Chapter 5

Regional Difference & Dialects

In Indian English
Chapter 5 - Regional difference & dialects in Indian English

The foregoing chapter have explained the advent of Hinglish, its causes of popularity and the reasons for emerging as a separate language. It is not just a hybrid language but is becoming an identity for the young modern Indians. Since it include all the all the Indians this chapter will explore how Hinglish will not confine itself to the mere mingling of Hindi and English but also the other regionals language of India have contributed in the growth of Hinglish. Even when English was introduced with its prescriptive norms IE had its own variation which the British’s accepted as IE.

"A spoken dialect is a combination of three features; a local pronunciation (or accent), a local grammar, and a local vocabulary. An accent is there all the time; we can’t say anything about it. Regional grammar is something we hear at intervals, such as the non-standard form of a verb. But it is the vocabulary that we usually think of in relation to regional dialect."

(Crystal)

When it comes to dialects, words, words, words are the thing. So, if a regional dialect is going to appear in literature, we would expect it to show regular markers of accent and some distinctive grammar, but lots of dialect words.

(Crystal)

The study of language in society is called sociolinguistics. The real basis for much of sociolinguistics is that the differences in language among members of a speech community or between different regions speaking different varieties of the same language are often meaningful for society. Not everyone who speaks a given language speaks it in the same way. Actually, every individual uses language in their own unique way. An individual's particular way of speaking is called an idiolect. Language variants spoken by entire groups of people are referred to as dialects. Some linguists use the term lect to describe any variant of a language (family lect, village lect, etc.) An accent is a way of pronouncing a language. It is therefore impossible to
speak without an accent. Some people may think they do not have an accent. Or you may think that there are other people who do not have an accent. Everyone has an accent. Our accent results from how, where, and when you learned the language you are speaking and it gives impressions about you to other people. People do not have a single fixed accent which is determined by their experiences. We can control the way we speak, and do, both consciously and unconsciously.

Most people vary their accent depending on who they are speaking with. We change our accents, often without noticing, as we have new life experiences. How accurate people in knowing about you from your accent depends not only on the features of your accent, but also on who the listener is, and what they know about the other people who speak with a similar accent to you.

Your accent might be one that is associated with people from a particular place (for example, with being from Mumbai, Chennai or Delhi). Your accent might give the impression that you spoke some other language before the one you are speaking at the moment. It's impossible to speak without conveying some information through your accent.

All languages are spoken with several different accents. There is nothing unusual about English. And not everyone who comes from the same place speaks the same: in any place there is a variety of accents due to Human nature. In all sorts of ways, we behave like those we mix with. We are members of social groups, and within our social group we like to behave in similar ways and show that we belong. We do this in language as well as in other ways (e.g. what we wear, what we eat). When groups become distinct, the way they speak becomes distinct too. This happens socially and geographically, but is easiest to illustrate by geographical differences. Broadly stated, your accent is the way you sound when you speak. There are two different kinds of accents. One is a ‘foreign’ accent; this occurs when a person speaks one language using some of the rules or sounds of another one. For example, if a person has trouble pronouncing some of the sounds of a second language they’re learning, they may substitute similar sounds that occur in their first language. This sounds wrong, or ‘foreign’, to native speakers of the language. The other kind of accent is simply the way a group of people speak their native language. This is determined by where they live and what social groups they belong
People who live in close contact grow to share a way of speaking, or accent, which will differ from the way other groups in other places speak. In reality, everybody has an accent — in somebody else’s opinion!

People have trouble with sounds that don’t exist in the language (or languages) that they first learned as a young child. We are born capable of both producing and perceiving all of the sounds of all human languages. In infancy, a child begins to learn what sounds are important in his or her language, and to disregard the rest. By the time you’re a year old, you’ve learned to ignore most distinctions among sounds that don’t matter in your own language. The older you get, the harder it becomes to learn the sounds that are part of a different language. It depends on whether we’re talking about first- or second-language learning. Native speakers of a language do tend to master some of its sounds before others. In English, p, m, n, h, and w are among the first consonants acquired by children, while z, j, v, and the two th sounds (as in think and this) are among the last to be mastered. But all of the sounds of a language are generally acquired before puberty by a native speaker. Typically, it’s only non-native learners that have long-term difficulty with a sound. When you learn a second language, you may have difficulty with sounds that don’t occur in your native language.

(Birner)

To study dialects we must first decide how to determine when two similar forms of a language are merely dialects of the same language and when are they separate languages. The difference between dialect and language is not clear-cut, but rather depends on at least three factors, which often contradict one another. The first criterion is purely linguistic, mutual intelligibility. The second criterion is cultural, and takes into account the opinion of the speaker, where the speakers themselves think of their form of language as a variety of a more standard form of speech. In fact, some people use the word dialect to mean “an accent,” although an accent is only the phonological aspect of a dialect; dialects also differ in grammar and vocabulary. A final criterion in differentiating language from dialect involves a language’s political status, a factor that is external to the form of the language and sometimes even at
variance with the culture of the speaker, language forms that are quite mutually intelligible can be considered separate languages also for purely political reasons as in case of notably Hindi/Urdu, and Bengali/Assamese.

