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Osmania Papers in Linguistics (OPiL) is an annual refereed research journal devoted to the publication of articles in the field of general and applied linguistics. It also includes book reviews and review articles.

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CONTENTS

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EDITORIAL

This journal there are nine articles covering topics from Experimental Phonetics, Phonology, Morpho-Syntactic, Syntax and Computational Linguistics. The Languages covered are Urdu, Banjara, English and Telugu.

Article by **Dr.Mohammad Ansari** on experimental phoneticsdealswithmeasurements of FormantFrequencies of Urdu Fricatives. The fricatives studied were /f/, /v/, /s/, /z/, /x/, /c/, /ʃ/ and /h/. Various parameters were analysed. It was concluded that the noise frequency wasmostinfluencedby the vowel context. The formant frequenciesof the fricatives and their transition locicorrespond to the preceding or followingvowels. The article discussed these findings in depth.

There were two articles by **K. Balu Naik**on Banjara Language. One article dealt with -The Verb 'Tobe' In Banjara and Telugu:A Morpho-Syntactic Study, while the other article was on –Tense, Aspect and Case System Of Banjara Language.

In the article 'The Verb 'To be' in Banjara and Telugu: A Morpho-Syntactic Study' the author discusses the morpho-syntactic similarities and differences between Banjara and Telugu.Author found that the Verb /ch(a)/ -'tobe' as the main verb in the indefinite in the positive clauses and /ch(e)/ in the negative in Banjara Language. It was also found that in the past perfect aspect it could not be used, and instead theallomorph 'we/re' were used. On the other hand, Telugu/un/ - 'tobe' showedthree-way

temporaldistinctions but two-way distinctions in MST. Other interesting findings with examples have been discussed in detail in the article.

In the second article the author discusses the 'Tense, Aspect and Case System of Banjara Language'. It was observed that though Banjara is an Indo-Aryan language it has acquired a lot of features from Telugu due to the prolonged contact. However, it has preserved most of the syntacticstructures except tense which had conjugated into two form divisions. Structurally there was no difference in present continuous and past continuous tenses. The paper discusses these features with examples from Banjara Language.

Article by **Dr.Muddam Srikanth**on 'Function Driven Noun and Adjective Forms/Shapes in a Lexicon' discusses the noun and adjective forms/shapes of a lexicon in terms of their function in rule formationin a Machine Translation System.CDAC's rule-based English to Telugu machine translationsystem's dictionary was used for the analysis. The dictionary, apart from other categories,contains 24, 626 nouns and 11, 547 adjectives.It was observed that thedictionary form/shape was onethe methods that worked well to reduce the number of rules, preventing thedevelopment of a language.

The article by **V. Kishore**on 'Socio-Economic Status of Tribesin India', addresses the socioeconomic status of the tribes in India. The majority of tribal occupations are agriculture. Cultivation was the main occupation in which most of the heads of the unqualified sector participated. It was concluded that it was necessary to pay

more attention to the educational aspects of the programmed tribes, where this can only motivate them for future life.

The article on 'Phonological Adaptations and Syllable Structure of Telugu SMS Texts in Computer Mediated Communication' authored by **Dr.G.Anjaneyulu and Prof.G.S.Gabriel,** whichdealt with SMSusersshortening the texts in spite of their intended word and phonological adaptations.This paper presents on Phonological adaptations and Syllable Structure of Telugu SMS Textsbased on the empirical analysis. The study was descriptive in nature and examinedthe Vowel deletions, Geminate Dropping and Consonant Clusterof various linguistic adaptationsmade in text messages, along with orthographicrepresentation in textmessages.

The article on 'English Monophthongs as Articulated by Students of Engineering: A Linguistic Study' by **K. Jaya Sheela,** reported an empirical study to investigate the Phonetic variationof Monophthongs of English as realized by engineering students. Thestudy described the variants of English Monophthongs of Telangana speakers interms of quality and sociolinguistic factors and also the impact of sociolinguistic factorsand identify the difficulty levels of pronunciation of speakers resulting in unintelligibility. The study concluded that though there was a progress in reducing the variants there wereno improvementsin pronunciation of Monophthongs and the quality remained unchanged at the end of one semester.Therefore,the study stressed the importance of students to invest more time to learn to pronounce Monophthongs, so that by the end of their course they might learn neutralization and becomemutually intelligible.

The last article in this volume was on 'Tonic Prominence in Accordance with Meaning and Grammar: A Linguistic Study on Telugu and English' by Dr. P. Lakshmi Narasa Dasu. It deals with aspects of tonicity, and how some grammatical elements are phonologically put into focus through tonic prominence. The paper also deals with the content and grammatical distinction in relation to the choice of marked or unmarked tonicity. The paper concluded that Grammatical element was taken as the primary identity to analyze the potentiality of tonic accent, since grammatical identities at the word level, morpheme level and feature level, have the potentiality of tonic accent in accordance with certain context.

The article on 'Lexical Equivalents and Grammatical Markers in Telugu and Kannada poverbs' by Kalloji Susheel Kumar brought out the similarities and differences in the use of grammatical markers used with the lexical equivalents such as dative, accusative, quotative, and negative forms The proverbs were collected from two well-known books, 'Saa?i Samethalu' Telugu version of 'Comparative Proverbs in Dravidian Languages' compiled by, Sri N.Venkata Rao, Sri M. Mariappa Bhatt, Dr.R.P.Sethu Pillai, Dr. S.K. Nayar, and the gloss of the proverbs were taken from the book 'A Collection of Telugu Proverbs' translated, illustrated, and explained together with some Sanskrit proverbs by Captain M.W. Carr,, Madras (present Chennai) Staff Corps. The study concluded that even though Telugu and Kannada proverbs showed equivalent lexical forms, they differed in grammatical markers attached with the lexical forms.

MEASUREMENTS OF FORMANT FREQUENCIES OF URDU FRICATIVES

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Abstract :

In this article various factors of noise frequency of Urdu fricatives will be discussed. The noise frequency is an important area of acoustic study that gives us the variation in quality of the sound as against the quantity.

The following section deals with the noise frequency and the factors influencing it in detail.

Fricative type	No.of tokens	Upper Limit	Lower Limit	Concentration of energy
f	19	8000	1000	1500-7500
v	17	2000	500	500-700
s	21	8000	3500	3500-8000
z	19	8000	1500	500-1000
x	18	8000	1000	1000-8000
c	16	4500	1000	500-1000
ʃ	16	8000	1000	1000-8000
h	13	3000	500	500-700

Noise frequency (in Hertz/cps) of fricatives in Urdu

Noise Frequency:

There are some fricatives which show a formant-like structure and also show a variation in the noise pattern depending upon the frequency range and also the environment in which

they occur. It has been noticed from the previous studies, (Hughes & Halle 1956, Strevens 1960) that fricatives do not have specific formant structure. But the voiceless fricatives, especially voiceless velar fricative is an apt example to explain the formant-like structure (Strevens 1960), because the voiceless velar fricative /x/ in general shows very clear formant-like structure interspersed with random noise which is natural to fricative.

It may be noticed that there are variations in the concentration of energy and their frequency range. The factors that distinguish each fricative from the other are manifold and we may add here that the randomness of the sound source is modified by the causative shaping characteristics of the vocal tract. Lieberman (1977), also observes that the formant frequencies are always determined by the shape and dimensions of the supraglottal vocal tract. Though it may be arbitrary to decide visually the presence or absence of an energy peak, the different shapes and sizes of the darkened areas on the spectrograms yield at the very first instance (1) systematic variation of pattern between one item and another, (2) presence or absence of formant shapes in the fricative, and (3) capable of description in terms of lower and upper limits of frequencies. A closer and detailed observation of the spectrograms shows that the fricatives also have variation in their pattern of noise frequencies depending upon the quality of preceding or following vowel. Keeping this evidence in mind some observations have been made regarding each individual fricativein Urdu and discussed its acoustic nature in detail as follows:

Noise frequency of each fricative:

/f/ has lower limit of frequency visible on the spectrogram

around 1000 Hz., and the upper limit around 8000 Hz. Low peaks of energy tend to occur between 1500-7500 Hz.

/v/ has a lower limit at 500 Hz., and upper limit at 2000 Hz. The concentration of energy is between 500-700 Hz., and has high random noise around 700 Hz. Only.

/s/ has a low frequency limit of 3500 Hz. and an upper limit of 8000 Hz. It has evenly distributed random noise from 35000-8000 Hz.

/z/ has a lower limit of 1500 Hz. and an upper limit of 8000 Hz. Voiced fricatives have high frequencies around 700-1000 Hz. This is an agreement with the observation made by Hughes and Halle (1956). In the case of /z/ high peaks of energy tend to appear between 500-1000 Hz. In the medial position but in the word final position the frequencies are in the upper limits of the spectrum from 3500-8000 Hz. This phenomenon is not expected in the case of voiced fricatives.

/x/ has lower limit of 1000 Hz.1000 Hz. and upper limit of 8000 Hz. The concentration of energy is even throughout 1000-8000 Hz. /c/ has a lower limit of 1000 Hz. and an upper limit of 4500 Hz. In most cases, except the final ones where the concentration extends up to 8000 Hz., but of a low frequency random noise. High concentration of the energy is between 500-1500 Hz.

/ʃ/ has a lower limit of 1000 Hz. In this case of medial sounds, otherwise the main concentration of the energy is in the region of 2000-5000 Hz. It has low random noise distributed evenly throughout the spectra.

/h/ has a frequency noise at 500 Hz. as the lower limit and 3000 Hz. as the upper limit.

From the above description of the fricatives we may deduce that the voiceless fricatives /f x s ʃ/ have upper limit of energy in the F3 and F4 regions where energy is distributed up to 8000 Hz. In many cases, whereas in voiced fricatives /v c z h/ there are upper limit concentration in the region below 3500 Hz. That is around F1 and F2.

All the fricatives show a formant shaping around the same area as the formants of the preceding or following vowel. This formant shaping varies, and the concentration of energy also varies depending upon the quality of the preceding or following vowel.

Formant frequency and its locus:

So far the noise frequency of each fricative has been considered separately with their upper limit and lower limits. In an endeavour to study the formant frequencies and their locus or implicit point on the frequency scale (Delattre 1955), the fricatives have been divided into two groups: a) the fricatives /f s x ʃ/ as voiceless group, and b) /v z c h/ as voiced group.

There have been several investigations regarding the fricative noise where Strevens (1960) discusses peaks of energy frequencies instead of loci on the frequency scale. According to Strevens (1960), it is arbitrary to decide by visual inspection the energy peaks and their magnitude. Delattre (1955) on the other hand suggests two formants basically, because they represent directly the articulatory movements from the place of articulation of the consonant to that of the consonant to that of the following vowel, and since the place of articulation or each consonant is

arbitrarily fixed, but not absolute. A corresponding frequency position or locus for its two formants is expected.

