A Linguistic Landscaping: A Case Study of Indigenous People of *Tharu*

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Abstract

The present article aims to conduct a semiotic study and how the language contacts are associated and recognized with meaning within the context, in a context of multilingual codes among tribes. However, the presence of multilingualism in the community or society would have a larger effect on the communities' code which is associated with the community. According to a scholar Khubchandani, "The inter-group communications among tribal record a wide range of variation in the claims of bilingualism, mostly depending upon the degree of heterogeneity in their contact environments and their attitude to languages surrounding them" (2001:26). According to him the community which is surviving in the heterogeneous society has less possibility to be monolingual. In India, every Tribe is surrounded by other major languages and even tribes are dependent to a great extent on them for economic, social, and cultural reasons. So language contact has likely been common throughout their lifecycle.

This language diversified situation is making them multilingual and multi-scriptural. It is a very thriving research area. The study has been conducted through available literature and direct observation in a north Indian tribe whereby the research findings have concluded three situations: first, if the tribes frequently use other codes, certainly tribes lose their identity, and second, the tribes shall lose the knowledge of ethno medicine which is transmitted by their forefathers and the third one is the loss of their culture and literature and everything that tribes possess which is unique.

Keywords: Tharu tribe, Code mixing, Script mixing, Language contact, and Linguistic Landscaping.

Introduction

The process of code-mixing takes place when the conversation between tribes and non-tribes come into contact with one another. This falls under the broad term *language contact*. Non-tribal as well as other tribal speakers may also acquire the code for their successful business and other accommodations.

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The *Tharu* tribe has more than three codes at the level of writing, and more than four codes at the level of speaking: they use Hindi as primarily and Nepali as secondary and English as tertiary, but they are using Tharu at the personal level. In the current scenario, the English language is involved in the entire curriculum whether it is a business, profession, or personal. So, due to all these reasons, everyone wants to become proficient English speakers. That's why *Tharu* people also want to educate their children in English medium schools. And none of us can deny that English is a global language. In the Indian subcontinent, it has involvement either directly or indirectly in the lifecycle of Indians. So, the tribal also have prefer to English language *Roman* script. Mostly the school-going children in the tribal areas are having the option between both Hindi and English mediums codes.

In this article, the researchers are trying to describe in detail the linguistic situation among the tribes of the Himalayan region focusing on the immediate effect when other languages enter their community. Observation of the researchers of the various tribal communities helped collection of communities' conversational information. Here, mixed code in spoken language is not limited only to the conversation but largely it affected business deals. Some of the language terms were recorded which were found hybridized with mixing other codes. Other languages' terms are nativized. It is noticed that tribals are borrowing other languages' terms for personal and professional purposes. For example:

S.No.	*Tharu*	Roman	Hindi	English
1.	dusar	*dusər*	dusara	another
2.	baba	*baba*	papa	father

Research Methodology
The researchers collected the data directly through field work and tried to cover the homeland of the informant/s. Researchers used the observation method and collected information regarding the tribals, and how they experienced the inner and outer world. The research task was distributed among domains and data from all the domains were collected through voice with a written record. The method of data collection was multilingual, which is very useful in collecting informants' moral, ethical, cultural, and social values. Permission was obtained the from community authority, so that there was no objection to our research activity.

The Objective of the Research
1. The research objective is to show how much the tribal people are deeply involved in social activities.
2. How much aggressively the tribal people made efforts to come into the mainstream.
3. How much interest tribal people have interest in business activities in their location and how do they try to attract the attention of the tourist?

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4. The main objectives of the research included why educated tribals are stopping their children to speak their mother tongue and why willingly they force their children to get their children educated in other codes.

Scope and Limitation

The scope of the research is limited to some fields like advertising, mass media, and academics, and a few other research areas. The research also had covered the tourist field of the tribal areas. Now a days, world is increasingly dependent on Ethno-medicines, which have medicinal values to help recover from many diseases. So, Ethno-medicine has a big scope in this area. Fortunately, this community continued to possess their ancient knowledge of Ethno-medicines. For a long time, they have collected herbals from the forest areas and processed and prepared these in the usable format.