The best we can do in defining a dialect as something different from a language is to say the following: If two language variants are mutually intelligible and subscribe to the same literary standard, they are dialects of the same language rather than separate languages—provided, of course, that there is no overriding political reason to think otherwise. And, if two language variants are not mutually intelligible, they are different languages—unless there is some overriding political or cultural reason to consider them the same language. One exasperated linguist said that a language is simply a dialect with an army and navy. Thus, the difference between dialect and language is partly linguistic and partly a matter of opinion based on extra-linguistic considerations. It could be argued that most languages spoken today were once simply dialects of another language. When a single people migrates in separate directions and the resulting groups no longer maintain close communication with one another, then dialects emerge and in time can evolve into separate languages. Since language naturally changes all the time, a language spread out over a large territory or over a geographically diverse territory such as a series of mountain valleys is prone to differentiate into dialects. Language unity can still be maintained by a unified system of education, by the influence of the mass media, by the social mixing that occurs within a highly mobile population. Common culture and political institutions also tend to resist the emergence of new dialects. Another factor in the development and perpetuation of dialects is social differentiation. (Vajda)

Some Indian languages have evolved from the Indo-European group of languages. This set is known as the Indic group of languages. The other set of languages are Dravidian and are native to South India, though a distinct influence of Sanskrit and Hindi is evident in these languages. Most of the Indian languages have their own script and are spoken in the respective states along with English. Hindi is spoken as a mother tongue by about 40.22 % of the
population, mainly in the area known as the Hindi belt comprising Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh. It is the official language of the Indian Union, of the four states mentioned above, and of two other states namely, Haryana and Himachal Pradesh. Assamese is the state language of Assam and is spoken by nearly 60% of the State's population. The origin of this language dates back to the 13th century. Bengali is spoken by nearly 200 million people in the world - in West Bengal and in Bangladesh. It developed as a language in the 13th century and is the official state language of the eastern state of West Bengal. Gujarati is the state language of Gujarat and is spoken by 70% of the State's population. It is Indic in origin and branched out from the Indo-European group of languages. Kannada is the State language of Karnataka and is spoken by 65% of the State's population. Kashmiri is a language written in both Persio-Arabic and Devnagri script and is spoken by 55% of the population of Jammu and Kashmir. Konkani, principally based on classical Sanskrit, belongs to the southwestern branch of Indo-Aryan languages. It is spoken in the Konkan region covering Goa and parts of the coastal regions of Karnataka, Kerala and Maharashtra. Malayalam is a Dravidian language, spoken by the people of Kerala. It is an ancient language and is thousands of years old. Marathi is an Indic language dating back to the 13th century. It is the official language of the western state of Maharashtra. Oriya, the state language of Orissa is spoken by nearly 87% of its population. Punjabi is an Indic language and is spoken in the state of Punjab. Although based on the Devnagri script, it is written in a 16th century script called Gurumukhi, created by the Sikh Guru, Angad. Sanskrit is one of the oldest languages of the world and also the language of classical India. All the classical literature and the Indian epics have been written in this language. Sindhi is spoken by a great number of people in the North-west frontier of the Indian sub-continent comprising parts of India and Pakistan. In Pakistan, the language is written in the Persio-Arabic script, while in India it uses the Devnagri script. Tamil, an ancient Dravidian language is at least 2000 years old. It is the state language of Tamil Nadu and is spoken by at least 65 million people. Telugu is also a Dravidian language and is the spoken by the people of Andhra Pradesh. Urdu is that state Language of Jammu and Kashmir and it evolved with Hindi in the capital of
India, Delhi. Urdu is the language adopted by the majority of the Muslims in India. Urdu is written in the Persio-Arabic script and contains many words from the Persian language. The varieties of English one comes across in India may be considered to be distinct variants of the language. They evolved out of British English imbibing several features of pronunciation, grammar and semantics from the native languages of India. A superset of all those varieties could be referred to as 'Indian English'. Indian Variants of English (IVE) is, however, a more apt phrase for these varieties.

There is a great deal of regional variation in terms of pronunciation within Indian English. Similar to the different regional accents of English in Britain, Indian English has very distinct pronunciation patterns in the different regions of India. The different areas, such as North-Eastern India, Bengal, Orissa, Andhra and Karnata, as well as Tamil Nadu, Kerala, Maharashtra, Gujarat, Panjab and Bihar, all add different flavours of pronunciation. Comparing 'Indian English' with British Received Pronunciation (BRP), we find many cases of Indianisms. A few examples are: (a) Diphthongs in BRP corresponding to pure long vowels in Indian pronunciation (e.g. 'cake' and 'poor' pronounced as 'ke:k' and 'pu:r', respectively); (b) The alveolar sounds 't' and 'd' of BRP pronounced as 'retroflex' (harsher sounds); (c) the dental fricatives θ and δ replaced by 'soft th' and 'soft d' (e.g. 'thick' pronounced as 'thik' rather than 'θik'); (d) 'v' and 'w' in BRP are both pronounced somewhat similar to 'w' in many parts of India and they are usually merged with 'b' in Bengali, Assamese and Oriya pronunciations of English (e.g. 'vine' and 'wine' are both pronounced somewhat similar to 'wine', whereas 'vet', 'wet' and 'bet' are all pronounced as 'bet' in Bengali speech).

