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Phonological Processes in Malayalam Speaking 3-4 Year Old Urban and Rural Children

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Abstract

Most of the Indian population resides not in urban, but in rural areas with living conditions and facilities being very much different from the urban conditions. Hence, the present study focusses on comparing the phonological processes across urban and rural in the Malayalam speaking children of India. Thirty typically developing children, age ranging from 3-4 years participated in the study. The speech sample (minimum 50 utterances) was recorded from each child in a quiet room at home or school environment and recorded using PRAAT software. The result of the present study was that rural children exhibit more phonological processes than urban group.

Key words: Phonological processes, Malayalam language.

Introduction

Language refers to a rule based system of symbolic communication involving a set of small unit (syllables or words) that can be combined to yield an infinite number of larger language forms (Hoff & Naigles,2002). To learn the art of communication, using a language, is one of the early challenges that children face. This task requires a mastery of four types of skills namely, Syntax (Syntax structure), semantics (word and contextual meaning), pragmatics (language used) and phonology (speech sounds and sequencing). All these skills are obviously interrelated and an inadequacy in either of these skills may lead to a communicative difficulty.

Phonology is the study of sound structures in language, which is different from the study of sentence structures (syntax), word structures (morphology), or how languages change over time (historical_linguistics). But this is insufficient. An important feature of the structure of a sentence is how it is pronounced--its sound structure. The pronunciation of a given word is also a fundamental part of the structure of a word. And certainly the principles of pronunciation in a language are subject to change over time. So phonology has a relation to numerous domains of linguistics.

Various classification systems of phonologic processes have been devised but they share some common features (Hodson, 1980; Ingram, 1981; Khan, 1985). Phonological Processes can be broadly described on the basis of occurrence of the Phonological Processes present during the production of consonants and vowels. According to Grunwell (1985), phonological processes can be characterized into three major categories:

1. Syllable Structure Processes
2. Substitution Processes
3. Assimilation Processes

Abundant research in western languages focuses on phonological development and various processes seen in developing children. Also several Indian studies focused on the similar area in a variety of Indian Languages like Tamil, Kannada, Hindi and Malayalam (Bharathy, 2001; Ramadevi & Prema 2002; Rahul, 2006).

However, most of the Indian population resides not in urban areas, but in rural areas with living conditions and facilities being very much different from the urban areas. Despite of this, only a limited amount of research studies focuses on children residing in these rural areas of India. The knowledge of phonological development has significant value in the clinical population to determine whether a child is phonologically disordered and needs intervention. However, a limited understanding of phonological development and a scarcity of data to evaluate difference between the language conditions seen in urban and rural children might lead to a risk

of misdiagnosis. Hence, the present study focusses on comparing the phonological processes across urban and rural Malayalam speaking children of India.

Materials and Methodology

Thirty typically developing children, age ranging from 3-4 years participated in the study. Among these, fifteen children were selected from the urban areas with middle to high socioeconomic status. The other group (fifteen) of children was selected from the rural areas with low socio economic status.

Single Word Production - A Malayalam Articulation Test was administered on each child after presenting adequate test trials and instructions. The test included target consonants, diphthongs and vowels to be tested in initial, medial and final position.

The speech sample (minimum 50 utterances) was recorded from each child in a quiet room at home or school environment. Subjects were seated comfortably and rapport was build up with the child before eliciting the target speech sample. Each child was presented with words and child has to repeat it back. The responses of every child were recorded.

The responses of all the subjects were recorded in PRAAT (5.3.43; Boersma & Weenink, 2012) using Lenovo G580 laptop and digital sound stereo headphones (SSD- HP-202).

The recorded sample analysis involved transcription of speech sample of all the subjects using broad transcription (international phonetic alphabets 1996). Furthermore, each sample was analyzed for identifying the phonological processes operating in the child's speech. The phonological processes were grouped into three major types, namely, syllable structure processes, substitution processes and assimilatory processes.

Results and Discussion

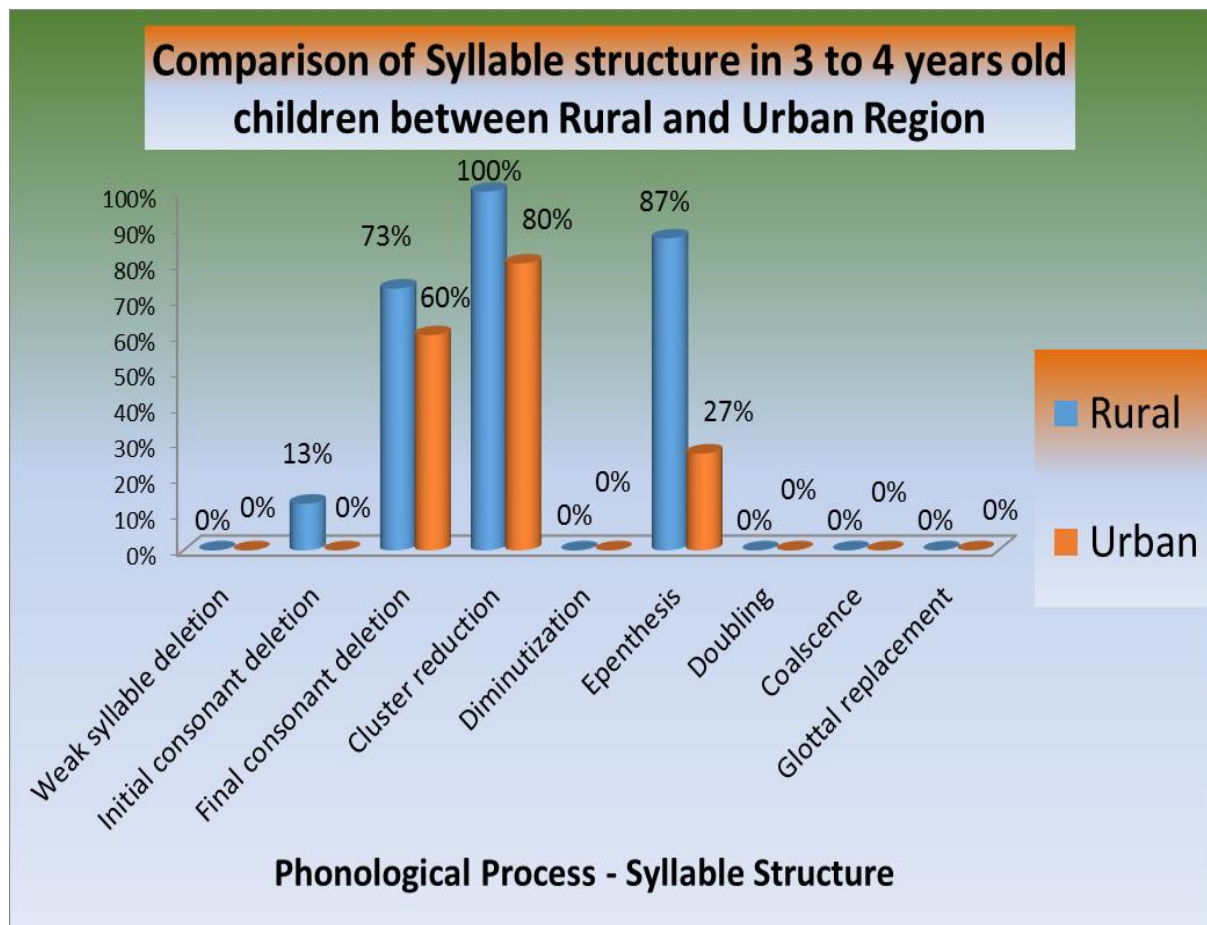
The present study aimed at studying the phonological processes occurring among 3-4 years old typically developing, Malayalam speaking Urban and Rural children.

The phonological processes were classified into the three groups, namely:

- Syllable structure processes
- Substitution processes
- Assimilation processes

The comparison of two groups, Urban and Rural, in terms of percentage of subjects is graphically represented in figure.

Fig 1: Percentage of subjects who exhibit different phonological processes in two groups



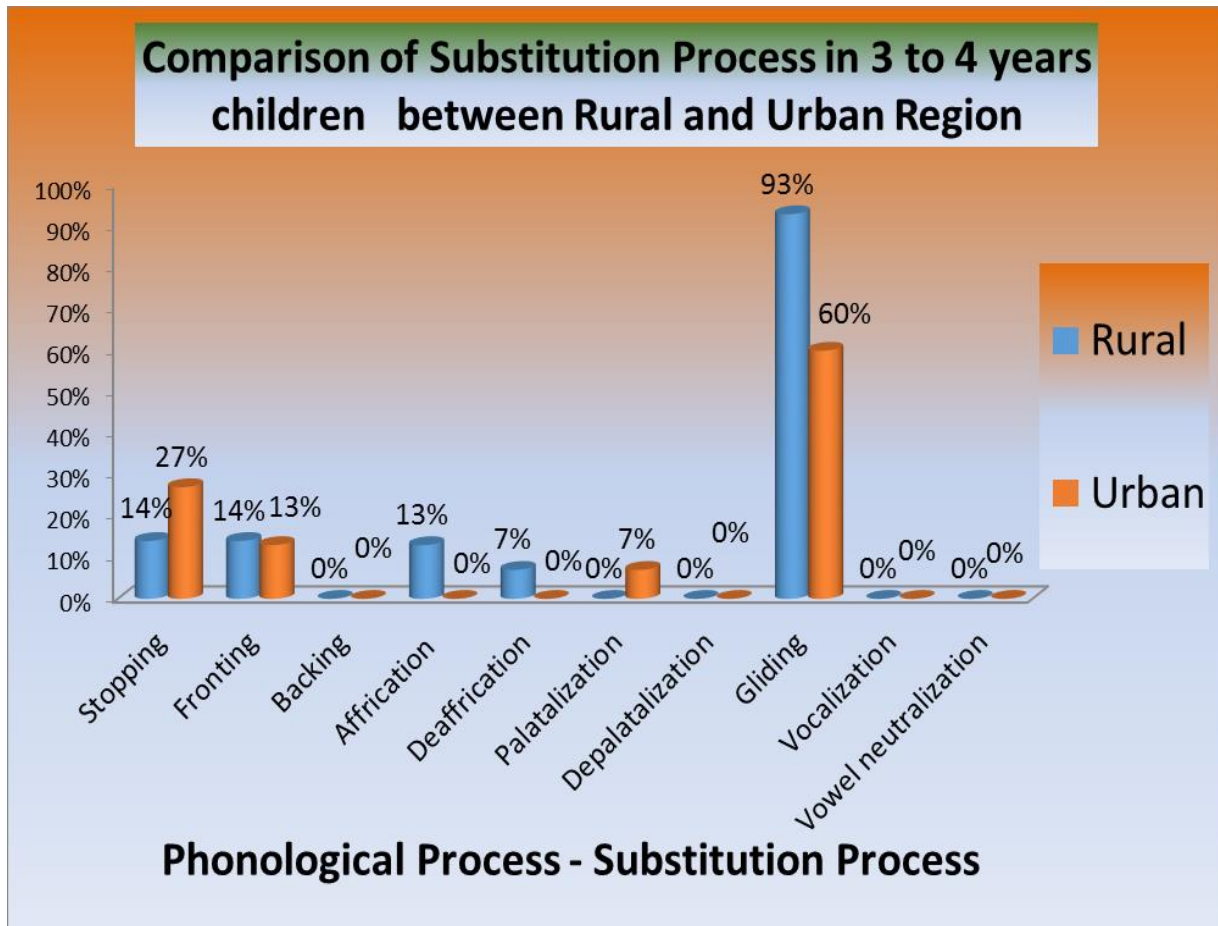


Fig 2: Percentage of subjects who exhibit different phonological processes in two groups

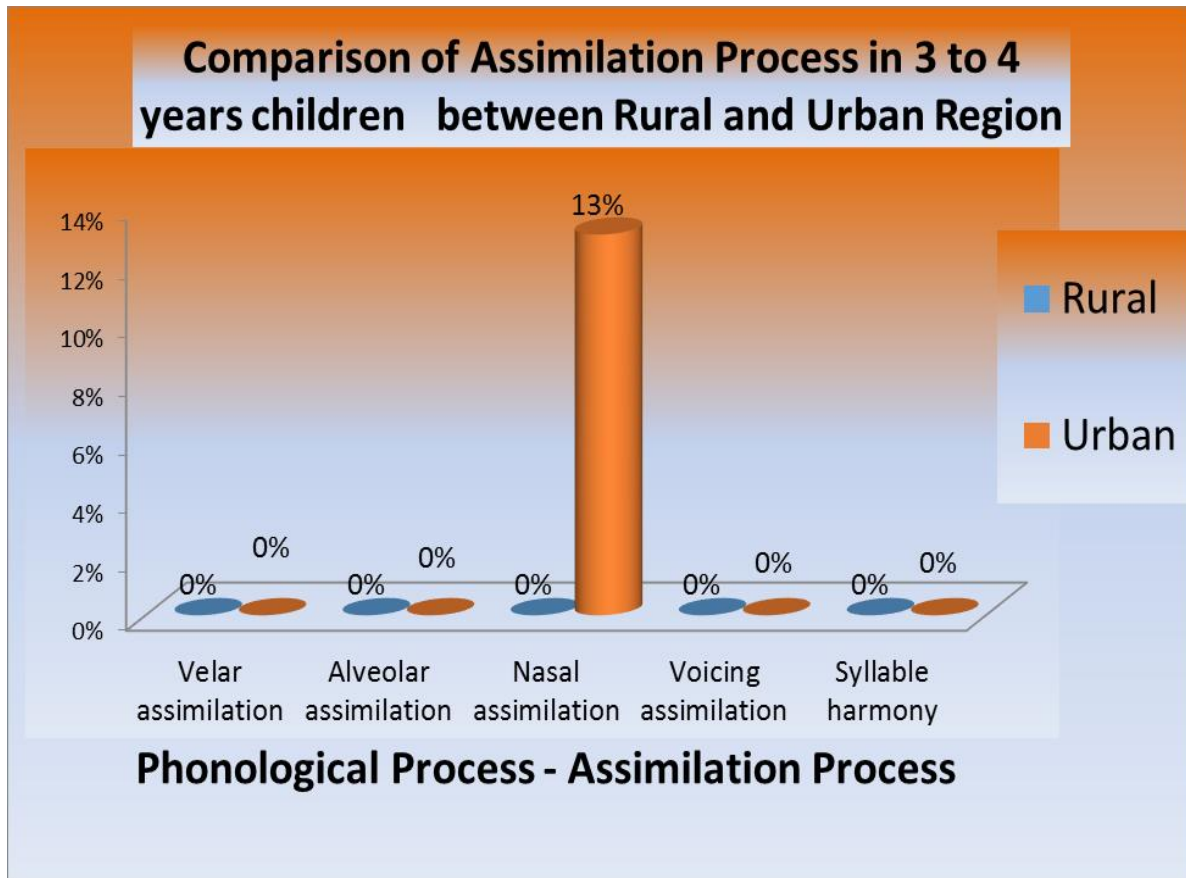


Fig 3: Percentage of subjects who exhibit different phonological processes in two groups

On summarizing the above findings, it was noted that rural children exhibits more phonological processes than urban group. Comparisons across the two groups revealed difference in terms of the mean correct responses which is higher in urban children relative to rural children. Most of the Phonological Processes are common to both the groups, though rural group was seen to produce various dialectal differences.

Discussion

The results over the findings reveal that the occurrence of Phonological Processes in 3-4 years old Urban and Rural children is a common phenomenon, attributed to an incomplete/ developing speech sound acquisition thereby, giving rise to simplification of phonological aspects. The study revealed similar type of Phonological Processes across both groups with cluster reduction, consonant deletion, weak syllable deletion, epenthesis, fronting, gliding,

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palatalization, aspiration, nasal assimilation being the common types. The findings correlated with those of Pootheri (1998) who revealed cluster reduction, epenthesis, stopping, fronting and palatalization to be common among 3-4 years old Malayalam speaking children.

The second finding of the study revealed lower percentage of correct responses and hence higher Phonological Processes in Rural children when compared to those in urban children. Perhaps, the limited educational facilities and lack of parental attention given to a child's utterances can be attributable to the greater number of errors seen in rural children. It was noted during the study that people living in Urban India have much better living and health conditions than those in rural areas. Rural areas are generally economically poor when compared to urban areas, especially in India, and the amount of attention and care given to children is very limited. Thus, perhaps the rural children make more errors of sounds without any means of learning the correct production. Also, in rural India, the quality of education is much lower than that in urban areas. This might lead to less developed metalinguistic and cognitive skills, which may be one of the major reasons for more Phonological Processes. The standard of living, health care and other facilities might also minimally contribute to the linguistic differences seen in urban and rural children.

Summary and Conclusion

In the present study an attempt was made to study the different phonological processes occurring in 3-4 year old typically developing, Malayalam speaking Urban and Rural children. In total, thirty children, fifteen each in the Urban and Rural group were included in study. The study involved single word production using Malayalam Articulation Test which included target consonants, diphthongs and vowels to be tested in all initial and final position. The elicited target words were audio recorded and later analyzed for identifying various phonological processes operating in the speech of children.

Statistical analyses revealed that children of both the groups demonstrated a wide array of phonological processes. The higher percentage of phonological processes in rural children when compared to those in urban children could be attributed to the limited educational facilities and lack of parental attention given to a rural child's utterances. It was also noted during the study

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that people living in urban area have much better living and health conditions than those in rural areas.

Limitations of the Study

- Equal number of boys and girls are not considered in the study.
- Since the subjects involved were very young (2-3 years), it was not possible to elicit all the target words from a few subjects.

Future Directions

- Future studies should focus on broader data collection.
- Furthermore, future studies should involve comparison across children in different age groups.
- The study can be also extended to different Indian languages.

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Pragmatic Profiling in Down Syndrome

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Abstract

Pragmatics has been described as the study of the rules prevailing in the use of language in social context. Pragmatic or communicative competence is the capability to produce socially and culturally appropriate spoken discourse in a variety of participation configurations, including the interpersonal mode. In contrast, children with difficult in recognizing and satisfying the social rules of language are usually described as having pragmatic disabilities.

The present study aimed to profile the pragmatic skills in Malayalam speaking Down syndrome in the age range of 4-12 years. The study involved a total number of 10 children and 5 children each across the age group of 4-7.11 years and 8-11.11 years of mental age. The statistical result shows that their exit a significant difference in the age group of 4-7.11 years and 8-11.11 years for clinician initiated and self-initiated pragmatic skills and no significant difference across the age group for both the clinician initiated and self-initiated. The present study concluded that as the age increases couple of clinician initiated pragmatic skills like eye contact, gaze exchange, joint attention, labeling answering question turn taking, repair, topic initiation topic maintenance and adding information were improved. Pragmatic skills like smiling, request for object and feedback was same across the age. Negation got decline with age. In self - initiating skill, refusal, stylistic variation, turn taking, narration topic initiation, maintenance, topic change initiation of joint attention and request for repair were improved as age increases. Communicative intent and questioning were same across the age.

Key words: Down syndrome, Pragmatic skills, Pragmatic Profiling

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Pragmatic Profiling in Down Syndrome

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Introduction

Communication is a key element by which individual exchange information and ideas (Tourish & Owen, 2004). Communication clearly depends on not only recognizing the meaning of words in utterances, but recognizing what speaker's means by their utterance. Language is the major vehicle of communication. Language is a learned code or system of rules (Owens, 2008) and it is a primary means by which human being maintain interpersonal contact, socialize with others and regulate interactions. Effective communication requires not only linguistic knowledge but social knowledge as well. The term pragmatics has been introduced into the field of speech–language by Elizabeth Bates, a psychologist at the University of California. Bates (1976) defined pragmatics as the rules governing the use of language in context.

Pragmatic Profiling is an informal interview carried out to explore a child's communication in everyday interactions. It asks questions about how the child usually reacts in each of a series of situations. (Dewart, 2012). Language development in Down syndrome has been the focus of a considerable amount of study over the years. Down syndrome (DS) is the leading genetic cause of intellectual disability, with a prevalence of 1 in 700 births [Centers for Disease Control and Prevention, 2006].

Some developmental syndromes like Down syndrome place children at risk for pragmatic language impairment. The profile of pragmatic development in Down syndrome is characterised by areas of relative strength and weakness and changes with age, reflecting both the changes in the domains of competence supporting pragmatic behavior and the dynamic nature of the societal demands for communication on the individual.

Robert, Price & Malkin (2007) reported that pragmatic skills are strong attribute in children with DS. Although children with DS use communicative gestures for longer periods of time than most typically developing children, the use of gesture is considered a general strength for children in the DS population because it provides significance to communication. Typically, children with DS are extremely social, engaging and caring (Martin, Klusek, Estigarribia & Roberts (2009). Conversely, Robert, Price & Malkin(2009) reported there is evidence that not all areas of pragmatics are consistent for example, some children with DS demonstrate difficulties with requesting, while other display skills similar to typically developing peers with topic

maintenance thus, further research is needed to assist in defining pragmatic skills at different linguist levels and ages.

Thomas (2001) studied a comparative study of pragmatic abilities in Down syndrome with typically developing children in the age range of 6-8 years. The pragmatic study used is the modified version of “Test of pragmatics” designed by Shulman (1986). The sample size was 10 for Down syndrome and normal population respectively. The results indicated that children with Down syndrome have poor pragmatic skills when compared to normal children.

Pragmatic issues in Down syndrome are being increasingly addressed in clinical practice. The study of pragmatic skills in Down syndrome’s communication helps us to develop practical procedures in rehabilitation of these individuals. Social use of language is important for child’s communication and good academic performance. Speech language pathologist needs to understand the development of pragmatic skills for the proper diagnosis and intervention program. Currently research on pragmatics in children with Down syndrome are carried out in western countries and dearth of studies in Indian scenario prompted to take up the present study of profiling pragmatic skills in Malayalam speaking DS children.

Materials and Methods

The objective of this study was to profile the pragmatic language skills in 4-12 years old Malayalam speaking Down syndrome children.

Participants

The present study included ten Malayalam speaking Down syndrome children who were diagnosed with DSM-IV and ICD-10 as participants of the study. The participants were further divided into two groups of five each based on their mental age. 4 to 7.11 years and 8 to 11.11 years participated in the present study. Children with mental ages below 4 and above 12 years and also Down syndrome with associated problems (Hearing loss, severe intellectual disability, visual impairments) were excluded from the study.

Procedure

In order to profile the pragmatic language skills, ten children with Down syndrome of 4-12 years and who were selected by SLP irrespective of gender. An interactive session between the clinician and the child was video recorded for 15-20 minutes in a comparatively quiet and well illuminated room. To aid the interaction between the clinician and the child, the materials like toys, picture cards and chocolates were used. The modified developmental protocol for pragmatics (Shilpashri, 2010) taken from the developmental protocol for pragmatics (Shyamala & Dheepa, 2008) was utilized for the present study which includes 26 pragmatic skills like Response for eye contact, Smiling, Response for gaze exchange, joint attention, request for objects and /or action, labeling, Answering questions, Response for negation, turn taking, repair, topic initiation, topic maintenances, comment/feedback, adding information and self-initiation of pragmatic skills like refusal, communicative intent, requesting of objects, stylistic variation, questioning, initiation of turn taking, narrative, initiation of topic change, topic maintenance, initiation of joint attention and request for repair were assessed in the study.

Data Analysis

The video samples were recorded by using Huawei –Y300 smart phone. The clinician-child interactions were subjected to frequency calculation. Frequency referred to the number of instances of initiation from clinician and responses given by the child and self-initiation by each child for each pragmatic skill was grouped into two categories namely, response and no response.

- Response:-Contextually appropriate response (gestures/utterances) from the child that occurred to clinician's initiation of pragmatic skills.
- No responses:-Ignoring the question without answering, Responses out of topic were also grouped in 'no response' category, for ease of practical analysis for statistical purpose.

The obtained data was statistically analyzed for significance.

Results & Discussion

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Pragmatic Profiling in Down Syndrome

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The aim of the present study was to profile the pragmatic skills in Malayalam speaking Down syndrome children and the obtained data were statistically analyzed and result are discussed below.

I. Pragmatic skills within the age group

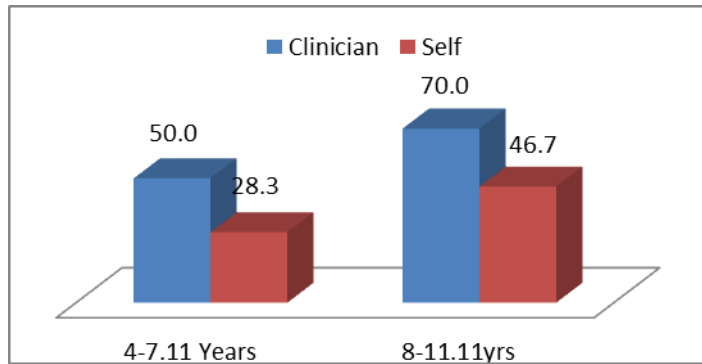


Fig 1:-Showing Clinician and self -initiated pragmatic skills within the age group

Age group	Initiation	N	Minimum	Maximum	Mean	Std. Deviation	Mannwhitney test Z value	p
4-7.11 Years	Clinician	5	35.71	64.29	50.00	13.36	2.003	.045
	Self	5	8.33	50.00	28.33	15.14		sig
8-11.11yrs	Clinician	5	50.00	92.86	70.00	19.82	2.001	.044
	Self	5	16.67	66.67	46.67	19.18		sig

Table 1:- Showing clinician and self -initiated pragmatic skills within the age group

From the above figure 1 and table1 it clearly shows that there is significant difference for clinician initiation (P =.045) and self-initiation (P=.045) task in 4.0 years to 7.11 years. Significance difference was also noted in 8 to 11.11 years for both clinician (P=0.44) and self-initiation (P=0.44).

II. Pragmatic skills across the age group

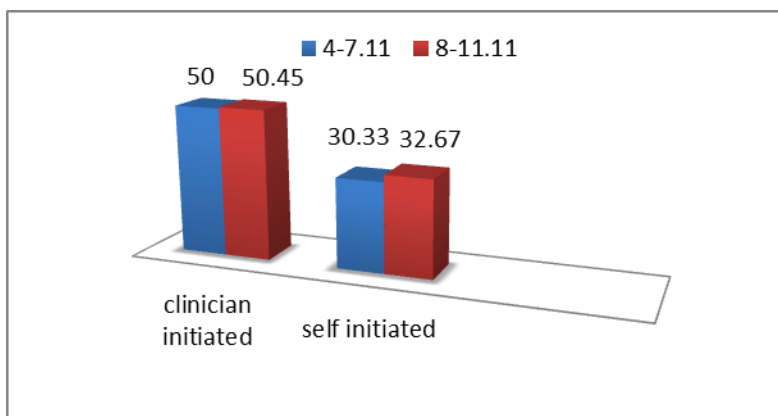


Fig2:-Showing Clinician and self-initiated pragmatic skills across the age group.

Initiation	Age group	N	Minimum	Maximum	Mean	Std. Deviation	Mannwhitney test Z value	p
Clinician	4-7.11 Years	5	35.71	64.29	50.00	13.36	1.792	.073
	8-11.11yrs	5	50.00	92.86	70.00	19.82		
	Total	10	35.71	92.86	60.00	19.11		
Self	4-7.11 Years	5	8.33	50.00	28.33	15.14	1.471	.141
	8-11.11yrs	5	16.67	66.67	46.67	19.18		
	Total	10	8.33	66.67	37.50	18.94		

Table 2:-Clinician and self -imitated pragmatic skills across the age group

From the above figure 2 and table 2 it clearly shows that there is no significant difference for 4.0 years to 7.11 years and 8.0 years to 11.11 years ($P = .073$) in clinician initiation task. No significant difference was also noted in 4.0 to 7.11 years and 8.0 years to 11.11 years in self-initiation ($P = .141$).

III. Frequency of clinician initiated pragmatic skills in 4-7.11 years.

Clinician initiated pragmatic skills	No. of respondents	%
Response for eye contact	4	80
Smiling	4	80
Response for gaze exchange	3	60
Response for joint attention	3	60
Response for request for an objects	4	80
Response for labeling	4	80
Answering question	2	40
Response for negation	4	80
Response for turn taking	1	20
Response for repair	2	40
Response for topic initiation	2	40
Response for topic maintance	1	20
Response for comment /feedback	1	20
Response for adding feedback	0	0

Table 3:- Response in % by 4-7.11 years for the clinician initiated pragmatic skills.

From the above table 3, it is clearly shows that response for eye contact, smiling, request for object, labeling and negation registered 80%. Response for joint attention and joint attention registered 60%. Answering questioning, response for repair and response for topic initiation registered 40%. Response for turn taking, topic maintance, comment a feedback registered 20% and response for adding feedback did not yield any response.

IV. Frequency self-initiated pragmatic skills in 4-7.11 years.

Self- initiated pragmatic skills	No. of respondents	%
Refusal	4	80
Communicative intent	4	80
Request for object and/ or action	3	60
Stylist variation	1	20
Questioning	2	40
Initiation of turn taking	2	40
Narration	0	0
Topic initiation	0	0
Initiation of topic maintenance	0	0
Topic change	0	0
Initiation of joint attention	1	20
Request for repair	0	0

Table 4:- Response in % by 4-7.11 years for the self-initiated pragmatic skills.

Table-4 shows that, total of 12 self- initiated pragmatic skills only refusal and communicative intent registered 80%. Request for objects registered 60%. For questioning and initiation of turn taking 40%. Stylistic variation and initiation of joint attention registered 20% and did not yield any response for self-initiated pragmatic skills like narration, topic initiation, and initiation of topic maintenance, topic change and request to repair.

V. Frequency of clinician initiated pragmatic skills in 8-11.11 years.

Clinician initiated pragmatic skills	No. of respondents	%
Response for eye contact	5	100
Smiling	4	80
Response for gaze exchange	4	80
Response for joint attention	4	80
Response for request for an objects	4	80
Response for labeling	5	100
Answering question	4	80
Response for negation	3	60
Response for turn taking	3	60
Response for repair	3	60
Response for topic initiation	3	60
Response for topic maintenance	3	60
Response for comment /feedback	1	20
Response for adding feedback	3	60

Table 5:- Response in % by 8-11.11 years for the clinician initiated pragmatic skills.

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Table-5 clearly that shows that in the age group of 8-11.11 years , eye contact and labeling registered 100% and 80% registered in smiling, gaze exchange, joint attention, request for an objects and labeling. Response for negation, turn taking, repair, topic initiation and topic maintance and adding feedback registered 60% and response for comment /feedback registered 20%.

VI. Frequency of self -initiated pragmatic skills in 8-11.11 years.

Self- initiated pragmatic skills	No. of respondents	%
Refusal	5	100
Communicative intent	4	80
Request for object and/ or action	2	40
Stylist variation	2	40
Questioning	2	40
Initiation of turn taking	3	60
Narration	3	60
Topic initiation	2	40
Initiation of topic maintance	2	40
Topic change	1	20
Initiation of joint attention	3	60
Request for repair	2	40

Table 6:-Response in % by 8-11.11 years for the self-initiated pragmatic skills

From the above table 6, refusal registered 100%.Initiation of turn taking and joint attention registered 60%. Pragmatic skills like request for object, stylistic variation, questioning, topic initiation, topic maintance and request for repair registered 40%. Communicative intent and topic change registered 20%.

Discussion

The overall responses for pragmatic skills used by Down syndrome for clinician initiation of pragmatic skills in the study indicate that responses for most of the pragmatic skills increase as age increases. It means to say that as age increases the number of ‘no responses’ decreased in Down syndrome. The findings of present studies are in accordance with Martin, Klusek, Estigarribia & Roberts (2009) where they have find similarities in children with Down syndrome and typically developing peers in function such as commenting, answering and protesting. Abbeduto, Warren & Connors (2007) found similarities demonstrated in their language attempts, since typically developing toddlers and preschool children with DS answer yes / No questions when interacting with adults. Martin, Klusek, Estigarribia & Roberts (2009) found that Down

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syndrome may initiate topics less often than typically developing children. However in Indian context there are only few studies which has a focused on pragmatic skills in Down syndrome. Thomas (2001) studied a comparative study of pragmatic abilities in Down syndrome with typically developing children in the age range of 6-8 years. The results indicated that children with Down syndrome have poor pragmatic skills when compared to normal children.

Summary & Conclusion

The available literature mostly reveals that there is no data available for pragmatic skills in Malayalam speaking Down syndrome between the age ranges of 4-12 years. Since the social use of language is important for child's communication and better academic performance. Pragmatic issues in Down syndrome are being increasingly addressed in clinical practice. The study of pragmatic skills in Down syndrome communication helps us to develop practical procedures in rehabilitation of these individuals.

The present study aimed to profile the pragmatic skills in Malayalam speaking Down syndrome in the age range of 4-12 years. The study involved a total number of 10 children and 5 children each across the age group of 4-7.11 years and 8-11.11 years of mental age. The interaction samples were video recorded and Mann-Whitney Z test was carried out to find out the significance within the group and across the age group and also to find out the better pragmatic skills between the clinician initiating and self -initiating skills. The statistical result shows that there is a significant difference in the age group of 4-7.11 years and 8-11.11 years for clinician initiated and self-initiated pragmatic skills and no significant difference across the age group for both the clinician initiated and self-initiated.

The present study concluded that as the age increases couple of clinician initiated pragmatic skills like eye contact, gaze exchange, joint attention, labeling answering question turn taking, repair, topic initiation topic maintenance and adding information were improved. Pragmatic skills like smiling, request for object and feedback was same across the age. Negation got decline with age. In self -initiating skill, refusal, stylistic variation, turn taking, narration topic initiation, maintenance, topic change initiation of joint attention and request for repair were improved as age increases. Communicative intent and questioning were same across the age.

Implication of the Study

The present study has thrown light on the knowledge of pragmatic skills in Malayalam speaking Down syndrome with the age range of 4-11.11 years which could be used as database for assessment and intervention of these children.

Limitation

The study comprised limited number of participants. The study group is not controlled for socio-economic status and the study is not compared with controlled group. In this study only clinician child interaction is used.

Future Direction

The present study can be further extended to a large population and across disorders can be compared. The study can be done by the interaction with others (peer group, family members, and siblings) can be incorporate.

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Consonant Sequence and Syllable Formation in Asuri

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Abstract

The term *consonant sequence* in the present analysis refers to the combination of more than one consonants occurring across the syllable boundary. Unlike consonant sequences, the consonant clusters in Asuri are not very rich. All the sequences occur only in the medial position of words. On the other hand, syllable is a unit of pronunciation in phonology. Most of the syllables in the language are monosyllabic. However, di-syllabic, tri-syllabic, tetra-syllabic, and penta-syllabic words are also found in Asuri. The basic structure of Asuri syllables are VC, CV, and CVC. The present paper is an attempt by the researcher to describe the existing consonant sequences and syllable structures of Asuri in the light of modern synchronic approach.

Keywords: Asuri, Consonant sequence and syllable

Introduction

The speakers of Asuri are found mainly in the Gumla district of Chotanagpur area. They are also found in small scattered groups in the states of Chhattisgarh, West Bengal and Odisha. According to Grierson, G. A. 1903, “*Linguistic Survey of India*” Vol- IV, Asuri belongs to the Austro-Asiatic family of north Munda group. Jharkhand is one of the thickly populated states in India. The state is endowed with beautiful, flora-fauna, and many waterfalls. There are many indigenous languages spoken in the state like Ho, Bhumij, Mundari, Santali, Orang/Kurux, Birhor, Kol, etc. They have their rich culture but very few books and articles are written on their language. Asuris are rich in folk literature, which includes folk-tales, folk songs, folk-dances, riddles, proverbs, medicine, and craft etc. Moreover, Asuri folk literature makes available a picture of the society in which it flourished. The ways of life, customs, institutions, joys and sorrows are all reflected on the members of their community in folk literature.

1.1. Methodology

The primary data was collected in the form of conversation, questionnaire with as many informants of the language as possible and the data have been crosschecked with other speakers of the same variety. Finally, the data was recorded with the help of a tape recorder and transcribed for a closer study. The secondary data, which includes the available written materials in the form of books, journals, articles, etc., have been collected through library works. The persons of different age groups, professions, and sexes have been used as informants.

1.2. Scope and Orientation of the Study

The scope of this work is to provide a preliminary consonant sequence and syllable structure of Asuri spoken in Chotanagpur, Jharkhand. So, the review and evaluation of the written materials show that the Asuri language has not been extensively described and documented, i.e., the available written literature on this language is too scanty, incomplete and inconvenient to access. The expected contribution of the present study includes a sequence and syllable of structure of Asuri language.

2.0 Consonant sequence

Consonant sequence is a combination of two or more consonants across the syllable boundary while consonant cluster is a combination of two or more consonants occurring within the syllable. Asuri has a wide variety of consonant sequences. A consonant sequence in Asuri generally occurs in the word medial position. Therefore, the first member of the sequences are stops and nasals which are very frequent while fricatives, affricates, nasals, lateral, trill, and semi-vowels occupy the second members of the same. Sometimes fricative, lateral, and trill also act as first member. Hence the reverse order can also be seen. The occurrence of consonant C1 C2 and C2 C1 sequences in Asuri are also noticed. In Asuri, consonant sequence can be discussed under three different categories:

- (1) Geminates
- (2) Homorganic
- (3) Contiguous

2.1. Geminates

Asuri has geminate consonants. They occur word-medially and contrast with single consonants. Within a word the first member of the geminate forms the coda of the preceding syllable while the second member forms the onset of the immediately following one. Geminates are:

Nasal + Nasal consonants

-nm-	/manmauji/	‘selfishness’
-mn-	/damna bi:ŋ/	‘kind of a snake’
-ll-	/malla/	‘boatman’

2.2. Homorganic

Stop + Stop consonants:

Such type of the sequence of phonemes have similar feature either in place of articulation or manner of articulation as illustrated in the following examples:

-pt-	/hapta/	‘week’
-pd-	/dipdipi/	‘wagtail’
-tt-	/okka:tte/	‘where’
-dt-	/kuta:dtakiya	‘bloster’
-kt-	/lo:ktantr/	‘democracy’
-kt-	/sikṭa/	‘jackal’
-kc-	/ra:kčas/	‘demon’
-jg-	/majgui:t/	‘strong’

2.3. Contiguous

In this type of sequence, phonemes have adjacent or neighboring positions either in place or manner of articulation as can be seen in the following examples:

Stop + Fricative Consonant

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-ps- /ayu:psa:nj/ ‘evening’

Stop + Nasal Consonant

-pn- /apne/ ‘self’

Nasal + Stop consonants

-mp- /pamp/ ‘tap’

-mb- /tambu/ ‘tent’

-mt- /samtal/ ‘plain place’

-mʈ- /ʈomʈa/ ‘threat’

-mk- /gomke/ ‘husband’

-np- /anpaj/ ‘constipation’

-nʈ- /pulpant/ ‘anklet’

-nd- /ʈundu/ ‘hill peak’

-nc- /kainci/ ‘scissors’

-ŋd- /puŋdi/ ‘white’

-ŋk- /paŋka/ ‘fan’

Stop + Lateral/Trill consonants

-bl- /jo:bla/ ‘marsh’

-tr- /datro:m/ ‘sickle’

-dr- /udraka:r/ ‘dept’

-dʀ- /ʈedre/ ‘thunder’

-kr- /kakra/ ‘crab’

Nasal + Fricative Consonant

-ms- /gamsa/ ‘turban’

Nasal + Lateral/Trill consonants:

-ml- /gamlā/ ‘plant pot’

-ŋl-	/ʃaŋli/	‘wild’
-ŋr-	/ʃaŋra/	‘pebble’
-ŋr-	/duŋri/	‘dust’

Fricatives + Stop and Nasal Consonants

-sp-	/a:spata:l/	‘hospital’
-st-	/asti:r/	‘slow’
-sʈ-	/ma:sʈer/	‘teacher’
-sk-	/hiska/	‘envy’
-sm-	/dusmani/	‘enmity’
-sn-	/kasna:r/	‘waist coat’

Lateral + Stop/Fricative and Nasal Consonants

-lt-	/galti//	‘fault’
-lc-	/dilcasp/	‘interesting’
-ld-	/ʃaldi/	‘soon’
-lk-	/ku:lki/	‘garden’
-lg-	/pahilgiri/	‘already’
-ls-	/alsi/	‘linseed’
-lh-	/malhan/	‘oinment’
-lm-	/ta:lme:l/	‘divorce’
-ln-	/pilniʃa:l/	‘fish net’

Trill + Stop/Fricative and Nasal Consonants

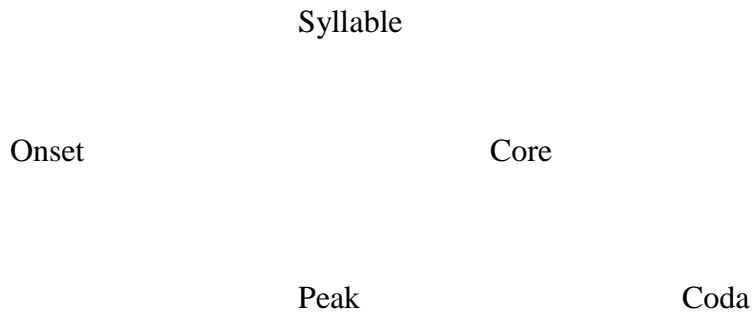
-rp-	/pitarpu:r/	‘harem’
-rt-	/dharti/	‘earth’
-rd-	/parda/	‘screen’
-rk-	/kirki/	‘ foot path ’

-rg-	/mirgi/	‘vertigo’
-rj-	/sarjo:m/	‘kind of a tree’
-rs-	/barsi:t o:t/	‘main land’
-rh-	/girhat/	‘granary’
-rm-	/larmusa/	‘caterpillar’
-rn-	/saran/	‘goddess’

3.0. Syllable

According to Catford (1988), the syllable is defined “as a minimal pulse of initiatory activity bounded by a momentary retardation of the initiator, either self imposed, or more usually, imposed by a consonant type of articulatory stricture”. A syllable is a vocalic unit or a unit of pronunciation of a vowel alone or a vowel with one or more consonants. So, a syllable in Asuri consists of a nucleus with or without an onset and with or without a coda. The nucleus or peak in the language is always a vowel. In other words, the vowel element is essential to the structure of an Asuri syllable; that is, a syllable is not possible without the vowel element.

Furthermore, if a syllable consists of only one sound, the sound will be a vowel as in *o* ‘he’. Generally the vowel element is essential to the structure of a syllable therefore the vowel obviously is the obligatory element in a syllable and is called its nucleus or peak. Like many other languages in the world, Asuri has three syllable segments: onset, peak and coda as in the word *siŋ* ‘tree’; the consonant *s* is the onset, the vowel *i* is the peak or the nucleus of the syllable and the consonant *ŋ* is the coda of the same.



A syllable ending in a vowel is called open syllable and a syllable ending in a consonant is called closed syllable. Like many other Austro Asiatic languages, only vowels make the nucleus of a syllable in Asuri i.e., there is no syllabic consonants in the language. The following fig:2 is the phonologic diagram of speech syllable proposed by Crissov (3 December 2010)

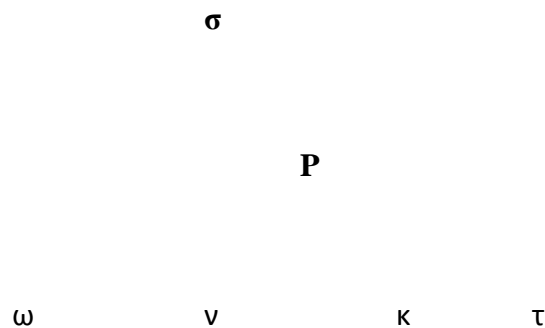


Fig 2: (σ), split into rime (ρ), onset (ω), nucleus (v), coda (κ) and tone (τ)

With respect to some phonological processes and counting, the vowel ending syllables are considered light syllable while the consonant ending as well as diphthongal syllables, i.e., the syllable where the coda is present and those in which the peak branches are considered ‘heavy’, e.g. /ka/ ‘what’ /ma/ ‘mother’ are light syllables while /am/ ‘mango’ /nau/ ‘boat’, /siŋ/ ‘tree’, /ain/ ‘low’ are heavy syllables. In other words, the peak and coda combined determines the syllable-weight, while onset plays no role in that. Thus, the peak and coda combine and form the rime node. If a flat structure is postulated erasing the peak and coda nodes under the rime, then the rule of syllable-weight may be formulated as follows:

In Asuri a syllable is heavy if the rime branches. For example, all the heavy syllables shown here have branching rims while the light ones have non-branching rims as follows:

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Heavy Syllable

σ		σ			σ			σ		
R	C		R	C	R			R		
a	m	n	a	u	s	i	ŋ	a	i	n

Light Syllable

	σ			σ				σ
	C	R		C	R		C	R
	k	a		m	a		c	a

It is also interesting to note that a word in Asuri may consist of one or more syllables. So, the maximum number of syllables in a word is five (penta) but their occurrence is very limited in the language. In Asuri, syllables can be classified into three major types: (i) mono-syllabic (ii) di-syllabic and (iii) tri-syllabic, (iv) tetra-syllabic and (v) penta-syllabic. These are discussed in the following sections:

3.1. Monosyllabic Words

Monosyllabic words are consisting of single syllable. It is worth mentioning that the majority of the monosyllabic words have the CV pattern, but the monosyllabic words having VC pattern are also well attested in the language. It is also observed that even a vowel in Asuri can be a syllable or a morpheme or a word as shown below. Here the symbol V and C represents the vowels and the consonants respectively. Mono syllabic words having different types of syllabic structure are illustrated below

3.1.1. Open Syllable

V	/o/	‘he’
CV	/ma/	‘mother’
CVV	/nau/	‘boat’

3.1.2. Closed Syllable

VC	/iŋ/	‘I’
	/ut/	‘camel’
CVC	/siŋ/	‘tree’
	/das/	‘ten’

3.2. Di-syllabic Words

Di-syllabic words are those, which are consisting of two syllables. It is also observed that bi-syllabic roots are also frequently found in the language. Disyllabic words having different types of syllabic structure in Asuri are exemplified below:

3.2.1 The Second Syllable is Open

VCV	/o-re/	‘bird’
	/e-ṭa/	‘other’
V <u>VC</u> V	/ai-na/	‘mirror’
VCCV	/ek-la/	‘alone’
VCC <u>CV</u>	/in-dra/	‘well’
CVCV <u>V</u>	/mu-rai/	‘radish’
CVCV	/ba-ha/	‘flower’
	/jo-no/	‘broom’

3.2.2. The Second Syllable is Closed

CVCC	/pa-mp/	‘tube’
CVVC	/ba-id/	‘flood’

CCVC	/py-a:r/	‘love’
CVCVC	/mo-sam/	‘season’
	/pa-pad/	‘papad’
VCCVC	/an-pad/	‘illiterate’
	/ed-wa:r/	‘sunday’

3.3. Tri-syllabic

Tri-syllabic words are those, which are consisting of three syllables. The occurrence of tri-syllables words very frequently noticed in the language.

3.3.1. The Third Syllable is Open

VCVCV	/a-pa-ra/	‘feather’
VC VC CV	/e-ta-le/	‘why’
CVCVCV <u>V</u>	/me-me-sau/	‘mixer’
CVCCVCV	/nas-pa-ti/	‘pear’
CVCVCV	/jo-jo-?a/	‘acidity’
CVCVCV	/ba-hi-ra/	‘deaf’
CVCCVCCV	/kaṭ-kol-wa/	‘wood pecker’

3.3.2. The Third syllable is Closed

VCCVCVC	/eñ-ga-ku:l/	‘tigress’
VCCCVCCVC	/ins-pek-ṭar/	‘inspector’
CVCVCCVC	/na-ṭak-ka:r/	‘dramatist’
CVCVCVC	/pa-ṭa-wan/	‘irrigation’

3.4. Tetra-syllabic Words

Tetra-syllabic words are those, which are consisting of four syllables. Their occurrences are relatively observed in the language.

3.4.1. The Fourth Syllable is Open

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VCCVCV	/a-pa-ra-di/	‘criminal’
VCCVCVCCV	/en-ga-suk-ri/	‘pig’
VCCVCVCV	/en-ga-be:-ra/	‘ewe’

3.4.2. The Fourth Syllable is Closed

CVCCVCVCVC	/pat-la-la-ki:r/	‘line’
CVCCVCVCVC	/pat-la-ma-yai/	‘staff’
CVCVCVCVC	/bi-na-mo-yo:m/	‘anemia’

3.5. Penta Words

Penta syllabic words consist of five syllables. Penta words in Asuri are relatively less in number and it seems that penta-syllabic words are not very frequent like mono-, di- and tri-syllabic words. The penta-syllabic words structures are illustrated below:

3.5.1. The Fifth Syllable is Open

CVCVCVCV	/no-?a-ho-na/	‘through’
CVCVCVCV	/ja-ḍu-ta-ra/	‘comet’
CVCVCVCV	/sa-bu-da-na/	‘sage’

3.5.2. The Fifth Syllable is Closed

CVCVVCVCVCVC	/sa-hi-la-ya-num/	‘quill’
CVVCVCVCVCVC	/rai-ji-ra-si-ka/	‘drier’
CVCCVCVCVCV	/lar-mu-sa-ču-tu/	‘kind of a rat’

4. Conclusion

- i) Consonant clusters are very rare in Asuri. Instead, consonant sequences are very common.
- ii) Consonant sequences occur only in word medial position of the word.

iii) Three kind of consonant sequences are noticed, i.e., geminates, homorganic and contiguous.

iv) Generally, Asuri roots are of monosyllabic type. For instance, even a vowel can be a syllable or a morpheme or a word in the language. It is also observed that bi-syllabic roots are also frequently found in the language where as the occurrence of tetra and penta-syllabic words are very less in the language.

v) The most commonly used syllable pattern in Asuri is CVC.

vi) A syllable in the CV canonical form is called a light syllable and a syllable in CVV or CVC canonical form is called a heavy syllable.

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Exploring Social Construction of Victims through Gendering of Language: An Untold Account

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Abstract

Language often facilitates the construction of certain social identities including gender identity. In our every day life language used about or for women as well as used by women and men are often gendered, which in some way or the other portray women less than an individual and very often substandard than their counterpart i.e., men. Thus it becomes easier to treat women with contempt, disregard their rights and reduce their existence, often to the extent of nullity.

The frequent uses of certain so-called offensive and sexist language (e.g., English words like ‘whore’, ‘slut’, ‘mistress’ etc., and also in Bengali and Hindi words like ‘haramjadi [synonym of English word ‘bitch’], ‘dajjal’ [implying very dominating], besya [prostitute], daini [witch] etc. and many more) not only devalue and marginalize women but also stigmatize and victimize them.

Yet this is hardly taken into concern as a serious issue for exploration, especially in India by mainstream-malestream social scientists. Gender and language researcher Laurel Sutton (1992) had once presented a host of slang terms used exclusively for female reference and that also categorize the referent’s body size and attractiveness. But she encountered virtually no such terms for male reference and even if some terms are used they are generally seen as categories that also apply to women. Since women generally encounter such similar derogatory terms on a daily basis they not only consider them as mere negative words but also accept the situation habitually as ‘natural’. Hence, they often yield to the surrounding state of affairs and, thus becoming gradually incapable

even to recognize and realize the degree and intensity of their second-grade existence. Victimization and becoming victims become their integral part of daily life. Ergo, by remaining silent and subservient about language abuses in daily interactions, these abuses are legitimized as kernel distinguishing departure point between ‘good and bad’ women, between ‘Madonnas and Whores’.

Given this backdrop, the present paper attempts to explain how language becomes gendered over time for women in both public and private where they are time and again being marginalized and victimized and how linguistic uses act as a catalyst for disempowerment of women quite underhandedly, thus legitimizing patriarchal ensemble of relations, values and structures.

Key words: gendering of language, patriarchal, male-stream social scientists

Introduction

In contemporary social science research, gender is often perceived as an achievement or accomplishment that is something that people ‘do’ rather than simply having one, implying thereby that gender identity is a social construct rather than a ‘given’ social category. And now it is also a widely accepted fact that gender is often performed through language in a variety of ways. Though language is often considered to be an intermediary between the individual and society because of vital social functions like, communicating information, establishing and maintaining social relationships etc. it is also often portrayed as a symbolic resource that speakers can draw on selectively and strategically to perform masculine or feminine identities according to context (Mills, 1995:5). Now this relation between gender and language is one of the most attractive and significant areas of Sociolinguistics, which is basically the study of the interrelationship of language and society.

In North America, Sociolinguistics has been one of the most important interdisciplinary subjects since the latter half of the 1960s and pioneering studies on

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language and gender (Robin Lakoff 1973, 1975, Deborah Tannen1990, Deborah Cameron 1995, Jennifer Coates 1998, Penelope Eckert 2003) have opened up new avenues of research for both sociologists and linguists. Most of the linguistic research, focusing on gender dimensions, has often put forward the hypothesis that gender-specific differences in communication arise in the perception of linguistic interactions. It is assumed that gender stereotypes, which function as cognitive patterns of perception, are responsible for the different reception of women's and men's communicative behaviour.¹ Lakoff (*Language and Woman's Place*, 1975), Tannen (*You Just Don't Understand*, 1990) and others have also shown that gender differences do exist in language and that these differences are quite similar to 'cultural' differences (Coates, 2004:6).

Despite being such an interesting subject in most of the Western societies, Sociolinguistics in India has not yet developed to its fullest extent. There is still acute dearth of research on the interrelationship between language and gender. Therefore, the present paper attempts to throw light on this particular aspect as well as its implications for the study of victimization.

Existing Relevant Literature and Theoretical Frameworks

In order to explore how victims are socially constructed by the ways language is used, we have to get an idea of the background of the subject of Sociolinguistics, focusing on gender-language interface, which will not only help us in understanding the area well but at the same time will also pave the way towards the identification of the fact of how use of gendered language curbs individual identity and place people, particularly women in a marginal social position, where they are constantly being victimized time and again.

To start with, research and theory that address gender differences in language use have burgeoned since the publication of Robin Lakoff's (1973, 1975) *Language and Woman's Place*, where arguing that language is fundamental to gender inequality, Lakoff pointed to two areas in which inequalities can be found: *Language used about women*,

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*such as the asymmetries between seemingly parallel terms like master and mistress, and language used by women, which places women in a double bind between being appropriately feminine and being fully human.*² Lakoff's article argued that women have a different way of speaking from men- a way of speaking that both reflects and produces a subordinate position in society and since it gradually becomes powerless due to the frequent use of certain speech patterns (e.g., 'hedges such as *sort of, kind of*', 'intensifiers- e.g. *I am so glad you came!*', 'inessential qualifiers', 'empty adjectives like *sweet, charming*', 'tag questions such as *Delhi is the capital of India, isn't it?*', 'superpolite forms' etc.) it disqualifies women from position of power and authority. Women use these forms, because of their childhood socialization, and because they are expected and sanctioned to do so (Coates, 2004:6).

This effectively places women in a double bind. On one hand, women can choose to use tentative language forms, but then they risk being perceived as unintelligent or incompetent (and for men this justifies maintaining women in a subordinate position). If a woman learns and uses women's language, she is necessarily considered less than a real, full person- she's a bit of fluff. But on the other hand if women choose more direct, male language, then also they risk being demeaned and ostracized for being unfeminine. So, a woman is damned if she does and damned if she doesn't.

In reality actually the case is that the distinction between men's and women's language is a symptom of a problem in our culture, not the problem itself. Basically it reflects the fact that men and women are expected to have different interests and different roles, hold different types of conversations and react differently to other people. That is why often it has been observed that the narrow definition of women in language refers to the fact that women are more often discussed in terms of their appearance, family relationships etc., whereas men are generally discussed in terms of what they do (Key, 1975).³

Lakoff argued that these tools helped the speaker avoid committing herself. In the second part of her book, "Why Women Are Ladies," she presented her theory on three kinds of politeness: distance, deference, and camaraderie politeness, and argued that there was strong societal pressure on women to behave in a certain way, i.e., act like "ladies," something that was designed to keep them in their place, which is quite a marginal place in the society.⁴

Apart from this, sociolinguists like Dale Spender, Pamela Fishman, Don Zimmerman and Candace West advocated another theory, namely the Dominance Approach to explain the gender-language interface, where they represented women as an oppressed group and interpreted linguistic differences in women's and men's speech in terms of men's dominance and women's subordination. And it is quite easy to assume that where there is subordination of women inevitably there will be some kind of oppression, and marginalization for them.

Operationalizing Victimization through Linguistic Practices

With reference to this theoretical background, it can be stated that the frequent usage of sexist or gendered language not only marginalizes women as mere submissive, meek and passive beings but very often it poses questions on their very existence and also on their character.

Gendered Language is always a problem because it sends the message that women are less than fully human. If seen as inferior, it becomes easier to treat women with less respect, disregard their rights, and ignore their well-being. Devaluing masculinity with homophobic or sexist remarks indicates that being gay or being a woman is insulting and can help perpetuate violence. And since the way we use language affects the way we think, accepting the use of certain terms makes it harder to battle the concepts behind them.⁴

Laurel Sutton (1992), notable gender-language researcher had reported a host of slang terms for female reference that also categorize the referent's body size and attractiveness. But she encountered virtually no such terms for male reference. Thus one can say that some male is fat and unattractive but a label like *ugly fat slob* can apply just as well to a girl or woman as to a boy or man. Sutton's college-aged consultants reported no prepackaged male labels analogous to *heifer* or *cow*.

The focus on women's appearance is by no means simply a matter of language. Although increasing attention is being given to men's appearance, there is still strength but not beauty contests for men. Among some groups, men sit watching women walk by and rate them on appearance ('she's definitely a 10'), but women don't do the same for men. (Or still do so only vary rarely) (Eckert and McConnell-Ginet, 2003:248).

Now there certainly are many ways to categorizing men. They can be smart or stupid, strong or weak, kind or mean rich or poor, fat or thin, generous or stingy, leaders or followers. But these are generally seen as categories that also apply to women. They are principles that sort people. English has very few words for categorizing men as opposed to women on these or other principles. Perhaps the words *prick* or *bastard* might fall in this category. In some ways parallel to the female *bitch*, the expressions do seem to pick out a sub group of males on the basis of their negatively characterized behavior. Unlike the word *bitch*, however, they don't seem readily to get extended to members of male sex in general, losing their implications of particular kinds of behavior or personality (ibid).

From the above projections it not only becomes obvious that women's place is basically marginal in society but there is also not an iota of doubt that they are seen not as complementary but as secondary to men. Besides, from time immemorial almost always women have been portrayed as physical entities for whom beauty was the uppermost consideration when it came to evaluation. Also in its crudest form they were primarily portrayed as sex objects. Derogatory terms that are used for women undoubtedly

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stigmatize them and gradually they become the victims of many offenses, which are not always cognizable or even considered as something serious.

Even in our present day society, women are still struggling to make their place and to achieve more in order to come out of their second grade existence, which is quite an obvious outcome of their victimization in the society. It has been a commonly held assumption that gender-related victimization is disproportionately concentrated on women and girls. Starting from sexual assault to intimate-partner violence, incest, and genital mutilation, trafficking for sexual exploitation etc. most of the time the hate crimes are directed at females because girls and women are victimized because of their gender.⁶ And apart from the so-called violent crimes, regular exposure to gendered (and even sometimes derogatory) language can also seriously interfere with a woman's healthy emotional development as well as lead to significant detriment of her self-esteem, emotional well-being, and physical state.⁷

The fear of victimization or becoming victim is not always directly related to crime in its strict sense and the construction of victims within a social setting through various new and innovative ways are occupying quite a serious place these days. There is diversity of victimization explaining the wide variety of different interpretations.⁸

It can be elucidated that considering the nature of the victimization, as well as the person who is victimized, especially through language, victimization is not always recognized and thus not taken into concern seriously.

Here usually the subservient and second grade existence of women is highlighted. It is often just beyond imagination and expectation that language, the elementary basis of communicating with others, can facilitate the construction of gendered identity as well as posing a threat to the survival of women in general. And that is why here the fear of being victimized becomes just equivalent to the fear of crime against women, because they fear the offensive language and deprecating terms used against them.

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But since not every woman is aware of this kind of situation or even has the guts and courage to protest this, they generally accept this critical situation as natural and desirable and remain silent. And even the few who can protest are also not always able to articulate their protest in a conventional patriarchal society and so here victimization is a possibly occurring event, which is also salient in reference to the images of victims in several (indirect) sources.⁹

Now in analyzing the role played by language in creating victims, references drawn from several nuances from all over the world can prove to be relevant and significant. In a study of undergraduate girl students of an American University it was noted that certain derogatory and defamatory words such as ‘whore’, ‘slut’, ‘bitch’, ‘pussy’, ‘fag’ etc. are used so frequently that these are considered as natural and acceptable. When asked about their immediate reactions for the usage of these words following responses were received by the researchers:

1. *“My friends often call me a whore/slut but not because I am one. It is just something they call me if I don’t see them. I don’t really think twice about it.”*
2. *“Unfortunately these terms are used on a daily basis, therefore, it does not have an effect on me but if someone called one of my family members or close friend mine, I would be pissed off and would take action.”*
3. *“All of these words are used around me every day. Although they are offensive, most don’t even mean anything to me anymore.... These words are constantly used around me, they now are just negative words and have lost their true meaning.”¹⁰*

It’s not that such disparaging and insulting words, reflecting gender bias in language, are used exclusively by the male members of the society, rather often women themselves have the tendency to use these. That’s why some argue that if women use

these words to refer to each other, then it can't be sexist. However, realistically sexism and patriarchy are systems of oppression that should not be confused with gender. Both genders can perpetuate sexism, but within patriarchy, only one gender (men) is given unearned advantage.¹¹

In a patriarchal ideological social setting, none can deny either the inherent bias against women or even the tendencies to discriminating them from various social fields. Initiating from the stage of infancy, through childhood the patterns of socialization also vary between girls and boys. Differential socialization invariably sanctions women's actions and interaction patterns with others by providing certain strict principles, which the girls and women are supposed to conform to. And here language once again plays its role of segregating men and women vis-à-vis their interaction including talking, behaving etc.

Frequent usage of gendered remarks like (in English) "*A Boy, being physically stronger is supposed to play with a ball, while the sensitive Girl with a doll*", "*tumi meye, tai dhire dhire katha bolbe, cholbe-firbe, karon etai sulakhanjukto meyder nidarshan*" (in Bengali), implying thereby that "*A Girl is always to behave in a subdued manner as well as speak in a low note, because that is the ideal situation to be a Good Girl*" not only promote masculine power but simultaneously compel women to be in a room surrounded by subordination, timidity and lack of freedom.

Thus from the very early age women learn to be in a subservient position, be it in family or elsewhere in the public domain and this undoubtedly is the starting point of their marginalization. Almost all of us have encountered tendencies of discriminating against women as 'deviants' due to their inability to conform to the conventional set of rules and regulations.

A woman, who is against the typical feminine behavior and is vocal enough to make her point, is often labeled as '*Dajjal*' in Bengali, which refers to her uncontrolled

and dominating personality. Calling a lady by this very nomenclature definitely interferes in her personal character and later on she is often expelled from her intimate as well as distant surroundings, which affects her in an extremely adverse manner.

Then lots of similar instances are available where women are not only harassed physically and mentally but are also stigmatized in their own society as ‘*Witches*’ (also known as *Daini* in Bengali or *Bokshi* in Nepali, i.e., a woman, having supernatural power as by a compact with the devil or evil spirits).

Once these labels or tags are attached with someone, they become victims of a very primitive, superstitious and ridiculous practice, which is one of the worst forms of violence till date. Similarly in both Hindi and Bengali, the use of the word ‘*Beshya*’, the English synonym of which is ‘*Prostitute*’, reflects so much negative connotation that anybody called by this term is on the verge of sinking. While the promiscuous nature of men is not highlighted to that extent, the female members are again the victims of such defamatory terms. Though some swear words in English, Hindi e.g., ‘*Bastard*’, ‘*Son of a Bitch*’ ‘*Haramjada*’ are commonly used for men, which adversely affect their dignity, ultimately in reality all of these refer to the character of a woman or to be more precise, women’s sexuality. It has been observed often that the swear words in many Indian languages refer to women’s alleged tendency towards sexual promiscuity.

Besides, a very common and longstanding use of the words “*Master* and *Mistress*” can also be considered as a good example, where the word *master*, having no gender connotation generally refers to a man who has acquired some consummate ability in some field, the distribution of the word *mistress* is restricted to its sexual sense of paramour.¹²

Even the worst thing is that nowadays in media also there is an increase in derogatory terms used for women. Though in many families people don't do cable tv garbage, and have kept this stuff away from their kids, but often they are losing the battle

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because kids have noticed that on regular network TV and in movies rated PG, that there are many negative terms used toward women.

According to the opinion of a lady in her late 30s,
'My young son asked me what a "ho" is, and it got me thinking. (He's too old to believe they were referring to a garden tool). Women started out being insulted with terms such as "sissy" and "tomboy", now it is common to hear "bitch" and "ho" on daytime television without a second thought'. Then when we go to the store and the kids look at video games that are supposed to be for their perspective age groups, it's there! Video games with the goal of robbing & raping women are making millions and destroying our children.'

She also added, *'A friend and I were trying to think of the same terms for men, but there really are none. For example, being labeled a "player" is not a negative term for a male, it seems to be a compliment, yet the term "slut", the equal female term is very negative, and usually unwarranted. I can't even line up a family show on the internet in front of my kids because of the t&a all over the ads, I have to pull it up and then call them in to watch. If this type of marketing didn't work, they wouldn't be putting it out there, so obviously enough people are accepting this crap. No, I'm not a conservative, I'm no prude, not going to put forth "religious" reasons, and organized religions are also perpetuating this stuff also in their own way. But what gets me is that we all know that kids internalize this stuff and humans learn these attitudes from other humans, yet it's getting worse! What is going on here? We're going backwards! Males - you are being insulted also, ads are appealing to your most primitive instincts of reproduction, and they are skipping right past your brains assuming you're too stupid to notice. Your mothers, sisters, daughters and aunts are being assaulted here - doesn't this bother you?'*¹³

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However, the fact is that women are victimized not just because of the use of derogatory terms; even the so-called positive and nice words used for them are also often responsible for their victimization. Using words like “Sati (virgin and chaste)”, “Narittwo (womanhood)”, “Matrittwo (motherhood)”, etc., also not only question about women’s character but also imply that women are born in society for performing their sole responsibility of reproduction and child rearing. Girls and women are always to face these terms, which, though apparently seem quite positive, ultimately tend to reduce their dignity and existence, often to the extent of nullity.

Legal Provisions for Combating Verbal Abuse

So, what we find is that women are victimized through language in basically two different ways, one where they are assigned a different and to some extent marginal place in the society vis-à-vis their counterpart, i.e., men and another where they succumb to the swear words used against them by people in their surroundings. So, in both the cases it is women who suffer, tolerate and in spite of that are constantly victimized in one way or the other. In this context we can also refer to ‘Verbal Abuse’, which (also called reviling) is a form of abusive behavior involving the use of language. It is a form of profanity that can occur with or without the use of expletives.

While oral communication is its most common form, verbal abuse may be expressed in the form of written word as well. Researches have shown that women are the victims in most of the cases of verbal abuse. During intense verbal abuse, the victim usually suffers from low self worth and low self-esteem. As a result, victims may fall into clinical depression and post-traumatic stress disorder. Verbal abuse, despite showing no visible proof, is nonetheless damaging.

While there are no specific legal rights for women to be protected from the use of gendered language, but in India similar concerns are dealt with under the LAW Against Verbal abuse Section 294 in The Indian Penal Code, 1860 [I.P.C.], 294. 4 which entails

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that [Obscene acts and songs. -- Whoever, to the annoyance of others, (a) does any obscene act in any public place, or b) sings, recites or utters any obscene song, ballad or words, in or near any public place, shall be punished with imprisonment of either description for a term which may extend to three months, or with fine, or with both.]¹⁴

However, since the degrading swear words that are used against women are not always reported legal help is not often an option here. And since women generally encounter such derogatory gendered terms on a daily basis they not only consider them as mere negative words but also accept the situation habitually as 'natural'. Hence, they often yield to the surrounding state of affairs and, thus become gradually incapable even to recognize and realize the degree and intensity of their second-grade existence. Victimization and becoming victims become the integral part of their daily life. Ergo, by remaining silent and subservient about language abuses in daily interactions, these abuses are legitimized as kernel distinguishing departure point between 'good and bad' women, between 'Madonnas and Whores'. Thus ultimately they forget to protest for themselves, for the resurgence of their dignity and also for coming out of their victim-status, which then becomes quite a 'master-status' for them. Thus, time and again women are marginalized and victimized in society and their linguistic uses act as a catalyst for their disempowerment and also legitimize the conventional patriarchal ensemble of relations, values and structures.

Conclusion

Therefore, the paper has made an attempt to throw light on such an area of gendered victimization, which exists and continues as almost unnoticed by people in general as well as in law. Though almost all of us are aware of marginalization and victimization of women through the (intended and unintended) use of gendered language, only very few people have taken the initiative of drawing an end line to it, but the legal system has not always been able to successfully stop such heinous and degrading practice. And the real fact is that despite the so-called heavy words of constitutional laws to abolish gender discrimination, women are still lagging far behind in several aspects.

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Boys and girls even here and still now learn their gender specific behaviour, which leads necessarily to the binary distinction of the two genders as superior and inferior. Even today in this so-called modern, global world we- women are not being able to set ourselves free from the petty issues of gendering, marginalisation and also victimization. Our identities are gendered everywhere, every time and we just can't say anything, but keeping quiet and accepting this.

Language is something that we think of as our own. Through it we express our feelings to others. But even the usage of our language is governed by the so-called societal rules or more particularly the gendered social rules, which do not even possess any solid and substantial logic. Women still have to think about what they are supposed to do and say, what is required of them, what if they do not conform to the conventional set of rules and norms- and, ultimately in all cases they are being victimized again and again. That is why the present paper attempted to explore as well as explain how a new dimension of victimization occurs through our own words, by our very own language, by creating a barrier around us.

But being a member of the society and more specifically being a member of the field of Sociology, I think that all of us should raise voice against this kind of discrimination in the society, which even nowadays tends to marginalize and victimize people on the basis of their differences related to that of their gender. With reference to the language used for or about women and men separately, it is now suggested to use gender neutral terms, so that language in general as a means of communication does not segregate people anymore (e.g. using terms like flight attendant instead of steward and air hostess, chairperson instead of chairman, human being or individual in place of man, we or they instead of using he or she, actor for both male and female, salesperson instead of salesgirl or salesman, businessperson in place of businessman or businesswoman etc. and many more).

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So, finally it can be said that once women realize their secondary status in the society they themselves have to take the initiative to resist any kind of discrimination against them. They also have to get back their deserved place in society on their own and here the entire society can also participate by setting appropriate legal provisions for them. Besides, more research should also be conducted with the orientation of solving this kind of inherent and deep-rooted problems as well as helping women find a safe and much privileged position in the society.

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Word Order in Kokborok

Biman Debbarma, Ph.D. Scholar

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Abstract

This paper attempts to discuss the word order in Kokborok, a Tibeto-Burman language of the Bodo-Garo subgroup (Benedict 1972), which is spoken by 7, 61, 964 persons according to 2001 census of North-East India and Bangladesh. This paper discusses the various processes that are relevant for word order in Kokborok. This paper also discusses about Greenberg's linguistic universals which are relevant to the Kokborok language including determiners, numerals, suffixes, time and place adverbial, direct-indirect object etc.

Key words: Kokborok, word order, grammatical categories

Introduction

The present paper entitled “word order in Kokborok” shows the basic word order as subject object verb (SOV). Kokborok is a language spoken in all the parts of Tripura and some numbers can be found in Assam, Mizoram and the neighbouring country of Bangladesh. According to G.A. Grierson's *The Linguistics Survey of India* (1903 vol. 3 part II page-17), Kokborok belongs to Bodo-Naga subgroup of Tibeto-Burman group of Sino-Tibetan language family with a population of 7, 61,964 (according to 2001 census) in North East Tripura, India. It has also close affinities with other languages like Bodo, Dimasa, Garo, Tiwa, Rabha, etc.

All the languages of the world have the basic word order typology. Logically there are six possible orders: SVO, SOV, VSO, VOS, OSV, and OVS (Greenberg 1963). Of these six, SVO, SOV, VSO are the dominant orders and the other three VOS, OSV and OVS are least dominant

or are rare. Kokborok agrees with some of the Greenberg's Universals statement that languages with normal SOV order are postpositional languages. The genitive precedes the governing noun, if a language has postpositions.

The following points given below discuss the various word orders in Kokborok.

1. Verb final

Kokborok is a verb final language and the order of the constituents is Subject Object Verb (SOV). Being an SOV language, the alternative word order in the language is Object Subject Verb (OSV). Consider the following examples:

(a) *aŋ mai ča -o*
 i rice eat PRE
 'I eat rice'

(b) *aŋ čibuk but^har -k^ha*
 i snake kill PST
 'I killed (a) snake'.

2. Order of direct and indirect object

If both the direct and indirect objects are present in a sentence, the indirect object precedes the direct object as given below with examples:

(a) *nait^hokti wak -no ada ri -k^ha*
 naithokti pig ACC food give PST
 'Naithokti gave a food to the pig'.

(b) *bo tak^hirai-no kot^homa sa -k^ha*
 he tak^hirai ACC story tell PST.
 'He/She told a story to Takhirai'.

3. Order of adverb and verb

In kokborok adverb precedes the verb as given below with examples:

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(a) *aŋ tərək-tərək tʰaŋ -kʰa*
 i slowly go PST

‘I went slowly’

(b) *aŋ dakti-dakti tʰaŋ kʰa*
 i quickly go PST

‘I went quickly.’

4. Order of conditional and main clause

Kokborok agrees with Greenberg’s Universal 14. According to Greenberg’s Universal 14, **“In conditional statements, the conditional clause precedes the conclusion as the normal order in all languages”**. Consider the following examples:

(a) *aŋ tʰaŋ -kʰe bo tʰaŋ -nai*
 i go if he go FUT

‘If I go, he will go’.

(b) *čəŋ tʰaŋ -kʰe borog tʰaŋ -nai*
 we go if they go FUT

‘If we go, they will go’.

Examples (a) and (b) show that conditional clause precedes the main clause. Below example (c) and (d) will show that the conditional clause can also follow the main clause in Kokborok.

(c) *bo tʰaŋ -nai aŋ tʰaŋ -kʰe*
 he go FUT I go if

‘He will go, if I go’.

(d) *borog tʰaŋ -nai čən tʰaŋ -kʰe*
 they go FUT we go if

‘They will go, if we go’.

5. Time adverbial and place adverbial

Like other verb final languages, time adverbial precedes place adverbial in Kokborok.

Consider the following example:

aŋ nəŋ bai bəskəŋ -ni tal -o Tripura malai -nai
i you with front ABL month LOC Place meet FUT
'I will meet with you in Tripura next month'.

The above example *tal* 'month' is the time adverbial (T Adv) which precedes the place adverbial (P Adv) *tripura* 'tripura' in Kokborok.

6. Order of numerals

Like other verb final language numerals follow the head noun in Kokborok as given below:

(a) *k^hum bar t^ham*
flower CL three
'Three flowers'

(b) *səi mak t^ham*
dog CL three
'Three dogs'

7. Adpositions

According to Greenberg's Universal 4: "With overwhelming greater than chance frequency, languages with normal SOV order are postpositional".

Prepositions and postpositions are together called as adpositions. Like other verb final languages, Kokborok agrees with Greenberg's Universal 4 and has postpositions that follow the noun. Consider the following examples:

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(a) *tebel* *-o*
tebel on
'On the table'

(b) *aŋ bai p^hai -di*
i with come IMP
'Come with me'.

8. Genitive

"In languages with prepositions, the genitive almost always follows the governing noun, while in languages with postpositions it almost always precedes" according to Greenberg's Universal 2. Kokborok agrees with Greenberg's Universal 2 that the genitive precedes the governing noun, if a language has postpositions. Consider the following examples:

(a) *boloŋ -ni tok*
jungle GEN bird
'Jungle's bird'.

(b) *tok^hirai -ni nok*
tok^hirai GEN house
'Tokhirai's house'.

9. Adjectives

According to Greenberg's Universal 5: "If a language has dominant SOV order and the genitive follows the governing noun, then the adjective likewise follows the noun."

Kokborok agrees with Greenberg's Universal 5 that adjective follows the noun. Consider the following examples:

(a) *čibuk kolok*
snake long

‘Long snake’

(b) *bəɾəi* *sitra*
girl ugly
‘Ugly girl’

10. Determiners

Determiners precede the head noun in Kokborok. Consider the following examples:

(a) *o* *čəla*
this boy
‘This boy’

(b) *ah* *čəla*
that boy
‘That boy’

11. Suffix

According to Greenberg’s Universal 27: “If a language is exclusively suffixing, it is postpositional; if it is exclusively prefixing, it is prepositional”.

Since Kokborok is a postpositional and verb final language; it also has many suffixes which are suffixed to the word classes. Consider the following examples:

(a) *malk^huŋ* *tola* *kəlai* *-k^ha*
car down fall PST
‘Car fell down’.

(b) *nəŋ* *mai* *ča* *-di*
you rice eat IMP
‘You eat rice’.

12. Conclusion

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Word Order in Kokborok

It is seen that Kokborok agrees with some of the Greenberg's linguistic universals. It has postpositions and its basic word order is SOV.

The following conclusions can be drawn from the above analysis.

1. The basic word order is SOV and the alternative order is OSV.
2. Syntactically, the indirect object precedes the direct object.
3. Adverb precedes the verb.
4. Time adverbial precedes the place adverbial.
5. Numerals follow the head noun in Kokborok.
6. Postpositions follow the noun.
7. Kokborok agrees with Greenberg's Universal 2 that genitive precedes the governing noun if a language has postpositions.
8. Kokborok also follows Greenberg's Universal 5 that adjective follows the noun.
9. Determiners precede the noun in Kokborok.

Symbols and abbreviations

SOV	subject object verb	FUT	future
OSV	object subject verb	ACC	accusative
SVO	subject verb object	ABL	ablative
VOS	verb object subject	LOC	locative
OVS	object verb subject	T. Adv	time adverbial
VSO	verb subject object	P. Adv	place adverbial
PRE	present	CL	classifier
PST	past	IMP	imperative
GEN	genitive		

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 Word Order in Kokborok

Acoustic Characteristics of Clear and Conversational Speech in Malayalam Speaking Children with Mental Retardation with Age Matched Norms

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Abstract

Acoustic phonetic features that characterize clear to conversational speech transformation may vary across languages and different context i.e., acoustic properties and advantages of clear speech vary with languages. To understand the advantages of clear speech, it is important to know the acoustic properties of clear and conversational speech. Present study aimed at studying and comparing acoustic parameters of clear and conversational speech in Malayalam in mentally retarded children and age matched norms. A group of 10 verbal mentally Retarded children and 10 typically developed children on age range 4 to 7 years selected randomly. 50 simple written sentences and 5 pictures were selected. Each sentences contained 5 to 6 words. The sentences were prepared based on familiar words in Malayalam. Target vowels taken were |a|, |i| &|u| in initial, medial and final positions. Vowels in the common words were taken for measuring the acoustic parameters as well as comparing between clear and conversational speech. Specific acoustic analysis of vowels |a|, |i|, |u| in different positions in different acoustic parameters like F1, F2, F3, SNR, HNR, JITTER, SHIMMER and MEAN PITCH were observed. Results show that there is variation in acoustic parameters of vowels in both speaking styles within group as well as across group (between clear and conversational as well as between normals and MR). This information may be important in improving speech processing strategies in hearing aids, speech synthesis evaluation of effects of style of articulation and variability in speech production

and on speech reception and evaluating the effects of articulation of speech signal on intelligibility.

Keywords: Acoustic parameters, Mental Retardation, Typically Developing, PRAAT.

Introduction

Speech is the expression of ideas and thoughts by means of articulate vocal sounds, or the faculty of thus expressing ideas and thoughts. Humans express thoughts, feelings, and ideas orally to one another through a series of complex movements that alter and mold the basic tone created by voice into specific, decodable sounds. Speech is produced by precisely coordinated muscle actions in the head, neck, chest, and abdomen.

Voice (or vocalization) is the sound produced by humans and other vertebrates using the lungs and the vocal folds in the larynx, or voice box. Voice is not always produced as speech, however. Infants babble and coo; animals bark, moo, whinny, growl, and meow; and adult humans laugh, sing, and cry. Voice is generated by airflow from the lungs as the vocal folds are brought close together. When air is pushed past the vocal folds with sufficient pressure, the vocal folds vibrate. If the vocal folds in the larynx did not vibrate normally, speech could only be produced as a whisper. Our voice is as unique as our fingerprint. It helps define our personality, mood, and health.

Clear speech, is a manner of speaking that talkers adopt when they are told that their communication partner has a hearing loss or speaks a different native language, is often more intelligible than everyday conversational speech (Helfer, 1998; Picheny, Durlach, & Braidá, 1985; Smiljanic & Bradlow, 2005).clear speech is defined to be the style of speech which results from people attempting, with the help of feedback on their intelligibility, to make their speech more intelligible. The size of the clear speech intelligibility benefit varies among talkers (Ferguson, 2004). Clear speech is defined to be the style of speech which results from people

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attempting, with the help of feedback on their intelligibility, to make their speech more intelligible. The term conversational speech will be used to denote speech which is spoken in a style similar to a speaking style used in a natural everyday situation

Conversational speech is that people speak easily and freely without paying much attention to their enunciation. The term conversational speech will be used to denote speech which is spoken in a style similar to a speaking style used in a natural everyday situation. However, under various conditions, people tend to speak with more care in an attempt to make their speech “clearer”. This term is denoted as “clear speech”. One condition in which this might occur is when people cannot hear well, such as when talking in a noisy subway or when speaking to someone who has impaired hearing.

Down’s Syndrome (DS) is the most frequent chromosomal disorder. Commonly, individuals with DS have difficulties with speech and show an unusual quality in the voice. Their phenotypic characteristics include general hypotonia and maxillary hypoplasia with relative macroglossia, and these contribute to particular acoustic alterations.

Down’s Syndrome is also a congenital genetic syndrome which is associated with unusual voice features. It is ‘harsh’ (Berry & Eisenson, 1956), ‘rough’ (Leder & Lerman, 1985) ‘strangled’ (McWilliams, Lavorato & Bluestone, 1973) and ‘strained’ (D’Antonio, Muntz, Province & Marsh, 1988). Pitch findings have been variable. D’Antonio (1988) finds excessive high or low habitual pitch level and range as well as reduced or excessive loudness. Alterations in laryngeal valving (McDonald & Baker, 1951) incomplete glottal closure (D’Antonio., 1988) and excessive pharyngeal and laryngeal tension (Berry & Eisenson, 1956) are proposed factors in these vocal differences.

Acoustic comparisons of conversational and clear speech in English have shown that clear speech modifications typically involve enhancement of the overall acoustic salience of the

speech signal by means of a decreased speaking rate, longer and more frequent pauses, an expanded pitch range, greater sound pressure levels, more salient stop releases, greater obstruent intensity, increased energy in the 1000–3000 Hz range of long-term spectra, and increased modulation depth of low frequency modulations of the intensity envelope. In addition, the vowel space is expanded in clear speech when compared to conversational speech. It remains to be determined precisely which acoustic differences are actually responsible for the improved intelligibility of clear speech. It may even be that the acoustic differences that benefit one listener group, such as listeners with normal hearing listening in noise, may differ from those that benefit other groups, such as listeners with hearing loss (Ferguson & Kewley-Port, 2002).

Studies have found that both listeners with hearing loss and listeners with normal hearing listening in noise benefit from clear speech (Payton, Uchanski, & Braida, 1994; Uchanski, Choi, Braida, & Durlach, 1996). Clear speech is produced with higher voice intensity, a higher and more variable voice fundamental frequency, a slower speaking rate, longer phoneme durations, greater consonant power, and a larger vowel space than conversational speech (Bradlow, Kraus, & Hayes, 2003; Ferguson & Kewley-Port, 2002, 2007; Picheny, Durlach & Braida, 1986; Smiljanic & Bradlow, 2005)

Tjaden and Lam (2013) investigated how clear speech instructions influence sentence intelligibility. The results indicated different patterns of clear speech benefit for male and female speakers. Clear speech instructions affected the magnitude of the intelligibility benefit

Kumar (2006) measured the acoustical differences between clear and conversational speech in Kannada at global level and local level and concluded that clear speech in Kannada is characterized by longer vowel durations and length of sentences.

Prabhu (2007) compared the vowel duration and F_0 , steady state F_1 - F_2 vowel space matrices and amount of dynamic formant movement for individual vowel tokens for different

vowels, in clear and conversational speaking style. Results indicated that vowel duration and vowel space are expanded in clear speech compared to conversational speech. There is a remarkable stability in acoustic phonetic features that characterize the conversational to clear speech transformation across different languages.

Ranjini, Sonitha and Kumar (2008) compared the acoustic properties of clear speech to those of ordinary conversational speech, compared intelligibility of two ways of speaking and determined which acoustic properties are responsible for intelligibility. They measured differences at global level (rate, F0, HNR, LTAS) and local level (spectral amplitude, consonant spectra and vowel duration). Results showed that clear speech had more energy than ordinary conversational speech. The difference was more evident in high frequency range. In the high frequency region above 3 kHz the difference two spectrums was between 15 to 20 dB. There was no significant difference between means of pitch range, harmonic to noise ratio jitter shimmer between two ways of speaking. And spectral amplitude was more for consonants in clear speech when compared to conversational speech. They concluded that speaking clearly doesn't mean speaking slowly, there was no difference between clear and conversational ways of speaking in global measures and clear speech has higher spectral amplitude of release burst, friction noise and longer vowel duration.

