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**Linguistics
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Peer - Reviewed

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Chief Editor

Dr. V.M. Subramanian

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Dr. S. Sundarabalu

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Dr. P. Sankarganesh



**DEPARTMENT OF LINGUISTICS
BHARATHIAR UNIVERSITY**
Coimbatore - 641 046, India

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Editors' Note

The Department of Linguistics, Bharathiar University feels proud of bringing out the 13th Volume of the Journal named “**Working Papers on Linguistics and Literature**” with research articles written by the research scholars and professors from India and abroad. Articles published in this volume bring the research findings in terms of theoretical and application perspectives. This journal brings the research articles in Inter disciplinary fields and due focus is given to Linguistics and Literature.

This Peer - Reviewed Journal is now listed under UGC - CARE (Consortium for Academic Research and Ethics) a prestigious recognition given for the journals of academic quality and publication ethics. Since the field of linguistics has undergone sea of changes in its research approaches, methodology and applications, future researches in multi-disciplinary fields are very much possible and thereby enrich the quality of researches on par with international standards. With this innovative idea this journal offers academic support for researchers of various fields in social sciences and core sciences to bring out research articles in trans-disciplinary fashions.

The present volume carries Ninety Two articles written by research scholars and professors of linguistics and other disciplines. We sincerely express our gratefulness to our Vice Chancellor for all his academic supports to undertake the publication of research articles and complete the task in a perfect manner. We sincerely express our thanks to scholars and professors for their valuable papers submitted for publication in the journal. We also thank Prdag Print, Coimbatore for the execution of printing work of this volume in a good manner with International Standard.

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Date : 20.07.2020

FOREWORD

It is my pleasure and sense of appreciation to the department of Linguistics for bringing the XIII volume of UGC recognized CARE listed journal entitled “Working Papers on Linguistics and Literature”. I am proud of this journal for its functions especially helping the students, research scholars and teachers of Linguistics. Literature, interdisciplinary and multidisciplinary language subjects. This journal carries the articles of theoretical models and applications scopes in accordance with the futuristic demands of linguistics researches.

It is my opinion that linguistic discipline can cultivate the language behavior of the individuals and help the language users with good communicative competence in speaking and writing. Communicative skills also help shaping up the personality of the students in positive attitude and thereby the students can gain confidence in all aspects of life. This journal takes up two major roles one is providing opportunities for the academicians and scholars to publish their paper for professional developments and the other is to augment the linguistics and related disciplinary researches for societal needs.

It is a well - known fact that the department of linguistics made worthy contributions by publishing books and journals, and carry out research projects for the benefits of academic communities. I feel proud of the journal published by the department of Linguistics in its own tradition with updated publishing norms put forth by UGC-CARE. I congratulate the Editorial team of the journal “Working Papers on Linguistics and Literature” for making this XIII volume in a successful manner.


(P. KALIRAJ)

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CLASSIFICATION OF MALAYALAM VERB STEMS – A NEW PARADIGM

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Abstract

This paper proposes a new model of classification of verb stems of Malayalam language. The model is presented here as a prerequisite comprehensive linguistic frame work to account for verb analysis in computational morphology. The contention of this study is that the existing framework of classification of verb stems is inadequate to appropriate for computational morphological analysis. The first section of this study is devoted to the evaluation of previous classification attempts presented as part of grammar and linguistics since 1916. The computational classification developed by CDAC is reviewed in the second session. Based on the evaluation, we proposed a classification to resort the existing predicaments in appropriating computational verb morphology of Malayalam.

Keywords: *Verb Morphology, Paradigm, Morphophonemic, Verb Classification, TMA Inflection*

Introduction

Verbs are open or closed word classes according to its grammaticalization features. Modern linguistics handles verbs based on their argument structure and the expression of grammatical relations. Verbs are often classified as transitive or intransitive based on their obligatory argument. Generally transitive verbs have two and intransitive have one argument. Verbs can be divided on a semantic basis into active and stative, verbs of perception, verbs of motion, verbs of speech, weather verbs and verbs referring to natural phenomena, derived verbs etc. In case of Malayalam, syntactic and semantic classification of verbs has not been popularized. Hence this study is not intended to unravel such modern linguistic approaches rather it addresses the existing morphological classifications and make modifications in favour of computational morphology.

Verb Classifications of Malayalam

Verb stems of Malayalam language has been classified by grammarians and Linguists. Morphological based classification is the known trend and no major attempt of semantic classification to note. To define the class of verbs one needs to establish syntactic functions and grammatical categories of verbs in relation to tense, aspect, modality and evidentiality. While understanding the existing verb paradigms one can mark two major trends. The Classification of verb stems is attempted based on the phonemic ending of verb stems or based on the past tense marker and its annexed pattern of morphophonemic alternant. Investigating the history of Malayalam verb classification there are three major attempts of Malayalam verb stem classification found available within the ambit of classification trend mentioned above.1, A.R. Rajaraja Varma (1916) 2, Sooranad Kunjan

Pillai (1965) and 3, V.R. Prabhodhachanran (1970) contributed in this front. The classification followed by each author is discussed separately highlighting individual approaches.

A.R. Rajaraja Varma (1916)

A.R. Rajaraja Varma Classification is based on the Structure of Verb stem considering the type of end phoneme of the verb stem. Looking at the end phoneme. A.R had Classified verb stems based on Vowel ending and pure consonant ending (*chillu* ending). Palatal and bilabial *a*, *ā* ending *e*, *ē*, *u*, *ū*, *ē*, *ai*, *o* forms are further divided into *kāritam* (simple verb which has the causative form *-kku*) and *akāritam* (simple verb which has no causative form *-kku*) classes. *e* ending is not separately considered as in combination it changes into alveolar *a*. Bilabial *a*, *ā* ending Stems *u*, *ai*, *o* ending stems did not have *akāritam* forms. The forms Vowels *ī*, *ō* doesn't have *kāritam* form. Semivowel *u* ending not clustered under *kāritam*, *akāritam*. In total, A.R Rajaraja Varma has listed 249 verb stems of vowel ending and are classified into 13 groups.

The Consonants *kə*, *cə*, *ʃə*, *tə*, *pə* (Plosives) *ŋ*, *ɲ*, *ɳ*, *n*, *m* (Nasals), *j*, *v* (Approximants), *z*, *s* (Fricatives) *r* (Trill) ending altogether 220 verb stems are clustered in to 14 sets. *r* (flap), *l*, *l̥* (laterals), *ɻ* (Approximant) ending forms are further divided into *kāritam* and *akāritam*. In case of *ɻ* ending there is no *kāritam* forms. In total 97 verb stems are presented as *chillu* ending forms. vowels ending (13) consonant ending (14), and 4 *chillu* ending altogether 31 sets are made based on 566 verb stems. A.R s Classification historically be considered as the first attempt of classifying Malayalam verb stems. He had fixed verb stem as the benchmark of his classification. A.R. didn't account verb inflections in his classification. A.R s classification may be of worth indexing verb stems. Considering the possibility of multiple inflections and morphophonemic variants for each verb stem A.R. s classification cannot be considered as a model for Computational purposes. A.R s classification is Shown below.

Table1. A.R Rajaraja Varma Verb Classification

Number	Verb Stem	Number of Stem	Example
1	a (Palatal)		
	1. akāritam	50	(aṭajuka)
2	a (Bilabial)		
	1. akāritam	-	-
3	ā (palatal)		
	1. akāritam	6	(āṛajuka)
4	ā (Bilabial)		
	1. akāritam	-	-
5	i		
	1. akāritam	58	(aṭijuka)

	2. kāritam	27	(aṭikkuka)
6	ī 1. akāritam 2. kāritam	1 -	(cījuka) -
7	u 1. akāritam 2. kāritam	4 21	(uṭuka) (aṭukkuka)
8	Central vowel ə	13	(aṛuka)
9	ū 1. akāritam 2. kāritam	- 3	- (tūkkuka)
10	ē 1. akāritam 2. kāritham	3 1	(tējuka) (ēkkuka)
11	ai 1. akāritam 2. kāritam	- 2	- (taikkuka)
12	o 1. akāritam 2. kāritam	- 1	- (okkuka)
13	ō 1. akāritam 2. kāritam	2 -	(nōvuka) -
14	K	27	(aṭakə)
15	Ḍ	62	(aṭaṇə)
16	C	5	(kōccə)
17	ṭ	33	(pāṭə)
18	ṇ	6	(uṇ)
19	T	19	(ūtə)
20	N	7	(ūnnə)
21	P	12	(kūppə)
22	M	4	(kammə)
23	J	5	(ejə)
24	r 1. akāritam 2. kāritam	34 11	(amarukə) (etirkkukə)
25	ṛ (ṛṛ)	27	(īṭṛə)
26	l 1. akāritam 2. kāritam	11 5	(akaluka) (ēlkkuka)
27	V	7	(kōvuka)
28	Z	4	(ēzuka)
29	S	2	(alasuka)
30	ḷ 1. akāritam 2. kāritam	24 3	(aruḷuka) (kēḷkkuka)

31	1. akāritam 2. kāritam	9 -	(amiṛuka) -
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Sooranad Kunjan Pillai's (1965) Verb Classification

Sooranad Kunjan Pillai's verb classification is mainly based on alignment of past tense markers with the verb stems. He recognized *tu* and *i* as two past tense markers based on the selection of past tense markers in verb stem alignment and classified into two main sets of verb stems. In the first set he considered *tu* and its variants *ṅtu*, *ttu*, *ntu*, *nnu*, *ṅṅu*, *ttu*, *ccu*, *ṅṅu*, *rru* and then sub classified into 12 sub sets. Considering *i* and its variants he subclassified 4 in to the second set. In total, his classification comprises 16 sets of verb stems based on the aligned past tense marker and its variants. Considering the morphophonemic characters of past forms, he designed his classification paradigm for total 2888 verb stems enlisted. In each set he had given importance to inflected forms which defines the difference in approach from AR's. Sooranad Kunjan Pillai has not considered verb stems as important like A.R. For him past tense alternates were important. The ambiguity prevails in his classification as some sets contain different past tense forms. For instance, second, third, ninth set. It is evident that the *kāritam* forms are displayed 8 to 12 sets. The presence of germinated *kk* makes *kāritam* forms distinct. The past tense marker *i* has different variants and also the link morph variants are shown in fourteen with *ṅ* fifteen with *kk* and sixteen with *tt*. Indeed, Sooranad Kunjan Pillai's classification is important in two respects: one this classification addresses maximum number of verb stems including Sanskrit forms and instead considering the stem ending he considered past tense and its variants as the second. Despite sixteen folded classification that he made as such these sets are not fit in to adapt for a computational model.

Table 2. Sooranad Kunjan Pillai Verb Classification

Group	Stem Structure	Past Tense Marker	Number of Stem	example
1	neṅtu, uṅtu	(tu)	13	(neṅtu), (uṅtu)
2	uṅtu, nontu	(ṅtu), (ntu)	7	(uṅtu), (nontu)
3	aṅtu, arṅu	(ttu) (rru)	14	(aṅtu) (arṅu)
4	aṅa, aṅi	(ṅṅu)	202	(aṅaṅṅu), (aṅiṅṅu)
5	araṅ, curaṅ	(ṅtu)	27	(araṅtu), (curaṅtu)
6	kēṅu, amiṅṅu	(ṅṅu)	22	(kēṅu), (amiṅṅu)
7	akannu, amarnnu	(nnu)	102	(akannu), (amarnnu)
8	amarttu, aṅuttu	(ttu)	155	(amarttu), (aṅuttu)
9	ērru, kaṅtu	l- (rru) l- (ttu)	10	(ērru) (kaṅtu)
10	aṅiccu, iṅiccu	(cu)	422	(aṅiccu), (iṅiccu)
11	amziccu, sandehiccu	(cu)	1013	(amziccu), (sandehiccu)

12	ambara, kara	(nnu)	30	(ambarannu), (karannu)
13	akari, akarr̥i	(i)	530	(akari), (akarr̥i)
14	aṭaṅṅi, uraṅṅi	(ṅṅi)	127	(aṭaṅṅi), (uraṅṅi)
15	aṭukki, urakki	(kki)	132	(aṭukki), (urakki)
16	aṭṛtti, e	(tti)	75	(aṭṛtti), (etti)

VR. Prabodhachandran's Verb Classification (1970)

Following the descriptive linguistics tradition VR. Prabodhachandran has attempted a new model of verb classification. It was an extension of Soorand kunjān Pillai's model. VR. Prabodhachandran has added one more major category to the earlier classified two. The methodology followed by both the scholars was the same of considering the past tense form and its variants for verb classification. In the first set, included variants of *tu* and its alternates *kku*, *ṛru*, *ṅṅu*, *ṭṭu* *ccu*. Second set comprises of verb stems taking *nn* and its alternate *nn*, *ṅṅu*, *ntu*, *ṅṅu* Third set has verb stems with past tense marker *i* and its alternates *i*, *in*, *n*, *j* and *u*. The Structure of verb stems, morphophonemic features and link morph are also taken into consideration by VR. Prabodhachandran. For instance, considering *kk* as a link morph, first two major sets have been subdivided into subsets. He listed 7 subsets in the first set and six subsets in the second set. Notable difference in approach is evident in the classification of VR. Prabodhachandran but he too followed the sixteen sets-based classification like that of Kunjan Pillai. 835 Verb stems are classified into Sixteen Subsets.

Table 3. VR. Prabodhachandran Verb Classification

Verb Group	Stem Structure	Past Tense Marker	Stem Number	Example
IA	K	(kku)	3	(takku), (pukku)
IB ₁	ṛ	(ṛru)	3	(arṛu), (parṛu)
IB ₂	r/l kārītam	(ṛru)	3	(ēṛru), (virṛu)
IC ₁	l/ṅ	(ṅṅu)	25	(kaṅṅu) (koṅṅu)
IC ₂	l kārītam	(ṭṭu)	3	(keṭṭu)
ID ₁	u, j	(tu)	8	(eṭtu), (uṭtu)
ID ₂	a, u, o, r kārītam	(ttu)	49	(aṭuttu), (ōrttu)
IE	i, a, j kārītam	(cu)	337	(aṭaccu), (aṭiccu)
IIA	i, ai	(ṅṅu)	71	(aṭaṅṅu), (aṭiṅṅu)
IIB	k, v	(ntu)	2	(ventu), (nontu)
IIC	ḷ	(ṅṅu)	9	(kēṅṅu), (aminṅṅu)
IID ₁	r, ṛ, u, a	(nnu)	33	(ārnnu), (pularnnu)
IID ₂	a kārītam	(nnu)	19	(kaṛannu), (kiṭannu)
IIE ₁	n, l	(nnu)	11	(akannu), (tinnu)
IIE ₂	l kārītam	(nnu)	1	(ninnu)
III	Consonants I past end	(i), (in), (n), (u), (j)	228	(akarr̥i), (ūṭṭi), (cīnti)

Classification of Malayalam Verbs – A Computational Attempt

Kumar, Sulochana Jayan (2011) of C-DAC Thiruvananthapuram, has attempted a computational classification of Malayalam verbs following AR's and Sooranad Kunjan Pillai's classification. Total 53 paradigms are identified based on the morphophonemic changes appear when the past tense suffix joined with the verb stem. Common inflections are listed together, and the exceptions are listed separately.

Table 4. CDAC's verb classification

Paradigm Class	Structures of Class	Example
PdC1	ɻ end Stem. Past tu	uɻutu 'Ploughed'
PdC2	j end Stem. Past tu	cejətu 'Did'
PdC3	ʈ end Stem. Past ʈtu	iʈtu 'Put'
PdC4	ɽ end Stem. Past ɽru	peɽru 'Gave birth'
PdC5	a, ā, i, ī, ē end Stem. Past ɳnu	aʈaɳnu 'Closed'
PdC6	i, ē end stem, causative <i>ikka</i> infixed. Past ɳnu	aɽiɳnu 'Knew'
PdC7	ɻ end stem. past ɳɻu	uruɳɻu 'Rolled'
PdC8	ɻ end Stem. Past ɳu	viɳu 'Fell'
PdC9	l end stem. past nnu	akannu 'Went away'
PdC10	r end stem. past nnu	aʈarnnu 'Fell off'
PdC11	r, u, ū end stem. past ttu	mūttu 'Aged'
PdC12	l end stem. Past ɽru kārītam	viɽru 'Sold'
PdC13	ai end stem. Past ccu. kārītam	taiccu 'tailored'
PdC14	L, ʈ, ɽ, r, p, n, v, k, ɻ, ɳ end stem. Past ccu. kārītam	caliccu 'played'
PdC15	All Consonant end stems exclude chills. Past ccu. Kārītam	abhjasiccu 'Practised'
PdC16	a end stem. Past nnu. Kārītam	ambarannu 'Wondered'
PdC17	Consonant end stems. Past i	iʈaɽi 'Jolted'
PdC18	k end stems. Past i	iɻaki 'Shook'
PdC19	ʈ end stems. Past i	āʈi 'Rocked'
PdC20	a, ā, i, ī, e, ē, ō end Stem. Past ɳɳi	anaɳɳi 'Moved'
PdC21	a, i, e, o, ō end Stem. Past kki	uʈakki 'Got stuck'
PdC22	a, ā, l, ɻ, r end Stems. Past tti	kiʈatti 'laid down'
PdC23	ō end Stem. Past ntu	nontu 'Pained'
PdC24	ɳ end Stem. Past ɳɻu	kaɳɻu 'Saw'
PdC25	k end stems. Past ji	Pōji 'Went'
PdC26	<i>am</i> end Stems. Inflectional Structure same in PdC14.	ōkkānam – ōkkāniccu 'Nauseated'
PdC27	r end Stems. Past nnu	vannu 'Came'
PdC28	ɻ end Stems. Past ɳɻu	viɳɻu 'Desiccated'

PdC29	Exceptions of PdC24. Past ηtu	uηtu ‘Ate’
PdC30	Exceptions of PdC1. Stem porə	poruti ‘Fought’
PdC31	īr Stem. r changes to ɾ in affixation	This class not explains with example
PdC32	ɭ (chill) changes to ʎ. Inflectional Structure same in PdC14.	karuvāɭ - karuvāʎiccu ‘Tanned’
PdC33	Exceptions of PdC6	aliηnu ‘Melted’
PdC34	Exceptions of PdC19. r (chill) changes to ɾ in affixation.	This class not explains with example
PdC35	Exceptions of PdC19. η (chill) changes to ηη in affixation.	This class not explains with example
PdC36	Exceptions in Sooranad Kunjan pillai Class 13 n (chill) changes to nn in affixation.	This class not explains with example
PdC37	Exceptions in Sooranad Kunjan pillai Class 13 ɭ (chill) changes to ʎ in affixation.	This class not explains with example
PdC38	Exceptions in Sooranad Kunjan pillai Class 14. Stem end <i>am</i> deleted in affixation.	This class not explains with example
PdC39	Exceptions in Sooranad Kunjan pillai Class 7. l changes to ll in affixation.	kolə – kollunnu ‘Killing’
PdC40	ɭ (chill) end stem. ɭ (chill) changes to ʈ in affixation.	vēɭ - vēʈtu ‘Married’
PdC41	η (chill) end Stems. Past ccu	ēηkoη - ēηkoηiccu ‘Deformed’
PdC42	n (chill) end Stems. Past ccu	This class not explains with example
PdC43	r (chill) end Stems. Past ccu. in word end r (chill) change to r	This class not explains with example
PdC44	r (chill) end Stems. Past i. in word end r (chill) change to r	irunnu. This example not corrects.
PdC45	η (chill) end stems. Past i. in word end η (chill) changes to η.	This class not explains with example
PdC46	Exceptions of PdC9. Past i. Transitive forms of PdC9.	This class not explain with example
PdC47	k ending Stems. Past i. j augmented in past forms.	This class not explain with example
PdC48	r ending Stems. Past tu. U augmented in past forms. r changed r (chill) and infixed nn	This class not explains with example.
PdC49	d, z ending Stems. Past tu. In time of inflection tu change in to ccu.	This class not explains with example.
PdC50	ɾ ending stems. Past i. ɾ gemination in Affixation.	This class not explains with example.
PdC51	r (chill) ending stems. Past tu.	This class not explains

		with example.
PdC52	r (chill) ending stems. Past tti.	This class not explains with example.
PdC53	i ending stems. Past tti.	This class not explains with example.

Low clarity in Linguistic understanding, non-inclusion of aspect forms, incomplete listing of tense and modality forms and the complex 53 classifications are the major drawback found in this classification. This classification also found unfit to adopt as a computational model.

The abovementioned attempts are not complete in its orientation for using the available models for the Malayalam Morphological analyzer. Generally, the verb classification is based on verb stem ending, past tense markers and its morphophonemic alteration only which failed to cover all the inflection paradigms of verbs. Thus, the earlier classifications are inadequate to use as a computational model. Advance NLP Application based micro analysis of morphological process alone would help to develop an effective morphological analyzer. To interface with the computer science it is pre requisite to enhance a computational linguistic model. In this context the present study proposes a computational linguistics based verb classification model for verb analyzer. Taking into account of the verb stem endings, past tense markers, Morphophonemic alternates of affixed forms within the context of all verb inflected forms (Tense, Aspect, Modality) the proposed classification is attempted.

Malayalam Verb Classification – A New Paradigm

The new paradigm has reclassified total of 2053 verb stems into eleven classes (A to K).

Class A

The class A contains *jə*, *ɹu* ending Stems. *jə* and *ɹu* ending take *tu* as past tense marker and take Tense, Aspect, Modality inflections. Based on the end phoneme on the verb stem there are two subtypes identified in this class – *jə* ending and *ɹu* ending both take *-tu* as the past tense marker. Total of eleven verb stems are found in this class. As an example equally applicable for all classes, to show how the classification is done based on inflection pattern in to account, one verb stem is detailed below.

Table 5. Tense Forms

	V1	V2
Stem end	pejə	uɹu
Past	pejtu ‘Rained’	uɹutu ‘Ploughed’
Present	pejjunnu ‘Raining’	uɹunnu ‘Ploughing’
Future	pejjum ‘will rain’	uɹum ‘will plough’

Table 6. Aspect Forms

	V1	V2
Progressives 1, Present tense + uṅṭə 2, Infinitive + āṅṭə	pejjunṅṭə ‘is raining’ pejjukajāṅṭə ‘is raining’	uṅṭunṅṭə ‘is Ploughing’ uṅṭukajāṅṭə ‘is Ploughing’
Iterative 1, koṅṭə + irikkə + Tense markers 2, koṅṭə + ē + irikkə + Tense markers	pejtukoṅṭirikkunnu ‘has been Raining’ pejtukoṅṭēirikkunnu ‘has been Raining’	uṅṭukoṅṭirikkunnu ‘has been Ploughing’ uṅṭukoṅṭēirikkunnu ‘has been Ploughing’
Perfect 1, Simple- Past + irunnu 2, Contemporaneous- Past + irikkunnu 3, Remote- Past + iṭṭə + uṅṭə	pejtirunnu ‘Rained’ pejtirikkunnu ‘has Rained’ pejtiṭṭunṅṭə ‘had Rained’	uṅṭtirunnu ‘Ploughed’ uṅṭtirikkunnu ‘has Ploughed’ uṅṭitiṭṭunṅṭə ‘had Ploughed’
Habitual 1, āṛə + uṅṭə	pejjāṛunṅṭə ‘it rains’	uṅṭāṛunṅṭə ‘it Ploughs’

Table 7. Modality Forms

	V1	V2
Imperative	pejjū, pejjaṅam ‘should rain’	uṅṭū, uṅṭaṅam ‘should plough’
Compulsive	pejtē pṛṛū ‘must rain’	uṅṭē pṛṛū ‘must plough’
Negative Compulsive	pejjāte pṛṛilla ‘There is no way other than raining’	uṅṭāte pṛṛilla ‘There is no way other than ploughing’
Promissive	pejjām ‘shall rain’	uṅṭām ‘shall plough’
Permissive	pejtukollu ‘may rain’	uṅṭukollu ‘may plough’
Optative	pejjaṭṭe ‘let rain’	uṅṭaṭṭe ‘let plough’
Precative	pejjaṅē ‘make it rain’	uṅṭaṅē ‘make it plough’
Negative Precative	Pejjarutē ‘don’t make it rain’	uṅṭarutē ‘don’t make it plough’
Desiderative	pejjaṅamājirunnu ‘should have rained’	uṅṭaṅamājirunnu ‘should have ploughed’
Abilitative	pejjāvunnatējullu ‘could have rained’	uṅṭāvunnatējullu ‘could have ploughed’
Irrealis	pejtēne ‘Would have rained’	uṅṭātēne ‘Would have ploughed’
Purposive	pejjān ‘to rain’	uṅṭān ‘to plough’
Conditional	pejtāl ‘if rains’	uṅṭātāl ‘if ploughs’
Satisfactive	pejtallo ‘has rained’	uṅṭtallo ‘has ploughed’
Monitory	pejjumē ‘will rain’	uṅṭumē ‘will plough’
Epistemic Modality		
Evidential Modality	pejjām ‘might rain’	uṅṭām ‘might plough’

Judgmental Modality		
Alethic	pejjapeṭunnu ‘has been rained’	uṭapeṭunnu ‘has been ploughed’
Quotative	pejtatre ‘It is said that it rained’	uṭutatre ‘It is said that it ploughs’
Reportive	pejtupōlum ‘It seems to be rained’	uṭutupōlum ‘It seems to be ploughed’

Class B

Stem ended with *-n*, *-l* and both take *-ṇtu* as past tense marker. Twenty-eight verb stems are grouped under this class.

Class C

C type Contains of Vowel ending forms. (*-a*, *-ā*, *-i*, *-ī*, *-ū*, *-e*). This group takes *-ṇnu* as the past tense marker. One hundred thirty-four verb stems are found in this class.

Class D

Contain two stems of *-o* (*no*) ending and *-e* (*ve*) ending and *-ntu* is the past tense marker. Only two verb stems cover this class.

Class E

This based on *-ju* ending stems. *-ṇu*, *-ṇṇu* is the past tense marker. Nineteen verb stems show Class E characters.

Class F

The F class contain Stem with *-a*, *-ā*, *-i*, *-e* ending forms. *-ccu* is its past tense marker. Nine hundred eighty seven verb stems are grouped under this class. This is most productive class.

Class G

G contains both *kāritam* and *akāritam* stems. *akāritam* has only one form and its end phoneme is *-ā*. *kāritam* forms ended in *-a*, *-ā*, *-i*, *-ī*, *-u*, *-ū*, *-o*, *-ṛ*. Both *kāritam* and *akāritam* take *-ttu* as the past marker. This class has two sub types based on *kāritam*, *akāritam* dichotomy. *akāritam* subclass G1 contains only one verb stem and in G2 has one hundred and seventeen (117).

Class H

H type contain verb stem ending *-ṭə* and *l*. *-ṭə* ending are *akāritam* form which takes *-ṭtu* as the past tense marker. The *kāritam* forms normally end with *l*. This group also has two sub types. H1 *akāritam* form of elven number and H2 has three stems.

Class I

I type is based on *-ṛə*, *-l* stem ending. And both take *-ṛru* has past tense marker. The *-ṛə* forms are *akāritam* and *-l* forms are *kāritam*. In subtype I1 has three and I2 has four stems.

Class J

J Contain *-a, -u, -l, -r, -n* ending stems and *nnu* is taken as the past tense marker. Among this group the stems ending with, *-r, -l, -n* are *ākāritam* and *-a, -u, -l* are *kāritam*. *-l* forms are not geminating unlike the *ākāritam* forms. J1 contains 96 and J2 has 30 verb stems.

Class K

K class stems are ending in consonants *-k, -c, -t, -p, -ŋ, -ŋ, -n, -m, -v, -ḷ, -r, -l, -ḷ, -s, -z*. Along with these forms, ending in geminated forms *-kk, -cc, -pp, -tt, -ll, -ll, -nn* and Consonants Clusters like *mpa, ŋca, ŋka* are also found. All these forms take *i* as the past tense marker. Six hundred and seven (607) are grouped under this class.

Conclusion

The present study has established an effective architecture for verb classification of Malayalam. The study illustrates the functional sphere of verb stems of Malayalam with the active engagement of Tense, Aspect, Modality inflections. In order to explain the subtle features of the inflected verb stems, morphophonemic features have been given due importance in this classification. The main advantage of this model in computational morphology is that it has covered stem ending, past tense alignment, aspect and modality inflections, and morphophonemic contexts. Taking into consideration of different elements of the past classifications as outlined above, we have found that there is a ground for unifying analytical framework for interfacing grammar, linguistics and computational linguistics for which we suggested this model. It may be argued that this classification may be incorporated within the scope of developing an effective morphological Analyzer. The architecture proposed here is presented for developing the software applications.

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SENTENCE COMPREHENSION IN CHILDREN WITH SPECIFIC LANGUAGE IMPAIRMENT

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Abstract

Purpose: This study investigates sentence comprehension in Yemeni-Arabic SLI children within the framework of domain-specific theories of SLI. The study aims at achieving three major goals. First, examining the comprehension of sentences with canonical vs non-canonical word-order and assessing the hierarchical complexity of sentence comprehension in SLI children compared to the typical developing children (TD) through testing 3 structures of word-order. Second, identifying the effect of interaction of group by word-order structures. Third, comparing the errors pattern and frequency in sentence comprehension in SLI and TD groups in order to point out whether there is congruency or discrepancy in the quality of errors committed by the two groups. Method: 20 SLI children and 20 TD children (age: 7 – 9 years) participated in the study. The participants were matched on gender, mother's literacy and family- income. The subjects point to the picture that depicts the meaning of the sentence they hear. The test materials consist of 40 cards with an array of 4 pictures per card. The subject indicates to the right picture that represent the meaning of the sentence read to him/her from the four choices; reversible action by two animals, adjectival meaning and a distractor.

Keywords: *Language, Comprehension, Impairment, Specific Language*

Introduction

Specific language impaired children exhibit some language difficulties that prevent them from developing language at a typical rate in the absence of physical, neurological or socio-economic conditions (Leonard, 1998). Several studies tried to explain the cause behind this deficit. A considerable body the literature relates the disorder to genetic factors based on researches on twins (Bishop, 2006; Rice, 2007) while other studies dealt with the domain-specific accounts of the SLI suggesting that this disorder is caused by the impaired or underdeveloped linguistic profile of the child. These theories are like the Sparse Morphology Hypothesis (Leonard, 1992), the Grammatical Agreement Deficit (Clahsen, 1989 & 1991) and the Optional Infinitive Hypothesis (Rice, Wexler & Cleave 1995). Other studies also claim that SLI is a result of defective declarative memory (Ulman, 2001). This hypothesis postulates that SLI is caused by a defective association of semantic meaning to words and the speed of retrieving the grammatical information from the procedural memory.

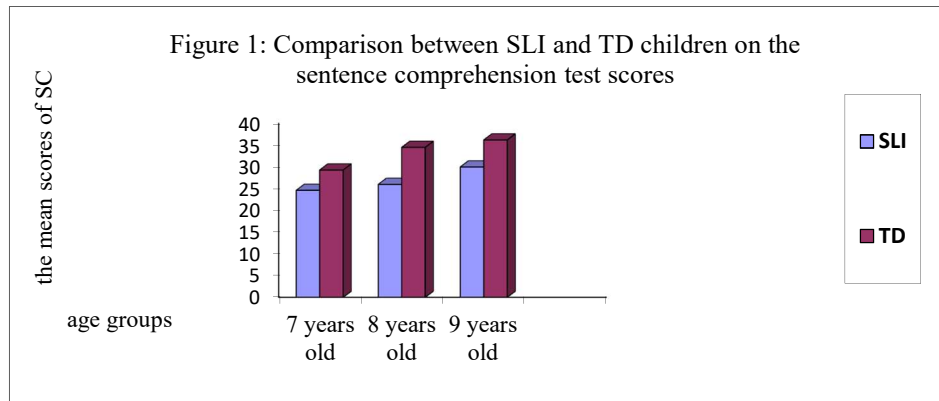
Methodology

Participants

Forty Yemeni Arabic speaking children participated in the study 20 children are diagnosed with specific language impairment (SLI) and 20 typically developing children (TD). The table below illustrates their characteristics.

Table 1: Characteristics of the Participants

Age group	SLI	TD
7 years Number (male : female)	9 (6:3)	8 (4:4)
8 years Number (male : female)	7 (4:3)	7(4:3)
9 year Number (male : female)	4 (2:2)	5 (3:2)
Total	20 (12:8)	20 (11:9)



Materials and Data Elicitation

The Sentence Comprehension test examines the comprehension of different syntactic structures (word-order) in Arabic. The test consists of 20 cards on each card 4 pictures in which only one picture represents the target and the other three others are distractors. The child is asked to point to the right picture that depicts the meaning of the sentence read to him by the researcher. Each card contains four pictures: two pictures of reversible action by two animals, adjectival meaning and a distractor. The stimuli were designed to assess the effect of word order and grammatical load on sentence comprehension in Yemeni SLI children. The design of the study is 2(groups: SLI, TD) x 4(word order: SVO, OSV, OVS). The children were given two test trials in order to understand the test procedure and they were instructed in Arabic translated as “this booklet contains twenty card in each card there are four pictures. I am going to show you the card and you indicate to the picture that I am describing. OK!”. For example, “point to the picture of ‘the cow combs the elephant’”. The child is given 1 for the correct answer and 0 for the wrong answer. The test is taken twice after scrambling the cards and changing the order. The child two trials will be summed up and the participant can get a maximum score of 40. The results were recorded and statistically analyzed.

Results

The stimuli were designed to assess the effect of word order and children groups on sentence comprehension in Yemeni SLI children. The design of the study is 2(groups: SLI, TD) x 3(word order: SVO, OSV, OVS,). The data analysis procedure was carried out in order to test the qualitative and quantitative effect of the independent variables represented by

sentence order (3 structures) and the group (2 groups with three age-bands each) on the dependent variable represented by the percentages and patterns of errors committed by SLI children compared to their TD peers. The measures of discrepancy and correlation were applied on the data in order to identify the relation and correlation interactions within and among the groups in the study.

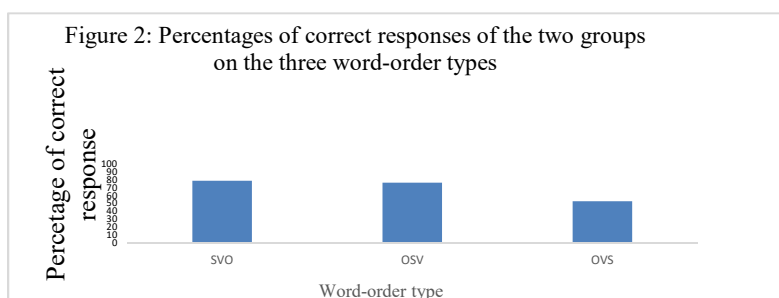
Main Effects of Group Type

The results of the study are represented in the tables and figures below. The tables and figures summarize the performance of all children on the Sentence Comprehension (SC) test. The results show that children with SLI consistently lagged behind their typically developing (TD) peers in their scores on the SC test. One-way ANOVA showed significant differences in the groups' performances.

Table 2 and figure 1 illustrate the differences in sentence comprehension by the three SLI age groups and their TD peers (7 years, 8 years and 9 years). The one-way ANOVA reflected significant differences in the TD group's performances $F(3,85) = 31.9, p < .001$. However, the post-hoc test with Bonferroni correction demonstrated that the TD groups were not significantly different from each other except for the age band of 7 and 9 years. Age band 7 was significantly different from age band 9 and scored lower in the test $t(45) = -4.1, p < .001$. This difference might be evident of typical development of sentence comprehension of the TD children. SLI groups (age band: 7, 8 & 9 years), on the other hand, were not significantly different from each other in the multiple comparison, which suggests that their sentence comprehension abilities did not develop compared to their chronological age.

Table 2: means (standard deviations) for performance on the sentence comprehension test

	Group Age	SLI	TD
7 years	Mean of Raw score (standard deviation)	24.63 (4.56)	29.3 (3.39)
	Range	18-31	24-37
8 years	Mean of Raw score (standard deviation)	26.00 (4.52)	34.5 (3.50)
	Range	20-31	27-38
9 years	Mean of Raw score (standard deviation)	30.00 (5.19)	36.2 (4.07)
	Range	21-35	32-39
Total	Mean of Raw score (standard deviation)	26.78 (5.78)	33.33 (4.64)
	Range	15-35	23-39



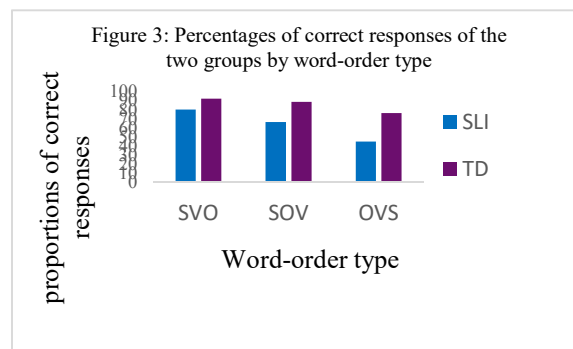
Overall, the TD group performed significantly better than the SLI group ($p < .001$) in the pair-wise comparison. The SLI children scored always lower than their TD peers in the test. Moreover, figure 1 shows that the 9-year old SLI children had a mean score that is similar to the 7-year old TD children.

Main Effect Word-Order Structures

There are three word-order structures in the sentence comprehension test. The effect of these three word-order structures complexity based on their canonical and non-canonical orders on the performance of the SLI and TD groups is illustrated in table 3 and figure 2.

Table 3: Proportions of correct responses in the SC based the word-order structures for the two groups.

Word order	Mean	Standard deviation
SVO (NP1VNP2)	78.65	11.50
OSV (NP2NP1V)	76.40	21.10
OVS (NP2VNP1)	52.50	19.05



Word-order types were understood differently by the groups. The difficulty increases as the word-order becomes more non-canonical. The difference between the canonical word order SVO and the non-canonical word order OSV and OVS was measured using the pair-wise comparison with Benferroni correction and the results show that there was no significant difference in the scores between SVO and OSV which might suggest that even if the NP2 is moved from its place, the sentence difficulty is still easier to understand. However, when the movement of the verb and the subject NP1 to create the OVS structure, the difficulty multiplied and the pair-wise comparison shown significant differences SVO and OVS ($p < .001$) and OSV and OVS ($p < .001$). The two non-canonical word-order pose different degrees of difficulty to the children. VOS proved to be the most difficult to understand. The possible explanations for such differences are discussed in the discussion section.

Group by Word-Order Type Interaction

The group by word-order type interaction was significant as the performance on the word-order types varied based on the participant's group $F(4,75)=3.65, p=.01$. The group's performance on the word-order types are represented in table 4 and the bar chart 3. The pattern of group by word-order type interaction is also depicted in figure 4.

Table 4: Means and SDs of the percentages of correct responses on SC test for the two groups by word-order type.

Word-order type	SLI Mean (SD)	TD Mean (SD)
SVO (NP1VNP2)	80.07 (13.66)	92.02 (6.31)
SOV (NP1NP2V)	66.30 (25.41)	88.78 (11.58)
OVS (NP2VNP1)	45.05 (11.37)	76.41 (12.73)
Total Mean	63.81 (12.35)	85.73667 (5.92)

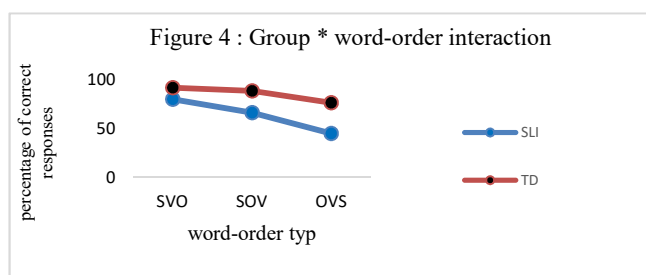


Figure 4 shows that the patterns are characteristically different for the two groups. The TD group had a steady decline in the performance based on the difficulty of the word-order structure with a clear trend that the difference between SVO and OSV is insignificant. However, the performance of SLI children dropped dramatically as the word-order became less canonical. Their percentage degraded sharply from around 80% in SVO to about 30% in OVS. This result might prove that the SLI children face difficulties to comprehend non-canonical and complex sentence structures.

The performance of the two groups on SVO was comparable. Whereas their performance on OSV and OVS was significantly different. The TD group showed little difference in the percentage of correct responses between SVO and OSV meanwhile the difference between SVO and OVS was noticeably clearer. The TD group reflected the following degrees of word-order difficulty ($SVO \leq OSV < OVS$). The performance of SLI children, on the other hand, was significant between (SVO and OSV) and (OSV and OVS) and they reflected the following degrees of word-order difficulty ($SVO < OSV < OVS$).

Discussion

This study demonstrated that the Arabic-speaking children with SLI have difficulty in understanding non-canonical word-order and this difficulty becomes more challenging as the word order involve more number of movements. Although their performance was

comparable with their TD peers, the difference changed dramatically as the word order becomes more non-canonical. This difficulty in understanding complex sentences can be a clinical marker of SLI in Arabic. This difficulty can be better accounted for by the domain-specific theories that relate SLI to the linguistic factors represented in grammatical complexity and noun phrase movements. The results of this study are also consistent with the results from other languages that SLI children have difficulties to understand sentences with complex linguistic structures like movements (Abdallah, 2002, Marinis & van der Lely, 2007 Montgomery, Gillam, Evans & Sergeev, 2017). The domain-general theories failed to explain the difference in the children's performance in the two types of non-canonical word-order OSV and VOS as they propose that these two word-orders exert similar degrees of difficulty for processing speed and memory capacity with minor difference in favor of VOS because it involves more distance between the NP and its coincident. Therefore, these theories predicted the word-order difficulty to look like this (SVO < OSV ≤ OVS). However, the results prove that this prediction was not exact as difference was so significant as it dropped from 58% for OSV, which is acceptable, to 32% for VOS, which illustrates a severely impaired comprehension. Moreover, there was no significant differences between the scores of the TD and SLI children in the first and second trial of the test which suggests that they did not rely on procedural memory to predict the right picture that represents the sentence read to them by the examiner.

Domain-specific theories, on the other hand, predicted that the non-canonical word-order poses different degrees of difficulties to SLI children based on the number of movements it involved. Therefore, their prediction for the results for the three word-orders in this study was (SVO < OSV < VOS). This prediction was true for the results of this study. The Grammatical Complexity account (e.g. van der Lely, 2005) predicted that VOS would be more challenging to Arabic SLI children as it involves more movements than OSV. In the OSV word-order, the NP2 moved to the front position leaving a trace that is connected by a chain to the moved constituent. This trace also transfers the thematic role assigned by the verb to the moved NP. In VOS, on the other hand, there is an additional movement of the verb to a higher node, therefore, this additional movement exerts more grammatical complexity to SLI children whose grammatical file is vulnerable beforehand.

Conclusion

The study examined the comprehension of complex grammatical sentences in Arabic-speaking children with SLI by comparing their performance to their typical peers. All participants listened to reversible sentences with three different word-orders. The sentences consisted of one canonical, (default) word-order (SVO), one word-order with NP2 (object) fronting (OSV), and one more complex word-order in which both the NP2 and the verb are fronted (OVS). Both fronted word-orders have a clitic that shows co-reference with the fronted NP2. Results of this experiment show that children with SLI scored significantly worse on the test when compared to TD groups. Though children with SLI performed comparatively well on canonical SVO sentences where their scores were comparable with their TD peers, their scores on the complex sentences with NP-fronting were dramatically different. In sentences with object-movement (NP2), their scores were significantly less than the age-control group, and in sentences where the object (NP2) and the verb precede the subject (NP1), their results dropped sharply compared to their age-controls. These significant

difficulties in comprehension of these complex sentences are consistent with the studies that reported that children with SLI have problems understanding non-canonical word-orders, therefore complex structures such as passive sentences, object relative clauses, and object wh-questions pose real challenge to these children.

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KINSHIP TERMS WITH REFERENCE TO HAJONG LANGUAGE OF ASSAM

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Abstract

This paper is an attempt to study the kinship terms in Hajong, one of the endangered languages of Assam. The main goal of this paper is to study the detailed description and analysis of the Kinship terms and its forms of Address and Terms of Reference in Hajong. Hajong is an undocumented language which is mainly spoken in the Mymensingh district of Bangladesh and in Arunachal Pradesh, Assam and Meghalaya in India. The present data were collected by means of questionnaire, interviews and observations from native speakers of Hajong living in Goalpara, Chirang, Bongaigaon districts of Assam. The results indicate that Hajong follows the patrilineal system of kinship. Long before converting to Hinduism there was existence of matrilineal clan system and this clan were known as 'nikanis', (Hajong, 2002) but this system no longer exist to the present generation. It is seen that in Hajong kinship terms Hajong language differentiates kin on the basis of generation, age within a specific generation, gender, through siblings and offspring's. The forms of Address and Terms of Reference is confined to the cultural pattern of their community. The study investigated address terms in both direct forms of introduction and indirect address forms, which further analyzed politeness strategies taking the consideration upon the age, gender and power issues.

Keywords: *Kinship Terms, Forms of Address, Terms of Reference*

Introduction

A kinship term is employed to designate a category of kinsmen; a kinsman an individual to whom one (ego) is related by genealogical connection, and genealogical connection are those culturally posited relations among individuals which are presumed to be established by processes of conception and birth and which are held to be inalienable and congenital (Sheffler, 1972). Anthropologist Lewis Henry Morgan who first performed survey of the kinship terminologist used around the world discusses different sets of kinship terminologies viz., kin terminologies distinguish between sexes (i.e., the difference between a brother and a sister) and between generations (i.e., the difference between a child and a parent). Moreover, he argued, kin terminologies distinguish between relatives by blood and marriage. He also gives the distinction between descriptive and classificatory kin terms. He defines descriptive terms as referring to only one type of relationship, while classifications ones as referring to many types of relationships. According to Stone (1997: 5), kin is the recognition of a relationship between persons based on descent or marriage. If the relationship between one person and another is considered by them to involve descent, the two are "consanguine" (blood) relatives. If the relationship has been established through marriage, it is affinal.

This article is an attempt to study an undocumented kinship terminology of Hajong, one of the endangered languages of Assam. It is seen that till date no research has been done on kinship terms of Hajong as far as my knowledge goes. Therefore it is an attempt to study kinship terms of Hajong in the light of descriptive tradition of Himalayan linguistics and anthropology. Hajong is classified in the Ethnologue as Indo-European, Indo-Iranian, Indo-Aryan, Eastern zone, Bengali-Assamese (Gordon, 2005). Hajong is a term used both for language and community. Hajong language is recognized as one of the tribal languages of Assam. Hajong is mainly spoken in the Mymensingh district of Bangladesh and in Assam, Arunachal Pradesh, and Meghalaya. In Assam Hajong is spoken in the Karbi Anglong and North Cachar Hills. And in the plains districts of Assam Hajong is scattered in Lakhimpur, Nogaon, Dhubri, Bongaigaon, Chirang, and Goalpara district. The total number of Hajong speakers according to chronological population list of Tribes in Assam as per as 2011 census is 34,253 in plains and in hills is 436. Due to various external and internal forces Hajong language is in endangerment. It is seen that language is yet to be codified and no literature is available from the linguistic aspect. It is used in fewer domains, and uses fewer of its registers and gradually in near future it might stop passing it on to next generation if present situation continues. It has no official support of the state and has fewer speakers. External forces of language shift for Hajong can be economics, political, educational. Internal forces are some Hajong member's negative attitudes towards one's own language (Narzary, 2017). Keeping in mind the consequences of language endangerment, the present paper is an attempt to document the kinship terms of Hajong language.

Objectives of the Study

It is seen that till date no research has been done on kinship terms of Hajong. Therefore it is an attempt to study kinship terms of Hajong in the light of descriptive tradition of Himalayan linguistics and anthropology with more specific to lexical items and their relation to the cultural pattern of Hajong society without focusing in detailed for systematic semantic analysis. The main objective is to study the Hajong structure of kinship terminology and its forms of Address and Terms of Reference.

Methodology

The present data is collected from two main sources primary and secondary. The primary data is collected through questionnaire, interview methods and personal observations from a field visits to Goalpara, Chirang, Bongaigaon districts of Assam. The questionnaire was fashioned after those employed by SPPEL. The secondary sources are collected from books and journals.

Selection of the Respondents

The present paper is based on the data collected from 20 respondents all from Hajong individuals. Tables 1-4 report the socio- biographical characteristics of the informants, i.e., age, gender, occupation and educational background. The selected sample is divided into four age groups.

Table 1: Distribution of the sample by age

Age	No. of respondents
14-29	5
30- 45	8
46- 59	3
60-	4
Total no. of respondents	20

Table 2. Distribution of the sample by gender

Gender	No. of respondents
Male	12
Female	8
Total number of respondents	20

Table 3: Distribution of the sample by occupation

Occupation	No. of respondents
Farmer	4
Housewife	6
Businessmen	2
Teacher	3
Student	4
Retired	1
Total no. of respondents	20

Table 4: Distribution of the sample by educational background

Illiterate	8
Preparatory	4
Secondary	7
Undergraduate	1
Total number of respondents	20

Hajong Kinship Terms

The kinship structure refers to the way social relationships between individuals related by blood, affinal ties or socially defined connections are organized and normatively regulate. It is generally observed that the Hajong community has a patrilineal society. An individual's kin group or clan membership is traced through men. This system of patrilineal relationship line is called 'daidibhagi', in Hajong. The system of 'gotra', (paternal relation) is followed in the Hajong social life and the used of 'gotra,' is mostly sought for, during the time of marriage, because marriage in the same 'gotra,' is prohibited. This gotra system

seems to have introduced in the society during the process of Hinduism. Before the tracing of gotras there was existence of matrilineal clan system among the Hajongs. These clans were known as 'Niknis' or 'Nikanis', and these niknis were enquired only during the time of marriage, because marriage was prohibited between the same niknis. There were several nikni group of people such as Kendegaon, Kachhegaon, Toklegaon, Ghasegaon, Balihata, Kornojhora, Baksegaon, Purakhasia, Purahati, Purachunga, Kamakhyagaon, Bogrihati, Churabudi, Chandi, Porakhati, Dingjor, Akshigaon, Bagigaon, Katagaon, Simulgaon and Bhoragaon. This system is no longer followed (Hajong, 2002).

Formation Process of Hajong Kinship Terms

Hajong kinship terms are formed based on two kinds of relations i.e. by birth and marriage. Kinship relations in this paper have been described through both consanguinity and affinity. In this case, the consanguinity is the relation by blood or the connection of persons descended from the same stock or common ancestors. Furthermore, the consanguineal relations consist of two types of relation, viz. core and peripheral. On the other hand, the affinal relation is the relation made by marriage but not by blood. The affinal relations also consist of two types, viz. core and peripheral. Hajong language differentiates kin on the basis of generation, age within a specific generation, gender, through siblings and offspring's

Consanguine and Affinal Kinship Terms

Consanguine kinship terms are used among the common ancestors. Consanguinity is the relation by blood the connection of persons descended from the same stock or common ancestors. Consanguine kinship terms can be seen under core and peripheral kinship terms. The core consanguine relations consist of ego's parents, siblings and offspring. It is seen from Table 5 to 7 Hajong language differentiates kin on the basis of generation, age within a specific generation, gender, through siblings and offspring's. In addition to generation, the distinction has been seen on the basis of age differentiation in ego's siblings. In case of younger and youngest brothers and sisters there is no distinctive kinship terms viz., /nunu/ is used for both younger and youngest brother and sisters without any gender distinction. Same has been found on the gender distinction of twins' male and female where similar compound word / jangosawa/ is commonly used.

The core consanguine relations in Hajong are given below:

Table 5: The Core Consanguine Kinship Terms

Relation	Address Terms
Father	baba
Mother	muiuu
Son	pola
Daughter	dʒ ^h eu
Elder brother	dada
Middle brother	madʒuŋa dada
Younger brother	nunu

Youngest brother	nunu
Elder sister	buini
Middle sister	madzunjabuini
Younger sister	nunu
Youngest sister	nunu
Twins male	džangosawa
Twins female	džangosawa

Peripheral Consanguine Relations

The peripheral consanguine relations are looked from the parent's up generation and the parent's same generation. They are not core consanguine relations because it is not primary kin. For example, father- mother, father-son, sister-brother are primary kin but father's brother, father's sister, grandfather, grandmother etc., are not primary kin rather related through primary kin. Table 6 presents the Hajong peripheral consanguine relations.

Table 6 : From Parent's up Generation Peripheral Consanguine Terms

Kinship relation	Kinship terms
Great grandfather (father's side)	adzo
Great grandmother (father's side)	abu
Great grandfather (mother's side)	adzo
Great grandmother (mother's side)	abu
Grandfather (father's side)	adzo
Grandmother (father's side)	abu
Grandfather (mother's side)	azo
Grandmother (mother side)	abu

Table 7 : The parent's same generation Peripheral Consanguine Terms

Kinship relation	Kinship terms
Father's elder brother	dedo
Father's younger brother	kaka
Father's elder sister	p ^h up ^h u
Father's younger sister	p ^h up ^h u
Mother's elder brother	mama
Mother's younger brother	mama
Mother's elder sister	dit ^h wui
Mother younger sister	mahi

Parent's same generation peripheral consanguine relation differentiation of kin on the basis of age, father's elder brother is addressed as /dedo/ and to younger as /kaka/ but in the case of father's sister (elder, younger) same term is used as /kaka/. A separate terms is applied from mother side for mother's brother (elder, younger) as /mama/ and mother's sister

(elder, younger) as /dit^hwui/ and /mahi/ with age distinction. In parents up generation peripheral consanguine terms we can recognize the gender differentiation based on sex where /ajo/ is used for grandfather and /abu/ is for grandmother and there are no separate terms for father and mother side

Core Affinal Relations

The relations made by marriage but not by blood are called the affinal relations. Similar to consanguinal relations, the affinal relations also have two further types: Core and Peripheral affinal relations. These core and Peripheral affinal relations are discussed below.

The core affinal relations are made by the ego's father, mother, siblings and offspring's. This relation differentiates kin on the basis of age and gender. They are gradually treated in the following ways:

Table 8: Core Affinal Relation through Father

Kinship relation	kinship term
Father's elder brother's wife (elder)	dit ^h wui
Father's elder brother's wife (younger)	kaki
Father's sister's husband (elder)	mama
Father's sister's husband (younger)	mama

Table 9: Core Affinal Relation through Mother

Kinship relation	Kinship terms
Mother's elder brother's wife (elder)	mami
Mother's elder brother's wife (younger)	mami
Mother's sister's husband (elder)	moha
Mother's sister's husband (younger)	moha

Table 10: Core Affinal Relation through ego's siblings

Kinship relation	Kinship terms
Sister's husband (elder)	biŋsi
Sister's husband (younger)	b ^h uinizaŋoi
Brother's wife (elder)	b ^h uji
Brother's wife (younger)	b ^h urbao

Table 11: Core Affinal Relation through ego's child

Kinship relation	Kinship terms
Son's wife	b ^h uo
Daughter's husband	Jaŋoi

Peripheral Affinal Relation

The affinal relations through peripheral consanguineal relations are known as the peripheral affinal relation and it differentiates kin on the basis of age and gender. In Hajong this relations are established through different relation discussed below

Table12: Peripheral Affinal Relation through ego's wife

Kinship relation	Kinship terms
Wife	magu
Wife's elder brother	borgiri
Wife's younger brother	hala
Wife's elder sister	zilani
Wife's younger sister	hali

Table13: Peripheral Affinal Relation through ego's husband

Kinship relation	Kinship terms
Husband	b ^h atar
Husband's elder brother	bahur
Husband's younger brother	hala
Husband's elder sister	zilani
Husband's younger sister	hali

Kinship Terms of Gender Differentiation

Morphologically, inflectional feminine suffixes are added to the masculine noun bases to form feminine gender.

i. / - i/

From Kinship Terms

Masculine

kaka 'father's younger brother'

mama 'mother's brother'

moha 'mother's sister's husband younger'

hala 'wife's younger brother'

hara 'widower'

b^hustu 'brother's son'

Feminine

kaki 'father's younger brother's wife'

mami 'mother's brother wife'

mohi 'mother younger sister'

hali 'husband's younger sister'

nari 'widow'

b^husti 'brother's daughter's

ii. /-ani/

hajon 'male hajong'

hajon -ani 'female hajong'

deosi ‘priest’

deosi –ani ‘priest female’

iii. /-ni/

nati ‘grandson’

nati-ni ‘granddaughter’

bag^hnuu ‘nephew’

bag^h-i-ni ‘niece’

Forms of Address and Terms of Reference

Address Forms

Man being a social animal need an address forms for smooth functioning of communication with others in order to maintain a peaceful relationship among others in a society. Social interaction involved positive interaction which is politeness behavior and negative interaction which is impoliteness behavior depending upon the situation and circumstances of the individuals or group. There are some general rules to address a person taking into consideration several social factors such as age, gender, occupation, higher social status, etc., Braun (1988) stated that address terms are words and phrases used for addressing a person. They refer to the interlocutor and thus contain a strong element of deixis. On the other hand, A situation that demands an S and R as well as common referent that may or may not be present at the scene of conversation is the focus of the ‘terms of referent’ (Abbi, 2011:230). Abbi further said that in the absent of the referent he or she can be referred to by the referent first name or including the various combinations thereof, depending upon the social variables or with the third person pronouns.

This direct address forms can be divided into three types. They are A. Names and various combinations thereof, B. kin’s address forms, C. Second person pronouns (Abbi, 2001:228)

Names and Various Combinations

Following are the model adopted by Yang (2010) on ‘General rules of form of Address’ in English.

1. Name Examples

- (i) full name “A rise! Horatio FliydBeanish, do you know we are at war?”
- (ii) first name “ They are on your desk, Robert”
- (iii) nickname “ Jonny, there’s something I have to tell you.”

2. Title Examples

- (i) title concerning family relationship “ All right now, children! Outside for your walk, father’s orders.
- (ii) title of occupation “ Operator, could you please put through a call to Copenhagen?”

(iii) title of rank “ You are right , captain.”

(iv) honorifics “ Your Royal Highness, twenty-four hours. They can’t be blank.

(v) other titles “Oh, darling.” / “You dogs!” / “What do you want, fellow?”

3. Title plus name Doctor Smith

4. No-naming or Φ . “Good morning”

There are few items like English Mr., Sir, etc., which are generally affixed after the first name (fn) or surname (sn) or even after some words referring to certain professions. These items will be called address words. Address words can be used in isolation, too, i. e. they can be used like sir, or madam (Das, 1968:21).

In Hajong, generally, the most common form of address words is added to first name (fn), second name (sn) and professional name depending upon the degree of formality, intimacy and location. The address words such as babu is added in a form of respect to the first name, second name and even to the professional name and connotation of this meaning is related to a person belongs to the higher level of the society. For example, TrididBabu, HajongBabu, andMastorBabu ‘Teacher Babu’, Daktarbabu ‘Doctor Babu’, not LebarBabu ‘LebourBabu’ which carry low status. Therefore the power relation and solidarity is does present in this community. Most of the time the word ‘sir’, is use in academic institutions, among government officials however in Hajong villages ‘sir’ is referred to a person having a higher level of the society. A person can also be referred by his professional names e.g. mastor ‘Teacher’, narse ‘ Nurse’, daktar ‘ Doctor,’ dokandar ‘ shopkeeper’, etc without adding address word ‘babu’.

Kin’s Address Forms

Kin’s address forms can be divided into two i. Identical address forms and reference forms i.e., those that belong to the non-affinal relations and ii. Different address forms and reference forms i.e., those that belong to the affinal relations (Abbi, 2001: 229)

(i) Terms of Reference and Address are Identical

Terms of reference English translation Wife/husband of person mentioned in column 1

muiumother	baba
abu father's mother	ajo
dedofather'selder brother	dithui
pupofather's elder sister	pupu mama

(ii) Different Address Forms and Reference Forms

Terms of reference Forms of address

uhur ‘father-in-law’ baba ‘father’

uhri ‘mother-in-law’ muiiu ‘mother’

jilani ‘husband's elder sister’ buini ‘sister’

jilani ‘wife's elder sister’ buini ‘elder sister’

hala ‘wife's younger brother’ dada ‘elder brother’

With regards to the terms of reference dada ‘brother’, ajo ‘grandfather’, abu ‘grandmother’, is even use with strangers outside of family in the society to bring a closer relationship to others as a sign of respect.

genda ‘male infant’ is used to address one’s own son. gendi ‘female infant’ is used to address one’s own daughter.

Reference Terms

Address Terms

Addressing a child (boy)

genda, sonara, nunu, by name , by nick name

Addressing a child (girl)

gendi, sonara, nunu, by name, by nick name

Pola ‘son’

seŋgra, by name, by nick name

jheu (daughter)

seŋgri, by name, by nick name

bhatar (husband)

g^hurmun, Third person pronoun ‘oi’, by nick name

magu (wife)

g^hurmun, Third person pronoun ‘oi’ ,by nick name

Second Person Pronouns

The address forms are generally use in second personal pronouns. According to Abbi (2001:229) Most of the Indian languages make a three-way distinction in the 2nd person pronoun as in Hindi example:

Honorific	Ordinary	Intimate
up	tum	tu

However, unlike other Indo-Aryan languages like Hindi, Bengali who has ‘three forms in second person: apni, tumi and tui all meaning you, the difference being 'honorific', 'ordinary' and 'inferior or intimate' respectively’ (Das, 1968) Hajong does not have three –way 2nd personal pronoun distinction. Generally by using i. the address terms ii. Personal pronoun ‘toi’ with the name/ address terms iii. Professional name with toi ‘you’ overall indicate the honorific status. But due to the influence by the mainstream culture they now use apni ‘you’

to indicate honorific status. It is also worth mentioning that in the third form there is no distinction of gender. Example in Hajong:

Honorific	Ordinary	Intimate
apne / toitoitoi	toi	toi

Second person pronouns

Case	Singular	Plural
Nominative	toi	tora
Objective	to-gin/to-ge	tumu-gin/tumu-ge
Genitive	to-la	tum-lu
Locative	to-la-te	tum-lu-te

Third Person Pronouns

Singular Plural

Case	Proximal	Distal	Proximal	Distal
Nominative	ei	oi	era	ora
Objective	e-ge /	o-ge	im-lu/	um-lu/
Genitive	e-la	o-la	im-lu	um-lu
Locative	i-du-ni	u-du-ni		

Politeness Strategies

A choice of an address term signals the relationship between language and society and how a person imagines his/her relationship with the addressee within this society. Address terms, therefore, provides sociolinguistic information about the interlocutors as well as pragmatic aspect of the situation (Özcan, 2016). Being confined in a society with multilingual communities Hajong community also use politeness strategies to maintain a peaceful relationship in a community. The theory of politeness of Brown and Levinson (1978, 1987) is a pioneering work to begin with however, here, the study has not gone deep into this theories. The different degrees of politeness in Hajong people has been executed in various lexical level using the greeting words , honorifics, personal pronouns, choice of specific lexical items, kin terms and title names. Greeting words : loan word *nomaskar* ‘ it is a greeting or gesture of respect to say hello ‘

Honorifics : *dajoria, mahasoi, guruji* (loan words) is used to show honorific meaning

Personal pronouns : Sometimes the plural amru‘we‘ is replace with moi‘i‘ in public meetings, family gathering etc to show politeness.

Choice of specific lexical items: Choosing the specific lexical items for specific purpose correctly does help to retain politeness. For example, the taboos words are usually avoided to speak out in front of the male members. The words danhara ‘baren woman’, j^hawat^hi ‘married woman who has no children’ cannot be addressed in order to maintain the politeness behavior.

Kin terms: Using to kin terms and title name has been discussed earlier however metaphorical usage of kinship terms with non-kin is widely practice in the community. Use of kinship terms such as Uncle, grandfather, grandmother, sister, brother with non-kin is practice in order to maintain a politeness behavior. Friends bearing a same name come into a relationship which is named as mita ‘friend bearing same name’ and miti-ni ‘friend’s wife bearing same name’

Conclusion

Even though Hajong practices patriarchal tradition and the social convention affiliates patrilineal kin relationship, still at the same time kin relationship also structured in association with matrilineal affiliation. Due to long contact with the dominant languages it is seen that some pure form of Hajong kinship terms is being replaced by mixed Hajong. Hajong language differentiates kin on the basis of generation, age within a specific generation, gender, through siblings and offspring’s. This present work is an initial preliminary work for further research to undergo. Based on this preliminary paper more elaborate study is needed in different approaches and aspects to have a greater picture of the kinship terms in Hajong. It is in need of extensive research in the area of documentation for Hajong language.

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RT CHANNEL AND CNN CHANNEL AS CASE OF CRITICAL DISCOURSE ANALYSIS

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Abstract

This paper provides an overview of the analysis of the problem that happen Syria. It starts with highlighting the importance of Critical Discourse Analysis (CDA). In details, this study discusses the introductory part of the study on Critical Discourse Analysis of Newspaper Headlines in two contexts which are RT Russia channel and CNN American channel Newspaper in online platform. The model that has been developed based on Van Dijk's model of Critical Discourse Analysis theory that eventually act as a backbone of this recent study. The result show that there is both channels use their own need to manipulate the reader and fabricate the stories the important goal, Also use of the sentences is completely different from RT channel and CNN channel.

Keywords: *Critical Discourse Analysis, Headlines, Cognition*

Introduction

Critical Discourse Analysis (CDA) is an important discipline and known as a method which aiming to unveil the relationship between language and ideology through analysis of text features in discourses and the context in which the text is produced. In further, Critical Discourse Analysis (CDA) is concerned on the dynamics of language usage in a given community. This dynamism is read through social forms of society such as inequality, dominance, social power abuse, marriage, insecurity, marginalization and political related actions. It equally looks at how these forms are enacted, legitimized, reproduced, and resisted by text and talk in the social and political context (Van Dijk, 1993).

According to Fairclough and Wodak (1997), CDA does ideological work where it constitutes society and culture with the nature of being interpretative and explanatory. Therefore in this case, he authors hold that social language management which can be classified under micro and macro level; discourse verbal interaction belongs to micro level of social order while power, dominance and inequality between social groups belong to macro level of analysis. In relation to this matter and one of the reasons CDA has been chosen as the important aspect in this study due to its nature that is primarily interested and motivated by pressing issues.

It is also can be considered as an attempt to better understand a text through discourse analysis. In short, CDA is a field of study that has diverse ways of creating or reproducing meaning from language use, that is using language consciously or unconsciously to express the original minds. These layers of meaning can be explored critically, in details and interestingly when it concerns on important aspects that control human's life in the concept of power and ideology. News has become an important source of information for everyone in this world which revolved on the current state, situation and condition of every aspect which occur daily, already happened and will happen. People will look and read this

source of information every day and it becomes daily habit for almost everyone. To make it more efficient in terms of the selection of news, headline is the first thing that they will be considered before you head for more feeds. In line with the development of internet and technology, everyone at some point is exposed to and preferred to read daily news headlines in the online news portals, especially now that the use of internet have rapidly grown. Almost all existed traditional newspapers all around the countries have owned an online news portals and platforms in order to meet the demands of technological growth and people In the world of media, headlines areas important part of the news as titles are of any books or essays. They are often considered as the most important element on pages as they give readers an overall picture of the news and through them, readers may determine whether to read the entire article. It can be seen how the words used in the headline present the article's content, attract the attention of the readers and create interest in the story, and, at the same time, show the hidden meanings behind the words and phrases used by writers. All the captions in the headlines are attractively designed news summary intended to induce or attract the attention of the readers into must wanting to read the articles in the newspapers. Newspaper headlines are purposely shaped to speak the mind of the presenter or the publisher. The shape and the structure of the headline reflect the content, which is politically oriented and ideologically driven.

Aim of this Paper

- A. The aim of this paper we will find how the manipulated can take a role in the Syrian crises by coverage in the newspaper headlines in both CNN and RT.
- B. What the differences that we can see in both two channels CN and RT
- C. Explore the types of the sentences in both CNN and RT by coverage in the newspaper headlines .

The Model

The socio-cognitive model put forward by Van Dijk, and presented below in Figure 1.1.

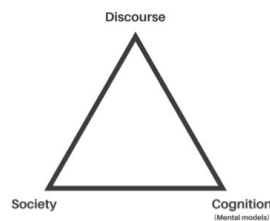


FIGURE 1.1 Graphic representation of Van Dijk's socio-cognitive approach to the study of discourse (Van Dijk, 2009)

Central to this triangle, and strictly related to the cognitive element, are the notions of mental models and context models. Mental models are the subjective ways in which individuals represent, and consequently understand, a situation in their episodic memory, according to their observation or participation in it (Van Dijk, 2016). Thus, different writers or readers develop different personal mental models of the events or situations they write or

read about (Van Dijk, 2016). Context models on the other hand, are a specific type of mental model that represent instead the ongoing communicative situation or experience in which language users are involved, they are subjective representations, and they regulate how discourse is processed or adapted according to the social environment (Van Dijk, 2009). Writers or readers construe context models about the communicative situation in which they are participating (Van Dijk, 2016). This type of mental model demonstrates how it is not some kind of objective social fact that regulates how we talk or write, but rather our subjective way of understanding or constructing this social fact (Van Dijk, 2008).

Data Analysis

In this section I will select and do an analysis to so headlines that talk about the Syrian crises in 2015 by choosing 3 report from RT news channel and 3 report from CNN channel and use the model van dijk through using the theory of critical discourse analysis.

CNN Headlines

1. Headlines

How can the war in Syria be stopped?

1155 words

Nick Paton Walsh, September 15, 2015

This headline ask about the war and how will be stopped.

- A. Negative Lexicalisation which mean the words that are negative and how many are there I the sentence (*'Arm the Syrian opposition and remove the Assad regime with military force'*; *'This option was toyed with by Western leaders in 2013 when they debated punitive strikes against the Assad regime for the use of chemical weapons in Ghouta'*; *'The hope is the Assad regime would stop its indiscriminate bombing'*). This sentence are arranged in perfect order and it's reflect in the mind the negation especially in the viewer's thoughts.
- B. Exaggeration terms are present here these words between the parentheses are overstatement (*'Assad's bombardment and massacres are at the root of the uprising; Syria was a problem from hell a couple of years ago'*) the goal of this is to add so intention to the reader and make the reader react with the difficulties that they the one who is responsible is the government.

2. Headlines

U.S. to take at least 10,000 more Syrian refugees

1349 words

Laura Koran, Elise Labott, Jim Acosta and Deirdre Walsh, September 10, 2015

- A. Negative Lexicalisation, I this report the author mention the lexical words negative connotation (*'James Clapper said Wednesday that the current migration is a "disaster of biblical proportions" that poses an opportunity for terrorist groups such*

as ISIS to "infiltrate operatives among these refugees." '). They refer to as the final salvation to this crises from the power.

- B. The Compassion tool, the author play with key of sympathies to help and rescue people from the, massacre('In all, about 1,500 Syrian refugees have been admitted to the United States since the start of the Syrian conflict in 2011, the vast majority of them this fiscal year').

3. Headlines

Russia launches first airstrikes in Syria

1379 words

Ed Payne, Barbara Starr and Susannah Cullinane, October 1, 2015

- A. Negative Lexicalization, the author writes in the report the negative words (*'Russian strikes "will inflame" Syrian war'*). Some words like inflame it's refer to the Russian role which mean that Russian have great influence to flam the situation in Syria. (*'Russia says it conducted airstrikes on eight ISIS targets'*) CNN it wants to send a message to the reader that the role of Russian is doubtful.
- B. Exaggeration, CNN exaggerates by mentioning that Russian role is like evil who flame all the situation in Syrian, reference to 'inflaming civil war', 'killing civilians', 'breaking promises' and 'hidden intentions' are used to refer to the Russians.
- C. The Warning strategy, a tis procedure mention here that the intention of the Russain is different from the US (*'I'm looking at the capabilities and the capacities that are being created and I determine from that what might be their intent. These very sophisticated air defense capabilities are not about ISIL. They're about something else'* '). Here the US must be aware from the intention of Russain and what are the sequences of this action in Syria.

RT

1. Headlines

Fractured Syrian opposition meets in Kazakhstan

395 words

27, May, 2015

- A. In the Negative Lexicalisation is concerned, the writer of RT he use this words 'declare' which to refer US and there work (*'While declaring the need to fight ISIS, Washington continues to demand the overthrow of Assad in favor of "moderate opposition."* '). They said that the Al-assd is the one who fight the terrorism by his soldiers and because he is the legitimize leader.
- B. The exaggeration the writer mention an 'armed rebellion' (*'The civil war in Syria began in 2011, when the US-backed opposition began an armed rebellion against President Bashar Assad's government during the so-called Arab Spring'*).here he said that those people who fight again Al-assad all of them are foreign people and the packed with multiple types of weapons and fight the authority.

2. Headlines

Syrian refugees in Lebanon fear fleeing unrest again, may head to Europe

552 words

3 Sep, 2015

- A. Negative Lexicalisation, the writer of RT mention the word 'fleeing' which mean that the Syrian people who are running from the danger. Also some words like "evil" in this headlines refer to the situation of Syrian people escaping from the danger.
- B. Exaggeration , the writer RT use tis word 'burden' to refer to how the Lebanese government and Iraqi government feels about the Syrian refugees (*'But according to some estimates, the figure is as high as 2 million – and more continue to arrive, RT's Paula Slier says. And for the country of 4.5 million, millions of refugees are an unaffordable burden'*). The writer mention here that the refugees suffered from the war and suffered I Lebanon and Iraq also in this scene they blame the west and US countries from this case.

3. Headlines

'Strategic depopulation' of Syria likely cause of EU refugee crisis – Assange

697 words

27 Oct, 2015

- A. Negative Lexicalisation, the writer of RT mention 'countless waves of refugees' and 'strategic depopulation' as plans made by the 'opponents' of the Syrian regime (*'The flooding of Europe by countless waves of refugees may be the result of the "strategic depopulation" of Syria carried out by opponents of the country's government'*). This helps in highlighting the negative image of the others.
- B. Exaggeration terms are used bu the writer o RT. He mention the refugee crisis 'strategic depopulation' which can be refer to or maybe represent as negative view.

The Uses of Sentences of Both CNN and RT

We see that both of CNN and RT are dealing with Syria crises and both of try to fight for their side represent US and its followers West and Arab leading by turkey , Saudi Arabia and UAE except Iraq ,while RT represent Russia and Iran. CNN used a complex sentence to show their power and effect on the mind reader and show up the heroic picture to take their role in Syria crises. RT here is represent by Russia use a simple sentences by showing their side to Al-Assad president of Syria and take the role of helping Syrian people and also to stop the intervention of US in Syria.

Conclusion

Here the analysis shows the following

1. The language manipulated in both two channels CNN and RT through using certain discursive strategies which can be sever in negative by presenting each other or

positively. Both channels emphasize the negative acts of the others by relying on certain discursive strategies: Negative Lexicalisation, Hyperbole, Negative Comparison, and Warning. Whereas the positive acts of the self are emphasized mostly by the Compassion move and Apparent Altruism; in addition to the strategy of Apparent Honesty which is used only by RT. The positive acts of the others and the negative acts of the self are either hidden in the reports of the two channels.

2. Neither CNN's nor RT's show the real intention which the problem that ISIS created and didn't focus on it.
3. There are differences in using sentences, for CNN used a complex sentence while the RT Use simple sentence.

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FACTORS UNDERLYING LOW ACHIEVEMENT OF SAUDI EFL LEARNERS

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Abstract

This study explores the underlying factors of low achievements in Saudi EFL learners. The achievement level of students in the English language subject has become so important that one cannot turn a blind eye or overlook it, due to the difficulties that the student faces after graduating from high school and their transition to university studies or their exit from work life. The reasons for the low achievement levels of students are attributed to many reasons related to the student, the teacher, the surrounding environment, the curriculum, educational means or others. Hence the biggest role that the teacher has on finding alternatives and solutions suitable for solving the problem, and also the student's role is not neglected as the focus of the educational process that suffers disability and shortcomings.

Keywords: *English Language, Academic Achievements, Students, EFL Learners*

Introduction

As a global language, English represents a social, cultural, intellectual, linguistic, political and economic capital. Today, the worldwide demand for competent English language users has resulted in a critical need for high-quality education for English language learners all over the world (Barnawi & Phan 2014). As a Saudi student I have encountered defects that can set back foreign learners. This research paper will shed light on the areas that cause low achievements and provide solutions from both a teacher and student point of view.

Background

Learners of English in Saudi Arabia often do not have opportunities to speak English outside the classroom, and for many of them, the coursebook is the only place where they meet English. This may be one of the reasons behind the difficulties/problems students face that can affect their learning process and communication. Many researches have pointed out that oral language development has largely been neglected in the classroom, and the majority of the time oral language in the classroom is used more by teachers than by Saudi students. Saudi EFL have generally been described as having low achievements in English as a foreign language (Al-Khairi, 2013a; Alrabai, 2014a; Alrahaili, 2013; Alrashidi & Phan, 2015; Elyas & Picard, 2010; Rahman & Alhaisoni, 2013; etc.). Regardless of the effort that is put in from the Saudi government, the student achievements remain low if we look at it from an outsider's perspective. English education in Saudi Arabia is improving and the percentage of Saudis speaking English fluently is rising, but we cannot deny that it is very low since we are in the 21st century and considering that now English is a global language; more than 430 million people speak it as a second language. Language is an integral part of culture and nations identity. Often countries that have been colonized by other nations don't only speak their master's language but also try to blindly imitate their ways and customs (Mussavir 2012, 1). There have been thousands of teachers, doctors, professors from around the world

who taught and are still teaching in schools, universities etc. Saudi students English throughout the years. Having their point of view will lead us on the right tracks to understand the defects that the students are encountering in learning English. There are ways for teachers to link with their students to professional content, resources and systems to help them improve their own instruction and personalize learning.

Statement of the Problem

There are many factors that I have come across through my research and experience. Having to speak a foreign language that you are just learning can be tough because you don't want to make a mistake in front of the other students, although it's normal since it is a new language. This is why the way the teacher handles the situation is very important, informing the student that it is okay to make mistakes. "An international language belongs to its users, not to the countries whose national languages have become internationalized" (Edge 1992). With an increasing number of L2 users it is time we rewrite the description of the place of English among world languages. All types of interactions, particularly between nations are through English. It is the language of science, technology and business apart from being significant in political or diplomatic dialogues. English has come to be owned by everyone around the world, Saudi Arabia is no exception. There are many barriers Saudi student face on a daily basis; these are some factors that might explain their lack of achievement

- Mother tongue interference is a major barrier for the Saudi learner of English. Arabs L1 is Arabic which differs from English. Arabic and English are two diverse languages. Arabic has a different pronunciation and the opposite grammar to English. English has verbal sentences only, whereas Arabic has both nominal and verbal sentences.
- Speaking in Arabic during English classes, this is no surprise some teachers speak in Arabic to help students understand the material better, this can weaken the students ability to explore the language fully.
- The teachers of English mainly in schools are usually not trained, the pronunciation is incorrect the grammar is out of place, there goal is for the students to pass not really to teach them to be better foreign speakers.
- The way English is taught, it should be drilled into students and considered a life skill, and many students in school have noticed that English is not considered an important subject and the teacher have also supported this idea. There should be a passing mark and taken very seriously because the outcome is very difficult for students approaching universities since English is taken seriously there. (Ader & Ertin, 2010)

A lot of Saudi students after graduating and approaching university don't know how to read, write or communicate in English, even though they have been studying it for 9 years. This raises many questions, there is without a doubt a problem in confronting English education in Saudi Arabia.

Theoretical Framework or Model

Walberg's theory of academic achievement posits that the psychological characteristics of individual students and their immediate psychological environments

influence educational outcomes (Reynolds & Walberg, 1992). To feel comfortable and in control students need to understand the reasons behind the poor performance. Students can change controllable causes, but uncontrollable causes are believed to be unchangeable (Vockell, n.d.).

Causes of success and failure can be external or internal, stable or unstable, controllable or uncontrollable. External reasons can come from the environment that the student is surrounded whether it is at school or home. English was seen as insignificant since it was introduced in elementary school and was considered as a secondary language in Saudi Arabia (this view point has changed drastically over the years this point is towards the years between 2010- 2015). It can be the main branch or reason behind the low achievements. Internal reason come in many forms, and this point follows the previous which is lack of ambition that comes imbedded in young students in Saudi Arabia. So why is it that so many students have no ambition whatsoever? Despite the apparent lack of motivation the students face from elementary to university, we were still encouraged to aim high when it came to the students career goals. The agency of the Ministry of Scholarship Affairs announced on the February 2019 newsletter of Scholarship Affairs, where the number of current scholarships abroad reached about 93 thousand scholarships. 4 paras

Research Questions

1. How does the learning method in classroom environment impact on the student's low achievements in learning English in preparation year in Northern Borders University?
2. How does the teaching method in the classroom environment impact the student's low achievements in learning English in preparation year in Northern Borders University from teachers' perspective?

Achievements and Student Performance

The achievements of Saudi Arabia represent a story of growth and development (GaStat President, 2019). Cambridge Assessment International Education awarded secondary school learners in Saudi Arabia from the June 2018 Cambridge examination series for globally outstanding achievements. This year, total entries for all Cambridge qualifications grew by eight percent. Our understanding of English has changed drastically throughout the years, especially from the beginning of 2016 and ongoing. The first Institute of English language opened in Arar in 2017 and a couple more opened afterward, this shows how many learners are seeking to improve in English. In November of 2018 Saudi Arabia rises in English proficiency ranking, Scoring 43.65, Saudi Arabia is ranked 83rd in the world, ahead of Afghanistan, Cambodia, Uzbekistan, Iraq and Libya. Bish said that the English language is predicted to play a bigger role in the region with initiatives that aim to diversify the economy, investment in jobs and the education system. Of Saudi Arabia, he said: "We have seen it improving over the last four years and making progress in the region's index."

Low Achievements Reduction Strategies

Speaking is the action of conveying information or expressing ones feeling. It's used for or engaged in speech. Rather than oral skills being considered as one simple aspect of

learning language, the spoken form acts as a prime source of language learning to students, and thus, students should be supported to gain these skills.

EFL teachers in Saudi Arabia are the essential players at the heart of the EFL education process. Teachers pay careful attention to student’s psychological and emotional characteristics by motivation and a positive classroom environment making efforts to minimize negative feelings such as language anxiety. Regarding learner motivation, teachers are kind, make an individual differences between students, and are confident in their presentations. This allows the student to feel comfortable and not pressured, this kind of behavior encourages students to learn more and teacher’s positive feedback will upgrade their performance.

To address learner anxiety/social anxiety and shyness are universal. From time to time, almost everyone has felt the nervousness to speak in front of a group of people. Social anxiety can range from being mild to intense, regardless of if fears are minor or overwhelming completely, the strategies in Martin M Antony, Richard P Swinson *New Harbinger Publications, 2000* book helps people deal with social anxiety effectively.

Methodology

This research was conducted using a quantitative approach. According to some researches quantitative approach is defined as an explanation of phenomena by collecting numerical data that are analyzed using mathematically based methods (Creswell. 1995).

Participants

Participants for the teacher questionnaire were female teachers from around the world with different teaching experiences. They currently teachers at the College of Education and Arts in Languages and Translation Department and in the Preparatory year of Northern Borders University in Arar. The sample involved 10 teachers.

Participants for the student’s questionnaire were female Saudi learners of English as a foreign language, between 18 and 19 years of age. They are prep-year university students at the Northern Borders University in Arar. The initial sample involved 40 students. All the participants were native Arabic speakers with a very similar cultural background. All learners learned English in 6th grade in elementary.

Instrument: The questionnaires were taken on paper for both participants. To target a specific group of people.

Sample I: The teacher’s questionnaire was made of four questions for the background.

Section I-Background

Questions

Educational level	BA	MA	PhD
Nationality		
Years of teaching English experience.		
Is English the only language used in class?	Yes	No	

For the last question, it is obvious that teachers who are not Arabic speakers will select “no”, therefore the analysis mainly focused on the Arabic speakers such as Saudis, Jordanian, and so on. The purpose of this question is to understand if the teachers who speak the first language of the EFL learners will use it to benefit from it to simplify and explain, also to understand the students given feedback.

Section 2

Questions	Very often	Often	Sometimes	Rarely	Never
1-You put more emphasis on grammar rather than speaking skills.	1	2	3	4	5
2-Teach the student to speak natural	1	2	3	4	5
3- You apply activities in class regularly	1	2	3	4	5
4-Provide extra material such as handouts	1	2	3	4	5
5-Follow the plan of the material	1	2	3	4	5
6-Identify the goals of the lesson	1	2	3	4	5
7-Access to modern tech or applications	1	2	3	4	5
8-Encourage students to do more self-studying	1	2	3	4	5
9-Using technology in teaching English such as lab, applications, computer.	1	2	3	4	5
10-Giving feedback and correction during class.	1	2	3	4	5

Sample II: The student questionnaire was made of three sections. The first section was the background information which contained three questions.

Section 1- Background

Questions		
1- Number of years of learning English.	6 years	9 years
2- Have you had an opportunity to study abroad?	YES	NO
3- Do you study English courses during the summer holiday?	YES	NO

For the first question, Saudi Arabia first introduced English in 6th grade elementary, after a couple of years it was started in 4th grade elementary, by having said this, the students that took it in fourth grade, their level would be drastically different than the students that started learning English in sixth grade. Saying this, I had to know the answer to this because it will make a difference in my results.

After the background there are two sections for the questions. The second section is about the student’s attitude inside the classroom and contained six questions.

Section 2- students' attitude inside the classroom

Questions	Very often	Often	Sometimes	Rarely	Never
1- You keep track of how well you are doing in English.	1	2	3	4	5
2- The teacher begins lessons by identifying their goals.	1	2	3	4	5
3- The teacher use activities, such as, pair work or group work	1	2	3	4	5
4- The teacher give extra material such as, handouts	1	2	3	4	5
5- The teacher gives feedback and correction during class	1	2	3	4	5
6- The teacher use technology through learning	1	2	3	4	5

The third section is about student's attitude outside the classroom which contained seven questions.

Section 3 students' attitude outside the classroom

Question	Very often	Often	Sometimes	Rarely	Never
1-I feel unhappy about my performance in English	1	2	3	4	5
2- I keep trying even though learning English is difficult.	1	2	3	4	5
3- I am interested in what I am learning.	1	2	3	4	5
4- I practice English daily.	1	2	3	4	5
5- I read extra material in English.	1	2	3	4	5

Data Analysis

Both questionnaires were analyzed using Excel. For the background information for both questionnaires, the histogram and bar graph was used. Whereas for the main question sections a table format was used for both questionnaires for a clearer image and percentages given.

Results and Discussion

Teacher Questionnaire Background

Section 2: Table 1

Questions	Very Often	Often	Sometimes	Rarely	Never
You put more emphasis on grammar rather than speaking skills.	0%	10%	60%	30%	0%
Giving feedback and correction during class	70%	30%	0%	0%	0%
You apply activities in class regularly.	20%	40%	40%	0%	0%
Provide extra material	50%	20%	10%	20%	0%
Follow the plan of the material	70%	20%	10%	0%	0%
Identify the goals of the lesson	90%	10%	0%	0%	0%
Access to modern tech. or applications	30%	60%	10%	0%	0%
Encourage students to do more self-studying	40%	50%	10%	0%	0%
Using technology in teaching English	30%	50%	20%	0%	0%
Teach the students to speak naturally.	60%	20%	20%	0%	0%

Students Questionnaire Background

Table2: Students attitude inside the classroom

Questions	Very Often	Often	Sometimes	Rarely	Never
You keep track of how well you are doing in english.	37%	16%	34%	11%	3%
The teachers begins lessons by identifying their goal.	37%	29%	32%	3%	0%
The teachers uses activities , such as pair work.	34%	26%	18%	11%	11%
The teacher gives extra material such as handouts.	24%	18%	24%	18%	16%
The teacher gives feedback and correction during class	39%	16%	21%	11%	13%
The teacher uses technology through learning	34%	18%	24%	3%	21%

Discussion

There is a large amount of research on low achievements in EFL learners. Much of the research focuses on self-concept and self-efficacy as well. There is not a lot of research that deals with Saudi EFL learner's cause of low achievements.

The teachers who participated in this study their educational level as seen in F1 was three with PhDs and seven with MA. Three were Indians, two Saudis, two Jordanians, one Sudanese, one Pakistani, and one Tunisian. And their teaching experience differed, I took the highest from each nationality in F2. For my fourth question in my background information I directed my question towards Arabic speaking teachers. According to my results all the Arabic speakers used Arabic during English classes. In F3 the Sudanese teacher uses Arabic because she teaches translation so it is not applicable in this case. But to what extent was Arabic used? They all agreed the use of Arabic was to either make a point clearer to those who don't understand what she said in English or to give feedback to students.

For the main questions on the teacher's questionnaire seen in T1. 60% of the teachers chose sometimes to putting more emphasis on grammar rather than speaking skills. 70% always gave feedback during class whereas 30% agreed with often. Only 20% chose very often on applying activities in class regularly and 40% went with often and the other 40% went with sometimes. 50% provided extra material for the students and they were all from the College of Education and Arts in Languages and Translation Department. The 20% that chose rarely were teachers in the preparatory year which they had to stick to the coursebook. All the teachers identified the goals of the lesson in each lecture to make it clear for students to understand. More than half the teachers said they sometimes had access to modern technology or applications. 50% teachers often encourage students to do more self-studying, which means not to depend on classes only. Half the teachers use technology in teaching English and finally 60% teach the students to speak naturally.

The 40 students who participated in the second questionnaire are all native Arabic speakers. They also had a background information section so I could identify the difference when they answered sections 2 and 3. The first question was the number of years in learning English and they all were 6 years which meant they all started in 6th grade in elementary school.

The second question was if the student has had an opportunity to study abroad and 8% have had the opportunity while 93% haven't. For my third question I asked the students if they studied English courses during the summer holiday 25% answered yes and 75% answered no. I divided them into two groups when it came to student's attitudes outside the classroom because the results were drastically different compared to the students who did not take English courses during the holiday. And the reason behind choosing this question to compare two groups rather than the second which is if they had the opportunity to study abroad because studying abroad isn't a choice but having to take English courses is a choice and by showing the difference students can realize that they themselves can make a change by taking this step.

Student's attitude inside the classroom as shown in T1 consisted of six questions. The first question was how often students keep track of how well they are doing in English. And

shockingly only 37% said very often. Students need to acknowledge how their doing to understand their strengths and weaknesses in English so they can improve. 37% also agreed that the teacher always begins the lesson by identifying their goal which helps students understand what the lecture is about. 34% agreed on very often that teachers use activities. And for the fourth questions 24% students chose very often on having extra material outside the coursebook. The fifth question was if the teacher gives feedback and correction during class and 39% chose very often. For the last question, the teacher uses technology through learning 34% answered with very often. Studies show that students do better when they learn through technology like applications.

My last section which is the student's attitude outside the classroom consisted of five questions. I divided the student's questionnaire into two parts based on the third question in the background information.

25% of students answered yes.

- Three answered that they **always** felt unhappy about their performance in English.
- For the second question seven agreed that they **always** kept trying even though learning English was difficult.
- Five students were **always** interested in what they were learning.
- Five students answered **very often** to practice English in their daily life.
- And for the last question five answered that they **very often** read extra material in English.

75% of students answered No.

- Twelve answered that they **often** felt unhappy about their performance in English.
- For the second question fourteen agreed that they **sometimes** kept trying even though learning English was difficult.
- Eleven students were **sometimes** interested in what they were learning.
- Eight students answered **very often** to practice English in their daily life.
- Finally, eleven said that they **never** read extra material in English.

We can see a difference among the students and we can say the 25% show more passion for English learning was as the other are not bothered in improving. Looking at the last question which is a big difference between the two groups, 25% students didn't answer other than very often, often, and sometimes to reading extra material. But the second 75% of the girls the majority of them never read extra material. Is the low achievement from the student or is it the cause of a low educational system from teacher's experience to their educational level?

Based on my finding I can say confidently that the low achievements come from the student herself. Not giving English the time of her day will obviously show unlike students who haven't had the opportunity to study abroad, but didn't stop there. Instead they attended English courses in the summer and often read extra material in English.

Recommendations Based on the Findings

In order for the student to improve there needs to be a willingness. Using English outside the classroom is very important to expand their knowledge and vocabulary. Students can benefit from interaction with native English speakers or someone who speaks fluently. English should not be treated like other subjects. Finding a subject in English that a student may be interested in may help in reading additional material. Attending English courses during the summer holidays is also beneficial.

Conclusion

This study was carried out to investigate the factors underlying the low achievement of Saudi EFL learners and providing ways to overcome this issue to help students carry themselves easily in college. The literature review is to shed light on the researchers that have been done on this topic, which included: the achievements and student performance and low achievements reduction strategies. In summary, it is found from this study that English language proficiency is a good indicator and predictor of academic achievement of college students. Therefore, it is recommended that the goals of educating Saudi ESL learners to be proficient in English should be rigorously pursued since English language proficiency ultimately determines their overall academic success. This requires a concerted effort of all stakeholders in the education sector in Saudi Arabia such as Curriculum planners, textbook writers and English language teachers. Also, the English language, in spoken and written form, should be given special attention at all levels of the Saudi educational system in view of the potential implications of such measure in all areas of academic development. Finally, the English language teachers in Saudi Arabia should be specially equipped through refresher course workshops, seminars and symposia to enable them to teach the four language skills of Listening, Speaking, Reading and Writing effectively at secondary school levels.

