

Dr. Somana Fatima, Doctoral Dissertation, Department of Linguistics, Aligarh Muslim University 2011 Published in Language in India Journal ISSN-1930 2940.
11249 Oregon Circle, Bloomington MN 55438 U.S.A.

LANGUAGE IN INDIA

Strength for Today and Bright Hope for Tomorrow

Volume 12 : 5 May 2012

ISSN 1930-2940

Managing Editor: M. S. Thirumalai, Ph.D.

Editors: B. Mallikarjun, Ph.D.

Sam Mohanlal, Ph.D.

B. A. Sharada, Ph.D.

A. R. Fatihi, Ph.D.

Lakhan Gusain, Ph.D.

Jennifer Marie Bayer, Ph.D.

S. M. Ravichandran, Ph.D.

G. Baskaran, Ph.D.

L. Ramamoorthy, Ph.D.

Assistant Managing Editor: Swarna Thirumalai, M.A.

Impact of Commercialization on Language with Special Reference to Urdu Lexicon Doctoral Dissertation

Somana Fatima, Ph.D.

somanafatima17883@gmail.com

Somana's Ph.D. Dissertation *Impact of Commercialization on Language with Special Reference to Urdu Lexicon* is an important contribution to the study of Indian Languages. Urdu has a special place as language of mass communication in India. Urdu's contribution in enriching the vocabulary of Indian languages with terms of administration, business and culture and emotional contents is widely recognized, but needs continuous description and assessment. Somana's dissertation is a solid linguistic and sociolinguistic description of good number of these processes.

M. S. Thirumalai, Ph. D.
Formerly Professor-cum-Deputy Director at
The Central Institute of Indian Languages

Language in India www.languageinindia.com 12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



Thesis submitted in the Partial fulfillment of the
requirements for the Degree of
Doctor of Philosophy

In

Linguistics

By

Somana Fatima

Enrolment no.: GB9642

Under the supervision of

Masood Ali Beg

Department of Linguistics

Aligarh Muslim University

Aligarh 202002 (India)

2008

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



Masood Ali Beg
Senior Reader in Selection Grade
Ref. No:

Department of Linguistics
Aligarh Muslim University
Aligarh 202002
(U.P.) India

Certificate

This is to certify that the thesis entitled "Impact of Commercialization on Language with Special Reference to Urdu Lexicon" submitted by Miss Somana Fatima for the partial fulfillment for the award of the degree of Doctor of Philosophy in Linguistics has been completed under my supervision. This thesis is the result of her own research and it has not been submitted to any other university to the best of my knowledge.

Masood Ali Beg
Supervisor
Dated: 11/12/2008

Contents

Acknowledgement

List of Abbreviations

Transcription

Abstract

Chapter 1 Introduction.....Pg. 19 to 60

1.1 Commercialization and Languages.....	19
1.2 Languages and Indian Constitution.....	28
1.3 Sociolinguistics and Language Change.....	32
1.3.1 History of Urdu.....	33
1.3.2 Speakers and Geographical Distribution.....	35
1.3.3 Official Status.....	38
1.3.4 Dialects of Urdu.....	38
1.3.5 Urdu Phonology.....	39
1.3.6 Levels of Formality.....	39
1.3.7 Politeness.....	40
1.4 Writing System.....	42
1.4.1 Persian Script.....	42
1.4.2 Kaithi Script.....	42
1.4.3 Devanagiri Script.....	43
1.4.4 Roman Script.....	43
1.4.5 Differences with Persian Alphabet.....	44
1.5 Urdu-Hindi Phonology.....	45
1.5.1 Vowels.....	46
1.5.2 Consonants.....	48
1.5.3 Allophony of 'v' and 'w' in Hindi-Urdu.....	51
1.5.4 External Borrowing.....	51
1.5.5 Suprasegmental Features.....	52
1.6 Urdu in Past India.....	53
1.7 Aims and Scope of Study.....	55
1.7.1 Review of Literature.....	56
1.7.2 Sociolinguistic Studies: Hindi and Other Languages.....	59

Chapter 2 Research Methodology and Design of Study.....Pg. 61 to 65

2.1 Selection of Respondents.....	62
2.2 Tools of Data Collection.....	63
2.2.1 The Text.....	64
2.2.2 Anonymous Observations.....	64
2.2.3 The Survey Questionnaire.....	64
2.2.4 The Field Diary.....	65
2.3 Analysis of Data.....	65
2.4 Presentation of Data.....	65

4

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Chapter 3 Data Collection and Analysis.....Pg. 66 to 93	
3.1 Data Collection and Analysis: Seventeen Different Contexts.....66	
3.1.1 Urdu and English use by males and females in Seventeen Different Contexts.....67	
3.1.1.1 Urdu and English use by males.....67	
3.1.1.2 Urdu and English use by females.....68	
3.1.2 Urdu and English use by males and females of Three age Groups.....70	
3.1.2.1 Urdu and English use by males.....70	
3.1.2.2 Urdu and English use by females.....75	
3.1.3 Findings.....79	
3.2 Data Collection and Analysis: Twelve Different Situations.....80	
3.2.1 Urdu and English Preferences by males and females in Twelve different situations.....80	
3.2.1.1 Urdu and English Preferences by males.....80	
3.2.1.2 Urdu and English Preferences by females.....81	
3.2.2 Urdu and English Preferences by males and females of Three age Groups.....83	
3.2.2.1 Urdu and English Preferences by males.....83	
3.2.2.2 Urdu and English Preferences by females.....87	
3.2.3 Findings.....92	
3.3 Conclusion.....93	
Chapter 4 Urdu Phonological Variations.....Pg. 94 to 137	
4.1 Urdu Sounds.....95	
4.1.1 Urdu Consonants.....96	
4.1.2 Urdu Vowels.....96	
4.2 Phonological Variation found.....96	
4.2.1 /q/→/k/.....97	
4.2.2 /k/→/q/.....100	
4.2.3 /x/→/kh/.....100	
4.2.4 /G/→/g/.....103	
4.2.5 /ž/→/z/.....106	
4.2.6 /q/→/x/.....108	
4.2.7 Addition of vowel in monosyllabic words.....110	
4.2.8 Deletion of vowel to make it monosyllabic words.....113	
4.2.9 Addition of consonants in words.....116	
4.2.10 Deletion of consonants from the words.....118	
4.2.11 /ě/→/e/.....120	
4.2.12 /e/→ /ě/.....123	
4.2.13 Long vowel→ short vowel.....125	
4.2.14 Deletion of /t/ from words.....128	
4.2.15 Addition of /h/ in the words.....130	
4.2.16 Deletion of /h/ from the words.....133	
4.2.17 Urdu Pronunciation of English words.....135	
4.2.18 Conclusion- Mind it Test.....136	
Chapter 5 Urdu Morphological Variations.....Pg. 138 to 166	

5.1 Genitive Compounds in Urdu.....	138
5.1.1 Genitive Compounds marked by orthographic symbol /zer/.....	138
5.1.2 Genitive Compounds marked by orthographic symbol /hamza/ (ء).....	138
5.1.3 Genitive Compounds marked by the letter /ye/ with hamza over it	139
5.1.4 Genitive Compounds marked by /alif lam/ (ﻻ) in the Persio-Arabic words.....	139
5.2 Conjunctive Compounds in Urdu.....	143
5.2.1 Conjunctive Compounds formed by conjunctive marker.....	143
5.2.2 Conjunctive Compound formed by zero marker.....	144
5.3 Change of Complex word formation with affixes.....	147
5.3.1 Prefixes.....	147
5.3.2 Suffixes.....	147
5.4 Changes due to Plural formation.....	154
5.4.1 Plural formation by suffixes.....	155
5.4.2 Plural formation by prefixes and the Morpho-phonemic change.....	155
5.4.3 Plural formation with infixes and vowel harmony.....	155
5.4.4 Plural formation with Morpho-phonemic Alterations.....	156
5.5 Conclusion: Mind it Test.....	165
Chapter 6 Urdu Syntactic Variations.....	Pg. 167 to 176
6.1 Idioms and Phrases.....	167
6.2 Hindi movie songs.....	168
6.3 News items and its analysis.....	169
6.4 TV commercials.....	170
Chapter 7 List of Urdu Lexicons and its Frequency	Pg. 177 to 183
Conclusion.....	Pg. 184 to 186
Bibliography	
Tables	
Appendixes	

List of Pictures, Figures and Tables

1. Urdu Picture in Nastaliq Script.....	Pg. 35
2. Picture of Autograph and a couplet of Last Emporer, Bahadur Shah Zafar(II).....	Pg. 37
3. Table shows influence of Punjabi on Urdu.....	Pg. 40
4. Table shows Urdu Script.....	Pg. 42
5. Table shows Hindi and Urdu Vowels.....	Pg. 46
6. Table shows Hindi and Urdu Consonants.....	Pg. 49
7. Figure about Language and Society.....	Pg. 59
8. Table 3.1.1 Percentagewise distribution of the use of Urdu and English by males and females in 17 different contexts.....	Pg. 69
9. Table 3.1.2.1 Percentagewise distribution of the use of Urdu and English by males of three age groups.....	Pg. 73
10. Table 3.1.2.2 Percentagewise distribution of the use of Urdu and English by females of three age groups.....	Pg. 77
11. Table 3.2.1.1 Percentagewise distribution of preferences relating to Urdu and English by males and females in 12 different situations.....	Pg. 82
12. Table 3.2.2.1 Percentagewise distribution of preferences relating to Urdu and English by males of three age groups.....	Pg. 85
13. Table 3.2.2.2 Percentagewise distribution of preferences relating to Urdu and English by females of three age groups.....	Pg. 88
14. Table 3.3 Percentage wise distribution of English for Administration, Education and Mass Media by males and females of three age groups.....	Pg.90
15. Table 3.4 Percentage wise distribution of answer 'Yes' to five questions related to science and technology and progression of Indian society by western ways of life by males and females of three age groups.....	Pg. 91
16. Urdu Consonants.....	Pg. 95
17. Census Table 1.....	Pg. 193
18. Census Table 2.....	Pg. 194

Acknowledgements

I am deeply grateful and indebted to my supervisor Masood Ali Beg for his thorough guidance and help at every step of this study. My supervisor not only suggested the topic of the present work but also made useful suggestions for shaping and designing it in the present form. It is with his painstaking guidance that I have been able to complete this research well within time. My sincerest and heart-felt gratitude goes to him.

I must also acknowledge the generous help I received from Prof. A. R. Fatihi, Chairman, Department of Linguistics, A. M. U. for his kind encouragement and support at every step of my work. Thanks to Prof. Mirza Khalil A. Beg for his support and affection.

I am especially grateful to Prof. Syed Imtiaz Hasnain who helped me in a variety of ways. My heart-felt thanks are also due:

to Prof. A. K. Sinha of Delhi University who not only inspired me but also clarified certain academic points,

to Prof. H. R. Dua and Prof. O.N. Koul for their help and support and

to Prof. L. M. Khubchandani and Dr. Ranjeet Singh Rangila for their co-operation.

I am also indebted to Dr. Samina S. Surti, Dr. Shabana Hameed, Dr. Abdul Aziz and Dr. Sabauddin for their kind support.

I am also thankful to Mr. Najeebul Hasan of Seminar Library and the office staff of the Department of Linguistics.

I am also thankful to my friend Sheeba Rehman for her help in Urdu typing and for her suggestions in designing this thesis.

Thanks to my respondents for their co-operation, especially to those ladies and old men who despite of their limitations allowed me to record their speech.

I express my love and deep gratitude to my parents and brothers for their patience and understanding. Their contribution is beyond measure.

*Somana Fatima
Department of Linguistics
A.M.U.*

Abbreviations

act.	=	active
c.	=	circa (about, approximate date)
cf.	=	confer (L.compare)
dir.	=	direct
ed.	=	edited
fem.	=	feminine
imp.	=	imperative
UM	=	Urdu Morphology
U-sg	=	Urdu singular
U-pl	=	Urdu plural
MSU	=	Modern Standard Urdu
mas.	=	masculine
nom.	=	nominative
obl.	=	oblique
OU	=	Old Urdu
pg., p., pp.	=	page (s)
pl.	=	plural
sg.	=	singular
Skt.	=	Sanskrit
voc.	=	vocative
vol.	=	volume
pub.	=	publication
pubs.	=	publishing
pvt.	=	private
ltd.	=	limited

Transcription

p	voiceless bilabial stop
ph	aspirated voiceless bilabial stop
b	voiced bilabial stop
bh	aspirated voiced bilabial stop
t	voiceless alveolar stop
th	aspirated voiceless alveolar stop
d	voiced alveolar stop
dh	aspirated voiced alveolar stop
t	voiceless retroflex stop
th	aspirated voiceless retroflex stop
d	voiced retroflex stop
dh	aspirated voiced retroflex
c	voiceless palatal stop
ch	aspirated voiceless palatal stop
j	voiced palatal stop
jh	aspirated voiced palatal stop
k	voiceless velar stop
kh	aspirated voiceless velar stop
g	voiced velar stop
gh,	aspirated voiced velar stop
q	voiceless uvular stop
m	bilabial nasal
n	alveolar nasal
l	alveolar lateral
r	alveolar trill
r	retroflex flap
rh	aspirated retroflex flap
f	voiceless labio-dental fricative
s	voiceless alveolar fricative
z	voiced alveolar fricative
š	voiceless palato-alveolar fricative
ž	voiced palato-alveolar fricative
x	voiceless velar fricative
G	voiced velar fricative
h	voiceless glottal fricative
v	labio-dental semi-vowel
y	palatal semi-vowel
I	high front short vowel
i	high front long vowel
A	mid central vowel (short)
a	low central vowel (long)

U	high back short vowel
u	high back long vowel
e	mid front vowel
o	mid back vowel
æ	front low
ai	diphthong
au	diphthong
~	nasalization (written above the vowel symbol)
//	phonemic writing
[]	phonetic symbol
< >	graphemes

Abstract

Urdu is one of the Indo-Aryan Languages which has developed from Sanskrit through Khari Boli and Śaurseni Prakrit. The development of Urdu took place after 1000 A.D. which marks the end of Apabhramsa Period. (Kelkar, 1968). There were certain political and socio-cultural influences which favored and prepared background for the evolution of Urdu in India. Its proper development started, only when Muslim entered Delhi from Punjab in 1193 A.D., and made the city capital of their empire. It has adopted certain elements from Arabic and Persian Languages, example phonological features, grammatical features and a considerable part of lexicon. (Beg, 1986)

Urdu is closely related to Hindi in phonology and grammar. As a language of 'mixed' background, Urdu manifests diversity of problems at various structural levels out of which its phonology requires a special treatment as it has socio-linguistic and socio-cultural implications. Urdu is not just a language specified in the Eighth Schedule of the Indian Constitution; it is widely used in India. Its speakers are spread over a number of states in India including Uttar Pradesh, Bihar and far off states like Karnataka and Maharashtra. It is the state language of Jammu and Kashmir in India and the official language of Pakistan. In Manorama Yearbook it is given that Urdu is spoken by more than twenty-eight million people in India.

Urdu employs the Perso-Arabic script. It has produced extensive literature. Its idioms fascinate even those who know it marginally. One obvious reason for this is its rich and glorious past of our country. Urdu assimilated words from Arabic, Persian and Turkish apart from a large number of words from English and other languages (Kelkar, 1968, p. 20).

Urdu basically is a Khadi Boli Idiom which developed in the North India especially in and around Delhi by the end of the twelfth century A.D. This was the time when due to the settlement of Muslims comprising Turks, Afghans and Iranians; and establishment of the Muslim rule in Delhi, certain socio-political, cultural and linguistic changes were taking place in North India. It was during this period that Khadi Boli came under the influence of new linguistic and cultural forces and eventually became a full-fledged language called 'Urdu'. Though the structure of

Urdu is purely Indo-Aryan, its vocabulary is largely derived from Persian and Arabic and it is written in an 'adaptation' of the Perso-Arabic script. (Beg, 1986)

Hindi, which is mutually intelligible with Urdu on the colloquial level, uses the Devanagari writing system and derives its formal vocabulary from Sanskrit. Hindi also imbibes rich literary traditions of dialects such as Braj Bhasha, Awadhi, etc. It developed its Khadi Boli style at a very late stage, i.e., at the beginning of the nineteenth century. Even Dharendra Verma, an eminent Hindi scholar and linguist, admits that 'historically, Khadi Boli Urdu in its usage is much older than the literary Khadi Boli Hindi. It is interesting to note that during the early phases of the Muslim settlement, anything indigenous to India was termed by the Muslim settlers as 'Hindi' (Hind+i). The word Hind meaning 'India', comes from the Persian language, and the suffix -i which is transcribed in the Persian alphabet as ya-i-ma'ruf is a grammatical marker meaning 'relating to'. The word Hindi, thus, meant 'relating/ belonging to India' or the 'Indian native'. This language is called as 'the Khadi Boli style of Urdu'. (Beg, 1986)

The same Khadi Boli style of Urdu is termed by P. B. Pandit (1977, p. 57) as 'the Northern lingua franca'. In course of its development, the Khadi Boli style of Urdu was known by various names such as Rekhta, Zaban-i-Delhi, Zaban-i-Dehlavi, Zaban-i-Hindustan, Hindostani, Hindustani, Zaban-i-Urdu-i-Mu'alla, Urdu-i-Mu'alla, Zaban-i-Urdu or simply Urdu, besides being known as Hindi or Hindavi (Hindawi).' In a hierarchical patterning of speech variation, no single variety can be associated with the dominant role of a standard language appropriate for all members of the speech community at all times and on all occasion; high Hindi and high Urdu are spoken in formal setting, and 'bazaar Hindustani' is identified with informal interaction. (Khubchandani, 1997, p. 170).

Aims and Scope of Study

The present study is a preliminary inquiry into the sociolinguistic variation in Urdu at the level of phonology, morphology and syntax. In this thesis the primary aim is to show the impact of commercialization at the Urdu lexicon level as a whole. The area of investigation for such variations is confined to the words and expressions used in day-to-day conversation as well as magazines and newspapers. Society shows a direct impact on the language and any social change

also effects language as a whole at the level of phonology, morphology, syntax and lexicon. The goals set for the investigation can be summarized in the following:

- To provide a sociolinguistic perspective of the variation in the use of Urdu language.
- To study the Attitudes of the users in the context of commercialization.
- To study the impact of commercialization at the phonological level, grammatical level and lexical level.
- To pinpoint certain implications of commercialization for Urdu in future.

The present study takes the Aligarh district, Lucknow city and Delhi as a metropolitan city as aerial points. All possible steps have been taken to make the data comprehensive and representative of Urdu language as such. It makes a thorough analysis of Urdu words to assess the amount of change and relate it with commercial phenomena. Certain techniques are used to define the variation in the 100 most frequently occurring words (Appendix-2).

The hypothesis of Labov is “if any two subgroups of New York City Speakers are ranked in a scale of social stratification, then they will be ranked in the same order by their differential use of (r).” The hypothesis of this work is “if any three age groups of Urdu speakers are ranked in a scale (as the older generation is less commercialized and younger generation is more commercialized and more prone to social change) then they will be ranked in the same order by their differential attitude of Urdu (older generation do mind for Urdu and younger generation does not mind for Urdu).”

The present study is based on a few propositions which are as follows:

- A number of languages are used for different functions in specific domains and contexts in multilingual settings.
- There is an alternative use of languages by speakers in terms of preferences.
- English occupies the most preferred choice in the domain of education.
- To find out the use and the status of the Urdu language.
- To find out the attitudes of the Urdu speakers towards English.
- It is to check the extent of impact of commercialization on Urdu language.

In all the places selected for the field, a large population not only speaks Urdu, but highly commercialized and well settled in their jobs and one is able to find the third or fourth generation speakers of Urdu for clarifying different phonological, morphological and syntactic variation between new and old generations. This has been achieved by presenting questionnaire (appendix 1), word lists (appendix 2 & 3), interview, field diary, anonymous observations and attitude analyzing of the respondents. The data collected is from 150 respondents. Questionnaire is set for the purpose and variables which are taken into consideration are Sex and Age groups. Chapter 3 is about the collection and analysis of data about the attitude of Urdu speakers towards Urdu and English in seventeen different contexts and twelve different situations. Chapter 4, chapter 5, chapter 6 and chapter 7 are the data collection and analysis about the phonological variation, morphological variation, analysis of news and advertisement and frequency of lexicon. The variables which are taken into consideration are also Sex and Age groups.

Selection of Respondents

The present study has drawn data one hundred and fifty respondents living in and around Aligarh district, Lucknow and Delhi city for the survey questionnaire work and around 50 respondents for interview.

Tools of Data Collection

In order to test these hypotheses, researcher prepared a questionnaire for collection of data that consisted of four sections (appendix 1). List of 100 words is given for the analysis at the level of phonology (appendix 2) and another word list is given for doing the analysis at the level of morphology (appendix 3).

The data has been collected through a combination of techniques, with the help of tape recorder and field diary. These techniques include:

- Questionnaire.
- Text presentation.
- Word list.
- Interview.
- Field diary.

Analysis of Data

The data is analyzed by obtaining simple frequency percentage for each language in each context and situation. On the basis of the frequency percentage we have studied the following:

- The use of Urdu and English in all considered situations with respect to two social variables: sex, age.
- After the analysis of data about Urdu and English the researcher would collect the data on phonology in chapter 4, morphology in chapter 5 and list of lexicon in chapter 6.

Presentation of Findings

The findings of the present sociolinguistic investigation have been presented in all the chapters. Different tables and graphs have been made according to the findings and results.

Chapterization of the Present Work

Chapter 1 Introduction

Chapter 2 Research Methodology and Design of Study

Chapter 3 Data Collection and Analysis

Chapter 4 Urdu Phonological Variations

Chapter 5 Urdu Morphological Variations

Chapter 6 Urdu Syntactic Variations

Chapter 7 List Urdu Lexicons and its Frequency

Conclusion

Chapter 1 is about introduction of the present work which deals with the impact of commercialization on language, culture, religion, literature and fine-arts. This chapter deals about the impact of commercialization on language basically through the English language.

Chapter 2 is about the research methodology and the design of study. It gives the detail from where the data is collected, how the data is comprises of, who are the respondents and how the analysis is done at every linguistic levels.

Chapter 3 is about the data collection and analysis of Urdu and English in different contexts and situations. Researcher prepared a questionnaire for collection of data that consisted of four sections (appendix 1). Section 1 of the questionnaire is concerned with the background

information of respondents. Section 2 contains seventeen questions to inquire about the use of language (s). Section 3 contains fourteen questions to elicit preferences of languages. Of these fourteen questions, 13 were provided with language choices, Urdu and English whereas, the fourteenth question is related to progression of society, science and technology and foreign ways of life. Section 4 contains attributes as well as domains with specific language choices.

Chapter 4 is about the data collection and analysis of data at the level of phonology. The most frequent changes can be easily seen in Perso-Arabic words. For example:

- Change of /q/ → /k/ like /mUkAdma/ in place of /mUqAdma/ and sometimes change of /k/ → /q/ like in /qAbutAr/ in place of /kAbutAr/ due to over generalization. (Change in Perso-Arabic)
- Change of /x/ → /kh/ like /xan/ becomes /khan/ that is sur name. (Change in Perso-Arabic)
- Change of /G/ → /g/ like /GUsIxana/ becomes /gUsAlxana/ and sometimes change of /g/ → /G/ like /nIgAlna/ becomes /nIGAlna/. (Change in Perso-Arabic)
- Change of /q/ → /x/ like /vAqt/ becomes /vAxt/. (Change in Perso-Arabic)
- Change of /ž/ → /z like /AždAha/ becomes /AzdAha/. (Change in Perso-Arabic)
- Addition of vowel in monosyllabic words like /fAxr/ becomes /fAxAr/ and deletion of vowel from a word to make it monosyllabic like /mArAz/ becomes /mArz/.
- Addition of consonant in a word like /cAddAr/ in place of /cadAr/ and deletion of consonant from a word like /mAhobAt/ in place of /mUhAbbAt/.
- Change of /e/ → /ě/ like /zAmane/ becomes /zAmaně/ and /ě/ → /e/ like /zAbaně/ becomes /zAbane/.
- Change of long vowel into short vowel for example /malum/ becomes /mAlum/.
- Deletion of last pronouncing /t/ in word /dost/, /gošt/ etc.
- Deletion of /h/ in the medial and final position like in /pak/ in place of /pankh/ and addition of /h/ in the medial and final position like /bhikhari/ in place of /bhikari/.
- Pronouncing English words differently in Urdu like /sku:l/ in place of /Iskul/.

Chapter 5 is about the data collection and analysis at the level of morphology. A list of words is given in the field to the respondent at the following four levels:

- Genitive Compounds in Urdu.
- Conjunctive Compounds in Urdu.
- Changes of Complex Word Formation with affixes.
- Changes due to Plural Formations.

Chapter 6 is about syntactic analysis of Idioms (which are out-dated today or just limited in usage in daily conversation. Now Hindi or Urdu language speakers prefer code-mixing and code-switching.) Hindi (Hirdu) movie songs, analysis of news items in Urdu newspapers like Qaumi Awaz, Rashtriya Sahara Rozana and Dawat etc and analysis of advertisement of electronic media. Chapter 7 is about the list of lexicon items with the frequency of their usage and thesis is ended with the summary and conclusion of the research work.

Chapter 1 Introduction

1.1 Commercialization and Languages

According to American Heritage Dictionary of the English Language, the term 'Commercialization means the act of commercializing something: involving something in commerce: "my father considered the commercialization of Christmas to be a sacrilege": "the government tried to accelerate the commercialization of this development": "both companies will retail control over the commercialization of their own products". In broader sense, commercialization is related to 'exploitation' and 'development' side by side. Commercialization is 'to apply methods of business to-for profit', 'to do, exploit, or make chiefly for financial gain', 'to sacrifice the quality of for profit'. But according to the researcher of this work commercialization is a phenomenon that affects/ changes/ redefines any system of inter-relationships including the states of Art, Culture, Language and Religion. Commercialization is a process which affects the whole mind-set of the people and it is uni-directional in nature.

Commercialization has been an important social phenomenon in the contemporary world order. The world has become, in important respect, a single social system, as a result of which now virtually affects everyone. The global system is not just an environment within which particular societies develop and change. The social, political and economic connections, which crosscut borders between countries decisively, condition the fate of those living with in each of them. In the newspaper "The Hindu" K.N. Panikkar wrote an article on 'Globalization and Culture' in which he discussed how the society changes due to the affect of commercialization and globalization. According to him, it is uni-directional change and it is necessary, as Gandhi has said, to keep the windows open.

Life is running on its wheels at a very fast rate. Just one look at the whole humanity shows how drastically society has transformed, language has transformed. Now, it's an urgent need for the literates and intellectuals to check the impact of commercialization on languages and its consequences. Earlier people were concerned about the problems of others, very amicable, caring, having lots of patience and tolerance. They were self-satisfied; language was also aesthetic, expressive and human. But nowadays, commercialization has made man more

technological, materialistic, commercialized and mechanical. The present scenario has transformed a peaceful society into a self-centered, ignominious one.

“There is a shift in language from aesthetic, expressive and human into machine, material and commercial.” (Khubchandani, 1988) Now, the main concern arises that the thing which has been changed most by this Commercialization is ‘language’—the most cherished possession of every society, which represents the true face of society, a clear mirror of society, an authentic reflection of ideas, thoughts and feelings.

The social change which India has undergone in the post-war era is much more impressive than that in the economic sphere. A very traditional society is in the process of being ‘modernized’, or what is probably more correct, westernized. The pace of change is not uniform in the different facets of social life. Again, urban life has witnessed far greater change than rural life. The totality of change is truly revolutionary. (Kar, 2005)

The transformation of the Indian society that has been taking place is a very gradual one though a marked one. The new and the old exist side by side, in varying proportions. “There is a marked eagerness to take to new ways of living but at the same time a general reluctance to give up old attitudes, customs and practices. Probably this constitutes both strength and weakness of the Indian society.” (Charnay, 1981).

The relativized and pluralized western culture further evokes a perception of ‘the West’ as being tolerant and ‘the Rest’ as intolerant and fundamentally dogmatic. It is good that there is change but the change is not rapid enough to transform the society into an affluent but socially unstable one like that of the western world, which is now becoming the model for our people. As years and decades pass by, the future historian might well compliment India for the evolutionary manner in which the social change was brought about. (Patnaik & Hasnain, 2001, p. 10)

The most prominent aspects of commercialization are that our people are becoming increasingly materialistic, wanting better food, clothes, living accommodation and recreational facilities. The ‘worship’ of money is spreading fast. From this it would be wrong to deduce that the traditional

Indian culture was stoic, with emphasis on spiritual values. The changes may be seen in every aspects of daily living—food, dress, social habits, culture, norms, life style and obviously language.

It is a common observation made all over the world is that in recent decades there is a decline in the importance of religion, falling off of moral standards, increasing pursuit of material and going permissiveness in society. (Sinha, 1975)

Before coming to impact of commercialization on language, the researcher would discuss firstly the impact of commercialization on different things. The researcher of this thesis believes that human beings have many pursuits, ventures and goals. In which, two relatively distinct type is commercial and non-commercial. One is positive pursuit in terms of monetary gain and other is negative pursuit in terms of non-monetary gain. There is one thing that explicit clear as commercial pursuits as such output and gain that are material based and profit and economic results that are monetary based. There is another thing that explicit clear as non-commercial pursuits that are aim to some other human requirements and ambition like expression and assertion of self, desire to become immortal, search and quest for truth, beauty and spirituality.

All the commercial terms like industry, trade, banking and finance and insurance, transport, import and export etc. are something related to ‘material’, ‘monetary’, ‘machine’ and ‘commercial’. On the other side, the non-commercial activities are social values, culture, literature, religion, fine-arts and language. All these non-commercial activities are ‘aesthetic’, ‘expressive’ and ‘human’. In the present world, human being is mechanical, materialistic and commercialized and in the future, he will be more mechanical, materialistic and commercialized. The languages are shifted from expressive way to the utilitarian way. In past, expressiveness was at the larger level. It was more aesthetic and expressive in writing, reading, dressing and etiquettes but today every thing is ceased to the utility.

Impact of Commercialization would be on:

- Language,
- Social values,
- Culture,

- Religion,
- Literature, and
- Fine-Arts,

The researcher of this thesis would not focus on all the above disciplines but deals only about the impact of commercialization on language with special reference to Urdu lexicon. Dua in his book said that the language of science and technology is English, and so the impact of commercialization on the different Indian languages is due to the influence of English on it. He said that

The ideology of science, new information technologies, international media and communication and the growth of world capitalism, economy and globalization have contributed to the hegemony of English in the education system of India. Furthermore, the hegemony of English has been strengthened by the internal language conflicts, politics of language and language planning discourse, and lack of proper implementation of language policy. (Dua, 2001, p. 47)

Though English is spreading as a universal language of science, it cannot be denied that some developed languages like German, French, Russian, Japanese, etc. have a strong tradition of scientific research and are extremely rich in literature in some needs of scientific studies. Thus, most developing countries that rely exclusively on English sources of scientific literature are deprived of scientific knowledge being generated in other languages and scientific communities. (Dua, 2001, p. 113) The most significant question that emerges in relation to the scientific community in India concerns the problem of language use in scientific education, scientific publication and scientific communication that shows the dominance of English and the marginal or negligible role of the Indian Languages. But the monograph brings out the need to develop a new language planning paradigm based on an integrated policy of science, language and economy. It urges the speakers of Indian languages to build alternative futures for themselves as well as for their languages. The Indian language intellectuals and the dynamic scientific community can provide a new direction to the use of Indian languages. The monograph provides

insight and commitment for the accomplishment of the renaissance of the Indian languages, cultures and sciences for the realization of different futures and traditions of science. (Dua, 2001).

The case of English is still more curious—this exocolonial, exoglossic language—is not only the associate national official language, but also serves as an interstate link language and is promoted, propagated and supported as the language of opportunity, the language of higher learning, the language of prestige and the language of power. (Patnaik & Imtiaz, 2006, p. 11)

In the paper Globalization , Language, Culture and Media: Some Reflections of Hasnain and Gupta write:

If we feel equally strongly about and mourn the loss of a species, we should feel equally strongly about and the mourn the loss of a language. There is a balanced dynamism in case of species-extinction and births of new species are well balanced, but obsolescence of language may not be the same and today languages are disappearing at an alarming rate. (Patnaik & Hasnain, 2006, p. 13)

In the National Seminar Language and Globalization: Issues and Perspective held in the Linguistics Department in 2006 suggest as “at the global level the events of great impact—the collapse of the USSR, the disappearance of the communist regimes in Eastern Europe, the unification of Germany, the abolition of apartheid in South Africa, etc.—are causing new linguistic world order. As a result of commercialization a new ordering is a foot—new power alignments are taking place, socio-cultural re-orientations are in evidence, and new hegemonies are being created”. In the paper Will India becomes an English Speaking Country? presented by Shereesh Chaudhary writes “besides British journals, Indian journals are: Englishman, The Friend of India, Pioneer, The Asiatic Mirror, The Calcutta Advertizer, The Bengal Hircarrah, The Calcutta Chronicle, Bengal Journal, The Calcutta Gazette, The Bengal Gazette, Madras Courier, Madras Gazette, Asia Magazine, Asiatic Researcher, etc.” (Patnaik & Imtiaz, 2006, p. 48). “Computers and internet have further tightened the hold of English in India. There are many newspapers, advertising agencies, radio and television networks whose reach, aided by computers, has greatly expanded recently.” (Patnaik & Imtiaz, 2006, p. 53). In the paper

Language Globalization and Market Realism by Shailendra Kumar Singh writes about ‘market realism’ and ‘linguistic imperialism’. He writes “the new wave—language globalization is created through marketization and internationalization of politics. The new wave is creating global market for the realistic society of today and tomorrow (Patnaik & Imtiaz, 2006, p. 102). In any linguistic market an individual is as a customer may assigned the language of the need. In the paper Globalization, Media and Linguistic Numbness by Bharati Modi argues that English has so much damaged our linguistic life that we are suffering from ‘Linguistic Numbness Syndrome’.

In the paper Electronic Linguistics: the Internet and the Evolution of New English presented by Sophia Ahmad argues that Impact of globalization can also be seen on English language. “The extensive use of computers and the internet has revolutionized the concept of commercialization and globalization by bringing people and communities together in ways we never thought possible. Electronic English has given fresh meanings to old words. Lexicon items like desktop, internet, surfing, E-mail, inbox, outbox, recycle bin, search engine, home page and download etc. are new words derived only from the computer and mobile.” All these new words transform in traditional English. It changes the English completely as well as other Indian languages too. English is due course of time has become the primary choice for code-switching or is used as a code-switched variety. In the paper Global: a Threat for Mother Tongue of Indian People by Nazir Ahmad Dhar says that English also affects the Kashmiri language. “The use of English as a switched variety is passing from the more educated to the less educated Kashmiri and from the formal to informal domains. Some examples are given below:

Tell him that m’e Chun I bakwaas pasand.

‘Tell him that I don’t like useless talk’. (Kak and Wani 2005 a)”

As compared to Urdu, English has established itself in comparatively less time and in spite of initial opposition, the main factor for this being commercialization. Dr. K. Abdul Azeez mention in his paper Globalization and Language Hegemony in the National Seminar that “for the instance of the mobile phone more than twenty English usages have become popular in every hook and corner of Kerala, e.g.: Prepaid, postpaid, sim-card, incoming call, out-going tariff etc”. One of the effects of commercialization is the growing tendency to use English words instead of

Bengali words, where English words are not at all necessary, particularly in domestic interactions all these things are discussed in the paper Effect of Globalization on the Bengali Language by Sunandan Kumar Sen. “The tendency to use English for domestic purpose is growing rapidly among the Bengali speech is very much noticeable nowadays. That is a kind of code-mixing between English and Bengali. An interesting advertisement from a leading mobile phone maker, where there is a sentence like the following may be cited as an example: ebar kAlighAte pujA din only from your Hutch. What it actually means is that Hutch Company has arranged for its customers to pay homage in Kalighat Temple from their mobile just by sending only one sms.” In the paper Tanglish—as by product of Communication Globalization by A. Chandra Bose says “there are a lot of chaotic sentence structures that have been employed by Tamilans chatting in the internet. Though the sentence structure is mixture of both English and Tamil vocabularies, it gives mere understandable meanings to communicate to others. The sentence structures have been classified as; help pannuviya? Means could you help me?”

Use of English words in the mother tongue is due to the impact of commercialization on mother tongue. Internal hegemony is less dangerous than the external linguistic invasion. In the process of commercialization all such linguistic diversities are liable to be abolished. This is to be resisted by giving expression to our ideas and emotions against the despotism of commercialization. ‘Get the superb by money; don’t claim even the essential, if there is no money’—this is the philosophy we hear in the consumerist, capitalistic world market.

In the dichotomous process, many less favourably placed speech variety— which may be dialects, vernaculars or minority languages, or may have non-elite style— stand in danger of becoming extinct. (Khubchandani, 1997, p. 165).

In all the papers presented in the National Seminar on Language and Globalization: Issues and Perspective, one main conclusion is derived that threat of Mother Tongue is due to the impact of English but in this present research work the researcher would not like to focus on the death of the language but she would like to discuss the English/ Urdu in different contexts and situations and impact of commercialization at the level of phonology, morphology and syntax. Many new English words are added to Urdu like (lecture), (control), (committee), (secular), (readymade),

(biological), (infrastructure), (vaccinator), (alloty), (agreement to seal), (fogging) and (incoming) are the some English lexicons which are from the Urdu newspaper Qaumi Awaz and Rashtriya Sahara Rozana. One news is a good example of impact of commercialization on Urdu language:

Direct to home service dish TV fraham karega. Dish TV nazreen ke mutalbe par Hollywood ki superhit filme dustyaab karaega. Dish TV Hindustan ka pehla direct to home service fraham karne wala hai. Is service ke shure hone se dish TV ke gahak baraherast apne television par apni pasand ki hollywood ki film dekhege. Apni film ka order dene ke baad paanch se das minute ke ander apke television par who film dastyaab hogi. (Qaumi Awaz: 14.10.06)

This is a good example to show how much we are commercialized and globalized in the today's world. Chapter Urdu Syntactic Variations would be deal about all these types of examples in detailed form. The term 'commercialization' is often used in quite a general sense with reference to television. It is important to bear in mind that television is owned by the government in India.

However, 'commercialization', by the sale of air time to commercial agencies offered a symbolic relationship where the commercial firm could advertise their products to the larger television audience and the government could earn a certain amount of revenue for offering the commercial firm this privilege. Thus commercialization of television in India does not mean that television is owned and operated by a commercial firm, but that certain businesses who can afford to, and are willing to pay a price, can have limited access to the air waves. (Yadav, 2004, p. 25)

A. R. Fatihi in his book The Language of Advertisement and TV Commercials writes about the types of advertisement and the role of the language in advertising. When we put focus on impact of commercialization on Urdu lexicon, we can not forget the commercial advertisements on television and newspaper. The best way to see the transformation of language (Urdu), one should study the TV commercials. Hans Raj Dua in his article Sociolinguistic Processes in the Standardization of Hindi-Urdu writes that in providing an analysis of linguistic features in relation to the language problems pertaining to language structure: writing, spelling,

pronunciation, vocabulary, syntax, forms of discourse, and problems of speech. The developmental status of these features can be indicated on the basis of the processes of standardization, codification, elaboration and cultivation. (Hasnain, 1995, p.179) The emergence and development of Hindi and Urdu as standard varieties spans over almost nine hundred years. The protagonists of both Hindi and Urdu have expressed a wide range of views and theories, sometimes confusing and contradictory, about their origin and development. However, there seems to be an agreement on the basis premises regarding the origin, directions of development and emergence of Hindi and Urdu as standard varieties. (Hasnain, 1995, p. 180). In the article of Standard Pronunciation for Doordarshan (Indian T.V.) by Shubhashree Ganguly asks “Have the Doordarshan personnel been able to identify themselves with standard Bengali? To what extent the process of standardization has been successful in Doordarshan in terms of management of standard pronunciation? What are the noticeable deviations in Doordarshan’s standard pronunciation?” (Hasnain, 1995 p. 203)

In the article of Hasnain on Innovations in Language—An Experiment, in Comprehensibility with Reference to Urdu in Mass Media and Education writes:

The processes of innovation brought about in most Modern Indian Languages are marked by an ongoing struggle between purists and propagandists on the one hand, and language pedagogues and planners on the other. While in the former the uncompromising attitude remains a strong underlying ideology, the latter has an all pervasive comprehensibility as its forte. And between the two warring groups, by and large, it is the former that succeeds in foregrounding those linguistic innovations that conform to their ideology. But at what cost? Off course, at the linguistic price of incomprehensibility. Language incomprehensibility remains a problematic for its users as they are couched in highly Sanskritised or Perso-Arabicised languages far from the spoken and even ordinarily written reality. (Hasnain, 1995, p. 213).

In the article The Standardization of Urdu Script by Khalil Beg writes about the simplification of Urdu script so that its user can use the script easily. In all the articles published in the Indian

Journal of Applied Linguistics they are talking about the simplification of vocabulary, simplification of sentence structure and pronunciation and simplification of script so that majority can use, speak and write that language by the process of “Standardization”. But the researcher in this thesis argues that simplification is done automatically because we are living in a world of commercialization where nobody has the time to devote on a language. The cultural crisis of India was aggravated by the total economic mass created by the British colonization. The ir-reflective attitude of the Indian intellectuals made them totally aloof to the infrastructural crisis of the society. As the Paul Baran describes it in telling language—

They existed under capitalism, yet there was no accumulation of capital. They lost their time honored means of livelihood, their arts and crafts, yet there was no modern industry to provide new ones in their places. (Baran, 1968, p. 144).

Before starting the thesis work, the researcher has to discuss about the Census 1981 and 1991 in short so that we can get the status and position of Urdu in India in the past as well as in the present.

1.2 Languages in Indian Constitution

India is a country of vast dimensions. It presents a unique example of ethnic, socio-cultural and religious diversity which has resulted into a linguistic diversity. It is because of this fact that India has described by Pandit (1972) as a ‘sociolinguistic area’ in his book India as a Sociolinguistic Area. Earlier, Emeneau (1956) has noticed India as a ‘linguistic area’.

George A. Grierson, who carried out The Linguistic Survey of India in the early decades of this decade of this century, gave the number of languages as 179 and the number of dialects as 544 for the whole of British India barring the provinces of Madras and Burma and the states of Hyderabad, Mysore, Travancore and Cochin. The linguistic heterogeneity is not explicitly reflected in the survey of India. The 1951 Census reported a total of 782 language names which were returned by various individuals living in India as their mother tongues. This number rose to 1,652 in the 1961 Census and in 1971 it was almost doubled, i.e., more than 3,000 languages were recorded in this Census (see Dua (1978) for A Sociolinguistic Profile of India based on the 1971 Census data on Language)

Besides classifying the languages of India genealogically, the other way to classify them is to put them into two broad categories: scheduled languages (i.e., those specified in Eighth Schedule to the Constitution of India) and non-scheduled languages. The number of languages specified in Eighth Schedule to the Constitution of India is 18, viz., 1) Assamese, 2) Bengali, 3) Gujarati, 4) Hindi, 5) Kannada, 6) Kashmiri, 7) Konkani, 8) Malayalam, 9) Manipuri, 10) Marathi, 11) Nepali, 12) Oriya, 13) Punjabi, 14) Sanskrit, 15) Sindhi, 16) Tamil, 17) Telugu and 18) Urdu. These are called the 'Constitutional Languages' of India.

In terms of the numerical strength, Hindi ranks first and its speakers constitute 39.94% of the total Indian population. Numerically, Hindi is followed by Telugu (8.20%), Bengali (7.79%), Marathi (7.50%), Tamil (6.76%), Urdu (5.34%) and Gujarati (5.02%). The speakers of Kannada, Malayalam, Oriya and Punjabi constitute less than five percent and the speaker of Kashmiri, Sindhi, Konkani, Nepali and Manipuri constitute less than one percent of the total population. The percentage of the speakers of Sanskrit is negligible. The exact percentage of the Assamese speakers could not be ascertained as no Census was taken in Assam in 1981.

According to the 1961 Census, the total number of persons speaking the scheduled languages was 382,457,047 which accounted for 87.07% of the total population of India in the 1971 Census, the number of speakers of the scheduled languages rose to 522,759,625 forming 95.40% of the total Indian population and for the year 1981, the total number of persons speaking the scheduled languages stood at 632,290,615 which was 95.58% of the total population of India. Now, with the inclusion Konkani, Manipuri and Nepali in scheduled to the Indian Constitution, the total number of persons speaking the scheduled languages has gone up to 636,031,475 accounting for 96.15% of the total Indian population.

Besides 18 scheduled languages, there are 83 non-scheduled languages or languages other than those specified in Eighth Schedule to the Constitution of India. Of these languages, six are Indo-Aryan, 13 are Dravidian, 19 are Astro-Asiatic, 52 are Tibeto-Burmese and two are of foreign origin. Besides, there are some languages whose names have not been mentioned by the Census authorities in the 1981 Census. These are not 'linguistically identifiable' have less than 10,000 speakers each at the all India level (see Padmanabha 1987).

But now there are 22 Scheduled languages in Constitution. They are 1) Assamese, Asomiya 2) Bengali, Bengla 3) Bodo, 4) Dogri, 5) Gujarati, 6) Hindi, 7) Kannada, 8) Kashmiri, 9) Konkani, 10) Maitheli, 11) Malayalam, 12) Manipuri, 13) Marathi, 14) Nepali, 15) Oriya, 16) Punjabi, 17) Sanskrit, 18) Santhali, 19) Sindhi, 20) Tamil, 21) Telugu and 22) Urdu. These are called the 'Constitutional Languages' of India.

The non-scheduled languages are more in number, but in terms of their speaker's strength, they are far behind the scheduled languages. The total number of persons speaking the non-scheduled languages, in the 1981 Census, stood at 29,206,534 constituting 4.42% of the total population of India whereas the speakers of the scheduled languages, in the same Census 632,290,615 speakers which constituted the overwhelming majority of 95.58% of the total Indian population.

The non-scheduled languages are also not wide-spread geographically. Some of them are confined to only one or two States/ Union Territories. Juang, for instance, is spoken only in Orissa, Khiemnungan, Konyak, Phom and Yimchungre are spoken only in Nagaland; Nicobarese is spoken only in Andaman and Nicobar islands and Wancho is spoken in Arunachal Pradesh. Similarly, Balti is spoken only in Jammu and Kashmir and Himachal Pradesh; Gadaba is spoken only in Orissa and Arunachal Pradesh; Kui is spoken only in Orissa and Andhra Pradesh; Maring is spoken only in Manipur and Tripura; Monpa is spoken only in Arunachal Pradesh Tamil Nadu; Nocte is spoken only in Arunachal Pradesh and Meghalaya and Zemi Naga is spoken only in Manipur and Nagaland .

According to the 1981 Census, there is no non-scheduled language whose speakers constitute even one percent of the total Indian population. Numerically, the largest non-scheduled language is Bhili/ Bhilodi which is mainly spoken in Madhya Pradesh, Rajasthan and Gujarat. Its speakers constitute 0.67% of the total Indian population. It is followed by Santhali whose speakers constitute 0.64% of the total population and which is mainly spoken in Bihar, West Bengal and Orissa. The third largest non-scheduled language is Dogri which is mainly spoken in Jammu and Kashmir, Himachal Pradesh and Punjab and where speakers constitute 0.23% of country's population. In terms of numerical strength, next Tulu (0.21%), Kurukh/ Oreon (0.19%) and Khandeshi (0.18%) which are mainly spoken in Karnataka, Bihar and Maharashtra respectively.

English, a language of foreign origin and a non-scheduled language has 232,875 mother tongue speakers constituting 0.04% of the total Indian population. Arabic/Arbi is another language of foreign origin belonging to the category of non-scheduled languages. Its speakers, in India, are 18,840 in number constituting negligible percentage. Among the 105 languages identified in the 1981 Census, 19 languages belong to Indo-Aryan, 17 to Dravidian, 14 to Austro-Asiatic and as many as 53 to the Tibeto-Burmese group.

Indo-European:

Indo-Aryan: Assamese, 2. Bengali, 3. Bhili/Bhilodi, 4. Bishnupuriya, 5. Dogri, 6. Gujarati, 7. Halabi, 8. Hindi, 9. Kashmiri, 10. Khandeshi, 11. Konkani, 12. Lahnda, 13. Marathi, 14. Nepali, 15. Oriya, 16. Punjabi, 17. Sanskrit, 18. Sindhi, 19. Urdu.

Germanic: English

Dravidian:

1. Coorgi/Kodagu, 2. Gondi, 3. Jatapu, 4. Kannada, 5. Khond, 6. Kisan, 7. Kolami, 8. Konda, 9. Koya, 10. Kui, 11. Kurukh/Oraon, 12. Malayalam, 13. Malto, 14. Parji, 15. Tamil, 16. Telugu, 17. Tulu.

Austro-Asiatic:

1. Bhumij, 2. Gadaba, 3. Ho, 4. Juang, 5. Khasi, 6. Kharia, 7. Koda/Kora, 8. Korku, 9. Korwa, 10. Munda, 11. Mundari, 12. Nicobarese, 13. Santali, 14. Savara.

Tibeto-Burmese:

1. Adi, 2. Anal, 3. Angami, 4. Ao, 5. Bhotia, 6. Bodo/Boro, 7. Chakesang, 8. Chakru/Chokri, 9. Chang, 10. Deori, 11. Dimasa, 12. Gangte, 13. Garo, 14. Halam, 15. Hmar, 16. Kabui, 17. Karbi/Mikir, 18. Khezha, 19. Khiemnungan, 20. Kinnauri, 21. Koch, 22. Kom, 23. Konyak, 24. Kuki, 25. Lahuli, 26. Lakher, 27. Lalung, 28. Lepcha, 29. Liangmei, 30. Limbu, 31. Lotha, 32. Lushai/Mizo, 33. Manipuri, 34. Mao, 35. Maram, 36. Maring, 37. Miri/Mishing, 38. Mishmi, 39. Mogh, 40. Monpa, 41. Nissi/Dafla, 42. Nocte, 43. Paite, 44. Pawi, 45. Phom, 46. Pochury, 47. Rabha, 48. Rengma, 49. Sangtam, 50. Sema, 51. Sherpa, 52. Tangkhul, 53. Tangsa, 54. Thado, 55. Tibetan, 56. Tripuri, 57. Vaiphei, 58. Wancho, 59. Yimchungre, 60. Zeliang, 61. Zemi, Zou.

Semito-Hamitic:

Arabic/Arbi. (Census 1991)

1.3 Sociolinguistics and Language Change

The sociolinguist Jennifer Coates, following William Labov, describes linguistic change as occurring in the context of linguistic heterogeneity. She explains that “linguistic change can be said to have taken place when a new linguistic form, used by some sub-group within a speech community, is adopted by other members of that community and accepted as the norm.”

Can and Patton (2010) provide a quantitative analysis of twentieth century Turkish literature using forty novels of forty authors. Using weighted least squares regression and a sliding window approach they show that as time passes, words, both in terms of tokens (in text) and types (in vocabulary), have become longer. They indicate that the increase in word lengths with time can be attributed to the government-initiated language “reform” of the 20th century. This reform aimed at replacing foreign words used in Turkish, especially Arabic- and Persian-based words (since they were in majority when the reform was initiated in early 1930s), with newly coined pure Turkish neologisms created by adding suffixes to Turkish word stems (Lewis, 1999).

Can and Patton (2010), based on their observations of the change of a specific word use (more specifically in newer works the preference of “ama” over “fakat”, where both are borrowed from Arabic and mean “but” in English, and their inverse usage correlation is statistically significant), also speculate that the word length increase can influence the common word choice preferences of authors.

Urdu (Urdu: اردو, IPA: [ˈʊɾd̪u] English: /ˈʊərduː/) (Hindi: उर्दू) is a Central Indo-Aryan language and a register of the Hindustani language that is linguistically identified with Muslims in the Indian subcontinent. It belongs to the Indo-European family. It is the national language and lingua franca of Pakistan. It is also largely spoken in some regions of India, where it is one of the 22 scheduled languages and an official language of five states. Based on the Khari boli dialect of Delhi and Western Uttar Pradesh in the Indian subcontinent, Urdu developed under local Persian, Arabic, and Turkic influence over the course of almost 900 years. It began to take shape in what is now Uttar Pradesh, India during the Delhi Sultanate (1206–1527), and continued

32

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

to develop under the Mughal Empire (1526–1858). Standard Urdu is mutually intelligible with Standard Hindi. Both languages share the same Indic base and are so similar in phonology and grammar that they appear to be one language. The combined population of Hindi and Urdu speakers is the fourth largest in the world.

