1.1 RAJASTHANI: DIALECTS AND CLASSIFICATION

The present work is a grammatical description of Bagri, a dialect of Rajasthani which is a member of Indo-Aryan language family. Bagri is spoken in northern Rajasthan and its adjacent areas of Haryana and Punjab (Map-1). It is also reported to be spoken in Bahawalpur and Bahawalnagar areas of Punjab in Pakistan.

In the past, the constituent regions of the present Rajasthan were known by different names. Many a times due to change in their rulers, the boundaries of the separate regions also changed. The northern of these regions was known as Jangal, the eastern as Matsya, the southern as Medpat, Wagad, Pragvat, Malaw and Gurjratra, the western as Maru, Mad, Vall, Travani, the south eastern as Sivi and the central part as Arbud and Sapadlaksha.

The current name Rajasthan\(^1\) was introduced by Colonel Tod in 1829 and it gradually replaced the old name 'Rajputana' given by George Thomas in 1800. Through the course of time the name Rajasthan got established mainly after the 'State Reorganization' on 1st November, 1956 and consequently, the dialects spoken in this state were called as the 'varieties' of Rajasthani (Map-2).

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\(^1\) Colonel Tod (1829) Annals and Antiquities of Rajasthan, Part 1. Calcutta: Indian Antiquary
MAP-1: INDIA: BAGRI SPEAKING AREA IN RAJASTHAN, HARYANA AND PUNJAB
Historically, Gujarati and Rajasthani were developed from Gurjari Apabhramsa around 11th century A.D. Upto the fifteenth century, Rajasthani and Gujarati shared common literature. The literature of the early period (1050-1450 A.D.) is thus a common heritage (Munshi, 1935) of both the languages - Gujarati and Rajasthani. During the first half of the fifteenth century, both these languages began their independent growth, and consequently the modern Rajasthani came into being (Fig.1). The development of literature in Dingal style of Rajasthani begins from 1050 A.D. with Prithviraj Raso².

Though, Rajasthani is not enlisted in the Eighth Schedule of the Constitution and is still considered as one of the 48 dialects of Hindi, yet its popularity and status are remarkable from the literary and linguistic points of view. Rajasthani is spoken by 27,405,537 speakers, that is more than fifty percent of the total population of Rajasthan, comprising its eight dialects plus 13,328,581 speakers of Rajasthani(?) according to the 1991 Census. Rajasthani language, literature and culture have an independent tendency of development.

There are eight dialects of Rajasthani (Map 2), with their respective speakers in braces according to the Census of India 1991, these are: Bagri(593,730) spoken in Hanumangarh and Ganganagar districts of Rajasthan and adjoining sections of Haryana and Punjab; Shekhawati(970,413) in Sikar and Jhunjhunu area; Mewati(102,916) in Alwar, Bharatpur, Dholpur area; Marwari(4,673,276) in Jodhpur, Bikaner, Jaisalmer, Barmer, Churu, Nagaur, Ajmer, Pali districts; Mewari(2,114,622) in Udaipur, Rajsamand area; Dhundhari(965,006) in Jaipur,

² Maheshwari, H.L. (1960) Rajasthani Bhasha Aur Sahitya (vs. 1500-1650) Calcutta: Adhunik
MAP-2: DIALECTS OF RAJASTHANI

(with their respective speakers in braces according to the Census of India 1991)
Sawai Madhopur, Tonk region; Harauti (1,235,252) in Kota, Bundi, Jhalawar districts; and Wagri (1,420,051) in Chittorgarh, Banswara and Dungarpur region. Out of these eight dialects, Marwari is considered a dominant and ‘standard’ variety of Rajasthani as a high variety of literature and a lot of work in grammar and dictionary have been written in this dialect.

It is believed that when Aryans settled in Panchnad, their language at that time was Vedic Sanskrit and the changed form of literary Vedic Sanskrit was called Sanskrit. The languages in use among the common masses were known as Prakrits. There were two categories of Prakrits: First Prakrits and Second Prakrits. Pali and Ardha-Magadhi represented the First Prakrits whereas Saurseni, Magadhi and Maharashtri represented the Second Prakrits. With the course of time Apabhramsa were developed from the Prakrits. There are known to be twenty seven varieties of Apabhramsa.

