

IJL Vol (14) 2021

ISSN 0974-3421

**INTERDISCIPLINARY JOURNAL
OF
LINGUISTICS**

(A Peer-Reviewed Refereed Journal)

Editor

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Srinagar, J&K, India. 190006

IJL Vol (14) 2021

**Department of Linguistics, University of
Kashmir, Srinagar**

ISSN 0974-3421

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University of Kashmir

Srinagar

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 1-12

**PERFORMANCE ASSESSMENT OF THE READING
SKILLS OF THE LINGUISTIC ENGLISH-IMMERSION
STUDENTS, UNIVERSITY OF ILORIN, NIGERIA**

Olajumoke Elizabeth Ajala*

Gbenga Fakuade#

Abstract

The Linguistic Immersion Program of the University of Ilorin is an adequately prepared English learning platform equipped with all the essentialities required towards effective productive and receptive skills of non-English speakers. The 37 Francophone students' reading skills were analyzed at 3 different stages. The study aims at ascertaining whether the learner's mother tongue enhances or inhibits their reading skills in English; investigates the types of difficulties encountered during reading using H_0 and H_1 as correspondences with $p=0.05$ as the value of measurement, and to examine the strategies used by the students in reading. Top-down theory, which gave the students the opportunity to rely on their background knowledge and experiences while learning English language, was adopted. Background knowledge helped in understanding the similarities and differences between both languages while reading. This study concluded that the significant improvement in the reading skills of the students at the end of the Immersion Programme is sufficient proof that reading can be developed through continuous practice. The study recommended that language teachers should encourage students to be more involved in the art of reading.

Keywords: Productive Skills, Receptive Skills, Linguistics Immersion Programme, Top-down theory, language transfer.

Introduction

In today's world, with the help of modern technology, English has become the most dominant language used internationally. The increasing demand for English language in higher education and research over the last decades is often assumed to be an unavoidable process which results in improved international academic communication worldwide (Balan, 2011). Special programmes of English language training and cultural exchange are thereby designed to help students practise the use of English, as well as to keep them abreast of the latest development in modern English usage. For students who are learning a second or

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foreign language, according to Riverdale (2008), reading is the most crucial skill to master due to several reasons. First, students can perform at a higher level in reading than in any other skills. They can accurately understand written materials that they could not discuss orally or in writing with equivalent accuracy or thoroughness.

The Linguistic Immersion Centre of the University of Ilorin has a well packaged curriculum in English that caters for all the language needs of the English immersion students. Reading skills constitute an essential part of this curriculum. The assessment of the students' performances in order to determine their competencies in reading, throughout the one-year Linguistic immersion programme forms the basis of this research work. These English language learners are faced with different learning problems due to language transfer and interference from French and their diverse native languages. These language problems are often brought into the target language (English) they are learning. It is expected that learning difficulties, as regards errors in performance manifested in their reading quest should be at a reduced rate as they proceed from one level of immersion to another, until the end of the immersion programme.

Materials and Methods

So far, there are four main theories which explain the nature of learning to read. First, is the traditional theory or bottom-up theory, which focuses on the printed form of a text. Second, the cognitive theory or top-down theory which enhances the role of background knowledge in addition to what appears on the printed page (Omaggio, 1993). The third, according to Block (1992), is the metacognitive theory, which is based on the control and manipulation that a reader can have on the act of comprehending a text, and thus, emphasizes the involvement of the reader's thinking about what he is doing while reading. The schema theory is the fourth according to Smith (1991). It describes in detail how the background knowledge of the learner interacts with the reading task and illustrates how a student's knowledge and previous experience with the world is crucial to deciphering a text.

This research work was based on bottom-up and top-down theories as both theories share similarities as the interactions between both theories are intricately interwoven. Both theories are relevant to this research work because they afford the selected Francophone learners of English language at the Linguistic Immersion Centre of the University of Ilorin the opportunity to rely on their background knowledge and experiences which is

germane and of great use to them, while learning English language. Although, their French background might lead to possible language transfer, but also, cases such as borrowing, which exists between both languages was of great help to these students as their background knowledge helped in understanding the similarities and differences between French and English language.

Also, triangulation method refers to the combination of several research methods in the study of the same phenomenon. By combining multiple observers, theories, methods and empirical materials, researchers hope to overcome the weakness or intrinsic biases and the problems that come from single method, single-observer, and single-theory studies. For the purpose of this study, the triangulation method was used in combining graphical trend analysis for reading test scores and bar charts illustrations of students test performances in reading as well as inferential statistical packages such as a correlation analysis of the relationship between reading time and test scores; the use of H_a and H_1 (null and alternative hypothesis) by testing 6 hypotheses; ANOVA test of difference in means of reading time between levels of test; ANOVA test of difference in means of reading scores between levels of tests; Chi-square (X^2) analyses of reading tests questionnaires.

Also, the triangulation method used for this research also included surveys through observations; interview; focus-group discussion and administering of Likert scale questionnaires. In order to analyze the students' performances in reading, the researcher engaged all the newly admitted students at the linguistics immersion centre of the University of Ilorin (2018/2019 set) in series of task-based reading activities divided into three levels respectively; pre-reading, intermediate reading and post-reading. The students read descriptive, expository and argumentative texts at different stages of the immersion programme and completed corresponding reading comprehension tests. For this purpose, interesting reading materials were selected from their curriculum and this also served as a viable method for bringing back the students' interest in actual reading.

The readers were equally asked in the interview section which of the reading skills techniques namely; skimming, scanning, intensive reading and extensive reading they found easier to adopt while reading and answering the reading comprehension texts assigned. Also, the students were asked to complete Likert-scale questionnaires after reading the comprehension passage at the three different levels of tests conducted. The reading

questionnaires administered in the course of this study were a four-point Likert-scale questionnaire ranging from agree, strongly agree to disagree and strongly disagree which indicated the students' preferences. The items on these questionnaires elicit information on the students' language background, the mother-tongue of the respondents, language resources, attitude towards English language, and the use of English language within and outside the classroom.

Results and Discussion

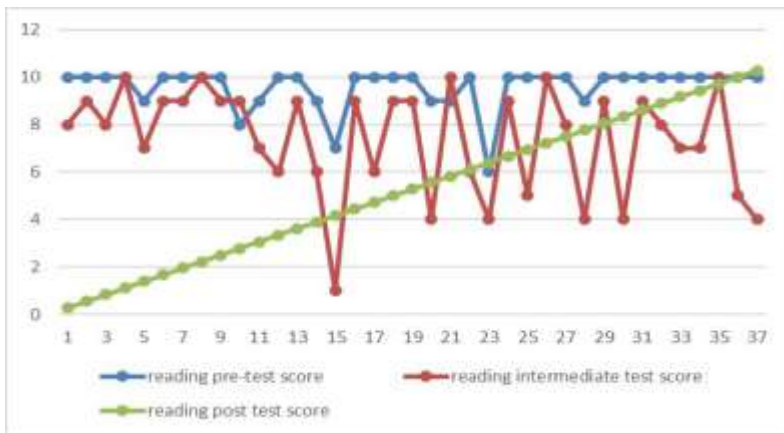


Fig 1: Trend Analysis of Reading Test Scores

Figure 1 shows the reading test scores of all the 37 students who enrolled for the 1-year English immersion programme at the Linguistics Immersion Centre of the University of Ilorin for the 2017/2018 academic session. In order to ascertain the reading skill of these students in English language with regards to their ability to read by either skimming or scanning, detailed/ extensive reading, and how they fully comprehend what is being read, they were subjected to series of reading tests namely; the pre-test, intermediate test and the post-test from the beginning of the immersion programme to the end of the programme within a space of 3 months intervals between each test conducted. The performances of these students at each level of reading test were recorded and their test scores were statistically analyzed as presented in the trend analysis above. According to the figure, the students were not consistent in their scores. This is evident in the zig-zag shape of the graph as the blue colour signified all the 37 students' pre-test reading scores; the red colour represented their

intermediate scores while the green colour represented their post-test reading scores.

Hypothesis One:

H01: There is no relationship between reading time and scores

HA1: There is relationship between reading time and scores

Table 1: Correlation Analysis of the Relationship between Reading time and Scores

	Item	Reading Score	Reading Time
Reading Score	Pearson	1	-.038
	Correlation Sig. (2-tailed)		.824
	N	37	37
Reading Time	Pearson	-.038	1
	Correlation Sig. (2-tailed)	.824	
	N	37	37

Table 1 shows the correlation analysis of the relationship between the reading scores and time. This was carried out by polling the scores at the three levels of test and their corresponding reading times. The result showed that the correlation coefficient between the reading time and scores was -0.038 ($p \leq 0.05$). The results showed that significant relationship did not exist between scores and time. However, a negative relationship existed between the scores and time. This implied that the higher the reading time, the lower the score. This is in agreement with the a priori expectation of the study that students who easily understand a comprehension passage read faster and score better.

Hypothesis Two:

H02: There is no difference in means of reading time between levels of test

HA2: There is difference in means of reading time between levels of test

Table 2: ANOVA Test of Difference in Means of Reading Time between Levels of Test

Reading Time	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	813410.883	2	406705.441	24.452	.000
Within Groups	1796343.351	108	16632.809		
Total	2609754.234	110			

Table 2 shows the ANOVA test of difference in means of reading time between levels of test among the students. The reading time was converted to a common base of time to avoid biased test of difference in means. The table shows the F-value of 24.452 against the F-tabulated 19.00. The results reveal that there is significant difference in the means of reading time between the levels of test. It could be inferred from the above that the longer they stay in the English immersion programme, the shorter the time spent reading and vice versa.

Hypothesis Three

H03: There is no difference in means of reading scores between levels of test

HA3: There is difference in means of reading scores between levels of test

Table 3: ANOVA Test of Difference in Means of Reading Scores between Levels of Test

Reading Score	Sum of Squares	Df	Mean Square	F	Sig.
Between B Groups	97.600	2	48.800	22.939	000
Within Groups	229.754	108	2.127		
Total	327.354	110			

Table 3 shows the ANOVA test of difference in means of reading scores between levels of test among the students. The reading scores were converted to a common base of score to avoid biased test of difference in means. The table shows the F-value of 48.800 against the F-tabulated 19.00. The results reveal that there is significant difference in the means of reading scores between the levels of test. It could be inferred from the above that the longer they stay in the English immersion programme, the higher their scores and vice versa due to better understanding.

Hypothesis Four

H04: English learning has no influence on basic use of English words

HA4: English learning has influence on basic use of English words

Table 4: Chi-square (X^2) Analysis of Pre-Test Reading Questionnaire

No	Statement	Strongly Disagree 1	Disagree 2	Agree 3	Agree Strongly 4	X^2	X^2	Dec.
1	I found the topic of the passage	5.4%	27%	48.6%	43.2%	26.24	7.815	Sig.
	Interesting							
2	I think the passage was easy to Understand	5.4%	3.1%	40.45%	45.9%	19.97	7.81	Sig.
3	I think the passage was difficult to Understand	54.1%	5.1%	5.4%	5.4%	25.37	7.81	Sig.
4	I was familiar with most of the vocabularies in the	8.1%	3.4%	32.4%	54.1%	23.21	7.81	Sig.
	Passage							
5	I could tell what the passage was about after the first Reading	5.4%	6.2%	29.7%	48.6%	15.43	7.81	Sig.
6	I couldn't	40.5%	0.5%	5.4%	13.5%	14.78	7.81	Sig.

	understand what the passage was about after several Reading							
7	I use my knowledge and Personal experience to help me understand the topic.	5.4%	3.1%	64.0%	21.6%	33.59	7.81	Sig.
8	Before I start to read, I have a plan in my head for how I am going to Read.	16.2%	3.5%	45.9%	24.3%	9.595	7.81	Sig.
9	While reading, compare what I understand with what I already know about the topic.	8.1%	5.4%	27.0%	59.5%	27.54	7.81	Sig.
10	After reading, think back to how I read, and about what I might do differently next time	10.8%	1.6%	-	67.6%	20.16	7.81	Sig.

Hypothesis Five

H05: English learning has no influence on intermediate use of English words

HA5: English learning has influence on intermediate use of English words

Table 5: Chi-Square (X^2) Analysis of Intermediate-Test Reading Questionnaire

No	Statement	Strongly			Strongly	X^2	X^2	Dec.
		Disagree	Disagree	Agree	Agree	-Cal.	-Tab.	
1	I found the topic of the passage interesting	8.1%	2.7%	24.3%	64.9%	30.78	7.815	Sig.
2	I notice a lot of differences between my mother tongue and English language while reading	2.7%	10.8%	24.3%	62.2%	11.97	7.815	Sig.
3	I notice a lot of similarities between my mother tongue and English language while reading	10.8%	40.5%	10.8%	62.2%	4.189	7.815	Sig.
4	I prefer reading in my mother tongue than in English language	10.8%	40.5%	37.8%	10.8%	32.081	7.815	Sig.
5	I think the passage was easy to Understand	2.7%	8.1%	27.0%	62.2%	24.22	7.815	Sig.
6	I think the passage was difficult to Understand	25%	58.3%	11.1%	5.6%	34.027	7.815	Sig.
7	I could tell what the passage was about after the first reading	2.7%	10.8%	21.6%	64.9%	8.946	7.815	Sig.
8	I couldn't understand what the passage was about after several Reading	16.2%	45.9%	16.2%	21.6%	28.62	7.815	Sig.
9	I use my knowledge and personal experience to help me understand the topic	5.4%	13.5%	62.2%	18.9%	39.86	7.815	Sig.
10	After reading, I think back to how I read, and about what I might do differently next time	5.4%	2.7%	24.3%	67.7%	16.41	7.85	Sig.

Hypothesis Six

H06: English learning has no influence on advance use of English words

HA6: English learning has influence on advance use of English words

Table 6: Chi-square (X^2) Analysis of Post-Test Reading Questionnaire

No	Statement	Strongly		Strongly		X^2	X^2	Dec.
		Disagree	Disagree	Agree	Agree		-Tab.	
		1	2	3				
1	I found the topic of the passage interesting	-	-	67.6	32.4	4.568	7.815	Not Sig.
2	I prefer a descriptive reading text to an argumentative text	-	37.8	24.3	37.8	1.351	7.815	Not Sig.
3	I prefer an expository reading text to an argumentative text	16.2	37.8	21.6	24.3	3.757	7.815	Not Sig.
4	I think the passage was confusing because many speakers were involved in the Dialogue	18.9	43.2	5.4	32.4	11.97	7.815	Not Sig.
5	I think the passage was easy to understand	16.2	24.3	2.7	56.8	23.43	7.815	Sig.
6	I think the passage was difficult to understand	29.7	51.4	2.7	16.0	19.10	7.815	Sig.
7	I could tell what the passage was about after the first reading	5.4	24.3	24.3	45.9	12.189	7.815	Sig.
8	I couldn't understand what the passage was about after several Reading	27.0	48.6	10.8	13.5	13.270	7.815	Sig.

9	I used my knowledge and personal experience to help me understand the topic	2.7	5.4	67.6	24.3	39.865	7.815	Sig.
10	After reading, I think back to how I read, and about what I might do differently next time.	11.1	11.1	16.7	61.1	25.33 3	7.815	Sig.

Conclusion

All the reading test scores and analysis of the students' questionnaires assigned at the three levels of test showed that a lower percentage of the Linguistic immersion students read, or even use English language as a medium of expression outside the classrooms of the Linguistic Immersion Centre of the University of Ilorin. In addition, a greater percentage of the students pledged loyalty to reading in their mother tongue than in English language just as a greater number of the students said they relied on their previous knowledge and past experiences to help them understand the reading comprehension passages easier at the pre-test than at the intermediate and post-test; while most agreed to do things differently next time they are given reading tests. It is therefore inferred from this analysis that the insufficient exposure of the students to the target language (English) is one of the contributing factors to their poor performances in the language, hence, continuous practice is advised. It is also recommended that language teachers should encourage students to be more involved in the art of reading.

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 13-23

TEXT MESSAGING: A LINGUISTIC PHENOMENON

MJ WARSI*

Abstract

There is a long-standing tradition of applied linguistic and discourse analytical research on the structure, social meaning, epistemology, and functions of media language. Media language has always been the center of attention of linguists, particularly applied linguists and sociolinguists. Although text messaging is a relatively recent phenomenon, a considerable amount of research has described the patterns of written communication through electronic devices. Texting has become an efficient and immediate way to communicate with others, it has also brought many complexities and nuances in language. The impact of correct use of language in text messages, which is increasingly popular among younger generation, particularly among college going students requires investigation. The aim of the current study is to determine the efficiency and correctness of the linguistic features of text messages. Specifically, does text message reflect the linguistic features including message length, use of correct spelling, appropriate expressions, capitalization and using the specific grammatical rules? The language of the text message is asynchronous and virtually mediated discourse. It reflects the unrestricted new communication medium with an incredible speed. The study may be able to provide an understanding of expressions used in the communication process by analyzing the text messages that considered as another form of discourse.

Key Words: Text, Message, Communication, Linguistic Phenomenon

Introduction

Communication may be defined as an act of transmitting information, ideas and attitudes from one person to another person. The term ‘communication’ has been derived from the Latin word ‘communico’ which means sharing and not just sending the message. Therefore, we may say that communication is a social process, and is one of the countless ways in which human beings interact with each other in society. The communication may be verbal, non-verbal written, and audio-visual. The study of communication thus involves two aspects: a broad comprehension of mechanical means and the underlying

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theories of communication and more importantly, an understanding of how we use these tools in our daily round of informing, influencing, inspiring, communicating and entertaining one another. Communication presupposed a shared symbolic environment, a social relationship among those who participate and interact in the society. So, we may say that communication in its simplest form consists of the transmission of information, ideas and attitudes from one person to another. A communicator sends a message through a channel to an audience seeking some effect. The traditional concept of communication is to express our inner purpose, attitude, feelings and to describe events and objects of the external world to produce sharpness between the speaker and the audience addressed.

Communication and Language Interface

Language is the most sophisticated and versatile means available to human beings for the communication of meanings. We communicate primarily by the use of language, and by the manipulation of words. Sensory communication alone is not enough for human beings to survive. Hence the evolution of symbolic communication called language from non-verbal gestures to the verbal, and then to the written and printed word took place. The arts have grown out of this fundamental desire and need to express on self to reach out to others. The principal task of linguist is to investigate and describe the ways in which words can be combined and manipulated to convey meanings. An obvious use of language is to communicate information about the world, about us and to get things done. Sometimes, by extension, we can use language to refer to hypothetical states of affairs, to imaginary world, and to our own and other people's ideas, wishes and desires, and we know that the world would have to be like that for these statements to be true or false. Many fiction writers and Novelists obviously do this all the time. They invite their target audience to enter an imaginary world and use language to refer to events and so on in this world. This use of language to convey information is often thought of as involving the literal use of language and has been called cognitive or descriptive.

Linguists, particularly those engaged in the textual or social study of language use, might wish to adopt a less abstract view, particularly, if they are concerned with language as the part of communicative process as a whole. Some such linguists consider the relationship between the structure and communicative function of language to be so intimate that the structure itself is to some degree determined by the functions it serves. In this view, form and medium would be seen as closely interrelated. It is not

hard to come up with certain evidence. Language, one might argue, must have some substantial realization, and the relationship between language and the spoken medium is, particularly, intimate for obvious reason. The use of language involves words and sentences and the ways in which they can be brought together to communicate meanings.

David Crystal describes text messaging as a “linguistic phenomenon which has aroused curiosity, suspicion, fear, confusion, antagonism, fascination, excitement and enthusiasm, all at once.” A language is, as Ferdinand de Saussure says, a sign system of which the main function is communication among people. The Cambridge dictionary defines “a language as a system of communication consisting of sounds, words, and grammar, or the system of communication used by people in a particular country or type of work”. The main way that we, the humans, communicate with each other is through ‘language’. “Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced sounds”. This definition of Sapir expresses that language is mainly concerned with human beings and constituted a system of sounds produced by them for communication. We have the opportunity to exchange information and thought, vision, belief and perspective via language, also express our feeling if we be happy, sad, and angry by using hundreds of expressions. Media, as a part of communication also need language. The relation between media and language is very strong. These are two different things that cannot be separated; no interpretation can be made if language is not used in media. Language used in media is a specialized kind of sign system. It is a collection of specific words, idioms and sentence structures. Advertisements aim to persuade, challenge, and seize the audience’s attention; thus, demand highly creative language. The well-made advertisements appeal sophisticated language skills.

Communication Process

Let us examine how our daily activities involve communication. We may talk to a person, write a letter, interview, watch a film or slide, prepare a write-up or a pamphlet, organize an exhibition, carry out a demonstration, participate in radio, T.V. programmes – we are engaging in communication process. The main goal of communication is to sharing of ideas among persons by using verbal, visual and written symbols. There are several elements in the communication process. To generate communication, we need five basic elements: source, message, channel, receivers and

effects of message. Who says what, with what purpose, to whom, in what situation, by what means with what effect

WHO → WHOM → CHANNELS → MESSAGE → EFFECT

In today's world, texting has been the main source of communication for most people. People no longer just pick up the phone and call someone but rather click a few letters and quickly send their direct message. Texting has been an integral part of the adolescent's life since phones became ubiquitous in the early 2000s. As an easy method of communication between two or more people that can be picked up and left off whenever it's convenient for the user, there is no surprise at its explosion of popularity. However, what has texting done to affect the way we not only communicate with each other, but also how we understand English grammar as a whole? While texting has been able to improve communication by allowing people to communicate at their own time, being able to create group chats, and to also send pictures; texting has also had dramatic negative effects on the way we use language. Especially with the millennial generation, texting entails a lot of short hand form of communication. For example, instead of saying "talk to you later!", people often now just say "ttyl". This is just one example of many where texting has actually impacted the way we communicate with others.

Impact of Text Messaging

A big impact of texting is that the quality of communication is much more surface level. Texting, often times, is filled with one-line responses and thus prohibits the deeper creation of friendship that other forms of communication can create. On top of that, abbreviated styles of texting like "txt" and "ttyl" makes conversation much less intimate between the two people. This makes it harder to create meaningful conversations with other people and further promotes a more distant style of communicating. Jacquie Ream, a former teacher and author of *Kiss: Keep It Short and Simple*, a guide for becoming a more effective writer, says: "We have a whole generation being raised without communication skills." She believes these poor communication skills coupled with the overuse of acronyms and abbreviations such as "LOL" or "SMH" are the reason so many high school students are not at a proficient reading and writing level.

A variety of form and style is used in media texts; in most cases the text uses different codes, visual, audio and written that fit together in certain way to create a particular meaning. Social media has brought a lot of new words and idioms that never

existed before. There is a use of casual language when posting on the social media platforms such as Facebook, abbreviated forms of language are also being used while texting, it has also given rise to the use of emoticons such as ;-)) and acronyms such as LOL 'laughing out loud' which has recently celebrated its 25th birthday. According to the OFT CITED DATA from digital communication startup Swyft Media, the world's approximately two billion smartphone users send out six billion of the symbols each day. Mobile and smart phones are recognized as technologies with multiple implications for future shifts in language use. Media has provided the opportunity to switch between chatting by typing and also speaking video conferencing is also possible using software. It has produced a new kind of technologically mediated conversation, new ways of speaking and writing through which social life and cultural identities are constructed. There are a number of complex and subtle ways in which media have become an integral part of our day to day lives. Media play a key role in how we understand the world around us.

Jeffrey Kluger, author of the CNN article, we never talk any more: The problem with text messaging says: "Habitual texters may not only cheat their existing relationships, they can also limit their ability to form future ones since they don't get to practice the art of interpreting nonverbal visual cues." Meaning texting is not only perhaps hurting the relationships we have with our close friends and relatives now, but also making us poorer communicators such that it will be harder for us to make more relationships in the future.

Issues in Texting:

A big issue with texting is how difficult it is to interpret language through people's texts. By spoken forms of communication and face-to-face, people's emotions, hand-gestures, and ways they speak tell a lot about what a person is trying to say. This makes it much more clear for the other person to understand what the other person is saying and they establish a better relationship between the two people. However, with texting, it is much harder to decipher this. With this kind of communication, you can't really understand exactly what the other person is trying to say. There is a lot of open interpretation which often times is not understood correctly. Yes, there has been the creation of emojis to better add emotion and "life" to texting. However, this is not the same as face-to-face interaction and the human engagement that is still lacking with direct messaging. Emojis are frequently utilized to depict the emotion of the message's composer. However, the use of such emojis has greatly impacted our use of language. Users no

longer need to thoughtfully combine words and punctuation to portray their feelings; for example, they can simply add an emoji of laughter to indicate their joy. The impact on society of this phenomenon is far-reaching. Individuals of modern society have become so adept at communicating with a restriction on words and characters, that they are losing the ability to converse. The practice of formulating sentences to accurately depict one's emotions and thoughts helped individuals develop skills vital for human interaction and communication.

Text messaging are informal means of communication in which mistakes do not matter. Messages are generally formed by the communicative situations of the sender and receiver who may indeed use their basic writing skills for different situations. Texting further promotes using improper grammar and poorer writing skills. By texting, it is easier for people to take the easy way out by spelling things wrong to make words shorter like "cuz" instead of "because" or to incorrectly format sentences that wouldn't be acceptable in an actual paper. For example, texts are often run-on sentences with no sort of punctuation or distinction between thoughts. This ends up creating a dramatic effect on people since texting is such a huge part of people's days. Since everyone texts very often, their continued use of improper grammar or use of a language can translate into their day to day. People can be so habituated with using these "shortcuts" in texting that it severely impacts one's knowledge on correct grammar. For example, I know with many of my friends, they often spell words incorrectly or in a shorter way because through texting it makes it easier and faster for them to get their point across. However, due to this, often times they end up forgetting the actual spelling of certain words since they are no longer used to writing it like that. Overall, these smaller aspects about texting end up having much bigger consequences in the real world. The continual usage of improper grammar and spelling can impact how people communicate with each other. It makes them lose their ability on how to convey their thought cohesively and effectively.

The art of language may be at risk. There are clearly many benefits to writing shorthand for text messages, but the impact on grammar is not one of them. In today's society, new acronyms are regularly being added to the dictionary, vowels are often excluded from words, and the use of fragments instead of sentences is becoming commonplace. While some may argue that such a transition increases the efficiency of communication, it also sacrifices grammar, which provides additional meaning to the content of our messages. For example, the improper use of a punctuation mark

can critically alter a message. Despite this longstanding dependence on grammar in our daily communication, a new communication medium has emerged in the last decade, which has generated unprecedented flexibility in our use of grammar, almost to the point of making communication unintelligible to non-texting audiences. Texting has definitely affected the state of grammar to a great extent. Texting has become so ubiquitous; almost everyone texts regularly as the main method of communication. We as humans are a product of our environment, circumstances and those we interact with regularly. The ability to speak and write with proper grammar allows for clear and precise communication, but a lack of proper grammar will indicate poor comprehension, and it unfortunately diminishes the speaker's credibility. Texting has become such a norm in society today following the growth of technology over the past few decades and has become a part of everyday life for most people. Generally, people keep up with their friends on some sort of messaging app, whether it is texting, Facebook Messenger, or other social media apps. As I write this, I receive many messages and I see a pointed difference in how I write this versus how I respond to those text messages. While texting, I make conscious efforts to shorten my messages either through shortening of words or improper grammar. For example, I will use 'cuz' instead of because, 'u,' instead of you, or 'idk,' instead of I don't know. This continual misspelling of words has led me to sometimes confuse my texting language with my 'proper' language.

More than just misspelling, texting prompts people to shorten their messages in general. If someone were to send a nicely articulated yet long text, people judge the text, saying things like, "Why is that person writing you an essay over text?" In the texting world, long messages are not acceptable ways to communicate. Instead, texting requires the shortening of messages to get to the gist of something, leaving out nuances or subtleties that could add to that message. In addition, formal language through text is also not considered acceptable. The more shortening or misspelling there are the more casual and acceptable the message is. Many filler words such as, 'like,' or 'um,' are often found in text messages, including in my own. This texting language has grown into such a separate communicative medium that there is an entire Wikipedia page dedicated to it. One of the common changes to regular language brought about by texting is the pervasive use of word and phrase abbreviations. Examples include, 'CU' for "See you", 'NP' for "No problem", 'IDK' for "I don't know". All of these abbreviations take the first letter of each of the words in the phrase. However, some abbreviations can be more complicated

and require a greater level of familiarity with the usage. An example of this less formulaic abbreviation is, ‘XOXO’ for “Hugs and kisses”.

Text is unremarkable, according to Thurlow and Brown (2003: 15) in the sense that most non-standard forms are semantically recoverable and reflect texters’ awareness of the need to be intelligible: consonant writing, for example, recognizes the information load or semantic value carried by consonants while phonological representation is relatively easy to interpret; as well as being reflective of abbreviations used in other informal written texts where speed and time are issues (his example is the fridge door note); or where a certain informal tone is needed (in a magazine, or an advert). They are neither a feature of electronic language in general, nor of texting in particular, but of certain affordances across language mediums. Finally, Thurlow and Brown argue that the impact of text messaging on language is unlikely to be unremarkable: new linguistic practices seldom spring from nowhere, neatly quashing pre-existing forms and conventions. Just as technologies do not replace each other, nor is it really possible to imagine communicative practices breaking completely, or that dramatically, with long-standing patterns of interaction and language use (Thurlow and Brown 2003: 4). But the change of grammar is not as simple as using new abbreviations. For an example of this, we must look no further than perhaps the most commonly used texting abbreviation, “LOL.” This translates directly to “laugh out loud”, but this is not the way it is actually used. The phrase “LOL” is mostly used at the beginning or end of a text to indicate friendliness, and add warmth to a message. It is well understood in the texting community that the expression ‘laugh out loud’ does not translate directly to physical laughter.

While texting has become an efficient and immediate way to communicate with many individuals, it has also removed many complexities and nuances in language. Because messages are so direct, the importance of how things are articulated is not as appreciated anymore. Implied messages or analyzing of text is not a skill people use regularly anymore because of the need for texts to be direct and straightforward. As a result, many people of this generation lack the skills to be as analytical concerning language. When writing formal essays or papers, people of this generation tend to find it harder to use language that is more formal. Basic grammar rules are often overlooked or misused because of the blatant disregard for grammar when texting. For example, the number of people that would say, “She’s a girl that has a white

dress,” vs the correct, “She’s a girl who has a white dress,” shows how small grammar rules like this are being cast aside as a result of people not using them in their daily conversations. Researchers have different views about text messaging. Some scholars agree with the idea that text messaging enhances the communicability among all levels of the users. However, many other scholars disagree with that idea, and they think that using text messaging leads to the incorrect use of the language they are using to communicate. Users use simple abbreviated symbols through language without taking into account to the rules of grammar, syntax, morphology, semantic, punctuation or spelling.

Link with grammar

Yet, some studies have shown that texting does not necessarily affect people’s grammar performance. One article explained that as long as people can differentiate between the two language spheres, the grammar should not be affected. While I can agree with this statement, I still think that analytical skills when relating to language are not as strong as they may have been in the past because of the directness of the messaging culture. However, according to this study, grammar and spelling seem not to be affected greatly or at all by the texting culture.

Despite all these changes, it can be argued that texting represents an evolutionary state of grammar. Texting has brought a world of convenience to our lives with the ability to have a sort of on demand conversation, but this can come at the price of invaluable verbal communication and writing skills if we use it to replace all interaction. Since all languages constantly evolve both in their vocabulary and usage, it stands to reason that grammar can evolve as well. However, this may lead to conflicts with the teaching of grammar as a right platform in the right manner.

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 24-29

**ASSAMESE ASPECTUAL MARKERS WITH
REFERENCE TO THEIR PRAGMATIC USE: A STUDY**

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Abstract

This paper is an empirical investigation on the aspectual markers in Assamese and aims to analyze how the pragmatics plays a crucial role in determining the meaning of these markers. There are two basic form of aspects in natural languages namely perfective and imperfective but scrutinizing these basic forms with its functions and context of appearance there is an alternative view point which indicates the diverse nature of aspects and all these could be captured only by analyzing the pragmatics of its appearance in any language. Thus, the aspectual markers have become important means for organizing the pragmatic context. We are examining all the aspectual markers in an alternative view point. However, analyzing the Assamese language data; Assamese has three straightforward aspectual markers: ‘-is’, ‘-i-As’ and ‘-i-t^hAk’ which are recognized till now. This paper is an attempt to look into these makers to describe how they convey different aspectual meanings, such as those of perfectivity and imperfectivity in different contexts.

Key Words: Pragmatics, Aspectual marker, Perfectivity, Imperfectivity and Assamese language.

Introduction

Aspects in linguistics generally refers to that phenomena which describe the grammatical functions of a verb; specially, the duration of the type of the temporal activity denoted by the verb. The Aspect system and how it functions based on the insights drawn from referencing the internal context of the structure of an action. Assamese has an extensive and productive set of aspect markers which are expressed either as affixes on the main verb, or on a tense copula alike tense marker. However, aspect basically denotes the notion of “continuity”, or “completion”. Hence, we find basic two aspectual distinction of perfective and imperfective. But according to Comrie (1976); “Aspect is an inter-morphemic recurrent particle that have taken to be aspect

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markers of the different ways of viewing internal temporal constituency of situation.” Accordingly, this paper is an attempt to analyze the Aspectual Markers in Assamese with the reference of Pragmatics. As per now we come to know Assamese has three basic aspectual markers; ‘-is’, ‘-i-As’ and ‘-i-t^hAk’. These convey different meanings in different context. The aspect markers of Assamese ‘-is’, ‘i-As’ and ‘-i-t^hAk’ are the intermorphemic recurrent particle in Assamese. These intermorphemic recurrent particles are formed in a usual grammatical situation and in a particular pragmatic situation behave differently. Although all the perspectives mainly related to the grammatical situation of aspectual makers in the language. So, this paper primarily focuses on the basic aspectual distinction of perfective and imperfective with the reference of their use in pragmatic contexts.

Methodology

The data for this study comes from the researcher who himself is a native speaker of Assamese. Besides this, language data has been collected from secondary sources like literature reviews of various scholars’ written specially in Assamese and in other languages. The current work is undertaken within the framework of descriptive Grammar.

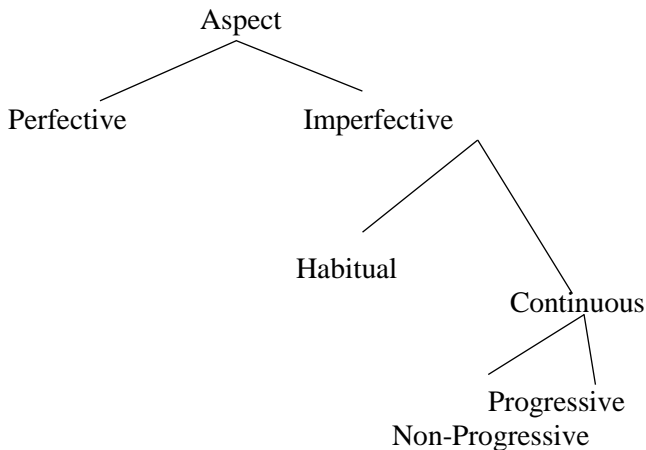
Objective of the Present Work

Assamese is a major Indo Aryan language of north-eastern state of Assam with more than 15.3 million speakers as first language and a total of 20 million including people who speak it as a second language as per the Census Report 2011. Despite it being considered as a major language; Assamese lacks works with a modern linguistic approach in the sense of minimize works. This paper discusses and analyzes verbal suffixes in Assamese with special focus on aspectual markers of the language. This paper also examines the structural and pragmatic connotation of aspectual marker of Assamese because Assamese is the one of the major and dominating language of North-East. This study will be helpful for working on other language of North-Eastern part of India.

Review of the Related Literature

In extensive research on the aspectual markers and on the concept, there have been many disagreements against a fairly standard assumption as well as a common existence of two kinds of aspects in the field of Linguistics; namely the grammatical aspects and situational aspects. Taking these two divisions as the

basics of aspect analysis in a language; many scholars have worked on it. Among these; Comrie's (1976) aspect analysis could be considered as the prominent one; where he observed aspect as the internal temporal structure of a situation which is independent of any relationship to the time. Likewise, he differs tense and aspect as situation internal time and situation external time. Comrie also proposes the hierarchical taxonomy of aspectual categories as follows:



Binary Classification of Aspect Realization (adapted from Comrie 1976:25)

Klein (1994) proposes an alternative time relational analysis, which puts aspect in parallel to tense. In particular, both tense and aspect are defined in terms of temporal relations such as before, after, simultaneous. They only differ in what is related to what. So, he defines aspects as the relationship between time of situation holds and time assertion; whereas tense is defining as the relationship between the time at which the utterance is made and the time period at which a situation holds true. Likewise, many scholars had worked on the aspect and the aspect markers in many languages. No major work has been conducted on the aspect analysis in Assamese language yet. Some of the works such as Kakati (1941), Goswami (1982), Borah (2010, 2011) give a little outlook on the aspectual markers while working on the Assamese language. According to Goswami (1982); the present progressive and/or present perfect inflection is '-is' (e.g. kha-is-e) and the past progressive and/or the remote past tense inflections are '-is' plus '-il' (e.g. k ha-is-il) in Assamese. According to Kakati (1941), there is only one periphrastic tense which functions both as present progressive and present perfect

From the given example the realization of progressive aspect –i-As also indicates past perfect or past continuous in context like:

- (4) xi ahutE mOi pOrh-i As-il-u
 he come-durt lsg-NOM study-perf. asp-PST-1

‘While he came I was studying.’

Simultaneously, affixing this morpheme conveys the aspect of imperfectivity as well:

- (5) xi OhAr pAsOt mOi pOrh-i As-il-u
 he come-Poss after lsg-NOMstudy-imperf.asp-PST-1

‘While he came I was studying.’

Recurrent Particle - i-t^hAk’ in Pragmatics:

‘i-t^hAk’ the aspect marker indicates being limited or relatively permanent. As in (6) and (7)

- (6) tAi pOrh-i-t^hAkE.
 she read-imperf.ASP3

‘She reads anytime’

- (7) tai g^hOrOt pOrh-i-t^hAk-il.
 she house.LOC read.perf.asp.PST.3

She was reading at home.

Findings

The main implications of these finding are to show that the aspectual markers are important means for organizing discourse as shown in the following table.

Aspect	Aspect Marker	Pragmatic role	Meaning of Markers
Comparative	‘-is’	Perfect/Imperfect	To exist
Continuity	‘i-As’	Perfect/Imperfect	Relatively temporary
Continuity	i-t ^h Ak	Perfect/Imperfect	Relatively Permanent

Conclusion

Usually we can’t and don’t spot all the prospects when we study on a linguistics element. Every aspects of each element in linguistics is important to understand a language accurately. This paper exhibits an important point which we have frequently missed out by only analyzing the aspectual markers and by

ignoring the discourse and pragmatic phenomena of aspectual markers in Assamese language. This paper presents a brief but a critical observation of pragmatics analysis of the field of aspectual structure and brings new insights in the area of linguistics for the further research.

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 30-49

CASE STACKING IN INDO-ARYAN LANGUAGES

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Abstract

The present work discusses the genitive-based 'case-stacking' phenomenon in Indo-Aryan languages. Indo-Aryan languages have a morphologically rich case system. Genitive case is one of the eight major case-forms present in the language. The present work focuses on one of the established morphological forms of genitive marker which are case-stacked with other case markers. In Eastern Indo-Aryan language Bangla, case-stacking is seen. For example:

1. (tumi) boi-gulo ama-**der-ke** da-o
(You.NOM) book-PL.ACC IPl-GEN-DAT give-IMP.HON

'(You) give us the books.' Kolkata Bangla

In (1), the DP 'us' has two case forms, stacked together-the genitive affix -der, and the dative case affix -ke..

2. me-re-ku naya basta hona I-GEN-DAT new bag want.Pres

"I want a new bag." Dakkhini

In (2), we see genitive-dative case-stacking in western Indo-Aryan language Dakkhini.

Such constructions seem to be a problem vis-à-vis Chomsky's (2000) Minimalist construct because it claims that a DP becomes inactive after receiving a case (Activity condition). Thus, the existence of genitive and dative case suffixes together in Indo-Aryan languages seen above poses a problem.