The original language of the Mughals was Chagatai, a Turkic language, but after their arrival in the Indian subcontinent, they came to adopt Persian. Gradually, the need to communicate with local inhabitants led to a composition of Sanskrit-derived languages written in the Persian alphabet and with literary conventions and specialized vocabulary being retained from Persian, Arabic and Turkic; the new standard was eventually given its own name of Urdu. Urdu is often contrasted with Hindi. The main differences between the two are that Standard Urdu is conventionally written in Nastaliq calligraphy style of the Persian alphabet and relies heavily on Persian and Arabic as a source for technical and literary language, whereas Standard Hindi is conventionally written in Devanāgarī and draws on Sanskrit. However, both have large numbers of Persian, Arabic, and Sanskrit words, and most linguists consider them to be two standardized forms of the same language, and consider the differences to be sociolinguistic, though a few classify them separately. Mutual intelligibility decreases in literary and specialized contexts which rely on educated vocabulary. Because of religious nationalism since the partition of British India and continued communal tensions, native speakers of both Hindi and Urdu frequently assert them to be completely distinct languages, despite the fact that they generally cannot tell the colloquial languages apart.

1.3.1 History of Urdu

Urdu arose in the contact situation which developed from the invasions of the Indian subcontinent by Persian and Turkic dynasties from the 11th century onwards, first as Sultan Mahmud of the Ghaznavid empire conquered Punjab in the early 11th century, then when the Ghurids invaded northern India in the 12th century, and most decisively with the establishment of the Delhi Sultanate. The official language of the Ghurids, Delhi Sultanate, the Mughal Empire, and their successor states, as well as the cultured language of poetry and literature, was Persian, while the language of religion was Arabic. Most of the Sultans and

nobility in the Sultanate period were Turks from Central Asia who spoke Turkic as their mother tongue. The Mughals were also Chagatai, but later adopted Persian. Muzaffar Alam asserts that Persian became the lingua franca of the empire under Akbar for various political and social factors due to its non-sectarian and fluid nature. However, the armies, merchants, preachers, Sufis, and later the court, also incorporated the local people and the medieval Hindu literary language, Braj Bhasha. This new contact language soon incorporated other dialects, such as Haryanvi, Panjabi, and in the 17th century Khariboli, the dialect of the new capital at Delhi. By 1800, Khariboli had become dominant.

The language went by several names over the years: Hindawi or Hindī, "[language] of India"; Dehlavi "of Delhi"; Hindustani, "of Hindustan"; and Zaban-e-Urdu, "the language of the [army] camp", from which came the current name of Urdu around the year 1800.

When Wali Mohammed Wali arrived in Delhi, he established Hindustani with a light smattering of Persian words, a register called Rekhta, for poetry; previously the language of poetry had been Persian. When the Delhi Sultanate expanded south to the Deccan Plateau, they carried their literary language with them, and it was influenced there by more southerly languages, producing the Dakhini dialect of Urdu. During this time Hindustani was the language of both Hindus and Muslims. The communal nature of the language lasted until it replaced Persian as the official language in 1837 and was made coofficial along with English in the British Raj. This triggered a Hindu backlash in northwestern India, which argued that the language should be written in the native Devanagari script. This "Hindi" replaced traditional Urdu as the official register of Bihar in 1881, establishing a sectarian divide of "Urdu" for Muslims and "Hindi" for Hindus, a divide that was formalized with the division of India and Pakistan after independence from the British, though there are Hindu poets who continue to write in Urdu to this day.

Although there have been attempts to purge Urdu and Hindi, respectively, of their Sanskrit and Persian words, and new vocabulary draws primarily from Persian and Arabic for Urdu and Sanskrit for Hindi, this has primarily affected academic and literary vocabulary, and both national

standards remain heavily influenced by both Persian and Sanskrit. English has exerted a heavy influence on both as a co-official language.

1.3.2 Speakers and Geographic Distribution



The phrase Zaban-e Urdu-e Mualla ("The language of the exalted camp") written in Nasta'liq script.

There are between 60 and 70 million speakers of Urdu: there were 52 million in India per the 2001 census, some 6% of the population; 13 million in Pakistan in 2008, or 8%; and several hundred thousand apiece in the United Kingdom, Saudi Arabia, United States, and Bangladesh, where it is called "Bihari". However, a knowledge of Urdu allows one to speak with far more people than that, as Hindi-Urdu is the fourth most commonly spoken language in the world, after Mandarin, English, and Spanish.

Owing to interaction with other languages, Urdu has become localized wherever it is spoken, including in Pakistan itself. Urdu in Pakistan has undergone changes and has lately incorporated and borrowed many words from Pakistani languages like Pashto, Punjabi, Sindhi and Balti, thus allowing speakers of the language in Pakistan to distinguish themselves more easily and giving the language a decidedly Pakistani Flavour. Similarly, the Urdu spoken in India can also be distinguished into many dialects like Dakhni (Deccan) of South India, and Khariboli of the Punjab region since recent times. Because of Urdu's similarity to Hindi, speakers of the two languages can easily understand one another if both sides refrain from using specialized vocabulary. The syntax (grammar), morphology, and the core vocabulary are essentially

identical. Thus linguists usually count them as one single language and contend that they are considered as two different languages for socio-political reasons. In Pakistan Urdu is mostly learned as a second or a third language as nearly 93% of Pakistan's population has a mother tongue other than Urdu. Despite this, Urdu was chosen as a token of unity and as a lingua franca so as not to give any native Pakistani language preference over the other. Urdu is therefore spoken and understood by the vast majority in some form or another, including a majority of urban dwellers in such cities as Karachi, Lahore, Sialkot, Rawalpindi, Islamabad, Multan, Faisalabad, Hyderabad, Peshawar, Quetta, Jhang, Sargodha and Skardu. It is written, spoken and used in all Provinces/Territories of Pakistan despite the fact that the people from differing provinces may have different indigenous languages, as from the fact that it is the "base language" of the country. For this reason, it is also taught as a compulsory subject up to higher secondary school in both English and Urdu medium school systems. It is absorbing many words from the regional languages of Pakistan. This variation of Urdu is sometimes referred to as Pakistani Urdu. So while most of the population is conversant in Urdu, it is the mother tongue only of an estimated 7% of the population, mainly Muslim immigrants (known as Muhajir in Pakistan) from different parts of the Indian subcontinent (India, Burma, Bangladesh etc.). The regional languages are also being influenced by Urdu vocabulary. There are millions of Pakistanis whose mother tongue is not Urdu, but since they have studied in Urdu medium schools, they can read and write Urdu along with their native language. Most of the nearly five million Afghan refugees of different ethnic origins (such as Pashtun, Tajik, Uzbek, Hazarvi, and Turkmen) who stayed in Pakistan for over twenty-five years have also become fluent in Urdu. With such a large number of people(s) speaking Urdu, the language has in recent years acquired a peculiar Pakistani flavour further distinguishing it from the Urdu spoken by native speakers and diversifying the language even further.



Autograph and a couplet of Last Mughal Emperor, Bahadur Shah II, dated 29th April 1844

A great number of newspapers are published in Urdu in Pakistan, including the Daily Jang, Nawa-i-Waqt, Millat, among many others

In India, Urdu is spoken in places where there are large Muslim minorities or cities which were bases for Muslim Empires in the past. These include parts of Uttar Pradesh, Madhya Pradesh, Bihar, Andhra Pradesh, Maharashtra (Marathwada), Karnataka and cities namely Lucknow, Delhi, Bareilly, Meerut, Saharanpur, Muzaffarnagar, Roorkee, Deoband, Moradabad, Azamgarh, Bijnor, Najibabad, Rampur, Aligarh, Allahabad, Gorakhpur, Agra, Kanpur, Badaun, Bhopal, Hyderabad, Aurangabad, Bengaluru, Kolkata, Mysore, Patna, Gulbarga, Nanded, Bidar, Ajmer, and Ahmedabad. Some Indian schools teach Urdu as a first language and have their own syllabus and exams. Indian madrasahs also teach Arabic as well as Urdu. India has more than 3,000 Urdu publications including 405 daily Urdu newspapers. Newspapers such as Sahara Urdu, Daily Salar, Hindustan Express, Daily Pasban, Siasat Daily, The Munsif Daily and Inqilab are published and distributed in Bengaluru, Mysore, Hyderabad, and Mumbai (see List of newspapers in India).

In Nepal, there are few publications in Urdu language, written in Nastaliq or local scripts. Radio Nepal broadcasts a short news programme in Urdu on a daily basis. Speakers of the language are mainly concentrated in the southern Terai province and in the capital Kathmandu. There are a few historical settlements of Muslim population in the hills around Kaski district who continue to learn Urdu even today. Outside South Asia, it is spoken by large numbers of migrant South Asian workers in the major urban centres of the Persian Gulf countries and Saudi Arabia. Urdu is also spoken by large numbers of immigrants and their children in the major urban centres of

37

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

the United Kingdom, the United States, Canada, Germany, Norway, and Australia. Along with Arabic, Urdu is among the immigrant languages with most speakers in Catalonia.

1.3.3 Official status

Urdu is the national and one of the two official languages (Qaumi Zabaan) of Pakistan, the other being English, and is spoken and understood throughout the country, while the state-by-state languages (languages spoken throughout various regions) are the provincial languages. It is used in education, literature, office and court business. It holds in itself a repository of the cultural and social heritage of the country. Although English is used in most elite circles, and Punjabi has a plurality of native speakers, Urdu is the lingua franca and national language in Pakistan.

Urdu is also one of the officially recognized languages in India and has official language status in the Indian states of Uttar Pradesh, Bihar, Andhra Pradesh, Jharkhand, Jammu and Kashmir and the national capital, New Delhi.

In Jammu and Kashmir, section 145 of the Kashmir Constitution provides: "The official language of the State shall be Urdu but the English language shall unless the Legislature by law otherwise provides, continue to be used for all the official purposes of the State for which it was being used immediately before the commencement of the Constitution." As of 2010, the English language continues to be used as an official language for more than 90% of official work in Kashmir. There are ongoing efforts to make Kashmiri and Dogri, spoken as mother tongues by nearly 80% of the population of Indian-administered Kashmir, as official languages alongside English. The importance of Urdu in the Muslim world is visible in the Holy cities of Mecca and Medina in Saudi Arabia, where most informational signage is written in Arabic, English and Urdu, and sometimes in other languages.

1.3.4 Dialects of Urdu

Urdu has a few recognized dialects, including Dakhni, Rekhta, and Modern Vernacular Urdu (based on the Khariboli dialect of the Delhi region). Dakhni (also known as Dakani, Deccani, Desia, Mirgan) is spoken in Deccan region of southern India. It is distinct by its mixture of

vocabulary from Marathi and Telugu language, as well as some vocabulary from Arabic, Persian and Turkish that are not found in the standard dialect of Urdu, and may actually be a distinct Hindi language. In terms of pronunciation, the easiest way to recognize a native speaker is their pronunciation of the letter "qāf" (ق) as "kh" (خ). Dakhini is widely spoken in all parts of Maharashtra, Karnataka, Andhra Pradesh and Tamil Nadu. Urdu is read and written as in other parts of India. A number of daily newspapers and several monthly magazines in Urdu are published in these states.

Pakistani variant of the language spoken in Pakistan; it becomes increasingly divergent from the Indian dialects and forms of Urdu as it has absorbed many loan words, proverbs and phonetics from Pakistan's indigenous languages such as Pashto, Panjabi and Sindhi. Furthermore, due to the region's history, the Urdu dialect of Pakistan draws heavily from the Persian and Arabic languages, and the intonation and pronunciation are informal compared with corresponding Indian dialects.

In addition, Rekhta (or Rekhti), the language of Urdu poetry, is sometimes counted as a separate dialect, one famously used by several British Indian poets of high acclaim in the bulk of their work. These included Mirza Ghalib, Mir Taqi Mir and Muhammad Iqbal, the national poet-philosopher of Pakistan.

1.3.5 Phonology

Urdu has a vocabulary rich in words with and Middle Eastern origins. The language's Indic base has been enriched by borrowing from Persian and Arabic. There are also a smaller number of borrowings from Chagatai, Portuguese, and more recently English. Many of the words of Arabic origin have been adopted through Persian and have different pronunciations and nuances of meaning and usage than they do in Arabic.

1.3.6 Levels of Formality

Urdu in its less formalised register has been referred to as a rekhta (ریختہ, [re:x̤t̪aː]), meaning "rough mixture". The more formal register of Urdu is sometimes referred to as zabān-e-Urdu-e

mo'alla (معلہ زبان اردو [zəba:n e: ur̥du: e: moəlla:]), the "Language of the Exalted Camp", referring to the Imperial Bazar.

The etymology of the word used in the Urdu language for the most part decides how polite or refined one's speech is. For example, Urdu speakers would distinguish between پانی pānī and آب āb, both meaning "water" for example, or between آدمی ādmi and مرد mard, meaning "man". The former in each set is used colloquially and has older Hindustani origins, while the latter is used formally and poetically, being of Persian origin.

If a word is of Persian or Arabic origin, the level of speech is considered to be more formal and grand. Similarly, if Persian or Arabic grammar constructs, such as the izafat, are used in Urdu, the level of speech is also considered more formal and grand. If a word is inherited from Sanskrit, the level of speech is considered more colloquial and personal.

That distinction has likenesses with the division between words from a French or Old English origin while speaking English.

1.3.7 Politeness

Urdu syntax and vocabulary reflect a three tiered system of politeness called ādāb. Due to its emphasis on politeness and propriety, Urdu has always been considered an elevated, somewhat aristocratic, language in South Asia. It continues to conjure a subtle, polished affect in South Asian linguistic and literary sensibilities and thus continues to be preferred for song-writing and poetry, even by non-native speakers.

Any verb can be conjugated as per three or four different tiers of politeness. For example, the verb to speak in Urdu is bolnā (بولنا) and the verb to sit is baiṭhnā (بیٹھنا). The imperatives "speak!" and "sit!" can thus be conjugated five different ways, each marking subtle variation in politeness and propriety. These permutations exclude a host of auxiliary verbs and expressions which can be added to these verbs to add even greater degree of subtle variation. For extremely polite or formal situations, nearly all commonly used verbs have equivalent formal synonyms (Row 5 below). The phrase category '[āp] bolo', mentioned in Row 3 below, is associated with the Punjabi usage

'tusi bolo' and is rarely used in written Urdu. It is considered grammatically incorrect, particularly in the Gangetic Plain, where the influence of Punjabi on Urdu is minimal.

Literary*	[tu] bol!	تو بو	[tu] baiṭh!	تو بیٹھ
Casual and Intimate	[tum] bolo.	تم بولا	[tum] baiṭho	تم بیٹھو
Polite and Intimate	[āp] bolo	آپ بولا	[āp] baiṭho.	آپ بیٹھو
Formal yet Intimate	[āp] bolen	آپ بولیں	[āp] baiṭhen.	آپ بیٹھیں
Polite and Formal	[āp] bolīye	آپ بولیئے	[āp] baiṭhīye.	آپ بیٹھیئے
Ceremonial / Extremely Formal	[āp] farmaīye	آپ فرمائیئے	[āp] tašrīf-rakhīye.	آپ تشریف رکھیئے

Similarly, nouns are also marked for politeness and formality. For example, uskī vāvida, "his mother" is a politer way of say uskī ammī. Uskī vāvida-mohtarmā is an even more polite reference, while saying uskī mān would be construed as derogatory. None of these forms are slang or shortenings, and all are encountered in writing.

Expressions are also marked or politeness. For example, the expression "No!" could be nā, nahīn or jī-nahīn in order of politeness. Similarly, "Yes!" can be hān-jī, hān, jī or jī-hān in order of politeness.

1.4 Writing system



The Urdu Nasta'liq alphabet, with names in the Devanāgarī and Latin alphabets

1.4.1 Persian script

Urdu is written right-to left in an extension of the Persian alphabet, which is itself an extension of the Arabic alphabet. Urdu is associated with the Nasta'liq style of Persian calligraphy, whereas Arabic is generally written in the simpler Naskh style. Nasta'liq is notoriously difficult to typeset, so Urdu newspapers were hand-written by masters of calligraphy, known as katib or khush-navees, until the late 1980s.

1.4.2 Kaithi script

Urdu was also written in the Kaithi script. A highly Persianized and technical form of Urdu was the lingua franca of the law courts of the British administration in Bengal, Bihar, and the North-West Provinces & Oudh. Until the late 19th century, all proceedings and court transactions in this register of Urdu were written officially in the Persian script. In 1880, Sir Ashley Eden, the Lieutenant-Governor of Bengal abolished the use of the Persian alphabet in the law courts

42

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

of Bengal and Bihar and ordered the exclusive use of Kaithi, a popular script used for both Urdu and Hindi. Kaithi's association with Urdu and Hindi was ultimately eliminated by the political contest between these languages and their scripts, in which the Persian script was definitively linked to Urdu.

1.4.3 Devanagari script

More recently in India, Urdu speakers have adopted Devanagari for publishing Urdu periodicals and have innovated new strategies to mark Urdū in Devanagari as distinct from Hindi in Devanagari. The popular Urdu monthly magazine, महकता आंचल (Mahakta Anchal), is published in Delhi in Devanagari in order to target the generation of Muslim boys and girls who do not know the Persian script. Such publishers have introduced new orthographic features into Devanagari for the purpose of representing Urdu sounds. One example is the use of अ (Devanagari a) with vowel signs to mimic contexts of ع ('ain). To Urdu publishers, the use of Devanagari gives them a greater audience, but helps them to preserve the distinct identity of Urdu when written in Devanagari.

1.4.4 Roman script

Urdu is occasionally also written in the Roman script. Roman Urdu has been used since the days of the British Raj, partly as a result of the availability and low cost of Roman movable type for printing presses. The use of Roman Urdu was common in contexts such as product labels. Today it is regaining popularity among users of text-messaging and Internet services and is developing its own style and conventions. Habib R. Sulemani says, "The younger generation of Urdu-speaking people around the world, especially Pakistan, are using Romanized Urdu on the Internet and it has become essential for them, because they use the Internet and English is its language. Typically, in that sense, a person from Islamabad in Pakistan may chat with another in Delhi in India on the Internet only in Roman Urdū. They both speak the same language but would have different scripts. Moreover, the younger generation of those who are from the English medium schools or settled in the west, can speak Urdu but can't write it in the traditional Arabic script and thus Roman Urdu is a blessing for such a population." Roman Urdu also holds

significance among the Christians of Pakistan and North India. Urdū was the dominant native language among Christians of Karachi and Lahore in present-day Pakistan and Madhya Pradesh, Uttar Pradesh Rajasthan in India, during the early part of the nineteenth and twentieth century, and is still used by Christians in these places. Pakistani and Indian Christians often used the Roman script for writing Urdū. Thus Roman Urdū was a common way of writing among Pakistani and Indian Christians in these areas up to the 1960s. The Bible Society of India publishes Roman Urdū Bibles which enjoyed sale late into the 1960s (though they are still published today). Church songbooks are also common in Roman Urdū. However, the usage of Roman Urdū is declining with the wider use of Hindi and English in these states.

1.4.5 Differences with Persian Alphabet

Persian alphabet has been extended for Urdu with additional letters ٹ, ڈ, ڙ. In order to make the language suitable for the people of South Asia (mainly Pakistan), two letters و and ی have added dimensions in use. و is used independently as any other letter in words such as ہم (we) and باہم (mutual). As an extended use, و is also used denote uniquely defined phonetics of South Asian origin. Here it is referred as do-chashmi he and it follows the nearest letters of the Persian alphabet to render the required phonetic. Some example of the words are دھڑکن (heartbeat), بھارت (India). On the other hand ی is used in two vowel forms: Chhoti ye (ی) and Badi ye (ے). Chhoti ye denotes the vowel sound similar to "ea" in the English word beat as in the word ساتھی (companion). Chhoti ye is also used as the Urdu consonant "Y" as in word یار (companion/friend). Badi ye is supposed to give the sound similar to "a" in the word "late" (full vowel sound - not like a diphthong) as in the word کے (of). However, in the written form both badi ye and chhoti ye are same when the vowel falls in the middle of a word and the letters need to be joint according to the rules of the Urdu grammar. Badi ye is also used to play a supporting role for a diphthong sound such as the English "i" as in the word "bite" as in the word مے (wine). However, no difference of ye is seen in words such as کیسا (how) where the vowel comes in the middle of the written word. Similarly the letter و is used to denote vowel sound -oo similar to the word "food" as in لوٹ (loot), "o" similar to the word "vote" as in دو (two) and it is also used as a consonant "w" similar to the word "war" as in وظیفہ (pension). It is also used as a

supportive letter in the diphthong construction similar to the "ou" in the word "mount" as in the word کون (who). و is silent in many word of Persian origin such as خواب (dream), خوابش (desire). It has diminutive sound similar to "ou" in words such as "would", "could" as in the words خود (self), خوش (happy). The vowel/accent marks (اعراب) mainly support the core Arabic vowels. Non-Arabic vowels such as -o- in مور (peacock) and the -e- as in Estonia (ایسٹونیا) are referred as مجهول (alien/ignorant phonetics) and hence are not supported by the vowel/accent marks (اعراب). A description of these vowel marks and the word formation in Urdu can be found at this website.

Persian text

تمام انسان آزاد اور حقوق و عزت کے اعتبار سے برابر پیدا ہوئے ہیں۔ انہیں ضمیر اور عقل ودیعت ہوئی ہے۔ اس دفعہ ۱
لئے انہیں ایک دوسرے کے ساتھ بھائی چارے کا سلوک کرنا چاہئے

Transliteration (ALA-LC)

Daf'ah 1: Tamām insān āzād aur ḥuqūq o 'izzat ke i'tibār se barābar paidā hu'e haiṅ. Unheṅ zamīr aur 'aql wadī'at hu'ī he. Islī'e unheṅ ek dūsre ke sāth bhā'ī chāre kā sulūk karnā chāhi'e.

IPA Transcription

ḍʌfa ek: tʌmam insan azad ʊr huquq o ʔizət ke iʔtibar se bərabər pəda huə hē. ʊn^hē zəmir ʊr ʔəqəl vədīət hoi he. islīe ʊn^hē ek dʌsre ke saʔh b^hai tʃare ka sʌluk kərna tʃahīe.

Gloss (word-for-word)

Article 1: All humans free[,] and rights and dignity *(s) consideration from equal born are. To them conscience and intellect endowed is. Therefore, they one another *(s) with brotherhood *(s) treatment do should.

Translation (grammatical)

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience. Therefore, they should act towards one another in a spirit of brotherhood.

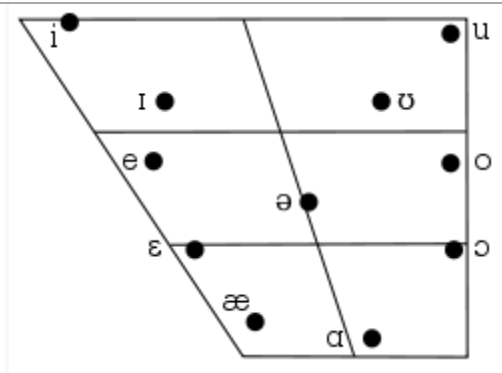
Note: *(s) represents a possessive case which when written is preceded by the possessor and followed by the possessed, unlike the English "of".

1.5 Urdu-Hindi Phonology

Modern Standard Hindi is the official language of India, while Urdu is the national language of Pakistan as well as a scheduled language in India. The two are often held as separate languages

on the bases of higher vocabulary choice (and thus mutual intelligibility) as well as cultural orientation, however on a linguistic basis they are two standardized registers of a single subdialect, that being the Khari boli dialect of Delhi (a pluricentric language). In keeping with such a linguistic analysis, Hindi and Urdu occupy a single descriptive phonology page, with attention paid to phonological variations between the two registers, and associated dialects, wherever they arise.

1.5.1 Vowels



The oral vowel phonemes of Hindi according to Ohala (1999:102)

Hindi/Urdu natively possesses a symmetrical ten-vowel system. The vowels: [ə], [ɪ], [ʊ] are always short in length, while the vowels: [a:], [i:], [u:], [e:], [o:], [ɛ:], [ɔ:] are always considered long (but see the details below). Among the close vowels, what in Sanskrit are thought to have been primarily distinctions of vowel length (that is /i ~ i:/ and /u ~ u:/) have become in Hindi/Urdu distinctions of quality, or length accompanied by quality (that is, /ɪ ~ i:/ and /ʊ ~ u:/). The historical opposition of length in the close vowels has been neutralized in word-final position, for example Sanskrit loans śakti (शक्ति – شکتی 'energy') and vastu (वस्तु – وستو 'item') are /ʃəkʈi/ and /vəstʊ/, not */ʃəkʈi/ and */vəstʊ/.

The vowel represented graphically as ऐ (Romanized as ai) has been variously transcribed as [ɛ:] or [æ:].^[6] Among sources for this article, Ohala (1999), pictured to the right, uses [ɛ:], while Shapiro (2003:258) and Masica (1991:110) use [æ:]. Furthermore, an eleventh vowel /æ:/ is found in English loanwords, such as /bæ:t/ ('bat'). Hereafter, the former will be

represented as [ɛ:] to distinguish it from the latter. The open central vowel is often transcribed in IPA by either [a:] or [ɑ:]. Despite this, the Hindi-Urdu vowel system is quite similar to that of English, in contrast to the consonants.

The standard educated Delhi pronunciations [ɛ:, ɔ:] have common diphthongal realizations, ranging from [əɪ] to [ɑɪ] and from [əu] to [ɑu], respectively, in eastern Hindi dialects and many non-standard western dialects. There are also vowel clusters /əi:/ and /əu:/. In addition, [ɛ] occurs as a conditioned allophone of /ə/ (schwa) in proximity to /h/, if and only if the /h/ is surrounded on both sides by two schwas.

For example, in /kəh(ə)na:/ (कहना – کہنا 'to say'), the /h/ is surrounded on both sides by schwa, hence both the schwas will become fronted to short [ɛ], giving the pronunciation [kɛh(ɛ)na:]. Syncopation of phonemic middle schwa can further occur to give [kɛh.na:]. The fronting also occurs in word-final /h/, presumably because a lone consonant carries an unpronounced schwa. Hence, /kəh(ə)/ (कह – کہ 'say!') becomes [kɛh] in actual pronunciation. However, the fronting of schwa does not occur in words with a schwa only on one side of the /h/ such as /kəha.ni:/ (کہانی – کہانی 'a story') or /ba:hər/ (باہر – باہر 'outside').

As in French and Portuguese, there are nasalized vowels in Hindi-Urdu. There is disagreement over the issue of the nature of nasalization (barring English-loaned /æ/ which isn't nasalized). Masica (1991:117) presents four differing viewpoints:

- there are no *[ẽ] and *[õ], possibly because of the effect of nasalization on vowel quality;
- there is phonemic nasalization of all vowels;
- all vowel nasalization is predictable (i.e. allophonic);

Nasalized long vowel phonemes (/ĩ: ẽ: ẽ: ã: ã: õ: õ: ã:/) occur word-finally and before voiceless stops; instances of nasalized short vowels ([ĩ ẽ õ]) and of nasalized long vowels before voiced stops (the latter, presumably because of a deleted nasal consonant) are allophonic.

1.5.2 Consonants

Hindi/Urdu has a core set of 28 consonants inherited from earlier Indo-Aryan. Supplementing these are 2 consonants that are internal developments in specific word-medial contexts, and 7 consonants originally found in loan words, whose expression is dependent on factors such as status (class, education, etc.) and cultural register (Modern Standard Hindi vs Urdu).

Most native consonants may occur geminate (doubled in length; exceptions are /b^h, t, t^h, f/). Geminate consonants are always medial and preceded by one of the interior vowels (that is, /ə/, /ɪ/, or /ʊ/). They all occur monomorphemically except [ʃ:], which occurs only in a few Sanskrit loans where a morpheme boundary could be posited in between (i.e. /nɪʃ + ʃi:l/ for [nɪʃʃi:l] 'without shame').

For the English speaker, a notable feature of the Hindi/Urdu consonants is that there is a four-way distinction of phonation among plosives, rather than the two-way distinction found in English. The phonations are:

- tenuis, as /p/, which is like ⟨p⟩ in English spin
- voiced, as /b/, which is like ⟨b⟩ in English bin
- aspirated, as /p^h/, which is like ⟨p⟩ in English pin, and
- murmured, as /b^h/.

The last is commonly called "voiced aspirate", though Shapiro (2003:260) notes that,

"Evidence from experimental phonetics, however, has demonstrated that the two types of sounds involve two distinct types of voicing and release mechanisms. The series of so-called voice aspirates should now properly be considered to involve the voicing mechanism of murmur, in which the air flow passes through an aperture between the arytenoids, as opposed to passing between the ligament vocal bands."

The murmured consonants are quite a faithful preservation of these sounds right from Proto-Indo-European, a phonation that was lost in all branches of the Indo-European family except Indo-

Aryan. In the IPA, the five murmured consonants can also be transcribed as /b̤/, /d̤/, /d̪̤/, /dʒ̤/ and /g̤/ respectively.

Hindi and Urdu consonants										
	Bilabial		Labio-dental	Dental/Alveolar	Retroflex	Post-alv./Palatal	Velar	Uvular	Glottal	
Nasal	M			n	ɳ ¹					
Plosive	p	b		ɖ	ɖ		k	g	q ¹	
	p ^h	b ^h		ɖ ^h	ɖ ^h		k ^h	g ^h		
Affricate						Tʃ	dʒ			
						ʃ ^h	dʒ ^h			
Fricative				s	z	ʃ	x ¹	ɣ ¹		ɦ
Flap					(ɽ) ¹					
					(ɽ ^h) ¹					
Approxi.			v							

1. Marginal and non-universal phonemes are in parentheses.

Stops in final position are not released; /v/ varies freely as [v], and can also be pronounced [w]; /t/ can surface as a trill [r], and geminate /r:/ is always a trill, e.g. [zəra:] (ज़रा – زرا 'little') versus well-trilled [zəra:] (ज़رّاء – ذرّه 'dust'). The palatal and velar nasals [ɲ, ŋ] occur

only in consonant clusters, where each nasal is followed by a homorganic stop, as an allophone of a nasal vowel followed by a stop, and in Sanskrit loanwords. There are murmured sonorants, [l^h, r^h, m^h, n^h], but these are considered to be consonant clusters with /f/ in the analysis adopted by Ohala (1999).

The palatal affricates and sibilant are variously classified by linguists as palatal or post-alveolar or palato-alveolar, hence the sound represented by grapheme श्र can be transcribed as [ʃ] or [ç], and the grapheme च can be transcribed as [tʃ], [çç], [tç] or even plosive [c]. However, in this article, the sounds are transcribed as [ʃ] and [tʃ] respectively. The fricative /h/ in Hindi-Urdu is typically voiced (as[h]), especially when surrounded by vowels, but there is no phonemic difference between this voiceless fricative and its voiced counterpart (Hindi-Urdu's ancestor Sanskrit has such a phonemic distinction).

Hindi-Urdu also has a phonemic difference between the dental plosives and the so-called retroflex plosives. The dental plosives in Hindi-Urdu are pure dentals and the tongue-tip must be well in contact with the front teeth, and have no alveolar articulation like the /t/ and /d/ of English. The retroflex series is not purely retroflex; it actually has an apico-postal veolar (also described as apico-pre-palatal) articulation, and sometimes in words such as /tʌ:ʈa:/ (ٹوٹا – 'broken') it even becomes alveolar.

In some Indo-Aryan languages, plosives (/d, d^h/) and flaps ([ɾ, ɾ^h]) are allophones in complementary distribution, with the former occurring in initial, geminate and postnasal positions and the latter occurring in intervocalic and final positions. However, in Standard Hindi, the two are in non-allophonic contrast and occur in similar positions, e.g. nīraj vs niḍar (bird vs fearless). This phonemic distinction is believed to be shared by several other languages such as Rajasthani (most dialects), Haryanvi, Braj, Bundeli, Punjabi, Sindhi, Dogri and Kashmiri.

1.5.3 Allophony of 'v' and 'w' in Hindi-Urdu

[v] and [w] are allophones in Hindi-Urdu. These are distinct phonemes in English, but both allophones of the phoneme *v* (written <व> in Hindi or <و> in Urdu). More specifically, they are conditional allophones, i.e. rules apply on whether <व> is pronounced as [v] or [w] depending on context. Native Hindi speakers pronounce <व> as [v] in *vrat* ('व्रत' 'ورت', oath) and [w] in *pakvān* ('पकवान', 'پکوان' food dish), treating them as a single phoneme and without being aware of the allophone distinctions, though these are apparent to native English speakers.

However, the allophone phenomenon becomes obvious when speakers switch languages. When speakers of other languages that have distinction between [v] and [w] speak Hindi-Urdu, they might pronounce <व و> in <व्रत ورت> as [w], i.e. as [wrəʈ] instead of the correct [vrəʈ]. This results in an intelligibility problem because [wrəʈ] can easily be confused for *aurat* ['ɔ:ɾəʈ], which means woman instead of oath in Hindi-Urdu. Similarly, Hindi-Urdu speakers might unconsciously apply their native allophonic rules to English words, pronouncing *war* /wɔ:ɹ/ as [vɔ:ɹ] or *advance* /æd'væns/ as *advance* [æd'wæns], which can result in intelligibility problems with native English speakers.

In some situations, the allophone is non-conditional, i.e. the speaker can choose [v], [w] or an intermediate sound based on personal habit and preference, and still be perfectly intelligible. This includes words such as *अद्वैत* ادویت which can be pronounced equally correctly as [əɖ'wɛ:ʈ] or [əɖ'vɛ:ʈ].

1.5.4 External Borrowing

Loanwords from Sanskrit reintroduced /ŋ/ into formal Modern Standard Hindi. In casual speech it is usually replaced by /n/. It does not occur initially and has a nasalized flap [ɳ̥] as a common allophone. Loanwords from Persian (including some words which Persian itself borrowed from Arabic or Turkish) introduced five consonants, /f, z, q, x, ɣ/. Being Persian in origin, these are

seen as a defining feature of Urdu, although these sounds officially exist in Hindi and modified Devanagari characters are available to represent them. Among these, /f, z/, also found in English and Portuguese loanwords, are now considered well-established in Hindi; indeed, /f/ appears to be encroaching upon and replacing /p^h/ even in native (non-Persian, non-English) Hindi words.

The other three Persian loans, /q, x, ɣ/, are still considered to fall under the domain of Urdu, and are also used by many Hindi speakers; however, some Hindi speakers assimilate these sounds to /k, k^h, g/ respectively. The sibilant /ʃ/ is found in loanwords from all sources (English, Persian, Sanskrit) and is well-established. The failure to maintain /f, z, ʃ/ by some Hindi speakers (often non-urban speakers who confuse them with /p^h, dʒ, s/) is considered nonstandard. Yet these same speakers, having a Sanskrit education, may hyper formally uphold /ŋ/ and [ʃ]. In contrast, for native speakers of Urdu, the maintenance of /f, z, ʃ/ is not commensurate with education and sophistication, but is characteristic of all social levels.

Being the main sources from which Hindi/Urdu draws its higher, learned terms— English, Sanskrit, Arabic, and to a lesser extent Persian provide loanwords with a rich array of consonant clusters. The introduction of these clusters into the language contravenes an historical tendency within its native core vocabulary to eliminate clusters through processes such as cluster reduction and epenthesis. Schmidt (2003:293) lists distinctively Sanskrit/Hindi bi-consonantal clusters of initial /kr, kʃ, sʃ, sv, ʃr, sn, nj/ and final /tʃ, ʃv, nj, lj, rv, dʒj, rj/, and distinctively Perso-Arabic/Urdu biconsonantal clusters of final /ft, rf, mt, mr, ms, kl, tl, bl, sl, tm, lm, fm, fir/.

1.5.5 Suprasegmental Features

Hindi-Urdu has a stress accent, but it is not so important as in English. To predict stress placement, the concept of syllable weight is needed:

- A light syllable (one mora) ends in short vowel /ə, ɪ, u/: V
- A heavy syllable (two moras) ends in a long vowel /a:, i:, u:, e:, ε:, o:, ɔ:/ or in a short vowel and a consonant: VV, VC

- An extra-heavy syllable (three moras) ends in a long vowel and a consonant, or a short vowel and two consonants: VVC, VCC

Content words in Hindustani normally begin on a low pitch, followed by a rise in pitch. Strictly speaking, Hindi-Urdu, like most other Indian languages, is rather a syllable-timed language. The schwa /ə/ has a strong tendency to vanish into nothing (syncopated) if its syllable is unaccented.

1.6 Urdu in Past India

After discussing the Census 1981 and 1991 in detail, researcher of this thesis wants to discuss the historical background of Urdu and its origin and evolution in short. “Urdu is one of the Indo-Aryan Languages which has developed from Sanskrit through Khari Boli and Śaurseni Prakrit. The development of Urdu took place after 1000 A.D. which marks the end of Apabhramsa Period.” (Kelkar, 1968).

There were certain political and socio-cultural influences which favored and prepared background for the evolution of Urdu in India. Its proper development started, only when Muslim entered Delhi from Punjab in 1193 A.D., and made the city capital of their empire. It has adopted certain elements from Arabic and Persian Languages, example phonological features, grammatical features and a considerable part of lexicon. (Beg, 1986)

Urdu is closely related to Hindi in phonology and grammar. As a language of ‘mixed’ background, Urdu manifests diversity of problems at various structural levels out of which its phonology requires a special treatment as it has socio-linguistic and socio-cultural implications. Urdu is not just a language specified in the Eighth Schedule of the Indian Constitution; it is widely used in India. Its speakers are spread over a number of states in India including Uttar Pradesh, Bihar and far off states like Karnataka and Maharashtra. It is the state language of Jammu and Kashmir in India and the official language of Pakistan. In Manorama Yearbook it is given that Urdu is spoken by more than twenty-eight million people in India.

Urdu employs the Perso-Arabic script. It has produced extensive literature. Its idioms fascinate even those who know it marginally. One obvious reason for this is its rich and glorious past of

our country. Urdu assimilated words from Arabic, Persian and Turkish apart from a large number of words from English and other languages (Kelkar, 1968, p. 20).

Urdu basically is a Khadi Boli Idiom which developed in the North India especially in and around Delhi by the end of the twelfth century A.D. This was the time when due to the settlement of Muslims comprising Turks, Afghans and Iranians; and establishment of the Muslim rule in Delhi, certain socio-political, cultural and linguistic changes were taking place in North India. It was during this period that Khadi Boli came under the influence of new linguistic and cultural forces and eventually became a full-fledged language called 'Urdu'. Though the structure of Urdu is purely Indo-Aryan, its vocabulary is largely derived from Persian and Arabic and it is written in an 'adaptation' of the Perso-Arabic script. (Beg, 1986)

Hindi, which is mutually intelligible with Urdu on the colloquial level, uses the Devanagari writing system and derives its formal vocabulary from Sanskrit. Hindi also imbibes rich literary traditions of dialects such as Braj Bhasha, Awadhi, etc. It developed its Khadi Boli style at a very late stage, i.e., at the beginning of the nineteenth century. Even Dharendra Verma, an eminent Hindi scholar and linguistic, admits that 'historically, Khadi Boli Urdu in its usage is much older than the literary Khadi Boli Hindi.

It is interesting to note that during the early phases of the Muslim settlement, anything indigenous to India was termed by the Muslim settlers as 'Hindi' (Hind+i). The word Hind meaning 'India', comes from the Persian language, and the suffix -i which is transcribed in the Persian alphabet as ya-i-ma'ruf is a grammatical marker meaning 'relating to'. The word Hindi, thus, meant 'relating/belonging to India' or the 'Indian native'. This language is called as 'the Khadi Boli style of Urdu'. (Beg, 1986)

The same Khadi Boli style of Urdu is termed by P.B.Pandit's India as a Sociolinguistic Area (Pandit, 1977, p. 57) as 'the Northern lingua franca'. In course of its development, the Khadi Boli style of Urdu was known by various names such as Rekhta, Zaban-i-Delhi, Zaban-i-Dehlavi,

Zaban-i-Hindustan, Hindostani, Hindustani, Zaban-i-Urdu-i-Mu'alla, Urdu-i-Mu'alla, Zaban-i-Urdu or simply Urdu, besides being known as Hindi or Hindavi (Hindawi).' In a hierarchiacal patterning of speech variation, no single variety can be associated with the dominant role of a standard language appropriate for all members of the speech community at all times and on all occasion; high Hindi and high Urdu are spoken in formal setting, and 'bazaar Hindustani' is identified with informal interaction. (Khubchandani, 1997, p. 170)

1.7 Aims and Scope of Study

The present study is a preliminary inquiry into the sociolinguistics variation in Urdu at the level of phonology, morphology and syntax. In this thesis the primary aim is to show the impact of commercialization at the Urdu lexicon level as a whole. What is the transformation which comes in these fifty years of time span and what is the today's Urdu phonology comprises of. The area of investigation for such variations is confined to the simple lexicons, since it is not possible to cover the whole lexicon in a small work. This study aims to test hypotheses concerning the correlations that may exist between language and society as this is discussed in Language and Society: Steps towards an Integrated Theory by Jayant K. Lele. Society shows a direct impact on the language and any social change also effects language as a whole at the level of phonology, morphology, and syntax. The study is basically correlative and methodological in nature. The goals set for the investigation can be summarized in the following:

- To provide a sociolinguistic perspective of the variation in the use of Urdu language.
- To study the Attitudes of the users in the context of commercialization.
- To study the impact of commercialization at the phonological level, grammatical level and lexical level.
- To pinpoint certain implications of commercialization for Urdu in future.

The present study takes the Aligarh district, Lucknow city and Delhi as a metropoliton city as aerial points. Although all possible steps has been taken to make the data comprehensive and representative of Urdu language as such. It makes a thorough analysis of Urdu words to test the hypotheses concerning the relationship between language and society. Such tests are designed, mainly, around the variations in the most frequently occurring hundred words (Appendix-2).

1.7.1 Review of Literature

Several scholars of Anthropology, Sociology and Linguistics (Malinowski, Sapir, Saussure) consider language as essentially a social phenomenon. To some it is a social phenomenon, a social art, and to others it is social interaction and activity. A variety of opinions have been expressed on the relationship between language and society, and nature of such relationship.

Ronald Wardhaugh (1986) in his book Introduction to Sociolinguistics discusses four distinct possibilities on the nature of these relationships:

- Social structure may either influence or determine linguistic structure and/ or behavior.
- Linguistic structure and or behavior may either influence or determine social structure.
- Language and society may influence each-other (mutual relationship).
- No relationship at all between linguistic structure and social structure. (Wardhaugh, 1986, pp. 10-11)

In Dittmar Sociolinguistics the term ‘Sociolinguistics’ does not appear until 1952 in a work by Haver C. Currie whose intention was to encourage investigation into relation between speech behavior and social status: “the present purpose is to suggest.... that social function and significations of speech factor offer a profile field of research.... this field is here designated Sociolinguistics”.

Currie’s suggestions, however, remained merely a proposal. Ten years later the terms SOCIOLINGVISTIKA and SOCIALNAJALINGVISTIKA came into use in USSR (Dittmar, 1976, p. 127). In 1964 the sociolinguistic research also evoked broader interest in USA.

Hymes large volume Language in Culture and Society (1964) contains the first studies on the social significance of language to have been made since 1920’s. Labov’s dissertation on The Social Stratification of English in New York City (1964) proves the first time a regular variation of linguistic variables with social variables. Labov (1970a) aims to extend the traditional linguistics by linking linguistic analysis to the social contexts. Among variation studies the most formidable contributions come from William Labov in the US and Basil Bernstein in the Great Britain. Bernstein deals with the assumptions on correlation between speech and Socialization while Labov seeks to make the Sociolinguistics or the study of language in social contact, the real

or proper Linguistics. Labov's goals are linguistic whereas Bernstein's objectives are sociological and socio-political in nature.

The sociolinguistic interview, modeled on the format developed by William Labov for his now classic doctoral study of New York City English, is one of the most common techniques for gathering samples of language. In the interview, the sociolinguist talks to the subject, attempting to elicit examples of the various kinds of speech. The normal stylistic level for an interview like this is fairly formal, for the two people speaking are strangers.' Another place he writes that 'Labov used the technique of non-intrusive responses when he asked sales people in three New York department stores a question to which the answer was 'fourth floor'. This utterance gave him two post-vocalic 'r's and a 'th' to record. By asking for a repetition, he obtained a second set of data, this time with added stress. (Spolsky, 1998)

Bernstein is of the view that the social success of the members of a society and their access to the social privileges are directly dependent on the degree of organization of their linguistic messages. To him the speech habits of particular social groups in the lower class have little social influence and differ syntactically and semantically from those of other groups (the middle class) who have influential positions because of their material and intellectual privileges. He assumes that the differences in the expression of both classes are not neutral but are assessable in relation to actual social positions involved. So, that the lower classes may be socially unprivileged due to their inadequate command of language which is limited in comparison with that of middle and upper class. The basic assumption is that the speech of the lower class is more limited in its competence than the speech of the middle or upper class (Dittmar's Sociolinguistics).

Labov primarily deals with language and society and social change with an emphasis on language and linguistic analysis. His studies concern to understand more about languages and investigation of topics such as the mechanisms of linguistic change the nature of linguistic variability and the structure of linguistic theory and at our understanding of the nature of language. He also aims to incorporate the variability into linguistic systems.

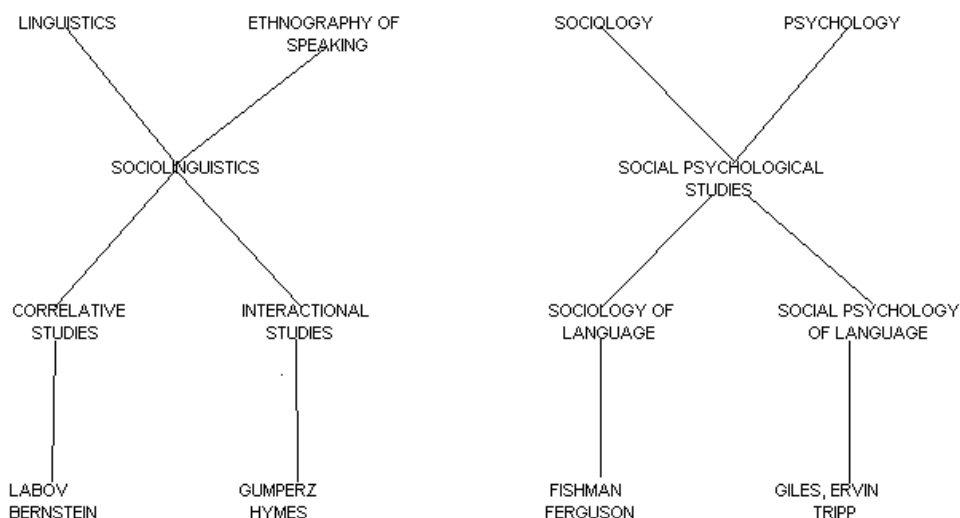
The current objectives of Labov and his associates are, according to L. Milroy in Language and Social Network:

The project on linguistic change and variation aims to locate decisive solutions to the long standing problems of linguistic structure and language evolution through the quantitative analysis of the data drawn from the speech community (Milroy, 1978, p. 1).

To this end the sociolinguistic studies utilize a large range of methods, each with its own strengths and weaknesses. Today's, there are multiple types of inquiries devoted to the study of language in relation to society. These can be grouped into four heads each having its distinct characteristics:

- Correlation Sociolinguistic Studies (Labov; Bernstein)
- Interactional Sociolinguistic Studies in Ethnography of speaking/communication (Hymes; Gumperz)
- Studies in the Sociology of Language (Fishman; Ferguson)
- Studies in the Social Psychology of Language (Giles; Ervin Tripp)

A schematic figure: Disciplines concerning language and society



An illustration of various Disciplines

Studying language and society

(Source: Beg, M. A.: 1988: Dissertation)

1.7.2 Sociolinguistic Studies: Hindi and other Indian Languages

In 1969 the Indian Institute for Advanced Study, Shimla, published a volume entitled Language and Society in India. This volume covers a wide range of topics from micro-sociolinguistics to macro-sociolinguistics issues with reference to Indian languages. Another significant contribution to the sociolinguistic theory and practice in India is Papers in Indian Sociolinguistics (1978) published by C.I.I.L., Mysore. It reports a number of sociolinguistic studies conducted in Mysore. In this collection Labov's paper entitled 'Design of a sociolinguistic project provides with basis insights into the methodological as well as theoretical aspects of sociolinguistic research. In 1980 C.I.I.L., Mysore, published another volume entitled Language Planning Focusing upon the Language Planning in Indian Context. So far as the study of speech variation is concerned, particularly the sociolinguistic co-variation, one finds a very limited work in this area. Cohn and

Dr. Somana Fatima, Doctoral Dissertation, Department of Linguistics, Aligarh Muslim University 2011
Published in Language in India Journal ISSN-1930 2940. 11249 Oregon Circle, Bloomington MN 55438 U.S.A.

Singer (eds.) Structure and Change in Indian Society contain the papers by William Bright, Mc. Cormack and A.K.Ramanujan who apply the techniques of sociolinguistics to study the social structure and the linguistic variations.

Chapter 2 Research Methodology and Design of Study

In designing the present study the investigator was strongly influenced by the past sociolinguistic research related to language and society. Namely Fischer (1958); Gumperz-Naim (1960); Labov (1966); Pandit (1967); Trudgill (1974) and Lusk (1976).

In Sociolinguistic Patterns the two main work of Labov are the survey conducted on the diphthongs /ay/ and /aw/ in the island of Martha's Vineyard of Massachusetts and the social stratification of (r) in New York City Departmental Stores, in which the variables which are taken into accounts are age, sex and social class and occupation. For this work I have considered only two variables age and sex. Present work is based on statistical analysis of data and extensive field work.

The hypothesis of Labov is "if any two subgroups of New York City Speakers are ranked in a scale of social stratification, then they will be ranked in the same order by their differential use of (r)". And the hypothesis of this work is "if any three age groups of Urdu speakers are ranked in a scale (as the older generation is less commercialized and younger generation is more commercialized and more prone to social change) then they will be ranked in the same order by their differential attitude of Urdu (older generation do mind for Urdu and younger generation does not mind for Urdu)".

The present study is based on a few propositions which are as follows:

- A number of languages are used for different functions in specific contexts in multilingual settings.
- There is an alternative use of languages by speakers in terms of preferences.
- English occupies the most preferred choice in the domain of education.
- To find out the use and the status of the Urdu language and to ascertain the functions of English.
- To find out the attitudes of the Urdu speakers towards English.
- It is to check the extent of impact of commercialization on Urdu language.

Under the methodology, first of all a research design is prepared by the researcher which consist of an objective and identification of problem and a conceptual framework. Then the

relevant data on the research object is collected through the survey. After collecting the relevant data, they are analyzed and processed and last of all a comprehensive report is prepared stating the findings of the research.

In all the places selected for the field, a large population not only speaks Urdu, but highly commercialized and well settled in their jobs and one is able to find the third or fourth generation speakers of Urdu for clarifying different phonological and morphological between new and old generations. This has been achieved by presenting questionnaire (appendix 1), word lists (appendix 2 & 3), interview, field diary, anonymous observations and attitude analyzing of the respondents. The data collected is from 150 respondents. Questionnaire is set for the purpose and variables which are taken into consideration are Sex and Age groups. Chapter 3 is about the collection and analysis of data about the attitude of Urdu speakers towards Urdu and English in seventeen different contexts and twelve different situations. Chapter 4 and chapter 5 are the data collection and analysis about the phonological variation and morphological variation. Chapter 6 is about the list of Urdu lexicons with the frequency of usage, which are changed by the impact of commercialization. The variables which are taken into consideration are also Sex and Age groups. Researcher conducted the field survey in the Lucknow, Aligarh and Delhi in order to find out the actual position of the Urdu and English. Urdu is substantially used for oral communication in almost all the contexts, whereas English is used in the fields of administration, education, literature, written communication and in formal settings such as writing, printing, etc.

2.1 Selection of Respondents

The present study has drawn data one hundred and fifty respondents living in and around Aligarh district, Lucknow and Delhi city for the survey questionnaire work and around 50 respondents for interview.

- Selection of speakers who belonged to new generation of Urdu speakers are mainly selected in this thesis due to the fact that they are more globalized, commercialized and free to adopt foreign culture very easily. Present generation is the backbone of the society and ready to change them according to need.

- Selection of speakers who belonged to the old generation of Urdu speakers, whose speech is found to be relatively uniform among all members.
- They either originally belonged to Aligarh, Lucknow and Delhi or their stay in Aligarh, Lucknow and Delhi have been for more than 15-20 years.
- Repetition of text reading was done to minimize the inconsistencies.

Questionnaires were distributed among 150 respondents, but later decide to consider only 147 samples which are presumed to be the representative data and words- list were introduced among 50 respondents. The data is collected from Aligarh, Lucknow and Delhi and the variables are taken into consideration are Sex (male and female) and Age groups. Age group1 is from 15-25 years, Age group2 is from 26-45 years and Age group3 is from 46-80 years. 50 respondents are selected from the district Aligarh in which 25 are males and 25 are females, 50 respondents are selected from Lucknow and Delhi in which 25 are males and 25 are females respectively.

