், நாவில் குடியிருக்கும் அழகமைந்த நாமகளாலும், நான்கு வேதங்களாலும், பெருமை மிகுந்த முச்சுடர்களாலும்,

மற்றும் உள்ள தேவர்களாலும் அறிந்து கொள்ள முடியாத இடபம் ஊர்ந்த சிவபிரானின் திருவடி மலர்களில் சென்று நீ ஊதுவாயாக எனவும்,

"நானர் உள்ளமார் ஞானங்களார் என்னையாரறிவார்
வானோர் பிரானென்னை ஆண்டிலனேல் மதிமயங்கி
ஊனார் உடைதலையில் உண்பலிதேர் அம்பலவன்
தேனார் கமலமே சென்றூதாய் கோத்தும்பீ!"

(திருவாசகம் - திருக்கோத்தும்பி, 2)

அரச வண்டே தேவர் தலைவனாகிய சிவபிரான் என்னைத் தானே வந்து ஆட்கொள்ள வேண்டும். அவ்வாறு செய்யவில்லை என்றால், நான்தானே யாரோ? என் உள்ளந்தான் எப்படிப்பட்டதோ? என் அறிவுதான் எவ்விதத்தில் அமையுமேமா? என்னை அறிந்து கொள்பவர்தாம் யாவரோ? இவை ஒன்றுமே இல்லையாகும். மாமிசம் பொருந்திய உடைந்த மண்டையோட்டில் பிச்சை எடுப்பதற்காகச் செல்கின்ற பொன்னம்பலத்தில் குடியிருப்பவனாகிய சிவபிரானது தேன்சிந்தும் கமல மலர் போன்ற திருவடிகளை அடைந்து ஊதுவாயாக எனவும்,

மாணிக்கவாசகர் அரச வண்டிடம், 'அரச வண்டே! மக்கள் தாம் சேர்த்து வைத்த செல்வம், பெண்கள், தம் மக்கள், குலம், கல்வி என்னும் இவற்றில் பித்துக் கொண்டு அலைந்து திரியும் இவ்வுலகத்தில், பிறப்புப் பற்றியும் இறப்புப் பற்றியும் மனம் அடைந்திருக்கின்ற கலக்கத்தினைத் தெளிவு செய்யும் ஞான வடிவினனாகிய சிவபெருமானின் திருவடி மலர்களை அடைந்து நீ ஒளி எழுப்பிப் பாடுவாயாக' என வேண்டுகின்றார். இதனை,

"வைத்த நிதிபெண்டிர் மக்கள்குலம் கல்வி என்னும்
பித்த உலகில் பிறப்போடு இறப்பென்னும்
சித்த விகாரக் கலக்கம் தெளிவித்த
வித்தகத் தேவர்க்கே சென்றூதாய் கோத்தும்பீ!"

(திருவாசகம் - திருக்கோத்தும்பி, 6)

இப்பாடலில் 'கோத்தும்பி' என்னும் குறியீடு நிலையற்ற செல்வத்தின் இயல்புகளையும், உலக வாழ்க்கையின் நிலையாமையையும் சுட்டிக்காட்டி, என்றும் அழியாத நிலையான பரம்பொருளாகிய பரமாத்வாவின் திருவடி மலர்களின் சிறப்புக்களை வெளிப்படுத்துவதைக் காணலாம்.

"ஒன்றாய் முளைத்தெழுந்து எத்தனையோ கவடுவிட்டு
நன்றாக வைத்தென்னை நாய்சிவிகை ஏற்றுவித்த
என்தாதை தாதைக்கும் எம்மனைக்கும் தம்பெருமான்

குன்றாத செல்வதற்கே சென்றுதாய் கோத்தும்பீ!"

<div align="right">(திருவாசகம் - திருக்கோத்தும்பி - 8)</div>

அரச வண்டே பரமன், தான் ஒரு பொருளாய் முளைத்து நின்றவன். பல கிளைகளை விட்டு எங்கும் பரவி நின்றவன். என்னை நன்றாக நிலைபெறுமாறு செய்தவன். நாயைப் பல்லக்கில் ஏற்றியதைப் போல, என்னை மெய்யடியார் நடுவுள் இருக்கச் செய்தவன். அவனே என் தந்தை. என் தந்தைக்கும் என் தாய்க்கும் அவனே தலைவன். குறையாத செல்வம் உடையவனும் அவனே. அவனது திருவடி மலர்களை அடைந்து நீயும் இசையெழுப்பிப் பாடுவாயாக எனவும்,

"கரணங்கள் எல்லாம் கடந்துநின்ற கறைமிடற்றன்
சரணங்க ளேசென்று சார்தலுமே தான்எனக்கு
மரணம் பிறப்பென் றிவை யிரண்டின் மயக்கறுத்த
கருணைக் கடலுக்கே சென்றுதாய் கோத்தும்பீ!"

<div align="right">(திருவாசகம் - திருக்கோத்தும்பி - 9)</div>

அரச வண்டே கரணங்கள் எல்லாவற்றையும் கடந்து நின்ற நீலகண்டன் அவன் அவனது திருவடிகளைச் சேர்ந்த பிறகுதான், இறப்பு - பிறப்பு என்னும் இரண்டைப் பற்றிய மயக்கமே எனக்குத் தீர்ந்தது. எனது மயக்கத்தைத் தீர்த்தருளிய கருணைக் கடலான எம்பெருமானது திருவடி மலர்களை அடைந்து நீயும் இன்னிசை எழுப்பிப் பாடுவாயாக எனவும்,

"நானும்என் சிந்தனையும் நாயகனுக் கெவ்விடத்தோம்
நானும்தன் தையலும் தாழ்சடையோன் ஆண்டிலனேல்
வானும் திசைகளும் மாகடலும் ஆயபிரான்
தேனுந்து சேவடிக்கே சென்றுதாய் கோத்தும்பீ! "

<div align="right">(திருவாசகம் - திருக்கோத்தும்பி - 15)</div>

அரச வண்டே தாழ்ந்து தொங்கும் சடாமுடியினை உடையவனாகிய எம்பிரான், தானும் தன் மனைவியுமாகிய உமையவளோடு வந்து என்னை ஆட்கொள்ளவில்லை என்றால், நானும், எனது மனமும் என் தலைவனுக்கு எவ்விடத்தில் இருப்போமோ? (நானும் கெட்டு, என் மனமும் கெட்டிருக்கும்) வானமும், திசைகளும் பெரிய கடல்களுமாக விளங்கும் பெருமான் அவன். ஆதலால், அவனது தேன் சிந்தும் செந்தாமரை போன்ற திருவடிகளை அடைந்து, நீ இன்னிசை முழங்குவாயாக எனவும்,

"உள்ளப் படாத திருவுருவை உள்ளுதலும்
கள்ளப் படாத களிவந்த வான்கருணை

<div align="center">89</div>

வெள்ளப் பிரான்எம் பிரான்என்னை வேறேஆட்
கொள்ளப் பிரானுக்கே சென்றூதாய் கோத்தும்பீ!"

<div align="right">(திருவாசகம் - திருக்கோத்தும்பி - 16)</div>

அரச வண்டே மனத்தாலும் சிந்திக்க முடியாத அளவிற்கு அழகான திருவுருவத்தை உடையவன் அவன். ஆனாலும், சிந்தித்துப் பார்க்கக் கூடிய அளவிற்குப் பொய்யற்ற பேரின்பம் என்னும் மேலான கருணைக் கடலாக விளங்குபவன் அவன். ஒருநாள் என்னை அவன் தனிமையில் வந்து ஆட்கொண்டான். அத்தகைய எம்பிரானது திருவடி மலர்களைச் சென்றடைந்து, இன்னிசை எழுப்பிப் பாடுவாயாக எனவும்,

"பொய்யாய செல்வத்தே புக்கழுந்தி நாள்தோறும்
மெய்யாக் கருதிக் கிடந்தெனை ஆட்கொண்ட
ஐயாவென் ஆருயிரே அம்பலவா என்றவன்றன்
செய்யார் மலரடிக்கே சென்றூதாய் கோத்தும்பீ!"

<div align="right">(திருவாசகம் - திருக்கோத்தும்பி - 17)</div>

அரச வண்டே பொய்யான செல்வத்தை மெய் என்று கருதி, அதனுள் நாள்தோறும் அமிழ்ந்து கிடந்தேன். அவ்வாறு கிடந்த என்னை, அவன் ஆட்கொண்டான். ஆதலால், நீ அவனிடத்தே சென்று, "ஐயா என் ஆருயிரே அம்பலவா" என்று சொல்லி, அவனது செந்தாமரை மலர் போன்ற திருவடிகளில் அமர்ந்து, இன்னிசை முழங்கிப் பாடுவாயாக எனவும்,

"தோளும் துகிலும் குழையும் சுருள்தோடும்
பால்வெள்ளை நீறும் பகஞ்சாந்தும் பைங்கிளியும்
குலமும் தொக்க வளையும் உடைத்தொன்மைக்
கோலமே நோக்கிக் குளிந்தூதாய் கோத்தும்பீ!"

<div align="right">(திருவாசகம் - திருக்கோத்தும்பி - 18)</div>

அரச வண்டே இடையில் புலித் தோலையும், காதுகளில் குண்டலங்களையும், நெற்றியில் பால் போன்ற வெண்ணிறமான திருநீற்றையும், கையில் சூலாயுதத்தையும் கொண்ட அப்பனாகவும், இடையில் மென்மையான துகில் ஆடையினையும், காதுகளில் வளைவான தோடுகளையும், உடம்பில் மணம் கமழும் சந்தனத்தையும், விரல்களில் பச்சைக் கிளியினையும் முன்கையில் வளையல் தொகுதிகளையும் கொண்ட அம்மையாகவும் விளங்குபவன் அவன். இதுவே அவனது பழைமைக் கோலமும் ஆகும். இந்தக் கோலத்தினைப் பார்த்து, அவனது திருவடி மலர்களில் அமர்ந்தவாறே, குளிர்ச்சியுடன் இசையெழுப்பிப் பாடுவாயாக இவ்வாறே

<div align="center">90</div>

'குயிற் பத்து' என்னும் பதிகத்திலுள்ள பத்துப் பாடல்களும் குறியீட்டுப் பாங்கில் அமைந்திருப்பதைக் காணலாம். இப்பத்துப் பாடல்களும் தலைவனை விட்டுப் பிரிந்த தலைவி, மரத்தில் இருந்த குயிலைப் பார்த்துத் தன் தலைவன் தன்னிடம் மீண்டும் வந்து சேரக் கூவுமாறு வேண்டும் முறையில் அமைந்துள்ளது. இப்பதிகப் பாடல்களில் குறிக்கப் பெற்றுள்ள 'குயில்' என்னும் குறியீடு மனிதனது 'ஆன்மா'வைக் குறிப்பதாகும். அதாவது மனிதனது ஆன்மாவானது இறைவனோடு சேராதிருக்கும் நிலையினை எண்ணி அதற்காக இரக்கம் கொள்ளுவதாகும். இதனை,

"கீத மினிய குயிலே கேட்டியேல் எங்கள் பெருமான்
பாத மிரண்டும் வினவில் பாதாளம் ஏழினுக் கப்பால்
சோதி மணிமுடி சொல்லிற் சொல்லிறந்து நின்ற தொன்மை
ஆதி குணம் ஒன்றும் இல்லான் அந்தமி லான்வரக் கூவாய்!"

(திருவாசகம்-குயிற் பத்து, 1)

இனிய இசையினைப் போல முழங்குகிற குயிலே நான் சொல்வதைக் கொஞ்சம் கேள், எம்பெருமானாகிய சிவனது இரண்டு திருப்பாதங்களின் தன்மையினைப் பற்றி நீ கேட்டாய் என்றால், அவை ஏழு பாதாளத்திற்கு அப்பாலும் சென்றவை. அவனது ஒளி தவழும் மணிமுடியைப் பற்றிச் சொல்வதென்றால், அது சொல்லின் அளவையும் கடந்து நிற்கும் பழைமை வாய்ந்தது. அவனது குணத்தைப் பற்றிச் சொல்வதென்றால், தனக்கென்ன ஒரு முதலும் இல்லாதவன், முடியும் இல்லாதவன். அத்தகையவன் என்னைச் சேரும் வண்ணம் நீ குரல் எழுப்பிக் கூறுவாயாக எனவும்,

"இன்பம் தருவன் குயிலே! ஏழுலகும் முழுதாளி
அன்பன் அமுதளித் தூறும் ஆனந்தன் வான்வந்த தேவன்
நன்பொன் மணிச்சுவ டொத்த நற்பரி மேல்வரு வானைக்
கொம்பின் மிழற்றும் குயிலே கோகழி நாதனைக் கூவாய்!"

(திருவாசகம்-குயிற் பத்து, 6)

கொம்பினில் அமர்ந்தவாறு குரலெடுத்துப் பாடுகின்ற குயிலே நான் சொல்வதை நீ செய்தால், அனைத்து வகை இன்பங்களையும் உனக்கு அள்ளித் தருவேன் எனவும், எம் பெருமானாகிய சிவன், ஏழு உலகங்களையும் முழுதாக ஆண்டு வருபவன். எல்லாரிடத்திலும் அன்பு செய்பவன். சிவஞானம் என்னும் அமுதத்தினை எல்லாருக்கும் அளிப்பவன். அடியார்களின் உள்ளத்தில் ஆனந்த வெள்ளமாய் ஊற்றெடுத்து நிற்பவன். விண்ணுலகிலிருந்து மண்ணுலகிற்கு வந்து தேவனாய்க் காட்சி தருபவன் தோற்றம் தரும் புள்ளிகளை உடைய குதிரையின் மீது ஏறி வருபவன் கோகழி என்னும் தலத்தினது தலைவனாய் உள்ளவன். அத்தகையவனை என்னிடம் வருமாறு கூவி அழைப்பாயாக. எனவும்,

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"வாஇங்கே நீகுயிற் பிள்ளாய் மாலொடு நான்முகன் தேடி
ஒவியவர் உன்னி நிற்ப ஒண்தழல் விண்பிளந் தோங்கி
மோவிஅன் றண்டம் கடந்து விரிசுடராய் நின்ற மெய்யன்
தாவிவரும் பரிப்பாகன் தாழ்சடை யோன் வரக் கூவாய்!"

<div align="right">(திருவாசகம் - குயிற் பத்து, 8)</div>

இப்பாடலில் 'குயில்' என்னும் குறியீடு தலைவியின் ஆன்மா-மனித
உயிர்களின் ஆன்மாவைச் சுட்டுவதையும், அது பரம்பொருளாகிய -
பரமாத்மாவாகிய சிவனைத் தேடி அலைவதையும் சுட்டுவதாகக்
கருதலாம். இவ்வாறே 'திருப்படையெழுச்சி' (1,2) என்னும் பதிகத்தில்
உள்ள பாடல்கள் குறியீட்டுப் பாங்கில் அமைந்துள்ளன.

"காருடைப் பொன்திகழ் மேனிக் கடிபொழில் வாழும் குயிலே
சீருடைச் செங்கமலத்தில் திகழ்உரு வாகிய செல்வன்
பாரிடைப் பாதங்கள் காட்டிப் பாசம் அறுத்தெனை ஆண்ட
ஆருடை அம்பொனின் மேனி அமுதினை நீவரக் கூவாய்!"

<div align="right">(திருவாசகம் - குயிற் பத்து 9)</div>

மணம் கமழும் சோலையில், கரிய பொன்னைப் போல் திகழும் உடல்
அழகோடு திரிகின்ற குயிலே எனது நெஞ்சத்தில் நிறைந்திருப்பவனோ,
சிறப்பான செந்தாமரை மலரைப் போன்ற திருமேனியினைக் கொண்ட
செல்வன் ஆவான், அவன், பூலோகத்திற்கு வந்து, தனது திருவடிகள்
இரண்டினையும் காட்டினான், எனது பாசத்தினை அறுத்தான், என்னை
ஆட்கொண்டான். அவன் அத்தி மாலையினை அணிந்தவன். அழகிய
பொன் போன்ற திருமேனி கொண்டவன். அமுதினைப் போல இன்பம்
அளித்தவன். அத்தகையவனை என்னிடம் வருமாறு கூவுக எனவும்,

தலைவி குயிலை அழைத்து 'சிறுகுயிலே என்னருகே வா எனது நெஞ்சம்
கவர்ந்தன் எத்தன்மை உடையவன் என்பதைச் சொல்லுகின்றேன்,
கேட்பாயாக. திருமாலும் நான்முகனும் சிவனது அடி முடிகளைத் தேடி
அலைந்தனர்; அவர்களால் காண இயலவில்லை. ஆதலால் அவ்விருவரும்
அவனை வணங்கி நின்றனர். அப்பொழுது ஒளி தவழும் தீப்பிழம்பாக
வானத்தைப் பிளந்து, அதற்கப்பாலும் சென்று, எல்லா அண்டங்களையும்
கடந்து, எல்லா இடங்களிலும் பரவிநின்ற, ஒப்பற்ற ஒளி வடிவில் காட்சி
அளித்தவனே சிவன். அவன் மெய்ம்மையாளன்; தாவிச் செல்லும்
குதிரைகளுக்குப் பாகனாகவும் இருந்தவன்; நீண்டு தொங்கும்
சடாமுடியினை உடையவன். அத்தகையவன் என்னை வந்து சேருமாறு
கூவுக என வேண்டுகின்றான். எனவும்,

திரு + படை + எழுச்சி = திருப்படையெழுச்சி. "படை எழுதல்"
என்பதே படையெழுச்சி" எனக் கூறப்பட்டுள்ளது. அதாவது, இருள்

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நிறைந்த இந்த உலக வாழ்வில் மருளாகிய மாயப்படை, ஆன்மாவை அலைக்கழிக்காதவாறு, "அருள் மறவரது படை எழுக" என அடியார்க்கு அறிவிப்பதே இத்திருப்படை எழுச்சி எனலாம்.

"ஞானவாள் ஏந்தும்ஐயர் நாதப் பறையறைமின்
மானமா ஏறும் ஐயர் மதிவெண் குடைகவிமின்
ஆனநீற் றுக்கவசம் அடையப் புகுமின்கள்
வானூர் கொள்வோம்நாம் மாயப்படை வாராமே!"

(திருவாசகம் - திருப்படையெழுச்சி - 1)

அடியார்களே ஞானம் என்னும் வாளினை ஏந்தி வரும் நம் சிவனுக்கு, அவனது நாதம் என்னும் முரசினை அடித்து முழக்குங்கள். பெருமை பொருந்திய இடத்தில் ஏறி வரும் நம் பெருமானுக்கு, நிலவினைப் போல விளங்கும் வெண்கொற்றக் குடையினை விரித்துப் பிடியுங்கள். பாதுகாப்பினை அளிக்கும் கவசமாகிய திருநீற்றினைப் பூசிக் கொள்ள நீங்கள் ஓடோடிச் செல்லுங்கள். இப்படிச் செய்தால், நம்மை மாயப் படையானது வந்து தாக்காமல், வானநாட்டைக் கைப்பற்றிக்கொள்ள முடியும்.

"தொண்டர்கான் தூசிசெல்லீர் பத்தர்கள் சூழப்போகீர்
ஒண்திறல் யோகிகளே பேரணி உந்தீர்கள்
பிண்திறல் சித்தர்களே கடைக்கூழை செல்மின்கள்
அண்டர்நா டாள்வோம் நாம் அல்லற்படை வாராமே!"

(திருவாசகம் - திருப்படையெழுச்சி - 2)

தொண்டர்களே தூசிப் படையினைப் போல நீங்கள் முன்னே செல்லுங்கள். பக்தர்களே நீங்கள் அத்தொண்டர் படையினைச் சூழ்ந்து செல்லுங்கள். யோகிகளே நீங்கள் பேரணியை நடத்திச் செல்லுங்கள். வலிய ஆற்றல் கொண்ட சித்தர்களே நீங்கள் கூழை என்னும் பின்னணிப் படையாகச் செல்லுங்கள். இவ்வாறு நடந்து கொண்டால், நம்மை மாயப்படைவந்து தாக்குவதிலிருந்து தப்பி, வானவர் நாட்டைக் கைப்பற்றி, நாமே ஆட்சி செய்யலாம்.

முடிவுரை

அனுபவத்தை, அர்த்தத்தை, உணர்ச்சிகளைச் சொல்லிக் காட்டாமல் படிப்போர் மனத்தில் எழுப்பிக் காட்டும் முறையே 'குறியீடு' ஆகும். இதனைப் 'படிமம்' என்றும் குறிப்பிடுவர். இதற்குச் சான்றாகத் திருவாசகத்தின் 'திருக்கோத்தும்பி' என்னும் பதிகத்தைக் குறிப்பிடலாம். உயிரினங்களுள் மானுட வடிவம் எடுத்து வந்திருப்பவன் மனிதன் மட்டுமே. அவனே கோத்தும்பியாக, அரச வண்டாகக் குறியீடு செய்யப் பெற்றுள்ளான் என்கிறார்.

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மொழியியல் துறை, பாரதியார் பல்கலைக்கழகம்

கலாச்சாரக் குறியீட்டியலின் பார்வையில் பிரதி

மு. ஜீவா

தமிழ்த்துறை, பாரதியார் பல்கலைக்கழகம், கோயம்புத்தூர்

பிரதி என்பதன் வழியாக இதுவரை ஆய்வுகள் பலவகையிலாக, அதன் கருத்தாக்கம் சார்ந்து பிரதிக்கான விளக்கம் என்கின்ற முறையில் கருத்துக்களை வெளியிட்டுள்ளனர். ஆனால், கலாச்சாரக் குறியீட்டியலின் வழியாக ஒரு பிரதியைக் காணமுற்படுகின்ற போது, பிரதியை விளக்குகின்ற முறைமைகள் மாறுபடுகின்றன. அதாவது, இயல்பு நிலையிலான, இயந்திரத் தன்மையிலான விளக்கங்களை ஒதுக்கி வைப்பவைகளாக 'விளக்க முறைமைகள்' அமைகின்றன.

'விளக்க முறைமைக்கு' அடிப்படைக் காரணியாக நமக்குப் 'பிரதி' அமைகின்றது. அது இயல்பு நிலையில் 'பிரதி' என்றால் என்ன? என்ற கேள்வியையே முன்வைக்கின்றது. கலாச்சாரக் குறியீட்டியல் வழிப்பட்ட பார்வைக்கும் இந்தக் கேள்வியே அவசியமான ஒன்றாக அமைகின்றது. ஏனென்றால், இங்கு 'கலாச்சாரம்' என்பதனுள்ளும், அதனைக் கடந்தும் என்ன பார்க்கப்படுகின்றது என்பதே 'பிரதி'யாக இருக்கின்றது. கலாச்சாரக் குறியீட்டியலில் இதுதான் 'விளக்க முறைமைக்கு' உட்படுகின்ற ஒன்றாக இருக்க முடியும்.

ஒரு குறிப்பிட்ட கலாச்சாரத்தைக் கைக்கொண்டுள்ள ஒருவர் அதனை மேற்கொள்கின்ற அல்லது வாழுகின்ற ஒரு உள்நபராகவும், அதனைப் பற்றிப் பேசுகின்ற வெளிநபராகவுமே இருக்கின்றார். உள்நபருக்கு அவருடைய கலாச்சாரம் என்பது ஒழுங்கு முறைமைக்குப்பட்ட, அர்த்தப்பாடுகளுக்குட்பட்ட வாழ்க்கையாகக் கலாச்சாரம் இருக்கின்றது. வெளிநபருக்கு அது குழப்பமானதாக, ஒழுங்கமைக்க முடியாததாக, முழுமையாகப் புரிந்து கொள்ள இயலாததாகவும் இருக்கின்றது. இந்நிலையினை டார்ட்டு குறியீட்டியல் பள்ளியின் அறிஞர்கள் சில வரைகோடுகளுக்கு உட்படுத்தி விளக்குகின்றனர்.

இந்நிலையில் உள்ளிருந்து புரிந்துகொள்ளக் கூடியவைகளாக இருக்கின்ற 'பிரதிகள்' எவையும் வெளிப்புறத்தில் வாழ்பவைகள் அல்ல; ஆனால் வெளிப்புறத்தில் பிரதியற்ற நிலையில் இருக்கக் கூடியவைகள் பலவும் பிரதியாகின்ற நிலைக்கு மாற்றம் பெறக் கூடியவைகளாக இருக்கின்றன என்பது உண்மை. பிரதியற்று இருக்கக் கூடியவைகள், குறிப்பிட்ட வெளிப்பாட்டுத் தன்மைகளிலிருந்து விலகி நிற்பவைகளாக இருந்தாலும்

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கலாச்சாரம் மாற்று      மாற்று          இயற்கை
                      ———→
பிரதித்தன்மை         மாற்று          பிரதியற்ற தன்மை ——→
                      ———→
┌──────────────────────────────────────────────┐
│ காலந்தோறும் பிரதி      கலாச்சார வெளிப்பாட்டு          │        குழப்பம்
│ உருவாக்க முறைமைகள்    முறைமை                    │    ┌──────┐ ஒழுங்கற்ற நிலை
│                                           │    │பிரதி↔இயற்கை│
│ தகவல் வெளிப்பாட்டு                          │    │        │ பொருண்மை நிலை
│ ஒழுங்கு முறைமைகள்                  ↑        │    └──────┘ வேண்டி நிற்பது
│                                           │
│                    மொழியாகப் பெயர்க்கப்படும்         │
│                    முறைமைகள்                  │
│ தகவல் பரிமாற்ற நிலைகள்              ↓          │
│ பிரதித் தயாரிப்பு நிலைகள்   ←  கலாச்சாரத்தை உள்வாங்கும்    │    ←
│                         நிலைகள்              │
└──────────────────────────────────────────────┘
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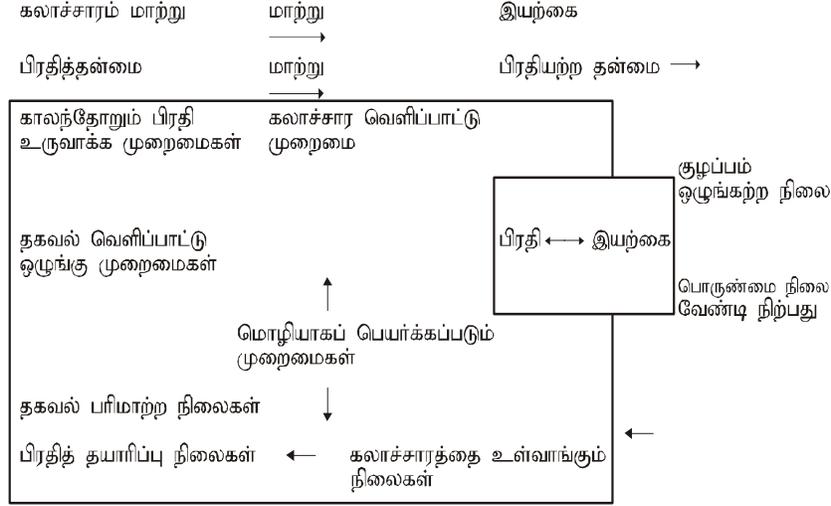
அவைகள் கலாச்சாரம் என்கின்ற ஒன்றினுள் தான் வாழ்ந்து கொண்டிருக்கின்றன. அல்லது பிரத்யேகமான வடிவம் பெறாத நிலையில் கலாச்சாரத்தினால் உள்வாங்கிக் கொள்ளப்படுபவைகளாக இருக்கின்றன. இந்நிலையில் தான் வடிவம் பெறாத நிலையிலான பிரதிகளின் ஒருங்கிணைவு புதுத்தன்மையிலான விளக்க முறைமைகளுக்கு உட்படுவனாகவும், விளக்க முறைமைகளை உருவாக்குவனவாகவும் இருக்கின்றன. இதன் வழியாகத்தான் கலாச்சாரத்தின் உள்தன்மையைப் புரிந்துகொள்ள முடிகின்றது. வெளிப்புறத்தில் உள்ள பலவற்றின் இருத்தல் நிலையினை மூலமாகக் கொண்டு 'கலாச்சாரம்' தனது பிரதியினை உருவாக்கிக் கொள்கின்றது என்றும் இதனைக் கூறலாம்.

குறியீட்டியல் வழியிலான பிரதி உருவாக்கங்களில் ஆசிய நாடுகளின் வழக்கு முறைமைகள் பெரிதாக உள்வாங்கப்பட வேண்டியவைகளாக இருக்கின்றன. மேற்கத்திய நாடுகளில் பிரதிகளல்லாத பலவற்றையும் பிரதிகளாகக் காணுகின்ற பார்வை நவீனத்துவத்தையொட்டி வளர்ந்தது. ஆனால், அதனையடுத்த வளர்ச்சியில் டாடாயிசம் முதலாகப் பின்நவீனத்துவம் வரையிலான வளர்ச்சி நிலையில் பிரதிகள் பலவற்றையும் பிரதியற்ற தன்மையில் வைத்துப் பார்க்கக் கூடிய பார்வை வளர்ந்தது. குறிப்பாக, நவீனத்துவம் என்கின்ற பார்வையில் பார்க்கப்பட்ட ஒற்றை நோக்குடைய அனைத்தும் பிரதியற்ற நிலைக்குக் கொண்டு செல்லப்பட்டன.

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கலாச்சாரக் குறியீட்டியலில் பிரதிகளாகக் காணுகின்ற பலவும் 'இவை பிரதியா' என்கின்ற ஆச்சர்ய நிலையினை ஏற்படுத்தக் கூடியனவாகவே உள்ளன. 'புலி பதுங்குறது எதுக்காக'?, 'பூனைக்கு யார் மணி கட்டுறது?', 'புலி பசிச்சாலும் புல் திண்ணாது', 'கோழி கூவிப் பொழுது விடியுமா'? 'நெருப்பில்லாமப் புகையுமா?' போன்ற பிரதிகள் இந்திய நாட்டில் இயற்கை வழிப்பட்ட பிரதிகளாக இருக்கின்றன. இவை மேற்கத்திய நாடுகளுக்குப் பொருந்தாது. ஆனால் இவற்றைப் பிரதிகளாக எடுத்துக் கொள்கின்றபோது...

1. அவை கலாச்சாரப் பொருட்களாக இருக்கின்றனவா என்பதைக் கவனத்தில் கொள்ள வேண்டும் (நெருப்பு, பொழுது விடிதல், புல், புலி போன்றவை கலாச்சாரம் சார்ந்தவை) இயற்கை வழிப்பட்ட உலகில் இவையயனைத்தும் குறியீட்டியல் சட்டத்தினுள் அமைகின்ற கலாச்சாரப் பொருட்களாகும்.

2. இவை குறிகளாக இருக்கின்றனவா என்ற கேள்வியை முன்வைத்தாலும்: ஆம் அவையயனைத்தும் குறிகளே என்கின்ற பதிலையே முன்வைக்க வேண்டிவரும். ஏனென்றால், ரோலன் பார்த்ஸ் கலாச்சாரப் பொருண்மை மதிப்பைப் பெறுகின்ற, குறிச் செயல்பாட்டுக்கு உள்ளாகின்ற அனைத்துப் பொருட்களும் குறிகளாகும் என்றே குறிப்பிடுகின்றார். இவைகள் ஒன்றை உணர்த்துவதற்காக செயற்கைத் தன்மையில் வலுக்கட்டாயமாக உருவாக்கிக் கொள்ளப்படுகின்ற குறிகளல்ல. மாறாக, அதன் இயல்பு நிலையிலேயே அவை குறிகளாகப் பிறப்பெடுத்து வழங்கி வரப்படுபவைகளாக இருக்கின்றன.

'பிரதி'யென்பது கலாச்சாரம் என்கின்ற ஒன்றினுள் இருப்பதாகவும், கலாச்சாரம் என்பதிலிருந்து வெளிச் செல்லக் கூடியதாகவும் இருக்கக் கூடியதென உணர்ந்தால் கலாச்சாரக் குறியீட்டியல் என்பது மானுடவியல் பார்வையில் ஒன்றைச் சிதைக்கக் கூடிய பார்வையை வெளிப்படுத்தக் கூடியதாக அமைந்துவிடும். இதனால் ஒன்றை உள்வாங்குவதில் உணர்ந்து கொள்வதில், தக்க வைப்பதில், வெளியிடுவதில், 'ஒன்றை ஏற்று வாங்குகின்ற தன்மை' மேலோங்கி நிற்பது பெரிதாக மதிக்கப்படுவதாக இருக்கின்றது.

'பிரதி' என்பது அதனுள்ளானது

'பிரதி' என்கின்ற சொல் பரந்துபட்ட நிலையில் பயன்படுத்தப்படுகின்ற போது, குறியீட்டியலில் காணுவதைக் காட்டிலும் கலாச்சாரக் குறியீட்டியலினுள் கூடுதலான பொருண்மை நிலையைப் பெறக்

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கூடியதாகவே இருக்கின்றது. ஒரு குறிப்பிட்ட முறைமைக்கு உட்பட்டுப் பொருண்மை மதிப்பீட்டு நிலையில் கணக்கில் கொள்ளும் தகுதி பெறுகின்ற ஒவ்வொன்றும், விளக்க முறைமைக்கு உள்ளாகின்ற ஒவ்வொன்றும் 'பிரதி'யாகும். அளவைகளுக்குட்படுத்திப் பிரித்துப் பார்க்க முடியாத நிலையில் குறியீட்டியலில் பிரதிகள் காட்சிப் பிரதி, நடத்தைப் பிரதி என்பன போன்ற வகைமைகளைப் பெறுகின்றன. வடிவநிலைக் குறியீட்டியலில் வருகின்ற ஒவ்வொன்றும் காட்சிநிலைச் சொல்லாடலுக்கு உட்பட்டுவரக் கூடியவைகளாகவே இருக்கின்றன. 'பிரதி' என்கின்ற சொல் பொருண்மை விளக்க ஆய்வுகள், தகவல் தொடர்பு ஆய்வுகள், அறிவார்ந்த உளவியல் மற்றும் எழுத்து மொழியை நிராகரிக்கும் வாய்மொழிப் பரிமாற்றங்கள் போன்றவற்றில் ஒரு பொதுத்தன்மையுடன் மட்டுமே பயன்படுத்தப்படுகின்றது.

கலாச்சாரம் சார்ந்து இயங்கக்கூடியது என்பதனால் மட்டுமே 'பிரதி' என்பது 'ஒன்றுள்ளானது' என்கின்ற கருத்தாக்கம் மேலோங்கி நிற்கின்றது. 'பிரதிகளின் கட்டமைவு' என்கின்ற நிலையில் அவை கலாச்சார இயல்பு நிலையில் அமைந்துள்ள ஒன்றாகும். லோட்மேன் என்கின்ற அறிஞர் கூறுகின்ற போது பிரதி என்பது ஒரு தனிப்பட்ட செய்தியாகும். அது பிரதியல்லாத அல்லது 'மற்ற பிரதி' களிலிருந்து முழுவதுமாக விலக்கி நிறுத்திச் செயல்படுவதனால் மட்டுமே பிரதியாக உணரப்படக் கூடியதாக இருக்கின்றது என்கின்றார். ஆனால், ஒவ்வொரு பிரதியும் தொடக்கம், முடிவு மற்றும் இடைப்பாட்டு நிலை ஒருங்கிணைவுகளைத் தீர்க்கமான முறையில் பெற்றிருக்கக் கூடியவைகளாகவே இருக்கின்றன என்று அவர் கூறுகின்றார்.

ஹாலிடே மற்றும் ஹசன் (1976) போன்ற அறிஞர்கள் பிரதியென்பது பதிவு செய்யப்பட்ட பிடிமானங்குள்ளிருந்து தன்னை விளக்கிக் கொள்கின்றது என்கின்றனர். மேலும் பிரதியின் கூறுகள் ஒன்றோடு ஒன்று அமைத்துக் கொள்கின்ற அக இணைப்புக்கள் மற்றும் சூழலோடு ஏற்படுத்திக் கொள்கின்ற தொடர்புநிலைகளைக் கொண்டும் அவை விளக்கம் பெறுகின்றன.

பிரதியைப் பற்றிப் பேசுகின்ற போது பிரதி பற்றிய எண்ண வெளிப்பாடுகள் கிரகித்துக் கொள்ள இயலாத விளக்கங்களைத் தரக்கூடிய நிலையிலும் பேசப்பட்டுள்ளன. அந்நிலையில் 'பிரதி' என்பதனை ரோலன் பார்த்ஸ் மற்றும் ஜீலியா கிறிஸ்டவா போன்றவர்கள் ஒரு 'தயாரிப்புச் செயலாக' அல்லது 'தயாரிப்புக் கொள்கலமாக'க் கருதுகின்றனர். பிரதி என்பது வேலைப்பாட்டுக்கு எதிராக இருக்கக்கூடியது. ஆனால், மொழியை

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அதன் இயல்பு நிலையிலான தரவுகளுக்கு மறுபடியும் மறுபடியும் பிரித்து வழங்கக் கூடியதாக இருக்கின்றது என்கின்றனர்.

பக்தீன் தன்னுடைய ஆய்வில் "பிரதியென்பது மனித அறிவியலின் தொடக்க நிலையிலான தரவுகளுக்கு மறுபடியும் மறுபடியும் பிரித்து வழங்கக் கூடியதாக இருக்கின்றது என்கின்றனர்.

பக்தீன் தன்னுடைய ஆய்வில் "பிரதியென்பது மனித அறிவியலின் தொடக்க நிலையிலான பகிர்ந்தளிப்பாகவே இருக்கின்றது என்கின்றார். அது உடனுக்குடனான நடப்பியலாக அனுபவத்தினோடு இணைந்தியங்கக் கூடியதாக இருக்கின்றது என்றும், பிரதிவயப்பட்ட எண்ணத்தோடிணைந்த கருத்தாக்கங்களும், அனுபவங்களும் அவற்றவற்றுக்கான ஒழுங்கமைவுகளைத் தனக்குத்தானே கட்டமைத்துக் கொள்ளக் கூடியவைகளாகவும் இருக்கின்றன என்றும் கூறுகின்றார்.

போஸ்னர் என்பர் 'பிரதி' என்பதை இயல்பு நிலையில் மொழியை அணுகுகின்ற தன்மையின் வழிப்பட்டுக் கலாச்சாரக் குறியீட்டியலின் வழி மூன்று நிலைகளில் காணுகின்றார்.

1. *எழுத்திலிருந்து பேச்சிற்கு*
2. *பேச்சிலிருந்து நிகழ்வுச் சங்கேதங்களுக்கு (பழக்கவயப்பட்ட குறிகள்)*

சங்கேதத் தொகுப்பு நிலைகளிலிருந்து குறிப்பிட்டு அணுகக் கூடிய ஒரு குறிப்பிட்ட சங்கேதக் குறி (அது எந்த ஒரு தொகுப்பு நிலைக்குள்ளும் நுழையாத தருணத்தில் உள்ளதாகக் கூட இருக்கலாம்).

காலம் காலமாக வழங்கப்பட்டுவரும் வாய்மொழி வாசகங்கள் ஒவ்வொன்றும் பொருண்மை நிலையில் உணரப்படுகின்றன, அல்லது பொருண்மை நிலைக்கு உந்தப்படுகின்றன.

காலம் காலமாக வழங்கப்பட்டுவரும் வாய்மொழி வாசகங்கள்கூறியது கூறல் நிலையில் மீண்டும் மீண்டும் வரக்கூடியன.

காலம் காலமாக வழங்கப்பட்டுவரும் வாய்மொழி வாசகங்கள் கூறியது கூறல் முறைமை வழிப்பட்டு வந்தவைகளிலிருந்து பெறப்பட்டவைகளாகும்.

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காலம் காலமாக வழங்கப்பட்டுவரும் வாய்மொழி வாசகங்கள் ஒரு மொழியிலிருந்து புரிந்து கொள்ளக்கூடிய எழுத்து நிலைக் கூறுகளாகவும் அவற்றின் சட்டதிட்டங்களாகவும் உள்ளன.

போஸ்னரின் இரண்டாம் நிலை

காலம் காலமாக வழங்கப்பட்டுவரும் வாய்மொழி வாசகங்கள் ஒவ்வொரு கூறும் மொழியிலிருந்து பிரித்துப் புரிந்து கொள்ளக் கூடியதாகவும், அவற்றின் பொருண்மை நோக்கிய நேர்கோட்டுத் தன்மைக்குச் செல்லக் கூடியனவாகவும் இருக்கின்றன.

ஒவ்வொருவரும் குறிகளை உணருகின்றனர். எழுதப்பட்ட கூறுகள், கருத்த மற்றும் உணர்வு நிலைப்பட்டு வேறுபடுத்திப் பார்க்கக் கூடியவைகளாகும்.

போஸ்னரின் முதன்மைநிலை

ஒவ்வொருவரும் மொழிவயக் குறிகளின் ஒருங்கிணைவுகளை உணருகின்றனர்.

ஒவ்வொன்றையும் ஒவ்வொருவரும் எழுதப்படாத மொழி வயக்குறிகளின் ஒருங்கிணைவாகவே உணருகின்றனர்.

முதன்மை நிலையிலான பொதுமை

எழுத்து நிலை கடந்த பேச்சை உட்கொண்ட ஒன்றனுள் செல்லக் கூடியதாக போஸ்னரின் முதல் நிலை உள்ளது. சொற்தொகுதிகளாக உள்ள எதுவும் - அது ஏற்கனவே வடிவமைக்கப்பட்ட நிரந்தர மொழிக்கட்டுமானத்திற்குட்பட்டதாக இல்லாமல், எதேச்சையானதாக இருந்தாலும் அதனைப் 'பிரதி' என்று அழைக்கலாம். அதனுடைய கருத்தமைவுகள் சங்கேதங்களால் தீர்மானிக்கப்படுவதாக இருக்கின்றபட்சத்தில் அவை பிரதியாகவே இருக்கின்றன. போஸ்னரின் விளக்கத்தினபடி சங்கேதம் என்பது மரபார்ந்த ஒன்றாக அல்லது கருத்து மற்றும் உணர்வு நிலையிலான உறவுநிலைகளைப் பெறக்கூடியதாக இருக்கவேண்டுமெனக் கருதப்படுகின்றது. இந்தப் பொதுமைத் தன்மையானது இயல்பானதாகவும், பாரபட்சமற்ற தன்மையுடையதாகவும் இருக்கின்றது. ஹாலிடே மற்றும் ஹசன் என்ற இருவரும் பக்தினின்

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வழியில் சென்று 'குறிப்பிற்குள்ளான பிரதி'களாக இசையும், நுண்கலைகளும் இருக்கின்றன என்பதனை வலியுறுத்துகின்றனர்.

இரண்டாம் நிலையிலான பொதுமை

பேச்சுநிலை அல்லது எழுத்து நிலையிலிருந்து பெறப்படுகின்ற குறிகள் ஏதாவது ஒரு குறிப்பிட்ட தொகுப்பு நிலையிலான சங்கேதங்களுக்கே செல்கின்றன என்பது இரண்டாம் நிலையாக உள்ளது இதனால் ஒரு குறி என்பது உங்களது தூரத்தை முதலில் 80 கி.மீ. வேகத்திற்குக் குறைத்துக் கொள்ளச் சொல்கின்றது. அதனையடுத்து 60 கி.மீ. வேகத்திற்கும், பின்னர் சாலைப் பணி நடப்பதால், இரண்டு பாதைகள் ஒரு வழியில் இணையக் கூடியதனைக் கவனத்தில் வைத்துக் கொண்டு செல்லச் செல்வதாகவும் இருக்கின்றது. இதனால் தான் மௌனன் என்கின்ற அறிஞர் சாலையின் பச்சை விளக்குகளை குறியீட்டியல் நிலைப்பாட்டில் காணுவதை மறுக்கின்றார். ஏனென்றால் இதனுள் எந்த விதமான சங்கேதங்களின் தொகுப்பு நிலைகளும் இடம்பெறுவதில்லை என்று கூறுகின்றார். போஸ்னரின் விளக்கத்திலும் குறிகளுக்கிடையிலான உறவுநிலைகள் கருத்து வயப்பட்டே உணரப்படுகின்றனவேயன்றி, உணர்வுவயப்பட்டு அவை உணரப்படுபவையல்ல என்ற கருத்தே இடம்பெறுகின்றது. இதனுள் அந்தாதி அல்லது தொடை நிலையிலான தொடர் சங்கிலி என்ற ஒன்று கிடையாது. ஒரு பிரதி மொழிவயப்பட்ட பொருண்மை நிலை பெறக்கூடியதாக இருந்தால் அது எதைப் பதிவு செய்கிறது என்பதனைப் பொறுத்தே அது பிரதியாகின்றது.

மூன்றாம் நிலையிலான பொதுமை

நிகழ்வுத் தொகுப்பு நிலைகளுக்கு உட்படாதவைகளைப் போஸ்னர் மூன்றாவது நிலையினில் பேசுகின்றார். ஒவ்வொரு சங்கேதக் குறியும் (குறிவில்லை) குறிப்பிட்ட நிகழ்வுக்குள் இடம்பெறாததாகக் கூட இருக்கலாம். இதனால் ஒவ்வொரு சங்கேதக் குறியும் (குறிவில்லை) கூடப் பிரதியாகலாம் என்று கூறுகின்றனர். இதனால் எதாவது ஒன்று தன்னுடைய இருப்பின் வழியாக இன்னொன்றைத் தயாரித்து வழங்க நிலைப்பட்டதாக இருந்தால் அது பிரதியாகலாம். பியர்ஸ் குறிகளை வகைமைப்படுத்துகின்ற நிலைப்பாட்டை இங்கு கவனத்தில் கொள்ள வேண்டியுள்ளது. குறிப் பொருண்மைகளின் அளவைகளைப் பொறுத்து அவற்றை வகைமைப்படுத்துகின்ற போக்கிற்குள் இட்டுச் செல்வதாக இது இருக்கின்றது. இந்நிலைப்பாட்டில் ஓவியங்களைப் பிரதிகளாகக் குறிப்பிடுவது போஸ்னரின் கருத்தாகும்.

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Reference Books

1. *Ed. Tasso Borbe, Semiotics unfolding - Mouton Publishers. (Vo.1) Germany - 1979.*

2. *Barbara Johnstone, Discourse analysis, Blackwell publishing house, V.S.A. 2008.*

3. *Ed. Philip Rice & Patricia Waugh; Modern literary theory; + Oxford University press inc; New York 2002.*

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"வைகை மீன்கள்" காட்டும் மொழிநடை

க. பசும்பொன்

மாவட்டத் தமிழ் வளர்ச்சி உதவி இயக்குநர், மாவட்ட ஆட்சியகம், மதுரை

இந்திய ஆட்சிப்பணி அலுவலர் வெ. இறையன்பு 'வைகை மீன்கள்' என்னும் கவிதைத் தொகுப்பினைத் தந்திருக்கிறார். இது தன் வரலாறு தழுவிய படைப்பு (Autographical Narrative Poem) என்ற முதன்மையைப் பெறுகிறது. இதனைக் கோயம்புத்தூர் விசயா பதிப்பகம் வெளியிட்டுச் சிறப்பித்து இருக்கிறது. இதனை வெளியிட்ட ஆண்டு *2009.*

காதல், தனிமனித ஒழுக்கம், சமூகச் சீர்கேடுகள் பற்றி இக்கவிதை நூல் பேசுகின்றது. இதற்கு முன்பு 'வாய்க்கால் மீன்கள்' எனும் கவிதைத் தொகுப்பினைத் தந்தவர் இவர். இக்கவிதைத் தொகுப்பின் தொடர்ச்சியே 'வைகை மீன்கள்' எனக் கருதலாம்.

நீரோட்டம் குறைந்த வைகையில் மீன்கள் தவிக்கும் தவிப்பு இருக்கிறதே அந்தத் தவிப்பு இந்தக் கவிதைகளின் கடைசிச் சொல் வரையிலும் இரத்தத்தின் அணுக்களைப் போல் பரவிக்கிடக்கிறது. அவளும் அவனும் தவிப்பின் எல்லையைத் தொடும் பயணமே வைகை மீன்கள். உயிர்ப்பு மிக்க இக்காதல் கவிதைகளின் நாயகர் யாராக இருக்கலாம் என்று வாசகன் மனமும் தவிக்கிறது. அவன் அவரே தானோ? அவரைப் போல் தான் கனிவு, கண்டிப்பு, கட்டுப்பாடு, கருத்துள்ள வாழ்க்கையை அவன் மேற்கொண்டிருக்கிறான். அவராக இருக்கலாம், இல்லாமலும் இருக்கலாம். அது எப்படி இருந்தாலும் இந்தக் கதைக்குள் தன் வரலாற்றுக் கீற்றுக்கள் தென்படுகின்றன என் பதில் ஐயமில்லை, இந்த அடையாளம் பாரதியின் சுயசரிதைக் கவிதை போல ஓர் அர்த்தச் செறிவை நமக்குள் ஏற்றிவிடுகின்றது. மேலும் இறையன்புவின் கதை நிகழ்த்தும் நேர்த்தியும் அதற்கு நிகரான பரபரப்பை உண்டுபண்ணுகிறது. தாமிரச் செம்பில் வைத்த கங்கை நீராய்ப் பரிசுத்தம் தாங்குகிறது 'வைகை மீன்கள்' என்கிறார். இந்நூலுக்கு அணிந்துரை எழுதிய கவிஞர் சிற்பி.

இக்கட்டுரை இக்கவிதைகளில் காணப்படும் மொழிநடை குறித்து ஆய்கின்றது.

என்க்விஸ்ட் கூறும் நடை என்பது *1.* எண்ணம் அல்லது கருத்து எனும் கருவினைச் சுற்றி அமைந்துள்ள ஒரு கூடு; *2.* வேறுபட்ட வடிவங்களுக்கிடையே ஒன்றைத் தேர்ந்தெடுக்கும் உத்தி; *3.* ஒரு

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படைப்பாளியின் அல்லது படைப்பிலக்கியத்தில் காணப்படும் தனிமைக் கூறுகளின் ஒட்டு மொத்தம்; 4. மொழியின் கட்டமைப்பிலிருந்து மாறுபட்ட பிறழ்ச்சிகள்; 5. சொற்றொடர் அடிப்படையிலின்றி முழுப் படைப்பிலுள்ள மொழியியற் கூறுகளுக்கிடையே காணப்படும் என்பதாகும்.

எதுகை

எதுகை என்பது அடிகளிலோ, சீர்களிலோ இரண்டாம் எழுத்து ஒன்றி வரத் தொடுப்பது எதுகையாகும். இங்கு அடி எதுகைக்கு மட்டும் எடுத்துக்காட்டுகள் தரப்பட்டுள்ளன.

எ.கா.

வி¬î்ப்பது விருட்சமாகும்
பு¬î்ப்பது புலராமல் போகும்　　　　(பக் - 17)

செ¼்ப்பின் போட்டியும்
க¼்ப்பின் நேர்த்தியும்　　　　　　(பக் - 40)

வ∫கிப் பணிக்காக பல மாதம் அங்கேயே
த∫கிப் படிக்கும் கட்டாயம் அவனுக்கு (பக்- 56)

து‹பை விட்டு வாலைப் பிடிக்க
தெ‹பை இழந்த காலத்தில்　　　　　(பக்- 79)

ஊ¼்க்குப் போகும் போதும்
போ¼்க்குப் போனவன் போல்　　　　(பக் - 84)

(திருமணம்) ப◌்ருக்குக் கத்திமுனை
　　　　　சி◌்ருக்குப் பூமாலை
　　　　　ப◌்ருக்கு மலர்வளையம்
　　　　　சி◌்ருக்கு முகவுரை
　　　　　ப◌்ருக்கு முடிவுரை　　　　(பக் - 85)

மì்லுறவு கொள்ளும் மங்கையருடனெல்லாம்
உì்லுறவு இருப்பது போல்　　　　(பக்- 106)

பி®்த்த புத்தகங்கள்
பி®்த்த பாடல்　　　　　　　　　(பக்- 118)

வ◌்வேண்டும் - உங்களுக்கு ஒரு வேளை உணவு
த◌்வேண்டும் நான்　　　　　　　(பக்- 119)

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அ,கரை சேர்க்கும் அக்கறையில் நான்
இ,கரையிலேயே இருந்துவிட்டேன்   (பக்- 121)

ஓMய விரல்களை
காMயக் கைகளை   (பக்- 131)

பா¬ôயாய் தகிக்கும் நொடிகளில்
சோ¬ôயாய்க் குளிர்விக்க உதவுமே!   (பக்-135)

அ¬Øத அதிர்ச்சியில்
உ¬Øந்து விட்டான்   (பக்- 138)

சŠபிய கன்னங்கள்
உŠபிய மாதிரி தோன்றினால்   (பக்-146)

து¡பமே எல்லை
இ¡பம் பேருந்து நிறுத்தங்கள்   (பக்-154)

தை, ரு, ங், ல, ட, டி, ர, க், வி, லை, றை, ன் போன்ற எழுத்துக்கள் பாடலின் இரண்டாம் எழுத்தாக வந்து ஒன்றிவந்துள்ளது. இதில் 'ரு'கரம் இரண்டுமுறை வந்துள்ளது. இது சிறப்பான ஒலிநயத்தையும், பொருள் நயத்தையும் கொடுத்துள்ளது.

மோனை

மோனை என்பது அடிகளிலோ, சீர்களிலோ முதல் எழுத்து ஒன்றி வரத் தொடுப்பது மோனையாகும். இங்கு அடி மோனைக்கு மட்டும் எடுத்துக்காட்டுகள் தரப்பட்டுள்ளன.

எ.கா.

'Mதைப்பவன் உருவகத்தை' மனதில்
Mதைத்துக் கொண்டுதான் அவன்   (பக்-21)
பூங்காவின் அமைதியில்
பூங்காற்றாய்த் தவழ்ந்தது   (பக்-21)

ï£ட்டுப்பண் இசைக்கப்படும்
ï£ட்டைத்தவிர அனைத்தையும்   (பக்-30)

î£வணிகளை ரசிக்கிற பருவத்தினருக்கு
î£வரங்களை நேசிப்பவன்   (பக்- 37)

ï¤ராகரிப்பால் நிகழும்
ï¤ராசை   (பக்-47)

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ªᵊயருக்குக் கலங்கம்
ªᵊருமளவு வருமே!   (பக்-50)

¬ᵊரக்கீரிடம் வைக்கப்பட்டிருக்கும்
¬ᵊராக்கியம் இருக்கையில்   (பக்-60)

ᵉருணை மிகுந்த திருத்துநர்களும்
ᵉடிவாளம் போட்ட கல்வித்திட்டமும்
ᵉரையேற்றி விடுவதில்
ᵉவனமாயிருக்கின்ற
ᵉதகதப்புச் சூழல் கல்லூரி வாழ்வு   (பக்-92)

ðதியம் போடும் நகர அமைப்பும்
ðதற்றமற்ற இயல்பு வாழ்வும்   (பக்-111)

ïட்பை நாகரீக வளையத்துள்
ïயமாகக் காத்தோம்   (பக்-146)

ªî£டர்ந்து உங்களுடன் தொடர்புகொள்ள
ªî£ல்லை ஏதுமில்லையே உங்களுக்கு (பக்-150)

வி, பூ, இ, அ, நா, தா, நி, பெ, வை, க, ப, ந, தொ போன்ற எழுத்துக்கள் பாடலில் முதல் எழுத்தாக ஒன்றி வந்து ஓசையையும் நயத்தையும் பொருளையும் தருகின்றது.

உருவகம்

'நாம் ஓர் உருவகத்தைப் பயன்படுத்தும் பொழுது, வேறுபட்ட பொருட்களைப் பற்றிய எண்ணங்கள் நமக்கு ஏற்பட்டு, அவை ஒன்றுபடும் செயலின் விளைவாக அமைந்த பொருளோடு கூடிய ஒரு சொல்லோ தொடரோ துணைவருகின்றது' என்கிறார் அக்னஸ் ஸ்டெயின். 'உருவகத்தைப் படைக்கும் திறனே, இலக்கியப் புலமையான இணையற்ற பெரும் பரிசு' என்பார் அரிட்டாட்டில்.

நடுகிற நம்பிக்கையில்
ஒன்றிரண்டேனும்
சூல்பிடிக்கும் என்று
வியர்வையால் குளித்தான்
பன்னீரை அறுவடை செய்யும் அவாவில் (பக்- 12)

தன்னுடைய கருத்துப் பரவலை வேளாண்மைக்கு உருவகப்படுத்தி சென்று இருக்கிறார்.

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சிலருடைய நினைவுகளின் கசப்போ
உதறி எறிந்தாலும்
கடுக்காய்க் கறையாய்
நிலைத்து விடுகிறது
தினசரி பார்த்தாலும்
சிலருடைய முகம்
நம் மனத்தில் பாதரசமாய்ப்
படியாமல் இருக்கிறது
சிலருடைய முகமோ
ஒருமுறை பார்த்தாலும்
சுவரோவியமாய் நிலைத்து இருக்கிறது   (பக்-20)

சிலரைக் கடுக்காய் கறைக்கும், சிலரைப் பாதரசத்திற்கும் சிலரைச் சுவர் ஓவியத்திற்கும் உருவகப்படுத்தி இருக்கிறார், கவிஞர். இறையன்பு.

பலபெண்களுக்குத் தாலிக்கயிறு
கௌரவமான பிணைச் சங்கிலிதான்
திருமணம் ஆண்களுக்கு மூக்கணாங்கயிறு
பெண்களுக்கு அதுவோ அலங்காரத் தாம்புக் கயிறு *(பக்-29)*

தாலிக்கயிறினை பிணைச் சங்கிலி என்றும், திருமணம் ஆண்களுக்கு மூக்கணாண்கயிறு என்றும் உருவகப்படுத்தி உள்ளார்.

பல வீடுகளில்
கணவன் மனைவி வல்லரசாவதால்
குழந்தைகள் குட்டிநாடுகளாய்
குழப்பத்தில்   (பக்- 85)

குழந்தைகள் கவனிப்பாரற்று கிடப்பதையே குட்டிநாடுகள் என்று உருவகப்படுத்தி உள்ளார். இதுப்போல பல உருவகங்கள் கையாளப்பட்டுள்ளது.

உவமை

ஒரு பொருளை அல்லது பல பொருள்களைப் பிற பொருளுக்கு அல்லது பொருள்களுக்கு அப்பொருள்களின் ஒற்றுமைக் கூறு அல்லது கூறுகளின் அடிப்படையில் ஒப்புமைப்படுத்திக் கூறுவதே உவமையாகும் அறியாதவற்றை ஒரளவு அறியச் செய்வதற்கும் அறிந்தவற்றைச் சிறப்பிப்பதற்கும் உவமைகள் பயன்படுத்தப்படுகின்றன.

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எ.கா.

 இலக்குகளை எட்டிப்பிடிக்கும் ஆசையில்
 வழிகள் வழுக்கி விழுகின்றன
 அப்படிப்பட்ட நெருக்கடியில் எச்சச்செடி
 சுவர்களுக்கிடையே முளைத்த மாதிரி
 துளிர்விட்டிருந்தது கல்விச்சாலை

கவிஞர் கல்விச்சாலையை எச்சச்செடிக்கு உவமைபடுத்தியுள்ளார்.

 வானொலியில் ஒலிக்கிற பாட்டு
 முதலிரவு மாதிரி
 ஒலிநாடாவில் கேட்கிற பாட்டு
 இரண்டாவது இரவு போல   (பக்-54)

 பழுதடைந்த பேருந்து போல
 நகர மறுத்தது நாக்கு   (பக்-138)

புதிய உவமையாக பேருந்திற்கு நாக்கை உவமைபடுத்தி உள்ளார் கவிஞர்.

சொல்லாட்சி

 நல்ல சொல்லாட்சிகளை இவரின் கவிதைகளில் காணமுடிகின்றது.

எ.கா.

 இருவர் கூடினாலே
 முதல்நாள் மகிழ்ச்சி
 மறுநாள் தளர்ச்சி
 பின்னர் நெகிழ்ச்சி
 இறுதியில் இகழ்ச்சி   (பக்-66)

 சித்திரமாக இருந்த வாழ்வு
 சித்ரவதையானது அவளால்தான்   (பக்- 90)

அழகாக இருந்த வாழ்க்கை அவளால் நரகமானது என்கிறார் கவிஞர்.

 மனமுறிவு முதலில்
 மணமுறிவு பின்பு   (பக்-107)

 மாணவர்களைச் செதுக்கும் பணியிலேயே
 திருப்பதி செல்லும் திருப்தி எனக்கு   (பக்-122)

நல்ல சொல்லாட்சியின் மூலமாக சமுதாய இயல்பை வெளிப்படுத்தியுள்ளார்.

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நிருவாகம் தொடர்பான பொருளும் இவரின் கவிதையில் இருக்கும்

எ.கா.

> என்பணி மாறுதலுக்குட்பட்டது.
> அமைச்சரவைபோல அடிக்கடி மாற்றமும்
> மேட்டூர் நீர்மட்டம் போல் நிச்சயமற்ற தன்மையும் (பக்-150)

> 'இன்று எனக்குப் பசியே இல்லை'
> என்று சட்டமன்றத்தில் வெளிநடப்பு செய்வதுபோல
> சமையலறையை பகிஷ்கரித்தான்   (பக்-153)

நோட்டு, பாஸ்ஃபரஸ், கொலஸ்ட்ரால் போன்ற மிகச் சில ஆங்கிலச் சொற்களையேப் பயன்படுத்தியுள்ளார்.

இக்கவிதை நூலில் ஸ, ஷ, ஜ போன்ற கிரந்த எழுத்துக்கள் மிகச் சிலவே உள்ளன. இவர் இதற்கு முன்பு எழுதிய கவிதை நூல்களில் பயன்படுத்திய ஆங்கிலச் சொற்களை விடுத்து அதிகம் தமிழ்ச்சொற்களைப் பயன்படுத்தியுள்ளார்.

எதுகை, மோனை, உருவகம், உவமை, சொல்பயன்பாடு ஆகியன மிகச் சிறப்பாக அமைந்துள்ளன. இது எளிய தமிழில் எழுதப்பட்ட கவிதையாகும்.நிருவாகம் தொடர்பான கருத்துக்கள், தனிமனித ஒழுக்கம் மற்றும் சமூகச் சீர்கேடுகள் பற்றியும் இக்கவிதை நூல் சிறப்பாகவே பேசுகின்றது.

பார்வை நூல்கள்

1. *Enkvist, N.E. (et.al)*   *1964*   *Linguistics and Style,*
                                        Oxford University, Oxford.
2. வெ. இறையன்பு   *2009*   **வைகை மீன்கள்,**
                                        விசயா பதிப்பகம், கோயம்புத்தூர்

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தமிழ் நாளிதழ்களில் மொழி அமைப்பும் மொழிப்பயன்பாடும்

ப. மங்கையற்கரசி

மொழியியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்

முன்னுரை

மொழியலகுகள் அமைப்பையும் பொருளையும் பயன்பாட்டையும் கொண்டவை. மொழியாராய்ச்சியில் மொழியலகுகள் மொழிக்கூறுகள், மொழி வகை, மொழிப் பயன்பாடு, மொழியமைப்பு, மொழிநடை போன்றவை ஆய்வுப்பொருளாகக் கருதப்படுகின்றன. ஒலி, எழுத்து, சொல், தொடர், உரைக்கோவை போன்றவை மொழியலகுகள் எனக் கருதப்படுகின்றன.

நாளிதழ்கள் மொழிப்பயன்பாட்டின் முன்மாதிரியாக விளங்கும் சூழலில் அவை மொழியையும் மொழிக்கூறுகளையும் எவ்வாறு கருத்துப் பரிமாற்றத்திற்கும், மொழி வளர்ச்சிக்கும் பயன்படுத்திக் கொள்கின்றன என்பதை ஆராயும் நோக்கமாக இக்கட்டுரை அமைகிறது.

மொழிப்பயன்பாட்டு ஆராய்ச்சி

உலக நிகழ்ச்சிகளை வெளிப்படுத்துதல், சமுதாய உறவை நிலைநாட்டல் மன எழுச்சியைத்தரும் படைப்புகளை படைத்தல், குறியீடு உருவாக்குதல், மனவிழைவு மற்றும் மனப்பாங்குகளை வெளிப்படுத்தல் ஆகியன மொழிப்பயன்பாடு என்பதில் அடங்கும்.

மொழியியல் அணுகுமுறை

மொழியியல் என்பது மொழியை அறிவியல் கண்ணோட்டத்துடன் அணுகும் ஆய்வாகும். ஒரு மொழியை மொழியியலார் அணுகும்போது அதை இரண்டுவிதமாகப் பார்ப்பார்கள் (ஹாகன் 1966:102). ஒன்று அதன் அமைப்பு, இரண்டாவது அதன் பயன்பாடு மொழியின் அமைப்பு என்பது மொழியில் உள்ள ஒலிகள், ஒலியன்கள், உருபன், சொற்கள் போன்றவைகளையும் இவற்றிற்கு இடையேயுள்ள உறவுகளையும் விளக்குவதாகும். இதைப்பொதுவாக மொழிக்கான இலக்கண அமைப்பு எனலாம்.

மொழிப்பயன்பாடு என்பது மொழி பேசக்கூடிய சமுதாயம் மொழியையும், மொழியின் பல்வேறு கூறுகளையும் எவ்வாறு கருத்துப்பரி மாற்றத்திற்கும் சமுதாய வளர்ச்சிக்கும் பயன்படுத்திக் கொள்கிறது என்பதை

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விளக்குவதாகும். மொழிப் பயன்பாட்டில் ஏற்படும் மாற்றங்கள் மொழி அமைப்பில் தாக்கத்தை ஏற்படுத்தும். தமிழ் நாளிதழ்கள் மொழிப் பயன்பாட்டில் எவ்வாறான மாற்றங்களை ஏற்படுத்தியுள்ளன என்பது பற்றியும் இக்கட்டுரை விளக்குகிறது.

ஒலிகள்

உலகின் பல்வேறு இடங்களில் நடக்கும் நிகழ்ச்சிகளோடு தொடர்பு கொண்ட மனித இனம் பற்றிய செய்திகளைத் தருவதே நாளிதழ்களின் முக்கியப்பணியாகையால் அவ்வாறு வெளியிடப்படும் செய்திகளில் வரும் இடப்பெயர், மனிதப்பெயர், பொருட்களின் பெயர்கள் போன்றனவற்றை ஒலிபெயர்த்து எழுதவேண்டிய கட்டாயச் சூழ்நிலை பத்திரிக்கை ஆசிரியர்களுக்கு ஏற்படுகிறது. ஆகவே, தமிழ் இலக்கணத்திற்குப் புறம்பான தமிழ் நெடுங்கணக்கில் சேராத பிற ஒலிகளும் செய்திகளில் இடம்பெறுகின்றன. செய்திகளை மொழிபெயர்த்து, செம்மையாக்கம் செய்து வெளியிடும் நாளிதழாசிரியர்களுக்கு அவ்வொலிகளைத் தமிழ் ஒலியின் கட்டுப்பாட்டிற்கு மாறாக எழுதவேண்டிய நிர்ப்பந்தம் ஏற்பட்டு விடுகின்றது. உள்நாட்டு வெளிநாட்டுச் செய்திகளை மொழிபெயர்த்து வெளியிடும் நாளிதழ்களில் பொதுவாக இந்நிலை காணப்படுகிறது.

ஒலிப்புமுறை

ஒலிப்புமுறை வேறுபாட்டால் கீழ்க்கண்ட சொற்கள் பத்திரிக்கைகளில் இரண்டு விதமாகப் பயன்படுத்தப்படுகின்றன.

F ù ñ E	F ù ñ ô ˜	F ù ˆ î ‰ F
கேஸ்	காஸ்	கியாஸ்/காஸ்
கேஷியர்	காஷியர்	காஷியர்

மேற்கூறிய கடன் சொற்களில் இடம் பெற்றுள்ள உயிர் ஒலி 'æ' என்பதாகும். இவ்வொலி தமிழ் மொழிக்கு வேற்று ஒலியும், தமிழில் இல்லாத ஒலியும் ஆகும். ஆகவே பத்திரிக்கையாளர்களில் ஒருவர் இவ்வொலியை 'ஏ' என்றும் வேறு ஒருவர் 'ஆ' என்றும் ஒலிப்பர். இவ்வாறு வேறு வேறு விதமாக ஒலிக்கும் இவர்கள் மேற்கண்ட சொற்களை ஒலிபெயர்ப்புச் செய்யும் போது அவரவர் ஒலிப்பு முறைக்கு ஏற்ப ஒலிபெயர்ப்புச் செய்கின்றனர். இதனால் நாளிதழ்களில் மாற்று வடிவங்கள் காணப்படுகின்றன.

ஓரிரு எழுத்து வேறுபாட்டால் உண்டாகும் மாற்று வடிவங்கள்

கோயில்	>	கோவில்
டெபாசிட்	>	டிபாசிட்

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தில்லி	>	டெல்லி
டெண்டுல்கர்	>	தெண்டுல்கர்
அகாதெமி	>	அகாடமி

மொழிமுதலில் மொழியிறுதியில் வராது எனக் குறித்த மெய்கள் கடன் சொற்களில் மொழி முதலில் வந்தால் அத்துடன் சொற்களைத் தமிழிப்படுத்த அ,இ,உ ஆகிய உயிரெழுத்துக்களை மொழி முதலிலும் மொழியிறுதியிலும் சேர்த்து எழுதுகின்றது தினத்தந்தி நாளிதழ், இப்பயன்பாடு தினத்தந்திக்கே உரிய தனிச்சிறப்பாகும்.

கடன் சொற்கள்		தினத்தந்தி நாளிதழின் பயன்பாடு
ரகசியம்	>	இரகசியம்
ரோமம்	>	உரோமம்
ரங்கன்	>	அரங்கன்

மேலும், தினத்தந்தி நாளிதழ் பிறமொழிச் சொற்களின் இறுதியில் 'உ' என்ற உகரத்தைச் சேர்த்து தமிழ் மொழி மரபிற்கேற்ப தன்னினமாக்கிப் பயன்படுத்துகிறது.

பிறமொழிச் சொற்கள்		தன்னினமாக்கப்பட்டச் சொற்கள்
கோர்ட்	>	கோர்ட்டு
நோட்டீஸ்	>	நோட்டீசு
போலீஸ்	>	போலீசு
ஐக்கோர்ட்	>	ஐக்கோர்ட்டு
சூப்பிரண்ட்	>	சூப்பிரண்டு
கம்யூனிஸ்ட்	>	கம்யூனிஸ்டு

எழுத்துப் பெயர்ப்பு

கடன் சொற்களில் உள்ள கிரந்த எழுத்துக்களைத் தமிழ் எழுத்துக்களால் பெயர்த்து எழுதுவதும் தமிழ்ப்படுத்தும் முறைகளுள் ஒன்றாகும், தினத்தந்தி நாளிதழ் இவ்வாறு எழுத்துப் பெயர்ப்புச் செய்து பயன்படுத்துகிறது.

ஹிந்தி	>	இந்தி	ஹிமாலயா	>	இமாலயா
ஹோட்டல்	>	ஓட்டல்	ஹிந்து	>	இந்து
ஹரிஜன்	>	அரிஜன்			

சொற்பயன்பாடு

ஒரு மொழியின் கூறுகளில் எளிதில் மாற்றத்திற்கு உள்ளாகும் கூறு சொல்லாகும். மொழி எளிமைக்கும் விளக்கத்திற்கும் தேவையானது சொற்பயன்பாடு. அதனால்தான் சொல்லாட்சி என்பது நடை அமைப்பின்

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ஒரு பகுதியாகக் கருதப்படுகிறது. மொழிக்கூறுகளைப் பயன்பாட்டின் தன்மைக்கேற்ப தேர்வு செய்யும் நிலையில் முதன்மையிடம் பெறுவதும் சொற்பயன்பாடேயாகும். நாளிதழ்களில் பிறமொழிச் சொற்கள் பல படிநிலைகளில் பயன்படுத்தப்படுகின்றன. அவையாவன :

1. பிறமொழிச் சொற்களை எவ்வித மாற்றமுமின்றி அப்படியே பயன்படுத்துதல்.

2. ஒலிபெயர்ப்புச் செய்து பயன்படுத்துதல்.

3. மொழி பெயர்ப்புச் செய்து பயன்படுத்துதல்.

4. வடமொழிச் சொல்லோடு தமிழ்ச்சொல்லை இணைத்துப் பயன்படுத்துதல்.

5. தமிழ்ச்சொல்லோடு பிறமொழிச்சொல்லை இணைத்துப் பயன்படுத்துதல்.

6. ஆங்கிலச் சொற்களோடு தமிழ் ஒட்டுக்களை இணைத்துப் பயன்படுத்துதல்.

7. தமிழ்ச்சொல்லோடு ஆங்கில ஒட்டுக்களை இணைத்துப் பயன்படுத்துதல்.

8. இரு ஆங்கிலச் சொற்களை இணைத்து கூட்டுச்சொற்களாகப் பயன்படுத்துதல்.

பழைய புதிய சொற்களின் பயன்பாடு

தினமணி நாளிதழ் பழைய மற்றும் புதிய சொற்களைப் பயன்படுத்தி செய்திகளை வெளிப்படுத்துகின்றது.

பழைய சொற்கள்	புதிய சொற்கள்
குருதி, இறையாண்மை	தொலைஅமுக்கி (ரிமோட் கண்ட்ரோல்
கையறு நிலை, சான்றோன்	தொகுப்பி அட்டை (சிம்கார்டு)
செவிலி, அகம், கழனி	ஒருங்குறி (யூனிக்கோடு)
அவா, அகழி	முணையம் (சென்டர்)

தொடர்நிலையில் கருத்துப்புலப்பாட்டுத் திறன்

தொடரியல் என்பது சொற்களை இணைத்து சொற்றொடர்களையும் சொற்றொடர்களை இணைத்து வாக்கியங்களையும் விளக்கும் மொழியியற் பிரிவாகும். சொற்களின் இலக்கண இணைக்க நிலை (co-occurence) சொற்களின் நிலை (Linear Structure) சொற்றொடர்களில் காணப்படும் சொற்களின் இலக்கணப்பயன்பாடுகள் (Grammatical Function) சொற்றொடர்களின் அமைப்பியல் மயக்கத்தன்மை (Grammatical structural ambiquity) ஒரே பொருளைக் குறிக்கின்ற பல வகைச் சொற்றொடர்களின் அமைப்பு வேற்றுமை (paraphrase relation structural dissimilarity)

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சொற்றொடர்களின் இலக்கண வழுத்தன்மை (Ungrammaticality), போன்ற சொற்றொடர், வாக்கியங்கள் தொடர்பான செய்திகள் தொடரியலில் விளக்கப்படுகின்றன.

இவற்றின் அடிப்படையில் நாளிதழ்களில் பயன்படுத்தப்பட்டுள்ள தொடர்கள் ஆராயப்பட்டு விளக்கப்பட்டுள்ளன. தமிழ்த் தொடர்கள் பொதுவாக எழுவாய், செயப்படு பொருள், பயனிலை என்ற அமைப்புடையன. ஆனால் நாளிதழ்களின் மொழி பயன்பாட்டில் இவ்வமைப்பு மாறி கீழ்க்கண்ட தொடர்கள் பயன்படுத்தப்பட்டுள்ளன.

1. தொடரை   வென்றது   ஆஸ்திரேலியா
   ⊔   ⊔   ⊔
   செயப்படுபொருள் பயனிலை   எழுவாய்

2. விரட்டாதீங்க   புகார்   கொண்டு வருவோரை
   ⊔   ⊔   ⊔
   பயனிலை   எழுவாய்   செயப்படுபொருள்

3. பாழடைகிறது   ரயில்வே ஸ்டேஷன்
   ⊔   ⊔
   பயனிலை   எழுவாய்

4. விசாரணைக் கைதி   திடீர் சாவு
   ⊔   ⊔
   எழுவாய்   பயனிலை

5. செயப்படுபொருள் இல்லாமலும் தொடர்கள் பயன்படுத்தப்படுகின்றன.

   கண்டனர்   நாகத்தை   காட்டினர்   வேகத்தை
   ⊔   ⊔   ⊔   ⊔
   பயனிலை   எழுவாய்   பயனிலை   எழுவாய்

6. குழந்தையை   கொஞ்சி மகிழும்   மன்மோகன்
   ⊔   ⊔   ⊔
   செயப்படுபொருள் பயனிலை   எழுவாய்

மேற்கண்டவாறு நாளிதழ்களில் தொடரமைப்புப் பயன்பாடு காணப்படுகிறது. இவ்வாறு பயன்படுத்துவதற்கான காரணம் என்னவெனில் யார்? என்ன? எங்கு? எப்பொழுது? எப்படி? போன்ற வினாக்களுக்கு முக்கியத்துவம் கொடுக்கும் வகையில் தொடர்கள் பயன்படுத்தப்படுகின்றன.

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குறைத்தொடர் பயன்பாடு

சில தொடர்கள் தன்னளவில் முழுப் பொருளைத்தராமல் அம்முழுப்பொருளைத்தர வேறொரு பொருத்தமான சொல்லை வேண்டி நிற்கும். பொருத்தமான அச்சொல் தொடரில் தொக்கி நிற்கும் இத்தொடர் நாளிதழ்களில் பரவலாகக் காணப்படுகின்றன.

இருப்பதை விட்டுவிட்டு....
எத்தனை வாகனங்கள் வந்தாலும்....
தலைமைத்தேர்தல் ஆணையரைச் சந்தித்திவிட்டு....
மன அழுத்தம் அதிகமானால்....
லாரிகள் வழக்கம் போல்.....

இக்குறைத் தொடரில் தொக்கி நிற்கின்ற சொற்கள் பெரும்பாலும் பெயராகவோ வினையாகவோ அல்லது பெயர்வினை இரண்டுமாகவோ இருக்கலாம். இக்குறை வாக்கியங்கள் வாசகர்களை கவர்ந்திழுக்கும் வலிமைமிக்க வாக்கிய அமைப்பாக இருக்கும் என்று கருதுகின்ற காரணத்தால்தான் நாளிதழ்கள் இவ்வகை வாக்கியங்களைப் பயன்படுத்திச் செய்தியை வெளியிடுகின்றன.

பொருண்மையியைபின்றி சொற்களைப் பயன்படுத்துதல்

பத்திரிக்கைத் தமிழில் சொல்லிலும் பொருளிலும் தொடர்களிலும் பல குறிப்பிடத் தகுந்த மாற்றங்கள் ஏற்பட்டுள்ளன; ஏற்பட்டும் வருகின்றன. பத்திரிக்கைத் தமிழ் என்பது நிறைவாக வரையறுக்கப்படாத ஒன்று. ஏனெனில் அதில் பல்வேறுபட்ட முரண்பாடான போக்குகள் அமைந்துள்ளதே அதற்கான காரணமாகும்.

சில சொற்கள் உண்மைப் பொருளிலிருந்து மாறுபட்ட பொருளில் பயன்படுத்துவதைக் காணலாம். அதாவது ஒரு குறிப்பிட்ட பொருளில் பயன்படுத்த வேண்டிய உருபு வேறொரு பொருளில் செய்தியில் பயன்படுத்தப்படுகிறது. இதனால் வாக்கியத்தின் அமைப்பு மாறுபடுகிறது. புதுச்சொற்களைப் பயன்படுத்துவதால் கவர்ச்சியாகவும் செய்தி வலிமையுடையதாகவும் இருக்கும் என்ற காரணத்தால் தினமலர் உருபுமயக்கங்களைச் செய்திகளில் பயன்படுத்துகிறது.

1. *ஜிம்பாவேக்கு எதிரான டெஸ்ட்*
   முதல் வெற்றியை ¼C,è வங்காள தேச
   அணி முயற்சி
2. *ÞQˆî¶ இண்டர்வியூ.*
3. *கடத்தல் ரேஷன் அரிசி èôƒ°Aø¶*

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3. தூய்மையாக்கக் கருத்தாடல்

தூய்மையாக்கச் செயல்பாடு

தூய்மையாக்கச் செயல்பாடு என்பது மொழியில் கலந்த பிறமொழிக் கூறுகளைக் களையும் விதம் பற்றிச் சுட்டிக்காட்டும். இதன் அடிப்படையில் பார்க்கும் போது தினமணி நாளிதழ் மொழித் தூய்மையைக் கருத்தில் கொண்டு பிறமொழிச் சொற்களைத் தவிர்த்து தனித்தமிழில் செய்தியை உருவாக்கிப் பயன்படுத்துகிறது. தினத்தந்தி நாளிதழ் பிறமொழிச் சொற்களைத் தமிழ்மொழி அமைப்பிற்கு ஏற்ப தன்னினமாக்கிப் பயன்படுத்துகின்றது.

தூய்மையாக்கச் சொல்லாடல்

பிறமொழிச் சொற்களை ஏன் களைய வேண்டும் என்ற தூய்மை வாதிகளின் விளக்கங்களைத் தூய்மையாக்கச் சொல்லாடல் விவரிக்கும். இதன் அடிப்படையில் பார்க்கும் போது தினமலர் நாளிதழ் மொழித்தூய்மைக்கு முக்கியத்துவம் அளிக்காமல் செய்திகள் கவர்ச்சியாக இருக்க வேண்டும் என்பதற்காகப் பிறமொழிச்சொற்கள், உண்மைப் பொருளில் இருந்து மாறுபட்ட சொற்கள், இலக்கண வழூச்சொற்கள் போன்ற சொற்களைப் பயன்படுத்திச் செய்தி வெளியிடுகின்றது.

பார்வை நூல்கள்

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ஜெயா பதிப்பகம்; மதுரை.

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6. Newstupny J.V. 1989 *Language purism as a type of language Correction - In jernudd & Shapiro (eds).*

7. Fergusan 1971 *Language Structure and language use Cup* : stanford.

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சங்கப் பெண் கவிதைகள்
காமத்தில் மிதக்கும் சொற்கள்

சு.இரமேஷ்

தமிழ்த் துறை, இந்துக் கல்லூரி, சென்னை

சங்க காலம் என்று வரையறுக்கப்படும் கி.மு. 2ஆம் நூற்றாண்டிலிருந்து கி.பி. 2ஆம் நூற்றாண்டு வரையிலான 400 ஆண்டு கால கட்டத்தில் பாடப்பட்டப் பாடல்களைச் சங்க இலக்கியம் என்கிறோம். இன்று நமக்குக் கிடைத்துள்ள சங்கப்பாடல்களைப் பாடிய பெயர் தெரிந்த புலவர்களின் எண்ணிக்கை 473; இதில் பெண் கவிஞர்கள் ஏறக்குறைய 41 பேர். பெண் கவிஞர்களின் எண்ணிக்கை குறித்து தமிழாய்வாளர்களிடையே கருத்து வேறுபாடு உண்டு என்பது அனைவருக்கும் தெரிந்த ஒரு விடயம்தான். சங்கப் பெண் கவிஞர்கள் குறித்து ஆய்வு செய்து முனைவர் பட்டம் பெற்ற ஒளவை நடராசன் பெண் கவிஞர்களின் எண்ணிக்கை 41 என்கிறார்; இவர் எண்ணிக்கையோடு ஏறக்குறைய ஒத்துப்போகிறவர் 'மகடூஉ முன்னிலை' எழுதிய தாயம்மாள் அறவாணன். இவர் சங்கப் பெண் கவிஞர்களின் எண்ணிக்கை 45 என்கிறார். மற்றவர்களில் உ.வே.சா 38; ஒளவை துரைசாமிப்பிள்ளை 34; பின்னத்தூர் நாராயணசாமி ஐயர் 32; ரா.இராகவையங்கார் 31; ச. வையாபுரிப்பிள்ளை 30; புலவர் கா.கோவிந்தன் 27; ந.சஞ்சீவி 25 என்று வேறுபடுகின்றனர். இது குறித்து மேலும் சில விரிவான ஆய்வுகள் தேவைப்படுகின்றன.

தமிழில் தொண்ணூறுகளுக்குப் பிறகு உருவான பெண் கவிதைகள் இன்று தனக்கென நிலையான ஓர் இடத்தைத் தக்கவைத்துக் கொண்டுள்ளன. இன்றைய சூழலில் அதிகமாக பேசப்படுவதும் விமர்சிக்கப்படுவதும் பெண்கவிதைகள்தான். காலமும் சூழலும்தான் இன்று பெண் எழுத்தை யதார்த்தமாக்கியுள்ளன. பெண்மொழி, பெண்ணுடல் குறித்து இன்று விரிவாக விவாதிக்கப்படுகின்றன. 'பெண்மொழி என்பது கட்டமைக்கப்படுவதன்று; கட்டுடைக்கப்படுவது' என்ற கொள்கையை இன்றைய பெண்கவிதைகள் பின்பற்றுகின்றன. ஆணியப்பார்வைக்கு எதிராக பெண்களால் எழுதப்படும் ஒவ்வொரு எழுத்தும் பெண்மொழிதான்; பெண்மொழியை இதுதான் என்று குறுக்கிவிடாமல், அதன் விரிவுக்கும் ஆழத்துக்கும் இடம்தருதல் முக்கியமான ஒன்றாக இன்று பார்க்கப்படுகிறது. இன்றைய பெண்கவிஞர்கள் பயன்படுத்தும்

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உடல் சார்ந்த மொழி எங்கிருந்து பெறப்பட்டது என்ற கேள்வி முக்கியமானது; பெண்மொழியை மேலும் வளர்த்தெடுப்பதற்கும் இக்கேள்வி பயன்படும். இன்றைய பெண்கவிதைகளில் தளும்பும் பெண்ணுடல் சார்ந்த மொழியின் மூலவேர் சங்கப் பெண் கவிஞர்கள் பயன்படுத்திய மொழிதான் என்பதை இக்கட்டுரை நிறுவ முயற்சி செய்கிறது. சங்கப் பெண் கவிஞர்கள் தங்களின் மொழியைத் திணை, உள்ளுறை, இறைச்சி சார்ந்து மௌனமாக பிரதிக்குள் பயன்படுத்தினர்; ஆனால் இன்றைய பெண்மொழி வெளிப்படைத் தன்மை வாய்ந்தாக இருக்கிறது.

சங்கப் பெண் கவிஞர்கள் சிறப்பான அழகியல் கூறுகளையும் வாழ்வியல் உணர்வுகளையும் குழைத்து தங்களின் கவிதைகளை உருவாக்கியுள்ளனர் என்பதை அவர்களின் கவிதைகளை வாசிக்கும் அனைவராலும் புரிந்துகொள்ள முடியும். பெண் கவிதை மொழி குறித்தும் அப்போது நிலவிய செறிவான பல மதிப்பீடுகள் குறித்தும் நமக்கு அடையாளம் காட்டுபவையாக சங்கப் பெண் கவிதைகள் இருக்கின்றன. கற்பு, ஒழுக்கம், கட்டுப்பாடு போன்ற சனாதனக் கோட்பாடுகளை உடைத்து எறிபவையாக இன்றைய பெண் கவிதைகள் இருக்கின்றன; இதன் தொடக்கம் சங்கப் பெண் கவிதைகளில் காணக்கிடக்கின்றது. முக்கியமாக அள்ளூர் நன்முல்லையார், ஆதிமந்தியார், ஒக்கூர் மசாத்தியார், ஒளவையார், கச்சிப்பேட்டு நன்னாகையார், கழார்க்கீரன் எயிற்றியனார், குன்றியனார், நல்வெள்ளியார், நன்னாகையார், வெள்ளிவீதியார், வெறிபாடிய காமக்கண்ணியார் போன்ற கவிஞர்களின் பாடல்களில் பெண்ணுடலை எழுதுதல், பெண்ணியத்தை நிறுவுதல், காமத்தை இயல்பாக வெளிப்படுத்தல், ஆணாதிக்கத்துக்கு எதிராக மொழியைப் பயன்படுத்தல் போன்ற எதிர்க்கதையாடல்கள் நிரம்பக் காணப்படுகின்றன.

தொல்காப்பியர் பெண்களுக்கு எதிராக பொதுவான சில விதிகளை வகுத்துள்ளார். அதில் முக்கியமானது, *தன்னுறு வேட்கை கிழவன் முற்கிளத்தல் / எண்ணுங் காலை கிழத்திக்கு இல்லை. (தொல். கள.27)* அதாவது, ஓர் ஆண்மீது ஒரு பெண் கொண்டிருக்கும் காதலை/ காமத்தை முழுவதுமாக வெளிப்படுத்தும் உரிமை பெண்களுக்கு இல்லை. தொல்காப்பியரின் இந்தக் கூற்றைச் சங்கப் பெண் கவிதைகள் முற்றுமாக மறுதலிக்கின்றன. காதலை உள்வாங்கிக்கொள்ளும் உரிமை எவ்வாறு பெண்களுக்கு உண்டோ, அதேபோன்று காதல் தன் கட்டுப்பாட்டை மீறும்போது அதை வெளிப்படுத்தும் உரிமையும் பெண்களுக்கு உண்டு என்ற கருத்தை அவர்களின் கவிதைகள் முன்மொழிந்தன. பண்பாட்டு ரீதியில் ஒடுக்கப்பட்ட பெண்கள் தங்களின் மீறல்களைக் கவிதைகளில்

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பதிவு செய்தனர். இதற்கு நிறைய சான்றுகள் குறுந்தொகை, நற்றிணை, அகநானூறு போன்ற அகநூல்களில் காணப்படுகின்றன. இம்மூன்று தொகைநூல்களிலும் பெண்களால் பாடப்பட்டதாக 110 பாடல்கள் உள்ளன; குறிப்பாக குறுந்தொகையில் மட்டும் 62 பாடல்கள் உள்ளதென ஒளவை நடராசன் (புலமைச் செல்வியர், பக்.464) குறிப்பிடுகிறார். அகநூல்களில் ஐங்குறுநூறும் கலித்தொகையும் முழுக்க முழுக்க ஆண்களால் எழுதப்பட்டவை; அகமும் புறமும் சார்ந்ததாகக் குறிப்பிடப்படும் பரிபாடலிலும் பெண்கள் எழுதியதாகப் பாடல்கள் இல்லை என்பதையும் புரிந்துகொள்ள வேண்டும்.

தலைவிக்குள் காதலை விதைத்த தலைவன் ஒருவன், தலைவியை மணந்துகொள்வதற்காக பொருள் தேடி பிரிந்து சென்றான். அவனால் குறிப்பிட்ட காலத்திற்குள் திரும்பிவர இயலவில்லை. தலைவியைக் காமநோய் துன்புறுத்துகிறது. தன் வெட்கத்தைவிட்டு தோழியிடம் கூறுகிறாள்: 'சுழன்றபடி அசைந்து வருகின்ற தென்றல் காற்றானது, என் காமநோயின் கொடுமையை அறிந்துகொள்ளாமல் அலைக்கழிக்கின்றது; என் நோயின் தன்மையை அறியாத இந்த ஊரும் உறங்குகிறது; இவ்வாறு உறங்கும் ஊருக்கு என் நிலைமையை எப்படிக் கூறுவேன்? ஏதாவது ஒன்றை காரணமாக வைத்துக்கொண்டு முட்டலாமா? தாக்கலாமா? அல்லது ஆஅ என்று குரலெடுத்து அலறலாமா? நான் என்ன செய்வேன்' என்று தலைவி விரகதாபத்தால் தவிப்பதாக ஒளவையார் பாடுகின்றார்.

முட்டு வேன்கொல்? தாக்கு வேன்கொல்?
ஓரேன், யானும் ஓர்பெற்றி மேலிட்டு,
'ஆஅ ஒல்' எனக் கூவு வேன்கொல்?
அலமரல் அசைவளி அலைப்ப, என்
உயவுநோய் அறியாது, துஞ்சும் ஊர்க்கே! (குறு. 28)

ஒளவையாரைப் பற்றி நம் பொதுபுத்தியில் பதியவைத்துள்ள புனைவுகளையெல்லாம் பொய்யாக்கும் விதமாக, ஓர் இளம் பெண்ணின் மன நிலையை இயல்பான பாலியல் உணர்வுகளின் வெளிப்பாடாக இக் கவிதையைப் பாடியுள்ளார். உணர்வுக்கு நெருக்கான மொழி இங்கே ஒளவையாரால் பயன்படுத்தப்பட்டுள்ளது. உடலிலிருந்து உற்பத்தியாகும் இந்தக் காம உணர்வை பெண்கள் ஆண்களின் அதிகாரத்திற்கு எதிராகப் பயன்படுத்தினர். பெண்களின் காம உணர்வை பெருங்குரலெடுத்து கவிதைகளில் பதிவு செய்தவர்களுள் முக்கியமானவர் வெள்ளிவீதியார். இவர் சங்க இலக்கியத்தில் 14 பாடல்களைப் பாடியுள்ளார். அனைத்தும் அகம் சார்ந்த பாடல்கள் என்பது குறிப்பிடத்தக்கது. மேற்கண்ட

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ஒளவையாரின் பாடலோடு பொருந்திப்போகிறது இவரின் நற்றிணைப்
பாடலொன்று. '.......... தனிமைத் துன்பத்தோடு நீண்ட இரவுப்பொழுது
முழுவதும் கண் உறங்காமல் இருக்கின்றேன். அதனால் இவ்வுலகம்
என்னைத் தாக்கிப் போர் புரியுமோ? அல்லது உலகத்தோடு என் துயருற்ற
நெஞ்சம் போர் செய்யுமோ?' (நற். 348) என்று தலைவனின் பிரிவின்
காரணமாக, காமம் சூழ்ந்த தன் உடலை வெற்றிகொள்ள முடியாத
நெய்தல் நிலத் தலைவி இரங்கிப்பாடுகின்றாள்.

தலைவனின் பிரிவுத்துயரைத் தாங்கிக்கொள்ளாத தலைவி, தன் காம
உணர்வை வெளிப்படையாகத் தன் தோழியிடம் கூறுவதாக இவர் பாடிய
குறுந்தொகைப் பாடல் மிக முக்கியமானது. 'நல்ல பசுவின் இனிமையான
பாலானது, அந்தப் பசுவின் கன்றினாலும் உண்ணப்படாமல், கலத்திலும்
கறந்து வைத்துக்கொள்ளாமல், வீணாக நிலத்தில் ஒழுகியது போல, தேமல்
புள்ளிகளைக் கொண்ட அல்குல் தடத்தையுடைய எனது மாந்தளிர்
போன்ற அழகானது, எனக்கும் பயன்படாமல் என் தலைவனுக்கும் இன்பம்
தராமல் பசலை உண்ணும் நிலையை அடைந்து விட்டதே' என்று
இரங்குகிறாள். இங்கு பசுவின் பால் என்பது தலைவின் காமத்துக்கு
குறியீடாக இருக்கிறது. தலைவியின் உடல்முழுக்க பரவியிருக்கும் காமம்
யாருக்கும் பயன்படாமல் பசலை நோய்க்கு உணவாவதை
வெட்கத்தைவிட்டுத் தோழியிடம் வெளிப்படையாகப்
பகிர்ந்துகொள்கிறாள்.