In this paper, we explore this very problem. We ask the following question:

4. *Do Indo-Aryan languages allow case stacking with genitive and accusative/dative? What does it imply about the general*

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understanding of grammar in relation to the tenets of minimalist program?

To answer this, we claim that there are two types of genitive stacking seen in Indo-Aryan languages. One is related to lexicon and another to syntax.

Key Words: Case, Case-stacking, genitive, Indo-Aryan languages

Introduction

The present paper dissects the case stacking phenomenon (footnote: this paper concentrates on) in some Indo-Aryan languages/IA with focus on Bangla. Common case stacking constructions that are seen in IA involves the genitive and dative. For example, some DPs in Eastern Indo-Aryan languages/EIA such as Bangla exhibit stacking of case forms with morphologically marked genitive and morphologically marked dative/accusative case. For instance, see (1-2)

(1) (*tumi*) *boi-gulo* *ama-der-ke* *da-o*
(You.NOM) book-PL.ACC 1P-GEN.PI-DAT give-IMP.HON

‘(You) give us the books’

(2) (*tumi*) *boi-gulo* **ama-r-ke/ama-ke* *da-o*
(You.NOM) book-PL.ACC P.Sg-GEN-DAT/1-DAT give-IMP.HON

‘(you) give me the books’

In (1), the DP *amaderke* has two case forms, stacked together. They are the genitive affix *-der*, and the dative case affix *-ke* coming together which are attached to the oblique pronominal form *ama* (‘us’).

Similarly, this can be seen in some languages in Western Indo-Aryan languages/WIA such as Dakkhini. For example:

(3) *mere-ku* *naya bag hona*

I-Gen-Dat new bag want

‘I want a new bag’

Explaining such data, where cases are assigned more than once becomes problematic. This is because most of the major theories in generative grammar, such as Government and Binding Theory (henceforth GB) and Dependency Theory of Case (henceforth DTC), although very different from each other, do not allow a DP to be case assigned twice. This drives our research problem where we probe into the following question:

(4) Do IA languages such as Bangla really allow case stacking with genitive and accusative/dative? What does it imply about the general understanding of grammar in relation to the tenets of minimalist program?

When we analyse our data, we see that there are two types of genitive related stacking seen in IA languages. One is based on lexical semantics as seen in Dakkhini in (2). Here, another case-stacking phenomenon which is restricted to the genitive plural marker as seen in Bangla is related to DP internal structure.

Interestingly, when the indirect object *ama-der-ke* (1) changes from plural to singular *amar-ke* in (2), the structure becomes ungrammatical. It is grammatical, only when the indirect object loses the genitive marker. In turn, it loses the case-stacking feature and becomes *ama-ke* (2). Therefore, what appears to be evidence of case stacking in Bangla, is not really one. This claim gets support from the diachronic literature (Chatterjee 1926; 728, 730), which suggests that the origin of *-der* form is debatable.

We analyse the problem in hand via layered DP system vis-à-vis Ritter (1992) a.o. We contend that the NumP between the DP above and NP below blocks the genitive realization *-der*. Therefore *-der* in (1) is not genitive but an oblique plural. This claim is supported by the diachronic history of *-der* which shows that the marker is related to plural. This paper specifically looks at different types of genitive based case-stacking instances commonly found in Indo-Aryan languages. There are many South-East Asian languages such as Korean, and several Caucasian and Australian languages which show a high amount of case-stacking, are not discussed here because we concentrate on Indo-Aryan languages in this paper.

The organization of the paper is as follows. Section 2 explains some significant proposals relating to the genitive assignment in the generative literature. Section 3 talks about case-stacking which introduces the empirical evidence regarding genitive use in EIA languages such as Bangla and WIA languages such as Dakkhini. Section 4 attempts an analysis of the phenomenon, both lexically and syntactically. Section discusses the origin of the genitive and dative forms, thereby throwing some light to the non-canonical usage of the genitive, i.e. genitive- accusative/dative case-stacking with a sub-section on genitive over genitive case-stacking in Maithili. Section 6 concludes our study.

Genitive case in generative literature

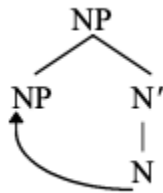
This section describes the process of genitive case assignment via the generative lens. In the Government and Binding theory (henceforth GB), Chomsky (1981) proposes two important concepts relating to case. Firstly, the abstract or syntactic case is different from the morphological case. Abstract case is assigned to every overt DP in the narrow syntax. Morphological cases are just realizations of these abstract cases. They may or may not be null. Secondly, abstract cases are related to particular positions vis-a-vis government relations in the structure. These positions as described by Chomsky (1981:170) are:

(5)

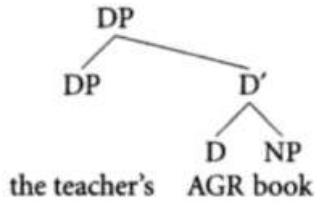
- “(i) NP is nominative if governed by AGR
- (ii) NP is objective if governed by V with the subcategorization feature: - NP {i.e., transitive}
- (iii) NP is oblique if governed by P
- (iv) NP is genitive in [NP- X’]
- (v) NP is inherently Case-marked as determined by properties of its [-N] governor”

Chomsky (1981) considers (i-iv) as a structural or abstract case. (v), according to him, is an inherent case. Inherent cases are not assigned structurally or via government. As we see in (4), the genitive case is described as a structural case, assigned by N in a government relationship as seen below (6):

(6)



Chomsky (1986) describes the genitive case as an inherent case and relates it to theta role. Abney (1987) differentiated NP from DP. He related the assignment of the genitive to [Spec DP] as in (7):



In later minimalist models (Chomsky, 2000 a.o.), case is no more related to government or particular structural positions. In relation to this, the valuation of the uninterpretable features of the functional heads of the lexicon in the computational space by the interpretable features of the DPs involved is called the universal operation Agree. Case is an epiphenomenon of Agree where the DPs are given case value as a side-effect of this operation. When the functional head T is involved in the operation Agree, nominative case is assigned to the DP. Similarly, when the functional head v is involved in the operation Agree, an accusative case is assigned. During the process of the assignment of the genitive, the functional head D agrees with the N and assigns genitive case.

On the other end of the spectrum, there are theories under the generative lens which dissociate the connection between abstract case and morphological case. In such theories only the morphological marker is considered. For instance, in the Dependent theory of case (Marantz, 1991 a.o.), the genitive is described as an unmarked case in the proposed case realization hierarchy as seen below.

(8) Case Realization Disjunctive Hierarchy

- a. Lexically governed
- b. 'Dependent' case (accusative and ergative)
- c. Unmarked case (environment-sensitive)
- d. Default case

The DPs in the proposed Case Realization Hierarchy of Marantz in the Dependent theory of case are assigned lexical case first and the dependent case is assigned consecutively. If a DP still remains without a case, it is assigned one of the unmarked cases which are nominative or genitive. In the perspective morphological case, genitive is often described as unmarked case. Genitive case behaves differently than other cases because it is primarily DP internal. However, it may not be true in Indo-

Iranian languages, where genitive-marked subjects are seen even in absence of possessor-possessee concepts. For example:

(9) *ama-r/*ami-∅ ∅-ke bhalo lag-e.*

I-Gen./*I-Nom. him/her-Acc. good feel-3P.Hab.

'I like him/her'

Kolkata Bangla

In (8), the 1st person subject is not morphologically unmarked nominative. It is marked with genitive morphology -r and does not participate in agreement.

Such 'polyfunctionality' of genitives is also in seen Old-Iranian where genitive is used for different functions, which are almost overlapping with the functions of dative (Haig, 2008). For example, in (9) the genitive 'mana' does not give out any possessor possessee meaning.

(10) *ima dahyava tya mana patiyaiša* (these province:

PL which 1S:GEN come:PST:3PL

'these (are) the provinces which came unto me' (Kent 1953: DB I,13,18)

Haig (2008) a.o. also claims that the genitive is the source of present ergative morphology in Indo-Iranian ergative languages. Therefore we see that genitives usually have extra 'functions' in this language family.

However, the case stacking constructions seen in (1-3) seems to be problematic because both minimalism and the dependent theory of case do not allow a single DP to be case-stacked. We will analyse our research problem regarding case stacking via minimalist assumptions where we will show that there are essentially two types of genitive related case-stacking found in Indo-Aryan languages. One of them is related to lexical properties of the verb used in the sentence. The second type is assigned via DP internal movement. -der has a special restriction that does not act as an exception to the Activity condition. The next section introduces the data and the research question in detail.

Case-Stacking

Case stacking is expressed in many terms, such as case doubling, suffixaufnahme etc. It is a linguistic phenomenon that is found cross-linguistically. As has been mentioned in (Asmann 2014;1), case stacking "refers to structures, where a DP is marked for

more than one case.” The paper gives an example of a possessive construction, where a possessor DP not only bears its own genitive case marker but also bears the case marker (accusative) of the entire DP. Korean case-stacking properties has been described by many scholars including Levin (2016), Schutze (2001) a.o. For example:

- (11) *na-eykey-ka paym-i* *mwusepta*
I-DAT-NOM snake-NOM fearful

“I am afraid of snakes”

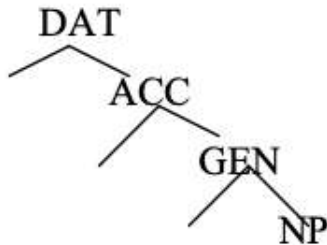
- (12) *haksayng-tul-eykey-ka ton-i* *philyohata*
student-PI-DAT-NOM money-NOM need

“The students need money”

Korean (Schutze, 2001)

(11-12) presents dative-nominative stacking case stacking data in Korean where dative and nominative case markers are fused together with the DP. Schutze (2001) (see also Chung 2012) in reference to Korean claims that “appearance of multiple case morphemes on the same NP, does not exist”. In other words, two case markings cannot come together in their usual sense. In case of Korean, the nominative marker acts as focus or discourse marker in a case stacking structure. Levin (2016) adopts dependent case approach where he claims that these two are indeed case markers in Korean, but the catch is “case calculation to re-apply upon the spell-out of every phase”. The phases are Applicative phrase and CP. Jayseelan talks about case hierarchy in the line of nanosyntax where he claims that every case projects its head inside DP like (13)

- (13)



He shows that genitive and accusative/ dative are case-stacked when the DP moves from genitive. Morphology based movements decide what case markings will come with Nps/ DPs.

The empirical data in the current work focuses on genitive DPs as well. The next subsections show and explain case-stacking constructions in some EIA languages such as Bangla and WIA languages such as Dakkhini. But none of these theories explains why there is rampant genitive based case-stacking in Indo-Aryan languages. Additionally case stacked DPs never participates in agreement. These accounts do not explain this.

Now, the next subsections introduce the data of case-stacking both in EIA and WIA languages where we see instances of genitive related case-stacking.

Case-Stacking in EIA Languages

Before we go into the case-stacking data, let us get accustomed to the case forms of EIA languages. EIA languages are of purely nominative-accusative alignment. Morphologically marked genitive is seen in all the languages. Along with these, the accusative and dative markers are syncretic.

For instance, one of the EIA languages Standard Bangla presently has eight cases. The name of the case forms and their respective morphological markers are briefly schematised in the table below:

(14)

Case	Morphological Marker
Nominative	<i>Null</i>
Accusative	<i>-ke (in animates) / null (in inanimates)</i>
Dative	<i>-ke</i>
Locative	<i>-e/-te</i>
Genitive	<i>-er/-r (sg) and -der/-eder (pl)</i>
Instrumental	<i>d(w)ara/ diye (free morpheme)</i>

Morphological Case System of Standard Bangla

We can see in (14) that except for the nominative case, all the cases have respective morphological markings. The accusative and dative *-ke* markers show syncretism. One significant characteristic of Bangla genitives is that they agree in the number feature with the related NP. Look at (15-18) for the various canonical and non-canonical usages of Bangla genitives.

The instances of genitive cases are seen all over the new Indo-Aryan languages including Bangla. Primarily it is used to express the function of possessiveness. For example:

(15) *Eta amar boi*

This 1P.Sg-GEN book

This is my book Bangla

(16) *Eta amader boi*

This 1P.PI-GEN book

This is my book

Bangla

In (11) and (12), the canonical assignment of genitive marker as possessive is seen. (11) has the singular genitive form -r and (12) has the plural genitive form -der. Nevertheless, the genitive markers in Bangla are used in other contexts too. One of the commonly seen non-canonical usage of Bangla genitive marker(s) is in case stacking constructions. For example:

(17) *rina khelna-gulo ta-der-ke dilo*

rina.NOM toy-PL.ACC 3P-GEN.PI-DAT give.Pst.3P

“Rina gave them the toys”

(18) *ami toma-der-ke kal bajar-e dekhlam*

1P.NOM 2P.-GEN.PI-DAT yesterday market-LOC see.PstPerf.1P

“I have seen you at the market yesterday”

In (17), we see the plural genitive marker case -der attached with the accusative/ dative marker -ke with the 3rd person pronominal. Similarly, the plural genitive marker case -der added to the accusative/ dative marker -ke with the 2nd person pronominal in (18). These are clear examples of genitive-accusative/ dative case-stacking.

To answer this, let us revisit the example (3) as (19) in New Bangla.

(19) (tumi) boi-gulo *ama-r-ke/ama-ke da-o

(You.NOM) book-PL.ACC 1P.Sg-GEN-DAT give-IMP.HON

‘(you) give me the books’

Interestingly, when the indirect object ama-der-ke (1) changes from plural to singular amar-ke in (3 and 19), the structure becomes ungrammatical. It is grammatical, only when the

indirect object loses the case-stacking feature and becomes *ama-ke* (19). The same happens for (17) and (18). The case-stacked DPs show no instance of case-stacking when the plural genitive is replaced by its singular counterpart *-tomarke* and *-tarke* respectively.

Such examples indicate that genitives and datives are not always stacked together in Bangla. This means that there are restrictions or constraints on this phenomenon. The stacking is seen only when the NP has a (genitive) plural form *-der*. We therefore claim that *-der* is not an exclusive genitive plural, rather a general oblique plural used in non-nominative contexts. The evidence of *der* not being simple genitive form is discussed in section 4.

Such case-stacking phenomena is also seen in another EIA language Odia. For example:

(20) Se ama-ku/tuma-ku/ ta-ku phula dela
she.NOM 1P.PI.GEN-DAT/2P.PI.GEN-DAT/3P.PI.GEN-DAT flower give.
Pst
“She gave us/you(pl)/ them the flower” Odia

(21) Se mo-te phula dela
she.NOM 1P.Sg.GEN-DAT/ flower give.Pst
“She gave me the flower”
Odia

In (20-21) we see case-stacking constructions in Odia where genitive and dative case markers are stacked.

Maithili, another EIA language shows genitive over genitive stacking. For example:

(22) ham-ar-sab-ke khana khatm bhau gelai
We.GEN-PI-GEN food finish be.Inf get.Pst
“Our food is finished”

(23) ham-ar-sab-ke pen hera gelai
We.GEN-PI-GEN pen lose.Inf get.Pst
“Our pen got lost”

In (22-23), we see genitive on genitive stacking where both genitives come on the same DP

To summarise, we see two types of genitive related case stacking in EIA languages. One is genitive-dative stacking, another one is genitive over genitive stacking.

Case-Stacking in WIA Languages

WIA languages are of ergative-absolutive alignment with internal variations (See Deo and Sharma, 2006 for a detailed discussion). Dakkhini is one of the WIA languages which show case-stacking. Dakkhini has morphologically marked cases except for the nominative. The genitive marker is *-re* and *-ka*. The dative/accusative marker is *-ku*. Dakkhini shows case stacking with genitive-dative in some constructions such as in (24). For example:

(24) *me-re-ku naya basta hona*

I-GEN-DAT new bag want.Pres

“I want a new bag”

Dakkhini

In Dakkhini, genitive-dative/accusative case stacking is seen in (24) with the experiencer subject when the subject is first person, singular. The type which is seen in the EIA languages with ditransitive verbs is however missing here as seen in (25-26)

(25) *ham-laan-ku/un-laan-ku naya basta hona*

we-PI-DAT/they-PI-DAT new bag want.Pres

“We/They want a new bag

(26) *tumlogaan ham-laan-ku/un-laan-ku phulaan diye*

you.NOM we-PI-DAT/they-PI-DAT flower give.Pst

“You gave us/them flowers”

Dakkhini

(27) *mere-ko naya bag chahiye*

I-GEN-DAT new bag want.Pres

“I want a new bag”

Bombay Hindi

A similar structure as (24) is seen in (27) for another WIA language Bombay Hindi where we also see the genitive-dative case stacked experiencer subject.

Such case-stacking constructions seem to be a problem vis-à-vis Chomsky’s (2000) Minimalist construct because it claims that a DP becomes inactive after receiving a case (Activity condition). Thus, the existence of genitive and dative case suffixes together

in Bangla poses a problem. In this paper, we explore this very problem. To repeat, we ask the following specific question:

(28) Is the case stacking with genitive and accusative/dative in Bangla is truly an example of case-stacking in the grammar? What does such a phenomenon tell us about our understanding of grammar from a minimalist approach?

Proposal

The typology of case-stacking can be differentiated into two:

- (i) genitive-dative subject marking
- (ii) genitive-dative marking in themes
- (iii) genitive-genitive case stacking

The first type of subject marking is a type of non-nominative subjects, one of the areal property of South-Asian languages. These are equivalent dative subjects of some WIA such as Hindi-Urdu etc. and genitive marked subjects in some EIA such as Bangla etc. For example:

(29) Raja-r kolkata-e jonmo hoeche

raja-Gen. kolkata-Loc. birth be.Pres.Perf.3P

‘Raja is born in Kolkata’

Kolkata Bangla

(30) raamaku mithaai bhala laage

Ram-DAT sweetmeat-NOM good feel-agr-Pres

‘Ram likes sweets.’

Odia (Pattanayak, 2001)

(31) taara tike jara heici

he-GEN a little fever be-Perf-Pres

He has a little fever

Odia (Pattanayak, 2001)

(32) koorii chu pan-uni booy pasand.

girl.DAT AUX.3SG.M REFL-GEN.SG.M.NOM
brother.NOM like

‘The girl likes her brother.’

Kashmiri (Bickel, 2004)

(33) malā-ī bhut saṅga ḍar lāg-yo.

1SG.DAT ghost with fear perceptible-PT.3SG.M

‘I was afraid of the ghost.’

Nepali (Bickel. 2004)

(34) moohan-koo apnee/us-keei maaN-baap-kii yaad aa-ii

Mohan.MS-DAT self ’s/3s-GEN mother-father-GEN

memory. FScome-PF.FS

‘Mohani remembered self ’s/his parents.’

Hindi-Urdu (Davison, 2004)

Therefore from the evidence (29-34), we see that dative and genitive marked subjects experiencer subjects are a common feature of Indo-Aryan languages. Departing from such examples, we claim that the case-stacked subjects seen in Bombay Hindi and Dakkhini are the manifestation of the experiencer subject. In Bangla, it is represented by genitive morphology as seen in (29). Dasgupta (2004) explained this phenomenon in terms of syncretism. According to Dasgupta, genitive and dative have syncretism in their morphology in Bangla. The sentence constructions with experiential predicates behave similarly to the dative constructions in other languages like Hindi. It is only that the dative and genitive uses the same morphology in such cases in Bangla. He further goes on to propose “Indirect Case” to neutralise genitive vs. dative distinction. He claims, “...that have long been regarded as Genitive forms actually instantiate, not a Genitive proper, but rather an underspecified Case here termed the Indirect. There are no Genitives in this language, but only Indirect Case forms which syntactically play a possessor role and an experiencer role without varying their morphological Case. These nouns are in the Indirect Case throughout.” (p.131).

In Odia, both genitive and dative morphology can be used in different contexts as can be seen in (30) and (31) respectively. They do not have case-stacked subjects. Dative marked subjects are also seen in Nepali, Kashmiri, Hindi-Urdu etc as seen above in (32-34). Similarly, in Dakkhini, some experiencer subjects are expressed by such case-stacked expressions. One reason might be the prolonged contact with Dravidian languages. Subbarao (1984) a.o. shows that Dravidian languages often use dative to show possession. Due to this Dakkhini shows “degenitivization” and replace it with dativization. For example:

(35) kutte ku cār pā~vā~ raite

dog.obl gen.pl four legs are

‘A dog has four legs.’

Dakkhini (Subbarao, 2014)

(36) us ke pās bahut paisā hai

he.obl near a lot of money is

‘He has a lot of money.’

Hindi-Urdu (Subbarao, 2014)

Therefore, we see genitive in Hindi-Urdu is replaced with dative in Dakkhini. In connection to this, the co-occurrence of the case-stacked subjects is seen in Dakkhini. Interestingly, this case-stacking is only seen in first and second person singular subjects. For example:

(37) tumaareku naya basta hona

you-GEN-DAT new bag want.Pres

“You want a new bag”

(38) unku naya basta hona

he/she-DAT new bag want.Pres

“I want a new bag”

(29) and (25) both show case-stacking unlike (19-20) and (38). (38) only has the dative marking. Departing from such evidence, we claim genitive -dative subject experience subjects are overtly different suffix but underlyingly they are fused together to mark the non-nominative subjects in such languages. In other words, both these are not case-stacked. Dakkhini is slowly losing its genitives and datives are replacing them. Evidence can be seen in (30) and (22), where only the dative is seen.

Similar conclusions have been discussed in Wali, Koul and Kaul (2002) where they claim that case-doubling are not morphological exponents of the structural case, but the dative-ablative marker is theta marker. Kashmiri, a Dardic language of South Asia show case-stacking (add foot-note) with genitive and dative. For example:

(39) ladk-i-sind-is doost-as

boy-DAT-hund-Msg-DAT friend-Msg-DAT

“To the boy’s friend”

(40) bad’-an kar’-an-hund vazan

big-DAT-pl bangles-DAT-pl-POSS-Msg weight-Msg

“The weight of the bangles”

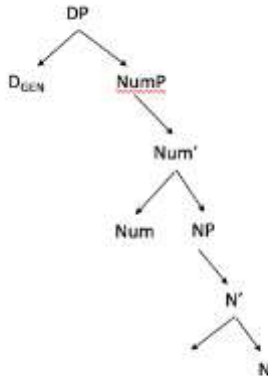
- (41) *ladk-i-sind doost-an par kitaab*
 boy-*Msg-DAT-POSS-Msg-ERG* friend-*Msg-ERG* read book
 “The friend of the boy read the book”

In (39) we see genitive -dative case stacking and in (41), we see triple case-stacking with ergative. Wali, Koul and Kaul (2002) claim that *sind* and other varieties of possessive (*hund* etc.) mark the theta. In their words, they are not genitive markers, but are “carrier of a theta role”. The ergative case in (39) is concordial with respect to head of the DP ‘friend’. It is not a ergative case value on ‘boy’ but on ‘friend’. Now we move to genitive related case-stacking seen in EIA languages.

In case of EIA, there are both genitive-dative marking and genitive-genitive marking (especially in Maithili)

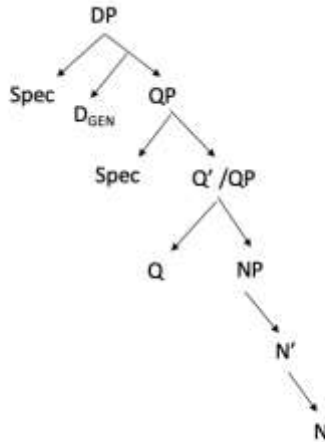
The relation between genitive and the number (functional head NumP) is close indeed. Such pieces of evidence are plenty in the generative literature (Ritter, 1992; Valois, 1991). Ritter (1992) highlights that there is a functional head between DP and NP. Therefore it implies that the DP layer is layered. The functional head that comes between them is NumP as seen below in Ritter (1992).

(42)



Such structures of layered DP in Bangla is also suggested by Bhattacharya (2000). The functional projection that he proposes which stands in between DP and NP is QP, “based on the position of the Q/Num + Classifier complex in the DP” (ibid). See the structure below in (43):

(43)



Departing from such evidence of the presence of NumP in DP, we contend that -der in (1), (17) and (18) is not genitive at all. By this, we mean the NP does not move to the [Spec DP] for genitive assignment in these types of non-canonical constructions. They stop at [Spec NumP/QP]. The purely oblique DPs are related to *v* and need an accusative/ dative case via Agree with *v*. This apparent case-stacking only happens in case of the plural -der-, not other plurals, such as -ra- or -gulo, that are found in New Bangla. The reasons are explained in section 4.1 where we explained the peculiarities of the genitive plural marker -der. The diachronic evolution of -der is seen to be debatable.

Diachronic Approach to -der Marker for Genitive

It is interesting to note that the original OIA genitive plural marker -ānām > -ṅā, -nā, was found in early MB period. The -der marker is therefore a recent development and is found in NB.period. Chatterjee (ibid.) has proposed that this is an oblique plural form that came into popular use in the 15th century. It has evolved from the second MB. word *adi* which means ‘of the like’ ‘others’. The -a of *adi* came to be linked with the preceding word, and gradually -di, -d alone had the force of an affix: e.g. *pakhi-d-era* ‘of birds’, *goru-d-era* ‘of cows’.

The -d-/ -digā itself is not particularly a genitive plural. This is an affix which can be postpositioned with any of the non-nominative cases in Bangla. Let us look at some of the forms below:

- (i) Accusative/Dative: *Mānuṣ-digā-ke, mānuṣ-di-ke, mānuṣ-dig-e, mānuṣ-dig(ā)-ke* ‘to men/humans’
- (ii) Instrumental: *mānuṣ-digā-dwara, mānuṣ-der diye/dwara* (with) etc. ‘with men/ humans’
- (iii) Ablative: *mānuṣ-digā/mānuṣ-di theke* (from) ‘from men/humans’
- (iv) Genitive: *mānuṣ(er)-diger, mānuṣ-e-der, mānuṣ-der,* ‘of men/humans’
- (v) Locative: *mānuṣ-digā-te, mānuṣ-digār-ete, mānuṣ-der-te, mānuṣ-dige-te* 1

Thus, -der form is the combination of the oblique plural affix -d, -di and genitive marker -er.

This is an indication that genitive marker in itself does not allow case stacking (*ama-r-ke), but the presence of the oblique plural -d/di with the genitive, makes a conducive environment for case stacking with dative (ama-d-er-ke). The next section discusses how the -der marker helps in syntactic construction of structures that appear to be case-stacking structures on the surface.

This analysis further entails a minor question- whether der is syncretic in nature, i.e. whether -der has separate lexical entry in the lexicon with two different feature sets. We propose that -der has only one lexical entry with the feature set [+PL]. During numeration, when this marker gets selected in non-oblique DPs or genitive DPs, -der is “genitivised” in [Spec DP]. Else in oblique DPs, the movement is blocked in the intermediate NumP and the marker -der simply acts as an oblique plural.

Conclusion

This paper suggests that the prima-facie evidence of case-stacking in Bangla is not case-stacking at all. The morphological markers of the two cases -genitive and dative when attached to DPs form this illusion of case-stacking. The primary reason behind this apparent case-stacking phenomenon is seen when the movement of the particular NP is blocked in NumP and cannot agree with DP in the contexts of purely oblique DP structures. The functional category NumP agrees with the -der marker. In such conditions, the -der only acts as an oblique plural and does

¹ Chatterjee (1926) notes that this marker is uncommon for the locative: the Standard Colloquial would prefer the form *mānuṣ-guli-te/gula-te etc*

not show characteristics of genitive case. To become a genitive DP, this morphological marking must agree with D under minimalist premise or move to [Spec, DP] under GB. Additionally, the affix -der has a questionable evolutionary history which gives rise to such case-stacking constructions in the language. Thus, the above evidence shows that Bangla DPs do not allow stacking of more than one case, thereby conforming to the tenets of Minimalism.

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 50-63

**DURATION [a] AND [i] AS PRECEDING VOWELS
WITH PLOSIVES IN NEPALI**

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Abstract

Nepali language is the sub branch of eastern Pahari and it belongs to the Indo-Aryan language family. Nepali is one of the 22 scheduled languages of India, and has a significant number of speakers in the states of Arunachal Pradesh, Assam, Himachal Pradesh, and Uttarakhand. This study is intended to present an introduction to the Nepali language which includes the vowel sound system of the Nepali language. To date only few studies are available for the language and its dialects. This paper will elaborate the information available on the vocalic system of the Nepali language based on the data collected from the native speakers of Nepali language. During this analysis, it was found that the Nepali vowels [a] and [i] have temporal relationship with the voiced plosives. The controversy of positioning of selective vowel sounds, VOT will be discussed and explained. The analysis of the study justified the universal tendency that the vowel duration is affected by the intrinsic temporal character of a vowel. If all the factors remain constant, the low vowels are longer than high vowels.

Key Words: Phonology, Vocalic system, Voice Onset Time, Indo-Aryan, Scheduled language

Introduction

Nepali is a four category language regarding the plosive phonemes. It has 16 plosives which have four-way contrast in terms of phonation: voiceless vs. voiced and unaspirated vs. aspirated, and four-way contrast in the place of articulation: bilabial, dental, retroflex and velar (Bandhu et al. 1971, Dahal 1974, Pokharel 1989, Acharya 1991, Genetti 1994 and Khatiwada 2009). The Nepali plosives are presented in Table 1.

	Bilabial (voiceless- voiced)	Dental (voiceless- voiced)	Retroflex (voiceless- voiced)	Velar (voiceless- voiced)
Aspirated	p ^h b ^h	t ^h d ^h	t ^h d ^h	k ^h g ^h
Unaspirated	p b	t d	t d	k g

Table 1: The Nepali plosives

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There are six basic vowels /i/, /e/, /ɘ/, /a/, /o/ and /u/ (Bandhu et al. 1971, Dahal 1974, Pokharel 1989, Acharya 1991, Genetti 1994 and Khatiwada 2009). Dahal (1974) classifies them in terms of height of the tongue, part of the tongue active and shape of the lips. In terms of height of the tongue /i/ and /u/ are high, /e/, /ɘ/ and /o/ are mid and /a/ is low. In terms of part of the tongue active /i/ and /e/ are front, /ɘ/ and /a/ are central; and /u/ and /o/ are back. Similarly, in terms of shape of the lips, /u/ and /o/ are rounded and rest are unrounded. Acharya (1991) exactly agrees with Dahal (1974) regarding the classification of the vowels. Pokharel (1989) regards /ɘ/ and /a/ to be back vowels although he accepts /a/ to be central phonetically.

I tried to identify whether [a] is a central vowel or a back vowel. I measured the first formant (f1) and second formant (f2) values of [a] and [i] in the disyllabic words in the exactly same phonetic environment from six speakers (3 males and 3 females). Five tokens of words were taken from each of the speakers and the average values were calculated. Then the average values were plotted in f1×f2 and f1×f2-f1 plane using PRAAT, version 6.1.16 for male (Figure 1 and 2) and for female (Figure 3 and 4) separately. In all the four cases [a] is a low-back vowel and [i] is a high-front vowel.

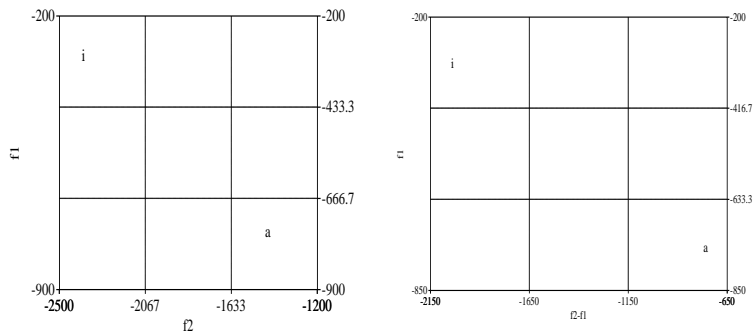


Figure 1: Male [i] and [a] in Figure 2: Male [i] and [a] in f1×f2 plane f1×f2-f1 plane

¹ Pokharel (1989) and Khatiwada (2009) have used [ɘ] and others have used [ə]. I prefer using [ɘ] to [ə] because the vowel is very close to [ɘ] in my own instrumental investigations, too.

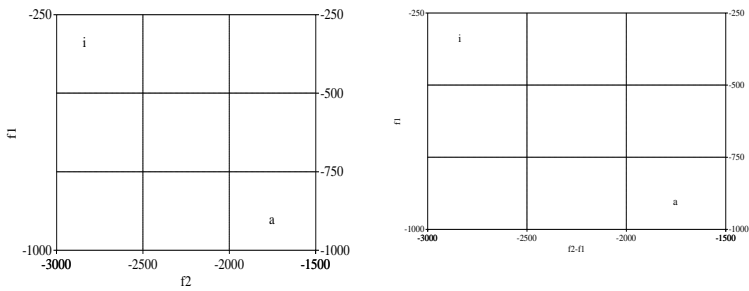


Figure 3: Female [i] and [a] in Figure 4: Female [i] and [a] in f1 x f2 plane f1 x f2-f1 plane

Although there are long and short vowels in writing system, there is no phonemic length in Nepali. Regarding the nasal vowels, (Bandhu et al. 1971 and Genetti 1994) assert the existence of nasal counterparts of each of the oral vowels, viz. there are six nasal vowels parallel to the oral vowels but (Pokharel 1989, Acharya 1991, Khatiwada 2009) don't accept the existence of / \tilde{o} /, the nasal counterpart of /o/. Dahal (1974) does not accept the existence of any nasal vowel because he supposes all of them to be the nasalized form of the oral vowels.

Pokharel (1989) is the only work that measured the duration of the Nepali vowels empirically. He measured the length of [a] in different environments and made generalizations about the vowel length. His measurement is based on a single token of a single speaker. In his experiment he has made the following generalizations regarding the phonetic duration of the vowels in relation to plosive and intrinsic vowel duration.

- a. The vowel before a voiced consonant is significantly longer than before a voiceless consonant.
- b. The vowel before a voiced unaspirate is longer than before a voiced aspirate.
- c. The vowel before a voiceless aspirate is longer than before a voiceless unaspirate.
- d. The intrinsic length of a vowel depends on the vocalic openness of the vowel so vowel length increases from high to low vowels.

This study is concerned with the vowel duration before the plosives in reference to voicing, places of articulation and aspiration. Apart from this, it tries to investigate the vowel duration in the production of a single word and in connected

speech and whether vowels have their own intrinsic length or not. In this connection, the generalizations a, b, c and d made by Pokharel (1989) fall under the scope of this study.

Methodology

Method of Data Collection

The words recorded for the experiment consist the target vowels, i.e., [i] and [a] in [-iCi] and [-aCa] environment where C stands for a plosive sound. Every word was embedded in a carrier sentence as: X, I said X (where X is the target word) where the word is uttered as a single word for the first time and a part of the utterance for the second time, and the speakers were asked to utter for three times. Every utterance was followed by a pause so that the speaker could produce each utterance with equal comfort. The utterances were recorded using Sony ECM-MS908C Electret Condenser Microphone and EDIROL, R09HR audio recorder maintaining a distance of 10-12 inches between the microphone and the mouth of the speaker in .wav format files with 44000 Hz audio sample rate, 1411-bit rate and 24-bit resolution.

The Speakers

Six fluent native speakers of Nepali, three males and three females, with normal speech capacity were recruited for the experiment. The speakers have been included from different age groups as presented in Table 2.

S. N.	Age group	Gender	
1	21-30	male [DA]	female [JA]
2	31-40	male [HR]	female [GY]
3	41-50	male [KR]	female [KL]

Table 2: The sample structure

Analysis of the Data

The recorded data was edited using Audacity, an audio editing software. In total, 1152 [2 (vowels) × 16 (plosives) × 2 (word form and utterance form) × 6 (number of speakers) × 3 (one word was uttered for three times)] tokens were analyzed. Averages were calculated out of the three and were analyzed

using PRAAT sophisticated and widely used software for acoustic analysis. This study has focused on the effect of aspiration on the plosive itself and the preceding vowel and the following vowel. Oscillogram, spectrum and spectrogram of the sounds were used as the devices for analysis. The techniques of measurement are based on Ladefoged (2003). The statistical calculations were made using <http://vassarstats.net/>, a statistical calculation website.

This research has followed the segmentation model proposed by Mikuteit and Reetz (2007) for the study of the East Bengali plosive sounds. This model proposes four phases in vowel-plosive-vowel sequence as presented in Fig. 1. Preceding vowel duration (PVD) is the duration of the vowel preceding the plosive. Its duration begins with the end of the preceding segment and ends at the beginning of the closure duration of the plosive and closure duration (CD) is the duration of the hold phase of the plosive production. It begins with the end of the preceding vowel and ends at the release of the closure. The end of the preceding vowel is indicated by the sudden cessation of the high amplitude vocal fold vibration of the vowel and beginning of the silence (for voiceless) or very low amplitude buzz (for voiced). Similarly, the end of the closure is indicated by beginning of the release burst indicated by a short spike.

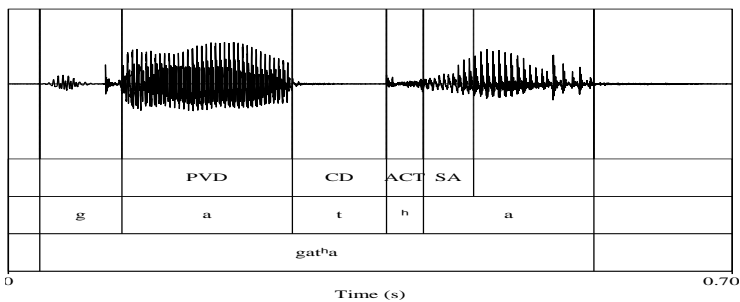


Figure 5: The phases in vowel-plosive-vowel sequence

Findings and Discussion

The Preceding Vowel Duration and Voicing

It is a widely accepted fact that the vowels before a voiced consonant are longer than before a voiceless one. As mentioned by Pokharel (1989), House (1961), Lisker (1974) and Klatt (1976) have supported the fact. From the study of English, French, Russian and Korean, Chen (1970) has the same finding and states, "We have good reasons to assume as language

universal the variability of vocalic duration as a function of the [± voice] feature of the following consonant." This universal tendency is the same in the vowel-plosive sequence in Nepali (Pokharel, 1989), Bengali (Mikuteit and Reetz, 2007; and Kostic and Das, 1972) and Hindi (Maddieson and Gandour, 1976; and Durvasula and Luo, 2014)."

This study supports the universal tendency that the duration of the vowels ([a] and [i]) before voiced plosives are significantly longer than before their voiceless counterparts. In total, the mean duration of [a] before a voiced plosives 184.35ms (sd. = 37.31) and before a voiceless plosives 145.63ms (sd. = 37.18) with high statistical significance to show that the means belong to two distinct groups [F (1, 95) = 156.42, p < 0.0001]. Similarly, the mean duration of [i] before a voiced plosive is 149.78 ms (sd. = 41.31) and before a voiceless plosive is 100.90 ms (sd. = 29.53) with high statistical significance [F (1, 95) = 218.54, p < 0.0001].

The universal trait is the same in both word and utterance form in both vowels [a] and [i] as presented in Table 3. In both word and utterance forms and in both vowels [a] and [i], the vowels before a voiced consonant are longer than the before their voiceless counterparts and this distinction is highly significant.

Vowel	Environ.	Mean before vd. plosive (ms)	Mean before vl. plosive (ms)	Significance
[a]	word	207.37 (sd. = 34.53)	169.16 (sd. = 34.59)	F (1, 47) = 56.24, p < 0.0001
	utterance	161.00 (sd. = 23.21)	122.10 (sd. = 21.62)	F (1, 47) = 120.47, p < 0.0001
[i]	word	177.43 (sd. = 32.76)	121.41 (sd. = 23.28)	F (1,47) = 111.99, p<0.0001
	utterance	122.12 (sd. = 28.52)	80.39 (sd. = 18.34)	F (1,47) = 124.47, p<0.0001

Table 3: The duration of [a] and [i] before voiced and voiceless plosives

Pokharel (1989) has measured the duration of [a] in both monosyllabic and disyllabic words. I took the duration of [a] before voiced and voiceless plosives in disyllabic words from his work and calculated the means which are 164.75 ms before voiced plosive and 131.12 ms before voiceless plosive respectively. The values are very close to the corresponding durations of [a] in utterance in this study (before voiced 161.00 ms and 122.10 ms).