The above study of Delattre is perceptual in nature. It has taken as a model for the present analysis of the fricatives, not only for the place of articulation but also for the distinction between voiceless and voiced and the influence of the same vowel on different fricatives.

It is not only on the basis of the fricative noise that the fricatives are distinguished, some other acoustic cues are necessary to determine the distribution among sounds. Therefore, it has been taken into concentration that (1) Individual fricative in different vowel environment, (2) comparison of voiceless and voiced fricatives in the same vowel environment, (3) comparison of fricatives differing in place of articulation (i.e., s/$\int$, $\int$/x and f/s etc.),in the same vowel environment.

Fricatives in different vowel environment:

The formant shapes and their concentration of the energy or the locus of the energy peaks does not help in recognition of the voicing in fricatives but also gives us a detailed image of how each fricative behaves different from the other.

The fricative /f/ has noise spread throughout the spectra from 1000 Hz. and above, which is a distinguishing factor of /f/. Though several investigations of friction cues reveal that where frication is spread throughout the spectrum above 1000 Hz., these sounds are not distinguished primarily on the basis of noise (cf.Harris 1958).

/f/ in the position before /a,i,u/ show that is low concentration of energy in the region where the F_1 and F_2 of /a/

lie. There is stronger concentration around F_2 of /a/ before /i/, /f/ has a formant shaping in continuation of the F_3 of /i/, the darkness around 2500-3000 Hz. is evidence for this. /f/ before /i/ lies a formant shaping at F_1 and F_2 but the stronger concentration is around F_2 of /u/.

Now compare /f/ in the environment of preceding and following vowels. The two environments are /a_a:/ and/i_a/. In the environment /a_a:/ /f/ has the concentration of the energy at the F_1 and F_2 regions, and as a result of the influence of the formant of /a/ there is a falling transition-like shape appearing for/f/in F_2. There is a very weak energy present at 4000 Hz. where as in the environment /i_a/ the energy is evenly distributed and heavy concentration of the energy around F_2 and F_4 regions. There is a weak energy and formant-like structure at the F_3 region due to the influence of the formant of vowel /i/. Taking a look at /f/ in the environment /a:_a/ it may be noticed that the F_2 and F_4 regions are stronger than the others, not very different from /f/in the environment of /i_a/. Basically /f/ has very clear distribution of random noise which is even, then the concentration around the formants of the vowels in the environment of which it occurs, except in certain cases eg. /safa:/. Let us see the words /fida:/ and /sifar/ when /f/ preceded by /i/, it can be seen that the concentration of energy is between 2500-3000 Hz. (i.e. F_3 region). But in the case of /f/ followed by /i/ there is a concentration of energy between 1500-2000 Hz. (i.e. F_2) and yet another at 3500 and 4000 Hz.(i.e.F_4).

In the initial position in case of /fida:/ there is a silence preceding the sound and in case of /sifar/ the vowels preceding and following make the difference. In /faxat/ and /safa:/, the results are reversed. /f/ when followed by /a/. And in the case of /f/ preceded by /a/ has even distribution of energy with a stronger concentration around the F_4 region. In the case of /f/preceded by /

a/ there is a falling transition at F2 1500-2000 Hz. and a negligible weak energy at 4000 Hz. /v/ has concentration all in the lower limits of the spectra (i.e. below 3500 Hz.). /v/ when followed by /i/ has concentration around 600-700Hz. That is F_1 region and a falling transition-like shape at the F_2 region. /v/ when followed by /a/ has the concentration around the F_1 region with the transition raising towards the F_2 of the vowel /a/.

In the case of /v/, in the environment /a_a:/ and /e_a/ it may be noticed that /v/ has formant shapes exactly at the same places as the vowel formants, suggesting the influence, the vowel has on the consonant. Though the concentration of the energy is in the region of F_1 it weakens at F_3 and becomes stronger at F4 it gives the appearance of a falling raising transition. In the influence of /a/ there is a fall and in the influence of /a:/ there is a raise. In /e_a/ formants appear at the same regions as the formants of the vowels, there is a concentration of energy in the region of F1 and F2 which weakens as it goes up towards the F3 and becomes stronger at F4 due to the influence of the vowels surrounding it. /v/ has the same formant shapes as the vowels interspersed with random noise and the voicing variations. But at the beginning of the word the concentration is restricted to the 500-1000 Hz. Region only.
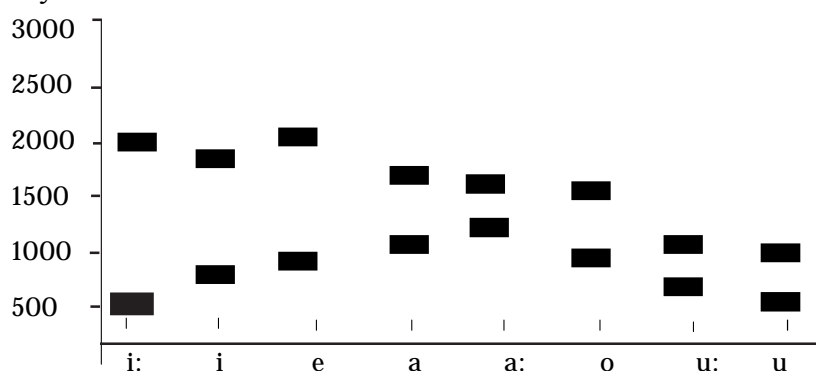

Figure 2: Formant frequency of Urdu vowels

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/s/ when followed by /e,a:,o,i,a,u/ behaves in different ways. In the case of /e,a:,i,a/ there is a break in the energy at the beginning of the sound for about 40ms in the region below 3500 Hz. and then there is noise for the rest of the segment, and concentration of a very low peak is seen at the F_2 region for /se-/ ,/sa:-/,/si-/ and /sa-/. In the upper limit region of the spectrum that is above 3500 Hz. and the whole duration of the sound, in the environment of vowels /e,a:,i/ has concentration of energy of a high peak, but in /a/ the concentration is stronger in the 6000-8000 Hz region. There is a variation in the words /sona:/ and /su1af/. A formant shape is found at the F_2 region in /so-/ and in /su-/, there is also a formant shape at F_2 but of the following vowel. The difference in the two is that in /su-/ there is a break in energy for about just 10 ms.only at F_2. In other words, it may be said that /s/ when followed by a vowel has a formant-like structure at F_2 irrespective of the vowel, but the distribution of energy is different in case of the back vowels when compared to the front vowels. Front vowels have a break in the beginning of the segment for 40 m.sec. approximately, whereas for back vowel and in case of /su-/ the break is negligible.

In the case of /s/ in the environment of /a:_i:/,and /a_a/ it may be seen that there is random noise spread that there is random noise spread throughout the spectra. There is heavy concentration of the energy at the F_1 region, it is slightly stronger in case of /a:_i:/ and less in case of /a_a/. In both cases there is a reduction in the noise between 3000-6000Hz.. In the case of /a_a/ it is in the F_4 region. There is a concentration in the 7000-8000Hz. region in both cases. In case of /o_a:/ and /u_a/ environment, there is a very heavy random noise spread in the region above 3000Hz. But in case of /u_u:/ there is energy concentration at F_2 and in case of /o, a:/ it is at F_1 and F_2. Both have a formant-like structure at F_3. The intensity of the random noise in case of /o_a:/ reduces

between F_2 and F_3 (i.e.1500-3500Hz.) but the random noise is consistent in /u_u:/ environment. The front vowels seem to reduce the intensity of the energy distribution of /s/ where as in back vowels it is maintained.

It is observed that /s/ when preceded by a vowel /e_a: and o/ has different patterns. In case of /-es/ there is even distribution of energy throughout which is weak in the region below 3500 Hz. There is an energy concentration in F_2 region, and at the F_4 is very clear and more prominent than F_2. In /-a:s/ there is energy at F_2 then a very clear break of energy between 1500-3500 Hz. And there is even distribution of energy beyond 4000 Hz.

In /-os/ F_2 has very weak energy, there is a formant-like structure at F_3 and even distribution of very strong energy beyond 3500 Hz.

What could be added here is that all the formant-like structure that appears for /s/ in form of peaks of energy concentration or loci, correspond to the formants of the vowels in the environment in which they occur.

/z/ in the environment of /e, a:, a and u/. In all the Environments it may be noticed that there is an energy concentration at F1 and then a break in the noise of /z/ in the environment of /e and a: /, at around 1500 Hz. up to 3500 Hz. In the case of /u/ the break is from 500 Hz. up to 3000 Hz. There is an energy concentration of /z/ at F_4, corresponding with the formant of the vowel.

In the case of /e, a: / environment, /z/ has F_1 and F_2 respectively, but in the environment of /a/ there is very clear formant like structure at F_1, F_2 and F_3 for /z/ corresponding with

formants of /a/. There are low concentrations of energy in the region above 3500 Hz. in /ze-and za:-/, but a very low concentration of weak energy around 6000 Hz-8000 Hz.

/z/ occurs in the environment of /a:_i:/,/o_a:/,/a_a/ and /u_u:/ vowels. In /a:_i:/ and /a_a/ environments , /z/ has energy concentration at F_1 and F_2 then there is a very clear break in the noise between 1500-6500 Hz .and then noise is distributed above 6500 Hz. In /o_a:/ and /u_u:/ environment /z/ has energy concentration F1 and F2 with break in noise at 1500-3000 Hz. in /o_a:/ environment, but in /u_u:/ the distribution of energy is even throughout the spectra.

In /_ez /and /_a:z/ there is very weak energy concentration In the F_2 region, and after a break in the noise between 2000-3500 Hz. There is a formant like structure at 3500 Hz.corresponding F3 of the preceding vowel. In both cases there is even distribution of strong energy above 3500 Hz up to 8000 Hz.

/x/ followed by /a,i ,u/ as energy concentration at F1. F2 in the environment of /a/ and /i/ has concentration of energy different from /u/ at F_2. In /xi-/ the transition is raising towards the formant of /i/ where as in /xa-/ it is steady. It is also study in /xu-/. In /xa-/ and /xi/ there are formant like- structure at F_3 and F_4 correspondingly to the formant of the following vowels. In /xu-/ there is only one other formant shape at F3 which also corresponds the vowel /u/. /x/ in /xi-/ and /xa/ has energy spread evenly throughout the spectra whereas /xu-/ has a break after 3500Hz. In /ba:xi/ and /axa1/ the energy is evenly spread throughout the spectra (spgms 1, 2, 3 and 4). In /ba:xi/ there is energy at F_1 and F_2 corresponding to the formant of /a:/. /x/ it F_2 raises towards the F_2 of /i/. There are formant shapes at F3 and F4 also. In /axal/ F1 and F2 are both steady and correspond to the formants of /a/.

There are F_3 and F_4 shapes as in /ba:xi/.but shapes in /axa1/ are of a stronger degree.