According to Dr. Grierson, Nagar Apabhramsa dominated Gujarat-Rajasthan area; whereas, Dr. Suniti Kumar Chatterji called the same as Saurseni Apabhramsa that was spoken in lower Rajasthan and upper Gujarat area. K.M. Munshi said, it was Gurjari or the Apabhramsa of Gurjar Desh that was spoken in this area. The latter view seems more appropriate as majority of modern linguists supports this view. Gurjari Apabhramsa was spoken in the Gujarat-Rajasthan area. With the course of time Gurjari Apabhramsa gave birth to Gujarati and Rajasthani around eleventh century A.D. Thereafter, Rajasthani started separating from Gujarati in the fifteenth century and finally developed independently having its literary form known as Dingal.
Since the beginning of twentieth century Rajasthani has been making progress immensely in each and every genre of literature and linguistics.

![Diagram of Rajasthani dialects]

1.2 GEOGRAPHY:

Out of the eight dialects of Rajasthani, Bagri is spoken predominantly in Hanumangarh and Ganganagar districts of Rajasthan; Sirsa and Hissar Districts of Haryana; and Faridkot, Firozpur and Bhatinda districts of Punjab. Bagri is also spoken across the border in Bahawalpur and Bahawalnagar areas of Pakistan.
MAP-3: BAGRI SPEAKING AREA
The name Bagri\textsuperscript{4} derived from the word Bagar which means arid and barren land. But this word has no relevance today as the area is fully irrigated and fertile. However, the language spoken in this area is continued to be called Bagri due to geographical significance of the area.

The Bagri speaking area is located between $28^\circ 4'$ and $30^\circ 10'$ north latitudes and between $72^\circ 30'$ and $75^\circ 30'$ east longitudes (Map-3). Roughly, the Bagri speaking area consists of 48,260 square kilometres. Out of which 20,813 square kilometres cover Hanumangarh and Ganganagar districts; 10,180 square kilometres of Punjab; and 12,210 square kilometres of Sirsa and Hissar districts of Haryana and rest of the area of Pakistan.

According to the Census of India, there were 309,903 Bagri speakers in 1961; 1,055,607 in 1971\textsuperscript{5}; and 593,730 in 1991. The data mentioned in the Census are misleading as is clear from the returns given above. They are changing drastically from 1961 to 1991. The number of actual speakers is higher since Bagri is used as a lingua franca of majority of the population in the northern Rajasthan, western Haryana and southern Punjab.

1.3 POLITICAL HISTORY:

Before July 12th, 1994 Hanumangarh district was a Tehsil of Ganganagar district. Erstwhile Ganganagar district is named after its head quarters which itself is named after Maharaja Gangasingh, the ruler of former Bikaner State, whose continuous efforts resulted in the advent of Gang canal in this thirsty and arid land of this area.

Several Explorations and excavations have been made by archaeological experts. These have proved that the civilization of the Indus valley had extended and it was inhabited by the people akin to those who had flourished at Mohenjodaro and Harappa. The famous terra-cotta 'cakes' were also utilized for paving floors and the mounds locally called 'ther' or 'theri' had been excavated which were found covered with the pieces of the broken pottery.

Numerous mounds, large well burnt bricks and actual remains of kilns have also been found along the banks of Ghaggar(Saraswati) and its tributary and this area as Bhatner (Hanumangarh), Bhadrakali, Fatehgarh, Kalibanga, Rangmahal, Pallu, Purabsar, Karnisar, and Bhawar. Recent excavations at Nohar and Gandheli have also proved the connection of blackware with the Rangmahal and Kalibanga remains and their civilization. The continuity of tradition, evident in the decoration of the pottery remains, makes it appear probable for quite a long time that this area was a rendezvous for the tribes under the influence of Indus civilization.

As early as the Vedic period, this region must have been inhabited by the Aryans as the Saraswati (Modern Ghaggar) had been one of their most holy and sacred rivers. According to Mahabharata this part of the territory was known by the name of Jangalu which was often expressed in the compound terms Madreya-Jangla and Kuru-Jangala. Due to this reason, the rulers of erstwhile Bikaner state were called Jangaldhar Badshah ever since the medieval times. In the ancient period, it is assumed that a large portion of presently Hanumangarh and Ganganagar districts was under the dominion of Ayudhjivi. Clay seals and coins have been unearthed at a

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number of places which incidentally help in showing the extent of their territory. There might have been an Ahira or Abhira state not very far from Hanumangarh and Ganganagar area. Mauryas have also established a vast empire in now called Rajasthan which includes the territories of Hanumangarh and Ganganagar districts. Kushans might have also have ruled over this area because the coins of Kushan rulers have been found from the mounds of Suratgarh and Hanumangarh by Sir A.Stien. These coins have also been unearthed at Rangmahal. Guptas presumably ruled in this area for about two centuries. Hunas, under the leadership of Toramana, returned and swept over the whole of north western India including Gujarat, Kathiawar, Rajputana, and Malwa in 499 A.D. From the facts available it can be assumed that Harsha had established domination over the part of Rajasthan now comprising of Hanumangarh and Ganganagar districts. Gurjars have also moved in this area.