All the four sections of the questionnaire are prepared in English. Respondents have filled up the questionnaire themselves in the presence of the researcher. The total of 150 questionnaires is distributed in three cities of Lucknow, Aligarh and Delhi in which 147 samples are selected for analysis. The distribution is made equal keeping in view the comparative analysis between different social variables from different regions. For the present study, researcher is not considered region as a separate variable.

2.2 Tools of Data Collection

In order to test these hypotheses, researcher prepared a questionnaire for collection of data that consisted of four sections (appendix 1). Section 1 of the questionnaire is concerned with the background information of respondents. Section 2 contains seventeen questions to inquire about the use of language (s). Section 3 contains fourteen questions to elicit preferences of languages. Of these fourteen questions, 13 were provided with language choices, Urdu and English whereas, the fourteenth question is related to progression of society, science and technology and foreign ways of life. Section 4 contains attributes as well as domains with specific language choices.

The data has been collected through the following techniques:

- Questionnaire.

- Text presentation.
- Word list.
- Interview.
- Field diary.

2.2.1 The Text

The text was taken from a daily newspaper. It contains many simple Urdu words which are using in day-to-day life. It was reconstructed by the investigator so as to make it more repetitive. It was presented to each of the respondents to read the text without creating self correction and analysis can be done at the level of phonology. Practically, the respondents were directly exposed to the tape recorder with an explanation for such activity. The basic purpose of the investigation however was concealed and not indicated to the respondents, to avoid style shifting and self-corrections. Those who do not know to read Urdu text were given the tape recorded speech in a standard version as well as non-standard version. Their responses were noted as to their preferred form of words.

2.2.2 Anonymous Observations

While the preliminary calculation was made on the basis of text and words list production by the respondents, the investigator heavily used his anonymous observations as to authenticate the calculations and analysis. For achieving this, the investigator had to participate in religious addresses, speeches by learned people, academic lectures and daily life encounters etc. This was also complimented by the observation of such speakers in totally or relatively informal situations, eg., when speakers are in rash, emotional or friendly moods. The investigator tried to observe all types of speakers including students, scholars, and office-goers and for more authentic data to the laborers, clerks, shopkeepers etc. at as many places as is could. Radio/Television news and other programmes were also referred to make comparisons between the speech of elite and non-elite class, urban and rural and formal and informal contexts.

2.2.3 The Survey Questionnaire

The Survey Questionnaire was designed and structured to collect the most basic and general information about the speakers. The purpose of Survey Questionnaire was to clarify the

respondents in terms of the social background in which they are living. This enabled the investigator to put various respondents into particular social classes.

2.2.4 The Field Dairy

A field Dairy was maintained throughout the study to systematically record the observations during the data collection. It is found that usually, there is no concordance between the actual uses of language and the attitudes towards one's usage. One speaker who produces and claims to use a particular form, starts using different form with a slight change in the social setting.

2.3 Analysis of Data

The data is analyzed by obtaining simple frequency percentage for each language in each contexts and situations. On the basis of the frequency percentage we have studied the following:

- The use of Urdu and English in all considered situations with respect to two social variables: sex, age.
- After the analysis of data about Urdu and English the researcher would collect the data on phonology in chapter 4, morphology in chapter 5 , syntactic analysis in chapter 6 and on lexicon in chapter 7.

2.4 Presentation of Findings

The findings of the present sociolinguistic investigation have been presented in all the chapters. Different tables and graphs have been made according to the findings and results.

Chapter 3 Data Collection and Analysis

Shailendra Kumar Singh (2001) says:

Rajyashree's (1986) survey of Dharavi slum in Bombay reports that the educated parents with white collar jobs and higher income send their children to English medium school which is a prestigious symbol. (Patnaik & Imtiaz, 2006, p. 112). Bayer's (1986) examination of Tamil-speaking migrant communities in Bangalore in the Kannada language zone shows that apart from the individuals there are families which have also developed proficiency in Kannada, Hindi and English. Yet in another study, Rangila (1986) claimed that all the students were multilingual and every student reported Punjabi to be useful in one domain or the other. Even with these best cases, 64.13 per cent subjects in the survey believed that English should be the sole medium of instruction of their children (Patnaik & Imtiaz, 2006, p. 113)

Khubchandani (1997, p. 165) said that in the dichotomous process, many less favourably placed speech varieties— which may be dialects, vernaculars or minority languages, or may have non-elite style— stand in danger of becoming extinct. But the researcher would only focus on the role of English and Urdu in present society by providing different contexts and situations to the 150 respondents in the field.

3.1 Data Collection and Analysis: Seventeen Different Contexts

The seventeen different contexts with respect to Urdu and English have been analyzed are as follows:

- Talking to people in a locality (context 1).
- Talking to people in schools, collage and university (context 2).
- Talking to family members (context 3).
- Talking to colleagues (context 4)
- Talking to children (context 5).
- Talking to Urdu speaking stranger (context 6).
- While visiting offices, hospitals and market places (context 7).
- For entertainment (context 8).
- In teacher-student relationship (context 9).

- In watching TV programmes (context 10).
- In listening to radio broadcast programmes (context 11).
- In reading magazines, story books, etc. (context 12).
- In reading newspaper (context 13).
- In writing to close friends (context 14).
- In writing to family members (context 15).
- In printing invitations (context 16).
- For creative writings (context 17).

3.1.1 Urdu and English use by males and females in seventeen different contexts.

3.1.1.1 Urdu and English use by males

As given in Table 3.1.1, 97.60 per cent of males use Urdu in locality; 71.42 per cent of males use Urdu in school, college, university; 100 per cent of males use Urdu in family domain; 73.80 per cent of males use Urdu with colleagues; 92.85 per cent of males use Urdu with children; 80.95 per cent of males use Urdu with Urdu speaking stranger; 71.42 per cent of males use Urdu while visiting office, hospital and market places; 71.42 per cent of males use Urdu for entertainment; 38.09 per cent of males use Urdu teacher-student relationship; 42.85 per cent of males use Urdu in watching TV; 40.47 per cent of males use Urdu in listening to radio broadcast; 11.90 per cent of males use Urdu in reading magazines, story books; 11.90 per cent of males use Urdu in reading newspaper; 07.14 per cent of males use Urdu in writing to close friends; 23.80 per cent of males use Urdu in writing to family members 35.71 per cent of males use Urdu in printing invitations and 21.42 per cent of males use Urdu in creative writings.

11.90 per cent of males have been found using English in locality; 52.38 per cent of males use English in school, college, university; 11.90 per cent of males use English in family domain; 40.47 per cent of males use English with colleagues; 11.90 per cent of males use English with children; 33.33 per cent of males use English with Urdu speaking stranger; 50 per cent of males use English while visiting office, hospital and market places; 38.09 per cent of males use English for entertainment; 71.42 per cent of males use English in teacher-student relationship; 83.33 per cent of males use English in watching TV; 64.28 per cent of males use English in listening to

radio broadcast. 100 per cent of males use English in reading magazines, story books; 97.60 per cent of males use English in reading newspaper; 66.66 per cent of males use English while writing to close friends; 59.52 per cent of males use English while writing to family members; 83.33 per cent of males use English in printing invitations and 57.14 per cent of males use English for creative writings.

3.1.1.2 Urdu and English use by females

Seen in Table 3.1.1, 81.81 per cent of females use Urdu in locality; 33.33 per cent of females use Urdu in school, college, university; 81.81 per cent of females use Urdu in family; 38.63 per cent of females use Urdu with colleagues; 79.54 per cent of females use Urdu with children, 43.18 per cent of females use Urdu with Urdu speaking stranger; 31.81 per cent of females use Urdu while visiting office, hospital and market places; 52.27 per cent of females use Urdu for entertainment; 29.54 per cent of females use Urdu in teacher-student relationship; 59.09 per cent of females use Urdu in watching TV; 54.54 per cent of females use Urdu in listening radio; 9.09 per cent of females use Urdu in reading magazines, story books; 13.63 per cent of females use Urdu in reading newspaper; 4.54 per cent of females use Urdu in writing to close friends; 15.90 per cent of females use Urdu in writing to family members; 52.27 per cent of females use Urdu in printing invitations and 18.18 per cent of females use Urdu for creative writings.

Table 3.1.1 reveals that 18.18 per cent of females use English in locality; 74.54 per cent of females use English in school, college, university; 20.45 per cent of females use English in family domain; 63.63 per cent of females use English with colleagues; 34.09 per cent of females use English with children; 63.63 per cent of females use English with Urdu speaking stranger; 63.63 per cent of females use English while visiting office, hospital and market places; 68.18 per cent females use English for entertainment; 72.72 per cent of females use English in teacher-student relationship; 56.81 per cent of females use English in watching TV; 54.54 per cent of females use English in listening radio; 75 per cent of females use English in reading magazines, story books; 77.27 per cent of females use English in reading newspaper; 79.54 per cent of females use English in writing to close friends; 81.81 per cent of females use English in writing

to family members; 86.36 per cent of females use English in printing invitations; 81.81 per cent of females use English for creative writings.

TABLE 3.1.1

Percentage wise distribution of the use of Urdu and English by males and females in 17 different contexts

			CONTEXTS/DOMAINS																
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
L A N G U A G E / S	M A L E	U	97.60	71.42	100	73.80	92.85	80.95	71.42	71.42	38.09	42.85	40.47	11.90	11.90	07.14	23.80	35.71	21.42
		E	11.90	52.38	11.90	40.47	11.90	33.33	50	38.09	71.42	83.33	64.28	100	97.60	66.66	59.52	83.33	57.14
	F E M A L E	U	81.81	33.33	81.81	38.63	79.54	43.18	31.81	52.27	29.54	59.09	54.54	9.01	13.63	04.54	15.90	52.27	18.18
		E	18.18	79.54	20.45	63.63	34.09	63.63	63.63	68.18	72.72	56.81	54.54	75	77.27	79.54	81.81	86.36	81.81

Chart 3.1.1.1

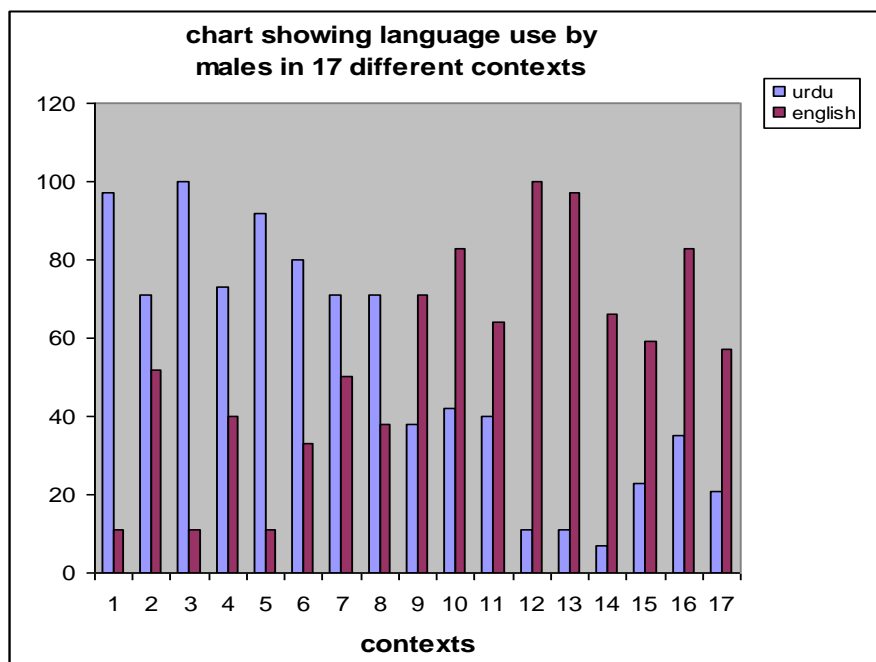
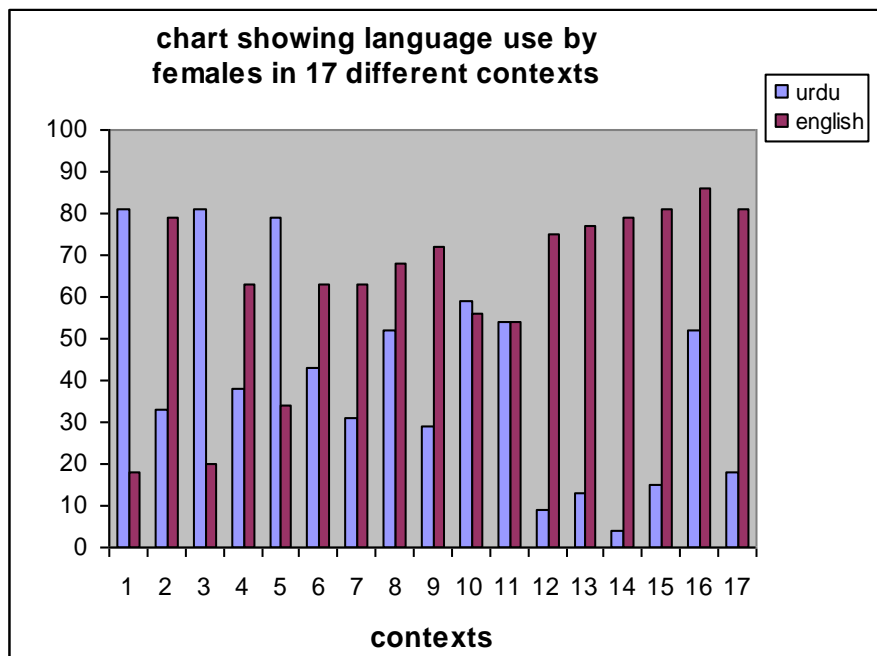


Chart 3.1.1.2



3.1.2 Urdu and English use by males and females of three age groups

3.1.2.1 Urdu and English use by males

So far as Urdu use by males of age group 1 (16-25 yrs) is concerned, Table 3.1.2.1 shows that 94.44 per cent of males use Urdu in locality; 55.55 per cent of males use Urdu in school, college, university; 90.70 per cent of males use Urdu in family domain; 86.70 per cent of males use Urdu with colleagues; 72.22 per cent of males use Urdu with children; 50 per cent of males use Urdu with Urdu speaking stranger and while visiting office, hospital and market places; 33.30 per cent of males use Urdu for entertainment; 28.10 per cent of males use Urdu in teacher-student relationship; 8.10 per cent of males use Urdu in watching TV; 33.30 per cent of males use Urdu in listening radio and 42.80 per cent of males use Urdu in printing invitations.

5.55 per cent of male use English in locality; 44.40 per cent of male use English in school, college, university; 11.10 per cent of male use English in family domain; 46.70 per cent of male use English with children; 13.60 per cent of male use English with colleagues; 50 per cent of male use English with Urdu speaking stranger; 56.70 per cent of male use English while visiting

office, hospital and market places; 58.10 per cent of male use English for entertainment 88.70 per cent of male use English in teacher-student relationship; 88.70 per cent of male use English in watching TV; 86.70 per cent of male use English in listening radio; 84.50 per cent of male use English in reading magazines, story books; 88.70 per cent of male use English in reading newspaper; 58.10 per cent of male use English while writing to close friends; 84.50 per cent of male use English while writing to family members; 84.50 per cent of male use English in printing invitations and 100 per cent of male use English for creative writings.

Table 3.1.2.1 shows that 83.30 per cent of males of age group 2 (26-45yrs) use Urdu in locality; 58.33 per cent of males use Urdu in school, college, university; 100 per cent of males use Urdu in family domain; 66.60 per cent of males use Urdu with colleagues; 91.60 per cent of males use Urdu with children; 75 per cent of males use Urdu with stranger and while visiting office, hospital and market places; 83.30 per cent of males use Urdu for entertainment; 41.60 per cent of males use Urdu in teacher-student relationship; 44.70 per cent of males use Urdu in watching TV; 41.60 per cent of males use Urdu in listening radio; 8.33 per cent of males use Urdu in reading magazines, story books and newspaper; 8.33 per cent of males use Urdu in writing to family members and 40.71 per cent of males use Urdu in printing invitations

Table 3.1.2.1 shows that 12 per cent of males use English in locality; 44.70 per cent of males use English in school, college, university; 8.30 per cent of males use English in family domain; 25 per cent of males use English with colleagues; 8.30 per cent of males use English with children; 25 per cent of males use English with Urdu speaking stranger; 25 per cent of males use English while visiting office, hospital and market places; 25 per cent of males use English for entertainment; 41 per cent of males use English in teacher-student relationship; 64 per cent of males use English in watching TV; 91.66 per cent of males use English in listening radio; 100 per cent of males use English in reading magazines, story books; 96.50 per cent of males use English in reading newspaper; 75 per cent of males use English while writing to close friends; 83.30 per cent of males use English while writing to family members; 83.30 per cent of males use English in printing invitations and 84.50 per cent of males use English in creative writings.

Table 3.1.2.1 shows that 91.60 per cent of males of age group 3 (46-80yrs) make use of Urdu in locality; 100 per cent of males use Urdu in school, college, university; 91.60 per cent of males use Urdu in family domain and with colleagues; 100 per cent of males use Urdu with children; 75 per cent of males use Urdu with Urdu speaking stranger; 75 per cent of males use Urdu while visiting office, hospital and market places; 83.30 per cent of males use Urdu for entertainment; 41.60 per cent of males use Urdu teacher-student relationship; 50 per cent of males use Urdu in watching TV; 58.30 per cent of males use Urdu in listening radio; 45 per cent of males use Urdu in printing invitations and 9.20 per cent of males use Urdu in creative writings.

10.71 per cent of males make use of English in locality; 90.06 per cent of males respondents has been found using English in school, college, university; 9.20 per cent of males use English in family domain; 58.30 per cent of males use English with colleagues; 10.70 per cent of males use English with children; 10.71 per cent of males use English with stranger; 97.06 per cent of males use English while visiting office, hospital and market places; 58.30 per cent of males use English for entertainment; 66.60 per cent of males use English in teacher-student relationship; 75 per cent of males use English in watching TV and listening radio; 100 per cent of males use English in reading magazines, story books; 100 per cent of males use English in reading newspaper; 83.30 per cent of males use English while writing to close friends; 86.05 per cent of males use English while writing to family members; 86.05 per cent of males use English in printing invitations; 100 per cent of males use English for creative writings.

TABLE 3.1.2.1

Percentage wise distribution of the use of Urdu and English by males of three age groups

G E N D E R	L A N G U A G E	A G E G R O U P	C O N T E X T S / D O M A I N S																
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
M A L E	Urdu	A.1	94.44	55.55	90.70	86.70	72.22	50	50	33.33	9.81	28.1	33.33	-	-	-	-	42.8	-
		A.2	83.33	58.33	100	66.66	91.66	75	75	83.33	41.66	44.70	41.66	8.33	8.33	-	8.33	40.71	-
		A.3	91.66	100	91.66	9.66	100	85.33	83.33	50	41.66	50	58.33	-	-	-	-	45	9.2
	English	A.1	5.55	99.44	11.11	13.60	46.70	50	56.70	58.10	88.70	88.71	86.70	84.50	88.70	58.10	84.50	84.50	100
		A.2	12	44.70	8.33	25	8.33	25	25	25	41.66	64.66	91.66	100	96.50	75	83.33	83.33	84.50
		A.3	10.71	90.06	9.20	58.33	10.71	10.71	97.06	58.33	66.66	75	75	100	100	83.33	86.05	86.05	100

Chart 3.1.2.1(a)

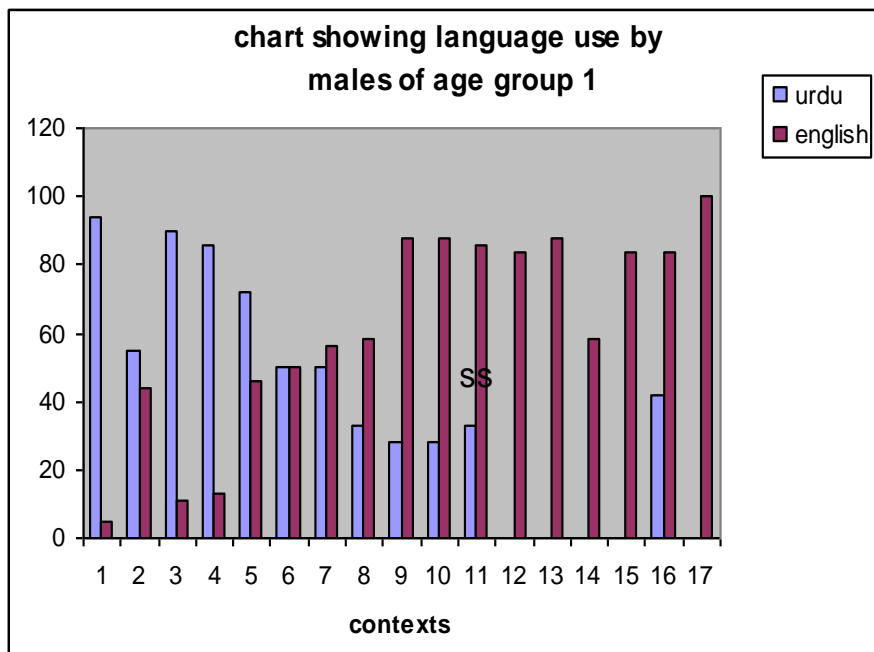


Chart 3.1.2.1(b)

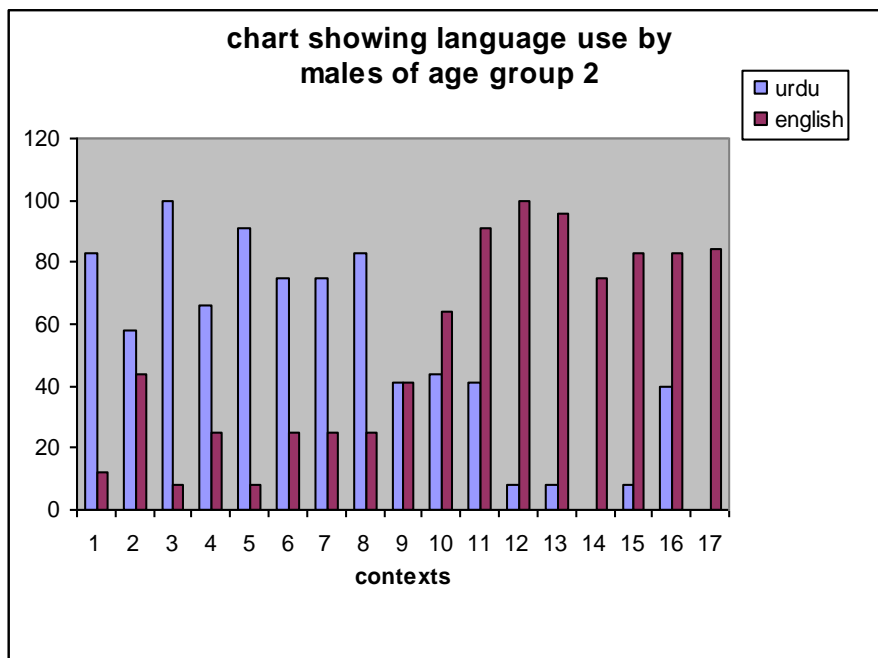
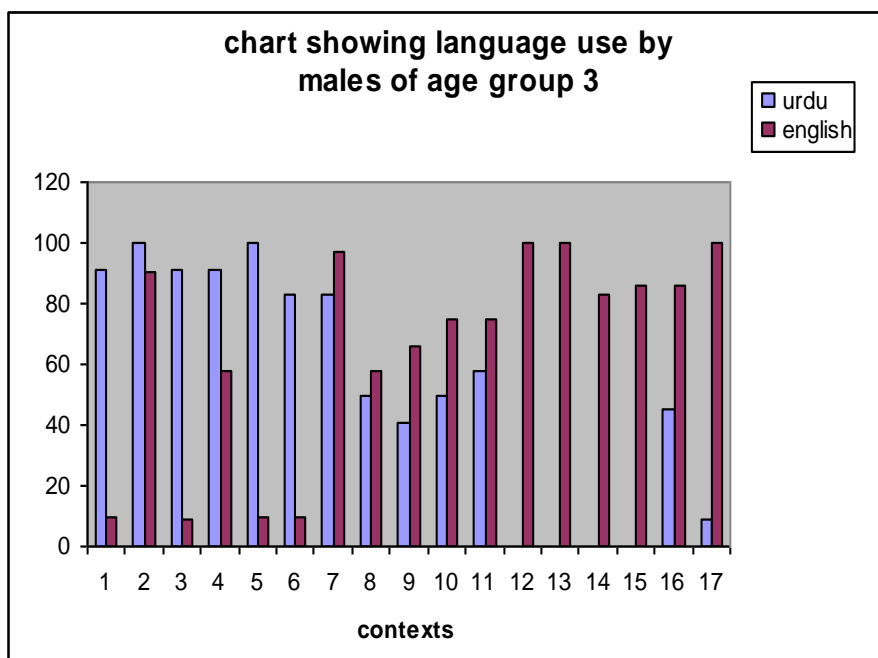


Chart 3.1.2.1(c)



3.1.2.2 Urdu and English use by females

The Table 3.1.2.2 reveals that 92.30 per cent of females of age group1 (16-25yrs) use Urdu in locality; 53.84 per cent of females use Urdu in school, college, university; 76.92 per cent of females use Urdu in family; 69.23 per cent of females use Urdu with colleagues; 69.23 per cent of females use Urdu with children; 64.54 per cent of females use Urdu with Urdu speaking stranger; 64.54 per cent of females use Urdu while visiting office, hospital and market places; 46.15 per cent of females use Urdu for entertainment; 46.15 per cent of females use Urdu in teacher-student relationship; 69.23 per cent of females use Urdu in watching TV; 46.15 per cent of females use Urdu in listening radio; 7.69 per cent of females use Urdu in reading magazines, story books and newspaper; 10.69 per cent of females use Urdu in writing to family members; 53.84 per cent of females use Urdu in printing invitations and 10.69 per cent of females use Urdu for creative writings.

English is used by 7.69 per cent of females in locality; 46.15 per cent of females use English in school, college, university; 23.07 per cent of females use English in family domain; 69.23 per cent of females use English with colleagues; 64.54 per cent of females use English with children; 38.46 per cent of females use English with Urdu speaking stranger; 38.46 per cent of females use English while visiting office, hospital and market places; 84.61 per cent of females use English for entertainment; 53.84 per cent of females use English in teacher-student relationship; 76.92 per cent of females use English in watching TV and listening radio; 92.30 per cent of females use English in reading magazines , story books and newspaper; 100 per cent of females use English in writing to close friends and family members; 92.30 per cent of females use English in printing invitations and for creative writings.

In Table 3.1.2.2 83.30 per cent of females of age group 2 (26-45yrs) has been found using Urdu in locality; 45.83 per cent of females use Urdu in school, college, university; 84.50 per cent of females use Urdu in family domain; 43.20 per cent of females use Urdu with colleagues; 84.50 per cent of females use Urdu with children, 58.33 per cent of females use Urdu with stranger; 43.20 per cent of females use Urdu while visiting office, hospital and market places; 54.56 per cent of females use Urdu for entertainment; 42.10 per cent of females use Urdu in teacher-student

relationship; 81.05 per cent of females use Urdu in watching TV; 58.30 per cent of females use Urdu in listening radio; 4.16 per cent of females use Urdu in reading magazines, story books; 6.58 per cent of females use Urdu in reading newspaper; 6.58 per cent of females use Urdu in writing to close friends and to family members; 54.56 per cent of females use Urdu in printing invitations and 12.50 per cent of females use Urdu for creative writings.

The same Table shows that 16.66 per cent of females use English in locality; 66.60 per cent of females use English in school, college, university; 13.90 per cent of females use English in family domain; 63.20 per cent of females use English with colleagues; 12.50 per cent of females use English with children; 58.33 per cent of females use English with stranger; 59.60 per cent of females use English while visiting office, hospital and market places; 61.50 per cent of females use English for entertainment; 75 per cent of females use English in teacher-student relationship; 72.50 per cent of females use English in watching TV; 50 per cent of females use English in listening radio; 91.60 per cent of females use English in reading magazines, story books; 91.66 per cent of females use English in reading newspaper; 91.60 per cent of females use English in writing to close friends and family members; 94.50 per cent of females use English in printing invitations and 91.60 per cent of females use English for creative writings.

The same Table 3.1.2.2 shows that 85.71 per cent of females of age group 3 (46-80yrs) use Urdu in locality; 42.83 per cent of females use Urdu in school, college and university; 85.71 per cent of females use Urdu in family; 71.42 per cent of females use Urdu with colleagues; 85.71 per cent of females use Urdu with children; 57.14 per cent of females use Urdu with stranger; 51.14 per cent of females use Urdu while visiting office, hospital and market places; 57.14 per cent of females use Urdu for entertainment; 57.14 per cent of females use Urdu in teacher-student relationship; 71.42 per cent of females use Urdu in watching TV; 57.14 per cent of females use Urdu in listening radio; 28.57 per cent of females use Urdu in reading magazines, story books; 28.51 per cent of females use Urdu in reading newspaper; 14.28 per cent of females use Urdu in writing to close friends; 28.57 per cent of females use Urdu in writing to family members; 42.85 per cent of females use Urdu in printing invitations and 14.28 per cent of females use Urdu for creative writings.

The Table also reveals that 14.28 per cent of females use English in locality; 57.14 per cent of females use English in school, college, university; and 14.28 per cent of females use English in family domain; 28.57 per cent of females use English with colleagues and children; 42.85 per cent of females use English with stranger and while visiting office, hospital and market places and for entertainment; 57.14 per cent of females use English in teacher-student relationship; 71.42 per cent of females use English in watching TV; 57.14 per cent of females use English in listening radio; 85.71 per cent of females use English in reading magazines, story books and newspaper; 100 per cent of females use English in writing to close friends and family members and 85.71 per cent of females use English in printing invitations and for creative writings.

TABLE 3.1.2.2
Percentage wise distribution of the use of Urdu and English by females of three age groups

G E N D E R	L A N G U A G E	A G E G R O U P	C O N T E X T S /D O M A I N S																
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
F E M A L E	Urdu	A.1	92.30	53.84	76.92	69.23	69.23	64.84	64.54	46.15	46.15	69.23	46.15	7.69	7.69	-	10.96	53.84	10.69
		A.2	83.33	45.83	84.50	43.20	84.50	58.33	43.20	54.56	42.10	81.05	58.33	4.16	6.58	6.58	6.58	54.56	12.5
		A.3	85.71	42.85	85.71	71.42	85.71	52.14	51.14	57.14	57.14	71.42	57.14	28.57	28.57	17.28	28.57	42.85	14.20
	English	A.1	7.69	46.05	23.07	69.23	64.54	38.46	39.46	84.61	53.84	76.92	76.92	92.30	92.30	100	100	92.30	92.30
		A.2	16.66	66.66	13.20	63.20	12.5	58.33	59.60	61.50	75	72.50	50	91.66	91.66	91.66	91.66	94.50	91.66
		A.3	14.28	57.17	14.28	28.17	28.57	42.85	42.85	42.85	57.14	71.42	57.17	85.71	85.11	100	100	85.71	35.11

Chart 3.1.2.2(a)

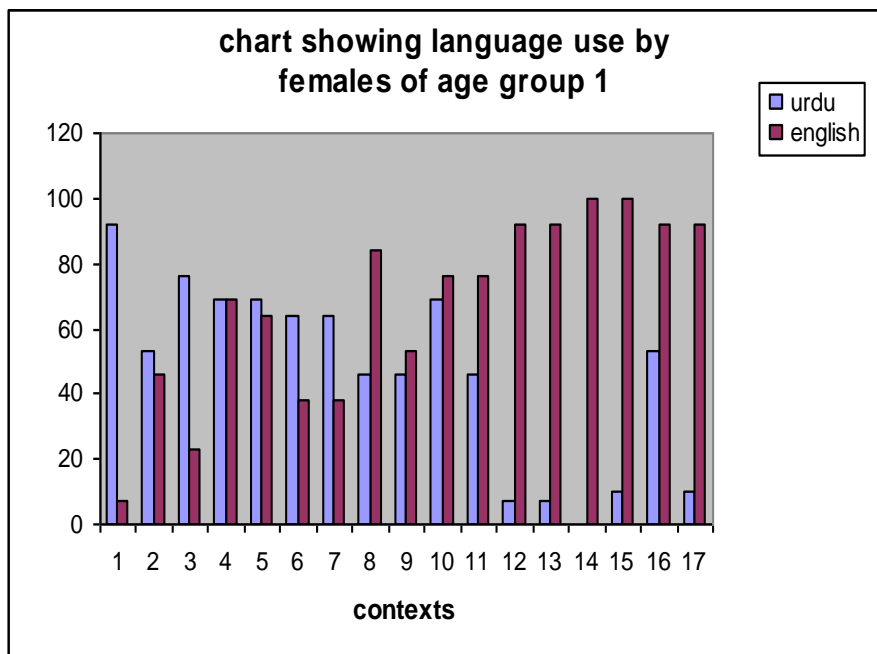


Chart 3.1.2.2(b)

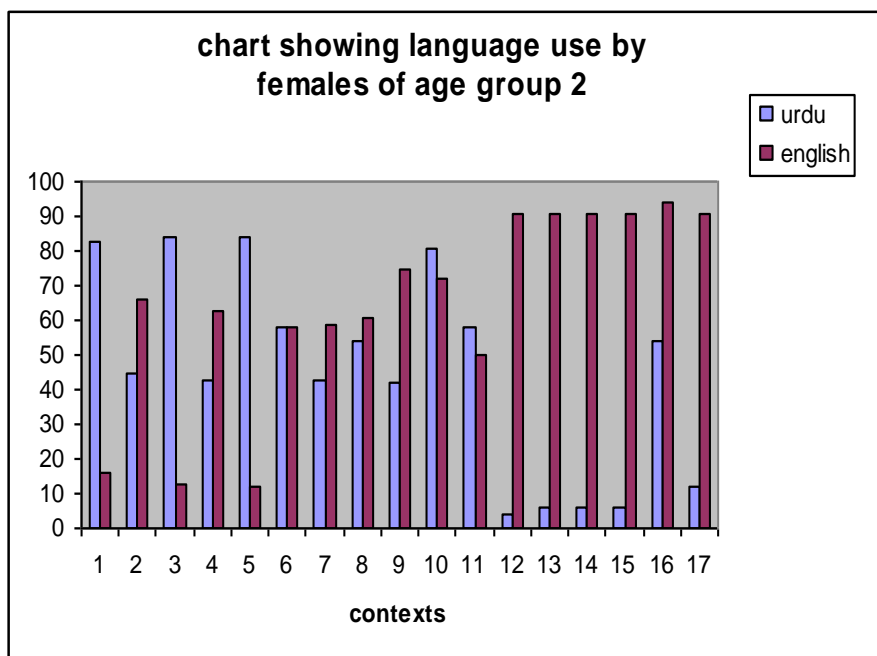
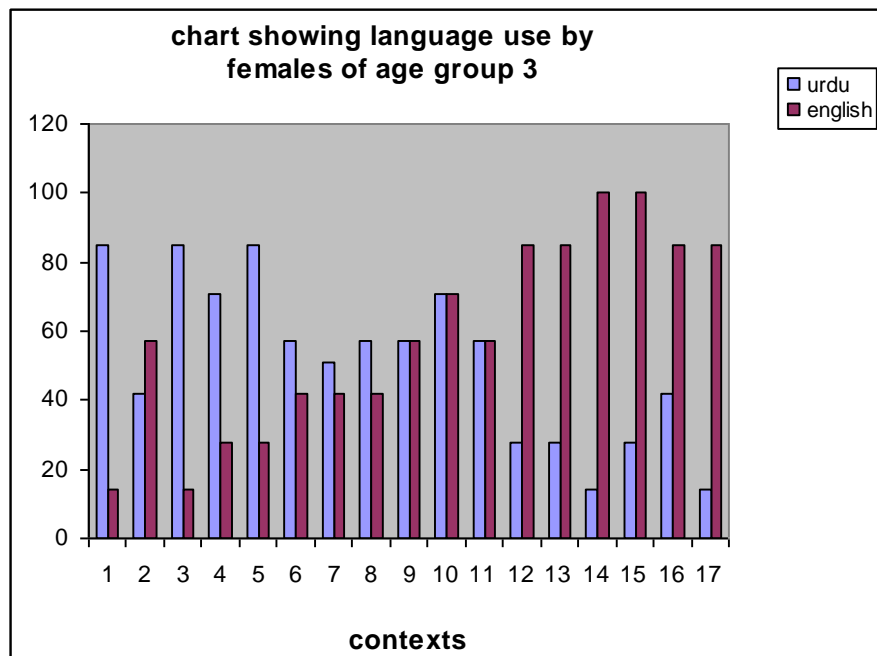


Chart 3.1.2.2(c)



3.1.3 Findings:

- Data shows that females are more inclined towards English than males
- Very few per cent of males and females of Age group1 read and write in Urdu and do all the creative writings in English.
- Males of Age group1 prefer more English in talking to the surrounding, in school, with teachers and friends in all the formal settings.
- Only 5 to 7 per cent of males of Age group2 prefer reading and writing in Urdu and 0 to 5 per cent of females of Age group2 prefer Urdu for reading magazine, story books and newspaper and writing to close friends and family members.
- Males of Age group1 are most inclined towards English and males of Age group3 are least inclined towards English.
- Males of Age group1 think English is prestigious language and males of Age group3 prefer English only due to the utilitarian point of view.

- Females of Age group1 prefer only English for entertainment. The reason behind it would be that they are more language conscious, status conscious and more commercial.
- 30 to 40 per cent of females of Age group3 prefer Urdu for reading and writing.

3.2 Data Collection and Analysis: Twelve Different Situations

The twelve different situations considered for evaluation of Urdu and English are as follows:

- Medium of instruction for children (situation 1)
- Making social contacts (situation 2)
- A bilingual Urdu speech community (situation 3)
- Most ideal medium of instruction at primary school level (situation 4)
- Most ideal medium of instruction at secondary school level (situation 5)
- Most ideal medium of instruction at college level (situation 6)
- For securing jobs (situation 7)
- Pursuing higher education (situation 8)
- Communicating with other groups (situation 9)
- Performing religious practices/activities (situation 10)
- Welcoming/ departing from guests, relatives, friends, etc. (situation 11)
- For official purposes (situation 12)

Other questions are:

- Could Indian Society progress with the progression of science and technology?
- Is English the language of science and technology?
- Could Indian society progress only with English?
- Should Indian society adopt foreign ways of life?
- Should foreign languages also be taught in Indian universities?

3.2.1 Urdu and English preferences by males and females in twelve situations

3.2.1.1 Urdu and English preferences by males

Table 3.2.1.1 shows that males prefer 2.38 per cent Urdu and 97.61 per cent English as the medium for their children. In making social contacts 69.04 per cent males prefer Urdu; 31.61 per cent males prefer English. 73.80 per cent Males of this community have reported to prefer Urdu; 27.09 per cent of males prefer English. 73.80 per cent males have reported to prefer Urdu; 27.09 per cent of males prefer English in a bilingual setting. 7.15 per cent have reported Urdu; 72.20 per cent of males prefer English as the most ideal medium of instruction at primary school level. Whereas, 23.80 per cent of males prefer Urdu; 92.85 per cent of males prefer English as the medium of instruction at secondary level. 9.52 per cent of males prefer Urdu; 91.48 per cent of males prefer English as the medium of instruction at college level. For securing jobs 4.80 per cent of males prefer Urdu; 95.20 per cent of males prefer English. To pursue higher education 5.39 per cent of males prefer Urdu; 94.60 per cent of males prefer English. To communicate with other groups 47.15 per cent of males prefer Urdu and 42.85 per cent prefer English. Whereas, 97.61 per cent of males prefer Urdu and 2.39 per cent of males prefer English for performing religious activities. In welcoming/departing from guests, friends and relatives 71.43 per cent of males prefer Urdu; 28.57 per cent prefer English. So far as the language suitable for official use within the country is concerned, 9.52 per cent of males prefer Urdu and 90.48 per cent prefer English.

3.2.1.2 Urdu and English preferences by females

As the females are concerned, Table 3.2.1.1 shows that 4.54 per cent of females prefer Urdu; 95.45 per cent of females prefer English as the medium of instruction for their children. Similarly, 70.45 per cent of females prefer Urdu; 29.55 per cent of females prefer English for making social contacts. While in bilingual setting 68.18 per cent of females prefer Urdu; 31.82 per cent of females prefer English. Females of this community seem to prefer 10.00 per cent Urdu; 90.00 per cent of females prefer English as the most ideal medium of instruction at primary level. Whereas, 25 per cent of females prefer Urdu; 75.09 per cent of females prefer English as the medium of instruction at secondary level. 11.63 per cent of females prefer Urdu; 88.63 per cent of females prefer English as the medium of instruction at college level. 6.27 per cent of

females prefer towards Urdu and 93.18 per cent of females prefer English in regarding securing jobs. 4.81 per cent have shown their preferences towards Urdu; 95.45 per cent of females prefer English with respect to pursuing higher education. Whereas, communicating with other groups 68.18 per cent of females prefer Urdu; 31.82 per cent of females prefer English. 93.18 per cent of females prefer Urdu; 6.27 per cent of females prefer English for performing religious practices. In welcoming/departing from guests, relatives, friends etc. 70.05 per cent of females prefer Urdu; 29.54 per cent of females prefer English. For official use of language 19.09 per cent of females prefer Urdu and 79.80 per cent of females prefer English.

TABLE 3.2.1.1
Percentage wise distribution of preferences relating to Urdu and English by males and females in 12 situation/s

			SITUATIONS											
			1	2	3	4	5	6	7	8	9	10	11	12
L A N G U A G E /S	M A L E	U	2.38	69.04	73.80	33.30	23.90	9.52	4.80	2.38	76.19	100	92.85	9.82
		E	97.61	47.61	38.09	92.85	92.85	100	100	94.60	42.85	2.39	28.57	100
	F E M A L E	U	4.54	70.45	68.18	36.36	25	13.63	2.27	6.81	68.18	93.18	90.90	9.09
		E	95.45	43.18	38.63	90.09	90.9	88.63	93.18	95.45	40.90	2.27	29.54	100

Chart 3.2.1.1

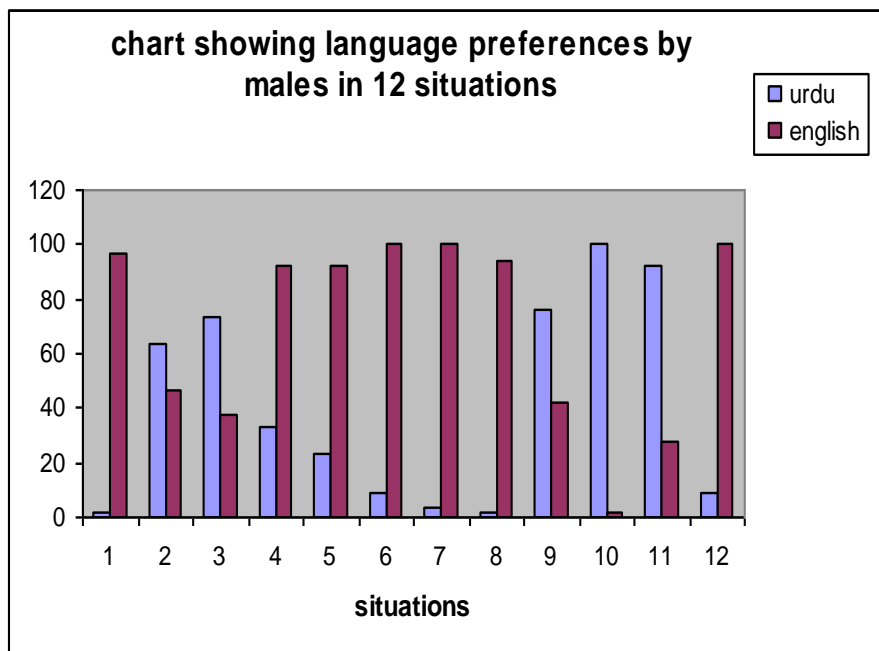
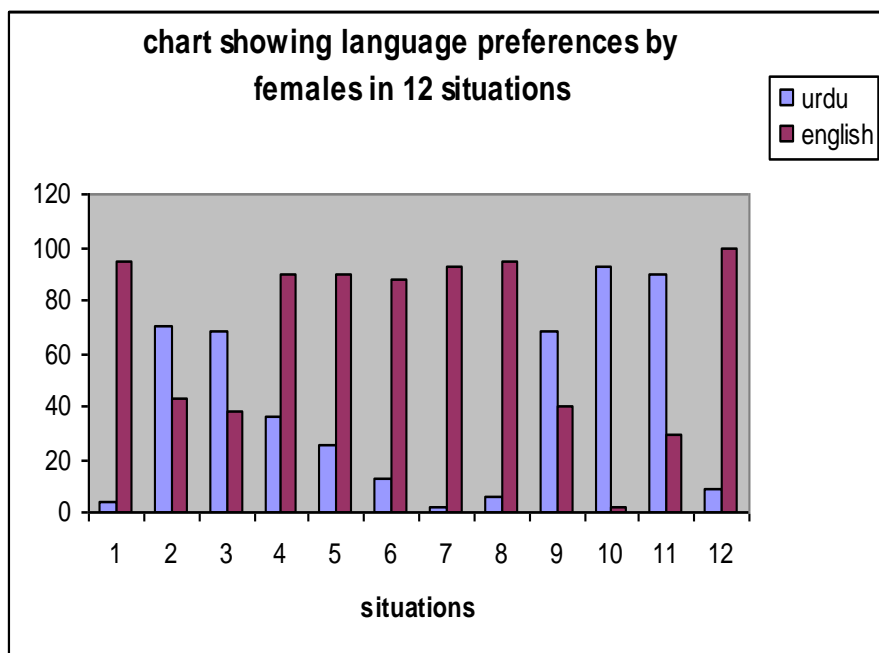


Chart 3.2.1.2



3.2.2 Urdu and English preferences by males and females of three age groups

3.2.2.1 Urdu and English preferences by males

Table 3.2.2.1 shows that 16.66 per cent of males of age group 1 (16-25yrs) prefer Urdu; 96.40 per cent of males prefer English as the medium of instruction for their children. In making social contacts 50.50 per cent of males prefer Urdu; 50 per cent of males prefer English 55.50 per cent of males of this community prefer Urdu; 44.40 per cent of males prefer English in a bilingual setting. 16.66 per cent of males prefer Urdu; 84.40 per cent of males prefer English as the most ideal medium of instruction at primary level. Whereas, 11.10 per cent of males prefer Urdu; 88.16 per cent of males prefer English as the medium of instruction at secondary level. 11.10 per cent of males prefer Urdu; 88.16 per cent of males prefer English as the medium of instruction at college level. For securing jobs 11.10 per cent of males prefer Urdu; 88.16 per cent of males prefer English. To pursue higher education 4.05 per cent of males prefer Urdu; 96.40 per cent of males prefer English. To communicate with other groups 55.50 per cent of male respondents prefer Urdu; 45.50 per cent of males prefer English. Whereas, 89.90 per cent prefer Urdu; 11.10 per cent of males prefer English for performing religious activities. In welcoming/departing from guests, friends and relatives 66.60 per cent of males prefer Urdu; 34.80 per cent of males prefer English. So far as language suitable for official use is concerned, 11.20 per cent of males prefer Urdu and 88.80 per cent of males prefer English.

The figures in the Table 3.2.2.1 shows that 8.30 per cent males of age group 2 (26-45 yrs) prefer Urdu; 100 per cent of males prefer English as the medium of instruction for their children. In making social contacts 66.70 per cent of males prefer Urdu; 33.30 per cent of males prefer English. 50.30 per cent of males prefer males prefer Urdu; 50 per cent of males prefer English in bilingual setting. 9.30 per cent of males prefer Urdu; 90.16 per cent of males prefer English as the most ideal medium of instruction at primary level. Whereas, 100 per cent of males prefer English as the most ideal medium of instruction at secondary level and at college level. For securing jobs 16.60 per cent of males prefer Urdu; 83.40 per cent of males prefer English. To pursue higher education 100 per cent of males prefer English. To communicate with other groups 75 per cent of males prefer Urdu; 25 per cent of males prefer English. Whereas, 91.60 per cent of males prefer

Urdu; 9.16 per cent of males prefer English for performing religious activities. In welcoming/departing guests, friends and relatives 59.70 per cent of males prefer Urdu; 40.30 per cent of males prefer English. So far as the language suitable for official use is concerned, 100 per cent of males prefer English. Table shows that 8.16 per cent of males of age group 3 (46-80yrs) prefer Urdu; 100 per cent of males prefer English as the medium of instruction for their children. In making social contacts they prefer Urdu 74.70 and English 26.30 per cent. The males of this community have reported to prefer 58.33 per cent Urdu; 42.0 per cent of males prefer English in a bilingual setting. The males of this community have reported to prefer 8.16 per cent Urdu; 91.84 per cent of males prefer English as the most ideal medium of instruction at primary school level. Whereas, 100 per cent of males prefer English as the medium of instruction at secondary level and at college level. For securing jobs 100 per cent of males prefer English. To pursue higher education 100 per cent of males of this age group prefer English. To communicate with other groups 71.60 per cent of males prefer Urdu; 29.40 per cent of males prefer English. Whereas, 98.16 per cent of males prefer Urdu for performing religious activities. In welcoming/departing from guests, friends and relatives 66.60 per cent of males prefer Urdu; 33.40 per cent of males prefer English. So far as the language suitable for official use is concerned, 100 per cent of males prefer English.