Some words that are not found in Englishes elsewhere are used in Indian English. These are either innovations or translations of some native words or phrases. Examples here would include cousin brother (for male cousin), prepone (advance or bring forward in time), and foreign returned (returned from abroad). There are also examples of Indianisms in grammar, such as the
pluralization of non-count nouns (e.g. breads, foods, advices) and the use of the present progressive for the simple present (I am knowing). (BhaskarRao)

The most noticeable feature of the English spoken throughout South Asia is its syllabic rhythm, which can be a source of comprehension difficulty for those used to a stress-timed variety [almost all other varieties of English are stress-timed -- jl] especially when speech is rapid. Also highly distinctive are the retroflex plosives [AKA retroflex, or domal, stops -jl] t and d though these are often replaced by alveolar plosives [like those in American and British English -- jl] in educated speech. Similarly, the traditional use of /r/ after vowels may these days be avoided by younger educated people, especially women.

"The progressive in 'static' [also called 'stative' -- jl] verbs: 'I am understanding it.' 'She is knowing the answer.'

- Variations in noun number and determiners: 'He performed many charities.' 'She loves to pull your legs.'
- Prepositions: 'pay attention on, discuss about, convey him my greetings'
- Tag questions: 'You're going, isn't it?' 'He's here, no?'
- Word order: 'Who you have come for?'' They're late always.' 'My all friends are waiting.'
- 'Yes' and 'no' agreeing to the form of a question, not just its content --

A: 'You didn't come on the bus?'

B: 'Yes, I didn't.'

Among the word list (lexical variation) he includes (same page): cousin- bother (male cousin), crore (ten million), lakh (hundred thousand). Eveteasing (harassment of women), godown (warehouse), Himalayan blunder (grave mistake), opticals (eyeglasses), nose-screw (woman's nose ornament), scheduled caste (lowest Hindu caste).
Linguists have identified more than 100 regional languages, along with numerous dialects, and study is easy due to two factors. Firstly, a pan-Indian oral tradition ensures that a fund of stories shared by almost all Indian children already exists. And secondly, the presence of link languages familiar to many Indians has facilitated the complex job of multilingual translation.

In India and Great Britain such phenomenon as bilingualism is provided by two types: contact-lifestyle and socio-cultural. In contact lifestyle type lexical interference penetrates into the languages of these countries orally, in the socio-cultural type – through writing. For instance, in verbal form lexical interference has often variation in form which seems to be associated with style, regional differences in the source language and the recipient-language. It refers to phonetic, grammatical and semantic adaptation of foreign words: e.g. foreign spreads (circulations, distribution, disseminations) in English and Hindi.

Like any other variety of English, native or non-native, IE also has both regional and social variation, even when it is largely used in the urban settings of India. If one travels across the country, he/she will notice fairly distinct varieties of IE spoken in different parts of India. From north to south, east to west IE speech is markedly different and we get varieties like Bengali English, Punjabi English, Bhaiya English etc. However, these differences exist largely at the phonological level, as they would in any native or non-native variety of English. Regional differences in pronunciation and lexicon are often tied to different mother tongues and cultural differences. Even these differences may level out in the case of IE speakers who share a common 'prestigious' English-medium education at the school and college levels. Variation in IE may sometimes be related to differences in Register and Occupations. However the variation is largely at the phonological and lexical levels. Variation at the syntactic level appears minimally and awaits serious enquiry. As Dharma Kumar (1986) says:

"Take education for instance. Indians educated at Oxford speak and write English very differently from the alumni of Banaras and Agra, and Doon School boys from the products of municipal schools (the Doon School boys probably use yaar more frequently). The
subdivisions can be made finer: the stamp of Cambridge (Eng.) differs from that of Cambridge (Mass.), and far larger numbers of Indians now study in America."

Regional variations take time to develop. In a multilingual society, people constantly keep enlarging their verbal repertoire, often using different languages in different domains of activity. This ensures a high degree of language maintenance. English was introduced on the Indian scene as a foreign language and over a period of time became a second language, almost an integral part of at least the educated speaker's verbal behaviour. In each linguistic region, English was adapted in terms of pronunciation though in terms of domains of usage one can notice substantial uniformity across the country. The most important phonological patterns were nearly predictable in terms of the Contrastive Analysis with the mother tongues of the speakers of IE. One thus notices a high degree of retroflexion in the South Indian variety of IE, a / T, D / like pronunciation for /t, d / of British RP etc. English came in contact with genetically and culturally unrelated languages and hence different regional varieties of English got developed which can be generally referred to as part of the general Indian English fabric. Pronunciation and vocabulary differences are very obvious among people and they are easily differentiable. People are often aware, even though unconsciously, of the various dialects of English and sometimes even of grammatical differences and can effortlessly recognize speakers of IE from different regions of India. Sometimes the differences between dialects are matter of frequencies with particular feature occurrence rather than completely different ways of saying things. Various research have been conducted in past few decade describe the phonological structure of standard IE. Most of these studies are apologetic in nature and regret the deviations of IE from RP without realising that phonological variation is an inherent feature of all varieties, native or non-native. Most scholars agree that regional varieties of IE are characterised by simplification of consonant clusters, retroflexion, lack of aspiration of voiceless stops in stressed initial positions, lack of the interdental fricatives and palatal affricates and an absence of distinction between /v/ and /w/ in addition to not having many diphthongs and some vowels.
All language acquisition is characterised by certain universal features such as simplification of consonant clusters and spelling pronunciation and that given adequate exposure such features tend to disappear over a period of time. There are also certain strategies that mark the acquisition of second languages across the world including overgeneralization, a wholesale syncretism of categories, local interpretation of certain lexical items, ignorance of rule restrictions etc.

Social variables like education, exposure to urban environment, social mobility, change in government policies may often cut across the generally recognized stratification in terms of religion, caste and mother tongues. Another area of sociolinguistic enquiry has focused on the sociology of language examining different aspects of ethnography of communication, bilingualism, the changing patterns of language use and processes of language maintenance and language shift.