The Preceding Vowel Duration and Aspiration

It is supposed that the vowels are longer before aspirated plosives than before unaspirated ones but it is a debated issue. Pokharel (1989) supports the issue in the voiceless plosives but it is just opposite in voiced plosives. Similarly, Ohala and Ohala (1972) explain that the aspiration effect in Hindi is not consistent, but Durvasula and Luo (2014) have justified that the vowels are longer before aspirated plosives than before unaspirated ones.

This study finds this issue to be controversial as the result varies between the vowels and the phonetic context. Including the samples in both word and utterance form (overall mean), [a] is longer before aspirated plosive (mean 151 ms and sd. = 38.78) than before unaspirated plosive (mean = 140.06 ms and sd. = 35.02). A one-way ANOVA on correlated samples shows that the relation is significant [$F(1,47) = 5.24, p = 0.02$]. But the same thing is opposite with [i] as it is shorter before aspirated one (mean = 96.93, sd. 27.88) than before unaspirated one (mean = 104.87 ms and sd. = 30.88) and the difference is significant [$F(1, 47) = 8.28, p = 0.006$].

The same trend is found with voiceless plosives. In word form [a] is longer before aspirated plosive than before unaspirated one. Similarly, it follows the same trend in utterance but the difference is not significant. [i] is shorter before aspirated plosive than before unaspirated one with significant difference and the trend is the same in utterance (see Table 4).

Vowel	Environment	Mean before vl. asp. plosive (ms)	Mean before vl.unasp. plosive (ms)	Significance
[a]	word	176.08 (sd. 30.35)	162.25 (sd. 37.73)	$F(1, 23) = 3.99,$ $p = 0.057$
	utterance	126.33 (sd. 17.13)	117.87 (sd. 24.99)	$F(1, 23) = 3.99,$ $p = 0.23$
[i]	word	115.58 (sd. 22.38)	127.25 (sd. 24.24)	$F(1, 23) = 8.59,$ $p = 0.007$
	utterance	78.29 (sd. 19.02)	82.50 (sd. 17.78)	$F(1, 23) = 1.26,$ $p = 0.27$

Table 4: The duration of [a] and [i] before voiceless aspirated and unaspirated plosives

With voiced plosives, both [a] and [i] show the opposite trend that they showed with voiceless plosives. In word and utterance form, [a] is slightly shorter before aspirated plosive than before unaspirated one without any significant difference. In word and utterance form, [i] is slightly shorter before aspirated plosive

than before unaspirated one without any significant difference (see Table 5).

Vowel	Environment	Mean before asp. plosive (ms)	Mean before unasp. plosive (ms)	Significance
[a]	word	205.58 (sd. = 38.22)	209.16 (sd. = 31.13)	F (1, 23) = 0.2, p = 0.65
	utterance	159.66 (sd. = 25.30)	163.00 (sd. = 21.32)	F (1, 23) = 0.35, p = 0.55
[i]	word	180.95 (sd. = 34.46)	173.91 (sd. = 31.31)	F (1,23) = 1.44 <p=0.24
	utterance	125.50 (sd. = 31.94)	118.75 (sd. = 24.87)	F (1,23) = 1.36 <p=0.25

Table 5: The duration of [a] and [i] before voiced aspirated and unaspirated plosives

The Preceding Vowel Duration and Closure Duration of the Following Plosive

Mikuteit and Reetz (2007) state that '... it has been claimed for some languages that there is a trade-off between the durations, such that V+CD (closure duration) is highly similar for voiced and voiceless consonants'. In word form, the average sum of vowel and closure duration in voiced plosives is 257 ms (sd. = 12.70) and in voiceless plosives it is 241.37ms (sd. = 19.99), [F (1,7) = 4.31, p = 0.07]. Similarly, in the utterance form, the average sum of vowel and closure duration in voiced plosives is 191 ms (sd. = 7.67) and in voiceless plosives it is 179.37 ms (sd. = 13.98), [F (1,7) = 3.1, p = 0.12]. In both of the situations, the values for voiced and voiceless plosives are close to each other and there is no significant difference between the means. In both of the situations, the value for voiced is greater than it for voiceless but (Mikuteit and Reetz 2007) has found the reverse result, i.e., the value for voiceless plosives is higher than for the voiced ones.

Although there is no exact match, there seems a tendency that when the vowel duration increases, the closure duration decreases and vice versa. I tried to test the linear correlation between the vowel duration and the closure duration of plosives with vowels [a] and [i] separately, and the results in both of the cases show that there is strong (inverse) correlation between them: when vowel duration increases, the closure duration decreases and vice versa as presented in Table 6.

	r	Slope	y-intercept	t-value	Df	p value (two-tailed test)
[a]	-0.7691	-0.5495	173.98	-4.5	14	< 0.0004
[i]	-0.8449	-0.667	144.70	-5.91	14	< 0.0001

Table 6: The duration of [a] and [i] and the closure duration of the following plosives

The Vowel Duration and Places of Articulation

It is believed to be a universal tendency that closure duration of plosives gradually decreases from bilabial to velar places of articulation. But Mikuteit and Reetz (2007) investigate for Bengali, that there is not such a clear cut distinction among the places of articulation but bilabials, dentals and retroflexes make a group against velars. The findings of Benguerel and Bhatia (1980) for Hindi, and Pokharel (1989) and Chalise (2017) for Nepali are comparable to Mikuteit and Reetz (2007). All the researches assert that there is interaction between the closure durations and place of articulations of the plosives.

If there is interaction between the preceding vowel duration and closure duration of the plosive and interaction between closure duration and place of articulation there must be interaction between preceding vowel durations and the place of articulation of the plosives. This study finds out that the mean vowel duration before bilabials is 139.39ms (sd. = 43.15), dentals 133.71ms (sd. = 43.89), retroflex 150.14 (sd. = 52.41) and velar 154.75 (sd. 47.54). Tukey HSD Test was carried out to investigate the degree of significance between the intergroup means which shows that there is no significant difference between bilabials and dentals, and between retroflex and velar but there is significant difference between dental and retroflex (Table 7). It indicates that bilabial and dental make a group and retroflex and velar make another group.

Total (96) samples per group	Bilabial- dental	bilabial- retroflex	bilabial- velar	dental- retroflex	dental- velar	retroflex- velar
	non- significant	p < 0.05	p < 0.01	p < 0.01	p < 0.01	non- significant

Table 7: The relation between the duration of [a] and [i] and the places of articulation of the following plosives

The interaction between preceding vowel durations and the place of articulation of the plosives was investigated for [a] and [i] in word form and utterance form separately. The result is presented in Table 8. The result shows that in every case the bilabial and dental make a significant group and the retroflex and velar make another significant group. The vowels before velars and retroflexes are longer than the vowels before the bilabials and dentals. It justifies that if the closure duration of the plosive is long, the duration of the preceding vowel is short and vice versa.

			bilabial	dental	retroflex	velar	Remark
[a]	word	mean (ms)	180.66	171.95	200.35	193.87	r>v>b>d
		sd.	41.68	40.06	35.67	39.92	
	utterance	mean (ms)	133.79	137.33	151.95	145.25	r>v>d>b
		sd.	27.08	35.54	29.11	34.47	
[i]	word	mean (ms)	143.54	135.16	148.58	168.75	v>r>b>d
		sd.	32.31	30.07	49.77	39.64	
	utterance	mean (ms)	99.58	90.41	99.66	111.12	v>r>b>d
		sd.	26.33	26.23	38.11	33.16	

Table 8: The duration of [a] and [i] and the places of articulation of the following plosives

The Intrinsic Vowel Duration

The vowel duration is also affected by the intrinsic temporal character of a vowel. If all other factors remain constant, low vowels are longer than high vowels by 20-25 ms and it has been reported for a variety of languages. So, it is regarded to be a universal feature of languages (Reetz and Jongman 2009: 215). This research supports the universal trend as the overall mean of [a] is 164.40 ms(sd. 42.67) and [i] is 124.60 ms(sd. 43.57) with very high statistical significance, [F (1, 191) = 269.08, p<0.0001]. This universal trend is found in the production individual words as well as in the utterance form.

In the production of word form, the duration of [a] is 186.71ms (sd. 40.34) and in the production of utterance it is 142.08 ms (sd. 32.04), [F (1,95) = 143.18, p<0.0001]. Similarly, in the production of word form, the duration of [i] is 149.01ms (sd. 40.08) in utterance it is 100.19 ms (sd. 31.73), [F (1,95) = 230.44, p<0.0001].

It reveals another intrinsic feature of vowels that in all instances, the vowel duration is longer in the production of individual

words than in the connected speech. The (F) values and (p) values clearly indicate that the distinctions are consistent and significant (see annex A and B).

Summary of the Findings

This research reveals some facts about the Nepali vowels [a] and [i] and their temporal relation with the following plosives on the basis of which we can make generalizations about the other vowels.

There is a controversy about the position of [a] in the Nepali phonetics whether [a] is a low-back vowel or a low-central vowel. It justifies that Nepali [a] is phonetically a low-back vowel, not a low-central vowel.

This study supports the universal tendency that the duration of vowel before a voiced plosive is larger than before a voiceless one. The durations of both [a] and [i] are longer before voiced plosive than before a voiceless one, consistently, in every context.

It is assumed that the vowels before an aspirated plosive is longer than before an unaspirated one but this tendency has not been found consistent in this research. The overall impression follows the general assumption but there are variations in different contexts. Regarding the voiceless plosives, [a] is longer before aspirates but [i] is shorter. But, regarding the voiced plosives, the result is just opposite. As the relation is constant in both the word form and in the utterance form, we can assume that there might be an interaction among the voicing and aspiration of the plosive and the height and frontness /backness of the vowel that precedes it. It is an important research question for further researches.

The relation between the preceding vowel duration and the closure duration of the following plosive have strong negative correlation when the closure duration increases, the duration of the preceding vowel decreases and vice versa.

There is interaction between the duration of the preceding vowel and the place of articulation of the following plosive. But this relation is categorical in which the bilabial and the dental make one category and the retroflex and the velar make another category. The vowel before the first category is shorter than the vowel before the second category.

This research justifies that the universal tendency that the vowel duration is affected by the intrinsic temporal character of a

vowel. If all other factors remain constant, low vowels are longer than high vowels. This research supports the universal trend as the overall mean of [a] is 40 ms longer than that of [i] with very high statistical significance. This universal trend is found in the production in individual words as well as in the utterance form.

Annexes

Annex A: The duration of [a] as a preceding vowel with individual plosives in different contexts

	[a]				
	word form		utterance from		F- value
	duration (ms)	sd.	duration (ms)	sd.	
[-p]	154.50	27.70	114.4	9.75	F (1, 5) = 19.78, p=0.006
[-t]	123.33	28.11	84.16	11.83	F (1, 5) = 20.56, p = 0.006
[-t]	191.83	30.94	143.16	9.36	F(1, 5) = 15.74, p = 0.010
[-k]	179.33	27.30	129.83	15.27	F (1, 5) = 18.45, p = 0.007
[-p ^h]	156.33	22.8	125.33	5.57	F (1, 5) = 12.93, p = 0.015
[-t ^h]	171.33	22.77	141.00	17.39	F (1, 5) = 6.70, p = 0.040
[-t ^h]	176.00	35.93	122.83	16.05	F (1, 5) = 9.50, p = 0.027
[-k ^h]	200.66	26.42	116.16	19.09	F (1, 5) = 22.76, p = 0.005
[-b]	197.16	32.98	146.5	16.57	F (1, 5) = 29.74, p = 0.002
[-d]	193.33	24.64	157.66	12.90	F (1, 5) = 8.66, p = 0.032
[-d]	211.83	19.03	167.66	15.05	F (1, 5) = 31.35, p = 0.002
[-g]	234.33	34.05	180.16	26.13	F (1, 5) = 12.35, p = 0.017
[-b ^h]	211.66	37.95	196.60	27.03	F (1, 5) = 11.92, p=0.018
[-d ^h]	201.33	32.33	165.83	16.64	F (1, 5) = 11.76, p = 0.018
[-d ^h]	230.16	30.53	168.16	22.92	F (1, 5) = 35.9, p = 0.001
[-g ^h]	179.16	40.91	145	31.96	F (1, 5) = 3.44, p = 0.122

Annex B: The duration of [i] as a preceding vowel with individual plosives in different contexts

	[i]				
	word form		utterance from		F- value
	duration (ms)	sd.	duration (ms)	sd.	
[-p]	128.66	22.26	87.00	10.44	F (1,5) = 46.12, p = 0.001
[-t]	121.16	29.71	68.50	12.24	F (1, 5) = 11.22, p = 0.020
[-t]	116.60	21.94	79.33	10.63	F (1,5) = 15.93, p = 0.010
[-k]	142.50	19.56	95.16	24.87	F (1,5) = 10.99, p = 0.020
[-p ^h]	110.33	20.99	75.16	14.71	F (1,5) = 25.61, p = 0.003
[-t ^h]	118.50	20.31	82.66	27.00	F (1,5) = 8.14, p = 0.035
[-t ^h]	97.50	19.14	70.83	16.79	F (1, 5) = 24.37, p = 0.004
[-k ^h]	136.00	12.19	84.50	17.00	F (1, 5) = 39.6, p = 0.001
[-b]	173.16	16.96	133.83	15.05	F (1, 5) = 19.07, p = 0.007
[-d]	144.00	32.26	100.66	24.88	F (1, 5) = 12.49, p = 0.016
[-d]	190.16	31.54	116.50	30.46	F (1, 5) = 28.34, p = 0.003
[-g]	188.33	23.34	124.00	19.20	F (1, 5) = 21.18, p = 0.005
[-b ^h]	168.66	15.35	115.16	17.84	F (1, 5) = 43.51, p=0.001
[-d ^h]	157.00	24.26	109.83	20.98	F (1, 5) = 17.26, p = 0.008
[-d ^h]	190.00	32.67	135.00	43.99	F (1, 5) = 17.5, p = 0.008
[-g ^h]	208.16	41.40	142.00	33.80	F (1, 5) = 8.02, p = 0.036

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 64-85

**INTERDISCIPLINARY TRENDS IN INDIAN
HUMANITIES**

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Abstract

The Department of Higher Education undertakes the policy and planning matters on Indian Higher Education in India. In 2015-16, the Ministry of Human Resource Development (MHRD) reported 49,295 research scholars (MPhil and PhDs) enrolled in the session, a notable figure in research output¹. The type of research carried out in disciplines including linguistics is unified with other disciplines as interdisciplinary and multidisciplinary studies today. Jacob notes that scholars are breaking bounds from a 'singular disciplinary' study towards an interdisciplinary approach in higher education [2]. As per experts, India stands as the world's third-largest academic system in line with the expansion of higher education, with 35% of Indian academics as doctoral holders and producing more qualified scholars to meet the future demands [3].

The present study identifies the trends in research in scholarly works in Indian Humanities, especially in interdisciplinary research in the past decade, which can also be helpful for linguists across India. Linguistics as a field has broken the barrier of being tagged under a pure discipline. Today several scholars are working across disciplines in linguistics, especially interdisciplinary, and this journal is a perfect example of the drift. Out of the three broad disciplines, the study looks at interdisciplinary topics chosen by research scholars in Humanities. Elsevier's SCOPUS, which maintains a rich, up-to-date database of the current research, was used to gain an insight to study the nature and choice of research topics by Indian scholars. The study looks for transitions like topics chosen in research and observes individual patterns in specific subjects. The data in this study suggests that most of the research carried out in the field of Humanities focuses on studies related to speech and language.

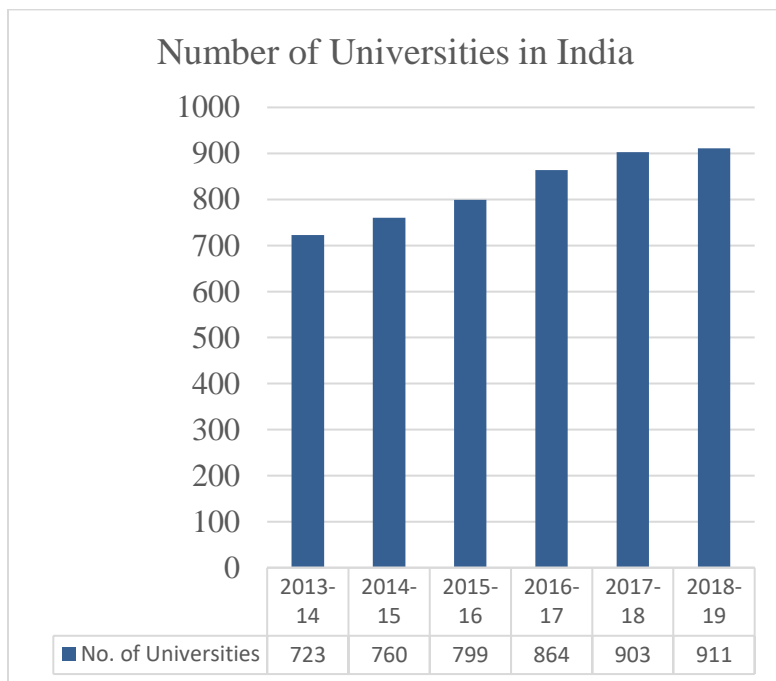
Keywords: Higher education, linguistics, interdisciplinary, research, humanities, Indian education

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Introduction

The Indian Higher education system is regulated by the University Grants Commission (UGC), a statutory body under the Ministry of Human Resource Development (MHRD), Government of India. With only 2.1 lakh students enrolled for higher education at the time of independence, the figures soared 100 times by 2012-13 and 174.49 times by 2017-18.^{4,5} From 20 universities and 500 colleges during independence, the UGC Annual Report 2017-18 claims an increase in the number of universities and colleges by 47.9 and 82.02 times respectively⁶. AISHE encapsulates a database of activities of all higher education institutions of India for the UGC. Its 2017-18 report states that 903 Universities (911 in 2019), 39,050 Colleges and 10,011 Stand Alone institutions are listed under it. Out of these only, 3.6% of colleges are running doctoral programmes⁷.

Graph 1: Number of Universities in India



(Data from AISHE 2017-18 Annual Report (p.30) and UGC Report as on 05.07.2019)

Michaelis had a visionary solution to several problems that no ‘single group of experts’ would not offer until they looked at ‘multiple facets’ from pure science. Today, we have come a long

way trying to put the same into practice globally (Michaelis, 1978). Traditionally, research on a core or single discipline can be called disciplinary research. In comparison, the three terms under discussion involve 'discipline' at the core but with slight deviations. Research involving more than one discipline where any one of the disciplines plays a prominent role is integrated with another discipline comes under multi- or inter-disciplinary research. However, suppose the research, especially interdisciplinary one, goes beyond the domain of academics and involves some societal stakeholders like policymakers, etc. In that case, it is called the *potential of trans-disciplinary* research⁸. Usually used to look for ways to transform society; or address themes or pressing issues related to a broader range of solutions, trans-disciplinary is central in sustainability research. The terms interdisciplinary, multidisciplinary, and trans-disciplinary are new in the Indian education system and still building roots in the existing system. Although this study focuses on interdisciplinary research, the author feels that it is still essential to address and demarcate the difference between the terms. It is worth noting the commonality of the term 'discipline' in interdisciplinary, multidisciplinary, trans-disciplinary.

Interdisciplinary research integrates the strength of two or more disciplines. Such research effectively addresses gaps that are otherwise overlooked or not even acknowledged and often taken for granted. Interdisciplinary research integrates theories, concepts, models, approaches or methods from two or more disciplines. Also, the collective outcome of such investigation is usually co-authored jointly and published to share their knowledge base in two or more disciplines. On the other hand, multidisciplinary research involves disciplines working parallel to a common problem from the individual perspective of each discipline. They thus tend to look at the same problem together from their core disciplines' perspective, and their findings find their way separately or individually in literature specific to their discipline.

A study on *Arts and Humanities Research Mapping*, India, highlights the overview of Arts and Humanities research landscape in India, provides the mapping centre of excellence, potential funders, emergent themes, strengths and weakness. Conducted by the India Foundation for the Arts, Bangalore, in 2010, the study categorically defines two complementary forces at work in India relating to the expansion of traditional disciplines and emergence in institutional structures with interdisciplinary research, especially in Arts and Humanities.

The report stated that the research domain is not sufficiently attended within the scope of mapping research in Arts and Humanities as one of its limitation⁹. Currently, the trend in research shows that in the year 2017-18, there were 34,400 PhD degrees and 28,059 M.Phil. degrees awarded. Thus, the number of scholars in higher education has been growing and actively publishing their research over the years. Interdisciplinary research is now gaining momentum with the support from educational bodies of the country, and more stress is laid on it.

Under the *Establishment of new Centers/Institutes of excellence* scheme of 2001, the UGC introduced research in interdisciplinary areas in the university system for Humanities and Sciences. Recently, the Centre with Potential for Excellence in a Particular Area (CPEPA) in 2017-18, focusing on an interdisciplinary approach in teaching and research, was supported by 29 Centers from different Indian universities. This scheme encouraged subject areas to cross, overlook and amalgamate any barriers or obstructions between different disciplines. UGC also gave priority to interdisciplinary research in the allocation of Major Research Projects for teachers under UGC scheme 2017-18, where 388 beneficiaries in Humanities benefitted as per UGC Annual Report 2017-18.⁵

In the Indian education system, the base for all disciplines is set for the student during the initial ten years of formal education; however, it is after the student has appeared for the All India Senior School Certificate Examination (AISSCE) under the Central Board of Secondary Education (CBSE) in Grade 10 (completing the lower secondary education) that the option to choose a specific stream or discipline is given or available to the student. At this stage, students entering senior secondary education get to choose between the three broad domains depending on their desired academic path, namely, Humanities, Commerce and Science, which are studied from Grade 11 to Grade 12. Once decided, the stream or discipline chosen by the student cannot be changed in between the two years of education at the higher secondary level; this further determines the fate of the student in years that follow as “concerns about streaming remain, especially the issue of students being pressured to take specific subjects based on their academic achievement, rather than personal choice”¹⁰. The second AISSCE exam taken at the end of Grade 12 is the deciding ground to pursue undergraduate programs in colleges for the specific core stream the student enrolls in. Thus, it is only at the college level that students enter core streams without a choice to shift between streams, as most

admissions to these courses are merit-based or require the student to appear in an entrance exam. Overall, until this stage of their academic career, once the choice to a specific discipline is made, it cannot be changed. If the student wishes to pursue his/her education in the chosen stream, s/he moves to postgraduate and higher studies in the same discipline. Thus, the initial schooling years of a student helps to build a base and broaden their world view of different aspects of society.

The discipline of Humanities for Grade 11 and 12 come under academic electives in the course curriculum designed under National Curriculum Framework-2005 and includes various subjects ranging from History, Political Science, History Economics, Sociology, Fine Arts, Fashion Studies, and many other related subjects. According to CBSE, these subjects "promote the learning of history and culture, geographical environment, global institutions, constitutional values and norms, politics, economy, interpersonal and societal interactions, [and] civic responsibilities..."¹¹. The same subjects can be later pursued at undergraduate, postgraduate or research level.

In 1994-95 in India, various interdisciplinary skill-oriented and value-added courses were introduced by the UGC as add-on courses that ran parallel to the regular courses for students. Offered in 30 universities and 2172 colleges, these courses were introduced for undergraduate students to facilitate them in self-employment. The UGC *Carrier Oriented courses in Universities and Colleges Report* claims that 3,15,821 students were enrolled under this programme under its XI plan, and 50,109 students were successful in getting placements^{12, 13}. At the policy level, India is relatively new in trying to incorporate interdisciplinarity, to begin with at the undergraduate level; however, at the tertiary or higher education level, individual institutions like Jawaharlal Nehru University (JNU) have facilitated interdisciplinarity in research (the details are available as *JNU a unique case of interdisciplinarity* in Appendix). As pointed out at the beginning of this study, policymakers are now making efforts in this direction.

The Study

The objective of this study was:

- Highlight current trends in research publications in Humanities in India from 2009 to 2019
- Assess the specific domains recurrent in titles published in the last decade

- View the growth of interdisciplinary research in Humanities
- Nature and choice of research topics covered during 2009 - 2019
- Overall patterns in research in the domain of Humanities

Methodology

The current study is based on data collected from SCOPUS, a website for researchers and institutions supported by Elsevier, covering global information analytics. SCOPUS covers the largest database of literature. The leading database gives an overview of research publications in all streams, including Arts and Humanities. Using SCOPUS, Indian publications by Indian scholars were searched for a period spanning a decade that is from 2009 to 2019. The search generated 13,38,836 documents (as on 20th August 2019) which included literature published in the form of documents. This search was further narrowed to the domain of 'Arts and Humanities', and the subjects classified under this category, Arts and Humanities(all/miscellaneous), History, Archaeology (Arts and Humanities), Language & Linguistics, Classics, Conservation, History & Philosophy of Science, Literature & Literary Theory. The search was also classified to Visual Arts and Performing Arts, including Museology, Music, Philosophy, and Religious studies.

The following parameters were set while collecting the data: the title of the research paper, author keywords, index keywords, document type, affiliation institution, funding agencies and affiliation nationality. The detailed records were downloaded year-wise in detail as excel files in August 2019. Since SCOPUS allows data to be downloaded in a batch of 500, the data was collected and saved as Microsoft Excel files and then collated. NVivo for OS and Microsoft Excel were used to analyse the data for qualitative analysis.

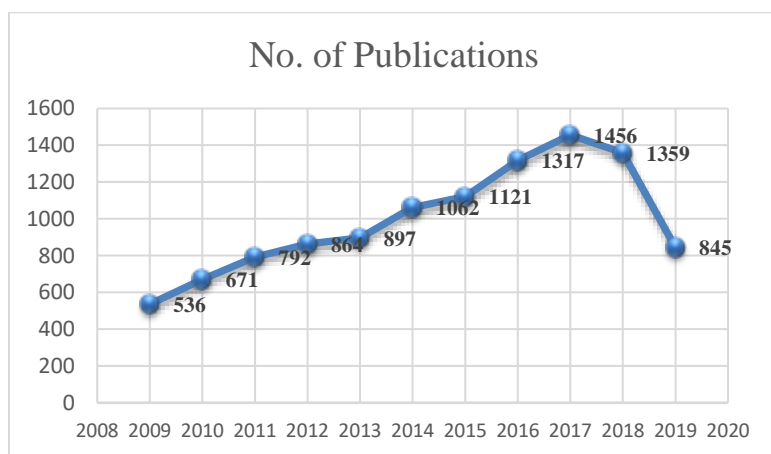
Data Analysis and Discussion

Number of Publications

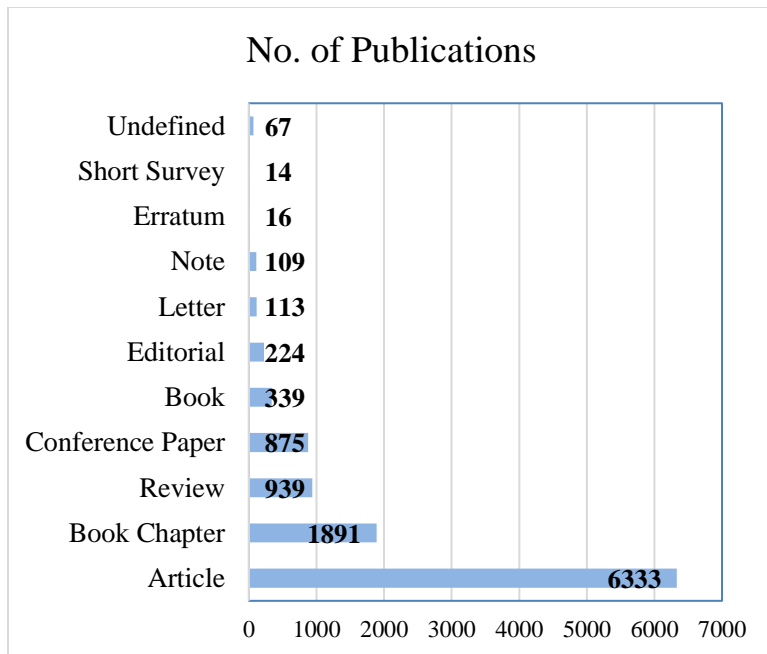
The total number of documents by Indian scholars published between the years 2009 and 2019 was 10,920 in Arts and Humanities. A visual illustration of the number of publications between 2009 and 2019 is represented in Graph 2. A steady rise in the numbers can be seen from 2009 to 2017 with an increase of 73%; however, the figures marginally dipped in the following year.

Further, a significant number of these publications were published in the form of research articles by the authors, which amounts to 57.9 % of the total data, followed by 17.3 % of publications as chapters in books, 8.5% as review articles, 8.01% as conference papers and only 3.1% in the form of books, as represented in Graph 3. In 2019, a growing trend is seen in the number of publications (some of which are still under publication and many in press). Further, Table 8 (See Appendix) indicates that the UGC was the top funding agency for arts and humanities publications, followed by MHRD and several other Ministries of different disciplines.

Graph 2: Year-wise trend in the number of documents published by scholars affiliated with India



Graph 3: The type of documents published from 2009 to 2019



Interdisciplinarity in Research Publications

As researchers cross ‘discipline boundaries’ to address the gaps in core disciplines globally, Indian researchers follow similar trends as seen in Indian publications. Table 1 provides a list of Indian publications with subject areas that overlap in the domain of Arts and Humanities in these publications. The most prominent discipline was Social Sciences which shared 61.4% with Arts and Humanities publications. A detailed analysis of the titles reveals that these publications are not restricted to pure discipline; many cover broader domains. For example, the title ‘*A Journey of Indian Languages over Sentiment Analysis: A Systematic Review*’ listed under Humanities covers the social aspects, listed under Social Sciences as a sub-discipline. The data also depicts that 10% of Humanities titles are covered under the Computer Sciences domain, with an example from SCOPUS titled ‘*Understanding Emotions in Text Using Deep Learning and Big Data*’. Similarly, studies were found collaborating with streams based on Humanities such as Linguistics, Education, Psychology, making their way in publications with studies using features to classify dialects in linguistics or understanding human sentiments in literature (in titles like ‘*Empirical Analysis of Linguistic and Paralinguistic Information for Automatic Dialect Classification*’; ‘*Reconsidering Buber, Educational Technology, and the Expansion of Dialogic Space*’; and ‘*Supervised Heterogeneous Feature Transfer via Random Forests*’).

Further, publication titles such as '*Undermining the Restorative Potential of Compensatory Consumption: A Product's Explicit Identity Connection Impedes Self-Repair*', '*An Orchestrated Negotiated Exchange: Trading Home-Based Telework for Intensified Work*', '*Towards Generating Scalable Personalised Recommendations: Integrating Social Trust, Social Bias, and Geo-Spatial Clustering*' which appeared in Journal of Consumer Research, Journal of Business Ethics and Decision Support Systems respectively are primarily Economic, and Business oriented themes, but due to their interdisciplinary approach they are strongly related to Humanities as its core subject. An example entitled '*What if Discipline Is Not Interdisciplinary? The Case of Social Psychology in India*' featured in Integrative Psychological and Behavioral Science Journal, explores psychology's social aspect and discusses how different disciplines, including Humanities, are related to Social Psychology. Other titles like '*Smartphone Addiction and Associated Consequences: Role of Loneliness and Self-Regulation*'; and '*Language Learnability Analysis of Hindi: A Comparison with Ideal and Constrained Learning Approaches*'; from the fields of Psychology and Linguistics are technical but carry a core value base of Humanities as a domain. Moreover, Arts and Philosophy with Mathematics present a unique combination of areas with studies approaching the Indian classical music from a mathematical algorithmic approach or determining the status of temporal passages from a philosophical perspective. Overall, Humanities stands at the core of several other publications made in the field of Engineering, Agricultural and Biological Sciences, Medicine, Environmental Science, Physics and Astronomy, Earth and Planetary Sciences, Neuroscience, Health Professions, Materials Science, Nursing, Biochemistry, Genetics and Molecular Biology, Decision Sciences, Pharmacology, Toxicology and Pharmaceutics, Chemistry, Energy, etc.

Some of the publications such as '*The Origin of Species by Means of Mathematical Modelling*' are multi- and interdisciplinary as they cover several sub-disciplines like Agricultural and Biological Sciences; Biochemistry, Genetics and Molecular Biology; and Environmental Science with the stream of Humanities as its base. Further, eight publications listed in Multidisciplinary publications shared with Arts and Humanities mostly included studies published in the Foundations of Science. Still, a closer look at the titles reveal that the articles were heterogeneous and inculcate sub-disciplines of Humanities with several other disciplines like Theology, Engineering,

Quantum Mechanics, Geopolitics, Computer Sciences, Classical Indian Mythology, and Religion Studies. Some examples of these publication titles include ‘A Similarity Function for Feature Pattern Clustering and High Dimensional Text Document Classification’, ‘Krishna Sudarsana—A Z-Space Interest Measure for Mining Similarity Profiled Temporal Association Patterns’, ‘Ultimate: Unearthing Latent Time Profiled Temporal Associations’, ‘Quantum Mechanics in a New Light’, ‘Crystallography and geopolitics’ and ‘Is Religion Compatible with Modern Science? An Appraisal of Iqbal's Modernist Compatibility Thesis.’ The inter- and multi-disciplinarity of such publications is also reflected in their ‘Citation Benchmarking’, which compares documents by computing its sources' disciplines separately in a minimum set of 500 similar documents.

Table 1: Publication Subject Areas between 2009-2019

Subject Area	No. of Publications
<i>Arts and Humanities</i>	10920
Social Sciences	6706
Computer Science	1156
Economics, Econometrics and Finance	734
Business, Management and Accounting	583
Psychology	573
Mathematics	402
Engineering	381
Agricultural and Biological Sciences	320
Medicine	292
Environmental Science	288
Physics and Astronomy	232
Earth and Planetary Sciences	137
Neuroscience	122
Health Professions	92
Materials Science	83
Nursing	81
Biochemistry, Genetics and Molecular Biology	77
Decision Sciences	59
Pharmacology, Toxicology and Pharmaceutics	50
Chemistry	14
Multidisciplinary	8
Energy	4

International and National Contributions to Humanities

Much of the work carried out for publication in the Humanities by Indian scholars was presented with various countries' experts. Graph 4 provides information about the nationality of the co-authors in these publications. The top five countries which contributed with Indian authors reflect that nearly one-third of the works were published in collaboration with experts from the USA and UK, followed by Australia, Germany and Canada. Other foreign authors who contributed to 48% with Indian authors were from 107 countries like Netherlands, France, China, Italy, Spain, Switzerland, Sweden, Japan, Singapore, South Africa, Norway, South Korea, Brazil and Hong Kong, to name a few.

In case of the number of contributors from Indian Institutions contributing to Art and Humanities; JNU ranks at the top in publishing their research work in Arts and Humanities, followed by the University of Delhi, as depicted in Table 2. It is noteworthy that out of the 15 institutions as top contributors to Arts and Humanities, 9 Institutions from the stream of Science and Technology contribute to Humanities, which is not their core stream. This further reflects on the rising interest in interdisciplinary work across disciplines.

Graph 4: Nationality of co-authors (Top 5 countries)

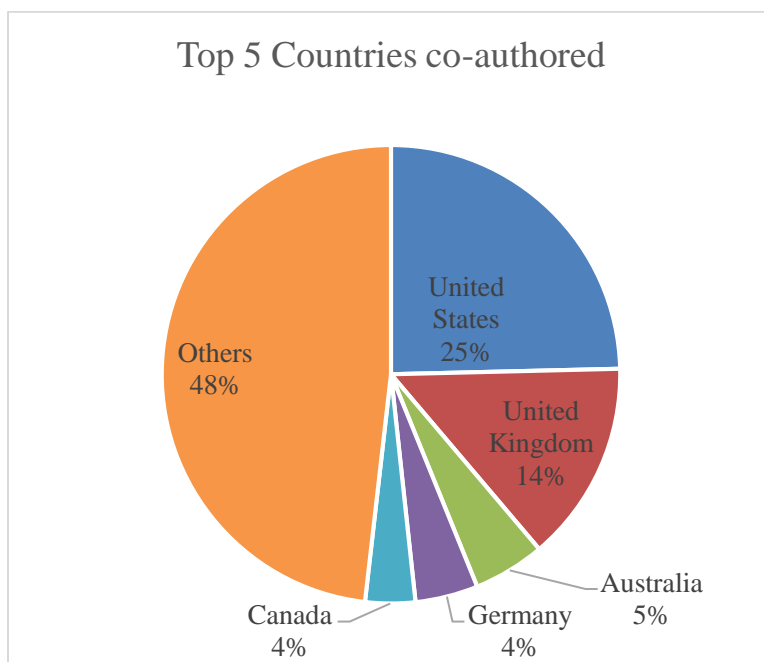


Table 2: Top 15 institutions contributing to Arts & Humanities

University Affiliation	No. of Publications
Jawaharlal Nehru University	515
University of Delhi	456
Jadavpur University	277
University of Hyderabad	200
Indian Institute of Technology, Bombay	196
Vellore Institute of Technology	177
Indian Institute of Science, Bengaluru	171
IIT, Madras	163
IIT, Kharagpur	160
International Institute of Information Technology, Hyderabad	153
IIT, Guwahati	151
University of Calcutta	109
Indian Institute of Technology Delhi	107
Jamia Millia Islamia	102
Indian Institute of Technology Kanpur	96

Keywords in Indian Publications

Authors use keywords to make their work searchable on more extensive databases. Usually, these keywords are provided by the authors and are based on the basic theme of their study. On the other hand, index keywords are provided by the subject specialists and publishers to specify the nature of the study, which makes it easy for users to search for specific information. For this study, author and index keywords were extracted for 10,920 publications by Indian contributors in Arts and Humanities. The cloud cluster of 100 most frequent words in titles of Indian publications featured in Arts and Humanities from 2009 to 2019 is shown in Figure 1, followed by the details of the top 10 words discussed further.

Table 3 provides the top 10 words in the title of the Indian publications featured in Arts and Humanities from 2009 to 2019. The leading ten author and index keywords for the same are reflected in Tables 4 and 5.

Table 3: Top 10 frequent words in titles of Indian publication between 2009-2019

S.No.	Word	Count	Weighted Percentage*
1	India	3374	2.03%
2	Speech	746	0.45%
3	Women	732	0.44%
4	Language	700	0.42%
5	Cultures	678	0.41%
6	Case	672	0.40%
7	Politics	658	0.40%
8	Developments	606	0.37%
9	Socially	570	0.34%
10	Informed	526	0.32%

*Weighted percentage of the total number of entries

Table 4: Top 10 frequent author keywords in Indian publication between 2009-2019

S.No.	Author Keywords	2009-19*
1	India	1.38%
2	Social	0.64%
3	Speech	0.59%
4	Indian	0.58%
5	Culture	0.53%
6	Language	0.48%
7	Analysis	0.45%
8	Women	0.41%
9	Education	0.40%
10	Model	0.40%

*Percentage of the total number of entries

Table 5: Top 10 frequent index keywords in Indian publication between 2009-2019

S.No.	Index Keywords	2009-19*
1	Speech	1.86%
2	India	1.19%
3	Humans	1.17%
4	Health	0.79%
5	Analysis	0.74%
6	Recognition	0.74%
7	Systems	0.72%
8	Model	0.66%
9	Language	0.63%
10	Processing	0.59%

* Percentage of the total number of entries

Detailed data are provided in Tables 6 and 7, including year-wise information of the weighted percentage of the top 10 keywords, which was individually extracted for this study.