TABLE 3.2.2.1

Percentage wise distribution of preferences relating to Urdu and English by males of three age groups

G E N D E R	LANGUAGES	A G E G R O U P	SITUATIONS											
			1	2	3	4	5	6	7	8	9	10	11	12
M A L E	Urdu	A..1	16.66	55.50	55.50	16.66	11.10	5.50	11.10	11.10	55.50	100	66.60	30.17
		A..2	8.30	66.60	58.33	8.30	-	-	16.60	-	75	100	75	-
		A..3	8.16	74.70	58.33	8.16	-	-	-	-	71.60	98.16	66.60	-
	English	A..1	96.40	50	44.90	96.40	88.16	100	100	96.40	55.50	11.10	38.90	88.90
		A..2	100	58.33	50	90.16	100	100	100	100	60	9.16	40.30	100
		A..3	100	66.70	85.30	100	100	100	100	100	50	-	61.70	100

Chart 3.2.2.1(a)

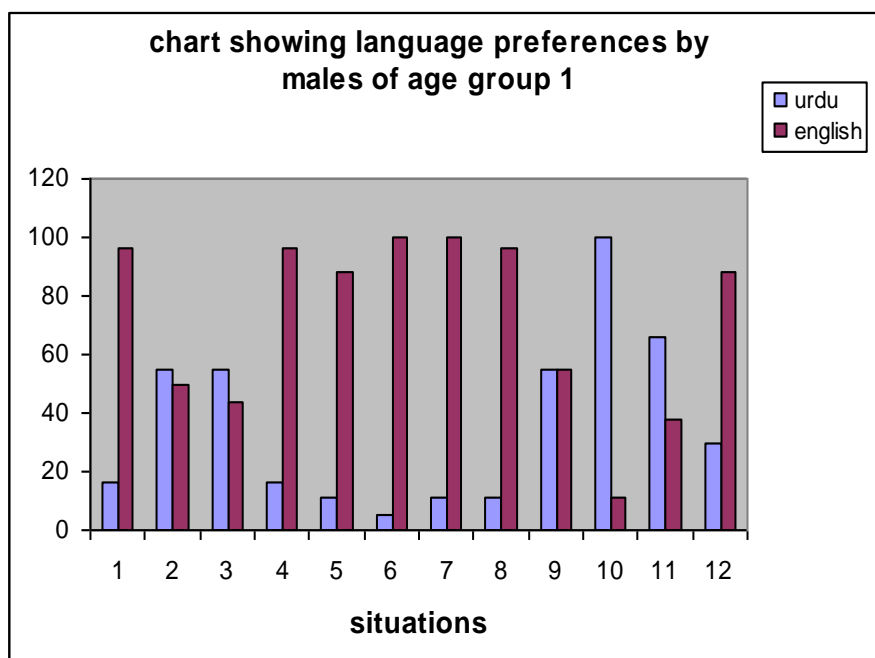


Chart 3.2.2.1(b)

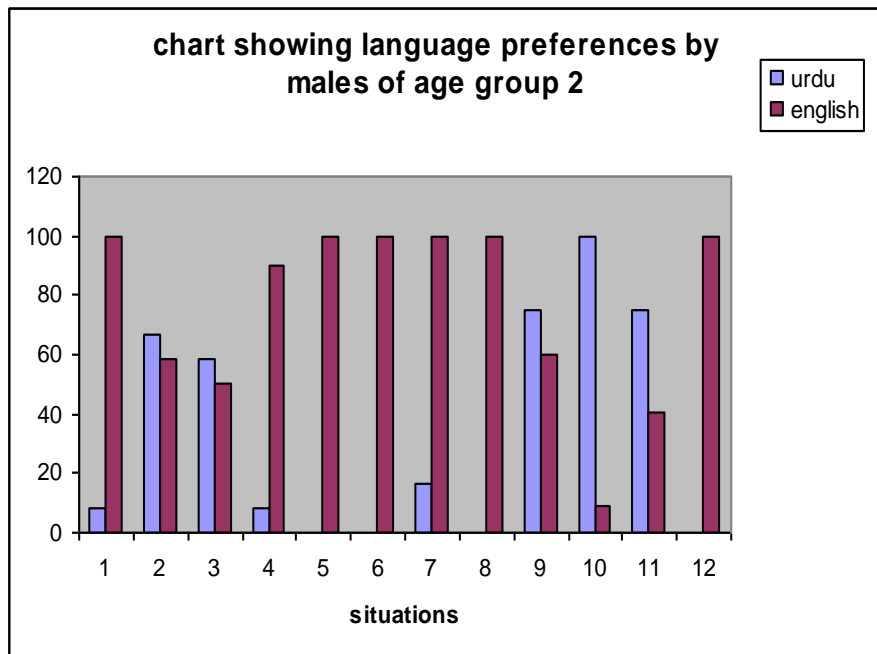
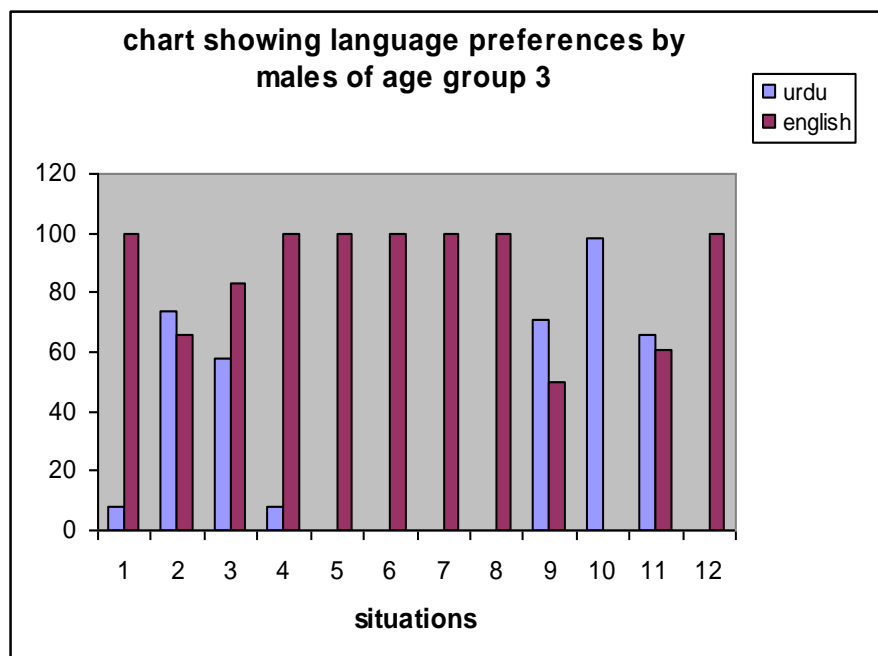


Chart 3.2.2.1(c)



3.2.2.2.Urdu and English preferences by females

As far the females of age group 1 (16-25yrs) are concerned, Table 3.2.2.2 shows that 15.38 per cent of females prefer Urdu; 84.62 per cent of females prefer English as the medium of instruction for their children. Similarly 61.53 per cent of females prefer Urdu; 39.47 per cent of females prefer English for making social contacts. While in bilingual setting 61.53 per cent of females prefer Urdu; 39.47 per cent of females prefer English. Females of this community seems to prefer 23.07 per cent Urdu; 76.93 per cent English as the most ideal medium of instruction at the primary school level. Whereas, 15.38 per cent of females prefer Urdu; 84.62 per cent of females prefer English as the medium of instruction at secondary school level. 7.69 per cent of females prefer Urdu; 82.31 per cent of females prefer English as the medium of instruction at college level. 15.38 per cent of females prefer Urdu; 84.70 per cent of females prefer English for securing jobs. 7.69 per cent of females prefer Urdu; 92.41 per cent of females prefer English with respect to pursuing higher education. Whereas, communicating with other groups 54.50 per cent of females prefer Urdu; 45.50 per cent of females prefer English. 84.62 per cent of females prefer Urdu; 15.38 per cent of females prefer English for performing religious practices. In welcoming, guests and relatives etc. 88.10 per cent of females prefer Urdu; 11.90 per cent of females prefer English. For official use of the language 15.38 per cent of females prefer Urdu; 84.62 per cent of females prefer English.

Table reveals that 8.33 per cent of females of age group 2 (26-45yrs) prefer Urdu; 91.67 per cent English as the medium of instruction for their children. Similarly 75 per cent of females prefer Urdu; 25 per cent of females prefer English for making social contacts. While in bilingual setting 70.83 per cent of females prefer Urdu; 29.17 per cent of females prefer English. Again, 12.50 per cent of females prefer Urdu; 87.50 per cent of females prefer English as the medium of instruction at primary level. Whereas, 18.33 per cent of females prefer Urdu; 81.70 per cent of females prefer English as the medium of instruction at secondary level. 4.16 per cent of females prefer Urdu; 85.84 per cent of females prefer English as the most ideal medium of instruction at college level. With regard to securing jobs 12.50 per cent of females prefer Urdu; 87.50 per cent of females prefer English. 100 per cent of females prefer English with respect to pursuing higher

education. Whereas, communicating with other groups 70.83 per cent of females prefer Urdu; 29.17 per cent of females prefer English. 100 per cent of females prefer Urdu for performing religious practices. In welcoming/departing guests, relatives and friends etc 100 per cent of females prefer Urdu; 25 per cent English. For official use 12.50 per cent of females prefer Urdu; 87.50 per cent of females prefer English.

The same Table shows that 100 per cent females of age group 3 (46-80yrs) prefer English as the medium of instruction for their children. Similarly 71.42 per cent of females prefer Urdu; 29.58 per cent of females prefer English for making social contacts. While in bilingual setting 71.42 per cent of females prefer Urdu; 29.58 per cent of females prefer English. Females of this community seems to prefer 14.28 per cent Urdu; 86.72 per cent English as the most ideal medium of instruction at the primary level. Whereas, 100 per cent of females prefer English as the medium of instruction at secondary level, college level, for securing jobs and higher education. Whereas, communicating with other groups 56.50 per cent of females prefer Urdu; 43.50 per cent of females prefer English. 100 per cent of females prefer Urdu for performing religious practices. In welcoming/departing from guests, relatives and friends etc. 100 per cent of females prefer Urdu; 43.70 per cent English. For official use 100 per cent of females prefer English.

TABLE 3.2.2.2

Percentage wise distribution of preferences relating to Urdu and English by females of three age groups

G E N D E R	LANGUAGES	A G E G R O U P	SITUATIONS											
			1	2	3	4	5	6	7	8	9	10	11	12
F E M A L E	Urdu	A..1	15.38	61.53	61.53	23.07	15.38	7.69	15.38	7.69	54.50	94.70	88.10	15.38
		A..2	8.33	75	70.83	12.5	8.33	4.16	12.5	-	70.83	100	100	12.5
		A..3	-	71.42	71.42	14.28	-	-	-	-	85.71	100	100	-
	English	A..1	94.70	54.50	61.53	94.70	100	100	94.70	100	54.50	15.38	46.15	88.10
		A..2	95.85	66.60	61.16	95.83	81.70	100	95.83	100	54.17	-	50	100
		A..3	100	57.14	57.14	100	100	100	100	100	71.42	-	85.71	100

Chart 3.2.2.2(a)

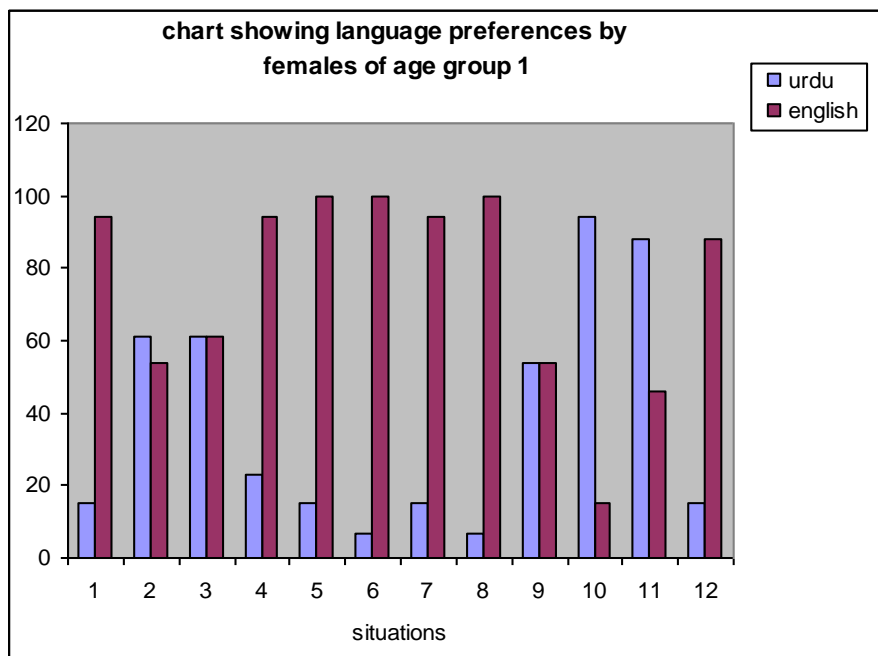


Chart 3.2.2.2(b)

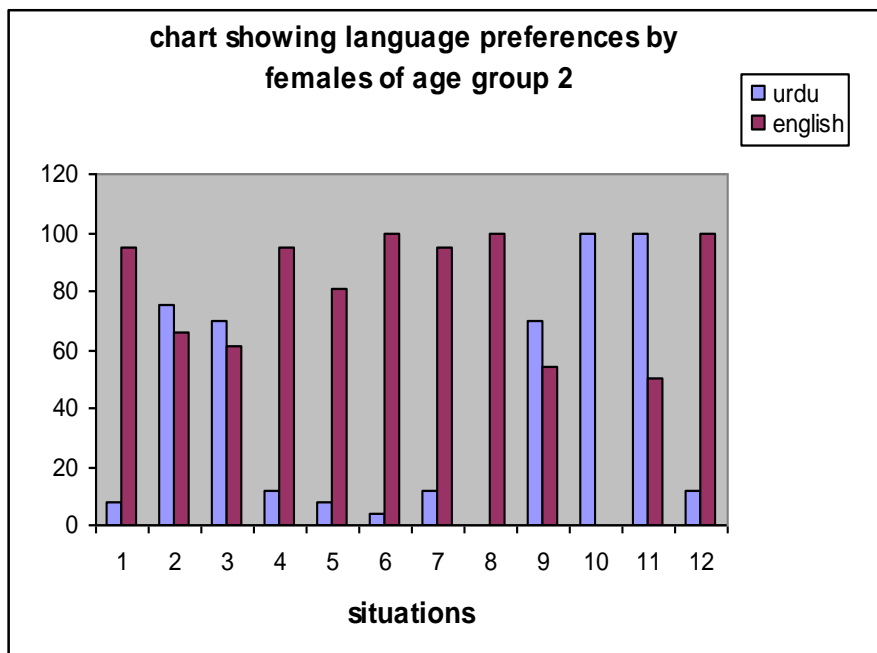


Chart 3.2.2.2(c)

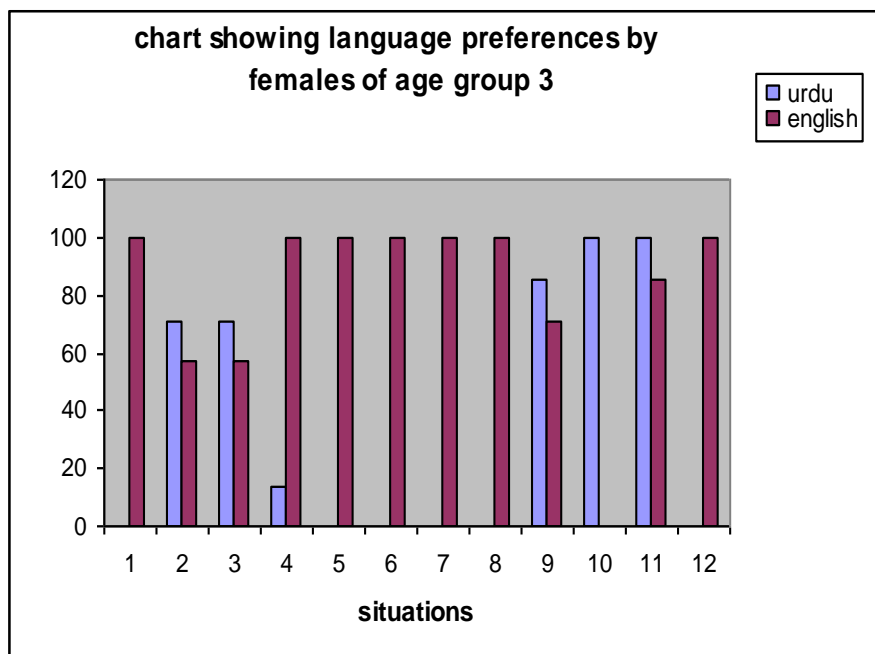


Table 3.3

Percentage wise distribution of English for Administration, Education and Mass Media by males and females of three age groups

		Admin.	Pre. Sch.	M. Sch.	H. Sch.	Inter	Grad.	P. Grad.	M. Media
M A L E	A.1	83.30	88.80	80.16	80.16	79.69	82.77	80.01	75.25
	A.2	58.30	50.83	61.05	70.05	71.05	69.09	71.05	50.83
	A.3	50.83	57.65	53.30	56.90	53.06	56.01	46.50	45.05
F E M A L E	A.1	53.84	55.60	53.84	68.06	72.06	71.06	69.70	52.50
	A.2	68.30	51.05	45.30	47.08	41.50	52.80	51.07	35.50
	A.3	45.60	47.06	57.03	55.30	56.30	52.80	52.70	31.03

Chart 3.3

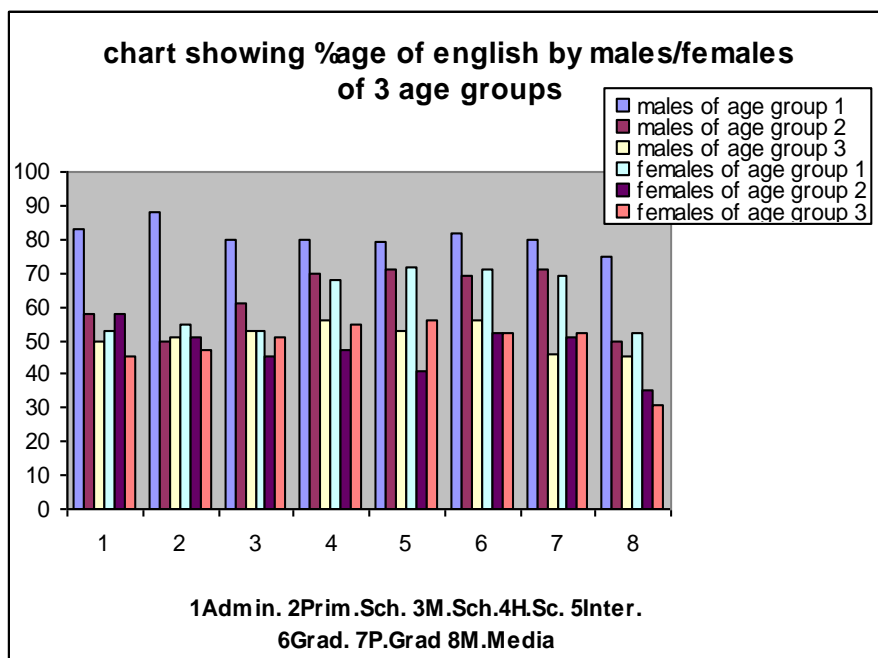
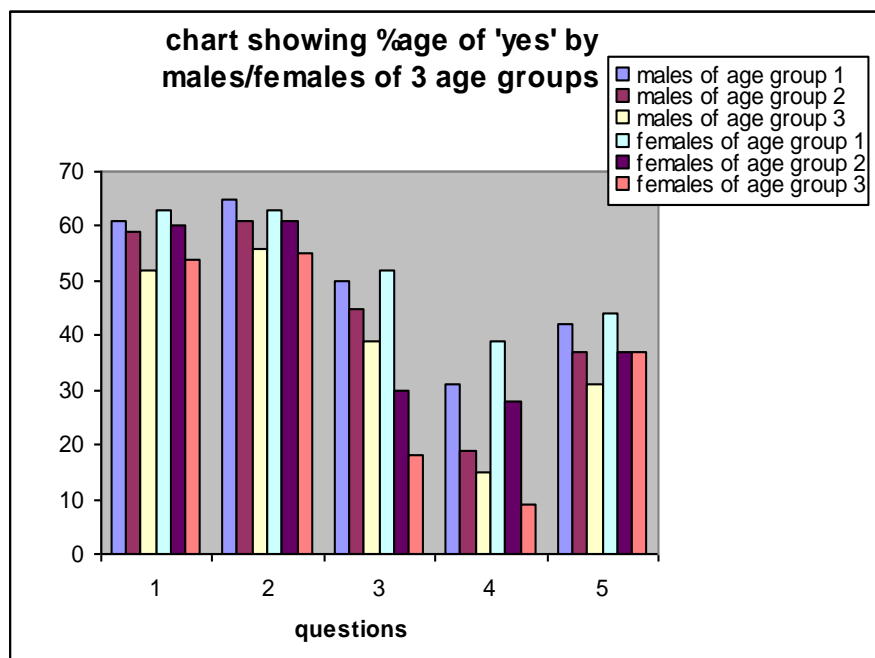


TABLE 3.4

Percentage wise distribution of answer ‘Yes’ to five questions related to science and technology and progression of Indian society by western ways of life by males and females of three age groups

		Ques.1	Ques.2	Ques.3	Ques.4	Ques.5
M A L E	A.1	61.20	65.61	50.54	31.28	42.60
	A.2	59.01	61.60	45.75	19.89	37.57
	A.3	52.50	56.35	39.66	15.89	31.67
F E M A L E	A.1	63.81	63.67	52.31	39.50	44.70
	A.2	60.50	61.50	30.56	28.69	37.21
	A.3	54.50	55	18.95	29.60	47.10

Chart 2.6



3.2.3 Findings

- 100 per cent of males and females prefer English for securing jobs, for education and higher studies and for official purpose.
- 7 to 9 per cent of males of Age group1 prefer English for religious activities.
- 100 per cent of males of Age group2 prefer English in secondary school level, college level, higher education and for official purpose.
- 100 per cent of males of Age group3 prefer English for job and education.
- 100 per cent of females of Age group 1, 2, 3 prefer English for higher education and jobs.
- 100 per cent of females of Age group 3 prefer English for medium of instruction.
- Males and females of Age group1 prefer or want to adopt western ways of life.
- Females are more language conscious and fashionable. Language is a prestige for them.
- As compared to females, males think that Urdu is more sweet, expressive and prestigious than English.
- Females think that Urdu is less prestigious and expressive than English

- 100 per cent of males and females think that English is the language of business and science and technology.

3.3 Conclusion

Data shows that females have the favorable attitude towards English as compared to males because they are more prestige orientated. Only 30 to 40 per cent of females of Age group3 prefer Urdu for reading and writing in Urdu. Only 5 to 7 per cent of males of Age group2 prefer reading and writing in Urdu and 10 to 15 per cent of females of Age group2 prefer Urdu for reading magazine, story books and newspaper and writing to close friends and family members. 10 per cent of males and females of Age group1 read and write in Urdu and do all the creative writings in English only.

The conclusion is that the speakers of Age group 1 are more commercialized than the speakers of Age group 3 and females are more commercialized than males. 100 per cent of males and females prefer English for securing jobs, for education and higher studies and for official purpose. 100 per cent of males of Age group2 prefer English in secondary school level, college level, higher education and for official purpose. Even 100 per cent of males of Age group3 prefer English for job and education. 100 per cent of females of Age group 1, 2, 3 prefer English for higher education and jobs. 100 per cent of females of Age group 3 prefer English for medium of instruction. Males and females of Age group1 prefer to adopt western ways of life. 100 per cent of males and females think that English is the language of business and science and technology. It is the impact of commercialization on the mind set –up of the common people that English is most crucial language and the most demanding language in the today's scenario.

Urdu speakers of all age groups have the favorable attitude towards Urdu. They find Urdu as the most prestigious, expressive and soft language but on the other hand they think English is the language of science, technology and media. English can give them a better life and a better future.

Chapter 4 Urdu Phonological Variations

While searching for a proper definition of language, Colin Cherry had metaphorically stated “Language has been compared to the shifting surface of the sea; the sparkle of the waves likes flashes of light on points of history (Cherry, 1957, p. 75).

After discussing the percentage wise distribution of use of Urdu and English in different contexts and situations, in this chapter the researcher has collected the data on Urdu Phonology by providing the word lists of 100 words (Appendix 2) to the 50 respondents. This survey on Urdu Phonology is conducted in Lucknow city, Aligarh district and in Delhi as the metropolitan city. The analysis is done on the basis of males and females and on the basis of Age groups. Age group1 is under 15-25 years, Age group2 is under 26-45 years and Age group 3 is above 46-80 years. The words list is comprises of monosyllabic words like /fAxr/, /Ilm/ and /qAbr/ etc. and perso-arabic words like /GAm/, /mUxtar/, /nAqša/, /tAqdir/ etc and many other words. Before doing the data analysis, the researcher would discuss Urdu consonants and vowels in short.

4.1 Urdu Sounds

Standard Urdu has fifty six segmental and supra-segmental sound features in which 48 are segmental and 8 are supra-segmental sound features. Segmental phonemes include thirty eight consonants (including two semi-vowels) and ten vowels (including two diphthongs). The supra-segmental features are nine: three pitches, three terminal contours, two junctures and one nasalization. (Beg, 1988, p. 13)

The consonants may be grouped into two broad divisions: the stops and the continuants. The stops present six way contrasts in point of articulation—the lips, the teeth, retroflex, the palatal, the velar, the uvula and four ways contrast in manner of articulation in respect of voicing aspiration. Uvular consonant, however, does not show any contrast in manner of articulation. (Khan, 1996, Dissertation)

There are six consonants, eight-fricatives, one lateral, two nasals, one trill, two flaps and two frictionless continuants. The fricatives show fine-way contrast in point of articulation—the lip teeth, the alveolar ridge, palate, velar and glottis, and two – way contrast in manner of

articulation with regard to voicing, except /h/ which is voiceless. The nasals have a two way contrast in position— the lips and the alveolar ridge.

The vowels are ten in number including two diphthongs. The vowels /i/ and /u/ are high; /a/ is low; /ɪ/ and /ʊ/ and /e/ and /o/ are high-mid; /ə/ is central. Two are diphthongs. Three parts of the tongue—front, central and back, and five degrees of tongue—high, low-high, high-mid, mid and low—are necessary to make the distinctions among the vowels. The vowels may be rounded or unrounded according to the tip-position. The supra-segmental features are: nasalization; open juncture; terminal contours, being level, rising, falling, and pitches low, mid, high. Given below are all the consonants and vowels with the manner of articulation and point of articulation:

	bilabial	labio-dental	dental	alveolar	retroflex	palato-alveolar	palatal	velar	post-velar	uvular	glottal
Stops	p, ph b, bh		t, th d, dh		t, th d, dh		c, ch j, jh	k, kh g, gh		q	
Fricative		f		s, z		š, ž			x, G		h
Laterals											
Nasals	m			l, n							
Trill / Flap				r	r, rh						
Frictionless		v									
Semi-Vowel							y				

4.1.1 Urdu Consonants

Total 37

Other Phonemes: Nasalization

4.1.2 Urdu Vowels

Part of the tongue	Front	Central	Back
Height of the tongue			
High	i		u
Low-high	I		U
High-mid	e		o
Mean-mid		A	
Low			a

The supra segmentals:

- Nasalization / ~ /
- Juncture / + /
- Terminal contours (→)
- Pitches (1, 2, 3,)

4.2 Phonological Variations found

The main changes which can easily be seen in Urdu Phonology are Perso-Arabic words (Beg, 1988, 13). Perso-Arabic sounds (f, z, ž, x, G, q) are more prone to this type of change of commercialization. The changes which the researcher has seen in the field are—

- Change of /q/ → /k/ like /mUqAdma/ in place of /mUqAdma/ and sometimes change of /k/ → /q/ like in /qAbutAr/ in place of /kAbutAr/ due to over generalization. (Change in Perso-Arabic)
- Change of /x/ → /kh/ like /xan/ becomes /khan/ that is sur name. (Change in Perso-Arabic)
- Change of /G/ → /g/ like /GUslxana/ becomes /gUsAlxana/ and sometimes change of /g/ → /G/ like /nIgAlna/ becomes /nIGAlna/. (Change in Perso-Arabic)
- Change of /q/ → /x/ like /vAqt/ becomes /vAxt/. (Change in Perso-Arabic)
- Change of /ž/ → /z like /AždAha/ becomes /AzdAha/. (Change in Perso-Arabic)
- Addition of vowel in monosyllabic words like /fAxr/ becomes /fAxAr/ and deletion of vowel from a word to make it monosyllabic like /mArAz/ becomes /mArz/.
- Addition of consonant in a word like /cAddAr/ in place of /cadAr/ and deletion of consonant from a word like /mAhobAt/ in place of /mUhAbbAt/.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

- Change of /e/ → /ě/ like /zAmane/ becomes /zAmaně/ and /ě/ → /e/ like /zAbaně/ becomes /zAbane/.
- Change of long vowel into short vowel for example /malum/ becomes /mAlum/.
- Deletion of last pronouncing /t/ in word /dost/, /gošt/ etc.
- Deletion of /h/ in the medial and final position like in /pak/ in place of /pankh/ and addition of /h/ in the medial and final position like /bhikhari/ in place of /bhikari/.
- Pronouncing English words differently in Urdu like /sku:l/ in place of /Iskul/.

4.2.1

/q/ → /k/

Word	Urdu	Urdu in use	Gloss
مقدمہ	/mUqAdma/	/mUkAdma/	‘suite’
لقمہ	/lUqma/	/lUkma/	‘morsel’
مقبول	/mAqbul/	/mAkbul/	‘popular’
قینچی	/qæci/	/kæci/	‘scissors’
قیمہ	/qIma/	/kIma/	‘chopped flesh’
تقدیر	/tAqdir/	tAkdir/	‘fate’
نقصان	/nUqsan/	/nUksan/	‘harm’
نقشہ	/nAqša/	/nAkša/	‘map’
اقرار	/Iqrar/	/Ikrar/	‘admit’
اشتیاق	/Ištiaq/	/Ištiak/	‘fondness’
مشتاق	/mUštaq/	/mUštak/	‘desirous’
واقعہ	/vaqEa/	/vakEa/	‘event’
عقد	/Aqd/	/Akd/	‘marriage’
واقعا	/vaqeAtAn/	/vakeAtAn/	‘factually’
تعلق	/taAllUq/	/taAllUk/	‘concern’
قانون	/qanun/	/kanun/	‘law’
قتل	/qAtl/	/kAtl/	‘murder’
وقت	/vAqt/	/vAkt/	‘time’
قلب	/qAlb/	/kAlb/	‘heart’

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

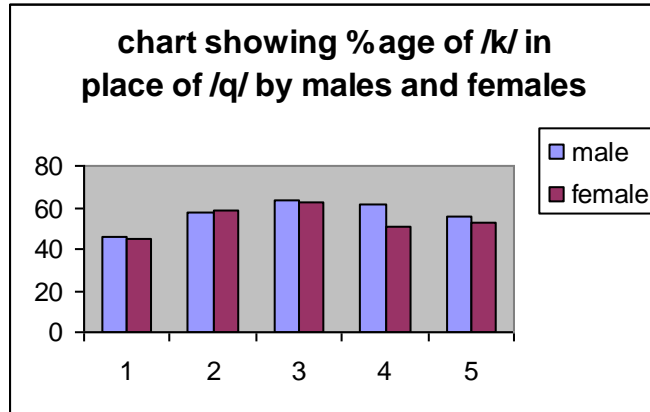
Impact of Commercialization on Language with Special Reference to Urdu Lexicon

قدر	/qAdr/	/kAdr/	'value'
قلم	/qAlAm/	/kAlAm/	'pen'
قیامت	/qAyamAt/	/kAyamAt/	'day of judgement'
معقول	/maqul/	/makul/	'suitable'
مذاق	/mAzaq/	/mAzak/	'joke'

Note: Urdu in use is the linguistic usage we observed during data collection.

In the field, the researcher finds that educated people of the society pronounce /k/ in place of /q/. When the researcher asks the reason behind it, they said due to the utility of language, to consume time while doing conversation and it is also in fashion now. They want to sum up the talk in short. In place of /qAdr/, they said /kAdr/ and /mAzak/ in place of /mAzaq/. The data which comes forward from the analysis are only on the basis of five selected words.

43 per cent of males pronounce /mUkAdma/, 58 per cent of males pronounce /lUkma/, 61 per cent pronounce /kæci/, 63 per cent of males pronounce /vakEa/ and 56 per cent pronounce /Akd/ in the field whereas, on the other hand 45 per cent of females pronounce /mUkAdma/, 59 percent of females pronounce /lUkma/, 62 per cent pronounce /kæci/, 51 per cent of females pronounce /vakEa/ and 53 per cent pronounce /Akd/ in the field.



1. /mUkAdma/ 2. /lUkma/ 3. /kæci/ 4. /vakEa/ 5. /Akd/

72 per cent of males of Age group1 pronounce /mUkAdma/, 69 per cent of males pronounce /lUkma/, 67 per cent pronounce /kæci/, 65 per cent of males pronounce /vakEa/ and 73 per cent pronounce /Akd/ in the field whereas, on the other hand 61 per cent of females of Age group2

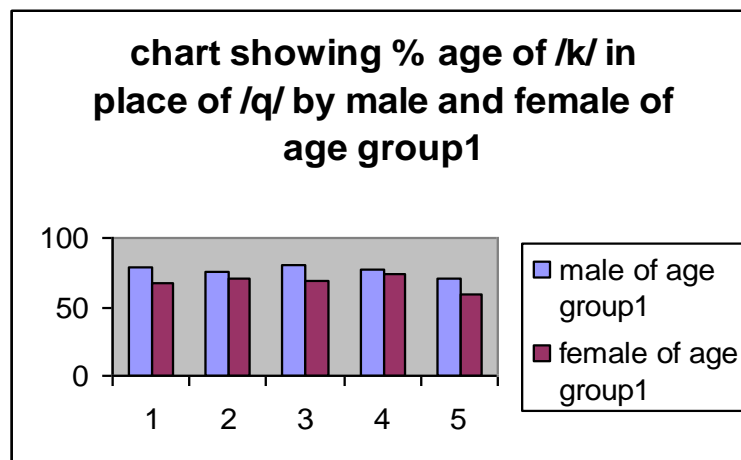
Language in India www.languageinindia.com

12: 5 May 2012

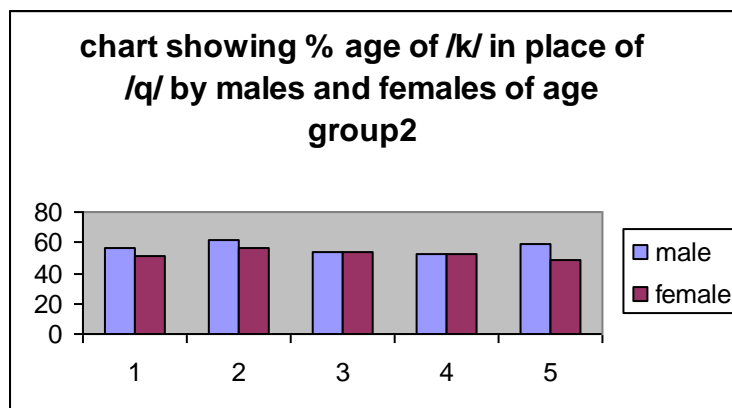
Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

pronounce /mUkAdma/, 54 percent of females pronounce /lUkma/, 55 per cent pronounce /kæci/, 51 per cent of females pronounce /vakEa/ and 53 per cent pronounce /Akd/ in the field.



56 per cent of males of Age group2 pronounce /mUkAdma/, 62 per cent of males pronounce /lUkma/, 51 per cent pronounce /kæci/, 45 per cent of males pronounce /vakEa/ and 43 per cent pronounce /Akd/ in the field whereas, on the other hand 51 per cent of females of Age group2 pronounce /mUkAdma/, 44 percent of females pronounce /lUkma/, 55 per cent pronounce /kæci/, 51 per cent of females pronounce /vakEa/ and 53 per cent pronounce /Akd/ in the field.



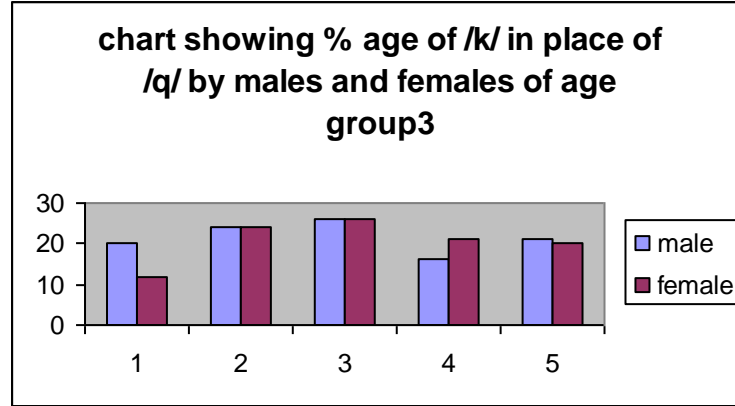
22 per cent of males of Age group3 pronounce /mUkAdma/, 29 per cent of males pronounce /lUkma/, 27 per cent pronounce /kæci/, 25 per cent of males pronounce /vakEa/ and 23 per cent pronounce /Akd/ in the field whereas, on the other hand 11 per cent of females of Age group3 pronounce /mUkAdma/, 24 percent of females pronounce /lUkma/, 25 per cent pronounce /kæci/, 20 per cent of females pronounce /vakEa/ and 19 per cent pronounce /Akd/ in the field.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



But sometimes, /q/ is used in place of /k/ in the field by the respondents.

4.2.2

/k/ → /q/

Word	Urdu	Urdu in use	Gloss
کبوتر	/kAbutAr/	/qAbutAr/	'pigeon'
کاغذ	/kaGAz/	/qaGAz/	'paper'
ہلکے ہلکے	/hAlke-hAlke/	/hAlqe-hAlqe/	'slowly'
کمرہ	/kAmra/	/qAmra/	'room'

Researcher in the field finds that sometimes in place of /k/ respondents speak /q/. When the researcher finds the reason behind it they said that they do this because "its chalta hai". It is due to the impact of commercialization on the mind-set of people that they use a language with the attitude of its use and utility only. The expression and aesthetics is missing in today's language.

4.2.3

Word	Urdu	Urdu in use	Gloss
خاوند	/xavInd/	/khavInd/	'husband'
خاص	/xas/	/khas/	'specific'
خالص	/xalIs/	/khalIs/	'pure'
آخری	/axri/	/akhri/	'in the end'
آخر	/axIr/	/akhIr/	'in the end'
خرافات	/xUrafat/	/khUrafat/	'controversy'
خار	/xar/	/khar/	'thorn'
خبر	/xAbAr/	/khAbAr/	'news'

Language in India www.languageinindia.com

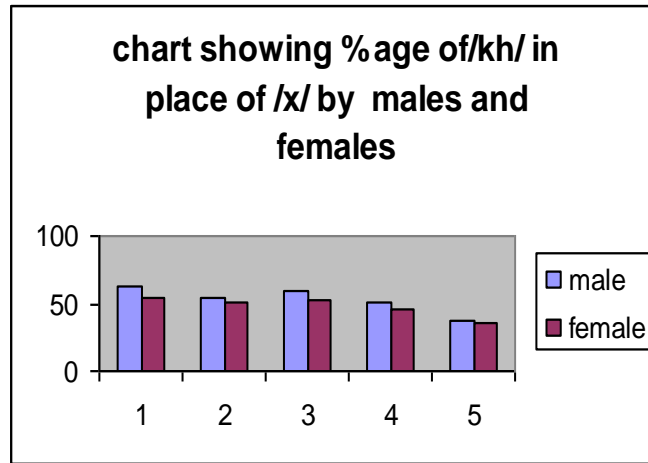
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

خود	/xUd/	/khUd/	‘self’
شاخ	/šax/	/šakh/	‘branch’
چيخ	/cix/	/cikh/	‘cry’
اخبار	/Axbar/	/Akhbar/	‘newspaper’
تنخواه	/tAnxa/	/tAnkha/	‘salary’
خان	/xan/	/khan/	‘khan, a surname’
خوشخط	/xUšxAt/	/khUškhAt/	‘good-writing’
خوشحال	/xUšhal/	/khUšhal/	‘prosperous’
اختيار	/IxtIar/	/IkhtIar/	‘authority’
مختار	/mUxtar/	/mUkhtar/	‘with authority’
زخمی	/zAxmi/	/zAkhmi/	‘wounded’
درخشاں	/dArAxšā/	/dArAkhšā/	‘bright’

In the field, 62 per cent of males pronounce /khUrafat/ in place of /xUrafat/, 54 per cent of males pronounce /šakh/ in place of /šax/ whereas on the next hand, 52 per cent of females pronounce /cikh/ in place of /cix/ and 45 per cent pronounce /khan/ in place of /xan/ and for more see graph.



1. /khUrafat/ 2. /shakh/ 3. /cikh/ 4. /khan/ 5. /zAkhmI/

65 per cent males of age group 1 pronounce /khUrafat/ in place of /xUrafat/, 79 per cent of males pronounce /šakh/ in place of /šax/ whereas on the next hand, 72 per cent females of age group 1

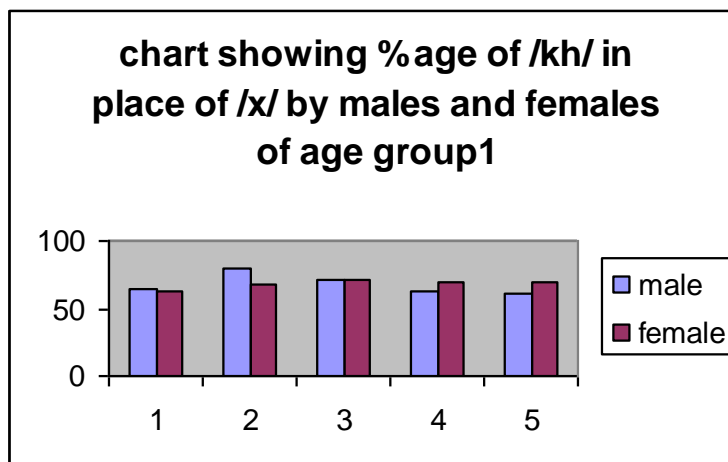
Language in India www.languageinindia.com

12: 5 May 2012

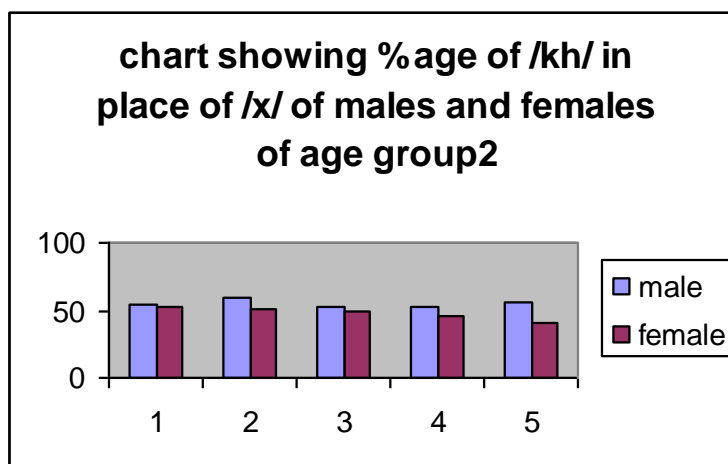
Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

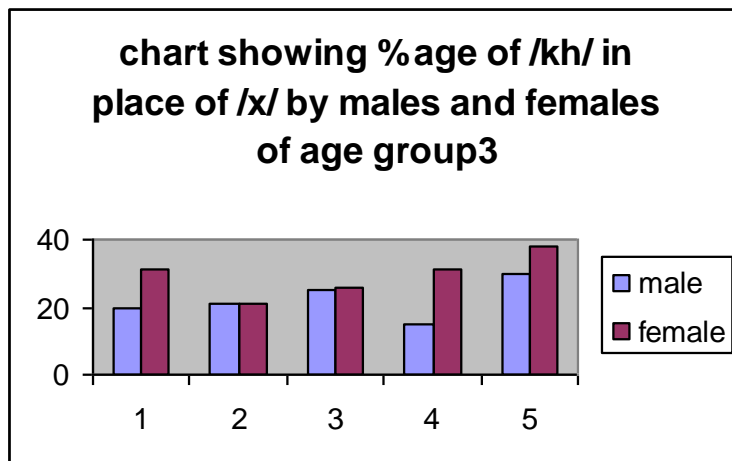
pronounce /cikh/ in place of /cix/ and 69 per cent of females pronounce /khan/ in place of /xan/ and for more see graph.



55 per cent males of age group 2 pronounce /khUrafat/ in place of /xUrafat/, 59 per cent of males pronounce /šakh/ in place of /šax/ whereas on the next hand, 50 per cent of females of age group 2 pronounce /cikh/ in place of /cix/ and 45 per cent of females pronounce /khan/ in place of /xan/.



20 per cent males of age group 3 pronounce /khUrafat/ in place of /xUrafat/, 21 per cent of males pronounce /šakh/ in place of /šax/ whereas on the next hand, 26 per cent of females of age group 3 pronounce /cikh/ in place of /cix/ and 31 per cent of females pronounce /khan/ in place of /xan/ and 38 per cent of females pronounce /zAkhmi/ in place of /zAxmi/.



But researcher finds that 15 per cent of respondents in the field pronounce /xan/ in place of /khan/ that is ‘mine’ in English due to over-generalization and hyper-correction.

4.2.4

/G/→/g/

Word	Urdu	Urdu in use	Gloss
غسل	/GUslxana/	/gUsAlxana/	‘bathroom’
غور	/Gaur/	/gor/	‘need’
غم	/GAm/	/gAm/	‘grief’
داغ	/daG/	/dag/	‘spot’
دغا	/dAGa/	/dAga/	‘deceit’
مرغ	/mUrG/	/mUrg/	‘bird’
غبار	/GUbbara/	/gUbbara/	‘balloon’
نغمے	/nAGmĕ/	/nAgmĕ/	‘song’
غلاف	/GIlaf/	/gIlaf/	‘cover’

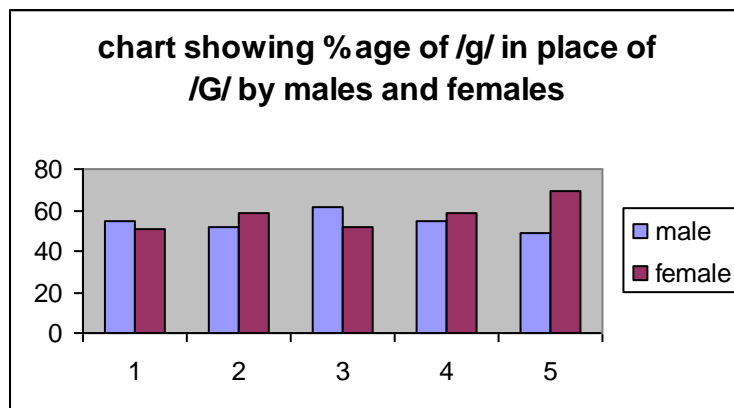
55 per cent of males pronounce /nAgmĕ/, 52 per cent of males pronounce /gIlaf/, 61 per cent of males pronounce /dag/, 55 per cent of males pronounce /gUsAlxana/ and 61 per cent of males pronounce /mUrg/ and on the other hand 51 per cent of females pronounce /nAgmĕ/, 59 per cent of females pronounce /gIlaf/, 52 per cent of females pronounce /dag/, 59 per cent of females pronounce /gUsAlxana/ and 69 per cent of females pronounce /mUrg/.

Language in India www.languageinindia.com

12: 5 May 2012

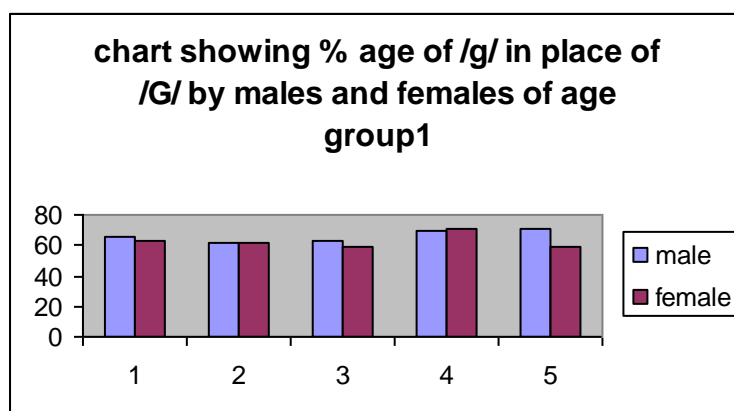
Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



1. /nAgmě/ 2. /gIlaf/ 3. /dag/ 4. /gUsAlxana/ 5. /mUrg/

65 per cent of males of Age group1 pronounce /nAgmě/, 61 per cent of males pronounce /gIlaf/, 63 per cent of males pronounce /dag/, 70 per cent of males pronounce /gUsAlxana/ and 71 per cent of males pronounce /mUrg/ and on the other hand 63 per cent of females of Age group1 pronounce /nAgmě/, 62 per cent of females pronounce /gIlaf/, 59 per cent of females pronounce /dag/, 71 per cent of females pronounce /gUsAlxana/ and 59 per cent of females pronounce /mUrg/.



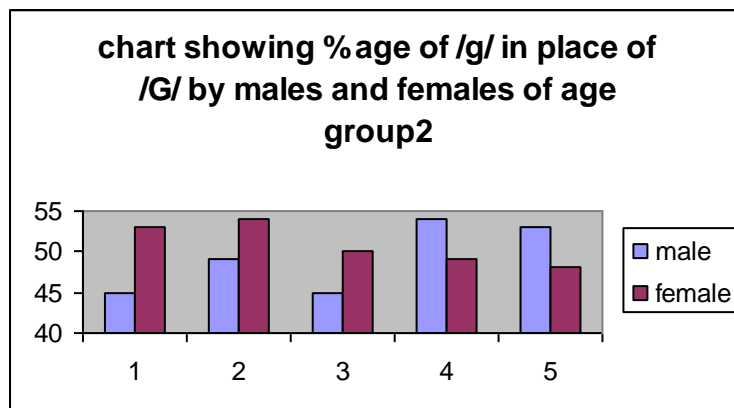
45 per cent males of Age group2 pronounce /nAgmě/, 49 per cent males pronounce /gIlaf/, 45 per cent males pronounce /dag/, 54 per cent males pronounce /gUsAlxana/ and 53 per cent males pronounce /mUrg/ and on the other hand 53 per cent females of Age group2 pronounce /nAgmě/, 54 per cent females pronounce /gIlaf/, 50 per cent females pronounce /dag/, 49 per cent females pronounce /gUsAlxana/ and 48 per cent females pronounce /mUrg/.

Language in India www.languageinindia.com

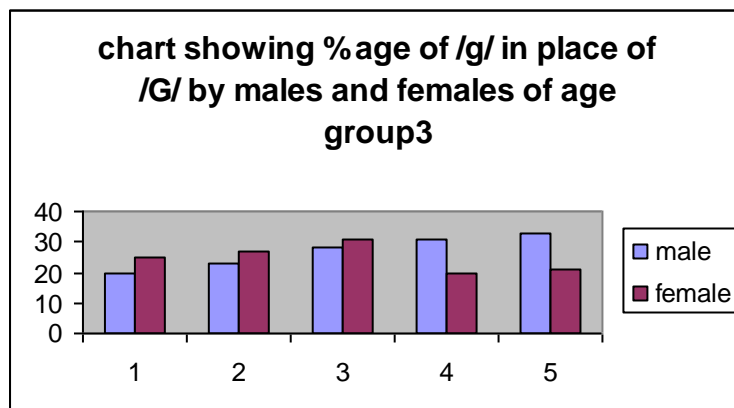
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



20 per cent males of Age group3 pronounce /nAgmĕ/, 23 per cent males pronounce /gIlaf/, 28 per cent males pronounce /dag/, 31 per cent males pronounce /gUsAlxana/ and 33 per cent males pronounce /mUrg/ and on the other hand 25 per cent females of Age group3 pronounce /nAgmĕ/, 27 per cent females pronounce /gIlaf/, 31 per cent females pronounce /dag/, 20 per cent females pronounce /gUsAlxana/ and 21 per cent females pronounce /mUrg/.



But researcher also finds that some of the respondents pronounce /G/ in place of /g/. For example, /nIGalna/ and /Goya/ but the percentage is only 23 to 35 males and females.

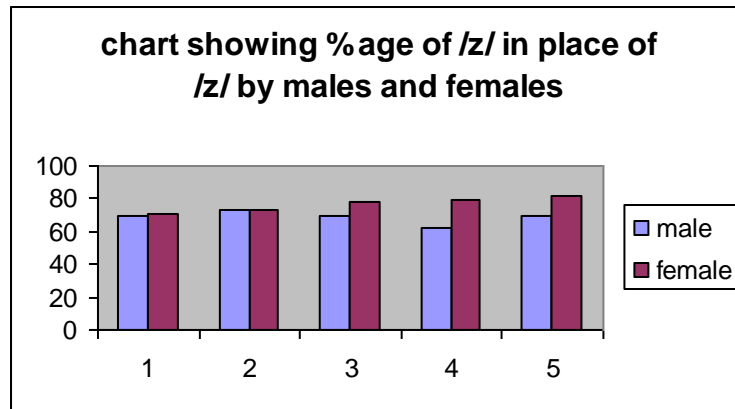
Word	Urdu	Urdu in use	Gloss
نگلنا	/nIgAlna/	/nIGAlna/	'to swallow'
گوہ	/goya/	/Goya/	'as if'

4.2.5

ž→z

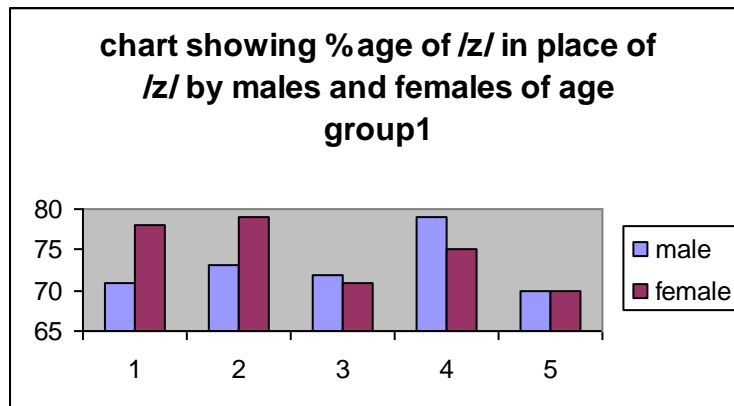
Word	Urdu	Urdu in use	Gloss
زالہ	/žala/	/zala/	'frost'
زیا	/žIya/	/zIya/	'light'
ازدہ	/AždAha/	/AzdAha/	'crocodile'
میزگا	/mIžgā/	/mIzgā/	'eyebrow'
زاز	/žaž/	/zaz/	'a kind of thistle'

70 per cent males pronounce /zala/, 73 per cent males pronounce /zIya/, 69 per cent males pronounce /AzdAha/, 62 per cent pronounce /mIžgā/ and 69 per cent males pronounce /zaz/ and on the other hand, 71 per cent females pronounce /zala/, 73 per cent females pronounce /zIya/, 78 per cent females pronounce /AzdAha/, 79 per cent pronounce /mIžgā/ and 82 per cent females pronounce /zaz/.

