

Phonological Nature Of Marathi Hindi Contact In Eastern Vidarbha

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Multilingualism and bilingualism is likely to be common phenomenon throughout the world. Most of the speakers are multilingual or bilingual. There are so many languages spoken in the world where there is much variation in language over short distances.

In the situation of language contact, where speakers of different languages interact their languages influence each other. These variations develop differences of two languages. This type of situation mostly occurs near border area of any two or more than languages. Because of migration and business communication language contact situation arises and formation of new pidgins, creoles that start with the code-switching and mixing.

The study has its own importance because the language contact situation and Vidarbha region. Vidarbha is the one of the regions of Maharashtra, India. It is further divided into two divisions Nagpur and Amaravati. Wardha river is the line/border for this division, geographically and linguistically both. Zadiboli and Nagpuri are the languages of Eastern Vidarbha and have great influence of Hindi because of this region is directly connected to the Hindi spoken states named Madhya Pradesh and Chhattisgarh. The impact of Hindi language can easily find out at each every level of language and deeply affected the Phonology, Morphology and Syntax in course of time.

Geographic distribution

Geographically, historically and according to political sentiments, Maharashtra could be divided in five regions Vidarbha, Marathwada, Khandesh, Western Maharashtra and Konkan. Vidarbha again divided in two division Nagpur and Amaravati. In this region Vidarbha is widely spoken and many people claims that Varhadi is dialect of Vidarbha while Varhadi is spoken in western part of Vidarbha in Amaravati division and two dialects Nagpuri and Zadiboli spoken in the eastern part of Vidarbha with Gondia, Bhandara, Chandrapur, Gadchiroli, Wardha and Nagpur. Grierson identified the area of Nagpuri including Nagpur, Wardha, Bhandara, Chanda in Maharashtra, Raipur in Chhattisgarh and Seoni, Chhindwara and Balaghat districts in Madhya Pradesh (Grierson, 1927). While Zadiboli spoken

in Bhandara, Gondia, Chandrapur, Gadchiroli and parts of Nagpur and Wardha (Borkar, 1998) Nagpur and Bhandara districts connected to Madhya Pradesh and Gondia connected to Chhattisgarh. Both the dialects (Nagpuri and Zadiboli) have a great influence of Hindi due to long period of contact situation, speakers are bilinguals who speak local variety of Marathi as well as Hindi. Local languages are mainly spoken for household purpose whereas Hindi is for business purposes.

Previous work

The perspective of language contact very few works have been done in this region. In the Grierson's (1894 – 1928) *Linguistics survey of India* work, he has identified Nagpuri and Varhadi in Vidarbha but not Zadiboli. Pande P.V. (1974) is the first scholar who has worked on Zadi Phonology. Borkar (1998) has also worked on Zadiboli and showed some influence of Hindi in his work. Pandharipande's (1972) has been worked on Marathi- Hindi and analyses the morpho-syntactic changes due to contact in Nagpuri Marathi. Varhadpande (1972) in Nagpuri Marathi, he showed lexical usage of Hindi vocabulary in Nagpuri Marathi with the help of some examples from Standard Marathi (Granthik Marathi).

Methodology

Sociolinguistics method has been used for investigation. Natural spoken data and interviews have been taken for data collection. Data collection is limited to three districts of Vidarbha, Chandrapur, Wardha and Nagpur. Both the gender has been included for data collection from variety of age group from 15 to 70 years. To get more authentic data, I have included four persons from 50 to 70 age group (2 ladies and 1 gent). Seven (2 girls and 5 boys) of them are educated youngsters age between 15 to 25 and four (2 ladies and 2 gents) are from 25 to 50 age group and illiterates.

Comparative method has been used to analyse the data. First I have collected data in the spoken format in real situation and transcribe it later for linguistic analysis and to identify the Hindi contact impact on the particular language. Spectrograms 'wave surfer' has been also used to get more clarity in the observations.

Data Analysis and findings

Despite being an Indo-Aryan language Marathi has Alveolar 'c', 'j', 'z' and palatal 'c', 'j' and '•' phonemes in its sound system. But Hindi doesn't have this Alveolar 'c', 'j', 'z' in its sound system, which is also a major difference between Marathi and Hindi sound system.

In the analysis of the data, I have found that in Eastern Vidarbha dialects Nagpuri and Zaliboli have only palatal 'c', 'j' and '•' phonemes now and there is no more Alveolar 'c', 'j', 'z' like Marathi. These changes can be considered as a contact of Hindi at large.

Borrowing is the very frequent phenomenon which is a common characteristic of language contact situation. In his work, Pandharipande (2003) also feels that so many vocabularies borrowed from Hindi and it is very difficult to find out borrowed vocabularies. In the case of borrowed vocabularies there can be no issue regarding the Alveolar 'c', 'j', 'z' and palatal 'c', 'j' and '•' but when the lexical items of own language are losing the original Marathi Alveolar pattern then definitely it is the impact of the language in contact i.e. Hindi.

The point can be illustrated with the help of example which are shown below;

1) Alveolar 'c' vs. palatal 'ç'

Alveolar 'c' and palatal 'ç' both phonemes are allowed in Marathi but in EV (Eastern Vidarbha dialects- Nagpuri and Zadiboli) only 'c' is used like Hindi borrowed word always occur with 'c' sound. Example in first column shows EV Pronunciation, second column shows standard Marathi Pronunciation, Third column is of Hindi Pronunciation and last one is the English gloss of the particular data.