Need for the Study

A substantial body of research work exists on acoustic characteristics of clear and conversational speech in Kannada. Acoustic phonetic features that characterize clear to conversational speech transformation may vary across languages and across different context i.e., acoustic properties and advantages of clear speech vary with languages. To understand the advantages of clear speech, it is important to know the acoustic properties of clear and conversational speech.

With the exception for few researches, most studies have focused on English clear and conversational speech and two studies are reported in Kannada. Knowing the acoustic properties of clear speech will help in identifying the acoustic cues that can enhance speech intelligibility. This information may be important in improving speech processing strategies in hearing aids, speech synthesis evaluation of effects of style of articulation and variability in speech production and on speech reception and evaluating the effects of articulation of speech signal on intelligibility.

Studies were neither reported in Down's syndrome population in Indian as well as Western accent, nor in Malayalam language in both normals and disordered population. Hence the present study aimed at studying and comparing acoustic parameters of clear and conversational speech in Malayalam in mentally retarded children and age matched norms.

Aim of the Study

To measure and compare the acoustic parameters in clear and conversational speech in Malayalam speaking children with mental retardation with age matched norms.

Objectives

- To measure and compare the acoustic parameters of clear and conversational speech in Malayalam children with mental retardation
- To measure and compare the acoustic parameters of clear and conversational speech in Malayalam typically developing children
- To compare both speaking styles in mentally retarded children and with age matched norms
- Measure the acoustic parameters of |a|, |i| & |u| in different positions of clear speech
- Measure the acoustic parameters of |a|, |i| & |u| in different positions of conversational speech
- Compare between normals and Mentally Retarded subject

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Methods and Materials

Subjects

A group of 10 verbal mentally retarded children and 10 typically developing children of age range 4 to 7 years selected randomly

Stimuli

50 simple written sentences and 5 pictures were selected. Each sentences contained 5 to 6 words. The sentences were prepared based on familiar words in Malayalam. Target vowels taken were |a|, |i|& |u| in initial, final and median positions. Vowels in the common words were taken for measuring the acoustic parameters as well as comparing between clear and conversational speech. Three examples were taken for all the vowels in all positions.

Instruments

Sony Xperia L Smart Voice Recorder Version 1.7

Procedures

For clear speech: Written sentences were given and the subjects were asked to read. Responses were recorded.

For conversational speech, Pictures containing those written sentences were shown in the laptop and questions were asked to elicit the target sentences.

A quiet sound treated room was selected for recording purpose. The subjects were seated comfortably on the chair at a distance of 1 feet from the laptop placed on the table. Each client's speech was recorded individually using a standard laptop computer with inbuilt microphone with the help of the PRAAT voice recording and analysis software 5.1 version.

Results

Acoustic differences between clear and conversational speech has been discussed under: Mean pitch, SNR, Jitter, Shimmer, Formant 1, Formant 2 and Formant 3.

PARAMETER		T VALUE	P VALUE
FORMANT1	Medial N	4.173	.001 Highly Significant
	MR		
	FINAL N	5.721	.000 Highly Significant
	MR		
MEAN PITCH	INITIALN	3.624	.002 Highly Significant
	MR		
	MEDIALN	2.298	.034 Significant
	MR		
	FINAL N	3.328	.004 Highly Significant
	MR		

Table 1: Showing Formant 1 value of |a| in medial and final position of normals and MR in clear speech and Mean pitch values of |a| in initial, medial and final positions of normals and MR in clear speech

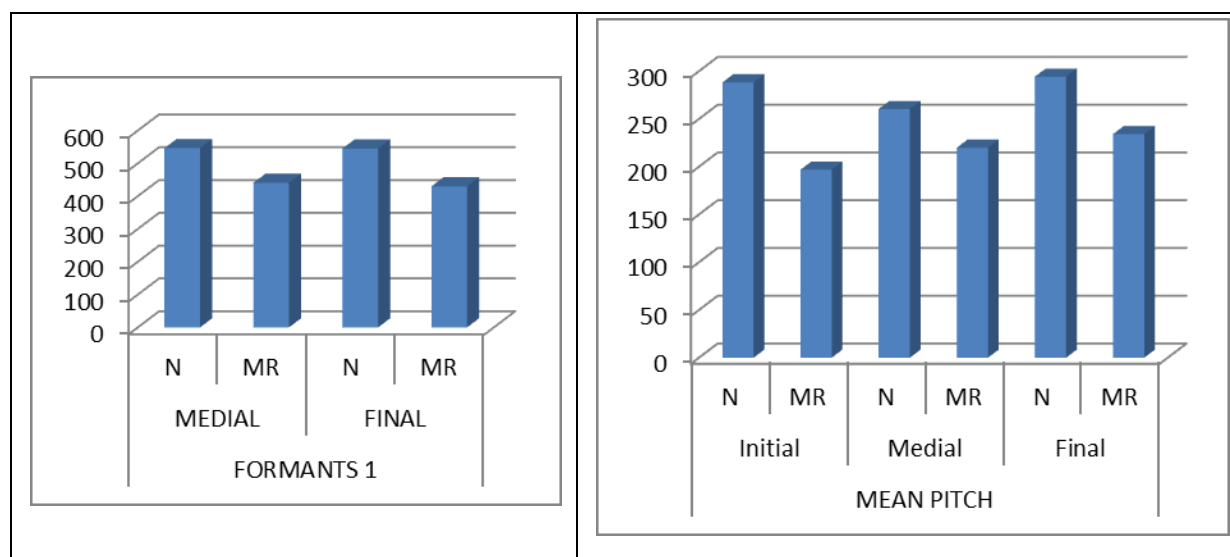


Figure 1 (a): Showing Formant 1 of a in medial and final position of N and MR in clear speech	Figure 1 (b): Showing Mean pitch of a in initial, medial and final position of N and MR in clear speech
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From the above table 1 and figure 1(a),(b), Highly significant values at $P = .001$ & $P = .000$ was noted for Formant 1 of |a| in medial and final position in N and MR in clear speech, Highly significant values at $P = .002$ & $P = .004$ was noted for Mean pitch of |a| initial and final position of N and MR and significant value at $P = .034$ was noted in Mean pitch of |a| in medial position of N and MR in clear speech.

PARAMETER		T VALUE	P VALUE
FORMANT 1	MEDIAL N	5.445	.000 Highly Significant
	MR		
	FINAL N	2.414	.027 Significant
	MR		
FORMANTS 2	MEDIAL N	-2.432	.026 Significant
	MR		
	FINAL N	-2.587	.019 Significant
	MR		
MEAN PITCH	INITIAL N	2.798	.012 Significant
	MR		
	MEDIAL N	3.466	.003 Highly Significant
	MR		
	FINAL N	2.419	.026

	MR	Significant
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Table 2: Showing Formant 1 of |a| in medial and final position, Formant 2 of |a| in medial and final position and Mean Pitch values of |a| in initial, medial and final positions of N and MR in conversational speech.

<p>MEAN PITCH</p>	<p>FORMANTS 1</p>	<p>FORMANTS 2</p>
<p>Figure 2 (a): Showing mean pitch of a in initial, final and medial position of N and MR in conversational speech</p>	<p>Figure 2(b): Showing Formant 1 of a in final and medial position in N and MR in conversational speech</p>	<p>Figure 2(c): Showing Formant 2 of a in final and medial position in N and MR in conversational speech</p>

From the above table 2 and figure 2 (a),(b) and (c), Highly significant value at $P = .003$ was noted for mean pitch of |a| in medial position, significant value at $P = .012$ and $P = .026$ was noted in initial and final position of normal and MR in conversational speech, Highly significant value at $P = .000$ was noted for formant 1 of |a| in medial position, significant value at $P = .027$ was noted in final position of normal and MR in conversational speech and significant value at

P= .026 and P= .019 was noted in formant 2 of medial and final position of normal and MR in conversational speech

PARAMETERS		ANOVA F	P VALUE
MEAN PITCH	MR INITIAL	4.988	.019 Significant
	MEDIAL		
	FINAL		

Table 3: Showing mean pitch of MR in initial, medial and final position of |a| in conversational speech

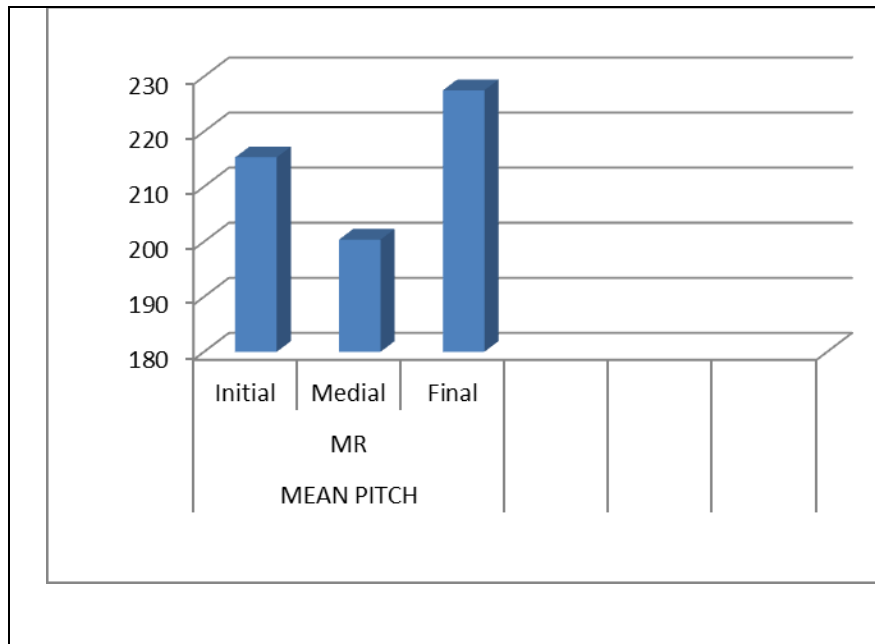
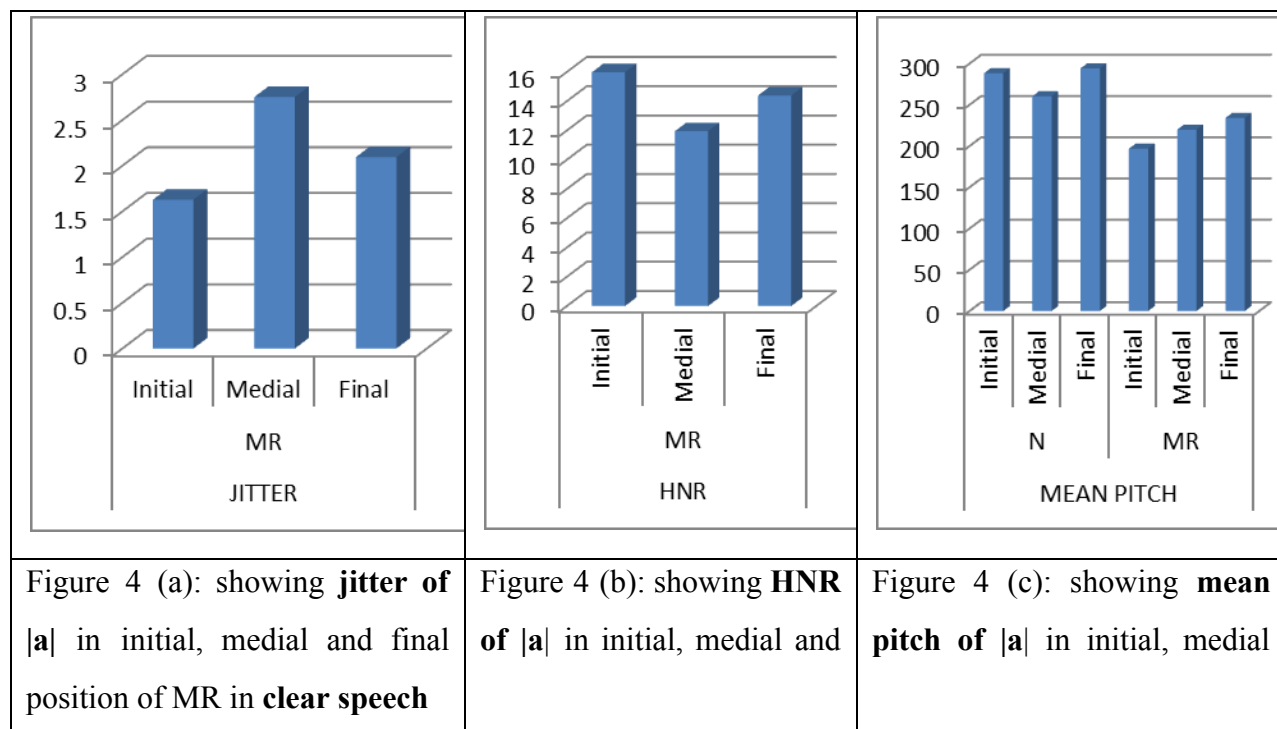


Figure 3 (a): Showing **Mean pitch of |a|** in initial, medial and final position of MR in conversational speech

From the above table 3 and figure 3(a); significant value at P = .019 was noted in mean pitch of |a| in initial, medial and final position of MR of conversational speech.

PARAMETERS		ANOVA F	P VALUE
	MR INITIAL	4.037	.038 Significant
HNR	MEDIAL		
	FINAL		
	MR INITIAL	4.944	.019 Significant
JITTER	MEDIAL		
	FINAL		
	N INITIAL	3.934	.038 Significant
MEAN PITCH	MEDIAL		
	FINAL		
	MR INITIAL	5.946	.010 Significant
	MEDIAL		
	FINAL		

Table 4: Showing HNR of |a| in initial, medial and final position of MR, Jitter of |a| in initial, medial and final position of MR and Mean pitch of |a| in initial, medial and final position of Normals and MR in clear speech.

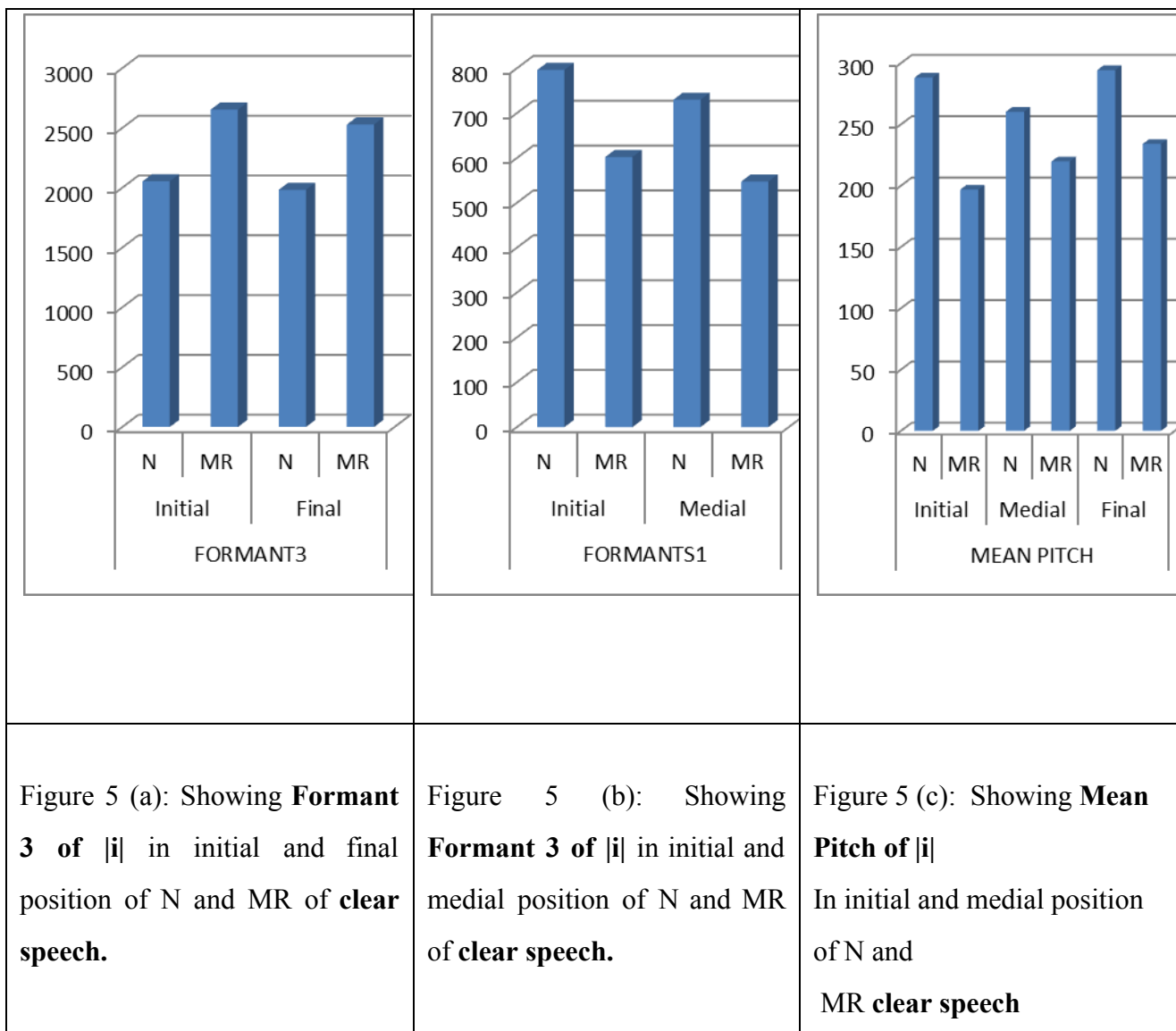


	final position of MR in clear speech	and final position of Normals MR in clear speech
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From Table 4 and figure 4 (a), (b) and (d) Significant value at P =.019 was noted in Jitter of |a| in all the positions of and MR in clear speech, significant value at P = .038 was noted in HNR of |a| in all the positions of MR in clear speech and significant value at P = .038 and P =.010 was noted in mean pitch of |a| in all the positions of normals and MR in clear speech.

PARAMETER		T VALUE	P VALUE
	INITIAL N	-4.462	.000Highly Significant
FORMANT 3	MR		
	FINAL N	-3.103	.006Highly Significant
	MR		
FORMANT 1	INITIAL N	3.066	.007Highly Significant
	MR		
	MEDIAL N	3.557	.002Highly Significant
	MR		
MEAN PITCH	INITIAL N	2.786	.012 Significant
	MR		
	MEDIAL N	2.509	.022Significant
	MR		
	FINAL N	3.363	.003Highly Significant
	MR		

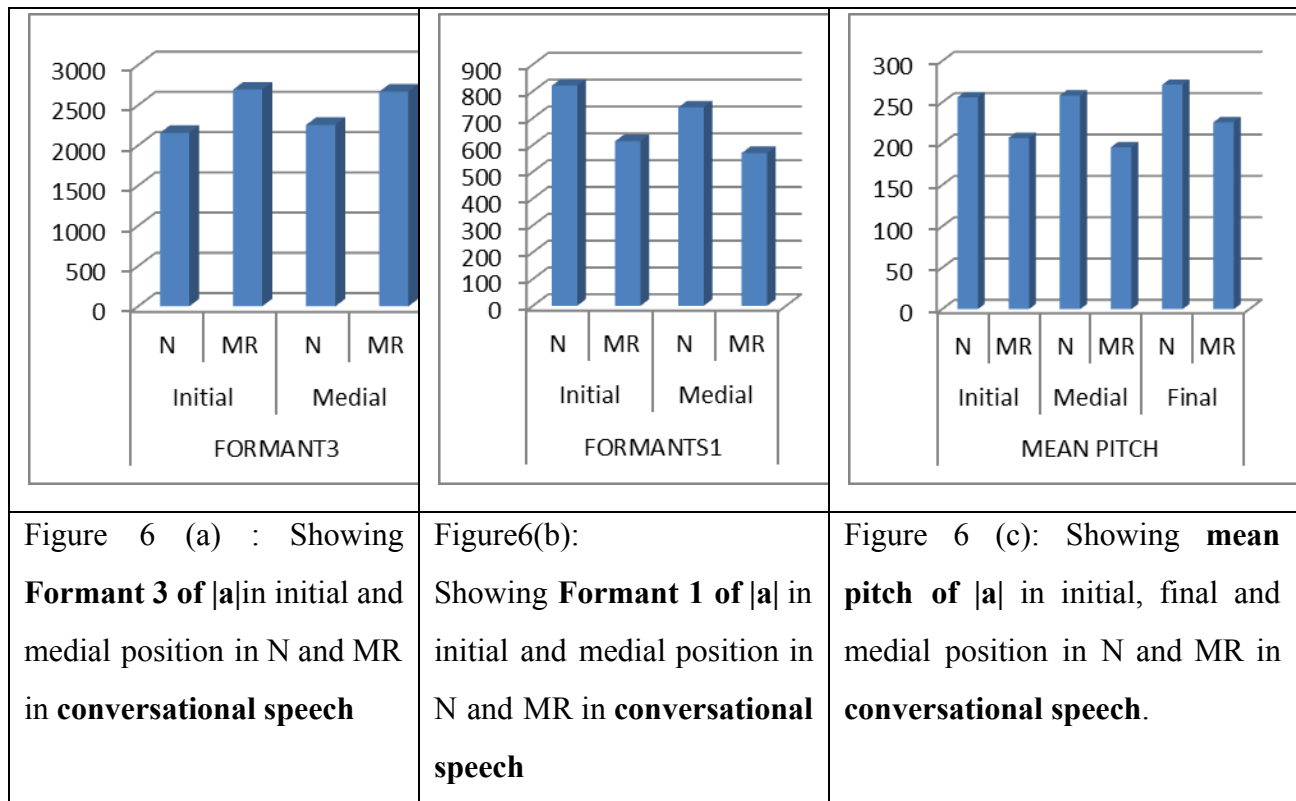
Table 5:Showing Formant 1 |i| in initial and medial positions of N and MR in clear speech, Formant 3 in initial and final positions of N and MR in clear speech, and Mean Pitch values of |i| in initial, medial and final positions of N and MR in clear speech.



From the above table 5 and figure 5 (a), (b) and (c), Highly significant value at $P = .000$ and $P = .006$ was noted in Formant 3 of |j| in final and medial position of normal and MR, Highly significant value at $P = .007$ and $P = .002$ was noted in Formant 1 of |j| in initial and medial position of normal and MR and Highly significant value at $P = .003$ was noted in Mean pitch of |j| in final position of normal and MR. Significant value at $P = .022$ was noted in Mean pitch of |j| in initial and medial position of normal and MR of clear speech.

PARAMETER		T VALUE	P VALUE
FORMANT 3	INITIAL N	-2.361	.005 Highly Significant
	MR		
	MEDIAL N	-1.599	.030 Significant
	MR		
FORMANTS 1	INITIAL N	2.917	.009 Highly Significant
	MR		
	MEDIAL N	3.959	.001 Highly Significant
	MR		
MEAN PITCH	INITIAL N	2.751	.013 Significant
	MR		
	MEDIAL N	3.510	.003 Highly Significant
	MR		
	FINAL N/MR	2.215	.04 Significant

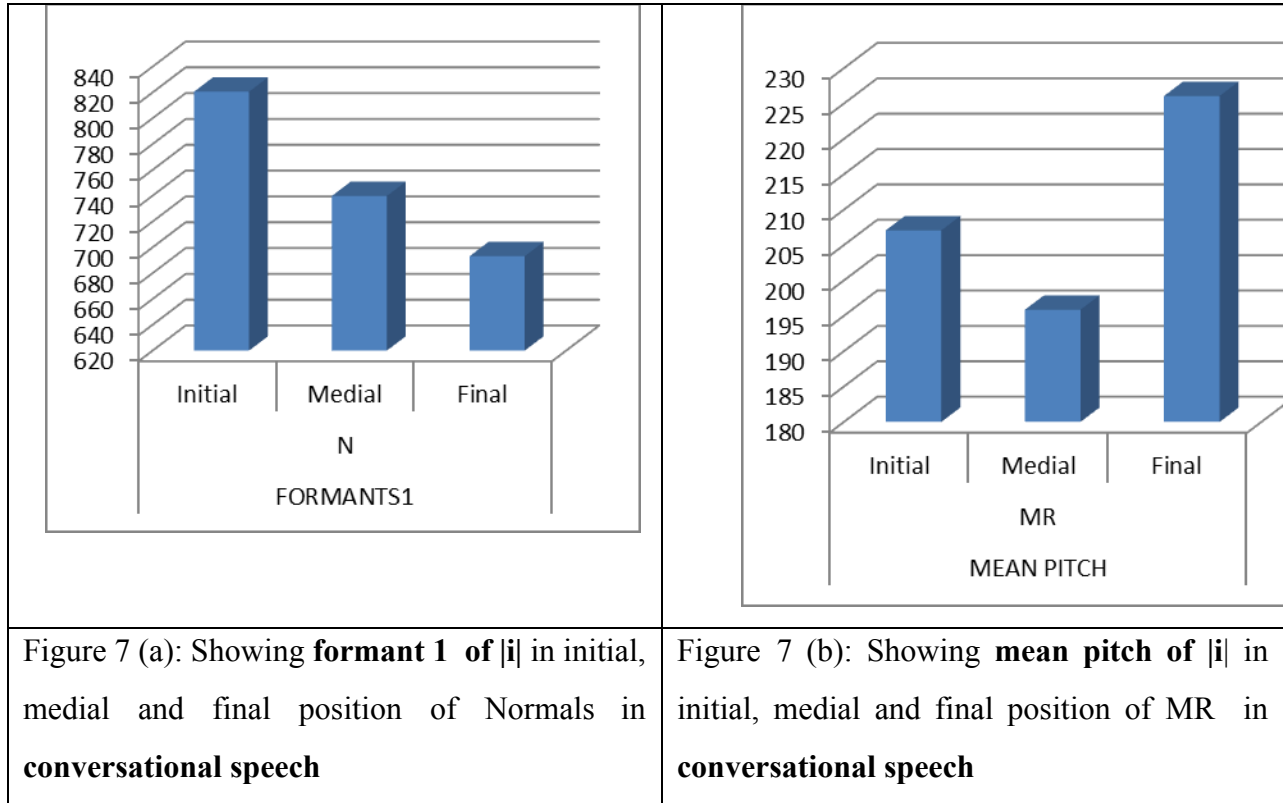
Table 6: showing Formant 1 of |i| in initial and medial positions of N and MR. Formant 3 of |i| in initial and medial positions of N and MR and Mean Pitch values of |i| in initial, medial and final positions of N and MR in conversational speech.



From the above table 6 and figure 6(a),(b) &(c); Highly significant value at $P = .005$ was noted in Formant 3 of |a| in initial position and significant value at $P = .030$ was noted in medial position in conversational speech of N and MR, Highly significant value at $P = .009$ and $P = .001$ was noted in Formant 1 of |a| in initial and medial position in conversational speech of N and MR, Highly significant value at $P = .003$ was noted in mean pitch of |a| in medial position and significant value at $P = .013$ and $P = .040$ was noted in initial and final position in conversational speech of N and MR of conversational speech.

PARAMETERS		ANOVA F	P VALUE
FORMANTS 1	N INITIAL	6.517	.007 Highly Significant
	MEDIAL.FINAL		
MEAN PITCH	MR INITIAL	5.723	.012 Significant
	MEDIHAL.FINAL		

Table 7: Showing mean pitch of MR and Formant 1 of normal in initial, medial and final position of |i| in conversational speech.



From the above table 7 and figure 7 (a) and (b), highly significant value at $P = .007$ was noted in Formant 1 of vowel |i| of normals in all the positions in conversational speech and significant value at $P = .012$ was noted in mean pitch of vowel |i| of MR in all the positions in conversational speech.

PARAMETERS		ANOVA F	P value
FORMANT 3	N INITIAL	6.089	.010 Significant
	MEDIAL		
	FINAL		
FORMANT 1	N INITIAL	6.198	.009 Highly Significant
	MEDIAL		

	FINAL		
	MR INITIAL	3.820	.044 Significant
	MEDIAL		
	FINAL		
FORMANT 2	MR INITIAL	5.148	.017 Significant
	MEDIAL		
	FINAL		
HNR	N INITIAL	4.04	.036 Significant
	MEDIAL.FINAL		
JITTER	N INITIAL	6.098	.010 Significant
	MEDIAL,FINAL		
MEAN PITCH	N INITIAL	13.397	.000Highly Significant
	MEDIAL.FINAL		
	N INITIAL	5.639	.013signific
SHIMMER	MEDIAL.FINAL		

Table8: showing HNR, Formant 3,jitter, mean pitch and shimmer of |i| in initial, medial and final position of Normals, formant 1of |i| in initial, medial and final position of Normals and MR and formant 2 of |i| in initial, medial and final position of MR of clear speech

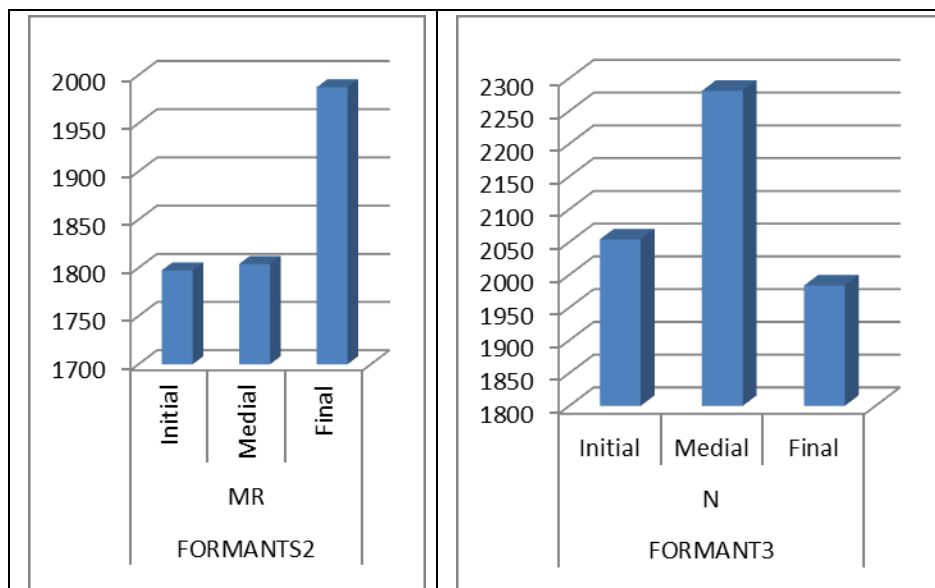


Figure 8 (b):Showing Formant 2 of |i| in initial, medial and final position of MR in clear speech

Figure 8 (c):Showing Formant 3 of |i| in initial, medial and final position of normals in clear speech

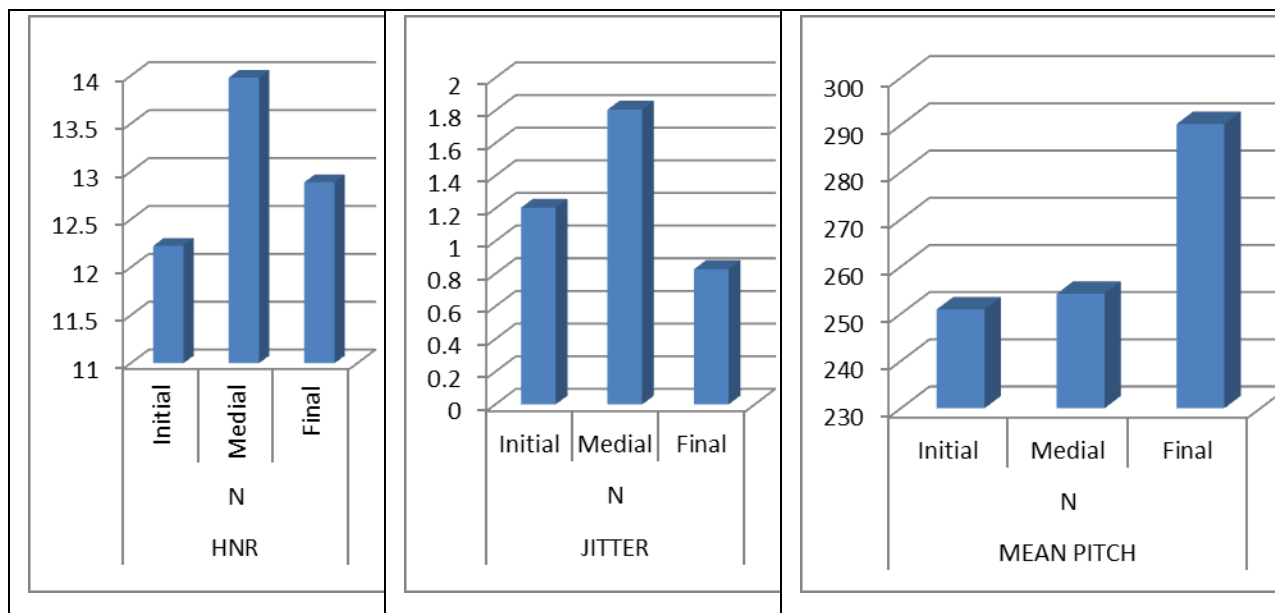


Figure 8 (d): Showing HNR of i in initial, medial and final position of normals in clear speech	Figure 8 (e): Showing Jitter of i in initial, medial and final position of normals in clear speech	Figure 8 (f): Showing Mean Pitch of i in initial, medial and final position of normals in clear speech
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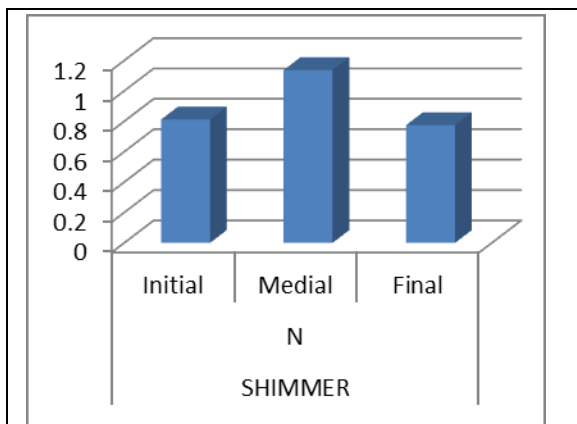
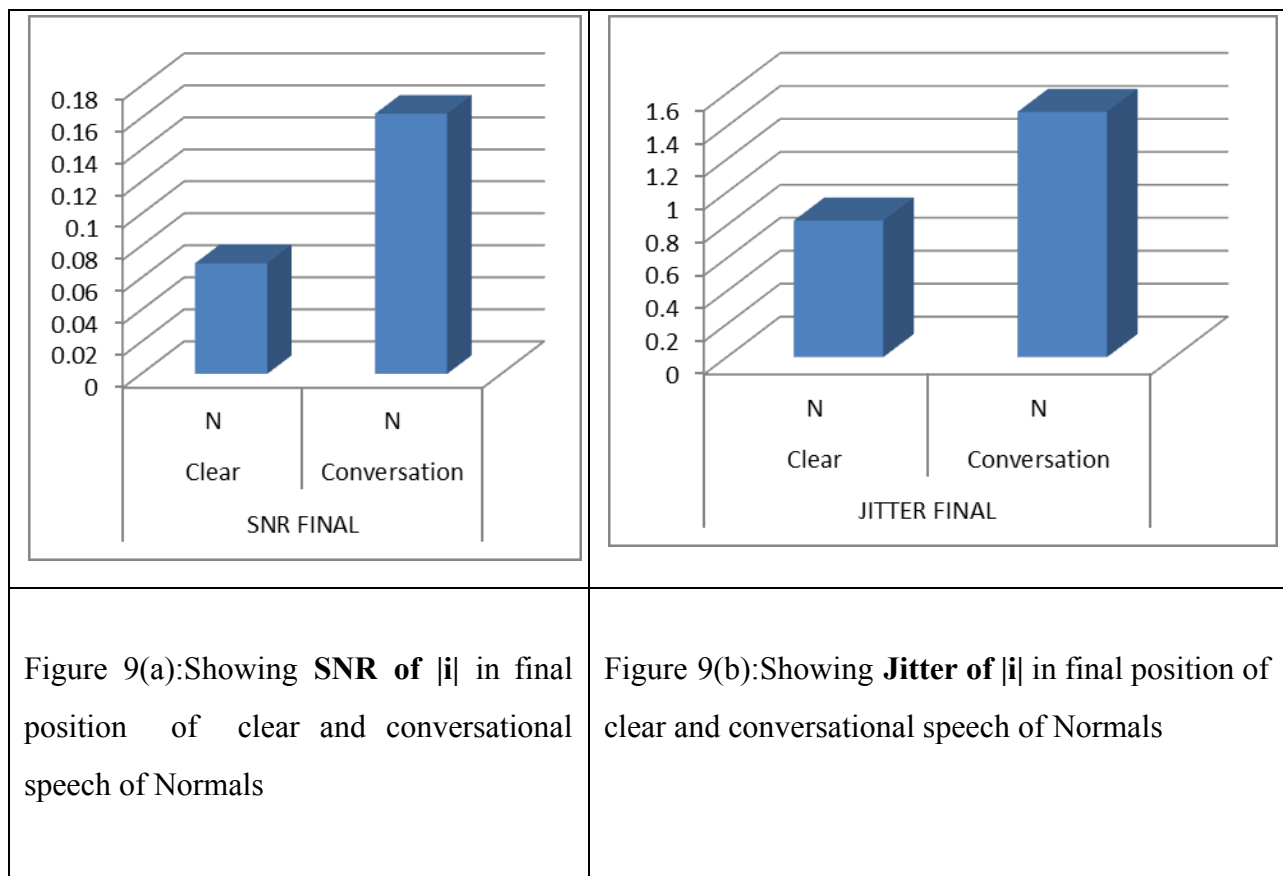


Figure 8 (g): Showing **Shimmer of |i|** in initial, medial and final position of normals in **clear speech**.

From Table 8 and figure 8 (a),(b),(c),(d),(e), (f)and (g); Highly significant value at $P = .009$ was noted in formant 1 of |i| in all the positions of normals in clear speech and significant value at $P = .044$ was noted in all the positions of MR, Significant value at $P = .017$ was noted in formant 2 of |i| in all the positions of MR in clear speech. Significant value at $P = .010$ was noted in formant3 of |i| in all the positions of normals in clear speech, Significant value at $P = .036$ was noted in HNR of |i| in all the positions of normals in clear speech, Significant value at $P = .010$ was noted in Jitter of |i| in all the positions of normals in clear speech and Highly significant value at $P = .000$ was noted in mean pitch of |i| in all the positions of normals in clear speech. And significant value at $P = .013$ was noted in shimmer of |i| in all the positions of normals in clear speech.

PARAMETER			T VALUE	P VLUE
JITTER	FINAL	N CLEAR	-2.717	.014 Significant
		CONVERSATION		
SNR	FINAL	N CLEAR	-2.533	.021 Significant
		CONVERSATION		

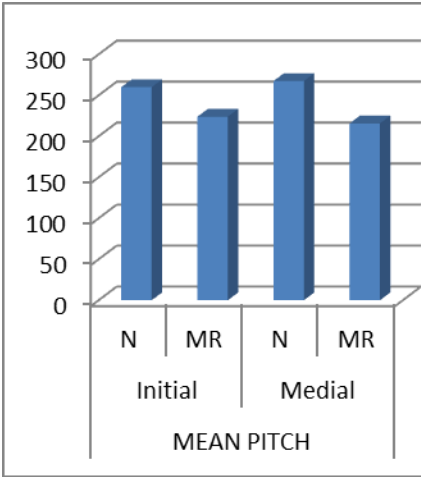
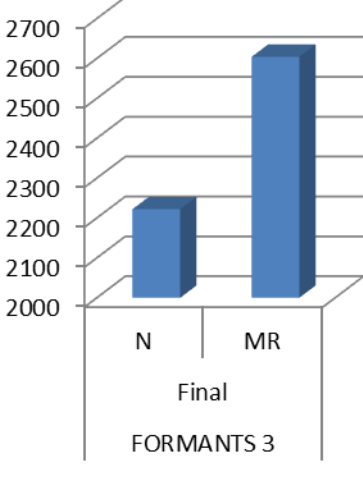
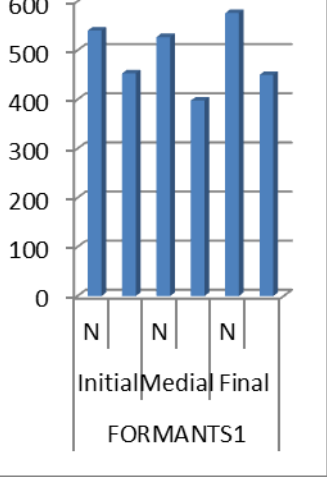
Table 9: Showing Jitter and Shimmer of |i| in the final position of clear and conversational speech in normals



From the above table 9 and figure 9 (a) and (b) significant value at $P=.021$ was noted in SNR of |i| in final position of clear and conversational speech in normals and significant value at $P=.014$ was noted in Jitter of |i| in final position of clear and conversational speech in normals.

PARAMETER		T VALUE	P VALUE
FORMANTS 3	FINAL N	-2.382	.028Significant
	MR		
FORMANTS 1	INITIAL N	2.523	.021Significant
	MR		
	MEDIAL N	5.783	.000Highly Significant
	MR		
	FINAL N	3.234	.005Highly Significant
	MR		
MEAN PITCH	INITIAL N	2.302	.033Significant
	MR		
	MEDIAL N	3.224	.005Highly Significant

Table10: Showing Formant 3 of |u| in final position of N and MR in clear speech. Formant 1 of |u| in initial, medial and final positions of N and MR in clear speech and Mean Pitch values of |u| in initial and medial positions of N and MR in clear speech.

		
<p>Figure 10 (a):showing Mean Pitch of u in initial and medial position of N and MR in clear speech</p>	<p>Figure10(b): showing Formant 3 of u in final position of N and MR in clear speech</p>	<p>Figure 10(c): showing Formant 1 of u in initial, medial and final position of N and MR in clear speech</p>

From the above table 10 and figure 10 (a),(b)and (c)Highly significant value of $P = .005$ was noted in mean pitch of |u| in medial position ,Significant value at $P= .033$ in initial position of N and MR, significant value of $P = .028$ was noted in formant 3 of |u| in final position of N and MR and highly significant value of $P = .000$ and $P =.005$ was noted in Formant 1 of |u| in medial and final position , Significant value at $P= .021$ in initial position of N and MR.

PARAMETERS		T VALUE	P VALUE
FORMANTS 3	MEDIAL N	-2.555	.020Significant
	MR		
	FINAL; N	-3.737	.002Highly Significant
	MR		
FORMANTS1	INITIAL N	2.697	.015Significant
	MR		
	FINAL N	2.359	.030Significant
	MR		
FORMANTS 2	INITIAL N	-2.747	.013Significant
	MR		
	MEDIAL N	3.613	.002Highly Significant
	MR		
MEAN PITCH	INITIAL N	2.881	.010Significant
	MR		
	MEDIAL N	2.928	.009Highly Significant
	MR		

Table 11: showing Formant 1 of |u| in initial and final positions of N and MR in conversational speech, Formant 3 of medial and final position of N and MR, Formant 2 of initial and medial and Mean Pitch values of |u| in initial and medial positions of N and MR in conversational speech.

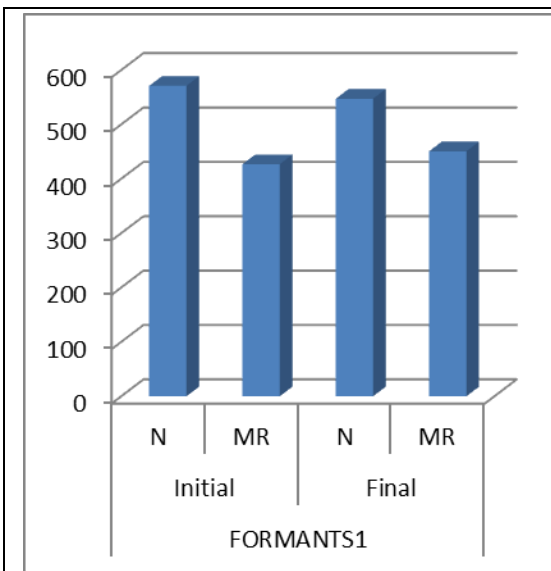


Figure 11 (a): Showing **Formant 1 of |u|** in initial and final position of N and MR in conversational speech.

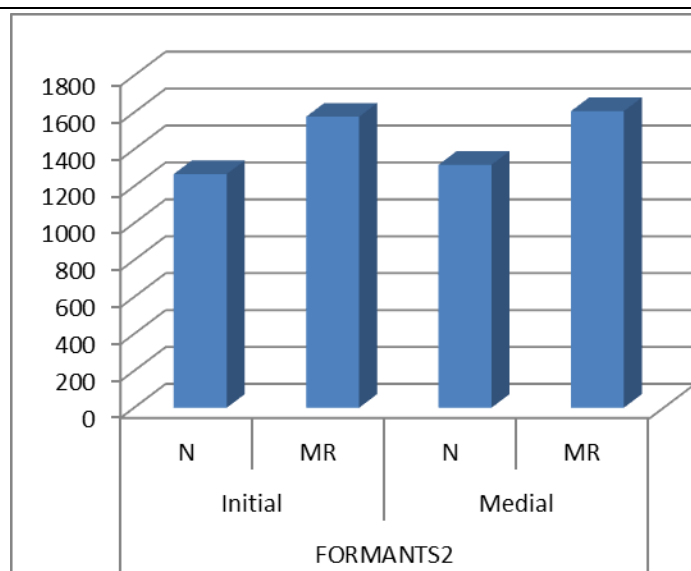


Figure 11 (b): Showing **Formant 2 of |u|** in initial and medial position of N and MR in conversational speech.

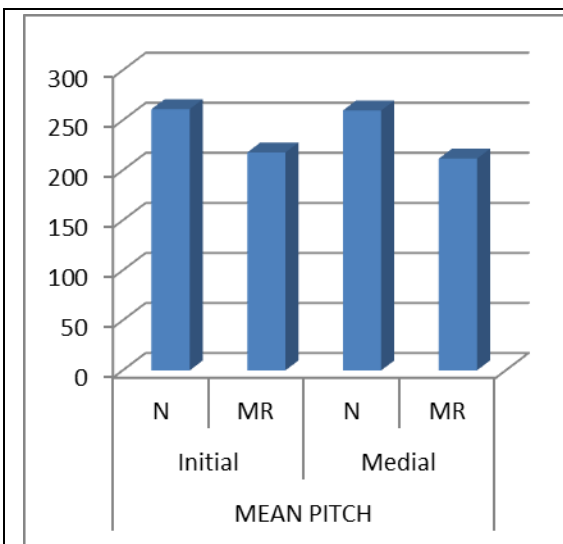


Figure 11(c): showing **mean pitch of |i|** in initial and medial position of N and MR in conversational speech.

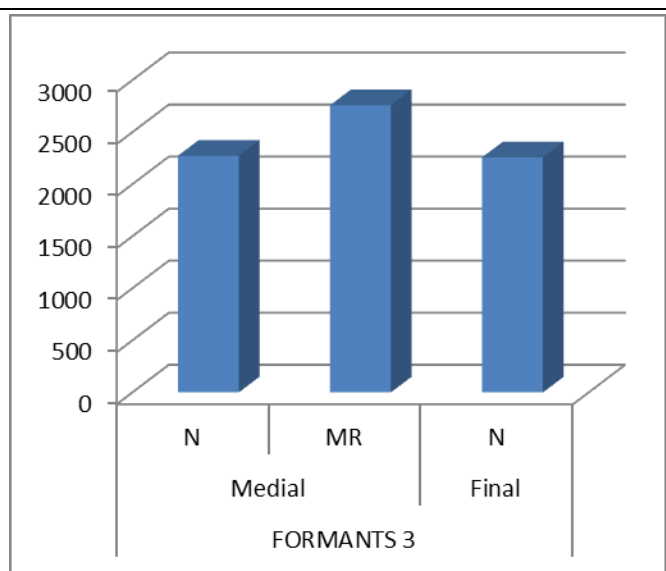


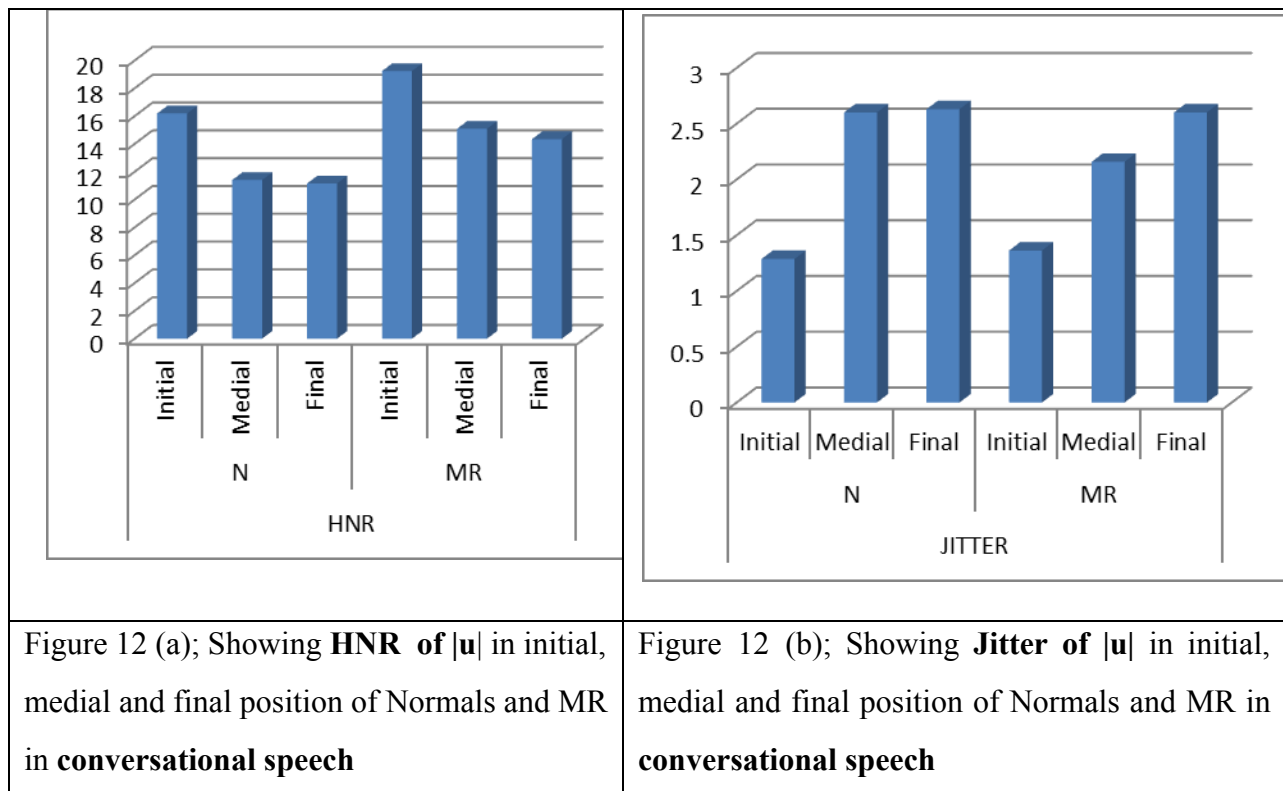
Figure 11 (d): showing **Formant 3 of |i|** in final and medial position of N and MR in conversational speech.

From the table 11 and figure 11 (a), (b), (c) and (d) significant value at $P = .015$ and $P = .030$ was noted in formant 1 of |u| n initial and final position of N and MR in conversational speech. Highly significant value at $P = .002$ was noted in formant 2 of |u| in medial position, Significant value at $P = .013$ was noted in initial position of N and MR in conversational speech. Highly significant value at $P = .009$ was noted in mean pitch of |i| in medial position, Significant value at $P = .010$ was noted in initial position of N and MR in conversational speech. Highly significant value at $P = .002$ was noted in formant 3 of |i| in final position, significant value at $P = .020$ was noted in medial position of N and MR in conversational speech.

PARAMETERS		ANOVA F	P VLUE
HNR	N INITIAL	15.019	.000 Highly Significant
	MEDIAL		
	FINAL		
	MR INITIAL	5.742	.012 Significant
	MEDIAL		
	FINAL		
JITTER	N INITIAL	4.822	.021 Significant
	MEDIAL		
	FINAL		
	MR INITIAL	5.567	.013 Significant
	MEDIAL		
	FINAL		
MEAN PITCH	N INITIAL	7.055	.005 Highly Significant
	MEDIAL,		
	FINAL		
SHIMMER	N INITIAL	4.382	.028 Significant
	MEDIAL		
	FINAL		
	MR INITIAL	4.190	.032 Significant
	MEDIAL.FINAL		

SNR	N INITIAL	6.118	.009
	MEDIAL.FINAL		Highly Significant
	MR INITIAL	4.464	.027
	MEDIAL.FINAL		Significant

Table 12: Showing HNR, Jitter, shimmer of |u| in initial ,medial and final position of Normals and MR in conversational speech , SNR and mean pitch of |u| in initial, medial and final position of Normals in conversational speech



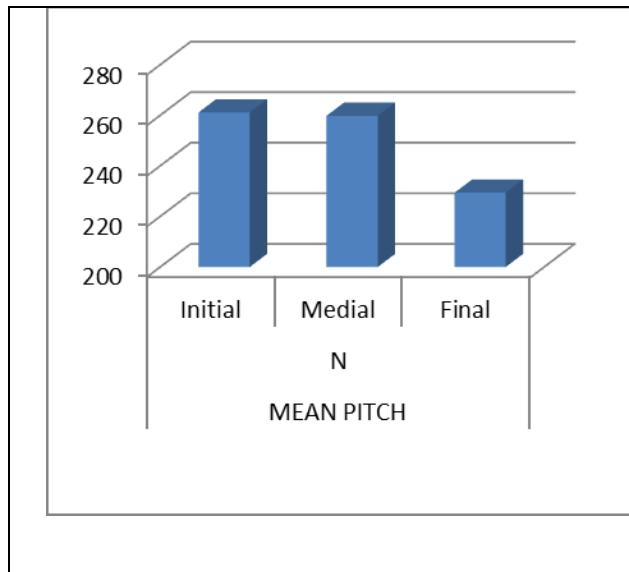


Figure 12 (c): Showing **mean pitch of |u|** in initial,medial and final position of Normals in **conversational speech**

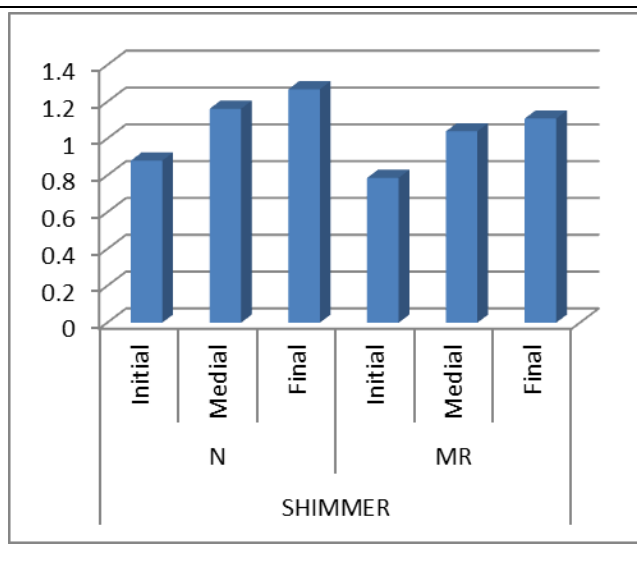


Figure 12(d): Showing **Shimmer of |u|** in initial,medial and final position of Normals and MR in **conversational speech**

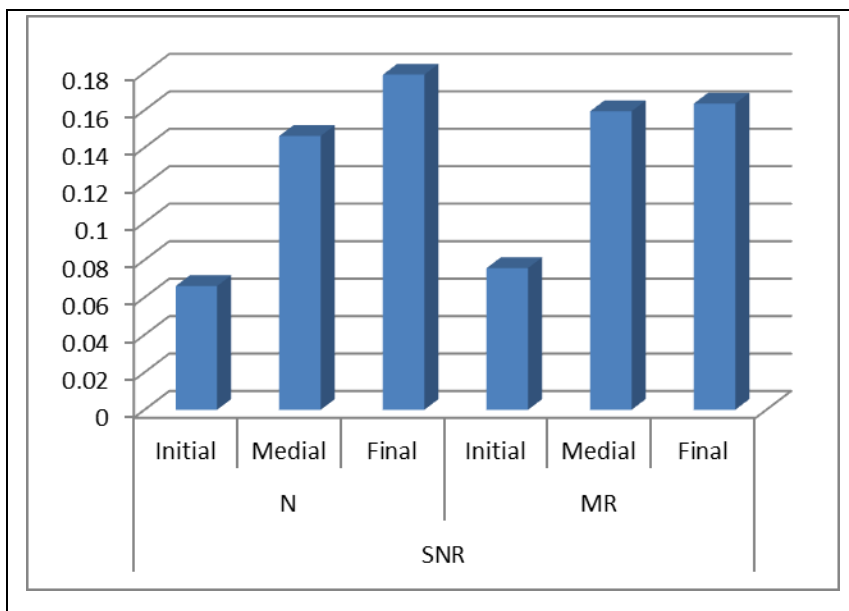
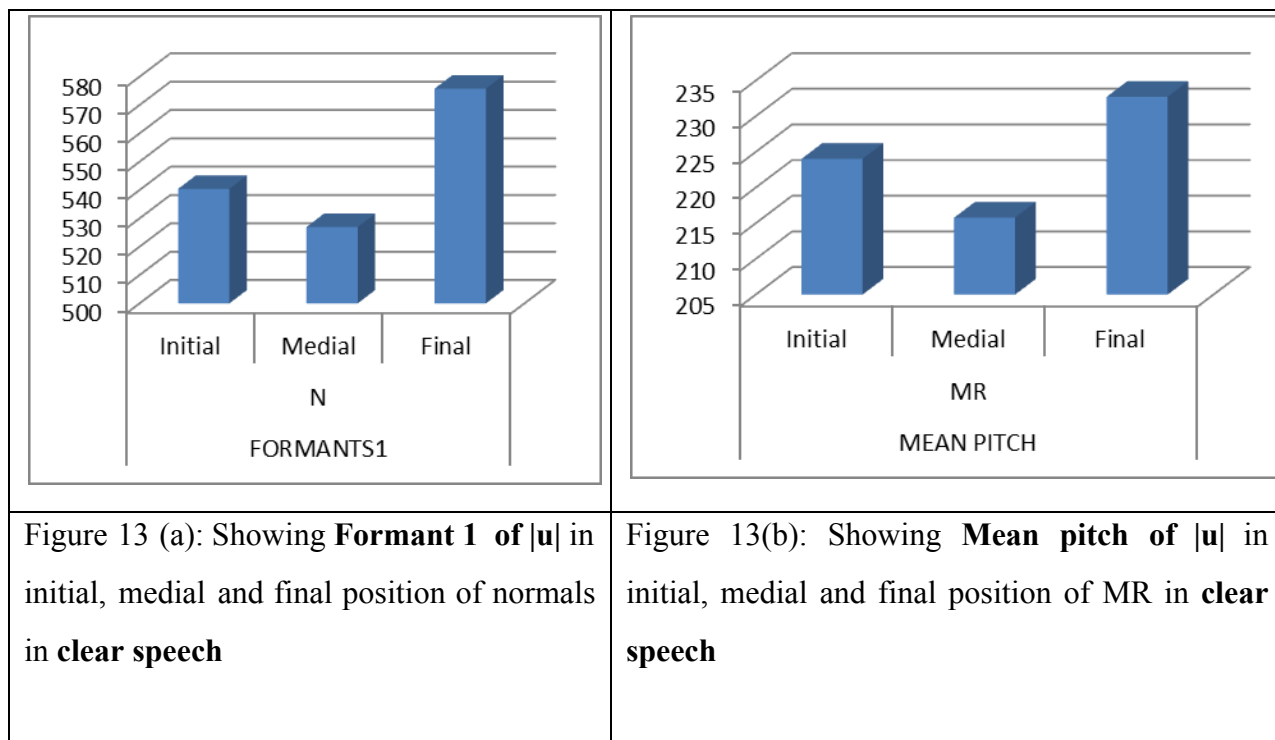


Figure 12 (e):Showing **SNR of |u|** in initial, medial and final position of Normals and MR in **conversational speech**.

From the above table 12 and figure 12 (a),(b),(c),(d)&(e); Highly significant value at $P = .00$ was noted in HNR of |u| in all positions of normals and significant value at $P = .012$ was noted in all the positions of MR in conversational speech. Significant value at $P = .021$ and $P = .013$ was noted in Jitter of |u| in all the positions of normals and MR in conversational speech. Highly significant value at $P = .005$ was noted in mean pitch of |u| in all the positions of normals in conversational speech, Significant value at $P = .028$ and $P = .032$ was noted in shimmer of |u| in all the positions of normals and MR in conversational speech. Highly Significant value at $P = .009$ was noted in SNR of |u| in all the positions of normals and significant value at $P = .027$ was noted in all the positions of MR in conversational speech.

PARAMETER		ANOVA	P VALUE
	N INITIAL	6.517	.007 Highly significant
FORMANT 1	MEDIAL		
	FINAL		
	MR INITIAL	5.723	.012 Significant
MEAN PITCH	MEDIAL		
	FINAL		

Table 13: Showing Formant 1 of |u| in initial, medial and final position of normals in clear speech and Mean pitch of |u| in initial, medial and final position of MR in clear speech



From Table 13 and figure 13(a) and (b) Highly significant value at $P = .007$ was noted in formant 1 of |u| in all the positions of normals in clear speech and significant value at $P = .012$ was noted in Mean pitch of |u| in all the positions of MR in clear speech.

PARAMETER			T VALUE	P VALUE
FORMANT 2	MEDIAL	MR CLEAR	-2.818	.011
		MR CONVERSATION		Significant

Table 14: showing Formant 2 of |u| in the medial position of clear and conversational speech in MR

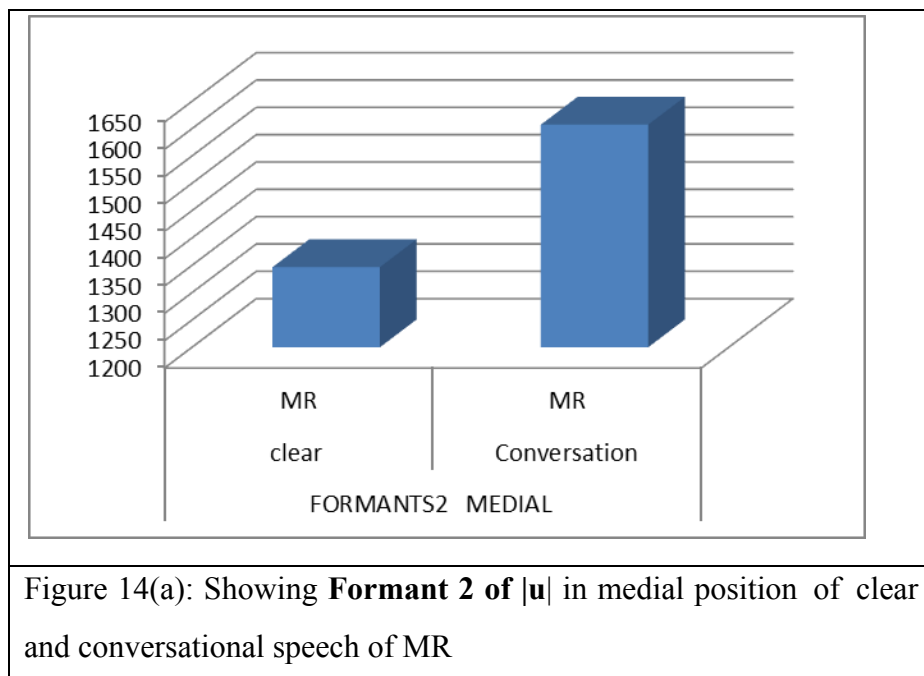


Figure 14(a): Showing **Formant 2 of |u|** in medial position of clear and conversational speech of MR

From the above table 14 and figure 14, significant value at $P=.011$ was noted in formant 2 of |u| in Medial position of clear and conversational speech in MR

Discussion

The study aimed at measuring and comparing the acoustic parameters of clear and conversational speech of Malayalam speaking children with mental retardation with age matched norms.

From the above results, it is clearly evident that highly significant differences were noted in Formant 1, Formant 2, Formant 3 and Mean pitch values. Significant differences were noted in HNR, Jitter and Shimmer values and no significant difference were noted in HNR value.

Significant difference were noted in jitter, SNR and F2 values of |a| and |u| in clear and conversational speech of normals and MR. No significant differences were noted in any other

parameter during the comparison of clear and conversational speech. No differences were noted for the vowel |a| in any of the parameters.

Highly significant difference were noted in F1,F2,F3,and Mean pitch of |a|, |i| and |u| of normals and MR in clear speech, significant difference were noted in jitter, HNR and shimmer values and no significant difference were noted in SNR values of clear speech.

Highly significant difference were noted in F1,F2,F3,and Mean pitch of |a|, |i| and |u| of normals and MR in conversational speech and significant difference were noted in all the other parameters including HNR, SNR, jitter and shimmer in conversational speech.

Among normal population, Highly significant difference were noted in F1,F2,F3,and Mean pitch and in MR population, significant difference were noted in F1, F2, F3, HNR, SNR and mean.

Summary and Conclusion

It is by now well-established that “clear speech,” a manner of speaking that talkers adopt when they are told that their communication partner has a hearing loss or speaks a different native language, is often more intelligible than everyday conversational speech.

The above study gives an overview about how acoustic parameter of vowels differs in normals and MR in different speaking styles (clear and conversational).

A group of 10 verbal intellectually disabled children and 10 typically developed children on age range 4 to 7 years selected randomly. 50 simple written sentences and 5 pictures were selected. Each sentences contained 5 to 6 words. The sentences were prepared based on familiar words in Malayalam. Target vowels taken were |a|, |i| &|u| in initial final and median positions. Vowels in the common words were taken for measuring the acoustic parameters as well as comparing between clear and conversational speech. Three examples were taken for all the

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vowels in all positions. Specific acoustic analysis of vowels |a|, |i|, |u| in different positions in Malayalam language was carried out.

It is clear from the above study that there is variation in acoustic parameters of vowels in both speaking styles within group as well as across group (between clear and conversational as well as between normals and MR).

When comparing the difference between clear and conversational speech, significant variation in acoustic parameters like F1, F2, F3, SNR, HNR, JITTER, SHIMMER and MEAN PITCH was observed for MR population than normal population. Among normal population, difference was observed for almost all the parameters but highly significant for F1, HNR, MEAN PITCH and SNR. Among MR population, difference was observed for almost all the parameters, no highly significant difference was found in any of the parameters.

From the above results, significant differences were seen within group as well as across group in different parameters. Differences were commonly evident in F1, F3 and MEAN PITCH while comparing different positions across vowels and within vowels. While comparing vowels in clear and conversation speech of both normals and MR, variation were found only in SNR, JITTER and F2.

Implications

Vocal training programs can be framed to improve speech intelligibility.

Limitations

Study was done only on 10 subjects and individual variations may vary the findings. Perceptual comparison of clear and conversational speech was not done.

Spectral analysis was not carried out, only Acoustic analysis and formant analysis was done

Subjects were selected randomly irrespective to gender; comparison was not done between males and females.

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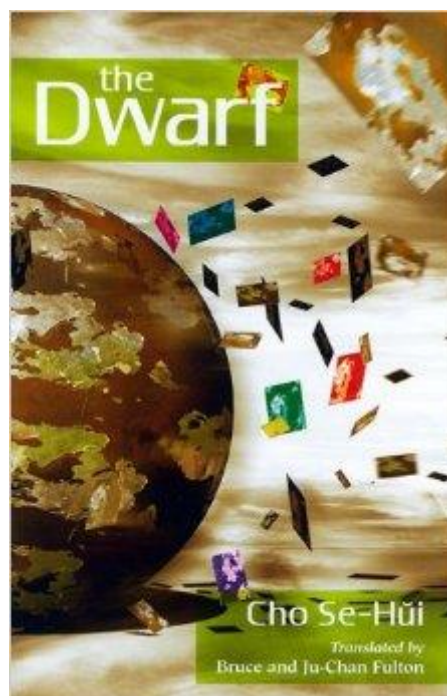
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A Cognitive Semantic Account of Translating Polysemy: A Case of Korean-English Transferability

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Abstract

The present paper is a cognitive semantic account of translating polysemy in the semantic field of perception verbs in English and Korean. It explores why and how our experience and understanding of the five senses constrains and shapes the way in which we create mappings between the physical domain of perception onto more metaphorical and abstract conceptual domains of experience. The different extensions of meaning in these verbs, both synchronically and diachronically, have not taken place as a result of chance, but are grounded in our own conceptualisation of these sense modalities.

The paper attempts to analyse the translation strategies of Bruce and Ju-Chan Fulton of *Cho Se-hui's*, Korean short stories under the heading of “The Dwarf”. The paper analyses the mapping that has been made between the words and meanings represented in the translated text “The Dwarf”. It also attempts to explore whether any disambiguator has been incorporated into translation process.

Key words: Translating polysemy, cognitive-semantic account of transferability, English, Korean

Introduction

The present paper is a cognitive semantic account of translating polysemy in the semantic field of perception verbs in English and Korean. It explores why and how our experience and understanding of the five senses constrains and shapes the way in which we create mappings between the physical domain of perception onto more metaphorical and abstract conceptual domains of experience. The different extensions of meaning in these verbs, both synchronically and diachronically, have not taken place as a result of chance, but are grounded in our own conceptualisation of these sense modalities.

Grey Area between Concepts of Polysemy and Homonymy

There is an extensive grey area between the concepts of polysemy and homonymy. A word like walk is polysemous (went walking, went for walk the dog, while a word like bank is homonymous between at least bank for money and bank for a river). The coexistence of several meanings in one word is called polysemy. It could be defined morphologically as the phenomenon that a word acquires new usages which, over time, are likely to become more like new meanings. And it could be defined semantically as the phenomenon that a word has several different meanings which are closely related to each other.

Problems in Translation

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The existence of polysemy in a text has obvious hazards in translation. In recent years researchers have made great progress in the field of translation, however, no existing general-purpose translation theory has yet developed a mechanism to deal with polysemous expressions.

Translation involves negotiation of meaning between producers and receivers of texts. Much of the debate on translation has centered on the degree of freedom the translator has in representing the meaning of the source text in the translation. It is sometimes claimed that the domain in which the discourse takes place will always constitute the context necessary to disambiguate lexical polysemy in a given sentence.

The question of assigning such meanings and matching translations to them is addressed in the paper.

The paper attempts to analyse the translation strategies of Bruce and Ju-Chan Fulton of *Cho Se-hui's*, Korean short stories under the heading of “The Dwarf”. The paper analyses the mapping that has been made between the words and meanings represented in the translated text “The Dwarf”. It also attempts to explore whether any disambiguator has been incorporated into translation process.

Whenever a polysemous word occurs in the text to be translated, it's most likely that the meaning can be calculated by the prototype model. The prototypical sense of a word is the most frequent or salient or most concrete one. It is the one from which most others can be derived economically. This perspective gave rise to the notions of (i) *radial categories* –with a central element that combines many high-cue validity attributes and motivates the existence of, and is conventionally related to, less central members.

Vision

Vision is by far the most studied sense of the five perception verbs. The semantic field of sight has been analysed from different points of view of polysemy. Due to fact that the vast number of extended meanings is possible in this sense, I have organised them into 4 groups.

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The first group of extended meanings is that which relates physical vision with the intellect or mental activity. Within this group, the following meanings ‘to understand’, ‘to foresee’, ‘to visualise’, ‘to regard’, ‘to imagine’, ‘to revise’, and ‘to meditate’ are included. The meaning ‘to understand’ is illustrated in the sentences (1), (2) and (3) below:

- (1) I explained the problem but he could not see it.
- (2) I didn’t see at the time what he wanted to say.
- (3) It’s a very hasty way to see things.

Another meaning belonging to this group is ‘to foresee’ as in (4), (5) and (6).

- (4) I can see what will happen if you don’t help.
- (5) I already foresaw what has happened to Peter.

Another meaning in this group is ‘to consider’, ‘to regard’, and ‘to judge’

The second group is the one that relates vision to social relationships. This group includes meanings such as ‘to meet’, ‘to pay a visit’, ‘to receive’, ‘to get on badly’, ‘to go out with’ and ‘to accompany, to escort’ (only English). The first meaning is ‘to meet’.

- (6) I’ll see you at seven.

‘To visit’ is another meaning that can be included in this group.

In the examples below *see* means ‘to receive’. This meaning is inferred when the subject of the sentence is a person who usually does not visit other people, but a person who is visited in order to get advice, to have an interview and so on.

- (7) The doctor will see you now.

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Another meaning in this group is ‘to go out with’. In this case it is necessary to give a time frame for indicating a durative period of time.

(8) They have been seeing each other for a year

A third group of meanings is that which links vision to reliability, and assurance. This includes meanings such as ‘to ascertain, to find out’ as in (9), ‘to make sure’ as in (10), and ‘to take care’ as in (10).

(9) Please see who’s knocking.

(10) I’m seeing Kim home.

Table 1: Extended meanings in vision in English and Korean.

English	Korean
to see (understand · realize · learn · hear · pick up · find out · get a line · discover · interpret · check · see to it · ensure · control · ascertain)	참조 {vb} chamjo
	자주 만나다 {vb}
	간주하다 {vb}
	발견하다 {vb}
	알아차리다 {vb}

Table 2 (a): English Korean Equivalents

Meaning	English	Korean
‘to understand’	See	이해

		<i>Ihae</i>
'to imagine',	See	상상 sangsang
'to visualise'	See	시각화 sigaghwa
'to consider'	See	'고려 ' golyeo
'to meet'	See	모임 Moim
'to receive'	See	수신 Susin
'to find out'	See	발견 balgyeon
'to escort'	See	호위 Howi

To elaborate it further, I now cite examples from “*The Dwarf*” to show the polysemous nature of some of the perception verbs which have been used many times in the text. The examples gathered from the text have been presented in the tabular form along with its English translation.

Table1 3: Comparison between Korean text (L1) and English text (L2)

Source Language (Korean)	Target Language (English)
Korean Text	The Dwarf (English Text)
Cho Se-hui	Translation by : Bruce and Ju-Chan Fulton

<p>하지만 공장 노동자는 가을과 축적 볼 수 없습니다</p> <p><i>hajiman gongjang nodongja neun ga-eulgwa chugjeog bol su eobs-seubnida</i></p>	<p>but the factory workers can't see it fall and accumulate (122 City of Machines)</p>
<p>그러나 그들은 그것을 볼 수 없었다</p> <p><i>geuleona geudeul-eun geugeos-eul bol su eobs-eosssa</i></p>	<p>But they couldn't see it (178 The klein Bottle)</p>
<p>Squatlegs 빛의 두 개의 열 접근 보았다</p> <p><i>Squatlegs bich-ui du gaeui yeol jeobgeun boassda</i></p>	<p>Squatlegs saw two columns of light approaching (page 6 The Möbius Strip)</p>

The table below showcases the type of equivalent used in the English translation of Korean word for verb “see” used as “verb” in the novel.

Table 4: Types of Equivalents

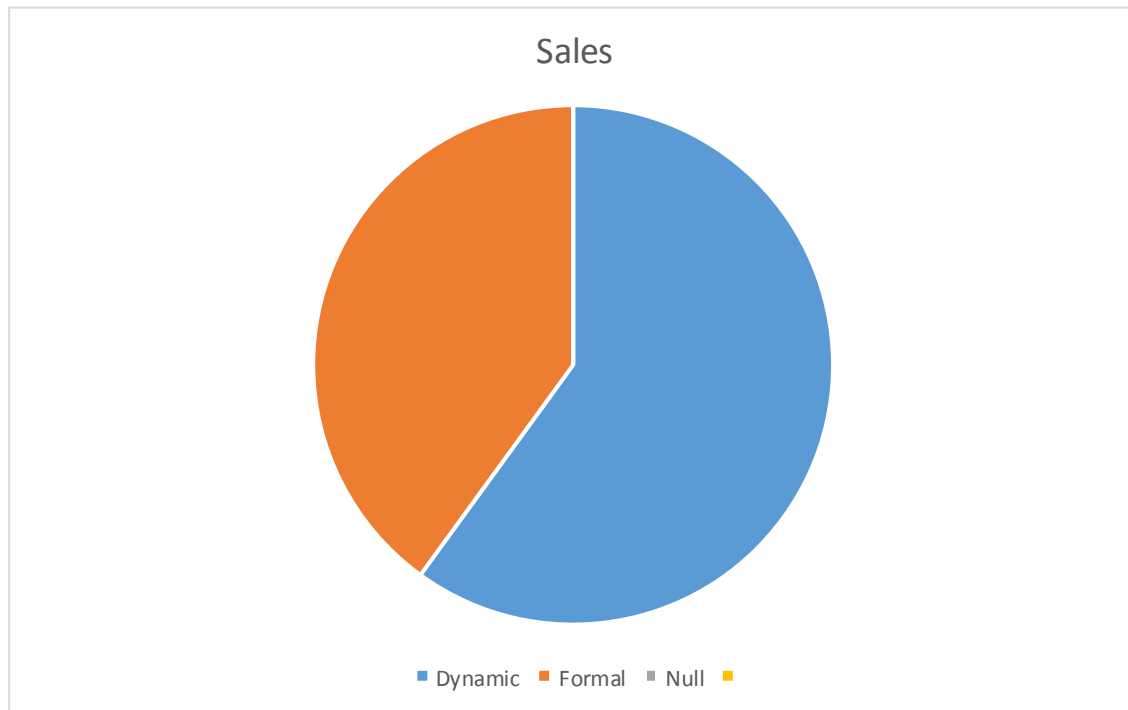
Sr.No.	Word from original text	Translated text (The Dwarf)	Equivalence Type
1.	볼	See	Dynamic
2.	볼	See	Dynamic
3.	보았다	Saw	Dynamic
4.	수신	See	Formal
5.	발견	See	Formal

Table 5: Frequency of Equivalents

See as verb	Null equivalence	0
	Dynamic equivalence	3
	Formal equivalence	2
	Total	5

As shown below in Figure 1, DYNAMIC equivalence occupies the first position with 60 % occurrence. It is followed by Formal Equivalence occupies second position with 40 % of occurrence. The Null Equivalence has been given the least priority in translation process which occupies only 0 % of occurrence in the text.

Fig.1: Pie chart of the frequency of the type of equivalent used by Bruce and Ju-Chan Fulton



It suggests that POLYSEMY can make language rather slippery. Shifting senses, on the other hand, makes it easier to use. Presently, the term *polysemy* is used both in semantic and lexical analysis with a special connotation where it implies a word with multiple meanings or senses. The word *ambiguity* is defined semantically as the phenomenon that an expression has more than one meaning. Two different types of ambiguity can be distinguished on the basis of what is causing it: lexical ambiguity (more than one word meaning) and structural ambiguity (more than one syntactic structure).

Discussion and Conclusion

On the basis of the discussion above, we may conclude with the remark that a classical issue in lexical semantics concerns the distinction between *semantic generality* and *polysemy*. We have primarily considered English verb “to see” designating *vision* to suggest that *Korean* distinguishes among different verbs as shown in the chart below:

Table 2 (b): English Korean Equivalents

Meaning	English	Korean
‘to understand’	see	이해 <i>ihae</i>
‘to imagine’,	see	상상 <i>sangsang</i>
‘to visualise’	see	시각화 <i>Sigaghwa</i>
‘to consider’	see	'고려 <i>'golyeo</i>
‘to meet’	see	모임 <i>Moim</i>
‘to receive’	see	수신 <i>Susin</i>

'to find out'	see	발견 balgyeon
'to escort'	see	호위 Howi

To conclude, we can say that the present paper argues that the above listed Korean verbs reflect different meanings and concepts. However, in English “to see” is unidirectional. The question is now whether these Korean meanings are lexicalized in English. There are at least three theoretical and methodological possibilities here. For example,

- Semantic generality
- Polysemy and
- Agnosticism.

First, *semantic generality*: it could very well happen that “to see” is semantically general and does not distinguish among the above listed meanings at all. In that case we could say that English does not lexicalize the differences among the meanings in having just one and the same word (or one word couple) covering all the meanings. The second possibility, *polysemy*, would mean that “to see” does in fact distinguish all the meanings listed above. In that case we could still say that each of these meanings is lexicalized in English - however, not as the meaning of its “own” particular lexeme, but rather as the meaning of a particular *lexical unit*. A lexical unit is, in turn, defined as the pairing of a single specific meaning and sense with a lexical form (Cruse 1986: 77–78), so that a polysemous word is a lexeme consisting of several lexical units. The present paper visualizes the difference between potential semantic generality vs. polysemy.

As the examples presented in the paper show, languages differ considerably as to how many different lexemes they have for talking about comparable domains and how exactly these words partition the domains. It is therefore reasonable to ask whether there is any systematicity underlying the obvious cross-linguistic variation.

Finally, word lists, as we have seen, may well be used for some purposes, but are of marginal value when too little is known about the lexical meaning of the phenomena under consideration or when the phenomena involve too many language-specific lexical idiosyncrasies. Another possibility is to leave aside the problem of semantic generality vs. polysemy and to remain neutral about the correct semantic analysis of a particular word. This is the “default” interpretation of the data in the Table no 2(b). Under this view, what matters is the fact that English has only one lexeme (or, rather, a couple of directionality related lexemes) corresponding to the different Korean verbs. There are various tests for distinguishing between semantic generality and polysemy, for example, the distinct meanings within a lexeme having different syntactic properties.

On the basis of this particular study it can be argued that each of English words analysed in the present study distinguishes among several meanings, very much along the lines of the Korean system.

I hope that the present study will be a good point of departure for numerous future projects in lexical typology.

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A Cognitive Semantic Account of Translating Polysemy: A Case of Korean-English Transferability

The Arabic Origins of English and Indo-European "Military Terms": A Radical Linguistic Theory Approach

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Abstract

This paper traces the Arabic origins of English, German, French, Latin, Greek, and Sanskrit "military terms" from a radical linguistic theory perspective. The data consists of 193 such terms like *arms, army, arrow, ballistic missile, battle, bomb, ceasefire, disengagement, fight, military, soldier, troop, war, atomic/nuclear weapon*, and so on. The results clearly indicate that all such words have true Arabic cognates, with the same or similar forms and meanings, whose differences are all found, however, to be due to natural and plausible causes and different routes of linguistic change. In addition, the most important and interesting finding is that almost all modern English military terms are names of old Arabic weapons that have undergone lexical shift. Therefore, the results support the adequacy of the radical linguistic theory according to which, unlike the Comparative Method and/or Family Tree-model, Arabic, English, German, French, Latin, Greek, and Sanskrit are dialects of the same language or family, which have been recently called *Eurabian* or *Urban* family, with Arabic being their origin all for sharing the whole cognates with them and for its huge phonetic, morphological, grammatical, and lexical capacity, variety, and wealth. Furthermore, they indicate that there is a radical language from which all human languages stemmed and which has been preserved almost intact in Arabic as the most conservative and productive language, without which it is impossible to interpret such linguistic versatility, fertility, and productivity.

Keywords: Military terms, Arabic, English, German, French, Latin, Greek, Sanskrit, historical linguistics, radical linguistic theory

1. Introduction

In thirty-nine studies thus far, Jassem (2012a-f, 2013a-q, 2014a-k, 2015a-e) has conclusively demonstrated the tightly-knit genetic relationship between Arabic, English, German, French, Latin, Greek, Sanskrit, and the so-called Indo-European languages in general phonetically, morphologically, grammatically, and semantically or lexically, which can all be regarded as dialects of the same language. More precisely, the Arabic origins of their words have been successfully traced in twenty four lexical studies in key semantic fields like numerals, religious, love, medical, and democratic terms (Jassem 2012a-e, 2013a-q, 2014a-k, 2015a-e); in three morphological studies on inflectional and derivational markers (Jassem 2012f, 2013a-b); in nine grammatical papers like pronouns, verb 'to be', wh-questions, and case (Jassem 2012c-e, 2013l, 2014c, 2014h-I, 2015d); and in one phonetic study about the

English, German, French, Latin, and Greek cognates of Arabic back consonants (Jassem 2013c). Finally, two papers applied the approach to translation studies (Jassem 2014e, 2015b).

The above studies have all been initially based on the lexical root theory (Jassem 2012a-f, 2013a-q, 2014a-g) and on its subsequent, slightly revised and extended version, called radical linguistic theory (Jassem 2014 h-k, 2015a-e), both deriving their name originally from the use of lexical (consonantal) roots or radicals in retracing genetic relationships between words in world languages. The theory first arose as a rejection of the Family Tree Model or Comparative Method in historical linguistics for classifying Arabic as a member of a different language family than English, German, French, Latin, Greek, Sanskrit, and the so-called Indo-European languages (Bergs and Brinton 2012; Algeo 2010; Crystal 2010: 302; Yule 2014; Campbell 2004: 190-191; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94). In all the above thirty-nine studies, the intertwined genetic relationship between Arabic and such languages was, on the contrary, conclusively established phonetically, morphologically, grammatically, and semantically or lexically so much so that they can be really considered dialects of the same language, with Arabic being the source or parent language (Jassem (2012a-f, 2013a-q, 2014a-k, 2015a-e). In other words, Arabic, English, German, and French words of all types and sorts, for example, were shown to be true cognates with similar or identical forms and meanings, whose differences are due to natural and plausible causes and diverse routes of linguistic change. This entails that all such languages arose, in fact must have arisen, from an earlier single, perfect, suddenly-emerged Radical World Language from which all human languages emanated in the first place, and which could never have died out but rather has fully, though variably, survived into today's languages, to which they can all be traced, with Arabic being the closest or most conservative and productive descendant. To aptly describe the close genetic relationship between European and Arabian languages in general, a new larger language family grouping has been proposed, called *Eurabian* or *Urban* (Jassem 2015c: 41; 2015d-e).