Spgm: 1

Spgm: 2

Spgm:3

Spgm:4
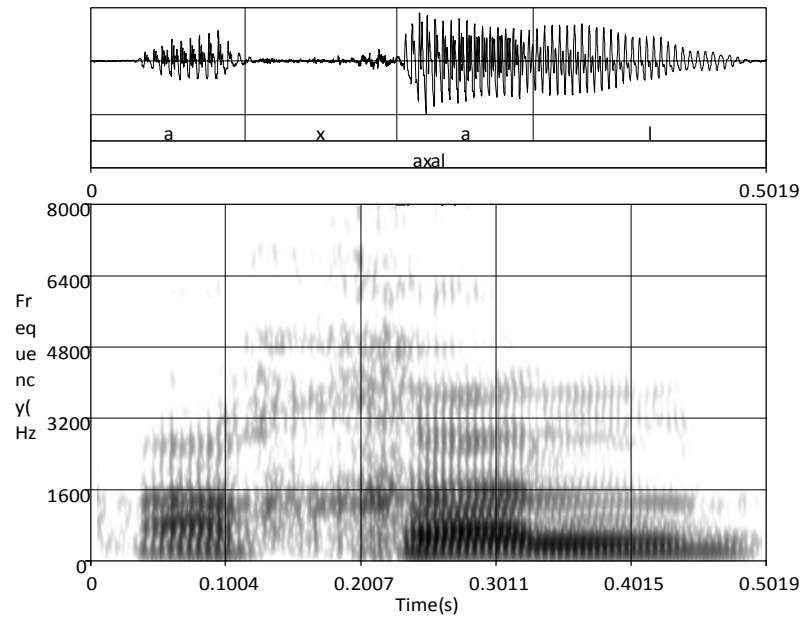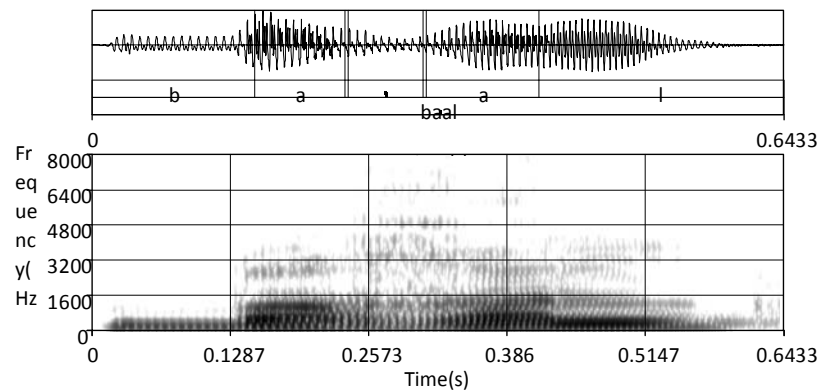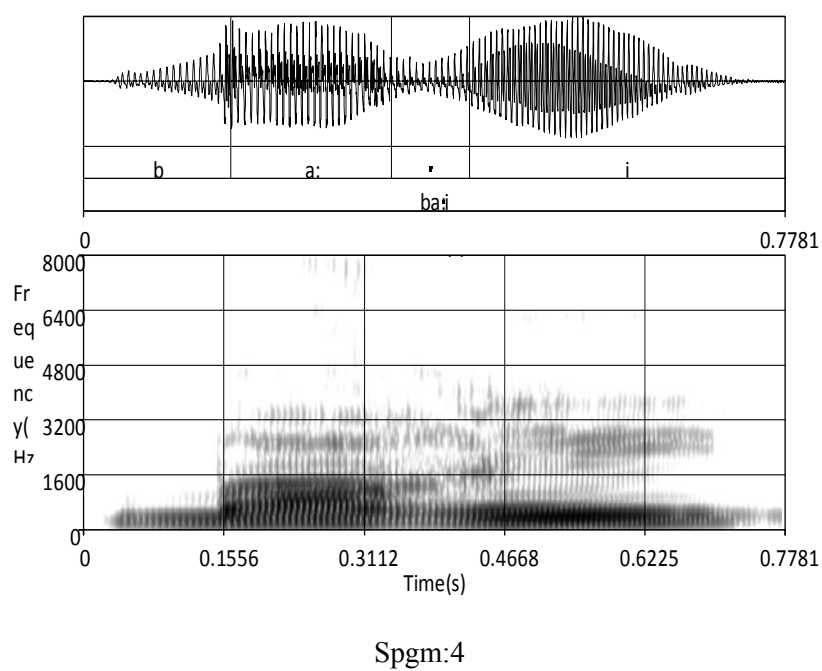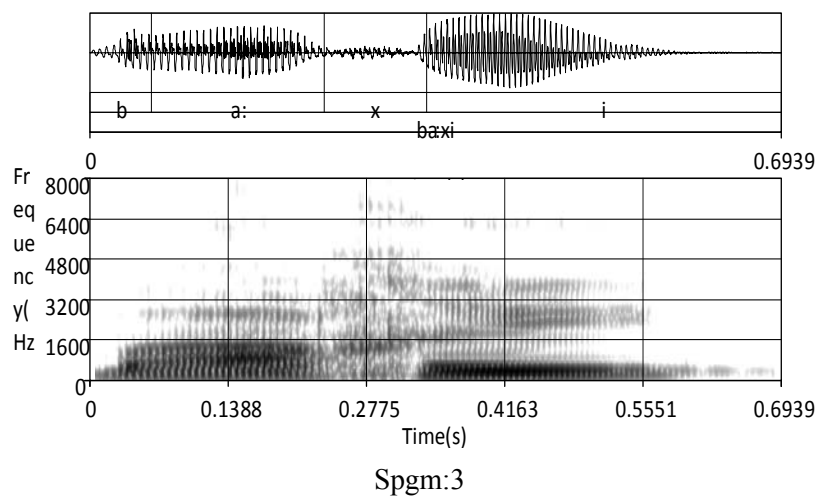
Final /x/ has a steady formant shape /x/ corresponding to /a:/ in /fira:x/ at F_1 and F_2. in /ra:x/ F_1 is steady but F_2 raises. Both form have F_3 and F_4 corresponding to the frequency of the preceding vowel/a:/. Energy is distributed evenly throughout the spectra in both cases.

/c/ in /ca/ has steady F_1, F_2, F_3 and F_4 shapes corresponding to the formants of /a/, but it may be noticed that F_1 and F_2 are very clear and steady, and F_3 and F_4 have a weak energy concentration. /c/ in the environment of /ca/ has even distribution of weak energy throughout the spectra but in the environment of /i/ the energy of /c/ breaks after 4000h Hz /c/ in /cu-/ has a F_1 which is steady however, F_2 is falling, corresponding F_2 of the vowel 1 which is followed i.e.,/u/. There is break in energy after 1500 Hz. In /ba:xi/ F_1 is steady and F_2 is falling towards the F_2 of /i:/, there is a break in energy between 1500-3000 Hz. for /c/, and a formant shape and F_3 and F_4 corresponding with the vowel there is a weak energy in the region above 5000 Hz In /bacal/ F_1, F_2 are steady. There is a break in energy between 2000-3000 Hz, F_3 and F_4 are of a stronger energy than that of F_3 and F_4 of /ba:xi/ , weak energy is spread beyond 5000 Hz. region but is stronger than that of /c/ in /baci/. Steady F_1 and F_2 are seen for both /cira:c/ and / ba:c /. F4 of /c/ in /ba:c/ is stronger than F4 of /c/ in /cira:c/. There is a break of energy in both the forms at 1500 Hz to 3000 Hz. Energy of the same strength is present throughout spectra for both.

/ʃ/ followed by /a:,e, a/ has different patterns. In /ʃa-/ there is energy concentration which is weak at F_2, but F_3 and F_4 are of a very strong on concentration. There is even distribution of energy throughout the spectra up to 7500 Hz. It becomes weak in the 7500-8000 Hz. region.

/ʃ/ in /ʃe-/ shows very strong F_2 and F_3. There is weak

energy at F_1 region. There is very strong concentration of energy evenly spread from 1500 Hz to 8000 Hz.

/*f*/ in the environment of /a_/ has weak energy at F_1 and F_2 and a very strong at F_3 and F_4. Its energy is also spread beyond 5000 Hz but very weak. /*f*/ in /go*f*a: / has even distribution of energy throughout the spectra. There is weak energy concentration at F_1 and F_2 which becomes stronger at F_3 and F_4. /*f* / in /ma*f*a:l/ has a weak concentration F_1 and F_2 but F_3 and F_4 are very strong. There is a weak energy distribution between 5000 Hz and 6500 Hz. and becomes slightly stronger beyond 6500 Hz to 8000 Hz. /*f*/ in /ma*f*/ has evenly distributed strong energy at F1 and stronger at F3 and F4. The spectrum of /*f*/ in /go*f*/ is the same as that of /*f*/ in /ma*f*/. It may be added that all the formant shapes of /*f*/ correspond to the formants of the vowels in which it occurs.

/h/ in /ha:t/, /hona:/ and /hasi/ has steady F_1 and F_2. /h/ in /ha:t / has stronger energy at F_2 than that of /h/ in /hasi/. The energy at F_2 for /h/ in /hona/ is the weakest among the three. All three have very weak, almost negligible F_3 and F_4. /h/ in / ra:hi/ has energy spread from 500 Hz. upto 4000 Hz. At F1 it is weak and becomes strong at F_3 and stronger at F_4. In /maha1/ it is opposite. There is strong energy at F_1 and F_2 and becomes weak at F_3 and F_4. All formant shapes of /h/ correspond to the formants of the vowel environment in which it occurs similar to /*f*/.

All the voiced fricatives other than being interspersed with noise have striations to support the presence of voicing.

From the above description we may say that /h, *f*, c, x/ have very strong energies around the F_3 and F_4 region /f, v, s, z/ not have such strong energies in this region. All F_1, F_2, F_3 and F_4 in the case of /x, c/ are prominent, this is not so for the other fricatives such as /s and z/.

Comparison of Noise Frequency of Voiceless and Voiced Fricatives in the vowel environment:

So far the variations in noise frequencies of individual fricatives in Urdu have been considered. Now the voiceless and voiced fricatives in the environment of the same vowel be taken up. According to Delattre (1955) the transition loci or implicit point of a voiceless fricatives lies in the F_3 and F_4 region. This is obvious in /s/ and /ʃ/ in Urdu, but the other voiceless fricatives disagree with the theory of Delattre, because /x/ has a transition locus at F2 and /f/ has transition loci in various vowel environments in the F1 and F2 region. /v/ has transition loci at F_3 and F_4.

The above description obviously means that the fricatives and their patterns do not depend on the noise frequency but there are other factors which contribute. One of them is vowel environment.

Now consider the voiceless and voiced fricatives in the environment of the same vowel like /fida:/ and /vida:/. other than the noise frequency which is distributed throughout the spectrum from /f/ and not for /v/, it can be seen that /v/ has a strong energy concentration at F_2, which is very weak and negligible in /f/. Same is true of /f and v/ in /faxat/ and /vaxat/.