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THE EFFECTIVENESS OF COMPUTER ASSISTED LANGUAGE LEARNING AMONG THE STUDENTS WITH CEREBRAL PALSY

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Abstract

Language is a crucial component for every human being. From the birth to death, individuals communicate each other to transfer their ideas, needs and the concepts. They may be using different languages for their purposes. As normal human, individuals with some disabilities are also communicating or using languages in their own way. There are different ways to teach them language analyze their skills. This paper is to assess the language skills of the children with the motor disability, cerebral palsy and who are also suffering from mild mental retardation. A study on some teaching strategies are mentioned along with the technological learning called Computer Assisted Language Learning. The effectiveness of this particular learning strategy is checked and reached into the conclusion.

Keywords: *Cerebral Palsy, Computer Assisted Language Learning (CALL)*

Introduction

Language is a medium to transfer messages, ideas and concept between individuals. As a normal human being communicate, people with some disabilities also communicate in their own way. Cerebral Palsy is one among the neurological disorders and those who are affected with it may confronting multiple disorders. Perlstein defines Cerebral Palsy as a condition characterized by paralysis, weakness, incoordination or any other aberration of motor function due to pathology of the motor control centers of the brain. Denhoff says that Cerebral Palsy as one component of a broader brain damage syndrome comprised of neuromotor dysfunction, psychological dysfunction, convulsions, and behavior disorders of organic origin.

Psycholinguistics is the study of exactly the language processing mechanisms. Psycholinguistics study how word, sentence, and discourse meaning is represented and computed in the mind. They study how complex words and sentences are composed in speech and how they are broken down into their constituent parts during listening and reading (Aronoff, M. 1997).

Though the children with cerebral palsy are not as intelligent as the normal students, some practices or teaching strategies that particularly focusing on them can provide a far better result in their learning. Some already applied teaching method has been mentioned here and a new strategy using computer has introduced in order to improve learning of such students.

Computer Assisted Language Learning materials aim to put the aspects of learning theories into practice with the aid of computer and software programs. The use of games in the learning procedure is an example that can be encouraging for learners. It is claimed that

using computers involves students learning a language with more authentic materials (Reinders and White, 2010). With the use of CALL materials, the children can learn the language in a different and authentic way.

Teaching Strategies

There are many teaching strategies to teach the students. Teaching strategy is the structure, system, methods, techniques, procedures and processes that a teacher using during instruction. Some of the important teaching strategies for the mentally and physically handicapped are mentioned here.

Assistive technology is defined as “an item or piece of equipment or product system either acquired commercially, off the shelf, modified or customized and used to increase, maintain, or improve functional capabilities for individual with disabilities.”(Johnston, Beard and Carpenter, 2007, p.4) It is one of the teaching strategies that can help the children with cerebral palsy. This can be an important technology for them for the communication process. This technology has been used according to the severity of the language impairment the student has. As for instance, the teacher may use various symbols and words on it to communicate with the student effectively.

Conductive Education is a system of education for the adults and children with motor disabilities. It is developed by Andres Pesto in Budapest, Hungary, in 1948. Conductive Education provided an education for no ambulatory children who were excluded from mainstream school in Hungary at the time (Cottam & Suttom, 1984)

Introducing inflexible, step-by-step, rigid curriculum with prepackaged materials can help the children with cerebral palsy to be active in class. This can help the children in their curriculum.

Another one is teaching strategy is informal, less authoritarian approach that ensures that help solving the communication difficulties seen in them.

Computer Assisted Language Learning Approaches

Apart from the conventional teaching strategies, some computer based teaching approaches can help the Cerebral Palsic students to improve their learning skills. Behavioristic, Communicative and Integrative Computer Assisted Language Learning approaches can help the students with Cerebral Palsy in the learning process.

Behavioristic computer assisted language learning method is originated from Skinner’s theory of learning in which it says that repeated exposure to the material was considered to be essential, computer is considered as the ideal for this aspect of learning because the machines will not get bored with repeating. It can present material to the student in his or her speed and to adapt the drills to the student.

Communicative Computer Assisted Language Learning, it gives importance on the language use rather than its analysis. It also allowed for flexibility and originality in students’ output of language.

Integrative method gives importance to the teaching of language skills into tasks or projects to provide direction and coherence. This method combines with multimedia

technology like providing text, graphics, sound and animation as well as computer mediated communication.

This paper is an attempt to identify the problems of the children with cerebral palsy in the language learning skills and the strategies that increase their learning skills that are already implemented and then to check the effectiveness of the computer assisted language learning for such students.

Aim

The study aims to check the effectiveness of Computer Assisted Language Learning in the language learning process among the children with Cerebral Palsy along with their memory and identification ability.

Limitation of the Study

The study is limited to the cerebral palsy students with the age group of 10 to 15. The size of the sample is restricted to seven students with cerebral palsy and with mild mental retardation. And this study is limited to the functional usage of language.

Methodology

Convenient sampling method is used to select the samples. The sample size taken for the study is seven students of a private special school in Trissur district, Kerala. Among the seven students four are boys and the three are girls. These students have their medical reports. Cerebral Palsy. IQ ranges from average to above average. Observation method and some task-based methods (story-telling, trace and join, coloring and) were used to check the different functional usage of the language and the memory and identification ability. The data were analyzed both qualitatively and quantitative. The questions were taken from the curriculum that they are following. The tests were conducted first and the scores were compared with the test using computers.

Qualitative and Quantitative Analysis

Van Maanen (1983) defines qualitative methods as ‘an array of interpretive techniques which seek to describe, decode, translate and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world.’ These are two fundamental methods of collecting and interpreting data. Qualitative analysis is objective in nature. It seeks to understand the occurrence of events and explain those using statistical methods. It deals with numerical data and the interpretation of it. Quantitative analysis is concerned with the analysis that cannot be quantified. It is about understanding into the properties and the attributes of the participants of the research.

Data Collection

The test has been conducted to the cerebral palsy children in the age group of 10 to 15. A pretest was administered to the sample by the developed testing materials with the help of their teachers. After assessing the score, another test has been conducted using computer. The score were analyzed.

Observation Method

Observations can be conducted on nearly any subject matter, and the kinds of observations you will do depend on your research questions (Dana Lynn Discroll, 2011). The researcher used naturalistic observation method by which analyzed the spontaneous behavior of the subjects in the natural setting in order to check the social skills.

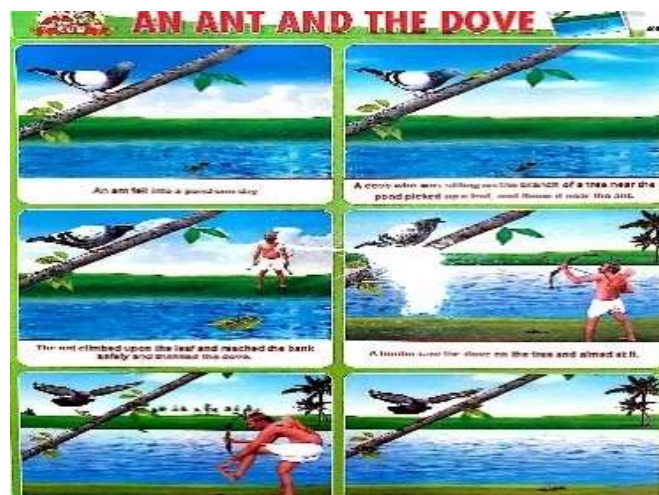
Task-Based Methods

Task based method is not new in the field of language pedagogy. In fact the integration of task-based language testing into communicative language teaching programs (Baker, 1990; Brumfit, 1984; Crrol, 1980; Carroll and Hall, 1985; Delamere, 1985; Morrow, 1979; Swain, 1985; Weir, 1990; Wesche, 1981, 1987) It has come to vogue in the last decade. In this method, learners have to listen to the speaker and are supposed to carry out the tasks given by the speaker. (Sadhan Kumar Dey, 2013)

Findings

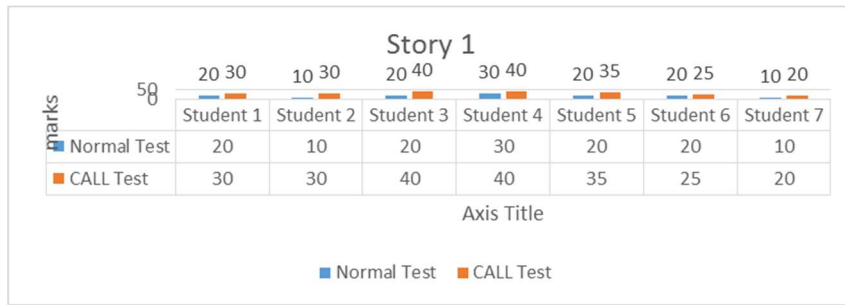
Story Telling Task

Test : The first story was “An Ant and the Dove”. The story comprised of nine sentences and it was taken from their syllabus. The researcher first explained the story using story card. And asked the student to repeat it. Then taught the same story using CALL Behavioristic approach. Again test was conducted and gave scores. An example of the question (story Card) is given.



Among the seven students, everyone responded to the test. The students were able to recall three to six sentences. The response was scored and the researcher taught the same story using Computer. And for the second test response was increased. According to their performance in the second test, the score is increased that they are able to recall more events of the story in the second test.

Analysis

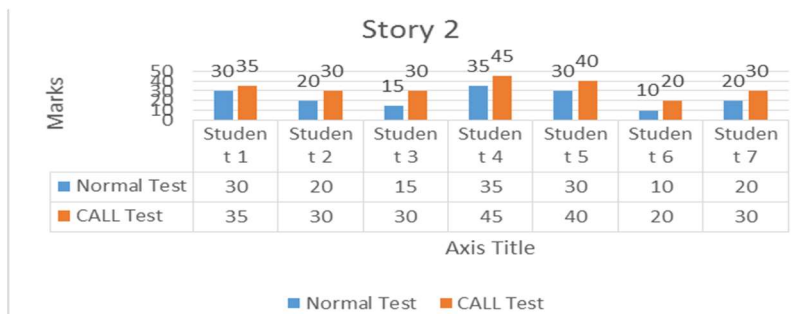


This is the graphical representation of the first story telling test. Comparing the scores it can be seen that the students were scored more in the CALL test than in the normal test. Four students scored 20 marks in the first test and they achieved above 25 marks in the second test. The maximum score in the normal test is 30 and the maximum score in the second test after teaching through CALL is 40. Two students have scored 40 marks in the second test and their scores were 20 and 30 in the first test. So it is seen that the CALL is effective for the cerebral palsic children. CALL through Behavioristic approach is effective in the cerebral palsic children. Through repeated learning the children are able to recall what they already taught.
Test

The second story was “The Cap Seller and the Monkeys”. It is taken from their syllabus. The story contained ten sentences. The researcher has explained the story using story card. And asked to repeat the story. The scores were analyzed. The same story was taught through CALL. The same test was conducted. According to the response marks were given.

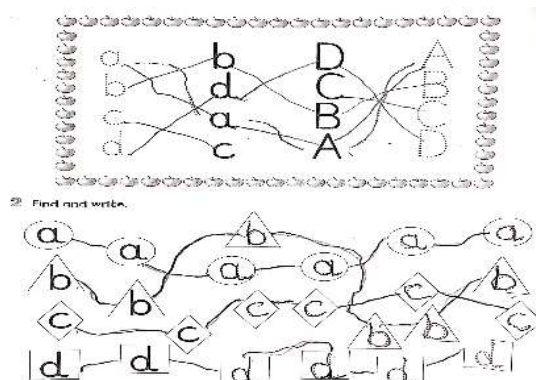
Every student responded to this task. Two students scored 30, two students 20. Rest of them also scored below 40 marks. The scores after CALL test was above 30 for every student. And the students were able to recall the events better than in the first test. Maximum marks scored in the second test is 45.

Analysis



The maximum score in the first test is 35. The minimum score is 10. After teaching through CALL every student was able to reproduce with more events compared to the first test. And the maximum score after teaching through CALL is 45. The minimum marks scored in the second test is 30. The integrative CALL approach played an important role. The teaching using animated picture made the students to recollect it easily. It is clear from the above graphical representation that every student has improved in their performance in the second test accordingly.

Test: The third story was “The old Lady and the Crow”. The researcher explained the story using the story card. It comprised of ten sentences. The students were asked to repeat it and gave scores for the responses. The maximum score achieved by the student is 15 in the first tense and 45 after teaching through CALL.



This story was already taught to them. It was taken from their syllabus. The students were very much interested to recall it still it was a difficult for them. Every student tried to recall the story. Their response after learning through CALL was higher. All the students could recreate the sentences more than they did in the first test. Through this test the memory skill is tested. The recalling ability of such children is analyzed through the test. Every student was able to recall the sentences in the second test that they were interested in the visual and the audiovisual methods used.

Analysis

Marks	20 25		15 25		25 40		30 35		20 35		20 30		35 45	
	Student 1	Student 2	Student 3	Student 4	Student 5	student6	Student 7							
Normal Test	20	15	25	30	20	20	35							
CALL Test	25	25	40	35	35	30	45							

Legend: ■ Normal Test ■ CALL Test

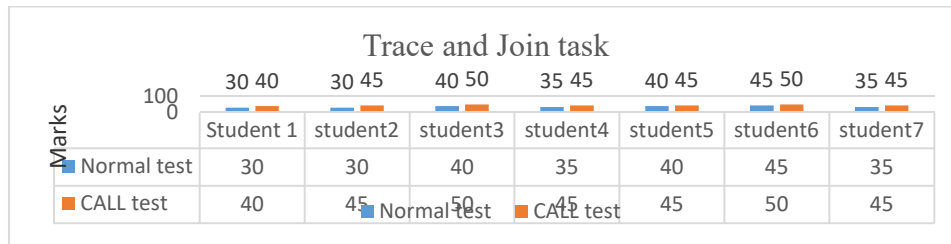
Every student has showed improvement in the scores in this task. In the first test, among the seven students, two students scored above 25 and rest of them below 25. After the second test, the score is above 25 for every student.

Trace and Join Task

Test: This was to assess the comprehension capacity of the students in language. For that the alphabets have been given in dotted format. The student has to join the dots first and then to match with the same alphabet. After conducting the first test each student has given score for their task. Using Integrative CALL method, alphabets in the animated format with sounds has taught to the children again the same test was conducted. An example of the questionnaire is given.

The students responded to the test very slowly since it needed hand moving. And they took more time to give response to this particular test. No one has scored below 25 in this test. After the second test, maximum marks scored is 47.

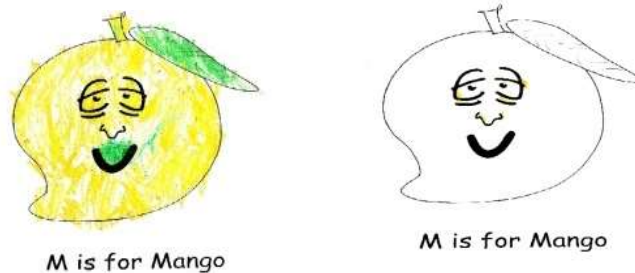
Analysis



In Alphabetical trace and join test, everybody performed well in the first test itself and four students were very much confused with the letters like ‘M’ and ‘ W’, ‘V’ and ‘U’. The graphical representation shows that they were able to write almost every letter and after showing the letters through animated form, the students could identify the letters correctly. All the students joined more than five alphabets correctly. After CALL test they identified more than eight alphabets.

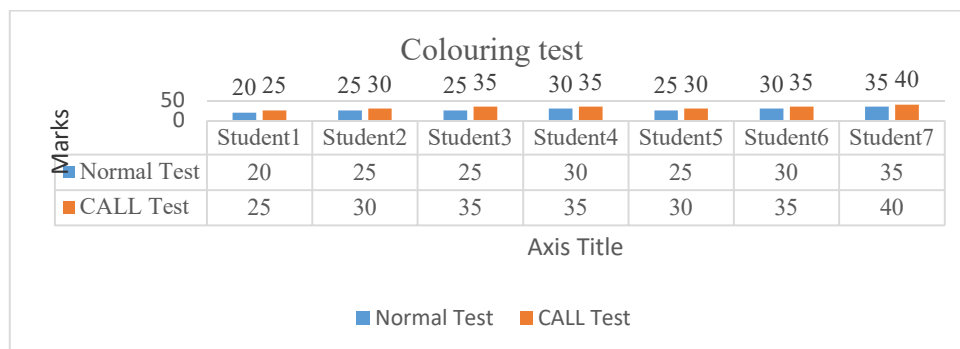
Coloring Task

Test: Coloring task is to assess the knowledge of the subjects in identifying the color terms known to the subjects. The pictures of the animals, fruits, and birds were given and asked to color it appropriately. And the same items were shown to the students using CALL. And taught them each color. Again a test was conducted. The response was given scoring. The CALL using Behavioristic approach was applied. The colors were shown to the students repeatedly. An example of the questionnaire of this test is given below.



The students were very much interested to do the coloring task. But most of the subjects missed out some colors and they were not able to identify the exact color. The maximum score achieved is 40. And the lowest score is 20. For instance, a student's response is given after CALL test.

Analysis



This is the table of marks scored by the students in the coloring test by identifying the colors. The students found much easier to identify the colors after teaching through CALL. That can be seen the graph that every student has improved in the score in the second test. The slight variation in the score can be seen in the table which shows that those students were able to do the activity after teaching through computer based tasks.

Conclusion

Children with cerebral palsy are at increased risk of language disorders. They may experience difficulties with communication in areas such as speech, the development of gestures and facial expression, receptive and expressive language and voice production. Communicating with others is a vital part of every child's early development where children with cerebral palsy finds it difficult. They will not be able to use the correct word or unable to express one's self. They are poor memory and identification abilities.

Through improving communication skills, cerebral palsy patients gain confidence and participate in a wide range of activities. Effective therapy supports cognitive and emotional development. Reinforcing social skills and helping children with cerebral palsy can make them to interact in diverse settings.

Apart from the conventional teaching practices for the students' learning language, computer based language learning and teaching have improving the students' learning skills. Behavioristic, integrative and Communicative approaches are the main three Computer Assisted Language Learning methods. Implementation of these methods can assist the children with cerebral palsy in learning language. These children are suffering with lowest level of mental retardation which results in the problems in intellect that leads to language problems. The stiffened muscles causes lowering of speed for the activities. Proper medications like therapies and the learning strategies that are mentioned can help these children in a broader way.

Three different approaches of CALL were used in this study. Three tests were conducted by the researcher to assess their ability in the language production skills. The first normal three tests show that these children are below average in the language abilities like recalling sentences, identifying the colors terms and vocabulary, writing alphabets. The researcher has taken a teaching session using CALL in the sense that already tested factors were taught using computer and again tested. This test gave the result that this children showed that they improved from the normal tests.

So this study would put light to the today's teaching interventions and the advantages of it for the special kids especially for the children with cerebral palsy. These children have to expose to the new education strategies to become equal to the normal kids.

Language element of such students is limited though they are able to express their needs. By using the story telling test, it could find that, the ability to recreate what they hear is lacking among them and it is connected with the cognitive ability. And when the same story was presented using the computer, and repeated it three times they could catch at least one or two more events. The story card was given to the students in which each incident of the story is given in the picture format. In the same way all the other tasks repeated after teaching it through computer and then the result was checked which showed that the students are able to learn language through the computer assisted language learning tests.

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INTEGRATING FIRST LANGUAGE TO ENGLISH AS A SECOND LANGUAGE CLASSROOMS FOR VOCABULARY ENHANCEMENT AND COMPREHENSION AUGMENTATION (A STUDY BASED ON A GOVERNMENT SCHOOL IN SRI LANKA)

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Abstract

The aim of this study is to find out What is the impact of using a limited amount of first language (L1) in the second language class room for vocabulary enhancement and comprehension augmentation and does this impact vary across proficiency levels? The study was done in a government school in Sri Lanka with 66 participants. They were divided into two groups as experimental and control. A pre-test was conducted to check the vocabulary and comprehension level of the students. Then reading comprehension session was conducted in Direct method for control Group. And the for the experimental group the session was conducted in Principled Eclectic Method. After the treatment, again both groups had post-tests and the data was analyzed to find out the impact by paying individual attention on participants' Level and question types. The mean marks of the experimental group in pre-test is 46.79 and the standard deviation is 29.27. In post-test, we could find out a remarkable improvement in the result. The mean marks of the experimental group in the post-test is 57.88 and the standard deviation is 28.50. The findings proved that the impact of using L1 differs according to the Student's proficiency. There was little impact in high proficiency learners, a remarkable impact in intermediate learners and a fairly high impact when using a limited amount of L1 in the ESL classroom for vocabulary enhancement and comprehension augmentation.

Keywords: *Comprehension Augmentation, First Language, Impact, Integrating, Vocabulary Enhancement*

Introduction

The debate over whether English language classrooms should include or exclude students' native language has been a contentious issue for a long time. There is a need to experiment this issue and find out the direct impact of L1 in the L2 classroom. This study examines in more detail whether or not the use of students' L1 in a limited amount in the second language classroom for vocabulary enhancement and comprehension augmentation hinders the learning of a second language or can facilitate it.

Background to the Study

The profile of the typical English classroom in the Sri Lankan school system is quite complicated by many factors. Students in one class may come from various backgrounds depending on the locality of the school. Due to nationalization of schools which enabled the access of school to everybody, students who had not studied English earlier and those who were not exposed to English at home were in the same class as those who knew English.

The teacher is faced with the impossible task of making a lesson meaningful to a

class consisting of students in both these extremely different levels of language proficiency. The debate over whether English language classrooms should include or exclude students' native language has been a contentious issue for a long time. There is a need to experiment this issue and find out the direct impact.

The use of a student's first language (L1) in a second language classroom (L2) has been debated for numerous years (Morahan 2010) within the principles set by Teachers of English to Speakers of Other Languages (TESOL). Many teachers have an inherent understanding that teaching in a second language is cognitively more complex than that of a first language (He 2011).

Evidence has shown that writers engage in their L1 even when approaching tasks set within their L2 (van Weijen et al. 2009). This indicates that there is integration between L1 and L2. This study is going to examine in more detail whether or not the use of students' L1 in a limited amount in the second language classroom for vocabulary enhancement and comprehension augmentation hinders the learning of a second language or can facilitate it and the extent to which we should encourage the use of L1.

Research Question

What is the impact of using a limited amount of first language (L1) in the second language class room for vocabulary enhancement and comprehension augmentation and does this impact vary across proficiency levels?

Research Hypotheses

Hypothesis 1

There will be little impact in high proficiency learners when using a limited amount of first language (L1) in the second language class room for vocabulary enhancement and comprehension augmentation.

Hypothesis 2

There will be a remarkable impact in intermediate learners when using a limited amount of first language (L1) in the second language class room for vocabulary enhancement and comprehension.

Hypothesis 3

There will be a fairly high impact in low level learners when using a limited amount of first language (L1) in the second language class room for vocabulary enhancement and comprehension.

Aim and Objective

It is finding out how far the use of L1 in ESL class room impacts on the vocabulary enhancement and comprehension augmentation for the secondary language learners. It is very significant to pay attention on appropriateness of using the L1 in proper content and to proper group of students.

Limitations

Only vocabulary and comprehension section are focused for this study this is the language area limitation. 66 participants are selected from a Government school in Sri Lanka. The sample is limited to a particular area; this is another limitation. And the sample is only from Advanced Level students. Since the sample is limited to a particular group this is the third limitation.

Research Methodology

Following can be launched to seek the impact of Integrating L1 to English as a Second Language classrooms for vocabulary enhancement and comprehension augmentation.

1. Sample collection will be done from a Government school in Sri Lanka.
2. 66 samples from Advanced level will be collected and they will be divided into two groups, Control Group and Experimental Group according to the proficiency level. In each group, there will be 33 participants.
3. After that the pre-test will be given without teaching for both groups.
4. Conducting a reading comprehension session in Direct method for Control Group
5. Conducting a reading comprehension session in Principled Eclectic method for Experimental Group
6. Conducting post-test for both groups after the session.
7. Collecting results and analyzing them.
8. Paying individual attention on participants' level and question types.

Data Analysis

Pre-Test

Sixty-six students participated for pre-test from Experimental and Control groups. Out of sixty-six, thirty students in both groups have got marks in between 0-35 out of 100. Eight students have got marks in between 35-50 out of 100. Five students have got marks in between 50 - 65 out of 100. Seven students have got marks in between 65-75 out of 100. Sixteen students have got marks above 75 out of 100.

The mean marks of the experimental group in pre-test is 46.79 and the mean marks of the control group in the pre-test is 46. When we compare, both means only 0.79 is difference. It shows the both group samples are nearly same in proficiency. And the standard Deviation also have a narrow difference between both groups. The Standard Deviation of the pre-test of the Control group is 28.66. and the Standard Deviation of the pre-test of the Experimental group is 29.27. The difference between the Standard Deviation of the Experimental group and the Control group is only 0.61. The difference in the Standard Deviation also proves the samples in both Experimental and control groups are nearly same in proficiency level.

Post-Test

After the pre-test, the participants were taught in two different Second Language teaching methods. The Controlled group was taught in Direct method and the Experimental group was taught in Principled Eclectic Method, in which the teacher used a limited amount of first language. After the treatment, the samples were assessed by a posttest to find out the improvement.

The same 66 participants who were examined in the pre-test were examined in the post-test. 33 students from Experimental group and 33 students from Control group.

Out of sixty-six, nineteen students in both groups have got marks in between 0-35 out of 100. Eleven students have got marks in between 35-50 out of 100. Five students have got marks in between 50 - 65 out of 100. Three students have got marks in between 65-75 out of 100. Twenty-eight students have got marks above 75 out of 100.

The mean marks of the experimental group in post-test is 57.88 And the mean marks of the control group in the post-test is 58. When we compare, the both means 0.12 is difference. It shows there is an only small difference in both groups marks. But in standard Deviation there is a remarkable difference between both groups. The Standard Deviation of the post-test of the Experimental group is 28.50 and the Standard Deviation of the pre-test of the Control group is 33.84. The difference between the Standard Deviation of the Experimental group and the Control group is 5.34 the difference is quite big.

When comparing the P-values with the hypothesis the first hypothesis says that there will be less impact in high proficiency learners when using a limited amount of L1 in the ESL classroom for vocabulary enhancement and comprehension augmentation, and the p-value turns out to be 0.014041, which is much less than 0.05. The P-value indicates strong evidence against the null hypothesis, so we reject the null hypothesis.

The second hypothesis says that there will be a remarkable impact in intermediate leaners learners when using a limited amount of L1 in the ESL classroom for vocabulary enhancement and comprehension augmentation, and the p-value turns out to be 0.007785, which is very close to 0.01 and it very strong evidence against the null hypothesis, so we reject the null hypothesis.

The third hypothesis says that there will be a fairly high impact in low level learners when using a limited amount of L1 in the ESL classroom for vocabulary enhancement and comprehension augmentation, and the p-value turns out to be 0.013744, which is much less than 0.05 and gives strong evidence against the null hypothesis, so we reject the null hypothesis. The following table shows the P-values of the pre and the post tests of each proficiency levels.

Findings

A limited use of L1 in ESL classrooms for vocabulary enhancement and comprehension augmentation has favorable impacts on all three competency level students. Whereas this research proved that more impact is on Low level learners while comparing with the other groups. In Intermediate level learners, fairly remarkable impact and a little

impact on high proficiency learners. These were proved by the marks of the Experimental Group and Control Group.

Although the argument against the use of L1 in the L2 classroom falls predominantly on the idea that L1 is not used when a student is talking in L2, in real-world situations, it is highly likely that a student will be comparing their comprehension of L2 with the underlying comprehensions of language that they of course have in L1.

Conclusion

The results of this thesis confirmed the use of L1 in ESL classroom support the learner. Before the experiment it was hypothesized that L1 use in the classroom does not hinder learning, as many have claimed, but that it actually helps learning.

The purpose of this research was to try and prove the positive impact of L1 in ESL classrooms for vocabulary enhancement and comprehension augmentation and find evidence to validate the claims. The findings show that when L1 is used alongside L2 in the ESL classrooms, then comprehension of the L2 and vocabulary has increased.

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TRANSITION FROM DRAVIDIAN TO INDO-ARYAN

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Abstract

The present paper highlights both linguistic and social factors contributing in the process of accommodating the Indo-Aryan structures and its influence on Kisan, a Dravidian language variety. Kisan is in regular contact with the dominant languages e.g. Hindi and Odia and the minor languages e.g. Muṇḍa and Khaṛia. Kisan as a different variety of Kūṛux heavily depends on the inclusion of Indo-Aryan structure and features. Interestingly, there is no direct linguistic influence from the Austro-Asiatic languages e.g. Muṇḍa and Khaṛia due to the extensive use of Sadri (an Indo-Aryan language) as a lingua franca in the region.

Keywords: Indo-Aryanization, Kūṛux, Borrowing, Contact

Introduction

Kisan, a speech variety of Kūṛux, belongs to the North Dravidian language family spoken in the north-western districts of Odisha. It is regarded as one of the twenty-two major tribes of Odisha. In 1891, Risley classified Kisan for the first time as a variety of Biahut sub-caste of Kalwars. It is introduced erroneously as part of Austro-Asiatic language family in the Linguistic Survey of India (Konow 1906). According to Roy (1915:10), the Oraons are known as the Kisans ‘cultivators’, Koṛās ‘diggers’ or Dhangar-koḍās in the princely state of Orissa. However, Perumalsamy (2002:497-512; 2004) records Kisan as a distinct speech variety from Oraon (Kūṛux) and a part of North Dravidian language family. He further states that there is no evidence in support of the existence of written literature and script system of Kisan. Mitra separates the Kisan population from Kūṛux/Oraon of North Dravidian group in the Census 1961.

Subbarao and Arora (1989), Mohanty (2008) and Reddy (2016) describe Indo-Aryan languages or dialects changing under the influence of Dravidian. Dalai (1998) postulates that Odia spoken in the districts of Koraput (Desiya) and Ganjam of Odisha, reflects the use of many Dravidian features due to its regular contact with the speakers of Telugu. For example, Mohanty (2008) argues that the word *oria* is derived from a Dravidian source *oṭṭan* ‘a delving labourer’. This is also the case with numbers and classifiers, *mannu-guṭ^hī* ‘tree-CL’ vs. *gɔc^hɔ-guṛā* ‘horse-CL’, *pōku-guṭ^hī* vs. *poɔɔ-guṛā* ‘insect-CL’ (classifier denotes plural here). He further points out the absence of Dravidian suffix *guṛā* (Dravidian cognate *ka!* or *ga!*) in early Odia and with sporadic use noticed in Sarḷa Mahabharata of 15th century.

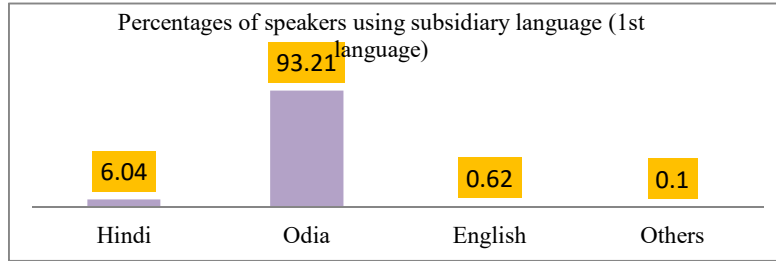
On the other hand, Emeneau and Burrow (1962) and Reddy (2016) focus on the origins of many Indo-Aryan loanwords in Dravidian. Sridhar (1981) highlights the role of Sanskrit, Prakrit and Pāli and modern Indo-Aryan languages in the Indo-Aryanization process of languages families. For example, words in Tamil via Prakrit, which functioned as a tool for court language and those used by the prominent authors in the South Dravidian, outnumbered the total number of words, which were borrowed directly from Sanskrit. In Kūṛux, the loanwords are borrowed from Hindi. All the Dravidian languages have many Indo-Aryan

items, borrowed at all periods from Sanskrit, Middle Indo-Aryan, and Modern Indo-Aryan (Emeneau 1956).

Population

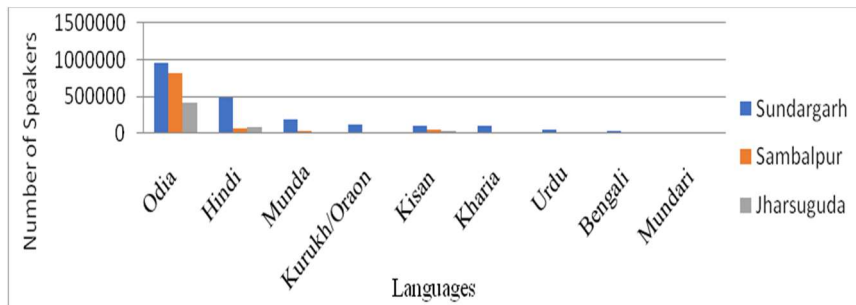
As per Census 2011, Kisan with 1,94,716 and Kūṛux/Oraon with 1,36,031 speakers take 5th and 7th positions respectively in Odisha. The total population of Kisan in India is 2,06,100 with 1,02,398 male and 1,03,702 female speakers spread across the twenty States of India. Odisha has the highest number of Kisan speakers with 94.47%. Out of 1,94,716, Kisan speakers of Odisha, 1,59,423 (81.87%) speakers are reported to be bilinguals or multilinguals. Sapir (1921) advocates that the bilingual individuals are the social carriers of change.

Table 1. The 2nd Language of Kisan Speakers



This is interesting to note in Table 1 that 93.21% of Kisan speakers have adopted Odia as the second language as it is the official language of the state of Odisha. The second position goes to Hindi.

Table 2. Major Languages of the North-Western State of Odisha



Kisan has the loanwords inherited from Hindi and Muṇḍa via Kūṛux, and directly from Hindi, Odia and Sadri. There is no substantial influence of Muṇḍa on Kisan although it has more speakers as compared to Kisan in the districts of Sundargarh, Jharsuguda and Sambalpur of Odisha as in Table 2.

Retroflex Stop /ɖ/ in Indo-Aryan Changes to /r/ in Kisan

- Kisan (Ksn.) *garī* : Kūṛux (Krx.) *garī* : Malto (Mlt.) *gaḍi* ‘cart’ vs. *gāri* ‘cart, carriage’ (Mahapatra) ← CDIAL 4116 *gāḍḍa ‘cart’, H. *gārā* (M < masculine) ‘load cart’, *gārī* (F < feminine) ‘carriage’

- Ksn. *taṛī* : Krx. *taṛī* : Mlt. *taḍi* ‘fermented palm juice’ ← *CDIAL* 5750 **tāḍa* ‘fan - palm’

Retention of Indo-Aryan /ɽ/ and /r/

- Ksn. *kurī* : Krx. *kurī* : Mlt. *kōri* ‘score’ ← *CDIAL* 3503 **kōḍi* ‘a score, twenty’, H. *koṛī*
- Ksn. *d^hār* : Krx. *d^hārē* ‘edge ‘of a blade’ ← *CDIAL* 6793 *dhā’rā* (F) ‘sharp edge, rim, blade’, H. *dhār* (F) ‘edge, line, boundary’
- Ksn. *pok^hārī* : Krx. *pok^hārī* ← *CDIAL* 8425 *paṣkara* ‘pertaining to the blue lotus’, H. *pokhar*, *pokhrā* (M)
- Ksn. *gobrē* : Krx. *gobārī* : Mlt. *goberi* or *gobri* ‘cowdung’ ← *CDIAL* 4316 *gōrvara* ~ *gōvara* ‘pulverised cow dung’, Bi. Mth. H. *gobar* (M)

Krishnamurti (2003:153) postulates the presence of contrast between laminal /l/ and retroflex /ɽ/ in many Dravidian languages and this is also prevalent in Indo-Aryan languages. Masica (1991:97f.) suggests that retroflex /ɽ/ from Modern Indo-Aryan languages is closer to retroflex /ɽ/. These sounds do not coexist in the phonemic systems of most languages. So, many words in Kūṛux and Kisan have laminal /l/ or retroflex /ɽ/.

- Ksn. *d^hūlī* : Krx. *dhūlī* ‘dust’ ← *CDIAL* 6835 **dhūḍi* (M), *dhūli* (F) ‘dust, powder’, H. *dhūl*, *dhūr*, *dhūliyā*
- Ksn. *pitol* : Krx. *pitalī* ‘brass’ ← *CDIAL* 8184 *pittala* ‘brass’, H. *pītal* (M), Or. *pitaḷa*

Deletion of a vowel (Syncope)

- Ksn. *tetlē* : Krx. *tetālī* ‘tamarind’ ← *CDIAL* 5813 *tintiḍī* (F) ‘the tree Tamarindus indica’, Bhoj. *tētulī*

Shortening of the First Vowel in Disyllabic Words

- Ksn. *garī* : Krx. *garī* : Mlt. *gadi* ‘cart’ vs. *gāri* ‘cart, carriage’ (Mahapatra) ← *CDIAL* 4116 **gāḍḍa* ‘cart’, H. *gārā* (M) ‘load cart’, *ṛī* (F) ‘carriage’

a) Geminated Consonants

- Ksn. *gallē* : Krx. *gallē* : ← *CDIAL* 4089 *galla* (M) ‘cheek’, Bi. Mth. Bhoj. *gāl*, H. *gāl*
- Ksn. *nattī* : Krx. *nattī* ‘grandchild’ : Mlt. *nati* ‘daughter’s children’ ← *CDIAL* 6955b *nāptṛ-* (M) ‘grandson’, Mth. *nātī*, Bhoj. *nātī*; H. *nātī*
- Ksn. *dukk^hū* : Krx. *dukk^hē* ‘illness, sorrow’ : Mlt. *duke* ‘distress’ ← *CDIAL* 6375 *duhkhā* ‘difficulty, pain’ H. Marw. *dū^hkh*, Or. *dukha*
- Ksn. *jallī* : Krx. *jallī* ‘fishing net’ : Mlt. *jale* ‘net’ ← *CDIAL* 5213 *jā’la* ‘net, snare’, Or. *jāḷa* ; H. *jāl* (M) ‘net, snare’

b) Single Consonants

- Ksn. *k^huṭā* : Krx. *k^huṭā* ‘stake, post’ ← *CDIAL* 3893 **khuṭṭa* ‘peg, post’ Mth. *khuṭā*; H. *khūṭā* (M) ‘peg, stump’
- Ksn. *maj^hā* : Krx. *maj^hī* : Mlt. *maji* ‘middle, among’ ← *CDIAL* 9804 *mādhyā* ‘middle’, Mth. *māj^h-il*, *-lā*, Bhoj. *māj^hil*; Or. *mājha*

c) /r̥/ → /ṛ/ if Occurs in Intervocalic Position.

- Ksn. *kakṛḍ* : Krx. *kakṛō* : Mlt. *kakṛo* ← CDIAL 2816 *karkaṭal* ‘crab’, B. *kākṛā*, H. *kekṛā*
- Ksn. *g^hoṇḍ* : Krx. *g^hoṛō* : Mlt. *goṛo* ‘horse’ ← CDIAL 4516 *ghōṭa* (M) ‘horse’ [Non - Aryan, prob. Drav.], H. *ghoṛ*, *ghoṛā*

Other Indo-Aryan Influence on Dravidian

Indo-Aryan influence on the Dravidian languages spoken by tribal people are manifested in the following grammatical structures (1) Nasalisation (2) Aspirated Stops (Sridhar 1981) (3) Adjectival concord (4) Conjugation and coordination with *arū* (5) Quotative *jē* as complementizer (6) Yes-no question with *kā* (7) Classifiers and Number markers, and (8) Adverbial negative (Reddy 2016).

Nasalization

- *ciya* ‘give’ vs. *ciyā* ‘small’; *niya* ‘ask’ vs. *niyā* ‘fire’; *kūṛa* ‘largest earthen pot’ vs. *kura* ‘burn/roast’; *gōhṛa* ‘crowd’ vs. *goṛa* ‘chase’

Aspiration

- *e^hrā* ‘to be visible’ vs. *etrā* ‘where’; *ṭekr-na* ‘to be lifted’ vs. *ṭ^hekr-na* ‘to be touching’; *paṛ-nā* ‘to sing’ vs. *paṛ^h-nā* ‘to read’

Adjectival Concord

- *paṇḍrā ālas* ‘white man’ vs. *paṇḍrī āli* ‘white woman’; *baṛkā kukkō* ‘big boy’ vs. *baṛkā / baṛkī kukkay* ‘big girl’ (+human)
- *baṛkā māi g^hoṛa* ‘big female horse’ vs. *baṛkā andra g^hoṛa* ‘big male horse’

Conjunction and Coordination

The morpheme *arū* is used to conjoin the two NPs in Kisan, which is derived from Hindi in (1.a) unlike *-um* in Tamil, which is attached to conjoining NPs.

1.a. *uttams arū pratiks arpa kirr-or.*

Uttam and Pratik home return.PS-FUT-3PL (PS < Past Stem, 3 < 3rd person)

‘Uttam and Pratik will return home.’

The coordinator *arū* does not change the finite forms in a sentence as in Indo-Aryan, e.g. *ker-as* ‘went’ and *barc-as* ‘came’ in (1.b).

1.b. *hus haṭṭe ker-as arū barc-as*

he market go.PS-PST.3SG.M and come.PS-PST.3SG.M (PST < Past)

‘He went to the market and came (back).’

Quotative *jē* as Complement Construction

2. *iṅgiy-a: jē “as ekla-hī-ma mo:kk^h-as”*

say.PS-PST.3SG.F that he when-too-Neg. eat.PS-PST.3SG.M

‘(She) said that he never ate.’

The morpheme *jē* acts as complementizer in (2) unlike in Dravidian where quotative constructions are formed with the aid of a verb of speaking *anu* ‘to say’ after the report (Reddy 2016).

Yes-no Question by *kā* Interrogative

Dravidian clitic *-ā* is placed at the end of a word, phrase or a sentence to construct ‘yes-no question’. Kisan uses *kā* in (3.a&b) like *kya* in Hindi or *kī* in Odia for the ‘yes-no question’ constructions.

3.a. *innā nīn pār-āldī kā*
today you sing-IPFV.PRS.2SG.F Question (IPFV < imperfect; PRS < Present)
‘Are you singing today?’

3.b. *nēla hus bēc-os kā*
tomorrow he play-FUT.3SG.M Question
‘Will he play tomorrow?’

Numerals

Menninger (1969) remarks “number words are among the words of a language that most strongly resist change”. However, an extensive and regular commercial exchange between the inter-tribal and non-tribal population has resulted in changes in the case of numerals also. The decimal system is native to the dominating Indo-Aryan as well as the Dravidian (Emeneau 1957) in forming the higher numerals, whereas vigesimal numeral system is prevalent in the Indo-Aryan (Desia and Sadri), Dravidian (Kuvi, Manda, Gondi and Konda) (Reddy 2016) and Muṇḍa-Austroasiatic (Kharia, Parengi and the rest of Muṇḍa) language families (Zide 1978).

Table 3. Cardinals in Kisan

Number	Kisan	Hindi/Odia	Number	Kisan	Hindi/Odia
1	<i>ōn-ṭā</i>	<i>ēk</i>	11	<i>egaro-ṭā</i>	<i>egarō</i>
2	<i>dui-ṭā</i>	<i>duī</i>	12	<i>baro-ṭā</i>	<i>barō</i>
3	<i>mūñ-ṭā</i>	<i>tīn</i>	13	<i>tero-ṭā</i>	<i>terō</i>
4	<i>nāh-ṭā</i>	<i>cār</i>	14	<i>coudo-ṭā</i>	<i>coudō</i>
5	<i>pañce-ṭā</i>	<i>pā:c</i>	15	<i>pondro-ṭā</i>	<i>pondrō</i>
6	<i>ᶜʰo-ṭā</i>	<i>ᶜʰē, ᶜʰō</i>	16	<i>sūlho-ṭā</i>	<i>sūlhō</i>
7	<i>satte-ṭā</i>	<i>sāt</i>	17	<i>sotro-ṭā</i>	<i>sotrō</i>
8	<i>aᶞe-ṭā</i>	<i>āᶞ</i>	18	<i>oᶞro-ṭā</i>	<i>oᶞrō</i>
9	<i>nō-ṭā</i>	<i>nō</i>	19	<i>uneis-ṭā</i>	<i>uṇeis</i>
10	<i>dōsse-ṭā</i>	<i>dōs</i>	20	<i>koṛie-ṭā, bīse-ṭā</i>	<i>koṛie, bīs</i>
			21	<i>ekuis-ṭā</i>	<i>ekuisi</i>

The numeral construction in Table 3 is the combination of mono-morphemic number and classifier in Kisan. The numerals such as one, three and four of Kisan are Dravidian and the rest of Kisan numerals are from Hindi/Odia.

The higher numerals in Kisan and Kurux use vigesimal system (Grignard 1924a:31), Ksn. *ōn kuṛī* vs. Krx. *ōnd kuṛī* ‘one score’. Kisan uses *duī kuṛī* ‘40’, *tīn kuṛī* ‘60’, *cār kuṛī* ‘80’, *pañc kuṛī* ‘100’, whereas these numbers are expressed in the reverse morpheme order in Kurux, e.g. *kuṛī ēṛ* ‘40’, *kuṛī mūnd* ‘60’ etc. (Kobayashi & Tirkey 2017:113 f.).

b) Ordinals

Goswami (1989) observes “Kisan has only cardinal numerals not ordinal numerals” and so, all the cardinal numerals are borrowed from Indo-Aryan, i.e. *pahla* ~ *pohila* ‘first’, *dusra* ‘second’, *tisra* ‘third’ etc. These numerals are used to identify the positions, a given member of a set, occupies as compared to other numbers of the same set. Kisan uses both Hindi and Odia ordinal forms.

Table 4. Ordinals in Kisan

Numerals	Kisan (H.)	Kisan (Or.)
1 st	<i>pehla, pohela</i>	<i>prot^hom</i>
2 nd	<i>dusra</i>	<i>dudtya</i>
3 rd	<i>tīsra</i>	<i>trutyā</i>
4 th	<i>caut^ha</i>	<i>cat^hurt^ha</i>
5 th	<i>pācuwā</i>	<i>poncōm</i>
6 th	<i>c^hātuwā</i>	<i>sos^ho</i>
7 th	<i>sātuwā</i>	<i>soptom</i>
8 th	<i>āt^huwā</i>	<i>os^hom</i>
9 th	<i>nawā</i>	<i>nobom</i>
10 th	<i>daswā</i>	<i>dosom</i>
11 th	<i>egarwā</i>	-

c) Fraction

- Ksn. *k^haṇē* ~ *ōn k^haṇē* vs. Krx. *ōn k^haṛā* ‘a half’; Ksn. vs. Sadri *goṭā* ‘full’; Ksn. vs. Hindi/Sadri *ad^hā* ‘half’; Ksn. *kaṭe* vs. *ṭikē* = Or. *tike* ‘little’.

Classifiers and Number Markers

The classifier *-ṭā* may be traced to Bengali or Odia origin since the northern regions of Odisha where Kisan is spoken used to be parts of the Bengal Presidency until 1912. The two-way distinction of classifier such as human and non-human is generally attached to a numeral while modifying a noun.

Language	Human	Non-human ± Animate	
Kisan	<i>pañc lōk kukko-r</i>	<i>pañce-ṭā ṭaṭ^hā</i>	<i>nāh-ṭa arpā</i>
Odia	<i>pañc jṇṇṇ pila</i>	<i>pañcṭ-ṭa ambṭ</i>	<i>car-ṭa g^horṭ</i>
	five Number marker boy-PL	five-CL mango	four-CL house
	‘The five boys’	‘The five mangoes’	‘The four houses’

converged. It has been an uphill task to continue to communicate in Kisan language among all ages as it has been in contact with ethnically diverse non-regional people causing changes in linguistic, social, economic spheres. There is also a gradual adoption of non-tribal languages as the first language.

- iv. Sadri is a lingua franca in the region which accommodates the conglomeration of diverse tribes living together. It is unlikely for religious leaders to learn the language of each tribe for performing different social and religious rituals and so Sadri is preferred to be the first choice for the inter-tribe communication. It is learnt by the non-tribal people specifically who are engaged in buying and selling. Ever increasing of Sadri in a wider geographical region covering tribal and non-tribal people is slowly endangering the status Kisan language.
- v. Having knowledge of Hindi-Sadri or Odia is widely assumed to enhance a speaker's status and prestige in Kisan communities. The acquisition of these dominant languages is viewed positively to provide larger acceptance among various communities.

Conclusion

There is a need to create positive attitude towards the mother-tongue by emphasising on social identity. The speakers of Kisan look upto the government for motivation and financial support for the preservation of their speech. Endangerment status of Kisan (ISO 639-3:xis) using the EGIDS scale is projected as 5 (developing); however, the fieldworks undertaken in the districts of Sundargarh and Sambalpur in Odisha indicate an opposite language situation of Kisan. The schools at Bonai and Kuchinda where Kisan is taught at the pre-primary level are visited and the reality of mother-tongue based language teaching is disappointing. There is an urgent need to document this Dravidian speech variety before it is completely pushed to extinction by the extensive Indo-Aryan borrowings.

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DISCREPANCIES BETWEEN TEACHERS' BELIEFS AND PRACTICES WITH SPECIAL REFERENCE TO UNIVERSITY OF JAFFNA

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Abstract

Teachers' beliefs are important for understanding and improving educational process. They guide language teachers to adopt their teaching strategies for coping with their language teaching challenges and influence their general well-being, and in turn shape language learners' learning environment, their motivation and their language achievement and ability. This study investigates university teachers' beliefs about the teaching styles advocated as well as used, on strategies adopted for scaffolding learners etc., in a Second Language classroom. Tools used to collect information are classroom observation and teacher interview of and with four lecturers. Several elements are initially considered for the classroom observations: patterns of activity (for example pair work, group work), use of communicative tasks, interaction types and teaching materials which are used. The following will be analysed in greater detail to verify the discrepancies between teachers' beliefs and practices: questions asked by teachers, strategies used for the negotiation of meaning, usage of mother tongue, incorporating pair or group work and corrective feedback. The discussion so far has focused on divergences between the beliefs and practices of teachers in this study. The analysis indicates that while teacher's practices reflected their beliefs that learning is enhanced when learners are engaged cognitively, when their expectations are met and when order, control and flow of the lesson are maintained. The practices and beliefs highlighted here are particular to the context-studied. Theoretically, the relationships between beliefs and practices and between core and peripheral beliefs provide a continuing language teaching research generally where there is an interest in understanding tensions between what language teachers do and their professed beliefs about language learning.

Keywords: *Teaching, Learning, Language.*

Introduction

Teachers' beliefs are important for understanding and improving educational process. They guide language teachers to adopt their teaching strategies for coping with their language teaching challenges and influence their general well-being, and in turn shape language learners' learning environment, their motivation and their language achievement and ability.

'Teachers as reflective practitioners, if they want to be effective in whatever approach they decide to take are expected to act consistently in accordance with their expressed beliefs. Unfortunately, There is almost always a discrepancy between what professionals say they believe and the way they act. In teaching, if the discrepancy is a large one, learners are likely to receive confused and confusing messages.' (Marion Williams et al., 1997 cited in Lightbown)

In an effort to improve teachers' self-awareness in this respect, some educational theorists have fostered the notion of critical reflection. The intention is to make teachers to become as reflective practitioners that teachers should be aware of their belief systems and constantly monitor how much their actions reflect those beliefs or are in keeping with them. This study investigates a university teachers' beliefs about the teaching styles advocated as well as used, on strategies adopted for scaffolding learners etc., in a Sri Lankan English Language classroom.

Methodology

Tools used to collect information were classroom observation and teacher interview.

Classroom Observation

Observations of lessons was selected as a tool for data collection in order to gain insights and practical ideas of how teachers were providing language support and developing students' language skills in the classroom. Classroom observation has its origin in social psychology- in particular the study of interaction in classroom. (Flanders, Simon, Boyer 1970 & Croll 1986) It is normally linked with the production of qualitative data. Though the class was not audio-recorded, pen and pencil recording of all types of interactional types with time taken for each one was recorded meticulously using the observation sheet

Several elements are initially considered for the classroom observations

- a. Patterns of activity (for example pair work, group work)
- b. Use of communicative tasks
- c. Interaction types
- d. Teaching materials which are used

The transcription of the teacher's interview enabled the researcher to tally the strategies and techniques that teacher used during the lesson observation.

I observed 10 hours of lectures of a four lecturers in English in University of Jaffna. Two of them are senior lecturers with nearly 10 years experience and other two are probationary lecturers with four years experience. The four classes which I observed are for the first year students in Faculty of Science in University of Jaffna. There were 32 students (20 girls and 12 boys) in the classes which I observed. They are from 18-20 years with mixed ability. The class is heterogeneous in ethnicity and religion. The students had their English lesson on the third floor. This classroom had a regular size and a conventional layout, with a white board in the front. The students were seated in pairs, except for students sitting by the windows.

Some salient features of their classes are:

- Teacher has given individual, pair work and group work
- Teacher facilitates while students are doing exercises.
- Teacher checks answers individually.

The following three questions were designed to provide a focus for lesson observation and help with the development of lesson observation tools.

1. What types of interaction are teachers using to help students negotiate meaning and understanding their environment?
2. How are modeling language and helping young learners to acquire the target language?
3. Are there any discrepancies between teachers' beliefs and the actual practices in the classroom?

Data Analysis

Strategies Used for the Negotiation of Meaning

The following graph illustrates the frequency of strategies used for negotiation of meaning. Teacher used the four language types in varying orders of frequency during the observation, response to and repetition of student answers, recasts, rephrasing, classification requests, usage of mothertongue etc.

Table 1. Frequency of strategies used for the negotiation of meaning in class

	Frequencies
Rephrasing	16
Repetition	21
Recast	25
Clarification requests	18
Switching to mother tongue	13
Confirmation checks	14

The most common strategies which are used by the teachers are repetition and Recasts. The rationale for demanding this type of student repetition relates to her desire to keep the whole class focused and teacher would respond to this by providing a full sentence with the student' answer incorporated. Teachers use repetition 'to check that they had all 'received the information' and make them to memorize the form of the sentences.

E.g 1.

S: The wines are mainly grown in Europe.

T: Ok Good, Students from the last bench. Tell me what he has said

S: The wines are mainly grown in Europe.

T: You got it? What is the tense?

Recasts were a strategy observed frequently in the classroom for the error correction. A recast, that is, the repetition of a student's utterance making changes to convert it to a correct phrase or sentence (Lightbown and Spada, 2006) may provide a teacher with the opportunity to model how a sentence or phrase should be used without highlighting the students' errors.

E.g 2

Student: Man is cut down the tree for another house.

Teacher: Excellent, Man is cutting down the trees and are going to build a new house.

When students make mistakes during the conversation the teachers would recast the sentence, and let students correct it by themselves. Students are able to notice the differences. Hence the teachers would correct errors immediately. From practices but recast the sentences during the conversation. Through this, students are able to improve their language accuracy by receiving error correction.

Teachers believe that the usage of the mother tongue will increase the competency level of L2 among students. As there are Sinhala and Tamil students in the classroom, she rarely uses L1 But in some instances she tries to use with the help of students.

E.g3.

S: The magazine will be launched by the end of May.

T: Ok What is meant by 'the end of May'?

S: 'May alavil' in Tamil

In particular the clarification request is the most effective way of yielding modification of trigger which is consistent with den Branden's (1997) finding. It is assumed that clarification requests provide students with more opportunities to experiment with new forms and structures. Learners can make their initially unclear message become meaningful and grammatical if they gain opportunities to develop their productive capacity in the second language. The advantage of this resort lies in the maintenance of the process of communication.

E.g 4

T: Where do we use passive voice?

S: To report

T: To report what?

Confirmation checks are employed by the teacher to ensure whether he/she has understood something. Rising intonation in comprehension check signals the student to request a confirmation of what the previous speaker/teacher has said.

E.g.5

T: Do you understand? Or is it too difficult? Please respond me guys. Tell me an example in present continuous tense

Asking Display and Referential Questions

The use of display and referential questions during a lesson provided students with an insight into what individuals in their class knew which could have helped to activate individual's prior understanding and knowledge of a particular concept. Display questions accounted for 45% of language during the observed lessons and referential questions for

10%. When teacher wanted to check students' comprehension, display questions were being asked. Most of the time students could participate, giving the correct answer. Infact, two students were giving the same answer in different words. Sometimes one of the students gave the correct answer the other supplied an example for what his/her peer said. Usually silence follows supplying the correct answer in the case of display questions. Furthermore it was noticed that as result of display questions the amount of teacher talk increased, teachers usually extended on the given information. So it was inferred from the obtained data that display questions require short answers which contain small pieces of information e.g. antonyms, synonyms, word pronunciation, meaning, comprehension checks etc.

E.g.6

S: She drew a picture.

T: Ok what is the spelling of 'drew'?

S: d-r-e-w

T: What is the past participle of the verb 'draw'?

It provides an opportunity for the teacher to check the comprehensibility of the students. While referential questions were asked, just one or two students could participate, even the other student could add nothing, just repeating what his classmate said in different words. Allwright and Bailey (1990) maintain that it is a wrong belief on the part of teachers to aim at just increasing the amount of interaction in the class. Rather they have to adjust their teaching style to learners' strategies. (pp.144-5)

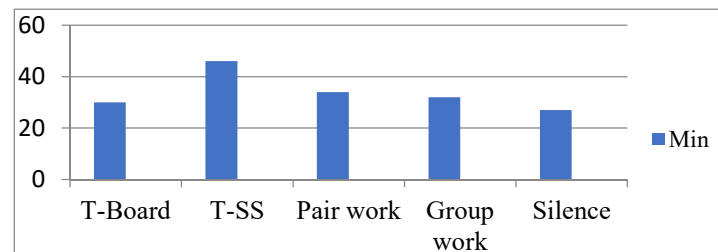
Patterns of Activity

Teachers believe that some students are more confident in using their personal skills while they are involving in interaction in which they are also encouraged to learn through participation and valuing cooperation. Thus, some students work alone without relying on their peers while others work in groups. Lier (1988 cited in Nunan) notes, that interaction has an efficient on language learning since it occurs in and through participation in speech events. Though teacher believes through pair and group activity she can build a natural L2 environment, what appears from the interaction patterns is that it is totally a teacher-controlled class with the teacher-student interaction patterns engulfing most of the class time. The teachers opine for three major interaction patterns such as teacher to students, pair work and group work. The teachers also give the highest importance to interaction like pair work and group in the class for developing communicative competence of the learners. Teachers try to make the students more interesting. The teachers admit that they sometimes engage students in communicative activities through group works.

The teacher- student interaction pattern takes 46 minutes. The teachers give their explanation on the board and provide answers as a whole class feedback. It is more interactive and students are getting more and more inputs. Teachers have allotted 34 minutes for pair work. What is important is that group work is allotted for 32 minutes. This strategy is employed by the teachers after they had asked questions. Students need to be provided with the opportunity to think about questions after they asked.

Student thinking time is 27 minutes of lesson observation. This strategy was employed by participants after they had asked a question. Students need to be provided with the opportunity 'to think about questions after they have been asked before attempting to answer them.' (Nunan 2000) In a research investigation it was shown that by extending thinking time from three to five seconds after asking a question there was a rise in student participation. (Nunan, 2000) and a significant increase in the quality of student answers. (Fisher 2005:23) It would seem therefore by consciously allowing silence after asking a question a teacher may be fostering an environment more conducive to thoughtful responses.

Chart-2



Discussion

The level of language learners was presented as a possible factor for the consideration of different types of language and strategies/techniques which may be more useful for learners at various times of their language development. Teachers showed that they made some accommodation for language learners in their lessons by the language they have used and the strategies/techniques they demonstrate during the observation.

The first example of a tension here relates to teachers' approach of presenting grammar. Their observed approach was to provide formal explanations of grammatical forms and functions. For example in the observed lesson they wrote de-contextualized sentences containing simple past, present etc. on the board and used respective rules for these forms. Teachers expressed a belief in their interview that 'grammar should be presented in context rather than in isolation.' The tension in the teachers' work was between ideal and actual ways of teaching grammar, they approached grammar through exposition because they felt this was ideal because they felt it was what their students expected. Their general belief in the need to motivate and engage learners outweighed their particular belief in context-based presentations. There is another evident which comes from the teachers' use of controlled grammar practice activities in class despite doubting their acquisitional value.

Teachers believe that whole class, pair work and group work will motivate students and they are exposed to different types of language when working with their peers in different ways. The students who are weak and shy are being ignored from the practice. Because of the individuals who always tend to dominate. In order to avoid the dominance the teachers assign roles to avoid one or two learners taking over the activity and others becoming passive observers. Group-work causes management problems make it difficult to monitor student's learning and give feedback on their errors. Eventhough it is a group work there is always a interference of teacher to regulate the students. The teachers did believe that group work in theory was in theory valuable but this class had made them to believe that

teacher-class interaction was more beneficial for them. This is a good example of how teachers' stated beliefs may reflect propositional knowledge (e.g. that group work promotes interaction rather than the practical knowledge (i.e. about what learners respond well to) which actually influences their teaching. Though the teachers believe towards learner-centred approach the context of the classroom might also determine whether a lesson is learner-centred. Sometimes it may be a requirement of the particular setting they're working in.

The findings revealed that display questions outnumbered referential questions. The result of the current study was in respect to teachers' propensity for overuse of display questions despite their awareness about the communicative value of the referential questions. Here, it is vital that second language teachers incorporate referential questions into their classroom interaction. (Xie, 2008; Cullen, 1998) The classroom is less interactive as display questions only demand 'yes' or 'no' or one or two word answers. Although display questions do not have much effect on students' language development, they should not be dismissed since they are needed to check students' understanding. Teacher believes that interaction between teachers and students or among students will lead to the good proficiency in language. The actual behavior shows the limited interaction in the classroom. On the other hand, teachers believe that display questions are needed to check students' understanding and students who are weak and shy try to utter one or two words in English when they are asked display questions.

The two surfacing negotiation strategies were repetition and recasts. According to Cullen (1998) teachers might have exclusively legitimate communicative reasons for using repetition as the quickest and most effective ways to check understanding and keep the communication going. Moreover an overuse of repetition may end up in rote learning. Teacher beliefs are considered as a factor which might influence the types of language and strategies and techniques that a teacher used. The teacher interview identified several beliefs that were consistent with key notions in language teaching theory such as, meaningful and real life contexts should be used, , language needs to be scaffolded and ideas elicited from students need to be exposed to a variety of activities. There is a discrepancy between teacher's beliefs and practices.

Teachers believe without the help of mother tongue, it is very difficult to explain some elements of language to students in the classroom. But the amount of mother tongue used in the observed lessons is in very lower level as the teachers are with the limited knowledge in Sinhala.

Table 3

Aspect	Stated belief	Observed practice	Explanation given
Learner centred approach	Learning and teaching should be centred around students	It is almost a teacher controlled classroom	Learners' responsiveness

Presenting grammar	Grammar should be presented in context Learners learn better if they discover the rules	Expository grammar work Sentence-level, rule-based presentation	Students' level/responsiveness/motivation
Controlled grammar practice	Sentence-level is not beneficial Mechanical practice is not beneficial	Mostly mechanical practice	Classroom management
Group work	Group work is beneficial for interaction	Teacher-centred/lockstep oral practice	Students' responsiveness, Need to monitor errors, classroom management
Usage of L1	Usage of L1 is important for second language learning	But there is limited usage	Teacher's limited knowledge
Negotiation strategies	Communicative classroom	Repetition, recasts and display questions are frequently used	Students' responsiveness, motivation

The discussion so far has focused on divergences between the beliefs and practices of the teacher in this study. The above analysis also indicates that while teacher's practices reflected their beliefs that learning is enhanced when learners are engaged cognitively, when their expectations are met and when order, control and flow of the lesson are maintained. These beliefs clearly exerted a more powerful influence on the teacher's work in teaching than their beliefs about the limited value of expository grammar presentations, mechanical grammar practice, whole class oral practice etc.

Conversely while they may have encountered theoretical support for notions such as discovery grammar learning and group work, a belief in such ideas had not been firmly established through positive first-hand experience of their effectiveness. They thus remained unimplemented ideals. We can hypothesize here, therefore, that a characteristic of core beliefs is that they are experientially ingrained, while peripheral beliefs though theoretically embraced, will not be held with the same level of conviction. Where core and peripheral beliefs can be implemented harmoniously, teacher's practices will be illustrated by fewer tensions; where, though, the actions implied by core and peripheral beliefs are at odds peripheral beliefs will not inevitably be reflected in practice.

The practices and beliefs highlighted here are particular to the context-studied. Theoretically, the relationships between beliefs and practices and between core and peripheral beliefs provide a continuing language teaching research generally where there is an interest in understanding tensions between what language teachers do and their professed beliefs about language learning.

Conclusion

Early studies focusing on tensions between thinking and doing in language teaching suggested that tensions provide a potentially powerful and positive source of teacher learning. (Freeman, 1992, 1993 cited in Golombek), while more recent work has found that a 'recognition of contradictions in the teaching context' is a 'driving force' in teachers' professional development (Golombek and Johnson, 2004) Collaborative exploration among teachers of any tensions which emerge is also desirable and the teacher learning that ensues from such dialogic exploration of teachers' practice has the potential to be meaningful and long lasting. 'Teaching is a very personal activity, and it is not surprising that individual teachers bring to teaching very different beliefs and assumptions about what constitutes effective teaching.' (Richards and Lockhart 1996:36)

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AN EXPEDITION THROUGH HUMAN-NATURE RELATIONSHIP: AN ECO STYLISTIC INVESTIGATION OF THE POETRY OF JESSICA POWERS

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Abstract

Literature, especially poetry, is an instrument used by many to talk about human-nature relationship. Nature, directly or indirectly, plays great role in human life. The present paper is an attempt to analyse the poem 'The House of the Silver Spirit', taken from 'The Selected Poetry of Jessica Powers'. Being a modern American religious poet, Jessica uses not only religious themes, but also various nature themes in her poems. This work analyse her poem from the stylistic point of view. The theories of Eco stylistics, with the support of Eco criticism and Eco linguistics, form the theoretical background for this study of descriptive qualitative method. The relation between man and nature is revealed through the analysis of the poetic language which is ecologically sensitive to a great extend. The paper throws light into the autobiographical elements of the poet, who belonged to a pioneer family migrated to America, having Irish and Scottish backgrounds. The unique specialties of typical American landscapes and climate, particularly winter, with all its frozenness comes up in the study. An aim of providing life awareness through environmental awareness too is attempted in the study of the language Jessica used and its various manifestations.

Keywords: *Jessica Powers, Eco Stylistics, Human-Nature Relationship*

Introduction

In almost every age and every country, nature remained one of the recurring subjects of poetry. Nature speaks a variety of languages and those humans who love nature gives back a compliment to nature by speaking and writing about her, especially in the poetic form. Generally poets use natural things and images so that readers can relate with and understand poems. Figurative language with various metaphorical images is used in poems and sometimes natural landscapes too come in them. Henry David Thoreau can be called as the guiding star of American nature poetry and many others are there who can be included in the group. Although known as religious poet of America, Jessica Powers can also be called a nature poet as nature in its various forms and themes occupy its place in most of her poems.

Jessica Powers (1905-1988), is a modern American religious poet who belonged to a pioneer family, having Scottish and Irish ancestry from paternal and maternal side, settled in Wisconsin valley. Both these traditions filled her poems with the natural qualities of their own. The Cat Tail Valley area of Wisconsin was the place where farming communities lived so close to nature. There she learned to live sparsely, esthetically, deliberately, daringly, deeply in Wisconsin. Wisconsin taught her about adversity and encouraged her adventuresome spirit. The life in the farm house of Wisconsin valley trained her for the life going through all the realities of life. She was a Carmelite nun who has been hailed as one of America's greatest religious poets. She has graced the pages of American literature since

1924, when her first published poem appeared in *American Poetry Magazine*. She integrated her particular time and place in history with her religious experience to produce a mystical poetry in a distinctively American landscape.

Eco-Stylistics

Just as ecology investigates the holistic interrelations of all forms of plant and animal (including human) life with each other and their habitats (Gk eco), so eco-criticism (a term coined in the USA in the late 1970s) explores the relationship between literature and the environment, with links as a result with anthropology and geography. Eco-criticism in the present millennium works with an acute awareness of environmental devastation and pollution, and has a social and political interventionist agenda, like some kinds of Critical discourse analysis. The way is then open for eco-stylistics, or n eco-CD, based on an eco-linguistics. A specialized use of the term the ecology of language is found in the work of scholars interested in the actual or potential ‘death’ of indigenous languages and linguistic imperialism. Eco-stylistics is very recent approach to the textual and linguistic representation of environmental topics in texts. The wide range of theoretical and methodological paradigm provided by stylistics enables eco-stylistics to pursue the linguistic investigation of the environmental/ecological aspects of both literary and non-literary texts and discourse.

Human-Nature Relationship

The relationship between man and nature is a point of discussion which goes on in a large extend. At times relationship between human and nature can be described in a number of ways. It can be nice, cruel or even confusing. Humans accept nature, or try to change it according to their own will. Humans find different ways to cope with nature and changes of nature. At times humans destroy nature to meet basic requirements. Even after the great advancements in technology, human fail to control nature at times of natural calamities, climatic changes etc. Humans should revisit their relationship with nature for achieving a sustainable future. Environment includes all living and non-living objects. We live in the environment and use the environmental resources like air, land and water to meet our needs. While doing so in a vast manner it will be pressure over the environment and it creates serious environmental problems. We have to give time for the environment to make up its loss time to time otherwise it may extinct. Environment has got its own mechanisms for everything and we have to understand it. Environment remains a very good teacher for human beings. The various life lessons also can be studied straight away from environment or nature. If we look upon nature for getting visions on life, we can be sure that nature teaches us a lot of things and gives us life awareness too.

Theoretical Overview

Eco-stylistics focuses on exploring how that text comes to convey a certain stance, for “stylistic analysis is a method of linking linguistic form, via reader inference, to interpretation in a detailed way and thereby providing as much explicit evidence as possible for and against particular interpretations of texts.” Eco-criticism and Eco-linguistics are two disciplines with which eco-stylistics shares a number of theoretical aims and methodological approaches. The two main theoretical objectives of eco-stylistics are: one ‘environmental’, hence focused on the investigation of the portrayal of physical or metaphorical landscapes and environments in texts; and one ‘ecological’, hence focused on analyzing the

representation of the relation between human and non-human beings and the environment. The whole range of methodological and analytical approaches utilized in mainstream stylistics and in neighboring disciplines is employed to critically investigate the stylistic choices made in literary and non-literary texts centred on the representation of landscapes and environments or of the balance between living organisms and their habitat. The idea of Sapir-Whorf hypothesis that there is correlation between the writer's stylistic features and his or her world view can also be considered.

Eco criticism, according to Glotfelty, is following an analogous pattern, beginning with an interest in "representations", an examination of how nature is depicted in literature, thereby raising public awareness of attitudes toward the natural world. An effort to rediscover and reconsider the genre of nature writing, which had fallen into neglect, constitutes the second phase. The third stage, the theoretical one, draws upon science, history, and philosophy to ask a wide range of questions about such topics as the consequences of anthropomorphism, the relationship of nature and culture, and more.

Analysis of the Poem

The speaker in the poem addresses herself as 'I' throughout the poem giving it some autobiographical touch. The poem was published in 1937, a few years before Jessica's entrance into the Carmel and when she was in New York. She fondly remembers her childhood even though all those days were amidst poverty and other harsh life realities including the cold winter season. The poem captures a mood riveted by memories of times much harder than any she experienced in New York. Thus Jessica grew stronger in her resolve to survive the reverses of life in New York City as reflected in the words of her speaker:

*I am a February child. I love these things-
This broken shell of a house and the terrible song it sings.
And winter shrieking wildly at this door.*

It is a poem filled with "frozen hope" and dreadful remembrances of childhood fear when the wolves howled all night in the tamarack swamps.

*..... and my mind's house, a whole age younger,
cried with the wolves the same wild ache of hunger,
a sound more deep and terrible than fear.*

Winter brought sickness and "the white fields of death" with "echoing loneliness" in times past: hence, a command is given in the last stanza:

*.....my music, you must never be
Fragile and sweet and a profanity;
Let all my tones be clear and sharp and wild.
This old house bore me in her frosty womb*

and cradled me in sound and gloom;

I am their desolate and frightened child.

Painful past remembrances and present difficulties do not make sense and can rob life of its meaning unless the human spirit can find nourishment in the realization of the immediate presence of God or in a vision of future hope. Jessica Powers was a poet of her times who documented and articulated the disquieting and disturbing experiences of her generation; nevertheless, she refused to lose heart and hope so that, in the end, her poetry gives testimony to the presence of God in her world.

Coming to the analysis of the poem by going through the three stages, questioning the representation of Nature is the first stage. It can be meant as an earth-centred approach by looking to the role nature plays in the poem. Winter, especially the winter in Wisconsin is the main background of the poem. Winter here stands as a metaphor. Normally winter is the season of 'fall', while leaves fall and everywhere it is icy cold. It can be said to be climate of purification. It is in that climatic situation during the month February, the speaker is born. The poem consists of nine stanzas. In almost all the stanzas the word *winter* is repeating and many words which are related to this climate of cold can be seen in a good number. The speaker loves to call herself '*a February child*' and she declares that she is used to those 'winterly' things and she likes them too.

In the second stage, it is a need to make a case for the importance of studying the present poem or the writer that is not widely read and discussed, or a work that has not been read or studied for its environmental relevance too. Powers is widely known as religious poet and so her poems are mostly looked upon in such a way, rather than having a nature outlook. The climatic changes are needed for the regular flow of life on earth. The natural way of purification is being done by the regular cycle of climates, especially the winter. The reader is reminded that because Powers often used the American landscape as a setting of some of her poems, she can also be called a nature writer. Even though many philosophical, spiritual and autobiographical ideas come over here in the poem it can also be read as a poem about nature too. As a poem about nature, the poem presents valuable insights and reminders for the reader. The poem is consistent with ecological wisdom. The speaker in the poem simply values the existence of nature, the existence of winter especially. The poem goes high into a metaphorical level. As Eco-stylistics focuses on exploring and interpreting text in a linguistic and also an ecological way, the present poem can be interpreted from the reader's view too. Human and non-human entities are closely related in the poem. The poem gives life and liveliness to nature and the various natural elements. There must be an ecological balance; between human, non-human and physical environment for the smooth sustenance of nature.

Figurative language elements and various sound techniques are being used in the poem as in most of her poems. Almost all the lines have got rhyming nature which adds to the musicality of the poem. They are *things-sings, door-more, east-feast, do-through, wind-thinned* etc. which are few among them. The ability of Jessica to connect various words to form new words, the technique of Neologism is also seen in this poem. The new coinages like '*frosted highway of the wind, its roofs re honed, razor-thinned, frosty flame, cold white stars, window-spread of frost*, etc. adds to the beauty of the poem. As a general feature seen in Jessica's nature poems this one also is rich in its figurative language element-Personification.

'This broken shell of a house and the terrible song it sings, its roofs are honed, copper faces lifted up to see, pleased its bitter mouth, song that trembles, wisdom entered it, etc. are few examples. Motif is another general feature of her poems and as the theme of winter, cold, frost etc is repeated throughout the poem that too is evident.

Conclusion

The paper has made an attempt to stylistically analyze the poem 'The House of the Silver Spirit' using the tools and techniques of eco-stylistics. There are enough and more environmental references in the short poem; still focus has been given to the ecological investigation. The relation between human and non-human entities has also been evaluated. The poem thus stands as an ecological one with a lot of nature images along with spiritual and philosophical themes.

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AN EXPLORATION OF STRATEGIES FOR TEACHING AND LEARNING ENGLISH LANGUAGE VOCABULARY IN SECONDARY SCHOOLS IN TANZANIA: A CLASSROOM OBSERVATION

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Abstract

This paper explored English language vocabulary teaching and learning strategies used in secondary school classrooms in Tanzania. The study used observation method to witness the process of direct vocabulary instruction through an authentic text extracted from the Novel “The River Between”. It also used focus group discussion and interview methods to collect the data from 48 students, and one teacher making a total of 49 informants in Kilimanjaro Region- Tanzania. Findings show that the informants used a number of strategies in teaching and learning vocabulary. The strategies included the use of dictionary, asking classmates and teacher for meaning, vocabulary learning through question and answer, among these strategies, the students seemed to be better in matching items strategy. From the observation it was found that the students were inactive in participating in the lesson this was somewhat contributed by the way the teacher was engaging them in the lesson. One of the ways teachers can aid this process is by helping learners become aware of and practice in using a variety of vocabulary learning strategies and enable them to practice more when in the classroom. This is suggested so because the students in EFL context mostly depend the classroom in their learning of English language and are hardly using English language outside the formal context.

Keywords: *EFL (English as a Foreign Language), Strategies, Classroom*

Introduction

Vocabulary learning deserves a special attention as vocabulary is central to language acquisition, whether it is first, second, or foreign language. Vocabulary makes a person to function well in day to day communication that is why Nation (2006) calculated the amount of vocabulary necessary to function in English, using a 98% coverage figure. He posits that, it takes an approximate of 6,000 –7,000 word families for spoken discourse and 8,000 – 9,000 families for written discourse. These figures suggest the need for learners to master more vocabulary than previously thought necessary. In order to help students attain vocabularies of this size, teachers need to provide explicit instruction on the more frequent words, and they also must help students to develop learning strategies that enable them to acquire less frequent vocabulary. By high frequency vocabulary, we mean the items that occur frequently in the running text, they approximately reach 2,000 – 3,000 words (Nation, 1990, 2001). While low frequency words are those items whose large proportion of the items in that area are hardly known. These are those words that are also known as rare, obsolete, or dialectal in the dictionary. The low frequency words that the learners know reflect the influence of a variety of personal and social variables such as how widely the learners have read and listened.

Theoretical Approach

This study is guided by the sociocultural learning theory and cognitive learning theory. The reason behind using the two theories is because they complement each other. On one hand, the sociocultural theory (Lantolf, 2000; Vygotsky, 1978) views learners' strategies as the result of both cognitive skills and the mediation of particular learning communities. The development of learning strategies is closely connected with the socialization process understood as participation in specific social, historical and cultural contexts. Strategies are developed as a byproduct of the process of socialization (Donato & McCormick, 1994). Social life is seen as central to the problem of a learner's strategy development and use. The language classroom, like any other culture, is also the place where students learn to participate in the values, beliefs and behaviors of this community of practice. Mediating context (language environment and language discourses), mediating agents (teachers, friends, or partners), and mediating objects (assessment) can all influence learners' strategy choices (Gao, 2006). The relevance of this theory to the current study is linked to the argument placed forth on how learners need both the context, (the classroom) and the mediating agents that is, teachers, friends and people who can help as they utilize the vocabulary learning strategies in their attempt to learn the English as Second Language.

On the other hand, the Cognitive theory considers learning strategies to have a major contribution in the learning of second language. The theory emphasizes, people acquire proficiency in an L2 in the same way that they acquire other complex cognitive skills. The interest in learning strategies came into the field of second language acquisition (SLA) from cognitive psychology. Furthermore, the theory sees learning as an active, constructivist process, in which students encode incoming information, relate it to their previous experience, and store a personally constructed input (Atkinson & Shiffrin, 1968). Similarly, the theory shifts learning responsibility from the teacher to the learner, and students attribute their success or failure to their own efforts. In this view of learning, students are involved in directing their own learning. Learning strategies help learners to control and improve the process of learning.

Area of Study and Participants

The study took place in Kilimanjaro Region in Moshi Municipality among Form Three student learners and their English language teacher. The subjects were 48 in total including male and female learners and one teacher. The student participants were equal in number that is, 24 female and 24 male students. The subjects were recruited from a public secondary school in the Municipality. The selection of these subjects was based on their time spent in learning English language. Similarly, this level was chosen because students at this stage have already sat for national Form II examinations, and also because it is a level that students do not expect to sit for any national examination in which case the students were not disturbed nor was the researcher wanted to interfere with their reading timetable. The female teacher recruited for this study was the one teaching English language in this class with 12 years of teaching experience.

Procedures

Data were collected through a reading comprehension text, interview and observation methods where the principal researcher was an observer. The classroom observation was done with the principal researcher taking notes on how the lesson was carried in the classroom. The time spent for this particular lesson was 120 minutes. The usefulness of observation method is that it was possible for the researcher to account for actions which both the teachers and the pupils did without relying so much on what they would say. Observation method helped to explore the vocabulary teaching and learning strategies used by both the students and their teacher. Similarly, focus group discussion was conducted between the researcher and the students. Through focus group discussion students reported how limited their language learning is squeezed only in the classroom setting since they hardly got the chance to practice the language outside the classroom settings, this is because at home they used Kiswahili language which is the lingua franca of the community.

In order to ensure a suitable level of difficulty, the reading passage was selected from the students' ESP reading course book. This passage is a smaller division of topics. Most topics in this syllabus have more than one sub-topics. These sub-topics are presented under the relevant topics. These vocabulary items related to given topic and sub-topic are usually given in the vocabulary column. Normally, the list is not exhaustive. Students will learn many more words which will be found in passage as they read and listen. The teacher should ensure that students know how to pronounce the words correctly. The teacher was also assisting the students to learn the meaning of the new vocabulary encountered from the passage. During observation, the principal researcher witnessed the teacher correcting students' pronunciation whenever they could not pronounce the vocabulary items correctly.

The procedure started with the teacher arranging the students into the group six groups of 8 students each. Then the teacher asked one student from each group to volunteer reading aloud. A total of seven students equals to 16.6% read the text. The text was from an extract from the "novel *The River Between*". The story was about Nyambura, the main character from this extract. From the observation, it was witnessed that, the majority of the students were not making a through follow up while others were reading. Due to lack of good concentration the students who were reading a loud were repeating the same mistakes in their pronunciations. Connecting this observation to the present study, the cognitive theory has this to say, learners need to take learning responsibility to themselves as the shift of learning is placed on them. On the contrary, the sociocultural theory places the responsibility of language learning to both the student and the teacher.

Findings and Discussion

The present study assessed vocabulary teaching and learning in secondary schools in Tanzania. Data were collected in the classroom setting where the informants, the students and teachers were the agents of the process. The vocabulary was introduced through the text in which the students were guided to read and later on the teacher taught the vocabulary explicitly using various strategies presented below. The findings showed that, only seven (16.6%) students out of 48 students were given the opportunity to read the text. This means a total of 48 students in the class only 7 equal to 16.6% percentage were involved in reading while 41 (85%) others were listening. Findings are presented into themes such as, explicit

vocabulary learning from the context, vocabulary learning through questions and answer, vocabulary learning through match item list and vocabulary learning through definition. The findings are as follows:

Vocabulary Learning Through Matching Items from List A and B

From observation, this was the first strategy that the teacher used to teach the vocabulary immediately after the students had read the text. When the students had already finished reading the text, the teacher guided the students to match the meaning of vocabulary from the matching list. The learners need mediating agents such as teachers, and mediating objects, in this case, the text and the matching list act as an assessment tool for their language learning. The list in which the students were supposed to match the items from column A to the meaning in column B was however not exhaustive. The list of vocabulary given is list as follows:

- | | | |
|------|------------|--|
| i. | Menacingly | (a) Emphasized |
| ii. | Trembling | (b) Talk or act in a manner so as to scare someone |
| iii. | Insisted | (c) Desire to harm |
| iv. | Burst out | (d) Shaking |
| v. | Malice | (e) Speak suddenly and with a lot of emotion. |

The findings showed that only 8(17%) of the students were able to match all five vocabulary item correctly with their true meaning. While 40(83%) students were able to match from at least (2) two up to (4) four items correctly to their true meaning. These findings suggest that, students need multiple encounters with the vocabulary for them to be able to know the meaning of the new vocabulary. These findings are not far from what (Rott: 1999; Pigada and Schmitt, 2006; Waring and Takaki, 2003) asserted, reading enhances vocabulary learning when learners have multiple exposures to reading tasks. They describe that when learners are exposed to minimal exposure the pick-up rate is relatively low, and therefore it can be difficult to gain a productive level of mastery from limited exposure. This is in line with (Horst, Cobb, and Meara;1998) who also reported that, words appearing eight or more times in the text had a reasonable chance of being acquired.

Vocabulary Learning Through Sentence

In an attempt to ensure that the vocabulary were learnt and understood, the teacher asked the students to point out other words from the passage which they did not know their meaning. The students pointed the new vocabulary and the teacher gave the meaning through synonyms or creating context. Then the students were guided to construct oral sentences after they had understood the meaning of the vocabulary meanwhile receiving corrections and clarifications from her. However, findings for this strategy revealed how the students were reduplicating the sentences similar to those of their fellow classmates. The reasons for repetition could be due to methodological constrains. Schmitt (2008) argues that, the reasons for small gains of vocabulary from reading could be attributed to a number of drawbacks such as very small amount of reading, inadequate control of text difficulty and very small number of target words. In this study, the time allocated for reading the text was 30 minutes only which can literarily be said to be very short time. On top of that students reported not to be familiar with many words from the text. This suggests that students have very few target

vocabulary and that was why they were trying to repeat the sentences that somewhat looked similar to that of their classmates.

From the observation, it was evidenced that, the teacher was focusing in teaching the meaning of word and pronunciation, while other components of vocabulary knowledge such as the word class, spellings, orthography and the like were left behind. This can as well be a limitation to vocabulary learning as the students fail to know the entire knowledge of the new vocabulary. The samples of the sentences made by the students were:

Rescue: 1. I rescued the child from fire, 2. I will rescue my friend 3. I rescued him

Cheat: don't cheat your father, 2. do not cheat your friend.

Devil: I do not like the devil, 2. I do not like my enemy

Harm: I will not harm you

The students were given an opportunity to construct oral sentences only, we assumed that students needed written exercises as well so as they would acquire the other aspects of a word such as spellings.

Vocabulary Learning Through Question and Answer

It was found that, one of the methods that the teacher used to explicitly teach students new vocabulary was through question and answer. The passage had the follow up questions which the teacher guided the students to answer them after they had read the passage. Examples of the follow up questions were:

Do you think Nyambura is afraid of her father?

Do you think Nyambura's father was right to warn her off Waiyaki?

Why does Nyambura's father forbid her to meet waiyaki?

From the observation, it was revealed that, only 5 students (10%) out of 48 students were able to answer those follow up questions. Some students enquired their teacher for the meaning of the words **forbid**, **warn**, and **afraid** before they responded to the follow up questions. It was later on realized, through focus group discussion with the students that, the majority of the students had encountered the words "**forbid**, **warn**, and **afraid**" for the first time. This finding could have an explanation from Schmitt (2008) who argues that, it requires knowledge of around 3,000 families as the threshold that should allow learners to begin to read authentic texts. On the other hand, apart from the knowledge of these word families Nation (1990) asserts that words must be encountered numerous times to be learned. Schmitt and Schmitt (2010) concluded that it takes from five to sixteen or more repetitions for a word to be learned. The text in which students were exposed to had no enough number of occurrences that was why it was somewhat difficult for students to be able to acquire the meaning of the new vocabulary items encountered. That why only 10% of the students seemed to actively participate in answering the questions that came from the text.

Vocabulary Teaching and Learning through Definition

Findings through observation showed that the teacher explicitly taught vocabulary through definition. This is the use of other words to tell the meaning of words, this was the most preferred method by the teacher, dictionary was used as a source of word definition. From the findings it was revealed that, the teacher sought all the meaning of the new vocabulary from the dictionary. In doing so, she as well combined with other strategies such as context and the use of the match item strategies. From the observation, it was established that students do not bring dictionary with them to the classroom. Schmitt (2008) says, by defining the underlying meaning concept, we maximize the effect of the teaching by enabling students to understand the word in a much wider variety of contexts.

Asking Classmates and Teacher for Meaning

This strategy was significantly used by the majority of the students. Through observation, it was observed how the learners were depending to learn or to know the meaning of the new words from their teacher and from the fellow classmates. The principal researcher had the chance to observe how students asked each other for meaning before asking their teacher. Through focused group discussion, students reported asking for meaning from another person (44)91%, they reported to use this strategy even when they are out of the classrooms. This was the commonly used strategy and the student reported to find it the most helpful strategy. Some of the responses from the students are as follow:

- i. *When I do not know the meaning of a new word, I prefer to use ask the meaning of a new word from my friend or my teacher.*
- ii. *I used to ask meaning of the new vocabulary from my teacher because I don't have dictionary at home.*

It was also found that, all the students did not have a dictionary with them in the class. It was even later found that, they hardly used dictionary to help them finding the meaning of new words. This was revealed when the principal researcher had an opportunity to ask them whether they used dictionary or if they owned a dictionary. The findings revealed how students relied on their teacher to learn the meaning of new words. These findings are different from that of Kulikova (2015) whose descriptive analysis of vocabulary learning strategies demonstrated that the Russian learners preferred to use dictionary, guessing and note taking strategies. His findings are in line with Schmitt (1997) who found that 600 Japanese EFL learners of different age were the best users of dictionary together with other strategies such as verbal and written repetition, studying the spelling, guessing from context, and saying the word aloud.

Importance of using dictionary, of course with other strategies is also supported by (Laufer & Hadar, 1997). It is contended that the use of reference sources for vocabulary acquisition shows that dictionary use during reading is beneficial for word learning and retention, especially when dictionaries are used in combination with other vocabulary learning strategies such as inferring from context, deep processing of the information, and reinforcing the form. In the present study the informants preferred asking meaning from their teacher or fellow classmates as well as using constructing sentences by using the new vocabulary encountered from the text. However our findings showed that context using was

somewhat not effective demonstrated by the learners. This is probably due to frequency of occurrence of new words in the text were insignificant.

Conclusion

Findings show that both the students and teachers used a number of strategies in teaching and learning vocabulary. The strategies included the use of dictionary, asking classmates and teacher for meaning, vocabulary learning through question and answer among these strategies the students were better in matching items from list A and B over the other strategies. Similar findings are reported by (Cohen & Apeh 1981) whose study showed that word lists were better for beginning students and contextualized words for more advanced students. In the side of the teacher, it was observed that the teacher relied heavily on using dictionary than the other type of strategies. Despite the fact that syllabus guides the teachers what to teach. It is the task of the teacher to be more flexible in using the strategies that would stimulate more participation from students and keep them more active in the lesson.

It was also found that the teacher focused more in teaching the part of meaning acquisition with little attention on other aspects of word knowledge something which can be said to have somewhat contributed to inactive participation in the lesson as shown by the students. The time exerted on learning vocabulary can be said to be very minimal as they were given the maximum of 80 minutes in reading the text and proceeding with learning of the vocabulary. This could be the hindrance in smooth acquisition of vocabulary and English language in general. It can therefore be suggested that syllabus designers, and particularly textbook writers are best positioned to organize this thoughtful development of vocabulary and systematically build recycling and enhancement into a course longer-term.

It is prompting to say, vocabulary instruction is not the only activity that exposes students to high-value vocabulary in classrooms. Students need to take more chances and self-initiatives as the time and content provided to them would never be enough for them to master the vocabulary and language as whole.

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LANGUAGE GAMES IN HINDI

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Abstract

This paper focuses on the word games in one of the official languages of India, Hindi (Cheshire Jenny, 1996, 299). Hindi belongs to the Indo-European language family (Ryan Camille, 2013, 1). Word games are a phenomenon of language which may reveal facts about the language and its speakers. The games provide clues to the phonological rules of the language and thus be helpful to phonologists in working with the language (Surinramont, 1973, 121). Hindi word games involve either infixation, prefixation or suffixation of a “nonsense syllable” usually with the CCV canonical structure within the word. The first C is usually /s/, the second C is usually /m/ and the V is usually the vowel from the preceding syllable. In case of prefixation, the V is the vowel from the following syllable. This process of infixation or prefixation or suffixation creates a “new” word, termed as “common expression” (for the language game). The Hindi language games are created to be used as a secret code to talk about surrounding people who either doesn't know the language or the language game of Hindi.

Keywords: *Language, Games, Hindi, Test, Words*

Introduction

In this paper, we are focusing on the analysis of the Hindi language game. Here, the process of suffixation, prefixation or infixation of the nonsense syllable between the original word to form a common expression for the language game is analysed. What changes does the syllabic structure of the Monosyllabic, Disyllabic and Trisyllabic words undergo during the process of deriving the common expression is observed in this paper. Here, we also tried to answer the question that, whether the Maximum Onset Principle is violated in the process of deriving the common expression or not? Also, if there is any phonological change observed in the nonsense syllable after derivation or not. If yes, then we tried to find the reason of the phonological change in the nonsense syllable. For this analysis, the paper is divided into three main sub-sections on the basis of the type of words i.e. Monosyllabic, Disyllabic and Trisyllabic. To analyse the syllabic structure, the words are further categorized on the basis of their canonical structure.

Monosyllabic Words

The Monosyllabic words in Hindi have around fifteen different canonical structures (Kachru, 2006, 32-33) from which six canonical structures are discussed in this paper. These structures get modified by the process of either infixation or suffixation of a nonsense syllable, smV, where V is a vowel that varies as per the vowel preceding the nonsense syllable in the canonical structure of the word. The changes that these six canonical structures undergo, can be observed in the examples below:

(a) CV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
1	<i>se</i>	<i>sme</i>	<i>sesme</i>	'from'
2	<i>ki</i>	<i>smi</i>	<i>kismi</i>	'of'
3	<i>ko</i>	<i>smo</i>	<i>kosmo</i>	'to'

As we can observe in the above examples, the CV canonical structure undergoes the process of suffixation to produce a common expression for the word game. The process of suffixation is as follows: CV + smV

Output: CVs·mV

In this case, the nonsense syllable splits to form coda of the first syllable and the onset of the second syllable, in order to maintain the Maximum Onset Principle.

(b) CVC

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
4	<i>nam</i>	<i>sma</i>	<i>nasmam</i>	'name'
5	<i>ɬod</i>	<i>smo</i>	<i>ɬosmod</i>	'to break'
6	<i>ful</i>	<i>smu</i>	<i>fusmul</i>	'flower'
7	<i>k^hel</i>	<i>sme</i>	<i>k^hesmel</i>	'sport'
8	<i>g^hər</i>	<i>smə</i>	<i>g^həsmər</i>	'house'

The CVC canonical structure undergoes the process of infixation of the nonsense syllable, smV to produce the common expression for the word game. It can be written as:

CV + smV + C

Output: CVs·mVC

Hence, the syllabic structure for words having CVC and CV canonical structure is similar. The split of the nonsense syllable can be observed in both the canonical structures.