> **கன்றும் உண்ணாது, கலத்தினும் படாது,**
> **நல்ஆன் தீம்பால் நிலத்து உக்காஅங்கு**
> **எனக்கும் ஆகாது, என்னைக்கும் உதவாது,**
> **பசலை உணீஇயர் வேண்டும்**
> **திதலை அல்குல் எம்மாமைக் கவினே. (குறு.27)**

இவரின் மற்றொரு நற்றிணைப் பாடல் காமம் குறித்து வேறொரு
புரிதலை ஏற்படுத்துகிறது. தலைவன் அருகில் இல்லை. 'அரும்பு மலர்ந்து
நறுமணத்தை காற்றில் பரப்புகிறது; நறுமணத்தோடு கூடிய காற்று பெரிய
பனைமரத்தில் மோதுகிறது; அன்றில் பறவையானது அந்தப் பனைமரத்தின்
உச்சியிலிருந்து வருத்தத்துடன் பெருங்குரலெடுத்து என் எலும்பு உருகக்
கத்துகிறது; நல்ல யாழ் யாமம் வரை வாசிக்கப்படுகிறது; என் காமம்
இவை எல்லாவற்றாலும் அதிகரிக்கிறது. ஆனால் நான் கொண்ட
காமத்தைக் களையும் தலைவன் அருகில் இல்லையே!' என்று
வருத்தப்படுகிறாள்.

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'............... கூம்புமுகை அவிழ
வளிபரந்து ஊட்டும் விளிவுஇல் நாற்றமொடு
மைஇரும் பனைமிசைப் பைதல் உயவும்
அன்றிலும் என்புற நரலும்; அன்றி
விரல்கவர்ந்து உழந்த கவர்வின் நல்யாழ்
யாமம் உய்யாமை நின்றது
காமம் பெரிதே; களைஞரோ இலரே! ' (நற். 335)

பெண்கள் கொண்ட காமத்தை வெள்ளிவீதியார் பல்வேறு
கோணங்களில் தம் பெண்மொழியைப் பயன்படுத்தி வெளிப்படுத்துகிறார்.

வெள்ளிவீதியாரின் குறுந்தொகை 58ஆம் பாடல் காமத்தை வேறொரு
தளத்திற்குக் கொண்டு செல்கிறது. தலைவனின் கூற்றாக இப்பாடல்
அமைந்துள்ளது. இதில் கருத்து வேறுபாடு உண்டு. "பெண் கவிஞர்கள்
படைத்த படைப்புகள் பெரும்பாலானவை தலைவி, தோழி, செவிலி எனப்
பெண்பால் கூற்றுகளாகவே அமைந்துள்ளன. வெள்ளிவீதியாரின்
அனைத்துப் பாடல்களும் பெண்பால் கூற்றளாகவே அமைந்துள்ளன.
குறுந்தொகை 58ஆம் பாடலைத் தலைவன் கூற்றாகப் பதிப்பாசிரியர்
பதிப்பர்'' (மகடூஉ முன்னிலை, ப.248) என்று தாயம்மாள் அறவாணன்
குறிப்பிடுகிறார். தான் கொண்ட காதலுறவைப் பொருந்தாதெனக் கூறிய
பாங்கனுக்குத் தன் நோயின் தன்மையை இப்படிக் கூறுகிறாள்: 'கதிரவன்
காய்தலினாலே வெம்மைகொண்டதாகிய பாறையினது ஒரு புறத்தே,
கையற்ற ஊமையன் ஒருவன், தன் கண்போலக் கருதிக் காத்திருக்கும்
வெண்ணெய், அவன் காவலுக்குட்பட்டு நில்லாததாகி உருகி அழிதலைப்
போல, இக்காமநோய் பரந்திருக்கின்ற என் உடலிலுள்ள உயிரினையும்
அழிய விடுவதல்லது, இனியும் நிலைநிறுத்திக் காப்பதென்பது எனக்கும்
அரிதேயாகும்' என்கிறான்.

....

ஞாயிறு காயும் வெவ்அறை மருங்கில்
கைஇல் ஊமன் கண்ணின் காக்கும்
வெண்ணெய் உணங்கல் போலப்
பரந்தன்று, இந்நோய்; நோன்றுகொளற்கு அரிதே! (குறு. 58)

வெள்ளிவீதியாரின் இக்கவிதை, முழுக்க முழுக்கப் பெண் உணர்வு
சார்ந்து எழுதப்பட்டுள்ளது. வெண்ணெய்போல தன் உடலிலிருந்து
இருப்புகொள்ளாமல் வெளியேறும் காமநோய் குறித்து, தலைவி
தோழியிடம் கூறியதாகக் கொண்டால் பொருத்தமாக இருக்கும். தன்
தலைவனைப் பிரிந்திருக்கும் தலைவிக்கு உவமையாகக் கொள்ளுதலே
சரியாக இருக்கும். இவரின் மற்ற பாடல்களை இப்பாடலோடு ஒப்பிட்டு

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நோக்கும்போது இப்பாடல் தலைவி கூற்றாக இருக்கவே அதிக வாய்ப்பிருக்கிறது.

''ஆண்**&**பெண் உறவை அதிகார அமைப்பிற்குள் உட்படுத்தி ஆணுக்கான உடைமைப் பொருளாக **&** துய்ப்புப் பொருளாகப் பெண்ணை வடிவமைக்கிற முயற்சிதான் அகமெனப்படுகிறது. பெண்ணை உடைமையாக்கப் பெண்ணின் உடலை ஒடுக்குவது அகத்தின் மொழியாடலாக அமைகிறது. அதிகாரம் செயல்படும் முதற்களமாக உடல்தான் பயன்படுத்தப்படுகிறது'' (சங்க இலக்கியம், ப.109) என்று அக இலக்கியம் குறித்து தம் கருத்தைப் பதிவுசெய்கிறார் க.பஞ்சாங்கம். ஆண் அதிகாரம் செலுத்தப் பயன்படும் பெண்ணுடலை மறுத்தும்/கடந்தும் பல கவிதைகளைப் பெண் கவிஞர்கள் பதிவு செய்துள்ளனர். காமத்தை இயல்பாக வெளிப்படுத்தல் என்பதே, ஆணுக்கும் அதிகாரத்திற்கும் எதிரான ஒரு செயல்பாடுதான் என்பதைப் புரிந்துகொள்ள வேண்டும். காமத்தை வழிந்துபோகும் பால் என்றும் உருகி வழியும் வெண்ணெய் என்றும் காட்டிப்படுத்திய வெள்ளிவீதியாரைத் தொடர்ந்து, மதுரை மேலைக்கடையத்தார் நல்வெள்ளையார் என்ற கவிஞர், காமத்தைப் பெண்களின் நாணத்தை அடித்துச் செல்லும் கடும்புனலாகத் தம் நற்றிணைப் பாடலில் புனைந்துள்ளார். தலைவன் பொருள்தேட பிரிந்துசென்றுள்ளான். தலைவனின் பிரிவை ஆற்றாளாகிய தலைவி தோழியிடம் இரங்கிக்கூறுகிறாள்:

'ஞாயிறு வெம்மை தணிந்து மேற்கே குன்றில் மறைந்தது; நாரைக்கூட்டம் வானத்திலே நெருங்கிப் பறந்தது; பகற்பொழுது மெல்ல மெல்லக் கழிந்தது; முல்லை அரும்புகள் மலர்ந்த மாலைக் காலம் இன்று வருமாயின் நல்லதா தீயதா என்று நான் அறியேன்; உயர்ந்த மலையாகிய இமயமலையின் உச்சியில் தோன்றி, வானிலிருந்து கீழே இறங்கி வரும் வெள்ளை நிற அருவியாகிய கங்கையாறு, கரைகளைக் கடந்து அணைகளை உடைத்தெறியும்; கங்கையாற்று கடும்புனல் போல என்னுடைய ஒழுக்கத்தை காமம் அடித்துக்கொண்டு போகும்; இந்தக் காம வெள்ளத்தை நீந்துவதற்கான வழியும் எனக்குத் தெரியவில்லை' என்று தன்னுடைய ஆற்றாமையை வெளிப்படுத்துகிறாள்.

'.................. உயர்வரை இமயத்து உச்சி,
வாஅன் இழிதரும் வயங்குவெள் அருவிக்
கங்கைஅம்பேர் யாற்றுக் கரைஇறந்து இழிதரும்
சிறைஅடு கடும்புனல் அன்ன, என்
நிறைஅடு காமம் நீந்து மாரே' (நற்.369)

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அணையை உடைக்கும் கங்கையாற்றின் புனலாக காமத்தைக் காட்சிப்படுத்தும் இக்கவிதைமொழி, நாணத்தையும் விடமுடியாமல் அந்தரங்கத்தையும் வெளிப்படுத்த இயலாமல் தவிக்கும் தவிப்பைப் புலப்படுத்துகிறது. ஔளவையாரும் காமத்தை நீரோடு ஒப்புமைப்படுத்துகிறார். தலைவன் ஒருவனின் கூற்றாக இப்பாடல் வருகிறது. தலைவியைப் பிரிந்துசென்ற தலைவன், சில நாட்களுக்குப் பிறகு பொருளோடு மீண்டு வருகிறான். 'உயரமாக வளர்ந்த கடம்பின் கொம்பினைத் தொட்டவாறு பெருகிச் சென்ற பெருவெள்ளமானது, முடிவில் கையால் இறைத்து உண்ணும் அளவிற்குக் குறுகிச்சென்று, அதன்பின் அற்றும் போவதைப்போல, பெரிதான காமநோயும் இவ்விடத்தே நான் வந்ததும் இல்லாதாகி வற்றிப் போனது' (குறு. 99) என்று தோழிக்குப் பதிலுரைக்கிறான். பெருமழைக்குப் பின்பு வற்றிப்போகும் வெள்ளத்தைப் போன்றது காமம் என்கிறார் ஔளவையார். தலைவன், தலைவி என இருவரும் தாம் கொண்ட எதிர்பாலின காமத்தை வெளிப்படையாகத் தோழியிடம் பகிர்ந்துகொள்கின்றனர்.

சங்கப் பெண்களின் கவிதைகளில் அவர்களின் உடல் மற்றும் மன உணர்வுகள் வெளிப்படையாகக் கூறப்பட்டுள்ளதன் மூலம் தொல்காப்பியரின் விதிகளை அவர்கள் மீறியுள்ளதைக் காண்கிறோம். 'அச்சம், நாணம், மடன் ஆகிய முப்பண்புகளும் எக்காலத்தும் பெண்டிர்க்கு உரியவை' என்று கூறுகிறார்.

அச்சமும் நாணும் மடனும் முந்துறுத்த
நிச்சமும் பெண்பாற்கு உரிய என்ப (தொல். கள. 8)

தலைவன்மீது கொண்ட காமம் ஒரு கட்டத்தில் எல்லை மீறும்போது நாணத்தைத் தூக்கி எறிகிறாள் தலைவி; அவள் உடல் நாணத்தை உடைத்து எறிகிறது. சங்கப் பெண் கவிஞர்களின் கவிதைகள் நாணத்தை அழகாகக் கடந்து செல்கின்றன. தலைவி, தலைவனின் பிரிவைப் பார்த்துக்கொண்டு அமைதி காப்பதில்லை; எதிர்வினையாற்றுகிறாள். இதனை கழார்க்கீரன் எயிற்றியார் தம் அகநானூற்றுப் பாடலில் அழகாகப் பதிவு செய்துள்ளார். வினை காரணமாக தலைவியைப் பிரிந்து செல்லப்போவதாக தலைவன் தோழியிடம் சொல்லி அனுப்புகிறான்; செய்தியைக் கூறும் தோழியிடம், தலைவி தன் ஆற்றாமை காரணமாக பின்வருமாறு கூறுகிறாள்: '........... தம் காதலரைப் பிரிந்து வாழும் காதலியர், தம்முடைய அழகையெல்லாம் இழந்தவராக நடுங்கி துன்புறுகின்ற பனிக்காலம் வந்துவிட்டது. அதனால், 'இந்தப் பருவம் பிரிவுக்குப் பொருத்தமானது அன்று எனவும், எத்தகையப் பொருளைப்

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பெறுவதானாலும் தலைவியைப் பிரியாதீர் எனவும், எமக்குத் துணையுடையவரான அவருக்குச் சொன்னேன் என்று நீ அவரிடம் சொல்' என்று தலைவி கூறுகிறாள். மேலும், அவர் அதற்கு இசைந்து நமக்கு அருள் செய்யாதவராகப் பிரிந்து செல்வாராயின், அவர் நம் அழகை நுகர்ந்து கைவிட்ட பாழ் மேனியை நாம் கண்டு, அக்காம நோய் மேலும் வருத்துவதால் வலிமையற்று உடையும் நெஞ்சத்துடன், அவர் கூடலை விரும்பி கடும்பனியின் காரணமாக வருந்தி, பற்களைத் தீயுண்டாகக் கடித்தபடி நடுங்குவோம் என்பதையும் அவரிடம் சொல்வாயாக' என்று தோழியிடம் கூறுகிறாள்.

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அகன்றுஉறை மகளிர் அணிதுறந்து நடுங்க,
அற்சிரம் வந்தன்று; அமைந்தன்று இதுஎன,
எப்பொருள் பெறினும், பிரியன் மினோ எனச்
செப்புவல் வாழியோ, துணையுடை யர்க்கே;
நல்காக் காதலர் நலன்உண்டு துறந்த
பாழ்படு மேனி நோக்கி, நோய்பொர,
இணர்இறுபு, உடையும் நெஞ்சமொடு, புணர்வுவேட்டு,
எயிறுதீப் பிறப்பத் திருகி,
நடுங்குதும் பிரியன்யாம் கடும்பனி உழந்தே. (அக. 217)

'உயிரைவிட நாணம் சிறந்தது என்பது சங்க இலக்கிய மரபு. ஆனால், பெண்பார் புலவர்களின் பாடல்களில் இந்த ஒழுக்கத்திற்கு எதிரான மீறல்கள் பதிவாகியுள்ளன. உடலை எழுதுதல் என்பதை நோக்கி நகரும்போது கட்டு, விதி, வழக்கு, சாத்திரம் என்ற செயல்பாடுகள் காணாமல் போவதைப் பார்க்க முடிகிறது' (*சங்க இலக்கியம், பக் .113*) என்று க. பஞ்சாங்கம் கூறுவதை, வெள்ளிவீதியாரின் குறுந்தொகைப் பாடல் உறுதிபடுத்துகிறது. தலைவனைக் காணாது தலைவி உடல் மெலிந்து காணப்படுகிறாள்; தலைவிமீது அன்புகொண்ட தோழி, தலைவனைத் தேடிச் செல்லலாம் என்று கூறுகிறாள். அதற்குத் தலைவி, 'தோழி! நாணம் நம்மை விட்டுப் பிரியாமல் பலகாலம் வருத்தியது. வெண்மையான பூக்களுடைய கரும்பின் உயர்ந்த சிறுகரையில், இனிய அருவிப் புனல் விரைந்து பாய்வதால், அக்கரைதான் அழிவது போலத் தாங்கும் வரை தாங்கியிருந்து, காமமானது மிகுந்து தாக்குவதால் நாணம் என்னிடம் நில்லாமல் அழிந்து போய்விடும்' என்று தலைவி இரங்குகிறாள்.

அளிதோ தானே நாணே நம்மொடு
நனி நீடு உழந்தன்று மன்னே; இனியே,
வான்பூங் கரும்பின் ஒங்குமணற் சிறு சிறை

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தீம்புனல் நெரிதர வீந்து உக்காஅங்கு,
தாங்கும் அளவைத் தாங்கி,
காமம் நெரிதரக் கைந்நில் லாதே. (குறு. 149)

பெண்களுக்கான ஒழுக்க விதியாகக் கற்பிக்கப்பட்ட நாணத்தை, காமம் இயல்பாகக் கடந்து செல்வதை இக்கவிதையில் பார்க்கமுடிகிறது. இதுதான் இயல்பானது. உடலை இலக்கணமும் விதிகளும் கட்டுப்படுத்த முடியாது என்பதை இக்கவிதைமொழி நிறுவிச் செல்கிறது. காமத்தை இயல்பாக வெளிப்படுத்திக் கொண்டாடுவதைப் போன்று, பெண்ணுடலையும் செருக்கோடு பதிவு செய்கின்றனர். ஒளவையாரது நெய்தல் திணைப் பாடல் ஒன்று தலைவியின் அபரிமிதமான அழகை வெளிப்படுத்துகிறது. தோழியின் கூற்றில் அது வெளிப்படுகிறது. தலைவி இற்செறிக்கப்பட்டு விட்டாள். தலைவன் விரைவாக வரைந்துகொள்ள வேண்டும் என்பதற்காகத் தோழி பின்வருமாறு கூறுகிறாள்: 'நாங்கள் எங்கள் மனைக்குள் செல்கிறோம். விரைவாக நீ வந்து தலைவியை வரைந்துகொள்ளாவிடில், செருக்கைத் தரும் மதுசாடியைப் போன்ற தலைவியின் இளமையழகு வீட்டின் சுவர்களுக்கிடையே கிடந்து அழிந்து போகும்' என்று கூறுகிறாள்.

'.................. ....
கலிமடைக் கள்ளின் சாடி அன்னம்எம்
இளநலம் இற்கடை ஒழியச்
சேறும்; வாழியோ! முதிர்கம் யாமே.' (நற். 295)

'என் உடலின் அழகை உண்ணும் பசலைக்கு காரணம் கானகத்தையுடைய நாடன்தான் என்று கூறினால் ஏதாவது தவறு ஏற்படுமா?' (நற். 47) என்று எதிர்க்கதையாடல் நிகழ்த்துகிறாள் மற்றொரு தலைவி. பெண்களின் ஆழ்மனதில் பதிந்துபோயுள்ள காமம் சார்ந்த ஒழுக்க விதிகளைச் சங்கப் பெண்கவிதைகள் இயல்பாக கட்டுடைத்துச் செல்கின்றன என்பதை இக்கவிதைகளை வாசிக்கும் எவரும் புரிந்துகொள்ள முடியும். காமத்தை வடிகட்டும் மொழி தட்டையானது என்றும் சுயத்தன்மை அற்றது என்றும் பெண் கவிஞர்கள் நன்கு உணர்ந்துள்ளனர். தலைவனின் பிரிவுத் துயரைத் தாங்காது ஆற்றாமை கொள்ளும் தலைவி, அந்த ஆற்றாமையை வெளிப்படுத்தவும் தயங்குவதில்லை என்பதையும் இவர்களின் கவிதைகள் வெளிப்படுத்துகின்றன. தலைவன்மீது காதல்கொண்ட மனதையும், அவன் பிரிவால் ஏற்படும் வலியையும் நுட்பமாக இக்கவிதைகள் ஒரு வரையறைக்குள் நின்று மொழிகின்றன.

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'பகல் மற்றும் இரவுக்குறிச் சந்திப்புகள், புணர்ச்சி விதும்பல், சிறைப்புறம், வன்புறை, வரைவு கடாதல், உடன் போக்கு வேண்டல், பிரிவின் துயரத்தைத் தாங்காத ஆற்றாமை, பருவம் கண்டு இரங்கல், மெலிதல், காமமிக்க கழிபடர் கிளவி, வாயில் மறுத்தல் எனப் பலதுறைகளின் அடிப்படையில் பிரிக்கத்தக்க பாடல்களில் அதிகம் காணப்படுவது பெண்ணின் ஆற்றாமைதான். இந்த ஆற்றாமையைக் காதல் உணர்வால் எழுந்த மனம் சார்ந்த ஆற்றாமை என்று மட்டும் சொல்லிவிட முடியாது. காமம் சார்ந்து மனத்தோடு உடலும் சேர்ந்து படுத்தும் வலியின் உணர்வுகளும்தான். இதை வெளிப்படுத்த அப்பெண்கவிகளுக்குத் தடைகள் இருந்ததாகவோ, அல்லது அவர்களே இதையெல்லாம் கவிதையில் பேசக்கூடாது என்று மறைத்துப் பேசும் உத்திகளுக்குள் நுழைந்து கொண்டதாகவோ தெரியவில்லை. கவிதைகள் கிடைக்கும் எண்ணிக்கைக்கு ஏற்ப அள்ளூர் நன்முல்லை, வெள்ளிவீதி, ஒளவை ஆகியோர் கவிதை வரிகளில் உடல் சார்ந்த ஆற்றாமைகள் வலிமையுடனும் தாபத்துடனும் வெளிப்பட்டுள்ளன' என்று அ.ராமசாமியும் சங்கப் பெண்கவிதைகள் குறித்து மதிப்பீடு செய்துள்ளார்.

பொதுவாக, தங்களின் பாலியல் உணர்வுகளையும், பாலியல் உறுப்புகள் சார்ந்த சொல்லாடல்களையும் குற்ற உணர்வின்றி இயல்பான உணர்ச்சிப்பெருக்குடன் கவிஞர்கள் தங்களுடைய கவிதைகளில் பயன்படுத்தியுள்ளனர். காமம் மற்றும் காமம் சார்ந்த சொல்லாடல்கள் குறித்து கட்டமைக்கப்பட்டுள்ள போலி மதிப்பீடுகளை இன்றைய பெண் கவிதைகள் வெளிப்படையாக புறக்கணிக்கின்றன. இதையே சங்ககாலப் பெண் கவிதைகள் திணை, துறை, உள்ளுறை, இறைச்சி போன்ற உத்திகளுக்குள் நின்று தங்களுடைய இருப்பை வெளிப்படுத்துகின்றன. காமத்தை இயல்பாக வெளிப்படுத்துவதற்கு மொழியின் பயன்பாடு முக்கியமான ஒன்றாக இருக்கிறது. அழகியலை வெளிப்படுத்தும் அவர்களது மொழி, உடல்முழுக்க கிளைபரப்பி இருக்கும் காமத்தையும் வெளிப்படுத்தத் தயங்கவில்லை என்பதை நாம் புரிந்துகொள்ள வேண்டும். தங்களின் மாந்தளிர் போன்ற அழகைக் கெடுக்க வந்துள்ள பசலை நோய்க்கும், என் கை வளையல்கள் நெகிழவும் காரணம், தலைவனின் பிரிவுதான் (குறு. 31, 50, 65, 180, அகம். 147, 273, நற். 304) என்பதை வெளிப்படையாகப் பதிந்துள்ளனர். பெண்ணுடம்பின் இந்தக் காம நோய்க்கு ஓர் ஆணின் மார்பைத் தவிர வேறு மருந்தில்லை என்று அள்ளூர் நன்முல்லையாரின் (குறு. 68) பாடல் ஒன்று குறிப்பிடுகிறது.

இறுதியாக, சங்கப் பெண் கவிஞர்களின் அகம் சார்ந்த பாடல்கள் குறித்து நாம் சில முக்கிய முடிவுகளுக்கு வரவேண்டி இருக்கிறது. தாங்கள்

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கொண்ட காமத்தை ஆண்களைப் போல் வீரியமாக வெளிப்படுத்த பெண்களுக்குச் சில தடைகள் இருந்திருக்கின்றன. இரவுக் குறியிடத்துத் தலைவனும் தலைவியும் கூடி மகிழ்வதாகப் பாடும் ஒரு பாடலைக்கூட பெண்கவிஞர்கள் நாணத்தின் காரணமாகப் பாடவில்லை என்று ஒளவை நடராசன் குறிப்பிடுகிறார். 'ஒரு பெண் தனது சொந்தக் காதல் வேட்கையைக் கூறுவதும், தனது இயற்கையான பாலியல் தேவையைக் கோருவதும் அடக்கமான குணத்துக்கு எதிரானது' என்று தொல்காப்பியர் குறிப்பிடுவதும் இதற்குக் காரணமாக இருக்கலாம்.

சங்க இலக்கியப் பெண் கவிஞர்களின் பாடல்களில் 66 பாடல்கள் தலைவியின் கூற்றுகளாகவே அமைந்துள்ளதை இயல்பாக அமைந்ததாகக் கூறமுடியாது. தோழி கூற்றாக 29 பாடல்களும், தலைவன் கூற்றாக 11 பாடல்களும் அமைந்துள்ளன. தலைவன் முன்பு தன்னுடைய உடல் வேட்கையைத் கூறத் தயங்கிய தலைவிக்கு, தோழியிடம் கூறுவதற்கு எந்தவிதத் தயக்கமும் இருந்ததாகத் தெரியவில்லை. தலைவி தன்னுடைய இளமை, அழகு தலைவனுக்குப் பயன்படாது கழிவதைப் பெருந்துக்கமாகத் தோழியிடம் கூறுகின்றாள். தோழி, தலைவியின் விருப்பத்தை மறைமுகமாகத் தலைவனுக்கு வெளிப்படுத்துகிறாள். அச்சமும் நாணமும் அவர்களுக்கு எல்லா நேரத்திலும் தடையாக இருந்ததில்லை என்பதை ஒளவையார், வெள்ளிவீதியார் போன்றோரின் பாடல்கள் உணர்த்துகின்றன. ஆண்களைப் போல பெண்களும் தாம் கொண்ட காமத்தை வெளிப்படையாக / குறியீடாக வெளிப்படுத்தி இருக்கின்றனர். பெண்களின் பல அனுபவங்களை ஆண்கள் உணர்வதென்பது இயற்கையாகவே அசாத்தியமானது என்பதை பெண்கவிதைகள் தொடர்ந்து நிறுவி வருகின்றன. இன்றைய பெண் கவிஞர்கள் பயன்படுத்தும் உடல்மொழியின் வேர், சங்கக் கவிதைகள்தான் என்பதை சங்கப் பெண்கவிதைகளை வாசித்த எவரும் மறுக்க மாட்டார்கள்.

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திருநெறிய தீந்தமிழும் – வழிபாடும்

க. இராமஜோதி செல்வராஜ்
விஜய வித்யாலயா மெட்ரிக் பள்ளி, கோயம்புத்தூர்

முன்னுரை

'ஏழிசையாய் இசைப் பயனாய் ...' 'பண்ணின் இசையாகி' என்று சான்றோர்களால் பலவாறு போற்றப்பட்டவன் இறைவன். அத்தகைய இறைவழிபாடு 7-ம் நூற்றாண்டில் பக்தி இலக்கிய காலமாக மாறியது. இனிய தேவார, திருவாசகங்களும், திவ்யப் பிரபந்தங்களும் தமிழில் தோன்றி மலர்ந்து மணம் வீசின. அந்த மலர்ச்சி இன்றைய காலகட்டத்தில் விழிப்புணர்ச்சியாகப் பெருகி உள்ளது. வழிபாடுகள் என்பன பல்வேறு வகைப்பட்டன. ஆயினும், அவற்றில் இருபெரும் பிரிவுகள் உண்டு. அவை சைவ நோக்கில் வழிபாடு மற்றும் நம்பிக்கை சார்ந்த வழிபாடு ஆகியன ஆகும்.

சைவ வழிபாடுகள் என்பன குருமார்களை வழிகாட்டியாகக் கொண்டு, அன்பு நெறியிலே ஆழ்ந்த கொள்கைகளை உள்ளடக்கிச் செய்யப்படும் வழிபாடாகும். இத்தகைய வழிபாடுகள் இன்றைய காலகட்டத்தில் மக்களிடையே பரவலாகக் காணப்படுகிறது. சமய வகுப்புகள் பல உருவாகி, அவற்றின் மூலம் வழிபாடுகளின் பொருள் விளக்கம் அளிக்கப்படுகிறது. மேலும் குருகுலக் கல்வி முறையில் மாணவர்களுக்கு பக்தி கலந்த கல்வியினை அளிக்கும் பொருட்டும் பல்வேறு அமைப்புகள் தோன்றி வளர்ந்து வருகின்றன.

பக்தி கலந்த கல்வி தேவையா? –எனில் "ஆம்!", இன்றைய சூழலில் பிஞ்சுக் குழந்தைகள் முதலாகப் பெரியோர்கள் ஈராக எல்லோருக்கும் வாய்ப்புகள், தகவல் பரிமாற்றச் சாதனங்கள் வழி செய்திகள் என அனைத்துமே கைக்கு எட்டும் தூரத்தில் உள்ளன.

வளரும் பருவம் என்பது – ஒரு மனிதனைப் பண்படுத்தத் தேவையான தன்னம்பிக்கையை வளர்ப்பதாகும். அப்பருவத்தின் சூழலால் தாழ்வு நிலையும், உயர்வு நிலையும் அமையும். அத்தகைய சூழலை எதிர்கொள்ளும் ஆற்றலும், நல்ல நேர்மறையான எண்ணங்களை விதைக்கவும் சமயக் கல்வி இன்றியமையாததாகும்.

உலகச் சூழல் நன்மை, தீமை என இரண்டையுமே எளிதில் அளிக்கின்றது. இவை அக்காலத்தைப் போன்று, அந்தந்த

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பருவத்தவர்களுக்கு என ஒதுக்கப்படுவது குறைவு. எல்லாவற்றையும், எல்லாரும் கேட்கும் - பார்க்கும் சூழல் உருவாகி உள்ளது. இந்நிலையில் தரமான விதைகளே, தரமான பயிர்களை அடையாளம் காட்டும். ஆதலால், இளவயது முதலே தரமான எண்ணங்களை விதைக்கவும், ஆற்றலைப் பெருக்கவும், சமயம் சார்ந்த ஒழுங்கு முறைக்கல்வி அவசியமாகிறது.

தமிழும் - பக்தியும்

'தமிழோடு இசைபாடல் மறந்தறியேன்...' என்னும் வாக்கு. தமிழை இறைவனோடு தொடர்புபடுத்தி பாடியநிலை பக்திப் பாடல்களில் உண்டு.

தமிழின் சிறப்பு

செம்மையான பழமை வாய்ந்த 7 மொழிகளில் தமிழும் ஒன்று. 'கல் தோன்றி, மண் தோன்றாக் காலத்தே - வாளொடு முன் தோன்றிய மூத்தக்குடி - எனும் பிறப்பினால் பெருமையும் பெற்று விளக்குவது தமிழ். அகத்திய இலக்கண முதல் நூலும், அதற்கு முன்னே தோன்றிய முதுகுருகு, முதுநாரை எனும் இசை நூல்களும் தமிழின் தொன்மையினைப் பறைசாற்றுகின்றன. சங்கங்கள் வைத்து - சமணர், பௌத்தர் - எனப் பல்வேறு மதத்தினரும் இணைந்தே தமிழ் நூல்களைப் படைத்தும், காத்தும் வந்துள்ளனர்.

மொழி ஆராய்ச்சி செய்த முதல்குடி தமிழ்க்குடி என்ற பெருமையும் இதனாலே பெறப்படுகிறது.

பின்னர் தோன்றிய தொல்காப்பியமும், எட்டுத்தொகை, பத்துப்பாட்டு நூல்களும் தமிழின் வளர்ச்சியை உறுதிப்படுத்துகின்றன. சிலப்பதிகாரம் முதலான ஐம்பெருங்காப்பியங்களும், ஐஞ்சிறுங்காப்பியங்களும், மக்களின் வாழ்க்கையைப் படம் பிடித்துக் காட்டுவனவாக உள்ளன.

பதினென் கீழ்க்கணக்கு நூல்கள் - வாழ்வியல் விழுமியங்களைக் கூறுகின்றன. மக்கள் செயல்பட வேண்டிய நல்ல நெறிமுறைகளை வகுத்துக் காட்டுகிறது. அத்துடன் தீமை செய்தால் தீமை விளையும் என்பதனையும் 'தீதும் நன்றும் பிறர்தர வாரா' - எனும் கணியன் பூங்குன்றனார் பாடல்கள் மூலம் எடுத்துக்காட்டியுள்ளார்.

பக்தித் தமிழ்

இன்று நம்மிடையே பல்வேறு வகையான வழிபாட்டு முறைகள் கலந்துள்ளன.

'முப்பது கோடி முகமுடையாள் - எனில்

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மொய்ம்புற ஒன்றுடையாள் - இவள்
செப்பு மொழி பதினெட்டுடையாள் எனில்
சிந்தனை ஒன்றுடையாள்.

பிஞ்சுக் குழந்தையினை அனைவரும் அள்ளிக் கொள்ள முடியும். ஒருவர் எடுத்தால் மகிழ்வும், ஒருவர் எடுத்தால் அமைதியும், மற்றும் ஒருவர் எடுத்தால் அழுகையும் உடையது குழந்தை. ஆயின் தாயின் தொடு உணர்வு மேலீட்டால், அக்குழந்தை அடையும் பரவசம் சொல்லுதற்கரியது. உலகினையே அது கைப்பற்றியது போல் மகிழ்ச்சியினை அடையும்.

அதுபோல, எம்மொழியில் பேசினும், பழகினும் அடிப்படைத் தாய்மொழி தமிழால் ஒரு பாடலைப் பாடும்போது, ஏற்படும் ஒருமித்த உணர்வும் சொல்லுதற்கரியது. தமிழ் மொழியைக் கற்ற அனைவருக்குமே இவ்வுணர்வு ஏற்படுவது இயல்பே ஆகும்.

நம் முன்னோர்கள் முற்காலத்தில் இருந்தே தெய்வத்தினைக் காப்புப் பருவத்திலே அழைத்துப் பின்னரே தாம் கூற வந்த செய்திகளைச் சொல்லுவர். இவ்வாறு தமிழரும், தெய்வமும், தமிழும் ஒன்றோடு ஒன்று பின்னிப் பிணைந்த வண்ணமே திகழ்ந்து வந்துள்ளன.

கோவில்களில் தமிழ் வழிபாடு

தன் மன அமைதிக்கும், தன் இன்பத்தினைப் போற்றவும், தன் துன்பம் நீக்கும் வழியைக் காட்டுமாறும் எனப் பல்வேறு நிலைகளில் திருக்கோவில்களை நாடி மக்கள் வருகின்றனர். ஒரு கால கட்டத்தில் சாமானியமான இத்தகு எண்ணங்களுடனே கோவில்களை மக்கள் நாடினர்.

'கோயில்லா ஊரில் குடி இருக்க வேண்டா...' ஆனால் சற்றேக்குறைய, விழிப்புணர்வு பெற்று, இவ்வழிபாடு என்பது எத்தகு பயனைத் தரும் ஏன் இன வழிபாட்டை மேற்கொள்ள வேண்டும், கோவில்களுக்குச் சென்று வழிபாடு செய்வதன் நோக்கம் முதலியன சற்றே ஆராயப்பட்டு, அப்பரவச நிலைதேடி மக்கள் பக்தியினை நாடி உள்ளனர்.

இன்று கோவில்களில் பஞ்ச புராணம் என்று சொல்லக்கூடிய தேவாரம், திருவாசகம், திருவிசைப்பா, திருப்பல்லாண்டு, பெரிய புராணம் போன்ற நூல்களின் பாடல்கள் பாடப்பெறுகின்றன. மேலும், ஆண்டாள் அருளிய திருப்பாவையும், ஆழ்வார்கள் பாடிய பாசுரங்களும் திருமால் கோவிலை அணி செய்து வருகின்றன.

கந்தரலங்காரமும், கந்தர் அனுபூதியும் முருகப்பெருமான் கோவில்களிலும், விநாயகர் அகவல், நான்மணி மாலை முதலாயின விநாயப் பெருமான் கோவில்களிலும் ஓதப் பெற்று வருகின்றன.

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பெண்கள் அமைப்பினால் சக்தி வழிபாடு செய்யப்பட்டு தெய்வமாகி ஆயிரம் போற்றிகளுடன் அழகுத் தமிழில் அருச்சனை செய்யப்படுகின்றன. ஒளி பொருந்திய தேன் போன்ற ஒண் தீந்தமிழ் இன்று எல்லாத் திருக்கோவில்களிலும் பாராயணம் செய்யப் பெறுகின்றன.

சித்தரின் வழிபாடு

சித்தர்களில் பதினென் சித்தர்கள் சிறப்புடையவர்களாகக் கருதப்படுகின்றனர். அச்சித்தர்களும் தமிழின் நுண்ணிய கலைச்சொற்களால் யோக முறையையும், மருத்துவ முறையையும் நன்கு விளக்கியுள்ளனர்.

சித்தர்கள் தம் அற்புதமான யோகக் கலையினை, கலைச்சொற்களால் வடித்தும் வைத்துள்ளனர். அதோடு அவர்கள் கூறியுள்ள சித்த மருத்துவம் உடல் நோய், உள நோய் என இரண்டையுமே போக்கவல்லது. அவர்களின் வழிபாடு மிகக் கடினமானதும், மனதைக் கட்டுப்படுத்திச் செயல்படுத்தும் ஆற்றலைப் பெறும் உத்தியைக் காட்டும்.

(யோகா) – தியானம்

இன்றைய இளைஞர்கள் தெரிந்து கொள்ள வேண்டிய சிறப்புடைய, வளம் பொருந்திய மொழி வண்டமிழ். இம்மொழியில் இல்லாத சிறப்பே இல்லை எனலாம். அத்தகு சிறப்புடைய மொழியில் தியானம் என்பது இளைஞர்களுக்கு அவசியமானது, பக்குவப்படுத்தக் கூடியது, வாழ்க்கைக்கு வழிகாட்டுவது. அவ்வாறு வழிகாட்டும் வழியில் இளைஞர்கள் செல்ல வேண்டும் என்பதே பெரியோர்களின் அவா

முடிவுரை

திருநெறிய தீந்தமிழும், இன்றைய வழிபாடும் - என்ற அமைப்பினில் வழிபாட்டின் சைவ நோக்கில் வழிபாடு, நம்பிக்கை சார் வழிபாடு இரண்டிலும் சைவ நோக்கிய வழிபாடு பற்றி பேசப்பட்டுள்ளது. இன்றைய கால கட்டத்தில் மக்கள் பரவலான துறைக்குச் சென்றாலும், பக்தி காலமாக பல்லோராலும் பின்பற்றப்படும் நிலை காட்டப்பட்டுள்ளது. சமயம் சார்ந்த கல்வி - அதன் பயன்கள் - சிறு வயதிலே நல்ல பண்பாடு அமையும் வழி முறைகள் கூறப்பட்டுள்ளன.

தமிழில் எவ்வாறு பக்தி மலர்ந்து வந்தது, அதன் வழி தேவார, திருவாசகங்களும், திவ்யப்பிரபந்தங்களும், விநாயகர் அகவல் முதல் நான்மணி மாலை முதலானவையும், திருப்புகழ், கந்தரலங்கார அனுபூதிகளும், அபிராமி அந்தாதிகளும் போன்ற பல்வேறு தமிழ் பக்தி நூல்களால் மக்களிடையே விழிப்புணர்வோடு பாடப்பட்டுவரும் தன்மை கூறப்பட்டுள்ளது.

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சித்தர்கள் பற்றியும், தியானக்கலை பற்றியும் அது எவ்வாறு இன்றைய மக்கட்கு பயன்படும் என்பது பற்றியும் கூறப்பட்டுள்ளது.

தியானம் மூலம் ஐருகு கிராம மக்கள் விழிப்புணர்வு பெற்று, நோய் நொடிகள் நீக்கி, சண்டை சச்சரவுகள் இன்றி வளமாக வாழ்ந்து வருகின்றனர்.

மக்களின் எழுச்சியால் தமிழ் வளர்ச்சியடைகிறது. தமிழோடு இணைந்துள்ள பக்தியிலே மக்களிடையே விழிப்புணர்வு ஏற்பட்டுள்ளது. மக்களின் வளமான வாழ்க்கைக்கு அடிப்படையாக அமைந்து - பக்தி இலக்கிய மறுமலர்ச்சிக் காலமாக மலர்ந்து, வாழ்வினில் எல்லா நலன்களும், வளங்களும் மக்கள் பெறுவர்.

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மொழியியல்

எஸ். காயத்ரி

தமிழ்த்துறை,குருநானக் கல்லுரி, சென்னை

மனித எண்ணங்களைப் பிரதிபலிப்பதில் மொழி முக்கியப் பங்கு வகிக்கிறது. அத்தகைய மொழி சமுதாயத்தின் ஓர் அங்கமாகத் திகழ்வதுடன் பண்பாட்டு நெறியையும் கலாச்சாரப் பெருமையையும் பறை சாற்றுகிறது. மொழியின்றிச் சமுதாயமோ சமுதாயமின்றி மொழியோ தழைத்து வளர முடியாது. எனவே மொழி குறித்த தகவல்களை முன்மொழிவதே இக்கட்டுரையின் நோக்கமாகும்.

இந்திய மற்றும் கிரேக்க மொழிகளில் தோன்றிய இலக்கிய நூல்களும் தத்துவ நூல்களுமே மொழி குறித்த உண்மையான ஆராய்ச்சியைத் தொடங்கி வைத்தன. மொழிக்கு இலக்கணம் வகுக்க முனைந்த போது அவ்வாராய்ச்சி மேலும் சிறப்புற்றது. இந்தியாவைப் பொறுத்தமட்டில் ஐரோப்பியர்களின் ஆதிக்கம் மேலோங்கியது.

மொழியின் வடிவங்கள்

உலக மொழிகள் அனைத்திற்கும் இரண்டே வடிவங்கள் உள்ளன. அவை,

1. ஒலி வடிவம்
2. வரி வடிவம்

இவை முறையே, பேச்சு வடிவம் என்றும் எழுத்து வடிவம் என்றும் குறிப்பிடப்படுகின்றன. ஒவ்வொரு மொழியினரும் ஒலிக்கேற்றவாறு தத்தம் மொழியில் வரி வடிவத்தை அமைத்துக் கொண்டனர். அவ்வாறு, ஒலி வடிவத்தை வரி வடிவத்திற்கு மாற்றி எழுதுகையில் சில குறியீடுகளைப் பயன்படுத்தினர். சான்றாக,

K, க் - 'க' கர ஒலியைக் குறிப்பன.

ஆங்கிலத்தைத் தமிழ் எழுத்துக்களில் எழுதிக் காட்டினாலும் தமிழை ஆங்கில எழுத்துக்களில் எழுதிக் காட்டினாலும் அத்தகைய மொழிகளின் அமைப்பில் மாற்றம் நிகழாது. ஒவ்வொரு குறியீட்டிற்கும் உரிய ஒலி என்ன என்பதை அறிந்து கொண்டு அதற்கேற்றாற்போல் பயன்படுத்த வேண்டும். இத்தகைய சூழ்நிலையில்தான் மொழி, மனிதன் வசமாவதும், மனிதன் மொழி வசமாவதும் சாத்தியமாகிறது.

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மொழியும் இலக்கியமும்

மொழியும் இலக்கியமும் ஒன்றோடொன்று நெருங்கிய தொடர்புக் கொண்டவை. மொழியில்லா இலக்கியம் உயிரற்ற உடலுக்கு நிகரானது என்பர். மொழியின் செம்மையாலும், சிறப்பாலும், வடிவத்தாலும், வளப்பத்தாலும் மட்டுமே இலக்கிய இன்பத்தை நுகர முடிகிறது. இலக்கிய நுழைவாயிலில் நுழைவதற்கு முன்பு, மொழியில் பிழையின்றிப் பேசவும் எழுதவும் கற்றுக் கொள்வதே சாலச் சிறந்தது. இதன் காரணமாக, மொழி இலக்கிய நயம் காண மட்டுமே பயன்படுகிறது என்று எண்ணிக் கொள்வது மடமை. பட்டறிவோ படிப்பறிவோ எதுவாயினும் அதற்குப் பாங்குறப் பயன்படுவதே மொழியின் சிறப்பு.

மொழியியல் துறைகள்

மொழியியல் வல்லுநர் மொழியைப் பலவாறாக ஆராயலாம். ஒரு மொழி குறிப்பிட்ட காலத்தில், குறிப்பிட்ட ஒரு வகை மக்களால் அல்லது ஒரு மனிதனால் இவ்வாறு பேசப்படுகிறது. பேசப்பட்டது என்று விளக்குவது ஒருமுறை. இதனை விளக்கமுறை மொழியியல் என்று கூறுவர். ஒரு மொழி பல்வேறு காலங்களில் இவ்வாறு வழங்கியது என்று விளக்குவது வரலாற்று மொழியியல். ஒரே குடும்பத்தைச் சார்ந்த பல்வேறு மொழிகளை ஒப்பிட்டு, அவற்றின் மூல மொழியைக் கண்டு அம்மூல மொழியிலிருந்து மற்ற மொழிகளெல்லாம் எவ்வாறு வெவ்வேறு மொழிகளாகக் கிடைத்தன என்று ஆராய்வது ஒப்பீட்டு மொழியியல். ஏதேனும் இரண்டு மொழிகளை ஆராய்ந்து அவற்றின் ஒலியனியல், இலக்கணம் முதலானவற்றில் காணப்படும் ஒற்றுமை வேற்றுமைகளை விளக்குவது ஒப்புநிலை மொழியியல்.

செம்மொழி தமிழ்மொழி

எங்கள் வாழ்வும் எங்கள் வளமும்
மங்காத தமிழென்று சங்கே முழங்கு

உலக மொழிகள் பலவற்றிலும் இல்லாத தொன்மைச் சிறப்பும், தடைபடாத வரலாற்றுப் பின்னணியும் கொண்ட மொழி தமிழ்மொழியேயாகும்.

தமிழ் மொழியிலுள்ள சொற்களைக் கொண்டே பிற மொழிகள் பலவும் கிளைத்து, தழைத்து, செழித்து வளர்ந்துள்ளன. இதனை, திரு.கா.சு.பிள்ளை அவர்கள் தனது 'மொழி நூற் கொள்கையும் தமிழ் மொழி அமைப்பும்' என்னும் நூலுள் எடுத்துக் காட்டியுள்ளார். அவற்றுள் சில,

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நரம்பு	*-*	*நெர்வ்* *(இலத்தீன்)*
சுருங்கு	*-*	*ஷ்ரிங்கு (ஆங்கிலம்)*
அன்னை	*-*	Anya *(பிரெஞ்சு & கங்கேரியன்)*
அரிசி	*-*	*ஒரூசா (கிரேக்கம்)*
மா (பெரிய)-		*மஸ் (பெரிய) சுமேரியா*

தென்னிந்திய மொழிகளில் தமிழில் புசி (pusi) என்பது ருமேனியாவில் பிசா (pisa) எனவும், அல்பேனியாவில் பிசோ (piso) எனவும் வழங்கப் பெறுவது பரவலான வழக்கத்திற்கு எடுத்துக்காட்டாகும் என்பார் ம.மாரியப்பன்.

மொழியின் பயன்பாடு

தொடக்கக் காலத்தில் மனிதன் தன் உள்ளத்து எழும் உணர்வுகளைச் சூழலுக்கு ஏற்றவாறு ஒலி எழுப்பியும், சைகை காட்டியும் வெளிப்படுத்தினான். அவற்றின் வாயிலாகவே கருத்துப் பரிமாற்றத்தில் எழுந்த சிக்கல்களைத் தீர்க்க முனைந்தான். நாகரிகம் வளரத் தொடங்கியதும் தகவல் தொடர்புக்கு மொழி உறுதுணையாயிற்று. இன்றைய அறிவியல் உலகில் ஊடகங்கள் பல்கிப் பெருகிய நிலையில் மொழியின் பயன்பாடும் பெருகியுள்ளமை குறிப்பிடத்தக்கது.

தொடக்கத்தில்

கிரேக்கர்களும், இந்தியர்களும் தத்தம் மொழியை ஆராய்வதிலேயே பழங்காலத்தில் ஈடுபட்டனர்.

இந்தியர்கள் மொழியை விளக்க முறையில் ஆராயும் பொழுது கிரேக்கர்கள் ஊக முறையில் ஆராய்ந்தனர். இவ்வாறு ஆராய்ந்தவர்களில் முதன்மையானவர் பிளேட்டோ, பிளேட்டோவின் மாணவர் அரிஸ்டாட்டில் மொழி மரபாலும், உடன்பாட்டாலும் உண்டாயது என நம்பினார்.

கிரேக்கர்கள் மொழியைத் தத்துவ முறையிலேயே ஆராய்ந்தனர். இவர்களையே பிற்காலத்தில் உரோமர்களும் பின்பற்றினர்.

கிறித்துவ மதம் உலகில் பல இடங்களுக்குப் பரவத் தொடங்கியதும் அதனைப் பரப்பக் கிறித்துவப் பாதிரிமார்கள் உலகெலாம் செல்லத் தொடங்கிய காலம் பிறமொழி அறிவும், அச்சுயந்திரம் வந்த பின்பே மக்களிடம் மிகுதியாகப் பரவ ஆரம்பித்தது. எனவே பதினேழாம் நூற்றாண்டை இக்கால மொழியியலின் தொடக்கக் காலம் எனக் கூறலாம்.

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வேர்ச் சொற்களைக் காணும் முறையிலும் எத்தகைய முன்னேற்றமும் ஏற்படவில்லை.

ஹீப்ரு மொழியே மொழிகளுக்கு எல்லாம் மூலமொழி எனக் கருதினர். வேர்ச்சொல் ஆராய்ச்சிகள் இந்த முடிபினை வலியுறுத்தவே எழுந்தன.

பிற்காலம்

டேனிஷ் நாட்டைச் சார்ந்த ராஸ்மஸ் கிரிஸ்தியன் ரஸ்க் என்பவர் 1814-இல் மொழியின் தோற்றத்தைப் பற்றிய ஆராய்ச்சிக் கட்டுரை ஒன்றை வெளியிட்டார். ஒப்பீட்டு மொழியியலின் இக்கால அறிவியல் முறையைத் தொடங்கி வைத்த பெருமை இவரையே சாரும். மேலும், மொழியின் குடிவழியைக் காண்பதற்கு, மொழிகளின் இலக்கண அமைதியை ஒப்பிட்டுக் காணுதல் வேண்டும் என்ற கொள்கையை வற்புறுத்தியவரும் இவரே.

பத்தொன்பதாம் நூற்றாண்டினை வரலாற்று ஒப்பீட்டு மொழியியலின் பொற்காலம் என்றும் இருபதாம் நூற்றாண்டினை விளக்க மொழியியலின் பொற்காலம் என்றும் கூறுவர்.

மொழி குறித்த ஆய்வுகள் காலந்தோறும் தொடர்ந்த வண்ணம் உள்ளன. கலை, அறிவியல், ஊடகம், இதழியல், இலக்கியம் எனத் துறைதோறும் மொழியின் ஆளுமை விண்ணளாவி விரிந்து பரந்திருக்கிறது.

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வைரமுத்து நாவலில் மொழி நடை

பெ.சுமதி

ஒப்பிலக்கியத் துறை, தமிழியற்புலம், மதுரை காமராசர் பல்கலைக்கழகம்
மதுரை

முன்னுரை

நமது எண்ணங்களையும் கருத்துக்களையும் மொழியின் வாயிலாக வெளிப்படுத்துகிறோம். ஒவ்வொரு தனி மனிதனும் தன் திறனுக்கு ஏற்ற வகையில் மொழியைப் பயன்படுத்துகிறான். இதனால் மொழிப் பயன்பாட்டில் பல வேறுபாடுகள் தோன்றுகின்றன. மொழிப் பயன்பாடு அவரவர் ஆளுமைத் திறனுக்கேற்பவும் சமூகம் மற்றும் மொழித் திறனுக்கேற்பவும் வேறுபடுகின்றது. எல்லோரும் ஒரே மொழியைப் பேசுவோராக இருந்தாலும் தமது எண்ணத்தை வெளியிடும்போது பல்வேறு வழிகளில் வெளிப்படுத்துவதுண்டு. மொழி மனிதனை அடையாளப்படுத்துகின்ற கருவி எனலாம். அந்த வகையில் ஒரு படைப்பாளன் தான் கூறவந்த கருத்துக்களை முழுச் சுதந்திரத்துடன் வெளிப்படுத்த மொழி இன்றியமையாததாகின்றது. வாசகனைத் தன்னுடைய மொழிநடையால் கவர்ந்து தன் படைப்பு முழுமையும் வாசிக்க வைக்கும் மாயத் தன்மையை ஏற்படுத்துகின்றவன் சிறந்தப் படைப்பாளியாகின்றான். படைப்பும் வெற்றி பெறுகின்றது.

வட்டார இலக்கியங்கள் படைக்கின்ற எழுத்தாளர்கள் அந்த வட்டார மக்களின் உணர்ச்சிகள் இன்ப துன்பங்கள், வாழ்க்கைப் பிரச்சினைகள், பொருளாதார நெறிமுறைகள், பண்பாடு, பழக்க வழக்கம், நம்பிக்கைகள், சடங்கு முறைகள், புதுமை எண்ணங்கள், புரட்சிக் கருத்துக்கள் ஆகியவை அவற்றில் காணப்படுகின்றன. மிக எளிய வழக்குச் சொற்களின் மூலம் தெளிவாகவும் செறிவாகவும், நயத்தோடும் தங்களது கருத்துக்களை வெளிப்படுத்துகின்றனர். இதனை அவர்களது பாடல்கள், கதைப்பாடல்கள், கதைகள், விடுகதைகள், பழமொழிகள், வருணனைகள், உவமைகள் போன்றவற்றின் வாயிலாக வெளிப்படுத்துகின்றனர். இத்தகைய இலக்கியத்தை ஆராய நடையியல் கோட்பாடு பயன்படுகிறது. நாட்டுப்புற இலக்கியங்களில் காணப்படும் புதிய உத்திகள் சிறந்த கற்பனை வளம், செறிவான கருத்துக் கோவை ஆகியவற்றை இனம் பிரித்துக் காட்டவும் நடையியல் கோட்பாடு பயன்படுகிறது. வைரமுத்துவின் கருவாச்சி காவியத்தில் உள்ள பல்வேறு வகையான மொழிநடைக் கூறுகள் இக்கட்டுரையின் ஆய்வுக்கு எடுத்துக்கொள்ளப்பட்டுள்ளது.

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நடையியல் விளக்கம்

ஒருவர் தனது எண்ணத்தை வெளியிடும் முறையையே நாம் நடை என்கிறோம். மொழியமைப்பின் அடிப்படையில் எழுத்து, சொல், தொடர், வாக்கியம், உரைக்கோவை ஆகியவை இணைந்து நடையமைப்பாக அமைகின்றன. இந்த நிலையினைப் பேச்சு முறையில் ஒலி, ஒலியன், உருவன், சொல், தொடர், வாக்கியம், உரைக்கோவை என நாம் கூறுகிறோம். நடை என்பதற்குப் பல்வேறு வரைவிலக்கணங்கள் தரப்பட்டுள்ளன. சொற்களைத் தொகுக்கும் முறையே நடை என்கிறார் பொன்னுதுரை. 'நடை என்பது எழுத்தாளர்களின் பல்வேறு வகையான படைப்புகளைப் படிக்கும் நிலையில் படிப்போரைக் கவரும், தன் வயப்படுத்தும் கருவியாகும்" என்பார்; கிப்பன் எட்வர்ட். அழகிய செஞ்சொற்களால் இனிமையாகவும், எளிமையாகவும், நுட்பமாகவும் கருத்தினை உணர்த்த வல்லதே சிறந்த நடையாகும் என்கிறார் ஹ்யூம். நடை என்பது கவிஞனின் தனித்தன்மை கவிஞர் உணர்த்தும் உத்தி, இலக்கிய உச்சநயம் என்பதேயாகும் என்று கருத்துரைப்பார் மூர்ரே. நடை என்பது மனிதனின் ஆளுமையை உணர்வதும் உணர்த்துவதுமாகிய சொற்சிற்பங்களின் ஊடகமே அதாவது குறிப்பிட்ட முறைகளில் தேர்ந்தெடுத்து ஒழுங்குபடுத்தி அமைக்கப்பட்ட சொற்களின் கோவையே மொழி என்று கூறப்படுகிறது. ஒரு பொருளை உணர்த்த எத்தனையோ சொற்கள் தொடரமைப்புக்கள் இலக்கண அமைவுகள் இருக்கவே செய்கின்றன. இத்தேர்வு முறை ஆளுக்கு ஆள் வேறுபடவே செய்யும். ஆகவே ஒருவரை மற்றவாஜீடமிருந்து வேறுபடுத்திக் காட்டுவது அவரது நடையாகும் என்பார் இராமலிங்கம்.

தனக்கேயுரிய ஒரு தனித்தன்மை வாய்ந்த முறையினால் தனது கருத்துக்களை ஓர் ஆசிரியன் வெளிப்படுத்தும் முறையே நடையாகும் என்று சேம்பர்ஸ் அகராதி விளக்கம் தருகிறது. நடை என்பது பேசுகின்ற எழுதுகின்ற முறை என்றும் ஏதாவதொரு செயலை ஒருவர் செய்கின்ற வகையைக் குறிக்க சொல் என்றும் குறிப்பாக இச்சொல் ஒரு கலைஞனுடைய சிறப்பியல்புகளை எடுத்துக் காட்டுமாறு அமையும்போது அச்செயல் வகையைக் குறிக்கப் பயன்படும் என்றும் விளக்குகிறது ஆங்கில வாசகர் அகராதி. இவ்வாறு நடை என்பதற்குப் பல்வேறு அறிஞர்கள் பலவிதமாக விளக்கங்களைக் கூறியுள்ளனர்.

உவமை

அறிந்த பொருளைக் கொண்டு அறியாத பொருளை ஒப்புமைப்படுத்தி விளக்குவது உவமை எனப்படும். இதனைத் தொல்காப்பியர்,

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வினை பயன்மெய்உரு என்ற நான்கே

வகைபெற வந்த உவமைத் தோற்றம்   (தொ. பொ.200)

என்ற நூற்பாவின் உவமையானது வினை, பயன், மெய் உரு என்ற நான்குடன் வரும் என எடுத்துக்காட்டுகிறார். உவமையானது,

'உயர்ந்ததன் மேற்றே உள்ளுங்காலை" (தொ.பொ.274)

உயர்ந்த பொருளுடன் தான் உவமிக்க வேண்டும் என்கிறார். அவை,

'சிறப்பே நலனே காதல் வலியொடு

அந்நாற் பண்பும் நிலைக்கள மென்ப" (தொ.பொ. 275)

என்ற நான்கின் நிலைக்களன்களையும் பெற்று வரும் என்று சுட்டுக் காட்டுகிறார் தொல்காப்பியர்.

'உவமும் பொருளும் ஒத்தல் வேண்டும்"   (தொ.பொ.279)

என்ற நூற்பாவில் உவமையும் உவமிக்கப்படும் பொருளும் ஒத்தவையாக இருத்தல் வேண்டும் என்கிறார் தொல்காப்பியர்.

தொழிலை அடிப்படையாகக் கொண்டு அமையும் உவமை வினை உவமையாகும்.

'கரையான்களாகக் கூடிப் புத்துகட்டிக்கிட்ட மாதிரி சனங்களாக் கூடி ஆளுக்கொரு வீடு கட்டிக்கிட்டாக" என்று வினை உவமையை ஆசிரியர் பயன்படுத்திருக்கின்றார்.

'காளமாட்டுக்குத் தொக்கம் விழுந்து தொண்ட கட்ன மாதிரி கரகரன்னு ஒரு குரல்ல கட்டையன் ஆரம்பிச்சதும் ... என்று கட்டையன் குரல் காளை மாட்டின் குரலுக்கு உவமையாக கூறப்பட்டுள்ளது.

'ஒத்தமாடு பூட்டி ஏர் உழுகிற மாதிரி கடுசாவே கழிஞ்சு போச்சு எம் பொழப்பு"

என்று பெரிய மூக்கி துன்பம் ஒத்த ஏர் மாட்டின் துன்பத்திற்கு உவமிக்கப்பட்டுள்ளது.

'மண்ணுக் குத்துன சல்லிக்கட்டுக்காள மளார்னு

தலையத் தூக்கின மாதிரி"

'ஏ"ன்னு பெருங்கொண்ட குரலெடுத்து ஒரு கத்துக் கத்தி, கருவாச்சி தலைய ஒரு சுத்துச் சுத்துனா பாருங்க ... என்று கருவாச்சியின் பேயாட்டம் சல்லிக்கட்டு காளை மாதிரி இருந்தது என்று உவமிக்கப்பட்டுள்ளது.

'சோளக் கருது அடிச்சு முடிச்சவ சீலையிலிருந்து சொங்கு விழுகிற மாதிரி"

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ஈரும் பேனும் முடியுமா காத்துல பறக்குது என்ற உவமை கூறப்பட்டுள்ளது.

'ஆயிரம் தண்ணிப் பாம்புக ஒண்ணு சேந்து வார மாதிரி சீறிப்பாஞ்சு வருதுக செந்தண்ணி அலைக" என்று தண்ணி அலை பாம்பின் சீற்றத்திற்கு உவமையாக கூறப்பட்டுள்ளது.

உவமையை நாவலின் கதைக் கருவிற்கு ஏற்ற இடத்தில் பாத்திரப் படைப்பின் மூலம் வெளிப்படுத்துகின்றார் ஆசிரியர்.

வருணனை

'ஒரு பொருளையோ, காட்சியையோ, கொள்கையையோ, வருணித்துக் காட்டும் போது இந்நடையின் தனி நிலை புலனாகின்றது. புலன்களால் உணர்வனவற்றை அல்லது புலன்களின் வாயிலாக உணரும் புறக் காட்சிகளைச் சொற்களில் மொழி பெயர்த்துக் காட்டுவதே வருணனை நடை எனலாம்.

கண்களால் காணும் நிகழ்வுகள் மனிதனால் மெருகூட்டப்பட்டு வருணனையாக வெளிப்படுகின்றது. வருணனையானது இயற்கை, மனிதன், பொருள் போன்றவற்றைத் தளமாகக் கொண்டது. வைரமுத்து தாம் படைத்த கருவாச்சி காவிய நாவலில் வரும் கருவாச்சியின் கணவனாகிய கட்டையனின் உருவத் தோற்றத்தை பின்வருமாறு வருணிக்கின்றார்.

பெறவியிலேயே ஒரு தப்பான பெறவி கட்டையன்னு பேசுவாக ஊருக்குள்ள. அவன் மூஞ்சிக்குள்ளயே ஒரு உறுப்புக்கும் இன்னொரு உறுப்புக்கும் சம்பந்தம் இருக்காது. ஒண்ணுக்கொண்ணு சண்ட புடிக்கும். பளபளபளன்னு நெத்தி பாறை மாதிரி அந்தப் பாறைக்குக் கீழ ஒடுங்கி நிக்கிற நரி மாதிரி இடுங்கி நிக்கிற கண்ணு. சின்ன மூக்கு, துவாரம் ரெண்டும் பெருசு. முருங்கமரத்துல அடிபுடிச்சு நிக்கிற கம்பளிப் பூச்சிக மாதிரி மீச. அரண்மனைப் பூட்டெடுத்து அஞ்சறப் பொட்டிக்குப் பூட்டின மாதிரி சின்ன வாய்க்குப் பொஜீய உதடு பெருங்கொண்ட மண்ட அதுல பூரான்ங்க குடும்பத்தோட உள்ள புகுந்து சுருண்டுக்கிட்டு வெளியேறவே மாட்டோம்ன்ன வெவகாரம் பண்ற மாதிரி சுருட்ட முடி.

ரொம்ப உசரமிலே கட்டையன். அதுக்காக அவன் குட்டையனு மில்ல. கருந்தேக்கங் கட்டைய எழச்சு எழச்சுப் பண்ணமாதிரி நெஞ்சுக்கூடு, எண்ணெய அப்பிக் அப்பிக் கருங்கல்லுச் செலைக்குக் கடைசியா ஒரு நெறம் வரும் பாருங்க... அந்தக் கெட்டிக்கறுப்பு கட்டையன் கறுப்பு காதுக்குக்கீழே எடது கழுத்துல ஒணான் ஒண்ணு தலைகீழாத் தொங்குகிற மாதிரி ஒரு தழும்பு" என்று முக்கூடற்பள்ளில் வருகின்ற பண்ணையாரின் உருவத் தோற்ற வருணனையைப் போன்று ஆசிரியர் கட்டையனின் உருவத்

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தோற்றத்தை வருணித்துக் காட்டுகின்றார். வைரமுத்துவிற்கேயுரிய எள்ளல், நகைச்சுவை வெளிப்படுகிறது. அந்த வட்டார மக்கள் உழவுத் தொழில் ஈடுபடக்கூடியவர்கள் அதனால் அவர்கள் உருவத் தோற்றமும் கரடு முரடாகக் காணப்படும் என்பதையும் கட்டையனின் உருவத் தோற்றத்தை வருணிப்பதன் மூலம் வட்டார இலக்கியங்களுக்கு ஏற்ற வருணனையைப் படைக்கும் ஆற்றல் மிக்கவர் ஆசிரியர் என்பதை அறிய முடிகின்றது.

அடுக்குத்தொடர்

ஒரு சொல் விரைவு, வெகுளி, தெளிவு, அச்சம், உவமை முதலியவை காரணமாக இரண்டு அல்லது மூன்று முறை அடுக்கி வருவது அடுக்குத் தொடர் எனப்படும். பிரித்தாலும் பொருள் தரக்கூடியது. வாசகன் வாசிக்கும்போது சோர்ந்து விடாமல் இருக்கவும், தொடர்ந்து வாசிக்கவும் படைப்பாளன் அடுக்குத் தொடரினைப் பயன்படுத்துகின்றான். அது கதையின் போக்கிற்கும், ஆர்வ நிலைக்கும் வாசகனை இழுத்துச் செல்கின்றது.

சுப்பஞ்செட்டியாரு மகள் திருமணத்திற்கு வண்டி வண்டியா இறங்குது ஏழூருச் சொந்தம் என்று கூறப்படுகிறது. சாப்பாடு ஏற்பாடு பண்ண முடியாத சுப்பச் செட்டியார் வீடல வண்டி வண்டியா சொந்தம் வந்து இறங்குவது அவருக்கு அச்சத்தை வரவழைக்கக்கூடியதாக இருக்கின்றது. வண்டி வண்டியா என்ற அடுக்குத் தொடரை அச்சத்தை வெளிப்படுத்தக்கூடிய தொடராக ஆசிரியர் படைத்துக் காட்டுகின்றார்.

காளையன் கெழவன் சாலைக் கொடுத்து திரும்ப வாங்கும் பொழுது உருட்டி உருட்டிப் பாத்து ஒரு ஓட்டையைக் கண்டுபிடிச்சிட்டாரு என்று கூறப்படுகிறது. இதில் உருட்டி உருட்டி என்ற அடுக்குத்தொடர் தெளிவை வெளிப்படுத்தக் கூடிய வகையில் படைக்கப்பட்டுள்ளது (க.கா.10).

வெள்ளைக்காரனைக் கட்டபொம்மு வெரட்டி வெரட்டி அடிச்ச மாதிலீஜ் கூடிவந்த மேகங்களைக் கலைச்சுக் கலைச்சு வீசுது காத்து. வெரட்டி வெரட்டி, கலைச்சுக் கலைச்சு என்ற அடுக்குத் தொடரை விரைவு காரணமாக ஆசிரியர் பயன்படுத்துகின்றனர்.

பவளம், கருவாச்சிக்கு பேன் பார்க்கும்போது முடியப்பிச்சு பின்னலெடுத்துப் 'பளார் பளார்"ன்னு ஒதறி சன்னஞ் சன்னமாக சிக்கெடுத்து பிராண்டு பிராண்டுன்ன பிராண்டி, மொறுக் மொறுக்குன்ன குத்துறாங் சொடக் சொடக்குன்னு சத்தம் கேக்குது என்று நாவலில் கூறப்படுகிறது. கருவாச்சிக்கு பவளம் பேன் பார்ப்பது இன்பத்தை தரக்கூடியதாக அதாவது உவகையை வெளிப்படுத்தக் கூடிய தொடர்களாக பளார், பளார், சன்னல் சன்னமாக, பிராண்டு பிராண்டுன்ன பிராண்டி, மொறுக் மொறுக், சொடக்

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சொடக் என்ற அடுக்குத் தொடர்களை ஆசிரியர் படைத்திருக்கிறார்.

இரட்டைக் களவி

இரட்டைக்கிளவி பிரித்தால் பொருள் தராது. தொல்காப்பியர் 'இரட்டைக்கிளவி இரட்டிற் பிரிந்து இசையா" எனக் குறிப்பிடுகின்றார்.

ஒரு பேச்சும் பேசல கருவாச்சி. பொலபொல பொலன்னு அழுகிறா என்று அவலச்சுவை தோன்ற படைக்கப்பட்டிருப்பதை அறிய முடிகின்றது.

பொஜீய மூக்கி கருவாச்சி கட்டியிருந்த சீலய 'இழு இழு'ன்னு இழுக்கிறா என்று விரைவை வெளிப்படுத்தக் கூடியதாக காணப்படுகின்றது.

'புசுபுசுபுசு"ன்னு என்னா அழுகு அந்த வாலு?" என்ற இரட்டைக்கிளவியில் உவகை பயன்படுத்தப்பட்டுள்ளது.

கேப்பக்களியான் சாப்பிடும்பொழுது ஒரு உருண்டைக்கு ரெண்டு வெங்காயம்ன்னு வாங்கிக் கருவேலங்காயை திங்கிற வெள்ளாடு மாதிரி, 'கறுச் கறுச்"ன்னு மெல்லுறான் பாவம் என்பதில் கறுச் கறுச் என்ற இரட்டைக்கிளவி வெகுளியை வெளிப்படுத்தக் கூடிய வகையில் படைக்கப்பட்டுள்ளது. மடமடன்னு, சரசரசர, விறுவிறுவிறு, சரக்சரக்சரக், வரவர, புனுபுனு, சிறுசிறு, நசநச, தளதள என்று இவை போன்று ஏராளமான இரட்டைக்கிளவி சொற்களை ஆசிரியர் நாவலில் தேவையான இடங்களில் பயன்படுத்தியிருப்பது ஆசிரியரின் தனித்தன்மையை வெளிப்படுத்தக் கூடியதாகக் காணப்படுகிறது.

மரபுத் தொடர்

கிராமங்களில் தங்களது கருத்துக்களை யாவரும் அறியும் வண்ணம் மக்கள் மரபுத் தொடர்களைப் பயன்படுத்துகின்றனர். இத்தொடர்கள் அவர்களின் மொழி அடையாளத்தை வெளிப்படுத்துவனவாக விளங்குகின்றது. இத்தகைய மரபுத் தொடர்கள் நாவல் முழுவதும் நாவலுக்கு உயிரோட்டத்தை கொடுக்கும் வகையில் ஆசிரியர் படைத்துக் காட்டுகின்றார்.

கஞ்சிப் பொழுதுக்குள்ள ஒரு குறுக்கம் உழுது முடிச்சு, பொஜீய மூக்கியிடம் கம்பங்கூழைக் குடிச்சுப்புட்டு கேப்பக்களியானும், சவட்டையனும் அடுத்து குறுக்கம் பாத்து மேழியழுத்துனாக என்று கூறப்படுகிறது. இந்த இடத்தில் 'கஞ்சிப் பொழுதுக்குள்ள ஒரு குறுக்கம் உழுது முடிச்சு" என்ற மரபுத் தொடர் பயன்படுத்தப்பட்டுள்ளது.

1. காவக்காரன் கிட்ட வசவுவாங்கி வகுறுவீங்கி வீடு வந்து சேருவா.
2. வீடெல்லாம் கொட்டிக் குமிஞ்சு போச்சு

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3. வெளஞ்சா வீடு வந்து சேரும் ஒழவு காசு
4. ஈரக்கொல நடுங்க விற்று விற்றுன்னு வீசுது காத்து
5. ஆடுகளவாணிப் பயலுகளா
6. பஞ்சுபறத்துறான் கட்டையன்
7. அரசமரத்து அம்பலக்கல்லு
8. பெருஞ்கொண்ட எலைக
9. இன்னக்கிப் பொளந்துகட்டப் போகுதுடா மழை

மறுமாத்தத்துக்கு வெங்காயம், நெல்லுக்கஞ்சி வருது ... நெல்லுக்கஞ்சி வருதுங்கிற நெனப்புலயே ரெண்டு குறுக்கத்த நெருக்கிமுடிக்க ... கருவாச்சி வாரது தொழீயுது கரட்டுமேட்டுல என்ற வாஜீகளில் மறுமாத்தத்துக்கு வெங்காயம் நெல்லுக்கஞ்சி போன்ற மரபுத் தொடர்கள் கையாளப்பட்டுள்ளது. மரபுத்தொடர்கள் சொற்கள் மூலம் அந்த வட்டார மக்கள் பேசக்கூடிய மொழியை நாவலில் கதைக்கருவிற்கு ஏற்ற இடங்களில் பயன்படுத்தியிருப்பது ஆசிரியர் அந்த வட்டார மக்களோடு வாழ்ந்தவர் என்பதைக் காட்டுகின்றது.

எதுகை

ஒரு தொடரில் அடிகளிலும் சீர்களிலும் முதல் எழுத்து அளவொத்து இருக்க இரண்டாம் எழுத்து ஒன்றிவரத் தொடுப்பது எதுகையாகும்.

எழுத்திருக்க - எஞ்சாமி
எழுத்திருக்க - நான்

என்ற வரியிலும்,

கடையெழுத்த மாத்திட்டாரு
கடையெழுத்த மாத்திட்டாரு

என்ற வரியிலும் எதுகை கையாளப்பட்டுள்ளது.

மோனை

ஒரு தொடாரில் முதல் அடியின் முதல் எழுத்தும் அடுத்த அடியின் முதல் எழுத்தும் ஒன்றி வருவது, ஒரு அடியிலுள்ள முதல் சீரின் முதல் எழுத்தும் அவ்வடியிலுள்ள மற்ற சீர்களின் முதல் எழுத்தும் ஒன்றிவரத் தொடுப்பது மோனை ஆகும்.

அங்கம் பதறாம
அனல்காத்து வீசாம
முள்ளு முறியாம
முடிச்சுப் பூ வாடாம
நல்ல கதி குடுத்து
நடையக்கட்டு

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முதல் இரண்டு அடிகளில் உள்ள முதல் எழுத்தும் மூன்றாவது நான்காவது அடியில் உள்ள முதல் எழுத்தும் ஐந்தாவது ஆறாவது அடியிலுள்ள முதல் எழுத்தும் ஒன்றி வருமாறு பாடப்பட்டுள்ளது. கருவாச்சிக்கு பேய் ஓட்டும்போது பாடப்பட்ட பாட்டில் ஒவ்வொரு அடியிலும் மோனை அமைத்து ஆசிரியர் பாடியிருப்பது ஆசிரியரின் கவித்துவத்தை வெளிப்படுத்துகின்றது.

'காக்கா பறக்காத
கள்ளிக்காட்டு பூமியிலே
கர்ணன் வந்து பெறந்தீரே
காளையனார் ரூபத்துல

நான்கு அடிகளிலும் முதல் எழுத்து ஒன்றிவர பாடியிருப்பது கவிஞர்கள் நாவல் எழுதினாலும் கவிதை வாரிகளும் நாவலின் உள்ளே அவர்கள் அறியாமலே வந்து சேரும் என்பதற்கு இப்பாடல் ஒரு உதாரணம்.

இயைபு

தொடர்களில் அடிகளிலும், சீர்களிலும் இறுதி எழுத்தோ, அசையோ, சீரோ ஒன்றிவருவது இயைபு எனப்படும்.

குண்டுமல்லிப்பூ வேணுமா?
கோழிக்கறிச் சாறு வேணுமா?

என்ற இரண்டு வாரியில் உள்ள இறுதிச்சீர் ஒன்றிவரப் பாடப்பட்டுள்ளது.

தங்கமகன் காங்கலையே
புல்லு மணம் மாறலையே
புழுக்கை இன்னும் காயலையே

என்ற மூன்று வாரியிலும் இறுதி எழுத்து ஒன்றிவரப் பாடப்பட்டுள்ளது.

விளித்தொடர்

ஒரு கருத்தினை நேரடியாகக் கூறும்போது விளித்தொடர்கள் பயன்படுத்தப்படுகின்றன.

ஏய் கட்டையா ஆம்பள! பேசற பேச்சா இதெல்லாம்?
ஏ ஆத்தா! பொஜீய மூக்கி!
ஏம்மா கருவாச்சி!
ஏலே ஓலக்கையா!
ஏலே பண்ணியாம்பேரா!
யம்மா கனகாம்பரம் !
ஏ பவளம் ... இங்க வா பிள்ளவா!

உரையாடலுக்கு அதிக இடம் தரும்போது இது வெளிப்படுகிறது. கருவாச்சி

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காவியத்தில் விளித்தொடர்கள் நாவல் முழுவதும் பரவி காணப்படுகிறது. கேட்போர் கவனத்தை ஈர்ப்பதற்கும் உரையாடலுக்கும் விளித்தொடர்களை ஆசிரியர் பயன்படுத்தியிருப்பதை அறிய முடிகின்றது.

அடைத்தொடர்கள்

அடை என்பது பெயரைச் சிறப்பித்து வருவதாகவும் வினையைச் சிறப்பித்து வருவதாகவும் அமையும். அடை தனித்து நின்று செயல்படாமல் பெயர் வினைகளைச் சார்ந்து அவற்றுடன் இணைந்தே பொருள் தரும்.

கருவாச்சி அழகு கறுப்புங் அம்சமான கறுப்பு
குயில் கறுப்பு என்று கருவாச்சியின்
அழகை மிகைப்படுத்தி அடைச்சொற்கள்
பயன்படுத்தப்படுகின்றது.

கடப்பாரக் கவுண்டரு. கவுண்டருக்கு கடப்பார என்ற அடைச்சொல் பயன்படுத்தப்படுகிறது. கட்டையனை வருணிக்கும்பொழுது பளபளபளன்னு நெத்தி, சின்ன மூக்கு, சின்ன வாய் என்ற அடைச்சொற்களை ஆசிரியர் பயன்படுத்துகின்றாஃ;.

சடையத் தேவரை வருணிக்கும்பொழுது
பொத்தக்கள்ளி மூஞ்சிங்
நெருஞ்சி முள்ளி ரோமம்
வேலாம்பட்டத் தோலு

என்று அடைச்சொற்கள் பயன்படுத்தி வருணிக்கப்படுகிறது.

காவக்காரச் சக்கணன்,
சலம்பல் பாண்டி
உருமாப்பெருமாத்தேவர்

என்று பெயரை சிறப்பிக்க பெரும்பாலான இடங்களில் அடைத்தொடர்களை ஆசிரியர் பயன்படுத்தியிருப்பது நாவலோடு ஒன்றிச் செல்வதை காட்டுகின்றது. பாத்திரங்களுக்கு ஏற்ற அடைகளை பயன்படுத்தியிருப்பது நாவலை உயிரோட்டமுள்ளதாக்குவதற்கு ஆசிரியர் கையாண்டுள்ள திறத்தைக் காட்டுகின்றது.

பழமொழிகள்

நாவலில் வருகின்ற பழமொழிகள் கதைக் கருவிற்கு ஏற்ற வகையில் கையாளப்பட்டுள்ளது.

'கேணப்பயக ஊர்ல கிறுக்குப் பய
நாட்டாமையா இருக்கு" ன்னு
உழுதவரைக்கும் போதும்ன்னு ஒத்தமாட்ட அவுத்துட்டு

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வெளியேறிட்டான் சவட்டையன் என்று கூறப்படுகிறது. கட்டையனை சவட்டையன் திட்டுவதற்காக ஏற்ற இடத்தில் இந்த பழமொழியை ஆசிரியர் படைத்துக் காட்டுகின்றார்.

'பழந்திண்ட கொரங்கு கொட்டை யறியாதா"

என்று உருமாப்பெருமாத் தேவரும் சுப்பஞ்செட்டியாரும் தவறுசெய்த சடையத்தேவரிடம் என்ன தவறு செய்தோம் என்று தெரியாதா என்று கேள்வி கேட்கின்ற விதத்தில் இந்த பழமொழி கூறப்படுகின்றது.

'கார்த்திகை மாசம் ஏச்சாலும் களையெடுப்பு
மழை ஏய்க்காதப்பா" கால நிலையை குறிக்கக்கூடிய பழமொழி பதிவு செய்யப்படுகிறது.

'புவ்வா" வுக்கே வழியில்லங்கறப்ப பூவு கேட்டாளாம் பொண்டாட்டிங்கற கதையாகிப் போச்சு என்று சுப்பஞ்செட்டியாரு கூறுகின்றார். பெண்ணின் திருமணத்திற்கு சாப்பாடு போட முடியாத நிலையில் இருக்கும் கப்பஞ்செட்டியாரிடம் மாட்டுக்கு தீவனம் கேட்கிறான் வண்டிக்காரன் என்று சூழ்நிலைக்கு ஏற்ற வகையில் பழமொழி கூறப்படுகிறது.

சமச்ச சோறு ஆறிப்போச்சுங் கொதிச்ச மனசு ஆரல என்று கட்டையன் மனது கோபம் ஆறவில்லை என்பதற்கு பொருத்தமான பழமொழி கூறப்படுகிறது. புண்ணாக்குத் திங்க வந்தவன் செக்குல தலையக் குடுத்த கதையாகிப் போச்சு அழுகுசிங்கம் கதை என்று அழுகு சிங்கம் விபச்சாரப் பெண்களிடம் சிக்கி கொண்ட விதம் பழமொழியாகக் கூறப்படுகிறது.

வட்டார வழக்கு

வட்டார நாவல் ஆசிரியர்கள் நாவலில் வட்டார வழக்குகளைப் பயன்படுத்துவதன் மூலம் நாவல்களை உயிரோட்டமுள்ளதாகப் படைக்கின்றார்கள்.அந்த வகையில் கருவாச்சி காவியத்திலும் வட்டார வழக்குகள் சிறப்பாக ஆசிரியரால் கையாளப்பட்டுள்ளது.

"யப்பா கட்டையா? நான் பெத்த நல்ல மகனே! கேட்டியாஞ்? மாசமா இருக்காளாம்டா ஒம் பழைய பொண்டாட்டி. அத்து அனாதிக் காட்ல விட்டும் கழுத்துல தாலி; வகுத்துல பிள்ள. தாலிய கழத்தவும் மாட்டாளாம். நாளைக்கிப் பிள்ளையப் பெத்துக் கையில புடிச்சிட்டு வந்து இவர்தாண்டா ஒன் அப்பன் 'இதாண்டா ஒன் சொத்துல வம்பு தும்பு பண்ணா என்ன பண்ணவ? வழிவழியா வந்த சொத்துக்கு வாலீஜ்சு வேணுமடா மகனே? இன்னொரு கல்யாணம் பண்ணிக்க.நாளைக்கி வாராக செல்லம்பட்டி ஆளுக மாப்ளவீடு பாக்க. செவக்காட்டுப் புழுதியில உழுது

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Language in India www.languageinindia.com   11 : 12 December 2011   C. Sivashanmugam, Ph.D., et al.

வந்தவன் மாதிரி சிவீர்ன்னு வராம குளிச்சு முடிச்சு வெள;ளையுஞ் சொள்ளையுமா வாடா மகனே!"

என்று சடையத்தேவர் கட்டையனிடம் கூறுகின்றார்.சடையத்தேவர் பாத்திரப் படைப்பின் மூலமாக அந்த வட்டார மக்களுடைய வட்டார வழக்குச் சொற்களையும் தொடர்களையும் ஆசிரியர் சிறப்பாகப் படைத்துக் காட்டியிருப்பதை அறியமுடிகிறது. இது மட்டுமல்லாமல் நாவல் முழுவதும் வட்டார வழக்குகளை ஆசிரியர் கையாண்டிருப்பது அவருடைய தனித்தன்மையைப் பதிவு செய்கின்றது.

விளக்க நடை

பாத்திரப் படைப்பை அறிமுகப் படுத்துவதற்கும் வர்ணிப்பதற்கும் பொருளை விளக்கிக் கூறுவதற்கும் விளக்க நடை பயன்படுத்தப்படுகின்றது. கருவாச்சி காவியத்தில் சொர்ணக்கிளியை அறிமுகப்படுத்துகின்ற பொழுது "மாறுகண்ணுத் தேவருக்கு மகளா வந்து பெறந்தா சொர்ணக்கிளி. ஏழு அப்பன்மார்களுக்கும் செல்லப் பிள்ளையா செல்வத்துலயும் செல்வாக்கியத்திலும் வளர்றா. அவுக வம்சத்துலயே இல்லாத செவப்புத் தோலு அவளுக்கு. தலைக்குச் செழிம்பா எண்ணவச்சு,அழுத்தி வாரி,வெடவெடன்னு சடபோட்டு,தலச் சொமையாப் பூ வச்சு, பாவாட கட்ன குத்து வெளக்கா சொர்ணக்கிளி தெருவுல நடந்து போனா,ஆணும் பொண்ணும் மாடும் கன்டும் அவளையே வெறிச்சு வெறிச்சுப் பாக்கும். அவ பளிர்ன்னு சிரிச்சு வாய்மூடினா நெலா செத்த வடம் வந்துட்டுப் போயிட்டு வாரேன்னு போயிரும். சொர்ணக்கிளி சொதந்திரக்கிளி. தண்ணியெடுக்கவும் போவா, காடு கரைக்கும் போய்வருவா. பெரிய மனுசியாகிப் முத்துக் குலுங்கிப் புதுப்பால போட்டு நிக்கிறா." என்று சொர்ணக்கிளியின் உருவத் தோற்றத்தை விளக்குவதற்கு விளக்க நடை கையாளப்பட்டுள்ளது. பாத்திரப் படைப்பை சிறப்பாக ஆக்குவதற்கும் முழுமையடையச் செய்வதற்கும் விளக்கநடை ஆசிரியரால் கையாளப்பட்டிருப்பதை அறியமுடிகிறது.

உரையாடல்

கருவாச்சிக்குப் பேய் ஒட்டும்போது கோடாங்கிக்கும் கருவாச்சிக்கும் இடையே உரையாடல் நடைபெறுகிறது.

"யாரு நீ வந்திருக்கிறது? இந்த உண்ணுந்தெரியாத புள்ளையத் தொட்டுத் தொடர்ந்து வந்திருக்கிற நீ யாரு?" என்று கேட்கிறார் கோடாங்கி.

"சொல்ல மாட்டேன்", கருவாச்சி கொரல் மட்டும் கேக்குது

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குடுமிக்குள்ளருந்து

"சும்மா சொல்லு 'எங்க பிள்ளையத் தொட்ருக்கிற நீ ஆணோ பெண்ணோஞ்ஒன்னய ஒரு குத்தமும் சொல்ல மாட்டோம்' உண்மைளைச் சொல்லுஞ்"

"சொல்ல மாட்டண்டா"

"என்னது மரியாதை கொறையுது? ஏதோ வந்தது வந்துட்ட வேணுங்கிறதக் கேட்டு வாங்கிட்டு எங்க பிள்ளய எங்ககிட்ட ஒப்படைச்சிட்டுப் போயிரு"

"பலி வாங்க வந்திருக்கேன். வெரட்டவா பாக்குற?"

என்று கருவாச்சி உருவத்தில் சொர்ணக்கிளி பேயாக வந்திருப்பதாக ஆசிரியர் உரையாடலை அமைத்திருக்கிறார். இந்த உரையாடல் நாவலுக்கு மிக முக்கியத்துவம் வாய்ந்ததாகக் காணப்படுகின்றது. காரணம் பேய் வடிவில் இருக்கின்ற சொர்ணக்கிளியின் கதை, கதை ஓட்டத்திற்கு ஒரு திருப்புமுனையை ஏற்படுத்துகின்றது. எதற்காக கருவாச்சி பழி வாங்கப்படுகின்றாள் என்பதை அந்த உரையாடல் மூலம் வருகின்ற கதையை வைத்துப் புரிந்துகொள்ள முடிகின்றது. உரையாடல் என்பது பாத்திரப் படைப்பின் முக்கியத்துவம், கதைக்கரு போன்றவற்றை அழுத்தமாகப் பதிவு செய்வதற்கு ஆசிரியரால் பயன்படுத்துகின்ற மிகச்சிறந்த உத்தியாகும். வைரமுத்து கதையில் பெரும்பாலான இடங்களில் உரையாடலைப் பயன்படுத்திக் கதைக்கருவிற்கும் பாத்திரப் படைப்பிற்கும் வலுச்சேர்க்கின்ற வகையில் நாவலை ஆசிரியர் நகர்த்தி செல்வதை அறிய முடிகின்றது.

முடிவுரை

வைரமுத்து கருவாச்சி காவியத்தின் மொழி நடையை வட்டார வழக்குச் சொற்களைப் பயன்படுத்தி படைத்திருக்கின்றார். ஆசிரியரின் மொழிநடை ஆற்றலும் கருத்து நுட்பமும் ஒருங்கே பெற்ற தனித்தன்மை வாய்ந்த நடையாகும். எளிமையான தெளிவான சொற்றொடர்களை கையாளுகின்றார். உவமையை பெரும்பாலான இடங்களில் கதை ஓட்டத்திற்கு ஏற்ற முறையில் பதிவு செய்து இருக்கின்றார். பாத்திரங்களை அறிமுகப்படுத்தும்போது, இயற்கைகளை வருணிக்கவும் வருணனையை பயன்படுத்துகின்றார். அடுக்குத்தொடர், இரட்டைக் கிளவி, மரபுத்தொடர், எதுகை, மோனை, இயைபு, விளித்தொடர், அடைத்தொடர்கள், பழமொழிகள், விளக்கநடை, உரையாடல், வட்டார வழக்கு போன்றவை நாவல் முழுவதும் பரவிக் காணப்படுவது ஆசிரியர் மொழியை கையாளுவதில் தனித்தன்மை வாய்ந்தவர் என்பதை அறிய முடிகின்றது.

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புனைந்துரை வழக்கும் கவிதையியலும்

க. ஜவஹர்

முனைவர் பட்ட மேலாய்வாளர்
செம்மொழித் தமிழாய்வு மத்திய நிறுவனம், சென்னை

தொல்காப்பியத்தை இலக்கண நூலாகவும் சங்க இலக்கியத்தை பழந்தமிழரின் வாழ்வியலை விளக்கும் நூலாகவும் தொடர்ந்து கண்டதன் விளைவு நுட்பமான ஆய்வினையோ ஒருங்கிணைந்த பார்வையையோ பெற முடியாமல் போனது. தொல்காப்பியத்தை இலக்கண நூலாக மட்டும் பார்க்க வேண்டியதில்லை. தொல்காப்பியம் ஒரு பாவியல் நூலென்று பேரா.

ச. அகத்தியலிங்கமும், அது பழந்தமிழ் மொழியின் மொழிப் பொருண்மையமைப்பைப் பேசுவது என்று பேராசிரியர் க.பாலசுப்பிரமணியனும் சில புதிய திருப்பங்களை முன்வைத்தனர். கவிதையின் அடிப்படை இயல்பாகிய புனைந்துரை முறைமையைக் காணத் தவறியதால் வரலாற்றுத் தரவுகளாக தொல்காப்பியம் / சங்க இலக்கியப் பிரதிகளைக் கண்டனர்.

இலக்கியங்களின்வழி வெளிப்படும் மனித வாழ்க்கை, இயற்கை, சூழல் சார்ந்த விவரணைகளை எழுதினர் தொல்காப்பியக் கூறுகளை உள்ளடக்கி பா அமைப்பு, மெய்ப்பாடு, உவமை, அகம்- புறக் கட்டமைப்புகள் என்று பகுதி ஆய்வுகளாகச் செய்தனர். இங்கு கவனிக்க வேண்டியது இவ்வாறான பார்வைகள் தேவையென்ற போதும் ஒருங்கிணைந்த நோக்கினையும் அடிப்படையில் சங்கக்கவிதைகளை கவிதையாகப் பார்க்கத் தவறியதும் என்கிற கருத்தும் முக்கியமானது.

நாடக வழக்கு - புலனெறி வழக்கு

நாடக வழக்கினும் உலகியல் வழக்கினும்
பாடல் சான்ற புலனெறி வழக்கம் (தொல்.999)

நாடக வழக்காவது, சுவைபட வருவனவெல்லாம் ஒரிடத்து வந்தனவாகத் தொகுத்துக் கூறுதல் எனக்கூறும் இளம்பூரணர், அகப்பொருட் செய்யுள்களெல்லாம் நாடக வழக்கும் உலகியல் வழக்கும் கலந்து பாடப்படுவது[1] என்கிறார் நச்சினார்க்கினியர், 'நாடக வழக்கென்பது, புணர்ச்சி உலகிற்குப் பொதுவாயினும் மலை சார்ந்து நிகழுமென்றும் காலம் வரைந்தும் உயர்ந்தோர் காமத்திற்குரியன

வரைந்தும் மெய்ப்பாடு தோன்றப் பிறவாறுங் கூறுஞ் செய்யுள் வழக்கம்'[2] என்கிறார். மேலும் 'கைக்கிளைப் பெருந்திணைகள் பெரும்பான்மை உலகியல் பற்றியனவாகவும் சிறுபான்மை புலனெறி வழக்காயும் வருமென்று கொள்க'[3] என்கிறார். திணை மயக்கத்தில் புணர்தல் முதலான ஒவ்வொருரிப் பொருளுக்கும் முதற்பொருள் கருப்பொருள்களை ஆசிரியர் பகுத்துக் கொண்டது நாடக வழக்காகும்'[4] என்பதும் கைக்கிளைப் பெருந்திணை வழக்கு இயல்பான உலகியல் வழக்காகவும் கொள்ளப்பட்டு புலனெறி வழக்கில் சிறுபான்மையாக'[5] வருமென்பதும் முக்கியமானவை. செய்யுள் / கவிதை என்பதே வழக்கிற்கு மாறுபட்டதாக பிரக்ஞைபூர்வமாக'[6] ஆக்கப்படும் புலனெறி வழக்கமாகவே உள்ளது.

இங்கு கவனிக்க வேண்டியது நாடக வழக்கு. புலனெறி வழக்கு குறித்த உரையாசிரியர்கள் தரும் இயல்பான விளக்கங்கள்தாம். கவிஞன் ஒரு பொருண்மையை கவிதையாக மாற்றும் பொழுது இன்ன திணையில், இன்ன கருப்பொருள்களுடன் இவ்வாறான மெய்ப்பாடுகள், உவமைகளைக் கொண்டு முன் முடிவுகளைச் செய்வதில்லை. படைப்பாக்க மன எழுச்சியால் உந்தப்பட்டு கவிதை இயற்றுகையில் அதன் புறக்கட்டமைப்புகள் யாவும் இயல்பாய் வந்துவிடும். இத்தகைய படைப்பாக்க மன அமைப்பு குறித்த களன்களைப் பொருளியல் மிக விரிவாய்ப் பேசுகிறது.

கவிதையின் உரிப்பொருளாகிய அடி கருத்தை (உரி) சொல்லவே நிலமும் காலமும் (முதல்) கருப்பொருட்களும், படைப்பாக்கக் கூறுகளும் (உவமை, மெய்ப்பாடு, பாவடிவம் முதலியன) உடன் சேர்கின்றன. ஆக, நாடக வழக்கும் புலனெறி வழக்காகிய புனைந்துரை வழக்கும் கவிதையை செழுமைபெறச் செய்பவையன்றி கவிதை இயற்றுவதற்கான கட்டுப்பாட்டுச் சட்டகங்களாகக் கொள்ளமுடியாது. கவிதையில் இவ்வாறான அழகியல் முறைமையைக் காணத்தவறியதால்தான் அகமும் புறமும் வேறு வேறு என்றும், திணைமயக்கம் ஏற்கப்படாத ஒன்று என்றும் கருதுகிற தெளிவற்ற ஆய்வுகளைச் செய்ய நேரிடுகிறது. உரையாசிரியாகள் திணை மயக்கம் குறித்து மிக விரிவாக பேசியுள்ளனர்.

