Statement of Intent
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The collective contribution of all the language studies over the last one hundred years has provided a convincing evidence that Indian is unique in terms of its language diversity, nature and spread of multilingualism, rich and varied socio-cultural history and heritage, literary output, interlingua exchange, and common, linguistic and sociolinguistic languages features across a large number of languages of different language families. The maintenance and co-existence of a large number of languages and speech verities is a living testimony of the vast language heritage of India and its more than two thousand years old tradition of multilingualism. 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.