(c) CCV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
9	<i>kja</i>	<i>sma</i>	<i>kjasma</i>	'what'

The CCV canonical structure undergoes the same process of suffixation as the CV canonical structure, which can be written as follows: CCV + smV

Output: CCVs·mV

The Maximum Onset Principle is not violated in this case also, because the split of the nonsense syllable can be observed here too just as in examples from 1 to 9.

(d) CCVC

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
10	<i>fjam</i>	<i>sma</i>	<i>fjasmam</i>	'black'

CCVC canonical structure undergoes the process of infixation similar to the CVC canonical structure which is as follows: CCV + smV + C

The syllabic structure of the common expression for the CCVC canonical structure is similar to the syllabic structure of the CCV canonical structure. Hence the process of derivation remains same, which implies that in the syllabic structure of the common expression, the nonsense syllable splits to form the coda of the first syllable and the onset of the second syllable, which is similar to the common expression of CCV canonical structure.

Output: CCVs·mVC

(e) CVCC

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
11	<i>ḍoṣṭ</i>	<i>sno</i>	<i>ḍosmoṣṭ</i>	'friend'
12	<i>vəṅf</i>	<i>smə</i>	<i>vəsməṅf</i>	'dynasty'

The process of infixation in CVCC canonical structure is similar to the CCVC and CVC canonical structure. i.e. CVs + mV + CC

Output: CVs·mVCC

(f) VC

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
13	<i>ek</i>	<i>sme</i>	<i>esmek</i>	'one'
14	<i>or</i>	<i>sno</i>	<i>osmor</i>	'and'

The last canonical structure of a monosyllabic words, VC undergoes the process of infixation to form a common expression for the Hindi word game. It can be written as: V + smV + C

Output: Vs·mVC

Disyllabic Words

The data collected for disyllabic words to analyse Hindi word game covers twelve different canonical structures. The process that these twelve different canonical structures

undergo to form common expression can either be prefixation or infixation of a nonsense syllable, *smV*, where V is a vowel that varies as per the vowel, succeeding or preceding the nonsense syllable in the word. The process of deriving the common expression for each canonical structure for disyllabic words is discussed below:

(a) CV·CV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
15	<i>mile</i>	<i>smi</i>	<i>mismile</i>	'meet'
16	<i>səb^hi</i>	<i>smə</i>	<i>səsməb^hi</i>	'all'
17	<i>mudʒe</i>	<i>smu</i>	<i>musmudʒe</i>	'me'
18	<i>mera</i>	<i>sme</i>	<i>mesmera</i>	'mine'

The CV·CV canonical structure undergoes the process of infixation to form the common expression as follow: CV + nonsense syllable, *smV* + CV

Output: CVs·mV·CV

(b) CV·CVC

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
19	<i>kīṭab</i>	<i>smi</i>	<i>kismīṭab</i>	'book'
20	<i>bəcən</i>	<i>smə</i>	<i>bəsməcən</i>	proper noun (usually a family name)
21	<i>bahar</i>	<i>sma</i>	<i>basmaḥar</i>	'outside'
22	<i>bohoṭ</i>	<i>smo</i>	<i>bosmoḥoṭ</i>	'very much'
23	<i>behen</i>	<i>sme</i>	<i>besmehen</i>	'sister'

The CV·CVC canonical structure undergoes the same process of infixation as the CV·CV structure discussed above. It can be written as: CV + nonsense syllable, *smV* + CVC

The syllabic structure of the common expression for the CVCVC canonical structure is similar to the syllabic structure of the CVCV canonical structure. Hence the process of derivation remains same, which implies that in the syllabic structure of the common expression, the nonsense syllable splits to form the coda of the first syllable and the onset of the second syllable.

Output: CVs·mV·CVC

(c) CV·CVCC

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
24	<i>vəsəṅṭ</i>	<i>smə</i>	<i>vəsməsəṅṭ</i>	'spring'

25	<i>siḍ^harθ</i>	<i>smi</i>	<i>sismiḍ^harθ</i>	<i>proper noun</i> <i>(name of a boy)</i>
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The process of infixation for CV·CVCC canonical structure is as follows: CV + nonsense syllable, smV + CVCC

The syllabic structure of the common expression for the CVCVCC canonical structure is similar to the syllabic structure of the CVCV canonical structure. Hence the process of derivation remains same, which implies that in the syllabic structure of the common expression, the nonsense syllable splits to form the coda of the first syllable and the onset of the second syllable.

Output: CVs·mV·CVCC

(d) CV·CCV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
26	<i>ṭumne</i>	<i>smu</i>	<i>ṭusmumne</i>	'you'
27	<i>lādka</i>	<i>smə</i>	<i>ləsmədka</i>	'boy'

The CV·CCV canonical structure undergoes the process of infixation as follows: CV + nonsense syllable, smV+ CCV

Output: CVs·mVC·CV

(e) CV·CCVC

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
28	<i>simrən</i>	<i>smi</i>	<i>sismimrən</i>	<i>proper noun</i> <i>(name of a girl)</i>
29	<i>sundər</i>	<i>smu</i>	<i>susmundər</i>	'beautiful'

The process of infixation in CV·CCVC canonical structure is same as the CV·CCV canonical structure. It can be shown as follows: CV + nonsense syllable, smV + CCVC

The syllabic structure of the common expression for the CVCCVC canonical structure is similar to the syllabic structure of the CVCCV canonical structure. Hence the process of derivation remains same.

Output: CVs·mVC·CVC

(f) CCV·CV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
30	<i>njoṭa</i>	<i>smjo</i>	<i>njosmjoṭa</i>	'invitation'

In CCV·CV canonical structure, the infixation of nonsense syllable is done as shown as follows: CCV + nonsense syllable, smjV + CV

Output: CCVs·mjV·CV

Note: In “*njoḡa*”, “smjo” is infixed instead of “smo”. This variation in the nonsense syllable can be because of the influence of the pairing of semivowel (‘j’) and vowel (‘o’) preceding the nonsense syllable.

(g) CCV·CVC

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
31	<i>prəvin</i>	<i>smə</i>	<i>prəsməvin</i>	<i>proper noun (name of a boy)</i>
32	<i>tjohar</i>	<i>smjo</i>	<i>tjosmjohar</i>	<i>‘festival’</i>

The CCV·CVC canonical structure undergoes the process of infixation similar to the CCV·CV canonical structure. It can be written as follows: CCV + nonsense syllable, smV + CVC

The syllabic structure of the common expression for the CCVCVC canonical structure is similar to the syllabic structure of the CCVCV canonical structure. Hence the process of derivation remains same.

Output: CCVs·mjV·CVC

Note: In “*tjohar*”, “smjo” is infixed instead of “smo”. This variation in the nonsense syllable can be because of the influence of the pairing of semivowel (‘j’) and vowel (‘o’) preceding the nonsense syllable.

(h) CCVC·CV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
33	<i>prəgja</i>	<i>smə</i>	<i>prəsməgja</i>	<i>proper noun (name of a girl)</i>
34	<i>gjarvi</i>	<i>sma</i>	<i>gjasmarvi</i>	<i>‘eleventh’</i>
35	<i>ḡrəḡti</i>	<i>fmə</i>	<i>ḡrəḡfməḡti</i>	<i>proper noun (name of a girl)</i>

The CCVC·CV canonical structure undergoes infixation process as follows: CCV+ nonsense syllable, smV + CCV

The syllabic structure of the common expression for the CCVCCV canonical structure is similar to the syllabic structure of the CCVCV canonical structure. Hence the process of derivation remains same.

Output: CCVs·mV·CCV

However, in example 35, *ḍrəʃti* undergoes the infixation of *ʃmə* instead of *smə*. This variation in the nonsense syllable can be because of the influence of the first consonant in the third syllable which is succeeding the nonsense syllable i.e. /ʃ/.

(i) CCCV·CV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
36	<i>spruha</i>	<i>su</i>	<i>suspruha</i>	<i>proper noun</i> <i>(name of a girl)</i>
37	<i>smruti</i>	<i>su</i>	<i>susmruti</i>	<i>proper noun</i> <i>(name of a girl)</i>

In CCCV·CV canonical structure the word undergoes prefixation to derive the common expression for the word game. It can be represented as follows: nonsense syllable, su + CCCVCV

Here, the /m/ in the nonsense syllable gets deleted to retain the economy in the common expression. The nonsense syllable is prefixed before three consonants. Hence, if the /m/ from the nonsense syllable will not be dropped, then the common expression would be difficult to pronounce.

Output: suC·CCV·CV

(j) V·CV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
38	<i>əc^he</i>	<i>smə</i>	<i>əsməc^he</i>	<i>'good' (plural)</i>

The V·CV canonical structure undergoes the process of infixation as follows: V + nonsense syllable, smV + CV

Output: Vs·mV·CV

(k) V·CVC

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
39	<i>əvəl</i>	<i>smə</i>	<i>əsməvəl</i>	<i>'top'</i>
40	<i>alok</i>	<i>sma</i>	<i>asmalok</i>	<i>proper noun</i> <i>(name of a boy)</i>

The V·CVC canonical structure undergoes the process of infixation as follows: V + nonsense syllable, smV + CVC

The syllabic structure of the common expression for the VCVC canonical structure is similar to the syllabic structure of the VCV canonical structure. Hence the process of derivation remains same.

Output: Vs·mV·CVC

(l) CV·V

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
41	<i>b^hai</i>	<i>sma</i>	<i>b^hasmai</i>	'brother'

The CV·V canonical structure undergoes the process of infixation as follows: CV + nonsense syllable, smV + V

Output: CVs·mV·V

Trisyllabic Words

The three different canonical structures for trisyllabic words are analysed in this section. In trisyllabic words, Infixation is used to derive common expressions for the Hindi word game. The process of deriving the common expression for each canonical structure is discussed in this section.

(a) CV·CVCV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
42	<i>maḡ^huri</i>	<i>sma</i>	<i>masmaḡ^huri</i>	proper noun (name of a girl)
43	<i>mənana</i>	<i>smə</i>	<i>məsmənana</i>	'to celebrate'
44	<i>nirali</i>	<i>smi</i>	<i>nismirali</i>	'rare'
45	<i>fejali</i>	<i>fme</i>	<i>fejmefali</i>	proper noun (name of a girl)

The CV·CVCV canonical structure undergoes the process of infixation as follows: CV + nonsense syllable, smV + CVCV

Output: CVs·mV·CV·CV

However, the word like *fejali* undergoes the infixation of *fme* instead of *smə*. This variation in the nonsense syllable can be because of the influence of the consonant preceding the nonsense syllable i.e. /f/.

(b) CV·CCVCCV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
46	<i>viḡ^hjarḡi</i>	<i>smi</i>	<i>vismiḡ^hjarḡi</i>	'student'

The CV·CCVCCV canonical structure undergoes the process of infixation as follows: CV + nonsense syllable, smV + CCVCCV

Output: CVs·mV·CCVC·CV

(c) CV·CCVCCCV

Serial No.	Word	Nonsense Syllable	Common Expression	Gloss
47	q̄ ^h ərməndrə	smə	q̄ ^h əsmərməndrə	proper noun (name of a boy)

The CV·CCVCCCV canonical structure undergoes the process of infixation as follows: CV + nonsense syllable, smV + CCVCCCV

The syllabic structure of the common expression for the CVCCVCCCV canonical structure is similar to the syllabic structure of the CVCCVCCV canonical structure. Hence the process of derivation remains the same.

Output: CVs·mV·CCVC·CCV

Conclusion

The analysis done in this paper leads us to the conclusion that the nonsense syllable is either suffixed or infixed after the first vowel of the original word. Prefixation of nonsense syllable is also observed in this paper. The words that undergoes suffixation are the monosyllabic words ending with a vowel, prefixation is carried out for the disyllabic words having the canonical structure CCCVCV and rest of the words undergoes infixation. The nonsense syllable used to derive the common expression is smV, where V is a vowel that varies as per the vowel preceding the nonsense syllable in the canonical structure of the word. The nonsense syllable used to derive the common expression for disyllabic words with CCCVCV canonical structure is “su”. In that case, the /m/ in the nonsense syllable gets deleted to retain the economy in the common expression. Then the variation of the nonsense syllable, i.e. “su” is prefixed before three consonants. Hence, if the /m/ from the nonsense syllable will not be dropped, then the common expression would be difficult to pronounce.

Changes observed in the original word and the common expression after the process of derivation is that,

- The monosyllabic word becomes disyllabic
- The disyllabic word becomes trisyllabic
- The trisyllabic words becomes quadrisyllabic.

The derivation of syllabic structures of Monosyllabic, Disyllabic and Trisyllabic words to form the common expression, doesn't violate the Maximum Onset Principle. Moreover, in order to maintain the Maximum Onset Principle, the nonsense syllable gets split to form the coda of the first syllable and the onset of the second syllable. There are phonological changes observed in the nonsense syllable after derivation because of the original word. For instance, the “s” in the nonsense syllable changes to “ʃ” as the immediate

consonant preceding or succeeding the nonsense syllable is “j”. Also, the nonsense syllable infixed in the words like “tjohar” and “njota” is of the canonical structure CCCV instead of CCV, where CCCV is “smjo”. Hence, here also the nonsense syllable undergoes change because of its immediately preceding consonant “j”.

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A PEDAGOGIC PRIMARY NEGOTIATION WITH NEGATIONS IN ENGLISH

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Abstract

Negation means casting a sentence negative. There are many procedures of negations and the present study proposes to account the basics of negations with reference to the primary level pedagogy. Language teaching attempts to impart the skill of negation to the learners. But, negations pose difficulty to the learners as there are certain gaps and deficiencies in teaching-learning negations. Absence of well defined theories of negation, lack of comprehensive learning materials, irrelevant teaching-learning strategies and inappropriate methods of testing are the major causes that devitalize teaching-learning negations. Of these four major issues, the present article proposes to deal with the first one. Thus, it aims at generating a basic theory which will serve the objectives of teaching-learning negations at primary level.

Keywords: *Negation, Procedures, Primary, Pedagogy, Gaps, Deficiencies and Devitalize*

Teaching-Learning Negations, the Present Scenario

In order to generate a feasible theory, the study briefly accounts the teaching-learning negations. The learners are trained and tested in transforming assertive declaratives and assertive imperatives into their corresponding negatives. One of the problems here is that interrogative and exclamatory sentences are seldom included for negation. Even from the declarative sentences, only simple sentences are prescribed and compound sentences are not included for teaching and testing negations. Moreover, language teaching assumes that all the negative sentences can only be derived from their corresponding assertive ones. This approach denies the independent existence of negative sentences and leads to the assumption that negative sentences serve only to contradict assertive sentences. The fact is that negative sentences need not necessarily be derived from the assertive ones. Then, these transformations largely involve verbal negations as in ‘She is honest’ and ‘She is not honest’. Sometimes, teaching deals with the negations of affixation as in ‘She is honest’ and ‘She is dishonest’. However, the differences between verbal and affixal negations are not explained to the learners. Moreover, adverbial, pragmatic and semantic negations do not receive considerable focus. The teachers attempt to teach negations by involving the learners in ‘synonym-antonym’ exercises. But, this vocabulary development activity is not integrated with teaching-learning negations. Many voices in language teaching claim that there are many such features of negations which should be compiled to facilitate learning negations.

Negation of Declaratives and Imperatives

‘Not’ is the largely used negative particle in English. In negation, ‘not’ follows a finite auxiliary verb as in ‘James was not tolerant’. The need for auxiliary verb necessitates the derivation of dummy auxiliary verb as in ‘Elizabeth did not attend the first session’ and ‘I do not know Hindi’. This type of negation can be structured by the bound negative

morpheme- n't which is the contracted form of not. These contractions can produce sentences like 'James wasn't tolerant', 'Elizabeth didn't attend the first session' and 'I don't know Hindi'.

The imperative sentences are negated with finite auxiliary verb 'do' with which the contracted form of not is attached as in 'Work hard, don't waste your time' and 'Be wise, don't be silly'. As stated already, language teaching largely deals with these types of negations of declaratives and imperatives. It generally excludes the interrogative negations which hence deserve a brief account.

Negation of Interrogatives

Actually, the interrogative sentences take the particle 'not' and make varied senses. For instance, the sentence 'Why did you not attend the first session?' interrogates the action of the past and the sentence 'Why do you not attend this session?' interrogates the present. On the other hand, pragmatically, the sentence, 'Why don't you join us?' implies invitation and suggestion and there is no negativity in it. Moreover, the sentence, 'Don't you want to help the poor?' is a rhetorical positive persuasion. The difference can further be illustrated by another pair of similar looking but varied expressions. The sentence, 'Couldn't you catch the last train?' interrogates the inability of the past but the sentence 'Couldn't you drop me at the market?' implies a request. Language teaching does not focus much on these things and there is a pedagogic lapse in the treatment of negations. Therefore, it has to deal with the varied senses of interrogative negations, particularly from the pragmatic perspectives. The exclamatory sentences too take the negative particle not as in 'Oh God! I didn't board the ill fated ship'. Teaching negations should include negating the exclamatory sentences too.

Negation of Phrases

The particle *not* can negate both clauses and phrases. It negates phrases as in 'The motorist was fined for his not following the traffic rules' and 'The teacher admonished us for not writing the test'. If negation of phrase is taught, it can facilitate the transformation of clauses into phrases and vice versa. This transformation, in turn, can be linked to the construction of simple, compound and complex sentences which are determined by the presence of phrases and clauses. Negation of phrases can also expose the learners to the differences between finite and non-finite verbs. For instance, 'The motorist was fined for he did not follow the traffic rules' contains two finite verbs which make the sentence a complex one. Whereas the sentence, 'The motorist was fined for his not following the traffic rules' has only one finite verb as the finite verb in the second clause has been transformed into a non-finite verb. Thus, 'The motorist was fined for his not following the traffic rules' becomes a simple sentence. Grammatical competence is interdependent and integrated. That is, teaching negation can facilitate learning simple, compound and complex sentences. Thus, negation of phrases has to be incorporated in the pedagogy.

Never Negations and Verbal Negations

Negative adverbs like never, rarely and seldom imply negatives of deeper perspectives. But, there is a difference between verbal negations and adverbial negation as illustrated below.

I drink coffee (always)

I don't drink coffee (now)

I never drink coffee (Strong and lasting negations)

The adverb *never* and the dummy auxiliary verb 'do' can imply a very strong negation as in 'She never did invite me' and 'I never do like tennis. The particle *never* negates the imperatives too as in 'Never share the details with unidentified persons'. There is a maxim that begins with *never* and contains a negative and an assertive: 'Never grab with both hands, just grab with one'. This is "a cynical contemporary maxim instructing a person not to be too greedy and grasping, but not to be altruistic either" (Hendrickson 508, 2005)

Negative Polarity and Positive Polarity Items

In negation, the concept of positive polarity items and negative polarity items deserve an elaborate discussion. The proposition is that these polarity items occur only with the respective sentences. That is, the positive items occur with the assertive sentences and the negative ones occur only with the negative sentences. "Words such as *any*, which normally occur in negative statements but are themselves not negative, are called negative polarity items...Words such as *some*, on the other hand, normally occur only in positive statements and are therefore referred to as positive polarity items" (Cowan 91, 2008). The concept of polarity items signifies that the polarity items are non-transferable. Crystal illustrates the idea saying, "Negative polarity items are those words or phrases which can appear only in a negative environment in a sentence, e.g. *any* in I haven't got any books" (310, 2003). Transformation of assertion into negation and direct construction of negation closely adheres to this principle. It is necessary to illustrate the polarity items in sentences. The polarity items are produced in italics.

1. Nancy bought *some* flowers (Assertive)
1. N. Nancy didn't buy *any* flowers (Negative)
2. Ram is busy. He has got *some* work to do. (Assertive)
2. N. Ram is not busy. He has not got *any* work to do. (Negative)

As it becomes evident from the above sentences, some polarity items have corresponding substitutes. For instance, "the negative polarity items anymore and any longer have a corresponding positive item, *still*" (Cowan 91, 2008). This proposition becomes more evident from the demonstrative sentences 3, 3. N and 3.a.N.

3. She *still* works here. (Assertive)
3. N. She *no more* works here. (Negated by the substitution of a corresponding polarity item)
3. a. N. She does not work here anymore\ any longer. (Negated by both verbal negation and the substitution of a corresponding polarity item)

The polarity item *still* in 3 mandates the presence of corresponding polarity items in negations as shown in 3.N and 3.a. N. The principle of polarity items is applicable to polarity adverbs too as found in 4, 4.N and 5, 5.N.

4. They have *already* completed the project. (Assertive)

4. N. They have not completed the project *yet*. (Negative)

5. The villagers *always* seek my guidance. (Assertive)

5. N. The villagers *never* seek my guidance. (Negative)

Though it is not grammatically mandatory certain polarity items are attached with the negative sentences in order to intensify the sense of negation.

6. I liked the film (Assertive)

6. N. I did not like the film (Verbal negation)

6. a. N. I did not like the film *at all*. (Verbal negation and insertion of a negative polarity item)

7. The country has done away with the capital punishment.

7. N. The country has not done away with the capital punishment.

7. a. N. The country has not done away with the capital punishment *yet*.

Owing to the ignorance of the principle of polarity, the learners often produce clumsy forms of negations. That is, they are trained in verbal negations but are not trained in adding, deleting or substituting polarity items. Besides negating the verb, the polarity items have to be dealt with accordingly. The language pedagogy must consider the principles of polarity without which teaching-learning negation will remain incomplete.

Indefinite Pronouns and Negations

Most of the indefinite pronouns can be distinguished as positive pronouns and negative pronouns. Transformation of assertion into negation requires the substitution of positive indefinite pronouns with the corresponding negative ones as in the following sentences.

8. There's *somebody* at the door. (Assertive)

8. N. There's *nobody* at the door. (Negativity is constructed by replacing the positive indefinite pronoun with a corresponding negative one.)

8. a. N. There isn't *anybody* at the door. (Negative is constructed by the combination of verbal negation and an indefinite pronoun)

9. The old man is hungry. He wants *something* to eat. (Assertive)

9. N. The old man is not hungry. He wants *nothing* to eat. (Negative is constructed by replacing the positive indefinite object pronoun with a corresponding negative one.)

9. a. N. The old man is not hungry. He does not want *anything* to eat. (Negative is constructed by the combination of verbal negation and an indefinite pronoun)

The particles *all* and *no* are correspondingly substitutive.

10. *All* the boys were present in the library. (Assertive)

10. N. All the boys were not present in the library. (Negative)

10. a. N. *No* boy was present in the library.

The difference in meaning among 10, 10.N and 10.a.N has to be briefed. 10. N is not the absolute negative of 10. 10. N. declares that all the boys were not present in the library. This implies that some boys, if not all the boys, were present in the library. Hence, it can be concluded that 10.N is not the distinct negative of 10. However, 10. a. N forms the direct and wholesome negative of 10. These three sentences indicate the differences between verbal and semantic negatives. The differences between ‘all’ and ‘no’, ‘none’ and ‘any’ are illustrated respectively in the sentences that follow.

11. *All* the shops are open

11. N. All the shops are not open

11. a. N. *No* shop is open

12. *All* my friends live in Madras *only*

12. N. *All* my friends do not live in Madras *only*

12. a. N. *None* of my friends lives in Madras (The omission of the sentential adjunct *only* must be noted here in 12.a.N)

13. The candidate answered *all* the questions

13. N. The candidate did not answer *all* the questions

13. a. N. The candidate did not answer any question

Huddleston rightly posits that “there are other ways of marking a clause negative than by verb negation” (144, 2005). He provides a list of such principal markers of negation: Nothing, nobody, no one, nowhere, none, no and never. He also clarifies that “these items are analyzable into a negative component with a corresponding positive statement” (ibid). Language pedagogy must consider observations like this one uprightly.

Negative-Raising Effects

Grammarians identify negative-raising effect in which negation of clauses acts on the complements. For instance, Payne observes, “Negative-raising predicates are those like think, which in particular languages permit negation of themselves to be interpreted as the negation of their complements (I don’t think he is coming = I think he’s not coming)” (Payne 133, 2003). Horn calls this negation ‘neg-raising’ effect and gives the following examples.

14. I don’t believe it’ll snow

14. a. I believe it won't snow

15. I do not think we'll catch the train (Horn 287, 2010)

15. a. I think we won't catch the train

The postulation of 'negative-raising', however, gives scope to certain apprehensions. That is, in the sentence, 'I don't think he is coming', the clause 'he is coming' is negated by the clause 'I don't think'. But, the 'negative-raised' interpretation that 'I think he is not coming' need not necessarily be exact and precise. It may also imply that 'I think he wants rest' or 'I think he is very tired' and so on. More particularly, one should not jump to the conclusion that a negative clause always raises negativity to the other clause of the sentence. For instance, in the sentences, 'I saw him but didn't talk to him' and 'The manager didn't scold his secretary but advised her', the negativity is not at all raised.

Secondary Verbal Negations

The maxim of secondary verb negation deals with the negation of non-finite verbs. According to Cowan, "secondary verb negation refers to the use of the negative element *not* to negate a clause that has a verb in one of its secondary forms- that is, a verb in its infinitive, bare infinitive, present participle or past participle- and does not have a tensed verb"(93,2008). Accordingly, the sentence, 'He promised me to come' can have a verbal negation 'He did not promise me to come' and a secondary verbal negation 'He promised me not to come'. The secondary verbal negation of 'Robert asked me to stop' is 'Robert asked me not to stop'.

Negation by Affixation

The root words can be negated by affixation of prefixes and suffix. Prefixes like 'il, in, im, ir, un, dis and de' and the suffix 'less' can negate words and thus can negate sentences.

	Assertive	Structural \ verbal negation	Negation by affixation
A	This is legal	This is not legal	This is illegal
B	The man is religious	The man is not religious	The man is irreligious
C	She is a merciful queen	She is not a merciful queen	She is a merciless queen
D	We are happy	We are not happy	We are unhappy
E	I liked the movie	I did not like the movie	I disliked the movie

The difference between the not negations and affixal negations makes an interesting study. The sentence, 'The man is not religious', is not equivalent to the sentence 'The man is irreligious'. A man who is not religious may not be irreligious. He may be the one who just does not care much to follow religious ideologies and rituals. On the other hand, an irreligious person is the one who goes directly against the values of religion deliberately. The role of morphology and morphemes in negations is not duly utilised in language pedagogy. Though sometimes it is prescribed for testing vocabulary acquisition it is not embedded with teaching-testing negations. Testing can persuade the learners to learn all the available forms of negations. It cannot be confined to verbal negations alone.

Semantic Negations

Semantic negation involves the use of words which can be an antonym of a key word in an assertive sentence. It is a negation of words as in ‘The road is *broad*’ and ‘The road is *narrow*’. Semantic negations are negations only in contrast with the corresponding assertions. In the absence of an assertive sentence, semantic negations are only assertions as the implication of negativity cannot be traced in them. It means to say that the sentence ‘The road is *narrow*’ is only an assertion in the absence of the counteractive sentence ‘The road is *broad*’. Substitution of polarity items - substitution of an assertive polarity item *something* with a negative polarity item *nothing* can be a case of semantic negation as found below.

16. The doctor said *something* to the patient.

16. N. The doctor said *nothing* to the patient.

17. There is *some* tea in the kettle.

17. N. There is *no* tea in the kettle.

Prepositional Negations

The grammar words can also be negated in English. Prepositions are negated to produce the contrasts of assertions and make negations. Thus, ‘We are *for* the Bill’ can be negated by ‘We are *against* the Bill’. Similarly, the phrase ‘travel *with* tickets’ can be negated by ‘travel *without* tickets’. ‘The post office is *near* my home’ can be negated by ‘The post office is *away from* my home’. Sometimes, there may not be a polarity but will certainly be a subtle and sensible contrariety which is implied by the prepositions. Such a contrariety is evident from the sentences, ‘We walk *along* the road’ and ‘We walk *on* the road’. It is needless to say that walking *along* the road is sensible and walking *on* the road is insensible. Payne observes that “virtually all linguistic categories from clause to individual word in principle can be negated” (131, 2003). His observation is true for most of the prepositions. ‘The doctor came *up* stairs’ and ‘The doctor came *down* stairs’ is another instance of prepositional negation.

Double Negatives

Double negatives are also standard forms of negations. They involve two negatives within a sentence as in ‘The captain is not unwise’, ‘Nothing is impossible’ and ‘The Principal never told us not to go to the library’. The idea is that one negative in the sentence cancels the other and hence the sentence asserts something. It means that two negatives make a positive. Linguists like Crystal warn us of the usage of double negatives. Crystal categorically observes, “The use of more than one negative form in the same clause (as in double negatives) is a characteristic of some English DIALECTS, e. g. *I am not unhappy* (which is a stylistically marked mode of assertion) and *I’ve not done nothing* (which is not acceptable in Standard English)” (Crystal 310, 2003). Thus, careless usage of double negatives will form clumsy expressions such as the ones found in African-American Vernacular English (AAVE). Burchfield quotes one such clumsy multiple negative construction. “A black councillor in Chicago, brought to trial on charges of bribery and extortion, emerged from the court saying: *I don’t take no money from no white folks*” (Burchfield 226, 2006). Imperative sentences too admit double negatives which cancel one

another as in ‘Trust not the man who does not love his country’. One must remember that “it is desirable not to multiply negatives to the extent that clarity is endangered” (Burchfield 517, 2006)

Question Tags

Question tags can be assertive or negative. Assertive sentences are tagged by negative questions and negative sentences are tagged by assertive ones as in ‘The openers batted well, didn’t they?’ and ‘The openers did not bat well, did they?’. Grammarians like Huddleston identify whether a sentence asserts or negates by ascertaining the tag question that it takes. For instance, Huddleston identifies the sentence ‘Not even John offered to help’ as a negative one because it takes the negative tag ‘didn’t he?’ (Huddleston 144, 2005)

Pragmatics of Negations

Pragmatically, negative sentences have absolute and autonomous existence. They are independent of assertive sentences. For instance, in a conversation like the following one, a negative utterance can occur vivaciously. The context is determinant of meaning.

A: Will you join us for tea?

B; I’m afraid, I won’t.

A: Are you in a hurry to leave now?

B: No. I am not. I won’t leave right now. But, I never take tea or coffee.

A: I see. Would you like to have something, then?

B: No please. I hope you don’t mind me not joining you.

A: Never

B: Thank you.

In the absence of corresponding assertive sentence, the negative sentences can make complete assertions as in ‘The bank won’t work tomorrow’ and ‘I wouldn’t trouble you anymore’. The presence of adverbs and adjuncts can add to assertion and negation. For instance, ‘The old woman did not die’ is a negative sentence which means that ‘the old woman still lives’. ‘The old woman did not die of natural causes’, on the other hand, means that she died. In this case, the negation is modified as an assertion by the adjunct ‘of natural causes’. ‘The old woman almost died’ means that she was about to die but did not die actually. The sentential adverb *almost* modifies the sense of the assertion as negation. Thus, assertion and negation can better be discerned from pragmatic study. Like this, in the statement, “The harvest was not bad- it was horrible’, the hyphenated second clause intensifies the negation that the harvest was horrible. The meaning is that the harvest was not merely bad but was horrible.

Generative Negations

Language is generative and so is negation. “The ability to negate or deny is a ubiquitous property of being human. It is the sine qua non of such fundamental properties of linguistic communication”(Horn 286, 2010). Thus, generation of negation is infinite. Lakoff produces such a sentence ‘Nobody ever did that to anyone’ and parses how it has been negated: “There is one negative word in the deep structure, and three indefinites, one which happens to be the subject of the sentence...the negative is obligatorily attached to the indefinite subject” (Lakoff 79, 1965). Though the verbal negations are the most common ones nominal negations are not uncommon as in ‘Not many scooter riders wear helmet’ and ‘Not many boys wrote the test’. Payne argues that this form of negation is non-standard. These forms could be restructured as syntactical negations such as ‘Many scooter riders do not wear helmet’ and ‘Many boys did not write the test’. Payne’s explanation is worth quoting here. “In the sentence *Not* many arrows hit the target, the negative not is syntactically a case of quantifier negation. As the highest operator in the sentence (In particular, it has higher scope than the quantifier many), it is also sentential. However, in the *Many arrows didn’t hit the target*, the negative –n’t is syntactically a case of standard negation. Since, it has lower scope than the quantifier many, it is not sentential” (Payne 132, 2003). It is necessary to mention here that the sentence, “Not even John offered to help’ which is discussed in the section ‘Question Tags’ does not lead to any ambiguity. The sentence can be recast as ‘John too didn’t offer to help’ if one is passionate with the conventions of negations. However, the rules of negations cannot be too prescriptive as language is a living thing that grows and changes. The aspiring teachers should identify emerging forms of negations and subject them to pedagogic discussions.

Conclusions

The procedures of negation are multiple and varied and language pedagogy cannot just deal with the rudimentary forms of structural and adverbial negations. The learners have to be exposed to the other forms of negations such as negation by affixation, semantic negation and prepositional negation. Language pedagogy can no more neglect the pragmatic notions of negation. Many procedures of negation remain conventional. It is basically true that the primary purpose of negation is to deny an assertion. But, this is not the only function of negation. Negations can often emphasise assertions. The principles of negations undergo changes and the pedagogues should be alive to the vicissitudes of the methods and functions of negations. It is indispensable to fill in the gaps in teaching-learning negations.

Suggestions for Further Study

The concepts of semi-negatives and non-assertive sentences may be explored. The functions of secondary verbal negations may be examined further. The notion of pragmatics of negation deserves a full length study. The functions of compound conjunctions ‘neither...nor’ and ‘not only...but also’ may be exclusively studied.

Justifications and Limitations

This is only a primary analysis of negation to facilitate teaching-learning English. It aims at serving some academic purpose. The study can be extended to the secondary level and then the tertiary level of teaching-learning negations. It must be stated that the study does

not deal with the truth and falsehood polarities of language expression. Such an investigation will no doubt involve the polarities of assertion and negation. But, obviously it will require more than the mere examination of assertive and negative polarities. The investigation of truth and falsehood of linguistic communication is not within the scope of the study.

The study is not without a few limitations. (The readers may note that the two negatives cancel each other and the cancellation leads to mean that the study has a few limitations). First of all, any linguistic argument should be based on and produced along with a volume of data. But, the study has produced only samples rather than a quantum of data. It aims only at introducing the teachers and the learners to the various nuances of negations so that teaching-learning can move beyond verbal and adverbial negations and these elaborations occupy much space. Still, it is indispensable that more linguistic data should be provided. The procedures of negations which are followed by creative writers could have been included. The readers may ascertain more limitations which they can bring to the researcher and he can make use of the feedback in his upcoming articles on teaching-learning negations at the secondary and tertiary levels.

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“LOVE SWELLS LIKE THE SOLWAY, BUT EBBS LIKE ITS TIDE”: SYMBOLISM IN AMITAV GHOSH’S *THE HUNGRY TIDE*

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Abstract

*The universe is composed of various entities and the human mind is forever engaged in making meaning out of it. By this mediation, the entities are humanized and they behave as significant emitters of meanings called signs. Language is employed as a symbolic medium by writers of fiction to render the inner landscape of the mind, passions, feelings and emotions of the human heart. The writers use language as an instrument of social reform as well as to vindicate the short comings of the society in which they live. Meaning in literature is therefore something that needs to be determined not merely on the basis of a face-value understanding of the words in it but through a complete evaluation of the signifying complexity of the rhetoric, figures of speech, images, symbols, allusions, connotations, suggestions, and implications of the entire text. The proposed paper is an attempt to study the chief symbolic element in AmitavGosh’s *The Hungry Tide*.*

Keywords: Signs, Semiotics, Symbolism.

Introduction

The universe is composed of various entities and the human mind is forever engaged in making meaning out of it. By this mediation, the entities are humanized and they behave as significant emitters of meanings called signs. The sign aspect of things is the result of human perception where the society itself is a huge system of signs. According to Saussure (1966), a sign is a signifying ensemble of the signifier and the signified. Signs can communicate through any of the senses; visual, auditory, tactile, or olfactory. The semiotic tradition explores the study of signs and symbols as a significant part of communication which is inclusive of sign processes, indication, designation, likeness, analogy, allegory, metonymy, and metaphor. The meaning can be intentional such as a word uttered with a specific meaning, or suggestive. Conventional signs include visual tactile and behavioural signs like architectural signs, paintings, sculpture, musical codes, ceremonies, manners, kinesic movements, proxemics, colours, lights, linguistic signs, literary symbols, symbols used in folk lore, songs, legends, and fables, etc.

For C.S. Peirce (1940), a ‘sign’ is “something, A1 which denotes some fact or object, B1 to some interpretant thought, C”. Roland Barthes (1982) says that to perceive what a substance signifies, is inevitably to fall back on the process of mediation of a language. It is impossible to conceive a sign system independent of language. Semiological thought can be applied to literary studies where the text becomes a network of signs that can be broken into a number of signifiatory units. Language is employed as a symbolic medium by writers of fiction to render the inner landscape of the mind, passions, feelings and emotions of the human heart. The writers use language as an instrument of social reform as well as to vindicate the short comings of the society in which they live. Meaning in literature is therefore something that needs to be determined not merely on the basis of a face-value understanding

of the words in it but through a complete evaluation of the signifying complexity of the rhetoric, figures of speech, images, symbols, allusions, connotations, suggestions, and implications of the entire text. The proposed paper is an attempt to study the chief symbolic element in Amitav Ghosh's *The Hungry Tide*. Amitav Ghosh, was brought up under discipline of his father, Lt. Col, Shailendra Chandra Ghosh and has had ample experience to learn the Indian socio-political, geographical and cultural events. Having experienced the riots in India in 1984, he has emerged to interpret the relationship among the nation, landscape, individual as well as the cultural motif through the art of literary writing.

The Plot Structure

The novel is told through a series of chapters comprising of omniscient narration and accounts from a book (written by Nirmal). The past is presented in italics and the plot moves back and forth undulating like a tide concentrating on what individual characters think, feel, see, and hear. The order in which the events actually occurred does not match the order in which they are presented in the narrative. This mixing of temporal order causes the narration to switch focus from past to present simultaneously. Comprising of 403 pages the novel is divided into two parts, 66 chapters and an epilogue. The title of each chapter gives us the indication of the moves in the plot. The chapter titles are compound nouns, nouns, proper nouns or verbs. There are specific chapters dedicated to individual characters namely Kusum, Fokir, Moyna, Nirmal and Nilima, However there are no exclusive chapters for Kanai and Piya around whom the story is spun. The chapters entitled 'The Glory of Bibi', 'Morichjhapi', and 'An Epiphany' throw light into the past of the tide country. Most of the history is presented in italics in the form of Nirmal's writings. Nirmal's writing is a tide of words flowing in and out of the main narration.

The Plot

The *Hungry Tide* is a portrayal of conflict between man and nature. Man is helpless against nature. The novel opens with the meeting of Kanai Dutt, a middle-aged translator from Delhi, and Piyali Roy (Piya), an American Indian cetologist from Seattle. Piya is there to study the endangered Orcaella river dolphin while Kanai is visiting his aunt, Nilima, after forty years due to the unexpected discovery of a packet of writings left to him by his late uncle Nirmal. They board a train to Canning and from there they go by boat to the Sundarban archipelago in the Ganges Delta. Piya has a grant to study a rare species of river dolphin. Kanai politely invites Piya to visit his aunt at her home on Lusibari island in Sundarbans. Piya makes arrangements for her studies, hiring forest guides and a boat, and heads out into the waters. However, she falls into the water after an altercation with the guard and is rescued by a fisherman (Fokir). She decides to continue her research with his help rather than return to the guides, who were excessively interested in her money and equipment. Although Fokir cannot speak English and cannot read or write, he is intelligent that Piya has no difficulty communicating with him. She shows him her equipment and few pictures of dolphins and he is able to grasp her reason for being in the Sundarbans. While Piya is searching for dolphins, Kanai ventures into the past. His aunt, Nilima delivers a lecture about the early history of the Sundarbans, and then Kanai begins reading the notebook left by Nirmal (uncle). From that point on, the narration moves into separate, italicized chapters representing sections of the notebook. Kanai reads his uncle's notebook until about two-thirds of the way through the novel.

Fokir knows the locale so well that he soon leads Piya to the dolphins. He also makes sure that, in her enthusiasm, she is not endangered by the crocodile-infested waters and tigers in the mangroves. The locals live in fear of their environment and rely heavily on the story of the goddess Bon Bibi, whom they believe watches over the islands. During her search for the dolphins Piya is able to understand more about the life of people in the tide country. She develops a tacit understanding with Fokir, Kanai also develops an insight into the lives of people in the tide country and is overwhelmed by their supplication to the forces of nature. He is able to understand the mutual admiration of Nirmal and Kusum, Piya and Fokir. During their search for the dolphins Kanai joins Piya, Horen and Fokir as an interpreter. There is a huge storm and they are caught in the waters. Horen and Kanai manage the tide and Fokir dies saving Piya. They meet at Lusibari island and part ways as Piya goes back to America and Kanai returns to Delhi. The short visit of Kanai and Piya to the Sundarbans changes them and they soon return to the island of Lusibari with plans for the future. Piya manages to attract funds for her project of dolphin conservation in the Sundarbans, a house for Moyna and Tutul's education. She sets her sights on raising money to see that Nilima's dreams will live.

Pervading Symbol of “The Tide”

While reading the novel we are able to grasp the distinction between its three fundamental entities: story, narrative and narration. Through a semiotic study of the narrative discourse, we discern the relations between the elements of the narrative, story, and narration triad. *The Hungry Tide* is pervaded by the tide symbol. The novel is divided into two sections: “The Ebb: Bhata” and “The Flood” Jowar”. The Sunderbans, often called the ‘tide country’ is filled with thick mangroves, man eating tigers, snakes, water, and islands, which are enigmatic, foreboding death. It is in the wilderness that Nirmal, Kanai and Piya discover their roots and see their uncertainties and insecurities unfolding before their own eyes. The narrative switches back and forth, with one chapter devoted to the adventures of Piya and Fokir in the fishing boat and the next to Kanai on Lusibari, and the past. Through Piya and Kanai's experiences, the novel ultimately suggests that spoken and written language are insufficient means of communication, especially when compared to a shared visual or emotional language particularly the language of fear. Piya finds that visual cues are a far more effective means for communicating with others. The novel also suggests that visual language and emotional language are universal languages, not requiring spoken or written translation.

Ebb and flood tides are defined in two different ways. Ebb is the tidal phase during which the tidal current is flowing seaward and flood is the tidal phase during which the tidal current is flowing inland. Fokir believes that people who are good at heart can't be harmed. The ‘Tide’ suggests that all humans can do is to hope, pray, and live with respect and reverence for a place that can kill them as easily as it can also provide the resources for life to thrive. Each person has to find love of their life in the world. The tide introduces the vertical movement of the sea. It is significant that we naturally tend to speak of the moods and emotions that govern our moral behavior in terms of high and low. In this, the tide joins many natural metaphors used to describe high and low mood. High tide represents hope and opportunity that leads on to fortune and the low tide stands for loss. Chance and coincidence make Nirmal, Nilima, Kusum and Horen face each other. Love swells between them yet in the tide country their fate is decided by the tide. Years later Kanai, Piya, Moyna and Fokir

face each other. Their love swells like a tide again. Each one is washed by tides of their own desire.

Water generates life of all sorts and is the symbol of that life. Though Kusum and Nirmal are destroyed in their love for justice, their story opens up a debate for the posterity. In the epilogue we note that Kanai returns with a plan of writing his uncle's notes into a book. Piya also decides that she will move the 'Trust' in the direction of conservation of the endangered dolphins, in consultation with local fishermen. She describes her proposed multi-year project in the Sundarbans thus: "*It would be as fine a piece of descriptive science as any. It would be enough; as alibi for a life, it would do; she would not need to apologize for how she had spent her time on this earth*" (127). While the physical tides inundate the landscape, Nirmal's word tide flows and ebbs in everyone's mind. These breaks in chronology disrupt the linear progression of the tale causing an ebb and flow to some degree.

Conclusion

The Hungry Tide stands on emotive scaffolding. The complicated and evolving relationship between the universal law of causation can be equated to the ebb and flow of the tide. In its universal sense all actions of the body, mind and sense, such as motion, attraction, gravitation, repulsion, walking, talking, seeing, hearing, thinking, desiring are all a kind of ebb and flow in life. Cause and effect is universal and every action has its equal and opposite reaction. No action can escape this law. If there is a flood, it is followed by ebb. The tide's vertical movement is both regular and cyclical. It can be a comfort when we feel low, because we know that high tide will come. It provides a salutary check when we are in high spirits, reminding us that euphoria cannot last. The flooding tide is a threat yet the flood is also life-giving.

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“TRAVEL THE ROAD”: SHAMANISM AND SHAMANIC IDENTITY IN INTO THE HIDDEN VALLEY AND THE LEGENDS OF PENSAM

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Abstract

*As a spiritual performance instituted primarily in animistic cultures around the world during the time of antiquity, shamanism as a religious phenomenon typically focuses on individuals or shamans who look after for an association with the spirit in all entities. The shamans venture to utilize information and direction from non-organic world to consciously form their own life experience. As part of the vocation, they undertake journey to distant villages or “travel the road” to heal and during this process they bring forth into existence the ‘past’ of their culture through narrative, oration, music, story etc. Thus, apart from being a healer, a shaman also performs the role of a scribe for his tribe. The Northeastern part of India is a region predominantly known for green hilly Himalayan setting, crude communication and tribal mountain villages of different tribes. The practice of shamanism and shamans is very common in the north-east Indian villages. For acquiring anthropological knowledge about those tribes, the study of shamanism and shamanic identity is compulsory to throw light on. Two writers, namely Stuart Blackburn and Mamang Dai, the former American and the later Indian from the Northeast, recorded in their narratives *The Hidden Valley* and *The Legends of Pensam* respectively their perception of the shamanic tradition as in practice among those Himalayan tribes. After closely analyzing their works, we may get an outsider’s as well as insider’s views about the functions of the tribal priests and their uninterrupted momentous role of bearing (hi)story of the tribes and of that region even at the face modernist advancement. The present paper is an attempt to explore this end.*

Keywords: *Culture; Shamanism; Narrative; Northeast India; (hi) Story.*

Shamanism: An Introduction

Shamanism is a pre-eminently ritualistic and religious phenomenon concerned with primitive or traditional beliefs and practices in which the shamans play the role of intermediaries or messengers between the world of man and spirit, and invokes the authority of the supranormal world for the betterment of his community. The tradition is often considered as an inevitable part in societies with Animistic faith i.e. “belief in innumerable spiritual beings concerned with human affairs and capable of helping or harming human interests”, and often associated with healing: physical and psychological. To be more specific, shaman refers to the medicine man and ‘sorcerer’ who are supposed to control and manipulate the paranormal forces for the sake of human welfare. Otojit Kshetrimayum considers shamanism as a “living tradition” and as “the world’s oldest method of expanding consciousness. It consists of a collection of simple techniques for accessing energy, power, vision, healing and creativity” (17). The shamans play a crucial role in the psychic defense of a community, defending “life, health, fertility, the world of light, against death, diseases, sterility, disaster, and the world of darkness” (Eliade 509). The word ‘shaman’ has its origin

in tribal Tungusic Evenki language of Siberia and North Asia, and the term literally denotes 'he or she who knows'. Though the traits associated with Shamanism vary from place to place, there exist some common beliefs that are shared by all forms of shamanism. The most important beliefs in the world view of shamanism are – i) all the surrounding world is animated, inhabited by the spirits who can influence man's life; ii) there are general and reciprocal interconnections in nature (human beings included); iii) human beings are not superior but equal to other forms of life; iv) human society is closely connected with the cosmos; v) it is possible for a human being to acquire some qualities of a spirit and visit the other worlds; vi) the aim of religious activity is to defend and make prosperous a small group of kinsmen (Basilov 39).

Shamanism: An Unscientific Practice?

Shamanism as a cultural phenomenon can easily be seen in almost all the tribal communities of the world and it has garnered the attention of the theorists and scholars of various disciplines like archeology, ethnography, art, history, and myth with the emergence of cultural studies as an important field of study, though the tradition is yet to gain official recognition from the learned discourse of the European world. Flaherty states that the term shaman came into the intellectual scenario of Europe through German scientific expedition into Siberia. Russian scientific exploration to Siberia in 17th and 18th century promulgates the knowledge of shamanism in Europe and it influences the Western scientific imagination. Siikala also argues that this shamanic practice entered Europe more than a millennium earlier often labelled as 'devil worship'. And the Enlightenment worldview also conceptualizes shamanism as something irrational and unscientific practice:

The skeptical perspectives of Europeans provided a view of shamanistic phenomena as a representation of the irrationality of the non-Western "other", with the sensationalistic approaches characterizing the shaman as a theatrical performer who used deceit to control a simpleminded community. (Winkleman 48)

Shamanism: A Cross - Cultural Phenomenon

The derogatory view of shamanism is subsequently changed in the 19th and 20th century when the anthropologists delve deep into the study of this practice on the Siberian group and other Finnish, Hungarian, Turkish shamanistic practices. Thus it becomes perceptible that cultures around the world evince certain similarities which formulate the core aspects of shamanic practices to turn it into a cross cultural phenomenon which "contributed to further recognition of shamanism in ancient literary and mythological materials" (Flaherty 72). Mircea Eliade in his seminal work *Shamanism: Archaic Techniques of Ecstasy* demonstrates shamanism as a cross cultural phenomenon, asserting that shamanic practices are not just prevalent in Siberian and Eurasian cultures but it is ubiquitous in every culture. According to her, the shaman through the *techniques of ecstasy* such as drumming, dancing, chanting, and singing acquires altered states of consciousness (ASC) and interact with the spirit world. The shaman's ecstatic state is distinguished as magic flight or soul flight, "a trance during which his soul is believed to leave his body and ascend to the sky or descend to the underworld" (Eliade 5). There is still controversy regarding the concept of shamanism. Trancfort, Hamayan, and Bahn argue that shamanism is not a universal term, recognized cross-culturally as every culture has its own spiritual healing processes. Francfort states that

“if we look at societies with a loose definition in mind [unspecified]...we can take them shamanic too” (37). Still, shamanism gets its consideration as a part of comparative religion in the twentieth century.

Neo-Shamanism, Applied Shamanism, and Core Shamanism

“Shamanism is not a ‘New Age’. It is Stone Age and living ever since.” – Michael Harner.

Shamanism as a globally recognized issue made its permanent niche in anthropological literature because of the curiosity and interests of the contemporary anthropologists, ethnomusicologists and historians who have studied the shamanistic tradition in various exotic indigenous cultures. Anthropological literature distinguishes three different kinds of shamanism at diachronic and synchronic level – Neo-shamanism, Applied shamanism, and Core shamanism. Neo-shamanism is a contemporary form of shamanism where the shamans learn about the practice through books. But in traditional shamanism, practices were assimilated through an apprenticeship with a master. This kind of practice was termed as applied shamanism where the practitioner learns and experiences by himself. The differences between traditional and contemporary shamanism are forged on the basis of their practice system. York states that the only difference between neo-shamanism and traditional or applied shamanism is the role of fear:

In traditional shamanism, the shaman’s initiation is an ordeal involving pain, hardship, and terror. New Age, by contrast, is a religious perspective that denies the ultimately [sic] reality of the negative, and this would devalue the role of fear as well.

Another root term in contemporary shamanism is core-shamanism, propagated by Michael Harner in 1980s. It consists of founding and common features of shamanism, not bound to any particular culture. Sometimes it has been muddled with neo-shamanism or deemed to be New Age practice. The considerable difference between core shamanism and neo-shamanism is made by Joan Townsend who remarks,

Core Shamanism is a conservative, purist approach to shamanism. Neo-Shamanism uses metaphorical images and idealized concepts of shamanism, which are often joined with beliefs and diverse rituals that have little to do with traditional shamanism. There are some areas of overlap between the two forms, but their foci are distinct. (51-52)

So the concept of shamanism varies in accordance with its time, methods, and cultures.

Shamanism in Indigenous Community

The traditional or applied shamanism is still prevalent in indigenous tribal communities throughout the world such as Siberia, Finland, Africa and South Asia. Shamanism in the form of rituals substitutes their religion because the tribal people maintain their primitive culture. According to E.B Tylor, primitive philosophy was comprised of only religion in the form of rituals and it was bereft of science. The primitive religion is a counterpart to science because they tried to understand and control their surrounding world through their ritualistic religious knowledge. This kind of primitive indigenous knowledge is restored and applied for the interest of a particular community by its shaman. The shamans use rituals as applied science and their rituals create in them the sense of God or omnipresent power as “god was only the projection of the euphoria produced by the ritual” (Seagal 71).

So, shamanism contains indigenous knowledge and wisdom through its ritualistic practices and keeps alive the rituals to restore the cultural lore of his community.

Shamanism in Arunachal Pradesh

Northeast India, the eight sister states have so many indigenous communities and tribal people who are known as *Adivasi* or “the original inhabitants”. Shamanic practice and the shamanic identity along with indigenous knowledge and wisdom are so much relevant in the states even in contemporary time. Bhagabati states that in context of Northeast India, the escalation of shaktaism and tantrism out of the local shamanistic religion of the Indo-Mongoloids has been widely acknowledged by scholars (1). Van and Strin argues,

By instituting the shaman, the peoples of Northeast India created an expert who is able to establish direct contact with spiritual beings. This becomes necessary when an imbalance arises in the world. Such shamanistic insight into the world’s interrelations and the ability to make direct contact with these forces distinguishes man from his fellow earthly creatures. (95)

In Arunachal Pradesh which is a place of religious syncretism, shamanism still plays an essential role in the communities like Adi, Nyishi, Aptani, Aka, Adi, Galo, Bori etc. though Christianity is becoming a dominant religion in the Northeast frontier of India. Shaman as a healer as well as a mystic person is always there in every tribal community: “Every tribe has its own nomenclature for religious specialists, though many scholars do not distinguish them in terms of priest or shaman” (Chaudhury 87).

(i) Shamanic Heroes

Stuart Blackburn in his novel *Into the Hidden Valley* delineates the life of an Aptani character Gyati, who from his boyhood observes and experiences the shamanic roles in their community and life, understands the key factors of the practice and enlivens himself to the stature of an accomplished shaman. From the very beginning of his life, he develops a mysterious faculty in him and observes the natural world to find out the origin of man, spirits, animals, and nature and the peculiar relationship among them. Through the chanting of older shaman and stories of Bear Lalyang, he tries to become adept in recalling the names of the ancestors, spirits and their places and comes to know that “everything was connected to something. Clans descended from ancestors, Spirits belonged to a place... Even trees, plant, and animals had ancestors” (23). He detects how the names of spirits and places consist of two words, came in pairs – “Dilan Pengu was a field, and Penyu Pare was a stream. Even in ordinary speech, important things came in pair. ‘Night’ was kami kao, and a special kind of bamboo was tapin tajer” (24). With his utmost effort, he tries to recall the names of the paths to the underworld in a correct sequence because it was a prime factor to know the connection between man and spirit world. He always shows the knack to be a good shaman, tries his best to get expertise over the practice and overall intends to do well for his community. Thus he develops a true self of a shaman in himself.

Like Gyati, the protagonist of the novel *The Legend of Pensam*, Hoxo, a member of the Adi tribe, is grown up in an animistic and primitive culture marked by various mysteries of life. From his childhood he is always busy in quest of the order of the mysteries by means of his mystic capabilities as he himself is a mysterious boy “who fell from the sky” (7). In

such a paranormal culture he comes to find that “some things are beyond recall, and such things happen all the time. It is better to be ready” (19). Through his inquisitive mind he lives in a timeless zone and dwells on “the lives of men, animals and plants, in the origin of the universe” (24) and finds shamanism as the only way to solve all these mysteries. In his community there are so many older shamans from whom Hoxo learns the possible attributes of shamanism and becomes a shaman.

(ii) Shamanism not only a Duty but a Responsibility

Gyati is born and brought up in such a community where shamanism as a ritualistic factor influences the tribal life by curing the ailments and controlling the spirits after death. The death of people around him pricks his heart and always he finds a way out to fight against death. He finds shamanism as the only way which can confront with death and control the spirits to go to the underworld. Knowledge about the paranormal underworld is necessary for shamanism and shamanic identity because “when he could lead the dead to the underworld, would he be a shaman” (Blackburn 24). He is always tensed about the scattered wondering souls of unnatural death and always remembers “the network of paths to the land of the dead” (Blackburn 25). From his empirical knowledge, he understands that memorizing the words are not the most important technique of shamanism. Along with the words the rhythm, phrases, their paces, and their culmination make the enchanted sentences energetic and forceful to invoke and persuade the spirits. Gyati with his full concern learns the crafts and suddenly applies his knowledge of shamanism to cure his disease-stricken grandmother and becomes successful. Closing his eyes involving altered states of consciousness he appeases the spirit, Chantung – “*I place this soul/In your basket, Chantung;/ Protect her, day and night/Under your expanding web*” (Blackburn 53).

Now he is asked “to chant for them, to treat painful stomach aches, childless wives and ailing animals” (Blackburn 54) and assists Hage Kobyang, the older shaman to conduct complex ceremonies. Soon he enlivens himself to the stature of a shaman, a nyibu through his dedication and becomes adept in dealing with the rituals and ceremonies. As a healer and a mediator between the world of man and spirit now he is summoned to perform the standard healing rites not only in his own clan but also to those other clans and in other villages.

Hoxo also exercises his shamanic Self for the well-being of his community. The social ceremonies are performed by him to save his clansmen from the malevolent spirits. For example, he accomplishes the snake ritual to make Togum’s son free from the attack of the malicious spirit of the snake. There are other shamans/miris who also solve all kind of mysteries of their community. When a malevolent spirit comes to their clan in the form of an insect, mantis an old shaman or miri comes to perform the prescribed ritual. The indigenous people have faith on the knowledge of a shaman. That’s why an old man says, “It is necessary to let the miri speak to them so that the territory of men is safe from their jealous rage” (Dai 60).

Shamanism has a definite purpose in the tribal community as they have knowledge of the extramundane world. They know the origin of men and the purpose of men to guide mankind for their greater action. In her novella *The Legends of Pensam* (2006) Mamang Dai projects how the destiny and purpose of mankind are determined by a shaman:

We are not here without a purpose, our purpose is to fulfill our destiny. The life of a man is measured by his actions and his actions are good if their origin is pure. From nothingness we have come to be born under the stars, and almighty Donyi-polo, the sun and the moon, whose light shines on all equality, is the invisible force that guides each one of us. All life is light and shadow; we live and we die, and the path of destiny is the quest for faith” (57).

A shaman knows the origin of life, shows the ways of living and being and creates a sense of faith in the members of the community. So shamanism is not a ritualistic duty rather it is a responsibility to protect the community where he belongs.

(iii) Shamanic Status in a Community

One’s shamanic identity in Aptani community gets completion when he becomes a senior shaman getting the opportunity to ‘perform the prestigious winter feast’. But one’s identity as a shaman does not get any privilege or difference in their community. Like everyone else, the shaman works in the field when he does not have any ritual to conduct. Even “the opinion of a young shaman had less value than that of an ordinary older man” (Blackburn 56). Though he has notable skills to speak to the spirits and to cure the ailments, the wealthy man always commands more respect in the community. So Stuart Blackburn and Mamang Dai show that shamanism is not a profession rather it is an interest of a particular individual who with his unique quality contributes to the goodness of his fellow beings in his community.

(iv) Shaman the Guide of Ritual and Myth

The cultural lore in the form of myth and ritual is restored, practiced, and transferred by the shaman in every indigenous community. In the animistic culture of the Aptani tribe, the shaman guides and conducts the rituals which become the very basis for Gyati to develop himself as a shaman. The rituals are dedicated to the appeasement of the spirits such as Pilya, the spirit of strength, Chantung, the spirit of protection, Kharun and spirit of fertility. For example, people gather around a shaman who sacrifices mithun and chicken to Pinya and chants “*Myotii Pilya, show us favour, /fill our land with light and give us strength;/Myoti Pilya, accept our gifts/ protect us like the wide sky and broad earth*” (Blackburn 26). They also preserve the myth of the origin of mankind, animals, and birds. According to them, the world emerged “from kolokolyang, like everything else” (54). At the time of the creation of the world, the rivers flow and fish spawn in the confluence. The myths of the origin of the Aptanis as well of the halayang, the Britishers are explained by them. The older shaman says,

But when the ancestors separated, we Aptanis took one path, and the other tribes took another. The halayang went to the plains, where they got betel nut, salt iron and cloth. The other tribes got wild bamboo, millet, and pigs. We got rice, pine trees, and domesticated bamboo. (Blackburn 54)

Thus the shamans justify their position and geographical space where they belong. Gyati as a senior shaman conducts the ritual for the winter feast to appease the malevolent and benevolent spirits by offering bear and meat. In the ritual, Gyati explains the myth of their origin, their migration across the Himalaya, the relationship between humans and mithuns. Holding his hand high, he chants for the fertility in his clan, “*I am the nyibu, on the*

platform;/ spirits, give me a clear voice.../Give them many mithuns in the forest, / let their jungles be thick with cane” (Blackburn 85). As a shaman, he creates and preserves the community consciousness among the Apatanis in the confrontation of the outer force.

Mamang Dai also minutely expounds the role of shaman as the guide of rituals and myths of the Adi community. Myth, history, and memory are reborn in the song of the popping dancers, guided by the shaman or miri. It is the miri who knows the principles of the dancing ritual that “if they close their eyes for a minute, if their souls stray, if they miss a step, then the journey will be over before its time and they will return to the present overwhelmed with a sorrow that will haunt them to an early death” (Dai 50). The dancers experience the myth of cursed mankind by the sun – “every morning, when I rise, someone in the world will die” (Dai 52), remind the colonial encroachment on their land and feel their history of separation from their ancestors. The shaman is not only their guard but also “a shadow man leaping up larger than life” (55). He guards the myth, history, and folklores of his community:

He has sung...of the sword of five metals that ignited the bonfire of the villages...the story of his brother, the one who killed a man and became a martyr; the story of the hawk woman who defied a community to live in a house by the river. (Dai 55)

Like Stuart Blackburn the native writer Mamang Dai also shows how the shaman preserves the cultural root of the Adi community in Arunachal Pradesh by disseminating the origin myth:

In the beginning, there was only Keyum. Nothingness. It was neither darkness nor light, nor had it any colour, shape or movement. Keyum is the remote past...Out of this place of great stillness, the first flicker of thought began to shine like a light in the soul of man...Out of this nebulous zone, a spark was born that was the light of imagination. The spark grew into a shining stream that was the consciousness of man, and from this, all the stories of the world and all its creatures came into being. (Dai 56)

Limitations of Shamanism and Crisis in Shamanic Identity

Though shamanism deals with the mysteries of life, the extramundane and supernatural world, it cannot defy death. The shamanic power only can save man from the malicious rage of the spirits. This kind of incapability creates a crisis in the identity of a shaman. Gyati’s shamanic identity confronts crisis when his mystic potential appears fake to save the life of his wife. He applies his mystic power as well as the herbal medicine to save his wife from the clutch of severe fever. He performs the treacherous chant to create “the incantatory power that commanded the spirits” (Blackburn 58) and through his altered state of mind, he travels through “the labyrinth of the dead” (Blackburn 59). But ultimately he fails to resist death which reminds us the advice of his father that indigenous shamanic knowledge can persuade “the spirits to bring prosperity and ward off illness...but, in the end, the spirits could not defeat death” (Blackburn 25). He states to his Self, “you’re a shaman, but you can’t even save your wife” (Blackburn 59). He assumes that “He had no real knowledge, no power to change anything, just words that died in the open air” (Blackburn 60). The loss of his questions to his ability as a shaman and puts him in a traumatic situation.

Conclusion

The two literary writings detail all the considerable aspects and importance of shamanism in the Aptani and Adi communities respectively and project that shamanism is not a mere ritualistic duty, it is rather a responsibility, not a profession or status rather an individual interest in mysticism and overall an ideal which cares for humanity. Like traditional shaman they are not only healers but also the bearers of story and history. They travel from one village to another, from one point of time to another, from the door of human world to that of non-human world. The 'road' used for this travelling so often shifts from physical mud road and to spiritual one. In these two novels both Gyati and Hoxo possess cultural memory and always remain anchored to every fragment of their culture. They are the primary stakeholders of the oral culture or oral tradition which restores their rituals, myths, and history as well as other cultural lore. Shamanism creates a sense of *Mudita*, "sincere rejoicing for another's good fortune and success" (Salak 33) in the practitioner which is reflective in the closing line of the novel *Into the Hidden Valley* where Gyati prays for the goodness of the son of a Britisher: "Gyati chanted to the spirits, asking them to protect the halayang leader's son from revenge attacks by Komo's soul" (Blackburn 260). Through their first hand experiences Stuart Blackburn and Mamang Dai shed light on the fact that the Aptani and Adi tribal people of Arunachal Pradesh still believe on and practice the traditional or applied shamanism. In these novels, it is evident that though the indigenous or tribal culture is marked by literacy or modernity and engulfed by the modern religion Christianity, their own primitive way of knowing the world through the mystic and ritualistic shamanic practices is still in their culture.

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DIACHRONIC AND ORTHOGRAPHIC PERSPECTIVES ON RETRACTED VOWELS IN MUḌUGA

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Abstract

Dravidian languages generally have a five-way vowel system (i, e, a, o, u) each of them having long counterparts. However, some of the South Dravidian languages in the Nilgiris region have developed centralised vowels, including retracted and fronted qualities. Although many of these languages have already been described, Muḍuga language of Attappady has developed retracted vowels which have gradually gained phonemic status but have not been described yet. This paper aims to establish the phonemic status of retracted and fronted vowels in Muḍuga supported by historical analysis and to suggest a practical orthography for the language.

Keywords: *Diachrony, Retraction, Dravidian Vowels, Orthography*

Introduction

Proto-Dravidian (PDr) had five vowel qualities (i, e, a, o, u) along with length as an extra feature (Zvelebil, 1970; Subramanyam, 1983; Krishnamurti, 2003). The major Dravidian (Dr) languages like Tamil, Kannaḍa and Malayāḷam retain the same vowel system. However, a few South Dravidian (SDr) languages in the Nilgiri region of Tamil Nadu, like Toda (Emeneau, 1957), Koḍagu (Emeneau, 1970; Ebert, 1996) and Iruḷa (Zvelebil, 1971), have developed centralised vowels, including retracted and fronted vowels. Some of these centralised vowels have gained phonemic status over a period due to loss of the triggering environment.

Methodology

About 1000 words were collected from Muḍuga language and transcribed using International Phonetic Alphabet (IPA). For the purpose of a diachronic study the Dravidian cognates were collected from the *Dravidian Etymological Dictionary* (DEDR) by Burrow and Emeneau (1984). A practical alphabet was developed using a modified form of the alphabet development methodology outlined by Easton and Wroge (2012) using modified Malayāḷam script.

Muḍuga Phonemes

a) Consonants

Muḍuga is a SDr language with around 3,500 people (Eberhard, Simons, & Fennig, 2019) living in Attappady region of Palakkad district of Kerala state, in the neighbourhood of the Nilgiri region. According to my analysis Muḍuga has 19 consonants which are listed in Table 2.

Table 2 Muḍuga Consonants

	labial		dental		alveolar		retroflex		palatal		velar	
stop	p	b	t̪	d̪			t̠	(d̠)	tʃ	dʒ	k	g
nasal		m				n		ɳ				
trill						r						
tap						ɾ						
lateral						l		ɭ				
approximant		v								j		

b) Vowels

Muḍuga was described by Rajendran (1986) as having a classical Dr five-way vowel system. But Kapp (1987) listed Muḍuga among languages with centralised vowels, but without describing what exactly the vowels are. Based on my analysis, Muḍuga has eight phonemic vowels in addition to length as an additional feature. Muḍuga vowels are listed in Table 3.

Table 3 Muḍuga vowels¹

	Front		Back	
Close	i	[y]	ɯ	u
Mid	e	[ø]	ɤ	o
Open	æ		a	

Contrasts

There are eight contrastive vowel qualities in Muḍuga in addition to their long variants. However, as the major focus of this paper is on the retracted vowels and their phonemic status only the relevant contrastive examples are discussed here.

The centralised vowels in Muḍuga, including retracted and fronted ones, almost appear to be in complementary distribution with their counterparts. But the sample examples given in

Table 4 show contrasts for three sets of vowels /ɯ, i, u/, /ɤ, e, o/ and /a, æ/. Their diachronic development is further described with examples in the following section.

¹ Allophones are given in square brackets

Table 4 Evidences of contrasts for /u, i, u/, /ɤ, e, o/ and /a, æ/ in Muḍuga and their respective Dr cognates²

a.	/pu:kke/	/pu:kke/	‘dung’	Ma.	pi:ɟukka ³	‘excrements’	4185 ⁴
	/pi:kkiri/	/pi:kkiri/	‘small child’	Ma.	pi:cca, pi:ccan	‘what is small’	4214a
	/pu:kkuḍu/	/pu:kkiḍi:/	‘blossom’	Ma.	pu:kka	‘to blossom’	4345
b.	/ɤṇḍa/	/ɤṇḍa/	‘got up’	Ta.	e:ɟu (-nt)	‘to rise, ascend’	851a
	/eṇḍa/	/eṇḍa/	‘what’	Ta.	eṇḍa	‘what, which’	5151
	/moṇḍe/	/moṇḍe/	‘kind of plantain’		—	—	
c.	/avæ/	/avæ/	‘he (dist)’	Ta.	avan	‘that man’	1
	/ava/	/ava/	‘she (dist)’	Ta.	ava	‘that woman’	1
	/avve/	/avve/	‘mother’	Ta.	avvai	‘mother’	273

Diachronic Development

The diachronic study on Muḍuga confirms that the retracted and fronted vowels in the language have been developed through two historical processes: 1) the historical front vowels **i* and **e* were retracted and became [u] and [ɤ] before retroflex consonants and alveolar /r/, 2) the historical back vowels **u* and **o* were fronted and became [y] and [ø] before alveolar and palatal consonants except /r/ and /j/. However, in some environment, the triggering retroflex and alveolar consonants were lost, while the centralised vowel qualities were retained. This caused contrast between the retracted and non-retracted vowels and between the fronted and non-fronted vowels. For instance, in words like /pu:kke/ ‘dung’ <pi:ɟukka ‘excrements’ Ma. 4185; /ɤṇḍa/ ‘got up’ <e:ɟu (-nt) ‘to rise, ascend’ 851a, the Dr cognates have the retroflex consonant which has been lost in Muḍuga. However, the front vowels [i] and [e] in words like /pi:kkiri/ ‘small child’ and /eṇḍa/ ‘what’ are retained by Muḍuga as they are in other Dr cognates. Thus, contrast emerged between the retracted and non-retracted vowels. Examples for retraction from **i* > [u] are given in Table 5; and examples for retraction from **e* > [ɤ] are given in Table 6.

² Ma. = Malayālam, Ta. = Tamil, Ka. = Kannada

³ The Roman transcriptions in DEDR are converted to IPA

⁴ The number given next to the examples throughout the paper is the reference number from the respective entry in DEDR

Table 5 Retraction of *i, *i: to [u, u:] before retroflexes and [r]⁵

a.	/kuɖa/	[kuɖa]	‘lie down!’	Ta.	kiɖa	‘to lie down’	1524
				Ma.	kiɖakka	‘to lie, rest’	
b.	/kuɭi/	[kuɭi]	‘parrot’	Ta.	kiɭi	‘parrot’	1584
				Ma.	kiɭi	‘parrot’	
				Ka.	giɭi	‘parrot’	
c.	/nu:ɖa/	[nu:ɖa]	‘length’	Ta.	ni:ɖam	‘length’	3692
				Ma.	ni:ɖam	‘length’	
				Ka.	ni:ɖu, ni:ɖa	‘length’	
d.	/uɖi/	[uɖi]	‘thunder’	Ta.	iɖi	‘thunder’	438
				Ma.	iɖi	‘thunderbolt’	
e.	/buɖu/	[buɖi:]	‘let go, release’	Ta.	viɖu	‘to free, liberate’	5393
				Ma.	viɖuka	‘let go, untie’	
				Ka.	biɖu	‘to let loose, discharge’	

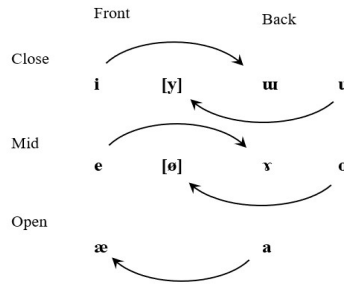
Table 6 Retraction of *e, *e: to [ɣ, ɣ:] before retroflexes and [r]

a.	/ɣri/	[ɣri]	‘throw’	Ta.	eri	‘to throw’	859
				Ma.	eri; eriyuka	‘a throw, to throw’	
b.	/ɣɖu/	[ɣɖi:]	‘take’	Ta.	ɖu	‘to take up, raise’	851a
				Ma.	ɖukka	‘to raise, lift’	
c.	/brɭije/	[brɭije]	‘outside’	Ta.	veɭi	‘outside’	5498
				Ma.	veɭi	‘open field, outside’	
d.	/mɣ:ɖu/	[mɣ:ɖi:]	‘mound’	Ta.	me:ɖu	‘height, eminence’	5058
				Ma.	me:ɖu	‘rising ground’	
				Ka.	me:ɖu	‘height, rising ground’	
e.	/ɣ:ɣja/	[ɣ:ɣja:]	‘climb’	Ta.	e.ru (e.ri-)	‘to rise, climb’	916
				Ma.	e.ruka	‘to rise, ascend’	
				Ka.	e.ru	‘to rise’	

The vowel split in Muḍuga can be summarised and represented as given in Figure 1. The arrows run from the historical vowel to the innovative vowel. The fronted vowels [y] and [ø] are given in square brackets as they are in complementary distribution with their source vowels [u] and [o] respectively and are not phonemic. Thus, the retracted vowels [u] and [ɣ] are reflexes of [i] and [e] respectively while the fronted vowel [æ] is a reflex of [a].

⁵ The final column shows the reference number from DEDR for the respective entries.

Figure 1 The diachronic vowel split in Muḍuga



Thus, it is clear that the retraction and fronting of vowels in Muḍuga is a diachronic development and that the vowels /u, u:/, /ɤ, ɤ:/ and /æ, æ:/ have become marginally phonemic through loss of the triggering environment.

Orthography

A language documentation project can be more effective and successful if a practical orthography is developed and implemented in the early phases of the project as noted by Seifart (2006:275). Thus, orthography development process was initiated in partnership with a few important community members. Malayāḷam script was identified as the most suitable script for writing Muḍuga language based on a general preference by the community. Malayāḷam is an alphasyllabic writing system (a.k.a. abugida) in which consonant-vowel sequence is represented with a single grapheme. For instance, the sound [k] is represented using <ക> which has an inherent vowel [a], i.e. <ക̣ + അ = ക>.

Consonant Graphemes

Muḍuga does not have any additional consonants phonemes other than the ones used in Malayāḷam language and therefore it was possible to represent them using the existing Malayāḷam consonant graphemes alone. The consonant graphemes for Muḍuga are listed in Table 7.

Table 7 Suggested consonant graphemes and their corresponding IPA symbols⁶

ക	[k]	ഗ	[g]	ങ	[ŋ]
ച	[tʃ]	ജ	[dʒ]	ഞ	[ɲ]
ട	[t̪]	ഡ	[d̪]	ണ	[ɳ]
ത	[t̪]	ദ	[d̪]	ന	[n]
പ	[p]	ബ	[b]	മ	[m]
യ	[j]	ര	[r]	ല	[l]
വ	[v]	ശ	[ʃ]	ള	[ɭ]
റ	[r]				

⁶ Though Malayāḷam script is alphasyllabic with an inherent vowel, only the consonant is represented in the IPA.

Malayālam orthography has more than 1200 unique graphemes (Manohar & Thottingal, 2018) and adopting all the symbols into Muḍuga will make it extremely difficult for new learners in identifying, reading and writing the language. Therefore, it is best to avoid use of ligatures (joined graphemes) from Malayālam as much as possible in order to simplify the orthography. Table 8 lists common ligatures in Muḍuga. As recommended in the script order by the Government of Kerala (1971) it is best to, 1) separate the vowel symbols from the consonants and, 2) write rarely used ligatures using their original graphemes by adding a *chandakkala* or *virama* symbol ◌̣ in between them. Thus, maximum ligatures may be avoided to reduce the number of unique graphemes in the orthography.

Table 8 List of common ligatures in Muḍuga

ക	[kk]	ഞ്ച	[ɲdʒ]	ണ്ണ	[ɲɲ]	ന്ന	[nn]	മ്മ	[mm]
ഗ്ഗ	[gg]	ട്ട	[tt]	ത്ത	[tṭ]	ൻറ	[nr]	റ്റ	[tṭ]
ക	[ɲk]	ഡ്ഡ	[dḍ]	ദ്ദ	[dḍ]	പ്	[pp]	ല്ല	[ll]
മ്മ്മ	[ddʒ]	ന്ദ	[ɲḍ]	ന്ത	[ɲḍ]	മ്പ	[mb]	ല്ല	[ll]

Some of the dependent consonant symbols from Malayālam are also used in Muḍuga and are listed in Table 9.

Table 9 Dependent consonant symbols in Muḍuga⁷

യ	[j]	ര	[r]	ല	[l]	വ	[v]	Gemination
ക്യ	[kj]	ക്ര	[kr]	ക്ല	[kl]	കവ	[kv]	ച്ച, ബ്ബ, യ്യ, വ്വ [tṭf, bb, jj, vv]

Vowel Graphemes

Malayālam script lacks graphemes that can represent the new vowel phonemes in Muḍuga language. Therefore, it was necessary to invent new graphemes to represent the contrastive retracted vowels in Muḍuga. Hence, in consultation with some key community members some existing Malayālam graphemes were identified and modified to represent the additional phonemes.

The vowel graphemes identified to represent the additional vowel sounds are listed in Table 10. The modified graphemes that do not exist in Malayālam are shaded in the table. The retracted vowels [ɯ, ɯ:] and [ɤ, ɤ:] are represented word-initially using modified Malayālam graphemes <ഇ̣, ഇ̣> and <ഏ̣, ഏ̣> respectively. The table also contains an example each for the dependent vowel symbols that is used to represent the vowels in non-initial positions as inherent vowels when occurring along with consonants.

The fronted vowels [æ, æ:] can be represented with the graphemes <അഃ, അ̣> respectively. The community members, at present, represent only the long [æ:] and generally only in word-final position. This is probably because the contrast between [a] and [æ]

⁷ The geminated sounds that do not use these symbols are listed under ligatures

emerged in word-final position and in non-final position they still appear to be in complementary distribution. The short vowel [a] is not represented by the community members yet. The short vowel [æ] may be represented using the grapheme <അഃ> . The grapheme <അഃ> in Table 10 is placed inside parenthesis as it is my own suggestion and not tested and approved by the community.

Table 10 Suggested vowel graphemes occurring with a sample consonant <ക> and their corresponding IPA symbols

അ	അ	(അഃ)	അ	ഇ	ഇ	ഉ	ഉ
ക	ക	(കഃ)	ക	കി	കി	കു	കു
[a]	[a:]	[æ]	[æ:]	[i]	[i:]	[u]	[u:]
ഉ	ഉ	എ	എ	എ	എ	ഒ	ഒ
കു	കു	കെ	കെ	കെ	കെ	കൊ	കൊ
[u]	[u:]	[e]	[e:]	[ɛ]	[ɛ:]	[o]	[o:]

It is always best to use independent vowel symbols in Muḍuga instead of using the dependent vowel symbols found in Malayālam. For instance, <കു> is preferred over <കു> which helps in avoiding introduction of many new graphemes into the language. More such examples are given in Table 11 where the dependent graphemes are highlighted.

Table 11 Examples of dependent and independent vowel signs for <ഉ,ഉ>, [u],[u:]

		ഉ/ഉ [u]		ഉ/ഉ [u:]	
[k]	ക	[ku]	കു	[ku:]	കു
[m]	മ	[mu]	മു	[mu:]	മു
[t]	ത	[tu]	തു	[tu:]	തു
[n]	ന	[nu]	നു	[nu:]	നു

Spelling Rules

The following spelling rules were developed in consultation with the community members for future references towards writing the language.

1. The letters <ങ> [ŋ], <ണ> [ɲ], <ച> [tʃ] and <ട> [t] do not occur independently in the language. However, these symbols are incorporated into the alphabet as the sounds they represent are inherent in ligatures like <ങ+ക = ങ്ക>] /ŋ+k = ŋk], <ണ+ച = ണ്ച>] /ɲ+tʃ = ɲtʃ], <ച+ച = ച്ച>] /tʃ+tʃ = tʃtʃ] and <ട+ട = റ്റ്റ്>] /t+t = t̪t̪].
2. There are six new vowels in Muḍuga language which are not found Malayālam. These new vowels are represented using modified Malayālam graphemes. These new graphemes are included in the vowel chart in Table 10.

3. The graphemes <ഐ> [ai] and <ഔ> [au] are not used in Muḍuga as such words are written simply as, <കയ്യി> [kæji] ‘hand’ and <അവ്വെ> [avve] ‘mother’. This helps in avoiding two additional graphemes in Muḍuga alphabet.
4. Unlike in Malayālam⁸ orthography, in Muḍuga, the sound [d] in words like <കാടി> [kaḍi] are written using <ഡ> [d].
5. There is a variation between the alveolar and retroflex nasal in Muḍuga in word-initial position and they generally represent it with <ണ> in word-initial position⁹.
6. In order to avoid extra graphemes, it is best to use the vowel-symbols that stand alone rather than attached vowel signs that modifies the consonant grapheme. (see examples in Table 11)

Orthography Testing

It is recommended that any orthography is tested across the community before to implementing it. Orthography testing answers questions like, 1) does the orthography enhance reading and writing fluency and comprehension? 2) can it be learned easily? 3) is it acceptable to the community? 4) whether it works across the dialects of the language (Karan, 2014). Therefore, the new graphemes developed during the study were tested with 30 participants from nine hamlets across the Muḍuga region. In the test they read from a list of words where each new sound was written using multiple graphemes. They read through the set of words and marked the one that they felt most suitable for their language. Each grapheme was tested in four words making a total score of 120 (4 words X 30 participants). The test focused on the choice of graphemes for three major aspects: 1) preference for the new vowel graphemes which are developed using modified Malayālam script, 2) preferences for representing diphthong-like sounds and, 3) preference of grapheme for representing the sound [d].

The test results are given in

Table 12. The percentages do not total to 100% often as a few participants left some words unmarked and such cases were skipped from the calculation. The percentages of results ranging from 55% to 74% confirms that the new vowel graphemes recommended for [u, u:], [ɻ, ɻ:] and [æ:] were generally acceptable to the participants. For the representation of diphthongs too, as expected, none of them preferred to use borrowed Malayālam graphemes <ഐ> and <ഔ>. 74% preferred to use the grapheme <ഡ> to represent [d]; in Malayālam <ട> is used in non-initial positions to represent [d]. In general, the recommended graphemes were accepted well by majority of the participants tested.

⁸ Malayālam uses the grapheme <ട> [t] to represent [d] sound in non-initial positions, while <ട> is used only in initial position.

⁹ Generally, in Dr languages [ɻ] does not occur word-initially.

Table 12 Orthography test results from Muḍuga hamlets

[u]		[u:]		[æ:]		[ɻ]	
ഉ, ക്	ഉ, കി	ഉ, ക്	ഉ, കി	ഏ, ക്	ഏ, കാ	ഏ, ക്	ഏ, കെ
117	0	97	22	90	30	88	30
73%	0%	61%	14%	56%	19%	55%	19%
[ɻ:]		[ai]/[aji]		[au]/[avu]		[ɖ]	
ഏ, ക്	ഏ, കെ	ഐ, കെ	ഐ, കയി	ഔ, ക	ഔ, കവു	ഡ	ട
118	1	0	86	0	30	118	1
74%	1%	0%	54%	0%	19%	74%	1%

Conclusion

Proto-Dravidian and Dravidian languages generally had a five-way vowel system with length as an extra feature. As found in a few South Dravidian languages in the Nilgiri region Muḍuga also developed centralised vowels, including retracted [u, u:] and [ɻ, ɻ:] and fronted vowels [æ, æ:], which have gained phonemic status diachronically.

Malayālam script was used to develop a practical orthography for Muḍuga. However, new modified graphemes had to be invented to represent the new phonemic vowels. The practical orthography developed in partnership with community members is accepted well according to the orthography test results.

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THACCANAADA MOOPPAN – LANGUAGE AND CULTURE

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Abstract

Tribes are aboriginal communities keeping their customs, lifestyles, and languages. In the southern part of India the tribal communities residing in different parts of Tamil Nadu, Andhra Pradesh, Karnataka, and Kerala. The people are identified by the following features viz., Geographical isolation, backwardness, distinctive culture, language and religion, shyness of contact, etc. The different tribal communities are presently at different socio-economic levels by examining the occupation patterns and culture of some of these tribal ethnic groups over some time. It becomes clear how development and modernization have affected their lives. The forced interaction with civilization has caused a lot of changes in the lifestyle of the tribes. They are used to be rural people but are now increasingly changing their occupation, customs, and lifestyles. The present paper focus on language and culture of Thaccanada Mooppan is one of the endangered tribal language group are inhabitants of the Wayanad district, Kerala.

Keywords: Athivasi, Culture, Pa:Di, ca:Li,

Introduction

Tribal people are indigenous communities possessing their customs, lifestyles, and languages. In the southern part of India the tribal communities residing in different parts of Tamil Nadu, Andhra Pradesh, Karnataka, and Kerala. Tribal groups are identified by the following features viz., Geographical isolation, backwardness, distinctive culture, language and religion, shyness of contact, etc. The situation of indigenous tribal languages of our country is unique and unstable. The number of tribal languages ranges maybe 75% to 80% at the national level, though the number of speakers is 8%. Census of India 2001 also reported that the tribal population constitutes 8.2% of the nation's total population. The tribal languages are unscheduled and not medium of education, political power, administration and other domains of life. In spite of all the disadvantages, the past indicates retention of these languages is vehicles of tribal identity, heritage, indigenous knowledge systems, cultural ethos, ritual practices, and oral literature. But with the arrival of mass media especially television, cinema and other communication systems like mobile phones, the younger generation of tribal communities is attracted to major regional languages. This may lead to mother tongue loss in the case of the smaller tribal group.

Thaccanada Mooppan

Thaccanada Mooppan is one of the endangered tribal language groups are inhabitants of the Wayanad district, Kerala. They are immigrants from Malappuram district to Wayanad more or less three hundred years ago. Now they are living in Meppadi, Rippon, Ambalakunnu, Kallumala, Rotakolli, Idinzhkolli and Kunnambetta in Vythiri Taluk of Wayanad district. The name is reported to have originated from their place of origin Thacchanad. Thaccanaadu is the name of the place where they lived earlier and mooppan means leaders of Thacchanadu. So they called themselves as Thaccanadu Mooppan.

According to the 2011 census, their population can be estimated to be 1,745. The TM speaks a dialect mixed with Malayalam and Tamil with a particular intonation. The language is difficult to understand when they speak with other people. Malayalam is the regional and official language of the state to speak with others. The land is the major economic resource of the TM which is controlled by individual proprietors. At present they are mostly engaged with estates as plantation laborers. Children drop out of school also work to supplement family income in order to support the family. The TM professes Hinduism.

Aim and Source of this Work

The data for this present work is collected from Thaccanada Mooppans inhabit mainly Meppadi, Muttill, and Amblavayal panchayats. They are also found in Kalpetta municipal area. It aims of this paper is to document the language by explaining the language structure and culture.

Culture and Belief

The culture of the people in the total of all their customs, activities and beliefs. It indicates their activities concerning land at every stage of economic development. Among the Thaccanada Mooppans (Hereafter the name of the Tribe refers to TM) the staple food is rice, supplemented with roots and greens. Some other favorite items like creepers, tomato, ladies finger, roots, bamboo, etc., which they grow in their gardens. Thaccanadans women in the interior forest wear saree and blouses. They are not fond of ornaments Middle as well younger generation wear kammal (earring), Mukkuthi (nose ring), Manimala (bead necklaces), metal or plastic necklaces and bangles. TM men wear dhoti, shirts, and pants.

Habitation

According to this tribe, there are twenty-three settlements for their community in the Meppadi region of Vythiri taluk, Kerala. A minimum of five families to a maximum of thirty-six families are living in the above-mentioned areas. Kallumalai is one of the settlements for TM tribe. Here thirty-six houses are there. Twenty-five houses are there in Rotakolli which is the neighboring settlement of Kallumalai. **Pa:Di** is the term used by the people to refer to the settlements. **ca:Li / tarvadu** is another term that is used to refer to the clan structure. For instance,

Once upon a time, they have a hundred and one clans for their community. But at present, they have only 20 clans and maintain the same till time. They are:

Clan - 1	cennme:ru	Clan – 3	kaNDrukram
	ma:Dameru		ka:tribandi
	maTru pandi	Clan – 4	pommile me:ru
	muDDama:ru		le:rkka me:ru
Clan – 2	maññaDameru		me:nakka me:ru
	ko:TTa:meru		veluttañge me:ru
	ma:vume:ru	Clan – 5	mañjala me:ru

According to this tribe, there are twenty-three settlements for their community in the Meppadi region of Vythiri taluk, Kerala. A minimum of five families to a maximum of thirty-six families are living in the above-mentioned areas. Kallumalai is one of the settlements for TM tribe. Here thirty-six houses are there. Twenty-five houses are there in Rotakolli which is the neighboring settlement of Kallumalai. **Pa:Di** is the term used by the people to refer to the settlements. **Ca:Li** is another term that is used to refer to the living place in were two to eight clan's group settled here. For instance, **cennme:ru, ma:Dameru, maTru pandi** and **muDDama:ru** is considered as a separate clan is called **ca:Li**. The tribe living in the clan is close relatives i.e. blood relations. They should not select a bride or groom from the clan. But **maññaDameru, ko:TTa:meru** and **ma:vume:ru** is another clan is also known as **ca:Li**. They can select a bride or groom from the clan. The people where they select the bride/groom is a father related clan. The people living in the same clan are close relatives from the mother's side. They could not select the bride or groom from this clan.

Two divisions of this group living in the **pa:Di** (settlement) is known as **tarva:Du**. While one division of people performing pooja, the other group or division is not participating even when they are living in the same settlement.

Hill Deities

Ancestor worship is one of the great branches of the religion. Its principles keep up the social relations of the tribal people too. Almost all tribes honor and worship their ancestors. The TM believes that their ancestors are their best protectors from danger and come to their assistance when they are facing any difficulties. The TM tribes of Wayanad honor hill deities whom they locate on the crests and / tops of hills. A stone set up in the temple called '**kurukkala muttacci**'. **Kurukkala** means 'Lord Siva' and **muttacci** means 'Goddess Parvathi' **kuluvan** and **tambura:TTi** is the term also used by these people to refer Lord Siva and Parvathi. It seems that they belong to Saivism. A small temporary hut was constructed in front of muuppan's house for pooja (**pe:vu**). It is known as '**kurukkal**'. '**pe:vu**' i.e. the pooja will start from here. They kept raw rice, coconut, with Bell, lamp, as the pooja items to worship. During the pooja, the priest will throw any one of the pooja items to the people. Whoever receives it should follow fasting for 10 days. The fasting period he/she should avoid non-vegetarian food, liquor, and sexual relations. Then the last day of fasting all is going to the temple for pooja. The poojas are conducted by a man called muuppan. He sings songs at the time of pu:ja: in order to drive away diseases, evil spirits, etc. Onam and Vishnu are some festivals celebrated by them.

Marriage

Monogamous marriage is the rule. People living in the same clan are considered as blood relatives. They will marry in paternity relations. Nowadays the groom's parents with muuppan go to the future bride's house; she is in a marriageable clan. The muuppan plays a vital role in fixing the marriage. The wedding event will be in the bridal house. The groom should carry 25 kg of paddy on the head and run into the tilled land. After crossing the land, the groom can place the paddy bag in the place wherever the muuppan shows. Then he must cut a tree and break it charcoal. If the groom doesn't complete that task the bride's family did not accept the marriage. A day before the wedding, both family members will meet in front of

the bride's house for the singing competition. There they are singing songs alternatively with dance.

The groom is brought by his relatives to the bride's house one day before the wedding day. The marriage ceremony will be conducted at the bride's house. Temporary *pandal* erected near the house with the common practice of ties *ta:li* (earlier 20 paise coin) around the bride's neck. Bride's *muuppan* received a fixed amount [earlier starting from 20 paise to 2 to 5 rupees] from the groom's father through muuppan in the name of *teyva paNam* or *kuNNU paNam*. Bride's *muuppan* also received *ca:Li paNam* from the bride's father. Bride's father, mother and mother's brother (*ma:man*) received an amount from the groom's father in the name of *Amman paNam*, *accan paNam* and *ma:man paNam* respectively.

Vayasari kalyaaNam (Puberty)

The girl who attains puberty is limited to a hut for seven days, which was constructed by the mother's brother i.e. *ma:man*. During this period she is assisted by young girls / elderly ladies of her clan. Every day, the girl is given a bath after applying turmeric paste. The seventh day after a bath the girl comes out from the hut to meet muuppan. There the girl will receive a knife or an arrow from muuppan and throws it back over the head. Then she tries to find out anyone. If she finds it immediately then the girl will get married very soon. Then the muuppan handover the following items i.e. turmeric, paddy, rice, charcoal, paise, salt and pepper to muuppatti through that girl. The muuppatti will hide those things in different places on the land and asks her to find it. If she finds turmeric, paddy, rice or paise, then it is good for her family. It is good for the groom's family if she finds pepper. There is no problem with her marriage if she finds salt. But if she finds charcoal then it is not good for the family. The celebrations come to an end after a grand feast to all peoples in the clan.