This paper continues the search further by examining the Arabic origins and/or source cognates of *military terms* in English, German, French, Latin, Greek, Sanskrit, and Indo-European languages. The remainder of the paper comprises four sections: (ii) research methods, (iii) results, (iv) discussion, and (v) conclusion.

2. Research Methods

2.1 The Data

The data consists of 193 military terms like *arms, army, arrow, ballistic missile, battle, bomb, ceasefire, disengagement, fight, military, soldier, troop, war, atomic/nuclear weapon*, and so on in English, German, French, Latin, Greek, Sanskrit, and Indo-European languages as well as Arabic, now all generally called *Eurabian*. Their selection has been based on the author's knowledge of their frequency and use in today's fully natural English, German, and French conversations and/or texts as well as English dictionaries and thesauri. To facilitate reference, the data will be arranged alphabetically together with brief linguistic comments in the Results section (3) next.

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As for etymological data, all references to English and Indo-European languages are based on Harper (2015). However, this etymology is not, like all other similar dictionaries, without its shortcomings due not only to the countless unknown, uncertain, and indeterminate but also seemingly illogical, implausible and complicated derivations, meanings, and/or cognates of many words such as *artillery*, *command*, *infantry*, *military junta*, *militia*, *operation*, *security*. Therefore, although tracing the Arabic origins of English, German, French, Latin, Greek, and Sanskrit words cannot actually be performed without following the routes outlined in such etymologies, great discretion must be exercised in this respect. In many such cases, a direct derivation from Arabic is shorter and more logical, which, at the same time, preserves both the form and meaning of cognate words.

Concerning Arabic data, the meanings are for Ibn Manzoor (2013) in the main, Ibn Seedah (1996/6: 18-120), Altha3alibi (2011: 231-36, 276-85), Albabidi (2011), e-dictionaries like *mu3jam alama3ani* (2015), and the author's knowledge and use of Arabic as a native speaker (Shami/Syrian Arabic). All the genetic linkages between Arabic, English, German, French, Latin, Greek, Sanskrit and so on are exclusively mine, unless otherwise stated.

In transcribing the data, normal Romanized spelling is used for all the languages for practical purposes. Nonetheless, certain symbols were used for unique Arabic sounds: namely, /2 & 3/ for the voiceless and voiced pharyngeal fricatives respectively, /kh & gh/ for the voiceless and voiced velar fricatives each, /q/ for the voiceless uvular stop, capital letters for the emphatic counterparts of plain consonants /T (t), D (d), Dh (dh), & S (s)/, and // for the glottal stop (Jassem 2013c). Long vowels in Arabic are usually doubled- i.e., /aa, ee, & oo/.

2.2 Data Analysis

2.2.1 Theoretical Framework: Radical Linguistic Theory

The Radical Linguistic Theory (Jassem 2014h-l, 2015a-e), a slightly revised and more generalized version of the original Lexical Root Theory (Jassem 2012a-f, 2013a-q, 2014a-g), will be used for data analysis. For the sake of economy on time and space, the inquisitive reader is referred to any of the earlier works for a fuller account (e.g., Jassem 2015a-c, 2014a, 2013a, 2012a-b).

2.2.2 Statistical Analysis

In calculating the ratio of cognate words or shared vocabulary (Cowley 1997: 173, 182), the percentage formula will be used as has been fully described in earlier papers (Jassem 2012a-f, 2013a-q, 2014a-k).

3. Results

The results will primarily focus on the Arabic lexical (consonantal) radicals or roots of English, German, French, Latin, Greek, and Sanskrit words. The exact quality of the vowel is, therefore, of generally secondary importance for having little or no semantic impact whatsoever on the final output (Jassem 2012-2015).

Aggression (*aggressive*, *digress*, *ingress*, *progress*, *regress*, *transgress*) via French, from Latin *aggressio(nem)* 'a going to, attack', from *aggređi* 'to approach; attack', from (i) *ad-* 'to', from Arabic *ta-* 'derivational affix' via reversal and

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replacing /t/ by /d/ or *al-* 'the' via /l/-merger into /g/, and (ii) *gradi* (p.p. *gressus*) 'to step', from *gradus* 'a step', from Arabic *daraja* 'walk slowly' via reversal and turning /j/ into /g/; otherwise, from Arabic *karash*, *karsh(un)* (n) 'drive out, ahead', changing /k/ into /g/.

Aircraft (*craftsmanship*) is a compound of (i) Old French *air*, from Latin *aer* 'air, sky', from Greek *aer* 'air', from Arabic *air* 'air' (Jassem 2013e) and (ii) Old English *cræft* 'power, might, physical strength; skill, art, science, talent', German *Kraft*, from Arabic *jarraafa(t)* '(earth, air, water) mover, excavator, surfer' via lexical shift and turning /j/ into /k/; *karfat* 'to fall from high to low' via lexical shift; *kaara(t)* 'backpack' and related *kawr* 'a camel's burden', *kaar* 'upcoming ships; rushing' via /f/-split from /t (w)/; *qirfat* 'career, skill; gain; cut; tree skin; leather bag; a peel' via lexical shift and replacing /q/ by /k/; or *qira'at* (also spoken *qiro'at*) 'reading', passing /q & w/ into /k & f/. Thus, the different meanings are really derived from formally similar but semantically different Arabic cognates. All English polysemous words have a similar story.

Aircraft carrier (*carry, carriage, miscarriage; current*) via Old North French *carrier* (Modern *charrier*) 'to cart, carry', from Latin *carricare* (v) 'carry', from *carrum*, *carrus*, *carra* (pl.) 'originally two-wheeled Celtic war chariot', from Arabic *karra*, *karrar(at)* (n) 'move-roll, run, rerun, reattack', *jar(r)a*, *jaria(t)* (n) 'draw, pull; run, flow', or *qalla* 'carry' where /j (q) & l/ became /k & r/.

Airdrome (*dromedary*) from (i) *air* and (ii) Latin *dromas*, from Greek *dromas* (*kamelos*) 'running (camel)', from *dromos/dromas* 'a race course, running', straight from Arabic *daram* 'running, walking'.

Airplane from (i) *air* and (ii) Latin *planum*. *planus* (adj.) 'flat surface, plain, level', from Arabic *bain*, *al-bain* 'mid-ground' or, more properly, from *nibaal* 'arrows' via reordering and lexical shift.

Airport (*porter, portable*) from (i) *air* and (ii) Old English and French *port* 'port, harbour', from Latin *portus* 'port, harbour; lit., passage, entrance', *porta* 'gate, door', from Arabic *bart/bareet* (*bariat*) 'level, plain ground; sandy land' via lexical shift; *rabD* 'a station for troops and weapons; sitting, parking; suburban space; house head; guide' via reordering and passing /D/ into /t/; or *bawaba(t)* 'gate', passing /b/ into /r/.

Air strike via Old English *strican*, *strac* (n) 'stroke, rub, smooth' and Middle Low German *strek* (German *Streich*), from Arabic *Taraq* (*istaTraq*) 'hit'; /T/ split into /st/ and /q/ became /k/. See **air**.

Alarm (*alarming*) via Old French *alarme*, from Italian *all'arme* 'lit., to the arms; to arms', from (i) *al* 'to', from Arabic *ila/li* 'to' (Jassem (2014c)), (ii) *la* 'the', from Arabic *al-* 'the' (Jassem 2012d, 2015d), and (iii) *arme* 'arms', from Arabic *rum2* 'arrow' via /2/-loss or *ramia(t)* 'arrow' via reordering. That is, reordering and reducing Arabic *ila al rami/rima2* 'to the arrows' → *all'arme* → *alarm(e)*. See **army**.

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Alert (*erect, erection*) via French *alerte* 'vigilant', from *à l'erte* 'on the watch', from Italian *all'erta* 'to the height', from *erta* (f.)/*erto* (m.) 'lookout, high tower', from *ergere* 'raise up', from Latin *erigere* 'raise', from Arabic *raqa* (*arqa, irtaqa*) 'rise, raise', passing /q/ into /g (t)/: i.e., *ila al-ruqi* 'to the-heights'; otherwise, from Arabic *al-2adhar* 'lit., the-alertness' via reordering and turning /2 & dh/ into /Ø & t/.

Ally (*alliance, allegiance; alloy; ligament; loyalty, leal, league*) via Old French *alier* 'unite, combine', from Latin *alligare* 'bind to', from Arabic *3allaq* 'bind, hang', *3aaliq* (adj.) via /3/-loss and turning /q/ into /g (y)/; or *waala* 'to ally oneself to', *wali* (n) 'ally' via reordering.

Ambush (*bush*) via Old French *embuscher* (Modern *embucher*) 'to lay an ambush', from (i) *en-* 'in', from Arabic *3an* 'on' via /3/-loss and (ii) *busch* 'wood', (Old English *bysc*, German *Busch* (Old *busc*), Latin *busca*), from Arabic *beesh(at)* 'herbs, grass' via lexical shift or *3ushb* 'grass' via reordering and /3/-loss.

Ammunition via Middle French *la munition* (*l'ammunition*), from Latin *munitio(nem)* 'a fortifying; later military supplies', from Arabic *amana(tun)* 'safety', *amman* (v) 'to make safe' via lexical shift; *mana3at(un)* 'standing against, fortification' via /3/-loss; or (*al-*)*moonat(un)*, *mawan* (v.) '(the-) supply' via /l & m/-merger.

Animosity (*anima, animal, animate, animation, inanimate*) via Middle French, from Latin *animositas* 'boldness, vehemence', from *animosus* 'bold, spirited; hostile feeling', from *animus* 'rational soul, mind, life; courage, desire', *anima* 'living being, disposition, passion, spirit, soul, mind, courage, anger, feeling, breath, soul, a current of air', Greek *anemos* 'wind', from Arabic *nama* 'life, being' and related *naamma(t)*, *nummia(t)* 'feeling, sensation, motion; life of one's soul; nature'; *naseem*, *nasma(t)* 'air, person' via reordering and lexical shift; or, most likely, from *namas/namoos* 'foul dairy smell; plotting and cheating; liar, backbiter' via lexical shift (cf. Jassem 2013q).

Archer (*archery, arc*) via Old French *archier* 'archer, bow maker', from Latin *arcarius*, from *arcus* 'bow', from Arabic *rash/ra'ish* 'bending arrow'; *3iraaS* 'a trembling arrow' via /3/-loss and turning /S/ into /ch/; *raheesh* 'a bow' via /h/-loss; or *qurS* 'a bow; circle' via reordering and merging /q & S/ into /ch/; *qarij* 'a bow' or *sharij* 'arrow; split stick' via reordering and merging /q (sh) & j/ into /ch/; or *rashq* 'a bow; throwing, shooting' via reordering and merging /sh & q/ into /ch/.

Army (*arms, armada, armament, armistice, disarmament*) via Old French, from Latin *armata* 'armed force', from *armatus*, from *armare* (v) 'to arm', related to *arma* 'tools, arms', from Arabic *rum2*, *rimal2* (pl.) 'arrow' via /2/-loss; or *rami*, *rumaat* (pl.) 'thrower', *ramia(t)* 'featherless, mud-containing arrow head', or *marma(t)* 'arrow' via reordering and lexical shift.

Army Desertion (*desert, deserter*) via French, from Latin *desertum* 'lit., thing abandoned; wilderness', *deserere* (v) 'forsake', from Arabic *dashar/jashar* 'desert, leave', *dashira(t)* (n) 'disused land', turning /sh/ into /s/.

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Army Dissection (*dissect, section, sect, sectarian, segregation*) via Middle French, from Latin *dissectio(nem)*, *dissecare* 'cut into pieces', from (i) *dis-* 'apart', from Arabic *ta-* 'derivational affix' via /t/-mutation into /d/ and /s/-insertion or *shaaT* 'to be far' via reversal and turning /sh & T/ into /s & t/ and (ii) *sectio* (n), *secare* (v) 'cut', from Arabic *shaqq(at)*, *tashaqqaq* (v) 'to dissect', *tashaqquq(atun)* (n); /t, sh, & q/ became /d, s, & k/ (Jassem 2013m, 2015e).

Arrow via Old English *arwan*, *earh* 'arrow', direct from Arabic *arrum2* (*alrum2*) 'the arrow' where /l & r/ merged and so did /m & 2/ into /w/; or *3arra(t)* (*3art*, *3aarit*) 'trembling arrow' via /3/-loss. See **arms**.

Artillery (*art, artistic*) controversially via Old French, probably from Latin *articulum*, diminutive of *ars* 'art; also joint', direct from Arabic *al-watar* '(the-) arrow string or hanger'; or *al-wateerat* '(the-) ring for arms' training or stabbing; missile course in arrow' via reordering; or *3arrat* (*3art*, *3aarit*) 'trembling arrow' via /3/-loss. Thus it is lexically incorrect to derive it from *ars*, which also comes from Arabic *Soora(t)* 'picture, art' via reversal and turning /S/ into /s (t)/.

Assail (*assailant, salient*) See **assault**.

Assault (*assail, assailant, salient*) via Old French *as(s)aut*, from Latin *adsaltus* 'attack', from (i) *ad-* 'to', from Arabic *as* for **aggression** and (ii) *saltus* 'a leap', *salire* (v) 'to leap', from Arabic *Saala* (also *Salla*), *Saulat* (*al Saulat* = *aSSaulat*) (n) 'move forward; attack', turning /l & S/ into /s/; or from *salaTa*, *tasalaTT* 'to assault', passing /T/ into /t/.

Attack (*attach, counterattack*) via French, from Florentine Italian *attacare* (*battaglia*) 'join battle', direct from Arabic *dakka* 'hit' or *hatak* 'attack, violate', turning /d & h/ into /t & Ø/.

As to **counter** in **counterattack** (*contra, contrary, contrast*), it came via French *contre* and Latin *contra* 'against', from Arabic *qanTar(at)* 'bridge; any high structure; to live in city/village' via lexical shift; or *quTr* 'side' via lexical shift, replacing /q & T/ by /k & t/ and inserting /n/.

Atomic Bomb/Weapon (*atom, anatomy*) via Latin *atomus* 'indivisible particle', from Greek *atomos* 'uncut, indivisible', from (i) *a-* 'not', from Arabic *a* 'not in spoken Arabic; a yes/no question particle' via lexical shift and (ii) *tomos* 'a cutting', *temnein* 'cut', from Arabic *qaTam* 'to cut (the top)', *quTma(t)* (n) 'a minute cut', *aqTam* (adj.); /q & T/ merged into /t/. See **bomb & weapon**.

Authority (*authoritarian, authoritative, author*) via Old French, from Latin *auctorita(tem/s)* 'invention, advice, opinion, influence, command', from *auctor* 'master, leader, author; lit., enlarger', *augere* (v) 'to increase', from Arabic '*akthar* 'more', *kathura* (v) 'to increase' via /k & th/-merger into /t/; or, more logically, from Arabic '*athar(at)* 'influence, power; trace' or *al-qudrat* 'the-ability; power' where /l & q/ became /u & k (Ø)/.

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Axe (*pickaxe, axial*) via Old English *æces* (Northumbrian *acas*) 'axe, hatchet, pickaxe', Latin *ascia*, Greek *axine*, from Arabic *3ajs/3ajz* 'arrow's end' via /3/-loss and lexical shift; *qaws, qisi* (pl) 'arrow, arch' via lexical shift, reordering, and /q & s/-merger; or *zuj* 'an iron placed at arrow's bottom' via reordering and passing /z & j/ into /ks/.

Ballistic Missile (*ball*) via Latin *ballista* 'ancient military machine for throwing stones', from Greek *ballistes, ballein* (v) 'to throw', from Arabic *balTa(t)* 'a big, heavy stone (hammer)' via lexical shift and turning /T/ into /s/; or *wabil(at), (wabeel(at), maibal, moobil)* 'heavy rain; stick; stones; arrows' via lexical shift and merging /w & b/. See **missile**.

Barrack (*barracks*) via French, from Spanish, from Latin *barraca* 'soldier's tent; lit., cabin, hut', from Arabic *barrakia(t)* 'a kind of boat; shanty home', *barak* (v) 'to sit/lie down' via lexical shift; or *kharaab(at)* 'disused house' via reversal and turning /kh/ into /k/.

Battalion (*battle, battery*) via Middle French, from Italian, from the diminutive of Latin *battalia* 'battle', from *battuere* (v) 'to beat, strike', from Arabic as in **battle**.

Battle (*embattle, batter, battery, combat, combatant*) via Old French, from Latin *battualia* 'exercise of soldiers and gladiators in fighting and fencing', from *battuere* (v) 'to beat, strike', from Arabic *Darab* 'to beat, strike' or *dab/Tab* 'to hit' via reordering or reversal and turning /D (d, T)/ into /t/; otherwise, from Arabic *baTal* 'hero', *buToola(t)* (n) 'heroism, bravery' via lexical shift and turning /T/ into /t/.

Beleaguer (*lie*) via Low German *belegeren* 'to besiege', from (i) *be-* 'around', from Arabic *bi* 'in, with' via lexical shift and (ii) *legeren* 'to camp', *leger* (n) 'camp, bed, army, lair', direct from Arabic *'alqa, liqa'* (n) 'to throw down; to lie; to meet in battle', passing /q/ into /g/.

Bellicose (*bellicosity*) via Latin *bellicosus* 'warlike', from *bellicus* 'of war', from *bellum* 'war', from Arabic *bala* 'war, trouble'.

Bomb (*bombardment, carpet bombing; nuclear bomb*) via French, from Italian, probably from Latin *bombus* 'a deep, hollow noise', from Greek *bombos* 'deep and hollow sound; echoic', from Arabic *bum* (*bub, buw*) 'sound of gunfire'. See **carpet bombing, nuclear bomb**.

Bombard (*bombardment, bombardier, bomb*) via Middle French *bombarde* 'catapult, mortar', from *bombe* 'bomb' above. Otherwise, from Arabic *Darb, maDroob* (adj.) 'beating, hitting' via reordering or *darba, mudarba* (adj.) 'to roll over or hit with stones; to shape into balls' via lexical shift and reordering.

Bomb Goes off (*went off*) via Old English and High German *gan* (German *gehen*) 'go away', directly from Arabic *faqa3* 'explode' via reversal, /3/-loss, and turning /q/ into /g/; or *jaa* 'come' via lexical shift and turning /j/ into /g/ (Jassem 2013n).

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As to **went off**, it came from Arabic *nafaD* 'of bombs and fire, to explode' via reordering and passing /f & D/ into /w & t/.

Bow (*rainbow*) via Old English *boga* 'archery bow, arch, rainbow', German *Bogen* 'bow', from Arabic *qaab* 'the part of the arrow between the handle and head' or *qaba* 'shaping into bows; bending; bowing' via reversal and turning /q/ into /g/.

Brigade (*brigadier*) via French 'body of soldiers', from Italian *brigata* 'troop, crowd', *brigare* (v) 'brawl, fight', from *briga* 'strife, quarrel', from Arabic *firqa(t)* 'a group; difference; strife'; /q & t/ evolved into /g & d/.

Burn via Old Norse *brenna* 'to burn, light' and Old English *barnan* 'to kindle' and *beornan* 'to be on fire', German *brennen*, from Arabic *bi-nar* 'in fire', from (i) *bi* 'in' and (ii) *nar* 'fire' via compounding and reordering; *nawar/'anar* 'to light up', *noor* (*bi-noor*) (n) via reordering (and/or passing /w/ into /b/); or *fawar(an)* 'boiling' via lexical shift and changing /f/ into /b/.

Camp (*encampment*) from Arabic *kawm(at)*, *koom* (pl.) 'a raised heap of earth, sand, and stones; raised ground'; *khiam* (pl.) 'tents' via lexical shift, turning /kh/ into /k/, and /p/-split from /m/; or *khamila(t)* 'low sandy land; dense trees; plant-surrounded ground', turning /kh & l/ into /k & p/. See **campaign**.

Campaign (*camp; champagne; vin de Champagne*) via French *campagne* 'lit., open country', from Old French *champagne* 'countryside', from Latin *campania* 'level country', from *campus* 'a field; a field of combat; perhaps an expanse surrounded by woods, higher ground', from Arabic as for **camp**; or *karm* 'vineyard; orchard; farm; a field of fruit trees' via /r & m/-merger from which /p/ split; *jabab* 'good earth; cutting', *juboob* '(rough) land; earth's surface; road' or *khabb*, *khab(a/ee)b*, *khuboob*, 'a plain; sand road' via reordering and turning /kh & b/ into /k & m/; or *kabba(t)*, *kabkaba(t)* 'military campaign' where /m/ split from /b/ and /k/ became /g/. See **camp**.

Cannon (*cane, water cannon*) via Old French, from Italian *cannone* 'large tube, reed', from Latin *canna* 'reed, tube', Greek *kanna*, from Arabic *qana* 'arrow stick, reed, tube' or *sinan* 'arrows; arrow heads' via lexical shift and passing /q (s)/ into /k/.

Captive (*captivity, captivate, captivation, capture, capable, capability, incapacitate, decapacitate*) via Latin *captivus*, *captivare/captare* (v) 'take, capture, hold, seize; entice, enthrall', from Arabic *qabaD* (*qaDab*) 'hold, seize'; /q & D/ developed into /k & t/.

Carpet bombing via Old French *carpite* 'carpet, heavy decorated cloth', from Arabic *zarabia(t)* 'carpet', changing /z/ into /k/. See **bomb**.

Casualty (*casual, case*) via French for 'military losses or deaths', from Latin *casualis* 'by chance', from *casus* 'chance, occasion, accident, event', from Arabic *khasar(at)* 'loss'; /kh & r/ became /k & l/.

Ceasefire (*cease, cessation, incessant, secede, secession*) via Latin *cessatio(nem)*, *cessare* (v) 'delay, tarry, go slow, give over, be idle', frequentative of *cedere* 'yield, withdraw, go away', from Arabic *khassa* 'to reduce'; /kh/ changed into /s/.

As to **fire**, it came via Old English *fyr* 'fire', German *Feuer*, from Arabic *'uwar* 'light, heat', merging /u & w/ into /f/ (see Jassem (2013f)).

Ceasefire Agreement (*agree*) via Old French *agreer* 'to receive with favour', from Latin (i) *ad-* 'to' above and (ii) *gratum* 'pleasing', from Arabic *qurra(t)*, *qarra* (v) 'happiness, reassurance' or *aqarra* 'agree'; /g/ replaced /q/.

Champion via Old French for 'combatant', from Latin *campio(nem)* 'fighter, gladiator', from *campus*, from Arabic as for **campaign**; or straight from Arabic *shaabb(un)* 'chap, young man' via /m/-split from /b/. See **campaign**.

CIA is short for US **Central Intelligence Agency**, which derives from Arabic as follows:

(i) **Central** (*centre, concentration, centralization*) via French, from Latin *centralis* 'pertaining to a centre', from *centrum* (n) 'centre; originally fixed point of the two points of a drafting compass', from Greek *kentron* 'sharp point, goad, sting of a wasp', from *kentein* 'stitch', from Arabic *nuqrat*, *naqar* (v) 'central hole; middle; to pierce' via reordering and turning /q & d/ into /k (s) & t/; *qanTara(t)* 'an arch; a dome-shaped structure erected on two stone pillars', or *quTr* 'side', turning /q & T/ into /s & t/ and inserting /n/.

(ii) **Intelligence** (*intelligentsia, intelligibility, legibility, religion, intellect, lecture*) via Latin *intelligentia* 'understanding, art, skill, taste', *intelligere* (v) 'understand', as a compound of (i) *inter* (*intra, interior, internal, in, inner*), comparative of *in* 'among, between', from Arabic (a) *ʕan* 'about, on' via /ʕ/-loss and lexical shift and (b) *katheer* 'much' for *-ter* via /k & th/-merger into /t/ (Jassem 2014c) and (ii) *legere* 'choose, collect, read', from Arabic *qara'a* 'collect, read' via reversal and turning /q & r/ into /g & l/, *ʕaql*, *ʕaql* (n) 'understand, mind' via reordering, /ʕ/-loss, and changing /q/ to /g/, or *laqina* 'understand' via lexical shift and turning /q & n/ into /g & l/ (Jassem 2013i & p, 2014c).

(iii) **Agency** (*agent, act, action*) via Latin *agentia* (*agentem, agens*) 'lit., effective, powerful', *agere* (v) 'to do, set in motion, drive, urge, chase, stir up', from Arabic *qawi(un)*, *aqwa* (comp.) 'strong, powerful' where /q/ became /g/; *hajja* 'escape' or *haaj*, *hiajan* (n) 'stir up' via /h/-loss; or, most likely, from Arabic *'ajeer(at)* 'payee, wager' via lexical shift and turning /r/ into /n/.

Colonial (*colony, colonization*) via Latin *colonia* 'settled land farm; farm', from *colonus* 'farmer; tiller', *colere* (v) 'to inhabit, cultivate, practice, guard, respect', direct from Arabic *ʕaql(un)* 'farm, field, estate' via reordering and /ʕ & q/-merger into /k/; *ʕalla*, *iʕtalla* 'inhabit, occupy', turning /ʕ/ into /k/; *kan* 'house, cover' via /l/-insertion; or *sakan* 'to inhabit; habitat' via /s & k/-merger and /l/-split from /n/. See **power**.

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Combat (*combatant, batter, battery, battle*) via Middle French, from Latin *combattere* 'to fight', from (i) *com-* 'with', from Arabic *jamee3* 'together' where /j & 3/ became /k & Ø/ (Jassem 2013a, 2014c) and (ii) *battuere* (v) 'to beat, strike, fight', from Arabic as for **battle**.

Command (*commander*) via French, from Latin *comm(a/e)ndare* 'to recommend, entrust', from Arabic *2amdan/mu2ammad* 'praised; proper name', *2amad* (v) 'to praise' via reordering and turning /2 & m/ into /k & n/; however, more properly, direct from Arabic *qaddam* 'to advance, to lead', *muqaddam* (adj.) 'leader' via reordering, turning /q/ into /k/, and /n/-insertion or split from /m/.

Conflagration of war (*flagrant*) via Old French, from Latin *conflagratio(nem)*, from *conflagrare* 'to burn up', from (i) *com-* 'together' and (ii) *flagrare* 'to burn', from Arabic *baraq* 'to light up', turning /q & r/ into /g & l/; see **war**.

Conflict (*afflict, affliction*) via Old French, from Latin *conflictus*, from *confligere* 'to strike together, be in conflict', from (i) *com-* 'together' and (ii) *fligere* 'to strike', from Arabic *falaqa(t)* 'hitting on the feet; a splitting' or *laqaf* 'to hit with stones' via reordering, lexical shift, and turning /q/ into /g/.

Conquer (*conquest*) via Old French, from Latin *conquirere* 'to search for, procure by effort, win', from (i) *com-* 'with' and (ii) *quirere* 'seek, gain', direct from Arabic *qahar* ('*inqahar, qahqar, taqahqar*) 'oppress, conquer, evince' via /h/-loss; or *qara3* 'beat, hit' via /3/-loss.

Contingency Plan (*contingent, tangible, tangent, touch*) via Old French, from Latin *contingentem, contingens* (nom.) 'happening (by chance), touching', *contingere* 'to touch', from (i) *com-* above and (ii) *tangere* 'touch', from Arabic *Tajja, inTajja* 'beat-touch' or *daqqa, indaqqa* 'touch, knock, dig', turning /T (d) & j (q)/ into /t & g/ and inserting /n/; otherwise, and more appropriately, from Arabic *nataj, nateeja(t)* (n) 'result, happening' via reordering. See **plan**.

Damage (*damn, indemnity, war damages*) via Old French, from Latin *damnum* 'loss, hurt, damage', from Arabic *damar* 'destroy' where /r/ became /n/; or, more properly, from *daqam* 'to bend-damage (an axe)' via reordering, lexical shift, and turning /q/ into /g/. See **war**.

D-Day via Old English *dæg* 'day, a lifetime', German *Tag*, Sanskrit *dah* 'to burn', Latin *dies* 'light', from Arabic *Da2/Du2a* 'forenoon; brightness, whiteness' via lexical shift and /2/-loss or mutation into /g (y)/; or *ghad(at)* 'tomorrow; early morning' via reversal and turning /gh/ into /g (y)/ (see Jassem 2013j, 2014e).

Declaration of War & Independence (*declare, clear, clarity, clarification*) via Old French, from Latin *declaratio(nem), declarare* (v) 'declare', from (i) *de-* 'intensive prefix: totally', from Arabic *ta-* 'derivational affix' where /t/ became /d/ and (ii) *clarare* 'clarify', *clarus* (adj) 'clear', from Arabic *jalee* 'clear', *tajalla* (v) in which /t & j/ became /d & k/ whereas /r/ split from /l/; otherwise, as a whole, from Arabic *dhakar* 'mention', passing /dh/ into /d/ while splitting /l/ from /r/. See **war & independence**.

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Defense (*defend, defensive, offensive, offend, offense, fence, fend*) via Old French, from Latin *defensus* (p.p.), *defendere* (v) 'ward off, protect, guard', from (i) *de-* 'from, away', from Arabic *Did* 'against/' via /D & d/-merger and (ii) *fendere* 'to strike, push', straight from Arabic *nadafa* 'strike, hit' or *nafaDa, intafaDa* 'rise up for a fight; flutter' via reordering and turning /t & D/ into /d/; otherwise, straight from Arabic *dafa3(at)* (*daafa3, difaa3(at)*) 'defend, push', turning /3 & t/ into /n & d/.

Desertion See **army desertion**.

Destruction, Weapons of Mass (*structure, destroy, destructive*) via Old French, from Latin *destructio(nem)* 'a pulling down, destruction', from past participle stem of *destruere* (v) 'tear down, demolish; lit., un-build', from (i) *de-* 'un', from Arabic *Did* 'against/' via /D & d/-merger and (ii) *struere* 'to pile, build', from Arabic *satar* 'to put up a barrier; shelter' or *saTar, saTra(at)* (n) 'to pile up in layers or rows; knock down' via lexical shift and turning /T/ into /t/.

As to **mass** (*massive, en mass, amass, amassment*), it came via Old French *masse*, from Latin *massa* 'lump, kneaded dough', probably from Greek *maza* 'lump, ball, mass, barley cake', straight from Arabic *majma3/majmoo3* (*jam3, jamee3*) 'a gathering; all', *jama3* (v) 'gather' via reversal and turning /j & 3/ into /s & Ø/; or *jism* 'body', *jaseem* (adj.) 'huge', or *mazj* 'mixing' via reversal and merging /j & s (z)/ into /s/ (see Jassem 2014g).

Diffusion of Nuclear Weapons (*fusion, fissure, diffuse*) via Latin *diffusio(nem)* 'a pouring forth', *diffundere* 'scatter, pour out', from (i) *dis-* 'apart, in every direction', from Arabic *shaadh, shatt, shaaT* 'scattered, away' via reversal and /sh & dh (t, T)/-mutation into /d & s/ or *ta-* 'derivational affix' via /t /-mutation into /d/ and /s/-insertion and (ii) *fundere* 'pour, melt', from Arabic *nafadh* 'penetrate' or *nafaD* 'to throw out' via reordering and passing /dh (D)/ into /d/ (Jassem 2013m); or, more properly, direct from Arabic *fasha, tafash(in)* (n) 'spread', turning /t & sh/ into /d & s/ or *fakka, tafakak, (fakfak, fakkak)* 'to disentangle', turning /t & k/ into /d & s/. See **nuclear fissure & fusion**.

Domination (*dominate, dominant, dominance, domineer, dominion, Domini, predomination*) via Old French *dominacion*, from Latin *dominatio(nem)*, from *dominari* (v) 'to rule, have dominion over', from *dominus* 'lord, master', from Arabic *diana(tun)*, (also *dainoona(tun), deen*) 'subordination, domination, rule; religion', *daana* (v) 'submit, to be dominated', *daiyaan* (n) 'dominator'; /m/ split from /n/.

Duel (*duelist, two, dual, duality, duet, duo, double, duplicate, twin*) via Latin *duellum* 'combat between two persons', from *duo* 'two', Greek *dvo*, Old High German *zwēne* (Modern *zwei*), from Arabic *ithna* (*ithna(t)an*), *thaani* (adj.) 'two, second' in which /th & n/ merged into /t/ (Jassem 2014g). As to *-el*, it comes from Arabic *al-* 'the' (Jassem 2012d).

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Duty (*subdue, debt*) via Anglo-French *duete*, from Old French *deu* 'owed, just', from Latin *debitus*, past participle of *debere* 'to owe; originally, keep something away from someone', from Arabic *Dabba* 'keep away, hide, store', passing /D/ into /d/; or, more properly, from *Taa3a(t)*, *Ta(w)a3* (v) 'obey, cause to obey, obedience' where /T & 3/ became /d & Ø/ (see Jassem 2014e).

Emergency (*emerge, submerge*) from Latin *emergens*, present participle of *emergere* 'to rise out/up', from (i) *ex-* 'out', from Arabic *aqSa* 'furthest' via /q & S/-mutation into /ks/ or *ist-* 'derivational prefix' where /s & t/ became /k & s/ (Jassem 2013a, 2014c) and (ii) *mergere* 'to dip, sink, immerse', from Arabic *maragh/ghamar* 'immerse' via reordering and replacing /gh/ by /g/, *maraq* 'pass, appear', or *maraj* 'mix' via lexical shift and turning /q/ into /g/.

Enemy (*enmity*) via Old French *enemi, inimi* (Modern *ennemi*) 'enemy, devil', from Latin *inimicus* 'enemy; lit., an unfriend', from (i) *in-* 'not', from Arabic *in* 'not' and (ii) *amicus* 'friend', *amare* (v) 'to love', from Arabic *2ameem* 'close friend', *2amma* (v) 'to love' via reordering and turning /2/ into /k (y)/; *raama* 'to love', *ra'oom* (adj.) via reversal; or *haama* 'to love madly' via /h/-loss (Jassem 2014a).

Engagement of forces (*engage, engaged, disengagement, reengagement; wed, wedding*) via Old French *en gage* 'under pledge', from (i) *en* 'in', from Arabic *3an* 'on, from' via /3/-loss and (ii) *gage* 'pledge', from English *wed* 'lit., promise', from Proto-Germanic **wadiare* 'pledge' (through the evolution of /w (& d)/ to /g & (g)/, from Arabic *wa3d* 'pledge, promise' via /3/-loss or mutation into /g/ into which /d/ merged: i.e., (*3an*) *wa3d* ↔ *wadiare* (*wed*) ↔ *en gage* 'under pledge' (Jassem 2015d). See **force**.

Enthrall (*enthrallment*) via Old English and Norse *thræll* 'bondsmen, slave, serf', probably from *thrægan* (v) 'run', from Arabic *rakaD* (spoken Arabic *rakaDh*) 'run' via reordering and turning /k & D/ into /g & th/; however, more likely, from Arabic *'asar*, *'in'asar* 'to captivate', *'aseer* ('*al-aseer*) 'captive; walker', *saar* (v) 'walk', turning /s/ into /th/ and splitting /l/ from /r/; or, more properly, from *dhaleel* (adj.) 'subdued, frightened', *dhall/indhall* (v) 'to be frightened or subdued' via /r/-insertion or turning /l/ into /r/.

Expedition (*expedite; foot, footage*) via Old French, from Latin *expeditio(nem)* 'a military campaign', from *expedire* (v) 'prepare; lit., free the feet from fetters', from (i) *ex-* 'out' above and (ii) **pedis* 'foot fetter or chain', related to *pes* (genitive *pedis*) 'foot', Greek *pede* 'fetter', from Arabic *baadd* 'inner thigh' or *ibT* 'armpit' via lexical shift and turning /T/ into /d/; otherwise, from Arabic *istibTa'(atun)* 'slowing down', *baTee'(atun)* (adj.) 'slow' via lexical shift (divergence), reordering, and turning /t & T/ into /k & d/.

Explosion (*explosive, explode, implosion, plosive*) via French, from Latin *explosio(nem)*, from *explodere* (v) 'to drive off or out by clapping; originally, to drive an actor off the stage by making noise', from (i) *ex-* 'out' and (ii) *plaudere* 'to clap the hands, applaud', from Arabic *Tabal* 'to drum out; to hit with hands' via reordering and turning /T/ into /d (s)/.

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Fighter aircraft (*fight, fought, fighter bomber*) via Old English *feohte, gefeoht* 'a fight, combat, hostile encounter', *feohtan* (v) 'to combat, contend with weapons, strive; attack, gain by fighting, win', German *Gefecht* (Old *gifeht*), from Arabic *faqakh* (also *qafakh, kafakh*), *faqkha(t)* (n) 'beat with a stick' where /q & kh/ became /g(h) & t/; *kifa2* 'fighting', turning /k & 2/ into /g (Ø) & h/; *faaq* 'to be above, beat, win, excel', *fawq(at)* (n) via reordering and turning /q/ into /g (Ø)/; or *waqee3a(t)* 'fighting', turning /w, q, & 3/ into /f, gh, & Ø/. See **aircraft & bomber**.

Fire See **ceasefire**.

Fissure, Nuclear via Latin *fissure* 'a cleft', from root of *findere* 'split, cleave', straight from Arabic *faSal, faSar/fasar, or faTar* 'split, separate', turning /S (T)/ into /s/. See **nuclear, diffusion, & fusion**.

Fleet, US Sixth via Old English *fleot* 'a ship, raft; boats, sea vessels', from *fleotan* (v) 'to float', straight from Arabic *fulk* 'ships'; /k/ became /t/.

As for **six**, it came from Arabic *suds* 'six(th)', turning /d/ into /k/ (for detail, see Jassem (2012a, 2014g).

Foe via Old English *gefea, gefa* 'foe, enemy', from Old High German *fehan* 'to hate', from Arabic *jaafi, jafa* (v) 'tough, stranger' via /j/-loss; or *qafa* 'to backbite; to be far; turn one's back', *qafi* (n) 'honoured guest; culprit' via lexical shift and /q & f/-merger (Jassem 2014a).

Force (*enforce, forcible, reinforcement, air force*) via Old French, from Latin *fortia*, from *fortis* 'strong, mighty; firm, steadfast; brave, bold', from Arabic *faras* 'to break/cut the neck; to kill; to be brave', *faris* 'horseman; brave' via lexical shift.

Free Army (*freedom, friend, Friday*) via Old English *freo, freogan* (v) 'free, exempt from; noble, joyful', German *frei* (Old *vri*), from Arabic *faraj, afraja* (v) 'to set free; relax', turning /j/ into /ee/ (Jassem 2015e). See **army**.

Friendly fire (*befriend, friendship*) via Old English *freond* 'friend', present participle of *freogan* 'to love, to favour' and German *Freund*, from Arabic *far2aan(at), fari2a* (v) 'happy' via lexical shift and turning /2/ into /g (Ø)/; or *rafeeq, rufqaan* (pl.) 'friend, gentle, kind' via reordering and turning /q/ into /d/. See **fire**.

Front, War (*affront, confrontation, frontier*) via Old French, from Latin *frontem, frons* 'forehead, brow, front; outside appearance; perhaps lit., that which projects', from Arabic *finneera(t)* 'nose' via lexical shift and reordering; or *nafra(t), nafar* 'that which projects; shout; hate; reject; grouping' via reordering and lexical shift. See **war**.

Fusion, Nuclear (*fuse, fissure, diffuse, fissure*) via Middle French, from Latin *fusio(nem)* 'a outpouring, effusion', from *fusus* (p.p.), from *funder* 'pour, melt', from Arabic as in **diffusion**; or from *faSl(in)* 'separation' via lexical divergence and merging /S & l/ into /s/; or *faSSa, faSS(in)* (n) 'to separate, to join; a ring' via reordering and changing /S/ into /s/ (Jassem 2013m). See **fissure & diffusion**.

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Gun (*gunnery, machine gun, gun powder*) via Middle English *gunne* 'an engine of war for throwing rocks and arrows', *gonnilde* 'a cannon', probably a shortening of woman's name *Gunilda*, from Old Norse *gunnhildir* 'a woman's name', form (i) *gunnr* + (ii) *hildir* 'both battle, war', directly from Arabic *qana* 'arrows, missiles; arrow sticks', *jawn, jinan(at)* 'armour, shield', or *sinaan* 'arrow heads', via lexical shift and turning /q (j, & s)/ into /g/. See **machine** and **powder**.

Hatchet (*hatch*) via Old French *hachete* (dim.), *hache* 'ax, battle-axe', from Arabic *Zahoosha(t)* 'sickle, grass cutter', *Zashsha* (v) 'to cut grass'; reordering and passing /z/ into /h/ occurred.

Helicopter, Army via French, from Greek (i) *helix* (genitive *helicos*) 'spiral', from Arabic *Zalaq(at)* 'rings; spiral' via /z & q/-mutation into /h & k(s)/, and (ii) *pteron* 'wing', from Arabic *Taraf(un)* 'extremity' via reordering and passing /T & f/ into /t & p/; or *tara'ib(un)* 'chest bones' via reordering and lexical shift. See **army**.

Helmet via perhaps Old English *helm* 'protection, covering, crown, helmet', from French *helmet*, diminutive of *helm* (Modern *heaume*) 'helmet', from Arabic *la'mat* 'battle head gear' via reordering and turning /l/ into /h/; *lu2mat* 'military underwear; connection, coverage' via reordering and turning /z/ into /h/; or *haamat, alhaamat* 'head' via lexical shift and reordering.

Hero (*heroine*) via Latin and Greek *heros* 'hero; demi-god; perhaps originally defender, protector', from Arabic *3eer* 'chief, master', *Zurr* 'free (man); hero', or *ra3i* 'protector; shepherd' via reversal and passing /z (2)/ into /h/.

H-hour (*year*) via Old French, from Latin *hora* 'hour, time, season', Greek *hora* 'any limited time', from Arabic *jahr* 'year' via lexical shift, reordering, and merging /j & h/. See **war**.

Hostage (*host, hostile, hostility; hospitality, hospitable, hospice*) via Old French (Modern *otage*), from Old French *hoste* (Modern *hote*) 'guest; army', from Latin *hostis* 'enemy, army, stranger', from Arabic as for **hostility**.

Hostility (*hostile, host, hostage; hospitality, hospitable, hospice*) via Middle French *hostilité* 'enmity', from Latin *hostilis*, from *hostis* 'enemy, army, stranger', from Arabic *haash, hawsha(t)* (n) 'attack, fight', *hawaash(at)* 'fighter(s)' where /sh/ became /s/ (Jassem 2014a, 2015e); or *Zashd* 'grouping' where /z, sh, & d/ became /h, s, & t/.

Imperial Power (*imperialism, imperative, emperor, empire, umpire, mayor; emirate, emir*) via French *empereur*, from Latin *imperator* 'commander, emperor', *imperare* (v) 'command', from Arabic *ameer* 'ruler, prince', *amar* (v) 'to command, order'; /p/ was inserted or split from /m/. See **power**.

Independence (*independent, depend*) via Old French, from Latin *independent*, from (i) *in-* 'not', from Arabic *in/an* 'not' (Jassem 2013b, 2015d), (ii) *dependentem*

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'dependent', *dependere* (v) 'hang down/from, be derived', from (ii) *de-* 'from, down', from Arabic *ta2t* 'below' via /t & t/-merger into /d/ and /2/-loss, and (iii) *pendere* 'to hang, suspend', from Arabic *banat* 'of arrows, to stick to shaft', *nabat* 'to come out, grow out', or *natab* 'to rise' via lexical shift, reordering, and turning /t/ into /d/; or, most likely, from *taba3(iatun)* 'following, dependent', turning /t & 3/ into /d & n/.

Infantry (*infant*) via French, from Italian and Spanish *infanteria* (pl.), *infant* 'foot soldier; originally a youth', from Latin *infantem* 'young child, babe in arms', from (i) *in* 'not' above and (ii) *fans*, present participle of *fari* 'speak', straight from Arabic *fata*, *fitian* (pl.) 'a youth' via reordering.

Influence (*influential*) via Old French, from Latin *influentia*, *influere* (v) 'to flow into', from (i) *in-*, from Arabic *in-* 'affix', and (ii) *fluere* 'flow', from Arabic *saal* 'flow' or *balla/inball* 'to be wet' where /s & b/ became /f/; otherwise, as a whole, from Arabic *nufudh(un)*, *al-nufudh* 'influence; lit., entry' via reordering and passing /dh/ into /s/.

Insurgence (*insurgent, resurge, resurgence*) via Latin *insurgente(m/ns)* (p.p.), *insurgere* 'rise up/against, revolt', from (i) *in-* 'against' above and (ii) *surgere* 'to rise', from Arabic *shijar* 'fighting' via reordering and replacing /sh/ by /s/; *kharaj* 'come out, appear, resurrect' in which /kh/ became /s/; *ashraq* 'of the sun, rise up', turning /sh & q/ into /s & g/ (Jassem 2015e).

Invasion (*invade*) via Old French, from Latin *invasio(nem)* 'invasion, attack', from *invadere* 'go into, attack, invade', from (i) *in-* 'in', from Arabic *3an* 'on, in' via /3/-loss and (ii) *vadere* (v) 'go, walk', from Arabic *faat* 'enter' via lexical shift and turning /t/ into /d (s)/.

Invincible (*victory, victor*) via Middle French, from Latin *invincibilis* 'unconquerable', from (i) *in-* 'not', from Arabic *in* 'not' and (ii) *vincibilis, vincere* (v) 'to overcome, conquer, defeat', from Arabic *naSar, intaSar* 'to be victorious, to defeat', *manSoor (almanSoor), muntaSir* (adj.) 'victorious' via reordering and passing /m & S/ into /v & s/. Thus, it seems that *in-* comes from Arabic *al-* 'the': i.e., *al-manSoor* 'the-victorious', where /l/ became /n/, a common /al/-merger process in Arabic (Jassem 2012d). See **victory**.

Knife via Old English *cnif*, German *Kneif*, probably from Old Norse *knifr*, from Arabic *sikkeen* 'knife'; reordering and passing /s/ into /f/ ensued.

Lance (*lancer, lancet; launch*) via Old French, from Latin *lancea* 'light spear', German *Lanze*, from Arabic *naSl* 'arrow head' or *niqaal* 'broad arrow' via reordering and turning /S (q)/ into /s/.

Launch, Rocket (*launcher, lancer, lancet*) via Old French, from Latin *lancea* 'light spear', *lanceare* (v) 'wield a lance', from Arabic *naSl* 'arrow head' or *niqaal* 'broad arrow', *naaqil* 'mover, carrier' via reordering and turning /S (q)/ into /s/ (cf. **launch** 'barge, launch' via Portuguese *lancha* 'barge, launch', from Arabic *nashal* 'to remove from water'). See **lance & rocket**.

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Loyal (*loyalty, ally, alliance, allegiance, leal*) via Middle English *leal*, from Middle and Old French *loyal, loial/leal* 'faithful; law-abiding; born in wedlock', from Latin *legalem*, from *lex* (genitive *legis*) 'law, contract', from Arabic *wakal* 'to appoint as agent; rely on, trust', *wakeel* 'deputy, agent' via reordering and turning /k/ into /g (y)/; or, more likely, direct from Arabic *wali* 'loyal', *walaa'* & *wilayat* (n) 'loyalty' via reordering.

Machine gun (*machination, machine, mechanic, mechanism*) via Old French, from Latin *machina* (n) 'machine, trick', *machinare* (v) 'to plot, design', from Greek *mekhane* 'device, means; originally, having power', from Arabic *makeen* 'strong, mighty' via lexical shift (cf. *makr, mukran* 'plotting, machination', turning /k & r/ into /ch & n/). See **gun**.

Mandate (*mandatory*) via Middle French, from Latin *mandatum* 'commission, command, order', from *mandare* (v) 'to order; lit., give into one's hand', from (i) *manus* 'hand', from Arabic *anamil* 'fingers, hand' via reordering and /l & n/-merger and (ii) *dare* 'give', from Arabic *'adda* 'give'; otherwise, as a whole, from Arabic *madda(t), mamdood(at)* (adj.) 'to extend' via /n/-insertion.

Menace via Old French, from Latin *menacia* 'threat', *menari* (v.) 'threaten, jut, project', from Arabic *mana3a(t)* 'impenetrability, prevention'; /3/ became /s (Ø)/.

Military (*militate, militia, militant, militancy*) via Middle French *militaire*, Old English *militisc*, from Latin *militaris* 'of soldiers or war, of military service, warlike', from *miles* (genitive *militis*) 'soldier', (perhaps from Etruscan, meaning 'one who marches in a troop', related to Sanskrit *melah* 'assembly'), from Arabic as in **militia**; otherwise, from Arabic *musalla2, masla2* (pl.) 'armed with weapons' to which reordering and /s & 2/-merger applied.

Military Area, do not approach (*areola*) via Latin *area* 'level ground, open space', from Arabic *3araa'* 'open area' via /3/-loss.

As to **not**, it derives from Arabic *naD* 'not', turning /D/ into /t/ (for detail, see Jassem 2013b). See **rapprochement**.

Military Cipher (*cipher, decipher, decipherment, zero*) via Old French *cifre*, Modern French *chiffre*, Latin *cifra/zephirum*, Italian *cifra* 'zero', from Arabic *Sifr* 'zero, empty'; /S/ became /s/. See **zero hour**.

Military Hierarchy (*hierarchical*) via French, from Latin *hierarchia*, from Greek *hieranarkhia* 'rule of high priest', from (i) *hiera* 'sacred', from Arabic *wahr* 'solar glow; fright' via lexical shift and /w & h/-merger, or *khair* 'good, charitable' where /kh/ became /h/, *3aali* 'high' where /3 & l/ became /h & r/ and (ii) *arkhos, arkhein* (v) 'ruler, leader', from Arabic *3arsh* 'government, royal throne' via /3/-loss (Jassem 2015e).

Military Insignia (*sign, signal; signature; design; designate, designation; consign; resign*) via Latin *insignia* 'badge, mark', from (i) *in-* 'in', from Arabic *in-* 'affix' and (ii) *signum* 'signal, mark, token, symbol', *signare* (v) 'mark out, mark with a stamp, adorn', from Arabic *naqsh* 'sign, decoration'; reversal and turning /q & sh/ into /g & s/ applied (see Jassem 2013c, 2014g & j, 2015d-e).

Military Intelligence (*MI, intelligent*) See **CIA**.

Military Junta via Spanish and Portuguese *junta* 'council, meeting', from Latin *iuncta* 'joint', *iungere* (v) 'join', from Arabic *jama3at* 'group; joining', merging /3 & m/ into /n/; or *3anaq(at)* (n) 'a big group of people', from *3unuq* 'neck; connection', *3aanaq* (v) via reordering, /3/-loss, and turning /q/ into /j (g)/.

Military March via Old & Middle French *march(i)er* 'to march, walk', straight from Arabic *mars* 'continuous walk' where /s/ became /sh/; *maraq* 'pass' in which /q/ became /ch/; *maseer, saar* (v) 'march' via reordering and turning /s/ into /ch/; or *masha* 'to walk' via /r/-insertion (cf. **marsh** and Arabic *marsh* 'flood-eroded soil').

Military Messenger (*message, missile, mission, missionary*) via Old French *message* 'news, embassy', from Latin *missaticum, missus* 'a sending away, throwing', *mittere* (v) 'send', from Arabic *maDa, amDa* 'go, send' or *madda, madad* (n) 'send, supply' where /D (d)/ became /t (s)/, or *mashaq* 'to rush' via /sh & q/-merger into /t/; or straight from Arabic *mursal(een)* 'messenger(s)' via reordering, merging /l & n/, and turning /ee/ into /j/.

Military Officer See **officer**.

Military Orders See **order**.

Military Police (*policy, politics, polis*) See **police**.

Military Rank and file (*ring*) 'horizontal and vertical lines of soldiers marching in formation; ordinary soldiers; common people' via Old English *ranc*, from Old French *ranc/renc* 'row, line', from Old High German *hring* 'circle, ring', from Arabic *rawq/raaq* 'front of everything' via /n/-insertion and changing /q/ into /k/; *zalaq(at)* 'ring, circle', turning /2, l, & q/ into /h (Ø), r, & k/.

As to **file** (*defile*), via French *file* 'a row; string document; spin thread', and/or Old English *feol/fil* 'file, metal tool for cutting or abrading', Old High German *fila* (Modern *Feile*), from Arabic *feel* 'a low, heavy person', *lafeef* 'a group of people' via reordering, *falla* 'to cut', or *lawath, talawath* 'defile' via reordering and turning /t/ into /d/, and merging /w & th/ into /f/.

Military Rapprochement (*approach, approximate, proximity*) See **Rapprochement**.

Military Service (*serve, servant, servitude, servile, servility, serfdom; public service*) via Old French, from Latin *servitium* 'slavery, servitude', from *servus* 'slave', *servire* (v) 'be in service or enslaved', from Arabic *Saraf, taSarraf* 'to freely

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work', turning /S/ into /s/; or *sukhra(t)*, *sakhar* (v) 'to serve for free' via reordering and turning /kh & t/ into /v & s/.

Militia (*military, militate*) via Latin *militia* 'warfare, military service', from *miles* 'soldier; one who marches in a troop', Sanskrit *melah* 'assembly', from Arabic *mildh/milth* 'lit., going and coming fast; stabbing by arrows; liar; confused talk' or *milT* 'vicious man; rogue', *malaT* (v) 'pass; steal', changing /th (dh, T)/ into /t/; *milla(t/h)* 'group', or *maila(t)* 'group attack; lit., inclination' via lexical shift.

Missile via Latin *missilis* '(a weapon) that may be thrown', from *missus* 'a throwing, hurling', past participle of *mittere* (v) 'send', from Arabic *maDa*, *amDa* 'go, send' or *madda*, *madad* (n) 'send, supply' where /D (d)/ became /t (s)/; otherwise, direct from Arabic *musiar* 'lined arrows' where /r/ became /l/, *misalla(t)* 'a long, big need' via lexical shift, *mital* 'a strong arrow' where /t/ became /s/, *zalam*, *azlam* (pl.) 'arrows', *izmeel* 'a kind of hammer' via reordering and replacing /z/ by /s/, or *naSl* 'arrow head/pin' via lexical shift and /n & S/-mutation into /m & s/.

Missile battery (*battle, battalion*) See **battle**.

Mortar (*mortar fire, mortarboard*) via Old French *mortier* 'short cannon fired at a high angle to secure a vertical fall of the projectile; a mixing or pounding bowl; builder's mortar, plaster', via Latin *mortarium* 'mortar, crushed drugs; a mixing or pounding bowl', from Arabic *maTar* 'rain; to drop like rain; to hit-rain', *maTaria(t)* 'water can' via lexical shift, reordering, and turning /T/ into /t/; *marat* 'to strip (leaves); tear off', *Tamar*, *Tamr* (n) 'to cover with dust; dust', or *raTam* 'hit, crush' via reordering and changing /T/ into /t/.

NATO is an acronym for

- (i) **North** (*northern, Norse*) via Old English *nordh*, German *nord*, borrowed into French *north/nord*, from Arabic *shimal* 'north' via reordering and turning /sh, m, & l/ into /th (s), n, & r/;
- (ii) **Atlantic** (*Atlantis, atlas*) via Latin *Atlanticus*, from Greek *Atlantikos* 'of (Mount) Atlas in Mauritania', from *atlas* 'perhaps lit., the Bearer (of the Heavens)', from (a) *a-* 'copulative prefix' and (b) *tlenai* 'to bear', from PIE root **tele* 'to lift, support, weigh', from Arabic *tall(at)* 'hill, mount', *Tal3a(t)* 'hill', *Tala3* (v) 'to rise', or *3atal* 'to carry' via /3/-loss and replacing /T/ by /t/;
- (iii) **Treaty** below, and
- (iv) **Organization** (*organize, organ*) via French, from Latin *organizatio(nem)*, *organizare* (v), from *organum* 'musical instrument, organ', from Greek *organon* 'implement, musical instrument; organ of sense or of the body; lit., that with which one works', *ergon* (v) 'work', from Arabic *qarn* '(musical) horn, connection', *qarana* (v), *qarnat(un)* (n) via reordering, turning /q/ into /g/, and lexical shift (see Jassem 2015e).

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Nuclear Bomb, War, Weapon (*nucleus, nucleate, nuke*) via French, from Latin *nucleus* 'kernel', from *nucula* 'little nut', *nux* 'nut', Old English *hnutu* 'nut', from Arabic *3anqood* 'bunch (of grapes); cluster' via /3/-deletion and /q & d/-merger into /t/; or *nawa(t)* 'kernel, inner seed', changing /t/ into /k/. See **bomb, war, & weapon**.

Offensive (*offend, offense; defend, defensive; fence, fend*) via Middle French, from Latin *offensivus* (p.p.), *offendere* (v) 'hit, strike against', from (i) *ob-* 'against', from Arabic *bi* 'in, with, against' and (ii) *fendere* 'to strike, push', from Arabic as for **defense**. Otherwise, straight from Arabic *nafaz* 'to turn arrows around on one's hand; jump' via reordering and lexical shift; or *fitna(t)*, *fatan* (v) 'fight' via lexical shift, reordering, and passing /t/ into /s/.

Officer (*office, official, officiate*) via Old French *oficier*, from Latin *officarius* 'officer', from *officium* 'service, kindness, favour; official duty, business', from (i) *ops* 'power, means' and/or *opus* 'work, labour', Sanskrit *opas* 'work', German *ūeben* 'to exercise', Old English *æfnan* 'to work', *afol* 'power', from Arabic *3ib* 'onus, burden' via /3/-loss or *ba's* 'power, severity' and (ii) *facere* 'do, perform', from Arabic *waq3/awqa3* 'happen; do' by turning /w, q, & 3/ into /f, s, & Ø/; otherwise, indivisibly, straight from Arabic *wafeeq* 'companion', *wifq* (n) 'kindness, agreement, success' or *wafa'* 'kindness, faithfulness, fulfillment', *wafi* (adj.), *waffa'*/*awfa* (v) 'to fulfill', turning /q (/)/ into /s/; or *faiSal*, *al-faiSal* 'ruler, master' where /l & S/ became /o & s/. See **military**.

Onslaught (*slaughter, slay, slain*) via Old English *sleaht*, *slaught* 'slaughter', from Middle Dutch *aenslach* 'attack', from (i) *aen* 'on', from Arabic *3an* 'on' via /3/-loss and (ii) *slach* 'blow', related to *slæn* 'slay', from Arabic *salakh* 'kill; lit., remove skin', turning /kh/ into /gh (y)/.

Operation (*operate, operative*) via Old English, from Latin *operatio(nem)* 'a working, operation', *operari* (v) 'work, labour', from *opera* 'work, effort; a song', related to *opus* (genitive *operis*) 'a work', from Arabic *3abar(atun)* 'to cross; to talk; to weep' via /3/-loss; *3ib* 'burden' via lexical shift and /3/-loss. See **officer**.

Oppression (*oppress, depress, press, repress*) via Old French, from Latin *oppressio(nem)* 'a pressing down, violence, oppression', *oppressare/opprimere* (v) 'press against, together, or down', from (i) *ob-* 'against', from Arabic *bi* 'in, with' via lexical shift and (ii) *pressare* or *premere* 'press, push', direct from Arabic *rabaS* 'press down' or '*ajbar* 'force, compel' via reordering and turning /S (j)/ into /s/ or *baram* 'twist' via lexical shift.

Order (*disorder, ordinal*) via Old French, from Latin *ordinem* (nom. *ordo*) 'row, arrangement; originally a row of threads in a loom', from Arabic *ratl*, *artaal* (pl.) 'row, line, order' in which /t & l/ became /d & r/; *radd(at)* 'a fold, a tie; a return, repetition' via reordering; *3arD* 'row; width' via /3/-loss and turning /D/ into /d/; or direct from '*araad* 'want, order' via /r/-insertion.

Parachute (*parachutist*) via French 'that which protects against a fall originally', from *para-* 'defense against; beside, near, against', from Arabic *barra/wara*

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'outside/behind', and (ii) *chute* 'fall', from Latin *cadere* 'fall', from Arabic *saqaT* 'fall', merging /s & q/ into /ch/ and turning /T/ into /t/.

Peace (*pact, compact*) via Latin *pax* 'agreement, treaty of peace, compact', from Arabic *bai3a(t)* 'agreement; allegiance' or *baayak* 'agreement'; /3 (k)/ became /s/. See **war**.

Plan, Contingency (*planning, plane, plain*) via French, from Latin *planum* 'flat surface, plane', *planus* 'flat, level, clear', from Arabic *bayan(at)*, *albayan* 'clarification, plan' or *bain*, *al-bain* 'level, mid-ground' via reordering or /l/-insertion. See **contingency**.

Plot (*plotting*) via Old English *plot* 'small piece of land', from Arabic *bait* (*al-bait*), *baiat* '(the) house; to plot, scheme'; /l/ was inserted.

Police Officer (*policy, politics, polity, polis, metropolis, metropolitan, cosmopolitan*) via Middle French *police*, from Latin *politia*, from Greek *polites* 'city', from *polis* 'city; the state, citizens', from Arabic *balad*, *balda(t)* 'village, city, town'; /d (& t)/ turned into /s/ both. See **officer**.

Police Patrol via French *patrouiller* 'go the rounds to watch or guard; originally tramp through the mud', from *patouiller* 'paddle in water', probably from *pate* 'paw, foot', straight from Arabic *alribaT* (*al* 'the' + *ribaT* 'guard-watching; lit., tying (horses)'), *rabaT/raabaT* (v) 'fix, tie; keep watch; on the guard; lie in ambush' via reordering and turning /T/ into /t/; or *al-batra* 'the-dust' via reordering and lexical shift. See **police**.

Powder (*gun powder*) via Old French *poudre/pouldre* 'dust, powder, ashes', from Latin *pulverem* (nom. *pulvis*) 'dust', from Arabic *batra(t)*, *batar* (v) 'a lump of dry mud', *turab* 'dust, earth', or *tibr* 'gold ore' via lexical shift, reordering, and turning /t/ into /d/. See **gun**.

Power (*powerful, empower, empowerment, potent, potential*) via Anglo-French *pouair*, Old French *pouvoir* 'ability', from Latin *potere* 'to be able to', *potis* 'powerful', from Arabic *baa'a(t)* 'ability' or *ba's* 'power, strength'; /t (s)/ changed to /r (t)/; otherwise, from Arabic *murua(t)* 'strength, power', turning /m/ into /p/. See **imperial & colonial**.

Rapprochement (*approach, approximate, proximity, proxy, propinquity*) via French *rapprochement* 'reunion; lit., a bringing near', from *rapprocher* (v) 'bring near', from (i) *re-* 'again', from **wret/wert-* 'to turn', from Arabic *dawrat*, *dawar* (v) 'to turn' via reordering (reduction) and turning /d/ into /t (Ø)/ or from *rai3/raj3* 'return' via /3/-loss (Jassem 2013a, 2014c) and (ii) *aprochier* 'approach', from Latin *propiare* 'come nearer', *prope* 'near', from Arabic *qareeb* 'near', *aqrab* (comp. adj.) 'nearer' via reversal and turning /q/ into /ch/ (Jassem 2013n, 2014c). See **Military**.

Raze (*razor, rase*) via Old French *raser* 'to scrape, shave', from Latin *rasare*, frequentative of *radere* 'scrape, shave', from Arabic *'arda*, *rada* 'kill, fall' via

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lexical shift and turning /d/ into /z (s)/; or *shafra(t)* 'razor' via reordering and merging /sh & f/ into /z/.

Rebel (*rebellion, rebellious*) via Old French, from Latin *rebellis* 'insurgent, rebellious', *rebellare* (v) 'to rebel', from (i) *re-* 'against' above and (ii) *bellum* 'war', from Arabic *balaa'(un)*, *bala* (v) 'trouble, fight, war'; otherwise, as a whole, from Arabic *billawr* 'bid, brave man' via reordering. See **bellicose**.

Regiment (*ruler, ruling, unruly, regulate, regular*) via Old French *regiment* 'rule, government', from Latin *regimentum* 'rule; direction', *regere* (v) 'to rule, straighten, guide', from Arabic *raqa* 'to ascend, straighten' or *ra'as* 'rule, govern, head' where /q (s)/ became /g/ (see Jassem 2015e). However, it seems it derives from Arabic *rajam, rajmat* (n) 'to hit/kill with stones; big stones' via lexical shift.

Regulation (*regulate, regular*) comes from the same root for **regiment** & **rule**; otherwise, it seems more logical to derive it from Arabic *rijl(atun)* 'leg, foot, such a measurement unit' via lexical shift and replacing /j/ by /g/.

Resolution (*resolute, resolve, solve*) via French, from Latin *resolutio(nem)* 'reducing into smaller things', *resolvere* (v) 'loosen', from (i) *re-* 'intensive; back' above and (ii) *solvere* 'loosen', from Arabic *2all* (*2al2al/ta2al2al*) 'loosen, solve', *2alla(tun)* (n), turning /t & 2/ into /r & s/; or *qall(al)*, *qillat(tun)* (n) 'to reduce', passing /q/ into /s/, though loss likely.

Retreat via Old French *retret, retrere* (v) 'draw back', from Latin *retrahere* 'draw back, withdraw', from (i) *re-* 'back, again' above and (ii) *trahere* 'to draw', from Arabic *irtadda* (v), *irtidad/riddat* (n) 'to return, turn back in battle' via reordering and turning /d/ into /t/; or *taraju3* 'retreat, pull back' via /3/-loss and passing /j/ into /t (h)/. See **treaty**.

Revolution (*revolt, revolve, devolve, evolve, evolution, involve, Volvo, volvox*) via Old French *revolucion*, from Latin *revolutio(nem)*, *revolvere* (v) 'a revolving, turning', from (i) *re-* 'back, again' above and (ii) *volvere* 'to roll', from Arabic *laffa/lafafa* 'to turn', *laffa(tun)*, *talafuttun* (n) 'a turn, fold' via reordering; or from *2awla* 'turn, change, about', *ta2awal* (v), *ta2awul(atun)* (n) where /t, 2, & w/ turned into /r & v/ both (Jassem 2012b, 2013c).

Riot (*rioting*) via Old French *riote*, from Latin *riota* 'quarrel, dispute, uproar, riot', from Arabic *thawra(t)* 'revolt, stirring'; reordering and replacing /th/ by /t/ applied.

Rocket (*rock, rock and roll, rocker, rocking*) via Italian *rocchetto, rocca* (dim.) 'a rocket; lit., a distaff', probably from Old High German *rocko* 'distaff', and/or Old English *rocc* 'stone rock', from Old French *roque*, from Latin *rocca*, direct from Arabic *raqq(at)* 'a thin flat stone; hitting' via lexical shift and replacing /q/ by /k/; or *raj(at)/razz(at)* 'to shake-strike, tremble', turning /j (z)/ into /k/.

Ruler (*rule, ruling, unruly, regiment, regulate, regular*) via Old French *riuler*, Norman French *reule* 'rule, custom', from Latin *regula* 'straight stick, bar, ruler; rule', related to *regere* 'to rule, straighten, guide', from Arabic as for **regiment/regulation**; otherwise, from Arabic *waali* 'ruler' via reordering and /r/-split from /l/; or *rajul* 'a man; man, leader' via /j/-loss.

Safety (*save (for), safe haven, salvation, salvage, salvo*) via Latin *salvare* 'make safe, secure', *salvus* 'safe; greeting', from Arabic *salima* 'to be safe', *saalim* (adj.), turning /m (& l)/ into /v (& Ø)/; *siwa* 'save for, except', *sawee/sawa* 'equal, safe, whole' where /w/ became /v/ (Jassem 2015e, 2014e). See **salvation**.

As to **(safe) haven**, it came via Old English *hæfen* 'haven, harbour', from Arabic *hafn* 'heavy rain' via lexical shift; or '*aman/ma'man* 'safety, safe place' where /' & m/ became /h & v/.

Salvation Army (*save*) via Latin *salvare* 'to make safe, secure', *salvus* 'safe', from Arabic *salaama(tun)*, *salaam (islam)* 'safety, peace, Islam'; /m/ passed into /v/ (Jassem 2015e, 2014e). See **army**.

Sanctions (*sanctity, sanctuary, saint*) via Latin *sanctio(nem)*, *sancire* (v) 'decree, confirm, ratify, permit; consecrate', from Arabic *kaneesat(un)* 'church'; lexical shift, reordering, and turning /k/ into /s/ applied (Jassem 2014e).

Saw (*sawed, sawn*) via Old English *sagu* 'toothed cutting tool', *seax* 'knife', German *Säge* (Old *saga*), Latin *secare* 'to cut', from Arabic *shaq* 'cut' or *seekh* 'knife' where /sh & q (kh)/ became /s & (g) w/; or straight from Arabic *saif* 'sword' or *sia(t)* 'arrow head' via lexical shift and turning /f/ into /w/.

Security (*secure, secret, obscure, consecrate, consecration; desecrate, desecration; sacrifice, sacrosanct, sacrament*) via Latin *securitas*, *securus* 'free from care or danger; quiet, safe, easy', from *se cura* 'free from care', from (i) *se* 'free from', from Arabic *Saafi* 'pure' via /S & f/-merger into /s/ and (ii) *cura* 'care', from Arabic *Zaar*, *Zira(t)* (n) 'worry' or '*araq* 'worry' via reversal and turning /2/ q/ into /k/; otherwise, as a whole, from Latin *sacrare* 'make holy', *sacer* 'holy, sacred, dedicated', from Arabic *sa2ar(at)*, *saa2ir(at)* (n) 'charm; darkness; closure' via lexical shift and turning /2/ into /k/; or *sacra(t)* 'closure', *sakar* (v). See **council**.

Security Council (*conciliation, conciliate, reconcile; counsel, counselor*) via Old French *concil(i)e*, from Latin *concilium* 'group of people, meeting', from (i) *com-* 'together' and (ii) *calare* 'to call', from Arabic *qaal* 'say'; or *qilla(t)* 'few people', *shilla(t)* 'group', or *jeel (jalal)* 'group; generation', turning /q (sh & j)/ into /k/ (Jassem 2015e). See **Security**.

Shoot (*shootout, shot*) via Old English *sceotan* 'hurl or cast missiles; strike; push, run; wound with missiles', Old High German *skiozan*, German *schießen*, from Arabic *shaaT* 'to kill or die by arrows; to run wild; to burn' via lexical shift; *sawT* 'a whiplash', *saaT* (v) via lexical shift and turning /s & T/ into /sh & t/; *Satta* 'hit with hand' or *zatt* 'throw', turning /z (S)/ into /sh/; or *qawas* 'to hit with arrows; to fire' via /q & s/-mutation into /sh & t/.

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Sickle (*section*) via Old English *sicol*, German *Sichel* (Old *sihhila*), from Latin *sicila/secula* 'sickle', *secare* (v) 'cut', from Arabic *shaq*, *alshaq* 'cut' or *qaSal* 'cut-strip, cut' via reordering and passing /sh (S) & q/ into /s & k/.

Siege (*besiege*) via Old French *sege* 'a seat, throne', from Latin *sedicum* 'seat', *sedere* (v) 'sit', direct from Arabic *siaj* 'a fence; surrounding'.

Soldier via Old French *soudier*, *soldier* 'one who serves in the army for pay', from Latin *soldarius* 'a soldier; lit., one having pay', from *soldum/solidus* 'a Roman gold coin; thick, solid metal', from Arabic *Sald* 'solid' via lexical shift and turning /S/ into /s/; however, more likely, from Arabic *jundi* 'soldier', '*ajeer(at)* 'payee, wager', or *jareeda(t)* 'the least soldiers', passing /j & n (r)/ into /s & l/ from which /r/ split.

Spear (*Shakespeare* 'spearman') via Old English *spere* 'spear, javelin, lance; sprout of plant', Old High German *sper* (Modern *Speer*), from Arabic *sibaal* 'arrows; plant sprouts', replacing /l/ by /r/ or *shibaari* 'hand-sized knives', changing /sh/ into /s/ (for the Arabic origins of **Shakespeare**, see Jassem 2014f).

Spitfire (*spittle*) 'a British WWII plane' via Old English *spitu* 'a spit', Old High German *spiz* (Modern *Spieß*), from Arabic (i) *baSaq* (also *basaq*, *bazaq*) 'spit' via reordering and turning /S & q/ into /s & t/ and (ii) '*uwar* 'fire', merging /u & w/ into /f/. See **fire**.

Staff, Military Chief of via Old English *stæf* 'walking stick, strong pole used for carrying, rod used as a weapon, pastoral staff', Old High German *stab* (German *Stab*), from Arabic *qaDeeb* 'walking stick, rod' via lexical shift and passing /q, D, & b/ into /s, t, & f/.

As to **chief** (*chieftainship*, *chieftain*), it came via Old French *chief* (Modern *chef*) 'leader, ruler, head; capital city', from (Vulgar) Latin (**capum*)/*caput* 'head; leader, chief person; summit; capital city', from Arabic *qubba(t)* 'summit, top, dome' via /q & b/-mutation into /ch & f/, *kabs* 'head', or *jabhat* 'forehead' via lexical shift and turning /j & b/ into /ch & f/ and /h/-loss; or straight from Arabic *safeeh* 'chief, leader; stupid, silly', passing /s/ into /ch/ and merging /f & h/. See **military**.

Stealth fighter (*steal*) via Old English and High German *stelan* 'to commit a theft, take and carry off clandestinely and without right or leave' and Old High German *stelan* (German *stehlen*), from Arabic '*asalat*, '*asal*'/*istala* (v) 'steal secretly'; reordering and passing /t/ into /th/ occurred (see Jassem 2014k). See **fight**.

Strife (*strive*; *stride*) via Old French *estrif/estrit* 'quarrel, dispute', from Old High German *strit* 'quarrel, dispute, fight', from Arabic *shajar(at)*, *tashajar* 'to quarrel' where /sh & j/ became /s & t/; *Suroof* 'troubles' via lexical shift and /S/-split into /st/.

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Strike See **air strike**.

Struggle perhaps via Old Norse *strugr* 'ill will' and/or German *straucheln* 'to stumble', straight from Arabic *istathqal/tathaqa*, *thiqal* (n) 'to find it heavy; not to go to war' via lexical shift and passing /th, t, & q/ into /s, r, & g/.

Surrender via Old French 'give up, deliver over', from (i) *sur-* 'over', from Latin *super* 'above', from Arabic *Subar* 'above' (Jassem (2014c)), and (ii) *rendre* 'give back', from (*Vulgar) Latin **rendere/reddere* 'give back, return, restore', from (a) *re-* 'back' and (b) *dare* 'give', direct from Arabic *radd(an)* 'return' via reordering.

Sword via Old English *sweord* (West Saxon *swyrd*, Northumbrian *sword*) 'sword', Old High German *swert*, German *Schwert* 'sword; lit., the cutting weapon', straight from Arabic *saaToor(at)* 'a long, broad knife for cutting wood or meat'; reordering and turning /T/ into /d/ ensued.

Tactics of War (*tactic, tact*) via Latin *tactica, tangere* (v) 'touch', from Greek *taktike* 'arrangement, order', *taxis* (n) 'arrangement, battle array, army order', *tassein* (v), from Arabic *khiTat, takhTeeT* 'plan, planning'; reordering and turning /kh & T/ into /k & t/ were effected. See **war**.

Tanker (*tank, supertanker*) via Portuguese **tank** 'a ship for carrying oil or liquid goods', from Marathi Hindi *tanka/tanken* 'reservoir of water, tank', perhaps from Sanskrit *tadaga-m* 'pond', from Arabic *qanat* 'water channel' via reversal and turning /q/ into /k/; or *khandaq* 'ditch' via reversal, merging /kh & q/ into /k/, and turning /d/ into /t/.

Target via Old English, from Old French *targe* 'light shield', German *Zarge* 'border, edge, frame', from Arabic *daraq(a)t* 'a tool or object for military training', turning /d & q/ into /t & g/; or *tursa(t)* 'a shield', passing /s/ into /g/.

Terrorism (*terrorist, terror, terrible*) via French *terrorisme*, from Latin *terror* 'great fear', *terrere* (v) 'fill with fear, frighten', from Arabic *dhu3r* 'fear'; /dh & 3/ became /t & Ø/.

Threat via Old English for 'crowd, troop, oppression, menace', (German *verdriessn* 'to vex', Latin *trudere* 'to press, thrust'), from Arabic *Darawat* 'of war, severity', *Darra(t)* (v) 'to hurt', or *Daroor(a)t* 'necessity', *iDTar* (v) 'to compel' via reordering and turning /D & T/ into /th & t/; or *Tarad* 'drive away; expel' via lexical shift and passing /T & t/ into /th & t/.

Throw via Old English for 'twist, turn, curl', German *drehen* 'turn, twist', from Arabic *dawr(at)* 'turn' or *dhara* 'throw'; reordering and turning /d (dh)/ into /th/ occurred.

Treaty (*treat, treatment*) via Old French *traitie* 'agreement, dealings', from Latin *tractatus, tractare* (v) 'handling, discussion', from Arabic *Taraq(a), taTarraq*

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'discuss; lit., strike', passing /T & q/ into /t & t/; or, most likely, direct from Arabic *taraDi* 'agreement', turning /D/ into /t/.

Triumph (*triumphant*) via Old French, from Latin *triump(h)us* 'an achievement, success; a celebratory victory procession', probably from Greek *thriambos* 'hymn to Dionysus', direct from Arabic *Dhafar*, *muDhaffar* (adj.) 'victory, winning' via reordering, turning /Dh/ into /t/, (and/or splitting /f/ into /mp/); or *Tarab* 'singing', *muTrib* 'singer', turning /T/ into /t/ and /m/-split from /b/.

Troop (*trooper, paratrooper*) via Middle and Old French *troupe, trope* 'body of soldiers; band of people, company, crowd, troop', perhaps from Frankish **throp* 'assembly, gathering of people', Latin *troppus* 'flock', related to Old English and Norse *thorp* 'village', direct from Arabic *Daarib* 'fighter, hitter, beater; traveler' or *daarib* 'drummer; skillful', *durba(t)* 'running in battle', *darraab(at)* 'traveler' via lexical shift and changing /D (d)/ into /t/; *'atraab* 'equals in age' via lexical shift; or *zubur, zabar* (v) 'groups' via reordering and turning /z/ into /t/ (cf. Old English *thorp* and Arabic *tharb* 'white-stoned earth').

Trouble (*turbid, turbulence, turbulent, turpentine, disturbance*) via Old French *trubler*, from Latin *turbulare/turbidare* 'to trouble', from *turbidus* 'muddy, full of confusion', from *turba* 'crowd, turmoil', perhaps from Greek *tyrbe* 'turmoil, disorder', straight from Arabic *'iDTarab* 'to trouble, confuse, lose balance', merging /DT/ into /t/; or *turab* 'mud, dust; much' via lexical shift.

Truce (*true, truth*) via Old English *treow, triws* (pl.) 'faith, truth, fidelity; promise; agreement, treaty', *treowe* 'faithful', Old High German *triuwa* (Modern *treue*), borrowed into Latin and Italian *tregua*, French *trève*, from Arabic *tarawee* 'thoughtfulness, consideration', *Dhurf, Dhareef* (adj.) 'beauty (of speech)' where /Dh & f/ became /t & s/ or merged into /t/, or *taraDi* 'agreement', turning /D/ into /s/. However, it comes straight from Arabic *taraju3* 'retreat', merging /j & 3/ into /s/; *Tarr(at)* 'driving away', *Tar/Tareer* (*turra(t)*) 'beautiful (speech)', or *Tarad* 'drive away or back' via lexical shift and turning /T & t (d)/ into /t & s/.

Uprising via Old English (i) *up, uppe* and German *auf*, from Arabic *bi* 'in, by, with' via lexical shift, *3ubb, 3ubaab* (pl.) 'top, first' via /3/-elision, or *iyab* 'coming back' via lexical shift (Jassem 2014c) and (ii) *risan* 'to rise (from sleep), stand up', Old High German *risan* 'to rise, flow', German *reisen* 'travel, rise for a journey', from Arabic *saar* 'walk' via reversal, *ra'as* 'to head', or *raqa* 'rise, ascend' via /q/-mutation into /s/.

Vandal (*vandalism, vandalize, Vandals*) via Latin *Vandalus* 'a German tribe that sacked Rome in 455; willful destroyer of what is beautiful or venerable', (Old English *Wendlas* 'perhaps meaning wanderer'), from Arabic *mindal* 'old, imbalanced man; robber', *nadal* (v) 'to carry and steal; dirt', passing /m/ into /v/; *nadhl, 'andhal* (pl.) 'lowly, debase' via reordering or turning // into /v/.

Victory (*victor, Victoria, invincible*) via Old French, from Latin *victoria* 'victory', from past participle of *vincere* (v) 'to overcome, conquer, defeat', from PIE root **weik-* 'to fight, conquer' (Old Church Slavonic *veku* 'strength, power, age', Old

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Norse *vigr* 'able in battle', Old English *wigan* 'to fight'), from Arabic *faaq*, *faa'iq(at)* (adj.) 'overpowering' or *qawi(at)* 'strong' via reversal and changing /q/ into /g/ as in PIE root; otherwise, from Arabic *manSoor/muntaSir* 'victorious', *naSar/intaSar* (v) 'to be victorious' via reordering and passing /m & S/ into /v & k/; or *fakhr(iat)*, *iftikhar* 'victory, pride' via reordering and turning /kh/ into /k/. See **invincible**.

Villainy (*villain*, *villa*) via Old French *vilain* 'farmer, peasant', from Latin *villanus* 'farmhand', from *villa* 'farm, country house', from Arabic *falla2(in)* 'farmer'; /2/ was lost besides lexical shift.

Violence (*violent*; *violation*) via Latin *violentia* 'vehemence, forcibility', probably related to *violare* 'to treat with violence, outrage, dishonour', (perhaps from *vis* 'strength, force, power, energy'), from Arabic *feel* 'dull, heavy, debased person'; *dhill(atun)* 'fear, power' via lexical shift and turning /dh/ into /v/; or *fi3l(atun)*, *fa3al* (v) 'doing something (usually bad)', *fa33ala(tun)* (n) 'manual, mud workers' via /3/-loss and lexical shift.

Wage (*wage war*, *wager*, *wages*) via Old (North) French (*wagier*), *gagier* (Modern *gager*) 'to promise, pay', from Germanic or Old English *wedd* 'promise, pledge, covenant', Gothic *wadi* 'pledge', from Arabic *wa3d* 'promise' via /3 & d/-merger into /ge/; otherwise, straight from Arabic '*ajjaj* (spoken Arabic *wajj*) 'of war and fire, to start, increase' and/or '*ajr* 'pay, salary' where /' / became /w/. Thus only Arabic gives all the right, true cognates. See **war**.

War (*warring*, *war* & *peace*) via Old English *wyrre*, *werre*, Old High German *wirran*, French *guerre*, from Arabic *wagha* 'war' or *ghaara(t)* where /gh/ became /(w) r/; or *2arb* 'war', merging /2 & b/ into /w/. See **peace**.

Weapons of mass destruction (*weaponry*) via Old English *wæpen* 'fighting and defense instrument; sword; penis', German *Waffe* (Old *wafan*), from Arabic *wabil(un)* 'arrow; stick', turning /l/ into /n/; or *2irab(un)*, *2arba(t)* (sing.) 'a fighting tool; arrow stick' via reordering and replacing /2/ by /w/. See **mass** & **destruction**.

Withdrawal (*withdraw*) is a compound from (i) Old English *with-* 'away; against, from, toward, near', from Arabic *faat* 'gone' via /f & t/-mutation into /w & th/ (Jassem 2014c) and (ii) *drawen* 'to draw', possibly from Latin *retrahere* 'to draw back', from Arabic *irtadda* (v), *irtidad/ridda(t)* (n) 'to return, turn back in battle' or *daar/dawar(an)* 'turn' via reordering and turning /d/ into /t/. See **retreat**.

Zero Hour (*cipher*, *decipher*, *decipherment*) via Old French *cifre*, Modern French *chiffre*, from Italian *cifra* 'nought, zero', from Latin *cifra/zephirum*, from Arabic *Sifr* 'zero, empty'; /S & f/ merged into /z/. See **cipher**.

Zone, War via Latin *zona* 'geographical belt, celestial zone', from Greek *zone* 'a belt, the girdle worn by women at the hips', from Arabic *zinnar* 'belt' via /n & r/-

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merger; *2izam* 'belt' via /z/ & z/-merger and passing /m/ into /n/; or *kawn* 'world, being' where /k/ became /z/.

In short, the total number of *military terms* amounted to 193 in this study, all of which have true Arabic cognates: i.e., 100%.

4. Discussion

The results clearly show that *military terms* in Arabic, English, German, French, Latin, Greek, Sanskrit, and all Indo-European languages are true cognates, which have identical or similar forms and meaning. The percentage of shared words between Arabic and such languages amounted to 100%, which indicates their membership to the same language (i.e., dialects), for which a much lower 60-80% ratio is usually set according to Cowley's (1997: 172-173) 100-word list-based classification. As to their differences, however, they all stem from natural and plausible causes and different routes of phonetic, morphological, grammatical, and semantic change.

As such the results are in full harmony with the findings of previous studies (Jassem 2012a-f, 2013a-q, 2014a-k, 2015a-e) in which English, German, French, Latin, Greek, Sanskrit and Arabic were all found to be really dialects of the same language rather than mere members of the same family. This runs counter and refutes the claims of the family-tree model and the comparative method referred to in Section (1) above. In particular, they lend further support to the radical linguistic (or lexical root) theory on all levels of analysis. On the theoretical axis, the main principle which says that Arabic, English, German, French, and the so-called Indo-European languages are not only genetically related but also are dialects of the same language is, therefore, verifiably sound and empirically true. This implies they make up a larger language family, which has been termed *Eurabian* or *Urban* as a blend of European and Arabian languages (Jassem 2015c: 41, 2015d). Furthermore, this entails that all the above languages must have descended from an earlier, perfect, suddenly-emerged language, which has been called *radical (world) language* from which all human languages initially came and which has variably survived into today's languages although it got simpler and simpler over time. In other words, it could never have died out beyond recognition. With proper methodology as in this work, it can be easily recovered, whose closest or most conservative and productive descendant, it seems, is Arabic for preserving almost all its features (Jassem 2014h-k, 2015a-e). In fact, all Indo-European languages might have descended directly from Arabic for reasons outlined earlier (Jassem 2015a-b, 2015d: 131-132; 2014a-b, 2014e).