திணை மயக்கம் – புனைந்துரை

திணைமயக்குறுதலும் கடி நிலையிலவே
நிலன் ஒருங்கு மயங்குதல் இன்றென மொழிப *(958)*
உரிப்பொருள் அல்லன மயங்கவும் பெறுமே *(959)*

மற்றும்

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எந்நிலம் மருங்கிற் பூவும் புள்ளும்
அந்நிலம் பொழுதொடு வாரா வாயினும்
வந்த நிலத்தின் பயத்த வாகும் (965).

முதலிய நூற்பாக்களின் வழியாக திணை மயக்கத்தின் இயல்புத்தன்மையும் புனைந்துரை வழக்கின் கவிதை நெறியும் ஒருங்கிணைவதையும் அறிய முடிகிறது. காலம் மயங்குதலால் நிலமே மயங்குவதாகவும், கருப்பொருளும் உரிப்பொருளு இயல்பாய் மயங்குவதாயும்'[7] நச்சினார்க்கினியர் விரிவாய் எடுத்துக் காட்டுவார்.

'குறிஞ்சி கூடல் நிமித்தல் என்றால் மற்ற நால்வகை நிலத்தில் அஃது இல்லையென்றா பொருள்? முல்லை நில மகளிர் ஆயுட்காலம் முழுவதும் தம் காதலரைப் பிரிந்து ஆற்றியிருந்து வருந்துகிறார்களா? நெய்தல் நிலப் பெண்களுக்கு இரங்கி இரங்கிச் சாவதைத் தவிர வேறு வழியே இல்லையா'[8] என்கிறார் அறுவகை இலக்கண உரைகாரர். ஆக, கவிதையின் இயல்புக் கூறு திணை மயக்கமும் புனைந்துரை நெறியும் கொண்டதாக அமைவதே அவ்வாறு மயக்குறாது பாடுதல் நாடக வழக்காகும்.

பொருளியலும் புனைந்துரையும்

கவிஞன் ஒரு பொருண்மையைக் கவிதையாக மாற்றுகையில் இன்ன திணையில் இன்ன கருப்பொருட் கூறுகளுடன் இவ்வாறான மெய்ப்பாடுகள், உவமைகளைக் கொண்டு இயற்ற வேண்டுமென்று முன் முடிவு கொள்வதில்லை. படைப்பாக்க மனவெழுச்சியால் உந்தப்பட்டு, கவிதையாக்கம் பெறுகையில் அதன் கட்டமைப்புகள் யாவும் வந்து விடுகின்றன. இத்தகைய படைப்பாக்க மன அமைப்பு குறித்து பொருளியல் விரிவாகப் பேசுகிறது.

நோயும் இன்பமும் இருவகை நிலையிற்
காமங் கண்ணிய மரபிடை தெரிய
உறுப்புடை யதுபோல் உணர்வுடைய துபோல்
மறுத்துரைப்பது போல் நெஞ்சொடு புணர்த்தும்... (தொல்.1142)

என்று தலைவன் தலைவியற்குரிய ஒருபாற் கூற்றுகள். நிமித்தங்களும், அதன்கண் கனவும் (1143) தோழி - செவிலி - நற்றாய் முதலியவர்க்குரிய ஒருபால் கூற்றுகளும் (1145), ஒருபால் கூற்றுக்குரிய மனநிலைகளும் (1147-48), உடலை - உடல் உறுப்புகளைத் தன்னினின்று வேறுபடுத்தி அவைகளுக்கு என்ன நேர்ந்தது என்றும் நெஞ்சொடு பேசுதலும் (1149-51), அறத்தொடு நிற்றற்குரிய சூழலும் (1155), தலைவன் வரும் காலம்

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வழியிடையூறுகளைப் புனைந்துரைத்து மணம் செய்யக் கொள்ளலைக் கூறும் வரைவு கடாதலும் (1156), தலைவனுக்குரிய தேர் முதலியவற்றைக் கூறலும் (1158), உண்பதற்கு அல்லாத பொருளை உண்பதாகக் கூறலும் (1159), அறம்-பொருள்- இன்பங்களைச் சொல்லும் போது உயிர்ப் பண்பான நாணம் நீங்காது கூறுதலும் (1165), உரிமையோடு எல்லா என்ற பொதுச்சொல்லைக் கூறலும் (1166), புலவிக் காலத்து வேட்கை மிகுதியில் தலைவன் தலைவியிடத்துக் கூறும் புகழ் மொழிகளும் (1174), ஊடல் முதலிய சூழல்களும், வினைவயிற் பிரிந்து குறித்த காலத்தில் தலைவன் வராத போது தலைவி சொல்லும் மொழிகளும் (1179/82), தோழி கூறும் உண்மையும் பொய்மையும் கலந்த சொற்களும் (1183) என்று வருவனவெல்லாம் கவிதையாக்க அடிப்படை மனநிலைகளையும் கவிதையின் உயிர்ப் பண்பான அடிப்படை இயல்புகளையும் முன்வைப்பன. இவை யாவும் படைப்பாக்க மனவெழுச்சி மிகுந்த புனைவின் உச்சம் பொங்கும் தருணங்களாகக் கொள்ளலாம். இப்படிப்பட்ட சூழல்களைப் பேசும் கவிதைகள் புனைவின் ஆழத்தையும் கவித்துவத்தின் நிறைவையும் தன்னகத்தேக் கொண்டிருப்பதைக் காணமுடியும்.

சான்று

இளமையின் சிறந்த வளமையும் இல்லை
இளமை கழிந்த பின்றை வளமை
காமம் தருதலும் இன்றே அதனால்
நில்லாப் பொருட் பிணிச்சேறி ... (நற்றிணை, 126).

என்று பொருள்வயிற்பிரிந்த தலைவன் தன்நெஞ்சொடு கூறுவதாக பாடல் அமைந்துள்ளது. நெஞ்சுடன் பேசல் என்பது புனைந்துரையன்றி வேறில்லை. 'கருங்கோற் குறிஞ்சிப் பூக்கொண்டு பெருந் தேனிழைக்கும் நாடனொடு நட்பென்பதும் (குறுந்-3) புனைந்துரைதான்.

கவிதையென்பதே புனைவுதான் புனையப்படுவது. புனைதலென்பது யாப்புச் சட்டகத்தில் உவமை உருவகங்களை வைத்து இயற்றப்படுதலென்னாது கவிதையின் அடிக்கருத்தாகிய உயிரோட்டத்திற்கு முதன்மை கொடுத்து யாத்தலென்பதாம். அதன் பொருட்டே மற்ற கூறுகள் உடன் வருகின்றனவேயன்றி புறச் சட்டகங்களுக்கா கவிதைகள் இயற்றப்படுவதில்லை.

அன்றாட வாழ்வில் பல்வேறு புனைவுகளைப் பயன்படுத்துகிறோம். 'சிட்டெனப் பறந்தான், குரங்கு போல் முகம், பால் வடியும் முகம் என்று

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எண்ணிறந்த உவமை உருவகங்களுடன் சொல்லல் முறைகளுடன் நமது உணர்வுகளை வெளிப்படுத்துகிறோம். எவரும் உவமை உருவகங்களுக்காக, புனைவிற்காக உணர்வுகளை வெளிப்படுத்துவதில்லை. மொழி என்பது மாபெரும் புனைவு. தொன்மங்களும் கதைகளும் அறங்களை, சமூக மதிப்பீடுகளை முன்வைக்கும் அற்புதப் புனைவுகள், அனைத்துக் கட்டமைப்புகளும் ஒரு வகையில் புனைவுகள்தாம். புனைவிற்குள்தான் வாழ்வும் அமைந்துள்ளது. இவ்வாறு இருக்கையில் கவிதை மட்டும் புனைவாக இருக்க இயலாதா என்ன? ஆக, புனைந்துரை நெறிதான் கவிதையின் அடிப்படைக் கூறாக உள்ளது. அதில் திணை மயக்கமும் உரிப்பொருள் மயக்கமும் நாடக வழக்கும் வழுவமைதிக் கூறுகளும் மெய்ப்பாடுகளும் அவ்வெளியில் மிக இயல்பாய் வந்தியங்கும். ஆக கவிதையின் இயக்கம் அடிப்படையில் புனைந்துரையே.

பொருளியல் – புனைந்துரை – கவிதையியல்

தொல்காப்பியப் பொருளதிகாரத்தை கவிதையாக்கத்திற்கான அடிப்படையாகக் கொண்டு நோக்குகையில் பொருளியலை புனைந்துரை கவிதையாக்க மன அமைப்பைப் பற்றிப் பேசும் இயலென்று கொள்ள முடியும். ஏனெனில், அங்குதான் கவிதையின் உணர்வெழுச்சிகள் இயல்பாக கூறப்படுகின்றன. புறந்திணையுள் வாகை, காஞ்சி மற்றும் முதுபாலை, தாபத நிலை, தபுதார கவிதையாக்கத்தின் புனைந்துரைக் கூறுகள் மிக்கன.

நெஞ்சொடு பேசுதல், தனித்துப் புலம்பல், அறத்தொடு நிற்றல், வினைமுற்றி மீளல், தலைவனின் பரத்தையற் பிரிவினால் தலைவி கூறும் ஊடல் மொழிகள், அஃறிணைப் பொருட்களை உயிருடையன போலக் கருதி, மொழிதல் என்பன போல வருவனவற்றில் கவித்துவம் மிகுதியாகி உவமையும், உள்ளுறையும், இறைச்சியும், மெய்ப்பாடு என்று உத்திகள் இயல்பாய் இணைகின்றன. செய்யுள் /கவிதை படைப்பின் அடிக்கருத்தாகிய உரிப்பொருளும் இங்குதான் மிக்க அழகுடன் தழைக்கிறது. ஒரு கவிதையின், படைப்பின், ஒரு பிரதியின் உயிர்த்துடிப்புக் கூறுகள் இங்குதான் வெளிப்படுகின்றன. சான்றாக 'தலைவன் பொருள்வயிற் பிரிய நினைக்கிறான். தன் நெஞ்சம் மிகுந்த வருத்தம் கொள்கிறது. அகவாழ்விற்கும் பொருள் தேடும் புறவாழ்விற்கும் இடையிலான ஊடாட்டம் உணர்வெழுச்சியாக.

ஈதலும் துய்த்தலும் இல்லோர்க்கு இல்லெனச்
செய்வினை கைம்மிக எண்ணுதி அவ்வினைக்கு

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அம் மா அறிவையும் வருமோ
எம்மை உய்த்தியோ உரைத்திசின் நெஞ்சே *(குறுந். 63)*

என்று தலைவனின் மனநிலை சொல்லப்படுகின்றது. கொழுநனை இழந்த மனைவியின் துயரம்

இனிய பெரு வளக் கொழுநன் மாய்ந்தென
இன்னா வைகல் உண்ணும்
அல்லிப் படூஉம் புல் ஆயினவே *(புறம்.248)*

என்று ஆம்பலும் அல்லியும் ஒப்புமை செய்யப்படுகின்றன. புறநானூறு *228*ஆம் கவிதை புகழும், கொடையும், பெரும்படையும் உடைய சூரியனைப் போன்ற அரசன் இறந்து விட்டான். அவனுக்குத் தக்க கலத்தை உம்மால் செய்ய இயலுமா? இயலாது என்று கலம் செய்பவனை நோக்கிக் கவிஞர் பாடுகிறார்.

'கலம்செய் கோவே கலம்செய் கோவே... ...
அன்னோற் கவிக்கும் கண் அகன் தாழி
வனைதல் வேட்டனை ஆயின் எனையதூஉம்
இரு நிலம் திகிரியா பெரு மலை
மண்ணா வனைதல் ஒல்லுமோ நினக்கே'

என்று இப்பெரிய நிலவுலகைச் சக்கரமாகவும், மேரு மலையை மண்ணாகவும் வைத்து உம்மால் கலம் செய்ய இயலுமோ? உம்மால் இயலாது என்று பெரும் உணர்வெழுச்சிமிக்க கவித்துவம் பொங்கும் உயிர்த்துடிப்பு மிக்க கவிதையாக மலர்கிறது. கவிதையின் அடிக்கருத்தாகிய உரிப்பொருளும் செழுமையுறத் தழைக்கிறது. ஆக, கவிதையாக்கத்தின் உயிர்க்கூறான இம்மனவெழுச்சி மிக்க சூழல்கள் புனைந்துரையை மிக இயல்பாய்க் கொண்டுள்ளன. இப்புனைவு/ புனைந்துரை கவிதையின் உள்ளியக்கத்தை ஒளிரச் செய்கிறது. இம்மை மாறி மறுமையாகினும் நீயாகியரென் கணவர் யானாகியன் நின் நெஞ்சு நேர்பவளே, செம்புலப் பெயல் நீர் போல் அன்புடை நெஞ்சம் தாம் கலந்தனவே. மாரியும் உண்டு ஈங்கு உலகு புரப்பதுவே. படைத்தோன் மன்ற அப்பண்பிலாலன், என்று வருவனவெல்லாம் புனைந்துரையின் உயிர்ப்புகள், இளங்கோவடிகளின் புனைவில் கண்ணகியின் தொன்மப் புனைவு தமிழ் நிலத்தை ஒருங்கிணைத்து, அறத்தை முதன்மைப்படுத்தும் மாபெரும் காப்பியமாகப் பரிணமித்திருக்கிறது.

தென்னவன் தீதிலன் தேவர்கோன் தன்கோயில்
நல்விருந் தாயினன் நானவன் நன்மகள் *(சிலப். 29 : 10)*

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என்று கண்ணகி பேசுவது தாய்மையின் உயர்வு. புனைந்துரையென்பது வெறும் கற்பனைகளின் தொகுப்பல்ல. உயிர் கசியும் மனத்தின் உணர்வுகள் பொங்கி வழிவதாயும் அறம் முதலிய சமூக மதிப்பீடுகளை முன்னிறுத்தி இயற்கையையும் மனிதனையும் இணைத்து மனித வாழ்விற்குப் பொருள் கண்டறியும் மெய்யியல் நோக்கை தன் உள் ஆழத்தில் கொண்டிருப்பது. ஆக, புனைந்துரையே கவிதையியலின் அடிப்படைக் கூறாக அமைந்துள்ளது.

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வள்ளுவம் வழி வாழ்வியல்

சி. செந்தில்வடிவு

தமிழ்த்துறை, பாரதியார் பல்கலைக்கழகம். கோயம்புத்தூர்

"கல்வி கரையில கற்பவர்நாட்சில" என்ற ஆன்றோரின் வாக்கின்படி திருக்குறள் வழி நாம் கற்க வேண்டிய பொருண்மைகள் பல உள்ளன. அரிய பல கருத்துக்களை தன்னகத்தே கொண்ட ஒரு "கருத்து கருவூலமாக" திருக்குறள் உள்ளது. இதனை மனித வாழ்வின் ஒவ்வொரு நிகழ்வோடும் தொடர்புபடுத்திக் கூறும் வகையில் ஒரு வாழ்வியல் இலக்கியமாக உள்ளது.

நீதி சார்ந்த கருத்துக்களை எடுத்துக் கூறுவதால் நீதி இலக்கியம் என்றும் போற்றப்படுகிறது. கடல் அளவு உள்ள நீரில் கையளவு நீரை அறிய கடல் போன்ற குறள்களில் சிலவற்றை மட்டும் வாழ்வியலோடு தொடர்பு படுத்திப் பார்க்கும் சிறு முயற்சியே இது.

வள்ளுவர் – பன்முகத் திறமையாளர்

திருவள்ளுவரின் குறள்களை உற்று நோக்கும் போது "ஒவ்வொரு தனிமனிதனின் அனுபவத்தையும் தான் ஒருவரே அனுபவித்து படைத்த தன்மையை" அறியலாம். இதன்மூலம் அவரின் பன்முகத் திறமை புலனாகிறது. மேலும் அவர் தன் படைப்பின் வழியாகத் தான் ஒரு மருத்துவராகவும், உழவராகவும், ஜோதிடர், அமைச்சர், உளவியலாளர் மற்றும் சிறந்த ஒரு மனிதன் என்ற பன்முகத் தோற்றத்தைக் கொண்டவராகவும் முக்காலமும் உணர்ந்த தீர்க்கதரிசியாகவும் என்றும் வாழ்ந்து கொண்டிருக்கிறார்.

இத்தகைய அனைத்து பண்புகளையும் தனி ஒரு மனிதரிடத்துக் காண்பது அரிது. எனவே இத்தகு தன்மைகளை ஒருங்கே பெற்ற வள்ளுவரின் படைப்பினை "உலகப் பொதுமறை" என்று மக்கள் போற்றுவதே சாலச் சிறந்தது.

திருக்குறளின் மேன்மை

'இரு வரிகளில் வாழ்வின் நெறிகளை உணர்த்தும்' என்னும் சிறப்பிற்குரியது திருக்குறள். உலக நாடுகளில் உள்ள பல்கலைக்கழக நூலகங்களில் மொழிசார் நூல்களில் திருக்குறள் முதல் நூலாக அமைந்துள்ளது. திருக்குறளின் மேன்மையை உணர்ந்த மகாத்மா காந்தியடிகள் தம் வாழ்வில் குறள் வழி வாழ்ந்த சிறப்பினை அறியலாம்.

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மேலும் பல்வேறு மொழி அறிஞர்களும் இதன் சிறப்பினை உணர்ந்து தங்கள் மொழிகளில் மொழிபெயர்த்துள்ளனர்.

சிறந்த சிந்தனையும், சினம் தவிர்த்தலும்

ஒரு செயலை மனிதன் செய்வதன் மூலம் அவன் அடைகின்ற நன்மைகள், தீமைகள் ஆகிய இரண்டையும் காட்டுகின்றது வள்ளுவம். ஒரு நற்குணத்தை தன் வாழ்வில் கடைப்பிடிக்கின்ற மனிதன் அடைகின்ற உயர்நிலைகளைப் பற்றி இக்குறள்களில் கூறியுள்ளார். ஒரு மனிதனின் எண்ணமானது மிகவும் உயர்ந்ததாக இருத்தல் வேண்டும். ஏனெனில் ஒருவனின் ஊக்கமே அவனை சிறந்த நிலையை அடைய வழிசெய்கிறது என்பதை

> "உள்ளுவதெல்லாம் உயர்வுள்ளல் மற்றது
> தள்ளினும் தள்ளாமை நீர்த்து."

இக்குறள் மூலம் கூறியுள்ளார். இதனை உளவியல் ரீதியில் ஆராய்ந்தால் ஒருவனின் எண்ணமே அவனுடைய செயல்களை தீர்மானிக்கும் என்று கூறலாம்.

அதுபோல மனித வாழ்வில் ஒருவனின் செயல் எவ்வாறு அவனை தாழ்வு நிலைக்கு கொண்டு செல்கிறது என்பதை பற்றியும், அதன் மூலம் பிறர் அடையும் பாதிப்பு பற்றியும் இடித்துரைக்கின்றார்.

ஒருவனிடத்து எழும் சினம் என்ற முரண்பாடான குணத்தின் காரணமாக அவன் தன்னையும் தன்னைச் சுற்றியுள்ளாரையும் எவ்வாறு பாதிப்புக்கு உள்ளாக்குகின்றான் என்பதை,

> "தன்னைத்தான் காக்கின் சினங்காக்க காவாக்கால்
> தன்னையே கொல்லும் சினம்"

என்ற குறளின் வழி சினத்தின் பயனையும் கூறியுள்ளார்.

இதனால் மனிதன் வாழ்வில் கடைப்பிடிக்க வேண்டிய நற்குணங்கள் மற்றும் கைவிட வேண்டிய முரண்பாட்டு குணங்களைப் பற்றியும் நாம் அறியலாம். எனவே நாம் நற்குணத்தை பின்பற்றி நல்லாசான் வழி நடப்போம்.

அக்கால இலக்கியங்களுடன் பொருந்தும் தன்மை

அறம், பொருள், இன்பம், வீடு என்ற நான்கு உறுதிப் பொருள்களை கொண்டுள்ள திருக்குறளை இலக்கியங்களுடன் பொருத்திப் பார்க்கலாம். இலக்கியம் என்பது மனிதனின் வாழ்வு சார்ந்து 'காலத்தைக் காட்டும் கண்ணாடியாக' உள்ளது. அதன்படி சங்க அக இலக்கியம் மற்றும் புற

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இலக்கியம் என்பவை மனிதனின் வாழ்வியலுடன் தொடர்புடையது. இவ்வாறு இலக்கியங்கள் திருக்குறளுடன் பொருந்தும் தன்மை

"ஒருநாள் நீர் பொழுது இடைப்பட நீப்பின் வாழ்வாளோ?"

என்ற கலித்தொகை பாடலில் தலைவனின் பிரிவு பற்றி கூறியுள்ள தன்மைக்கு இக்குறள் பொருந்துகிறது.

செல்லாமை உண்டேல் எனக்குரை மற்றுநின்
வல்வரவு வாழ்வார்க்கு உரை.

இதில் தலைவனைப் பிரிந்த பின்னர் தன்னிலை பற்றி தலைவி கூறும் வகையில் அமைந்துள்ளது.

இதுபோன்று புறநானூற்றில் உள்ள

"போர்க்கு உரைஇப் புகன்று கழித்த வாள்"

என்ற பாடல் அடிகளின் பொருண்மை இக்குறளுடன் பொருந்துகிறது.

"பேராண்மை என்ப தறுகண்ஒன் றுற்றக்கால்
ஊராண்மை மற்றதன் எஃகு"

ஒருவனுக்கு பேராண்மையே சிறந்த ஆயுதம் என்று கூறுகிறார்.

சித்தர்கள் கூறும் நிலையாமைக் கருத்துக்களுடன் வள்ளுவரின் குறள்கள் பொருந்தி வருகின்றன. சான்றாக "உடம்பால் அழியின் உயிரால் அழியார்" என்பன போன்ற நிலையாமை கருத்துக்கள் பற்றி நிலையாமை என்ற அதிகாரத்தில் கூறியுள்ளார்.

மேற்சொன்ன அடிகளுக்கு பொருந்தி

"குடம்பை தனித்துஒழியப் புள்பறந் தற்றே
உடம்போடு உயிரிடை நட்பு"

இக்குறள் அமைந்துள்ளது.

மேலும் "வாடிய பயிரைக் கண்டபோதெல்லாம் நானும் வாடினேன்" என்ற வள்ளலாரின் வரிகளுடன்

பகுத்துண்டு பல்லுயிர் ஓம்புதல் நூலோர்
தொகுத்தவற்றுள் எல்லாந் தலை.

என்ற குறள் பொருந்தி வந்துள்ளது. இவ்வகையில் மக்களின் வாழ்வியலைக் கூறும் அக்கால இலக்கியங்களுடன் திருக்குறள் பொருந்தும் தன்மை காரணமாக அக்காலத்திற்குப் பொருந்தியது.

இக்கால வாழ்வில் குறள்களின் பயன்பாடு

இன்றைய அறிவியல் உலகில் ஒவ்வொரு மனிதனின் வாழ்வும் இயந்திரத்தனமாக மாறிவிட்ட நிலையில் மன அமைதியைத் தேடி பலர்

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செல்கின்றனர். அவ்வாறு செல்லும் மக்கள் யோகம், தியானம் என்பதில் தங்களை ஈடுபடுத்திக் கொள்கின்றனர். அவ்வகை தியான வகுப்புகளில் கூட இதுபோன்ற பெரிய மகான்களின் போதனைகளே இடம் பெறுகின்றன.

ஒரு மனிதன் பண்பட்டு சமூகத்தில் சிறந்த மனிதனாக - மாமனிதனாக மாறி விளங்குவதற்கு திருக்குறளே பெரிதும் பயன்படுகிறது. இதுபோன்று பல வகைகளில் திருக்குறள் கருத்துக்கள் இக்கால மக்களின் வாழ்வியலுடன் பொருந்துகின்றது. இனிவரும் எதிர்காலத்திற்கும் பொருந்தும் வகையில் கிடைத்தற்கரிய படைப்பாக அமைந்துள்ளது.

இத்தகு சிறப்புகளைப் பெற்ற நூல் நம் தமிழ் மொழியில் அமைந்து இருப்பது தமிழுக்கு மேலும் சிறப்புச் சேர்க்கிறது. திருக்குறள் பற்றிய ஆய்வுகள் பல ஆயிரம் வருடங்களுக்குப் பிறகும் நடந்து கொண்டே இருக்கும். ஏனெனில் 'அள்ள அள்ள குறையாத அமுதசுரபி போன்று' பற்பல பொருண்மைகளை தன்னுள் கொண்டுள்ளது.

வாழ்வியலில் இன்று பயன்படுத்த முடியுமா?

மனிதன், அறவினை, கல்வி மற்றும் அனுபவம் சார்ந்து பெறுகின்றான். இவ்வகையான இருவழி அறிவினையும் குறள்களின் வழியில் மனிதன் பெறுகின்றான். பள்ளிகள் முதல் கல்லூரிகள் வரையில் மொழிப்பாடத்தில் திருக்குறள் முதன்மை இடம் வகிக்கின்றது. மேலும் பள்ளிகளில் 'இலக்கிய மன்ற விழாக்களில்' மாணவர்களின் திறமையை ஊக்குவிக்கும் படி திருக்குறள் ஒப்புவித்தல் போட்டிகள் நடைபெறுகின்றது. இவ்வகையில் கல்வி நிலையங்கள் சார்ந்து திருக்குறள் வாழ்விற்குப் பயன்படுகிறது.

தகவல் தொடர்பு சாதனங்கள் வழி பயன்பாடு

தகவல் தொடர்பு சாதனங்களான தொலைக்காட்சி, வானொலி, நாளிதழ் போன்றவற்றின் மூலமும் திருக்குறள் மனிதவாழ்வோடு தொடர்பு கொள்கிறது. தொலைக்காட்சி மனிதனின் வாழ்க்கையுடன் நெருங்கிய தொடர்பு கொண்ட ஒரு தகவல் தொடர்பு சாதனமாக உள்ளது. இதன் மூலமாகவும் திருக்குறள் கருத்துக்கள் வலியுறுத்தப்படுகின்றன.

சான்றாக, பொதிகை தொலைக்காட்சியில் ஒலிபரப்பாகும் "குறளின் குரல்" என்ற நிகழ்ச்சி மூலம் குறள்வழிக் கருத்துக்கள் மற்றும் நீதிக்கதைகள் கூறப்படுகின்றது. இதனால் கல்வி அறிவு பெற்ற மக்கள் மற்றும் கல்வி அறிவு பெறாத அனுபவசாலிகளுக்கும் திருக்குறள் கருத்துக்கள் சென்றடைகிறது.

மேலும் வானொலி போன்றவற்றல் அன்றாட நிகழ்ச்சிகளில் குறள் சார்பான கருத்து விளக்கம் கூறப்படுகின்றது. அன்றாட செய்திகளை

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எழுத்து வடிவில் மக்களுக்கு தரும் நாளிதழ்களில் குறிப்பாக 'தினத்தந்தி' போன்ற இதழில் தினமும் ஒரு குறளும் அதன் விளக்கமும் இடம் பெறுகின்றது.

இவ்வகையில் இக்காலத்தில் கல்வி மற்றும் தகவல் தொடர்பு சாதனங்கள் சார்ந்து மனித வாழ்வுடன் இன்றியமையாத் தொடர்பு கொண்டுள்ளது.

அரசால் சிறப்புச் செய்யப்படும் தன்மை

தமிழக அரசு திருக்குறளை பல்வேறு வகையில் சிறப்பித்துள்ளது. அதில் குறிப்பாக "பள்ளி மாணவர்கள் மற்றும் சிறுவர்கள் திருக்குறள் அனைத்தையும் மனப்பாடம் செய்து ஒப்புவித்ததற்கு அவர்களுக்கு உரிய பரிசுத் தொகை மற்றும் சலுகைகள் வழங்கி" சிறப்பு செய்துள்ளது.

மேலும் தற்போது கோவையில் நடைபெற்ற உலகத் தமிழ் செம்மொழி மாநாட்டில் "1330 திருக்குறள்களையும் கொண்ட எழுத்து வடிவில் நெய்யப்பட்ட புடவை மக்களின் கருத்தை கவரும் வண்ணம் அமைந்திருந்தது". இவை தவிர திருக்குறளின் பொருண்மைகளை உணர்த்தும் ஓவியங்களும் வரையப்பட்டிருந்தன. இவ்வகையில் எழுத்து வடிவில் உள்ள ஒரு படைப்பு கலை வடிவம் பெறும் தன்மையை உணரலாம்.

முடிவாக, வள்ளுவம் வழி வாழ்வியல் – என்ற இந்த அமைப்பில்

திருக்குறள் என்பது அக்காலம், இக்காலம் மற்றும் எதிர்கால மக்களின் வாழ்வியலுடன் தொடர்புடைய ஒன்றாக உள்ளது.

மக்களின் வாழ்விற்கு தேவையான நீதிக் கருத்துக்களை எடுத்துக் கூறுவதன் வாயிலாக இது ஒரு வாழ்வியல் இலக்கியமாகத் திகழ்கின்றது.

பிறமொழி அறிஞர்களும் குறள்வழிக் கருத்தை மொழிபெயர்ப்பு செய்து அறிய உணரும் தன்மை வாயிலாக 'திருக்குறளின் நிலைத்த தன்மையை' அறியலாம்.

இக்கால மக்களின் வாழ்வுடன் இன்றியமையாத தொடர்பு கொண்டுள்ள தகவல் தொடர்பு சாதனங்களின் வழியாக திருக்குறள் மக்களை சென்றடைகின்றது. மேலும் மக்கள் வாழ்வியலுடன் தொடர்பு கொண்டுள்ளது.

மேலும் அரசினால் சிறப்பு செய்யப்படும் தன்மை காரணமாக இதன் மேன்மைத் தன்மையை எளிதில் உணரலாம்.

இவ்வகையில் "நம்முடைய பல்வேறுபட்ட பரிணாமங்களின் ஓர் உருவமாக திருவள்ளுவரும், பல்வேறு மக்களின் வாழ்வியல் அனுபவத்தையும் எடுத்துரைக்கும் இலக்கியமாகத் திருக்குறளும்" திகழ்கின்றது.

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சீனர் மற்றும் தமிழர் பண்பாட்டில் தேநீர்

கு. சிதம்பரம்

உலகத் தமிழாராய்ச்சி நிறுவனம், சென்னை

தேநீர் இன்று உலக மக்களின் வாழ்க்கையிலும் பண்பாட்டிலும் செம்புலப்பெயல்நீர் போல இரண்டறக் கலந்துவிட்டது. பண்டையக்காலம் தொட்டே குறிப்பாகச் சீனர்களின் வாழ்க்கையிலும் பண்பாட்டிலும் தேநீர் ஒன்றிவிட்டது. சீனாவின் தேசிய பானம் மற்றும் பண்பாட்டின் அடையாளம் தேநீர். சீனர்களின் அன்றாட வாழ்க்கைக்குத் தேவைப்படுகின்ற ஏழு அடிப்படை பொருட்களில் தேநீரும் ஒன்று. மற்றவை: விறகு, அரிசி, எண்ணெய், உப்பு, சோயா சாஸ், வினிகர். ஆகவே, இவ்வாய்வுக் கட்டுரை தேநீரின் வரலாற்று பின்புலம், தேநீர் வகைகள் மற்றும் தயாரிப்பு முறைகள், சீனர் மற்றும் தமிழர் பண்பாட்டில் தேநீர், தேநீர் குவளைகளில் சித்திர வேலைபாடுகள் மற்றும் நம்பிக்கைகள் ஆகியவற்றை விரிவாக ஆராய்கிறது.

தேநீரின் வரலாற்று பின்புலம்

சீன மொழியில் சாசுய் (chashu) என்று அழைக்கப்படும் தேநீர். இந்தியில் சாய் என்றும் மலையாளத்தில் சாயா என்றும் அழைக்கப்படுகிறது. சாய் என்ற சொல் சீன மொழியில் இருந்து வந்தச் சொல்லாக இருக்கலாம் எனக் கூறப்படுகிறது. இலங்கைத் தமிழில் தேத்தண்ணீர் என்று அழைக்கப்படுகிறது. சீனாவில் சுமார் இரண்டாயிரம் ஆண்டுகளாகத் தேநீர் பயன்பாட்டில் இருந்து வருகிறது. இருப்பினும், ஆங்கிலேயர்களின் பயன்பாட்டிற்கு வந்தபிறகு, பதினேழாம் நூற்றாண்டிலிருந்துதான் தேநீரின் சுவை வெளியுலக மக்களுக்கு தெரியவந்தது எனலாம். இந்தியர் பண்பாட்டிலும் மலைப்பிறதேசங்களிலும் தேயிலைச்செடி வேறூன்றியது ஆங்கிலேயர்களின் ஆட்சிகாலத்திலேயாகும்.

தேநீர் குறித்த ஆராய்ச்சிகள் சீனாவில் பண்டைய காலத்திலேயே நடைபெற்று இருக்கின்றது. சீனாவின் சித்தர் என்று அழைக்கப்படுபவர் புலவர் லு யு (Lu Yu, 733-804). இவர் சாஜிங் (chajing) என்ற ஆய்வு நூலை எழுதியவர். இந்நூல் ஆங்கிலத்தில் "The Classic of Tea" என்ற தலைப்பில் மொழிபெயர்க்கப்பட்டு மூன்று தொகுதிகளாக வெளியிடப்பட்டுள்ளது. இந்நூல் தேநீர் வகைகள், தயாரிக்கும் முறைகள், தேநீரின் மருத்துவக் குணங்கள் பற்றி விரிவாக எடுத்தியம்புகிறது.

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தேநீரின் தோற்றம் குறித்து சீன நாட்டுப்புறக் கதைகளும் உள்ளன. அவை

1. கி.மு. மூன்றாம் நூற்றாண்டிற்கு முன் சென் நங் (Sen Nung) என்ற மன்னர் ஒரு மரத்தின் அடியில் அடுப்பு மூட்டி வெண்ணீர் வைத்துக் கொண்டிருந்தார். அப்போது அந்த மரத்திலிருந்து சில இலைகள் பாத்திரத்தில் கொதித்துக் கொண்டிருந்த நீரில் விழுந்தது. அந்நீர் அருந்துவதற்கு சுவையாகவும் நறுமணமாகவும் இருந்தது. அன்றிலிருந்து தொடர்ந்து பயன்பாட்டில் உள்ளதாக நம்பப்படுகிறது.

2. கி.பி. ஐந்தாம் நூற்றாண்டில் தருமா என்ற புத்த பிட்சு இந்தியாவிலிருந்து சீனாவிற்கு பயணம் மேற்கொண்டார். அப்போது அவரின் ஆன்மீக நம்பிக்கையை நிருபணம் செய்வதற்காக ஏழு ஆண்டுகள் தவம் மேற்கொண்டு வந்தார். தவமிருக்கும்போது அவரின் கண்கள் தூக்கத்தில் சொருகின. தவத்தின்போது தூக்கம் வராமலிருக்க அருகிலிருந்த செடியிலிருந்து இலைகளைப் பறித்து வெண்ணீரில் போட்டு பருகிவந்தார். அதன்பிறகு அவர் தொடர்ந்து தன்னுடைய தவத்தை மேற்கொண்டார்.

தேநீர் வகைகள் மற்றும் தயாரிப்பு முறைகள்

கருப்புத் தேநீர் (Black tea or brown tea)
பச்சைத் தேநீர் (Green tea)
ஊலாங் தேநீர் (Wulong tea)
மல்லிகைத் தேநீர் (Jasmine tea / scented tea)
வெள்ளைத் தேநீர் (White tea)

என்பன சீனாவின் முக்கியமான தேநீர் வகைகளாகும். தேநீரின் வகைகள் ஒவ்வொன்றும் இலைகளில் பருவம் மற்றும் பதப்படுத்தும் விதம் ஆகியவற்றிற்கேற்ப வேறுபடுகிறது. சீனர்களின் தேநீர் வாய்ப்பாடு: வெண்ணீர் + பதப்படுத்தப்பட்ட தேயிலை ஆகும். பால் மற்றும் சர்க்கரையைத் தேநீருடன் கலந்து பயன்படுத்தும் வழக்கம் சீனர்களிடம் இல்லை. ஆனால், சிறப்பு தினங்களில் தேநீரின் சுவையைக் கூட்டுவதற்காக பேரிச்சம் பழம் தேநீருடன் சேர்ப்பது வழக்கமாக உள்ளது.

மேலும் மல்லிகை, சாமந்தி போன்ற பூக்களையும் தேயிலையுடன் சேர்த்து மல்லிகைத் தேநீர் தயாரிக்கப்படுகிறது. மழைநீர் அல்லது திடப்பனி நீர் கொண்டு தயாரிக்கப்படும் தேநீர் சிறந்த தேநீராகச் சீனர்களால் கருதப்படுகிறது.

தமிழர் பண்பாட்டில் தேநீர் தயாரிப்பு முறை சீன முறையிலிருந்து சற்று வேறுபட்டது. தமிழரின் தேநீர் வாய்ப்பாடு: தேத்தூள் + தண்ணீர் + பால் + சர்க்கரை. இது தேவைக்கேற்ப மாறுபடுகிறது. பால்தேநீர் (Milk

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tea), பாலில்லாத் தேநீர் (tea with out milk), சர்க்கரையில்லாத் தேநீர் (tea with out sugar), எலுமிச்சைத் தேநீர் (lime tea) என தமிழர்களின் தேநீரை வகைப்படுத்தலாம். சர்க்கரையில்லா தேநீர் பெரும்பாலும் நீரிழிவு நோயால் பாதிக்கப்பட்டவர்களால் மட்டுமே பயன்படுத்தப்படுகிறது. தேநீருடன் எலுமிச்சை சாறு சேர்த்து எலுமிச்சை தேநீர் தயாரிக்கப்படுகிறது. ஜீரண சக்தியை அதிகப்படுத்துவதற்காகத் தேநீருடன் இஞ்சியை சேர்ப்பதும் தமிழர் பண்பாட்டில் குறிப்பிடத்தக்கது. தமிழர்களின் பயன்பாட்டுக்கு தேநீர் வருவதற்கு முன்பிருந்தே தமிழர் பண்பாட்டில் தேநீருக்கு இணையான பானமான கொத்தமல்லி தண்ணீர் (coriander tea) பண்டைய காலம் தொட்டே இருந்து வருகிறது. கொத்தமல்லி + தண்ணீர் + கருப்பட்டி + இஞ்சி என்பன இதன் வாய்ப்பாடாகும். இது சோர்வு நீக்கியாகவும், வலி நிவாரணியாகவும், ஜீரணியாகவும், செயல் ஊக்கியாகவும் பயன்படுத்தப்பட்டு வருகிறது. தேநீரைப் போன்றே காலை மாலை எனத் தேவைக்கேற்ப பயன்படுத்தப்படுகிறது.

சீனர் மற்றும் தமிழர் பண்பாட்டில் தேநீர்

பல்வேறு பண்பாட்டு சூழல்களில் தேநீரைப் பயன்படுத்தும் வழக்கம் சீனர்களிடம் பண்டைய காலம் தொட்டே இருந்து வருகிறது. அதாவது மரியாதையின் குறியீடாகவும், குடும்ப உறுப்பினர்கள் சந்தித்துக்கொள்ளும்போதும், மன்னிப்பு கோருவதற்காகவும், திருமண நாளில் பெரியவர்களுக்கு நன்றி செலுத்தும் விதமாகவும், பாரம்பரியத்தை அடுத்த தலைமுறையினருக்கு எடுத்துச் செல்வதற்காகவும் தேநீர் பரிமாறுவது வழக்கமாக இருந்து வருகிறது.

* மரியாதையின் குறியீடாகவும் (as a sign of respect): சீனச் சமுதாயத்தில் இளைய தலைமுறையினர் தங்கள் மரியாதை வெளிப்படுத்தும் விதத்தில் மூத்த தலைமுறையினருக்கு தேநீர் வழங்குகின்றனர். பெரியவர்களை விடுமுறை நாட்களில் தேநீரகத்திற்கு அழைத்துச் சென்று தேநீர் கொடுத்து உபசரிப்பது பாரம்பரிய வழக்கமாக உள்ளது. இதுவே பண்டைய காலங்களில் உயர் பதவி வகிப்பவர்களுக்குக் கீழ்நிலையில் இருப்பவர்கள் மரியாதை நிமித்தமாக தேநீர் வழங்குவது இருந்து வந்தது. இன்று பண்பாட்டு மாற்றங்களின் விளைவாக கீழ் பதவியில் வகிப்பவர்களுக்கு உயர் பதவியில் வகிப்பவர்களும், சிறியவர்களுக்குப் பெரியவர்கள் தேநீர் ஊற்றிக் கொடுப்பதைக் காணமுடிகிறது. இருப்பினும் பண்பாட்டுச் சூழலில் இவ்வாறு எதிர்பார்க்கக்கூடாது.

தமிழர் பண்பாட்டிலும் தேநீர் இன்று மரியாதையின் குறியீடாக மாறிவிட்டது என்பதைக் கண்கூடாக காணமுடிகிறது. விருந்தினர்கள்,

உறவினர்கள், நண்பர்கள் என யார் வீட்டிற்கு வந்தாலும் தேநீர் அல்லது குழம்பி கொடுத்து உபசரிப்பது தமிழர் சமுதாயத்தில் வழக்கமாக உள்ளது.

● திருமண நாளில் பெரியவர்களுக்கு நன்றி செலுத்தும் விதமாகவும் (to express thanks to elders on wedding day): சீனர்களின் திருமணச் சடங்குகளில் தேநீர் முக்கிய இடத்தை வகிக்கிறது. மணமகள் திருமண நாளன்று விடியற் காலையில் திருமணத்திற்கு முன்பு தனது பெற்றோருக்கு தேநீர் ஊற்றிக் கொடுத்து தன்னை நன்றாக வளர்த்ததற்காக தன்னுடைய நன்றியைச் செலுத்துவார்கள். திருமணம் முடிந்த பிறகு திருமண நாளன்றே மணமகன் மற்றும் மணமகள் உறவினர்களை அறிமுகப்படுத்தும் விதமாக மீண்டும் தேநீர் சடங்கு நடைபெறுகிறது. சடங்கின்போது மணமகன், மணமகள் மற்றும் மணமகள் தோழி மூவரும் இணைந்து சிவப்பு பேரிச்சை மற்றும் தாமரை இதழ்களைச் சேர்த்து தேநீர் தயாரிப்பார்கள். சிவப்பு பேரிச்சை மற்றும் தாமரை இதழ்களை தேநீரில் சேர்ப்பதன் மூலம் மணமகள் கூடிய விரைவில் திடகாத்திரமான பேரக்குழந்தைகளைப் பெறுவாள் என நம்பப்படுகிறது.

மணமக்கள் மண்டியிட்டு மணமகனின் பெற்றோர்களுக்குத் தேநீர் வழங்குவது வழக்கமாக உள்ளது. மணமகள் தன்னுடைய மாமனாரின் இடது புறமும் மணமகன் தன்னுடைய தாயின் வலதுபுறமும் சம்பிரதாயப்படி மண்டியிடவேண்டும். தேநீர் சடங்கின்போது தோழி மங்கல வாழ்த்துப்பாடல்களைப் பாடிக்கொண்டு மணமக்களுக்கு உதவியாக இருப்பாள். மணமகனின் பெற்றோருக்குத் தேநீர் வழங்கிய பிறகு, மணமகனின் உறவினர்களுக்குத் தேநீர் வழங்கப்படுகிறது. முதலில் தாத்தா பாட்டிக்கும் பிறகு அண்ணா, அக்கா, தங்கை என வயதின் அடிப்படையில் ஒவ்வொருவருக்காக வழங்கி அறிமுகப்படுத்தப்படுகிறது. அதன்பிறகு குடும்ப உறுப்பினர்களும் உறவினர்களும் மணமக்களுக்கு சிவப்பு வண்ணப் பொதியை பரிசாக அளிப்பார்கள். அப்பொதியில் பணமோ நகையோ இருக்கும்.

கால மாற்றங்களுக்கேற்ப தேநீர் வழங்கும் சடங்கிலும் சில மாற்றங்கள் ஏற்பட்டுள்ளது. இன்று மணமக்கள் இரு வீட்டாருக்கும் தேநீர் வழங்குகின்றனர். இச்சடங்கு, பெரிய பெரிய மண்டபங்களிலும், ஐந்து நட்சத்திர விடுதிகளிலும், திறந்த வெளிகளிலும் பல ஆயிரம் பேர் அமர்ந்து பார்க்கும் வண்ணம் ஆடம்பரமாக நடைபெறுகிறது. ஆடம்பரங்கள் இருப்பினும், இச்சடங்கு இரண்டு குடும்பங்களின் ஒருங்கிணைப்பை கவுரவப்படுத்தும் விதமாகவே நடைபெறுகிறது.

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தமிழர் பண்பாட்டுச் சூழலிலும் தேநீர் இன்று முக்கிய இடத்தை வகிக்கிறது. பெண்பார்க்கும் படலத்தின் போது மணமகனுக்கு இனிப்பு மற்றும் காரத்துடன் தேநீர் கொடுக்கப்படுகிறது. தேநீரை பெண்பார்க்க வரும் மணமகனுக்கு மணப்பெண் கையால் கொடுப்பது வழக்கமாக உள்ளது. தேநீர் பருகியபிறகு தேநீர் கோப்பையை எடுத்துச் செல்வதற்காக மீண்டும் அப்பெண் அழைக்கப்படுவாள். அப்பெண் மீண்டும் வந்து அத்தேநீர் கோப்பையை எடுத்துச்சென்றால் அப்பெண்ணுக்கு அம்மணமகனைப் பிடித்திருக்கு என்று பொருள். அப்பெண்ணின் தாயார் எடுத்துச் சென்றால் அப்பெண்ணுக்கு மணமகனை பிடிக்கவில்லை என்று பொருள் கொள்ளப்படுகிறது. (மணமகன் தேனீர் பருகிவிட்டு மணப்பெண்ணின் வீட்டிலிருந்து வரும் தருவாயில் இனிப்பை சுவைத்தால் அப்பெண்ணை பிடித்திருக்கு என்று பொருள். காரத்தை தொட்டால் பிடிக்கவில்லை என்று பொருள்) இவ்வழக்கம் இடத்திற்கு இடம் வேறுபடுகிறது. நிச்சியதார்த்தம், திருமணம் என இன்று எல்லா வகையான பண்பாட்டுச் சூழல்களிலும் தேநீர் பயன்படுத்துவதைக் காணலாம்.

குடும்ப உறுப்பினர்கள் சந்தித்துக் கொள்ளும்போதும் (for a family gathering) பொருளின் நிமித்தமாக அல்லது திருமணம் ஆனபிறகு பிள்ளைகள் பெற்றோரை விட்டுப் பிரிந்து செல்கின்றனர். மீண்டும் குடும்ப உறுப்பினர்கள் ஒன்று சேறும்போது தேநீரகத்திற்கு குடும்பத்துடன் சென்று தேநீர் அருந்தி மகிழ்வது சீனர்களின் வழக்கமாக உள்ளது. சீனாவில் தேநீரகங்கள் சீனக் கட்டிடக்கலை நுட்பத்துடனும் இயற்கை எழிலோடும் சுமார் ஐம்பதுக்கும் மேற்பட்டோர் குழு குழுவாக அமர்ந்து தேநீர் அருந்தும் வகையில் கட்டமைக்கப்பட்டிருக்கும். தேநீகரத்தில் சீனக் கலைஞர்கள் மீட்டும் இசையை மணிக்கணக்கில் கேட்டு மகிழ்ந்தவாரே தேநீர் அருந்துவது சீனர்களின் கலை ரசனையைக் காட்டுகிறது. தேநீர் அருந்தும்போது கொரிப்பதற்காக வருந்த பூசணி, தற்பூசணி விதைகள், வேர்கடலை ஆகியன கொடுக்கப்படுகிறது.

● மன்னிப்பு கோருவதற்காகவும் (to apologize) பிள்ளைகள் ஏதாவது தவறுகள் செய்துவிட்டால் தேநீர் ஊற்றிக்கொடுத்து பெற்றோர்களிடம் மன்னிப்புக்கோருவது சீனர்கள் பண்பாட்டில் காணமுடிகிறது.

● பாரம்பரியத்தை அடுத்த தலைமுறையினருக்கு எடுத்துச் செல்வதற்காகவும் (to pass on the tradition) குடும்பத்தாறும் உறவினர்களும் கூடி தேநீர் அருந்தும்போது குடும்ப பாரம்பரியத்தையும் பண்பாட்டையும் பற்றிப் பேசிகொள்வது வழக்கம். இதன் மூலம் சீனர்களின் பண்பாடு அடுத்த தலைமுறைக்கு எடுத்துச் செல்லப்படுவதாக நம்பப்படுகிறது.

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தேநீர் குவளையில் சித்திர வேலைப்பாடுகளும் சீனர்களின் நம்பிக்கைகளும்

சீனர்கள் பயன்படுத்தும் தேநீர் கூஜாக்களும் குவளைகளும் சித்திர வேலைப்பாடுகளுடன் மிகுந்த கலை நுட்பத்தோடும் அழகியல் உணர்வோடு இதற்கென தனி வகை களிமண் மற்றும் மணல் கொண்டு தயாரிக்கப்படுகிறது. **ட்ராகான், பீனிக்ஸ், குதிரை, குரங்கு, புலி, பூனை, சேவல், மீன், பன்றி, ஆமை, ஆந்தை, பல்லி, தவளை, செர்ரிமலர், தாமரை, சூரியகாந்தி மலர், அண்ணாச்சி, பூசணி, மூங்கில், சிரிக்கும் புத்தர், குழந்தை புத்தர்** ஆண், பெண் ஆகிய வடிவங்களில் தயாரிக்கப்பட்ட அல்லது ஆகிய உருவங்கள் பொறிக்கப்பட்ட கூஜாக்களிலிருந்து குவளையில் தேநீர் ஊற்றிக் குடிப்பதன் மூலம் அதற்கேற்றப் பலன் கிடைப்பதாக நம்பப்படுகிறது.

ட்ராகன்-பீனிக்ஸ், ஆண்-பெண் ஆகியவற்றின் இணைப்பில் தயாரிக்கப்படும் கூஜாக்கள் அதிகாரம் மற்றும் அழகு ஆகிய இரண்டு கிடைப்பதாக நம்பப்படுகிறது. **குதிரை**: ஆளுமைப் பண்பு, நுண்ணறிவு மற்றும் நன்றியுணர்வு. **புலி**: வீரம் மற்றும் தீய சக்திகளுக்கு எதிராகச் சண்டையிடும் குணம். **பூனை**: நல்லது நடக்கும். **சேவல்**: விடியர் காலையில் நல்ல செய்தியைக் கொண்டு வருதல். **மீன்** மற்றும் **பன்றி**: செழுமை மற்றும் வளம். **குரங்கு**: ஆற்றல். **ஆமை**: மற்றும் **பல்லி**: நீண்ட ஆயில். **தவளை**: எதிர்வரும் ஆபத்தை அறியச் செய்வது. **வண்ணத்துப்பூச்சி**: மாறாத காதல் மற்றும் முருகியல். **செர்ரிமலர்**: அழகு மற்றும் செல்வம். **தாமரை**: எதிர்பார்ப்பு இல்லாத நட்பு மற்றும் காதல் **சூரியகாந்தி மலர்**: நம்பிக்கை. **அண்ணாச்சி**: அற்பணிப்பு மற்றும் நற்குணம், **பூசணி**: நல்ல பலன். **மூங்கில்**: உயர் பண்பு மற்றும் உயர்வு. **குழந்தை** மற்றும் சிரிக்கும் **புத்தர்**: மகிழ்ச்சி, அமைதி மற்றும் அன்பு. இத்தகைய கலை நுட்பத்துடன் கூடிய கோப்பைகள் பத்தாம் நூற்றாண்டிலிருந்து பயன்பாட்டில் உள்ளது என்பது குறிப்பிடத்தக்கது.

முடிவுரை

தேநீர் பருகுவது சீனர்கள் பண்பாட்டில் உள்ளது போல் வழக்கமாக இல்லாமல் பழக்கமாகத் தமிழர் சமுதாயத்தில் கருதப்படினும், தமிழர் பண்பாட்டில் தேநீர் இரண்டறக் கலந்துவிட்டது என்பது தெளிவாகிறது. தமிழகத்தில் தேநீரகங்கள் இன்று கிராமங்களில்கூட தெருக்கள்தோரும் காணப்படுகின்றன. தேநீரகங்கள் அரசியல் மற்றும் சமூக விவாதக் களங்களாகவும் உள்ளன. தினமலர் நாளிதலில் 'டி கடை பெஞ்சு' என்ற தலைப்பில் தினந்தோறும் அன்றாட அரசியல் மட்டும் சமூக சிக்கல்களை

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p>அலசுகின்றது. திரைப்பட பாடல்களில்கூட தேநீர் இடம்பெற்றிருப்பது குறிப்பிடத்தக்கது. கல்யாணப் பரிசு என்ற படத்தில் பட்டுக்கோட்டை கல்யாணசுந்தரம் எழுதிய. "டீ...டீ...டீ... பாட்டாளியாய் இருக்கும் தோழனுக்கு கூட்டாளியாய் இருப்பது டீ..." என்ற பாடல் வரிகள் குறிப்பிடத்தக்கது. பாட்டாளிகளுக்காகவே அறிமுகப்படுத்தப்பட்ட தேநீர் இன்று அனைத்து தரப்பு மக்களின் சிந்தனையைத் தூண்டும் பானமாக உள்ளது. எனவே, தமிழறிஞர்களும் ஆய்வாளர்களும் தமிழர் பண்பாட்டில் தேநீர் எவ்வாறெல்லாம் இரண்டறக் கலந்துள்ளது என்பது குறித்தும் தேநீரின் தீய மற்றும் மருத்துவ குணங்கள் குறித்தும் விரிவான ஆராய்ச்சிகள் மேற்கொள்ளலாம்.</p>

<h3>அடிக்குறிப்பு</h3>

<p>நான் சீனாவில் இரண்டு ஆண்டுகள் பணியாற்றிய போது சீன நண்பர்களின் திருமண நிகழ்ச்சிகளில் கலந்துகொண்ட போதும் அவர்களிடம் கலந்துரையாடிய போதும் கிடைத்த தரவுகளின் அடிப்படையிலும் சில இணைய தளங்களில் கிடைத்த தரவுகளின் அடிப்படையிலும் இக்கட்டுரை எழுதப்பட்டுள்ளது. தரவுகளை தந்து உதவிய சீன நண்பர்களுக்கும் இக்கட்டுரையை எழுத ஊக்கமளித்த பேரா. முனைவர் மு. வளர்மதி அவர்களுக்கும் எனது நன்றி.</p>

<h3>துணை நூல்கள்</h3>

நமசிவாயம் சே. 1981 **தமிழர் உணவு** உலகத் தமிழாராய்ச்சி நிறுவனம் சென்னை – 600 113.

வேங்கடாசலபதி ஆ. இரா. 2000 '**தமிழகத்தில் காப்பி ஒரு பண்பாட்டு வரலாறு**' அந்தக் காலத்தில் காப்பி இல்லை முதலான ஆய்வுக்கட்டுரைகள், காலச்சுவடு பதிப்பகம், நாகர்கோவில்

<h3>இணையத்தளங்கள்</h3>

http://www.chineseknotweddings.com
http://www.wikipedia.com
http://www.chinatravel.com

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கிரேக்கம் – தமிழ் செவ்வியல் மொழிகள்

இரா. தனசேகரன்
மொழி இலக்கியம் பண்பாட்டுப்புலம்
ஜவஹராலால் நேரு பல்கலைக் கழகம், புது தில்லி

1. முன்னுரை

இந்தோ - ஐரோப்பிய மொழிக்குடும்பத்தைச் சேர்ந்த கிரேக்கமும் தென்-திராவிட மொழிக் குடும்பத்தைச் சேர்ந்த தமிழும் உலக மொழிகளுள் இரண்டாயிரத்து ஐந்நூறு ஆண்டுகளுக்கும் மேலான இலக்கியப் பாரம்பரியம் மிக்க தொன்மை மொழிகளாகவும், இன்றளவும் மக்களால் தொடர்ந்து பேசப்பட்டு வருகின்ற வாழும் மொழிகளாகவும் விளங்கும் சிறப்பிற்குரியன. இத்தகு சிறப்பு வாய்ந்த கிரேக்கம் மற்றும் தமிழ் மொழிகளின் நவீனப் போக்கு, மொழி இயல்புகள், செவ்வியல் பண்புகள் போன்றவற்றினை ஒப்பீட்டு நோக்கில் விளக்கும் வகையில் இக்கட்டுரை அமைகின்றது.

2. வாழும் மொழிகள்

கிரேக்கமும் தமிழும் உலக மொழிகளுள் இலத்தீன், எகிப்தியன், சமஸ்கிருதம் போன்று வழக்கொழிந்து போகாமல் சீனமொழி போல் இன்றளவும் மக்களால் தொடர்ந்து பேசப்பட்டு வருகின்ற வாழும் மொழிகளாகவும் இலக்கிய வளம் நிறைந்த மொழிகளாகவும் திகழ்கின்றன. கிரேக்க மொழி இன்றைய நிலையில் ஒன்றரை கோடி மக்களின் தாய்மொழியாக விளங்குகின்றது. மேலும் இம்மொழி கிரீஸ் மற்றும் சைப்பிரஸ் தீவில் ஆட்சி மொழியாய் அமைந்துள்ளது. தமிழ் மொழி இன்றைய நிலையில் ஏழரை கோடி மக்களின் தாய்மொழியாக விளங்குகின்றது. மேலும், இம்மொழி இரு நாடுகளில் (இலங்கை, சிங்கப்பூர்) தேசிய ஆட்சிமொழியாகவும், ஒரு நாட்டில் மாநில (தமிழ்நாடு, பாண்டிச்சேரி) ஆட்சிமொழியாகவும் அமைந்துள்ளது.

3. மொழி இயல்புகள்
அ. கிரேக்க மொழி இயல்புகள்

கிரேக்க மொழி தொன்மையான உலகமொழியாகவும், கிளை மொழிகள் பல கொண்டதாகவும் பழமையான எழுத்தாக்க முறையினைக் கொண்ட நாகரிக மொழியாகவும் திகழ்கின்றது.

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உலகமொழி - கிரேக்க மொழி மேல்நாட்டு மொழிகளுள் மிகப் பழமையான எழுத்துருவத்தையும் இலக்கியங்களையும் கொண்டுள்ளது. கி.மு. எட்டாம் நூற்றாண்டு கால அளவில் கிரேக்க மொழியில் எழுதப்பட்ட கல்வெட்டுகளும் இலக்கியங்களும் கிடைப்பதால் உலகமொழிகளில் கிரேக்கம் தொன்மை பெற்று விளங்குகின்றது. (Lauis H. Gray, Foundations of Language, pp.327-328) கிரேக்க மொழி அலெக்ஸாண்டர் காலத்திலேயே உலக மொழியாக அங்கீகரிக்கப்பட்டு கிரீஸ், ஆசியா மைனர், எகிப்து போன்ற பல இடங்களில் வழக்கில் இருந்து வந்துள்ளது.

கிளை மொழிகள் - கிரேக்க மொழியில் மிகப் பழங்காலந்தொட்டே பல கிளைமொழிகள் காணப்படுகின்றன. கிரேக்க மொழியில் அயோனிக், டோரிக், அட்டிக் மற்றும் அயோலிக் ஆகிய நான்கு கிளை மொழிகள் வழங்கி வந்ததாக ஸ்ட்றெபோ கூறுகின்றார். கிரீஸில் நிலையான ஒரு மொழி தோன்றுவதற்கு முன்பு பல கிளை மொழிகள் ஆங்காங்கே அரசியல் மொழிகளாக வழங்கி வந்துள்ளன. இன்றைய கிரேக்க் கிளை மொழிகளுள் கத்தரவொசா மற்றும் திமோதிகி என்பவை முக்கியமானவை ஆகும்.

எழுத்துமுறை - கிரேக்க மொழியில் கி.மு. எட்டாம் நூற்றாண்டு முதலே எழுத்துச் சான்றுகள் காணப்படுகின்றன. ஏதென்ஸ் நகரில் காணப்பட்ட டிப்ளான் கல்வெட்டில் ஒலி எழுத்துமுறை அமைந்துள்ளது. ஆகவே ஒலி எழுத்து முறையை உலகுக்கு வழங்கிய பெருமை கிரேக்கர்களையே சாரும். (I.J. Geeb, A study of Writing, p.116). (கிரேக்க மொழியாளர்கள் செமிட்டிக் மொழிகளுள் பொனீசிய மொழியிலிருந்தே தங்கள் எழுத்து முறையைப் பெற்றனர் என்பது அறிஞர்கள் கருத்து. கிரேக்க மொழியில் இருபத்து நான்கு எழுத்துக்கள் உண்டு. அவை யாவும் முதலெழுத்துக்களே. தமிழில் உள்ளது போல் சார்பெழுத்துக்கள் கிரேக்க மொழியில் இல்லை. இன்றைய கிரேக்க மொழி ஏழு உயிர் எழுத்துக்களையும் பதினேழு மெய்யெழுத்துக்களையும் கொண்டுள்ளது.

ஆ. தமிழ்மொழி இயல்புகள்

தமிழ்மொழி உயர்தனிச் செம்மொழியாகவும், கிளைமொழிகள் பல கொண்டதாகவும், பண்டைக் காலத்தே எழுத்தாக்கம் பெற்ற நாகரிக மொழியாகவும் விளங்குகின்றது.

உயர்தனிச் செம்மொழி - தமிழ்மொழி உயர்மொழியாகவும், தனிமொழியாகவும், செம்மொழியாகவும் விளங்கும் சிறப்பிற்குரியது. அதாவது தமிழ்மொழி தெலுங்கு போன்ற திராவிட மொழிகளுக் கெல்லாம்

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தலைமையும் அவற்றினும் மிக்க மேன்மையும் உடைய உயர்மொழியாகவும், தெலுங்கு முதலியவற்றின் உதவியின்றியே தனித்து இயங்கும் ஆற்றலும் வாய்ந்ததாக விளங்குகிறது. ஆதலால் தனிமொழியாகவும், திருந்திய பண்பும், சிறந்த நாகரிகமும் பொருந்திய தூய்மையும் கொண்டு விளங்குவதால் செம்மொழியாகவும் அமைந்துள்ளது. *(வி.கோ. சூரியநாராயண சாஸ்திரியார், தமிழ் மொழியின் வரலாறு, பக்.71-72).*

கிளை மொழிகள்

கிளை மொழியை அது வழங்கும் இடம் பற்றி வட்டாரக் கிளை மொழி என்பர். தமிழ் மொழியை அது வழங்கும் இடம் பற்றி வடக்குக் கிளை மொழி, மத்தியக் கிளை மொழி, மேற்குக் கிளை மொழி மற்றும் தெற்குக் கிளை மொழி என நான்கு வட்டாரக் கிளை மொழிகளாக வகைப்படுத்தியுள்ளார் அறிஞர் கமில் சுவலபில் *(சு. சக்திவேல், தமிழ்மொழி வரலாறு, ப.283).*

எழுத்துமுறை - தமிழ் எழுத்தாக்கத்திற்கு அடிப்படை தமிழ் மொழியின் மிகப் பழைய எழுத்துச் சான்றே ஆகும். தமிழ் மொழியின் மிகப் பழைய எழுத்துச் சான்று குறித்து இரு வேறு கருத்துக்கள் உள்ளன. அதாவது, பழைய எழுத்து வட்டெழுத்தே என்று ஒரு பிரிவினரும், மற்றொரு பிரிவினர், பழைய எழுத்து தமிழ் பிராமியே என்றும் கருதுகின்றனர். *(செ.வை. சண்முகம், மொழி வளர்ச்சியும் மொழி உணர்வும் (சங்க காலம், ப.18).*

எழுத்துருவம் பெற்ற மொழிகளே நாகரிகம் மிக்க சிறந்த மொழிகள் ஆகும். அவ்வகையில் திராவிட மொழிகளுள் தமிழ் மொழியிலேயே மிகத் தொன்மையான எழுத்துருவம் காணப்படுகின்றது. தமிழ்நாட்டுக் கல்வெட்டுக்களில் பிராமி எழுத்துக்கள், கிரந்த எழுத்துக்கள், தமிழ் எழுத்துக்கள் மற்றும் வட்டெழுத்துக்கள் ஆகிய நான்கு வகை எழுத்து முறைகள் காணப்படுகின்றன. *(சு. சக்திவேல், தமிழ்மொழி வரலாறு, ப.352).*

தமிழ் நாட்டில் தமிழ்மொழியை எழுதுவதற்கு வழங்கிய வட்ட வடிவமான தமிழ் எழுத்துக்களை வட்டெழுத்து என்பர். பிராமி எழுத்துக்கு மூலமான பொனீஷிய எழுத்துக்களிலிருந்தே தமிழ் மக்கள் வட்டெழுத்துக்களை அமைத்துக் கொண்டிருத்தல் வேண்டும் என்கிறார் அறிஞர் பர்னல். (A.C. Burnel, Elements of South Indian Palaeography, p.49). தமிழ் மொழி முப்பத்தொரு எழுத்துக்களைக் கொண்டுள்ளது. அவற்றுள் உயிர் எழுத்துக்கள் பன்னிரெண்டு, மெய்யெழுத்துக்கள் பதினெட்டு ஆயுத எழுத்து ஒன்று ஆகும்.

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4. செவ்வியல் மொழிகள்

செவ்வியல் மொழி என்பது, செவ்வியல் இலக்கியங்களைக் கொண்டிருப்பதுடன் அன்றைய நிலையில் பரவலான மனித சமுதாயத்தின் நாகரிக வளர்ச்சிக்கு ஏதாவது ஒரு வகையில் பங்களித்திருக்க வேண்டும். செவ்வியல் வரையறையின் அடிப்படையில் (தொன்மை இலக்கியம் மற்றும் சமுதாயப் பங்களிப்பு) கிரேக்கம், இலத்தீன் ஆகிய ஐரோப்பிய மொழிகளும், சமஸ்கிருதம், தமிழ் ஆகிய இந்திய மொழிகளும் செவ்வியல் மொழிகளாக அறிஞர்களால் குறிப்பிடப்பட்டுள்ளன.

அ. தொன்மை இலக்கியங்கள் - கிரேக்கமும் தமிழும் மிகவும் தொன்மையான (செவ்வியல்) இலக்கியங்களைக் கொண்டுள்ளன. அவ்வகையில் கி.மு.50 முதல் கி.மு. 320 வரையிலான காலம் கிரேக்கச் செவ்வியல் இலக்கியக் காலமாகவும் (வா.செ. குழந்தைசாமி, உலகச் செவ்வியல் மொழிகளின் வரிசையில் தமிழ்.பக்.29,56) கி.மு. 200 முதல் கி.பி. 300 வரையிலான காலம் தமிழ்ச் செவ்வியல் இலக்கியக் காலமாகவும் (மா. இராசமாணிக்கம், தமிழ்மொழி - இலக்கிய வரலாறு, ப.44) அறிஞர்களால் சுட்டப்படுகின்றன.

இந்தோ-ஐரோப்பிய மொழிகளுள் காலத்தால் மூத்ததும் தொன்மையான இலக்கியங்களைக் கொண்டதுமான சிறப்பிற்குரியது கிரேக்க மொழியே ஆகும். கிரேக்க மொழியில் தொன்மை இலக்கியங்களாக காப்பியங்கள், நாடகங்கள், தன்னுணர்ச்சிக் கவிதைகள், சொற்பொழிவுகள், வரலாற்று நூல்கள் மற்றும் தத்துவ நூல்கள் போன்றவை அமைந்துள்ளன. அதாவது, ஹோமரின் இலியட், ஒடிசி, ஹெசியாட்டின் வேலையும் நாட்களும், தியாகனி, ஹெரடோட்டஸின் வரலாற்றுப் பதிவுகள், டெமாஸ்தனிஸின் சொற்பொழிவுகள், பிளேட்டோ, அரிஸ்டாட்டில் ஆகியோரின் தத்துவ நூல்கள், எஸ்கிலஸ், சோஃபாகில்ஸ், அரிஸ்டோஃபேனஸ் ஆகியோரின் துன்பியல், இன்பியல் நாடகங்கள், பிண்டார், ஸாப்போ, ஸ்டெஸிகோரஸ், அல்க்மன், யுரிப்பிடிஸ் ஆகியோரின் தன்னுணர்ச்சிக் கவிதைகள் போன்றவை கிரேக்கத் தொன்மை இலக்கியங்கள் ஆகும்.

தமிழின் தொன்மை இலக்கியங்கள் சங்க இலக்கியங்கள் ஆகும். தமிழின் தொன்மை இலக்கியங்களாக இலக்கணம், அறநூல்கள், தன்னுணர்ச்சிக் கவிதைகள் மற்றும் காப்பிய இலக்கியங்கள் போன்றவை அமைந்துள்ளன. அதாவது தொல்காப்பியரின் தொல்காப்பியம், திருவள்ளுவரின் திருக்குறள், கபிலர், பரணர், ஔவையார், அம்மூவனார், நக்கீரர், கணியன் பூங்குன்றனார், வெள்ளி வீதியார், கூடலூர் கிழார் உள்ளிட்ட ஐந்நூறுக்கும் மேற்பட்ட புலவர்களால் பாடப்பெற்ற *2,280*

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செய்யுட்களின் தொகுப்பான எட்டுத்தொகையும் பத்துப்பாட்டும், இளங்கோவடிகளின் சிலப்பதிகாரம் மற்றும் மதுரை கூலவாணிகன் சாத்தனாரின் மணிமேகலை போன்றவை தமிழின் தொன்மை இலக்கியங்கள் ஆகும்.

ஆ. இலக்கண ஆக்கம் - கிரேக்கமும் தமிழும் தொன்மை இலக்கியங்களைக் கொண்டிருப்பதுடன் கி.மு. நூற்றாண்டுகளிலேயே இலக்கண ஆக்கங்களையும் தந்துள்ளன. அவ்வகையில் கிரேக்க மொழியில் கி.மு. முதல் நூற்றாண்டில் டயோனிஸியஸ் திரேக்ஸ் என்பவரால் எழுதப்பட்ட டெக்னெ கிரமாத்திகெ என்னும் நூலே கிரேக்க முதல் இலக்கண நூல் ஆகும். இந்நூல் இலக்கணம், எழுத்துக்கள், சொற்கள் என்னும் மூன்று பிரிவுகளைக் கொண்டு, பதினைந்து பக்கங்களில் அமைந்த சுருக்கமான ஓர் இலக்கண நூலாகும். டெக்னெ கிரமாத்திகெ மேல்நாட்டு இலக்கண மரபில் மிகவும் முக்கியத்துவம் வாய்ந்ததும் செல்வாக்கு உடையதும் ஆகும். (R.H. Rohins, A Short History of Linguistics, P. 30).

தமிழில் கி.மு. மூன்றாம் நூற்றாண்டில் தொல்காப்பியரால் எழுதப்பட்ட தொல்காப்பியமே தமிழின் முதல் இலக்கண நூலாகும். இந்நூல் எழுத்ததிகாரம், சொல்லதிகாரம், பொருளதிகாரம் என்னும் மூன்று பிரிவுகளை உடையது. தொல்காப்பியர் இலக்கணத்துடன் இலக்கிய ஆய்வையும் இணைத்து தொல்காப்பியத்தில் கூறியுள்ளமை உலகின் பிறமொழி இலக்கணங்களில் காணப்படாத ஒரு சிறப்பம்சம் ஆகும். (ச. அகத்தியலிங்கம், தொல்காப்பிய உருவாக்கம், ப. 149).

இ. சமுதாயப் பங்களிப்பு - கிரேக்கமும் தமிழும் முறையே அன்றைய காலச்சமுதாய நாகரிக வளர்ச்சிக்குப் பெரிதும் உதவியுள்ளன எனலாம். அவ்வகையில் கிரேக்கம் ஐரோப்பிய மொழிகள் அனைத்திற்கும் முதல் இலக்கண நூலை உருவாக்கித் தந்துள்ளமை, ஐரோப்பிய மொழிகள் அனைத்துமே கிரேக்கச் சொற்கள் மற்றும் கலைச் சொல்லாக்கங்களைப் பெற்றுள்ளமை, அறிவுசார் பல்துறை வளர்ச்சிக்குக் கிரேக்கச் சிந்தனையாளர்களின் பங்களிப்பு போன்றவை அமைந்துள்ளன.

தமிழ்மொழி அன்றைய காலச் சமுதாய நாகரிக வளர்ச்சிக்குப் பெரிதும் உதவும் வகையில் உலக நோக்கில் தமிழ் இலக்கியங்களை வழங்கியுள்ளது. அதாவது தொல்காப்பியம் (பொருளதிகாரம்) உலகப் பொதுமைப் பண்பைக் கொண்டுள்ளமை, திருக்குறளும் மணிமேகலையும் உயர்ந்த அறநெறிகளை மனிதகுலம் முழுமைக்கும் பொருந்தும் வகையில் எடுத்துரைத்தல், சங்க இலக்கியங்கள் தமிழர் நாகரிகத்தையும் (காதல், இல்லறம், விருந்தோம்பல், வீரம், கொடை), சிலப்பதிகாரம் தமிழ்ப்

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பண்பாட்டையும் (கற்பு நெறி, அரசியல் முறை) உயர்வாக்க முறையில் எடுத்துரைத்தல் போன்றவற்றைக் குறிப்பிடலாம்.

கிரேக்கம் மற்றும் தமிழ் மொழிகளின் தொன்மை இலக்கியங்கள் மற்றும் அவற்றின் சமுதாயம் சார்ந்த பங்களிப்புகள் போன்றவை அவ்விரு மொழிகளையும் செவ்வியல் மொழிகளாய் அடையாளப்படுத்தும் முதன்மைக் காரணிகளாய் அமைந்துள்ளன.

5. கிரேக்கம் – தமிழ்

உலகச் செவ்வியல் மொழிகளான கிரேக்கம் மற்றும் தமிழ் மொழிகளை ஒப்புநோக்கும்பொழுது அவற்றிற்கிடையே சில ஒப்புமைக் கூறுகள், வேறுபாட்டுக் கூறுகள் மற்றும் தனித்துவக் கூறுகள் காணப்படுகின்றன.

அ. ஒப்புமைக்கூறுகள்

- கிரேக்கமும் தமிழும் வாழும் மொழிகள்; இலக்கியவளம் மிக்க நவீன மொழிகள் அரசியல் ஆட்சிமொழிகள் ஆகும்.
- இவ்விரு மொழிகளும் தொன்மை மொழிகளாகவும் கிளை மொழிகளைக் கொண்டும்
  பழமையான எழுத்தாக்கம் பெற்ற நாகரிக மொழிகளாகவும் விளங்குகின்றன.
- கிரேக்கம், தமிழ் ஆகிய இரு மொழிகளிலும் தொன்மை (செவ்வியல்) இலக்கியங்கள் அமைந்துள்ளன.
- இவ்விரு மொழிகளில் முதல் இலக்கணங்களின் நோக்கமும் ஒத்த தன்மையில் அமைந்துள்ளன. அதாவது கிரேக்கம், தமிழ் ஆகிய மொழிகளின் பண்டைய மொழி அமைப்பை விளக்குதல் மற்றும் தொன்மை இலக்கியங்களைப் (ஹோமரின் படைப்புகள் மற்றும் சங்க இலக்கியங்கள்) புரிந்து கொள்ள உதவுதல்.

ஆ. வேற்றுமைக் கூறுகள்

- கிரேக்கமும் தமிழும் இன்றைய நிலையில் மொழி பேசுவோரின் எண்ணிக்கை அடிப்படையில் (கிரேக்க மொழி பேசுவோர் / 1.5 கோடி மக்கள் தமிழ் மொழி பேசுவோர் 7.5 கோடி மக்கள்) வேறுபடுகின்றன.
- கிரேக்கம், தமிழ் ஆகிய மொழிகளின் எழுத்து முறையில் வேறுபாடுகள் காணப்படுகின்றன. எழுத்துக்களின் எண்ணிக்கை - கிரேக்க் 24 எழுத்துக்கள் தமிழ் 31 எழுத்துக்களைக் கொண்டிருத்தல். எழுத்துமுறை - கிரேக்கம் ஒலி எழுத்து முறையினையும், தமிழ் அசை எழுத்து முறையினையும் கொண்டிருத்தல். எழுத்தாக்கம் - கி ரே க்க ம்

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பொனீஷிய எழுத்து முறையைப் பின்பற்றி அமைந்துள்ளது தமிழ் வட்டெழுத்து முறையைப் பின்பற்றி அமைந்துள்ளது.

- கிரேக்கம், தமிழ் ஆகிய மொழிகளின் தொன்மை இலக்கியக் காலங்கள் (கிரேக்கம் - கி.மு. 500 முதல் கி.மு. 320 வரை தமிழ் - கி.மு. 200 முதல் கி.பி. 300 வரை) வேறுபட்டு அமைந்துள்ளன.

- இவ்விரு மொழி முதல் இலக்கண நூல்களின் காலமும் அவற்றின் நூல்களின் காலம் கிரேக்கம் - கி.மு. 100 தமிழ் - கி.மு. 300 ஆகும். இலக்கண அமைப்பு முறை கிரேக்கம் - சுருக்கமான முறையில் அமைந்த ஓர் இலக்கண நூல் தமிழ் - விரிவான விளக்கங்கள் கொண்ட ஒரு பேரிலக்கணப் பெருநூல் ஆகும்.

இ. தனித்துவக் கூறுகள்

- கிரேக்க மொழியின் தனித்துவப் பண்புகளாக ஒலி எழுத்து முறையைக் கொண்டுள்ளமை கலைச் சொல்லாக்க வளம் நிறைந்துள்ளமை உலக மொழிகளில் தொன்மை பெற்று விளங்குதல் போன்றவற்றைக் குறிப்பிடலாம்.

- தமிழ் மொழியின் தனித்துவப் பண்புகளாக இன்றைய நிலையில் 7.5 கோடி மக்களால் பேசப்படும் நவீன மொழியாய்த் திகழ்தல் உலகு தழுவி வாழும் ஒரு மொழிக் குடும்பத்தின் தாய்மொழியாய் விளங்குதல் இலக்கணத்துடன் இலக்கிய ஆய்வையும் ஒருங்கே கொண்டுள்ள இலக்கண நூலினைத் தொன்மைக் காலத்தே கொண்டுள்ளமை போன்றவற்றைக் குறிப்பிடலாம்.

முடிவுரை

- கிரேக்கமும் தமிழும் இன்றளவும் மக்களால் தொடர்ந்து பேசப்பட்டு வருகின்ற வாழும் மொழிகளாகவும், இலக்கிய வளம் மிக்க நவீன மொழிகளாகவும் அரசியல் ஆட்சிமொழிகளாகவும் திகழ்கின்றன.

- கிரேக்கம், தமிழ் ஆகிய இரு மொழிகளும் தொன்மை, பண்டைய எழுத்தாக்கம், இலக்கிய வளம், மற்றும் செவ்வியல் தன்மை முதலான மொழி இயல்புகளைக் கொண்டுள்ளன.

- கிரேக்கமும் தமிழும் தொன்மை (செவ்வியல்) இலக்கியங்களைத் தன்னகத்தே கொண்டு சிறந்துள்ளன.

- கிரேக்கம், தமிழ் ஆகிய மொழிகளில் கி.மு. நூற்றாண்டுகளிலேயே எழுத்தாக்கமும் இலக்கண ஆக்கமும் முறையே ஏற்பட்டு நாகரிக மொழிகளாய் அமைந்துள்ளன.

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- உலக மொழிகளுள் கிரேக்கமும் தமிழும் செவ்வியல் மொழிகளுக்கான தகுதிகளையும், கூறுகளையும் தன்னளவில் கொண்டு உலக அரங்கில் உயர்தனிச் செவ்வியல் மொழிகளாய்த் திகழ்கின்றன.

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மொழியியல் துறை, பாரதியார் பல்கலைக்கழகம்

மலசர் பழங்குடியினரின் வாய்மொழி வழக்காறுகள்

கா. காமராஜ்
மொழியியல் துறை, பாரதியார் பல்கலைக்கழகம், கோயம்புத்தூர்

பழங்குடிகள் அறிமுகம்

பழங்குடிகள் என்று அழைக்கப்படுபவர்கள்தான் ஒரு தேசத்தின் பூர்வகுடிகள் அல்லது மூத்தகுடி மக்கள் என்றும் உலகம் முழுவதும் கருதப்படுகின்றனர். தமிழகத்தில் மொத்த மக்கள் தொகையில் 3.5 விழுக்காட்டினர் பழங்குடியினராக இருக்கின்றார்கள். இருளர், ஊராளி, எரவல்லன், கணியான், கம்மர், பணியர், குறும்பர், காட்டு நாயக்கர், காடர், மலமலசர், மலசர் என்று 36க்கும் மேற்பட்ட பழங்குடி இன மக்கள் தமிழகத்தின் பல்வேறு மாவட்டங்களில் வசித்து வருகின்றனர். பழங்குடியினர் என்பதற்கு சில வரைமுறைகள் உள்ளன, இவர்கள் காடும் காடு சார்ந்த வாழ்க்கையுடையவர்களாகக் காணப்படுகின்றனர். மற்ற சமூக மக்களைச் சாராமல் தனித்து வாழும் சுயசார்பு உடையவர்கள் ஆவார்கள். காடுகளில் தாங்கள் சேகரித்த காட்டுப் பொருட்களைப் பண்ட மாற்று முறையில் கொடுத்து தங்களுக்குத் தேவையான பொருட்களைப் பெறுகின்றனர். இவர்களுக்கென்று தனி கிளை மொழிகள் உண்டு. இம்மக்கள் பேசும் மொழி பெரும்பாலும் பேச்சு வடிவில்தான் இருக்கின்றன. எழுத்து வடிவில் இல்லை. தனித்தனிக் குழுக்களாக மலைகளிலும், காடுகளிலும் வாழும் இம்மக்களே பழங்குடிகள் என்று அழைக்கப்படுகின்றனர். வாய்மொழி வழக்காறுகளில் அடங்கக்கூடிய மலசர் பழங்குடி மக்களின் பல்வேறு வகையான வாய்மொழிச் சொற்களைக் குறித்து இக்கட்டுரை விவரிக்கின்றது.

மலசர் பழங்குடிகள்

மலசர் என்ற பழங்குடி மக்கள் கோயம்புத்தூர் மாவட்டத்திலுள்ள ஆனைமலைப் பகுதியில் உள்ள பழைய சர்க்கார்பதி, கோழி, கழுத்தி, ஆழியார் அணை போன்ற இடங்களில் வசித்து வருகின்றனர். மலசர் பழங்குடி மக்களிடையே கொங்கு மலசர், நாட்டு மலசர் என இரண்டு பிரிவுகள் உள்ளன.

மலசரில் ஆண்கள், பெண்கள் குட்டையாகவும் சுருண்ட முடியுடனும் உடற்கட்டு வாய்ந்தவர்களாகவும் காணப்படுகின்றனர். வனங்களில் கிடைக்கக் கூடிய தேன், கிழங்கு, காய் கனிகளை உண்ணுகின்றனர்.

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இவர்களின் தொழில் தேன் எடுத்தல், காட்டு மூலிகைகள் சேகரித்தல் ஆகும். யானைகளைப் பழக்குவது இவர்களின் முக்கியத் தொழிலாகும். தங்கள் வீடுகளைச் சாலை என்று அழைக்கின்றனர். வீட்டின் சாலையை மண்சுவர் கொண்டு கட்டுகின்றனர். கூரை மேய்வதற்கு மலைப்புல், நாணல் போன்றவற்றைப் பயன்படுத்துகின்றனர். காட்டில் கிடைக்கும் மரங்களை வெட்டி கூரையினை அமைக்கின்றனர். வாழும் இடத்தைப் பதி என்றும் அழைக்கின்றனர். வீரபத்திரன், மாகாளி. மாரி போன்ற தெய்வங்களை வணங்குகின்றனர். பேய், பிசாசு, சூனியம் முதலியவற்றில் நம்பிக்கையுடையவர்களாக உள்ளனர். இவர்கள் பெரும்பாலும் தங்களின் குழந்தைகளுக்கு மல்லன், மூப்பன், வள்ளி, பிடாரி, காளி, அரசி என்ற பெயர்களையே அதிகம் வைக்கின்றனர். தற்போது இவர்கள் தற்கால சூழலுக்கு ஏற்ற வகையிலும் வாழ்ந்து வருகின்றனர்.

வாய்மொழி வழக்காறு

வாய்மொழி வழக்காறுகள் எனப்படுபவை காலங்காலமாக மக்களிடையே வழங்கி வருபவை ஆகும். உலகின் எல்லாப் பகுதிகளிலும் இத்தகைய வாய்மொழி வழக்காறுகள் காணப்படுகின்றன. மனித வாழ்க்கையில் ஏற்படுகின்ற சாந்தம், கோபம், மகிழ்ச்சி, துக்கம், உயர்வு, தாழ்வு போன்ற வாழ்வியல் நெறி முறைகள் பற்றியும் விளக்கப்படுகின்றன. வழிவழியாக எழுதி வைக்காமல் வாய்மொழியாகவே வழங்கி வருவதால் இவற்றை அரிய இலக்கியங்கள் என்றும் கூறலாம். வாய்மொழி வழக்காறுகள் என்பன பாடல் வடிவிலும், கதை வடிவிலும் மக்களிடையே பேச்சு வழக்கில் உலா வருகின்றன. இத்தகைய வாய்மொழி வழக்காறுகள் மூலம் வாழ்வியல் அனுபவங்களின் நம்பிக்கைகளை நாம் அறிந்து கொள்ள முடியும்.

மலசரின் வழக்காற்றுச் சொற்கள்

மலசர் என்ற பழங்குடி மக்கள் வீட்டிலும் தன்னைச் சார்ந்தவர் வாழும் பகுதிகளிலும் தாங்களின் தாய்மொழியான மலசர் என்ற மொழியையே பேசுகின்றனர். இம்மொழியானது எழுத்து வழக்கில் இன்றி பேச்சு வழக்கில் மட்டுமே உள்ளன. இவர்கள் பேசும் சொற்களில் பல சொற்கள் தமிழ் மொழியைப் போன்றே காணப்படுகின்றன. இவர்களின் வழக்காற்றுச் சொற்கள் பின்வருமாறு

உறவுமுறைச் சொற்கள்

தமிழ் மொழி	மலசர் மொழி
தகப்பனார்	அப்பாவு

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தாயார்	*அம்ம*
தாத்தா	*பாட்டா*
பாட்டி	*அம்மாபாட்டா*
கணவர்	*மாலா*
மனைவி	*எம்பொன்டஞ்சி*
மூத்த சகோதரி	*நங்காயி*
இளைய சகோதரி	*நங்க*
மூத்தவள்	*பெரியவ*
மனைவியின் தாயார்	*அவுச்சி*

உடலுறுப்புகள்

தமிழ் மொழி	*மலசர் மொழி*
முடி	*மயிறு*
வெள்ள முடி, நரமுடிநிரச்ச முடியி	
செம்பட்டை முடி	*செமட்ட முடியி*
சடை முடி	*சடா முடி*
சடை	*வீரச்சட*
வெள்ளை விழி	*வெள்ள முழுச்சி*
கண்இமை	*கண்ணுமயிறு*
மங்கலாகத் தெரிதல்	*மகுட பார்'வை*
வலது கை	*சோத்தாகையி*
கைரேகை	*கைவரந்த*

இயற்கை உணர்வுகள்

தமிழ் மொழி	*மலசர் மொழி*
தாகம்	*தாவம்*
வேதனை	*சங்கடாமு*
நடுக்கம்	*வெரவலு*
அச்சம்	*சி*
மயக்கம்	*சொக்க அடிக்குது*
கனவு	*கெனவு*
கொட்டாவி	*கொட்டாவிலி*
இருமல்	*இருமாலு*

நோய்கள்

தமிழ் மொழி	*மலசர் மொழி*
நோய்	*நோவு*

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தலைவலி	தலநோவு
தலைபாரம்	தலாய கனாமு
வயிற்றுக் கடுப்பு	வெகுறுல எடுக்குது
சின்னம்மை	மணலுவாயி
நகச்சுத்து	ஊப்பூடு
பல்அரணை	எகுறு
படை, படைநோய்	ஊராலு
சிரங்கு	செராங்கு
வெண்குட்டம்	நாவாயி

நகைகள்

தமிழ் மொழி	மலசர் மொழி
கம்மல், தோடு	மாட்டாலு
திருகாணி	அடப்பானு
மூக்குத்தி	மூக்குதலக்கு

வீடும் வீட்டுப் பொருள்களும்

தமிழ் மொழி	மலசர் மொழி
வீடு	சால
கூரை, வீடு	கூர சால
தூண்	மொகடுகாலு
உத்திரம்	பூட்டு
முன்கூரை	எரப்பு
மாட்டுக் கொட்டகை	மாட்டு சால
குடியிருப்பு	இருக்குநடாமு

ஆடை வகைகள்

தமிழ் மொழி	மலசர் மொழி
புதிய துணி	சித்தாட
சேலை	சேல
கொசுவம்	கொசகாமு
துண்டு	துமுண்டு
சட்டை	சாகட்டு
நாடா	நாடாவு
தாவணி	தாவணியு
சொக்காய்	கங்கராக்கு

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இதுபோன்ற பல்வேறு வாய்மொழி வழக்காற்றுச் சொற்கள் மலசர் பழங்குடி மக்களிடையே பேச்சு வழக்கில் பேசப்பட்டு வருகின்றன. இவைகள் யாவும் எழுத்து வடிவில் உருவாக்கி பாதுகாக்கப்பட்டு வந்தால் இதன்மூலம் இம்மக்களைப் பற்றிய பல்வேறு தகவல்களையும் நாம் அதிகம் பெற முடியும்.

தகவலாளர் பட்டியல்

1. தகவலாளர் பெயர் : மயிலாத்தா
   வயது : 65
   இடம் : பழைய சர்க்கார்பதி
   இனம் : மலசர் பழங்குடிகள்
   பிரிவு : மலசர்

2. தகவலாளர் பெயர் : ராமாத்தா
   வயது : 52
   இடம் : பழைய சர்க்கார்பதி
   இனம் : மலசர் பழங்குடிகள்
   பிரிவு : மலசர்

3. தகவலாளர் பெயர் : சின்னச்சாமி
   வயது : 70
   இடம் : பழைய சர்க்கார்பதி
   இனம் : மலசர் பழங்குடிகள்
   பிரிவு : மலசர்

3. தகவலாளர் பெயர் : காளியம்மாள்
   வயது : 55
   இடம் : பழைய சர்க்கார்பதி
   இனம் : மலசர் பழங்குடிகள்
   பிரிவு : மலசர்

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அமைப்புப் பொருண்மையியல் நோக்கில் சங்க இலக்கியச் சொற்கோவை - ஒர் ஆய்வு முன்னோட்டம்

ம. மூவேந்தன்

மொழியியல் உயராய்வு மையம்

அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர்

1. மொழி அமைப்பில் பொருண்மையியல்

ஒரு மொழியின் அமைப்பு, வடிவமைப்பு [expression structure], பொருண்மை அமைப்பு [content structure] என இரு பகுதிகளை உடையது. எழுத்து அல்லது ஒலியன் [phonem] அமைப்பு, சொல்லமைப்பு, தொடர் அல்லது வாக்கிய அமைப்பு ஆகியவை வடிவமைப்பின் கூறுகள். இவ்வடிவமைப்புகள் உலகப்பொருள்கள், செயல்கள், உணர்வுகள், கருத்துகள் போன்றவற்றுடன் எவ்வாறு தொடர்பு கொண்டு அமைகிறது எனக் காட்டும் மொழி அமைப்பின் பகுதி மொழிப் பொருண்மையியல் [semantics]. **மரம், மரங்கள்,** என வரும் ஒருமை-பன்மை வேறுபாடு, **தோட்டக்காரன் மரத்தை அரிவாளால் வெட்டினான்**-என்ற வாக்கியத்தில் **தோட்டக்காரன்** என்ற எழுவாய் செய்பவன் அல்லது கருத்தாவாக வருவதும் **மரத்தை** என்பதில் உள்ள **ஐ**-உருபு அது செயப்படுபொருள் எனக் காட்டுவதும் **கத்தியால்** என்பதில் உள்ள -**ஆல்**- கருவிப் பொருள் காட்டுவதும் பொருண்மை வேறுபாடே; ஆனால், ஒருமை-பன்மை, கருத்தா, செயப்படுபொருள், கருவி போன்றவை இலக்கணப் பொருள் [grammatical meaning] எனப்படும். **மரம், தோட்டக்காரன், அரிவாள், வெட்டு** போன்றவை வாக்கிய அமைப்புச் சட்டங்களில் வரும் பொருள்கள், செயல்கள் ஆகியவற்றைக் குறிப்பன. இவை ஒரு மொழியில் எண்ணற்றவை. இவை உலகப் பொருள்களுடன் நேரடித் தொடர்புடையவை. இவை ஒரு மொழியின் சொற்கோவைக்கு [vocabulary / lexicon] உரியவை. இவை காட்டும் பொருள் சொற்பொருள் அல்லது அகராதிப் பொருள் (lexical meaning) எனப்படும்.

சொற்பொருள் ஆய்வே பொருண்மையியல் ஆய்வில் மிகப்பெரிய பகுதியும் முக்கியமான பகுதியும் ஆகும். என்னுடைய ஆய்வு சொற்பொருள் ஆய்வே. இவ்வாய்வின் பயனாக, ஒரு மொழியின் **சொற்பொருள்** அமைப்பு கண்டறியப்படுகின்றது.