In words like /sa:t/ and /za:t/ the difference in /s/ and /z/ is that /s/ has the transition loci at the F_3 and F_4 regions whereas /z/ have the transitions loci at the F_1 and F_2 regions. In whichever part of the word sound occurs: initial medial or final, the pattern is same.

In /xam/ and /c̃am/, /x and c̃/ have formant shapes at F_1, F_2, F_3, and F_4 regions, and both have the transition loci at the F_1

and F_2 regions, wherever they occur. /f̃/ has concentration of energy or locus in the F_3 and F_4 region. /h/ has the concentration of energy in the F_1 and F_2 regions. Therefore in the voiceless set of /f, s, f̃, and x/, /f/ and /x/ have a different pattern and in the set of the voiced fricatives /v, c̃, h/ all have the same pattern.

It may be noticed that the transition of /f/ moving towards the F_1 of /a/ proves that it is under the influence of the vowel that the pattern of /f/ is different from /x/ where there is a very strong concentration with the same movement of the transition of /f/ towards the F_2 of /i/.

Basically it can be said that other than the differences within the voiceless set, the voiced set does stand apart with its general characteristics. Not only does it have the noise energy in the region below 3000 Hz., it also has formant shapes and their transition locus in the F_1, F_2 region. Hughes and Halle (1956) report that the voiceless fricatives have noise frequencies only in the region above 3500 Hz. Urdu fricatives pattern agrees with this observation.

Comparison of the pattern of noise frequency in fricatives at different places of articulation:

Keeping the voiceless fricatives sets in the identical vowel environment, the voiceless fricatives of one place of articulation may be compared with the fricatives of other place of articulation.

Now consider /f/ and /s/: First of all, the noise is very strong in case of /s/ and very weak in case of /f/. Very clear transition loci are found at F_3, F_4 for /s/ where as in /f/ it is very weak. yet another /f/ and /s/ comparison is made wherein it was found that /f/ has energy peaks at F_2 and /s/ has energy peaks only

at F_3. In /s/ and /ʃ/, /s/ has the noise frequency in the region above 3500 Hz. /ʃ/ has very clear shapes of formants at F_3 and F_4 whereas F3 of /s/ is weaker than F_4, F_4 of /s/ is more prominent.

Between /f/ and /ʃ/, /f/ has very concentration of energy when compared to /ʃ/. The energy of /s/ is stronger than /f/ but /ʃ/ is the strongest.

Between /f, x/, /f/ has low energy and evenly distributed noise throughout the spectra but with /x/ it is different. Though it has evenly distributed energy it has transition loci at F_1 and F_2 and prominent formant shapes at F3 and F4 which are not clear as in /f/. The formant shapes of /x/ are distributed over the spectra with energy reducing at intervals on the frequency scale.

Between /s, x/, /s/ has very strong continues energy above 3500 Hz. Whereas /x/ has formant shapes at regular intervals starting from F_1 though F_4 with random noise extending sometimes up to 8000 Hz.

On comparison of /ʃ̃/ with /h/ it is observed that in the environment of the identical vowels, /ʃ̃/ has peaks of energy at F_3 which are much stronger than the peaks of /h/. The F1 and F2 of /ʃ̃/ are very weak whereas F1 and F2 are very strong.

Conclusions:

The measurement of the first three formant frequencies of the vowels show F1 relatively low for long vowels (i:, a:, e, o and u:) and higher for corresponding short vowels(i, a and u), which means the long vowels are articulated by the body of the tongue more close than the corresponding short ones similarly with in the front vowel group or series. The long /i:/ has higher F2 than the short /i/, and among the back vowel series there is

opposite position of F2 from the front vowel pairs in that /u:/ has relatively lower F2 than the short /u/. Therefore, both /i/ and /u/ are centralized when compare to their long counterparts. This may be observed on the frequency plots of F1 and F2. The amount or extent of centralization is more for front vowel pair than the back vowel pair. Thus the so called long vowels are spread out over a wider area than the corresponding short vowels.

Within the series of both front and back vowels, the first three formants of vowels all have energy concentration in the region below 3000 Hz/cps. /u:/ and /i:/ have the F1 frequency at 500 Hz/cps. which is lower than other vowels, and has the highest F1 around 800 Hz/cps. While /u:/ has the lowest F2 around 800 Hz/cps., the /i:/ has the highest F2 frequency at 2000 Hz/cps.

What is important in this study is that the pair like i:/i, u:/ u and a:/a – have change in their formant position of both F1 and F2 where the frequency of F1 representing the long /i:/ and /u:/ are lower than the corresponding short /i/ and /u/ and the frequency of F2 is higher for /i:/ than for /i/ and lower for /u:/ than in the case of /u/, thus centralizes the short vowels when compared to their long counter parts.

As far as the noise frequency is concerned, the fricative pattern is not just influenced by one factor but by one factor but by many, like the duration of a fricative. The factor that influences a fricative most is the vowel context. The formant frequencies of the fricatives and their transition loci correspond to the preceding or following vowels. There is a general pattern which emerges with certain sounds i.e. they have formants appearing at the same place as the vowels in the context, and having concentration of energy around F_3, and F_4 for /f/ and /z/ and others /v/ and /x/ at F_1 and F_2. The formant –like shapes of the Urdu fricatives are: i) due

to the noise that spread over the spectra: ii) due to the strong formants of vowels that precede and / or follow. When voiceless and voiced fricatives are compared they fall into a similar pattern observed by Delattre (1955), where in transition loci or implicit point of a voiceless fricative lies in the region of F_3 and F_4. Though all the format transitions correspond to the preceding or following vowels, it is true that the fricatives /f/, s, and /$\tilde{f}$/ have the transition loci at F_3 and F_4. /$\tilde{f}$/ is similar to Punjabi where in, in the environment of back vowels the noise frequency is in the upper limit region (Sandhu 1986). In case of /x/, there are formant shapes at $F_{1\,and}$ F_4, but the transitions are clearer in the F_1 and F_2 regions.

The fricatives in different places of articulation show energy becoming stronger as the sound moves back. /s/ has stronger energy than /f/, and /$\tilde{f}$/ has stronger energy than /s/. The voiceless fricatives have energy concentrations all in the region above 3000 Hz/cps. and voiced fricatives have it all below 3000 Hz/cps. All voiced fricatives are characterized by vertical striations.

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THE VERB 'TOBE' IN BANJARA AND TELUGU: A MORPHO-SYNTANTIC STUDY

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Abstract:

An attempt is made in this paper to present a typological account of the existential verb ch(a)-'tobe' as the main verb in the indefinite in the positive and ch(e) in the negative in Banjara. But in the past perfect aspect it cannot be used. Instead the allomorph we/re are used. In the present progressive ch(a)- takes person-number inflections, where as we/are takes gender-number inflections . There are two tenses auxiliaries i.e present tense and past tense. On the other hand the Telugu 'un' 'tobe' shows three way temporal distinctions but two way distinctions in MST. The structure is : verb stem+ tense mode suffix+ GNP suffix.

Banjara are bilinguals and speak Telugu outside their home domain. As a result of the grass root bilingualism, the Banjara variety has converged with Telugu. The paper focuses on the tense and aspectual distinctions manifested in these two divergent languages. For this purpose the Telugu data presented here is drawn from the Telugu and Banjara data is drawn from the Nalgonda district of Telangana state. The Banjara are a nomadic tribe and settled in Telangana. The paper tries to focus on the Morpho-syntax of existential 'cha' 'be' and 'ji' copula verb in Banjara and 'un' 'tobe' in Telugu. Banjara belongs to the central group of indo-Aryan family, while Telugu belongs to the Dravidian family. The paper addresses existential, predication, absolute, temporal, locative and attributes types of 'BE'.

Introduction:

Banjara being a Nomadic tribe are scattered throughout the central India with heavy population concentration in Maharashtra, Karnataka, Telangana and Andhra Pradesh. The tribe is known by various names Banjara, Wanja:ri, Brinja:ri, Lambadi, Lamans/ Lambanis/Lamanis, suga:li, Gurmati and Singali. According to Grierson the name 'Banjara' has probably developed out of Sanskrit word Banaj/Vanija(Trading), because of their main and age old vacation 9prior to British trade and raj) of transportation of food grain and other commodities, the name Banjara is attached to them. The Original home of Banjara was western Rajasthan. In their folklore they are depicted as the descendants of Rajputs. They have a long history of migration not so much due to any invasions or the exhaustion of the sources of livelihood as usually the case with nomadic tribes as due to the business transactions as the carriers of merchandise to the invading mohammaden and British armies. That is how they came to the south and scattered thought the length and breadth of the Deccan plateau. The chronology of their migration is a controversial issue, but one can understand from the various historical accounts that Banjaras migrated to the Deccan during the mogul period. The Banjara language belongs to the central group of Indo-Aryan family of languages. Not much work has been done on Banjara. The Banjara tribes or believed to be descendants of the romagypsies of Europe who migrated through the rugged mountains of Afghanistan, to settle down in the deserts of Rajasthan and many other states in India 2300 years ago. Banjara Tribes is very famous in whole India as they occupy most of the states in India.

Keywords :

Verb, To Be, Banjara, Telugu, Morpho - Syntactic

Methodology:

I am a fluent bilingual speaker in Telugu and Banjara, My Mother-Tongue is Banjara, I collected Telangana Telugu data from various places of my friends and relatives and banjara data have collected from my native village and compared both the data for the present paper. I did a comparative study of both these languages.

Data Presentation and Analysis:

Almost every Telugu verb has a finite and non-finite form. A finite form is one that can stand as the main verb of a sentence and occur before a final pause (full stop). A non-finite form cannot stand as a main verb and rarely occurs before a finale pause.

The structure of the finite verb:

The basic finite consist these component:

> **Verbs term+ aspect/tense+ PNG markers**

Finite verb carry gender number person suffix which are known as personal suffixes. In agreement with the noun or pronoun used as the subject.

Remember that there are two genders in Telugu, masculine and non-musculine. Noun denoting female persons are treated as non-masculine in the singular but in the plural are treated as masculine. It should not be overloaded that the first and second person pronouns almost always have human referents. The only exceptions being when animals are addressed or when in animate objects are personified. It may be assumed that all instances of

first and second forms referring to non-human nouns are examples of personifications or at least imputed rationally.

The personal sub fixes which represent subject agreement are italicized in the sentences. There are eight such sub fixes for different persons and numbers.

	Singular	Plural
1st person	[-nu]	[-m (u)]
2nd person	[-w(u)]	[-ru]
3rd person (m)	[-du]	[(m.f)-ru]
3th person(f.n)	[-di]	[(n)-y(i)]

When the subject of a sentence is a pronoun. It can optionally be omitted since it is implied in the verb. Thus [ma: iNTiki WeLta:nu] . I will go home has the same meaning as [ne:nu maa iNTiki WeLta:nu]; [PaNDULU konna:Du] ,He bought fruit has the same meaning as [Wa:Du PaNDULU konnaDu] and so on.