As a consequence, *reconstructing* an old world language is needless; rather that proto-language, called *radical language* here, is still very much alive and vibrant, having survived into today's languages, with Arabic being its closest descendant as the above data clearly shows. Thus the quest should focus on relating those languages to it instead of rebuilding or reconstructing spurious, fictitious, hypothetical languages.

The exact time of the split-up between Arabic and the so-called Indo-European languages is immaterial. The fact remains that these languages were, indeed still are and will continue to be, closely related dialects which developed and coexisted over

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time in one geographically connected area. For example, *army, arms, battle, gun, military, ballistic missile, war, peace, treaty*, and so on will never evolve further than their current forms are from their Arabic parent cognates as explained in (3) above; that is virtually the end. In fact, they are most likely, given the ease and speed of international telecommunications today, to revert back to their original forms in Arabic because change or evolution is cyclic in nature.

The place of the original language, or *Radical Language*, is a lot easier to pinpoint, which is closely linked to language itself definitely. Because all English and Indo-European words can be successfully traced back to Arabic, the real birthplace of that *radical language* must have been the focal area in which Arabic was and continues to be incessantly spoken to this day by hundreds of millions of native speakers. That is, all Indo-European languages, cultures, and peoples originated in the distant past from the present Arabic-speaking areas, the geographical centre of the world, through early migration which was a lot easier before than today. So language is a very, very reliable guide to origins certainly. Any other search is misguided and misleading at best and futile at worst (cf. Campbell 2013: Ch. 15).

Now back to the analytical axis. The procedures all applied neatly and smoothly. Phonetically, the whole changes were natural and plausible, cyclic and multi-directional, including processes like substitution, deletion, reversal, merger, split, reordering, reduction, and so on. Morphologically, the affixes, whether inflectional or derivational, all had true Arabic cognates as well (see Jassem 2012f, 2013a-b, 2013l, 2015d).

Semantically, all patterns were attested in the data. The most obvious pattern was lexical shift where almost all English military terms like *archer, arms, arrow, engagement, gun, lance, missile, police* were names of old Arab weapons which shifted their reference, which is very natural as language cannot be invented at all; it is rather recycled. Another recurrent pattern was lexical or semantic multiplicity (polysemy) where some English words had more than one meaning, which might just as well have more than one likely Arabic cognate; for example, *aircraft, airport, airplane, enthrall* have different meanings, every one of which derives from formally and semantically similar Arabic words (see 3 above). Actually, most Arabic words are polysemous in nature, which depend on context entirely. Closely linked to lexical multiplicity is lexical convergence where an English word might have more than one likely Arabic cognate because of the formal and semantic similarity between Arabic words, on the one hand, and their English, German, French, Latin, and Greek cognates, on the other. For instance, *airplane, aircraft, assault, military, militia, war* might each derive from several Arabic words, all formally and semantically similar (see 3 above). Although only one cognate might be the ultimate source in the end, no need is felt for the time being to specify which one it might be; the reader may judge.

Lexical stability was common where a good number of *military terms* preserved their basic meanings across the languages, e.g., *aggression, battle, fire, spitfire, helicopter, hostility*. However, a few cases exhibited lexical divergence where cognates were opposites like *expedition* and *fusion* (see 3. above). Also, lexical split affected some Arabic words like *faraj* 'free', leading to *free, friend, and Friday* in English via /j/-loss; *hostage, hostility, host* are other examples. Lexical change

occurred in *alarm*, *alert*, *engage*, the last of which developed from *promise* to *fight*, for example.

Finally, lexical variability was rife in the data; in fact, all cognates amongst the languages can be considered variants such as English *war*, French *guerre*, and Arabic *ghaar(at)* (see 3 above); also the different forms of the same words within the same language are variants such as Old and Modern English *war*, *werre*, *wyrre* and *sword*, *sweord*, *swyrd*; Arabic, in particular, is replete with linguistic variability of all types such as the roots for *military* (*malath*, *maladh*, *malas*, *malaT*) and *spitfire* (*basaq*, *bazaq*, *baSaq*) in 3 above.

5. Conclusion and Recommendations

To recapitulate, the main findings were as follows:

- i) The 193 *military terms* in Arabic, English, German, French, Latin, Greek, and Sanskrit are true cognates, whose differences are due to natural and plausible causes and different routes of linguistic change.
- ii) The radical linguistic theory has been adequate for genetically relating *military terms* to one another in the above languages, according to which they are all dialects of the same language and which comprise one large language family that has been recently called *Eurabian* or *Urban*, for short. Phonetically, the main changes included substitution, reversal, reordering, deletion, split, and merger; lexically, the recurrent patterns were stability, convergence, multiplicity, shift, split, and variability.
- iii) The Radical or Root Language, or early prehistoric language, was real and perfect, which could never have died out but rather has variably survived into today's languages. As Arabic is phonetically, morphologically, and lexically the largest and most complex of all, it can be safely said that it has inherited almost all the Radical World Language features, thereby showing its incessant permanence as the most conservative of all.
- iv) Finally, the current work supports earlier calls for further research into all language levels, especially lexis (Jassem 2012a-f, 2013a-q, 2014a-k, 2015a-e). Also the application of such findings to language teaching, lexicology and lexicography, translation (Jassem 2014d, 2015a), cultural (including anthropological, historical, social, religious) awareness, understanding, and heritage is badly needed to promote cross-cultural understanding and cooperation in all areas of human endeavour.

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VHI vs. VRQOL in Trained and Untrained Choir Singers

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Abstract

A singer's quality of life and overall comfort are profoundly affected by the way the voice functions. Conversely, the way a person sings profoundly disturbs their quality of life. As singers known to be an at risk population for voice disorders and related problems, it is noted that comparative studies of VHI and VRQOL are relatively rare particularly in Indian population. The present study aimed to study the VHI scores in trained and untrained choir singers, VRQOL scores in trained and untrained choir singers, compare VHI in singers and nonsingers, and compare VRQOL in singers and nonsingers and to compare the VHI and VRQOL in trained and untrained choir singers. The results of the following study show that there is a significant difference in VHI between trained and untrained choir singers. There is a significant difference in VRQOL between trained and untrained choir singers. There is a significant difference in VHI between singers and non-singers choir singers. There is a significant difference in VRQOL between singers and non-singers choir singers. Thus, VHI can be considered as a better and a more appropriate tool for the evaluation of the professional voice users especially for the singers.

Key words: choir singers, trained/untrained, VHI, VRQL, assessment of voice, risks

Introduction

Speech is defined as the audible manifestation of language (Van riper & Erickson, 1990). Man has used speech to transfer his ideas, thoughts throughout human history. Speech has three parameters that are voice, fluency and articulation. Voice acts as a carrier wave of speech communication. Individuals use their voice effectively to influence their environment and also to protect their thoughts and personalities.

Professional voice users have more vocal demands compared to nonprofessional voice users. "Professional voice users are those individuals who are directly dependant on communication for their livelihood" (Stemple, 1993). Professional voice users include not

only singers and actors, but also attorneys, politicians, clergy, educators and telephone receptionists (Sataloff, 1991).

Professional voice user is at risk than the normal speaker for disorders produced by abuse or by inefficient use of the speech production system.

Assessment of voice includes perceptual, objective, acoustic, Aerodynamic and self-evaluation by the patient questionnaires. Most of the self-evaluation by the patient questionnaire are in English. They include: Voice related quality of life instrument (VRQOL), the Voice handicap index (VHI) & Voice symptom scale (VoiSS).

Rosen and Murry (2000) determined the degree of handicap expressed by professional and recreational presenters with a voice complaint. Results of the VHI for singers show that singers score significantly lower (less severe) on the VHI matched to nonsingers.

Portone, Hapner, McGregor, Otto and Johns (2007) investigated the correlation between the Voice Handicap Index (VHI) and the Voice-Related Quality of Life Measure (V-RQOL), and to test conversion of scores between the two instruments. There was no significant difference between the mean measured and mean calculated VHI scores and recommended that the two instruments are not substitutable for individuals.

Kazi, De Cordova, Singh, Venkitaraman, Nutting, Clarke, Rhys-Evans and Harrington (2007) examined effect of the voice impairment across the physical, emotional, and functional domains in patients using valved speech following total laryngectomy with the help of two symptom specific scales. They found a strong correlation (Spearman rho, $P < 0.001$) between the V-RQOL and VHI questionnaires. They concluded that both the symptom scales had good correlation between them.

Cohen, Noordzij, Garrett and Ossoff (2008) determined the factors that influence the self-perceived handicap associated with singing voice problems. Duration of symptoms, being an amateur singer or singing teacher, benign vocal fold lesions, and neurologic voice disorders were associated with increased SVHI scores. Singers experience significant handicap as a consequence of their singing problems with certain issues associated with greater impairment.

Murry, Zschommler and Prokop (2009) determined the dissimilarities in responses to the Voice Handicap Index (VHI-10) between singers and non-singers. Result showed Singers

with voice problems do not rate their voices to be more handicapped than non-singers unless statements related specifically to singing are included. Shankar and Rao (2009) studied VHI vs VRQOL in bhajan trained and untrained singers and result shown that trained had more voice handicap than untrained group.

Avila, Oliveira and Behlau (2010) verified whether the presence of vocal complaints in erudite singers produces quality of life handicap in the use of singing voice. They concluded that singers with vocal complaints and/or symptoms had higher handicap index in singing, expressed in subscales Impairment and Disability, without relationship with vocal classification.

Need for the Present Study

As singers are known to be an at risk population for voice disorders and related problems, studies estimating voice quality are found in literature. It is noted that comparative studies of VHI and VRQOL are relatively rare particularly in Indian population. Further studies comparing these measures in trained and untrained population are not found. This study addresses to answer these questions. The understanding of the results is expected to throw more light in understanding voice problems of singers in Indian context.

Aim of the Study

The present study aimed to study the VHI scores in trained and untrained choir singers, VRQOL scores in trained and untrained choir singers, compare VHI in singers and nonsingers, and compare VRQOL in singers and nonsingers and to compare the VHI and VRQOL in trained and untrained choir singers.

Methodology

Subjects

45 choir singers in the age of 20- 25 years were included in the study. The groups were divided according to the selected variable such as singing experience: Trained: 15 singers with more than two year of experience, Untrained: 15 singers with little experience (less than 2 years) and Non singers: 15 non singers with no singing experience. Singers answered questions posed to them from two protocols (VHI, and VRQOL), the protocols

were administered without the investigator's support, with questions posed in a random order and without consulting previously answered questionnaires.

Procedure

All subjects were asked to fill the Voice Handicap Index. It is a patient-based self-assessment tool that consists of 30 items distributed over three domains: functional, physical, and emotional. The functional subscale describes the “impact of voice disorders on daily activities,” the physical subscale describes patients’ self-perceptions of laryngeal discomfort or the voice output characteristics, and the emotional subscale illustrates patients, “affective response to voice disorders”. . Each item is answered using a 5-point Likert-type scale: 0=never, 1=hardly ever, 2=sometimes, 3=almost always, and 4=always. The VHI total score ranges between 0 and 120 a high number indicates greater severity of voice problem.

VRQOL is a quality of life measure which includes 10 questions. It is a measure which determines the severity and frequency of the problem by answering each question. Each question is answered using 5 - point Likert-type scale: 1=none, 2 = a small amount, 3 = a moderate amount, 4 = frequently and 5 = problem is as “bad as it can be”. There is a scale from 0 to 100, with 100 being the best. This is a different number scale by adding up answers on the questionnaire. If the score is low, there is more problem. If there is high score, there is less problem.

VHI tried to get the information concerning the frequency of the voice problem, while VRQOL focused on the frequency and severity of a voice problem. The answers of the questionnaires were charted and the comparison of the groups for which the variable studied was done using the ANOVA test.

Results and Discussion

The present study aimed to study the VHI scores in trained and untrained choir singers, VRQOL scores in trained and untrained choir singers, compare VHI in singers and non-singers, compare VRQOL in singers and non-singers and to compare the VHI and VRQOL in trained and untrained choir singers. The obtained data was statistically analysed and results were discussed below.

	N	Mean	Std. Deviation	95% Confidence Interval for Mean		ANOVA F	p		
				Lower Bound	Upper Bound				
VHI - F	US	15	2.40	1.30	1.68	3.12	209.609	HS	.000
	TS	15	7.67	.90	7.17	8.16			
	NS	15	.60	.63	.25	.95			
	Total	45	3.56	3.18	2.60	4.51			
VHI- P	US	15	4.13	1.13	3.51	4.76	448.576	HS	.000
	TS	15	12.27	1.28	11.56	12.98			
	NS	15	.60	.83	.14	1.06			
	Total	45	5.67	5.05	4.15	7.19			
VHI - E	US	15	2.33	1.76	1.36	3.31	101.493	HS	.000
	TS	15	6.27	1.16	5.62	6.91			
	NS	15	.00	.00	.00	.00			
	Total	45	2.87	2.87	2.00	3.73			
TOTAL	US	15	8.93	3.10	7.21	10.65	543.968	HS	.000
	TS	15	26.20	1.74	25.24	27.16			
	NS	15	1.20	.94	.68	1.72			
	Total	45	12.11	10.77	8.88	15.35			

Table 1 showing VHI domain scores for untrained, trained and non singers.

As is evident from the table 1, lower scores (2.40 and 2.33) were obtained for the functional and emotional domains for untrained choir singers while comparatively higher scores (4.13) were obtained for the functional domains. Results were found to be highly significant (0.00). Similar results were also obtained for trained group, Lower scores (7.67 and 6.27) were obtained for the functional and emotional domains while comparatively higher scores (12.27) were obtained for the functional domains. Results were found to be highly significant (0.00). And also similar results found for nonsingers group, Lower scores (0.00) were obtained for the emotional domain while comparatively higher scores (0.60 and 0.60) were obtained for the functional and physical domains. Results were found to be highly significant (0.00).

	Trained	Untrained
Mean	26.20	8.93
Standard deviation	1.74	3.10
P value	0.00 (highly significant)	

Table 2 showing the comparison between VHI scores in trained and untrained choir singers.

Above table shows mean, standard deviation and p values for both trained and untrained choir singers. The mean score for the VHI in the trained group was 26.20, whereas for the untrained group mean was 8.93. Results were found to be highly significant (0.00).

Below table showing comparison between VHI scores in singers and non-singers

	Singers	Non singers
Mean	26.20	1.20
Standard deviation	1.74	0.94
P value	0.00 (highly significant)	

Above table shows mean, standard deviation and p values for both singers and nonsingers. The mean score for the VHI in the singer group was 26.20, whereas for the nonsingers group mean score was 1.20. Results were found to be highly significant (0.00).

	N	Mean	Standard deviation	Mean		ANOVA F	p
				lower bound	upper bound		
VRQOL US	15	11.33	1.29	10.62	12.06	10.946	.000
TS	15	13.33	2.64	11.87	14.79		
NS	15	10.47	.52	10.18	10.75		
Total	45	11.71	2.07	11.09	12.33		

Table 4: showing the VRQOL domain scores for untrained, trained and non-singers.

From the above table it is evident that mean score for the VRQOL in the trained group was 13.33, whereas for the untrained group mean was 11.33. Results were found to be highly significant (0.00).

	Trained	Untrained
Mean	13.33	11.33
Standard deviation	2.64	1.29
P value	0.00 (highly significant)	

Table 5 showing Comparison between VRQOL in the trained and untrained choir singers.

Above table shows mean, standard deviation and p values for both trained and untrained singers. The mean score for the VRQOL in the trained group was 13.33, whereas for the untrained group mean was 11.33. Results were found to be highly significant (0.00).

	Singers	Non singers
Mean	13.33	10.47
Standard deviation	2.64	0.52
P value	0.00 (highly significant)	

Table 6 showing comparison between VRQOL in the singers and non singers.

Above table shows mean, standard deviation and p values for both singers and non singers. The mean score for the VRQOL in the singer group was 13.33, whereas for the nonsingers group mean score was 10.47. Results were found to be highly significant (0.00).

Discussion

The gold standard for self-assessment of voice is the VHI, a 30- item questionnaire examining functional, physical and emotional aspects of voice disorders. An alternative is the VRQOL questionnaire which gives almost identical results. The latter is recommended for clinical application as it only comprises 10 items, while the VHI consists of 30 questions, and it is considered more practicable.

Both professional and avocational singers report a greater prevalence of disability and are more likely to seek medical attention than non- singers. Shankar and Rao (2009) noted that experienced, trained singers are more voice handicapped than untrained singers.

The results of our study revealed that there is no significant difference in the mean score of VHI in trained, untrained and nonsingers groups. Our results are in accordance with those of Shankar and Rao (2009).

Summary and Conclusion

A variety of adverse consequences happens when the voice is comprised. These consequences differ according to how dependant an individual is, professionally and

personally, on consistent vocal behaviours. Irrespective of training or use, the range of adversity differs in impact from person to person. A singer's quality of life and overall comfort are profoundly affected by the way the voice functions. Conversely, the way a person sings profoundly disturbs their quality of life.

Relatively less research have been done on singer's self-evaluation of voice and limited studies have been done on type of singer and self-evaluation of voice. The present study aimed to find the VHI & VRQOL scores in trained and untrained choir singers and to compare VHI in singers and non-singers and VRQOL in singers and non singers.

The VHI and VRQOL are self-administered questionnaire that quantifies the degree of handicap related to voice disorders. It's a measure of functional disability and also provides data valuable to pre and post treatment evaluation. VHI and VRQOL rating scale were administered to the subject groups by administering the questionnaire of both the rating scales to identify the presence of a voice problem.

The results of the following study show that: There is a significant difference in VHI between trained and untrained choir singers. There is a significant difference in VRQOL between trained and untrained choir singers. There is a significant difference in VHI between singers and non-singers choir singers. There is a significant difference in VRQOL between singers and non-singers choir singers.

VHI and VRQOL rating scale administered on the above mentioned population show a mild handicap and an excellent score respectively. VHI scores revealed that the functional domains of the score were impaired compared to the physical and emotional domains. The different results obtained for VHI and VRQOL may be because of the restricted number of questions in VRQOL about the functional elements of voice which is found to be the most impaired in trained and untrained choir singers. Thus, VHI can be considered as a better and a more appropriate tool for the evaluation of the professional voice users especially for the singers.

Clinical Implications

This data will be useful for speech language pathologists to understand emotional, physical and emotional domains of voice in trained, untrained and nonsingers.

Limitations and Future Directions

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The study was carried out in a small population. Study was only focused on choir singers, future studies can be focused on other singing groups. Variables such as frequency, duration of singing session could be added in future studies.

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Brown's Morphological Skills in Typically Developing Trilingual (Konkani-English Kannada) Speaking Children

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Abstract

An individual is exposed to more than one language, with increasing mobility or globalization. Relatively little research has been conducted on children's English grammatical development in trilinguals. The present study aimed to understand the usage of Brown's morphological skills in context of general conversation and picture discrimination in 6-9 years Konkani- English- Kannada trilingual children. Speech samples were audio taped from 45 school going (Konkani- English- Kannada) trilingual speakers. Collection of samples included tasks of picture discrimination and clinician child conversation. Language data obtained was analysed, based on Brown's (1973) 14 grammatical morphemes. Results showed that out of 14 morphemes only 6 and 8 morphemes were present in picture task and general conversation in 6-7 years children, 8 and 8 morphemes were present in picture task and general conversation in 7-8 years children, and 9 and 10 morphemes were present in picture task and general conversation in 8-9 years children. Concluded that Konkani- English- Kannada trilingual children followed a different morphological development pattern when compared to the typically developing monolingual English children.

Key words: Brown's 14 grammatical morphemes, trilingual speakers, Konkani language.

Introduction

Language is the key vehicle for communication. Language is a set of arbitrary signs used by a group of people for the purpose of communication. Understanding of language requires the explanation of terms symbol and arbitrary (Owens, 2008). Language is the systematic and

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conventional use of sounds for the purpose of communication on self- expression. Language is complex and multifaceted (Crystal, 1995).

Morphology is the feature of language concerned with the rules governing change in word meaning. A morpheme is a word or part of a word that conveys meaning. Many words can be broken down into minor units that can be used to convey meaning. Grammatical morphemes such as the present progressive ‘– ing’, the regular past ‘–ed’ and the plural ‘-s’ are defined as “bound” in that they function as symbols or tags that are used to change the meaning when attached to a word. Other grammatical morphemes such as *in*, *on*, *a* and *the* are described as “free” because they can stand alone, modifying another word but not attached to it.

Grammatical morphemes are noticeably absent in children’s early word combinations. Children firstly use word order to convey meaning, even those children acquiring highly inflected languages. But as their mean length of utterances in morphemes (MLU) approaches 2.5, morphemes such as the past tense and plural inflections and prepositions such as *in* and *on* *begin to appear*. Soon after their first 50 words, at around 18 months of age, toddlers begin to combine words into two – word phrases. Between 2 and 5 years of age, pre-schoolers will develop the capability to use grammatical morphemes, produce basic grammatical sentence types and combine those into even more advanced grammatical structures. The emergence of these grammatical morphemes begins early in the preschool years. Although other important aspects of language are also emerging, as these grammatical morphemes gradually develop, the pre-schoolers’ language takes on a more mature, adult like texture.

Dale (1980) indicated that the bilingual group exhibited a lower percent of accuracy across all morphemes when compared to the monolingual expectations.

Paradis, Nichladis, Crago & Genesee (2011) argued that some differences in morphology might appear as errors in English as the second language, which is caused by the transfer of the grammatical rules from the child’s first language.

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Steckol & Leonard (1979) studied grammatical morpheme usage of normal children and language impaired children matched at two different levels of mean length utterance length. The language impaired children displayed less grammatical morpheme usage than the normal children with equivalent mean utterance length.

Varghese & Kumaraswamy (2013) studied brown's morphological skills in Kannada-English bilinguals on 5-7 years children's. Result revealed presence of 4 morphemes and absence of 8 morphemes.

Varghese, Thomas, Nebu, Sunny & Kumaraswamy (2014) studied brown's morphological skills in Malayalam- English bilinguals on 5-7 years children's. Result showed that the presence of 6 morphemes in picture discrimination task and presence of 8 morphemes in general conversation task.

Need of the Study

Relatively little research has been conducted on children's English grammatical development in trilinguals. Earlier studies focused on western languages. In the current study, we take a small step toward morphological development in Konkani- Kannada-English trilinguals. Speech language pathologists need to understand typical English third language acquisition and how it differs from bilingual and monolingual English in order to accurately assess and effectively identify potential language disorders as early as possible.

Aim

The aim of the study was to determine the order of acquisition of English morphological structures produced by Konkani- Kannada- English bilingual children and which morphological structures mastered by 6-9 years.

Methodology

The present study aimed to find which morphological structures were achieved by 6 -9 year (Konkani-English-Kannada) typically developing trilingual children.

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45 typically developing children further divided into three groups (15 each in the age range of 6-7, 7-8 and 8-9 years) participated in the present study.

Inclusive Criteria

As per school record and teachers input:

- Speaking Konkani as native language.
- English as second language.
- Kannada as third language.
- Attends English medium school since kindergarten.

Exclusive Criteria

- No history of speech, language and hearing problem.
- No history of middle ear infections.
- No neurological deficit.

Stimulus and Equipment

Stimulus preparation was done based on the three experienced speech language pathologists view, six colour card were depicting the activities of school, home and playground were chosen for picture description task. A conversation sample between clinician- child and picture card description (school, playground and home) was recorded using PRAAT software 5.3.14 version (Boersma & Weenink, 2007).

Procedure and Scoring

Test was administered in a quiet room with adequate illumination. The subject was seated next to the examiner 1 foot distance in front of the standard notebook with inbuilt microphone. Child was asked to sit in a chair and six picture cards were given to him, one after the other which he had to describe the activities happened in the picture card. The instruction by the clinician was given in English for conversation sample and for picture description task. For

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the above two task the client has to describe in full and meaningful sentence. If the participants were not able to say in complete sentence, semantic cues were given only once.

A score of one for presence of morphemes and zero for absence was obtained. The audio recorded samples were transcribed using International Phonetic Alphabet (IPA) -5 and analysed for morphological structures. The data was statistically analysed using Kruskal Walli's test to find the significant difference of morphemes present in trilinguals and as well as the pattern of the morphemic development to have a general idea about the trilingual Konkani – English-Kannada speakers English morphemic development. The identified morphemes were compared with browns 14 stages and checked for order of acquisition and its relevance in Konkani-English- Kannada trilinguals.

Results and Discussion

The aim of the present study was to determine which English morphemes were produced by 6- 9 years (Konkani-English-Kannada) typically developing trilingual children. Each subject's utterances were analysed separately for the acquisition of 14 Brown's morphological skills. The obtained data was statistically analysed and results were discussed below.

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Task: Picture description

	Age group	N	Mean	SD	Median	Kruskal wallis test	p value
Present progressive – ing	6-7	15	15.07	3.990	14.00	24.180	0.000
	7-8	15	22.60	4.469	22.00		HS
	8-9	15	24.60	3.397	25.00		
In	6-7	15	.40	.737	.00	19.7	0.00
	7-8	15	1.73	1.486	2.00		HS
	8-9	15	3.00	1.690	2.00		
On	6-7	15	.00	.000	.00	32.1	0.00
	7-8	15	.07	.258	.00		HS
	8-9	15	2.07	1.668	2.00		
Plurals –s, es	6-7	15	1.13	1.246	1.00	21.014	0.00
	7-8	15	4.07	1.870	5.00		HS
	8-9	15	4.80	2.624	5.00		
Past irregular- went	6-7	15	.00	.000	.00	6.286	.043
	7-8	15	.00	.000	.00		SIG
	8-9	15	.20	.414	.00		
Uncnttbl copula–am, is, are	6-7	15	6.60	3.112	7.00	31.503	.000
	7-8	15	15.00	4.342	14.00		HS
	8-9	15	19.80	5.158	20.00		
Possessive + s (mommy' s)	6-7	15	.07	.258	.00	7.571	.023
	7-8	15	.67	.900	.00		SIG
	8-9	15	.13	.516	.00		
A, the (articles)	6-7	15	1.20	1.656	1.00	23.196	0.00
	7-8	15	9.80	5.493	8.00		HS
	8-9	15	16.80	9.872	18.00		
Past irregular –ed, d, t	6-7	15	.00	.000	.000	.000	1.000
	7-8	15	.00	.000	.000		HS
	8-9	15	.00	.000	.000		
3 rd person regular (+s, talks, runs)	6-7	15	.00	.000	.000	.000	1.000
	7-8	15	.00	.000	.000		HS
	8-9	15	.00	.000	.000		
3 rd person irregular (does, has)	6-7	15	.00	.000	.00	.000	1.000
	7-8	15	.00	.000	.00		HS
	8-9	15	.00	.000	.00		
Uncnttbl auxillary (am,is, are)	6-7	15	.00	.000	.00	6.204	1.000
	7-8	15	1.13	2.264	.00		HS
	8-9	15	1.73	2.939	.00		
Contractbl copula (m, 's, 're)	6-7	15	.00	.000	.00	.000	1.000
	7-8	15	.00	.000	.00		HS
	8-9	15	.00	.000	.00		
Contractbl auxillary – 're (there running)	6-7	15	.00	.000	.00	.000	1.000
	7-8	15	.00	.000	.00		HS
	8-9	15	.00	.000	.00		

Table 1: showing the mean and standard deviation of Brown's morphemes for picture description task.

From the above table it clearly shows that out of the 14 grammatical morphemes only nine morphemes showed highly significant difference (p = .000) among three age groups and three morphemes having significant difference across three age groups. Present progressive (-ing) was observed to be an early developing morpheme. Out of nine morphemes, past irregular (- went) was the least used.

Type: General conversation:

	Age group	N	Mean	Std. Deviation	Median	Kruskal wallis test	p
Present progressive – ing	6--7	15	6.93	3.305	7.00	.920	.631
	7--8	15	7.33	3.374	7.00		
	8 -- 9	15	6.47	3.137	6.00		
In	6--7	15	.33	.617	.00	16.781	.000 HS
	7--8	15	1.87	.990	2.00		
	8 -- 9	15	1.93	1.387	2.00		
On	6--7	15	.00	.000	.00	4.356	.113
	7--8	15	.33	.617	.00		
	8 -- 9	15	.20	.414	.00		
Plurals – s,es	6--7	15	.33	.617	.00	5.649	.059
	7--8	15	1.27	1.335	1.00		
	8 -- 9	15	.93	.884	1.00		
Past irregular- went,	6--7	15	.00	.000	.00	21.749	.000 HS
	7--8	15	.00	.000	.00		
	8 -- 9	15	.93	1.033	1.00		
Uncntctbl copula- am, is, are, was	6--7	15	1.33	1.047	1.00	4.301	.116
	7--8	15	3.13	3.815	1.00		
	8 -- 9	15	2.07	1.100	2.00		
Possessive + 's (mommy's)	6--7	15	1.33	.900	2.00	6.044	.049 sig
	7--8	15	1.53	1.125	2.00		
	8 -- 9	15	2.13	.743	2.00		
A, the (articles)	6--7	15	.27	.594	.00	3.177	.204
	7--8	15	.87	1.246	.00		
	8 -- 9	15	1.00	1.309	.00		
Past irregular-ed,d,t	6--7	15	.00	.000	.00	4.093	.129
	7--8	15	.00	.000	.00		
	8 -- 9	15	.13	.352	.00		
3rd person regular + s, talks, runs	6--7	15	.0000	.00000	.0000	.000	1.000
	7--8	15	.0000	.00000	.0000		
	8 -- 9	15	.0000	.00000	.0000		
3rd reson irregular (does, has)	6--7	15	.0000	.00000	.0000	.000	1.000
	7--8	15	.0000	.00000	.0000		
	8 -- 9	15	.0000	.00000	.0000		
Uncntrbl auxillary (am, is, are, has,have)	6--7	15	.07	.258	.00	1.338	.512
	7--8	15	.13	.352	.00		
	8 -- 9	15	.33	.724	.00		
Contractbl copula- ('m, 's, 're),	6--7	15	.0000	.00000	.0000	.000	1.000
	7--8	15	.0000	.00000	.0000		
	8 -- 9	15	.0000	.00000	.0000		
Cntracbl auxllry - -'re (they re running)	6--7	15	.07	.258	.00	2.000	.368
	7--8	15	.00	.000	.00		
	8 -- 9	15	.00	.000	.00		

Table 2: showing the mean and standard deviation of evaluated Brown's morphemes in general conversation task.

From the above table it is evident that out of the 14 grammatical morphemes only three morphemes had highly significant difference (p = .000) among three age groups and

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one morpheme possessive (-ing) shown significant difference between three age ranges. Present progressive (-ing) was observed to be an early developing morpheme. Out of nine used morphemes, past irregular (-ed, t) was the least used.

Discussion

The present study described about the presence of morphological structures achieved by 6-9 years trilingual (Konkani – Kannada- English) children. More specially, accuracy in production of Brown's (1973) 14 grammatical morphemes were matched between Konkani – Kannada- English speaking children, who had been expected only to communicate in Konkani at home before entering kindergarten. Results showed that in picture description task out of 14 morphemes only 6 morphemes were used and for conversation task 8 morphemes were used by children in 6-7 age group, out of 14 morphemes only 8 and 8 were used in picture description and general conversation task in 7-8 years children, 9 and 10 morphemes were present in picture task and general conversation in 8-9 years children respectively which are in agreement with Bland- Stewart and Fitzgerald (2001).

Summary and Conclusion

Language is a complex and dynamic system of conventional symbols that is used in various modes for thought and communication. Contemporary views of human language holds that, language evolves within specific historical, social and cultural context; language is a rule governed behaviour described by a least five parameters phonologic, morphologic, syntactic, semantic and pragmatic language learning and use are determined by interaction of biological, cognitive, psychological and environmental factors (American Speech and Hearing Association, 1982).

An individual is exposed to more than one language, with increasing mobility or globalization. Hence an individual must or should know more than one language i.e. be bilingual or multilingual to be an efficient communicator. Bilingualism means a person who knows more than one language (Mackay, 1962). The American Heritage Dictionary defines a trilingual person as someone who is using or able to use three languages, especially with equal fluency or nearly equal fluency. However differences in morphologic language development may be observed when considering children learning two languages. Under the

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assumptions of a usage based theory of language acquisition (Tomasello, 2003) language input and age have important role for children's morphologic language development.

Relatively little research has been conducted on children's English grammatical development in trilinguals. The present study aimed to understand the usage of Browns morphological skills in context of general conversation and picture discrimination in 6-9 years Konkani- English-Kannada trilingual children. Speech samples were audio taped from 45 school going (Konkani- English-Kannada) trilingual speakers. Collection of samples included tasks of picture discrimination and clinician child conversation. Language data obtained was analysed, based on Brown's (1973) 14 grammatical morphemes. Statistical analysis was carried out further using Kruskalwalli test. Results showed that out of 14 morphemes only 6 and 8 morphemes were present in picture task and general conversation in 6-7 years children, 8 and 8 morphemes were present in picture task and general conversation in 7-8 years children, 9 and 10 morphemes were present in picture task and general conversation in 8-9 years children respectively which are in accordance with Bland-stewart and Fitzgerald (2001). Konkani- English- Kannada trilingual children followed a different morphological development pattern when compared to the typically developing monolingual English children.

Clinical Implications

This data will be useful for speech language pathologists to understand typical English third language acquisition and how it differs from monolingual and bilingual English in order to accurately assess and effectively identify potential language disorders as early as possible. Also the results can be used to compare with language disordered group.

Limitations

Inadequate sample size. A wider age range would have yielded a more reliable result.

Future Directions

Study can be carried out across various Indian languages. Study can be carried across different language impaired population.

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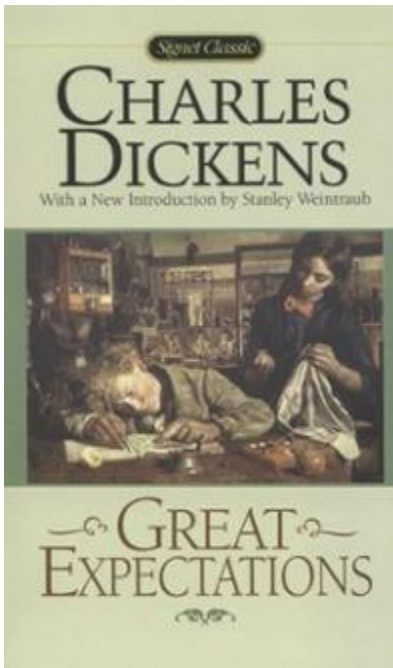
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Brown's Morphological Skills in Typically Developing Trilingual (Konkani-English
Kannada) Speaking Children

The Two Elements of Nature (Water and Fire) Used as a Symbol by Charles Dickens in *Great Expectations*

Dr. M. Manopriya



Abstract

According to Northrop Frye, a symbol is any unit of any work of literature which can be isolated for critical attention. The meaning, the structure, the setting of the novel and the insight into the psyche of the characters involved can be apprehended by the exploration of the imagery. An image, a symbol or a cluster of images occur in the artistic creation to give a suitable backdrop to the story. An image or a symbol can act as a monad, when it is taken out and treated as the archetype, in comparison with other similar images or symbols occurring in other literature. In the novel *Great Expectations*, Dickens makes use of the various symbolical meanings for water and fire according to the situation. Starting with Pip, Miss. Havisham and Magwitch, most of the characters are affected by water and fire. This paper discusses the events in the novel and brings out the deeper meanings involved in the symbolism. This paper attempts

to compare and bring in various examples of symbolism in other literature, as well as explaining the significance of water and fire as the major symbols here in this novel.

Keywords: Symbol, Image, Artistic creation, Water and fire, Symbolism

Mrs. Joe's Demise and the Symbol of Water

Pip, the protagonist, depressed because of his sister Mrs. Joe's demise, is in need of consolation. In order to get consolation from his dead parents and brothers, namely, Alexander, Bartholomew, Abraham, Tobias and Roger he goes to the graveyard; and from there he looks at the river and he says, 'the low leaden line beyond was the river' (2).

Water here stands as a symbol for the collective unconscious. The river is seen from afar, a slight leaden line. The presence is not felt, but the assurance of a body of water is there. Here the river water stands for the collective consciousness of Pip. Pip who stands alienated, literally and figuratively from his family and will in the end get support from Magwitch, the escaped convict, who comes by way of the river, later on in the novel.

Fire Symbolism

Pip stands in great awe of his sister, but Joe his uncle, in contrast, provides love and affection for Pip which he badly needs as a child. Joe's forge serves as a place of warmth and comfort for Pip. Man in his present state cannot live in fire, but, as with water, there is a fire of life and a fire of death. The fire of life burns without burning up: there is light and heat but no pain or destruction. This fire of life is found in the forge of Mr. Joe Gargery. Similarly, Miss Temple in *Jane Eyre* is the only soul who could understand Helen's genuine character. The fire in Miss Temple's room gives much warmth to Helen Burns and Jane.

A brilliant analysis of fire symbolism is undertaken by Gaston Bachelard in "Psycho-analysis of Fire". In the book, Bachelard makes his point about the unique life giving nature of fire. He says that, it is intimate and universal. It lives in our heart; it lives in the sky. It rises from

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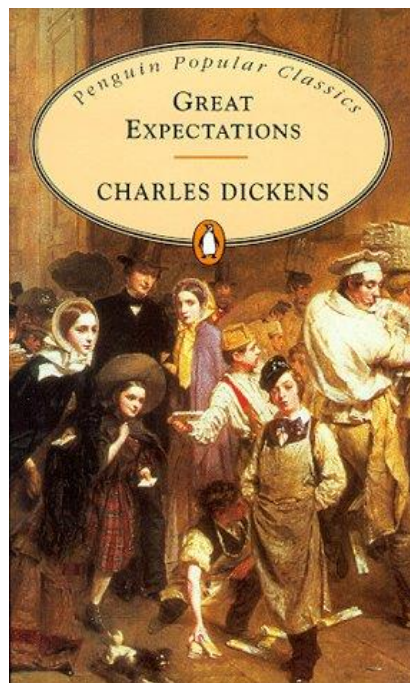
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the depths of the substance and offers itself with the warmth of love. The forge fire nourishes Pip and gives him the much needed succor.

Similarly in Emily Bronte's *Wuthering Heights* Emily Bronte uses the fire and candle light imagery to show the warmth and revival of Catherine and Heathcliff's affection for one another, when Heathcliff reappears six months after Catherine's marriage. "Now, fully revealed by the fire and candle light, I was amazed, more than ever, to behold the transformation of Heathcliff". (81) But the revival of that old passion only leads to death and tragedy in that novel.

But, it is life sustaining in *Jane Eyre*. A relief for Jane comes with the visit of the apothecary who could offer a few words of solace to her. Before the arrival of the apothecary, a streak of light, a terrible red glare is noticed by Jane. It is the nursery fire - a symbol of warmth.



In contrast to the coldness referred to before, there is a welcoming fire which is associated with friendliness, warmth and security. This is also seen when Pip is ridiculed by Estella in Miss Havisham's house. Estella treats Pip in a haughty manner. Estella feels a strong contempt for Pip and she despises him. Her behavior creates in Pip a strong feeling of inferiority. Pip is bowed down with a lot of confusion and shame; he feels consoled in the forge of Joe. Pip

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says, “What with the birthday visitors, and what with the cards, and what with the fight, my stay had lasted so long, that when I neared home the light on the spit of sand off the point on the marshes was gleaming against a black night-sky, and Joe's furnace was flinging a path of fire across the road” (106).

Here the fire once again acts as a fire of life for Pip as he is getting warmth from Joe for his wounded heart. The fire from Joe's furnace serves as a beacon light to Pip. It shows him the path and it clears his way, as also his mind. Here the fire stands for the source of warmth, support, kindness, friendliness and security emanating from Joe towards Pip.

Symbolism of Misty Marsh

The misty marsh in the village is used several times in the novel to symbolize the danger and uncertainties in Pip's life. This is revealed when Pip takes food for Magwitch and runs towards the misty marsh. Here the obscuring mist symbolizes the confusion in his mind regarding his theft of brandy and file for Magwitch, the convict:

The mist was heavier yet when I got out of the marshes so that instead of my running at everything, everything seemed to run at me. This was very disagreeable to a guilty mind. The gates and dykes and banks came bursting at me through the mist, as if they cried as plainly as could be, “A boy with Somebody-else's pork pie! Stop him!” The cattle came upon me with like suddenness, staring out of their eyes, and steaming out of their nostrils, “Halloa, young thief!” One black box, with a white cravat on - who even had to my awakened conscience something of a clerical air-fixed me so obstinately with his eyes, and moved his blunt head round in such an accusatory manner as I moved round, that I blubbered out to him, “I couldn't help it, sir! It wasn't for myself I it!” Upon which he put down his head, blew a cloud of smoke out of his nose, and vanished with a kick-up of his hind-legs and a flourish of his tail. (17-18)

The mist symbolizes the mental state of Pip, besides dwelling upon his external circumstances. He finds the damp mist lying on the bare hedges, spare grass, on every rail, gates, dykes, and banks. The phantom finger post and the cattle in the mist seem to accuse him of his theft. The disorientating effect of the mist thus creates a state of solipsism where the world seems to be a mere extension of the inner self. Mist, another form of water, is the objective correlative of the encircling fluidal existence of the unconscious. When Pip is in the graveyard and also while taking food to Magwitch, the whole scene is shrouded in mist. Here the mist stands for the collective unconscious which comes to help Magwitch in the form of Pip, when he provides the food and the file to Magwitch. This point of his life is extremely important, since the grateful Magwitch brings about a great transformation in Pip's life by helping him lead the life of a gentleman in the future.

Healing and Consoling - Water

Water has the power of healing and consoling. Pip has become quite friendly with Biddy in whom he places full confidence, telling her everything about himself. Biddy is quite responsive to Pip's friendly feelings. This is shown when Pip is thwarted and unrecognized by Estella, because of his low social status as a blacksmith. Pip feels consoled and confident when talking with Biddy on the banks of the river. He says,

It was summer-time and lovely weather. When we had passed the village and the church and the churchyard, and were out on the marshes, and began to see the sails of the ships as they sailed on, I began to combine Miss Havisham and Estella with the prospect, in my usual way. When we came to the river side and sat down on the bank, with the water rippling at our feet, making it all more quiet than it would have been without that sound, I resolved that it was a good time and place for the admission of Biddy into my inner confidence. (148)

The River

The river gives him more inner confidence than the church, churchyard and the marshes, which they pass. The touch of the rippling water at his feet has an anchoring effect over his

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floating thoughts about Estella and Havisham. Like Pip, Shadrack in Toni Morrison's *Sula* gets consolation from the water when he is struggling as a war-torn victim. In *The Adventures of Huckleberry Finn* (1884), the Mississippi river promotes Huck's maturity. The reader sees how Huck grows up having the river as a place for solitude and thought. Bidy here can be identified with the form of water, which consoles Pip in his mood of destruction. Bidy makes him understand that the simple and the honest life he leads offers him sufficient means of self respect and happiness and that he need not be ashamed of it. In another case, when Pip is totally shaken by the life threat from Orlick, and by the brain fever after Magwitch's death he gets healed psychologically when he is on the river side with Joe. Pip says, "We had been sitting in the bright warm sunlight, looking at the river, and I chanced to say as we got up: 'See, Joe! I can walk quite strongly. Now, you shall see me walk back by myself'".(550) Pip like Abhijit in *Mukta-dhara* and Melville's Ishmael in *Moby Dick*, feels a mystical vibration in the presence of water. The ungraspable phantom of one's life is one's own inner self.

Symbolism of Washing

Washing denotes washing away of the sin. Jaggers washes his hands often with the scented soap after attending to criminals. He is not a wicked man, but Dickens gives him a terrifying air, portraying the stinking life of London with its guilt and crime. "He had a closet in his room, fitted up for the purpose, which smelt of the scented soap like a perfumer's shop. It had an unusually large jack-towel on a roller inside the door, and he would wash his hands, and wipe them and dry them all over this towel, whenever he came in from a police-court or dismissed a client from his room". (244) In *Henry IV-part-I* in Act 3, Scene 3, when Prince Hal, in the Boar's-Head Tavern tells Falstaff that he has paid the money stolen at Gad Shill, Falstaff is thinking that Prince Hal has become King and says, "Rob me the exchequer the first thing doest, and do it with the unwashed hands, too." In *Macbeth*, Act 2, Scene 2, after the murder of King Duncan, Macbeth says, "Will all great Neptune's ocean wash this blood clean from my hand? No, this my hand will rather the multitudinous seas incarnadine, making the green one red".

Water here symbolizes the purification of Macbeth's guilty conscience that even all the water of many oceans cannot accomplish. In the Bible we see the scene when Jesus is brought

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before Pontius Pilate for judgment, Pilate washes his hands to show he is not responsible for shedding the blood of an innocent person: “When Pilate saw that he could prevail nothing, but that rather a tumult was made he took water, and washed his hands before the multitude saying I am innocent of the blood of this just person: see ye to it”(Matt27:24). (Fulghum 169) So, in the case of Jagers the archetypal pattern of purification by water removes his crime related to his profession, in his mind.

Gazing at the Fire

After hearing the news - a great blow - from Magwitch, Pip and Herbert hear the story of Magwitch’s past. Magwitch narrates his past while sitting before the fire. His fixed attention to the fire light is an image of misery and dejection. In the case of Magwitch his gazing at the fire symbolically represents the painful incidents of his past life. He says how he was put in irons, brought to trial again and again and how finally he is sent for life by the dreadful act of Compeyson. Here the fire acts as a revelation of truth; fire is also seen in another aspect. When Magwitch narrates his past by sitting before the fire something more emerges from his account of life. Molly, the wife of Magwitch gives birth to a little girl, Estella. Thus Pip and Herbert understand the secret of Estella’s parentage.

Similarly in *Silas Manner*, Silas, after losing his gold, finds an infant, Eppie, before the hearth of his cottage on New Year’s Eve. The child appears like his lost gold on the floor in the fire light. He leans forward to touch the gold but finds the object under his finger to be soft - the blonde hair of the sleeping child. After following the track of the child along the road he finds Molly, the child’s mother lying in the straw. Thus the fire of the hearth helps in revealing the parentage of Eppie. Bachelard in his “Psychoanalysis of the Fire” says that the fire suggests the desire to change, to speed up the passage of time, to bring all life to its conclusion, to its hereafter.

Fire of Hatred, Depression and Frustration

The fire which burns outside indicates the fire of hatred, depression and frustration in his heart. Thus the fire in the case of Magwtich acts as a fire of death, giving him great pain. To

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Gaston Bachelard, fire holds the central place in the experience of mankind. In *Psycho Analysis of Fire* he writes that fire has been an element for unforgettable memories. In Dickens's *Our Mutual Friend* Lizzie and her brother Charley Hexam sit before the fire and talk about their childhood days.

The guilty conscience of Miss Havisham in corrupting Estella reaches its peak when Pip comes to meet her when she sets fire to herself. This self destructing tendency of Miss Havisham is symbolized through the element fire. Pip sees Miss Havisham running towards the door shouting and with fire blazing all about her. The fire consuming Miss Havisham, thus puts an end to the heap of rotten and ugly things that are stored in the room.

Foreshadow or Parallel Chaos or Disorder

Dickens, like Shakespeare employs natural disaster either to foreshadow or parallel chaos or disorder, in the life of Pip. Pip's attempt to save Miss Havisham from the blazing heat of the fire foreshadows the unfortunate catastrophe of Pip's plan in taking Magwitch abroad being totally aborted; he has to come face to face with the death of Magwitch, his second father.

The combative elements of fire and water are closely linked to the ever-present motif of death. As a result of contrast references to these elements, the novel projects the qualities of creativity and destructiveness that continually transform the image of nature. Miss Havisham confesses that she has intentionally stolen Estella's heart away and put ice in its place. Again and again, Miss Havisham cries despairingly, "What have I done? What have I done?"(469) In the case of Miss Havisham, the fire symbolizes purification. In Dante's *Divine Comedy* fire symbolizes purification in Canto xxvi. Purification by fire is a familiar image in the Bible. Fulghum, Walter B. in *A Dictionary of Biblical allusions in English Literature* quotes from Bible: "It is like a refiner's fire". (Malachi.iii.2) "the trail of your faith, being much more precious than that of gold that perisheth, though it be tried with fire" (I Peter 7). The refining by fire being the obvious cure of corruption is clarified by such passages.

River Crossing

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River crossing is an important turning point in a hero's journey. Pip decides to take Magwitch abroad. He reaches the sea by crossing the river Thames. Crossing the river symbolizes the process of baptism where all the sins are washed away by the water. Pip commits a sin by not recognizing the true love of Magwitch. His sins are washed away by crossing the clearer river and by accepting Magwitch as his second father.

In *The Bible* water is used in baptism, which stands for cleansing the soul of original sin and offering a new life in the light of God. In Frye's view, water comes in from the realm beyond human life, which means that after death there will be chaos and dissolution, unlike the Christian belief which is the beginning of a beautiful life with God after death. This is why the departed souls have to cross a river in many mythologies. Similarly in the *Silmarillion* by J.R.R. Tolkien, Elves have to cross the sea in order to reach earthly paradise. Thus in the case of Pip, crossing the river ultimately takes him to salvation.

Sea Water as Punishing Agent

Magwitch sees Compeyson with the sergeants in the galley. Immediately he pounces upon Compeyson. After a great struggle Magwitch kills Compeyson. The sea water acts as a punishing agent in the case of Compeyson. The sea water stands as a symbol for the good punishing the evil. The Red sea is significant in Jewish history as Moses at the beginning of Exodus enables the Israelites to escape from the Egyptian army that is chasing them. Here water acts as an instrument of God for protecting His people, as well as punishing; we see the Egyptian army gets drowned as the sea comes together again, after the Israelites have crossed the sea. Compeyson like the Egyptians gets drowned in the sea for his devilish nature, while Magwitch reaches the shore like the Israelites. Death by drowning is a horrible end which Dickens reserves for some of his villains, like Braddy Headstone and Roger Riderhood in *Our Mutual Friend*. Both villains meet their death by drowning for their sin of conspiracy against Eugene and Gaffer Hexam respectively. Similarly Compeyson gets his punishment at the hands of the avenging sea for betraying Miss Havisham and Magwitch.

Symbol of Rebirth

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Water is the commonest symbol of re-birth. Pip's sinking into the water symbolizes his rebirth. Water is considered to be purifying in the spiritual context. Pip realizes the sincerity and gratitude of Magwitch who is his second father after he almost drowns. In *A Farewell to Arms* when Henry tries to escape from the Italian army, he jumps into the Tagliamento river. This jumping into the water symbolizes a sort of re-birth, and he decides to lead a new life. Similarly, in *Beloved*, Baby Suggs tries to wash and bathe Sethe's body which is molested by the school teacher's nephew. This bath makes her feel refreshed and it gives her a new life. Thus Pip's sinking into the water is a metaphorical re-birth in understanding the real love around him.

Umbilical Water of the Womb

Water is also seen in another perspective in the case of Pip. Water in this context is associated with the umbilical water of the womb, where individual life comes from the water of the oceans, where human life evolves. Pip in the sea water symbolizes the umbilical water of the womb and his struggle in the water indicates his struggling with the quest of the real love of his father figures Joe and Magwitch. Similarly in *Mama's Day*, George the protagonist, dreams that he is struggling in the sea, while Mama Day standing on an elevated place asks him to get out of the sea. Here the water of the sea symbolizes the umbilical water of the womb where George is struggling with the quest to know about his abandoned mother, who had abandoned him soon after his birth.

Collective Unconsciousness

Water stands for the collective unconscious. In *Great Expectations* the unconscious comes to the help of Magwitch in his understanding of the truth about his daughter, which is shown by his giving strong pressure on Pip's hand after knowing the secret, while the pressure is gentler in other cases. The above incident resembles the incident in the novel *Our Mutual Friend*. An attempt is made to murder John Harmon and he is thrown in to the river Thames by Rodger Rider Hood. When he drowns in the water the collective unconscious comes to the help of John Harmon in this critical situation in the form of the water and makes him reach the other shore. Thus the collective unconscious comes to give support when there is a lack of support in

the conscious world. This sort of help is rendered by the collective unconscious to the creative writers. In “Psychology and Literature” Jung says:

The creative process of an artist has feminine quality and the creative work arises from unconscious depths - from the realm of the mothers. Whenever the creative force predominates human life is ruled and molded by the unconscious as against the active will, and the conscious ego being a helpless observer of events is swept along a subterranean current. It is not Goethe who creates Faust, but Faust which creates Goethe. The archetypal image of the wise man, the savior or redeemer, lies buried and dormant in man’s unconscious since the dawn of culture; it is awakened whenever the times are out of joint and a human society is committed to a serious error. (186-187)

After the death of Magwitch, Pip falls ill. He suffers from high fever. He even loses his consciousness and has fits of delirium. Learning about Pip’s illness, Joe comes to London to nurse Pip. The fire in the form of fever unites Joe and Pip once again. Joe nurses him not only physically, but also mentally with the same old confidence and simplicity, and in his old unassertive protecting manner. Similarly in Evelyn Waugh’s *A Hand full of Dust*, the hero Troy Last, after suffering a tropical fever in South America, which renders him “fitfully oblivious to the passage of time and bedevils his mind with a constant company of phantoms”(95) is nursed back to health by Mr. Trod.

In *Little Dorrit* when Arthur submits to imprisonment in the Marshal Sea, Little Dorrit comes to nurse him back to health when he suffers from fever. Thus the fever helps Arthur to go back to his past, which brings back to his mind the memories of his childhood pleasures. After his recovery Joe takes Pip to the open lane in the carriage. Joe wraps up Pip and takes him in his arms, carries Pip down and puts him in the carriage as if Pip is still the small helpless little boy. Joe’s service to Pip closely mirrors the scene in *Jane Eyre* where Jane brings Rochester out from Ferdean into the open air of the English country side, beginning his recuperation and new life.

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Thus the fire (fever) acts as a positive element in the case of Pip which makes Pip really understand the true depths of Joe's love.

To Conclude

Thus the two contrasting elements (water and fire) play their respective roles in projecting the mental condition of the characters, as well as symbolizing the different stages in their lives, like renewal, new beginnings, farewells and reunions.

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The Problems of English Teaching and Learning in Mizoram

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Abstract

This paper discusses the problems of English Language Teaching and Learning in Mizoram, a state in India's North-Eastern region. Since the State is evolving to be a monolingual state, more and more people tend to use only the local language, although skill in English language use is very highly valued by the people. Problems faced by both the teachers and the students are listed. Deficiencies in the syllabus as well as the textbooks are also pointed out. Some methods to improve the skills of both the teachers and students are suggested.

Key words: English language teaching and learning, Mizoram schools, problems faced by students and teachers.

1. Introduction

In order to understand the conditions and problems of teaching-learning English in Mizoram, it is important to delve into the background of Mizoram - its geographical location, the origin of the people (Mizo), the languages of the people, and the various cultures and customs practised by the people. How and when English Language Teaching (ELT) was started in Mizoram or how English is perceived, studied, seen and appreciated in Mizoram is an interesting question. Its remoteness and location also create problems for the learners.

2. Geographical Location

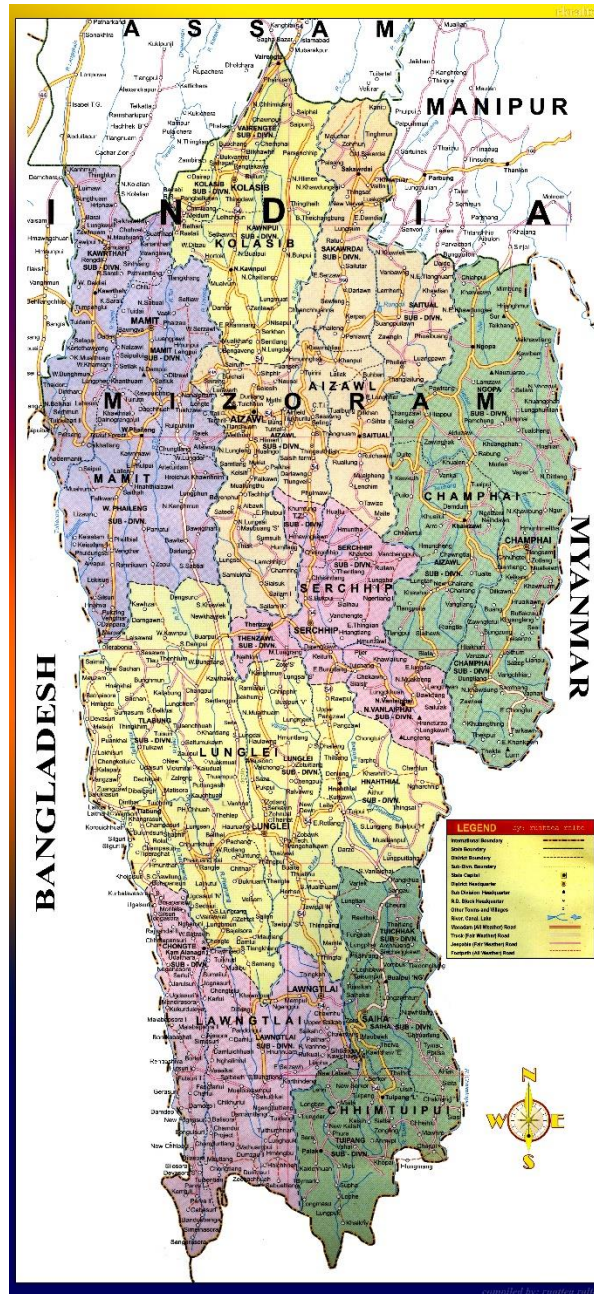


Figure 1 : Map of Mizoram

Mizoram is a mountainous region which became the 23rd State of the Indian Union in February, 1987. Formerly, it was known as, ‘the Lushai Hills’ district of Assam until it became a Union Territory in 1972. It lies in the southern most corner of North-East India and is the abode of the Mizos. Area wise, it ranks 18th in the Indian Territory, with 21,081 sq.km. The length of the geographical area of the State, stretching north to south is 277 km, while from east to west is 121 km. It shares its boundaries with the three States of Indian Union – Assam, Tripura and Manipur, which extend over 95 km. It has a total of 630 miles (722km.) international boundary with Burma and Bangladesh. It is bounded on the east by the Chin Hills of Burma, on the south by the Arakan Hill Tracts of Burma; on the west by the

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Chittagong Hill Tracts of Bangladesh and Tripura State of India; on the north by the Cachar district of Assam and the Manipur State. Mizoram is divided into eight districts, namely, Aizawl, Lunglei, Champhai, Mamit, Kolasib, Serchhip, Saiha and Lawngtlai. Three districts, viz. Hnahthial, Khawzawl and Saitual, have been added in the last part of 2008 making the total number to eleven. (*Dr.Lal Luangliana Khiangte: 2013*)

3. The Mizo Language

The Mizos are an important hill tribe of the Indian sub-continent. Linguistically, they speak a Mizo language and belong to the Kuki-Chin subgroup of the Tibeto-Burman family. According to their mythology, the Mizos had a script written on animal skin, which was eaten up by a stray dog, leaving the Mizos without a script. The Christian Missionaries compiled what is now referred to as the Mizo alphabet, using the Roman Script in 1894 which resulted in the rapid development of Mizo literature.

Although, Mizoram is the home to several other Kuki-Chin languages such as Hmar, Lakher, Pawi, Ralte, etc., Mizo remains as the *lingua franca* throughout the state. Speakers of other Kuki-Chin languages have either forgotten or given up their languages in favour of Mizo and its users are hence bound together by this very common language.

4. Impact of Christianity

One of the most striking features of the impact of Christianity on the social life is the introduction of modern, western education, which in turn, is supposed to have had a profound effect on the life style and consumption pattern. The literacy level provides an instant indicator of the impact of Christianity. In 1981, while Arunachal Pradesh had 4.28% Christians, the percentage of literacy was only 20.79 in that state. In contrast Mizoram with over 88% Christian tribals had 59.88% literacy. According to 1991 census, the literacy rate in Mizoram is 81.23 where male shares 84.06% and females 78.09%/ In literacy, Mizoram leads the highest number of male and female literates in North-East India where per capita budgeted expenditure on education is 400.81, the highest in North-East Region. Even though Mizoram is a remote area and economically backward, it is going through a process of rapid development which necessitates interaction through medium of English as well as teaching-learning English within the state. (*Dr.C.Sangluaii :2010*)

5. The Scenario of English Teaching in Mizoram

As English is an international language today, the teaching and learning of it is made compulsory even in a remote area like Mizoram.

The primary aim and objective of English language teaching in Mizoram is to be able to produce learners who can use English to accelerate the process of national development. As English is an official language and the main medium of instruction in all the institutions, and most of the scientific and technical information is exchanged through the medium of English, we have to prepare the learners to perform different tasks and equip them to communicate effectively through English. The objective of English teaching in Mizoram is not simply to make the learners learn the four language skills: listening, speaking, reading and writing, but to enable them to play their communicative roles effectively.

6. Problems in the Teaching and Learning of English in Mizoram in the Present Day Situation

At present, various problems arise in the teaching and learning of English as a second language in Mizoram. The ELT situation in Mizoram is in a state of flux and confusion though there is a tremendous increase in the desire and demand for learning English and corresponding increase in the number of English medium schools. At present, sending children to a good English medium school outside Mizoram is a status symbol in Mizo society. Knowing English or speaking correct English has become synonymous with being educated. If one speaks correct English, he is highly esteemed and valued by the Mizo people. Even though English is taught right from the elementary stage up to University level, the communicative ability or the proficiency level is still very poor.

The various problems in the teaching and learning of English in Mizoram may be listed as under:

i) Lack of Exposure

Lack of exposure to the use of English creates a learning problem for the learners. They do not have the chance to speak in English whether at schools or in their homes. As Mizos have a homogeneous unilingual society, the use of English in this situation is limited. The students could easily get whatever they want as long as they know Mizo. Mizoram is economically backward, but it is going through a process of rapid development. This

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necessitates interaction through the medium of English. But there is no opportunity for the learners to get exposed to the communicative forms of English. For most the English classroom is the only opportunity for exposure to the language. So, only limited opportunities are available for the use of English and to hear people speak in English. This results in the poor communication ability of the learners.

ii) Geographical Isolation

One of the greatest problems for the Mizo learners of English is the remoteness and the geographical location of Mizoram which does not help direct contact with native speakers of English. The remoteness of the State poses a peculiar problem because it does not generally attract good teachers of English from outside the State.

iii) Differences between the Two Languages

Another serious problem faced by the learners is the difference between the two languages (English and Mizo) which are entirely different from one another with regards to syntax, phonology, lexicon, morphology, etc. The difference between the two languages regarding the sentence structure often creates a learning problem for the learners.

iv) Mizo, a Tonal Language

Another problem faced by Mizos while learning English is that Mizo language is a tonal language where variations in tone and intonation pattern can change the meaning of words and utterances. In most Indian languages tone is an indicator of mood. Change of tone rarely alters the meaning of a word or utterance. In Mizo, however, there are four distinct tones namely, rising, falling, mid-low and high. There is hardly any relation between the mood and the tone. The change of tone indicates the change of meaning of the word. For example, in English, one may say the word “earth” in different tones – low or high, high-low or low-high, the meaning still remains the same. One equivalent of the English word “earth” is “lei” in Mizo with the use of a particular tone. With different tones “lei” can portray different meanings like “buy”, “tongue”, “lop-sided” and “bridge”. Thus tonal language employs variations in pitch to distinguish the meaning of otherwise identical words.

The Mizo language is basically monosyllabic, with each syllable having its own pitch, tone, length and special emphasis. So, it becomes especially difficult for the average Mizo

learners to acquire a good command of English. The Mizo language has rather limited vocabulary.

v) Problems Faced in the Learning of English Pronunciation

Another problem of Mizo learners begins with English phonology. The real sound or power of a letter of the English alphabet is not always the same as the name of the letter would indicate, and the real sound can only be learnt from a teacher. And sometime the teachers themselves are not trained in phonetics. This creates a problem in the learning process of the language. Students who hear the “strange sounds” of English at first will tend to perceive them as variants of the categories of sounds with which they are familiar in the first language. Again, even the sounds of English, which occur also in the students’ language, but with a different distribution, will again pose an additional problem. Many words are mispronounced because they are unaware of the phonetic symbols in words such as *bouquet*, *buffet*, *bury*, *alumni*, *arrears*, *debut*, *debris*, *indict*, etc.

vi) Problems Faced in Learning English Spelling System

Mizo learners face another problem in the English spelling system. The many peculiarities found in the English spelling system create confusion in the Mizo learners, because the spelling system is quite unlike the one followed in Mizo in which words are pronounced in a different way. The spelling conventions for the use of the Roman Script in Mizo are quite different from the spelling conventions in the use of the Roman Script in English. English spelling is not always a correct guide to the actual sounds the letters stand for. Silent letters are also a source of confusion to learners of English as a second language like in the words such as *psychology*, *receipt*, *debt*, *coup*, *psalm*, *receipt*. etc.

vii) Syllabus Structure

It is true that the current state of English Language Teaching in India, in general, and in Mizoram, in particular, is, by and large, unrelated to the essentials of a second language teaching situation. Our teaching efforts are not generally aimed at teaching the use of English language but the knowledge of the English language system. The inadequate syllabuses, unsuitable textbooks and inappropriate teaching methods are some of the major factors responsible for the deterioration of education in Mizoram.

Looking at the syllabus structure one can see that it gives little scope for the enhancement of communicative ability of the students. It is mostly based on poetry, grammar and literature. One can easily learn by heart the lessons without much improvement in the communication skills. So, the syllabus structure is not practical enough for the students to use it in real life situations.

viii) Translation Method

Another problem in the teaching of English language is the extensive use of the translation method. The teacher translates the lesson or the given passage into Mizo. Though it may help the learners to understand the content of the text, yet it bars them from learning the language. The main purpose of teaching the language is kept aside and the teaching of content and the theme is given importance.

Most English teachers in Mizoram adopt translation or traditional method of teaching, but the syntax of English is quite different from the syntax of Mizo. Whereas the word order of English is subject, verb, object (SVO), the word order of Mizo language is subject, object, verb (SOV). What can be done in translation of any two languages into each other, in general, is to give more or less equivalent meanings. Thus, translation method is not practical for all times since the word order of English and Mizo are different.

ix) Attitude towards English Language

English is learnt with awe and learners are very much afraid of making mistakes while speaking and writing English which creates a learning problem. They are scared of being laughed at and their friends making fun of them. So, this attitude of the learners hinders the learning process of the learners.

In Mizo society, only Mizo language is used as the medium of communication. Because of this, even among the students the use of English language is very much limited. If a student speaks in English, the other student may judge him/her whether his/her English is grammatically correct or not, or may laugh at him/her or make fun of their pronunciation, etc., because the student is speaking in English. In such a situation, everyone is afraid of speaking in English or making mistakes while speaking. The student feels hesitant to speak in English and this hinders the growth of the student's proficiency in the language. In order to

overcome such a problem, it is necessary to change the attitude of the students towards those who are willing to use English.

x) Sociocultural Setting

The Mizos live in a close-knit society where everyone is treated equally and the various organisations like YMA, KTP, TKP, etc., keep the bonds of the Mizo people stronger. Everyone gets a chance to prove his credibility in the society. But there is a little chance of using English as everyone knows Mizo. The chance of speaking English is very much limited as the people to converse with are not many in number. Moreover, some people have wrong attitude towards a person who speaks in English or Hindi as they think that such languages are not necessary within Mizoram. Thus this is another obstacle which creates problems in learning the language.

xi) Inappropriate Method of Teaching

In most schools and colleges in Mizoram, the students are taught English through the translation method which is not at all effective for improving the students' proficiency in the language. Most of the teachers are unaware of the objectives of language teaching: Language teaching is intended not simply to make the learners learn the language skills, i.e. listening, speaking, reading and writing, but to enable the learners to play their communicative roles effectively.

Most of the teachers teach the prescribed books, imparting the knowledge of the content of textbooks but not all the skills of the language used in the textbooks. The teachers teach English as they teach other subjects such as Political Science, History, and Geography, etc. Most of the teachers are busy preparing notes for the students and preparing the students for examinations, having no time to impart the skills of the language. At the same time, students are also not given a chance to use English in the classroom. Naturally, the learners in an English classroom are passive learners who hardly contribute anything to the classroom teaching. They just keep silent even when simple questions are put to them. It is a fact that the even the case of Mizo learners of English in Aizawl, the capital of the Mizoram State is very similar to the conditions of teaching-learning English in the rural and interior parts of the country. In Mizoram, English is dear to the heart of the people who have religious and cultural affinities with the language and have assimilated some aspects of the native culture

inherent in it. Proficiency in the language of English is highly valued in the society. Yet, the proficiency achieved by learners of English continues to be very low.

xii) Lack of Practice

In Mizoram, as already mentioned, we have a largely homogeneous unilingual society, so that we can communicate with one another by using one language (Mizo language) throughout Mizoram, even though we have a number of dialects like Pawi, Kuki, Paihte, Hmar, Lakher, etc. Even as the smaller groups possess common cultural social and linguistic affinities, they pose no problem. As a result, we need not speak English or Hindi in order to communicate with each other, as the Mizo language is the main medium of communication within the state of Mizoram, and because of this, exposure to the use of English is very limited for the learners. Therefore, lack of practice is one of the main causes of the weakness of the learners in spoken English. Students in Mizoram hardly speak in English even inside the classroom or the school compound. Even at the college level, the students are unable to express themselves in English.

xiii) Lack of Trained Teachers

The problem here, again, is lack of adequate training on the part of the teachers to handle language classes effectively. In Mizoram, trained teachers with ELT background are rarely available. Even training through Refresher courses or Orientation courses does not help the teaching-learning situation much as there is little facility for the teachers in the field for in-service training, particularly at the college level. Although, a lot of research has been done on methods, approaches and techniques for teaching English in our country and abroad, the teachers in Mizoram are largely not familiar with them, and their knowledge of the findings of research on methods, approaches and techniques cannot be put into use in practice. There is an SCERT and a District Centre of EFLU in Mizoram, and their research and training programmes are directed towards school teachers. However, such programmes have not yet impacted the teachers' handling language classes effectively.

xiv) Lack of Innovation

Another problem faced by the students in the learning of English in Mizoram is that the teachers lack innovation. They teach English like any other subject. They do not give extra effort for the students to enhance their communicative ability, to be able to use in real

life situations. This is another obstacle which hinders the growth and use of English skills among the students in Mizoram.

xv) Lack of Interest

Another problem in the learning of English in Mizoram is that students concentrate only on obtaining passing marks in their examinations. They do not care for learning the language as a tool of communication. Teachers and the taught both look at this subject as an unavoidable hurdle and try their level best to cross this hurdle by getting the pass marks.

xvi) Outdated Teaching Methodology

The teaching methodology applied for teaching English in Mizoram is rather outdated. The same methodology which has been used fifty years ago is still being applied in the present day. The only motive of the teachers is that they finish their syllabus responsibilities and that the students do well in the exams. The communication skills of the students, their creativity, etc., are not given any importance. The teaching methodology is very much exam-oriented in the sense that teachers only want their students to do well in the exam, whether the students really know the subject or not.

xvii) Teacher-centred Classes vs. Learner-centred Classes

Another problem in the teaching-learning of English language in Mizoram is that teacher does everything. There is little scope for the students to participate in the classroom to enhance their communication skills. The teacher teaches the students, gives them notes to learn by heart and moves on to the next chapter. The whole class looks up to the teacher for everything and thus they are spoon-fed which only limits their understanding and use of the language.

xviii) Crowded classes

Another problem is that the size of the classes in Mizoram is considerably large and thus the students' participation in the class work is quite impossible. The ratio of students in relation to teachers is not proportional. This is one of the reasons why individual attention to the students is not possible. It should be recognised that the practical work in the teaching of English demands that the number of students in the class be limited.

xix) Learning Methods

Another problem in the teaching of English in Mizoram is the inability of teachers to understand the difference between teaching of literature and teaching of language skills. The teachers should be aware that the study of a language is not an end in itself. It is a means to develop one's power of expression and comprehension. This can be achieved by mastering stylistic elements of the language.

xx) Question-setting Pattern

One of the factors responsible for the deterioration of educational achievement in general in Mizoram is the pattern of question setting. It is easy to predict what questions would be asked and from what sections of the textbooks in examinations. The students highly rely on the *bazaar* notes which are based on the compilation of the question papers asked for a number of preceding years in State Board examinations. The students simply have to memorize the answers for these "important" questions. The teachers also teach only those aspects which are important for the examination. Thus, the whole learning process is very much exam-oriented and there is little scope for language development.

xxi) Common Errors in English

The common errors which the Mizo students commit in their speech and writing present another set of problems in English language teaching and learning. Errors been used over and over again and thus it becomes very difficult to overcome these errors. Most of the mistakes are made unknowingly, since these mistakes become habitual; we keep making the same mistake even without realizing that these are errors. If we study this problem in a scientific manner to know what the actual cause behind making the mistakes is, we would be able to avoid these errors.

xxii) Family Background

Last but not the least, the factor which poses as a big problem in the learning of English in Mizoram, is the family background of the students. The parents of the taught have little knowledge of the English language and thus are not in a position to help them in acquiring the language. Whatever is learnt in school is not followed up at home due to the fact that the parents do not understand the language. They do not give importance to the

learning process of the language and hence they do not motivate the students in learning the language.

Conclusion

In a remote area like Mizoram, where exposure to the use of English is limited, the curriculum planners and course designers have to take into account the real situation that exists in the classroom. The most important consideration in designing the course is the identification of the students' specific needs in English.

An analysing of the existing situation in Mizoram helped us to arrive at the following conclusions about the needs of the learners. It is a fact that there is little scope or opportunity for using English in social interaction, since the common tongue of Mizoram is the predominant medium of expression. English is essentially considered as a means of getting better jobs and pursuing higher education. In other words English, is required for 'on-the-job' situation. But this requirement is focused upon getting good marks in the examination, and not on acquiring better language skills in English.

It is therefore suggested that the students in Mizoram should be taught the specific skills of communication. The courses should be designed in order to make students use the rules of the language in real-life situation and consequently to enable them to deal with any kind of communicative situation in future.

The four most visible and tangible factors involved in classroom learning are the learner, the teacher, the book and the physical surroundings. While designing a course a designer should take into account these four factors in order to achieve the desirable goal which is to enable the students to communicate in English fluently and effectively.

The primary aim of the courses should be to ensure a move from the exercise level of language in the classroom to the experience level in the world outside. So, authentic language as it is being used has to be brought inside the classroom and the teachers should create a real world within the classroom for the students by bring in local and external speakers of English to interact with the students inside the classroom. Students have to be encouraged to go out and be in touch with the real world through educational tours. The textbook may, thus,

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consists of editorials, advertisements, transcripts of real life dialogue and interviews, manuals, etc. This type of material can be used to stimulate real life situations.

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**Creating Code Language in Peer Talk:
A Case of Children from Malda district of West Bengal**

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Abstract

Peer Talk of children have been studied from different viewpoints keeping in mind the children's language use and socialization process (Cook-Gumperz and Kyratzis 2001, Kyratzis 2004). It is evident from peer talk studies that children actively resist the adult culture through peer talk in order to maintain their identity. The paper discusses a case of children's peer talk where adult language is resisted by the children by adopting a particular strategy. The strategy of children is to create a set of codes by manipulating certain linguistic features where the code is exclusively used among them.

Keywords: Peer Talk, cultural categories, playground activities, language use, children's identity, set of codes

Introduction

Language plays a major role in shaping the children's social identity. Children use codes of their own while they play. Observation of peer talks at the playground activities exhibit the transformation of cultural categories by children.

This paper:

- a) Discusses a strategy of peer talk among the children.
- b) Tries to understand how the children are trying to establish a group identity by a newly created form.
- c) Tries to understand how the modification of the linguistic features helps them to exclude themselves from adults and also helps them to gain power.
- d) Tries to examine if the identity of a low status minority group is creating the ground for the creation of new identities of the children.

Background

The children from Gopalpur village of Englishbazar block of Malda district in West Bengal speak a linguistic variety which is termed as Khotta Bangla. The variety is a mixed language where Eastern Hindi and Rajshahi dialect of Bangla from Bangladesh have been mixed while the target language remained Standard Colloquial Bangla (SCB). Khotta Bangla has different sets of pronouns in comparison to SCB. For example; First person plural pronoun in Bangla ‘amra’ becomes ‘hamra’ in Khotta Bangla. Verbal forms in Khotta Bangla are also quite different from Standard Colloquial Bangla (SCB). For example;

1a. hamar bohut piyas lagluya

I-gen very thirst get-1p-pres-perf.

b. amar khub teSTa peyeche/legeche

I-gen very thirst get-1p-pres-perf.

“I am thirsty.”

The demand of the formal education system forces the Khotta Bangla speaking children to use SCB in classroom domains.

In many instances the teacher does not speak any of the non-standard variations spoken in the Malda region. These are: Khotta Bangla, Maldaiya Bangla (which is a commonly spoken variety of Bangla in Malda region) and Rajbanshi (widely spoken linguistic variety across different districts of Northern Bengal). The teacher does not even understand the local varieties if he/she belongs to urban areas far from the district in most of the cases. The distance between the children and the teacher are reflected through different cultural categories including language. Teacher prohibits the use of non-standard varieties in classroom which becomes an obstacle for the children. Children cannot speak fluently or write using the SCB. They are punished for using the non-standard and ordered to stop using the stigmatized forms in classroom.

Conflict with the teacher’s language and the children’s language is a common phenomenon in various areas of West Bengal where non-standard languages are spoken (Piplai, 2015). Children adopt different strategies to combat the conflict. The children of the

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specific area of Malda try to resist the language of teachers by creating a set of linguistic forms which are not intelligible to the teachers. The creation of the new set of vocabularies involves a process where a combination of vowel and retroflex consonants are inserted in the words. The creation of the new set of words is done in a simple insertion process. But the aim is to resist adult culture, specifically the language of the teachers and build resistance against it.

The New Set of Codes

By using the new set of codes children exclude the adults. They also try to confuse the members of the adult world by using the newly constructed constrained linguistic items. They also use the newly created forms in their own games and songs and rituals which are not a part of adult culture.

The children of Malda construct words with their own variants by using specific linguistic devices. For example,

2a. bhat 'rice' > bhinTat

b. cOl 'go-imp' > cinTOl

c. khabo 'eat-1p-fut' > khinTabo

Basically, the process allows the children simply to add a vowel and a cluster of retroflex stop and nasal 'inT' before the first vowel of any word in order to create the new set of linguistic elements in their code language.

Close observation of the words in a sentence by an adult can find out the strategy easily. In the following sentences:

3a. inTebiler inTupor inTekTi ghinTori inTache

Table-gen on one-cla. clock copula-3p-pres-prog

b. Tebiler upor ekTi ghoriche

Table-gen on one-cla. clock copula-3p-pres-prog

'There is a clock on the table'

It has been observed that if a first sound of a word is a vowel, ‘inT’ has to be added before the vowel, i.e. in the beginning of the word. But the word ‘inTebiler’ is an exception in sentence 2a. where the word is begun with the retroflex ‘T’ and ‘in’ has been added before it. So, it can be inferred that ‘T’ has been viewed as a speech sound which has to come with ‘in’ before it. This is a strategy too.

In the following sentences:

4a. bilTelunTi minTukhe ninTiye finTuliye binTOro kinTOrar

Balloon-cla. mouth-loc. Take-conj.ppl. blow-conj.ppl big to do

cinTeSTa kinTorteche

trial do-3p-pres-prog

b. belunTi mukhe niye fuliye bOro kOrar

Balloon-cla. mouth-loc. Take-conj.ppl. blow-conj.ppl big to do

ceSTa korteche

trial do-3p-pres-prog

‘By putting the balloon in mouth (he/she) is blowing and trying to make it larger.’

In 3b. The final verb is not a standard Bangla verb form. ‘korteche’ is a non-standard Bangla verb form which has been modified by the children to a new form. Here, as the children are targeting to use their own set of words, they are easily choosing a non-standard form for modification, which nobody is there to correct. A form which is otherwise prohibited in classroom domain or any other formal domain can easily be used as a base form before modification.

Children’s Initiative to Separate Themselves from Adults

Kyratzis (2004: 641) mentions that ‘Peer talk is an essential device for displaying identities and ideologies and for resisting them’.

In the course of language development children not only acquire the norms of adult grammar, they also acquire the communicative competence in terms of social knowledge and

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appropriate speech. The target is to gradually acquire different aspects of adult culture. At the same time, children also try to be a member of a social group which has a different culture in comparison to the adult world. Children try to reproduce adult culture with their language use on one level. They also negotiate with the adult world through their use of language.

The children reformulate social categories (e.g. gender). Similarly, the children also try to reformulate the linguistic categories for peer group communication. As a result, exclusive linguistic forms are used by the children, which help one to differentiate between language use of the adult world and the newly created world of children.

It is a clear resistance to the adults for the sake of the protection of the children's interactive space. Children use their own variants while they organize a game. The peers monitor their value in the social market (Eckert, 2000).

Children try to gain control over the confusions of the adults by constraining the use of their own set of language use. The strategy of language use includes construction of a new set of variants like the case mentioned in the paper. Children in other places adopt various other strategies to keep themselves different from the adults. The strategies include code switching, modifying the narrative or argument etc.

Identity of a Low Status Group vs. a New Identity

Reconstruction of identities by minority children within peer group affiliation has importance from the perspective of exclusion.

When children grow up in a society where minority and non-prestigious languages are spoken and the minority languages are in contact with the dominant language, children try to reconstruct their identity by peer group affiliation (Rampton 1995). As a result, they develop a complex set of access strategies (Corsaro, 1997). Children try to reformulate the existing social categories and they want to be a member of the culture which is different from the adult world (Kyratzis, 2004). The reformulation of the cultural categories is to achieve power in a peer group (ibid).

Mainstreaming the children of the minority and low status group children has been a target for a teacher in most of the cases. As a result, the relationship between language use, ethnicity and social identity is not understood (Leung, Harris and Rampton, 1997). Linguistic

and ethnic composition of the pupils is generalized in a broader way where the native speakers of minority languages are viewed as speakers of a dominant language of the state. The children from the minority communities are viewed as the part of an imagined community (Anderson, 1983). The teacher expects the students to use the variants of the language of the imagined community as a result.

The children attempt to build a resistance against this imposition by the adults by the creation of the new identity. This new identity is maintained by the use of the markers, insertion of 'inT' in case of the Malda children.

Conclusion

Creating exclusive set of language uses among children can be observed among different peer talk observations and analyses. Children create and recreate forms while playing in everyday life. But the creation of the new forms can have importance from two dimensions. Firstly, the children can create new linguistic forms just for maintaining a group identity, even if there is no linguistic discrimination from the adult world. Modification of words with a particular sound is common in child talk which can be found in conversation analysis of peer groups. Secondly, children sometimes start creating their own code if there is threat to the speaking their own language in public domain, specifically in conversation with teachers. The second set of codes is different in nature from the first set of codes as these are created under different circumstances. But the overall mechanism of code language creation of peer groups can help us to understand the identity questions of children, which are inevitably reflected in the children's linguistic behaviour.

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**An Analysis of Writing Skills in English of
Secondary Level Students from Schools Affiliated to PSEB and
CBSE in Three Districts of Malwa Region of Punjab, India**

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Abstract

This paper presents an analysis of the performance of secondary level learners from schools affiliated to Punjab School Education Board (PSEB) and Central Board of Secondary Education (CBSE) in three districts namely Sangrur, Barnala, and Mansa of Punjab (India) with regard to writing skill in English. Random sampling procedure was adopted for the selection of 200 students (100 each from schools affiliated to PSEB and CBSE) of grade 10 from ten schools (5 each from the two boards; and 20 students per school) from each district. The assessment of the writing ability of students was made from the two paragraphs written by each of them regarding their daily life. These written samples were analysed on the basis of five components -- Content, Organisation, Vocabulary, Language use, and Mechanics. When the 't-test' was applied on the data, the results revealed a significant difference in the performance of learners from the schools affiliated to the two boards. Furthermore, the performance of the students from the two boards in five sub-skills of writing was also compared.

Key words: Writing skill, EFL, PSEB, CBSE.

1. Introduction

Writing is a fundamental aspect of academic and communicative competence in present educated world. Writing well is not a naturally acquired skill; it is a process that needs to be taught, practiced, and assessed. It is defined as “a reflective activity that requires enough time to think about the specific topic and to analyse and classify any background knowledge. Then, writers need a suitable language to structure these ideas in the form of a coherent discourse” (Behizadeh and Engelhard 189). It is seen as “a complex activity, a social

act which reflects the writer's communicative skills which is difficult to develop and learn, especially in an EFL context" ((Behizadeh and Engelhard 189). Richards and Renandya are also of the opinion that this difficulty lies not only in generating and organizing ideas but also in translating these ideas into readable texts (303). The student who learns to write English has not only to cope with the mechanical problems connected with the script of the language but also with the problems of ease and fluency of expression, of grammatical and lexical accuracy and of the appropriateness of the style of writing as demanded by the occasion or situation (Varghese 78). It can be said that the writing skill includes a number of sub-skills as word selection, organization, syntax, grammar, content, fluency, and mechanics etc. In addition to this, the task of writing is not a single stage process. Tompkins and Hoskisson also talk about five stages of writing process which are - prewriting, drafting, revising, editing and publishing (211-222).