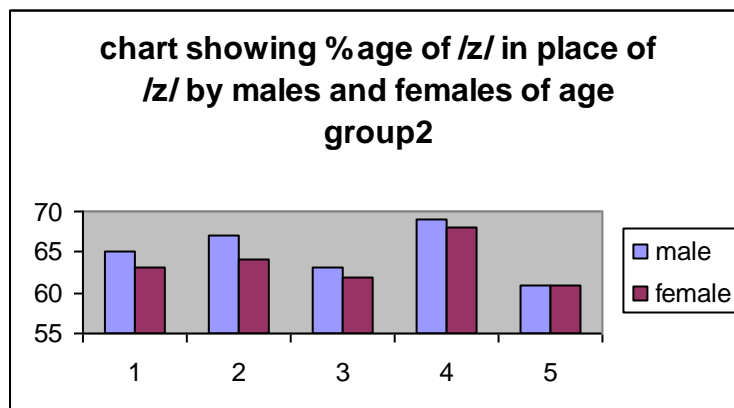


1. /zala/, 2. /zIya/, 3. /AzdAha/, 4. /mIžgā/, 5. /zaz/

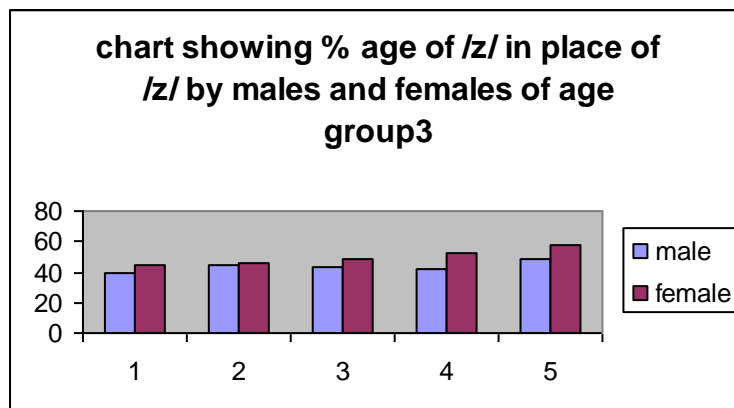
71 per cent males of Age group1 pronounce /zala/, 73 per cent males pronounce /zIya/, 72 per cent males pronounce /AzdAha/, 79 per cent pronounce /mIžgā/ and 70 per cent males pronounce /zaz/ and on the other hand, 78 per cent females of Age group1 pronounce /zala/, 79 per cent females pronounce /zIya/, 71 per cent females pronounce /AzdAha/, 75 per cent pronounce /mIžgā/ and 70 per cent females pronounce /zaz/.



65 per cent males of Age group2 pronounce /zala/, 67 per cent males pronounce /zIya/, 63 per cent males pronounce /AzdAha/, 69 per cent pronounce /mIzgã/ and 61 per cent males pronounce /zaz/ and on the other hand, 63 per cent females of Age group2 pronounce /zala/, 64 per cent females pronounce /zIya/, 62 per cent females pronounce /AzdAha/, 68 per cent pronounce /mIzgã/ and 61 per cent females pronounce /zaz/.



40 per cent males of Age group3 pronounce /zala/, 45 per cent males pronounce /zIya/, 43 per cent males pronounce /AzdAha/, 42 per cent pronounce /mIzgã/ and 49 per cent males pronounce /zaz/ and on the other hand, 45 per cent females of Age group3 pronounce /zala/, 46 per cent females pronounce /zIya/, 48 per cent females pronounce /AzdAha/, 52 per cent pronounce /mIzgã/ and 58 per cent females pronounce /zaz/.

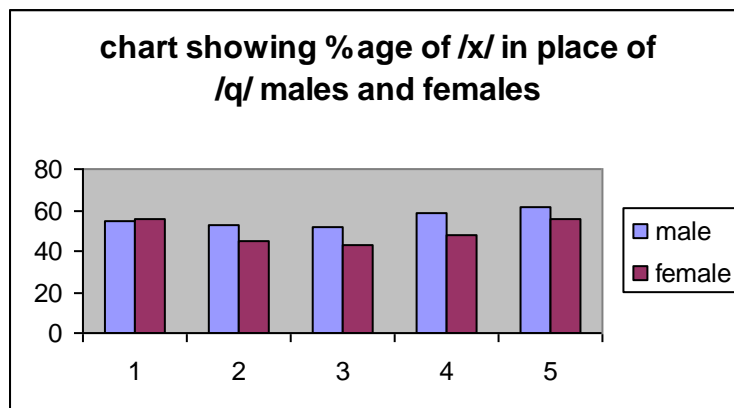


4.2.6

/q/---/x/

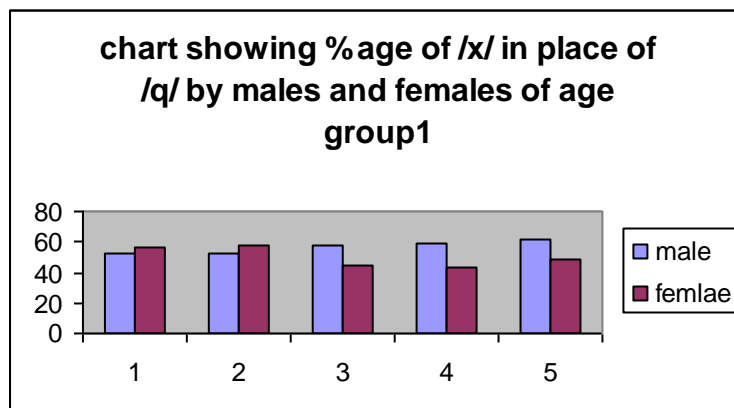
Word	Urdu	F. Urdu	Gloss
وقت	/vAqt/	/vAxt/, /vaxAt/	'time'
بندوق	/bAnduq/	/bAndux/	'revolver'
طباق	/tAbaq/	/tAbax/	'big plate'
بلاق	/bUlaq/	/bUllax/	'a nose pendent'
مذاق	/mAzaq/	/mAzax/	'joke'
فرق	/fArq/	/fArAx/	'difference'
فقیرنی	/fAqirni/	/fAxirni/	'a female beggar'

55 per cent males pronounce /vAxt/, 53 percent pronounce /mAzax/, 52 per cent males pronounce /bUllax/, 59 per cent males pronounce /fArax/ and 61 per cent pronounce /fAxirni/ on the other hand, 56 per cent females pronounce /vAxt/, 45 percent pronounce /mAzax/, 43 per cent females pronounce /bUllax/, 48 per cent females pronounce /fArAx/ and 56 per cent pronounce /fAxirni/.

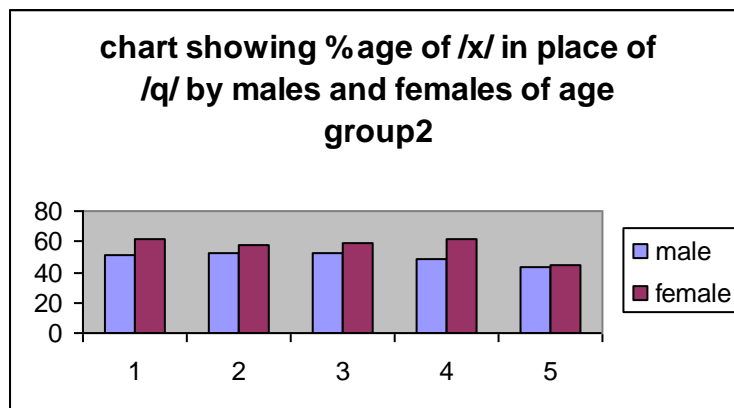


1. /vAxt/ 2. /mAzax/ 3. /bUllax/ 4. /fArAx/ 5. /fAxirni/

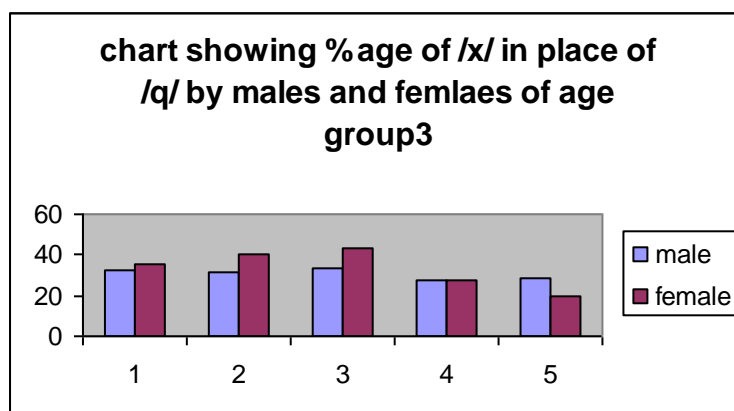
55 per cent males pronounce /vAxt/, 53 percent pronounce /mAzax/, 52 per cent males pronounce /bUllax/, 59 per cent males pronounce /fArAx/ and 61 per cent pronounce /fAxirni/ on the other hand, 56 per cent females pronounce /vAxt/, 45 percent pronounce /mAzax/, 43 per cent females pronounce /bUllax/, 48 per cent females pronounce /fArAx/ and 56 per cent pronounce /fAxirni/.



55 per cent males pronounce /vAxt/, 53 percent pronounce /mAzax/, 52 per cent males pronounce /bUllax/, 59 per cent males pronounce /fArAx/ and 61 per cent pronounce /fAxirni/ on the other hand, 56 per cent females pronounce /vAxt/, 45 percent pronounce /mAzax/, 43 per cent females pronounce /bUllax/, 48 per cent females pronounce /fArAx/ and 56 per cent pronounce /fAxirni/.



55 per cent males pronounce /vAxt/, 53 percent pronounce /mAzax/, 52 per cent males pronounce /bUllax/, 59 per cent males pronounce /fArAx/ and 61 per cent pronounce /fAxirni/ on the other hand, 56 per cent females pronounce /vAxt/, 45 percent pronounce /mAzax/, 43 per cent females pronounce /bUllax/, 48 per cent females pronounce /fArAx/ and 56 per cent pronounce /fAxirni/.



4.2.7 Addition of vowel in monosyllabic words

Word	Urdu	Urdu in use	Gloss
فخر	/fAxr/	/fAxAr/	'pride'
علم	/Ilm/	/IlAm/	'knowledge'
قبر	/qAbr/	/qAbAr/	'grave'
ختم	/xAtm/	/xAtAm/	'finish'
شکل	/šAkl/	/šakAl/	'face'
ذکر	/zIkr/	/zIkAr/	'mention'
نقل	/nAql/	/nAqAl/	'copy'

Language in India www.languageinindia.com

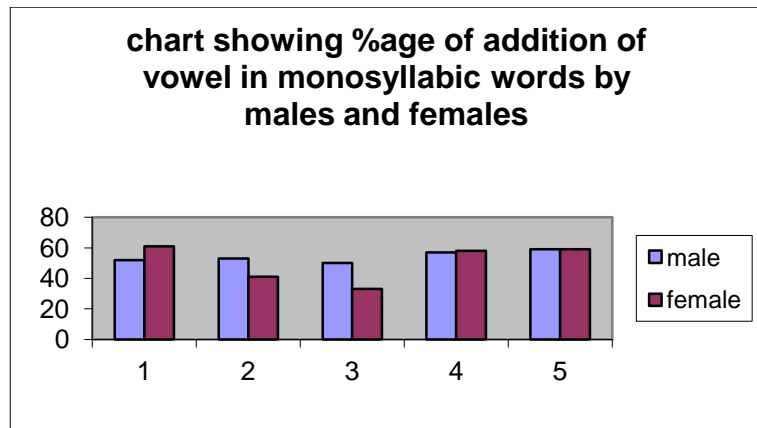
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

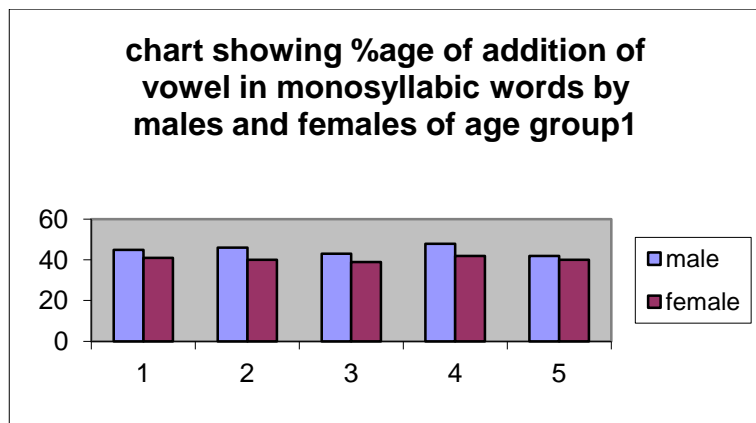
جشن	/jAšn/	/jAšAn/	‘celebration’
حشر	/hAšr/	/hAšAr/	‘result’
عمل	/Aml/	/AmAl/	‘practice’

52 per cent males pronounce /fAxAr/, 53 per cent males pronounce /IlAm/, 50 per cent males pronounce /qAbAr/, 57 per cent males pronounce /xAtAm/ and 59 per cent males pronounce /šAkAl/ on the other hand 61 per cent females pronounce /fAxAr/, 41 per cent females pronounce /IlAm/, 33 per cent females pronounce /qAbAr/, 58 per cent females pronounce /xAtAm/ and 59 per cent females pronounce /šAkAl/.

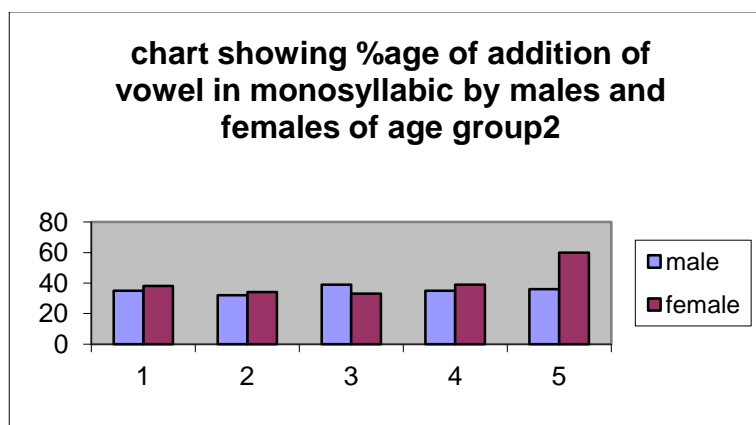


1. /fAxAr/ 2. /IlAm/ 3. /qAbAr/ 4. /xAtAm/ 5. /šAkAl/

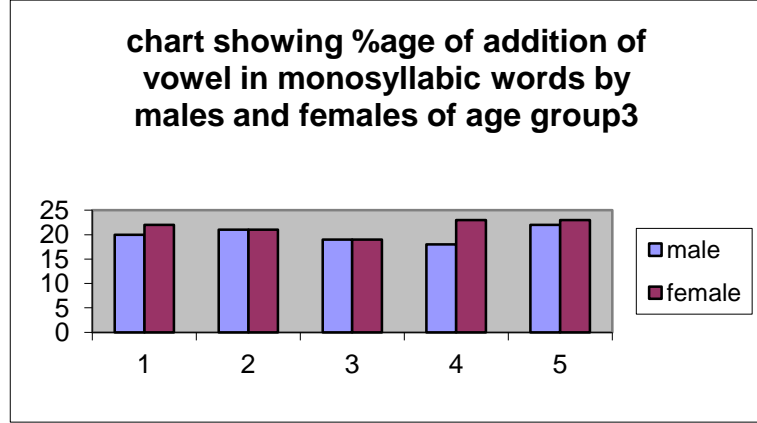
45 per cent males of Age group1 pronounce /fAxAr/, 46 per cent males pronounce /IlAm/, 43 per cent males pronounce /qAbAr/, 48 per cent males pronounce /xAtAm/ and 42 per cent males pronounce /šAkAl/ on the other hand 41 per cent females of Age group1 pronounce /fAxAr/, 40 per cent females pronounce /IlAm/, 39 per cent females pronounce /qAbAr/, 42 per cent females pronounce /xAtAm/ and 40 per cent females pronounce /šAkAl/.



35 per cent males of Age group2 pronounce /fAxAr/, 32 per cent males pronounce /IIAm/, 39 per cent males pronounce /qAbAr/, 35 per cent males pronounce /xAtAm/ and 36 per cent males pronounce /šAkAl/ on the other hand 38 per cent females of Age group2 pronounce /fAxAr/, 34 per cent females pronounce /IIAm/, 33 per cent females pronounce /qAbAr/, 39 per cent females pronounce /xAtAm/ and 60 per cent females pronounce /šAkAl/.



20 per cent males of Age group3 pronounce /fAxAr/, 21 per cent males pronounce /IIAm/, 19 per cent males pronounce /qAbar/, 18 per cent males pronounce /xAtAm/ and 22 per cent males pronounce /šAkAl/ on the other hand 22 per cent females of Age group3 pronounce /fAxAr/, 21 per cent females pronounce /IIAm/, 19 per cent females pronounce /qAbAr/, 23 per cent females pronounce /xAtAm/ and 23 per cent females pronounce /šAkAl/.



But researcher also finds that respondents made monosyllabic words by the deletion of vowel from the disyllabic words for example, in place of /šArAf/ they pronounce /šArf/ and in place of /mArAz/ they pronounce /mArz/.

4.2.8 Deletion of vowel from the words to make it monosyllabic words

Word	Urdu	Urdu in use	Gloss
شرف	/šArAf/	/šArf/	‘honour’
مرض	/mArAz/	/mArz/	‘disease’
عرض	/ ArAz/	/ Arz/	‘want’
عرق	/ArAq/	/Arq/	‘Juice’
ورق	/vArAq/	/vArq/	‘leaf; slice’
رقم	/rAqAm/	/rAqm/	‘write; cash’
وطن	/vAtAn/	/vAtn/	‘native country’
شجر	/šAjAr/	/šAjr/	‘tree’
خبر	/xAbAr/	/xAbr/	‘news’

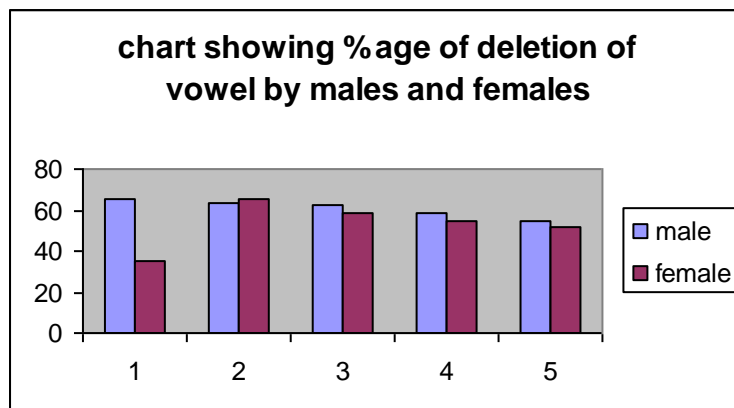
65 per cent males pronounce /šArf/, 63 per cent males pronounce /mArz/, 62 per cent males pronounce /Arz/, 59 per cent males pronounce /Arq/ and 55 per cent males pronounce /vArq/, on the other hand 55 per cent females pronounce /šArf/, 65 per cent females pronounce /mArz/, 59 per cent females pronounce /Arz/, 55 per cent females pronounce /Arq/ and 52 per cent females pronounce /vArq/.

Language in India www.languageinindia.com

12: 5 May 2012

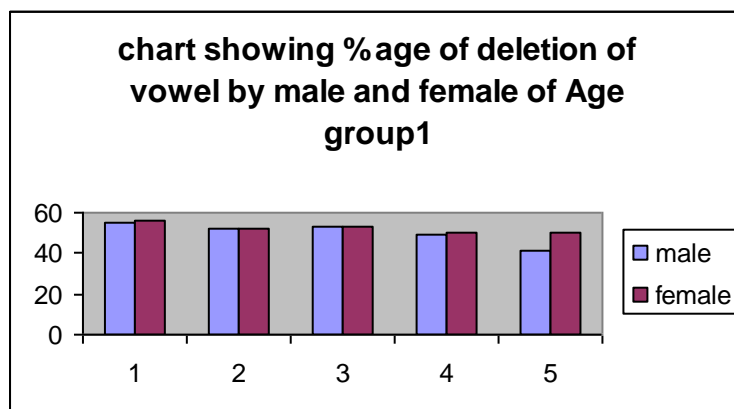
Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



1. /šArf/ 2. /mArz/ 3. /Arz/ 4. /Arq/ 5. /vArq/

55 per cent males of Age group1 pronounce /šArf/, 52 per cent males pronounce /mArz/, 53 per cent males pronounce /Arz/, 49 per cent males pronounce /Arq/ and 41 per cent males pronounce /vArq/, on the other hand 56 per cent females of Age group1 pronounce /šArf/, 52 per cent females pronounce /mArz/, 53 per cent females pronounce /Arz/, 50 per cent females pronounce /Arq/ and 50 per cent females pronounce /vArq/.



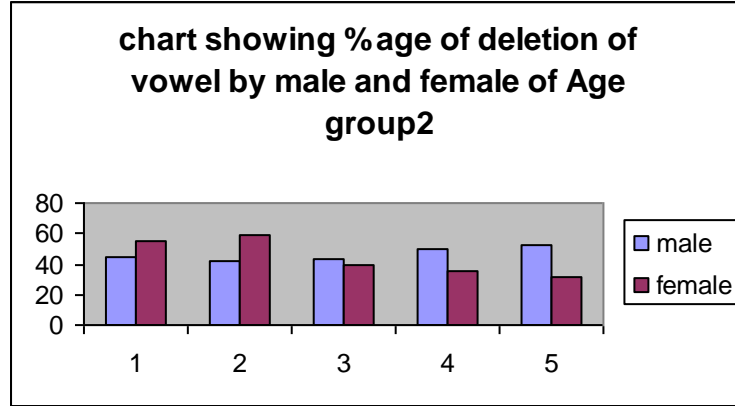
45 per cent males of Age group2 pronounce /šArf/, 42 per cent males pronounce /mArz/, 43 per cent males pronounce /Arz/, 50 per cent males pronounce /Arq/ and 52 per cent males pronounce /vArq/, on the other hand 55 per cent females of Age group2 pronounce /šArf/, 59 per cent females pronounce /mArz/, 40 per cent females pronounce /Arz/, 35 per cent females pronounce /Arq/ and 32 per cent females pronounce /vArq/.

Language in India www.languageinindia.com

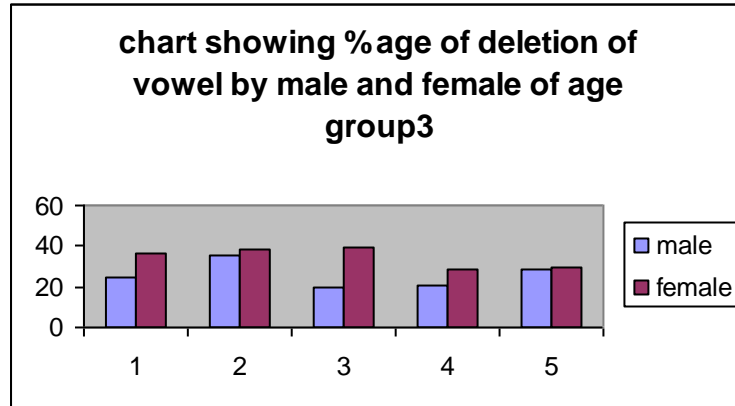
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



25 per cent males of Age group3 pronounce /šArf/, 35 per cent males pronounce /mArz/, 20 per cent males pronounce /Arz/, 21 per cent males pronounce /Arq/ and 29 per cent males pronounce /vArq/, on the other hand 36 per cent females pronounce /šArf/, 38 per cent females pronounce /mArz/, 39 per cent females of Age group3 pronounce /Arz/, 29 per cent females pronounce /Arq/ and 30 per cent females pronounce /vArq/.



Sometimes when the speakers add the vowel in monosyllabic words, meaning is changed. For example, table given below shows how the meaning is changed due to change in monosyllabic words.

Word	Transcription	Gloss	Word	Transcription	Gloss
نذر	/nAzr/	‘gift’	نظر	/nAzAr/	‘vision’
نصب	/nAsb/	‘to install’	نسب	/nAsAb/	‘genealogy’
نفس	/nAfs/	‘desire’	نفس	/nAfAs/	‘respiration’
عمر	/Umr/	‘age’	عمر	/UmAr/	‘calipha’

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

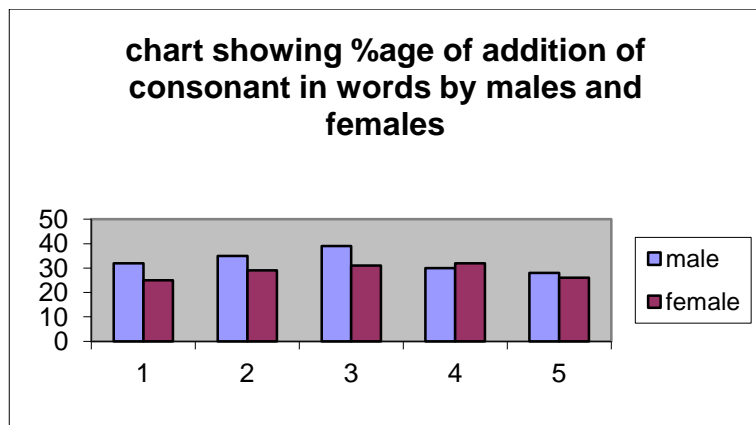
Impact of Commercialization on Language with Special Reference to Urdu Lexicon

برس	/bArs/	'leprosy'	برس	/bArAs/	'year; rain'
عبد	/Abd/	'servant'	ابد	/AbAd/	'Eternity'
عصر	/Asr/	'time'	اثر	/AsAr/	'effect'
ستر	/sAtr/	'time'	ستر	/sAtAr/	'hidden'
رفت	/rAft/	'going'	رفت	/rAfAt/	'light'
عزم	/Azm/	'determination'	ازم	/AzAm/	'a mountain'

4.2.9 Addition of consonant in words

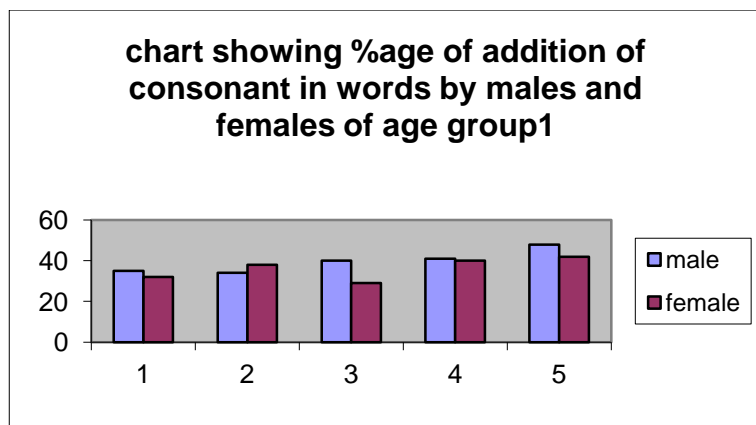
Word	Urdu	Urdu in use	Gloss
برابر	/bArabAr/	/bArAbbAr/	'equal'
دالان	/dalan/	/dAllan/	'verandah'
ماتھا	/matha/	/mAttha/	'forehead'
چادر	/cadAr/	/cAddAr/	'sheet'
وضو	/wAzu/	/wAzzu/	'ablution'
ٹلی	/dAli/	/dAlli/	'betel-nut'
جگھ	/jAgAh/	/jAggAh/	'place'

32 per cent males pronounce /bArAbbAr/, 35 per cent males pronounce /dAllan/, 39 per cent males pronounce /mAttha/, 30 per cent males pronounce /cAddAr/ and 28 per cent males pronounce /jAggAh/ and on the other hand 25 per cent females pronounce /bArAbbAr/, 29 per cent females pronounce /dAllan/, 31 per cent females pronounce /mAttha/, 32 per cent females pronounce /cAddAr/ and 26 per cent females pronounce /jAggAh/.



1. /bArAbbAr/ 2. /dAllan/ 3. /mAttha/ 4. /cAddAr/ 5. /jAggAh/

35 per cent males of Age group1 pronounce /bArAbbAr/, 34 per cent males pronounce /dAllan/, 40 per cent males pronounce /mAttha/, 41 per cent males pronounce /cAddAr/ and 48 per cent males pronounce /jAggAh/ and on the other hand 32 per cent females of Age group1 pronounce /bArAbbAr/, 38 per cent females pronounce /dAllan/, 29 per cent females pronounce /mAttha/, 40 per cent females pronounce /cAddAr/ and 42 per cent females pronounce /jAggAh/.



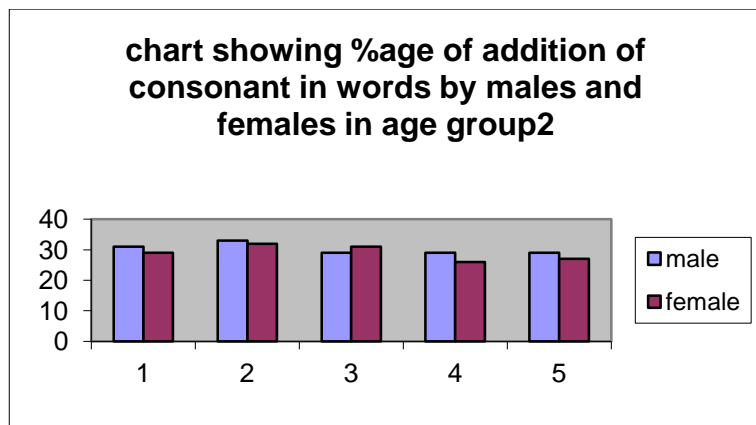
31 per cent males of Age group2 pronounce /bArAbbAr/, 33 per cent males pronounce /dAllan/, 29 per cent males pronounce /mAttha/, 29 per cent males pronounce /cAddAr/ and 29 per cent males pronounce /jAggAh/ and on the other hand 29 per cent females of Age group2 pronounce /bArAbbAr/, 32 per cent females pronounce /dAllan/, 31 per cent females pronounce /mAttha/, 26 per cent females pronounce /cAddAr/ and 27 per cent females pronounce /jAggAh/.

Language in India www.languageinindia.com

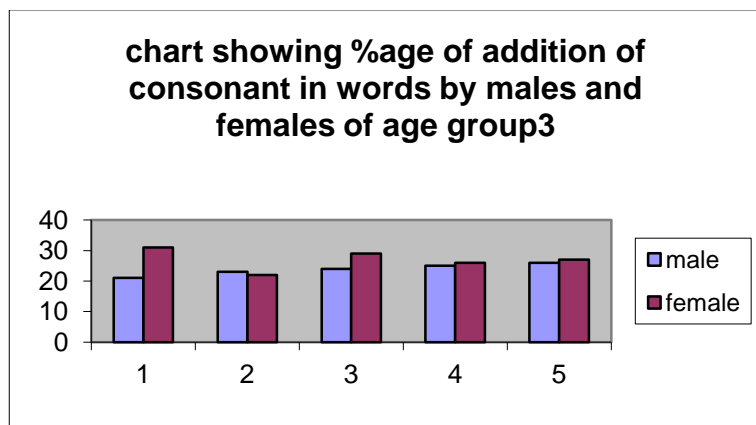
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



21 per cent males of Age group3 pronounce /bArAbbAr/, 23 per cent males pronounce /dAllan/, 24 per cent males pronounce /mAttha/, 25 per cent males pronounce /cAddAr/ and 26 per cent males pronounce /jAggAh/ and on the other hand 31 per cent females of Age group3 pronounce /bArAbbAr/, 22 per cent females pronounce /dAllan/, 29 per cent females pronounce /mAttha/, 26 per cent females pronounce /cAddAr/ and 27 per cent females pronounce /jAggAh/.



4.2.10 Deletion of consonant from the words

Word	Urdu	Urdu in use	Gloss
محبت	/mUhAbbAt/	/mAhobAt/	'love'
مدرّس	/mUdArrIs/	/mUdrIs/	'teacher'
مفصّل	/mUfAssIl/	/mUfAsIl/	'detailed'
مقّدّر	/mUqAddAr/	/mUqAdAr/	'fate'
قوت	/quvvAt/	/quvAt/	'strength'
مفكّر	/mUfAkkIr/	/mUfAkIr/	'thinker'

Language in India www.languageinindia.com

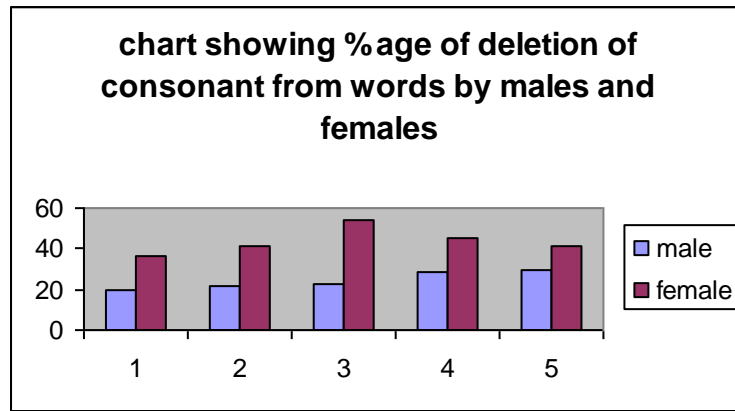
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

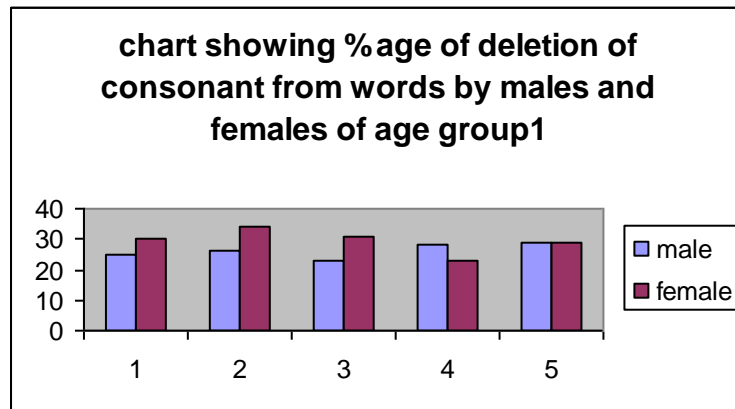
محله	/muhAlla/	/mohAla/	'street'
------	-----------	----------	----------

20 per cent males pronounce /mAhobAt/, 22 per cent males pronounce /mUdrIs/, 23 per cent males pronounce /mUfAsII/, 29 per cent males pronounce /mUqAdAr/ and 30 per cent males pronounce /quvAt/ and on the other hand 36 per cent females pronounce /mAhobAt/, 41 per cent females pronounce /mUdrIs/, 54 per cent females pronounce /mUfAsII/, 45 per cent females pronounce /mUqAdAr/ and 41 per cent females pronounce /quvAt/.



1. /mAhobAt/ 2. /mUdrIs/ 3. /mUfAsII/ 4. /muqAdAr/ 5. /quvAt/

25 per cent males of Age group1 pronounce /mAhobAt/, 26 per cent males pronounce /mUdrIs/, 23 per cent males pronounce /mUfAsII/, 28 per cent males pronounce /muqAdAr/ and 29 per cent males pronounce /quvAt/ and on the other hand 30 per cent females of Age group1 pronounce /mAhobAt/, 34 per cent females pronounce /mUdrIs/, 31 per cent females pronounce /mUfAsII/, 23 per cent females pronounce /muqAdAr/ and 29 per cent /quvAt/.



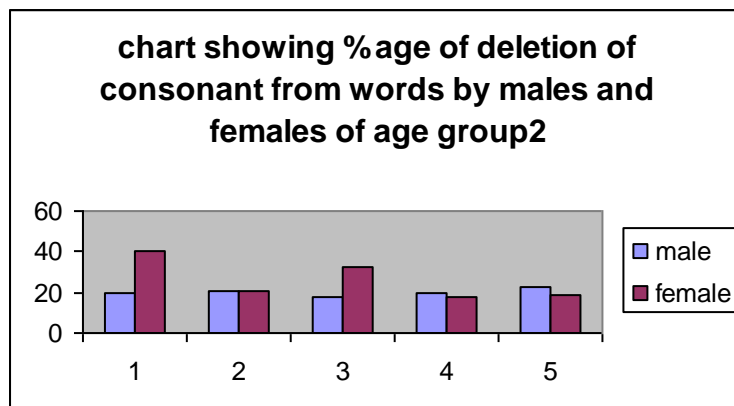
Language in India www.languageinindia.com

12: 5 May 2012

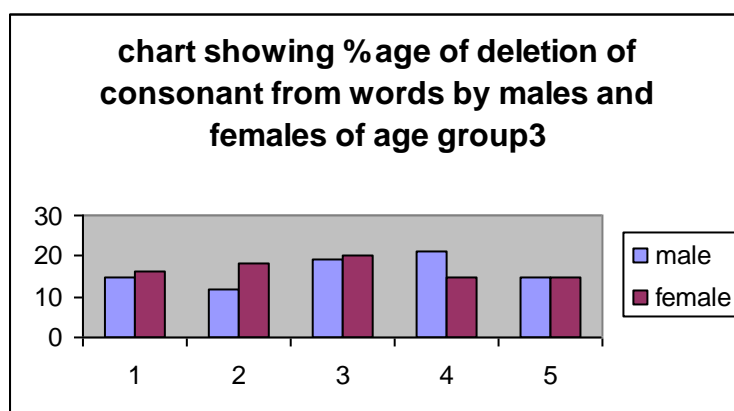
Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

20 per cent males of Age group2 pronounce /mAhobAt/, 21 per cent males pronounce /mUdrIs/, 18 per cent males pronounce /mUfAsII/, 20 per cent males pronounce /muqAdAr/ and 23 per cent males pronounce /quvAt/ and on the other hand 40 per cent females of Age group2 pronounce /mAhobAt/, 21 per cent females pronounce /mUdrIs/, 32 per cent females pronounce /mUfAsII/, 18 per cent females pronounce /muqAdAr/ and 19 per cent /quvAt/.



15 per cent males of Age group3 pronounce /mAhobAt/, 12 per cent males pronounce /mUdrIs/, 19 per cent males pronounce /mUfAsII/, 21 per cent males pronounce /muqAdAr/ and 15 per cent males pronounce /quvAt/ and on the other hand 16 per cent females of Age group3 pronounce /mAhobAt/, 18 per cent females pronounce /mUdrIs/, 20 per cent females pronounce /mUfAsII/, 15 per cent females pronounce /muqAdAr/ and 15 per cent /quvAt/.



4.2.11

ě→e

Word	Urdu	Urdu in use	Gloss
زبانیں	/zAbaně/	/zAbane/	'languages'

Language in India www.languageinindia.com

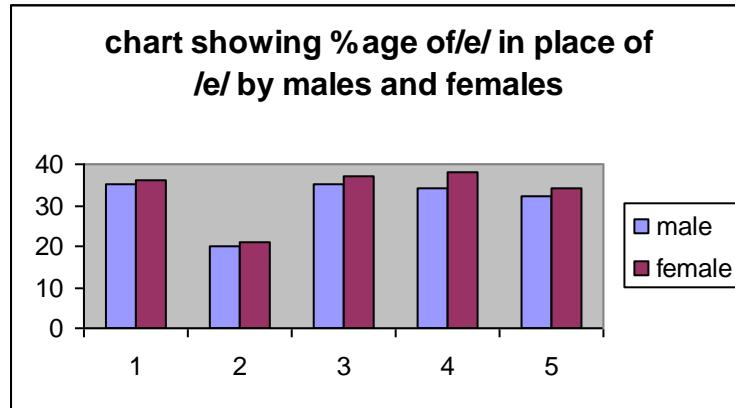
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

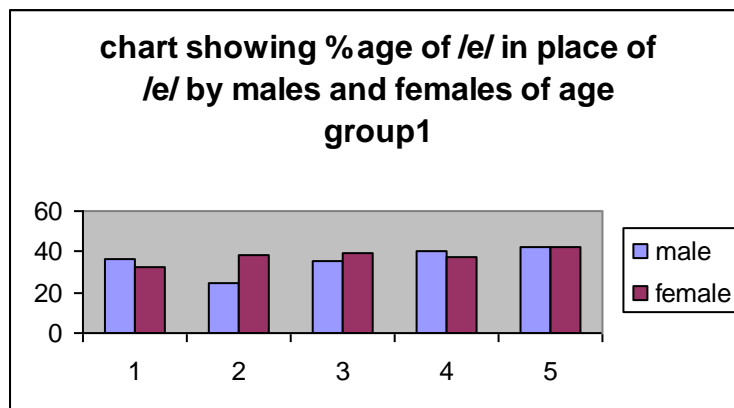
دونوں	/dono/	/dono/	'both'
ہوں	/ho/	/ho/	pl. of verb 'be'
کوئیں	/kuě/	/kue/	'wells'
جہاں	/jAhă/	/jAha/	'world'
خزاں	/xIză/	/xIza/	'autumn'

35 per cent males pronounce /zAbane/, 20 per cent males pronounce /dono/, 35 per cent males pronounce /kue/, 34 per cent males pronounce /jAha/ and 32 per cent males pronounce /xIza/ and on the other hand 36 per cent females pronounce /zAbane/, 21 per cent females pronounce /dono/, 37 per cent females pronounce /kue/, 38 per cent females pronounce /jAha/ and 34 per cent females pronounce /xIza/.

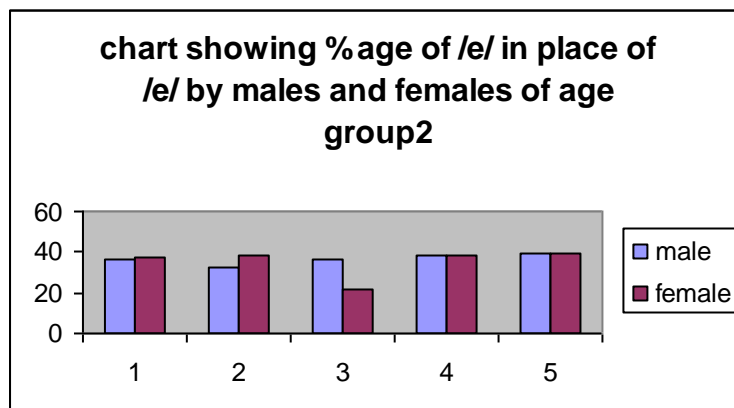


1. /zAbane/ 2. /dono/ 3. /kue/ 4. /jAha/ 5. /xIza/

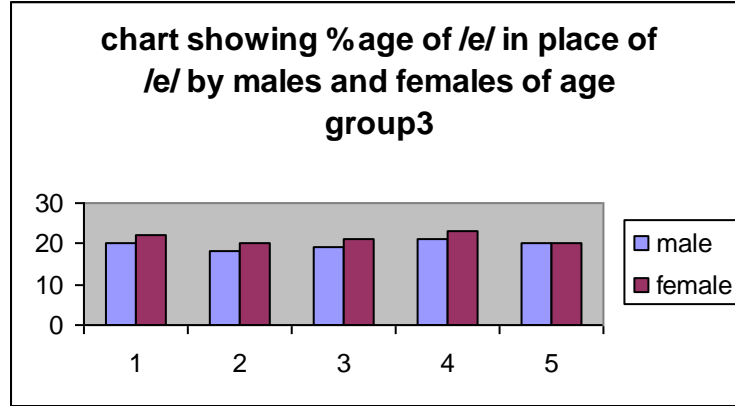
36 per cent males of Age group1 pronounce /zAbane/, 25 per cent males pronounce /dono/, 35 per cent males pronounce /kue/, 40 per cent males pronounce /jAha/ and 42 per cent males pronounce /xIza/ and on the other hand 32 per cent females of Age group pronounce /zAbane/, 38 per cent females pronounce /dono/, 39 per cent females pronounce /kue/, 37 per cent females pronounce /jAha/ and 42 per cent females pronounce /xIza/.



36 per cent males of Age group2 pronounce /zAbane/, 32 per cent males pronounce /dono/, 36 per cent males pronounce /kue/, 38 per cent males pronounce /jAha/ and 39 per cent males pronounce /xIza/ and on the other hand 37 per cent females of Age group2 pronounce /zAbane/, 38 per cent females pronounce /dono/, 22 per cent females pronounce /kue/, 38 per cent females pronounce /jAha/ and 39 per cent females pronounce /xIza/.



20 per cent males of Age group3 pronounce /zAbane/, 18 per cent males pronounce /dono/, 19 per cent males pronounce /kue/, 21 per cent males pronounce /jAha/ and 20 per cent males pronounce /xIza/ and on the other hand 22 per cent females of Age group3 pronounce /zAbane/, 20 per cent females pronounce /dono/, 21 per cent females pronounce /kue/, 23 per cent females pronounce /jAha/ and 320 per cent females pronounce /xIza/.



4.2.12

e → ě

Word	Urdu	Urdu in use	Gloss
مقدّمے	/mUqAddAme/	/mUkAdAmě/	‘law suits’
دنیا	/dUnIya/	/dUnIyă/	‘world’
زمانے	/zAmane/	/zAmaně/	‘periods’
نغمے	/nAGme/	/nAGmě/	‘songs’
گھاس	/ghas/	/ghăs/	‘grass’
ڈاک	/ata/	/ata/	‘flour’
بیچنا	/jhut/	/jhût/	‘lie’
بیچنا	/becna/	/bēcna/	‘to sell’
پوچھنا	/puch/	/pŭch/	‘to ask’
تو	/tu/	/tŭ/	‘thou’

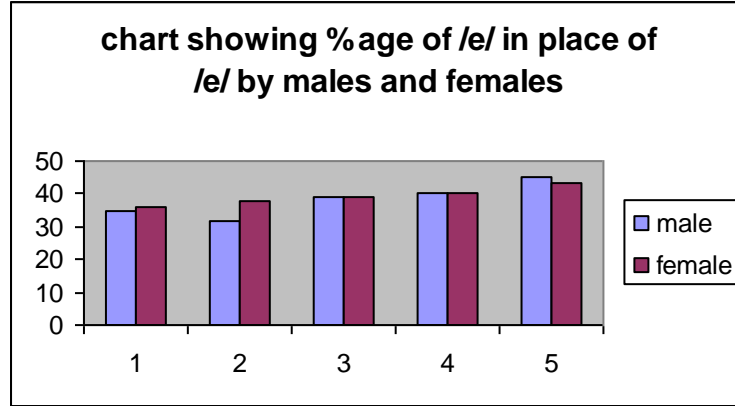
35 per cent males pronounce /mUkAdAmě/, 32 per cent males pronounce /dUnIyă/, 39 per cent males pronounce /zAmaně/, 40 per cent males pronounce /nAGmě/ and 45 per cent males pronounce /ghăs/ and on the other hand 36 per cent females pronounce /mUkAdAmě/, 38 per cent females pronounce /dUnIyă/, 39 per cent females pronounce /zAmaně/, 40 per cent females pronounce /nAGmě/ and 43 per cent females pronounce /ghăs/.

Language in India www.languageinindia.com

12: 5 May 2012

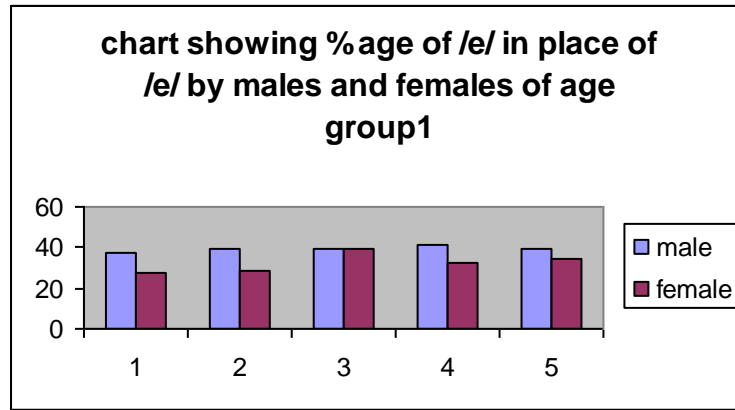
Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



1. /mUkAdAmě/ 2. /dUnIyă/ 3. /zAmaně/ 4. /nAGmě/ 5. /ghăs/

37 per cent males of Age group1 pronounce /mukAdAmě/, 39 per cent males pronounce /dUnIyă/, 39 per cent males pronounce /zAmaně/, 41 per cent males pronounce /nAGmě/ and 39 per cent males pronounce /ghăs/ and on the other hand 28 per cent females of Age group1 pronounce /mUkAdAmě/, 29 per cent females pronounce /dUnIyă/, 39 per cent females pronounce /zAmaně/, 32 per cent females pronounce /nAGmě/ and 34 per cent females pronounce /ghăs/.



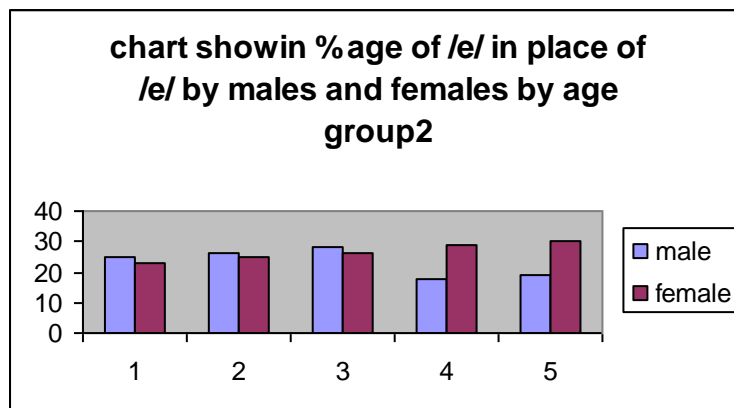
25 per cent males of Age group2 pronounce /mUkAdAmě/, 26 per cent males pronounce /dUnIyă/, 28 per cent males pronounce /zAmaně/, 18 per cent males pronounce /nAGmě/ and 19 per cent males pronounce /ghăs/ and on the other hand 23 per cent females of Age group2 pronounce /mUkAdAmě/, 25 per cent females pronounce /dUnIyă/, 26 per cent females pronounce /zAmaně/, 29 per cent females pronounce /nAGmě/ and 30 per cent females pronounce /ghăs/.

Language in India www.languageinindia.com

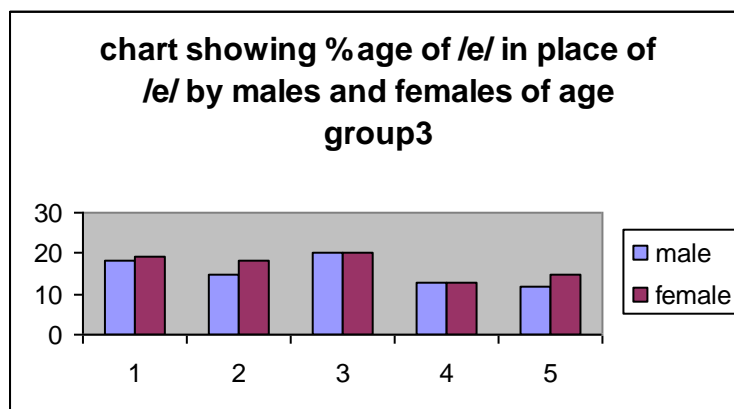
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



18 per cent males of Age group3 pronounce /mUkAdAmě/, 15 per cent males pronounce /dUnIyă/, 20per cent males pronounce /zAmaně/, 13 per cent males pronounce /nAGmě/ and 12 per cent males pronounce /ghăs/ and on the other hand 19 per cent females of Age group3 pronounce /mUkAdAmě/, 18 per cent females pronounce /dUnIyă/, 20 per cent females pronounce /zAmaně/, 13 per cent females pronounce /nAGmě/ and 15 per cent females pronounce /ghăs/.



4.2.13 long vowel→short vowel

Word	Urdu	Urdu in use	Gloss
سحر	/sahAr/	/sAhAr/	‘morning’
معلوم	/malum/	/mAlum/	‘known’
آسمان	/asman/	/Asman/	‘sky’
ماتھا	/matha/	/mAttha/	‘forehead’
بادام	/badam/	/bAdam/	‘almond’

Language in India www.languageinindia.com

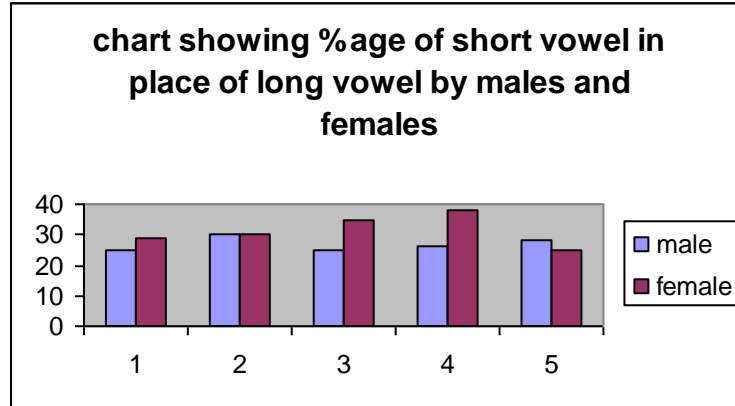
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

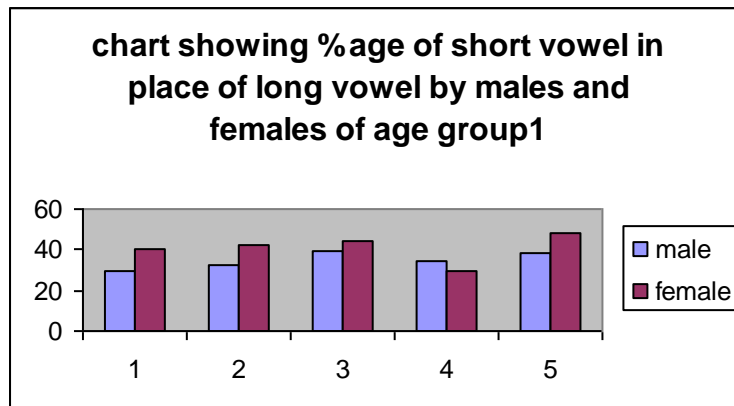
تعویز	/taviz/	/tAviz/	'armlet'
دوسرے	/dusre/	/dUsre/	'other'
اوپر	/upAr/	/UpAr/	'up'
خوبصورت	/xubsurAt/	/xUbsurAt/	'beautiful'
رکابی	/rAkabi/	/rAkAbi/	'plate'

5 per cent males pronounce /sAhAr/, 30 per cent males pronounce /mAlum/, 25 per cent males pronounce /Asman/, 26 per cent males pronounce /mAttha/ and 28 per cent males pronounce /bAdam/ and on the other hand 29 per cent females pronounce /sAhAr/, 30 per cent females pronounce /mAlum/, 35 per cent females pronounce /Asman/, 38 per cent females pronounce /mAttha/ and 25 per cent females pronounce /bAdam/.