In colloquial speech the final syllabus [nu] is sometimes omitted both in the 1st person singular of the verb and in the pronoun [ne:nu] 'I'. e.g [ru:pa:yista:](for [ista:nu], I will give a ruppe[ne:waccEE](for [ne:nuwaccEE-nu]' I came.

Banjara verb inflection:

Banjara verb stems are inflected for mood or Aspect-person-number/Gender-number.

Verb forms in general may be classified into finite verb forms and non-finite verb forms. Finite verb forms are those which constitute the verb phrase in a simple sentence or the main clause of a complex sentence other verb forms constituting the verb phrase of the sub ordinate clauses are non-finite.

Finite verb forms:

Finite verb forms are aspectual or non-aspectual. Aspectual forms are inflected for aspect while non-aspectual forms are inflected for moods.

Finite aspectual forms are also different from non-aspectual forms in that they aspectual forms take tense auxiliaries.

A very frequent and important telugu verb is [un] meaning 'tobe' or to exist. The above sentences contain a complete paradigm [un] in the past tense. This verb has a special features in that its past tense forms have both past and present meaning [unna:nu] means both 'Iam' and 'I was'[unna:wu] means both you are and 'you were' etc.

When compared to compased to Lambada language the telugu verb 'tobe' carries there different meaning viz existential , possessive and stative.

Each of the finite forms can be analyzed into three elements viz[un] 'tobe'(verb stem) + [na:] (past tense suffix) + personal suffix(the last syllabus). The paradigm is below

Singular   Plural

1st person [unna:nu]   'Iam/was'   [unna:m(u)]'we are/were'

2nd person   [unna:w(u)] 'you are/were' [unna:ru] 'you are/were'

3rdPerson [unna:Du](m) 'he is/was'   [unna:ru]'they are/were(m.f)

3rdPerson   [unnadi:undi](n.m) 'she is
     / was' (or) it is/was   [unna:y(i)] 'they are/were'

Banjara tense auxiliaries

There Are two tense auxiliaries viz present tense auxiliary and past tense auxiliary. present tense auxiliary 'ch'- takes person-number suffixes while the past tense auxiliary-(or wett) takes gender-number suffixes . tense auxiliaries occurs only after finite aspectual forms. i.e after the verbs in the indefinite ,durative, perfect and perspective aspects.

While the present tense auxiliary 'ch'-can be used by itself as the mainverb in the indefinite aspect(eg. U che 'he/she/it is). It cannot used in the perfect aspect as the main verbs (e,g u to/wel to 'he was) the perfect allomorph of we 'be'. i.e wetto is used instead(e.g u wetto 'he was'). Verb 'che' ,'be' occurs only in the indefinite and perfect forms. In other forms verb'we' 'be' is used suppletively.

Sub+ ch(verb root)+ person suffix

	Singular	Plural
Ist person	[ma/mâ chu] iam	[ham cha] we are(exclu)
		[apn cha] we are (inclu)
2nd person	[tu chi] you are	[tam cho] you are
3rd person	[I cha] he	[e/ ye cha] they are
	she	
	it	
	(dem-pro)	
	[u cha] he	
	She	[o/wo cha] they are
	It	

Sub+we/ra + person suffix

	Singular	Plural
Ist person	[ma/mA chu] iam	[ham wete] we are(exclu)
		[apn wete] we are (inclu)

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2nd person   [tu weto] you are   [tam wete] you are
3rd person   [I weto]he   [e/ ye wete] they are
                    [I wetI]she
                          it

(dem-pro)
                    [u weto] he
                    [u weti] She   [o/wo wete] they are
                          it

Examples:

1) [ninna   ra:tri   ne;nu   iNTLo unna:nu] I was at home last Night
    Yesterday Night   I   Home-loc COP-Tense-1sg

    [ma kalen   ra:t   gare;ma ru/we:to]
    I Yesterday   Night   House-dat COP-Person Suffix

2) [ninna ra:tri nuww(u)   ekkaDa unna:w(u)?] Where were you last night?
    Yesterday Night You   Where-COP-Tense-2Pl

    [kalen   ra:t   tu   katte   ras/weto]
    Yesterday Night You   where   COP-Past person Suffix

3) [de: wuDu antaTa: unna:Du]   God's   Every where
    God is   every   where. cop-3rdsg
    [de:v   seja:g   cha]
    God Everywhere cop

4)   [a;me kula:saga: undi/unnadi]   She is well
     She   Fine   cop-3rdsg
     [u ach che]
     She   fine   cop-3rdsg

5) [ka:ru ro:DDumi;da undi/unnadi   The car is on the road
    Car   road + post   cop-3rdsg

    [ka:r   ro:deper che]
    Car   Road-post   cop-3rdsg

6) [na:ku oke: ill(u) undi/unnadi]   I have only one house
   I   only one house   cop-3rdsg
   [maen e;kae   gar che]

7) [me;mu kula:sage: unnam(u)]   we are fine
   We are fine   cop-Istpl
   [jam se wa;ru/acoc/te:k cha]

8) [wall(u) akkada le;ru   They are not there
   They   there   not
   [o wathe cheyi]

As opposed to[un] 'tobe' Telugu has a verb[lee] meaning 'not to be' (or) 'not to exist' whose forms have present and past meanings. Here each forms consists of two elements

1.   Verb root lee and
2.   Personal suffix

The tense marker is absent its paradigm is as follows

Singular:

1st person	[le:nu]	Iam not/was not
2nd person	[le:wu]	Your not/were not
3rd person(m)	[le:Du]	He is Not/was not
3rd person(f.n)	[le:du]	She is not/was not
		It is not/ was not

Plural:

1st person	[le:m(u)]	We are not/were not
2nd person	[le:r(u)]	You are not/were not
3rd person(m.f)	[le:ru]	They are not/were not
3rd person(n)	[le:w(u)]	They are not/were not

Banjara Negative forms

Negatives occur in the verb phrase negative , there are four negative Morphems viz ni, koni, na and mat.

   ni-

ni precedes al the verb forms (finite and non-finite) and follows

all the finite verb forms except the imperative negating them when ni follows tense auxiliaries are dropped .

Example: u kareni   -   he shall not do/ she shall not do
   an allomorph of ni, -nti occur only in the third person of the indefinate aspect after the verb.
Example: u karenti   -   he shall not do/she shall not do
            Chenti   - is not
Another allomorph – i, occur only che

> Subject+ che+i (negative form)

Example:
                    SingularPlural

 cheyi   - is not   ham cheyi- we are not/were
                                    not(exclu)
ma cheyi- iam not/ was not   apen cheyi- we are not/ were
                                    not(inclu)
tu cheyi- your not/ were not   e: cheyi-they are not
i cheyi- he/she/it is not/was not   o: cheyi-they are not

na-
na is a weaker negative occurring before all the verb forms(finite and non-finite).
Example: u na go- he did not go
koni-
koni is a stronger negative preceding all the verb forms finite and non-finite) and following all the finite forms except imperative. Tense auxiliaries are dropped when koni follows-
Example:
u koni kharo che/u kharo koni-   he is not eating
u koni khaewalo che/ u khaewalo koni   -   he is not doing to eat

mat-

mat is a prohibitive form occurring before and after finite non-aspectual forms the contigent forms.

Example: u mat kar/ u kar mat   -   do not do that(formal)

Finite aspectual verb forms:

   Finite verb stems are inflected for four aspects viz. indefinite, durative, perfect, prospective aspects. Only the verbs stems in the indefinite aspects followed by the present tense auxiliary marked for the categories of person number, while the verb stems in the indefinite aspects followed by the past tense axillaries and the ones inflected for the other aspects are marked for the categories of gender-number.

      Finite aspectual verb form + we 'be' in the indefinite aspects

Example: m au hu cu   - I come

   mᵃ aro hu cu - Iam coming

mᵃ ayo hu cu - I have come

mᵃ aewalo hu cu   - Iam going to come

      Finite aspectual verb form + we 'be' in the durative aspective

Example: mA au wero cu - Iam coming

mᵃ aro/ato wero cu   - Iam coming

mᵃ aewalo wero cu - Iam going to come

      Finite aspectual verb form+ we 'be' in the perfect aspect

Example: mA ar/to huo cu   - I am coming

mᵃ ayo huo cu   - I have come

mᵃ aewalo huo cu   -   I am going to come

      Finite aspectual verb form + we 'be' in the perpesctive aspect.

Example: mᵃ au wewalo cu   -   I am going to come

mᵃ ar/to wewalo cu   - Iam going come
mᵃ ayo wewalo cu   -   I am going to come
Note:- that we 'be' in the aspectual form occurs only after aspectual forms

        Finite verb form+ we 'be' in the abligative . The forms denote probability of the action.
Example: u ae weno   - he must come
u ar/t-o weno   -   he must be coming
u ayo weno   - he must have come
u aewalo weno   -   he must be coming

        person- number and gender – number suffixes
The verb always in person-number and gender with the subject of the sentence excepts in the case of the receptive verbs which agree with compliment. If the subject consists of masc. and fem. Nouns conjoined together the agreement is for masc.
e.g. choraan chori jare che   -   a boy and girl are going.

 While there is no way to find out the gender of the subject from the verbs in present indefinite , imperative and the subjunctive forms which marked only for person-number.
The person of the subject can be identified in case of verbs in durative, perfect and perspective forms although they are marked only for gender-number in case they are in the present tense since the present auxiliary is marked for person-number. However if the verb is in past tense, the person of the subject cannot be identified from verb itself , since the past auxiliary is marked only for the gender-number.

Telugu Aspects:
For the present I am assuming that two aspects are marked in the telugu verb. Perfective and imperfective.

The imperfective has both positive and negative forms which are indicated by different suffixces. Further more, the form of the aspectual markers depends on whether they occur directly before a personal suffix or before the auxiliary(COPULA) unD 'tobe' . these forms may be displayed follow.

Aspect + personal suffixes + auxilliary verb

Perfective	in	in ~ i
Imperfective:		
Positive	t	ta
Negative	a	aka

The meaning of the imperative forms depends on the whether or not they are followed by tense auxilliary.

With a tense auxiliary (COPULA) , the imperfective suffixes refer to action in progress at the time indicated by the auxiliary. thus , with the non future unnam 'we are/ we were ' and the definite past unTimi 'we were/ we had been' , we have these progressive forms.

ce:stunnam - we are doing/ we were doing
ce:stunTimi - we were doing / we used to do

Non-negative verbal paradigms:
 The aspectual and tense forms may combined as follows,
Verb sterm- 1.   Imperative

$$\text{Verb sterm-} \begin{array}{l} 1.\ \text{Imperative} \\ 2.\ \text{Perfective} \end{array} \left\{ \begin{array}{l} \left[\begin{array}{l} non-future \\ non-past \\ define\ past \end{array} \right] \\ \{definite\ past \end{array} \right\} \text{person}$$

The resulting form may be displayed in the following paradigm.