During the medieval period Prithviraj III (c.1178-92 A.D.) one of the most powerful rulers among Chahamanas has ruled which might have included the territory of erstwhile Bikaner state, where a few inscriptions of 12th century have been preserved over the slabs in some of the cenotaphs. Bhatner (Hanumangarh) probably formed part of the territory held by the Bhati chief Hemhel, from whom the Phulkian houses of Patiala, Jind, and Nabha claim their descent. In the early Muhammadan era, the country around Bhatner (Hanumangarh) formed an important fief under the Delhi sultanate, and was a crown province under Iltutmish. A grand tomb of SherKhan was erected to commemorate his memory who is said to have repaired the forts of Bhatinda and Bhatner (Hanumangarh). In the year 1398, Bhati Rajput, Raja Dulchand was occupying Bhatner, but the facts regarding the resiege of this territory
from the Delhi sultans is not known. The area so called of 'sodhawathi' around Suratgarh and southeast of Bhatner was once occupied by the sodha Rajputs who were later on expelled by the Bhattis. The Chayal Rajputs subdued the Bhattis of Bhatner and continued to occupy it up to 1527. The Mohils (the another branch of chauhans), seem to have exercised their suzerainty over the areas adjoining the Hanumangarh and Ganganagar districts. Due to the daring efforts of adventurous and dauntless Rajput leaders a new state of Bikaner sprang up in 15th century.

Rao Bika, son of Rao Jodha, the founder of Jodhpur established himself firmly in Bikaner in 1488 A.D. and subdued the various tribes such as Godaras, Punias, and Sarans residing around the area. Bika succeeded on routing the combined forces of the Mohils and Turks and annexed and occupied the territory. Among these occupied territories now form the parts of Hanumangarh, Ganganagar and Churu districts. Thus Bika laid the foundation of erstwhile Bikaner state which remained in existence up to 1949 when it was merged into Rajasthan. The history of Hanumangarh and Ganganagar districts is, in most part, history of Bikaner state. The territories now known as Hanumangarh and Ganganagar districts used to be a part of former Bikaner state. The erstwhile Bikaner state merged into the United States of Greater Rajasthan and the area of Ganganagar Nizamat along with the Hanumangarh and other parts of erstwhile Bikaner state became a part of new state of Rajasthan. Ganganagar area with minor adjustments was carved as a district on 30th March 1949 and Hanumangarh district was carved out of Ganganagar district on July 12th, 1994 which continue up-to-date.
1.4 SOCIETY:
The majority of the inhabitants of Bagri area are Hindus, and the other major religions are Sikhism and Muslims. Society is divided into castes irrespective of Religion. A momentous event in modern Bagri history was the partition of the nation due to which Muslims of this area migrated to Pakistan and in turn thousands of Punjabi-Hindu refugees settled in this area from Pakistan. After the introduction of modern irrigational facilities in this area, several families from Haryana, Punjab and other parts of Rajasthan migrated and settled here. They brought with them their language, culture and hierarchy of castes. More or less, the Bagri society is conservative, backward and illiterate. Purdah ‘veil’ system is prevalent among Hindus and Muslims but Sikhs are progressive in comparison with Hindus and Muslims. Casteism is very strong and gender biasness can overtly be marked even by a layman.

With the introduction of western education, people have started thinking in progressive line. Boys and girls are encouraged to join schools and colleges but the condition of higher education is deplorable. Not more than fifty students are studying in universities from this area that even from upper castes of society. Jats, Brahmins, Banias, Carpenters, Bishnois, Sikhs, Barbers, and Dalits are the major castes of this area. Intercaste marriage is prohibited and people are not encouraged to mix up with lower class people. People of this area are vegetarian and follow non-violence as an ideal of life. This can be said the result of the teachings of the propagators of several sects prevalent in this area like Arya Samaj, Guru Jambheshwar, Gusain samaj, Radha Swami, etc.
1.5 REVIEW OF LITERATURE:

No intensive work has been carried out on this dialect so far. Although the dialect was recognized for the first time by J. Wilson at the time of Sirsa Settlement Report (1879-83). He carved out the Bagri speaking area and made a study of the parts of speech of the dialect and also made a difference between Bagri and other dialects like Bangaru, Malwi (Punjabi).

Sir. G.A. Grierson presented an outline of Bagri in his Linguistic Survey of India in 1908 (Vol.IX, part II). He studied the basic vocabulary and parts of speech of Bagri after demarcating the Bagri speaking area.