2. Teaching Writing in English

The ability to write in English is important both for educational and professional purposes. "Writing effectively in English is highly valued in the academic world as it allows teachers, students, and researchers to extend their intellectual production to international communities. Professionally, the need to write in English has become essential in today's global community as it allows citizens from different cultures to communicate through letters, e-mails, business reports, web pages, etc." (Weigle 22).

In the context of Indian students, it can be observed that learning to write in English is not easy for them due to a number of reasons. The foremost among them is the fact that it is not their first language. Their first language influences at every stage of learning process such as during word selection and sentence construction. Their difficulties are compounded by the fact that the teachers themselves have studied English as a second language, and many of them may not be adept at subtleties of teaching writing in this language. In writing classes, teachers laid emphasis on accuracy, and focused on the final products of writing which are received for correction without any intervention in the writing process.

In fact, students are not aware of the fact that writing can be learned. From the very beginning of their academic career they only stick to memorizing a model paragraph or essay only. When they are asked to attempt a piece of free writing without hints or guidelines, they

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are not able to come with any new and valuable ideas imaginatively. Their creativity in writing is negatively affected by this practice of blind adoption of model - based approach. They also submit their writings without revision. Even if they revise, they pay attention only to the grammatical and other language related problems. Their inability to revise their written texts renders their writing to be incoherent. They write with an aim to pass the examination only and their teachers also teach writing for the same. They do not understand the difference between writing in an examination situation and writing in general. In order to pass the examination, they only gather information about that topic and reproduce that knowledge on their examination script.

Though a number of studies have been conducted on teaching of writing in English as a second language in India, yet there is a further need to study the level of proficiency in writing skill in English of learners at primary, secondary and college level in context of Punjab specifically as the proficiency of the learners varies according to different geographical regions with varied socio-cultural-economic set-up and different school education boards which prescribe different syllabi and recommend different teaching methodologies. This research paper aims at analyzing and comparing the performance of secondary level students from the schools affiliated to PSEB and CBSE in three districts of Punjab (Sangrur, Barnala, and Mansa) with regard to writing skill in English language.

3. Research Methodology

3.1 Research Participants

For the present study, 200 students were selected randomly from each of the three districts, namely, Sangrur, Barnala, and Mansa of Punjab (India). In every district, 100 students of 10th grade from 5 schools (20 students per school) affiliated to each of the two boards, namely, PSEB and CBSE, were selected through random sampling procedure.

3.2 Research Design

The design of the present study consists of various steps. First, the data was collected from secondary level students from schools affiliated to PSEB and CBSE with the help of especially prepared assessment tool (tests). After that, the responses were evaluated as per the assessment scale designed by Jacobs et al. The data was then analysed by using different

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statistical techniques as mean score, standard deviation and t-test techniques. The assessment tools and rubric used to assess the writing skill of English language learning have been described as following.

3.2.1 Tool used to assess the writing skill of English language learning

Two writing tasks were administered to the students for the purpose of assessment. One paragraph was based on a verbal stimulus and the second one was based on a visual stimulus.

Test-I

“Write a paragraph about a marriage party which you enjoyed the most” in 150 words approximately.

Test-II

Write a paragraph on “Walk safe, drive safe” with the help of Figure 1 in about 150 words.

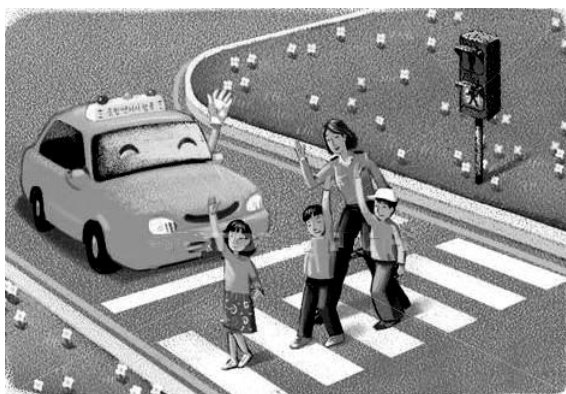


Figure 1 Walk safe, drive safe.

3.2.2 Description of the Rubric Scale Used

Among numerous analytic rating scales that have been used to assess essay writing ability in EFL academic contexts, probably the most well-known and widely used scale is ‘ESL Composition Profile’ recommended by Jacobs et al. (1981). In the present research, the

writing ability of the students was assessed on the basis of ‘ESL Composition Profile’ which is divided into five major writing components:

1. Content
2. Organization
3. Vocabulary
4. Language
5. Mechanics

Each component in a level has clear descriptors of the writing proficiency and a numerical scale as shown in Table 1.

Table 1 ESL Composition Profile (Jacobs et al. 189)

Score	Level	Criteria
Content	30-27	EXCELLENT TO VERY GOOD: knowledgeable • substantive • thorough development of thesis • relevant to assigned topic
	26-22	GOOD TO AVERAGE: some knowledge of subject • adequate range • limited development of thesis • mostly relevant to topic but lacks detail
	21-17	FAIR TO POOR: limited knowledge of subject • little substance • inadequate development of topic
	16-13	VERY POOR: does not show knowledge of subject • non-substantive • not pertinent • OR not enough to evaluate
Organization	20-18	EXCELLENT TO VERY GOOD: fluent expression • ideas clearly stated/supported • succinct • well-organized • logical sequencing • cohesive
	17-14	GOOD TO AVERAGE: somewhat choppy • loosely organized but main ideas stand out • limited support • logical but incomplete sequencing
	13-10	FAIR TO POOR: non-fluent • ideas confused or disconnected • lacks logical sequencing and development
	9-7	VERY POOR: does not communicate • no organization • OR not enough to evaluate
Vocabulary	20-18	EXCELLENT TO VERY GOOD: sophisticated range • effective word/idiom choice and usage • word form mastery
	17-14	GOOD TO AVERAGE: adequate range • occasional errors of word/idiom form, choice usage but meaning not obscured
	13-10	FAIR TO POOR: limited range • frequent errors of word/idiom form, choice, usage • meaning confused or obscured
	9-7	VERY POOR: essentially translation • little knowledge of English vocabulary, idioms, word form • OR not enough to evaluate
Language Use	25-22	EXCELLENT TO VERY GOOD: effective complex constructions • few errors of agreement, tense, number word order/function, articles, pronouns, prepositions

	21-18	GOOD TO AVERAGE: effective but simple constructions • minor problems in complex constructions • several errors of agreement, tense, number, word order/function, articles, pronouns, prepositions but meaning seldom obscured
	17-11	FAIR TO POOR: major problems in simple/complex constructions • frequent errors of negation, agreement, tense, number, word order/function, articles, pronouns, prepositions and/or fragments, run-ons, deletions • meaning confused or obscured
	10-5	VERY POOR: virtually no mastery of sentence construction rules • dominated by errors • does not communicate • or not enough to evaluate
Mechanics	5	EXCELLENT TO VERY GOOD: demonstrate mastery of conventions • few errors of spelling, punctuation, capitalization, paragraphing
	4	GOOD TO AVERAGE: occasional errors of spelling, punctuation, capitalization, paragraphing but meaning not obscured
	3	FAIR TO POOR: frequent errors of spelling, punctuation, capitalization, paragraphing • poor handwriting • meaning confused or obscured
	2	VERY POOR: no mastery of conventions • dominated by errors of spelling, punctuation, capitalization, paragraphing • handwriting illegible • OR not enough to evaluate

The ESL Composition Profile is described as the best-known scoring procedure for ESL writing at the present time” (Hamp-Lyons 76). According to this profile, five evaluations of the same composition are made, each from a different perspective: content (30 points), organisation (20 points), vocabulary (20 points), language use (25 points), and mechanics (5 points). The total score can range from 100 (maximum) to 34 (minimum). The individual scales and the overall summed scale are further broken down by Jacobs into numerical ranges that correspond to four mastery levels: excellent to very good (83-100 points), good to average (63-82 points), fair to poor (52-63 points), and very poor (34-52 points). As explained by Jacobs, these levels are characterised and differentiated by key words or “rubrics” representing specific criteria for excellence in composition.

3.2.3 Statistical techniques used for data analysis

The data was analyzed statistically by using mean score, standard deviation and t-test techniques.

3.2.3.1 T-test technique

In order to observe if the difference between the average scores of two groups is statistically significant, a statistical technique named ‘t-test’ was applied to the data collected from the schools affiliated to PSEB and CBSE in the writing skill and a null hypothesis that there is no significant difference in the performance of schools from two boards in the writing skill was formulated. In the present research, the independent-samples ‘t-test’ was used as a tool for analysis as the sample size from both the groups were equal, the same variable (achievement in writing skill) was used; but both the groups (from schools affiliated to two boards PSEB and CBSE) represented different populations. The two-tailed ‘t-test’ was used for not hypothesizing a direction in the relationship between two groups and the dependent variable. The following equation was used to calculate the ‘t-value’ in independent samples after applying ‘t-test’ to the responses of the two groups having equal sample sizes (n):

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\left[\frac{SS_1 + SS_2}{n_1 + n_2 - 2} \right] \left[\frac{1}{n_1} + \frac{1}{n_2} \right]}} \quad (\text{Student t-test theory 27})$$

Where \bar{x}_1 and \bar{x}_2 = the mean of each sample

n_1 and n_2 = the number of replicates for sample 1 and sample 2 respectively.

$\sqrt{\left[\frac{SS_1 + SS_2}{n_1 + n_2 - 2} \right] \left[\frac{1}{n_1} + \frac{1}{n_2} \right]}$ = the standard deviation of the difference between the means

In which

$$SS_1 = \sum x_1^2 - \frac{(\sum x_1)^2}{n_1} \quad \text{and}$$

$$SS_2 = \sum x_2^2 - \frac{(\sum x_2)^2}{n_2}$$

Where

$\sum x^2$ = Sum of the squares of each replicate value and

$(\sum x)^2$ = Square of the total ($\sum x$). It is not the same as $\sum x^2$

$(\sum x)$ = Total sum of each replicate value

Then the calculated t value was compared with tabulated values for higher levels of significance (e.g. $p = 0.01$). If the calculated t value exceeds the tabulated value we say that

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the means are significantly different at that level of probability. By convention, we say that a difference between means at the 95% level is "significant", a difference at 99% level is "highly significant" and a difference at 99.9% level is "very highly significant". This statistical test allows us to make statements with a degree of precision.

3.2.3.2 Analysis on the Basis of Means

After t-test analysis, the results of the performance of the students from the two boards in the writing skill and its sub-skills were discussed in the three selected districts on the basis of their mean scores against each skill. Graphical representations of results were made through bar diagrams, and where considered pertinent, the results were invariably depicted in the form of tables.

4. Results and Discussions

4.1 T-Test Analysis

The data regarding the overall performance of the schools affiliated to two boards in writing skill in English was analysed with the help of 't-test' in each district to discover whether there are statistically significant differences between the average scores of two groups and the results are given in Tables 2, 3, and 4. For this, a null hypothesis that there is no significant difference in the performance of schools affiliated to PSEB and CBSE in the writing skill was formulated. While analysing the samples, average score of total marks obtained by the students of one school against all the sub-skills of writing, were taken as one unit in each sample. In this way, the total numbers of replicates (n_1 and n_2) for each sample (sample 1 and sample 2) were five.

Table 2 Summary of N, Mean, S_D , df, t-value got by the application of t- test on the data of overall performance of the schools affiliated to CBSE (Group A) and PSEB (Group B) in Writing skill in English in Sangrur district

Group	No. of Schools	Mean	S_D	df	t-value
Schools affiliated to CBSE	05	70.32	2.91	08	8.77*
Schools affiliated to PSEB	05	52.08	3.63		

* Significant at .001 level

Table 3 Summary of N, Mean, SD, df, t-value got by the application of t- test on the data of overall performance of the schools affiliated to CBSE (Group A) and PSEB (Group B) in Writing skill in English in Barnala district

Group	No. of Schools	Mean	SD	df	t-value
Schools affiliated to CBSE	05	63.06	1.38	08	7.77*
Schools affiliated to PSEB	05	45.97	4.72		

* Significant at .001 level

Table 4 Summary of N, Mean, SD, df, t-value got by the application of t- test on the data of overall performance of the schools affiliated to CBSE (Group A) and PSEB (Group B) in Writing skill in English in Mansa district

Group	No. of Schools	Mean	SD	df	t-value
Schools affiliated to CBSE	05	59.39	4.10	08	6.82*
Schools affiliated to PSEB	05	42.3	3.81		

* Significant at .001 level

Plugging all the values into the t-test equation, the t-values based upon the results of the schools affiliated to two boards in the three selected districts- Sangrur, Barnala, and Mansa, were found to be 8.77, 7.77, and 6.82 respectively. Now, to see whether these values are significant or not, these values were compared to the table value. Entering a t-table at 8 degrees of freedom, it was found that in all the three selected districts- Sangrur, Barnala, and Mansa, the absolute values of our calculated t score 8.77, 7.77, and 6.82 exceed the table value at .001 level, hence the difference in scores between learners from the schools affiliated to two boards in three selected districts is statistically significant at the .001 probability level (confidence level = 99.9%). Hence, our null hypothesis is rejected in all the three selected districts.

4.2 Results on the Basis of Mean Scores in the Three Districts

Based on the criteria in the ESL proficiency profile used to evaluate the essays, the mean scores of the components of proficiency of the two groups in writing skill (learners from the schools affiliated to PSEB and CBSE) in English in three selected districts are shown in Figures 2, 3, and 4 respectively.

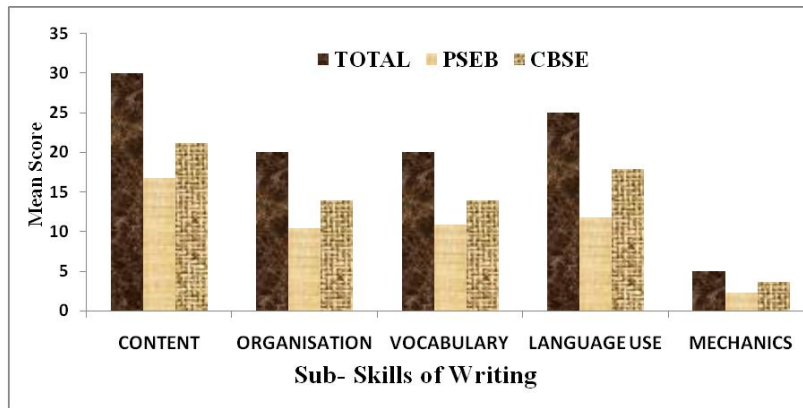


Figure 2 Bar diagram showing the performance of learners from schools affiliated to PSEB and CBSE in sub-skills of writing skill in English language in Sangrur district.

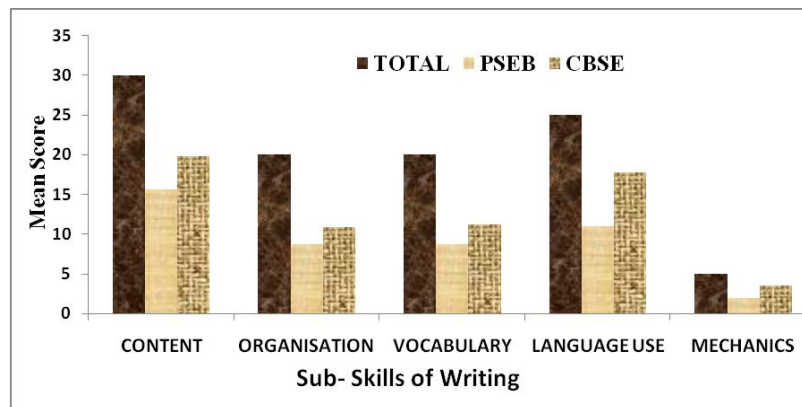


Figure 3 Bar diagram showing the performance of learners from schools affiliated to PSEB and CBSE in sub-skills of writing skill in English language in Barnala district.

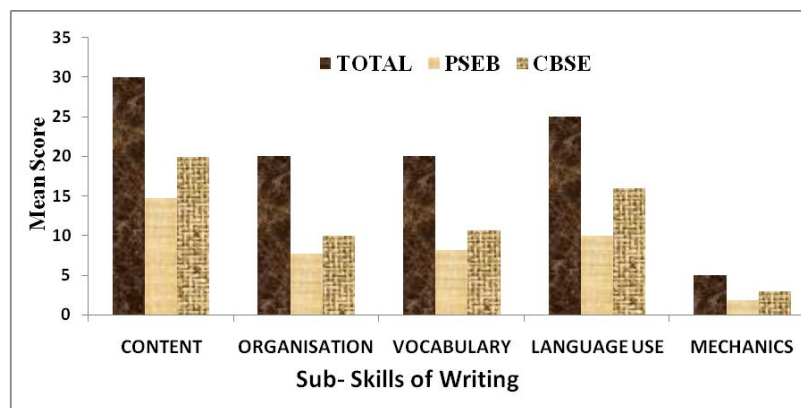


Figure 4 Bar diagram showing the performance of learners from schools affiliated to PSEB and CBSE in sub-skills of writing skill in English language in Mansa district.

From the results as shown in Figures 2, 3, and 4, it can be observed that the mean scores of content in the essays of the learners from schools affiliated to CBSE in the districts Sangrur, Barnala, and Mansa are 21.1, 19.78, and 19.92 respectively, whereas the learners from the schools affiliated to PSEB in the three districts got the average scores of 16.69, 15.65, and 14.65 respectively. In district Sangrur, it has been noticed that the evaluation of the paragraphs written by both, the learners from the schools affiliated to CBSE and PSEB revealed their limited knowledge of subject, limited idea substance, and inadequate topic development (Fair to Poor). In districts Barnala and Mansa, the paragraphs written by the learners from the schools affiliated to CBSE exhibited their limited knowledge of subject, limited idea substance, and inadequate topic development (Fair to Poor). On the other side, the proficiency of the learners from the schools affiliated to PSEB in these districts was very poor and the paragraphs written by them did not show any knowledge of subject.

With regard to organization, the mean scores of the learners from schools affiliated to CBSE in districts Sangrur, Barnala, and Mansa are 13.88, 10.88, and 9.96 respectively; whereas the learners from the schools affiliated to PSEB got the average scores of 10.46, 8.71, and 7.74 respectively. In district Sangrur, the paragraphs written by the learners from the schools affiliated to CBSE were though loosely organized but main ideas stand out and logically sequenced (Good to Average), and the paragraphs written by the learners from the schools affiliated to PSEB contained disconnected ideas, and lacked logical sequencing and development (Fair to Poor). In district Barnala and Mansa, the paragraphs written by the learners from the schools affiliated to CBSE showed non-fluency, disconnected ideas, and lacked logical sequencing and development (Fair to Poor), whereas the proficiency of the learners from the schools affiliated to PSEB in these districts was very poor and the paragraphs written by them were not organized and were not enough to evaluate.

In terms of vocabulary, the mean scores of the learners from schools affiliated to CBSE in districts Sangrur, Barnala, and Mansa are 13.94, 11.17, and 10.60 respectively; whereas the learners from the schools affiliated to PSEB got the average scores of 10.86, 8.67, and 8.10 respectively. In district Sangrur, the paragraphs written by the learners from the schools affiliated to CBSE contained an adequate range of vocabulary, and occasional errors of word form, choice and usage (Good to Average), and the paragraphs written by the learners from the schools affiliated to PSEB contained a limited range of vocabulary and frequent errors of word form, choice and usage (Fair to Poor). In district Barnala and Mansa,

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the paragraphs written by the learners from the schools affiliated to CBSE contained a limited range of vocabulary and frequent errors of word form, choice and usage (Fair to Poor), and on the other side, the paragraphs written by the learners from the schools affiliated to PSEB were merely translations, and contained a little knowledge of English vocabulary, idioms, word form (very poor).

Concerning language use, the mean scores of the learners from schools affiliated to CBSE in districts Sangrur, Barnala, and Mansa are 17.82, 17.72, and 15.96 respectively, whereas the learners from the schools affiliated to PSEB got the average scores of 11.77, 10.96, and 9.95 respectively. In district Sangrur and Barnala, the paragraphs written by the learners from the schools affiliated to CBSE contained effective but simple constructions, minor problems in sentence constructions, several errors of tense and parts of speech but the meaning in their writings was seldom obscured (Good to Average), and the paragraphs written by the learners from the schools affiliated to PSEB in these districts contained major problems in simple or complex construction, and frequent errors of tense and parts of speech (Fair to Poor). In district Mansa, the paragraphs written by the learners from the schools affiliated to CBSE contained major problems in simple or complex construction, frequent errors of tense and parts of speech, and the meaning in their writings was obscured (Fair to Poor), whereas the proficiency of the learners from the schools affiliated to PSEB in this district was very poor and the paragraphs written by them did not express mastery of sentence construction rules and were dominated by errors.

In terms of mechanics, the mean scores of the learners from schools affiliated to CBSE in districts Sangrur, Barnala, and Mansa are 3.58, 3.51, and 2.95 respectively, whereas the learners from the schools affiliated to PSEB got the average scores of 2.3, 1.98, and 1.86 respectively. In district Sangrur and Barnala, the paragraphs written by the learners from the schools affiliated to CBSE were though demonstrated occasional errors of spelling, punctuation, capitalization, paragraphing, but the meaning was not obscured (Good to Average), and the paragraphs written by the learners from the schools affiliated to PSEB in these districts were dominated by errors of spelling, punctuation, capitalization, paragraphing and were not enough to evaluate (very poor). In district Mansa, the paragraphs written by the learners from the schools affiliated to CBSE contained frequent errors of spelling, punctuation, capitalization, paragraphing, and poor handwriting, and meaning was also

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obscured (Fair to Poor), and on the other side, the paragraphs written by the learners from the schools affiliated to PSEB contained no mastery of conventions, several errors of spelling, punctuation, capitalization, paragraphing, illegible handwriting (very poor).

The total mean score of overall proficiency in English composition is the sum of scores of content, organization, vocabulary, language use, and mechanics components. The overall performance of learners from the schools affiliated to PSEB and schools affiliated to CBSE in writing skill of English language in each selected district is shown in Figure 5, 6, and 7.

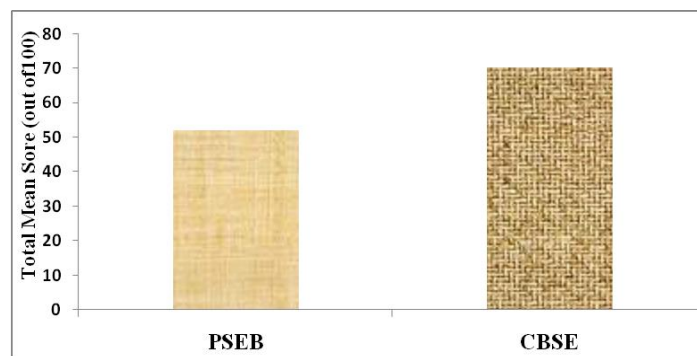


Figure 5 Bar diagram showing the overall performance of learners from the schools affiliated to PSEB and CBSE in writing skill of English language in Sangrur district.

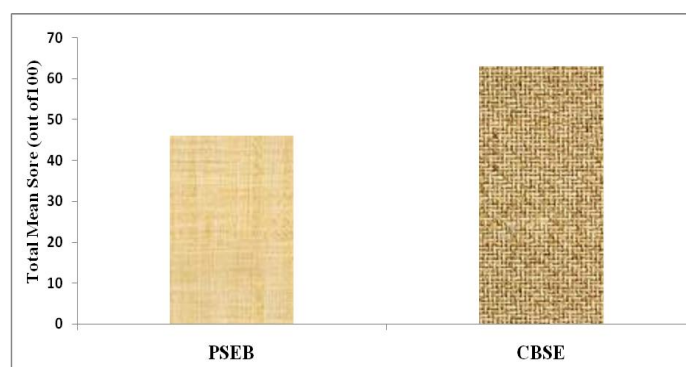


Figure 6 Bar diagram showing the overall performance of learners from the schools affiliated to PSEB and CBSE in writing skill of English language in Barnala district.

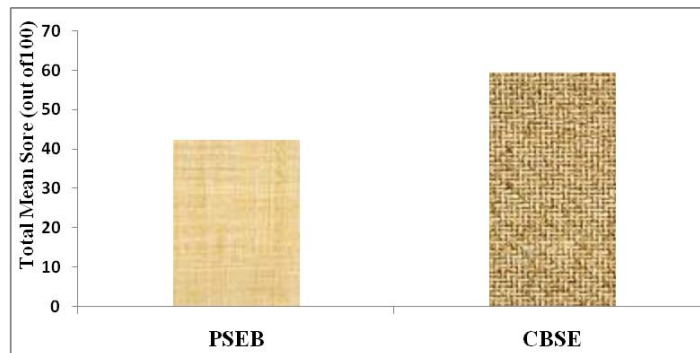


Figure 7 Bar diagram showing the overall performance of learners from the schools affiliated to PSEB and CBSE in writing skill of English language in Mansa district.

From the results as shown in Figures 5, 6, and 7, it can be concluded that in writing skill, the learners from the schools affiliated to CBSE in the three selected districts- Sangrur, Barnala and Mansa scored a mean score of 70.32, 63.06, and 59.39 whereas the learners from the schools affiliated to PSEB scored the average scores of 52.08, 45.97, and 42.3 respectively. According to the scale made by Jacobs representing specific criteria for excellence in composition, the mean score of 70.32 of the learners from the schools affiliated to CBSE in district Sangrur correspond to the mastery level ‘good to average’ (63-82 points), whereas the learners from the schools affiliated to PSEB with a mean score of 52.08 correspond to the level ‘fair to poor’ (52-63 points). In district Barnala, the mean score of 63.06 of the learners from the schools affiliated to CBSE correspond to the level ‘good to average’ (63-82 points), whereas the learners from the schools affiliated to PSEB with a mean score of 45.97 correspond to the level ‘very poor’ (34-52 points). In district Mansa, the mean score of 59.39 of the learners from the schools affiliated to CBSE correspond to the level ‘fair to poor’ (52-63 points), whereas the learners from the schools affiliated to PSEB with a mean score of 42.3 correspond to the level ‘very poor’ (34-52 points).

4.3 Discussion of the Assessment

While evaluating the written compositions of the students from the schools affiliated to PSEB, it was noticed that most of learners were unable to express the ideas or feelings in English that they had in their mind. They found it difficult to use the language for communication, creating and organizing ideas and translating them into cohesive readable texts. It was also observed that some of the learners even avoided writing in English. It was

so because they want to conceal their linguistic inadequacy in the second language. Furthermore, it was noticed from the results that though the students from the schools affiliated to CBSE got higher mean score than the students from the schools affiliated to PSEB in all of the components of proficiency in English composition, including content, organization, vocabulary, language use, and mechanics, but most of their writing samples were marked by some common features such as- written in a simplified easy manner, and use of fragmented sentences. Their performance is good in a few sub-skills only, but for the majority of the sub-skills, their performance is below the expected level. The evaluation of their compositions exhibited their knowledge about vocabulary and grammatical aspects (e.g. usage of the right tenses, and prepositions) but it appears that they face problems in writing coherently.

The learners from the two boards carried out many errors while writing that affected their ability to communicate effectively and efficiently with appropriate content and vocabulary, logical organization, proper use of language and mechanics. Analysis of the collected data indicated many sources of these errors: mother tongue interference, intralingua interference, teachers' false correlation and the familiarity of the appropriate collections. Following are some pieces of texts quoted from the writings of the students showing their performance in the various sub- skills of writing.

4.3.1 Discussion on Relevance of Content in the Writings of the Students with Examples

It was observed while analysing the writing samples of the students from the two boards that only a small number of writings fulfilled the required word limit. They were asked to write on two topics in approximately 150 words; but majority of participants submitted their writings having less than 100 words. It indicates towards their little knowledge of subject. Some examples from the paragraphs written by students are as following:

- *His marriage party is very nice. She looks very preeti in her marriage. she marriage in Mumbai. His husband is the very beautiful and good nature. jaspal is the very good. I am enjoyed in marriage.*

- *We have walk safely on the road. When we go to school when going to the evening walk, go slowly and it is good for health.*

The analysis of these samples created the impression that many of the participants fail to form any clear idea and generate ideas relevant to the assigned topic. Their writings have no goals and replete with unnecessary detail or irrelevant ideas. Though they have to write about walk safe, drive safe, many of them include the description of a morning walk. The paragraphs have been written without any introduction or conclusion. It can be remarked that they write without any planning and were not aware of their intended audience while writing.

4.3.2 Discussion on Organisational Flow in the Writings of the Students with Examples

It was observed that there was no fluency of ideas in the writings of the majority of the students. The discourse of the learners was full of incomplete sentences. They committed errors in the sentence level as many of them changed the orders in the interrogative sentence. Some of the students just write the linguistic elements in an illogical fashion as shown below:

- *A marriage party which I have enjoyed the most the marriage party of my cousin brother. In jalander we celebrate the marriage party. The palace name is city park. I enjoy my cousin marriage. My cousin marriage was on 27th January, 2013. I like the arrangement of palace. At night the marriage is held. We all are enjoy the dance and the music is so loud. When we enter the palace our welcome is so beautiful...*

The above piece of writings displayed inconsistency of ideas. Little attention was given on writing with cohesion and coherence. There were obstructions in the flow of reading due to repetition of same ideas, and little use of connectors. Reason for the projection of the incomplete sentences may be the fact that from the very beginning of their academic career the learners stick only to memorize model paragraph or essay, based on the suggestions. While writing, it seems difficult to them to project completely what they have memorized. So they import the linguistic elements and write whatever comes in their mind, irrespective of the rules of English language as shown in the above sample. This type of error may be considered as an outcome of rote learning.

4.3.3 Discussion on Use of Vocabulary in the Writings of the Students with Examples

It was observed that the majority of the students faced difficulty in choosing correct or appropriate words to express their ideas clearly. Some of their messages were totally obscure due to incorrect word usage. For example:

- *In our house, we have a domestic cat. It is dangerous to drive with animals.*

In any language, certain linguistic elements share commonness semantically, that is to say that all languages have synonyms, but there will not be any complete synonyms in any language. So certain words can be used in certain contexts. Some students have also wrongly substituted a word for another. Many students made use of vague words in the paragraph on marriage description they enjoyed most e.g. *it is a place of taking enjoy*. Furthermore, another example exhibiting limited range of vocabulary is as following:

- *I am going a marriage party of my friend yesterday. He can come at my home same day before and inviting me his wedding ceremony. He marriage was held in dhuri. I am this marriage party is much enjoyed. This marriage party decoration is very beautiful. This marriage party from DJ and loudness of sound. fun comes from marriage party.*

The above piece of writing displayed limited range and usage of vocabulary. Vocabulary is also misplaced at some places.

4.3.4 Discussion on Language Use in the Writings of the Students with Examples

By analysing the writings of students, it was observed that tense error was most dominant among all error types. Some respondents made awkward errors on verb forms of the simple present and simple past, and some were very much confused about the use of auxiliaries. This error reflected the inability of students to make use of basic verb forms. For example:

- *Three children die in the accident last year. (died)*

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- *I go to the shopping market and I bought a sari. (buy)*
- *Then my father transfer to Ludhiana. (has been transferred)*
- *At the time of marriage, we were lived in Sangrur. (lived)*

It has also been observed that the respondents know the rules of tense but when they are supposed to apply the rules they just jumble it. Students basically think in mother tongue, and then translate into English and while translating into English, they get confused of which tense form they have to use; especially in present and past tense. The analysis of the writings of the students also exhibited that subjects and verbs did not match with one another in number (singular or plural). Learners were not able to identify the singularity/ plurality of the subject. Lack of competence in identifying the subject made students fail to produce the correct form of the verb. For example:

- *My family have five members. (has)*
- *My parents does not walk on zebra crossings crossing the road. (do not)*

It was observed that many learners made inaccurate use of articles in the sentences. They were not able to differentiate the use of definite article and indefinite article. For example:

- *It took us a hour to reach at marriage palace. (an)*

The following types of errors of word order committed by the students have been observed.

- *In the city are many car accidents. (In the city, there are many car accidents)*
- *The last time crossing the road. (Last time, when we were crossing the road)*

In their writings, the students used the adverbs like 'in the city', 'last time', as the subjects and ignored the actual subjects. This kind of expression may be due to the mother tongue influence. It was also observed that majority of students can construct only simple sentences. It appears that students always struggle while they use foreign language chunks

and face problems like inappropriateness, synonyms and antonyms, sentence structure pattern, SVA pattern and awkward phrasing and unconventional grammar while they write.

4.3.5 Discussion on Use of Mechanics in the Writings of the Students with Examples

It has been observed that both the interference of L₁ and learner's incorrect speech habits paved the way for the spelling errors. Whenever they come across harsh words in the text, they just try to get these by heart that resulted in incorrect spellings in their writings subsequently. Students' carelessness also led them to make spelling mistakes. Here are some examples of spelling errors that were found in their writing tasks:

- *My sister was studing in univercity at that time. (studying, university)*
- *Her husband was a bisnessman. (businessman).*

The writings of students also exhibited that the learners face punctuation problems in writing and always struggle in the proper use of question mark, colon/semi colon and commas.

It can be said that the writings of the students lacked fluency; exhibited innumerable errors i.e. lexical, semantic, and errors with verbs, prepositions, articles, and nouns etc. It can be said that they tried to use correct grammatical rules, struggle with vocabulary, do not make any plan or fix the goal, rarely revise, rearrange their ideas and never produce multiple drafts before they submit their finished product. In other words, they adopt, "Think- Say" (Alam 149) strategy while writing and believe that they have learnt writing.

5. Remedies to Improve Writing Skill

The most important factor in writing exercises is that students need to be involved personally in order to make the learning experience of great value. To improve students' skill in writing, teachers should indulge students in various activities as brainstorming and researching to generate ideas, outlining the ideas, drafting, reviewing, editing and final writing. In addition to this, the practice sessions should be logically arranged from simple to complex, from controlled to free writing. Ample opportunities should be provided for informal feed-back, corrections and revisions. Feedback is of utmost importance to the writing process. Without individual attention and sufficient feedback on errors, improvement

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will not take place. Teachers should help learners to develop strategies for self-correction and regulation. L₂ writers require and expect specific overt feedback from teachers not only on content, but also on the form and structure of writing.

6. Conclusion

The following conclusions have been drawn from the present study:

- (a) In order to find out significance of difference between students from the schools affiliated to two boards, 't' value is computed. It is found out that there is significant difference of the performance of learners from schools affiliated to PSEB and CBSE in writing skill.
- (b) Furthermore, to analyse the proficiency of the learners from the schools affiliated to two boards in five components of writing skill in English (content, organization, vocabulary, language use and mechanics) in each selected district, graphical representation was done on the basis of mean scores. The mean scores regarding the overall performance of learners in writing skill of English from schools affiliated to CBSE in districts Sangrur, Barnala and Mansa are 70.32, 63.06, and 59.39 respectively (out of 100), whereas the learners from the schools affiliated to PSEB got the average scores of 52.08, 45.97, and 42.3 respectively (out of 100). Thus data interpretation showed that though the mean scores of the learners from the schools affiliated to CBSE are higher than that of learners from the schools affiliated to PSEB in each district in all of the components of proficiency in English composition, still it can be inferred on the basis of the collected data that the overall performance of the learners from both boards is below the expected level in the writing skill in all the three selected districts.

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Development of Binaural Fusion Test in Malayalam

**Rahina. U., MASLP
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Abstract

Objective: APD has been referred to as dyslexia for the ears. The objectives of the present study were Develop a binaural fusion test in Malayalam for different age groups in children. The study also aimed at assessing the gender and age effect on the test developed.

Materials and Methods: A group of 60 school going children between the age group of 7 to 12.11 years were divided into 6 groups. A total of 300 CVCV words that are commonly used in Malayalam were selected from sources such as dictionary, newspapers and textbooks and story books suitable for the age group selected. A 10 point rating scale was used to judge the words, with 1 being ‘least suitable’, 5 being ‘average’ and 10 being ‘the most suitable’ and the familiarity check was done at 4 levels. The finalized 80 CVCV words were divided into 4 lists of 20 words each by random numbering.

Results and Discussion: The results from the present study indicate a better performance in children with increasing age. This could probably be attributed to the characteristic of central nervous system characterised by an intrinsic “redundancy”—that is, an extensive interaction of its structures that is responsible for the resistance of the system to exhibit deficits on standard auditory testing in the presence of a lesion. The present study developed a test material which can be used for assessing the auditory processing in children.

Key Words: Auditory Processing, Central auditory processing disorder, Binaural.

Introduction

Central Auditory Processing Disorder in school aged children can lead to or be associated with difficulties in learning, speech, language (including written language involving reading and spelling), social, and related functions (Bellis & Ferre, 1999; Chermak & Musiek, 1997; Katz, 1992). The prevalence of APD can be estimated at 5-7% with a 2:1

ratio between boys and girls (Chermak and Musiek, 1997; Bamiou, Musiek and Luxon, 2001). Shivashankar and Gururaj (1993) reported that 26.9% of 54 children with scholastic problems had auditory profiles matching those of children with (C) APD. In a sample of 3,120 school children aged 8 to 15 years screened using the Screening Checklist for Auditory Processing, 3.2% had suspected (C) APD (Muthu Selvi, 2009; Muthu Selvi & Yathiraj, 2010). Children with learning disability may have auditory and or visual processing problems (Kraus & McGee, (1994).

Auditory processing abnormalities have been seen across spectrum of disorders like, Attention deficit hyperactive disorder, Dyslexia, Learning disabilities etc. Assessment of auditory processing in children has been a challenge over time. Test battery for auditory processing includes both behavioural and electrophysiological measurements. Electrophysiological tests measure and detect the site of lesions or dysfunction along the central auditory nervous system but behavioural tests are more useful in understanding the nature of perception in individuals. Some of the behavioural tests used in assessing the auditory processing abilities are Dichotic Speech Test (Muziek & Pinheiro, 1985), Temporal Ordering Tasks (Jerger & Jerger, 1971), Monoaural Low Redundancy Speech Tests (Pinheiro, 1977), Binaural Interaction Tests (Matzkar, 1959). Shivaprasad (2006) developed a Binaural Fusion Test in English for children in the age group 7-12 years. Thamanna Khurana (2009) developed Binaural Fusion Test in Kannada in the age group 7-11.11years. Binaural Fusion Test in Hindi was developed by Mhatre (2011).

India being a multi language country and most children are exposed to only their mother tongue predominantly until they start their schooling. There are all possibilities that even a normal child may manifest characteristics of those of auditory processing deficit children, if the child is not competent in the stimuli presenting language. Thus it is important to have these central auditory processing tests in various languages for (1) early identification and (2) to identify the children with real auditory problems and not those who manifest due to lack of knowledge of the language. The present study is aimed at one of those exercises where, a Binaural Fusion Test is developed in Malayalam language and can be used clinically as an assessment tool to assess for the presence of any auditory processing disorder in Malayalam speaking children between 7-12.11 years of age. Identifying individuals with auditory processing disorder at young age could help in structuring the rehabilitation

program. The prevalence of children with auditory processing disorder warrant further deeper understanding of the problem.

Materials and Methods

The objectives of the present study were to develop a Binaural Fusion Test in Malayalam and establish a normative data for different age groups in children. In the second phase, the study also aimed at assessing gender effect, age effect, familiarity effect and auditory memory on the developed test.

Participants

A group of 60 school going children between the age group of 7 to 12 years were the participants in the present study. The children were divided into 6 groups; 7-7.11years (Group-1); 8-8.11years (Group-2); 9-9.11years (Group-3); 10-10.11years (Group-4); 11-11.11years (Group-5); 12-12.11years (Group-6). The gender ratio was maintained to the maximum possible extent.

Inclusion and Exclusion criteria

The children who were native speakers of Malayalam, should not have auditory processing disorder as indicated by the Screening Checklist For Auditory Processing (SCAP) (Yathiraj & Mascarenhus, 2003) , showed normal hearing (PTA < 15dB HL), normal speech perception (SIS > 95%) no middle ear pathology ('A' Type tympanogram with present ipsi and contra lateral acoustic reflexes), normal cochlear function (presence of OAE's), normal nerve conduction (identifiable auditory brain stem responses at normal latencies) were included in the study. Children who had any history of middle ear problems, neurological problems, and family history of neurological or psychological illness were excluded from the study.

Development of Test Material

Word selection

A total of 300 CVCV words that are commonly used in Malayalam were selected from sources such as dictionary, newspapers and textbooks and story books suitable for the age group selected. Form the total 300 words list, 80 words were selected from for the study on familiarity and picturization. The familiarity and picturization check for the 300 CVCV words

was done at 4 levels involving speech pathologist, school teachers, parents and age matched school children. A 10 point rating scale was used to judge the words, with 1 being 'least suitable', 5 being 'average' and 10 being 'the most suitable'

Level I: Five Native Malayalam speaking speech pathologists rated the words list on a 10 point rating scale as mentioned above. The words which scored 5 and above on the rating scale were considered for the next level of familiarization.

Level II: Ten school teachers, distributed among classes of the selected age group were considered for evaluating the words. The word list at this level for rating were those words which had a score of 5 or above in level 1. A cut off score of 7 was considered for this level.

Level III: Fifteen parents of the school going children in the selected age group were asked to rate the words list. A cut off score of 9 was considered for this level.

Level IV: A list of 100 words was selected from the first 3 levels. At the final stage to ensure the picture matching ability of the selected study group, age matched school children was asked to match the words with the picture selected for the words. The finalized 80 CVCV words were divided into 4 lists of 20 words each by random numbering.

Picturization of the words

The picturization for the word was done at 3 levels to study the effect of similarity and auditory memory task (forced choice method).

(a) Screening list was to assess the subject's auditory skills and also to rule out any processing disorder. Subjects were instructed to do a simple task of repeating the words heard. This list was also used to assess any phonological processing disorder upon which subjects were excluded from the study.

(b) List I had four pictures that were presented for every target word and the task of the subject was to point to the target picture on auditory perception. Of the four pictures, one was the target picture, one was that of a rhyming word to the target word, one word of the same lexical category and the last one was a random picture.

(c) **List II** had 2 pictures that were presented for every target word. Of the two pictures, one was that of the target and the other was that of a similar sounding word (Homophone).

Recording of the Test Stimulus

The stimuli were recorded in the sound treated room by a native female Malayalam speaker. The inter stimulus interval was approximately 6 sec and inter-trial interval was examiner controlled. A low pass band of 500-700Hz and a high band pass of 1800-2000Hz were used to filter the recorded words using Goldware Digital Audio Editor Software. A calibration tone of 1 KHz presented prior to the test material for VU meter setting. From a subjective standpoint the words from each channel were clear, easily understood, and judged as occurring simultaneously (perceived dichotically) by listeners.

Administration

The developed audio file was routed from a laptop through a calibrated clinical audiometer (GSI-61) via External A and External B routing channels. The test was administered at 40dB SL with reference to speech reception threshold. The low pass and high pass stimulus were interchanged with right and left ear to respectively for all the lists. The tested administration followed in the order - List I- List II and List III. The test materials were administered under two conditions.

Condition 1: Right Ear- High Pass; Left ear-low pass

Condition 2: Right Ear -Low pass; Left ear-High pass. Each correct response was given a score of one and a wrong response a score of zero.

Figure 1: Graphical illustration binaural presentation for condition 1

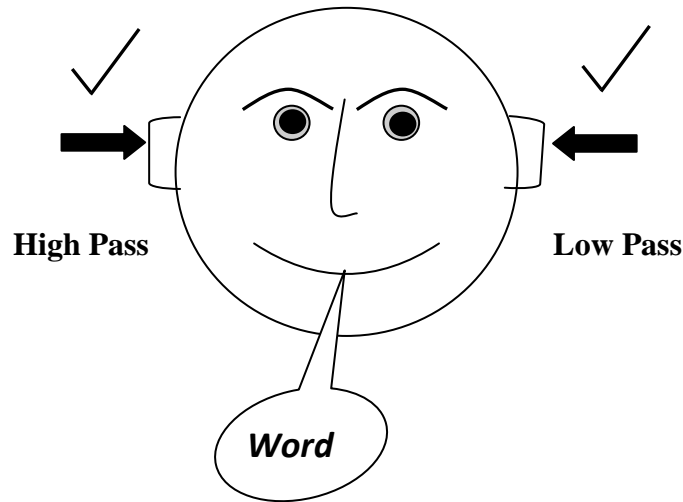
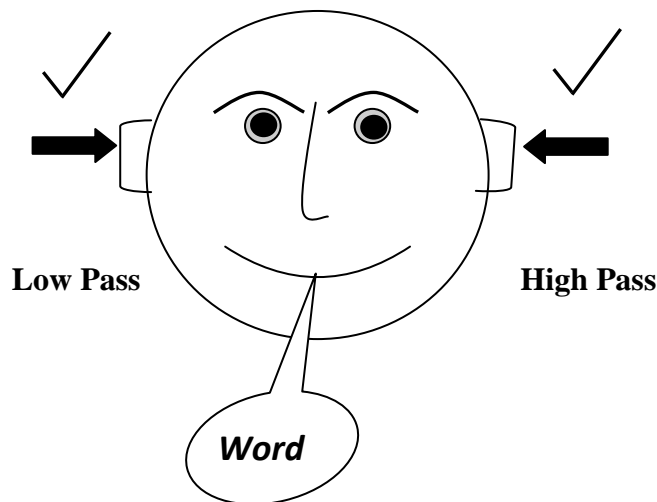


Figure 2: Graphical illustration binaural presentation for condition 2



Results and Discussion

1. Ear effect

The mean pure tone average, speech recognition threshold, speech discrimination and speech perception in noise were compared between the right and the left ear. Wilcoxon Signed Rank test did not show a statistically significant difference between scores of the two ears for any of the parameters tested.

2. List 1 and List 2 (Descriptive)

Table 1 shows the descriptive scores for list 1 and list 2. The table gives the mean and standard deviation across age groups.

Table 1: Mean and Standard deviation for list 1 and list 2

Age	List 1				List 2			
	Condition 1		Condition 2		Condition 1		Condition 2	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
7.00 to 7.11	18.70	0.67	18.90	0.56	19.00	0.81	19.30	0.48
8.00 to 8.11	19.30	0.48	19.70	0.67	19.30	0.82	19.70	0.48
9.00 to 9.11	19.80	0.42	19.80	0.42	19.70	0.48	19.80	0.42
10.00 to 10.11	19.70	0.48	19.80	0.42	19.90	0.31	19.70	0.48
11.00 to 11.11	19.70	0.48	20.00	0.00	19.90	0.31	20.00	0.00
12.00 to 12.11	19.90	0.31	20.00	0.00	20.00	0.00	20.00	0.00

3. Condition effect

Under Binaural Fusion Test a part of stimulus (high pass) would be presented to one ear and the other part (low pass) to the other ear. The two lists used in the present study were administered under two conditions. *Condition 1*- high pass to right ear, and low pass to left ear, *Condition 2*- high pass to right ear, and low pass to left ear. The two conditions under which the lists (1 and 2) were administered were compared across groups. Wilcoxon Signed Rank test showed no statistically significant difference between the two conditions across all the groups for both the lists.

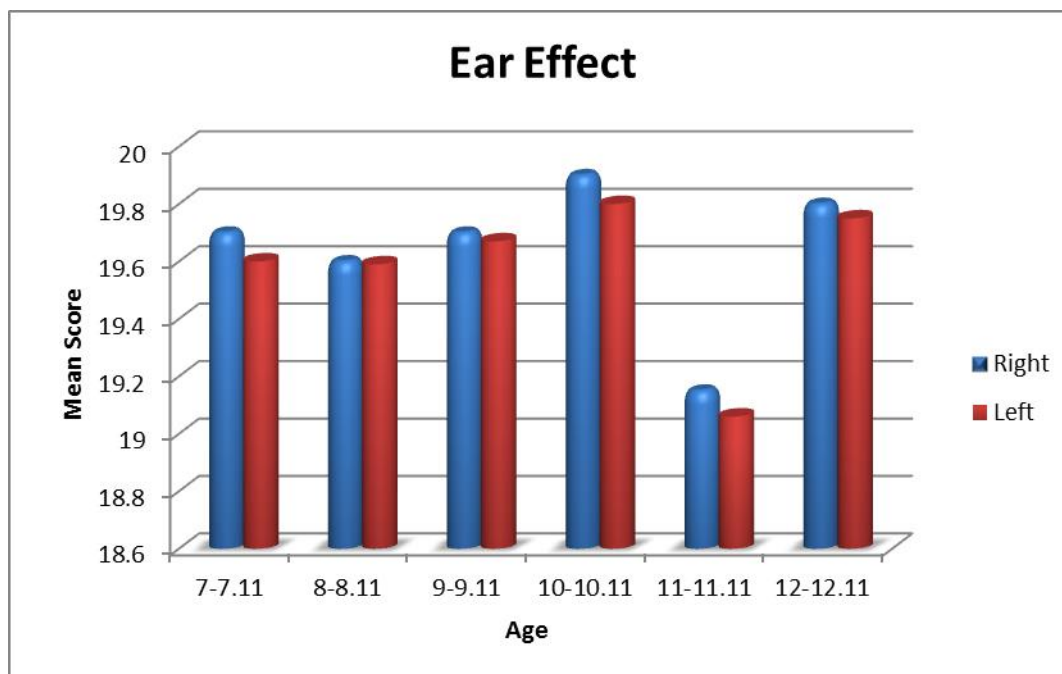
Results are in agreement with the literature, which shows there was no significant difference in presentation mode i.e. high passes signal in the left ear and low pass signal in the right ear or vice versa in Binaural Fusion Test (Plakke et al, 1981; Roush et al, 1984; Shivaprasad, 2006).

Table 2: Wilcoxon signed rank test for Condition 1 Vs condition 2 for list 1 and list 2

	List 1		List 2	
	Z	Sig(p)	Z	Sig(p)
7.00 to 7.11	-0.63	0.52	-1.13	0.25
8.00 to 8.11	-1.15	0.24	-1.41	0.15
9.00 to 9.11	0.00	1.00	-0.57	0.56
10.00 to 10.11	-0.44	0.65	-1.00	0.31
11.00 to 11.11	-1.73	0.83	-1.73	0.83

12.00 to 12.11	-1.00	0.31	0.00	1.00
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Figure 3: Graphical representation for 2 conditions on mean scores



4. Between Lists Comparison

The comparison for List 1 and list 2 were compared for both conditions. The two lists (1 and 2) were compared across groups. Wilcoxon Signed Rank test showed no statistically significant difference between the two lists across all the groups for the lists (1 and 2) under both the conditions. Similar findings were reported by Khurana (2009) & Shivaprasad (2006), indicating that the two phonetically balanced lists were equal in perceptual difficulty.

5. Between Groups Comparisons

The results of Kruskal-Wallis test for the significance of difference of mean performance (Table 3) showed significant difference for both list 1 and list 2. The evaluation showed the performance of the children in the group showed difference with age.

Table 3: Kruskal-Wallis test for list 1 Vs list 2 across groups

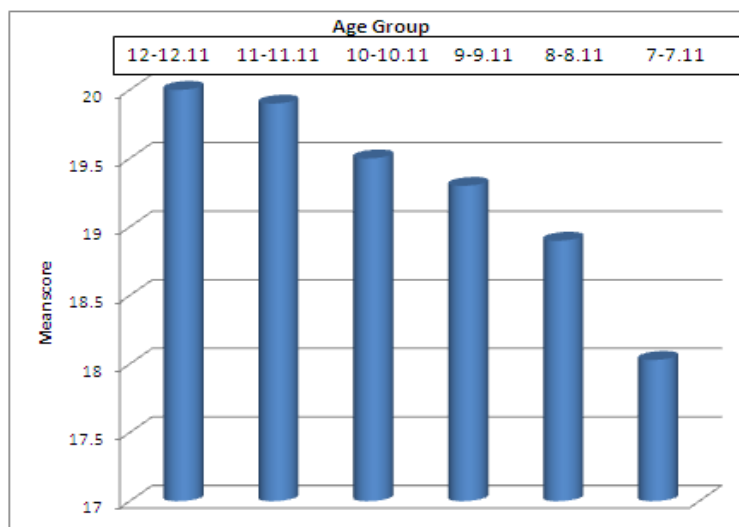
	Chi Square	DF	Sig(p)
List 1	44.27	5	0.00
List 2	32.15	5	0.00

Since the Kruskal-Wallis test showed a significant difference in the performance across groups, a further analysis to find the difference between groups individually was carried out using Mann Whitney U test. The results (Table 4) showed that age group 7-7.11yrs was a significantly different from all other age groups and those scores of 8-8.11yrs was significantly different from 11-11.11yrs and 12-12.11 years. 9-9.11yrs was also found to be significantly different from 12-12.11years.

Table 4: Mann Whitney U test for list 1 Vs list 2 between groups

Age group	L1			L2		
	MU	Z	P	MU	Z	P
7-7.11 vs. 8-8.11	106.00	-2.79	0.00	153.00	-1.35	0.17
7-7.11vs. 9-9.11	075.00	-3.71	0.00	124.50	-2.20	0.02
7-7.11 vs. 10-10.11	067.50	-3.93	0.00	100.00	-3.00	0.00
7-7.11 vs. 11-11.11	045.00	-4.65	0.00	076.00	-3.96	0.00
7-7.11 vs. 12-12.11	030.00	-5.20	0.00	076.00	-3.96	0.00
8-8.11 vs. 9-9.11	0167.0	-1.05	0.29	167.00	-1.00	0.31
8-8.11 vs. 10-10.11	157.50	-1.38	0.16	135.00	-2.04	0.04
8-8.11 vs. 11-11.11	129.00	-2.47	0.01	099.00	-3.41	0.00
8-8.11 vs. 12-12.11	110.00	-3.35	0.00	099.00	-3.41	0.00
9-9.11 vs. 10-10.11	190.00	-0.35	0.72	167.00	-1.07	0.28
9-9.11 vs. 11-11.11	160.00	-1.56	0.11	129.50	-2.62	0.00
9-9.11 vs. 12-12.11	140.00	-2.62	0.00	129.50	-2.62	0.00
10-10.11 vs. 11-11.11	170.00	-1.23	0.21	160.00	-1.74	0.08
10-10.11 vs. 12-12.11	150.00	-2.36	0.01	160.00	-1.74	0.08
11-11.11 vs. 12-12.11	180.00	-1.43	0.15	200.00	0.00	1.00

Figure 4: Effect of age on mean scores



The results from the present study indicate a better performance in children with increasing age. This could probably be attributed to the characteristic of central nervous system characterised by an intrinsic “redundancy”—that is, an extensive interaction of its structures that is responsible for the resistance of the system to exhibit deficits on standard auditory testing in the presence of a lesion. In children, myelination and maturation continue until 10–12 years of age. The young brain has an inherent ability for plasticity: the forebrain sensory representations may change in response to altered receptors, sensory environment, or use and learning (Bornstein, S & Musiek, 1984). Windham et al. (1986), Shivaprasad (2006), Thamanna Khurana (2009), (Stollman et al, 2004) reported similar findings.

6. Gender Effect

The mean scores were compared between the males and females of the participant groups for list 1 and list 2. Mann Whitney U test (Table 5) did show statistically significant difference for list 2 only. Children in the age group of 7 to 7.11 and 8 to 8.11 showed a gender difference, while other groups did not show any difference.

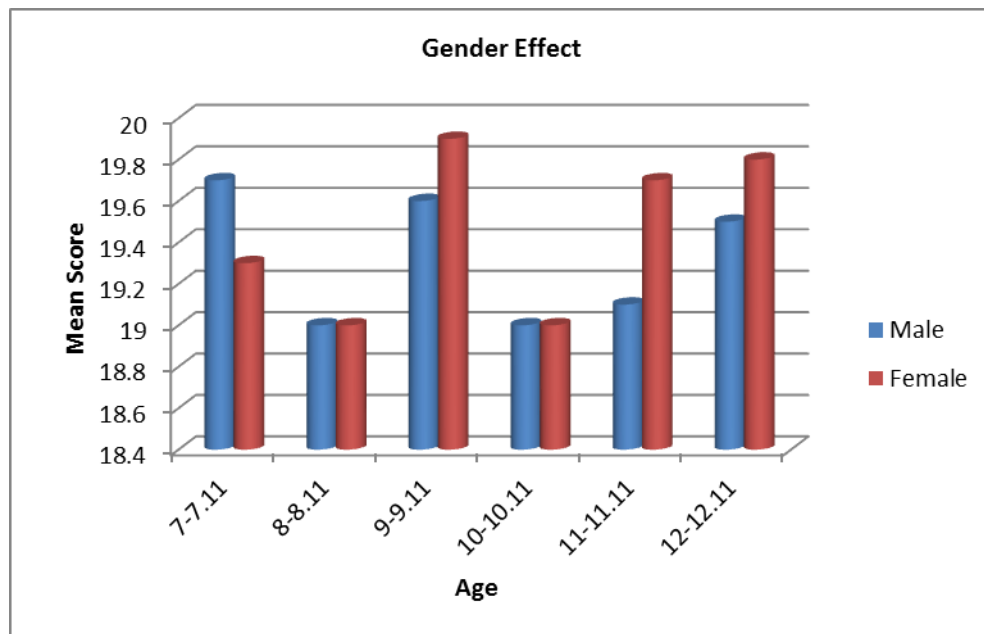
The results from the present study are contradicting the previous reports in the literature. This could probably attribute to the differential developmental pattern reported for males and females.

Young girls in the age range of 1-5 years are more proficient in language skills, produce longer utterances and have longer vocabularies than that of boys (Ruble and Martin, 1998). However, even though there appears to be a gender difference in verbal abilities favouring females, this difference is relatively small (Hyde, 1988, cited in Plotnik, 1999). Jennifer Krizman (2012) found that, to the fast acoustic components of speech, female responses are generally earlier and more robust than male responses.

Table 5: Mann Whitney U test for Males vs. Females

	List 1			List 2		
	MU	Z	Sig(p)	MU	Z	Sig(p)
7.00 to 7.11	26.00	-2.07	0.03	15.50	-2.78	0.005
8.00 to 8.11	47.50	-0.21	0.83	13.00	-3.09	0.002
9.00 to 9.11	50.00	0.00	1.00	29.00	-1.84	0.06
10.00 to 10.11	45.00	-0.50	0.61	45.00	-0.50	0.61
11.00 to 11.11	40.00	-1.45	0.14	45.00	-1.00	0.31
12.00 to 12.11	50.00	0.00	1.00	45.00	-1.00	0.31

Figure 5: Effect gender on mean scores



Normative data for the test material developed

Since there was no statistically significant difference between the two conditions and the two lists used in the present study, the average data from list one and list two for **Language in India** www.languageinindia.com ISSN 1930-2940 15:5 May 2015
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condition 1 was considered as normative data. The raw scores and the percentage of correct responses are given below (Table 6).

Table 6: Normative data for binaural fusion test (Malayalam)

	Mean	SD	(%)
7.00 to 7.11	18.70	0.67	93.5
8.00 to 8.11	19.30	0.48	96.5
9.00 to 9.11	19.80	0.42	99.0
10.00 to 10.11	19.70	0.48	98.5
11.00 to 11.11	19.70	0.48	98.5
12.00 to 12.11	19.90	0.31	99.5

Cut-off Value

An additional analysis was performed to help in differentiating abnormal and normal scores based on application of a cutoff score. The cutoff was calculated at $\pm 2SD$ below the mean scores of the normal controls (Musiek, 1983). This score was determined by rounding of the values and considering the 2.5% steps measurement scale of the test.

Table 7: Cut off scores across age groups.

	Mean	2SD	Corrected (%)
7.00 to 7.11	18.70	3.58	85
8.00 to 8.11	19.30	2.4	90
9.00 to 9.11	19.80	2.1	90
10.00 to 10.11	19.70	2.4	95
11.00 to 11.11	19.70	2.4	95
12.00 to 12.11	19.90	1.5	95

The cut off scores are very important clinically. The testing environment, heterogeneous population and the calibration errors would account for more false positive and false negative responses. Hence, a 2SD below the normative data obtained are set as cut off scores for clinical use of the test.

Conclusion

The results from the present study are in agreement with previous findings in the literature. The developed test material follow the same trend as described in literature for various Binaural Fusion Test. Thus, the developed Binaural Fusion Test (Malayalam) can be used clinically as an assessment tool to assess for the presence of any auditory processing disorder in Malayalam speaking children between 7years to 12.11 years of age.

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APPENDIX-A

BINAURAL FUSION TEST IN MALAYALAM- WORDLIST

LIST – I			LIST – II		
Word	IPA	Score	Word	IPA	Score
പാവ	/pa:va/		മഴ	/maʒha/	
കാക്ക	/ka:kka/		പെട്ടി	/pettɪ/	
താത	/t̪aːt̪a/		കുട്ടി	/kuttɪ/	
സാരി	/sari/		കോഴി	/ko:ʒhi/	
ചായ	/tʃa:ja/		ചക്ര	/tʃʌk̪a/	

നായ	/na:ja/		മീശ	/mi:ʃa/	
പുച്ഛ	/pu:tʃa/		ദോശ	/d̪o:ʃa/	
ചവെ	/tʃevi:/		തോണി	/t̪o:ɳi/	
മുടി	/mudɪ/		മുട്ട	/mut̪ta/	
മാല	/ma:l̪a/		വര	/vaɾa/	
തൊപ്പി	/tɔppi/		മണി	/mɳɳi/	
കുട	/kuɖa/		പുഴു	/puz̪hu/	
പുലി	/pul̪i/		ചടടി	/tʃʌt̪i/	
വള	/va!a/		പള്ളി	/pa!li/	
പച്ഛ	/patʃa/		മുങ്ങ	/mɔ:ɳa/	
നീല	/ni:l̪a/		പനെ	/pe:na/	
മാങ്ങ	/ma:ɳa/		ചാവി	/tʃa:vi/	
മേശ	/me:ʃa/		വായ	/va:ja/	
പശു	/paʃu/		വടി	/vadɪ/	
കർത്തി	/kʌθi/		വട	/vada/	

LIST – III			LIST – IV		
Word	IPA	Score	Word	IPA	Score
തല	/θʌl̪ʌ/		നഖം	/nak ^h am/	
താലി	/t̪a:l̪i/		ഭാവം	/ba:vəm/	
ജോലി	/jo:l̪i/		ഭൂതം	/bu:t̪əm/	
ഗുരു	/guru/		ഞെട്	/ɳɳand̪ə/	
പാറ	/pa:ra/		മുറ്റം	/mut̪təm/	
വാവ	/va:va/		വട്ടം	/vaṭṭam/	
മല	/ma!a/		മേലം	/me:k ^h am/	
വല	/va!a/		പാലം	/pa:l̪am/	
തണ്ട	/θæɳa/		പണം	/paɳəm/	
കിളി	/kili/		പഴം	/paʒham/	

താടി	/t̪a:di/		പന്ത്	/pant̪ə/	
പടി	/padi/		പാത്രം	/pa:tram/	
ഭൂമി	/bu:mi/		മുഖം	/muk̪əm/	
കട	/kaɖa/		ചിത്രം	/tʃiɾəm/	
വാഴ	/va:ʒha/		ചുണ്ട്	/tʃundə/	
വീണ	/vi:ɳa/		ബോധം	/bo:ɖəm/	
കുപ്പി	/kɒppi/		ഭക്തി	/bak̪eɪ/	
പീലി	/pi:lɪ/		തണ്ട്	/t̪andə/	
കീരി	/ki:ri/		ചന്ത	/tʃənə/	
മഞ്ഞ	/maj̪na/		തോക്ക്	/t̪o:k̪ə/	

APPENDIX-B

BINAURAL FUSION TEST IN MALAYALAM STIMULUS BOOK

LIST-I (1 & 2)



2

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Descriptive Analyses of Phonological Development in Typically Developing Hindi-Speaking Children

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Abstract

Phonology refers to the speech sound systems of a language. It involves the study of classification and organization of speech sounds in a language. The term 'phonemic' refers to speech sound use (functions/behavior/organization of the speech sound system). Most of the previous research reveals that phonological skills develop with age and thus older children had more accurate speech and fewer error patterns in their speech. However, in Indian contexts, limited studies are noted in the area of language development in typically developing Hindi-speaking children. Thus, the present study aimed to obtain extensive phonological data among in Hindi-speaking typically developing children across four age groups 4-4.5years, 4.5-5 years, 5-5.5 years, and 5.5-6 years. Following the guidelines of LARSP on sample collection, a series of toys and pictures were used and data was collected by video recording the interaction between the clinician and the client.

The results revealed that phonology develops significantly with the age. Thus, older children had more accurate production and fewer error patterns in their speech relative to younger group. A comparison with related studies has been discussed clearly in the paper which reveals a number of studies supporting the finding. The present study has significant implications for the assessment of developmental speech disorders among Hindi-speaking group of Indian population

Keywords: Phonological development, Indian population

Introduction

Language refers to a systematic and conventional use of sounds (signs or symbols) for the purpose of communication and expression (Crystal, 1995^[1]). It is defined as a complex and dynamic system of conventional symbols that is used in various modes for thought and communication (American Speech and Hearing Association, 1996^[2]). It refers to a rule based system of symbolic

communication involving a set of small unit (syllables or words) that can be combined to yield an infinite number of larger language forms (Hoff & Naigles, 2002^[3]).

During the development of language among typically developing children, the phonological and communicative acquisitions precede and thus prepare the child with the process of language acquisition. Infants are not only responsive towards speech but they are also skilled at making speech discrimination, right at the infancy stage. By 4-6 months a child begins to babble until the first words arrive at 1-1.6 years. Babbling appears to lead the child into words. Before words appear, children seem to have already acquired some communicative skills, generally requesting and asserting skills (Bruner, 1975^[4]; Bates, 1976^[5]). Consequently, the first words are produced between 10-15 months of age. These are hard to distinguish from the 'protowords'. These words may be context bound, situation-specific or function-specific and referential (Hoff, 2009^[6]). Among initial words, the noun meanings are much consistent to verb meanings (Gertner & Boroditsky, 2001^[7]).

Language development is a process starting early in human life. Infants start without language, yet by 4 months of age, babies discriminate speech sounds and engage in babbling. The goal for many researchers who study language development is perhaps less grandiose than discovering how the mind works, but is more immediate. Success in modern industrialized society depends on good verbal skills and acquiring the verbal skills that society requires is problematic for some children (Hoff, 2009^[6]).

Development of Phonology

Phonology refers to the speech sound systems of a language. It involves the study of classification and organization of speech sounds in a language (Vihman, 1996^[8]). Phonology encompasses all aspects of the sound system including the speech production and perception. Phonological structure has two components, a limited repertoire of sounds (phonemes) representing various classes (based on physiological and acoustic characteristics) and a set of phonotactic rules defining how these phonemes can be arranged into syllables (Hodson & Paden, 1981^[9]).

As children expand their vocabulary of words, they also demonstrate an emerging phonological system. The development of phonology is not an immediate process. Children cannot immediately learn the entire array of phonemes instead they progress gradually from mastery of the simpler sounds and then arrangement to these sounds into more complex ones. Developmental phonologists have observed that a young child usually makes these substitutions and omissions in predictable ways. Thus, even the child's technique for coping with speech inadequacies is systematic (Markman, Wasow & Hansen, 2003^[10]).

Phonological development refers to the acquisition of speech sound form and function within the language system (Mandel, Jusczyk & Pisoni, 1995^[11]). The acquisition of various speech sounds is intricately connected to the child's overall growth in language (Bauman-Waengler, 2004^[12]). The speech sound development refers, primarily, to the gradual articulatory mastery of speech sound forms within a given language. The child's language development is commonly divided into pre-linguistic behavior, vocalizations prior to the first true words and linguistic development, which starts with the appearance of these first words. Error patterns (sometimes referred to as phonological processes) are a measure frequently used to describe a child's phonological system. Originating in Natural Phonology (Stampe, 1969^[13]) and widely adopted in the field of child phonology (Ingram, 1986^[14]), phonological processes are defined as a set of mental operations that change or omit phonological units as the result of the natural limitations and capacities of human vocal production and perception (Burt, Holm & Dodd, 1999^[15]).

From shortly after birth to around one year, a typically developing infant starts to make speech sounds. At around two months, the baby will engage in cooing which is followed by babbling at around four months. In this 0-8 months range, the child is engaged in vocal play of vegetative sounds, laughing, and cooing. Once the child hits the 8-12 month range the child engages in canonical babbling. This jargon babbling with intonational contours the language being learned (Owens, 2012^[16]). From 12-24 months, babies can recognize the correct pronunciation of familiar words. Babies will also use phonological strategies to simplify word pronunciation. By 24-30 months awareness of rhyme emerges as well as rising intonation. By 36-60 months, phonological awareness continues to improve as well as pronunciation. By 6–10 years, children can master syllable stress patterns which helps distinguish slight differences between similar words (Eva, 2011^[17]).

Moreover, another important issue appears to be the development of Prosodic Words. This appears to be depending on the distribution of word and foot structures found in the target language. Recent research by Paul (2007)^[18] has also examined the development of syllable structures. The research indicated that coda consonants are more likely to be produced in stressed and final syllables, both of which exhibit increased duration, suggesting that this facilitates the articulation of more segments. Another research has focused on the acquisition of word-final clusters, raising questions about the competing contributions of frequency, morphology, and structural/sonority/articulatory factors in predicting the course of cluster acquisition across languages (Paul, 2007^[18]).

Recent studies that focus on the similar area of phonology acquisition deal with the relationship between perception and production (Fikkert, 2007^[19]). Infant speech perception suggests that segmental inventories and knowledge about phonetic and prosodic structure is largely acquired in

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the absence of a lexicon. In fact, it needs to be acquired before lexical learning can even start, as it guides word segmentation. However, research in child production has argued that children gradually build up a system of phonological contrasts, phonotactics and prosodic structure.

McNamara & Antony (2010)^[20] revealed that Phonological contrasts and Phonotactics which develop at early stages, guide the word segmentation and all other lexical feature development in future.

There is an increasing evidence that bilingual children are able to separate their languages from the earliest stages of language production, but very little data come from phonological acquisition studies. Johnson & Lancaster (1998)^[21] investigated the lexical forms and speech sound production of a child learning Norwegian and English bilingually from birth.

To acquire the native language, a child must do two things: Learn the words of the language and extract the relevant phonological characteristics of those words. Some lines of investigation concentrate exclusively on how the words of the language are acquired (e.g., Carey & Bartlett, 1978^[22]; Dollaghan, 1985^[23]; Heibeck & Markman, 1987^[24]; Jusczyk & Aslin, 1995^[25]; Rice & Woodsmall, 1988^[26]), whereas other lines of research examine how the sounds of the language emerge (e.g., Dinnsen, Chin, Elbert, & Powell, 1990^[27]; Smit, Hand, Freilinger, Bernthal, & Bird, 1990^[28]; Stoel-Gammon, 1985^[29]). Storkel & Morrisette (2002)^[30] investigated the importance of the link between lexical and phonological acquisition and by applying cognitive models of spoken word processing to development. Lexical and phonological variables that have been shown to influence perception and production across the lifespan are considered relative to their potential role in learning by preschool children. The model appears to offer insights into the complex interaction between the lexicon and phonology and may be useful for clinical diagnosis and treatment of children with language delays.

Sound Acquisition

Children's speech sound development can be analyzed in two ways: phonetic versus phonemic acquisition. The term 'phonetic' refers to speech sound production (articulatory/motor skills). The term 'phonemic' refers to speech sound use (functions/behavior/organization of the speech sound system). Most previous research has conducted phonemic analyses on consonants. In a phonemic approach, children's production of sounds in word contexts are usually examined in terms of degree of production accuracy and the percentage of children of an age group who reached the level of accuracy in phoneme production. Researchers need to decide: whether a sound has to be produced correctly in all word positions (word initial,-medial and -final) or only in word-initial and -final position (e.g.,

Wellman, Case, Mengert & Bradbury, 1931^[31]; Poole, 1934^[32]; Templin, 1957^[33], required correct production in three positions; Prather et al., 1975^[34]; Smit et. al., 1990^[28], required correct production in only two positions); the required minimum percentage of children of an age group who can produce a sound correctly as defined in the first criterion (e.g., 75% in Wellman et al., 1931^[31]; Templin, 1957^[33]; Prather et al., 1975^[34]; 100% in Poole, 1934^[32]). Table 1 summarizes the criteria used, demographic characteristics and age of sound acquisition in some of the well-cited studies. Variations exist between the sample size, age range of the subjects, elicitation techniques, criteria used and data presentation.

Table 1. An overview of studies on phoneme acquisition

	Wellman (1931)	Poole (1934)	Templin (1957)	Olmsted (1971)	Prather (1975)	Smit (1990)
Subject no.	204	65	480	100	147	997
Age range	2;0-6;0	2;6-8;6	3;0-8;0	1;3-4;6	2;0-4;0	3;0-9;0
Area	Iowa	Michigan	N/A	N/A	Seattle	Iowa/Nebraska
Speech mode	S and I	S and I	S and I	S	S	S
Word-position	I, M, F	I, M, F	I, M, F	I, M, F	I, F	I, F
% age group	75%	100%	75%	50%?	75%	N/A
Acquired first	m, n, b, f, w, h	m, p, b, w, h	m, n, ɲ, p, f, w, b	—	m, n, ɲ, p, h	m, n, p, b, d, w
Acquired last	ɲ, θ, ð, ʒ, dʒ	θ, s, z, ɹ	ð, z, ʒ, dʒ	ɲ, ð, ʒ, tʒ, dʒ	v, θ, z, dʒ	ɲ, s, z, ɹ
m	3	3;6	3	<4	2	3
n	3	4;6	3	<4	2	3;6 f, 3m
	>6	4;6	3	>4	2	7-9
p	4	3;6	3	<4	2	3
b	3	3;6	4	<4	2;8	3
t	5	4;6	6	<4 I, F; >4 M	2;8	4;6f, 3;6m
d	5	4;6	4	<4	2;4	3f, 3;6m
k	4	4;6	4	<4	2;4	3;6
g	4	4;6	4	<4	3	3;6f, 4m
f	3	5;6	3	<4	2;4	I: 3;6; F: 5;6
v	5	6;6	6	<4	>4	5;6
θ	>6	7;6	6	<4 M, F; >4 I	>4	6f, 8m
ð	6	6;6	7	>4	4	4;6f, 7m
s	5	7;6	4;6	>4	3	7-9

	Wellman (1931)	Poole (1934)	Templin (1957)	Olmsted (1971)	Prather (1975)	Smit (1990)
z	5	7;6	7	<4 M, F; >4 I	>4	7-9
ʒ	No info.	6;6	4;6	<4	3;8	6f, 7m
ʒ	6	6;6	7	>4	4	No info.
tʒ	5	No info	4;6	<4 F; >4 I, M	3;8	6f, 7m
dʒ	6	No info	7	<4 M; >4 I, F	>4	6f, 7m
l	4	6;6	6	<4 I; >4 M, F	3;4	I: 5f, 6m; F: 6f, 7m
ɹ	5	7;6	4	<4	3;4	8
w	3	3;6	3	<4	2;8	3
j	4	4;6	3;6	No info	2;4	4f, 5m
h	3	3;6	3	No info	2	No info

Notes:

1. For the row word position, I, M and F refers to word-initial, -medial and -final positions.
2. % age group refers to the minimum percentage of children of an age group required in deciding the acquisition of phoneme.
3. In the Speech mode row, S and I refer to spontaneous production or imitation.
4. In the results section, Olmstead (1971) and Smit *et al.* (1990) list different age of acquisition for some of the phonemes at different word positions. Smit *et al.* also list different age of acquisition for some of the phonemes by girls (indicated by f) and boys (indicated by m).
5. The number of sounds listed for the rows 'sounds acquired first' and 'sounds acquired last' is limited to about 5 sounds.

Among the six studies, the findings of Wellman et al. (1931)^[31] and Templin (1957)^[33] are most similar: the same age of acquisition was reported for seven sounds, with a difference of 1 year on 11 sounds and a difference of 2 years on two sounds.

The resemblance may reflect use of the same criteria. The differences in age of acquisition of some sounds, however, could reflect a difference in the two tests in the complexity of target words (Ingram, Christensen, Veach & Webster, 1980^[35]). Syllable length, together with familiarity of the lexical items, may have affected phoneme production. Ingram et al. (1980)^[34] found that accuracy of word-initial fricatives is reduced in words with greater syllable length while Badar (2002)^[36] found that phoneme production consistency also tends to deteriorate with increasing syllable complexity. This factor may also account, in part, for differences in the reported age of acquisition in different studies. Prather et al. (1975)^[37] consistently found earlier age of acquisition for the same sounds than other studies. This may reflect the inclusion of a lower age group of children in their study. Smit et al. (1990)^[28] were the only ones to include children who were receiving intervention for articulation in the cohort in an effort to more closely represent the population on which to base norms. Their criteria for determining age of acquisition are unclear. They used a 90% accuracy level (i.e., correct production of a sound against the number of attempts to produce a target sound) when deciding the age of acquisition. However, they do not specify the percentage of each age group required to be able to use the sound correctly to assign age of acquisition. Despite differences in their sample size, elicitation methods, criteria used in the analysis and findings, these studies have consensus on the status of some sounds. As shown in table 1, children tend to acquire /m, n, p, b, w/ earlier than other sounds while /h, th, s, z, dz, / seem to be among the last group of sounds they acquire. This is consistent with findings of some studies using a distinctive feature approach.

Another research by Dodd, Holm, Hua & Crosbie (2003)^[37] aimed to provide normative data for the phonological development of British English-speaking children. The results revealed that phonological skills developed with age and thus older children had more accurate speech and fewer error patterns in their speech. Moreover, the analyses of gender differences during the study revealed that girls displayed higher levels of phonological accuracy compared to boys. Also, children from higher socio-economic families had superior phonological skills than their peers from lower socio-economic families.

Research in Indian Context

In the Indian contexts, limited studies are noted in the area of language development in Hindi-speaking children. Within the area of Speech-Language Pathology, the topics that have drawn the

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interest of Indian researchers over the past few decades include the acquisition of language in children, and the disorders of language in children and in adults (Karanth, 1993^[38]). These studies are documentative in nature and are aimed at determining the level of normality of language development. The area of language disorders has witnessed sporadic attempts at test construction and standardization (Jayaram, 1993^[39]). It has been noted that work in the areas of language acquisition, has been conducted in collaboration with linguists (Karanth, 1993^[38]). Aspects of acquisition on phonology and syntax in languages like Tamil (Venugopal, 1981^[40]), Kannada (Sreedevi, 1976^[41]; Subramanya, 1978^[42]; Prema, 1979^[43]; Vijayalaxmi, 1981^[44]; Uma, 1993^[45]), Hindi (Varma, 1979^[46]; Roopa, 1980^[47]); and Marathi (Ghore, 1982^[48]) have been documented. These studies have generally described the acquisition of some aspects of phonology, morphology or syntax in a few children in the age range of 2 to 6 years.

A few more comprehensive studies of language acquisition both cross sectional and longitudinal have been undertaken by people from allied disciplines (Karanth, 1993)^[38]. Within the area of child language acquisition, the effects of bilingualism (Thirumalai and Chengappa, 1986^[49]), and development of a pragmatic model of language acquisition (Narasimhan, 1981^[50]) have been attempted. There has been an attempt at providing a language developmental index, by looking at responses of children to certain language tasks, based on Gessel's model (Bevli, 1983^[51]). This study mainly reports on lack of stimulation in rural areas in preschool years and hence less able functioning compared to urban children. Most of these studies have attempted to focus on the available syntactic knowledge of children at the time of the study.

To conclude, it is evident from the above literature that most of the research in the area of language analysis and characteristics is carried out through dissertations and unpublished research papers. Thus, it is very important to carry out detailed linguistic analyses on a large scale in order to develop formal data to be used in future for clinical purposes.

Hindi: A Language Spoken in Northern Parts of India

Hindi, or more precisely *Modern Standard Hindi*, is a standardized and Sanskritised register of the Hindustani language (Hindi-Urdu). Hindustani is the native language of people living in Delhi, Haryana, Western Uttar Pradesh, Bihar, north-eastern Madhya Pradesh, and parts of eastern Rajasthan, and Hindi is one of the official languages of India. Hindi is the fourth largest language in the world by native speakers. Hindi is a direct descendant of Sanskrit through Prakrit and Apabhramsha. It has been influenced and enriched by Dravidian, Turkish, Farsi, Arabic, Portugese and English. In poetry and songs, it can convey emotions using simple and gentle words. It can also be

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used for exact and rational reasoning. More than 180 million people in India regard Hindi as their mother tongue. Another 300 million use it as second language. People who identify as native speakers of Hindi include not only speakers of Standard Hindi, but also many speakers of Hindi languages family, who consider their speech to be a dialect of Hindi. In the 2001 Indian census, 258 million people in India reported Hindi to be their native language; as of 2009, the best figure *Ethnologue* could find for speakers of actual Hindustani Hindi (effectively Khariboli dialect less Urdu) was a 1991 figure of 180 million. The Constitution of India has effectively instituted the usage of Hindi and English as the two languages of communication for the Union Government. Most government documentation is prepared in three languages: English, Hindi, and the primary official language of the local state, if it is not Hindi or English.

As evident from above information, among the above studies very limited phonological data is available on children speaking in Hindi language. Hence, it is difficult to visualise and describe language acquisition among the Hindi-speaking typically developing children. It is essential that systematic, observational and experimental study of language acquisition in children in these Hindi-speaking children needs to be conducted for developing both assessments and intervention programmes. The trends of research in the field of speech and language development, assessment and intervention have focused on confirming deviance or disorder from comparison with typically developing population and in the recent years the relationship between language performance on phonological awareness, Morphology and pragmatic development. Thereby, the present study focuses on developing a data on phonological development in Hindi-speaking typically developing children and thus tries to improvise the language analysis data among this group of children.

Aim of the Study

The present study aims to obtain extensive language data in Hindi-speaking typically developing children with the objectives of:

1. *Analysing the phonological development across children among four age groups; 4-4.5years, 4.5-5 years, 5-5.5 years, and 5.5-6 years*
2. *A comparison of phonological processes among the children belonging to above groups.*

Methodology

The study envisaged obtaining a audio-video taped conversational sample with typically developing children and subjecting the language data to analysis. The analyses are planned at phonetic and phonological levels.

Subjects

Twenty typically developing children participated in the present study. These children were native speakers of Hindi, within the age range of 4 years to 6 years. They attended a normal school and had no history of speech, language and hearing problems. These children were further grouped into 4 subgroups of 6 monthly age range; five children each in age levels of *4-4.5 years*, *4.5-5 years*, *5-5.5 years*, and *5.5-6 years*

Data Collection and Analysis

Following the guidelines of LARSP (Crystal, D., Fletcher, P., & Garman, M., 1976^[52]; 1989^[53]) on sample collection, a series of toys and pictures were used.

Interaction of clinician-child and parent-child during play for about 25 to 30 minutes was done. Only one child was interacted at a time. Initial 20 minute of spontaneous speech elicitation or free conversation and final 10 minutes of elicited responses for prompted situations, with topics not related to immediate surroundings.

Each of the utterance of the Therapist (T) and Pupil/subject (P) was transcribed verbatim, within few hours of recording on the same day. Each of the sentence was written down on a separate line and marked as either T's or P's utterance appropriately. The clues provided during the recording session were also written down during transcription. The transcribed data was then be checked twice by the investigator for accuracy, when in doubt another qualified speech-language pathologist rechecked the transcription. The sample thus obtained was scanned to cover phoneme development as well as presence of phonological processes for all the groups.

Hindi vowels and consonants were selected from an established test in Hindi, Linguistic Profile Test (Karanth, 1983^[38]). This test under section-1.B 'Phonetic expression' consists of 52 target sounds for evaluation in different word positions, initial and medial. The target sounds selected for phonetic analysis corresponds to the description of Hindi phonology. In all 10 vowels, 2 diphthongs and 21 consonants in different positions were selected. The presence or absence of these phonemes was checked. In case of articulation errors, the words were analysed for phoneme substitution, omission, distortion or addition. Also, presence of phonological processes was noted and described in detail during the analyses.

Results

The comparisons of presence and absence of phonemes has been made within and across the four age groups. The results for all the groups are clearly indicated in the tables, as follows:

Consonants

Table 2: Mean Scores of phonemes and Percentage of children using the phonemes across various Age groups

MAN NER	PLACE	VOICING	EX.	4-4.5years		4.5-5 years		5-5.5 years		5.5-6 years	
				Mea n	% Score	Mean	% Score	Mea n	% Score	Mean	% Score
Stops	Bilabial	Voiceless	p	3	100	3	100	3	100	3	100
		Voiced	b	3	100	3	100	3	100	3	100
	Alveolar	Voiceless	t	1.6	53.3	3	100	3	100	3	100
		Voiced	d	1.6	53.3	3	100	3	100	3	100
	Velar	Voiceless	k	3	100	3	100	3	100	3	100
		Voiced	g	3	100	3	100	3	100	3	100
Affric ates	Palatal	Voiceless	ch	1.8	60	2.8	93.3	3	100	3	100
		Voiced	dz	2.2	73.3	2.8	93.3	3	100	3	100
Fricati ves	Labioden tal	Voiceless	f	3	100	3	100	3	100	3	100
		Voiced	v	1.2	40	3	100	3	100	3	100
	Interden tal	Voiceless	th	3	100	3	100	3	100	3	100
		Voiced	dh	3	100	3	100	3	100	3	100
	Alveolar	Voiceless	s	1.6	53.3	2.6	86.6	2.8	93.3	3	100
		Voiced	z	0	0	0.4	13.3	2.2	73.3	2.6	86.6
	Palatal	Voiced	zh	0	0	1.8	60	3	100	3	100
	Velar	Voiceless	h	3	100	3	100	3	100	3	100
Voiced	x	0	0	0	0	0	0	0	0	0	
Nasal	Bilabial		m	3	100	3	100	3	100	3	100
	Alveolar		n	3	100	3	100	3	100	3	100
	Velar		n'	1.2	40	2	66.6	2.4	80	3	100
			n.	0	0	0	0	0.8	26.6	2	66.6
Liquid s	Alveolar	Lateral	l	3	100	3	100	3	100	3	100
		Flap	rd	0	0	0	0	1.4	46.6	1.4	46.6
		Trill	r	0	0	1.2	40	3	100	3	100
	Palatal	Retroflex	rh	0	0	0	0	1.4	46.6	2	66.6
	Semi- vowels	Bilabial		w	1.2	40	3	100	3	100	3
Palatal			y	2.6	86.6	3	100	3	100	3	100
Aspira tion	Bilabial stop	Voiceless	ph	3	100	3	100	3	100	3	100
		Voiced	bh	3	100	3	100	3	100	3	100
	Interden tal	Voiceless	th	0.8	26.6	1.4	46.6	3	100	3	100
		Voiced	dh	0	0	0.6	20	3	100	3	100

Fricative											
Alveolar stop	Voiceless	t'h	0	0	0.8	26.6	3	100	3	100	
	Voiced	d'h	0	0	0.4	13.3	3	100	3	100	
Velar stop	Voiceless	kh	2	66.6	2.2	73.3	3	100	3	100	
	Voiced	gh	2	66.6	2.2	73.3	3	100	3	100	
Palatal affricate	Voiceless	chh	0	0	0.8	26.6	3	100	3	100	
	Voiced	dzh	0	0	0.6	20	3	100	3	100	

Across Group Comparison

As per Table 2, it is noted that phoneme development across various age groups takes place in the following manner:

1. Stops

- a) **Bilabial stops** as well as **Velar stops** (both voiceless and voiced) develop completely within 4 years of age in all the word positions.
- b) **Alveolar stops:** In 4-4.5 years the alveolar stops develop only in 53.3% of children and that too only in initial position. In the remaining children, these sounds develop completely only after 4.5 years of age.