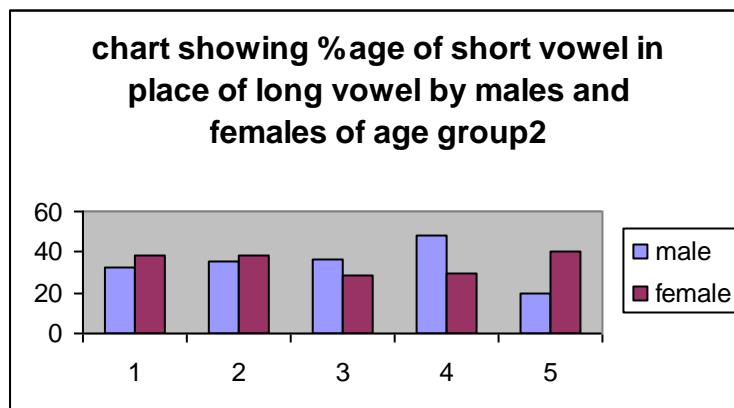


1. /sAhAr/ 2. /mAlum/ 3. /Asman/ 4. /mAttha/ 5. /bAdam/

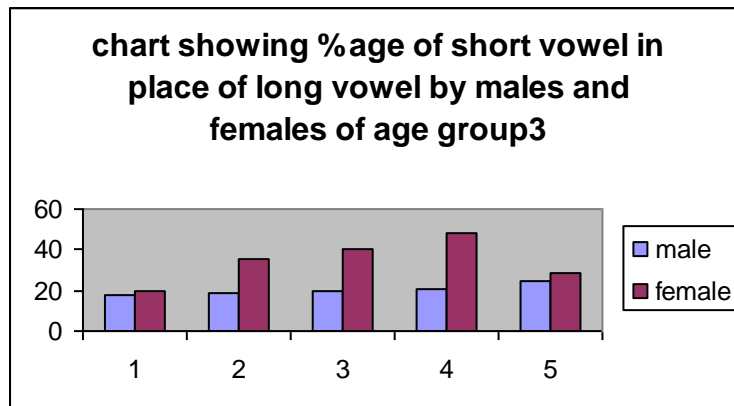
30 per cent males of Age group1 pronounce /sAhAr/, 32 per cent males pronounce /mAlum/, 39 per cent males pronounce /Asman/, 34 per cent males pronounce /mAttha/ and 38 per cent males pronounce /bAdam/ and on the other hand 40 per cent females of Age group1 pronounce /sAhAr/, 42 per cent females pronounce /mAlum/, 44 per cent females pronounce /Asman/, 30 per cent females pronounce /mAttha/ and 48 per cent females pronounce /bAdam/.



32 per cent males of Age group2 pronounce /sAhAr/, 35 per cent males pronounce /mAlum/, 36 per cent males pronounce /Asman/, 48 per cent males pronounce /mAttha/ and 20 per cent males pronounce /bAdam/ and on the other hand 38 per cent females of Age group2 pronounce /sAhAr/, 38 per cent females pronounce /mAlum/, 29 per cent females pronounce /Asman/, 30 per cent females pronounce /mAttha/ and 40 per cent females pronounce /bAdam/.



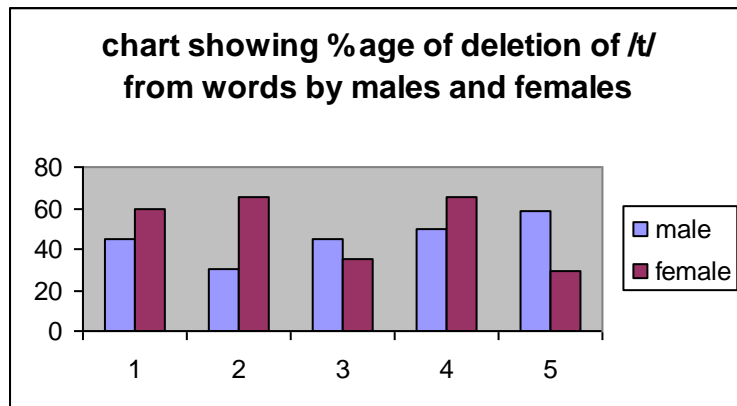
18 per cent males of Age group3 pronounce /sAhAr/, 19 per cent males pronounce /mAlum/, 20 per cent males pronounce /Asman/, 21 per cent males pronounce /mAttha/ and 25 per cent males pronounce /bAdam/ and on the other hand 20 per cent females of Age group3 pronounce /sAhAr/, 35 per cent females pronounce /mAlum/, 40 per cent females pronounce /Asman/, 48 per cent females pronounce /mAttha/ and 29 per cent females pronounce /bAdam/.



4.2.14 Deletion of /t/ from words

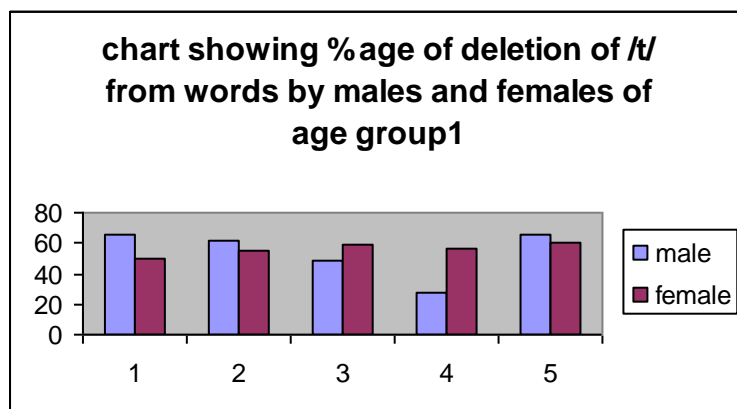
Word	Urdu	Urdu in use	Gloss
دوست	/dost/	/dos/	'friend'
گوشت	/gošt/	/goš/	'flesh'
گشت	/gAšt/	/gAš/	'round'
بند	/bAnd/	/bAn/	'close'
دستدرازی	/dAst dArazi/	/dAs dArazi/	'interference'
راست گوی	/rast goi/	/ras goi/	'saying straight forward'
کشتوار	/kIst var/	/kIs var/	'on installment'
کاشت کاری	/kašt kari/	/kaš kari/	'farming'
پشت پناہی	/pUšt pAnahi/	/pUš pAnahi/	'backing, support'

45 per cent males pronounce /dos/, 30 per cent males pronounce /gAš/, 45 per cent males pronounce /goš/, 50 per cent males pronounce /dAs dArazi/ and 59 per cent males pronounce /kIs var/ and on the other hand 60 per cent females pronounce /dos/, 65 per cent females pronounce /gAš/, 35 per cent females pronounce /goš/, 65 per cent females pronounce /dAs dArazi/ and 29 per cent females pronounce /kIs var/.



1. /dos/ 2. /gAš/ 3. /goš/ 4. /dAs dArazi/ 5. /kIs var/

65 per cent males of Age group1 pronounce /dos/, 62 per cent males pronounce /gAš/, 49 per cent males pronounce /goš/, 28 per cent males pronounce /dAs dArazi/ and 65 per cent males pronounce /kIs var/ and on the other hand 50 per cent females of Age group1 pronounce /dos/, 55 per cent females pronounce /gAš/, 59 per cent females pronounce /goš/, 56 per cent females pronounce /dAs dArazi/ and 60 per cent females pronounce /kIs var/.



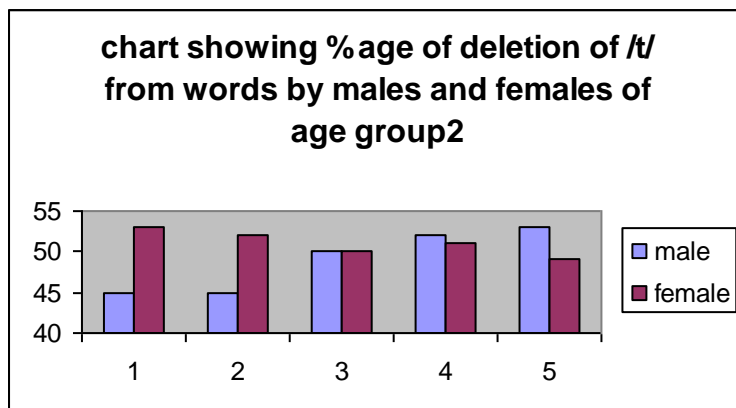
45 per cent males of Age group2 pronounce /dos/, 45 per cent males pronounce /gAš/, 50 per cent males pronounce /goš/, 52 per cent males pronounce /dAs dArazi/ and 53 per cent males pronounce /kIs var/ and on the other hand 53 per cent females of Age group2 pronounce /dos/, 52 per cent females pronounce /gAš/, 50 per cent females pronounce /goš/, 51 per cent females pronounce /dAs dArazi/ and 49 per cent females pronounce /kIs var/.

Language in India www.languageinindia.com

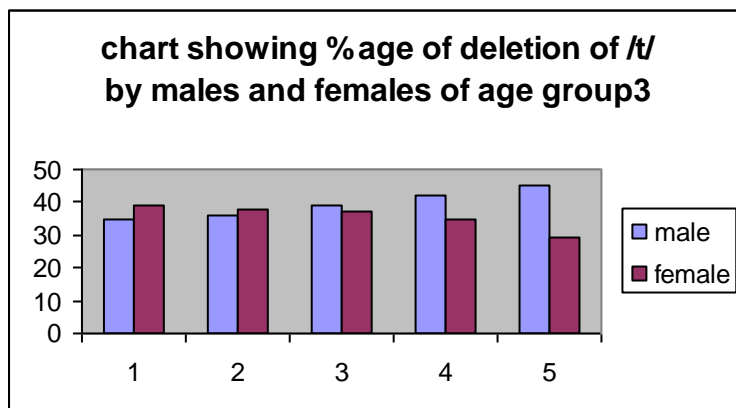
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



35 per cent males of Age group3 pronounce /dos/, 36 per cent males pronounce /gAš/, 39 per cent males pronounce /goš/, 42 per cent males pronounce /dAs dArazi/ and 45 per cent males pronounce /kIs var/ and on the other hand 39 per cent females of Age group3 pronounce /dos/, 38 per cent females pronounce /gAš/, 37 per cent females pronounce /goš/, 35 per cent females pronounce /dAs dArazi/ and 29 per cent females pronounce /kIs var/.



4.2.15 Addition of /h/ in the words

Word	Urdu	Urdu in use	Gloss
کان	/kan/	/khan/	‘mine’
بھکاری	/bhIkari/	/bhIkhari/	‘beggar’
بھوک	/bhuk/	/bhukh/	‘hunger’
بھوکا	/bhuka/	/bhukha/	‘hungry’
بھیک	/bhik/	/bhikh/	‘begging’
جھوٹ	/jhut/	/jhuth/	‘lie’

Language in India www.languageinindia.com

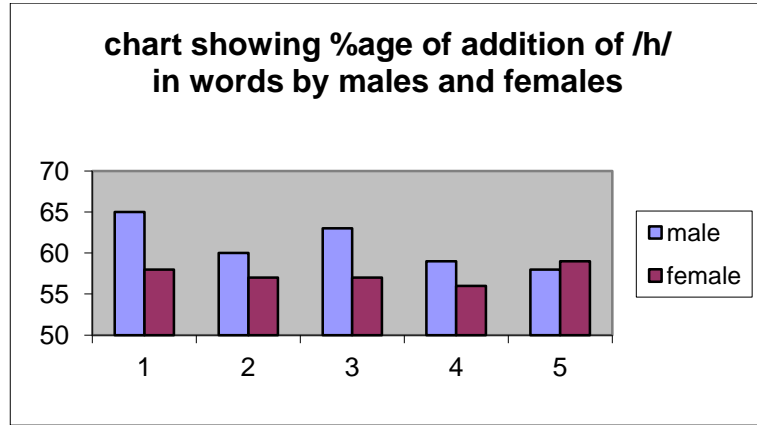
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

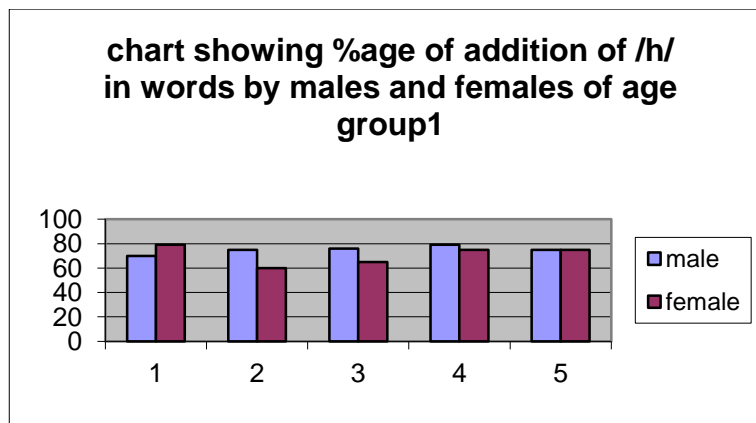
جھوٹا	/jhuta/	/jhutha/	'lier'
-------	---------	----------	--------

65 per cent males pronounce /khan/, 60 per cent males pronounce /bhIkhari/, 63 per cent males pronounce /bhukh/, 59 per cent males pronounce /bhikh/ and 58 per cent males pronounce /jhuth/ and on the other hand 58 per cent females pronounce /khan/, 57 per cent females pronounce /bhIkhari/, 57 per cent females pronounce /bhukh/, 56 per cent females pronounce /bhikh/ and 59 per cent females pronounce /jhuth/.

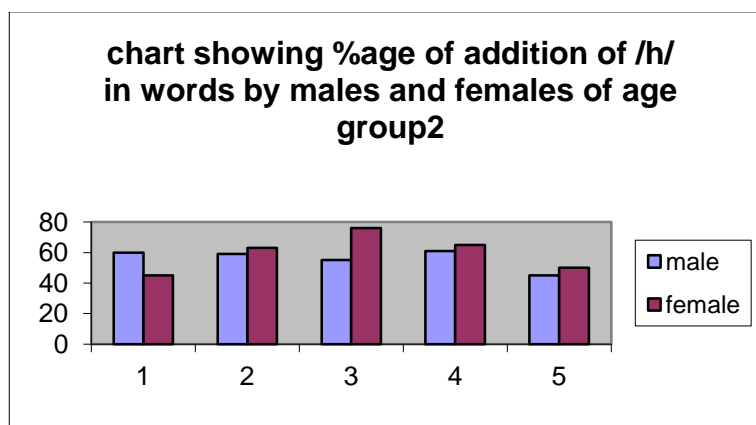


1. /khan/ 2. /bhIkhari/ 3. /bhukh/ 4. /bhikh/ 5. /jhuth/

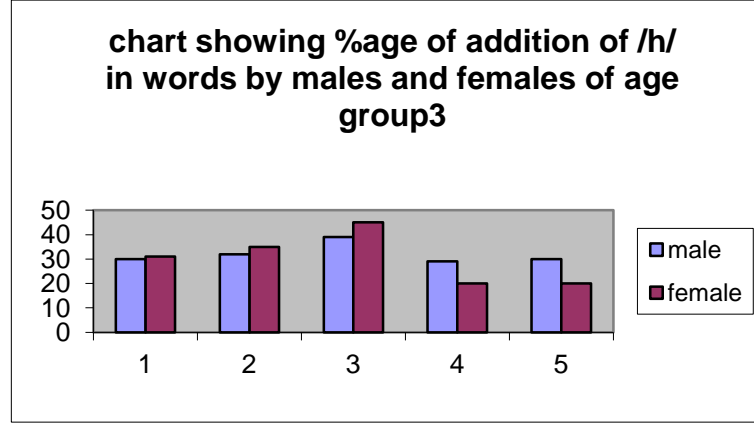
70 per cent males of Age group1 pronounce /khan/, 75 per cent males pronounce /bhIkhari/, 76 per cent males pronounce /bhukh/, 79 per cent males pronounce /bhikh/ and 75 per cent males pronounce /jhuth/ and on the other hand 79 per cent females of Age group1 pronounce /khan/, 60 per cent females pronounce /bhIkhari/, 65 per cent females pronounce /bhukh/, 75 per cent females pronounce /bhikh/ and 75 per cent females pronounce /jhuth/.



60 per cent males of Age group2 pronounce /khan/, 59 per cent males pronounce /bhIkhari/, 55 per cent males pronounce /bhukh/, 61 per cent males pronounce /bhikh/ and 45 per cent males pronounce /jhuth/ and on the other hand 45 per cent females of Age group2 pronounce /khan/, 63 per cent females pronounce /bhIkhari/, 67 per cent females pronounce /bhukh/, 65 per cent females pronounce /bhikh/ and 50 per cent females pronounce /jhuth/.



30 per cent males of Age group3 pronounce /khan/, 32 per cent males pronounce /bhIkhari/, 39 per cent males pronounce /bhukh/, 29 per cent males pronounce /bhikh/ and 30 per cent males pronounce /jhuth/ and on the other hand 31 per cent females of Age group3 pronounce /khan/, 35 per cent females pronounce /bhIkhari/, 45 per cent females pronounce /bhukh/, 20 per cent females pronounce /bhikh/ and 20 per cent females pronounce /jhuth/.

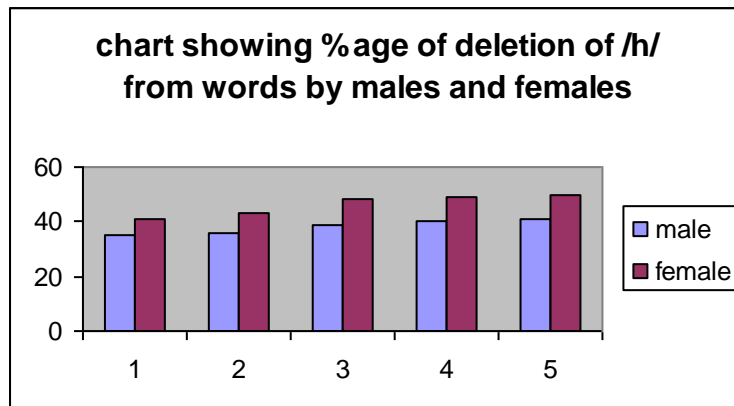


4.2.16

Deletion of /h/ from the words

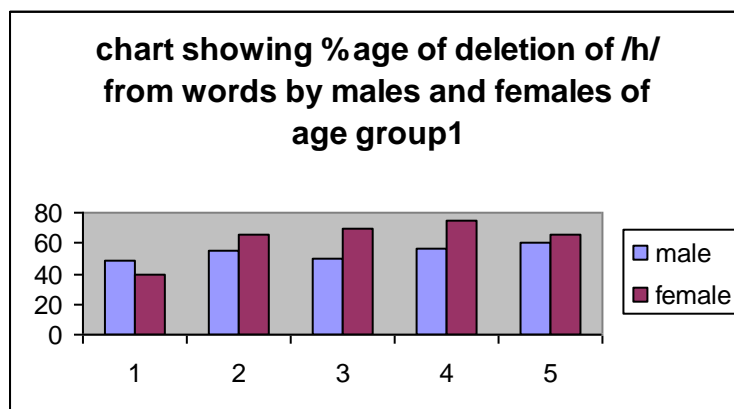
Word	Urdu	Urdu in use	Gloss
روٹھ	/ruth/	/rut/	'angry'
ہونٹ	/hoth/	/hot/	'lips'
گدھ	/gIdh/	/gId/	'vulture'
پودہ	/pauhd/	/pau/	'sapling'
دکھ	/dUkh/	/dUk/	'sorrow'
دودھ	/dudh/	/dud/	'milk'

35 per cent males pronounce /rut/, 36 per cent males pronounce /hot/, 39 per cent males pronounce /gId/, 40 per cent males pronounce /pau/ and 41 per cent males pronounce /dud/ and on the other hand 41 per cent females pronounce /rut/, 43 per cent females pronounce /hot/, 48 per cent females pronounce /gId/, 49 per cent females pronounce /pau/ and 50 per cent females pronounce /dud/.



1. /rut/ 2. /hot/ 3. /gId/ 4. /pauD/ 5. /dud/

49 per cent males of Age group1 pronounce /rut/, 55 per cent males pronounce /hot/, 50 per cent males pronounce /gId/, 56 per cent males pronounce /pauD/ and 60 per cent males pronounce /dud/ and on the other hand 39 per cent females of Age group1 pronounce /rut/, 65 per cent females pronounce /hot/, 70 per cent females pronounce /gId/, 75 per cent females pronounce /pauD/ and 65 per cent females pronounce /dud/.



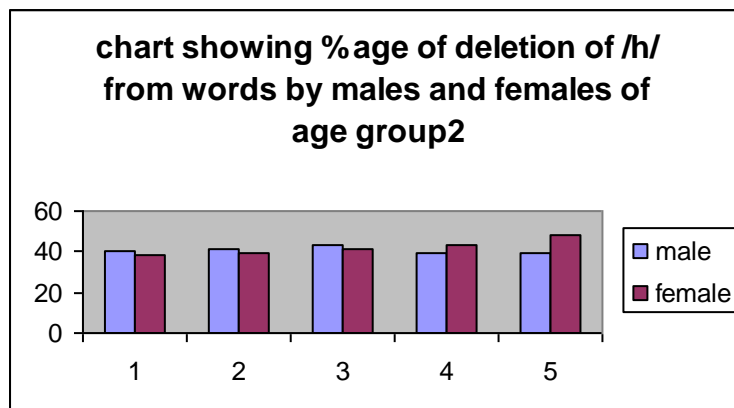
40 per cent males of Age group2 pronounce /rut/, 41 per cent males pronounce /hot/, 43 per cent males pronounce /gId/, 39 per cent males pronounce /pauD/ and 39 per cent males pronounce /dud/ and on the other hand 38 per cent females of Age group2 pronounce /rut/, 39 per cent females pronounce /hot/, 41 per cent females pronounce /gId/, 43 per cent females pronounce /pauD/ and 48 per cent females pronounce /dud/.

Language in India www.languageinindia.com

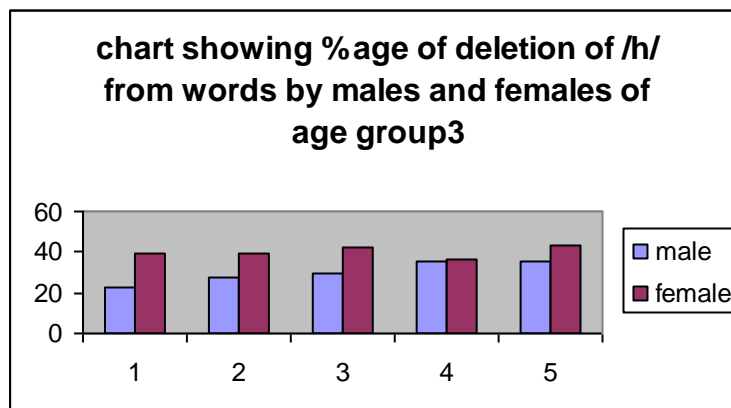
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



23 per cent males of Age group3 pronounce /rut/, 28 per cent males pronounce /hot/, 30 per cent males pronounce /gId/, 35 per cent males pronounce /paud/ and 35 per cent males pronounce /dud/ and on the other hand 39 per cent females of Age group3 pronounce /rut/, 39 per cent females pronounce /hot/, 42 per cent females pronounce /gId/, 36 per cent females pronounce /paud/ and 43 per cent females pronounce /dud/.



4.2.17 Urdu pronunciation of English words

Word	Transcription	F. Transcription
Station	/steIʃn/	/IsteʃAn/
Stop	/stop/	/Istop/
School	/sku:l/	/Iskul/
Stall	/sto:l/	/Istal/
Smart	/sma:t/	/Ismart/
State	/steIt/	/Istet/

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Class	/kla:s/	/kɪlas/
Blade	/bleɪd/	/bɪled/
Crease	/kri:z/	/kɪriz/
Dress	/dres/	/dɪres/
Great	/greɪt/	/gɪret/
Please	/pli:z/	/pɪliz/
Film	/fɪlm/	/fɪlɪm/
button	/bʌtn/	/bʌtʌn/

4.2.18 Conclusion

Mind it Test: 18 per cent males of Age group1 mind it the correct pronunciation of Urdu but 82 per cent males of same Age group don't mind it the correct pronunciation of Urdu while 24 per cent females of same group mind it and 76 per cent don't mind it. 58 per cent males of Age group2 don't mind it the correct pronunciation of Urdu and 46 per cent females of same Age group don't mind it but 42 percent males and 54 per cent females of Age group2 mind it the correct pronunciation of Urdu. 93 per cent males of Age group3 and 82 per cent females of Age group 3 strongly mind it what to pronounce how to pronounce and where to pronounce the word. When the researcher enquires the reason behind it speakers said that they do this because "its chalta hai".

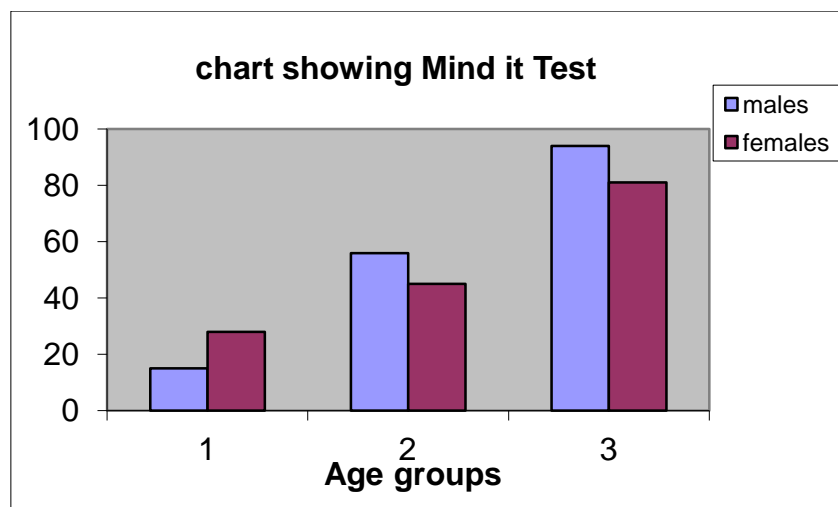
The hypothesis of this work is "if any three age groups of Urdu speakers are ranked in a scale (as the older generation is less commercialized and younger generation is more commercialized and more prone to social change) then they will be ranked in the same order by their differential attitude of Urdu (older generation do mind for Urdu and younger generation does not mind for Urdu)". The hypothesis of this work is stands confirmed by the data in this chapter. This variation in the field is seen due to the impact of television on common masses in particular and commercialization in general.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Chapter 5 Urdu Morphological Variations:

First of all the researcher would highlight the points on which scale the data has been collected.

Following point of scale is given below which the researcher has found:

- Genitive Compounds in Urdu.
- Conjunctive Compounds in Urdu.
- Changes of Complex Word Formation with affixes.
- Changes due to Plural Formations.

A set of words list is given to the field by the researcher.

5.1 Genitive Compounds in Urdu

In Urdu there are four types of Genitive Compounds namely:

5.1.1 Genitive Compound marked by orthographic symbol zer (—)

In many Urdu words the genitive relation is marked by the symbol zer (—) beneath the last or the final letter of the first noun of the compound when the final letter is either a consonant letter, letter /ain/ (ع) or the letter /vao/ (و) or the letter /choti ye/ (ی). For example in the compounds:

Urdu Transcription	Word	Gloss
raz-e-UlfAt	راز الفت	‘secret of love’
vadi-e-kAshmir	وادی کشمیر	‘valley of Kashmir’
tUlu-e-aftab	طلوع آفتاب	‘rising of sun’

5.1.2 Genitive compound marked by the symbol /hAmza/ (ء)

The genitive relation in some of the Perso Arabic words is marked by the orthographic symbol /hAmza/ (ء) over the last letter of the first word of the compound if this letter is /he-mokhtAfi/ (ه) with either of its both allograph for instance in the word compounds:

Urdu Transcription	Word	Gloss
nAghmA-e-mUhAbbAt	نغمہ محبب	‘song of love’
zAriA-e-rozgar	ذریعہ روزگار	‘means of employment’
iradA-e-qAtl	ارادہ قتل	‘intention of murder’

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

5.1.3 Genitive Compounds marked by the letter /ye/ (ے) with hAmza over it (ء)

In some of the Perso-Arabic words the genitive relation is marked by the orthographic symbol (ء) placed after the first word of the compound ending with /alif/ or /vao/ for instance in the example given below:

Urdu Transcription	Word	Gloss
sAda-e-vAtAn	صدائے وطن	'call of nation'
sAza-e-maut	سزائے موت	'death sentence'
bu-e-gUl	بوئے گل	'fragrance of flower'

There is no need of using /hAmza/ over the letter /ye/ (ے) in Persian but in Urdu we have to use /hamza/ essentially.

5.1.4 Genitive relation marked by /alif lam/ (ال) in the Perso-Arabic words

Genitive relation is also marked by /alif lam/ (ال) which is infix in between the two noun words of the compound. But orthographically the /alif lam/ is prefixed with the possessive noun. This is purely an Arabic pattern of compounding the words. The pronunciation is also modified when /alif lam/ is used which is phonologically conditioned in the following ways:

- In the compounds that are formed by /alif lam/ (ال) alif is never pronounced.
- /lam/ is never pronounced in those compounds whose second word starts with the dental and alveolar /se/ (ث), /sin/ (س), /sad/ (ص), /dal/ (د), /zal/ (ذ), /re/ (ر), /ze/ (ز), /te/ (ت), /to/ (ط) and /lam/ (ل).

But when /alif lam/ is added in such compounds which have these sounds in the beginning of the sounds words of the compounds then these alveolar and dental sounds are geminated for instance in:

Urdu Transcription	Word	Gloss
šAms-ul-din= šAmsUddin	شمس الدین	'sun of religion'
Abd-ul-sAttar= AbdUssAttar	عبدالستار	'devotee of God'

/lam/ is pronounced when /alif lam/ is prefixed to the second word of compounds whose initial sounds are other than the alveolar and the dental sounds represented by following letters /alif/ (ا), /jim/ (ج), /he/ (ح), /khe/ (خ), /fe/ (ف), /qaf/ (ق), /kaf/ (ك), for instance the following examples:

Urdu Transcription	Word	Gloss
xUršid-Ul-Islam=xUršidUl Islam	خورشیدالاسلام	'the sun of Islam'
bain-Al-Aqvam=bainAl Aqvam	بین الاقوام	'international'

So, compounds words which are exposed to the respondents in the field are as follows:

Urdu Transcription	Word	Gloss
zAxirA-e-Alfaz	ذخیرہ الفاظ	'stock of words'
xanA-e-xUda	خانہ خدا	'love of Gods'
mAlkA-e-bArtanIya	ملکہ برطانیہ	'queen of England'
raz-e-UlfAt	راز الفت	'secret of love'
vadi-e-kAshmir	وادی کشمیر	'valley of Kashmir'
tUlu-e-aftab	طلوع آفتاب	'rising of sun'
nAGmA-e-mUhAbbAt	نغمہ محبب	'song of love'
zAriA-e-rozgar	زریہ روزگار	'means of employment'
iradA-e-qAtI	ارادہ قتل	'intention of murder'
sAda-e-vAtAn	صدائے وطن	'call of nation'
sAza-e-maut	سزائے موت	'death sentence'
bu-e-gUl	بوئے گل	'fragrance of flower'
Andaz-e-bAyan	انداز بیان	'manner or style of expression'
dastan-e-GAm	داستان غم	'story of grief'
gul-e-mUhAbbAt	گل محبت	'flower of love'
daur-e-GalIb	دور غالب	'period of Ghalib'
mahrin-e-IlSanIyat	ماہرین لسانیات	'linguists'
kUllIyat-e-vAli	کلیات ولی	'collection of vali's poetry'
dastan-e-GArIb	داستان غالب	'story of a poor man'
GAm-e-dIl	غم دل	'grief of heart'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

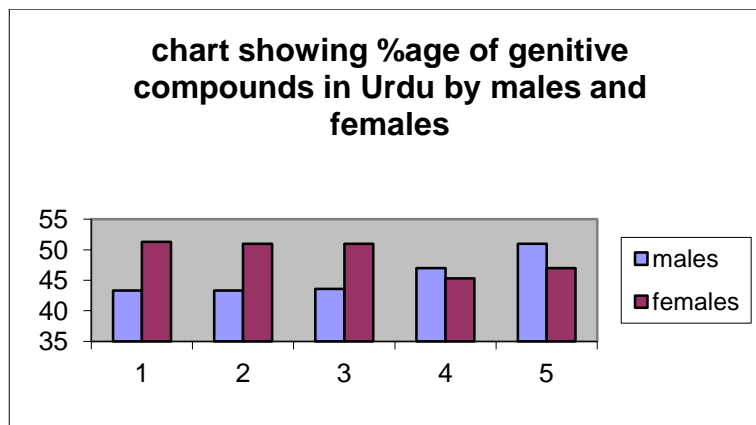
Impact of Commercialization on Language with Special Reference to Urdu Lexicon

vAqt-e-sAhAr	وقت سحر	'the dawn'
rAng-e-gUl	رنگ گل	'colour of flower'
divan-e-GalIb	دیوان غالب	'poetry of Ghalib'
zUrurIyat-e-zIndAgi	ضروریات زندگی	'needs of life'
elan-e-mAqsAd	اعلان مقصد	'declaration of purpose'
baIs-e-fAxr	باعث فخر	'cause of pride'
mAth-e-sAbAq	متن سبق	'text of lesson'
rAsm-e-xAt	رسم خط	'script'
rah-e-nIjat	راه نجات	'salvation'
rah-e-hAq	راه حق	'in the way of God'

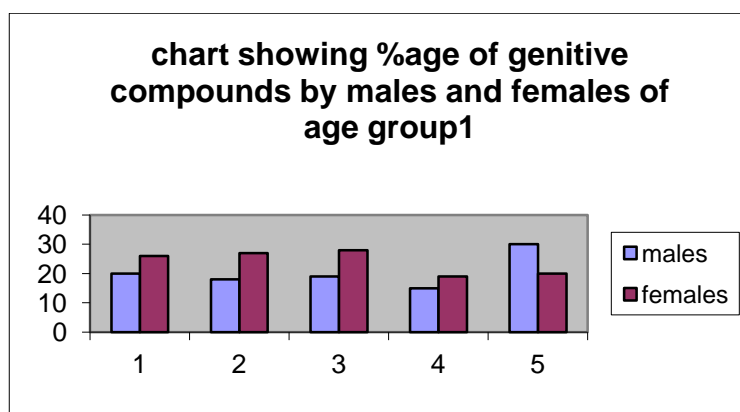
Note: The data is collected from Mashriqi Dulhan Urdu Magazine, Mehekta Anchal and Pakiza Anchal of New Delhi.

All these compounds are not used by Urdu speakers in the field. Only few of them responded on these types of compound words. The older generation peoples used these types of words in their day to day conversation but younger generation do not used them in their day to day conversation and this is very easily seen in the data collected by the researcher in the field.

Researcher in the field finds that 43.33 per cent of males use zAxirA-e-Alfaz, 43.33 per cent of males use nAghmA-e-mUhAbbAt, 43.60 per cent of males use zAriA-e-rozgar, 47 per cent of males use Andaz-e-bAyan and 51.33 per cent of males use rah-e-hAq in their day to day conversation and on the other hand 51.33 per cent of females use zAxirA-e-Alfaz, 51 per cent of females use nAghmA-e-mUhAbbAt, 51 per cent of females use zAriA-e-rozgar, 45.33 per cent of females use Andaz-e-bAyan and 47 per cent of females use rah-e-hAq in their day to day conversation.



zAxirA-e-Alfaz, 2. nAGmA-e-mUhAbbAt, 3. zAriA-e-rozgar, 4. Andaz-e-bAyan, 5. rah-e-hAq
 20 per cent of males of Age group1 use zAxirA-e-Alfaz, 18 per cent of males use nAGmA-e-mUhAbbAt, 19 per cent of males use zAriA-e-rozgar, 15 per cent of males use Andaz-e-bAyan and 30 per cent of males use rah-e-hAq in their day to day conversation and on the other hand 26 per cent of females of Age group1 use zAxirA-e-Alfaz, 27 per cent of females use nAGmA-e-mUhAbbAt, 28 per cent of females use zAriA-e-rozgar, 19 per cent of females use Andaz-e-bAyan and 20 per cent of females use rah-e-hAq in their day to day conversation.



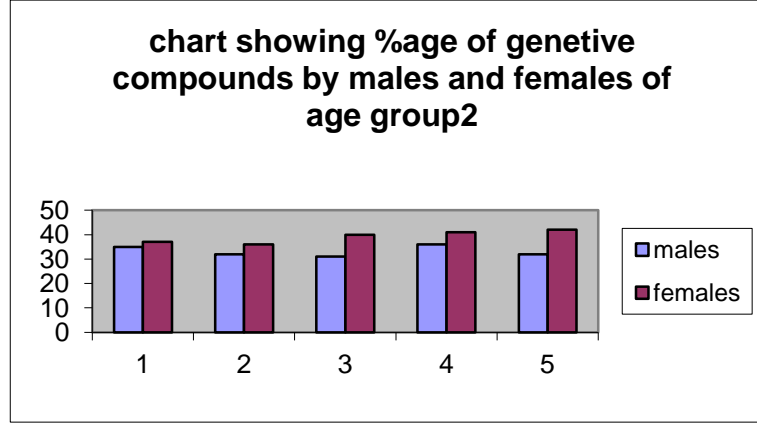
35 per cent of males of Age group2 use zAxirA-e-Alfaz, 32 per cent of males use nAGmA-e-mUhAbbAt, 31 per cent of males use zAriA-e-rozgar, 36 per cent of males use Andaz-e-bAyan and 32 per cent of males use rah-e-hAq in their day to day conversation and on the other hand 37 per cent of females of Age group2 use zAxirA-e-Alfaz, 36 per cent of females use nAGmA-e-mUhAbbAt, 40 per cent of females use zAriA-e-rozgar, 41 per cent of females use Andaz-e-bAyan and 42 per cent of females use rah-e-hAq in their day to day conversation.

Language in India www.languageinindia.com

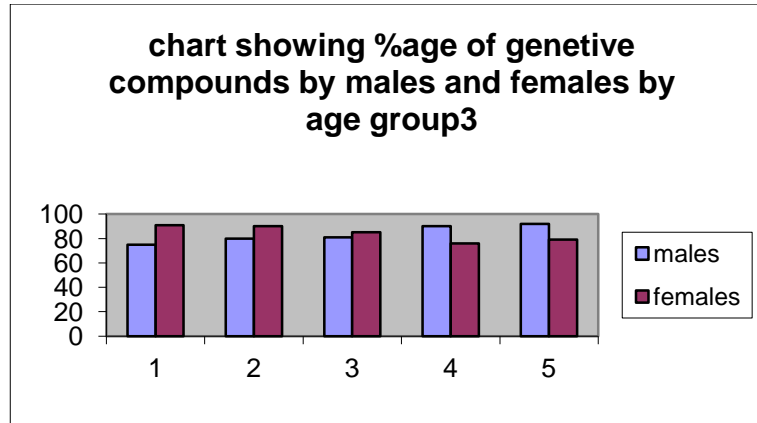
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



75 per cent of males of Age group3 use zAxirA-e-Alfaz, 80 per cent of males use nAGmA-e-mUhAbbAt, 81 per cent of males use zAriA-e-rozgar, 90 per cent of males use Andaz-e-bAyan and 92 per cent of males use rah-e-hAq in their day to day conversation and on the other hand 91 per cent of females of Age group3 use zAxirA-e-Alfaz, 90 per cent of females use nAGmA-e-mUhAbbAt, 85 per cent of females use zAriA-e-rozgar, 76 per cent of females use Andaz-e-bAyan and 79 per cent of females use rah-e-hAq in their day to day conversation.



5.2 Conjunctive Compounds in Urdu

In Urdu there are two types of Conjunctive Compounds, viz.,

1. Conjunctive Compounds formed by conjunction marker.
2. Conjunctive Compounds formed by zero marker.

5.2.1 Conjunctive Compounds formed by conjunction marker

Conjunctive Compounds formed by using orthographic symbol /vao/ (و) as conjunction marker.

In the above case the two nouns either of positive sense or having antonymous characteristics are compounded by inserting the letter /vao/ (و) in between these two nouns. In orthographic system Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

this conjunction marker remains separate but phonologically its sound is attached to the first noun in the compound for example in the following compounds marked with the conjunction marker /vao/ (-و-):

Urdu Transcription	Word	Gloss
xab-o-xAyal	خواب و خیال	'dream and thought'
sAhAr-o-sham	سحر و شام	'morning and evening'
GAm-o-GUssa	غم و غصہ	'grief and anger'

5.2.2 Conjunctive compounds formed by zero marker

Simple conjunctive compounds without any marker like Hindi there appear simple compounds in Urdu also where two free forms are put together without any conjunction marker for example in the compounds:

Urdu Transcription	Word	Gloss
saf suthra	صاف ستھرا	'neat and clean'
rat dIn	رات دن	'day and night'
Amir GARib	امیر غریب	'rich and poor'

The selection restriction or we may call it collocation has to be maintained in the case of compounds marked by the letter (-و-) i.e. the words in the compound must be of Perso-Arabic source. But there is no hard and fast restriction followed in the case of simple compounds nowadays in the Urdu language. In simple compounds either the words of Perso-Arabic source or of Indic origin have been taken earlier but now literatures are using both Indic and Perso-Arabic words in the simple compounds. Though in speaking and listening it looks as if the /vao/ (-و-) is conjoined to the first noun of the compound but it is to be written separately.

So, compounds words which are exposed to the respondents in the field are as follows:

Urdu Transcription	Word	Gloss
lAb-o-lAhja	لب و لہجہ	'accent'
Išq-o-mUhAbbAt	عشق و محبت	'love and affection'
jan-o-mal	جان و مال	'life and property'
sAvalo-jAvab	سوال و جواب	'question answer'

Language in India www.languageinindia.com

12: 5 May 2012

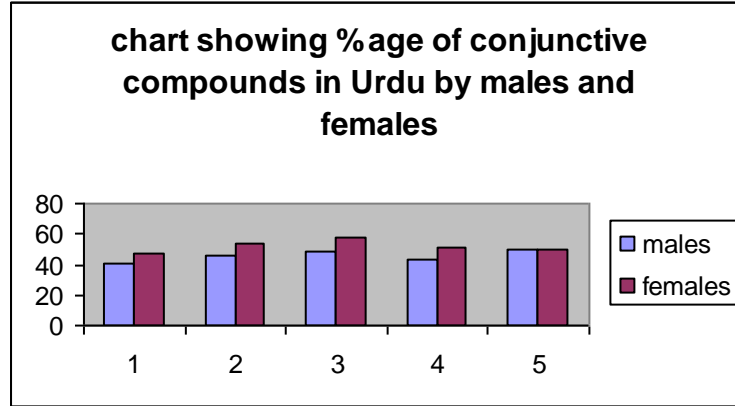
Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

šer-o-šāIri	شعر و شاعری	'verse and poetry'
jan-o-dII	جان و دل	'life and heart'
mal-o-daulAt	مال و دولت	'property and wealth'

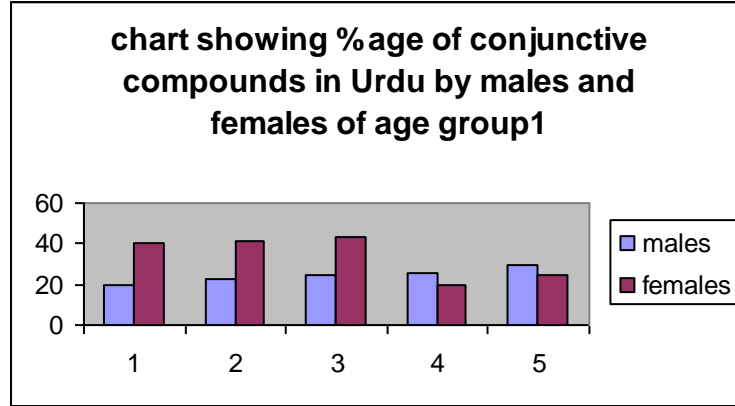
Note: The data is collected from Mashriqi Dulhan, Mehekta Anchal and Pakiza Anchal of New Delhi.

Researcher in the field finds that 40.18 per cent of males use lAb-o-lAhja, 45.33 per cent of males use Ishq-o-mUhAbbAt, 48.60 per cent of males use jan-o-mal, 43.60 per cent of males use sAvalo-jAvab and 49.60 per cent of males use sher-o-shaIri in their day to day conversation and on the other hand 47.30 per cent of females use lAb-o-lAhja, 53.60 per cent of females use Ishq-o-mUhAbbAt, 58.30 per cent of females use jan-o-mal, 51 per cent of females use sAvalo-jAvab and 49.60 per cent of females use sher-o-shaIri in their day to day conversation.

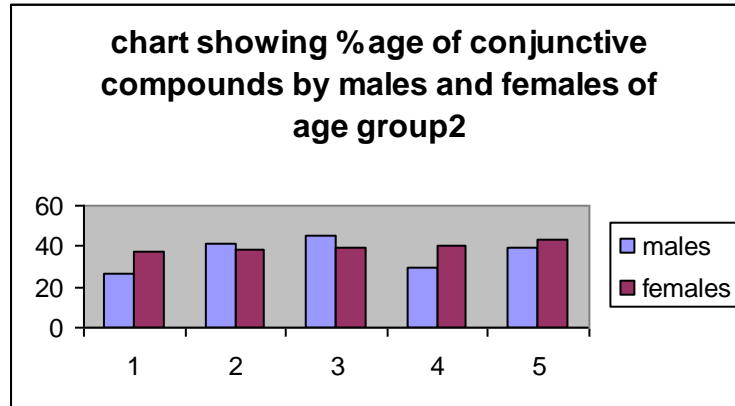


1. lAb-o-lAhja, 2. Išq-o-mUhAbbAt, 3. jan-o-mal, 4. sAvalo-jAvab,
5. šer-o-šāIri

20 per cent of males of Age group1 use lAb-o-lAhja, 23 per cent of males use Išq-o-mUhAbbAt, 25 per cent of males use jan-o-mal, 26 per cent males use sAvalo-jAvab and 30 per cent of males use šer-o-šāIri in their day to day conversation and on the other hand 40 per cent of females of Age group1 use lAb-o-lAhja, 41 per cent of females use Išq-o-mUhAbbAt, 43 per cent of females use jan-o-mal, 20 per cent of females use sAvalo-jAvab and 25 per cent of females use šer-o-šāIri in their day to day conversation.



27 per cent of males of Age group2 use lAb-o-lAhja, 41 per cent of males use Išq-o-mUhAbbAt, 45 per cent of males use jan-o-mal, 30 per cent of males use sAvalo-jAvab and 39 per cent of males use šer-o-šalri in their day to day conversation and on the other hand 37 per cent of females of Age group2 use lAb-o-lAhja, 38 per cent of females use Išq-o-mUhAbbAt, 39 per cent of females use jan-o-mal, 40 per cent of females use sAvalo-jAvab and 43 per cent of females use šer-o-šalri in their day to day conversation.



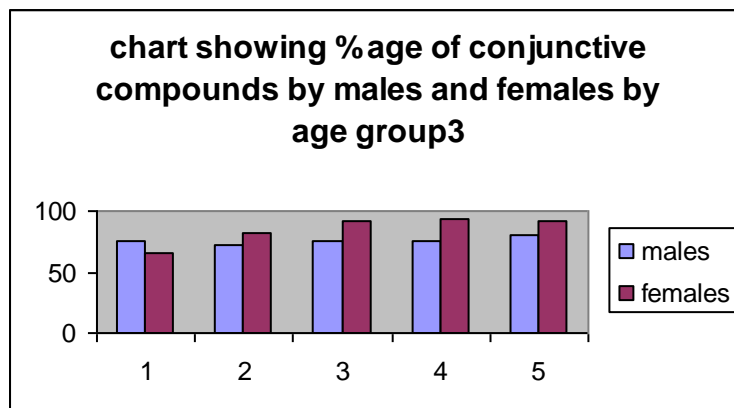
75 per cent of males of Age group3 use lAb-o-lAhja, 72 per cent of males use Išq-o-mUhAbbAt, 76 per cent of males use jan-o-mal, 75 per cent of males use sAvalo-jAvab and 80 per cent of males use šer-o-šalri in their day to day conversation and on the other hand 85 per cent of females of Age group3 use lAb-o-lAhja, 82 per cent of females use Išq-o-mUhAbbAt, 91 per cent of females use jan-o-mal, 93 per cent of females use sAvalo-jAvab and 81 per cent of females use šer-o-šalri in their day to day conversation.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



Sometimes, genitive marker /zer/ (ـ) in place of the conjunctive marker represented by the orthographic symbol /vao/ (و). For example,

Urdu Transcription	Word	Gloss
jan-e-dil	جان دل	'beloved'
jan-o-dil	جان و دل	'life and heart'

In the above example, it resulted in semantic change in the compounds for instance /jan-o-dil/ 'life and heart' becomes 'beloved' when it is produced as /jan-e-dil/ and thus passes to Genitive compound. The other example lost meaning as /mal-e-daulat/ is not an Urdu construction.

5.3 Changes of Complex Word Formation with Affixes

In Urdu there are two types of affixes viz., 1. Prefixes and 2. Suffixes . There are many bound forms which function as prefixes and suffixes in Urdu. These bound forms or prefixes and suffixes when used with the free form words change the meaning of the words to which they are attached. Some of the most frequent and recurrent prefixes and suffixes in Urdu are for detailed description see Beg (1979).

5.3.1 Prefixes

The prefixes are also of three kinds based on the sense they depict, as:

- Prefixes of Negative sense: /be/, /bAd/, /la/, /na/ and /ghair/
- Prefixes of attribution: /pUr/, /pesh/, /besh/, /xUsh/, /no/
- Prefixes of comparative degree: /hAr/ and /hAm/

5.3.2 Suffixes

The suffixes may also be categorized into two types based on their sense:

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

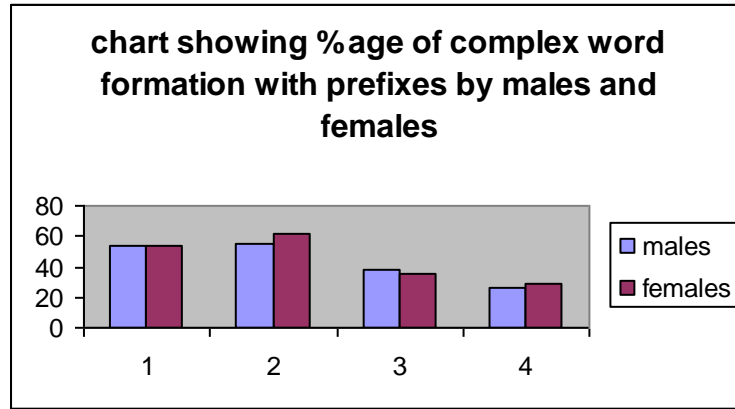
- Suffixes of attribution: /azma/, /Afza/, /alud/, /amez/, /Angez/, /baz/, /pArAst/, /dar/, /nak/, /gar/ and /avAr/ etc.
- Suffixes of specification and location: /gah/, /kAda/, /sIta/ and /dan/.

Since there are no set rules for the use of prefixes with the words, the learning of forming complex words with prefixes, thus largely depends on extensive practice.

Urdu Morphology in use	Urdu Morphology	Gloss
be xUsh بے خوش	na xUsh نا خوش	'unhappy'
Gair Insafi غیر انصافی	na Insafi نا انصافی	'injustice'
bAd hAya بد حیا	be hAya بے حیا	'shameless'
bAd hosh بد ہوش	be hosh بے ہوش	'unconscious'

Urdu Morphology in use: the linguistic usage we observed during data collection.