Language of Thaccanada Mooppan

Thaccanadans are bilingual and they speak Malayalam besides their mother tongue. Both the old and younger generations can able to speak their own mother tongue with their community as well as Malayalam with the regional language people. The younger generation of this tribe in Kalpetta region are going to school/college can able to read and write Malayalam and English and slowly give up their mother tongue due to education. Language in role relationships of family and of relatives mostly uses their mother tongue in all domains.

The people of Thaccanadans used to mix Malayalam / Tamil words during their conversation with different intonation. The following discussion with example will clarify the situation. Most of the Dravidian languages possess an SOV pattern with person-number-gender suffixes in the conjugated finite verbs. The finite verb of Thaccanadans is differing from the finite verbs of other Dravidian languages. The gender – number distinction is totally absent in the finite verbs of Thaccanadans and they are inferred only from the pronouns. The structure of the finite verb is Stem + Tense (Transitive/Intransitive) + person. Here the concept explained with different word order patterns of sentences and phrases.

Thaccanada Mooppan Language

na:nu a:|kale fakkodarane kadqai.

English

I saw her brother.

avan ṅalla rakkame:ḍu./ avan uraṅṅugaya:n	He is sleeping.
ave enneye ḥṅekikkiḍu.	She loves me.
a:ru naṅṅaleye ḥṅekikkiḍu.	They love us.
paṭi:ḍe kuḍukku poṭṭuppai.	The latch of the door is broken.
kuma:r raṅge:ḍḍi./ kuma:r urakkama:n.	Kumar is sleeping.
ikkale ḥṅago:ṭari iḥṅuku:li koḍḍu.	My sister is in the school.
appa pillakku pa:vapillaye ma:ṅgi.	Father bought a toy for his son.
a:ru a:rṭle miṭraṭṭu mu:nu panniye kettṅiṭṭukuḍu	They kept three pigs in their backyard.

As a result, the finite verbs of Thaccanadans have only person markers and number – gender markers are completely absent. Further, the singular – plural distinction is not indicated in the verb and again it is understood from the pronoun. Apart from these many differences are there in the Thaccanadans language even though it shares common vocabulary which shows close similarity to the Malayalam language.

Word Formation

Morphology deals with words and their declensional pattern as well as verbs and their conjugational pattern. Morphology of TM is discussed under Noun, Verb, Adjectives, and Adverbs. TM is an inflexional type of language. That means, here words are formed by adding syllables or letters (i.e. affixes) or different postpositions to the stem.

Affixation

An affix is a morpheme that is attached to a word stem to form a new word. Affixes may be derivational, or inflectional. In TM, the affixes added to form ancestral relations are inflectional, tending to preserve the grammatical class of the base to which it is attached. Words are formed by adding prefixes or suffixes to base as in –

Base-	/ a:ṅu /	‘Male’
	/ peṅaṭṭi /	‘Female’
Base + Suffix =	/ a:nampulla /	‘Boy’
	/ peṅaṭṭipulla /	‘Girl’
Base-	/kaṅṅu/	‘Eye’
	/kaṅṅubo:la:/	‘Eyelash’
	/ kaṅṅu pi:li/	‘Eyelid’
Base-	/ Megan /	‘Son’

Prefix +base =	/ mu:ʈʈa Megan/	‘First son’
	/ mu:ʈʈa mo:lʊ/	‘First daughter’
Base-	/ appan/	‘Father’
	/ amma:/	‘Mother’
Prefix + Base =	/ malliyappan/	‘Father’s elder brother’
	/ malliyamma/	‘Mother’s elder sister’

Reduplication

Reduplication is a word-formation process in which meaning is expressed by repeating all or part of a word. The term “reduplicant” has been widely used to refer to the repeated portion of a word, while “base” is used to refer to the portion of the word that provides the source material for repetition.

/ palapala minnipei/	‘Glittering’
/ paḍapaḍa aṭiṭṭai/	‘Shivering’
/ pa:ṇṇi pa:ṇṇi mannai/	‘Run fast’
/ paḍukke paḍukke /	‘Slowly’
/ ṭṭiriṭṭi ṭṭiriṭṭi /	‘Laughing’

Compounding

Compound words are formed when two or more words are put together to form a new word with a new meaning. They can function as different parts of speech, which can dictate what form the compound takes on. For example,

/kallu/ + /kottti/	=	/kallukottti/	‘Sculpture’
/ ku:ʈʈe/ + /maḍaiyinuva/	=	/ku:ʈʈemaḍaiyinuva/	‘Basket maker’
/ṭṭiṭṭra/ + /merkunuva/	=	/ṭṭiṭṭra merkunuva/	‘Painter’
/ pa:bu/ + /puḍiyan/	=	/ pa:bu puḍiyan/	‘Snake charmer’
/ uḍḍu/ + /maṇḍi/	=	/ uḍḍumaṇḍi/	‘Pushcart’

Suppletion

Suppletion is the use of one word as the inflected form of another word when the two words are not cognate. Examples of suppletion in TM include-

/ a:ṇum pilla/	‘Boy’
/ peṇaṭṭi pilla/	‘Girl’
/ kaṇṇu pi:li/	‘Eyelid’

/ kuʃi muri /	‘Bath room’
/ veʃʃiye piri /	‘Building’

External Structure

The TM nouns are inflected for Gender, Number, and Case. This language has two genders (i.e. masculine, feminine and neuter); and seven cases (nominative, accusative, dative, ablative, genitive, locative and instrumental). The following description gives the details of the TM gender-number-case system.

Gender

Gender in TM is grammatically determined by two ways – Masculine and feminine. Most of the nouns end in vowels. The final vowel gives a clue to the gender of a particular noun. The masculine nouns tends to take /n/ ending as opposed to feminine nouns with /i/, /u/ ending /.

Masculine		Feminine	
/ a:nu/	‘Male’	/ peṇaṭṭi/	‘Female’
/ aṇṇan/	‘Elder bother’	/ aṭṭi/	‘Elder sister’
/ peṇṇa:ran/	‘Groom’	/ peṇṇa:raṭṭi/	‘Bride’
/ raʃʃan/	‘Husband’	/ raʃʃaṭṭi/	‘Wife’

We can further classify TM nouns denoting animate non-human belonging to two genders -Masculine and Feminine.

Animate and Non- Human Inanimate

/ ʃaṅgan ko:yi/	‘Cock’	/ peḍe ko:yi/	‘Hen’
/ ka:la:/	‘Ox’	/ ka:li / paiyi/	‘Cow’
/ a:na kuḍura:/	‘Stallion’	/ kuḍurai/	‘Horse’
/ a:ne pu:ʃa/	‘Cat’(M)	/ peṇaṭṭi pu:ʃa/	‘Cat’ (F)

Number

From the provided data it can be seen that there are two numbers in TM language: singular and plural. The singular has no particular distinguishing marker added. In the case of plural formation, /- kal / is used for plural number in different lexeme. Examples are as follows.

Singular		plural	
/ kuṭṭi /	Child	/ kuṭṭikal/	Children
mala	Mountain	malakal / malaiyi	Mountains

ṅa:yi	Dog	paṭṭikal	Dogs
palli	Lizard	paṭṭikal	Lizards
puli	Tiger	pulikal	Tigers
ko:ḍali	Axe	ko:ḍalikal	Axes

Plural forms of caste names

imbra:ṅḍi	nabu.rima:r
ṭambra:kkan	ṭambrama:r
ṭaṭṭa:n	ṭaṭṭame:r
aḷakkan – maṅṅa:n	maṅṅama:ru
kollan	kollanme:ru

Gender marked plural forms

pa:ṭṭa:ran	pa:ṭṭa:ranme:ru
pa:ṭṭa:raṭṭi	pa:ṭṭa:raṭṭime:ru
pa:ṭṭa:r	pa:ṭṭa:ranme:ru
ṅa:ṭṭa:ran	ṅa:ṭṭa:ranme:ru

Person

There are three persons in the TM language. These are first-person, second-person, and third person. All these persons have a different concordial relationship with the verb, tenses, and moods. Tense markers also change according to different persons (first person, second persons and third persons). Depending on the tense and moods these categorize are distinguished. For example,

PERSON	SINGULAR	PLURAL
FIRST	ṅa:ni / ṅaṅa (I)	ṅa:m / ṅaṅga (we)
SECOND	ṅi: / ṅi:yi (you)	ṅi:ṅga / ṅiḍḍe (you)
THIRD	aven / avē / uvē / aṭṭu (he/she/it)	a:ru (they)

The different concordial relationship are shown below-

First Person: [Singular]

/ ṅa:ni annam ṭṭinnai / ṭṭinne:ḍḍi./ ‘I ate rice’

/ ṅa:ni ra:mana:ne kaḍḍai / ‘I saw Raman’

First Person: [Plural]

/ ṅaṅṅal kallukoḍḍu periyi keṭṭi / nirmiṭṭu / ‘We built the house with stones’

/ *ṅaṅga ṭoḍḍam / svayam kaṅṅa:ḍili kaḍḍai / kaṅṅu / 'We saw ourselves in the mirror.*

Second Person: [Singular]

/ *ṅi: ni:yi pukku ma:ykudu / 'You (sg) read book'.*

/ *ṅi: maram moriṭṭai / 'You (sg) cut the tree.*

Second Person: [Plural]

/ *ṅiṅga pukku ma:ykudu / 'You (pl) read book'.*

/ *ṅiṅga peṅṅattakka ella:rum pukku ma:ykudu / 'You (pl) all read the book.*

Third Person: [Singular]

/ *aven perakka uḍḍu / uḍḍumaḍḍu / 'He is in the house'.*

/ *aven raḍḍu na:ḷu munne peḍi aṭaiccai / 'He opened the box two days back'.*

Third Person: [Plural]

/ *a:ru ippo ka:ya: mettṭayaḍḍu / mettṭukodḍu irikke:ḍu. / 'They are cutting bamboo now'.*

/ *a:ru makka ella:ru raṅgukodḍi irukkuḍḍu / 'They were sleeping'.*

Case

Case is a grammatical category determined by the syntactic or semantic function of a noun or pronoun. Like other languages, in TM also, semantic relation between a noun phrase or subject and a predicate is expressed by the grammatical category of case in TM can be

Nominative

The nominative case generally marks the subject of a verb or the predicate noun or predicate adjective which is either a noun or a pronoun. In TM, the marker for nominative is /Ø/.

Examples-

/ *kuma:r raṅge:ḍḍi. / kuma:r urakkama:n / 'Kumar is sleeping'*

Accusative

Accusative case is the case in nominative-accusative languages that marks certain syntactic functions, usually direct objects. The accusative marker in TM is /-e /

Examples-

/ *ave enneye ṭṭinekikkiḍu / 'She loves me'*

/ *kuma:ru a:ḷiye ṭṭinekikkiḍu / 'Kumar loves her'*

/ *a:ru ṅaṅgaleye ṭṭinekikkiḍu / 'They love us'*

Dative

The dative case designates the indirect object of a transitive verb. Nouns having the role of the recipient (as of things given), the beneficiary of action or possessor of an item are datives. The context plays a crucial factor in differentiating between dative and accusative. In TM, the marker dative is /-kku/. Examples-

/miro avanukku pu:vu koḍuttai/	‘Miro gave a flower to him’
/ enakku ramene ariyum / ikku ra:mane ariya:/	‘I know Raman’

Instrumental

This case is used to denote the instrument with which the action is performed. It is a case indicating that the referent of the noun. In TM, the marker is /koḍḍu /. Examples-

/ aven ko:ḍa:ḷiye koḍḍu maratte murḷḷu /	‘He cut the tree with an axe’
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Ablative

An ablative case that expresses the movement of the subject or the object from one place to another either at the spatial level or at the temporal level. In this language, the ablative case marker is /- nnu/. For Examples-

/ ava ko:iko:ḷḷunnu mannai /	‘She will come from Kozhigod’
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Genitive

The referent of the marked noun is the possessor of the referent of another noun. Genitive case expresses the meaning of belonging to or possession of something by the subject. The genitive case marker is /- ṭe /. For Examples-

/ appa avanṭe pillakku pa:vapillaye ma:ṅgi/	‘Father bought a toy for his son’
/ aven avanṭe annam ṭinnai/	‘He has taken/eaten his meal’
/kuma:re avenṭe makkale ṭine:kikkidḍu	‘Kumar loves his children’

Locative

The location of the subject or object is expressed by the locative case. In TM, the locative case marker is / - li / For example,

/a:ru a:rḷi miṭṭaṭṭu mu:nu panniye kettittukudḍu/	‘They kept three pigs in their backyard’
/ ikkale ṭago:ṭari iṭṭuku:li koḍḍu/	‘My sister is in the school’

Types of Sentences

The sentences in TM can be classified into three types, viz, simple, compound, and complex. The examples are given below.

Simple Sentence

The simple sentence consists of a subject and a predicate. It is a sentence structure that contains one independent clause and no dependent clauses. For Examples

ikku ũu:ryaka:ŋđi ittamađu.	I like sunflower.
a: peri va iyađu.	That house is big.
na:ni kumar.	I am Kumar.
na:ni pukku pađikke:đu	I read (<i>past</i>) the book.

Compound Sentence

A compound sentence is a sentence composed of two or more coordinate clauses. In TM, the connectives used are / allengi/ 'Otherwise', /um/ 'and' .

Otherwise –

Today you should come here otherwise return the money	ŋiŋŋa: innu o:đakku maŋŋu allengi paŋam tiriŋŋi tannu.
He may go to Kasaragod otherwise call somebody.	a:ru ka:sarko:ŧukku povum allengi a:reŋgilum paraŋŋa:yikku.

and -

Raman and Krishnan are Ma:vilans	ra:manum kruŋŋanum ma:vilanmar e:tu.
Janaki and Seetha are Ma:vilans	đza:nakiyum si:tayum ma:vilanmar e:tu.

but-

I got money but there is no book	enikku paŋam kiŧi appaikkum pukku ti:rŋai.
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Complex Sentence

A sentence having one principal clause followed by one or more subordinate clause (s) is known as a complex sentence. The independent clause can stand alone. For examples,

ave nelaŧtu raŋgedđi ave paraiyuđu	She said that the woman is sleeping on the floor.
na:ni ra:vu badza:rli po:đu / po:ve:đu.	I want to go to the town tonight.
ŋanakku ŋa: a le:ve:đu ikku ariya:	I know that tomorrow is a holiday.

Conclusion

The UNESCO has over the years argued that respect for the culture and identity of the people is an important element in any viable approach to people-centered development. This study shows that TM tribes are not gone away from their tradition and culture. They are all lovers of their culture and language. They are using their traditional wears and ornaments

during their festival seasons. Marriage and death ceremonies are found to very important in both cultures. They have traditional clan structures headed by headmen with assistant. Their settlements always have a gateway towards the tribal residences of the district. The study helps the scholars those who are working in the field of linguistics and languages endangerment, anthropologist and sociologist. Further, it helps to prepare the reading manual through regional language, conducting the Adult literacy program and creating awareness and value of their mother tongue are may giving hand to maintain their language from endangerment.

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CAUSES OF ENDANGERMENT OF LANGUAGES - A STUDY BASED ON TRIBAL COMMUNITY OF KERALA

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Abstract

Endangerment of languages is a phenomenon, which is tremendously happening throughout the world, and as same as Endangerment of culture. But both of these have connection; that is, if languages are in an endangerment, will be affected culture in same way and vice versa. The social situation of particular language using society will lead their status of language and culture. This phenomenon reveals that, language is a mirror and reflection of the society and culture. Present study focuses on various factors affecting or influencing the endangerment of language among the tribal communities of Kerala; the Social Statics and Social Dynamics method has adopted to analyse the data and find out the various factors affecting the language endangerment of tribes of Kerala. The current scenario indicates that, the tribal communities are losing their language because of various reasons.

Keywords: *Language Endangerment, Tribe, Tribal Communities, Tribal Languages, Social Statics and Social Dynamics Method*

Introduction

This study mainly focuses on the endangerment of a language and its causes among the tribal communities of Kerala. As per the 2003 UNESCO ad hoc Expert committee on Language Endangerment; their report says that most of the tribal languages and other languages also are under threat or in endangerment situation. As well as our Indian studies are also giving the same picture, there for; UGC, MHRD and other agencies in India and abroad are spending lots of money for preservation and protecting and documentation of the endangered language and culture. In this scenario this study has very much relevant on the Kerala situation especially on the tribal languages situation of Kerala. This study mainly focuses on the tribal communities of Kerala and their languages; most of the tribal communities are losing their mother tongue or language; or they are in endangered stage. Especially the endangerment of tribal languages of Kerala has very clear transparent factors and causes behind it.

Tribe

The group of ethnic people who are living in the interior forest area or geographically isolated areas, who are socially, economically and educationally backward with distinctive culture, and with shyness of contact in other larger communities. They have their own language or mother tongue to communicate each other, and stagnant or diminishing population. These criteria are given by the Government of India to find out or given the status as Scheduled Tribe in India. As per the Government records there are 36 tribal communities in Kerala.

Endangerment of Language

An endangered language is one that is likely to become extinct in the near future. Many languages are failing out of use and being replaced by others that are more widely used in the region or nation. Unless current trends are reversed, these endangered languages will become extinct within the next century. Many other languages are no longer being learned by new generations of children or by new adult speakers; these languages will become extinct when their last speaker dies. In fact, dozens of languages today have only one native speaker still living, and that person's death will mean the extinction of the language: It will no longer be spoken, or known, by anyone.

Aim of the Study

To find out the factors of endangerment among the tribal languages of Kerala.

Methodology of the Study

The Social Statics and Social Dynamics method has adopted to analyse the data. Social statics and Social Dynamics focuses on how order is maintained in the society and social Dynamics focuses on how society changes over time. Here this method is used to find out the Social, Cultural and Linguistic changes among the tribal society of Kerala.

Factors of Language Endangerment

It bears repeating that “the factors determining obsolescence of language are non-linguistic. Numerous causal factors of language endangerment have been identified, and are sometimes grouped under higher-order categories such as the following.

- **Economic factors:** lack of economic opportunity, rapid economic transformation, shifts in the work patterns, resource depletion, forced changes in subsistence patterns, communication with outside regions, resettlement, destruction of habitat, globalization etc.
- **Political and social factors:** discrimination, repression, official language policies, level of education available, population dispersal etc.
- **Attitudes:** attitude of the speakers towards the language under threat and dominant languages that surround them, attitudes of members of mainstream society towards minorities and their languages, prestige or stigma associated with the endangered language and dominant languages etc.
- **Lack of institutional support:** as represented in the roles of the languages in education, government, churches, and the media, and even recreational activities (sports events, popular culture, music etc.)

Causes of language endangerment are complex, however, and differ widely depending upon the languages involved; it is impossible to provide any simple list of factors, and their effects upon a given language may vary greatly.

Causes/Factors of Tribal Language Endangerment in Kerala

There are various factors in endangerment of Tribal languages in Kerala. According to the factual data of the tribal communities of Kerala are revealing the causes, they are;

Interference of Regional Languages

List of tribal communities and their languages and interfered languages

Tribal community	Mother Tongue	Interfered Languages
Adiyan	Adiya bhasha	Malayalam, Kannada
Aranadan	Aranadan bhasha	Malayalam
Eravalan	Eravalla bhasha	Tamil, Malayalam
Hill pulaya	pulaya bhasha	Tamil, Malayalam
Irular	Irula bhasha	Tamil, Malayalam
Kadar	Kada bhasha	Malayalam
Kanikkar	Kani bhasha	Malayalam, Tamil
Kattunaykan	Kattunayka bhasha	Kannada, Malayalam
Koraga	Koraga Bhasha	thulu, Kannada
Kutiya	Kutiya bhasha	Malayalam, Kannada, Thulu
Kurichiyar	Kurichiya bhasha	Malayalam
Kurumar	Kuruma Bhasha	Kannada, Malayalam
Kurumbar	Kurumba bhasha	Malayalam
Mahamalasar	Mahamalasa bhasha	Malayalam, Tamil
Malai Pandaram	Pandara bhasha	Malayalam
Malasar	Malasa bhasha	Malayalam, Tamil
Mannan	Mannan bhasha	Tamil, Malayalam
Muduvan	Muduva bhasha	Tamil, Malayalam
Palliyan	Tamil bhasha	Malayalam
Paniyar	Paniya bhasha	Malayalam
Ulladan	Ullada bhasha	Malayalam
Urali	Urali bhasha	Malayalam
Cholanaykan	Cholanayka bhasha	Malayalam
Mavilan	Mavila bhasha	Kannada, Malayalam
Mudugar	Muduga bhasha	Tamil, Malayalam
Vettakurumar	Vettakuruma bhasha	Malayalam, kannada

Source: Sreenathan.M, Keralathile Bhashakal, 2006, ICKS, University of Kerala.

As per the above data shows that, regional state languages like Malayalam, Kannada and Tamil are highly influencing and interfering into their language and their usages. As well as these state languages are gradually capturing and overcome their languages.

Family Size and Population

District wise Population General and Scheduled Tribes in Kerala and Family size of Scheduled Tribes in Kerala.

S. No.	District	Population		Family size of Scheduled Tribes			
		General	Scheduled tribes	Single member	2-5 members	More than 5 members	Total
1	Thiruvananthapuram	3307284	17185	528	4446	209	5183
2	Kollam	2629703	4641	84	1114	105	1303
3	Pathanamthitta	1195537	6379	128	1511	152	1791
4	Alappuzha	2121943	3014	96	700	76	872
5	Kottayam	1979354	16764	237	3599	517	4353
6	Idukki	1107453	52913	721	12183	1411	14315
7	Eranakulam	3279860	8936	128	1966	276	2370
8	Thrissur	3110327	5561	114	1168	199	1481
9	Palakkad	2810892	46948	1064	10737	1422	13223
10	Malappuram	4110956	14496	256	2714	686	3656
11	Kozhikode	3089543	10627	155	2111	414	2680
12	Wayanad	816558	153181	1199	27623	7313	36135
13	Kannur	2525637	37772	436	6889	1680	9005
14	Kasaragod	1302600	47791	488	9188	1922	11598
	Total	33387677	426208	5634	85949	16382	107965

Source: Report on the Socio Economic Status, SCDD 2013.

As per the above data seventy eight per cent of the Scheduled Tribe families in the State are located in five districts, namely; Wayanad, Idukki, Palakkad, Kasaragod and Kannur. Single member families are more common among the Kanikaran, Irular, Mala Arayan, Paniyan, Ulladan and Mavilan communities. Among the PVTG, Kattunayakan has the highest proportion of single member families. Among the 5634 single member families, 2011 (35.69%) are of women which indicate the need for social intervention; if they are not getting social intervention it will affect their social life as well as personal life. In such a situation mainly they could not use their language. As per the data the tribal people are not getting any social interactions or gatherings to use their language.

Distribution of Settlements

Scheduled Tribes are living together in clusters or settlements commonly called 'ooru'. A cluster of five or more scheduled tribe households lying adjacent to each other has been considered as an 'ooru'(settlement) for implementation of development projects. Altogether 4762 settlement have been identified in the state. Wayanad District has the largest

number of settlement (2167) followed by Kasaragod (612) and Palakkad (426) Districts. Kollam District has the least number of (26) settlements. About 96.66 per cent of the tribal population are living in settlements. The below tables shows the strength or the families of the settlement is very less in most of the districts; this shows that their interactions and social gatherings may be less, which will affect their language usages among them. If they get such types interactions, they can maintain their language.

District Wise Distribution of Family Patterns in Settlements among the Scheduled Tribes of Kerala

Sl. No.	District	Family Patterns of settlement					Total
		5-9 families	10-24 families	25-49 families	50-99 families	Above 100 families	
1	Thiruvananthapuram	70	86	45	22	3	226
2	Kollam	3	6	7	5	5	26
3	Pathanamthitta	11	15	8	5	4	43
4	Alappuzha	17	13	4	-	-	34
5	Kottayam	25	22	34	14	6	101
6	Idukki	31	85	58	9	28	299
7	Eranakulam	24	26	3	4	4	61
8	Thrissur	19	20	13	7	-	59
9	Palakkad	82	167	98	64	15	426
10	Malappuram	86	110	25	8	-	229
11	Kozhikode	39	56	21	9	1	126
12	Wayanad	805	1004	300	53	5	2167
13	Kannur	85	148	95	20	5	353
14	Kasaragod	176	298	124	14	-	612
	Total	1473	2056	835	322	76	4762

Source: Report on the Socio Economic Status, STDD 2013.

Scattered Way of Settlement

Community Wise Distribution of Scheduled Tribes of Kerala in Gramapanchayat Level

Tribal community	Districts	No. Of Gramapanchayats	Population
Adiyan	(5) Kottayam, idukki, Eranakulam, Kozhikode, wayanad	14	11221
Aranadan	(1) Malappuram	8	247
Eravalan	(2) Kottayam, Palakkad	8	4418
Hill pulaya	(1) Idukki	5	3415

Irular	(4) Thiruvananthapuram, Idukki, Palakkad, Malappuram	13	26525
Kadar	(3) Thrissur, Palakkad, Kozhikode	9	1974
Kanikkar	(7) TVM, kollam, Pathanamthitta, Idukki, Eranakulam, Kozhikode, Kannur	48	19455
Karimpalan	(4) Malappuram, Kozhikode, Wayanad, Kannur	47	14768
Kattunayakan	(5) Idukki, Palakkad, Malappuram, Kozhikode, Wayanad	53	19995
Koraga	Kasaragod	12	1644
Kutiya	(1) Kasaragod	7	911
Kurichiyar	(4) Eranakulam, Kozhikode, Wayanad, kannur	52	35909
Kurumar	(6) Alappuzha, Eranakulam, Palakkad, Malappuram, Kozhikode, Wayanad	34	21375
Kurumbar	Palakkad	2	2251
Mahamalar	(1) Palakkad	1	143
Mala arayan	(13) Except kannur	116	29399
Malai Pandaram	(4) Kollam, Pathanamthitta, Kottayam, Idukki	17	1662
Mala veedan	(10) TVM, Kollam, Pathanamthitta, Alappuzha, Kottayam, Idukki, Eranakulam, Thrissur, Palakkad, Kasaragod	96	4728
Malasar	(1) Palakkad	7	4201
Malayan	(5) Pathanamthitta, Idukki, Eranakulam, Thrissur, Palakkad	33	5550
Mannan	(40) Thiruvananthapuram,	27	9345

	Idukki, Ernakulam, Thrissur		
Muduvan	(6) Idukki, Ernakulam, Thrissur, Palakkad, Malappuram, Kozhikode	37	19163
Palliyan	(1) Idukki	7	1484
Paniyar	(7) TVM, Ernakulam, Palakkad, Malappuram, Kozhikode, Wayanad, Kannur	85	92787
Ulladan	(12) except Kannur and Palakkad	263	17557
Urali	(3) Kottayam, Idukki, Ernakulam	30	7559
Malavettuvan	(2) Kannur, Kasaragod	21	19728
Thachinadan	(2) Kozhikode, Wayanad	10	1649
Cholanaykan	Malappuram	3	409
Mavilan	(2) Kannur, Kasaragod	36	31166
Mudugar	(3) Pathanamthitta, Palakkad, Kannur	11	4668
Vettakurumar	(3), Alappuzha, Kozhikode, Wayanad	24	6482
Malapanikkar	(1) Malappuram	19	982
Wayanadan Kadar	(1) Wayanad	11	673

Source: Report on the Socio Economic Status, SCDD 2013.

The above data shows that; each and every tribal community are settled in different district not only that, but also their settlements in the same district has in different grama panchayath. This much scattered way of settlements are affecting their social gatherings and other types of interactions. Each and every community have its own language, but they are settled like scattered manner, then there is no possibility to interact each other with their own languages.

Occupational/Employment Details of Tribes of Kerala

Sl. No	Sector of Employment	Families	Persons above 5 years
Forestry Sector			
1	Collection of Forest Produces	1967	4261
2	Traditional Occupation	366	1287

3	Collection of Herbal Plants	330	651
4	Worker – Forest Area	6151	10939
Agriculture and Allied Sectors			
1	Agriculture	13174	28514
2	Animal Husbandry	764	4114
3	Worker – Agriculture Sector	61122	111636
Non Agriculture and Allied Sectors			
1	Petty trade	205	340
2	Worker – MGNREGS	2520	11752
3	Worker- Non Agriculture Sector	10956	19794
4	Plantation Labour	533	1321
5	Govt./Quasi Govt. Employment	5973	8966
6	Permanent Worker in Private Sector	530	1759
7	Permanent Worker in Forest Area	90	189
8	Permanent Worker in Plantation Sector	240	755
9	Others	1134	790
10	Unemployment	1910	177910
	Total	107965	384978

Source: Report on the Socio Economic Status, SCDD 2013.

The above mentioned data shows that they have lost their traditional occupations, forcefully accept non-traditional jobs and find out new jobs for daily bread. These are other major reasons or factors to lose their own languages why because languages of these ethnic communities would be maintained through their traditional occupations. But they are forced to use the other languages, because they have to do the non-traditional work together with the other language group, especially in this context, they can't communicate properly, so they have to learn and use other languages.

Findings and Conclusion

This study reveals that; there are some factors and reasons behind the endangerment of Tribal Languages of Kerala. The above mentioned data reveals that,

- Less density of households in each settlement
- Family size and more number of single member families
- Less number of families in a settlement
- More interference of larger community language or regional languages
- Migration for non-traditional jobs

- Loss of their traditional occupation
- New mode of occupation/work with non tribe people
- Scattered way of settlements in the same community in different places
- Less opportunity to mingle with same community people

These are the major factors which can be resolved by any means, they can be maintained their languages. The government can be taken new steps to maintain their languages and they can be provided their mother tongue inclusive literacy and education pattern. As well as they can be motivated and given opportunity to do their traditional occupations. All these factors can be resolved by any means it can be maintained.

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CONDITIONALS IN GUJARATI

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Abstract

Gujarati is an Indo-Aryan language spoken mainly by the Gujarati people in the state of Gujarat. The Gujarati script was adapted from the Devanagari script. This paper aims at providing a detailed description of conditionals in Gujarati by using the two models by Nickerson (2015) and Rescher (2007) to verify the typology. A conditional statement is that which expresses a conditional relationship between two or more entities or events (Nickerson 2015). All conditional statements contain one component statement known as the antecedent and another known as the consequent. In Gujarati, Urmi Desai (1992) has given five types of conditional conjuncts namely jo-ḥo, jḥare-tjare, jḥa-tjā~, jem-tēem, nāhi~ḥo. Whereas, Agnihotri, Kachru and Koul, consider forms such as jəb - ḥəb, jaha-vaha~, jesa-vesa, jid^hər-ud^hər, jitna-utna, jyo-jyo~, tyo-tyo~ as correlatives. Agnihotri (2006) states that the forms agər/yədi introduces a conditional statement and to states the consequent. Koul (2008), states that the form vərna can also be used to construct a conditional statement. However, Kachru (2006) states that these conditional forms agər/yədi followed by to, participate in making a correlative construction. The purpose of this paper is to give a comprehensive description of conditionals in Gujarati, as the notion of conditionals is not dealt with in detail in the language.

Keywords: Conditionals, Gujarati, Conjuncts, Correlatives

Introduction

Conditional reasoning concerns itself with the reasoning of events or circumstances that are contingent with respect to other events or circumstances. We all engage in this type of reasoning and without such a cognitive ability to do so, imagination would not be a possibility for human beings (Nickerson, 2015, p.1). A conditional is defined as: Subcategory of verbal mood which characterizes a state of affairs as ‘conditional’. A conditional clause is a semantically defined subordinate clause functioning as an adverbial modifier which indicates the condition on which the action in the main clause is contingent (Bussman, 1996, p.228).

In his book titled Hindi An Essential Grammar, Rama Kant Agnihotri has described conditional and counterfactual sentences as complex sentences. According to him, the conditional clause is normally introduced by agər or yədi. It can also be introduced by words such as jəb and jo. To is generally paired with the conditional element at the beginning of the main clause. He also describes counterfactuals as hypothetical situations which are marked by the use of the present participle in both the clauses. One other way of indicating a hypothetical situation in complex sentences is to use ki as a joining element. He describes forms such as jəb - ḥəb, jaha-vaha~, jesa-vesa, , jid^hər-ud^hər, jitna-utna jyo-jyo~, tyo-tyo~ as correlatives (Agnihotri, 2006, p.219-224). According to Kachru (2006, p.220-235), there are many correlative constructions namely relative, appositive and adverbial clauses, for which

forms such as જો -વૅહ, જિદ્દઁર-ુદ્દઁર, જિત્ના-ુત્ના, and જૅસા-વૅસા are used. Further, she describes the conditional statement as a correlative construction comprising of the markers અગર and યાદિ. Koul in his book titled *Modern Hindi Grammar*, gives a similar description. He, however, states the conjunction વૅરના 'otherwise' as an additional usage in conditional sentences. The markers અગર and વૅરના are used to make a conditional sentence (Koul, 2008, p.160-161).

According to George Cardona, conditional sentences contain an antecedent introduced by the adverb જો 'if' and a conclusion introduced by the adverb તો 'then'. Only if the other parts of a conditional sentence contain a conditional, can the conditional forms and their substitutes occur in the first part of the sentence. The antecedent of the conditional sentence may include neutral, conditional or imperfective simple forms as well as the non-indicative auxiliary. The conclusion of the sentence may include the neutral, imperative, future, conditional and imperfective forms (Cardona, 1965, p.100-107). Urmi Desai in her book named *Vyakaran Vimarsh*, has put conditional sentences under the heading of conditional conjuncts. She has given six types of usages namely, જો-તો, જ્જારે-ત્જારે, જ્જા-ત્જા, જમ-ત્મ, નૅહિંતો, નૅહિંત્તાર (Desai, 1992, p.327).

With regards to English grammar, Nickerson has stated twelve different interpretations of 'If'. The twelve types include: Tautology, Declaration, Promise, Threat, Warning, Advice, Tip, Imperative, Request, Question, Counterfactual and lastly, Prediction. According to him, a conditional statement requires an antecedent and a consequent which expresses a conditional relationship between two or more events or entities. Further, he states that there are other conditional statements which do not necessarily follow the prototypical form of 'If-then'. Forms such as 'When', 'Where', 'Until' and 'Unless' also make up conditional statements (Nickerson, 2015, p.3-7). According to Rescher, there are three significant ways in which the antecedent of a conditional can be related to the consequent of the conditional statement. The three cases given by him include: Factual, Counterfactual and Agnostic conditionals (Rescher, 2007, p.15-17).

The aim of this paper is to verify the typology of the above two models by Nickerson and Rescher and to examine whether the various types stated can be used for Gujarati conditionals. Careful analysis into the twelve interpretations of 'if' given by Nickerson, reveals that all of them can be considered as counterfactuals. Therefore, we have combined both the models of Rescher and Nickerson for our analyses, to check whether such a comprehensive description of conditionals in English, can apply to conditionals in Gujarati. The model adopted for analysis has three main categories namely Factual, Counterfactual and Agnostic, with the category of counterfactual having ten types. The five types of Gujarati conditional forms stated by Desai (1992) namely જો-તો, જ્જારે-ત્જારે, જ્જા-ત્જા, જમ-ત્મ, and નૅહિંતો, are used in the model to check whether they fit in each category as desired or not. The data used in this paper has been taken on the premise that the researcher is a native Gujarati speaker. It is observed that elaborate work has not been done in the area of conditionals in the Gujarati language and thus an attempt is made in order to provide a detailed description.

Analysis

Factuals

Factual conditionals are those sentences whose antecedent we accept as true. The factual conditional uses the forms 'if' or 'when' and should be followed by the simple present or imperative. Scientific facts are often covered by the factual conditional, for example: 'When you heat ice', it melts. The condition is not related to the past, present or future as it only applies to things which are always true.

Analysis of factual conditional sentences in Gujarati shows that the four forms of conditionals જો-તો, જ્યારે-ત્યારે, જ્યાં-ત્યાં and જેમ-તેમ can be used to form a conditional sentence. The fifth form નહીં-તો, cannot be used without changing the structure of the sentence and adding an additional negative marker. The example given below supports our finding.

- (1) જો વર્સાદ પડજે તો જામેન બહિની
If rain fall-FUT then ground wet
ઠ્ઠાઈ જાજે
happen get-FUT
'If it rains, then the ground will get wet.'
- (2) જ્યારે વર્સાદ પડજે ત્યારે જામેન બહિની જ્યારે જામેન બહિની
FUT then ground wet ઠ્ઠાઈ જાજે When rain fall-
will get-FUT
'when it rains, then the ground will get wet.'
- (3) જ્યાં વર્સાદ પડજે ત્યાં જામેન બહિની જ્યાં જામેન બહિની
FUT there ground wet Where rain fall-
ઠ્ઠાઈ જાજે
will get-FUT
'Where it rains, there the ground will get wet.'
- (4) જેમ વર્સાદ પડજે તેમ જામેન બહિની
s rain fall-FUT so ground wet
ઠ્ઠાઈ જાજે
will get-FUT
'As it rains, so the ground will get wet.'

Counterfactuals

Counterfactual or belief contradicting conditionals are sentences whose antecedent is false and whose consequent describes how the world would have been if the antecedent stated the truth. Counterfactual conditionals are usually formed by use of a past tense antecedent followed by a conditional marker and one of the subjunctive in the consequent. Ten types of

counterfactuals have been analysed in this paper. The English examples used for explanation have been taken from Nickerson's description of the many uses of 'if'. (2007, p.3)

Tautology (by inclusion) - A conditional statement of tautology is one in which indicates claim of membership in a class or category. Example: 'If they are in France, they are in Europe.' To say that one is in France simultaneously also means that one is in Europe. Analysis of this type of counterfactual indicates that one form of conditionals namely $\text{jo-}\text{to}$ can be used to form a conditional sentence. The example given below supports our finding.

- (5) jo tame gujarati c^{ho} to
 If you-HON gujarati COP then
 tame $\text{b}^{\text{harajj}} \text{c}^{\text{ho}}$
 you-HON Indian COP
 'If you are a Gujarati, then you are an Indian.'

Declaration- A declarative conditional statement is a statement of fact or assumed fact. Example: 'If they are in Europe, they are in France.' Analysis of this type of counterfactual indicates that only three forms of conditionals namely $\text{jo-}\text{to}$, jjare-tjare and jjā-tjā can be used to form a conditional sentence. The examples given below support our finding.

- (6) jo tu $\text{g}^{\text{h}}\text{ə}\text{ŋa}$ loko-ne bolavano
 If you many people-ACC call-FUT
 hoj to hu^{\sim} nəfi avif
 are then I not come-FUT
 'If you are going to call many people, then I will not come.'

- (7) jjare tu $\text{g}^{\text{h}}\text{ə}\text{ŋa}$ lokone bolavano
 When you many people call-FUT
 hoj tjare hu^{\sim} nəfi avif
 are then I won't come-FUT
 'When you are going to call many people, then I will not come.'

- (8) jjā tu $\text{g}^{\text{h}}\text{ə}\text{ŋa}$ lokone bolavano Where you
 many people call-FUT
 hoj tjā hu^{\sim} nəfi avif
 are there I won't come-FUT
 'Where you are going to call many people, there I will not come.'

Promise- A conditional statement of a promise is one where the consequent contains a promise, which is based on the action or condition stated in the antecedent. Example: 'If you finish your homework, you can go to the movies.' Analysis of this type of counterfactual indicates that only three forms of conditionals namely $\text{jo-}\text{to}$, jjare-tjare and $\text{nəhi}\text{-}\text{to}$ can be used to form a conditional sentence. The examples given below support our finding.

- (9) jo tu mara kamə ma mədəd kəriʃ
 If you my work in help will
 to hu~ tara maɕe kəpəda kʰəriɖiʃ
 then I your for clothes buy-FUT
 ‘If you will help me in my work, then I will buy clothes for you’
- (10) jjaɾe tu mara kamə ma mədəd kəriʃ
 When you my work in me help
 jjaɾe hu~ tara maɕe kəpəda kʰəriɖiʃ
 then I your for clothes buy-FUT
 ‘When you will help me in my work, then I will buy clothes for you’
- (11) mara kaməma~ mənə mədədə kər
 Me work me help do
 nəhi~to hu~ tara maɕe kəpəda~nəfi~
 otherwise I your for clothes won't
 kʰəriɖiʃ
 buy-FUT
 ‘Help me in my work, otherwise I will not buy clothes for you.’

Threat - A conditional statement of a threat is one where the consequent contains the threat, which is based on the action or condition stated in the antecedent. Example: 'If you violate the terms of the contract, we will sue.' Analysis of this type of counterfactual indicates that only three forms of conditionals namely jo-to, jjaɾe-tjaɾe and nəhi~to can be used to form a conditional sentence. The examples given below support our finding.

- (12) jo tu mari vaɕə nəhi~ sambʰəɖe to
 If you my talk not listen then
 hu~ tari saɕʰe vaɕə kəɾəvanu~ bəndʰ kəri
 I your with talk do-aux stop do
 ɖaiʃ
 will
 ‘If you don't listen to me, then I will stop talking to you.’
- (13) jjaɾe tu mari vaɕə nəhi~ sambʰəɖe tjare When you
 me talk won't listen then
 hu~ tari saɕʰe vaɕə kəɾəvanu~ bəndʰ
 I you with talk do-AUX stop
 kəri ɖaiʃ

do-AUX will

'When you don't listen to me, then I will stop talking to you.'

- (14) mari vaʔə sambʰədnəhi~ʔo hu~ ʔari
 My talk listen otherwise I your
 saʔʰe vaʔə kərəvanu~ bəndʰ kəri ʔaiʃ
 with talk do-AUX stop do-AUX will

'Listen to me, otherwise I will stop talking to you.'

Warning - A conditional statement of a warning is one where the consequent contains a warning which is based on the action or condition stated in the antecedent. Example: 'If you play with fire, you will get burned.' Analysis of this type of counterfactual indicates that only three forms of conditionals namely ʔo-ʔo, ʔjare-ʔjare and nəhi~ʔo can be used to form a conditional sentence. The examples given below support our finding.

- (15) ʔo ʔəme əbʰjasə nəhi~ kəro ʔo
 If you study not do-AUX then
 ʔəme napas ʔʰəʃo
 you- HON fail will-FUT

'If you don't study, then you'll fail.'

- (16) ʔjare ʔəme əbʰjasə nəhi~ kəro ʔjare
 When you hardwork won't do-AUX then
 ʔəme napas ʔʰəʃo.
 you-HON fail will-FUT

'If you don't study, then you'll fail.'

- (17) əbʰjasə kəro, nəhi~ʔo ʔəme
 Hardwork do-AUX otherwise you-HON
 napas ʔʰəʃo
 fail will-FUT

'Study, otherwise you will fail.'

Advice - A conditional statement of advice is one where the consequent contains some advice, which is based on the action or condition stated in the antecedent. Example: 'If the price is right, buy it.'

OR

Tip- A conditional statement of a tip is one where the consequent contains a tip, which is based on the action or condition stated in the antecedent. Example: 'If you want to make a

good impression, wear a suit and tie.' Analysis of this type of counterfactual indicates that only three forms of conditionals namely jo-to, j̄jare-t̄jare and nəhi~to, can be used to form a conditional sentence. In the case of the negative form nəhi~to, the structure as well as the tense will have to be modified and an additional negative will have to be used in order for the sentence to work. The examples given below support our finding.

- (18) jo t̄məre j̄ivənə ma prəgəti If you-HON
 life in progress
 kərəvi hojə to t̄məre vəḍ^hu məhenəḅə do-AUX
 then you-HON more hardwork
 kərəvi pəḅəfe
 do-AUX fall-FUT

'If you want to progress in life, then you have to work hard.'

- (19) j̄jare t̄məre j̄ivənə ma prəgəti When you-HON
 life in progress
 kərəvi hojə t̄jare t̄məre vəḍ^hu məhenəḅə do-AUX
 then you-HON more hardwork
 kərəvi pəḅəfe
 do-AUX fall-FUT

'When you want to progress in life, you have to work hard.'

- (20) vəḍ^hu məhenəḅə kəro, nəhi~ to t̄mə
 more hardwork do otherwise you-HON
 j̄ivənə ma prəgəti nəhi~ kəro
 life in progressnot do

'Work hard, otherwise you will not progress in life.'

Request- A conditional statement of a request is one where the consequent contains a request, which is based on the action or condition stated in the antecedent. Example: 'If you get there before I do, please tell the others I am coming.'

OR

Imperative- An imperative conditional statement is one where the consequent contains a command, which is based on the action or condition stated in the antecedent. Example: 'If you find termites, apply the pesticides.' Analysis of this type of counterfactual indicates that only two forms of conditionals namely jo-to and j̄jare-t̄jare can be used to form a conditional sentence. The examples given below support our finding.

- (21) jo t̄mə dukane j̄əvana hov
 If you-HON shop go-FUT are
 to məne saḅ^he ləi j̄əjo

then me along take go-FUT

‘If you are going to the shop, then take me along.’

(22) j̄jare t̄ame dukane j̄avana hov

When you shop going are

j̄jare m̄ane saṭṭ^he l̄ai j̄əfo

then me along take go-FUT

‘If you are going to the shop, then take me along.’

Question - A conditional statement of a question is one where the consequent contains a question, which is based on the action or condition stated in the antecedent.

Example: 'If they win their division, do they have a chance at winning the championship?' Analysis of this type of counterfactual indicates that only two forms of conditionals namely Jo-to and Jyaare-tyaare can be used to form a conditional sentence. The examples given below support our finding.

(23) jo t̄ame b̄əjar j̄avanə hov

If you-HON market go-FUT are

t̄o m̄ane saṭṭ^he l̄ai j̄əfo?

then me along take go-FUT

‘If you are going to the market, then will you take me along?’

(24) j̄jare t̄ame b̄əjar j̄avanə hov

When you-HON market going are

j̄jare m̄ane saṭṭ^he l̄ai j̄əfo?

then me along take go-FUT

‘When you go to the market, will you take me along?’

Counterfactual - A counterfactual conditional statement is one where the consequent contains a hypothetical result, which is based on the action or condition stated in the antecedent. Example: 'If he had taken the earlier train, he would have arrived on time.' Analysis of this type of counterfactual indicates that only one form of conditionals namely jo-to can be used to form a conditional sentence. The example given below supports our finding.

(25) jo t̄eṅe mari vaṭṭə samb^həḍi foṭṭə

If he my talk listen had

t̄o aje t̄e k^hubə j̄ək^hush hoṭṭ

then today he very happy be-PST

‘If he would have listened to me, then today he would have been very happy.’

Prediction- A conditional statement of a prediction is one where the consequent contains a prediction which is based on the action or condition stated in the antecedent. Example: 'If the theory is correct and one does X, then one will observe Y.' Analysis of this type of counterfactual indicates that only two forms of conditionals namely jo-ṭo and jjare-ṭjare can be used to form a conditional sentence. The examples given below support our finding.

(26) jo ṭamaro iraḍo saro hāḥe
 If your-HON intention good be-FUT
 ṭo pəriṇamə saru~ avāḥe
 then result good come-FUT
 'If your intention is good, then the result will be good.'

(27) jjare ṭamaro iraḍo saro hāḥe
 When your-HON intention good be-FUT
 ṭjare pəriṇamə saru~ avāḥe
 then result good come-FUT
 'When your intention is good, the result will be good.'

Agnostic - Intermediate between factual and counterfactual conditionals are the speculative or agnostic conditionals whose antecedents we regard as undecided, neither believing nor disbelieving them. Such conditionals will avoid the subjunctive. Analysis of this type of conditional indicates that only two forms of conditionals namely jo-ṭo and jjare-ṭjare can be used to form a conditional sentence. The examples given below support our finding.

(28) jo ṭe g^hāre c^he, ṭo ṭe ḍerəvaḷo
 If he home COP then he door
 k^holāḥe
 open-FUT
 'If he is home, he will open the door.'

(29) jjare ṭe g^hāre c^he, ṭjare ṭe ḍerəvaḷo
 When he home COP then he door
 k^holāḥe
 open-FUT
 'When he is home, he will open the door.'

Nahi to - nāhi~ ṭo is the fifth form of conditional in Gujarati language that has been analysed in this paper. It is a negative conditional which roughly translates to the English word 'otherwise'. This form as seen in the previous sections (2.1, 2.2 and 2.3) can only be used within a selective few types of conditional sentences. Therefore, we have created a section of its own to analyse it from a different perspective. The analysis of our data indicates that when

the conditional form *nāhi~ ʒo* will be used, the antecedent will always be an imperative sentence. The examples given below support this finding.

- (30) ʒʰəḍəpəʒʰi ʒaijəɾə ʒʰao nāhi~ ʒo ʒəme
 Quickly ready get otherwise you-HON
 ʒəmari ʒrenə cʰuki ʒəfo
 your-HON train miss will-FUT
 ‘Get ready quickly otherwise you will miss your train.’

- (31) ɡlasə-ne dʰjanʒʰi ləi ʒao, nāhi~ ʒo Glass-ACC carefully take
 go otherwise
 ʒe ʒuʒi ʒəfe
 it break will-FUT
 ‘Take the glass carefully, otherwise it will break.’

Conclusion

The analysis of the data used in the study indicates that the various types of conditionals stated by Nickerson and Researcher can indeed be extended in terms of usage for Gujarati conditionals. Apart from this finding, there are a few more observations that can be drawn from this study. The first observation is regarding the negative conditional form *nāhi~ ʒo*. It has been observed that when this conditional form is used in a sentence, the antecedent of that sentence will always be an imperative. The remaining three observations are regarding the aspects of time, place and manner in conditional sentences. When the time is specified in the conditional sentence, the conditional form *ʒjare-ʒjare* cannot be used. The reason is that the form *ʒjare-ʒjare* translates to the English equivalent of 'When-then' which specifies the aspect of time. Therefore, an additional word that specifies the aspect of time will cease to work along with this conditional form. Similar results have been found regarding the forms *ʒja-ʒja~* and *ʒem-ʒem* which roughly translate to the English equivalents of 'Where-there' and 'As-so' respectively. When the place is specified in the conditional sentence, the conditional form *ʒja-ʒja~* cannot be used and when the manner is specified in the conditional sentence, the conditional form *ʒem-ʒem* cannot be used. Therefore, an additional word that specifies the aspect of place or manner will cease to work along with these conditional forms. In conclusion, it can be stated that the form *ʒjare-ʒjare* works in all the three main types of conditionals stated in this study except in one subtype of the category of counterfactuals and in sentences where the aspect of time has been specified. As for the form of *ʒja-ʒja~*, it works for a significantly low number of sentences. Similar results have been seen for the form *ʒem-ʒem*. However, further attempts will be made to verify this finding to arrive at a far more definite conclusion.

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**REWEIGHING PERSONALITY AND THIRST FOR LIBERTY:
UNDERSTANDING THE WOMEN IN DIASPORA WITH REFERENCE
TO GLORIA NAYLOR AND SHOBHAN BANTWAL**

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Abstract

It is a universal truth that women are expected to be the angel of the house to bear responsibilities on her shoulders no matter what her education is. It has been inculcated in the minds of people in the society that women are meant to obey the family and act according to the social custom. The authors place women as protagonists who are veiled by cultural differences, social pressures and domestic violence. The authors vehemently voice out against the social evils. The female protagonists are victimized and become completely helpless at the beginning of the novel but the discrimination and the pressure thrust upon them make them grow strong emotionally and physically. They emerge as sturdier individual than ever. They understand their self and try to Prove their mettle by retaliating against gender and cultural discrimination. Their success in the endeavor to be assertive without losing their individuality has been discussed in this paper.

Keywords: *Racism, Sexism, Gender Difference, Cultural Difference, Emotions*

Gloria Naylor and Shobhan Bantwal have represented the women community which has been suppressed by sexism and racism. They unveil the suppression and repression of the female protagonists. The female characters are constrained at the beginning of the novel and later, they learnt to be independent and stood as strong individuals. The self-empowerment of female characters is beautifully depicted by both the authors in their novels. Though they differ in race and culture, they fall under diaspora literature and the theme they dealt with is almost the same. They always speak against the ill treatment meted out on women.

As an African American author, Naylor brings out the plight of African American women in the other land. Apparently, her sentiments towards her homeland is seen in her novels. The slave trade which brought them to America and their sufferings as slaves and especially as women is evident in all her novels. Probably, the sentiment towards her nation made her produce such novels. As a woman Naylor was adept in portraying female characters realistically in her novels, *The Women of Brewster Place*, *Mama Day* and *Bailey's Café*. The characters suffer in the male dominated society and the pressure comes either from outside or from their own near and dears. Naylor portrayed how women were celebrated before slavery period in her home land and their moral strength through the character Sapphira Wade who acquire the land from her so called Norwegian husband Boscombe Wade to the African descendants who worked as slaves. "A glance through the history of ancient ancestors reveals that there was no compartmentalization based on sexual taboos. The African women often accompanied men on the hunts and on the battle field during pre-slavery days" (*Afro-American Literature*, 24).

Bantwal's protagonists are victims of social evils such as dowry, debasement of widow and sexual harassments. The author voices against such evils in the society. She depicts how women are underrated in so called modern society and how they overcome the threats in the society. The conservative ideology of the society made women to remain inside the four walls. Being an Indo-American neo-modern author, Bantwal pictures the female characters and some male characters which are linked with the Indian cultural set up which ill-treats women as bonded slaves. Women are always considered as puppets in the hands of man to fulfill all his desires. "Man has subjugated woman to his will, used to promote his sexual gratification but never has he desired to elevate her to her genuine rank. He has done all he could do to debase and enslave her mind" (*The Second Sex*, 2).

There is always a close connection between sentimentalism and feminism. The feminist historians prove the importance of sentimental literature. The emotional turbulence which drive women mad is due to racism and gender inequality. The rights of women was advocated in black feminist criticism. The black women were completely neglected and their struggled to be identified as human beings. The bitter experience they had not only with white men but also with their own black men, which actually made them realise their potential. Their experience and past history made them fill the void of unawareness and segregation. Naylor is one such writer who gives advises the abused women,

I am a black female writer and I have no qualms whatsoever with people saying that I am a black female. What I take umbrage with is the fact that some might try too use that identity – that which is 'Me' – as a way to ghettoize my material and my output. "I am female and Black and American. No buts are in that identity. Now you go off and do the work to somehow broaden yourself so you understand what America is really about! Because it's about me (2).

Naylor's *The women of the Brewster Place* is the story of seven African American Women who encountered tough times in their life. They were secluded by their own family members. The seclusion creates an attachment between each other and the attachment could be defined as mother, daughter attachment. Mattie Michael is the protagonist of the novel and her contribution is felt throughout the novel. Mattie drives her father mad when she discloses her pregnancy of Butch Fuller, a disreputable man. Mattie leaves her parents to live independently. Life becomes a real challenge for her to bring her son Basil up.

Mattie faced many challenges in her life which gives her a sense of independence and confidence. She also stands as source of support for the women who suffer under patriarch dominance. The plight of women who suffer under racism and sexism is highlighted. Etta Mae Johnson's affair with Rev. Woods becomes debacle when he deserts her. The Lesbian couple Lorraine and Teresa led a long frustrating life. Ceil's episode is filled with emotional turbulence when her child is electrocuted and died. Mattie was the one who gave her hope. She bestowed her love on Ceil and made her comfortable by rocking her to sleep. "... all our lived those relationships had been the back drop, while the sexy, angry fireworks with men were the show... the bonds between women are the abiding ones. Most men are incalculable hunters who come and go" (Gottlieb 3).

The love for children makes Cora Lee accept men. Motivated by Kiswana, her sentiments and concern towards the children grew up and she promised herself to give the

children a bright future. "The Two" in the novel is about Lorraine and Theresa the lesbian couple. They had gone through all humiliations brought to them by their neighbours as they were lesbians. Theresa has a no care attitude but Lorraine wants to get along with the neighbours but her endeavours went futile. Ben gives her solace but Lorraine kills Ben in a baffled state when she was gang raped.

Bantwal's females as well a few men in her novel *The Dowry Bride* are connected with culture and tradition of India which treats wives as bonded slaves. The Sari Shop Widow and The Reluctant Matchmaker are set up in a neo-modern American backdrop which support the romantic idea of harmonization and rejuvenation. Bantwal wrote these novels on the basis of the sentiments of Romance, Domestic Realism, Indian culture and ethics, Indian-American syncretised culture of the Diaspora of the first, and the second generation and a few hints based on feminist discourse.

Bantwal's debut novel *The Dowry Bride* is set in Indian background. The novel was an emotional outburst against indestructible dowry system prevalent all over the nation. The horrible repulsive practice of higher class community in showing off their discriminatory hatred against the downtrodden sectors is also brought to limelight. The other two novels are examined on traditional and neo-modern thematic amalgamations of Indo-Americans. The aggressive feminist view of Feminism that no woman should agree to be treated as the 'Other' anymore. Also, the aspect of self is never allowed to be taken for granted by patriarchal domination is supported by Bantwal through the female protagonist Megha in the novel *The Dowry Bride*. Here the matriarch Chandramma Ramnath acts as patriarch to suppress and oppress the poor woman Megha. Nancy Faraday observes: "When a woman, as an agent of patriarchal norms, acts with oppressive power politics and represses her daughter or daughter-in-law, she is resented and feared as a matriarch" (62).

Self-assertion, self-respect, independence and empowerment are a mirage for the hapless woman. Megha is "an intelligent girl with a keen intelligence and interest in literature sports, world events and politics," (*The Dowry Bride*, 28). Marriage changes her destiny and all her intelligence and talents have gone awry, because she is married to a coward husband, daughter-in-law of an unscrupulous woman and a reckless man. Megha is culturally and traditionally oppressed by a social custom called marriage. Namjoshi opines;

...in a humanist universe, which has been male centered, historically, women are 'the other' together with the birds and beasts and the rest of the creation. An identification with the rest of the creation, possibly with the whole of it, would only be logical; unless of course, one wishes to create a mirror image of the humanist universe, with woman at the centre, accepting consequences of consisting everything else to 'the other' (28).

Megha was shattered into pieces when she came to know the vicious plan to kill her by burning her alive, in order to pave way for a new rich bride for her imbecile husband Suresh. She flew away frantically to save her life, "Surely not to her parents- they would send her right back to Suresh" (*The Dowry Bride* 17).

Shoban Bantwal's novels promote the idea through her writings that the suffering of women is due to the ignorance and isolation. She comes up with a clear idea that a woman should know to reweigh her personality and empower herself. Her novels, *The Dowry Bride*,

The Sari Shop Widow and *The Reluctant Matchmaker* picture the motherland realism found in various generation of Indian Diaspora settled in American lands and are intensely embedded in enchanting Romance, faith in the religion, progressing feminine discourse, Indian custom and philosophy, and assimilation of Indo-American traditions. Women in diaspora restrict them from writing as they find the new land is strange but soon they break open the shell as settlers and keep them active in all socio-political issues.

... first is one of the nostalgia for the homeland left behind mingled with fear in a strange land. The second is a phase in which one is busy adjusting to the new environment that their creative output. The third phase is the shaping of Diaspora existence by involving themselves in ethno cultural issues. The fourth is that when they have 'arrived' start participating in the larger world of politics and national issues (Parmeshwaran 165)

Obviously, the central theme of Diaspora writing is the remembrance of the past era in the homeland, the culture and the custom they followed. Naylor highlights the pastoral history and the feminine glory celebrated in her motherland. Bantwal discloses the Indian mode of family set up as she experiences through her parents. Homi Bhabha says about the diaspora writing as follows;

History may be half-made because it is in the process of being made and the image of cultural authority may be ambivalent because it is caught uncertainly in the act of composing its powerful image....The marginal or minority is not the space of a celebratory, or utopian, self-marginalization. It is a much more substantial cultural intervention into those justification of modernity-progress, homogeneity, cultural organicism, the deep nation, the long past-that rationalize the authoritarian, 'normalizing' tendencies within the cultures, in the name of national interest or ethnic prerogative (4).

Bantwal simply awes at the unpreventable harmony found in the marital relationship of elder Indian generation without any overexcited talking about their love to each other. Usha, Anjali's mother in *The Sari Shop Widow* is the best example of a stereotype Indian woman who considers her husband as a demi-god. The quiet warmth between the husband and the wife of elder Indian generation is a great wonder to their daughter Anjali as well as for the neo-modern readers.

Bantwal conveys these fine Indo-American sentiments to the audience through the novels, *The Dowry Bride*, *The Sari Shop Widow*, and *The Reluctant Matchmaker*. Old Indian couple "are romantic in their own way behind locked up doors. They don't even touch each other in public" (*The Sari Shop Widow*, 136). Marriages are more valid for yester yore Indians. In Usha's old fashioned way of thinking, marriage and family had to be a part of one's life, no matter how busy one was. She constantly stresses, "... it was time for Anjali to let go of Vik (her late husband) and forget her hang ups like marriage and settle down with a good man" (*The Sari Shop Widow* 157).

Naylor explicates the brutalities of the urban life endured by poor black women in *The Women of Brewster Place*. For Naylor America is not meant for White people since the Blacks too have their roots in America and she always wants to be addressed as an African American. As African Americans they had to face many hardships which made them stay strong at crucial situations. The endurance comes from unity. The relationship they share is more than a friendship and it is purely a sisterly or motherly love. The women were united

and their relationship with each other gives them strength to face the world hopefully. According to Andrews “Naylor presents a new picture of relations among women, of female friendship, sisterhood and community” (22).

In *The Reluctant Matchmaker*, The petite woman Meena Shenoy falls in love with Prajay Nayak, the CEO of her company when she meets him. She feels head over heels with him as he comes regularly to pick her up to office as her ankle got sprained. The giant CEO asks for Meena’s help to find a suitable girl for him to get married though he gets along with Meena very well. This makes Meena furious but she does it diligently for her boss. Shobhan Bantwal fuses contemporary Indian-American culture with an unconventional romance. The novel is interwoven with typical Indian romantic sentiments.

The novel passes through several curious narratives that delight the audience. Meena Shenoy’s character doesn’t fail to follow her homeland tradition in foreign land and it is evident that she has immeasurable love for Prajay and she is ready to do anything for him. Chandra Kamath an elderly woman in the novel, helps Meena overcome all her tough times. She remains the original matchmaker who helps her niece Meena Shenoy and her nephew Manish Shenoy get married. As Bantwal is against the patriarchal dominance, religious and caste discrimination in which the nation clings upon, she supports the revolutionary Hindu-Muslim marriage of Maneesh and Naseem.

Gloria Naylor shows modern love stories and a legendary generational account in the novel *Mama Day*. A magic realistic technique is employed by her in this novel. The narrative technique expose the mood of the characters realistically. The relationship between the characters, their roots, description of the places are skillfully brought to the readers’ minds through her writing style. As Paule Marshall says,

The group of women around the table long ago. They taught me my first lessons in the narrative art. They trained my ear. They set a standard of excellence. This is why the best of my work must be attributed to them; it stands as a testimony to the rich legacy of language and culture they so freely passed onto me in the workshop of the kitchen(11-12).

A matriarch figure is always shown as the one who channelizes the entire community. Mama Day or Miranda Day, the descendant of Sapphira Wade is the hope of the entire community in Willow Spring. She serves as a bridge to connect the present life to the past. She is celebrated as the maternal healer of the society. As Willis says, “For black women, history is a bridge defined along motherliness” (138). Miranda and her grandniece are the important characters in the novel. Cocoa is a decisive woman who lives in New York City to set a modern career for her. She always oscillates between the tradition of Willow Springs and the modern world she yearns for in New York. She comes to Willow Springs every year and stays there with Mama Day and Abigail Day for few days.

The readers understand the happenings through the voices of Cocoa and George alternatively. Mama Day’s endeavour saved her niece Cocoa from the magic spell of Ruby. Willow Spring is a place located between the South Carolina and Georgia. The Willow Springs island is connected by a bridge which loses its form in every year storm and the islanders never fail to mend every year. No White is allowed into Willow Springs. Mama Day is so particular that Willow Springs is meant for the poor African descendants.

Bailey's Café is another novel which speaks about the emotional experience of women. People address the main character of this novel as Bailey because he runs Bailey's Café with his wife Nadine. Bailey sees different customers and shares their life experience with the readers. The recklessness of the patriarch makes the matriarch behave so cruelly. This is uncovered through the story of Sadie, a poor young girl, who was forced into prostitution at the age of thirteen just to fulfil the needs of her mother. Sadie loves her mother wholeheartedly though there wasn't any reciprocation from the other side. Sadie always wants to be an apple of her mother's eyes. She conceals all her dreams, desires and hatred and behaves too good to her mother.

Destiny did not spare Sadie. She worked in a whore house after her mother's death. She had to leave that place too and marry Daniel, a widower who is thirty years elder to her. The married life did not give her any happiness, however, she had a safe place to live, that wasn't permanent too soon after Daniel died and she had to leave the place. She did not have any hope in her life which made her deny the love and affection of Iceman Jones. Eve was chucked away by her godfather after her episode with Billy.

The journey of Eve to New Orleans was terrifying. "I (Eve) had no choice but to walk to walk into New Orleans neither male nor female...mud" (*Bailey's Café* 91). Eve was running a boarding house that many women stay there. Similarly Esther, Miriam, Mrs. Maple have different stories of their own. Though the women faced unfavourable circumstances they stand sturdy without losing hope. Roz Kaveney says,

... Gloria Naylor described urban African-American life with a graceful vigour that transcended,... she found ways of portraying the lives of individuals, and in particular of women, who were damaged and scarred, but not overwhelmed, racial and sexual oppression (120).

Naylor and Bantwal, the American Diasporic authors equally bring out the plight of women in patriarchal society. Racism and Sexism are the unscrupulous villains which deny a normal life for women. The authors depict women as the most vulnerable at the beginning of the novel but they have never fail to show them as liberated women who reweigh their personality and become the hope, support and comfort for each other.

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THE PHONOLOGICAL RELATION BETWEEN THE COORDINATOR *wæ* ‘and’ AND ITS ENCLITIC COUNTERPARTS =*wu:* & =*u:* ‘=and’ IN SPOKEN PERSIAN IN AFGHANISTAN

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Abstract

*This paper aims at describing the phonological relation between the conjunctive coordinator *wæ* ‘and’ and its enclitic coordinative counterparts =*wu:* & =*u:* ‘and’ in spoken Persian in Afghanistan. Without focus on the diachronic dimension of the particle *wæ* and its enclitic counterparts =*wu:* & =*u:*, this study draws the conclusion that the conjunctive enclitics =*wu:* and =*u:* could be synchronically derived from the conjunctive coordinator particle *wæ* in Persian. To accomplish such objective, first it draws attention to the orthographical representation of the conjunctive particle *wæ*, which is represented by the grapheme « و » in Persian corresponding to English glide /w/. Subsequently, with main focus on illustrating the absence of short vowel /æ/ in the orthographical representation of the particle « و » /wæ/, it tries to justify resemblance of the particle « و » /wæ/, as a word, to the grapheme « و ». It also furthers on the phonologically dual functions of the grapheme « و » in the orthography of Persian words and details about the phonological environments in which the word « و » /wæ/ is re syllabified as a single grapheme. In the long run, it narrowly focuses on how the particle « و » /wæ/ which is grouped as part of the preceding host words, depending upon the phonological environments, surfaces as the enclitic =*u:* or =*wu:*. The data used in this study is obtained from utterances of Persian native speakers in Afghanistan in naturally occurring environs. The closely observed data is analyzed and the final conclusion is drawn within the principles of descriptive studies. A descriptive investigation, in the main, relies on observing a huge amount of data recapped in an attempt to predict recurring of affairs under the same circumstances (Mouton & H.C, 1996; Walliman, 2011).*

Keywords: *Coordinator, Clitic, Persian, Afghanistan*

Introduction

This study mainly focuses on the phonological relation between the conjunctive coordinator *wæ* and its conjunctive enclitic =*wu:* and =*u:* in spoken Persian in Afghanistan. At large, Persian subsumes three major varieties—Farsi (Iran), Dari (Afghanistan) and Tajiki (Tajikistan) (Toosarvandani, 2004; Windfuhr & Perry, 2009).

A *coordinator* is a particle, affix or clitic employed to relate components of coordinate construction (Haspelmath, 2007). The term *clitic* refers to a morphological item resembling a word; however, it cannot stand on its own and is phonologically dependent on neighboring word (Crystal, 2008).

The significance of this study lies where first, to my knowledge, thus far no such work has been done on synchronic relation between the coordinative particle *wæ* and its corresponding enclitics =*wu:* & =*u:* in Persian; (2) it sheds light on the grey areas where, in particular, non-native researchers assume the particle *wæ* and the enclitics =*wu:* & =*u:* as three different conjunctive coordinators; and (3), it would serve as a substructure for further heuristic studies for how, at large, orthography affects (i.e. absence of the grapheme of the vowel /æ/ in written Persian motivates re-syllabification of the particle *wæ* in spoken Dari) spoken language.

Literature Review

Grami and Assar (2017) express that currently there are two conjunctive coordinators *wæ* and =*o* (Dari variety =*u:*) in Persian which both correspond to the English conjunctive coordinator 'and'. They believe that in the past there has been only the conjunctive =*o* in written and spoken Persian; however, since Persian conjunctive =*o* lacked orthographical representation in Persian, in the course of the time it was replaced with the Arabic conjunctive *wæ* 'and' in written Persian. Stilo (2004) considers *wæ* 'and' and =*o* 'and' as two coordinators written in the same way but pronounced differently. He furthers that *wæ* is of Arabic origin and =*o* is a Persian conjunctive coordinator which both are represented by the same orthography «*و*» in Persian.

Theoretical Framework

Utterances of Persian native speakers are closely observed in their naturally occurring environs, analyzed within the framework of descriptive study, and ultimately the conclusion was drawn. A descriptive investigation is mainly focused on observing huge amount of data in an attempt to anticipate recurrence of the similar phenomena under the same circumstances (Mouton & H.C, 1996; Walliman, 2011).

Method

At large, data is obtained from multifarious sources: ranging from very less formal and intimate interactions (e.g. interaction among the members of families, among friends and members of social and religious gatherings) to a more formal interaction (e.g. news interviews, speech delivery, etc.) in Afghanistan. Employment of the particle coordinator *wæ* and its enclitic counterparts =*wu:* & =*u:* are observed and examined in the utterances of Persian native speakers in their respective environments. Finally, based on the analysis of the obtained data within descriptive framework, the conclusion was drawn.

A Brief History of Persian

Having a glance at historical background and evolution of Persian, Yamin (2004) and Windfuhr & Perry (2009) summarize that Persian belongs to Iranian languages—a branch of Indo-European languages. Moreover, Persian chronologically has traversed different periods; old (551 BC-331 BC), middle (331 BC-700 AD) and modern (700 AD - now). In addition, Persian geographically also has several varieties among which the commonest varieties are Western group (Farsi spoken in Iran) and Eastern group (Dari spoken in Afghanistan, Tajiki spoken in central Asia—Tajikistan and Uzbekistan).

Introduction to the Coordinator *wæ* ‘and’

Syntactically, the particle «و» /wæ/ is used to link coordinands at phrasal level (e.g. NPs, ADJs, ADVs), and clausal level both in standard written and spoken Persian. However, at times, the particle «و» /wæ/ surfaces as =u: or =wu: in spoken Persian although their orthographical representation is the same as that of the particle «و» /wæ/. This ambiguity upholds the tendency of the researchers, particularly non-native researchers, to conclude that the particle «و» /wæ/ and the enclitics =u: & =wu: are of different sources having syntactically identical function. I strongly hold that «و» /wæ/ as a coordinator is used in Arabic; however, in Persian, interestingly it seems to serve as the underlying form for its so-called Persian enclitic counterparts =u: & =wu:. After being carried out, I think, this study can be a good platform for retrospective look at the statuses of the particle «و» /wæ/ and the enclitics =u: & =wu:. Throughout this paper, attempt is made to justify that the enclitics =u: and =wu: are variants of the particle *wæ*, the word *wæ* is re-syllabified due to certain reasons: lack of presence of short vowel in the orthographic construction of the particle «و» /wæ/; dual functions of the grapheme «و»; re-syllabification of the particle «و» /wæ/; and social motivation for such alternation between the particle *wæ* and the enclitics =u: & =wu:.

Orthographical Representation of the Coordinator *wæ* ‘and’

The particle «و», which is pronounced /wæ/, semantically corresponds to English conjunctive coordinator ‘and’. It as a word, lacks the overt presence of the short vowel /æ/ in its orthographical representation; therefore, it is merely represented by grapheme «و» which may be represented by the English grapheme <w>; rather, than <wæ> because short vowels /æ, e, o/ do not have written form in Persian (I will shortly return to shorts vowels).

Phonological Status of the Coordinator *wæ* and its Enclitics =u: & =wu:

The particle «و» /wæ/, as an independent word, is phonologically the domain of stress and is spaced from preceding and following word (1a). Contrariwise, the enclitics =u: and =wu: are phonologically parts of the preceding words and are not the domain of stress. Lazard (1992, cited in Ghomeshi, 1996) states that the enclitic =o ‘and’ (in Dari variety pronounced =u:) is not stressed and pronounced with the preceding word. The particle «و» /wæ/ normally occurs after a short pause, especially after a longer coordinand; whereas, occurrence of its enclitic counterparts =u: or =wu: destroys such stress pattern and are pronounced as part of the preceding host words (1b, 1c).

- (1)
- | | | | | | |
|----|----------------------------------|--------------|-----------------|-----------------|-----------------|
| a. | <i>keta:btʃæ</i> | <i>wæ</i> | <i>qæləm</i> | <i>zæru:ræt</i> | <i>da:rom</i> |
| | <i>notebook</i> | <i>and</i> | <i>pen</i> | <i>need</i> | <i>have:1SG</i> |
| | <i>‘I need notebook and pen’</i> | | | | |
| b. | <i>keta:btʃæ=wu:</i> | <i>qæləm</i> | <i>zæru:ræt</i> | <i>da:rom</i> | |
| | <i>notebook=and</i> | <i>pen</i> | <i>need</i> | <i>have:1SG</i> | |

'I need notebook and pen'

c.	<i>keta:b=u:</i>	<i>qæləm</i>	<i>zæru:ræt</i>	<i>da:rom</i>
	<i>book=and</i>	<i>pen</i>	<i>need</i>	<i>have:1SG</i>

'I need book and pen'

Now, employment of the coordinator *wæ* or its enclitic forms *=u:* & *=wu:* are optionally dependent on the choice and preference of the speakers. They may employ the conjunctive particle *wæ*, which is an independent word, or the conjunctive enclitics *=u:* or *=wu:*, which are phonologically parts of preceding words, in their speech. In case, *wæ*, which is simply represented by the grapheme «و» due to absence of short vowel /æ/ in the orthographical system of written Persian words, is phonologically grouped with the preceding words, the grapheme «و» occurs in final position; functionally it serves as a vowel since in Persian certain graphemes carry dual functions—consonant and vowel. The intricacies also start from dual functionality of the grapheme «و» coupled with absence of short vowel /æ/ in the orthographical representation of the particle *wæ* in Persian. I elaborate more on dual functionality of the grapheme «و» (section 9) and absence of short vowels in orthographical system of Persian words (section 10) subsequently.

Dual Function of the Graphemes «و» /w/ and «ی» /j/ in Persian

The first source of complication and confusion is that certain graphemes, depending upon their phonological environments, correspond to different phonemes in Persian grammar. Among them are the grapheme «و» which corresponds to English phonemes /w/ in initial position and to /u:/ (or rarely to /ʊ/) in middle and final positions. By the same token, the grapheme «ی» which corresponds to the phoneme /j/ in initial position and to /i:/ (or rarely to /ɪ/) in middle and final positions; that is, the same graphemes have dual functions—consonant and vowel. According to Dehghan & Kambuziyya (2012), and Sadeghi (2002, cited in Mirhuseini, 2014), contemporary Persian words does not begin with vowels. Therefore, the graphemes «و» and «ی» as syllable onsets function merely as consonants /w/ and /j/ respectively in Persian. Therefore, the grammar of Persian constrains the graphemes «و» and «ی» to function as glides /w/ and /j/ in onset positions (2).

(2)

Persian words	phonemic transcription	meaning
وقت	/wæqt/	time
وفاق	/wefq/	accordance
وفور	/wofu:r/	abundance
یک	/jæk/	one

یافتن

/ja:ftæn/

to find

However, the graphemes «و» and «ی» in syllable middle position and syllable final position, function as vowels [u: or ʊ] and [ɪ: or ɪ] respectively. Since, from now on, the locus is the grapheme «و» and its dual functions, I solely provide examples for the grapheme «و» occurring in middle and final positions (3).

(3)

بود	bu:d	'was'
خورد	xɔrd	'he/she ate'
کور	kɔr	'blind'
بو	bu:	'smell'
پهلوی	pæhlu:	'side'
جادو	dʒa:du:	'magic'
خوو	xʊ	'ok'

Status of the Short Vowels in Persian

The second source for complication and confusion associated with the particle «و» /wæ/ 'and' and its enclitic counterparts =u: & =wu: 'and' is the fact that, at large, the short vowels /e, o, æ/ are not present in the orthographical representation of Persian words. If we look at *phonemic transcriptions* of the words in (4) below, they overtly contain the short vowels, e.g. /æ/ in *mæda:r* 'orbit', /e/ in *bexɔrɪ:d* 'IMP:eat:2PL' and /o/ in *boru:z* 'outbreak'; however, their *orthographical representations* actually lack the respective such graphemes to correspond to /æ/ (4). According to Persian orthographical representation the words in questions may be written as *mda:r*, *bxɔrɪ:d* and *bru:z* respectively. There is not any exact rule to predict and realize which vowel may occur between the elements of onset clusters unless we practically learn the words conventionally. On other hand, according to Mobaraki (2013) and Kambuzia (2007, cited in Dehghan & Kambuziya, 2012), onset cluster is also not allowed in the grammar of modern Persian, which this also, in turn, adds to the complexity of articulating Persian words on the basis of their orthographical representations.

(4)

Persian orthography	Phonemic transcription	Orthography	Meanings
مدار	<i>mæda:r</i>	<i>mda:r</i>	'orbit'
بخورید	<i>bexɔrɪ:d</i>	<i>bxɔrɪ:d</i>	'IMP:eat:2PL'
بروز	<i>boru:z</i>	<i>bru:z</i>	'outbreak'

The particle *wæ* as source for the Enclitics =*u*: & =*wu*:

Due to absence of the short vowel /æ/ in the orthography of Persian, the particle «و» /*wæ*/ 'and' resembles the grapheme «و» which «و», in Persian, either corresponds to the consonant /w/ or the vowels / u:, ʊ /. This assumption motivates the particle «و» to surface as the enclitics =*u*: or =*wu*: in spoken Persian. As mentioned, absence of the short vowel /æ/ in the graphical construction of the conjunctive particle «و» makes it resemble as the grapheme «و» which corresponds to the phonemes /w/ or / u:, ʊ /. Now what happens is when the grapheme «و» occurs between any two coordinands, natives speakers depending upon their conceptualization, assigns any of two functional statuses at a time; that is, they either assume it to function as a consonant /w/ occurring in initial position followed by covert vowel /æ/, which serves as independent word /*wæ*/, or attach it to the preceding words in which case, «و» functions as vowel /u:/ surfacing as the enclitic =*u*: (still «=و» is spaced from the previous word as is for the particle «و» 'and'). Since the grapheme «و» in final position serves as vowel, the word to which the grapheme «و» is attached, as usual, recognizes it simply as a grapheme corresponding to the vowel /u:/. Therefore, the host words ending in consonants is re-syllabified and assigns nuclear function to the grapheme «و» in the syllable, as a result an enclitic in the form of =*u*:, which is still represented by the grapheme «=و» surfaces, whose coordinative function is retained.

However, if a host word ends in a vowel, the enclitic «=و» which is grouped with the host word is preceded by the epenthetic consonant /w/ and is pronounced =*wu*:, which is, too, represented by the grapheme «و». Akin to the enclitic =*u*: the syntactic function of the enclitic =*wu*: is also retained as conjunctive coordinator.

As example (5) below exhibits, the conjunctive word «و» /*wæ*/ in 4a, and its enclitic counterparts =*u*: in 4b, and =*wu*: in 4d, are all represented by the same grapheme «و» in written Persian. However, the phonological statuses of the grapheme «و» in each example varies depending upon its phonological grouping. For example, the grapheme «و» in 3a corresponds to the consonant /w/ followed by a covert short vowel /æ/, which together they shape the conjunctive particle *wæ*. While in examples 3b and 3d, the grapheme «و» functions as vowel /u:/ shaping the coordinative clitics =*u*: and =*wu*: respectively. It is worth mentioning that Persian, akin to Arabic, Hebrew and Urdu, is in possession of right -to-left writing system.

(5)

آب	و	نان .a
ʔa:b	wæ	na:n
water	and	bread

Conclusion

This study focused on the phonological relation between the conjunctive particle «و» /wæ/ 'and', and its enclitic counterparts =u: and =wu: 'and' in spoken Persian in Afghanistan. Irrespective of their diachronic diversity, it yields the result that the enclitics =u: and =wu: are linguistically derivable from the particle «و» /wæ/ as a result of intervention of a constellation of operations. It strongly holds that grouping the particle «و» /wæ/ with the preceding words mainly emanates from one's personal perspectives. Speakers, depending upon their perception, design their linguistic pattern (Beeman, 1986) to reflect subjective attitude emanating from their personal perspectives (Simaki, et al., 2017). To pinpoint the actual implication of the alternation between the particle wæ and its enclitic counterparts =u:/=wu:, a comprehensive sociolinguistic study is required, which is beyond the scope of this short study. However, this study, assuming social motivation as pivotal factor for such alternation, linguistically enumerates several internal factors leading to such alternation. The first internal factor considered is the absence of short vowel /æ/ in the orthographical representation of the conjunctive particle «و» /wæ/ reducing it as a word, to a grapheme, which puts the particle at the risk of being re-syllabified. The second factor is identity of the particle «و» /wæ/ as a word, to the grapheme «و» largely due to absence of short vowel orthographically. The third factor could be dual phonological functions of the grapheme «و» as consonant /w/ and vowel /u:/ (or rarely /ʊ/) whose functional environments are determined by the grammar of Persian. Lastly, phonologically grouping the grapheme «و» which is actually the reduced form of the particle /wæ/, into /w/ with the preceding coordinand makes it functionally correspond to the phoneme /u:/. Depending upon the last phoneme of the host words as whether it is consonant or vowel, the grapheme «و» which functionally is the vowel /u:/ in final position, either remains as = u: or =wu:

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EFFECTS OF USING ICT AMONG POSTGRADUATE STUDENTS

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Abstract

ICTs stand for information and communication technology. ICT is a key instrument in the field of education especially in learning-teaching process. ICT use is largely adopted and accepted globally and also institution and administration for learning purpose. The present study investigates the attitude of post-graduate students about integrating ICT in learning. The design adopted for this study is questionnaire method. 25 questions were prepared for the collection of data. The researcher use 5 level (to evaluation) method namely strongly disagree, disagree, neutral, agree and strongly agree. The samples for this study were collected from PG students of Institute of Human Resource Development (IHRD) arts and science college agali, Palakkad district. The data is collected from 50 postgraduate students from the department of English. ICT has the potential to break the barriers in teaching and learning methods. ICT is used as a tool to overcome the low quality of education, helps to improve the subject skill and helps to solve learning mistakes.

Keywords: *Information and Communication Technology (ICT), Attitude*

Introduction

“Among the 21st century features, one can refer to the impressive development of ICT and the global information network belonging pervasive due to increased speed and quality in provision of service. This technology has penetrated into all areas including higher education which is home to the gathering and analysis of the latest scientific information (shariatmada 2012) Information and communication technology (ICT) is an extensional term for information and technology (IT) that stresses the role of unified communication and the integration of telecommunication (telephone lines and wireless signals) and computers, as well as necessary enterprise software, storage and audio-visual systems, that enable users to access, store, transmit and manipulate information. ICT provides new roots and opportunities in the field of education, in this present scenario ICT plays a vital role in education system. Information and communication technology is not limited to electronic machine, but also it helps the students and teachers to achieve their goals in teaching-learning process. Video cameras, projector, [photocopy machine, scanner, helps the teachers to communicate effectively to the students in a unique way of understanding, that facilitates learning. Through ICT, the students can share new ideas and also they can create new relationship for their educational benefits. An attitude is “the predisposition of the individual to evaluate some symbol or object or aspect of this world in a favourable or unfavourable manner” (Katz, 1960, p.168).The influence of ICT in education brought significant changes in academics. ICT organizes a student by helping them to gain thoughtful understanding and to familiarise themselves with several educational resources world-wide. Research proves that ICT in education provides quality teaching and learning methods to the students and it helps to improve the education system such a better way. According to National Institute of Multimedia Education in Japan, it says that an increase in the use of ICT in education with

integrating technology to the curriculum has a significant and positive impact on students' achievement. Education is a social process which helps to develop the individual and also society and also it is the main key to economic development and improves human value. In addition, education provides the skills for learning to know; learning to live together; learning to do and learning to be. Thus, education is the primary agent for transformation towards sustainable development and increasing people's capacity to transform their vision for society into reality. Education is closely linked to economic growth, it is the key to one's life time earnings. Education not only provide scientific and technical skills, it also provide the motivation, justification and social support for pursuing and applying them. ICT plays an integral part in the field of Education, namely, It can be used to train students in skills which they will need in future education and as an ongoing learning process throughout the rest of their lives and for their future jobs etc... It can be used to support teacher's development via external network. It can support and potentially transforming the learning and teaching process. ICT becomes more powerful tool for education and economic development. The main purpose of ICT equipment and tools in teaching and learning process as a media and methodology. With ICT, teachers can no longer be the "the transmitter of knowledge" but rather "the facilitators" of the learning process. ICT is act as a medium for teaching and learning. This refers to ICT as a tool for teaching and learning itself, the medium through which teachers can teach and learners can learn. The complete process has four dimension input, output, result and finally the impact. ICT enhances the quality of education in several ways, by increasing learner's motivation and engagement, by facilitating the acquisition of basic skills and by enhancing teachers training. ICTs, especially computers and internet technologies enable new ways of teaching and learning rather than simply allow teacher and students to do what they have done before in a better way. ICT has an impact not only on what students should learn but it also plays a major role on how the students should learn.

Need of ICT in Education

J Anderson (2005) views Information and communication technology as a tool for changing students' learning behaviour. At present, ICT becomes the major part of education as well as in the teaching-learning process. Now-a-days new methodologies are implemented for the development of curriculum. Integrating ICT in education is one of the major development happening in the field of academics. ICT provides different types of learning methods and source of information. It has positive effects on student's attitude towards the language teaching and learning. Computer encourages students to do extra activities, play language games, thus gain extra knowledge in the language and improves their progress in the language and supports the student-centred concept. It also helps the teachers to prepare, produce, store and retrieve their materials easily. The availability of different rich texts, different topics, quizzes, exercise helps in saving the teacher's time. ICT has positive impact on towards language teaching and learning. ICT helps the teachers and student to produce a good outcome, to prepare and retrieve their material easily. Through ICT students get many chance to practice in and out of the classroom. ICT is very effective for both teacher and students because, it motivates the education system. Uhomoihi (2006) says that E-learning allows the students to get information faster everywhere and anytime. It also improve their vocabulary and make the learning and teaching process very rich. One way to improve the quality of academic purpose is to make good technology in schools and college. This will open a good chance and opportunities to teachers and students. When teacher get practice and

trained to use ICT, provides quality and creative thinking which leads to better and quality outcome.

Advantages of ICT Tools for Educational Institutions

- It creates free learning atmosphere.
- Cost effective.
- Unaffected by distance and time
- High speed
- Remove social and economic barriers.
- Updated information.
- Provide learners with new source of information and knowledge.

ICT and Learning Process

As mentioned by Adonis (2006) the effective use of ICT can upgrade the students' literacy and numeracy. Learning is the act of acquiring new or modifying and reinforcing existing knowledge, behaviour, skills and value. Students were active in ICT centred learning. There is a common belief that ICT have significance to change teaching practices, innovations and community services. One of the most significant contribution of ICT in teaching and learning is easy learning. The use of the computer as tutor for drill and practice and for instructional delivery combined with traditional instruction results increase in learning in the traditional curriculum and basic skills area.

Aim of the Study

The aim of the study is to analyse the college students' attitude and opinion in integrating ICT in education.

Significance of the Study

The scope of the study is to inform the public, schools, colleges and government about the need of integrating ICT in education. The purpose of the study is to find out the opinion and attitude of postgraduate students about integrating ICT in the field of education. Technology becomes more connected with daily works, lives, study and leisure. So understanding students' attitude of ICT should provide improved performance and acceptance of currently developing technologies.

Limitations of the Study

- The study is limited with post-graduate students only.
- The size of the sample restricted to 50 students.

Research Design

Research methodology is the way to solve the research problem. It is used for carrying out research activities. The design adopted for this study is questionnaire survey method. The purpose of the questionnaire is to discover the opinion of students about the effectiveness of integrating ICT in education. Questionnaire is used as a research instrument to collect data, which cannot be observed such as attitude, self-concept etc... 20 questions were prepared for the collection of data. These questions are very much relevant to the entire

study. The researcher uses a 5 level evaluation scale namely strongly disagreed, disagreed, neutral, agreed and strongly agreed. Quantitative analysis is used for the analysis of collecting data. The samples for this study were collected from PG students of institute of human resource development (IHRD) arts and science college Agali, Palakkad district. The data were collected from 50 PG students from the department of English and the department of economics.

Review of Literature

Al Mahmud (2011) carried out a research on learners attitude towards ICT, the study was done in universities of Bangladesh. The samples were collected from 1022 students. The evaluation is based on gender, age, internet connection, year of experience etc... the research found that 50% of the learners have positive attitude regarding ICT.

Ahmad (2012) carried out a research on learners “attitude in colleges of education in Jordanian institution regarding the use of mobile phones in institution for learning. The evaluation is based on attitude regarding age, gender, level of study etc...the samples consist of 78.2% girls and 21.8% boys. They show positive attitude towards using mobile phones in institution for better learning.

Data Analysis and Interpretation

questions	Strongly disagree		Disagree		Neutral		Agree		Strongly agree	
	n	%	n	%	n	%	n	%	n	%
ICT helps me to develop my subject skills	0	0%	5	1.25%	5	1.25%	15	3.75%	25	6.25%
ICT makes my academic works more faster	1	0.25%	3	0.25%	8	2%	10	2.50%	28	7%
ICT tools helps me to learn English more easily	5	1.25%	7	1.75%	11	2.75%	13	3.25%	14	3.50%
ICT learning helps me to improve my knowledge level.	3	0.75%	7	1.75%	7	1.75%	10	2.50%	23	5.75%
ICT helps me to understand my portions deeply.	6	1.50%	10	2.50%	6	1.50%	10	2.50%	18	4.50%

Most of my academic task were doing with the help of ICT.	4	1%	5	1.25%	8	2%	13	3.25%	20	5%
Writing practices is done with ICT tools.	2	0.50%	3	0.75%	9	2.25%	15	3.75%	21	5.25%
I mostly learn English pronunciation through online tools	10	2.50%	11	2.75%	9	2.25%	10	2.50%	10	2.50%
I use online games for educational purposes	7	1.75%	3	0.75%	9	2.25%	13	3.25%	18	4.50%
Using ICT in teaching-learning process is a waste of time	2	0.20%	7	1.75%	11	2.75%	14	3.50%	16	4%
ICT helps me to follow my syllabus	4	1%	6	1.50%	10	2.50%	15	1.50%	15	1.50%
ICT makes my course more easier to learn	3	0.75%	12	3%	15	3.75%	11	2.75%	16	4%
ICT helps the teachers and students to guide the academic works.	0	0%	10	2.50%	15	3.75%	11	2.75%	14	3.50%
ICT changes the teaching and learning atmosphere	4	1%	7	1.75%	10	2.50%	18	4.50%	11	2.75%
ICT helps me to do my academic works practically	3	0.75%	5	1.25	9	2.25%	13	3.25%	20	5%

Integrating ICT in education reduce mental effort.	5	1.25%	3	0.75%	7	1.75%	16	4%	19	4.75%
ICT leads to improve my productivity.	2	0.50%	6	1.50%	6	1.50%	13	3.25%	23	5.75%
Integrating ICT with education is intelligent.	3	0.75%	4	1%	8	2%	14	3.50%	21	5.25%
Smart classrooms are essential for good education	4	1%	4	1%	15	3.75%	11	2.75%	16	4%
Less time more result	3	0.75%	6	1.50%	10	2.50%	18	4.50%	13	3.25%
Through technology my doubts clear very easily.	2	0.50%	3	0.75%	9	2.25%	13	3.25%	23	5.75%
ICT enable the teacher to pay more attention to us	1	0.25%	5	1.25%	7	1.75%	16	4%	21	5.25%
Through ICT my emotions and feelings express freely.	5	1.25%	7	1.75%	6	1.50%	13	3.25%	19	4.75%
ICT helps to solve my learning mistakes.	2	0.50%	10	2.50%	8	2%	14	3.50%	16	4%
I use ICT when I know more about my topic.	1	0.25%	2	0.50%	11	2.75%	25	6.25%	21	5.25%
Total		10.10%		16.87%		28.62%		41.87%		56.50%

Findings and Conclusion

Above table displays the postgraduate student's attitude towards ICT in education. 50 students answered the questionnaire which includes 25 questions which is relevant to the survey. From the above table, it is clear that 10.1% students strongly disagree with integrating ICT in education. 16.87% students were disagreed with integrating ICT in

education. 28.62% students have neutral opinion about linking ICT with education. 41.87% students agreed with education through technology and 56.5% students were strongly agreeing with integrating ICT in education.