Not much work has been done on the caste and sub-caste variation in the case of English. In fact, till recently, English has largely remained the prerogative of the rich and upper caste. It is only in recent years that several states introduced English as a subject in the primary class. Almost 50% of the Indian states introduced English in Class one in government schools by 2005. In smaller social networks, people in rural areas tend to participate generally within one's own community and caste. The tendency is to use the mother tongue rather than the second language. Moreover prestige in their enclosed networks is often dependent on one's 'caste' or social standing within the community. English if used at all in such contexts would contain many mother tongue features and the use of more 'correct' forms, if attempted at all with some effort, might be considered as 'showing off' or 'acting different'.

Sex has often turned out to be a significant social variable in several sociolinguistic studies. In the rapidly changing Indian society, the pressure operating upon men and women are often very complex and different. Women tend to be low achievers of English than men in rural areas. This is due to less social mobility. But in the urban society, women are generally as mobile as men
and here it is often fashionable for them to speak in English. Elite women have better control on English than the males.

In India, which is a multilingual and multicultural federal polity, education has remained largely the responsibility of the states and the Centre. The constitution of India provides full freedom for the states to choose a language in a region as "official" language(s) (Article 345). It also allows linguistic minority groups to receive education in their mother tongue and set up institutions of their choice for this purpose (Article 30). Hence, we find wide variations in different states as far as the medium, content, duration and nomenclature of stages are concerned. In the case of English as well, both as medium of instruction and as a subject, we find considerable variation in the Indian school system. Most children from non-elite families go to regional language medium schools where English is taught as a subject from Class 5 onwards. It is only recently that these government schools have been asked to introduce English from Class 1 itself.

There is synchronic change in linguistics behaviour of different stages in a speaker's life span, i.e. the speech of older generation constitutes the older patterns and those of the younger generation, the new patterns. It is due to various socio-psychological pressures which operate on generations and which get reflected in their speech. The older people are free of social constraints because of their age and can therefore use forms they are used to more freely than the young. The younger people are aware that they may rise socially if they can manipulate their speech. In the case of English in India, one can see two distinct trends multiplying across generations. One which is reflected in the behaviour of the elite children who manage to go to posh public schools and another far more common that is close to the various regional standards of IE with more and more people learning English.

Diglossia is the occurrence of two distinct varieties of a language. For instance, the most common is a "high" variety, which is taught at school, used in the media, at church, and at
scholarly gatherings, and a "low" variety, which is used in informal settings, such as friendly conversations or at home.

If it is an informal situation, English may not be used at all and the domains of Home, Peer-group interaction and Neighbourhood may actually belong to regional languages of India and English may be used only in the formal domains. Those who use IE in the informal domains may often use Hinglish; it has simpler syntax and has a smaller range of vocabulary. It neutralizes distinctions between embedded and non-embedded interrogatives. In Standard English interrogative transformation is obligatory for non-embedded question e.g.: I asked Hari where does he work'. 'I asked Hari where he works.' The range of variation is more due to the influence on pronunciation of regional accents. In the spoken variety slang use is minimal as the language is foreign and still lacks the flavor of belongingness. Indian speakers of English would typically use a retroflexed and an r-pronouncing variety. But among the elite section of society retroflexion and r-pronunciation may sometimes be stigmatized.

Common standard variety is the normally used in writing, especially in publishing. It has general affinity with the written variety of Standard English all over the world. It is the variety associated with the education system, mass media, administration, science and technology and judiciary. It is devoid of slang and avoids colloquial expressions.

Written variety has great range of variation encompassing newspapers, journals, fiction, official correspondence and informal letters. Since it is purposive, styles vary according to the purpose to be served. In general, written English is constituted in sentences, broken down to clause and phrases.

An argot is a secret language used by various groups—including, but not limited to, thieves and other criminals—to prevent outsiders from understanding their conversations. The term argot is also used to refer to the informal specialized vocabulary from a particular field of study, hobby, job, sport, etc.
Slang is the special, restricted speech of subgroups or subcultures in society and is a highly informal, unconventional vocabulary of more general use. Slang is a necessary and inevitable cultural product of a plural, complex, dynamic and highly independent modern urban society of India and the world. Slang marks the speech of young men and women and is often shared across the world, given in particular contemporary technology. Yet, every group in every neighbourhood develops its own slang if it uses any amount of English in its informal peer group interaction. More often than not, this slang will come from mixed one Indian language-English code. For example, most Indian college going senior students will use faccaa for a fresh graduate student. The only way one can explain this is, baccaa is the Hindi word for 'child' and this new word has been created by retaining the 'f' of 'fresher' and the Hindi word for child to it. It is not easy to say whether this word is used for a fresher anywhere else in the world. Other similar expressions include, fully faaltuu 'completely useless', hungry kyaa- 'Are you hungry?' etc.