2. Palatal Affricates

In 4-4.5 years, the **voiceless palatal affricates** develop only in 60% of children, mainly in initial and final position. The occurrence of these sounds increases to all positions with 93.3% of children producing these sounds. Then, the development of these sounds completes in all positions by 5 years of age.

The **voiced palatal affricates** are present in about 73.3% of children within 4-4.5 years of age, mainly in initial position. Slowly, by 4.5 years, these sounds start developing in final position too though development in medial position is limited for about 93.3% of children. Like the voiceless sounds the voiced palatal affricates also complete the development by 5 years of age.

3. Fricatives

- a) **Labio-dental fricatives (LDF):** The voiceless LDF develop in all the word positions by 4 years itself. However, the voiced LDF develop in initial and final position in only 40% of the children by

4 years of age. In the rest 60% of the children, these sounds develop only after 4.5years, in all the word positions.

b) **Inter-dental fricatives (IDF)**: The voiceless as well as voiced IDF develop by 4 years of age.

c) **Alveolar fricatives (AF)**: The development of voiceless AFs just begins at 4 years and completely only after 5.5years in all the word positions. However, the voiced AFs begin to occur only by about 5 years of age and complete its development only after 6 years.

d) **Palatal fricatives (PF)**: the voice PF begins to develop only after 4.5years of age and completes its development by 5.5 years in all the positions.

e) **Velar Fricatives (VF)**: The voiceless VF completes its development by 4.5 years of age. However, the voice VF starts to develop only after 6 years of age.

4. Nasal

All the nasal sounds, mainly **bilabial** and **alveolar nasals** develop within 4 years of age. The **velar nasals** begin to develop a little later in about 5 years and are generally substituted by alveolar nasals till 6 years.

5. Liquids

a) **Alveolar laterals (AL)**: Completes its development within 4 years in all the positions.

b) **Alveolar flap (AF)**: starts to develop only after 5 years of age and continues to develop beyond 6years

c) **Alveolar trill (AT)**: Starts to develop only after 4.5 years of age and its development completes by about 5-5.5 years

d) **Palatal retroflex (PR)**: Begins to develop only after 5 years and continues its development even after 6years of age.

6. Semi-vowels

Bilabial Semi-vowels (BSV) and Palatal Semi-vowels (PSV): Starts to develop only after 4years of age and completely by 4.5years

7. Aspirated Sounds

- a) **Aspirated Bilabial Stops (ABS):** Both voiced and voiceless develop by 4 years of age.
- b) **Aspirated Inter-dental fricatives (AIDF):** Both voiced and voiceless AIDF begin to develop by 4.5 years and complete its development by 5.5 years
- c) **Aspirated Alveolar Stop (AAS):** Both voiced and voiceless AAS begin to develop by 4.5 years and complete its development by 5.5 years
- d) **Aspirated Velar stop (AVS):** Both voiced and voiceless begin to develop by 4 years and complete by 5.5 years in all positions
- e) **Aspirated Palatal affricates (APA):** Both voiced and voiceless begin to develop by 4.5 years and complete by 5.5 years in all positions

Within Group Comparison

Sounds which complete their development at all positions by 4 years of age are:

1. Bilabial stops
2. Velar Stops
3. Voiceless Labio-dental Fricatives
4. Inter-dental Fricatives
5. Voiceless Velar fricatives
6. Bilabial nasal
7. Alveolar Nasal
8. Lateral Alveolar Liquids
9. Aspirated Bilateral Stops

Sounds which develop within 4-6 years of age are:

1. Alveolar Stops
2. Palatal Affricates
3. Voiced Labio-dental Fricatives
4. Voiceless Alveolar Fricatives
5. Palatal Fricative
6. Semi-vowels (Bilabial and Palatal)
7. All other Aspirated Sounds

By 6 years, all the children complete their phonological repertoire with all sounds present adequately in all the word positions, except for voiced Alveolar Fricatives, voiced Velar Fricatives, velar nasals, alveolar flap and palatal retroflex.

Table 3: Phoneme development chart

4 - 4.5 years	4.5 - 5 years	5 - 5.5 years	5.5 – 6 years
← p →	← t →	← ch →	← s →
← b →	← d →	← dz →	
← k →	← v →	← zh →	
← g →	← w →	← r →	
← f →	← y →		
← th →			
← dh →			
← h →			
← m →			
← n →			
← l →			

Vowels

The acquisition of vowels has been described in the Table 4 below, across various groups:

Table 4: Vowel development chart

VOWELS	4.0-4.5 years	4.5-5.0 years	5.0-5.5 years	5.5-6.0 years
/a/	Acquired	Acquired	Acquired	Acquired
/a:/	Acquired	Acquired	Acquired	Acquired
/i/	Acquired	Acquired	Acquired	Acquired
/i:/	Acquired	Acquired	Acquired	Acquired
/u/	Acquired	Acquired	Acquired	Acquired
/u:/	Acquired	Acquired	Acquired	Acquired
/e/	Substituted by /ae/	Substituted by /ae/	Acquired	Acquired
/o/	Acquired	Acquired	Acquired	Acquired
/o:/	Substituted by /o/	Substituted by /o/	Acquired	Acquired
/ae/	Acquired	Acquired	Acquired	Acquired
/ai/	Substituted by /e/	Substituted by /e/	Acquired	Acquired
/ia/	Acquired	Acquired	Acquired	Acquired
/ie/	Acquired	Acquired	Acquired	Acquired

/ui/	Acquired	Acquired	Acquired	Acquired
/ua:n/	Substituted by /ua:/	Substituted by /ua:/	Acquired	Acquired
/oi/	Acquired	Acquired	Acquired	Acquired
/oe/	Acquired	Acquired	Acquired	Acquired
/iu/	Substituted by /u/	Acquired	Acquired	Acquired

As per Table 4, it is noted that major vowel development completes by the age of 4 years. The across group comparison shows that a few long vowels (/o:/, /e/) as well as complex diphthongs (/iu/, /ua:n/, /ai/) remain substituted by simpler form until 5 years of age after which the development completes.

Discussion

The conversational samples of twenty typically developing Hindi-speaking children, aged between 4.0 and 6.0 years, were analyzed to obtain normative data. The main aspect of speech development that was considered is the age of acquisition of sounds (phonetic acquisition) It was hypothesized that phonological skills would develop with age. The results supported this hypothesis. Older children had more accurate production and fewer error patterns were evident in their speech. No gender differences were found in both younger and older age groups.

It was noted in the results that children's speech becomes more accurate as they get older. They articulate more sounds correctly and use fewer error patterns. Analyzing performance in six-monthly age bands revealed a gradual progression of speech accuracy. Significant differences were identified between groups of children aged 4.0-4.5 years; 4.5-5.0 years; 5.0-5.5 years and 5.5-6.0 years. Differences were found between the four age groups on the Mean Scores of phonemes acquired and Percentage of children using the phonemes accurately. The percentage of consonants and sounds that the children produced correctly was noted along with the position (initial, medial and final) in which various sounds were produced accurately. The accuracy of sounds increased with age. The two younger groups differed from the two older groups on the percentage of sounds they produced correctly. Ceiling effects were noted which means that the two older age groups did not differ much on sound accuracy. Moreover, it is noted that the acquisition of vowels gets completed by the age of four. However, few long vowels (/o:/, /e/) as well as complex diphthongs (/iu/, /ua:n/, /ai/) continued to develop until the age of five. Therefore the simple vowels are not assessed explicitly in most

normative studies (Bankson & Bernthal, 1998)^[54]. However, James (2001)^[55] argued that the acquisition of vowels continues after the age of three. Allen & Hawkins (1980)^[56] found that children mastered vowels in stressed syllables by 3 years of age but did not master vowels in unstressed syllables until they were 4–5-years old. Further research is required to describe how normally developing children acquire vowels and the effects of context on accuracy.

The sequence of sound acquisition reported in this study was consistent with previous studies: /m, n, p, b, d, w/ were among the first sounds acquired while /r, h, th/ were the last sounds acquired. The age of acquisition for sounds was similar to Smit, et al. (1990)^[28] with two exceptions /v, s/. The earlier age of acquisition for /v/ and /s/ reported in this study was comparable to the ages reported by Prather et al. (1975)^[34] and Dodd et.al. (2003)^[37]. Earlier ages of acquisition may be due to different criteria used in other analyzes. Smit et al. (1990)^[28] analyzed sounds in word initial and final position. They used a 90% accuracy criterion (child had to produce the sound accurately at least 90% of the time) but it is unclear what proportion of children in an age band had to have 90% accuracy for an age of acquisition to be assigned to a sound. The current study implemented a phonetic approach, similar to Dodd et.al. (2003)^[37]. The assessors included a sound in a child's inventory if it was produced spontaneously or in imitation. Phonetic acquisition would be expected to occur prior to phonemic mastery. When children are first exposed to a word they may imitate it correctly (e.g., chicken) once the word is a lexical item they may then go on to use a system-level sound substitution (e.g., chicken is pronounced /tI)-en/. Phonetic acquisition of /ts/ has occurred but not phonemic mastery. Also, errors decreased with age, this finding is consistent with Dodd et.al. (2003)^[37]. Ninety per cent of the assessed children over 6 years of age had error-free speech. The results of this study are consistent with Dodd et.al. (2003)^[37] as they reported that the majority of error patterns resolved rapidly between 2.5 and 4.0 years.

Clinical Implications

Results of this investigation have significant implications for the assessment of developmental speech disorders among Hindi-speaking group of Indian population. Approximately 6% of the pre-school/school population is referred to speech and language therapy because of concerns about their speech skills (Enderby & Phillip, 1986^[57]; Broomfield & Dodd, 2003^[58]). Speech and language therapists are required to assess and decide whether a child's speech skills are developing normally. It is essential that reliable and representative normative data is available to make clinical decisions.

The normative data reported in this paper was based on a large representative sample. It included all children to reflect the true population and avoid over-identification of speech difficulties

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(i.e., children whose speech skills are at the bottom end of the normal range). No previous studies meet the essential criteria and no other assessments available in India provide recent normative data on Hindi language. Speech and language therapists can use this information to assess speech sound acquisition (phonetic inventory), accuracy (linked to intelligibility), and whether the path of speech development is typical. Effective clinical decisions should be based on the assessment of multiple aspects of a child's speech sound development.

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Teaching Meitei Mayek: A New Approach

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Abstract

Manipuri language is taught with Bengali script earlier and now the trend is to teach through Meitei Mayek script along with the coexistence of Bengali script. The traditional way of arrangement of Meitei Mayek letters is not uniform in the Meitei Mayek textbooks. An analysis was done to find out the differences in the methods of presentation and teaching. Not only the problems related to the arrangements of the scripts but also the method of teaching the scripts are to be revised, simplified and modernized. In this context of confusion, this paper gives an alternative method of arrangement and teaching which will help the learners to a greater extent.

Keywords: Manipuri language, meiteilon, meitei mayek, mapung mayek, Iyek ipi, lonsum iyek, cheitap iyek

1. Introduction

Manipuri, locally known as Meiteilon (Meitei - the Meitei community; lon - language) is the state language of Manipur which is one of the seven states of North-East India, with the city of Imphal as its capital. The state is bounded by Nagaland in the north, Mizoram in the south, Assam in the west, and by the borders of the country Myanmar in the east as well as in the south. Manipuri belongs to the Kuki-Chin-Naga group of the Tibeto-Burman sub family of the Sino-Tibetan family of languages (Grierson & Konow, 1903-28).

Manipuri language has been recognized by the Government of India as the state official language of Manipur along with English and it is one of the 22 scheduled languages of India. By the 71st amendment of the constitution in 1992, Manipuri is included in the list of Scheduled Languages in the 8th Schedule of the Constitution of India (Sarangi, A. 2009).

Manipuri is the mother tongue of the major ethnic group, the Meitei. This language is also being spoken by some native Manipuri speakers in the neighbouring North-Eastern states of India, viz., Assam, Tripura, Nagaland, Arunachal Pradesh and Meghalaya. There are some native Manipuri speakers in parts of Bangladesh and Myanmar. It is the main common medium of communication among 33 different mother tongues of different tribes in Manipur and also among other people inhabiting in Manipur and hence, it is being used as the lingua-franca in the state of Manipur.

Manipuri language is the only Tibeto-Burman language in India which has its own script, the Meitei Mayek script, which has been in existence from 1st century A.D. in coins of Wura Konthouba (568-658) (Kamei, G. 1991). Ancient records in Meiteilon were written in Meitei Mayek script only' (Sanajaoba, N. 2005). The origin of this language and its script are a mystery as many of the rich heritages of Manipuri language and many historical documents were destroyed at the beginning of the 18th century during the reign of King Pamheiba (1709-1748) at the suggestion of the Bengali saint Shantidas Gosai. The current Manipuri script, i.e., the Meitei Mayek script, is a reconstruction of the ancient script and since the early 1980's this has been taught in schools along with the Bengali script in Manipur (Imocha Singh, 2002). A non-government organization called Meetei Erol Eyek Loinasillon Apunba Lup (MEELAL) has been struggling for a long time to popularize Meitei Mayek script and to replace the Bengali script textbooks in the schools. It has been taking strong steps to promote the script among the common people. The Government of Manipur has introduced all the textbooks from 1st to 10th standards in Meitei Mayek script and for the first time in the educational history of Manipur, the High School Leaving Certificate Examination for the current year 2015 was conducted in Meitei Mayek script.

The traditional way of arrangement of Meitei Mayek scripts is not uniform in the Meitei Mayek textbook entitled 'Prime Mayek Mapi' written by L. Basantakumar, which is taught in the schools, 'Government approved Meitei Mayek Script (as per Manipur Government Gazette Number 33 – April 22, 1998) and 'Mapi Lairik Ahanba Wakhal (2000)' and 'Mapi Lairik Anishuba Wakhal (2002)' published by 'The North-East Meetei Mayek Academy (NEMMA)'.

The comparative statement of presentation of the script lessons are given below.

Sl. No.	Lessons	School Textbook	Government Approved	North Eastern Meitei Mayek Academy (NEMMA) Textbook
1.	Mapung Mayek	1	1	2
2.	Swar Mayek	2	4	1
3.	Lonsum Mayek	3	2	3
4.	Cheitap Mayek	4	3	4

Table No. 1

Further, Mapung Mayek is named as Iyek Ipi in the notification as per Manipur Government Gazette Number 33 – April, 22, 1998. This notification which has been issued for the uniform usage of the script throughout the state is not followed in the present school textbooks. This kind of variations will confuse the learners while learning the Meitei Mayek script.

In this perspective of using different ways of presenting the letters and teaching methods, not only the problems related to the arrangements of the scripts as stated above but also the method of teaching the scripts, are to be revised, simplified and modernized. In this context of confusion, this paper gives an alternative method of arrangement and teaching which will help the learners to a greater extent.

2. Traditional Way of Representing Vowels and Consonants

The traditional way of arrangement of twenty seven letters of Meitei Mayek script is based on body parts for eighteen letters up to the letter atiya a /ə/ and the remaining nine letters do not have any objects to represent.

k koC /k/ kok	s sM /s/ səm	l lAI /l/ lai	m mix /m/ mit	p pA /p/ pa
n nA /n/ na	c ciL /c/ cil	t tiL /t/ til	K KO /kh/ khəu	q qO /ŋ/ ŋəu
T TO th thəu	w wAI /w/ wai	y yAQ /y/ yaŋ	h huC /h/ huk	U UN /u/ un

I I /i/ i	P PM /ph/ phəm	a atiyA /ə/ ətiya	g goC /g/ gok	J JM /jh/ jhəm
r rAI /r/ rai	b bA /b/ ba	j jiL /j/ jil	d diL /d/ dil	G GO /gh/ ghəu
D DO /dh/ dhəu	B BM /bh/ bhəm			

Table No. 2: The 27 letters

The first letter of this system is kok k /k/ which represents the head and other letters excluding nine letters, denote other body parts. This arrangement of letters does not separate vowels and consonants as in the other major Indian languages. Meitei Mayek script contains three vowels and twenty four consonants. Other vowel letters are derived from the three vowels with some particular secondary symbols. The vowels are not represented by a picture as specified for the consonants and are not presented in a systematic way.

This traditional way of representing the letters is not logical in the world of modern technology, modern methods and techniques. The teaching of Meitei Mayek script is to be revisited based on linguistic principles which help in analyzing and teaching language in a scientific manner.

3. Rearrangement of Meitei Mayek Script Letters

Instead of presenting the Meitei Mayek script letters as shown in the above three presentations (in table no. 1), which will not serve the purpose of teaching and learning fruitfully, a new way of presenting the script is suggested here in this paper. The script is to be divided into vowels and consonants as given in most of the Indian languages. This will help in learning the letters of the script of other languages as well as a spin-off sequel. Since the school children learn Hindi as third language in this way, the suggested classification will help them in learning Manipuri and Hindi.

3.1. Vowels

In the traditional arrangement and method, there are three pure vowels, namely, a /ə/, I /i/, and U /u/ which are taught along with other consonants. The six vowels, viz., aA /a/, ae /e/, aY /əi/, ao /o/, aO /əu/ and az /əŋ/ are taught as vowel sounds derived from the letter *atiya* a /ə/ in the traditional method.

Out of these nine, a /ə/, aA /a/, I /i/, U /u/, ae /e/ and ao /o/ are vowels; aY /əi/ and aO /əu/ are diphthongs and az /əŋ/ is neither a diphthong nor a pure vowel but a combination of both. Besides these, five more diphthongs are available in Manipuri; they are aAI /ai/, UI /ui/, aoI /oi/, aAU /au/ and aAao /ao/. Altogether there are seven diphthongs, namely, aY /əi/, aO /əu/, aAI /ai/, UI /ui/, aoI /oi/, aAU /au/ and aAao /ao/. Thus, there are six vowels, namely, a /ə/, aA /a/, I /i/, U /u/, ae /e/ and ao /o/ and seven diphthongs, namely, aY /əi/, aO /əu/, aAI /ai/, UI /ui/, aoI /oi/, aAU /au/ and aAao /ao/ in Manipuri.

Height	Front	Central	Back
High	I i		U u
Mid	ae e	a ə	ao o
Low		aA a	

Table No. 3: Suggested vowel chart

3.1.1 Distribution of Vowels

Out of the six vowels represented in table number 3, a /ə/, aA /a/ and ae /e/ occur as pure vowels only in the initial position and as combinations with consonants in the initial, medial and final syllable of a word; I /i/, U /u/ and ao /o/ occur as pure vowels in all the three positions and as combinations with consonants in the initial, medial and final syllable of a word.

a /ə/	initial	aqAQ	/əŋaŋ/	‘baby’
		mqa	/məŋa/	‘five’
	medial	kFp	/kəppə/	‘crying’
	final	IYrz	/ləirəŋ/	‘oven/kiln’
aA /a/	initial	aAnoC	/anok/	‘room’

		kAciN [‘]	/kacin/	‘corner’
	medial	lYbAC	/ləibak/	‘country/soil’
	final	nupA	/nupa/	‘man’
ae /e/	initial	aekAgAri	/ekagari/	‘bicycle’
		yeNbi	/yenbi/	‘hen’
	medial	hAmeQ	/hameŋ/	‘goat’
	final	Ice	/ice/	‘elder sister’
I /i/	initial	ImA	/ima/	‘mother’
		mix	/mit/	‘eye’
	medial aIb		/ə-i-bə/	‘author’
		hyiQ	/həyiŋ/	‘house fly’
	final	lPoi	/ləphoi/	‘banana’
		nupi	/nupi/	‘woman’
U /u/	initial	Uci	/uci/	‘rat’
		kurAC	/kurak/	‘butterfly’
	medial	yAUM	/ya-u-m/	‘mouthful’
		PmuQ	/phəmuŋ/	‘bed’
	final	KAU	/khau/	‘bag’
		cPu	/cəphu/	‘earthen pot’
ao /o/	initial	aoy	/oy/	‘left side’
		loN	/lon/	‘language’
	medial	hAorY	/ha-o-rəi/	‘cock’s comb (a kind of flower)’
		lYroL	/ləirol/	‘layer’
	final	chAao	/cə-ha-o/	‘cahao, a kind of black rice’
		Tro	/thəro/	‘water lily’

Note: I /i/ and U /u/ individually form one letter words, meaning ‘blood or thatch’ and ‘tree’ respectively.

3.1.2 Distribution of Diphthongs

There are seven diphthongs in Manipuri, namely, aY /əi/, aAI /ai/, UI /ui/, aoI /oi/, aO /əu/, aAU /au/ and aAao /ao/. Out of these seven, aY /əi/ and aO /əu/ are graphically written as pure diphthongs and the remaining five diphthongs are represented by two vowel sequences. The three diphthongs aY /əi/, aO /əu/ and aAI /ai/ occur as pure diphthongs initially; UI /ui/ and aoI /oi/ as pure diphthongs initially and medially while the diphthongs aAU /au/ and aAao /ao/ do not occur as pure diphthongs in all the positions of a word. All these seven diphthongs occur as combinations with consonants in the initial, medial and final syllable of a word.

a)

aY /əi/	initial	aYhAC	/əihak/	‘I’
		sYsCp	/səisəkpə/	‘male singer’
	medial	aPYb	/əphəibə/	‘horizontal’
	final	mpY	/məpəi/	‘heap’
aO /əu/	initial	aOrAIb	/əuraibə/	‘read/study’
		PO	/phəu/	‘paddy’
	medial	aTOb	/əthəubə/	‘brave, sharp’
	final	pNTO	/pənthəu/	‘father’

b)

aAI /ai/	initial	aAI n	/ain/	‘law’
		pAIj	/paijə/	‘chisel’
	medial	apAIb	/əpaibə/	‘flying’
	final	KrAI	/khərai/	‘barbecue, lattice’
UI /ui/	initial	UIbv	/uibə/	‘doz/nap’
		huInAao	/huinao/	‘puppy’
	medial	aUIb	/ə-ui-bə/	‘napping/resilient’

		aKuIb	/ə-khui-bə/	‘faded/withered/wrinkled’
	final	huI	‘/hui/	‘dog’
aoI /oi/ initial		aoIj-aoITC	/oijə-oithək/	‘benefit’
		loIpox	/loipot/	‘tribute, levy’
	medial	POaoIbi	/phəu-oi-bi/	‘name of a Goddess’
		IroIb	/iroibə/	‘swimming’
	final	IPoI	/ləphoi/	‘banana’
aAU /au/	initial	not used		
		lAU-KoQb	/lau-khoŋbə/	‘shout, howl’
		pAUtAC	/pautak/	‘advice’
	medial	arAUb	/əraubə/	‘loud’
	final	IcAU	/icau/	‘flood, inundation’
aAao /ao/	initial	not used		
		kAao	/kao/	‘wild bull’
		qAaob	/əŋaobə/	‘mad’
	medial	aPAaob/əphaobə/		‘famous, renowned’
	final	liCcAao	/likcao/	‘big chain (of neck)’

3.1.3 Cheitap Iyeks (Secondary Symbols of Vowels)

Cheitap Iyeks are secondary symbols of vowels. The vowels aA /a/, I /i/, U /u/, ae /e/, aY /əi/, ao /o/, aO /əu/ and az /əŋ/ with their corresponding secondary symbols as found in the arrangement and method are given below, except a /ə/ which has no secondary symbol.

aA	/A/	called as aAtF ‘/atəp/
I	/i/	called as InF /inəp/
U	/u/	called as UnF /unəp/
ae	/e/	called as yexnF /yetnəp/
aY	/Y/	called as cYnF /cəinəp/

ao	/o/	called as	aoxnF	/otnəp/
aO	/O/	called as	sOnF	/səunəp/
az	/z/	called as	nuQ	/nuŋ/

Since the combination of consonant and vowel represented by secondary symbol form a syllabic letter, their distribution is given in the initial, medial and final syllables.

Examples:

aA	/A/	initial	kAQ	/kaŋ/	‘mosquito’
		medial	anAb	/ənabə/	‘patient’
		final	ImA	/ima/	‘mother’
I	/i/	initial	tiN	/tin/	‘saliva’
		medial	lAIriC	/lairik/	‘book’
		final	nApi	/napi/	‘grass’
U	/u/	initial	cuhi	/cuhi/	‘sugarcane juice’
		medial	amub	/əmubu/	‘black’
		final	mku	/məku/	‘owl’
ae	/e/	initial	leN	/len/	‘hail’
		medial	treQ	/təreŋ/	‘spinning wheel’
		final	Ice	/ice/	‘elder sister’
aY	/Y/	initial	kYny_A	/kəinya/	‘bride’
		medial	ahY-asiQ	/əhəi-əsiŋ/	‘learned, scholar’
		final	mhY	/məhəi/	‘education/skill’
ao	/o/	initial	loN	/lon/	‘language’
		medial	jgoy	/jəgoy/	‘dance’
		final	sAno	/sono/	‘crank, mentally disorder’
aO	/O/	initial	PO	/phəu/	‘paddy’

	medial	anOb	/ənəubə/	‘tender’
	final	niQTO	/niŋthəu/	‘king’
az /z/	initial	kzKu	/kəŋkhu/	‘dry cough’
	medial	akzb	/əkəŋbə/	‘dry’
	final	Ikz	/ikəŋ/	‘draught’

3.2 Consonants

As per the Manipur Government Gazette Number 33, April 22, 1988, there are 27 letters called ‘Iyek ipi’. They are k /k/, s /s/, l /l/, m /m/, p /p/, n /n/, c /c/, t /t/, K /kh/, q /ŋ/, T /th/, w /w/, y /y/, h /h/, U /u/, I /i/, P /ph/, a /ə/, g /g/, J /jh/, r /r/, b /b/, j /j/, d /d/, G /gh/, D /dh/ and B /bh/ which are arranged neither by point or manner of articulation of the letters nor in a logical way separating vowels and consonants. Definitely, this is an unquestionable native traditional way of arrangement of letters.

Since the letters U /u/, I /i/ and a /ə/ which are vowels are rearranged, we have 24 Mapung Mayek or Iyek Ipi ‘consonants’ left, viz., k /k/, s /s/, l /l/, m /m/, p /p/, n /n/, c /c/, t /t/, K /kh/, q /ŋ/, T /th/, w /w/, y /y/, h /h/, P /ph/, g /g/, J /jh/, r /r/, b /b/, j /j/, d /d/, G /gh/, D /dh/ and B /bh/.

These consonants are to be rearranged as per the point and manner of articulation. This arrangement will help to know the point and manner of articulation and will help in learning them easily.

3.2.1 Rearrangement of Consonants

k	K	g	G	q
/k/	/kh/	/g/	/gh/	/ŋ/
c	-	j	J	-
/c/	-	/j/	/jh/	-
t	T	d	D	n
/t/	/th/	/d/	/dh/	/n/
p	P	b	B	m

/p/ /ph/ /b/ /bh/ /m/
y r l w -
/y/ /r/ /l/ /w/
- s h - -
 /s/ /h/

Manner of Articulation	Aspirated/ Unaspirated	Bilabial		Post-dental		Alveolar		Palatal		Velar	
		vl	vd	vl	vd	vl	vd	vl	vd	vl	vd
Stops	unaspi.	p	b	t	d t			c	j c	k	g k
		p	b	d				j		g	
	aspi.	P	B	T	D th				J	K	G
		ph	bh	dh					jh	kh	gh
Nasals			m				n				ŋ
			m				n				ŋ
Fricatives						s	s				h
											h
Lateral						l	l				
Flap						r	r				
Approximants			w						y		
			w						y		

Table No. 4: Manipuri Consonants Chart

3.2.2 Distribution of Consonants

Out of twenty four consonants, only twelve consonants, namely, p /p/, t /t/, c /c/, j /j/, k /k/, m /m/, n /n/, q /ŋ/, s /s/, l /l/, r /r/ and y /y/ can occur in all the positions; eight consonants, namely, P /ph/, b /b/, T /th/, d /d/, K /kh/, g /g/, h /h/ and w /w/ occur medially and finally; four consonants, namely, B /bh/, D/dh/, J /jh/ and G /gh/ occur only initially.

3.2.2.1 Bilabial Stops p /p/, P /ph/, b /b/, B /bh/

Voiceless Bilabial Stop p /p/

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initial	pAx	/pat/	‘lake’
medial	apzb	/əpəŋbə/	‘foolish’
final	mruF	/mərup/	‘friend’

Aspirated Voiceless Bilabial Stop P /ph/

initial	PmuQ	/phəmuŋ/	‘bed sheet’
medial	IPoI	/ləphoi/	‘banana’
final	not used		

Voiced Bilabial Stop b /b/

initial	borA	/bora/	‘gunny bag’
medial	lAIbC	/laibək/	‘fore head’
final	not used		

Aspirated Voiced Bilabial Stop B /bh/

initial	Bux	/bhut/	‘ghost’
medial	not used		
final	not used		

3.2.2.2 Post-dental Stops /t/, /th/, /d/, /dh/

Voiceless Post-dental Stop t /tə/

initial	tNdN	/təndən/	‘glow worm’
medial	ktN	/kətən/	‘lazy fellow’
final	suMjix	/sumjit/	‘broom’

Aspirated Voiceless Post-dental Stop T /th/

initial	TMmoI	/thəmmoi/	‘heart’
medial	mTeL-lukoI	/məthel-lukoi/	‘dishes’
final	not used		

Voiced Post-dental Stop d /d/

Initial	dukAN	/dukan/	‘shop’
medial	tNdN	/təndən/	‘glow worm’
final	not used		

Aspirated Voiced Post-dental Stop D /dh/

Initial	DAtu	/dhatu/	‘metal’
medial	not used		
Final	gDA	/gədha/	‘donkey’

3.2.2.3 Palatal Stops /c/, /j/, /jh/

Voiceless Palatal Stop c /cə/

initial	crAQ	/cəraŋ/	‘dragon fly’
medial	IceL	/icel/	‘water current’
final	cmc	/cəməc/	‘spoon’

Voiced Palatal Stop j /j/

initial	jgoI	/jəgoi/	‘dance’
medial	KjAI	/khəjai/	‘cheek’
final	jhAj	/jəhaj/	‘sheep’

Aspirated Voiced Palatal Stop J /jh/

initial	JAN	/jhan/	‘cymbal’
medial	not used		
final	not used		

3.2.2.4 Velar Stops /k/, /kh/, /g/, /gh/

Voiceless Velar Stop k /kə/

initial	kIM	/kələm/	‘pen’
medial	hYkC	/həikək/	‘chest nut’
final	tiNKAC	/tinkhak/	‘caterpillar’

Aspirated Voiceless Velar Stop K /khə/

initial	KjiQ	/khəjiŋ/	‘prawn’
medial	mKoN	/məkhon/	‘sound’
final	not available		

Voiced Velar Stop g /gə/

initial	gy_AN	/gyan/	‘knowledge’
medial	jgoy	/jəgoy/	‘dance’
final	not available		

Aspirated Voiced Velar Stop G /ghə/

initial	Gri	/ghəri/	‘clock/watch’
medial	not used		
final	not used		

3.2.2.5 Nasals /m/, /n/, /ŋ/

Bilabial Nasal m /m/

initial	mnM	/mənəm/	‘smell’
medial	PmuQ	/phəmuŋ/	‘bed’
final	lM	/ləm/	‘land’

Alveolar Nasal n /n/

initial	nAkoQ	/nakoŋ/	‘ear’
medial	cnQ	/cənəm/	‘garlic’
final	lAN	/lan/	‘war’

Velar Nasal ŋ /ŋə/

initial	qmu	/ŋamu/	‘lata fish’
medial	tQKAy/təŋkhay/		‘half’
final	hyiQ	/həyiŋ/	‘fly’

3.2.2.6 Fricatives /s/, /h/

Alveolar Fricative s /sə/

initial	sM	/səm/	‘hair’
medial	IsiQ	/isiŋ/	‘water’
final	mhAdes	/məhades/	‘continent’

Velar Fricative h /h/

initial	hOdoQ	/həudoŋ/	‘cat’
medial	mhAC	/məhak/	‘he/she’
final	not used		

Alveolar Lateral l /l/

initial	lAIriC	/lairik/	‘book’
medial	pleM	/pələm/	‘mother’
final	mniL	/mənil/	‘vapour/steam’

Alveolar Flap r /r/

initial	rumAL	/rumal/	‘handkerchief’
medial	kurAC	/kurak/	‘butterfly’
final	not used		

3.2.2.7 Approximants /w/, /y/

Bilabial Approximant w /w/

initial	wAI	/wai/	‘paddy husk’
medial	lwAI	/ləwai/	‘village’
final	not used		

Palatal Approximant y /y/

initial	yuM	/yum/	‘house’
medial	myAI	/məyai/	‘middle’
final	mhy	/məhəy/	‘result’

3.2.3 Lonsum Iyeks (Pure Consonants)

In the traditional method there are eight ‘Lonsum Iyeks’, i.e., pure consonant forms, namely, C /k/, L /l/, M /m/, F /p/, N /n/, x /t/, Q /ŋ/ and I /i/. In fact, I /i/, as mentioned earlier, is a pure vowel and it should not be included in the Lonsum Iyek. Hence, there will be only seven Lonsum Iyeks.

The combination of the pure consonants with the vowel, a /ə/, is given below.

C + a > k	/k/ + /ə/ > /kə/
L + a > l	/l/ + /ə/ > /lə/
M + a > m	/m/ + /ə/ > /mə/
F + a > p	/p/ + /ə/ > /pə/
N + a > n	/n/ + /ə/ > /nə/
x + a > t	/t/ + /ə/ > /tə/
Q + a > q	/ŋ/ + /ə/ > /ŋə/

Out of the 24 consonants, 7 consonants discussed above have pure consonant forms and the remaining 17 consonants, namely, s /s/, c /c/, K /kh/, T /th/, w /w/, y /y/, h /h/, P /ph/, g /g/, J /jh/, r /r/, b /b/, j /j/, d /d/, G /gh/, D /dh/ and B /bh/ do not have pure consonant representations. The seven pure consonant forms, viz., C /k/, L /l/, M /m/, F /p/, N /n/, x /t/ and Q /ŋ/ will be pronounced as /ik/, /il/, /im/, /ip/, /in/, /it/ and /iŋ/ respectively. The remaining seventeen consonants will also be read in the same way. The vowel /i/ is added before them for easy pronunciation of the pure consonants. The Manipuri way of reading the pure consonants is like kok lonsum for /k/, lai lonsum for /l/, etc.

4. Teaching Combination of Consonants and Vowels

The combination of consonants and vowels are taught with pure consonants normally as

i) C /ik/ + a /ə/ > k /kə/

Example: kCceQ /kəkceŋ/ ‘ant’

ii) C /ik/ + aA /a/ > kA /ka/

Example: kAQ /kaŋ/ ‘mosquito’

iii) C /ik/ + I /i/ > ki /ki/

Example: kiN /kin/ ‘fist’

iv) C /ik/ + U /u/ > ku /ku/

Example: ku /ku/ ‘coffin’

v) C /ik/ + ae /e/ > ke /ke/

Example: kege /kege/ ‘caster’

vi) C /ik/ + aY /əi/ > kY /kəi/

Example: kY /kəi/ ‘tiger’

vii) C /ik/ + ao /o/ > ko /ko/

Example: koC /kok/ ‘head’

viii) C /ik/ + aO /əi/ > kO /kəu/

Example: kOnA /kəuna/ ‘a kind of reed’

Since Meitei Mayek does not have pure consonant forms for 17 consonants, the traditional way of combining them is suggested here with the consonant P /ph/.

i) P /ph/ + a /ə/ > P /phə/

Example: PmuQ /phəmuŋ/ ‘bed’
 PC /phək/ ‘mat’
 aPb /əphəbə/ ‘good’

ii) P /ph/ + aA /a/ > PA /pha/

Example: PAgi /phagi/ ‘joke’
 sMPAbi /səmphabi/ ‘hair pin, hair clip’

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tiMPA /timpha/ ‘water leech’

iii) P /ph/ + I /i/ > Pi /phi/

Example: PirAL /phiral/ ‘flag’
 nPidu /nəphidu/ ‘(that) your cloth’
 INnPi /innəphi/ ‘a type of shawl worn by the Meitei women’

iv) P /ph/ + U /u/ > P /phu/

Example: PuQgA /phungə/ ‘fireplace inside the kitchen’
 IPux /iphut/ ‘spring’
 cPu /cəphu/ ‘earthen pot’

v) P /ph/ + ae /e/ > Pe /phe/

Example: PenAx /sendəl/ ‘slipper’
 cMPex /cəmphe/ ‘less spicy’
 kuPex kAPex /kuphet kaphet/ ‘twinkling’

vi) P /ph/ + aY /əi/ > P /phəi/

Example: PYgN /phəigən/ ‘thigh’
 aPYb /əphəibə/ ‘horizontal’
 kACPY /kəphəi/ ‘leech’

vi) P /ph/ + ao /o/ > Po /pho/

Example: PoIA /phola/ ‘a kind of sweet’
 Poli /pholi/ ‘silt’
 kPoI /kəphoi/ ‘pomegranate’

vii) P /ph/ + aO /əu/ > P /phəu/

Example: POgY /phəugəi/ ‘granary’
 POrA /phəura/ ‘a kind of big winnow’

aPYb /əphəubə/ ‘dried up (in the sun)’

As given above all the consonants plus vowel combination will be taught.

5. Method of Reading the Combination of Consonants and Vowels

The traditional way of reading the combination of consonants and vowels in Meitei Mayek script is given below in (a) and the way of reading in Bengali script is given in (b):

aA	A	k	A	kA
(a) a	atəp	kok	atəp	kok atəp > ka
(b) səra	əkar	ko	əkar	ko əkar > ka
I	i	k	I	Ki
(a) i	inəp	kok	inəp	kok inəp > ki
(b) rəsəi	rəsəikar	ko	rəsəikar	ko rəsəikar > ki
U	u	k	U	Ku
(a) un	unəp	kok	unəp	kok unəp > ku
(b) rəsəu	rəsəukar	ko	rəsəukar	ko rəsəukar > ku
æ	Ee	k	Ee	Ke
(a) e	yətnəp	kok	yətnəp	kok yətnəp > ke
(b) e	ekar	ko	ekar	ko ekar > ke
aY	Y	k	Y	kY
(a) əi	əinəp	kok	əinəp	kok əinəp > kəi
(b) əi	əikar	ko	əikar	ko əikar > kəi
ao	o	k	O	Ko
(a) o	otnəp	kok	otnəp	kok otnəp > ko
(b) o	okar	ko	okar	ko okar > ko
aO	O	k	O	kO
(a) əu	səunəp	kok	səunəp	kok səunəp > kəu
(b) əu	əukar	ko	əukar	ko əukar > kəu
az	Zz	k	Zz	Kz
(a) əŋ	nuŋ	kok	nuŋ	kok nuŋ > kəŋ

(b) əŋ	ənuŋsar	ko	ənuŋsar	ko ənuŋsar > kəŋ
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Table No. 5

This way of reading will be confusing and taking lots of energy for the mother tongue and second language learners as well. Because of this reason, this article proposes a simple way of reading the combination of consonants and vowels which will simplify the concept of the combination and the formation of graphic representation.

6. Reading the Spelling of a Word

The traditional way of reading the spelling of a word is by the names of the letters in the word. For example, koC (kok) is read as ‘kok otnəp kok lonsum’ and tNdN (təndən) is read as ‘til na lonsum dil na lonsum’.

This article proposes reading of the letters by their pronunciation in a word to spell it. Furthermore, one should remember that they are syllabic letters which should be read together (Thirumalai, 1976). This will facilitate the learners to remember the letters and their pronunciation. When pure consonants are spelt, the vowel /i-/ will be used to pronounce pure consonants without which they cannot be uttered. For example, koC (kok) will be read as ko-ik > kok and tNdN (təndən) will be read as tə-in-də-in > təndən. This can be compared with the English way of reading the spelling of a word. For example, the English word ‘banana’ is read as ‘b-a-n-a-n-a’.

Manipuri has secondary symbols for each vowel, so it is better to teach the syllabic letters to spell a word. It is to be noted that in Indian languages each letter is a syllabic one when used in words unlike English where it is alphabetic. The above word banana (bnAnA) will be read as ‘ba-na-na’ in Indian languages including Manipuri. Similarly, thəwanmicak (TwANmicAC) will be spelt as thə-wa-in-mi-ca-ik but read as thə-wan-mi-cak > thəwanmicak which has four syllables and spelt not as ‘thəu wa atəp na lonsum mit inəp cil atəp kok lonsum’ as in the traditional way of reading. Reading by syllabic letters will make the students to understand the syllabic system of a word. It will save energy, i.e., economy of speech. Further, this will help in learning other Indian languages also which are read as suggested above.

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Example:

TwANmicAC /thəwanmicak/ ‘star’

Spelt as T-wA-N-mi-cA-C /thə-wa-in-mi-ca-ik/ and read as T-wAN-mi-cAC ‘/thə-wan-mi-cak/

korOhNb /korəuhənbə/ ‘sun’

Spelt as ko-rO-h-N-b /ko-rəu-hə-in-bə/ and read as ko-rO-hN-b /ko-rəu-hən-bə/
mYtrbAC /məitrəbak/ ‘land of the Meiteis’

Spelt as ni-Q-T-M-TA /ni-iŋ-thə-im-tha/ and read as niQ-TM-TA /niŋ-thəm-tha/
mYtrbAC /məitrəbak/ ‘land of the Meiteis’

Spelt as mY-tr-bA-C /məi-trə-ba-ik/ and read as mY-tr-bAC /məi-trə-bak/

Spelt as ni-Q-T-M-TA /ni-iŋ-thə-im-tha/ and read as niQ-TM-TA /niŋ-thəm-tha/
niQTMTA /niŋthəm-ha/ ‘winter’

Spelt as ni-Q-T-M-TA /ni-iŋ-thə-im-tha/ and read as niQ-TM-TA /niŋ-thəm-tha/
lAInIQTO /lainiŋthəu/ ‘name of a God’

Spelt as lA-I-ni-Q-TO /la-i-ni-iŋ-thəu/ and read as lAI-niQ-TO /lai-niŋ-thəu/

7. Benefits of Rearrangement of Vowels and Consonants

The following are the benefits of the rearrangement of vowels and consonants as suggested above:

- (i) The students will be very much clear about the alphabet of Manipuri language.
- (ii) It will simplify the learning of pronunciation and the spelling of Manipuri words.
- (iii) It will help the students to learn any other Indian language.
- (iv) The non-Manipuri speakers who have learnt either Hindi or any other Indian Language

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will find the Manipur script easier to learn.

8. Conclusion

The traditional arrangement of letters in the Meitei Mayek alphabet is not logical and the methods of spelling and reading a word are complex for the first and second language learners of Manipuri. In this context the proposed new way of arrangement, spelling and reading will benefit to a greater extent.

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Colophon

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Culture and Worldview of Olo Tribal People Group

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Abstract

This paper discusses the culture and worldview of Olo tribal group living in north-eastern region of India and Myanmar.

Key words: Olo people group, north-eastern India, Myanmar

The Land and Its People

The Ollos live in two distinct countries. They are settled in the adjoining hill tracts of extreme north-eastern part of India, Arunachal Pradesh or NEFA, known as North-East Frontier Area, and Myanmar (Burma). So far, the size of the area could not be measured due to distinct national complexities, and as a result it is unknown to us. Even though they live in two distinct countries, they know each other, share their common interests, and help each other. As they are of the same blood, they maintain a close relationship. It is a very interesting thing to note that the international boundary cannot part their matrimonial, fraternal, clannish, and social relationships between them. They speak the same dialect, practice the same religion, and follow the same traditions and customs. Through a personal interview with Moben, it is learnt that about 30 per cent of the villages of Olo tribal group live in Indian region while almost 70 per cent of them live in Myanmar region today (Moben, *Personal Interview*, March 22, 2009).

The following are some of the major rivers in this region - Chineuku, Jopu, Barap, Shumhau, Shumna, Hatnam and Jonneu. These rivers serve as important means for fishing and livelihood. Also, Shilom, Loongvi, Benkhon, Wakkhoolom, Pongkang, Mangyang are some of the major mountain peaks.

The Origin of the Ollo People

Concerning their origin, the Ollos are ascribed as Tibeto-Burma family on the basis of philological studies. There is a clear oral account that these people migrated from Tangnyu. They believe that this Tangnyu might be somewhere located in southern China. It might refer to Tang dynasty that we read in the history of China. The stones that their fathers erected between *Senzik Shikneu* and *Sezik Shiksho* are still there as undeniable evidence until today. Again from there, they moved toward different places and established several villages for better agricultural purpose and security from wild animals and human enemies. They also believe that Tangnyu is the centre point from which culture, dresses and ornaments were obtained (Phawan, Personal Interview, Lazu Village: October 12, 2010). Festivals like Voorang, and Vozup, have been started from Tangnyu. It is the place of settlement of all the Ollos prior to their migration to India and Myanmar. Besides, the folk song of Voorang festival gives us an undeniable fact that the Ollo has come from Tangnyu. The folk song goes like this, “Ollo a Tangnyu vang” meaning, “Ollo has come from Tangnyu.”

It is a belief that from Gangnyu, the people of Ollo had come down to Senzik and the stones that they laid are still there in between Senzik Shikneu and Senzik Siksho. However, the Ollo do not have any written documents, so it is very difficult to trace out the exact places where they had settled prior to Senzik after they had started their journey from Tangnyu. And years later, they came down to Longkho which had become the permanent dwelling place for the Ollos.

Longkho is the first and oldest village among the Ollo tribe. The history of Ollo vividly tells us that during the time of war, Longkho was raided by enemies and was totally destroyed. So the people of Longkho fled and settled at the present village known as Hazik and other places. Hazik is the largest village among the Ollos in Myanmar region. Lazu is the largest among the Ollo villages on the Indian side and is also the largest village of the entire Ollo tribe. Many other villages came through migration from out of these larger villages.

The People

The people of Ollo are of the Tibeto-Mongoloid race. The Ollo people in general are

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friendly, amiable and colourful. The tribal customs bind the tribesmen together into a strong community. The society is patriarchal and primogeniture.

Regarding their physical structure, the majority of the population are short while a much lesser number are of medium and fair complexion. They are naturally strong, especially the womenfolk. One may correctly say that the women are the source of the family survival because most men folk do not work in the fields except during the time of cutting of the jungle for making a new field. Women are left alone to work throughout the year for family sustenance.

They love singing, dancing, hunting and any other social gathering. They establish close relationship with one another. They are naturally humorous and hospitable. They are very open and straight forward in their dealing and approaches.

Demography

Due to the absence of established government, it is difficult to establish an accurate figure of the total population of this region. However, the researcher (Suluveyi Rhakho) along with about forty of his co-workers in the field did a lot in estimating the population. This is done through personal visits to almost all the existing villages and regions. The estimated population of the region is about two hundred thousand.

Lifestyle

The Ollos construct houses made of stilts, although the chief's houses of the villages are constructed with massive carved blocks and wooden pillars. Dormitories are provided for bachelors and unmarried woman separately. According to their tradition, it is a place where the elders teach the children about traditional mythology, folklore and religion. Today, Christian teaching is also mixed with traditional teaching.

The dormitory of the bachelor is known as a "Poh", while a bachelor boy' is known as a "Yanpo" (*Tribes of Arunachal Pradesh*, Delhi: Pushka Press, 2007, p.76). However, women are not permitted to enter in the boys' dormitory, although the reverse is permitted. Dormitories are built upon wooden raised piles, usually measuring four feet above the ground. The bachelors'

dormitories are decorated with human skulls taken in head hunting in the past. They are used for containing large log drums carved out from wooden logs. The drum, known as “*thum*”, is carved with designs of hornbills and tigers. However, with the advancement of Western education, it has been witnessed that these practices are on the decline. Headhunting, which once proved to be popular among the Ollos, had been banned since 1991.

Hygiene Issues

In spite of their nomadic look and lifestyle, the Ollos are well set up in their house-keeping with good awareness of health related matters. This is seen through the way they construct the houses. Unlike most tribal people groups of the world, they do not simply construct their houses on bare ground. Instead, the floors are mostly laid with bamboos and the houses are constructed in such a way that dust and worms will not affect them. Their houses and the household items are kept clean along with the inhabitants. This may seem quite advanced in a way, but until the entry of Christianity, there was no toilet and the people defecated anywhere. Also their domestic animals like pigs, fowls, goat and others lived together with them in their houses. The pigs and other animals lived just underneath where the family lived. Whatever the inhabitants discarded away as garbage, the pigs would eat them up, including human faeces.

The Ollos followed an age-old tradition of keeping bodies of the deceased relatives in the open, either near a river or just outside their houses. The Ollo Christians, like neighboring Nocte tribe, would keep their corpses exposed for three days, although they were kept in the house. Inevitably, the decomposed bodies would attract bacteria, insects and germs which produced a terrible stench. This was the cause of frequent outbreaks of health-threatening diseases.

Owing to public health education by reformers, burial of the deceased in proper coffins have completely replaced this traditional rite since 2004. The Kheti village, which is not far from Khonsa, was the last village to give up this practice in the modern Nokte society (*Tribesmen bury Last Rites*. Bombay: Prakash & Co. Ltd. 1984, p.94).

Thus with the arrival of Christianity, there are tremendous changes and improvements in their total living conditions and lifestyle, including hygiene.

Political Life

So far, in the history of Ollo, there is no available record that they were under any other ruler; there was no division, but only one autonomous people group. As a result, they have their own political history and social system. Generally, the people of Ollo were ruled by 'Vang' or 'Lowang' which means Chief King, 'Vangtsa' means 'helper of Vang and 'Ngong' or 'governor'. The 'vang' or 'lowang' and 'ngong' used to have consultation meetings with clan leaders, elderly men and warriors prior to taking decisions with regard to disputes, social problems and any other community related matters.

Among the Ollos, the *Kyakte* and *Hodioong* clans are the most popular and they are usually the ones who rule the villages as chieftain clans or 'Ahng clan'. Although the chieftains and *ahngs* have the power to rule, they are expected to consult with other clan leaders with regards to decision making.

If one village was defeated by another in warfare, the defeated village became the subject of the victorious village and had to pay bon or tribute. So the inter-village fighting was for the sake of tribute and prestige.

Lowang System

The 'Lowangs' are the chieftains of the villages. Each village has its own *Lowang*. The system of *Lowang* is as old as the tribe itself. In the early period of the tribe the *Lowangs* acted as dictators of the villages. Their will was the law sometimes. They were extremely powerful. However, they were not cruel in their rule, as one might assume (Hongrang Longse (85 years), *Personal Interview*, Lazu village: March 24, 2011). Rather, their administration in general, was beneficial and protective of the people. The villagers in return were obliged to offer free services and they were to bring the products of the field to the *Lowang*, as a kind of tribute (C. Longwa Longse, *Personal Interview*, Lazu village: March 24, 2011). Another obligation of the villagers was to bring the sinewy portion of the hip of their slaughtered animals to their *Lowang*.

Lowangship or Angship is hereditary. Powerful *Lowangs* could have many villages as they could conquer many villages and make them their subjects and receive their tributes. The *Lowangs* of these conquered villages became subordinates and subjects of the great *Lowang or Angh* (A. Yanang Konyak, *From Darkness to Light*, p.8). Until today in the case of the death of any *Ahng* without a successor (i.e. his son or brother), the ruling *Lowang* has to nominate a successor. If a village is taken over by a more powerful village, a new *Lowang* for the village will be appointed.

Thus the kingship or *lowangship* system of the Olo people group is purely based on blood relationship. The blood relationship continues generation after generation. All ascendants and descendants of an individual are kin related through blood relation. Family lineage and clan are consanguine kin-groups.

Similar to that of Banjara people group in Jharkhand state of India, the Olo people group uses classificatory and descriptive kingship terminology for designating their relatives. A group of relatives are called by the same classificatory kingship term. The descriptive terminology refers to exact relationship between the two persons (Diwakar Menz and Delo Mai Hansda, *Encyclopaedia of Schedule Tribes of Jharkhand*, Delhi: Kalpaz Publications, 2010, p. 30). Apart from kingship blood relationship, no one can become a king or chief of the village under any circumstance.

If a *Lowang* commits a crime which is regarded as a violation of traditional law or if he misleads the people, his subjects could depose him or even kill him and ultimately a new *Lowang* will succeed him. The *Lowangs* have developed into a ruling clan and only the *Lowang* clan is entitled to be a *Lowang*.

The *Lowangs* will marry only daughters of *Lowangs* of another village. It used to be that the *Lowang* could have as many wives as he wanted or could afford to have. But the line of succession goes only to the sons of the principal wife, who must be a daughter of a *Lowang* of another village. If *Lowangs* could have concubines, they could be from among commoners also,

but in a strict sense it was considered taboo. The *Lowangs* usually choose their wives from the clans of *Lowangs* to preserve their dignity and honour.

No villager has dared to have love affair with any of the daughters of the *Ahng* and vice versa. There were some *Lowangs* in the past who had as many as sixty wives. Whenever a powerful *Lowang* paid a visit to his subject village, he was usually offered the fairest damsel of the village during his stay there.

Priest System

Every village has its own priests who perform all the religious rites and sacrifices. These priests are called as '*Tote*' which means 'priest' or 'medium', as well as '*Mütü Tote*', which means 'high priest' or 'great man of god'. Sacrifices of chicken, piglet, food items and eggs are offered by the priests on behalf of the village or individuals to the gods or spirits with a view to appease the anger of the evil spirits. The same is also performed to the benevolent spirits to show their gratitude to the benevolent spirits (Horan Longse, *Personal Interview*, Noglo Village: April 27, 2011). The priests are highly respected and honoured by the common people as well as by the chieftains and warriors. Everyone takes the consent of the priests, regardless whether they are private matters or community affairs. The priest is considered as man of god/spirit and has some spirits with him that enable him to represent god/ spirit on one hand and fellow human beings on the other. He is hence the mouth piece of both god and men.

Like *Lowangs*, the appointment of priests is hereditary in practice. Usually, the eldest son of the priest will become the priest after his father. Therefore, there is priestly clan in every village. The village elders, in some cases, have the power to assist the priests of the village. In some cases, especially in the absence of any priest, they can act as priests as well.

Customary Law

The people of Ollo have proper rules and regulations since time immemorial. There is an administrative body or council called '*losavang*' in every village. The members of *losavang* are selected from each clan as clan representatives. They function under the headship of the *lowang*. The *losavang* is the final administrative body of the village. They pass or impose the resolutions

and declared it to the villages as customary laws of Ollo. Everyone is informed to abide by it and the defaulter is to be punished severely by the *losavang*. Every citizen strictly maintains the rules and regulations passed by the *losavang* in the highest respect and solidarity. Some of the common laws are given here:

1. If anyone leaves or migrates to another village without prior permission from the village authority or *losavang*; his property would be confiscated by the *losavang*.

2. When a person is murdered, the total expense of the funeral of the victim would be borne by the accused.

3. When a person is murdered in conflict, the cost of his/her life is to be given to the victim's family. It is known as *Khoo chok*. The family of accused has to give as much as the victim's family would demand.

4. When a thief is caught, one chicken is to be asked by the owner to prevent any backlash and as a mean of declaration to the villagers that he/she has stolen his belongings. This is known as *Vooyangrak*. Then the case is brought to *losavang* and the *losavang* would ask for one swine as a fine for breaking the customary law and the thief would have to give back to the owner double of what he stole. However, if the thief is a child, a special consideration might be given.

5. When a divorce happens after engagement, one cow would be given as a fine.

6. When divorce occurs after marriage, three buffaloes would be given as a fine. And then the *losavang* would slaughter one swine from the family of divorce as a means of declaration that the problem has been resolved. This is known as *Vanmikvak*.

7. When marriage occurs within the same clan, it is considered as crime against society and is illegal. In such a case, the couple would be expelled from the village as well as from the clan lists. In addition to this, a heavy fine would be imposed on both parents for bringing shame

to their clans.

8. According to the customs of Ollo, a widower cannot remarry unless the parents of the departed wife consent. If this happens, it is considered as a divorce. So he has to give three buffaloes to the parents of the departed wife for violating the rules. After three years, he is permitted to remarry.

9. When a widow remarries without the prior permission from the departed husband's parents, it is considered as divorce. So she would give three buffaloes as fine to the parents.

Social and Cultural Life

The life of the Ollo tribe revolves around the community. Their social and community life involves working and sharing together. The Ollo people have the communitarian ideology of social living. They were very much part of the community they belonged to and they actively participate for the welfare of the community.

Family Life

As far as family life of Ollo people group is concerned, the father of the household is the head of the family. He shoulders all the family affairs like protection and security from enemy and wild animals (Yangrin Panlong, Personal Interviewed at Noglo Village on April 17, 2009). He determines the family matters and all the other members of the family, including wife are to respect him. The wife is of lesser value and respect. In some cases, husbands treat their wives as material beings. This, I (the researcher) personally experienced several times. For instance, the wives have to carry their children on their backs, laboured in the fields throughout the day in the scorching heat of the sun and in the midst of stormy rain. When the evening came, they again would carry their crops or fire-wood on their backs while carrying their children upon their chests and walked back home.

The husbands usually spend the whole day in the village doing nothing but chatting with friends in a group and consuming tobacco, opium or cocaine till their wives returned from the fields. As if that is not bad enough, they would order their wives to cook quickly the moment

they return from their work. Even when food is prepared, it is the wives who would tolerate their hunger and serve their husbands first and they would eat to their hearts' content. Only after that, will the wives or female members of the family share the remaining left over food (Yangrin Panlong, Ibid). The female members are often being scolded or accused when unable to finish their field work in a specific period of time (Sena Longse, Personal Interviewed at Raho Village on February 20, 2009). They are often being abused verbally and assaulted physically. Often, they only see the weaknesses of their wives rather than caring for them and love them. Looking at them, one can easily understand how painful it is to be a woman in this society.

In spite of the cruelty of the men folk, there is strong unity and harmony in the family. Everyone respects the father and always seeks to please him and make him a happy father or husband.

The Ollos sternly discourage joint-family life. When a couple or a household is unable to construct a house of his or their own (so that they can live separately without troubling of their parents), this couple or family will be forced to leave their village while their properties and access will be seized by the village authority under the village chieftain or *Lowang* (Sena Longse, Ibid). Hence, it is very rare to see joint-family among the Ollos. Thus, every family has its own house headed by the husband.

Concerning the establishment of a new family and construction of a new house for the family, the neighbours and relatives extend their free-will contributions and kind help to the said family by means of contributing material like bamboo, wooden pole, thatch and so on for house construction, gifting with food stuffs and personally helping the family in constructing the new house. Thus, the new family or household receive help to establish a new house without spending much on their own. Sometimes, the whole clan participate in constructing the new house for the new couple.

The Village

The Ollos, like many other tribes, choose their habitation on mountain tops for reasons of security and health. The Ollo village is divided into *Paan* or *Khels* according to the different

clans and locations. The *Paan* is being administered by the organization of the Paan itself. The village consists of a number of clans. The villagers are united under their authority of the village Ahng. The members of a paan are closely united in their social and economic life. For instance, if a member of a paang finds it difficult to construct a house for himself, as the Ollo houses are usually large, the “paang” members will come to his aid and construct his house. The village as a whole is a unit and acts in all such matters.

Social Service and Its Obligation

Social service is an obligatory vocation determined by the customary law for every one among the Ollo tribe (Thokwang Hodong, *Interview*, Lonyan village: April 20, 2009). The work often entails construction of roads between villages or roads leading to the fields, rivers and to the water springs. The old ones who are not able to work or walk and the young ones who have not yet attained ‘Bachelor Age’ are excused, but have to stay and guard the village during the social work days. On these social work days, the village will supply meat and other food items to the workers as well as those who stay back at the village. For anyone in the community who is within the ‘limited age group’ and is absent without genuine reason, he or she is fined according to the law of the community. This social works stand as the expression of unity and solidarity of the people.

The Ollos also have a time for community fishing and hunting. On such days every male member of the community joins these pursuits. The fishes caught are collected and divided among each member present, from the oldest to the youngest. They are also interested in hunting animals. Besides their regular individual hunting, they join community hunts which they regarded as very significant. The one who kills or hurts an animal first is usually honoured by the community because they believe that such person owns some super power or super blessing (Nate Nokte, *Personal Interview*, Lower Chihan Village: April 21, 2009).

The Religious Life

The people of Ollo tribe were purely animists by religion prior to the entry of Christian gospel message. They have never become Hindu, Muslim or any other world established religion (Phawan Lazu, *Personal Interview*, Lazu viilage: May 20, 2010). They are a very religious

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people and everyone strictly maintains their social, culture and religious order. There is no written code of conduct but everything they do is through oral tradition. The parents or senior persons are responsible to pass-on the information to the junior or inexperienced fellow citizens. In addition, it is the obligation for the junior or inexperienced ones to heed and ponder the moral lessons and social code of conduct passed to him by someone, especially seniors and experienced persons.

Generally, they are very humorous and the feeling for community concern is very strong among them because their religious beliefs and teachings emphasise practical living rather than being merely theoretical. In every village, there is a village priest called 'Tote' or a high priest of the particular village or region whom they called 'Mütü Tote'. The priest looks after the religious affairs of the village. He also assists the worshipers to worship in a proper order. They take religious matters as seriously as personal and community affairs. They observe sacrifices individually as well as communal.

Economy

(i) Agriculture

As far as the economic life of the Ollos is concerned, agriculture is their main occupation. Therefore, be he a blacksmith, warrior or head hunter or the priest, every one owns a field and cultivates it. An Ollo's life depends on his crops. As Mills states; It is therefore not surprising that from childhood to old age he spends most of his days in his fields, and that almost all the ceremonies of his religion are designed to protect and increase his crops (J.P. Mills, *The Lotha Nagas*, London: MacMillianand Company, 1937, p. 75). They cultivate different varieties of crops like millet, paddy, maize, yam, cucumber, sweet potato, mustard leaves, soya bean, tapioca, pumpkin, chilly, ginger and so on. Thus, the jhum cultivation is the main source of substance. Almost all the Ollos engaged in jhum cultivation and only very few people practice terrace cultivation. All the cultivable portion of land is used for jhum cultivation with the preservation of forest. Agriculture is not so extensive, but the harvest always aims enough to reach the next harvest. Each family gathers enough harvest for the year. The rich people store the surplus for the subsequent years. A man's status is determined by the number of filled granaries he has.

(ii) Hunting

The Ollos are very fond of hunting and they are very expert hunters too. They often formed a group and go for hunting. When one killed any animal, the head will go to him, while remaining portions would be shared equally among the members of the group (Sena Longse, Op.cit). When they bring such an animal meat to their village they would again share with their neighbours and relatives as well as the priests and chieftains or Lowang. Thus they all would enjoy together. They also give a good portion from their hunts to the orphans, aged, challenged, the poor and the widows and widowers. Because of this family-type of integral relationship, every villager rejoices when a fellow villager brings his good hunts back to village. The normal or abled people would share with the disabled or needy ones because they feel that it is their social responsibility to look after them. They do this to them not out of compulsion, but out of their true love and concern for them. Hence, charity practice is very common and it remains one of the highest practices among the Ollos.

They also believe that some particular men are more experts and fruitful in their hunt because of the favour of good spirit or Tekhio is upon them. Apart from the group hunting, individual hunting is very common practice and part of their practical life.

(iii) Fishing

Like most tribes of Nagas, fishing is also an interesting part of life among the Ollos tribal group. In hunting, women are not allowed to participate except in sharing meat, but in fishing both men and women would participate together and enjoy fishing together (Suluveyi Rhakho, *Tribal Concept of Spirit*, Jorhat: ETC 1998, p. 12). It is a time for enjoyment, recreation, sharing and knowing each other and experiencing the beauty of community life. Whether young or old, male or female, all are equally treated in sharing. Usually young people and adult work harder. It is shameful thing for a person to sit idly while others are working hard (Ibid. p.12).

Like several other Naga tribes, selling of the hunted animals or any of their portion are very uncommon. Rather they would prefer to share freely to others out of love than making money for themselves. This is one of the practices that make widows, widowers and orphans feel secured, loved, comforted and cared by. Sometimes these groups would have more than other

families as more people would share with them. Therefore, the people would share with the disabled or needy ones because they feel that it is their social responsibility to look after them. They do this to them not out of compulsion, but out of their true love and concern for them. Hence, charity practice is very common and it remains one of the highest standard practices among the Ollos.

(iv) Cattle Rearing

The economic life of Ollo also depends upon the cattle. So they rear buffaloes, cows, oxen, goats, pig to meet their daily needs. Whenever they are in need of money or some other goods, they would slaughter and sell it and acquire money or exchange with goods they need. Whenever there is a feast or an important occasion in the family they would slaughter their own cattle and give a feast to the people. They also rear chicken which helps them to sustain their family life.

Head Hunting

Killing men or female and taking their heads by the killers is called head hunting game. Headhunting was a common practice among the Ollos in the olden days. Success in the headhunting was considered as the highest achievement of an individual to be recognized as a great warrior. A man who had taken an enemy's head was awarded with the address, 'Kahang' which means 'great warrior'. He was honored and respected by the entire community as a hero in his lifetime and also remembered for generations after him (T. Yangvok Khooza and Mutu Muniak, eds; *N. Longboo Baptist Church Silver Jubilee Souvenir*, Kohima: N.V. Press, 1997, p. 13).

The menfolk preferred to take the title as Kahang so they were fearless to confront enemy with a hope to get enemy's head. Thus, they could defend and protect their people from invasion. They never thought that headhunting was a sin but considered it as a sacred game and a way of life. Moreover, they believe that by winning over their enemy and bringing home their enemy heads, this would bring them good fortune, prosperity and good health into their villages. Hence, the Ollos valued human skulls very highly for political, economic and religious matters. It was mainly used for the dedication of a Paang of the village chief. With the coming of Christianity

and by the help of Naga National workers (Army) it is almost abolished from Ollo community.

Worldview Assumption of Ollo Animistic People

Every tribe of the world has her own unique culture and world view, based on her own understanding about things around her and beyond. Often times, many incomers, especially Christian pioneers, overlook them or take them for granted and present the Gospel in their own context, and not in the context of their recipients. As a result, there is misunderstanding. Sometimes, the message of Salvation is abused by the converts themselves for purposes of money-making or position enhancement. This hampers and weakens the rapid growth of the Christian Gospel among the unreached people world and least reached people groups. When the presenter of the Gospel has an accurate understanding of his recipient's religious and cultural values, he will be able to present the Gospel in that context. This will pave the way and open more doors to let the Gospel grow and penetrate into the hearts of the people. Their practical life is more or less related to their religion. Thus, presenting the Gospel and biblical truth in the context of their everyday life is crucial.

This Section deals with the culture and worldview of the animistic Ollo people group with a view to bring the information about Ollo tribe, who are less regarded or neglected by other nations for many centuries, to the knowledge of the world, especially the Christian and scholastic world, with an aim to expose these long- deprived people to the Gospel. The religious practices stand at the centre of their lives and everything they do is connected in one way or another, to their religious and economic beliefs.

The Ollo tribal people understand 'culture' as the total behaviour of the people. Culture exhibits itself in habits, preferences, ideas, thoughts, music, arts, language and dance. A person's considerations, contemplations, beliefs, practices, lifestyles and actions are deeply affected by his culture. To the Ollo people, culture is a way of life embracing a total design for living. To tribal people, culture is more or less traditional manners, customs, work tools, dress, food habits, housing system, values of unwritten laws and moral conducts and physical nature

(Sundararajan G. Immanuel, *Indian Culture and Christianity*, Secunderabad: OM Books, 2002, p. 26).

In some cases, it is very difficult to distinguish between culture and religion. They go hand in hand and we cannot be too dogmatic in drawing distinguished line to classify that one is of culture while the other is of religion. For instance, culturally, to call one's own father by name is taboo, while religiously, it is impure or a sinful thing to call one's own father by name. Both culturally and religious-wise, it is considered as an insult to the elders and to the creator of the universe. Hence when we ask a tribal person about his or her father, he or she might not come across as being willing to reveal. However, we can approach his fellow friends to enquire about the name of the father.

One cannot isolate religion from the cultural context as a person's culture forms within him even as he grows into the cultural and religious ritualistic manners. The people of Olo understand culture as the total practical life of a people. When they talk about "Culture", they mean to include social life, religious life, economic life, moral life, family life, housing, social conduct, singing, dancing, dressing, dialect and language, social and political administrative system, and even rituals.

To them, culture is more or less interconnected with the social life rather than individual life. They possess a firm idea that a human being is a social animal and our life, action, concerns, vision and plans must be rooted within the community. They strongly believe that this is God's purpose that "as we live as a people group speaking the same dialect, living in the same region, having same cultural trait and physical trait, and dresses, we should never break this culture or forfeit it but preserve it" (Mokwang Kongkang, *Personal Interview*, Lazu Village: April 20, 2009).

The attitudes and behaviour form a particular social group or organization. According to The All Nations English Dictionary "culture" is the beliefs, customs, institutions, arts and all other products of human work and thought created by a people or group at a particular time (*The All Nations English Dictionary*, Pasadena, CA: All Nations, 1990, p. 148). Culture is learned

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behaviour and is not inherited by birth. Culture is shared, patterned and adapted by every member of society. It is learnt through education, observation, and unconscious combination by all humans as members of their own societies through the process of enculturation.

Thus, “culture” is the sum total of learned or transmitted behaviour which distinguishes human beings from other animal beings. It is more or less an assimilated structure of ideas, feelings and values, and their associated patterns of learned behaviour and products that characterize a particular society (Marvin K. Mayers, *Christianity Confronts Culture*, Michigan: Zondervan Publishing House, 1947, p -98).

Theology

Once, this author was travelling on a mission trip in Indo-Myanmar, among the Ollo tribal people group. On encountering one aged man, who was the chieftain of the clan, this author realised many things that the Christian Gospel presenters must remember. Talking in regards to life and death matters, this author asked him about his religion and beliefs. He became so abusive and vehemently negative towards this author. He said, “I believe in the existence of One Supreme God, I believe in the existence of both good and bad spirits. I believe that my ancestors are living somewhere else. The Supreme God is so high and he is beyond my reach. Hence I choose to worship the lower spirits who are subjected to that Highest God. I worship the good spirits as they are from that Highest God’ He also told this author about his earlier meeting with a Christian who attempted to convince him. He narrated the event saying; ‘That man (the Christian who attempted to convert him) accused me, saying “you are worshipping the devil, the worthless religion. Your religion is evil religion, the religion of the man eater. You will die to enter into hell, the lake of fire.” After that, I do not want to hear the word *Christian* or any other religion, but decided to remain faithful to my religion because the more I give ear to the other people, more accusation upon my religion I hear. But today, the way you listen to me and my religious thoughts is something different from other people. I like it and am willing to hear you more. Please come again tomorrow evening.”

Concept of a Higher Being

The Ollos are firmly convinced that there is one Supreme God and this God is known as ‘*Tekho*’. He is the highest God, the God of heaven and earth. He creates, preserves, and cares for

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everything. He is the Creator; the Provider and the Giver of life and must be revered. They believe that *Tekhio* is the One who helps people in times of need, sickness, depression and sorrow. Thus, the people pray to *Tekhio* in the following manner:

“*O yangdioong Tekhio bakhang I, o ha Tekhio bassoksam I*” (Thoonghak, *Religious Life of Ollo*, Longboo: HBMA, 2007, P.15).

The literal meaning of the above cited phrase is, “Oh God of heaven, look upon us, oh God of the earth, protect us”.

However, they cannot comprehend who this God is; they believe that *Tekhio* is the Supreme Being. The Ollos do not know anything of a wife of *Tekhio*, but they say, “We are the children of *Tekhio*” (Mokwang, *Personal Interview*, Lazu Village: April 22, 2009). When people become rich or poor, it is *Tekhio*'s will. When people have plenty to eat, it comes from *Tekhio*”

According to Ollo's realistic and practical philosophy of the life, *Tekhio* does not hold the fault of men and wait to judge the offenders till after death. But the reward of his reward and punishment are mainly in this world as well as after death. He awards untimely death punishment to whosoever steals from his neighbour or incites misunderstanding in the village or among the neighbours (A. Yanang Konyak, *Ibid*, p. 17). *Tekhio* watches everyone, over every matter and sees everything that goes on. He also watches over the taboos and sees that they are observed. It is not only during feasts and ceremonies that the Ollos invoke the *Tekhio*. In their daily life, they offer prayers to *Tekhio*. For instance, when an Ollo begins to eat, he throws a little bit of rice from his plate saying, “*Tekhio*, eat yours first”. When he is fortunate in the hunting, he cuts off a small piece of flesh and throws it into the forest for *Tekhio* with saying, “In future, give me again such luck”.

Concept of Spirits

It is believed that there are spirits and the Ollos worship them and offer them food items and other pieces, but these spirits are lower than *Tekhio*. *Tekhio* alone has the supreme power (“*Nocte Tribe of Arunachal Pradesh*, [www. Arunachalpradesh.com](http://www.Arunachalpradesh.com)// August7, 2009). The

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spirits of the earth, the wood, the rivers, the mountains and the fields are not that powerful or important as *Tekhio*. Some of these spirits may be harmful toward human beings and cause trouble, and therefore they must be appeased, especially during sickness, with offerings of chickens, pigs and other items, but it is only *Tekhio* who holds the power of life in his hand. It is only *Tekhio*'s wrath that can send a man to his death (Haimendorf Furer Von., *Return to the Naked Nagas*, New Delhi: Vikas Publishing House, 1976, p. 203-205).

Territorial Spirit

Like many other people groups of the world, the Ollos are strongly convinced about the existence of territorial spirits.

During another occasion on 21 April 2009 at Lazu village, this author was there with another colleague on an extended ministry tour. It was during the *Voorang* festival time. The male folks were out to perform the traditional ritual dance to their god and spirit but due to heavy rain, they were unable to proceed. As usual, the chieftain and his priests and magicians offered their locally made beer and food to their god. They also performed rain magic in order to appease the spirit of the rain so that the rain would cease.

Sometimes the Ollos might appear to be merely superstitious. They believe that there are territorial spirits; the spirit of a certain mountain, stone, river, place or particular area of the field and they believe in the spirit of water, fire and many more (Phawan, *Personal Interview*, Dimapur; August 15, 2009).

Benevolent Spirit

The Ollos believe that there exist both a benevolent spirit and a malevolent spirit. The benevolent spirit does good things to humans as well as to nature, while the malevolent spirit causes harm to both humans and nature.

The benevolent spirit never harms human beings nor causes any destruction upon human welfare. This spirit is the healer and comforter. The Ollos do not know this spirit by name, as they dare not do so. They just trust and worship this spirit because they believe the benevolent

spirit keeps their individual or community life safe and prosperous (Wangmok, *Personal Interview*, Longliang Village: 17 November 2008).

Malevolent Spirit

The people of Ollo strongly believe in the existence and presence of evil spirit. To them, this evil spirit is not merely causing man to commit crime in society, it causes man to fall into suffering and misfortune. In some sicknesses, the spirit of the patient is believed to have been taken captive by the evil spirits or the territorial spirits of the place such as a river, forest, spring or field, which he or she last visited. As the spirit of the person is under the captivity of the evil spirits of a particular place, he or she becomes sick. This kind of sickness is called in Chakhesang, *Thüirükipü*. In such cases, the relative of the sick person or the priest will go to the place which the patient had last visited and perform the necessary sacrifices to the spirit or spirits. He will then come back with any insect or stone which appeared at the location, believing that it is the spirit of the patient. The priest or the relative will refuse to talk to any person whom he meets on his way home. He will instead speak to the spirit of the sick periodically, “come home, come home, follow me, follow me”, until he reaches the place where the patient is lying. In actual fact, most patients do get well soon after using this method. In some cases, they believe that sicknesses and other physical ailments may be the result of the influence of the spirit of the dead. In such cases, sacrifices are offered to appease the dead soul or spirit, and sometimes a threat is made to the dead souls to warn them not to trouble the living relatives.

The Joben

The Ollos believe in the existence of *joben*, which means ‘Evil Spirit’. They believe that this evil spirit is the source of misfortune in their family and community. Therefore they offer some locally made bread that is made of rice to the *joben* or evil spirit in order to appease him, hoping that misfortunes or famines will not occur again. This offering is made for the purpose of keeping themselves free from any harm caused by *joben*, the harmful spirit or the spirit that destroys.

The Sudiaba

The *Sudiaba* is another malevolent spirit. They believe that *Sudiaba* is the spirit of the evil dead. This spirit brings sicknesses, problems, misfortunes, death and all kinds of human afflictions. Hence they offer sacrifices to this spirit with items such as eggs, chickens, piglets, or even some larger animals in the case of serious sicknesses to appease *Sudiaba*. The priest or person who is capable of seeing omens will offer these sacrifices (Yumniang Kongkang, *Personal Interview*, Lazu Village: April 20, 2009).

The Ancestor Spirit

Most tribal peoples of the world believe that the spirits of their ancestors are still active in the life of their living relatives and therefore, the living relatives and generation venerate them in order to please those departed souls (Shaw, William, *Notes on the Thadou*. Calcutta: Asiatic Society of Bengal, 1972, p.24). The Ollos have a strong belief in the existence of ancestor spirit.

The ancestor spirit is believed to not let their relatives suffer. Rather, they protect the people from dangers and diseases. They sometimes convey the message about future events, future dangers and even give corrections to their living relatives. They often convey their messages through dreams and the medium. When a person faces evil forces and suffers severe sicknesses which may even lead to death, the ancestor spirits will reveal to that person so that the same person may observe *genna* or perform some kind of ritual with the help of a priest or a medium in order to escape from such dangers (Wongmok, *Personal Interview*, Longliang village: November 17, 2008). Sometimes these spirits convey their wishes to their families to accomplish their unfinished work. The physical body of the medium remains the same but her way of talking and voice are total transformed into the original voice of the person whose spirit is speaking through her (Suluveyi Rhakho, *The Tribal Concept of the Spirit: A special Reference to Chakhesang Naga*, Op.cit. pp. 26-27).

It is strongly believed that when a person dies, his/ her ancestor spirits and departed relatives will come and take her to a place called “*Liumlam*” or the abode of the departed souls. There he/she finds his/her departed parents, relatives, friends and ancestors who died earlier and he/she begins a new life with their help. This happens to the people who live well and do good thing during his/her life on earth. Conversely, people who were mischievous and rebellious

during their earthly life will never go to that place. They will instead go to the place of suffering, where they will have endless suffering and struggle. This place is called “*Sülam*”.

Thus, like Nagas, the Ollos believed that the ancestors’ spirits are active even after they are physically dead. They are believed to never leave their living children isolated, but will continue to care for them until they go back and reunite with them in the second life. Therefore, like Chakhesang Nagas, the Ollos treat their ancestor spirits with reverence and offer them sacrifices.

Metaphysics (Reality)

Death

Death is the most unwanted event in the life of all living creatures. It is the most unbearable painful incident. ‘Even an aged man does not wish to die. Should he wish to die, the people around him do not wish for his death’ (Sundararjan G. Immanuel, Op-cit. P.49). As death approaches, the family, relatives and the village as a whole fear, mourn and are in deep grief.

Meaning of Death

The Ollos do not regard death as the result of natural causes or event, but they strongly believe that it is due to the activity of the devils, demons or other evil spirits. The benevolent spirit wishes human to live for a long time and enjoy the family members and relatives, but it is the malevolent spirit that snatches away the souls of human or kills the human soul. Thus death is looked upon by the people of Ollo as an unnatural event and this pains the relatives and dear ones beyond measure. In some cases, they even curse the spirit of death and warn or chide the spirit of death by saying, “You, human eater; you, the spirit of pain, never again do kill and snatch my people from this day onward. This is the last for you!” Usually, they utter this word at the time of burial.

Burial and Belief

Traditionally, they assume that a person has as many as six spirits apart from his physical body. But when he dies, all five spirits slowly vanish, but one spirit or the sixth spirit never dies. This spirit is immortal and remains forever (Velacuyi Khamo, Personal Interviewed at Dimapur

on March 15, 2009). Further detail is given in the chapter five of this paper under the caption 'Life after Death'. The soul is believed to be immortal but not interested in history (Sundararajan G. Immanuel, Op. cit. p.49). When it leaves the body, the soul is regarded as a feeble being which can take temporary abode in an animate or inanimate object. It is also believed that the soul might wander around a house or a grave. In such cases a fire, candle or a lantern is kept for the soul to find the way to its place of quietness (Ibid p. 49). Placing the clothes that the deceased used to wear in the grave or by the side of the grave is a very common practice for it is believed that the soul lives a second life not unlike those who are still living and therefore still requires the clothes.

Lycanthropy

The Olo people group strongly believe that Vangs (kings), Ngongs (deputy kings), Vangtsa (helper of king) and leaders of clans have tigers' or lions' spirit. It is a popular belief in Olo community that if a tiger dies, a man having a tiger's spirit would die. When a tiger gets wounded, a man having a tiger's spirit would also get wounded. When a tiger comes and kills a pig, cow or buffalo, it is a sign that the time of death of is approaching, for the person carrying that particular spirit. Moreover, it is also a belief that the common people can have the spirit of bear, snake, wild boar and even domestic animals.

Evil Eye

Evil eye, among the Olos, refers to the raising of jealousy and spiteful look from any ill-intentioned person. This happens when there is a marriage ceremony performed for a newly-wed couple, when a person of lower rank rising to higher rank, in the case of animals that have been purchased by someone, a newly purchased field or when distinguished members of the society give a public performance. To avert the evil eye, some kind of mark is placed on their house or a black mark is placed on their bodies. For instance, a black charcoal mark is put on the face of a boy so that the evil spell would not affect the boy. This practice is somewhat similar to that of Indian local Hindus' practice of 'arati water' (Abbe Dubois, *Hindu Manners, Customs & Ceremonies*. Great Britain: Oxford Press, 1953, p.148). In order to ward away the evil spirit or to avert the evil spell, they even named their children after any un-pleasant name like 'Cükhu' mean bitter. The same concept and practice is found among the Nagas in India. For example, a child is

named as *'methobü'* in Chakhesang which means 'cow dung'. They presume that in doing so the evil spirit will not harm them because of their strange and unpleasant name.

Sorcery

The practice of sorcery is found among the Olo people. 'Sorcery' simply refers to 'spell casting,' 'spell kits,' 'voodoo,' 'amulets' and 'charms'.

The term 'sorcery' originates in the 14th century. From Middle English *sorcerie*, and Old French *sorcier*, derived from the Vulgar Latin *sortiarius*, traced back to the original Latin, *sors*, meaning lot, or chance, and *sortis*, the genitive case meaning *of*, or *by*, lots. It indicates and refers to the practice of divination by lots. Its practices date back to prehistoric and pre-Columbian religions, as well as those of the Middle East and ancient Egypt; by the Middle Ages, it referred to the practice of malevolent magic, or black magic, most commonly the use of supposed supernatural power by the agency of evil spirits called forth by spells by any person with a desire for malice, often motivated out of envy or revenge. Sorcery refers to the destructive methods that can be used by anyone, and is different from witchcraft, which is used one with the special innate powers attributed to witches. Sorcery also involves the use of special charms, potions, or rituals to cast a particular spell. Practices abounded in certain regions of Africa and Oceania among the tribal peoples into the 21st century (<http://www.brittanica.com/>. April 11, 2000).

In the case of Olo, everyone is afraid of one thing or another. Certain events happened to bring a man to living in constant fear because of the evil nature or limited nature of man. He is powerless and helpless, lesser than the power of the spirit. Hence he is in constant fear of some supernatural power. To be free from such power and all other dangers, man seeks the higher powers of the spirit for his protection. Magic is the dominant feature in the lives of the Olo people. It is believed to control the weather, restores the sick people to health, brings success in business and other affairs, to afford safety during journey, and in marriage. To them, rituals bring about a great deal of *manna* (J.H. Hutton, *Caste in India*, Bombay: Oxford University Press, 1969, p. 280).

Witch Doctors and Medicine Men

A witch doctor originally referred to a type of cunning man who treated ailments believed to be caused by witchcraft. It is currently used to refer to healers in some third world regions, who use traditional healing rather than contemporary medicine (*Wikipedia, the free Encyclopedia*, March 2008). In its original meaning, a witch doctor was emphatically not a witch himself. Witchcraft-induced conditions were his/her area of specialization (*Encyclopedia Britannica*, <http://www.brittanica.com/>. April 11, 2000).