In addition it is concluded that students have positive attitude towards ICT in education. These integration will highly supportive for their educational purpose. Students have high attitudinal acceptability level towards ICT for their teaching learning purpose. Outcome also showed students are highly and positively motivated and also have high receptive attitude towards the usage of ICT for their academic purpose. This study also found that only 10.1% of the students have negative attitude towards integrating ICT in education.

Through this research we can conclude that the use of ICT in education become significant among post graduate students. From the above data analysis, it is clear that, the post graduate students used ICT application are for quick access and easy learning. From this research it is clear that most of the postgraduate students have positive attitude towards integrating ICT in education. The academic institution should provide more facilities to improve their education. In conclusion the integration of ICT in education had become very important in their academics and also for future life.

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THE SYLLABUS AND METHODOLOGY FOR TRAINING STUDENT-TEACHERS IN PEDAGOGY OF ENGLISH: A CASE STUDY FROM THE B. ED COURSES IN THE UNIVERSITIES OF ASSAM

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Abstract

Bachelor in Education (B.Ed) is one of the teacher-training courses which trains individuals to be experts in the pedagogy of several subjects. Thus, it also trains individuals in pedagogy of English. But, the needs of teacher-students who opt for English as their method paper in B. Ed have largely been ignored in the universities of Assam. The syllabi and the methodology do not address the needs of the student-teachers for good pedagogical practices to follow from and employ in their own English language teaching contexts. The methodology and the practicum component employed in B. Ed classrooms lack basic elements of a good methodology for training pre-service teachers. The importance of English as a global language should be acknowledged by the learners and teachers right from school level. This implies that the classroom practices for teaching English should be so impactful that the learners develop the skills at the right age and through the most suitable pedagogy. Unfortunately, such pedagogical practices are largely missing in the schools of Assam. Because of the popularity and faith in courses like B. Ed, its impact on pedagogy of English can prove to be effective in exposing the student-teachers to the pedagogy of English. This paper is an attempt to bring into light the issues concerning the syllabus and the methodology employed in the B. Ed classrooms of these universities. It seeks to discuss the inadequacy of the B. Ed syllabi in training the student-teachers in pedagogy of English and in catering to their teaching needs.

Keywords: *Methodology, Student Teachers, B. Ed, Needs, Pedagogy*

Introduction

B. Ed (Bachelor of Education) is a two-year teacher training programme. It is a mandatory degree for teaching different subjects at the secondary level, i.e., class 9 to class 12 in the government schools and in many of the private schools of Assam. The pre-service teachers depend on B. Ed course for their professional development and for learning about pedagogy of different subjects. In B. Ed course, the pre-service teachers need to choose at least one subject like, science, mathematics, social science, English etc. as their method paper so as to be trained in the pedagogy of that specific subject. Although B. Ed teachers are recruited to teach English in these schools, the quality of language teaching in the schools (especially schools under state government) is not effective. Most of the learners in these schools, even after studying English for more than eight years, have a fear towards the English language and aren't proficient enough either to make meaningful conversations in English or construct sentences. They depend on bazar notes to pass their state board examinations. This paper is a critical assessment of B. Ed syllabi for its efficacy in training the teachers on the pedagogy of English. It focuses on the issues concerning the B. Ed syllabi

and the methodology employed in the B. Ed institutions to train the teachers on the pedagogy of English.

The Study

This study is an attempt to explore the English content of the B. Ed syllabi and the methodology of the teaching of English. It attempts to look at:

- The needs of the learners in Assam
- The English language teaching needs of the teachers at the secondary level in Assam based on the learners' needs
- Whether these needs have been considered in the B. Ed syllabi of the universities in Assam.
- The methodology employed in the classrooms in the B. Ed course of pre-service teachers in the pedagogy of English.
- The gaps in the syllabi and methodology of the training.

Methodology

The data (oral and written) for this study were collected from Schools, B. Ed colleges affiliated under Dibrugarh University and Guahati University of Assam and from Dibrugarh University, department of education directly. The Data through interviews and questionnaires from the student- teachers enrolled into the course and the educators involved in teaching this course. The B. Ed classes for English, micro teaching and practice teaching of the student teachers, lesson plans and practice teaching were observed to have a close look into the syllabi and the methodology of the course.

Data Sources

The study mainly contains qualitative data. The primary sources included, questionnaires, interviews with the student teachers and educators, other stakeholders, observations on classroom methodology the teachers employ in schools, observation of B. Ed lesson plans and micro teaching. Here is the list of total data collected and instruments used for collecting the data.

Instrument	No. of Respondents
Questionnaires for Teacher Educators	30
Questionnaires for Student teachers & B. Ed qualified teachers	100
Interviews and discussion with student teachers	100
Interviews of teacher Educators	30
Tests and interviews for learners	200
Micro teaching session of student teachers	20

Questionnaires

Questionnaires were administered among three focus groups: the final year student teachers who opt for English as method paper, B. Ed qualified teachers, and the teacher educators who teach English method paper in B. Ed course. The contents of the questionnaires were same for all the focus groups, however, the interview questions were a bit different for them depending on the differences in their roles in the course. The Questionnaire had 20 questions and it included questions on their knowledge of teaching of different skills and their knowledge on some fundamentals of language teaching. It needs to be mentioned that the questionnaires mostly included open-ended questions to have an authentic inquiry about the depth and range of knowledge of the respondents on their understanding of pedagogy of English and related questions regarding the methodology employed in training the student-teachers in the B. Ed classroom. Surprisingly, the responses of almost all the teacher students and B. Ed qualified teachers and the responses of teacher educators were same. Some sample questions and are as follows:

No.	Questions
1	Why do you think learners in Assam do not score good marks in English? Give some reasons.
2	After learning English for eight years, why do you think the learners of Assam are not able to use English to communicate in real life situations? Give some reasons
3	Are you aware of phoneme- grapheme correspondence in English?
4	Do you know about subskills of the skill of reading? Write a few of them
5	Does reading aloud help in improving reading skills of the learners at the school level? If yes, how?
6	Do you think the English content of the B. Ed syllabus caters to your professional needs? Give reasons for your answers.
7	Do you think the English content of the B. Ed syllabus should be upgraded and improved to help the teachers to teacher English better? Give reasons for your answers

Interviews and Discussion with the Student- Teachers and Teacher Educators

Interviews were conducted to discuss the various issues concerning the B. Ed course. The teacher educators were asked about their involvement in the designing of syllabus, their knowledge of ground reality of the vernacular schools in Assam and the needs of the learners at the higher secondary level, their satisfaction or dissatisfaction from the current prescribed B. Ed syllabus, materials prescribed and the teaching methodology they employ for training the student teachers in the pedagogy of English, their own idea of the pedagogy of English, need for professional development, and training they received in teaching English. The student teachers were interviewed to inquire on their expectation from the course, the methodology of training they receive in B. Ed (for English) classroom, the kind of

assignments they are given, their practical ideas on how they can teach different skills to the learners, their idea about the classrooms in Assam, and their own perspective on reflective thinking and its impact in improving teaching standards for teachers.

Tests and Interviews Conducted for the Learners

Since the learners might not understand and interpret questionnaires and its purpose, it was not administered for them. So, in order to collect data from the learners, tests were conducted to understand the existing proficiency of the learners in English and to see how far they are learning the skills of English language through the classroom teaching. The learners of class 8, 9, and 10 at the high school level from the vernacular schools were tested on their language proficiency. They were tested on all the major English skills like: listening, speaking, reading, writing, and grammar. The test materials were selected keeping in mind the level of the learners and were not taken from the schools' prescribed texts so that critical thinking ability of the learners could be assessed. The learners were also interviewed by asking suitable questions about the kind of methodology teachers employ in the classrooms which revealed that they are not used to with any task- based method of learning English.

Observation of Micro Teaching Sessions and Lesson Plans of the Teacher Students

The micro teaching sessions and the lesson plans of the student teachers enrolled in B. Ed course were observed to finally inquire about how far they apply a meaningful task-based language teaching in their micro teaching or practice teaching sessions. Micro teaching is done in presence of peers and the educators to prepare them for practice teaching sessions in the schools of Assam. This was done to collect the most authentic information on the student teachers' knowledge on the pedagogy of English.

Data Analysis

The collected data were analysed descriptively. The questionnaires and interviews both included open- ended and close-ended questions. The idea behind collecting data through the questionnaires and interview was to identify minute details about the contents of the B. Ed syllabus and the methodology employed, the answers needed some detailed explanations and the questions were analysed against the number of subjects and their perception and perspective on each question. The questionnaires included questions on their knowledge about teaching of English, their expectations from the course, their knowledge about the needs of the learners in Assam and their perceptions and knowledge about English language teaching. Most of the student- teachers enrolled in the course revealed that they expect their own proficiency in English to be developed through the B. Ed course. More than 80 student- teachers emphasized that the learners need speaking skills the most, whereas none of them emphasized on the need for listening and writing skills. The data revealed that none of the student-teachers had any idea about the concept of learners' needs and of designing relevant activities to teach the four skills of English language or to choose suitable materials to supplement their teaching. It's alarming that among the last year students, more than 70% of the student teachers confused reading skills with reading aloud and showed a very vague understanding of developing speaking skills. It was evident that speaking skills, in their knowledge, is just limited to pronunciation and random role -play with almost no stress on language expressions and on functional English. None of these student-teachers had any idea

about the basic application of the theoretical concepts of reading, speaking, and writing skills. The idea of listening for them was just limited to dictation. Reading is confused with reading aloud and improving speaking is thought to be through random role-play without any focus on form or real- life language.

As far as the teacher educators are concerned, the data revealed that very few had an idea about the ground reality of the schools in Assam. Most of them talked about large class size and lack of adequate modern amenities to teach English language skills even though skills like reading or writing do not require them. Most of them expressed the need for professional development and opportunities on training on concepts of English language teaching for the successful delivery of the B. Ed syllabus and to supplement their teaching. They claimed to use interaction, discussion, and debates as part of their English language pedagogy classes. The data didn't show that they use any reading or writing tasks for the student- teachers. Terms like board- work and motivation seemed to be over-emphasized. Most of them had the theoretical idea about teaching of language skills without any relevant examples. Most of the teacher-educators had no idea about good materials to be used in their classrooms so as to help their student- teachers with good pedagogical practices. The educators expressed lack of proper training and opportunities to learn in details about the ground realities of the vernacular schools in Assam and a strong urge for professional development. They also expressed a strong need for an explicit guide in the syllabus to handle such a syllabus with ease and confidence with practical preparedness.

Limitations of the Study

Since it is not always possible to collect all the relevant data and to avoid generalizations, it is important to mention the limitation of this study. The limitations for the study are as follows:

- The number of sample of student teachers and teacher educators or learners in schools just represent a smaller number because too many visits to the universities and B. Ed colleges, and schools was not possible. The numbers only represent a few colleges affiliated under Gauhati Univesity and Dibrugarh Univerity, the B. Ed course in the department of Education, Dibrugarh University in Assam and schools mostly in Gauhati and some parts of Dibrugarh under the SEBA (Secondary Education Board of Assam) board.
- Since the data collection from observation of classes were spontaneous depending on ongoing session and semester and availability, too many classes or micro teaching couldn't be observed.
- Classroom methodology of the B. Ed classes were not observed since there was reluctance on the part of some teacher educators and this might have offended some teacher educators. So, the findings on classroom methodology were drawn from the interviews conducted and the questionnaire administered for the respondents.
- The study is not about criticizing the teachers or the teacher educators on their teaching- learning practices in English, rather a discussion on the issues they are facing and the possible causes related to the English component on B.ED course.
- The study has not included any other components in the B. Ed course than English

Findings

The Needs of the Learners

Tests were conducted based on reading, listening, speaking, writing and grammar. The tests were conducted mainly for the learners secondary level i.e. class 9 and 10 and occasionally for the learners of 6th and 7th standard. The tests revealed that the learners aren't exposed to any interaction, contextual speaking, listening, reading and writing. Many of the learners at the sixth standard wrote the dictation given in English using Assamese scripts. This shows that they have great decoding skills but, they are not critically challenged to learn the English language on their own. 60% learners in 9th and 10th standard also do not have idea of phoneme-grapheme correspondence or constructing simple sentences in English. It also revealed that writing is still tested in the schools. It was evident from the tests that different types of writing like narrative, descriptive, comparing and contrasting etc. are not taught to these learners. They are expected to write answers in exams but the teachers do not teach these skills. Listening and writing skills are the most ignored skills in these schools. It was evident that the students follow rote learning.

The Needs of the Student- Teachers

Considering the English language lacks of the learners in Assam, the pre-service teachers need rigorous practical English language teaching skills than theory. The most common need of the pre- service teachers is their own language proficiency. Although the students enrolled for the course choose English as their method paper by choice, they still feel need to develop their own language proficiency. Although, there is a component on language proficiency in the syllabi of one of the universities, it is just skated over and limited to improvement of pronunciation through some random lab activities. They also showed need in organized training in designing activities for the four basic skills English language. They are fed with a lot of theory but they do not receive enough training on how to practically design the activities centred round the skills. They are not critically challenged and are rarely trained on the importance of critical thinking and self- reflection for the improvement of their teaching practices. The syllabus has theories on multilingual and communicative language teaching but applications in context are missing in the classroom methodology. It is evident they need a more practice- based syllabus and methodology in the B. Ed course.

The Syllabus

“The process of curriculum development and syllabus design in language teaching usually involves assessing the needs of the learners in a language program, developing goals and objectives, planning a syllabus, selecting teaching approaches and materials, and deciding on assessment procedures and criteria.....since syllabus reflects a view of language and of language learning, it is not surprising that the nature of language syllabus has received a great deal of attention in the recent history of language teaching.”(Jack C. Richards and Willy A. Renandya)

The statement above is the most relatable example concerning the B. Ed syllabi's English component since one of the most important issues concerning the B. Ed syllabi is that the syllabus has not been designed keeping in mind the specific needs of the school learners, the pre- service or student- teachers the teacher educators of the B. Ed course in Assam. The

objectives in the syllabi of Dibrugarh University does contain some clear objectives, but the objectives of Gauhati University have not been clearly stated in the syllabus. Examples of such objective from the English component of B.Ed syllabus of Gauhati University are: *to enrich the knowledge of grammar and vocabulary*. This kind of an objective does not reveal much about the benefits from the course. Also, there is no explicit mention in the syllabus. It is too vast and is not achievable in one year. In the view of the teacher educators, there is absence of clear guidelines for directing the educators to teach the contents listed in the syllabi; they think they need a guide. There is unequal distribution of marks for topics in the syllabus. It is too vast and theoretical. The biggest issue is that there is no evidence of involvement of the learners and the student- teachers of Assam in the syllabus.

Methodology in the B. Ed Classroom

From the educators' point of view, they use interactions, discussions and debates thoroughly for the successful delivery of the contents in the syllabus. In their opinion, the methodology has rigorous practice teaching sessions, relevant assignments on related topics, designing of lesson plans for teaching various language skills and involvement of peers in critical feedback on demo lessons. However, the educators complain that the student-teachers are passive and like to be spoon fed with ready notes. They also feel that the syllabi is too rigid and vast and this affects any good methodology in the classroom and also they are not trained in specific pedagogy of English. In addition, they are also not satisfied with prescribed textbooks because they are just centred round theory and good practice textbooks with practical examples of teaching language skills have not been prescribed.

But, the views of the student -teachers/ pre-service teachers are completely different from that of the teacher educators. The findings showed that there's a gap between the student- teacher's needs and their training methodology. There is huge dissatisfaction among them regarding the methodology of the course. In their opinion, although terms like "activities" and "learners involvement" "motivating learners" are propagated and overemphasized, hardly any practice is given in training and in designing activities for the teaching of the basic four skills of English. Concepts like engaging learners, motivation, and reading aloud of sample lessons, introducing a lesson, probing, stimulus variation, board work etc. are emphasized, which are neither an updated way of pedagogy of English nor are dealt with in depth so as to plan the lessons centred round these elements of teaching. There is lack of actual collaborative and communicative language teaching. The methodology is old- fashioned and teacher- fronted technically, although, theory of English language teaching are included.

Conclusion

It can be concluded that there are some solid issues concerning the English content of the B. Ed syllabi and the teaching methodology. The syllabi do not cater to the needs of the pre- service or student- teachers and also lack practical guidance for the educators to follow from. Such guidelines are important for the teacher-educators on handling the syllabus because they feel they are unfamiliar with the pedagogy of English. The contents in the syllabi are vast and theoretical and lack practical suggestions with specific focus on teaching of the four skills of listening, speaking, reading and writing. They also lack practical components on improving the student- teachers' language proficiency which they expect the

B. Ed course to improve. Although there is use of interaction, discussion and debates in the teaching of English in B. Ed, it is mostly vague and doesn't set any relevant examples. The syllabi do not set examples for the student-teachers on good practices on teaching the skills of English to follow from and apply in their own teaching learning contexts. Hence, the syllabi can be said to be theoretical and lacking quality practicum component.

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CHALLENGES AND CHOICES OF TEACHING ENGLISH FOR PROFESSIONALS IN SOCIETY 5.0

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Abstract

English is no longer 'lingua-franca' of intellectuals. It is a tool of access to repository of expanding knowledge base. "Society 5.0", a concept being spearheaded by industrious Japan will flip the entire gamut of education in general and technical education in specific. Society 5.0, a novel attempt to integrate technological advancements and creating 'sustainable intelligence' in the shared economy there by inducing comfort in to the lives of people. This paper throws light on the 'role of communication' of humanity in transition from one society to another. It highlights the aspects of changes to be included in the curriculum, methodology and assessment for accomplishing the requirements of learning a language in general and English in particular for Society 5.0. The author with "LOTUS Model" demonstrates how to structure, orient, re-orient components for language teaching-learning in line with EdTech practises

Keywords: *ELT, Curriculum, Methodology, Assessment*

Introduction

Generic definition of the recently released Society 5.0 defines itself as “a human-centred society that balances economic advancement with the resolution of social problems by a system that highly integrates cyberspace and physical space” (Council for science 2018). It is viewed that transition of characters of societies has based on priorities of social, economic, and organizational systems. Society 5.0 aims to advance convergence between cyber and physical spaces, and involve automation to perform or support the work.

This “enables the provision of only those products and services that are needed to the people that need them at the time they are needed” (Science and Technology Basic Plan 2016). This will optimize the entire social and organizational system. Society 5.0 aims to tackle several challenges by going far beyond just the digitalization of the economy towards the digitalization across all levels of the Japanese society and the (digital) transformation of society itself. Education which is regarded as the process of assimilating the knowledge will undergo a massive change in approach and contents in order to produce effective learners for Society 5.0

Society 5.0: Fundamental Principles

Science and Technology have advanced our lives and made it more comfort. The swift evolution of Information and Communications technology has unwrapped upon a new reality in which many of the facets of human activities have undergone a massive and rapid change. Society 1.0 is defined as groups of people hunting and gathering in harmonious coexistence with nature; Society 2.0 formed groups based on agricultural cultivation, increasing

organization and nation-building; Society 3.0 is a society that promotes industrialization through industrial revolution, making mass production possible; and Society 4.0 is an information society that realizes increased added-value by connecting intangible assets as information networks. In this evolution, Society 5.0 is an information society built upon Society 4.0, aiming for a prosperous human centred society. It is basically a human-centred society in which people can enjoy a 'high quality of life'. It intends to accomplish this by incorporating advanced technologies in diverse industries and social activities and fostering innovation to create new value. Society 5.0 by its nature will be revolving on each and every person and certainly not controlled and monitored by automated tools and technologies accomplishing these objectives of with its intended attributes is envisaged to realize economic development and to meet the demands of Sustainable Development Goals of United Nations.

Knowledge in Society 5.0

Globalization is evolving at rapid pace. As economic and social activities extend beyond physical borders, they are being exposed to tough international competition. 'Competitiveness' is based by how well an organization 'utilizes' knowledge and technology spread across the globe. As the intellectual frontier fades from existence, it is possible for the organizations to access all the knowledge and technology required at the point wherever it is available. Global competition environs around innovation, attempts to actively incorporate knowledge and technology will be increasing. Promoting to share and make mutual use of research findings across borders is increasing the possibilities for creating knowledge and value outside conventional framework. Thus, the economy and society go through significant changes, assimilation of knowledge is important to make impacts in multiple areas and lives

Role of Education in Society 5.0

Society 5.0 describes about the process for most productive designs in human-technology interactions should assess the social impacts of digitalization from economic, ethical and educational perspectives. This is intended to increase the power of technology and the quality of life and education of the society. To realize "Society 5.0", disruptive innovation is vital in all of the activities being embraced (2019). Knowledge assimilated through Research & Development has been on a shift of focus from a fields-based approach to a problem-solving approach. This has resulted collaboration between institutions, industries and various stake holders as it is important to support mechanisms for promoting open innovation across borders and physical spaces. Therefore, educational practises basically should support open and frugal inventions and innovations. The essence of Society 5.0 is that "it will become possible to quickly elicit the most suitable solution that meets the needs of each individual," (2019). It should be understood that the Society 5.0, as a concept would have its origin in Japan, but its application spread wide across the globe.

Role of Language in Society 5.0

A language is a "vehicle to exchange thought, ideas, views" (Louisa Kendal 2018). Learning through language is different process of learning a language. Language in learning is poised to perform three different functions such as Informative, transmitting information from person to person Expression, evoking an emotion that is a direct result of their meaning,

Performative, they perform an action in themselves. Out of these three functions of a language, the informative functions of language are vitally considered for facing learning challenges for Society 5.0

Challenges for Teaching- Learning in Society 5.0

A systemic virtuous cycle of human resources, knowledge, and capital for innovation is enviable for this task. To meet the requirements of Society 5.0 which places high level insistence upon Education sector, Teaching-Learning process should be equipped with the necessities to prepare learners for an exciting future, and thereby enabling a generation that will be instrumental in making it a reality. As Students should be equipped with the skills to survive the changing society and to lead that change, the emphasis must be on human skills such as communication, leadership and endurance, as well as curiosity, comprehension and reading skills. Competitiveness of any organization or an institution will be depending upon the utilization of its human resources, knowledge.

As automation through tools and technologies intends to replace manual labour and data management jobs, learners are forced to focus on their human skills. Teaching- Learning process needs to focus on developing soft skills that machines cannot do. In an increasingly digitized world, social awareness and emotional intelligence are two of the most important human skills. Being able to emotionally connect with others, empathetically relate to difficult situations and having the nuance to navigate complex social issues is paramount to maintaining peace and stability in the future. There are some attributes that give a competitive edge to human owing to their creative and emotional mind than technology, and harnessing these skills poses a reasonable challenge to teaching -learning process.

Challenges in Language Classrooms for Society 5.0

A Language learning classroom always provides an ample scope to employ creative and critical thinking tools for development of lessons and delivery to the wide range of students with diverse backgrounds. A language classroom aims to acquire communicative competence in the designated language. It recognizes and manages the communicative needs of language learners. English language classrooms often involve task-based learning and skill acquisition activities as the language is acquired and stabilized as competence. Since language learnt is acquired as a skill, it needs to demonstrate at various points and daily applications. In order to ensure this postulate, teachers of English Language involve wide range of teaching tools and techniques.

Choices for Language Classrooms in Society 5.0

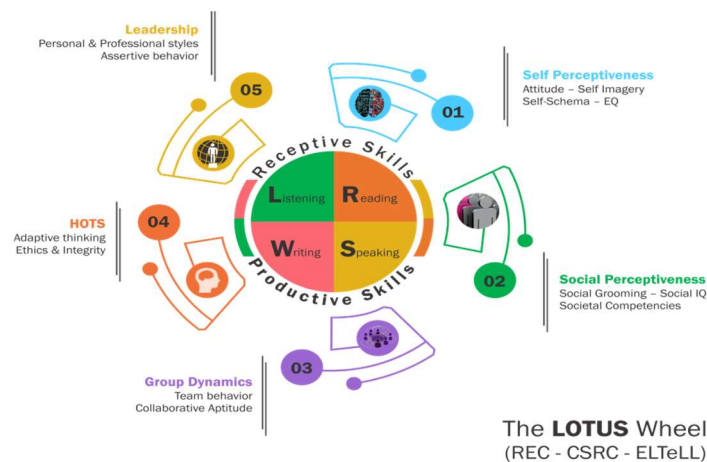
As a language, it offers the fundamental flexibility for the learners to test the learning and acquired skill through real time application, verification and rectification of the learning. Integration of real-world issues and topics in to the daily learning paths in English classrooms ensures the ‘learner flexibility’ to ideate, brainstorm, discuss, debate understand and communicate viewpoints to fellow beings

LOTUS Model and English Language Classrooms

LOTUS is an acronym stands for Listen – Observe - Think – Understand – Speak. LOTUS Model has been developed as a teaching-learning model by this author herself

through various interventions and projections with teaching learning models. LOTUS Model calls for common but differential learning outcomes at levels supported by incremental learning materials. LOTUS Model has integrated four skills of a language and aimed to enhance communicative competence of an individual through Communicative Language teaching. It provides space for fundamental 'learner flexibility' along with real world skilling exercises and tools such as critical thinking, creative thinking, communicative skills and interpersonal skills. This model provides a training framework with 4 communication modules and 5 domains of personality development through which knowledge requirements for Society 5.0 could be channelized through EL Classrooms. Other variants for Society 5.0 get integrated in the form of teaching learning materials suggested. The framework evolved is in a wheel structure, which encompasses all the four communication skills and five personality domains.

The training framework developed was ensured the vital elements of skill acquisition such as Listening, observing, testing, understanding, speaking or exhibiting the acquisition. The model integrates the LSRW Skills in to receptive and productive skills and transit progressively from 'receiving to revealing'. The personality domains are sequentially arranged from self-perceptiveness to Leadership such that the training programs align itself with natural progression from 'self to society'



Domains such as Group dynamics, Social perceptiveness focus on one's personality behaviour with society whereas the domain of HOTS (Higher Order Thinking Skills), Leadership helps the learner to focus on self

LOTUS Model: Classroom Practices and Inferences

This model was developed for the engineering classrooms where English is taught and learned as skill and competence. These classrooms follow Communicative Language Teaching mode and there by necessitates the endurance of learning objectives, targets and outcomes. In general, LOTUS Model calls for common but differential learning outcomes embedded in different levels of Listening-Observing-Thinking-Understanding and Speaking.

Common but differential learning outcomes, personalized learning paths, stratified learning materials are the core components of the LOTUS Model, which ensures the learner flexibility, learner autonomy. These postulates by virtue and practice enable the learners to learn a concept practically in more effective manner. Arrangement of materials, ensuring proper transition of learning stages promotes Higher Order Thinking skills and places the learner in a learning continuum.

Conclusion

Thus, the LOTUS Model promotes the process of learning for Society 5.0 requirements by its nature of supporting structured-self learning amidst learners. This method is suggested to be reliable as it is being found suitable to support the cognitively exciting demands of Society 5.0 as it involves reflecting upon the learning process and materials.

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AN ANALYSIS OF PHONOLOGICAL PROCESSING FOUND IN 5th GRADE DYSLEXIC STUDENTS

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Abstract

The awareness about the learning disability or dyslexia was still in the stage of infancy in countries like India. In the public school settings the teachers were not much aware about this dyslexia. They simply come to the conclusion of dyslexic students as they are not intelligent enough, lazy, stupid and not capable and so on, instead of helping them by teaching some effective reading strategies. The awareness of parents and teachers about this dyslexic condition will serve a right help at the right time to the dyslexic students. There are so many effective reading instructions were available by many names like Structured Literacy, Orton- Gillingham, Simultaneous Multisensory, Explicit Phonics, and others. With the help of these methods the child can cope up with their reading problems to the greater extent. This study intended to do an analysis of phonological processing found in the 5th grade dyslexic students. This study follows the linguistic analytical approach to find out the various phonological processes committed by the dyslexic student during the reading process.

Keywords: *Dyslexia, Reading Comprehension, Phonological Processing, Vocal Processing*

Introduction

According to IDA (International Dyslexic Association) 2002 “Dyslexia is a specific learning disability that is neurobiological in origin. It is characterized by difficulties with accurate and/or fluent word recognition and by poor spelling and decoding abilities. These difficulties typically result from a deficit in the phonological component of language that is often unexpected in relation to other cognitive abilities and the provision of effective classroom instruction. Secondary consequences may include problems in reading comprehension and reduced reading experience that can impede growth of vocabulary and background knowledge.” Dyslexia is a sub category comes under the learning disability and this specifically accompanied with problem in reading ability. If a child diagnosed with dyslexia definitely it would be a traumatic experience for their academic life. Dyslexia is a neurological condition caused by a different functioning of brain, since they have normal or above average intelligence. There is no solution or permanent cure for dyslexia and also it is a lifelong condition. But there were so many effective coping strategies are available to help the people with dyslexic. With the help of that so many dyslexics have had their accomplishment of great things. [ex: Thomas Edison, Stephen Spielberg, F. Scott Fitzgerald and Charles Schwab]

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dyslexic condition will serve a right help at the right time to the dyslexic students. There are so many effective reading instructions were available by many names like Structured Literacy, Orton- Gillingham, Simultaneous Multisensory, Explicit Phonics, and others. With the help of these methods the child can cope up with their reading problems to the greater extent.

Dyslexia and Reading

Dyslexics have major problem in the reading comprehension skill, still they may have normal or good skills in other areas like writing, thinking, problem solving and so on. According to the simple view of reading (Gough & Tunmer, 1986; Hoover & Gough, 1990), reading comprehension is the product of decoding and language comprehension. Decoding is the ability to perceive the words from the printed page. It requires the knowledge of identifying the phonemes. Language comprehension is the process of understanding the language it involves skills like vocabulary, background knowledge, attention, retention, memory etc. These two components are inter-related and work together during the reading comprehension process. Inefficiency or problem in any one of these area lead to poor reading comprehension. The problem in decoding automatically makes them unable to derive the meaning from words likewise without the comprehension process, the efforts for decoding become meaningless.

The common decoding difficulties of dyslexics are as follows:

- Problem in perceiving words out of context and sounding out words
- Letter confusions along with sounds which they represent
- Slow in the speed of oral reading (reading word-by-word)
- Reading without countenance
- Not having knowledge about punctuation while reading

Signs of comprehension difficulties of dyslexics are as follows:

- Confusions about the meaning for the words and sentences in the context
- Inability to follow the coherence in a passage and difficulty in connecting ideas
- Omission of content in the passage, or glossing over detail
- Difficulty in understanding significant information from minor details
- Unable to pay complete attention during reading

Phonological Process

Phonological processing is the use of the sounds of one's language (i.e., phonemes) to process spoken and written language (Wagner & Torgesen, 1987). So deficit in this area automatically lead to problem in reading. The broad categories of phonological processes are as follow:

Types of Phonological Process

Syllable Structure Process	Substitution Process	Assimilation Process
Consonant deletion, cluster reduction, syllable reduction (Vowel addition, deletion,)	Stopping, gliding, fronting, backing, (vowel fronting, backing, lengthening, shortening)	Nasal Assimilation, velar assimilation, labial assimilation

Aim of the Study

This study intended to do an analysis of phonological processing found in the 5th grade dyslexic students. This study follows the linguistic analytical approach to find out the various phonological processes committed by the dyslexic student during the reading process.

Limitation of the Study

Since it is a micro level study it is limited with 5th grade students. The size of sample is restricted with 20 students due to the time restriction. According to the co-operation rendered by the school, 2 private schools were taken for the sample selection. Also this study restricted with phonological level analysis only.

Significance of the Study

Awareness about dyslexia its nature and characteristic is a needed one to all the parents and teachers. Early the identification will help for the early remediation. So the need of identification is considered to be an important part for planning remediation. The student of dyslexia will not have similar reading problem in general. Each child comes with different kinds and different levels of problem. So the linguistic analysis will help the exact problematic area of the each student. And thus will do a great help for planning the remedial strategy of dyslexic child.

Conceptual Framework

The present research is based on the conceptual framework of applied psycholinguistics, a field which focuses on the research of developmental linguistic patterns, which goes into minute investigation of cognitive patterns governing the words produced by children with dyslexia. It provides a sight on enduring underlying assumption in this research work that there may be deviations found in the typical developing phonological patterns among children with dyslexic. These patterns can be remediated by the psycholinguistics models of speech development like phonemic awareness, syllabication, and bottom-up and top-down processing models. Taking the above mentioned fact into consideration, this research work helps with its miniature investigation on phonological deviations found in dyslexic children.

Overview of Literature

Rack (1985) investigated memory coding in dyslexic readers and reading-age-matched controls, using cued recall. Firstly, he tested subjects with rhyme judgments about

pairs of words. Then, he used one member of each pair (the cue) to cue recall of the other member of the pair (the target). Their results supported the view that dyslexics had less easy access to a phonological code in memory, but they were able to compensate for that by increased use of a visual/orthographic code.

Hatcher, Hulme and Ellis (1994) conducted an intervention study using 7 year old children with poor reading ability. These were split into 3 groups with different training interventions: control, reading with phonology, reading alone and phonology alone. It was found that the reading with phonology group made the most progress regarding reading ability and the phonology alone group made the most progress in phonology tasks. This study provides evidence that tutoring in phonological skills can progress a child's reading ability. It therefore provides evidence for a link between phonological skills and learning to read.

Kate Nation and Margaret J. Snowling (1998) investigated language skills in children with specific reading comprehension difficulties compared with control children. The result is despite having adequate phonological decoding skills; poor comprehenders have problems reading words that are typically read with support from semantics. These findings are related to connectionist models of reading development in which phonological and semantic processes interact.

Ramus, Franck (2001) in his research work entitled "Outstanding questions about phonological processing in dyslexia" says that prospective and retrospective studies have consistently established that phonological processing abilities are closely related to reading and spelling acquisition.

Hennessey, et al. (2002) investigated the difference in phonological encoding between with dyslexia and normal readers. The findings are consistent with the hypothesis that dyslexia can arise from poorly specified output phonological representations.

Research Methodology

The study followed the analytical methodology in making a micro level examination of the various phonological process found in students with dyslexia. Convenient sampling method was followed for sample selection. It intended to do both qualitative and quantitative analysis. The size of samples taken for this research is 20 students from the 2 private schools residing in Chidambaram town. Tamil mother tongue students were taken as samples. Among the 20 students 15 were boys and 5 were girls. These children were studying 5th grade in the school. With the help of teachers the checklist "Identification of Learning Disability" was administered to the students who were taken as samples. Their IQ level ranges from average to above average. Their reading comprehension was checked with help of 5th grade comprehension book which was specially developed to identify the comprehension level. It developed for assessing both Tamil and English language reading comprehension

Data Collection

The sample selected with the help of teachers and the developed testing material was administered to the students in order to find out their level of reading comprehension. Both English and Tamil reading comprehension were administered to all the samples in the school atmosphere. Throughout the reading process of the sample was recorded with the help of

voice recorder for the further analysis. Apart from this, a personal interaction was made with the teacher and the parents in order to know their academic performance.

Analysis

The quantitative and qualitative types of analysis were applied to describe the test of phonological processing problems. Qualitative analysis was used to describe the phonological processing of children with dyslexia. The mean score of total number of errors found in various phonological processes was described quantitatively.

Quantitative Analysis

The total numbers of erred processes were calculated with the help of mean score. The calculated quantitative analysis was discussed detail in the conclusion.

Qualitative Analysis

The following are the types of phonological process found in the dyslexic students

Syllable Structure Process

Final Consonant Deletion: (English)

thin	for	think
wen	for	went
than	for	thank

Final Consonant Deletion: (Tamil)

makka	for	makkaL
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Cluster Reduction: (English)

ring	for	string
preside	for	president
sand	for	sandle

Cluster Reduction: (Tamil)

vaattu	for	vaal t tu
koTu	for	koN T Tu
muperum	for	mup p perum

Syllable Reduction: (English)

beuse	for	because
sam	for	sample
other	for	another

Syllable Reduction: (Tamil)

paNam	for	paya N Nam
acal	for	alacal
anj k am	for	ara n jkam

Substitution Process

Gliding: (English)

jet	for	get
yat	for	rat
yamp	for	lamp

Gliding: (Tamil)

paay	for	paar
payam	for	palam
ciyaku	for	ciraku

Fronting: (English)

told for hold
weat for week
said for sail

Backing: (English)

gun for gum
call for ball
guts for nuts

Stopping: (English)

mark for march
shock for shot
weak for wear

Metathesis: (English)

dog for god
gab for bag
was for saw
aminal for animal

Assimilation Process

Labial Assimilation: (English)

momogranate for pomogranate
bobble for wobble

Nasal Assimilation: (English)

Teen for team
nanner for manner

Vowel Processing

Epenthesis: (English)

sweety for sweet
party for part

Fronting: (Tamil)

taaTai for caaTai
taNNiir for kaNNiir
taram for karam

Backing: (Tamil)

paaku for pattu
kaalai for caalai
kaaRRu for naaRRu

Stopping: (Tamil)

taTam for kaTam
kaTai for taTai
pakuppu for paruppu

Metathesis: (Tamil)

ucarutal for uracutal
ratam for taram
kuritai for kutirai

Labial Assimilation: (Tamil)

manaai for panaai
mambaram for pamparam

Nasal Assimilation: (Tamil)

maram for karam
paNam for patam

Epenthesis: (Tamil)

ceya for cey
kaayiccal for kaayccal

story for store

Vowel Fronting: (English)

think for thank

thin for then

win for when

Vowel Backing: (English)

woot for wheat

sloop for sleep

hole for hill

Vowel Lengthening: (English)

beat for bit

feet for fit

sheep for ship

Vowel Shortening: (English)

live for leave

fit for feet

fill for feel

ariccanai for arccanai

Vowel Fronting: (Tamil)

teeL for tool

kativu for katavu

ceela for coozha

Vowel Backing: (Tamil)

coolam for ceelam

eli for oli

keñciyatu for koñciyatu

Vowel Lengthening: (Tamil)

paalam for palam

maalai for malai

aalai for alai

Vowel Shortening: (Tamil)

eNi for eeNi

pukkal for puukkal

utal for uutal

Conclusion

From the analysis of data we can conclude that the phonological processing found more in dyslexic. Children who were taken as a sample were differing in their level of phonological process. From the assessment of developed reading comprehension we come to know that the dyslexic students are 2 to 3 grade below in the level of reading comprehension.

The followings are findings on the basis of phonological processing analysis:

- Reading comprehension of the dyslexic students were below than 5th grade level
- Processing found more in English language when compared with Tamil language
- In English phonological processing found to be more in vowels whereas vowel processing found less in Tamil language
- In consonants assimilation Process found to be less when compared with syllable structure, and substitution process in both Tamil and English.
- Backing found to be less in consonants when compared with vowel in both Tamil and English
- Problem in gliding are more in English than Tamil

- Syllable reduction found more in Tamil when compared with other syllable structure process
- Cluster reduction found more in English when compared with other syllable structure process
- Vowel lengthening and shortening found to be more in English than Tamil language
- Each child is unique in their level of phonological processing
- Phonological processing found to be less in girls when compared with boys

This study suggest that IEP (Individualized Educational Plan) is needed for child with dyslexic in order to plan for their coping strategy. With help of this analysis the teachers can plan the remedial measures according to the exact need of the child.

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CODE-MIXING IN GUJARATI

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Abstract

This paper studies the phenomenon of bilingual code-mixing taking place in Gujarati Newspapers' advertisements. The study undertakes two major Gujarati Newspapers – Gujarat Samachar and Divya Bhaskar, both having wide coverage and circulation in Ahmedabad and Baroda cities of Gujarat state. The key motive for focusing on Newspapers' advertisements is to make a preliminary analytical study of code-mixing taking place between Gujarati language and English language. This paper explores the following questions along with introductory study of the morphological and syntactical aspects of bilingual code-mixing. The questions undertaken are: - Whether most of the published newspapers' advertisements have code-mixing or not? - Is code-mixing limited to specific domains in advertisements? - What kind of vocabulary/ terminology requires or undergoes code-mixing? - Whether the morphology and syntax of any/both languages gets affected in the process of code-mixing? Code-mixing in advertisements shows very fascinating phenomenon of bilingualism of two typologically different languages – Gujarati and English. And this paper allows us to understand the impact of code-mixing of Gujarati and English as found in Gujarati Newspaper Advertisements.

Keywords: *Bilingualism, Code-Mixing, Newspapers, Advertisements, Gujarati, English*

Introduction

This paper studies the phenomenon of bilingual code-mixing taking place in Gujarati Newspapers' advertisements. The study undertakes two major Gujarati Newspapers – Gujarat Samachar and Divya Bhaskar (henceforth put as GS and DB in this paper), both having wide coverage and circulation in Ahmedabad and Baroda cities of Gujarat state. The key motive for focusing on Newspapers' advertisements is to make an analytical study of code-mixing taking place between Gujarati language and English language. For exploring phenomenon of bilingualism in code-mixing in newspapers' advertisements in Gujarati and English languages product domains varies from cars, home decors, hair oils, edible oils, shampoos, jewellery, government, banks, bikes, mattresses, business apps, social media apps, channels, etc. advertisements. Preliminary observation and analysis is done from a sample data of 50 advertisements.

Code-Mixing

Bhatia and Ritchie (2016) looks at Language mixing (a cover term used for code-mixing and code-switching) has constituted a grass-roots phenomenon in India since the pre-Christian era; it is steady, inescapable and proven phenomenon. As Sridhar S.N. and Sridhar Kamal (1980) define, "Code-mixing refers to the transference of linguistic units (words, phrases, clauses, etc.) from one language into another within the same speech situation and within single sentences". Sridhar and Sridhar distinguish code-mixing from code-switching,

in two ways: (1) each instance of language alternation in code-mixing is not entailed with a transfer in the speech situation; and (2) the language alternations takes place intrasentential level.

Code-mixing is also different from borrowing in many ways, as given by Sridhar and Sridhar: (1) the mixed elements do not fill “lexical gaps” in the host language; (2) the mixed elements are often sequences longer than single words; (3) the mixed elements are not restricted to a more or less limited set accepted by the speech community of the host language – on the contrary, the entire second language system is at the disposal of the code-mixer; (4) the mixed elements are not necessarily assimilated into the host language by the regular phonological and morphological processes; and finally, (5) the two terms make totally different claims about the competence of the individual speaker: borrowing can occur in monolingual speech, while code-mixing is necessarily a product of bilingual competence (Pfaff, 1979). The terms, the host language refers to primary language of discourse and the guest language refers to the source language of the mixed elements.

Data Analysis

A. Types of vocabulary/terminology undergoing code-mixing

Braj Kachru sees code-mixing as a process that has entailment of shifting or transfer of “linguistic units from one code into another. (1983:194)” and he calls code-mixing as a “role dependent and functional dependent linguistic phenomenon (1977)”.

i. Technical Terminology

While analyzing different types of advertisements it is found that mostly technical terms require code-mixing. The technical terminology is generally transliterated though there are proper and well-known words in Gujarati language for its English counter-parts. The main idea behind code-mixing of such technical terminology this research understands is popularity of some particular words in that domain which increases appeal of the advertisements in the newspapers.

Example 1. Titan Eyeplus khaate lenses in-house banavvama aave che. (Titan Eyeplus lenses) DB

‘At Titan Eyeplus lenses are made in-house’.

Example 2. Vaahan ni body no colour and khoobio chhapaayeli tasveero karta alag hoi shake. Accessories kharch alag. (Mahindra)GS

‘Body colour and merits of vehicle can be different than the printed photos. Accessories expenditure extra’.

Example 3. Wall etle koi pan Vishay par ke koi vyakti dwara banaavva ma aavel videos nu collection. (First Wall –social media app advt.) DB

‘Wall means collection of videos made by any person or on any subject’.

Example 4. ‘Eco friendly’ Ganesh ni murti lavo, paryavaran bachavo. (Ahmedabad Municipal Corporation advt.) GS

‘Bring ‘Eco-friendly’ idol of Ganesh, save environment’.

ii. Adjectives

Another type of vocabulary which regularly found code-mixed is adjectives. Same as in the case of technical terminology, with adjectives too translation to Gujarati doesn't happen in most of the cases.

Example 5. ‘Eco friendly’ Ganesh ni murti lavo, paryavaran bachavo. (Ahmedabad Municipal Corporation advt.) GS

‘Bring ‘Eco-friendly’ idol of Ganesh, save environment’.

Eco-friendly which a technical term is used as an adjective for noun “Ganesh” in this sentence.

Example 6. Aavi gayu healthy singtel. Aapne nanpan thi jaanie chhiye ke singtel na swaad no koi javaab nathi, pan health na kaarne aapne singtel ne Bye-Bye kari didhu. Healthy haadka mate Fortune Groundnut Active. (Fortune Groundnut Edible Oil) GS

‘Here comes healthy groundnut oil. We know since childhood that there is no competition for taste of groundnut oil, but because of health we said bye-bye to groundnut oil. Fortune Groundnut Active for healthy bones’.

Example 7. Aa Janmashtmie, svayamne delightful drive bhet aapo. (Maruti Suzuki) DB

‘This Janmashtmi, gift yourself delightful drive’.

Example 8. Tamari bold baju vishva ne dekhado. (Hero Xtreme 200R bike) DB

‘Show your bold side to the world’.

Hence, the above examples show us how English adjectives terms are code-mixed in Gujarati sentences in advertisements.

iii. Nouns

Nouns out-number all the other categories i.e. adjectives, adverbs, verbs, technical terms in code-mixing among single words.

Example 9. Tamaro attitude pradarshit karo ane darek padkaar saame vijay medvo. (Hero xtreme 200R bike) DB

‘Exhibit your attitude and achieve success against every challenge’.

Example 10.. Tamari vyaktigat ane professional jaankari upraant tamara vartmaan business performance na snapshot, prastaavit site ni jaankario ane photos ni saathe 15 divas ni andar tamari arji ahin moklo. (Skoda) GS

‘Send your personal and professional information in addition to your present business performance’s snapshot, proposed site’s information and photos along with your application here within 15 days’.

Example 11. Aa Diwali par maatra Bharat j nahi, pan aakhu vishwa tamara products ni raah juve che. (Amazon.in) DB

‘This Diwali not just India, but entire world is waiting for your products’.

Example 12. Performance nu powerhouse. Advance DDiS technology saathe tamara drive ma power add karo. (DDiS Diesel Engine Maruti Suzuki) GS

‘Powerhouse of performance. Add power to your drive with Advance DDiS technology’.

Example 13. Test drive karo ane Volkswagen sport edition jitvani tak medvo. (Volkswagen) GS

‘Take test drive and get an opportunity to win Volkswagen sport edition’.

iv. Verbs and Adverbs

Verbs and adverbs are found to be least code-mixed in the advertisements in Gujarati newspapers.

Example 14. Be latone twist karo. Aagad ane paachhad thi layer karo. (Sunsilk Shampoo) DB

‘Twist two fringes. Make layer from front and back’.

Example 15. Tamari manpasand Hyundai Grand i10 car aaje j book karavo. Special kimat Rs. 4.34 lakh (Era(P)). Benefit Rs. 8000. (Hyundai Grand i10) GS

‘Book your favourite Hyundai Grand i10 car today itself. Special price Rs.4.34 lakh (Ers(P)). Benefit Rs. 8000’.

B. Code-mixing affecting Morphology and Syntax of Languages

i. Morphological Aspects of Code-mixing

It is observed that certain terms in Gujarati does undergo morphological changes, specifically when they are put in Plural forms by adding suffix, “s”, to a Gujarati word.

Example 16. Tamari vyaktigat ane professional jaankari upraant tamara vartmaan business performance na snapshot, prastaavit site ni jaankario ane photos ni saathe 15 divas ni andar tamari arji ahin moklo. (Skoda) GS

‘Send your personal and professional information in addition to your present business performance’s snapshot, proposed site’s information and photos along with your application here within 15 days’.

ii. Syntactic Aspect of Code-mixing in Gujarati Advertisements

Syntactically, it is observed that code-mixing can take place on any level of subject, object or verb in a sentence, depending upon the products’ advertisement. There is no fixed rule.

Although elements from practically every syntactic category (including purely grammatical morphemes such as determiners) occur in code-mixed sentences, it has been found that certain types of elements are more likely to be mixed than others. Thus, conjoined sentences, main clauses, subordinate clauses including relative clauses, major constituents such as noun phrases, verb phrases, and prepositional phrases are among the most frequently mixed elements. Grammatical items such as articles, quantifiers, auxiliaries, prepositions and clitics are least likely to be mixed by themselves.

Example 17. Wall etle koi pan Vishay par ke koi vyakti dwara banaavva ma aavel videos nu collection. (First Wall –social media app advt.) DB

‘Wall means collection of videos made by any person or on any subject’.

Example 18 .Performance nu powerhouse. Advance DDiS technology saathe tamara drive ma power add karo. (DDiS Diesel Engine Maruti Suzuki) GS

‘Powerhouse of performance. Add power to your drive with Advance DDiS technology’.

Thus, in the process of code-mixing in Gujarati newspapers advertisements, Syntax of any/both the languages is creatively explored.

Conclusion

The preliminary observations and exploratory findings that we arrive at by analyzing these code-mixed advertisements in this paper are:

Code-mixing does change terminology or vocabulary of languages involved. Here in various examples we found that words were at times partially modified or sometimes fully changed to suit the requirements. As per the observations it indicates that technical terminology is straight away transliterated while adjectives, nouns and verbs being code-mixed as per advertisements’ need. It is also found that verbs are least code-mixed while nouns and adjectives are mostly found liberally code-mixed.

Another observation is that code-mixing does have its impact on morphology of any/both languages. Though the impact on morphology is found to be very subtle but the elements of guest language (here English) are definitely modifying the host language (here Gujarati).

Code-mixing has its impact on syntax of the language too. In fact, syntactically, code-mixing is explored more creatively and widely and it is found to be very prominently visible in advertisements.

- Among single words, nouns are code-mixed the most followed by adjectives, adverbs and verbs.
- At sentence or phrasal level, structural compatibility of two languages determine the acceptability of code-mixed sentences.

Sample data shows that most of advertisements in the mentioned Gujarati newspapers have code-mixing in it. While studying these advertisements it was also noticed that code-mixing was not limited to particular domains and majority of the domains have code-mixing for their advertisements.

Challenges and Future Research

This research work can be continued by taking more data from some more Gujarati newspapers of other regions of Gujarat and even other places to study the differences in code-

mixing happening in advertisements at different geographical locations. It will help us study the socio-linguistic and psycholinguistic aspects within a language community which is bilingual and/or multilingual. Also through further studies we can understand changes taking place sociologically and linguistically across different geographical regions where speakers of the same language reside.

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NARRATIVE STYLE AND TECHNIQUES IN SALMAN RUSHDIE'S MIDNIGHT'S CHILDREN: A BRIEF STUDY

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Abstract

Midnight's Children (1981) is the Booker Prize-winning and most critically acclaimed novel written by Salman Rushdie. This novel made him a popular personality in the horizon of the literary world. This novel is the best example of narrative style and techniques that can be used in a novel. There is first-person narration by the protagonist Saleem Sinai. The device which is called Magic Realism, is also used in this novel by Rushdie. Rushdie uses Indian words like angrez, firangee, ekdum, etc which adds Indian taste to the narrative of Midnight's Children. The narrative style of this novel is identical to the stories of Panchtantra. There is a story that leads to another story. Rushdie has been using myth, history and socio-political reality in his novels and that is why he is a controversial novelist. In particular, Rushdie seems to be a master of narrative style and techniques in the genre of fiction.

Keywords: *Magic Realism, Panchtantra, Narrative Style, Myth, Socio-Political Reality*

Salman Rushdie's *Midnight's Children* (1981) is an expression of the author's own childhood experiences. This is the novel about Rushdie's affection for the city of Bombay (now Mumbai) in those days. This novel is known for its extraordinarily flexible and innovative use of the English language. This language is with a substantial mix of native Indian languages. It represents a departure from conventional Indian English writing.

The novel *Midnight's Children* focusses on the author's native India. It was praised as a major milestone in postcolonial literature. It won both the 1981 Booker Prize and the James Tait Black Memorial Prize for the same year. The book was later awarded the 'Booker of Bookers' Prize in 1993 as the best novel to be awarded the Booker Prize in its first 25 years. *Midnight's Children* is the only Indian novel on *Time Magazine's* list of the 100 best English-language novels since its founding in 1923. (Rushdie, Salman. April 1981)

Midnight's Children chronologically interweaves characters from India's cultural history with characters from Western culture. The devices that they denote – Indian culture, religion and storytelling, Western drama and cinema – are presented in Rushdie's text with postcolonial Indian history. This is presented in order to observe both the effect of these indigenous and non-indigenous cultures on the Indian mind and in the light of Indian independence.

Midnight's Children is the second novel by Rushdie. It is an epic that spans six decades and almost three generations of India's pre-and-postcolonial 20th-century history. It is an epic in the sense that it tries to describe, or contain, an India whose stories are too innumerable to be contained. Throughout the book, the narrator hints at stories developing out of other stories in a never-ending cycle. In the book, the narrator states:

I paradoxically took my first tentative steps towards that involvement with mighty events and public lives from which I would never again be free . . . never (that is) . . . until the widow (Indira Gandhi, late Prime Minister of India)... .There begins another story. (432)

Midnight's Children is a loose allegory for events in India both before and, mainly, after the independence and partition of India. Saleem Sinai the protagonist is a telepath with a nasal defect. He is born at the precise moment that India becomes independent. Saleem Sinai's life then matches the changing fortunes of the country after independence.

Midnight's Children is a novel that is at once confessional, polemical, experimental, and subjective; a clever combination of history, autobiography, political allegory and fantasy. The magical aura of fantasy is superimposed on a world of history and facts. Fantasy is brought forth with the birth of the pioneering Saleem Sinai and his imaginary *Midnight's Children's* Club (like the Marylebone Cricket Club). Their activities and their world are realized in the rarefied atmosphere of fantasy and reality. Rushdie uses the epic and mythic form. Rushdie's use of this form ironically becomes a 'strategy of liberation'. This also becomes a 'comic' one. *Midnight's Children* is a symbol of the history of modern India. This novel chronicles through the magical lives of 1,001 children born within the country's first hour of independence from Great Britain on 14 August 1947.

Midnight's Children is a first-person narrative. In it, Saleem Sinai writes his private history. It is intimately intertwined with the history of India. The novel is rightly classified as a *Bildungsroman*. As alongside the existing history of the nation, we have an account of the personal dilemma of the narrator-protagonist, Saleem Sinai.

The novel records the experiences of three generations of the Sinai family. In writing this novel, Rushdie's 'intention was to relate private lives to public events and to explore the limits of individuality in the country as big, as populous and as culturally variegated as India'. Rushdie exploits his Muslim Indian past to show the story of the birth of a new nation. He also traces the first few years of its history while analyzing the hybrid character of the postcolonial nation.

Rushdie, in his article "The Empire Writes Back with Vengeance", speaks about the decolonizing 'efforts of writers like Derek Walcott, Chinua Achebe and R.K. Narayan. He makes an earnest effort coupled with a sense of urgency in *Midnight's Children* towards this chosen end. He deploys the device of the irony cut-out for such purposes. His manipulative techniques are intended to facilitate better communication with some comic relief. Rushdie presses into active service the crafted linguistic exercise in his mock-serious autobiography.

The events in Rushdie's text parallel the magical nature of the narratives recounted in the *Arabian Nights*. Rushdie's novel is also an expression of the author's own childhood, his affection for the city of Bombay in those times, and the tumultuous variety of the Indian subcontinent. It is recognized for its remarkably flexible and innovative use of the English language, with a liberal mix of native Indian languages. It represents a departure from conventional Indian English writing. It is also a document of social realism. Uma Parameswaran, while extolling the virtues of the novel, doubts whether the interpretation of history in the text is reliable given their fictitious character. As Uma Parameswaran says:

That *Midnight's Children* is an excellent novel, that it gives us a variety of ideas and techniques, that it gives a fairly authentic history of contemporary India in the matter of facts, but that its interpretation of history is not always reliable. (1998: 32)

The story of *Midnight's Children* is narrated in the style of the *Panchatantra*. There is a story leading to another story. Saleem is a child prodigy. He has telepathic powers. Strangely, he uses it for nothing. He is totally a lost youth. He is exhausted to such an extent that he is never sorry for what he has told. He may die. But he never misses having the best of his narrative. *Midnight's Children* is about India and everything Indian. Bombay, Srinagar, Amritsar, Delhi are the places that are the basis of his narrative. This novel is the novelist's recollection of past memories. He gives a historical and geographical account of these places. He shows a realistic world from a social perspective.

Midnight's Children narrates the experiences of three generations of the Sinai family living in Srinagar, Amritsar and Agra and then in Bombay and finally in Karachi. Rushdie has the familial affection with the city of Mumbai, which participates in his autobiographical as well as political narration. In one of his interviews, he admits that every visit to Bombay for him is like 'homecoming'. Bombay has been focused due to its secularism; the place is so multiple that it is possible to be dogmatic about any one thing. He has tried to give, in brief, the historical sketch of Bombay. Rushdie introduces such a refreshingly new technique as fragmentation to stave off any possible fall out of his mock-serious methods. The novel has a gallery of characters. Saleem Sinai is constantly referred to as the nose in the book, from the prophecy made about him "knees and nose." Jamila Singer is Saleem's sister, named Jamila Sinai at birth, and nicknamed the Brass Monkey during her childhood. She goes on to become the most famous singer in all of what becomes Pakistan.

The protagonist of the novel Saleem Sinai with his cross-origin of English father and Indian mother resembles Indian Writing in English. This also makes room for several perceptions and responses. As in the novel, it is reiterated: And there are so many stories to tell, too many, such excess of intertwined lives, events, miracles, places, rumors, so dense a commingling of the improbable and the mundane! I have been a swallower of lives; and to know me, just the one of me, you will have to swallow the lot as well. (9)

According to Rushdie's theory of narrative, there can be no complete or perfect version of history. It is because facts are inevitably distorted, changed in the course of writing. Therefore, no narrative can presume to contain, or encapsulate, the whole of reality. The narrator waits out the end of his days in a pickle factory. This signifies that he has at least learned to face up to the imperfection of his own art. The acknowledgment of the imperfection of art is itself a refutation of all those Orientalist texts that seek to contain other peoples and cultures:

I reach the end of my long-winded autobiography; in words and pickles, I have immortalized my memories, although distortions are inevitable in both methods. They must live, I'm afraid, with the shadows of imperfection. (548) Rushdie makes an earnest attempt at chronicling the events with a postmodern urgency. The emergence of the political rationality in the context of post-independence India is of great significance in the novel *Midnight's Children*. Several textual strategies, metaphoric displacements, sub-texts and figurative strategies are employed by Rushdie in a perfectionist manner. The purpose is one of

redefining the nation and redrawing its cultural borders. Rushdie makes a massive attempt at achieving this objective through the articulation of differentials in language. To achieve this end, he uses myth in ‘fragmentations’. A critic John J. White says:

. . . fragmentation’ describes the situation, where a single pre-figuration is reflected across several modern figures. The distinguishing characteristic of the process is in the repeated use of a single motif, in various contexts, the comparison of more than one character from mythology. (1997: 194)

Rushdie’s *Midnight’s Children* obtains the epithet of ‘an enabling text’. It is a magnum opus of Rushdie. His protagonist Saleem Sinai’s ‘clock-ridden’, ‘crime-stained’, birth is ‘handcuffed’ to history on the midnight of the attainment of India’s Independence. All of the 1000 children become victims of circumstances. They all are assailed by a feeling of alienation. The novelist has a skill of ‘dexterously synchronizing’ the individual history with national history. He lends it a universal significance. The protagonist is the central consciousness. History is filled through his ‘inclusive consciousness’. There is a mode of ‘self-reflexiveness. The novelist uses the tool of the myth in ‘condensations’ and ‘fragmentations’. He weaves a complex web of ‘magic realism’ in all adroitness. It has become a part of his deliberate decolonizing intentions.

There is the narrative realism in which one can ‘contain’ a unified ‘reality.’ The foundations of religious authority are a central concern in the novel. As with Judaism and Protestant Christianity, Islam’s authority resides in scripture and rests on the belief that its words come directly from God [Allah]. Saleem Sinai seems to want to appropriate some of the Islamic tradition’s authority while at the same time questioning its legitimacy. Comparing himself to Muhammad, Saleem claims to have heard “a headful of gabbling tongues.”(185)

The technique of magical realism finds liberal expression throughout the novel. This is crucial to constructing a parallel to the country’s history. It has been compared to *One Hundred Years of Solitude* by Gabriel Garcia Marquez. The narrative framework of *Midnight’s Children* consists of a tale comprising his life-story which Saleem recounts orally to his wife-to-be Padma. There is a self-referential narrative as, within a single paragraph, Saleem refers to himself in the first person: “And I, wishing upon myself the curse of Nadir Khan. . .”, “I tell you,” Saleem cried, “it is true. . .”(243)

Here the reader is also alerted that Rushdie will be using the epic - a form with mythic, Homeric, and tragic connotations. This is as a parody of the form itself. After *Grimus*, Rushdie seems to have gone on to think about this issue of generic strategy in ever more radical, poststructuralist terms. He seems to have gone on to begin associating ‘liberation’ with the notion of ‘debunking’. In *Midnight’s Children*, Rushdie turns to the setting of his childhood, a pre-and-postcolonial India. In an interview with the *New York Times* correspondent M. Kaufman, Rushdie remarks: “It seemed to me that if you had to choose a form for that part of the world, the form you would choose would be the Comic Epic.”(Kaufman. 1983: 22)

The novel depicts in ample measure the post-independence political turmoil on post-modern lines. It is twice posted in as much as it settles upon the post-colonial situation with a postmodern gait. Rushdie incorporates myth into the structure of the novel taking history as its medium. He practices his literary art as a system of signs or semiotic exercises. The

significations are very natural. They do not give a wee bit impression of being imposed upon the incidents and characters. The novel is set to explode the myth of idealism. This is built around the nation during and after the independence movement used and abused by the rulers of the day. The mythical patterns appearing even in the form of chapter headings strengthen the fictional character of the novel. The mythical framework derives its form from the chequered patterns and lively metaphors that constitute its body.

The depiction of politics in literature, political figures and events, are aesthetic representations of facts in fiction. Politics is not always interlaced with the narration; sometimes it is symbolic and often allegorical. Rushdie filters world history, accounts and the postcolonial interpretations of colonial power-in all his works. The fictional life of the narrator is fused, intertwined and even sometimes entangled with his own ancestral history; autobiographical elements from the narrator are interwoven with the author's life.

There are political events are represented in this novel. We can say that Salman Rushdie is a major voice in modern Post-colonial literature. He has revolted against the bondages of the Islamic religion. He has socialized, politicized and mythologized the major factual events in his novels. These events are mainly represented in this novel *Midnight's Children*. Therefore, Salman Rushdie is a major Post-Colonialist novelist.

The novel also shows agitation against Rowlatt Bill, the Jallianwala Bagh massacre, the formation of the Indian National Army, the dropping of atom bombs on Japan, communal riots, the dawn of independence, the murder of Mahatma Gandhi, the Hindu Succession Act, the closing of the Suez Canal, Reorganisation of States, language riots, elections of 1957 and 1962, Chinese war, the Nanavati case, Hazarat Bal theft, Nehru's death, Indo-Pakistan war of 1965, the Bangladesh war and imposition and lifting of emergency.

There is a representative account of the elections of 1957. 'Boss' Patil, his rival, a fictional equivalent of S.K. Patil, is the Congress leader threatening the masses. There is commander Sabarmati, equivalent to Commander Nanavati of the Indian Navy which describes the infamous Nanavati Case. On allegorical pattern, Rushdie narrates descent of Dr. Aadam Aziz from the paradise of Kashmir to Amritsar in 1919. From Amritsar to Agra and from Agra to Delhi are the journeys of his maternal grandfather Dr. Aadam Aziz. With the allegorical progress of the story of that journey, we see the progress of the Indian freedom movement. Dr. Aadam Aziz goes through difficult situations in this period. He is associated with every event of India's history and social politics and reality. Through allegorical pattern, Rushdie has presented the social, cultural and political realism.

The historical reality is mirrored in *Midnight's Children* as the process of discerning meaning. This is not an absolute and objective but constructed, for as Saleem puts forward "the reality is a question of perspective," and thus multiple. (165) Saleem uses the cinema screen as a metaphor in the novel to draw attention to the illusory quality of what we perceive to be real:

Suppose yourself in a large cinema, sitting at first in the back row, and gradually moving up, row by row, until your nose is almost pressed against the screen. Gradually the stars' faces dissolve into dancing grain; tiny details assume grotesque proportions; the illusion dissolves – or rather, it becomes clear that the illusion itself is reality. (165-166)

Midnight's Children is a highly pioneering novel. It was the fore-runner of a new genre of writing from India, other Asian countries, and Africa. It combines the magic realism of Latin American novels with the political comment, satire, and dissertations on contemporary history in the context of decolonization.

What seems a situation of explosive potentiality is skillfully woven into the structure and texture of the novel artistically. The incident is linked to the mass annihilation of Hiroshima and Nagasaki during the 2nd World War on the 6th of August 1945. Amina, a divorcee daughter of Adam Aziz, marries Ahmed Sinai in June 1946. *The Midnight's Children* represents the nation's psyche. Salman Rushdie rightly comments:

Midnight's children can be made to represent many things according to your point of view, they can be seen at the last throw of everything antiquated and retrogressive in our myth ridden nation, whose defeat was entirely desirable in the context of a modernizing twentieth-century economy, or as the true hope of freedom, which is now forever extinguished, but what they must not become is the bizarre creation of a rambling, diseased mind. (240)

In *Midnight's Children*, the purpose of political and polemical is predominant. All the women in the novel serve the interests of the protagonist Saleem Sinai. They fall in the category of feminist critique. The economic self-sufficiency of the woman is one of the possible solutions for her liberation gains upper hand in the 'pickle' symbol. This implies the chutnification of history and colonial culture.

Thus, Rushdie can pronounce the historical-political event of Partition, the socio-cultural milieu of the Indian Muslim, and the idiosyncrasies of the postcolonial. Through this mode, not only is the political and historical past focused on, but also the rich, ethnic, religious, cultural mix that is India. As the narrator notes in *Midnight's Children*, 'If I seem a little bizarre, remember the wild profusion of my inheritance... perhaps, if one wishes to remain an individual in the midst of teeming multitudes, one must make oneself grotesque'. (126)

As a political reality, the birth of the protagonist Saleem Sinai heralds the very birth of Independent India with a partition of Pakistan on the anvil. The two become separate entities. In the case of Pakistan, it is a day earlier, as against the midnight of 14th. It is a midnight show on the 13th of August in 1947. The same night the wife of Wee Willie Winkee begins her labor pains. Soon she delivers her odd child. India declares Independence exactly in the middle of the night.

But despite the attractiveness of the mythic mode, the myth itself is ultimately no solution and can never replace history. Therefore it, too, must be defused, debunked. Thus, Saleem first receives knowledge of his magical powers while hidden in, of all places, a washing chest! On the one hand, it is, of course, appropriate that Saleem should receive an inkling of his magical powers in a place that symbolizes for him a mythic retreat from reality and history:

. . . a place which civilization has put outside itself, beyond the pale; this makes it the finest of hiding-places. In the washing-chest, I was safe from all pressures concealed from the demands of parents and history. (184)

The 'mythic' retreat itself should be a washing chest. The reader is made confirmed in this skepticism when the narrator says: "It is entirely without a sense of shame (that I reiterate) my unbelievable claim: after a curious accident in a washing-chest, I became a sort of radio." (197) Rushdie is also intent on showing how the ideals of a secular, egalitarian India- expressed in the movement for independence- are shattered by subsequent political developments and how the dream becomes a nightmare by the 1970s. *Midnight's Children*, in other words, is a satire on Indian politics and politicians, on corruption, despotism, war-mongering, and zealotry that Rushdie perceives everywhere in contemporary India. It is also a novel of India's growing up from its special, gifted infancy to its very ordinary, drained adulthood.

Midnight's children are the hope of the nation. They await Saleem's calling a 'midnight parliament.' The only thing inhibiting Saleem from embracing his political destiny arises from his fear of the murdering street-tough Shiva, whom he knows to be the rightful inheritor of all his privileges. And so, because of Saleem's fear and guilt, the gifts of midnight's children are never pooled. When they do finally meet, it is during Mrs. Gandhi's 'Emergency'. Because of the threat they post to the Only True Succession, the 581 surviving midnight's children are sterilized and then treated to an even deadlier procedure: they are splenectomized – drained of hope.

The tragic consequence of the accident i. e. Aziz's loss of faith, is expressed in mythic and surreal terms. He is a symbol of the colonizer and of his ominous 'Tick-lock'. Tick-lock is the real father of the narrator Saleem. Saleem is conceived in an unholy alliance between colonizer and colonized. He is born on the night of India's independence. He can only live out the most schizophrenic of existence. He has been literally and figuratively disfigured by the awful ravages of history. As he says:

I was not a beautiful baby. Baby snaps to reveal that my large moon-face was too large; too perfectly round . . . Fair skin curved across my features - but birthmarks disfigured it; dark stains spread down my western hairline, a dark patch colored my eastern ear. (144) Another feature of his novels is the use of Indian words in his novels. There are so many words are been used by the author which are Hindi or Urdu which are in oriental flavor. Such words include 'angrez', 'firangi', 'garam masala', 'baba', 'badmash', 'sarpanch', 'paan', 'khichari' 'gur' etc. The use of these words adds an Indian flavor to the narrative of the novel.

The disfiguring birthmarks on Saleem's face are a symbol of his politically fragmented heritage. As the turbulent history of post-independence, post-partition India unfolds. So the visage and psyche of Saleem Sinai become more and more battered and disfigured. Saleem witnesses the language riots of Bombay in 1956. In West Pakistan, he sees the awful effects of the two Indo-Pakistan wars of 1965 and 1971 on the psyches of the local population. The latter war proves devastating. Here Saleem consciously secedes from history by developing amnesia. He parallels the secession of East from West Pakistan, which occurred as a result of this war.

Rushdie has a knack of combining cognitive facts of life with the normative abstractions of history in his own mock-serious style. He has a technique of implication. With this, he makes the past, present and future to a bunch off at once into simultaneity of

impression. The said technique lends both incisiveness and epic dimensionality to his 'oeuvre'. He is a proud partner of the postmodernist writers. In the novel, Rushdie makes the public and private interests merge into each other presenting a curiously hybrid picture. In Hannah Arendt's view, the society or the nation in the modern world is "that curiously hybrid realm where private interests assume public significance. The realms flow unceasingly and uncertainly into each other, like waves in the never-ending stream of life process."(33)

Saleem's hope for some kind of reconciliation with his midnight twin, Shiva is completely shattered. Shiva was his simultaneous birthmate. Shiva has grown up with bitterness and hatred for Saleem. There are several significant aspects of Rushdie's handling of history and social reality. Through satire, he shows that some of history's violent events have their source in trivial accidents as with the language demonstrations or the theft of the Prophet's Hair. At an overt level, Rushdie spoofs the traditional form of history. He takes liberties with dates, undermining Chronometric exactitude. It is one of the cornerstones of traditional historical writing. Saleem changes the date of Gandhi's death and of the 1957-election. But he does not retract when he realizes his error for "although I have racked my brains, my memory refuses, stubbornly, to alter the sequence of events."(222) Memory reorders events.

There are various issues and themes reflected in this novel. Some of the themes are related to social reality, historical reality, political reality, fictional reality, mythical reality, cultural reality. Rushdie has countryfied the themes and issues in this novel at the global level.

Conclusion

The novelist updates his narrative techniques and style to concretize the combination of myth and history. The text is accessible to the new historicist concept and conviction of 'over determining' nature of the literary texts. These texts are relatively autonomous. Its cultural spaces, its social and political resonances, its metaphysical deliberations, all contribute to the realization of this end. The concentration is on the study of a myth-history matrix in the light of the observations. The concentration is also on the social concern, social milieu, the socio-political and cultural mixture of history and myth in the novel.

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A TAMIL MORPHO-SYNTACTIC ANALYSIS OF STORY TELLING BY PERSONS WITH MENTAL RETARDATION

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Abstract

Morpho-syntactic is a term in linguistics used to refer to grammatical categories or properties for whose definition the criteria of morphology and syntax both apply, as in describing the characteristics of words. (Crystal - 1980:234) Tamil is a morphologically rich agglutinative language, in which words are inflected with various grammatical functions. The language has no watertight compartment between morphology and syntax: the concept of subject is not so distinct and different word classes are formed by affixation of the respective markers. This study intended to do a Tamil Morpho-syntactic analysis of story re-telling by the persons with mental retardation. The study followed the analytical methodology in making a micro level examination of the various morpho-syntactic features which found to be lack and deviant in the persons with mental retardation. Convenient sampling method was followed for sample selection. It intended to do both qualitative and quantitative analysis. The size of samples taken for this research is 10 students from the 2 private special schools residing in Coimbatore. The data was collected by making the persons to retell the story that was told by the researcher. Tamil mother tongue persons were taken as samples. Their IQ level ranges from 55 to 75. This paper ends with the conclusions of the findings that has been interpreted from the analysis.

Keywords: *Tamil Morpho-syntactic, Mental Retardation, PNG, Case Marker*

Introduction

Mental retardation is not a disease. It is a neurodevelopmental disorder. It is significantly below average overall intellectual functioning and insufficient in adaptive behavior. It is reflected arithmetically as an intelligence Quotient (IQ) of approximately 70 or below. Adaptive skills are essential for everyone life. They may walk and talk much later than the general people. Some cases of mild mental retardation are not determined before the child enters pre-school. One who has a neurobiological disorder or ill health such as encephalitis or meningitis can swiftly show signs of cognitive impairment and adaptive difficulties. They frequently show delays in language development, as language and cognitive development are closely linked. Predicting language performance in general based on mental age alone would complicate the picture as the differences are not uniform in the way in which ID children lagged behind matched normal subjects. The study noted that ID subjects produced very few spontaneous utterances showed difficulty in accessing and recalling information and availability of stored information.

Classification of Mental Retardation

Educable mentally retardation	IQ level ranges from 50 to 75
Trainable mental retardation	IQ level ranges from 35 to 55
Severe mental retardation	IQ level ranges from 20 to 40
Profound mental retardation	IQ level ranges from 20 to 25

Tamil Morphology

Every language in the world, whether it is written, spoken or signed contains morphology in both the production of language, as well as its understanding (Wicentowski, 2002 as stated in Booij, G. E. 2007). Morphology plays two central roles in language. In its first role, as derivational morphology, it allows existing words to be used as bases for forming new words with different meanings and different functionalities. In other words, derivation is the formation of new words or inflatable stems from other words. They typically occur by the addition of one or more affixes. The derived word is often of a different word class from the original. It may thus take the inflectional affixes of the new word class. In its second role, as inflectional morphology it deals various morpho-syntactic categories of the language person, number, gender, tense, aspect and modal categories in verbs. These morpho-syntactic features, required in varying degrees by different languages which do not change part of speech of the word and do not change the underlying meaning of the word. In other words, inflection is variation in the form of a word, typically by means of an affix, that expresses a grammatical contrast, which is characteristic of the stem's word class in some given grammatical context.

Aim of the Study

This study intended to do a Tamil Morpho- syntactic analysis of story re-telling by the persons with mental retardation. The analysis includes identifying the deviated pattern of Tamil Morpho-syntactic features found during the story re-telling process by the persons with mental retardation.

Limitation of the Study

Since it is a micro level study, it is limited with persons with mild level of retardation. The size of sample is restricted with 10 students due to the time restriction. According to the co-operation rendered by the special school, 2 schools were taken for the sample selection. Also this study restricted with Morpho-syntactic level analysis only.

Significance of the Study

Remedial measures for language will render a greater help for improvising the communication of people with mental retardation. Early the identification will help for the early remediation. So the need of identification is considered to be an important part for planning remediation. And it will also help to identify the exact problematic area of the people.

Overview of Literature

The Type and Frequency of Morphosyntax Errors in Children's Narratives

Jennifer Lynn Lockhart May 2004: This study subsample is 478 children who originally participated in a larger study was examined for type and frequency of morphological noun and verb errors in oral and written narratives in 2nd and 4th grade. Each child represented one of four groups: Typical Language, Specific Language Impairment, Nonspecific Language Impairment, or Low Nonverbal IQ. Three MANOVA's and post-hoc comparisons were used to test three predictions: (1) children will have more difficulty with verb than noun morphology; (2) children will make more errors in the written than the spoken narrative; and (3) children whose language impairments persist will produce more morphological errors than children whose language problems appear to resolve. Analyses supported the first two predictions but not the third. Results are discussed in relation to levels of morphological mastery, language development, and processing demands. Clinical implications of the study are presented.

Morphosyntactic Analysis of Mro Language

Md. Mostafa Rashel ,2009: In this article, used many examples to build up a concept about the relationship between Mro morphology and syntax, especially the different case markers to find out the relationship among them. During the research goal was to provide a description of the constituent order; grammatical categories like tense; comparative marker $-\lambda\alpha'\epsilon$ (then), $-\lambda\epsilon\pi\lambda\epsilon\pi\lambda\alpha'\epsilon$ (most); pronominal system (determiners used with first and second person but 3 IIIperson is independent); demonstratives, adverbs, clause combination like conditional markers, reasons, time, motion; structures of question like y/n question, informal, exclamatory; case markers like noun, pronoun (relative), numeral relation to conjunction, suffix, clause/sentence level; grammatical relation (GR) as well as text analysis of Mro language.

Morphosyntactic Development of Bangla-Speaking Preschool Children

Asifa sultana 2016: This study explains the morphosyntactic development, specifically verb morphology, of typically-developing Bangla-speaking children between the ages of two and four. Three verb forms were studied: the Present Simple, the Present Progressive and the Past Progressive. The study was motivated by the observations that reliable language-specific developmental information is not available in Bangla and that properties of these verb forms render them suitable for exploring how language typology contributes to the learnability of verb morphology in emerging child language. Children's performance on these forms was assessed through form-specific language elicitation tasks and spontaneous language samples. Three stages of development of verb morphology were identified by consideration of accuracy of production and error types.

Research Methodology

The study followed the analytical methodology in making a micro level examination of the various Morpho-syntactic features which found to be lack and deviant in the persons with mental retardation. Convenient sampling method was followed for sample selection. It intended to do qualitative analysis. The size of samples taken for this research is 10 students

from the 2 private special schools residing in Coimbatore. The data was collected by making the persons to retell the story that was told by the researcher. Tamil mother tongue persons were taken as samples. Their IQ level ranges from 55 to 75.

Data Collection

The samples are those who come under mild level of mental retardation. They are selected as samples with the help of teacher. The story re-telling activity was given to the persons in order to find out Morpho-syntactic deviance. Six simple story charts were used for the data collection. The individuals were asked to retell the story that was once told by the researcher.

Analysis: The qualitative type of analysis was applied to describe the test of morpho-syntactic deviance.

Actual Story	Story re-telling	Deviation
ku:ṭaiyil toppiyai po:ṭṭa:r	ku:ṭai toppi po:ṭṭuccu	il –Locative case marker ai – Accusative case marker
ka:kka:vai nari pa:ṭṭu pa:ṭa colliyatu	ka:kka: nari pa:ṭṭu pa:ṭu colluccu	ai – Accusative case marker
erumpu ṭaṅṅi:ril viḷuntatu	erumpu ṭaṅṅi viḷuntuccu	il- Locative case marker
ka:ka:kku ṭaṅṅi:r ta:kam eṭuttatu	ka:kka: ṭaṅṅi ta:kko eṭuttuccu	kku- Dative case marker
kuraṅkukaḷ marattin me:l iruntana	koraṅku anka iruṅtuccu	me:l – Genitive post position case marker in- Genitive case marker

Table. 1. Case marker: Plural marker

Actual Story	Story re-telling	Deviation
ma:ṭukaḷ	ma:ṭu	kaḷ
kuraṅkukaḷ	koraṅku	kaḷ
toppikaḷ	toppi	kaḷ

Table. 2. Plural marker: Preposition and Conjunction

Actual Story	Story re-telling	Deviation
ṭaṅṅi i:r me:le: vantatina:l ṭaṅṅi irai kuṭittatu	ṭaṅṅi vantuccu ṭaṅṅi kuṭiccuccu	me:le:
ka:kka: marattin me:l ninrukoṅṭiruntatu	ka:kka: maram ninnuṭṭu iruntuccu	me:le:
muyalum a:maiym naṅparkaḷ	muyal a:ma friendu	um

Table 3 Preposition and Conjunction: Human- Non-human

Actual Story	Story re-telling	Deviation
ku:taiyil toppiyai po:ṭṭa:r	ku:tai toppi po:ṭṭaccu	a:r – ccu
ve:ṭṭaikka:raṅ pura:vai kuṛivaita:r	ve:ṭṭaka:re pura: kuṛivaccu	a:r – ccu

Table 4 Human – Non-human: Fillers :- vantu appuram

	Story Re-telling
Story -01	ka:kka: vantu vaṭa nari vantu tiṅka colluccu
Story-02	appuram kuruvi vantu ve:ṭṭakka:ra vantu
Story-03	muyal vantu a:ma vantu ippaṭi iruntuccu
Story-04	atukku apparu pullu ca:pṭuṭuccu apparu vantu

Table-5: Fillers

Actual Story

oru-1st u:ril-2nd oru-3rd viya:pa:ri-4th irunta:r-5th. avar-6th toppi-7th viya:pa:ram-8th ceitukoṅṭirunta:r-9th. matiya-10th ve:laiyil-11th viya:pa:rattirku-12th kaḷaiṭṭu-13th erpaṭṭatu-14th. atana:l-15th avar-16th oru-17th marattin-18th aṭiyil-19th o:yveṭṭa:r-20th. appoḷutu- 21st anta-22nd marattin-23rd me:l -24th a:ru-25th kuraṅgukaḷ-26th iruntana.-27th anta-28th kuraṅgukaḷ- 29th viya:pa:riyin-30th ku:ṭaiyil-31st irukkinra-32nd toppikaḷai-33th eṭuttu-34th talaiyil-35th po:ṭṭukoṅṭana-36th. viya:pa:ri-37th tu:ṅki-38th eḷuntavuṭan-39th ku:ṭaiyil-40th pa:rttaḷutu-41st-ku:ṭaiyil-42nd toppikaḷ-43rd illai-44th. pinpu-45th viya:pa:ri-46th marattin -47th me:l-48th pa:rkkum-49th poḷutu-50th kuraṅkukaḷ -51st talaiyil-52th toppikaḷ-53rd iruntana-54th viya:pa:ri- 55th eppaṭiya:vatu-56th toppikaḷai-57th kuraṅkukaḷiṭam-58th iruntu-59th va:ṅka -60th ve:ṅṭum-61st enru-62nd yo:citta:r.-63rd. viya:pa:rikku-64th oru-65th yo:canai-66th to:nriyatu-67th. nammuṭaiya- 68th talaiyil-69th irukkum-70th toppiyai-71st eṭuttu-72nd ku:ṭaiyil-73rd po:ṭala:m-74th enru-75th ate:po:la-76th ceita:r-77th. itaiṭṭa:rtta-78th kuraṅkukaḷ-79th ella:-80th toppikaḷaiyum-81st ku:ṭaiyil- 82ndpo:ṭṭana-83rd viya:pa:ri-84th makilcciya:na:r-85th. pinpu-86th ku:ṭaiyil-87th eṭuttukoṅṭu-88th viya:pa:rattirku-89th cenra:r.-90th.

1. Num 2.Noun+Locative case marker 3.num 4. Noun 5.root verb+past tense +IIIsg 6.pronoun 7. Noun 8. Noun 9. Root verb+pre.sen+IIIsg 10.Noun 11.Noun+ Dative Case Marker 12. Verb 13. verb+Past Tense 14. Conjunction 15. Pronoun 16.Noun 17.Num 18. Preposition 19.Preposition 20.root verb+past tense +IIIsg 21. Adverb 22. Adjective 23. Noun 24. Preposition 25.Num 26. Noun +plural 27.root verb+past tense 28. Adjective 29. Noun+ Plural 30. Noun 31. Noun+ Locative Case marker 32.verb 33. Noun + plural 34. Root verb + past tense 35. Noun + Locative Case Marker 36. Root verb+ past tense+ conjunction 37. Noun 38.verb 39.root verb+ past tense 40. Noun+ Accusative case marker 41. Root verb +past tense + Adverb 42.noun + locative case marker 43.Noun+plural 44. Determiner 45.

Adverb 46.Noun 47. Noun 48.preposition 49. Verb 50.Adverb 51.Noun + Plural 52.Noun+ Locative Case Marker 53.Noun+ Plural 54.Adjective +Genitive case marker 55. Noun 56.Adverb 57.Noun+ Accusative case Marker 58.Noun+ Locative post position 59.preposition 60. Verb 61.verb 62.Adverb 63. Root verb +past tense+ IIIsg 64. Noun +Dative case Marker 65.Num 66.verb 67. Adverb 68.Pronoun 69.Noun + Locative Case Marker 70. Verb 71. Noun+ Accusative Case marker 72.Root verb +Past tense 73.Noun+ Locative 74.verb 75.conjunction 76.Conjunction 77.Root Verb + Past tense +IIIsg 78.pronoun+ verb+ past tense 79.Noun + Plural 80. Pronoun 81.Noun + Plural +conjunction 82.Noun + Locative Case Marker 83. Root Verb + past tense + plural 84.Noun 85.adjective + past tense+ IIIsg 86.Conjunction 87.Noun+ Accusative case maker 88.Root verb+Past Tense+ Conjunction 89.Noun + Dative Case Marker 90.Root verb +Past tense + IIIsg

Story Re-Telling

viya:pa:ri -1st -toppi 2nd - viya:pa:ri 3rd -korañku 4th - iruntuccu 5th - tu:ñkiñuccu 6th - korañ ku-7th -toppi 8th -eñtuttuccu, 9th - apparam 10th -elutappo: 11th -toppi 12th - keñaiccuruccu-13th appuram - 14th ella:m- 15th po:ññauñane: -16th - po:yiruccu 17th - viya:pa:ri 18th -po:ya:ccu 19th

1.Noun 2.Noun 3. Noun 4. Noun 5. Verb +past tense 6. Root Verb+past tense 7.Noun 8. Noun 9.Root verb +past tense 10.preposition 11.Root verb + past tense 12.noun 13.Root verb + past tense 14.preposition 15. Pronoun 16.Root verb + past tense 17.root verb + past tense 18.Noun 19.Root verb+ past tense.

Conclusion

- They find difficult to initiate the story re-telling process.
- They struggled to combine the words in to an order to form a sentence.
- They rush up to complete the story as soon as possible.
- During the story re-telling the coherence and concept of the story find to be deviant.
- The deviation found in Case marker, plural marker, preposition and conjunction.
- The grammatical categories found to be very less in story re-telling process.
- The formation of the sentence found to be poor and meaningless.
- Deviation in the sentence formation made the story incoherent.
- Fillers found to be more throughout the story re-telling process. It shows that they are poor in the sentence formation skills.

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DISCOURSE ANALYSIS OF TAMIL IN THE CONTEXT OF INTERACTION BETWEEN DOCTOR AND PATIENT

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Abstract

This paper throws light on the nuances of doctor -patient discourse occurring in Tamil language. It studies the discourse samples elicited from various occasions wherein, interactions took place between doctors and patients. It analyzes the discourse pattern of Tamil occurred between doctor and patient on three aspects viz., Field of discourse, tenor of discourse and mode of discourse. It identifies various elements of discourse in the aspect of field of discourse and also unearths tenor of discourse in terms of social roles, status personal attitude and intentions, decides explaining the mode of discourse. Thus, this discourse's field comes under the medical domain, where doctor and patients are interlocutors. The language is Tamil and the mode of communication is oracy. It employs stereotype of expressions in which more interactive and statements are found to exist. These apart both code-mixing and code- switching techniques are followed by both doctors and patient. Patients speak more and doctors adopt the strategy of patient listening to the patient and react.

Keywords: *Medical Discourse, Interlocutor, Field, Tenor, Mode, Oracy*

Introduction

Discourse is concerned with the use of language in stretches longer than the sentence for example, conversation or narratives. Discourse is a sequence of connected sentences or propositions or utterances which manifest a homogeneous content and a compatible set of communicative acts. It is sometimes pointed out that a sequence of connected written sentences is 'text' and a sequence of spoken sentence is 'discourse'. Separate methods and technical procedures are employed for the analysis of the organization of texts and discourses. Discourse and text are, however, used synonymously in the present paper without maintaining any distinction.

Discourse takes shape in the form of poetry, novel, drama, prose and other literary, scientific, commercial, legal, medical writing, etc. Each of these discourse varieties conforms to different structural pattern and generally discourses consist of a topic, theme, etc. which are represented through both written and spoken forms of a language.

Discourse Analysis

In the study of language, some of the most interesting questions arise in connection with the way language is 'used', rather than what its components are. We are, in effect, asking how the language users interpret what other language users intend to convey. When we carry this investigation further and ask how is that we, as language users, make sense of what we read and listen the texts understand what writers and speakers mean despite what they say, recognize connected as opposed to jumbled or incoherent discourse and successfully take part in that complex activity called conversation study about this is known as discourse analysis.

Discourse analysis is mainly concerned with the macro structural organization of discourses. Depending upon the interest, discourse and text are analyzed with a view to find out the structural organization of sentences, paragraphs, etc. Content or semantic organization, organization of speech stylistic organization, etc. of the texts or discourses, cohesion, coherence, discourse function, context, socio cultural information, style, etc., are some of the factors identified and discussed while performing discourse analysis.

Discourse analysis is to show how one utterance follows another in a rational, rule governed manner - understanding of it will help to coherent discourse. Discourse analysis, therefore, offers the possibility of defining the communicative function of utterances within a frame work which is based on the concepts of syntagmatic and paradigmatic patterning. Discourse analysis is also concerned with the 'speech act' and insists that it represents a level distinct from the sentence and it is neither identifiable with any single portion of other levels of grammar, nor with segments of any particular size defined in terms of other levels of grammar. The discourse analysis also shows how the functional categories are realized by formal items - that is the relationship between, 'request' or 'question' and the grammatical options available to the inter locutors

Aspects of Speech Situation

There are three Aspects speech situation in any speech act or speech event or in any communication they are;

1. Field of discourse,
2. Tenor of discourse and
3. Mode of discourse

These aspects have been studied through this paper taking corpus from the discourse takes place between doctor and patients. This speech situation something unique where in most of the patients use stereotype of language and doctor either. This paper tries to understand what types of discourse features are being employed by the interlocutors while they use Tamil language.

Field of Discourse

Generally, discourse encompasses two situational factors. The first is setting in which the discourse takes place. It is the hospital setting where the discourse takes place. The second factor is the topic, or succession of topics, that the doctor and patients are talking about. The first topic is an enquiry of the doctor to the patient about the health condition and the topic moves to the other aspects of health and duration of the infection and eventually the doctor moves to the juncture of prescription of the medicine.

<i>Dr.</i>	<i>: uṭampukku enna?</i>	<i>General enquiry</i>
	<i>'What is the problem with your health?'</i>	
<i>Pat</i>	<i>: caḷi, ka:ccal irukku</i>	<i>response</i>
	<i>'Got cold and Feaver'</i>	
<i>Dr.</i>	<i>: irummal iruka? vera</i>	<i>enquiry about the</i>

earlier treatment

eṭa:ccum maruṅtu

ca:puṭtu irukki:ṅkala:?

'Do you have cough?

Have you been taking any

other medicines?

Pat : aṭella:m onnumilleṅke response

'I don't take any other medicines'

Dr. : eṭtane na:la: irukku? duration of disease

'Since and how long have

you been suffering?'

Pat : reṅdu, mu:nu na:la: irukka: response

'Last, two three days'

Dr : Caḷi, mu:kkadaippu irukka: Enquiry about further troubles

ilupu ja:sṭiya: irukka:?

'Do you have cold, nose

blocking, high palpitations?

Pat : Caḷi ṭa:n aṭikama: irukku response

'Only cold attack is more'

Dr : tanni maruṅtu, ma:ṭṭirai prescription

eḷuṭi irukke:n na:la:nnaikku vaṅṭuruṅka

'I have prescribed syrup and

tablets, come and consult me

a day after tomorrow'

Pat : cari response

'yes'

Tenor of Discourse

The tenor of the discourse is the basis for the actual interaction of the speakers, their social roles, statuses, personal attitudes and intentions. Tenor is important for the study of conversation because it affects the way in which speakers take turns, make claims to be heard, accede, challenge and so on. Another aspect of tenor is sincerity or politeness.

Doctors Addressing Old Lady Patients

ennama, eppaṭi irukki:ṅke?
 'Hello how are you?'
periyamma:, ippaṭi ukka:ruṅka
 'Old lady please be seated here'
uṭampukku parava:illaiṅkala: pa:ṭṭi
 'Are you alright, grandmother?'

In this discourse, though doctor is in the upper rung of sound ladder, respecting the age, they address the old age patient, with sympathy and empathy employing, honorific from through this the doctor's attitude could be understood. But in other cases the doctor when he encounters young lady as patient addresses in the following way.

Addressing Young Ladies

ennamma: toṅtaravu
 'What is your problem'
enna cappiṭṭe?
 'What did you eat?'

Here such attention callers as 'enna amma', and 'enna' are used for addressing young ladies. Here doctor uses his seal states.

Referring to Children

kuḷaṅtaikku enna:ccu?
 'What happened to the child'

Here, through the patter is a child, his or her attendant is addressed using a term. Generally, doctor many directly address a child patient if she or he is somewhat nature, but when patient child is infant, his or her attendant will be asked for detail about the health issue.

Addressing Old Men

periyavare: nalla: mu:ccu: ilṭṭu: viṭuṅka
 'hellow elderly man! exhale after breathing in strongly'
ella: na:rmala: iruku
 'everything is normal'
ta:ṭṭa: ippaṭi paṭuṅka
 'elderly man! lie down here'

As in the case of old lady patient, the doctor linguistically treats the patient with all respect.