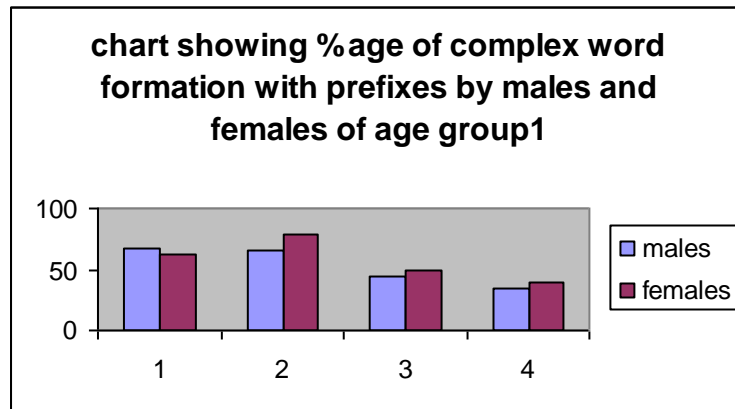
Researcher in the field finds that 54 per cent of males use be xUsh, 55.40 per cent of males use ghair Insafi, 38 per cent of males use bAd hAya and 26 per cent of males use bAd hosh in their day to day conversation and on other hand 54.30 per cent of females use be xUsh, 61 per cent of females use ghair Insafi, 35.30 per cent of females use bAd hAya and 28.60 per cent of females use bAd hosh in their day to day conversation.



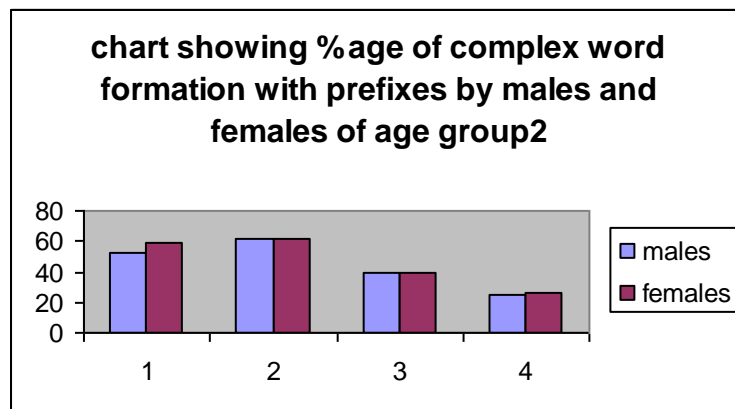
1. be xUsh, 2. Gair Insafi, 3. bAd hAya 4. bAd hosh

68 per cent of males of Age group1 use be xUsh, 65 per cent males use Gair Insafi, 45 per cent of males use bAd hAya and 35 per cent of males use bAd hosh in their day to day conversation and on other hand 63 per cent of females of Age group1 use be xUsh, 79 per cent of females use Gair

Insafi, 49 per cent of females use bAd hAya and 40 per cent of females use bAd hosh in their day to day conversation.



52 per cent of males of Age group2 use be xUsh, 62 per cent of males use Gair Insafi, 40 per cent of males use bAd hAya and 25 per cent of males use bAd hosh in their day to day conversation and on other hand 59 per cent of females of Age group2 use be xUsh, 61 per cent of females use Gair Insafi, 39 per cent of females use bAd hAya and 26 per cent of females use bAd hosh in their day to day conversation.



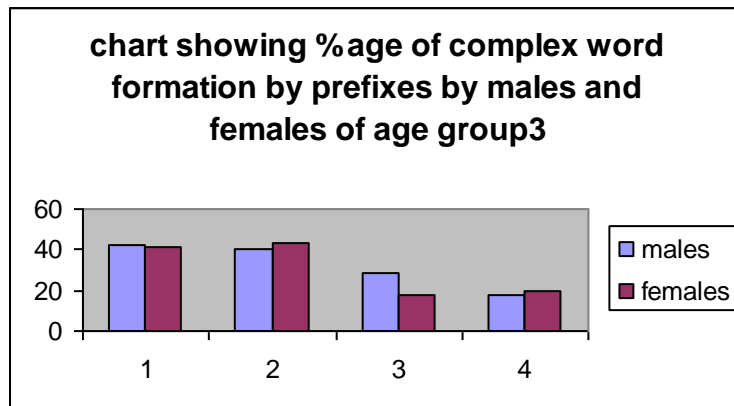
42 per cent of males of Age group3 use be xUsh, 40 per cent of males use Gair Insafi, 29 per cent of males use bAd hAya and 18 per cent of males use bAd hosh in their day to day conversation and on other hand 41 per cent of females of Age group3 use be xUsh, 43 per cent of females use Gair Insafi, 18 per cent of females use bAd hAya and 20 per cent of females use bAd hosh in their day to day conversation.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon



Same as prefixes, there is no certain rules for the formation of words with suffixes. Some changes are done due to this reason. For example:

Urdu Morphology in use	Urdu Morphology	Gloss
qAlAm da قلم دا	qAlAm dan قلم دان	'penstand'
dAva nIgar دوا نگار	dAva saz دوا ساز	'druggist'
Ahsan fAroš احسان فرش	Ahsan fAramoš احسان فراموش	'ungrateful'
qArz mAnd قرض مند	qArz dar قرض دار	'indebtor'
navIl go ناول گو	navIl nIgar ناول نگار	'novelist'
kUnba bAndi کنبہ بندی	kUnba pArasti کنبہ پرستی	'biasing to own family'
AdAb da ادب دان	Adib ادیب	'literary writer'

Urdu Morphology in use: the linguistic usage we observed during data collection.

51.66 per cent of males use qAlAm da, 50 per cent of males use dAva nIgar, 58 per cent of males use Ahsan fArosh, 51.30 per cent of males use qArz mAnd and 65.30 per cent of males use navIl

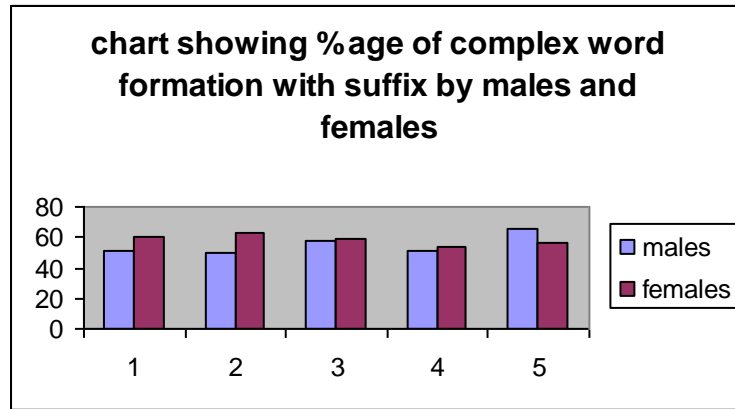
Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

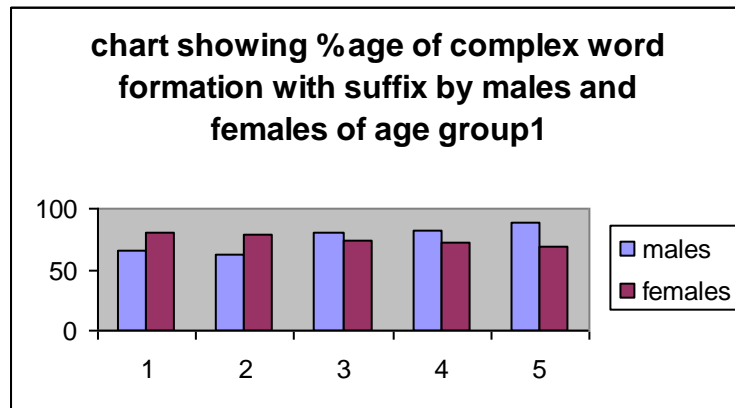
Impact of Commercialization on Language with Special Reference to Urdu Lexicon

go in their day to day conversation and on the other hand 60 per cent of females use qAlAm da, 63 per cent of females use dAva nIgar, 59.30 per cent of females use Ahsan fArosh, 53.60 per cent of females use qArz mAnd and 56 per cent of females use navII go in their day to day conversation.



1. qAlAm da, 2. dAva nIgar, 3. Ahsan fAroš, 4. qArz mAnd, 5. navII go

65 per cent of males of Age group1 use qAlAm da, 63 per cent of males use dAva nIgar, 81 per cent of males use Ahsan fAroš, 82 per cent of males use qArz mAnd and 89 per cent of males use navII go in their day to day conversation and on the other hand 80 per cent of females of Age group1 use qAlAm da, 79 per cent of females use dAva nIgar, 73 per cent of females use Ahsan fAroš, 72 per cent of females use qArz mAnd and 69 per cent of females use navII go in their day to day conversation.



60 per cent of males of Age group2 use qAlAm da, 55 per cent of males use dAva nIgar, 59 per cent of males use Ahsan fAroš, 51 per cent of males use qArz mAnd and 58 per cent of males use

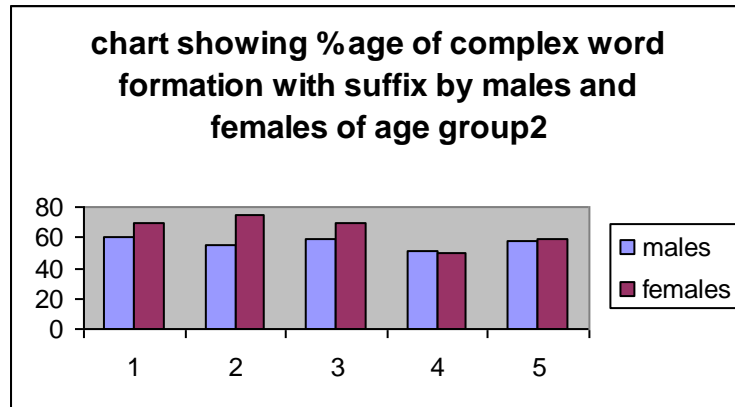
Language in India www.languageinindia.com

12: 5 May 2012

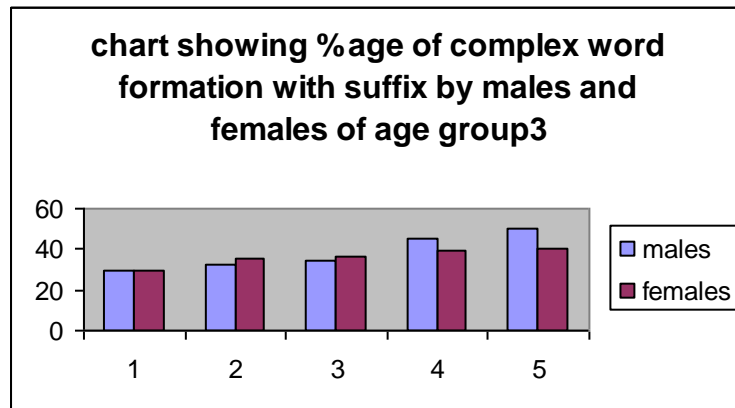
Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

navII go in their day to day conversation and on the other hand 70 per cent of females of Age group2 use qAlAm da, 75 per cent of females use dAva nIgar, 69 per cent of females use Ahsan fAroš, 50 per cent of females use qArz mAnd and 59 per cent of females use navII go in their day to day conversation.



30 per cent of males of Age group3 use qAlAm da, 32 per cent of males use dAva nIgar, 34 per cent of males use Ahsan fAroš, 45 per cent of males use qArz mAnd and 50 per cent of males use navII go in their day to day conversation and on the other hand 30 per cent of females of Age group3 use qAlAm da, 35 per cent of females use dAva nIgar, 36 per cent of females use Ahsan fAroš, 39 per cent of females use qArz mAnd and 40 per cent of females use navII go in their day to day conversation.



Sometimes, for convenience Hindi suffixes are added to the words. For example:

Urdu Morphology in use	Urdu Morphology	Gloss
------------------------	-----------------	-------

Language in India www.languageinindia.com

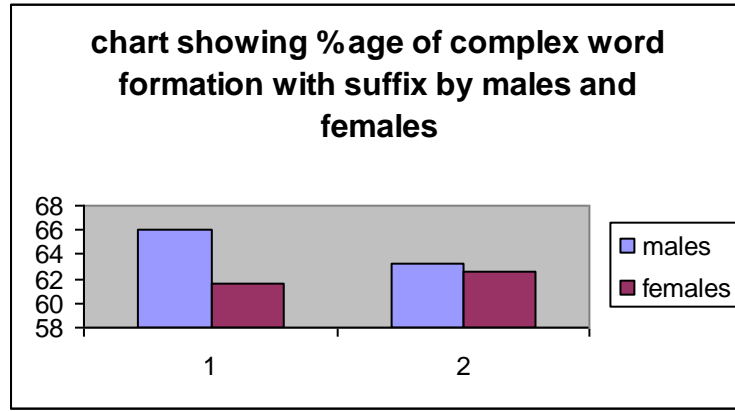
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

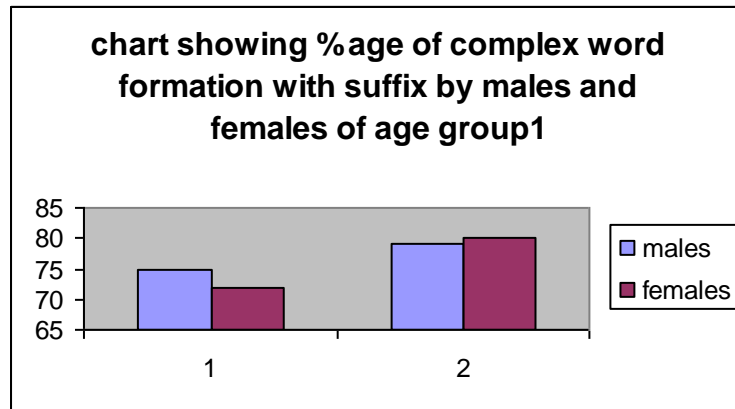
jac kArta جانچ کردہ	jac kUnInda جانچ کنندہ	'examiner'
nAsr kar نثر کار	nAsr nIgar نثر نگار	'prose writer'

Researcher in the field finds that 66 per cent of males use jac kArta and 61.66 per cent of males use nAsr kar in day to day of their conversation on the other hand 63.30 per cent of females use jac kArta and 62.60 per cent of females use nAsr kar in day to day of their conversation.



1. jac kArta 2. nAsr kar

75 per cent of males of Age group1 use jac kArta and 72 per cent of males use nAsr kar in day to day of their conversation on the other hand 79 per cent of females of Age group1 use jac kArta and 80 per cent of females use nAsr kar in day to day of their conversation.



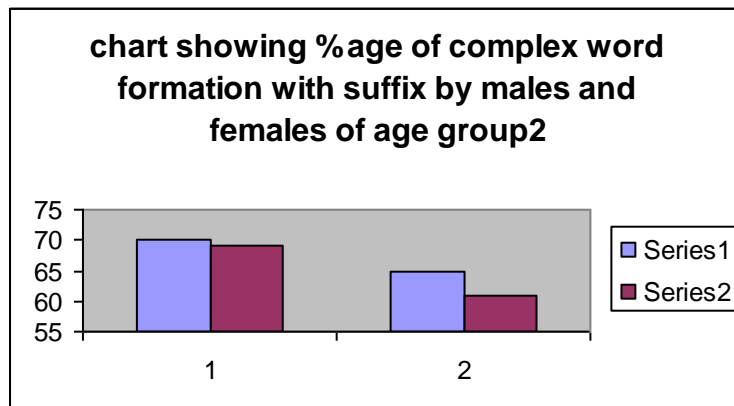
Language in India www.languageinindia.com

12: 5 May 2012

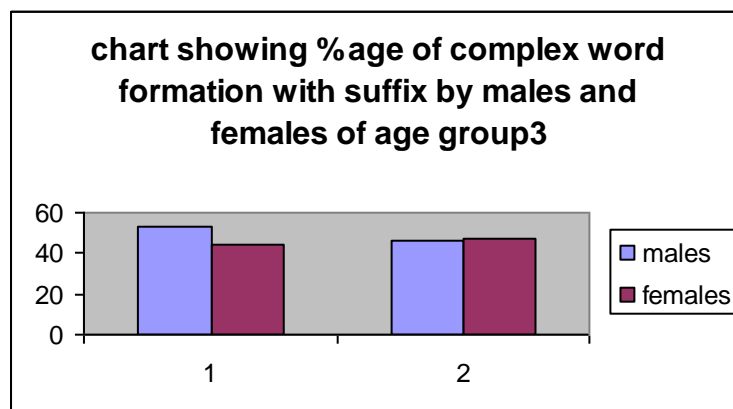
Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

70 per cent of males of Age group2 use jac kArta and 69 per cent of males use nAsr kar in day to day of their conversation on the other hand 65 per cent of females of Age group2 use jac kArta and 61 per cent of females use nAsr kar in day to day of their conversation.



53 per cent of males of Age group3 use jac kArta and 44 per cent of males use nAsr kar in day to day of their conversation on the other hand 46 per cent of females of Age group3 use jac kArta and 47 per cent of females use nAsr kar in day to day of their conversation.



5.4 Changes due to Plural Formations

In Urdu there are more than 20 patterns of plural formation which have been discussed specially by Platts (1967). These patterns are purely Perso-Arabic in nature and hence they have been termed as the plural patterns of Arabic Persian and Standard Urdu (APSU). However, we may have the plural patterns of Perso-Arabic words in Hindi manner also. These patterns of plural formation are as follows:

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

5.4.1 Plural formation by suffixes.

The largest strength of words in Urdu are made plural by using suffixes with the singular forms.

There are seven such most frequent patterns of plural formation by suffixes as shown in the table.

Singular	Word	Plural	Word	Gloss
saval	سوال	sAvalat	سوالات	'questions'
nazIr	ناظر	Nazrin	ناظرین	'spectators'
hAvala	حوالہ	hAvalajat	حوالہ جات	'references'
mAhman	مہمان	mAhmanan	مہمانان	'guests'
GAzAl	غزل	GAzAlIyat	غزلیات	'ghazals'
sAd	سد	sAdha	سدہا	'hundreds'

5.4.2 Plural formation by Prefixes and the Morpho-Phonemic change

There are many words in Urdu whose plurals are made with the help of prefixes. When prefixes are attached, the process results in some morpho-phonemic change in the forms only then the singular forms become plural. There are seven such patterns as shown in table.

2. Plural Formation with Prefixes and Morpho-phonemic change

Singular	Word	Plural	Word	Gloss
sAbAq	سبق	Asbaq	اسباق	'lessons'
jUz	جز	Ajza	اجزا	'portion/ elements'
nAbi	نبی	AmbIya	انبیا	'prophets'
hAbib	حبیب	AhIbba	احباب	'pl. of dear'
rUkh	رکن	Arakin	اراکین	'member'
Yom	یوم	Ayyam	ایام	'days'
zUlm	ظلم	mAzalIm	مظالم	'cruelities'

5.4.3 Plural Formation with infixes and vowel harmony

Several words but less in number are made plural with the help of infixes in the singular forms. The difference between some singular and plural forms is very thin and hence it becomes difference. Some most frequent patterns may be seen below. There are some other words which

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

when take infixes change in quite a different manner specially in the case when there results vowel harmony for example in /xAt/ ‘letter’ /xUtut/ ‘letters’.

3. Plural formation with infixes and vowel harmony

Singular	Word	Plural	Word	Gloss
mani	معنى	mAani	معانى	‘meanings’
Am	عام	Avam	عوام	‘public’
fArz	فرض	fAraIz	فراءض	‘duties’
xAt	خط	xUtut	خطوط	‘letters’

5.4.4 Plural Formation with Morpho-phonemic Alternations.

Many Urdu words are made plural with the help of morpho-phonemic alternations. These alternations are also of different types. The plural formation with such alternations may be seen in the following table.

4. Plural Formation with morpho-phonemic alternations in singular forms

Singular	Word	Plural	Word	Gloss
qanun	قانون	qAvanin	قوانين	‘laws’
vAzir	وزير	vUzra	وزراء	‘ministers’
šaitan	شیطان	šAyatin	شیاطين	‘devils’
qafIya	قافیه	qAvafi	قوافی	‘rhyming words’
haji	حاجی	hUjjaj	حجاج	‘performers of Haj’

1. Use of one frequent pattern formation for several different patterns.

The speakers are exposed maximum to the words which are made plural by adding suffix /-at-/ as in sAval ‘question’— sAvalat ‘questions’. Moreover this is the simplest pattern of plural formation in Urdu from among all the Perso-Arabic patterns of plural in Urdu. Speakers apply the patterns of overgeneralization on those words also which follow different patterns of plural formation.

Urdu-Sg	Urdu-Pl in use	Urdu-Pl	Gloss
tAsnif تصنيف	tAsnifat تصنيفات	tAsanif تصنيف	‘creative writings’

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

vAzir وزیر	vAzirat وزیرات	vUzAra وزراء	'ministers'
qanun قانون	qanunat قانونات	qAvanin قونین	'rules; laws'
sAbAq سبق	sAbqat سبقات	Asbaq اسباق	'lessons'
mahIr ماہر	mahIrat ماہرات	mahrin ماہرین	'experts'
šer شیر	šerat شعرات	Ašar اشعار	'verses'
fauj فوج	faujat فوجات	Afvaj افواج	'armies'
sInf صنف	sInfat صنفات	Asnaf اصناف	'genres'
zUlm ظلم	zUlmat ظلمات	mAzalIm مظالم	'cruelities'
rAsm رسم	rAsmat رسومات	rUsum رسوم	'traditions'

In the field researcher finds that people are used to of saying tAsnifat in place of tAsnif, vAzirat in place of vUzAra, qanunat in place of qAvanin, sAbqat in place of Asbaq, mahIrat in place of mahrin and sherat in place of Ashar. They are even least bothered about the correct pluralisation of Urdu words. They said that they used these plural forms only for the conversation and for the transformation of Ideas.

61.66 per cent of males use tAsnifat as the plural form of tAsnif, 61.70 per cent of males use vAzirat as the plural form of vAzir, 66 per cent of males use qanunat as the plural form of qanun, 67.33 per cent of males use sAbqat as the plural form of sAbAq and 63.60 per cent of males use mahIrat as the plural form of mAhir on the other hand 68 per cent of females use tAsnifat as the plural form of tAsnif, 63.66 per cent of females use vAzirat as the plural form of vAzir, 61.60 per

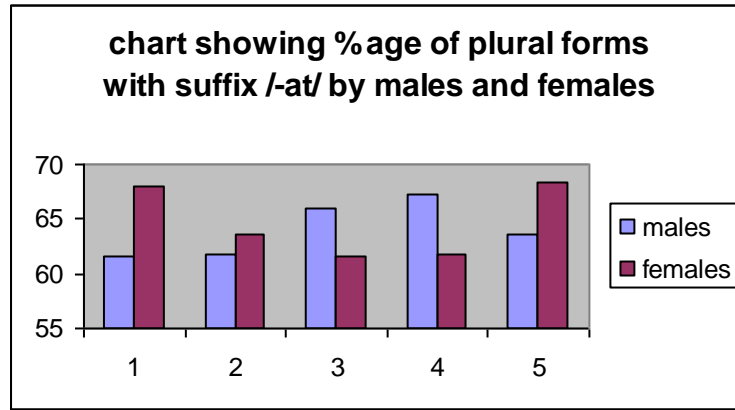
Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

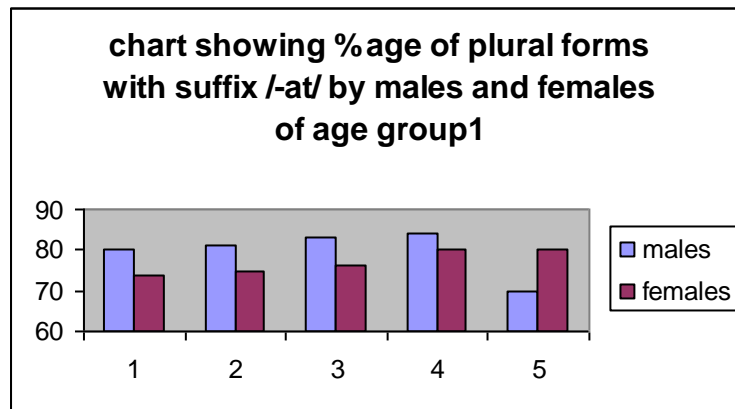
Impact of Commercialization on Language with Special Reference to Urdu Lexicon

cent of females use qanunat as the plural form of qanun, 61.75 per cent of females use sAbqat as the plural form of sAbAq and 68.30 per cent of females use mahIrat as the plural form of mAHir.



1. tAsnifat 2. vAzirat 3. qanunat 4. sAbqat 5. mahIrat

80 per cent of males of Age group1 use tAsnifat as the plural form of tAsnif, 81 per cent of males use vAzirat as the plural form of vAzir, 83 per cent of males use qanunat as the plural form of qanun, 84 per cent of males use sAbqat as the plural form of sAbAq and 70 per cent of males use mahIrat as the plural form of mAHir on the other hand 74 per cent of females of Age group1 use tAsnifat as the plural form of tAsnif, 75 percent of females use vAzirat as the plural form of vAzir, 76 per cent of females use qanunat as the plural form of qanun, 80 per cent of females use sAbqat as the plural form of sAbAq and 80 per cent of females use mahIrat as the plural form of mAHir.



75 per cent of males of Age group2 use tAsnifat as the plural form of tAsnif, 60 per cent of males use vAzirat as the plural form of vAzir, 65 per cent of males use qanunat as the plural form of qanun, 67 per cent of males use sAbqat as the plural form of sAbAq and 69 per cent of males use

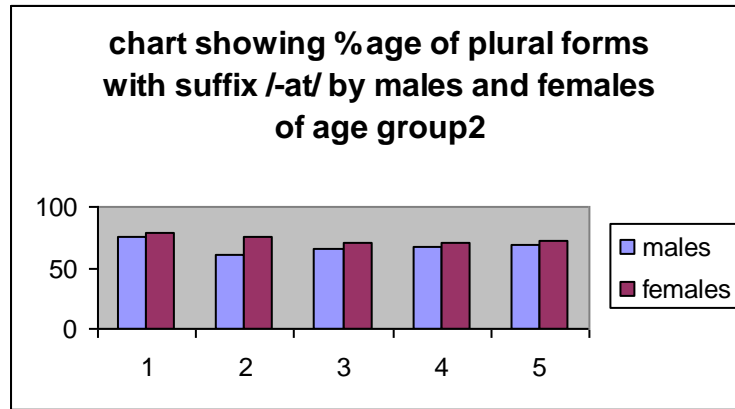
Language in India www.languageinindia.com

12: 5 May 2012

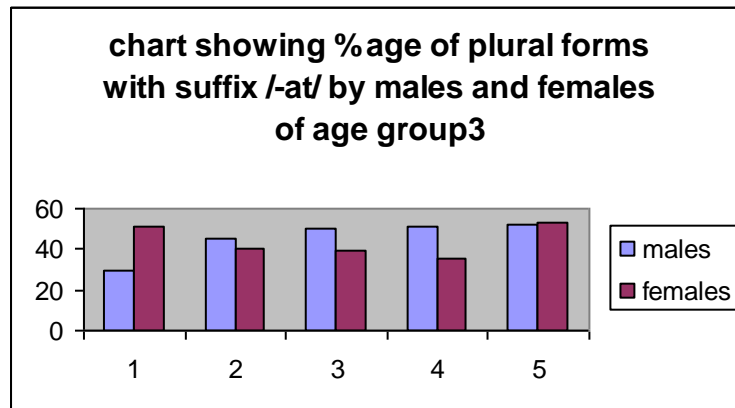
Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

mahIrat as the plural form of mAhir on the other hand 79 per cent of females of Age group2 use tAsnifat as the plural form of tAsnif, 76 per cent of females use vAzirat as the plural form of vAzir, 70 per cent of females use qanunat as the plural form of qanun, 71 per cent of females use sAbqat as the plural form of sAbAq and 72 per cent of females use mahIrat as the plural form of mAhir.



30 per cent of males of Age group3 use tAsnifat as the plural form of tAsnif, 45 per cent of males use vAzirat as the plural form of vAzir, 50 per cent of males use qanunat as the plural form of qanun, 51 per cent of males use sAbqat as the plural form of sAbAq and 52 per cent of males use mahIrat as the plural form of mAhir on the other hand 51 per cent of females of Age group3 use tAsnifat as the plural form of tAsnif, 40 percent of females use vAzirat as the plural form of vAzir, 39 per cent of females use qanunat as the plural form of qanun, 35 per cent of females use sAbqat as the plural form of sAbAq and 53 per cent of females use mahIrat as the plural form of mAhir.



2. Addition of oblique plural marker /-ō/ with the plural forms which is not needed.

In Urdu the singular form of words are used with the /-ō/ suffix in the oblique plural. It would have been alright if /-ō/ suffix is added to singular forms to singular forms to make then plural in Indic manner but in Perso-Arabic manner /-ō/ suffix is used in plural form. For example:

Urdu-Sg	Urdu-Pl in use	Urdu-Pl	Gloss
xAyal خیال	xAyalatō خیالاتوں	xAyalat خیالات	‘thought’
sAbAb سبب	Asbabō اسبابوں	Asbab اسباب	‘reasons’
hAq حق	hUquqō حقوقوں	hUquq حقوق	‘rights’
jAzba جذبہ	jAzbatō جذباتوں	jAzbat جذبات	‘emotions’
hAq حق	hAqaIqō حقائقوں	hAqaIq حقائق	‘truths’
sAval سوال	sAvalatō سوالاتوں	savalat سوالات	‘question’
sInf صنف	Asnafō اصنافوں	Asnaf اصناف	‘genres’
IAfz لفظ	Alfazō الفاظوں	Alfaz الفاظ	‘words’
vAje وجہ	vUjuhatō وجوہاتوں	vUjahat وجوہات	‘reasons’
xUsusIyat خصوصیات	xUsusIyatō خصوصیاتوں	xUsusIyat خصوصیات	‘qualities’
šer شعر	Ašarō اشعاروں	Ašar اشعار	‘verses’
mUškIl مشکل	mUškIlatō مشکلاتوں	mUškIlat مشکلات	‘difficulties’

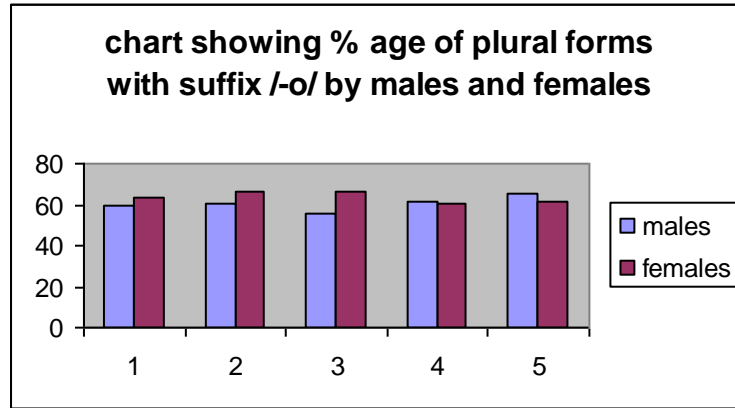
Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

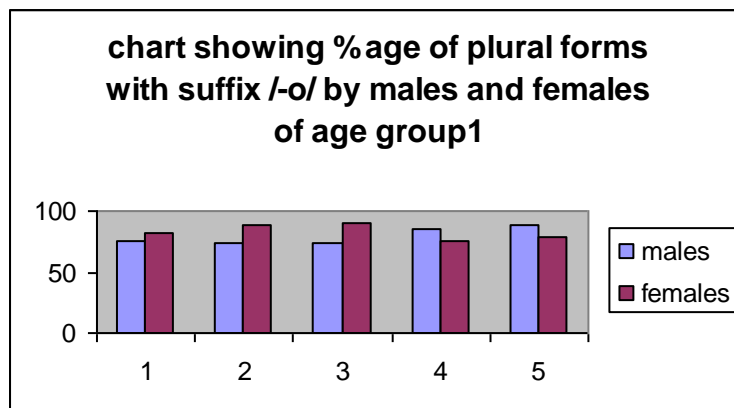
Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Researcher in the field finds that 60 per cent of males use xAyalatō as the plural form of xAyal, 60.33 per cent of males use Asbabō as the plural form of sAbAq, 55.30 per cent of males use hUquqō as the plural form of hAq, 61.30 per cent of males use jAzbatō as the plural form of jAzbat and 65 per cent of males use sAvalatō as the plural form of sAval on the other hand 63.30 per cent of females use xAyalatō as the plural form of xAyal, 66.66 per cent of females use Asbabō as the plural form of sAbAq, 66.60 per cent of females use hUquqō as the plural form of hAq, 60.30 per cent of females use jAzbatō as the plural form of jAzbat and 61.66 per cent of females use sAvalatō as the plural form of sAval.

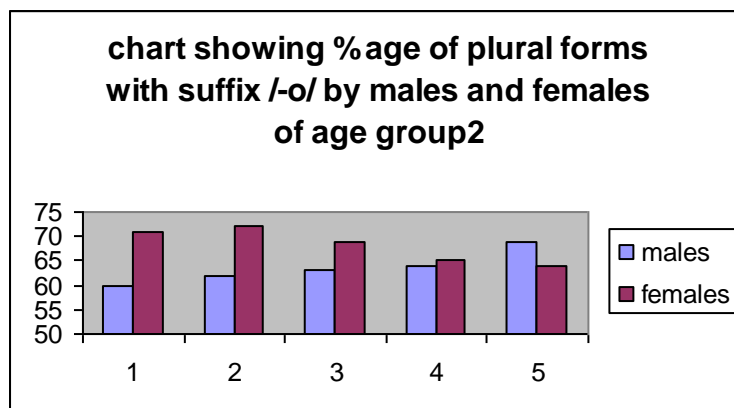


1. xAyalatō 2. Asbabō 3. hUquqō 4. jAzbatō 5. sAvalatō

75 per cent of males of Age group1 use xAyalatō as the plural form of xAyal, 73 per cent of males use Asbabō as the plural form of sAbAq, 73 per cent of males use hUquqō as the plural form of hAq, 85 per cent of males use jAzbatō as the plural form of jAzbat and 89 per cent of males use sAvalatō as the plural form of sAval on the other hand 82 per cent of females of Age group1 use xAyalatō as the plural form of xAyal, 89 per cent of females use Asbabō as the plural form of sAbAq, 90 per cent of females use hUquqō as the plural form of hAq, 75 per cent of females use jAzbatō as the plural form of jAzbat and 79 per cent of females use sAvalatō as the plural form of sAval.



60 per cent of males of Age group2 use xAyalatō as the plural form of xAyal, 62 per cent of males use Asbabō as the plural form of sAbAq, 63 per cent of males use hUquqō as the plural form of hAq, 64 per cent of males use jAzbatō as the plural form of jAzbat and 69 per cent of males use sAvalatō as the plural form of sAval on the other hand 71 per cent of females of Age group2 use xAyalatō as the plural form of xAyal, 72 per cent of females use Asbabō as the plural form of sAbAq, 69 per cent of females use hUquqō as the plural form of hAq, 65 per cent of females use jAzbatō as the plural form of jAzbat and 64 per cent of females use sAvalatō as the plural form of sAval.



45 per cent of males of Age group3 use xAyalatō as the plural form of xAyal, 46 per cent of males use Asbabō as the plural form of sAbAq, 30 per cent of males use hUquqō as the plural form of hAq, 35 per cent of males use jAzbatō as the plural form of jAzbat and 37 per cent of males use sAvalatō as the plural form of sAval on the other hand 38 per cent of females of Age group3 use xAyalatō as the plural form of xAyal, 39 per cent of females use Asbabō as the plural form of

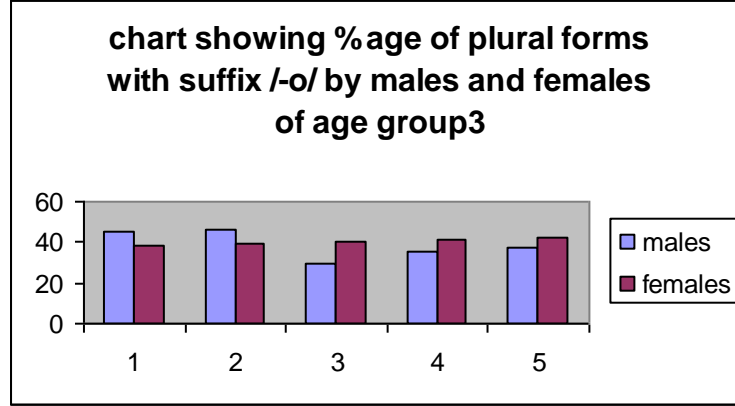
Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

sAbAq, 40 per cent of females use hUquqō as the plural form of hAq, 41 per cent of females use jAzbātō as the plural form of jAzbāt and 42 per cent of females use sAvalātō as the plural form of sAval.



Other than this, Urdu speakers also do some other changes. For example:

1. Suffixing of /-in/ to the singular forms in place of morphophonemic alternations. For instance in the:

Urdu-Sg	Urdu-Pl in use	Urdu-Pl	Gloss
šāIr شاعر	šāyirin شاعرين	šŪAra شعراء	'poets'

On the basis of the pattern, the plural of nazIr is nazrin means 'spectators'.

2. Suffixing of /-in/ to the singular forms in place of the suffix /-an/. For example

Urdu-Sg	Urdu-Pl in use	Urdu-Pl	Gloss
bIradAr برادر	bIradArin برادران	bIradAran برادران	'brothers'

3. Suffixing of /-Iyat/ to the singular forms instead of morph-phonemic alternation as in the examples:

Urdu-Sg	Urdu-Pl in use	Urdu-Pl	Gloss
fauj فوج	faujIyat فوجيات	Afvaj افواج	'armies'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

mAnzAr منظر	mAnzArIyat منظريات	mAnazIr مناظر	'sceneries'
----------------	-----------------------	------------------	-------------

On the basis of the pattern, the plural of ghAzal is ghAzAlIyat means 'ghazals'.

4. Use of /aIr/ or /aIq/

Urdu-Sg	Urdu-Pl in use	Urdu-Pl	Gloss
vAzir وزير	vAzaIr وزائر	vUzAra وزراء	'ministers'
sAbAq سبق	sAbaIq سبائِق	Asbaq اسباق	'lessons'

On the basis of pattern, the plural of zAmir is zAmaIr and the plural of fArz is fAraIz.

5. Use of nasalization in plural forms which is not required at all. For example in words:

Urdu-Sg	Urdu-Pl in use	Urdu-Pl	Gloss
nAGma نغمہ	nAGmĕ نغمے	nAGmat نغمات	'songs'

On the basis of pattern, the plural of ghAzal is ghAzlĕ and plural of nAzm is nAzmĕ.

Some examples of plural words are:

Urdu-Sg	Urdu-Pl in use	Urdu-Pl	Gloss
fArz فرض	fAraz فرائض	fAraIz فرائض	'duties'
fArz فرض	AfArzat افراضات	fAraIz فرائض	'duties'
qanun قانون	qAvanun قوانون	qAvanin قوانین	'laws'
vAzir وزير	vAziran وزیران	vUzAra وزراء	'ministers'
hAzar ہزار	hAzarhan ہزاراں	hAzarha ہزارہا	'thousands'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

šAr شاعر	šavra شوراع	šUAra شعراء	'poets'
šher شعر	šera شعرا	Ašar اشعار	'verses'

Instead of these types of different pluralisation by the Urdu speakers in the field researcher in the field finds that respondents use fAraz and AfArzat in place of fAraIz as the plural of word fArz means 'duties', qAyanun in place of qAVanin as the plural of word qanun means 'lawa', vAziran in place of vUzAra as the plural of word vAzir means 'minister', hAzarhan in place of hAzarha as the plural of hAzar means 'thousands', šavra in place of šUAra as the plural of saIr means 'poets' and šera in place of Ašar as the plural of šer means 'verses'. The statistical data of these types of pluralisation is not given in this work because very few people use these types of pluralisation in their day to day life.

5.5 Conclusion

Mind it Test: 18 per cent of males of Age group1 mind it the using of compound word structure of Urdu 82 per cent of males of same Age group don't mind it the using of compound word structure of Urdu while 24 per cent of females of same group mind it the using of compound word structure of Urdu and 76 per cent don't mind it. 58 per cent of males of Age group2 don't mind it and 46 per cent of females of same Age group don't mind it but 42 percent of males and 54 per cent of females mind it of Age group2. 93 per cent of males of Age group3 and 82 per cent of females of Age group 3 strongly mind it about the using of compound words in Urdu, strongly mind it about the pluralisation of Urdu words and strongly mind it in using prefixes and suffixes in Urdu words. All these compounds are not used by Urdu speakers in the field. Only few of them responded on these types of compound words. The older generation peoples used these types of words in their day to day conversation but younger generation do not used them in their day to day conversation and this is very easily seen in the data collected by the researcher in the field.

Researcher observed that there are many compound words which are not used by the Urdu speakers only due to the reason of commercialization. Language is just a matter of conversation for

Language in India www.languageinindia.com

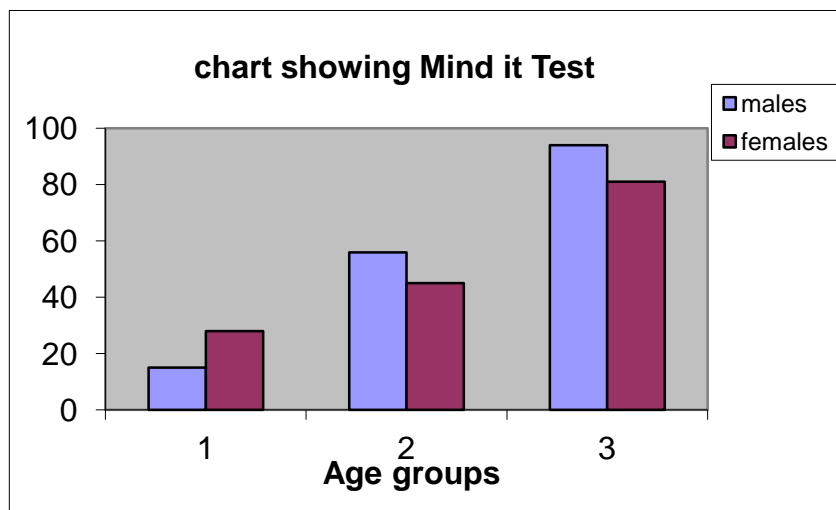
12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

the young generation but for the older generation people it is a language of prestige, love and expressiveness. They want their language as simple as they can.

The hypothesis of this work is “if any three age groups of Urdu speakers are ranked in a scale (as the older generation is less commercialized and younger generation is more commercialized and more prone to social change) then they will be ranked in the same order by their differential attitude of Urdu (older generation do mind for Urdu and younger generation does not mind for Urdu)”. The hypothesis of this work stands confirmed by the data of this chapter.



Chapter 6 Urdu Syntactic Variations

Till recently language was the means of communication among the humans and info sphere was limited to the humans, now it has been extended to mechanics: machine to machine communication. In any linguistic market an individual as a customer may adopt two strategies: a long term strategy and a short term strategy. Objective values of languages are assigned on the basis of customer (users) needs. Some studies on the trend of language choice in India provide answer to how the Indian's choices of language were affected by the impulses of market forces.

The following section takes into account:

- Idioms and Phrases of Urdu collected from the field from older generation of Urdu Speakers which are out-dated in the new generation speakers.
- Songs from the Hindi (Hirdu) Movie to show prominence of Urdu in film industry.
- Urdu Newspaper Headlines from Qaumi Awaz, Rashtriya Sahara Roznama Delhi, Rashtriya Sahara Roznama, Dawat New Delhi and Hindustan Express New Delhi to do the analysis of news items syntactically.
- Advertisement from TV Commercials, newspaper and magazine advertisements and hoardings to do the analysis of advertisement.

6.1 Idioms and Phrases

The older generation people uses idioms and phrases in their day to day life but today idioms are not in use at all. These are the examples of idioms given below which are collected from the field from the third and forth generation of Urdu speakers. But today none of these idioms are used by its speakers. The transcription of idioms is given below:

1.	Are tAre bolna	'to talk disrespectively'
2.	Arhai ghAri ki aye	'may die immediately'
3.	aye se nAhi Avai se mArna	'to die before time'
4.	ala hakna	'to talk foolishly'
5.	Fazita bandhana	'to quarrel'
6.	aXta hona	'to love passionately'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

7.	bAm pe hona	‘to be very angry’
8.	beithu tori god mein ukharu tori dari	‘betray oneself who cares you’
9.	bUre ki zail me parna	‘to fall in the cluthes of evil’
10.	bUzza sa mu	‘crane like face’
11.	cAndAn kAr dena	‘to clean thoroughly’
12.	cArAndAm XurAndAm kArna	‘to eat and drink and be merry’
13.	chu hona	‘to disappear’
14.	ci bolna	‘to accept defeat’
15.	dana dana kArna	‘to scatter, to destroy’
16.	deli dArAzze pAr hona	‘to be just in front of’
17.	dhAnIya bArabAr hona	‘to be very small’
18.	dhAnIya se dide	‘very small round eyes’

6.2 Hindi Movie Songs

Urdu serves as a language of culture, given its own history of importance as a cultural language. Through its use in films, theatre and popular music festival (Mushaira), Urdu culture held a position of prominence in the Indian entertainment industry. Popular Urdu songs have retained steady popularity, particularly among the older generations, as evidenced by their requisition in film song programs. These are the Hindi movie songs in which amalgamation of both Hindi/Urdu or we can say Hirdu (Kelkar, 1968, pp. 11-15) with the English language. According to Kelkar in his book

Hirdu is a language in that nothing is clear—or, less pessimistically, the situation of Hindi-Urdu is enormously complex in all the dimensions—linguistic, socio-cultural, and literary; diachronic (historical) as well as diatopic (geographical). (Kelkar, 1968).

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Some transliteration of Hindi Songs are given below in which amalgamation of Hindi, Urdu and English:

1. Dil se dil churaya kyon jab yeh dil todna hi thi

Dil se dil lagaya kyon jab yu muh modna hi tha

Why did you break my heart?

Why did you fall in love?

Why did you gone away away away? (Akele hum akele tum)

2. Don't be don't be talking to stranger?

Don't be don't be talking to stranger, stranger, stranger?

Nazro se mile nazar aur yeh ho gaya asar

Meri roshni be-noor ho gai.....

Woh bhi hosh se gaye hum bhi hosh se gaye

Apni bekhudi mashhur ho gai.....

Don't be don't be talking to stranger stranger stranger? (ek ajnabee)

These songs are some examples of Urdu and English vocabulary in Hindi movie songs. Urdu words like nazar, asar, roshni, be-noor, bekhudi, mashur, ahsas, tassavvur, aagosh, deevangi, aashqi, jannat, chahat, bechani, aadat, manzil, lamha, sifarish, sharm-o-haya, fanna and English sentences embedded in Hindi songs are: Why did you break my heart? Why did you fall in love? Why did you gone away, away, away? Don't be don't be talking to stranger, stranger, stranger?

6.3 News Items and its Analysis

These are the selected news articles in which the impact of commercialization can be seen very effectively for example:

stock exchange ya maqtaal (Rashtriya Sahara Roznama Delhi 31.01.08)

In this headline stock exchange is been compared with maqtaal (battle field) because of its job culture. Everyday there is a rising and falling in sensex which is very disturbing in nature so it is compared with maqtaal. Development of a forceful language of news involves many issues of creativity, imagination and stylistic innovation. The linguistic device which is used over here is a simile which is the figurative use of language.

aab-e-zamzam na milne par Haj Committee of India ka izhar-e-narazgi

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

In this new article, the whole noun phrase “Haj Committee of India” is been taken. It is the influence of English on the print and electronic media. Here editor can also use “aab-e-zamzam na milne par India ki Haj Committee ka izhar-e-narazgi” but he makes it more compact by using noun phrase.

wadi mein private nursing homez par hukumat ka control (Qaumi Awaz 22.02.08)

Security forcez ne zabardast kamyabi hasil ki (Qaumi Awaz 18.02.08)

In both the headlines “homez” and “forcez” are used in Urdu by using /ze/ in place of /se/ because of the impact of phonemic sound of English.

Gilchrist most wanted khiladi

Here the adjective “most wanted” is used for Gilchrist to make him recognized as a criminal. It is also a example of creativity, imagination and stylistic innovation.

Munna bhai ki shadi mein kanuni locha (Qaumi Awaz 18.02.08)

In the contemporary society, languages often tend to be consumer goods; hence their demand and supply. This news is about the obstacle in the marriage of superstar Sajay Dutt but this situation is compared with the super hit Hindi movie lage raho munnabhai. If languages are an investment, they will have a yield, which in turn will determine the language valuation. The language of this news is completely same with the lage raho munnabhai but in the movie the term was chemical locha and here the term is kanuni locha. In post-globalization period, the language of media, market, advertisement, commercials, cinema, and soap, operas, and the theatre provide a kind of institutional sanction to all linguistic drifts. This example shows ingrained urge for diversity and deviation from linguistic norms.

IPL se county clubon ko khatra

In this headline plural of club is clubon in place of clubs. Editor makes it nativised and indianised plural form as same as Urdu and Hindi. This possibly explains the reason for “not very sharp state of linguistic consciousness of the speech community which generally moves towards linguistic numbness” (Modi 2000). It also deviates from the linguistic norm (morphological norm).

6.4 TV Commercials

According to the American Heritage Dictionary the word “Commercialize” means 1. to apply methods of business to for profit. 2 a) to do, exploit, or make chiefly for financial gain. 2 b) to
Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

sacrifice the quality of for profit. Advertising and the language of advertising is one of the most talked about subjects in our commercial society.

According to Encyclopedia Britannica the term advertisement means:

The techniques used to bring products service opinions, or causes to public notice for the purpose of persuading the public to respond in a certain way toward what is advertised. Most advertising involves promoting a good that is for sale, but similar methods are used to encourage people to drive safely, to support various charities, or to vote for political candidates, among many other examples. In many countries advertising is the most important source of income for media (eg newspapers, magazines, or television stations) through which it is conducted. In the non-communist world advertising has become a multibillion dollar business. (Encyclopedia Britannica Vol 1)

The language of advertisement is at the primary stage of development from the point of view of the extent of elaboration of their functions. Development of a catchy and forceful language of advertising involves many issues of creativity, imagination and stylistic innovation. There are to be reduced to writing, which needs codification from the point of view of standardization. Planning is the first step in the direction of codification of the language of advertising. (Fatihi, 1991)

In measuring the advertising performance it is necessary to measure the perception of advertising message. In case of printed advertisement this means readership. Readership analysis aims to answer the question who and how many persons read specific advertisement of a given product. This will show how well the advertising message communicates. In brief, the heart of the impact idea is that if a reader or viewer is exposed to an advertisement or commercial under normal conditions— whether he accepts or rejects the advertising message, then the effectiveness or impact of that advertisement can easily be grouped. This work is an attempt to analysis those principles of communications which make for the most effective advertising. As a result of this analysis, management and the copy writer would be in a much better position to decide what to say and how best to say in his advertising. (Fatihi, 1991)

Advertising messages are carried to the intended public and the customers through press, radio and television. The advertising messages of the product are also delivered through direct mail, and outdoor advertisement like banners, hoardings, stickers and balloons. There are known as Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

media of advertising. It is through advertisement that the advertiser is free to say what he wants to say about his products and services within the legal constraints and standards of practice enforced by the media. To convey his message he is at liberty to select a particular advertising media, which falls into three broad categories:

1. Electronic Media
2. Print Media
3. Outdoor Media

1. Electronic Media:

- TV Commercials
- Film Advertising
- Radio advertising

2. Print Media:

- Newspaper Advertising
- Magazine

3. Outdoor Advertising:

- Hoardings
- Neon Signs
- Cards—Stickers, Handbills and banners (inside bus and taxi)
- Sky writing
- Gift Advertising

In spite of the “cultural pollution”, which is said to be have set in as a result of commercialization, there has been a process of ‘nativization’ as well. In fact, this is yet another way in which global culture is said to be a post-modern. Many foreign countries have gone native. Both global and local are being natively linked. Japanese marketing turn glocalization captures this relationship between the local and global quite well. Glocalization, in its original definition means “a global outlook tailored to local conditions.” (Robertson, cited in Nash 2000, p. 85). The recent British advertisement for coke showing children in the streets of Pakistan playing cricket against the background of Nusrat Fateh Ali Khan’s music. Revlon, for example, has adopted the colour palette and composition of its cosmetics to suit the Indian skins and climate. Rating of MTV significantly jumped after it adopted Indian VJs.

K. Mc Cormick and R.K. Agnihotri (2008) say about the historical, social, economic and political factors in the advertisement or in the language of advertisement by the help of linguistic components, images, materiality of sign, visual design features of the advertisement or hoardings.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

S.K. Singh (2001) writes that the new wave— language globalization— is created through marketization and internationalization of politics. The new wave is creating global market for the realistic society of today and tomorrow. Till recently language was the means of communication among the humans and info sphere was limited to the humans, now it has been extended to mechanics: machine to machine communication.

In any linguistic market an individual as a customer may adopt two strategies: a long term strategy and a short term strategy. Objective values of languages are assigned on the basis of customer (users) needs. Some studies on the trend of language choice in India provide answer to how the Indian's choices of language were affected by the impulses of market forces.