Every state (and virtually every Union Territory) in India has its own dialect of English, which is a product of many of the rules of pronunciation of the local language being applied to what is generally termed Indian English. Note that rural India hasn't as many English speakers as urban India, and that there is too extensive a difference between the way people from these two greatly varying worlds would speak to record each and every village's personal spin on the state dialect. This chapter, therefore, addresses the regional dialects of Indian English. For all the following dialects/differences in Indian English, the following are deemed continuously common unless specified otherwise:

- Absence of diphthong in the short o ([ʊʊ]), as in "know." The Indian short o ([ɔ]) is rather like the Scottish equivalent, only not as stretched.
- Hard ts and ds;
- Nonexistence of the "th" sound in "the" ([ð]) (as in British/American English and Arabic); dental 'd' instead [ɹ];
• Nonexistence of the "th" sound in "thing" ([θ]) (as in British/American English and Arabic); regional variants instead;

• Presence of "y" sound in "news", so that it sounds like the British /nju:z/ rather than the American /nuz/;

• Nonexistence of Western dark L (['post]); three of the four southern states use the retroflex L ([ distort]) in their English in a slightly similar manner;

• Unaspirated [p], [t], and [k] and [k]-sound consonants.

General Indian English, though not specifically termed so, is the dialect of Indian English most common in the Indian media. It refers to both the accent and the formality of the dialect as displayed by mostly all senior (Indian English) journalists in the country. It is similar to Received Pronunciation in Britain, more so in the context of it being fairly synonymous with the BBC in past times. General Indian English is even further similar to RP in that it has been noticed that most of the alumni of the Indian equivalent of British public schools, such as The Doon School, are seen possessing this accent. Throughout the country, it is generally associated as being a product of upper-middle-class education. It is characterised by the following features:

• Non-rhoticity, as with "standard" British English. Which means that "cars" is pronounced /ka:z/ and "parking", /'pa:.kiŋ/, though not with as long an a as the British broad A ([a:]). Moreover, unlike RP, there is neither the linking r ([r]) nor the intrusive R ([ɔr]). "India and China" is not pronounced /'m.di.3Jand-'fm.n:/ as it would in RP; the linguistic hiatus is always present. This may in part be due to the fact that r s in this are generally the Sanskrit r, which is similar to the Spanish r ([r]), only not rolled ([*r]).

• The r s and s that are commonly "hard" consonants in all other dialects of Indian English are much softer; not to the extreme extent of them turning dental, however.

• Syllable-timing is never employed. Stress and intonation are used as "normally" as it is with British English.
• French words such as *cliqué* or *bouquet* are generally pronounced as they would be in French, with appropriate stress wherever required.

• The "th" sound in the word "thing" ([θ]) is the Hindi "th" ([ʈʰ]): a dental *t* ([ʈ]) followed by a moderately-prominent *h* ([ʰ]), one that has the potential to sound like spitting with the teeth.

• /v/ is mostly pronounced with the Sanskrit equivalent of the consonant - as a result, (generally) 'vine' and 'wine' are homonyms, 'verb' is pronounced ([ʋɒb]); however, words like "work" are always pronounced properly.

Language habit of Indian English

• do the needful at the earliest

• reach office by 9 only

• The two chief uses of 'reach' in India are to say 'arrive at a destination' (e.g. reach office) or 'place into the hands or custody of' (e.g. 'Help Indian Railways Reach You Safely'), both pretty archaic in the West.

• Westerners tend to use 'by' as a synonym for 'before', but here it seems to take the place of the far more precise 'at', or very occasionally 'around'. I realised this when, in my early days at Technopark, a colleague said "I usually take lunch by 1:30"... and then, like a metronome, would get up from his desk at precisely 1:30 every single day.

• I would contact you by email next week. as a conditional modal verb, 'would' generally requires an accompanying clause starting with 'if', or some other explanation of the conditions required. Hence, in a case such as this I would normally wonder what wasn't being said.

• get over- move on from the worst of, or deal with successfully, as in "I just can't get over her" or the always relevant "Get over it!" Right? Wrong, think again! In India 'to get over' means 'to finish', or perhaps 'to run out'
Asking a question is as simple as adding a question mark at the end

Use of present continuous everywhere

"I'm explaining him"

Not just the incorrect *meaning* of 'revert', but the *usage*! e.g. Please revert back to me by tomorrow.

Delhi English primarily refers to the sort of English spoken by college students in Delhi. Delhi, though a cosmopolitan city, has considerable Punjabi influences on it, and this is reflected heavily in the way students speak. Punjabi English itself is more than considerably influenced by the Punjabi language. Punjabi is a tonal language. Tones are fully phonemic and words with similar spellings are distinguished by varying tones, low, mid and high and corresponding accent marks. There are 39 consonants in the language there is no utilization of consonant clusters. In Punjabi a consonant cluster “sound” is represented by a single letter. These apply to both the Union Capital Territory of Delhi and the states of Punjab, Harayana and Himachal Pradesh equally:

- Rhoticity/Non-Rhoticity that depends on the person speaking. As a rule, most young people will say their [r]s in words like "car", but not heavily, and so the Indian [r] at the end of the word is only a soft and extremely fleeting trill more than anything ([l]). The older generation has a tendency to roll or emphasise their [r]s ([r]).
- Excessive use of long [a]s. "Exam" for instance, is generally pronounced (/ɛɡˈzaːm/); (/dʒæˈpaːn/) for "Japan"; and so on.
- Replacing [ɛ] in words like "bet" with a short [ɛ], so that "bet" itself would sound like "bat".
- Extremely hard /t/, and /d/.
- Syllable-timing so that the language sounds rather musical. This is furthered by the use of an epenthetic [ə] as a suffix for certain words at certain points in dialogue as a kind of a filler, as well as in between large consonantal clusters. "Goodnight-[ə] and-
[a] goodluck-[a]" and "(This house is) back-[a]-split" are two such examples. This is not so as common with young people as it is with their parents and grandparents, and is fast fading, although there are a lot of performers and actors who use this for comedic effect.