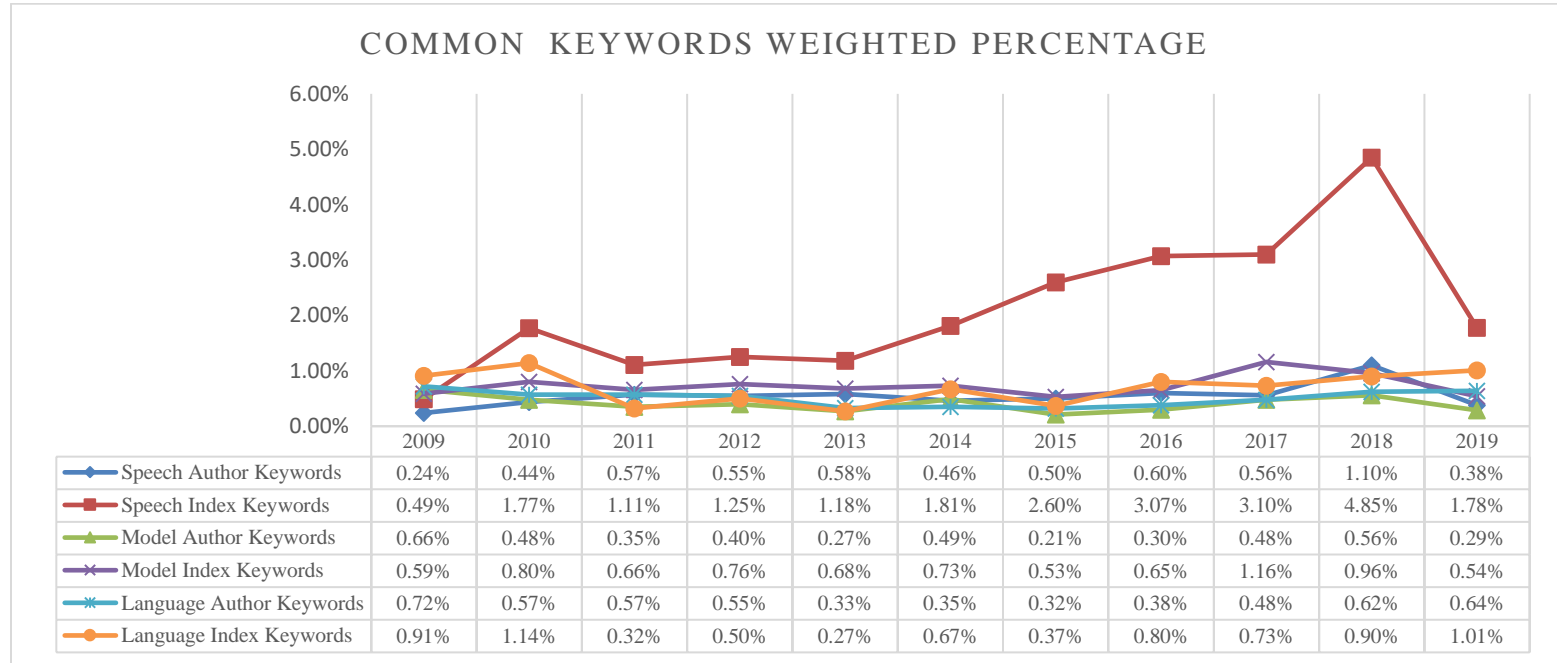
Table 6: Weighted percentage of top 10 Author Keywords

S.No.	Author Keywords	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2009-19
1	India	1.44%	1.57%	1.40%	1.45%	1.67%	1.35%	1.74%	1.32%	1.21%	1.15%	1.31%	1.38%
2	Social	0.30%	0.61%	0.57%	0.74%	0.97%	0.49%	0.46%	0.63%	0.86%	0.48%	0.72%	0.64%
3	Speech	0.24%	0.44%	0.57%	0.55%	0.58%	0.46%	0.50%	0.60%	0.56%	1.10%	0.38%	0.59%
4	Indian	0.66%	0.61%	0.47%	1.00%	0.64%	0.52%	0.56%	0.60%	0.49%	0.60%	0.43%	0.58%
5	Culture	0.72%	0.70%	0.47%	0.57%	0.41%	0.41%	0.70%	0.59%	0.61%	0.43%	0.42%	0.53%
6	Language	0.72%	0.57%	0.57%	0.55%	0.33%	0.35%	0.32%	0.38%	0.48%	0.62%	0.64%	0.48%
7	Analysis	0.30%	0.44%	0.37%	0.40%	0.29%	0.55%	0.31%	0.43%	0.58%	0.47%	0.57%	0.45%
8	Women	0.24%	0.52%	0.72%	0.62%	0.60%	0.30%	0.27%	0.46%	0.29%	0.41%	0.31%	0.41%
9	Education	0.78%	0.31%	0.15%	0.24%	0.56%	0.28%	0.46%	0.42%	0.37%	0.50%	0.44%	0.40%
10	Model	0.66%	0.48%	0.35%	0.40%	0.27%	0.49%	0.21%	0.30%	0.48%	0.56%	0.29%	0.40%

Table 7: Weighted percentage of top 10 Index Keywords

S.No.	Index Keywords	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2009-19
1	Speech	0.49%	1.77%	1.11%	1.25%	1.18%	1.81%	2.60%	3.07%	3.10%	4.85%	1.78%	1.86%
2	India	1.29%	1.33%	0.99%	1.40%	1.22%	1.29%	1.27%	0.92%	1.18%	0.78%	0.79%	1.19%
3	Humans	1.55%	1.37%	1.37%	1.57%	1.42%	1.48%	1.78%	1.55%	1.46%	1.34%	1.61%	1.17%
4	Health	0.72%	0.48%	0.76%	1.34%	1.06%	1.94%	1.62%	0.61%	0.85%	0.36%	0.56%	0.79%
5	Analysis	0.85%	0.81%	0.70%	0.83%	0.73%	0.79%	0.81%	0.91%	0.96%	0.91%	1.05%	0.74%
6	Recognition	0.38%	0.67%	0.66%	0.64%	0.48%	0.64%	1.18%	0.93%	0.94%	1.77%	1.20%	0.74%
7	Systems	1.02%	1.25%	0.93%	0.80%	0.53%	0.69%	0.72%	0.91%	0.84%	0.87%	1.41%	0.72%
8	Model	0.59%	0.80%	0.66%	0.76%	0.68%	0.73%	0.53%	0.65%	1.16%	0.96%	0.54%	0.66%
9	Language	0.91%	1.14%	0.32%	0.50%	0.27%	0.67%	0.37%	0.80%	0.73%	0.90%	1.01%	0.63%
10	Processing	0.57%	0.78%	0.40%	0.53%	0.75%	0.68%	0.57%	1.14%	0.94%	0.75%	0.77%	0.59%

Graph 5: Weighted percentage of top 3 words in Humanities



Thus, multidimensional exposure promotes the growth of unexplored areas of discipline; therefore, for core fields to progress and new areas to emerge, crossing the boundaries of a discipline is the only way to move ahead. Earlier, cross-discipline boundaries were enforced in higher education, which restricted the growth of the discipline, but interdisciplinarity makes a discipline challenging beyond the pre-defined limits, thereby opening new areas for research. Initially initiated by the USA, interdisciplinarity has now found its way in many countries, including India. Currently, research projects are collectively seeking answers and addressing existing gaps in research, like exploring traditional methods of healing. Interdisciplinary research is worth investigating further.

Conclusion

India's contribution in the stream of Arts and Humanities has increased with a multi-varied combination of subjects in the last decade. The findings indicate that Indian Humanities is not working in isolation. Arts and Humanities trends in Indian academia are growing multi-fold. The current research results indicate the inclusion of various disciplines and subjects being closely interlinked with Humanities. It is pertinent to say that Humanities would limit its expansion to other disciplines without the interdisciplinary approach.

The results also signify an upward trend from 2009 to 2019 for the percentage increase in peer-reviewed publications and articles indexed in SCOPUS. Indian humanists have adopted many subjects and areas which are interdisciplinary like Computer Science, Economics, Business, Engineering, Medicine etc. This is giving way to avoid redundancy, exploding disciplinary silos, and ambitious, larger-scale outputs in the field of Indian Humanities. As Raflos & Meyer state, "Interdisciplinary research has been long regarded as a catalyst for breakthroughs and innovations, as well as an effective tool to address increasingly complex socio/economic problems and foster competitiveness"¹⁴ and this has been proved in Indian Humanities with its publications being creative, progressive and innovative and making an intellectual breakthrough. The *word analysis* of title, author and index keywords also show that words like Social, Human, Health, Recognition, System etc. are trending in the last ten years.

The publications in Humanities in India indicate that most work in the discipline has been focussed on in the past decade. Speech, language and various models have been the most recurrent terms

in the titles assessed from 2009 to 2019. Other themes followed by the three most predominant themes have been women, culture, politics, development, social aspects and education. In terms of research methods, case studies show a prominent presence in the period as one of the most frequent and emergent methods for research. Various aspects of speech have been trending in the research titles in Indian Humanities. Lastly, publishers are also becoming aware of the growing need for an inclusive environment for expanding disciplines. As noted, many journals are now encouraging interdisciplinary studies to make their presence in discipline-specific journals.

Appendix

JNU is a unique case of interdisciplinarity

JNU is a unique university with a strong background of founding members who initiated the promotion of free thinkers, one without limiting disciplines. In 2019, JNU completed its 50 years of imparting knowledge. With 12 Schools for different disciplines, six special centers and numerous centers within each of them, it is a knowledge house to those who want to learn. Based on the American grading system, students are encouraged to explore areas beyond the core disciplines and take up courses of interest from different centres, within a specific school or elsewhere in different centers. This setup helps build the connection to move between different disciplines and opens the arena to broader perspectives, thereby promoting growth to look beyond the defined areas of their respective disciplines.

Further, the university runs Faculty development programmes under the Human Resource Development Centre ((HRDC), formerly Academic Staff College) which are interdisciplinary. Also, one of the initiatives of the university includes the Creation of the Transdisciplinary Research Cluster (TRC) under XIIth Plan document modelled to include essential features of interdisciplinary research, beyond the fixed boundaries of schools and discipline; and introduced centres that are transdisciplinary like Centre for Disaster Research, Molecular Medicine, Nanoscience, National Security Studies and Studies for North East India; and are now actively doing research exploring areas in the discipline which are often overlooked. Faculty members from different disciplines take up collective research projects and enrich centers of different disciplines with their lectures, for example, a faculty from Anthropology teaching in the Center of Social Medicine and Community Health.

Table 8: Top 10 funding agencies and the number of publications

S.No.	Funding Agency	No.
1	University Grants Commission	33
2	European Research Council	31
3	Ministry of Human Resource Development	30
4	National Science Foundation	27
5	Department of Electronics and Information Technology, Ministry of Communications and Information Technology	24
6	Indian Council of Social Science Research	24
7	National Institutes of Health	24
8	Department of Information Technology, Ministry of Communications and Information Technology	23
9	Department of Science and Technology, Ministry of Science and Technology	22
10	Department of Science and Technology, Government of Kerala	17

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 86-99

**THEMATIC AND TEXTUAL ANALYSIS OF HINDI SELF
INSTRUCTIONAL MATERIAL (SIM) OF NIOS AT
SECONDARY LEVEL**

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Abstract

The present paper is an attempt to assess the pedagogical levels of the Hindi Curriculum prescribed for secondary level. The theme of the learning material comes under the ideational content of the same. The theme is composed of objects, and ideas and feelings related to different aspects of life interwoven around the objects. Thus, the theme of the lessons in a book may be identified on the basis of one or two aspects or on the basis of their combination. It is also possible that one of them may be dominant and others subsidiary, depending upon the weightage given to them. In such a case the theme may be identified and categorized under the dominant aspect of the object. Textual analysis has been adopted to analyze the Hindi Self Instructional Material of NIOS.

Key Words: Theme, Course Material, Secondary level, Pedagogy.

Introduction

In order to assess the pedagogical levels of the Hindi Curriculum prescribed for secondary level. We keep in mind two major aspects-

- (i) Ideational or thematic aspect
- (ii) Linguistic aspect.

The theme of the learning material comes under the ideational content of the same. The theme is composed of objects, and ideas and feelings related to different aspects of life interwoven around the objects, e.g. 'Cow' is an object, and religious, social and economic aspects may be the related ideas along with it. Thus, the theme of the lessons in a book may be identified on the basis of one or two aspects or on the basis of their combination. It is also possible that one of them may be dominant and others

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subsidiary, depending upon the weightage given to them. In such a case the theme may be identified and categorized under the dominant aspect of the object.

The themes under consideration have been studied from the following points of view-

- (i) The coverage that they provide regarding various categories.
- (ii) The intensity of the theme it indicates how popular the theme is with respect to the class. A particular theme can also gain popularity from the language in which it has been expressed.
- (iii) The popular themes for all the lessons are identified.

Some of the Pedagogues like Fries (1945; 1965) have explicitly pointed out that the total meaning of the text becomes comprehensible only when its linguistic meaning is put in 'a reader's response to a text is in terms of his cultural, social and historical background and may be also his political consciousness. Cultural context which can create conceptual difficulty has a relationship with text comprehensibility.

Methodology

In the present study we have under taken an analysis of the cultural (ideational) content of the prescribed texts in the belief that language is not just a part of culture but an expression and reflection of culture and no language teaching programme can be carried out in isolation from the cultural content of the course. By knowing the patterns of a language, the student can learn something of the culture in which the language is used. At the same time, meaning in language is the product of the total situations in which the language is used, in reflecting the culture. In fact, according to one definition, language is 'a set of culturally transmitted behavioral patterns shared by a group of individuals (Greenberg, 1957). Culture, on the other hand, is a term in anthropology which comprised everything-from the traditional manner in which they plan and build their houses; or arrange them on the surface of the land; to social, moral and religious values which are generally accepted by man and also habitual methods by means of which satisfaction is gained in respect of the higher qualities of the mind" (Bose, 1958:6)

At present there is an interplay between different cultures of the world which makes possible the conception of a world culture. However, in the texts that are prescribed at the secondary level,

it is not the epitome of Indian culture rooted in its philosophy or that of the west that we can or should include. It is the more common things of our culture, those with which the student has familiarity, or those that we can seek to introduce in order to enhance the student's vision of the diversity of the Indian culture, that we can possibly include in the texts. For instance, "It pays to learn what the local eat, wear and swear by: Whose statue sets in the center of town- in the north it will be Mahatma Gandhi, in Bengal Netaji Subhash Bose, in Karnataka Basavaresvare, in Maharashtra Shivaji, and so on. The glory of India is its diversity and one may feel thrilled viewing the color of Banjara women in Andhra just as one is swept off by the beauty of Manipuri dances. India's heritage is in its glorious spectrum of diverging cultures based on the underlying unity" (Aitken, 1987).

Language, Context, and Text

The terms, context and text, put together serve as a reminder that these are the aspects of the same process. There is text and there is the other text that accompanies it, namely the context. It serves to make a bridge between the text and the situation in which the text actually occurs.

It was Malinowski who coined the term - 'context of situation' that expressed the total environment, including the immediate environment and also the situation in which the text was uttered.

All use of language has a context. The textual features enable the discourse to cohere not only with itself but also with its context of situation. The context of situation is divided into three main components, corresponding to the three meta-functions. This enables us to display the redundancy between text and situation-how each serves to predict the other. The three components are:

- 1. Field of discourse:** The 'play' – the kind of activity, as recognized in the culture, within which the language is playing some part [Predicts Experiential Meanings].
- 2. Tenor discourse:** the 'players' - the actors, or rather the interacting roles, that are involved in the creation of the text. [Predicts interpersonal meanings and
- 3. Mode of discourse:** the 'parts' - the particular functions that are assigned to language in this situation, the rhetorical channel that is therefore allotted to it [Predicts textual meanings].

The context of situation, as defined in these terms, is the immediate environment in which a text is actually functioning. We use this notion to explain why certain things have been said or written on this particular occasion, and what else might have been said or written that was not.

The reason for doing this, however, is not only retrospective but prospective. Because of the close link between text and context, readers and listeners make predictions; they read and listen, with expectations for what is coming next.

Context of Culture

The context of situation, however, is only the immediate environment. There is also a broader background against which the text has to be interpreted: its context of culture. Any actual context of situation, the particular configuration of field, tenor, and mode that has brought a text into being, is not just a random jumble of features but a totality- a package, so to speak, of things that typically go together in the culture. People do these things on these occasions and attach these meanings and values to them; this what a culture is.

The school itself provides a good example of what in modern jargon could be called an 'interface' between the context of situation and the context of culture. For any 'text' be it the teacher's conversation in the classroom, pupils' notes or essay, passage from a text book, there is always a context of situation. It may be a lesson, with its concept of what is to be achieved; the relationship of teacher to pupil, or textbook writer to reader; the 'more' of question and answer, an expository writing, and so on. But these in turn are instance of, and derive their meaning from, the school as an institution in the culture. The concept of education, and of educational knowledge is distinct from common sense knowledge. The notion of the curriculum and of school 'Subjects', the complex role structure of teaching staff, school principals, consultants, inspector etc. departments of education, and the unspoken assumptions about learning and the place of language within it all these factors constitute the context of culture, and they determine, collectively, the way the text is interpreted in its context of situation.

Intertextuality

The context of situation and the wider context together make up the non-verbal environment of the text. We have spoken of these as 'determining' the text, stressing the predictability of the text from the context; and this is an important perspective, since it

helps us to understand how people actually exchange meanings and interact with one another. But in fact the relationship between text and context is a dialectal one: the text creates the context as much as the context creates the text. 'Meaning' arises from the friction between the two. This means that part of the environment for any text is a set of previous texts, texts that are taken for granted as shared among those taking part. Again, the schools provide very clear examples. Every lesson is built on the assumption of earlier lessons in which topics have been explored, concepts agreed upon and defined; but beyond this, there is a great deal of unspoken cross-reference of which everyone is largely unaware.

This kind of Intertextuality, includes not only the more obviously experiential features that make up the context of a lesson but also other aspects of the meaning: types of logical sequencing that are recognized as valid, even interpersonal features such as whether a question is intended to be answered or is being used as a step in the development of an argument.

At a deeper level the entire school learning experience is linked by a pervading 'intertextuality' that embodies the theory and practice of education as institutionalized in our culture. There is a sense in which the classroom is one lone text, that carries over from one year to the next and from stage of schooling another. Unfortunately most studies of educational discourse in the past have tended to concentrate on the mechanics of classroom interaction. However, at present there are other study units in the programme attempting to get at more fundamental aspects of the linguistic processes by which school pupils learn.

Coherence

Finally we come back to the text itself; but at one level up, so to speak, every text is also a context for itself. A text is characterized by coherence; it hangs together. At any point after the beginning, what has gone before provides the environment for what is coming next. This sets up internal expectations; and these are matched up with the expectations referred to earlier, that the listener or reader brings from the external sources, from the context of situation and of culture.

An important contribution of coherence comes from COHESION: the set of linguistic resources that every language has (as part of the textual mate function) for linking one part of a text to another.

A teacher is often called on to judge the coherence of a text. Most typically, perhaps, when evaluating the pupils' writing. Very often what they are told is 'this doesn't hang together' - when actually what they need to know is 'why it doesn't hang together', and how it could be made to do so. Without an understanding of the linguistic resources involved in it not possible for the teacher to give the explicit help that is needed.

But there are other occasions too. There are many instances where it is the textbook that doesn't hang together; and a critical linguistic analysis of a difficult passage of a classroom text can be extraordinarily revealing when the teacher is trying to find out the point at which the student's problem arises. Every sentence may be impeccable in itself; but the preceding sequence of sentences does not provide a context with which what follows can cohere, there are effect will be one of confusion: not simply 'I can't understand this', but 'I can't understand it is I can't understand'.

Every part of a text, therefore, is both a text and a context. In focusing attention on the language with which people learn, we should be aware of both these functions. Each element in the discourse, whether just one phrase or an entire chapter or a book, has a value as a text as well as a context to other text that is to come. A functional grammar enables us to take both of them into account.

Texture

The texture of a text is manifested by certain kinds of semantic relations between its individual messages. The nature of these relations and the lexico-grammatical patterns that realize them are discussed below-

The property of texture is related to the listener's perception of coherence. In talking about texture, the concept that is most important is that of a TIE. The term itself implied a relation: You cannot have a tie without two members, and the members can not appear in a tie unless there is a relation between them. Let us draw a picture of the tie.

The two terms of tie (A and B) are tied together through meaning relation. Such semantic relations form the basis for cohesion between the message of a text.



Analysis of the Secondary Hindi Texts of the Self-Instructional Material

We have selected five samples from the two dispatches of the secondary Hindi learning materials. Each sample has approximately one hundred (100) words. The sample of 100 words has been taken from Modern Hindi Poetry of NCERT, Kshitij Part-I and Story sample from Premchand (story of two bulls, NCERT), one modern essay entitled 'apna Paraya' written by Harsaran Singh on Hygiene (NIOS) and one sample from poet "Nirmala Putul" on grief of earth (NIOS). Thus for example, from Amarkant's bahadur story (NIOS) we have taken passage deleting every fifth words for reading comprehension as cloze test and same text for the assessment of comprehensibility test. Therefore, in simple words, we have carried out two kinds of tests-

1. Cloze tests based on representative text-units, and
2. Comprehension tests based on text-units of SIM (Self-Instructional material)

All the five samples chosen to represent different permutations of three factors the author, the theme and the mode of writing.

In first dispatch, there are fourteen lessons by a variety of authors. They include Middle Indian Poetry by Kabirdas, Malayalam Poetry by Balachandra, Modern Poetry by Kedarnath Agrawal, Tribal Poetry by Nirmala Putul, famous story by Amarkant, a feature on brave women of India, a sketch by Mahadevi Verma on squirrel and a creative writing on How to read. As explained above these are variety of themes and modes of writing. Most of these lessons deal with local values, aesthetic value, humility, Bravery and self-confidence. Some text units are humorous pieces dealing with some character or situation. Some of the lessons deal with environmental issues written by Nirmala Puttun on grief of earth. From the point of view of the modes of writing, of the fourteen lessons, four are Poetry, two are stories, one is Report and one is Prose. For intensive valuation we selected from these, one sample from story of Amarkant and a poem of Nirmala Puttun (grief bearth). One deals with self-respect and other on environmental protection.

Table 1.1: Texts Units from Dispatch-1

S. No.	Text Unit	Author	Theme	Mode of Writing
1.	Bahadur	Amarkant	Self-Respect	Narrative
2.	Couplets	Kabir, Rahim Vrind	Righteous action	Reflective
3.	Gillu	Mahadevi Verma	Love towards Animals	Descriptive
4.	Ahvahan	Maithilisharan Gupta	Hard work	Reflective
5.	Robert Nursing Home me	Kanhaiyalal Mishra	Human Service	Descriptive
6.	Bharat Ki Bahadur Betiyan	Unknown	Great Women	Descriptive
7.	Azadi	Balchandran	Responsibility	Reflective
8.	Chandragahna se laute Ber	Kedarnath Agarwal	Natural Aesthetics	Reflective
9.	Akhbari Duniya	Unknown	Information	Descriptive
10.	Padhen Kaise	Unknown	Comprehension	Descriptive
11.	Sar Lekhan	Unknown	Creative writing	Descriptive
12.	Ise Jagao	Bhavani Prasad Mishra	Time management and awareness	Reflective
13.	Suhki Rajkumar	Oscar wild	Human sensibility	Narrative
14.	Burhi Prithvi ka dukh	Nirmala Putul	Environment Protection	Reflective

Dispatch-II has eight lessons prescribed for secondary learners of open Schooling. Every lesson has been written by Indian authors of Hindi literary background. The theme includes social issue, courage, environmental awareness hygiene, adventure, determination, corruption, official language Hindi and Patience.

Such themes are patently universal and of topical interest. However, Drama of Bharatendu Harishchandra Andher Nagari dealing with concepts such as corruption and satire is reflective and argumentative. The mode of writing in this dispatch is two narrative two reflective and four descriptive and the sample which we have selected from the dispatch for intensive valuation is unknown Author. The sample dealing with cleanliness and hygiene.

Table 1.2 below gives the typology of text unit taken from dispatch – II

Table 1.2: Texts Units from Dispatch-II

S. No.	Text Unit	Author	Theme	Mode of Writing
15.	Andher Nagari	Bharatendu Harischandra	Corruption Sattire	Reflective
16.	Apna Paraya	Harasaran Singh	Hygiene	Descriptive
17.	Biti Vibhavari Jag Ri	Jayashankar Prasad	Natural aesthetic	Reflective
18.	Nakhun Kyo Badhte Hai	Hajari Prasad Dwivedi	Discipline and Patience	Descriptive
19.	Shataranj Ke Khiladi	Prem Chand	Responsibility and lust	Narrative
20.	Unko Pranam	Nagarjun	Courage and determination	Reflective
21.	Patra Kaise Likhe	Unknown	Creative writing	Descriptive
22.	Nibandha Kaise Likhe	Unknown	Creative writing	Descriptive

Table 1.2 shows a variety of Hindi poets, themes and modes of writing. The sample text-units have been selected to represent this variety-modes of writing. The major themes and the varying qualities of Hindi Poets. The text of the sample text-units is given in Appendix.

Analysis of texts for their cultural content can be carried out along the four dimensions of (i) socio-cultural setting, (ii) belief system, (iii) value system and (iv) contextual framework. We note whether (i) and (ii) above are 'Indian', 'alien' and/or 'neutral' and (iii) and (iv) 'Indian', 'alien' and/or 'Universal'. In case the prescribed text does not involve any of the above-mentioned parameters, we have the relevant columns unmarked.

Socio-cultural setting includes collective social norms and behavioral patterns and this is evidently related to the location of the text. These can have universal features or they can be culture specific, that is, Indian or alien. Every culture differs in some respects from the others in the social norms and behavioral patterns that are peculiar to it. The Indian expression "I'll go and come", for example, though also found in some rich society is a marker of the auspicious vis-a-vis the inauspicious most prominently come in culture groups in India. Such social norms though expressive of the superstitions tell us about the behavior pattern of people and need to be retained for culture sensitiveness.

For the same reason of retaining the culture sensitiveness of language we need to relate other value systems to ours but should also be careful in the valuation of the system. Though the contrast of the two systems the Indian and the alien the values upheld in the respective systems can be understood. Symbolically, for the Indian a stone may be perceived as divinity thought for others it is only something against which the toe may be stubbed painfully. Similarly, Indian adventurous stories are not like the success stories of poor becoming rich or weak becoming strong.

Values system needs to be differentiated from the belief system. While values stressed in our culture are renunciation as opposed to acquisition, a simple life as opposed to an ostentatious life, beliefs on the other hand, are related to creeds like 'Karma', 'Atma', 'Paramatma', etc. Beliefs are reflected in the pre-suppositions behind events, in the ontological existence of things while values concern the social goals and expectations of a community. Values are social constructs and totally human.

The relevant contextual framework i.e., references and allusions to events and personages are determined according to facts and events narrated and it may be Indian, alien or Universal. Further, it may be 'remote', 'unfamiliar' and/or 'incongruent'. A text is remote when it is distanced in time.

For extensive valuation, we took dispatches I and II for Analysis. In the first chapter of Dispatch I, we have a story by Amarkant on 'Bahadur' a domestic helper. This story has the context of Indian value system such as honesty and self-respect. Bahadur, a domestic helper was employed in a household family where in initial period. He was kept with dignity but later on he was beaten up by the family members and was fabricated the charge of theft. This was turning point in the story when Bahadur was blamed for theft and was said that his parent would have taught this. After that Bahadur left the house with his own valuable items also for the sake of dignity and self respect. Sociocultural Setting and contextual framework is Indian, value and belief system is also Indian. Rahim in his couplets say that in Rainy season frogs become main speaker and cuckoo becomes silent. The contextual meaning of this couplet is that when ignorant people start speaking, then wise people keep silence.

Vrinda in his couplet say that by doing a lot of exercise, a foolish person may also attain high level of knowledge. Here, value of hard work and exercise has been acknowledged. Socio-cultural setting and contextual framework is Indian, value and belief system is also Indian.

In the Second chapter of Dispatch I, we have a couplet from Kabir. This couplet has the context of local values of Indian culture such as a person having born in a high caste family but not behaving accordingly will be disliked by peoples. It is like a pot made of gold but full of wine. People in Indian cultural situation will like the outer portion of the pot but not the inner wine. Against the parameters mentioned above, here the content is Indian and yet has an appeal for universal acceptance.

Another couplet from Kabir is also important for universal value in which he says that one should like and accept criticism because, the right kind of criticism can wash away the dirty layer of one's nature

and make it clean and transparent without the use of water and soap. Acceptance of criticism is prominent in the value system of this couplet.

There are three categories of couplet from Kabir at the secondary level of Hindi namely Lok-niti, importance of teacher (Guru in Kabir's vani) and (righteousness of behaviour in the society) importance of tolerance in the important couplets he says that a teacher is like a potter who while making an earthen pot softens it from inside but makes the outer surface hard. The meaning of this 'lok-niti' (righteousness), 'guru-mahima' (imp. Of teacher) and 'vina' (imp. of tolerance) couplet is that a teacher (or 'guru' in the Indian context) puts or inculcates qualities like softness and tolerance with rigorous training.

Another important lesson in secondary Hindi SIM is in the sketch writing by Mahadevi Verma a woman poet and writer of Modern Hindi Literature. Writer has given attention on a squirrel who was fallen down from the nest and crows started to hunt him. The writer herself saved the squirrel from the crows and nourished him. The author has explained how an animal become familiar and part of the family that he (make-squirrel) becomes the pet animal of the family. Context of situation of this lesson is Indian, and belief system is Indian also where not only human being but also animals get attention of love and affection. Value system is Indian as Gillu (pet name of squirrel) becomes part of the family. Love towards animal, affection and fondness have been asserted in this lesson. In deep structure, Mahadevi has tremendous love, sympathy towards nature and creatures just because of oppression of a woman in a male dominated society.

Fouth lesson of the SIM is on the call of awareness for the action or good deeds. The author of this lesson's poem is Maithilisharan Gupta, a modern Hindi Poet. The author has awakened the people that believe in action, rather than destiny or luck, even a morsel does not enter in mouth without the efforts. That is why author tries to say that only entrepreneurship can award you prosperity. Sectarian unity is also important to extinct poverty and backwardness. Socio-cultural setting and contextual framework is Indian. Value and belief system is also Indian. Importance of hard work and good deed is reflected here.

Discourse and Propositional Content Analysis of the Text

By this course we mean the analysis of text within its context. In linguistic structural sense (relating to expression-system), discourse is a constitute which is not a constitute. It is an open-ended system with a paragraph or a stanza as its individual unit which is marked by a certain pattern of pause, usually longer pause (in phonic

medium), and correspondingly of spacing (in graphic medium) as showing correlation with its logical-rhythmical unity. In literary structural sense (relating to content-system), a discourse is an autonomous semiotic sign, a whole of self-regulating transformation with internal unity and harmony among dimensions of content-system. Obviously, the two definitions are opposed to each other; rather these are complementary.

Earlier though the term 'discourse analysis' was understood being restricted to the exploration of inter-sentence linkage, we need not stick to it particularly when we have accepted the validity of approaching discourse from the view point of content-system. Discourse analysis has been, for quite long, practiced as a problem in syntax, though there has been of late a significant shift to semantics with the result that the functional-semantic concept of discourse has now established itself. As such, discourse is fundamentally definable not by size but by its function as whole- "the 'textual' function is not limited to the establishment of relations between sentences, it is concerned just as much with internal organization of the sentence, with its meaning as a message both in itself and in relation to the content". It is in this sense that the term 'text linguistics' is used in the continental tradition. As our example of analysis of a text, we can take a simple couplet from Kabir-

1. Unche Kul Ka Janamiya: (Initial)
 je Karni Uncha na Hoi: Reference
 (1) with complementizer Je
2. Subran kalas Sura Bhara: Reference (2)
 Sadhu Ninda Soi: Parallelism with line 2 &

The narrator describes what happens in the situation, as to born in a high family and yet the deeds are not good. The first two clauses are conjoined with one is a particle (Je). It is like a pot of gold full of wine. The parallelism is shown in the second line. The poem shows similarity in the immediate constituent (IC) structure in both the lines. The sentence structure is simple. The juxtaposition and continuity in the first sentence are expressed by 'je'. The modifying phrases in the couplet are 'Unche Kul' and 'Subaran Kalas'. 'Ka Janamiya' in the first line and 'Sura bhara' in the second line express parallelism.

Sample Number one is from Amarkant's story 'Bahadur'. Discourse analysis is a three tier system comprising of text thematic, text stylistics, and text pragmatics, which take care of the interactive and mutually dependent 'levels of context, language use, and situational dimension respectively. Thematic covers the entire area of context, and pragmatics refers to the factors of the author's attitude towards

the text and his readership. Thematic summary says that a domestic helper from Nepal was employed in a middle class House-hold. Initially he was given dignity and respect but later on exploited. The text is full of simple sentences with juxtaposed linkages. The sentences employing higher level of communicability. Lexical consistency is achieved through large number of nativized lexicon. As for the pragmatic dimension of the text, it is full of the use of localized usages such as 'bechara', 'naukar' etc. The prepositional content analysis of the sample of this story is as follows-

- 1- The two Propositions of Sl. No. 1 and 2 have Indian socio-cultural settings and Indian value and belief system. Contextual framework is Indian. And familiar as Head of the family says – 'No one will tell you anything if you work well.'
- 2- One Proposition at Sl. No.3 has Indian socio-cultural setting. Value and belief system is Indian Contextual framework is also Indian.
- 3- Three Propositions 4, 5 and 6 have Indian socio-cultural setting. Indian belief and value system with Indian contextual framework as well.

Conclusion

The theme of the learning material comes under the ideational content of the same. The theme is composed of objects, and ideas and feelings related to different aspects of life interwoven around the objects, e.g. 'Cow' is an object, and religious, social and economic aspects may be the related ideas along with it. Thus, the theme of the lessons in a book may be identified on the basis of one or two aspects or on the basis of their combination. It is also possible that one of them may be dominant and others subsidiary, depending upon the weightage given to them. In such a case the theme may be identified and categorized under the dominant aspect of the object.

Textual analysis is a methodology that involves understanding language, symbols, and/or pictures present in texts to gain information regarding how people make sense of and communicate life and life experiences. Visual, written, or spoken messages provide cues to ways through which communication may be understood. Often the messages are understood as influenced by and reflective of larger social structures. For example, messages reflect and/or may challenge historical, cultural, political, ethical contexts for which they exist. Therefore, the analyst must understand the broader social structures that influence the messages present in the text under investigation.

Every text of school curriculum inculcates values among the students. It is important to analyze the text methodologically; a teacher must be trained in doing that so that learners get the opportunity to learn a text properly. The methods which I have discussed above is not for purely higher levels of studies but it is meant for school learning. A good teacher enhances the knowledge of the learners using all those tools. It is expected that teachers and pedagogues will be benefitted by the attempts made by me to explore the textual analysis of Literature in greater ways.

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 100-117

**AN ALTERNATE APPROACH TO THE PROCESS
OF CAUSATIVISATION IN ASSAMESE**

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Abstract

The present paper aims to present an alternate analysis of the process of causativisation in Assamese. Although a considerable amount of research has already been carried out to study the process of causativisation in Assamese, no explanations seem to be appropriate to address the exceptions or irregularities occurring in the language in the process of causativisation. One such exceptions would be, the /-a/ morpheme which shows two different patterns semantically and syntactically. Grammarians have termed it as a direct causative in the language, however, keeping in view certain instances the term false causative appears to be more appropriate label for the morpheme /a/. For example: the verb /ut^h/ 'rise' becomes /ut^ha/ when the derivational suffix /-a/ is added to the verb. It is considered as the direct causative form of the verb /ut^h/. However, in the derivation of /kɔta/ from /kat/ we observe irregularities. The direct causative form /kɔta/ does not bear any semantic differences from the indirect causative /kɔtua/. To address such irregularities or exceptions in the language, a close analysis of the form and function of the causative verbs as well as the semantic aspects of the verbs is required. Therefore, in the present study, we would like to provide a morpho-semantic analysis of Assamese verbs in order to analyse the process of causativisation in Assamese.

Key Words: Causativisation, Pseudo Ditransitive verbs, False Causative

Introduction

In the recent years, the study of causativisation has attracted a great deal of attention from scholars around the world. The process of causativisation is perhaps one of the most discussed areas in the field of linguistics. Although a considerable amount of research has already been carried out to study the process of causativisation in Assamese, no explanations seem to be appropriate to address the exceptions or irregularities occurring in the language in the process of causativisation. One such exceptions would be, the /-a/ morpheme which shows two different patterns semantically and syntactically. Grammarians

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have termed it as a direct causative in the language, however, keeping in view certain instances the term false causative appears to be more appropriate label for the morpheme /α/. For example: the verb /ut^h/ ‘rise’ becomes /ut^hα/ when the derivational suffix /-α/ is added to the verb.

It is considered as the direct causative form of the verb /ut^h/. However, in the derivation of /kōtα/ from /kat/ we observe irregularities. The direct causative form /kōtα/ does not bear any semantic differences from the indirect causative /kōtαα/. To address such irregularities or exceptions in the language, a close analysis of the form and function of the causative verbs as well as the semantic aspects of the verbs is required. The present study addresses the issue from two perspectives: one is the valences and the other one is the thematic roles or cases assigned to the arguments presents in a causative construction. In the present study, we will be following the framework provided by Das (2017) which was for the analysis of causativisation in Hindi. The phenomenon of causativisation in Assamese has been analysed from the perspective of morphological and syntactic aspect in the previous studies on this topic where the process of causativisation has been understood through the concepts of direct and indirect causation. In the present paper we are trying to look beyond this classification of direct and indirect causation and trying to bring the semantic aspects into the discussion of the process of causativisation in Assamese. The whole discussion will be based on the basic principle as stated by Das (2017) that the sole purpose of causativisation is to increase participant at every successive stage of derivation and thus we can transform an intransitive verb into a transitive, and finally into a causative one; a transitive verb into a ditransitive verb and then into causative form, and a ditransitive into a causative one. At every successive stage of derivation, there is an increase in the valences and the maximum number of participants or arguments allowed in a causative construction is four. Thus, the present paper tries to present an alternative approach to understanding the process of causativisation in Assamese.

The Thematic Roles Assigned to the Subject in the Process of Causativisation

- a) An intransitive verb has only one argument that is, the subject. The subject of an intransitive verb in the process of direct causation changes into a direct object with the semantic feature [+affect].

- b) A transitive verb subcategorises two arguments- a subject and a direct object. The subject of a transitive verb in the process of direct causation transforms into an indirect object. It has the semantic feature [+benefitted].
- c) A ditransitive verb has three arguments: a subject, a direct object and an indirect object. The subject of a ditransitive verb in the process of direct causation functions as an instrument NP- object. It is characterised by the semantic feature of [+actor].
- d) The subject of the pseudo-ditransitive verb changes its role in direct causation and functions as an instrumental NP-object.

The Role of Verbs in the Process of Causativisation

- a) An intransitive verb has a single argument, direct causation makes an intransitive verb a transitive one and hence an argument is added to the argument structure and finally, the indirect causation turns the verb into causative where another argument is added and the valency becomes three.
- b) If the basic verb is a transitive one, the process of direct causation makes a transitive verb a ditransitive verb and has three participants, and finally, the indirect causation transforms the verb into a causative one having four participants.
- c) If the basic verb is a ditransitive verb, the direct causation changes a ditransitive verb into a causative one which has four participants. In case of Assamese, ditransitive verbs do not allow indirect causation.
- d)1. If the basic verb is a transitive verb (which is a pseudo ditransitive verb), indirect causation changes it into a causative one where there is an increase in the valency and the number of participants becomes three. This set of verbs may allow direct causation which creates a false causative form however there is no increase in the valences or the number of participants. There is no semantic difference between the actual causative and the false causative.
- d)2. There is another type of pseudo ditransitive verbs which do not create a false friend. Indirect causation changes the verb into a causative one and the verb takes three participants.