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2. சொற்பொருண்மை ஆய்வின் வகைகள்

மொழியியல் அறிஞர்கள் சொற்பொருண்மையை இருவகை அணுகுமுறைகள் மூலம் ஆராய்கின்றனர். **குறிப்பீட்டு அணுகுமுறை** [referential approach] என்பது ஒன்று. இது சொற்களுக்கும் அவை குறிக்கும் உலகப் பொருள்களுக்கும் உள்ள தொடர்பை ஆராய்ந்து ஒரு சொல்லின் தொடர்புடைய பல பொருள்கள் [polysemy] [எ.டு] **இன்மை** (புறம் 50-15)-(1) பொருள் இல்லாதிருத்தல் (2) **வறுமை** (புறம் 3-26). தொடர்பற்ற பொருளுடைய இரு சொற்கள் ஒரே வடிவம் கொண்டிருத்தல் [homonymy] [எ.டு] **கொள் -** (1) கொள்ளுதல், (புறம் 35-9) (2) தானிய வகை (புறம் 105-5). **ஒரு பொருள் பல சொற்கள்** [synomyms] [எ.டு] [மகளிர் (புறம் 10ண்9), பெண்டிர் (புறம் 9ண்2)] ஆகியவை ஆராயப்படும். இன்னொருவகை அணுகுமுறை **அமைப்பியல் அணுகுமுறை** [structural approach]. இவ் அணுகுமுறை ்பெர்தினாந்து சசூர் என்ற ஐரோப்பிய மொழியியல் அறிஞரால் உருவாக்கப்பட்ட மொழியின் ஒலியன், சொல், வாக்கிய அமைப்பு, போதன்றவற்றை ஆராயப் பயன்படுத்தப்பட்ட இவ் அணுகுமுறையை ஜான் லயன்ஸ் (1963, 1968, 1977) சொற்பொருள் அமைப்பை ஆராயப் பயன்படுத்தினார். இவ்வமைப்பு முறை ஒரு மொழியின் அலகுகளான ஒலியன் [phoneme], உருபன் [morpheme], சொல் [word] போன்றவை தனித்து இயங்குவன அல்ல; அம்மொழியில் உள்ள மற்ற ஒத்த அலகுகளுடன் கொண்டுள்ள உறவுகள் அல்லது தொடர்புகளின் [relations] அடிப்படையிலேயே தத்தம் மதிப்பையும் இடத்தையும் பெறுகின்றன. இவ்வுறவுகளின் அடிப்படையிலேயே அவை ஆராய்ந்து விளக்கப்படவேண்டும் என்று கூறுகிறது. (ஒ.நோ. ஜான் லயன்ஸ் 1977: 231ண்32). இவ்வணுகுமுறை மூலம் ஒரு மொழியின் சொற்கோவைக்குரிய எண்ணற்ற சொற்களும், அவற்றுக்கிடையே உள்ள பொருண்மை உறவுகளும் [sense relations] ஆராய்ந்து விளக்கப்படும். இவ்வாய்வு பெரிதும் தொடர்பற்றவை போலக் காணப்படும் ஒரு மொழியின் சொற்கோவைக்குரிய எண்ணற்ற சொற்கள் அனைத்தும் ஒன்றுடன் ஒன்று தொடர்புடையவை என்பதைக் காட்டும். என்னுடைய ஆய்வில் சங்க இலக்கியங்களான **எட்டுத்தொகை, பத்துப்பாட்டு** ஆகிய பழந்தமிழ் நூல்களுள்ள சொற்களின் பொருளுறவுகள் ஆராயப்பட்டு அவற்றின் பொருண்மை அமைப்பு விளக்கப்படும்.

3. பொருண்மை உறவுகள்

ஒரு மொழியின் சொற்களுக்கு இடையேயுள்ள பொருண்மை உறவுகளை நான்கு வகைப்படுத்தலாம்.

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i.   பொருள் ஒற்றுமை அல்லது ஒரு பொருண்மை (synonymy)
ii. பொருள் வேறுபாடு (contrast or opposition)
iii. பொருள் உட்கோடல் (hyponymy)
iv. சினை - முதல் உறவு (Part – Whole relation or meronymy)

3.1 பொருள் ஒற்றுமை அல்லது பொருண்மை

பொருள் ஒற்றுமையுடைய சொற்கள் ஒரு பொருட்பன்மொழிகள் [synomyms] எனப்படும். சங்க இலக்கியங்களில் வரும் **கிளைஞர்** *(புறம் 126ண்9),* **தமர்** *(அகம் 13ண்18),* **கேளிர்** *(புறம் 42ண்17),* **சுற்றம்** (AÅD 2‡192ண்19), **கடும்பு** *(புறம் 22ண்22)* ஆகிய சொற்கள் 'உறவினர்' என்ற பொருளில் வரும் ஒருபொருட்பன்மொழிகள். **இன்மை** *(புறம் 50ண்15),* **வறுமை** *(புறம் 3ண்26),* **நல்குரவு** *(புறம் 97ண்77)* ஆகியவை 'வறுமை' எனப் பொருள்படும் ஒருபொருட் சொற்கள். சங்க இலக்கியச் சொற்களில் ஒரு குறிப்பிட்ட அளவிலான சொற்கள் இப்பொருள் உறவு உடையனவாக அமையும். சங்க இலக்கியங்களில் வரும்ஒரு பொருட் பன்மொழித் தொகுதிகளில் சில.

(¨.ïV) 'T«ì' :‡ **\wkì** (AÅD 88‡3), **T«ì** (AÅD 26‡23), **\^áì** (AÅD 10‡9), **í¹Bì** (AÅD 23‡5), **ç\Í>ì** (AÅD 62‡2), **kBkì** (AÅD 20‡12),

'Ãçïkì':‡ **Î[ªéì** (AÅD 274‡4), **ØïV^áVì** (AÅD 158‡16), **ØÄ®kì** (AÅD 100‡10), **c¦Kåì** (AÅD 17‡36), **ÃçïQì** (AÅD 213‡5), **ØÄVòåì** (14‡17) **kâïì** (AÅD 100‡3), **åõðVì** (AÅD 23‡12).

'¼kÍ>ì':‡ **¼kÍ>ì** (AÅD 154‡4), **ÖçÅ** (AÅD 180‡3), **ïVké[** (AÅD 208‡5), **ØïVuÅk[** (AÅD 168‡17), **¼ïV** (AÅD 9‡8).

3.2 பொருள் வேறுபாடு

பொருள் வேறுபாடு [contrast (or) opposition] *1)* இருமை வேறுபாடு அல்லது முரண் வேறுபாடு [binary opposition] எனவும், *2)* பன்மை வேறுபாடு [non-binary opposition] அல்லது பொருள் ஒவ்வாமை [incompatibility] எனவும் இருவகைப்படும். இவற்றில் இருமை வேறுபாடு என்பது எதிர்ச் சொற்கள் அல்லது முரண் சொற்கள் [opposites or antonyms] எனப் பொதுவாக வழங்கப்படுபவற்றைக் குறிக்கும்.

3.2.1 இருமை வேறுபாடு

சங்க இலக்கியங்களில் வரும் **நன்று** x **தீது, பெரிய** x **சிறிய, புகழ்** x **இகழ், காலை** x **மாலை, கனவு** x **நனவு, வரவு** x **செலவு, முன்** x **பின், கீழ்** x **மேல், இரவு** x **பகல், கணவன்** x **மனைவி, மெய்** x **பொய், தாய்** x **மகன்** போன்ற எண்ணற்ற முரண் சொற்கள் இருமை

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அல்லது முரண் வேறுபாட்டிற்குரியவை. இந்த எதிர்ச்சொற்களை மீண்டும் நான்கு வகையாகப் பிரிக்கலாம்.

அவையாவன:

i) *தரப்படுத்தும் எதிர்ச்சொற்கள்* [gradable opposites]

ii) *முழுமை எதிர்ச்சொற்கள்* [complementaries]

ii) *மாற்று நிலை எதிர்ச்சொற்கள்* [converses]

iv) *திசை எதிர்ச்சொற்கள்* [directionals] ஆகியவை ஆகும்.

தரப்படுத்தும் எதிர்ச்சொற்கள் [gradable opposites]

நன்று *(புறம் 192ண்2)* x **தீது** *(புறம் 17ண்36)*, **பெரிய** *(புறம் 116ண்16)* x **சிறிய** *(புறம் 205ண்7)*, ஆகியவைகளை **மிக நன்று, மிகத்தீது, மிகப்பெரிய, மிகச்சிறிய** என அடை கொடுத்துத் தரப்படுத்த முடியும். எனவே அவை தரப்படுத்தும் எதிர்ச்சொற்கள் எனப்படும். பின்வருவன சங்க இலக்கியங்களில் வரும்தரப்படுத்தும் எதிர்ச் சொற்களில் சில.

(¨.ïV.) **Öáç** (AÅD 247‡1) x **xmç** (AÅD 195‡3), **WçÅ** (AÅD 386‡1) x **zçÅ** (z®Í. 220‡2), **Ãé** (AÅD 51‡97) x **Eé** (AÅD 192‡13), **·òºz** (¶ïD 235‡8) x **sö** (¶ïD 235‡8), **Ö[A** (AÅD 28‡15) x **m[A** (AÅD 161‡14).

முழுமை எதிர்ச்சொற்கள் [complementaries]

இரவு *(ஐங் 57ண்1)* x **பகல்** *(ஐங் 172ண்4)*, **மெய்** *(புறம் 139ண்9)* x **பொய்** *(புறம் 139ண்9)* போன்ற எதிர்ச்சொற்களில் ஒன்றை மறுத்தால், இன்னொன்றின் பொருள் வலியுறுத்தப்படும். **இது இரவு அல்ல,** என மறுத்தால் **இது பகல் என்பது** வலியுறுத்தப்படும். **அவன் சொல்வது மெய் அல்ல,** என மறுத்தால் **அவன் சொல்வது பொய்** எனப் பொருள்படும். இத்தகைய எதிர்ச்சொற்கள் முழுமை எதிர்ச் சொற்கள் [complementaries] எனப்படும்.

(¨.ïV.) **iª¡** (AÅD 41‡11) x **åª¡** (AÅD 41‡11), **Â©A** (AÅD 74‡1) x **ÖÂ©A** (AÅD 74‡1) x **Øk_KD** (AÅD 338‡9) x**½>VuÃm** (AÅD 45‡5).

மாற்று நிலை எதிர்ச்சொற்கள் [converses]

கணவன் *(புறம் 338ண்8)* **x மனைவி** *(புறம் 191ண்3)*, **தாய்** *(புறம் 346ண்2)* **x மகன்** *(புறம் 86ண்1)* போன்ற எதிர்ச்சொற்கள் மாற்று நிலை எதிர்ச்சொற்கள் [converses] எனப்படும். **என் மனைவி** என்று சொன்னால் சொல்பவர் **அவளுடைய கணவன்** என்பது சொல்லாமலே பெறப்படும்.

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திசை எதிர்ச்சொற்கள் [directionals]

]çÄß ¨]ìßØÄVuï^ Îò °P©¸â¦ Ö¦Ý]oòÍm ¨]ìÝ]çÄï¹_ ÖB°zkç> ¶_ém Ö¦DØÃBìkç> (movement or motion) ¶½©Ã禦BVïÂ ØïVõ¦çk. (¨.ïV.) **°ì,° [«ñŸ°]** (AÅD 6‡4) **x °í,° [Aö,°]** (AÅD 6‡1), **õì,°** (AÅD 45‡5) **x ªîŸ°** (AÅD 6‡2),**W>** (AÅD 249‡1) **x «ñ™** (AÅD 294‡1), **Ö¦D** (AÅD 38‡3) **x** kéD (AÅD 225‡14), **k«¡** (AÅD 287‡14) **x ØÄé¡** (AÅD 199‡2), **x[** (AÅD 113‡8) **x ¸[** (AÅD 131‡3), **cBì** (AÅD 397‡2) **x >Vµ¡** (¶ïD 8‡9) ஆகியவை திசை எதிர்ச்சொற்கள். இவ்வாறு சங்க இலக்கியத்தில் எண்ணற்ற இருமை வேறுபாட்டு, முரண் சொற்கள் உள்ளன.

3.2.2 பன்மை வேறுபாடு

பன்மை வேறுபாடு என்பது ஒரு பொருட்களம் [semantic field]. இரண்டுக்கு மேற்பட்ட சொற்களால் வேறுபடுத்தப்படுவது. சங்கத் தமிழில் **கார், கூதிர், இளவேனில், வேனில், அற்சிரம் [முன்பனி], பனி [பின்பனி]** ஆகிய சொற்கள் ஓர் ஆண்டை ஆறு பருவங்களாகப் பிரிப்பவை. **இது கார்காலம்** என்று கூறினால் இது மற்ற ஐந்து காலங்களிலிருந்து வேறுபடுத்தப்படும். இவ்வாறு ஒரு நாளின் பகுதிகளைக் குறிக்கும், **வைகறை** *(அகம் 24‡6)*, **விடியல்** *(புறம் 233‡8)*, **காலை** *(அகம் 5‡24)*, **நண்பகல்** *(கலி. 121‡18)*, **மாலை** *(அகம் 4‡20)*, **யாமம் [நடு இரவு]** *(குறு 6‡1)* ஆகிய ஆறு சொற்களும், **குறிஞ்சி** *(திரு.239)*, **முல்லை** *(குறு. 62‡1)*, **மருதம்** *(பொரு. 220)*, **நெய்தல்** *(குறு. 9‡4)*, **பாலை** *(ஐங். 213‡2)* என்ற நிலப்பிரிவுகளும் பன்மை வேறுபாட்டிற்குரிய சொல் தொகுதிகள். சங்க இலக்கியச் சொற்களில் பெரும்பாலானவை இவ்வாறு பன்மை வேறுபாட்டைக் காட்டும் பொருண்மைக் களங்களாகப் பிரிந்து அமைப்புப் பெறும்.

3.3 பொருள் உட்கோடல்

பன்மை வேறுபாட்டில் காட்டிய **கார்** *(அகம் 4‡7)*, **கூதிர்** *(குறு. 86‡4)*, **இளவேனில்** *(அகம் 229‡20)*, **வேனில்** *(அகம் 37‡17)*, **அற்சிரம்[முன்பனி]** *(ஐங். 223‡4)*, **பனி [பின்பனி]** *(அகம் 13‡24)* என்ற ஆண்டின் கால வேறுபாட்டைக் காட்டும் ஆறு சொற்களும் **பருவம்** என்ற சொல்லின் பொருளில் அடங்கும். பத்துப்பாட்டில் ஒன்றான குறிஞ்சிப் பாட்டில் *(வரி 65‡95)* கூறப்படும் **ஆம்பல், காந்தள், அனிச்சம், குவளை, குறிஞ்சி, வெட்சி, கூவிளம், வாகை, கருவிளை, காயா,....**போன்ற 99 மலர்களும் **பூ,** *(குறி. 2‡14)*, **மலர்** *(பட்டின. 178)* என்ற சொற்களின் பொருளில் அடங்கும். இது பொருள் உட்கோடல் [hyponymy] என்ற பொருள் உறவு ஆகும். பொதுச் சொல்லாக வரும்.

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பருவம், பூ, மலர் போன்றவை **மீச்சொற்கள்** [superordinates] அல்லது **பொதுச்சொல்.** பொருள் உறவில் மீச்சொற்களாக வருபவை பொருட்களங்களைக் குறிக்கும் சொற்களாகவும் உட்சொற்கள் அக்களங்களின் அமைப்பைக் காட்டும் பன்மை வேறுபாட்டுச் சொற்களாகவும் அமையும்.

3.4 சினை-முதல் பொருள் உறவு

இதுவரை ஆராயப்பட்ட பொருள் ஒற்றுமை, பொருள் வேறுபாடு அவற்றின் வகைகளான இருமை வேறுபாடு, பன்மை வேறுபாடு, பொருள் உட்கோடல் ஆகிய பொருள் உறவுகள் ஒரு மொழியின் பொருள் அமைப்பைப் பெரும்பான்மையும் விளக்கிவிடும். இந்த உறவுகளுக்குள் அடங்காத பொருள் உறவு **சினை - முதல் பொருள் உறவு** [part-whole relation]. இது ஒரு பொருளின் உறுப்புகள் அல்லது பகுதிகளைக் குறிக்கும் சொற்களுக்கும், அந்தப் பொருளின் முழுமையைக் குறிக்கும் சொற்களுக்கும் இடையே உள்ள உறவு. **கொம்பு** (மதுரை 587) **[கிளை]**, **இலை** (பெரு. 50), **குழை** (குறி. 105), **தளிர்** (சிறு. 267), **முறி** (ஐங். 276), **அரும்பு** (திரு. 29), **பூ, காய்** (பெரும். 84), **பழம்** (பெரும். 78) ஆகியவை சினைகளை அல்லது உறுப்புகளைக் குறிக்கும் சொற்கள்; **மரம்** (புறம் 36ண்9) என்ற முதல் அல்லது முழுப்பொருளைக் குறிக்கும் சொல்லுடன் சினை-முதல் உறவைக் கொண்டவை. **மெய் [உடம்பு]** (குறு. 9ண்3) ஆகிய முதலின் உறுப்புகளாக **தலை** (புறம் 2ண்10), **கண்** (புறம் 2ண்21), **காது** (அகம் 86ண்27), **மூக்கு** (பெரும். 57), **வாய்** (அகம். 3ண்4), **மார்பு** (புறம் 303ண்4), **இடை / நுசுப்பு** (அகம் 286ண்2), **வயிறு** (அகம் 106ண்13), **கை** (அகம் 5ண்6), **கால்** (குறு. 7ண்4), **விரல்** (அகம் 5ண்14) ஆகிய சொற்கள் அமைகின்றன. இவ்வாறு மேலே குறிப்பிட்ட பொருண்மை உறவுகளின் மூலம் சங்க இலக்கியங்களில் வழங்கும் சொற்கள் எல்லாவற்றையும் ஒன்றுடன் ஒன்று தொடர்பு படுத்திப் பொருண்மை அமைப்பிற்கு உரியனவாகக் காட்டலாம்.

4. ஆய்வு முறை

மொழி காலந்தோறும் மாறும் தன்மை உடையது. எனவே இரண்டாயிரம் ஆண்டுகட்கு முந்தைய சங்க இலக்கியங்களில் சொற்கள் காட்டும் பொருண்மை அமைப்பை ஆராயும் போது அதற்குத்தக்க ஆய்வு முறைகளை வகுத்துக் கொள்ளவேண்டும். சங்க இலக்கியச் சொற்களில் பல வடிவம் மாறாமல் தற்காலத்தமிழில் வழங்கினாலும் பொருள் மாறுபட்டுள்ளன. [எ.டு] **பசுமை** (பரி. 11ண்102) என்ற சொல் இன்றைய தமிழில் பச்சை நிறத்தைக் குறிக்கும். ஆனால் சங்க இலக்கியங்களில் 'பச்சை',

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'மஞ்சள்' என்ற இரு நிறங்களையும் குறித்தது. இது **பசுங்காய்** (பெரு. 84), **பாசடை** (சிறு. 182) [பச்சை இலை] ஆகிய தொடர்களில் 'பச்சை' என்ற பொருளில் வழங்குகிறது. **பசும்பொன்** (பெரும். 164), **பைங்காற் கொக்கு** (நெடு.15) ஆகிய தொடர்களில் 'மஞ்சள்' நிறத்தைக் குறிக்கிறது. அதுபோலவே **உண்மை** (புறம் 27ண11) என்ற சொல் தற்காலத் தமிழில் **பொய்யின்** எதிர்ச்சொல்லாக வழங்குகிறது. சங்கத்தமிழில் 'உள்ளதன்மை', 'இருத்தல்' என்ற பொருளில் **இன்மை** என்ற சொல்லின் எதிர்ச்சொல்லாகும். **மெய்** என்ற சொல்லே சங்கத் தமிழில் பொய்யின் எதிர்ச்சொல்லாகும். இத்தகைய பொருள் வேறுபாடுகளைக் கண்டறிய சங்க இலக்கியச் சொற்கள் வரும் தொடர்களைத் தொகுக்க வேண்டும். அவ்வாறு தொகுத்து அவற்றின் அன்றைய பொருளைக் கண்டறிய வேண்டும். அவ்வாறு சொற்கள், தொடர்களைத் தொகுக்கும் போது ஒரு சொல்லின் முன்னும் பின்னும் வரும் சொற்களின் பொருள்களோடு ஒப்பிட்டுப் பார்க்க வேண்டும். மேலும் நம் ஆராய்ச்சிக்கு எடுத்துக் கொள்ளும் பொருள் உறவைத் தெளிவாக விளக்கும் தொடர்களைத் தேர்ந்தெடுக்க வேண்டும். எடுத்துக்காட்டாக.

"குழவி இறப்பினும் ஊன்தடி பிறப்பினும்" என்ற புறநானூற்று (புறம் 74ண1) வரி **பிறப்பு** x **இறப்பு** என்ற இருமை வேறுபாட்டு எதிர்ச்சொற்களைத் தெளிவாகக் காட்டுகிறது.

"வடாஅது பனிபடு நெடுவரை வடக்கும்
தெனாஅது உருகெழு குமரியின் தெற்கும்
குணாஅது கரைபொரு தொடுகடற் குணக்கும்
குடாஅது தொன்று முதிர் பௌவத்தின் குடக்கும்"

என்ற புறநானூற்று வரிகள் (6ண1ண4) **வடக்கு** x **தெற்கு, குணக்கு** x **குடக்கு** ஆகிய திசை எதிர்ச்சொற்களைத் தெளிவாகக் காட்டுகின்றன. அதற்கு மேலும் திசை என்ற பொருட்களத்தின் நான்கு பன்மை வேறுபாட்டுச் சொற்களையும் காட்டுகின்றன. மேலும் இந்த நான்கு சொற்களும் **திசை** என்ற மீச்சொல் அல்லது பொதுச்சொல்லின் உட்சொற்களாக அமைந்து பொருள் **உட்கோடல்** என்ற பொருளுறவையும் காட்டுகின்றன. இவ்வாறு பொருத்தமான சொற்றொடர்களைத் தேர்ந்தெடுத்துப் பொருண்மை உறவுகளைக் கண்டறிய வேண்டும். இதற்காகச் சங்க இலக்கியங்களான **எட்டுத்தொகை, பத்துப்பாட்டு** அனைத்தையும் முழுமையாக ஆராய்ந்து சொற்களையும், தொடர்களையும் தொகுக்க வேண்டும். பொருள்களையும் காலவேறுபாட்டு உணர்வுடன் ஆராய வேண்டும்.

5. முடிவுரை

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இவ்வாய்வு சங்க இலக்கியங்கள் காட்டும் பழந்தமிழ்ப் பொருண்மை அமைப்பை விளக்கும். இது தமிழ்ப் பொருண்மை அமைப்பில் காலப்போக்கில் நிகழ்ந்துள்ள மாற்றங்களை அறிந்து தமிழின் பொருண்மை அமைப்பு வரலாற்றை ஆய்வதற்கு அடித்தளமாக அமையும்.

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1    ¶ïD.    : ¶ïåVû®
2.   n°.     : n°z®±®
3.   z¤.     : z¤ÞE©ÃVâ|
4.   z®.     : z®ÍØ>Vçï
5.   E®.     : E®ÃVðVu®©Ãç¦
6.   ]ò.     : ]òxòïVu®©Ãç¦
7.   åu.     : åu¤çð
8.   Øå|.    : Øå|å_kVç¦
9.   Ãâ½ª.   : Ãâ½ª©ÃVçé
10.  Ãö.     : ÃöÃV¦_
11.  AÅ.     : AÅåVû®
12.  ØÃòD.   : ØÃòDÃVðVu®©Ãç¦
13.  ØÃVò.   : ØÃVòå«Vu®©Ãç¦
14.  \mç«.   : \mç«ÂïVÞE
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பிரதிக் கோட்பாடுகளில் பொருண்மையியல் நோக்கு

ப. சசிகலா

தமிழ்த்துறை, பாரதியார் பல்கலைக்கழகம், கோயம்புத்தூர்

முன்னுரை

பிரதி (Text) பற்றிய கோட்பாடுகள காலந்தோறும் மாறி வந்துள்ளன. பிரதி விமர்சனம், பிரதிப் பகுப்பாய்வு என்ற வழக்குகளும் பயன்பாடுகளும் கூட மாற்றத்துக்கு உள்ளாகிக் கொண்டு இருக்கின்றன, *16*ஆம் நூற்றாண்டில் மேலை நாடுகளில் மூல பாட ஆய்வியல் என்பது பிரதிகளை நிர்ணயிக்கத் தோன்றியது. பிரதிகள் நிர்ணயிக்கப்பட்டவுடன் இலக்கியக் கொள்கைகள் வளர்ச்சி அடைந்தது ஒவ்வொரு விதக் கொள்கைக்கேற்பவும் 'பிரதி' என்பது வேறு வேறு பொருண்மையில் பார்க்கப்பட்டது. புது திறனாய்வு தொடங்கி இன்றைய பெண்ணிய விமர்சனம் வரை பொருண்மை நோக்கில் பிரதிக் கோட்பாடு ஆக்கப்பட்டிருக்கிறது.

பிரதியில் பொருண்மை என்பது

பிரதி என்பது முழுமையான ஒரு பொருளாகவும் உயிராகவும் அமைப்பியலில் பிரதி என்பது படைப்பில் இருந்து வேறுபட்ட உற்பத்திப் பண்டமாகவும், பிற்கால அமைப்பியலில் பிரதி குறிப்பான்களின் ஆட்டக்களமாகவும் பெண்ணியத்தில் பிரதி என்பது ஆணாதிக்கச் சொல்லாடல்களின் களமாகவும் தன்னிலையாக்கக் (subjectivity) களமாகவும் முன்வைக்கப் பட்டன.

பிரதியில் பொருண்மை ஆய்வின் வகைகள்

மூல பாட ஆய்வியல் (Textual Criticism) மொழியியல் புதுத் திறனாய்வில் பிரதி (New Criticism) அமைப்பியல் பிரதி, பிற்கால அமைப்பியல் பிரதி, (Post-structuralism) பெண்ணியம் (Feminism) போன்ற பிரதிகளில் பொருண்மை நோக்கில் பலவற்றை உள்ளடக்கமாகக் கொண்டுள்ளன.

மூலபாட ஆய்வியல்

மூல பாட ஆய்வியல் என்பதின் நோக்கம் 'ஒரு பிரதியை நிர்ணயித்தல்'தான் (Establishing a Text). ஆய்வு என்பது படைப்பாளியின் பாடத்திற்கும் பதிப்பாசிரியரின் கருதுகோள் பாடத்திற்கும் இடையேயுள்ள தொடர்பைக் கவனத்தில் கொண்டு ஒரு பிரதிக்குக் கிடைக்கின்ற பல்வகை மாற்றுப் பிரதிகளையும் (Variants) தொகுத்து ஆராய்ந்து படைப்பாளியின் மூலம் எதுவாக இருக்கும் என்று நிர்ணயம் செய்வது ஆகும்.

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மொழியியல்

மொழியியலில் பிரதி (1) மொழியின் பயன்பாட்டு நிலையின் அல்லது செயல் நிலையின் வடிவமாகவும் (Language in action) 2) பேசும் மொழியின் அலகாகவும் (unit of Natural Language) கொள்ளப்படுகின்றது. ஒரு பிரதி வாக்கியங்களால் ஆனதாக இருப்பினும் வாக்கியக் கட்டமைப்புக்கு அப்பாலான பிரதிக் கட்டமைப்பு விதிகள் தனித்து செயல்படுகின்றன. இதனை 'தொடர்ச்சி' (cohesion) எனலாம்.

பொருண்மை நோக்கில் பிரதியின் தொடர்ச்சி கூறுகள்

பிரதி அமைப்பானது (1) தொடர்ச்சி (2) தகவல் குவி மையம் (3) வகைமை அமைப்பு ஆகிய மூன்று கூறுகளில் பொருண்மை நோக்கில் பிரதியை பார்க்கப்படுகிறது.

(அ) பேசு பொருளைச் சுட்டல் (Reference)

(ஆ) பதிலீடு (Substitution)

(இ) நீக்கல் (Ellipsis)

(ஈ) இணைப்பு (Conjunction)

(உ) சொற் பொருள் தொடர்ச்சி (Lexical Cohesion)

(அ) பேசு பொருளைச் சுட்டல்

பேசு பொருள் சுட்டல் என்பது திரும்ப வருகின்ற தகவல்களை இப்பிரிவின் பொருண்மையியல் ரீதியில் பார்ப்பதைக் காட்டிலும் அவற்றின் விளக்கம் என்பது வேறொன்றைச் சுட்டுகின்றது. பேசு பொருளைக் கூடச் சூழல் சார்ந்தது; பிரதி சார்ந்தது எனப் பிரித்துப் பார்க்கின்றனர்.

(ஆ) பதிலீடு

பிரதிக்குள் ஓர் அலகுக்குப் பதில் வேறொன்று நிற்பது. வார்த்தையாக்கலின் ஒரு உறவுதான் பதிலீடு.

(இ) நீக்கல்

பிரதியின் ஓர் அலகை நீக்குதல் சொல்லாமல் விடப்படும் ஏதோ ஒன்று அமைப்பு ரீதியில் அவசியம் தேவைப்படும் ஓர் அலகின் இன்மையே நீக்கல் ஆகும்.

(ஈ) இணைப்பு

பொருண்மையியல் உறவுகளின் செயற்பாடு மொழியியல் உறுப்புகளை ஒன்றுக்கொன்று தொடர்ப்படுத்துவது. இந்நான்கும் இலக்கண ரீதியான தொடர்ச்சியாகும்.

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(உ) சொற்பொருள் தொடர்ச்சி

இது இலக்கணத் தொடர்ச்சி அன்று சொற்களஞ்சியத்தில் நிகழும் தேர்ந்தெடுப்பால் விளைவது. சொற்களின் திரும்ப வரல், ஒரே அர்த்தமுள்ள பிற சொற்களின் வருகை போன்றனவும் ஆகும். இவையே பிரதி பற்றிய கோட்பாட்டாக்கத்தில் தொடர்ச்சி 'அமைப்பில்லாத பிரதி' உருவாக்கும் உறவுகளாகும்.

பொருண்மை குறியியலாக மொழியும் பிரதியும்

மொழியைப் பொருண்மைக் குறியியல் கொள்கையின்படி பார்க்கக் கீழ்க்காணும் கருத்தாக்கங்கள் தேவைப்படுகின்றன.

பிரதி, சூழல், துறைமொழி. சந்தேகம். மொழியியல் ஒழுங்கமைவு, சமூக அமைப்பு, இயங்கு சூழ்நிலையில் இடம்பெறும் எதுவும் பிரதியாகின்றன. பொருண்மை குறி என்பது ஒரு மொழியின் வடிவத்தைக் கைக்கொள்கிறது. பிரதி என்பது அர்த்தத்தில் உள்ள அடுத்தடுத்துள்ள தொடர்ச்சியான பல வாய்ப்புகளின் உற்பத்தியாகவும் அகராதி இலக்கண அமைப்பில் உணரப்படுவதாகவும் இருக்கிறது.

புதுத்திறனாய்வில் பிரதி

படைப்பாளியின் உள்நோக்கம் (intention) பிரதிக்கு அப்பால் இருப்பதில்லை, பிரதிக்குள்ளேயேதான் இருக்கிறது. பிரதியின் அர்த்தமும் பிரதிக்குள்ளேயே உள்ளது.

புதுத்திறனாய்வின் பிரதி பற்றிய இரண்டு முக்கிய கருத்தாக்கங்கள் இவையே. புதுத்திறனாய்வுக்கு முன்பு இலக்கியத் திறனாய்வு என்பது படைப்பாளியின் வாழ்க்கை ரகசியங்களைத் தேடுவதாகவும் வரலாற்றின் சுவடுகளைத் தேடுவதாகவும் இருந்தன. மேற்கோள்களுக்கு மட்டுமே 'பிரதி' பயன்பட்டது.

வடிவத்தில் இருந்து பிரித்தெடுக்கப்பட்ட ஒரு கருத்தாகப் பிரதியைப் பார்க்க முடியாது. பிரதியின் வடிவக் கூறுகளுக்கு முக்கியத்துவம் தரப்பட்டது. அர்த்தம் என்பது ஆசிரியரின் பிரதிக்குள் பொதிந்து வைத்திருப்பதோ அல்லது வாசகர்களின் மூளையில் இருப்பதுவோ அன்று. இந்தக் கருத்து தர்க்க ரீதியாக அடிபட்டுப் போகக்கூடியது. எப்படியெனில் மொழி வழி சாத்தியமாகிறது. மொழியோ மாறுகிறது. எனவே அர்த்தமும் மாறியே ஆக வேண்டும். மாறாக ஓர் அர்த்தம் பிரதிக்கு எப்போதும் உண்டு என்றும் புதுத்திறனாய்வின் கோட்பாடு ஏற்புடையதன்று.

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அமைப்பியல் பிரதி

படைப்பில் இருந்து பிரதிக்கு (from work to text)

1) படைப்பு என்பது பருமையானது. நூலகத்தில் புத்தக அடுக்கில் ஓர் இடத்தைப் பெற்றிருப்பது. பிரதி முறையிலான ஒரு தளம் (a methodological field) பிரதி செயலில் உற்பத்தியில் உணரப்படும் ஒன்று.

2) நல்ல இலக்கியம் என்று சொல்லக் கூடப் பிரதியைச் சிறை செய்து விட முடியாது. பிரதியை ஒரு படிமுறை வரிசையிலோ இலக்கிய வகைப்பாட்டிலோ சுருக்க முடியாது. பிரதியை உருவாக்குவது எது எனில் பழைய வகைப்பாட்டை அழிக்கும் அதன் சக்திதான் பிரதி என்பது பொதுப்புத்திக்கு (common sense) முரணானது.

3) குறி (sign) என்பதோடு தொடர்புபடுத்தி பிரதி அணுகப்பட படைப்புக் குறிப்பீட்டோடு (signfield) அணுகப்படுகின்றது. குறிப்பீடு இரு விசயங்களைப் புலப்படுத்துகிறது. ஒன்று படைப்பு ஆய்வுப் பொருளாக ஆதல் - ஒலியியல் ஆய்வுப் பொருள் இரண்டு; குறிப்பீடு ரகசியமானது;. முதன்மையானது.

4) பிரதி பன்முகத்தன்மை கொண்டது. இப்படிச் சொல்வதால் அது பல அர்த்தங்களைப் பெற்றிருக்கிறது என்று பொருளன்று. மாறாகப் பல அர்த்தங்களை அது பெறுகிறது.

5) படைப்பு சாதாரணமாக ஒரு நுகர்வுப்பொருள் (consumer good) பிரதி; படைப்பை நுகர்விலிருந்து அதை விளையாட்டாக / உற்பத்தியாக செய்கிறது. எனவே பிரதி எழுதுதலுக்கும் வாசித்தலுக்கும் உள்ள வேறுபாட்டை அளிக்கும் ஒரு முயற்சியை கோருகிறது.

6) படைப்பு என்று பிரிக்கப்படுவது கூட வாசிப்பில் நமக்கு மகிழ்ச்சியளிக்கிறது. ஆனால் இந்த மகிழ்ச்சி பகுதியானது; நுகர்வு மகிழ்ச்சி (Pleasure). ஆனால் பிரதி பேரின்பத்தோடு தொடர்புடையது.

பிரதிப் பகுப்பாய்வு (Textual Analysis)

பிரதிப் பகுப்பாய்வு எப்படிச் செய்யப்பட வேண்டும் என்ற கருத்தாக்கங்களின் ஊடேயும் நாம் 'பிரதி' பற்றிய கருத்துக்களைத் தொகுக்க முடியும். பிரதிக்குப் பிரதித்தன்மை (textuality) முக்கியமானது. இப்பிரதித் தன்மை பிரதியில் அமைகின்ற சில எல்லைப் புள்ளிகளால் (markings) உருவாகின்றது. இந்தப் புள்ளிகள் பிரதியைப் பல்வேறு அழுத்தமுடையனவாக ஆக்குகின்றது.

இலக்கியச் சொல்லாடலை இலக்கியமல்லாத சொல்லாடல்களில் இருந்து பிரித்துக் காட்டும் இன்றியமையாத மொழியியல் தன்மைகளைக்

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கண்டுபிடிப்பதும், இத்தன்மைகளில் இருந்து வாசகன், ஆசிரியன் தன் படைப்பில் வைத்துள்ள காலங் கடந்து நிற்கும் ஓர் அர்த்தத்தைக் கண்டுபிடிப்பதும் இலக்கியப் பகுப்பாய்வின் செயல்முறை ஆகும்.

கதையாடலில் பிரதி (Text in Narratology)

கதையாடல் பிரதியை மூன்று தளத்தில் பிரிக்கலாம்.

i) கதை
ii) பிரதி
iii) கதையாக்கம்

கதை

பிரதியின் விவரிப்பில் இருக்கும் செயல்களின் சுருக்கம். அச்செயல்களைக் கால வரிசையில் மாற்றும் மறு உருவாக்கம். செயல்களை அவற்றின் பங்கேற்பாளர்களோடு கொள்ளுதல்.

பிரதி

செயல்களின் சொல்லை (telling of actions) கால வரிசையில் அன்றி, மாற்றி மேற்கொள்வது, நாம் படிப்பது எதுவோ அதுவே பிரதி. பங்கேற்பாளரின் குண இயல்புகளே பிரதியாகும்.

கதையாக்கம்

உற்பத்தி தொடர்செயல்தான் கதையாக்கம் பிரதியின் வழியாகத்தான் வாசகன்/ள் கதை பற்றிய அறிவையும் கதையாக்கத்தையும் அறிகிறான்/ள். பிரதியை நேரம், பாத்திரமாக்கம், கவிதை மயமாக்கம் என்ற மூன்று கூறுகளில் கதையாக்கம் செய்யப்படுகிறது.

குறியியலில் பிரதி (Text in Semiotics)

இதுவரை பார்த்த பிரதி என்பது மொழியால் உருவானது. ஆனால் குறியியலில் இந்தப் பிரதியோடு மொழியியல் அல்லாத பிரதிகளையும் ஆய்வுக்கு எடுத்துக் கொள்ளப்படுகின்றனர். அதன்படி பொருண்மைக் கூறாக ஓர் ஓவியம், ஒரு கட்டிடம், சினிமா, பூக்கோளப் படம் ஆகியவையே பொருளாகிறது.

பிற்கால அமைப்பியல்

வரலாற்றாலும் எல்லா எழுத்துக்களின் உள் உறவாலும் (interiest vality) மதிப்புகளாலும் கட்டமைக்கப்பட்ட பிரதிகளைக் கட்டமைப்பு நீக்கித்தகர்ப்பதே பிற்கால அமைப்பியலின் செயல்முறையாகும்.

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பிரதியின் அந்தஸ்து அதன் எல்லைகளால் நிர்ணயிக்கப்படுவதில்லை. பிரதி தொடங்குகிறது. பிரதி முடிகிறது என்ற செயல் பிரதியின் அந்தஸ்து ஆகாது. **தெரிதாவின்** கருத்துப்படி எப்பிரதியும் முடிவதில்லை. அர்த்தங்கள் நிறைவடைவதே இல்லை. எனவே தெரிதாவுக்குப் பிரதி என்பது நிறைவுறாத அர்த்தங்களின் ஒரு கலவையான வலைப்பின்னலாகும்.

பெண்ணியம் (Feminism)

மனித நேயக் கருத்துருவத்தின் 'சுயம்' (self) என்பதுதான் வரலாற்றின் இலக்கியப் பிரதியின் ஒட்டுமொத்த ஆசிரியனாக இருக்கிறது. மனிதநேயப் படைப்பாளி ஆற்றல் மிக்கவன்; ஆண். உலகைப் பொறுத்து அவன் 'கடவுள்' படைப்பை பொறுத்து அமையும்.

மொழிவழியான ஒடுக்கு முறையே முதன்மையான ஒடுக்கு முறையாகப் பெண்ணிய விமர்சகர்களால் முன்வைக்கப்பட்டது. இவையே பெண்ணிய விமர்சகர்களால் புதிய பரிணாமங்களில் எடுத்தாளப்பட்டது. அர்த்தம் எதொன்றிலும் இருப்பதில்லை, மாறாக அது ஒரு கட்டமைவாகும்; ஒரு நாடகமாகும். அர்த்தம் ஒரு பிரதியில் உள்ளுறையாக இருப்பதில்லை. எனவே பெண்ணிய விமர்சனம் அர்த்தத்தை கண்டுபிடிப்பதில்லை; மாறாக அர்த்தத்தைக் கட்டமைக்கிறது.

முடிவுரை

பிரதி கோட்பாடுகளில் மூலபாட ஆய்வியல், மொழியியல், புதுத் திறனாய்வியல் பிரதி, அமைப்பியலில் பிரதி, பெண்ணியக் கோட்பாடு, சொற்பொருள் தொடர்ச்சி, பிரதி பகுப்பாய்வு, கதையாடல் பிரதி, குறியியலில் பிரதி போன்றவற்றை பொருண்மை நோக்கின் வாயிலாக அறியப்படுகிறது. இவை அனைத்தும் பிரதி கோட்பாடுகளை ஆராயவும், திறனாய்வு நோக்கில் ஏற்பட்டுள்ள மாற்றங்களை அறியவும் அடித்தளமாக அமைகிறது.

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மொழியியலும் இலக்கியமும்

வெ. பால சரசுவதி

அவினாசிலிங்கம் மகளிர் நிகர்நிலைப் பல்கலைக்கழகம், கோயம்புத்தூர்

மொழி என்பது கருத்துக்கள் பரிமாறுவதற்காக, ஒருவர் கருத்தை பிறர் அறிவதற்காக. இவ்வகையில் மொழி பயன்பட்டபோது நாம் அதைப் பற்றிய அறிவையோ ஆய்வையோ மேற்கொள்ளும் முயற்சியில் இல்லை. கருத்து பரிமாற்றத்தைத் தாண்டி மொழி இலக்கியமாய் சிறப்படைந்த போதுதான் மொழியின் மீது நமக்கு மிகுந்த ஆர்வமும் அதனுடைய தோற்றத்தையும் அமைப்பையும் விரிவாக்கத்தையும் ஆய்வு செய்ய வேண்டும் என்ற ஈடுபாடும் ஏற்பட்டது எனலாம். அதுவே மொழியியல் ஆயிற்று எனலாம்.

மொழி தோன்றிய போது ஒலியாக மட்டுமே இருந்திருக்கலாம். அது மனிதனின் இயல்பான முயற்சியால் பேச்சாக மாறி பேச்சு மொழியாகி, இலக்கியமாக உயர்ந்து இருப்பதைக் காண்கிறோம். விலங்குகள், பறவைகள் ஒலி எழுப்பி ஒலியை மட்டுமே எழுப்பிக் கொண்டிருக்கின்றன. ஆனால் சிந்திக்கும் ஆற்றல் பெற்ற மனிதன் ஒலியை மொழியாக மாற்றி இருக்கிறான். ஒலியை உடல் உறுப்புகளைக் கொண்டு மொழியாக மாற்றிக் கொண்டான்.

"மனிதன் பேசுவதற்கு தகுந்தவாறு அவனுடைய உறுப்புகளும் அமைந்து இருக்கின்றன.ஆனால் இவ்வுறுப்புகள் பேசுவதற்கென்றே அமைந்தவைகள் அல்ல. உதடு, நா, மூக்கு, தொண்டை இவைகளின் அடிப்படைத் தொழில்கள் வேறு. ஒலித்தசைகளுக்குக் கூட வேறு தொழில்கள் இருக்கின்றன"

"உண்ணவும் மூச்சுவிடவும் அமைந்த உறுப்புகளைப் பேசவும் பயன்படுத்திக் கொள்கிறோம்".

ஆம். பேசுவதற்கு என்று தனி உறுப்பு இருந்திருந்தால் உலக மக்கள் அனைவரும் ஒரே மாதிரிதான் பேசியிருக்க முடியும். ஆனால் மனிதன் தன் ஆற்றலினால்தான் பேசக் கற்று மொழியை உருவாக்கி வளர்த்தான் என அறிகிறோம்.

மொழியும் இலக்கியமும்

பேச்சுத் தமிழ் வளர்ந்த நிலையில் இலக்கியமாய் அது பரிணமித்தது. மனிதன் பேசக் கற்றுக் கொண்ட உடனேயே இலக்கியம் படைத்திருக்க

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முடியாது. இலக்கியத்தில் இருந்துதான் இலக்கணம் என்றாலும் மொழியின் அடிப்படையை முழுவதும் கற்றுணர்ந்த பின்னர்தான் இலக்கியம் படைக்க இயலும்.

"குழந்தைப் பருவத்தில் ஆறு ஆண்டுகளுக்குள் அவன் மொழியின் அடிப்படையைப் பெரும்பாலும் கற்றுக் கொள்கிறான்".

இந்த வகையில் பார்க்கும் பொழுது மொழியை மனிதன் வளர்ந்த பிறகு உருவாக்கினானா? அல்லது குழந்தையாக இருக்கும் போதே மொழி உருவாக்கப்பட்டிருக்குமா? என்பது நாம் உறுதியிட்டு கூற முடியாத நிலை.

மொழி ஒரிடத்தில் தோன்றி பல்வேறு இடங்களில் பரவியதா? அல்லது பல்வேறு இடங்களில் பல்வேறு விதமாக தோன்றி வளர்ந்ததா? என்று சிந்தித்துப் பார்க்கும் பொழுது மொழி ஒரிடத்தில் தோன்றி பல்வேறு இடங்களில் பல்வேறு விதமாகப் பேசப்பட்டது என்றே சொல்லலாம். பல்வேறு விதமாய் பேசப்பட்டதற்கு காலமும் இயற்கைச் சூழலும் காரணமாக இருக்கலாம். மொழி தோன்றி பலராலும் பேசப்பட்டு, மக்கள் ஒன்றாக சேர்ந்து ஒரிடத்தில் வாழ்ந்த பிறகோ, ஒரளவு நாகரிகம் அடைந்த பிறகோ இலக்கியம் தோன்றி இருக்கலாம். அந்த இலக்கியங்கள் மொழி வளர்ச்சிக்கும் பெருமைக்கும் சான்றாதாரங்கள் என்றே சொல்லலாம். இந்த மொழியியல் துறை பேச்சுமொழியைக் கொண்டு ஆய்வு செய்வதா? இலக்கியத்தைக் கொண்டு ஆய்வு செய்வதா? என்ற வினா நம்மிடையே எழுவது உண்மைதான். பேச்சுமொழி பற்றி அறிய முடியாத நிலையில் இலக்கியங்களே ஆதாரங்கள் ஆகின்றன. பேச்சுத் தமிழை முதல் ஆதாரமாகவும், இலக்கியத்தை துணை ஆதாரமாகவும் கொள்ளலாம்.

தமிழ் இலக்கியமும் மொழியியலும்

சங்க இலக்கியங்களே தமிழ் மொழியின் சிறப்பை நமக்கு எடுத்தியம்புகின்றன. தமிழ் மொழியின் தொன்மைக்கு இலக்கியங்கள் மட்டுமே ஆதாரமாக உள்ள நிலையில் சங்ககாலப் பாடல்கள் நாம் படித்தவுடன் பொருள் புரிந்து கொள்கின்ற நிலையில் இருக்கின்றனவா என்பது ஐயமே. ஒவ்வொரு பாடல்களுக்கும் உரை தேவைப்படுகிறது. முதல் நூலாகக் கருதப்படுகின்ற தொல்காப்பிய நூற்பா செய்திகளை உரையாசிரியர் மூலமே தெரிந்து கொள்கிறோம்.

சங்க கால மக்கள் பேசிய பேச்சுத் தமிழ் நமக்குத் தெரியாது. இலக்கியங்களைக் கொண்டு அவர்கள் எவ்வாறு பேசியிருப்பார்கள் என்று மிகச் சிறிதளவே நாம் யூகிக்க முடியும். இந்நிலையில் இலக்கியங்களைக் கொண்டு நாம் மொழியின் பிறப்பை அறிந்து கொள்ள இயலாது என்பதை

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நான் இவ்வாய்வுக் கட்டுரையில் பதிவு செய்ய விரும்புகிறேன். ஏன் எனில் மொழி தோன்றியவுடனேயே இலக்கியம் தோன்றியிருக்குமானால் மொழி என்றால் என்ன என்பதற்கான கருதுகோள் தவறாகப் போய்விடும். சங்க இலக்கியங்கள் புலவர்களின் அறிவு சார்ந்த தன்மை, அறிவியல் தன்மை, பண்பாடு, நாகரிகம், மரபு ஆகியவற்றை எடுத்தியம்புகின்றன. மேற்கூறியவை அனுபவித்து உணர்ந்த பின்னரே அதாவது மொழி நீண்ட காலம் பேசப்பட்ட பின்னரே இலக்கியம் தோன்றியிருக்கலாம் என்பதையே உணர்த்துகிறது. தமிழ் மொழியைப் பொறுத்தவரை இலக்கியம் தோன்றிய காலமே நம்மால் உறுதி செய்ய முடியாத நிலையில் பேச்சு மொழியாக இருந்த காலத்தை நம்மால் கட்டாயம் வரையறை செய்ய முடியாது. அதனால் தான்

"கல்தோன்றி மண்தோன்றா காலத்தே வாளொடு முன்தோன்றிய மூத்த குடி" என்ற சிறப்பைப் பெற்றிருக்கிறது தமிழ் மொழி என அறிகிறோம்.

இலக்கியம் வேறு, பேச்சுமொழி வேறு என்று பார்க்கும் பொழுது தமிழ் மொழி பேச்சிலும் இலக்கியத்திலும் முற்றிலும் வேறுபட்ட நிலையில் இருந்திருக்கின்றது.

நற்றாய், விறலி, பாங்கன் போன்ற இப்பெயர்ச்சொற்கள் கூட இப்போது நாம் பேச்சு மொழியாக பயன்படுத்துவதில்லை. ஆண்டுகள் பல ஆயிரம் ஆகி மாற்றங்கள் பெற்றிருந்தாலும் இலக்கியத்தில் இடம் பெறும் (தலைவன் தலைவியையைத் தவிர) துணைப் பாத்திரங்களின் பெயர்கள் அன்று பயன்படுத்தப்பட்ட பெயர்களா? இலக்கியத்திற்காக எழுதப்பட்ட பெயர்களா? என்று ஐயப்பட தோன்றுகிறது. புறப்பாடல்களில் நாம் பெரும்பாலும் மன்னனின் பெயர்களையும் புலவர்களையும் மட்டுமே அறிகிறோம். அதில் பெரும்பாலும் ஊர்ப்பெயர், நாட்டின் பெயர், சிறப்புப்பெயர் ஆகியவற்றைச் சேர்த்தே நாம் காண்கிறோம். சங்ககாலத்தில் பேச்சுமொழி எவ்வாறு இருந்திருக்கும் என்பதை சிந்திக்கும் பொழுதே வியப்பானதே. எனவே, பேச்சுமொழிக்கும் இலக்கிய மொழிக்கும் மிகப்பெரிய வேறுபாடு இருந்திருப்பதற்கு வாய்ப்புண்டு.

"இன்று தமிழ் மொழி ஒரு இரட்டை வழக்கு மொழியாக உள்ளமை நாம்நன்கறிந்தது. சாதாரண முறையில் தமிழ் மக்கள் பேசும் மொழிக்கும்

மேடையிலும் வகுப்பறையிலும் எழுத்திலும் காணப்படுகின்ற மொழிக்கு இடையே வேற்றுமை உண்டு. இந்த நிலையில் முதல் வகையில் பேச்சு மொழி என்றும் பின்னதை எழுத்து மொழி என்றும் கூறலாம்" என்கிறது தமிழ் மொழி அமைப்பியல் நூல்.

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பேச்சுமொழி வேறு, இலக்கியங்கள் வேறு என்று அறிஞர்களால் ஏற்றுக் கொள்ளப்பட்ட நிலையில் பேச்சுத் தமிழை அறிவதில் நமக்கு ஆர்வம் ஏற்படுகிறது. பேச்சுத் தமிழே மொழியியல் ஆய்வுக்கும் உகந்ததாகும்.

இன்றைய இலக்கியமும் பேச்சுத் தமிழும்

தற்கால இலக்கியங்களைப் பார்க்கும் பொழுது சங்க இலக்கியங்களைவிட முற்றிலும் வேறுபட்ட தன்மையைக் காண்கிறோம். இன்று பேச்சுத் தமிழ், இலக்கியங்களில் அதிகமாகப் பயன்படுத்தப்படுவதைக் காண்கிறோம். சங்க இலக்கியங்கள் முழுவதும் செய்யுள் வடிவங்கள். இன்று இலக்கிய வகைகள் பல. நாவல்கள், சிறுகதைகள், நாடகங்கள் (இசைப் பாடல்கள், திரையிசைப் பாடல்கள்) எனப் பலவகை உண்டு. அவற்றில் உரையாடல்கள் அமையும்போது பெரும்பாலும் பேச்சுத் தமிழ் இடம் பெறுவதைப் பார்க்கிறோம். இவ்வகையில் சங்ககாலப் பாடல்களில் ஏதாவது ஒரு நிலையில் பேச்சுத் தமிழ் இடம்பெற்றிருப்பதற்கு வாய்ப்பு உண்டு என்பதை நாம் ஆய்வு செய்து பார்க்கலாம்.

ஆனால் இன்று பேச்சுத் தமிழில் அதிக மொழிக்கலப்பு இருப்பதைக் காண்கிறோம். அந்த மொழிக்கலப்போடு இலக்கியமும் அமையும் பொழுது இலக்கியம் புரியும்படியாகவும் இன்பத்தை தருவதாகவும் அமைவதாக அறிகிறோம். இந்த மொழிக்கலப்பு, மொழி மாற்றம் நாம் ஏற்றுக் கொள்ளத்தக்கதா? பிற்கால மொழியியல் ஆய்வுக்கு இந்த இலக்கியமும் பேச்சுத் தமிழும் நமக்குப் பயன்படுமா? இந்த மொழிக்கலப்பு மொழியின் தன்மையை, இயல்பை மாற்றிவிடக் கூடியது எனில் மொழியியல் ஆய்வு பெரும் மாற்றத்தை பெற்றுவிடும் அல்லவா?

ஒரு மொழியைப் பேசுகின்ற அனைவராலும் இலக்கியத்தைப் புரிந்து கொள்ள இயலாது. உதாரணமாக தமிழ் மொழி பேசுகின்ற அனைவராலும் செய்யுள் இலக்கியத்தைப் புரிந்து கொள்ளுதல் என்பதோ, கவிதை நயத்தை உணர்ந்து கொள்ளுதல் என்பதோ இயலாது. அதே போல் இலக்கியம் படித்து புரிந்து கொள்கின்றவர் சரளமாக அந்த மொழியைப் பேச முடியுமா? என்பதும் கேள்வியே. உதாரணமாக ஆங்கில இலக்கியத்தைப் படித்துப் புரிந்து தேர்வு எழுதி வெற்றி பெறும் மாணவர்களால் ஆங்கிலத்தை சரளமாக பேச முடியும் என்று சொல்ல முடியாது. எனவே பேச்சுமொழியும் இலக்கியமும் தனித்தனியே செல்வதை நாம் காண்கிறோம்.

இன்றைய நிலையில் பேச்சுத் தமிழில் அதிக ஆங்கிலக் கலப்பு இருப்பதைக் காண்கிறோம். பிற மொழிக்கலப்பை எத்தனையோ தமிழ்

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அறிஞர்கள் தனித் தமிழ் இயக்கம் அமைத்து மொழிக்கலப்பைத் தடுத்து நிறுத்த முடியாத சூழலே இருக்கிறது. மொழிப் பயன்பாடு இன்று காலச்சூழலுக்கு தள்ளப்பட்டுவிட்டது. இடையில் வந்த ஆங்கிலேயர் ஆட்சி இதற்குக் காரணம் என்றால் எத்தனையோ ஆயிரம் ஆண்டுகளுக்கு முன் தோன்றிய மொழியை ஒரு இரண்டு நூறு ஆண்டுகள் உடனிருந்த மொழி ஆக்கிரமிப்பு செய்வது என்பது வேதனையானதே. மேலும் ஆங்கில ஆட்சி முடிந்து அறுபது ஆண்டுகளுக்கு மேலாகியும் அம்மொழிக்கலப்பை நம்மால் தடுக்க இயலவில்லை என்பதும் ஆய்வுக்குட்பட்டதே.

மேலும் இன்று மொழியின் மீதுள்ள அக்கறை குறைந்துவிட்டது. பொருளாதாரத் தேவைக்கு மட்டுமே மொழிப் பயன்பாடு ஆகிவிட்டது. காலத்தை அதிகம் பயன்படுத்தாமல் (வீணாக்காமல்) செய்தித் தொடர்பு அமைவதையே மக்கள் விரும்புகின்றனர். அறிவியல் சாதனைகளில் இன்று பயன்படும் அலைபேசி, மின்னஞ்சல், குறுந்தகவல்கள் இவற்றில் மொழிப் பயன்பாடு மிகவும் மாற்றத்தைப் பெற்றுள்ளது. தமிழ் மொழிச் சொற்களுக்கு ஆங்கில எழுத்துரு அமைவதும் சில ஆங்கில சொற்களுக்கு எழுத்து உறுபுகளுக்கு பதிலாக எண்கள் பயன்படுத்தப்படுவதும் இன்று இயல்பாகிவிட்டது. உதாரணமாக 'for' என்னும் ஆங்கிலச் சொல்லுக்கு பதிலாக '4' என்ற எண் உரு எழுதுவதும், 'to' என்பதற்கு '2' என்பதும் 'find' என்பதற்கு '5ind' என்று எழுதுவதையும் நாம் காண்கிறோம்.

'Are' என்பதை 'R' என்றும் 'You' என்பதை 'U' என்றும் எழுதப்பட்டு ஒரு சொல்லுக்கு ஓர் எழுத்தே பயன்படுத்தப்படுவதை இன்று பரவலாகக் காண்கிறோம். குறுந்தகவல்களில் மொழியும் குறுகிப் போய்விடும் நிலை.

பேசப்படுகின்ற மொழி என்பது நாகரிகத்தின், பண்பாட்டின், கல்வியின் நிலையை எடுத்தியம்புகிறது. அந்த நிலையில் பார்க்கும் பொழுது கற்றவர்களால் தான் மொழிக்கலப்பும் மொழிச்சிதைவும் ஏற்படுகிறது எனலாம். இன்றைய நிலையில் பேச்சுமொழி, இலக்கியத்தையும் கட்டாயம் பாதிக்கக்கூடும். பேச்சுமொழிதான் மொழியியல் ஆய்வுகளுக்கு பெரும் துணை நிற்பது.

"இலக்கியங்கள் வழி மொழியை அறிகிறோம். இலக்கியச் சான்றுகளை

இருவகையாகப் பகுக்கலாம். இலக்கிய வகை அமைந்த செய்யுள் நூல்கள் ஒருவகை என்றும் வாய்மொழி இலக்கியங்கள் மற்றொரு வகையாகும். வாய்மொழி இலக்கியங்களே உண்மையான மொழியின் இயல்பைக் காட்டுவனவாகும். மொழி பேசும் சமுதாயம் என்பது படித்தவர்களும் படியாத பாமர மக்களும் அடங்கியதாகும். ஆகவே வாய்

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மொழி இலக்கியங்கள் பெரும்பான்மை மக்கள் பேசும் மொழியின் இயல்பைக் காட்டுகின்றன" என்கிறார் டாக்டர். சக்திவேல் தன் தமிழ் வரலாறு நூலில்.

எனவே மொழியியலுக்கு இலக்கியத்தைவிட பேச்சுமொழியே பயன்படக்கூடியதாகும். மொழியியல் அறிஞர்கள் முதல் மொழி, மூல மொழி, திருந்திய மொழி, திருந்தா மொழி என்று ஆய்வு செய்து முடிவு செய்த நிலையில் பேச்சுமொழியில் கலப்பு இல்லாமல் இருப்பதே மொழியியலுக்கு உகந்ததாகும். பேச்சுத் தமிழ் இன்று இலக்கியங்களில் அமைகின்ற நிலையில் மொழிக்கலப்பு மொழியியல் ஆய்வின் போக்கை மாற்றிவிடும்.

பேச்சுத்தமிழில் ஏற்படும் மாற்றம், காலத்திற்கு ஏற்ப மொழிகளில் ஏற்படும் மாற்றம், இலக்கியத்தையும் தாக்கும் பொழுது முதன்மைச் சான்றாதாரமான பேச்சுத் தமிழும் துணைச் சான்றாதாரமான இலக்கியமும் மொழியியல் ஆய்வுகளை பாதிக்கும்.

பண்டைய இலக்கியங்களில் மொழிக் குடும்பங்களின் மொழிகள் ஒன்றுடன் ஒன்று கலந்திருப்பதைக் காண்கிறோம். ஆனால் இன்றோ அந்நிய மொழிக்கலப்பு அதிகளவில் உள்ளது. எனவே, பேச்சுத் தமிழில் கலப்பு ஏற்படும் பொழுது இன்றைய நிலையில் தற்கால இலக்கியங்களிலும் அதன் தாக்கம் இருக்கும் பொழுது மொழியியல் ஆய்வு சிக்கலாகும் என்பதே இவ்வாய்வுக் கட்டுரையின் முடிவான கருத்தாகும்.

பயன்பட்ட நூல்கள்

1. *புறப்பொருள் வெண்பாமாலை.*
2. *இக்கால மொழியியல், டாக்டர். முத்து சண்முகம்.*
3. *தமிழ் மொழி அமைப்பியல், முனைவர் அகத்தியலிங்கம்.*
4. *தமிழ் மொழி வரலாறு - டாக்டர் சு. சக்திவேல்*

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நீலகிரி பழங்குடி மொழிகள் இழப்பா? மீட்பா?

இரா. ஜானகி

டாக்டர் ஜி.ஆர்.டி.கல்வியியல் கல்லூரி, கோயம்புத்தூர்

முன்னுரை

மொழி என்பது ஒரு இனத்தின் தனித்தன்மைக்கும், பண்பாட்டிற்கும் அடையாளமாக விளங்குவதாகும். ஒரு மொழி என்பது திடீரென்று தோன்றுவதல்ல; உலகில் அறிவை வெளிப்படுத்துவதற்காக மனிதன் மேற்கொண்ட முயற்சியின் நீண்டகால வரலாற்றின் விளைவே மொழி என்பதாகும். ஒவ்வொரு மொழியும் பல்வேறு வகையான உண்மைகளையும், உணர்வுகளையும், மதிப்பிட முடியாத கருத்துக் கருவூலங்களையும் எண்ணற்ற வழிகளில் எடுத்தியம்ப வல்லனவாகும். வேறுவகையில் கூறினால் ஒவ்வொரு மொழியும் இவ்வுலகோர் புரிந்து கொள்ளவேண்டிய உண்மைகளைத் தனதியல்பில் எடுத்துச் சொல்லியிருக்கிறது எனலாம்.

இன்றைய சூழல்

இன்றைய சூழலில் பல்வேறுபட்ட மக்களும் கலந்து வாழ வேண்டிய நிலையில் உள்ளோம். மக்கள், மொழி, மற்றும் கலாச்சாரத் தடைகளைக் கடந்து கருத்துப் பரிமாற்றம் செய்து கொள்வதற்கான தேவை காலத்தின் கட்டாமயமாக இருக்கின்றது. உலகமயமாக்கல் மற்றும் நவீன மயமாக்களின் காரணமாக புதுமை உலகிற்குத் தேவையான கருத்தாக்கங்களை ஒரு மொழியிலிருந்து மற்றொரு மொழிக்கு மொழிபெயர்க்க வேண்டிய ஆற்றலைக் கொண்டதாக மொழிகள் இருக்க வேண்டும். இம்மாதிரியான ஆற்றல் அற்ற மொழி காலத்திற்கு ஒவ்வாததாகக் கருதி ஒதுக்குவதும், அழிவதுமாகின்றது என்பது கண்கூடு.

இந்த நிலையில் நீலகிரி பழங்குடி மொழிகள் தள்ளப்பட்டிருக்கின்றதா? அல்லது தள்ளப்பட்டு விடுமோ என்ற ஐயப்பாட்டின் விளக்கமாக இவ்வாய்வுக் கட்டுரை அமைகிறது.

நீலகிரி பழங்குடி மொழிகள்

மண்ணின் மைந்தர்களாய் உலக மனங்களை கவர்ந்தவர்கள் நீலகிரி பழங்குடியினர்கள். நீலகிரியின் ஆதிவாசிகளாய் இருப்பவர்கள் தோடர், கோத்தர், குறும்பர், பணியர், கசவர், இருளர் எனப்பட்டவர்களாவார்.

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மொழிகளின் நிலைபேற்றில் நீலகிரி பழங்குடி மக்களின் நிலை எத்தகையது என ஆய்வது மொழியியல் ஆராய்ச்சியின் ஆரோக்கியமான நிலை எனலாம். ஏனெனில் பல்வேறு மொழியியல் ஆய்வுகளுக்கும், கள ஆய்வுகளுக்கும் அடித்தளமாக இருந்த நீலகிரி பழங்குடி மொழிகளைப் பற்றி சிந்திப்பது தேவையானதே.

நீலகிரி பழங்குடி மொழிகளின் நிலை

நீலகிரியில் இருந்தவர்களை விட வந்தவர்கள் எண்ணிக்கை அதிகம். பிற இன மொழியினர் குடியேற்றத்தின் காரணமாக, குடியேறிகளின் பண்பாட்டுக் கலப்பு ஏற்பட்டு நீலகிரியின் பூர்வீகத் தன்மையில் எத்தனையோ மாற்றங்கள் ஏற்பட்டுள்ளன. சமூக, பொருளாதார, கல்வி, மதம் எனப் பல்வேறு நிலைகளில் ஏற்பட்ட மாற்றங்கள் அவர்களது மொழி நிலையையும் விட்டு வைக்கவில்லை என்பதுதான் இக்கட்டுரையின் கருவாக அமைகின்றது.

வாழ்க்கைத் தரத்தை உயர்த்தும் காரணியான கல்வி மேம்பாட்டில் கொண்ட ஆர்வமும், ஈடுபாடும் அவர்களது புற வாழ்வில் பல்வேறு மாற்றங்களை ஏற்படுத்தியுள்ளது. பணிவாய்ப்புகள், இடப்பெயர்வுகள், சமூக அந்தஸ்து கருதி தங்களது பழங்குடி தனத்தை மறைத்தோ, மாற்றியோ வாழ முயற்சிக்கின்ற நிலையில் பழங்குடியினரது பண்பாடு, கலாச்சாரம், பழக்கவழக்கங்கள் மாறுவது போல அவர்களது மொழியும் மாற / மறக்கக்கூடிய நிலைக்குத் தள்ளப்படலாம். அந்நிலையில் அம்மொழிகளை எவ்வாறு பாதுகாப்பது? என்பது மொழியியல் உலகின் ஆதங்கமாக இருக்கிறது.

மொழிச் சாவுகள் பற்றிய செய்திகள்

சமீப கால செய்தி வெளியீடுகளில் மிக முக்கியமான செய்திகளில் ஒன்றாக இருப்பது மொழிச் சாவுகள் பற்றிய செய்தியாகும்.

'தி கிரேட் அந்தமானீஸ் டிரைபல்' மொழிகளில் ஒன்றான 'போ' என்ற மொழியைப் பேசத் தெரிந்த ஒரே நபரான 'போ சீனியர்' பிப்ரவரி 5 2010-ல் இறந்ததோடு அம்மொழியும் இறந்ததாகக் கூறப்படும் செய்தி.

ஜனவரி 19, 2010ல் 90 சதவீதம் மொழிகள் அழிவைச் சந்திக்க இருக்கிறது என்ற செய்தி.

29-9-2007ல் 'உலகில் இருந்த மொத்த மொழிகளில் பாதிக்கு மேல் கடந்த 500 ஆண்டுகளில் அழிந்து விட்டன. மீதமிருக்கும் பெரும்பாலான மொழிகளும் இந்த நூற்றாண்டில் அழிந்து விடும். மிகச் சொற்பமான

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மொழிகள் மட்டுமே எஞ்சியிருக்கும் என்று ஆராய்ச்சியாளர்கள் கூறியுள்ளதாக வந்த செய்தி.

அழியும் மொழிகள்

உலகில் 14 நாட்களுக்கு ஒரு மொழி அழிந்து வருவதாகச் சொல்லப்படுகிறது. தற்போது 7 ஆயிரம் மொழிகள் இப்படி அழியும் நிலையில் இருக்கின்றனவாம். குறிப்பிட்ட மொழியைப் பேசுபவர்கள் இறந்து விடுவது, மற்ற மொழிகளின் ஆதிக்கம் என பல்வேறு காரணங்களால் மொழிகள் அழிந்து வருகின்றன. இதில் பெரும்பாலான மொழிகள் பூர்வ குடிகளான மலைவாழ் மக்களின் மொழிகள்தான்.

யு.என்.ஓ.வின் சமீப கால அறிவிப்புகளில் ஒன்று, 90 சதவீதமான 7000த்திற்கும் மேற்பட்ட உலக வாய்மொழிகள் இன்னும் 100 வருடங்களில் அழிந்து போகும் என்று கூறியுள்ளது. அப்படி அழிந்து போனதாகவும்/ போகும் என்றும் கூறுவதற்குக் குறிப்பிடும் காரணங்கள் ஏற்றுக் கொள்ளக் கூடியதாக இல்லையென்று சர்ச்சை எழுந்து அதன் காரணமாக மைசூரைத் தலைமையிடமாகக் கொண்டு செயல்படும் இந்திய மொழிகள் நிறுவனத்தின் முனைப்பால் மொழிகளின் அழிவுநிலை எந்நிலையினது என்று ஆய்வுகள் மேற்கொள்ளப்பட்டு வருகின்றன.

இந்நிலையில் உலக அளவில் மொழிகளின் அழிவுக்கான காரணங்கள், அவைகளைப் பாதுகாப்பதற்கான நடவடிக்கைகளாக குறிப்பிடப் படுபவைகள்.

மொழி அழிவிற்கான காரணங்கள்

கல்வி மொழியாக இல்லாமை

- ஒரு மொழி அழிந்து போவதற்குக் காரணம்,மற்றொரு மொழியைக் கற்பதும், அதனால் கற்பிக்கச் செய்வதும்.
- பள்ளிகளில் கற்பிக்கப்படாத மொழிகள் வீட்டு மொழிகளாகவும், வாய்மொழிகளாகவும் முடங்கிப் போய் இறுதியில் அம்மொழி வழங்கப்பட்ட பண்பாட்டுச் சூழலிலிருந்தே அப்புறப்படுத்தப்பட்டு விடுகின்றன.

அந்தஸ்து மொழி கற்றல்

- சமூகத் தகுதி சின்னமாக (ஆங்கிலம் கற்றல்) விளங்கும் மொழி கற்றல்.
- கற்றுக் கொள்ளப்படும் மொழியின் கவர்ச்சிகரமான பண்பாட்டு அம்சங்கள் .

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- வணிக, மற்றும் விரிவான அறிவியல் தொழில் நுட்பச் செய்தித் தொடர்பு.

ஆட்சி மொழித் தகுதியின்மை

- இந்திய அரசமைப்பின் எட்டாவது இணைப்புப் பட்டியலில் அனைத்துக் குடிகளும் தங்கள் மொழியைப் பாதுகாத்துக் கொள்வதற்கான உரிமைக்கு அரசியலமைப்பு பொறுப்புறுதியளித்துள்ளது.
- ஆனால் இந்திய அரசியலமைப்புச் சட்டத்தில் *22* பெரிய மொழிகளே ஆட்சி மொழித் தகுதிக்குரியனவாக உள்ளன.
- தாய்மொழிகளாகக் கருதப்படும் *1600* மொழிகளும், அவற்றின் கிளை மொழிகள் பலவற்றிற்கும் ஆட்சி மொழித் தகுதியில்லை. இதனால் பாதுகாப்பும் இல்லை.

பயன்படுத்துவோரால் கைவிடப்பட்ட நிலை

- ஒரு மொழி அழிந்து போவதில் தலையாய காரணியாக இருப்பது, குறிப்பிட்ட மொழி பேசும் மக்கள், தங்கள் மொழி பேசுவதைத் தவிர்த்தும், தங்கள் மக்களுக்கு கற்பிக்காமல் விட்டு விட்டால் அந்தமொழி மறைந்து விடும்.

ஐ.நாவின் அறிக்கை

- சர்வதேச மொழிகளுக்கான விதிகளின்படி *10* ஆயிரம் பேருக்குக் குறைவாக பேசும் மொழிகள் அழிந்து வரும் பட்டியலில் சேர்க்கப்படும் என்பது.

சிறுபான்மை மொழிகளின் பாதுகாப்பு

புத்துயிர் அளித்தல்

- சிறுபான்மை சமுதாயங்கள் தங்கள் தாய்மொழிகளை ஊக்குவிக்க வேண்டும்.
- தங்கள் பாரம்பரியம் குறித்து குழந்தைகளைப் பெருமிதம் கொள்ளச் செய்வது.
- சொந்த மொழியில் பெயர் சூட்டல்.
- அழிவு நிலையிலுள்ள மொழிகளுக்கு புத்துயிரூட்டவும், அவைகளை நவீன உலகிற்கு உகந்த மொழிகளாக மாற்றவும் திட்டங்கள் உருவாக்கி நிறைவேற்றுதல்.
- பேசப்படுவதற்கும், படிக்கப்படுவதற்கும் மொழிபெயர்க்கப்படுவதற்கும் தீவிரமாக வழிவகைகள் காணவேண்டும்.

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ஆவணப்படுத்துதல்

- தங்களின் சிறுபான்மைப் பண்பாடு, விரிவான உலகப் பண்பாட்டின் ஒரு பகுதியாக இருக்கிறது, இருக்க முடியும் என்பதை நிரூபிக்க அனுமதித்தல்.
- அவர்களது மரபுகள், கைவினைத் திறன்களை மக்களிடமும், மாணவர்களிடமும் கொண்டு செல்லுதல்.
- இவர்களைப் பற்றிய செய்திகள், ஆவணத் தொகுப்புகள் திரட்டுதல்.

பதிவு செய்தல்

- அவர்களின் பாடல்கள், ஆடல்கள், சடங்குமுறைகள், திருமணங்கள், வாய்மொழிக் கதைகள், விடுகதைகள், பழமொழிகள், நம்பிக்கைகள், வழிபாடுகள், வாழ்த்துதல்கள், வசைகள் அனைத்தையும் பதிவு செய்தல்.

மீட்டுருவாக்கம் செய்தல்

உலக நாடுகளில் பழங்குடி மொழிகளை மீட்டுருவாக்கம் செய்ய மேற்கொள்ளும் முயற்சிகள்.

- அமெரிக்காவின் 'ஸ்டோனி புரூக் பல்கலைக்கழகம்' அமெரிக்க தீவுகளில் வாழும் மக்களின் 'ஷின்னெகாக்' மற்றும் 'அன்கெசவுக்' என்ற பழங்குடி மொழிகளை மீட்டுருவாக்கம் செய்ய, அப்பழங்குடியினருடன் இணைந்து வாழ்ந்து அவர்களது மொழியை அறிந்து பதிவு செய்கின்றனர்.
- ஆஸ்திரேலியாவில் 'பாப்புவா நியூசினி' என்ற தீவில் இரு மொழியறிவை பெற வேடிக்கைக்குரிய நிலை உள்ளது. தீராத பகைக்குரிய பழங்குடியினர் இரு சாராரும், தங்கள் குழந்தைகளைப் பரிமாறிக் கொள்கின்றனர். மற்ற பழங்குடியினரிடையே வாழச் செல்லும் குழந்தை தனது தாய்மொழியை அறிந்திருப்பதுடன், மற்ற பிரிவினரின் மொழியையும் கற்றுக் கொள்கின்றது. பின்னர் அக்குழந்தைகள் வளர்ந்ததும், தூதர்களாகவும், மொழி பெயர்ப்பாளர்களாவும், செயல்படக் கூடியவர்களாகி இரு பிரிவினரிடையேயும் பிரச்சனைகளைத் தீர்க்கின்றது.
- பழங்குடியினத்தில் படித்தவர்கள், பழங்குடியின மொழிகளை மீட்டுருவாக்கம் செய்வதில் ஈடுபடுதல்.
- மொழியியல் அறிஞர்களால் உருவாக்கப்பட்டிருக்கும் பழங்குடியினர் மொழிகளின் சொற்களஞ்சியம் மற்றும் ஆவணங்களைப் பயன்படுத்துதல்.

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மேல்காண்ட அளவுகோல்களில் நீலகிரி பழங்குடி மொழிகள்

மக்கள் தொகை	-	குறைந்த எண்ணிக்கையினரே கற்கின்ற சூழலைத் தவிர அவர்களது பழங்குடி தாய்மொழியிலேயே பேசுதல்.

மொழிநிலை :

கல்வி மொழி	-	மாநில மொழி
ஆங்கிலம் கற்றல்	-	கல்வி மேன்மை மற்றும் சமூக அந்தஸ்து கருதி ஆங்கிலம் கற்கின்ற போக்குள்ளது.

கருத்துப் பரிமாற்றம் :

இனக்குழுவில்	-	பழங்குடி தாய்மொழி
பிற குழுவில்	-	இரு மொழியும்
		பழங்குடி + வேறொரு பழங்குடி மொழி
		பழங்குடி + தமிழ் மொழி
		பழங்குடி + வாழ்விடப் பொதுமொழி

முந்தைய தலைமுறையினர்	-	பழங்குடி மொழிகளையே பேசுகின்றனர்.
இளைய தலைமுறையினர்	-	இப்போதைய நிலையில் அவரவர்கள் மொழியிலேயே பேசுகின்றனர். தங்களுக்கு அருகில் உள்ள பிற பழங்குடியின மொழிகளையும் கற்றுக் கொள்கின்றனர்.

இரண்டுக்கும் உள்ள வேறுபாடு :

மொழிநிலையில்	-	இப்போது அதிகமில்லை
மன நிலையில்	-	காலப்போக்கில் கல்வி வாய்ப்பு, பணியமர்வுகள்,இடமாற்றம் மற்றும் எதிர்படும் மாறுபட்ட சமூகசூழல்களின் அடிப்படையில் தங்கள் மொழியைப் பேச வாய்ப்பில்லாமல் போகலாம்.

பிறமொழி கருத்துக்களை மொழியாக்கம் செய்து கொள்ளும் தன்மை	-	வாய்ப்புகள் இல்லை

மொழிகளின் அறிவு

நிலை அளவு	-	மாறாமலிருக்கும் சொற்கள் (Retention)
	-	மற்ற மொழிச் சொற்கள் (Loan)
	-	மருவிய மாறிய சொற்கள் (Innovation)
	-	மறைந்த சொற்கள் (Dead)

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பண்பாட்டு கலாச்சார நிலைப்புகள்

- பழங்குடி தன்மைகள் நிலைத்திருத்தல்
- மொழிப்பற்றுடையவர்களாகவே உள்ளனர்
- தொதவர்கள் தங்களை உயர்வாகக் கருதிக் கொள்ளல்
- எருமையையும், கோவிலையும் புனிதமாகக் கருதுதல்
- அவர்கள் இல்லங்கள் பழமை சார்ந்த அமைப்பில் இருத்தல்
- பெரியோர்களை மதித்தல், அவர்களை வணங்கி ஆசி பெறுதல், அவர்களது காலடி மண்ணை அருளாசியாக நினைத்தல்.
- குறும்பர், முள்ளுக் குறும்பர் போன்றோர் மந்திரிகம் தெரிந்தவர்களாகக் கருதப்படுதல்.
- கோத்தர்களின் வாத்திய இசைப்பு இன்றும் பிரசித்தமாக உள்ளது.
- திருமணச் சடங்குகள் - திருமண விருந்து - களியாட்டங்கள்
- தீட்டுகள் காத்தல் - இறப்பு காலச் சடங்குகள்
- விருந்தினர்களை உபசரித்தல் போன்றவைப் போற்றி காக்கப்பட்டு வருகின்றன.
- அவர்களது கைத்திறனில் உருவாகும் சால்வைகளின் கோர்வை அமைப்புகள் தனித்துவமானவை.
- குறிப்பிடத்தக்க அரசு விழாக்களில் இவர்களது நடனம், இசை முதலியன தவறாமல் இடம் பெறுகின்றன.

விதி விலக்கானவை

- ஆங்கிலேயர் மற்றும் பழங்குடியல்லாதோரை மணந்து புதிய தலைமுறை உருவாக்கல்
- பழமையான பெயர்களுக்குப் பதிலாக புதுப்பெயர்கள் வைத்துக் கொள்ளல்.
- நகர்ப்புற குடியமர்வுகள்
- அரசு வேலை வாய்ப்புகள்

முடிவுரை

இப்போதைக்கு மேற்கண்ட தரவுகளின் அடிப்படையில் பழங்குடி மொழிகள் வாழும் மொழியாகவே உள்ளன. ஆனால் அந்தந்த இனத்தின் மூத்த தலைமுறையினர் மறைவுக்குப் பிறகு அந்த இன மக்களின் இளைய தலைமுறையானது மனப்பான்மை இப்போது இருக்கின்றது போல இருக்குமோ என்று கூற முடியாது. அந்நிலையில் இம்மொழிகள் நிலை என்ன என்பது கேள்விக்குறியே.

மிகச் சிறுபான்மையினரான பழங்குடிகள் வாழ்வியல் அடிப்படையிலும், இடப்பெயர்வு நிலையிலும் சுருங்கிய நிலைக்கு

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ஆளாகும் போது, இவர்களது மொழிகளும் அருகிய வழக்காகி மறைந்து போவதற்கான வாய்ப்புகள் உண்டு. அந்நிலையைத் தடுப்பதும் அம்மொழிகளைப் பாதுகாப்பதும் முன்னெச்சரிக்கை ஆனதே.

துணை நூல்கள்

1. *யுனெஸ்கோ கூரியர்* - *ஜூன் 2000*
2. *யுனெஸ்கோ கூரியர்* - *ஏப்ரல் 1994*
3. *'தினமலர்' நாளிதழ்* - *26-4-2010*
4. *'தினத்தந்தி' நாளிதழ்* - *29-9-2010*
5. *'தினமலர்' நாளிதழ்* - *08-9-2010*

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Affirmative – Negative Expressions in Modern Tamil
A Study on Language Structure and Language Use

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Introduction

Language structure displays different types of expressions (structural) in the use of language in various socio cultural contexts and situations. Affirmative – negative, question – answer, imperative, opposite words (antonyms), acceptance – rejection/ refusal, liking – disliking, exclamation, emphasis and so on are some of the expressions which are not only basic and common but also frequent and significant in the day – to- day communication. These expressions are found not only in the lexical level, but also in the morphological and syntactic levels of the language. Also these expressions are used in varying degrees both in the formal and informal domains of language use.

This paper tries to focus on the structure and use of affirmative negative forms/expressions found in the modern Tamil with suitable illustrations and conditions of occurrences. As affirmative – negative distinction is quite prevalent and explicit in the day –to –day use of language (spoken or written), special emphasis becomes a must in language – learning- teaching process. This becomes quite obligatory in the teaching – learning of a second language or foreign language.

For example, the following examples bring out the affirmative – negative dichotomy in Tamil and English, at a glance.

Tamil		English	
uṇṭu	X illai	(it) is	X (it) is not
a:m/a:ma:m	X illai	yes	X no
periya	X ciṟiya	Big	X small
piṭikkum	X piṭikka:tu	like	X don't like

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vaṉtu	X vara:mal	having come	X without coming
paṭitta:l	X paṭikka:viṭṭa:l	If (one) reads	X if (one) doesn't reads
po:ñkaḷ	X po:ka:ti:rkaḷ	you go	X you don't go
pa:rtta	X pa:rkka:ta	(one) who saw	X (one) who didn't see
vaṉta poḻutu	X vara:ta poḻutu	when (one) came	X when (one) didn't come etc.

The affirmative – negative distinction is found both in the morphological structure as well as in the phrase/syntactic structure of Tamil, in addition to the lexical level.

Lexical level: usages

Negative words: there are two negative words which occur as free forms having allomorphs.

i) alla 'no/not'   and   ii) illai 'no/not'

Occurrences

1) alla 'no/not' atu eñkal vi:tu alla' that is **not** our house' avar tamiḻ a:ciriyar alla 'he (hon.) is **not** Tamil teacher' appaṭi alla ' it is **not** so'	alla:- 'no/not' /al – alla:mal (unnai alla:mal) alla:tu (unnai alla:tu) alla:viṭṭa:l (appaṭi alla:viṭṭa:l) anṟi (anṟi unaiyanṟi)
2) illai ' no/not' illai 'no' avar u:ril illai 'he (hon.) is not in town' atu eñkaḷ vi:ṭu illai 'it is not our home, illai enṟa:l ' if not…..'	illa:- ' no/not' illa:- (allomorphs) **il** illa:mal / illa:tu illa:viṭṭa:l illa:ta , illa:mal **illa:n** inmai **inṟi** illa:tavarkaḷ illa:mal

2

The negative base forms behave as verbs, in the sense they take verbal suffixes like participles, gender- number suffixes etc., other than the tense suffixes.

eg,

alla:tu /alla:mal   'without'
alla:viṭṭa:l 'if not'
allan   'not (he)'

illa:mal 'without'
illa:viṭṭa:l 'if not'
illa:ta   a:ḷ ' a person not having……,

The negative verb bases have allomorphs such as **il-**, **illai**, **illa:t-**, **illa:-** , **and al-** , **alla** , **alla:t-** , **alla:-** , etc.,   As **al-**, and **il-** are negative bases, there is no need to make them negatives by adding negative suffixes   **- a:t-** and **- a:-** as done in the case of regular verb bases.

eg.

o:ṭu - a: - mal
         >o:ṭa:mal   'without running'
o:ṭu – a:t - e:
          >o:ṭa:te: 'don't run – you' (sg.)
o:ṭu – a: - viṭṭa:l
          >o:ṭa:viṭṭa:l 'if (one) doesn't run'   etc.,

Negative suffixes

i)   –a:- ,   ii) -a:t-   & iii) - ma:ṭṭ-

Conditions of occurrence

i)   **–a: -** occurs before consonants.

cey-a: -mal > ceyya:mal 'without doing'

ii)   **–a:t-** occurs before vowels.

naṭa -kk -a:t-a > naṭakka:ta 'that which did not walk'

o:ṭu - a:t - e: > o:ṭa:te: ' don't run-you' (sg.)

iii)   **–ma:ṭṭ –** occurs before PGN suffixes.

vara- ma:ṭṭ - a:n > varama:ṭṭa:n 'he will not come'

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Use of opposite (antonyms) words

1) **Q:**   iḷañko: unnuṭaiya tampiya ? ' Is Elango your little brother?'
   A: i)   a:ma:m . iḷañko: ennuṭaiya tampi '
              Yes, Elango is my little brother'
          ii) illai , iḷañko: ennuṭaiya tampi alla
                  or
              illai , iḷañko: ennuṭaiya tampi illai.
              'No, Elango is not my little brother'

2) **Q :**   atu marama:? 'Is it a tree?'
   A :   i)   a:ma:m , atu maram   'Yes, it is a tree'
          ii) illai ,   atu maram alla / illai 'No, it is not a tree'
              Here, **alla** and **illai** occur in free variation.

3) **Q:**   ni:ñkaḷ añke: po:vatu uṇṭa: ? 'Do you (hon.sg.)
              used to go there?'
   A: i)   a:ma:m , na:n añke: po:vatu uṇṭu 'Yes, I used to go there'
          ii) illai , na:n añke: po:vatu illai 'No, I do not used to go
              there'

   In this kind of sentences **alla** and **illai** are not in free variation
with one another. That is,
   after the verbal noun form only **illai** occurs.

4) Q: ennuṭaiya putinam uñkaḷiṭam irukkiṟata:? 'Do you have my
   novel book?'
   A: i)   a:ma:m uñkaḷuṭaiya putinam enniṭam irukkiṟatu
              'Yes, your novel is with me'
          ii) illai , unkaḷuṭaiya putinam enniṭam illai 'No, your
              novel is not with me'
       (irikiṟatu '! irukkiṟatu + illai > illai (FV is deleted)

   In the above illustration (4) also **illai** doesn't occur in free
variation (as it replaces irukkiṟatu + illai).

Occurrence of negation in noun phrase sentences

   S Ý $NP_1 + NP_2$: avar a:ciriyar ' he is a teacher'
         (Affirmative)
         $NP_1 + NP_2$ + alla / illai
         (Negative) : avar a:ciriyar alla / illai 'he (hon,) is not
         a teacher'

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Occurrence of negation in verb phrase sentences

S   Ý NP + VP

(Aff.) : na:n tinamum añke: o:ṭuvatu uṇṭu ' I used to run there every day'
(Neg.) : na:n tinamum añke: oṭuvatu illai ' I do not used to run there every day'

(Aff.) : uñkaḻuṭaiya puttakam aṟaiyil irukkiṟatu 'your book is in the room'
(Neg.) : uñkaḻuṭaiya puttakam aṟaiyil illai 'Your book is not in the room'

Occurrence in Imperative sentences

Affirmative	Negative
ni: o:ṭu ' You (sg.) run'	ni: o:ṭa:te: 'You (sg.) don't run'
ni:ñkaḷ o:ṭuñkaḷ 'You (pl.) run'	ni:ñkaḷ o:ṭa:tirkaḷ 'You (pl.) don't run'

Negative Imperative form

= [Verb Base + Neg. Suf.   + Imp. Suf.]
      Neg Suf Ý -a:t- , Imp. Suf. Ý -e & - i:rkaḷ

Affirmative – Negative expressions in impersonal verb sentences

Affirmative	Negative
1 ve:ṇṭum 'want'	*1. ve:ṇṭa:m* 'don't want'
2. teriyum 'know'	*2. teriya:tu* 'don't know'
3. po:tum '(is) enough'	*3. po:ṭa:tu* '(is) not enough'
4. piṭikkum 'like	*4. piṭikka:tu* 'doesn't like'
5. muṭiyum 'can'	*5. muṭiya:tu* 'cannot'
6. puriyum ' understand'	*6. puriya:tu* 'do not understand'

There are no person – gender – number endings in the above impersonal forms (which are finite). When these forms occur in the verb predicate, they have dative subjects as follows:
eg.

ve:ṇṭum / ve:ṇṭa:m   'want / don't want'

   *1.   **enakkup** puttakam **ve:ṇṭum** ' I want a book'

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2. *enakkup* puttakam *ve:ṇṭa:m* 'I don't want a book'

muḷiyum/ muḷiya:tu ' can / cannot'

1. tampiya:l **muṭiyum** 'little brother can….'
2. tampiya:l **muṭiya:tu** ' little brother cannot……'

Affirmative – Negative in participle constructions

a) In verbal participle structure

Affirmative	Negative
o:ṭi 'having run'	o:ṭa:mal 'without running'
paṭittu 'having read'	paṭikka:mal 'without reading'

In sentences

i)   tampi ve:kama:ka **o:ṭi** ki:ḻe: viḻunta:n 'little brother ran fast and fell down'

ii)   ni: e:n **o:ṭa:mal** niṟkiṟa:y? 'Why are you standing without running?'

iii)   avar **paṭittu** eḻutina:r ' he read (something) and wrote it'

iv)   ira:man **paṭikka:mal** eḻutina:n ' Raman wrote something without studying'

In conditional participle structure

Affirmative	Negative
conna:l ' if (one) says'	colla:viṭṭa:l ' if (one) doesn't say'
naṭanta:l ' if (one) walks'	naṭakka:viṭṭa:l ' if (one) doesn't walk'

In sentences

i)   tampi **conna:l** appa: ke:ṭpa:r 'if little brother says, father will listen'

ii)   avar **pa:ṭa:viṭṭa:l** maṇi pa:ṭuva:r ' if he (hon.) doesn't sing mani will sing'

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In relative participle structure

Affirmative	Negative
eḻutina, eḻutukiṟa 'one who wrote / one who writes'	eḻuta:ta 'one (who) didn't write'
paṭikkiṟa , paṭitta 'one who reads/ one who read'	paṭikka:ta 'one who didn't read'

In sentences

i) appa: **conna** ve:laiyait tampi ceyta:n 'little brother did the work that father asked him to do'

ii) a:ciriyar **colla:ta** ve:laiyaik kaṇṇan ceyta:n 'kannan did the work that the teacher did not tell (him)'

In temporal participle structures

Temporal participle -1

Affirmative	Negative
ca:ppiṭukiṟa ca:ppiṭṭa ⎤ ca:ppiṭum ⎦ + poḻutu 'when (someone) ate / eating/ will eat'	ca:ppiṭa:ta + poḻutu 'when one didn't eat'

In sentences

i) na:n **ca:ppiṭṭa poḻutu** viḻakku eriṉtatu 'the light was on when I was eating'

ii) na:n **ca:ppiṭa:ta poḻutu** eta:vatu kuṭippe:n 'I drink (something) when I am not eating'

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Temporal participle -2

There is no negative in this structure.

Affirmative   'as soon as an action takes place'

ca:ppiṭṭa   + uṭane:/tum

(only in past tense) > ca:ppiṭṭa uṭane: ~ ca:ppiṭṭatum ' as soon as'

In sentences

i) tampi **ca:ppiṭṭa uṭane:** koñcam tu:ram naṭappa:n

  'little brother used to walk for   sometime as soon as he finished his eating'

ii) avar tinamum **ca:ppiṭṭatum** tu:ṅka po:va:r

  'he (hon.) used to go to bed as soon as he finishes eating'

Affirmative – Negative expressions in complex verb forms

Structure: MV $_{inf}$ + Aux. verb

a) Past Negative

Aux. verb '! illai

eg.

aval nanra:kap **pa:ṭavillai** 'she did not sing well'

anta naṭikai cirappa:ka **naṭikka villai** 'that actress did not act well'

b) Future Negative

Aux. verb '! -ma:ṭṭ -   + PNG suf.

eg.

i)   avar ve:kama:ka **o:ṭama:ṭṭa:r** 'he (hon.) will not run fast'

ii)   na:n añke: **po:ka ma:ṭṭe:n** 'I will not go there'

iii) avarkaḷ na:ḷaikkup paḷḷikku **varama:ṭṭa:rkaḷ**

   'they will not come to the school tomorrow'

c) Prohibitive$_1$

Aux. verb '! ku:ṭa:tu   'should not'

eg.

i) maṇi inime:l iñke: **varakku:ṭa:tu**

   'Mani should not come here, hereafter'

ii) avar anta ve:laiyaic **ceyyakku:ṭa:tu**

   'he (hon.) should not do that work'

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d) Prohibitive ₂

      Aux. verb '! ve:ṇṭa:m   'need not'

  i) tampi añke: **po:ka ve:ṇṭa:m** 'little brother need not go there'

  ii) ni: ataic **ca:ppiṭa ve:ṇṭa:m** 'you (sg.) need not eat that (food)'

Affirmative vs. Negative Expressions with participial noun and verbal noun

a) Participial noun constructions

Relative participle form + PNG suffixes

  eg.

  paṭitta ⎤
           + PNG suf. (in affirmative)
  paṭikkiṟa ⎦

  paṭikka:ta   + PNG suf.   (in negative)

In sentences

  i) anta aṟaiyil **paṭikkiṟavan** ennuṇaiya tampita:n
      'one who is reading in that room is my little brother'

  ii) inta onṟuta:n avar **paṭikka:tatu**
      'this is the only one that he (hon.) did not read'

b)Verbal noun constructions

VB +   Ten. suf. ⎤
                ⎬ +   atu (non-hum.sg.suf.)
       Neg. suf. ⎦
eg.

vara:tatu   ' the act of not coming'

paṭittatu   ' the act of reading'

Illustrations (in sentences)

  i) ni: ne:ṟṟu iñke: vara:tatu enakkut teriyum
      'I know about your absence yesterday' (not coming here)

  ii) aval pa:ṭa:tatu nallatu
      'it was a good thing that she did not sing'

  iii) ni:ñkaḷ viruṇtu ca:ppiṭṭatai na:n pa:rtte:n
      'I saw you eating dinner' (act of eating)

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Use of Interrogative word + particle –um constructions

Inter. word   + um

It gives both affirmative and negative meanings, depending upon the structure

Structure: eñke:
                      etu
                      eppo̲lutu   + um
                      ya:r
                      …….