Eg.

EV	Marathi	Hindi	Gloss
1) pAč	pAc	pAñč	'Five'
2) čamčA	čamcA	čamčA	'spoon'
3) čul	cul	čulA	'shegdi'
4) čAlane	cAlane	čalanA	'walk'
5) nAčane	nAcane	nAčanA	'dance'
6) čatai	catai	čatai	'mat'
7) čAndani	cAndani	čAndani	'star'
8) mAčis	mAcis	mAčis	'matches'

2) Alveolar 'j' vs. palatal 'ç'

Alveolar 'j' and palatal 'ç' both phonemes are allowed in Marathi but in EV only palatal 'ç' is used like Hindi.

EV	Marathi	Hindi	Gloss
1) ĴArI	ĴAI	ĴAI	'Net'
2) ĴAt	ĴAt	ĴAt	'Caste'
3) Mañje	Mhanun	mAnje	'means'
4) anĴAm	pariNAm	AnĴAm	'Conclusion'
5) Ĵulum	Gunha	Ĵurm	'crime'
6) AĴab	vichitra	AĴib	'dance'

3) Alveolar 'z' vs. palatal 'ç'

Alveolar 'z' and palatal 'ç' both phonemes are allowed in Marathi but in EV only palatal 'ç' is used like Hindi.

EV	Marathi	Hindi	Gloss
1) žora	pishavI	žola	'Bag'
2) žula	zopala	žula	'Spoon'
3) oža	oze	bož	'Heavy'
4) mAžod	mARamArI	pitana	'hit'

One more impact of Hindi sound system can be traced in the form of Nasal bilabial aspiration 'mh' vs. Nasal bilabial un-aspiration 'm'. Nasal bilabial Aspiration of 'mh' is one of the important features of Marathi but it is nowhere present in Nagpuri and Zadiboli. Varhadpande (1972) showed some example like *Amhale* 'to us' and *mhanla* 'spoken' in Nagpuri but in this study both words are pronouncing like *Amale* and *manla* in un-aspiration.

1) Nasal bilabial aspiration 'mh' vs. Nasal bilabial un-aspiration 'm'

Eg.

EV	Marathi	Hindi	Gloss
1) Mañje	Mhanun	mAnje	'means'
2) HamI	AmhI	ham	'we'
3) hAmAle	Amhala	hame	'us'

Retroflex 'L' vs. lateral 'l'

Retroflex 'L' is important feature of Marathi this 'L' predominantly changes in trill 'r' but sometime retroflex 'd' and lateral 'l' also behaves like Hindi

Eg.

EV	Marathi	Hindi	Gloss
goli	goLi	goli	'bullet'
Ĵodane	joLane	Ĵodana	'Join'
Ĵad	jaL	bhAri	'heavy'

Conclusion:

Definitely, the education and this current phase of globalisation make some changes in educated people pronunciation but even though illiterate and rural community and older age group still speak the same.

This study shows the phonological changes in eastern Vidarbha dialects due to contact of Hindi. 'c', 'j' and 'z' sometime also occur as alveolar in Wardha nearby area of Varhadi but in Chandrapur and Nagpur this sounds are always palatal. Same as Alveolar to palatal; Nasal bilabial aspiration 'mh' got changed into Nasal bilabial un-aspiration 'm'; Retroflex 'L' which is important feature of Marathi, this 'L' predominantly changes in trill 'r' but sometime retroflex 'd' and lateral 'l' also behaves like Hindi (the last one observation needs more data to clarify the issue).

As all other study, this study also has its own limitation in the terms data. Chandrapur (Bothali-Savali village and Ballarshah), Wardha (Pipari-Girad and Wardha) and Nagpur (Sirsi-Pipara) are the areas has been surveyed for field work and data collection. Methods are used natural communication and informal interviews with the limited number of informants sixteen only.

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Our Own People, Our Own Languages, Our Own Land

...It was a rallying cry to all patriotic youth to overthrow white domination. We rejected the communist notion that Africans were oppressed primarily as an economic class rather than as a race, adding that we needed to create a powerful national liberation movement under the banner of African nationalism and 'led by Africans themselves'.

We advocated the redivision of land on an equitable basis, the abolition of colour bars prohibiting Africans from doing skilled work and the need for free and compulsory education. The document also spotlighted the push-and-pull between two rival theories of African nationalism, between the more extreme, Marcus Garvey-inspired, 'Africa for the Africans' nationalism and the Africanism of the Youth League, which recognized that South Africa was a multiracial country.

I was sympathetic to the ultra-revolutionary stream of African nationalism. I was angry at the white man, not a racism. While I was not prepared to hurl the white man into the sea, I would have been perfectly happy if he had climbed aboard his steamships and left the continent of his own volition.

The Youth League was marginally more friendly to the Indians and the Coloureds, stating that Indians, like Africans, were oppressed, but that Indians had India, a mother country that they could look to. The Coloureds, too, were oppressed, but unlike the Indians had no mother country except Africa. I was prepared to accept Indians and Coloureds provided they accepted our policies; but their interests were not identical with ours, and I doubted whether or not they could truly embrace our cause.

-Long Walk to Freedom, Nelson Mandela, P.129