Case Association of the Causee:

- a) In case of intransitive verbs, in the process of causativisation, the subject of the intransitive verb takes an objective case which bears the semantic feature of [+affected].
- b) In case of transitive verbs, in the process of causativisation, the cause takes the dative case and the causee bears the semantic feature of [+benefitted].
- c) In case of ditransitive verbs, in the process of causativisation, the causee takes the instrumental case and bears the semantic feature of [+actor, -affected, -benefitted].
- d) In case of pseudo-ditransitive verbs, in the process of causativisation, the causee takes the instrumental case and bears the semantic feature of [+actor, -affected, -benefitted].

In the earlier studies, Goswami (1991) has mentioned that Assamese has three morphemes for causative /-a/, /-ua/ and /-ia/. Again, Haloi (2013) stated that there are three forms or morphemes indicating causativity in the language which are /-a/, /-ua/ and /-oa/. In the present study we would like to take a different approach in order to describe the process of causativisation in the language.

Now let us discuss the process of causativisation with the help of four types of verbs in Assamese.

Intransitive Verbs

Derivational process	Basic verb	Transitivisation	Causativisation
Derivational suffix		/-a/	/-ua/
Verb type	Intransitive	Transitive	Causative
Example	/nam/ 'to get down'	/nom-a/	/nom-ua/ 'to make someone get down'
Number of participants	1	2	3

Table 1 Representing Derivation of Intransitive Verb

The verb in the table above is an intransitive one. The intransitive verbs have only one argument that is the subject and therefore, they are classified as one valency verbs. In the table it can be seen that the intransitive verb during the process of causativisation first turns into a transitive verb then it changes into the causative form. This transition of intransitive into a causative verb shows us that there is an intermediate stage or intermediate derivation. This shows us that there is another way to look at the process of

causativisation. If we follow this it can be stated that there is only one causative form in the language in all the verbs in Assamese and direct and indirect causation mentioned in the previous studies is actually an intermediate derivation where in case of some verbs it is the derivation from intransitive to transitive, and in some other verbs it is the derivation from transitive to ditransitive. Now let us examine the process of causativisation with appropriate illustrations in intransitive verbs.

1. a) tai gəs-ər pora nam-il-ε
 3SG tree-GEN from get down-PST-3S
 ‘She got down from the tree.’

b) moi tai-k gəs-ər pora nəm-a-l-u
 1SG 3SG-ACC tree-GEN from get down-TRV-PST-1S
 ‘I got her down from the tree.’

c) moi həri-r dwara tai-k gəs-ər pora nəm-ua-l-u
 1SG hari-GEN through 3SG-DAT tree-GEN
 from get down-CAUS-PST-1S
 ‘I got Hari to make her get down from the tree.’

The above examples successfully prove the claim that in the process of causativisation there is an intermediate stage which turns an intransitive into a transitive one. The verb in this sentence is intransitive and that is why it has only one argument, the subject. Under the present schema, intransitive verbs can have a maximum of three participants. By virtue of being an intransitive verb, it has one participant in the beginning. The second participant is added in the process of transitivity and the third participant is added by the process of causativisation. The table below represents some other intransitive verbs and the process of causativisation in Assamese.

Derivational Process	Basic Verb	Transitivity	Causativisation
Derivational suffix		/-a/	/-ua/
Verb type	Intransitive	Transitive	Causative
Example	/bɔh/ ‘sit’	/bɔh-a/	/bɔh-ua/ ‘to make someone sit’
	/ur/ ‘fly’	/ur-a/	/ur-ua/ ‘to make something fly’
	/utʰ/ ‘get up’	/utʰ-a/	/utʰ-ua/ ‘to make someone get up’
	/hah/ ‘smile’	/hɔh-a/	/hɔh-ua/ ‘to make someone smile or laugh’
	/nas/ ‘dance’	/nɔs-a/	/nɔs-ua/ ‘to make someone dance’
Number of Participants	1	2	3

Table 2 Representing Derivation of Intransitive Verbs

Transitive Verb

Transitive verbs subcategorise for two arguments- subject and direct object and hence the valences for these verbs are two. In the table (3), it can be seen that in the process of causativisation, the transitive verb first turns into a di-transitive one and then it transforms into the causative form of the verb in the second stage. When the transitive verb in the first stage turns into a ditransitive verb, the valency changes into three and in the second stage or when the verb changes into a causative one, the valency becomes four. It should be pointed out that the maximum number of participants allowed by the process of causativisation is four and it should not exceed the mentioned limit. Let's take a transitive verb and examine the process of causativisation.

Derivational process	Basic verb	Di-transitivisation	Causativisation
Derivational suffix		/-a/	/-ua/
Verb type	Transitive	Di-transitive	Causative
Example	/pɔrh/'read'	/pɔrh-a/	/pɔrh-ua/ 'to make someone study'
Number of Participants	2	3	4

Table 3. Representing Derivation of Transitive Verbs

2. a) lora-tu-ε xex-ɔr pat^h-tu pɔrh-il-ε
 boy-CL-A last-GEN chapter-CL read-PST-3S
 'The boy read the last chapter.'
- b) moi lora-tu-k xex-ɔr pat^h-tu pɔrh-a-l-u
 1SG boy-CL-ACC last-GEN chapter-CL read-TRV-PST-1S
 'I taught the boy the last chapter.'
- c) moi lora-tu-k ram-ɔr dwara xex-ɔr pat^h-tu pɔrh-ua-l-u
 1SG boy-CL-DAT ram-GEN INS last-GEN chapter-CL read-CAUS-PST-3
 'I got Ram to teach the boy the last chapter.'

The above examples are instances of causativisation of default transitive verb /pɔrh/ 'study'. The example 2 (a) is a transitive verb and hence it subcategorises two arguments: subject and direct object. The example 2 (b) shows that the transitive verb /pɔrh/ changes into a ditransitive one and consequently increases the valences. Now there are three participants: subject, direct object and indirect object. The example 2 (c) is an instance of actual

causative form of the verb /pɔrh/ where the causative marker /ua/ changes the verb into a causative one and increases the valency to four.

In Assamese, we have found two types of transitive verb which behave differently during the process of causativisation: default transitive verbs and pseudo ditransitive verbs. Let us first take some Assamese transitive verbs and examine the process of causativisation.

3. a) lora-tu-ε gan-tu xun-il-ε
 boy-CL-A song-CL listen-PST-3S
 ‘The boy listened to the song.’
- b) moi lora-tu-k gan-tu xun-a-l-u
 1SG boy-CL-DAT song-CLlisten-TRV-PST-1S
 ‘I made the boy listen to the song.’
- c) moi ram-r hotuwai lora-tu-k gan-tu xun-ua-l-u
 1SG maid-GEN INS boy-CL-DATsong-CLlisten-CAUS-PST-1S
 ‘I got Ram to make the boy listen to the song.’

The examples 3 (a-c) exhibit the process of causativisation for the default transitive verb /xun/ ‘listen’. The example 3 (a) shows the verb here is a transitive one and therefore it has two arguments or participants: a subject and a direct object. The example 3 (b) the transitive verb turns into ditransitive verb and therefore it has three: a subject, a direct object and an indirect object. When the transitive verb is transformed into a ditransitive verb one through the process of causativisation, the indirect object is marked with dative case marker /-k/ and has the semantic feature of benefitted and the direct object has the accusative case. The example 3 (c) represents actual causative form of the verb /xun/ and there is an increase in the valences from three to four.

Derivational Process	Basic Verb	Di-Transitivisation	Causativisation
Derivational suffix		/-a/	/-ua/
Verb type	Transitive	Di-transitive	Causative
Set A Example	/xun/ ‘to hear, listen’ /xik/ ‘to teach’ /buz/ ‘to understand’	/xun-a/ /xik-a/ /buz-a/ /pahɔr-a/	/xun-ua/ ‘to make someone listen’ /xik-ua/ ‘to make someone teach’ /buz-ua/ ‘to make someone understand something’

	/pəhɔr/ ‘to forget’	/dɛk ^h -a/	/pəhɔr-ua/ ‘to make someone forget something.’
	/dɛk ^h / ‘to see’	/dʒik-a/	/dɛk ^h -ua/ ‘to make someone see something’
	/dʒik/ ‘to win’		/dʒik-ua/ ‘to make someone win’
Number of Participants	2	3	4

Table 4 Representing Causativisation of Transitive Verbs

Most of these verbs are related to human perception and human mind. These verbs show great connection between the agent and action. As pointed out by Das (2017) these verbs show an inalienable relationship of the instrument with the agent. This sense of perceptions helps these verbs to not have the need of external instrument in order to carry out the action.

Ditransitive Verb

Derivational process	Basic verb	Causativisation
Derivational suffix		/-a/
Verb type	Di-transitive	Causative
Example	/dɛ/ ‘give’	/di-a/ ‘to make someone give something’
Number of participants	3	4

Table 5 Representing Causativisation of Ditransitive Verbs

The Ditransitive verb has three participants. In the process of causativisation of ditransitive verbs one more argument or participant is added and the valences become four. The process of causativisation of Assamese ditransitive verbs is very simple. There is no intermediate stage. In the above example it can be seen that when the morpheme /-a/ is added to the ditransitive verb /dɛ/, we get the causative form /di-a/ and it increases the number of participants involved from three to four. Now if we go on and try to add the morpheme /-ua/ (which otherwise is the causative marker in Assamese as illustrated by previous examples) with /dɛ/ then we get /diua/ which is unacceptable in the language. The reason for such irregularities is the fact that the maximum number of participants allowed by the process of causativisation is four and it should not exceed this limit. However, when we add the morpheme /-ua/, it will exceed the allowed number of participants. Moreover, after the affixation of /-a/, there is no room for modifying or enhancing valences. Therefore, the morpheme /-ua/ is not used for the causativisation of the verb /dɛ/.

Consider the following ditransitive verb and examine the process of causativisation.

Derivational process	Basic verb	Causativisation
Derivational suffix		/-a/
Verb type	Di-transitive	Causative
Example	/pət ^h a/ ‘give’	/pət ^h i-a/ ‘to make someone give something’
Number of Participants	3	4

Table 6 Representing Causativisation of Ditransitive Verbs

In the above table it can be seen that the verb /pət^ha/ ‘to send’ already has three participants and therefore, there is no intermediate derivation as it would increase the valency. Unlike Hindi which shows some false friends or false causatives in case of ditransitive verbs like /dena/ ‘to give’, /b^hedžna/ ‘to send’ and /rək^hna/ ‘to keep’ as mentioned by Das (2017), Assamese is quite straight forward and does not allow intermediate derivation in case of ditransitive verbs.

Thus, the process of causativisation of intransitive verbs, transitive verbs and ditransitive verbs in Assamese can be described as having an intermediate stage or intermediate derivation between the basic form of the verb (transitive or intransitive) and the causativised form of that particular verb rather than direct and indirect causation. This intermediate derivation derives transitives from intransitives or ditransitives from transitives.

Pseudo Ditransitive Verbs

While examining the process of causativisation of the transitive verbs, we have come across a set of verbs which are endowed with a sense of instrumentation. When we examine the semantic aspect of such verbs, we find an extra valency which brings such verbs close to the category of ditransitive verbs. Das (2017) calls verbs with such semantic features ‘pseudo ditransitive’. According to Das (2017) the action denoted by pseudo ditransitive verbs comprises of an understood participant i.e., an instrument. Consider the following example:

Derivational process	De-transitivised	Basic verb	Deriving different forms of verbs	Causativisation
Derivational suffix	Removal of /-α/		/-α/	/-ua/
Verb type	Natural passive	Pseudo Ditransitive	False causative	Causative
Set A Example	/kat/	/kat/ 'cut'	/kɔt-α/	/kɔt-ua/ 'to make someone cut something'
Number of Participants	1	2 (3)	3 (4)	3 (4)

Table 7. Representing Causativisation of Pseudo Ditransitive Verbs

In the table, /kat/ 'cut' represents the verb class pseudo ditransitive in the language. This verb expresses an inherent sense of instrumentation and if we look at the semantic aspect of the verb, we find an inherent instrument which suggests that such verbs have three participants and therefore they can be treated at par with the ditransitive verbs. Note that the purpose of causativisation is to increase participants or increase valences. In contrast to causativisation, the process of de-transitivisation is to decrease the valences. Das (2017) stated that it is the 'reverse mechanism' of causativisation. In the process of de-transitivisation, the subject of the pseudo-ditransitive verb gets removed and the verb becomes an intransitive one which is called 'natural passive', we will come back to this point later.

Now, in the present study, we have found two types of pseudo ditransitive verbs. Type 1 is exemplified in the table (7) and the second type of pseudo ditransitive verbs is represented in the table below. This type of pseudo ditransitive verb has been called 'ideal' pseudo ditransitive verbs by Das (see Das 2017) as they do not allow a false causative derivation in the language as opposed to the type 1 of pseudo ditransitive verbs.

Derivational Process	De-Transitivised	Basic Verb	Deriving Different Forms of Verbs	Causativisation
Derivational suffix	Removal of /-α/			/-ua/
Verb type	Natural passive	Pseudo Ditransitive	False causative	Causative
Set B Example	/bɔn/	/bɔnα/ 'to make/buid'	no forms	/bɔn-ua/ 'to make someone build something'
Number of Participants	1	2(3)	3(4)	4

Table 8 Representing Causativisation of Pseudo Ditransitivisation

So, there are basically two types of pseudo ditransitive verbs: one which has a false causative form and one without the false causative form. Now let us discuss pseudo ditransitive verb which has false causative form. Consider the following examples:

1. a) manuh-dʒon-ε (kut^hare-re) ɡos-dʒupa kat-il-ε
 man-CL-A axe-INS tree-CL cut-PST-3S
 ‘The man cut the tree (with an axe).
- b) manuh-dʒon-ε ram-ɔr hɔtuai (kut^hare-re) ɡos-dʒupa kɔt-a-l-ε
 man-CL-A ram-GEN INS axe-INSTree-CL cut-FC-PST-3S
 ‘The man gets Ram to cut the tree (with an axe).
- c) manuh-dʒon-ε ram-ɔr hɔtuai (kut^hare-re) ɡos-dʒupa kɔt-ua-l-ε
 man-CL-AGN ram-GEN INS axe-INS tree-CLcut-CAUS-PST-3S
 ‘The man gets Ram to cut the tree (with an axe).

The verb in the above examples is an instance of pseudo ditransitive verb. In the examples the instrument with which the action has been carried out is shown as optional. However, this information or this instrument is actually inherent to the verb. In the literature there is no explanation addressing this particular issue. The present study would like to examine the morpho-semantic aspects of such verbs. The pseudo-ditransitive verbs are those verbs which requires an instrument to denote the action described by the verb. They appear to be normal transitive verbs but the semantic properties put them closer to the ditransitive verbs. However, it should be noted that there is no semantic difference between the false causatives and actual causatives. The false causatives are generally used in casual speech.

Derivational Process	De-Transitivised	Basic Verb	Deriving Different Forms of verbs	Causativisation
Derivational suffix	Removal of /-a/		/-a/	/-ua/
Verb type	Natural passive	Pseudo Ditransitive	False causative	Causative
Set B Example	/b ^h aŋ/ /p ^h ut/ /kat/	/b ^h aŋ/ ‘to break’ /p ^h ut/ ‘to burst’ /kat/ ‘to cut’	/b ^h ɔŋ-a/ /p ^h ut-a/ /kɔt-a/	/b ^h ɔŋ -ua/ ‘to make someone divide something’ /p ^h ut-ua/ ‘to make someone burst something’ /kɔt-ua/ ‘to make someone cut something’
Number of Participants	1	2 (3)	3 (4)	3 (4)

Table 9 Representing Causativisation of Pseudo Ditransitive Verbs.

In the above table it can be seen that the pseudo ditransitive verbs have false causative derivation. However, they do not bear any semantic difference with the actual causative forms. These false causatives are found in the casual speech and not found in the written form. These pseudo ditransitive verbs do take the dative case or dative role. If the pseudo ditransitive verbs allowed one of the participants to bear the dative case or dative role then there would have been difference between false forms of verbs and causative forms of verbs. If we see other transitive verbs like /p̄orh/ ‘to read’, /lik^h/ ‘to write’ etc., they undergo the intermediate derivation and becomes ditransitive verbs such as /p̄orh̄a/, /lik^ha/ and one of the participants could take a dative case. In case of pseudo ditransitive verbs such kind of a dative case is absent.

Derivational Process	De-Transitivised	Basic Verb		Causativisation
Derivational suffix	Removal of /-a/		a	/-ua/
Verb type	Natural passive	Pseudo Ditransitive	False causative	Causative
Set B Example	/b̄on/	/b̄ona / ‘to make/buid’	No form	/b̄on-ua/ ‘to make someone build something’
	/b̄orh/	/b̄orha/ ‘to increase’	No form	/b̄orh-ua/ ‘to make someone increase something’
	/d̄ʒol/	/d̄ʒola/ ‘to burn’	No form	/d̄ʒol-ua/ ‘to make someone burn something’
Number of Participants	1	2 (3)	3 (4)	3 (4)

Table 10 Representing Causativisation of Pseudo Ditransitive Verbs

The verbs mentioned in the table shares similar morphological and semantic properties and we can see that there is no intermediate derivation in this type of pseudo ditransitive verbs. In other words, these verbs do not allow derivation as false causative verbs in the language. In such cases, it leaves a gap in the language as it is not supported by the morphological structure of the language. The fact that the language does not support the derivation of pseudo ditransitive into a false causative makes such verbs perfect candidates to be pseudo ditransitive verbs. Semantically such verbs are almost equal to the ditransitive verbs therefore the language does not allow the derivation of these verbs into false causatives.

In the traditional approach, Assamese causatives are described as direct and indirect causatives. However, in such approaches there

is no explanation regarding such semantic nuances and irregularities occurring in the language. In the present study, we have employed Das (2017) framework to resolve the irregularities occurring in the process of causativisation. To obtain a better understanding on the phenomenon of causativisation, the Assamese verbs have been reclassified into intransitive, transitive, ditransitive and pseudo ditransitive verbs.

Again, consider the following set of verbs.

De-Causativised Form (Natural Passive)	Pseudo Ditransitive Verb	False Causative	Causative
/kat/ 'cut'	/kat/	/kət-a/	/kət-ua/ 'to make someone cut something'
/kʰul/ 'open'	/kʰul/	/kʰul-a/	/kʰul-ua/ 'to make someone open something'
/bʰaŋ/ 'break'	/bʰaŋ/	/bʰəŋ-a/	/bʰəŋ-ua/ 'to make someone break something'
/mər/ 'die'	/mar/	/mər-a/	/mər-ua/ 'to make someone kill or hit someone'

Table 11 Representing De-Causativisation of Pseudo Ditransitive Verbs

As it has already been mentioned in the very outset of this paper that the purpose of causativization is to increase participants or increase valency. In contrast to causativisation, de-causativisation is a process through which valency can be decreased. So, if the valences of these pseudo ditransitive verbs are removed through the process of de-causativisation, then the subject and the instrument get removed from the argument structure and only the object remains with the verb. According to Das (2017), the verbs created by the process of decausativisation are called natural passives. In the above examples, it can be seen that by the process of decausativisation, we have /kat/, /kʰul/ and /bʰaŋ/ as natural passives. Here it should be noted that one of the ways to create passives in Assamese is by introducing V₃- /za/ 'go' and /hə/ 'be verb'. For passivisation when we add /dʒa/ and /hə/, the main verb takes the form of the false causative as mentioned in the above table and then the process of passivization takes place. For example:

- 5.a) bohut gəs kət-a go-l
 many tree cut-PASS go-PST

‘Many trees got cut.

- b) tɔla-tu k^hul-a ho-l
lock-CL open-PASS be-PST

‘The lock was opened.’

Before addressing the possible relation between false causative forms and passivization in Assamese, let us understand the process of passivisation in Assamese.

The passives in Assamese can be divided into three types: regular passives, impersonal passives and inability passives.

Regular passive:

The regular passive constructions are formed by converting the main verb into a participle form and the participle form is followed by a helping verb /hɔ/. In this process of passivization, the subject in the active construction becomes optional and more emphasis is given to the ‘theme’.

4. a) kam-tu ram-ε kor-il-ε
(ACTIVE)
work-CL ram-A do-PST-3S

‘Ram did the work.’

- b) kam-tu kɔr-a ho-l ram-ɔr dwara
(PASSIVE)
work-CL do-PASS be-PST ram-GEN INS

‘The work has been done.’

5. a) moi ram-ɔk kali bozar-ɔt dek^h-is-il-u (ACTIVE)
1SG ram-ACC yesterday market-LOC
see-PFV-PST-1S

‘Yesterday I saw Ram in the market.’

- b) ram-ɔk kali bozar-ɔt
dek^h-a go-is-il (PASSIVE)

Ram-ACC yesterday market-LOC see-PASS go-PFV-PST

‘Ram was seen in the market’.

6. a) pulis-ε sur-tu-k d^hɔr-il-ε (ACTIVE)
police-A thief-CL-ACC catch-PST-3S

‘Police caught the thief.’

b) sur-tu d^hər-a por-il (PASSIVE)
theif-CL catch-PASS fall-PST

‘The thief was caught.’

Impersonal Passive:

In Impersonal passive formation when the active sentence is transformed into a passive sentence, all the arguments of active construction lose their syntactic realization in passive construction.

7. a) bola olop k^huz kərh-a zauk
 come on a little walk-PASS PASS

‘Come on, let’s go for a walk.’

b) bola olop pərh-a zauk
 come on a little read-PASS PASS

‘Come on, let’s read a little.’

Inability Passive

The inability passive in Assamese formed by the main verb which is immediately followed by the passive auxiliary and the auxiliary is marked by the negative marker /no/. for example:

8. a) mur dwara kam-tu kər-a no-hobo
 me INS work-CL do-PASS NEG-be-FUT

‘I am unable to do the work.’

9. b) mur dwara ta-loi zu-a no-hobo
 me INS there-LOC go-PASS NEG-be-FUT

‘I am unable to go there.’

From the above examples we have formed the basic understanding about the process of passivisation in Assamese. Now coming back to the issue at hand, let us take two examples to show the relationship between the de-causativised forms of the pseudo ditransitive verb and their passive usage.

10. a) mur aṅuli-tu kat-il
 my finger-CL cut-PST
 ‘My finger got cut.’

b) xakpasoli-k^hini kət-a ho-l
 vegetable-CL cut-PASS be-PST

‘The vegetables were cut.’

As we have seen in the discussion of the process of passivisation that according to the default passivisation rule in Assamese the main verb takes the participle form (V_3) and the verbs like /hə/ and /zə/ is added in order to make the verb into a passive one. In the above example 12 (a) it can be seen that this default passivisation rule is not applicable, the reason for this can be attributed to the process of de-causativisation. As we have already discussed that in the process of de-causativisation, the valences of the pseudo ditransitive verb is reduced or decreased meaning both the subject and the inherent instruments are taken away from the argument structure and only the object remains with the verb, creating naturally passive verbs such as /kat/, 'cut', /bʰaŋ/ 'break' and so on. When the verbs like /zə/ and /hə/ added with main verb for passivisation, the main verb changes back into its pseudo ditransitive form and passive construction is formed.

Conclusion:

In the traditional approach to the phenomenon of causativisation, it is analysed as having direct and indirect causation. In the present study, however, we have adopted a different approach in analysing causativisation in Assamese. The reason behind departing from the traditional approach and adopting Das (2017) approach is to address some irregularities for which no explanations could be found in the existing literature. In order to discuss the process of causativisation we have reclassified the verbs in Assamese as intransitive, transitive, ditransitive and pseudo ditransitive verbs. In the process of causativisation, we have found that the process of causativisation of intransitive verbs, transitive verb and ditransitive verbs in Assamese can be described as having an intermediate derivation between the basic form of the verb (transitive or intransitive) and the causativised form of that particular verb rather than direct and indirect causation. This intermediate derivation derives transitives from intransitives or ditransitives from transitives. However, it is interesting to note that the ditransitive verbs do not undergo intermediate derivation and yield false causatives in the language like Hindi.

The category of pseudo ditransitive verbs provides interesting insights into the process of causativisation in Assamese. We have found two types of pseudo ditransitive verbs one where intermediate derivation creates a false causative form and the other one which has no false causative form. Moreover, in the present study, we have found that there is a relation between false causative forms and passivisation in Assamese. We tried to provide a brief account on the issue, however, it requires a detailed analysis.

Abbreviations:

A	Agentive
ACC	Accusative
CAUS	Causative
CL	Classifier
DAT	Dative
GEN	Genitive
FUT	Future
FC	False Causative
INS	Instrument
LOC	Locative
NEG	Negative
PASS	Passive
PFV	Perfective
PST	Past
3S	Third Person Singular

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 118-128

ASSAMESE CORPUS SCREENING FOR CLOSURE

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Abstract

The language corpus is quite an essential component for Natural Language Processing. The agreeable size of corpus which can ensure the maximum coverage of the language text is a matter of concern. Whether or not a corpus is lexically saturated determines the future prospects of NLP applications built on it and the corpus design can be redrawn. The Lexical-Closure of the corpus is highly dependent on representation, script grammar, and characteristic features of a language. For this study power regression of statistics is used on LDC-IL Assamese text corpus to find out closure predictions.

Keywords: Assamese Corpus, Type-Token, Closure, NLP Applications

Introduction

A corpus is the representation of real world language. Although corpus is the reflection of natural language it should follow a set of methods and procedures for the language exploration. If a corpus covers significant part of contemporary language vocabulary then it can be considered as the representative of that language. Corpus building is a cost effective and time consuming process. The main qualities that a good corpus should have are quantity, quality, representation, equality, simplicity, retrievability and verifiability.

Balance of domains is considered to be a prerequisite while designing the corpus. Any claim of corpus balance is a matter of faith rather than reality, because there is no reliable way to measure the corpus balance scientifically. On the contrary, the notion relies heavily on intuition and best estimates. Quality, representation, equality, simplicity are the part of the corpus design. Retrievability and verifiability is a part of data structure.

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The quantity, however, depends on language in question and purpose of corpus building. The agreeable size of corpus which can ensure the maximum coverage of the language text is a matter of concern. Whether or not a corpus is lexically saturated determines the future prospects of NLP applications built on it and the corpus design can be redrawn if needed. The Lexical-Closure of the corpus is highly dependent on representation, script grammar, and characteristic features of a language. Some languages may need very less corpus to cover the vocabulary and styles and some languages need more of it. As corpus builds, the lexical closure point can be calculated to predict how much corpus is needed to reach a lexically saturated quantity of corpus. The lexical closure of corpus analysis is done by type-token analysis.

This study suggests the complex nature of the corpus representation, saturation and volume of the Assamese corpus in theoretical and applied perspective. The LDC-IL Assamese Text Corpus [1] is one of the largest published Indian language text corpora for the study. It is one of the four published Indian language text corpus that are huge enough to be a member of one crore club, i.e. the corpus that has more than one crore words. Tamil, Hindi, Punjabi being the other three.

As it is reported in [2], the Assamese text data sampling strictly follows the generic guidelines of LDC-IL text corpus collection. The sampling method is well described in [3]. The LDC-IL followed a sampling method to collect the pages from books. For example, if the book has 100-200 pages every 10th page is selected as candidate page for sampling text, and if the book has 200-300 pages every 20th page of the book becomes the candidate for sampling. If any of the candidate page contains pictures, tables etc., then its next or previous page is selected for sampling text that possesses the text content. While selecting the book for sampling, the LDC-IL's motive is to select from wide variety of domains, thus the corpus can cover large part of vocabulary and should not miss out certain domains.

Assamese is an Indo-Aryan language. Unlike most Indo-Aryan languages that lack a native script, the Assamese language has its own script named after itself. It is also known as Oxomiya Akhor or Oxomiya Lipi, a variant of the Eastern Nagari script evolved from Kamarupia script. It is also used for Bengali and Bishnupriya Manipuri.

The LDC-IL Assamese text corpus is encoded in Unicode. It boasts 1,01,27,030 Tokens (words) in size worked up by

6,39,50,126 UTF characters, drawn from 1,084 different titles, thus the avg. token-length will be 6.31 UTF characters/tokens. As it is observed in [4], The Assamese avg. token-length falls between 6.01 of Bengali and 6.49 of Odia, typical of East-Indic languages. This comparatively higher than the North-Indic languages that typically falls in the range 5.01-5.60 UTF Characters/Token.

Since the sampling method is well defined and the categorization of source text material is made so that the balance of the corpus can be kept in check, in practical sense it is evident that text of some domain over-represented and some domain are under-represented in the published datasets. The [4] justifies, that is how the language texts are populated. ‘It would be short-sighted indeed to wait until one can scientifically balance a corpus before starting to use one, and hasty to dismiss the results of corpus analysis as ‘unreliable’ or ‘irrelevant’ because the corpus used cannot be proved to be ‘balanced’.’ [5]. Reference [2] reports, The Aesthetics dominates the corpus, and the mass media mainly drawn from newspapers has 1/3rd of the share.

Table I. Domain Representation of Assamese Corpus

Domain	Word Count	Percentage
Aesthetics	52,33,452	51.68%
Mass Media	33,54,996	33.13%
Social Sciences	10,97,570	10.84%
Science and Technology	3,72,790	3.68%
Commerce	66,924	0.66%
Official Document	1,298	0.01%
Total	1,01,27,030	100.00%

It can be observed from [2] that there are many sub-domains which are poorly represented like Banking, Industry, Official Document, Criminology, Veterinary, Police Documents, Administration etc. Some sub-domains are not even got a chance to be a part of the corpus. In Indian scenario there is scarcity of text material in many fields. While collecting text from such domains lenience can be exercised to have a representation of types. The corpus too will have diverse types and in a much balanced state.

The domain-wise representation can be depicted as follows.

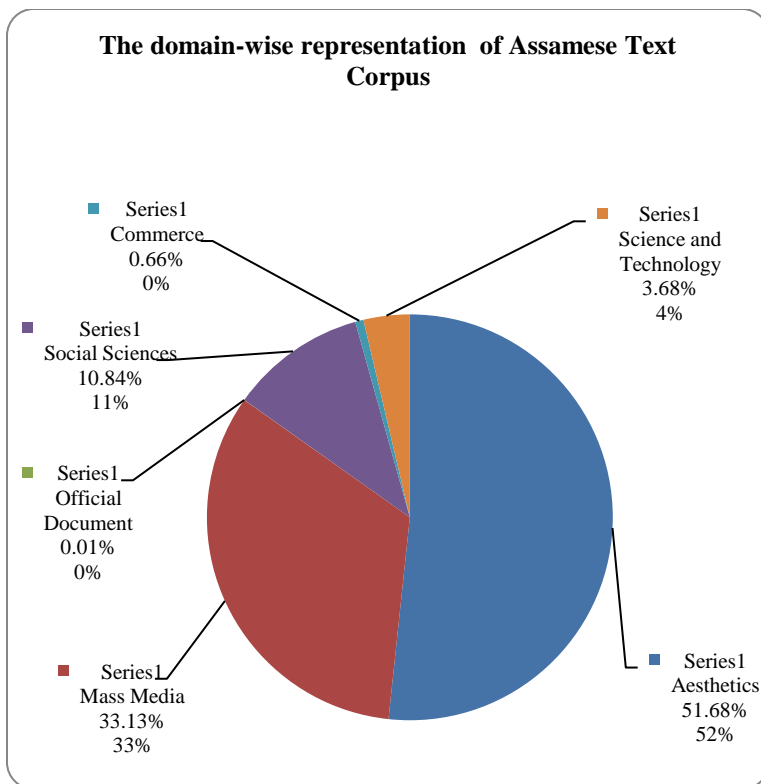


Fig. 1. Category Distribution of Assamese Corpus

As [7] observes ‘a corpus design can be evaluated for the extent to which it includes: (1) the range of text types in a language, and (2) the range of linguistic distributions in a language’. Since the Assamese corpus being a generic corpus has considerable size of one crore tokens drawn from various domains and the range of text types are more or less included closure analysis can be performed on this corpus.

Corpus/Closure

‘Closure/saturation for a particular linguistic feature (e.g. size of lexicon) of a variety of language means that the feature appears to be finite or is subject to very limited variation beyond a certain point. To measure the saturation of a corpus, the corpus is first divided into segments of equal size based on its tokens. The corpus is said to be saturated at the lexical level if each addition of a new segment yields approximately the same number of new lexical items as the previous segment, i.e. when ‘the curve of lexical growth has become asymptotic’ or is flattening out. The

notion of saturation is claimed to be superior to such concepts as balance for its measurability.’ [6].

As it is descriptively documented in [3] The Corpus saturation is affected predominantly by three factors 1) Representativeness of the corpus 2) Script grammar of the language 3) Characteristic features of language.

Approach to Saturation Analysis

As it is observed by [3] and [6] the type-token ratio (TTR), is the ratio obtained by dividing the types (the total number of different words) occurring in a text or by its tokens (the total number of words). A high TTR indicates a high degree of lexical variation while a low TTR indicates the opposite.

This test is a simple measure of lexical diversity of language which has been used in literary studies. The type/token ratio (TTR) varies widely in accordance with the size of the text -- or corpus of texts -- which is being studied. Since Assamese is a large corpus of Indo-Aryan family of languages and observed in [4] and [9] tends to lexical closure quite early as compared to Dravidian languages.

The calculated type-token ratio of Assamese corpus is $5,60,510$ (Types) / $1,01,27,030$ (Tokens) = 0.055.

For the corpus closure analysis the conventional TTR is informative, of course, if one is dealing with a corpus comprising lots of equal-sized text segments.

The text fragments (XML Files) are randomly picked to carry out incremental type-token analysis. The random selection is done to keep the type-token analysis unbiased of any particular domain influence. Since LDC-IL corpus does not contain any white-space characters other than space, tokenization is performed splitting the corpus text across spaces. All punctuation marks that were part of token were truncated while deriving tokens, so as to extract pure Assamese words as tokens. Each distinct word is a type and each occurrence of a type counts as a token. It is important to mention that by types it is meant here as fully inflected word forms, not root forms. One lakh tokens is kept as the unit of benchmark at which acquired distinct types (words) are counted, and then these distinct words are subtracted from the distinct types acquired at previous benchmark to get the number of new types in this unit amount of tokens. This number is evaluated for the percentage growth in types at the given benchmark. The figures are tabulated and depicted to get a type-

token growth rate curve which shows how many new types will be found as the corpus size increases.

The following table shows the incremental type-token analysis of Assamese corpus.

Token Input	Distinct Types	Added Types/Unit	Percentage Distinct Type/Unit
100000	23,795	23,795	23.8
200000	38,609	14,814	14.8
300000	52,647	14,038	14.0
400000	64,417	11,770	11.8
500000	74,436	10,019	10.0
600000	83,125	8,689	8.7
700000	92,083	8,958	9.0
800000	1,01,389	9,306	9.3
900000	1,10,197	8,808	8.8
1000000	1,17,324	7,127	7.1
1100000	1,24,674	7,350	7.4
1200000	1,31,804	7,130	7.1
1300000	1,38,596	6,792	6.8
1400000	1,45,704	7,108	7.1
1500000	1,52,851	7,147	7.1
1600000	1,59,804	6,953	7.0
1700000	1,68,000	8,196	8.2
1800000	1,74,830	6,830	6.8
1900000	1,80,919	6,089	6.1
2000000	1,87,529	6,610	6.6
2100000	1,93,529	6,000	6.0
2200000	1,99,732	6,203	6.2
2300000	2,06,996	7,264	7.3
2400000	2,13,312	6,316	6.3
2500000	2,19,518	6,206	6.2
2600000	2,25,119	5,601	5.6
2700000	2,30,282	5,163	5.2
2800000	2,36,642	6,360	6.4
2900000	2,41,981	5,339	5.3
3000000	2,47,831	5,850	5.9
3100000	2,53,570	5,739	5.7
3200000	2,58,669	5,099	5.1
3300000	2,63,714	5,045	5.0
3400000	2,68,884	5,170	5.2
3500000	2,74,269	5,385	5.4
3600000	2,80,669	6,400	6.4
3700000	2,86,244	5,575	5.6
3800000	2,92,107	5,863	5.9
3900000	2,96,359	4,252	4.3
4000000	3,00,827	4,468	4.5
4100000	3,05,415	4,588	4.6
4200000	3,09,940	4,525	4.5
4300000	3,14,735	4,795	4.8
4400000	3,19,169	4,434	4.4
4500000	3,24,329	5,160	5.2
4600000	3,28,687	4,358	4.4
4700000	3,33,517	4,830	4.8
4800000	3,38,277	4,760	4.8
4900000	3,43,065	4,788	4.8
5000000	3,48,312	5,247	5.2
5100000	3,52,573	4,261	4.3
5200000	3,57,297	4,724	4.7
5300000	3,61,616	4,319	4.3
5400000	3,66,442	4,826	4.8
5500000	3,71,100	4,658	4.7
5600000	3,75,966	4,866	4.9
5700000	3,80,650	4,684	4.7
5800000	3,84,842	4,192	4.2
5900000	3,89,046	4,204	4.2
6000000	3,93,664	4,618	4.6
6100000	3,98,583	4,919	4.9
6200000	4,03,966	5,383	5.4
6300000	4,08,520	4,554	4.6
6400000	4,12,583	4,063	4.1
6500000	4,16,643	4,060	4.1

Token Input	Distinct Types	Added Types/Unit	Percentage Distinct Type/Unit
6600000	4,21,342	4,699	4.7
6700000	4,25,511	4,169	4.2
6800000	4,29,006	3,495	3.5
6900000	4,32,940	3,934	3.9
7000000	4,37,234	4,294	4.3
7100000	4,41,146	3,912	3.9
7200000	4,44,706	3,560	3.6
7300000	4,48,978	4,272	4.3
7400000	4,52,938	3,960	4.0
7500000	4,57,248	4,310	4.3
7600000	4,61,596	4,348	4.3
7700000	4,66,206	4,610	4.6
7800000	4,70,715	4,509	4.5
7900000	4,74,534	3,819	3.8
8000000	4,78,059	3,525	3.5
8100000	4,82,414	4,355	4.4
8200000	4,86,150	3,736	3.7
8300000	4,89,394	3,244	3.2
8400000	4,93,512	4,118	4.1
8500000	4,97,948	4,436	4.4
8600000	5,01,948	4,000	4.0
8700000	5,05,563	3,615	3.6
8800000	5,09,632	4,069	4.1
8900000	5,13,559	3,927	3.9
9000000	5,17,490	3,931	3.9
9100000	5,21,699	4,209	4.2
9200000	5,26,098	4,399	4.4
9300000	5,29,325	3,227	3.2
9400000	5,33,520	4,195	4.2
9500000	5,37,330	3,810	3.8
9600000	5,41,285	3,955	4.0
9700000	5,44,711	3,426	3.4
9800000	5,48,401	3,690	3.7
9900000	5,52,322	3,921	3.9
10000000	5,56,343	4,021	4.0
10100000	5,59,602	3,259	3.3
10127030*	5,60,510*	908*	3.4*

*Figures not used for type-token analysis

Table II. Type-Token Analysis of Assamese Corpus.

While token counts are pushed higher by repetition, type counts are pushed higher by lack of repetition. Some main factors that can influence the type count are:

- 1) degree of vocabulary restraint for simplification,
- 2) complexity of topic, and
- 3) frequency of topic change

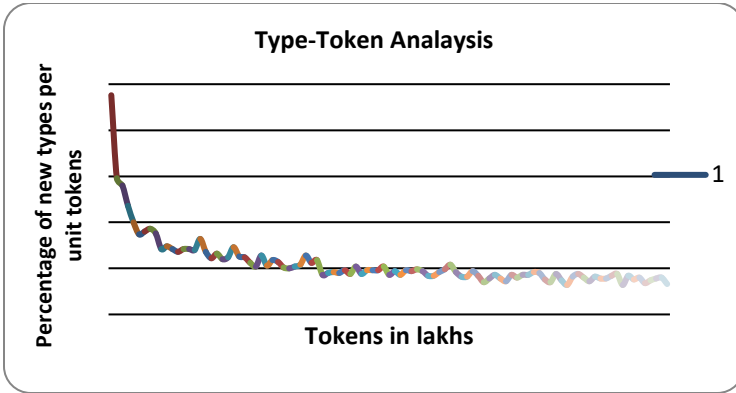
1) *Degree of vocabulary restraint for simplification:* Newspaper write-ups for common readers tend to simplify the topic. The news data does not have literary flourish, but it attracts people from all walks of life. Many unfamiliar domains, religious ideas, scientific principles etc. have to be conveyed to ordinary people. So the writer will have captured these domains in a simple and meaningful way. It needs proper usage of vocabulary, correct language structure and effective phraseology. The writer may use colloquial or non-standard terms or jargons to attract the readers. The words used need to be expressive and represents the feeling and attitude towards the events. This text is contemporary in nature. It is connected at discourse level and usually on a topic. The text may contain political news, editorials, or sports news. Since it is a newspaper extract, it contains words which are used in day-to-day life.