Linguistics Landscaping

The semiotics sign system is used to disseminate the message to create public interest in advertising and mass media. It would be used in many ways to attract the people whether it is informative, directive or some kind of information directly or indirectly. Public signs also appear in commercial contexts like marketing and advertising, where their function is to draw attention to a business or product (Backhaus, 2007, p.5). Linguistic sign would be used for commercial purposes. Different kinds of morphologically and phonologically conditioned words are taken into landscaping. According to Backhaus, any hybrid word or sounds which made public interest or appealing over the attention of peoples for a particular advertisement is known as linguistic landscaping. As per researchers' concern for this community they used many terms for drawing the attention of tourists for their business purposes. Some of the terms are discussing below.

The scholars Landry and Bourhis: "The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the LL of a given territory, region, or urban agglomeration" (1997: 25). These above-mentioned language signs have a multilingual meaning; it varies according to the society in which it belongs. The recent LL study finds out the text which has variable meanings by default the presence of global accommodation. The facilitation by various means in the society has the main cause to make individual or community multilingual. Semantic affiliation of code in the presence of semiotic context is dependent upon the society's accessibility for the world, which is obtainable by the sign that attracts a multilingual attendance. The government scheme which has accommodated tribes enables the presence of media and other cross-cultural borrowings.

Data Analysis

The presence of Multi-languages and scripts in the tribal society is opening all the windows for becoming a member of world society. Tribals are very much liberal and always have an open

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heart for everyone who is willing to visit their homeland. The researchers tried to catch their attention towards the business of community which is either ancestral or adopted. Every tribe has God-gifted knowledge of nature which has importance for all human beings. The researchers also focused on how the tribals are making a correlation between an ancestral and a modern business with updated language and script. The researchers never met any tribal person who is still monolingual. That is, almost all the tribals are bilingual. Some of them are multilingual. By the effect of globalization and the revolution of information technology almost all literates are multi-scriptural, and many illiterates are also multi-scriptural. So, they can easily understand code-mixing and multi-codes. Almost all tribals understand the Hindi language with Devanagari script and some of them can understand English with the Roman script and some of them can understand Awadhi, Bhojpuri, Kashmiri, Pahari, Bengali and several regional languages.

**Analysis of Different Domains in *Tharu***

The *Tharu* words given below are analyzed into Hindi, English, and into IPA form. This IPA are known as International Phonetic Alphabet writing system. Here we see hybridization of *Tharu* words with Hindi along with regional Languages *Awadhi* and *Bhojpuri*.

S.N.	Tharu	IPA	Hindi	English
1.	dasain	*dəsə̃ɪ*	deshahara	a festival
2.	manai	*mənəɪ*	aadami	man
3.	bahiniya	*bəhɪnɪja*	bahan	sister
4.	mus	*mus*	chuha	mouse
5.	bauraha	*bɔrəha*	pagal	mad
6.	bhittar	*bʰittər*	andar	inside
7.	dubbar	*dʊbbər*	dubala	weak
8.	gidara	*gɪdəra*	siyar	jackal

There are many examples in the Tharu community in which code-mixing, and script mixing are frequently used in their business either at the local or regional levels. Tharu shelters are mostly in the lower region of Utter Pradesh and Uttarakhand, and these states have touched boundary with Nepal. That is why this indigenous tribe has a multilingual presence. This kind of situation makes hybridized use of language in business streams.

The researchers collected some pictures through different sources; these pictures explain how the community used multilingual code. Below are some pictures that show how more than one code is used in a pamphlet. It is a big sign for the community which shows the relation with the global community: English, Hindi with Tharu presence in dressing code.