In the case of Ollo, they believe that there are some people who have some supernatural power or who possess some higher spirit. They can communicate with the spirits and convey the message to human beings. They have power to insist the spirit to take away the sickness of the people. In some cases, these people have the power to even heal the sick person by performing some rituals or observing *genna*.

Thus, when a person gets sick, the same person or any relative of the sick person goes to a medium or medicine man or woman for consultation, seeking for healing upon the *genna* patient. In most cases, the medicine person would visit the patient. The medicine person knows the cause of the sickness. They even know what would be the result of the sickness. In the case of his/her inability to personally visit the patient, advice would be given. Whichever way it is done, the same advice is given and as a result the sick person would recover. The witch doctors and medicine people are highly honored, though they are not to be worshipped (Phawang, *Personal Interview*, Op. cit).

Mediums

The mediumship is the practice of certain people known as mediums to purportedly mediate communication between spirits of the dead and other human beings. The emphasis is on talking to spirits of the departed fellows and talking on behalf of the departed souls. 'In Spiritism and Spiritualism the medium has the role of an intermediary between the world of the living and the world of spirit. Mediums claim that they can listen to and relay messages from spirits, or that they can allow a spirit to control their body and speak through it directly' (<http://en.wikipedia.org/wiki/Mediumship/> October 15, 2014).

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Among the animistic Ollo tribal group, the practice of mediumship is very common. Usually a medium in this area is an elderly woman. She speaks to the family and relatives of the departed soul and conveys the message. It is mystery to note that when a particular departed person fellow happened to speak, the appearance and voice of the medium are changed to that of the departed person and the medium speaks and acts like the departed person. Sometimes, even before the medium mentions or introduces the departed soul by calling his or her name, the living fellows or villagers begin to recognize the departed person in the manner of talking and appearance of the medium. The living fellow human beings would immediately call upon the family members of the departed relative so both the living and the departed relative could talk. The living relatives and dear ones would prepare food and drinks and offer to the departed soul through giving to the medium who in turn eats and drinks in the presence of the living family members. It is a mysterious process and beyond what a common man can fathom.

Unlike the priest or any ruler of the village, a medium is not appointed by a human person. The appointment happens to her in a supernatural way and usually happens in a person who is blameless. Therefore, the common people considered it as an endowment of some supernatural power upon her and honour the medium with high regard and respect. Religiously, the medium is considered as a pious person. A medium also abstains from all kinds of questionable practices and avoids certain kinds of foods like intoxicating drinks, fermented drink or food, wild animal meats like bear, wild boar, eagle, vulture, tiger, wild cat and many more.

Fertility

Usually grown trees, hug stones, rocks, and big rivers are believed to possess *mana*. Apart from them, anything which they cannot comprehend is considered to be the abode of the spirit. For example; a tree that makes sound when the wind blows or during bad weather, is considered to be the abode of some supernatural power. Anything that appears to happen beyond natural comprehension is worshipped. Sometimes the Ollos offer blood, animals, food items and other items so as to appease the spirits or to acquire power from them.

Structure of Religious worship

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Like the Nagas, the people of Olo have no established form of worship but observance of *genna*. *Genna* is considered an act of worship (Vaprumu Demo, *Naga Primal religion – Christianity Convergence and Divergence in CBCC Golden Jubilee (1950 -200)*, Pfutsero: CBCC, 2000, p. 51). The ‘gennas’ are observed as community worship and every individual person is bound to participate for the benefit of the whole community. Wati Lonchar observes;

The tribal religion is basically a community religion. To be truly human is to belong to the whole community, including the ancestors and creation, and to do so involves the active participation in the beliefs, ceremonies, rituals and festivals of the community. A person cannot live in isolation from one’s community. Therefore, on the tribal religion, an individual life and community life are inseparable (Wati Longchar, *The Traditional Tribal Worldview and Modernity*, Jorhat: Eastern Theological College, 1995, p.5).

The Olos are very pious and oriented toward religion and spiritualism. They practice ‘Animism’ in general while a few of them are believers in Buddhism. A few also came under the influence of Shri Shankardeva and took up Hinduism in the eighteenth century. This trend followed afterwards. The priests, known as ‘Mahantas’, supervise the charge of all the religious ceremonies of the Olo tribe.

There are several local deities which they worship with reverence to appease them. As cited earlier in this writing, *Jauban* is a significant one amongst other spirits, apart from *Tekhioh*, the Supreme God. Ample food and water are used as offerings to Tekhiho.

Place and Structures of Worship

The community life of the people of Olo has always been related to his religion. There are two distinct types of worship places. The first one is where stones are erected for the spirits. Every clan has such an erected stone for their clan members. This stone is placed or erected in a very careful manner at the home of the clan priest. The priest of the same clan, usually an aged

man, will worship and offer food and drinks to the spirits through offerings to the stone on behalf of his whole clan members.

The second type of worship place is - any open place like near the big tree, stone, rock, field or river. They believe the spirits are present everywhere. They do not have man-made temples or constructed building for worship purposes. They are careful in their way of living since the spirits are everywhere. To them, it is too cheap to think that the spirit deals in only one particular place (Suluveyi Rhakho, Op.cit. p.56).

Modes of Worship

As far as Ollo tribe is concerned, there is no temple prostitution or children of the temple. They believe that every individual is equally important and unique before their god (Mokwang Rumchu, Op.cit). Therefore everyone has to worship their god and revere him from the bottom of his/her heart. When the time comes for sacrifice or making offerings to the god, the priest will do so on behalf of the worshipper or worshippers. Sometimes, the procedure of worship includes the bath and wearing of new clothes; adorning themselves (devotees) with colourful garments, flowers and anything that appears strange and beautiful. Animal sacrifices are made to their god.

Cosmology (Creation)

The people of Ollo believe that God 'Tekhio' is the originator of the universe. This God created the entire world from nothing and bestowed life to all things. He is the origin of all. He created people and the surrounding environment during a particular creation period at the beginning of time. There is only Creator whose name is 'Tekhio'. He alone created everything and therefore everything is subjected to him (cf. genesis 1:1; Colossians 1:16-17). They do not have any knowledge about how Tekhio created the universe. Yet they dare not to know about how Tekhio created the universe because to enquire about it may invite some kind of disaster or curse to the world. But they strongly believe that Tekhio is so powerful and can create anything at any time. Thus, he created the universe from the beginning.

Ethics (Morality)

The Olo people do not have a written code of moral law. Their idea of right and wrong comes from their tradition. Tradition is their measure of truth.

The Taboos and Gennas

The people of Olo strictly maintain Taboos and Gennas. Their entire life is controlled by taboo and genna. It is strictly tabooed to call any elder person by name. They used to address them by using polite and veneration words like ‘uncle’, ‘auntie’, ‘elder brother’ or ‘elder sister’, ‘grandfather’, ‘grandmother’. They believe that in doing so, Tekhio blesses them as they keep due respect to one another. This pleases God as well as brings personal relationship to each other.

It is also taboo to insult or mistreat any handicap person, widow, orphanage or person living with need. In contrary, every normal person is responsible to take care and extend any possible helping hand to those people living in need.

The Morung or Paang

Paang is the bachelor’s dormitory for boys where all the unmarried men sleep at night. It has become the good social institution for the people of Olo. According to colony wise, they would have a paang. For each Paang, one family is to be elected as the owner and that owner is called in Olo language as Paangthioongte. Besides, one more person is chosen to lead and supervise the youths and that person is called Paangsoongvang. He is fully responsible for the welfare of the youths who are under his control. According to the tradition of Olo, every normal male is a must to admit to the paang or morung from ten years old till to their marriage. If the parents fail to send their children, an action would be taken and even imposes a fine as penalty.

The Butap

Butap is female dormitory where all the unmarried girls sleep. The Butap is not constructed separately like a paang rather the girls of the same clan sleep in the house of the opposite clan. It is in this butap, they are trained up by the elders of the art of spinning cotton thread, making cotton balls, weaving and many other crafts. They also learned dance, folksong,

love song, discipline and good manners. In this Butap, young boys come and have a social fellowship or develop friendship affair with girls.

Epistemology (Knowledge)

Pedagogy

Pedagogy is the art or science of being a teaching (*The All Nations English Dictionary*, Pasadena, CA: All Nations, 1990, P.478). The term generally refers to strategies of instruction, or a style of instruction. Pedagogy is also sometimes referred to as the correct use of teaching strategies. For example, Paulo Freire referred to his method of teaching adults as "critical pedagogy". In correlation with those teaching strategies the instructor's own philosophical beliefs of teaching are harbored and governed by the pupil's background knowledge and experiences, personal situations, and environment, as well as learning goals set by the student and teacher. One example would be the Socratic schools of thought (Emile B. Brooke, *Analysis of Pedagogy*, Secunderabad: OM, 1989, p. 182).

As for Ollos, there was no formal educational school until recent few years ago. In spite of the absence of such a school where the children and young one can learn things around them and for future, they are very clear about their practical life in all spheres, especially agricultural life, social, religious and political life. The seniors would teach the juniors in process of doing things. In other word, they learn by doing things. They learn from seniors and experienced person whether at home or outside. They are aware that every minute of every hour that the experienced person tells or teaches, they take it with seriousness and sincerity and make individual determinations of what to do in these particular circumstances. This increases the spirit of honor and respect to the seniors and parents on one hand, while on the other hand the seniors and parents have the obligation to teach or train their generation with right information and motive. When things go wrong with a child of the family, the community condemnation goes to both the child and parents or senior with equal treatment. In the case of visitors, the host is responsible to pass on the right information to his guest so that the visitor may not commit anything that break or violate the local law or vices-versa (Phawan, *Personal Interview*, Lazu Village: April 18, 2009).

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Learning by Doing

People have different ways to learn and to remember many various things, events, dates and seasons. Some people learn by doing things, others by reading books, listening, watching or writing. For the people of Olo, they learn almost everything by doing and by practice. They learn to pray from their parents at home, learn to plant crops from their parents or any senior person, learn social and community life through parents or from *Paang*, learn to sing and dance from pang. They learn things only through participation and practice. Therefore they are more practical. They talk less but work more. They have a good understanding of the things because their learnings are based on their practical experiences.`

The Paang

Paang is the social training center where all young men learnt different types of works like basketry, carving of wood, making of mat etc. They have been trained in this *Paang* the techniques of war, wrestling, folkdance, folksong, love song, games and sports. It is also a place of learning good manners, discipline and the customary laws of village and Olo in general. The young men have been guided by the *Paangsoongvang* and his subordinates. Tutsa has a Paang like the Olo Naga. Its function is almost similar of Olo. This is precisely described by Narayan in his book that “The Paang acted as the centre for the military training to be imparted to the male youths for the village” (Narayan Singh Kao, The Tutsa tribe of North East India, Mittal publications, New Delhi, 2010, p.343). It also serves as a military training center where all the male youths are trained to fight against the enemy to protect their village from invasion.

Psychology (Human nature)

Human, the Highest of All Living Beings

The people of Olo strongly believe that human being is the highest natural living being on earth. Apart from supernatural beings, human being is the highest and closest to ‘Tekhio’. Human has ability to discern, control, rule and do whatever pleases to him because he is higher than any other living being on earth. This concept is very closely related to Biblical teaching (cf. Genesis 1:25-26; 9:3).

The Limitation of Human Beings

They also believe that human being is higher than other living beings on earth but not as powerful as angel or any other supernatural beings. Man dies but angels or god gods do not. Unlike supernatural beings, man has limitation many areas. Man lives for a short span of time during which he goes through many pains, joy and happiness, sorrow, sickness, death, lost and challenging situation. Man goes through all such situation because he is authority over them to control. Angel or god can do them away or control over them but human has no power to act in order to do them away.

Soteriology (Redemption)

Human Being Always in Danger

Since man is lower than any supernatural being either good or bad spirit, he is always in danger. His life is always at risk due any unforeseen happening. His life can be affected any time by natural calamity, sickness, death, and loss of their love ones.

His Needs for Supernatural Power

The people of Olo have a clear understanding that since human being is always in danger, he needs some supernatural power and protection from some higher being. Of all the higher beings, Tekhio alone has complete authority. To be out of danger, man cannot help himself but Tekhio alone can do so. Tekhio can keep all the other gods away from harming human being and prosper him. Hence, human being always seeks the god or Tekhio for help and protection and as well as his favour. Human being in always in danger

Sacrifice Required

Offer sacrifice offering to supernatural being is essential as it pleases god. This is not a burden but a great privilege to express his inner feeling of gratitude and respect to God. With this concept, the people of Olo used to offer sacrifices at different occasions, such as, at the time of cutting and clearing jungle for cultivation, sowing seed, harvest time, constructing road or bridge, during sickness, and hunting time. Some sacrifices are made by individuals, some by families and other sacrifices are made by the entire community or village. They strongly believe that when a person behaves well, cares for fellow human beings, and worships the spirit

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accordingly in the will of the god or spirit, he achieves because the favour of the spirit is on him or her. Since the favor of the spirit rests on him, the 'Tekhio' blesses him and the same person is blessed with all the good things. Sickness is away from him because the spirit protects him. In everything he lays on his hand there is success and prosperity. Since god blesses him and shows him favor, the worshiper is expected to sacrifice some kinds of animal and crops out of his harvest as an expression of humble thanksgiving to the god as well as a sign of commitment to remain faithful to god and loyal to his fellow human being. The sacrifice offering should be any animal like cock, pig, or egg without any defect. The crop offering should be the first harvest from the field. 'This also should be without any defect or spot caused by any object or animal or insect bite' (Sena Longse, *Personal Interview*, Raho village: May 13, 2013).

Invoking the Presence of Higher Beings

The sacrifice offerings are offered to invoke God's presence and protection in their individual as well as community life. They believe that when the presence of God is with us, nothing will go wrong with them; they will not commit any crime against God or community but will prosper in whatever they do.

Thus, their deepest desire is the presence of Higher Being with them. Their offer sacrifices to God in order to build relationship with him and appeal his very presence in their lives.

Thanksgiving Sacrifice to Benevolent Spirit

All the good things that they have are directly from Higher Being and the benevolent spirits. Man does not deserve to have all the good things because even to fight against the evils around him is more than his ability. But it is the god spirit who always does well to man. He keeps man from danger, gives him good rain and good harvest, brings them success over their enemy, blesses them good health, increases his cattle, and gives him generation. All the good fortunes are attributed to benevolent spirit and Higher Being. Therefore, it is man's obligation to give thanksgiving offering to Higher Being and honour him.

Sacrifice for Redemption

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They affirm that human being is always at danger and often falls in the grip of evil spirit, as a result of which they used to sacrifice the animals in order to appease the spirit and save the life of the person. In some cases, they just do so to please the spirit so that they are at safe. They assume that it is necessary to sacrifice to their God because unconsciously or consciously they might do things against their 'Tekhio' or other spirit. Hence, the practice of sacrificing animal or blood is essential in order to save the worshippers. Thus, they sacrifice the animals with the intention of saving or redeeming the worshippers' or devotees and establish strong personal relationship between God and man as Lord and worshiper. In this way the wrath of God is kept away and an integral relation is being built.

Appeasing the Malevolent Spirit

Sometimes, they offer sacrifice offering to malevolent spirit. The intension is not that they honour or revere him, but simply to appease him and ware him away for harming the worshiper. For example, when a person is attacked with mysterious sudden sickness, they consider it to be the handy-work of evil spirit. They believe that the soul or the spirit of that particular person is under the grip of the evil spirit. In such case, the relative or family members of the sick person will offer animal or food to the spirit saying, "*Hihi püh-eno ha rüpi khalasü vate,*" which literary means 'take this and release the soul.'" This shows that the sole intension of giving offering the malevolent spirit is simply to appease this bad spirit and keep the worshiper safe

Teleology (Purpose)

Purpose of Creation

Tekhio is the Highest Being. He is the Creator and all the creation occurred by his will. Everything is shown to have a purpose; it is natural for a human being to wonder about the purpose of his own creation.

Tekhio created every in the beginning of creation with a purpose to see the beauty of his creation and to fill the gaps of darkness which was there before creation took place. This belief is closely related to the biblical account of Creation (Genesis 1: 1-2). The purpose of creation is to increase it's own kind and fill the earth (cf. Genesis 1:16). God does not want empty world,

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hence he expects the creatures to fill those empty world with its seeds. They say, “Sometimes there is land landslide and takes away all the vegetation in a particular area of land, God blows wind and brings seeds to cover that empty landscape. As a result, within few months or a year, the grass and other natural plants grow up and cover that area. God wants the land to be filled with his creation” (Sina Longse, Op.cit, 2013).

Purpose of Human Beings

The main desire of Tekhio is his personal relationship with human being. Human is created in a higher level so that man can understand him and honour him. He also gave a special ability to control and rule over the other creatures. So, to Ollos, the purpose of human have three dynamic purposes: first, to honour the Creator Tekhio with highest respect and live a good life, Second, to rule over the other creatures and have peace with them through proper care for them, and third, to increase his seeds (procreation) and fill the land.

The purpose of other creatures is to meet the need of human and show the beauty of the creator through their lives. They are subjected to the Creator and also subjected to human being. They are subjected to human because human is higher and more capable than they are.

The belief of Ollo people group, in regarding to creation account, is very closely similar to the Biblical teachings and Christian belief. These similarities show that the ground is ready for planting the gospel seed in the region without any further delay.

Eschatology

Life After Death

Like other tribal people, there is a strong belief that the death of physical body is never the end of a person’s life. The same person continues to live in another world in the spirit realm. In this regard, Sundararajan G. Immanuel writes:

There are a number of beliefs that drive the bereaved to observe several practices to appease the dead. It is believed that the dead are living on the other world similar to ours but in the spirit realm. They need house and other

commodities in the spirit matters. Therefore they need to be established by the residual members in a transformed way. It is believed that the livings need to provide for them the same things that they used (Sundararajan G. Immanuel, Op. cit. p. 54).

In the case of Ollo, the good people would go to the village of the departed souls and meet his/ her dear ones who are already deceased. They again live in peace and harmony. While the bad people will go to the village of bad people where there is suffering, pain and grief. They will suffer unending suffering, yet cannot come again to live or convey the same message to their living relatives.

Liulam

The Ollos believe in the immortality of the soul. The soul of the dead goes to the land of the dead known as “*Liulam*” which means ‘way of the dead’. People who died a natural death would meet their ancestors at *Liulam* and reunite with them. They continue to live as human beings on earth. It really resembles the life on this earth. The dead work on their fields, celebrate festivals, marry, have children and eventually die once more. Then they go to another world of which Ollos have no idea. Yet, according to their folklore of Ollo, when a person dies, his spirit transforms into eagle. Thus, when a person dies, the relatives used to bind the leg of the dead body with a thread to disturb the eagle (Yangvok. Op-cit. p.15) or keep the soul of the dead from turning to the animal (Wongamok, Personal Interviewed on November 15, 2008). According to their belief, there is no sorrow, no sickness, no misunderstanding or enmity or fighting in this place. Instead, there is peace, love, concern and harmony among the citizens in this place.

Süulam

Conversely, the people of Ollo believe that the souls that had died in accidents or murdered by someone would never meet their ancestors even after death. They will go to the land of struggle and suffering known as “*Süulam*” and will continue to live in hardship. This place somewhat resembles the Christian idea of ‘hell’ (Phawang Ollo, Personal Interview at Dimapur on August 12, 2009). People who died as a result of accident, as well as people who had caused trouble to other people during their earthly life, would definitely go to this place. They believe

that bad people die from unnatural death and that those who died from unnatural deaths will never go to *Liulam* or a place of peace and prosperity, but they will go to *Sülam* or place of unending suffering. Thus, the animistic society of Ollo strongly believes that this place, *Sülam*, is purely for bad people who are disloyal to both God and fellow human beings.

End of Other Creatures

The people of Ollo believed in a world populated by spirits and deities that were an organic part of nature itself. Every creature had a spirit and significance but they do not have any idea about the spirit of that spirit when they die. Some believe that those spirits or souls become flies or insects once they die and disappear slowly.

Axiology (values)

Concept of Birth

To Ollos, a newly born baby is considered as very pious for the couple, the family and community. The birth of the child proves that the couple is fertile, not barren. Thus, to them, the greatest blessing to the family as well as to the community is the birth of children. This blessing is none other than the result of the mercy and blessing of the Supreme Being they called 'Tekhio'. Hence it is the best and highest blessing from 'Tekhio' and the highest joy of the recipients, especially the family to whom a child is born. If the child is a boy, he will carry the name of the family and inherit the family property.

Naming of "Niakra" or "Minghon"

The ceremony of child-naming is known as '*Minghon*' in Ollo language. It is the most joyous moment of the child's parents, relatives and the whole village, to welcome the addition of one more person to the family and village as a whole. However, if a male child is born, they would be happier as compared to having a female child, because their heir has been born. The people of Ollo believe that barrenness is a curse; whoever does not have an heir after him is also considered as cursed. A family that has an heir is called a blessed family.

As soon as a child is born, local rice and one chicken are to be prepared for the child's mother and mid-wives. This preparation of meal is known as *Nuchontorik*. All the males are

prohibited to eat this food. It is a belief that if a male person eats this food, he would be unsuccessful in fishing and hunting. Hence, the leftover food would be kept secretly so that any male person would not eat this food by mistake. After this meal, a fire is quenched and a new fire is to be started to prepare food for all the other members of the family. On the day of *Minghon* a *Niappa* is called to see an omen on leaves of *Niapkham* (the leaves are typical wild banana leaves) to give an appropriate name. *Niappa* is the one who looks at the omen on leaves on different occasions. For example, when a child is born, he is called upon to give the name of a child, or when there is sickness, he is called upon to see what has caused his sickness. *Niappa* would pick up the name of ancestors according to the wish of parents and look at the leaves and thus declare the name of a child.

On the early morning of child-naming day, one old lady would go to a fountain to fetch water and with that fresh water, the family would prepare the meal; cook rice and curry in the corner of a kitchen in an earthen pot for the ceremony. Food would be prepared with new fire, firewood and fresh water. This food would be eaten only by the child's mother, midwives and the ladies around them. After the meal, the fire would be extinguished and a fresh fire would be started. All the children and male folks are prohibited to partake in the earlier meal because it is a belief that anyone who eats it would be infected by a skin disease and scabies. This meal is known as *Jonien torik* in Ollo language. After choosing the child's name by observing the leaves of *Niapkham*, the same leaves are kept on a rock and that rock is placed on a ladder one use to enter the house. The mother of the child would enter stepping upon the leaves three times. An experienced lady would pierce the ears of the child. The *Niappa* would then perceive the destiny of the life of a newly born child by killing a chicken. The fortune of child is known this way: "If the chicken dies its legs apart indicates misfortune in the child's life. If it dies its left legs over its right leg he will be blessed abundantly with wealth and lastly if it dies with its right leg over left leg, it means the child will be successful in whatever he/she does" (T.Yangvok Khooza and Mutu Muniak, eds; Op cit., p.29). Finally, *Niappa* names the child and prays for his/her long life as well as for the family members. After the child-naming rite and the performance of rituals by the *Niappa*, a grand feast is given to all villagers. After the feast, another experienced lady would shave off the hair of the child and give him/her a bath.

Following that, the *Niappa* would proceed with the child and child's mother to the way which leads to the field to perform the last rituals. They would place the liver of chicken and pig, rice and meat on leaves and the *Niappa* would ask blessing for the child. They would bring back the remaining rice and meat and share it to others. This visit on the way leading to field is known as *Lamket*. The following day, the relatives and villagers go for fishing and are merry. This fishing is called *Niakthionro Joon*.

Purification

Namot is a special day of purification of the child and as well as a day of bestowing blessing upon the newborn child by the maternal uncle and family members. According to a very old woman, who is also the oldest woman of Lazu village, "Maternal uncle would fix a particular day to invoke blessing for a newborn child of sister's sons and daughters. Prior to this prayer, a child is not taken to the residence of his/her maternal uncle." (Posen Manyang, personal interview at Lazu Village on May 12, 2013). The people of Ollo have a concept that if a child is taken to the maternal uncle's residence prior to *Namot*, misfortune might occur in the child's life. Hence, non-Christians still observe this practice strictly and everyone is afraid to visit the maternal uncle's house with newborn baby before *Namot*. As a result, whenever a child is born, the maternal uncle would arrange and fix a day and bless the child as early as possible so that the parents may bring the child into the house thereafter. The child is first brought to the maternal uncle's house on *Namot*.

On the day of *Namot*, the uncle would tie a ginger necklace upon child's neck and pronounce blessing upon the child and offer a prayer for the child. After this prayer, a special meal is to be provided by the child's uncle and a gift of fifteen pieces of meat along with rice would be given to the child in a basket. It is believed that in doing so, the child is protected from the evil eye and would be blessed.

Nubeet

Nubeet simply means 'twin'. It is a term in Ollo language used for twin-child birth. To Ollos, giving birth to two children or more at a time is considered as a curse to the family, not a blessing. Therefore, whenever a twin is born in a family, they would kill them as early as

possible without exposing the birth to the knowledge of others. The Olo people have the perception that human beings are meant to give birth to only one child at a time since they are not animals like swine or hen which gives birth to many offspring at one time. With this belief, they would pray to God that twin births would not occur in their family. Nevertheless, when there are twins born in a family, the whole village would observe a strict *genna* - taboo for seven days, and within these seven days, everyone is prohibited to work in a field as well as go out from the village to another village. They have to observe *Kania* strictly in the Olo community.

The prohibition of seven days of work is known as *Kania*. When the twins are born, the family would slaughter all domesticated animals and start a fresh rearing. They would obtain new seeds of all kinds of plants and begin sowing and planting in the field. They also renounce the use of the ornaments and clothes of the twins' mother with the concept that if they do not, the same curse would happen in the family in the near future. If the ornaments and clothes were used by others, the same curse would transfer to their families too. So the women of Olo maintained discipline to avoid using the ornaments and clothes of twin's mother. The reason for destroying domesticated animals, seeds, ornaments, clothes, etc. was to destroy the power of the spirit of twins, so that in future, no more twins would be born in the family.

The family with the birth of the twins is also considered as cursed and others generally would not give honor to them. It is like the practice of untouchability that is most prevailing in the Hindu community. As we look into the scripture, twins are not a curse but a blessing. Patriarch Isaac begot twin through Rebecca namely Esau and Jacob (Genesis 25: 19-26) and ultimately Jacob became the father of the twelve tribes of Israel.

Tattoos or “Viphap”

Tattooing of bodies is a very common practice. The female members of the community have to tattoo their faces and their shoulders while male members have to tattoo on their chest. The significance of the tattoos are;

Identification

The primary reason of tattoo is to identify with one's own people group and clan. By looking at the tattoo marks, one can easily identify the clan he or she belongs to. Thus by observing tattoo marks on the body, the observer is able to identify even the distant stranger or visitor.

Security

The people of Ollo believe that even the evil spirits dare not harm anyone who has tattoo marks on his or her body. It is also strongly believed that when a girl marries without having a tattoo mark on her, her child would die and she would remain childless.

Honor and Respect

A tattoo is a sign of "kahang" or great warrior for males. There are different designs of tattoo marks according to the different reasons. One such design that signifies the great warrior or "Kahang" is a broad tattoo covering the entire chest portion. When one sees this, he identifies that this particular person is a great warrior or head of a village (T. Yangvok Khooza, Personal Interview, Longlian Village: November 15, 2008).

Attire

Dressing

The Ollo Nagas had simple and unfashionable dresses in the olden days. Men usually wore a long piece of cloth, which was made of the tree called *Yeekhu* to cover their private parts. The thread which is extracted from *Yeekhu* is known as *Tuloong*. The cloth that is used for covering their private parts is known as *Yomkhit* in Ollo language. They also usually use a cane-belt to tie their *Yomkhit* round their waists. In the earlier days, there was no shirt as we have today. The women who were experts in weaving would made cloth out of furlong thread and that cloth was worn by men as their shirt. In those days, there were no sewing machines for stitching the shirts. They would tie that cloth in an x-shape. Presently, the Ollo people have two types of *Yomkhit*. They are;

Yomkhit Khitthio

It is used only by the heads of village. The common people are prohibited to wear it. It is

white in color.

Yomkhit Khitniak

This *Yomkhit* is black in color and worn by common people.

Even today, whether a believer in Christ or pre-believer, he would wear *Yomkhit* on special occasions or festivals. During traditional festivals like *voorang*, no one is allowed to wear any other dress other than *Yomkhit*, so as to show the identity of the Ollo. It is a must for everyone to wear *yomkhit* on festivals for singing and dancing.

Ornaments

Today, the Ollos are lovers of ornaments. There are different types of ornaments for both male and female. Beads called *Likpha* has been used by men and it is regarded as a precious treasure in the Ollo community. A family who has the *Likpha* necklace is considered to have come from a rich and elite family. *Likpha* is bigger in size and very costly. It is red in color. Today, *Likpha* is considered as rare and hard to obtain. Another type of beads is called *Mumeit*. *Mumeit* is smaller in size than *Likpha*. It has been used by men on *Voorang* festival while singing and dancing. It is also red in color. Ivories are also worn on the arm.

The Ollo Naga regards gong as the most valuable property. So, those who have *Likha*, *Mumeit*, ivory, gong, and guns are considered as rich and respectable persons in the village and community. These ornaments are still regarded as precious by the people of Ollo. Females put on necklaces made of silver called *Ngunpak*, necklaces of *Likthaap*, made of beads of smaller size. There are two types: red and green. The Ollo ladies also use bangles of copper called *Jenmeen* and of bronze called *Chimee*. They also wear a shell cover on their waist. It is known as *Vunke*. *Vunke* is used especially on *Voorang* festival by girls while performing dance at night in the *Paang/morung*. They also usually wear a necklace of coins on their neck. This necklace is called *Nguntsakom*. Ollo ladies are fond of ornaments. Even today, the Ollo ladies preserve ornaments well and regard them as the treasure of ancestors. The Ollo men put on *Jokkhookam* garland, made of shell cover while performing dance on *Voorang* festival.

Marriage

Origin

Every religion has developed through the years certain guidelines for the significant events in life. One of the most important events in one's life is marriage. Marriage brings two persons of the opposite sex together and unites them as husband and wife. Though the act of marriage is very simple, the procedure is not neglected (Sundararajan G. Immanuel, *Indian Culture and Christianity*. Secunderabad: OM Books, 2002, p.37). The marriage has reference to a union for procreation but continues after the birth of an offspring until the young are capable of serving their own essential needs (W. Goodsell, *A History of the Family as a Social and Educational Institution*, New York: The Macmillan Co, 1942, p. 6). It is a union for life for the love and for the companionship of the couple and for the establishment of the future generation. Keeping all these things in mind, a marriage ceremony is carefully performed with appropriate vows. This ceremony seems to create a sense of belongingness toward each other. Whatever religion it is, the participation of the elders as well as the witnessing of the event seems to establish and confirm the union of the couple. Without the witness of the society, a marriage is not regarded as valid and proper. This seems to emphasize the need for a proper procedure by which the couple can be recognized as part of the social structure vis-à-vis society.

Marriage Ceremony

The Ollos practice polygamy. Any man can have more than one wife if he can afford to do so. In the case of an Ollo named Ahng, he can have several wives and exogamous restriction does not apply to him. Marriage is arranged by the parents. Like neighbouring tribe Konyak Nagas, the marriage of a girl is arranged by the parents of the girl when she is still a minor and when the girl grows up, she is compelled to accept her already engaged husband against her choice. She cannot refuse, at the same time no other man can marry her (S.S. Shimray, *Origin and Culture of Nagas*, New Delhi: Brahma Printing Press, 1985, pp. 178-179).

As far as Ollos are concerned, dowry is not practiced (Phawang Lowang, Personal Interview, Dimapur: August 15, 2009). Marriage is not isolation from the rest of the family members, but it is a blessing to both families and the society. They are very careful in selecting the bride or groom. The ceremony itself consists of rituals followed by pronouncement of

blessing upon the newly marriage couple and then the couple is pronounced as husband and wife. This gives recognition. An unmarried person is considered as a semi created being who becomes a real human being only when he is married. The creation is completed as the partners are joined together into one body and one soul. For this reason, divine guidance and blessings are sought for a marriage. The unmarried person is less valued and less regarded.

The normal religious marriage was and still is arranged by the parents of relatives of the couple, after much consultation, and the observation and study of omens. Normally the groom would send a marriage proposal to the bride.

Usually the marriage ceremony is a time of feasting, celebration, observation, joy and merriment. Most grooms meet the needs and requirement of the wedding expense. Gifts of different items and cash are given to the couple and blessings upon the couple are pronounced. Like any other marriage, the wedding feast is the climax of the marriage ceremony. The greatest significance of all, however, is the exchange of vow and the pronouncement of social recognition of their marriage.

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Acquisition of Tense Markers in Typically Developing Malayalam Speaking Children

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Abstract

This study aims to establish a descriptive data on acquisition of tense markers in typically developing 4-7 years old Malayalam speaking children by describing the types and tense markers and comparing the presence of tense markers across the age groups. Thirty normal school going children were grouped according to age basis and provided with the picture description task. 10 picture cards for each tense were used for sample collection. Responses were marked on work sheet separately and each session was recorded for further detailed analysis. Result indicated highly significant scores among tense markers across age groups. The children in older group performed well compared to younger group in all tense markers. In the current study it is been found that as the age increased, the ability to use correct tense forms has been improved.

Key words: Tense markers, Malayalam language

Introduction

Children in the sequence of language development go through a variety of universally consecutive stages of development. Brown (1973) studied the rate of acquisition of grammatical morpheme and reported that the acquisition of each morpheme is a gradual process. Assessing the language development is essential to indicate the successive stage of development. Children may show individual alterations in their language development due to variations in biologic maturity and environmental factors (Saxton, 2010). Speech language pathologists are involved in the responsibilities of assessment and treatment of language disorders in children. Understanding the performance of children with language disorders demands a reasonable degree of knowledge of language performance in normally developing

children. Deficits in syntactic aspect of language will indirectly affect the semantic and pragmatic aspects of language. Hence syntactic assessment is much more important in overall language assessment.

Children do not instantly use correct syntax on acquiring speech. According to studies the most active period for learning syntax is from 18 months to 4 years and there will be different levels of linguistic development in this period (Brown & Hanlon, 1970; Mc Neil, 1970). It was thought that the child master's the syntax of his or her native language by about 5 years (Brown, 1964). They acquire syntax in particular sequence pattern starting with simple one word utterances. Succeeding stages take them to more complex sentence types. Winsor (1994) said that though children start developing knowledge about the grammatical structure of their language between the ages of 5 to 8 years and they exhibit a comment of the structure that is comparable to that of an adult only by around an age of 11 to 13 years. Syntax acquisition in later years is less rapid and dramatic than early stages of development.

There is a considerable disagreement as to the time of onset of syntactic acquisition in children among researchers. Some researchers are of the opinion that children possess the knowledge of syntactic aspects in the language right from the single word utterance stage. Crystal (1987) argued that at this stage of language development is challenging to classify the single word utterances on the basis of grammar. It was seen that once children have reached the two-word stage they start adding function words. They gradually acquire articles, prepositions, and auxiliary verb, pronoun and verb endings. Then also begin to acquire the syntactic markers for plurals, tense markers and use of definite and indefinite determiners. The acquisition of grammatical morphemes by school aged immigrants takes several years to complete (Jia & Fuse, 2007).

Tense marking is an important module of syntax, a category that expresses time reference. Basic tenses found in many languages include the past, present and future. There are morphologically distinct tenses in the language, and these are labelled as 'past', 'present' and 'future'. The combination of the three tenses with different aspects and moods are used for a given time specification. Tense is the last feature marked on the verb form and follows causative and aspect suffixes. According to Brown's stages of language development tense development begins in stage 2 and continues well into the school age years. In fact, the period of maximum acquisition is from 4 to 7 years (Brown, 1973). Puritt & Oetting (2009)

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concluded that marking was affected by the phonological characteristics of the item and the children's age.

The extent of research is vast and the present study focuses on acquisition of tense forms in Malayalam. Malayalam language is one of the major Dravidian languages, spoken in Kerala, in other parts of India and around the world.

Reshmi (2007) studied the mean length of utterance and aspects of syntax in Konkani. Chengappa (2002) compared the mean length of utterance and syntactic complexity in mental retardation with that of typically growing children in the age range of 4- 11 years in Kannada. Syntactic skills of Hindi speaking children with mentally retarded have been tried by Ranjan (2004).

In Malayalam, past tense is marked by 'i' added to the verb root or derived stem, or by 'u' preceded by one or another of a range of consonants or consonant sequences. The selection of the appropriate past tense suffix depends on a combination of morphological and phonological conditioning. Present tense is marked by 'unnu' suffixed to the verb root or derived stem. The future tense is marked by 'um' (occasionally 'uu') suffixed to the verb root or derived stem. The use of 'uu' is restricted to sentences in which one element carries the emphatic particle 'ee'. For universal time reference both future and present tense forms occur. The influence of English is sometimes cited for the use of the present tense (cited in Saranya, 2008).

For the habitual actions of an individual, the future is normally used, though the use of the present imperfective or the simple present is not entirely excluded. A variety of tense, aspectual and modal forms are used to refer to future states, events & actions. The purposive infinitive may be used in conjunction with the verb 'pookuka' (go). In tense, the suffixes 'i', 'um' and 'unnu' denote past, future and present respectively.

Tense Markers in Malayalam

Past Tense markers	Present tense markers	Future tense marker
I, -rru, -tu, -Tu, -ttu, -ccu, -ntu, -nnu, -nijnju	-	-unnu -um

Table 1: Showing the tense markers in Malayalam

E.g.: Simple present: KuttI a:ppil murIkkunnu

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Child is cutting the apple

Simple past: KuttI a:ppil muritju
The child cut the apple

Simple future: KuttI a:ppil murIkka:n po:kunnu
Child is going to cut the apple

Theakston & Rowland (2009) studied the acquisition of auxiliary syntax, particularly how and when English speaking children acquire auxiliaries. The children's level of correct use of 2 forms differed according to auxiliary form and sentence structures and changed over development. Moran & Byrne (1977) compared LD children and typically developing children by giving tense marker test to elicit future, present and past tense markers for 50 verbs organized into 10 categories based on the operation required to form the past tense. Results indicate that both normal and LD's had achieved control of future, present and /-d/ & /-t/ past tense markers. Neither group had mastered the /-ed/ nor 7 categories of irregular past tense markers.

Typically developing children showed significantly higher correct responses across 10 categories of past tense items. Analysis of error patterns indicated that LD's used a different pattern of responses and a different set of rules to mark past tense. This study shows the need for data on the linguistic status of normally developing children above the age of 7, if any inferences are to be made about the performance of children whose development is deviate.

Snowling & Clarke (2005) in their experiments investigated the ability of 8 year old children with poor language comprehension to produce past tense forms of verbs. 20 poor comprehending children were compared to 20 age matched control children. The two groups showed equivalent phonological skills, although poor comprehender's performed less well than controls on the range of tasks considered to tap verbal-semantic abilities. Poor comprehender's performed as well as control children when asked to inflect novel verbs and regular verbs. Poor comprehender's were less skilled than controls at inflecting both high frequency and low frequency irregular verbs.

Rukmini (1994) developed a Malayalam language test for children in the age range of 4-7 years. The test has 2 parts, semantics and syntax. Each part has 11 sub sections with 5 items each for expression and reception except semantic discrimination (only reception) and lexical category (only expression). The test was administered to ninety Malayalam speaking children in the age range of 4-7 years. The results indicated that the scores increased with

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increasing age. Children performed better in the reception task and expression task. Also they performed better on syntactic tasks and semantic tasks.

Desai (2005) conducted a study aimed for determining the norms for Mean Length of Utterance (MLU) and for determining the frequency of usage of various grammatical structures with increase in MLU in Konkani speaking children. The percentage of occurrence of tenses in the age range of 4-5 years is found to be 18.36% in males, 16.15% in females and a total of 17.26%. Also showed the percentage of tenses in age range of 3- 4 years and found to be 22.99% in males and 16.08% in females and total percentage is 19.53%. Sudha (1981) used a syntax screening test in Tamil for normal children in the age range 2-5 years to report developmental data and it is found that the overall performance of all the ten grammatical categories like negation, tenses, plurals, wh questions improved as a function of age.

Shasthry (2010) reported a study on acquisition of tense markers in 5-8 year old Kundapura Kannada speaking typically developing children. From her study of 30 children she reported that the frequency of occurrence of present tense markers were more when compared to other tense markers. There were dialectal variations which were frequently observed in present tense forms. Simplifications of CVs were significant followed by vowel shortening, syntactic deviations and semantic deviations. She concluded that the result of the study is in agreement with Subbarao (1995) who reported that the usage of present tense markers was maximum in 4-6 year old normally developing children.

Understanding the development of these morphosyntactic structures is important in screening, diagnosing and intervention of language disordered children. There have been many researches done on western population on individual aspects on syntax across age groups. There is a need for research which investigates the individual aspects of syntax acquisition in typically developing children in many Indian languages. In Indian context, especially in Malayalam, studies related to language acquisition are few.

Current study focuses on learning about the morphosyntactic systems (tense markers) of typically developing Malayalam speaking children. It aims to establish a descriptive data on acquisition of tense markers in typically developing 4-7 year old Malayalam speaking children.

Aim of the Study

The aim of the present study was twofold:

- a) To describe the types of tense markers in typically developing 4-7 years old Malayalam speaking children
- b) To compare the presence of tense markers across the age groups.

Methodology

Subjects

30 school going children in and around Calicut district, who are academically good performers as per school records, who were further divided into 10 each in the age range of 4-5 years, 5-6 years and 6-7 years respectively participated in the present study.

Inclusion Criteria

- Age range of 4-7 years of age.
- Malayalam as native language.

Exclusion Criteria

- No history of speech, hearing and language problem.
- No neurological deficits.

Stimulus Used

Picture description task was used. Ten pictures each for simple present, simple past and simple future were selected appropriately and used as stimulus

Procedures

Data collection was done in quiet situation with one to one interaction between subjects and listener. Tester initially interacted to create a rapport with the subject. Detailed instructions were provided. Among 10 sets of picture cards, which depicting past, present and future tense, the subject were instructed to explain 'what is going to happen', 'what is happening' and 'What has happened' in the picture.

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Data Collection and Analysis

Stimulus was presented to the subjects. Responses were marked on worksheet separately and each session was recorded using Micromax canvas A17 smart phone. The obtained data was further analysed statistically for significant difference and results are discussed in next chapter.

Results & Discussion

The aim of the present study was to report on the acquisition of tense markers through language samples obtained on picture description of typically developing Malayalam speaking children and to compare the types and presence of tense markers across the age groups. The obtained data was statistically analysed and results are discussed below.

	GROUP 1	GROUP 2	GROUP 3
AGE RANGE	4-5 years	5- 6 years	6-7 years
NO. OF NORMAL SUBJECTS	10	10	10

Table 2: Showing the age wise distribution of subjects in each groups

Comparison of Occurrence of Various Tense Markers across Age groups

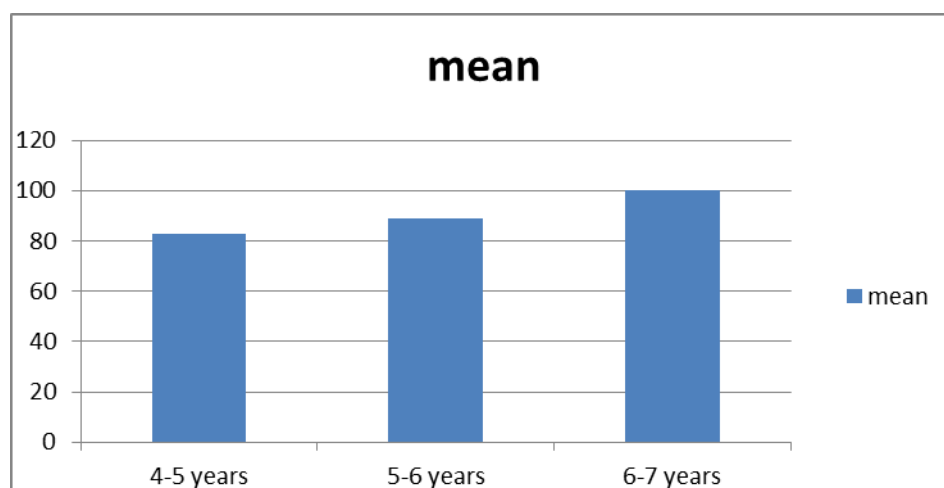


Fig1: Showing the mean scores of simple present tense across age groups

Age	N	Mean	Std.deviation	ANOVA	P
4-5 years	10	83.00	9.49	11.806	.000

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5-6 years	10	89.00	9.94		HS
6-7 years	10	100.00	.00		
Total	30	90.67	10.48		

Table 3: Showing the mean scores of simple present tense across age groups

From the above fig. 1 and table 3, it is clear that a highly significant difference is seen for simple present tense across age groups. The mean scores were 83, 89 and 100 for simple present tense across the age groups of 4-5 years, 5-6 years and 6-7 years respectively. It is clear that the performance of simple present tense is better in older age group (6-7 years) compared to younger age groups. The age group of 5-6 years has performed slightly better than the age group 4-5 years.

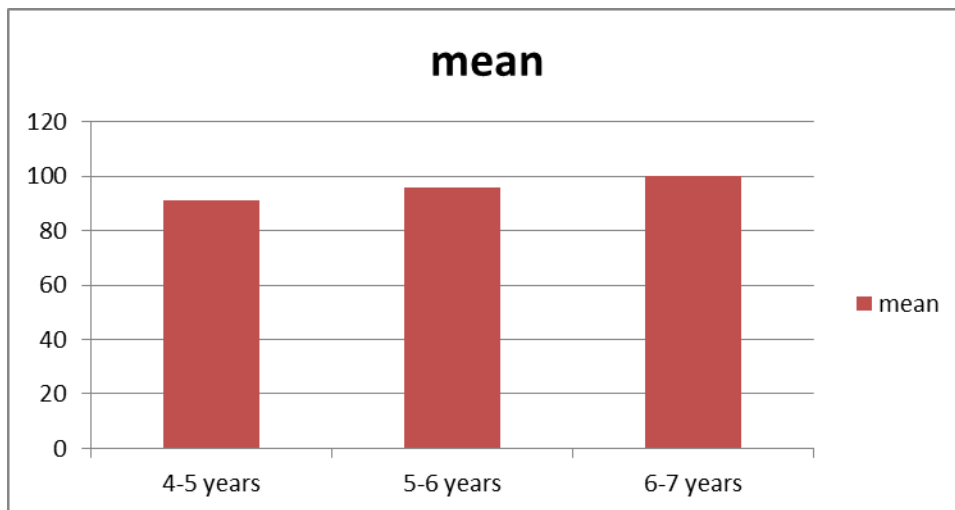


Fig 2: Showing the mean scores of simple past tense across age groups

Age	N	Mean	Std.deviation	ANOVA	P
4-5 years	10	91.00	7.38	7.521	.003
5-6 years	10	96.00	5.16		HS
6-7 years	10	100.00	.00		
Total	30	95.67	6.26		

Table 4: Showing the mean scores of simple past tense across age groups

From the above figure 2 and table 4, it is clear that a high significant difference was noted for simple past tense across age groups. The mean scores for simple past tense across the age groups of 4-5 years, 5-6 years and 6-7 years were 91, 96 and 100 respectively.

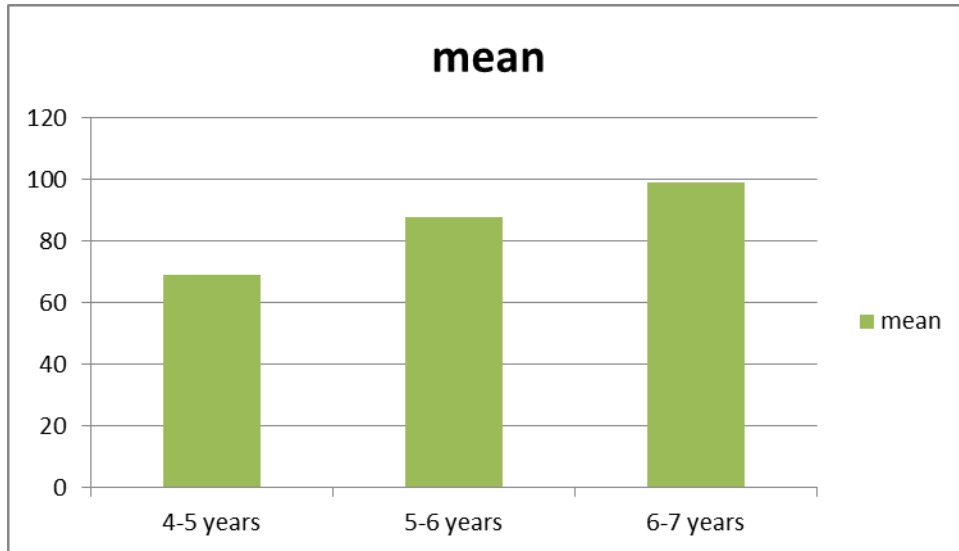


Fig 3: Showing the mean scores of simple future tense across age groups

Age	N	Mean	Std.deviation	ANOVA	P
4-5 years	10	69.00	7.38	54.553	.000
5-6 years	10	88.00	5.16		HS
6-7 years	10	99.00	3.16		
Total	30	85.33	14.08		

Table 5: Showing the mean scores of simple future tense across age groups

From the above figure 3 and table 5, it is clear that the mean scores of 69,88 and 99 was obtained for age groups of 4-5 years, 5-6 years and 6-7 years respectively revealed high significant difference for simple future tense across the age groups

Tense		N	Mean	Std. Deviation	ANOVA F	p
SIMPLE PRESENT	4 - 5yrs	10	83.00	9.49	11.806	.000 HS
	5 - 6 yrs	10	89.00	9.94		
	6 - 7yrs	10	100.00	.00		
	Total	30	90.67	10.48		
SIMPLE PAST	4 - 5yrs	10	91.00	7.38	7.521	.003 HS
	5 - 6 yrs	10	96.00	5.16		
	6 - 7yrs	10	100.00	.00		
	Total	30	95.67	6.26		
SIMPLE FUTURE	4 - 5yrs	10	69.00	7.38	54.553	.000 HS
	5 - 6 yrs	10	88.00	7.89		
	6 - 7yrs	10	99.00	3.16		
	Total	30	85.33	14.08		

Table 6: Showing the significant values of tense markers across age groups.

From the above table 6, it clearly indicates high significant difference for tense markers across the age groups. By comparing the tense markers across age groups, in typically developing 4-5 years old Malayalam speaking children the presence of simple present ($p = .000$) is 83%, and in 5-6 years is 89% and got 100% result in 6-7 years. The presence of simple present marker in younger age is lesser compared to older age groups and the presence of simple past ($p = .003$) in 4-5 years old children is 91% and observed 96% of result in 5-6 years old children. In 6-7 years the results are 100%. As the age increased the presence of tense marking improved. In simple future ($p = .000$) only 69% of result were obtained by the age group of 4-5 years and that of 5-6 years is 88%. 6-7 years got 100% of response. The older age groups performed better than younger age groups in all tense markers.

Discussion

As we can see from the above results, high significant differences were obtained for the tense markers across the age groups of 4-5 years, 5-6 years and 6-7 years respectively. It is clear that the usage of tense markers increases as the age increases. This is in accordance with the findings of Roopa (1980). Roopa says that developmentally 5 year old children were found to use more sentence structure than 4 year old children. Also the basic sentence structures used by children are similar to that used by adult. Also Wexler (1999) stated that tense develops like a boy grows, undergoing a biologically regulated sequence of changes

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just like differences found in rate of physical development, individual dissimilarities are expected in rate of tense development also. From the study, it is seen that children within the age range of 4-7 years were able to produce almost all tense markers correctly. This finding is in accordance with Subbarao (1995) that present tense, past tense and future habitual are used by all the subjects using Kannada language in the age range of 4-6 years.

By comparing various tense markers across age groups, it shows that the use of simple future tense (85.53) were less compared to simple present (90.67) and simple past (95.67) tense. This finding was supported by the previous study of Shasthry (2010).

In the age group of 6-7 years almost all children were able to produce the three tenses correctly; only in simple future they showed a slight lesser performance. Simple present tense and simple past tense children in the age group of 6-7 years achieved 100% of correct response. The mean scores of simple past tense are higher compared to the occurrence of other tense markers. This shows that children performed better for simple past. This is in agreement with the study of Moran & Byrne (1977).

Summary & Conclusion

In India, especially in Malayalam, there is limited data on acquisition of tense markers. So the study aimed at describing the types and presence of tense markers in typically developing 4-7 years Malayalam speaking children and also to compare the presence of tense markers across the age groups by picture description task. Thirty normal school going children participated in the study. They were grouped according to age basis. Children were provided with the picture description task. 10 picture cards for each tense were used for sample collection. Responses were marked on work sheet separately and each session was recorded using Micromax canvas A17 smart phone for further detailed analysis. The occurrence of tense markers across the age groups was found out.

Result indicated highly significant scores among tense markers across age groups. The occurrence of simple future tense was less frequent when compared to other tense markers. The children in older group performed well compared to younger group in all tense markers. In the current study, it is found that as the age increased, the ability to use correct tense forms has also improved.

Clinical Implication

The study will aid in assessment of tense markers in typically developing 4-7 years Malayalam speaking children. This data will provide a basis for launching a normative for tense development across ages of 4-7 years. This will help the clinician in the diagnosis for several language disorders. The study furthermore can be used in therapeutic practice.

Limitations

1. The analysis was mainly based on picture description task. Data could not be collected during natural conversation contexts.
2. Only 30 subjects were analysed.

Further Recommendations

1. Can take more number of subjects.
2. Study can be conducted on other Indian languages.
3. Can compare the tense markers across various languages.
4. Can compare the tense markers across various age groups.
5. Effect of dialectal variations can be considered.
6. Influence of socio-economic status can be considered.

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Juxtaposing Orality and Literacy

Ms. Ishrat

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Abstract

Notwithstanding the fact that modern cultures have been operating through written modes of representation, orality has always been the fundamental carrier of knowledge since the genesis of human civilization. This fact has been corroborated by famous linguist Ferdinand de Saussure when he laid his focus on primacy of speech and went on to say that writing is nothing but a visible form of oral expression. He believes that writing has ‘shortcomings’ and ‘dangers’. Various critics and philosophers like Jacques Derrida and Plato find writing is a ‘lifeless’ kind of thing because there is not give and take response in it and the author is not always there to explain what he/she actually means. This paper discusses the aspects of orality and literacy both from historical and descriptive perspectives. Discussion relates to the relationship between the two with the identification of some features such as Aggregative rather than Analytic, Situational rather than Abstract, Empathetic and Participatory rather than Objectively Distanced, Agonistically toned, Redundant and Copious, etc.

Key words: Orality, literacy, writing, speech, shortcomings of writing, situational, abstract

Orality as the Basis

Language is so overwhelmingly oral that there are thousands of spoken languages which have been prevalent in human history, but only 106 languages have an advantage of writing up to the extent that they can produce literature. In the early years of human history, orality was considered as a carrier of knowledge. The term ‘knowledge’ here means everything or every aspect of life. Orality was the only medium of transferring historical, social, religious, medicinal and political facts from generation to generation.

Even today there are hundreds of myths, traditions and rituals that are prevalent in every society. Orality has always been a dynamic form of transferring knowledge. The verbal aspect of language is so dominant that we even think verbally or one can say that speech is inseparable from our consciousness. Oral aspect of language can exist without 'writing' but writing can never exist without 'orality'. Due to this importance of orality 'rhetoric' which basically means 'speech art' has always been an important academic subject in western culture. Orality has its own relevance in every civilization of the earth and it can be understood well when we analyze them in depth.

Importance of Oral Mode in Indian Civilization

Indian culture which is approximately 5000 years old has always been disseminated and presented in oral mode. This civilization is popular due to its diversity in its culture, tradition, religion and customs. This diversity has always been there due to the diversity in its oral tradition. Indian mind has an element of primitiveness and that's the reason that people of this area are very particular to their religion and customs. India possesses large variety of great epics *Mahabharata* and *Ramayana* and other texts like *Kathasaritasagar*, *Jatakkatha* and *Panchtantra*, etc. which have been understood and practiced in oral mode in spite of their being rendered into written form. In fact Indian culture and tradition have been operating in the mode of katha-pratha (story-telling). The impact of these texts and kathas (folk-stories) can be captured in a single glance at Indian life.

Stages of the Development of Human Language

Human language has gone through various stages in its development, first the origin of speech, then pictograms, after that the development of phonetic alphabet or symbolic expressions of sounds to typography and at the end the electronic age of today. One thing is apparent that humans learned spoken language first and writing came much later. It becomes clear by the fact that the primal species of humans is 50,000 or 30,000 years old and the earliest script is just 6000 years old. As far as writing is concerned it is

supposed that the first script/alphabet was developed in 1500 BC and after that the Greek alphabet/script was developed in 720-700 BC. These developments of script can be observed in the field of literature with the help of below mentioned table:

Year(s)Event(s)

- | | |
|------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| c. 2150-2000 BCE | Earliest codified version of Gilgamesh Epics (Old Sumerian Poem Version) codified (3rd dynasty of Ur); the date of composition is uncertain |
| c. 1800-1700 BCE | Earliest Akkadian version of Gilgamesh Epics (Early Akkadian Version) codified |
| c. 1300-1000 BCE | Standard Akkadian version of Gilgamesh Epics codified |
| c. 550-500 BCE | These Homeric epics were said to be composed around early 8th century BCE (Iliad) and late 8th century BCE (Odyssey) in Homeric Greek (Ionian dialect amalgamated with aspects from other Greek dialects), the very language it was codified. It is widely believed that the canonical text of these poems were codified in the era of Athenian tyrant Peisistratos (546-526 BCE). |
| c. 400 BCE | Codification of Mahabharata (oral form originates back to 9th to 8th century BCE, in Sanskrit |
| c. 200 BCE | Codification of the critical editions of the Iliad and the Odyssey by Alexandrian scholars Aristarchus and Zenodotus, in Homeric Greek. The division of two epics in twenty-four books each originates from this edition |
| c. 29-19 BCE | Aeneid was written, in Latin |

Source: Myeong, Do Hyeong, “History of Oral Literature and its Codification: The Textualization of Epics and Legends in their Historical Context.” <http://www.zum.de/whkmla/sp/1213/jeannedarc/mdh4.html>. N.p. web. Aug. 2014.

Late Invention of Writing

It can be observed that writing was invented very late. And the reason of this late invention of concrete form of language was this that alphabet depended on sound. And

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sound diminishes at once as it is used and a thing which diminishes at once seriously requires time to take a concrete form. So, the knowledge which was transmitted orally from generation to generation, started to get a permanent form in the form of written scripts. It was here humanity had a gift of written religious texts. Writing reinforced a competition in every religion. And every religion tried to secure the most indigenized form of their religious text as soon as possible. Scholars always have contradictions regarding the proper date of codification of various religious texts. It is supposed that the '*New Testament*' (Christian Bible) was written within the thirty years of resurrection of Jesus Christ. James and Galatians who are thought to be initiators in this field had written their books in 45-50 AD. '*Quran*' the holy book of Muslims is assumed to be written in 650-656 circa. '*Torah*' (*Old Testament*) the religious book of Jews which is believed to be a product of Babylonian exilic period (600 BCE) was completed by the Persian period (400 BCE). Scholars believe that '*Bhagvad Gita*', the religious book of Hindus was probably written in 5th to 2nd century BCE. After the codification of various religious texts, people started giving respect to all their 'texts' because they thought that it always carried some kind of knowledge. Walter Ong observes that "texts can be felt to have intrinsic religious value" (Ong, pp. 91-92).

In early years it was really difficult for oral society to accord writing a proper place in its boundaries. It can be understood through the perspectives of various renowned people. The great philosophers like Plato and Socrates urged that writing is 'inhuman' because it never responds like speech. It was a manufactured item which destroys memory. It also relied on external resources which never probed to think or one can say that it weakens human mind. Hieronimo Squarciafico, promoter of printing of the Latin classics, also argued in 1477 that "abundance of books makes men less studious," and he also said that writing relieved human mind from too much work.

In the early years of writing, writing was a privileged of the upper class of the society. Later the revolution in printing had given an advantage of reading to the other classes of society. Every ardent reader should thank these initiators for giving this opportunity to all.

Various experts of different fields at various stages have also responded to it positively. Jack Goody, a renowned anthropologist, has shown it to be a shift from ‘magic to science’ or from ‘prelogical to the rational state of consciousness’ or from ‘savage mind’ to the domesticated thought.

Defining Orality and Literacy

Now, the two concepts *orality* and *literacy* can be defined well in these words: Orality (oral tradition) refers to a dynamic and highly varied oral-aural medium for evolving, storing, and transmitting knowledge, art, and ideas from generation to generation. Literacy, on the other hand, refers to a medium or a method which involves the usage of written script. However, the concept of orality and literacy do not contradict each other; that is, both orality and literacy can co – exist and mostly works simultaneously about one work which could be both orally transmitted to others and written down in a script at the same time.

Co-existence of Orality and Literacy

Walter Ong in his book *Orality and Literacy* writes about how oral based thought is different from writing. Ong writes that “The characteristics treated here are some of those which set off orally based thought and expression from chirographic ally and typographically based thought and expression, the characteristics, that is, which are most likely to strike those reared in writing and print cultures as surprising.”(Ong, pp-36))

Having said that Orality and Literacy can co-exist, orality does seem to have an upper hand due to the following reasons.

Close to the Human World

Ong writes it truly that one of the distinct features of oral tradition is that it is close to the human life because in day to day life generally that thing survives which has its relevance in the practical life of humans. In India, the whole life of an Indian revolves around the oral recitations of his holy books. For every occasion such as birth, marriage or death, the Indians have something very sacred to speak.

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For example, in a Hindu marriage, everything (time, clothes, and make-up items) is selected according to the rituals and no one tries to challenge it. All the festivals - Holi, Diwali, Basant Panchami, Lohri and many more in the country are related to mythology and seasons. Their essence is transferred orally. The dramatic representation of Ramleela and participation of all groups with full joy is an excellent example. Although Ramayana has been written down hundreds of years ago but written form never achieved that success as dramatic form.

Aggregative rather than Analytic

In folk traditions generally the description is aggregative like a beautiful princess, or a brave soldier rather a simple description of a human being. Generally it is never analyzed that why a brave soldier. Or, in other words, one can easily imagine that oral traditions are generally set to be free from all kinds of logic. No one tries to ask logics behind the stories of *Panchatantra* and *Ramayana*. In India there are many versions of *Ramayana* and *Mahabharata*. Each part of India has different - different interpretation of these two texts.

Situational rather than Abstract

Oral traditions are situational on the other hand writing is abstract. Oral traditions are never individual based. They are related to a complete community or bounded to specific situations. On the other hand writing is individual based and generally based on one or more situations of an individual. Whenever a writer writes although he keeps his/her readers in mind but unable to enumerate each and every individual and situation. So it's very easy to engage readers in speaking rather than reading. Speaking is more effective all time and due to even in this technical age it is used for various purposes. In Haryana (North India), even today during elections political parties use *raginis* and *swang* for campaigning.

Difference in Language

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Difference in language is natural in these two forms because as it is mentioned that oral traditions are close to the human life world. So it is natural that its language is vernacular. The creators of folk traditions are anonymous and these traditions are passing through generation to generation with subtle changes. On the other hand in writing the specific writer uses language and words with great deliberation. And generally in that language is preferred which is different from colloquial language. Although language in folk traditions also varies according to the genre (e.g. language which is used in various holy texts like Vedas, Ramayana, and Mahabharata is the most pure form of that language), oral traditions are bounded with repeated change and also bounded with formulaic repetitions. The teller himself becomes the transformer and can easily modify his/her speech according to the interest of his/her audience. There is a very less scope of change in a written text. Writing requires a lot of practice and efforts and due to this some decades back writing was restricted to some specific groups.

Empathetic and Participatory rather than Objectively Distanced

Oral traditions are generally performance based and every listener is an active participant. The primary purpose of these traditions is to maintain social relationships in a community. On the other hand the main purpose of writing it to give authentic information. It gives us scientific and philosophical knowledge. Generally it is said that writing separates the knower from the known. And it's a true fact because during writing of any text a writer could not imagine the actual reaction of its audience and also cannot keep every single individual in mind. The comprehensive use of prosody (stress, rhythm, and intonation) is an advantage to orality. On the other hand achieving this mastery in the use of prosodic symbols requires a lot of efforts in writing.

Agonistically Toned

In oral traditions knowledge is embedded in specific contexts and no one can deny that fact in that situation. For instance utterance of one proverb or riddle challenges the hearer to top it. We can understand this fact by considering various proverbs, riddles prevalent in oral traditions. They are very well artistically formed. In Ramayana Lord

Rama is an ideal character. All those qualities which have been described in Rama are never questioned through the parameters of idealness.

Redundant and Copious

Redundant kind of explanation is always there in oral traditions. Generally it is not found in writing because writing is a slow process as compare to orality. During writing one has sufficient time to furnish his/her ideas. One can easily correct his/her errors and omissions. In speech the desire to 'say everything' is a limitation and if a word is slipped from one's tongue one can't change it. Although it is different fact in oral-traditions redundant expression enriches interest. Variation can also be a reason of this redundancy because oral traditions change with time and there is a lack of complete removal of previous details.

Orality Allures Us!

All the aforesaid features of oral based thought allure us to think time and again the importance of orality in day to day life. Written literature or any written text has always its genesis in oral-traditions. And it is said that spoken language is the soul of humans. This fact can be understood by various instances.

Shakespeare the great English writer has selected most of the stories of his great works from folk narratives. Derrida writes it honestly that "thought is nested in speech not in texts" (ong.pg.73). This fact is so dominant that it is really difficult to ignore a speech. Due to this fact from past few decades the whole literate and non-literate world has become conscious for the differences in orality and literacy and tried to define it accordingly.

Primary and Secondary Orality

Walter Ong divided orality into two categories: 'primary orality' and 'secondary orality'. 'Traditional orality' is a new kind added to it by sociologists. Primary orality is that in which there is no use of writing at all or a society completely oblivious about writing. Secondary orality is that in which with the use of technology orality is dominant

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for e.g. use of telephone. And third category traditional orality which refers to a situation in which people are familiar with reading and writing and may have learned it well in schools but generally use oral communication in their daily life except formal purposes. Although in this technical age the distinctions between these two concepts (orality and literacy) is really difficult to enumerate because it is clear that they are two faces of the same coin which work simultaneously.

Writing Never Reduces Orality

Writing has its own relevance it never reduces orality but motivates and helps it to live forever. According to Walter Ong, “writing from the beginning did not reduce orality but enhanced it, making it possible to organize the ‘principles’ or constituents of oratory into a scientific art.” (Ong, p.9) There’re so many languages which have been diminished due to their limited use or zero use in writing. But the verbal aspect of language can’t be ignored because man is a social being and without language a society cannot be developed. Writing is bounded with sight and speaking with hearing and generally it is observed that ‘sight’ isolates because each and every human being is a different observer on the other hand it is said that sound incorporates because when a sound comes to one or more person, they listen the same thing and also respond to it accordingly and mostly in the same fashion. So, the whole life of a human being revolves around the verbal aspect of language.

Both the Forms are Necessary

In the globalized era today, life is impossible without both the important forms of language – Orality and Literacy. But it’s a fact that since birth, any human being learns to ‘speak’ by mimicking first and follows ‘writing’ much later in life. As said earlier in the article, ‘writing’ definitely has its advantages and being ‘literate’ one benefits much more than by being just oral, but that certainly doesn’t provide us the reason to ignore ‘orality’. Orality has been and it will remain the supreme carrier of knowledge.

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Normative Values for PRAAT in the Age Range of 5-10 Years Old Typically Developing Children

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Abstract

There are several softwares which have their normative values like MDVP, Dr Speech, and Vaghmi. The present study aims to establish a normative data for PRAAT software in the age range of 5-10 yrs. for Indian population. Two hundred and fifty children (between the age ranges of 5-10 years) participated in the study. Voice samples were elicited by asking each participant to produce sustained phonations of /a/, /i/ and /u/ sounds at his or her habitual levels of pitch and loudness lasting longer than 3 seconds. Each subject's Fundamental Frequency (Fo), jitter, shimmer, signal to noise ratio (SNR) and noise to harmonic ratio (HNR) were measured and analyzed using PRAAT software. Based on the acoustic analysis, the result of the current study is presented below, for children in the age range of 5-10 yrs a mean FO of for /a/ is 271.6, /i/ is 287.2 and /u/ is 292.3; jitter of 0.6851 % for /a/, 0.4752% for /i/ and 0.5657% for /u/; shimmer of 0.4549 for /a/, 0.3220 /i/ and 0.2775/u/; SNR of .0269 for /a/; 0.0184 for /i/ and 0.0068 for /u/; HNR for /a/ is 17.5413, 19.9144 for /i/ and 25.5379 for /u/. Normatives obtained from PRAAT can be further used to compare the characteristics of abnormal and normal population.

Key words: Fo, HNR, SNR, phonation, PRATT

Introduction

Voice is produced by the interactive function of Respiratory, Laryngeal and Resonatory System. The human voice production involves a complex series of events which are controlled by the central nervous system. Age related structural changes to these systems will in-turn change the voice parameters. Acoustic analysis of voice has been used extensively in dealing with voice of the professional voice users and others. Analysis of

vowel sounds helps us to understand the fundamental frequency (fo), intensity, and the filter characteristics (formant frequencies, jitter, shimmer, etc.). These measures are widely used, in part because of the availability of electronics and microcomputer based instruments, e.g., Kay elemetrics computerized speech Laboratory (CSL) or Multi speech, Real Time, Pitch, Multi – Dimensional voice.

PRAAT is a program for speech analysis and synthesis that was created by Paul Boersma and David Weenink at the department of English Phonetics of the University of Amsterdam, 1992. It is most often used with speech sounds, in which case the pitch contour is associated with the vibration of the vocal folds and the formant contours are associated with resonances in the vocal tract.

There are various acoustic parameters in PRAAT. They are mean fundamental frequency of phonation, standard deviation of fundamental frequency, fundamental frequency of speech/reading, jitter, shimmer, signal to noise ratio and harmonic to noise ratio. Studies have been carried out to establish the acoustic norms using other software's like Dr Speech, MDVP, and Vaghmi, are the software's which measure the acoustic parameters of speech as they have their own normative data. Normal standards are important for guiding voice professionals, since normal voice varies widely, given that it is a personal feature and no voice is perfectly equal to another.

Studies have been attempted to establish the acoustic norms using other softwares Dr Speech, MDVP and Vaghmi, which measure the acoustic parameters of speech since they have their own normative data. Casiano, Roy, Lundy & Xue (2000), based on comparative study on acoustic analysis of singing and speaking voice in singing students using PRAAT concluded that shimmer and noise harmonic ratio were higher in spoken samples.

James, Panchapakesan, Rao & Zachariah (2011) aimed to establishment of acoustic norms for PRAAT software in 13-15 years old boys and results found that mean FO for vowel /a/ is 177 Hz, Minimum pitch is 165 Hz, Maximum pitch is 185Hz, Jitter is 0.68%, Shimmer is 0.73 dB, HNR is 14.19 dB. Mean FO for vowel /i/ is 185Hz, Minimum pitch 170 Hz, Maximum pitch 195 Hz, Jitter is 0.63%, Shimmer is 0.802 dB, HNR is 15.24 dB. Mean FO for vowel /u/ is 196.85Hz, Minimum pitch 180 Hz, Maximum pitch 200 Hz, Jitter is 0.82%, Shimmer is 0.78 dB, HNR is 16.32 dB.

James, Ashir & Kumaraswamy (2013) did a study to develop a normative data for PRAAT software in the age range of 3 – 5 and results found that a mean FO of 258.220 for /a/, 277.239, /i/ and 262.273, /u/; jitter of 0.556 % for /a/, 0.572 % for /i/ and 0.532 for /u/; shimmer of 0.484dB for /a/, 0.667 dB for /i/ and 0.815 dB /u/; HNR 0.077dB for /a/, 0.037dB for /i/ and 12.73dB /u/. Hence the present study focused to establish a normative data for PRAAT software in the age range of 5-10 yrs for Indian population.

Materials and Methods

The aim of the study is to establish a normative data of acoustic parameters of voice for children in the age range of 5-10 using PRAAT software for Indian population by analysing the voice parameters.

Participants

The subjects consisted of two fifty healthy Malayalam speaking typically developing children (between the age ranges of 5-10 years) participated in the study. They were divided into 5 age groups (5-6 years, 6-7 years, 7-8 years, 8-9 years and 9-10 years) with 50 subjects in each group. All the subjects, included in the study were attending Malayalam medium school. Children participated in this study was from school in Kerala. Subjects selected should be done based on the academic register to rule out any pathologies were there. None of the subjects had a history of vocal pathology or voice disorder, cold, flu, symptoms, allergies, neurological disease, and respiratory dysfunctions.

Voice samples were elicited by asking each participant to produce sustained phonations of the /a/, /i/, and /u/ sound at his or her habitual levels of pitch and loudness lasting longer than 3 seconds. All acoustic analyses were conducted using PRAAT software (version 5.1.04).

Results

The data obtained were statistically analyzed by using the one way ANOVA. The results are discussed below.

ANOVA						
		Sum of Squares	Df	Mean Square	F	Sig.
Mean pitch	Between Groups	60234.539	2	30117.270	25.540	.000
	Within Groups	884412.727	750	1179.217		
	Total	944647.266	752			
Jitter	Between Groups	5.547	2	2.773	.975	.378
	Within Groups	2134.107	750	2.845		
	Total	2139.654	752			
Shimmer	Between Groups	4.211	2	2.105	36.033	.000
	Within Groups	43.823	750	.058		
	Total	48.034	752			
SNR	Between Groups	.051	2	.025	14.726	.000
	Within Groups	1.292	750	.002		
	Total	1.342	752			
HNR	Between Groups	8391.409	2	4195.704	323.193	.000
	Within Groups	9736.532	750	12.982		
	Total	18127.941	752			

Table 3 Shows Sum of squares, Mean square, F value of Mean pitch. Jitter, Shimmer, SNR& HNR.

From One way ANOVA it is clear that significant difference exists between the age groups for mean pitch & Shimmer at 5 % level of significance while for the Jitter, HNR & SNR they are equal on an average irrespective of the categories.

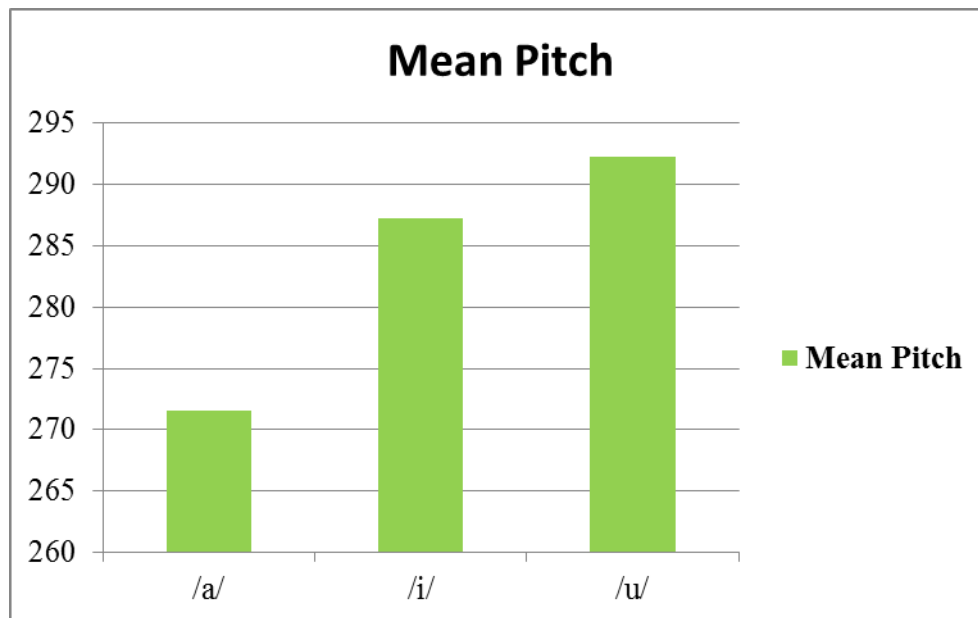


Fig. 1: Depicting mean Fo of for /a/ ,/i/ and /u/.

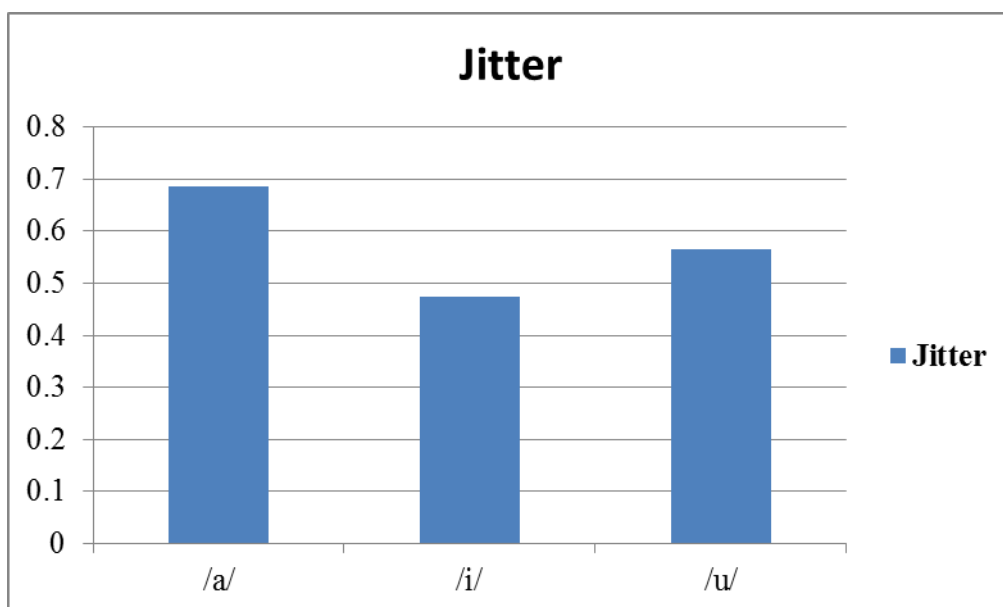


Fig 2: Depicting mean Jitter of /a/, /i/ and /u/

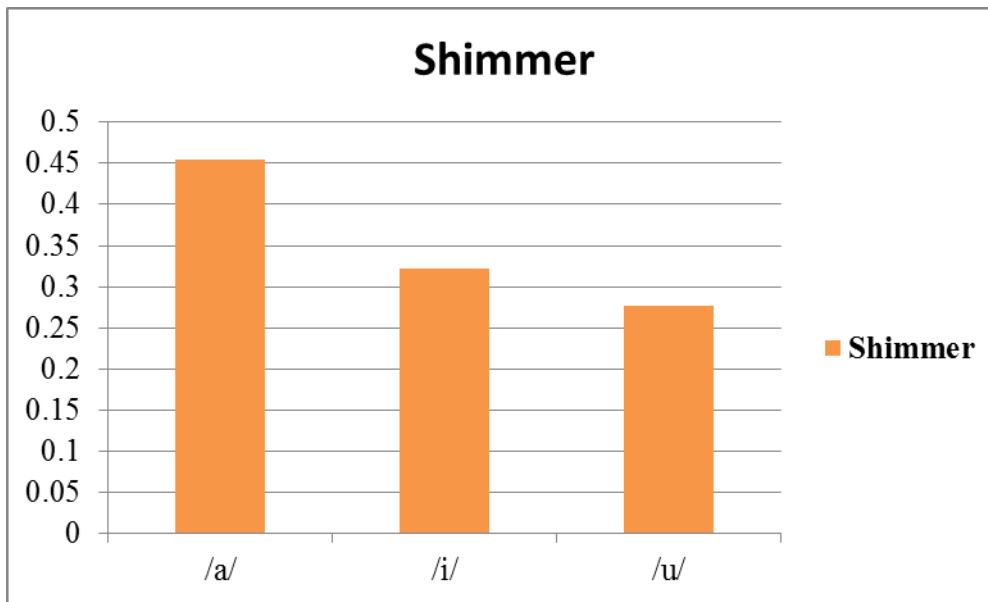


Fig. 3: Depicting mean Shimmer of /a/,/i/ and /u/

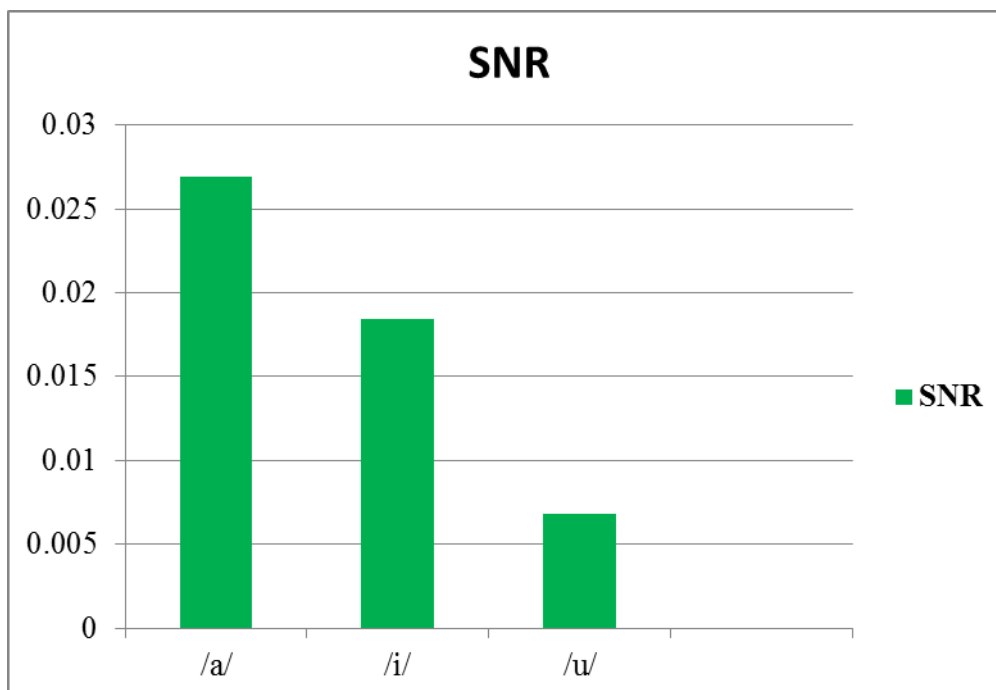


Fig. 4 Depicting mean SNR of /a/, /i/ and /u/

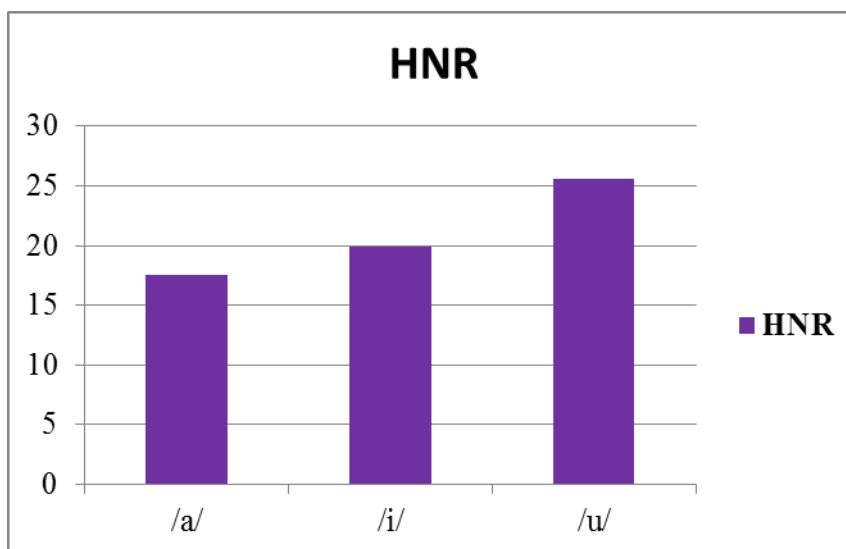


Fig. 5 Depicting mean HNR for /a/ /i/ and/u/.

From the above figures (1, 2, 3, 4 & 5) it's clear that the parameters such as Mean Pitch, Jitter, Shimmer, SNR, HNR varies for /a/,/i/ and/u/ for the age group 5-10yrs typically developing children.

From the above figure (1and 5) the Mean pitch and HNR value is higher for /u/ compared to /a/ and /i/. Likewise in graphs 2, 3 and 4,the jitter, shimmer and SNR value for/a/ is higher compared to /i/ and /u/.

Discussion

The results obtained from the present study provided an acoustic normative value for the acoustic parameters i.e., Fundamental frequency of Mean pitch, Jitter, Shimmer, SNR and HNR of 5-10 years old Typically Developing children using PRAAT.

The present study noted statistically considerable significant difference between /a,/i/ and /u/ for all the parameters except for Jitter at 1% level of significance irrespective of the age group. It is also clear that there exists a significant difference between the age groups for mean pitch & Shimmer at 5 % level of significance while for the Jitter, SNR &HNR, they are equal on an average which is in accordance with James (2013).

Summary and Conclusion

PRAAT software does not have any normative data. When we assess the acoustic characteristics of speech, we will get an outline about the acoustic parameters so the present study was focused to develop a normative data for PRAAT software in the age range of 5-10 yrs. From the acoustic analysis, result of the current study is presented below:

For children in the age range of 5-10 yrs a mean FO of for /a/ is 271.6, /i/ is 287.2 and /u/ is 292.3; jitter of 0.6851 % for /a/, 0.4752% for /i/ and 0.5657% for /u/; shimmer of 0.4549 for /a/, 0.3220 /i/ and 0.2775/u/; SNR of .0269 for /a/; 0.0184 for /i/ and 0.0068 for /u/; HNR for /a/ is 17.5413, 19.9144 for /i/ and 25.5379 for /u/.