2) *Complexity of topic:* The complexity of the topic in the text under consideration in a unit can also affect the type count in the corpus of that particular unit. Generally, more complex topics require a more complex and diverse lexis. Since the corpus is generic and derived from various sources across various topics, the corpus naturally draws diverse lexicon. Some of the topics that were covered include: physics, chemistry, linguistics, technology, law, etc.

3) *Frequency of topic change:* In addition to the complexity of the topic, the actual frequency of the topic change can also have an effect on the type count of the unit. When many small topic comes in a unit of one lack words shows topics of diverse range then the type count in that unit shows higher range compare to a unit which covers similar or same topic.

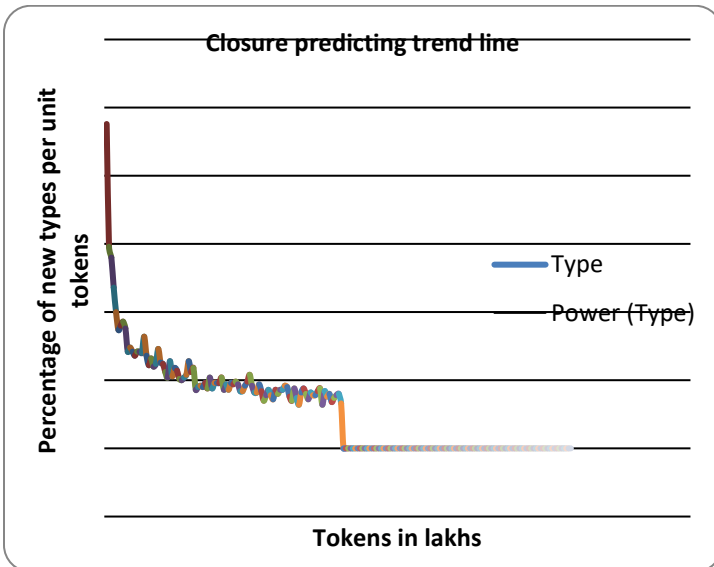
These could help explain the small bumps in Type Token Curve when the tabulated values are depicted.

On graphical scale the tabulated values can be described as below:



It can be observed that the curve is swinging between 3,000 to 4,000 types for each one lakh token addition of corpus, which means 3%-4% words are new words for every unit amount of input. Analysis of existing data plays a great role in corpus closure prediction. This can be a significant advantage as it enables a more structured approach towards the corpus collection decision making.

Power regression is a non-linear regression model, based on the equation: $y = \alpha x^\beta$. To predict how far Assamese corpus needs to be collected to have a good coverage of words.



When the trend lines stretch to 2 crore token size, the power regression predicts around 2,500 distinct words/one lakh corpus input. It means 2.5% words are new words for every unit amount of input even when the corpus size is 2 crore words. Coefficient of Determination r^2 is 0.927 which is pretty good fit for the data provided.

Conclusion

Power regression method for estimating lexical closure point of the Assamese corpus shows pretty good fit for the text data. The Type-token curve is flattening below 5%, the Assamese is inching towards lexical closure. It needs to balance in every domain and acquire more text from under-represented domains. If it can acquire a balanced corpus of 2 crore words, it can be reviewed for lexical closure estimations.

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**USING ENGLISH AS A MEDIUM OF INSTRUCTION AT
THE UNDERGRADUATE LEVEL IN SAUDI ARABIA:
ISSUES AND SOLUTIONS**

Oveesa Farooq*

Abstract

English is a global language and is used in educational institutions of English and non-English speaking countries. Its quality and its effect as a foreign language instruction at the undergraduate level in Saudi Arabia is a kind of challenge for the students as well as for the teachers. It is a fact that English is an internationally intelligible language and is used as a lingua franca in Gulf countries where Expat teachers and the students have different L1 (native language) and use English to communicate with each other. Taking EFL undergraduate students into consideration, English is the language which helps them to convey their message to the instructor and vice versa particularly in an atmosphere where Instructor is not Arabic. English is a common means of communication. Majority shows interest in learning English in order to communicate on an international, professional level. The basic function of English is communication. Speaking English allows one to opt for foreign universities, and an opportunity to work abroad where English is spoken. This piece of work focuses on the use of English as a medium of instruction in the English classes of undergraduate EFL students of Saudi Arabia, the communication problem faced by both teachers and the students. The paper also discusses the perceptions or points of view from both teachers and students towards giving preferences for using English or Arabic or both and their frustrations and positive responses in using English as a Medium of Instruction. The data was collected from 50 participants where 30 were students and 20 were teachers. Undergraduate students and their English teachers responded to a questionnaire which was administered to know their perceptions about using English as a Medium of Instruction and the effect of the Arabic on their English. The paper finally discusses some solutions according to the data perceived from teachers and students for using English as a Medium of Instruction and also gives some recommendations which will improve their English learning skill at the early stage.

Key Words: English, medium, instructions, global language, usage, issues, solutions.

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Introduction

It is a fact that English is an internationally intelligible language and is a lingua franca especially in Gulf countries where expats can't speak Arabic. It is the most influential language which helps one to convey his/her message to the instructor and vice versa particularly in an atmosphere where Instructor is not Arabic but a foreigner. Everyone needs to learn the language in order to get in touch on an international level. This language helps one to communicate with nearly all the people around the world. This is the language which is used everywhere whether Internet, websites, offices, newspapers, books and magazines, etc. It is the language of media. Wherever we are in any part of the world; English helps us in every way of life. It is the language of the world and performs a function of communication globally.

Function of English

The basic function of English is communication. Speaking English allows one to continue studies in good universities of the world and an opportunity to work abroad where English is spoken. Education is important to improve your knowledge in any field but learning English improves the quality of life. You can live in many English speaking countries when you can speak English. What is important to know is that the English language is able to break the barriers, including cultural ones. Once we know the habits and customs of other countries, it allows us to understand ourselves and others. The English language allows us to know the people of other countries. We come to know about the similarities and differences across different people and different cultures via language. Crystal D. (2002: 7-10) claims that "Why a language becomes a global language has little to do with the number of people who speak it". English helps people to express different meanings. That is happening because English language not only has a lot of words with different meanings but also has different syntactic patterns which help the speakers to be more accurate in their expressions.

Any kind of information in the world, scholarly discussions, presentations, workshops, various fields of art, and technology are mostly presented in English. It has become a part of our daily life, no matter in which country we live, we are in it because of its global nature. Nowadays countries are getting more and more multicultural. Sometimes understanding and acceptance – as well as peace – between people, only depends on communication, which is almost impossible without a common language.

Coleman's (1966) reasons like, 'Because I like the language', 'To travel in different countries', 'To have a better understanding of the way of life in the country or countries where it is spoken', and 'Because I would like to live in the country' where it is spoken'.

In Saudi Arabia, English has a status of a foreign language. There is a lot of prestige attached to it and the majority of students not all, show great willingness to learn it. It has been observed that most of the native Arabic speaking students in Saudi Arabia are very poor when it comes to basic language skills: listening, speaking, reading, and writing English. The use of English in classroom activities such as simple conversations amongst students, conversations of students with teachers, writing simple passages, assignments, paragraphs or essays, etc. becomes a challenge for most of them and one can easily find nativized forms or expressions in their language. This paper focuses on the use of English as a medium of instruction in the English classes of EFL undergraduate students of Saudi Arabia and the problems faced by both teachers and the students in using it as Medium of communication among each other. The paper also discusses the comments/points of views from both teachers and students towards giving preferences for using English or Arabic or both in EFL classroom and its effects. The paper finally discusses the issues and solutions for using English as a Medium of Instruction and also suggests some recommendations to overcome the problem of communicating in English.

Language and Cultural Identity

Language has an important function in society in terms of communicating values, faith and traditions. Culture, tradition and values are shared and preserved by language. It is always bound up by a culture in different ways. Language reflects one's cultural identity. Now the point is when to use it and if its use is prohibited or banned that means the rejection of one's culture and identity in a social group.

Objectives of the Study

1. Use of English as a medium of Instruction at the undergraduate level of EFL students.
2. Issues in its use for both students and teachers.
3. Strategies used by students and teachers to overcome these issues.

4. Points of views from teachers and students about using English as a medium of Instruction and developing it as a skill.
5. Recommendations to solve the problem of communication and improving language learning skill.

Literature Review

Cook (2001) mentions that Communicative Language Teaching and task-based methods have no necessary relationship with L1, 'yet... the only times the L1 is mentioned is when advice is given on how to minimize its use' (p 1). According to Stern (1983:341), 'The native speaker's 'competence' or 'proficiency' or 'knowledge of the language' is a necessary point of reference for the concept of second language proficiency used in language teaching'. The majority of SLA research has not minimized the role of the first language in second language acquisition, particularly in the 1970s when an influential faction saw transfer merely as a communication strategy, for example, Krashen (1982). Language behaviors are analyzed naturally in response to observable environmental circumstances and the measurable effects which they have on human interactions (Skinner, 1957). According to this view, language is considered as a complex human behaviour. The intricacies of language do not exist in advance or independent of human behaviour; instead the intricacies of language behaviour reflect the person's ability to respond orally to these complex intricacies which are ingrained in human experiences and interactions.

Boughton, et.al (1978) stated that in the foreign language classroom, development of writing skill is not primarily concerned but reinforcement of the teaching of particular structures which means to copy down sentences in order to establish patterns which have been produced by a teacher. While such an activity may have a general teaching purpose, it is distinct in intention from work that aims at teaching students to write effectively in English. Lado (1957) emphasized the significance of the native language, considering it a main cause of lack of success in L2 learning. He then proposed what has been known as the Contrastive Analysis Hypothesis (CAH) as a way of explaining the role that L1 plays in L2 learning. According to this hypothesis, L2 learners' productive and receptive skills are influenced by their L1 patterns and that similarities and differences between L1 and L2 are important predictors of ease and difficulty of L2 learning. Arthur et.al (1980) showed that the presence of a non-native speaker alters

the behaviour of native speakers, changing their syntax and the information they provide. Ringborn (1987) points out that the learners use L1 as a tool both for composing and simplifying the complexity of the L2 writing task. The LI acts as a mediator and if some language is present, acquisition of the other language is easy (Chomsky 1969). When learners of second language want to write or speak in the target language, they tend to rely on the knowledge of their first language structures and patterns. If the structures are different then many errors occur in L2 that is interference of L1 on L2 (Deherts & Dllis, as cited in Bhella, 1999, p. 22).

Method

This piece of work is based on the mere observations, interviews with EFL teachers (Foreign and Local) and students. A questionnaire was formed and distributed among the students of different levels starting from level one to level seven. Though, the questionnaire was distributed among teachers as well, to know their views about using English as a medium of instruction, why to use and why not? The place of data was classroom, campus and offices of staff members of King Khalid University and the whole process was done over a period of 8 months. The data was collected from 30 students who were native speakers of Arabic and 20 teachers teaching English to EFL learners. The focus was given to the problems faced and the strategies used by teachers and students and their opinions about using English as a mode of communication. Both speech and text (written part) was under focus throughout the work.

Mentioned below are the questions from the questionnaire administered to teachers and students and their views on the issues regarding this work. The comments or the points of views which were found more relevant to this work were therefore taken into consideration for the analysis.

Framework of Analysis

The questionnaire administered to the students and the teachers is given in Appendix 1 and 2. Following are the points of views given by teachers and students in the questionnaire which was administered. The answers from all the teachers and from all the students for each question have been summed up below. Let us begin with teachers:

1. Do you think that it really improves students' learning skills if Arabic language is banned in the English class?

Majority of the teachers' mentioned that it really improves EFL learning because students get more FL (foreign language) exposure to learn. If it is not banned, it discourages students from learning a new language. They produce ungrammatical sentences and teacher corrects their sentences and this way they learn. The students seem trying their best to learn English and use different sources which they will not use if Arabic is used. When a teacher pretends to understand English only, this enables them to speak in English only, no matter whether correct or incorrect sentences. However, few teachers suggested that a little knowledge of Arabic will help the instructor to explain the lesson. They didn't find it preferable to ban completely. They think that students won't respond. They can be motivated to speak in English and this will enable them to develop their learning skill.

Q2. Do you think that it is better to be bilingual (knowing Arabic as well) in teaching English? Why or why not?

In response to the above question, it was claimed by some teachers that to some extent, it is good as it can facilitate FL classroom especially when it becomes very difficult for teachers to make students understand. Whereas majority of the teachers believe that it is better to speak in English only, because if we switch to their mother tongue (Arabic), the learners take advantage of it and prefer to use it more. We have enough aids to use in the classroom, and to make them understand. The course is taught in English; the papers are examined in English then why should one be bilingual. The students struggle a lot to communicate their ideas in English when they know that the teacher can't speak their mother tongue (Arabic). It is good to be multilingual but for teaching in English it is not necessary to be bilingual or multilingual.

Q3. Which problems do you face while teaching English to students?

The major problem faced by the teachers is the communication problem because of the level of students, poor educational background and lack of motivation to learn the language. For example, the students seem concentrating more on the subject than learning the language as a whole. They have all the time their first language in their mind that is why Arabic words and letters are found in their essays or any piece of work which is difficult for a teacher to understand.

Q4. What do you do OR can be done to tackle such problem?

In reply to this question, the responses were like it can be tackled with more exposure to L2 and practice. Students can be motivated by making the classroom interactive and particularly by rewarding them after each presentation or any activity related to language. The measures which can be taken into consideration to solve these issues include exposure to the language in their early classes instead of exposure at the college level. They are so dependent on their mother tongue that they cannot differentiate between the two. The system needs to be changed. By system, we mean English should be introduced at an early stage. We need to tell them that English and Arabic are two different languages and the mixing of two will confuse them as it does. They can take the help of L1 but in a proper way (positive interference). They use dictionaries, translators and write a message which they want to convey to their instructor. This way they improve their vocabulary and they get encouraged if they speak or write in English. The help of a context and the content words is taken to understand their text.

Q5. Do you have any recommendation about using English as a medium of instruction in English class?

It is recommended that through different teaching methods and strategies, English can be used as a medium of instruction. More and more exposure should be given to the students towards using L2. The efforts must be taken by the school teachers from preparatory level. They must teach them in English only. Ample time should be given to have discussions in English. They should be encouraged for speaking a single sentence even if it is full of mistakes. Gradually, they will speak correct sentences and will be able to correct their speech. All the teachers (Local and Expats) should use only English as a medium of instruction if we really want them to learn language. Even if the teacher understands Arabic (their mother tongue) to some extent, he/she should pretend that he/she doesn't understand anything in their language. This will enable them to speak in English only.

Q6. Do you think that exposure to English right from the Preparatory level will help them a lot?

Their response was that it will definitely help them and improve their level. For example, the students of other countries where English is introduced right from beginning do not face any communication problems. In addition to this, this was also claimed that with time they will develop proficiency in the language. If they can't reach the level of excellence but at least

they can speak and understand the language and fulfill their academic need.

Analysis of the above data

The above data included questions administered to the teachers regarding the use of English as a medium of instruction, difficulties faced by the teachers in communicating to the students focusing EFL classrooms. Their recommendations to tackle such situations. As per data, the teachers are aware of their difficulties and of students' difficulties in using English as a medium of instruction (EMI) and in order to overcome these difficulties, the most possible solutions suggested by the teachers emphasize upon more and more exposure to the English language and that too at the preparatory level, increasing motivation level of students and make them understand the value of English globally.

Following are the questions administered to the students and the responses given by them. It is important to mention here that most part of the data was corrected and then used in the paper because the students are very poor in the language.

Q1. What do you think about using English as a medium of instruction?

In response to the above mentioned question, majority of the students think that it is an excellent way to learn and develop listening and speaking skills. It is an international language and everyone should learn it. According to them, they try their level best to speak to teacher in English and teacher corrects them often when they make mistakes. But by practice, they will be able to overcome their difficulties. They can also go abroad for higher studies if they know the language. Though some students had this perception that they do need English as they can use Arabic everywhere since they are in Saudi Arabia. They don't have plans to go abroad then why to burden themselves with English. They also mentioned that all the subjects should be taught in Arabic. But we are trying to use English because we are left with no choice for our English subject.

Q2. Does it improve your language when you use it?

All the students replied that it does improve their vocabulary, speaking skills, listening skills and overall language skills. It takes lot of time to put words in to sentences. They do find difficulties in speaking and some of them said that they don't feel comfortable as they are aware of their mistakes, but they still

speak it, because it is their need [they need to use it] and they improve it by practicing daily.

Q3. What is your motivation for learning the language? Why do you want to learn it?

In reply to this question, the same answer was received that they learn it in order to go abroad for higher studies or to get a job.

Q4. Do you prefer to speak both the languages in English class? Why or why not?

Some of the students stated that it is easy for them to understand the language and helps them in memorizing and understanding the words. They feel comfortable and confident while speaking both the languages. In addition to it, they also mentioned that one has to be very careful in writing, we are so much dependent on Arabic, and we often write some Arabic words in English. On the other hand, some students revealed that they do not appreciate the use of both languages in EFL classroom. According to them, it becomes messy when they mix Arabic with English which results in confusion because they rely on their mother tongue. They prefer to speak only English in EFL classroom, no matter how many mistakes they make but the teacher is there to correct their mistakes and this way they improve.

Q5. Do you want your English subject to be taught in English or Arabic?

The answer was both Arabic and English. If a word cannot be found in English, then Arabic can be used. However, some students gave preferences to speaking English only.

Q6. What are the problems which you face while using English?

The response by the majority was overall communication problem. Some find difficulty in grammar, some in vocabulary; some are weak in pronunciation while others don't understand the meaning.

Analysis of the Data

The analysis of the above data showed that the majority of the students seem to be interested in the language because of its global nature and their need, but they are not being given opportunity to learn this language from the beginning. They prefer to use Arabic as well to understand L2 because they think that they can remember words better if they are taught in Arabic

also. They have this perception because they rely on Arabic and cannot get away from it until and unless they get the full command over English. On the other hand, some students learn it as a subject not as a language and that is the reason they don't have a good command over it. They are interested in getting scores for the subject to get the degree and not for the language itself. There are few things which hinder them from expressing their ideas in English is their shyness, their awareness about the level of the English, their dependency on Arabic and the limited use of English which keeps them limited to its access.

Discussion

Both the students' and teachers' views on the use of English as a medium of instruction within and outside classroom, students' ability in writing and speaking this language, the difficulties faced by students in using EMI (English as a medium of instruction) and how they tackle this problem; and teachers' views upon using EMI, its advantages and disadvantages have been analyzed from the data. Finally, their preferences for English and/or Arabic as medium of instruction and their attitude and motivation were discussed.

The fact is English is very important and is used as a medium of instruction in all English speaking countries, but when it comes to Saudi Arabia, of course students use this language as a medium of instruction but their preferable language is Arabic. They take the help of dictionaries, google translator to convey their message to their teachers. However, it is not the case with every student, there are exceptions as well. Some students speak and write well and no traces of Arabic in their speech or writing can be found.

On the basis of interaction with teachers and students, they both share the view that it drives them crazy when they don't understand each other. When students are not able to communicate properly in English, they immediately switch to their mother tongue and this frustrates teacher and the same thing happens with students when teacher speaks in English and students don't understand it fully. According to teachers' view, most of the students do not take it as seriously as they take other subjects. They want to pass this subject or to get good grades and they don't pay attention to the language itself. This indicates that they are taking English as a subject, not as a language. Because treating it as a subject, they focus on the things like exercises, vocabulary related to the text, etc which are there in a course but how to improve their skill they don't pay attention at all.

In Gulf countries especially in KSA, English is not given that importance; it is used as per need. All the subjects are taught in Arabic in the institutions except the subject English, if taught by Foreigners then it is taught only in English and when taught by Locals, most of the part is taught in Arabic to make them understand better. But after questioning both foreigners and the local teachers, Arabs say that they use Arabic in the English classroom to make things comprehensible to the students. And students also know the fact that the teacher is Arabic speaking so they prefer to speak in Arabic. According to them, students seem more interested when they are taught in Arabic whereas Foreigners say that they try their level best to communicate in English. Whether it is writing or speaking, they take the help of teachers to make their text or speech comprehensible. But the point is that they are left with no option except English and in that case they improve. They further added that they sometimes deliberately behave as if they don't understand anything at all though they can comprehend some words in Arabic or even sentences as well, but they pretend that they didn't get it. The reason behind it is that they don't want to motivate the students to use Arabic. If the student comes to know that teacher can understand Arabic, then he/she takes advantage of using it and when a student knows that the teacher doesn't understand Arabic, then he/she tries best to make her text comprehensible.

Here the question arises for using Arabic or not. However, everyone is proud to use his/her mother tongue in different situations whether formal or informal but in the context of classrooms of Saudi Arabia, it is recommended by teachers that during English class, only English should be used by rule and if possible, no Arabic should be appreciated. Our mother tongue is our identity but to rely on it is not a good idea.

Conclusion

It is concluded that this work found out many issues with both teachers and students in using English as a medium of instruction in classroom. The problem lies with the whole system of education in Saudi Arabia. If the English language is introduced right from the beginning like in other countries, no problem of speaking or understanding it will occur. There will not be a question of losing mother tongue. So, it is suggested "*instead of banning its use (use of Arabic) in the EFL classrooms, English should be introduced at the preparatory level*". More and more they are exposed to the language, they will reach the excellence level and neither students nor teachers will have to struggle using it as a medium of instruction.

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Appendix

The following questions asked to teachers and their answers are given below:

- Q1. Do you think that it really improves students learning skills if Arabic language is banned in the English class?
- Q2. Do you think that it is better to be bilingual (knowing Arabic as well) in teaching English? Why or why not.
- Q3. Which problems you face while teaching English to students?
- Q4. Do you prefer to speak both the languages in the English class? Why or why not?
- Q5. Do you have any recommendation about using English as a medium of instruction in English class?
- Q6. Do you think that exposure to English right from the Preparatory level will help them a lot?

The questions asked to students and their answers are given below:

- Q1. What do you think about using English as a medium of instruction?
- Q2. Does it improve your language when you use it?
- Q3. What is your motivation for learning the language? Why do you want to learn it?
- Q4. Do you prefer to speak both the languages in the English class? Why or why not?
- Q5. Do you want your English subject to be taught in English or Arabic?
- Q6. What are the problems which you face while using English?

Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 142-148

**INTERTEXTUALITY: A SPACE FOR LINGUISTIC
CREATIVITY IN ADVERTISEMENT**

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Abstract

Language is a medium of communication. The efficacy of communication reaches its peak when it comes to human communication. Language and Media marketing is an arena where human utilize his linguistic creativity at the best. The language employed in advertising happens to be very catchy and highly loaded in the sense that it subsumes so many extra textual considerations. Intertextuality has tremendously widened the space for creativity and for the study of the new horizons and more dynamic aspects of language. The current paper aims at analyzing the intertextuality and its various forms in advertising. The study explores how intertextuality is used to put certain effects on the readers and attract them to buy that particular product. The main goal of advertising is to gain readers' trust and interest positively. This is achieved through such advertisements which appeal to the readers.

A qualitative descriptive study is adopted to carry out the present topic. Data have been furnished from all modes and forms of advertisements. The researcher also used the dialogue of the celebrities from movies in the context of intertextuality.

Key Words: Intertextuality, Advertisement, Loaded Language, Creativity

Introduction

An advertisement is the best way to communicate to the customers. Advertisements in mass media are fascinating, exciting and creative in this world of globalization. They are part and parcel of our day to day life. It plays a vital role for a Company to promote its sales and increases revenues. Almost all the ads use taglines to attract the Customers. Everything matters in an

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advertisement; the kind of color background, people who are appearing, the words used by the people and any other specific detail in a particular advertisement. The culture Depicted in advertisements plays a crucial role in promoting the particular product of a company. It needs a lot of imagination and creativity. Advertisers use the manipulation of language to create claims that suggest something about their products without directly claiming it to be true. Through this method (language), consumers are attracted to a product from its claim even though those things are often true of the product itself. Companies rely heavily on their slogans, jingles, and advertisements to make a profit, and the language used in these various forms of media have a huge impact on their effects on the consumers.

Importance of Language in Advertisement

Language is a powerful tool for a human being to communicate with others effectively. The kind of language used in advertisements, in mass media, in leading journals and newspapers brought big success to companies. Language has a powerful influence over people and their behavior. This is especially true in the field of marketing and advertising. The choice of language to convey specific message with the intention of influencing people is vitally important. Visual content and design in advertising have a very great impact on the consumer, but it is language that helps people to identify a product and remember it. Advertising has probably become one of the most powerful communication tools used by marketers to communicate their message to the target audience.

Advertising takes many forms, but in most of them language is of crucial importance (Vestergaard & Schroder 1985). The powerful influence of language over the people and their behavior is also true with the realm of marketing and advertising. The choice of language to convey specific message with the intension of influencing people is vitally important in advertisement. Language used by copywriter in advertisement differs drastically from the conventional language. Leech in his book (Leech 1972: 25) writes, that the language of advertising belongs to so called '**loaded language.**' Leech says that loaded language has the aim to change the will, opinions, or attitudes of its audience. To persuade people to buy the product is the main purpose of the advertising. For achieving the purpose Copywriters create uncommon, surprising, interesting texts with catchy slogans or phrases to lure the audience into buying the products.

Intertextuality in Advertising

Nowadays the visual culture has radically changed our conception of the world and has widened the space for creativity. Media text like advertising has contributed a lot to the legitimization and transformation of social practices. In such processes; it has become intertextual to varied texts drawn from different fields. The use of intertextuality in advertising is a conscious strategy that keeps viewers busy in the interpretive activity and thus makes ad texts creative, attractive and memorable. To gain the readers' interest positively is certainly the ultimate goal in advertising. This is achieved, as Sillars (1991) explained, through expressing values to the knowledge of, and mostly appreciated by the readers to promote a brand or service. No strategies are serving such a goal better than intertextuality.

Etymologically the word *intertextuality* means a text among texts. It is a kind of relationship by which texts are interwoven with each other, that is, every text is an absorption and transformation of other texts.

Intertextuality is commonly found in advertisements these days. Julia Kristeva distributed text into two axes, one the horizontal and the other is vertical. Horizontal refers to connection of author and reader to a text and vertical defines the connection and relationship of one text to the other text (Kristeva & Moi, 1986, p. 109-147).

The intertextual relationship in advertising can arouse people's attention, memory, interest and desire, and then stimulate their purchasing action, as it is natural for people to accept things, they are familiar with. Many linguists and scholars show a great interest in intertextuality in advertising and have also done research on the forms and functions of intertextuality in advertising language. Cook (2001: 220) opines that Intertextuality is one of the "common practices" which may contribute in reshaping identities and attitudes. It derives its meaning from shared knowledge between the users and the readers that enable the readers to grasp the covert meaning of the advertisement.

While discussing the intertextuality it is also to be noticed that the advertiser does not select the text or discourse of an advertisement haphazardly, rather keeping the character and background of the reader, the sign value of the commodity in mind he selects the texts and discourses that will suitably fit into the context. In Indian scenario advertising texts are found intertextual to socio-cultural contexts, myths, folk songs and tales, movies, popular songs, scientific discourse and so on.

Types of Intertextualities

Writers have divided the intertextuality differently according to its function in the text. Since in a multimodal text, mode is the essential unit of expression it is easier to divide the types of intertextualities available in advertising into intra-modal and inter-modal. The intra-modal intertextuality is further divided into visual, aural and linguistic in accordance to the elements available in an ad text. On the other hand, inter-modal intertextuality may be considered as structural occurrences which in fact are intermodal translation or allusion to a different mode. The following is an account of some of the intertextuality

Linguistic Intertextuality

Linguistic intertextuality is one of the most important intertextualities which is displayed pervasively in advertisement. Since linguistic signs have two modes of expression as visual and aural linguistic intertextuality in advertising may be considered as visual or aural representation of words, dialogues, proverbs and quotations from other texts.

1. The re-occurrence of popular dialogues from movies is also frequently found in Indian advertising. One of the recent advertisements used as tag line of boat life style is **“Plug Into Nirvana”**.



The aforementioned tag line contains a word namely “Nirvana” which bears a holistic and authentic view aligned with the religious connotation. (In Hinduism and Buddhism); the word means the beatitude that transcends the cycle of reincarnation; characterized by the extinction of desire and suffering and individual consciousness It touches the reader greatly and urges him/her for a quick response. Nirvana is the attainment of complete peace, free from all desire and reaching the state of enlightenment- and the perfect music has made it easier to connect with soul and peaceful. The tagline of the advertisement supports-

plugging into peace and freedom, creating a barrier between you and the world which is full of sin.

2. The re-occurrence of popular dialogues from movies is also frequently found in Indian advertising.



The recent advertisement of popular Boroplus Antiseptic cream is based on the very famous Bollywood dialogue “*Rishte me to ham tumhare baap hote / lagte hai, aur naam he shahenshah*” in the parallel way “*Rishte me to ye saare kireem ke baap hote hai aur naam he Boroplus.*” It is to be noticed here that the copy writer has altered the Amitaab’s dialogue wittily to amuse the audience and consequently to lure them in buying the product. Words and phrases are part and parcel of discourse which carries a particular meaning underpinning by context. Sometime copywriter takes a word from a discourse and use sit in advertising language.

3. Mentos “Dimaag Kee Batti Jalade”



Mentos is a refreshing sweet having a cool effect. This company has made an ad in which they have shown the evolution process of Man. It's like an allegorical story animals are being used here. This ad starts where a Monkey is pulling a cart, without wheels. And Donkey is just riding on that cart. First message which audience gets is that Donkey is superior. The cart is without wheels, this gives another message that human race is not developed still. Then Monkey finds a Mentos from the ground and offers it to the Donkey. Donkey refuses, and monkey eats Mentos. After eating Mentos monkey takes a round of Earth and through a process of evolution turns into a man. This thing correlates with the slogan of this ad that Mentos “Dimaag kee batti jalade” which means that after eating Mentos; monkey's mind has lightened up and he developed suddenly. This ad is giving another message also that a man who first became dull and worse than animal even, that he was pulling the cart for the donkey (in form of Monkey) has now become active again by eating Mentos. So here intertextuality is very clearly depicted by creating a relation between the story and slogan of the ad, like even monkey has turned into man by eating Mentos because its brain gets lightened up.

Conclusion

By using intertextuality, the advertising agencies purposefully reflect the culture, norms, religion, and allusion in their advertisements to attract their audiences. The study extracted different composition and presentation of the advertisements taken from newspapers which were appealing to the interests. Although such things which are shown in the pictures are common in the society but intention of the advertising is to keep the interest of the readers to the promoted products.

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 149-158

**MALABARI SCRIPT: AN INTRODUCTION TO
MARGINALIZED ARABIC SCRIPT IN SOUTH INDIA**

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Abstract

Mappila Muslims of Kerala have a longtime tradition of cultural link with Arab culture. Islam reached Kerala during Prophet Muhammad's era. They keep a distinct culture in terms of identity, dress pattern, folklore, and food habits from that of any other Muslim community in South Asia. We can see an extensive version of Islam in Kerala. Mappila Muslims have regionalised each and every aspect of their life. Extensive regionalisation extensively in art and literature can be seen. They developed their own script, namely, Malabari, for writing Arabic. This script is mainly used for writing Qur'an copies, Fiqh literature, Seera and Qaseedas. Very interestingly, Malabari script also has vernacular version, it is used to write the alphabets of local language Arabi-Malayalam. Extensive numbers of literatures are there in Arabic Malayalam version of Malabari Script. This paper is to search for the origin, development and current status of Malabari or Ponnani script of Mappila Muslims of Malabar.

In order to carry out this research, mainly qualitative methods will be used, which include study of literature, Manuscripts, Articles etc. This also includes interviews with experts in the subject, field visiting etc.

Keywords: Arabi-Malayalam, Malabar, Malabari Script, Mappila Muslims

Introduction

In the Muslim history of south India, the Muslims of Kerala, better known as, Mappila Muslims have a decisive role that marks and differentiates them from other Muslim communities even in South Asia. Since Islam reached Kerala during the period of Prophet Mohammed, through his disciples, they had a very long cultural connection with the Arabs and Muslim culture. Engaging with this, Mappila Muslims could even make their own culture and identity in terms of their dress pattern, language (Both oral and written), food habits, folklore, literature and so on.

As Islam became dynamic in Kerala, they integrated their religion to the region of Kerala and thus massive regionalisation of Islam happened in their culture over the time. In art and folklore, they have *Oppanappattu, Daffmuttu, Kolkkali* and so on, which are

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practiced at festival seasons or on special occasions like marriage, circumcision etc. These art forms developed from their cultural interaction with the native people of Kerala. Similarly, in literature they could form their own language for various temporal needs, which is known as Arabi-Malayalam. This language is a blend of Malayalam and Arabic, in which, Malayalam language is written with Arabic letters. They had even made their own letters to cope up with this. Thus, Arabi- Malayalam has 35 letters, while Arabic has only 29 letters.¹

Apart from Arab- Malayalam language, they also developed a script for writing Arabic letters, known as Malabari script, which will be focus in this study. There is a plenty of literature in this script that had decisive role in determining the Mappila literature. Unfortunately, this script is at the verge of extinction due to several factors.

Origin and Early Development of Malabari Script

Different languages have their own way of writing Arabic. Turkish has its own way of writing Arabic. *Kufic*, *Nastaliq*, *Sulus* are all different ways of writing Arabic. Similarly, Malabari is a way of writing Arabic developed in Kerala.

From the birth of Arabi-Malayalam till its peak period, the literatures written in this language were mostly in Malabari script. Although, the entire corpus of Arabi Malayalam literatures were not written in Malabari script, but checking the archival records², it is to be concluded so. Since, Malabari script was the only popular and renowned script even though there was less presence of *Kufic* script. So, the history of Malabari script is also the history of Arabi-Malayalam as well. Arabi-Malayalam was found at the time when Malayalam language didn't have a script of its own³. In my opinion, we can comprehend the birth of Malabari script, only through understanding the reasons for the birth of Arabi-Malayalam. Concerning the birth of Arabi-Malayalam, P.K. YasserArafat, an expert and researcher in the field argues that:

¹ See, Tharuvana, Azeez (2018, September 28). Arabi Malayalam. Retrieved March 17, 2021, from <https://www.sahapedia.org/arabi-malayalam-3>

² Archives that of Mappila Heritage Library at CH chair, Calicut University, archives of MoyinKutti Vaidyar Memorial, Kondotty, Archives at Jifri House, Calicut

³ Saqafi, Ali(2015), Mappila MalabarinteSahityaPaithrkam, Calicut: Poomkavanam Books

Scholars of pre-modern languages and scripts argue that tracing the invention of scripts should always go beyond the personal interests and inspirations of a single scribe since these evolve through multiple hands over a period of time. Hence, the credit for inventing the Arabi-Malayalam script must be sought in the voluntary acts of a number of polyglossic native Muslim scribes with linguistic and scriptorial creativity. Their increasing familiarity with the Arabic script, Islamic texts, hortatory practices and theological discourses over centuries is likely to have played an important role in the evolution of this transliterative system for registering polyglossic coastal Malayalam in extended Arabic alphabets.

There were many reasons for the birth of this language. As Arafath assumed familiarity as a reason, this familiarity might have grown due to the trade relations of Mappila with Arabs. Another reason was ‘scriptorial exigency’⁴ during the age of *fasad*⁵, the age of Portuguese invasion. Though this language is popularly known as Arabi-Malayalam, renowned Malayalam poets like Ulloor, Shooranad, called it as Mappila Malayalam, since it was Mappila version of writing Malayalam⁶.

Coming to the birth of Malabari script, much historical evidences are not available regarding this. However, it is said that, Sayyid Alavi Thangal, who is better known as Mampuram Thangal, (A Yemeni descendant of Prophet Mohammed) is the first person to write in Malabari script. He gave a Qur’an written in his own handwriting in this script, to a layman named Pazhayadath Kunjimoytheen, an inhabitant of Kodoor, Malappuram. Malabari script (*Khatt Malabari* in Arabic) is also known as Ponnani script (*Khatt Funnani* in Arabic) since, it originated and developed at a place known as Ponnani, which is

⁴ Arafath, P. K. Y. (2018). Malabar Ulema in the ShafiiteCosmopolis: Fitna, Piety and Resistance in the Age of Fasad. The Medieval History Journal, 21(1), 25–68. <https://doi.org/10.1177/0971945817750506>

⁵ In Malabar, prominent Ulemas, like Qadi Muhammed, categorised the 16th century as the era of *fasad* (disorder and catastrophe) after experiencing massive violence, social tensions and moral disturbance with the Portuguese invasion. For more see, Arafath, P. K. Y. (2018). Malabar Ulema in the ShafiiteCosmopolis: Fitna, Piety and Resistance in the Age of Fasad. The Medieval History Journal, 21(1), 25–68. <https://doi.org/10.1177/0971945817750506>

⁶ See, Tharuvana, Azeez (2018, September 28). Arabi Malayalam. Retrieved March 17, 2021, from <https://www.sahapedia.org/arabi-malayalam-3>

known as, the Mecca of Malabar⁷. This script is also known as Arabi-Malayalam script, because it was the only popular script for writing Arabi-Malayalam. Though common usage is Ponnani script, some call this script as *Valiyaksharam*, which means big letters. This is because the letters of this script are written with prolonged lines and curves⁸. Malabari script is also a form of Arabic calligraphy and can be identified as blend of scripts like Rayhani, Muhaqq, and Kufi.

Muslims all over the world believed that Qur'an, as their holy book should be written in best form, art, and manner. So, when Malabari script was introduced, it was mostly used to write Qur'an copies as it is a calligraphic form of script. The Qur'an written in this format was known as *Malabari Mushaf*. These Qurans were printed at press and were distributed all over Kerala and further, exported to neighboring states of Kerala like Tamilnadu, Karnataka, Andhra Pradesh and so on. 'Tirurangadi Muhammed Kutti and Sons press' was one of the highest leading printing presses in this matter. Hence, a generation who read Qur'an in this language calls it as the Quranic script. Later on massive Mappila literature, especially religious literatures were written in this script. Both Qur'an and religious literatures made the script much popular in the society. The birth of Arabi- Malayalam was also caused by the surge of *Futhiya Islam* (New Islam)⁹, which means an age of large scale conversion to Islam. The Ulema of the period feared that these converts would fail from understanding Islam. So, they decided to write the teachings of Islam in Arabi-Malayalam with Malabari script, the popular script of the time. This also played a role in the development of the script¹⁰.

The styles and forms of Malabari script were formed and developed over years. The Qur'an written by Mampuram Thangal was thin in style, but later on, it developed to be thick in style and format. It was Mampuram Thangal himself who initiated the reformation in the script. Along with him, his son Fadl Pookkoya Thangal, Umer Qazi, Parappanagadi Aukoya Musliyar, Abdurahman Makhdhoom, Shujai Moithu Musliyar, Mammad

⁷ Moulavi, K. A (2014), Arabi Ezhuth Samagra Padanam, Malappuram: Dirasa Publications

⁸ Ibid

⁹ Muhiyuddinmala, p. 12, printed in 1876 by M. Koyali Haji at Telicherry

¹⁰ Yasser Arafath, P. (2020). Polyglossic Malabar: Arabi-Malayalam and the Muhiyuddinmala in the age of transition (1600s–1750s). *Journal of the Royal Asiatic Society*, 30(3), 517-539. doi:10.1017/S1356186320000085

Sahib, Muhammed NuhKann Musliyar, were the reformers of Malabari script.