     Use   Ý   eñke:yum
                     etuvum   ' Affirmative or Negative'
                     eppo̲lutum
                      ya:rum

Illustrations

   i) intap puttakam **eñke:yum** kiṭaikkum
     ' this book is available (one can get) everywhere'

   ii) intap puttakam **eñke:yum** ki̲ḻaikka:tu
     ' this book is available nowhere /not available everywhere'

   iii) in̲raiya viḻa:vukku **ya:rum** (ello:rum) varuva:rkaḷ
     'everyone will come for today's function'

   iv) in̲raiya viḻa:vukku **ya:rum** varama:ṭṭa:rkaḷ
     'no one /none will come for today's function'

                              everywhere   (in affi.)
     eñke:yum

                              nowhere   (in neg.)

                              everyone
     ya:rum   (same)
                              none

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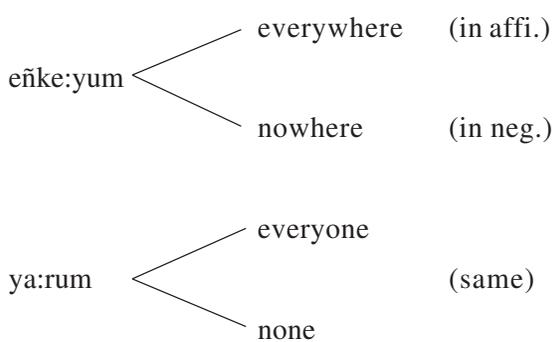
eñke:yum	Affirmative	Aff. meaning
eppolutum +	Form Ý	
etuvum	Neg. Form	Neg.meaning
ya:rum		

So, in modern Tamil negative structures are lexical – morphological and syntactical. The occurrences are conditioned and quite systematic. There are a few exceptions as well.

Future Finite verb (Aff.)   Future Neg.

use of – ma:ṭṭ- +PNG suf.   (in negative)

eg.
o:ṭama:ṭṭe:n   ' I will not run'
po:kama:ṭṭa:rkal 'they (hum.) will not go'
But, when non – human endings follow:
atu o:ṭum   >   atu o:ṭa:tu   'it will not run'
avai o:ṭum   > avai o:ṭa:tu / o:ṭa:tavai 'they (n.hum.) will not run'

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Descriptive Strategies in Tamil Grammers
(Tolka:ppiyam. Vi:raco:liyam and Ne:minata:m)

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1. Introduction

Among the three grammars chosen for this seminar[1], Toika:ppiyam (shortly as Tol.), the earliest extant grammar in Tamil belongs to Old Tamil period but its metric dating is controversial, ranging from 3rd cent. B.C to 2nd cent. A.D. and the other two grammars, Vi:raco:liyam (shortly as Vira.) and Ne:mina:tam (shortly Nemi.), to the Middle Tamil period more specifically, 11th century 12th cent. A.D. respectively. The authors of Tol. and Nemi. are considered to be Jains and the author of Vira. to be a Buddhist.

Tol. and Nemi. are considered to follow to Tamil tradition while Vira., to Sanskrit tradition. This is revealed even in names of the chapters: Vira calls *punarcci,* as sandhi (1st chap.), noun derivatives as *tattitam* (4th chap.) *vinai* as *kiriya:(patam)* Moreover, the cases in Vira, are described in terms of Sanskrit tradition,

Tol. is more comprehensive not only covering many domains of language use like poetry, music and colloquial but also explaining the structure in detail while Vira. and Nemi. are shorter explaining salient features only. Tol, contains 483 +463 sutras while Vira., 28 +55 and Nemi., 24 + 71 for *eluttu* and *col* respectively.

2. Number of Systems

Language is considered to have only two sub-systems called *eluttu* and *col* in all the Tamil grammars. Tol. divides into nine chapters each and so equal importance for phonology and grammar. But Vira. and Nemi. deal *eluttu* in one chapter and *col* with six and nine chapters respectively. This shows that the phonology is not as important as the grammar or the latter is more complex and so *col* alone should be treated elaborately.

3. Number of Sub Systems

3.1 eḻuttu

i. Even though Tol. has nine chapters, three major sub-divisions of *eḻuttu* can be recognized : i. phonology (inventory of phonemes, their distribution, syllable in first two chapters), ii. phonetics (one chapter-third) and iii. sandhi (6 chapters - last six).

ii. Vira. has named the chapter of *eḻuttu* as sandhi *(cantip paTalam)* and this shows the importance given to sandhi. Even, theoretically, the contrast in the sandhi behavior is considered more important to decide the phonemic status of a phone, i.e. to consider some unit phoneme as cluster of phonemes or an allophone or as a separate phoneme. It is to be noted that the generative grammarians call the phoneme by the term of morphophoneme because they give importance to the contrast in the sandhi behavior.

iii. Nemi. has no separate title for *eluttatika:ram* while *collatika:ram* has sub titles.

3.2. COL

Eventhough Tol. *Col* has nine chapters, one can classify the first three chapters as syntax, next five chapters, as morphology and the last chapter called, remnants (*Eccaviyal)* which includes morphology and syntax. The first chapter *(kiLaviya:kkam)* includes some aspect of discourse analysis such as the agreements between subject and predicate, question and answer sentences, and also the description of doubtful things and inter- sentence relations. The second *(ve:rrumaiyiyal)* and third chapter *(ve:rrumai mayarjkiyal* deal with the first seven cases from syntactic point of view and reveal his awareness of the basic concept of deep and surface structures. The fourth chapter *(viLimarpau)* is vocative case and this is purely morphologically point of view. The next four chapters are four parts of speech in Tamil, noun *(peyar)* , verb *(viṉai)* , suffixes and particles *(iTai)* and attributives *(uri)*. The eighth chapter called *uriyiyal* also contains meaning of some 120 words which are considered to be rare. And so it is forerunner to the lexicography. Some sutras in that

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chapter deal with the concept of descriptive semantics also.

ii   Vira. has six chapters out of the first three chapters deal with syntax and last three chapters, with morphology.

iii.   Nemi. has same number (9) and same division of chapters as that of Tol. but the names of the chapters are slightly different, but his treatment is very brief.

4. Nature of Data

The structural differences among these grammars are due to the historicity in some cases. Between two middle Tamil grammars, Vira. has given more historical information giving importance to the language of his time than Nemi.

Tol. is more elaborate and classify the two varieties, *vaḻakku,* spoken variety and and *ceyyuL,* written variety. In many surras the special features of these two are noted. It has recognized four varieties, standard dialect *(iyaṟcol),* regional dialects *(ticaiccol)* technical terms *(tiri col)* and loan words (*vaTa col* literally northern words) theoretically and some more varieties like social dialects, poetical dialect, music language and meta language without generalization.

Due to the awareness of varieties, the optional sandhi rules are noted in many places. In one instance, four different variations (te:n ~ te:r ~ tc:k ~ ten 'honey' (Ss. 340-4) are noted. This involves two major isoglosses, *m~ṉ* (phonological variations) and Ø~P (sandhi variation, no-doubling and doubling of the following plosive)

Vira. has noted some contrastive aspects of Tamil and Sanskrit and not noted varieties within the language.

Nemi. has also not noted any varieties but noted some historical changes, i.e. sound change and shape changes (s. 36) for the first time.

5. Descriptive Strategies

5.1. eḻuttu

Tol. has first classified the Tamil sounds into *eḻutteṉap paTupa*

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'the *eḻuttu'* and *eḻutt:raṉṉa* which are dependent (*ca:rntu varum marapu* (Ss. 1&2) but grouped them simply as *eḻuttu* in the first sutra on sandhi chapter which also implies the concept of morphophoneme. Moreover Tol. treatment of sandhi in six chapters also reveals the importance given to sandhi.

Tol's grouping of some dependent sounds like shorter / and *u* and *a:ytarn* as the similar to *eḻuttu (eḻuttoiraṉṉa)* or dependent sound (*cairntu varum marpiṉa*) under *eḻuttu* in the first sutra of the chapter on sanclhi imply that the phonemes are to be identified not on the basis of distribution but on the difference in the sandhi behavior. The omission of some of dependent sounds like shorter *ai,* elongated vowels *(uyiraLapeTai)* and shortened *m* in the inventory *of eḻuttu* confirms the concept of morphophoneme since these are conditioned variants.

Tol. has noted the distributions of *eḻuttu* in terms of initial and final and medial in terms of clusters of consonants. Even he has noted the frequency some forms. Tol. is typically a structural grammar in the modern sense.

The third chapter is mainly articulatory phonetics explaining the distinctive features only.

Sandhi : Tol. has grouped sandhi rules applicable to more than one *eḻuttu* in a separate chapter called *Tokaimarpu* and other rules under the chapters named on the basis of the final sounds like vowel, consonant and shorter *u.* Even dealing with the individual changes, the conditioning factor includes the morphological, syntactical, semantics and semantic fields, like tree name or names of taste. That is the mixing of levels is found in the descriptions of sandhi chapters of Tol.

There is one chapter exclusively devoted to the *ca:riyai* 'empty morphs' and their distribution. It is clear that *ca:riyai* for Tolkappiyar is only an empty morph. Tol. has in some cases followed the concept of rule order in the sandhi but it is not found in other two grammars. Some irregular forms are explained by positing empty morphs (S. 347) so that the regularity of sandhi rules is preserved. For instance

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the proper names ending in -*n* undergoes regressive assimilation. *ca:ttan* + *korran* 'korran, son of Ca:ttan' ---> *ca:tta korrarn.* Since -*n* , will undergo either no change or *r* ,and not   Tol. posited the empty morph -*am* to explain the irregularity (S. 350).

The concept of abstract base forms for sandhi and the concept of *ca:riyai* which is empty morph in modern terminology found in Tol. are theoretically more advanced and they are not found in other two grammars. The base forms of sandhi in Tol. follow the structure of the language. Interestingly, the form -*kku* is identified as the alternant forms of one morpheme (-*ku,* the dative case) and two empty morphs as -*akku* and -*ikku.* In some cases the economy of rules is forsaken to maintain the structural pattern of the language.

Formation of sandhi rules

Tol. has even explained the suppletive forms like *onpatu toN(Nu:ru)* (s. 445)   *toL(La:yiram)* (S. 463)'nine' as phonological changes. Nemi. has followed the same method but in slightly different manner (S. 21) but Vira. has simply listed as alternant forms (S. 23) in the sandhi chapter. Even the irregular alternants of the other numerals are described as phonological alternants by Tol. That means that Tol. has not distinguished between the phonological conditioned alternants and other alternants in sandhi chapters, i.e. under phonology.

The irregular alternants of personal pronouns *(ya:n   en* 'I'. *ni:* ni*n* 'you(sg)' , *ni:yir   num* ' you(pl)') are described in the phonology section as phonological changes in Tol. but Vira. has noted them as alternants in the grammar section (S. 37). This means not only the distinction between phonologically conditioned allomorphs and morphological conditioned allomorphs but also their place of description, the former in the sandhi section and the latter in the morphological section.

ii. Vira. Even though Vira. calls the chapter by the term, sandhi, it describes the inventory of phonemes and classifications of them in the first 5 sutras, phonetics in one sutra (6) and distribution of phonemes in 2 sutras (7 & 8) and sandhi in 20 sutras (9 to 28). But

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he has simply listed the inventory of vowel and consonants and *aLapetai* and shorter *u* and not even grouped them as *mutal* 'primary' and *ca:rpu* 'secondary'.

iii. Nemi. has not given a separate name but discussed phonology in 24 sutras. The first sutra describes the inventory which is 31, i.e. 12 vowels, 18 consonants and one *a:ytam* and grouped as *mutal vaippu* 'primary class' which could be considered as phonemes in the modern terminology, the next sutra (2), the sub-classification of vowels and consonants; the third and fourth sutras, so called dependent sounds without giving any common name but the commentator has called *iraNTa:m vaippu'* second class'; the fifth sutra, the quantity i.e. *ma:tra;* the sixth sutra, the phonetics; the sutras 7 to 9, the distribution of *eḻuttu;* the sutras 10& 11 tamilsation of Sanskrit sounds and the sutras 12 to 24, the sandhi changes.

5.2. COL

i. To! has defined the word and the classification of words only in the fourth chapter on Noun (Ss.640 - 44) and so the importance given to the syntax could be understood. The first chapter called *kiLaviyaikkam* ' the formation of utterances' deals with the subject - predicate concord in term of gender- number, the concord between question - answer sentences , the type of finite verbs to be used in the case of natural and artificial qualities of things, selectional restriction of the pronoun forms with regard to the verbs of give and go etc. The second and the third chapter deal with the cases and their syntactic behaviors. The concept of surface and deep structures are implied in many instances. For instance, the third case which is mainly instrumental meaning is said to occur mainly two meanings, agent *(viṉai mutal)* and instrumental (S. 557) . The popular example given by the commentators is *akattiyaṉa:l tamiḻ urakkaippaTTatu'* Tamil is said by Agastya. Here the word *akattiyaṉ* 'Agastya' occurs with the instrumental case and it is identified as the agent because of its deep structure relation, *akattiyaṉ tamiḻ uraitta:ṉ* 'Agastya said Tamil'. Many of the casal frames involve complex surface structures. For example, one of the frames of the fourth case is *atuva:ku kiLavi'* one becoming another'. The traditional example *la:likkup poṉ* 'gold

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for *ta:li* ' an instrument worn by the ladies as a symbol of marriage'. It means *ta:li ceyvataṟku poṉ* 'gold to make *ta:li;* Even though the deletion of verbal noun *ceyvatu* 'doing' is sufficient to derive the phrase, it is more complex in terms of deep structure.

In the case of noun morphology Tol. has noted the casal morphemes, the empty morphs and not gender- number suffixes because it is a selective category, which is noted by Tol. as *uriyavai uriya peyarvayiṉa:ṉe: (* 646). Tol. has classified the nouns into human class, non- human class and common class (*a:yiru tiNaikkum o:raṉṉa urimaiya* ' having same privilege. The latter is called by the term common class' *viravut tiNai'* and this classification is extended to the verbs also. This is to avoid the repetition the listing the words under two classes, *uyartiNai* 'human class' and *aḵriNai* 'non-human class'. This is one of linguistic strategies adopted by Tol. and followed by later grammars like Ne:mi, Nannu:! and not by Vira.

In the case of verb, Tol. has not segmented tense suffixes even though verbs are defined as those which take tense markers (S.683). From the morphological point of view, the recognition of three tenses is questionable during his period, Old Tamil period because there were two tenses called past and non-past.

ii. Vira. The first chapter is *ve:ṟṟumaip paTalam* ' chapter on case' and it describes the cases in term of the Skt. *ka:raka* theory,i.e. in term of semantic relations. So the cases are named on the basis of *ka:raka* relation, like the first case as *karutta:* 'agent' the ' second case as *karumam* ' object' , the third case as *ka:raNam* ' instrument' (S. 29). Since there is no case for the first case, the gender- number markers which are eight according to him: (i. masculine (mas) singular (sg).ii. mas. honorific (hon) sg., iii.feminine (fern) sg, iv. fern. hon.. Sg, v. human plural (pi), vi. neuter (neu.) sg, vii. neu. pi. and viii. neu. hon sg) are . considered marker for it.(S. 33) That is, it lists these grammatical categories first and then the markers for them. Even though there is no variation according to the gender - number of the nouns except in the case of locative, Vira. has noted that 64 case suffixes multiplying number of gender- number (8) and the number

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of cases (8, 8X 8).(S. 31) Definitely this reveals the influence of Skt. grammar.

The compounds (*tokai* in Tamil) are discussed in the third chapter (*tokaip paTalam}* where Skt. and Tamil compounds are noted separately. The gender suffixes of the nouns and their semantic derivations are discussed under the *tattitap paTalam.* Since it follows the Skt. method, the Tamilsation rules of Skt sounds are included in this chapter in three sutras (S. 57-9). Since Tol. has said that the special letters of Sanskrit should be omitted in Tamil, the detailed conversion rules are VC's contribution to Tamil linguisitics. exhaustive The fifth chapter (*ta:tup paTalam}* , where *ta:tu* 'root' mainly describes verb, the nature of verbal root and list of verbal suffixes. In the chapter on verb, the tense and gender number suffixes are included as one unit and classified on the basis of pronouns. This chapter reflects clearly the direct influence of Skt.

The major lacuna in this grammar is the absence of the treatment of *iTaicorkaL* ' suffixes and particles' and *uriccorkaL* ' intensifies and other attributives'. So it cannot be called complete grammar but at the same the concept of contrastive grammar (Tamil and Sanskrit) is introduced here.

iv. Nemi : The introductory stanza of the second section of Nemi. describes the work as a boat useful to cross the ocean called Tolkappiyam and this is shorter version of Tol. As noted above, it has the same number of chapters and the order of the chapters are same but the names are slightly different. But it has omitted many important aspects of a language like variations , the varieties. Only it is simplified version.

6. Conclusion

Tol and Nemi follow similar strategies while Vira. follows different strategies. The study of strategies are important to understand the intellectual achievement of the ancient society and history of Tamil linguistics.

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Relativizer as *BE* Verb in Tamil

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1. There are two types of relative clause constructions in Tamil associated with tensed explicit and tense implied noun modifying participles. Such constructions as *mātaviy-ay-p pirint-a kōvalaṇ* 'Kovalan who parted with Madhavi', and *vāṇ-il paṟakk-um paṟavay* 'the bird that flies in the sky' are tense explicit relative clause constructions. The constructions such as *aṟr-ay-t tiṅkaḷ* (Puṟam.112.1) 'the month (that was) then', *iṟr-ay-t tiṅkaḷ* (Puṟam.112.3) 'the month (that is) now', *iṇr-ay-a ceyti* 'the news of this day', *aḻak-iy-a peṇ* 'beautiful girl' *per-iy-a malay* 'big mountain', *ar-um ceyal* 'difficult task', *nall-a payyaṇ* 'good boy'etc., are identifiable as tense implied relative clause constructions. The relative clause constructions of both types under reference are semantically interpretable as follows.

A.   Tense Explicit Relative Clause

   1 (a) mātaviy-ay-p pirint-a kōvalaṇ
      (b) mātaviy-ay-p pirint-avaṇ ākiya kōvalaṇ
         'Kovalan who parted with Madhavi'.

   2 (a) vāṇ-il paṟakk-um paṟavay
      (b) vāṇ-il paṟapp-at-ākiya paṟavay
         'the bird that flies in the sky'.

B. Tense Implied Relative Clause

   3 (a) aṟr-ay-t tiṅkaḷ
      (b) aṇru irunt-a tiṅkaḷ
      (c) aṇru irunt-at-ākiya tiṅkaḷ
         'the month (that was) then'.

   4 (a) iṟr-ay-t tiṅkaḷ
      (b) iṇru uḷḷ-a tiṅkaḷ
      (c) iṇru uḷḷ-at-ākiya tiṅkaḷ

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'the month (that is) now'.

5 (a) inr-ay-a ceyti
  (b) inru uḷḷ-a ceyti
  (c) inru uḷḷ-at-ākiya ceyti
    'the news that is of this day'.

6 (a) aḻak-iya peṇ
  (b) aḻak-uḷḷ-a peṇ
  (c) aḻaku uḷḷ-avaḷ ākiya peṇ
    'the girl who is beautiful'.

7 (a) per-iy-a malay
  (b) perit-ākiya malay
  (c) perit-āka uḷḷ-a malay
  (d) perit-aka uḷḷ-at-ākiya malay
    'the mountain that is big'.

8 (a) nall-a nutal
  (b) nanr-ākiya nutal
  (c) nanr-āka uḷḷ-a nutal
  (d) nanr-aka uḷḷ-at-ākiya nutal
    'the forehead that is good'.

9 (a) ar-um ceyal
  (b) ar-it-ākiya ceyal
  (c) ar-it-āka- uḷḷ-a ceyal
  (d) ar-it-āka- uḷḷ-at-ākiya ceyal
    'the task that is difficult'.

2. It is to be noted that the members of the constructions figuring in (1)-(9) are not only semantically identical, but structurally related as well. Significantly the relativizers i.e., relative participle suffixes -*a* and *-um* occurring in (a) versions are in complementary distribution with the noun modifying participle *ākiya* marked with *Be* meaning. This ensures that the relativizers are basically and also semantically suffixal *Be* verbs. As for the noun modifying participles of *ceyyum*

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type, the constructions in (2) provide the basis to identify the suffix -*um* therein as a semantically complex one referring to both nonpast and *Be* meaning. This is not the case with respect to the suffix -*um* occurring in tense implied noun modifying constructions such as *ar-um, per-um, neṭ-um, kaṭ-um, koṭ-um, var-um* etc. If the head noun occurring after tense implied noun modifying construction is non human singular, then the base constituent that occurs before -*um* and -*a* will be matched by non human singular finite verb, and after such finite verb -*um* and -*a* will be replaced by the noun modifying participle *ākiya* as evidenced in the examples (b) of (8) and (9).

3. As a rule the gender of the head noun that follows the noun modifying participle in (a) versions in the foregoing examples decides the gender of the finite system that occurs before the noun modifying participle *ākiya*. Consequently, the relative clause constructions *vēl-ay ēntiy-a murukaṉ* 'Murugan who wielded the spear', and *murukaṉ ēntiy-a vēl* 'the spear which Murugan wielded' will be semantically interpreted as *vēl-ay ēntiy-avaṉ ākiya murukaṉ,* and *murukaṉ ēntiy-atu ākiya vēl* respectively. Notice the past verbal construction *ēnti* occurring before -*a* is in complementation with *ēntiy-avaṉ* and *ēntiy-atu* occurring before *ākiya*. This is a valuable evidence to maintain that the past verbal bases occurring before the relativizer -*a* are historically and also synchronically identifiable as impersonal finite verbs. This is further confirmed by the fact that the past verbal bases occurring in the verbal phrases of *ceyt-eṉa* and *ceyt-āṅku/pāṭiy-āṅku* types attested in early Tamil are in complementary distribution with the Personal Finite System + *āka* and the impersonal finite system that occurs in *ceytat+āl* and *ceytatu/pāṭiyatu+pōl* types. E.g. *kō-makaḷ ciṉant-eṉa* (*Narr*.300.1)/*ciṉanant-āḷ āka/ciṉantat-āl* 'since the queen/princess was in angry', *toḻut-āṅku* (*Narr*.300.2)/*toḻut-ār+pōl/toḻutatu pōl* 'similar to worshipping (past)', *nakkiy-āṅku* (*Kuṟu*.60.4)/*nakkiṉ-ār+pōl/nakkiyatu pōl* 'similar to licking'. Also consider the example *nī piḻaytt-āy pōl* (*Puṟam*.43.17) 'as if you(sg) erred' where the personal finite verb *piḻaytt-āy* is in complementary distribution with the impersonal finite verb *piḻaytt-āl* and *piḻayttatu* occurring in *piḻaytt-ār+pōl* and *piḻayttatu pōl*. We have now reason to hypothesize that not only *ceytatu* and *ceytāl* types but *ceytu/pāṭi* types

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are impersonal finite verbs functioning in restricted syntactic contexts in early Tamil. This provides the clinching evidence to hold that the past verbal bases of *ceytu* and *pāṭi* types occurring before the relativizer -*a* are past impersonal finite verbs.

4. In Tamil, the relativizer -*a* has -*am* as a variant as evidenced in the constructions of *ceyt-ak+kāl/ceyt-ak+kaṭay* 'when one did' and *pāṭiy-ak+kal/pāṭiy-ak+kaṭay* 'when one sang' types. The labial nasal of the relativizer -*am* assimilates to velar plosive in the construction types under reference. As for the relativizer -*a*, it is traceable to **ay(=ai)*. In early Tamil, we come across such constructions as *maḷḷar kayyat-ay kūr-vāḷ* (*Puṟam*.144.14,15) 'the sharp swords which are in the hands of Mallar (i.e. warriors)' and (*murukan*) *amarntat-ay*. . . *taṇ-paraṅkuṇram* 'the cool Parankunram is the place where Murugan has stationed' (*Pari*.21.12) which are semantically and syntactically related to the constructions *maḷḷar kayy-il uḷḷat-ākiya kūr-vāḷ* and *murukan amarntat-āṉatu taṇ-paraṅkuṇram*. This relationship between the constructions under reference testifies that *ay* (=*ai*) occurring in the constructions *kayyat-ay* and *amarntat-ay* is identifiable as a *Be* verb. This is due to the fact that *ay* has the variants *ākiya* and *āṉatu* which are the constructions conjugated from the *Be* verb. It is concluded that the relativizers -*a* and -*um* are semantically *Be* verbs in character.

5. There are such tense implied noun modifying participles as *paḻaya (vīṭu)* 'old house', *iḷaya (talaymuṟai)* 'younger generation', *paḻam (pāy)* 'old mate', *iḷam (peṇ)* 'young girl', *kūrṅ(-kal)* 'sharp stone', and *īrṅ(-katir)* (*Akam*.130.9) 'cool brightness'. Descriptively, the participles under reference can be analyzed into *paḻay-a, iḷay-a, paḻ-am, iḷ-am, kūr-m* and *īr-m*. As for the last two participles, the nasal -*m* will be identified as a relativizer. In early Tamil we come across such tense implied relative clause constructions as *cem-pulam* 'red earth'/*cev-vāḻay* 'red banana', *vem-paral* 'hot small stones'/*vev-varay* 'hot mountain' and *am-ciṟay* 'beautiful wing'/*av-vaḷay* 'beautiful bangle'. The noun modifying participles *cem/cev, vem/vev,* and *am/av* are analyzable into *cey-m/*cey-v, *vey-m/*vey-v, and *ay-m/*ay-v occurring in the foregoing illustrations suffer deletion of

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y-, and the labial nasal -*m* develops into –*v*. These two developments i.e., deletion of *y*-, and *m* > *v* are not noticed in *pay-m+pon* 'yellow metal' (i.e., gold), and *pay-m+poḷil* 'green grove' where *pay* is a homophonous form meaning 'yellow' and 'green'.

6. Notice, *ay* is a short version of *āy* attested in *āy-mayil* (*Kuṟaḷ*.1081) 'beautiful peacock'. The noun modifying participle *kaṇam* noticed in the NP construction *kaṇaṅ-kuḻay* (*Kuṟaḷ*.1081) 'heavy ear-ring' is analyzable into *kaṇay-m*. There are certain other tense implied relative clause constructions such as *oṇ-cuṭar* 'bright flame', *veṇ-kuṭay* 'white umbrella', *teṇ-kaṭal* 'clear ocean' etc. The noun modifying participles *oṇ, veṇ,* and *teṇ* occurring in these constructions are traceable to *oḷ-m, veḷ-m* and *teḷ-m* which before assuming surface representation develop into **oṇm, *veṇm,* and **teṇm* respectively. In all these cases, –*m* is an instance of relativizer traceable to **Vm* where V is a short vowel referring to *u* or *a* preferably the former in most cases.

7. The relativizer -*am* noticed in *paḷ-am* and *iḷ-am* is traceable to **ay-m* where *ay* is an instance of *Be* verb. In regard to *paḷaya* 'old' and *iḷaya* 'young', they are historically analyzable into **paḷ+ay-a* and **iḷ+ay-a* where *ay* again is a *Be* verb. This implies that *ay-a* itself is a case of noun modifier with the *Be* verb *ay* as its base. Notice the *Be* verbs **ay* and *uḷ* cannot be conjugated for tense. As a result, the conjugated versions of these verbs are tense implied in character. Now we have reason to analyze *paṇṭaya* into *paṇṭ+ay-a* 'ancient', and *paṇṭayaḷ* into *paṇṭ+ay-aḷ* 'the lady of early stage'. This provides the basis to analyze *nēṟṟaya* 'of yesterday', *iṇraya* 'of today' and *nāḷaya* 'of tomorrow' into *nēṟṟ+ay-a, iṇr+ay-a* and *nāḷ+ay-a*. This analysis leads to identify *nāḷ* as variant of *nāḷay* 'tomorrow'. Neminatham, an 18th/19th century grammar observes (Sutra.43) that the suffix -*a* in the constructions under reference is identifiable as possessive case marker. However, this suffix is to be treated as relativizer. The *Be* verb *ay* has the reflexes *iy, i* and *a* as evidenced in *iṇ+iy-a (pāl)* 'the milk that is/was sweet'. The tense implied personal finite constructions *iḷayaṇ, iḷayar, iḷaya* etc., and *iṇiyaṇ, iṇiyaḷ, iṇiyar, iṇiya* etc., with the *Be* verb *ay* and its reflexes will be historically analyzed

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into *iḷ+ay-aṉ* (masc), *iḷ+ay-ar* (hum.pl), *iḷ+ay-a* (nh.pl), *iṉ+iy-aṉ* (masc), *iṉ+iy-aḷ* (fem), *iṉ+iy-ar* (hum.pl), *iṉ+i-tu* (nh.sg), and *iṉ+iy-a* (nh.pl).

8. As for *nall-a payyaṉ* 'good boy' (lit. 'the boy who is/was good'), and *tīy-a paḻakkam* 'bad habit' (lit. 'the habit that is/was bad'), the suffix *-a* as already stated is a reflex of the *Be* verb *ay*. The personal markers in such constructions as *nall-aṉ* 'good person' (masc), *nall-aḷ* 'good person' (fem), *nall-ar* 'good persons' etc., and *tīy+aṉ* (masc), *tīy+aḷ* (fem), *tīy+ar* (hum.pl), *tī+tu* (nh.sg) will be identified as variants of personal *Be* verb of suffixal type.

9. Synchronically, *paḻaya* 'old' and *iṉiya* 'sweet', for instance, will be analyzed as *paḻay-a* and *iṉiy-a,* and not as *paḻ+ay-a* and *iṉ+iy-a.* This is due to the fact that language moves from analytic to synthetic stage. This can be noticed in such expressions as *illay* (<*il-ay*) 'not', and *eṉṉa* (<*eṉ-a*) 'what'. Consequently, what was a *Be* verb originally loses its semantic significance and becomes an integral part of the preceding morpheme.

10. The long version of the *Be* verb *ay* is *āy* which is profusely attested as a copula verb in Parji, one of the Central Dravidian Languages. Consider the following examples from Burrow and Bhattacharya (1953):

10 (a) ān vilen āy (pp.32) 'I am white'

  (b) ī pūvul vilove āy (pp.32) 'these flowers are white'

  (c) ī cir erot āy (pp.41) 'whose is this buffalo'

  (d) ān ēren āy (pp.41) 'who am I'

  (e) in pidir nātot āy (pp.42) 'what is your name'

  (f) ūr nāter āy (pp.42) 'who are these people'

Notice the verb *āy* in Parji occurs after predicate constituents, a fact which provides the basis to identify this verb as an instance of *Be* verb functioning as copula

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Abbreviation

Akam   - Akanāṉūṟu
Kuṟaḷ   - Tiṟukkuṟaḷ
Kuṟu   - Kuṟuntokai
Naṟṟ   - Naṟṟiṇai
Pari   - Paripāṭal
Puṟam - Puṟanāṉūṟu

Reference

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Pragmatic Insights in *Tolkappiam*
With specific reference to the chapter *Eccaviyal*

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The chapter '*Eccaviyal*' in the ancient Tamil grammatical treatise '*Tholkappiam*' is perceived to be problematic due to the apparent heterogeneity and incompatibility of the information portrayed there and hence it is considered as a summary of the grammatical points other than those presented in the constituent chapters of '*Colliyal*' of '*Tholkappiam*' (SV Subramaniam) and as a controversial chapter susceptible to be interpreted as dealing with grammar of discourse (SV Shanmugam)

The varieties of linguistic information presented in 'Eccaviyal' are the following: 4 *word types for poetry (880-84), 6 phonological modification of words (885-6) 4 kinds of processes for meaning assignment (887-92), non- segmentable words (893), repetitive words (894), 6 kinds of clipped or contracted forms (895-901), 4 kinds of positions of nuclear word in clipped forms (902-4), grammatical deviations (905), 3 kinds of purpose for word repetition (906-8),alternate use of words (909),12 kinds of finite verb forms (910-12), 13 kinds of participle (913-24), euphemism (925-26),status marked words like 'ii, taa, koTu' (927-31), words violating grammatical conventions (932), other types of words such as imperatives, implicatives, synonym compounds and selection restriction violations(33-45).*

Description of forms like *contracted forms, finite verb forms, non finite verb forms or participles* etc. appear in the other chapters falling under *colliyal*. The points like *varieties of language, contractions, non-finite forms, arrangement of words, meaning interpretation, syntax or formation of construction etc.* do not appear to be in co-related or compatible form. Keeping these in view, one may naturally raise a question as to why the author of Tholkappiam duplicated the information presented elsewhere or dubbed incompatible information within the chapter *Eccaviyal*?

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Keeping in mind the matchless intellectual supremacy of Tholkappiar, the author of Tholkappiam, and the undisputable nature of Tholkappiam as a resourse potential for alternate interpretations as evidenced by the voluminous commentaries provided by different commentators, I inclined to think that in Eccaviyal of Tholkappiam, the author shifts his focus of attention from the description of the language or grammar to the description of the speakers' use of the language or pragmatics.

Language exists in static and dynamic forms, and these forms are perceived as *langue and parole* by Saussure, or as *competence and performance forms* by Chomsky or as *latent and manifested forms* by Psychologists. The latent form is considered as a homogeneous, mental form made up of signs and the description of it is known as grammar. In particular this form is explained with due generalisation, taking into account the signs and sign combinations, their form, meaning and function. The manifested form is a heterogeneous and physical form used by the speakers of the language. While speakers use language, they use the linguistic *signs as such or with due modification* in their form, meaning and function or create new ones according to the communicative demands of the context of communication, oral or written. The way in which the signs are used as such or with modification or with due creation according to the communicative context is explained under Pragmatics in modern language description.

When speakers use language in communicative situation, they use signs and the forms of signs as utterances according to their interest and the demands of the context. They use deictic categories to represent the components of the communicative context viz. participants like speaker, hearer, others, the social roles of participants, location and time. To the utterances they provide referential, intentional, presuppositional, implicational meanings. In addition they organize the transaction and interaction of their speech and writing.

Assuming that focus is on the user of the language in communicative situation and the concomitant changes in the linguistic signs and their meanings brought about by the speakers in the event of language use, the points discussed in the chapter Eccaviyal of

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Tholkappiam appear to be homogeneous and compatible. This is substantiated by the last sutra of eccaviyal and the placement of eccaviyal at the end of colliyal 'chapter on grammar' and before the beginning of poruliyal 'chapter on substance'.

Since the last sutra (947) of eccaviyal implicates that grammar should take into consideration both spoken or common man's language and the language of composition or of the elite, in particular, poetry, we can presume that Tholkappiar, keeping in mind language use in general and the speakers' act of using language both in speech and writing in particular, assigns eccaviyal to focus on the speakers, **to the ways in which speakers manipulate language during the process of communication and to the linguistic elements which result due to such manipulation.**

The placement of eccaviyal at the end of colliyal and before poruliyal also justifies associating eccaviyal points to pragmatics. In colliyal, rules pertaining to the grammar are exposed. In poruliyal Social life, Psych of people etc. which form the substance of literary composition and the compositional techniques along with conventions are depicted. This is the chapter where linguistic action per se is exposed. Thus eccaviyal stays as a bridge depicting the role of speaker uniting language (grammar) with action (composition).

A review of the apparent chaotic points presented in eccaviyal will appear to be cosmic, in the light of pragmatics, that is giving due focus on the speaker and his language manipulation. Composing poetic or prosaic forms either in oral or written mode is a process that involves presentation of varieties of linguistic material. That means, the process of composition involves selection of available alternant forms and meanings, creation of new alternant forms using phonological, grammatical and semantic processes and sequencing alternant forms making use of alternate ways of sequencing**.**

Eccaviyal portrays different alternant forms a speaker may select, the phonological, grammatical and semantic processes he or she uses to create alternant forms, the alternate ways of sequencing linguistic forms in order to emphasize the chosen meaning and content to be communicated in accordance with

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the context even if such alternant forms and creative processes do not conform to the established standards of grammar.

Speakers may make use of alternant forms of 4 types of words such as i*yarcol* 'indigenous words' (**nilam ~ vayal**), *tiricol* 'words with alternant meanings (**unti= koppuuL, teerttaTTu**) and alternant words with the same meaning' (**malai= kunRu, varai, viNTu**), *ticaiccol* 'regional words' (**taay ~ taLLai**) and *vadacol* 'northern words' (**nilam ~ buumi**) with or without due manipulation making use of phonological processes like transcription (**iruTi ~ rishi**), plosivization (**muntai ~ muttai**), nasalization **KuRRiyalukaram ~ kuNRiyalukaram**), expansion (**taN ~ taNNam**), contraction (**mazavarai ~ mazavar**), lengthening (**paccilai ~ paacilai**) and shortening (**tiiyen ~ tiiyen**) during the composition of speech or writing in appropriate context (880-86)

Speakers make use of 4 alternate sequencing processes like *niralniRai* 'linking*', cuNNam,* 'agglutination*', aTimaRimaaRRu* 'permutation*', and mozimaaRRu* 'apposition*'* in order to create alternant forms to meet demand of expressing the intended speaker meaning (887-92)

They make use of 3 kinds of alternant forms such as non-segmentable forms(**taman**), repetitive forms *'aTukku' (***tii tii***)* and clipped forms *'tokai'* (**kaTi naay**) of which the repetitive forms may be used for 3 reasons namely satisfying musicality *icainiRai***,(ee ee***)* maintaining communicative flow(**enne-enna**) *acainilai* or for denoting meaning *poruLoTu puNartal (***varuka-varuka***).* The clipped or contracted forms or *tokai* remain in 6 alternate forms obtained from normal forms by way of clipping the case (**mara veeli**), tense (**cuTu niir**), adjective (**cen taamarai**), comparison (**pavaLa vaay**) and conjunction (**kapila paraNar**) markers and referents (**poRRoTi**) respectively (893-904).

They use, contrary to the established grammatical conventions certain sign sequences violating selection restrictions by saying non moving things as moving (**uur vantatu**) and non speaking thinks as speaking (**mazai mazai enkiRatu payir**) (905)(946)

They may make use of 12 varieties of finite forms or *muRRu* and 13 varieties of non finite forms *eccam* of which 10 require some

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ending forms and 3 do not require any ending form. The finite and non finite forms serve as alternant forms.

The variety of non finite forms are *pirinilai eccam,'* differentiating NFF' **(taanee kaLvaN***) vinai eccam* verbal participle **(paTittu munneeeRu***), peyareccam* relative participle *(***vanta paiyan***), oziyicai eccam* opposing NFF (**Kuuriyatoor VaaLman***), etirmaRaiyeccam* negating NFF *(***yaanoo aracan***), ummaiyeccam* inclusive NFF*(* **avarum vantaar***), kuRippeccam* implicational NFF*(* **nalla veelai ceytaay***), icaiyeccam* exclusive NFF*(***maiviziyar mania akal***), colleccam* declarative NFF *(***uNavu tayaar***) and enaven eccam* quotative NFF *(***Ol ena olittatu***) etc.* of which *um eccam* carries the feature called *temporal ambiguity* and *enaven eccam* has the property to end up with a verb (910-924).

They may make use alternant words such as taboos & (**netuntuukam~caavu**), status marked & unmarked words (**ii ~ taa ~ kodu**), different forms of imperatives (**paaraay ~ paar, cenrii ~ celmee**), forms representing normal & implied meanings, (**kuzai koNTu koozi eRivaar ~ celvar**), synonyms & synonym compounds (**oonku ~ nivantoonku**), forms with grammatical perfection & deviation (**pulavu vaayp paaNa[sg]+ paTarkuviraayin [pl]**) (925-946).

Thus, eccaviyal presents context based, user based activities of selecting, creating and sequencing linguistic alternant forms so as to compose poetic or prosaic, oral or written composition appropriate to the context of communication and hence **eccaviyal is concerned with alternant forms and manipulation of alternant forms by speakers in real context** and reflects inclusion of pragmatic insights. Thus Tolkaappiar is not chaotic but cosmic in placing Eccaviyal and organizing its content in his monumental grammar Tolkaappiam.

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The Birth of E-Literacy – A Linguistic Consequence of Globalization in Teaching English

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I.Introduction

The phenomenon of Globalization has been stretching up its versatile arms, as far as it could, to all ranges of human activities and fields which consequently ensure a lot of sea changes in their working styles and characteristics. In modern age, no field or domain is free from the impact of globalization. There has always been a bone of contention between the efficacies of globalization and of localization. However, the phenomenon of globalization is being globalized. In many a context, the globalization yields fruitful results, but at the sometime, one should not ignore the ill effects it offers. However, let us optimistically believe that globalization brings in infinite number of comforts in all the domains we embark on.

Through the globalization, different cultures and economic systems around the world are becoming connected and similar to each other because of the influence of improved communication. This improved communication network yields a remarkable linguistic diversity existing across the cultural and national boundaries. This will in one way solve many a linguistic problem raised because of the multilinguistic settings lingering either within a country or across the countries. But there are enough reasons, as envisaged by the great linguist David crystal that one language is going to be a language of globe. There is no doubt at all that English has every possibility to become a global language incorporating the features from various languages. So, in order to play the role of global citizen, besides playing the role of local citizen, everyone in this world has to acquire both spoken English and written English as he has to interact globally either through oracy or literacy skills in English.

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In the course of time, the problems pertaining to spoken English will gradually be washed out as the native pronunciation of English will be accessible to everyone through e. communication network. But the written English, or otherwise the literacy of English being used in the traditional mode of communication has been losing its colours and gaining a lot of modernity. So, at present, a literate in English, with his literacy skills alone, cannot effectively participate in all types of the written communication. Because the modern means of communication especially the computer mediated communication requires totally a new literacy skill.

II. Literacy

The characteristics of literacy and the ways we perceive it differ fundamentally in dependence not only on socio-economic settings but also on the communication mode. The concept of literacy has been viewed differently by different people in different contexts.

In the traditional society, the use of writing or literacy was for ritual purposes and for basic practical tasks and in advance societies it is the vehicle of philosophy, literature, history and science. So literacy, in the society forms an important asset and accomplishment of an individual, but not a necessary condition of his survival and dignity. In such a condition either non-literacy or illiteracy is not treated as a major communication problem.

But in the industrial age, the literacy skill was considered as one of the prerequisites for every individual as literate man power in industry and commerce has a lot to do and as literacy skill is used for communicative function, performative function, Instructional function, self regular function, contact function etc,

In the modern society, the characteristics of literacy undoubtedly changed in to functional literacy. In this stage illiterate, becomes synonymous not only with 'uneducated' but also with 'ignorant' or 'back-ward'. During this stage, the literacy is designated as functional literacy, reading competence, or competence in written language.

Generally the consequences of literacy will be viewed in two different perspectives one is linguistic consequence and another is

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social consequence. The latter includes social change that is movement from non-literate culture to literate culture important things like accuracy, permancy, authenticity, treasure while the former includes certain things like of knowledge etc. diglossic nature of language, standard variety of language, evidences for understanding the language, language changes etc. So, the introduction of new skills that is literacy skills makes effect in language and society. But now-a-days, the skills of literacy themselves have got influenced by the phenomenon of globalization.

The use of language in totally a new domain that is electronic domain has changed the colours of language especially the colour of literacy. It is the tradition of language that the mode at which language is used will in turn affect the same language. For example, the variety of language used in the spoken mode, has got changed while it is used in written mode. Similarly the language used in the written mode is now used in electronic mode, which consequently changes the colour of the language. It is inevitable. These changes happen because of the constraints of electronic devices as well as the language users. The electronic devices avail the written text predominantly the written language rather the literacy has got dramatic changes. So, the concept of literacy has under-gone various metamorphoses.

Literacy is not just the matter of learning how to decode and put to paper letters and words, but rather a matter of mastering a process. This includes mechanics, ethnographic and pragmatic aspects of literacy. These are deemed valuable in particular society, culture and context.

Of course the development of printing press redefined the concept of literacy but again, the concept of literacy has been reshaped by the advent of electronic device in general and on-line or www communication in particular. In modern days, we willingly or unwillingly have to use computer, most of our reading and writing activities take place on computer screen. This has given birth to e-literacy although reading and writing on-line are closely related to reading and writing in print. These two literacy contexts are significantly different and they demand theoretical and practical attention.

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III.E-Literacy

E-literacy is how people use computer to interpret and express meaning. It can otherwise be called as information literacy. That is the ability to find, organize and make use of information and also how to read and write in a new medium.

To acquire and use the e-literacy one should have the knowledge of computer literacy that is the working knowledge in computer. both e-literacy and computer literacy are interdependent and interrelated. Now-a-days, it is imperative to every literate to acquire e-literacy and computer, literacy for using language in electronic devices.

In modern days computer mediated communication is a must for everyone. Because, computer or internet allows us to communicate to people all over the world, simultaneously at little cost and in an achieved format. This allows us to record, reflect on, and refine our previous words as well as those of our interlocutors. It brings about a revolution in human interaction. It is very difficult to master, and if used poorly, it can do as much harm as good. This computer mediated communication requires certain features of typical traditional spoken and written communication strategies like forms of salutation and greetings and also requires characteristics unique to computer medium like condensed forms, special spelling rule etc. It also allows individuals to contribute at their own time and pace.

If computer literacy is handled well, free-flow of communication will take place, if it is poorly handled, then the communication will heavily be affected. So, the users have to develop both the skills simultaneously.

Learning how to communicate effectively through computer involves more than just translating from one communication medium to another. So, the competency in traditional literacy may not be useful or usable for e-literacy domain. E-literacy includes skills like knowing how to use search engine effectively for information, and critically evaluate and interpret what is found, making of the spot judgement of the content etc. These are all receptive side of e-literacy and there are a lot, on the productive side of the e-literacy, like spelling rule, functors

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deletion, mechanism of key-in, ethnographic and pragmatic aspects of e-literacy.

It is a known fact that literacy includes reading and writing. The reading activities both in traditional print mode and in computer screen mode are approximately one and the same. There is no significant difference in the fine motor of activities of the reader. If the variety of language used in e-text is known to the reader, there will not be any problem in making meaning from it. So, the skill of reading in e-literacy has not got any radical change.

But the skill of writing in e-literacy has drastically changed rather the skill of writing has lost its character. In a sense, an e-literate does not involve in the task of writing rather him key-ins or keys-in the words or sentences and in most of the contexts he breaks the traditional grammatical rules of spelling, word formation, and even sentence construction. So, the fine-motor activities and cognition involved usually in traditional writing activities have no role to play in the act of key-in. A Chat in a chat group is like a face to face chat or conversation but typing is slower than speaking. An e-mail looks like a letter when one writes it, but there seems to be more informality in e-mail contact just like a message left on an answering machine. In the new mode of communication, a perfect mix of spoken and written language is used. That can be labeled as 'textual conversation' 'talking in writing' written speech or spoken writing or net speak or net writing. The fine –motor activities required for the user of e-literacy are completely different from them. Even if an e-literate wants to maintain the traditional spelling system or tradition grammatical rules, he need not rely upon his own memory rather the computer memory will come and rescue him. But at the sometime, the neo e-literate cannot completely discard the use of traditional literacy as he will encounter ample opportunities to use it in other traditional domains which are part and parcel of his social life. So, in modern days, a literate has to acquire e-literacy and computer literacy and traditional literacy as well. So, e-literacy is an extra burden to the literates.

In those days while teaching literacy effort had been spared for good penmanship. For this ample exercises would be given and, tha

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will inculcate both handsome writing and correct spelling of words and correct formation of words. These exercises reinforce the linguistic competency of the language user: Notwithstanding such exercises are given, most of the people are not able to achieve perfection in language use. In e-literary such exercises are not used in learning session, and then their linguistic performance will be in desperate condition.

At present some of the computer users write something on paper and try to copy them through key-in and there are some people who directly key-in from their own speech. The written text mediated key-in culture will gradually fly away and they directly feed the oral text to the digital text. Thanks to speech synthesizer. Similarly people, now-a-days- do not write any materials, rather they go for getting them Xeroxed.

Therefore, of our writing activities are found missing as we mainly depend upon computer oriented literacy activity, which lessen the burden of language user. So, the traditional writing activities are getting minimized and literates can develop, reinforce and retain written language nuances and intricacies only through reading skill.

IV. Conclusion

The foregoing discussion reinforces the point that the traditional literacy was consisting of two skills viz. Reading and writing but the modern e-literacy comprises of skills viz. Reading, skill of key-in- and computer literacy at the cost of scarifying the traditional writing skill. Moreover, identification of written mode has separated written language from spoken language and electronic mode has given birth to still more variety of written language. E-language which deviates greatly from the original and even the errors the neo-e-literates commit are totally different in e-language.

Generally every language at its beginning will be used mostly in spoken mode thereby the skills of listening and speaking come into existence. Then at the developed stage, that language would be used in written mode, thereby the skills of reading and writing will come into use, which we call as literacy. But, in modern age, while using a

language in electronic device it gains some more skills, apart from those four skills LSRW.

The role of using writing skill is gradually getting minimized and the skill of key-in gains momentum along with computer literacy. The skill of writing will be handled by the language users or literates in marginal level. If speech synthesizer or recognizer comes into active use, the writing skill and the skill of key-in would vanish away totally. Generally any development taken place in the society will affect the aspects of language. Car and train changed our mode of transportation. Similarly Telephone changed our conversation. So the mode of communication or communication network will certainly influence over the very core aspects of language. Example use of emoticons (Smile : -), laughing <gg>). Repetition of letter helllooo, more like speech than writing eg. U2, KQ. BA, F2F, FY1, ILU, KIT, WAN2, X, XLNT. Because of the electronic communication network or because of using the language in electronic communication mode, the language, if it is to be used in it, has to change its colours. That leads to the inclusion of certain new components of language or modified components of language in the teaching and learning process of the language. Thus, in modern days the English cannot be taught as it was taught in the past as it gains new colours and loses its old colours day by day.

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Efficacy of Linguistic Researches on Teaching Tamil Linguistically

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Introduction

Tamil is taught and learnt differently for different purposes. It is taught as first language or second language. The method, approach and strategy of Teaching Tamil vary from person to person and place to place. To teach or learn the Tamil, various teaching aids are employed in the process of teaching and learning. Even the state of art technology e-learning devices- has also been availed to improve the pace of learning Tamil. However, still there are certain learning problems found to exist on the road to Tamil learning. Tamil scholars, Linguists, Educational thinkers are putting their heads together to unearth a fool –proof way of learning or teaching Tamil. Under this circumstance, it is highly imperative to ponder over the components of Tamil to be imbibed in the minds of Tamil learners in terms of curriculum engineering. In modern days, there are a lot of paradigm shift in the domain of education and a lot of sea changes in the fashion of linguistic research. Any research finding must be implemented in the field concerned. So that the field would yield real fruits of field research.

Linguistic Research

For the past few decades, a lot of intensive researches have been carried out by linguists touching the various components of the language and they came along with a lot of insightful understanding about the various elements of language. Those results have to reach the mind of language users. So that the research activity can be justified in terms of academic relevance and social relevance. Whatever the linguistic researches bring pertaining to the components or elements of language which in turn help to understand the language, have to be taught to the language learners. So that, they can fare

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well in their linguistic behavior. Keeping this view in mind, the infinite numbers of research findings appearing in the array of language research. All those findings must be incorporated in the curriculum of Tamil teaching. Generally, all components or traits of language cannot be learned or acquired in the teaching learning processes, but most of the linguistic components are obtained by the language users by the linguistic socialization. However, certain basic things of language must be taught to the students through the learning process, through this foundation, they can form a strong edifice of language. So, certain basic model elements must be introduced to the learners of language. The linguistic socialization is quite possible to the learners who have enough room of opportunity to use those learned items of language. But for others who have no opportunity of using the language in a society where the language being used, certain basic things of language must be introduced. For example, if Tamil is taught in Tamilnadu, the Tamil learners have a bright opportunity of using the Tamil. But if is taught in other places where Tamil is not popularly used by the people, there is a less exposure to the Tamil learners. To enable these learners, everything must be taught in the classroom or learning sessions.

As stated above the breadth and length of Tamil has been researched by many language scholars of India and abroad and they came out with a lot of pregnant concepts which will broaden the mental horizon of Tamil learners. Those components must be taught to the Tamil learners of other countries like Singapore, Malaysia etc.

Speech act and Discourse studies

In linguistic research the speech act studies and discourse studies are quite popular. The results of those researchers are not used in the teaching learning process. There is always a wide gap between the linguistic research and the process of language Teaching. If a language has to be taught properly, it must be taught linguistically. That is to say that the linguists' view points of the language have to be taken into account while selecting the linguistic components for teaching the language. So, if the linguistic perspective of the language is considered, perfection in language learning and use can be achieved.

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While planning for the curriculum of Tamil for Singapore, the following points can be considered exploiting the findings of the linguistic researches, So that, it would yield a fruitful results in the process of Tamil teaching and learning.

Language or discourse is a two-way instrument, an instrument for a speaker and a listener or a writer and a reader. Or as the Danish linguistic philosopher Otto Jespersen wrote in the introduction to his philosophy of Grammar (1924). The essence of language is human activity – activity on the part of one individual to make him understood by another, and activity on the part of that other to understand what was in the mind of the first.

If two parties use an instrument for an "activity", than such an activity can only be successful if both parties adhere to general rules or principles and thereby utilize certain strategies. This can be illustrated with a non-linguistic example. If two people want to hang a painting (activity), they use a hammer, nails, and a ladder (instruments), and they have to coordinate their actions. There will have to be some form of cooperation; while one is standing of the ladder, the other can hand the tools to the first, etc. Rules concerning politeness will also have to be followed; while one person is on the ladder, the other should not try to push the first off. One general principle of collective activity is cooperation and an often-used strategy to achieve this is politeness. This is also true in the case of verbal communication. On the basis of this cooperation principle and guided by so-called politeness strategies the communicators have to perform their communicative acts. But what precisely are those communicative acts? The theory, called speech act theory, provides an answer to this question.

Austin says that all expressions of language must be viewed as acts. He distinguished three kinds of action within each utterance. First, there is the locution, the physical act of producing an utterance. Second, there is the illocution, the act that is committed by producing an utterance: by uttering a promise, a promise is made; by uttering a threat, a threat is made. Third, there is the percolation, the production of an effect through locution and illocution, for example, the execution

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of an order by the addressee. So, the findings of the speech act studies have to be incorporated in the curriculum of language teaching in general and Tamil teaching in particular.

Moreover, language users are not, however, always interested in the effective transfer of information or relevance of an utterance. In the following examples the speaker wants the addressee to close the door.

a. Katavai mu:Tu	'Close the door.'
b. Kulirnta Ka:rraTikkitu	'There's a draft.'
c. Katavai mu:TamuTiyuma:	'Would you close the door?'
d. tayavu ku:rutu katavai mu: TamuTi yuma:	'Would you be so kind as to close the door?'

According to the maxims of the cooperative principle, a) is sufficient. Language is, however, often used more indirectly, as in b). Sometimes certain politeness forms such as in c) and d) are applied as well. These types of variations have to be introduced to the learners. So that they can easily go for creative use of Tamil.

What makes a sequence of sentence of sentences or utterances a discourse? The following fragment is, in any case, not a normal discourse. Murugan avanatu ka:taliyai pa:rkka virumpinanan. Raman arukil ulla oru kira:mattil va:lkira:n. minvilakku ve:lai ceyyavillai. teruvil irukkum kaTaikka:rar utavi ceyya muTiyavillai. kaTesi peparaum vittuviTTatu. It mikavum kaTinama:n ne:nTa kaTita- ma:kappo:kiratu.

Murugan wants to visit his girlfriend. Mr.Raman lives in a small village nearby. The electric light didn't work. The shopkeeper down the street couldn't help. The last paper had been sold. It is going to be a long dull letter.

This fragment seems to have come into existence by a number of unrelated sentences being placed in random order. But if some words are changed, a piece of discourse is the result. Murugan avanatu kattaliyai pa:rkka virumpina:n. valli arukil ulla kira:mattil va:lkira:l. moTTar va:kanattai eTukka muTiyavillai. Workshop ka:rar utavi ceyya muTiyavillai. kaTesi pasum po:yviTTatu. itu kasTamana neTum naTayakappo:kiratu.

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Murugan wants to visit his girlfriend. valli lives in a small village nearby. The car wouldn't start. The garage down the street couldn't help. The last bus had already left. It is going to be a long hot walk.

The example illustrates that the existence of connections between sentences is an important characteristic of discourse. The term connection is, however, somewhat vague. Robert de Beaugrande (1981), one of the grand old men in discourse studies, has formulated seven criteria for textuality, that is, criteria that a sequence of sentences must meet in order to qualify as a discourse.

Cohesion is the connection that results when the interpretation of a textual element is dependent on another element in the text.

Intentionality means that writers and speakers must have the conscious intention of achieving specific goals with their message, for instance, conveying information or arguing an opinion.

Acceptability requires that a sequence of sentences be acceptable to the intended audience in order to qualify as a text. Consider the claim itu ennutaya puttakam, e:m pe:r itule irukkata pa:kkaleya "This book is mine. Don't you see my name is in it?

Informativeness is necessary in discourse. A discourse must contain new information. If a reader knows everything contained in a discourse, then it does not quality. Likewise, if a reader does not understand what is in a discourse, it also does not qualify as a discourse. The learners must be imbibed with this knowledge.

These apart the Tamil learners should have knowledge on the following concepts.

Effective communication does not always depend on the use of verbal signals, Laughter, for example, is considered as peculiarly human and is language of sorts. We cry, sob, scream and use other primitive sounds as well as gestures and bodily movements. Knowledge about these components has to be transferred to the learners.

Non-verbal communication includes the way we speak and move, our gestures, the physical distance between the speaker and the hearer, facial expressions, etc. Similarly, kinesics is the study of the visual

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aspects of non-verbal, interpersonal communication. It may be the closing and the opening of the eyelids, winking, blinking, the way one looks, movement of the hands, etc. This may be called 'body language'. The learners have to be trained in those activities.

The study of gestures is interesting as a subject in itself. Gestures vary from community to community and the same gesture may mean different things in different communities. So the gesture types of Tamil have to be introduced to the learners.

Proxemics is the study of the ways in which space is handled in human communication. Spatial changes give a 'tone' to communication. The distance between people may function as an aid to communication. This knowledge must be known to the learners.

There is always a gap between what we wish to say and what we say. Perhaps the intensity of human ideas, emotions, and feelings cannot be neatly captured in any expression system. Creative writers try to narrow down the gap, using all available devices. So the learners at least in advanced stage, have to be trained to exploit all available devices to narrow down the gap between what they wish to say and what they say.

Similar, silence communicates; there is communion in silence. One must know when to say nothing since flashes of silence make communication delightful. Poets and thinkers have celebrated silence because there is a time for speaking and a time for being silent. So, the Tamil learners should be equipped to identify the contexts where they can speak and where they can refrain from speaking.

Conclusion

The foraging discussion is a suggestive not exhaustive. Keeping the eye on the above factors and others, if we plan for selecting the linguistic components for teaching, our teaching would be meaningful. It is a well-established fact that every living language is dynamic. Similarly Tamil is vibrant and dynamic, so we have to keep the teaching learning process of Tamil also dynamic by incorporating the results and findings of the linguistic research in the stream of language teaching. So that the end users of the language will get the benefit of linguistics and the linguistics either.

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Case Assignment in Tamil Based on
Chomsky's Theory

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Introduction

Case is a grammatical category which indicates the syntactic and semantic relationship exists between a noun and a verb or noun and noun in a sentence. In Tamil the term "veeRRumai "is used to refer case. Talkappiyar explains about cases in his book Tolkappiyam and he devoted three chapters for Case system in Tamil. He proposes eight cases for Tamil based on thematic roles of the noun in a sentence and names the cases after the case suffixes such as ai, oTu, kku, in, atu and kaN. There is no case sign for nominative and vocative. Thus six case suffixes found in Tamil are used to denote the cases in Tamil. Caldwell follows Nannular, the medieval Tamil grammarian, for explaining the case system and he calls the cases as first, second, third etc, by making use of numbers. Scholars like Annamalai, Kothandaraman ,Sam Arul raj , Natarajan, Vasu, Radhakrishnan , Mallika, Murthy ,Athithan and few others worked extensively on Tamil cases and come to the conclusion that there are possibilities in Tamil to have more cases . However, all these scholars have not viewed the Tamil cases based on the Chomky's case theory. Thus the present paper aims to study the Tamil cases based on Chomsky's case theory.

Chomsky's case theory

1) Case Filter

Every phonetically realized NP must be assigned abstract case (Chomsky 1986:30). The abstract case is taken to be universal. Languages with rich morphological case marking like Tamil, and languages with very limited morphological case marking like English are all resumed to have full case system of abstract case. The above case filter will thus predict the ungrammaticality of sentence from the grammaticality of the sentence. For example in the following

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illustrations, the first sentence is ungrammatical, but the second sentence is grammatical one.

1) Raaman nalla ' Rama Good'

2) Raaman vantaan ' Rama came'

In the first sentence, there is no source of case on 'nalla' , because the word ' nalla' being adjective cannot assign nominative case to the subject NP 'raaman' and hence it becomes ungrammatical. But in the second sentence, 'vantaan' has a source of case and hence it is grammatical. Thus according to Chomsky abstract case is argued to be assignment to NP's by various case assigners, namely verbs, preposition and INFL. The verbs and prepositions are said to assign accusative case to the object NP's and AGR in the main verb assigns nominative case to subject NP.

2) Visibility Condition

An element is visible for theta marking only if it is assigned case (Chomsky 1986a:84). Since theta-roles or semantic roles are plausible primitive categories of the structure of language, in having their correlation outside the structure of the language, the visibility condition provides a potential explanation for the presence of the case Filter in the grammar.

3) Case Theory and Government

Government theory plays an important role for case assignment in GB theory. Case is assigned through government. Government is defined in C-command relation.

X- C-Commands Y if the first branching node dominating X dominates Y and X does not dominate Y, nor does Y dominate X (a branching node is a node which branches into two or more immediate constituency).

4) Assignment of Case through Government

In the following condition, an NP will get case 1. An NP gets case if it is in governed position and if the governor is a case assigner and 2. In specific ungoverned positions an NP may get case through exceptional case marking.

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5) Configuration of Case Assignment

The issue can be broken down into two parts a) what are the elements that assign case and what are the cases they assign?

b) What kind of relation that holds or must hold between a case assigner and a case assignee?

6) Case Assignment

The following are five important principles proposed by Chomsky (1981:p 170)on case assignment.

1) NP is nominative if governed by AGR

2) NP is objective if governed by V with the subcategorisation feature: NP -(i.e transitive)

3) NP is oblique if governed by P

4) NP is genitive in (NP-X) and

5) NP is inherently case marked as determined by properties of its (-N) governor.

However, Chomsky (1992) reviewed his earlier stance and said that lexical items carry their features with them rather being assigned their features based on the nodes that they carry case with them, and that their case is "checked" when they are in SPEC position of AGRs or AGRo , which subsequently disappears.

In 2005, Chomsky's case theory was extended in X-TAG grammar formalism. In this theory instead of checking the features the case values are assigned to NP by the verb during the unification of the feature structures.

Chomsky's theory and Tamil

An attempt has been made in this study to analyze the validity of the case assignment properties for Tamil language. Most of the case properties are found to suit very well for Tamil language. However few changes in principles are also required for the Tamil language.

Nominative case Assignment:

According to Chomsky, the INFL in the main verb will assign

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case. If the sentence is embedded, then AGR feature of the INFL in the main verb will pass to subject NP through Complimentizer(COMP). For example, in the sentence

'John said that he will come'

The AGR feature in INFL of the main verb assign Nominative case to the subject NP through the COMP. In following Tamil sentence, the word '' enRu'' will act as COMP and through 'enRu' the AGR feature of main verb will assign nominative case to the subject NP.

e.g raaman varuvaan enRu connaan ' Rama told that he will come'

The above illustration shows that INFL features such TENSE, AGR, PARTICIPLE, COMP, NEG and MODAL etc will assign nominative case to the subject NP.

Objective Case assignment

According to Chomsky an NP is objective if it is governed by a verb with subcategorization feature i.e a transitive verb. Example: John gave a book to Bill. In this construction, the NP ''a book'' receives object case from the verb.

Example from Tamil:

Raaman oru malaraik koTuttaan 'Rama gave a flower' Here the word ' malar' is an object ,governed by verb through c-command. Thus the verb ' koTu' is the case assigner for the object NP'malar'.

Dative Case Assignment:

According to Chomsky, the Dative case is assigned by inherent case. Example: John gave Bill a Book. The NP 'Bill' receives case from its governor 'gave' . But the problem is the NP ' a book', which is far away from its governor 'gave'. Thus he says 'a book' receives case inherently based on the theta roles it takes.

Example from Tamil,

Raaman siitavukku oru malaraik koTuttaan "Rama gave a flower to Sita"

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In Tamil too, the dative NP 'Sita' is not in governed position. So it should get case based on the thematic roles it takes. Traditionally the Dative NP has been associated with various meanings like ownership, Knowledge, Belief, Perception/Liking, Disliking, Need, Obligation, Ability etc. All these meanings can be brought under the broad title recipient and goal. Thus the theta role recipient or goal will assign case to the Dative NP.

Genitive Case Assignment

According to Chomsky NP is genitive (NP-X) that is construction which has two noun phrases with an N configuration. Example: His brother. In this sentence, the word 'his' gets case through configuration. But for Tamil it is not so. In Tamil a separate possessive (POSS) element 'atu' or 'uTaiya' is found along with genitive NP.

e.g avanuTaiya caTTai ' his shirt'

Thus in Tamil, POSS element which is attached in genitive NP will assign case to the genitive NP.

Conclusion

The main finding of the study is given below.

1) Each and every functional head is a case assigner in Tamil

2) Nominative case is assigned by any one of the following functional heads according the sentences 1) TENSE 2) AGR 3) PARTICIPLE,4) COMP, 5) NEG AND 6) MODAL.

3) Objective case is assigned by the verb.

4) Dative case is assigned inherently based on certain theta roles.

5) Genitive case is assigned by POSS element present after the first noun.

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Interdependence of Incompatibility and Hyponymy
A Structural Semantic Approach to Tamil

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Introduction

Generally opposition can be divided into two types, namely (a) Binary opposition and (b) Non-binary opposition. Binary opposition is one of the most important paradigmatic sense relations governing the semantic structure of language. In the earlier works on semantics it was called opposition of meaning or antonymy. They were used more or less equivalently for various kinds of binary contrast or contrast between two lexemes. But John Lyons uses opposition or binary opposition as a general term for all contrasts within two member sets and restricts antonymy to one type of binary opposition called gradable opposite (Lyons, 1977). The remaning paradigmatic sense relation is   non-binary contrasts or incompatibility.

Incompatibility and Hyponymy

The non-binary contrasts or incompatibility is the next important sense relation (Lexical relation) based on contrast within similarity. When semantically related lexemes show contrast between more than two lexemes or words it is called as non-binary contrasts or incompatibility. Sets such as color terms, names of flowers, days of a week, months of a year, etc., are many member sets of incompatibility. Lyons (1977, p.288) defines incompatibility as "The relation of sense which holds between the lexemes in many member sets". For example, ('Sunday', 'Monday'… 'Saturday').

Cruse (1986:93) opined that the sense relation which is analogous to the relation between classes with no members in common is incompatibility. Saeed(1997:232) states that the words like *spinster*, *bachelor*, and *wife* are incompatibles and form a comparison of their component.

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Bachelor [MALE]   [ADULT] [HUMAN] [UNMARRIED]

Spinster [FEMALE] [ADULT] [HUMAN] [UNMARRIED]

Wife   [FEMALE] [ADULT] [HUMAN] [MARRIED]

It can be suggested that the definition like lexical items P, Q, R …. are incompatible if they share a set of features but differ from each other by one or more contrasting features. Thus *spinster* is incompatible with *bachelor* by contrast of gender specification; and with *wife* by marital specification.

Consider the following fragment of taxonomic hierarchy in Tamil.

uyiruLLavai 'creature'

vilanku	paRavai	miin	puucci
'animal'	'bird'	'fish'	'insect'

naay yaanai   kiLi   mayil   vilaanku   iRaale Rump paTTaampuucci

'dog' 'elephant' 'parrot' 'peacock' 'eelfish'   'prawn' 'ant'   'butterfly'

raajapaaLayam   alcesan
'rajapalayam dog'   'alsation'

The above taxonomic hierarchy seems to be fairly clear intuitively that two sense relations (lexical relation) are essential to this configuration: daughter-nodes must be hyponyms of their respective mother-node (naay 'dog': vilanku 'animal', puucci 'insect': uyiruLLavai 'creature', iRaal 'eel fish': miin 'fish'). It may be accepted that this taxonomic lexical hierarchy is a sense relation which can be called taxonomy.

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Identity test for Incompatibility

Incompatibility can be defined on the basis of the relationship of contradictoriness, between sentences on the basis of the following implication test. If one sentence, S_1, explicitly denies other sentences, S_2, S_3... S_n then S_1, and S_2, S_3 ... Sn, are contradictory, and if they differ only in that where S_1 has the lexical item x and the others have y, z etc., they are called as incompatibles (cf. Lyons, 1968, p.458). For example in English, when we say,

(1) This is a blue shirt

It implicitly denies the sentences

(2) This is a white shirt

(3) This is a red shirt

(4) This is a green shirt

(5) This is a yellow shirt etc.

The sentence (1) again explicitly implies

(6) This is not a red shirt

(7) This is not a green shirt

(8) This is not a yellow shirt

Similarly, if we say in Tamil,

(9) kaNNan uuriliruntu canikkilamai vantaan

'Kannan came from his place on saturday'

It implicitly denies

(10) kaNNan uuriliruntu nayiRRuk kilamai varavillai / tinka Tkilamai / cevvay-K-kilmai…etc., varavillai.

'Kannan did not come on Sunday/ Monday/ Tuesday….etc.'

Here we can see that the sets of color terms in English and the names of the days of a week in Tamil hold the relation of contradictoriness i.e. one member of the set implicitly denies the other members. Therefore the member lexemes of these sets are incompatibles.

The following are some more sets of incompatible lexemes in English and Tamil which result due to the application of the implication test.

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English
   (a) square, rectangle, round, oval, triangle, pentagon, hexagon, octagon.
   (b) cotton, silk, velvet, nylon, polyester, wool.

Tamil
   (c) inippu 'sweet', puLippu 'sour', kacappu 'bitter', tuvarppu 'astringency' uppu 'salty', kaaram 'hot' (in taste).
   (d) vaLaiyal 'bangle', cankili 'chain', mootiram 'ring', kolucu 'anklet', muukkutti 'nose-ring', oTTiyaaNam 'waist bracelet' etc.

The incompatibility is the lexical relation of contrasts within similarity. Now the question arises how to establish similarity or relatedness of meaning is different from unrelatedness of meaning. For example: the English words *rose* and *pig* contrast in the sentence.

(16) This is a rose.
(17) This is a pig.

But they are not compatible as they are unrelated. This we know because of the fact that *rose* is a *flower* and *pig* is an *animal* and the sense of one word cannot be said to delimit the sense of the other as in the case of incompatibles. But the sentence

(18) This flower is a rose
       Automatically denies the sentences
(19) This flower is a lotus
(20) This flower is a tulip
(21) This flower is a marigold….etc.

Similarly,

(22) This animal is a pig
       Implicitly denies the sentences
(23) This animal is a dog
(24) This animal is a cat
(25) This animal is a horse
(26) This animal is an elephant…etc.

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Now we can see the sets of incompatibles like *rose, lotus, tulip, marigold*, etc., and the other sets *pig, cat, horse, elephant* etc., hold the relation of incompatibility as they are similar because they are grouped as flowers and animals respectively.

In other words the meaning of the first set of words is included in the meaning of flower.

The meaning of the second set of words is included in the meaning animal. When we say,

(27) This is a rose
      It implies the sentence
(28) This is a flower
      And when we say,
(29) This is a pig
      It implies the sentence
(30) This is an animal.

This leads us to use the sense relation of hyponymy or meaning inclusion. In the meaning of the generic terms *flower* and *animal*, the meaning of different specific flowers and animals are included respectively. The generic term is called the hyperonym or superordinate. The specific terms included in the meaning of the generic terms are called hyponyms. The words *flower* and *animal* are the superordinates; the lexemes *rose, lotus, tulip, marigold* are the hyponyms of the superordinate flower. Similarly, the lexemes *pig, cat, horse, elephant,* etc. are the hyponyms included in the superordinate, *animal*.

The words which are hyponyms of the same superordinate on the same level are called co-hyponyms. For example, the English words like *rose, lotus, tulip, marigold* etc., are co-hyponyms with reference to the superordinate *flower*. Similarly, the lexemes *pig, dog, cat, horse,* etc., are co-hyponyms with reference to the superordinate *animal*. We can see from the above discussion that incompatibility and hyponyms are interrelated. This is because all the hyponyms grouped together with or without a superordinate hold the relation of incompatibility.

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Identification Test for Hyponyms

Hyponymy is a relation of meaning inclusion i.e. the meaning of the specific term or hyponym is included in the meaning of the generic term or superordinate. Apart from this the relation of hyponyms can be identified with the help of the test of unilateral implication. One sentence, S_1 implies another sentence S_2, but the converse implication does not generally hold ie., S_2 does not generally imply S_1 and S_1 and S_2 are identical except for L_1 and L_2, in which case L_1 is the hyponym and L_2 is the superordinate.   For example if we say in Tamil, S_1 naan kattirikkaay vaankineen, 'I bought brinjal' it implies S_2 naan kaRikaay vaankinaan, 'I bought vegetables'. But, the converse implication does not hold. If one says S_2 naan kaRikaay vaankinaan 'I bought vegetables' it does not generally imply S_1 naan kattirikkaay vaankineen 'I bought brinjal'. Here the difference between the two sentences is that of L_1 kattirikkaay 'brinjal' and L_2 kaRikaay 'vegetable'. Therefore kattirikaay is the hyponym and kaRikaay is the superordinate or hyperonym.

Hyponymy as a Kind of Relation

Hyponymy is also explainable as a kind of relation (Lyons, 1977; p292 and Cruse 1986 p.137 f). When the relation of hyponymy holds between nouns, it is possible to insert syntactically appropriate expressions containing them in the place of x and y in the following formula 'x is kind of y' (where **x** is the hyponym of the superordinate **y**). We can say,

    (31) Rose is a kind of flower
    (32) Pig is a kind of animal
    (33) Apple is a kind of fruit
    (34) Oak is a kind of tree, etc.

Similarly, we can use the Tamil phrase oru vakai 'a kind of' as the test frame.

The following examples will make this clear.

    (35) mullai oru vakai puu
        'Jasmine is a kind of flower'

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(36) kiLi oru vakai paRavai
   'Parrot is a kind of bird'
(37) veempu oru vakai maram
     'Neem is a kind of tree'
(38) irumpu oru vakai ulookam
     'Iron is a kind of metal'

The above English and Tamil examples relate the following sets of hyponyms and superordinates.

	Hyponyms	Superordinate
English:		
	Rose	flower
	Pig	animal
	Apple	fruit
	Oak	tree
Tamil:		
	mullai 'Jasmine'	puu 'flower'
	kiLi 'Parrot'	paRavai 'bird'
	veempu ' Neem'	maram 'tree'
	irumpu ' Iron'	ulookam 'metal'

This 'kind of relation' can also be used as a test for hyponyms and their superordinates by using the test frame, 'x is a kind of y'. This test frame works well for the identification of hyponyms which are nouns. But in the case of hyponyms belonging to other parts of speech like verbs, adjectives, etc., the test frame cannot be used simply by substituting those categories of words in the place of x and y in the frame. They have to be nominalised ie. converted into noun form. For example in English, verbs have to be nominalised in the form of gerund by adding – *ing* like eating, cleaning, etc and adjectives have to be nominalised by adding suffix – *ness* or other suitable nominal suffixes.

   For example, the English verbs *wash, bath, sweep, wipe, brush*, etc, are hyponyms which have the superordinate verb *clean*. They

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can be substituted in the frame x is a kind of y in their gerund forms as follows

(39) Bathing is a kind of cleaning
(40) Washing is a kind of cleaning
(41) Sweeping is a kind of cleaning
(42) Brushing is a kind of cleaning

In Tamil, avi / veekavai 'steam', ponKu 'boil', poRi 'deep fry', vaRu 'fry', cuTu 'bake',etc., are verbs of 'cooking' having the superordinate camai/camaiyal cey 'cook'. The superordinate camai/camaiyal cey has its noun form camaiyal 'cooking' which can be substituted in the frames in the place of x and y and other verbs will be nominalised by adding the suffix – *tal/ ttal*. The following examples in the test frames will make the hyponymy relation clear.

(43) avittal/ veeka vaittal oru vakaic camaiyal
        'steaming is a kind of cooking'
(44) ponkutal oru vakaic camaiyal
        'boiling is a kind of cooking'
(45) poRittal oru vakaic camaiyal
        'deep frying is a kind of cooking'
(46) vaRuttal oru vakaic camaiyal
        'frying is a kind of cooking'
(47) cuTutal oru vakaic camaiyal
        'baking is a kind of cooking'

Hyponymy as a Transitive Relation

The logical relation of transitivity holds between items in the following conditions: If A is equal to B and B is equal to C, then A is equal to C. This type of relation is found in the case of hyponymous words. If 'x is a hyponym of y' and 'y is a hyponym of z', then 'x is a hyponym of z' (Lyons, 1977.p.292). For example, the word creature is a superordinate term which includes *animals, birds, insects*, etc., which are again superordinates for a number of hyponyms and we say,

(48) Dog is an animal
(49) Animal is a creature

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Then it implies
(50) Dog is a creature

Thus we find the relation of transitivity between the words dog, animal and creature.

In Tamil, niilam, paatiri, malkoova, centuuraa, etc., are types of mangoes which have the superordinate maa / maampalam 'mango'. We can say,

(51) malkoova oru vakaip palam
'malguva is a kind of mango'

Maa / maampalam 'mango', along with pala 'jack', vaalai 'banana', koyyaa 'guava',elumiccai 'lemon' are the names of fruits which are hyponyms included in the meaning of the superordinate palam 'fruit'. Now we can say

maampalam oru vakai palam
'Mango is a kind of fruit'

As we can say,

(52) malkoova oru vakai maa / maampalam
'malgova is a kind of mango'

It automatically implies,

(53) malkoova oru vakai palam
'Malgova is a kind of fruit'

By this way it is clear that hyponymy holds transitivity relation.

The Absence of Superordinate Term

Lyons (1968 p. 456) makes an important point about the relation of hyponymy as it is found in the natural languages. In natural languages, the relation of hyponymy does not operate comprehensively or systematically as it does in the various systems of scientific taxonomy. Many gaps, asymmetries and indeterminates are found in the vocabulary of the natural languages. This is reflected in the fact that a set of co-hyponyms or specific terms may not have a superordinate or generic term in some languages. For example, the

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English words *square, round, rectangle, triangle, hexagon*, etc., are co- hyponyms that have no superordinate corresponding to all of them. But corresponding Tamil co- hyponyms vaTTam 'round', caturam 'square', mukkooNam 'triangle', cevvakam 'rectangle', etc., have the superordinate vaTivam 'shape / form'.

It is clear from the above discussion that the lexical relations of incompatability and hyponymy are interdependent.

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Recent Findings in Bodo-Garo Tonology

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1. Introduction

The Bodo-Garo languages are primarily spoken in the Assam floodplains of Northeast India. The Bodo-Garo subgroup of languages belongs to the Tibeto-Burman language family consisting of Bodo, one of the widely spoken Tibeto-Burman languages. This subfamily of languages (see Figure 1) has received considerable attention from the linguists' community starting from the second half of the 20th century. Hence, tones in these languages have also been of interest to the linguistic community.

Although it is claimed that proto Tibeto-Burman may have originally had a two tones inventory (Mazaudon, 1985), some of the Tibeto-Burman languages do not have any tones, at least in the synchronic variety. On the contrary to Mazaudon's claim, it is also shown that tones in the Bodo-Garo languages emerged due to the deletion of certain segmental elements (Joseph & Burling, 2001). However, not intending to go into the discussion about the tonogenesis of the Tibeto-Burman languages, I, in this work will limit my discussion to the synchronic variety of the Bodo-Garo languages and only to four languages of the group that I am more familiar with; namely, Bodo, Dimasa, Rabha and Tiwa. I will discuss the tonal features of these four languages in the following sections.

2. Tones of four Bodo-Garo languages

In the subsections to follow I provide a brief overview of four Bodo-Garo languages discussed in this paper; namely, Bodo, Dimasa, Rabha and Tiwa. Considering the multitude of views regarding tones in the literature, I will report my findings in section 3 of this paper.

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Figure 1. The Bodo-Garo Subfamily of languages (Lewis, 2009)

2.1. Bodo tones

The number of tones in the Bodo language has been a controversial issue. While Weidert (1987) reports that Bodo has no tones, on the other extreme, Bhattacharya (1977) reports that Bodo has as many as four tones. In one of the earliest literatures available on Bodo tones, Halvorsrud (1959) concluded that Bodo has three tones, high, mid and low. He observes that the difference between the high and the low tone is very evident. But he does not talk much about the mid tone, as it lacks perceptual salience. In the absence of any data exemplifying the 'third' tone in his work, we must come to the conclusion that Bodo has only two lexical tones according to Halvorsrud. Similarly, Burling (1959) also finds evidence for only two

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tones: high and low. He postulates that the high tone ends with a glottal stop but at the same time he speculates the possibility of a high tone not associated with a glottal stop. On the other hand, Weidert (1987) is of the opinion that the tone patterns in Bodo are dependent on the syllable types and the consonantal specification of the syllable coda. According to him the 'smooth' and the 'stopped' syllable types give rise to different pitch patterns on the following syllables. The main generalizations regarding tones in Bodo, according to Weidert, are:

a) Tone contrasts are not present in monosyllables.

b) Tones are to be derived from syllables codas, which may or may not be realized on the surface.

However, Baro (1991) says that Bodo has a two-tone system with a rising and a falling tone. The syllable with a falling tone, according to him, has a lengthened vowel without any glottal check. A glottal stop, according to him, occurs only in syllables with a rising tone with one of the consonants /r, m, n, ?/ as a coda. We can infer from Baro's observation that, he too, like Weidert, associates a glottal stop or a glottalic consonant with high tones. His conclusion is that Bodo has unpredictable lexical tone and that every lexical entry must be specified for tone as well. Bhattacharya (1977) claims that Bodo has a four-tone system, with three tones available in different positions and a neutral tone, which is dependant on either the preceding or the following non-neutral, toned syllable. According to Bhattacharya the three lexical tones in Bodo are high, mid and low (indicated by 1, 2 and 3 respectively). He identifies tone1 as having a level or a rising pitch pattern. Tone 2 as having a level or a falling and tone 3 as having a falling pitch pattern. Joseph and Burling (2001) on the other hand concluded that Bodo has only a two-tone system with a high and a low tone. However, Burling and Joseph (2010) claim that in disyllabic words Bodo has a three way lexical tone contrast namely, high (rising), low (level) and falling.

2.2. Dimasa tones

The earliest known grammatical work on Dimasa (Dundas 1908) does not comment on tones and tonal phenomena at all. Singha (2001)

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sheds some light on Dimasa phonology and morphology and, regarding its tones, he claims that there are three register tones: high, low, and mid/level, with the mid/level tone being an 'unmarked' tone. From the 13 examples of words with contrasting tones that Singha (2001) provides, it is noticed that every Dimasa syllable must be assigned one of the three tones. In Singha (2001) this also holds true for disyllables. However, according to online resources on Dimasa, available at RCILTS, IIT Guwahati[1], Dimasa has only two tones: high and unmarked level. Neither Singha (2001) nor the RCILTS website provides any further description of how the unmarked tone operates, nor do they offer an acoustic phonetic description of any of the tones.

2.3. Rabha tones

Rabha is one of the lesser-studied languages among the Tibeto-Burman languages of the North-East India. Until recently, Rabha was considered to be merely a dialect of Bodo owing to its lexical similarity with the Bodo language. However, recently there has been some interest in the language demonstrating that despite its being related to the Bodo language, it is not merely a dialect of Bodo. Basumatary (2004) compared the Bodo and Rabha languages where tonal similarities between the two languages were also taken into consideration. According to Basumatary (2004), Rabha has two underlying tones- high and unmarked low tones. He however, does not explain why the low tone is considered unmarked in the language. On the other hand, personal communication with many Rabha scholars indicated that Rabha has one more tone leading to a three-way contrast among tones in the language.

2.4. Tiwa tones

Tiwa, according to Joseph and Burling (2001, 2007) has two contrasting tones, which are high level and falling. They postulate that there can be either a high-level or a falling tone on a monosyllabic word. Speculating that either syllable in disyllables in Tiwa is capable of hosting either one of the two lexical tones, Joseph and Burling (2001, 2007) claim that disyllabic words can have four possibilities to

1 This information is retrieved from http://www.iitg.ernet.in/rcilts/dimasa.htm

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host lexical tones: i) the first syllable has a high tone, ii) the first syllable has a falling tone, iii) the second syllable has a high tone or iv) the second syllable has a falling tone. In case of iii) and iv), the first syllables are assigned a neutral tone. In case of i) and ii), they claim that the tone tends to spread to the syllable on the right. However, this raises the question of what motivates the first syllable (in case of i and ii) or the second syllable (in case of iii and iv) to be the primary tone bearer. In a similar manner, according to Joseph and Burling (2001, 2007), trisyllables can have six possibilities of tone assignment.

3. Acoustic analysis of tones of four Bodo-Garo languages

In order to resolve the long-standing issues with Bodo-Garo tonal inventory and tone assignment, I conducted a series of acoustic analysis of Bodo-Garo tones in different phases. In the following subsections, I will report my findings of each language.

3.1. Acoustic analysis of Bodo tones

In 2004, I recorded a native speaker of Bodo producing a list of ... ous words in the language that are potentially ... In total 46 minimal sets of monosyllables and ... llables were recorded. In my work (Sarmah, ... ocate any three-way distinction in terms of ... As seen in Figure 2 and Figure 3, the pitch ... s show two distinct tone patterns. While the ... high-rising pitch, the ones on the right show ... ur.
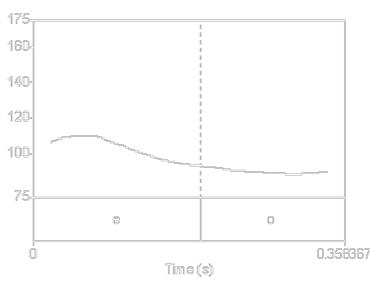
Figure 2. Pitch tracks for the monosyllables [eo]

'to plough'

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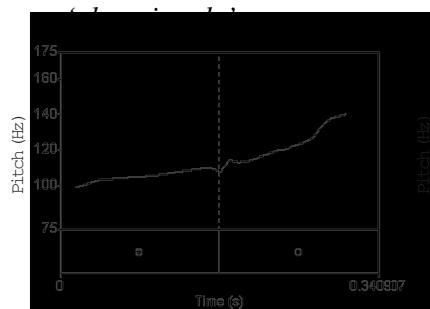
Figure 3. Pitch tracks for the monosyllables [ha]

'land'   *'cut by pressing'*

I further investigated disyllabic words to see the tone assignment pattern in them. In Figure 4 and Figure 5, I provide the pitch tracks noticed in four disyllabic words in Bodo. As seen from the pitch tracks of the four words, the initial syllables are either too short to host an audible tone or they host a mid tone that is not lexical. In case of [k^{h}user] for 'sugarcane', the initial syllable of the word is too short for any tone to be realized on that. In case of [gudu?], both 'hole' and 'hot' have the same tone on the initial syllable. In other words, the only tone that distinguishes the two words in each set occurs in the second syllable of the words. Hence, I conclude that in case of disyllables, the lexical tones occur only in the second (or the rightmost) syllable.

3.2. Acoustic analysis of Dimasa tones

In 2006, I recorded 8 Dimasa speakers of the Hajowali variety producing 53 monosyllable of Dimasa. Considering the large number of speakers in this study, the standard pitch values in Hertz were normalized to z-scores (Disner 1980, Rose 1987, Rose 1991, Ishihara 1999 etc.). They were subjected to statistical analysis to make sure that individual speaker differences do not affect the analysis. Tones were identified by calculating the slope of the pitch contour (F0d) by subtracting the onset of each pitch contour from its offset. In other words, a level tone is expected to result in a F0d value of near 0, a rising tone is expected to result in a positive F0d value and a falling tone is expected to result in a negative F0d value. The F0d values were compared statistically to see if the tones are salient or not.

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In Figure 6 and Figure 7, the pitch tracks of the [zao] and [kʰu] monosyllables of Dimasa are shown. As seen from the two figures, each of the meanings of the words represented by [zao] and [kʰu] is associated with a distinct pitch track. The [zao] for 'puncture' and the [kʰu] for 'serve' have a high pitch contour, the [zao] for 'winnow' and the [kʰu] for 'dig' have a low-falling contour and the [zao] for 'row' and the [kʰu] for 'face' have a mid-level pitch contour. Similar three-way pitch pattern is noticed in all the Dimasa words that I examined.

Figure 4. Pitch tracks for the disyllables [kʰuser]

'prick with nails'   *'sugarcane'*

ı tracks for the disyllables [gudu?]

note   *'hot'*

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g. The most honorific forms that are used to address the most elite or creamy layers of the society

sa:mi	'lord (honorific)'
ejama:n	'boss (honorific)'
paNNakka:r	'land owner (honorific)'
motala:Li	'owner (honorific)'
darmakartta:	'trustee (honorific)'
makara:si	'daughter of luck (honorific)'
ayya:	'father (pseudo kinship)'

The Variations Observed in the use Of Address Forms

Structure of Address Forms: Attention Callers

The address forms are mainly consisting of attention callers. The attention callers are basically having the interrogative words such as *e:n* 'why', *enna:* 'what' etc. The markers of politeness, neutrality and intimacy or authoritative are added to the interrogative word bases to obtain the address terms. The terms take the definite structure depending upon the relationship between the speaker and hearer.

Politenss Markers

If the speaker or hearer belongs to the elite group (in a sense that if he is having lands, belongs to the higher caste, educated and working in the good organization with higher rank etc) then the polite marker *-Mka* is added to the interrogative base as cited below:

e:n + *-Mka* Ý *e:nuMka* 'hello (honorific)'
why   polite marker

e:n + *-Mka* Ý *e:Mka*
enna: + *-Mka* Ý *ennaMka*
what

On some occasions, the polite attention caller may be added with pseudo kinship terms to address the honorific people in a more polite way.

e:nuMka + *aNNa:* Ý *e:nuMka aNNa* 'hello brother'
hello (hon.)   brother (pseudo.)

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ennaMka + *akka:*   Ý   *ennaMka akka:* 'hello sister'
hello (hon.)   sister (pseudo.)

On other occasions, it can be added with the most honorific words to tend extensive politeness.

e:nuMka+ sa:mi   Ý   *e:nuMka sa:mi* 'hello lord'
hello (hon.)   lord (pseudo.)

Sometimes, the influence of caste is noticed on the speech behaviour of persons, i.e., especially on the politeness marker.

e:n + *-na:*   Ý   *e:nna:* 'hello (honorific)'
why   polite marker

-Mka   honorific suffix is non distinctive to gender variations. It can be added to both masculine and feminine genders.

Neutral Markers

When the addresser intends to avoid the politeness or intimacy markers to the addressee then he selects the neutral markers such as *-ppa:*, *-mma* etc. These neutral markers are gender specific, *-ppa:* is used for masculine and *-mma:* is for feminine.

e:n + *-pa:*   Ý   *e:mba:*   'hello (neutral)'
why   neutral suffix

e:n + *-ma*   Ý   *e:mma:*   'hello (neutral)'
why   neutral suffix

Intimacy Or Authoritative Markers

When the addresser intends to show the intimacy or authoritative feature, then the marker *-Ta* or *-Ti* is added to interrogative word. Again, *-Ta* and *-Ti* are gender specific and *-Ta* is added to masculine and *-Ti* is for feminine.

enna: + *-Ta* Ý *ennaTa:* 'hello (intimacy)'
what   intimacy marker

enna: + *-Ti* Ý *ennaTi:* 'hello (intimacy)

The persons belonging to the creamy layer such as landowners, shop owners, village leaders, priests, professionals etc. are addressed with the honorific terms such as *-Mka* suffixed attention callers

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e:nuMka, ennaMka; professional terms such as *paNNakka:r, pu:sa:ri, va:tya:re: ;* caste names such as *kavuNTar ayya:, ayyaramma;* honorific terms such as *sa:mi, ejama:n* etc.

The selection of an address term is depending upon the status of hearer. A land owned Gounder caste man is addressed with *kavuNTare:* or *e:nuMka kavuNTare:* by a Naickar land owned man and will get the equal reciprocate caste name *na:ykkare:* or *e:nuMka na:ykkare:.* However an agricultural labourer will address the Gounder man as *e:nuMka paNNakka:r* and will receive the attention caller plus personal name *e:nuMka palanisa:mi* etc.

The authoritative marker *-Ta* is used to show the power of people. It is generally used to address the subordinates. The authoritative address term is having the following structure:

    e:n   +   *-Ta:*   Ý   *e:NTa:*   'hello (non honorific)'

Usually, it is joined with the personal names.
    e:NTa: ve:lu   'hello (non honorific) Velu'
    e:NTi laccumi   'hello (non honorific) Lakshmi'

Concluding Remarks

The attention callers such as *e:NTa: / e:NTi* 'hello (non honorific)'; the kinship terms which are having some effect of regional or social class/caste etc. such as *aNNa:* 'father', *appan* 'brother', *a:ya: / a:tta:* 'father's mother', *appucci* 'mother's father', *amma:yi* 'mother's mother', *manni* 'brother's wife' etc.; the highly honorific terms such as *sa:mi* 'lord' *ejama:n* 'boss' etc. and the caste professional terms such as *to:TTi* 'sweeper' and so on are used comparatively lesser than the earlier times in general now a days and avoided by the younger generation to address the persons at present.

They are replaced with the standard forms such as *appa:* 'father', *aNNa:* 'brother' *ta:tta:* 'grand father', *pa:TTi* 'grand mother' etc due to the standardization of vocabularies that are used in the school text books. The innovative term such as *citti* 'mother's younger sister' is used extensively instead of *cinnamma:* or *cinna:yi.* The term is very precise and easy to pronounce. Hence it is used in novels and

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movies more frequently and reaches the entire mass with a rapid speed. When it is accepted in the society, the same finds a permanent place in the corpus of Tamil language replacing the earlier ones attested with regional and social variations.