Patients Addressing Doctors

The patients use different words to address doctors depending upon their own social background. The patients commonly use the term 'ca:mi' 'sir' 'ṭa:kṭarayya' 'doctor sir' while the literates use the term 'ṭa:kutar' only for addressing doctor.

cariṅka ca:mi
'yes sir'
ta:kṭarayya mu:ṭaram
ratta kalara: po:yiṭṭu irukkuṅke
'doctor sir, my urine is of blood colour'

However it is understood that doctor adopts visions addressing technique keeping his social status, attitudes etc and according to the social background of the patient and personal acquaintance with the patient.

Doctors Initiating an Inquiry

Here one can see doctor initiates the discourse in different ways.

enna a:ccu?
'What happened?'
enna uṭampukku?
'What is the trouble with your body?'
enna tonṭaravu?
'What is wrong with your body?'
enna pannuṭu?
'What is the problem with your body?'

In the examples cited below, one can see how doctors elicit seek chronological background, analyse the symptoms with alternative symptoms, enquire the causes or changes in health, detect through verbal and non verbal act (checking up) and enquire the different form of symptoms. One can also see the way doctors detect the area of pain, give explanation about medicine and duration of medicine to be taken. Similarly, patients replying, negating, and answering through verbal and non-verbal acts can also be observed through the discourse stated below. Here the attitude of doctor-patient is confidence.

- Dr* : *'enna tonṭaravu? vayasu enna:ccu?*
'What is the trouble? Now old are you?'
- Pat* : *muppattu aṅcu,*
I am 35 years old. I do not feel hungry?
- Dr* : *evvalavu na:la: irukku?*
'Since how long do you have this ailment?'
- Pat* : *onnarai varucama:*
'For the past one and a half year'
- Dr* : *paci kartillaiyaa allatu ca:ppiṭṭa vayiru rompana ma:tiri irukka?*
'Is it you don't feel hungry or you feel your stomach filled always?'
- Pat* : *paciye: irukkaratillai.*
'I never' feel hungry'
- Dr* : *vayiru vali eṭa:cci irukka? uṭampu eta:cci kuraiṅciṭṭu varuṭa:.*
'Do you feel stomach pain? Are you becoming lean?'
- Pat* : *atella: onnumillinke*
'No, no, not like that?'

- Dr : *mo:san ettane taṭavai oru na:laikku pokuṭuṅka?*
'How many times you go to toilet in a day?'
- Pat : *oru na:laikku oru ne:ram po:kuṭuṅka*
'I go to the toilet once in a day'
- Dr : *aṭu rompa keṭṭiya:vaci, na:rmala:?*
'You find it normal or difficult?'
- pat : *na:rmala:ṭa:n*
'It is normal only'
- Dr : *paṭuttukaṅka*
'You please lie down''
- Pat : *(patient lies on the bed)*
- Dr : *eṅka:vaṭu valiyirunṭa: colluṅke:?*
'if you feel pain please tell me'
- Pat : *um. ha.. attella: onnum illaiṅka*
'no, I do not feel pain any where'
- Dr : *cari va:ṅka*
alright, you get up
- Pat : *alcar eṭa:ccum irukkuma:ṅka?*
'could it be due to ulcer?'
- Dr : *attella:mille*
'no, it is not so'
- Pat : *na:ṭṭu maruṅtu mo:can lu:ca: po:ka ca:ppuṭtu iruṅte:n*
'I took country laxatives to ease stools'
- Dr : *attella: paḷakkappatuttiraatinka atuillaame apurom moocan pookaatu*
ṭanni maruṅtu onnu eluṭi koṭukkire: ka:lele oru ṭi:spu:n cayaṅka:le: oru ṭi:spu:n ca:ppuṭuṅka. aṭe: ma:ṭiri ka:psiyul eluṭire:n. aṭai oru na:l ca:pṭṭa: uṭane: ke:kka:ṭu. ṭoṭarcciya: na:laṅu na:l ca:ppiṭanum. ve:re maruṅtu ca:puṭṭa: uṭane: caria:yiṭum. a:na: aṅṭa maruttella: po:ka muṭiya:ṭu. a:na: na:n koṭukkiraṭu niṭa:nama: cuyamma: cariya:kiṭum. iṭai ella: ca:piṭṭu paṭtu na:la kaliccu va:rika.

Do not become accustomed to that habit. Later you will find that without it you won't go to stools. I have prescribed syrup. Take a tea spoon of the syrup in the mornings and evenings. I have prescribed a few capsules also. It will not cure you in a single day. Take the medicines for four to five days. Other medicines may cure you instantly. But they will not cure you permanently whereas this one will give you a permanent and natural relief.

- Pat : *cariṅka*
'Yes sir'

The above descants also says a fact that doctor sometimes speak less and while giving instructions, they elaborately speak. This is the typical pattern of doctor patient discourse. Since listening to the words of the patient itself sometimes psychologically heal the ailment, many doctors adopt the strategies of patient listening to the patient “But when doctor give instructions, they would not tight listed doctors”

Code Switching

Code switching is the practice of using two languages simultaneously. Code switching can take place in lexical, syntactical levels and so on. In doctor-patient interaction, the code switching based on literacy and social background of the patients the examples are given below, one can also see choice of words in lexical level.

<i>ṭaṇṇi maruṇṭu</i>	<i>‘syrup’</i>
<i>muttaram</i>	<i>‘urine’</i>
<i>ma:ttirai</i>	<i>‘medicine / capsule’</i>
<i>ka:ccal</i>	<i>‘fever’</i>

Syntactic Level Code Switching

Here is a part of conversation of Patient.

- Dr* : *caṭana: ṭirupina: giddinas irukka?*
‘Do you feel giddiness when you turn suddenly?’
- Pat* : *a:ma:nka*
‘Yes Sir’
- Dr* : *Ille nek pain, neck stiffness,*
aṭa:vaṭu kaḷuttu culukka:nama:ṭiri eṭavaṭu irukka:?
‘Do you feel neck pain or stiffness?’
- Pat* : *attella: onnum illiṅka*
‘No, I don’t have any of these complaints’
- Dr* : *B.P. ella: normalaa: irukku*
Giddiness comes due to the compression of blood vessels going to the head. Daily morning slow exercise pannina: muscles relax
a:kum.
‘If you do slow exercise, your muscles may be relaxed’.

Being a bilingual, in some cases and as patients are in most cases bilinguals, Doctors, knowingly or unknowingly employ the strategy of code switching and / or code mixing between Tamil and English. Doctors avail code mixing technique when patients are educated and the doctors also go for code switching when the patients are highly educated. Doctors decide the selection of either strategies based on their observations over the linguistic talents of the patient they encounter.

Mode of Discourse

The mode of discourse is the medium used as a channel of communication. Here the medium used is the spoken Tamil language and some extent of code switching to English is found. So two languages are involved in this discourse pattern.

- Dr. : *Rani, How are you? u:rukkuppo:niñkala:?*
'Rani! How are you? Did you go to your native place?'
- Pat : *u:rukkupo:kalañka*
'No Sir, I did not go'

Conclusion

The paper explains discourse analysis in general and in the context of Tamil language taking sample from both formal and informal contexts where the doctor and patient interaction take place. In doctor - patient interaction patient take more 'turn taking' and speak more and at the end of the interaction doctors speak more. In many cases doctors employ 'interrogatives' more and patient employ 'statements' more. Finally, doctors give more expectations, many a time stereo- type of interrogatives and statements are found to appear in doctor -patient discourse

Doctors address the patients based on the social background and of the them. The doctors speak less and adopt the strategy of patient listening to the patient' and they express respect and attitude toward the patient choosing right type of addressing terms.

Being bilinguals, doctors, use code -switching and code mixing strategies based on the linguistic background of the patient. Since the terms referring to medicines, are in English, both doctor and patients ought to use English words inevitably.

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MODIFIERS IN MODERN TAMIL

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Abstract

As far as Modern Tamil is concerned, the elements of a sentence are Subject and Predicate. These two major elements are expanded by various sub-elements. The sub elements are used to modify and qualify the major elements. The sub-elements are otherwise called as modifiers. Modifiers are the words which qualify the noun. They can be divided into two groups, namely quantifiers and non-quantifiers. Both quantifiers and non-quantifiers are sub grouped into two ways i.e. definite and indefinite quantifiers and non quantifiers. Thus, the paper deals with the explanation of modifier and subdivision of it and attempts to study about the elements of the modifier which attribute the noun in a sentence. The aims of this paper are to explain the elements which come under the heading of modifier and, also to classify and identify the occurrence of the elements of modifier in modern Tamil sentences.

Keywords: Tamil, Modifiers, Modern, Grammar

Introduction

Among the Dravidian Languages Tamil has its own literatures and grammars going back to 2500 years. Tamil belongs to south Dravidian subgroup of languages spoken in southern India and northeastern Sri Lanka from prehistoric times. The earliest records are cave inscriptions from 3rd Century B.C. It is first recorded in a Lithic inscription in a form of Brahmi script which dated to 254 B.C. It is therefore one of the India's two classical languages, alongside the more widely known Indo-Aryan language Sanskrit. However Tamil is the only one of the two with a palpable continuity between its classical and modern forms.

The earliest extant literary text is the grammar *Tolkappiyam* which describes the grammar and poetics of Tamil. Records of Tamil reveal three distinct historical stages namely old Tamil (3rd century B.C to 7th Century AD) middle Tamil (7th century AD to 16th century AD) and modern Tamil (16th to the present). In all its forms, modern Tamil consists of many geographic dialects, with the major distinction drawn between Sri Lankan Tamil and the Continental dialects of India. Tamil also exhibits marked diglossia with a high and low variety called centamil 'Pure Tamil' and koTuntamil 'harsh Tamil' respectively.

Scholars believe that Tamil to be closer to the ancestor language known as Proto-Dravidian. But despite the historical records and associated reconstruction there is little agreement about the origins of the language, or its speakers. One tradition speaks of migration from lands to the south, now submerged; other view suggest a movement from Asia, via, the north-west, perhaps around 4000 B.C. A relationship has been proposed with both the Uralic and the Altaic language families but the hypothesis is controversial. There is, however a strong support for the view that Tamil language or Dravidian language was once spoken in the north of India, and was gradually displaced by the arrival of the Indo-European invaders.

Aim of this Paper

Objectives of the research are to identify, classify and provide the structure of quantifiers in Modern Tamil.

Methodology

The present paper considers sentences from standard written Tamil. Sentences have been selected from books of modern writings like novels, weekly

Noun Phrase

The constructions into which nouns most commonly enter and of which they are the HEAD word are generally called noun phrases (NP) or 'nominal groups'. The structure of a noun phrase consists minimally of the noun (or noun substitute, such as a PRONOUN): the constructions preceding and following the noun are often described under the headings of PREMODIFICATION and POST MODIFICATION respectively. For example, the following Tamil noun phrases illustrate, both the types.

- | | |
|-------------------------|------------|
| a) <i>iranṭu kaṅkaḷ</i> | 'two eyes' |
| b) <i>kaṅkaḷ iranṭu</i> | 'eyes two' |

An NP may be built up of a noun, pronoun or demonstrative pronoun, which forms the head of the construction.

- | | |
|--------------------------------|------------------|
| <i>va:ṇi irukkira:!</i> | 'Vani is there' |
| <i>avaḷ ippolutu po:kala:m</i> | 'She may go now' |
| <i>ivaikaḷ pommaikaḷ a:kum</i> | 'these are toys' |

The following word categories and clauses can occur before the head noun in Tamil:

- i) Determiner
- ii) Adjective
- iii) Relative Participle clause
- iv) Noun Complement clause

i) Determiner + Noun

- | | |
|----------------------|----------------|
| <i>inta ma:ṇavan</i> | 'This student' |
| <i>anta ma:ṇavan</i> | 'That student' |

ii) Determiner + Adjective + Noun

- | | |
|----------------------------|---------------------|
| <i>inta nalla ma:ṇavan</i> | 'This good student' |
| <i>anta nalla ma:ṇavan</i> | 'That good student' |

iii) Relative clause + ;[Determiner + Adjective + Noun]

- | | |
|--|--------------------------------------|
| <i>avaḷ varainta oru aḷakiya o:viyam</i> | 'A beautiful picture which she drew' |
|--|--------------------------------------|

vi) **Noun complement clause + [Determiner + Adjective + Noun]**

avaḷ pe:ciya anta vi:ra vacanam 'That courageous dialogue spoken by her'

Determiners

Determiner is a word class whose member function as adjuncts in a noun phrase. Any of the following word categories can be grouped as determiner.

1. Demonstratives such as *inta* 'this', *anta* 'that', etc.

inta vi:tu 'This house'

anta manitar 'That man'

2. The indefinite *oru* 'a'

oru peṭṭi 'A box'

3. Possessives such as *avalutaiya* 'her', *avanutaiya* 'his', etc.

avanutaiya pai 'His bag'

Quantifiers

Quantifiers can be grouped into two sub classes based on whether they denote definiteness or not. Thus we have the distinction: definite quantifier as indefinite quantifiers.

Quantify such as, *ku:tatal* 'more', *niraiya* 'more' *konjam* 'some' etc. *irantu*, *aintu*

ku:tatalampaḷam 'More salary'

Definite Quantifiers

The numeral modifiers such as *oru* 'one' two *irantu* etc, belong to the sub class of definite quantifiers. The numerals except *oru* 'one' which modify a noun are basically nouns. They are called cardinals.

iranṭu ciṟuvarkaḷ 'Two boys'

The plurality initiated by the numeral is reflected in the head noun by the plural marker *kaḷ*

oru is the adjectival form of the quantifier *onru* 'one' and so only *oru* occurs as a modifier and not *onru*

oru ciṟumi 'One girl'

Similarly cardinal numerals too have separate adjectival form

Nominal	Adjectival
<i>iranṭu</i>	<i>iru</i>
<i>mu:nru</i>	<i>mu</i>
<i>na:nku</i>	<i>na:l</i>
<i>aiṅtu</i>	<i>ai</i>

<i>a:ru</i>	<i>a:ru</i>
<i>e:lu</i>	<i>eļu</i>
<i>eṭṭu</i>	<i>en</i>
<i>onpatu</i>	<i>onpatu</i>
<i>pattu</i>	<i>pati, patin</i>

The building of numeral phrases from numerals too follows certain rules which are a matter for morphology.

oruko:ṭiye: mu:nru latcattu aru-patti-na:la:yiratti iru nu:rru patineṭṭu

'One crore three lakhs sixty four thousand two hundred and eighteen'.

Reduplication of Numeral Quantifiers

The numerals when reduplicated express the repeated quantity of the attributed in terms of the number they imply.

ovvoru puttakama:ka paṭitta:n 'He read the books one by one'

Sometimes the repetition may express plurality of the numeral quantity thus expressing innumerable number.

a:yiram a:yiram vi:rarkaḷ 'Thousands of soldiers'

To indicate the definiteness in the numeral quantity, the numeral adjective can reduplicate as follows.

ore: oru u:ril 'Only in one village'

Numeral Quantifiers less than one

ka:l 'one fourth' *arai* 'half', *mukka:l* 'three fourth' are the numerals used to express fraction. They can co-occur with nouns such as *pakuti* and *paṅku* which all mean 'part'

ka:l pakuti 'Quarter part'

arai ma:ttirai 'Half tablet'

Quantifiers of Measure

The nouns denoting measures well function as quantifiers of measure. They are always attributed by numerals.

pattu kilo: nalla arici 'good rice of 'ten kilo'

Quantifiers of measure also can be preceded by genitive phrase.

vi:ṭṭin aintu aṭi uyara cuvar 'Five feet wall of the house'

Indefinite Quantifiers

The words such as *cila* 'something' *koñcam* 'few things' *pala* 'many things; *niraiya* 'full' and *anaittu* 'all' are indefinite quantifiers.

cila

cila attributes a plural noun by expressing the less in quantity of the noun attributed.

cila ma:ṇavarkaḷ 'A few students'

when preceded by indefinite determiner *oru*, *cila* will function as a diminutive.

oru cila vi:ṭkaḷ 'A few houses'

pala

pala attributes a plural noun expressing the plenty in quantity of the noun it attributes.

pala ma:ṇavarkaḷ 'Many students'

koñcam

koñcam attributes a plural noun or mass noun expressing less in quantity of the noun it attributes

koñcam taṇṇi:r 'A small water'

niraiya

niraiya attributes a mass noun or a plural noun expressing more in quantity of the noun it attributes

niraiya a:ṭkaḷ 'Many persons'

anaittu / ella:

anaittu / ella: comes before a plural noun or mass noun to express the inclusive quantity of the noun it attributes, it requires that the head noun is marked for clitic *um* obligatory

anaittu ma:ṇavarkaḷum 'All students'

ella: ma:ṇavarkaḷum 'All students'

Non-Quantifiers

The adjuncts of noun phrase which do not denote quantity are referred here as non-quantifiers. They can be distinguished into two: definite non-quantifiers and indefinite non-quantifiers.

Definite Non-Quantifiers

The words such as *anta* 'That' and *inta* 'This' and ordinals and the genitive phrases are used to identify a noun from a group of nouns and so can be referred as definite non-quantifiers.

<i>anta nalla peṇ</i>	'That good woman'
<i>iraṇṭa:vatu vi:ṭu</i>	'Secondhouse'
<i>ra:manuṭaiya vaṇṭi</i>	'Raman's bike'
<i>ra:manuṭaiya iraṇṭu vaṇṭikal</i>	'Raman's two bikes'.
<i>ra:manuṭaiya iraṇṭa:vatu vaṇṭi</i>	'Raman's second bike'

Indefinite Non-Quantifiers

The words - such as *oru* 'This', *oworu* 'Each', *evano:* 'Somebody' (male person), *evalo:* 'Somebody' (female person), *ya:ro:* 'Somebody', *e:to:* 'Something', *ennavo:* 'Something (incident)', do not help us to identify an entity from a group of entities and so they are referred to as indefinite non-quantifiers.

<i>oru cila vi:ṭukaḷ</i>	'A few house'
<i>ovvoru ma:ṇavan</i>	'Each student'
<i>kaṇṇanutaia ovvoru vi:ṭum</i>	'Each one of kannan's house'

evano:, evalo:, ya:ro:, etuvo:, ennavo:

These are basically interrogative words suffixed with disjunctive clitic *o:*. (*evan* 'who he' + *o:* > *evano:*, *eval* 'who she' + *o:* > *evalo:*, *etu* 'which' *o:* > *etuvo:*, *enna* 'what' + *o:* > *ennavo:*). They are indefinite non-quantifiers. The distribution of these words before noun is listed below.

<i>evan-o: oru-van</i>	'Some male person'
<i>eval-o: oru-tti</i>	'Some female person'
<i>etu-vo: onru</i>	'Something'
<i>enna-vo: onru</i>	'Something'
<i>ya:ro: oruvar</i>	'Somebody'
<i>ya:ro cilar</i>	'A few persons'
<i>e:to: cila</i>	'A few things'

evana:vatu, *evala:vatu* and *ennava:vatu* can occur before singular noun.

<i>evana:vatu oru ma:ṇavan</i>	'Some male student'
<i>evala:vatu oru ma:ṇavi</i>	'Some female student'
<i>e:ta:vatu oru puttakam</i>	'Any one some book'

Conclusion

As one finds in modern Tamil, as follows.

1. The Quantifiers and non- quantifiers can be independently.
2. They take major role in attributing NP in Modern Tamil.
3. They may precede or follow the other elements of Tamil NP.
4. They may also precede the head word In Tamil NP.

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TEACHING WRITING SKILLS TO CHILDREN WITH HEARING IMPAIRMENT

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Abstract

Writing skill is a specific ability that helps the writers to put their thoughts into words in a meaningful form and to interact with the message mentally. Children with hearing impairment have a problem accessing spoken language, so their progress in written language development would also have an impact. The past studies have shown that students who are with hearing impairment used to have intricacies with written language. So this study attempts to suggest some specific methods as a module to teach writing skills in Tamil to children with Hearing Impairment. The module has methods to develop vocabulary, few morphosyntactic features of Tamil. The module has been implemented and proved its efficacy.

Keywords: *Hearing Impairment, writing skills, morphosyntactic features.*

Introduction

The ever-changing and increasing demands of society on individuals have impacted the educational world and its expectations on children. Due to increasing educational expectations, fostering early literacy skills are being more important now than ever. In particular, when a person is efficient in communicating using written language, then he has achieved the fundamental skill for success in literacy. Writing skills are specific abilities that help the writers to put their thoughts into words in a meaningful form and to interact with the message mentally. According to Dorn, Soffos (2001), "The act of writing is a cognitive process that involves comprehension of ideas, expressive language, and mechanical skills." Writing skills help the learner to achieve independence, comprehensibility, fluency, and creativity in writing. If learners have mastered these skills, they will be able to write so that not only *they* can read what they have written, but other speakers of that language can read and understand it. A good writer carefully selects words, plans the storyline, develops strong characters, and revises and edits his or her work.

Writing has its beginnings in the early stages of life and is not a skill that develops in the primary school years. Gunning (2008) says, "Writing evolves from prespeech gestures that children build via the language they hear and afterward use, as well as from developing realization that the spoken word is not the only way to represent reality" (p. 465). With Gunning's idea of writing development from the language children hear and use, the children who have deficient access to a language would consequently have problems in the development of written language.

Children with hearing impairment have a difference in accessing the sound, that is due to many different reasons. If accessing the sound is in some way disabled, then accessing spoken language also will be affected to a certain extent. If access to spoken language is slow down, then the progress of written language development would also have an impact. The past studies have shown that students who are with hearing impairment used to have

intricacies with written language, and due to that their writing skills develop at a slower pace than their hearing peers. Anita, Kreimeyer, & Reed (2005) account that students who are deaf or hard of hearing score within the low-average range when tested on contextual gathering, contextual language use, and story construction.

Aim of the Study

Children with hearing impairment in Tamilnadu follow the same syllabus of typically developing children in school for their studies. They follow one language formula, i.e., they learn only through their mother tongue (Tamil). They have an exemption in learning English. Their written presentation of subject matter what they study in the classroom through Tamil is reprinted in answer sheets. However, when these children are asked to write something creatively on their own, regarding their school, family etc., their written language is too weak. Most children with hearing loss never learn to write more than very basic sentences and they have a tough time adding tenses to verbs, case markers to nouns, using connectors, etc. Learning a language is not just reproducing the learned text; it's to express one's ideas and thoughts. So this paper attempts to suggest some methods to teach writing skills in Tamil to children with Hearing Impairment.

Writing Skills of Children

Students with normal hearing can learn to write by pulling from their already learned spoken-language base, as both communication systems operate from the same set of rules. As soon as the association between spoken and written language becomes clear to the child, both forms of the language build and expand upon each other (Owens, 1996). Children apply their prior knowledge of the phonetic base of the language to receiving (reading) and expressing (writing) the language because all writing systems are based upon the spoken language code (Perfetti & Sandak, 2000). Thus, with some exceptions, most children with normal hearing and no disabilities can benefit from formal instruction in the use of the written form of the language.

Writing Skills of Children with Hearing Impairment

The study began with the research of written language in children who are having a hearing impairment To frame the methodology for teaching writing skills. The study gathered that visual-based teaching of writing skills would be a useful method for teaching writing to students with hearing impairment by analyzing the teacher comments and writing samples from the students throughout the writing program. According to the findings, the deviations in syntactic factors in the writing skills are given below.

Syntactic factors seen

- | | | | | | | |
|---|---|------|-------|------|--------|-------|
| ➤ | அறன் | vaa | inru | keek | paricu | ṭaa. |
| | Brother | come | today | cake | gift | give. |
| ➤ | inru <i>piranṭaṅṅaalukku</i> paricu ṭara அறன் varukiraan. | | | | | |

Errors found:

- Absence of **case marker** - *ukku*
- Absence of **tense marker** - *kir*
- Absence of **Infinitive marker** – *a*

- Absence of **PNG marker** - aan
- **Sentence structure** – NP VP interchange

After compiling and organizing the research, the study was able to develop and plan the appropriate procedures for developing basic writing skills.

Methodology for Teaching Writing Skills

1. Vocabulary Development

Vocabulary knowledge is a significant predictor of reading comprehension in both hearing and Deaf learners. However, learners who are Deaf often have significantly limited vocabulary knowledge compared to their hearing peers, learn new vocabulary at a slower rate, and have difficulty developing vocabulary acquisition processes (Paul, 2003; Wauters, Marschuark, Sapere, & Convertino, 2008).

a) *Sight words/basic words (Nouns and Verbs)*

i. *Nouns*

The words the children use in the day to day life has to be listed in different domain sand *are taught with appropriate pictures.*

For example: dress materials, body parts, shapes, domestic animals, wild animals, birds, insects, transport, kinship terms, colours, fruits, vegetables, food items, cereals, tiffen items etc.,

ii. *Verbs*

Action words are taught with appropriate pictures. For example;



ooŋu 'run'



ŋuŋku 'sleep'



caapiŋu 'eat'



e.ŋuŋu 'write'

b) *Synonyms and Antonyms*

Several word forms that are related to one designatum, or meaning are called synonyms. The words are taught with meaning and context. The related words are also taught with spelling. The opposite words/antonyms are taught with spelling.



oliperukkijai koŋŋu **urakka** / **cattamaaka** peecinaan

'He spoke loudly using loudspeaker'



ilamai 'young' X

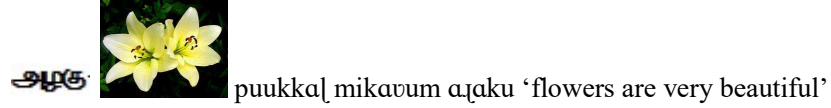
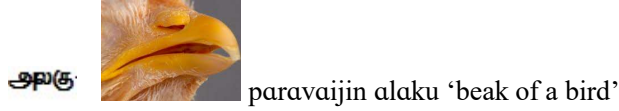


mutumai 'old'

c) **Homophones**

Two or more words that are identical in the form of pronunciation, with totally unrelated meanings are called Homophones.

Homophones are taught regarding the context with the help of pictures.



d) **Homonyms**

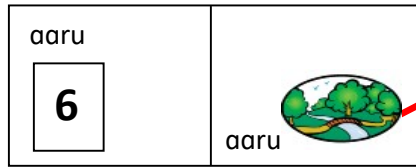
The single word having different meanings that are not similar or not related is called Homonym. This is also taught with reference to context with the help of pictures.

aaru- murukanukku mukam aaru.

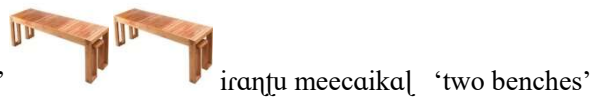
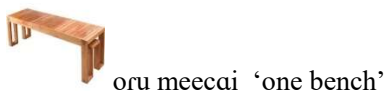
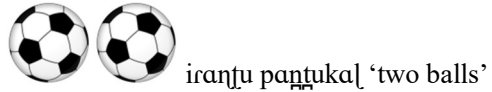
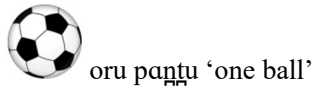
aaru- iṅṅa aarrin pejar enna?

'Six- Murugan has six faces'

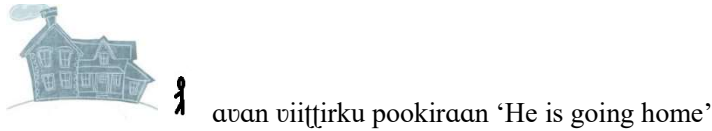
River – What is the name of this river?'



2. Usage of **plural marker**



3. Usage of **case marker**





avan viittiliruntu varukiraan 'He is coming from home'

4. **Subject – Verb Agreement** (usage of PNG marker)



avan eɽuɽukiraan 'He writes'



avaɽ eɽuɽukiraal 'She writes'

5. **Shifting the tense marker**



avan paɽam **varaivaan**
'He will draw a picture'



avan paɽam **varaikiraan**
'He draws a picture'



avan paɽam **varaiɽaan**
'He drew the picture'

6. **Usage of Conjunctions**



ɽaajum puunaijum coopaavil amarɽirukkinrana
'Dog and the Cat are sitting in the sofa'

7. **Usage of Adjectives and adverbs**



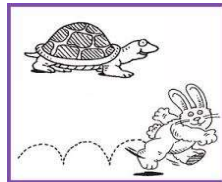
perija paɽam
'big fruit'

cirija paɽam
'small fruit'



neTTaiyana maram
'High tree'

kuTTaiyaana maram
'short tree'



aamai **meɽuvaaka** ɽaɽakkum
'Tortoise will walk slowly'

mujal **veekamaa** ooɽum
'Rabbit runs fast'

8. **Sentence structure – NP VP**

S

ɽaan

I

avan

He

O

kaɽaikku

to forest

aɽakaana peenaa{(v)ai}

beautiful pen

V

cenreen

went

vaanɽinaan

bought

Concluding Remarks

The write ability is a creative, intuitive skill that involves many rudiments. For children with some disabilities, acquiring this skill is hard and complicated. Writing skill is the highest level in communication and is a critical skill to develop and foster. The above methods of developing writing skills include many elements of writing, and it supports and encourages the learner in a non-threatening way by allowing the children with hearing impairment to develop writing skills. This writing skill development plan worked with children who are hearing impaired. Being teachers of Children with hearing impairment it is essential to use multiple techniques and strategies according to the differing needs of students. Direct instruction is necessary for teaching writing skills that include syntax, vocabulary, content, and conventions. The efficiency of the above said methodology should be tested with many children with hearing impairment.

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THE ROLE OF LANGUAGE AND CULTURE IN BUILDING RAPPORT IN CENTRAL INDIA IN COMPARISON TO CENTRAL ASIAN SITUATION

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Abstract

This research study aims at exploring what roles different activities practiced in cultural as well as linguistic exchanges can play in a multilingual setting and what future trends in cultural exchanges are possible. In the field of linguistics as well as culture studies, Central India which comprises of Odisha, Madhya Pradesh and Chhattisgarh is treated as a mini/micro linguistic area (Reddy, 2016) and as a sub-linguistic area or convergence corridor (Mohanty, 2008 and 2011). In the area more than 70 tribal communities co-exist side by side belonging to four major language families of Indian sub-continent viz. Indo-Aryan, Dravidian, Tibeto-Burman and Munda language families. Each community is entitled to speak different tongue which separates their identity from the other group of communities in the area. Since many languages are prevalent in the area, they have to build the rapport with the other linguistic communities through the link languages. In the present study tries to highlight, how the rapport is build, what is the motivation to build the rapport, what are the places to build the rapport and what are linguistic results that took place while building the rapport and after are discussed. The study also tries to see whether similar situation is bound to happen in Central Asia which is also a micro linguistic area where many languages are spoken side by side belonging to different language families.

Keywords: *Convergence Corridor, Micro Linguistics Area, Cultural Exchange*

Introduction

Fusion of many groups' viz. Aryans and non-Aryans started in Indian sub-continent since 4000 BC. According to Reddy (2013:1) this fusion started in terms of rituals, marriages, culture and language. This is why India has become a pluri-cultural, multilingual, and polysynthetic society with a variety and diversity as the very fabric of its ethos. In the history of this ancient land, language has been a bi-directional force which is used for binding the identity. Along with the language as a bi-directional force, it also worked as a link language in many places of India where languages belong to different family of languages that are genetically different.

Linguistic Situation of Central India

Odisha which is major part of Central India is regarded as the area with highest linguistic density among all Indian states. Odia (IA) being the state official language enjoys the dominant position. However, Odisha is the cradle to several other languages belonging to various families. It also unfortunately houses a great number of minor and endangered languages. For instance, the Austro Asiatic languages spoken by the tribal populations namely Santali, So:ra:, Juang, Gorum, Kharia (very few speakers in Odisha), Ho, Mundari

are endangered. Further, the Dravidian languages spoken in Odisha like Pengo, Gondi, Polari Gadaba, Kisan, Konda, Koya, Parji, Kui, Kuvi and Kurukh are all endangered. Almost all the above mentioned languages above Santali lack their own scripts for writing and are poorly documented. They have no writing systems, but only oral traditions. A major portion of the tribal habitat is in hills and forests which force them seclusion from literary and technological advancements. The tribal villages are generally located in areas away from the plains close to rivers. Almost all the languages mentioned above are declared endangered by UNESCO also. The linguistic diversity is a unique feature, which showcase the strength, identity and back bone of India especially the Central India which deserves to be preserved.

A unique characteristic feature of Central India especially Odisha, Madhya Pradesh and Chhattisgarh is a heterogeneous region in accommodating languages of three different genetic families, viz. Dravidian, Indo-Aryan (Indo-European) and Munda (Astro-Asiatic). Among these languages, some of them are major and some of them are indigenous or tribal languages. For centuries the speakers of these languages have been living together exchanging mutually certain cultural and linguistic traits among themselves. According to the report of the Council of Analytical Tribal Studies (COATS) situated in Koraput district of Odisha, there are 62 indigenous tribal communities present who were divided into two groups' namely primitive tribal groups (PTGs) latter designated as particularly vulnerable tribal groups (PVTGs) and non-primitive tribal groups (NPTGs). The regional major languages like Hindi, Odia and Telugu are in constant interaction with these indigenous minor languages in the area imprinting their linguistic and cultural impact on the latter group of languages. These languages and their linguistic communities are backward on several grounds viz. economic, education, social up-lift-ment and political consciousness.

Tribal Culture of Central India

Central India is the conglomeration of many tribal groups belonging to four major families of the country viz. Dravidian, Indo-Aryan, Astro-Asiatic and Tibeto-Burman languages. One can find as many as 62 of the tribal groups in the state especially in southern Central India. Whenever we discuss about the heritage of India, we tend to refer to the literary and philosophical texts written in the antique languages viz. Sanskrit, Prakrits and Tamil etc., but the heritage of the spoken literature of the minor languages has been undermined and ridiculed for several centuries in India. These minor undermined languages are the repositories of vast indigenous knowledge, Indian thought, ethno medicinal knowledge, and world view, the concept of equality, respect to the nature and the philosophy of life which are found in the daily discourse and oral literature. That is why Mosely (2010) states that "Tribal languages are rich store houses of human culture and heritage". Though these tribal groups do not have written texts as it is there for major languages like Sanskrit and Tamil, the characters and names of the tribal people were not mentioned in their texts, as they were existing and living in the Indian sub-continent even during the pre-Vedic period as coated in Reddy (2013: 49), in Burrow (1958) and Levi et al. (1929). Due to the cultural cooperation the culture seems to be the similar across the community. One cannot find the linguistic differences based on the culture. The long co-existence and cooperation paved the way for cultural similarity. If you look at the case of Gadaba community in the area, one will definitely accept the concept of cultural cooperation. Gadaba is a generic name under which two types of Gadaba are found. One is called as Gutob Gadab and the second one is called as

Polari Gadaba in Koraput district of Odisha. These people speak two different languages. Gutob Gadaba belongs to Munda language family, a sub group of Austro Asiatic language family and the other one Polari Gadaba belongs to Dravidian language family but the cultural rapport between these communities paved the way for cultural similarity which helps them to maintain the concept of unity in diversity.

Cooperation among the Linguistic Groups

If we take a particular case of Odisha which plays a major part in Central India has accommodated as many languages as one can imagine. The languages in the area live in peace and harmony without affecting the other. If you look at the other areas on the globe like Australia, Africa and South America many languages died due to external as well as internal causes. But Indian situation is entirely different where languages live in harmony and peace with the slogan of live and let the others live. Because of this, languages in India did not disappear (though the situation is volatile) as they have disappeared in the places mentioned above. This is understood as a special case of linguistic cooperation. This linguistic cooperation paved the way for the rise of new languages i.e. link languages (a common for all the linguistic groups in the area). "With their linguistic tolerance motivated by the exogenesis of survival, people learnt their neighbor's languages for inter- group communication". In the process of learning, the other languages lead to a new situation known as illiterate bilingualism in general and multilingualism in particular postulated by professor Rama Krishna Reddy. As a consequence, of the illiterate bilingualism a rapport among the communities developed which ultimately lead to the creation of new link language called Desiya Odia. This bilingualism laid the foundation for the cultural convergence. Since culture is codified in the language, the cultural convergence in turn paved the way for linguistic convergence resulting some changes in common grammar and the word orders. Since most of the languages in India share the commonality in typology i.e. SOV pattern, it is considered as Translation area where the knowledge books in the other tongues can easily be translated from Indian Language to other Indian language.

Incorporation of Lingua Franca

Perhaps the commonest result of incorporation of societies is the use of the language of the dominating society by the dominated society or societies in some political and economic domains. The result is one-way bilingualism or a lingua franca (if the dominated societies use the language among themselves as well as with the dominating society). The lingua franca may serve the purpose of region wide long-distance trade between the geographical regions, but it also serves the function of furthering the political integration of the region. Increasing degrees of assimilation lead to language shift, usually on the part of the dominated society. In these contexts, convergence is possible. In a similar way, Desiya (which is a link language among all the tribal communities in Odisha) is developed. It has become a language of trade, commerce and communication

Unconscious Convergence in the Process of Cultural and Linguistic Cooperation

There are two types of language change that happens in a language contact situation.

- a. Language split/divergence

b. Language interference

- i. Borrowing
- ii. Convergence
- iii. Contact languages (Lingua franca, pidgin, creole etc.)

The subtypes of language interference are defined in terms of the linguistic phenomenon, not the social mechanisms that might give rise to the phenomenon. Borrowing is defined narrowly as the adoption of a form-meaning pairing from another language variety where the form or the meaning or both may be adapted by the borrowing speakers. The prototypical case of borrowing lexical items is included in this category and the borrowing of specific grammatical forms (particles or affixes).

Convergence is what has been called in the literature ‘structural borrowing’ or ‘interference through shift’. An example of convergence in a phonological pattern is the adoption of the uvular phonetic realization of the /r/ phoneme in various western European languages, originally from French (Trudgill 1983:56-59). An example of convergence in a syntactic pattern is the adoption of subject-object-verb word order by Ethiopian Semitic languages in contrast to other Semitic languages, from neighboring Cushitic and other languages with the same word order (Greenberg 1980). Some examples from Saura (a Munda language spoken mainly in Gajapati district of Odisha):

Phonological Change

The inclusion of back open-mid vowel /ɔ/ in word initial, medial as well as final position.

goninji → gɔninji (Kashew nut)

tərub → tɔrub (Cloud)

Morpho-syntactic Change

The inclusion of Odia case markers in place of Saura case markers especially in Saura youngsters.

nenəpsəle → *nenpa:ĩ* (for me), ‘

nen-batte → *nendjara* (by/with me)

Numeral System

Number system is one of the most central features of a grammar in a natural language. It is a very rigid system in any language Mohanty (2016). They will not change very easily. In most of the languages these number systems have evolved based on our hands and fingers. In some languages finger means hand. This use of hands and fingers as a whole for the counting system is based on the man as a centre point, which can be attributed to anthropocentricity Ramakrishna Reddy (2003). When a minor language borrows, it will borrow the higher numerals, that is why in most of the languages higher numerals will be influenced first. Always the loss of numerals takes place from high to low. In Ollari Gadaba One of the languages in Central India, almost all the higher numbers are lost

due to linguistic influence of Odia language. The language has preserved its number system only up to three numbers Bapuji (2015). The following are examples of the Ollari numeral system:

Example:

S.No.	Cardinal Numbers	Ollari Numbers
1	1	ukuṭ
2	2	iral/irul/jodek
3	3	mundug
4	4	charigota
5	5	panchgota
6	20	kodegotta
7	30	thirisgota
8	60	sategota
9	80	asegota
10	99	unis path
11	100000	ukuṭlakya

1. an **ukuṭ** ad-ij boi sin-o:-n
i.NOM one she-ACC book give-PST-1SG.M/F

I gave her a book

2. ond-uṅ **jodek** go:ṭa-l mayão
he-GEN two horse-PL be

He has two horses

3. ad-ij **iral** masi-r mayão
She-GEN two daughter-PL be

She has two daughters

4. ond **carigota** maig-il wiḍi indr-e-nḍ
he.NOM four mango-PL purchase bring-PST-3SG.M

He bought four mangoes

Another feature encountered in the data is Vigesimal Numeral System, which is attributed to Munda family of the languages. As it was discussed by the Ramakrishna Reddy (2016:6), the counting system among the languages in Odisha can be classified in to two types viz. Decimal system- used by Dravidian, standard Odia and local varieties of Hindi and Marathi and Vigesimal system is used by Munda family of languages viz. Kharia, Parengi Gorum, Manda, and AdivasiOdia. Of the two systems Decimal system is native to the dominating indo-Aryan and Dravidian, both synchronically and diachronically in framing the higher numerals.

Eeneau(1957) and Mohanty(2011).But the second system i.e. 20 based counting system is purely attested to the Kharia, Parengi and the rest of the Mundalanguages. Interestingly in Ollari Gadaba, the native numbers are used from one to three i.e. ukuf for (1) and iral/irul/jodek for (2) mundug for (3). From fourth on wards the speakers adopted the Odiacounting system i.e. charigota for (4) and panchgota for (5) and it continues up to nineteen. But when they start using the number twenty, immediately they use the Munda numeral word kuře/kuři for (20) in the language. This is a best example for the convergence of two numeral systems into OllariGadaba. As it was stated, counting system is very rigid system, and it won't be easily affected, if it is affected means the language is highly influenced by the neighboring languages of the area Mohanty (2011).

Echo Formation

As Ememeau has rightly pointed out that, the phonological changes occur within a syllable in the formation of echo-words in Dravidian and Indo-Aryan. In the process of deriving an echo-word, the base of the word undergoes either the consonant or the vowel. In Dravidian languages, the first syllable whether it is CV or V sreplaced by gi irrespective of the class of the phonemes in the bas word, as in Telugu. (This part is already discussed in Morphology).

Telugu

Example:

1	annam-ginnam	'rice and the like'
2	illu-gillu	'house and the like'
3	puvvu-givvu	'flower and the like'
4	karra-girra	'stick and the like'
5	pustakam-gistakam	'book and the like'

The second and the subsequent syllables do not show any alteration in Telugu.In Indo-Aryan languages only a consonant change can be seen i.e. affecting only the first (initial) consonant of the base word as in Odia. Sometimes the aspirated /h/ is added in the change of the consonant.

Odia

Example:

1	bōrsa-phōrsa	'rain and the like'
2	bhatō-phatō	'rice and like'

- | | | |
|---|-------------------|------------------|
| 3 | goḍo-phoḍo | ‘leg and like’ |
| 4 | phoḍo-muḍo | ‘fruit and like’ |
| 5 | ḍali-phali | ‘dal and like’ |

As against the above general pattern of Dravidian and the Indo-Aryan, the researcher came across the following patterns of echo formation in OllariGadaba (a Central Dravidian member) where vowels of the base words are altered, by depending upon the syllable patterns and there no change in any of the consonants of the following words:

Example:

- | | | | |
|---|--------------|--------------|-----------------------|
| 1 | kaḍse | kudsa | ‘rice and the other’ |
| 2 | aṅi | uṅa | ‘shirt and the other’ |
| 3 | ba:m | buma | ‘snake and the other’ |
| 4 | kuse | kusa | ‘kurry and the other’ |
| 5 | kope | kupa | ‘hill and the other’ |

However the following rules of phonological change can be observed of Ollari Gadaba.

- i) The V1 of the base changes to **u** irrespective of its quality
- ii) If V2 or V3 is any of **i, e or u**, changes to changes to **-a**; if it is **a**, it is replaced by **i**.
- iii) If a mono-syllabic base word ends with a consonant, the echo word adds an enunciative **-a** at the end of the (there by converting the latter into disyllabic).

The non-Dravidian phonological pattern found in OllariGadaba language can be treated as an acquired feature from the immediate neighboring Munda languages viz. GutobGadaba and ParengiGorum. Mahapatra (1976) provides data from Gata?, Remo and ParengiGorum showing the vowel alternations involved in South Munda in forming the echo-words. The rules for the formation of echo-words in these languages are similar to those delineated above (for Ollari Gadaba), as can be noticed from the following instances.

Example:

- | | | |
|---|--------------------|------------------------|
| 1 | semuk-sumak | ‘tree and like’ |
| 2 | kiyan-kuyin | ‘cooked rice and like’ |

Similar patterns are found in the formation of echo-words in DesiyaOdia an Indo-Aryan link language among the speakers of the Dravidian, Munda and Indo-Aryan languages.

Example:

- | | | |
|---|--------------------|--------------------|
| 1 | kumḍa-kamḍi | ‘pumpkin and like’ |
| 2 | git-guta | ‘song and like’ |
| 3 | alu-ula | ‘potto and like’ |

On the basis of the echo-formation patterns found in the South Munda languages, Mahapatra concludes that “echo-formation by changing only the vowels of the base is

essentially Munda feature” (1976:830), which had been adopted by the other two families of the languages. Though the South Munda languages had influenced the OllariGadaba language the native or the original feature of forming the echo-words by replacing the first syllable or vowel with gi is preserved in the most common or basic words used in the daily communication can be seen below (only two words):

Example:

- 1 ka:l gi:l ‘leg and the other’
- 2 kil gil ‘hand and the other’

Dative accusative case syncretism, use of reflexives reciprocals, change of clusivity, use of coordinative participle, if condition words, yes no question markers, verb object agreement and other features can be observed irrespective of genetic affiliation.

By looking at the above discussion one can easily say that, the Central Indian situation is a typical situation for the linguistic and cultural cooperation. The reason for the statement is that though languages belonging to different families of languages, the culture is similar and one cannot easily divide the people of the area based on the culture. As a process of cooperation the three groups have become similar from the cultural point of view. From the linguistic point of view the link language has arrived with the involvement of illiterate bilinguals who are the carriers of the linguistic features from one language family to the other. As a result many features were migrated or transferred through different schemas viz. borrowing etc. Though the feature were transferred either grammatically or lexically, the languages in the area did not lose their languages completely as we see in Africa, America and Australia where many languages were disappeared from the earth. Most of the languages in the Central India survived even in the cases of deep convergence which started as a matter of cooperation to build the rapport among the various linguistic groups.

Central Asian Situation

If we compare the central Indian situation with Central Asia, similar thing did not happen linguistically. Central Asia which consists of which consists Kazakhstan, Uzbekistan, Kyrgyzstan, Turkmenistan and Tajikistan is a multilingual and multicultural region. The area has many languages viz. Kazak, Russian, German, Tajiki, Turkish, Ukranian, Uyghur, Uzbek, Dungan, Plautdietsch, Sinte Romani, Belarusian, Ili Turki, Ingush, Korean, Azeri, and the ancient literay language Gree are spoken in the area. All these languages belonging to different family of languages viz. Turkic, Eat-Slavic, West Germanic, Indo-Iranian, Sinitic, Caucasian, and east Asian languages. They lived centuries for centuries side by side. Convergence has taken place at phonological and some lexical items. If we compare the situation of the Central India languages developed a link language called **Desiya** in order to build the rapport between communities in Central Asia. Languages have maintained their individuality which did not give the chance to arise a link language in the area. As a result the area has remained multilingual and multi cultural.

Silk Road

Similar situation like the rise of link language did not happen in the Central Asia. Instead a route which was called as (SILK ROAD) was established. The route was first established between China and Greece in the first and second century B.C. Later

Kushan Empire from India, and Roman Empire from Europe also benefitted from the route in commerce and trade. The road paved the way for the exchange cultural and religious traits between India and Central Asia. The road also helped in the settlements of many Indians along the road side.

Spread of Indian Religion to Central Asia and China

Greco-Buddhism is one of the cultural syncretism between Hellenistic culture and Buddhism. It was developed in between the 4th century BC and the 5th century AD in Bactria and the Indian subcontinent. During the period of Kushans, Buddhism has travelled to China and Central Asia through Silk route. Later Ashoka the great, Mouryan king Harsh Vardan also helped in spreading Buddhism to Central Asia. During the Kushan and Mouryandynastys many of the Buddhist books were being written and translated into Chinese and other Central Asian languages. Many Buddhist Aaramas, Monastries were established in China and Central Asia along the Silk Route. A notable thing that had taken during the period is evolution of **Gandhara writing system**. This is the result of development of Buddhist texts during the period.

Travelers and the Spread of Indian Knowledge to Central Asia

Silk route also paved the way to the travelers from Europe, Central Asia and China in better understanding of the cultures and the religions of the Eastern Countries like China, India etc. The writings of the Mark Polo a Venitian explorer, Faxian a Chimese traveler who visited Buddhist kingdoms in India and Ceylon (Present Srilanka) and Xuyanzang who is known in (ancient books as Hiuen Tsang) was Buddhist monk travelled to India in search of Buddhist texts and the interaction between Chinese Buddisam and Indian Buddhism. The travelogues of these travelers helped the outside world in better understanding of the Indian culture, Knowledge, the prosperity and the richness of the Indian kingdoms. This ultimately helped the Europeans and the other Central Asian kingdoms to invade India and the discovery of sea route to India. As a result many dynasties from outside India i.e. from Central Asia have come and established their kingdoms subsequently so as the European settlements in India including Portuguese, French and the British.

Conclusion

To conclude, In Central India, languages have played a vital role in building the rapport among the communities. As a matter of cooperation to build rapport among the linguistic groups, they laid foundation for the creation of a link language which paved the way for transfer of many linguistic and cultural features into one another. The transfer of linguistic traits did not help the other indigenous languages of the area to language death instead they live in harmony with Indian trait of give and take principle but one can observe different levels of language loss which ultimately resulted in different levels of language endangerment and language loss and shift. In comparison to Central Asia; Commerce, trade, culture and religion has played a vital role in establishing the relations between India and Central Asia. Due to the above non-linguistic relations **Gandhara writing system** evolved during the period. Many outside dynasties like Mongols, Moguls and other European settlers had established their dynasty's in India. In Central India language played a vital role in building the rapport between the various indigenous communities and Commerce, trade,

culture and religion played a vital role in establishing the relations between India and Central Asia.

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A STUDY OF JAPANESE PSEUDO-LOANWORDS

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Abstract

This paper aims at exploring various “pseudo-loanwords” found in Japanese. Loanwords are traditionally defined as lexical items which have been borrowed from another language. Loanwords from English play an inevitable role in the present-day Japanese. In Japanese, such loanwords are orthographically marked by a particular type of script called katakana. However, not all words written in katakana are “true” loanwords. Some of them look like loanwords from English, but are, in fact, words invented in Japanese and do not exist in Standard English. Also, they include English loanwords whose original meaning in Standard English is lost or changed in some ways. This paper attempts to analyse such “pseudo-loanwords” and reveal various word-formation processes employed in the creation of those words. Data for this paper are collected from Digital Daijisen, a popular Japanese e-dictionary and classified according to the word-formation processes they underwent.

Keywords: *Pseudo-loanwords, Word-formation, Japanese, English, Neologism*

Introduction

Our daily use of Japanese contains a number of loanwords from English. In Japanese, loanwords, especially those which are not from Chinese, are orthographically marked by a particular type of script called *katakana*. However, not all words written in *katakana* are “true” loanwords. Some of them look like English words, but are, in fact, created in Japan and do not exist in Standard English. These English-like, but indigenous words have variously been labelled by different scholars, such as “pseudo-loanwords” (Miura 1985), “pseudo English” (Quachenbush 1974), “Japan-made English” (Miller 1998), and “English-inspired vocabulary items” (Stanlaw 1988). In Japanese, the native label *wasei eigo* ‘Japan-made English’ and *katakana eigo* ‘katakana English’ are often used to refer to these homespun products (Miller 1998).

What is “Pseudo-Loanword”?

Traditionally, a loanword is defined as a lexical item which has been ‘borrowed’ from another language, a word which originally was not part of the vocabulary of the recipient language but was adopted from some other language and made part of the borrowing language’s vocabulary. Those borrowed words are usually remodelled to fit the phonological and morphological structure of the borrowing language (Campbell 1999).

On the other hand, according to Miller (1989), pseudo-loanwords are “not, in fact, true loanwords at all, but rather are foreign lexemes manipulated or consciously invented in Japan”. However, what to be considered as pseudo-loanwords differ from scholar to scholar. For example, according to Ishino (1989), in a more restricted sense, pseudo-loanwords are

defined as “coined words by using loanwords”. In some definitions, it includes words which are created by clipping of already existing loanwords. In a broader sense, it also includes the words whose forms are the same as original English words, but have different meanings. Miller (2004) further includes blends of English morphemes and native Japanese morphemes or morphemes of other foreign languages. In a looser definition, pseudo-loanwords are defined as “English used naturally and normally in everyday conversation” (Kameda *et al.* 2015).

This paper loosely adopts Ishino’s idea and considers the followings as pseudo-loanwords:

- (1) Words which are made up of or clipped from English loanwords but do not exist in Standard English.
e.g. *Biichi sandaru* < *beach* + *sandal* (*flip-flop* in Standard English)
- (2) English loanwords whose original meaning in Standard English is lost or changed in some ways.
e.g. *Kii horudaa* (*key holder*) ‘key chain’

While the followings are excluded from pseudo-loanwords:

- (1) Words which are made up of the combination of English loanwords and native Japanese words.
- (2) Loanwords which underwent so drastic phonological and morphological nativization that they do not retain the original form or pronunciation.

Phonological Changes in Loanwords and Orthographical Conventions in Japanese

There are several phonological changes taking place when English words enter Japanese.

Firstly, English has a larger segment inventory than Japanese, that is, there are a number of English sounds which do not exist in Japanese. Such non-native segments are adopted as similar sounds in Japanese. For example, [l] and [θ] are adapted into Japanese as [r] and [s] respectively, and [æ] is adapted into Japanese as [a] (Minusa 2011).

In writing, *katakana* scripts are used to represent loanwords. *Katakana* is a syllabic script, and each letter represents a single syllable. In Japanese, syllables usually end with vowels (V or CV) or have a nasal in coda. Therefore, when loanwords end with a consonant other than nasals, such as *bike* [baik], a vowel epenthesis takes place. The vowel inserted is usually *u* [u], however for words ending in [t] or [d], it is *o* [o]. Thus, *bike* [baik] becomes *baiku* [baikuu], and *bed* [bed] becomes *beddo* [beddo] when they enter Japanese (Minusa 2011).

Moreover, there is hardly any consonant cluster in Japanese, except some C+y pattern, such as *kya*, *nyu*, *myo*, etc. Therefore, to break other consonant clusters, the vowel *u* is inserted in-between. Thus, *taxi* [tæksi] becomes *takushi* [takufi] in Japanese (Minusa 2011). In speech, the vowels *i* and *u*, are often dropped when placed between voiceless consonants (*k*, *s*, *t*, *p* and *h*) or at the end of an utterance preceded by voiceless consonants (Banno *et al.* 2011). Thus, *baiku* [baikuu] ‘bike’ is often pronounced as [baik] in speech.

The following sections explore pseudo-loanwords in Japanese and classify them according to their word-formation process. In the next section, those which involve a single

process are dealt with, and further the words which involve more than one process are analysed in the subsequent section.

Pseudo-Loanwords Which Involve a Single Word-Formation Process

This paper extracted approximately six hundred instances of pseudo-loanwords from the source (*Digital Daijisen*), and they are classified according to the word-formation processes they underwent. In the formation of pseudo-loanwords in Japanese, the following processes were found.

Compounding

This is the most common process employed in the formation of pseudo-loanwords. Compounding forms new words which contain at least two bases which can occur elsewhere as independent words (Katamba 1993). In the formation of pseudo-loanwords, the bases which form compounds are already-borrowed English words, but their combination is unique to Japanese (Miller 1998), and thus the newly formed words do not exist in Standard English.

We can further classify those compounds into three subcategories: endocentric, exocentric, and neo-classical.

Endocentric Compounds

Endocentric or headed compounds refer to the compounds which has a head modified by the other base. In endocentric compounds, the meaning is transparent, i.e. we can work out the meaning from its bases (Katamba 1993).

Typical examples of endocentric compounds in pseudo-loanwords are:

- (1) *Rippu kuriimu* < lip + cream 'lip balm'
- (2) *Atto maaku* < at + mark 'at sign'
- (3) *Kyanpasu raifu* < campus + life 'college life'
- (4) *Risaikuru shoppu* < recycle + shop 'a second-hand store'

All the examples given above are right-headed compounds consisting of two English loanwords. However, these words are not part of Standard English. In most of the cases, one of the bases is identical to the English equivalent, and the other base is semantically similar to the English counterparts. For example, in (1), *rippu kuriimu* (lip cream) and English equivalent *lip balm* shares the same base *lip* (though the form is different due to the lack of *l*-sound in Japanese), and the other bases *kuriimu* 'cream' and *balm* are somehow semantically related (both are used to make body surface smooth). We can see the same happening in example (2) *atto maaku* (at mark), (3) *kyanpasu raifu* (campus life), and (4) *risaikuru shoppu* (recycle shop).

Exocentric Compounds

Exocentric or headless compounds are compounds which do not have a semantic head which is modified by the non-head element. The meaning of an exocentric compound is opaque, that is, it is impossible to work out what the compound means from the sum of the meanings of its constituent (Katamba 1993).

There are a very few examples of authentic exocentric pseudo-loanword in Japanese:

- (5) *Shii chikin* < sea + chicken ‘canned tuna’
(6) *Haroo waaku* < hello + work ‘job-placement office’

(5) *Shii chikin* (sea chicken) refers to tuna, especially those which are packed in the can. This word is assumed to be created relatively soon after the World War II, when meat was associated with prestige, but fish is common. By referring to tuna as chicken in the sea, the fish sellers might try to enhance the status of fish.

(6) *Haroo waaku* (hello work) refers to job-placement office. This may be because people thought that job-placement office is where people say hello to job.

On the other hand, there are some instances which are partially exocentric compounds, for example:

- (7) *Peepaa doraibaa* < paper + driver ‘licensed but inexperienced driver’
(8) *Ten kii* < ten + key(pad) ‘numeric keypad’

These compounds are partially compositional. This means that their head gives its meaning to the entire compound, while their modifier does not contribute to the meaning of compound. For example, (7) *peepaa doraibaa* (paper driver) is headed, i.e. it is a kind of driver, but its modifier *paper* is nothing to do with the meaning of the compound ‘licensed but inexperienced driver’.

Similarly, (8) *ten kii* (ten key (pad)) is a kind of keypad, but its modifier *ten* does not contribute to the meaning of the compound.

Neo-classical Compounds

Neo-classical compounds are compounds which involve elements from Greek or Latin, such as *hyper-*, *trans-*, *bio-*, *multi-*, etc. (Campbell 1999). For example, there are some instances of neo-classical compounds including *eco-* in pseudo-loanwords:

- (9) *Eko kaa* < eco- + car ‘an eco-friendly car’
(10) *Eko baggu* < eco- + bag ‘a bag consumers bring to the store to put the stuff they buy so that they do not need plastic bags’

auto- also often appears in neo-classical compounds in pseudo-loanwords in Japanese:

- (11) *Ooto sutoppu* < auto- + stop ‘automatic braking system’
(12) *Ooto rokku* < auto- + lock ‘a door which is automatically locked when it shut’

All these words are made up of neo-classical elements and English loanwords, however none of them exist in English, but are made in Japan.

Clipping

Clipping is also the prominent in the formation of pseudo-loanwords in Japanese. In the process of clipping, full forms of certain words are shortened, and those clipped forms are universally accepted and come to function as independent words (Campbell 1999).

The followings are the examples of pseudo-loanwords formed by clipping:

- (13) *Apaato* < apartment (building)
- (14) *Terebi* < television
- (15) *Masukomi* < mass communication media

All the words given above are clipped forms of English loanwords. In English, those words either do not undergo clipping, or underwent another type of change, as in *TV* < *television*.

Blending

Blending refers to a word-formation process in which a part of two words is taken to form a new word (Campbell 1999).

We can find the following pseudo-loanwords created by blending:

- (16) *Sekuhara* < sexual harassment 'sexual harassment'
- (17) *Pasokon* < personal computer 'personal computer'
- (18) *Nooto pasokon* < notebook + pasokon 'laptop'
- (19) *Arasaa* < around + thirty 'women, especially unmarried, who are around thirty years in age.'
- (20) *Paripi* < party + people 'people who like party or socialisation'

Among the above examples, (16) *sekuhara* and (17) *pasokon* are relatively straightforward, that is, they are just blended and retain the meaning of original English loanwords. Others are bit more complicated. In (18), the blended form created in (17) further underwent blending with *notebook* and came to form *note pasokon* 'laptop' (because laptops look like notebooks).

Similarly, (19) *arasaa* and (20) *paripi* also underwent the blending and further new meanings are added to it. Thus, they came to mean 'an unmarried woman of around thirty years old' and 'people who like party and socialisation', respectively.

Affixation

Affixation is a process that attaches a morpheme to some other morpheme or base words (Katamba 1993). In the formation of pseudo-loanwords, we can find affixations which do not normally occur in English, for example:

- (21) *Ibentaa* < event + -er 'person who produces or organises an event'
- (22) *Paneraa* < panel + -er 'panellist'
- (23) *Furiitaa* < free + -er 'person who does not have a full-time occupation'
- (24) *Sukinshippu* < skin + ship 'Physical contact to express affection, usually from mother to child'

In (21), the suffixation of *-er* to the verb *event* is putative in English, but the noun *ebentaa* (eventer), in fact, does not exist in English with the meaning 'person who produces

or organises an event'. In (22), the suffix *-ist* is expected to be attached to *panel* and forms *panellist* in English, however in Japanese another suffix *-er* which functions similarly as *-ist* is attached and forms *paneraa* (paneler). In English, the suffix *-er* usually attaches to a verb and turns it into a noun. However, in (23), the suffix *-er* attaches to the adjective *free* and forms a noun *freeter*, which means 'person who does not have a full-time occupation'.

Similarly, the suffix *-ship* usually attaches a concrete noun and makes it abstract noun and denotes a quality or condition, as seen in *friendship* < friend+ship. In (24), this suffix attaches to the noun *skin* and forms *sukinshippu* (skinship), however *-ship* here seems not to denote quality or condition, but the word means 'physical contact from mother to child'.

Abbreviation

Abbreviation is a process in which the initial of words are taken and these letters are pronounced to mean the same word (Katamba 1993), for example:

- (25) *Enu jii* (NG) < Not Good 'not good, not okay'
(26) *Shii emu* (CM) < Commercial Messag 'commercial message, advertisement on television or radio'
(27) *Dii ekkusu* (DX) < DeluXe 'delux'

(25) *Enu jii* (NG) is an abbreviation of *not good* and means 'not good' or 'not fine', as in *That day is NG for me*, i.e. I'm not convenient on that day.

(26) *Shii emu* (CM) is abbreviated from *commercial message* and has a meaning of 'advertisement, usually on television or radio'.

(27) *Dii ekkusu* (DX) is precisely not an abbreviation, but an abbreviation-like word which involves sequences of letters from principal syllables in the word (Campbell 1999). This word is more frequently used in written language than spoken, as in *DX room* 'deluxe room'.

Back Formation

In backformation, a word is assumed to have a morphological composition which it did not originally have, usually a root plus affixes, so that when the affixes are removed, a new root is created (Campbell 1999). We can see this in the following example:

- (28) *Airain* (eyeline) < eyeliner 'a line round the eyes to accentuate them'

In English, the word *eye liner* has the meaning 'a line round the eyes to accentuate them'. However, when it entered Japanese, due to the suffix *-er*, which denote a person or thing that performs a specified action, it was considered as a cosmetic item which is used to draw a line round the eyes. Thus, the form without *-er*, *eyeline* came to exist and mean 'a line round the eyes' drawn by eyeliner.

Conversion

Conversion is a word formation process in which a word belonging to one grammatical category changes to another without addition of any affix or overt change (Katamba 1993).

Here are a few examples of conversion in pseudo-loanwords:

- (29) *Puropoozu* (noun) < propose (verb) 'marriage proposal'
 (30) *Abauto* (adjective) < about (adverb) 'irresponsible, careless, sloppy'

In (29), originally the English word *propose* is a verb, however when it was borrowed in Japanese, it started functioning as a noun which means 'marriage proposal', as in *I got a propose from him* 'I got a proposal from him'.

In English, (30) *about* is an adverb which has a meaning equivalent to 'approximately', as in *It's about ten o'clock*. In Japanese, this loanword came to have the new meaning 'irresponsible, careless, sloppy' (the meaning of *about* is interpreted as 'not accurate or precise') and came to be used as an adjective to describe someone's quality, as in *His work is about*. 'His work is sloppy'.

Proper Names

This is a process in which the name of a person, company or organization that invents, discovers or launches the product is used to refer to that product (Campbell 1999), for example:

- (31) *Kurakushon* < Klaxon 'horn, honker (of a car)'
 (32) *Hocchikisu* < Hotchkiss 'stapler'

Klaxon in (31) is a company's name which makes electric horns for cars, and in Japanese it has been used to refer to horn itself. In the case of (32) *Hocchikisu*, it derives from the name of the inventor of stapler, Hotchkiss, and is used to refer to a stapler.

Reduplication

Reduplication is a process in which a complete word or constituent of a word are repeated before or after the same constituent to form a new word (Katamba 1993), such as:

- (33) *Oorudo oorudo* < old old 'people who are over 75 years in age'
 (34) *Uupaa ruupaa* < wooper looper 'axolotl, a kind of amphibian'

(33) *Oorudo oorudo* is an instance of complete reduplication where the complete word is repeated. By reduplication, the meaning of *old* is intensified and thus came to refer to very old people, especially over 75 years old.

(34) *Uupaa ruupaa* refers to an axolotl, a kind of amphibian popular as a pet. The etymology of this word is unknown. It seems to be formed as a result of partial reduplication of English word either *wooper* or *looper*, however the problem is that neither *wooper* nor *looper* exist in English.

Analogy

Analogical change is a process whereby one form of a language becomes more like another with which it is somehow associated (Campbell 1999).

There are a few examples of this kind of change in pseudo-loanwords:

(35) *Supiido daun* (speed down) < speed up

(36) *Mariiji buruu* (marriage blue) < maternity blues

(35) *Supiido daun* (speed down) comes from analogy with *speed up*, i.e. because it is the opposite of *speed up*, it became *speed down*. However, in Standard English, it is *slow down*.

(36) *Mariiji buruu* (marriage blue) is developed on analogy with *maternity blues*, which means ‘depression which some women experiences after child-birth’, and thus *mariiji buruu* (marriage blue) refers to ‘depression which some newly married women experience’.

Loss of Inflection

Some loanwords lose their inflection which does not exist in Japanese, and thus become pseudo-loanwords. We can observe that *-ing* ending of gerund (as in (37) and (38)), *-ing* and *-ed* ending of participle (as in (39) to (40)) and *-s* ending of plural (as in (41)) are frequently lost, as shown in the examples below:

(37) *Happii endo* (happy end) < happy ending

(38) *Eko doraibu* (eco-drive) < eco-driving

(39) *Furai pan* (fry pan) < frying pan

(40) *Aisu koohii* (ice coffee) < iced coffee

(41) *Redeii faasuto* (lady first) < ladies first

(42) *Ranningu shatsu* (running shirts) < running shirts

However, as we can see in (42), there are instances where those endings are not lost. Therefore, the further data and analysis are required to reveal the conditions where loanwords lose inflection.

Semantic Change

There are many cases in which forms of borrowed words do not undergo any change, but the words come to have different meaning from the original one, for example:

(43) *Auto* (out) ‘wrong, unsuccessful’ < ‘out (in cricket or baseball)’

(44) *Manshon* (mansion) ‘condominium’ < ‘a large, impressive house’

(45) *Kanningu* (cunning) ‘cheating in exams’

< ‘skill in achieving one’s ends by deceit’

(46) *Kureemu* (claim) ‘complain’ < ‘state, assert’

(47) *Sumaato* (smart) ‘slender, slim’ < ‘fashionable, well-dressed’

The changes in (43) and (44) are widening, which increase the range of meanings of a word (Campbell 1999), whereas the change seen in the examples (45) to (47) are narrowing, where the range of meanings of a word decreases (Campbell 1999). In addition to

narrowing, the change in (46) *kureemu* (claim) can also be considered as degeneration, where the meaning of any kinds of statement come to mean only complaint.

Pseudo-Loanwords Using More Than One Word-Formation Process

Some pseudo-loanwords involve more than one word-formation processes. The following combinations of word-formation processes are found in the data.

Compound → Clipping

Sometimes, compound and clipping take place in the formation of a single word, for example:

- (48) *Egosa* < *ego saachi* < ego + search
 ‘To search what people talk about oneself online, especially on SNS’
 (49) *Kuuru bizu* < *kuuru biznesu* < cool + business
 ‘To wear light clothes at office to minimize the use of air conditioner in order to prevent global warming’

As we can see, in both the case, compounding first takes place, and the newly formed compound undergoes clipping.

Compounding → Abbreviation

Abbreviation often takes place after compounding takes place, for example:

- (50) *Esu pii* (SP) < security + police ‘a bodyguard’
 (51) *Oo eru* (OL) < office + lady ‘a female office worker’
 (52) *Oo bii* (OB) < old + boy ‘an alumnus’

Similar to the case of clipping following compounding, in these examples, first compounds are formed, and then undergo abbreviation, and the original compounds are no longer used.

Analogy → Blending

There are many pseudo-loanwords derived from analogy with *sexual harassment*, and they eventually underwent blending, as *sexual harassment* underwent the blending and became *sekuhara*:

- (53) *Akademikku harasument* (academic harassment) > *anahara*
 ‘harassment to students or teachers by using power and status in the college’
 (54) *Arukooru harasument* (alcohol harassment) > *aruhara*
 ‘harassment to force someone to drink’
 (55) *Pawaa harasument* (power harassment) > *pawahara*
 ‘harassment by someone in position of power, especially at workplace’

Conclusion

As seen in the preceding sections, this paper attempted to reveal the various ways in which pseudo-loanwords are formed in Japanese. Majority of pseudo-loanwords are formed by compounding where the already-borrowed English words are combined in ways unique to Japanese. Most of them are endocentric compounds, however there are several instances of exocentric and neo-classical compounds, too. In addition to these, some compounds are

partially exocentric, whose head contributes to the meaning of the entire compound, but their modifier does not.

Clipping, blending and abbreviation are also common word-formation processes among pseudo-loanwords as Japanese has the tendency to make words shorter. Beside these, almost every kind of word-formation process can be seen in the formation of pseudo-loanwords in Japanese, including affixation, conversion, backformation, proper names, reduplication, and analogy. In the word-formation process, some loanwords lost their inflection, such as plural markers (See example (41)) and participle endings (See example (39) and (40)). However, there are some pseudo-loanwords which still retain original English inflections (See example (42)), therefore more data and further analysis are required for this word-formation process. Many pseudo-loanwords also underwent semantic changes, in which they came to have the meaning which originally borrowed words did not have (See example (43) to (47)). These semantic changes include widening, narrowing, and degeneration. Some pseudo-loanwords involve more than one word-formation process. In the most cases, first full-forms of pseudo-loanwords were formed in some way, and then they underwent some shortening process, either clipping, or blending, or abbreviation.

Thus, Japanese has created a number of new words by using the borrowed words from English in various ingenious ways. They have become household words in Japanese since long. Such pseudo-loanwords keep created every year, making Japanese lexicon richer.

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PREPOSITIONS IN HAZARAGI PERSIAN

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Abstract

This paper as a pioneering work aims at investigating prepositions in Hazaragi which is a variety of Persian, spoken by Hazaras –an ethnic group mainly residing in Afghanistan. It also focuses on shared prepositions used in both standard Persian and Hazaragi. In accordance with the findings of this paper, Hazaragi has at least, 26 pure prepositions, to which if we add 19 other prepositions shared with Persian, it totally makes 45 simple prepositions. Among them, az, da, khan/khoon/soon, qad, and taa join some other prepositions and form complex ones. The total number of complex prepositions raises to 124. Thus, the total number of prepositions used in Hazaragi is 169. This paper first investigates Hazaragi simple prepositions followed by Hazaragi complex prepositions, and finally it lists the prepositions shared between Hazaragi and Persian. The approach used in carrying out this paper is descriptive where Hazaragi prepositions are described in the respective dialect and the conclusion is drawn.

Keywords: *Preposition, Simple, Complex, Shared, Hazaragi, Persian*

Introduction

Prepositions are part of adpositions that altogether “form closed sets of words that cannot be extended by regular word formation patterns” (Booij, 2005, p. 51). It means that “it is not easy to create new prepositions or postpositions, but it is easy to create new nouns or adjectives” (Greenbaum & Nelson, 2002, p. 86). Adpositions are considered as bound morphemes that are of three types; one of which is preceding a noun is called preposition that shows the relation between different things (Kerl, 1861; Wren & Martin, 1995), and another type which is used after the noun is called postposition and according to Asher & Kumari (1997) “is an element that can be added to a nominal in one of a subset of the set of case forms to form a postpositional phrase standing in a functional relationship with a verb” (p. 190) the only example of which in standard Persian is *raa* (Shahristani, 1982) as in this Persian example.

mez-raa saafi kon
table-OM clean IMP; do2SG
‘Clean the table’.

Here “*raa* is an object marker” (Ishraqi, 2015, p. 160). This postposition is used in Hazaragi with a reduction as “*ra*” after vowel ending and “*a*” after consonant ending nouns. Another type of adpositions surround the noun, in the sense that one part of it comes before the noun and the other part comes after it (Tegey & Barbar, 1996, p. 167) which according to David (2014) are called circumpositions. He stated “the majority of adpositions in Pashto are circumpositions” (p. 329). An example of circumposition in Pashto is presented below.

la kabul sakha tar dehli poray
from Kabul - to Delhi -
'from Kabul to Delhi'

Here, *la* and *sakha* together function as a single adposition and mean *from*, and so do *tar* and *poray* meaning *to*. This study centers on prepositions in Hazaragi “a variety of Persian” (Yameen, 2005). This variety is spoken by Hazaras who are “one of the main ethnic groups in Afghanistan” (Khawari, T. 2016, p. 16) and “the ancient inhabitants of the area” (Mousavi, 1998, p. 230).

Hazaragi as a dialect of Persian language uses a number of the prepositions the same way as they are used in Persian. Besides, Hazaragi has some particular prepositions which are not used in Persian and this paper mainly focuses on this category. Of course, there is a group of Persian prepositions which is not used in Hazaragi, which is out of the realm of this study. In standard Persian some of the prepositions are used with an EZAFa marker underlyingly /e/ surfacing as [e], [je]. Mahootian and Gebhardt (1997) describe:

Prepositions are divided into two groups: bare prepositions and Ezafe [having-e] ones. Bare prepositions never take any additional particle. Ezafe prepositions are of two types. The first type of Ezafe preposition can either take an Ezafe marker or appear without it. The meaning of the preposition is the same whether it uses the Ezafe or not. The second type of Ezafe preposition must occur with an Ezafe marker. (p. 262)

The same way, Hazaragi prepositions are also of two types, none-Ezafa (table 1) and Ezafa prepositions (table 2). Unlike the standard Persian in which the Ezafa marker is /e/ in Hazaragi Persian this marker is /i/. The findings of this paper show that Ezafa prepositions take the marker when the object of the preposition is a noun, rather than a pronoun. Since the marker is not used when the object of the preposition is a pronoun (1b), I removed the examples containing the pronoun objects to save the more space.

1. *deer /d̪i:r/ 'near'*
 - a. *deer-i dirakht*
near-GEN tree
'near the tree'
 - b. *deer ma*
near me
'near me'

Broadly speaking, numbered linguistic explorations have been carried out on Hazaragi, in particular, in the relative realm; in that this study differs since it provides a rather comprehensive account of Hazaragi prepositions. This study will smooth the path for carrying out further investigations on Hazaragi, especially, on the functional dimensions of prepositional phrases serving as modifiers or complements coupled with other syntactic discussions related to prepositions and their origins.

Literature Review

This topic, (Prepositions of Hazaragi) is an absolutely new one on which no linguistic work has been carried out so far. Among all works on Hazaragi dialect, Shariati

(2016) discussing adverbials, gives some examples of prepositions that are used in forming adverbs (p. 84). In prepositional phrase section, he gives a few examples of some prepositions that form Ezafa constructions and some that do not. He also semantically discusses some prepositions that show destination (Shariati, 2016, Pp. 87-89), but altogether, looking at the given data and examples, I found out that he is using a mixture of data from both the standard Persian and Hazaragi without discrimination between the two. After all, Hazaragi prepositions are not focused on to be discussed in details and independently so far. Hence this paper is the pioneering work on this topic.

Theoretical Framework

The approach for this study is descriptive analytic. I had a close look at the native speakers' speech paradigms with an aim to describing and distinguishing prepositions. Therefore I worked on the purest possible data. After all, as a speaker of this variety with a background of teaching languages, I have applied my own observations and analyses too.

Method

The data for this study are partly gathered in a fieldwork. The sources of the data are observation and interview for which I travelled some remote rural areas seeking for the native speakers who had the least contact with non-Hazaragi speakers and collected the purest possible data. Besides, I have also used two primary collections of Hazaragi words and a couple of books as collections of Hazaragi folk poems and proverbs as well as some Hazaragi plays and songs on YouTube channel. For this paper as a qualitative study, the purity of data and illustrations highly matter.

Hazaragi Simple Prepositions

Prepositions unlike the nouns, adjectives or verbs are fixed in number. According to Liles (1987) cited on O'Dowd (1998) " a preposition is a closed-class, uninflectable morpheme which shows the relationship between its [noun phrase] object and another word in the sentence" (p. 3). Prepositions in Hazaragi Persian as well as any other language are of simple and complex types that first I have listed the simple and subsequently the complex prepositions.

Hazaragi has at least, 26 simple and 124 complex prepositions which totally reach at 150 prepositions. If we add the 19 prepositions which are shared with Persian, it totally makes 169. It is worth mentioning that prepositions with the same meaning and different forms such as *eelab/eedawr/eedoor* 'this side' *balday & bakhshay* 'for', *khoon/khan* 'to' are counted a single entry whereas *qad* with the same form and four different meaning is not considered a single entry. Bellow you read Hazaragi simple Prepositions.

Simple none-Ezafa prepositions in Hazaragi: Table (1)

Preposition	Meaning	Example
da /ḡa/	at	da khaana 'at home'
dar/ḡar/	for, to	dar ma biyar 'bring it to me', dar shi bekhar 'buy it for her/him'

Simple Ezafa prepositions in Hazaragi: Table (2)

Preposition	Meaning	Example
balday /balde/ bakhshay /baxʃe/	for	baldey chiz ‘for what’ bakhshay ki ‘for who’
bullon(-i) /bu:llon/	above	bulloni aks, bullon shi ‘above the picture/it’
deer(-i) /d̪i:r/	near	deeri dirakht, deer ma ‘near the tree/me’
eelab(i) /i:lɒb/ eedawr(-i) /i:d̪awr/	this side	eelabi darya, eelab shi ‘this side of the river/it’
ghol(-i) /ɣol/	meddle	gholi darya, ghol shi ‘meddle of the sea/it’
gudray /gu:d̪re/	opposite to	gudrey aaghil/ma ‘opposite to the house/me’
jaghay /d̪ʒəye/	at the brink	jaghey kisht ‘beside the farm’
jalghay /d̪ʒɒlye/	at the joining point	jalghey saaya wo aftew ‘where the shadow and the sunlight meet’
kondalon/i /kond̪alɒn/	beside	kondaloni dewaal, kondalon ma ‘beside the wall/me’
lab/i /lab/	alongside	labi daryaa ‘alongside the river’
manay /manei/	inside	manay sinf ‘inside the class’
uolab(i) /u:lɒb/	other side, across from	uolabi daryaa ‘that side of the river’
uodawr(i) /u:d̪awr/	other side, across from	uodawri aaw ‘the other side of the water’
qachar(i) /qəʃar/	slope	qachari koh, qachar shi ‘on the slope of the rock/it’
qad(i) /qad̪(i)	to, towards with by among	qad bazar ‘to bazar’ qad ma ‘with me’ qad motar ‘by car’ qadi jangal ‘among the jungle’
qanjighay /qand̪ʒiyei/	with by	qanjighay ma ‘with me’ qanjighay chaaqu ‘by knife’

sar(i) /sar/	on against	sari mez 'on the table' sar shi baar kad 's/he proved against him/her'
shaakh(i) /ʃɔ:x/	peak	shaakhi sang 'at the peak of the rock'
shift(i) /ʃift/	close to	shift i mez, shift ma 'close to the table/me'
shikheen(i) /ʃixi:n/	Corner of	shikheen i mez, shikheen shi 'tip of the table/it'
soon(i) /su:n/	towards	soon dehli 'towards Delhi'
khan /xan/ khooon /xu:n/	with, to	khan/khooon ma 'with me', khan/khooon kabul 'to kabul'
tailon(i) /tɔilon/	below	tailoni aks, tailon shi 'below the picture/it'
woday /wɔdɛi/	the time of	woday khaaw 'the time of sleep'

Observing the above data, it is worth mentioning that the preposition:

1. *da* 'in' is used only with nouns, not with pronouns.
2. *dar* 'for, to' is used only with pronouns, not with nouns in Hazaragi but the same *dar* which is used in Persian too, it means 'in' and is used with both nouns and pronouns.

Hazaragi Complex Prepositions

A complex prepositions according to Quirk, Greenbaum, Leech & Svartvik (1972) "is a sequence that is indivisible both in terms of syntax and in terms of meaning" (p. 266). There are seven of the simple prepositions of Hazaragi Persian, namely *az* /ʌz/, *da*, *khan/khooon/soon/qad* and *taa* /tɔ:/, that join some other prepositions of the variety and form complex ones as follow.

Complex prepositions in Hazaragi: Table (3)

Preposition	Meaning	Example
az balay	over	az balay darya 'over the sea'
az baldey	because of	az baldey amzi 'because of this?'
az bekh(i)	from near of	az bekh(i) dewaal, az bekh ma 'from near the wall/me'
az bullon(i)	from above	az bulloni aks 'from above the picture'
az burun(i)	from abroad	az buruni sinf 'from abroad the class'
az deer(i)	from near	az deer(i) khaana, az deer ma 'from near the house/me'
az eelab(i)	from this side	az eelabi dera 'from this side of the wall'
az ghoal(i)	from the middle	az ghoali sarag 'from the middle of the street'
az ghudray	from the opposite	az ghudray aaghil 'from the opposite of the village'

az jaghay	from the edge of	az jaghay kisht ‘from the edge of the farm’
az kondalon	from the side of	az kondalon ma ‘from my side’
az lab(i)	from the edge of	az labi taaq ‘from the edge of the shelf’
az manay	from inside	az manay quti ‘from inside the box’
az nezdeeg(i)	from near	az nezdeegi motar ‘from near the car’
az palu(yi)	from the side	az paluyi sarag ‘from the side of the street’
az qachar(i)	from the slope of	az qachari koh ‘from the slope of the rock’
az qad(i)	from among	az qadi aawoor ‘from among the cloud’
az sar(i)	from above	az sari koh ‘from above the mountain’
az shaakh(i)	from the peak/branch	az shaakhi koh ‘from the peak of the rock’ az shaakh i dirakht ‘from the branch of the tree’
az tailon(i)	from below	az tailoni koh/tailon shi ‘from the below of the rock/it’
az tai	from under	az tai kitaab ‘from under the book’
az uolab(i)	from other side	az uolabi dewaal/uolab shi ‘from other side of the wall/it’
balay az	on	balay azu sang ‘on that stone’
balday az	for	balday azu kuta ‘for that dog’
bakhshay az	for	bakhshay azi kuta ‘for this dog’
bullon az	above	bulloni azu sang ‘above that stone’
deeri az	near	deeri azi khaana ‘near this house’
eelabi az	this side of	eelabi azi khaana ‘this side of this house’
gudray az	opposite to	gudray azu dewaal ‘opposite to that building’
jayi az	instead of	jayi azi qalam ‘instead of this one’
jaghay az	at the edge of	jaghay azu kisht ‘at the edge of that farm’
kondalon i az	at the side of	kondaloni azu bel ‘put it beside that’
manay az	inside	manay azi es niya ‘there is nothing inside this’
nezdig is az	near to	nezdigi azi biyar ‘bring it near to this’
palu yi az	at the side of	paluyi azi bicho ‘compile it beside this’
qachar i az	on the slope of	da qachari azu koh ‘on the slope of that rock’
qanjighay az	with	qanjighay azu ‘with that’
shaakh i az	peak of	shaaki azi sang ‘peak of this stone’
shift i az	near to	shifti azi bel ‘put it near to this’
shikhin i az	tip of	shekhini azi ‘tip of this’
soon az	to, towards	soon azu ‘towards that’
tay az	under	tay azi ‘under this’

tailon i az	below	tailoni azi 'below this'
da asnaa(yi)	during	da asnaayi bearish 'during the rain'
da balay(yi)	on	da balay kitaab 'on the book'
da beck(i)		da deeri dirakht 'near the tree', da deer ma 'near me'
da eelab(i) da eedawr(i)	at this side	da eelabi darya/eelab shi 'at this side the river/of it'
da ghol(i)	in the meddle	da gholi darya 'in meddle of the river'
da gudray	opposite to	da gudray ma 'opposite to me'
da jaay(i)	instead of	da jaayi rayees/jaay shi 'instead of the chancellor/him'
da jaghey	at the margin of	da jaghey kisht 'at the margin of the farm'
da jalghey	at the joining point	da jalghey saaya wo after 'right at the shadow and the sunlight meeting point'
da kondalon(i)	beside	da kondaloni dewaal/kondalon ma 'beside the wall/me'
da lab(i)	alongside	da labi daryaa 'alongside the river'
da manay	inside	da manay sinf 'inside to the class'
da nezdeeg(i)	near to	da nezdeegi sarag/nezdeeg tu 'near to the road/you'
da uolab(i) da uodawr(i)	at the other side, across from	da uolabi daryaa 'at that side of the river'
da paaluy(i)	at the side	da paaluy i motar/paaluy tu 'beside the car/you'
da qachar(i)	on	da qachar i koh 'on the rock'
da qad(i)	among the	da qadi jangal 'among the jungle'
da sar(i)	on, against	da sari mez 'on the table' da sar ma 'against me'
da shaakh(i)	at the peak	da shaakhi sang 'at the peak of the rock'
da shift(i)	close to	da shifti dewaal/shift ma 'close to the wall/me'
da shikheen(i)	at the corner of	da shikheeni mez/shikheen shi 'at corner of the table/it'
da tay(i)	under	da tayi kitaab/ tay shi 'under the book/it'
da tailon(i)	below	da tailoni aks/tailon shi 'below the picture/it'
da woday	at the time of,	da woday khaaw 'at the time of sleep'
soon balay	towards the surface	soon balay mez 'to the surface of the table'
soon bullon(i)	towards above of	soon bulloni aks 'towards the above of the picture'
soon burun(i)	towards the outside of	soon buruni sinf 'outside the class'
soon deer(i)	towards near	soon deeri dirakht 'towards near the tree', soon deer

		ma ‘towards near me’
soon eelab(i) soon eedawr(i)	towards this side of	soon eelabi darya ‘towards this side the river’ eedawr shi ‘towards this side of it’
soon ghol(i)	towards the middle of	soon gholi darya ‘towards the middle of the sea’
soon gudrey	towards the opposite	soon gudrey ma ‘towards the opposite of me’
soon jaghey	towards the margin of	soon jaghey kisht ‘towards the margin of the farm’
soon jalghey	towards the joining point	soon jalghey saaya wo aftew ‘towards the shadow and the sunlight’
soon kondalon(i)	towards the side of	soon kondaloni dewaal/kondalon ma ‘to the side the wall/me’
soon lab(i)	towards the side of	soon labi daryaa ‘towards the side of the sea’
soon manay	towards the inside	soon manay sinf ‘towards the inside of the class’
soon nezdeeg(i)	towards near	soon nezdeegi sarag/nezdeeg tu ‘towards the near of the road/you’
soon uolab(i) soon uodawr(i)	towards the other side	soon uolabi daryaa ‘towards that side of the river’
soon paaluy(i)	towards the side of	soon paaluyi motar/paaluy tu ‘towards the side of the car/you’
soon qachar(i)	towards the slope of	soon qachari koh ‘towards the slope of the rock’
soon qad(i)	towards the inside of	soon qadi jangal ‘towards the inside the jungle’
soon sar(i)	towards the top of	soon sari koh ‘towards the top of the mountain’
soon shaakh(i)	towards the peak of	soon shaakhi sang ‘towards the peak of the rock’
soon shift(i)	towards the near of	soon shifti dewaal/shift ma ‘towards close to the wall/of me’
soon shikheen(i)	towards the corner of	soon shikheeni mez/ shikheen shi ‘towards the corner of the table/ it’
soon tay(i)	towards the under of	soon tayi kitaab/ tay shi ‘towards under of the book/it’
soon tailon(i)	towards the below of	soon tailoni aks/ tailon shi ‘towards below of the picture/it’
taa balay	till over	taa balay koh ‘till over the rock’
taa bullon(i)	till above	taa bulloni aks ‘till above the picture’

taa burun(i)	till outside	taa buruni sinf ‘till outside the class’
taa deer(i)	till near the	taa deeri dirakht/ deer ma ‘till near the tree/ me’
taa eelab(i) taa eedawr(i)	till this side of	taa eelabi darya/eelab shi ‘till this side the river/it’
taa ghol(i)	till the middle	taa gholi darya ‘till the middle of the river’
taa gudrey	till opposite	taa gudrey ma ‘till opposite of me’
taa jaghey	till the margin	taa jaghey kisht ‘till the margin of the farm’
taa jalghey	till the joining point of	taa jalghey saaya wo aftew ‘till the conjoining point of the shadow and the sunlight’
taa kondalon(i)	till the side of	taa kondaloni dewaal/ kondalon ma ‘till the side of the wall/me’
taa lab(i)	till the side of	taa labi daryaa ‘till the side of the river’
taa manay	till the inside of	taa manay sinf ‘till inside the class’
taa nezdeeg(i)	till the near of	taa nezdeegi sarag/ nezdeeg tu ‘till the near of the road/you’
taa uolab(i) taa uodawr(i)	till the side of	taa uolabi daryaa/shi ‘till that side of the river/it’
taa paaluy(i)	till the side	taa paaluyi motar/ paaluy tu ‘till the side of the car/you’
taa qachar(i)	till the slope	taa qachari koh ‘till the slope of the rock’
taa qad(i)	till amid the	taa qadi jangal ‘till amid the jungle’
taa sar(i)	till the top of	taa sari band ‘till the top of the pass’
taa shaakh(i)	till the peak	taa shaakhi sang ‘till the peak of the rock’
taa shift(i)	till near of	taa shifti dewaal/ shift ma ‘up to near the wall/me’
taa shikheen(i)	till the corner of	taa shikheeni mez/ shikheen shi ‘till the corner of the table/it’
taa tay(i)	till underneath	taa tayi kitaab/ tay shi ‘till underneath the book/it’
taa tailon(i)	till below of	taa tailoni aks/ tailon shi ‘till below of the picture/it’
taa woday	till the time of	taa woday khaaw ‘till the time of sleep’

Considering the above data wherever *soon*, is used it represents *khan* and *khoon*, ‘to, towards’ as well, because they have the same meaning with different phonological representations.

Shared prepositions between Hazaragi and Persian

There are around 12 prepositions which are used in both the standard Persian and Hazaragi.

Common prepositions in Hazaragi and Persian: Table (3)

Preposition	Meaning	Example
az /az/	from	az kuja ‘from where’
baad az /bɑːd az/	after	baad az chasht ‘afternoon’
balay /bale/	on	balay mez ‘on the table’
be /be/	without	be gofto ‘without saying’
braai /bɛrɑːi/	for	braai ma ‘for me’
burun(i) /buːruːn/	out/outside	buruni sinf, burun shi ‘outside the class/it’
daroon(i) /dɑːruːn/	inside	darooni quti/ daroon shi ‘inside the box/it’
dawr(i) /dɑːwr/	around	dawr dunya/shi ‘around the world / of it’
gird(i) /gɪrd/	around	girdi shaar/ gird shi ‘around the city/ it’
jaay(i) /dʒɑːi/	instead of	qalam jaayi tufang/jaay shi ‘a pen instead of a gun/it’
nezdig(i) /nezdɪg/	near	nezdigi sarag, nezdig tu ‘near the road/you’
paaluy(i) /pɑːluːi/	beside	paaluyi motar, paaluy tu ‘beside the car/you’
pesh(i) /peʃ/	in front of	peshi dukaan/ pesh shi ‘in front of the shop/it’
pesh az	before	pesh az shaam ‘before the sunset’
pusht(i) /pʊʃt/	behind, back	pushti khaana / pusht shi ‘behind the house/it’
ruy(i) /ruːj/	on	ruyi takhta/ ruy shi ‘on the board/it’
taa /tɑː/	to, till	taa da baja ‘till ten o’clock’
tay(i) /tɑi/	under	tayi kitaab, tay shi ‘under the book/it’
taraf(i) /tɑraf/	towards	tarafi koh ‘towards the mountain’

Based on the data above “ruy” (No. 16) is used in both Hazaragi and Persian, but its meaning –which in noun form is face- is restricted to its nominal meaning; in Hazaragi, “ruy” is used only when the object of preposition is kind of standing like wall or board, while in Persian, it is used wherever the preposition “on” is used. Some of them vary in pronunciation. *balaye* /bɑːlɑːje/ in Persian, becomes *balay* /bale/ in Hazaragi, *berun* /beruːn/ in Persian, change to *burun* /buːruːn/ in Hazaragi, *pahlu* /pɑhluː/ in Persian, turn to *paalu* /pɑːluː/ in Hazaragi, and *tahe* /tɑhe/ in Persian becomes *tay* /tɑi/ in Hazaragi. We can say these are Hazarized prepositions of Persian.