1. Imperfective - 'I will tell you / I tell'
   cepta   - ceptam
   ceptav   - cepataru
   ceptaDu   - cepataru
   cepadadi   - cepetay

2. Imperfective non-future - 'I am/was telling'
   ceptunna   - ceptunnam
   ceptunnav   - ceptunru
   ceptunDu   - ceptunru
   ceptundi   - ceptunnay

3. Imperfective non-past   - 'I keep on telling / I will be telling'
   ceptunTa   -   ceptunTam
   ceptunTav   - ceptunTaru
   ceptunTaDu   - ceptunTaru
   ceptunTadin   - ceptunTay

4. Imperfective definite past- ' I was telling/ I used to tell'
   ceptunTi   - ceptunTimi

5. Perfective –' I told'
   ceppina   - ceppinam
6. Perfective defeinite past- ' I had told'
   ceppinTi   - ceppinTimi

7. Definite past- 'I had alreadt told'
   cepti   - ceptimi

   Conclusion: verb ch(a)-'tobe' as the main verb in the indefinite in the positive and ch(e) in the negative in Banjara. But

in the past perfect aspect it cannot be used. Instead the allomorph we/re are used. In the present progressive ch(a)- takes person-number inflections, where as we/are takes gender-number inflections . There are two tenses auxiliaries i.e present tense and past tense. On the other hand the Telugu 'un' 'tobe' shows three way temporal distinctions but two way distinctions in MST. The structure is : verb stem+ tense mode suffix+ GNP suffix.

The structure of the finite verb:

Verbs term+ aspect/tense+ PNG markers

Banjara verb stems are inflected for mood or Aspect-person-number/Gender-number.

Finite verb forms are aspectual or non-aspectual. Aspectual forms are inflected for aspect while non-aspectual forms are inflected for moods.

There Are two tense auxiliaries viz present tense auxiliary and past tense auxiliary. present tense auxiliary 'ch'- takes person-number suffixes while the past tense auxiliary-(or wett) takes gender-number suffixes . tense auxiliaries occurs only after finite aspectual forms. i.e after the verbs in the indefinite ,durative, perfect and perspective aspects.

Negatives occur in the verb phrase negative , there are four negative Morphemus viz ni, koni, na and mat.

Finite verb stems are inflected for four aspects viz. indefinite, durative, perfect, prospective aspects.For the present I am assuming that two aspects are marked in the telugu verb. Perfective and imperfective.

The imperfective has both positive and negative forms which are indicated by different suffixces. Further more, the form of the aspectual markers depends on whether they occur directly before a personal suffix or before the auxiliary(COPULA) unD 'tobe'

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FUNCTION DRIVEN NOUN AND ADJECTIVE FORMS/SHAPES IN A LEXICON

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Abstract:

In a dictionary most of the wordshave more than one form/ shape. For example, the English word definable *has two equivalent forms in Telugu,* nirvacincatagga *and* nirvacincatagina *i.e. word ending with allomorphs* tagga *and* tagina*. Each of these forms are needed to analyze and write morphological rules while developing a machine translation system. If these forms/shapes of lexicon are controlled, then the number of morphological rules can be reduced in a machine translation system. This paper discusses noun and adjective forms/shapes of a lexicoin terms of their function in rule formation in a Machine Translation System.*

A word in a dictionary or lexicon can have more than one form. The question here is that which form of a word should be adopted by a computer based translation system to reduce the number of complex morphological analysis. This question is very vital, especially in rule base machine translation system. In rule based system the number of rules should be minimum and consistent for a more stable performance of the system.

Based on the above objective, Telugu nouns and adjectives forms are analyzed and discussed in this paper. CDAC's rule based English to Telugu machine translation system's dictionary is used for the analysis. The dictionary, apart from other categories, contains 24, 626 nouns and 11, 547 adjectives.

Let's begin with the adjectives:

I. Adjective forms:

The central point of analysis of adjectives here is 'copula construction', in predicative context. In this construction, the 'be' form of the verb serves as a copula between a noun and an adjective in English. While translating these copular sentences into Telugu the adjectives take tense,gender, number and persons markers. Adding these markers need morphological rules.

Due the syllabic feature of Telugu script, though the underline analysis is based on vowel endings, the syllabic structure has been adopted for the analysis.

The following rule is considered as the general rule and has taken as the base rule for the analysis. In this analysis, the base forms of the dictionary are tested by adding Telugu gender, number and person (gnp), tense and negative markers. Apart from this, the base is also tested with other than copula constructions.

Rule (copula attributive): adjective **(base form) + tense + gnp**

Adjectives are classified as 'a' ending and other than 'a' ending forms. Because, among the major vowel endings /a/ /e/ /i/ /o/ /u/ the front open vowel /a/ ending adjectives need modifications while adding gnp and tense marker to them. For the other forms there is no need of change in the base form to add gnp and tense markers, in copula construction. Thus these are classified as A. /a/ endings and B. other than /a/ ending types.

A. /a/ ending:

The front open vowel /a/ ending has classified as following three types: 1. General (the word follows the general rule), 2. Optional (there will be more than one form and one of these is suitable for the general rule) 3. Modified: this form has two categories: a. affix (suffix is added to map with the general rule), b. additional word+affix (two suffixes will be added to map with the general rule).

Type :1

Note: The number between brackets shows the number of entries in the dictionary with that particular ending. The examples, though syntactically correct, may not be used frequently.

1. g+a (/ga/): (total-37: tagga-17; dagga -6; others 14): In this form, some entries need â change and some do not.

Ex. It is definable = idi nirvacimcatagga (tagina) di
In 'ga' ending there are two possible forms.

First form: Above form *nirvacimcatagga*, which is *ga* ending, has another form *nirvacimcatagina* which is *na* ending. Dictionary can take any form because both the forms are according to the general rule.

Second form: In some cases, there is a need of change in the form. In the following example there are two possible forms *nirudyôga* and *udyôgamulçni*.

Ex. He is jobless= atanu nirudyôgi

In the above example the word 'jobless' related to only human. This word has two equivalents: one is *nirudyôga*, equivalent word.

This form doesn't need explicit gender marker. This example has a special feature of gender marker. Here the letter 'i' functions as the gender marker for the genders, *nirudyôga=>nirudyôgi*(a=>i).

But this morphophonemic change will not suitable for plural addition. This needs another morphophonemic rule. (ex. they are jobless= vâru nirudyôgulu: a=>u).

Ex. He is jobless= atanu nirudyôgi
Ex. She is jobless= âmenirudyôgi

If we change this *nirudyôga*form into *udyôgamulçni*, (noun+negative marker) then all the above cases follow the general rule.
Ex. He is jobless= atanu udyôgamulçni vâdu.
Ex. They are jobless = vâru udyôgamulçni vâllu
The second form follows the general rule adj+GNP.

2. l+a (/la/) (total 498: la-78; gala-420):
This is divided into 'la' and 'gala' forms. In these, 'gala' form follows the general rule. Ex. He is talented= atanu pratibhgala vâdu.

Whereas other form needs modification:
Ex. It is flat= idi samatala (maina) di
3.n+a (/na/) (Total-3420, na-764; tana-8; aina-1800; ina-1; cina-370;badina(*badina/badina)-21;dina-103;gina-20;dagina/dâgina-71; gina-78; tunna-100; konna-50

4.d+a (/da/)(1- âda;badda-218; padda -75; others-7): ex. It is female= idi âdadi

Type-2 (optional):
1. k+a (/ka/) (Total-260, ka-11; tmaka-36; others 213):
　　　Ex. It is operational=idi nirvâhaka (maina) di
　　　Ex. He is civilized=atanu nâgarika mainavâdu

There are two forms available for the word civilized:*nâgarika*
and *nâgarika maina* atanu nâgarikudu (a->i+kudu)

the Above rule doesn't work for non masculine form and needs
another rules for it. But we use *maina* form the above
morphophonemic rule is not necessary.
　　　Ex. She/he is civilized = âme nâgarikamainadi/vâdu

This *maina* form works for all the cases.
2. c+a (/ca/) (total-2, nîca and pacca):
Ex. It/she/he is worst = idi/âme/atanu nîca maina di/vâdu

Above examples the dictionary has an option to add *maina* to
the word. Both the forms/shapes have similar meaning.

3. j+a (/ja/) (total-6, jA-1; ja-5): ex. It is unnatural= idi asahaja
(maina) di.

4. t+a (/ta/)(total-9): Disingenuous: kapama (maina) di
In the above example the Telugu adjective has only one form
and it also suitable for all requirements.

5. G+a (/Ga/): Ex. It is abnormal=idi asâdhârana (maina) di

6. t+a (/ta/) (total-268). Ex. He is aimless= atanu laksharahita
(maina) vâdu
Like many above, here also masculine form has a specific form
lakarahitu

u, but it won't work for non-masculine,*laksharahitamainadi*

Some words related to 'ta' ending need supporting morpheme to construct the desirable word form.
        Ex. He is caring= atanu jâgratta (gala) vâdu
After adding *gala* the word form follows *la* ending rules.

7. d+a(/da/dda/)(total-4,sudda): ex. It is voiced=idi nâda (sambanda) (maina) di

8. dh+a (/dha/) (sambandha-104; others 4- anubandha, trividha,etc.)

Like above we have groups:

(9). p+a (/pa/): ex. sallapa; (10). ba/bha ending 5: ex. It is ominous = idi aœubha (maina) di; (11). ma 22: ex. It is paragon= idi atyuttama (maina) di; (12). ya(143); (13). va. 42

Type-3 (modified):
3.a.1. h+a(/ha/) (hâ-2; ha;6):
He is diabetic= a. atanu madhumçha + (sambandha+ maina) + vâdu atanu madhumçha (gala) vâdu
        Ex. diabetic treatment = madhumçha cikitsa
        madhumçha sambandha maina cikitsa
It has two forms *madhumçha* and *madhumçha sambandha maina* and second one follows general rule in all cases, but the following usage might be new usage. This form may be new/ very old form in Telugu.

Ex. diabetic clinic: *madhumçha sambandha maina*âsupatri

3.a.2. n+a (/na/): This form is discussed in the type one. Most of the cases are suitable in that group but some exceptions are there.

Ex. She is young= idi yavvana (maina) di

This *yavvana maina* usage is new/very old in Telugu.

3.b.1. r+a (/ra/)(total-145): ex. It is movable= idi cara (sambandha) (maina) di

3.b.2. s+a (/sa/) (13): ex. He is cpirageous= atanu sâhasa (vanta) (maina) vâdu

It is courageous= idi sâhasa (vanta) (maina) di
Like many forms in the above there is masculine form, as usual, and it won't work with non-masculine forms. So it was not considered.