The economy of village is agricultural oriented and hence land owning communities are revered much by the people residing in the villages. This lead to address them by *pannakka:r, sa:mi, ejama:n* etc by the labours who depend on them. Moreover, caste, a predominant player in assessing the status of persons on earlier times, is also used to address the persons. However one notable change is observed contemporarily.

The social variable education plays a crucial role after the independence of India. Educated persons prefer the professions other than agriculture. The role of caste also got less importance in the post independence era. These factors led the use of older address forms less and in place, the standardized forms more. Thus, the change in the use of address forms reflects the change that takes place in the society.

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Dialectal Variations in the use of
Question Particles in Thai

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1. INTRODUCTION

Thai is spoken in Thailand and is the official language. It has a number of regional varieties. There are a lot of variations across these regional varieties of Thai. In this paper, we attempt to describe the variation in the use of question particles across the four major varieties of Thai language. The four major regional varieties of the Thai language are given below:

I. *Central Thai*: It is the language spoken in and around Bangkok having speakers about 20 to 25 million people. It is considered to be the standard language of Thailand and is popularly known as Bangkok Thai.

II. *Northeastern Thai* (also known as I-san): It is spoken by about 23 million people in the northeastern territory of Thailand.

III. *Northern Thai* (also known as Khammuang): It is spoken by about 6 million people and from the northern part of Thailand.

IV. *Southern Thai* (also known as Paktay): It is spoken by about 5 million people.

The Central Thai (Bangkok Thai) is the Standard Thai and is used as the official language of Thailand spoken by people from different parts of Thailand who reside in Bangkok and have active interactions among them. We can also mention here that Thai is a tonal[1] language and the meaning of a word is determined by the tone or pitch of the voice. Thai uses words, usually tacked onto the end of a sentence, called particles, to convey a large number of different functions. Phothisorn (1986) argues that these particles are used in Thai because

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[1] There are five different tones in Bangkok Thai:
-[1]: mid, -[2]: low, -[3]: fall, -[4]: high, -[5]: rise

the use of intonation of voice to express feelings and moods may interfere with the tone and influence the meaning of a word. Thai has a large member of particles that end an utterance. These particles play an important role in sentence construction and determination of sentence meaning. One of these particles is the question particle. The question particle is placed at the end of a statement to transform it into a question sentence of the type of yes-no question. There are two main question particles that can occur either alone or in combination with other words (such as negation particle, emphatic particle, etc) to form a question, as in example (1).

1) a. khun[1] pay[1] ba:n[3] ru:[5]?
    you   go   home QP[i]
    'Are you going home?'
  b. khun[1] pay[1] ba:n[3] ru:[5]-may[3]
    you   go   home QP-NEGP[ii]
    'Are not you going home?'
  c. khun[1] pay[1] ba:n[3] ru:[5], chay[3]-may[5]?
    you   go   home QP-EMPP[iii]-NEGP
    'Are you going home, aren't you?'

The examples discussed above are illustrative of the question particles used in Bangkok Thai. In other regional varieties, there are different particles for question. In the next section, we discuss with relevant examples the different question particles in Bangkok Thai and Northeastern Thai, the two major Thai dialects.

2. Question Particles in Thai

2.1 Bankok Thai

There are different question particles in different Thai dialects. The question particles in Bangkok Thai are: *may[5], may[3], ru:[5], ru:[5]pa:w[2]*, and *chay[3]may[5]*. Let us look at the contexts in which these question particles are used in Bangkok Thai.

may[5] (ไหม):This question particle[5] (QP) is used when the speaker do not know the topic/matter. The speaker wants an answer but does not anticipate whether the answer is positive or negative. An example is given in sentence (2).

2) khun[1] ca[1] pay[1] roK[1]rian[1] may[5]
   you   will go   school   QP
   'Will you go to School?'

may[3] (หมือ): This is another question particle in Bangkok Thai that is used at the end of an affirmative sentence to make it an interrogative sentence. It is used as a yes-no question particle and seek to know the answer in 'agreement' or 'negatives' only. An illustrative example is given in (3) below:

3) khun[1] pay[1] ta[1]la:t[2] jiK[1] may[3]
   you   go   market true QP
   'You go to market, is it true?'

ru:[5] (หรือ): This question particle is used when the speaker knows the speaker or addressee agrees with the proposal in the sentence and just want to confide or in some cases, the speaker do not expect an answer or response from the addressee. The example in (4) is an illustrative sentence.

4) khun[1] pay[1] ta[1]la:t[2] ru:[5]
   you   go   market QP
   'Do you go to market?'

ru:[5] is also used in the case when the speaker and addressee are talking about a third person, particularly when the speaker asks the addressee to confirm the related matter about the third person. The sentence in (5) is an example for this use of *ru:[5]*.

5) khow[5] bo:k[2] ?K[2]nan[3] ru:[5]
   he   tell   like-that QP
   'Does he tell like that ?'

ru[5]pa:w[2] (หรือเปล่า): This question particle is used when the speaker has no knowledge of the addressee. That is, the speaker has no presupposed belief/opinion of him/her and the speaker is seriously interested to know/get the answer.

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[1] Sometime *may[5]* becomes *may[3]* but in that case it is non formal.
[2] Sometime *ru[5]* has a variant in *ru:[5]*

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6) khun[1] hen[5]-duay[3] ru:[5]-pa:w[2]
   you   agree   QP
   'Do you agree?'

chay[3]may[5] *(ใช่ไหม)*: This form is derived from *man[1]chay[3]+may[5]*. This is used when the speaker needs confirmation as to whether the matter is true or not. That is, the speaker has some knowledge of the matter or may be he/she is confident of it but need some re-confirmation from the addressee. An illustrative example is given in (7) below.

7) man[1] jiK[1] chay[3]-may[5]
   it   true QP
   'Is it true?'

2.2 Northeastern Thai

Northeastern Thai is another major regional variety of the Thai language spoken in the Northeastern provinces of Thailand. The question particles used in this Thai dialect are different from Bangkok Thai. There are four different question particles in Northeastern Thai[7]. They are: *bo[3], me:n[3]-bo[4], ti:[3]*, and *wa:[5]*. The different question particles are used in different functions. Below we discuss the contexts in which they are used.

bo[3] *(บ่อ)*:   This is the normal question particle used in yes-no question sentences. Some of the examples can be seen in (8) below.

8) a. phu:[3]-?i:n[2] hen[5] (caw[3]) bo[3]
        someone   see (you) QP
        'Does someone see you?'
    b. caw[3]   hed[4] bo[3]
        you   do   QP
        'Did you do (it)?'
    c. pra[1]sit[2] si[1]   ma:[1] bo[3]
        Prasit   will come QP
        'Will Prasit come?'

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[1] Northeastern Thai has six tones: mid, low, mid-falling, high, high-falling, rising and 20 tonal consonants: p, ph, b, m, f, t, th, s, d, n, l, c, j, k, kh, ?, h, w, K, ɾ

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bo³ is also used when the speaker seriously wants to know the answer and needs reconfirmation from the addressee. It also indicates that speaker is close to the addressee and knows him/her well. An example of this use of question particle is given in (9).

9) caw³ si¹   mua¹ huan³ mu:³-ni:³ bo³
   you   will back home today   QP
   'Will you be back home today?'

me:n³-bo⁴ (แม่บเบอ) :   This question particle is used in situations where the speaker is seeking confirmation. This is like the tag question constructions of English. The sentence in (10) is an example of this.

10) caw³ pay² tala:t² me:n³-bo⁴
    you   go   market QP
    'Do you go to market?'

This use of the question particle also shows that the speaker has presupposed belief/opinion of the addressee in question. That is, the speaker is rather familiar with the addressee.

ti:³ (ดี) :This question particle is used to form yes-no question sentences in situations where the speaker is having some pre-supposed belief/ opinion about the matter and the conversation is happening with interest in getting the response. This also has some sense of reaffirming the matter in question. The illustrative examples are given in (11) below.

11) a.   caw³ pen¹ nak⁴- lian¹ ti:³
         you   be   student   QP
         'You are a student, aren't you?'
    b.   caw³ bo² ja:k² pen¹ tam¹luat²   ti:³
         you not want be   policeman QP
         'Don't you want to be a policeman?'

wa:⁵ (ว)ั :This particle is like the previous one *ti:³*. However, they differ with respect to the degree of politeness. *ti:³* is more polite than *wa:⁵*. Therefore both the sentences in (12) are well-formed but the one in (12a) is used to express more politeness than the one in (12b).

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12) a. mua¹   ti:³   khab¹
    b. mua¹   wa:⁵   khab¹
        go-back QP   PP[8]
        'Do (you) go back?'

The pragmatics of these question particles in Thai can be briefly presented, in the following manner:

Bangkok Thai

1. *may⁵* (ไหม)
- presupposed belief
- information

2. *may³* (มั๊ย)
- presupposed belief
- informal

3. r*u⁵* (หรือ)
- presupposed belief
- information
- opposed

4. *ru⁵pa:w²* (หรือเปล่า)
- very interesting
- informal
- opposed

5. *chay³may⁵* (ใช่ไหม)
- presupposed belief
- information
- informal

Northeastern Thai

1. *bo³* (บ่อ)
- presupposed belief
- information
- opposed
- interest

2. *me:n³-bo⁴* (แม่นบ้อ)
- presupposed belief
- information
- opposed
- tendency of new information

3. *ti:³* (ตี้)
- presupposed belief
- information
- opposed
- very interesting

4. *wa:⁵* (วา)
- presupposed belief
- information
- very interesting

3. Concluding Remarks

The topic of question particles in Thai is interesting from different points of view. Besides the socio-cultural factors determining a

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particular form of the question particles, there are subtle semantic differences that are also responsible for the use of different forms of question particles in Thai languages. We have also seen that different forms of question particles are attested in Bangkok Thai and its regional varieties, particularly the Northeastern variety. Dialectal variations in the use of question particles in Thai can be captured through categorization of their distinctive features and this way there are six bases on which the use of question particles in Thai depend. (i) speaker's expectation from the addressee, i.e., the speaker may anticipate an answer from addressee, (ii) speaker's knowledge of the answer, i.e., the speaker may assume an answer herself/himself, (iii) speaker's confidence in the addressee regarding the answer, (iv) speaker's presupposed belief in the matter, (v) speaker's level of interest in getting the answer, (vi) (in) formality of the setting.

In this short paper, we have shown that these criteria are further influenced by the intercultural factors representing the Thai society across the speakers of different Thai dialects.

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[1] QP: Question Particle,

[2] EMPP: Emphatic Particle

[3] NEGP: Negation Particle

[4] PP: Polite Particle

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English and Soft Skills

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The Soft Skills

Language coaching will entail, therefore, not only the teaching of grammar or lexis, but also the teaching of work- related skills or, better said, the soft skills. As defined in Career Opportunities News, October 2002, Volume 20, Number 2, Ferguson Publishing Company.

"A soft skill refers to the cluster of personality traits, social graces, facility with language, personal habits, friendliness, and optimism that marks each of us to varying degrees. Persons who rank high in this cluster, with good soft skills, are generally the people that most employers want to hire. Soft skills complement hard skills, which are the technical requirements of a job. The ideal, of course, is someone strong in both job and personal skills, but as one employer put it in a recent report, Hard Work and Soft Skills, "Don't worry so much about the technical skills. We need you to teach them how to show up on time, how to work in teams, and how to take supervision".

As language coaches or communication consultants, teachers will have to dace both teaching and learners differently. They will have to help learners use the language suitably in their working contexts. This will include the insertion of the soft skills in their teaching in a very explicit way. Teaching will, more than ever before, be learner-centered and student -oriented. Teachers can make immediate use of this in their teaching today. By being aware of the fact that we live in an ever-changing world, they must deepen their knowledge of human resources in order to continue providing teaching solutions to their learners' specific needs. The not so distant future will require enhancing the learner's linguistic competence, and preparing them to improve their (inter) cultural competence, i.e. that they are endowed with the extra - linguistic' demands of handling the language aptly. By incorporating the soft skills, language coaches will certainly help students achieve their goals.

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Speech is an art. It is inevitable for effective communication. Students need to interact orally with their teacher and classmates, make explanation during tutorials and practical session; they should participate in seminars and workshops and technical presentations in an interesting manner. Infact, efficiency in professional knowledge alone does not guarantee success in ones professional career. It is very much essential that knowledge that has been acquired must be presented in an effective manner.

This study presents results of the soft skills and competencies sought in today's engineering graduates that would be required for a successful engineering professional. In today's changing global environment many organizations, have voiced the need for few graduates of engineering programmers to have a strong soft-skills emphasis for example, employers need new graduates to be good communicators and to work in multidisciplinary teams of diverse cultural back grounds and differing personality styles.

Therefore, learning institutions are able to align with industry demand to produce graduating engineers with the right king of skills.

Each company focuses on a specific computer language and a candidate who knows that language is given performance. However, in most interviews, soft skills too are given prime importance. T h e term "Soft Skills" refers to a group of skills and personal qualities that present-day employers look for and value in their employees. Soft skills relate to excellent communication skills, both spoken and written positive personality traits, social skills and personal attitudes. In this sense, soft skills compliment hard skills, which have to do the technical requirements of a job. Hence, you may have the right professional qualification, be academically brilliant and perhaps even have the required work experience, but you will be successful in an organization only if you know, for example, how to work as part of a team or how to get along with both your senior junior colleagues. In other words soft skills are acquired early in life and depend to a great extent on the environment in which you were brought up; they can also be consciously learnt.

It is widely acknowledge that India will soon be facing a serious

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manpower shortage. The phenomenal growth that the Indian economy has witnessed in the last decade was largely driven by the growth in the service sector and particularly fueled by industries such as IT services, ITes retail, hospitality travel, and financial services. This growth is now threatened because the effectiveness and growth of India's talent pool has been seriously constrained due to a deepening soft skill crisis. As the employee base larger year, the number of new hires required to sustain of this growth rate has increased sharply, further exacerbating this situation.

Soft skills India was set up to meet the growing needs for soft skills among employees at the entry level and at supervisory and managerial levels in the corporate Sector. We provide customized need assessment and training services in the areas of soft skills and English language skills to corporate India.

Importance of Soft Skills

The importance of soft skills is distinct from hard skills or domain knowledge is increasingly being recognized in several sectors of today's highly competitive market place. Research in many field such as sales and marketing, software development, engineering and law, has show that to be successful in the work place, knowledge alone is not enough. Soft skills are needed to deal with the external world and to work in a collaborative manner with one's colleagues Soft skills in India offer several short duration programs to meet the needs of our corporate clientele.

Communication Skills

One of the most important soft skills that employers look for proficiency is the use of language. This means the ability to read, write and speak English that can make communication possible. It is however, not enough to know the right words and the appropriate structures. They must also have the skills of knowing when to use standard forms ofr colloquial expressions, what tone to use in different situations, etc. oral communication, public speaking and telephone skills while the written forms that you will need to master or writing of reports, official letters and summaries.

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Communicating ideas in the work place is different than in an academic setting. In a classroom, the instructor usually leads group discussion or assigns written homework, and students respond or ask question when directed to do so, in the work place however, the format for interaction varies. Sometimes the company supervisors may specifically ask you for you opinion or ask you to express that opinion in writing. More often than not, however they assume that if they need to know something, you will bring it to their attention. The challenging of communicating in the workplace is learning how and when to share your ideas or concerns.

Listening is also an important communication skill. Employers report that the average entry-level candidate struggles with knowledge how to listen carefully. They may not immediately process essential instruction or be able to understand how their tasks relate to the overall goals of the organization. One way to improve your listening comprehension skills is to ask questions. Other tactics include restating what you thought you heard to confirm you understand, and taking notes.

Presentation Skills

There are many skills that contribute to professional success, no is more important that he ability to communicate orally in front of a group of people. Business people rank oral presentation skills among the most important factors responsible for their success. Oral presentation is a tool of professional and business interaction. Infant, in some organization, institutions, or universities, recruitments is made on the basis of a selection process, which involves oral presentation in the form seminar presentation, short lectures, business presentations or some other forms of oral presentation.

A good presentation can do wonders for a person it may help in getting a lucrative job offer from the company he/ she always wanted to join; he/she may get a big business deal or the promotion he/she had been waiting for. On the other hand, a poor presentation of ideas not only reduces the professional image of the person presenting it, but may result in major business or personal loss.

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Some Strategies For Good Presentation

- F   Concentrate on the three P's: planning preparation and practice.
- F   Set realistic goals
- F   Avoid negative thoughts
- F   Begin the presentation with a pause
- F   Speak slowly
- F   Learn and practice stress reduction techniques.

Checklist For Making An Oral Presentation

- F   Start with confidence
- F   Be organized
- F   Stay relaxed
- F   Pay attention to body language
- F   Use appropriate visual aids
- F   Pay attention to all details
- F   Close in memorable way

Improving Your Non Verbal Communication Skills

Non verbal communication is important because actions speak louder than words. Body language is more difficult to control than words and may reveal a person's true feelings, motivation is more efficient. With a wave of your hand or a wink, you can streamline your thoughts and so without much thought. Types of nonverbal expression include facial expression, gesture and posture, vocal characteristics, person appearance, touching behavior, and use of ime and space.

Pay Close Attention tol Nonverbal

1. Avoid giving confliction signals.
2. Try to be as honest as possible in communication your emotions.
3. Smile genuinely. Faking a smile is obvious to observers.
4. Maintain the eye contact your audience expects.
5. Be aware of your posture and of the gestures you use.

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6. Try to use appropriate vocal signal while minimizing unintentional messages.

7. Imitate the appearance of the people you want to impress.

8. Respect your audience's comfort zone.

9. Adopt a handshake that matches your personality and intention.

10. Be aware of varying attitudes towards time.

Leadership Skills

Leadership quality incorporates many of the diverse skills and the qualities, and for many of the people it does not come naturally. Good leader is a one who can find balance in managing, disciplining, delegating, instructing, encouraging, and sympathizing. Good leader do strives to accomplish the goal common among most of the leader. To make the people believe in your vision, make them follow you, and do whatever it does take to get a job done. As the manager / leaders, all the eyes are on you. You will be representing the company. Do choose your words carefully, be confident leader, and do make your presence known without being haughty or condescending.

Ten Skills of Leadership

1) Understanding the group need and characteristics

2) Knowing and understanding the group resources

3) Controlling a group

4) Counseling

5) Setting an example

6) Representing a group

Campus Recruitment

In the employment market where there was less number of jobs than the number of job seekers the employers dictates the terms and called the shots by making selections at their will. The educated youth were at the mercy of the industry. Now also, through the situation is the same, with more opportunities flowing from abroad, it is the educated talents who, after getting trained and getting trained and gaining experience dictate terms by switching jobs so frequently thus

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putting owns on the industry to evolve methods to retain the talents and thus reduce manpower turnover. One way is to catch them young, train them for their company needs and retain them by satisfying all their needs, campus recruitment is one way of catching the educated, young.

Employment

There is a general cry that unemployment is more in India and the educated youth are not provided with opportunities of good employment. But the reality is that there is more number of unemployables than the unemployed. The reason is that the educated youth are not properly trained for the industry. We have been guided missiles but unguided men. Getting in to the first employment is the most difficult task. Changing employment is easy. Once you are employed with some company the new employer always takes for granted that you have certain special qualities and talents and that's how you are selected by your previous employer.

Role of the Students in the Campus Placements

Though every college takes all efforts to call companies to their campus to recruit their students, it is the students who have to play a major role in it. It is the students who have to meet the managers of various industries with the brochures of the college impress upon them by their apt presentations about the infrastructure, academic activities, intellectual capital, governance, efficiency, discipline and other specialties of the college and of the students. Keeping regular contacts with the managers providing updated information regularly and requesting them to visit their college for campus recruitment, getting information about the companies, visiting other colleges for campus recruitment are some routine functions the students have to do.

Industry Expectations On Students

- Consistent academic performance
- Excellent attitude, skills and knowledge.
- Commencement to the organization
- To be smart well organized and adjusted
- Integrity, values and wisdom.

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Soft Skills: The Competitive Edge

What do employers look for in new employees? According to the 2006 report are they really ready to work? Employer's perspectives on the basic knowledge and applied skills of new entrants to the 21st century U.S workforce, it may not be what some young job seekers expect. This in-depth survey of 461 business leaders conducted by conference board.

Corporate voices for working families, partnership for 21st century skills, and society for Human resource management reveals that while the three "R's"(reading, writing and arithmetic) are still fundamental to every employee's ability to do the job, employers view "soft" skills as even more important to work readiness. The report also finds that younger workers frequently lack these skills, which include:

- Professionalism or work ethic
- Oral and written communication
- Teamwork and collaboration skills
- Critical thinking or problem-solving skills.

In 2007, the U.S Department of Labor's of Disability Employment Policy (ODEP) discussed the importance of such skills with the circle of champions, a distinguished group of U.S business that have received the secretary of labour's new freedom initiative award for innovative and proactive efforts to recruit, hire, and promote people with disabilities. As part of this dialogue, the companies identified the following competencies as key to the success of young workers in the 21st century workplace.

Conclusion

Soft skills are not normally found on a CV, soft or social skills are those personal values and interpersonal skills that determine a person's ability to fit into a particular structure, such as a project team, a rock group, or a company. The skills include personality traits like emotional maturity, eagerness to learn, and willingness to share and embrace new ideas.

As regards the future of work, soft skills are fast becoming the deal breaker in many of today's haring decisions. Executives, after

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all, are rarely measured according to how well they can re-iterate the technical specifications of their products and services, but rather on their ability to motivate an organization, to assess the performance of their staff, to make clear and well-balanced decisions, and, first and foremost, their ability to develop and communicate ideas and visions. For the teacher the framework of soft skills confirms the ideas that 'good English teachers will always remain diligent English learners' and also that 'students learn best from what their teachers enjoy teaching'. The two qualities inherent to all of the abovementioned requirements of teachers. I.e., their teachers enjoy teaching'. The two qualities essential soft skills are the notion of holistic, situational problem solving, and the willingness to continuously revise one's own sense of meaning. It is not a closed shop we want to provide access to it is not a finalized book we have to work thought and press home on the learners. Rather, we should try to do our best in achieving two results simultaneously that are vital in view of the ever-changing 'face' of English. To enchase our students' linguistic competence, and to pave ways towards (inter) cultural competence, i.e., prepare them for the extra-linguistic demands that handling language aptly' via soft skills will undoubtedly put on them in their careers.

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Phono-Stylistics Study on Golding's "Lord Of The Flies"

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Introduction

Modern Stylistics is regarded as linguistic stylistics when it is based on notions of linguistic foundations of systematic and descriptiveness and is limited to the study of literary texts. But linguistic stylistics is the study of style on linguistic principles. "The element of style exists on the levels of all meaningful linguistic units from word to text and in all kinds of writings either literary or non-literary (Suresh Kumar, 1988:7). As a branch of applied linguistics, linguistic stylistics studies styles of a language. The analysis of linguistics stylistics restricts its investigation within the context of applied linguistics to the study of style in language. And this further, is guided by two inter-related factors known as, linguistic levels and language functions. In linguistic levels, the study of style is done on different categories of linguistic features. Golding's novel *Lord of the Flies* has a number of linguistic features that are worth to analyze under stylistics. This paper brings out the salient stylistic features found in the novel at the level of phonology.

Phonostylistics

It studies the features of style at phonological level, which is considered to be the basic level of linguistic analysis. Phonological processes are here considered as style features. They are used to emphasis the point of the author to stress a particular word or sound to reveal its importance in the discourse. They are used to bring out the mood and the intensity of emotion of the characters. Phonological features are used to describe the sociological background too. The analysis of the text of Golding's *Lord of the Flies* brings into light certain phonological features such as phonological reduction and modified physical appearance of words etc. These phonological elements are elaborately dealt with examples from the novel.

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Phonological Reduction

Golding uses a number of phonological reductions in the discussions of the novel. Specifically, phonologically reduced utterances are made through the character 'Piggy'. In general, the utterances of all the characters have the linguistic feature of phonological reduction.

"They'd tell him at the airport". (p.14)
"They're all dead" said Piggy "this is an island". (p.15)
" Got' em just now". (p.22)
"You're chief. You tell'em off". (p.55)
"I'll bring'em back". (p.79)
" Well, We shan't find what we're looking for at this rate". (p.127)
"We shan't hear it". (p.66)
" I'm goin' to say". (p.189)
"Is it safe? Ain't there a cliff?". (p.193)

There are number of unusual phonological reductions found while analyzing the text of *Lord of the Flies*. Very often they are in line with the use of English in modern technological devices. They also indicate a kind of English use among the peer groups. In this novel such usages are used by the prominent characters. For example:

"What's yer name?" (p.19)
"They're twins, Sam 'n Eric". (p.22)
"Jus ' blurs, that's all. Hardly see my hand _____". (p.45)
" _____ then you come up here an' pinch my specs____". (p.51)
" D' you see?". (p.55)
"Cos things wouldn't make sense; Houses an' streets,an' Tv - (p.101)
"What 'ud happen to me?". (p.102)
"They ain't afraid of the dark. They'd meet and have tea and discuss; Then things
"ud be alright_____". (p.103)
" What's grown-ups goin' to think?" (p.189)

In certain cases, the phonological reduction brings into new coinage of words. Golding has created a dictionary of words which come out from the children's mouth. Those coinages are specifically used in

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Lord of the Flies. In this analysis, they are considered as special phonological reductions. They are also differently spelled.

"There isn't more than a *ha'porth* of meet in a crab". (p.80)
"But *s'pose* they don't make sense?" (p.101)
"What *'ud* happen to me?" (p.102)
"He hates me. I *dunno* why." (p.102, 127,154,208).
" *P'raps* we ought to go too" (p.163, 173)
"You *lemme* go_____". (p.201)

The above cited sentences have certain part of the words trimmed, adjoined or newly coined. This is one of the specialties that Golding renders to the language. Though they are differently used, yet they serve their purpose well. That is, everyone is communicated the message correctly. And also they seem to suggest that language can be simplified in every work of art.

Phonological Stress and Intonation

The role of stress and intonation plays a vital role in determining the meaning either etically or emically. J.R. Firth (1969:193) has reported of evidence of some correlation of sounds with shapes. He states that "the general feature of voice quality is part of the phonetic mode of meaning of an English boy, a Frenchman, or a lady from New York. Stress is given to certain words or phrases by writers in order to give a special emphasis to that word or phrase in a particular context.

The selection of linguistic units with a certain phonological pattern has a special significance always. "Features of stress and intonation are stylized to reinforce the expressiveness of the message of the text in phonic medium in different kinds of situations, such as recitation of poems, delivery of sermons, lawyer's speech in the courtroom, an advertisement on radio or television, etc"(Suresh Kumar,1988:35). As a novelist, Golding has utilized this phenomenon in *Lord of the Flies.* He has used this phonological pattern to give certain emphasis and importance to the word or sound in that particular context. For example:

"_____ moo-ed like a cow", he (Piggy) said. (p.17)

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"Sche-aa-ow!" (p.12)
"Whee-aa-oo!" (p.30)
"Yes-Yes-oh-!"(p.212)
"I'm frightened. Of us. I want to go home". (p.173)
" 'Boy-you-are-driving-me-slowly-insane!'" (p.106)
"I wish my father. O, what's the use?" (p.102)
… I know about me. And him. (p.102);

Modified Physical Appearances

The physical appearance of a word or a phrase has a significant role in phonostylistic analysis. To differentiate the sound variation or to give a special emphasis to the utterance, or to give a significant meaning according to the context, the words or phrases are physically modified. In *Lord of the Flies* Golding has used such phonolinguistic features to connotate the difference in contextual meaning and emphasis. The analysis of such phonolinguistic features is classified under three categories such as; Capitalization, Italicization and Inverted Codes. They are being analyzed with relevant examples from *Lord of the Flies.*

Capitalization

Normally, in English language every sentence begins with a Capital letter. In certain writings, one may find number of capitalization within the sentences. That too, becomes normal when used with names of persons, places and great events. But, Golding uses capital letters within the sentences and even within words to give the phonological stress to the particular word or unit. The usage of such capitals in *Lord of the Flies* is enumerated below.

"…..He's a commander in the Navy." (p.14)
"…. I can sing C sharp". (p. 23)
"The chief has Spoken". (p.155)
"Huh, Remember old Waxy at school?" (p.106)
"You are. Over us". (p.172)

Golding begins all the chapters in Lord of the Flies with a word or phrase or a sentence in total capitals. The analysis of such capitalization does not find any significance in the novel. Hence, it

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can be viewed as Golding's style of beginning a new chapter in the novel.

THE BOY with fair hair lowered himself down…… (p.7)

BY THE TIME Ralph finished blowing the conch………(p.35)

JACK WAS BENT double. (p.52)

THE FIRST RHYTHM that……(p.63)

THE TIDE was coming in and…….(p.83)

THERE WAS NO light left save that of the stars. (p.104)

THE PIG-RUN kept close to the jungle of rocks……(p.120)

PIGGY LOOKED UP miserably…….(p.137)

OVER THE ISLAND………(p.160)

PIGGY EYED the advancing figure carefully.(p.171)

IN THE SHORT chill of dawn……(p.187)

RALPH LAY in a covert, wondering about his words. (p.202)

Italicization

This is another linguistic feature which is closely associated with phonostylistics. Italicization of certain words, phrases or sentences set apart them from the rest. Thus, they have certain significances at that particular context. *Lord of the Flies*' has certain sentences in italics repeatedly occurring in the novel.

"No, I'm not. I just think you'll get back all right". (p.122)

"Kill the pig! Cut his throat! Kill the Pig! Bash him in!" (p.126)

"What's more, *I* don't sometimes. Supposing I got like the others not caring.-

What 'ud become of us?"

Here, the *'I'* does not refer to individual personality of Ralph but, his responsibility as the elected chief of the boys.

"Kill the beast! Cut his throat! Spill his Blood!" (p.167, 168)

"Kill the beast! Cut his throat! Spill his blood! Do him in!" (p168)

"Well- what is the good?" - Here the 'is' is a significant unit. The

boys are tired of keeping the fire and they find it no good yet there is a compulsion for them to keep the fire going. The goodness in keeping the fire at this level of being in a tropical island is indeed the only way of the boys' rescue. Hence, 'is' has the significant meaning of 'only' and 'the best'.

Inverted Codes

Golding has used certain words and phrases within inverted codes to signify their phonological implications in that context. They are being dealt with examples below.

But not **"Come on"** to the top
We'll have to have **"Hands up"** like at school. (p.36)
Piggy discounted all this learnedly as a **"mirage"**. (p.63)

The smaller boys are known now by the generic title of **"littluns"**. (p.64)

The analysis of the phonological features of style in *Lord of the Flies* shows a variety of phonolinguistic units being used by Golding. Apart from this, he uses a narrative technique to express the mood and intensity of the characters in the novel. For example;

Jack turned and looked back at Ralph. For a moment he paused and then ***cried out, high -pitched,*** enraged. "___ No!" (p.141)

"Someone was moaning outside and a babble of voices rose. A fierce argument   was going on and the wounded savage kept groaning. Then when there was   silence, a single voice spoke and Ralph decided that it was not Jack's". (p.214) such narrations help one to exclude the phonological elements to greater extend.

Conclusion

The analysis of the novel at phonological level brings out the intricate and explicit stylistic features deployed by Golding in the novel. Certain Linguistics features such as phonological reductions are used by Golding to differentiate the standard of the language use by the characters especially, the character Piggy is used to utter such words and sentences. It is also an indication of the kind of English used among the school children and peer groups. Phonostylistics features

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are also used to reinforce the expressiveness of the message of the text in different kinds of situations.

Physically modified words are used to differentiate the sound variation or to give a special emphasis to the utterance. It is also deployed to give a significant meaning according to the context. Golding has manipulated the Capitalization and Italicization of letters within the sentences and even within words to give the phonological stress to the particular word or unit. The study has brought into light the different Phonostylistics features deployed by Golding to suit his purpose in the novel.

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An Ethno Linguistic Study of Cultural Terms
(With special reference to Po :Du Soliga and Kurumba South Dravidian Tribal Dialects)

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Introduction

Nilgiris in Tamilnadu can be rightly taken as a replica of India . Nilgiris is a small hilly district where one can meet very many distinct languages though they all belong to one and the same family of languages, namely Dravidian.The present work cover only two tribes,i.e., Kurumbas (Kannada speaker only) and Po:Du Soliga(kannada speaker).These two tribes have retained their culture in the language contact of home and outside situation.

Kinship

Kinship means that the personal relationship by blood and sometimes by marriage. The system of social relationships connecting peoples in culture, who are or are hold to be related and defining and regulating their reciprocal obligations (Ref : Webster's third new international dictionary).

Linguistics and Anthropology deal with language and culture in different aspect in their own fields. Here, the researcher takes two languages, Soligas and Kurumbas (Kannada speakers only i.e. je: nu kurumbar and A: lu kurumbar) for the ethno linguistic study. Totally these tribal people dialects of Kannada with Tamil (linguistics) and cultural influences. So there speech contains a number of lexical differences. These lexical differences are depending upon there age, sex, clans, linguistic enculturation of the child or acculturation of others. (i.e. education, economic upliftment, status of jobs). Ethno linguistic study is based on the observation of living languages and their local variations. These variations suggest that a language does not ordinarily divide clearly at the given moment of time, but gradually develops differences among its region as the result of innovations that appear in wave like fashion to the neighboring ones, attaining

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sometimes wider and sometimes narrower extensions.

This paper deals with Kinship terms of soliga and kurumba tribal people. The kinship terns always been understood to form an important semantic structure. There are certain bound forms of certain kinship terms. Prof.M.B.Emeneau has discussed these terms in language 29, p.339 "Dravidian kinship term 1". Here I have adopted the lexico-graphical model suggestion by Dr. A.R. Kelkar in this treatment of Marathi kinship term 2, and the principles suggested in Kroeber's classificatory system of Relationship 3. This presentation takes place on a discussion of a non-literate generally they belong to traditional aboriginal society.

There have been good deals of controversy regarding the labels 'descriptive' and 'classificatory'. In this presentation "classificatory' does not have a recursive definition implying indefinite extension and its use to designate definite groups of relatives, Greenberg's logical distinction between the above two domains of the term 'classificatory' may be referred to in this connection. Most of the relations expressed by the following kin terms are asymmetrical, only a few as symmetrical.

1. Prof.M.B.Emeneau, Dravidian kinship terms, languages 29 p-399.

2. Dr.A.R.Kelkar, Treatment of the Marathi kinship terms (Transactions of the Linguistics circle of Delhi 1959-1960 pp.1-22).

3. Kroebar ("Classificatory system of Relationship" journal of the royal Anthropology institute, Vol.39, 1990 pp.72-84.

Although principles suggested by Kroebar, such as 1) generation, 2) blood or marriage, 3) lineal or collateral, 4) sex of relative, 5) sex of speaker, 6) sex of connecting relative and 7) condition of connecting relative has been exploited by the tribe, they have not been maximally utilized. In fact no speech community is known to have maximally exploited all the principles utilized and therefore the asymmetry in the system is not surprising.

According to Iravathi karvey, when a kinship term is not reflect the correct kinship usage, than the very disharmony between the

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word and the usage becomes significant social fact useful for the construction of the cultural history of a people. Mazumdar accounts for the polyandry system, of various tribes in his books i.e., 1) polyandry system is one in which a single female marries more than one male at a time or in due course of time all of them living. According to Emeneau (1953) the fused construction involving in the kinship term is a proto-Dravidian feature.

In the following section are divided into three parts. They are 1) list of abbreviations, 2) corpus of soliga and kurumba terms and 3) comments and suggestions on the presentation of data.

1. List of Abbreviations

Father	Fa	Elder Brother	eBr	A: lu Kurumba	AK
Mother	Mo	Younger Brother	yBr.	Je: nu Kurumba	JK
Son	S	Elder sister	eSr.	Offspring	of
Daughter	D	Younger sister	ySr.	Son in law	Sl
Brother	Br.	Parent	P	Daughter in law	Dl
Sister	Sr.	Sibling	So.	Grand son	Gs
Husband	H.	Spouse	Sp.	Grand daughter	GD
Wife	W.	Kinsmen	K		
		Standard Kannada	SK		
		Soliga	So		

1. The logical analysis of kinship, Joseph H. Greenberg, Philosophy of science, vol.16, No.1, January 1949.
2. Karvey Iravathi, 1940, kinship terminology and kinship usages of the Maratha country; Bulletin of the Deccan collage, Vol.1, No.2-4.
3. Mazumdar D.N. 1944,The fortunes of primitive tribes, Lucknow

2. Corpus of Soliga and Kurumba Kinship Terms

Abbreviations	Soliga	Kurumba	SK
Fa	appa	appa	tande
Mo	avve	avve	amma, ta:yi

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S	magan	magan	maga
D	maga	maga	magalu
eBr	anna	anna	anna
yBr	tamma	tamma	Tamma
esr	akka	akka	akka, attige
ysr	tange	tange	tangi
female ego's H	gandu	gandu	ganda
male ego's w	eteti	eteti	hendati
p'sF	ba:va	ba:va	ba:va, ma:va
F'sFa	*ta:tta	ta:tta	ajja
F'sMo	*amma	amma,ajji	ajji
F'seBr	doddappa	doddappa	doddatande
F'syBr	cikkappa	cikkappa	Cikkatande

Also ego's spouse's father. The word treated with respect of often considered as somewhat greedy and unwise in the ways of the contemporary world. A man with a marriageable daughter may be addressed as 'ba: va' by the intending suitor, thereby implicitly expressing his desire (sometimes even explicitly stated) to marry the girl.

Mo'sBr	ba: va	ba:va	bha:va,n
ego's sr's s/or female ego's it's sr's S	ba: maydon	ba: maydon	1.ma:va
ego's sr's D or female ego's H's sr's D	ba: mayda	ba: mayda	2.bha:va atte
ego's br's S	1.anna	anna	1.anna
	2.tamma	tamma	2.tamma
ego's br's D	1.akka	akka	1.akka
	2.tange	tange	2.tange
Mo's Br's S Fa's Sr's S	ba:va	ba:va	1.ma:va 2.bha:va
Mo's Sr's S	1.anna	anna	1.anna
	2.tamma	tamma	2.tamma
Mo's Sr's D	1.akka	akka	1.akka
	2.tange	tange	2.tange
Fa's eBr's W	doddavve	doddavve	1.doddata:yi 2.doddamma

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Fa's yBr's W	cikkavve	cikkavve	1.cikkata:yi
			2.cikkamma
Mo's Br's W	atte	atte	atte
S's W Sb's S'W yB's W	sosa	sosa	sosa
D's H ySr'H	aliyan	aliyan	aliya
eSr's H	ba:va	ba:va	1.ma:va
			2.bha:va
Sp's Mo	atte	atte	atte
Sp's Fa	ba:va	ba:va	1.ma:va
			2.bha:va
Male ego's W'sBr	ba:maydan	ba:maydan	mayduna
Male ego's W'sYSr	na:dini	na:dini	na:dini
female ego's H's yBr	ba:maydan	ba:maydan	Mayduna
female ego's H's eBr	ba:maydan	ba:maydan	Mayduna
female ego's H's Br'sW	na:dini	na:dini	na:dini
female ego's H's B Sr	atte	atte	atte
Of's	Ku:su	Ku:su	hasule
K	Sonda	Sonda	Sonda
Fa's Fa's Fa	*ta:tta	*ta:tta	Muttajja
Mo's Mo's Mo	*amma	amma	Muttamma
GS	mammagan	mammagan	mommaga
GD	mammaga	mammaga	mommagalu

Other than the Kinship Terms

1.	Woman	engu su	engu su	hengasu
2.	Unmarried girl	-	-	Kuma:ri, yavgirl,
	teenage girl, teenage boy			yavake
3.	Boy	Uduga	Uduga	Uduga
4.	Girl	1.udugi	udugi	udugi
		2.ennu		
5.	Family	Katumba	Katumba	Katumba
6.	Orphan	ana:dri	ana:dri	tabbali
7.	Step father	sa:kappa	sa:kappa	Malatande
8.	Step mother	sa:kavve	sa:kavve	Malata:yi
9.	Master	ejjaman	ejjamman	Odeya
10.	Friend (male)	Sine:gatan	Sine:gatan	Geleya
11.	Friend (female)	Sine:gatavalu	Sine:gatavalu	Geleti
12.	Leader (male)	talaivaru	talaivaru	ejama:n
13.	Leader (female)	ejamavagatti	ejamavagatti	ejama:ni

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14. Marriage	maduve	maduve	maduve
15. Bride groom	maduvegandu	maduvegandu	maduve
16. Bride	maduveenu	maduveenu	Madumagala
17. Guest	-	-	nentaru
18. Widow	mundacci	mundacci	munde
19. Parent	-	-	hadedavaru

(-) the symbol is denoting for absence of the word in their communication.

Comment and Suggestions on the Presentation of Data

Kroeber has listed eight kinds of differences between kinsmen which a kinship term may or may not recognize. One may summaries what we have studied under those eight kinds. First of all there are differences of generation and in our system, the grand father, father, son and the grandson are clearly distinguished though a few more generations of ancestors are attempted to be distinguished. The kinship system presented here shows the tendency to acquire new labels under bilingual situations. Some of them are adopted and assimilated and the rest stick out and point towards borrowing. These are not any separate words like "parent", "off spring" and "spouse" in soliga and kurumba dialect speech. It is no wonder that there are no general terms for the ascending generation for such terms as "off spring" and "spouse" in his culture.

A few of alternate Tamil forms available competing with the existing soliga and kurumba terms. The enlargement or modification of the system through borrowing with further contact of the tribe with the neighboring Tamil speaking population will certainly prove to be an interesting study if pursued. Besides the above, terms such as 'ta:tta', 'amma', 'talaivaru' and 'sine:gatan' which are borrowed items from the neighboring Tamil sources can be studied from the different dimension.

Some of the standard Kannada alternatives to the existing soliga and kurumba terms. The ascending gradient of impact of this process of linguistic borrowing may be viewed as co-existence-replacement-modification of the system. Apart from the linguistic problems created by this borrowing, they can be viewed as a process of progressive

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Hindustan of the community with their increasing contact with the neighbouring caste Hindu society. One of the assumptions underlying the motivation of linguistic borrowing is the imitation of the high status model. The ration of replacement of the soliga and kurumba terms by the corresponding competing standard Kannada terms, when studied may give a clue to the nature of bilingual contact and the relative speed of the impact of one culture on another.

Under the circumstance of constant usage, familiarity and status acquisition, the hypothesis, "borrowed terms drive away native terms from usage" may be put forward and tested in the context of this study of the ratio of replacement. It is interesting to note a parallel situation in standard Kannada. Those who consider the use English words as a mark of education, refinement or elegance, use the English word "wife" instead of soliga and kurumba term "etati". The term may be viewed in the progressive scale of native element reflecting a change in attitudes and the outlook of the educated community.

The Soliga and kurumba kinship terms, as presented here, illustrate some interesting points in the system. The terms of address as distinct form the terms of appellation of mention, are available for only few items. These few exclusively address forms are used for either youngsters or for elders having extremely close relationship. In any case this shows that in this culture address forms indicate relations having close familiarity and affection.

The word "ba: va" complex and the system of cross cousin marriage is also of some interest. It is pointed out in the lexicon "ba: va" is the ego's mother's brother. Due to the prevalent custom of the cross cousin marriage is preferential and not obligatory. At the present it is voluntary, though a recognized pattern of relationship. 'ba: va' is a respected person, but is considered somewhat greedy and unwise in the ways of the contemporary world.

In a society where every girl earns a price for the parents, the consideration of "ma: va" as somewhat greedy is understandable. When a person with a marriageable daughter is addressed as "ma: va" by an unrelated young man, it only expresses his intention to offer himself as well as appellative for mention. This term is often

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used as a substitute for 'ma: va' by a perfect bilingual. Sometimes the use of this term reflects the mood and the temper the man using it.

First of all the motivation behind the general acquisition of words must be viewed as distinct from the usage as the particular term. Secondly, even in the use of a foreign term for purpose of expressing exasperation, annoyance or abuse, the underlying mental attitude is one of superiority. The strange of foreign word has edges and gives a kind if superior confidence, which is not obtained from the much used indigenous term. Two sets of terms are available I this culture foe 'brother' and 'sister' depending on the sex of the speaker. The rational for such relationship among brothers may be sought in the cross cousin marriage.

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Parameters Behind the Classification of Technical Terms in VIII Standard Tamil Science Text Book

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Introduction

Technical terms differ from Ordinary words. Ordinary words have a form, meaning and function. But they do not have a technical function of usage. Ordinary words are used by all the language users in day to-day activities. But technical terms used only in technical contexts such as science, medicine, commerce etc.

Scope

In the present study an attempt is made to identify a structural organization of the scientific technical terms found in the 8th Standard Science Text Books. Structural linguistics methodology is employed while analyzing and classifying the structure of various technical terms. So this study is taxonomic in its procedure. Further research may be directed by administering tests with a view to identify the difficulties of learning the technical terms and to detect the frequency of the technical terms used in the Science Text Books. Once the difficulties and the casual factors are identified measures of simplification, Standardizations and modernization of technical terms can be taken methodology:-

In this study the technical terms found in the 8th Standard Science Text Books were collected by means of a complete reading of Physics, Chemistry, Biology, and Text Books roughly about thousand words which were felt to be technical were collected. Then having omitted those terms which are popular and general, 600 terms were selected for analysis. These chosen words are classified on the basis of linguistic and non-linguistic factors and also on the basis of form and meaning. Borrowed words, native words, simple words, compound words, complex words are some of the general words identified in the technical terms.

Parameters behind the classification of technical terms:

Technical terms are considered as special words with a delimited specialized meaning and a characteristic domain based usage. Technical terms are create or coined by adopting normal language forms without any or with some modification of their form and meaning, or employing structural or grammatical process ever existing items or by borrowing items from other languages. The historical processes or mechanism of language change are employed in the formation of technical terms. Once a term is adopted or created, its establishment as technical terms will be governed by various factors, one of which is its popularization in the specific scientific domain. A term is made popular it all scientist accept it is adapt term. If it is not accepted as an apt term then the term will be revised or discarded.

Various parameters can be identified for the classification technical terms. Since technical terms are in plenty in any domain, some kind of information has to be provided to generalize the different structural make up of technical terms. Generalization about the structure of technical terms will not only reveal the productive word forming devices in specific languages through which technical terms were created but also will save a way for the creation of new technical terms as wan when the need arises.

The following are the parameters which are assumed while attempting the classification of technical terms in science in Tamil.

1. Technical terms found in General science domain

mintaDai	'Resistance'.	*va: T*	'Watt' *(physics)*
soDiyam	'Sodium'	*uppu*	'Salt' (Chemistry)
ami: ba	'Amoeba'	*aTTaikal*	'leachier' (Zoology)

2. Technical terms found in specific scientific domains

nembuko:l	'lifting rod'
aLuttamani	'Manometer'
ni:lam	'length' (mechanics, Physics)
minvil	'Electric are'
Minkalam	'Photo electric cell" (Electricity, Physics)

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3. Technical terms which are single words"
   i). Native words
      akaTu   'Trough'
      MakaTu   'Crest'
      Uppu   'Salt'
   ii) Borrowed words:
      ki:yar   'Gear'
      sivitch   'Switch'
      vairus   'Virus'

4. Compound technical terms
   (i) Native:
      minnal kaTatti   'Lightning Arrestor'
      kuRimuL'   \'Pointer'
   ii) Borrowed:
      milli miTTar   'Milli Meter'
      haydire ponkaL 'Hydro phones'
   iii) Borrowed + Native:
      spirit viLakku   'sprit Lamp'
      elecktra: n Ce: rppu 'addition of electron'

5. Derived technical terms
   i) Native:
      paccai-yam   'Chlorophyll'
      muTukk-am   'acceleration'
      nIr-mam   'liquid'
   (ii) Borrowed:
      perisko: ppu 'periscope'
      ammi: TTar 'ammeter'
   ii) Borrowed + Native :
      kiyar-kaL   'Gears'
      suvitou-kaL 'switches'

6. Lengthened
Shortened technical terms
   i) Native:
      Ce: mi / cenTi miTTar 'centimeter'

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ii) Borrowed:
   Di.en.e: 'deoxi ribo nuclic acid'
7. Normal
   Symbols/ formulas Technical terms:
   i) Borrowed:
      Mg/ 'Magnesium'
   HCL 'Hydro choleric amilem'

8. Normal: figure
   i) Borrowed:
      △/   heat,
      ⌐¯⌐   'switch'
      /-I I-/   'Botany'

9. Borrowed : Native
   i) Borrowed:
      vairus "virus',   *amiba* 'ameba'
   ii) Native:
      pu: njai   'funguses'
      kanukka: likaL   'Orthopodes'

10. Borrowed with sound modification
    Va:lv   -   val; vu   'valve'
    Vitamin -   vaiTTamin "vitamin"

11. Borrowed Transliterated; Translated.
    i) Transliteration ;
       Puro: TTa so: va   'protozoan'
       maikran   'micron'
       cellulo:s   'cellulose'
    ii) Translated:
       aLuttam   'pressure'
       vinaiu: kki   'catalyst'
       uyir vali/a:ksijan   "oxygen'
       cavuTu paravaL   'Osmosis'
    iii) Partially translated
       Haydro cloorik amilam   'Hydro choleric acid'
       Amila aaksaiddu   'acidic oxide'
       aapiLtan ATukku   'principle'

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12. Native items
  i) Found already:
      Niilam   "length'
      Atirvu   "Vibration"
      Parappu   'area'
  ii) *Created:*
      tiNmam   'solid'
      muTukkam   'acceleration'
      akaccivappu katir 'infro red rays'

13. Specialized : met aphorized
  metanymsi   'technical term'
  i) Specilized
      Uppu   'salt'
      aTTai   'leeches'
      purccaTTam   'exoskeleton'
  ii) Metaphor
      taNDu   'stem'
      vil   'are'
      muL   'point'
  iii) metonym:
      juul   'jool'
      erk   'unit'

14. Antonymous, polysemous, synonymous, Hyponymous technical terms.
  i) Antonymous:
      Amilam X kaaram
  ii) Polysemous
      NaarkaL   'fibres'
  iii) Hyponymous   aaTi – *kooLaka aaTi*
                    kuvi aaTi   'convex'
      kuLi aaTi   'concave'

Conclusion

Some of these classification parameters are utilized for the classification of the technical terms found in 8th standard science text books. It may very much useful to the school children to detect the difficulties in learning the technical terms.

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English Language Teaching (ELT) through Language Teaching Softwares (LTS)

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4) Pronunciation pattern.com: American English pronunciation software based on phonics helps you learn, correct & improve, and perfect English pronunciation & listening through phonics rules and phonetic patterns. Pronunciation Patterns is an American

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English pronunciation software which groups 4,000 commonly used English words by patterns and has hundreds of phonics rules to help you learn, correct, improve, and perfect your English pronunciation within one year.

5) English products.com: Currently, they have 1070 languages listed. They have products available for 800 languages. Thousands of English language related products ad information including Movies, Travel, Spell Checkers, ESL-English as Second Language, Tutorials, and much more at WorldLanguage.com

6) English.edulang.com: Edulang develops, publishes and markets training software for the schools, universities and companies.

Different Software available for Teaching English Language

1. Bit Day Studio (Bitday.com / bitday studio) Provide English learning software - VOA Special English Assistant. One-click download VOA Special English programs, both transcripts and MP3 audios. Auto replay each sentences with built-in player. Make comments on the editable transcripts. Transfer MP3 audios to your MP3 player. Provide English learning software - VOA Special English Assistant. One-click download VOA Special English programs, both transcripts and MP3 audios. Auto replay each sentences with built-in player. Make comments on the editable transcripts. Transfer MP3 audios to your MP3 player. Bit Day Studio. Provide English learning software - VOA Special English Assistant. One-click download VOA Special English programs, both transcripts and MP3 audios. Auto replay each sentences with built-in player. Make comments on the editable transcripts. Transfer MP3 audios to your MP3 player. It has a limited vocabulary of 1500 words. Most are simple words that describe objects, actions or emotions. Some are more difficult. They are used for reporting world events and describing discoveries in medicine and science. It is written in short, simple sentences that contain only one idea. No idioms are used. It is spoken at a slower pace, about two-thirds the speed of standard English. This helps people learning English hear each word clearly. It also helps people who are English speakers understand complex subjects. Speed Reading, Reading Improvement and Assessment by stepware.com StepWare,

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Inc. - Creator of AceReader Speed Reading Software. AceReader is a Self Improvement, Educational, and Productivity tool. Assess and Improve your reading skills. AceReader is referred to as: Reading Improvement Software; Reading Assessment Software; Productivity Reading Tool; Self-Improvement Educational Reading Tool; Reading Fluency Software : vision training software.

2. Lexia Reading Software (www.appcomp.co.nz) Lexia Learning Systems, Inc. is made up of professionals in education, reading research, software programming, graphics design, speech, and business, who are dedicated to the creation of unique software which facilitates the learning process for those in need. Lexia's interactive reading software helps students of all ages strengthen skills through engaging exercises. Determine students' reading strengths and weaknesses with Lexia's reading assessment software. To ensure that Lexia's software is used in an optimal manner we provide professional development training programs for schools and institutions. Please contact us for more details.

3. English Learning Tools and Translation Software (cleverlearn.com) educational game software, English (ESL) learn software, math learning software, spelling practice software, unique features, and more! For more than 10 years, we have been providing thousands of satisfied users with easy-to-use and cost-effective software that run on their existing Windows personal computers. Our main products are English Practice, Spelling Practice, English Teaching Tool, MemorizeIt, Speed Reading Trainer, WordSearch, Math Practice, Math Brick (Game), Math Time Table (Game), Typing Practice, and Alphabetic Puzzle. We also have about 200 other educational programs which include games, puzzles, and tests. For more than 10 years, we have been providing thousands of satisfied users with easy-to-use and cost-effective software that run on their existing Windows personal computers. Our main products are English Practice, Spelling Practice, English Teaching Tool, MemorizeIt, Speed Reading Trainer, WordSearch, Math Practice, Math Brick (Game), Math Time Table (Game), Typing Practice, and Alphabetic Puzzle. We also have about 200 other educational programs which include games, puzzles, and tests.

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4. Study Material providing software (English caster.com)
Welcome to the Englishcaster, the best place to find English lesson podcasts and other study materials. Englishcaster is for both students and educators: EFL, ESL, TESOL, TEFL. You can listen to, rate, review and submit podcasts, as well as other English study resources. Best of luck with your studies, and be sure to cast your vote at Englishcaster.

5. Pronounciation practice software (eslsoftware.com) ESLSoftware.com is the World's most popular English learning software. Their variety of ESL packages focus on all learning levels and skill areas (comprehensive (all skills), writing, speaking/ pronunciation, listening, grammar, vocabulary and TOEFL / TOEIC Preparation)

On Line Reading and Literacy Program
(advanceyoureducation.com.au)

M/s. Mathemagic Computer Tutor and Phonica are the advanced Education Resources provides specialized education resources that give Australians the best opportunities to excel at school and beyond. Phonic is a reading and literacy program that helps children read fluently and accurately, understand what they read, and write accurately with correct spelling. Phonic is based on extensive research into literacy development and is suitable for children who are just beginning to read, or those who are struggling. It's also great for people learning English as a second language. Following are some selective online literacy providers for English language teaching:

1. auralog.com: Online foreign language courses and CD-ROM software for learning a second language. English learning software, Spanish learning software, French learning software, Italian learning software, Chinese learning software, Japanese learning software, German learning software, Arabic learning software

2. vnisoft.com : English literacy, ESL, ESOL reading, writing, listening, speaking, grammar, vocabulary, pronunciation software program for adult learners. Interactive Windows CDROM with multimedia audio, video, feedback, recording, tracking, learning and

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testing and tutorials. The CD-ROM VNI Learn English by Phonics teaches you how to pronounce English precisely by the American phonetic method. This method was approved and used by most School Districts in The United States of America. It is an easy way to pratice English in a most efficient way. This method also helps learners to increase their ability in reading and spelling. This software also includes other sections for you to improve your English such as: spelling, reading, testing, and an easy-to-learn Talking Pictures Dictionary. The new CD-ROM Learn English by Pictures helps you to learn English with pronunciation, picture, and definition for each English word in this program. This software package also includes a Talking Pictures Dictionary with auto learn feature, which helps you to learn English words faster and more effectively. There are also tests in order to verify your learning skill as well as answers to improve your English knowledge.

3. whitesmoke.com: WhiteSmoke 2009 is an advanced English writing software solution. Features include: grammar checker, style checker, spell checker, punctuation checker, and an English dictionary-thesaurus. WhiteSmoke 2009 is an innovative proofreading and editing tool with a single aim - to help you write better. Whether you simply want to compose well-written emails to family and friends, or you need professional results for business and corporate settings, WhiteSmoke consistently delivers. Use WhiteSmoke with MS Word, Outlook, and all other text-based programs.

4. berlinwall.co.au: EyeSpeak English is the ultimate in English language learning software, ideal for the beginner to advanced learner of English (for ages 7 - adult). Improve your English pronunciation, listening comprehension and vocabulary skills for business, travel, education and social events easily and naturally through EyeSpeak's use of native speakers of English and everyday language. With EyeSpeak improve your spoken English by using EyeSpeak's clear speech recognition to compare your speech with a native speaker helping you to learn English by letting you see what you have said!

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Conclusion

While there are many means to teach English language, English language teaching software encompasses many benefits. While some use textbooks or audio CDs, others attend colleges or university, and still others acquire private tutoring, English language teaching software is a creditable alternative. One benefit of using software over more traditional methods is the reduced costs involved. There are no tuition fees, transportation costs, or inflated costs for textbooks. Additionally, we can learn at our own pace, with no class deadlines.

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English Language Teaching
for Learners of the Digital Age

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Introduction

English Language Teaching in today's competitive world is a skill that expects the language teacher to be invariably one step ahead of the learner. The process of assimilating new ideas into an existing cognitive structure is never easy for the teachers as well as the learners". In lieu of this it requires a broad-minded attitude and positive approach to incorporate innovative methodologies in pedagogy to equip the teacher efficiently to train the learner. It is an inevitable fact that when practiced with technology, language learning becomes a very effective way to enhance the basic communication proficiency of a learner. So the need of the hour is now integrating pedagogy and technology in teaching of English.

Computer-Assisted Language Learning (CALL) is the earliest technique of computer-based learning of any foreign language whose origins can be traced back to the 1960s. The philosophy of CALL puts a strong emphasis on learner-centered lessons that allow the learners to learn mostly on their own, using interactive lessons and tasks. In computer-based and multimedia enabled learning programs, listening is combined with seeing. The learners also control the pace and the path of the interaction with reference to the level of learning they are in. Also the use of a computer does not constitute a teaching method, but rather the computer forces pedagogy to develop and experiment innovative teaching methods that exploit the benefits of working with a computer.

The origin of English Language Teaching in India is elaborately discussed by Dr. Deepti Gupta, of Punjab University in her article entitled 'ELT in India: A Brief Historical and Current Overview' published in the Asian ELF Journal in 2005. She expounds that "ELT in India has come a long way from the year 1880, when 60% primary

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schools used English as the medium for instruction following Macaulay's 'Minutes' ". As compared to its establishment as an autonomous subject in the English-as-first-language countries around 1940, ELT emerged as an autonomous subject in India only as late as 1980. Similarly, the English Language Laboratory also became a part of the ELT paradigm around 1985 in India, as compared to the 1950 of other countries. CALI or Computer Assisted Language Instruction reached most classrooms in 1960 around the world but it came to the Indian classrooms only after 1986 and at present, in some places it has evolved into CALL or Computer Assisted Language Learning. Many Linguists claim that CALL has radically changed the role of the language teacher but it did not eliminate the need for a teacher altogether in a classroom.

The Internet And Its Implications In Language Teaching

The Internet is quickly becoming the premier resource tool for teachers and learners to practice and enhance their communication skills in English as the next step in the evolution of CALL. On the 'World Wide Web' learners can find numerous high quality websites that include online dictionaries, electronic-journals, Encyclopedias, libraries, lessons and video lectures as well as worksheets and exercises on grammar, punctuation, spelling, vocabulary, listening skills, reading comprehension and essay writing. The growth of the Internet has facilitated the growth of the English language and that this has occurred at a time when computers are no longer the exclusive domain of the trained few, but rather widely available to many of the unskilled lot. Technological innovations have gone hand-in-hand with the growth of English and are changing the way in which we communicate, work, trade, entertain and learn.

The Internet is an engrossing, exciting, and extremely powerful learning tool for not only the learners but also the teachers. It is an undeniable fact that there are many instances where desired results were produced teachers in India who used the Grammar-translation method, audio-lingual approaches or lexical approaches in their classroom pedagogy. The Learners' needs and proficiency, the teacher's competency and confidence, along with a host of other

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factors determine the validity of how instructors best deal with this kind of technology assisted learning.

It is a pragmatic fact that the Internet has forever changed the way we live. Its importance will continue to grow in the coming years. Many sociologists firmly believe that by the year 2025 most of the world will be conducting its business, receiving its media (TV, films, music), and staying in touch with friends, relatives and even family solely via the Internet. Computers have become so widespread in many educational institutions and homes and their uses have expanded so dramatically that the majority of language teachers are now thinking about the tremendous implications of employing technology in teaching English.

Technology can bring about changes in the teaching methodologies of any foreign language beyond the simple automating fill-in-the-blank exercises. The Internet is an exhaustive resource base that would share without any reservation whatever the teachers ask for and the learners seek for, in their quest for effective learning methods not just for English language but for all other faculty like the Open Course Ware available in Massachusetts Institute of Technology's web portal http://www.ocw.mit.edu. It is also an interesting observation by this author that most English teachers have realized and accepted the value of technology for speeding up language learning while some teachers are still wary of using technology to upgrade their methodology because they are not sure whether there is any true and effective pedagogical benefit in it.

The Relevance Of An English Language Lab - Digital Classroom For Learners

The need for a state of the art Language Laboratory for the learners to improve their basic communication proficiency would be addressed chiefly with the installation of a computerized English Language Laboratory - Digital Classroom in Educational Institutions. The Language Lab facility and other related resources could be utilized with the primary purpose of helping the learners to improve their basic communication skills of Listening, Speaking, Reading and Writing. The Language Lab should not a conventional Lab with a

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Glottophone and Cassette Recorders. It should be designed and installed as a Computerized Language Lab or Digital Classroom with a Server and required number of client systems (with the right configuration) to teach the learners various interactive and learning techniques using multi-media enabled software or giving structured access to the Internet for enhancing their basic language skills.

A Language Lab would increase instructional time and optimize the learner's time invested in learning a language. The Lab facility would help teachers make efficient use of the time they devote to their learners. This innovative concept also involves the use of electronic gadgets and computers in teaching the learners the basics of language with focus on the improvement of their communication skills. In a Computerized Language Lab set up, computer-assisted learning is no longer limited to the listen-and-repeat exercises of the conventional audio lab; it can draw on multimedia files in CD-ROMs and the wealth of online reference sources available on the Web in eliciting oral and written reactions from the learner to the specified tasks. The variety of exercises and activities holds the learners' attention, while the frequency of response draws the learners in and makes language-learning a lot more compelling.

In the Computerized Language Lab the learners are exposed to many speakers of the language in a structured way, preparing them for the variety of voices, intonation and accents that they will encounter when meeting native speakers while traveling or living in a foreign country. They can work up to the level of proficiency that will let them understand films, plays, televised debates, and other contexts with multiple speakers. In the classroom, the usual sort of teacher-learner interaction results only in learners in the beginners level spending most of their time listening to other learners who are in the advanced level but only with rudimentary language skills. But in the Language Lab learners spend their time absorbing authentic language usage by native speakers and responding to it by speaking or writing. The Language Lab is a technology based setup where learners can study whatever they want, whenever they prefer and enhance their English skills for academics, business or for their professional career. So the setting up of a computerized Language

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Lab is enumerated and emphasized because it is the logical choice and the right path to produce more learners from educational institutions with the desired employability skills that the Industry expects from them.

Some Standard Online Language Reference Resources Used In C.I.T's Digital Classroom

The List here starts with the some of the best Websites/online resource links that offer exhaustive options and innovative learning methods to improve a learner's English communication skills.

These resources are currently used in Coimbatore Institute's Technology's Digital Classroom by the author.

A List Of Multi-Lingual Dictionaries And Translators Available Online

<http://www.word2word.com/dictionary.html>

This is an amazing online resource tool which has links to many multi-lingual dictionaries and translators. The list of dictionaries starts from Albanian and ends with Zulu. The translation options start from Abadani (Iranian) and go on till Zulu (South-east African).

<http://www.merriam-webster.com/home.htm>

If a learner or a teacher wants to know the meaning of a certain word, help is readily available in Merriam-Webster online dictionary. This is a fast and extensive online resource that is based on Merriam-Webster's Collegiate Dictionary. If the learner enters a word or phrase in the search box and the site will offer its pronunciation, part of speech, etymology, derivatives and definitions. The users can also locate a word's synonyms by clicking on the thesaurus button. This is an extremely potent reference source.

<http://www.onelook.com>

If there is a word, idiom, or slang that needs a definition or translation, this resource will quickly search more than 5 million words in more than 900 online dictionaries.

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<http://dictionary.cambridge.org>

This is an extension of Cambridge Advanced Learner's Dictionary with resources that include worksheets and lesson plans for every grammar concept, online audio clips and interactive placement tests. The available resources on Reading and Writing, Speaking and Listening, Vocabulary, Grammar and English for Specific Purposes are classified in the teacher's zone as well as in the learner's zone. The unique thing about this site is that it offers applications which can be downloaded and installed in your mobile phones so as to access their online dictionary at anytime from anywhere.

<www.thefreedictionary.com>

As the website claims it can be referred to as the world's most comprehensive dictionary with links to English, Spanish, German, French, Italian, Chinese, Portuguese, Dutch, Norwegian, Greek, Arabic, Polish, Turkish, Russian, Medical, Legal, and Financial Dictionaries along with Thesaurus, Acronyms and Abbreviations, Idioms, Encyclopedia, a Literature Reference Library, and an efficient Search Engine.

<http://www.etymonline.com/>

The basic sources of this online resource tool are Weekley's "An Etymological Dictionary of Modern English", Klein's "A Comprehensive Etymological Dictionary of the English Language", "Oxford English Dictionary", "Barnhart's Dictionary of Etymology" and Kipfer and Chapman's "Dictionary of American Slang".

List Of Websites On Speaking Skills

<www.fonetiks.org>

An elucidating link that offers online pronunciation guides to 9 varieties of the English language and 9 other languages that include British, American, Irish, Scottish, Welsh, Australian, Indian and South African varieties of English with instant sound identification facility. Pronunciation samples by over 40 native speakers and more than 1000 pages of lessons in English Phonetics and Grammar are offered free.

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<http://splendid-speaking.com>

This is a website that offers advanced learners Exam Speaking Guides with the skills and strategies needed to attempt exams like BEC - Business English Certificate, BULATS - Business Language Testing Service, CAE - Certificate in Advanced English, CPE - Certificate of Proficiency in English, ICFE - International Certificate in Financial English and IELTS - International English Language Testing System.

<http://englishconversations.org>

This is a very exhaustive resource that offers a very interesting option which is English Conversation Partner Linkup Service - ECPL for language learners who are categorized as Beginners, Pre-Intermediates, Intermediates, Upper Intermediates and advanced learners. ECPL is a chat room which is linked to social networking sites like Facebook, Twitter, Orkut and Yahoo!Buzz and LinkedIn etc. So learners can interact with native speakers and teachers of English across the globe using this option. This site also offers interactive stories, listening lessons and online conversations for the learners.

<http://www.eslgold.com/speaking/phrases.html>

A user-friendly resource tool that offers learners from all levels sample conversations on Speaking, Reading, Writing, Grammar, Vocabulary and Idioms.

<www.speak-english-today.com>

This sites offers the learners a conversation partner preferably a trained native English speaker, as personal tutor and a language exchange buddy to ameliorate the learner's speaking skills.

List of Websites that offer intensive instruction in English Grammar

<http://www.bbc.co.uk/worldservice/learningenglish/>

This link offers you notes and other resource material for learning English Grammar in the form of MSWord documents, pdf transcripts, mp3 audio files, mp4 video files from BBC's vast and excellent archives.

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<http://www.ucl.ac.uk/internet-grammar/>

The Internet Grammar of English is an online course in English grammar designed primarily for university undergraduates. It is also quite useful to anyone who is interested in the language. There are some courses available in the site for a moderate fee and some are offered free of cost.

<http://www.learn4good.com/languages/index.htm>

This link offers online language lessons in English and Spanish. The lessons include phrasal verbs, slang terms, idioms and preparatory tests for English for Specific Purposes.

<www.dailygrammar.com>

Daily Grammar.com offers grammar lessons in a fun-filled, convenient way by simplifying complex grammar concepts. This site is a great instructional tool for learners of all ages and skill levels. The Daily Grammar lessons consist of 440 lessons and 88 quizzes. Lessons 1-90 cover the eight parts of speech and the other lessons cover the mechanics of grammar using a simple and clear approach.

Localizing Internet Resources And Technology In Language Teaching

Some of these listed websites should be included in the Language Lab Administrator's Internet Access settings and access to other websites for the users/learners should be restricted. This can be made possible by creating a Web Repository in the Server with adding only the links that the teacher wants the learners to browse for their learning tasks and reference. A Web Repository gives access to the source site on any subject listed; it serves like an Index for the learners sorting and cataloguing the online resources that they need from the Internet.

It is high time that English teachers start to admit that learners would take language-learning seriously only when the materials presented to them are authentic cultural artifacts from the native speaker's life. This is possible only by localizing the Internet resources and incorporating new technology in their teaching methodology. The advent of technology in educational instruction has added a new

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dimension to learning and teaching. The effectiveness of such an approach would definitely make teachers as efficient guides to instruct their learners on using modern gadgets to improve their skills in today's rapidly shifting and highly competitive world.

Curriculum Development/Revision At Schools And Colleges

Curriculum development/revision is a highly organized and systematic process that involves many innovative procedures to upgrade the established instructional programme and enhance classroom instruction techniques. Teachers of English should provide ample opportunities to their wards to creatively express themselves. This would be possible only if the existing curriculum is revised to include more practical sessions in language learning than giving impetus only to the theoretical aspects of the language. The revised language syllabus should aim at providing substantial proficiency in oral and written and English for the learners from their school. The curriculum should be designed so as to improve the employability skills of the learners from all backgrounds in various fields at the college level.

Marc Prensky sums up the skills of the Digital age learners in his path-breaking article 'Digital Natives and Digital Immigrants' thus: "It is now clear that as a result of this ubiquitous environment and the sheer volume of their interaction with it, today's students think and process information fundamentally differently from their predecessors. These differences go far further and deeper than most educators suspect or realize". He also goes on to stress that today's teachers "need to invent Digital Native methodologies for all subjects, at all levels", using the learners to guide them. So with this frame of mind the English curriculum for the first year B.E./B.Tech., B.Sc. Computer Technology and M.Sc. Software Engineering students in Coimbatore Institute of Technology has been revised and modified with the approval of the Board of Studies as 'three hours for Theory classes and three hours for Practical-Lab sessions'. This is the first step towards giving more emphasis on adopting new pedagogy for the students of this digital age to learn functional English in a Technical Institution.

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Conclusion

In conclusion I would like to mention Dr. Deepti Gupta's observations in her article 'ELT in India: A Brief Historical and Current Overview' that India with its huge population and apparent new boom for English learning is a large beacon of this enterprise closely along the heels of China. Just the enormous scope for English education in India should give language teachers a new sense of the increased diversity in language teaching methodologies. And within the field of education, the Language Laboratory stands as a remarkable teaching phenomenon by virtue of its unique equipment and its specific pedagogy.

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Principles and Methodologies of teaching English as a Global Language A Proposal

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Introduction

Language teaching came into its own as a profession in the last century, Central to this phenomenon was the emergence of the concept of "methods" of language teaching, The method concept in language teaching -the notion of a systematic set of teaching practices based on a particular theory of language and language learning- is a powerful one, and the quest for better methods was a preoccupation of teachers and applied linguists throughout the 20th century. Howatt's (1984) overview documents the history of changes of practice in language teaching throughout history, bringing the chronology up through the Direct Method in the 20th century. One of the most lasting legacies of the Direct Method has been the notion of "method" itself.

Language Teaching Methodology Defined

Methodology in language teaching has been characterized in a variety of ways. A more or less classical formulation suggests that methodology is that which links theory and practice. Theory statements would include theories of what language is and how language is learned or, more specifically, theories of second language acquisition (SLA). Such theories are linked to various design features of language instruction. These design features might include stated objectives, syllabus specifications, and types of activities, roles of teachers, learners, materials, and so forth. Design features in turn are linked to actual teaching and learning practices as observed in the environments where language teaching and learning take place. This whole complex of elements defines language teaching methodology.

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┌─────────────┐      ┌─────────────┐      ┌─────────────┐
│ Theories of │─────▶│Instructional│─────▶│  Observed   │
│language and │◀─────│   Design    │◀─────│  Teaching   │
│  Learning   │      │  Features   │      │  Practices  │
└─────────────┘      └─────────────┘      └─────────────┘
       ┌──────────────────────────────────────────┐
       │     Language Teaching Methodology         │
       └──────────────────────────────────────────┘
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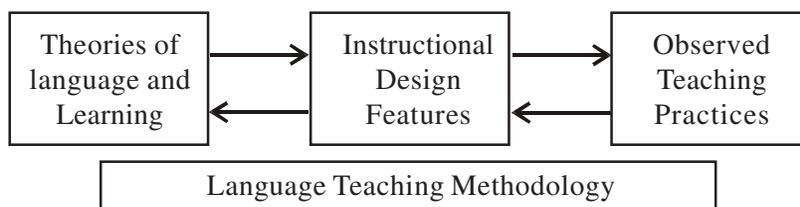
School Of Language Teaching Methodology

Within methodology a distinction is often made between methods and approaches, in which methods are held to be fixed teaching systems with prescribed techniques and practices, whereas approaches represent language teaching philosophies that can be interpreted and applied in a variety of different ways in the classroom. This distinction is probably most usefully seen as defining a continuum entities ranging from highly prescribed methods to loosely described approaches.

The period from the 1950s to the 1980s has often been referred to as "The Age of Methods," during which a number of quite detailed prescriptions for language teaching were proposed. Situational Language Teaching evolved in the United Kingdom while a parallel method, Audio-Lingualism, emerged in the United States. In the middle-methods period, a variety of methods were proclaimed as successors to the then prevailing Situational   Language Teaching and audio-Lingual methods. These alternatives were promoted under such titles as Silent Way, Suggestopedia, Community Language Learning, and Total Physical Response. In the 1980s, these methods in turn came to be overshadowed by more interactive views of language teaching, which collectively came to be known as Communicative Language Teaching (CLT.) Communicative Language Teaching advocates subscribed to a broad set of principles such as these.

ι Learners learn a language through using it to communicate.
ι   Authentic and meaningful communication should be the goal of classroom activities.
ι Fluency is an important dimension of communication
ι Communication involves the integration of different language skills.
ι   Learning is a process of creative construction and involves trial and error.

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However, CLT advocates avoided prescribing the set of practices through which these principles could best be realized, thus putting CLT clearly on the approach rather than the method end of the spectrum.

Communicative Language Teaching has spawned a number of off-shoots that share the same basic set of principles, but which spell out philosophical details or envision instructional practices in somewhat diverse ways. These CLT spin-off approaches include The Natural Approach, Cooperative Language Learning, Content-Based Teaching, and Task-Based Teaching

It is difficult to describe these various methods briefly and yet fairly, and such a task is well beyond the scope of this paper. However, several up-to-date texts are available that do detail differences and similarities among the many different approaches and methods that have been proposed. (See, e.g. Larsen-Freeman, 2000, and Richards & Rodgers, 2001). Perhaps it is possible to get sense of the range of method proposals by looking at synoptic view of the roles defined for teachers and learners within various methods. Such a synoptic (perhaps scanty) view can be seen in the following chart.

Teaching Methods and Teacher & Learning Roles

Method	Teacher Roles	Learner Roles
Situation Language Teaching	Context Setter Error Corrector	Imitator Memorizer
Audio-lingualism	Language Modeler Drill Leader	Pattern Practicer Accuracy Enthusiast
Communicative Language Teaching	Needs Analyst Task Designer	Improvisor Negotiator
Total Physical Response	Commander Action Monitor	Order Taker performer
Community Language Learning	Counselor Paraphraser	Collaborator Whole Person

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The Natural Approach	Actor Props User	Guesser Immerser
Suggestopedia	Auto-hypnotists Authority Figure	Relaxer True Believer

As suggested in the chart, some schools of methodology see the teacher as ideal language model and commander of classroom activity (e.g., Audio-Lingual Method, Natural Approach, Suggestopedia, Total Physical Response) whereas others see the teacher as background facilitator and classroom colleague to the learners (e.g., Communicative Language Teaching, Cooperative Language Learning).

There are other global issues to which spokespersons for the various methods and approaches respond in alternative ways. For example, should second language learning by adults be modeled on first language learning by children? One set of schools (e.g., Total Physical Response, Natural Approach) notes that first language acquisition is the only universally successful model of language learning we have, and thus that second language pedagogy must necessarily model itself on first language acquisition. An opposed view (e.g., Silent Way, Suggestopedia) observes that adults have different brains, interest, timing constraints, and learning environments than do children, and that adult classroom learning therefore has to be fashioned in a way quite dissimilar to the way in which nature fashions how first languages are learned by children.

Another key distinction turns on the role of perception versus production in early states of language learning. One school of thought proposes that learners should begin to communicate, to use a new language actively, on first contact (e.g., Audi-Lingual Method, Silent Way, Community Language Learning), while the other school of thought states that an initial and prolonged period of reception (listening, reading) should precede any attempts at production (e.g. Natural Approach).

What's Now, What's Next?

The future is always uncertain, and this is no less true in anticipating

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methodological directions in second language teaching than in any other field. Some current predictions assume the carrying on and refinement of current trends; others appear a bit more science-fiction-like in their vision. Outlined below are 10 scenarios that are likely to shape the teaching of second languages in the next decades of the new millennium. These methodological candidates are given identifying labels in a somewhat tongue-in-cheek style. perhaps a bit reminiscent of yesteryear's method labels.

Teacher/Learner Collaborates

Matchmaking techniques will be developed which will link learners and teachers with similar styles and approaches to language learning. Looking at the Teacher and Learner roles sketched in Gigure 2, one can anticipate development of a system in which the preferential ways in which teachers teach and learners learn can be matched in instructional settings, perhaps via on-line computer networks or other technological resources.

Method Synergistic

Crossbreeding elements from various methods into a common program of instruction seems an appropriate way to find those practices which best support effective learning. Methods and approaches have usually been proposed as idiosyncratic and unique,. Yet it appears reasonable to combine practices from different approaches where the philosophical foundations are similar. One might call such an approach "Disciplined Eclecticism."

Curriculum Developmentalism

Language teaching has not profited much from more general views of educational design. The curriculum perspective comes from general education and views successful instruction as an interweaving of Knowledge, Instructional, Learner, and Administrative considerations. From this perspective, methodology is viewed as only one of several instructional considerations that are necessarily thought out and realized in conjunction with all other curricular considerations.

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Content-Basics

Content-based instruction assumes that language learning is a by-product of focus on meaning-on acquiring some specific topical content-and that content topics to support language learning should be chosen to best match learner needs and interests and to promote optimal development of second language competence. A critical question for language educators is "what content" and "how much content" best supports language learning. The natural content for language educators is literature and language itself, and we are beginning to see a resurgence of interest in literature and in the topic of "language: the basic human technology" as sources of content in language teaching.

Mulitintelligencia

The notion here is adapted from the Multiple Intelligences view of human talents proposed by Howard Gardner (1983). This model is one of a variety of learning style models that have been proposed in general education with follow-up inquiry by language educators. The chart below shows Gardner's proposed eight native intelligences and indicate classroom language-rich task types that play to each of these particular intelligences. The challenge here is to identify these intelligences in individual learners and then to determine appropriate and realistic instructional tasks in response.

Intelligence Types and Appropriate Educational Activities	
Intelligence Type	Educational Activities
Linguistic	Lectures, worksheets, words games, journals, debates
Logical	Puzzles, estimations, problem solving
Spatial	Charts, diagrams, graphic organizers, drawing, films
Bodily	Hand-on, mime, craft, demonstrations
Musical	Singing, poetry, jazz chants, mood music
Interpersonal	Group work, peer tutoring, class projects
Intrapersonal	Reflection, interest centers, personal values tasks
Naturalist	Field trips, show and tell, plant and animal projects

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Total Functional Response

Communicative Language Teaching was founded (and floundered) on earlier notional/functional proposals for the description of languages. Now new leads in discourse and genre analysis, schema theory, pragmatics, and systemic/functional grammar are rekindling an interest in functionally based approaches to language teaching. One pedagogical proposal has led to a widespread reconsideration of the first and second language program in Australian schools where instruction turns on five basic text genres identified as Report, Procedure, Explanation, Exposition, and Recount. Refinement of functional models will lead to increased attention to genre and text types in both first and second language instruction.

Strategopedia

"Learning to learn" is the key theme in an instructional focus on language learning strategies. Such strategies include, at the most basic level, memory tricks, and at higher levels, cognitive and metacongnitive strategies for learning, thinking, planning, and self-monitoring. Research findings suggest that strategies can indeed be taught to language learners, that learners will apply these strategies in language learning tasks, and that such application does produce significant gains in language learning. Simple and yet highly effective strategies, such as those that help learners remember and access new second language vocabulary items, will attract considerable instructional interest in Strategopedia.

Lexical Phraseology

The lexical phraseology view holds that only "a minority of spoken classes is entirely novel creations" and that "memorized clauses and clause-sequences form a high proportion of the fluent stretches of speech heard in every day conversation. "One estimate is that " the number of memorized complete clauses and sentences known to the mature English speaker probably amounts, at least, to several hundreds of thousands" (Pawley & Syder, 1983). Understanding of the use of lexical phrases has been immensely aided by large -scale computer studies of languages corpora, which have provided hard data to

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support the speculative inquiries into lexical phraseology of second language acquisition researchers. For language teachers, the results of such inquiries have led to conclusions that language teaching should center on these memorized lexical patterns and the ways they can be pieced together, along with the ways they vary and the situations in which they occur.

O-Zone Whole Language

Renewed interest in some type of "Focus on Form" has provided a major impetus for recent second language acquisition (SLA) research. "Focus on Form" proposals, variously labeled as consciousness-raising, noticing, attending, and enhancing input, are founded on the assumption that students will learn only what they are aware of. Whole Language proponents have claimed that one way to increase learner awareness of how language works is through a course of study that incorporates broader engagement with language, including literary study, process writing, authentic content, and learner collaboration.

Full-Frontal Communicability

We know that the linguistic part of human communication represents only a small fraction of total meaning. At least one applied linguist has gone so far as to claim that, "We communicate so much information non-verbally in conversations that often the verbal aspect of the conversation is negligible." Despite these cautions, language teaching has chosen to restrict its attention to the linguistic component of human communication, even when the approach is labeled communicative. The methodological proposal is to provide instructional focus on the non-linguistic aspects of communication, including rhythm, speed, pitch, intonation, tone, and hesitation phenomena in speech and gesture, facial expression, posture, and distance in non-verbal messaging.

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Honing Speaking Skill : Effective Methods at Tertiary Level

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With increasing globalization in almost every field of activity, proficiency in speaking in English, the world language, has become very important. Information and Communication Technology has made English the language of communication. The aim of most learners is to speak English fluently. Many linguists and teachers agree that students learn to speak in the second language by interacting. For this, communicative language teaching and collaborative learning are conducive. ESL teachers should create situations for real life communication, authentic activities and meaningful tasks which enhance spoken language. Teachers should encourage students to communicate with the English they know, whether correct or not. Allow the learners to make mistakes without embarrassment; this will motivate them to learn speaking and boost their self-confidence.

The goal of teaching speaking skill is communicative efficiency. In order to help learners develop fluency in speaking, a number of activities are given below together with suggestions for teachers of spoken language.

Activities to Promote Speaking Discussions

A discussion can be held after a regular lesson. In their groups, each of 4 or 5 students, may arrive at a conclusion, share ideas about an event or find solutions. Right at the beginning the teacher should set out the purpose of the discussion, to avoid students spending time on irrelevant things. The teacher can also provide controversial sentences for discussion and see that all the student speak. Students should be encouraged to ask questions, clarify ideas, express support, etc. This will foster critical thinking, decision- making, how to express and justify themselves politely while disagreeing with another.

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For fruitful discussions

ᶠ Prepare the students by giving them both topical information and language forms.

ᶠ Let students choose a topic from a number of choices given. Topics like fashion trends, holiday plans, etc. will enhance student participation.

ᶠ Set an outcome and specify a short period of time say 10 minutes.

ᶠ Students should report the results of their discussion to the whole class.

Role play

Students being assigned roles and put into situations which imitate life, considerably expands the language used and also develops their sociolinguistic competence.

For successful role play

ᶠ Introduce the activity, giving a vivid description of the situation, so that all the students understand it.

ᶠ Explain the end product - whether a schedule, plan or opinion.

ᶠ Use role cards.

ᶠ Brainstorm before starting the role play.

ᶠ Give students sufficient time to prepare.

ᶠ Be a facilitator. Do not correct their pronunciation or grammar.

ᶠ Ask students to report to the class about their role play.

ᶠ Later, give feedback on pronunciation and grammar mistakes.

Simulations

These are similar to role plays, but are more elaborate, when students can bring small items to the class to create a realistic scene. Students enjoy role playing and simulations.

Information Gap Activities

Students work in pairs, with one student having the information which the partner does not have. So they have to share the information.

A railway timetable with a few arrival & departure times blank

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may be used. Also the two partners can have the same picture, each with different items missing.

This activity is effective because every student has to talk extensively.

Jigsaw

Jigsaw activities can be done with a large group, where each partner has a couple of pieces of the puzzle and the group members must co-operate to fit in all the pieces to complete the whole picture.

Story Narration

Students can narrate a story they have read. This helps creative thinking and also helps them to express ideas. They can also tell riddles or jokes.

Story completion

The teacher starts to tell a story and leaves each student to narrate a couple of sentences from the point where the previous one stopped. They can introduce new characters, events, etc. Students thoroughly enjoy this activity.

Brainstorming

On a given topic, students come out with various ideas in a short time.

News Reporting

Students read the newspaper before the class and tell the main news and interesting local news to the class.

Picture Describing

One picture is given to each group. After discussing in the group, one person describes the picture.

Strategies for Teaching Speaking Effectively

F Provide a conducive atmosphere for students to speak with the language they have.
F Provide interesting authentic materials.

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F Do not interrupt the flow of communication to correct pronunciation or other mistakes.

F Involve every student in the speaking activity.

F Use encouraging strategies such as asking for clarification, gestures and initiating in order to motivate students to speak more.

F Be a facilitator, walking around the classroom to help if needed while students work in pairs or groups.

F Provide feedback and correction.

Conclusion

Teaching speaking is an important component of second language learning. The ability to communicate clearly and efficiently contributes to the success of the learner not only in school and university but also later at every stage of life. Hence it is essential that language teachers pay great attention to teaching speaking. With the aim of enhancing meaningful communication, the various speaking activities listed above contribute a great deal to students in developing basic interactive skills, necessary for success in life.

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Dynamics of Speech Act Behaviour of the Student Community

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Communication

The word 'communication' comes from the Latin verb "communicare", which means 'to make common', 'to share', 'to impart' and 'to transmit. Through communication people are stated to control one another's behaviour and unite themselves into groups. Addressing is one of the modes of communication. Addressing is a culture-bound activity followed by people as prescribed by the respective society. Just as there is growth and development in the sphere of science and technology, similarly in the field of language there is vast growth with regard to its use and approach in terms of vocabulary, meaning assignment and symbolic representation. With these observations, the chapter proceeds to analyze the communicative behavior of the college students, recorded under naturalistic observation method and present them with due classifications and explanations by applying the humanistic approach.

Humanistic psychological approach focuses on how a human being becomes aware of and communicates his/her emotions. It also focuses on the manners in which individuals evolve healthy personalities and the means they employ to achieve this goal. In short, humanistic psychology emphasizes the striving for the highest potential for each individual.

The aim is to identify in what manner the students conform to the social practice of the addressing pattern. The general practice of addressing is either to mention the name of the individual or address him/her as "friend"as a single entity or in accompaniment to the degree of friendship as "my dear/dearest/dearmost/close/closest friend". The aim is also to identity the social role and the cultural value of the speech act of addressing.

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Speech act is a specific act pertaining to a speech context with a central topic around which the other acts revolve. This status of specificity to a particular act is assigned by viewing the speech event in its entirety and by identifying the conditions for the performance of that act and the attributes attached for its performance. Further the identification is done with the assistance of the neighbouring acts occurring in that speech event on the basis of the functional value it holds in that speech context. For analytical purpose the study concentrates on the linguistic manifestations of the students performance of their speech act of addressing their friends during various communicative contexts.

Communicative Context - I

Students (S) performance of the speech act of addressing during the communicative context of greeting their friends (F) in the college.

S1-> F1:hai macci--------(hi macci)

S2-> F2:hello macci---vanakkonda: (hello macci greetings to you)

S3-> F3:ma:pple nalla: yirukkiya: eppota: vanta-.(ma:pple how are you when did you come)

S4-> F4:de:i macca:n haida: (dei maccan greetings to youda)

S5-> F5:vanakkamta:ma:pple enkata a:laiye:pa:kkaratille (greetingsda ma:pple where were you I hadn't seen you for long)

In all the above contexts it is evinced that there is total abstinence from the use of the term "friend." Terms such as "macci", "ma: ma;" "ma: ppple", "macca:n", are substituted in its stead. In order to have a better understanding of the significance of these speech acts, it is essential to primarily discuss the denotative sense of these manifested forms.

Linguistic Forms And Their Denotative Sense

i. "ma:pple" denotes a status assigned to a male member when he is accepted as a prospective bridegroom after fulfilling all the social obligation of the bridal qualifications - speaker 1 (s) -> speaker 2

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- ma:pple niccayama:yiruccu (have finalized the bridegroom).

ii. **"ma:pple"** also denotes a respectful address by the father-in-law, mother-in-law and brother-in-law - va:nka ma:pple: ponnu eppatiyirukka (father-in-law addressing the son-in-law - welcome ma:pple how is my daughter), ma:ppla va:nka akka: eppatiyirukka:nka (brother-in-law addressing his sister's husband - welcome ma:pple how is my elder sister).

iii. **"ma:pple"** includes reference to the individual - a child who is proposed in advance to be the future son-in-law - ivarta:n namma ve:ttu ma:pple (said by the uncle indicating the nephew to their family friends - he is the bridegroom of our household).

iv. **"ma:ma"** has specific reference to maternal uncle and maternal aunt's husband. In Tamil society the general address as "ma:ma:" is also used by the mothers when they introduce unrelated persons to their children.

v. **"macca:n"** is a term used by the lady to address her life partner. It is also used by the male member to address his sister's husband.

These references as **ma:ma:, ma:pple:, macca:n:**, are terms which in actuality emphasize family roles. In family relationship normally there is friction among the brother-in-law, uncles and nephews. Hence these kinds of relationship assume conflicting roles. As an outcome the proximities are wide. In this context the students addressing behaviour of referring their friends with such terms exhibits the affinity among the friends circle where the proximity is reduced by the informality of the address.

Communicative Context - II

Drawing the attention of the peers individually and inviting them to participate in the ongoing conversation.

S6 -> F6:ni:nka collunka boss (you express your opinion boss)

S7 -> F7:iruta: bosso:ta aitiya: ke:ppo:n (waitda we will get the suggestion of boss)

S8 -> F8:boss conna:: cariya:ta:n irukkum (addressing F6) carita:na boss (if boss says certainly it will be right isn't it boss)

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The system of occupational hierarchy is involved in this addressing mode of the students. The term **"boss"** occurs in the official domain which signifies a superior rank. Yet the friends' addressing mode does not indicate a sense of subordinary or alienation or power dominance. It suggests a tone of amicability that prevails among them.

Communicative Context - III

Humiliating friends when they hold very high opinion of themselves but tend to differ in their outward behaviour.

S9 -> F11, F12, F13 : ivaru **(indicating F10)** periya pista:nu nenappu. (he thinks he is a big pista)

S10 -> F14 : un nenappula nienna periya pista:nyabakama: (what do you think of yourself you think you are a great person)

S11 -> F15 : periya nenapputa:n ta:ta:nu --- e:nta: (he thinks he is a dada….isn't it)

S12 -> F16: periya paruppu ivaru. (too much of himself)

The humiliation of the friends takes place by the system of equating the human being to inhuman factor as evinced in the speaker's tones of criticism. **"Pista"** and **"paruppu"** appear under the food system where "pista" belongs to the nut family and "paruppu" to the pulses. Both are highly nutritious products which contribute to the well-being and health of man. Incidentally there is nothing in the form of nourishing or health development contributions from their friends. The ironical statements of the friends are meant as humourous forms of expression.

"ta ta:" fetches us to a totally new plane of thought to the system of an organization, where the reference is to a person of a territory who assumes power on his own and takes up the dominative role of dictatorship. Unlike this person, the student-peers of reference possess mild and docile nature, but put on airs of pretensions. We can account such addressing behavior with the following explanation. Friends do not want to easily let down their companions. Hence the intention is to minimize causing offense to the hearers. We can further claim this behavior as a situational management strategy of the students to retain cordiality and friendliness among themselves.

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Communicative Context - IV

When one of the long-awaited friend F21 (waiting from morning 8:30 am to 11:30) appears the group's (F17, F18, F19, F20) responsive behaviour.

F17 announcing -> F18, F19, F20: namma talaivar vanthitta:ru (our leader has come)-**turning to F21** - e:nta: le:tu (why are you late)

F18 addressing the group: sa:ru e:lu mannikkuta:n entirucciruppa:ru (sir would have woke up at seven o clock only)

F19 addressing the group and patting F2: aiya:ya:rununanacca rajinio:ta paramaracikana:cce (who do you think aiyya is he is an ardent fan of actor Rajini)

F21 responding to the group: ma:mscu ne:ttu mu:numani entiran pa:ttittu tu:nkumpo:tu (ma:mscu it was three o clock when I went to bed after seeing Enthiran)

The students' communicative behaviour indicates that there are four different domains of associations raised within this interactive context with the reference terms talaivar, sa:r, aiya: and ma:ms.

"talaivar" relates to the system of ruling where the social status of the term " talaivar" is specified as a headman / a leader/ a chieftain of a group or a community. F21 is neither a leader nor a headman of any community. His position in the group is he is one of the peers.

"sa:r" and "aiya:" are terms contained in the honorific system. "sa:r" is used in the official domain particularly to address male members. In addition the term also bears reference to the title "Sir" conferred on an individual for his/her social and academic excellence and contribution for the development of mankind. Ironically in this situation there is nothing grand or remarkable in F21's achievements except for the fact that he is an ardent admirer of the actor Rajini. With reference to the usage " aiya" the term applies to both familiar and unfamiliar elderly persons as a mark of respect and regard for them. The student of reference F21 in this context is a youth and therefore the address as "aiya" implies friendliness.