Conclusion

This paper described prepositions in Hazaragi Persian, spoken by Hazaras (an ethnic group) mostly living in Afghanistan. Besides discussing shared prepositions between standard Persian and Hazaragi, I concentrated mostly on those prepositions which are exclusively used in Hazaragi. This paper concludes that Hazaragi has at least, 26 *pure prepositions*, to which if we add 19 *other prepositions shared* with Persian, it totally makes 45 *simple prepositions*. Among them, *az*, *da*, *khan/khoon/soon*, *qad*, and *taa* join some other prepositions and form complex ones. The total number of *complex prepositions raises to 124*. Thus, the total number of prepositions used in Hazaragi is 169. Some Hazaragi prepositions are followed by /i/ as an “Ezafa marker”; some of them do not form Ezafa construction at all.

Ezafa marker is added only when the object of the preposition is a noun, rather than a pronoun.

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A SEMIOTIC READING OF THE NOVEL AND ANALYSIS OF ICON, INDEX, AND SYMBOL IN WATER BY ASHOKAMITRAN

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Abstract

Semiotics is the study of meaning and how the meaning and conveying of the meaning function together. It is different from semantics since it includes all the aspects of communication along with language. C. S. Pierce contributed to the field of semiotics by exploring the logic of the sign-meaning-reception process. Reading a literary text through the light of semiotics will lead to the inception of structural analysis of the text and pave way for new interpretations. Water is a short novel written by the well-known Tamil writer Ashokamitran. This novel intertwines several incidents from the life of the protagonist Jamuna with a chronological description of the prolonged drought of Chennai in 1969. Two parallel stories are intertwined in Water to signify the plural nature of reality. The present study is an attempt to read the text through the light of semiotics and analyze the methods used to communicate the meanings of a literary text. Pierce's theory of semiotics has been adapted to study the methods of signification used by Ashokamitran in his novel Water. The reasons for doing a semiotic analysis is to understand the interaction between signs and to interpret the ways of communication. Since it focuses on contexts, ideas and meanings, semiotic reading will help to answer the question 'why?'

Keywords: *Semiotics, Meaning, Signification, Communication, Icon, Index, Symbol.*

A Semiotic Analysis of the Novel Water

Semiotics can be defined very simply as the study of signs. Signs include words, gestures, sounds, objects and visuals that generate meaning as part of a system of signification. A man with a gun is a sign since he signifies danger and threat or safety and security (If he is in a policeman's uniform). There are two widely accepted origins of semiotics. One is Ferdinand De Saussure's structural linguistics. He named his own theory study of signs as semiology. The other origin of semiotics is the work of American philosopher and logician C.S. Pierce. Pierce used the term semiotics which is widely accepted and used today. Along with literary criticism, semiotics is studied in the fields of media, studies, computer science, film studies, and cultural studies. Semiotics provides them with the tools required to analyze the forms of a text and to read texts as part of the general social system of signs, where meanings are generated, accepted and subverted as part of the cultural process.

Representamen, Interpretant and Object

Representamen is the form the sign takes (material or immaterial, like sounds, writing, a painting, a gesture, or a word). This is the equivalent of the Saussurean signifier. It is also sometimes called as a 'sign vehicle'. Interpretant is the sense made of the sign, that is, the sign created in the mind of the listener/ viewer as a result of reading/listening to the representamen. It does not mean the person who do the reading but the idea generated in the

mind when we see the sign. Object is the thing which the sign refers. It is sometimes called 'referent'. The interaction between these three is semiosis. All three make up the sign. For example, let us take a sign in doctor's clinic: 'doctor is in'. This is a sign that is inscribed as words and not as a picture. What semiosis occurs here?

- Representamen is the text itself: 'doctor is in'.
- Object is the doctor referred to in the text.
- Interpretant is the idea generated in our mind upon reading the sign—that the doctor is inside and we must wait. The sign itself does not say: 'please wait?' but the idea generated by the sign asks us to do so.

Semiotics help them to relate various elements of a text with each other and relate a text to a larger social system. The sign creates another sign (the interpretant) in our minds. So, if we want to use Saussure's concepts to understand Pierce, a signifier creates another signifier in our mind. This process of signs in our act of reading or listening is a feature of language (we already have Saussure's idea that words do not refer to reality but to other words. We, therefore, have an unending semiosis where the representamen/signifier generates more signs, and so on, infinitely. Signifiers are related to their objects or referents in three modes. (Signifiers is more often used by the experts than representamen, sign- a sign's physical form such as a sound, printed word, or image)

Pierce offers a triadic model consists of three edges of signification to understand the sign: (i) representamen, (ii) interpretant, and (iii) object.

Icon/Iconic

The iconic signifier resembles the object it seeks to represent. It physically resembles what it stands for or mimics the concept, takes on some of the object's qualities. A picture of one's face is an icon of himself/herself. Words can be partially iconic too. Onomatopoeic words are a good example of the iconic sign. For example, the sound 'hiss' actually imitates the sound made by a snake. Similarly, when we say 'he fell with a thump' the 'thump' tries to capture the sound of a body falling down and hitting the floor. The iconic sign is imitative in the relationship between signifier and signified.

Index/ Indexical

An index is a sign which has a direct link with the object. The signifier here is directly connected to the signified in some way. A good example of an indexical sign would be the knock on the door. Here, the signifier (the knock) is connected to someone outside who wishes to come in. Another example would be the simple fever which is directly connected to some pathological cause and suggests that something is wrong.

Symbol/Symbolic

A symbolic signification takes place where there is no relation between the signifier and the object or the referent, and the relation has to be learnt. All language is symbolic, since there is no real connection between the word or sign and the meaning or the signified. The word 'cat' does not represent the animal except already established mental image.

Language users can understand from semiotics that a sign stand-in for, or represent, something. Signs are made of signifiers (words/sounds) and signified (objects), and the relationship between the two can be arbitrary, reflective or imitative, or directly connected. Semiosis is the process of interaction between the word (signifier), the object referred to (signified) and the idea or sign that is formed in our minds when we hear or read the word.

Ashokamitran's Imagination

Ashokamitran was the one who recorded the intersection of everyday life of the middle class with no added color coatings. He viewed the world around him as a spectator and wrote the sorrow, bitterness and silliness of its people. He would have painted the lives of people who are often seen as spare parts of society. Ashokamitran was not the author of great doctrines or teachings of his writings. His stories were visions of real life and avert their views away from philosophy. He has dealt with many interesting characters and storylines. For Ashokamitran, the human mind is the radical field to set his stories. The novel *Water* is still being celebrated by many, about which another Tamil author Vannanilavan commented, "Ashokamitran is a literary lord who can boast of this language and nation." In the early morning and twilight streets of the city streets, everyone would have seen men and women wrestling with pitchers in the narrow streets. The novel *Water* portrays the main character, Jamuna, a desperate woman in search of the water. The author transcends the feelings of his characters to the readers. His story reveals the humility, frustration, deceit and hatred of the human mind, which occasionally emerges unseen.

A Note on the Text

Water is a novel which intertwines the story of two sisters Chaya and Jamuna and the drought in Chennai during the 1970s. The first chapter of the novel which begins with Jamuna hearing the sound of people blowing a pump for sets the mood for the entire novel. The way of happening is more important than happening in Ashokamitran's narration. The narration is in third person point of view and the things to see, hear and smell function the role of signifiers in his text. is a force that can determine and change not only people but the entire environment. All the characters are true to life, neighbours do not even notice when Jamuna approaches them for. They fight for the right of turn to take next. They do not waste the they have got—dark and mixed with dust—because their need pushes them to do so. At the end of the first chapter, the supply of the corporation suddenly stops after when everyone who quarrelled among themselves realizes their common defeat and leaves without a word in pursuit of.

The plot of the novel *Water* has been spanned like a spider web around scarcity though it was intended to portray struggling people. Lack of pushes people to search for that becomes their daily routine which later becomes a huge quest. Jamuna is the protagonist who, like the other middle-class characters in this novel struggles a lot to get a pot of. She eloped with Baskar Rao with the hope of becoming a heroine in films years back but cheated by Baskar Rao who is actually a fraud. He only used Jamuna sexually and also abused her for his own advancement. Having become a victim of society, Jamuna lives with Chaya, her younger sister who is also a city dweller like Jamuna. Jamuna's husband was working in the army but applied and has been waiting for a promotion or transfer to Chennai so that they will be able to live as a family.

Chaya's son Murali and Jamuna's mother live in their maternal uncle's house. Chaya used to get enraged whenever she sees Baskar Rao visits to take Jamuna with him. She loathes him and warns him about informing police about his fraud. Jamuna saves Baskar from her reach and sees Jamuna is out of control. At one-point, Chaya leaves Jamuna to live in a working women's hostel. By going with Baskar, Jamuna angered Jamuna but feels all alone after she left for a hostel. Jamuna even thinks about suicide but discovered by her landlady who threatens her and convinced after she said she will bring Chaya back as soon as possible.

Jamuna goes to meet Teacher-amma who is very busy in her household works and fetching. She makes Jamuna wait until she finishes her works which makes Jamuna tired. Finally, teacher amma listens to Jamuna's confessions which go from her eloping with Baskar to the present isolated state of Jamuna. Teacher-amma, after listening carefully, replies with the history of her own marriage. She got married at 17 to a man who was affected by tuberculosis but willing to marry a girl. Then Jamuna comes to a clear state of mind.

Jamuna goes to meet Chaya in her hostel. There she begs Chaya to come and live with her. Chaya demands her to promise to never let Baskar in Jamuna's life for which she agrees. Chaya then reluctantly agrees to Jamuna's request. Subsequently, they decide to visit their uncle's house. Jamuna's mother is a pathetic character with shattered memories—she mistakes Jamuna for Chaya and Chaya for Jamuna. Her marital life told only in little fragments to the readers, which is enough to conclude that her marriage affected her psychological balance. To the dismay of Chaya, Baskar again comes to pick Jamuna with a promising second heroine chance in an upcoming movie. Jamuna refuses to go with him by revealing the fact that she is pregnant. Chaya, in a rage, beats Baskar Rao with an umbrella and demands justice for Jamuna. He flatly replies that he cannot marry Jamuna. Then Jamuna lets him go. After he left, Chaya asks Jamuna whether she lied about pregnancy for which she replies calmly that she is really pregnant. Chaya worries about her future, but Jamuna said that it is ok. She talks with the hope that she will live somehow.

Ashokamitran's is considered to be a major novel in the years of contemporary Tamil literature. The events described in *Sneer*, a short force of not more than 100 pages, surrounded the first severe crisis affecting Madras (now Chennai) in the late sixties. When it was first published in 1973, the spontaneous Tamil literary world was hit by a storm. The story seemed to resonate strongly with its audience as it was closely linked to life in the central circle of Madras. The book has been extensively discussed within the Tamil literary context, with its unexplained account of a crisis, with regard to narrative technique that breaks its course. The novel is the first ever symbolic novel in modern Tamil literature. The title ‘’ is a symbol incorporated by the author to represent the beingness of its protagonist Jamuna. According to the theoretical considerations of Pierce, is symbol, a collective representation whose signification is shared by all members of the Chennai society which becomes known through the language.

Water is a basic need for everyone including animated and inanimate objects. There is a significant reason behind the author's choosing as central theme of the novel because water plays a central role amidst political causes and people's lives. The drought sets a backdrop for Chaya and Jamuna's lives. A superficial reading will give an idea that the lives

of two sisters had been told in this novel with a backdrop of a crisis. But is no simple subject and neither is Jamuna and her sister's lives. Though simply addressed just, it is not always the same. At once it was cheaper and an object of zero concern but when the drought comes, becomes more precious and something more than power and wealth. At one point it becomes a subject of hatred and loath. One can barely conclude that the novel brings out all the unpleasant images of because meanwhile, it remains a subject of longing also. can be interpreted as livelihood of people especially in a metro city like Chennai, land and are only sources to directly connect themselves with the environment though they are accustomed to a life without green sceneries or fertilizing.

In this novel, water functions as a symbolic representation of one's self. Jamuna, named after one of the three sacred rivers of India, is pointless, invisible, isolated individual who struggle under multi levels of oppression namely Caste, Class, Gender and discrimination. She always finds an emptiness around her because she is the standpoint of change between tradition and modernity. Chaya whose name means shadowy and unreal expects a life to live as a family with her husband and son which persists as a mirage throughout the novel. The iconic signification of water is exhibited through verbal manifestations of the characters.

A word in art has no direct meaning. The tidal wave that vibrates with the eyes is different from the direct object of the vibrator. Literature is the feeling it creates when the wave and vibration coincide with the events of the novel. Semiotic elements related to indifference of the ruling government, theories such as feminism and ecocriticism, struggles of women in marital life as well as struggles of single women are portrayed by the author in the novel. All these elements are signified through as either by projection of happenings or by indexical and iconic representations. Ashokamitran's way of storytelling resembles a photo album which makes the reader to look the photos one by one and understand what is happening in those pictures. For example, Jamuna accepts teacher amma's invitation and goes to her house for a visit. An elderly woman (teacher amma's mother-in-law) scolds both of them with harsh words. The author makes the reader to understand how much the old woman hates her daughter-in-law and how much Jamuna feels down by the occurring incidents rather than describing how those women feel about the situation. He just narrates their reactions one by one, it is the readers who recognises the mindsets of those people.

The connection between content and expression is based on the human mind. Semiotics is based on a primitive phenomenology; that is meaningful connections between content and expression are socially created and maintained. The use of a writer's language is different from other common users. A writer can develop new ways to interpret meanings beyond just participating in social semantic process. They can even break the rules of language for this purpose. In this sense, the novel makes a meaningful communication to the readers in many aspects.

Iconic Signification in the Novel *Water*

Icon in semiotics refers to a sign which physically resembles the context or object it represents as a picture represents a person. In this sense, the novel itself is a picture of the prolonged scarcity that struggled Chennai during 1969. Besides Ashokamitran uses a pictorial description in this novel to communicate with the readers but always keeps it precise. For

example, “The sun was beating down. The workman dropped his crowbar and ran. At that moment a telegraph man entered the street stopped his bicycle and called out loudly. ‘Sir, telegram.’ (Ashokamitran 33) Iconic signification of meanings is used in literature to depict inanimate objects that represent the main theme of that work.

The Characterization of Teacher-amma is an iconic signification used by Ashokamitran to reveal the presence of the author in the text to the readers. As the name suggests, Teacher amma fulfils the role of author to clarify Jamuna with the philosophy of life. Teacher-Amma looks like a joyous woman who is always teasing and laughing but she is also a typical middle-class woman who hid her hardships inside her. She is introduced to the readers as a ‘Plump woman’ to signify that she is a pleasing character. Corporation workers dig a trench parallel to the road is another iconic symbol which represents the less concerned attitude of government towards the commoners. They are physical resemblance of government authorities. Ashokamitran usually chooses showing in his narration rather than telling like he chose to show the working wages to signify the entire politics and people’s struggles caused by that politics. The readers will comprehend the author’s way of signification while reading his narration. A sort of surreal narration is used by the author which transcended Jamuna’s life history into the reader’s mind. It resembles the jumbled lives of the protagonist Jamuna and Teacher-Amma. “The old lady poured away the water in order to preserve her sense of her self. She, Jamuna, didn’t have that sense of self-interest. She didn’t share the old lady’s observance of ritual purity. Yet she too, like that old lady, was a Telugu woman who was entitled to be called a Brahmin woman.” (Ashokamitran 46) Likewise, sewage mixed with drinking is the resemblance of Jamuna’s life which has been ruined.

Indexical Signification in the Novel *Water*

Indexical signification employs a set of signs which has no physical resemblance of the concept whereas, creates a link between the concept or object and its meaning. Simply, it functions as a symbolic way of conveying meaning. The title *Water* itself is an index intended to signify the drought, instability of life, the characterization of Jamuna signifies a middle-class woman who ruined her life because of her dream of becoming a heroine in film industry. Jamuna locks herself in order to commit suicide. This brooding atmosphere signifies to the reader that something terrible had happened in Jamuna’s life. The landlady understands what she is up to and prohibits Jamuna from extending her stay at the house any longer.

The old brahmin woman who lost her control and dropped her pot of on the road is an indexical signification employed by the author. The old Brahmin widow shows her auspicious way of life through her stubbornness. She signifies the struggles of women in a drought who had already had to face a lot of hardships. Chaya too could not escape this state of stress which is visible when she cries out to her sister. Sewage mixed with drinking is a good example of indexical signification. Everyone thinks that they have found solution for scarcity at last, one woman among them takes bath but becomes desperate when they discovered that the provided for them is mixed with sewage. As the crisis besets the story of Jamuna the polluted besets the far reached climax of Jamuna’s life.

Symbolic Representations in the Novel Water

Marital life has been portrayed by the author in this novel through three women characters namely, Teacher-Amma, Chaya and Jamuna's mother. Teacher-amma stands an exemplification of a sustained marital life of bitterness. As the author's style of narration is a sort of realistic documentary, the Teacher-Amma is shown as a pleasing woman to the readers. Along with the point of view of the protagonist Jamuna readers get to be ambiguous about the teacher's nature. As the plot unfolds the background of the teacher, she suddenly seems a strong woman who influence and inspire Jamuna. Then both of them become positive about life and accustomed to accept whatever the struggles life offers them. Jamuna's mother had led a life like teacher-amma which fact is told to the readers through only fragments. Completely out of control, Jamuna's mother tells how she suffered in her in-law's home. On the other hand, Chaya is a woman of expectations but always deceived by her fate. She is eager to set a house to live with her husband and son as a family but this wish remains as a mirage throughout the novel. In this aspect, Chaya's name is also an Iconic representation of her own life. Jamuna stands apart from these women to represent how a single woman can suffer in a suburban community life. Every man she meets look at her in abruptly wrong way. Other people give her advice as though she is low to everybody. She is discriminated in the names of caste, gender, class and education.

Conclusion

Inductively these significations connect the author's communication to a larger structure, larger structures in this case, namely, state of women, marriage and what it does to women, and subsequently these ideas lead to larger structures such as culture, religions and caste, gender discrimination, man's concern on nature and politics in each and every duties of commoners. This study tried to focus on the systems of language communication and how the author used this system in his novels. This article set a proof for how individual space, trivial details and even a momentary incident can convey the intended meaning to the readers.

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KINSHIP SYSTEM AND KINSHIP TERMS AMONG MULLU KURUMBA TRIBE - A DESCRIPTIVE ANALYSIS

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Abstract

This paper is an attempt to study the kinship system and kinship terms found in the language of Mullu Kurumba tribes in an ethnolinguistic perspective. Ethnolinguistic is a collective term for anthropological linguistic investigations into the connections between languages and ethnicity based, socio-cultural aspects of the given linguistic community. Ethnography is the study of social interactions and behaviours that occur within communities or organizations. This study examines how kinship is related to culture and ethnicity. For this study the researcher has taken Mullu Kurumba Tribes who are the inhabitant of Gudalur Taluk of Nilgiri districts. Mullu kurumbas are different from other four kurumba tribes, namely Betta Kurumba, Jenu Kurumba, Haalu Kurumba tribes in Gudalur taluk of Nilgiri district. This paper deals with how this Mullu Kurumbas kinship system differs from the other kurumba tribes. This study explores how kinship is associated with the culture of a community and how kinship plays a major role of each community. According to anthropologists 'kinship terminology or neatly structured to understand the nature of kinships systems is necessary to understand the culture of this tribal people. This study focuses on kinship system of Mullu Kurumba tribes and this kinship system describes the social interactions and behaviours of the Mullu Kurumba community.

Keywords: *Mullu Kurumba, Tribe, Kinship Term, Kinship Systems, Hawaiian*

Introduction

From the ancient times, most of the people have been searching to identify themselves in social circumstances. Such identification goes through the act of naming culture which is playing a vital role in the society. Before learning and categorising other's life style, we must take one's first step to identify his status in the society.

The element of identification is done by the name of the individual and that kind of individual's name brings him apart from other people or groups. Hence the role of individual's name is very important in the society and it indicates the uniqueness within the society. The ethnicity and its cultural heritage of a particular group bring them a common platform in the society. Obviously each and every culture shows a set of kinship terms. And it also defines the roles which are served in society. Kinship terms are lexically identical terms. Kinship relationships are traced through several generations (descent) is to be extended its importance and meaning of the relationships among the people. The kinship terminology is a system of linguistic categories for denoting kinds of relatives. Analysis of kin terms in a particular language produces a clear picture of the kinship system in the culture with which the language is allied. Hence the use of kin terms varies from culture to culture.

Aim of the Study

The aim of this paper is to study and analyse the kinship system and kinship terms of Mullu Kurumba tribes in Gudalur and Pandhalur Taluks of The Nilgiri district.

Limitation

This study is limited to the tribe of Mullu Kurumbas which is located in the Gudalur and Pandhalur Taluk of Nilgiri district of Tamilnadu. Only the Hawaiian kinship system is followed for the analysis. According to 2011 census, the population of Mullu Kurumba is 24,505, they are the inhabitants of Sultan Bathery and Vythiri taluks in the Wayanad district of Kerala. The remaining more than 1000 are habitants of Erumad and Cherankodu villages of the Gudalur and Pandhalur taluk, Nilgiri district, Tamilnadu. In Mullu Kurumba community the kinship system play a vital role in the study of the patterns of social relationships in human cultures (i.e. kinship study). Mullu Kurumba language is associated with Tamil and Malayalam language.

Objectives

- To classify the kinship system of Mullu Kurumba tribes in the light of Hawaiian system.
- To identify relationships and classify relatives.
- To classify the kinship terms of Mullu Kurumba tribes.
- To find out how the kinship system of the Mullu Kurumba tribes differs from the other Dravidian kinship systems.

Kinship Definition

According to **E.R. Leach** (1958) kinship terms are “Category words, by means of which an individual is taught to recognize the significant groupings in the social structure into which he is born” (p. 143).

Robin fox (1958) states that “The study of kinship is the study of what man does with these basic facts of life. Mating, gestating, parenthood, sibling ship, socialization etc.

According to **Morgan** (1871) kinship, that is “Schemes for classifying and recognizing relatives, kinship always serves to identify and establish relationships that are valued culturally”.

Kinship System

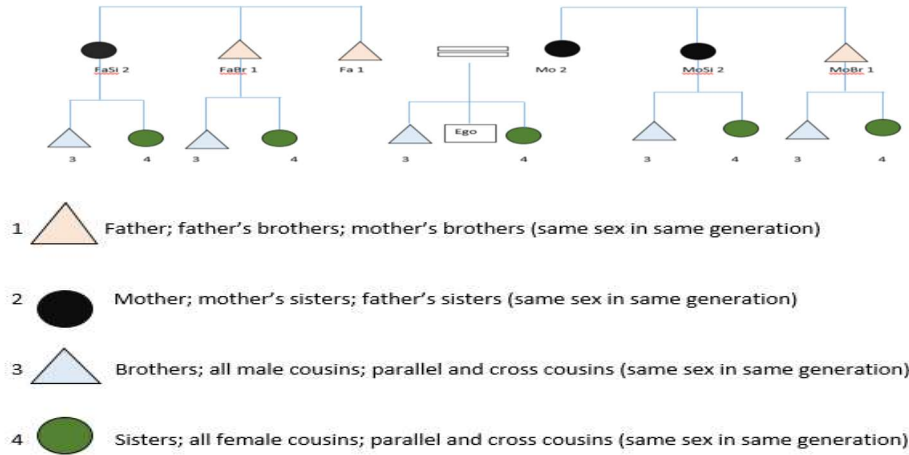
Kinship serves to identify relationship that are culturally valued. It is a way of labelling and classification system found in every community. Kinship is a network of relatives, associated by common ancestors, affinity, adoption and marriage. Through kinship we are able to recognize and identify the relationship that exist within the human family. Kinship is cultural tool. Kinship relations can teach us a great deal about the relative roles. These tool are used among the community to categorise or classifies the relationship of human nature and cultural variation. Therefore, Kinship systems are cultural tools that regulate marriage relationships and they also order some aspects of interpersonal relationships in societies. Language, mind and culture work together.

Types of Kinship System

Morgan, developed a theory of kinship system based on descriptions of the basic organizing principles found in six representative types of kinship systems. Such as,

1. The Iroquois system
2. Crow system
3. Omaha system
4. Eskimo system
5. Hawaiian system
6. Sudanese system

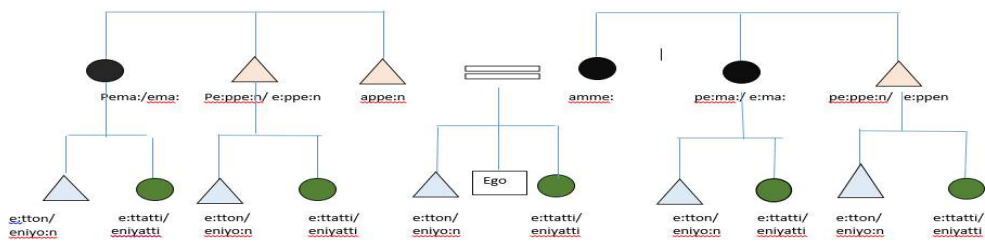
Hawaiian Kinship System







Hawaiian Kinship System

The traditional Hawaiian culture has been described as free in marriage and intersexual relationship that other cultures. Owing, it is assumed, to its less restrictive kinship system. This system is also called as ‘**generational system**’. Hawaiian kinship was the simplest system, this system consists of a very small set of kin terms. Such as, **father, mother, brother and sister**. There is a word for ‘**father**’ which refers to any male of ego’s father’s generations. The word for ‘**Mother**’ is any female of ego’s mother’s generation. The word ‘**Brother**’ referring to any male of ego’s generation; and the word ‘**sister**’ meaning any female of ego’s generation. There are terms for ‘**son**’ and ‘**daughter**’. Applied to any people of ego’s children’s generations.

Mullu Kurumbas Kinship System - Chart 2



- 1  Father; father's brothers; mother's brothers (same sex in same generation)
- 2  Mother; mother's sisters; father's sisters (same sex in same generation)
- 3  Brothers; all male cousins; parallel and cross cousins (same sex in same generation)
- 4  Sisters; all female cousins; parallel and cross cousins (same sex in same generation)

Mullu Kurumbas Kinship System

Mullu Kurumbas kinship system comes under the Hawaiian system (Robert Sathiya Joseph, 2001). The above chart is deals with Mullu Kurumbas kinship system, which is applied on the basis of the Hawaiian system. In this chart we can see that male relatives of the parent generation are distinguished only by gender. According to this Hawaiian system, Ego's mother is and ego's father 'appen' in Mullu Kurumba language. But Ego's aunts are also amme: mother's elder sister and younger sister would referred as 'pe:ma:' and 'e:ma:' in their community. Likewise, Ego's uncles are appen, the same as for 'father'. Father's elder brother and younger brother would called as 'pe:ppen' and 'e:ppen'. All terms of Ego's generation are the same, the term 'e:ttō:n' and 'eniyo:n' is used to call 'brother'. While the term 'e:ttatti' and 'eniyatti'; is used to call 'sister'. These kin terms are used to represent their **parallel cousin** and **cross cousin** in the Mullu Kurumba tribes. The term ends with "n" it denotes male gender. Eg: kuRumen (husband). The word term with "i" it denotes female gender. Eg: kuRumatti (wife)

List of Mullu Kurumbas Kinship Terms

Mullu Kurumba Language	Tamil	English
amme:	amma:	Mother
muttappen	ta:tta:	Mother's father
muttiyamma:	pa:tti	Mother's mother
mutto:ppanappen	koḷḷu ta:tta:	Great grandfather
muttiommanamma:	koḷḷu pa:tti	Great grandmother
ma:men	ma:ma:	Mother's brother
ma:mi	attai	Mother's brother's wife
aṇṇe:n/e:ttō:n	muRai ma:man	Mother's brother's elder son
ccumben/eniyo:n	muRai ma:man	Mother's brother's younger son
aTTra/ e:ttatti	muRai peṇ	Mother's brother's elder daughter
ccumbi/eniyatti	muRai peṇ	Mother's brother's younger daughter

pe:ma:	periyamma:	Mother's elder sister
e:ma:	citti	Mother's younger sister
pe:ppen	periyappa:	Mother's elder sister's husband
e:ppen	cittappa:	Mother's younger sister's husband
aṅṅe:n/ e:ṅṅo:n	aṅṅan	Mother's sister's elder son
ccumbe:n/eniyo:n	tambi	Mother's sister's younger son
aTTra/ e:ṅṅatti	akka:	Mother's sisters elder daughter
ccumbi/eniyatti	taṅgai	Mothers' sister's younger daughter
appen	appa:	Father
tattappen	ta:tta:	Father's father's brother
mu:ppappen	koḷḷu ta:tta:	Father's grand father
mu:ppamma:	koḷḷu pa:ṅṅi	Father's grand mother
tattamma:	pa:ṅṅi	Father's father's brother's wife
periyo:ḷu	aṅṅi	Elder brother's wife
cceriyo:ḷu	-	Younger brother's wife
aliyan	ma:ma:	Elder sister's husband
merumagen	ma:rumagan	Sister's son
meruma:ḷu	marumagaḷ	Sister's daughter
kuRumatti	manaivi	Wife
amma:yimutti	ma:miya:r	Wife's mother
ammayimutte:n	ma:mana:r	Wife's father
ka:rṅo:ru/aṅṅe:n	sagala	Wife's elder sister's husband
anantaren	sagala	Wife's younger sister's husband
kuRumen	kanavan	Husband
periyave:n	ma:ma:/macca:n	Husband's elder brother
cceriyave:n	maccinan	Husband's younger brother
na:tta:	na:ttana:r	Husband's elder sister
attiya	na:ttana:r	Husband's younger sister
ammamutte:n	ma:mana:r	Husband's father
amma:yimutti	ma:miya:r	Husband's wife
magen	magan	Son
magalu	magal	Daughter

pe:ren	peyaran	Grand son
pe:ratti	peyartti	Grand daughter
peṅgala:	cammaṅṅi	Son's wife's
a:ngala:	ma:mana:r	Son's wife's father
periyo:ḷu	na:ttana:r	Elder brother's wife
eniyatti	ilaiya sako:tari	Younger sister
ku:deperappugaḷ	ṅaṅṅiRaṅṅavargaḷ	Siblings
saho:taron	sakotaran	Brother
eṅṅo:n / ka:rṅṅo:ru	mu:ṅṅa sakotaran	Elder brother
eniyo:n/ccumbe:n	ilaiya sakotaran	Younger brother
beṅṅuka:r	uRaṅṅinar	Relatives
a:ṅgala magen	marumagan	Nephew
a:ṅgala magaḷ	marumagaḷ	Niece

Findings

- This study identifies the Mullu Kurumba community has minimum restrictive kinship terms. Most of the Mullu Kurumba's kinship terms are influenced by Malayalam language.
- Mullu Kurumbas kinship terms are related with Malayalam and Tamil language. But they are unique in one way.
- This Mullu Kurumbas kinship system is classified by the potential marriage patterns and 'partner patterns' which is emerge in every culture.
- Mullu Kurumbas kinship system, teach us the relative role of their cultural variation.
- The Mullu Kurumbas kinship system is identified and classified on the basis of the Hawaiian system.
- This Mullu Kurumbas kinship system reflects their culture, language, and marriage system.
- This paper concludes that Mullu Kurumbas language family belongs to the Dravidian language family. But their kinship system is not found in the Dravidian kinship system.

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TRENCHANT OF IDIOMS ON CIRCUMSTANTIAL CONTEXTUALISED CONVERSATIONS THROUGH THE COMMUNICATIVE APPROACH

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Abstract

English language is used for communication to convey the message to one another. Most of the communication is typed in a sentence structure. In the modern English Grammar the idiom plays vital role. The researcher can use such idioms according to the situational contextualised conversation. Grammar is an explanation of logic. It is a report of a logical thinking process. Human beings first expressed typical sounds to communicate thoughts. Later, people made graphical representations of those sounds, a written language. Finally, people analyzed the language to establish the patterns and variations. The final step is grammar, an analysis of the way a language functions.

Keywords: *Idioms, Communication, Teaching English*

Introduction

An Idiom is an expression, word or phrase that has a figurative meaning conventionally understood by native speakers. This meaning is different from the literal meaning of the idioms individual elements. In other words, idioms don't mean exactly what the words say. They have, however, hidden meaning. Idioms are expressions which have a meaning that is not obvious from the individual words. For example, the idiom, 'Drive somebody round the bend' means 'make somebody angry or frustrated' but the researcher cannot know this just by looking at the words. (6)

Eg: (a) Kick the bucket (b) Spill the beans (1)

The meaning of the expression is different from the literal meaning or definition of the words of which they are made. Their meanings are however used figuratively. They mean respectively,

(a) Kick the bucket- To die (b) Spill the beans- To tell people secret information

What is an idiom?

An idiom is a group of words that gives a figurative meaning and not the literal meaning of the individual words. The word 'idiom' is of Greek origin and means 'standing apart on its own'. Every language has certain constructions which, taken accurately, do not make much sense or meaning and are often not reasonable in terms of the normal rules of grammar. They have meanings of their own, different from the meanings of the basic words put together. They are with no trouble understood by the natives and are so much a part of the language that they are taken for granted. (7)

Eg: ***At Sixes and Sevens*** *this idiom does not refer to the numeral meaning of six and seven but gives the meaning of 'badly organised or difficult situation'.(1) The books are lying at sixes and sevens. It means that books are scattered, not kept in an orderly man.*

Problems of Teaching English Idioms In India

While, teaching and learning English Idioms both the researcher and the students faced innumerable problems. Probably, most of the students are not aware of the idioms while they are studying English language. The researcher's target is to 'prepare' his students for the examination and not to make them competent in the use of the English idioms.

The researcher makes the students to understand about the usages of the idioms in the circumstantial contextualised conversations. When they communicate with themselves they are able to understand the meaning of the idioms about the circumstantial situation they can convey the message with the help of some idioms which are related to the situations.

Through these usages the students get the awareness on the idioms not only that but also they can understand about the significance of the idioms in the English grammar. Probably, the students are concentrating on the major areas of the grammar and they just give the glimpse on the language part. So, they couldn't get much awareness on the usages of the idioms in the conversation.

Moreover, the Indian students are not much consciousness on the English idioms due to their cultural basis. So, the researcher makes the students to understand the basis of their culture and then only they can understand the meaning of the usages of the idioms in English.

English Language in Tamilnadu

Basically, the Tamil Nadu students are weak in the English language in both written as well as in the spoken. Due to their mother tongue influence they can understand the context and try to speak English language with the help their source language (Tamil) but they are not much familiarity in the (English) target language. With the help of learning some basic grammar sentence structure and some basic vocabulary they can speak English language. When they learn the idioms from the English language they can speak very familiarly. Moreover they themselves feel some confident while they speak English language because they can learn some idioms and the contextualised situations basis.

Methodology of Teaching Idioms

The researcher uses the experimental methodology and analysis the ability of the students, achieved through the idioms module (BM Modules) in the present study. The researcher follows the simple and useful method which is known as communicative approach. This method is helpful and motivate the students themselves come out their fear of learning grammar.

The researcher divides twenty students into two group's namely experimental group and the control group. Each group contains ten students. The researcher concentrates the experimental group with the help of idiom modules (BM Modules) and teaches them the situational contextual usages of the idioms in the conversations. After the teaching of the idioms they utilise the situational contextual idioms in the proper place of communication.

Using idiom in The Appropriate Place

Using idioms in the communication is not an easy task because without understanding the meaning and without understanding the context the idiom will not be understood properly. So, the people one who use the idiom in the conversation is most appropriate to the contextualised otherwise it will not be understandable (or) meaningful.

Mostly in the modern times the conversations are used in the way of short terms. The communicative approach helps to develop the conversation among the students. The students must understand the meaning of the idioms. Because, then only they can use in their conversation.

The researcher uses the apt idiom in the particular place in the conversation. It will be contextualised otherwise it will not be meaningful. Probably, the students are giving importance to the grammar part other than the uses of the idioms.

Idioms on Circumstantial Contextualised Conversation

The students must understand the circumstance first and then only they can use in the conversation. Mostly we do not derive the meaning directly in the idioms. It has different meaning so first of all the researcher should know the direct meaning of the Idioms (or) the contextual meaning of the Idiom otherwise they won't use in the conversation. According to the student's mentality and the ability of the understanding the researcher creates the contextual conversation to them and asks them to speak or communicate to each other with the help of the certain idioms which they learnt. Through this conversation the students can develop their communicative skills as well as their language ability.

Common Idioms Usages in the Contextualised Conversation

David: Hello, John how are you?

John: Fine David. How about you?

David: Well thank you. Will you complete NEET examination?

John: Oh! You are **asking for the moon.**(1)

David: “**Ask for the moon**”! What do you mean?

John: Don't you know? This means “**ask for something impossible**”.

David: Oh! Welcome nowadays you are using idioms while converse. Good keep it up.

John: Thank you. (3)

The above conversation is an example for the using an idiom while we use in the day today life situational conversation. The idiom is also must be used in the apt place with the apt meaning behind it. Otherwise, the meaning of the idiom will not be conveyed properly.

Significance of Communicative Approach in the Usages of Idioms on the Contextualised Conversation

The 'Communicative Approach' refers to the development of language learning or teaching from form-based to a meaning based approach and the shift from teacher- centred to learner-centred classes. This approach has for its goal not just communication but communicative competence which is the ability, not only to form grammatically correct sentences but also to know when and where to use them.

The 'Communicative Approach' has resulted in the inclusion of vocabulary and activities for expressing one's feelings and language learning, for sharing one's values and view points with others and for developing a better understanding of their feelings and needs. According to Strevens (1985) there are six types of communicative functions with language, namely, judgement and evaluation, persuasion, argument, rational enquiry and exposition, personal emotion and emotional relations with the persons spoken to.(4)

So, through this approach the researcher utilises the Idioms in the Contextualised Conversation. The students must know the meaning of the Idioms to use in the proper situation in the communication (or) conversation. Unless we cannot derive the meaning of the idiom we are not able to get the idea from the contextualised context and compare the meaning of the Idiom.

Ex: Johnson says to Jacob that I met Mr.David who is a **big fish in the small pond** is the field of Software Company.

In the above example sentence the idiom **big fish in the small pond** means **an individual who is important in a rather small town, organisation, etc.,(1)**

Significance of the Idioms in The Communicative Approach

With the help of the 'Communicative Approach', the researcher highlights the usages of Idioms in the Contextual Conversation. The students must know the meaning of the idioms because then only they can use the proper idiom in the proper place of conversation.

There are lot of idioms which in English language. Each and every idiom has different kinds of meaning. One of the main difficulties for learners knows in which situations it is correct to use an idiom, the level of style.

Dialogues, Interviews and informal speech (or) conversations were used to collect the data in this action research study. Findings demonstrated that by learning and using some idioms the learners were able to increase their knowledge about idioms, they learned new vocabulary, and improved their communicative skill.

Importance of the Idioms

Idioms are expressions that help us describe an exact situation in a different more creative way. They share cultural and historical information and broaden people's understanding of a language. Idioms build up some distinctive features which can differ from one language to another. And what's more interesting, idioms can sometimes reflect certain

cultural traditions and personalities. An idiom is an expression with a figurative meaning that differs from the literal meaning.

Uses of Idioms

Idioms are the approach of speaking that is accepted to native speakers of the language. Every language has its own collection of wise sayings. They offer advice about how to live and also convey some underlying ideas, principles and values of a given culture or society. There are few idioms used commonly and saying in the everyday conversational English can help to speak English by learning English idiomatic expressions.

Eg: (a) A hot potato- Speak of an issue (b) Ball is in your court- it is up to you to make a decision (c) Beat around the bush- avoiding the main topic. Not speaking directly about the issue. (6)

Developing English Language through Idioms in the Conversation

The word 'Idiom' derives from the Latin word 'idios' means 'peculiar'. For the second language learners who encounter these expressions in everyday contexts, idioms are very peculiar indeed. They pose a challenge, for very often there is no connection between the words that make up the idiom and the actual meaning of the expression.

Eg: It's raining cats and dogs. (1)

The idiom '**It's raining cats and dogs**' which means 'that cats and dogs are actually falling from the sky! It would be pretty strange if they did.

So, the researcher can identify that understand the surroundings (or) circumstances of the communication and use the apt idioms in the conversations. Through this approach students can feel very confident in their speaking English.

Effectiveness of Idioms in the Contextualised Conversation

When the researcher speaks the idioms alone the students are not able to concentrate moreover it feels very boredom to them. So, the researcher creates a particular situation to them and asks them to create a conversation between them. Through this activity the researcher plays the role of felicitator moreover the researcher observes the conversation with the help of the idioms which they speak.

The researcher makes the students to understand the context first and understand the role of the communicator. First of all the speaker and the receiver must know about the meaning of the idiom. Otherwise the communication will not meaningful. So, the speaker and the receiver must aware of the meanings of the idiom and its usages too.

Using idiom in the conversation is helpful to avoid the sentence structure. For instance, '**Rajesh dies through hanging**' instead of saying like this sentence we can use an idiom which also conveys the same meaning that '**Rajesh kicked the bucket**'. We cannot derive the literal meaning from the idiom instead of that we can derive the contextual meaning from the each and every idiom itself.

Conclusion

Through this research paper, the researcher brings out the importance of the usages of idioms in the contextualized conversation through the communicative approach. With the help of this approach and the idioms students feel very confident in their communicative ability. The students got an experience that how and where to use the idiom at the time of conversation.

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CHALLENGES FACED BY THE VISUALLY IMPAIRED STUDENTS USING SOCIO NET WORK TECHNOLOGY IN THEIR HIGHER STUDIES IN LINGUISTICS

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Abstract

Advanced development in technology has created tremendous changes in the life pattern of visually impaired and low vision people. Due to this development in technology the 21st century has witnessed phenomenal advancement in every sphere. This study explores all the technologies that are available for the visually impaired and the low vision people and level of awareness of such facilities, which can open a new ground them. Sixteen samples were selected by using purposive sampling method. Details of the samples were collected by using personal data form. The independent variables for the study were age, academic year and locality of the samples. Collection of data was done by using a tool related to educational technology, mobility technology, linguistic technology and software technology. The interview method was followed for collecting information from the samples. The results reflected that high level of technological awareness was found among second year and third year students when compared to the first year students. This may be due to their increased independence.

Keywords: *Low Vision, Mobility, Technology, Educational Ophthalmologist, Audio Therapy*

Introduction

Advanced development in technology has created tremendous changes in the life pattern of visually impaired and low vision people. Due to development in technology, the 21st century has witnessed phenomenal advancement in every sphere. It has brought a new life to the integration of visually impaired people with sighted people. The study is mainly done to know if the visually impaired and low vision students are aware of the technology which was specially designed for them and how far they have the knowledge of operating those educational and mobility devices without others guidance. Visually impaired child can use the assistive devices only if proper knowledge is given to them by their teachers and parents.

Statement of the Problem

The learning process involved by students with hearing impairment is not different from other pupils. However these pupils face a number of challenges that other students do not face. Due to the hearing problem some of these students require highly specialized equipment to help them learn effectively. So the researcher wants to analyze the challenges faced by Students with hearing impairment in higher studies in linguistics.

Need for the Study

Hearing impaired Students are facing problems in classroom particularly in reading, writing, language, and communication skills. Hence they need special attention. For the purpose of promoting relationship between a teacher and student and to arouse interest among students in learning situation it require the following adaptation in the:

- Curriculum
- Classroom environment
- Teaching learning methods
- Materials used

Major Objectives

Hence the present study was undertaken to know the technological awareness of the visually impaired students with the following objectives to,

- Study the awareness of technology of visually impaired students doing higher studies in linguistics.
- Analyze the visually impaired student's knowledge in applicability of mobility technology.
- Understand the usage of software technology among visually impaired students.
- Find the challenges faced by Students with hearing impairment in Classroom

Methodology

Selection of Sample for Study

Purposive sampling technique was followed to select 16 Visually Impaired. The visually impaired and the low vision were the only criteria for the selection of samples.

Variables of the Study

Correct variable selection is more vital while doing research. The independent variables used are Age, Class, Gender, Area (Urban/ Rural). The reason why the area was divided into rural and urban because the researcher can come to know how the technology has reached the Visually Impaired Students in village and city side. Dependent variables used are Mobility technology, Software technology and Educational technology.

Results and Discussion

Table 1. Background information of the selected sample

Particulars	Categories	Percentage
Locality	Rural	50
	Urban	50
Age	17 to 20 years	75
	21 to 23 years	12.5
	24 to 27 years	12.5

Year	I year	68.8
	II year	18.7
	III year	12.5

Table 1 reveal that 50 percent of the Visually Impaired students are from urban locality and the remaining 50 percent were from rural locality 75 percent were in the age group 17 to 20 years, while 12.5 percent of the sample were from 21 to 23 years and remaining 21.5 percent of them were in 24 to 27 years. 68.8 percent of the students are from first year, while 18.7 percent of the students are from second year and the remaining 12.5 percent are from third year.

Table 2. Technological awareness of Visually Impaired students from rural and urban area

Type of technology	Response	Rural	Urban
		Percentage	Percentage
Education	Agree	75.5	67.5
	Disagree	15	22.5
	Strongly disagree	7.5	10
Mobility	Agree	75	68.8
	Disagree	22.5	28.7
	Strongly disagree	2.5	2.5
Software	Agree	75	82.5
	Disagree	25	12.5
	Strongly disagree	-	5

Table 2 shows that a majority of 82.5 percent of students were aware of the various software’s available for them compared to that of mobility and educational technology. This may be due to the increased support from the resource teachers and scheme implemented by the Government of Tamil Nadu.

Table 3. Technological awareness of Visually Impaired of age group 18 to 27 years

Type of technology	Response	17 to 20	21 to 23	24 to 27
		Percentage	Percentage	Percentage
Education	Agree	75.5	90	70
	Disagree	15	10	30
	Strongly disagree	9.3	-	-

Mobility	Agree	67.5	90	40
	Disagree	28.3	10	30
	Strongly disagree	4.15	-	-
Software	Agree	75	95	75
	Disagree	1.7	5	25
	Strongly disagree	3.3	-	-

Table 3 shows that students of age group between 21 to 23 have an awareness rate of 90 percent in educational technological devices and 95 percent in technologies related to software. The reason may be due to the increased exposure of the students of age group 21 to 23 towards the availability of various educational devices available for them for easy learning. Table 4 shows the percentage of awareness of I, II and III year students towards the various technological devices.

Table 4 .Technological awareness of Visually Impaired students of Year wise

Type of technology	Response	I Year	II Year	III Year
		percentage	Percentage	Percentage
Education	Agree	70	66.7	80
	Disagree	20	28.3	20
	Strongly disagree	10	10	-
Mobility	Agree	79.2	80	50
	Disagree	17.2	20	50
	Strongly disagree	8.6	-	-
Software	Agree	77.3	80	80
	Disagree	20	20	16.7
	Strongly disagree	2.7	-	3.3

Table 4 shows that the students of third year had a very good knowledge about the new technological aids used in education and mobility. The reason behind this is their own interest in knowing the advanced devices available that can make their activities simpler in learning and increased independency. Checklist for Challenges in Classroom and Challenges in Teaching and learning was prepared and administered to the hearing impaired Students by the researcher. The main objective of the study is to find out the challenges faced by Students with hearing impairment in selected special Institutions. The data pertaining to the identification of challengers in Classroom and Teaching and learning related factor of selected sample were processed and analyzed with the use of quantitative and qualitative techniques. The result of the study was discussed systematically.

Table 5 Preliminary Analysis of Scientific Attitude among Hearing Impaired Students

Descriptive Statistics	Scientific Attitude
Mean	102.43
Median	102
Mode	104
Std. Deviation	11.07
Skewness	0.184
Kurtosis	-0.067

From the Table 5 it is revealed that the three measures of central tendencies, mean, median and mode of the variable Scientific Attitude is 102.43,102 and 104 respectively. The standard deviation of Scientific Attitude is 11.07.The skewness value of Scientific Attitude is 0.184. The kurtosis value of Scientific Attitude is -0.067.The preliminary analysis shows that there is not much variation in the three measures of central tendencies such as mean, median and mode of the variable selected for the study.

Table 6 Level of Scientific Attitude of Secondary School Tribal Students

Level of Scientific Attitude	N	%
Above average	108	18
Average	407	67.8
Below average	85	14.17

From Table 6 it is evident that 18 percent of the secondary school students are above average in their Scientific Attitude, 67.8 percent of students were having average level of Scientific Attitude and 14.17 percent of students possess below average level of r Scientific Attitude.

Table 7: Data and Result of Test of significant Difference between mean scores of Scientific Attitude on the basis of Gender

Variable	sample	Number	Mean	SD	t value
Scientific Attitude	Female	287	103.01	11.45	1.223 ^{NS}
	Male	313	101.90	10.71	

From Table 7 it is revealed that score of Scientific Attitude of female (M=103.01) is higher than the score of male (M=101.90). But the obtained t value 1.223 is lower than the table value (1.96) at 0.05 percent level. So the difference between mean scores of Scientific Attitude of males and females is not significant at 0.05 percent levels. From the result it is also evident that difference in the mean scores of Scientific Attitude among male and female Hearing Impaired students is not significant, since the obtained t value is less than the table value 1.96 for 0.05 per cent level. Therefore this part of the hypothesis that states there exists

no significant difference in the mean scores of Scientific Attitude between the subsamples based on gender is accepted.

Table 8. Comparison of Science Learning Skill of Visually Impaired Children based on their Gender

		Linguistic			df	Sig
		Mean	S.D	No.		
Gender	Boys	7.81	1.81	26	2.824	38
	Girls	6.36	.84	14		
TOTAL		7.30	1.68	40		

The above table No.8 shows that the calculated T - value 2.824 which is higher than the table value of 2.712 at 1 % level of significance. Since the calculated value is higher than the table value it is inferred that there is significant difference between the boys and girls in the average scores. Hence the hypothesis is rejected. From the table it is inferred that the boys showed independency in Linguistic learning.

Major Findings

- It was found that majority of them 65 % were visually impaired boys and 35 % were visually impaired girls.
- Regarding the nature, 67.5 % students were low vision and 32.5 % of students were totally blind. Majority of the sample were low vision students.
- The t-test was applied to find out whether there is significant difference among the totally blind group in the average Braille reading / writing skill English scores. The calculated t-test value 0.813, 0.140 which is lesser than the table value of 2.024 at 5% level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference among the age and gender.
- The t-test was applied to find out whether there is significant difference among the totally blind group in the average Braille reading / writing skill Tamil scores .The calculated t-test value 0.130, 0.961 which is lesser than the table value of 2.024 at 5% level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference among the age groups and gender in the average scores. The result reveals that all the students performed equally.
- The T-test was applied to find out whether there is significant difference among the group in the average Mathematical skill scores. The calculated T- value 2.214, 3.477 which is higher than the table value of 2.024 at 5 % level of significance. Since the calculated value is higher than the table value it is inferred that there is significant difference between the gender and nature in the average scores. The results reveal that each group showed independency in learning Language and Literature.

- The T-test was applied to find out whether there is significant difference among the group in the average Science skill scores. The calculated T - value 2.824, 4.053 which is higher than the table value of 2.712 at 1 % level of significance. Since the calculated value is higher than the table value it is inferred that there is significant difference between the gender and nature in the average scores. From the table it is inferred that the boys and totally blind showed independency in Linguistics learning.
- The T-test was applied to find out whether there is significant difference among the group in the average Social Science skill scores.
- The T-test was applied to find out whether there is significant difference among the group in the average Examination writing skill scores. The calculated T – value 1.000, 0.729, 1.462 which is lesser than the table value of 2.024 at 5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference among the age groups, gender and nature in the average scores.
- The T-test was applied to find out whether there is significant difference among the group in the average extracurricular activities skill scores. The calculated T – value 0.000, 0.240, 1.161 which is lesser than the table value of 2.024 at 5 % level of significance. Since the calculated value is lesser than the table value it is inferred that there is no significant difference among the age groups, gender and nature in the average scores.
- The T-test was applied to find out whether there is significant difference among the group in the average Functional skill scores. The calculated T - value 2.049 which is higher than the table value of 2.024 at 5 % level of significance. Since the calculated value is higher than the table value it is inferred that there is significant difference between totally blind and low vision children in the average scores. It is inferred that totally blind showed independency in achieving Functional skills.
- The T-test was applied to find out whether there is significant difference among the group in the average Total scores. The calculated T - value 2.245, 4.769 which is higher than the table value of 2.024 at 5 % level of significance. Since the calculated value is higher than the table value it is inferred that there is significant difference between gender and nature in the average scores. It is inferred that boys and totally blind showed independency.
- Considering the locality of the selected sample, it was analyzed that 50 percent of the sample belong to the rural area while the remaining 50 percent were from the urban area.

Tenability of Hypothesis

The Hypothesis I states that “There exist no significant differences in the level of Scientific Attitude among hearing impaired students”. This hypothesis was tested by mean and standard deviation values. Result indicates that hearing impaired students are differing in their level of Scientific Attitude and it is classified as students with above average, average and below average level of Scientific Attitude. Hence the hypothesis is rejected.

The Hypothesis II states “There exist no significant difference in the mean score of scientific attitude between subsamples based on gender. This hypothesis was tested using the test of significance of difference between means. Results indicate that there exists no significant difference in mean scores of Scientific Attitude for the subsample based on gender of the students. Therefore the second hypothesis is accepted.

Recommendations

- Imparting smart classes for all the Visually Impaired students depending upon their degree of disability in educational institutions.
- To develop flexible curricula in accordance with individual needs of children, this will allow using different forms and methods of education.
- The teaching should aim at the provision of sufficient experience for visually impaired children for optimum utilization of their potentialities.
- Make necessary changes in curriculum and examination systems.
- The syllabi and curriculum should be adopted designed and structured specially for the hearing impaired students, according to the type and nature of the handicap. The hearing impaired students at higher secondary level possess a moderate level of psychosocial adjustment and they may name and oriented trained and oriented by which they may win over their handicap. Teachers of hearing impaired students should become experts in language acquisition and in understanding the unique learning and communication needs of their students. Encourage students to engage in instruction through self- exploration and enhance self evaluation. Use technology for learning such as Smart board, iPad etc with adequate training and access to same.

Conclusion

Technological devices are very essential in the easy completion of any task. It helps to save time for any type of work. Technology supports the students in education and mobility to a large extent. The principle barriers such as cost, availability, insufficient knowledge about the devices available and the number of government and non government organizations should be taken into consideration so that the visually impaired child can cope with the sighted world more confidentially and independently. These research activities have been undertaken with the aim of knowing how far the Visually Impaired students have exposure to various technological devices. The results revealed the positive impact in the awareness of technology in terms of education, mobility and software devices by the Visually Impaired Students.

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PHONOLOGICAL ACCOUNT OF VOWEL EPENTHESIS IN MALAPPURAM MALAYALAM

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Abstract

The study investigates the cluster simplification through vowel epenthesis in the Malappuram dialect of Malayalam. It analyzes the Epenthetic vowels in word-initial and medial clusters of the words adapted from different languages to Malayalam, especially from Sanskrit and Arabic. It studies the nature and variations of epenthetic vowels based on linguistic variables such as place of articulation and influence of adjacent sounds on the epenthetic vowel and based on the social variable such as the age and gender of the speaker. Unlike the “standard” Malayalam, the illicit clusters in the Malappuram Malayalam are repaired by inserting /a/, /i/, /u/, and /ə/ epenthetic vowels. The choice of the epenthetic vowel is either lexically determined or phonologically conditioned.

Keywords: *Vowel Epenthesis, Malayalam phonology.*

Introduction

The Malayalam language has a very diverse and variant colloquial usage which resulted in the formation of various dialects in the state from north to the south. The dialect areas can be divided broadly as northern, central and southern and among them, the regional variation is further divided based on the district boundaries. The regional dialects can be further divided based on the social divisions and stratifications in the society such as the Mappila dialect, Namboothiri dialect, etc. These dialects differ mainly in terms of lexicon, phonological aspects of pronunciation, phone alteration, prosodic elements, etc. and the contribution and influence of other languages such as Arabic, Sanskrit, etc are also important features in dialect identification. Some dialects are extremely Sanskritised, while some others use more of a nativized Sanskrit forms and least Sanskritised. Some dialects from the northern part such as Malappuram and Kozhikode varieties has been influenced greatly by the Arabic language.

The Malappuram Malayalam is known for its lexical and phonological variations from the other mainstream dialects. The high number of the Muslim population and the influence of Arabic has a great impact on the Malayalam spoken in this geographical area.

Vowel epenthesis is a process of inserting an additional vowel to an utterance or word. It is such a phonological process that happens across languages in order to satisfy the phonotactics of a given language which may discourage consonant clusters. Thus in such a context, a vowel is inserted to make the pronunciation easier. Since it is not always reflected in the writing but in speech form, it could also be a dialect-specific feature in a language, i.e, a language, due to socio-geographical differences may use varied processes in order to accommodate these foreign combinations of sounds.

This paper explains the phonological environment and pattern of vowel epenthesis in the speakers of Malappuram Malayalam. The required data, for the purpose of study has been

taken from various 30 speakers of the dialect who belongs to different gender and age and the epenthetic pattern of word-initial clusters and word medial clusters has been analyzed.

Vowel Epenthesis in the Initial Cluster

The initial clusters in Malayalam are mostly borrowed from Sanskrit and are mostly constituting of two consonants except for /str/ as in /stri:/ and /ḍrk/ as in /ḍrkṣa:kʃi/. Most of the consonant clusters in the initial position are consonant plus trill or tap. Speakers of Malappuram Malayalam tend to break these initial clusters either by inserting a shwa mostly if the following vowel is a shwa or by /a/ if it is the following vowel. The occurrence of shwa despite the nature of following vowel is also a common tendency since the vowels are normally reduced in the speech forms. This is an assumption or perception from the primary auditory phonological analysis of the senior generation speakers of the dialect and based on this it is possible to formulate following as epenthetic rules for the dialect:

1. $\emptyset > \text{ə} / C _ C\text{ə}$
2. $\emptyset > \text{a} / C _ C\text{a}$
3. $\emptyset > \text{ə} / C _ CV$

Based on rule number (1) in Malappuram Malayalam a shwa is inserted as epenthetic vowel if the following vowel after the consonant is a shwa and in some cases the lexical vowel /ə/, i.e the original vowel after the cluster is often deleted. According to rule (2), if the vowel after cluster is /a/ in the standard Malayalam, then the epenthetic vowel could be /a/ in the dialect and at the same time the /a/ vowel after the cluster would be reduced to /ə/. Rule (3) states that despite the nature vowel coming after the cluster, the epenthetic vowel can be /ə/.

The insertion of an epenthetic vowel in between a voiceless plosive and alveolar trill/tap, in the words like /krəṭjam/, /ṭrəṭṭi/, /ṭrəṭṭu:ləm/ etc is seen to be shwa and in /pr/ clusters such as /prakrəṭṭi/, /prasəṅgəm/ etc which is mostly followed by /a/, /i/ or /u/, when followed by /a/, the epenthetic vowel becomes /a/ and thereby reduces the quality of following vowel in to shwa or deleted completely. If /pr/ is followed either by /i/ or /e/ then the epenthetic vowel is either shwa or null and the nature of the following vowel remains constant.

$$\emptyset / C \left\{ \begin{array}{l} +\text{stop} \\ -\text{voiced} \end{array} \right\} _ r \text{ or } \text{ɾ} \text{ə} > \text{ə} / C \left\{ \begin{array}{l} +\text{stop} \\ -\text{voiced} \end{array} \right\} _ r \text{ə} \text{ or } \emptyset$$

$$\emptyset / C \left\{ \begin{array}{l} +\text{stop} \\ -\text{voiced} \end{array} \right\} _ r \text{ or } \text{ɾ} \text{a} > \text{a} / C \left\{ \begin{array}{l} +\text{stop} \\ -\text{voiced} \end{array} \right\} _ r \text{ə} \text{ or } \text{a}$$

$$\emptyset / C \left\{ \begin{array}{l} +\text{stop} \\ +\text{bilabial} \\ -\text{voiced} \end{array} \right\} _ r \text{ e} \text{ or } \text{i} > (\text{ə}) / C \left\{ \begin{array}{l} +\text{stop} \\ +\text{bilabial} \\ -\text{voiced} \end{array} \right\} _ r \text{ e} \text{ or } \text{i}$$

In case of voiced plosive + tap clusters, the epenthetic vowel insertion is seen similar to that of voiceless plosive + tap cluster especially for those words which are used in daily conversation as in ḍ^hrəṭṭi > ḍrəṭṭi, except that if the voiced plosive is aspirated then it

loses its aspiration. Otherwise, the epenthetic vowel insertion is comparatively less after the voiced plosives than voiceless plosives.

$$\text{i.e, } \emptyset / C \left\{ \begin{array}{l} +\text{stop} \\ +\text{voiced} \\ +\text{aspirated} \end{array} \right\} _r \text{ or } _l \text{ } \emptyset > \text{ } \emptyset / C \left\{ \begin{array}{l} +\text{stop} \\ +\text{voiced} \\ -\text{aspirated} \end{array} \right\} _r \text{ } \emptyset \text{ or } \emptyset$$

In Malayalam, nasal+ tap cluster has only or mostly shwa as the following vowel and epenthetic vowel insertion is very evident after the nasal sound as *mrə* > *mər(ə)* in *mrəgam*.

$$\text{i.e, } \emptyset / C \{ +\text{nasal} \} _r \text{ or } _l \text{ } \emptyset > \text{ } \emptyset / C \{ +\text{nasal} \} _r \text{ } \emptyset \text{ or } \emptyset$$

The same process happens in /vr/ clusters as well and the vowel following the cluster may or may not be deleted depending upon the context in which the word is uttered. Examples: /vrəkka/ > /vərəkka/

$$\emptyset / C \left\{ \begin{array}{l} +\text{labiodental} \\ +\text{approximant} \end{array} \right\} _r \text{ or } _l \text{ } \emptyset > \text{ } \emptyset / C \left\{ \begin{array}{l} +\text{labiodental} \\ +\text{approximant} \end{array} \right\} _r \text{ } \emptyset \text{ or } \emptyset$$

In the case of fricative + tap clusters as in /sɹəfti/, /frəddə/ etc, the /f/ becomes /s/ and rest of the epenthetic process will be the same as before. The epenthetic vowel would be /ə/ if the following vowel after the cluster is /ə/ and the epenthetic vowel would be /a/ if the following vowel after the cluster is /a/ as well.

$$\emptyset / C \left\{ \begin{array}{l} +\text{fricative} \\ +\text{palatal} \end{array} \right\} _r \text{ or } _l \text{ } \emptyset > \text{ } \emptyset / C \left\{ \begin{array}{l} +\text{fricative} \\ -\text{palatal} \\ +\text{alveolar} \end{array} \right\} _r \text{ } \emptyset \text{ or } \emptyset$$

$$\emptyset / C \left\{ \begin{array}{l} +\text{fricative} \\ +\text{palatal} \end{array} \right\} _r \text{ or } _l \text{ } a > \text{ } a / C \left\{ \begin{array}{l} +\text{fricative} \\ -\text{palatal} \\ +\text{alveolar} \end{array} \right\} _r \text{ } \emptyset \text{ or } a$$

The glottal fricative + tap cluster as in /hɹəḍḍam/ also follows a similar epenthetic insertion. This cluster has very limited occurrence in spoken Malayalam and is followed by /ə/, thus the epenthetic vowel that breaks the cluster in Malappuram is also shwa.

$$\emptyset / C \left\{ \begin{array}{l} +\text{fricative} \\ +\text{glottal} \end{array} \right\} _r \text{ or } _l \text{ } \emptyset > \text{ } \emptyset / C \left\{ \begin{array}{l} +\text{fricative} \\ +\text{glottal} \end{array} \right\} _r \text{ } \emptyset$$

Apart from the earlier rules, there are some exceptional cases where the epenthetic vowel is /i/ when the following vowel after the cluster is /a:/. The retroflex lateral of the the words like /p[ɑ:və/ becomes alveolar lateral and if the word has voiced aspirated sounds as in /b^hra:ṅə/, the /b^h/ becomes deaspirated and as well as devoiced before the process of epenthesis.

Rule (4) :

$$\emptyset > i / C \left\{ \begin{array}{l} +\text{stop} \\ +\text{bilabial} \end{array} \right\} _ C \left\{ \begin{array}{l} +\text{tap} \\ +\text{alveolar} \end{array} \right\} \text{ or } C \left\{ \begin{array}{l} +\text{retroflex} \\ +\text{lateral} \end{array} \right\}$$

Epenthesis in word medial clusters

In the word medial clusters if the cluster is followed by /ə/, then the epenthetic vowel is /ə/ as well. But if the following vowel after the cluster is /a/ then the first consonant of the cluster is geminated and /a/ is inserted as the epenthetic vowel, the vowel following the cluster may or may not reduce to shwa.

1. $\emptyset / C _ C \left\{ \begin{array}{l} +\text{trill/tap} \\ +\text{retrof/alveo} \end{array} \right\} _ \text{ə} > \text{ə} / C _ C \left\{ \begin{array}{l} +\text{trill/tap} \\ +\text{retrof/alveo} \end{array} \right\} _ \text{ə}$
2. $\emptyset / C _ C \left\{ \begin{array}{l} +\text{trill/tap} \\ +\text{retrof/alveo} \end{array} \right\} _ \text{a} > \text{a} / CC _ C \left\{ \begin{array}{l} +\text{trill/tap} \\ +\text{retrof/alveo} \end{array} \right\} _ \text{a}$

Malayalam or Malappuram dialect is also known for its vocabulary from Arabic and while adapting the clusters, vowel epenthesis is used as a repair strategy to ban illegal clusters. Similar to the epenthetic pattern of words from Sanskrit, the plosives + tap/trill clusters have been broken by inserting shwa as in the first two examples below and the following examples show the other instances where /ə/ is inserted to break the cluster.

$$\emptyset / C \left\{ \begin{array}{l} +\text{stop} \\ -\text{voiced} \end{array} \right\} _ \text{r or } _ \text{a} > \text{ə} / C \left\{ \begin{array}{l} +\text{stop} \\ -\text{voiced} \end{array} \right\} _ \text{C} \text{ə or } \emptyset$$

3. /ðikr/ > /ḍikərə/
 /ibli:s/ > /ibəli:sə/
 /subh/ > /subəhi/
 /ṭakbi:r/ > /ṭakəbi:rə/
 /waqf/ > /vakəfə/
 /fatwa/ > /fatəwa/

$$\emptyset / C \left\{ \begin{array}{l} +\text{stop} \\ -\text{voiced} \end{array} \right\} _ \text{r or } _ \text{a} > \text{a} / C \left\{ \begin{array}{l} +\text{stop} \\ -\text{voice} \end{array} \right\} _ \text{r} \text{ə or } _ \text{a}$$

4. /madrasa/ > /maḍarəsə/
 /qabr/ > /kabarə/
 /sadr/ > /sadarə/
 /asr/ > /asarə/
 /marmah/ > /maramath/

In lateral + labial clusters there are instances of inserting /u/ as an epenthetic vowel in between lateral and labiodental approximant.

$$\emptyset > u / C \left\{ \begin{array}{l} +\text{lateral} \\ +\text{alveolar} \end{array} \right\} - C \left\{ \begin{array}{l} +\text{labial} \\ \pm\text{approximant} \end{array} \right\}$$

5. /halwa/ > /haluva/
 /hulba/ > /uluva/
 /naqd/ > /niguḍi/
 /sabr/ > sabu:rə/
 /qirfah/ > /karuva/
 /t̪ra:s/ > /t̪ula:asə/

$$\emptyset > i / C \left\{ \begin{array}{l} +\text{stop} \\ +\text{bilabial} \end{array} \right\} - C \left\{ +\text{lateral} \right\}$$

6. Qibla > kibila

As mentioned earlier Malayalam has no coda except for /m/ /n/ in both informal and formal speech and the consonants generally followed by a /ə/ insertion in the end but in some Arabic loan words, the default epenthetic vowel /i/ is also seen to be inserted in the end as in:

$$\begin{array}{l} /subh/ > /subəhi/ \\ /naqd/ > /niguḍi/ \end{array}$$

The bi-consonant clusters we split by inserting vowel ($C_1C_2 > C_1 V C_2$) where the melodic character is either a copy of initial vowel of following morpheme or an epenthetic high vowel. In the examples considered for the study, most of the epenthetic vowels are copy of the following vowel in the words having /i/ as epenthetic vowel both in native and Arabic loans shows that epenthetic high vowel as not a copy of adjacent vowels. Example (6) is an exception where back vowel /u/ is inserted to break the cluster.

Epenthesis or Intrusion?

Nancy Hall in her paper “crosslinguistic patterns of vowel intrusion“ explains the two processes of vowel insertion, one vowel epenthesis where the vowel inserted is the phonological segment added to repair the illicit structures, and the other one she calls as vowel intrusion is the phonetic transition between consonants. The quality of the intrusive vowel is either shwa or it is influenced by the surrounding consonants, it prefers the quality of following consonant if the intervening consonant is a sonorant or guttural.

Based on this classification of vowel insertion one may doubt that, in Malappuram Malayalam the /ə/ and /a/ vowel inserted in the #TR clusters are intrusions, where the vowel could be dropped depending upon the context of speech and compared to other insertions it doesn't happen consistently among all the speakers within a particular age group or across

different age group. The vowel perceived in the #TR cluster could be due to the vowel-like nature of the #TR transition and it could also be due to the biased perception of the speaker since their dialect has #TR cluster as marked one. Or probably some speakers insert vowels, since simple onsets are preferable to the complex ones except for the cases like the word /koppara/ where the /a/ vowel inserted between #pr cluster is an epenthetic vowel, it is fixed and occurs in all the speakers, it is also similar in the /i/ insertion in words like /pira:nt/, /pila:və/ and /u/ insertion in words like /sabu:rə/. But the vowel insertion in #TR clusters in Malappuram Malayalam is not an intrusion but epenthesis and the inconsistencies are due to the different process of adapting the foreign words and is discussed in the next section.

Naturalization and Transliteration

The question of whether the vowel inserted is an intrusion or epenthesis would be more clear in the next chapter which gives a detailed acoustic characterization of the epenthetic vowels. But the consistency of epenthetic vowels can be due to some other reasons. The /i/ and /u/ epenthetic vowels which occur mostly in the words of non-Sanskritic origin are seen to be consistent in all the speakers and the same happens in the case of epenthetic vowels /a/ and /ə/ which occurs in the non-Sanskritic clusters. But the presence and absence of the epenthetic vowels occurring in the words of Sanskritic origin vary based on the age of the speaker, ie, the vowel in such clusters are seen to be decreasing with the decrease in age of the speakers. This could be due to the two different ways of accommodating foreign words into the native language as the process of nativization and transliteration. In Malayalam, most of the words from the Perso-Arabic origin are naturalized while most of the words from the Sanskritic or English origin are transliterated where the speakers rather than making an effort to naturalize the word would prefer to imitate the foreign word.

The study shows that the people of above 50 years tend to naturalize most of the words from all origins compared to the people of other age groups. This could be due to various social factors such as education, degree of interaction with people outside the dialect, etc. In fact, the epenthesis in the words adapted from Sanskrit among people below 50 is also seen in informal and relaxed speech but it loses with a conscious or unconscious attempt to speak the standard form. Thus, it can be said that the epenthesis is lost with increasing formality in speech.

Conclusion

The distribution of epenthetic vowels and their frequency of occurrence depends upon various factors and which can be classified into two categories, firstly, the origin of words, ie, the language from which the word is adopted has a major role in identifying the epenthetic vowel. Secondly, the nature of cluster and adjacent vowels, the position of the cluster in the word, the age and gender of the speakers also determines the distribution and features of the inserted vowel. The illicit clusters in the dialect are repaired by inserting /a/, /i/, /u/, and /ə/ epenthetic vowels. The choice of the epenthetic vowel is either lexically determined or phonologically conditioned.

The default epenthetic vowel is /ə/ which is maximally unmarked and phonetically the shortest. If the quality of the epenthetic vowel is not determined by the nearby environment then the epenthetic vowel is normally –round, and if it is a back vowel then it would be –low. Such common occurring vowels are either /ə/ or /i/. In Malappuram Malayalam /ə/ occurs in most of the cases where it is not influenced by adjacent vowels and /i/ occurs in some exceptional places.

The contextually determined epenthetic vowels that copies the following vowel are:

Cə > əCə

Ca > aCa

All the four epenthetic vowels don't participate in vowel harmony. The epenthetic vowels /a/ and /ə/ in the words of Sanskrit origin takes part in the harmony while the /ə/ insertion in words of Arabic origin doesn't. The epenthetic /i/ take part in the harmony when the cluster is in the word medial position and this happens only in the words from Arabic origin. The epenthetic /u/ does not participate in vowel harmony in any occasion.

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SOCIAL DISTORTION IN KAMALA MARKANDAYA'S NECTAR IN A SIEVE

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Abstract

Present paper studies a woman writer Kamala Markandaya with reference to her ground breaking work Nectar in Sieve (1954). It focuses on different approaches and plight, struggle and oppression of women portrayed by the writer. The author portrayed poverty of the country. The female protagonist, Rukmani brings out the fact of oppressive and stressful life through lives and experiences. It also concentrates on simplicity, ignorance and abject poverty of the rural people. The novel presents social realism by concentrating readers' attention towards brutal practices like dowry and more. Brutal practices and women's oppression are not eradicated by root yet from these postmodern Indian societies.

Keywords: *Oppression, Struggle, Patriarchy, Power, Poverty, Hunger, Threat.*

Introduction

“Other farmers and their families, in like plight to ourselves, were also out searching for food; and for every edible plant or root there was a struggle—a desperate competition that made enemies of friends and put an end to humanity.”
—Rukmani-Nectar in Sieve

Kamala Markandaya is one of the writers from commonwealth group. The term district alludes to journalists conceived in nations that were once British settlements and are presently individuals from the financial aspects and political coalition known as the British Commonwealth. Kamala Markandaya was conceived in the southern Indian city of Bangalore in 1924. Her genuine name is Kamala Purnaiya Taylor. She was congratulated by a global popularity and acknowledgment with her novel, *Nectar in a Sieve* (1954).

A crucial job is explored in the realm of English Novel. Kamala Markandaya occupies a very prominent place in the world of Indian English Novel. A wonderful story teller, is able to comment upon the Indian reality in an authentic manner. Social authenticity is investigated in India with an imaginative way. Markandaya traversed the nation since her dad was a rail transport official. She was sharp in watching lifestyle, perspective and method for love of the individuals from lacking elbow room. The battle and abuse of Indian people are portrayed for their nobility in her literature. Kamala Markandaya was keen on reporting and got move on from Madras University and lived in South Indian rustic regions for quite a while and relocated to England in 1948.

We discover the subject of East-West experience reflects in her artistic works. Kamala Markandaya is a productive author and books are credited into her artistic works, these books are; *Nectar in a Sieve* (1954), *Some Inner Fury* (1956), *A Silence of Desire*

(1960), *Possession* (1963), *A Handful of Rice* (1966), *The Coffey Dams* (1969), *The Nowhere Man* (1972), *Two Virgins* (1973). She manages the present life and encounters and poured her emotions, thoughts, power and thoughts into her artistic world. Her *Nectar in a Sieve* (1954) makes pursuers to introspect whether we are truly empowered in this harsh and unpleasant life. The novel depicts strife among substandard and unrivaled, poor and rich, East - West experience, mission for other worldliness, hungry, starvation and the sky is the limit from there. Markandaya borrowed the title, *Nectar in a Sieve* from S. T. Coleridge's ballad *Work Without Hope* (1825): *Work without hope draws Nectar in a Sieve, and hope without an object can not live.*

The above lines delineate rustic life that the novel presents. Nectar symbolizes wellsprings of euphoria, satisfaction, harmony and Sieve symbolizes wretched destitution, worthless endeavors since individuals battle a ton for picking up joy yet because of normal terrible like floods, all are cleared away. It is vain to gather nectar in a sifter. Indian individuals' lives are short; Rukmani's life distressing and severe, her destiny speaks to destiny of pretty much every provincial Indian. The tale has caption Novel of Rural India, the novel doesn't present an account of a specific individual and a specific town, not the narrative of Nathan and Rukmani. It is a story of powerless and hapless Indian organizations and individuals of town and city. There has been a battle for satisfaction in the lives of the Indian ranchers' ages yet has demonstrated to be a vain battle. The creator expects to concentrates Indian battle and persecution and furthermore how ladies are subject of numerous errands, how they battle for financial, social, political, social, abstract and familial position. Abuse implies misuse, viciousness, foul play, underestimation, frailty and social colonialism.

Aim

The present paper aims to explore social distortion in Indian Societies. It also concentrates on how the select novel and characters represent and depict Indian farmers', women's and deprived people's lives. The paper makes introspective questions to the curious research scholars of India. *Oppression of Rural India* can be the sub-title of the theme of this research.

Significance

Farmers and women are being oppressed in the name of development and empowerment. Farmer's plight and oppression are depicted in *Nectar in Sieve* (1954). The present paper concentrates on significant role and plight of Indian farmers and women through the novel of Kamala Markandaya, she portrayed a poor father who is unable to bring a rich husband to his daughter due to his poor life. He is oppressed by dangerous social evil of dowry practice in the rich society which can not be affordable to poor people. The study focuses farmers should be enriched because they have to face the music like heavy rains and floods that sweep away crops and all efforts of farmers.

Farmers will have to struggle for hungry so they are unable to enjoy dignity in life. Everyone strives to escape from starvation and death. Women and girls have to accept profession of prostitution in order to avoid the starvation and death. The writer tries to bring societies from darkness to light, innocence to experience, and veil to vision by concentrating readers attention towards several barriers in the form of various brutal practices of societies.

Analysis

The tale, *Nectar in a Sieve* introduces an account of a widow's life, Rukmani who portrays a story by looking flashback of her life and reveals to her background and observances about existence. Her biography speaks to situation life in country India. They were five sisters, their dad was a headman of a south Indian town, and her senior sisters were offered with great shares. Her dad couldn't manage the cost of good share at the marriage of Rukmani accordingly she was hitched to a poor share cropper called Nathan. He was an exceptionally adoring man and she was honored with a little girl. The family lived joyfully for a long time, Rukmani made a few companions and one day she came to realize that her significant other need severely needed a child to proceed with the family line. She counseled Dr. Kenny and in a steady progression she brought forth six children. Their names were Arjun, Thambi, Raja, Murugan, Selvan and Kuti. The two of them needed to confront customary money related issues and the quiet and calm life was upset when a tannery was built up in a town. It brings employments for youths just as social shades of malice like betting, drinking and prostitution.

It grew soon and the proprietor obtained neighboring grounds and more individuals in the town got landless. Rukmani's little girl crossed fourteen, she couldn't bear a youngster following five years of her marriage, her better half abandoned her and remarries with another. Ira had to live with her folks in this circumstance. Rukmani's children landed positions in tannery and towns. She was ceaselessly confronting incident. Her harvests were crushed by substantial downpours. The family was very nearly starvation; they needed to pay lease to land-rulers. Her third child was slaughtered by tannery security, she couldn't do anything. One year from now a serious dry season pulverized their harvests and they didn't have anything to eat. She was battling a great deal to endure the family while her little girl Ira acknowledged prostitution for a similar reason. Her last child Kuti passed on of starvation. One disaster pursued another and struck her family.

Landowner requested that they empty his territory since they were not ready to pay the lease. The land was offered to the tannery. They chose to city where their child Murugan was working and look for cover. In any case, Ira and her sibling Selvam chose to remain in the town. Nathan and Rukmani relocated to the city with crushing sadness and feet. Both of them needed to find their child in the city yet their endeavors were useless. They needed to live in sanctuary where the minister gave them something to eat. Their heap of garments were taken around evening time, they totally got vulnerable. They attempted to look for their child and a little vagrant kid Puli helped them in this errand. They found their child who had just abandoned his significant other and kids. Poor people lady was battling hard so as to endure. Their little girl in law Ammu mercilessly requested that they live the spot. They returned to the sanctuary and lived on philanthropy like homeless people. This was most noticeably terrible period of their life, they lived on philanthropy, they earned almost no and they wanted to have adequate cash for charge for restoring their town. By and by destiny was coldblooded to them.

Nathan was soaked with downpour water and grew high fever and inhaled his last. Poor Rukmani was disregarded and Puli helped her and gave her passionate help. Rukmani adored him like her own child and returned to the town. Ira and Selvan energetically invited both of them. Selvan looked for his mother. Rukmani returned to her home and continued

living her in servile neediness, enduring torment and anguish still recuperating her injuries. She could recover her otherworldly congruity and kept parity in this state of mind of other worldliness that makes her to go into an amazing flashback. Be that as it may, it isn't just the narrative of Rukmani and Nathan yet it is the tale of vulnerable Indian individuals and hapless framework whose nectar of life drops out of the sifter of wretched neediness, persecution and battle. Rukmani represents the plight of the rural India. She depicts how rural lives are destroyed by natural disastrous in the novel (1954:42): *People were moving about amid this destruction, picking out a rag here, a bundle there, hugging those things that they thought to be theirs, moving haltingly and with a kind of despair about them.*

Kamala Markandaya presents pitiless scenes of the flood assaulting the towns. She portrays a dangerous state of mind of nature; individuals are defenseless before her boundless forces. The individuals were hurrying back and forth for enduring lives from the brutal flood; they were picking their possessions in their grasp. Coldblooded hand of the nature grabbed their things. The individuals got defenseless and miserable because of these dangerous causes by the nature. Individuals were completely broken and burglarized. Here, we can watch the battle and abuse of rustic individuals and their hopeful perspectives towards life.

The creator depicts sensible conditions of provincial India. She delineates the working of moneylenders in the town. Moneylender Biswas abuses the poor residents with no compassion. Nathan a sharecropper buckles down on his property, yet quite a bit of his profit goes to the proprietor of the land. He needed to leave the homestead and relocated to city. The tale Nectar in a Sieve presents Indian country life as saturated with the dimness of absence of education and obliviousness. Rustic India doesn't understand the significance of instruction. They are superstitious (1954:18): *My mom, at whatever point I have visited, would cause me to go with her to a sanctuary, and together we would supplicate and ask before the god, beseeching for help until we were jubilant yet the God has different activities.*

This issue is worried for the two Rukmani and her girl Ira, Rukmani's mom would take her to sanctuary at whatever point she visits her they would sit together and petition God for a considerable length of time for the kindness of the God. Once in a while, they felt dazedness due to imploring extended periods of time; however the relentless God didn't support them. Along these lines Kamala Markandaya concentrates that Indian provincial individuals are aimlessly trust God, they are not being taught appropriately. They are being mistreated for the sake of such enchanted forces. They try sincerely however they are not prepared to change their mindset towards scholarly love of life. They don't battle for their privileges because of their extremism.

Dr. Kenny continually spurs them to battle for their privileges however they don't acknowledge new patterns for changing way of life. Ira needed to take prostitution to endure her family (1954:50): *Ira was sitting with her face in her arms. She looked up as her father and I came in and her mouth moved a little, loosely, as if she had no control over her lips. She was lovely still but and hopelessness had shadowed her eyes and lined her forehead.* Rukmani presents us a look at Ira's psychological state after she was abandoned by her significant other. She portrays Ira sitting in sad condition. She held her face in both her arms when her dad requested that her state something in she was not able express her smothered sentiments. Ira still looked lovely yet her strain and misery made dim spots under her eyes

and lines on her brow. Kamala Markandaya shows that ladies have an excessive amount to express yet they can't express to their powerless condition.

The novel portrays appetite as a threat to dignity because as Rukmani continued looking for nobility, hunger is a powerful foe. Dread of yearning, she says, torments the tranquility of each worker who lives by the impulses of the breeze and downpour. Tired of steady yearning, her senior children separate the family to look for new lives in another land. Another child resorts to robbery and is slaughtered for it, leaving Rukmani to lament for his unimportant life. Her little girl picks the corruption of prostitution over the debasement of starvation. Rukmani almost turns into a killer, thinking Kunthi has come to take the remainder of their rice. In the city, Rukmani watches the supplicants at the sanctuary pushing and pushing like creatures to verify a portion of nourishment. So also, homeless person kids growl and battle like brutes over a piece dropped in the road.

Rukmani prosecutes both the industrialization of the towns, spoke to by the tannery, and the laws of land proprietorship that ruin and uproot workers like her and Nathan. In *Nectar in a Sieve*, hunger breeds criminals, whores, killers, and subhuman brutes. Not exclusively nature's impulses yet additionally the decisions of an out of line society produce the dishonorable hopelessness of starvation. Power plays a vital role in the novel, poor people in Markandaya's tale frequently endure on account of the solid, yet some of them comprehend that information is a ground-breaking weapon for change. Rukmani demands showing every last bit of her kids to peruse and compose, despite the fact that numerous in the town accept such information prompts inconvenience. Her oldest children are marked troublemakers since they set out to band the laborers together in a strike for better wages.

The tannery wins in light of the fact that the laborers' alliance neglects to hold. Arjun grumbles that the individuals will never pick up resounding Kenny's feelings as an informed pariah. Rukmani goes to Kenny in light of the fact that, she says, white men have control. Kenny utilizes his capacity for good, treating poor people and raising assets to fabricate a clinic. Kunthi utilizes her insight to practice an abhorrent power, yet once Nathan and Rukmani share reality with one another, Kunthi's control over them is broken. Puli shares his insight into the city to help Nathan and Rukmani set aside cash for their admission home. All through the novel, the splendid characters are the individuals who apply their insight to assist individuals with standing together in a presentation of good power.

Truth as strength is depicted in a novel; Rukmani is a solid voice for the world's poor since she talks with clearness and truth. She uncovers a world the educated are only occasionally compelled to look at, and her portrayals of the physical attacks of starvation are straightforward, ground-breaking, and immortal. One of Rukmani's specific qualities lies in going up against her own misguided judgments, as individuals and occasions regularly challenge her conventional perspectives. Her children revoke their station, her little girl reclassifies shame, and her grandson crosses the boundary of skin shading. Kenny requests that she reexamine her previously established inclinations about doubting outsiders, enduring latently, and making a move against foul play. For each situation, Rukmani gets more grounded as a result of her dedication to truth, and simultaneously she displays the Hindu conviction that reality rises above all other virtues. Fruitfulness is so valuable to Rukmani that she goes out on a limb to seek after it. At the point when she is pregnant with Ira, she

experiences a cobra in her pumpkin vine, and however it may have executed her and induces early work, she doesn't quit raising vegetables inspired by a paranoid fear of snakes.

Her vegetables are a wellspring of both nourishment and magnificence to Rukmani, and she looks at their adjusted shapes to ripe young ladies. She overcomes her dread of an outside specialist to look for treatment for desolateness, taking a chance with Nathan's objection. Due to Kunthi's extortion, the hazard stretches out to losing Nathan's affection and backing, without which she believes she can't live. Ira's tragedies additionally come from barrenness, and she loses her better half to another lady since she can't give him children. The richness of the land is foremost, for when the land doesn't deliver, the family starves. Pictures of grains of rice, growing paddy, and the reap speak to life itself.

Markandaya's characters speak to great and shrewdness characteristics, great characters are constantly prepared to address the difficulties of the existence which is made by underhanded. She focuses a voyage of a lady from self penances to self-acknowledgment and they are unequivocally energetic towards their objectives. The creator demonstrates the predicament of ladies in country India of evolving situation. Kamala Markandaya is the principal Indian essayist who tests into the lady's mind. A lady possesses a prominent job in her books. She depicts the lady who battles against savage powers which are outside her ability to control as Rukmani in *Nectar in a Sieve*. However, they didn't defy these coldblooded fierce practices.

Kamala Markandaya depicts Ira sitting in hopeless condition. She held her face in both her arms when her father asked her to say something and she was unable to express her suppressed feelings. Ira still looked beautiful but her tension and hopelessness created dark spots under her eyes and lines on her forehead. Kamala Markandaya shows that women have too much to express but they are unable to express due to their helpless condition. She portrayed a gloomy scenario of Indian life due to changes in social, economic and political spheres yet she believes that togetherness and mutual understanding can create a meaningful existence for human beings. Markandaya's characters represent good and evil qualities, good characters are always ready to meet the challenges of the life which is created by evil. The novel concentrates a journey of a woman from self sacrifices to self-realization and they are strongly passionate towards their goals. The author proves the plight of women in rural India of changing scenario. Kamala Markandaya is the first Indian writer who probes into the woman's psyche. A woman occupies a conspicuous role in her novels. She portrays the woman who struggles against cruel forces which are beyond her control as Rukmani in *Nectar in a Sieve*. But they did not rebel against these cruel brutal practices.

Conclusion

The paper has focused on some reflective issues and difficulties for Indian social orders, ladies are not completely enabled in India, they are being abused despite the fact that they are battling for their privileges, and they are not ready to express their stifled voices. Indian man controlled society is solid and inward voices of ladies are not being showed against it. Country India battle a great deal yet common heartbreaking all of a sudden fallen their harvests and pushed them into wretched neediness, they have an immense issue of starvation so they do any calling to endure their family however some evil successful underhandedness powers attempts to destruct their endeavors. People battle a great deal to

accomplish their unlimited desires; they are ransacking each other in this postmodern period. Instructed and advanced individuals have difficulties to kill these lacks of education for splendid and straightforward and amazing India. Farmers face natural disasters and they are being victims of power politics in India. Rukamani and other characters represent a glimpse of Ira's mental state after she was deserted by her husband. The study has concentrated on some introspective issues and challenges for Indian societies, women are not totally empowered in India, they are being oppressed even though they are struggling for their rights, and they are not able to express their suppressed voices.

Indian patriarchy is strong and inner voices of women are not being manifested against it. Rural India struggle a lot but natural disastrous suddenly collapsed their crops and pushed them into abject poverty, they have a huge problem of starvation so they do any profession to survive their family but some ill effective evil powers tries to destruct their efforts. Men and women struggle a lot to achieve their endless expectations; they are robbing each other in this postmodern era. Educated and enriched people have challenges to eradicate this illiteracy for bright and transparent and incredible India. Markandaya satirized Indian societies that young girls like Rukmani are unable to marry a rich man because their fathers cannot afford a huge dowry. Rukmani and Nathan lose their home and must leave their son, daughter, and grandchild behind; shows the effect of modernization on family life. Kamala Markandaya portrayed optimistic women those were struggling for something positive.

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SOCIATIVE AND PURPOSIVE CASE IN TAMIL

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Abstract

Case play a major role in determining the nature and number of nominal in a sentence. The present classification of sociative and purposive case in Tamil verbs is based on the meanings and process etc. Traditional grammarians made their attempt in classifying the Tamil case on the basis of the simple principles of morphology and syntax. But there was no classification made on the basis of semantics. Modern scholars have made same attempts in classifying the Tamil verbs on the basis of syntax and semantics. The sociative phrase denotes the initiator of the action. Where as the conjunctive phrase does not. Conjunction transformation is made use formation of conjunctive sentences. But the sociative sentence are formed by a kind of embedding. The present paper tries to explain sociative and purposive case in Tamil on the basis of syntactico-semantic aspects.

Keywords: *Sociative, Pharse, Conjunction, Conjective, Agent, Case, Verb, Noun*

Introduction

According to Fillmore (1968, 21). The various permitted arrays distinct cases that occur in simple sentences decide the sentence type and there fore the verbs can be classified an the basis of number of nominals in a sentence. Thus verb play a major role in determing the nature and number of nominal in a sentence. The present classification of sociative and purposive case in modern Tamil based on the meaning of verbs. Traditional grammanians made their attempt in classifying the Tamil verbs an the basis of the simple principles of morphology and syntax. But there was no classification made an the basis of semantics. Modern scholars have made some attempts in classifying the Tamil verbs on the basis of the syntax and semantics. In classifying the Tamil verbs an the basis of case grammar proposed by fillmore. All previous word an Tamil verbs and cases have been taken in to classification. The present work classifies the case according to their inherent semantic properties and case selection properties. This is a primary level classification an the basis of semantically inherent lexical properties made in Tamil Language.

Sociative Case

According to Agesthialingom (1976) the verbs *ce:r*, *inai*, *onru* etc., need sociative noun case obligatorily. He makes a distinction between conjunctive sentence and sociative sentence. The sociative phrase denotes the initiator of the action whereas the conjunctive phrase does not. Conjunction transformation is made use of for the formation of conjunctive sentences. But the sociative sentences are formed by a kind of embedding. He also shows instances of Agent functions within sociative, Patient within Sociative and Dative within sociative.

Annamalai (1976) makes clear cut difference between phrasal conjunction and sentence conjunction in Tamil. He further states if a conjoined sentence is derived from two similar sentences, the conjunction is called peripheral conjunction, and if the conjoined

sentence is not derived from two similar sentences, the conjunction will be called sentence Conjunction. He makes use of conjunctive case are sociative case. By suitable syntactic tests he identifies the meanings ‘principality’, ‘symmetry’ ‘inaddition to’ and ‘taking along’ in conjunctive case construction. He argues that conjunctive phrase can have the status of subject whereas the conjunctive case can not have the status of subject.

Kothandaraman (1986) divides sociative sentence into two (i) the sociative NPs that could be converted as the head of relative clause construction (*avan pa:lo:tu ni:raik kalanta:n* ‘he mixed water with milk’ → *avan ni:raik kalanta pa:l* ‘the milk that he mixed water with’) and (ii) the sociative NPs that could not be converted as the head of relative clause construction (*valli murukano:tu cenra:l*, ‘Valli went with Murugan’ → *valli cenra murugan*). He states that the *o:tu* NPs that could not become the head of relative clause constructions belong to subordinate clause. The deep structure of the sentence *valli murukano:tu cenra:l* is (*valli (murukan cenra:n) cenra:l*). According to him the suffix *-otu* is an adverbial participle. Though he substantiates his claim by pointing out various other examples many scholars disagree with him on this point.