3.b.3. œ+a (/œa/) (12): ex. âkâúa sambandha (maina)
From the above we can find that more than 70% of the adjective forms can be changed according to the general rule. These changes give us a stable adjective form and they follow the general rule in any context.

B. /e/, /i/, /o/, /u/ endings:
In these forms there is no change required in base form. In other words, consonants with matras or vowels modifiers (close, back vowels etc /e/ /i/ /o/ /u/ etc) do not require any change in the base form, in attributive categories as well as in other contexts.
1./e/: (total- 807, /ce/-201; /de/-359; /ge/-31; other-216)
Ex. He is corrective= atanu bâgu paricç vâdu
Ex. It is creeping= idi pâkçdi
2. /i/: Ex. She is good= âme mancidi (manci+di)
Ex. He is good= atanu mancivâdu (manci+vâdu)

Ex. They are good= vâru manci vâru (manci+vâru)
3./o/:   Ex. That is eleventh one= adi padakodôdi

4./u/:   Ex.. This is supplementary= idi adanapudi

Lets check the above forms with past and negative forms:
Telugu is a past and non-past structured language. Thus past form is discussed here including negative form.

Following examples will give some details related to past and negative forms in copula structures.

In these examples we are converting the present form of structure into adverbial form ('gâ' is an adverbial marker in Telugu), then adding negative marker.

Ex. He was good: atanu mancivâdugâ undçvâdu
atanu manci(vâdu)gâ undçvâdu
Ex. They were good: vâru manci (vâru)gâ undçvâru

In above structure*unde(nu)*form is also possible, in negative form. If this form is used redundancy of gender information can be avoided.
Ex. He was good: atanu mancivâdugâ unde(nu). atanu manci(vâdu)gâ unde(nu). (In Telangana Telugu dialect this is very common usage in negative past structure).
But this form doesn't work with the negative form.
Ex. *He was not civilized: atanu nâgarika maina vâdu gâ unde(nu) kâdu

Thus the structure adverbial+GNP has been adopted here.
atanu nâgarika maina vâdu gâ undçvâdu kâdu

II. Noun forms in the dictionary:
In general, Telugu singular noun doesn't take any morphophonemic change while adding to a case marker. The base form takes the accusative marker directly.
General rule for singular: **base form+ case marker**

   Ex. I gave a flower to Radha= nçnu râdhaku puvvunu iccânu (puvvu+nu)

General rule for plural: oblique form+ accusative marker (not discussed here)

I gave flowers to my friends= nçnu puvvulanu nâ mitrulaku iccânu (puvvulu =>puvvula+nu)

But in recent time usage of anuswar (nasal) has become very common in Telugu, whereas Telugu is a vowel ending language. Out of 24, 626 entries we have around 1867 entries which end with (anuswar (nasal)).

Following illustration demonstrates the above issue. Here the word 'book' has the equivalent as *pustaka* in Telugu dictionary.

   Ex. I gave a book to Radha = nçnu râdhaku pustakânni iccânu

   Here the general rule noun+accusative marker was not followed. It takes additional morphophonemic rule: delete last characters and add *ân* to the base form then add the accusative marker.

This additional rule can be avoided by changing the anuswar ending nouns into vowel ending nouns.
   Ex. Book= pustakam =>pustakamu

If we use the *pustakamu* form, the general rule noun+accusative follows the general rule.

Ex. I gave a book to Radha= nçnu râdhaku pustamunu iccânu
By changing anuswar into vowel ending we are making a general rule usable.

In Telugu there is a tradition to add 'du' at the end of some nouns and proper nouns of human masculine. For example, characters of Mahabharata, Ramayana and other almighty related nouns generally found with '
du' ending.
Ex. Lord Ram =râmudu, Lord Venkatwara= venkatçúvarudu

The proper noun ' Lord Brahmma' is changed into *du* ending form by adding 'xevudu' at the end in Telugu, brahmadçvudu.

For these proper nouns the general rule of ours does not work. Because there is a morphophonemic change occurred during the addition of case marker in these nouns - delete last character 'u' and add 'i' to the base form then add accusative marker.

The point here is, for normal human beings there is no tradition of adding
du at the end of names, thus for names of normal humans follow the general rule.
Ex. Ram= râm/râmu; Krishna= krishna; Venkatwara= venkatçú/venkatçúvarulu; Indra= indra.
Lets check our general rule noun+accusative with the above noun forms
Ex. Radha has invited Ram for a dinner

rādha rāmunu vinduku āhvānincindi

In the above example the proper noun Ram, a normal human, has the equivalent as *rāmu* in Telugu Thus it follows our general rule.

This 'du' ending issue is specifically meant for masculine human. Where as non human words which end with *u* follow the general rule.

Ex. I gave a fruit to Radha = nçnu rādhaku pandunu iccānu

nçnu rādhaku pandunu (base_form+ accusative) iccānu

From the above, in terms of substantiating the general rule, we can say that major nouns of Telugu follow the general rule. There are some nouns which have optional usages. In these options one of the options will follow the general rule.

Option 1. Nouns related to profession: washer man: cākalivādu Here, instead of *cākalivādu* we can use *cākali* as a base form of the dictionary, which follows the general rule.

Option 2. ex.ceyyi – cçtini (ceyyi+morphophonemic change+accusative)

For the above example accusative form *ceyyini* and dative form ceyyiki also possible. Thus we can use base form without any change.

The words *illu, nîru* also similar to the above examples. Another d*u e*nding human related nouns are social status and profession: leader: *nâyakudu*, proficient:panditudu (here leader etc. can be both women and men, but Telugu has no such equivalent).

Another typical issue is the polysemy. Telugu noun *pannu* has two meanings, tax and tooth. The 'tax' related from doesn't

take oblique form where as 'tooth' related form takes oblique form.

From the above we can say that Telugu nouns follow general rule. Except *du* ending noun of old proper nouns (râmudu) and nouns related to the professions (*nâyakudu*).

Conclusion:

The method worked well to reduce the number of rules,without preventing the development of a language. And, Machine Translation is so complicated and it needs very careful analysis of linguistic data. To do so one has to consider various methods to reduce the complexities in terms of rule formation etc. The dictionary form/shape is one the methods to do so.

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TENSE ASPECT AND CASE SYSTEM OF BANJARA LANGUAGE

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Abstract:

Banjara is an Indo-Aryan language is spoken at Telangana has undergone many influence in lexeme and grammar there are many cultural and linguistic borowing that happened in Banjara a very less work has been done on the Tense, Aspect and case in Banjara. Hence this paper will discuss the aspect like Tense, Aspect and Care system in Banjara with suitable examples. Since it is in contact with telugu at times, the differences are also discussed in this paper.

Introduction :

Banjara is nomadic tribe in Telangana as well as India; especially in Central India. The tribe is known with different names viz. Banjari, Wanjari, Brinjari, Lambani, Labani, Sugali etc. According to LSI, Grierson states that the name Banjara is derived from the Va:nijyaka:raka 'a merchant'. Later in the Prakrits it has it has changed to Vanijjarao 'a trader'. Banjaras claim that they have descended from the Mota and Mola who decended form the cows's guardian of Lord Krishna. The original home was Rajastan, because the folk tales narrates that their original home is Rajasthan. They have long history of migration. Another story also depicts that these people have come as assistants to the Mogul kings Calvary. Since Moguls were doing wars all over India, they also spread and settled in most of the states ofIndia. The

language belongs to Central group of Indo-Aryan family of languages. Many works on the language had been carried out either cultural perspective or anthropological perspective. Very few works were carried out on the language especially in Telangana. The main work i.e. accessible on the language titled 'Lambani jana mattu avara bha:se' in Sir George Grierson's Linguistic Survey of India (1968), Vol. IX, Part II, pp.255-315. Later some research works are carried out in various universities from the cultural perspectives.

Keyords:

Tense, Aspect, Care, Banjara Language

Methodology:

For the work, the data is being collected from the Nalgonda district Telangana. Scheme for Protection and Presevation of Endangered Languages (SPPEL) questionnaire designed by Central Institute of Indian Languages by a group ofExperts is used for collecting data. Male female informants are selected from the village who have less experience of travelling to other places. Fifteen male and Fifteen female informants were interviewed and elucidated the data. Along with the informants, I myself speak the language and corrected wherevernecessary.

Tense:

Sridhar states that "Time is non-linguistic and it can be divided into three divisions, viz., past, present and future. Tense is a grammaticalized expression of localization in time (Comrie, 1993:2). Comrie (1976:2) states that finite verb forms have absolute tense and nonfinite verbs will have relative time.

Krishnamurti (2003:291) statesthat" there are two tenses reconstructable for Proto-Dravidian,i.e. past tense and non-past tense. Non-past includes the habitual (present/aorist/indefinite/generic) and future in the Case of Banjara similar thing is happened. This may be the result of contiguous contact with Telugu for a period of 500 years. "Tense is a deictic category, i.e. locates situations in time, usually with reference to the present moment, though also to the other situations" (Comrie, 1976:5). In Banjara two tenses are found and they are past and non past.

PastTense:

In the past tense, one type of pattern is observed in the data collected. The pattern involves 'o'masc and –i-as fem past tense marker Upadyaya (1975). Basically in the world languages present tense can be unmarked category and past tense can be a marked category. Not like in Telugu,I found that in Lambada language gender distinct is there in 1st, 2nd and 3rd person when forming sentence wih single person. also found 'e' suffixation in plural formation.

The following are the examples for the Past tense

1. ma undar-en bokka-ma di:T-o-(1 SG.M)
   i rat – ACC hole-LOC saw
   I saw a rat in the whole

2. mã undare:n bokka-ma di:T-i(1SG.F)
   i rat-ACC whole-LOC saw

3. tu sap-en bokka-ma di:To-(2SG.M)
   you-NOM snake-ACC hole-LOC saw
   I saw a snake in the hole

4. tu   sap-en   bokka-ma   di:Ti-(2SG.F)
    you-NOM   snake-ACC   hole-LOC   saw
    You saw a snake in the hole

5. u   sap-en   parba:ti   ma:r-na:k-i-(3 SG.F)
    she-NOM   snake-ACC   Morning   Killed
    She killed rat in the morning

6. u   sap-en parba:ti   ma:rna:k-o-   (3SG-M)
     he-NOM   snake-ACC   morning   killed
    he killed rat in the morning

7. wo   ka:len   cricket   ra:m-e-(3PL)
    They -NOM   yesterday   cricket   Played
    they played cricket in yesterday

    Non-Past:
1. ham   da:Di   baDi-en   ja:recha/ja:vacha
    We(Excl)-NOM   everyday school-DAT   Go-pl-COP
    I go to school every day

2. apan   da:Di   baDi-en   ja:recha/javacha
    We(Incl)-NOM   everyday school-DAT   go-pl-COP

3. o: sovar   school-en   ja:vacha
    They-NOM   tomorrow   school-DAT   Go-IPL-COP
    I go to school tomorrow

4. ma   da:di   rammucu
    i-NOM   every day   Play
    I play everyday

5. ma   sovar   Rammucu
   i-NOM   tomorrow   Play
   I play tomorrow

Usually in Indo-Aryan languages one can see three tenses viz. present, past and future. Due to the prolonged contact with the major Dravidian language, Lambada has acquired the feature of Dravidian in the area of tense conjugation i.e. conjugation of present and past. We can interpret the non-past as present future. The reason for the said interpretation is one tense (the same marker) is used to convey two tenses which causes the time range of present and future. Battachary (1953:33) states that the "merging of the two primary tenses i.e., present and future is a peculiarity of Munda, Dravidian and the Aryan tongue Lambada in Central India. How this peculiar linguistic phenomenon appeared in so many speeches of different origin, spoken over a wide area of particular region (i.e., central India), is still flled in mystery. This feature may owe its birth to an ancient substratum speech".