Shubhashree Ganguly (1991) concluded that the success of any standard language depends largely upon the urban and industrial development of the society so an effective management of Doordarshan alone can never solve the problem of standard Bengali pronunciation because historically it has become the part of a much wider cultural and linguistic communication failure. Language has been studied in India, both in respect of morphology and semantics, from a very early period. The relation of language with thought is so intimate that scarcely one can be separated from the other. This fact was realized by the ancient Indian philosophers during the “Sutra” period. But what they had not realized properly was . . . the full effect of a word upon its hearer may depend not only upon the context but upon the whole physical, psychological environment and, on many occasions, upon his experience of the culture of which the language forms an integral part (Cherry, 1957, p. 73)

“. . . a mature speaker can produce a new sentence of his language on the appropriate occasion, and other speakers can understand it immediately, though it is equally new to them, . . . Normal mastery of a language involves not only the ability to understand immediately an indefinite number of entirely new sentences, but also the ability to identify deviant sentences and, on occasion, to impose an interpretation on them” (Chomsky, 1975, p. 7)

Abdul Azeez (2006) writes that the common life, people emerged in the way of consumerism. The markets which are dominated by the multi-national companies by way of media advertising create superficiality, sensationalism, credit facilities and high demand. The communication matrix of media and marker attempts to attain profit through innovative patterns of language
Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

emerging out of various communicative strategies. The final profit of some communication is equal to the price less the cost. Consequently, there is an effort to raise price and reduce cost. Thus, the linguistic enactment in media and market communication makes us believe that only those languages that are more efficient will survive. With the traditional concepts of logical rationality, people who have to bear such costs would decrease in number or even abandon their use of the language, unless they have made a conscious choice to retain it. In the backdrop, the efficiency of a language may be defined as the ability to transmit a certain amount of information in less time than another language. Though this hypothesis is not supported by firm evidence, nonetheless the paper proposes to project language as an object of “choice” geared towards a certain goal, thus thinking decisions made by individuals. The paper also maintained that since languages face competition, they are subject to market economic analysis. In the modern consumer society, languages are treated as consumer goods; hence their demand and supply can be illustrated with graphs, which can be useful for evaluating government intervention in that market. If languages are an investment, they will have a yield, which in turn will determine the language valuation.

Extending this model further, we may suggest that, as with other goods and investments, the spending by an individual on a particular language would decline if the costs and benefits of completing items became more attractive. This possibly explains the reason for “not very sharp state of linguistic consciousness of the speech community which generally moves towards linguistic numbness.” (Modi, 2000). In post-globalization period, the language of media, market, advertisement, commercials, cinema, and soap, operas, and the theatre provide a kind of institutional sanction to all linguistic drifts. The following examples show ingrained urge for diversity and deviation from linguistic norms.

Love ke liye kuch bhi karega (film title)

Sunday ho ya Monday roz khao andey (Advertisement)

Bar bar rin ki chamkar (Advertisement)

Kachua burning macchar bhagging (Advertisement)

Jab we met (film title)

Examples of Advertisements from the T.V. Channels are:

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

- Tazgi aai ronak chai hamam se
Hamam jadu jagae pehle se kahi zyada
Tazgi aur ronak lai tazgi bhari
Khusbu tan man mein bas jaye
Hamam---pariwar ka sabun.
- Khane mein mazedar
Pal bhar mein tayyar
Maggie do---minute noodles.
Mummi bhukh lagi hain
Do minute.
- The Great Indian Spirit
An experience called cricket
And a scooter called Bajaj
The first watched by millions
The second valued by millions
Both reflecting the great Indian Spirit
You just can't beat a bajaj.
Yeh zameen yeh aasma
Hamara kal hamara aaj
Buland bhara ki buland tasvir
Hamara bajaj
- Daanton ke surakhakon ke dard se apni
Ladli ki meethi muskaan ko aansuon mein
Na badalne de
Abhi se apni ladli ko floride suraksha de
Colgate floride
- Apne shishu ko dijye
cerelac ka anokha labh
cerelac ka wada---

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

sawad bhala sampur posahar
char mahine ki umr se apne shishu ko
dudh ke sath sath thos aahar ki bhi
zarurat hoti hai---use cerelac ka
anokha labh de.

- Hero Honda ke sawar ke liye, yeh hai bas ek litre ki mar
Tank bhariye aur chalte chaliye
Honda ki sharestha hero Honda C.D. 100 ke 4-stroke
Engine mein dekhi ja sakti hai, aapka shandar humsafar
- Dum mein kam lekin-----kam mein dum
Sasta magar bharsemand washing powder Nirma

Chapter 7 List of Urdu Lexicons and its Frequency

S.No.	Word	Gloss	Frequency
1	/mUkAdma/	'suite'	46
2	/lUkma/	'morsel'	58
3	/mAkbul/	'popular'	61
4	/kæci/	'scissors'	67
5	/kima/	'chopped flesh'	68
6	/tAkdir/	'fate'	54
7	/nUksan/	'harm'	69
8	/nAkša/	'map'	83
9	/lkrar/	'admit'	67
10	/lštiak/	'fondness'	56
11	/mUštak/	'desirous'	71
12	/vakEa/	'event'	59
13	/Aqd/	'marriage'	54
14	/vakeAtAn/	'factually'	58
15	/taAllUk/	'concern'	66
16	/kanun/	'law'	56
17	/kAtl/	'murder'	79
18	/vAkt/	'time'	65
19	/kAlb/	'heart'	76
20	/kAdr/	'value'	54
21	/kAlAm/	'pen'	69
22	/kAyamAt/	'day of judgement'	80
23	/makul/	'suitable'	65
24	/mAzak/	'joke'	71
25	/qAbutAr/	'pigeon'	45

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

26	/qaGAz/	‘paper’	46
27	/hAlqe-hAlqe/	‘slowly’	35
28	/qAmra/	‘room’	52
29	/khavInd/	‘husband’	45
30	/khas/	‘specific’	21
31	/khalIs/	‘pure’	29
32	/akhri/	‘in the end’	26
33	/akhIr/	‘in the end’	28
34	/khUrafat/	‘controversy’	43
35	/khar/	‘thorn’	34
36	/khAbAr/	‘news’	26
37	/khUd/	‘self’	54
38	/ šakh/	‘branch’	32
39	/cikh/	‘cry’	21
40	/Akhbar/	‘newspaper’	46
41	/tAnkha/	‘salary’	54
42	/khan/	‘khan, a surname’	63
43	/khUškhAt/	‘good-writing’	49
44	/khUšhal/	‘prosperous’	76
45	/IkhtIar/	‘authority’	78
46	/mUkhtar/	‘with authority’	67
47	/zAkhmI/	‘wounded’	51
48	/dArAkhšā/	‘bright’	54
49	/gUsAlxana/	‘bathroom’	67
50	/gor/	‘need’	54
51	/gAm/	‘grief’	56
52	/dag/	‘spot’	76
53	/dAga/	‘deceit’	55

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

54	/mUrg/	‘bird’	63
55	/gUbbara/	‘balloon’	57
56	/nAgma/	‘song’	72
57	/gIlaf/	‘cover’	65
58	/nIGAlna/	‘to swallow’	43
59	/Goya/	‘as if’	36
60	/vAxt/	‘time’	43
61	/bAndux/	‘revolver’	34
62	/tAbax/	‘big plate’	45
63	/bUllax/	‘a nose pendent’	56
64	/mAax/	‘joke’	54
65	/fArax/	‘difference’	58
66	/fAxirnI/	‘a female beggar’	76
67	/fAxAr/	‘pride’	48
68	/IlAm/	‘knowledge’	65
69	/qAbAr/	‘grave’	78
70	/xAtAm/	‘finish’	79
71	/šAkAl/	‘face’	76
72	/zIkAr/	‘mention’	76
73	/nAqAl/	‘copy’	59
74	/jAšAn/	‘celebration’	81
75	/hAšAr/	‘result’	68
76	/AmAl/	‘practice’	65
77	/šArf/	‘honour’	56
78	/mArz/	‘disease’	54
79	/ Arz/	‘want’	54
80	/Arq/	‘Juice’	65
81	/vArq/	‘leaf; slice’	66

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

82	/rAqm/	‘write; cash’	65
83	/vAtn/	‘native country’	39
84	/šAjr/	‘tree’	49
85	/xAbr/	‘news’	43
86	/dos/	‘friend’	88
87	/goš/	‘flesh’	89
88	/gAš/	‘round’	87
89	/bAn/	‘close’	69
90	/dAs dArazi/	‘interference’	49
91	/ras goi/	‘saying straight forward’	43
92	/kIs var/	‘on installment’	59
93	/kaš kari/	‘farming’	49
94	/pUš pAnahi/	‘backing; support’	58
95	/khan/	‘mine’	67
96	/bhIkhari/	‘beggar’	76
97	/bhukh/	‘hunger’	66
98	/bhukha/	‘hungry’	67
99	/bhikh/	‘begging’	68
100	/jhuth/	‘lie’	76
101	/jhutha/	‘liar’	67
102	/rut/	‘angry’	71
103	/hot/	‘lips’	83
104	/gId/	‘vulture’	58
105	/paud/	‘sapling’	65
106	/dUk/	‘sorrow’	51
107	/dud/	‘milk’	59

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

S.No.	Word	Gloss	Frequency
108	zAxirA-e-Alfaz	‘stock of words’	32
109	xanA-e-xUda	‘love of Gods’	31
110	mAlkA-e-bArtanIya	‘queen of England’	21
111	raz-e-UlfAt	‘secret of love’	20
112	vadi-e-kAshmir	‘valley of Kashmir’	32
113	tUlu-e-aftab	‘rising of sun’	22
114	nAGmA-e-mUhAbbAt	‘song of love’	32
115	zAriA-e-rozgar	‘means of employment’	31
116	iradA-e-qAtl	‘intention of murder’	32
117	sAda-e-vAtAn	‘call of nation’	12
118	sAza-e-maut	‘death sentence’	44
119	bu-e-gUl	‘fragrance of flower’	34
120	Andaz-e-bAyan	‘manner or style of expression’	67
121	dastan-e-GAm	‘story of grief’	54
122	gul-e-mUhAbbAt	‘flower of love’	34
123	daur-e-GalIb	‘period of Ghalib’	33
124	mahrin-e-IIsanIyat	‘linguists’	23
125	kullIyat-e-vAli	‘collection of Vali’s poetry’	31
126	dastan-e-GArIb	‘story of a poor man’	32
127	GAm-e-dIl	‘grief of heart’	78
128	vAqt-e-sAhAr	‘the dawn’	65
129	rAng-e-gUl	‘colour of flower’	34
130	divan-e-GalIb	‘poetry of Ghalib’	21
131	zUrurIyat-e-zIndAgi	‘needs of life’	34
132	elan-e-mAqsAd	‘declaration of purpose’	44
133	baIs-e-fAxr	‘cause of pride’	56

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

134	mAth-e-sAbAq	‘text of lesson’	43
135	rAsm-e-xAt	‘script’	45
136	rah-e-nIjat	‘salvation’	65
137	rah-e-hAq	‘in the way of God’	64
138	lAb-o-lAhja	‘accent’	44
139	Išq-o-mUhAbbAt	‘love and affection’	43
140	jan-o-mal	‘life and property’	54
141	sAvalo-jAvab	‘question answer’	51
142	šer-o-šAiri	‘verse and poetry’	88
143	jan-o-dIl	‘life and heart’	80
144	mal-o-daulAt	‘property and wealth’	93
145	tAsnifat	‘creative writings’	34
146	vAzirat	‘ministers’	54
147	qanunat	‘rules; laws’	43
148	sAbqat	‘lessons’	44
149	mahIrat	‘experts’	45
150	šerat	‘verses’	46
151	faujat	‘armies’	51
152	sInfat	‘genres’	32
153	zUlmat	‘cruelties’	45
154	rAsmat	‘traditions’	54
155	xAyalatō	‘thought’	69
156	Asbabō	‘reasons’	71
157	hUquqō	‘rights’	80
158	jAzbatō	‘emotions’	89
159	hAqaIqō	‘truths’	90
160	sAvalatō	‘question’	90
161	Asnafō	‘genres’	76

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

162	Alfazō	‘words’	98
163	vUjuhatō	‘reasons’	82
164	xUsusIyato	‘qualities’	87
165	Ašarō	‘verses’	98
166	mUškIlatō	‘difficulties’	87

Conclusion

In Language Census of India it is recorded that Urdu speakers are 28,620,895 in 1971, 34,941,435 Urdu speakers in 1981 and 43,406,932 Urdu speakers in 1991. There are 22.08 decadal percentage of Urdu speakers in 1871-81 and 24.29 decadal percentages of Urdu speakers in 1981-91 (see Table 1, 2). It means there is a growth of Urdu speakers of 02.21 decadal percentages. By looking these data of Language Census of India we can conclude that number of Urdu speakers is increased. More people are accepting Urdu as their mother tongue. Their attitude towards Urdu is favorable but on the other hand they want English for higher education and services.

In chapter-3 data shows that females have the favorable attitude towards English as compared to males. 30 to 40 per cent of females of Age group3 prefer Urdu for reading and writing. Only 5 to 7 per cent of males of Age group2 prefer reading and writing in Urdu and 0 to 5 per cent of females of Age group2 prefer Urdu for reading magazine, story books and newspaper and writing to close friends and family members.

The conclusion is that the speakers of Age group 1 are more commercialized than the speakers of Age group 3 and females are more commercialized than males. 100 per cent of males and females prefer English for securing jobs, for education and higher studies and for official purpose. 100 per cent of males of Age group2 prefer English in secondary school level, college level, and higher education and for official purpose. 100 per cent of males of Age group3 prefer English for job and education. 100 per cent of females of Age group 1, 2, 3 prefer English for higher education and jobs. 100 per cent of females of Age group 3 prefer English for medium of instruction. Males and females of Age group1 prefer or want to adopt western ways of life. 100 per cent of males and females think that English is the language of business and science and technology. It is the impact of commercialization that English is most crucial language and the most demanding language in the today's scenario.

Urdu speakers of all age groups have the favorable attitude towards Urdu. They find Urdu as the most prestigious, expressive and soft language but on the other hand they think English is the language of science, technology and media. Only English can give them a better life and a better future.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

In Chapter-4, 18 per cent males of Age group1 mind it the correct pronunciation of Urdu but 82 per cent males of same Age group don't mind it the correct pronunciation of Urdu while 24 per cent females of same group mind it and 76 per cent don't mind it. 58 per cent males of Age group2 don't mind it correct pronunciation of Urdu and 46 per cent females of same Age group don't mind it but 42 percent males and 54 per cent females of Age group2 mind it correct pronunciation of Urdu. 93 per cent males of Age group3 and 82 per cent females of Age group 3 strongly mind it what to pronounce how to pronounce and where to pronounce the word. When the researcher asks the reason behind it speakers said that they do this because "its chalta hai".

The hypothesis of this work is "if any three age groups of Urdu speakers are ranked in a scale (as the older generation is less commercialized and younger generation is more commercialized and more prone to social change) then they will be ranked in the same order by their differential attitude of Urdu (older generation do mind for Urdu and younger generation does not mind for Urdu)". The hypothesis of this work is stand confirmed by the data in this chapter. This variation in the field is seen due to the impact of television on common masses in particular and commercialization in general.

In Chapter-5, 18 per cent of males of Age group1 mind it using of compound word structure of Urdu 82 per cent of males of same Age group don't mind it using of compound word structure of Urdu while 24 per cent of females of same group mind it using of compound word structure of Urdu and 76 per cent don't mind it. 58 per cent of males of Age group2 don't mind it and 46 per cent of females of same Age group don't mind it but 42 percent of males and 54 per cent of females mind it of Age group2. 93 per cent of males of Age group3 and 82 per cent of females of Age group 3 strongly mind it using of compound words in Urdu, strongly mind it pluralization of Urdu words and strongly mind it in using prefixes and suffixes in Urdu words. All these compounds are not used by Urdu speakers in the field. Only few of them responded on these types of compound words. The older generation peoples used these types of words in their day to day conversation but younger generation do not used them in their day to day conversation and this is very easily seen in the data collected by the researcher in the field.

In Chapter-6, Sentence structure is selected from the field to show the language analysis of electronic and print media. Idioms and Phrases of Urdu collected from the field from older generation of Urdu Speakers which are out-dated in the new generation speakers. Analysis of Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Dr. Somana Fatima, Doctoral Dissertation, Department of Linguistics, Aligarh Muslim University 2011
Published in Language in India Journal ISSN-1930 2940. 11249 Oregon Circle, Bloomington MN 55438 U.S.A.

songs from the Hindi (Hirdu) Movie is done to show the prominence of Urdu in film industry. Analysis of headlines of Urdu newspaper is done from Qaumi Awaz, Rashtriya Sahara Roznama Delhi, Rashtriya Sahara Roznama, Dawat, New Delhi and Hindustan Express, New Delhi. Analysis of advertisement from TV commercials, newspaper and magazine advertisements and hoardings is done to show the impact of commercialization on Urdu language. The main concluding remark is that language is just a matter of conversation for the young generation but for the older generation people it is a language of prestige, love and expressiveness. They want their language as simple as they can.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Bibliography

Abdul Azeez. "Globalization and Language Hegemony". Paper presented at the National Seminar on **Language and Globalization: Issues and Perspective**. A.M.U. Aligarh. February 7-8, 2006.

Abdul Haq. 1937. **The Standard Urdu-English Dictionary**. Delhi: J.S. Sabt Singh and Sons.

Ahmad, H. 1973. **Urdu Alfaz Shumari**. Hyderabad: Villa Academy.

Ahmad, K. (ed.) 1994. **English-Urdu Dictionary**. New Delhi: Bureau for Promotion of Urdu Ministry of HRD.

Ahmad, S. 2006. "Electronic Linguistics: the Internet and the Evolution of New English". Paper presented in the National Seminar on **Language and Globalization: Issues and Perspective**. A.M.U. Aligarh. February 7-8, 2006.

American Heritage Dictionary of the English Language. Fourth Edition. 2003. Houghton Mifflin Company.

Anwar A.H. Al-Athway. 2004. "Grammatical Borrowing: The Case of Arabic Plurals in the Urdu Language" **Applied Linguistics Journal**. Department of Linguistics, A.M.U. Aligarh.

Baran, P. A. 1968. **The Political Economy of Growth**. New York: Modern Reader Paperback.

Bashir, A. 2004. "Perso-Arabic Elements in Urdu." **Applied Linguistics Journal**. Department of Linguistics, A.M.U. Aligarh.

Beg, M. A. 1988. **Study of Social Class Differences in the Use of Consonant Clusters in Urdu**. M. Phil. Dissertation. Department of Linguistics. Aligarh: A.M.U. (unpublished).

Beg, M. K. A. 1979. "The Planning and Development of Urdu in India" Paper presented at the National Seminar on **Urdu Sociolinguistics**. U.T.R.C. Mysore: C.I.I.L.

Beg, M. K. A. 1986. **Sociolinguistic Perspective of Hindi and Urdu in India**. New Delhi: Bahri Publications.

Beg, M. K. A. 1988. **Urdu Grammar: History and Structure**. New Delhi: Bahri Publications.

Beg, M. K. A. 1991. "Standardization of Urdu Script". **Indian Journal of Applied Linguistics**. Vol.17th. No.2. This Spl. Issue on "Language Standardization"

Beg, M. K. A.2000. **Urdu Zuban ki Tarikh**. Aligarh: Aligarh Educational Book House.

Beg, M. K. A. 2004. "The Origin and Development of the Urdu Language." **Applied Linguistics Journal**. Department of Linguistics, A.M.U. Aligarh.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Dr. Somana Fatima, Doctoral Dissertation, Department of Linguistics, Aligarh Muslim University 2011
Published in Language in India Journal ISSN-1930 2940. 11249 Oregon Circle, Bloomington MN 55438 U.S.A.

Beg, M. K. A. (Ed.). 2004. **Applied Linguistics Journal**. Department of Linguistics, A.M.U. Aligarh.

Bharucha, R. 2003. **The Politics of Cultural Practice: Thinking through in an Age of Globalization**. New Delhi: Oxford University Press.

Bose, A. C. "Tanglish- a by product of Communication Globalization". Paper presented at National Seminar **Language and Globalization; Issues and Perspectives**. A.M.U. Aligarh. February 7-8, 2006.

Charnay, J. P. 1981. **Islamic Culture and Socio-economic Change**. Vol-4. Leiden E. J. Brill.

Chaudhary, S. "Why do we have (these) Portuguese words in our languages: A Note on Languages in Contact?" **Eighth International Conference On South Asian Language**. A.M.U. Aligarh. January 6-8, 2008

Chaudhary, S. 2001. "Will India becomes an English Speaking Country?" Paper presented at National Seminar on **Globalization: Language, Culture and Media**. I.I.T. Kanpur.

Chaudhary, S. 2004. 'Right to the use of Mother Tongue' in Koul, O.N. and Hasnain, I. (Eds. 2004) **Linguistics: Theoretical and Applied**. A Festschrift for Ruqaiya Hasan, Delhi: Indian Institute of Language Studies.

Cherry, C. 1957. **On Human Communication**. Mass: Cambridge M.I.T. Press.

Chomsky, N. 1975. **Current Issues in Linguistic Theory**. The Hague: Mouton.

Dhar, N. A. "Global: A threat for Mother Tongue of Indian people" Paper presented in the National Seminar on **Language and Globalization: Issues and Perspectives**. A.M.U. Aligarh. February 7-8, 2006.

Dittmar, N. 1976. **Sociolinguistics: A Critical Survey of Theory and Applications**. London: Edward Arnold Publishers.

Dua, H. R. 1978. "A Sociolinguistic Profile of India: Linguistics Society of India" Golden Jubilee Souvenir, **Eight All-India Conference of Linguistics**, Delhi.

Dua, H. R. 1991. "Sociolinguistic Processes in the Standardization of Hindi and Urdu" **Indian Journal of Applied Linguistics**. Vol.17th. No.2. This Spl. Issue on "Language Standardization"

Dua, H. R. 2001. **Science Policy Education and Language Planning**. Mysore: Yashoda Publications.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Dr. Somana Fatima, Doctoral Dissertation, Department of Linguistics, Aligarh Muslim University 2011
Published in Language in India Journal ISSN-1930 2940. 11249 Oregon Circle, Bloomington MN 55438 U.S.A.

Ejazun N. 2008. "Role of Nasals in Urdu Language". **Eighth International Conference on South Asian Language**. A.M.U. Aligarh. January 6-8, 2008

Fasold, R. 1992. **The Sociolinguistics of Language**. Oxford: Blackwell.

Fatihi, A. R. "Economic Relevance of Language in Post-Global Indian Consumer Society". Paper presented at National Seminar on **Globalization: Language, Culture and Media**. I.I.T. Kanpur. 2001.

Fatihi, A. R. 1991. **The Language of Advertising and T.V. Commercials**. Department of Linguistics. A.M.U. Aligarh.

Fishman, J. A. 1972. **Language in Socio-cultural Change**. Essay by J. A. Fishman, selected and introduced by Anwar S. Dil. California: University Press.

Florian C. 2005. **Sociolinguistics: the Study of Speakers' Choices**. Cambridge University Press.

Ganguly, S. 1991. "Standard Pronunciation for Doordarshan (Indian T.V.)" **Indian Journal of Applied Linguistics**. Vol.17th. No.2. This Spl. Issue on "Language Standardization"

Grierson, G. A. 1903-1928. **The Linguistic Survey of India**. Delhi: Motilal Banarasidas.

Gupta, J. D. 1976. **Language Conflict and National Language Development: Group Politics and National Language Policy in India**. Berkeley: University of California Press.

Hameed, S. 2004. "Lucknow Urdu Vowels: A Psychologic-Acoustic Perspective." **Applied Linguistics Journal**. Department of Linguistics, A.M.U. Aligarh.

Haqee, S. H. 2003. **The Oxford English Urdu Dictionary**. Karachi: Oxford University Press.

Hasnain, S. I. & Gupta. 2001. "Globalization, Language, Culture and Media: Some Reflections". Paper presented at National Seminar on **Globalization: Language, Culture and Media**. I.I.T. Kanpur.

Hasnain, S. I. 1985. **Standardization of Languages: A Case Study of Urdu**. Ph.D. Dissertation, Jawaharlal Nehru University, Delhi.

Hasnain, S. I. 1991. "Innovations in Language—An Experiment, in Comprehensibility with Reference to Urdu in Mass Media and Education." **Indian Journal of Applied Linguistics**. Vol.17th. No.2, July-Dec. This Spl. Issue on "Language Standardization"

Hasnain, S. I. 1995. **Standardization and Modernization: Dynamics of Language Planning** Aligarh: A.M.U. forwarded by Joshua A. Fishman. New Delhi: Bahri Publications.

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Dr. Somana Fatima, Doctoral Dissertation, Department of Linguistics, Aligarh Muslim University 2011
Published in Language in India Journal ISSN-1930 2940. 11249 Oregon Circle, Bloomington MN 55438 U.S.A.

Hymes, D. (ed.) 1964. **Language in Culture and Society: A Reader in Linguistics and Anthropology**. New York: Harper and Row.

Kar, S. 2005. **Globalization: One World, Many Voices**. New Delhi: Rawat Publications.

Kelkar, A. R. 1968. **Studies in Hindi-Urdu: I-Introduction and Word Phonology**. Poona: Deccan College.

Khan, I. H. 1996. **A Comparative and Contrastive Study of Standard Urdu and Standard Hindi**. Ph.D. Dissertation. A.M.U. Aligarh. (published).

Khan, M. H. 2004. "A Phonetic and Phonological Study of the Word in Urdu." **Applied Linguistics Journal**. Department of Linguistics, A.M.U. Aligarh.

Khubchandani, L. M. 1988. **Language in a Plural Society**. Shimla: Indian School of Advanced Study. Motilal Banarasidas.

Khubchandani, L. M. **Language Culture and Nation-building: Challenges of Modernization**. Shimla: Indian Institute of Advanced Study.

Khuchandani, L. M. 1997. **Language and Development Revisualizing Boundaries: A Plurilingual Ethos**. Vol 3. New Delhi: Saga Publications. London: Thousand Oaks.

Koul, O. N. 2004. "Co-ordination in Urdu." **Applied Linguistics Journal** Department of Linguistics, A.M.U. Aligarh.

Labov, W. 1972. **Sociolinguistic Patterns**. Philadelphia: University of Pennsylvania Press.

Lele, J. K. 1989. **Language and Society: Steps Towards an Integrated Society**. New York: E. J. Brill.

Mahapatra, B. P. 1991. Census of India, 1991. **Census Handbook**. Registrar General and Census Commissioner, India.

Mahapatra, B. P. 1991. Series 1- India, Paper 1 of 1997. **Language, India and State (Table C-7)**, Registrar General and Census Commissioner, India.

Mali, K. & Pancholi. 1988. **The Fundamentals of Research Methodology**. Jaipur: Publication Scheme.

Mallikarjun, M. 2008. "English in India: A Post-colonial Crises". Paper presented in **Eighth International Conference On South Asian Language**. A.M.U. Aligarh. January 6-8, 2008

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Dr. Somana Fatima, Doctoral Dissertation, Department of Linguistics, Aligarh Muslim University 2011
Published in Language in India Journal ISSN-1930 2940. 11249 Oregon Circle, Bloomington MN 55438 U.S.A.

Mashhadi, S. "Impact of Globalization on Urdu Language and Literature". Paper presented in the National Seminar on **Language and Globalization: Issues and Perspectives**. February 7-8, 2006. A.M.U. Aligarh.

McCormick, K. 2008. Hoardings in Mixed Code: A Linguistic Perspective. **Eighth International Conference on South Asian Language**. A.M.U. Aligarh. January 6-8, 2008

Milroy, L. 1980. **Language and Social Networks**. Oxford: Basil Blackwell.

Modi, B. 2001. "Globalization, Media and Linguistic Numbness". Paper presented at National Seminar on **Globalization: Language, Culture and Media**. I.I.T. Kanpur.

Mustafa, K. S. 2004. "Complex Sentence in Dakhani Urdu." **Applied Linguistics Journal**. Department of Linguistics, A.M.U. Aligarh.

Pandit, P. B. 1972. **India as a Sociolinguistic Area**. Poona: University of Poona.

Patnaik, B. N. & Hasnain. 2006. **Globalization: Language, Cultural and Media**. Shimla: Indian Institute of Advanced Study.

Platts, J. T. 1965. **A Dictionary of Urdu, Classical Hindi and English**. London: Oxford University Press.

Qamry, T. Z. 2004. "Co-occurrence of Affixes: A Case Study of Plural Formation in Urdu." **Applied Linguistics Journal**. Department of Linguistics, A.M.U. Aligarh.

Schmidt, R. L. 1999. **Urdu: An Essential Grammar**. London and New York Press.

Shariffa B. 2003. **Language Use, Language Attitude and Language Preference in Kashmiri Speech Community** M. Phil Dissertation. A.M.U. Aligarh. (Unpublished).

Sheikh, A. M. 2004. "Analysing the Discourse Pattern: A Study of Kashmiri Urdu." **Applied Linguistic Journal**. Department of Linguistics, A.M.U. Aligarh.

Singh, S. K. 2001. "Language Globalization and Market Realism". Paper presented at National Seminar on **Globalization: Language, Culture and Media**. I.I.T. Kanpur. 2001.

Sreedhar, M. V. (Jd. ed.) 1984. **Questionnaire Bank of Sociolinguistic Surveys in India**. Mysore: C.I.I.L.

Strauber, B. 2008. "The English Gap in Indian Education Its Causes, Implications, and Solutions". **International Conference On South Asian Language-8**. A.M.U. Aligarh. January 6-8, 2008

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Dr. Somana Fatima, Doctoral Dissertation, Department of Linguistics, Aligarh Muslim University 2011
Published in Language in India Journal ISSN-1930 2940. 11249 Oregon Circle, Bloomington MN 55438 U.S.A.

Syeda A. & Kak. 'Globalized Media' and its Implications on Indian Language and Culture.
Presented in the National Seminar on **Language and Globalization: Issues and Perspectives.**

Verma, R. K. & Verma. 1989. **Research Methodology.** New Delhi: Commonwealth Publishers.

Yadav, J. P. 2004. **Television and Social Change.** Vol.1. New Delhi: Anmol Publications Pvt.
Ltd.

<http://en.wikipedia.org/wiki/Urdu>

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Census Table 1

Comparative Strengths of Scheduled Languages—1971, 1981, 1991.

Language	Person who returned the language as their mother tongue		
	1971	1981	1991
1	2	3	4
Hindi	208,514,005	264,514,117	337,272,114
Bengali	44,792,312	51,298,319	69,595,738
Telugu	44,756,923	50,624,611	66,017,615
Marathi	41,765,190	49,452,922	62,481,681
Tamil	37,690,106	**	53,006,368
Urdu	28,620,895	34,941,435	43,406,932
Gujarati	25,865,012	33,063,267	40,673,814
Kannada	21,710,649	25,697,146	32,753,676
Malayalam	21,938,760	25,700,705	30,377,176
Oriya	19,863,198	23,021,528	28,061,313
Punjabi	14,108,443	19,611,199	23,378,744
Assamese	8,959,558	**	13,079,696
Sindhi	1,676,875	2,044,389	2,122,848
Nepali	1,419,835	1,360,636	2,076,645
Konkani	1,508,432	1,570,108	1,760,607
Manipuri	791,714	901,407	1,270,216
Kashmiri	2,495,487	3,176,975	++
Sanskrit	2,212	6,106	49,736

** Full figures for Tamil and Assamese for 1981 are not available as the census records for Tamil Nadu were lost floods and the 1981 Census could not be conducted in Assam due to the disturbed conditions then prevailing. Therefore, percentage to total population for Tamil and Assamese are not given.

++ Full figures Kashmiri language for 1991 are not available as the 1991 Census was not conducted in Jammu and Kashmir due to disturbed conditions.

'N' Negligible.

Census Table-2
Growth of Scheduled Languages—1971, 1981, 1991

Language	Person who returned the language as their MT			Decadal % increase	
	1971	1981	1991	1971-81	1981-91
Assamese	8,959,558	*	13,079,696	*	*
Bengali	44,792,312	51,298,319	69,595,738	14.52	35.67
Gujarati	25,865,012	33,063,267	40,673,814	27.83	23.02
Hindi	208,514,005	264,514,117	337,272,114	26.86	27.51
Kannada	21,710,649	25,697,146	32,753,676	18.36	27.46
Kashmiri	2,495,487	3,176,975	**	27.31	**
Konkani	1,508,432	1,570,108	1,760,607	4.09	12.13
Malayalam	21,938,760	25,700,705	30,377,176	17.15	18.20
Manipuri	791,714	901,407	1,270,216	13.86	40.91
Marathi	41,765,190	49,452,922	62,481,681	18.41	26.35
Nepali	1,419,835	1,360,636	2,076,645	-4.17	52.62
Oriya	19,863,198	23,021,528	28,061,313	15.90	21.89
Punjabi	14,108,443	19,611,199	23,378,744	39.00	19.21
Sindhi	1,676,875	2,044,389	2,122,848	21.92	3.84
Tamil	37,690,106	*	53,006,368	*	*
Telugu	44,756,923	50,624,611	66,017,615	13.11	30.41
Urdu	28,620,895	34,941,435	43,406,932	22.08	24.29

Figures of Assamese and Tamil for 1981 are not given due to flood.

** The decadal percentage increase of Kashmiri for 1991 is not given due to disturbed condition.

Appendix-1

Questionnaire

Section—1

١. Name of the respondent: _____
٢. City: Lucknow [] Aligarh [] Delhi []
٣. Sex: male [] female []
٤. Age: 16-25 years []
26-45 years []
46-80 years []
٥. Mother tongue: Urdu []
٦. Whether read and write in Urdu
only read [] only write [] read & write []
٧. Other languages known
- | language | understand | speak | read | write |
|----------|------------|-------|------|-------|
| a) _____ | [] | [] | [] | [] |
| b) _____ | [] | [] | [] | [] |
| c) _____ | [] | [] | [] | [] |

Section—2

١. What language do you use in the following contexts?
- a) talking to people in locality
Urdu [] English []
- b) talking to people in school, college, university
Urdu [] English []
- c) talking to family members
Urdu [] English []
- d) talking to colleagues
Urdu [] English []
٢. What language is used by you when you meet an Urdu speaking stranger?
Urdu [] English []
٣. What language do you use when you visit an office, hospital or market?

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Urdu [] English []

٤. What language do you use for entertainment?

Urdu [] English []

٥. What language do you use while talking to your teacher/ student?

Urdu [] English []

٦. In what language do you watch TV programmes?

Urdu [] English []

٧. In what language do you listen radio programmes?

Urdu [] English []

٨. In what language do you read magazines?

Urdu [] English []

٩. In what language do you read newspaper?

Urdu [] English []

١٠. What language do you use while writing to?

a) close friends

Urdu [] English []

b) family members

Urdu [] English []

١١. Specify the language you use in printing invitations of marriage and other ceremonies.

Urdu [] English []

١٢. What language you use for creative writings like articles, stories and poetry?

Urdu [] English []

Section—3

١. To what medium of instruction would you like to send your children?

Urdu [] English []

٢. What language you will prefer to use to make social contacts?

Urdu [] English []

٣. If there is a group and all are bilinguals of your speech community, in

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

such a situation, in which language you will prefer to communicate.

Urdu [] English []

ξ. What language do you think is the most ideal for medium at the level of

a) primary school

Urdu [] English []

b) secondary school

Urdu [] English []

c) college

Urdu [] English []

ο. What language do you think is the most useful for the following

a) to secure jobs

Urdu [] English []

b) to purpose higher education.

Urdu [] English []

c) to communicate with other groups

Urdu [] English []

7. What language would you prefer in welcoming guests/ departing from guests, relatives and friends etc. ?

Urdu [] English []

7. What language would you prefer in performing certain religious practices?

Urdu [] English []

Λ. What language would you prefer for office use

Urdu [] English []

9. What you prefer urdu language to be used for the following purposes:

a) language of administration Urdu [] English []

b) medium of instruction

at primary level Urdu [] English []

middle school level Urdu [] English []

+2 level Urdu [] English []

graduate level Urdu [] English []

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

post graduate level Urdu [] English []

c) mass media Urdu [] English []

10. Answer the following questions in 'yes' or 'no'.

a) Could Indian society progress with the progression of science
and technology?

Yes [] no []

b) Is English the language of science and technology?

Yes [] no []

c) Could Indian society progress with English?

Yes [] no []

d) Should Indian society adopt foreign ways of life?

Yes [] no []

e) Should foreign languages also be taught in Indian university?

Yes [] no []

Appendix-2

Phonology in Field:

Serial no.	Urdu Orthography	Transcription	Gloss
1.	فخر	/ fAxr /	'pride'
2.	علم	/ Ilm /	'knowledge'
3.	مقمرمہ	/ muqAdmă /	'suite'
4.	قینچی	/ qæci /	'scissor'
5.	نگلنا	/ nIgaAlna /	'to swallow'
6.	غسل خانہ	/ GUslxana /	'bathroom'
7.	قبر	/ qAbr /	'grave'
8.	ختم	/ xAtm /	'finish'
9.	شکل	/ šAkl /	'face'
10.	ذکر	/ zIkr /	'mention'
11.	نقل	/ nAql /	'copy'
12.	جشن	/ jAšn /	'celebration'
13.	حشر	/ hAsAr /	'result'
14.	عمل	/ Aml /	'practice'
15.	شرف	/ šArAf /	'honour'
16.	مرض	/ mArAz /	'disease'
17.	عرض	/ ArAz /	'want; need'
18.	عرق	/ ArAq /	'juice'
19.	ورق	/ vArAq /	'leaf; slice'
20.	رقم	/ rAqAm /	'write; cash'
21.	وطن	/ vAtAn /	'native country'
22.	شجر	/ sAjAr /	'tree'
23.	قفس	/ qAfAs /	'a cage'
24.	خبر	/ xAbAr /	'news'
25.	قیمہ	/ qIma /	'chopped flesh'
26.	اشتیاق	/ Ištiaq /	'fondness'
27.	عقد	/ Aqd /	'marrige'
28.	واقعه	/ vaqEa /	'event'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

29.	بندوق	/ bAnduq /	'revolver'
30.	مذاق	/ mAZaq /	'joke'
31.	کبوتر	/ kAbutAr /	'pigeon'
32.	کاغذ	/ kaGAz /	'paper'
33.	تمباکو	/ tAmbaku /	'tobacco'
34.	غلاف	/ GIlaf /	'cover'
35.	غبارہ	/ GUBbara /	'ballon'
36.	غلطی	/ GAIAti /	'mistake'
37.	غور	/ Gaur /	'need'
38.	غم	/ GAm /	'grief'
39.	داغ	/ daG /	'spot'
40.	دغا	/ dAGa /	'deceit'
41.	ژالہ	/ z ž ala /	'frost'
42.	ضیاء	/ žIya /	'light'
43.	اڑدہ	/ AždAha /	'crocodile'
44.	میڑغہ	/ mIžga /	'eyebrow'
45.	ژاژ	/ žaž /	'a kind of thistle'
46.	دوست	/ dost /	'friend'
47.	گوشت	/ gošt /	'flesh'
48.	گشت	/ gAšt /	'round'
49.	بند	/ bAnd /	'close'
50.	دستدرازی	/ dAstdArazi /	'interferences'
51.	راستگویی	/ rastgoi /	'saying straight forward'
52.	گشتور	/ kIštvar /	'on installment'
53.	کاشتکاری	/ kašt kari /	'farming'
54.	پشتیناہی	/ pUšt pAnahi /	'back; support'
55.	گھاس	/ ghas /	'grass'
56.	آٹا	/ ata /	'flour'
57.	ڈاک	/ dak /	'post'
58.	جھوٹ	/ jhut /	'lie'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

59.	بیچنا	/ becna /	'to sell'
60.	دونو	/dono/	'both'
61.	زبانیں	/zAbanē/	'languages'
62.	ہو	/ho/	'pl. of verb 'be''
63.	کنوئیں	/kuē/	'wells'
64.	جہاں	/jAhā/	'world'
65.	خزاں	/xIzā/	'autumn'
66.	نہیں	/ nAhi /	'no'
67.	کہیں	/ kAhi /	'said'
68.	/ Uth /	'stand up'	
69.	پوچھ	/ poch /	'be wiped'
70.	پنکھ	/ pankh /	'wing; feather'
71.	پیٹھ	/ pith /	'back'
72.	ڈھیٹھ	/ dhith /	'stubborn'
73.	گوندھ	/ gundh /	'be kneaded'
74.	گانٹھ	/ ganth /	'knot'
75.	شاخ	/ šakh /	'conch-shell'
76.	بھیکاری	/ bhIkari /	'beggar'
77.	بھوک	/ bhuk /	'hunger'
78.	بھیک	/ bhik /	'beggary'
79.	بھوکا	/ bhuka /	'hungry'
80.	جھوٹ	/ jhut /	'lie'
81.	تعویز	/ taviz /	'amulet'
82.	دوسرے	/ dusre /	'other'
83.	اوپر	/ upar /	'up'
84.	سحر	/ sAhar /	'dawn'
85.	معلوم	/ malum /	'known'
86.	آسمان	/ asman /	'sky'
87.	بادام	/ badam /	'almond'
88.	ماتھا	/ matha /	'forehead'
89.	برابر	/ barAbAr /	'equal'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

90.	دالان	/ dalan /	'verandah'
91.	چادر	/ cadAr /	'sheet'
92.	چاقو	/ caqu /	'knife'
93.	محبت	/ muhAbbAt /	'love'
94.	مقدر	/ mUqAddAr /	'fate'
95.	قوت	/ quvvAt /	'strength'
96.	دوا	/ dava /	'medicine'
97.	ریت	/ rit /	'rituals'
98.	تیار	/ tAyyar /	'ready'
99.	اوزار	/ auzar /	'instrument'
100.	دولت	/ dAulAt /	'wealth'

Appendix-3

Morphology in the field:

Transcription	Word Orthography	Gloss
zAxirA-e-Alfaz	ذخیره الفاظ	'stock of words'
xanA-e-xUda	خانه خدا	'house of Gods'
mAlkA-e-bArtanIya	ملکہ برطانیہ	'queen of England'
raz-e-UlfAt	راز الفت	'secret of love'
vadi-e-kAshmir	وادی کشمیر	'valley of Kashmir'
tUlu-e-aftab	طلوع آفتاب	'rising of sun'
nAGmA-e-mUhAbbAt	نغمہ محبت	'song of love'
zAriA-e-rozgar	ذریہ روزگار	'means of employment'
iradA-e-qAtl	ارادہ قتل	'intention of murder'
sAda-e-vAtAn	صدائے وطن	'call of nation'
sAza-e-maut	سزائے موت	'death sentence'
bu-e-gul	بوئے گل	'fragrance of flower'
Andaz-e-bAyan	انداز بیان	'manner or style of expression'
dastan-e-GAm	داستان غم	'story of grief'
gul-e-mUhAbbAt	گل محبت	'flower of love'
daur-e-gGalIb	دور غالب	'period of Ghalib'
mahrin-e-IIsanIyat	ماہرین لسانیات	'linguists'
kullIyat-e-vAli	کلیات ولی	'collection of Vali's poetry'
dastan-e-GArIb	داستان غالب	'story of a poor man'
GAm-e-dIl	غم دل	'grief of heart'
vAqt-e-sAhAr	وقت سحر	'the dawn'
rAng-e-gUl	رنگ گل	'colour of flower'
divan-e-GalIb	دیوان غالب	'poetry of Ghalib'
zUrurIyat-e-zIndAgi	ضروریات زندگی	'needs of life'
elan-e-mAqsAd	اعلان مقصد	'declaration of purpose'
baIs-e-fAxr	باعث فخر	'cause of pride'
mAth-e-sAbAq	متن سبق	'text of lesson'
rAsm-e-xAt	رسم خط	'script'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

rah-e-nIjat	راه نجات	'salvation'
rah-e-hAq	راه حق	'in the way of God'
Transcription	Word Orthography	Gloss
lAb-o-lAhja	لب و لہجہ	'accent'
Išq-o-mUhAbbAt	عشق و محبت	'love and affection'
jan-o-mal	جان و مال	'life and property'
sAvalo-jAvab	سوال و جواب	'question answer'
šer-o-šalri	شعر و شاعری	'verse and poetry'
jan-o-dIl	جان و دل	'life and heart'
mal-o-daulAt	مال و دولت	'property and wealth'

Urdu Morphology in use	Urdu Morphology	Gloss
be xUsh بے خوش	na xUsh نا خوش	'unhappy'
Gair Insafi غیر انصافی	na Insafi نا انصافی	'injustice'
bAd hAyaا بد حیاء	be hAyaا بے حیاء	'shameless'
bAd hosh بد ہوش	be hosh بے ہوش	'unconscious'

Urdu Morphology in use	Urdu Morphology	Gloss
qAlAm da قلم دا	qAlAm dan قلم دان	'penstand'
dAva nIgar دوا نگار	dAva saz دوا ساز	'druggist'
Ahsan fAroš احسان فرش	Ahsan fAramoš احسان فراموش	'ungrateful'
qArz mAnd قرض مند	qArz dar قرض دار	'indebtor'
navIl go ناول گو	navIl nIgar ناول نگار	'novelist'
kUnba bAndi کنبہ بندی	kUnba pArasti کنبہ پرستی	'biasing to own family'
AdAb da	Adib	'literary writer'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

ادب دان	اديب	
---------	------	--

Urdu-Sg	Urdu-Pl in use	Urdu-Pl	Gloss
xAyal خيال	xAyalatō خيالاتون	xAyalat خيالات	'thought'
sAbAb سبب	Asbabō اسبابون	Asbab اسباب	'reasons'
hAq حق	hUquqō حقوق	hUquq حقوق	'rights'
jAzba جذبہ	jAzbatō جذبات	jAzbat جذبات	'emotions'
hAq حق	hAqaIqō حقائقون	hAqaIq حقائق	'facts'
sAval سوال	sAvalatō سوالاتون	savalat سوالات	'question'
sInf صنف	Asnafō اصناف	Asnaf اصناف	'genre'
lAfz لفظ	Alfazō الفاظون	Alfaz الفاظ	'words'
vAje وجہ	vUjuhātō وجوہاتون	vUjahat وجوہات	'reasons'
xUsusIyat خصوصیات	xUsusIyatō خصوصیاتون	xUsusIyat خصوصیات	'quality'
šer شعر	Ašarō اشعارون	Ašar اشعار	'verses'
mUškIl مشکل	mUškIlātō مشکلاتون	mUškIlat مشکلات	'difficulties'

Urdu-Sg	Urdu-Pl in use	Urdu-Pl	Gloss
tAsnif تصنيف	tAsnifat تصنيفات	tAsanif تصنيف	'creative writings'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

vAzir وزیر	vAzirat وزیرات	vUzAra وزراء	'ministers'
qanun قانون	qanunat قانونات	qAvanin قونین	'rules; laws'
sAbAq سبق	sAbqat سبقات	Asbaq اسباق	'lessons'
mahIr ماہر	mahIrat ماہرات	mahrin ماہرین	'experts'
šer شیر	šerat شعرات	Ašar اشعار	'verses'
fauj فوج	faujat فوجات	Afvaj افواج	'armies'
sInf صنف	sInfat صنفات	Asnaf اصناف	'genres'
zUlm ظلم	zUlmat ظلمات	mAzalIm مظالم	'crualties'
rAsm رسم	rAsmat رسومات	rUsum رسوم	'traditions'

Appendix-4

Transcription	U. Orthography	Gloss
dada Abba	دادا ابا	'grandfather'
dadi Ammi	دادی امی	'grandmother'
taya Abba	تایا ابا	'uncle, father's elder brother'
bare Abba	بڑے ابا	'uncle, father's elder brother'
tai ammi	تائی امی	'the wife of father's elder brother'
bari Amma	بڑی امی	'the wife of father's elder brother'
cAcca jan	چچا جان	'uncle, father's young brother'
cAcci jan	چچی جان	'the wife of father's younger brother'
phupa jan	پھوپا جان	'father's sister's husband'
phUpa jan	پھوپاجان	'father's sister's husband'
phupi jan	پھوپی جان	'father's sister'
phUpi jan	پھوپی جان	'father's sister'
nana Abba	نانا ابا	'grandfather, mother's father'
nani Ammi	نانی امی	'grandmother, mother's mother'
mamu jan	مامو جان	'mother's brother'
Abba jan	ابا جان	'father'
Amma	اما	'mother'
ma	مان	'mother'
dUlhe bhai	دولہے بھائی	'sister's husband'
apa	آپا	'elder sister'
api	آپی	'elder sister'
šauhAr	شوہر	'husband'
mIya	میاں	'husband'
nAnd	نند	'husband's sister'
nAndoi	نندوی	'sister-in-law's husband'
devAr	دیور	'brother in law, husband's younger brother'
devrani	دیورانی	'wife of husband's younger brother'
jeth	جیٹھ	'brother-in-law, husband's elder's brother'

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

jIthani	جیٹھانی	'wife of husband's elder brother'
dAdIya sUsAr	ددیا سسر	'grandfather-in-law'
dAdIya sas	ددیا ساس	'grandmother-in-law'
nAnIya sUsAr	ننیا سسر	'grandfather-in-law'
nAnIya sas	ننیا ساس	'grandmother-in-law'
mAmIya sUsAr	ممیا سسر	'husband's or wife's mother's brother'
mAmIya sas	ممیا ساس	'husband's or wife's mother's brother's wife'
cAcIya sUsAr	چچیا سسر	'husband's or wife's father's younger brother'
cAcIya sas	چچیا ساس	'husband's or wife's father's younger brother's wife'
bhAtija	بھتیجا	'brother's son'
bhAtiji	بھتیجی	'brother's daughter'
bhanja	بھانجا	'sister's son'
bhanji	بھانجی	'sister's daughter'
pota	پوتا	'grand son'
poti	پوتی	'grand daughter'
nAwasa	نواسا	'grand son'
nAwasi	نواسی	'grand daughter'

Note: All these kinship words are less in number to take. Today the use of addressers and addressees are changed. For example, khalajaan, phuphijaan, chachijaan and mamijaan are just reduced to "auntie" who do not contain the essence of khalajaan, phuphijaan, chachijaan and mamijaan same as khalujaan, phuphajaan, chachajaan and mamujaan are reduced to "uncle".

Appendix 5: Urdu Phrases in Field

English	Urdu	Transliteration	Notes
Peace be upon you (Hello)	السلام علیکم	assalāmu ‘alaikum	<i>lit.</i> "Peace be upon you." (from Arabic)
Peace be upon you too (Hello)	و علیکم السلام	wa ‘alaikum assalām	<i>lit.</i> "And upon you, peace." Response to assalāmu ‘alaikum (from Arabic)
Hello	آداب (عرض ہے)	ādāb (arz hai)	<i>lit.</i> "Regards (are expressed)", a very formal secular greeting
Goodbye	خُدا حافظ	khuda hāfiz	<i>lit.</i> "May God be your Guardian" (from Persian).
Yes	ہاں	hā ⁿ	casual
Yes	جی	Jī	formal
Yes	جی ہاں	jī hā ⁿ	confident formal
No	نہ	Nā	casual
No	نہیں، جی نہیں	nahī ⁿ , jī nahī ⁿ	casual; jī nahī ⁿ formal
Please	مہربانی	meharbānī	<i>lit.</i> "kindness" Also used for "thank you"
Thank you	شُکریہ	shukrīā	from Arabic <i>shukran</i>
Please come in	تشریف لائیے	tashrīf laīe	<i>lit.</i> "(Please) bring your honour"

Language in India www.languageinindia.com

12: 5 May 2012

Dr. Somana Fatima, M.A. English (E.F.L.U.) Ph. D. Linguistics (A.M.U.)

Impact of Commercialization on Language with Special Reference to Urdu Lexicon

Please have a seat	تشریف رکھیں	tashrīf rakhīe	<i>lit.</i> "(Please) place your honour"
I am happy to meet you	آپ سے مل کر خوشی ہوئی	āp se mil kar khushī hūyī	
Do you speak English?	کیا آپ انگریزی بولتے ہیں؟	kya āp angrezī bolte hai ⁿ ?	<i>lit.</i> "Do you speak English?"
I do not speak Urdu.	میں اردو نہیں بولتا/بولتی	mai ⁿ urdū nahī ⁿ boltā/boltī	<i>boltā</i> is masculine, <i>boltī</i> is feminine
My name is ...	میرا نام --- ہے	merā nām hai	
Which way to Lahore?	لاہور کس طرف ہے؟	lāhaur kis taraf hai?	<i>lit.</i> "What direction is Lahore in?"
Where is Lucknow?	لکھنؤ کہاں ہے؟	Lakhnau kahā ⁿ hai	
Urdu is a good language.	اردو اچھی زبان ہے	urdū achhī zabān hai	<i>lit.</i> "Urdu is a good language"