Arabi-Malayalam Literature, Religiosity and Malabari Script

Though, copies of Quran were the one to be written in this script at initial stage, a massive and large-scale Mappila literatures ranging from hagiography, liturgies, biographies, litanies, eulogies, and other religious texts were written later. The period after the birth of this script was a period of chaos and disorder for several reasons. But the literatures produced in this period, created a feeling of belongingness, piety and religiosity in Islam. According to P. K. Yasser Arafath,

Beginning in the early-seventeenth century, Arabi-Malayalam texts played a part in strengthening the evolution of Islamic micro ritual spaces in the new agrarian hinterlands. These texts and their oral transmission proved decisive in shaping a number of what we might term as ‘Mappila habitus’ across the region.¹¹

Portuguese invaded Kerala and began hitting Muslim very bad with violence and cruelty. Many were martyred in the confrontation against them. Muslims were in such desperation that they couldn’t even think of breathing on their own. In this situation, the *Ulema* intervened to ease up the social tensions. They came with a plenty of literature on zikr (religious chanting and prayers) and other rituals, advices on how to cope up with miserable situations. At some juncture, there were *fatwas* (religious rulings) to withstand and confront the Portuguese invasion¹². Sheikh Zainuddin Makhdoomi, a renowned scholar of the time wrote a book, titled, *Thahreelu Ahlill manala Jihadi Abadatissulban*, inspiring the fighters and their fighting against Portuguese¹³. Written in the Malabari script, this text got widespread attention, thus mobilizing the Muslims against the Portuguese atrocity.

This was also a time when community saw a surge of ‘*Futhiya Islam*’, as stated above, litanies, biographies and religious texts

¹¹ Yasser Arafath, P. (2020). Polyglossic Malabar: Arabi-Malayalam and the Muhiyuddinmala in the age of transition (1600s–1750s). *Journal of the Royal Asiatic Society*, 30(3), 517-539. doi:10.1017/S1356186320000085

¹² Saqafi, Ali(2015), *Mappila Malabarinte Sahitya Paithrkam*, Calicut: Poomkavanam Books

¹³ Tharuvana, Azeez (2018, September 28). Arabi malayalam. Retrieved March 17, 2021, from <https://www.sahapedia.org/arabi-malayalam-3>

were written to encounter this issue. There was a wide acceptance among the converts such that they could comprehend and practice Islam from authentic sources.

Between these periods there was a time, in which Kerala faced small pox, plague and other deadly diseases. Neither there were medicines nor any preventive measures. Thousands of people died each day. In order to prevent this, Sheikh Zainuddin Makhdoom penned a Moulid, a type of literature which praised Prophet Mohammed named *Manqoos Moulid*. People would recite this *Moulid* everyday with their families and friends and believed that this *Moulid* can prevent those deadly diseases. Moreover, many eulogies like Muhyudhin Mala, Rifae Mala, glorifying great Sufis like Sheikh Abdul Qadir Jeelani and Sheikh Rifae, were written in Arabi- Malayalam. These texts became so popular that these were recited in every household every day and it was assumed that its recitation would act as a protection from evil, and other accidents. All these texts written in Malabari script had an important role in the Muslim life and every household woman could read and write in this script and language¹⁴.

Technicalities of Malabari Script

As stated earlier, Malabari script just than being merely a script also served as a calligraphic form. Some even assume that, Malabari script is a great gift of Mappila Muslims to the field of Arabic calligraphy. ‘This script has simplicity, moderation, constancy and aesthetical sense’¹⁵, Says Kakkad. P. Abdulla Moulavi, a renowned calligrapher in Kerala. Alike, other scripts of Arabic, Malabari script is highly systematic. Dr. PA Aboobaker, an expert and researcher in the field of Arabi- Malayalam argues that this script also a scientific one¹⁶.

At a simple gaze, Malabari script would have a few resemblances with Kufic script. But there are many rules and systems for writing this. Many rules were added later on. Starting from writing right to left, this script can be used for writing both Arabic and Arabi- Malayalam.

¹⁴ Saqafi, Ali(2015), Mappila Malabarinte Sahitya Paithrkam, Calicut: Poomkavanam Books

¹⁵ Moulavi, K. A (2014), Arabi Ezhutth Samagra Padanam, Malappuram: Dirasa Publications

¹⁶ Aboobaker, P.A(2018, July), Mappilayude Mozhiyadayalanganl, Pachakuthira monthly Magazine, Kerala

Malabari script is an *Abjad* system¹⁷ of writing in which each symbol or glyph stands for consonant, in effect leaving it to readers to infer or otherwise supply an appropriate vowel¹⁸. The script is also used to write some minor languages like *Jesri* and *Eranadan*.

Apart from other *Rasmul Uthmani* (also known as Usmani script), Malabari script follows a method of writing as per recitation. That is, every person who knows reading the letters in Malabari script can simply read Malabari Mushafs. But, in case of Usmani script, which replaced the Malabari script is written with a different method. One who knows to read letters in Usmani script cannot claim to read Qur'an, because some letters are silent in writing format. For example, in Usmani script, *Rahmān*, a word in the beginning of every chapter of Qur'an, is written as *Rahman* (رحمن), but recited as *Rahmān*. But in Malabari script, both the writing and recitation conforms to each other.

Sine, it has been mentioned above about the calligraphic aspect of Malabari script, it also had some other benefits. A major part of the literatures produced in Arabi- Malayalam is poetry. Some poets who wrote in Malabari script used the script to illustrate the aesthetical meaning through the script with its prolonged lines and curves. Many sufi poems, devotional poems had had benefited conveying their essence this way¹⁹.

Transition, Marginalization and Extinction of Malabari Script

From the birth of Malabari scripts itself, it was not preserved well. Only the Qur'an written in this script was a way of preservation, since Muslims believe that Qur'an should not be burned or destroyed unless there is genuine reason like high difficulty in preservation. Even though the Arabi-Malayalam itself was highly popular, no foreign travellers or the foreign literatures, written in the period mentions about it. P.K. Yasser Arafat expresses his concern over the presence and popularity over Arabi- Malayalam, even in the time said to be its peak. In his words:

“If Arabi-Malayalam had evolved as a stable and fully fledged script before the sixteenth century, how could its

¹⁷ Yasser Arafath, P. (2020). Polyglossic Malabar: Arabi-Malayalam and the Muhiyuddinmala in the age of transition (1600s–1750s). *Journal of the Royal Asiatic Society*, 30(3), 517-539. doi:10.1017/S1356186320000085

¹⁸ *Abjad*". Oxford English Dictionary (Online ed.). Oxford University Press.

¹⁹ Moulavi, K. A (2014), *Arabi Ezhutth Samagra Padanam*, Malappuram: Dirasa Publications

existence have escaped the notice of a range of reconnoitring Muslim travellers who visited Malabar from across the medieval world? For instance, Ibn Battuta—who recorded in detail a number of urban Muslim settlements, educational systems, Islamic scholars and their intellectual making across Malabar in the fourteenth century—made no reference to it. Similarly, AbdurRazzaq, the mid-fifteenth-century visitor, who promised his readers that he would provide them with all relevant matters worthy of mention, was no different.”

One of the reasons for this may be the absence of documents in Arabi-Malayalam. This would also undermine the popularity of Malabari script.

Apart from the fact that Arabi- Malayalm was not preserved, Malabari script itself faced a huge existential crisis. After the gulf migration of Mappila Muslims of Kerala, Malabari scripts faced a detrimental situation. Along with the gulf money and gulf culture, copies of Quran printed in Gulf countries also came to the household of Mappila Muslims²⁰. As gulf copies came, it replaced Malabari Mushafs with its popularity and easiness in reading. Though, there are more rules than Malabari script, Uthmani script was easy to learn and write. Thus, advent of Gulf Qur'an led to the marginalization of Malabari script²¹.

There were many reasons for the marginalization of Malabari script. In the era of Third caliph of Islam Uthman ibn Affan(r), there was a disorder in the recitation of Qur'an among the Muslim community. People started to read Qur'an with different recitations and wrote Qur'an in different versions. Understanding this chaotic situation, the caliph ordered the scholars of Qur'an to write an authentic version of Qur'an both in terms of script and recitation, and to forfeit and destroy all other versions of Qur'an. An authentic version of Mushaf was written and circulated among the Muslim community. This Qur'an was known as Uthmani Mushaf. And it is this Qur'an that came to Kerala as Gulf Qur'an.

Quite after the advent of gulf Mushafs, it replaced the Malabari Mushafs, thus replacing the Malabari script with Usmani script. Malabari script was popular only in Kerala and its neighboring states like Karnataka, Tamilnadu, and Andhra Pradesh. While Uthmani script was globally accepted as authentic

²⁰ Aboobaker, P.A(2018, July), MappilayudeM ozhiyadayalanganl, Pachakuthira monthly Magazine, Kerala

²¹ Saqafi, Ali(2015), Mappila Malabarinte Sahitya Paithrkam, Calicut: Poomkavanam Books

among the Muslim community. Moreover, those who go overseas, for job in gulf countries or for Hajj, would encounter gulf copies of Qur'an and face difficulty to read it, since they had practiced reciting Qur'an in Malabari script. Another reason was the authenticity of the written script of Qur'an. Uthmani Mushafs popular now, are based on the script written by the Khattat Usman Thaha. Malabari Mushafs as such has no authentic source of writing. An important reason behind the marginalization is the religious enactment of Ulema of Kerala. Since, Malabari script is not much authentic in writing aspect; Ulema find lot of mistakes in the Malabari Mushaf. Thakiyudheen Ali, an inhabitant of Lakshadeep, says that, Malabari script was highly popular in Lakshadeep. Ulema, who found the mistakes in Malabari Mushaf, went to each household and forfeited those Qur'ans and destroyed them, and convinced them to use gulf copies of Quran.

Even after the Uthmani Mushafs replaced Malabar Qur'an, there were many religious texts written in this script. In addition to this, it was the official script of Muslims taught in Madrassas. But the British intervention in the education of Muslims in the 19th century replaced Arabi-Malayalam language with Malayalam. The Madrasa systems that were not effected with British intervention transformed from Malabari script to Uthmani script, for its popularity and easiness of learning²².

Though originated in Kerala, both the Malabari script and Arabi-Malayalam are predominantly used in Malaysia and Singapore by migrant Mappila Muslim community²³. Not much documents or texts are available in this script unless in few archives. However, litanies like *Eadu*, that of 3333 *vakaEadu*, or 313 *vaka* are even now available in markets mostly in Malabari script. Not much steps have been taken to preserve Malabari script, the script that produced a plenty of literature, and was a decisive in the life of Muslims at some period, is now at the verge of extinction.

²² Saqafi, Ali (2015), Mappila Malabarinte Sahitya Paithrkam, Calicut: Poomkavanam Books

²³ Tharuvana, Azeez (2018, September 28). Arabi malayalam. Retrieved March 17, 2021, from <https://www.sahapedia.org/arabi-malayalam-3>

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 159-170

**TEXT-TO-SPEECH CONVERTER FOR KASHMIRI:
HANDLING VOWELS FROM GRAPHEME TO
PHONEME**

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Abstract

Natural Language Processing (NLP) provides the foundation for every Text-To-Speech system. This technology is of great help to many applications like telecommunication services, language education, and is of great benefit to physically impaired population (like visually and vocally challenged) as it reduces the dependency, frustration and sense of helplessness among them. The development of speech processing systems is more challenging as compared to text processing. Natural language processing is a major technology that can be used to bridge the gap between human communication and digital data. The goal of natural language processing is to design and build software that will analyze, understand, and generate languages that humans use naturally, so that eventually people can address computers as though they were addressing people. NLP has many applications such as Machine Translation, Information Extraction, Summarization, Question Answering etc. In the last decade, most of the effort in this field is inclined towards machine translation. The objective of Kashmiri Text-To-Speech system is to generate an intelligible phonetic stream from Kashmiri text. Developing a Text-To-Speech system for Kashmiri will be of great help to those who can understand Kashmiri but cannot read and write.

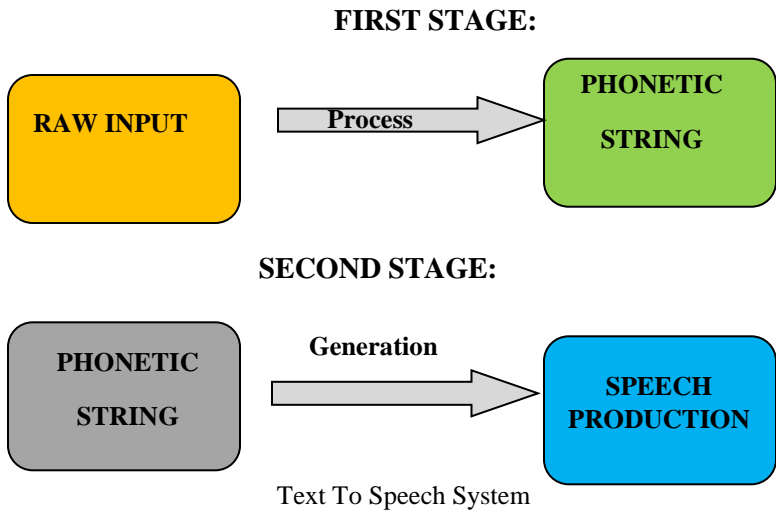
Key Words: Graphology, Phonology, Natural Language Processing, Text-To-Speech

Introduction

As the term itself indicates, Text-To-Speech system is a phenomenon of transforming written words of any language into verbal form known as speech. It includes text processing and generation of sound waves by combining units of resonance.

- 1. Text Processing:** Conversion of text into a concoction of components.
- 2. Speech Production:** Generation of sound in accordance with the conglomerated components in a specific order.

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It is an analytical attempt to create Text-to-Speech system for Kashmiri language which includes Text-to-Speech equivalence in the form of allophones and phonemic rules. Developing Text-to-Speech converter for Kashmiri language following steps has to be followed.

1. A corpus of 10,000 words (Persio-Arabic or Kashmiri language) has been taken as representative input.
2. The input goes through transcription of Persio-Arabic into Romanization.

S.No	Persio-Arabic Script	Romanization
1.	اَکِيس	AEkis
2.	اِنسانَس	AinsAAnas
3.	چُه	cHhu
4.	پَرِيَتِه	prvmYYtHh
5.	وِز	Oizi

3. This Persio-Arabic script is also transcribed into Phonemic-set using International Phonetic Alphabet (IPA).

S.No	Persio-Arabic Script	Phonemic-Set
1.	اَکِيس	əkis
2.	اِنسانَس	insa:nas
3.	چُه	tʃ ^h u
4.	پَرِيَتِه	pret ^h
5.	وِز	Vizi

4. Both second and third steps are necessary to acquire phonemic equivalence between Romanized and Phonemic set.

S.No	Persio-Arabic Script	Romanization	Phonemic-Set	Phonemic Equivalence
1.	اَکِس	AEkis	əkis	AE=ə k=k i=i s=s
2.	اِنْسَانَس	AinsAAnas	insa:nas	Ai=I n=n s=s AA=a: n=n a=a s=s
3.	چُه	cHhu	tʃ ^h u	c=tʃ H=h ^h u=u
4.	پَرِيْتِه	prvmYYtHh	pret ^h	p=P rvm=r YY=e t=t Hh=h ^h
5.	وِز	oizi	Vizi	o=v i=i z=z i=i

5. Then, allophonic equivalence are drawn which reveals the placement of vowels and consonants in different forms and positions (Initial, Medial, Final).

	Allophonic Equivalence of Vowels	Allophonic Equivalence of Consonants
1.	/a/ a=A Initial a=e Medial a=a Medial	/p/ p=p Medial, Final
2.	/a:/ a:=AA Initial, Medial Final	/b/ b=b Medial, Final

6. It further gives way for the formation of phonological rules dealing with vowels and consonants.

	Rule for Vowel	Rule for Consonant
1.	/a/= A when it occurs at Initial position #---=A e.g., AkHh=ak ^h	/p/ =p when it occurs at Initial position #---= p e.g., prvmYYtHh=pret ^h

Vowels in Kashmiri

Vowels: Vowels are sounds articulated without a complete closure in the mouth or a degree of narrowing which would produce audible friction. Their duration in any word is most significant as they play a major role in pronunciation of a word. There are 16 vowels in Kashmiri language and are characterized on the basis of High, Mid, Low and Front, Central, Back categories as described in below table. Vowels can be described as short and long which in turn are oral or nasalized. Most vowels have nasal forms while length and nasalization are phonemic. We can describe vowels as short and long and their place of articulation as oral or nasalized. One can observe few of the vowels do not have their nasalized counterparts at phonemic level.

	Front		
Middle	Back		
High u u:	ii:	i	i:
Mid o o:	e e:	ə	ə:
Low ɔ ɔ:		a	a:

(:) **Symbol for supra-segmental feature “Length”.**
Lengthening of phoneme in Kashmiri is phonemic.

Tables of Phonemic chart of vowels

Allophonic Equivalence of Vowels and Rules Derived (Reference: Vowels in phonemic chart)

Following is the table of annotations supporting illustrations:

#	Indicates word boundary.
—	Indicates placement of vowels
---	Indicates characters (Vowels or Consonants).

- High-front unrounded vowel /i/ is observed as Ai, i
- Ai → Placed at initial position.
 - i → Placed at medial and final positions.

- When the vowel /i/ occurs at initial position of a word, it is observed as Ai. The formal notation of the same can be put as:

$$Ai > i / \text{ \underline{i} } \text{---} \# /$$

Example: AinsAAnas = insa:nas(انسائٲس)

- When the vowel /i/ occurs at medial position of a word, it is observed as i. The formal notation of the same can be put as:

$$i > i / \# \text{---} \text{ \underline{i} } \text{---} \# /$$

Example: oizi = vizi (وٲٲ)

- When the vowel /i/ occurs at final position of a word, it is observed as i. The formal notation of the same can be put as:

$$i > i / \# \text{---} \text{ \underline{i} } \text{ \underline{ _ } } /$$

Example: cHhi = tʃ^{hi} (چٲٲ)

- High-front unrounded long vowel /i:/ is observed as yii, y
- yii → Placed at medial position.
 - y → Placed at final position.

- When the vowel /i:/ occurs at medial position of a word, it is observed as yii. The formal notation of the same can be put as:

yii>i: / #--- i: ---#/

Example: tofyiiq = tofi:k (توفیق)

- When the vowel /i:/ occurs at final position of a word, it is observed as y. The formal notation of the same can be put as:

y >i: / --- i: #/

Example: pouuSSy = pu:ʃi: (پوشی)

➤ High-central unrounded vowel /i/ is observed as I

a. I → Placed at medial and final positions.

- When the vowel /i/ occurs at medial position of a word, it is observed as I. The formal notation of the same can be put as:

I>i / #--- i ---#/

Example: karInYY= karinʲ (گرنی)

- When the vowel /i/ occurs at final position of a word, it is observed as I. The formal notation of the same can be put as:

I>i / #--- i /

Example: pEEdI= pə:di (پاد)

➤ High-central unrounded long vowel /i:/ is observed as II

a. II → Placed at medial position.

- When the vowel /i:/ occurs at medial position of a word, it is observed as II. The formal notation of the same can be put as:

II>i / #--- i ---#/

Example: sIIItYY= si:tʲ (سپتی)

- High-back rounded vowel /u/ is observed as u
- a. u → Placed at medial and final positions.

- When the vowel /u/ occurs at medial position of a word, it is seen as u. The formal notation of the same can be put as:

$$u > u / \# \text{---} \underline{\text{u}} \text{---} \# /$$

Example: gaCHhun = gatʃ^hun (گڙھُن)

- When the vowel /u/ occurs at final position of a word, it is seen as u. The formal notation of the same can be put as:

$$u > u / \text{---} \underline{\text{u}} \underline{\text{---}} \# /$$

Example: cHhu = tʃ^hu (چُ)

- High-back rounded long vowel /u:/ is observed as ouu
- a. ouu → Placed at medial position.

- When the vowel /u:/ occurs at medial position of a word, it is observed as ouu. The formal notation of the same can be put as:

$$ouu > u: / \# \text{---} \underline{\text{u:}} \underline{\text{---}} \# /$$

Example patlouun = patlu:n (پتلُون)

- Mid-front unrounded vowel /e/ is observed as e, YY, yv
- a. e → Placed at medial position.
- b. YY → Placed at medial position.
- c. yv → Placed at medial position.

- When the vowel /e/ occurs at medial position of a word, it is observed as e. The formal notation of the same can be put as:

$$e > e / \# \text{---} \underline{\text{e}} \text{---} \# /$$

Example: n'emtuk = nemtuk (نعمٹک)

- Furthermore, when the vowel /e/ occurs at medial position of a word, it is observed as YY. The formal

notation of the same can be put as:

YY > e / #---_e_---#/

Example: pYYTHh = pe{h (پهٲه)

- /e/ vowel can also be observed as yv at medial position of a word. The formal notation of the same can be put as:

yv > e / #---_e_---#/

Example: tyvly = teli(تيلٲه)

- Mid-front unrounded long vowel /e:/ is observed as e:
 - a. e: → Placed at medial position.

- When the vowel /e:/ occurs at medial position of a word, it is seen as e:. The formal notation of the same can be put as:

y > e: / #---_e:_---#/

Example: rySS = re:f (ريش)

- Mid-central unrounded vowel /ə/ is observed as AE, E
 - a. AE → Placed at initial position.
 - b. E → Placed at medial position.

- When the vowel /ə / occurs at initial position of a word, it is observed as AE. The formal notation of the same can be put as:

AE > ə / _ə_---#/

Example: AEkis = əkis(أكس)

- When the vowel /ə / occurs at medial position of a word, it is observed as E. The formal notation of the same can be put as:

E > ə / #---_ə_---#/

Example: sElyiiqhI = səli:ki (سليقمٲه)

- Mid-central unrounded long vowel /ə:/ is observed as EE.

a. EE → Placed at medial position.

- When the vowel /ə:/ occurs at medial position of a word, it is observed as EE. The formal notation of the same can be put as:

ə: > EE / #--- ə: --- #/

Example: IEEgio = lə:giṽ (لاگيو)

- Mid-back rounded vowel /o/ is observed as va, o, v

a. va → Placed at initial and medial positions.

b. o → Placed at medial position.

c. v → Placed at final position.

- When the vowel /o/ occurs at initial position of a word, it is seen as va . The formal notation of the same can be put as:

o > va / va---# /

Example: oanAAṅ = vana:n (وٲان)

- When the vowel /o/ occurs at medial position of a word, it is observed as va . o > va / #--- va ---# /

Example: banAAvan= bana:van(بٲاون)

- Again, when the vowel can be seen at medial position of a word it is observed as o. The formal notation of the same can be put as:

o > o / #--- o ---#

Example: moqhl= moki (موٲي)

- When the vowel /o/ occurs at final position of a word, it is observed as v. The formal notation of the same can be put as:

o > v / #--- v /

Example: AssrAAtao= asra:tav (اٲراٲو)

- Mid-back rounded long vowel /o:/ is observed as o
- a. o → Placed at initial and medial positions.

- When the vowel /o:/ occurs at initial position of a word, it is observed as o. The formal notation of the same can be put as:

Ao > o: / o _ ---#/

Example: Aos = o:s (اوس)

- When the vowel /o:/ occurs at medial position of a word, it is observed as o. The formal notation of the same can be put as:

o > o: / #--- o _ ---#/

Example: kanTrol = kan[ro:l (کنٹرول)

- Low-central unrounded vowel /a/ is observed as A, a, e
- a. A → Placed at initial position.
- b. a → Placed at medial position.
- c. e → Placed at medial position .

- When the vowel /a/ occurs at initial position of a word, it is observed as a. The formal notation of the same can be put as:

A > a / a _ ---#/

Example: AkHh = ak^h (اکھ)

- When the vowel /a/ occurs at medial position of a word, it is observed as a. The formal notation of the same can be put as:

a > a / #--- a _ ---#/

Example: pAAnas = pa:nas (پانس)

- Again, when the vowel /a/ occurs at medial position of a word, it is observed as e. The formal notation of the same can be put as:

a > e / #--- e _ ---#/

Example: maharbEEny = meharbə:ni (مہربانی)

- Low-central unrounded long vowel /a:/ is observed as AA
- a. AA → Placed at initial , medial, final positions.

- When the vowel /a:/occurs at initial position of a word, it is seen as AA. The formal notation of the same can be put as:

AA > a: / AA ---#

Example: AAb= a:b (بَا)

- When the vowel /a:/occurs at medial position of a word, it is observed as AA. The formal notation of the same can be put as:

AA > a: / #--- a: ---#/

Example: AinsAAnas = insa:nas (اِنْسَانَس)

- When the vowel /a:/occurs at final position of a word, it is seen as AA. The formal notation of the same can be put as:

AA > a: / #--- a: ---#

Example: haYAA = haja: (حَا)

- Low-back rounded vowel /ɔ/ is observed as O
- a. O → Placed at medial position .

- When the vowel /ɔ/occurs at medial position of a word, it is observed as O. The formal notation of the same can be put as:

ɔ > O / #--- O ---#/

Example: oOtHhun= vɔt^hun (وَوْتْهَن)

- Low-back rounded long vowel /ɔ:/

In Kashmiri Language, low back rounded long vowel /ɔ:/, is seen in only one word /sɔ:d/ ‘one and a quarter’, as a longer counterpart of the low-back vowel /ɔ/.

Discussion

Natural language processing is an important technique to overcome the language barriers. The focus of the present paper is on the graphology-phonology correspondence rules of Kashmiri vowels with reference to Text-To-Speech converter. The paper is part of building Kashmiri Text-To-speech System and has dealt with the graphology, phonology, correspondence for vowels in Kashmiri.

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 171-178

**LANGUAGE AN IDENTITY VIZ-A-VIZ KASHMIRI
LANGUAGE: CHALLENGES IN THE CHANGING
SCENARIO**

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Abstract

Language is not only the medium of communication but is also the identity of the people who speak it. It connects its speakers with their history, traditions and culture. It can rather be termed as the carrier of the culture of the people. Kashmiri is the mother tongue of majority of people in the Kashmir valley of the Union territory of Jammu and Kashmir. It is also spoken in the Chenab valley (Jammu) and in Azad Kashmir (Pakistan). Being the mother tongue of the people of Kashmir, it has a rich cultural heritage and history. It is the identity of the Kashmiri speakers of Jammu and Kashmir. However, at present, the Linguistic scenario is a bit alarming viz-a-viz the present generation is gradually shifting to Urdu and English languages and is leaving behind their rich cultural heritage and identity which is embedded in their mother tongue, i.e., Kashmiri. The prevailing situation is an indication that the present generation has developed negative attitude towards Kashmiri and have developed more affinity towards Urdu and English languages. In this backdrop the present paper aims to throw light on the challenges being faced by the Kashmiri language in the given situation. The challenges range from the negative attitude of younger generations towards Kashmiri language, role of parents, administrative policies regarding Kashmiri language and lack of subject specific teachers in Kashmiri Language.

Keywords: Language, Identity, Kashmiri, Culture, Challenges.

Introduction

“If you talk to a man in a language he understands, that goes to his head, If you talk to him in his mother language that goes to his heart.” – Nelson Mandela

Identity is the distinguishing character or personality of an individual, which helps a person to know who he/she is and what is his/her relation with the outer world. In fact, the search

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for identity begins at the age of adolescence when a person questions himself about his identity and his relation with the people around him. In this stage, the identity crisis occurs. Man is recognized in the society by means of different identities like social identity, national identity, racial identity, religious identity, ethnic identity and one of the most important identities is the Linguistic identity. Linguistic identity is the identification of person on the basis of the language(s) he speaks. Linguistic identity is the most important identity of a person, like people in Wales speak Welsh and hence they are identified as Welsh. Language is not only the medium of communication but it gives a person a distinct identity indicating the person belongs to a certain linguistic community and speaks a distinct language. Language and identity is the most important research field in linguistics (the scientific study of language) and is a growing and demanding field, which studies the relationship between language and identity.

Language is a complex system and it has not only the function of communication in our lives but it also functions as the carrier of one's culture, it connects one with the history, traditions, politics, and folklore and transfers these elements from one generation to the other. Losing one's language means losing one's roots, losing the identity and losing our culture. According to an estimate since 1950, 250 Indian languages have gone extinct and over 40 languages are endangered. One of the famous linguists, Joshua Fishman comments on losing the language, "When we take away the language of a culture we take away, its greetings, its curses, its cures, its praises, its laws, its literature, its songs, its rhymes, its proverbs, its wisdom, and its prayers". It is the responsibility of the people who speak a particular language to preserve and remain loyal with their mother tongue so that they may not lose their cultural roots and the linguistic identity. According to an education specialist, Hurisa Guvercin, "When a person speaks his mother tongue, a direct connection is established between heart, brain and tongue. Our personality, character, modesty, shyness, defects, skills, and all other hidden characteristics become truly revealed through the mother tongue because the sound of the mother tongue in the ear and its meaning in the heart give us trust and confidence".

Kashmiri Language: An Important Identity of the Kashmiris

Kashmiri is the mother tongue of the majority of the people of Kashmir region in the union territory of Jammu and Kashmir. Kashmiri language is among one of the twenty-two scheduled languages mentioned in the 8th schedule of the Indian constitution. Kashmiri is called /kə:ʃur/ or /kə:ʃir zaba:n/ by its native speakers. According to the 2011 census there are 7 million speakers of Kashmiri language in the erstwhile state of Jammu and Kashmir. Kashmiri is an Indo-Aryan language and falls under the Dardic subgroup of Indo-Aryan language family. Kashmiri language has a very rich cultural and literary heritage but unfortunately the new generation has developed a negative attitude towards this language and is shifting towards English and Urdu languages. It is a matter of great concern for the people of Jammu and Kashmir to preserve and save their mother tongue Kashmiri from the danger of extinction because if the same situation continues, the day won't be far, when the Kashmiri language will disappear and Kashmiri's will lose their rich cultural and literary heritage along with their Linguistic identity. Taking these things into consideration the present work primarily focuses on the problems and challenges being faced by the Kashmiri language, which may become the reasons for the people of Kashmir to lose their Linguistic identity if the remedial measures are not be taken on time to preserve this language. The paper focuses on three main aspects which are considered as the main challenges for the Kashmiri language.

- Attitude of new generation towards Kashmiri language
- Administrative policy towards Kashmiri language
- Problems regarding the teaching of Kashmiri language

Attitude of New Generation towards Kashmiri Language

India is a multi-lingual country where people speak different languages belonging to the different language families. There is unity in diversity but there are many elements which are apparent in our society and which are dangerous for our cultural and linguistic diversity. One of the biggest challenges has been posed by globalization; rather it has become biggest threat to the local cultures and languages in the world. The global language like English has become the lingua franca of the world in which people communicate with the people from the different languages and cultures. In fact, this language has

revolutionized every field but at the same time we can't deny the importance of the mother tongue and local cultures. Kashmiri has a long history of contact with many languages like Persian, Sanskrit, Urdu, Arabic and English language. These languages have enriched the Kashmiri language from time to time but the languages like Urdu and English have gradually started to dominate the local languages including the Kashmiri language. In Kashmir, the new generation is heading towards the Urdu and English languages and has left behind their mother tongue that is Kashmiri language. If the same situation continues for some time, the time is not far when Kashmiri language finds itself in the list of near extinct languages. There are several reasons for this shift of Kashmiri to English. One of which is the parents who feel ashamed when their children speak in Kashmiri and not Urdu or English because in Kashmir, English is considered as the most important attribute of the social status, income, prestige and employment. Several schools in Kashmir prohibit the students to talk in Kashmiri and they are allowed to talk in Urdu and English only. These and several other reasons in the Kashmiri society are responsible for the reason that the new generation has developed a negative attitude towards Kashmiri language and are learning Urdu and English at a very fast speed. Research shows that the younger generation uses Kashmiri language most of the times in the home contexts and outside the home only Urdu and English languages are used for the communication. English has marginalized the local cultures and languages and Kashmiri is not any exception to it. There are many studies which show how the younger generation has developed a negative attitude towards the Kashmiri language. According to the study conducted by Sheikh et al (2013) about the language preferences in Kashmiri youth, it was found in that study that most of the Kashmiris are not able to read and write in Kashmiri language. Supporting this view a famous Kashmiri writer Maroof Shah commented "It can be safely concluded that 95% of literate Kashmiris can't write Kashmiri and less than 5% can read it fluently. And fewer still are comfortable with the highly Sanskritized or Persianized language of Kashmiri poetry". This translates, Shah says, into "great cultural illiteracy of Kashmiris" although this time people are able to speak and understand the Kashmiri language. It was also found in the study that females are mostly shifting from Kashmiri to Urdu and English. The youth of Kashmir have a belief that English is the global language and language of opportunities. Urdu and

English are used in every context be it administration, hotels, business, universities etc. But unfortunately, people are forgetting the historic and cultural value of their mother tongue, Kashmiri. It is the time for the people of Kashmir to think and act to preserve their cultural heritage and their identity, i.e., Kashmiri language.

Administrative Policy towards Kashmiri Language

The administrative policies are very essential for the preservation and development of any language. It is the government which gives the patronage to a language and provides financial assistance for its preservation. But when it comes to Kashmiri language, it has always been given less preference from the rulers of the erstwhile state of Jammu and Kashmir. There is no mention from the political parties in their manifestos regarding the planning and development of Kashmiri language. Kashmiri being the mother tongue of majority of the people of Kashmir region was not given the official status until 2020. But the other languages like Persian, Urdu and English were enjoying the status of official languages in the erstwhile state of Jammu and Kashmir from time to time. In 1889, the then Dogra ruler Sri Pratab Singh adopted Urdu as the official language of erstwhile princely state of Jammu and Kashmir, replacing Persian. Urdu was among one of the regional languages of the erstwhile constitution of Jammu and Kashmir along with Kashmiri, Dogri, Balti, Dardi, Punjabi, Pahari, Ladakhi and Gojri. Soon after the independence, Kashmiri was introduced as a subject of study upto the primarily level but the Indian administration discontinued it in 1955. Urdu continued to enjoy the special status in administration, the subject of study as well as the medium of instruction at the school level. But Kashmiri was always neglected. After the long demands and agitations by different scholars, academicians, experts and social and cultural organizations like Kashmiri Language Union (KLU) Kashmiri Language department was setup in the University of Kashmir. Later, Kashmiri was introduced as an optional subject at the undergraduate level and then in 2008 Kashmiri was made a compulsory subject in the erstwhile state of Jammu and Kashmir up to class 8th. Recently in 2020, the Jammu and Kashmir Official Languages bill was passed in the parliament, which included Kashmiri, Dogri and Hindi in the list of official languages of Jammu and Kashmir. But mere giving the official status to any Language doesn't work. Government has to provide full support and patronage to the Kashmiri Language for its

planning and development so that this language will remain alive with the people of Jammu and Kashmir and they will not lose their cultural and Linguistic identity. There should be both the social and political environment which encourages the use of mother tongue, Kashmiri. There should be a Kashmiri language commission, which should be given the responsibility of the research in this language and which should suggest measures to the government of Jammu and Kashmir for the protection and the preservation of the linguistic identity of the people of Jammu and Kashmir. Looking at the recent developments in the protection and preservation of Kashmiri language from the government, it is evident that Kashmiri language was introduced at the middle level as a compulsory subject by the government of Jammu and Kashmir, but mere introduction is not enough as it needs full support and planning from the administration for implementing it at the grass roots level. Talking about giving the official status to the Kashmiri language, the government must provide full patronage and support for different educational, cultural and non-government organizations which can act as the best medium for the preservation and protection of linguistic identity of Kashmiri people.

Problems Regarding the Teaching of Kashmiri Language

Although the mother tongue of the majority of the people of Kashmir region is Kashmiri but until 2020 it was not given the official status and then due to the long pending demands of different social, cultural and political organizations, it was included in the list of official languages of Jammu and Kashmir in 2020. Also, in 2008 the Jammu and Kashmir Government introduced Kashmiri as a compulsory subject upto class 8th but without any proper research and planning regarding the teaching of Kashmiri language, teacher training and syllabus and that is why this move highly pressurized all the stakeholders like the schools, teachers, academicians and students as well. Teli and Jan (2021) highlighted the issues and challenges faced by the teachers and students in the Kashmiri class, which range from the lack of motivation of students towards the Kashmiri language to lack of subject specific teachers who can do justice with the students while teaching Kashmiri language. Developing the skill of reading and writing among the students of Kashmiri is the major issue before teachers. Teachers who teach Kashmiri are not from Kashmiri background which becomes a big hurdle for the teaching and learning of Kashmiri Language. Now it's the joint responsibility

of the government, parents, schools and cultural organizations to organize such activities and programs for the younger generations which will develop the taste of Kashmiri language among them. Government should make the rules flexible so that subject specific teachers and the teachers who are competent enough to teach Kashmiri language should be recruited specially for the teaching of Kashmiri language. There should be a continuous process for the professional development of these teachers by different training and educational institutes of the valley. So that they would be equipped with the latest developments in the theories of language teaching and language learning. Workshops should be organized for such teachers in order to equip them with recent methodologies in language teaching. Parents have also the responsibility to encourage their children to speak in their mother tongue.

Conclusion

Losing one's mother tongue means losing one's identity. Kashmiri language is not merely a language for the Kashmiri's but this language is embedded with rich cultural heritage and is the identity of the people of Kashmir. The present situation is alarming for the Kashmiri language because the new generation is rapidly shifting towards Urdu and English languages. This is a matter of great concern for the Kashmiris and their rich cultural and linguistic heritage. There are various reasons for this shift which include the negative attitude of the new generation of Kashmir towards the Kashmiri language because the new generation is much more inclined towards the English and Urdu languages as they believe English is a language of opportunities and they can secure their future by learning this language. But they seem to be unaware of the fact that they are losing connections with their history, literature, traditions and are losing their linguistic and cultural identity. The government is also responsible for this onslaught of Kashmiri language because do not provide full support and patronage for this language. Students are also not motivated to learn the Kashmiri language because of their negative attitude towards this language and there is also the dearth of teachers who can teach Kashmiri language in the schools. Government has the responsibility to recruit the subject specific teachers who can teach Kashmiri language. There is also responsibility on the social and cultural organizations including Kashmiri language Union (KLU) to organize seminars and conferences to make the people of Jammu and Kashmir aware about the importance of

their mother tongue, Kashmiri. Cultural events can be organized by various government agencies to develop the taste of Kashmiri among the younger generation. Parents have also the responsibility to encourage their wards to speak in Kashmiri. So, that the Kashmiri language and its identity remains alive with the people of Jammu and Kashmir.

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 179-192

**AN OVERVIEW OF VERBAL MORPHOLOGY
IN KARNAI PAHARI**

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Abstract

This paper is an attempt to give an overview of verb morphology of Pahari spoken in the Karnah area of district Kupwara, Jammu and Kashmir. An attempt has been made to analyze the verb structure with respect to the nominal categories like person, number and gender. The study is an empirical one, based on the data collected through a questionnaire framed for the purpose. The result from the analysis demonstrated that verbs in Pahari show inflection according to tense, number, gender and person while as in verb 'to be', the inflected forms do not appear to follow a systematic pattern and mostly show suppletion.

Key Words: Pahari, Indo-Aryan, Descriptive Study, Verb Morphology, Language Variety

Introduction

Pahari is an ambiguous term that has been used for variety of languages, dialects and language groups, most of which are found in the lower Himalayas. The Pahari language is one of the ancient languages of South Asia. Historically, it remained a very prestigious language, promoted by the Buddhist dynasty of the Harappa civilization. King Ashoka took personal interest in promoting this language. It is a language of the Indo-Aryan language family, it has derived its name from Pahari meaning 'hills and mountains'. As mountains have the tendency of isolating communities from change, dialects in the mountains tend to have their own characteristics with some similarity to other mountain dialects while remaining isolated from one another. All these dialects are commonly referred to as the 'Pahari' languages. Pahari languages are spoken in the lower ranges of the Himalayas from Nepal in the east, through the Indian states of Uttarakhand, Himachal Pradesh and Jammu

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and Kashmiri, to Murree in Pakistan. The present research work was conducted on the Pahari spoken in Karnah tehsil of district Kupwara in Jammu and Kashmir.