This study gives an understanding to speech language pathologist regarding the various voice parameters that are expected to compare the characteristics of abnormal and normal population. This data can also be used to compare the normal voice with abnormal voice (puberphonia).

In summary, although several softwares have their own normative data; there is no normative data available for the PRAAT software especially in children in the Indian context. So the present study was aimed to establish a normative data for 5-10 yrs Old Typically Developing Children using PRAAT software in Indian population that is the attempt to a set value for Fo, Jitter, Shimmer, SNR and HNR.

Limitations

1. This study measures few parameters of the voice that are available in PRAAT software it's very important that to measure all the parameters of voice. Future studies will incorporate this factor.
2. One of other limitations of this study was the acoustic analysis of voice done in vowels only it is important that the analysis should be done in consonants and connected speech.
3. Future research can be done on large population to standardize the normative data.

Directions for Future Research

- To establish PRAAT norms for 5-10 years Old Typically Developing Boys.
- To establish PRAAT norms for 5-10 years Old Typically Developing Girls.

- To establish PRAAT norms for consonants and connected speech in Typically Developing Children in the age range of 5-10 yrs.

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Narrative Analysis in Malayalam Speaking Geriatrics

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Abstract

The purpose of the study was to analyze the repaired strategy and trouble sources in normal geriatrics. 20 geriatrics (10 males & 10 females) in the age range of 70-80 years with no history of speech and hearing problem, neurological problem and who spoke Malayalam as their native language participated in the present study. Narrative samples of familiar and unfamiliar tasks were taken analyzed to study types of trouble sources (phonological, morphological-syntactic, semantic, discourse) and repair strategies (repetition, unrelated, elaboration, reduction and substitution) along with the complexity and success of resolution (most successful, successful and unsuccessful) and repair complexity (simple or complex) and the repair sequences were analyzed based on self-initiated self-repairs and SI-incomplete utterances and also the data was analyzed in terms of Type Token Ratio (TTR) using the systematic procedure. The results showed that there is a highly significant difference between the trouble sources, type of repair strategies, repair sequences and resolutions in familiar and unfamiliar tasks. The comparison of TTR for both familiar and unfamiliar task revealed there is a highly significant difference for both open and closed class words and also the unfamiliar tasks have more trouble sources, repair sequences, repair strategies and resolutions. Communication skills are seen to be deteriorated as a function of age.

Key words: Narrative analysis, Trouble sources, Repair strategy, Repair sequence, Type token ratio

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Introduction

Narrative plays a very significant role in the life of a person as it is an extension of linguistic development. Narratives are a type of discourse in which people describe a series of events from an actual or fictional world in the past (Labov & Waletzky, 1967; Labov, 1972; Polanyi, 1989). Narrative Skills build upon vocabulary skills. Having robust narrative skills helps build reading comprehension and fluency. Narrative Analysis is a methodical procedure for recording the naturally occurring talk produced in everyday human communication.

Aging is a usual phenomenon and is expectable. The linguistic and communication patterns of the old are quite different from that of the younger groups. Geriatric individuals need to put in a lot of effort to convey their message across others. As we age, our ability to communicate effectively will get influence by some normal changes in speech, language, swallowing, and hearing (Busacco, 1999). Also there is a great deal of variation in the language skills of older adults. The differences are most likely due to the individual's life history, language competence, communication environment, and cognitive abilities. Some age-related changes in language are due to normal cognitive declines that occur as one grows older, including a decrease in attention, decline in memory, and slower speed of processing information. In general, older adults tend to use simpler sentence structure than younger adults. They tend to use more fragmented sentences in conversation, especially as age increases.

Older adults use compensation strategies when experiencing difficulties for recollecting information. They seem to use circuitously relevant ideas as a strategy for compensating problems in the retrieval of progressive action (Finley & Ruthberg, 1990).

The importance of aging population for clinician is that communication changes with age. This occurs for two reasons, the aging process alone can affect communication and with aging there is an increased prevalence of disease and disabilities that can affect communication. Impairments seen in normal aging can include those in hearing (decreased sensitivity to pure tones and decreased ability to discriminate speech in adverse listening condition), language(decreased speed and ability to retrieve words and difficulty in comprehending complex

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messages), speech (decreased respiratory support for speech output, imprecise articulation and slower rate of speech), voice (increase in pitch in males, decreased pitch in females and decreased voice quality) and narration (understanding complex and lengthy discourse, decreased efficiency and increased ambiguity in expression, increased degree of topic maintenance, number of words per clause and overall number of words and decreased cohesion). (Caruso & Max, 1997; Shadden, 1997; Shadden & Tonner, 1997; Shadden 1998).

Busacco, 1999 stated that the majority of older adults maintain basic conversational skills well into the 8th or 9th decade of life unless a pathological condition is present. Fridriksson, Morrow & Shiro (2003) examined personal narratives and fictional narratives for first and fourth grades across two socioeconomic groups. Controlling for the effects of story length, significant weak but correlation was obtained between the two narrative tasks. There was no age or socioeconomic effect for personal narratives and the middle class children showed an increase in evaluative elements with age. Low socioeconomic children did not show a similar age increase.

Moser & Baylis (2006) studied age related variability in cortical activity during language processing and they found age related increases in cortical activation in Brocas area, Wernicke's area and in the right homologue of Brocas area during simply language tasks such a picture naming in brain areas typically associated with language processing. Eme, Lacroix & Almecia (2010) examined linguistic features and discourse organisation in 52 functionally illiterate French men and women found that the subjects had great difficulty handling morphosyntactic rules, referential cohesions and the narrative schema. The authors concluded that individuals who have not succeeded in learning to read also have impaired oral language abilities.

Mathias (2008) examined the language characteristics between normal geriatrics and middle aged adults by using conversational analysis and found that the geriatrics had greater trouble sources and lesser resolution strategies. John, Veena, George & Rajashekhar (2008) conducted a study on comparison of narrative and procedural discourse in normal young adults and elderly subjects. They also studied the influence of age, gender and education in the Malayalam speakers. The results indicated that the discourse skills alter with the advancing age in all the parameters taken. There was an increase in the number of words, mean length of

utterance (MLU), speaking rate and reduction in the number of the sentences produced in elderly as compared to young adults.

Hegde, Shruthi and SubbaRao (2010) evaluated the narrative skill performance in normal young adults under familiar and non-familiar communication contexts and they states that the number of trouble sources and repair strategies used were higher in young adults than the middle aged adults and geriatrics. Nebu, Thomas, Varghese and Kumaraswami (2014) analyze the repaired strategy and trouble sources in normal geriatrics of 60-70 years Malayalam speakers and they found number of trouble sources and repair strategies used were higher as age increases. The present study is an extension to previous research by age range of 70-80 years Malayalam speaking geriatrics.

Analysis of narrative skills provides evidence of language processing and cognitive abilities. When narrative skills are studied in geriatric population, the decline in the language as well as cognitive ability can be assessed. Such data will be useful in understanding the performance of elderly communication disordered population.

Since the average life span of human being is increasing, hence it is important to know the narrative skills of older individual and it is also taken into consideration when we assess the older individual. The review of literature has shown that discourse analysis of Malayalam speaking geriatrics has been conducted. Narrative analysis in Malayalam speaking geriatrics is important as the method provides for clinically applicable language sample. India is a multilingual and multicultural society and this factor may directly affect the narrative skills. There are not many studies reported in Malayalam, so the present study focuses on narrative skills of older Malayalam speaking individuals.

Aim

To analyze the repaired strategy and trouble sources in normal geriatrics of 70-80 years Malayalam speakers.

Methodology

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Subject

20 geriatrics (10 males & 10 females) in the age range of 70-80 years with no history of speech and hearing problem, neurological problem and who spoke Malayalam as their native language participated in the present study.

Instrument

Micromax A250 voice recorder

Procedure

The geriatrics was seated comfortably in a room and a narrative sample was recorded for each subject for familiar and unfamiliar contexts. Familiar contexts involved asking subjects to tell about their family. Non-familiar contexts involved asking subjects to imagine the specified situation and narrate with respect to different characters/personality (Clinician would ask 'what developments will you do if you become a Chief Minister?'). Obtained data of 15 minutes (hundred utterances were selected) were transcribed and analyzed to study types of trouble sources such as phonological, morphological-syntactic, semantic, discourse and also repair strategies such as repetition, unrelated, elaboration, reduction and substitution along with the complexity and success of resolution like most successful, successful and unsuccessful and repair complexity was coded as simple or complex and the repair sequences were analysed based on self-initiated self-repairs (SI-SR) and SI-incomplete utterances (SI-INCO) (Orange, Lubinski & Higginbotham, 1996). Also the data was analysed in terms of Type Token Ratio (TTR).

$TTR = \frac{\text{Total number of different words}}{\text{Total number of words}}$.

Results & Discussion

The audio recordings of the narration were taken for around 20 minutes to half an hour, but only 100 utterances were taken for this study. Since all the subjects were acquaintances of the interlocutor they were very comfortable during the recordings. The data obtained was subjected to appropriate statistical analysis. T-test was carried out to find the significant difference between the familiar and unfamiliar task. Based on the definitions given by Orange et al (1996) the analysis of trouble sources, repairs, resolution and their complexity for both familiar and unfamiliar tasks was done. Based on the classification given by Yule (2002), open

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class words (content words) like nouns, verbs and adjectives and closed class words (functional words) like conjunctions, prepositions, articles and pronouns were used. Once the closed and open class words were identified using definitions from Wren, Martin & Rao (2008), the total number of words, total number of different words and type token ratio of each category were calculated using the TTR.

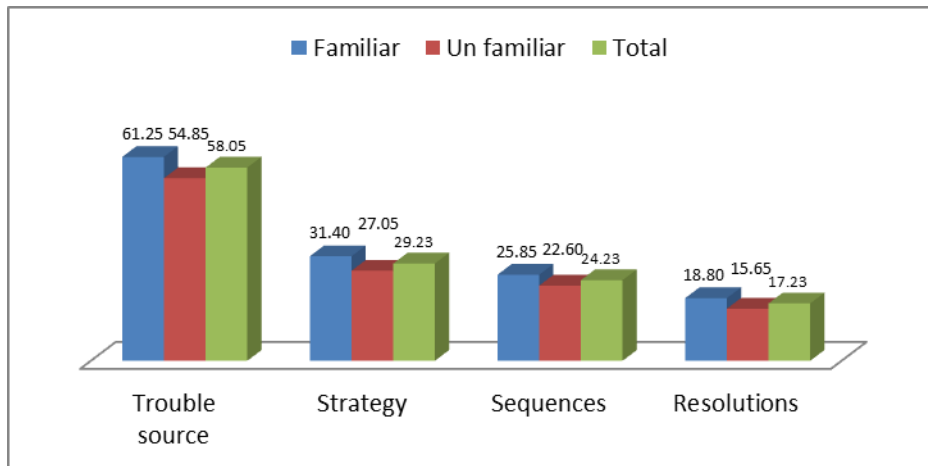


Fig1: Shows scores of familiar an unfamiliar tasks (trouble sources, type of repair strategy, repair sequence, type of resolutions)

		N	Mean	Std. Deviation	95% Confidence Interval for Mean		t test value	p value
					Lower Bound	Upper Bound		
Trouble source	Familiar	20	61.25	3.11	59.79	62.71	7.129	.000
	Un familiar	20	54.85	2.54	53.66	56.04		
	Total	40	58.05	4.28	56.68	59.42		
Strategy	Familiar	20	31.40	2.46	30.25	32.55	6.124	.000
	Un familiar	20	27.05	2.01	26.11	27.99		
	Total	40	29.23	3.13	28.23	30.22		
Sequences	Familiar	20	25.85	2.32	24.76	26.94	4.757	.000
	Un familiar	20	22.60	1.98	21.67	23.53		
	Total	40	24.23	2.69	23.36	25.09		
Resolutions	Familiar	20	18.80	2.14	17.80	19.80	4.458	.000
	Un familiar	20	15.65	2.32	14.56	16.74		
	Total	40	17.23	2.72	16.35	18.10		
Total	Familiar	20	137.30	8.50	133.32	141.28	6.973	.000
	Un familiar	20	120.15	6.98	116.88	123.42		
	Total	40	128.73	11.59	125.02	132.43		

Table 1:Shows scores of familiar an unfamiliar tasks (trouble sources, type of repair strategy, repair sequence, type of resolutions)

From the above figure 1 and table 1, it is clearly showing that there is a high significant difference between the trouble sources, type of repair strategies, repair sequences and resolutions in familiar and unfamiliar tasks.

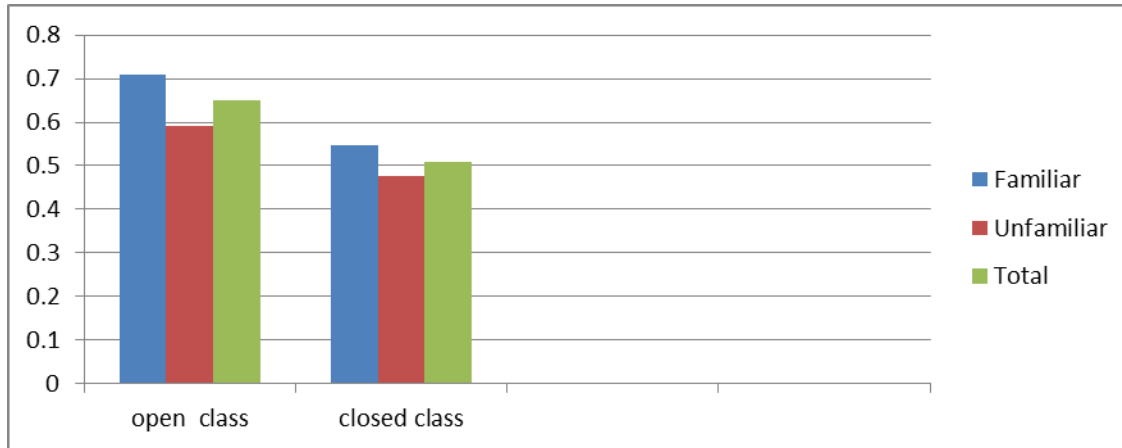


Figure 2: Showing comparison between the open class and closed class

		N	Mean	Std. Deviation	95% Confidence Interval for Mean		t test value	p
					Lower Bound	Upper Bound		
Open class words	Familiar	20	.709	.068	.677	.741	6.031	.000
	Un familiar	20	.592	.055	.566	.617		
	Total	40	.650	.085	.623	.677		
Close Class Words	Familiar	20	.546	.061	.517	.575	4.194	.000
	Un familiar	20	.475	.046	.453	.496		
	Total	40	.510	.064	.490	.531		

Table 2: Showing comparison between the open class and closed class

From the above figure 2 and table 2 it is clearly showing there is a highly significant difference for both open and closed class words.

Familiar Tasks		Unfamiliar tasks	
Open class words	Close Class Words	Open class words	Close Class Words
0.74	0.561	0.57	0.5
0.65	0.5	0.56	0.44
0.85	0.55	0.6	0.42
0.65	0.5	0.54	0.43
0.76	0.5	0.6	0.51

0.8	0.65	0.6	0.47
0.72	0.56	0.65	0.45
0.65	0.53	0.52	0.46
0.8	0.67	0.67	0.55
0.76	0.53	0.57	0.43
0.73	0.64	0.67	0.45
0.64	0.45	0.66	0.52
0.75	0.63	0.63	0.57
0.64	0.55	0.53	0.54
0.62	0.53	0.52	0.46
0.72	0.56	0.65	0.45
0.65	0.53	0.52	0.46
0.65	0.5	0.54	0.43
0.76	0.53	0.57	0.43
0.64	0.45	0.66	0.52

Table 3: Type Token Ratio of familiar and unfamiliar tasks (open class and close class words)

From the above table 3 it is clearly showing the comparison of type token ratio for familiar and unfamiliar tasks and is revealed that there is a highly significant difference for both open and closed class words.

Discussion

From the above results it is clear that the unfamiliar tasks have more trouble sources, repair sequences, repair strategies and resolutions. The present study indicates that the open class and close class words are significantly differently handed. This study is in correspondence to Drew (1997). In narratives the open forms of words are used for repair initiation. In the present study, this finding was common for both familiar and unfamiliar topics. As age increases the individual shows word finding difficulties. This finding is supported in previous study of Hough (2007). Some subjects tend to repeat the same content unit and comment on some word finding difficulties they experienced similar to what has been reported by Dorze & Bedard (1998).

The repair sequences and type of resolutions were significantly related. This finding is an agreement with previous studies in Hegde et al (2010). The trouble sources and repair strategies were increases as age increases. This finding is supported by previous study of Nebu et al (2014). The most common type of repair strategies used by this age group was repetition, elaboration and

substitution. This is in accordance with the study done by Mathias (2008). The comparison of familiar and unfamiliar topics using type token ratio revealed that there was a significant difference in both open class and close class words. This finding is similar to the result of Mahendar & Raksha (1994) indicating less generative naming abilities in aged individuals. In general familiar topics are narrated with more efficiency than unfamiliar topics hence geriatrics performance on familiar and unfamiliar tasks can be distinguished from each other using narrative skill analysis. Among geriatrics when we compare the familiar and unfamiliar tasks there was more number of trouble sources and type of repair strategies in unfamiliar tasks compared to familiar tasks.

Summary & Conclusion

Aging is a predictable process and along with the other body systems, communication also undergoes change with age. Due to four reasons, it is important for us to study geriatrics. Firstly there is growing proportion of older people among the general population. Secondly communication problems are highly prevalent in older people. Thirdly these problems will have implications on their quality of life. And finally this group is at maximum risk for medical conditions like stroke, dementia, Parkinson's disease or Alzheimer's disease.

The aim of the study was to analyze the repaired strategy and trouble sources in normal geriatrics of 70-80 years Malayalam speakers. The study was done on group of 20 geriatrics who were seated comfortably in a room and a narrative sample was recorded for each subject for familiar and unfamiliar contexts and statistical analysis was done using 'T'-test and the result showed that there is a highly significant difference in trouble sources, type of repair strategies, repair sequences and resolutions in familiar and unfamiliar tasks. The comparison of familiar and unfamiliar topics using type token ratio revealed that there was a significant difference in both open class and close class words. As the age increases there will be deterioration in the communicative skills. The overall results showed that the unfamiliar tasks have more trouble sources, repair sequences, repair strategies and resolutions.

The narrative analysis is a good tool which can be used for both assessment and treatment of both healthy and language disordered geriatrics. It gives us an idea about the individual's communication skills in a natural environment. It can be used to counsel the family and client as

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to where trouble source occur and how they can be repaired with the help of efforts of both the listener and speaker. In bilingual communities it can be used to compare deficits across languages. Future research is indicated to study the narrative aspects across various groups of adults and geriatrics and compare them with the different language disordered groups and also and it can be used in children with language disorders.

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The Unfolding of Korobi: A Critical Analysis of the Gradual Growth of the Central Character in *Oleander Girl*

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Abstract

Chitra Banerjee Divakaruni, in her novel *Oleander Girl*, presents before us a girl's quest for the identity of her father. In the course of this crucial journey of her life, Korobi meets many people, goes through crisis, understands how life works and, above all she understands her own self. Korobi with her simple girl-next-door image charms the readers, and, when she decides to go to America in search of her father, the people in her life get justifiably anxious about her well-being. But the docile college-going granddaughter of Bimal Roy is not weak as we may be led to think; she gets stronger with each trouble that is thrown in her way. Korobi finds her father after going through many emotional hardships. Her world comes almost on the verge of total disorientation when she discovers two glaring truths about her existence; though she doesn't have any problem in accepting the first one, she gets shattered while dealing with the second. But she is a strong woman now, stronger than we can assume.

While in America, with many temptations around her, Korobi manages not to succumb to them, but she does understand her contradictory self better. Her newly-born attraction for Vic on one side and her vows of faithfulness to Rajat on the other, make her go through an emotional

turmoil, which make her fathom her inner self. Even when she is going through financial crisis, she doesn't act like a damsel in distress, as she might have done in Kolkata under the overbearing patriarchal care of Grandfather or Rajat. She decides to cut her long hair to sell them for money; this has been a very difficult decision for her, but, when she does so, she feels "untethered", free from the burden of overblown family dignity and tradition. But even after getting lured towards the free and self-dependent life in America, Korobi comes back to her lonely Grandmother; she comes back to Rajat. But she is a mature Korobi now; life has taught her tough lessons. In this article, I have tried to analyse the long path that Korobi has travelled to be transformed into a stronger and braver woman. It can be concluded that Divakaruni's *Oleander Girl* is a bildungsroman which highlights the gradual growth of Korobi, who possesses all the qualities of an oleander – beautiful, yet tough.

Key words: Chitra Banerjee Divakaruni, *Oleander Girl* novel, Korobi, problems faced, girl-next-door, quest for identity, emotional hardships, oleander, untethered

“He who binds to himself a Joy
Doth the winged life destroy?
But he who kisses the Joy as it flies
Lives in Eternity's Sunrise.....” (Divakaruni 288)

Korobi and Her Mother

These are the treasured lines of the poem etched out on the book that Korobi had hidden under her wedding pillow, only to be read to Rajat in their flower-filled bedroom. The poem is not an ordinary one; it's the one that "...My mother has sent to us...." (Divakaruni 288). Korobi, the central character in Chitra Banerjee Divakaruni's *Oleander Girl*, must not have expected a more valuable gift than the anthology of poetry containing the poem which was often read by her mother. Moreover, it was sent to her on her wedding day by her father, to find whom she had left no stones unturned. The search for her father which took her to America, had metamorphosed Korobi into a much stronger woman – "...beautiful – but also tough" (Divakaruni 253), like the oleanders. When she started her journey, cut away from the cocooned world of 26 Tarak Prasad Roy Road, she must not have imagined the harsh facts that would turn her world upside down for a while! With gradual experiences in a foreign land, far away from Kolkata, Korobi turns out to be a courageous woman who had learnt to make peace with her past, as well as with her future. In this article, I would be highlighting on this process of transformation which Korobi has gone

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through, while searching for her father in post 9/11 America which is alluring but unwelcoming at the same time.

Surreal Appearance of Korobi's Mother

The surreal appearance of Korobi's mother at the very beginning of the novel gives us the cue about some impending tryst with the past which holds some secrets in the dark! Korobi, who is going to get engaged with Rajat very soon, is oblivious of the existence of her father who is equally unaware of hers. When the household at 26 Tarak Prasad Roy Road bustles with the preparation of Korobi's engagement, the oleander girl is visited by her mother, Anu Roy who was dead eighteen years ago. Korobi had tried hard to get a glimpse of her mother when she was in her boarding school, away from her grandparents:

“...All through my years growing up, I longed for a visitation from my mother.... I prayed for it in secret, and, when that didn't work, tried to put myself in calamity's way.... But only ended up with bruises, sprains...” (Divakaruni 2)

Stubborn and Hidden

These facts reveal Korobi to be quite stubborn and headstrong. But her grandfather's disguised pamper and strict guidance have made her gain a conventionally obedient poise. But deep inside, she is the befitting daughter of Anu Roy, and love for adventure lurks within her. And, this sudden visit by her mother leaves behind a trail for her, to be followed later on.

The docile granddaughter of Bimal Roy can't afford to hurt or disobey her grandfather and her love for her grandfather makes her accept his decisions, though a bit grudgingly sometimes. But, Korobi is an amalgamation of contradictions – docile but confident at the same time. When she buys an “off-the-shoulder kurti in maroon chiffon with slim-fitting pants” (Divakaruni 18), she is unwittingly trying to be adventurous in her own way. But, nonetheless, she is afraid of her grandfather's reaction - “From time to time, I imagine with a mix of horror and pride – what Grandfather's reaction would be when he saw me in it”. (Divakaruni 18)

Tragic Argument with Grandfather

Korobi ends up having an argument with Bimal Roy who likes her to wear saree and disapproves her new dress. Soon we come to know that Bimal Roy has suffered heart attack,

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which, according to Korobi, must have been triggered by her argument with him. In a fit of guilt, she tears the kurti apart! Korobi's mourning for her grandfather continues to be strong enough to make her lovelife get eclipsed for a while. But soon she comes face to face with a shocking truth which slips out accidentally from her grandmother – “your dear grandfather lied to you- and forced me to do the same. Your father's alive.” (Divakaruni 52). The words hit her hard, but she is strong enough to recover to begin her search for her father who is thought to be dead long before!

Nina Sankovitch, in her article, *Oleander Girl: Coming of Age*, has said that,

“Korobi starts out young and sure of herself, but it is the confidence of youth and not of experience. Once she commits herself to finding out who her father was, experience come fast and furious and Korobi is forced to grow up”.

Change of Place, New Experience – Vulnerable, Gaining Boldness and Independence

Once in America, experiences get flooded on her way; when Korobi lands in America alone with none but Mitra to receive her, her spirited self turns into an observant one. Her first challenge in America is to be with the schemer, Mitra. Korobi gets a whiff of Mitra's intention of maligning her in-laws and from then onwards she takes extra caution, so that Mitra cannot get to know the reason of her being in America.

While going to meet Desai , the private detective who is going to help her find her father, Mitra accompanies her, not to protect her in this unknown part of the world, but to collect some news which can be instrumental in blackmailing the Boses.

When a man, possibly a tramp, with shaven head and tattoos approaches her with hands outstretched, Mitra let her stand alone, vulnerable to the situation! But Korobi is not the type of girl to act like a damsel in danger; instead she yells, “Go away! Stop harassing me!” (Divakaruni 114). To reinforce her voice she claps her hands and it works! The man stops advancing, and, Korobi's frightened self gets a boost when she notices an appraising look in Mitra's face –“I am happy to have disappointed him.” (Divakaruni 114).

This little victory is powerful enough to make Korobi learn how to stand on her own, fearless and confident. Korobi disappoints Mitra twice; she can't be beguiled into exposing her family matters to any stranger, particularly if the stranger is someone like Mitra. When Desai was

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about to blurt out the details of his investigation in front of Mitra, who is “peering with far too much interest at the computer screen” (Divakaruni 115), Korobi declares that privacy should be restored, and this is enough to infuriate Mitra, who is close enough to find out the secret with which he has planned to blackmail the Boses.

Transformation of Korobi

Apart from Mitra, there are other characters in the novel who have been instrumental in transforming Korobi into a stronger person. Even the failures and disappointments, that she faces while searching her father, twist and turn her and change her to be a brave and strong Korobi, ready to take life in her stride. Her first failure comes when Rob Evanston doesn’t turn out to be her father! The valuable short period of time in America, along with the meagre money she is left with, and above all her heart-felt desire and hope to meet her father make her failure sting her bitterly –“Failure has carved a pit in my stomach; I can’t gauge how deep it goes”. (Divakaruni 154)

Finding Friends

During this time of distress, she finds a little solace in Vic, Desai’s nephew and associate. Vic’s easygoing manner, contradictory to that of Korobi, manages to keep the sunshine in Korobi’s gloomy days in America. But soon she is torn between her attraction for Vic and her vow of faithfulness to Rajat. When Vic holds before her the prospective of a new life in America with him, Korobi gets excited about the possibility of a new life –“Here I could become a new Korobi. Vic – easygoing, good-humored – wouldn’t try to mould me into his concept of sweetheart or wife.” (Divakaruni 218)

Emerging Adventurous Characteristic

When Korobi broods over such thoughts, the readers get the hint that the adventurous part of Korobi is getting hold over her usual self. She doesn’t prefer the cushioned life of Kolkata anymore; staying protected under the overbearing shelter of the male members of the family. We can’t stop wondering that if Sarojini didn’t break the news of Rajat and Pia’s accident to Korobi, would Korobi have chosen her predestined life in Kolkata or would she have gone for the alluring free life in America.

Probable Fathers and African American Heredity

Korobi's meeting with her probable father, Rob Mariner, turns out to be a disaster, but it doesn't go without teaching her a lesson. The way she protects herself from Mariner's predatory advances, catches him off-guard, and he has to accept his defeat. But Mariner is not such a person to accept defeat so easily; he destroys Korobi's chances to talk to her next probable father who happens to be a writer. When she has lost all hope to meet her real father, Rob Lacey comes in her life and along with that come two shocking facts that make her see life in a new light. The truth about her Afro-American heredity doesn't hurt her much, but the fact about the illegitimacy of her existence shakes her entire being. She was shattered; but soon she gathers herself, as she can't afford to spoil those treasured two days that she has planned to spend with her father. In an anguished outburst, Korobi throws her mobile away; but Vic is there on time to restore her mental stability. Soon, she goes back to the motel to continue her meeting with her father. She is so much happy to meet her father and to taste paternal care, that she forgets everything. Korobi can give almost everything away to know that man whom her mother used to love so dearly. Moreover, she can also get to know many details about her mother whom she can never meet in her lifetime. Korobi is not melo-dramatic; she only needs love, respect & trust. Any girl of her age must have cried her heart out; and Korobi also does the same thing, but she gathered herself very quickly, though not without a vent - "I'm furious with everyone – my mother, my father, my grand-father" (Divakaruni 246)

“New, Shameful Me” and Soon a Girl of Mettle

Initially, she finds it difficult to come to terms “with this new, shameful me” (Divakaruni 245). But, after having an emotional reconciliation, with apologies on both sides, Korobi comes closer to her father. She knows very well that after the secrets get divulged, there will be no wedding in India. The way Korobi takes the reality in her stride highlights her to be a girl of mettle. Soon the day comes when Korobi is ready to leave America; she is accompanied by her father who has come to see her off. When they are about to depart to their own ways, Korobi asks him, the question that has plagued her all her life – why she has been named Korobi. She gets to know that her mother wanted her to have the qualities of the oleanders - beautiful, yet tough enough to protect itself from predators. “Anu wanted that toughness for you because; she didn't have enough of it herself”. (Divakaruni 253)

A New Person in India

Korobi returns to India as a better person who knows what's right for her, who knows how to resist temptations. When she arrives at Kolkata Airport, Bahadur is unable to recognise her for her short hair; she cut her hair short to sell them to get some money for her sustenance in America. When the long mass of hair was snipped away from her head, she felt light-headed and "untethered" and this new avatar gave Korobi a modern and slightly dangerous look. When she reaches India, her first concern was to inform Rajat about the two secrets of her life. But, before she can reveal them to him, the beans are already spilled by Mitra, who tries to blackmail the Boses for money. Though she is not welcome at the place of the Boses, she has the guts to face Rajat and Maman as she has no malice or duplicity in her mind. When she sees that even Rajat has no faith in her, she breaks off the engagement and returns the engagement ring with dignity.

A Balanced Person – A Perfect Oleander Girl

Korobi's broken engagement with Rajat or her newly found identity fails to curb Korobi's spirit for a new beginning. She is happy with Sarojini, her grandmother, in their old house; she starts her college again to keep herself busy. Now, she is a different Korobi who understands the nuances of every relationship and can handle them better than before. On the day of her wedding, she is a fully blown oleander - beautiful but tough, ready to take challenges. Thus at the end of the novel, we find that Korobi has grown into a balanced person - a perfect Oleander girl.

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Oleander Girl

Speech Intelligibility in Ataxic Dysarthria Due to Lesions in Different Cerebellar Loci

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Abstract

Ataxic dysarthria is caused due to damage to the cerebellum. Articulatory inaccuracy is one of the characteristics of ataxic dysarthria. However not all lesions to the cerebellum affects the articulatory subsystem. In this study we attempted to analyse the speech intelligibility in patients with cerebellar lesions in different loci. A word list in Malayalam was prepared for this purpose and the patients were asked to read the list. This was recorded and later analysed for speech patterns. Very few vowel and consonantal errors were observed in few subjects only of the experimental groups. Errors were mostly seen for the consonants /r/, /R/, /ɹ/ and /dʒ/. No lesion specific trend could be observed based on the findings. The findings throw light on the need for more detailed analysis at the level of narration and discourse sample in this population.

Keywords: Ataxic dysarthria, speech intelligibility

Academic discipline: Speech-Language Pathology

Type of study: Cross sectional standard group comparison design.

Introduction

Dysarthria is a motor speech disorder that results from neurological impairments associated with weakness, slowness, or incoordination of the musculature used to produce speech (Kent, 2000). In dysarthria, the subsystems of speech production mechanism, such as respiratory, phonatory, articulatory, resonatory and prosody are affected to a degree which is dependent on the type of dysarthria. Dysarthria caused due to damage to the cerebellar structure of the brain is called ataxic dysarthria.

Initially, ataxic dysarthria was considered as a homogenous disorder. But the contemporary view is that ataxic dysarthria is not a homogenous disorder. This observation is based on findings which suggest that the areas / loci of the cerebellum have a differential role in speech motor control (Duffy, 1995; Kent et al., 2000). Articulatory inaccuracy is one of the characteristics of ataxic dysarthria, though it may not be seen in all subjects with ataxic dysarthria.

The study aimed:

- To analyse the word intelligibility in subjects with ataxic dysarthria due to lesions in various sites of the cerebellum using auditory-perceptual analysis.
- To compare the results obtained in individuals with ataxic dysarthria against that of normal control group.

Method

Subjects

Experimental Group

Seventeen subjects with ataxic dysarthria due to lesions restricted to various sites in the cerebellum were included in the study. The subjects were selected based on neurological evaluation and diagnosis by a neurologist/ neurosurgeon/ neuro-radiologist. The neurological evaluation was also supported with findings from neuroimaging investigations [(Computerized tomography (CT) & / or magnetic resonance imaging (MRI)].

Control Group

A group of 30 normal control subjects, matched in age and gender to the experimental group were included in the study. This included two control subjects matched to each of the experimental subjects.

Preparation of Word List

A word list was prepared in consultation with a qualified linguist. The word list consisted of eighty six words. A total of 28 words were prepared for testing vowels. Short vowels /a/, /i/, /u/, /e/ and /o/ were tested in the initial (five words), medial (five words) and final (five words) positions. The schwa vowel /ʊ/ is most frequently seen only in word final position and hence stimulus word was prepared with this vowel in the final position. Long

vowels /a:/, /i:/, /u:/, /e:/ and /o:/ occur frequently in the word initial and word medial positions and were tested only in these positions (five words in the initial position and five words in the medial position). Diphthong /ai/ was tested in the initial (one word) and medial (one word) position.

A Word list was also prepared for consonants in the initial position (total twenty-four words) and in the medial position (total twenty-eight words). Consonants do not occur in the final position in Malayalam and hence were tested only in the initial and final position. The consonants tested included bilabial stops (/p/, /p^h/, / b / & /b^h/), bilabial nasal (/m/), voiced labiodental frictionless consonant (/v/), dental stops (/t/, /d/, /d^h/ & /t^h/), dental nasal (/n/), alveolar nasal (/ñ/), alveolar trill (/r/), alveolar flap (/R/), alveolar fricative (/s/), alveolar lateral (/l/), retroflex nasal (/ŋ/), retroflex fricative (/ś/), retroflex lateral approximant (/ɻ/), retroflex lateral (/l/), retroflex stop (/ɖ/), palatal nasal (/ɲ/), palatal fricative (/ʃ/), palatal affricate (/tʃ/, /dʒ/), palatal continuant (/j/), velar nasal (/ŋ/), velar stops (/k/, /k^h/, /g/ & /g^h/) and glottal fricative (/h/). Words with consonant clusters (/kś/, /tɻ/, /śt/ and /kr/) were also prepared. The syllable structure of the words in the word list were of the following type: vcv, cvcv, cvvc, vvcv, cvcvc, cvvcv, cvccv, vcvcv, vcvcv, vvcvvc, cvcvcv, cvccvc, vcvcvvcv, vccvcvc, cvvcvc, cvcvvcv, cvvcvcvcv, cvcvcvvcv and cvcvcvcvcv.

The selected words were also tested for familiarity. The words were written on individual cards and given to twenty adult native speakers of Malayalam. The speakers included for familiarity testing were from different regions in Kerala State and were literate (matriculation to graduation). They rated the words for familiarity based on a 4 - point scale (1= very familiar, 2 = familiar, 3 = not so familiar, 4 = not familiar). A word was retained in the final list only if 85% of the subjects rated it as very familiar. Face validity of the stimuli in the word list was checked by three experienced Speech - Language pathologists. They were asked to rate each of the words based on a binary scale (0 = agree that the word is suitable to test, 1= not agree that the word is suitable to test).

Word Repetition Task

This task was used to test the articulatory performance of the subjects. The most frequently occurring words in Malayalam were chosen by the investigator based on the work by Ghatage (1984). The words in the list served to test eleven vowels, thirty three consonants,

one diphthong and four consonant clusters in Malayalam. The short vowels were tested in the initial, medial and final positions. Long vowels and diphthong were tested only in the initial and medial positions. Consonants and consonant clusters were tested in the initial and medial positions. The words were written in Malayalam on individual cards and were presented to the experimental and control subjects with the instruction to read each word. The words were randomized and presented one at a time. A gap of 40 s was given after the subjects' response, before the next card was presented. The verbal responses of the subjects were recorded using a digital tape recorder.

The speech samples of the experimental and normal control subjects were mixed and randomized based on a random table. The speech samples were then given to three judges for assessment of misarticulations. The experimenter was one among the judges and the other two judges were post graduate students in Speech - language pathology with clinical experience in transcription and analyzing errors based on SODA. International Phonetic Alphabet (Revised Edition, 1994) was used for phonetic transcription of recorded speech material. From the transcribed speech sample sound-by-sound analysis was done in the word-initial, word-medial and word-final positions. Errors in the subjects' response on the given target sound were described as substitutions, omissions, distortions or additions. All the errors identified were of distortion type and hence only a sound-by-sound analysis and error classification based on SODA was used in the study. The results were recorded in the following format as given in Table 1.

Table 1: Format for recording the analyzed speech sample

Target Sound (1)	Stimulus word (2)	Syllable structure of (2) (3)	Subjects' production (4)	Syllable structure of (4) (5)	Error type SODA (6)

The analysis of the transcribed speech sample was carried out as follows

- The syllable structure of the stimulus words and the subjects response was analyzed.
- Distortion errors were not considered for further analysis.

Percent agreement between the first and second judge, second and third judge and first and third judge was calculated using the formula:

$$\% \text{ agreement} = \frac{\text{Total number of sounds in agreement}}{\text{Total number of sounds}}$$

where Total number of sounds = Total number of agreements + total number of disagreements.

The same three judges re - analysed the samples of 5 experimental subjects which were randomly selected after 3 months and responses were recorded. The percent agreement between the first and second judge, second and third judge and first and third judge was calculated again. The findings were similar to that observed in the first analysis.

Results and Discussion

Word Repetition Task

A total of 86 stimuli words were used to test 11 vowels, 1 diphthong, 32 consonants and four consonant clusters. Details are provided in Method section and Appendix 3. Articulation analysis was done only for the experimental groups. Two judges transcribed the data of the subjects using IPA narrow transcription method and the errors were analysed in terms of substitution, omission, distortion and addition. Attempt was also made to analyse phonological processes as per Stoel-Gammon and Dunn (1985) and Lowe (1986, 1994). The processes that were looked into under Syllable-structure processes included:

- Unstressed – Syllable Deletion, Diminutization, Epenthesis, Final-Consonant Deletion, Initial-Consonant Deletion, Cluster reduction

The substitution processes were analysed in terms of:

- Stopping, Deaffrication, Velar Fronting, Backing, Depalatalization, Liquid gliding, Vocalization

Assimilation processes were looked into in terms of:

- Labial Assimilation, Velar Assimilation, Nasal Assimilation, Alveolar Assimilation, Prevocalic voicing

Postvocalic Devoicing

Percent agreement between the first and second judge, second and third judge and first and third judge was calculated using the formula:

$$\% \text{ agreement} = \frac{\text{Total number of sounds in agreement}}{\text{Total number of sounds}}$$

Where Total number of sounds = Total number of agreements + total number of disagreements.

Percent agreement for error analysis between the first and second judge was 95.34%, second and third judge was 89.53 % and between first and third judge was 94.18%. The same three judges re-analysed the samples of 5 experimental subjects after 3 months and responses were recorded and the percent agreement for error analysis between the first and second judge was 91.86%, second and third judge was 88.37% and first and third judge was 91.86%.

A seven-point severity rating scale was adopted for perceptual judgement of sample of narration. The scale was as follows: 1 = normal speech, 2 = mild, 3 = mild to moderate, 4 = moderate, 5 = moderate to severe 6 = severe, 7 = Profound

Ratings of the severity of dysarthria were done by three judges. Severity was rated as mild in all the experimental groups except subject ST (left antero-inferior lesion) and RN (right antero-superior lesion). Severity was rated as mild to moderate in subjects ST and RN.

1 (a) Vowel Error Patterns

Among subjects with left superior para-vermal lesion, no articulation errors were observed except for subject NB who showed breathiness for short vowel /ʌ/. Subjects with left antero-inferior lesions did not show any vowel errors. In subjects with superior vermis lesion, subject MK showed prolongation of /u/ and /o/ in the medial position [/u/ as /u:/ and /o/ as /o:/]. Subject BT, with lesion in the superior vermis showed breathiness associated with all vowels as well as diphthongs. Vowel errors were absent in right superior para-vermal, right postero-superior and right antero-superior subjects. Vowels /ʌ/ and /o/ were associated with breathiness for subject ST, with right superior para-vermal lesion. Less number of vowel

errors may be attributed to the mild severity of dysarthria in most of the experimental subjects.

1 (b) Consonant Error Patterns

With regard to consonants, the nasal sounds were not affected in any of the place of articulation (bilabial, velar, palatal, dental, alveolar, retroflex). Stops were not affected in any of the place of articulation (bilabial, velar, dental and retroflex), for any of the subjects in the experimental group.

Subject TJ, with left superior para-vermal lesion, showed derhotacization of alveolar flap /r/ and alveolar trill /R/ in the initial as well as medial position. Also, there is fronting of retroflex lateral approximant /ɻ/ for this subject. Subjects with left anteroinferior lesion did not show any errors for consonants. The alveolar flap /r/ is derhotacized for subject MK with lesion in the superior vermis. For subject BT with superior vermis lesion, there is derhotacization of /r/ and fronting of /ɻ/. Subject SP with right superior para-vermal lesion showed derhotacization of /r/ and /R/. Subject ST with right superior para-vermal lesion showed fronting of /ɻ/. Subject RN with right anter-osuperior lesions show fronting of retroflex fricative /ʂ/ and retroflex lateral approximant /ɻ/.

The spatial errors were observed in terms of substitution (S), omission (O), distortion (D) and addition (A) and phonological processes. The results show that substitution, omission and addition errors were not present in any of the dysarthric groups. Also, fronting was the only phonological process that could be identified in the analysis of the samples of experimental subjects. However, it is noticeable that it is seen only in few subjects (TJ, BT, MK, ST & RN) in the experimental group. These subjects had lesions in the left superior para-vermal, superior vermis, left antero-inferior and right antero-superior regions of the cerebellum, respectively. The few articulatory errors may be due to the mild degree of severity of dysarthria in most of the experimental subjects.

Although the errors associated with distortion were very less, based on the complexity of utterance, a pattern was evident from the data. Errors were minimal in all dysarthric groups. Also, there were very few vowel errors when compared to consonantal errors. The consonantal errors were mostly restricted to rhotacization of alveolar flap /r/ and alveolar trill /R/ and fronting of retroflex lateral approximant /ɻ/. The reason that errors were associated

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Speech Intelligibility in Ataxic Dysarthria Due to Lesions in Different Cerebellar Loci

with only these consonants may have to do with the difficulty in production of these sounds in Malayalam language (Syamalakumari, 1972). In the production of the voiced alveolar flap /ɾ/, the tongue touches the alveolar ridge for a single tap. The rest of the tongue is low and during the tap it is laterally contracted. The soft palate is raised and the vocal cord vibrates. During the production of the alveolar trill /R/ in Malayalam, the tongue makes rapid vibrations against the alveolar ridge. The soft palate is raised to prevent the escape of air through the nasal cavity and there is vibration of the vocal cords. For the production of /ɻ/ in Malayalam, the tongue tip is curled back and it reaches towards the palate making a partial closure. The air is let out through the sides as well as over the tongue, with slight friction. The soft palate is raised and the vocal cords vibrate. Considering the fact that slow articulatory movements are a characteristic feature of ataxic dysarthria (Kent and Rosenbek, 1982), and the presumed difficulty in production of /ɾ/, /R/ and /ɻ/ in Malayalam language could have contributed to increased frequency of errors on these consonants than others.

Subjects with ataxic dysarthria associated with diffuse or multifocal lesions demonstrated more errors in the non-initial position of words and substitution errors were more than distortion errors (Odell et al., 1991). In this study, there were very few errors observed in the dysarthric subjects and when present, they were mostly in the medial positions. Zyski and Weisiger (1987) and Zeplin and Kent (1996) observed vowel distortions and imprecise consonants in words of ataxic dysarthric subjects due to diffuse or multifocal lesions. It is noticeable that vowel distortions and consonantal errors were very few and only associated with few of the subjects with lesions restricted to the cerebellum. Out of twenty phonological processes that were looked for in the transcribed data, fronting is the only process that could be identified. The very few vowel and consonant errors in the experimental groups may be because of the mild severity of dysarthria of the experimental subjects. It would have been interesting to see if the trend remained the same with more severe forms of dysarthria. The results obtained for the word repetition task cannot be generalized due to the small sample size.

Conclusion

- Distorted vowels were not a predominant feature in any of the experimental groups.

- ‘Prolonged phonemes’ was present to a mild degree in subjects with right superior para-vermal (RSP), superior vermis (SV) and left superior para-vermal (LSP) lesions.
- Imprecise consonants were not a characteristic feature in subjects with right postero-superior (RPS) and left antero-inferior (LAI) lesions. This feature was rated as mild in all the other experimental groups.
- Irregular articulatory breakdown was not a characteristic feature in any of the experimental groups

Very few vowel and consonantal errors were observed in few subjects only of the experimental groups. Errors were mostly seen for the consonants /r/, /R/, /ɹ/ and /dʒ/. No lesion specific trend could be observed based on the findings

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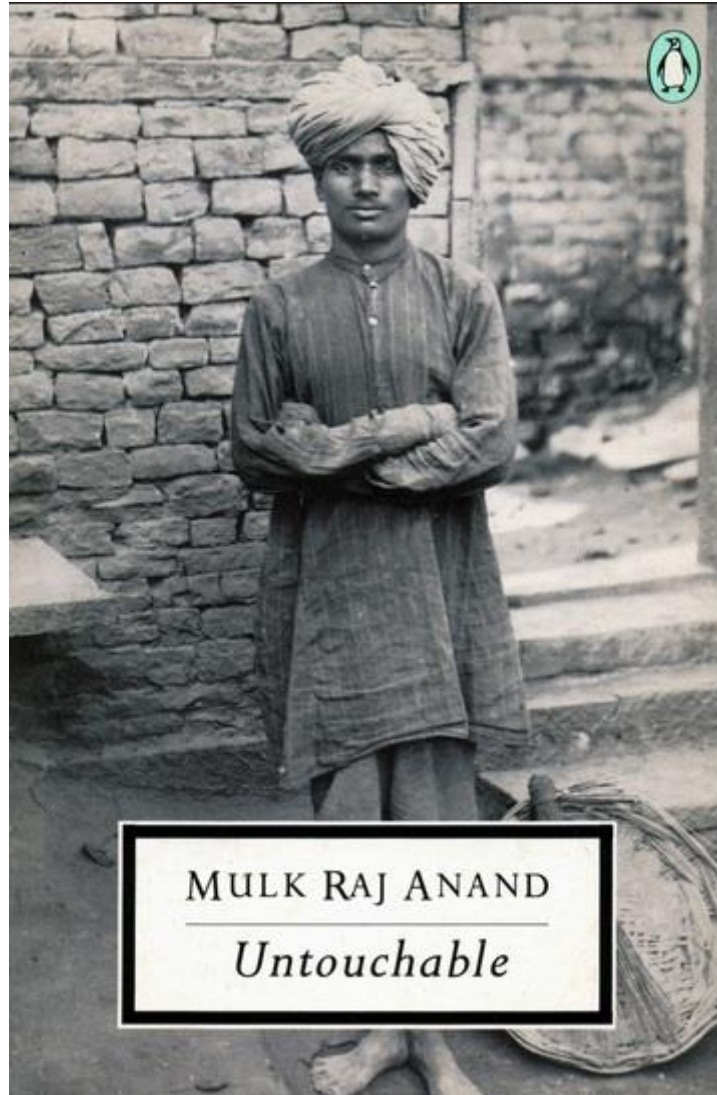
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Sufferings of Poor and Downtrodden in Mulk Raj Anand's Novel
Untouchable

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Abstract

This article discusses the portrayal of the sufferings of poor and downtrodden in Mulkraj Anand's novel *Untouchable*. The sufferings of poor and downtrodden have been a familiar sight in India throughout the ages. Poverty is glorified in theological terms, but in real life the poor and the downtrodden are looked down upon and ill-treated. Anand's novel *Untouchable* created a writer's revolution both in the writing in Indian languages and in

Indian Writing in English. Anand has located the protagonist, Bakha, in a fixed reality in the hope of capturing the essence of the sweeper's existence. The one day action of the hero is intended to represent a fairly complete sociological experience.

Key words: Mulk Raj Anand, *Untouchable*, Bakha, sweepers in India, social status and caste exploitation, ill-treatment.

Mulk Raj Anand's *Untouchable*

Mulk Raj Anand started his literary career as novelist with his first novel *Untouchable* under the deep influence of Gandhi. The novel attained fame all over the literary circle of the world and it is also generally regarded as one of his best novel. He focuses on the oppressed downtrodden, and thus brings their problems to the surface so that an average reader might be able to understand the plight of the innocent creatures who suffer for no fault of their own but simply because they are the outcastes as they are born in that particular class of untouchables.

One Day Action

Anand has located the protagonist, Bakha, in a fixed reality in the hope of capturing the essence of the sweeper's existence. The one day action of the hero is intended to represent a fairly complete sociological experience. An uneducated young man of eighteen years, he is not dull-witted. Like others of his community he is subjected to humiliation and indifference by high-caste people. He is aware of his low position and also conscious of his inability to offer resistance against the inhuman treatment ruthlessly meted out to him. He is born in a sweeper family, so he is never provided proper upbringing to become a civilized man.

Dealing with Social Problems and Exploitation

Mulk Raj Anand is deeply concerned here with the social problems, and is committed to the eradication of the evils which infest as well as contaminate the modern society. The sweeper is worse off than a slave, for the slave may change his master and his duties and may even become free but the sweeper is bound forever, born into a state from which he can't easily escape. Unclean himself; he pollutes others when touches them. Moreover, he is excluded from social intercourse and the consolation of his religion. It is his duty to call out and warn the people that he is coming. Society insults him perpetually, dwarfs his natural growth and checks his potentialities from finding proper manifestation.

Posh, posh, Sweeper is Coming!

Bakha is constrained to announce his approach by crying “Posh, posh, sweeper is coming” (57) lest he may defile the twice born Brahmins like Pandit Kali Nath. Cigarettes are flung at him as a bone is flung at an insistent sniffing dog. Jalebis are thrown at him like the wastes thrown at a pig and the thin paper like pancakes (given as food to the sweeper) flies down to him like a kite from the third floor. Wherever he goes, he is referred to as a swine, son of a pig, low caste vermin. The privileged caste men state arrogantly that the untouchables "ought to be wiped off the surface of the earth" (133).

Sufferings of a Social Class

The novel is concerned not with the life and sufferings of some particular individual, but with the life and sufferings of untouchables as a class. Through the particular untouchable Bakha, the novelist has focused attention on the miserable plight of untouchables generally. The novelist narrates a single day events in the life of Bakha, an eighteen years old boy. He is the son of Lakha, the sweeper, the cleaner of the latrines. Through these two prominent characters, the author hammers hard on the caste-conflict. Though this dangerous disease of caste conflict was on its summit before Independence, it is still seen much or less in almost every State of India. The untouchables or the socially isolated people who form the most vital part of a nation have to lead a deplorable and miserable life beyond description.

Bakha as a Symbol

Bakha symbolizes the exploitation and oppression which has been the fate of untouchables like him. Most of the actions of the novel take place at an outcaste colony and in the streets of the small town. Bakha starts his day welcomed by the abuses of his father and is forced to clean the latrines with a brush and a basket. The work of this caste is to clean toilets and streets and keeps them clean for the upper castes. The living conditions of the untouchables were extremely squalid and they are forced to reside in kutcha mud-walled, single-roomed cottages. There is not proper system of drainage and there is foul smell everywhere. Almost every page of the novel is drenched in Bakha’s unseen tears who patiently endure the most humiliating and depressing days of his young life in this story. From sunrise on he is forced to deal with discrimination, hatred and hypocrisy. Bakha begins

his daily routine work with his father's cascade of abuses: "Get up, ohe, you Bakhya, Ohe son of pig" (5).

A Subaltern

Bakha is a subaltern who plays a pivotal role relating his own life, struggle and escapades with a view to establishing his own identity as well as gaining the status of a youth. Through his daily routine the writer exposes various kinds of institutional cruelty and injustice that he receives. His job is to add psychological dimension to the physical torment that his family is enduring. Sometimes he faces the oral and verbal attacks from the higher class people. This creates a fierce picture of arbitrary torture and depicts the disturbing relationship between power and fear. This presents a culture of total repression and the state of human beings at the mercy of the cruellest, most incomprehensible, irrational social order. The victim faces humiliation. It not only hits him physically but robs his sense of dignity and makes him an average human being totally powerless and helpless.

Outcastes Colony

With Bakha, the central character, there are other characters who also suffer because of their lower caste. For the privileged, the colony of the untouchability is a forbidden place. That is why it is termed as, "out-castes colony" (1). It reveals that the privileged people are totally indifferent to the welfare of the people who slavishly serve them. They treat the outcastes as their moveable, yet untouchable, property. They consider the sweepers dirty just because they clean their dirt. They make the untouchables lead a life of total dependence on them. Even for water, the basic necessity of human existence, the sweepers have to depend on the mercy of the upper caste people.

Realistic Description

The novel depicts about Bakha and his community's suffering in a realistic manner. They are forced to live in the society excluded of filthy locality. The theme of the novel - untouchability itself is very realistic. *Untouchable* is a realistic novel of socially crushed protagonist Bakha. It is a slice from a life without any modification. The novel begins with a realistic picture of the outcastes' colony. The local color of the novel is evoked with the photographic realism and accuracy. The novel opens with the description of the untouched

colony of Untouchables where they living, living without any facility, since the thousands of years. Their colony is portrayed thus in this novel:

Geographical Location of the Colony of Outcastes

The outcasts' colony was a group of mud-walled houses that clustered together in two rows, under the shadow both of the town and the cantonment, but outside their boundaries and separate from them. There lived the scavengers, the leather workers, the washermen, the barbers, the water carriers, the grass-cutters and other outcastes from Hindu society. A brook ran near the lane, once with crystal- clear water, now soiled by the dirt and filth of the public latrines situated about it, the odour of the hides and skins of dead carcasses left to dry on its banks, the dung of donkeys, sheep, horses, cows and buffalos heaped up to be made in to fuel cakes. The absence of a drainage system had, through the rains of various seasons, made of the quarter a marsh, which gave out the most offensive smell. And altogether the ramparts of human and animal refuse that lay on the outskirts of this little colony, and the ugliness, the squalor and the misery which lay within it, made it an uncongenial place to live in... (1)

Sensible and Sensitive Understanding

The novel *Untouchable* reveals a sensible and sensitive understanding of social exploitation inherent in the class and caste structure of colonial India and the ever – growing conflict between the forces of tradition and modernity in the Indian society. It also reveals the accurate scale of the painful struggle of the outcaste and the oppressed to find an identity for themselves in a hostile society by unsociability and poverty which makes the people run to cities and various places. The untouchables become an outcast that is not to be touched. They are economically exploited. They lose their identity as individual human beings and live as an ostracized section of humanity thereby losing the identity as a group also. This identity crisis percolates to the future generations too.

Treated as Worse than Animals

Mulk Raj Anand's most of the heroes are outcastes and hail from the lowest strata of society. They are in search of their actual position in society, which they are denied. They are treated as unwanted, inhuman and even as a scum of the earth. Respect, love and sympathy are seldom accorded to them, despite their honest and sincere services. The protagonist Bakha in *Untouchable*, who is born to the parents of a scavenger family, gets the identical

crisis even from birth and profession Bakha is treated as an animal but not as a human being having his own dignity, value and individual identity. This is only because of his profession and birth. He has to face the problems within the hierarchy of the castes among the untouchables. Mulk Raj Anand presents here the worst sufferings of Bakha who is not at all accepted by the washerman and the other outcastes of Bulashah because he belonged to the lowest among low. Chota, the son of a leather worker and Ramcharan, the son of a washerman always regarded themselves superior to Bakha, who was a sweeper and the lowest among the low.

Less Crowded Canvas

The novel is elegant with less crowded canvas. There are Bakha, a scavenger boy, the hero, Lakha, Sohini, Chota, Ram Charan and Rakha. Bakha is the son of a jamadar, Lakha. Rakha and Sohini are siblings. Rakha has no sense of self-esteem, he is rather naïve. Pandit Kali Nath is a caste Hindu priest, libidinous and hypocrite. He assaults Sohini. Colonel Hutchinson is a Christian missionary; he is highly motivated to proselytize the untouchables into Christianity. Iqbal Nath Sarshar is a zealous poet. There are a few characters of less significance. They are Gulabo, the washer woman and Havilder Charat Singh who is generous to Bakha. But Bakha is focused and ubiquitous and the novelist presents an account of everything that happens on this fateful day.

Lakha, Bakha's Father

Lakha, Bakha's father, is the jamadar of all the sweepers in the town and the cantonment and officially in charge of the three rows of public Latrines which lie the extreme end of the colony, by the brook-side; Anand introduces him in the beginning of the novel. He does not play any significant role but he is a remarkable character for certain characteristic features of an Indian outcaste. He symbolizes the grief, agony, poverty and disease of an aged outcaste. Anand has focused the attention on such a character because he is also a human being; he does feel pains; he does have his own dreams.

Tolerating Humiliation

Lakha characterizes the down-trodden untouchables. Old age and sickness have rendered him lethargic, ill-tempered and self-centered. He is pre-occupied with his own bread and tea. He does not care for his own children. He has abandoned them at the mercy of

Heaven. He has accepted the misery and poverty and untouchability as his destiny. He believed that the outcastes are born to serve others. He tolerates all social evils without single word of complain. He has inherited extreme servility as a consequence of thousand years of racial and caste superiority that is in vogue in India. Prolonged sickness and inactive life has rendered him ill-tempered and peevish. He never treats his children with love and affection as a father should do. He does not greet them with good words. He is always abusing. He used to utter sub-standard and vulgar words typical to low-caste community. His diction and phrases, “you son of a pig” (5), “you illegally begotten” (6) and “call those son of pig (23)” expose his ill-temper. Mulk Raj Anand points out his soft corner of Lakha through the following lines:

‘No tea, no piece of bread, and I am dying of hunger! Put the tea on and call those sons of a pig, Bakha and Rakha, to me!’ Then he frowned in the gruff manner of a man who was really good and kind at heart, but who knew he was weak and infirm and so bullied his children, to preserve his authority, lest he should be repudiated by them, refused and rejected as the difficult old yubbish he was. (23)

Bakha’s Illness

The story of Bakha’s illness reveals his virtuous features of a father. Once Bakha falls seriously ill. Lakha rocks the child in his arm and spends a sleepless night. He needs his life desperately. In morning he rushes to Hakim Bhagwan Dass and begs to save the life of his son. Lakha admits that his sin is beyond compensation and further implores to treat his child and to give some medicine. The physician agrees and thus Bakha is cured. Bigamy and polygamy are common phenomena among the outcastes. But Lakha does not re-marry even after the death of his wife. He knows that his love and care will be divided. He will be biased to his new wife and neglect his children. His sacrifice is natural instinct.

Generational Changes

Lakha represents the type of old, sickly and servile sweepers, the class which is now on the verge of extinction. He enjoys somewhat a superior position among the sweepers of Bulashah. He has almost given up work due to old age and ill-health on one hand, and coming of age of his son (Bakha) on the other. The son being eighteen can now perform his father’s work well. As a typical Indian father he does not feel like continuing his professional

drudgery and almost retires from his job. When the novel begins the readers are given to understand that Lakha is a retired Jamadar. His father, Lakha, angrily growled and abusively called him:

‘Get up and attend to the latrines or the sepoy will be angry.

The old man seemed to awake instinctively, for a moment, just about that time every morning and then to relapse into his noisy sleep under the greasy, dense, thick, discoloured, patched quilt. (3)

PRIMARY SOURCE

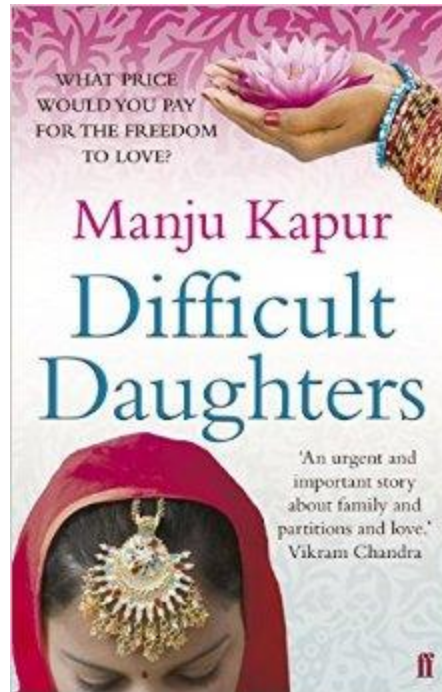
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Portrayal of Matriarchal Perception in Manju Kapur's
Difficult Daughters

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Abstract

Indian Society is bound by duties and responsibilities which are a part and parcel of the country's culture. As India is a place of different cultures, there are certain traditions which are followed by Indians in an astute manner. Manju Kapur, in her novel *Difficult Daughters*, has portrayed the traditional women of India. Here, she has presented women belonging to three generations. Kasturi follows the tradition by marrying and bearing eleven children and she expects the same from her first daughter Virmati. But Virmati prefers the road which is less traveled. She begins to value education and higher things in life against her parent's wish. The novel is also successful in presenting clearly the abuse that the women face at the hands of society. She wishes to pursue education for herself for which she pays a high price by falling in love with the professor. She finds no meaning in following the tradition or culture that she was

born in. She struggles to get what she wants. Though she breaks Indian values in her time, she also follows tradition with her daughter Ida's arrival. She follows the same interfering in Ida's life just as her mother Kasturi had insisted she must do certain things in her life. But Ida goes a step further. She divorces her husband and is determined to remain single. Thus, in the novel all the women characters want to change their daughters' lives by asking them to follow age old traditions.

Key Words: Manju Kapur's novels, Traditional Women, *Difficult Daughters*

Tradition and Culture

Tradition and culture are the expressions of the ways of living developed by a community and passed on from generation to generation, including beliefs, customs, practices, and values. In Indian culture and tradition, and concepts of rituals, there have been often alien ideas as far as women are concerned. Indian women are considered as the moral nucleus of the family, and yet one can see how the traditions also contrived to demean the women, making them the downtrodden ones, abused by the patriarchal society.

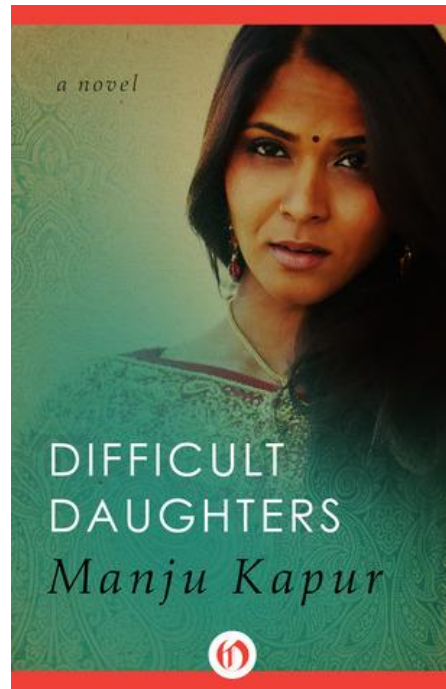
Manju Kapur's Depiction of Indian Thoughts and Traditions

Indian English creative writers describe the Indian traditional values in their works. Among them Manju Kapur is excellent in her special depiction of Indian thoughts and traditions. The people of the present century also follow most of the conventions and customs. The real impact of Indian social-cultural traditions is echoed in the religious spiritual ideas that are portrayed as part and parcel of the life of Indian women. The novel *Difficult Daughters* explores the dark reality of tradition, prevailing customs particularly close to the Indian women who follow the age-old rotten ideas and traditions in their day to day lives.

Manju Kapur is the author of five novels. Her first novel *Difficult Daughters*, won the Commonwealth prize for best novels (Eurasia section), her second novel is *Married Women*, and the third is *Home*. The fourth novel *The Immigrant* has been long listed for DSC prize for South Asian literature and her fifth novel is *Custody*. She is a prolific writer who, in her novels,

describes in detail the society of the period and the places in which she lives, thus contextualizing her age.

Characters in *Difficult Daughters*



In the novel Manju Kapur presents Ganga, Kasturi and Kishori Devi who are apt to follow the traditional way of living. They follow the customs of those days when women were not supposed to raise their voices for their rights, to protest against injustices or to question the already existing beliefs, customs, rituals and superstitions. Indian women novelists have been portraying women in various circumstances. But recently, the remarkable range of India's most accomplished women writers has brought about a tremendous change in the way of depicting women characters.

Women writers such as Kamala Markandeya, Nayantara Saghel, Anita Desai, Sashi Despande, Bharati Mukerjee, Manju Kapur, Gita Hariharan and others have intuitively perceived the grip of traditional thought and present these Indian women as individuals who seem to automatically follow the ancient beliefs. Here Kapur brings out the concept that Simon De Beauvoir points out, "In actuality... for man represents the both positive and the neutral... whereas women represents only negative, defined by limiting criteria".

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V. M. Manju, M.A., Dr. C. Govindaraj and R. Lissy, M.A., M.Phil., M.Ed.
Portrayal of Matriarchal Perception in Manju Kapur's *Difficult Daughters*

Manju Kapur's *Difficult Daughters* is the novel published in 1998 is a standing example to prove the traditional concept. The novel is written with the pre-independence background of Indian society that was facing the long violent confrontation for freedom as well as the assault and onrush of modernity in the form of the 'new education' or the loud voice of women, who since in middle ages have been the victims of oppression.

A Story of Women

Manju Kapur's novel *Difficult Daughters* is the story of women torn between different forces that affect their lives deeply. The heroine's duty towards her family, her desire to be academically well equipped, her illicit love affair with a married man and her attempts to formulate her own fate, stand as the central part of the novel. Her relationship with the professor doesn't receive social, legal, or moral acceptance. Kapur presents a long tale which successfully walks us through the difficult family situations, society and relationship between people.

Kasturi and Virmati

The central part of the novel circles around Kasturi and her mother, Virmati; Ida on the outer plot, where Shaguntala, Ganga, Swarnalata are also portrayed. The outer plot supports the main plot. The novelist brings out the traditional women concept through instances such as this one: Kasturi's mother's insistence that her daughter should be married soon, while she panics that her daughter might bring some disgrace or shame to the family in future. Here the writer exposes the age old traditional concept of Kasturi's mother, who denies Kasturi her right to education and tries to make her get trained well in household things, for making her relationship with her mother-in-law smooth and less problematic. Christopher Rollason has states that, "the psychological annihilation of Virmati, at the hands of her own family and her husband, should not be read as a fatality. What happens to Virmati is no doubt the most representative destiny of the Indian Women"(184).

Kasturi's mother is an excellent example of women hanging on to outdated notions or ancient customs. In those early days women were restricted from pursuing their education. So, Kasturi also tries to force the same thing on her daughter Virmati. Kasturi rejects the idea of Virmati's further studies. She wants to make her daughter walk the same path which her mother

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had forced her to follow. The role of Kasturi is supposed to be a model for Virmati, but she goes beyond the wishes of her traditional mother, always aspiring for freedom which is condemned in a tradition bound Indian society. Virmati is a prototype of post- colonial Indian women, as she succeeds to break her mother's pressure upon her way of life. Thus Virmati perplexes her mother Kasturi, who had at this age already gotten married. She fails to comprehend Virmati's disinterest in marriage: "How had girls changed so much in a generation" (60). She holds the concept that education means denial of tradition and culture. Though she has been educated, Virmati pressures her daughter Ida do the same things her mother had forced her to do. Virmati also tightens her reigns and does not give her daughter the freedom she wants.

Traditional Values Generation after Generation

The view of tradition, culture and ritual continues for three generations of Kasturi, Virmati's mother and Virmati, and Ida - Virmati's daughter. A traditional value revered by one generation may become nothing but a burden for the next. Because of the traditional notions, women face all kinds of difficulties and they are the victim of male domination. Virmati realizes that life was really not worth all the struggles and things are not always as they appear or seem to be. As Vandita Mishra has comments, "Kapur never permits Virmati any assertion of power of freedom. Because even as she breaks free from the old prison, she is locked into the newer ones." Virmati's similar traits are exhibited in the statement of Ida- " I grew up struggling to be the model daughter" (279).

In the novel, Manju Kapur reflects upon the traditional notions which were followed, for example, the extreme importance of motherhood and the superior status of the mother who gives birth to a son. Virmati marries the professor and Kasturi feels she has spoilt the honourable name of her family, and she says that she will surely face insults in the future.

Classical Model - Ganga

Manju Kapur develops the characters through the environment aspects and also depicts the life to a typical classical modeling at one's home. Then the novelist brings out the character of Ganga who also follows the same Indian traditions in her life, while her husband takes a second wife. Most of the Indian women compromise and adjust throughout their lives though

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they suffer a lot, since tradition says they must do so. Ganga mother-in-law Kishori Devi follows the traditional ideas; when her son married second time she accepts it. Since she has belief in the horoscope, she approaches the astrologer who says that her son was supposed to have two wives. So she follows the superstitious belief and agrees to his second marriage. She is an apt example of traditional notions that force people to behave in such strange ways. Here Clara makes a similar note that, “ In modern India the situation is still far from an ideal, liberated, democratic model. Indian women keep on struggling against the burden of tradition, against the legacy of the past and the orthodoxy of the patriarchal system” (271).

Symbolic Setting

The novel is set in the backdrop of Indian independence. As the country emerges independent, the traditional women seem to emerge into independent women, the independent women into free women. Thus we see a gradual evolution silently taking place from one generation to the other though they are hemmed in at all sides by the traditional family rules and regulations. The approach towards culture and tradition seem to get changed as the next generation comes and a new transformation is born. But this is not a general transformation taking place all over India. Certain areas like villages and towns and even in many cities, there is no real change among the women as far as freedom of thought and behaviour is concerned. Thus, Manju Kapur tries to deal with the grip of culture, tradition and ritual on the psyche of Indian women in her novel.

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Genius: Our Lost Priority! Studying the Imperatives of Education

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Abstract

This article brings to light how our education system, based on the fundamentals picked up from Lord Macaulay, still remains unchanged in its spirit. It continues to *Favour the Few at the Cost of Many*. We still create students who are after ‘service’ and ‘jobs’. Certainly, a nation needs such type of people to man its vast infrastructure. But, this system is entirely loaded against the creator, the innovator. A look at the UGC API scores shows that the creative mind has no marks in it. Only people who re-write and research are given marks, one after the other. But, if you are a creator, not a single mark can trickle into your bio-data. Such a system which discourages the Creative Urge, which ignores the Genius, has played havoc with our country. Our best brains have immigrated to USA. This article is aimed at Reviewing the system of education so that Genius is given its rightful place and the system and its intricacies do not kill the genius, or force it to apply for a visa. Moreover, this system takes care of the general run of the students. But by imposing the rigmarole of classes, and forcing the students to take up subjects which don’t interest them, kills many brilliant minds in the school benches which become a grave-yard for genius. All this needs a re-appraisal.

Key words: Education, change, spirit, genius, talent, Dr. Radhakrishnan

Introduction

1.1 Pitfalls of Our System

1. COMPULSION BASED

Our system is compulsion based; not choice based. A student is not free to study the subjects he has the potential. He has to study so many subjects in which he is unable to go well; and which drag him down to an average performance.

2. JOB-ORIENTED STUDIES

The greatest compulsion is seeking a job. Students take up subjects which can afford them a job. Here, the taste and desire of the student and the field in which he can excel are not taken into account.

3. LACK OF STUDENT COUNSELLING

No teacher has time to suggest in the Matric and Plus 2 RESULT CARD that such and such student CAN EXCEL in Physics, or Chemistry, or even English.

4. IRON-WALL SUBJECT CHOICES

A student may be at his or her best in Biology and Dance. Why can't he or she opt for these subjects? We offer them fixed subject-combinations. Just for our convenience, we place the career and choice of the students at grave risk. Why can't the students decide their own combinations?

5. MAJOR AND MINOR

We don't have the tradition of taking up one major subject at Plus 2 level, and one Minor, supported by a few subjects in which *he or she may pass or not*.

6. EXAMINATION SYSTEM

Why are there so many situations in which the judgement of the paper examiner can be questioned?

1.2 CONCLUSION

But the major problem lies with the choice of subjects, and giving them something of everything, so that in the final analysis, they receive nothing of anything. NOTHING OF ANYTHING is the final result in case of many a student. Only 10% students pass the tests with distinction.

Case Study

Assumption

Teaching is best practiced to minds which are already made. We teach unwelcome subjects to unprepared minds.

Example

A student who barely passes in Mathematics wants to join a non-medical stream.

A student, who does not know Physics and fails in Chemistry, wants medical.

Those who just scrape through graduation want to join MBA. These youngsters are driven by their parents' desire to find them in good earning jobs.

Statement of Facts

The fact of the matter is that our teaching systems are not ideal. The choices are also less than ultimate. We do not like Genius in our society. We want Average people, so that there is no challenge to the system. It is not that our students are shorn of the great powers of the mind. Only thing is that they are unable to understand themselves; they are unable to know where they should study further; and we, in our hurry to have more students in our Colleges, for financial viability, do not bother how we play foul with the genius minds. Our institutions are at best the great nurseries for polishing talent. But our institutions kill the genius. We are unable to find out students who can excel in different fields. We force upon them subjects in which they have to take tuitions. Ultimately such subjects in which they have to only make a pass, drain most of their mental and physical resources.

APATHETIC ATTITUDE OF THE TEACHER

1. *Is a teacher a mere teacher of three R's?* Or does he consider himself a Nation-Builder?

What is the role that he has assigned to himself? If he is just earning his livelihood, he is just a worker. Even workers have a great sense of building great dams and bandhs and proudly say: I worked to build this great dam. But, our teachers who are concerned with their daily bread and butter, can never have this great feeling. But, if the teacher considers himself a NATION BUILDER, he has an elevated sense of commitment. Such elevated sense of love for the profession is singularly missing from our society. That is one reason why the specimens that we create in bulk, lack in basics of decency, commitment, vision, and love for the nation. Great mass of the students is growing up with a highly electrified sense of finding a job, and thereupon fast buck.

2. *How the teacher and the system kill the originality and possibilities of the student*

No teacher is interested in the student. He is interested in his salary. In his own family. Student is a commodity. Teaching is a product. It is a game of loss or gain. So, it is his first priority to ensure that he is not a loser in any way. The teacher takes no more interest in teaching than is minimum requirement. He believes in logic, not in MAGIC. Students want jobs. And the teacher makes it sure that they do not go beyond that. Hence, he teaches them only those things which ensure that HIS MIND DOES NOT WORK INDEPENDENTLY. No teacher takes the trouble of ascertaining whether his students are fit for a particular field or not. Nor are they able to point to in which field the student will excel. Nor do they make any such recommendation for future teachers that this and this boy is best in this field. In this way, the student who moves out of a school, is a dark sheet. All the possibilities of his mind have no mention in his or her result card. He or she will have to discover himself/herself in the College life, where he/she is adrift, without a

proper orientation. My worry is WHO WILL TAKE CARE OF THE ORIGINALITY AND INNOVATIVITY OF THE STUDENT? Who will realize his or possibilities and help him work out his destiny in that field?

3. *REAL WORRY: My real worry is that WE ARE LOSING ON OUR GENIUS.*

WE ARE IGNORING, CRIMINALLY, OUR BORN SCIENTISTS, AND ARTISTS. We are torturing them with subjects they cannot study. We are forcing them into schools for a fixed time every day, where their SPIRIT LANGUISHES and they LOSE TRACK OF THEIR VISION. We force them to PASS in subject they don't want to look at.

4. *SUCH A SHABBY TREATMENT OF OUR GENIUS will forceland them into the waiting lap of the Western nations.*

How many of our bright minds have left this country to make it big in England and America? If these countries CAN PROVIDE our BEST BRAINS with facilities and special treatment for work; WHY CAN'T WE? Are we a NATION OF AVERAGERS scared of the Best?

5. *I want the EDUCATION POLICY should make dramatic and spectacular changes in its style of thinking.*

We should move beyond CREATING GRADUATES FOR JOBS. We should ensure that OUR GRADUATES EXCEL IN THEIR CHOSEN FIELD. And, we must HAVE A FLEXIBLE SCHEDULE OF STUDIES for them. They may chose the subjects they want to study; they may chose their timings; the institution should act as a help, not as a drag and a police man. If a student is showing keenness in a subject, and showing promise, the school and the society must come to aid him in his project. IN OTHER WORDS, our schools and colleges have to be STUDENT SPECIFIC, and not CLASS SPECIFIC; the INDIVIDUAL must not be SACRIFICED for the class.

6. *SUCH an agenda cannot be executed in the absence of TEACHERS who are trained to think OUT OF THE BOX.*

Government must take the back seat. Must provide funds. Let there be a state level and national level identification of EXTRA ORDINARY TALENT.. and then, the students should not be STOPPED IN THEIR PROGRESS BY DEGREES AND DIPLOMAS. Their work should be judged independently, and they may be given degrees based on their achievement.

7. INDIA desperately needs AN OPEN POLICY ON EDUCATION, where in THE FOCUS SHIFTS TO THE INDIVIDUAL, THE GENIUS, AND TO PRESERVE HIM, AND NURTURE HIM.

So, that in a year or two, INDIA becomes a NURSERY FOR THE BEST BRAINS of the world.

An Example of How We Waste Our Genius Students

1. We get a student who is excellent in Physics. It is our duty now to ensure that he gets the best care of the teachers so that he rises up and up in that field.
2. But, instead, we force him to study English and Punjabi, and Environment science. We also force him to take up classes in these subjects.
3. My humble submission here is that :
In case of such students, who are extra ordinary in a particular subject, Teaching of all other subjects which have no direct relationship with his field should be suspended.
4. ENGLISH: FUNCTIONAL KNOWLEDGE IS ENOUGH. They should be able to read, write, and speak in English. It is important that such students know of English only so much that they are able to understand the written word, spoken word, and should be capable of talking in English. No need for them to appear in the exam. for these subjects. Punjabi has no direct relevance to a student of Physics. He studies enough of it by the time he is a Matriculate. After this, the further study of this subject, will only tax his mind, and deviate it from the choice subject.
5. In the same way, the student needs to study only chemistry and mathematics. Here too, if he is failing in Chemistry, he should not be forced to take tuitions in chemistry. Because, it will drain his time and resources from Physics. Mathematics too. Suppose, he does not score 70 marks. He only scores 38. It will reduce his pass percentage. But it should not affect his performance, because he is doing his best in Physics, and scoring high in that subject.
6. Here is a possible Marks statement for a student like this:

EXAMPLE 1

Name of the Student: A

MARKS SHEET

English: 25

Punjabi: 30

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Physics	98
Chemistry	50
Mathematics	40
Result: Pass.	

EXAMPLE 2

Name of a student: B

MARKS SHEET

English	15
Punjabi	20
Physics	25
Chemistry	98
Mathematics	50
Results: Pass	

EXAMPLE 3

Name of a student: C

MARKS CARD

English:	35
Punjabi	40
Physics	70
Chemistry	50
Mathematics	100
Result: Pass	

ANALYSIS

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Studying the above marks cards, gives us a fair idea of the nature of the students. Students who are excelling in Mathematic will not score that high in English or Punjabi, and we should not worry about it. They make a pass or not is immaterial, because THEIR SCORE IS REFLECTED IN THE MARKS CARD.

These score cards also show the graph of each student. They are best in one subject only. And our focus area should be that subject only. Other subjects should have no POWER to affect his PERFORMANCE by DRAGGING HIM DOWN .

EXAMPLE 4

IN HUMANITIES SUBJECTS ALSO, the students are found to have SPECIAL TALENT in one or two subjects. Look at the Marks List below:

Name of the student: D

MARKS LIST:

English;	20
Punjabi	25
EVS	B
History	70
Pol. Sc.	60
Punjabi Elec.	60

Result: Pass

[IMPORTANT NOTE: If a student does not pick up in English, let it be. He should not be forced to PASS in the subject, by taking TUITION and EXTRA coaching.]

2. Why force him to pass in Punjabi also? Whatever marks he is worth, they are being reflected here.

Now, he is almost equally placed in other three subjects. He is an ordinary intelligence. He can pursue any of these subjects in which he has interest, for his Postgraduation.

EXAMPLE 5

Here is the Marks List of a gifted student:

Name of the Student: E

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MARKS LIST

English:	50
Punjabi	40
Mathematics	70 [possible for him to attain 90]
Economics	50
Pol. Sc.	55

RESULT: PASS

ANALYSIS

This student was extra intelligent in Mathematics. But we forced him to study English and all the year, he was taking tuition in English and Economics, so that he could pass these subjects. He gave only marginal time to Pol. Sc. also. Over all, the best subject he was gifted at was Mathematics, for which he could not give proper time, because it was eaten up by English, which brought him average marks. And Punjabi, which he will never use in his life. Economics gave a severe blow to him, because he WANTED TO HAVE A GOOD SCORE and took tuitions. Pol. Sc. was an unwanted subject, had to be taken because our degree decrees that there should be these subjects read.

Here we have killed the GENIUS!

POSSIBLE ALTERNATIVES

1. While giving admission to him, our Counsellors failed to judge his potential.
2. He was forced into an array of subjects, so many of which were a drag on his mental resources.
3. Our system forced him to take tuition in English and Economics ;; subjectrs he did not like.
4. These subjects ate away the best of his time.
5. He needed no extra coaching in Mathematics. Still he scored high. And, had there been no English and Punjab, and Economics, he could have been standing at 90.

WHAT WAS NOT DONE

1. The Admission Counsellor has to recognize the potential of the students.
2. Our study modules should be flexible enough to make a wider choice of subjects possible.

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3. We should not force a student to take up many subjects which distract his attention.
4. The teaching schedule has to be restricted to one subject of his choice; at the most it can be: one major and the other minor.
5. Subjects like English and Punjabi, EVS should be taught only so much that the student is able to COMMUNICATE WELL. No literature etc.
6. There should be NO FAILURES.
7. Those who have attended our lectures, should be given a PASS without bother what he gets in his subjects.

THE EFFECT OF THE NEW FLEXIBLE SYSTEM

1. Student will be free from the burden of subjects like English and Punjabi and will be able to focus on the subject of his choice.
2. Marks will cease to matter. Less or more, they will be reflected in his Result Card.
3. The idea of extra coaching should be discouraged. No student should be forced to attend extra classes. Because, if a student does not know English, our tuitions can make him a PASS only. He can get better marks. But it does not mean that he starts knowing the subject better. This defeats our purpose. His has no interest in English. Well. Let him have only COMMUNICATING SKILLS. That will do.
4. Teaching Punjabi to students of B.Sc. BCA needs reconsideration. Punjabi in such higher and technical classes can prove to be counter productive.
5. EVS as a subject need to be taught in Matric and Plus. 2. Stop after that.

AN IDEAL SETTING FOR THE GENIUS

1. The Admission Counselling Committee discovers that Mr. A is excellent in Mathematics.
2. His choice of subjects he wants to study will be asked. Suppose he wants to study, Music, Painting, and English. He should be allowed. If the college does not permit these combinations, and has no teachers or even subject of Music, it should be no reason to deny him admission. The task is easier.
3. The student is admitted. He will study Mathematics class. Music classes he will take care of himself. For Painting too, he will take care of himself.
4. He will come to college only for one subject, Mathematics.
5. One of the teachers will be his mentor.
6. He will be specially guided for higher studies.
7. He will be allowed access to Internet and Lib. Facilities at the College.
8. His visits to other sister institutions where mathematics is taught better will be organized.
9. He will be sent to Mathematical conferences.
10. It will, however, ensure that HIS COMMUNICATION SKILLS in English are OK.
11. The College will NOT FORCE him to come daily. To come in time. To leave at a particular time. He will be at peace; At liberty.

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OUR GAINS

1. Studies will not be a drag for the student.
2. It will not be a compulsion.
3. It will be a matter of personal choice.
4. He will reach higher and higher in his chosen subjects.
5. We shall be able to counter the tuition culture in society.
6. The Campus will be calm.
7. THE OUTPUT WILL BE THE HIGHEST.
8. We shall be GROOMING THE TALENT, AND SUPPORTING THE GENIUS.

CONCLUSION

The foregoing discussion brings to light the fault lines of the prevalent system and makes it clear that we need a change of posture. From 'job-mongering' to innovation, and creativity. And the educational institutions and society should join hands to ensure that the genius is recognized at the 10th class level, and thereafter, it has to be given a special treatment, and the system should be made flexible to suit his creative needs. The system should not force him into a fixed routine, a fixed syllabus. All efforts should be aimed at creating an environment conducive to his brilliance so that he moves ahead into his chosen field. When we force more subjects upon him, they create more damage to the student's brilliance in a particular subject. Therefore, we are required to handle our genius with care.

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