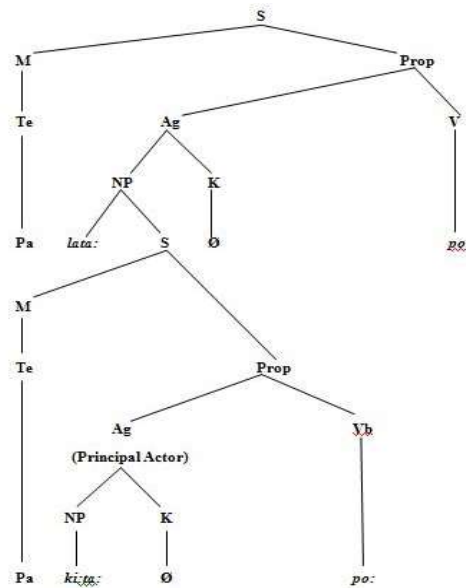
Sociative Case

The case suffixes are *-o:tu* and *-utan*. the post position *ku:ta* is also used. In deep structure two types of sociative case are distinguished: (i) adnominal sociative, and (ii) adverbial sociative.

Adnominal Sociative

The adnominal sociative NP always precedes another NP, and has deep case relationship with the verb which is identical with the finite verb of the sentence.

Eg:1. *latta: ki:ta:vo:tu po:na:l* ‘Latha went with Geetha’.



Picture -1

Here (1) the main sentence is *lata: po:na:l* ‘Latha went’, and the subordinate sentence is *ki:ta: po:na:l*, ‘Geetha went’. The deep structure of the sentence is

lata: [ki:ta: po:] ki:ta:vo:tu po:na:l

The sociative NP *ki:ta:vo:tu* ‘with Geetha’ is the principal actor, and also functions as additive, non-initiator and accompanier.

Note the following sentence

2. *pa:luvo:tu centilum vanta:n*
‘Sentil also came in addition to Balu’.
3. *pa:luvo:tu centil canṭai po:ṭṭa:n*
‘Sentil quarrelled with Balu’
4. *pa:lu nanparkalo:tu vanta:n*
‘Balu came along with friends’

The sociative case suffix *o:tu* in (2) is glossed as ‘in addition to’/‘besides’ in (3) it denotes the symmetry (quarrelling with), and in (4) it is glossed as ‘along with’. The sociative NP *pa:luvo:tu* ‘with Balu’ in (2) denotes that the noun *pa:lu* ‘Balu’ is in conjunctive position, i.e., ‘in addition to’, in (3) the verb shows the symmetric action, i.e., action denoted by the verb is carried out by both the participants equally, and in (4) the sociative suffix denotes the accompanier, and accompanied respectively.

5. *avaḷ tan makanutan vantal:l*
‘she came with her son’
6. *naṭikai na:yutan vanta:l*
‘The actress came with the dog’

In the above sentences (5), (6) the sociative NPs denote the accompaniment of the action carried out by the principal actor.

However sociative NP with ‘*-o:tu*’ function in a different way depending upon the inflection in another NP.

If another NP, in a sentence in which sociative NP occurs, is inflected with ‘*-um*’ suffix the copulative conjunctive marker and if the another NP is [+human] then sociative NP function as agent.

The noun in the sociative NP is the agent of the action.

7. *pa:luvum nanparkalo:tu vanta:n* ‘along with friends balu too came’

Where the main sentence is

nanparkal vanta:r ‘friends came’

Subordinate sentence is

ba:lu vanta:n ‘balu came’

Even though verb agreement in with *pa:lu* ‘balu’, the agent of the action is *nanparkal* ‘friends’. The verb takes [-plural] inflection in agreement with *balu*, where as agent of the action *nanparkal* ‘friends’ which is [+ plural]

However sociative NP with ‘-*utan*’ suffix do not show the same behavior.

Adverbial sociative

The adverbial sociative phrase does not convey any deep case relationship. The adverbial function has two meanings. (i) limitative, and (ii) manner.

Limitative

The limit shown by the adverbial sociative can be in terms of time, place, measure, and action.

8. *ku:ttam a:rumanio:tu mutiyum*
‘The meeting will be over by 6’ O clock’
9. *kanniya:kumario:tu reyil pa:tai mutikirratu*
‘The railway line ends at Kanyakumari’
10. *cenkuttuvan marattai ve:ro:tu vetina:n*
‘Senguttuvan up rooted the tree’
11. *avai! inku vantato:tu cari*
‘She has just only arrived here’

Manner

The manner of an action can be shown by the sociative suffix.

12. *celvam ko:patto:tu pe:cina:n*
‘Selvam spoke angrily’
13. *ava! makilcciyo:tu irunta:l*
‘She was happy’

Purposive Case

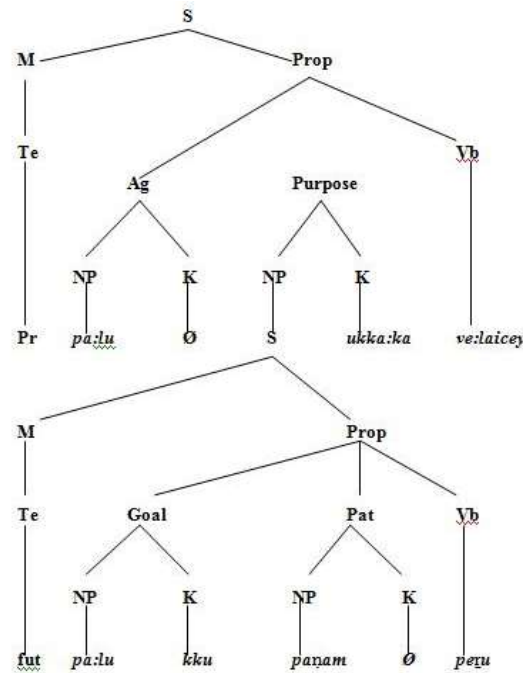
The case suffix is *-kka:ka*. The underlying deep case is purpose. The Purpose is the anticipation of a circumstance, and the circumstance constitutes the purpose of the action. The action includes an event to be carried out, an object to be obtained, an animate noun may be benefitted, an institution or a person is represented.

14. *pa:lu panattukka:ka ve:lai ceykira:n*
‘Balu works for money’
15. *vimal lata:vukka:ka oru pe:na: va:nkina:n*
‘Vimal purchased a pen for Latha’
16. *tenṭulkar intiya:virikka:ka vilaiya:ṭukira:r*
‘Tendulkar plays for India’

In the sentence (17) the anticipation of the action *ve:lai cey* ‘work’ carried out by the Agent *pa:lu* ‘Balu’ is an object *paṇam* ‘money’. All purposive NPs have underlying form *peruvatarkka:ka* ‘to get/to benefit’. The corresponding sentence are:

- 17. *pa:lu paṇam peruvatarkka:ka ve:lai ceykīra:n*
 ‘Balu works for earning money’
- 18. *Vimal lata: payan peruvatarkka:ka oru pe:na: va:nkina:n.*
 ‘Vimal purchased pen for Latha’

The deep structure and transformation involved are as follows.



Picture - 2

The verb in subordinate sentence is *peru* ‘to get’. The agentive noun in the matrix sentence occurs in the sentence is the Goal of the verb *peru*. Using identical NP deletion transformation the Goal NP *pa:lu* ‘Balu’, and the dative suffix *-kku* are deleted,

The deep purpose case can be infinitivized as,

- 19. *pa:lu paṇam kiṭaikka ve:lai ceykīra:n*
 ‘Balu works for money’

The Lexical feature of the purposive case is – Concrete, and + Abstract, only the verb noun take the purpose case. The relational case features are + Source, and + Cause. The sentences with the purposive case have the deep case agent and their subject. Purposive

sentences are complex in nature. The purposive phrase which is constituted by verbal noun plus the purposive suffix is obtained by using the nominalization transformation of the verb in the subordinate sentence.

Purpose Case

Like cause, Purpose is also a component of an action, except a few, all other actions have a purpose (Mc Coy, 1969). It is the case that denotes the intention of the Agent to carry out the action. This case is inflected by the case suffixes *-ukka:ka*, and *-kku* in Tamil. The lexical features are – Animate, - Concrete, and +Abstract. The purpose case has the case features// +Cause, +Goal //. It occurs in the deep structure in an embedded sentence.

20. *cenkuṭṭuvan paṇam campa:tippatarkk:ka araciyalil ce:rnta:n.*

‘Senguttuvan joined politics for the sake of earning money’

21. *celvam viḷaiya:ṭuvatarkka:ka vanta:n*

‘Selvam came for playing’.

The noun phrases *campa:tippatarkka:ka* ‘for earning’ in (20), and *viḷaiyaṭuvatarkka:ka*, ‘for playing’ in (21) are + Abstract nouns and are in purpose case relationship with the respective verbs *ce:r* ‘join’ and *viḷaiya:ṭu* ‘play’.

Note that the Purpose NP in the above structure is a sentence embedded at the node ‘Purpose’ i.e., the purpose case is dominated by an embedded sentence. The Agent NP in the embedded sentence is deleted by identical NP transformation, as the Agent node in the embedded sentence and in the matrix sentence is the same. Finally, the surface structure is obtained by nominalization transformation of the verb in the embedded sentence.

Instead of verbal nouns, the purposive case suffix is also found in Tamil occurring with other nouns.

22. *cenkuṭṭuvan vi:ṭṭirkku paṇam koṭutta:n*

‘Senguttuvan gave money to house’

23. *celvam paṭattirku po:na:n*

‘selvam went for a movie’

The sentences (24) and (25) could be explained as derived from some sort of verbal form in the deep structure. Note the following:

24. *cenkuttuvan vi:tu va:nkuvatarkku paṇam koṭutta:n*

‘senguttuvan gave money to buy the house’

25. *celvam paṭam pa:rppatarkku po:na:n*

‘Selvam went to see a movie’

Conclusion

The main aim of the a paper has been to classify the sociative and purposive case in Tamil Language in a manner that would be sensitive both to the syntactic and Semantic relationship existing between the verb and the rest of the sentence in which it occurs. It was anticipated that the study would reveal the value of case grammar in describing the syntax of a language other than any indoeuropean language by using the case grammar prososed by fillmore 1968. Fillmore claimed that his model has universality and it has been tested here in classifying the case of Tamil Language it illusteted the manner in which the deepstructure provided by case analysis are transformed in to surface structure showing also how case grammar can simplify the startment of certain syntactic process. Some new case are added to Fillmores and some of his cases are redefined as it was concerned with language specific.

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A PROMISED LAND AND ITS LITTLE JEWISH KINGDOM: AN ETHNOGRAPHIC STUDY ON THE COCHIN JEWS OF KERALA

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Abstract

The socio-political affiliation between India and Israel has an overwhelming history of humanity, conscience and compassion. The Jewish civilisation concedes the substantial contribution of India in preserving their race from annihilation. This coalition is not limited to the rise of Nazi regime but the spread of Jews to different parts of India had begun in antiquity following the excruciating tales of the lost tribes of Israel which were invaded and dispossessed by foreign regimes. India welcomed the refugees and witnessed their growth into a significant cultural group especially on the South-West coast region. Jewish civilisation flourished in the Indian soil and the country continues to nurture it until the Jews returned to their Promised Land following the establishment of the state of Israel in 1948. Currently, India has only a few tiny Jewish communities, significantly in Cochin. This ethnographic study is an attempt to document the Jewish monuments and artifacts of the Cochin Jew town as the memories of a vibrant community. The study will explore the need to preserve the narratives and relics of the Jewish past and their centrality in commemorating cultural hybridity.

Keywords: *Ethnography, Cochin Jews, Monuments, Artifacts*

Introduction

The current ethnographic study focuses on the Kerala Jewish community specifically located in Cochin on the Malabar Coast. Jews of Kerala share a long history, though the exact estimation of the first Jewish settlement in Kerala remains unsettled. The study becomes crucial to understand and document the remnants of a little Jewish kingdom which was spread far and wide in the fertile land of Cochin. It will capture the affirmative consequences of cultural hybridity and inclusivity by observing the assimilation of foreign Jews into the cultural, linguistic, social and economic sectors of Kerala. The gradual development of Jews in Cochin and their inevitable presence even after years of its first settlement unravel the mystery of an unusual friendship between the Jews and the Keralites. The Cochin Jews have become an integral part of the cultural heritage of the region with significant socio-economic contributions. Though the Cochin Jews are now a dwindling community left with merely three Jewish families, they have marked their historic existence in the form of cultural artifacts and monuments which reflect the Jewish inclusivity in a foreign land. However, the history of Cochin Jews is the most celebrated and acknowledged for the fact that they were welcomed and provided a land to nurture their community when the rest of the world was inimical and abysmal against the Jews.

The history of Cochin Jews is still ambiguous as the historians are unable to specify the reason and period of the first Jewish existence in Cochin. It has to be noted that the Jews

did not reach Cochin firstly, but they were relocated to Cochin for some significant reason. There are several theories that explain the process of relocation but their ancient history in Kerala is shrouded in obscurity. However the two millennia of Jewish life in the Malabar Coast of southwest India record the historic covenant of mutual respect and acceptance. An ethnographic approach on the observance of Jewish life in Cochin begins with an understanding of the history of Jews in Kerala. Their first arrival and the early settlement are foregrounded in the ancient roots to the most uncommon yet a pleasant brotherhood.

History of the Jews in Kerala

As mentioned earlier, an accurate account of the Jewish history in Kerala is not recorded. However, an estimation of Jewish remnants in various parts of the state has given rise to varied interpretations on the first Jewish settlement in Kerala. Historians have recovered several Hebrew chronicles and the accounts of the travelers date back to the 17th century that mark the earliest Jewish presence in Kerala. Some acknowledge the arrival of Jews to South India on the merchant ships of King Solomon, the biblical Israelite King and the builder of First Temple in Jerusalem. Some follow the account of Babylonian exile, when the Jews fled the Kingdom of Judah following the destruction of the First Temple in Jerusalem and the deportation of Jews to Babylon by the Babylonian King Nebuchadnezzar in 586 BC. Another narrative says that the Jews sailed to the Southern port of India after the destruction of Second Temple by the Roman Empire in 70 CE. The catastrophe and the Jewish expulsion that followed had caused disruptions in the religious practices of Judaism placed against the saddening reality of Jewish hatred and hostility. Considering the reality, Judaism underwent reformation and formed new rituals based upon the practices of the Jewish Diaspora from the Babylonian exile. There are also references to the migration of Spanish Jews from Majorca in the 4th century. Jewish inhabitants in Balearic Islands (which belonged to the Spain) formed the Kingdom of Majorca as early as the 2nd century. However the Jews were not accepted and underwent constant persecution and were forced to convert to Christianity. In 1391, the Jewish community in Majorca was attacked by the Christians and they murdered nearly one third of the total Jewish population. It is said that some Jews fled Majorca and sailed to the Southern port of India in order to escape persecution. Though there are different narratives to the Jewish presence in Kerala, it is an undisputed fact that the Jews first reached the ancient trade centre of Cranganore (now Kodungallur) to the north of Cochin. Cranganore was the only known sea port in India. It was called Muzhiris by the Greeks and Shingly by the Jews. The historic evidence to the first settlement in Cranganore is dated to 1000 CE where a set of engraved copper plates were given to a Jew named Joseph Rabban by the Chera Emperor Bhaskara Ravi Varman. (Wink 1987) They had an independent territory administered by a Jewish Prince of their own choice. Evidence to this is an undated poem by the 14th century Hebrew poet and traveller Rabbi Nissim.

*I travelled from Spain,
I had heard of the city of Shingly
I longed to see an Israel King
Him, I saw with my own eyes.*

The Jewish community in Cranganore flourished till the mid-16th century under the protection of Hindu rulers. The transcriptions on the copper plates provided to Joseph Rabban

records the privileges granted to the Jews such as exclusion from taxes, right to accumulate tolls and certain religious and ritualistic honours. These plates are preserved in the Cochin Synagogue as evidence to the Jewish and Keralite brotherhood. However, some records refer to the flood in 1341 which silted up the port, leading to the mass relocation of Cranganore Jews to Cochin. In 1523, Cranganore was invaded by the Portuguese which led to the total destruction of the Jewish community. The conquest caused a mass wave of emigration especially to Cochin and marked the end of an era of Shingly Jews. Though the geographical location of Cranganore is now lost, the memories of the ancient Jewish settlement survive even today as the Cochin Jews carry the relics of their first settlement and immerse them in their new lives in Cochin. The attachment of the Cochin Jews to Cranganore is resilient and somewhat spiritual that a handful of Shingly (Cranganore) sand is found in the coffin of every Cochin Jew along with that from their Holy Land. Thus the destruction of Cranganore and the Jewish dispersion to Cochin is often compared to the devastation of Jewish Kingdom from the Biblical times.

Beginning of an Era: Expansion of the Cochin Jews

Though the destruction of Cranganore was an unfortunate event, it undoubtedly benefited the unexplored port of Cochin. The new harbor of Cochin was found and many of the Sephardic Jews immigrated to Cochin following the Spanish and Portuguese invasions. The new emigrants were called *Paradesi* Jews, the word *paradesi* means a foreigner in the native tongue Malayalam. The *paradesi* Jews accepted the customs and traditions of Kerala and enthusiastically engaged in the state's socio-cultural attributes. They adopted Malayalam and began to converse with the native people in the native tongue. Unsurprisingly, the *paradesi* Jews soon became an inevitable part of Cochin as they have internalised a foreign tongue, culture and social life without any inhibitions. They observed Jewish life in all its purity but never neglected the land which welcomed them when the whole world was plotting against them. However there is a subtle distinction between the new *paradesi* Jews and the ancient Jews who had been in Kerala many centuries before them. In Western accounts, the *paradesi* Jews are called White Jews and the ancient settlers are called Malabari Jews or Black Jews though there is no absolute variation in the colour of their skin. Despite the differences, the Jews shared a common culture and flourished into a full-fledged community in Cochin. In 1586, the *paradesi* Jews built a synagogue adjacent to the Dutch Palace in the Jew town of old Cochin. The land for the construction of the synagogue was gifted to the Jews or the *Yehudan Mappila* as they were addressed in Malayalam, by Kesava Rama Varma, the Maharaja of Cochin. It is an astounding fact of history that the *paradesi* synagogue and the palace temple share a common wall. The architecture stands erect even after four hundred years of its construction as evidence to the religious tolerance and communal harmony practiced between two distinct cultural groups. This is one of the major reasons to place the community of Cochin Jews as a significant repository of human values especially against the current waves of indifference and intolerance.

Cochin Jew Town – A Revisit to the Past

The Cochin Jew town is now the residue of a vibrant past. Most of the Jewish families have returned to Israel and with the death of Mrs. Sarah Jacob Cohen, the oldest living member of Cochin's Jewish community on 30th August, 2019, the Jew town is bereaving the loss of its living memories. Though the Jewish monuments and architectures

are preserved in their uniqueness, the absence of a living community mourns the unanticipated future of these Jewish relics. However, the researcher was fortunate to meet the oldest surviving member of the Cochin Jewish community, Mrs. Sarah Cohen during her ethnographic study. The researcher was guided by Mr. Thaha Ibrahim, the caretaker of Sarah Cohen, throughout her stay in the Jew town. Mr. Ibrahim is also an independent researcher and he works on documenting the unexplored aspects of Jewish settlement in Kerala.

It was a surprise when the researcher first arrived at the Jew town to witness the remains of a little Jewish kingdom in the metropolitan city of Cochin. A refurbished sign post inscribed "Jew Town" welcomes visitors and explorers to relive the memories of a foreign community which had found home in Kerala. However, it is an overwhelming experience to see the Jewish buildings now rented by new traders especially from Kashmir. Since most of the Jews have left Cochin, the town is now revamped by traders from different parts of the country. The Jew town is also a major tourist hub of Cochin and this is one of the major reasons for conserving the Jewish remains of the town. Today, there are only two Jewish families living in Ernakulum district but they also await their return to Israel. Mr. Ibrahim sounded forlorn when he remarked that the memories of Cochin Jews will hide behind the barony of time after Sarah Cohen and it is the responsibility of people and the government to relish and commemorate the memories of a community which had lived hand in hand with the Keralites.

The current study was planned with an aim of understanding the significance of Cochin's Jew Town apart from its commoditised implications. The study has originated from the centrality of Cochin Jews in the cultural evolution of the state and its present status. Apart from few significant monuments, the Jewish relics are abandoned and these would gradually be erased from existence. Though the Cochin Jews who have returned to Israel sporadically visit and observe the necessary rituals to perpetuate the monuments, many of the remains are unidentified and at a deteriorating state. Thus it becomes important to expose the graveness of this crisis and help the Jewish community to preserve a place which was once their home.

The researcher visited most the monuments and architectures which echoed the Jewish life in Cochin. She could also gather additional information regarding the history behind these Jewish relics from Mr. Ibrahim who had accompanied the researcher throughout her field visit. As mentioned earlier, the Jewish town is now occupied by traders. The street has shops on both the sides selling clothes, antiques, jewellerys, post cards, perfumes and spices. Some buildings still preserve its ancient architecture and hold Jewish sign boards to attract the tourists while other buildings are either renovated or rebuilt. The only Jewish shop run by a Jew was Sarah's Hand Embroidery situated at the Synagogue alley of Jew town. The researcher had a preparatory discussion with Mr. Ibrahim before the visit and was enthusiastically welcomed to explore the remains of Cochin Jews.

Sarah's Hand Embroidery Shop itself is a repository of Jewish life in Cochin. The Jewish matriarch observed her Jewish life in the tiny building with the memories of her past recollected in the forms of pictures and artifacts. The Cohen family was one of the reputed Jewish families in Cochin and Mr. Ibrahim became a part of this Jewish family when he was selling handmade post cards in the Jew town as a school dropout. Sarah's husband Mr. Joseph Cohen welcomed the Muslim boy to resume his business in front of the Cohen household and gradually that relationship grew into a passionate friendship. Mr. Cohen

became Thaha's mentor and he ignited the curiosity to explore the avenues of knowledge within Thaha. After the death of Mr. Cohen, Thaha and his family took care of their Sarah aunty until her death to keep the promise he had made to his deceased friend. Mrs. Cohen's family had performed *aliyah* (emigration to Israel) following the establishment of the state in 1948. But Sarah chose to stay in a land which had given her the identity of Cochin Jew. Though she had accepted Cochin as her home, she was an orthodox Jew who led a strict Jewish life. She lived as per *Halakha* (the Jewish religious law) and observed all the rituals in purity until her death. Her vibrant appearance and spirits made her the most popular face of Jew town and the legacy of her life preserved by Mr. Ibrahim has become an unparalleled testimony to the community of Cochin Jews.



Researcher with Sarah Cohen and Thaha Ibrahim

The researcher visited the Paradesi Synagogue situated at the end of the Jew Street. Built in 1568, the synagogue preserves numerous objects of Jewish antiquity such as Scrolls of the Law and Gold and Silver Crowns gifted to the paradesi Jews. The synagogue has four buildings with separate seating sections for men and women. The iron gates at the entrance are marked with the Star of David and the structure of *deepa sthampam* (lamp post) at the entrance echoes the probable influence of Hindu culture. The inner structure of the synagogue is splendid with Belgian crystal chandeliers and glass lamps hanging from the ceiling. The floor is laden with hand printed porcelain tiles from China and has a brass railed pulpit at the centre of the synagogue. The wooden seats are occasionally decorated with golden fabric which adds to the elegance of the architecture. On December 6, 2018, the synagogue marked its 450th anniversary, celebrating the existence of the oldest active synagogue in the Commonwealth of Nations. Late Mrs. Sarah Cohen was fortunate to take part in the magnificent festivity which was also attended by the kith and kin of Cochin Jews from Israel.

The paradesi synagogue is fortunate to have perpetuated with the help of local trust and the Israeli Jews but there are other synagogues such as Thekkumbagam and Kadavumbagam synagogues which are abandoned and at the verge of deterioration. These synagogues are temporarily manned by the remaining members of the Malabari Jewish community but the future of these unique monuments is obscure after the return of the Malaabari Jews to Israel. Another significant monument in the Jew Town is Gan Shalom (Garden of Peace), the Jewish cemetery situated at a distance from the paradesi synagogue. The cemetery is exclusively used by the Jews and it will only be opened to perform the final rituals of a Jew. There are Hebrew inscriptions engraved on the outer wall painted in white and blue. The inner side of the cemetery is drenched in greenery with a renovated prayer hall and new pathways with trilingual plaques. Probably the last Cochin Jew to have buried in Gan Shalom was late Mrs. Sarah Cohen whose mortal remains rest in a coffin between the tombs of her husband and brother.

Conclusion

These are some of the important relics of the Cochin Jewish community which are preserved and celebrated as testimonials to the Jewish brotherhood in Kerala. However, there are several other unexplored remnants of the Jewish past vanishing against the current of time. Though the Cochin Jews are returning to their Promised Land, the conservation of Jewish monuments even in the absence of Jewish people will signify the centrality of cultural artifacts in celebrating cultural hybridity and communal harmony. The life of Mrs. Sarah Cohen and Mr. Thaha Ibrahim is an invaluable example of a peaceful communal harmony. The nonagenarian Jewish woman was attended by a Muslim man and their relationship shunned the religious boundaries, reaffirming the belief in human values. Mr. Ibrahim's decision to carry the legacy of his childless Sarah aunty denotes the necessity to document and transit the past to the following generations. Though the Cochin Jewish community is dwindling, the land was once their home and they have observed a Jewish life amidst all the differences. The state of Israel is their Promised Land but the land of Cochin had given them an identity that carried hope and prosperity. Even the subtle presence of Kerala culture in their rituals and artifacts takes back to a glorious past devoid of hostility and makes the protection of Jewish relics significant in the contemporary context. The study has enabled the researcher to comprehend the centrality of Jewish people in the process of cultural evolution in Cochin and has exposed a dearth in the perpetuation of Jewish memories both in the forms of artifacts and narratives.

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NOUN MORPHOLOGY OF PAITE

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Abstract

Paite is a language spoken in the Northeastern part of India (Manipur). The term Paite literally means ‘those who walk “pai” for work and “te” being the plural marker. There are about 80,000 Paite speakers all around India and also the world according to the 2011 census. The community itself is also known as ‘Paite Community.’ Paite belongs to the Tibeto-Burman language family having typical Tibeto-Burman language characteristics with a proto typical word order of SOV. Tone is one of the main distinguishing feature of this language. As the topic suggests, Nouns in Paite have a common plural marker that is attached at the end as a suffix. Nouns in Paite will be classified and discussed in terms of the Case Particles, Numerals and Gender. Due to the limited amount of work done in this particular language, it will be a way paver as well.

Keywords: Paite, Language, Society; Noun, Pronouns, Numbers, Cases

Introduction and History of Paite

Paite is a language spoken in Manipur, a northeastern state in India. The term “Paite” holds a meaning of “pai” “walk” and “te” plural marker which literally means “those who walk.” This particular community got its name from the ever hardworking ancestors who were believed to have originally migrate from China. They walked barefoot crossing mountains, valleys and rivers and finally marking their territory in the land they call home in Manipur. The reason for their mass immigration, as myths has it was due to the ill treatment they received in the Chinese kingdom; one is yet to decipher the truth that lies in the said myth. By nature, the Paite community were not head hunters and they relied on nature for food. As per the 2011 census, there are about 80,000 Paite speakers across the country also some parts of the world. The Paite language belongs to the Tibeto-Burman language family and has an SVO word order. Like other Tibeto-Burman languages, Paite also have the same characteristics. Tone in this language is one major characteristic because without it, many of the words in this language would be meaningless. In addition, Paite is a vulnerable language as termed by UNESCO. Lamzang, Lousau, Bukpi and Dapzal are the four major dialects in Paite. Any Paite speaker would speak any of these dialect irrespective of the village they belong to and can easily understand each other. Paite does not have a script of its own and is using the Roman script. The Paite alphabets were first introduced by western missionaries in the early 20th century, they not only brought Christianity so also a big wave of modernity among the settlements of the Paite community.

Noun Morphology

Nouns in Paite can be associated with Case Particles, number forms and gender. There are seven case particles in Paite, they are:-

1. ‘in’ ‘nominative’
2. ‘in’ ‘instrumental’

3. 'a'	'possessive'
4. 'ding'	'purposive'
5. 'ah'	'locative'
6. 'toh'	'associative'
7. 'lam'	'directional'

Examples of the cases can be given

1. Nominative- 'in'

Nga	in	tangtel	a	ne
fish	NOM	worm	existential	eat
'Fish eats worm'				

2. Instrumental- 'in'

Khau	in	ka	kai
'rope	instrument	I	pull
'I pull using a rope'			

3. Possessive- 'a'

Hiai	ui	kei	a
this	dog	mine	possessive
'This dog is mine.'			

4. Purposive- 'ding'

Hiai	keu	ui	a	ding
This	spoon	dog	possessive	purposive
'This spoon is for dog.'				

It is interesting to know that the purposive case always comes after a possessive case marker 'a' in Paite language.

5. Locative- 'ah'

John	tutna	ah	tu.
John	chair	locative	sit
'John sits on the chair.'			

6. Associative- ‘toh’

Hiai	buh	kuang	toh	ka	ne
This	rice	plate	associative	I	eat

‘I eat rice with a plate.’

7. Directional - ‘lam’

Nisa	lam	ka	en
Sun	directional	I	look

‘I look towards the sun.’

Number – ‘numba’

The basic cardinal numerals in Paite are.

Khat	‘one’
Nih	‘two’
Thum	‘three’
li	‘four’
nga	‘five’
guk	‘six’
sagih	‘seven’
giat	‘eight’
kua	‘nine’
sawm	‘ten’

There are separate terms for bigger numbers such as

ja	‘hundred’
sang	‘thousand’
sing	‘the thousand’
nuai	‘lakh’
maktaduai	‘ten lakhs’

The numerals from eleven to nineteen are added compounds. They are formed by adding the basic numerals and the conjunction ‘leh’ meaning ‘and’ with the ten ‘sawm.’

Example:

Sawm leh khat	‘eleven’
Sawm leh nih	‘twelve’
Sawm leh thum	‘thirteen’
Sawm leh li	‘fourteen’
Sawm leh nga	‘fifteen’
Sawm leh kua	‘nineteen’

As for the decadal numbers from twenty to ninety, sawm or ‘ten’ is added as prefix before the basic numerals.

Examples:

Sawm nih	‘twenty’
Sawm thum	‘thirty’
Sawm li	‘forty’
Sawm nga	‘fifty’
Sawm guk	‘sixty’
Sawm sagih	‘seventy’
Sawm giat	‘eighty’
Sawm kua	‘ninety’

The century numbers 200-900 and mega numbers from 2,000-9,000 and 20,000 and 90,000 are also compound numerals. The root ‘ja’ meaning ‘hundred’ and root ‘sang’ meaning ‘thousand,’ ‘sing’ meaning ‘ten thousand’ are added as prefix before the basic numerals to form hundreds and thousands.

Example:

Century numbers

Ja nih	‘two hundred’
Ja thum	‘three hundred’
Ja li	‘four hundred’
Ja kua	‘nine hundred’

Mega numbers

Sang nih	‘two thousand’
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Sang nga	‘five thousand’
Sang kua	‘nine thousand’
Sing nih	‘twenty thousand’
Sing nga	‘fifty thousand’
Sing kua	‘ninety thousand’

As for lakhs and bigger numbers than that, the term ‘nuai’ for ‘lakh’ are added as prefix before the basic numerals.

Examples:

Nuai khat	‘one lakh’
Nuai thum	‘three lakhs’
Nuai sawm	‘ten lakhs’

The other cardinal numerals are formed by the addition of the respective decadal or mega roots plus the conjunction ‘leh’ meaning ‘and’ along with the basic numerals.

Example:

1. Decade

Sawm	leh	khat	‘eleven’
Decade	and	one	
Sawmnh	leh	kua	‘twenty-nine’
Twenty	and	nine	
Sawmli	leh	nga	‘forty-five’
Forty	and	five	
Sawmkua	leh	kua	‘ninety-nine’
Ninety	and	nine	

2. Century

jathum	leh	thum	‘three hundred three’
three-hundred	and	three	
janga	leh	giat	‘five hundred eight’

Unlike the cardinal numbers, the ordinal numbers are derived from the cardinal numbers by adding the suffix ‘-na’

Examples:

khat na	'first'
thum na	'third'
sagih na	'seventh'

Pronoun

Pronoun	Singular	Plural
1 st person	Kei, ka	Kou, nou Ei (inclusive)
2 nd person	Nang	Nou
3 rd person	Amah	Amah

Examples

Ka mai	'my face'
Kou inn	'our house'
Nang inn	'your house'
Nou inn	'your (pl) house'

Amah/aman is used for both female and male genders

Amah puannak	'his/her shirt'
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In Paite, the suffix '-te' is added to the nouns for any plural forms

Examples:

Bawng	te	'cows'
Mi	te	'people'
Singkung	te	'trees'

In terms of this, that and those, 'hiai' means 'this' and 'huai' means 'that' and for 'those,' 'huai' and 'te' will come in front nad after the nou, meaning the noun will come in between the 'huai' and the plural suffix 'te.'

Examples:

Hiai	sekkhum	
This	orange	
'this orange'		
Huai	sekkhum	te

That orange plural
'those oranges'

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A FORENSIC LINGUISTIC ANALYSIS ON CONVERSATIONAL MOVES INVOLVED IN STALKING

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Abstract

This paper studies the conversations involved in stalking. The objective of the study is to identify the conversational strategies used by the stalkers and the reaction of the victims, and to find if all the stalkers use similar strategies and all the victims react similarly. Conversation analysis has been applied to analyse the conversation of stalkers and victims. The stages of conversation have been classified into seven. The seven stages of conversation of stalkers have been labelled under conversational moves and the reaction of victims has been labelled under reactive moves. The Forensic Linguistic study on the Conversational moves and the strategies used by the stalkers provide linguistic evidences which can help in detecting the crime.

Keywords: *Stalking, Forensic Linguistics, Conversational Analysis, Conversational Moves*

Introduction

“The act or crime of wilfully and repeatedly following or harassing another person in circumstances that would cause a reasonable person to fear injury or death especially because of express or implied threat” is the legal definition of Stalking (*Merriam Webster*).

According to National Crime Records Bureau report 2017, India has recorded 7,190 cases of stalking. Maharashtra has been recorded the highest number of stalking cases with 1,587 cases while the national capital, New Delhi being the third highest, recorded 835 stalking cases.

Stalking cases often look similar but the characteristics and motives of the stalkers vary. Using the typology of prior relationship of the victim with the stalker, the stalkers are classified as former sexual intimate, an acquaintance, or a stranger. Research shows that ex-intimates are far more likely to be violent than other type of stalkers. *Paul Mullen et al. (2000)* classify stalkers into five types; rejected stalker, resentful stalker, predatory stalker, intimacy seeker and incompetent suitor. Rejected Stalker begins to stalk after their relationship has ended. Resentful Stalker wants to frighten and distress the victim. Predatory Stalker stalks the victim as part of a plan to attack them sexually. Intimacy seeker know that the victim is not interested but still forge ahead in hopes that their behaviour will lead to a relationship.

Lorraine P. Sheridan et al. (2016) explored the experiences of victims in four dyads, male stalker – female victim, female stalker – male victim, female – female dyads, male – male dyads. The process of stalking, effect of 3rd parties and victim responses for stalking were taken as variables. It was identified that the sex of victims and stalkers is not a discrimination factor in stalking cases. Female victims stalked by male were found to suffer

physically and psychologically. Female victims were higher than male victims. *Pathe et al. (2000)* studied 163 stalkers in Australia. It was identified that 18% stalked victims of same sex. Same sex stalkers were less likely than opposite sex stalkers to approach their victims and no significant differences were found in relation to threats and violence.

Conversation analysis has been applied for the present study. Conversational analysis focuses on the way the speaker take turn while they interact. Exchange structures are conventional patterns which occur when people are talking. It starts with a model and sees how real data fits in, whereas conversation analysis starts with observing real data and describing what patterns emerge. *Sinclair and Cauthard (1975)* in “Towards an analysis of discourse” have taken this approach of exchange structure to analyse the conversations. Lessons or structure can be broken down into five levels of structures or ranks. They are: act, moves, exchange, transaction and lesson. Act is the lowest rank defined by their interactive function. They cover the messiness of spoken discourse such as, fillers, back channels, markers that mark a boundary between ideas or topics and cues which encourage a hearer to contribute and evaluate as in good, interesting, etc. These acts are carried out in a fixed order of moves. The combination of moves in the structure is known as the exchange. It is the series or chain of moves in the interaction. Exchange combine to make transaction and the whole transaction combines together to the highest rank. Exchange structure is a systematic and the perfect model of conversation analysis.

The present study analyses the conversations of the stalkers and victims to find out what strategies the stalkers follow and how the victims react to them, and to identify if all the stalkers use similar strategies and if all the victims react similarly. The conversational moves of stalkers and reactive moves of the victims are focused for the study. The concept of conversational moves developed by *Brookfield and Preskill (2005)* in developing discussion skills has been applied to the conversations of stalkers and victims to bring insight to learn the communication strategies of stalkers and the reaction of victims.

To study the conversations involved in stalking, secondary data has been collected from crime shows based on real crime cases telecasted in TV and films related to stalking. The data collected for the study are taken from three languages; English, Tamil and Hindi.

Theory

Uncertainty Reduction Theory also known as Initial Interaction theory is a communication theory developed in 1975 by Charles Berger and Richard Calabrese. The theory examines the initial interaction between people that occurs before the actual communication process. The theory claims that when interacting, people need information about the other party in order to reduce their uncertainty. While gaining the information, people are able to predict other’s behaviour and resulting actions, all of which according to the theory is crucial in the development of any relationship.

The theory focuses on the initial interaction between people prior to the actual communication process. Within the theory two types of uncertainty are identified; cognitive uncertainty and behavioural uncertainty. There are three types of strategies which people may use to seek information about someone: passive, active, and interactive. Furthermore, the initial interaction of strangers can be broken down into individual stages—the entry stage, the

personal stage, and the exit stage. According to the theory, people find uncertainty in interpersonal relationships unpleasant and are motivated to reduce it through interpersonal communication.

Cognitive uncertainty pertains to the level of uncertainty associated with the cognition (beliefs and attitudes) of each other in the situation. Uncertainty is high in initial interactions because individuals are not aware of the beliefs and attitude of the other party. Behavioural uncertainty pertains to "the extent to which behaviour is predictable in a given situation". Uncertainty is one motivation behind adoption of norms in most societies in which people tend to abide by, and if in initial conversations one chooses to ignore such norms there are risks of increasing behavioural uncertainty and reducing the likelihood of having future interactions.

Analysis

The study follows the principles of patterned analysis of discourse called 'Moves' developed by *Nadaraja Pillai (2014)*. In terms of moves, every point or theme, or stage of conversation in 'statement' moves from one to the other to make the text fully meaningful. The "Moves" developed by Nadaraja Pillai has been modified according to the present study.

The conversation of the stalkers and victims were analysed. The conversations of the stalkers were divided with the levels of conversation and these moves were labelled as opening move, stabilising move, comforting move, structural move, continuity move, focusing move and threatening move. The responses of the victims were analysed and labelled it as reactive moves and the reaction of the victims in each move has been analysed in detail.

1. Opening Move

Opening move is the initial stage of conversation where the stalkers try to communicate with the victims and take the communication forward. Often greetings open this move and the stalkers introduce themselves in this move. This is repeated more than once until the victim responses to their message.

Example: 1

- 1) *Hi Handsome*
- 2) *Hello Beautiful*
- 3) *Hi Marrie*
- 4) *Hi na:ṅ Kaarthi. ni:? [Hi I am Karthi and you?]* (Tam¹)
- 5) *eṅṅala:m friend a: e:tukkittatukku rompa thanks nka [Thanks for accepting me as a friend]* (Tam)

1.1 Reactive Move

In this initial move of conversation, the victim replies the stalker with greetings and the victims show curiosity to communicate with the stalker by introducing them and by enquiring

¹Tamil

details of the stalker. This response shows that the victims are also interested to communicate and make a new relationship.

Example: 1.1

- 6) *Hi James*
- 7) *Hi. What is your name?*
- 8) *Hello Monica. Where are you from?*
- 9) *Hi. na:ŋ Meera.[Hi. I am Meera] (Tam)*

2. Stabilizing Move

The function of this move is to stabilize further conversation. This move gives firmness to the purpose. This is expressed through enquiries of personal details and sharing their personals to bring a rapport with the victim. By this move, the stalkers try to know the background of the victim and other personal interests.

Example: 2

- 10) *Where are you from?*
- 11) *I am in St. Thomas, are you in St. Mary?*
- 12) *What do you do?*
- 13) *I am American diplomat in London. I am single and I have a teenage daughter.*
- 14) *na:ŋ engineering student. Mechanic department. ni:nka enta college? [I am an engineering student. Department of mechanics and which college are you in?] (Tam)*

2.1 Reactive Move

In this move the victim replies with restraint, where he/she doesn't share any personal details or personal feelings. They either refuse to share when asked or they make it up with a lie to maintain a distance in the relationship.

Example: 2.1

- 15) *I am studying in Sunflower school*
- 16) *Nice to hear from you.*
- 17) *Itni jaldi b^hi: kya: he:n photos d:k^hne: ki? [Why so hurry to see the photo?] (Hin²)*
- 18) *amma pakkattula irukka:nga call la:m ve:na:m apparam collumbo:tu call pan^ŋu [Mom is near, call me when I ask you to] (Tam)*

In the example 15, the victim lies to the stalker about her school's name. And in the following example 16, the stalker proposes to get closer as a friend to know the victim better but the victim replies with 'Nice to hear from you' which shows that the victim keeps a limit in the conversation.

²Hindi

3. Comforting Move

This is the third move of the stalkers where they try to make the victim comfortable with them by talking about general things by using decent language. The stalker tries to read the behaviour, likes and dislikes of the victim. This move connects with the structural move. The stalker addresses the victim with their name and honorific terms are used to make the victims comfortable.

Example: 3

- 19) *Will you be my friend?*
- 20) *We both like a lot of things in common. I like to get to know you better*
- 21) *uṅkaḷukku kerala kaṭala kari ceyya teriyuma:?[Do you know to prepare kerala's special chickpeas' curry?]* (Tam)
- 22) *eṅakku chemistry la cinna doubt ata:ṅ uṅka kiṭṭia ke:ṭṭuṭtu po:la:manu vante:n. [I have a small doubt in chemistry that's why I have come to you]* (Tam)

3.1 Reactive Move

In this move, the victims also slowly start showing some interest towards the stalker. They become attentive and react positively to the stalker.

Example: 3.1

- 23) *You are brilliant. tumhe: kaise: patha cala: ki mai ake:la: hu:n? [You are brilliant. How did you find that I am alone?]* (Hin)
- 24) *kyu:n tumne: a:j suba message nahi kiya:? [Why didnt you text me in the morning?]* (Hin)
- 25) *ni:ṅka eṅṅa ve:ṅa:lum ke:ḷuṅka muṭiṅca: tare:n [Ask me anything. I will try to give]* (Tam)

4. Structural Move

This conversational move brings victim closer to the stalker and the trust level of the victim increases. This move is done by acknowledging them, complementing and appreciating them. Stalkers use more adjectives and rhetoric phrases to impress the victims.

Example: 4

- 26) *tum bahut k^hubsu:rat ho. [You are very beautiful]* (Hin)
- 27) *itu eṅ recipe na:la illa, uṅka kai pakkuvatta:la ta:n [The taste is not because of my recipe, it's because you prepared it]* (Tam)
- 28) *uṅka post a pa:kka:ma tu:kkame: varala. [I am unable to sleep without seeing your post]* (Tam)
- 29) *kucci peṅṅitam pe:cukiratu vi:ṭṭukkuḷ kuppai viḷumpo:tu ella:m kutu:kaḷippe:n un kaikaḷ eṅṅai iṅruṅki piṭṭikkum eṅpata:l. [Broomstick is conversing with the girl that*

whenever it's time to broom, the broomstick feels happy as the girl will hold it with her hands] (Tam-poetic phrase)

- 30) *unmaya conna: ni:nka ta:n ella: ve:laiyum ceiri:nka. So be proud to be a housewife. [To be true you are only doing all the works. So be proud to be a housewife]* (Tam)
- 31) *na:num coffee ta:n kuṭikre:n. eṇṇa oru co-incidence pa:re:n [I am also drinking coffee. what a co-incidence]* (Tam)

4.1 Reactive Move

In this move, the victims show some interest and gives attention to the stalkers. The victim falls into the trap of stalker and they become happy and accept the complements made.

Example: 4.1

- 32) *wow*
- 33) *Super. Thank you*
- 34) *Thanks Monica*
- 35) *Haha rompa ice veikka:ti:nka [Don't flirt too much]*

5. Continuity Move

This conversational move is the subordinate move of the structural move. The stalker gets closer and tries to achieve his/her goal. The Stalker uses more intimacy words and flirty phrases to impress the victim and get closer to them. The usage of intimacy words and flirty phrases intensifies in this move. This moves helps in leading the conversation further to the focusing move.

Example: 5

- 36) *Thanks darling. mai tumse: bahut pya:r kartta: hu:n [Thanks darling. I love you so much]* (Hin)
- 37) *be:sabari se: inttaza:r kar rahi: hu:n [I am eagerly waiting for you]* (Hin)
- 38) *I already bought plane tickets to Singapore. I can't wait to see you.*

5.1 Reactive Move

In this move, the victim starts trusting the stalker. He/she shares personals with the stalker and gets attached with the stalker.

Example: 5.1

- 39) *kya: ham phone par ba:t karsakte: he:in? [Can we talk through the phone]* (Hin)
- 40) *tumhe: pata: he:in maine abi tak Sa:di nahi ki [Do you know I am still not married]* (Hin)
- 41) *mummy papa g^har par nahi he:in. ve hame:Sa: muje: ake:la codkar cale: ja:the he:in. mai bahut lonely feel karti hu:n. [Mom and Dad are not at home. They always leave me and go. I feel very lonely at home]* (Hin)

- 42) *ni: rompa na:la: ke:ta viṣayam un birthday ku gift a tare:n [I will gift you something on your birthday that you always ask me for (sends her photo)] (Tam)*

6. Focusing Move

In this move, the real motive of the stalker is revealed. The stalker tries to achieve the goal by offending the victim. The stalker talks rudely and uses disrespectful words.

Example: 6

- 43) *enakku ni: ve:num [I need you] (Tam)*
 44) *I lakh me:re: account ko b^he:jdo hospital bill ke: liye. mai tumhe: is case se bacha: u:ngi. [Send I lakh to my account for the hospital bill, I will save you from this case.] (Hin)*
 45) *tum cahati ho na: ki mai tumha:ri videos ko delete kar du:n aur kisi ke sa:t share na karu:n. tho bus e:k ba:r muje: dance karke: dika:o: [If you wish that I have to delete your videos and not to share it with anyone then, you have to dance for me once] (Hin)*
 46) *eṇṇa:la normal a irukka muṭiyala so ni: eṇṇa love paṇṇitan a:kanum [I am unable to be normal. So u must love me] (Tam)*

6.1 Reactive Move

In this move, the victim gets frustrated and becomes aggressive. They show their anger and they try to defend themselves without knowing the consequences. The aggressiveness and the stress they have reflects in their discourse.

Example: 6.1

- 47) *ippaṭi pe:curatuna: en kiṭṭa pe:cate unnala muṭṭiṇjatu ni: pattuko [If u have to talk like this, then please don't. Do whatever you want] (Tam)*
 48) *No.. no way. a:j hi apne: mammy pa:pa: ko sab bata du:ngi aur....[No way. Today I will inform my parents about you] (Hin)*
 49) *ceruppu piṇṇiṭum. un kitta keṇṇiṭtu po:ka varala. na:ṇ police ka:ran poṇṭa:ṭṭi: da kata:iciya orru taṭave uṇṇa warn paṇṇiṭtu po:la:mnu vanturukke:n [I will slipper you. I didn't come here to beg to you. I am wife of policeman I have come here to give you last warning] (Tam)*
 50) *You cheat. You fraud. How dare you?*

7. Threatening Move

This is the climax move of the stalker where the stalker threatens the victim and forces him/her to do something in favour and blackmail them with some harmful act.

Example: 7

- 51) *un photo un purucanukku forward panre:n [I will forward your photo to your husband] (Tam)*
- 52) *un photos a adult website la upload paṅṅa po:re:n. unnakku iṅṅum oru na:ḷ ta:n time.[I will give you one day time or else I will upload your photo in adult website] (Tam)*

7.1 Reactive Move

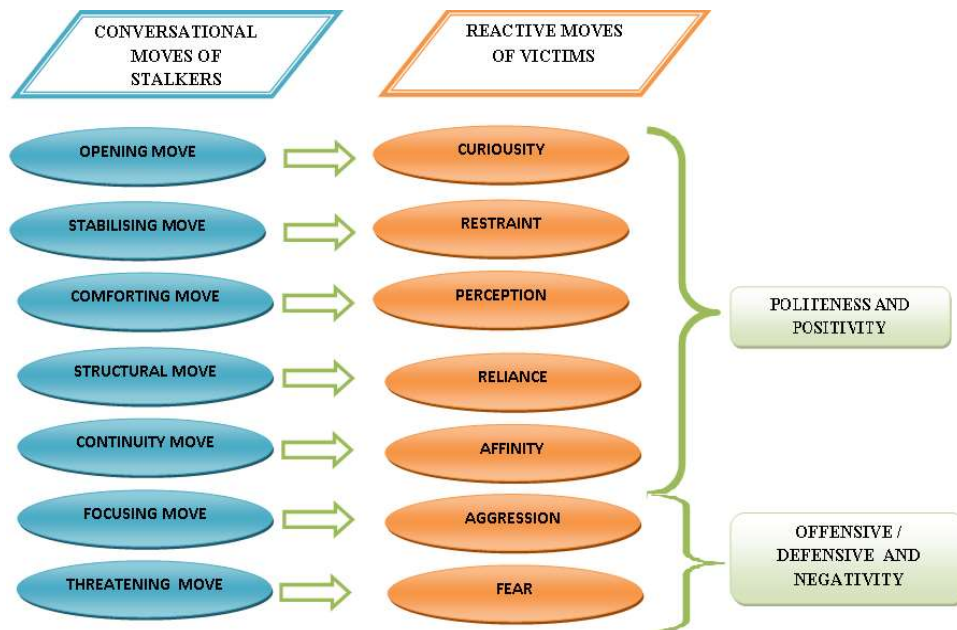
In this move, the victim loses hope and with the fear of future, they accept the conditions made by the stalker.

Example: 7.1

- 53) *aiiii ve:ṅṅa: da please. en vi:ṭukku teriṅṅa: na:n suicide tan paṅṅikanum. Please please. [Please leave me. If my family comes to know, I will commit suicide] (Tam)*
- 54) *kai eṭuttu kumpuṭure:n ena viṭṭuru please [I beg you, please leave me] (Tam)*
- 55) *Monica. tum please muje bacha:o: is galati se: muje: e:k ba:r bacha:lo. tum jo: kaho:gi mai karu:ṅga. [Please save me from this mistake, I will do anything you ask for] (Hin)*
- 56) *nahi nahi... mai kisi: se: kuch nahi bata:u:ṅgi. Please muje: cod dho: [No I won't tell it to anyone. Please leave me] (Hin)*

Result

From the analysis of the conversation of the stalkers and victims, the conversational moves of the stalkers have been divided into seven levels; opening move, stabilising move, comforting move, structural move, continuity move, focusing move and threatening move. The responses of the victims were analysed and labelled it as reactive moves. The reaction of victims in each move made by the stalkers were analysed and it was found that in the opening move, the victim shows curiosity to know the stranger, in the comforting move the victim shows restrains, in stabilising move the victim responses shows perceptive, in structural and continuity move reliance and affinity is found in victims' responses, in the focusing move after the real face of the stalker has been revealed, the victim gets frustrated and they become aggressive and try to defend, in the threatening move once the stalker blackmails with the consequences that victim has to face if the conditions are not accepted, then the victims fear about the consequences and they start apologising and they plea for their lives.



It has been identified that the conversational moves of the stalkers and reactive moves of the victims follow a similar pattern. From the data, the types of stalkers were identified, where predatory stalkers and resentful stalkers were common. In the first five moves, politeness and positivity is seen in the conversation between stalker and the victim as they maintain a positive self-image by showing closeness and solidarity, appealing to friendship and by making other person feel comfortable by considering the other person’s interest, wants and needs, they share personal information, nicknames, gossip and so on and both have a common goal which is to build a relationship. In the last two moves, the stalkers and victims become offensive/defensive and negativity can be seen as the stalker imposes and victim disagrees to the stalker. The victim hesitates and apologises in the final moves. Few victims take a positive decision by complaining it to the law officials or family members, few victims become mentally weak and they end up with negative decisions such as suicide, murder of the stalker, revenge by other harmful ways. It has been found that the exchange in conversation of stalkers and victims supports the “Uncertainty reduction theory” as the stalkers try to gain information of the victims to reduce the uncertainty which can be found in the initial moves of the stalkers. These moves of stalkers and reactive moves of the victims can be diagrammatically represented as in the following figure.

Conclusion

The conversational analysis of the conversation of stalkers identified different moves made by stalkers to attain their desired goal and the responses of the victims made in each move. The communication strategies used by most of stalkers are similar and the reactions for every move by the victims are similar and can be fixed under the seven conversational moves proposed. The Uncertainty reduction theory has been used to support the initial moves

of the stalkers and the reactive moves of the victims. Thus, this paper conveys the communication strategies used by the stalkers in conversing with the victims which provides clues to detect the stalkers by their conversational moves and language used which can help the victims from falling in the trap of the stalkers.

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WORD VECTOR REPRESENTATIONS: SPARSE VERSUS DENSE VECTORS

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Abstract

Word embeddings are the representation of terms as vectors in a vector space. These vectors can preserve syntactic and semantic information. According to the type and capability to capture the information these vectors are bifurcate into Sparse (Frequency Based) vectors and Dense (Prediction Based) vectors. This paper includes the comparison between these vectors, training, results and drawbacks. The semantic information of a word depends on the context words associated with it. The sparse vector representation holds limited semantic information and it also exploits huge memory, but the dense vector representation models can preserve the semantic contents efficiently without sacrificing huge memory. They can perform algebraic operations semantically by adding, subtracting and by distance calculation and they can also predict the word from the existing context words and vice versa.

Keywords: *Word embeddings, Encoding, Singular Valued Decomposition, Word2vec, CBOW, Skip-Gram*

Introduction

Word embeddings are the representation of document vocabulary as vectors. The conversion of the text tokens into the vectors is known as vectorization. These word vectors can extract the information about the semantic and syntactic similarity, and the relationship with other words in the context. The semantic information of a word depends on the context words surrounded by it [1]. The semantics may be lexical semantics, which means the meaning of words and the compositional semantics, is the meaning of sentences. The vectors allocated in the vector space can also extract meaningful information using algebraic rules and similarity measures and metrics. The vector model representations are mainly divided into Sparse and Dense vectors. The sparse vector contains the Mutual-information word co-occurrence matrices and some of the dense vector representations are the Singular value decomposition, Neural-network-inspired models and Brown clusters. Word embeddings or the vector models are the dense representation where the vector size does not increase with the vocabulary size and the values are represented as the decimals that shows the relationship between the words. In most of the word embedding algorithms keep fixed vector dimensions. The golden era of the word vectors is started from the papers of Efficient Estimation of Word Representations in Vector Space and Distributed Representations of Words and Phrases and their Compositionality. [2,3]

I. Sparse word vector representation models

a) *One-hot representations*

One hot encoding is the process by which categorical variables are converted into a

form that could be prevented to Machine Learning algorithms to do a better job in prediction. This model represents vectors in a finite vector space, the size of the vector space as the number of vocabulary in the corpus, which means encode the categorical features in one hot numeric array. But this model is a sparse way of the representation of data when compared with word embedding, it represented as a binary string in which only a single bit can be one (1), while the others are Zeros(0).

Consider v with a list of words each word is represented with a vector size $|v|$. By the one-hot encoding representation of the word, embedding is the v th word will be represented by 1 while all other $|v|-1$ are represented by zeros.

v =[word embedding vector representation models extract semantic similarity measures]

embedding:	0	1	0	·	·	·	0	0	0
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One hot model is a simple form of representation and easy to implement, but it is very sparse and requires a high dimension if the vocabulary size is huge. This model does not capture any type of similarity measures, the cosine similarity of the two distinct words are always zero and the L2 norm or Euclidean similarity is always the square root. To overcome these drawbacks the in word embeddings the embedding layers can be used to deal with sparse matrix problems.

b) *Distributed Representations*

The distributed representation of words is the estimation of the co-occurrence of terms in a corpus. There are two types of co-occurrence, First-order co-occurrence provides syntagmatic association and the Second-order co-occurrence provides paradigmatic association, which is more similar. The co-occurrence measured by two factors: Windows and Scaling. The scaling which divided by n which provides more information than the flat scaling. To represent the windows and scaling here choose the words of J R Firth “you shall know a word by the company it keeps”

A. Distributed Representations

Factors	Tokens									
	<i>you</i>	<i>shall</i>	<i>Know</i>	<i>a</i>	<i>word</i>	<i>by</i>	<i>the</i>	<i>Company</i>	<i>it</i>	<i>keeps</i>
Windows :3	4	3	2	1	0	1	2	3	4	5
Scaling: flat	0	1	1	1	1	1	1	1	0	0
Scaling: 1/n	0	1/3	1/2	1/1	1	1/1	1/2	1/3	0	0

In co-occurrence, larger and flatter windows capture more information. Small more scaled windows capture more syntactic or collocation information. Pointwise Mutual Information or Point Mutual Information (PMI) is a measure of the information overlap between two random variables which means the association between a feature (term) and a

class(the window the corpus vocabulary)[4,5]. The range of the PMI is $-\infty$ to ∞ .

$$pmi(w; c) \equiv \log \frac{p(w, c)}{p(w)p(c)} = \log \frac{p(w|c)}{p(w)} = \log \frac{p(c|w)}{p(c)} \quad (1)$$

When x and y are perfectly correlated the $P(x|y)=P(y|x)=1$. Here will be the same with contexts and words.

$$PMI(w, c) = \log \frac{p(c|w)}{p(c)} = \log \frac{count(w, c) * N}{count(c) * count(w)} \quad (2)$$

The text normalization and stop words removal affect the accuracy of these values, but in the above sentence the stop words are not handled properly and then they may be a problem of the relative high frequency. PMI is biased towards the infrequent values and the negative words are also problematic. To overcome this problem we can choose the Positive Pointwise Mutual Information (PPMI) considers the relative occurrences with the size of the vocabulary. PPMI can provide semantic information about the context word is particularly informative about the target word[6]. In PPMI all negative values are replaced by 0 [7].

$$(w,c)=MAX(pmi(w,c),0) \quad (3)$$

But even with these methods, it is unable to solve the high dimensionality problem ($|v|=20000-50000$), sparse nature (most of the elements are zero) and redundancy.

II. Dense Vector Representation

In dense vectors most of the values are non-zero and the short vectors may be easier to use as features in machine learning because it requires fewer weights need to tune. Dense vectors may generalize better than storing explicit counts and they may do better at capturing synonymy.

I. Singular Value Decomposition(SVD)

Singular value decomposition is a matrix decomposition method which factorizes into the product of three matrices, the decomposition is possible for any number of $w \times c$ [8]. $(w \times c) = (w \times m) \cdot S(m \times m) \cdot (m \times c)$ is of the form (4). The diagonal values in the Sigma matrix S are diagonal $m \times m$ matrix of singular values of the original matrix X. The columns of the W are the left-singular vectors of X, These m column vectors of W are orthogonal to each other which represent a dimension in new latent space and ordered by the amount of variance in the dataset and the columns of C are the right singular vectors of X.

$$\begin{bmatrix} \uparrow & \uparrow & \uparrow \\ x_1 & \dots & x_c \\ \downarrow & \downarrow & \downarrow \end{bmatrix}_{w \times c} = \begin{bmatrix} \uparrow & \uparrow & \uparrow \\ w_1 & \dots & w_m \\ \downarrow & \downarrow & \downarrow \end{bmatrix}_{w \times m} \begin{bmatrix} \sigma_1 & & \\ & \ddots & \\ & & \sigma_m \end{bmatrix}_{m \times m} \begin{bmatrix} \leftarrow & c_1 & \rightarrow \\ & \vdots & \\ \leftarrow & c_m & \rightarrow \end{bmatrix}_{m \times c} \quad (4)$$

Latent Semantic Analysis (LSA) [9] is a variation of SVD; in LSA it keeps the top k singular values instead of all dimensions. So (4) will be changed like (5).

$$\begin{bmatrix} \uparrow & \uparrow & \uparrow \\ x_1 & \dots & x_c \\ \downarrow & \downarrow & \downarrow \end{bmatrix}_{w \times c} = \begin{bmatrix} \uparrow & \uparrow & \uparrow \\ w_1 & \dots & w_k \\ \downarrow & \downarrow & \downarrow \end{bmatrix}_{w \times k} \begin{bmatrix} \sigma_1 & & \\ & \ddots & \\ & & \sigma_k \end{bmatrix}_{k \times k} \begin{bmatrix} \leftarrow & c_1 & \rightarrow \\ & \vdots & \\ \leftarrow & c_k & \rightarrow \end{bmatrix}_{k \times c} \quad (5)$$

For example the SVD evaluation of the matrix X,

$$\begin{bmatrix} 5 & 2 & 1 \\ 3 & 8 & 4 \\ 7 & 5 & 1 \end{bmatrix} = \begin{bmatrix} -0.376 & 0.487 & -0.788 \\ -0.671 & -0.73 & -0.131 \\ -0.639 & 0.48 & 0.602 \end{bmatrix} \begin{bmatrix} 13.056 & & \\ & 4.78 & \\ & & 0.817 \end{bmatrix} \begin{bmatrix} -0.641 & -0.714 & -0.283 \\ 0.754 & -0.515 & -0.408 \\ -0.145 & 0.475 & -0.86 \end{bmatrix}$$

If SVD applying to the word document matrix, it improves the retrieval performance of a search engine, by using the technique that the query keyword x that strongly related to the keyword y will automatically fetch the documents, that may or may not contain x but contains y. if the optimal number of dimensions is unknown and then considers different numbers of dimensions can change the approximation.

The accuracy of the approximation is dependent on the dimensions considers for it, if the lower number of dimensions the accuracy will be low, but with the higher number of dimensions, the approximation will be closed to the original matrix. When using an optimal number of dimensions, it is possible to capture keyword relationships. The largest advantage of the indexing method is solving the problem of synonymy.

In SVD, the presence of floating-point arithmetic and complex numbers may affect the proper decomposition. LSA is also the distributional model with dense representation, so which is hard to index based on individual dimensions. It is not efficient on the nonlinear dependencies and is based on the rank of the matrix than the arbitrary numbers.

II. Prediction Based Embedding

One of the important prediction based embedding is Word2vec, which is a two-layered neural network to generate word embeddings for a large corpus and results in a high dimensional vector space of data. It allows many operations using these word vectors such as add, subtract, and distance calculation and these operations help to preserve the relationships among the words. A word vector representation is associated with n-grams and the words represented as the sum of the representations [10]. Word2vec contains two architectures to produce for distributed word representations: Continuous Bag-of-Words (CBOW) [2] and Continuous Skip-gram.

➤ Continuous bag of words model

The CBOW model predicts the current word from a window of surrounding context words without considering the order of the context words. The context may contain a single or multiple words. Skip gram weighs the adjacent context words strongly than the distant context words, that is predicts the context words from the target word [2,3].

The fig.1. is a neural network that contains three layers: an input layer, a hidden layer and an output softmax layer. The softmax layer is used to sum the probabilities obtained in the output layer to 1. To calculate the hidden layer activation forward propagation is used and there is no other activation function between any layers. The input layer and the target layer are one hot encoded in the form of $[1 \times V]$. One set of weights assigned between input and

hidden layer and the one between hidden and softmax layer. The hidden activation is the product of input and the input-hidden weights and the hidden input gets multiplied by hidden-output weights and output is calculated. Back propagation is used to readjust the weights. The word vector representation of the word is taken as the weight between the hidden layer and the output layer.

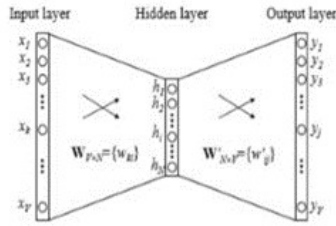


Fig.1. Single context words of CBOW

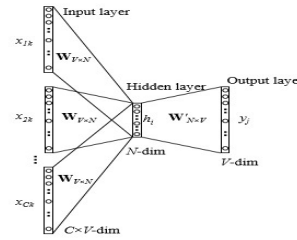


Fig.2. Multiple context words of CBOW

In fig.2. shows the CBOW of multiple context words and predicts the probability of a target word and it takes multiple one-hot encoded vectors in the input layer. According to the figure in original paper, it takes the input layer will have three $[1 \times V]$ Vectors and one $[1 \times V]$ in the output layer. The calculations are remains same except the calculation of hidden activation changes. In the calculation, it takes an average over all rows of matrix and its results become the hidden activation. If there N multiple context words, there will be also N number of initial hidden activations, for calculating the final activation it takes the average of all rows of N matrices.

In both cases, the calculation of the hidden activation is different from a simple Multi-Layer Perceptron (MLP). Simple MLP contains the multiple hidden layers in between the input layer and output layer and the objective function is Mean Square Error (MSE) but CBOW takes an objective function as a negative log likely hood of a word with respect to multiple contexts.

$$p(w_o|w_c) = \frac{\exp(v'_{w_o} T v_{w_c})}{\sum_{w=1}^W \exp(v'_w T v_{w_c})} \quad (6)$$

Where w_c is the context words and w_o is the output word. The gradient error between two sets of weights estimated in CBOW using linear activations than sigmoid in MLP. The advantages of CBOW are, It executes faster for a small dataset, it is probabilistic works efficiently for deterministic methods, does not require huge RAM as compared with the co-occurrence matrices we discussed earlier in this paper. But it takes the average of context words, that may affect the semantic meaning as shown in fig.4 and fig.5. Improper training will not optimize better.

➤ Skip-Gram

Skip-gram predicts the context words from the target word and it weighs the adjacent context words strongly than the distant context words [2,3]. Skip gram is similar to CBOW but the difference will be in the target variable, which is there will be more than one hot encoded target variables and outputs.

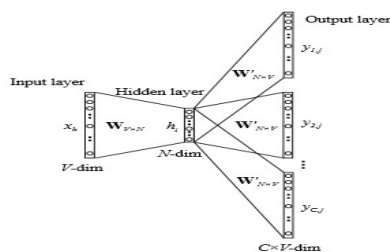


Fig.3. Skip-gram model

The errors are calculated with respect to the target variables and the error vectors obtained are added element-wise, to estimate the final error vector update the weights using back propagation. After training the weights between the input layer and hidden layer are considered as the word vectors. Error is calculated by subtracting the first row of the target matrix from the first row of the output matrix element-wise and the process repeats for N target context words, there will be N errors. Skip gram is slower than CBOW, but it efficiently executes with high dimension, large corpus and infrequent words.

In the training algorithm of the Word2vec can use the hierarchical softmax and negative sampling [11]. Negative sampling is a straight forward method comparatively than hierarchical softmax. Skip-gram with negative sampling outperforms all other methods. The parameters included in the Word2vec are sub-sampling, dimensionality and context window, the changes in any of the parameters may cause the sensitive representation of vectors. The sub-sampling can increase the training speed by selecting the word frequencies above the threshold limit than the high frequency of words, which may preserve less information. The dimensionality of the vectors is set to be between 100 and 1,000, if even with the high dimensionality Skip gram can perform well than CBOW and context window is recommended as 10 for skip-gram and 5 for CBOW [2], window size also depends on the semantic representation of words.

High dimensionality, the large training set and increasing the window size are helpful to improve the accuracy of vector representations because increased dimensionality can preserve more information, increase the training set and increasing the window size are preserve more semantic information, but both cause difficulty in training.

Fig.4. is the result of the vector representation of the corpus, C=[CANADA OTTAWA FRANCE PARIS FINLAND HELSINKI INDIA DELHI DOCTOR TEACHER CHILD BABY MAN WOMEN RED BLUE **ORANGE** CAT DOG APPLE GRAPES MONKEY DONKEY] and Fig.5. is the result of the corpus, C=[CANADA OTTAWA FRANCE PARIS FINLAND HELSINKI INDIA DELHI DOCTOR TEACHER CHILD BABY MAN WOMEN RED BLUE CAT DOG APPLE GRAPES **ORANGE** MONKEY DONKEY]

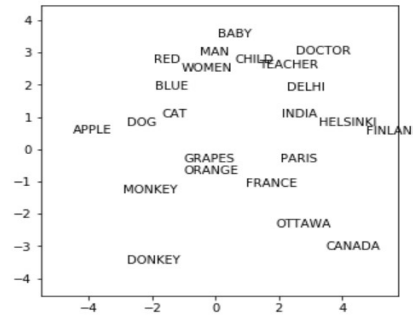
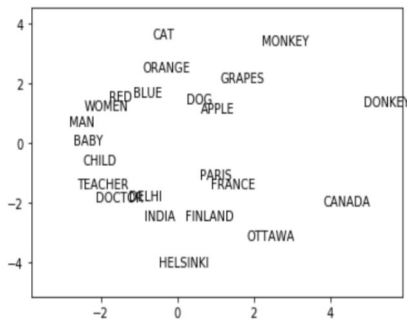


Fig.4. Vector representation 1 with window size =2 Fig.5. Vector representation 2 with window size=2

In Fig.4. the ORANGE is near to colors and in Fig.5 the ORANGE is changed to near GRAPES, so according to the change in window size or context words the vector representation will be also changed.

III. Results and Discussions

Fig.6, Fig.7, Fig.8, and Fig.9 show the result of the training with window size 1 to 4, with softmax, loss function calculated by cross-entropy and loss minimization by Gradient Descent optimizer. In Fig.1. the semantic meaning is not preserved properly, but in the following figures, the semantics captured effectively with respect to the window size. Increased training data set can improve the semantics between the vectors.

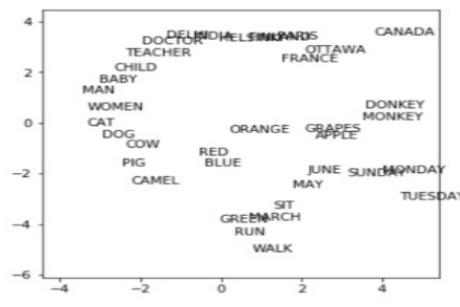
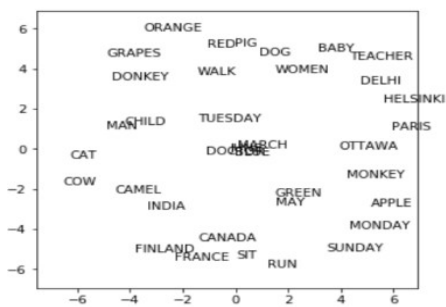


Fig.6. Vector representation 2 with window size=1

Fig.7. Vector representation 2 with window size=2

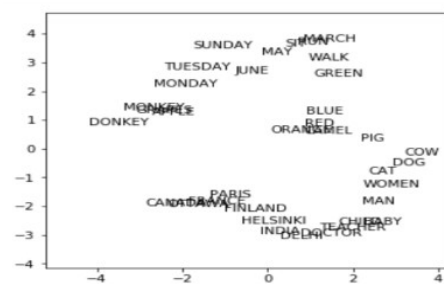
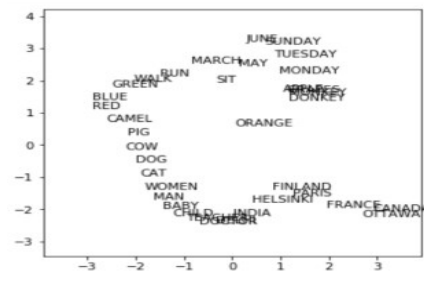


Fig.8. Vector representation 2 with window size=3

Fig.9. Vector representation 2 with window size=4

IV. Conclusion

This paper focused on various types of word vector representation models from both Sparse and Dense vector representation models. The results show that the accuracy depends on the window size and context and also improves the accuracy of the training model with respect to the training data set, dimensionality and sub-sampling. The techniques like GloVe, Fast Text and BERT (Bidirectional Transformers for Language Understanding) can also use for the efficient representation of the Word Vector Representation.

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OBSERVATION OF PRIMARY SOURCES AS *JIRÜKEN TOLTA* AND *OYTARYUI-YIN MANI* ON THE WRITTEN MONGOL GRAMMAR BOOKS DURING 19th - 21st CENTURIES

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Abstract

Grammar of Written Mongol is vital, core and accurate as the Buddha's words. In this paper, the summary of the study on sources of Grammar of Written Mongol based on the four different books written in XIX-XXI centuries by international Scholars is considered. The sources and the contents of the books are compared. The research done till XXI century was divided into four phases such as Missionary and Russian school, Study of historical literature transcription and new era with four books from three authors.

Keywords: *Jirüken Tolta, the Commentary on Jirüken Tolta-Oytaryuin Mani, Traditional Mongolian Grammar.*

Introduction

Mongolic languages are noted down in several writing systems, such as the Kunnu runic, Brahmi, Kitan, Chinese, Arabic, Tibetan, vPhags.pa, Todu bičig, Svayambhu, Kor-Ig(kewtege türbeljin), Written Mongol, Vagindra, Roman and Cyrillic scripts. Written Mongol keeps still to the tradition of writing Mongolic in the language-specific Mongol script, which itself is an adaptation of the Semitic script used by the Ancient Uighur.

Written Mongol is best understood as a Mongolic language in its own right, used as the principal literary vehicle by the speakers of several historical and modern spoken languages. (Juha Janhunen, Mongolic Languages). It is one of the contributions of Mongolians to the World heritage. It is free as nomadic life, denoting all 19 dialects and languages of Mongolic family language. According to Sukhbaatar Ts, "the grammar is still conservative from the time it has evolved around 402-555 AD during the Nirun dynasty". The main book of Written Mongol is the Jirüken tolta series. According to the Buddhist literatures, as Danzindaᠮwa defined in 17th century : Jirüken tolta is the only one, *boda-tu* (vital), *ᠶool* (core), *endegürel-ügei* (accurate) grammar of Mongolian script, so that follow it like the bogdus¹-un jirum (Buddhas precepts) without any hesitation. As the *Oytaryu-yin Mani* claims, the study of Written Mongol was started by Kunga-Gyaltsan in 10th century and continued by the Mongolian Buddhist monks till 19th century. From 19th century due to need of usage from Tibetan and Mongolian side to teach Written Mongol the types and numbers of the books are divided into three types. Among the book which are found till now, it could be consisting of

1. *Jirüken tolta*- the series of grammar texts with commentaries.

¹ *Bogdu blama*- originated from noble family, here Danzindaᠮwa wrote about the Buddha's precepts

2. Alphabets- based on Jirüken tolta written by Mongolian scribes and nobles in 19th century
3. Another grammar texts- *Qelen-u čimeg, todarqai toil, altan toil, erdeni-yin erqi*, etc

Somehow the grammar texts are confused with alphabets even though the difference was visible in the name on the manuscript. So the research was done in the field of writing system mostly. There are some of the sources available about Mongolian old grammar books. However, there are very few sources that consider the present study. (Janhunen,2003) Therefore the following research study is based on qualitative research as well as a field study. Janhunen claims that the earliest Western grammars of Mongolian (in German and Russian), notably those by Schmidt (1831) and Kowalewski (1836) were focused on Written Mongol canonical texts. Even later, Written Mongol continued to dominate the conception of what Mongolian is, and Written Mongol grammars and textbooks were published in succession by Poppe (1937, English version 1954), Hambis (1945), Chingeltei (1952), Grønbech & Krueger (1955), Sanzheev (1964) and Sárközi (2004). Their structural tools were based on Buriad and Kalmyk dialects.

The ancient texts of Written Mongol grammar were denied as an Orthography or the orthographical rules of syllables or confused as an alphabet. Most of these sources approach Written Mongol as a classical language of ancient texts as reviewed by Heissig (1972). Due to the political tendency to research the historical monument "Monggol-un niyuča tobčiyān"² which was permitted by the Soviet Union at that time, most of the works were done under the guidance of Russian scholars. Their research objects were Kalmyk and Buryat dialects. Schmidt initiated research on Kalmyk and Buryat dialects, which was continued by Vladimirtsov (1928). Vladimirtsov systematically compared Written Mongol with spoken Mongolian, especially the Khalkha variety. Sadly, most of the researches were not based on the works of ancient Mongolists particularly on traditional Grammar book of Written Mongol like Jirüken tolta or its commentary on Jirüken tolta Oytaryui-yin Mani.

The phases of study on Written Mongol Grammar

The study of Written Mongol Grammar could be divided into four phases based on their purpose and chronology, as Missionary and Russian school, Study of historical manuscripts and a new era of research. To the missionary phase, we can put Schmidt, Kowalevsky and Vladimirtsov in 19th century, into Russian school Poppe and the other Russian scholars covering the time 1960s, the Study based on historical literature started by Ramstedt and the Nordic scholars 70s, and finally to the new era research the Janhunen and others 21st century.

Missionary Phase

In the translation of the Bible into the Mongolian language, which was done by Schmidt, he wrote about the sources that were available at his time (1831) "zwar besitzen sie Sprachen ueber ihre Schrifte und den Gebrauch derselben, die darin aufgestellten Regeln jedoch wenig mehr als die Orthographie oder die Schriftzeichen." (Although they own their languages including their writings and their grammar, which has the rules just only

² The Secret History of Mongols

functioning as the orthography or the ligatures.). Schmidt claims with this definition that Written Mongol grammar is based on orthography but it's useless: it was only one mention in his book about the Written Mongol sources he used. Schmidt's work was based on spoken language and his records of Kalmyk dialect were recorded at the time he was living in Kalmyk region as a Missionary. Another book by Kowalewski dealt with some tales from "*Üliger-ün dalai*" in the 90th volume of "Mongolian Kangyur" consisting of canonical stories. Here also he didn't mention about the *Jirüken Tolta* and its commentary.

Russian School

The second research phase on the Grammar of Written Mongol based on Russian interest of denying and hiding the Mongolian script, religion, and culture started after the replacement of Written Mongol into Roman and Cyrillic Khalkha. Therefore they did not consider any source of Written Mongol. Poppe N. states "as Written Mongolian is close to Ancient Mongolian language and the extant colloquial languages stand either at the Middle or the Modern stage of their development, there are great differences among them. Yet, though Written Mongolian is not spoken, it is not a dead language" (N.Poppe,1954,2.) In the introduction, he defined the Written Mongol as a dead language. There wasn't any mention of the *Jirüken tolta*. The presenters of this era: Orlovskaya, Vladimirtsov, Krueger, Sanzheev, and Bulk followed the footsteps of Schmidt and there had not been any trace of early grammar book of Written Mongol.

Study Based on Historical Literature Transcription

The third phase starts with the discovery of "The Secret History of the Mongols" and many archeological findings, were done in the 1970s by western Scholars in fieldwork in Inner Mongolian and Mongolian territory. For instance, at that time there found the inscriptions from Bugatu and Khüis tolgoi in eastern Mongolia. But the researcher thought they were the archeological proof of Ruan ruan language, till 2014.

Until the publishing of Nordic Mongolists Rachewitz's translation of "The Secret History of the Mongols", the Mongolian study was based on the spoken language. The translation brought to the analysis of the Nordic Mongolists, the Written Mongol manuscripts and fragments gathered from the excursions to Buryat, Kalmyk, and outer and inner Mongolia. However, no research was going on regarding the early grammar texts of Written Mongol.

New Era from Finno-Uyghur Study

The fourth phase has its significance. At this phase, the Mongolian study has not done any censorship of any sort due to the political independence of Mongolia from Russia. The mutual work with Mongolian researchers and Western Scholars started. For instance, in Janhunen's book "Mongolian" published in 2003, he has mentioned that written Mongol grammar may be concluded at two levels. 1) A surface level, which may be called alphabetic, and 2) a deep level, which may be called glyphic. The written message is primarily coded at the alphabetic level, which operates with a paradigm of positionally variable alphabetic units or letters." Janhunen suggested to classify the Written Mongol Grammar into different layers as the generative grammar by Chomsky from the core till the

actual development. In his book, no primary sources of Written Mongol Grammar are available.

Discussion

Discussion compares the four main books covering four phases of study on Written Mongol Grammar. The chart arranges the full reviews of the four main books from a different time. The naming of the first book till the last book shows the linguistic development in Mongolian study and the different historical views of Linguistics. The purpose of the first book according to Schmidt was to show the Sanskrit impact to the Mongolian Grammar and the last book mentioned the synchronic description to Mongolic languages. The publishing date covers from 1831 to 2012. These articles are not focused on the primary sources of the ancient Mongolian linguistic texts.

Schmidt I.J. wrote "the Grammar of Mongolian Language" in 1831, which consists of four chapters such as script, pronunciation, tone on the words, and parts of speech. The first book "Grammar of Mongolian Language" was the milestone in the establishment of Mongolian studies, and it was written in 1831 on the request of Russian Science Academy. His sources were his records of Kalmyk language and the book was written on his records of Kalmyk dialect as mentioned above. In his introduction, it is visible that he was aware of the different types of writing system of Mongolian language from different times. However, the author due to the 19th century linguistic view was seen as an **unnecessary orthographical rule**. His idea is followed by Russian Mongolists. His main purpose was to fill in the gap of long lost Buddhist texts. Sadly, his intention wasn't fulfilled. Whether the main grammar books of Written Mongol, for instance, Jirüken tolta series and previous manuscripts written by Buddhist Monks till the 18th century might have been in his hand but it's not sure.

Poppe's "Grammar of Written Mongol" published in 1954 and 1964 consists of six chapters including Introduction, Scripts, Derivation, Accidence, and Syntax. Schmidt's book was based on the phonetics of Kalmyk dialect and similar to this, Poppe's book was also based on the spoken Buryat and Kalmyk and more on Cyrillic. However, according to Janhunen (2003), it was published without peer view editing. It was focused more on the syntax to complete the Written Mongol Grammar. Poppe's purpose was to make Written Mongol Grammar complete as the present stage of recent permits and focus on syntax. He didn't mention and use the primary sources of Traditional Mongolian Grammar. The book was written with the approach of Descriptive linguistics.

Researcher/Book	Schmidt "Grammar of Mongolian language"
Date	1831
Sources	His records of Kalmyk language
Purpose	- Comparing the Sanskrit and Mongolian language - Translating Bible - To fill in the gap of long lost Buddhist texts
Content	4 chapters including -Script and Pronunciation

	-Tone on the Words -Parts of speech
Advantages	Groundbreaking for the establishment of Mongolian studies
Remarks	Neglected the sources of Written Mongol Grammar

Researcher/Book	Poppe “Grammar of Written Mongolian”
Date	1964
Sources	Schmidt Buryat spoken language
Purpose	-To make this Grammar as complete as the present stage of research permits -To give more attention to syntax
Content	6 chapters including -Introduction -Scripts -Derivation -Accidence -Syntax
Advantages	First linguistic textbook focused on Syntax. The structuralist description of Mongolian language Descriptive study has done
Remarks	Focused on Buryat and Kalmyk dialects and Cyrillic

Researcher/Book	Janhunen “Mongolic languages”
Date	2003
Sources	-Schmidt -Buryat spoken language
Purpose	- To five medium-length synchronic description of the Mongolian languages The first mention of Mongolian Traditional Grammarian Tömörtogoo
Content	20 chapters including all individual language of Mongolic languages, including Written Mongol with 13 subchapters -Periodization -Data and sources -The Mongol script -Orthography

	<ul style="list-style-type: none"> -Letters and sounds -Diachronic position -Segmental alternations -Number and case -Numerals -Pronouns -Verbal forms -Syntax -Lexicon
Advantages	Historical linguistics
Remarks	<p>Summary on Mongolic languages done till now</p> <p>Lack of sources of Traditional Mongolian Grammar used wrong words for Examples</p> <p>Classified WM Grammar into 2 layers 1.Alphabetical</p> <p>2. Glyphic</p>

Researcher/Book	Janhunen “Mongolian”
Date	2012
Sources	<ul style="list-style-type: none"> -Previous works of Nordic and Russian Mongolists, -Mongolian historical Linguistics
Purpose	- To give a wide view to the historical Linguistics of Mongolic languages
Content	<p>8 chapters including</p> <p>Introduction</p> <ul style="list-style-type: none"> -Segmental structure -Morpheme structure -Nominal morphology -Verbal morphology -Phrasal syntax -Clausal syntax -Complex sentences
Advantages	Historical linguistics on Mongolic languages
Remarks	Synchronic description of the individual Mongolic languages

One of the renowned Mongolists from Nordic researcher Janhunen explains the reason for the lack of Mongolian study as that it developed without primary sources of Written Mongol Grammar due to political censorship in Russia and prohibited to the Western scholars. His book written in 2003 on the request of Routledge publishing has 20 chapters including 19 Mongolic languages with Written Mongol. The chapter of WM includes 13

subchapters such as Periodization, Data, and sources, The Mongol script, Orthography, Letters and Sounds, Diachronic position, Segmental alternations, Number and Case, Numerals, Pronouns, Verbal forms, Syntax, Lexicon, etc. This book was written in historical linguistics approach without mentioning the primary sources of Written Mongol Grammar.

Janhunen's second book "Mongolic languages" published in 2012 was based on his previous work and followed Schmidt and Poppe's footsteps. He mentions about Dr. Tömörtogoo, researcher on Proto-Mongolic language. The book refers to the Mongolic languages from the Proto-Mongolic time, contains eight chapters including Introduction, Segmental structure, Morpheme structure, Nominal morphology, Verbal morphology, Phrasal syntax, Clausal syntax, and Complex sentences. His aim was to give a wide view to the historical linguistics of Mongolian languages.

Conclusion

The primary sources, *Jirūken Tolta* or *Oytaryuin Mani* which are now available are not even mentioned in these four main books presenting the development of Mongolian Study. Due to political interest from Russia, the Mongolian study developed without sources of traditional linguistics, it was done on the historical approach, based on dialects of Buryat and Kalmyk which referred to the records in fieldwork. However, the underground researchers in Mongolia and western Mongolists did sufficient work for the future of Mongolian study. The four books in this article considered, are made based on limited dialectological corpus such as Buriat, Kalmyk or Cyrillic Khalkha dialects. The main reason that many western and Russian researchers ignored the early Mongolian grammar books for the study of early Mongolian language grammar, was that they misinterpreted the texts as the old alphabets or canonical texts and never used for the research of Written Mongol Grammar. Instead, they were mentioned in the Writing System of Mongolian languages.

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TENSE IS ASPECT IN TELUGU

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Abstract

Telugu is one of the Dravidian languages spoken mainly by people of Andhra Pradesh, Telangana, and Yanam (a town located in Yanam District, Puducherry). Telugu is a head-final language, the verb agrees with the nominative subject, and Tense is not indicated overtly. In Telugu, Tense is indicated periphrastically whereas Aspect is indicated morphologically. The aim of the present study is to analyse that Tense is Aspect in Telugu.

Keywords: *Dravidian, Telugu, Tense, Aspect*

Introduction

Telugu belongs to south-central and is sub-branch of Proto-Dravidian language family. It is SOV word-order language. It is the official language of the Indian states - Andhra Pradesh, Telangana, and Yanam and the third largest spoken of all Indian languages. Along with Telugu, the other Dravidian languages Tamil, Kannada, Malayalam belong to Proto-Dravidian family. All these languages share some common features hence called sister languages. Telugu is rich in inflectional morphology and very similar to Kannada. In Telugu, Tamil and Kannada the finite verb inflects for both tense and agreement, but in Malayalam the finite verb inflects only for tense. In all these Dravidian languages, Tense is realized as Aspect. Amritavalli and Jayaseelan (2005) discussed that finiteness in both Kannada and Malayalam cannot be tense but is labelled as aspect and also claimed that Tense in Dravidian is actually Aspect. In addition to this, Stowell(1982) analyzed as Tense in infinitives is actually Aspect.

‘Tense is Aspect’ in Telugu

According to Comrie (1976), in the languages of the world, time is expressed with tense that relates events, situations with moments of speaking, whereas aspect represents the ways of viewing “internal chronological constituency of a situation”. Thus the purpose of tense is to situate events in the time line with reference to the event. Aspect on the other hand reflects the speaker’s internal point of view on a given situation.

The languages of the world vary in tense systems. Many languages do not have tense inflections, although, all languages of the world can invariably lexicalize time reference i.e. have temporal adverbials that locate situations in time. Telugu has temporal adverbials such as *ninna* ‘yesterday’, *ivāḷa* ‘today’, *rēpu* ‘tomorrow’ etc. to mark time reference. English also has temporal adverbs such as yesterday, today, tomorrow, etc. There are two ways to mark tense i.e. morphological and lexical. Some languages grammaticalize a category to express time reference; some languages express time reference lexically. English has morphological tense and aspect is indicated by the main verb in collaboration with auxiliaries *be* and *have*.

Many languages make two-way distinctions in Tense with an opposition either between Past vs Non-Past between Future vs Non-Future. It is generally observed that Telugu makes a two-way distinction between past and non-past since the non-past refers to both present and future and also habitual-present. It is generally believed that aspect in Telugu is indicated periphrastically as in English. The researcher will argue that Tense in Telugu is an abstract feature and that it has only aspect indicated morphologically. Look at the verbal paradigm.

Past Non-Past(Present&Future)

1st Person

Singular: *Nenu cusānu* I saw *Nenu custānu* I see/will see

Plural: *Memu cusāmu* We(excl.) saw *Memu custāmu* We(excl.) see /will see

Note: For 1st Person Plural, Pronoun distinguishes between exclusive and inclusive. There is no change in verb.

2 nd Person

Singular: *Nuvvu cusāvu* You saw *Nuvvu custāvu* You see/will see

Plural: *Mīru cusāru* You saw *Mīru custāru* You see/will see

3 rd Person

Singular: *Ataḍu cusāḍu* He saw *Ataḍu custāḍu* He sees/will see

Āmecusindi She saw *Āme custundi* She sees/will see

Plural: *Adi cusindi* It saw *Āme custundi* It sees/will see

Vāru cusāru They(+human)saw *Vāru custāru* They(+human)see/will see

Avi cusāyi They(-human) saw *Avi custāyi* They(-human) see/will see

Note: For 3rd Person Plural, Pronoun distinguishes between Human and Non-human, but the agreement marker changes.

From all above examples, Past tense is indicated by the doubling the final consonant of the main verb and the Non-Past tense is indicated by addition of 'tā' to the main verb. Tense may be indicated morphologically through inflections, or periphrastically in collaboration with an auxiliary verb or lexically by an adverb, etc. In English, tense is morphologically realised invariably on the auxiliary verbs except in simple tenses. Consider the examples below:

- a) She writes/wrote a letter. (Simple Present/Past)
- b) She has/had written the letter. (Present/Past Perfect)
- c) *yesterday, she has written a letter.
- a) She is/was planting trees. (Present/Past progressive)
- b) She has/had been planting trees. (Present/Past perfect progressive).

As we notice, tense is realized on the main verb in simple tenses while it is indicated periphrastically in non-simple tenses. We notice that English makes a distinction between simple past and present perfect/past perfect. In other words past time adverb cannot be used with present perfect tense as shown in the ungrammatical (1c). This shows that there is a clear morphological distinction between past and present tenses, although the sentences in (1a-b) refer to completion of an event, activity, etc., at a point of time in a past or by a point of time in past or present.

In Telugu, on the other hand, such tense distinctions are not indicated on the verbal inflection; rather tense/time distinctions are indicated through temporal adverbs.

rāju ninna/ī rōju ūriki vaccāḍu

Raju yesterday/today town-to come-past-3SM

Raju came/had come/has come to town yesterday/today.

The Telugu sentence does indicate the tense distinction morphologically on the verb. It only indicates completion of an activity, etc., which means tense distinctions are not indicated overtly, and only aspect is realized morphologically. In short, vaccāḍu in (3) stands for completion of an event at a point of time/by a point of time in the past or by a point of time in the present.

Similarly, English has two forms to indicate future and present/timeless present while Telugu has only one form, as shown in the examples (5-6).

a) I go to school every day.

b) I will go to school tomorrow.

a) nēnu baḍiki rōjū/rēpu/ippuḍu veLtānu. (habitual/future/present) I school-to every day/tomorrow/now go-npst-1S

The morpheme ‘-tā-’ in Telugu denotes the possibility of the action on the part of the doer with a future time adverbials i.e. the sense of ‘shall and will’ and with the frequency adverb ‘everyday’, it is timeless. And with the adverb ‘now’ it refers to the immediate present. Full agreement is shown only on third person-singular forms.

Let us look at the progressive aspect in English and Telugu.

a) Raju is sleeping now.

b) Raju was sleeping yesterday when I went there.

b) sīta ippuḍu/ninna pāḍutūndī.

c) Sita now/yesterday sing-prog-3SF

d) Sita is/was singing now/yesterday.

In these sentences also time distinctions are indicated through the adverbs and the auxiliary verb does not vary for tense. Again in these sentences only aspect is indicated morphologically. Here, progressive aspect can also be taken to denote non-completion of an event, etc. What can be understood from these examples is that aspect is indicated morphologically in Telugu and can be assumed two aspects: 'perfective and imperfective'. Perfective indicates the completed actions whereas Imperfective indicates the progression, the instantaneous present and future time. In a way, time is indicated through aspect i.e. through completed or incomplete actions, events, etc.

Since tense is not indicated overtly in these sentences, the researcher would like to assume an abstract tense feature for the following reasons: Firstly, these sentences have a nominative subject and secondly, cross-linguistically it has been shown that tense assigns nominative case. In sum, Tense is Aspect in Telugu.

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