- The "th" sound in the word "thing" is, again, the Punjabi "th" ([r̩]): a dental t followed by aspiration.

- Doubling certain sounds in the middle of a sentence. Though a joke, the words "manny-corr" (/mæn.ni.kɔ/) and "paeddi-corr" (/pæd.di.kɔ/) for "manicure" and "pedicure" in a Channel V spoof of a Punjabi metrosexual passing on his words of wisdom is a fairly accurate example of this.

- Use of the word yaar to mean "mate" from British and Australian English, mostly at the end and beginning of the sentence. This is fairly common in all Hindi/Punjabi-speaker-dominated regions of North and Central India, but in Punjab and Delhi, 'yaar' is almost always suffixed with the [a] filler so that "Yaaruh" (/jaːr/) is a common filler itself. It must be noted though, that when it comes to the use of 'yaar' among girls, the 'r' is generally omitted so that they sound like they're using the German ja. Examples: "I'm so tired of him, yaah." "I'm fed up of school, yaah." "I think you should dump him, yaah. He's such a loser."

- Tag questions are replaced with 'eh?' or 'haw?' (Sethi)

A derogatory reference to people from Bihar/UP. Normally refers to himself as 'hum' instead of the normal 'main. The stereotype for a person who comes from the states of Uttar Pradesh and Bihar is sadly not a very flattering one. In fact, the very word "bhaiyya" which means "brother" in Hindi, is sometimes used as a derogatory term - stemming from the fact that U.P.-ites and Biharis use the word instead of "yaar" but with more respect and flexibility than just "mate."

There is no established pattern of English of people that reside/originate from these states, as the reality is that in being the most populous, poor, and unemployment-ridden states of the
country, in addition to being India's linguistic version of the Bible Belt, English hasn't much a place in their lives. However, the following are certain characteristics of the English spoken by certain noted U.P.-ite/Bihari leaders such as Laloo Prasad Yadav:

- Heavy rhoticity with trilled r.
- Nonexistence of conventional British/American /v/ or /w/; instead, a [ɾ] sound (much heavier and breathier than, for instance, the [ɾ] in South U.S. accent) is used. "I am WHERE..." is an example.
- Short [ɔ] replaced with long [a] ([ə]). "Block" therefore becomes /blæk/. Rather like American English, but rarely identified as so, for General American English generally leans towards /blak/ pronunciation rather than a plain /blak/.
- Absence of [z]. [ʒ] is used instead. The s in "treasure" is also a [ʒ].
- Absence of plain [s] a lot of the time. Especially in words ending in -tion. /aˈpəˌʃən/ for "operation"; /kəˌbəˌʃən/ for "collaboration."
- Syllable-timing.
- Myself is used for giving self-introduction viz. 'Myself Guru Prasad'
- Use of 'good name' for asking name.

While Assamese English is influenced by the Assamese language, it has the following common points with Bengali English:

- Slight rhoticity. Neither obvious nor conspicuous. When rhotic, trilled r ([ɾ]) is used; however, there is a slight tendency to use the American/British r ([ɹ]) in certain cases with young people.
- Tendency to change [ɜ̃] sound to short [ə]. "Energy" thus becomes (slightly) /e.ˈnə.ɹəl/. Alternatively, the [ɜ̃] sound could be changed to an [ə] sound. Thus making "energy" /e.ˈni.ɹəl/.
- As with Hindi, many words that begin with an [s] are pronounced as starting with [ʃ], and vice versa. "Sunday" can become /ˈʃʌndəri/ in this way.
• Contrary to popular belief, [z] and [dʒ] are distinct in Bengali English. Treasure does not become /ˈtre.əsər/ or /ˈtre.zər/. The [dʒ] → [z] shift is distinct largely with the lower classes and Bangladeshis, who speak a distinct Urdu-influenced dialect of Bengali themselves.

• The "th" sound in the word "thing" ([θ]) is, the Bengali "th" ([ɬ]).

• A distinct syllable-timing that leads to both conventional-stress errors and a unique sing-song strain.

Gujarati English is very likely the kind of Indian English experienced by most Americans, what with the Gujarati community being so prominently present in motel and supermarket chains all over the continental United States. It is almost completely influenced by the Gujarati language, itself a language heavily influenced by many now-defunct dialects and grammar shifts. Gujarati English features:

• Distinct, heavy, and trilled rhoticity.

• Hard and "hollow" ts and ds.

• The "th" sound in "thing" varies from person to person, but is largely between a dental t ([t]) and a heavy Hindi/Punjabi like "th" ([ɬ]).

• Converting short [i] to long ([iː]).

• Pronouncing [ʃ] as plain [s] - eg.: /sip/ for /ʃip/ ("ship").

• Interchanging short [æ] with [ei]. This has led to some rather comical ends: "Please have some of my snakes, I just made them this morning" and "There are snacks in the forest"; also: "He raped his ruler on the table" (instead of rapped.)

• Heavy use of Gujarati loanwords. A combination of general syllable- and Gujarati pitch/stress-timing that makes it sound the way it does.

Maharashtrian English exhibits the following:

• Rolled [ɾ].
• Short [e] becomes longer in length ([e:]) so that *bet* would sound like *bait*.
• Absence of [v] or [w] - both are replaced by an extremely breathy [ʍʰ], as opposed to a light and wispy [ʍ]
• A quick and flat variation on syllable-timing; musical in the local language.

