Abstract
ABSTRACT

In the first sense the word Hindi denotes a cluster of dialects which is generally divided into five groups; these group, in order of geographical location from west to east and north to south, are: Pahari, Western Hindi, Rajasthani, Eastern Hindi and Bihari. From the point of view of historical linguistics, the dialects of these five groups stem from very similar earlier forms of speech rather than from a single parent while a few of these local dialects have been important for the history of Hindi literature and will be referred to later, most of them have never been more than unwritten vernaculars limited to rural and household use. Nowadays, all the replaced for use in writing and in spoken communication beyond the domestic and village level by standard Hindi, i.e. Hindi in the second sense of that term.

An efflorescence of literary activity in Hindi followed upon the overwhelming of northern and central India by armies of Turks from Afghanistan and central Asia. While the English and their conquerors shared a common religion and general cultural tradition, the Islamic culture of the Turkic conquerors was quite different from, and in many ways incompatible with, the civilization of the Indians they subdued. This cultural antagonism has had a profound effect on the Hindi language and has meant that from the conquest until the present day its progress has flowed through two distinct streams, Hindi and Urdu.
The fact that Hindi and Urdu have one of the world’s leading traditions of written literature should not be allowed to overshadow the rich oral folk literature that continues to thrive in the Hindi dialects. Only a beginning has been made in recording this fascinating unwritten material. Some of the best.

In order to assist non-Hindi speaking states/UTs to effectively implement the three-language formula, support for provision on facilities for teaching of Hindi in these states/UTs is provided by sanctioning financial assistance for appointment of Hindi teachers in schools and for establishment of Hindi teachers training colleges in these states/UTs, under a centrally-sponsored scheme. Assistance is also given to voluntary organizations for enabling them to hold Hindi teaching classes, conducting research on methodology of its teaching and providing Hindi books to various organizations. Through the Kendriya Hindi Sansthan, Agra and its regional centers at Delhi, Mysore, Hyderabad, Guwahati and Shillong the Government of India promotes development of improved methodology for teaching Hindi to the non-Hindi speaking students. A full-fledged academic course for teaching Hindi to foreigners is being conducted by the Sansthan under the scheme ‘propagation of Hindi Abroad’. Central Hindi Directorate runs programmes relating to purchase and publication of books and their free distribution to non-Hindi speaking states and to the Indian
missions. The Directorate also brings out Hindi journals like UNESCO DOOT, Bhasha and Sahtiyama. It is also implementing a scheme of teaching Hindi through correspondence courses in the media of English, Tamil, Malayalam, Bengali.

The commission for scientific an Technical Terminology, New Delhi, prepares and publishes definitional dictionaries and terminology in various disciplines and Pan-Indian terminology. Hindi-English glossary in basic sciences, humanities, social sciences and applied science, university level textbooks in agriculture and engineering and other subjects are also published. Fifty scholarships are awarded every year to foreign students for studying Hindi in Kendriya hindi Sansthan, Agra.

Dialects of Hindi

In its spoken forms Hindi encompasses a wide range of dialects. Roughly speaking, these varieties can be divided into "western" and eastern" groups, with the former including Braj (western Uttar Pradesh and adjacent districts of Haryana, Rajasthan, and Madhya Pradesh), Bundeli (north-central Madhya Pradesh and south western Uttar Pradesh), Kanauji (west-central Uttar Pradesh), Bangru (Haryana), western and eastern Hindi dialects, there are several other speech forms that, although counted by some as varieties of Hindi, are properly considered distinct languages. These include a number of
Rajasthani languages (of which Marwari is the most widely spoken) and the so-called “Bihari” languages, Maithili, Magahi, and Bhojpuri, of eastern Uttar Pradesh, western and central Bihar, and the Nepal Terai.

The standardized form of Hindi, commonly referred to as khari Boli (Literally ‘standing language’), has a somewhat complex history. Before the end of the nineteenth century “Hindi” literary works were for the most part written in normalized forms of regional vernacualars. Tulsīdās and Sūrdās, two of Hindi’s greatest medieval devotional poets, wrote in old forms of Avadhi and Braj respectively. The modern standard language (as opposed to regional vernacular or literary dialects) arose through the infusion of considerable external (i.e., non-Hindi) vocabulary into a grammatical skeleton based on the vernacular dialect spoken in the Delhi area. Such non-Hindi vocabulary has included forms from such diverse languages of Sanskrit, Arabic, Persian, Turkish, Portuguesse, and English. Beginning in the nineteenth century a heavily Sanskritized form of Hindi, often referred to as suddh (or ‘pure’) Hindi, began to come into existence. It is this form of Hindi, written in the devanagari writing system, that has been promulgated by the Government of India and that is taught in formal courses of study in India.

