Conclusion
CONCLUSION

The study provides a comparative perspective of Hindi and its various dialects (here Western Dialects with particular reference to Khari Boli and Braj Bhasha) at the various levels of their systems. While doing so, it first provides a history and classification which includes discussion with regard to the evolution of ‘Hindi’, its demography and status, issues pertaining to Hindi and Urdu and the term ‘Hindustani’. This is followed that providing a linguistic status of all the dialects of Western Hindi. Regarding classification it has been shown that the dialects of Hindi have been classified both in a narrower sense as well as in a broader sense. In a narrower these dialects have been divided into:

(a) a western group comprising Hariyani, Khari boli or Kauravi, Braj Bhasha, Kannauji and Bundeli or Bundelkhandi, and

(b) an eastern group to which belong Avadhi, Bhageli and Chattisgarhi.

The narrower sense of classification has been suggested by Grierson, Verma, Bahri and Suman.

In a broader sense these dialects include three group, namely

(a) Pahari with, mainly garhvali and Kumaoni.
(b) Rajasthani with a number of dialects, such as Mewari, Sekhavati, Jaypuri, Marvari, Mevati and malavi, and

c) Bihari, used as a cover term for Bhojpuri, Maithili and Magahi.

Both these chapters clearly set out the fact that there is a kind of admixture of dialects, marking more or less a continuum of mutual intelligibility. The admixture is more reflected.

The Third Chapter provides the socio-descriptive study of Khari Boli and Braj Bhasha. The description of these two dialects have been provided at the Phonological, Morphological and Morpho-phonemic level. The socio-description has been looked at by taking the aspects of borrowing at the level of sounds an at the level of words; Code-switching which have been distinctly observed; convergence on account of language contact situation and elisions that are clearly observable because of the regional differences.

In the Fourth Chapter a socio-descriptive analysis has been provided with reference to folklore and proverbs. It basically concerns with the analysis carried out of folk literature available in Khari Boli and Braj Bhasha which is being used by the residents of the areas where these dialects are spoken. This folk literature is being analysed by taking both prose narratives as well as poetic narratives being sung by the speakers of these dialects on various occasions including festivals and wedding ceremonies etc.
After providing a brief description of folklores its relevance and its various types, a gender based classification of folk literature have been provided to show how the folks are used differently by males and females. The proverbs are also being used by the people to make the communications more impressive and trust worthy. Sometimes these proverbs are also being used by the specific group of people satirically for getting some kind of vicarious pleasure. These proverbs have also been differentiated on the basis of gender.

The study assumes significance because it not only helps us understand the bewildering range of varieties of Hindi found in the western bound dialects but also enables us to desirable them in terms of society in which they are used. For instance, the gender differentiated use of folklore and proverbs has its relevance in the areas of gender studies, language planning, mass communication policy, etc.

Further, one can kind the relevance of the study with regard to the formulation of panlectical or pan-dialectal grammars in which one can write a single grammar to encompass all of the dialects of Hindi Language.