"Every city has its own slangs and in Mumbai it is famously called 'Tapori or Bambaiya Mumbaiya) Language' which is a not so polite, But Mumbai's Local people knows it well and used commonly to know he belongs to city and enjoy talking rough.." Below are the most common Hinglish slangs of Mumbai used by Mumbaikars in local trains, bus and market areas too, and is not considered stylish as lots of words are not polite while used.

• Kya Haal Hai Boss
• He is CHindi type (Word CHindi is kind of teasing and saying you are behaving cheap.)
• Kalti Marie just abhi (Move Quietly From Here)
• Mast Item Hai Re (Wow what a beautiful babe.)
• Fulltoo hai (He is drunk)
• Wo Line De Rahi Hai (That girl is intersting and giving positive signals)
• Cutting Chai (Half Cup of tea)

Differences in Kannadiga English:

• Non-rhoticity, but unlike North India, the linking r (but not the intrusive r) is existent. So while "It is possible for-us to go" is normal ([ɾ]), "Pauler-Abdul" is not ([ɾ³]).
• Trilled [ɾ], and are rolled when following hard /l/ and /d/.
• The "th" sound ([θ]), as it is in the rest of South India, is a plain dental [t], so that the sentence thus becomes "I tink so."
• There is a slight difference between /v/ and /w/.
- /p/, /t/, and /k/ are sometimes aspirated, but slightly heavier than in British/American accents.
- Slight syllable-timing as opposed to General Indian Accent's stress-timing.
- Adding of the '-u' (as in 'goo') sound to English words, making them more like Kannada. Eg. TelephoneU, busU, hotelU. Many Kannada words end with '-u', like bagilu (door), helu (tell).

Telugu or Andhraite English resembles Kannadiga English entirely, but with only two differences:

- Consonants in Telugu English are never aspirated at any time.
- The retroflex lateral [l] is used in English words where Telugu grammar would deem it necessary.

Tamil English is distinct in its own right, but for the sake of convenience, one could say it possessed all the features of Kannadiga English with these exceptions and quirks:

- Use of the retroflex lateral [l] in most words that end with an /l/ /a'vei.lo.btl/;
- Extensive syllable-timing;
- Rolled [r];
- Internal hypercorrection of dental [l] used for 'th' sound (instead of [θ]) to dental [d] in the middle/end of sentences. "Apathy" thus becomes "apady." (Babu)

Malayalee English also refer as Mallu English can be safely said to possess all those qualities of Tamil English along with these features:

- Extensive use of the retroflex lateral [l], not limited to usage in Tamil;
- Replacing a number of instances of short /a/ with short /e/ so that "Shut up" can easily be said "Shet up"
• Nonexistence of [v]; instead, a double-w type sound ([w])) is employed - "lovely" is therefore /'lawli/.

Examples:

• To stress the a word (usually not the verb) ‘itself’ is used. ‘only’ is something

• Long vowels are 'too long' vowels, consonants are little soft. College becomes ‘cohleyj’ or ‘Coledge’, police becomes ‘pohlees’.

• Mallu English is phonetically richer than other Indian English accents thanks to the phonetic richness of Malayalam.

• The Mallu English is less rhotic than rest of Indian is Rhotic. I've heard few non-mallu Indians sayind ‘muhrming’ for morning ‘tahrmr’ for turner etc where the r is almost silent.

• Z is sometimes pronounced as S and W as V, but not always.

• Mallus always say like “I am ayyappan” like the original English (Sadananda)

Words and terms from around the world have been adopted into the international language, English—learned and passed on by ancient travelers, conquerors, and missionaries; like seeds dispersed, far and wide they traveled with the wind and took root in different countries. Indian - words relating to culture, originating from the colonial era. Many of these words are of Persian origin rather than Hindi because Persian was the official language of the Mughal courts. e.g.: pyjamas, bungalow, verandah, jungle, curry, shampoo, khaki. Some of the oldest human languages (Tamil, Pali, Prakrit, Sanskrit) are rooted in present-day India. It is natural that words from these ancient tongues contributed to the English we speak today. Latin, the oldest European language alongside Greek, is said to have been much influenced by Sanskrit and has many words taken from it. While most people are aware that India gave words like guru, karma, and nirvana to English, have a look and see if you were aware of the Indian origins of these words: Cummerbund, Bandana, Jodhpurs, Dungarees, Bangle, Catamaran, Cashmere, Calico, Pyjamas
(or pajamas), Mantra, Juggernaut, Pundit, Bungalow, Verandah, Gymkhana, Jungle, Loot, Cot, Curry, Chutney, Ginger, Orange, Mulligatawny, Sugar etc.