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Communicative Context - V

Enquiring the friends the reasons for their absence at the college.

F22 -> F23: ma:msu e:nta: ippati li:vu etukkara ennata:a:ccu (ma:msu why are you absent so often what is wrong with you)

F22 -> F23: macci miss panni:ttata e:nta :varla ne:ttu co:mpatisan mutincirccuta (macci you have missed the opportunity why didn't you come yesterday the competition got over)

F24 -> F25: de:i ma:ppsu enkata: appappo ka:na:ma po:ra solratillaya:ta: (de:I ma:ppsu where do disappear now and then why don't you inform)

F26 -> F27: enna tala pa:kkrate:illa (what head don't see you at all)
F27 -> F26: fi:verta: ma:mu (had fevefda ma:mu)

This mode of addressing as **"ma:ppsu", "ma:msu", "macci", "ma::mu", "tala",** signify the relationship between the system of the media and the youth. These addresses are the resultant verbal behaviour of the cultivated reality provided by the media. It is stated that media cultivates or constructs a reality of the world that although may not be possibly accurate becomes accepted simply because society as a culture is stated to believe it to be true. In movies such expressions which are actually the elliptical forms of "ma:ppla" and "ma:ma:" are currently used by the central characters and these usages are gaining popularity in the students' circle. The adoption, acceptance and usage of these terms to address their friends confirm the influence of the media's verbal culture on the youth.

Findings and Suggestions

The analysis proves that the addressing mode of the students though directed to their friends indicate very less relation to comradeship in their verbal behaviour. Associations on totally different planes of thoughts are evoked in their various expressions. The associated planes of thought along with their system of relationship are represented in the form of tabulation as follows:

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Speech act of addressing	System of rela-tionship	Denotative sense	Role-relationship	Contextual reference	Psychological aspect.
ma:ma:	Kinship	Mother's brother, Father's sister's husband	Conflicting roles in the family system	Friend	Affinity
ma:ppillai	Kinship	Prospective bridegroom, son-in-law , Sister's husband	Filial roles	Friend	Affinity
macca:n	Kinship	Sister's husband, Lady's life partner	Filial roles	Friend	Affinity
boss	Occupa-tional hierarchy	Superior	Sub-ordinary in administrative system	Friend	Amicability
sir	Official domain/ public address/ social address	Formal reference to male members	Honorific system	Friend	Cordiality
ai ya	general address educa-tional address pattern	Old, elderly persons, respect regard, male teachers	Honorific system	Friend	Cordiality
Pista	Food system	Nut product	Highly nutritive	Friend	Superficial
Parruppu	Food system	Pulses	Highly nutritive	Friend	Superficial

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Talaivar	Ruling system	Headman/ chieftain/ Leader	Initiator/ entrepreneur	One of the peers	Collective feeling/ team spirit
da:da:	Power system	Assumes dominance	Exerts power over others	One of the peers	Docile, pretensions, putting on airs
ma:ms	Media system	ma:ma	Elliptical forms	Friend	Friendliness/ intimacy
ma:pps	Media system	ma:ppillai	Elliptical forms	Friend	Friendliness/ intimacy
ma:ppu	Media system	ma:ppillai	Elliptical forms	Friend	Friendliness/ intimacy
macci	Media system		Filial role	Friend	Intimacy
tala	Body system	Head	Human anatomy	Friend	Co-operative spirit

The significance of the speech act study can be realized with the consideration of the following viewpoints raised from diverse angles in the form of queries

1. No doubt the students' expressions contribute to the world of diction, but how far do they serve to maintain the sanctity of language in terms of maintaining the standardization of the language?

2. The speech behaviour of the students notify that not only the traditional pattern of the addressing system is overlooked but the niceties accompanying the address patterns are also vanishing. Do these alterations denote the violation of the verbal ethics?

3. Do these address patterns strike a tone of deviation from the traditional pattern, to signal the onset of a new trend of address pattern among the youth of today and the emergence of a new linguistic culture in the society?

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4. Do the media language serve only as an entertainment form or are they the influencing factors for the change in the social attitude, social outlook and the taste of the student community in terms of their linguistic choice?

Whatever may be the prevailing causes and conditions, we cannot bear a negligent attitude towards these expressive forms of the students. At this juncture it is indispensable to refer to Gerbner at al's **"ice-age analogy"** where they caution that just as an average temperature shift of a few degrees can lead to an ice-age, so too can a relatively small but pervasive influence make a commercial difference. They contend that the "size" of an affect is far less critical than the direction of its steady contribution. The same contention can be extended to this context of the communicative behaviour of the students. The size of the student community who display such linguistic behaviour may appear to be minimum and may outwardly seem negligible but they may go a long way in shaping a society with a new linguistic culture and a new identity.

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Discourse Analysis of Language use in Advertisements

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Discourse is the use of language above and beyond the sentence: how people use language in texts and contents. Discourse analysis focuses on people's actual utterances and tries to figure out what processes make those utterances appear the way they do. Through discourse, people represent the world, convey communicative intentions, organize thoughts into communicative actions, arrange information so it is accessible to others, engage in actions and interactions with one another, and convey their identities and relationships.

It is by examining aspects of the world in which language is used that discourse analysts go "beyond" the sentence. It is important to remember that real people, using language in the real world are analyzing discourse as well- drawing inferences about meaning from features of the discourse.

Advertisement helps in selling. It helps in selling through the art and business of persuasive communication. With emphatic use of language, the writer draws catchy and memorable lines and makes his selling ideas clear before the buyers. Advertising makes a psychological impact on the consumers and so invites them to buy a product. Being loaded with psychological overtone, the language of advertising messages is subtle and mesmerizing. A dusky women will buy a tube of fairness cream at high price because the advertisement assures her great career and perfect marriage with instant loveliness. So, it is the psychological make up of advertisement that makes us think that when we buy Maruti, we buy prestige; when we buy Close Up we buy health and longevity. It is probably true to say that of all the ways, in which language is used, advertising is the most enchanting to influence our psyche. It is the one form of communication in which human being is keenly and increasingly

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involved. In fact language is the most powerful, convenient and permanent means of communication, and therefore, it makes mass selling possible through advertisements. Advertising is an art of persuading people. The writer is a juggler. He knows which words would be most emotional and moving in a headline to attract the buyers. It is the power of language that sells the product like a hot cake and takes out money from the pockets of buyers.

The psychological variables play an important part in planning advertising strategies and consequently advertising messages to sell a product. Companies that want to understand how consumers think and make decisions about products conduct sophisticated consumer's behaviour research, to identify their consumers, why they buy, what they buy and how they buy. This information greatly benefits the advertising agencies in selecting media as well as writing copy that would appeal to the particular segment. So advertising is a skillful art of convincing the buyers that the use of a particular cream, soap, oil and shampoo can change their way of life. With Zandu Chawanprash, an old man of 60 years can be rejuvenated as a young man bursting with energy and confidence. A dusky girl vying for air hostess job, a sensuous young model flaunting mobile phone around her neck, a handsome executive desirous of having new luxury car are all the different facets of advertising. They all want to communicate, to persuade, to influence, to lead to some action. That's why, sometimes, the message is so strong that we buy a product which is not of immediate use to us.

Language has creativity and productivity. It is this feature, which enables the advertiser to create exciting appeals in the advertisements. While designing an advertisement, he brings together art and commerce. Ad agencies are in search of gifted writers who can beguile the customers by the beauty of their language.

It is human nature to want to escape from the humdrum into fantasy land .Advertising offers people a reason to be seduced. Sell them an idea, draw them a picture, and invite them into paradise, even for a moment. They will come down to earth again when they actually use the product. Consumers subconsciously expect this to happen A vast

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amount of time, money and energy go into the creative work of developing advertising appeals to influence the buying behaviour of consumers. The basic concepts in marketing tell us that it is all about satisfying consumers' wants and needs. All appeals are created for the purpose of advertising needs and wants and sharing how the advertised products can satisfy those needs and wants. A.H. Maslow got a basic human need structure explaining five levels hierarchically,

Use of short simple sentences.

The slogan is short and simple; it can not afford to be complicated and clumsy. Short simple sentences are easy to remember, while one main aim of an ad slogan is to be memorable and recited. So short and simple sentences serve advertising slogans right.

Samsung: Everyone is invited.

GE: We bring good things to life.

Use of every day sentences

Everyday sentences tend to be overly used in day life, but it can be very forceful when used in an ad slogan. These sentences travel very fast, because anyone can remember it without any effort. It can just hang upon people's lips. It is something popularized without much publicity.

Nike: Just do it.

Nestle: It's the taste.

Use of phrases

Slogans are a kind of special writing form. They can almost do without subjects. Phrases may be better than if not as good as sentences. All kinds of phrases can be put into use: noun phrase, verb phrase, prepositional phrase, adjective phrase, etc. They are so concise and to the point that they are beyond our power to do any addition or subtraction.

Apple Computer: Think different.

Airlines: Beyond expectation.

Maxwell house: Good to the last drop.

Use of questions

In ad headlines questions are often used to attract attention by

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mentioning the matter that concerns the customers the most. They help to arouse the curiosity of the customers and entice them to read on to find the solution to the problem. Many slogans begin as successful headlines. So it is not surprising they the slogan can use questions too for the same purpose.

Ford: Have you driven a ford lately?

Volkswagen Polo: R U Polo?

Use of imperative sentence

In an ad the slogan is the last few words said. Although it is just a few words, they admen don't let it go at that. They use every opportunity to exhort the potential customers to act, to buy and to consume. The slogan is their last battlefield to get people moved. It is not surprising that they would use imperative sentences to make a slogan while this kind of sentence is the most direct way to achieve the ideal effect.

Express card: Don't leave home without it

Airlines: Life is a journey, travel it well.

Use of puns

A really good pun can work miracles. They are good but have no specific identity of their own.

Pioneer: Everything you hear is true.

Range rover: Its how the smooth take the rough.

In the following examples, the brand name appears, but as the solution or promise rather than part of the pun. These slogans with brand name in it can help the name be remembered while offer a two layered meaning to the slogan. The second layer of meaning can interest and impress the people with its smartness and its novelty.

Rich coffee: Get rich quick.

Finish Detergent: Brilliant cleaning starts with Finish.

Here the brand goes to work, as inextricably part of the pun.

Citibank: Because the Citi never sleeps

Quaver Snacks: Do me a quaver.

All the above mentioned stylistic features of ad slogans are necessary to make them neat, simple, original strategic, memorable and

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companionable. The slogans are also a kind of poetic language, which should pay attention to.

Rhyme

In English versification standard rhyme consists of the repetition, in the rhyming words. There is an echo in a rhyme and so it is a source of aesthetic satisfaction. There is pleasure in the sound itself and in the coincidence of sounds, and this pleasure is associated with the sense of music, of rhythmic and beat, the pulse sense which is common to all human beings. Rhyme is a rhythmical device for intensifying the meaning as well as for binding the slogan together. Especially phrases tied together with rhyme are effectively used in the slogans.
Examples: Sansui :"Bigger, Better , Flatter."
            Park avenue :"A quest for the best"
It is a short and crisp slogan for an effective impact.

Allusion

Allusion is a passing reference, without explicit identification, to a literary or historical place, person, or to another literary work or passage. Most allusions serve to illustrate or expand upon or enhance a subject. It is often a kind of appeal to the reader to share some experience with the writer. An allusion may enrich the work by association and give to assure an established literary tradition, a tradition and an ability on the part of audience to 'pick up' the reference.. A writer makes use of an allusion with the point of view of expressiveness with economy. The brand name itself is an allusion. These kinds of allusions are used in the language of signboards
Example : Hotel Taj
            Hotel Ashoka
The name evokes all the splendor, grandeur and luxury of the royal courts

Parallelism

This refers to a very common device consisting of phrases or sentences of similar construction and meaning placed side by side, balancing each other. By use of parallelism, language is organized in

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a regular pattern. In rhyme and alliteration, there is a phonological parallelism, where there is repetition of sound patterns. In syntactic parallelism, there is a repetition of sound structures which makes language neatly organized. Parallelism is a technique to enhance the memo ability of the speaker's message.

Parallelism may be either syntactic repetition of structure or verbal repetition. A syntactic parallelism may establish a relationship of similarity or of contrast (anti-thesis).

Examples: 1 Go green, Go Ford (Ford Ikon)
            2 Always the real thing, always Coca-Cola.(Coca- Cola)
            3 Take a big holiday on a small budget (Air India) Contrasting parallelism).

Advertisers in full measure are now using the preserve of imaginative literature. The great diversity of the communication potential of language is really remarkable in the language of advertising in signboards.

Neologisms

The writers of signboard share with poets the prerogative to coin new words, most of which remains nonce words, made up for a few occasions and unabsorbed by the standard language. So these neologisms widen the possibility of expression. These are formed by compounding, affixation, composition or deviation. A few examples are cited below under each category.

Compounding	Brand name
1 Glycerin_rich	Pears
2 Once in a life time	LIC
3 Skin care	Lakme
4 Tea times	Marie
5 Liril freshness	Liril
6 Fast- working	Anacin
Affixation	
1 De-laminate	Swedish board
2 Pre-lubricated	Yamaha
3 Non-Stick	Khaitan

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Adjectival deviations
1. Munchy   Biscuits
2. Lime n lemoni   Limca

Anomalous lexical collocations

When a writer is in search of a striking new adjective or a noun, anomalous lexical collocation comes to his aid. This consists of an unrestricted choice of nouns where only a noun from a limited list of nouns is normally used. The deviation which occurs is in contrast to the expected occurrence.

Example : "Love appears at thirst site.
      'Thirst' appears in the place of 'first'

Imagery

The suggestion of vivid mental pictures or images by the skilful use of words is called 'imagery'. Imagery often involves the creation of beautiful sight- effects and sound effects by means of words. This capacity is a gift of imagination. The usages of imagery appeal to the sensory organs of the human beings viz, sight, smell, sound, taste and touch. The usages of the sensuous images reveal the artistic skill to render the words, the pictures of images which are drawn from the real world.

  i Words appealing to the sensory organ of hearing
    Examples: Rustling hair designers, rhythms electronics.
  ii Images appealing to the sensory organ of seeing
    Examples: Shines, glittering jewels
  iii. Words appealing to the sensory organ of smell
    Example: fragrant dishes
  iv Images appealing to the sensory organ of taste
    Example: Fried chicken, cool bar, hot chips
  v Images appealing to the sensory organ of touch
    Example: Soft computers, feather touch.

The above picturesque epithets, amply evidence the skills of the speakers in the apt choices of words ie adjectives, to convey the appropriate images of the real world.

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Metonomy

Like metaphor is a figurative use of language rather than a literature. This word comes from the Greek word metonymia, derived from meta 'change' and onama 'name'. The name of a referent or the thing referred is replaced by the name of an attribute or entity related to the semantic way or by another kind of link ie the ground of the substitution is the case of association. The language use includes the adoption of this figurative language which throws light into the language style.

Examples : The city mobiles, The city cars

It denotes the mobiles used by different kinds of people and the varieties of products used by them.

Synecdoche

Synecdoche is another kind of figurative language, which is usually classed as a type of metonymy. In the case of synecdoche, the transference takes the form of something being carried over to stand in the place of the whole thing- to describe the actions and the traits where only a part of the body is used for describing the essential facts

Examples : Eyes dark, chest clinic, skin care, silver tongue etc.

Conclusion

Advertisements are the best specimen to witness the social changes and trends that affect the masses. The writer's criterion for creating an advertisement is the finest form of deep analysis and strong command over his customers and market. Language is a weapon that he triggers off on human psyche. The advertiser knows the nerves of the society and its subjects, and accordingly he plans his advertising messages and casts his spells over writing. He studies the temperament of a buyer and makes use of language with the assurance that it will evoke the desired reaction to what he wants to sell. The writers are always in search of smarter ways to grind the customers to part with his money. Discourse has become one of the key concepts in the vocabulary of humanities and social sciences.

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Problems of Teaching and Learning English in India: A Study

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English is the easiest language to speak badly,
and it is the most difficult language to speak correctly.
> - A.C.Baugh.

The remarkable assimilative power of the English language has made it one of the greatest assets of modern age and those nations Germany, China and Japan where study and use of this language was not encouraged until recently, are reversing their   stand now and one notices an awareness in these countries that the study and use of languages like English, need not be at expense of their local and national languages. It has become "a major window on the world". Many things came to India with the English and several of the institutions and other   things remain even after the English have walked out of India. English plays a very significant role in bringing the world together. We, Indians, are not native speakers of English, to us English is a second language. The native speaker of English has imbibed the language with his mother's milk and he has become familiar with the components of English in the natural process of growing up. This can not be so with us. Teaching English as a second language in India is beset with some problems. These problems make it necessary for any teacher of English to have a methodical and intensive training to qualify as a good teacher of English.

How ever some worthwhile teaching and learning are possible if the right relationship is established in the attitudes of the teacher, the learner, the learner's parents, and if through this relationship the learner is properly motivated. There is a dire need to day to redefine English language education in India. It can not be taught as it had been in the past. It has occupied a predominant position in India, not only as a link language but also for establishing national resurgence and cultural unification. The incredible expansion in science an

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technology and globalization has created a high demand for qualified personnel with good proficiency in English. English has come to play a very important role in India as a second language. But there are some administrative and academic problems. Administratively, the proportion of English to be taught at a college level is mostly a policy matter over which either the teachers or the learners of English have no control what so ever. There is no coordination between the different administratively constituted academic bodies like the secondary board, the intermediate board and university board of studies concerned with designing syllabuses, prescribing textbooks and teaching materials and conducting examinations. As a result, there is a lot of duplication, vagueness in the proportion of English to be taught/ learnt at different levels such as high school, intermediate and graduate levels of our education system. Many schools and colleges do not have the minimum staff and infrastructural facilities to carry out teaching / learning of English effectively. English classes are over crowded with large number of students and therefore the teacher is not able to pay any individual attention to each student. Most of the teachers of English are not properly trained. In some schools a teacher who teaches subjects like science, mathematics and social studies, also teacher English.

In the teachers' training courses such as B.Ed, there is no specific training in the methods and techniques of teaching English as a second language. In colleges also the qualification is only M.A., in English literature and language. In many universities of our country, no special paper in English language teaching is offered. Consequently, most of college and university teachers of English who have studied English mainly as literature do not have the necessary training skills to teach English as language and as a vehicle of communication. A very significant factor in language learning is motivation. The child acquiring his mother tongue has his motivation in the recognition that he wins all around in the urge to establish identity with other children. But the second-language learner has his motivation in the need to communicate--whatever be the level of communication he wants to reach. So, emphasis should be laid on the communicative use of language. The classroom activity should be geared to this, and the

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learners should be well-motivated to ensure effective learning through a natural urge to communicate. The second-language learner attaches significance to the meaning of his utterances much more than the child who is in the process of acquiring his mother tongue.

This is because of his need to communicate in the language. So, learning becomes more effective when he is drilled in sentence patterns in which he understands every lexical item. It is a well-known fact that what is learned is better retained when the language involved is meaningful. The child learns to speak first; then only does he learn to write, and that too when taught; speaking he does without being formally trained. On the analogy of the child's language acquisition, should the second- language learner be taught speech first and writing next? In other words, is it psychologically necessary or beneficial for speech to be learnt before writing? The history human language shows that it came to be spoken first and written afterwards. This primacy of speeches makes linguists argue that the language learner should be trained in listening and speaking first and reading and writing next. But we should not forget that the second- language learner has already learnt his mother tongue and has reached an age at which he can learn what he sees and hears. So, we may not go the whole hog with the linguists; we may make use of both modalities- speech and writing - simultaneously in our scheme of second - language learning. There are certain variable factors which are of great importance in second-language learning. The most important of these factors is the duration of exposure to the language. In India English is taught as a second language in schools and colleges for five or six hours in a week. Perhaps the duration is hardly adequate; also the courses are spread over years. These two facts make it difficult for us to create a sustained interest and inculcate a sense of progress and achievement in our students. The redeeming feature, however, is that the long period of exposure to English, though intermittent and not intensive, enables our students to have a certain degree of familiarity with sentence patterns, words, and phrases in the language which, with some more continuous contact with the language strengthens his ability to write it though not to speak it.

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Another factor in learning is classroom conditions. These conditions include the number of students in a class, the physical arrangements for the class, teaching materials such as chalk, blackboard, audio- visual aids, library etc. It is very important that second-language classes are of the right size. A class consisting of forty or thereabouts becomes unwieldy, and no individual attention can be paid to students. One of the reasons why teaching English in India does not leave the desired impact on the student is that the class is too big for the teacher to do any worthwhile job. The availability of the right type of teaching materials and audio-visual aids can certainly make the teaching of English in India quite effective. Audio-visual aids are an integral part of the learning situation and are as important as the blackboard and chalk. In India teaching English suffers as a result of the inadequacy and poor availability of these resources. Though English learning begins in the Fourth Standard (in the non-English medium schools in most of the States) and goes on till the end of the Second Year of College education, yet the standard of English reached by students in general is poor. This is because of inadequacies relating to teaching aids and other environmental factors. The two vital factors in a second-language learning situation are the student and the teacher. The teacher has problems to tackle when he is faced with the task of teaching a class of students who show varying capacities of assimilation.

In India even at the college level a large number of students have to be given elementary lessons in the language; they as well as the students who have a better standard feel that the lessons and methods adopted are not appropriate to their age or status. The result is a kind of general resentment. In such circumstances the teacher will have to convince the students that what he wants to do is in their own interests. Some of the students are weakly motivated owing to their social and family background; here the teacher must himself stimulate and sustain motivation. The variations that exist in the standards of students in the same class pose other problems too. Individual attention to students can remedy the situation to a great extent. But this is possible only if the class is of small size. A study of the entry behavior of each and every student is not practicable;

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nor is it possible because of the difficulties that come in the way of deciding on objectives in terms of desired terminal behavior in each of the four sills. What is perhaps possible is to assess the average competence of the class and then to impart systematic instruction taking into account the length of course in terms of teaching time, time at the disposal of the student for personal work, amount of exposure to English outside its study as a subject in its own right, the size of class, availability of books, teaching aids, etc. Like the student the teacher himself is a variable factor in the scheme of teaching a second language; his skill and personality are instrumental in creating the necessary conditions for learning. He should be proficient in the language; his knowledge of and expertise in methods and techniques of language teaching should be of a reasonably high standard. The teacher's language is the principal model for the student. In India the main problem is to have competent teachers of English. A large number of the present teachers are relatively ill-taught and are noted for their lack of professional skill in their understanding of language and language learning and in their command of methods and techniques of language teaching.

One of the main reasons for the falling standard of English is lack of a clear-cut policy. There are still many questions unanswered with regard to the place of English in the school. Curriculum. This has led to divided opinions, and in turn frequent changes in the government policy towards the teaching of English in several states. The number of failures in English were alarmingly high, as a result of which Government has decided not to consider marks in English as an essential criteria for admission into a university course. There lacks a uniformity in pattern with regard to the standards to be achieved, maintained, or imparted to the students. In most of the schools, teaching of English is done like any other subject.

A language teacher should be aware that English should be taught as a skill subject, not as a content subject. But lack of such understanding makes the teaching ineffective. Further, the teacher of English aims to enable his pupils to take an examination and quality in it, rather than imparting in him a proficiency in the skills of the language. English teaching is made so dull and drab in schools that

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learners do not hold any interest or love for the language, but learn it merely for framing a course. As there is no supervision of English teaching in schools there is a tendency to employ defective methods and techniques in the teaching of English . As a result, teachers receive no guidance in teaching. The teachers are not encouraged to meet specialists in the field and take courses, to replace the old, traditional methods and techniques with the latest ones.

A teacher of English must always keep himself abreast of development in the language. He has to change or modify his methods according to the changing trends and needs of the learners. But, there are no such programmes readily available to the teachers and even if a few institutes offer such programmes, it is not taken seriously, as the need is not felt by them. The method of teaching is decided by the examination pattern. So, the learners are encouraged to memorize a few answers and get through the examination. The result is that although a student succeeds in an examination, he has no practical command over the language. Students have also got into hazardous practices of using readymade guides and question banks, thus hampering his growth. The number of periods allotted to English have been drastically cut down to make more time for the non-languages. Real success in English language teaching and learning is when the learners can actually communicate in English inside and outside the classroom. Successful teachers and institutions differ in many ways, but tend to have certain things in common. Among these are routine communication in English in class, an emphasis on practice rather than explanation, and co-operation among teachers. A major goal of all English language teaching should be to enable learners to use English effectively, and as far as possible accurately, in communication. Memorizing language forms and rules is valid as a short-term objective, but not as a main goal. Where time is short and groups large, goals may be limited, for example, to reading technical publications, but they should still involve communication.

Some immediate objectives will not be communicative in themselves, but should clearly contribute to the development of communicative ability. Learners should feel there is a worthwhile

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purpose to each activity and the whole course. Among the most important objectives of every lesson is engaging the learners' attention and interest. The communicative goal of a course should be ever-present. It should be emphasized from the start by establishing English as the main classroom language. This requires careful management and the use of specific techniques. Regular communicative activities, such as warm-ups, also emphasize the communicative nature and goal of a course. Communicating in English and learning the English language go hand in hand. Communication should be the main goal of all English teaching, but the presentation and practice of new language items is a major element in most syllabuses. We must also recognize that learning language items and systems and eliminating errors is a long-term project.

These three elements - communication, new language, and continuing work on old language - can be integrated into a general model with a ' communication highway' and presentation-practice and review remedial loops. A model can help us see a complex process more clearly, but it is a simplification and idealization. It must be adapted to specific situations. Material conditions are not as important for successful learning as other, less tangible, conditions such as opportunities for learners to participate in class, and an atmosphere in which they feel motivated to learn. Lessons should be dynamic, involving the learners in varied activities and interactions. Learners should be active, not just listen and repeat. To participate willingly, they must feel able and confident, not threatened by failure, reprimand, or ridicule. You must take the lead in establishing a positive atmosphere, planning appropriate activities, encouraging learners and dealing with problems sensitively. Motivation is essential for learning. Some types of motivation are brought or not brought to the course by learners, for example, enjoyment of topics, activities, and interactions.

Your relationship and rapport with the group and individual learners is also very important. Having mentioned some of the major factors that have had the most deleterious effect on English teaching in India over the years, we may suggest that the remedy lies in getting down to grassroots and in concentrating on methodologies in the six

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years between the Fifth Standard and the Tenth Standard. It is desirable that English teaching commences form the Fifth Standard as at that level the language can be taught by Secondary School teachers who alone(and not primary School Teachers too) need be trained in English teaching. With the availability of trained teachers, new syllabi, properly graded for each Standard, for the students to proceed gradually form simple to difficult and from difficult to more difficult patterns of sentences and to learn newer and newer words to improve their expressiveness, may be introduced. New methodologies with emphasis on the four-language skills will have to be initiated both in schools and in colleges. These methodologies should depend on techniques that will motivate students to learn English and to enjoy learning it. What is most needed is a change in the attitudes of our teachers- a change that will make them aware that lecturing is not the only teaching technique and that unless they are teaching literature as such they are teaching English as a second-language. This awareness will have to be accompanied by their preparedness to employ new methodologies, approaches and techniques for imparting instruction in the four language skills and for creating in students an interest in both English and its literature.

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Computational Linguistics

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Introduction

Linguistics is a science about natural language, here particularly English. General linguistics studies the general structure of various natural languages and discovers the universal laws of functioning of natural languages. General linguistics has its most important parts as, Phonology, Morphology, Syntax, Semitics, Comparative linguistics, Computational linguistics and Applied linguistics.

Morphology deals with inner structure of individual words and the laws concerning the formation of words from pieces-morphs. Syntax considers structures of sentences and the ways individual words are connected within them. Semantics deals with the meaning of individual words. Comparative linguistics allows us to predict the elements of one language based on our knowledge of another related language.

The growth of the amount of available written information originated in the Renaissance with the invention of printing press and increased now-a-days the unimaginable extent has obliged the man acquire a new type of literacy related to the new forms of media besides writing, One of such forms is the computer an object of the modern world that increases the degree of freedom of human action and knowledge, where the fantasy becomes reality. The success of modern software for natural language processing impresses our imagination. Programs for orthography and grammar correction, information retrieval from document databases and translation from one natural language into another are available now.

The development of the tools for the automatic processing of the natural language like English is tremdous. To develop such applications, specialists in computer science have developed adequate tools to investigate language with a view to its automatic processing. One such tool I a deep knowledge of both computational linguistics

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and general linguistic science.

A better way to understand the methods and techniques of computational linguistics is to have a review of some existing practical application or in words called as applied linguistics. These applications include in its category of all known tasks of word processing, as well as those of text processing , text generation, dialogue in a natural language and language understanding. Some of these applications already are available in English language.

Classification of applied linguistics

Applied linguistic systems are now widely used in business and scientific domains for many purposes. Some of the most important ones. Among them are as follows:

1. Automotic Hyphenation

Hyphenation is intended for the proper splitting of words in natural language texts. When a word of occurring at the end of a line is too long to fit on that line within the accepted margins, a part of it is moved to the next line. The word is thus wrapped, i,e, Split and partially transferred to the next line.

In this way, hyphenation improves the outer appearance of Computer - Produced text through adjusting their right margins. It saves paper and at the same time preserves impression of smooth reading just as without any hyphenation.

2. Spell Checking

The objective of spell checking is the detection and correction of typo-graphic and orthographic errors in the text at the level of word occurrence considered out of its context.

No body can write without any errors. Even people well acquinted with the rules of language ,can just by accident , press a wrong key on the keyboard, or miss out a letter. Additionally, when typing, one sometimes does not synchronize property the movements of the hands and fingers. All such errors are called typos and typographic errors. On the other hand, some people do not know the correct spelling of some words.Such words are called spelling errors.

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The programs that perform operations of both kinds are called orthographic correctors, in English they are usually called spell checkers. In everyday practice, spell checkers are considered very helpful and are used by millions of users throughout the world. The majority or the modern text editors are supplied now with integrated spell checkers. The amount of linquistic information necessary for spell checkers is much greater than for hyphenation.

3. Grammar checking

Detection and correction of grammatical errors by taking into account adjacent words in the sentence or even the whole sentence are much more difficult tasks, for computational linguists and software developers than just checking orthography.

Grammar errors are those violating for example the Syntactic laws of the laws related to the structure of a sentence. One of these laws is the agreement between a noun and an adjective in gender and grammatical numbers. Another example of a syntactic agreement is the agreement between the noun in the role of subject and the main verb in number and person. Other types of grammatical errors, include incorrect usage of preposition. In the last few years significant improvement have been made in grammar checkers. For example, the grammar checker included in Microsoft word is helpful but still very far from perfection.

In any case, since the author of the text is the only person that definitely knows what he or she meant to write, the final decision must always be left up to the users, whether to make a correction suggested by the grammar checker or to leave the text as it was.

4. Style checking

The Stylistic errors are those violating the laws of use of correct words and word combinations in language in general or in a given literary genre.

The application is the nearest in its tasks to normative grammars and manuals on stylistic in the printed , oriented to humans, form. Thus style checkers play a didactic and prescriptive role for authors of texts . There exists style checkers for English and some other

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major languages, but mainly in laboratory versions. Meanwhile, commercial style checkers are usually rather primitive in their functions. The assessment of deeper and more interesting stylistic properties connected with the lexicon and the syntactic constructions is still considered a task for the future.

5. Reference to words and word combinations

The reference from any specific word give access to the set off words semantically related to the former in a text. This is a very important application. Nowadays it is performed with linguistic tools of two kinds: autonomous on line dictionaries and built in dictionaries of synonyms within typical processors, the synonymy dictionaries are usually called the sauri. References to various words or word combinations of a given natural language have the objective to help the author of a text to create more correct, flexible and idiomatic texts. Indeed only an insignificant part of all thinkable word combinations are really permitted in the English language, so that the knowledge of the permitted and common combination is a very important part of linguistic competence of any author.

6. Information Retrieval

Information retrieval systems (IRS) are designed to search for relevant information in large documentary databases. This information can be of various kinds, with the queries ranging from "find all the documents containing the word conjugar" to find information on the conjugation of English verbs.

Nowadays a simple but powerful approach to the format of the query is becoming popular in IRSS for non - professional users. The query is still a set of words, the system first tries to find the document containing all of these words, then all but one and finally those containing only one of the words.

Thus the set of key words is considered in a step by step transition from conjunction to disjunction of their occurrences . The result are ordered by degree of relevance, which can be measured by the number of relevant keywords found in the document. The documents containing more keywords are presented to the user first.

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The result of retrieval operation directly depend on the quality and performance of the indexing and comparing subsystem, on the content of the terminological system or the thesaurus and other data and knowledge used by the system. Obviously the main tools and data sets used by an IRS have the linguistic nature.

7. Topical Summarization

In many cases, it is necessary to automatically determine what a given document is about. This information is used to classify the documents by their main topics, to deliver by internet the documents on a specific subject to the users ,to automatically index the documents in an IRS, to quickly orient people in a large set of document ,and for other purposes. Applied linguistics can improve this method in many possible ways.

8. Automatic Translation

Translation from one natural language to another is a very important task. The amount of business and scientific texts in the world is growing rapidly and many countries are very productive in scientific and business domains, publishing numerous books and articles in their own languages. With the growth of international contacts and collaboration, the need of translation of legal contracts, technical documentation, instruction, advertisement and other texts used in the everyday life of millions of people hs become a mattes of vital importance.

At present there are a number of translation softwares, ranging from every large international projects being developed by several institutes or even several corporations in close co operation, to simple automatic dictionaries .However the quality of translations ever for large systems developed by the best scientists, is usually conspicuously lower than the quantity of manual human translation.

9. Natural Language interface

The task performed by a natural language interface to a database is to understand questions entered by a user in a natural language and to provide answers usually in natural language, but sometimes as a formatted output .Typically the entered queries or questions, concern

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some facts about data contained in a databases.

Since each database, is to some degree specialized the language of the queries and the set of words used in them are usually very limited. Hence the linguistic task of grammatical and semantic analysis is much simpler than other tasks related to natural language such as translation.

There are some quite successful systems with natural language interfaces that are able to understand a very specialized sublanguage quite well. Other systems, with other usually less specialized sublanguages are much less successful. Therefore, this problem does not have at least thus far, a universal solution.

10. Extraction of factual data from texts

Extraction of factual data from texts is the task of automatic generation of elements of a factographic database, such as fields, or parameters, based on on-line texts. Often the flows of current news from the internet or from an information agency are used as the source of information for such systems and the parameters of interest can be the demand for a specific type of a product in various regions, the prices of specific types of products, events involving a particular person or company opinions about a specific issue or a political party etc.,

11. Text Generation

The generation of text from pictures and Formal Specifications is a comparatively new field, it arose about ten years ago. Some useful applications of this task have been in recent years. Among them are multimedia that require a text generating systems to illustrate the pictures through textual explanation. These subsystems produce coherent texts starting from the features of the pictures. Another very important application of system of this kind is the generation of formal specifications in text form from quite formal technical drawings.

12. Systems of language understanding

Natural language understanding systems are the most general and

complex systems involving natural language processing. Such System are universal in the sense that they can perform nearly all the task of other language- related systems, such as grammar and, style checking, information retrieval, automatic translation, natural languages interface, extraction of factual data from texts and so forth. Hence creation of a text understanding system is the most challenging task for the joint efforts of computational linguistics and artificial intelligence.

Conclusions

Thus, It could be concluded the, review of applied linguistic system has shown that only very simple tasks like hyphenation or simple spell checking can be solred on a modest linguistic basis. All other systems should employ relatively deep linguistic knowledge. It was also proved that most of the language processing tasks could be considered as special cases of the general tasks of language understanding, one of the ultimate goals of computational linguistics and artificial intelligence.

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Developing Reading Competency in English Language Teaching

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Efficient living in modern society today demands communication for which reading skills are indispensable. Complex society is dependent every hour of every day upon the capacity of its people to read and write, to make complex judgements and decisions. Where there is not this kind of base on which to build, modern social and economic developments are simply impossible. Today's youth is not educated until he becomes an effective reader.

Experiences reveal that many children have difficulties in learning to read. They do not have access to the wonders of books and other kinds of texts for learning and enjoyment. With reading disabled children, many negative effects become apparent. Their humiliation leads to predictable decrease in motivation and self-esteem.

It is observed that those who fail in school have usually failed in reading. Giordana Bruno rightly remarked, "if the first button of a man's coat is wrongly put, all the rest are bound to be crooked" (Ahuja 1). Time demands these children to develop the kind of skills required to learn to read. To encourage and facilitate the development of reading in young children involves parents and teachers in many activities. Parents have to talk and read to their children and remember to make all the language and literacy interactions in the home positive and enjoyable experiences. Once the confidence is gained, the role as the reader will be more frequently taken over by the child.

Skilled reading requires the integration of several skills and abilities. Readers must be taught **"phoneme awareness"** if it does not come easily to them. Once children learn how to apply sounds to letter symbols, they must practise the process to ensure that their reading becomes rapid and fluent. Reading also requires phonics, reading fluency and comprehension skills. Each of these skills is necessary and none are sufficient in their own right. They must be integrated

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and applied in text through consistent and frequent practice. The ability to read effectively is critical to the success of students and this can be done by engaging them in active reading practices that can help them become more involved in their reading, thus aiding comprehension and retention. One must also train one's tongue for fluency.

But, too many students read passively, failing to construct accurate comprehension with the guidance of a purpose or goal for reading. The result is that too many students begin to dislike their reading and come to view it as a necessary evil. Reading doesn't have to be an onerous task and to be dreaded. To avoid these ill feelings about reading, experience shows and reading specialists know, that an active approach to reading will likely be more productive and interesting.

Specific active reading strategies that can be used with students of today are,

Analytic Reading that involves breaking a text into its component parts, in order to understand its meaning and relate it to other texts.

Graphic Organizers is organization of knowledge or a mode of intake for visual learners; graphic organizers can be used effectively to make abstract ideas concrete and visible.

Integrating the Internet into the Classroom - The Internet has a vast amount of information and it has become an important skill for students to master.

Active reading involves checking your understanding, monitoring for difficulties, and checking for ways to correct difficulties. It should be clear from these aspects of active reading that active reading is brain intensive; it involves thinking as one reads and directing that thinking to achieve certain reading goals. In short, active reading assists the students in doing what had come to university to learn that is how to think deeply about issues of importance in society.

Realizing the need a student reader must become a rapid, efficient reader through training and practice with an aim to develop his innate capacity for accurate comprehension

- F Quicker, more accurate
- F Sharper, more immediate, concentration
- F More active participation in thinking along with his peers
- F Deeper involvement and therefore greater mastery over printed matter.

The student succeeds and feels self-assured about comprehension and is aware of the reading efficiency and discovers that a book is not his master but his willing servant.

To improve reading or to transform the potential speed into a normal habitual speed an individual must

- F **Read more** - read merely to pass time, make time for reading, speed can be developed into a permanent habit.
- F **Learn to read for main ideas** - push through efficiently for a quick recognition of main ideas.
- F **Challenge his comprehension** - never limit to easy reading, read on a more challenging type than the accustomed one.
- F **Budget the time** - time limit will mobilize concentration
- F **Pace himself** - devise personal tricks to speed up
- F **Develop habits of immediate concentration** - to top comprehension speed, constantly challenge understanding, stimulate the mind and get involved with the author's views.

As one continues to apply these newfound strategies, one must endeavour to remain flexible in the approach to reading and always read with a view to improve skills. This will help a student to eliminate the faulty habits and inefficient techniques that interfere with total concentration that slow up comprehension and keep the rate of reading down to a much lower level than they are potentially capable of achieving. Determination will make it possible for a student to read, to understand quickly and to respond accurately to a page of print. It is a potential challenge to develop this skill with a sense of urgency to progress toward their goals - to be intellectually strong, be a store of knowledge and ideas and to be alert to what is going on in the world.

This accomplishment is gradually rewarding and meaningful. It

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influences an individual to behave in a certain way or to decide upon future behaviour. Reading is a service skill. Printed matter has a potential social value; hence lack of understanding is a tremendous detriment in the striving for success as an individual. The desire to better the mental horizons and to learn more will help the individual move toward successful living in several directions at the same time.

A reader not only gains the benefit of the social contact with the great mind who has written the book, but also helps to develop a social relationship with those who have a common aim and who are bound in a closer social union by virtue of a common goal. Readers understand the values and the problems of other people. Reading develops cross-cultural awareness, enables readers to analyze and suggest measures for using and sharing the earth's resources, develops a spirit of kinship with other people, since humanity shares a common future and makes an individual aware of the choices he can make in order to considered as a citizen of the world.

Reading is the golden bridge between the individual and his community and without this kind of communication neither the individual nor the community could exist. It is left to the individual to develop the bridges that bind him/her to their fellow men. The more an individual is connected, the more significant will be the life and the more thrilling the living of it.

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Gender and Metaphor: Gujarati Gender System

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'If linguistics can be said to be any one thing it is the study of categories: that is, the study of how language translates meaning into sounds through the categorization of reality into discrete units and sets of units.'(Labov, 1973: 342, quoted in Taylor, 2003: 02) Different languages categorize the world in different ways. There are categories of gender, animate/inanimate things, human/non-human, etc. The word '**gender**' derives from Latin '<u>genus</u>' via Old French '<u>gendre</u>', originally meaning '*kind*' or '*sort*' (Lyons 1968: 283). 'Gender system may have sex as a component, as in languages with masculine and feminine genders; but equally, sex may be irrelevant, as in the Algonquian languages, where the distinction is between animate and inanimate.' (Corbett, 2006: 749). Gujarati is the language where we can see the classification in these three ways; Gujarati marks masculine, feminine and neutral genders by various morphemes. Present paper is an inquiry into the role of gender marking from cognitive and metaphorical perspective in Guajarati language in particular and the role of cognitive categories in general.

While talking about gender, we talk about two types of gender, one, natural gender, and two, grammatical gender. Natural gender refers to biological gender. For example, in English language, 'boy' is biologically classified as masculine; it is masculine in all the cultures and societies, because it is naturally male. On the other hand, the word 'girl' is for female, it can not be used to talk about male. It is naturally feminine. Similarly, the word 'baby' and 'chair' are neutral in English language, here, 'baby' can be used for both male and female child, while the word 'chair' is inanimate, and hence can not be classified as male or female, because no natural gender is associated with such furniture. This is true for English language, where we do not have gender marked by any grammatical morpheme. If we take the case like Gujarati language, we have a very different scenario.

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chhokar-o	"boy"	*kutar-o*	"dog"
chhokar-i	"girl"	*kutar-i*	"bitch"
chhokar-u	"kid"	*kutar-u*	"puppy"

Here, these three morphemes, *-o, -i,* and *–uN*, marks masculine, feminine and neutral gender respectively. Many words do not exhibit these morphemes in their base forms, but again they take a particular morpheme to mark some other gender. And certain words are inherently categorized as masculine or feminine, for example, '*bilaadi*' (cat) is categorized as feminine, or '*table*' is categorized as neutral. In such cases, these forms are considered base forms, and the change of gender is possible in a very marked situation. For example, '*bilado*' (male cat) will be used only if one is very specific about the gender of the cat or the gender of the animal is really an important part of the discussion. At times, this word is also used to refer to the male in an abusive manner. The core fact remains is that cat, as an animal, is categorized as female in Gujarati language.

It is not the case that, all the words that end in '*-i*' are categorized as feminine in Gujarati. For example, the word like '*haathi*' (elephant) is masculine in Gujarati, probably based on the natural gender, and the term for female elephant is, '*haathan*', which is yet another paradigm in gender marking, we require different set of morphemes for gender marking in this case. Thus, Gujarati follows a very complex and developed gender system. But, as Corbett marks, "a language has a gender system only if noun phrases headed by nouns of different types control different agreements. No amount of marking on a noun can prove that it has gender; the evidence that nouns have gender in a given language lies in the agreement targets that show gender." Let us check the agreement pattern in Gujarati.

a. *chhokar-o*   *aav-yo*
   boy-Sing.-Masc.   come-Per.-Sing.-Masc.
   Boy has come.
b. *chhokar-i*   *aav-i*
   girl-Sing.-Fem.   come-Per.-Sing.-Fem.
   Girl has come.
c. *chhokar-u*   *aav-yu*

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       child-Sing.-Neut.   come-Per.-Sing.-Neut.
       Child has come.

e. *saar-o*   *chopad-o*
   good-Sing.-Masc.   book-Sing-Masc.
   Good book (Masc.)

f. *saar-i*   *chopad-i*
   good-Sing.-Fem.   book-Sing.-Fem.
   Good book (Fem.)

g. *pel-o*   *chhokar-o*
   that-Sing.-Masc.   boy-Sing.-Masc.
   That boy

h. *pel-u*   *ghar*
   that-Sing.-Neut.   house-Sing.
   That house.

We can see in these examples, that Gujarati exhibits agreement with respect to gender with verb, adjective and demonstratives also. In example (h), the word '*ghar*' does not have any particular morpheme which marks neutral gender, because the word itself is categorized as neutral, and masculine or feminine counterpart is not possible. There are many such examples in Gujarati language.

This kind of gender categorization is also visible in the words of foreign languages borrowed in Gujarati. Let us see an example; the English word 'baby' is borrowed in Gujarati. Originally, the word is neutral, that is it does not denote any specific gender, if we want to specify the gender we need to say, 'baby boy' or 'baby girl' in English. Gujarati borrowed this word, now the word comes with '*i*', which is, incidentally, the most productive feminine gender suffix in Gujarati. This sound is reinterpreted as a gender marker, and the word falls into the feminine category. Now, for making it masculine, Gujarati speaker attaches '-*o*' instead of '-*i*', and nativizes it as a word of Gujarati language. Now, in order to refer to 'baby boy' Gujarati speaker uses '*babo*'.

Similar nativization process is visible in the word like 'bottle'. Again 'bottle' is an English word, borrowed in Gujarati; it is adapted as '*baatal*', but, if the 'bottle' is small in size, it will take feminine gender,

and pronounced as '*baatali*', and if it is big in size, it will take masculine in gender, and pronounced as '*baatalo*'. This categorization reveals one more interesting factor related with gender categorization. If there is a possibility of assigning different gender to the same root, the feminine gender marked word will be smaller or inferior one in the pair.

Masculine		**Feminine**	
baatal-o	"bottle (big in size)"	*baatal-i*	"small bottle"
ord-o	"room"	*ord-i*	"small room"
chopad-o	"big book"	*chopad-i*	"small book"
chamch-o	"big spoon"	*chamch-i*	"small spoon"
chhar-o	"big knife"	*chhar-i*	"knife"
dhagl-o	"heap"	*dhagl-i*	"small heap"
dad-o	"ball"	*dad-i*	"small ball"
lit-o	"thick line"	*lit-i*	"line"
waatk-o	"bowl"	*waatk-i*	"small bowl"
hathod-o	"hammer"	*hathod-i*	"small hammer"
thal	"big dish"	*thal-i*	"dish"

In all the above examples, we can easily notice that gender marker and category is used as a size marker, masculine gender marked entities are bigger in size, while their feminine counterpart is smaller in size.

Similarly, the neutral gender is also specified, if something is unimportant, or gender is irrelevant, Gujarati speakers tend to mark neutral gender at that point.[1]

chhokar-o	"boy"
chhokar-i	"girl"
chhokar-u	"child"
ghod-o	"horse"
ghod-i	"mare"
ghod-u	"horse and the things like"
gadhed-o	"donkey"
gadhed-i	"she-donkey"
gadhed-u	"donkey and the things like"

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chakl-o	"sparrow (male)"
chalk-i	"sparrow"
chalk-u	"sparrow and birds like"
kutr-o	"dog"
kutr-i	"bitch"
kutr-u	"puppy"
bakr-o	"male goat"
bakr-i	"goat"
bakr-u	"small goat"

In all these examples, as we can see, the neutral gender marks triviality, neutral gender marked noun is not necessarily the small in size, but it sure is an unimportant entity.

5.

Gujarati society is a male dominated society. Woman is always considered inferior, and secondary. This category of feminine gender is extended, metaphorically, to the issues of superiority and inferiority. Actually, it was used to mark the smaller size, a kind of diminutive. Everything that is marked masculine gender is bigger and/or superior than feminine gender marked counterpart. This metaphor is now used in discourse very frequently, to mark the inferiority. For example, while talking to male, the female gender morpheme is used as an abusive word, like instead of saying, "*chhaan-o maan-o besi re*", the person would say, "*chhaan-i maan-i besi re.*"(keep silence.) As it appears here, in order to make other interlocutor inferior, the speaker takes the help of the gender marker.

Let us see, some other type of example, where morphological gender plays very little role, but the natural gender itself is used as inferiority marker.

a. *aa to maaro chhokaro chhe.*
  (This is my boy.)
b. *aa to maari chhokari chhe.*
  (This is my girl.)

Now, here, if sentence (a) is used for the girl, means the deixis *aa* (this) refers to girl, it is considered praise for the girl. But, the deixis of sentence (b) refers to boy; it is considered an insult for the boy. It

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means that the boy is not capable of enduring responsibilities of a male. Such examples, more or less refers to the social structure, and gender roles in the society.

Now, the issue is that "What affects the categorization?", whether the diminutives of non-living things affect the inferiority of female, or the inferiority of female affects the diminutives of the objects. We need to look for the prototype of the category of Feminine gender. As Langacker puts, "A prototype is a typical instance of a category, and other elements are assimilated to the category on the basis of their perceived resemblance to the prototype; there are degrees of membership based on the degrees of similarity." (Langacker 1987: 371) When we take the case of Feminine gender into account, we need to look for the prototype for the category. The category, itself, is called 'Feminine', the term indices toward the prototype. But, in order to look for the metaphorical meaning associated with this category, that is the meaning of being inferior or small, we need to look into the anthropological aspects of Gujarati society. Gujarati Society is Male dominated society; all the decisions in the house and society are taken by male. The role of female, here, becomes marginal or peripheral. Even the superiority among the woman is also based on the male superiority, superior male's wife or mother will be considered superior among the females.

Apart from such social and family structure, we can see many proverbs which are considered gendered. These proverbs reveal a lot about the social status and traditional role about the woman. "*stree ni buddhi pani ye*" which means, the intelligence of a female is in her feet. The proverb talks about the inferiority of a woman in terms of intelligence. Another proverb questions the existence of female, "*daal ni sobat thi chokho nar mati maadaa banyo*", which literally means, the male rice becomes female in the company of female grain. Here, with the help of metaphors of rice and grain, the message related with gender roles is given. '*daal*' (grain) is feminine in Guajarati, while '*chokho*' (rice) is male, but , when we cook using these two, it becomes '*khichdi*' which is feminine. The implication

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is that male identity is superior identity, and female identity is inferior one.

"*The essence of metaphor is understanding and experiencing one kind or thing or experience in terms of another.*" (Lakoff & Johnson 1980: 455, italics in original.) In Gujarati language, the category is affected by the 'conceptual metaphor' of inferiority, smallness and/or uselessness. It is conceptualized in terms of 'FEMININE IS INFERIOR/SMALL' and because of this conceptualization Gujarati speaker unconsciously categorizes female as inferior. As Mistry (2003: 126) notices in his Gujarati paper that gender marker vowels performs two jobs: it marks natural gender in the animate beings and in inanimate it indicates the materialistic or psychological characteristics. But, he did not mention about the diminutive function of the female gender, which is a conceptual metaphor.

To conclude the discussion, the examples prove that the feminine gender category is used not only to mark the category, but also to encode the inferiority and small size in the language. Such marking is generally known as diminutives, as it is available in several Bantu languages (Corbett 2006: 751). This diminutive metaphor is a conceptual metaphor for the present category. The categorization affects our cognitive capabilities, and consequently, when encountered with a new word, to make it smaller or inferior we tend to assign feminine gender in Gujarati language.

Footnotes

1. Most of these examples are from Bhayani (1969).

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Abbreviations

Sing.	-	Singular
Masc.	-	Masculine
Per.	-	Perfect
Fem.	-	Feminine
Neut.	-	Neutral

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Corpora and Contrastive Study: Evidence from Hindi-English Language Pair

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Introduction

One of the challenging issues in both language teaching and machine translation is to obtain a comprehensive account of the types of divergences between a pair of languages. Divergences between a pair of languages occur at various levels (Dorr 1994) and have implications for both second language teaching and machine translation. A contrastive study based on comprehensive corpora is needed for the identification, classification and resolution of the difficulties posed by divergence. The resolution of the divergence related complexities in a language pair is done by identifying the exact or near equivalent of a particular construct of one language for another language. In this respect, the traditional monolingual grammars are of no use. Even modern grammars are quite inadequate to provide a comparative account of various linguistic construction types between a pair of languages. This is most evident from applications in the areas of machine translation and language teaching. However, the significant role of a contrastive study between a pair of languages for machine translation and foreign/second language teaching has been well-recognized in literature (Halliday 1956, 1960; Granger and Levot 2003).

It is in the recent years that corpus-based language resources have been immensely popular for several purposes such as linguistic analysis, grammar writing, and material production for second language teaching (Dash 2007). Without going into the various other major uses of corpora and contrastive study, in this paper, we focus on their role in the area of machine translation and second language teaching. We base our discussion on examples of divergences between Hindi-English language pair. Beside, we draw examples from the polysemous nature of various words, particularly the particle

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elements is the context of Hindi-English language pair. We examine these types of examples to relate their complexity in resolution when we go from one language to another either for machine translation purpose or for second language teaching. For illustration, we can look at the nuances of subtle meaning differences and consequently the need for accurate classification of various lexical items for machine translation from Hindi to English. We can show this with a couple of examples from Hindi-English language pair. The use of the lexical item *phir* 'again/to return' in Hindi and its counterparts in English is interesting to note.

1) a.   vah dilli se phir aayaa.
    {he Delhi from again/return came}
    i. 'He again came from Delhi.'
    ii. 'He returned from Delhi.'
  b.   vah dilli se phir gayaa.
    {he Delhi from again/return went}
    i. 'He again went from Delhi.'
    ii. 'He returned from Delhi.'
  c.   vah dilli se phir kar aayaa.
    {he Delhi from visit did came}
    'He returned from Delhi.'

In (1a & 1b), *phir* can potentially be used with both simple adverb interpretation (as is shown in their first English translations) and as a simple verb meaning *return* (as is shown in their second English translation). Thus both the sentences are ambiguous with at least two interpretations. In (1c), however, *phir* is followed by a conjunctive participial marker *kar* which disambiguate it and there is only a single interpretation of this sentence, as is shown by its English translation. For both teaching and linguistic analysis of such uses of a lexical item as well as for determining its exact tag and meaning is greatly facilitated by a contrastive study using corpora. In second language teaching without a comprehensive corpus, such subtle dimensions of lexical meanings are generally not even evident. On the other hand, a corpus-based contrastive study goes a long way in facilitating teaching of such issues to the learners of a second language (in this case Hindi). In the area of machine translation, involving these types

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of polysemous constructions, a contrastive study is imperative and that, too, based on a large corpus (preferably comparable corpus). In the following paragraphs, we attempt to provide a general account of divergence studies related to machine translation, divergence data from Hindi-English language pair, and their implications for machine translation and second language teaching.

The Theoretical Framework

Dorr (1994) has identified classes of translation divergences and has argued that they can be extended to study any pair of natural languages. She categorizes the divergence point between a pair of languages into two broadly classes: (A) Syntactic Divergences, and (B) Lexical-semantic Divergences. These two classes of divergences have been further categorized into different sub-classes, as follows:

A) Syntactic Divergences
    i.   Constituent order divergence
    ii.   Adjunction divergence
    iii. Preposition-stranding divergence
    iv. Movement divergence
    v.   Null subject divergence
    vi. Dative divergence
    vii. Pleonastic divergence

B) Lexical-semantic Divergences
    i.   Thematic divergence
    ii.   Promotional divergence
    iii. Demotional divergence
    iv. Structural divergence
    v.   Conflational divergence
    vi. Categorial divergence
    vii. Lexical divergence

The classes of translation divergence have been defined to account for different types of translation divergences found in a pair of translation languages. However, she also points out that the translation divergences arising out of idiomatic usage, aspectual knowledge, discourse knowledge, domain knowledge, or world knowledge remain

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out of the scope of her paper (Dorr 1994). Dorr's seminal study has been an important source of theoretical understanding on this issue and a number of works have been done using that framework for different languages, including Indian languages (Sinha & Thakur 2004, 2005a, 2005b, Patnaik & Thakur 2004, Dave, et al 2001).

Dorr (1994) has examined the structure of the lexical-semantic divergences and proposed a Lexical Conceptual Structure (LCS) based approach to handle them in machine translation application. This classification takes into account various sources of differences between a set of translation language and is inclusive enough to capture a large sets of translation divergences across language pairs. This study on divergence and particularly their classification takes its theoretical assumptions largely from the GB framework (Chomsky 1986, Jackendoff 1990) of linguistic theory that assumes two levels of syntactic representation: deep structure and surface structure. The deep structure is assumed to capture variations manifested at the surface structure/level. Within this framework, both the classification of divergence and their resolution have been discussed largely from the perspective of the universal grammar. Therefore, it is claimed that the observations made in this work can be used to capture major grammatical issues in divergences across natural languages. However, the issue of divergence between a set of given languages is associated with a number of factors that can pertain to both linguistic as well to socio- and psycho-linguistic aspects of the languages involved. The present paper attempts to take some of the basic assumptions of this framework in showing that there exist a predictable set of divergence points between a pair of languages and that can be identified by a detailed contrastive study using corpus. The significant role of corpus in language analysis and particularly, in identifying and resolving divergence issues has been emphasized.

Dash (2007) lists a number of relevant sources of literature on the uses of corpora for contrastive study and its various applications including second language teaching and machine translation. The works on contrastive study between Hindi and English, particularly with respect to machine translation application have started in the

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recent years for Indian languages, too (Dave et al 2001; Sinha & Thakur 2004, 2005a, 2005b; Patnaik & Thakur 2004).

3Divergence: Data Analysis

3.1 Linguistic Factors

Divergence between Hindi-English language pair can be located on various levels. The examples in (2) illustrate thematic divergence type. This arises from differences in the realization of the argument structure of a verb. The Hindi counterpart of an English example in which the subject NP occurs in the dative case whereas the subject NP in English is in the nominative case, can be cited as a type of thematic divergence.

(2) John likes Mary.
=> i.   jOn mErii-ko pasand karataa hE.
         {John Mary-ACC like do be.PR}
    ii.   jOn-ko merii pasand aaii.
         {John-DAT Mary like came}
    iii. jOn-ko mErii pasand hE.
         {John-DAT Mary like be.PR}

We can notice that in English and Hindi contrastive study, there is a choice among three options in Hindi where the Hindi sentence in (i) presents no divergence, the ones in (ii-iii) present divergence. It is also a question of lexical choice as to whether the English verb '*like*' is treated as a transitive-active verb in Hindi with a lexical entry *pasand karanaa* or like an inchoative verb with a lexical entry *pasand aanaa* or a stative verb with a lexical entry *pasand honaa*. The option in (iii) is the most difficult one to obtain because to get *pasand hE* from *pasand honaa* involves complex procedure. In both options (ii) and (iii), divergence arises because the lexical entry of the inchoative and stative verb *pasand aanaa* and *pasand honaa* respectively selects a dative subject NP rather than a nominative subject NP. Besides the phenomenon of the dative subject constructions in Hindi, some other types of data that can be included under this class of divergence are the asymmetry between active and passive constructions in Hindi and English, the causative verbs

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in Hindi and their realization in English. However, they may also overlap with other classes of divergence. Another divergence type i.e. promotional and demotional divergence or Head-swapping divergence arises where the status (lower or higher) of a syntactic constituent in one language is affected in another language. For instance, when an adverbial element in one language is realized by a verbal element, it constitutes a case of promotional divergence and an opposite case will result in demotional divergence.

Contrastive study between Hindi and English language pair show a number of structural divergences. This is reflected in constructions where an NP argument in one language is realized by a PP adjunct/oblique NP in another language. The verb '*enter*' in an English sentence such as "he entered the room" => *vah kamare meN paravesh kiyaa* {he room in enter did} takes an NP argument '*the room*' whereas its Hindi counterpart *pravesh karanaa* takes a PP adjunct *kamare meN* {room in}. We notice that '*enter*' is an intransitive verb and takes a locative adjunct which in English is optionally an NP or PP and in Hindi it is obligatorily a PP. In Hindi, most of the arguments as well as adjuncts NPs of the verb are realized with an overt postposition whereas in English, they are bare NPs. A potential linguistic question remains whether to categorize such contrasts under structural divergence or whether they belong to some kind of morphological gaps in the system of languages.

Further, some of the passive constructions in Hindi which are used to denote a number of grammatical functions can come both under structural divergence and examples of some kind of inflectional gaps. For instance, the impersonal passive constructions in Hindi have active counterparts in English which should certainly come under structural divergence. However, at the same time, these structural gaps also indicate that whereas Hindi realizes a certain kind of mood by the use of a type of passive construction, such grammatical device is not available in English, as in examples in (3).

(3) raam se calaa nahiiN jaataa.
   {Ram by walk not PASS}
   'Ram cannot walk.'

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Another construction type where a contrastive study between Hindi and English has lots to do is conflational divergence. This arises when two or more words in one language are translated by one word in another language. The opposite case is referred to by inflational divergence. The English verb '*stab*' is generally cited as an example of this class of divergence. The verb '*stab*' incorporates the instrumental adjunct which in other languages is realized by overt use of the relevant instrumental adjunct. For instance, in Hindi, as in (3) '*stab*' is mapped by overt use of both the instrumental adjunct *chuuraa* 'knife' and verb *bhONkanaa* 'to insert', as in (4).

(4) cor-ne pulis-ko chuuraa bhOnk-kar maar daalaa.
{thief-ERG police-ACC knife insert-CPP kill dropped}
'The thief stabbed the police to death.'

3.2 Socio-Cultural Factors

Besides linguistic factors determining the divergence patterns between a pair of languages, the socio-cultural factors, too, play an important role. Natural languages show a number of differences on account of their socio-cultural characteristics and this causes a number of divergences of various types that need to be identified and used in both language teaching application as well as machine translation application. Some of the differences on this account between Hindi and English can be illustrated, as below.

3.2.1 Honorificity Expressions

Honorific is marked by several linguistic devices that include the pluralization of the verb and the use of plural pronominal expressions in Hindi. That is, even if the subject NP is singular but it represents an honorific person, it triggers plural inflection on the verb. Secondly, the pronominal subject need to be in the plural form. The English counterpart of these sentences are without any honoirific markers and thus this difference in the system of the Hindi and the English grammar is an important source of divergence, as in examples (5) below.

(5) a. mukhya atithi aa cuke hEN. ve ab manch par aaeNge.
{chief   guest come CPT be.PR. he now dais on come.FU}

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*b. mukhya atithi aa cuke hEN. ve ab manch par aaeNge.
 {chief   guest come CPT be.PR. he now dais on come.FU}
 'The chief guest has arrived. He will come on the dais now.'

3.2.2 Temporal Expressions

Temporal expressions are fundamentally based on the worldview of the speech communities. That is, several socio-cultural factors determine the way a language characterizes the temporal expression used in that language. We see that the concept of time is realized in Indian and Western cultural settings in different ways. Even some of the very common English temporal expressions such as *a.m.* and *p.m.* are difficult to be straightforwardly mapped onto any Indian language. In case of the divergence types pertaining to socio-cultural issues, a detailed contrastive study is required not only of the involved language texts and grammars but also their respective cultures and other related issues.

Concluding Remarks

We have shown that identification and classification of the divergence types in a particular set of language pairs are heavily dependent on a large corpus of the languages involved. The significance of a study of this nature has been shown with respect to both second language teaching and machine translation. We have argued that only a contrastive study of the text can help identify the subtle differences in the construction types between a pair of languages. Further, the identification of an exact counterpart in another language of a construction type in one language is facilitated by the use of a large corpus. In both machine translation and second language teaching, the implication of this type of study based on corpora is well recognized. However, in the case of the Hindi-English language pair, some of the representative examples discussed above clearly show the importance of a corpus-based contrastive study for both second language teaching (of Hindi) and for building linguistic and grammar resources for developing Hindi-English machine translation system.

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Teaching and Learning with New Technology and New Pedagogy and Creation of Global Learner in Pedo Compunity

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Introduction

English education began in India during the British rule in India. It is the result of gradual evolution. Today it has become the integrated part of education in India. During the British rule in India , in 1793, William Wilberforce, the famous British philanthropist proposed to take the responsibility of education of Indian people but it was rejected by the East India Company. After few years again in 1813, when the Company's charter was renewed, that a clause was inserted requiring the Governor-General to devote not less than 100,000 rupees annually to the education of Indians. This clause laid the foundation of English education in India. But at that point of time money was spent mainly on translation of some English works into Sanskrit and Arabic language and some new publications of English books was also encouraged. Later, finally, with the minutes of Macaulay in Feb,1835, the western education in India through the medium of English was advocated. Even after the independence, in India, it remained an issue of controversy whether to continue with English education in India or not because along with Gandhi ji along with other leaders were against the English education In India and Pandit Nehru and many more were favoring the English education in India.

Ultimately, in 1950, on 26th January, with the commencement of Indian constitution, it was unanimously decided that English should continue as the official language for fifteen years. And then after even today India is continuing with English education and Indians are able to communicate all around the world through English.

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Thus using techno forms may create one's own classroom as per one's own wish and perhaps this is what today's learner is seeking for. In present scenario, it has become prerequisite that learner should be having learner centered view of entire teaching-learning process and moreover he needs to have 'new age feel' at every step of learning and all these requirements can be fulfilled only through integration of technology in teaching-learning.

Teaching of English without any affiliation with its literature broaden on the fact that the world today needs English for special purpose - for understanding of scientific or technical vocabulary specific to different of interest to the learners.

The decline on the standard of English has been commonly attributed to the teaching methods as used and adopted by language teachers. The aim should be not to teach about language but to develop learner's abilities to make them capable of using the language for variety of communication purpose.

There is difference between teaching about the language and communication in the language. In fact there is often 'a great ability gap' between having information and being able to use it spontaneously for common purpose. In order to bridge this gap and frame a relevant syllabus its contents should be made to learn a resemblance to the social context. This awareness of the social context can be had from the world of literature, which can depicts society in all its hues and colors in a language as varied as it is authentic and natural.

Emergence of PedoCompunity Environment

The formation of Pedocompunity Environment involves certain conceptual frame work;

A. Influence of cognitive development in PedoCompunity environment due to intuitive thinking

The formation of PedoCompunity is a social constructive process where the role of language learner is purely receptive in nature .The influence of cognitive development helps to acquire divergent skills ,discover principles etc-for example a teacher wants to teach a topic

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on different type sentences or parts of speech by using any sophisticated technology in a pedotechnology in a PedoCompunity ,the student will develop the image due to the Cognitization Effect.

B. Insructional design models and instructional strategies for pedo Compunity Environment

A model is mental picture helps us to understand something we cannot see or experience directly (Dorin et.al,1990).It is apparent that while technology offers a wide range of learnng facilities ,it prevents a new set of challenges.

Global language Learner Chain

⇩

Instructional design model via computer

⇩

Group of learners

⇩

Threshold stage of the emergence of PedoCompunity

⇩

Chaining of PedoCompunity

⇩

Formation of Global Language Learner
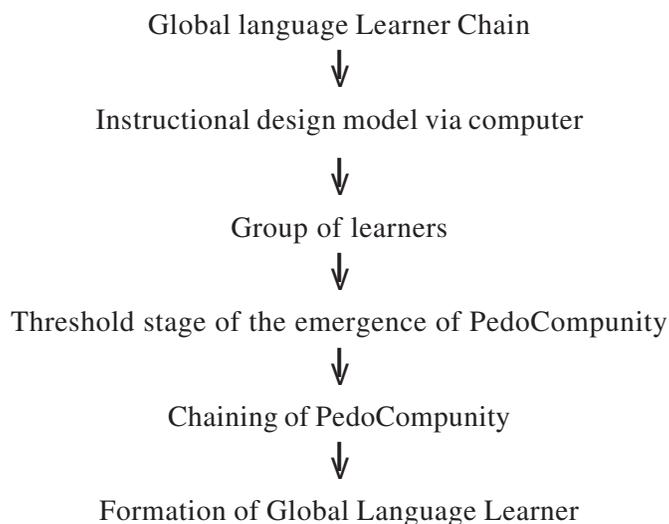
Learner Factors

The factor of motivation for learning plays a vital role in the learning process on the part of learner and generally the learners are exposed to text books which do not attract them and ultimately it leads to them to withdraw their interest in learning.

Learning of mother tongue is an unconscious process. Children learn it from the environment around them. Exposure which takes place in living, meaningful situation continuously helps the learners internationalizing their mother tongue naturally, spontaneously and with ease. But the same children face many difficulties in the learning

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of second language. Learning language involves learning its skills-reading, writing, listening and speaking, a student needs some material….many text books fail miserably in creating interest among the students. These text books are uninteresting and completely fail in motivating young learners and the contents used in them are not related to the culture and environment of the rural learners'.

Here are few suggestions on what we should do while dealing with ELT

a) Support the inclusion of local cultural component in teaching of English.

b) Learning must be need based.

c) Success of any program depends on willingness,. If the students are motivated , the task of language learning would be easy and entertaining.

d) Classroom environment is an important criterion for language learning.

e) The teacher should instill confidence in the students so that they can express themselves without inhibition. The teacher should plan more innovative classroom activities.

f) With the limited resources, teacher should try some innovation with his teaching material and methodology, so that he may become more acceptable and creative among the learners.

g) Course content is another major aspect that plays a remarkable part in inculcating communication skills among youngsters.

Technology in ELT

Throughout the years since independence in India, ELT has grown up by various means and latest additions have always been inserted in teaching of English in India. As per the era's demand , today in India , We can surely say that no less improvement has been done in ELT compared to any other field of teaching. Generally language teaching and Language learning is to be defined as oral-aural process and apart from that at the most text books were expected to be the

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helping hand to the earners and the teachers as well. But gone is that time , and in today's scenario that is not the case with ELT in India. Today's education has not remained only on black board and in text book but it has removed all boundaries of the classroom teaching-learning and with the help of technology one can teach and learn efficiently and perhaps more effectively.

Various online courses are available today for which learner can enroll staying home and they can have the certificate even from foreign universities at home. So this is possible just because of the use technology in teaching-learning. ELT in terms of Engg education and many other disciplines like Medical, management, Tourism etc has become the part of soft skills for the learners.

Engineering in past were mainly concerned with the technical aspects of engineering commonly known as 'hard engineering'. Times and roles of engineers have changed and a paradigm shift is perceived. Though formation of technical skills remains the nucleus of any content, the shift involves movement toward 'soft engineering'

These days teachers have initiated with their personal websites and blogs and through that they are teaching all around the world with the help of web technology. Through this , they can come to know about needs, views and feedback of learners and experts all around the world. So because of the world has become a global village where with little efforts we can share information with another person at any corner in the world: every place is just one click away on the screen of your computer. For ELT, many websites are just waiting to be clicked by the teachers and learners . Apart from that we have been using variety of techno-forms like CD ROMs, interactive Software, Digital Language Lab, Mobile Technology and many more which have already been inseparable component of teaching -learning in today's age and so need no further explanation

Technology in Teaching-Learning of Literature

Literature teaching generally has remained up to the limits of classroom discussion and classroom interpretations by the teachers most of the time. But the new age classroom needs to go beyond

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that. An enthusiastic teacher search for some movies based on literary work and can use that movie in the classroom to arouse the interest of the learners in the literature by screening of such movies. Studies in Psychology also say that the thing being watched remains for a longer time in the memory of the person who watches compared to the person who just listens to it. Various encyclopedia of literature are available these days in the form of CD which can be used in the classroom. For instance, Encyclopedia on Shakespeare is now easily available in the market so the use of such material should highly be encouraged in the literature class. This kind of encyclopedia provides detailed information about literature in the digital form along with appropriate audio-visuals. Many websites are available which offers online forums for discussion on various issues in literature studies.

Promote Online Tasks

Being a teacher, we must encourage our learners to use technology more and more, and avoid abuse of technology. We can give some vocabulary task to find out the meaning of the words on websites and not from the dictionary only. We can give them an assignment project to gather information from internet on some specific topic. We can give them some questions to find out the answers from the websites. It is also possible to assign them a web designing or blog designing task. We can encourage them for e-Publishing, by encouraging them to write on some current affairs kind of things for online publications through blogging.

Useful Websites

MERLOT (Multimedia Educational Resource for Learning and Online Teaching) is hosted by the California State University Center for Distributed Learning and offers a growing collection of online teaching resources from around the world. While anyone can view the online collection, membership (available for free upon registration) gives user rights to post new resources and to comment on existing ones. The focus is on university- level teaching, but many of the resource could be used at the secondary level as well.

Edu Hound is maintained by T.H.E Journal (Technology Horizons in

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Education) and provides a useful classifications and listing of a broad range of educational sites. Teacher-related topics such as standards and assessment and educational software are included. T.H.E, Journal is available online and also by free subscription. EdHelper.com provides links to large numbers of online lesson plans organized by subjects. It also includes useful set of links to recent articles on education-related subjects.

EDSITEMENT   The best of the Humanities on the Web is sponsored by the National Endowment of the Humanities and includes an excellent array of NEH websites under the categories of Art and Science, Literature and Language Arts, foreign Language, and History and Social science .

http://www.britishcouncil.org/arts-literature.htm
http://www.britishcouncil.org/arts-literature-creativereading-eltereading.htm

Learn & Fun

The greatest feature of today's age is 'online earning'. Some workaholic teachers can also search for some options to earn money online using their teaching skills but it requires a little of techno-skills at the same time. Lots of websites are providing this opportunity of online learning and online earning as well. Learners can enroll on such sites for their interest in learning in specific area and can have guidance of experts from any corner of world through web technology. At the same time, teachers can also go beyond the classroom for maximizing their earnings with the help of such websites which are willing to have services through web tool. For example to name one or two 'wizig' and 'tutorvista' are the sites where you can grab this opportunity . Sitting at your place, you can teach the students waiting for you at any place in the world and you can add some amount in your annual income. Isn't it interesting?

Reforms Required

In the field of education, these days various reforms are taking place and through that teachers' skills are getting upgraded but even after that so far as English teachers are concerned, it is believed that

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they are not expected to do anything with technology and they should be focused only on language teaching through various techniques, approaches and methods already suggested by the linguistics. This is totally unfair belief and English teachers themselves do need to come up with new technologies in their teaching.

Conclusion

To sum up this paper, we can surely say that use of technology really helps by various means in education in Pedo Compunity Environment. But unfortunately especially English community needs to come out of the illusion that they are supposed to deal with text books and blackboard to educate their learners because new age learner is no more attracted to such conventional teaching. Today's learners is more likely to favor the teacher who uses techno-forms in his teaching. So it becomes essential to master at least few of the new techniques of teaching along with technology in the classroom and outside the classroom too. Every teacher should have at least website or blog where he can keep in touch with his learners through some online uploaded information. Teachers can also give some online assignment to the learners because that is very much required to motivate learners to use such technology elements in their day-to-day life. In a nut shell,Pedo compunity Environment creates Global Language Llearner.

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Taboo and Euphemism in Tamil

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Euphemisms are words chosen as substitutes for words that evoke connotations that the speaker wishes to avoid. It is also one of the rhetorical categories like metaphor, hyperbole, litotes etc.

The dyslogistic connotations of a good many words, to be sure are matters openly acknowledged and widely agreed upon and whenever a common word gathers so heavy a load of taboo or social disapproval that many speakers hesitate to use the word at all, a process known as euphemism sets in. Most people, that is employ another expression (either a new coinage or a new application for one already familiar) to symbolize the class to which the taboo word normally refers.

In order to overcome the uneasiness arising in the minds of the speakers of the language euphemisms are used. When two or more expressions with the same denotation and the same linguistic connotation, often the shortest becomes taboo and the longer word or phrase becomes a substitute for the other. This has gentle overtones and is socially more acceptable. This is conditioned by the users of the language on the basis of sociological factors due to deep-rooted psychological impulses (This is more or less common to all people).

This article is about 'meaning', specifically about how cultural meanings are expressed in language. However, language is used to avoid saying certain things as well as to express them. Certain things are not said; not because they cannot be, but because 'people don't talk about those things'; or, if those things are talked about, they are talked about in very roundabout ways. In the first case we have instances of linguistic taboo; in the second we have the employment of euphemisms so as to avoid mentioning certain matters directly.

Taboo is the prohibition or avoidance in any society of behaviour believed to be harmful to its members in that it would cause them

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anxiety, embarrassment, or shame. It is an extremely strong politeness constraint. Consequently, so far as language is concerned, certain things are not to be said or certain objects can be referred to only in certain circumstances, for example, only by certain people, or through deliberate circumlocutions, i.e., euphemistically.

According to H.L. Mencken (1921) "a euphemism is a softened, indirect expression used instead of one that seems too harsh and direct." For example, *"he passed away"* and *"he is gone"* are euphemisms for *"he died"* and *"he is dead"* circumlocutions like these may arise from the desire to avoid giving pain and in such cases must be accounted useful terms. In another way, euphemisms are employed merely through hyper sensitivity or excess of delicacy. The Victorian use of *"white meat"* to avoid saying *"breast"* is an example for this type. There is still a third reason for the use of euphemistic terms to enhance prestige according to him. The job of a garbage collector for example, seems more prestigious if he is called a *'sanitary engineer'*. Likewise, the term *'underdeveloped countries'* replaced by developing countries and so on.

In Tamil also we can find euphemistic terms for the above mentioned reasoning. In ancient Tamil text, '**Nannul**' the term '**mangalavalakku**'used by Nannular to denote an inauspicious things as an auspicious one. Like that, the term **'iTakkaraTakkal'** also used to avoid certain awkward terms by him. In addition to that, to promote prestigious value now-a-days certain new terms are used as euphemism in Tamil.

Hence, we can employ euphemism in Tamil for the following four reasons.

Euphemisms

| Taboo of fear | Taboo of delicacy | Taboo of propriety | Taboo of prestige |

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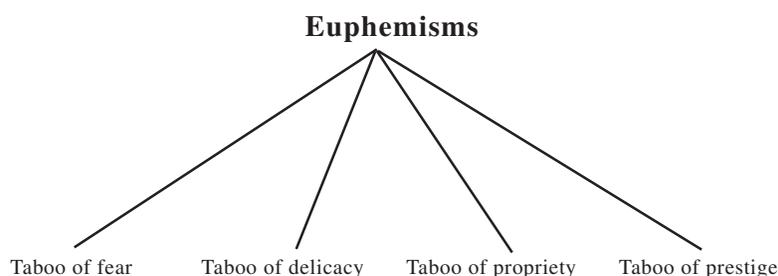
Taboo of Fear

These types of euphemistic terms are used on the basis of people's beliefs in their attitudes. Generally mind is the basic reason for all kind of actions. Mind's nature is reflected in people's language and their activities. Belief originates in their minds because of their fear in order to get positive result through their approach of the things. Their approach in language based on beliefs explore in different ways.

Certain terms are replaced by another term or terms in order to avoid bad result in their life. For instance, in Tamil Nadu, the people have great faith in Goddess Mariyamma. If a person suffers by chickenpox, they believe that the Goddess Mariyamma has got angry with them. Because of their fear towards mariyamma, they used to say **a:tta: vantirukka:** *'she has come'*, **a:tta: veleya:TuRa:** *'she plays'* instead of saying **ammai po:TTirukku'** or **vacu:ri va:tturukku** *'she is suffering from chickenpox'*.

If a person dies due to the chickenpox, people used to say **kuLirntu viTTa:rkaL** *'he/she is frozen'* instead of saying **iRantu viTTa:r**- *'he died'*.

In another example people are lighting the sacred lamp in their houses daily in front of their pooja room. In order to put off the ti:pam, they used to say any one of the following terms:

malai e:ttu	- *'raise it to the hill'*
pericu paNNu	- *'make it big'*
aTakki vai	- *'to subjugate'*
kuLiravai	- *'to make cook'*
kayyamarttu	- *'press with hand'*
cama:ta:nam cey	- *'make peace'*

etc., instead of saying **viLakkai aNai** *'put out lamp'*. People feel if we say **ti:pattai aNai** *'put out lamp'* directly such a word will bring evil to the family.

Sometimes certain phrasal forms are used by the folk against their real action due to their fear in such terms. For example, People give more importance to say **vare:n/po:yiTTu vare:n** – *'(I am) coming / (I am) going'* instead of **po:re:n** – *'(I am) going'* when they depart

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from that place. The term **po:Re:n** is not used by the common folk because by saying so they believe that they would not come back to meet them again. That is to say that that meeting was going to be the last encounter.

Like that if a person is leaving from the house, the people ask **rompatu:rama:?** *'Is it a long distance?'* or **eppa varuvi:nge:?** *'When will you return?'* instead of asking like **enge: po:Ri:nga?** *'Where are you going?'*. Because they believe if we ask directly like **enge: po:Re?/ po:Ri:nge:?** *'Where do you go?'* he cannot get fruitful result in his matter.

Taboo of Delicacy

Words referring to unpleasant events/subjects are replaced by pleasant ones. This is known as in Tamil **mangalavaḻakku.** We find many references in old literature for this type of euphemisms. The names for death and other such unpleasant events are replaced by euphemisms. The dying was referred to as **tuncutal** *'sleeping' in old literature.* When a lady loses **ta:li** – *'sacred cord'* at the demise of her husband, it is expressed as **'ta:li perukiRRu'** which literally means flourished instead of **aruntatu** *'broken'.*

In the old Tamil text Nannul, Nannular used the euphemisms for the following terms. The term **cuTuka:Tu** *'graveyard'* is replaced by **nanka:Tu** *'good place';* another term **o:lai** *'death news'* is referred as tirumugam *'glorified face'*; In another example, the term **ca:Ni** *'cow dung'* is replaced by **a:mun pakaravi** by him; the term **ka:ra:Tu** *'black goat'* is noted as **vella:Tu** *'white goat'* by him.

The term **peruviya:ti** *'big disease'* is replaced by **toḻuno:y** to refer *pep rosy*. In another example, the term **iRanta:r**, **cetta:r** or **ka:lama:ṉa:r** *'(he) died'* are referred as **civalo:kap patavi aTainta:r** *'He reached the feet of Lord Siva'*, *vaikuNTap patavi aTainta:r* or He reached the feet of Lord vishnu', or **iyaRkai eytiṉa:r** *'assimilate with nature'.*

Taboo of Propriety

When it is not considered as etiquette to use some term to a decent audience, they are replaced by some other suitable terms.

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This is known in Tamil as **iTakkaraTakkal**.

Euphemisms are employed for propriety i.e., to avoid strong taboo words like certain body parts and certain physical actions. The term **veLiye: po:tal** *'to go out'* is used for 'movement of the bowels'. **ka:l kaḻuvutal** *'cleaning of legs'* is used for cleaning the *'anum'*. In old Tamil the term **pi:** *'excreta'* was replaced by **pavvi** or **pakaravi**. Obscene terms are replaced by other words. The expression **onRukku** – *'for one'* is used for *'passing urine'* and **iraNTukku** – **'for two'** is used for *'moving of the bowels'*. In old literature the term **kongai** is used for *'breast'*. Later on in middle middle period '**amman**' is used in Nalayirativya pirapantam, but in modern period the euphemistic terms for breast is **'ma:rpakam'.**

In rural areas, the people used to speak many indecent words related to human organs and human relationships. But those words can not be spoken in the public places or meetings. For example, the action of **veLikki po:tal**-'go to toilet' is referred by them as **kollaykki po:yirukka:nga** *'he is in backyard'* or **va:ykka:l pakkam po:yirukka:nga** *'he is going near canals'* and so on. But now a days all the people used to say **'bathroom po:yirukka:nga'.**

Taboo of Prestige

In this case, the Euphemistic terms are employed to enhance prestige values in the society. In our day to day life, many new words are coined to substitute older terms. Sometimes those words are coined intentionally to raise the value of the particular professional groups/institution/communities and so on. In Tamil we can notice a number of terms used to enhance the prestige. The older term **kakkuska:ri / ka:ran** *'scavenger'* is replaced later by **to:TTi**, and now it is termed as **tuppurava:Lar**. Another term **ana:tai illam** *'orphanage'* is replaced by **karuNai illam**, the term *ki:ḻ ca:tiyiṉar* is referred as **pintangiyavarkaL / piRpaTuttappaTTo:r** *'backward class'*, **ce:ri > Harijan colony**. Now a days the term **ali** *'transgender'* is replaced by the term **'tirunangai'**; the term **u:ṉamuRRo:r** *'handicapped'* is termed as *'ma:RRut tiRaṉaLikaL'* those terms are coined due to elevate the

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Hence, in Tamil Euphemisms are employed in different ways in modern times. By studying these aspects deeply we can identify the different communities in which the particular term stands for.

This study shows that Tamil employs words significantly on occasions when some words are treated as taboo. As the communication has to be conducted in which the participants have to view matters in an objective way it is sometimes hampered due to the avoidance of taboo words. That is to say people do not want to use certain words publicly. However they want to convey the same sense to others. This becomes possible only by using other terms which we call euphemisms. Thus euphemisms bale out speakers from unnecessary embarrassments.

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Technology in Language Teaching

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Introduction

The need for effective communication is the basic requirement in this age of globalization, internationalization and multi nationalization of higher education. Amazing things have been happened in every filed with the launch of technology, which has contributed tremendously to the academic environment to encounter various situation for enhancing language skills. The ultimate objective of any teaching is providing a platform for better learning. This paper is focused on activity based language teaching with the application of technology.

Technology has put a foundation stone to new methods of teaching English, in which teachers get opportunities to deal differently with students of different abilities. Present scenario in education is quiet different from traditional methods. The teacher is the sole source of information in traditional method, the students have little involvement and passively participate with varying degrees of attention. Those with poor listening skill to not benefit much, they become a silent witness. The teacher only has more opportunity to speak for an extended period of time, students are not given chance to interact. Technology enable teaching is more on student / learner centered one. As a solution to the traditional teaching, technology assists to ensure learners participation in class room and they take part actively to enhance the skills , whereas the teacher assumes the role of a guide.

Traditionally, only the human mind would generate process to receive and create information by absorbing conserving, interacting, imagining and thinking. But in modern technology a part of this process have been taken over by the electronic machines. Increase in potential expectation of students over the tutor, communication and learning

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environment, multimedia is the most effective media for educational opportunity. It is a great education because we learn and update knowledge without rigorous of learning. Though technology enable teaching is a combination of hardware and software, it cannot replace human interaction such as face to face interaction, eye - contact, body language, stimulating and motivating factors in the field of education. Following are some of the technical tools in teaching which makes learning more effectively. E-board, LCD projector, Power point presentation, Spread sheet, web technologies. The usage of these tools have given their best contribution to acquire essential skills in English language.

Listening

We use English language for an infinite variety of purposes. A common obstacle in communication is poor listening. It requires a conscious effort to interpret the sounds, grasp the meaning of words, recognizing and reacting the message. Listening can be categorized as 1.Appriciative listening, 2. Emphatic listening, 3.Comprehensive listening, 4.Critical listening. Students are involved in last two types of listening during class room teaching. There are 3 stages take place in class room session such as pre - listening, while listening and post listening. The first stage helps the learner to be familiar with the topic which they are going to listen. Second stage, learners go deep into the context and they interact and share general / specific understanding and ideas of the text. Post listening is more important than the two stages. This stage makes students to be creative and expand the text, at the same time other skills also developed, for example vocabulary building, grammar structure, pronunciation, speaking other topics related to the text etc., Apart from students - teacher interaction, technology plays a wonderful role improving listening skills, as follows.

- Making students to listen sports commentaries on television radio.
- Listening to recorded telephone conversation, spoken by native speakers.
- Recording and listening his / her own speech, which will help

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one to correct mistakes.

- Interactive drill practice, using audio visual in language lab, listening for comprehension and responding the questions are helpful for enhancing listening skills.
- Visual aids are more effective than verbal explanation. Slide show, handouts, chart, table, films, listening brief speech, puzzles, riddles and pictures can be delivered more accurately and quickly.

Speaking

Speech in the representation of the experience of the mind. Speaking in the most indispensable tool for communication in business dealing. Official, personal and all relationship. Speaking in a natural phenomenon so it cannot be taught but it can be acquired and improved by creating interest among the students, will help them take initiate to speak. Continuous pronunciation practice, presentation skills, Group discussion are other possible ways to improve speaking skill. Electronic media makes every things possible to participate in video or Audio conference.

Reading and Writing

E-mail is the wide spread application of this century. Language teachers may design e-mail based tasks into curriculum. E-mail assignments, supplementary activities, similarly debate topics can be given, the students, may login the discussion through e-mail. These kind of tasks encourage students to discover they own potentials and it assists then to learn new vocabulary and develop writing and reading skills. Multimedia in a educational system offers a number of models of learning strategies it has enlarged a platform to attract the teacher and learner for easy and happy learning.

The internet has added to the vocabulary of English language by coming new words and new meanings for already existing words. E-Journals and E-books serve the purpose of reading as printed book, which also gives the experience of a printed book. E-Journals is a source of information, sought for various reasons, including research, current awareness, teaching, learning and other communication.

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These E- sources give theire considerable contribution to language to enrich the skill of reading.

Blog (web log) technology in class room has become very easy because it requires very minimum technical knowledge. Blog leads to reading, thinking, reflecting, writing and publishing. It is a basically a updated online personal diary with a blog. In which every person has an equal opportunity to share thoughts and opinions. Visitors of the blog can contribute the suggestion and help to build the content. An excellent opportunity is given here for students to interact, participate, in pre - class are post class discussion and learning.

Web tutorials is an excellent method of providing information for literacy the benefit of it, the web tutorials can be revisited to reiterate information for reading. Pod casts plays a pivotal roll in education it is used to publish audio and video recording on the web. It encourages auditory learning style. It will be a successful method in teaching because listening is more easier than reading a book.

The virtual class room is an advanced method in teaching. The teachers and students anywhere in the world can meet in the class room for online class. The virtual class room environment enable to communicate synchronously using video, audio, text chat, to share a presentation, document and images on the interactive white board. The effective integration of communication and technology in to educational system has expanded to access to education, strengthen the relevance of education and raise educational quality. Influence of technology in language teaching resulted in the following benefits.

- Develops independent thinking, leadership qualities and managerial skills.
- Assists to acquire self confident and self reliance
- Directs to understand different problems and different situations with suitable measures.
- Increases wide knowledge and understanding
- Gives platform for collaborations among teachers and students using a common tool.

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- Arranges excellent opportunities for students to enrich LSRW skills
- Promotes discussion, exchanging ideas and encourages interaction.
- Generates the opportunity to learn complex skills with new ideas ,views and approaches.
- Self Motivation and self evaluation can be acquired.
- Information can be updated very frequently.

Conclusion

The success in the implementation of technology based teaching depends on learning approach, a student adopts, because present educational system is purely learner centered one. Technology has a power to products of its best teacher globalized education. It is the ability of the teachers to focus their method in utilizing a variety of e-resources available. Employing the sources highlights and strengthen teaching method, which also has the grace among the learning community. Technology enable teaching is a effective medium for a healthy advancement of learner centered education. The students reflect interest to learn new technologies, which allowed to be more creative and independent.

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Enhancing the Language Teaching Stratergy by using Powerful Communication Tools

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If we could communicate 'any information or details' to our students with impact, clarity, and memorable, what difference would that make to their perception of us? If we could make language come alive what difference would that make to our teaching?

One way to achieve this is using powerful and effective communication tools which are all used by great communicators and leaders through the centuries. The effective communication tools are metaphor, anecdote and story to explain complex messages in concrete ways.

Vocabularies are nothing more than abstractions. A word is merely a representation of something, not the thing itself. Without contextualization words remain vague and hazy and open to a multiplicity of interpretations. Vague communication can create confusion and misunderstanding. If we wish to ensure our words are understood in the way we wish, we would do well to translate concepts and ideas into concrete, tangible shared meanings. Anecdotes, stories, and metaphors are very powerful ways to do this. Stories connect ideas with people's lived experience. They make sense!

Example Story

The Boy Who Cried Wolf

A shepherd-boy, who watched a flock of sheep near a village, brought out the villagers three or four times by crying out, "Wolf! Wolf!" and when his neighbors came to help him, laughed at them for their pains.

The Wolf, however, did truly come at last. The Shepherd-boy, now really alarmed, shouted in an agony of terror: "Pray, do come and help me; the Wolf is killing the sheep"; but no one paid any heed to his cries, nor rendered any assistance. The Wolf, having no cause

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of fear, at his leisure lacerated or destroyed the whole flock.Moral of the Story / Message: There is no believing a liar, even when he speaks the truth. If we tell a story; and the story contained a 'message' even a week after the class, everybody remembered the story and the power of its message. Stories can be used in many different contexts to achieve different results. This study discusses how stories can enrich our communication. We will find out how we can apply them in a variety of contexts, enhance our ability to give 'messages' and discuss values, teach language skills effectively, and encourage effective action. In whatever context we use stories, they work brilliantly and impact upon the memory of our listeners.

Enriched Communication

We can use stories for many different purposes in the classroom. They work particularly well when you 'frame' them. Framing means that you give the listeners a clue as to what the 'message' is about. It is usually better not to explain a story. When the listener has to work to find a meaning it makes more sense and is installed much more deeply in their memory.

Example of framing Anecdote

Let's say we want to encourage our students to take more responsibility for their learning and behaviour in the classroom or any team work. We have to mind a certain set of attitudes, but rather than be directive you we would prefer they work it out for themselves. So we talk generally about the kinds of people who are successful in groups and teams and we can use an anecdote to explain this.

Ronald Reagan: Hollywood President

Secretary of State James Baker once gave Ronald Reagan a briefing book to study before the next day's World Economic Summit in Williamsburg, Virginia. In the morning, Baker was dismayed to learn that the president had not even bothered to open it and frankly asked him why. "Well, Jim," Reagan replied, "The Sound of Music was on..."

"Reagan's masterly delivery sometimes disguised the fact that he did not really know what he was saying," The Economist wrote in

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Reagan's obituary. "The lines were written, for safety's sake, on three-by-four cards or on his shirt-cuff." "I think Nancy does most of his talking," Robin Williams once said of Reagan. "You'll notice that she never drinks water when Ronnie speaks."

Reagan, Ronald (1911-2004) American actor and politician, governor of California (1967-75), and 40th President of the United States (1981-1989) [noted for his administration's stewardship of economic recovery; its military involvement in Grenada, Central America, Lebanon, and Libya; and its improved relations with the Soviet Union] Anecdotes, stories and metaphors can be used to reinforce almost any message we want to get across.

Metaphors

"All the World's a stage , And all the men and women merely players they have their exists and their entrances" - Willian Shakespeare.

A metaphor is a figure of speech that says that one thing is another different thing. This allows us to use fewer words and forces the reader or listener to find the similarities.

Look at this example:
1   Her home was a prison.