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In the second one, there are three languages in the same banner which shows the multilingual presence, and two scripts that shows multi-scriptural-
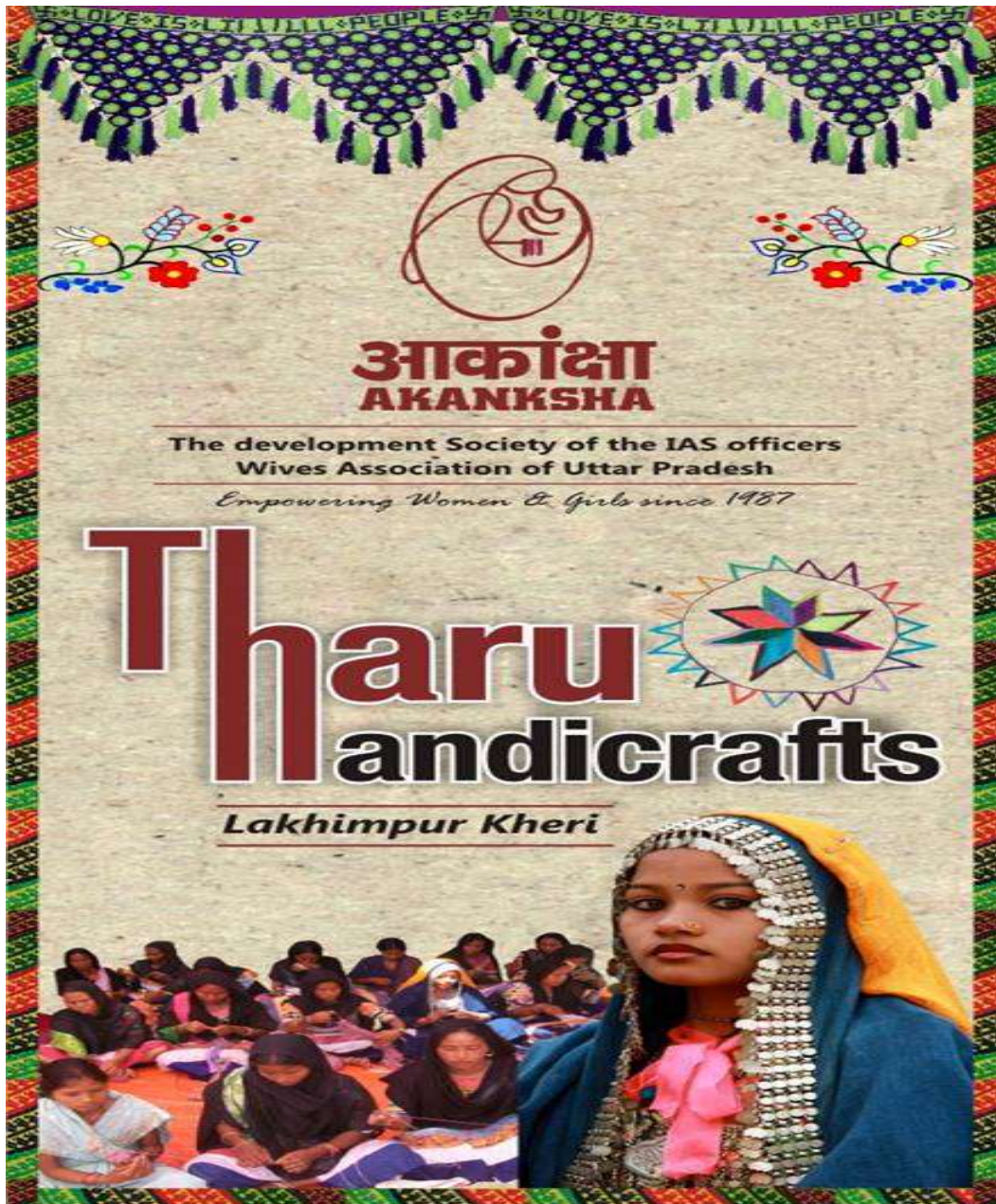
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Conclusion

Based on the above discussion, Researchers have concluded that the tribal Tharu community has used more than one code for their business purpose as well personal discussion. And also for making their business a success, they are not hesitant to use multi-code and multi-script for drawing the attention of tourists towards their business. Most of the persons of this community hav multi talents, which are used to make handicrafts and other works in which they use multi code and logos which have different meanings. As per researchers' observations this is an open area of research, where immense scope of research is available in terms of communication, preservation of identity, levels and kinds of acceptable changes, etc.

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