In 1993, students of the Centre of Linguistics and English, JNU, New Delhi, as a part of their MA in Linguistics carried out a remarkable research on some selected topics of syntax, morphology, phonology, and socio-linguistics of Bagri and written reports on their respective works.

Since 1992, I have been working on Bagri. My earlier work is 'Reflexives in Bagri' (M.Phil dissertation). I have attempted to undertake research on Bagri Syntax, Morphology, Phonology, Lexicons, and Language contact, change and borrowing in the current thesis.

Being a native speaker of Bagri, I have tried to analyse the dialect to the best of my competence. Special mention can be made of the phonological analyses, as the occurrence of tonal tendencies in Bagri have been discovered for the first time

1.6 QUESTIONNAIRE:

Before Bernard Comrie and Smith developed a Questionnaire (1977), which is proved to be an important expedient in describing a language, the work on theoretical
linguistics and the work on the language description proceeded almost entirely in isolation from one another. Work on theoretical linguistics was primarily concentrated on English, and its results were felt to be inapplicable to those interested in describing other languages. Work on describing other languages was deliberately isolationist, with the development of a different framework and terminology for each language or language group, and no feeding of the achievements of language description into linguistic theory. Within the last few years, however, a major reapproachment has taken place between theoretical and descriptive linguistics. In particular, the rise of language typology and study of language universals have produced a large number of theoreticians who require accurate, well formulated descriptive data from a wide range of languages, and have shown descriptive linguists that they can both derive benefit from and contribute to the development of linguistic theory. Even within generative syntax, there is an increased interest in the relation between syntactic theory and a wide range of language types. For a really fruitful interaction between theoretical and descriptive linguistics, it is essential that description of different languages should be comparable. The questionnaire developed by Comrie and Smith, which was originally published as in Lingua, Vol.42, No.1 (1977), provides a framework for the description of a language that is (i) sufficiently comprehensive to cover the major structures of any language that are likely to be of theoretical interest; (ii) sufficiently explicit to make cross language comparisons a feasible understanding; and (iii) sufficiently flexible to encompass the range of variety that is found in human language.
According to the format set out in the Questionnaire, descriptive grammar of a language can be prepared to provide an analytical description of syntactical, morphological, phonological aspects of a language. Taking this format into consideration, an endeavour has been made to study, analyse and prepare a descriptive grammar of Bagri dialect of Rajasthani. Necessary modifications and improvisations were made to this Questionnaire wherever the Indian language-data type in general and Bagri in particular demanded.

1.7 FIELD WORK:

Being a native speaker of Bagri and doing research on this dialect has been a plus point for me to conduct an extensive survey of the Bagri speaking area, as people cooperate with the local student more positively. A field survey of Bagri was conducted for the first time in the August 1992. The data for a word list of 217 entries were collected at that time. From July 22 to Dec 31, 1993. I participated in the class of MA linguistics as an informant for Bagri and visited the Bagri speaking area along with students and collected data for syntax and morphology. Under the PhD programme, four field surveys of the area were conducted and data were collected from different places of the Bagri speaking areas of Haryana, Punjab and Rajasthan. In Haryana, field surveys were conducted at Chautala, Madhosinghana, and Surera villages of Dabwali, Sirsa and Ellenabad Tehsils respectively. In Punjab, Abohar and Fazilka Tehsil headquarters were covered; whereas in Rajasthan, several villages of Hanumangarh and Ganganagar districts were surveyed from time to time for collecting primary data.
The 'Questionnaire' developed by Comrie and Smith (1977) with necessary modifications and a word list were the bases for collecting primary data of Bagri. Apart from these, personal communications were made with several speakers of Bagri. After an extensive field study of the Bagri speaking area, the data obtained from the informants of Bagri have been used as primary source material for the study. For the secondary data, previously carried out research works like that of Wilson and Grierson have been consulted. As the work is primarily based on Comrie and Smith's Questionnaire (1977), several samplings of the data have been taken into consideration to minimise the errors particularly in the area of phonology. A word list of 217 words have been filled in the beginning of the work. The analytical approach has been adopted to study the data and material of Bagri.

1.8 ORGANISATION OF THE THESIS:

This thesis consists of seven chapters. Chapter 1 describes the Bagri and its speaking area, classification and geography. Chapter 2 describes sentence types, direct and indirect speech, subordination, coordination, negation, anaphora, reflexives, reciprocals, comparison, equatives, possession emphasis, and particles. Chapter 3 describes inflection, derivation, compounding, and reduplication in Bagri. Chapter 4 deals with the segmental phonemes, phonotactics, and supra-segmentals of Bagri. Chapter 5 deals with lexicons of the dialect, Chapter 6 deals with language contact, change, and borrowing in Bagri, and Chapter 7 is the conclusion of all the six chapters.