In the above sentence, we understand immediately that her home had some of the characteristics of a prison. Mainly, we imagine, she could not leave her home. She was trapped inside. Why it was a prison we do not know, but that would be clear from the context-- perhaps her husband forced her to stay at home, perhaps she was afraid of the outside. We don't know, but the rest of the story would tell us. What is important here is that in five simple words we understand a lot about her environment, how she felt and how she behaved? In this sentence, "prison" is a metaphor.

Look at another example:
1   George is a sheep.

What is one characteristic of sheep? They follow each other. So we can imagine that George is a follower, not a leader. In this sentence "sheep" is a metaphor.

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Metaphors are very common in everyday language. But poets also like to use metaphors. In the following famous verse (from The Highwayman by Alfred Noyes), can you spot three metaphors in the first three lines?

The wind was a torrent of darkness among the gusty trees, The moon was a ghostly galleon tossed upon cloudy seas, The road was a ribbon of moonlight over the purple moor, And the highwayman came riding--Riding--riding--The highwayman came riding, up to the old inn-door.

The key to success in life is learning skills that enable us to run our own life and achieve the goals we want. Without these skills we can be sure there are plenty of people willing to take control of us.

Teaching Language Skills

Write this word Sandal on the board and check understanding of vocabulary. Ask students individually to invent a story including at least seven of these words [no writing]. After a few minutes ask students to go round telling their stories to other students. Telling at least three other students, and listening to their stories, will allow them to improve their story and to develop their speaking and listening skills. For homework they could write their story which should be easy after all the practice of telling it. We will also find they really want to listen to you reading the original story to find out how close to it their own story was.

We can always do more than we think we can. If we start using stories, Metaphors and Anecdotes in our language teaching class room we can see the positive improvement in the language learning process among the second language learners.

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Effectiveness of Reciprocal Teaching Technique in Enhancing the Reading Skills of Engineering Students in English

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"As a means of communication, reading is more versatile than wireless, television or films; it needs no equipment and can be done at any time and place. It is many things to many people. It is a telescope, because through it we can look at the distant stars and speculate about life upon them. It is a microscope, because through it we can not only examine the chromosomes and the atoms, but also infer those minute particles, which even the finest lenses cannot reveal. It is a never- ending wide screen film on which the human pageant passes in review. It is still the only known time machine that can recreate the events of the past and open the vistas of the future."
- 		CIEFL Monograph: reading Comprehension, 2003

Emerging Importance of Communication Skills in the Modern Era of Science, Technology And Globalisation

Interest in communication skills has increased dramatically since social scientists first turned their attention to life silks in the mid-1960-s. But "overall understanding of communication skills has not reached a level where prescriptive generalizations are warranted" (The International Encyclopedia of Education, 1988).

Importance of Reading

The current age is essentially an age of communication. Despite the phenomenal advances in communication, made possible today by electronics, the printed page still reigns supreme even in countries like the U.S.A. Without it, no higher education or interchange of serious professional knowledge is possible. In a developing country like India, which is achieving a technological break-through, the

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printed page is the only means of communication. It reaches millions untouched by electronics.

Importance of Reading in Technical Education

In an address at the 35th RELC International seminar held at Singapore, Kumaravel (2000) observed, "Most of the reading that the future doctors and engineers of India will have to do will be narrow, laborious, inartistic and exact. Teaching this kind of reading is a far less humane and far less self-indulgent business than teaching the reading of literature, but vital for India's future". This observation assumes greater significance in the modern context. Though reading occupies a special position among all the skills that a student learns during his/her academic career, the need for improving the reading skills is more pronounced in the case of students of science and technology, obviously for the following reasons:

ı The students have to interact with a considerably high amount of study materials on Science and Technology.

ı The students' ability to grasp the right meaning from the technical and scientific writings, reports etc., is very much essential.

Need for the Present Study

Though teachers and educationists are quite aware of the importance of reading, very little has been done to develop the skill in reading to the desired level. In western countries, teacher, educationists and parents can assess and evaluate the progress of their wards at every step with the help of standardized tests on reading to suit different grades and age levels and adopt suitable remedial measures. But in India, such steps are very few in number and often quite unsuitable to Indian needs, as India is a vast and growing country differing in every respect from one part to another, in language, culture and so on. Especially no such remedial measures and reading improvement strategies are available for technical students.

The North Central Regional Educational Laboratory, an educational resource laboratory, has a web site that explains Reciprocal Teaching and summarizes the research from which it comes. The University of Washington post's a Reciprocal Teaching Home page that reviews

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the research and concludes that the technique is effective. In fact, an Internet search to locate Reciprocal Teaching resources received 122,000 sites on date.

Rationale of thePresent Study

Reading research during the past twenty years has been characterized by simultaneous efforts at many fronts. Many research studies have been conducted to evolve a reading development strategy or set of strategies that would raise the reading levels of students. One such research was carried out in 1987 by Anne Marie Palinscar, from Michigan State University and Anne Brown, from the University of Illinois and the outcome was the discovery of Reciprocal Teaching. The application of Reciprocal Teaching strategy was experimented on urban students in Highland Park, Michigan, and the success of the experiment was reported by UNESCO-International Bureau of Education in 2001 in its "Innodata Monographs - 8".

From the review of literature, the investigator understands that a substantial body of empirical studies done abroad in countries like U.S.A. and Canada finds that Reciprocal Teaching has significant advantages as a reading improvement strategy. However, in the Indian context, the potentiality of Reciprocal Teaching as reading improvement strategy needs to be tested against empirical data of actual research findings.

Reciprocal Teaching - A Conceptual Framework

'Reciprocal Teaching' is an instructional procedure designed to enhance reading comprehension in students. It is characterized by

l   Dialogue between students and teacher, each taking a turn in the role of a dialogue leader.
l   'Reciprocal' interactions where one person acts in response to the other.
l   "Structured dialogue using four strategies viz., Predicting, Summarizing, Questioning and Clarifying.

According to Palinscar (1986) "Reciprocal teaching refers to and instructional activity that takes place in the form of a dialogue between

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teacher and students regarding segments of text. The dialogue is structured by the use of four strategies: predicting, summarizing, question generating and clarifying. The teacher and students take turns assuming the role of teacher in leading this dialogue. The purpose of reciprocal teaching is to facilitate a group effort between teacher and students as well as among students in the task of bringing meaning to the text".

Strategies of Reciprocal Teaching

Each of the four strategies of Reciprocal Teaching helps students construct meaning from text and monitor their reading to ensure that they in fact understand what they read.

Predicting requires the readers to hypothesize about what the author might discuss in text. This is an opportunity for the students to link the new knowledge they will encounter in the text with the knowledge they already possess. It also facilitates the use of text structure as students learn that heading, sub-headings and questions in the text are useful means of anticipating what might occur next. To predict, the reader must read with anticipation and expectancy, watching for text clues indicating where the author goes next. The inability to predict may also be an indicator that comprehension is inadequate.

Summarizing provides the students with opportunity to identify meaning paraphrase and integrate important information in the text. It requires the reader to recall and state that gist he or she has constructed. Therefore, a reader who can summarize has activated background knowledge to integrate information appearing in the text, allocated attention to the main points, and evaluated the gist for consistency. The inability of the reader to summarize text indicates that comprehension is incomplete.

Questioning helps the students identify the kind of information significant enough to form the basis for a question. It is also a form of self-test. Generating questions about text, likewise, depends on the gist and the function needed for summarizing, but with one additional demand: that the reader monitors the gist to pick out the

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important points. To generate questions, the reader is required to re-process the information to put it read into question format. The inability to formulate appropriate questions about the text is another indicator that comprehension has not occurred.

Clarifying enables the students to identify the difficulties in comprehending the text and the reasons for the same. They also conclude whether to reread a segment of the text, or to go ahead or to ask for help. When a reader clarifies the point, he or she must allocate attention to the difficult points and engage in critical evaluation of the gist. In short, clarifying directs the reader to look for parts of the passage that are confusing and unclear. The reader must ask the question: 'Is there anything in this segment that I don't understand?' if there are unclear segments which block understanding, the reader is signaled to reread, or ask for help.

The process begins with the instructor modeling the steps of Reciprocal Teaching. The instructor reads the title and subtitle of the text segment and raises questions as to what might be covered in the text. Then the passage is read and the points are summed up at every point of transition. Next the instructor asks the students questions to which the students respond orally. The students ask questions to the instructor about the text for the purpose of clarification. The process is repeated by the instructor until students are familiar with the sequence of activities and the skills involved. A student then performs the modeling role in either a large group or in small groups or pairs with the instructor acting as "coach", ultimately withdrawing from the process.

Objectives of the Study

The main objective of the present experimental study is to find out the effectiveness, if any, of Reciprocal Teaching of reading over the Conventional Method of teaching reading in English to the students of Engineering Colleges. The experiment was designed and carried out to find out answers to the following questions:

Is there any advantage in favour of Experimental or Control group with regard to the comparison of reading improvement of the

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students of engineering colleges in English?

Is there any significant difference in the reading skills of the sub-samples based on Locality, Socio-Economic Status, Newspapers Reading Habit, Medium of Instruction and Language Interest, as a result of Reciprocal Teaching?

Finding answers to the above questions required the formulation of specific objectives for the experiments in a more precise, research oriented style, as given below:

To compare the mean Reading Comprehension scores of the students of an Engineering College in Experimental Group and Control Group.

To compare the mean Reading Speed scores of the students of an Engineering College in the Experimental Group and the Control Group.

To compare the mean Vocabulary scores of the students of an Engineering College in the Experimental Group and the Control Group.

To qualitatively analyze the effect of Reciprocal Teaching Technique on the students of an Engineering College.

To offer suggestions and recommendations on the basis of the findings of the experiment.

Hypotheses

The specific hypotheses formulated on the basis of the insights gained from the review of related literature and tested by the experiment are given below:

1. There will be significant difference between the mean achievement scores of the Experimental and Control Group students in the sub tests on Reading Comprehension, Reading Speed and Vocabulary.

2. Pupils taught through Reciprocal Teaching Technique will have higher mean achievement than the pupils taught through Conventional Method of Teaching.

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Methodology of the Study

Pre-test Post-test Equivalent-Group Design was adopted for the study in which the participants were randomly assigned either the experimental group or the control group.

The experiment was conducted on a cluster sample of 120 students of and Engineering College. They were divided into two intact groups and the hundred twenty students were randomly assigned either the Experimental Group or the Control Group (RTG), which was taught reading through reciprocal teaching technique. The other group was treated as Conventional Method Group (CMG), which was taught reading through conventional method of reading.

Variables Taken for the Study

In the words of Garret (1971), "The term 'variable' refers to attributes or qualities which exhibit differences in magnitude and which vary along some dimensions". The students' improvement of the Reading Skills is caused, promoted and affected by various factors, like variables arising out of the person, variables arising out of the home, variables arising out of their parents, etc.,

Randomization and matching the two groups were the procedures adopted for controlling the confounding variables.

Instrumentation

The following were used for the present study.

1. A Reading Skills Test.
2. Socio-Economic Status, Family Background and Reading Habits Questionnaire.
3. Reaction Scale for Students.
4. Language Interest Inventory.

Analysis Of Data

The data collected through the above tools were subjected to the percentage analysis. The quantitative analysis of data was also supplemented with qualitative analyses of verbal data such as Content Analysis. Analyses of data were carried out at two levels viz., macro

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level analyses and micro level analyses (in-depth Case Study).

Major Findings of the Study

From the analysis of data, it was evident that

1. Reciprocal Teaching Technique contributed to the improvement of Reading Comprehension of the engineering students in English.

1. Reciprocal Teaching Technique contributed to the improvement of Reading Speed of the engineering students in English.

1. Reciprocal Teaching Technique contributed to the improvement of acquisition of Vocabulary of engineering students in English.

1. Urban students in the Reciprocal Teaching Group recorded higher increase in their Reading Comprehension, Reading Speed and their acquisition of Vocabulary as a result of treatment.

1. Students with High Language Interest in the Reciprocal Teaching Group recorded higher increase in their Reading Comprehension, Reading Speed and their acquisition of Vocabulary as a result of treatment.

1. Students with regular newspaper reading in the Reciprocal Teaching Group recorded higher increase in their Reading Comprehension, Reading Speed and their acquisition of Vocabulary as a result of treatment.

1. Students with English Medium Background in the Reciprocal Teaching Group recorded higher increase in their Reading Comprehension, Reading Speed and their acquisition of Vocabulary as a result of treatment.

The above findings substantiate the findings of earlier research in Reciprocal Teaching Group recorded higher increase in their Reading Comprehension, Reading Speed and their acquisition of Vocabulary as a result of treatment.

Conclusions, Implications, Suggestions and Recommendations

Results of the experiment imply that the Reciprocal Teaching Technique strongly influences the outcome of reading sessions in

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terms of Reading Comprehension, Reading Speed and acquisition of Vocabulary. This implication helps the formulation of some theoretical guidelines so as to modify the present practice of teaching reading in English at the engineering colleges.

ı The major outcome of the experiment highlights the effectiveness of the Reciprocal Teaching Technique in teaching reading. The pupils taught through Reciprocal Teaching have recorded high achievements than their counterparts taught through Conventional Method.

ı In-depth studies conducted by renowned researchers have reported that this is due to the limitations of the traditional system of instruction. Two of the serious limitations of large group instruction namely, lack of catering to individual differences in abilities and lack of uniform attention to all the pupils prevailing in technical education system now, can be minimized if Reciprocal Teaching Technique is practiced. The friendliness, mutual trust and consciousness of a common goal to achieve and the cohesiveness among members yielded by the Reciprocal Teaching Technique provide a joyful and rewarding learning environment.

ı The key element in Reciprocal Teaching is to hold the students accountable for their learning and give them a sense of power and ownership over the ultimate outcome of their learning. The reading tasks provided to the small groups increase the responsibility of the individual member to work for the group goals through shared learning. The limited intervention of the teacher, at moments of need, promotes 'Learning by Doing'.

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Alternative Connections
(Translating Emotion of Love in'*Kural*')

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Introduction

Translation is a process which transmits knowledge between languages that demands to be transferred (Source Language) and a language in which transfer taken place (Target Language). Taking a role of connecting knowledge of a language a transmitter who agrees to attempt to adjust the linguistic properties of both the languages should be an authenticated to convince with the parallel correspondence at mutual way in a dynamic manner. Dynamic manner adjudged by the cognition. Cognizing process apparently dealt with the internalization of thought and connections of relative ideas. In this context, internalization involves to meet all levels of linguistic and non-linguistic activity such as culture, society, psychology and other related existing knowledge. The knowledge of an individual may reflect in the result of the system of a translation.

Translation as a connection

Translation is a process of connection. It connects various ideas conceived by two individuals. Sometimes they go together at a same platform and some occasions they divert. Though the definition is intentionally wide, a term platform mean to say that the mutual cognitive relationship between Source author and Target reader. The dynamism of linguistic and non-linguistic properties may cause for a diversion that may affect their coordination. In several contexts, some translations are proved to be an example for such a diversion. It is expected that all adequate materials intended in Source text should have the parallel connections with suitable materials available in Target text. Somehow, translators tried their level best to connect their own knowledge with the intended truth of Source text. But the result is not consistent always and it may either be a proximity or remote. Those properties have to be explained clearly to find out

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the possibilities to have a cognitive connection between Source and Target texts.

Background

Theoretical works have been always helpful to understand the problems to find out the solutions wherever possible and explain them to extend the suggestions. Many linguists have been defined on existing system of the procedures of various translations. Jiry Levy (1967) proposed 'a generative model of translation by means of the methods used in defining decision problems'. This model has the following components 1. The situation is an abstract of reality 2. The definitional instruction defines the class of possible alternatives 3. The paradigm is the class of alternatives i.e., a set of ordered equivalents according to different criteria (i.e., stylistic levels, connotative extensions of meaning etc), and 4. The selective instruction directs the translator's choice among the possible alternatives. Levy also discusses other aspects of his theory as Surplus decisions: The translator may take some steps more or less than the author of the SL text did. They may be necessary or not necessary and either motivated or not motivated. A surplus decision, which is dictated, by the system of the TL is 'necessary' and one which is prescribed by linguistic or extra-linguistic context is motivated. Levy's notion of 'surplus decision' may help in the evaluation of translations empirically. Surplus decision cannot be taken for granted always but practically it is a provision that helps to compromise the Source meaning. Levy argues that the decision processes operating in translation are of two types because translation involves interpretation and creation at the same time a) the choice from the elements of the semantic paradigm of the word in the SL text; i.e., between possible interpretation of the meaning of the SL text. b) the choice from the paradigm of words of the TL which more or less correspond to the meaning chosen under i.e., the expression of the meaning.(Ramasamy, V. 2001) Taking into consideration of levy's notion of superfluous alternative in translation, this paper review some empirical data to justify the connections through the implicit notion.

Problem of the study

Tirukkural a text of great literary traditions of Tamil having great artistic work to the lofty humane ideas permeate it, which are equally

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precious to the people all over the world. It has captivated the mind and spirit of the people of all denominations. A large number of critical commentaries by native as well as non-native scholars are available for this text. There are some old commentaries available which were written in the medieval period. After that, more new commentaries have come up in modern times. There is little long respite, remains sustain in coming works on that. Besides, the native and non-native scholars, out of their own interest or some other deliberations, have also done the translations of the text. Most of them are source text oriented and rests of them are target text oriented.

Hence, it considers both the groups for empirical study and that is to aim of the present paper.

Source for the study

This paper put forth some sample translations to understand the said problems. Few English versions of a single couplet included in the chapter on Arattauppaal of 'Tirukkural' has been selected as a sample text for analysis and comparison. The various connections identified through the translators attempt to reveal the concept on 'emotions of love' defined in KURAL have been brought out for discussion. The translators are native as well as non-native scholars. Native scholars like P. S. Sundaram(1987), G. Vanmikanathan(1951), S. Maharajan(1979), C. Rajasingham(1989), N.C. Naidoo(1996), M. S. Purnalingham Pillai(1931), V.M. Gnanaprakasam(2004) and S.M. Michael(1926). The non-native scholars like G.U. Pope (1886), H.A. Popley(1931) have also been taken for discussion. The translations of them are not taken for neither criticize nor deep analysis but for understanding the diversion taken place in their interpretation. Let us see some sample texts to scan the deviation in connecting their options under the theoretical definitions.

Alternative connections in Translation

'Virtue' is one of the chapters in Tirukkural dealing also with the emotions of love. A couplet come under virtue has been used as a source text for analysis and its translations done by the above scholars are compared to identify the possible alternatives for equivalents through their surplus decision.

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anbirkum uunto adaikum tal arvalar
punkanir pusal tarum

The couplet refers 'love cannot be hidden, because the tears or some other feeling appearing in the face of the one who loves will bring out the hidden love'. The couplet primarily intended the same and it became overlaps due to the alternative system involved in the process of rendering. For instance

Connection-I

What bolt can bar true love in fact?
The trickling tears reveal the heart

It is a translation done by N.C. Naidoo. All the alternative parallel elements are decided in accordance with the motive of faithful to the original. However, there is understated, overstated alternative equivalents prevail in the core meaning of the original. In this translation, the expression of love is seems attributed as 'true love'. The original text mean to say that ' what bolt can bar love' for **anpirkum unto adaikkum tal** and the alternative decision could be as such. Naidoo decides to overstate by adding the alternative for the feeling of love as 'true' and the phrase 'in fact' placed deliberately to emphasize the subject of the meaning. Taking into an account of the phrase 'trickling tears reveal the heart'; a word 'heart' is a specialization in which the emotion of love is expressed. Hence, the thematic alternatives such as true, in fact and heart' are the essential entries and it is inferred that they are from Naidoo's surplus decision.

Connection –II

Is there a bolt that can imprison love?
The trickling tears of loving eyes will cry it out

H. A Popley whose translation having remote alternatives and slightly overlaps the original text. The first sentence is made as interrogative like what N. C. Naidoo did. However, the mode of expression of interrogation distorts. Naidoo's alternation directly related to the core meaning of the original. Popley's decision of alternation is declarative and indirectly related to the original text. Popley also adopt the same mode of expression. A fragment '*imprison*' of Popley' decision is

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strange and it cannot be substantiate with the word '*bar*' of Naidoo's decision. *Trickling tears* has been retained and rest of the connections is deviated. Figurative connection like *loving eyes* also taking place then remains with description of the feelings of love. Popley apply figurative as well as plain expressions in his connections.

Connection –III

> **Is there even for love bar that will hide it?**
> **The eyes of lover will shed a rain of tears**

Consistently an interrogative connection remains for the first sentence. There are some considerable distortions identified while comparing with the Naidoo's and Popley's decisions. V. M. Gnanaprakasam conceives the original idea from remote view. He tries to correspond with explanatory interrogation. The first sentence connect the core idea by using clumsy style of expression whereas, the second sentence is so direct. Actual sense of a word *bolt* found dissimilar and does not convey the idea as such. The decided word *hide* may be related with lexical synonymy but not to be given an optional value at this context. The total diversion causes the surplus decision of V. M. Gnanaprakasam.

Connection –IV

> **Is there indeed a bolt to shut in love?**
> **The compassionate tears of those filled with love will broadcast it**

G. Vanmikanathan emphasizes the content of the question. It has huge deviation from Gnanaprakasam's surplus decision. The scattered way of surplus decision may cause to damage the inner meaning of what actually a couplet says. Considering this rendering, a word compassionate is seems sub system of connection by the way it explain the meaning. The affection of love has versed in to a trickling tear in Popley and Naidoo's decision and it has been replaced by referring a 'sympathy' tears. In this situation, the concept of love is slightly nullified. Vanmikanathan tried to elaborate the meaning of *reveal*. So, the entry of a word *broadcast* is made suitable but, it is vague and it may be considered as overgeneralization. Hence, surplus decision comes in to consider for the discussion.

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Connection –V

Can love be latched and hidden?
A trickling tear will proclaim it loud

 P. S. Sundaram tried his best through deciding an equivalent '*proclaim*' and this is an alternative for vanmikanathan's *broadcast*, Popley's *cry it out* and Naidoo's *reveal*. A word *latched* is a word mean to refer the physical property rather than an abstract concept of love and it cannot be par with what Naidoo and Popley's' *bolt*. This can be an alternative with similar sense to a fragment *hide it* as it decided by Gnanaprakasam

Connection- VI

What barrier is there to debar love's outpouring?
The tears that will from within proclaim the proof thereof

In this connection, a word *debar* refers the sense of *expel* or *get rid of* and a word *barrier* means *obstacle*. These two fragments are overlaps the core meaning of the original. But they have some inner correspondence each other. This is also a way of connection tried by C. Rajasingham. His decision is so significant to the decision opt by P. S. Sundaram. However there are fragments found scattered and they must be brought out from the ground of surplus decision

Connection – VII

Can bolt or chain blind love storms so,
Rains tears o'er the loved one's woe?

The expression of S.M. Michael's translation is having considerable deviation from other scholars whose connections are one or other way resembles. He used figurative expression at two places they are seems remote when compare with other options those could be proximity to the original text. S. M. Micheal's surplus decision is remarkable.

Connection –VIII

And is there bar that can even love restrain
The tiny tear shall make the lover's secret plain

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G.U. Pope was the first among the European scholars who had understood 'Kural' in the correct perspective. His edition of the 'kural' is extraordinary for its notes and metre, lexicon and concordance. Pope has attempted to give a metrical translation and even tried to reproduce the original rhythm in many cases. Accordingly, he attempted to connect his style into the original meaning of the character of love or affection. He is also not exempted from surplus decision. In this translation, the words restrain secret and tiny are Pope's alternatives and are distinguished from other scholars.

Conclusion

There are some fragments directly connects to the actual theme of love in kural. However, some of them are with abstract way of connections and rests of them are physical concrete way. This alternative dynamism takes a major role and interrupting the properness of communication between Source and Target text. The translations of the native scholars are influenced by the source text due to their native orientation and it is not the case when the translation done by the non-native scholars, because; the influence of the original is unusual to them. They are remote and if the situation demands in terms of parallel correspondence; they try to attain the original through making indirect cognitive connections. But they are faithful to original. They provide equivalents with motive of communication rather than structural identity. Among the native translators there are some subtle differences occurs in their decision of equivalents in structural level. It is assumed to confine that, where there are variations in personal may cause the variations occurs in their production too. So, the problem is inevitable and the situation demands to prevail over.

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Listening : The Most Neglected Skill in the Language Curriculum

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A good listener is not only popular everywhere,But after a while he Knows something

                                        - Wilson Mizner

"Let every man be quick to hear, slow to speak"

                                        - New Testament

One of the best ways to persuade others is by listening to them

                                        - Dean Rusk

Listening is an important aid to communication through its importance had not been realized till very recently. In an American company when a survey was conducted on how members spent their time communicating, they were surprised to discover that 63 percent of their time was taken up listening to one another while reading took 4 percent, writing 11 percent and speaking 22 percent. It is undoubtedly that if people are bad listeners, they will also make bad communicators.

The teaching of any language in the Indian context is an extremely complicated job with a variety of problems. Our curriculum is not concentrating a skill based teaching. The linguistic method of teaching emphasizes the importance of Language skills and if these skills are given importance in the curriculum the communicative skills of the students may be enhanced.

Among the four language skills viz., Listening, Speaking, Reading and Writing, the most neglected skill in our curriculum is listening. Why Listening should given importance, is that it is the basic skill to all other skills.

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Good listening is necessary for success. A good listener is more liked, more influential than a one way speaker. Every successful business man is a good listener.

Good communication skills are a vital key to living a successful life. Business life, family life, social life and all relationships hinge on how well we communicate. Colleges and corporations place a high value on communication as a key skill.

People learn communication to a large extent by watching others. Let the learner see that the teacher making eye contact with him. Let the learner notice the teacher's tone of voice when the teacher relate to the learner. Remind your students that learning good communication skills is a life- long process. We all need to continually hone our skills and improve in the way we communicate.

Listening as a communication tool

Any discussion of oral communication is incomplete without considering listening as a communication tool. Speaking and listening, listening and speaking go hand in hand. No oral communication can be effective without proper listening. The recipient of the message must be attentive and receptive. But we know that all listeners are no alike. There are good listeners, and also very or impatient listeners. Poor listening may defeat the very purpose of oral communication. Authorities have found out that generally people retain only one fourth of what they listen after two days. It is, therefore, necessary for us to train ourselves regularly to be good listeners.

The effective communication has the following elements:
l   Listening
l   Verbal Skills
l   Non-Verbal Skills

Among these three our curriculum concentrates only on verbal skills not listening and Non-verbal skills. If two of the three elements of an effective communication is neglected then how our trained as good communicators. In this context, it is stressed that both listening and non-verbal skills should given much importance and these should be included in the curriculum.

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Why to Teach Listening?

- Have you ever wished your students were better at following directions?
- Do you wish your students communicated more clearly?
- Do your students misunderstand assignments?
- Are your students clueless about figurative language, idioms and inferred language?

Some useful techniques to use when teaching listening.

Pre-listening

- Tell your students they shouldn't worry that they have to understand every word they hear. Not every word is important!
- Where possible, make sure students know what they are listening for before you start listening. Explain they should focus only on the information they need.
- Give two or three general questions to check students comprehension of the basic details.
- If possible, check for any words that your students may not know. Pre-teach these so they do not interfere with understanding.
- Brainstorm students' ideas on the topic they are going to listen to. This will help focus them.
- Don't choose a listening that is too long. If necessary, stop the recording at certain points and review what students have understood so far.

While listening

- As a general principle, try to play the recording once for overall comprehension. Then play the recording again for specific details.
- Tell students to note any dates, people or places they hear.
- Divide students into groups and give each group a different listening task (e.g. different questions). Then swap their answers and have students listen again and check their

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classmates' answers.

- ⌐ Don't be afraid to repeat the recording… especially the parts students have most trouble understanding.

Post-listening

- ⌐ Tell students to compare their notes and discuss what they understood in pairs or small groups.
- ⌐ Encourage students to respond to what they heard. For example, where possible ask questions like Do you agree? and encourage debate.
- ⌐ Tell pairs to write a summary of the main points. Then have them compare their summaries and check if they covered all the main points.
- ⌐ Play the recording again and tell students to call out 'Stop!' when they hear the answers they were listening for.
- ⌐ Put students into groups and tell them to make a list of comprehension questions to ask each other.
- ⌐ Tell students to make a list in their notebooks of any new vocabulary they feel is useful.

Improve Listening Skills

To improve poor communication and listening skills, follow these steps when you are receiving a message:

- ⌐ Take the time to listen carefully.
- ⌐ Focus on the speaker's words
- ⌐ Don't try to anticipate what they are trying to convey.
- ⌐ In other words, don't jump to conclusions.

Teachers can show students why good listening is useful and even crucial in some situations. Poor listening can lead to unnecessary arguments and problems. As in the case of doctors, careful listening and questioning might even save lives. Students' listening skills may be enhanced and tested by asking them questions about what they have heard. They may be given practice in note-taking and could be asked questions about the facts and inferences that may be made

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from their notes. They can be taught to recognize the difference between the main points and incidental or less relevant ideas and information.

Require your students to partner up and spend time taking turns just listening to each other. Listening seems to be a lost at among many. Waiting for him to finish before you begin to speak and them thinking before you speak are important communication skills to teach.

Teach communication skills by showing your students those actions. Speak louder than words. Kindness can be communicated by a gentle touch. Tenderness and kindness communicate value to others. A smile communicates confidence and inspires confidence in others.

Why to Teach Non- Verbal?

When listening to other, pay attention to the facial expressions that the speaker makes. These expressions can provide additional insight into the speakers' state of mind and the intent of their message. Interpreting body language offers the listener clues about the speaker's emotional state and the purpose for their message.

Scientific analysis has shown that body movements and gestures constitute 55 percent of effective communication. Hence, non-verbal communication merits some earnest and thoughtful consideration.

Non-verbal communication involves things such as gestures, posture and physical appearance and, in general, all bodily movements. It takes place without written or spoken words. Non-verbal communication is those messages that are expressed by means other than linguistic. While you can refuse to speak or write, it is impossible to avoid behaving non-verbally. Non-verbal communications are classified into two different ways:

Visual (can be seen)

Eg., signs, colours

Auditory(can be heard)

Eg., bells , horns

Teachers should be aware of nonverbal behaviour in the classroom

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for three major reasons:

- An awareness of nonverbal behaviours will allow you to become better receivers of students' messages.
- You will become a better sender of signals that reinforce learning.

This mode of communication increases the degree of the perceived psychological closeness between teacher and student.

Some major areas of nonverbal behaviours to explore are:

- Eye contact
- Facial expressions
- Gestures
- Posture and body orientation
- Proximity
- Paralinguistics
- Humor

Eye Contact

Eye contact, an important channel of interpersonal communication, helps regulate the flow of communication. And it signals interest in others. Furthermore, eye contact with audiences increases the speaker's credibility. Teachers who make eye contact open the flow of communication and convey interest, concern, warmth and credibility.

Facial Expressions

Smiling is a powerful cue that transmits:

- Happiness
- Friendliness
- Warmth
- Liking
- Affiliation

Thus, if you smile frequently you will be perceived as more likable,

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friendly, warm and approachable. Smiling is often contagious and students will react favorably and learn more.

Gestures

If you fail to gesture while speaking, you may be perceived as boring, stiff and unanimated. A lively and animated teaching style captures students' attention, makes the material more interesting, facilitates learning and provides a bit of entertainment. Head nods, a form of gestures, communicate positive reinforcement to students and indicate that you are listening.

Posture and body orientation

You communicate numerous messages by the way you walk, talk, stand and sit. Standing erect, but not rigid, and leaning slightly forward communicates to students that you are approachable, receptive and friendly. Furthermore, interpersonal closeness results when you and your students face each other. Speaking with your back turned or looking at the floor or ceiling should be avoided; it communicates disinterest to your class.

Proximity

Cultural norms dictate a comfortable distance for interaction with students. You should look for signals of discomfort caused by invading students' space. Some of these are :

- Rocking
- Leg swinging
- Tapping
- Gaze aversion

Typically, in large college classes space invasion is not a problem. In fact, there is usually too much distance. To counteract this, move around the classroom to increase interaction with your students. Increasing proximity enables you to make better eye contact and increases the opportunities for students to speak.

Paralinguistics

This facet of nonverbal communication includes such vocal

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elements as:

- Tone
- Pitch
- Rhythm
- Timbre
- Loudness
- Inflection

For maximum teaching effectiveness, learn to vary these six elements of your voice. One of the major criticisms is of instructors who speak in a monotone. Listeners perceive these instructors as boring and dull. Students report that they learn less and lose interest more quickly when listening to teachers who have not learned to modulate their voices.

Humour

Humour is often overlooked as a teaching tool, and it is too often not encouraged in college classrooms. Laughter releases stress and tension for both instructor and student. You should develop the ability to laugh at yourself and encourage students to do the same. It fosters a friendly classroom environment that facilitates learning.

Conclusion

Listening is not just a simple thing which involves only hearing. Infact it is quite different from hearing. Hearing is the physical process of sound falling a one's ears. But listening involves the brain, draws attention to the subject matter and makes sense of the talk. Hearing is through ears and listening is by mind. Intelligent listening requires openness of the mind, focus, constant mental classification and association of the message heard and taking notes-mental or written.

Thus, Listening which is most neglected skill in our curriculum plays an important role in improving the communicative skills of the students should be included as a part of the syllabus in the curriculum.

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The Strategies to maintain Linguistic and Ethnic Identities in Multilingual Malaysia: Focus on Chinese and Tamils

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1.0 Introduction

The start of 20th century had visualized tremendous changes in technology; transportation and other communication technologies such as, satellite television, electronic mail and the World Wide Web. This makes it possible to encounter worldwide events which have transformed the world into a global village. This process of globalization has become the key tool in making a significant impact on people's migration, travel and other parameters of their activities. While discussing about globalization, Kvale (1992) and Lash (1990) claim that growing globalization is related to a matrix of economic, cultural and psychological changes. Subsequently, in this postmodern period hardly one can see a country where monolingualism and monoculturalism prevail. Rather, in every country of the world one can visualize linguistic and cultural pluralism.

Malaysia too is not an exception to this reality of the time. The South East Asian country Malaysia has a total population of 27 million. In that, 65.1% constitute ethnic Malay, 26% Chinese, 7.7% Indians and others 1.2 % according to Census 2000 (Department of Statistics Malaysia 2002). It is evident from the demographic details given above that the Chinese and the Tamils are the two major minority ethnic communities living in the multi-ethnic, multi-lingual and multi-cultural Malaysia. Though these two communities come from two different ethnolinguistic stalks, as far as Malaysia is concerned they have lot of similarities in terms of their migratory history, sub-ethnic composition, language maintenance, activities related to education, maintenance of their cultural and linguistic identities. However, they exhibit differential behavior in the present socio political background of Malaysia. This behavioral heterogeneity

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with an objective of getting sociolinguistic and cultural stability is the result of the impact of the socio political and the attitudinal dominance of the dominant community.

This paper aims at comparing both the communities in order to identify various strategies being adopted to maintain their linguistic and ethnic identities under the present socio political scenario of Malaysia. Since no research has been so far undertaken involving the above mentioned two minority communities with the objective of the present study, this paper can contribute significantly for understanding the behavior of these two minority communities in order to attain the common goal.

In the current literature regarding language maintenance in a multilingual society, ethnolinguistic vitality theory (Giles et al 1977, Bourhis et al 1981) seems to be an appropriate academic scale to measure the linguistic vitality of a community which is a significant factor for the maintenance of language and ethnic identities. Giles while explaining his theory combines objective dimension with subjective dimension to account for different extent of vitality of ethnic groups in a multilingual context. The objective dimension emphasizes the importance of three key factors for language maintenance, namely, the demographic factor, the status factor, and the institutional support factor; the subjective dimension refers to the perception and assumption of the people of the above factors, which is considered to be more accurate as a predictor for language maintenance (Coulmas 2005: 161). One of the fundamental assumptions from ethnolinguistic vitality theory (EVT) is that low ethnolinguistic vitality will lead to language shift while high ethnolinguistic vitality may lead to language maintenance. The current study adopts this framework to analyze and compare the linguistic situation in two minority groups in Malaysia, namely, the Chinese and Tamils.

2.0 Methodology

In the current study, both Chinese and Tamil communities in Malaysia were compared in order to identify the ethnolinguistic vitality of both the groups with reference to EVT. The second type of comparison was conducted through the questionnaire survey in order

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to find out the inter-group perception towards one another with special reference to identity. This is the subjective dimension to scale the vitality. Through the survey, the responses for the following research questions were analyzed: (1) how do the Chinese perceive the Indian group? (2) how do the Indians perceive the Chinese group? (3) how do the Chinese and Tamil students identify with their ethnic group and the nation? The subjects are the students from the Chinese linguistic program and the Tamil linguistic program at the University of Malaya. The questionnaires were administered in the class and were monitored by both researchers respectively. The questionnaire used for the language attitude study was divided into 2 sections, namely, close-ended questions and open-ended questions. The main objective of close-ended questionnaire was to find out the identity of these students, whereas, the open-ended questionnaire has more subjective questions through which different kinds of attitudes involving various sociolinguistic, economic, and political issues were studied. For both surveys, 12 Chinese college students and 20 Indian college students were involved[1].

3.0 Ethnolingusitic Vitality Of The Chinese And Tamils

3.1 Demographic Factor

As mentioned above, among the three objective factors to study the ethnolinguistic vitality of the community, the demographic factor refers to the distribution and the absolute numbers of the population. It also covers the settlement patterns, birth rate, and migration. In this section, Census data from year 1991 and 2000 will be used as reference for the demography of the Chinese and Indian group.

3.1.1 Chinese In Malaysia

The absolute number of the Chinese population in Malaysia is around 6 million (26%) which is definitely a positive factor for language maintenance. However, the Chinese community is not homogeneous but heterogeneous mainly in its linguistic composition. That is, the

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1   The sample of this study is relatively small. So it may not reflect the whole picture of these two communities. However, it may indicate the general attitude of the Chinese and Tamil communities in Malaysia.

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community consists of various dialect groups. These dialect groups vary in their population and distribution. The Census data (Department of Statistics Malaysia 1995: 81)[2] show that Southern Min group is the largest dialect group, followed by the Hakka group and Cantonese group. It is reported that the major dialect groups, such as Southern Min group, Hakka group, and Cantonese group, maintain their dialects to a better extent than those minor dialect groups (Wang, 2010). In this process, demography of these dialect groups plays a crucial role.

Besides, the Chinese tend to settle in urban area, such as Kuala Lumpur, Penang, Malacca, Ipoh, and Johor Baru. Apart from this, a large number of Chinese live in New Villages[3] where over 80% of the residents are Chinese (Loh 2000: 269). Without any doubt, the concentrated settlement is a positive factor for the maintenance of both linguistic and ethnic identities.

3.1.2 Indians in Malaysia

The Indian Diaspora felt their presence in West Asia, Eastern Africa and many countries of Southeast Asia since several centuries. Indians in Malaysia include several ethnic communities such as, Malayalis (3.37%), Sikhs and Punjabis (3.41%), Telugus (2.64%) Sindhis, etc (Department of Statistics Malaysia 1995: 82). Among the Indian communities in Malaysia, Tamils are the dominant group (84.72%).

As opposed to the Malaysian Chinese community at the initial stages of migration to Malaysia, the Tamil community was not very much keen on maintaining their mother tongue Tamil in formal platform such as, education (Rajendran 2008). But, of late they have taken active steps in maintaining Tamil by way of establishing schools, cultural associations etc. Numerical strength of Tamils often plays a pivotal role in the socio political and ethnolinguistic activities of Malaysian Indians. Apart from taking active steps in maintaining the language by adopting various strategies within the country, Malaysian

1. The detailed sub-ethnic data are not available in Census 2000.
2. New Villages were set up by the British colonial government during the emergency period (1948-1960) to cut off the contact of the Communist Party with the local residents. The majority of the villagers were ethnic Chinese who live in 452 such villages in Malaysia with a total population of 2 million (Loh 2000).

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Tamils also have strong association with India. They have cultural exchange, business transaction and going for higher education. For all these activities the Malaysian Tamils undertake frequent visit to Tamil Nadu.

3.2 The Status Factor

The status factor refers to economic status, political and social status, and language status of a specific group in a multilingual society. It is proposed by EVT that the more status a linguistic community is recognized, the more vitality it possesses (Bourhis et al 1981: 146).

It is commonly acknowledged that the Chinese community plays an important role in the economy of Malaysia, especially in the private sector enterprise (Phang 2000: 111). Traditionally, Chinese contributed mainly to the rubber plantation, commercial agriculture, fishing industry, and managing or supervision sectors. With the transformation of Malaysian economy in 1990s, Chinese shift to the commerce, construction and finance sectors (Phang 2000: 103). They even started to invest in overseas markets. The strong economic status of the Chinese group may facilitate the maintenance of Chinese language as a positive factor. For instance, proficiency in any Chinese language is often one of the compulsory conditions for the job advertisement in the Chinese newspapers.

As far as the Indian community is concerned, historically they started their career as estate laborers. Though during the past several decades of their living in Malaysia they have established their positions in business, plantation, finance etc, their overall performance in gaining satisfactory economic success is not significant when compared to the Chinese community.

In addition to that, it is felt by the community that unless there is a strong linguistic and ethnic affiliation, it will be difficult to build a viable intra ethnic political network in Malaysia. As known, the leading alliance in Malaysia is the National Front among which UMNO (United Malays National Organization), MCA (Malaysian Chinese Association) and MIC (Malaysian Indian Congress) are the three largest parties, representing three major ethnic groups respectively.

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MCA is composed of ethnic Chinese exclusively, which was founded in 1949. With over 1.1 million members, MCA claims to represent the 6 million Chinese in Malaysia[4] . Though historically Tamils started their career as estate laborers, currently the status of them have improved in education, business and politics. If we compare Tamils with Chinese, Tamils do have certain heterogeneities. But, when we look into the political history of Malaysia, Malays could establish a political organization UMNO which could rapidly rise to form a strong force. Similarly, Chinese could knit a strong political organization MCA. The Indians could establish Malaysian Indian Congress (MIC). All these political organizations enjoy varying levels of status in the political scenario of Malaysia.

At this juncture, it is appropriate to say that as per the Malaysian Constitution, among all the three languages, Malay is hierarchically on top whereas the other languages enjoy equal status. However, by considering several parameters such as, political strength, role of the community in decision making at the national level, status of the language etc. it is possible to place Malay at the first level, Chinese at the second level and Tamil at the third level. This is the reflection of the prevailing ethnolinguistic vitality exerting on these groups.

3.3 The Institutional Support Factor

Giles et al (1977) classify the institutional support factors into formal and informal categories. Formal institutional support factors include education, mass media and government services[5] ; informal factors are support from industry, religion and culture. In the following sections education, mass media and religion will be discussed respectively.

3.3.1 Education

Education domain is a crucial domain for language maintenance. If a language is adopted as the medium of instruction or a subject in the school, there will be a good chance for its maintenance. On the contrary, if a language is abandoned by all levels of education, the

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4. For more information, please visit the official website of MCA. http://www.mca.org.my.
5. Since Malay is the single official language in Malaysia, it is extensively used in government services. Sometimes English can also be used depending on the situation and interlocutor. However, Chinese or Tamil are not provided in government departments.

opportunity for its maintenance will be much less.

In Malaysia, a bilingual or multilingual education policy has been adopted in the past decades. At the elementary level, both Chinese schools and Tamil schools are part of the national education system, termed as National Type Schools. In these schools, Mandarin or Tamil is used as the medium of instruction respectively for all subjects except for English and Malay subjects. Both English and Malay are taught as subjects but Malay occupies much more teaching hours than English. The situation in Chinese schools is that 90% of the students are ethnic Chinese and the remaining 10 percent are either ethnic Indians or Malays. In the meantime, the situation in Tamil schools is very much unique in the sense that only 52% of the total Indian student population enrolls as students in these schools (Rajendran 2008: 12). According to the latest information, only 49% of the total Tamil student population is going to Tamil schools (Nanban 2010/10/7, p13). It may be noted that within a couple of years 3% reduction in the enrollment is observed. However, unless a national level statistics on this issue is taken, it may be difficult to find out the exact number and the percentage. The remaining students either go to National Schools or private schools where Malay or English is the medium of instruction respectively.

Though academically one can prove that education is one of the strong contributing factors for language maintenance, by looking into the existing situation in Malaysia it is possible to say that Chinese and Tamils are having different attitudes and strategies to maintain their languages. For instance, various steps are taken by the communities' concern for maintaining their respective languages. However, Chinese community has very strong positive attitudes towards maintaining Mandarin in a formal manner. This is visible if we look into the various private Chinese educational institutions which are flourishing with more Chinese students who learn Chinese language. When compared to the effort of Chinese in maintaining formal Chinese education by way of establishing private schools, Indian community as a whole is experiencing a set-back. There are two reasons for this. One reason can be the economic reason as stated by Schiffman (1995). The second reason is because of the

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inherent inconsistency prevalent in the community regarding the mother tongue education. This inconsistency can be seen in the periodic reduction in enrolment of Tamil students in Tamil schools. As a result, during the educational history of Malaysia, it is possible to visualize various Tamil development associations' constant negotiation with the Tamils to send their children to Tamil schools. Also, they have been developing several strategies to enhance the quality of Tamil schools and the mother tongue education[6]. As a result it is possible to see considerable increase in the enrolment in Tamil schools. However, it is also possible to see several Tamil students who are studying in other disciplines do not know how to read and write Tamil. In the absence of national level statistics it is not possible to measure the percentage of these students. As we understand this situation does not prevail among the Chinese community. In other words, overwhelming majority of the Chinese not only know their mother tongue, but also have their education in Chinese at least at certain level.

3.3.2 Mass Media

Mass media is a strong institutional support for the maintenance and spread of a language in a modern society. In this section, print media and multimedia in Chinese and Tamil will be looked through.

For print media, newspapers are the most influential in Malaysia. In total, there are five major Chinese newspapers in west Malaysia, among which Nanyang Press, Sin Chew Daily, and China Press are the most popular. According to Chooi (2002), the daily sales volume of these five Chinese newspapers in west Malaysia in year 2000 is as follows: 276,239 for Sin Chew Daily, 176,798 for Nanyang Press, 126,596 for China press, 90,033 for Guangming Daily, and 72,058 for Kwong Wah Daily. The large readership of Chinese newspapers is a positive factor for the maintenance of Chinese language and culture. In fact, the local Chinese associate Chinese newspapers with Chinese culture and show strong support to these Chinese newspapers and relative cultural activities promoted by these newspapers.

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6. Majilis Bertindak kebangsaan Bagi Sekolah-Sekolah Tamil.

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There are three major Tamil newspapers, namely, Malaysia Nanban (60,000 circulation), Makkal Osai (52,000 daily circulation and 95,000 weekend circulation), and Tamil Nesan(45,000 circulation) in Malaysia. Apart from this, some magazines which deal with politics, education, and social issues are also printed locally. In addition to this, almost all the leading newspapers and magazines printed in Tamil Nadu are also available in the major cities in Malaysia like Kuala Lumpur, Penang, Malacca, etc.

Chinese and Tamil programs on TV and radios are also available in Malaysia. However, the Chinese and Tamil slot vary across TV and radio channels. On national TV channels, Chinese and Tamil programs are reserved for news broadcasting and limited TV series. On private channels, both Chinese programs in Mandarin and Cantonese are available and the Chinese slot is slightly longer than that on national channels. In contrast, Tamil programs are restricted only during some important Indian festivals. ASTRO is the only cable TV in Malaysia, providing varieties of TV channels telecast from abroad. The Chinese programs are from mainland China, Hong Kong and Taiwan in both Mandarin and Cantonese and the Tamil programs are mainly from India.

3.3.3   Religion

The third important factor from the institutional support is religion, which is not only a crucial cultural practice for many ethnic groups in this world but also a factor to maintain the language of the community. In Malaysia, religion varies across ethnic groups. Islam is the national religion and practiced mainly by the Malays; Hinduism is the most important religion for the Indians; Buddhism is the main religion of the Chinese group. However, with the interaction of the three ethnic groups, it is observed that there are considerable numbers of inter-religious conversions taking place among the Chinese and Indian groups.

Three quarter of the Chinese population is Buddhist[7]; more than 84% of the Indian population is Hindus. However, Buddhists and Hindus behave differently in terms of their worship pattern. For instance, Buddhism does not require any formal worship while

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Hinduism is practiced both at home and also by visiting regularly to various temples depending on the choice of the devotees. Most of Malaysian Chinese install altars at home and worship the deities or spirits personally (Tan 2000: 293). Apart from that, Buddhism does not associate with a specific language[8]; in contrast, the language of worship among Hindus involves both Tamil as well as Sanskrit. But, the formal use of Tamil in Hindu religious domain is very much minimal. In the meantime Tamil plays a significant role in religious functions, festivals and other activities related to religion. Hence, religion is a very important domain for the use of Tamil within the Indian group; whereas, it seems that religion does not play any significant role for maintaining language among the Chinese community.

4.0 The Inter-Group Perception by Malaysian Chinese and Indian Groups

Demographic factor, status factor, and institutional support factor which can be measured objectively are the three major contributing factors for the maintenance of language within the framework of ethnolinguistic vitality theory (EVT). However, sometimes it is difficult to quantify these three factors. Therefore, Bourhis et al (1981) proposed a subjective dimension also to complement EVT, in which the perception of the community members is taken into account. By doing so, the situation of language maintenance and shift will be better predicted.

4.1 The Perception of the Chinese Students Towards the Indians

Generally, the results show that the Chinese students hold negative or neutral attitude towards Malaysian Indians. So do their family members. To be specific, they perceive the Indians as poor, extreme, discourteous, impolite, trouble-maker, alcohol-lover, unconcerned to

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7. As Tan (2000: 63) explained, most of Malaysian Chinese are actually followers of traditional Chinese religion rather than Buddhism. They worship their ancestors, Chinese deities or spirits at home or in the temple.
8. The Christian Church services in Malaysia are also conducted in different languages, such as English, Mandarin, and other Chinese dialects (Tan 2000: 301).

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people and segmented into various groups along the line of status and education. The students claim that based on their past experiences in schools, they have more chances to contact with Malays rather than Indians since Malays are the majority group in this country. Furthermore, more students (N=6) feel that the Malays are more friendly than the Indians (N=4). When the students were asked about the perception by the Indians, they responded that the Indians tend to act in favor of Chinese (N=6) rather than other groups; while the Chinese also show more favor in Indians (N=6) rather than others. The majority of the subjects agree that learning Tamil will be advantageous for them because they may understand the Indian language and culture better and communicate with the Indians more efficiently; while all the subjects contend that learning Chinese language is absolutely an advantage for the Indians especially for the economic benefit. As for their view towards the language and culture maintenance by both ethnic groups, the subjects hold the opinion that the Chinese maintain their languages more actively and comprehensively than the Indians; the Chinese show stronger faith and will in the maintenance of their languages as an unified entity; in contrast, the Indians are more silent and less active in language maintenance. In addition, as one subject contends that the rising of China seems to be a positive factor for the maintenance of Chinese language; while India seems not to exert any positive influence on the maintenance of the Indian languages in Malaysia.

4.2 The Perception of the Indian Students Towards the Chinese

The overall attitude towards Chinese by the Indian students could be viewed as follows: high economy status, helpfulness, unity, dependability. The general opinion about the Chinese by the Indians is that their economical independence is a result of their ethnic unity. This became the contributing factor for gaining more power both in politics as well as in gaining the economic strength of the country. Further, the Indians feel that this characteristic feature as a whole became a contributing factor for their overall uncompromising behavioral outcome. To be specific, more than 50% of the participants feel that Chinese do not have the basic tendency to help non-Chinese. Also most of the Chinese are opportunists and mostly confined to

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intra-ethnic activities only. However, whenever there is an opportunity arises, Chinese have a positive attitude towards the ethnic Indians. For instance, Chinese prefer to extend job opportunities to Indians whenever there is a need. This includes menial jobs to specialized jobs. This positive attitude of Chinese towards Indians reveals not only the confidence Chinese have towards Indians but also the recognition the Chinese hold towards them. It is also understood that whenever there is any political or socially relevant decisions to be taken, the respondents (N=12) have a feeling that Chinese mostly take neutral stand. In most of the situations, the respondents (N=10) feel that the attitude of Chinese towards Tamils and the subsequent actions will be positive. Tamils (N=17) prefer to learn Chinese language mainly because it has economic viability. This type of language choice which has economic attestation is also reported in other studies. Appel and Muysken (1987: 16) claim that language can function as a tool to identify the social and ethnic groups and also to evaluate the social groups. By learning Chinese language, the Indians may get more working opportunities in Chinese establishments, which in return will enhance the economic power of the Indian community. As observed by Appel and Muysken (1987) in this situation the Tamil community evaluates the Chinese on the latter's economic strength.

5.0 Identity and Ethnicity

As far as the issue of identity among the Chinese and Tamils is concerned, on the basis of the data collected we could observe a dual identity status prevalent among the communities. In other words, they often maintain a hierarchy of identity which is conditioned by the situation. That is, when the community interact with any government official or during the official situations they prefer to identify themselves as Malaysians first and then as Chinese or Indians. As opposed to this during the non official environments which include inter ethnic and intra ethnic situations, they prefer to reveal their respective ethnic status first and then as Malaysians.

With reference to language, both Chinese and Tamils in general have a strong positive attitude towards the role of language in

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maintaining their ethnicity. Both communities hold the opinion that speaking Chinese and Tamil is essential for being Chinese or Tamils respectively. However, when it comes to linguistic identity across the ethnicity, the general tendency is to use a neutral language which is either English or Malay. In certain areas of Malaysia like East Malaysia where Chinese are dominant, Tamils have the tendency to shift to Chinese while interacting with the native Chinese but not vice versa. This phenomenon can be a litmus test to prove that ethnolinguistic vitality plays a pivotal role in maintaining linguistic fluidity.

In multilingual communities, in order to index the ethnic identity, there are several types of resources available such as, religion, attire, food, living pattern, language, etc. While discussing about the linguistic resources and ethnicity, Bailey (2000:556) in his study of Dominican-Americans claims that the local ideology is 'they speak Spanish, so they are Spanish'. This means speaking a language makes them members of the particular ethnic group. Another index can be the use of certain specific linguistic features within a language variety which are the key elements to identify the ethnicity. For instance, Uriciuoli's study (1996:116) identified a speaker on a tape as a black, because he used habitual be. Almost on the similar line of thinking of Uriciuoli, Le Page and Tabouretkeller (1985) sought to address with their model of linguistic behavior as acts of identity. It may also be noted that ethnicity does not occur in isolation with only the community's linguistic behavior as mentioned above. For cross ethnic communication in Malaysia, Chinese and Tamils index their ethnic identity through their marked intonation, lexicon, vowel and consonant articulation while they speak Malay.

6.0 Conclusion

To conclude, through this study it is observed that both Chinese and Tamils are adopting several strategies in order to maintain their linguistic and ethnic identities as follows:

1. Both communities have strong political support for the maintenance of linguistic and ethnic identities.

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2. Chinese and Tamil education are maintained as an essential factor for the maintenance of both linguistic and ethnic identities.

3. Mass media in Chinese and Tamil contribute to the maintenance of both linguistic and ethnic identities.

4. Both groups show strong identification with their respective ethnicity.

However, as far as differences between the two groups in adopting these strategies, there are certain variations on the basis of ethnolinguistic vitality. To be concrete, Chinese show a high extent of vitality which results in their strong tendency to maintain their language and less extent to shift to other languages. In the meantime, Tamils because of their comparatively lesser vitality have the tendency to move towards English, Malay or in specific situations even Chinese. It may be noted that the Chinese in most of the cases will not shift towards Malay or Tamil. If the situation demands, they have the tendency to shift to English.

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USE OF FEATURES OF MORPHOSTYLISTICS AND SYNTACTIC STYLISTICS IN KIRAN DESAI'S NOVELS: A STRUCTURAL APPROACH

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Introduction

This paper aims at discussing various aspects of structure of language found in the novels of Kiran Desai at Morphology and Syntax levels stylistically. These levels are considered as linguistic elements. These stylistic features are identified and taken in to account in these linguistic features. Various significant aspects in Desai's novels such as analogical creations, neologism, hyphenated words, litotes, repetitions, alliteration, and assonance are studied at the Morphological level.

Grammar is the set of structural rules that govern the composition of sentences, phrases, and words in any given natural language. The term "grammar" refers also to the study of such rules, and encompasses morphology and syntax. 'Stylistics of the sentences' or 'Syntactic Stylistics' will examine the expressive values of syntax in a few significant grammatical items such as Holophrase, Hybrid Words, Clipped Words, Use of Question Tags, Frequent Use of 'For', Determiners and Ellipses have been taken for analysis prevalent in Kiran Desai's novels. Such stylistic devices have been used to keep the thread of the story interesting and engaging syntactically.

Thus, this paper on Structural Approach of use of features of Morphology and Syntax in Kiran Desai's novels under study mainly focuses on myriad linguistic features observed in the structure of language employed by the author.

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Morphostylistics

It is the study of stylistic aspects at the morphological level. It is a fact that 'style aspects' are morphemes and morphological processes. Analogical creations, neologism, new words by putting hyphens, negations and repetitions have been examined here at the level of the word.

Analogical Creation

It is a special aspect of Kiran Desai's style. It shows the creativity of the author to select words pertaining to analogy. The illustrations throw light on this aspect.

The **littlest** sister had been joined by several older ones. (HITGO 147)

They boiled the chicken…with a **bottlecapful** of brandy. (TIOL 84)

Neologism

'Neologism' means a new word or expression, or a new meaning for an existing word. Neologism is a stylistic notation. It shows the semantic power of the author. According to **I. R. Galperin** in his 'Stylistics', neologism means, "There is a term in linguistics which by its very nature is ambiguous and that is the term neologism." (p. 92) The samples are as follows:

Rose and jasmine and **moonflower**. (HITGO 45)

They threw **cannonball** cabbages at each other. (TIOL 23)

Hyphenated Words

The term 'Hyphenated Word' is the major stylistic feature that Kiran Desai employs in her novels. There are a number of words used with hyphens. Hence, the novel is endowed with the excessive use of hyphenated terms, because the author surmises that the existing words are inadequate in certain contextual expressions. The following are examples from the novels of Kiran Desai.

The clutter of rooftops and washing lines…merged with the **dust-filled** sky (HITGO 1)

… she had fed her belief…a **lemony-limy-luscious Limca**, the fizz from… (TIOL 218)

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Litotes

'Litotes' is, in other words, called double negative. Litotes falls under the category of stylistic device which is used for narrative technique by the author in her morphological style. It comprises typical use of negative constructions. **I. R. Galperin** comments that "Litotes is a deliberate understatement used to produce a stylistic effect." (p. 246) This stylistic feature gives the reader a positive note, albeit it is considered as a stylistic intricacy. The following illustrations from the novels of Kiran Desai emphasise this fact.

He **didn't** have the courage **not to**. (HITGO 121)
Biju in this picture did **not** look **fearless**… (TIOL 14)

Repetitions

Repetition is a linguistic device. The thinking process of a character is involved in the repetitive form in order to give emphasis on the importance of particular words in a particular context. It also draws out the attention of the referent's feelings, zeal, dullness, and distress, during discourse. It is an important linguistic device as the author has commonly used it in her novels, at word level, phrase level and sentence level.

Hence, repetition found in the novels of Kiran Desai has been categorised under two levels as Repetition at Phrase Level and Sentence Level. It is quite significant that these two levels are approached at the morphological level. Moreover, alliteration and assonance are also significantly employed by the author to bring out rhythmical expressions at the sentence level. Examples selected from the novels of Kiran Desai, exemplify this point.

'**Not for you, not for you**,' she declared regally, and they backed away… (HITGO 104)
Hot dogs, hot dogs, two and a soda for $1.95. (TIOL 15)

Alliteration

Alliteration is the use of words starting with or containing the same letter or sound in a sentence or phrase. This is an effective stylistic tool in assigning the order of repeated sound or letter to impart

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melodic effect or poetic expressions in utterances. Kiran Desai has therefore used this device to project her thoughts more effectively, as illustrated below:

Pinky was forced to retreat to an infuriatingly **p**owerless **p**osition… (HITGO 150)

Something **s**weet and **s**omething **s**alty. (TIOL 3)

Assonance

Assonance, yet another repetition of vowel sounds, is used to produce a half-rhyme effect. The excerpts cited below are culled from Kiran Desai's novels.

Many a pickle makes a mickle (HITGO 175)

 "**Shame shame, I know your name**," said the nun, feeling jolly. (TIOL 30)

Grammatical Items

According to **Richard Ohmann**, "grammar is an abstraction from a flow of mental process and physical execution to the fixed systematic forms that make speech coherent…." (Ohmann 116) In this section, a handful of important grammatical items found in Kiran Desai's novels are discussed. They are Holophrase, Hybrid Words, Clipped Words, Use of Question Tags, Frequent Use of 'For', Determiners and Ellipses. To make the story vibrant syntactically, Desai has adopted these devices.

Holophrase

There are numerous occasions where a single word is used like a sentence with the capital letter and a period. This linguistic style is known as Holophrase. They are:

 A job. A wife. (62) And… (191), No (204), and 'Wait!' (208) – HITGO

Nothing (62), silence (205), chomping (214), cheese (217), return (221) – TIOL

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Hybrid Words

Basically English is a hybrid language. Linguistically a hybrid word, part of which is extracted from one language and part from another, is called monolingual. It has a prefix of Greek origin and a root of Latin origin. A word composed of elements originally drawn from different languages, as in the word television: the components come from Greek and Latin. The following extracts taken from Desai's select novels are:

Thermometer (2), Polytechnic (28), Television (57), Photograph (59) – (HITGO)

Telephone (229), Cassette (238), Permafrost (239), Pornography (251) – (TIOL)

Clipped Words

Some new words are shortened forms of existing words. Cab, for instance, was clipped from cabriolet. A word formed by dropping one or more syllables from a longer word or phrase with no change in meaning, as deli from delicatessen, gas from gasoline is known as clipped words. The following from the select novels have been mentioned below.

Van (HITGO 193)   :   Caravan

Flu (TIOL 193)   :   influenza

Use of Question Tags

According to **Cambridge Advanced Learner's Dictionary**, question tag is, "a short phrase such as 'isn't it' or 'don't you' that is added to the end of a sentence to check information or to ask if someone agrees…." (1165)

Question tags are often used to acquire confirmation from the listener in any conversation. This stylistic device is also essential to continue the dialogue in any situation. Kiran Desai has utilised this device very aptly in her two novels. The following excerpts have been extracted from Desai's novels:

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'A child cries for its mother's milk, doesn't it?' (HITGO 89)

He could be the judge himself, couldn't he? (TIOL 59)

Frequest use of 'for'

No avid reader of Kiran Desai's novels can miss the abundant use of 'for'. The preposition 'for' largely serves a sequential purpose, that is, causal relationship. As a link, it takes the narration forward. The samples are:

He went to the public…advance, for he knew how long the waiting lists were. (HITGO 6)

Not that it mattered, for there were no latches to keep them out… (TIOL 4)

Determiners

Kiran Desai is a wonder at weaving fictitious names of places that seem real and authentic and familiar because of the use of the definite article 'the' as determiner. The use of 'the' assumes a familiarity and does away with introduction of any sort. Also, the determiner 'the' is used to denote the names of various titles. The illustrations are:

…the Mother Dairy Booth (HITGO 18)

…the Singalila Mountains (TIOL 211)

Ellipsis

Laura Wright and Jonathan Hope say that Ellipsis is a cohesive device involving the absence of an item which the reader or listener has to supply. (Wright 170) It seems that the author has used this stylistic device for both grammatical completeness and economy. In addition, this method is generally adopted by most of the Indian novelists. Some illustrations given below prove the point.

And if he was balding a little and had a small belly…well, he liked… (HITGO 19)

"Just disappear quietly is my advice…" (TIOL 16)

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Conclusion

The various technical devices mentioned in this paper are comprehensible to the reader and add a stylistic flavour to Desai's works in *Hullabaloo in the Guava Orchard* and *The Inheritance of Loss*. Subsequently, the various methods of stylistics such as Morphostylistics and Syntactic Stylistics have been taken and a modest attempt has been made to justify their stand in the course of the novels taken up for analytical study.

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Sequential Converbal Construction in Danuwar

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0. Introduction

Danuwar is one of the languages belonging to Indo-Aryan group of Indo-European Language Family. It is spoken in Nepal by an ethnic group of the same name as their mother tongue. In the report of Population Census 2001, 31,849 people have been recorded as mother tongue speakers of this language. This language passes through different alternative names. Danuwar, Dhanvar, Rai Danuwar, Danwar, Denwar, Donwar are different alternative names used to refer to this language.

Most of the South Asian languages typically employ non-finite clauses instead of finite clauses to realize clause linkage (Masica, 1976). This paper focuses on one of such constructions, viz. sequential converbal constructions (also known as 'conjunctive participle/ participial clauses') in Danuwar language and tries to analyse them.

This paper is organized into three sections. Section 1 presents the morphological analysis of the sequential converbal constructions in Danuwar. Section 2 briefly discusses their semantics. In section 3 the syntactic features associated with these constructions are discussed. It ends with summing up.

1. THE MORPHOLOGY OF SEQUENTIAL CONVERB

The sequential converb in Danuwar is formed by attaching the suffix –*ku* to the verb stem, e.g.

1) *mahes* [*dherai paDhi-ku*] *baDke maanus bani-lak*

Mahesh a lot read-CONV big man become-PST 3 SG M

'Having read a lot, Mahesh became a big man.'

2. The Semantics of Sequential Converb

Semantically, this language employs sequential converbal constructions, apart from simultaneous converbal construction. The

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sequential converb basically refers to the event occurring immediately prior to the event encoded in the following verb, which may be another sequential converb or a finite verb in the matrix clause. It is exemplified in the following illustrations.

2) *moro*   *bubaa*   *saanaa-ku*   *khaanaa*   *khaai-s*

   1 SG GEN   grandfather   take bath-CONV   meal   eat-NPST 3 SG

   'My grandfather eats meal after taking bath.'

3) *lugaa dhoi-ku*   *oi*   *saanai-lik*

   cloths wash-CONV   3 SG ERG   take bath-PST 3 SG F

   'Having washed the clothes, she took a bath.'

Illustration (2) contains a sequence of events: 'My father takes bath' and 'eats meal'.

Similarly, in (3), first she washed clothes, and then took a bath.

It is, however, to be noted that these languages, like several other Asian languages, have non-specialized sequential converbs, which are open to a range of meaning including cause (as shown in (3)) and manner (as shown in (4)), apart from its core meaning, viz. anteriority or temporal priority (as shown in (2)).

3) *bubaa-k*   *khabar suni-ku*   *u*   *khusi bhai-lak*

   grandfather-GEN news   hear-CONV   3 SG   happy   become –PST 3SG M

   'He was happy to hear (his) grandfather's news.'

4) *sitai*   *hõski-ku*   *moro sab baat*   *maani-lik*

   Sita.ERG laugh-CONV   my   all suggestions   accept-PST 3 SG F

   'Sita accepted all my suggestions gladly.'

3. The Syntax of Seqential Converb

3.1. Position

The sequential converb clause is normally joined to the left of the matrix clause. However, they can also be postposed in marked constructions as a discourse strategy to express afterthought or focus. The sentence (2) can be uttered as (5).

5) *sab-lok   suti-laa   khaanaa khaai-ku*

 all-PL   sleep-PST 3 PL meal   eat-CONV

 'All have slept after eating.'

3.2. The Scope of Tam

The tense and the mood of the matrix clause verb had broad scope which extends to the sequential verb. Consider the following example in which the sequential verb agrees with the simple past tense in the matrix verb:

6) *raam-e   ciThi lekhi-ku   hulaak-maa   di-lak*

 Ram-ERG   letter write-CONV post office-LOC give-PST 3 SG M

 'Having written the letter, Ram gave it to the post office.'

In this sentence, the tense of the sequential converb matches with the past tense of the verbs in the matrix clauses. The aspect is inherent in the converb.

3.3. The Scope of Negation and Question

In sequential converbal constructions, both negation and question have narrow scope; i.e. their scope remains restricted to the matrix clause and do not extend to sequential converbal constructions:

7) *oi   saanaa-ku   khaanaa boi-khaai-la*

 he.ERG take bath-CONV   meal   NEG-eat-PST

 'Having taken bath, he did not eat.'

8) *oi   saanaa-ku   khaanaa khaai-lak?*

 he.ERG take bath-CONV meal   eat-PST

 'Having taken bath, did he eat?'

3.4. Subject of Sequential Converb

The subject of sequential converb in this language can be either null NP, viz. PRO or a lexically overt NP. These two options have been illustrated in (9a) and (9b), respectively.

9) a. *[PRO_i ghar   aai-ku]   raam suti-lak*

     home   come-CONV Ram   sleep-PST 3 SG M

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'Having come home, Ram slept.'

b. [tui   kaanu   nai-aai-ku]   kunnu kaam   nai-hokh-is
   you.NH tomorrow NEG-come-CONV any work.N NEG-be-NPST 3SG
   'If you don't come tomorrow, there won't be any work.'

3.4.1. The Null Pro

As discussed in Keenan (1975) and Mohanan (1994), one of the behavioural properties of subjecthood, widely accepted in syntactic theory, is that the controllers of obligatorily null control sites PROs in the sequential converbal constructions are nominative/ergative subjects. The following example illustrates this fact:

10) *ajit-e$_i$ mainaa-lai [PRO$_i$ Dhokaa kholi-ku]   bas-aai-lak*
    Ajit-ERG Maina-ACC   door   open-CONV sit-CAUS-PST 3 SG M
    'Having opened the door, Ajit seated Maina.'

11) [PRO$_i$ khaanaa khaai-ku] raam$_i$ suti-lak
    meal   eat-CONV Ram   sleep-PST 3 SG M
    'Having eaten meal, Ram slept.'

Besides, the controllers of gaps or PROs in a sequential converb clause may also be dative subjects:

12) [*PRO$_i$ moro kuraa suni-ku]   raam-lai$_i$ ris   uThi-lak*
    my   saying hear-CONV Ram-DAT anger rise-PST 3 SG M
    'Having heard me, Ram got angry.'

The controller of the gap or PRO in a sequential converb can not be only the matrix subject, but also object (13), location (14) or possessor (15) for pragmatic reasons:

13) *[PRO$_i$ ichi nai-aai-ku] mui tolakh-lai$_i$ kichu nai-sikaai-chu*
    here NEG-come-CONV 1 SG.NOM 2 SG-DAT nothing NEG-teach-
    NPST 1SG
    'If you don't come here, I won't teach you anything.'

14) *[PRO$_i$ aai-ku]   moro$_i$najik ekTa   carai   jar-ilik*
    come-CONV 1 SG GEN near one   bird   fall-PT.3
    'Coming near me a bird fell down.'

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15) *[PRO_i okhraak   bebaar   DiTha-ku] moro_i   man khusi boi-hokh-la*

    3 SG NH GEN behaviour see-CONV 1 SG GEN soul happy neg-be-PST 3SG

    'Seeing his/her behaviour, I was not happy.'

3.4.2. The Lexically Overt Subject

The sequential converb is constrained by a specific type of grammatical relation. Unlike other languages (such as Maithili, Hindi, etc.), this language overtly allows subjects without enforcing any case demotion rule. Both nominative and ergative are fine in a converb clause.

16) [*tui   akhni nai-aai-ku*] *haamro kaam-ai   nai-hokhi-s*

    you SG NOM now NEG-come-CONV 1PL GEN work.N-EMPH NEG-be-NPST 3 SG

    Unless you come now, our work won't go on.'

17) [*tui   baaji-ku   tani*] *oi   yi   kaam   kari-lak*

    2 SG NH NOM tell-CONV only 3 SG ERG this work.N do-PST 3 SG M

    'He/She did this work only because you told him/her.'

Thus, converb clauses in Danuwar, like other types of non-finite clauses, are not sensitive to any grammatical notion at all.

However, it must be mentioned that certain lexically specified expressions such as time/weather expressions where subject identity constraint is violated:

18) *ghara-k   chaano khasi-ku dui beTyak-lok mari-laa*

    house-GEN   roof   fall-CONV two son-PL   die-PST 3 PL

    'Having collapsed the roof of the house, two sons died.'

It is, however, to be noted that lexical subjects occur only in such converbal clauses which express cause and effect relation, temporal clauses and the clauses with opposite verbs. They are banned from sequential converbal clauses.

4. Conclusion

To sum up, the converbal constructions in Danuwar language tend to have the same subject as their main clause. In addition to this

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referential coherence, they also have temporal coherence with their main clauses; i.e. they tend to exhibit a rigid temporal-aspectual relation vis-à-vis their main clauses.

Abbreviations

1 : first person	m: Masculine
2: second person	n: noun
3: third person	neg : negative
abs: Absolutive	nh: non-honorific
conv: converb	nom: nominative
dat: dative	np: noun phrase
emph; emphatic	npst: non-past
erg : Ergative	pl: plural
f : feminine	pst: past tense
gen: genitive	sg: singular
loc: locative	vp: verb phrase

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Enhancing the Nonverbal Communication to develop the Social Skills

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Nonverbal communication has received much attention in the areas of business presentation, sales and marketing, and the development of social skills. Little attention, however, has been given to its importance in general communication despite major differences in cultural use and interpretation of body language, expression, personal space and other nonverbal tools.

It is estimated that less than ten percent of interpersonal communication involves words, the remainder being made up of voice tone, sounds and a variety of devices such as kinetics (movement), haptics (touch), oculesics (eye-contact), proxemics (space) and chronomics (time) as well as posture, sound symbols and silence, which either replace or accompany words. Different studies have identified a wide variety of types of nonverbal communication. The following is a relatively simple classification:

Kinesics	body motions (blushes, shrugs, eye movement, foot-tapping, drumming fingers)
Proxemics	spatial separation (in relation both the social and physical environment)
Haptics	Touch
Oculesics	eye contact
Chronemics	use of time, waiting, pausing
Olfactics	Smell
Vocalics	tone of voice, timbre, volume, speed
Sound Symbols	grunting, mmm, er, ah, uh-huh, mumbling,

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Silence	absence of sound (muteness, stillness, secrecy)
Adornment	clothing, jewellery, hairstyle
Posture	position of the body (characteristic or assumed)
Locomotion	walking, running, staggering, limping
Expression	frowns, grimaces, smirks, smiles, pouting

It is often assumed that nonverbal communication is a transferable skill. However, there are two major problematic factors:

3   Firstly that, like speech, it has both form and function, and,

3   Secondly, that it is not always directly translatable.

It is the first of these factors which makes nonverbal communication difficult to teach, and the second which leads to breakdowns and misunderstandings in intercultural communication.

Gestures, expressions and all other forms of nonverbal communication have functions, which, as with language, need to be taught along with their forms. In the same way as language items, some paralinguistic expressions have several functions, while nonverbal communication in general performs the three basic functions of managing identity, defining relationships, and conveying attitudes and feelings (but not ideas):

Form	Main Function (in some cultures)
Nod (Yes)	Repeating
Shrug (I don't know)	Substituting
Scratch head, quizzical look	Complementing
Tone of voice, pointing	Accenting
Hand raised	Regulating, turn taking
Head shake	Contradicting
Eye movements	Deceiving
Staring/Looking down or away	Dominating/Submitting
Raised fist	Aggression

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Hand-shake	Socializing
Touching, kissing	Arousal
Over-adornment	Boasting

Misunderstandings occur because the functions of paralinguistic forms vary from culture to culture, although there are some universal nonverbal such as smiles, laughter and sour expressions.

There are also differences according to gender and age. Nonverbal communication tends to be relatively ambiguous and open to interpretation while its influence often depends on the nature of the 'listener', particularly when it is unclear whether the messages conveyed are deliberate or unconscious.

Nonverbal indicators are most common in poly chronic cultures, in which an individual often performs several tasks simultaneously. The following are examples of common gestures which have different functions and meanings in different cultures:

Perfect	Thumbs up	Stop	The 'fig'
Commonly – everything's all right perfect France – worthless Japan – money Germany – rude Malta, Greece, Brazil – obscene	Commonly – all OK Australia, Iran – rude Nigeria – very offensive Japan – five Turkey – political rightist party	Commonly – stop, enough (person, car, action) Turkey – You get nothing from me W Africa – You have 5 fathers!	Turkey, Greece, Tunisia, Holland – obscene Russia – you get nothing from me Yugoslavia – you can't have it Brazil – good luck

Nonverbal and verbal communication are normally inseparable, which, for example, is why it may seem so difficult to use the telephone in a foreign language. It needs to be taught and practiced situationally, in the right contexts, and with plenty of cultural input and awareness. Given its importance, there is a singular lack of material for the teacher which focuses on this aspect of communication, but here are a few techniques:

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F Learners discuss the meaning of gestures and expressions (either demonstrated by the teacher, from pictures, or from existing published materials. This is particularly effective with multilingual classes.

F Learners watch a video clip without sound, then discuss and write the dialogue.

F Learners act out a dialogue using gesture and expression only:

3 A: Excuse me. Can you take a book of me?

3 B: Yeah, sure.

3 A: Just open that button.

3 B: Er, which one?

3 A: The one on the top.

3 B: Fine, the book is here.

3 A: Thanks.

3 B: Not at all.

F Learners, in pairs, take turns in listening to each other for 30 seconds, using only nonverbal responses.

Nonverbal communication has implications for the teacher as well as the learner. It is often said that one can always recognize a language teacher by their use of gesture in normal conversation, while it is certainly true that a system of gestures has evolved which allows a teacher to perform aspects of classroom management quickly, quietly and efficiently. Gestures for 'work in pairs', 'open your books', 'listen' and 'write' are universal, while individual teachers have developed nonverbal repertoires involving the use of fingers to represent words, expressions to denote approval/disapproval and gestures to indicate time, tense and other linguistic features, and hence systems for instruction, correction and management which well-trained learners respond to immediately.

The effective use of nonverbal cues assists in a wide range of classroom practices by adding an extra dimension to the language:

3 reducing unnecessary teacher talking time

3 increasing learner participation

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3 confidence building

3 reducing fear of silence

3 clear instructions

3 efficient classroom management

3 classroom atmosphere

3 improving listening skills

3 improving performance in pair and group activities

3 self and peer correction

3 avoiding misunderstandings

3 improving intercultural competence

Teachers, however, should always remember that the meanings of gestures and other nonverbal cues need to be taught in the same way as the meaning of essential classroom language. Make sure that the learners understand our codes, and teach them to use them themselves.

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Enhancing Listening Skill: Fruitful Solution for the Better Employability

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Introduction

The process of communication cannot be effective without listening. Listening is probably the most difficult task for almost all learners of English as a second language There is a real distinction between merely hearing the words and listening for the message. When we hear we need not grasp the meaning of the utterance. But when we listen effectively we understand what the person is thinking and/or feeling from the other person's own perspective. It is as if we are standing in the other person's shoes. Listening skill involves proper encoding and decoding. We need to identify the hurdles to the effective listening.

If an individual is not able to listen, the listener may have the following hurdles

3   Audibility of the speaker may be too low
3   The speaker may Provide unnecessary details making message too complex
3   Expressing incongruity
3   Lack of interest in the part of the listener
3   Prejudgments

Apart from these hurdles, the student may possess language based difficulties. Listening effectively is difficult because people vary in their communication skills and in how clearly they express themselves, and often has different needs, wants and purposes for interacting. The different types of interaction or levels of communication also add to the difficulty. The four different types or levels are.

F   clichés
F   facts
F   thoughts and beliefs

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F   feelings and emotions

Which activity involves the most amount of listening? Students spend 20 percent of all school related hours just listening. If television watching and one-half of conversations are included, students spend approximately 50 percent of their waking hours just listening. For those hours spent in the classroom, the amount of listening time can be elevated to almost 100 percent. If we review our own activities, especially those related to our college experience. Are most of our activities focused around listening, especially in the classroom? We can find only negative answer.

The students don't have the patience to listen. Good listening is built on three basic skills: attitude, attention, and adjustment. These skills are known collectively as Triple - A listening

Listening is a very important skill, especially for students. Many students tend to think about something during a lecture session. This defeats the purpose of teaching, which is not allowing the students to learn by discussion. So turning the session into activity based lecture may attract students to actively listen while performing this task gradually we can encourage the students to become active learners.

On the other hand, teachers conferring full attention to all the students are sometimes difficult because we start to run out of time, or we may find ourselves thinking about our next activity, however, the time we spend actively listening to our student will result in a quality teaching session.

Also the teacher is expected to create awareness among the learners about the listening activity by not only giving theoretical aspects but also practical evidences to comprehend to the listeners to make them good listeners.

l   Motivating them not to criticize any speaker
l   Avoid finding fault with the speakers' speech
l   How to make ourselves be not distracted
l   How to avoid the fake attention

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Apart from giving instructions to improve the listening skill and guiding them with very good listening task may equip the students to improve the communication skills. The following are the examples to enhance the students' communication skill; also these will augment the teaching process.

Activity: Story Telling

This is a very interesting task. If that class is the very first class for the teacher, the teacher should initiate the task. Duration for this task is 15 minutes. The teacher can say the story with some ethical / moral values. Also that story should have many characters. Then allowing students to discuss or review about the story for 5 minutes. After 5 minutes the teacher should ask the individual student to repeat the story, to say the theme of the story along with the title.

At the end of the class, the teacher should interact with the students by means of listening to their views and allowing one student to consolidate the task.

Outcome of the activity: This activity will stimulate the listening skill and also interpersonal skills among the students.

Activity: Watching News

Sitting in front of the TV is an all too common occurrence. This activity makes the most of that time spent sharpening listening skills. This activity will develop Listening, language and thinking skills. The teacher may ask the students to watch the particular day news in CNN, BBC, NDTV also in other Tamil news channels' English News. The aim of this activity is to understand the use of language in various TV channels. Very next day the students are asked to compare the news what is broadcasted in each TV, the way they have exposed the particular issue. This kind of activity simulates self motivation also to stimulate the interest about the language use.

Activity: Ad Zap

Watching advertisement in the television is an interesting task. But reproducing the advertisement is very difficult. This is the one of the task which stimulates personal interest as well as creative

thinking skills.

In the class room set up the advertisement video file without audio should be shown to the students. Allowing them to listen and discuss for 10 minutes. Then the teacher should name a new product and ask the students to sell it by preparing their own effective advertisement.

For Example: How to sell the break less Car.

Outcome of the activity: This activity develops the individuals' creative thinking. Also through this kind of advertisement they can learn non-verbal (body language) communication.

Activity: Encoring

Allow the student to describe his/ her own experience about the industrial visit. Permit the student to complete their details and their thought. Then ask other students to form a response. At the Same time ask the student to wait for a moment before he/she begins to reply.

This gives the other person a chance to add something else more than, they may have thought of. By waiting an additional moment before she/he replies, also let the other person know they have been heard completely.

If we practice this during the class hours the students will relax when conversing with us because they will know that they don't have to rush to get/ give their opinions. They will appreciate the fact that they can communicate with us and be heard.

Points to consider while conducting this activity: When we practice this with the students, we take it one step further and repeat back what they said, like "what I heard you say is you are uncomfortable..." By doing this we bestow the other person the opportunity to correct any misconceptions in what they have occurred or to clarify any point they were trying to make.

Through this activity the person to whom we are communicating with, will certainly feel respected and importance is given.

The technique of repeating back for clarity had been extremely

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useful when I have had conversations with I year B.E Students.

Activity: Mimeograph

This is the exercise we're doing often in our class rooms to understand the act of listening. Our class strength is 30. Duration is 50 minutes. I call only 10 students 5 from girls side and 5 from boys side. For those 10 students I'll give the instruction about the activity in front of all other 20 students.

To conduct this activity I'll ask 9 students to stand out side the classroom. I call one boy out of the ten and give 3 minutes narration about some imaginative topic/ incident. The student is expected to listen to the narration, and then the student is asked to give the same information to other boy. He may reproduce the information in front of the class not exactly what I said but he may transfer the content. The same way I ask the other boy to transfer to the next student. The process continues up to the tenth student. Here I could see that the gist is passed on.

Out Come of this activity is
l   The student may understand how to listen
l   How to reproduce the details what he heard / listened.

Here the role of the teacher is to explain the concepts behind this activity.

Activity: Bilingual Testing

To do this task, the class should be divided into groups. In our classroom set up it is only 30.So each group may consist of 15 students. I Name the groups as A and B. This classification is based on 1st language and second language priority. The group A is who learned through English Medium, group B other regional medium. (Tamil / Telugu)

Now I explain an interesting topic or story to the A group through regional language (Tamil or Telugu) and ask the students to present the same topic in oral as well as written form in English.

The same way group B will be given story or any interesting topic

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through English and the students are asked to present the same topic in oral as well as written form in the first language.

Through this bilingual testing we can improve the language skills, also this activity will provide the platform for the students who are not able to interact with others to interact with the teacher as well as group members.

Activity: Picture Matching

To conduct this task the class should be divided into 3 groups, each group with 10 members. One packet of picture (10 nos) will be given to each team. There will be a related picture in each group packet. Based on the picture, again they have to make the group. They should organize the entire picture. Based on the picture organization each member in the group is expected to give a talk. Example the collection of picture may be related to: Child Labour, Technology Development etc.,

Activity: Mute Video File

This is a very interesting and creative thinking listening activity. To do this task, the class should be divided into 5 groups with 6 members in the team. Duration for this task is 20 minutes. I'll play video file without audio. The students apprehend to listen the video. They are allowed to discuss about the video content for 5 minutes. Then I call the team leader to give the gist of the video play. The other members in the team are also instructed to participate by conferring caption for that play and supportive details for their team leader.

Finally I acquiesce the students to listen to the audio; this activity stimulates the assuming, guessing and creative thinking skills among the students.

Conclusion

Any activity needs some kind of listening, observing and as well understanding. These three activities suggested above will develop the creative thinking. So the Thinking process is the parallel part which progresses when we are listening. Through this article I try to

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prove how the listening skill is most important in the job seeking scenario as always the best listener is the best performer. Keeping the importance of job seeking in our mind, we're trying our best to produce good listeners in our class room environment. These basic tips and activities helped in the students' placement, this we realized through the students' testimony.

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Gender Representation in Tamil Morphology

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Morphology

According to the traditional grammarians and also linguists, morphology is the level of grammar at which recurring units of sound are paired with meaning. The meanings of the word is Tamil like *maN* 'mud' and *kaN* 'eye' do not derive from the sounds they contain, but from a conventional association of meaning with a combination of sounds. Some such combinations constitute entire words, as in these examples, while some other combinations do not. The bound forms *–kaL*, *-ay*, -aal, *-ukku*, for example, all have their own meanings. They must, however, affix to noun stem in Tamil *kaNkaL* 'eyes', *kaNNai* 'eye' (acc), *kaNNaal* 'eye' (inst), *kaNNukku* 'eye' (dat) and they in some sense, modify the basic meanings of these stem. The basic invisible combinations of form (sound) and meaning in a language are referred to morphemes.

Lexical morphemes are content forms like *kaN* 'eye', *maram* 'tree' and they only need to be used if one wants to speak about *kaNkaL* 'eye-plural' or *marattai* 'tree-acc.'. Grammatical morphemes or bound morphemes in contrast have very abstract meanings that can be combined in a rule governed way with many different morphemes; hence they turn up more or less regardless of the topic. For example, the suffix *–kaL* can be used with any noun stem to signal the plural. Grammatical morphemes are ubiquitous and more productive, hence, fundamental to the language. Speakers of the language are constrained to use many of these morphemes over and over, and some of the distinctions signaled by grammatical morphemes are required.

Aim

To explain the Gender Representation in Tamil nouns and verbs, by using Linguistics Methodology.

Gender Represented in Tamil Noun Morphology

Gender in noun morphology can be classified on the basis of two factors. The forms thus classified are the following.

(i) Selection forms / Inherent forms
(ii) Derivational forms

Selection / Inherent form

Some of the Masculine and Feminine forms are inherent forms, since no overt morpheme representing gender are found in those forms.

Examples:

Common nouns

Masculine		Feminine	
paiyan	'boy'	ciRumi	'small girl'
ciRuvan	'small boy'	maanavi	'student (female)'
maanavan	'student (male)'	aaciriyai	'teacher (female)'
aaciriyar	'teacher (male)'	vaNNaatti	'dhobi (female)'
aḻakan	'handsome person (male)'	aḻaki	'beautiful girl'
aRiñan	'scholar (male)'	peN	'girl'
kaviñan	'poet'(male)	pacu	'cow'
aaN	'male'	kooḻi	'hen'
talaivan	'hero / head'	mañkai	'young girl'
paaTakan	'singer' (male)	maatu	'woman'
vaNNaan	'dhobi (male)'	vitavai	'widow'
kaaLai	'bull'	araci	'king's wife'
ceeval	'rooster; cock'	iLavaraci	'princess'
arasan	'king'	tooḻi	'friend (female)'
iLavarasan	'prince'	naTikai	'actress'
naTikan	'actor'		
tooḻan /naNpan	'friend' (male)		

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Kinship terms

Masculine		Feminine	
appaa	'father'	ammaa	'mother'
aNNan	'brother (elder)'	akkaa	'sister (elder)'
tampi	'brother(younger)'	tañkai	'sister (younger)'
maamaa	'uncle'	maami/attai	'aunt'
periyappaa	'father's (elder brother)'	periyammaa	'mother's (elder sister)'
cittappaa	'father's (younger brother)'	citti/cinnammaa	'mother's (younger sister)'
taattaa	'grandfather'	paaTTi	'grandmother'

Gender Represented in Tamil Verb Morphology

In Tamil, the finite verbs (tensed) Change according to gender distinctions of the submit noun. If the noun is masculine, the verb which co-occurs with noun changes in accordance with the noun.

1. aval iru kuḻantakaLaip peRRaaL .
    'She delivered two babies'.

2. avan vayalil eer uḻutaan.
    'He ploughed the field'.

3. leela neeRRu pushpavatiyaanaaL.
    'Leela attained puberty yesterday'.

4. paRavaikaL paRakkinRana.
    'Birds fly'.

5. kamala na:RRu naTukiRaaL.
    'Kamala transplants the seedling'.

There are however a limited number of 'verbs' which because of their habitual collection with nouns one classify them as a 'Feminine verb' or 'Masculine verb'

This situation arises when the context is hampered around reproduction. It is not justified by saying that

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1. *kannan oru kuḻantaiyayp peRRaan.
   'Kannan delivered a child'.
2. *kumar pushpavati aanaan.
   'Kumar attained puberty'.

Here, the gender is marked , as is the case of *peru* 'deliver' and *uḻu* 'plough' are used in a restricted context as a feminine and masculine verbs respectively.

The various verb forms and their classification manifested in the use of gender and the usage of Tense, Person, Gender and Number (PNG marker)

Tamil verbs are generally conjugated by adding the required tense marker with the PNG marker to the root. There are some irregular verbs like non-finite and some finite verbs such as imperative, Appellative etc which do not show the gender distinction.

The PNG suffixes *-aan* 'masculine third person singular', *-aaL* 'feminine third person singular' and *–atu* 'neuter third person singular' and *-aar* 'third person singular for common gender' are ended the finite verbs in Tamil. The first and second persons do not have the gender distinction.

Example:

Masculine		Feminine	
paTittaan	'studied (he)'	paTittaaL	'studied (she)'
naTantaan	'walked (he)'	naTantaaL	'walked (she)'
koTuttaan	'gave (he)'	koTuttaaL	'gave (she)'

Neuter		Common	
naTantana	'walked (they non - human)'	naTantaar	'walked (he /she)'
naTantatu	'walked (it)'	kuTittanar	'drank (he /she)'
kuTittana	'drank (they non - human)'		
kuTittatu	'drank (it)'	ooTinar	'ran (he / she)' etc.
ooTina,	'ran(they non - human)'		
ooTiyatu	'ran (it)'		

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Gender in Tamil Grammar

There are some grammatical morphemes having as their content. And one of the most obvious ways in which language can reinforce gender is by requiring the use of gender morphology. The gender of various people involved in an utterance. In Tamil, noun and verb morphology have explicit gender content. It has separate pronominal and verbs forms in personal pronouns depending on whether a human addressee or subject is male or female:

vanteen	'came (I)'
vantoom	'came (we)'
vantaay	'came (you - singular non-hon.)'
vantiir	'came (you - singular hon.)'
vantiirkal	'came (you - plural / hon. singular)'
vantaan	'came (he)'
vantaaL	'came (she)'
vantatu	'came (it)'
vantana	'came (they non-humans)'

In using third person singular pronouns only to refer to a specific person, Tamil forces the speaker to index the referent's sex: to say "someone called but he did not leave his name" is to ascribe male sex to the caller.

Linguists talk about grammatical gender when a language has noun classes that are relevant for certain kinds of agreement patterns. For example,

In Tamil and other Dravidian languages, the forms of plural suffixes are described by the gender classes. The noun is modified by the form of adjectives and also the noun is an antecedent which the form of pronoun. According to general principles the noun classes have to do with their properties like shape and intimacy but not like sex. In fact, grammatical gender has nothing at all to do with social gender in some Dravidian languages.

Lexicon

Lexicon is a repository of cultural preoccupations. It is as a result the link between gender and the lexicon is deep and extensive. The

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lexicon is also the most changeable part of language. It is an important site for bringing in new ideas. Because lexical items have content in different domains, different language users have access to somewhat different lexicon: Linguists have their specialized terminology and other professionalisms have theirs. The gendered division of labor is likely to produce gendered patterns in the precise lexical inventories speakers can access.

Grammatical morphemes like pronouns are more stable than lexical nouns and verbs. They come and go only gradually. The traces in a grammar of gender may reflect more the preoccupations of earlier eras than they do the culture of those currently using a particular language. Marks of gender in the lexicon are often more complex and multilayered than those found in gender morphology. The linguistic resources seem to come ready-made. Like gender however, they all have a history. Resources we deploy come to be embedded in language through use. In Tamil, we have masculine generics, pairs of words that reflect the social asymmetry of male and female. For example,

Masculine		Feminine	
naTikan	'actor'	naTikai	'actress'
ciRuvan	'boy'	ciRumi	'girl'
paaTakan	'singer (male)'	paaTaki	'singer (female)'
kataanaayakan	'hero'	kataanaayaki	'heroine'
kanavan	'husband'	manaivi	'wife'

Conclusion

1. The differences among social dialects identified in this attempt are quantitative and not qualitative. Thus, variants are not usually associated exclusively with one group or another; all speakers tend to make use of the same linguistic features to a greater or lesser degree.

2. Differences between me and women are not equal thought the social hierarchy have been noticed. Thus, women may be using linguistic means as a way to achieve status denied to them through other outlets. Since women have long been denied equality with

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men as far as educational and employment opportunities are concerned, these are not reliable indicators of a woman's status or the status she aspires to. Although the marketplace establishes the value of men in economic terms, the only kind of capital a woman can accumulate is symbolic. She can be a "good" housewife, a "good" mother, a "good" wife, and so on, with respect to the community's norms and stereotypes for appropriate female behavior.

In this sense, the use of the standard might be seen as yet another reflection of women's powerlessness in the public sphere.

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