The scholars have recognized the diversity, complexity, and unity of languages, of India and rightly characterized India as a linguistic area, a sociolinguistic giant, a vast laboratory for linguistic
change, borrowing adaptation, inter-lingual exchange, and cross cultural understanding and enrichment.

The Language Information Services of India (LIS-India) was conceived and to provide information regarding language and dialects planned across the length and breadth of the country. In terms of its coverage of content and languages, it was envisaged to provide answers to most questions that one would like to ask about any or all the Indian languages including English – their grammar, history, functions, scripts, the number of speakers and their spread including diasporas, bi or multi-lingualism, literacy, and education, language technologies and digitarcy, literatures and littérateurs including translations and translators, all linguistic artifacts from sign and place names to looks, newspapers, periodicals and other mass media etc.

Against this backdrop the present research has been undertaken for providing socio-descriptive presentation of the western dialects of Hindi particularly with reforms to Khari Boli and Braj Bhasha.

There are no universally accepted criteria for distinguishing languages from dialects, although a number of paradigms, exist, which render sometimes contradictory results. The exact distinction is therefore a subjective one, dependent on the user’s frame of
reference. Language varieties are often called dialects rather than languages:

- Solely because they are not (or not recognized as) literary languages,
- Because the speakers of the given language do not have a state of their own,
- Because they are not used in press or literature, or very little,
- Or because their language lacks prestige.

Simple term variety is also used by some linguists instead of language or dialect, when there is a problem with regard to committing oneself to any decision on the status with respect to this distinction.

Anthropological linguists define dialect as the specific form of a language used by a speech community. In other words, the difference between language and dialect is the difference between the abstract or general and the concrete and particular. From this perspective, no one speaks a "language" everyone speaks a dialect of a language. Those who identify a particular dialect as the "standard" or "proper" version of a language are in fact using these terms to express a social distinction. Often, the standard language is close to the sociolect of the elite class.

Along the lines of language – dialect distinction, the present study has taken up the case of Hindi and its dialects for providing a
socio-descriptive analysis. An Indo-Aryan language, Hindi is spoken all over India in varying degrees and extensively in northern and central India. It is one of the 22 official languages of India and is used, along with English, for central government administrative purposes. It is a part of a language continuum of the Indic family, bounded on the northwest and west by Punjabi, Sindhi, and Gujarati, on the south by Marathi and Konkani; on the southeast by Oriya; on the east by Bengali; and on the north by Nepali. More precisely, Hindi also refers to a standard register of Hindustani language, termed Khariboli, that emerged as the standard dialect.

If there can be considered a census within the dialectology of Hindi proper, it is that it can be split into two sets of dialects; Western Hindi and Eastern Hindi.

1. Western Hindi: (The speech varieties developed from Śauraseni)
   * Braj spoken in Western Uttar Pradesh and adjacent districts of Rajasthan and Haryana.
   * Haryanvi or Bangaru, spoken in the state of Haryana and some outlying areas of Delhi.
   * Bundeli, spoken in West central Madhya Pradesh.
   * Kannauji, spoken in West-Central Uttar Pradesh.
* Kauravi or Vernacular Hindustani, spoken to the north and northeast of Delhi.

* Khari boli, the language standard dialect, generally identified with the grammatical core of Kauravi (Vernacular Hindustani), but displaying features of other dialects and adjacent languages, as well as non-Indic speech such as Persian. It forms the basis of the standard registers of Modern standard Hindi & Urdu.

2. Eastern Hindi (The speech varieties developed from Ardha Magadhi)

* Awadhi, spoken in north and north central Uttar Pradesh.

* Bagheli, spoken in north-Central Madhya Pradesh and central Uttar Pradesh.

* Chhattisgarhi, spoken in southeast Madhya Pradesh and Northern and Central Chhattisgarh.

In this present work we will be concerned with the socio-descriptive study of the dialects of Western Hindi, particularly with reference to Khari boli and Braj Bhasha.

This work has been divided into various chapters. The first chapter deals with the History and classification of Hindi Language and its dialects. Chapter Two deals with linguistic status of the dialects of Western Hindi.
Chapter Three deals with the socio-descriptive study of the dialects of Western Hindi: It has been divided broadly into three subparts as:

a) Structure of Khari Boli and Braj Bhasha

b) Descriptive Analysis of Khari Boli and Braj Bhasha

c) Socio-linguistic study of the two dialects covering the aspects of convergence, in group outer group communication and code-switching.

The Fourth Chapter deals with the description of folklore and proverbs existing in both these dialects of Western Hindi. In the context of folklores, the first section of this chapter provides general definition of folklore and its types, while in the second section different forms of folklores available in Khari Boli and Braj Bhasha have been discussed and substantiated with examples. Attempt has also been made to provide gender distinction in the folk forms.

It also deals with the gender classification of the proverbs used by the speakers of these dialects.

For the purpose of data collection the tool of pilot survey and participant observation were used.