Verb Morphology

Morphology is one of the most important components of language grammar as a whole. It is the study of the way in which lexemes and word-forms are built up from smaller elements and changes that are made to those smaller elements in the process of building lexemes and word forms [Laurie Bauer]. Traditional grammarians and modern linguists both have always focused on the phenomenon as part of the linguistic competence related to human beings, ability to form and interpret words in their language. As a matter of fact, individual words and how they are formed is what speakers are most aware of, first is the spoken form and soon in the written text. Radford et al. (1999:145) write in this respect: "All languages have words, and words are probably the most accessible linguistic units to the laymen..." just as we acquire the knowledge of simple lexical items, we learn to construct more complex forms on the basis of the application of general derivational and inflectional rules to basic word stems.

Verbs are used to indicate the actions, processes, conditions, or state of being of people or things. Verbs play an integral role to the structure of the sentence. They constitute the root of the predicate, which along with the subject, forms a full clause or sentence. We cannot have a sentence without a verb. Verbs have modifications of four kinds:

1. Tenses
2. Numbers
3. Gender
4. Persons

Analysis

The data was analyzed using laid down linguistic procedures.

Tense: The tenses found in Pahari language are present, past and future. Tense is normally indicated by the use of a particular verb form, either an inflected form of the main verb, or a multi-word construction (which involves auxiliary verb). The main verbs are often accompanied by auxiliary verbs to mark the past and the future tense. And in most of the cases the verb agrees with the number and gender of the person. Verbs in Pahari language are morphologically marked for tenses as:

1. Present tense
2. Past tense
3. Future tense

The different strategies were outlined to show the changes that verb present in a sentence goes through with respect to all the parameters taken into consideration.

The person wise tense formations in Pahari taking /**dzulna:**/ “to go” as the model verb, are given as follows;

Present Tense

In the present tense, the verb agrees with the number, person and gender of the subject, and subsequently a change in the final CV cluster of the verb occurs.

The final CV cluster of the root verb is inflected to mark the present tense and to show agreement with the subject.

Markers: /-i:/, /-ã:/, /-e:/

Strategy 1: /Xna:/V → /Xdi:/V, Pres., 1P-Sg-F, 3P-Sg-F.

The above strategy shows the infinitive going to another form depicted above when the subject is 1P-Sg-F, 3P-Sg-F. Furthermore, ‘X’ represents a part of verb.

For example:

/mẽ: baza:rdʒuldi:/

1P-Sg-F market go-Pres.

“I go to the market”

/o: baza:rdʒuldi:/

3P-Sg-F market go-Pres.

“She goes to the market”

Strategy 2: /Xna:/V → /Xdã:/V, Pres., 1P-Sg-M, 3P-Sg-M.

The above strategy shows the infinitive going to another form depicted above when the subject is 1P-Sg-M, 3P-Sg-M. Furthermore, ‘X’ represents a part of verb.

For example:

/mẽ: baza:rdʒuldã:/

1P-Sg-M market go-Pres.

“I go to the market”

/o: baza:rdzuldâ:/
3P-Sg-M market go-Pres.

“He goes to the market”

Strategy 3: /Xna:/V → /Xde:/V, Pres., 1P-Pl-M/F, 2P-Sg/Pl-M/F, 3P-Pl-M/F.

The above strategy shows the infinitive going to another form depicted above when the subject is 1P-Pl-M/F, 2P-Sg/Pl-M/F, 3P-Pl-M/F. Furthermore, ‘X’ represents a part of verb.

For example:

/əsi: baza:rdzulde:/
1P-Pl-M/F market go-Pres.

“We go to the market”

/tusi: baza:rdzulde:/
2P-Sg/Pl-M/F market go-Pres.

“You go to the market”

/o: baza:rdzulde:/
3P-Pl-M/F market go-Pres.

“They go to the market”

The root verb /**dzulna**:/is inflected to / **dzuldâ**:/ in case of first person and third person masculine singular subject and / **dzuldi**:/ in case of first person and third person feminine singular subject. The form of the verb for first person, second person and third person plural subject be it masculine or feminine is the same i.e., /**dzulde**:/The same form /**dzulde**:/is used in case of second person singular masculine and feminine subjects.

Some more examples:

/mē: it^he: a:jā:/ I come here
/tu: it^he: e:si:/ You come here
/o: it^he: e:nda:/ He comes here
/o: it^he: e:ndi:/ She comes here
/mē: zəmi:nda:r ā:/ I am a farmer
/tu: zəmi:nda:r a:sā:/ You are a farmer
/o: zəmi:nda:r he:/ She/he is a farmer

Past Tense

In case of the past tense, the main verb in Pahari is accompanied by an auxiliary verb which shows a change with respect to number and person of the subject. The main verb also shows inflection in its final CV cluster from the root verb, besides showing agreement with the number and person of the subject, as is the case in present tense.

Markers: /-a:/, /-i:/, /-e:/

Strategy 1: /Xna:/V → /Xda:/V, Pst., 1P-Sg-M/F, 2P-Sg/Pl-M/F, 3P-Sg-M.

The above strategy shows the infinitive going to another form depicted above when the subject is 1P-Sg-M/F, 2P-Sg/Pl-M/F, 3P-Sg-M. Furthermore, ‘X’ represents a part of verb.

For example:

/mẽ: baza:rdzulda: a:seja:/
 1P-Sg-M/F market go-Pst. aux
 “I went to the market”

/tusi: baza:rdzulda: a:se:/
 2P-Sg/Pl-M/F market go-Pst. aux
 “You went to the market”

/o: baza:rdzulda: a:seja:/
 3P-Sg-M market go-Pst. aux
 “He went to the market”

Strategy 2: /Xna:/V → /Xdi:/V, Pst., 3P-Sg-F.

The above strategy shows the infinitive going to another form depicted above when the subject is 3P-Sg-F. Furthermore, ‘X’ represents a part of verb.

For example:

/o: baza:rdzuldi: a:si:/
 3P-Sg-F market go-Pst. aux
 “She went to the market”

Strategy 3: /Xna:/V → /Xde:/V, Pst., 1P-Pl-M/F, 3P-Pl-M/F.

The above strategy shows the infinitive going to another form depicted above when the subject is 1P-Pl-M/F, 3P-Pl-M/F. Furthermore, ‘X’ represents a part of verb.

For example:

/əsi: baza:rdzulde: a:se:/
 1p-Pl-M/F market go-Pst. aux

“We went to the market”

/o: baza:rdzulde: a:se:/
 3P-Pl-M/F market go-Pst. aux

“They went to the market”

There is no obvious change in the main verb to distinguish masculine and feminine subjects for first person and second person, the verb form /**dzulda:**/ is used for both. However the change is obvious in verb forms for masculine and feminine subjects for third person viz. /**dzulda:**/ for masculine subject and /**dzuldi:**/ for feminine subject. For plural subjects the same form of the verb i.e. /**dzulde:**/ is used for first and third person subjects. However for second person plural subject, verb form /**dzulda:**/ is used.

The following table presents the various inflectional forms of the auxiliary verb /a:sejā:/ used in past tense;

Person	MSg	MPI	FSg	FPI
1P	/a:seja:/ /a:sā:/	/a:se:/	/a:seja:/ /a:sā:/	/a:se:/
2P	/a:se:/	/a:se:/	/a:se:/	/a:se:/
3P	/a:seja:/	/a:se:/	/a:si:/	/a:se:/

The above table shows that the auxiliaries used for the first person and the second person is same for both masculine and feminine subjects viz. /a:seja;/ for first person and /a:se:/ for second person. However the change is obvious in third person auxiliaries for male and female subjects i.e. /a:seja:/ is used for third person male subjects and /a:si:/ is used for third person female subjects; whereas the auxiliary for plural subject is same for all the three viz. first, second, and third person subjects.

Some more examples:

/mē: it^he: a:ja: a:sā:/ I came here

/o: it^he: a:ja: a:sā:/ He came here

/o: it^he: a:ji: a:si:/ She came here

Future Tense

In Pahari language, most often, in future tense the final CV cluster of the verb shows inflection from its root verb and is accompanied by an auxiliary to mark the future tense.

Markers: /-ã:/, /-o:/, /-an/, /-i:/

Strategy 1: /Xna:/V/Xsã:/V, Fut., 1P-Sg-M/F, 1P-Pl-M/F.

The above strategy shows the infinitive goes to another form depicted above when the subject is 1P-Sg-M/F, 1P-Pl-M/F. Furthermore, ‘X’ represents the part of the verb.

For example:

/mẽ:	baza:rdʒulsã:	ga:/	
1P-Sg-M/F	market	go-Fut.	aux

“I will go to the market”

/əsi:	baza:rdʒulsã:	ge:/	
1P-Pl-M/F	market	go-Fut.	aux

“We will go to the market”

Strategy 2: /Xna:/V → /Xso:/V, Fut., 2P-Sg/Pl-M/F.

The above strategy shows the infinitive goes to another form depicted above when the subject is 2P-Sg/Pl-M/F. Furthermore, ‘X’ represents the part of the verb.

For example:

/tusi:	baza:rdʒulso:	ge:/	
2P-Sg/Pl-M/F	market	go-Fut.	aux

“You will go to the market”

Strategy 3: /Xna:/V → /Xsan/V, Fut., 3P-Pl-M/F.

The above strategy shows the infinitive goes to another form depicted above when the subject is 3P-Pl-M/F. Furthermore, ‘X’ represents the part of the verb.

For example:

/o:	baza:rdʒulsange:/		
3P-Pl-M/F	market	go-Fut.	aux

“They will go to the market”

Strategy 4: /Xna:/V → /Xsi:/V, Fut., 3P-Sg-M/F.

The above strategy shows the infinitive goes to another form depicted above when the subject is 3P-Sg-M/F. Furthermore, ‘X’ represents the part of the verb.

For example:

/o: baza:rdʒulsi: ga:/
3P-Sg-F market go-Fut. aux

“He will go to the market”

/o: baza:rdʒulsi: gi:/
3P-Sg-F market go-Fut. aux

“She will go to the market”

The verb /**dʒulna:**/ is inflected to /**dʒulsã:**/, /**dʒulso:**/, /**dʒulsi:**/ and /**dʒulsan:**/ in agreement with the number and person of the subject. There is no obvious change in the main verb to mark masculine and feminine subjects in the first person, the verb form /**dʒulsã:**/ is used for both. And the same form is used for first person plural subjects. The second person masculine, feminine take the same verb form /**dʒulso:**/ for both singular and plural subjects. The verb from /**dʒulsi:**/ is used for masculine and feminine subjects for the third person. And in case of third person plural the verb form used is /**dʒulsan:**/.

The main verb and the auxiliary /**ga:**/ together mark the future tense in Pahari language.

The various inflectional forms of the auxiliary /ga:/ are shown in the following table;

Person	MSg	MPI	FSg	FPI
1P	/ga:/	/ge:/	/ga:/	/ge:/
2P	/ge:/	/ge:/	/ge:/	/ge:/
3P	/ga:/	/ge:/	/gi:/	/ge:/

The auxiliary /**ga:**/ follows the same pattern of the auxiliary /**a:seja:**/ used in the past tense. The auxiliary /**ga:**/ shows no obvious change when used for masculine and feminine subjects in first person. Same is the case for second person masculine and feminine subjects where /**ge:**/ is used for both. The change, however, is clear for third person feminine subject viz. /**ga:**/ for masculine and /**gi:**/ for feminine subject. For all the plural subjects the form of the auxiliary used is /**ge:**/.

Verb ‘To be’

Verb ‘to be’ in Pahari, the inflected forms are not observed to follow any systematic pattern, and are mostly suppletion.

Following are the person-wise tense formations in **Pahari** taking /hu:/ ‘to be’ as anexemplars.

Present Tense

Markers: /-ã:/, /-a:/

Strategy 1: /hu:/V → /ha:/V, Pres., 1P-Sg/Pl-M/F, 3P-Sg/Pl-M/F.

The above strategy shows the infinitive going to another form depicted above when the subject is 1P-Sg/Pl-M/F, 3P-Sg/Pl-M/F. Furthermore, Verb ‘to be’ in Pahari shows suppletion.

For example:

/mẽ: zəmi:nɖa:r ha:/
1P-Sg-M/F farmer be-Pres.

“I am a farmer”.

/əsi: zəmi:nɖa:r ha:/
1P-Pl-M/F farmers be-Pres.

“We are farmers”.

/o: zəmi:nɖa:r ha:/
3P-Pl-M/F farmers be-Pres.

“They are farmers”.

Strategy 2: /hu:/V → /əse:/ V, Pst., 2P-Sg/Pl-M/F.

The above strategy shows the infinitive going to another form depicted above when the subject is 2P-Sg/Pl-M/F.

For example:

/tʃusi: zəmi:nɖa:rəse:/
2p-Sg/Pl-M/F farmer be-Pst.

‘You were a farmer’.

Strategy 3: /hu:/V → /a:sa:/V, Pst., 3P-Sg-M.

The above strategy shows the infinitive going to another form depicted above when the subject is 3P-Sg-M.

For example:

/o: zəmi:nɖa:ra:sa:/

3P-Sg-M farmer be-Pst.

“He was a farmer”.

Strategy 4: /hu:/V → ***/a:si:/ V, Past, 3P-Sg-F.**

The above strategy shows the infinitive going to another form depicted above when the subject is 3P-Sg-F.

For example:

/o: zəmi:nɖa:ra:si:/

3P-Sg-F farmer be-Pst.

“She was a farmer”.

Strategy 5: /hu:/V → ***/ə:se:/ V, Past, 3P-Pl-M/F.**

The above strategy shows the infinitive going to another form depicted above when the subject is 3P-Pl-M/F.

For example:

/o: zəmi:nɖa:r ə:se:/

3p-Pl-M/F farmers be-Pst.

‘They were farmers’.

Future Tense

Markers: /-ã:/, /-i:/, /-ã̃/, /-an/

Strategy 1: /hu:/V /*hoã*/ → **V, Fut., 1P-Sg-M/F.**

The above strategy shows the infinitive going to another form depicted above when the subject is 1P-Sg-M/F.

For example:

/mẽ: zəmi:nɖa:rhoã/

1P-Sg-M farmer be-Fut

“I will be a farmer”.

Strategy 2: /hu:/V → ***/hosã/ V, Fut., 1P-Pl-M/F.**

The above strategy shows the infinitive going to another form depicted above when the subject is 1P-Pl-M/F.

For example:

/əsi; zəmi:nɖa:rhosã/

1P-Pl-M/F farmers be-Fut

“We will be farmers”.

Strategy 3: /hu:/V → /o:sā:/ V, Fut., 2P-Sg/Pl-M/F.

The above strategy shows the infinitive going to another form depicted above when the subject is 2P-Sg/Pl-M/F.

For example:

/tʃsi: zəmi:nɖɑ:ro:sā:/
2P-Sg/Pl-M/F farmer be-Fut.

“You will be a farmer”.

Strategy 4: /hu:/V/ → /o:si:/ V, Fut., 3P-Sg-M/F.

The above strategy shows the infinitive going to another form depicted above when the subject is 3P-Sg-M/F.

For example:

/o: zəmi:nɖɑ:ro:si:/
3P-Sg-M farmer be-Fut.

“He will be a farmer”.

/o: zəmi:nɖɑ:ro:si:/
3P-Sg-F farmer be-Fut.

“She will be a farmer”.

Strategy 5: /hu:/V → /o:san/ V, Fut., 3P-Pl-M/F.

The above strategy shows the infinitive going to another form depicted above when the subject is 3P-Pl-M/F.

For example:

/o: zəmi:nɖɑ:r o:san/
3P-Pl-M/F farmers be-Fut.

“They will be farmers”.

Summary and Conclusion:

The present paper is a preliminary morphological work on the Word-based approach in Pahari (Karnai).

This paper provides an account of the overview of the morphological analysis of Karnai Pahari verbs with respect to the tense, number, gender and person. From the analysis provided above, it can be concluded that verbs in Pahari show inflection according to tense, number, gender and person. In case of the present tense, the verb agrees with the number, person and gender of the subject, and subsequently a change in the final CV cluster of the verb occurs. The final CV cluster of the root verb is inflected to mark the present tense and to show agreement with the subject. In case of the past tense, the main verb in Pahari is accompanied by an auxiliary verb which shows a change with respect to number and person of the subject. The main verb also shows inflection in its final CV cluster from the root verb, besides showing agreement with the number and person of the subject, as is the case in present tense. In case of the future tense, the final CV cluster of the verb shows inflection from its root verb and is accompanied by an auxiliary to mark the future tense. While as in verb 'to be', the inflected forms are not observed to follow any systematic pattern, they mostly show suppletion.

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Interdisciplinary Journal of Linguistics
Volume [14] 2021, pp. 193-207

**A STYLISTIC ANALYSIS OF THE POEM “THE
PROFESSOR”**

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ABSTRACT

The paper provides stylistic analysis of Nissim Ezekiel’s Poem “The Professor”. The poem has been analysed at different levels of stylistic analysis such as phonological, lexical and morphological, syntactic, semantic and graphological. The purpose of this study is to explore and analyse the stylistic devices which the poet has exploited in the poem to make its meaning effective to the readers. The analysis of the poem revealed use of several stylistic devices in the poem which include: alliteration, assonance, consonance, affixation, compounding, collocations, idiomatic and colloquial expressions, deviant use of interrogative sentences, parallelism, reduplication, simile metaphors, varied punctuation and capitalization at various levels of stylistic analysis. The use of such stylistic devices in the poem refers to an individual style of the poet which distinguishes him from the others.

Keywords: Style, Stylistics, Stylistic Analysis, Nissim Ezekiel, Poem

Introduction

Stylistics is a field of linguistics that studies ‘style’ in literary or non-literary texts. The horizon of stylistics has broadened and it is now also applied to study style in non-literary texts. Though the study of style may be applied to non-literary texts yet it is traditionally and primarily attached to analysing style in literary texts. Anyway, the prime goal of stylistics is to do ‘study of style’. Leech and Short (1981:13) remarks that “stylistics is the study of style, it describes that what is used and how is used to make of language.” Here, the word ‘style’, in general, refers to a way or manner of doing something but, in stylistics, it primarily refers to the manner of expressions employed in literary texts. Cuddon (2013: 688) defines style as “the characteristic manner of expression in prose or verse; how a particular writer says things”. However, stylistics analysis which deals with identifying and analysing style is primarily concerned with analysing language of the literary texts. According to Cuddon (2013: 688), “the analysis

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and assessment of style involves examination of a writer's choice of words, his figure of speech, the devices (rhetorical and otherwise), the shape of his sentences (whether they be loose or periodic), the shape of his paragraph—indeed, of every conceivable aspect of his language and the way in which he uses it”. Thus, stylistic analysis provides a detailed and minute study of linguistic elements employed in the literary texts.

However, stylistic analysis plays a very significant role in understanding any literary text in a scientific way. Overall, it helps understand the content, form and the deeper meanings of the texts. Therefore, stylistics functions as a mediator between linguistics and literary criticism (Widdowson 1975).

The field of stylistics has been an interesting field of linguistic study. It has drawn the attention of many scholars. Some of them who have contributed significantly in the field of linguistics are Barry (1995), Leech (1969), Leech and Short (1981), Widdowson (1975), Birch (1989), Freeman (1981), Simpson (2004) and Wales (2011). Some of the Indian scholars who have contributed significantly are Srivastava (1980; 1986), Koul (1986), Kumar (1987), Gargesh (1990) and Sharma (1990). Among them, Srivastava (1980) and Gargesh (1990) attempted stylistic study from the perspective of semiolinguistics, a different and new approach of stylistic analysis.

In the last ten years, research works on the topic have been accomplished by many scholars. Gargesh (2010) analyses stylistic features in a South Asian text. Further, Tafreshi (2010) and Gargesh (2011) conduct stylistic analysis of Persian and Hindi text respectively from the perspective of semiolinguistics. Moreover, Bilal & Cheema (2012) and Batool et. al. (2016) study styles in William Wordsworth's poems. Besides, Khan et. al. (2014) accomplishes stylistic analysis of Robert Frost's poem whereas Putri (2018) achieves stylistic features in Thomas Hardy's poem. Other scholars who have also attempted to study stylistic features in some varied literary texts include Ali et. al. (2016), Manuel (2017) and Isti'anah (2017). Some scholars who have accomplished research on the texts of Indian English poets include Ray (2017), Atashgah (2018) and Rajbanshi & Patra (2019). Ray (2017) analyzes style in Nissim Ezekile's poem, 'The Patriot' whereas Atashgah (2018) studies style in the poem of Kamla Das. Further, Rajbanshi & Patra (2019) investigates stylistic features in the poetry of Jayanta Mahapatra.

The research works accomplished in the last ten years on stylistic analysis of the literary texts suggest that the scholars have mostly

attempted to analyse the texts of famous English poets like Wordsworth, Robert Frost, William Blake and many others. The research works accomplished on the literary texts of Indian English poets are in sufficient or far from adequate. In fact, research works in the field of stylistics particularly on Indian poets needs to be achieved by at least Indian linguists. Therefore, in light of this gap, the present paper attempts to provide stylistic analysis of Nissim Ezekiel's poem 'the Professor'. The purpose of selecting the poem of this poet is that he is one of the prominent figures in Indian Writing in English. Further, he is very much popular for his use of extraordinary poetic language especially the use of Indianized forms of English in his poems. Overall, his choice of words, experimentation with language and use of figurative devices also serve the basis for stylistic analysis of his poem, 'The Professor'. The present study tries to explore and analyse stylistic devices as employed by the poet through which he tries to convey the message of the poem aesthetically to the readers.

Levels of Stylistic Analysis

These are the following levels of stylistic analysis at which language of any poem(s) can be analysed:

Phonological Level: At this level, phonetic and phonological features or devices are identified in the poem. Some of the phonological features that are identified in the poem include rhyme, alliteration, consonance and assonance.

Lexical Level: This level of stylistic analysis deals with the patterns of word formation in the poetic language. Some of the lexical and morphological features or devices that are identified in the poem include compounding, affixation, reduplication, collocations, and hybridization. Sometimes, new words are also coined by the poets to use in the poem and to create special effect to the readers of the poems.

Syntactic Level: The syntactic level of stylistic analysis deals with the structural patterns of language in the poem. At this level, identification of different categories or types of phrase, clause and sentences in the poem are done and analyzed. Sometimes, deviant use of article, omission of article, and deviant formation of interrogative sentences are also identified in the language of the poem. The main objective of this level is to study the internal structure of the sentences used in the poem.

Semantic Level: This level of stylistic analysis deals with the meanings of words, phrases and sentences. Some of the semantic

devices that can be identified and discussed in the poem include Simile, metaphor, hyperbole and personification.

Graphological Level: This level of stylistic analysis deals with the composing style of the language in the poem. It mainly includes capitalization of words and sentences, punctuation patterns and apostrophe to create aesthetic effect in the poem.

The Poet and the Poem

Nissim Ezekiel is one of the prominent Indian poets who wrote in English. He was born in a Jewish family in 1924 in Bombay. He received his early education from the University of Bombay and then he moved to England for his higher study. When he came back to India he started his career as a lecturer at Khalsa College, Bombay. Then he became reader and professor of American literature at University of Bombay. He had been also a visiting professor to the university of Leeds (1964) and University of Chicago (1967). He was also awarded Sahitya Akademi Award (1983) and Padma Shree (1988) for his contribution in the field of Indian Poetry in English. He wrote many prose and poetry. The poem 'Night of the Scorpion' is very much popular poem of him.

The poem, 'The Professor' is a satirical poem. This poem is in the form of dramatic monologue in which the professor appears to have conversation with his old student. In this poem, the professor who introduces himself to his student as Seth and claims that once he taught his student geography. After this, the professor starts telling about himself and his family members. He boasts himself that his sons are settled in life and they are at good positions in their jobs. He even highlights their social position by saying that they have cars as having cars is a matter of prestige in the Indian society. At the same time he feels disappointed about his third son and refers to him as a 'black sheep'. Then he talks about his daughters who are married and he is having eleven grandchildren. He also enquires his student about his sons and daughters. Then he shows his concern about how things are changing quickly. He also shows his concern that old values to which he is attached is also being replaced by the new values. Next, the poet talks about his health and age related issues but he happily accepts that he is away from some common disease like diabetes, blood pressure and heart attack. He happily shares with his student that he is fit and fine even at the age of sixty-nine because of his good habits from his youth. Then he remarks at his student that earlier he was very lean and thin but now he has put on weight and has also gained some social position. Finally, he

invites his student to visit him sometime at his residence. Thus, this poem is satirical in nature and it satires on the Indianness.

The poem is not only interesting to go through but the innovative use of language particularly the use of non-standard English or Indian English in the poem makes it remarkable for the stylistic analysis.

Methodology

In order to carry out stylistic analysis of the poem '*The Professor*', certain things will be followed. First, a close reading of the text will be done. Then different stylistic features employed by the poet will be identified and analysed at different levels of linguistic analysis such as phonological, lexical and morphological, syntactic, semantic and graphological. Then it follows a discussion on the same.

Stylistic Analysis of the Poem: '*The Professor*'

Phonological Level

The significant phonological features identified at this level in the poem are *alliteration*, *assonance* and *consonance*. These phonological features attribute to the internal rhyme of the poem. Consider these features below:

Alliteration

Alliteration is "a figure of speech in which consonants, especially at the beginning of words, or stressed syllables, are repeated" (Cuddon 2013: 22). The use of alliteration device in the poem creates internal rhyme in the poem. It is used to bring musical effect to the poem. Some of the examples of alliteration identified in the poem are: '*By God's grace..*' (line 5), '*...believe but...*' (line 14), '*How have?*' (line 15), '*That is good. These...*' (line 16), '*...Our progress is progressing*' (line 19), '*Old values, new values ...*' (line 20), '*No diabetes, no blood pressure, no heart attack*' (line 25), '*How health keeping?*' (line 27), '*.... so thin, ... stick*' (line 31), '*... coming Chance*' (line 34). In the above example repetitions of the consonant sounds like [g], [b], [h], [t], [p], [v], [n], [s] and [c] create alliteration in the poem.

Assonance

Assonance is also one of the phonological devices that occur frequently in the poetic language. In the words of Cuddon (2013: 56) assonance is "sometimes called 'vocalic rhyme', it consists of the repetition of similar vowel sounds, usually close together, to achieve a particular effect of euphony". Some of the examples of

alliteration identified in the poem, *The Professor* include: 'Remember me? I am Professor Sheth'(line 1), 'Once I taught you geography. Now' (line 2), 'I am retired, though my health is good' (line 3), 'My wife died some years back' (line 4), 'Are well settled in life' (line 6), 'One is Sales Manager' (line 7), 'Other also doing well, though not so well' (line 10), 'We are keeping up. Our progress is progressing' (line 19), 'This is because of sound habits in youth' (line 26), and 'If you are coming again this side by chance' (line 34). In the above-motioed examples, the repetitions of the vowel sounds such as [o], [i], [a], [e], [u] can be observed. It is also noticeable that the semi vowel sound such as [y] has been also repeated in the words of the sentence.

Consonance

Like assonance, consonance is also one of the phonological or sound devices in poetic language that creates internal rhyme or musicality in the poem. According to Cuddon (2013: 153) "consonance is the close repetition of identical consonant sounds before and after different vowels". The poem, *The Professor* shows several examples of consonance such as 'Remember me? I am Professor Sheth' (line 1), 'I am retired, though my health is good' (line 3), 'By God's grace, all my children...' (line 5), 'One is Bank Manager' (line 8), 'Every family must have black sheep' (line 11), 'Everything is happening with leaps and bounds' (line 21), 'I am going out rarely, now and then' (line 22), 'This is because of sound habits in youth' (line 26), 'You were so thin, like stick' (line 31), and 'I am living just on opposite house's backside' (line 36). The consonance comprises of the consonant sounds such as [m], [r], [d], [n], [l], [p], [t], [k] and [s] in the poem.

Lexical and Morphological Level

Lexicons that build up the poem are of different categories such as nominal, verbal, adjectival and adverbials. All these categories of lexicons are organized in the poem in a very well knit manner. Besides, inclusion of lexicons from different grammatical categories, this level also finds use of some morphological devices such as affixation, compounding and collocations in the poem. Each of these has been discussed in detail below:

Lexicons from Nominal Category

Lexicon of nominal category identified in the poem include the following: 'professor', 'geography', 'health', 'wife', 'years', 'God', 'children', 'life', 'manager', 'cars', 'family', 'sheep', 'husbands', 'boys', 'grandchildren', 'days', 'family', 'times', 'world', 'progress', 'values', 'price',

'age', 'heart', 'youth', 'century', 'residence', 'house'. Most of these are common nouns and abstract nouns. Some of the proper nouns have also been used in the poem by the poet. These include Indian names and surname such as 'Sheth', 'Sarala', 'Tarala' and 'India'. Names of some common disease have been also mentioned in the poem which include 'diabetes', 'blood pressure', and 'heart attack'. Some numerals have also been also included in the poem such as 'One', 'Three', 'eleven', 'sixty-nine', and 'century'.

Lexicons from Verbal Category

Use of several lexicons from the category of verb has been identified in the poem. These include the following: 'doing' (10), 'changing' (line 18), 'progressing' (line 19), 'going' (line 20), 'coming' (line 20), 'happening' (line 21), 'going' (line 20), 'coming' (line 34), 'living' (line 36). Some of the verbs have been used in the root forms like 'remember' (line 1), 'believe' (line 14), and 'change' (line 17). Some of the verbs are also used in the past tense verbs such as 'taught' (line 2) and 'died' (line 4).

Lexicon from Adjectival and Adverbial Categories

Lexicons from adjectival category of words have been also used in the poem to modify or qualify nouns. Some of them include the following: 'good' (line 3), 'black' (line 11), 'nice' (line 13), 'Old' (line 20), 'new' (line 20), 'happy' (line 28), 'thin' (line 31), and 'humble' (line 35). Use of some of the adverbs can also be observed in the poem. These have been used to qualify adjectives in the poem. These include the following: 'Once' (line 2), 'Now' (line 2, 22), 'well' (line 6), 'very' (line 13), 'then' (line 22), and 'rarely' (line 22).

At Morphological level several devices have been identified in the poem. Each of them has been discussed below in detail:

Affixation

It is the process of attaching prefixes or suffixes to the existing words to make new words or to change the grammatical categories of the words. Various examples of affixation process as used in the poem either to make new words or to change the grammatical categories of the existing words have been identified. Some of the examples of affixation identified in the poems include the following: 'doing' (10), 'Planning' (line 16), 'changing' (line 18), 'progressing' (line 19), 'going' (line 20), 'coming' (line 20), 'happening' (line 21), 'rarely' (line 22) and 'Nicely' (line 28).

Compounding

Another morphological device that has been identified in the poem 'The Professor' of Nissim Ezekiel is compounding. It is also one of the processes of forming new words through juxtaposing two different words together. Consider some examples of compound words used in the poem: '*Sales Manager*'(line 7), '*Bank Manager*'(line 8), '*black sheep*' (line 11), '*grandchildren*'(line 14), '*family planning*'(line 16),and '*sixty-nine*' (line 29).

Collocations

It refers to the process of forming compound words by juxtaposing two words from the English language. In this process, the new compound words formed are normally uncommon in British or Standard English language. The poet, Nissim Ezekiel, too, has formed a few compound words through using collocation in the poem. Consider the following examples of collocation from the poem: '*sound habits*' (line 26), and '*humble residence*' (line 35).

Syntactic Level

At this level several syntactic devices that have been used at the level of sentence structure in the poem have been identified and discussed. Syntactic devices that have been identified in the poem '*The Professor*' include the following: '*use of idiomatic phrases*', '*colloquial expressions*', '*deviant use of progressive tense*', '*deviant use of interrogative sentences*', '*reduplication*' and '*parallelism*'. All of these syntactic devices have been discussed below in detail:

Idiomatic Expressions

Many idiomatic expressions from English language have been incorporated at the sentential structure in the language of the poem. These include: '*By God's grace*' (line 5), '*well settled*' (line 6), '*black sheep*' (line 11), '*leaps and bounds*'(line 21), '*now and then*' (line 22), and '*by chance*' (line 34). The use of such idiomatic expressions makes the language of the poem very more poetic.

Colloquial Expressions

Besides use of idiomatic expressions, there are some colloquial expressions that have been used by the poet in the poem to make the language more colloquial in nature. Some colloquial expressions identified in the poem include: '*One is Sales Manager*' (line 7), '*One is Bank Manager*' (line 8), '*We have to change with times*' (line 17), '*Whole world is changing*' (line 18), '*Our progress is progressing*'(line 19), and '*Old values are*

going, new values are coming' (line 20). These colloquial expressions used in the poem appear to be very common in use by Indian people.

Progressive Tense

One of the most important features of the language of the poem at syntactic level is that it mostly uses present progressive tense for expressing many important things. The examples of the use of main verbs in progressive tense are the following: '*Whole world is changing*' (line 18), '*We are keeping up*' (line 19), '*Our progress is progressing*' (line 19), '*Old values are going, new values are coming*' (line 20), '*Everything is happening*' (line 21), and '*How is your health keeping?*' (line 27).

Further, the use of present progressive tense is also observable for conditional sentence like '*If you are coming again this side by chance*' (line 34). Moreover, the poet has also used stative verb like 'live' in progressive tense as in example: '*I am living just on opposite house's backside*' (line 36).

Deviant Use of Interrogative Sentences

The deviant use of interrogative sentences can be also identified in the poem. Here, the interrogative sentences have been formed without adding auxiliary verb with the main verb. Consider the following examples of interrogative sentence formulation in this manner: '*Other also doing well*' (line 10) and '*How many issues you have? Three?*' (line 15). Sometimes, sentences without subject can be also observed as in example: '*Remember me?*' (line 1) and '*Nicely?*' (28).

Reduplication

Reduplication is the process of repeating lexical items in the sentence. Mostly, lexical items are repeated at least twice or thrice but can be also repeated more than twice or thrice. Some examples of reduplications identified in the poem are marked in bold: '*No diabetes, no blood pressure, no heart attack*' (line 25), '*One is Sales Manager... One is Bank Manager*' (line 8) '*Other also doing well, though not so well*' (line 10), '*Our progress is progressing*' (line 19), '*Old values are going, new values are coming*' (line 20). Here, in these examples, lexical items such as 'no', 'one', 'well', 'progress' and 'values' are repeated almost twice in the sentences.

Parallelism

It's a syntactic device that "consists of phrases or sentences of similar construction and meaning placed side by side, balancing each other" (Cuddon 2013: 511). Some examples of

parallelism identified in the poem are: '*One is Sales Manager, One is Bank Manager*' (lines 7-8), '*Old values are going, new values are coming*' (lines 20), and '*No diabetes, no blood pressure, no heart attack*' (lines 25). Here, in the first two examples, sentences of the similar category are placed together whereas in the last example the similar phrases of similar structure are placed within a sentence of the poem.

Semantic Level

At this level, only simile and metaphor have been identified in the poem.

Simile and Metaphor

It is a figurative device whereby one thing is compared with another. Usually, simile is identified by the use of words such as 'like' or 'as' in the sentences. Only one example of simile has been identified in the poem. Consider the example: '*You were so thin, like stick*' (line 31). Further, metaphor is "a figure of speech in which one thing is described in terms of another. A comparison is usually implicit; whereas in simile it is explicit" (Cuddon 2013:432). Some of the examples of metaphor identified in the poem include the following: '*Every family must have black sheep*' (line 11) and '*Now you are man of weight and consequence*' (line 32). Here, in the first example of simile, a family member that is his third son has been referred to as 'black sheep'. Similarly, in the second example, the poet metaphorically refers to his student's weight and social power.

Graphological Level

At this level, some of the Graphological features that have been identified in the poem have been discussed. It mainly identified the use of punctuation marks and capitalization in the textual organization of the poem. These two devices have been discussed below:

Punctuation Marks

These include the use of full stop (.), comma (,), semicolon (;), colon (:), dash (-), question mark (?), and apostrophe (') used in the textual part of the poem. The poet has employed 28 full stops, 5 question marks, 14 commas, one dash, and 3 apostrophes in the poem. Semicolon and colon are not employed by the poet in the poem.

Capitalization

The poet Nissim Ezekiel has used capitalization in the poem. It is quite observable that each line of the poem begins with capital letter even though the sentence is incomplete. Proper nouns are also used with capital letters. Further, the abbreviation 'O.K.' has been entirely capitalized by the poet to emphasize and to attract the attention of the readers.

Discussion

At the phonological level, no significant rhyme in the poem has been identified therefore the poem appears to be in free verse. However, some phonological devices like '*alliteration*', '*consonance*' and '*assonance*' have been identified in the language use of the poem. The use of these three creates internal rhyme in the poem.

The lexical and morphological level depicts some significant style features in the poem. The close observation and analysis of the lexical items of the poem reveal the fact that the poet has used a number of lexicons from different grammatical categories such as '*noun*', '*verb*', '*adjective*' and '*adverb*' to form the structure and content of the poem. Moreover, use of some morphological devices such as '*affixation*', '*compounding*' and '*collocations*', at morphological level, in the language of the poem reveal poet's use of innovative language of the poem to attract the readers.

At the level of syntax, use of several stylistic devices such as '*use of idiomatic phrases*', '*colloquial expressions*', '*deviant use of progressive tense*', '*deviant use of interrogative sentences*', '*reduplication*' and '*parallelism*' have been identified in the language of the poem. Use of these syntactic devices, however, refers to the creative or innovative use of language by the poet in the poem. The use of '*use of idiomatic phrases*' and '*colloquial expressions*' makes the language of the poem more conversational in nature. Further, deviant use of '*progressive tense*' and '*interrogative sentences*' refers to the use of nativized or Indianized English in the poem. Moreover, the use of '*reduplication*' and '*parallelism*' adds emphasis and musicality to the poem.

At semantic level of stylistic analysis of the poem, only '*simile*' and '*metaphor*' are observable in the language of the poem. Moreover, the examples of these two devices are identifiable in very less number. In fact, the use of simile and metaphor adds to the figurative use of language in the poem.

Finally, at Graphological level, use of varied punctuation marks and capitalization of words are also observable in the language (text) of the poem. The use of capitalization has been used by the poet to capture the attention of the readers of the poem.

Overall, the poem identifies incorporation of several linguistic devices or tools in the text of the poem.

Conclusion

The paper attempted to analyse style in Nissim Ezekiel's poem 'The Professor'. The stylistic analysis of the poem identified and analysed poet's use of several linguistic devices in the poem at various levels of stylistic analysis. The stylistic analysis of the poem revealed that the composition of the poem in free verse. It also revealed poet's linguistic experimentation and the use of Indianized or nativized variety of English language in the poem. The use of variant stylistic devices in the poem actually enhanced the effectiveness of the message of the poem. However, it also refers to an individual style of the poet which distinguishes him and his works from the others.

The limitation of the present research work can be viewed in terms of the selection of a single poem of a particular poet only.

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Appendix
The Professor

-Nissim Ezekiel

Remember me? I am Professor Sheth.
Once I taught you geography. Now
I am retired, though my health is good.
My wife died some years back.
By God's grace, all my children
Are well settled in life.
One is Sales Manager,
One is Bank Manager,
Both have cars.
Other also doing well, though not so well.

Every family must have black sheep.
Sarala and Tarala are married,
Their husbands are very nice boys.
You won't believe but I have eleven grandchildren.
How many issues you have? Three?
That is good. These are days of family planning.
I am not against. We have to change with times.
Whole world is changing. In India also
We are keeping up. Our progress is progressing.
Old values are going, new values are coming.

Everything is happening with leaps and bounds.
I am going out rarely, now and then
Only, this is price of old age
But my health is O.K. Usual aches and pains.
No diabetes, no blood pressure, no heart attack.
This is because of sound habits in youth.
How is your health keeping?
Nicely? I am happy for that.
This year I am sixty-nine
and hope to score a century.
You were so thin, like stick,
Now you are man of weight and consequence.
That is good joke.
If you are coming again this side by chance,
Visit please my humble residence also.
I am living just on opposite house's backside.

[Source: <https://indianpoetry.wordpress.com>]