Sanskrit was the language in which religious and literary texts were composed all over India in ancient times. And Prakrit, a term which covers the vernaculars spoken in North and Central India, was spoken by a reasonably large percentage of the population. Both these languages were significant in creating a common literature for Indians, much of which passed from the written to the oral, from the original language into local speech. During colonial rule, the British introduced English in India, both as a language for government and a medium of instruction in schools. This has resulted in a large number of Anglophone Indians. After Independence an attempt was made to create a common linguistic identity and Hindi, spoken by the largest population group, was chosen as the national language. Other majority languages (22 at present) were given official recognition for various purposes, developing their literature being one. However, Hindi, being a North Indian language was not readily accepted throughout the country, so English maintained its status as an important link language. The fact is, despite the variety of mother tongues, Indian share a common link language for communication. Leave alone English, in India every language spoken gets twisted with a slight change in topography. The vernacular deviations of a language are common to find all over the land. And to some-up few example are listed below of regional accent. Forget the Gujarati 'snakes' (snacks) and 'takes' (tax). Or the Bengali 'brij' (breeze) and 'shit of paper' (sheet of paper). Or the south Indian spelling of banana: bee-yay-yen-yay-yen-yay. Or the Punjabi celebration of 'birdays' (birthdays), especially if they fall on 'Sacherdays' (Saturdays) and the person concerned is of good 'krakter' (character). Punjab is also famous for its 'loins' (lions) and its 'laiyers' (lawyers). Our orthography is even more inventive. 'Child bear, sold hare' (Chilled beer, sold here) might be an exaggeration, just about. But lots of shops sell 'milk and cureds' (curds) or 'Kurd'. And restaurants serve 'Chinees, Muglai and Conti' (continental) food. Many a political speech is made from a 'dias' (dais) which may or may not be 'miniscule' (minuscule). Advertisements always proclaim 'Offer open till stocks last', never 'while stocks last'. 'Till' denotes termination (We will love each other till we die); 'while'
denotes duration (We will love each other while we live). While, till? Termination, duration. It
doesn’t. Like the use of the apostrophe’s’, which indicates a shortened or contracted form: ‘it’s’
for ‘it is’. Technically, in the other use of ‘its’, as a pronoun (Its price makes the Nano a great
buy), the’s’ shouldn’t take an apostrophe. But who cares a flying fig for technicalities. We
apostrophise at will. As in our wont. Or should that be ‘won’t’? Fewer and fewer of us can tell
the difference between ‘fewer’ and ‘lesser’. What’s that you say? ‘Fewer’ should be used when
we are talking in numeric, or countable, terms: Fewer people (not ‘lesser’ people) attended
today’s rally. ‘Lesser’ should be used in describing non-numeric quantity or magnitude: children
of a lesser god; theft is a lesser crime than murder. But all of us swap our lessers and our fewers
without notice. We like to ‘er’, and generously add ‘er’ to words that don’t need it as a suffix. So
neighbour becomes a ‘neighbourer’, preferably a ‘next-door neighbourer’, to distinguish him
from the neighbourer living 50 doors down the road. And forger, as in someone who forges
currency notes, becomes a ‘forgerer’. We also tend to be nervous ‘the’-ists: we are never quite
sure when to use ‘the’ and when not to. For example, all of us tend to talk on phone (not ‘the
phone’). On the other hand, when we fly, we prefer to travel by ‘the plane’, rather than ‘by
plane’, which may or may not be made by ‘the Boeing’. When visiting someone in relation after
a long time, its very customary to get a comment “Arrey tuhari height kitni lambi ho gayi hai”
or over a phone when someone ask for dad, I say “Uncle woh to just abhi nikle hai”. Another
interesting news is that some places in Chennai are named after viceroy and lords from Britain
and today they are literally pronounced in Tamil and it’s a shame when we personally know how
it should be pronounced... Eg: Hamilton Bridge in Chennai named after the governor of Madras
a British official Hamilton. Today the Hamilton Bridge with the local language usage has
become Ambattan Bridge, and the name has been changed likewise. With such amalgamation,
English is no longer virgin, and its dialect are interesting across India. The cross pollination of
Hindi and English has given birth to something which gonna rule the world community due to
its virtue of varying dialect.
There is a very old and long relationship between English and Hindi. Many words of Hindi origin have become a part of the English. English itself derives from West Germanic branch of the Indo-European family of languages (which in turn is derived from Latin), and Sanskrit had evidently contributed immensely in its growth and development. Hereunder, I list some basic English words with their corresponding Sanskrit words. This list can be enlarged by other readers, and similar lists can also be composed between Sanskrit and other Indo-European languages like German. In fact, it is reported that there are more common factors between Sanskrit and German, Greek, Italian and Zend. However, there are also numerous words in the Indo-European languages, which do not show any similarity or indicate a common source. This may be due to the local conditions, passage of time and the social and geographical separation of the speakers. But, one thing is sure that there are so many similarities between Indo-European languages that a common ancestor cannot be discounted.

Here the example of kinships and important object is listed below:

<table>
<thead>
<tr>
<th>Kinships</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
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<td>Mother</td>
<td>Matar</td>
<td>Bhratar</td>
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<td>Svasar</td>
<td>Daughter</td>
<td>Duhitar</td>
<td>Daddy</td>
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<td>Vidhava</td>
<td>Son</td>
<td>Sunu</td>
<td>Nephew</td>
<td>Naptar</td>
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<thead>
<tr>
<th>Important Objects</th>
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<td>Mas</td>
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<td>Traya</td>
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**Pronouns**

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<td>Twam</td>
<td>You</td>
<td>Yuyam</td>
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Table 5.1: Kinships in English (Wikipedia)
Linguists find nothing abnormal in the mixing of Hindi and English, arguing that both belong to the Indo-European language family. In fact, as long lost cousins, they have remained in touch for centuries via their Arabic and Greek connections. That explains why words like camphar and opal became part of the English language. But the greatest interchange of words between the two languages began during the British colonial rule when words like shikari, ghee, khaki, chit, pundit, nawab and maharaja became part of Standard English. And now Hinglish is continuing the tradition, albeit in the reverse, by Indianising English.
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