Aspect:
Aspect in general refers to the different ways of viewing the internal temporal constituency of a situation. Aspectual sentences will have two verbs where the first one refers to the background to the some event while that event itself introduced by the second verb. Aspect is divided into two types viz., perfective and imperfective. Perfective forms indicate situations of short duration, a completed action and termination of a situation (with beginning, middle and end) where as imperfective forms indicate situations of long duration, situation in progress and an incomplete action' Comrie (1976:3).

Tense and Aspect table

Tense /Aspect	Present	Past	Future
Simple	I Learn Language ma wa:te si:kro:chu	I learnt Language ma wa:te si:k li:do	I will learn language ma wa:te si:kuchu
contin-uous	i am learning language ma wa:te si:kro:chu	i was learning languagema wa:te si: kro: chu	I will be learning languagema wa:te si:kto runchu
perfect	I have learnt lan-guage (not found in lambada)	i had learnt lang-uage (not foung in Lambada)	i will have learned language ma wa:te si:kle:n ru:chu
perfect conti-nuos	i have been learning language (not found in lambada)	i had been learning language (not found in Lambada)	i will have been learning language (not found in Lambada)

Simple present and present continuous are in synonymous relation according to context of situation. Structurally there is no difference in present continuous and past continuous tenses. In case of necessary identification, time adverbial are used. The aspects Present perfect and past perfect are substituted with simple past in Lambada language. The aspect. present perfect continuous, past perfect continuous and future perfect continuous are substituted with present continuous tense in this language.

Case:

Case is the category of affixation which establishes a kind of relation between the nouns and other word classes in an utterance, particularly the verb (Krishnamurthi, 1969). There are

eight cases available in Banjara language: nominative, accusative, dative, locative, instrumental, associative, locative and genitive. Except for the nominative case which does not carry any overt marker and others carry an overt suffix marker as a case marker. Syntactically only nouns are nominal; the rest of them are either adjectival or adverbial in function. Banjaras who migrated from north western belt are spread in the plains and forest areas of different districts of united Andhra Pradesh and bifurcated states viz. Telangana and Andhpradesh. When they are in contact with the respective state people, lot of changes in the case system of Banjara language had taken place. In the present paper we would like to discuss and describe the case system of Banjara language which has under gone lot of changes according to the state and its language in which they live.

Example of Cases

1. Ramu   acc   Chora
   i-NOM   good-ADJ   boy-NOM
   'Raju is a good boy'

2. ma   gãvudi-n   mãr-o
   i-NOM   cow-ACC   beat-ISGM PST
   'I beat the cow'

3. ma   gãvudi-n   lakai-ti   mãr-o
   i-NOM   cow-ACC   stick-LOC   beat-ISGMPST
   'I beat the cow with a stick'

4. u: gãvudi-n   dhana   ghal-i
   she-NOM   cow-DAT   Food   give- 3SGFPST
   'I gave the food to cow'

5. o: baDi-ti   a:re-cha
   i-NOM   school-INS   come-DUR-be
   'I am coming from the school'

6. tu   ramu-r   gha:Di   le:ld-o
   you-NOM   ramu-GEN   Vechicle   take-PST
   'you   took ramus bike'

7. ham   kaleji-ma   cha
   We(ex)Nom college-LOC   be-Cop
   'I am in the college'

Table of Cases in the Language:

S.No.	Case Name	Case Marker
1	"	Nominative
2	-n	Accusative
3	-n	Dative
4	-ti	Instrumental
5	-r	Genetive
6	-ma	Locative

Case inflection in most of the Dravidian languages are distinctly marked for the accusative and dative by diferent markers, where as in Indo-Aryan the two differences are neutralized and showed or conveyed with the same suffix for both the cases markers i.e. Dative andAccusative cases Since Banjara is Indo-Aryan language it is not influenced by the Telugu language due to the close proximity and co-existence. Key Words: Case, Tribe, Affixation, Contact, Convergence and Language changeThe following are the examples of case syncretism

Cases:

Suffix 'ne' is found both in accusative and objective and dative case. Locative case and instrumental case is also found in the language.

Subjective	Lambada	Objective	Lambada	Possessive	Lambada
I	Ma	Me	mann	Mine	ma:r
You	Tu	You	to:ne	Yours	ta:r
He	u:	Him	wo:ne	His	wo:re
She	u:	Her	wo;ne	Hers	wo:re
It	u:	It	wo:ne	It's	wo:re
We	ham(excl) (apan(Inci)	Us	hame: napane:n	Ours	hama: rapane:r
They	o:	Them	uunde:n	Theirs	unde:r

I asked him
ma wo:**ne** puncho
We gave him a book
ham wo:**ne** book di:ne
The book is mine not yours
book **ma:rta:r**   ko:ni
book mine yours   not

Conclusion:

Though Banjara is a Indo-Aryan language it has acquired lot features form the Telugu which is a major Dravidian language due to the prolonged contact. But, it has presverved most of the syntactic structures except tense which has conjugated into two from the divisions.

In banjara's gender distinction is there insingular where as in plural there is no any gender distinction.

Verb agrees with Ist,2ⁿᵈ,3ʳᵈ is there withsingular but not in plural

Inclusive/Exclusive distinction in Istperson plural is existing in banjara's(due to superstratum influence)

There are only two genders in Banjara's i.e Masculine&Feminine markers are 'i' indicates feminine&'o' indicates masculine these two markers are indicates past tense also.

Copula' cha' is present and future habitual but not in past tense.

'o'&'i' not only indicate P.N.G but also tense.

Simple present and present continuous are in synonymous relation according to context of situation. Sturally there is no difference in present continuous and past continuous tenses. In case of necessary identification, time adverbial are used. The aspects Present perfect and past perfect are substituted with simple past in Lambada language. The aspect. present perfect continuous, past perfect continuous and future perfect continuous are substituted with present continuous tense in this language.

There are six copula in banjara's nominativeis unmarked case,Accusative and Dativehave the same markers.

Suffix 'ne' is found both in accusative and objective and dative case. Locative case and instrumental case is also found in the language.

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SOCIO-ECONOMIC STATUS OF TRIBAL IN INDIA

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Abstract:

In India, the Tribal have been fighting for their basic rights since Indian independence. Even after seven decades of free India, Tribal's status remains socially and economically far behind. The social and economic status and opportunities and the cultural and educational status are ensured by the Constitution of India for all citizens and also provide enriched provisions for castes and programmed tribes. This article addresses the socioeconomic status of the tribes in India. The majority of tribal occupations are agriculture. Cultivation is the main occupation in which most of the heads of the unqualified sector participate. Even daily wage labor is present in the population of the sample. It is necessary to pay more attention to the educational aspects of the programmed tribes, where this can only motivate them for future life.

Key-Words:
Tribal's, socio-Economic Status, Indian Tribal's policies

INTRODUCTION:

In India, there are 427 major tribal communities are living with socio-economic backwardness. India occupies the second place in having tribal concentration in the world after Africa. It is estimated that the predominant tribal areas comprise about 15 percent of the country's total geographic area. In India, tribal communities use their own dialect, which is fashionable in their region. Gonds tribes groups are mainly

concentrated in Maharashtra, Andhra Pradesh and Madhya Pradesh. Bhils are concentrated in Rajasthan, Gujarat, Maharashtra and Madhya Pradesh. The santhals appear in large numbers in Bihar, Odisa and West Bengal. The percentage of tribal people living in Mizoram, Nagaland, Meghalaya and Arunachal Pradesh is quite high with reference to the total population. In the Territories of the Union of Dadra and Nagar Haveli, the tribes form a very high percentage of 78.99 and in Lakshadweep the percentage is even higher, that is, 93.15. The percentage of the population of the tribes in the Andaman and Nicobar Islands is only 9.54 percent according to the 2001 census. The total population of programmed tribes in the country is 707.29 Lakhs, which constitutes 6.88 percent of the total population according to the 2001 census reports.[1]

Table -1

Population of Scheduled Tribes in India (in lakhs)

	1971	1981	1991	2001	2011
Total Population	5,480	6,851.47	8,463.03	10,275.10	12,101.93
Scheduled Tribe Population	380.15	538.16	683.81	807.29	1000.83
Percentage	6.93	7.85	8.08	7.86	8.27

Source: Population census Reports of 1971, 1981, 1991, 2001 and 2011.

[1]. Ramamani, V.S., "Tribal Economy Problems and Prospects" – Chugh Publications, Allahabad, 1988,

The indian State must aim to ensure that all sectors of society share the economic and social prosperity of the country. It is widely recognized that a large part of the Indian population, especially tribal communities, has not received all the benefits of the development processes carried out in the last seven decades. In fact, it is recognized that the tribal population has been negatively affected by the development projects undertaken during this period. It is imperative that the causes, circumstances and consequences of this situation be studied and analyzed in detail to design appropriate intervention measures to remedy the current state of affairs and defend the progressive principles enshrined in the Constitution of India.[2]From the above it can be seen that, along with the gradual increase in the total population of India, the population of the tribes also gradually increased. But the percentage of tribal population is not uniform. It also increased from 6.93 percent in 1971 to 8.27 percent in 2011. This may be due to the fact that there was greater efficiency in the work of the census decade after decade due to improved transportation facilities and awareness in the operation of the Census and the consequent enlistment of tribal people not previously covered.[3]

The tribal population in India, although a numerically small minority, represents a huge diversity of groups. They vary from each other with respect to language and linguistic features, the ecological environments in which they live, physical characteristics, population size, acculturation degree, dominant ways of earning a living, level of development and stratification Social. They also extend throughout the country, although its geographical distribution is far from uniform. The majority of the population of the Programmed Tribe is

concentrated in the eastern, central and western belt that encompasses the nine states of Odisha, Madhya Pradesh, Chhattisgarh, Jharkhand, Maharashtra, Gujarat, Rajasthan, Andhra Pradesh and West Bengal.

Approximately 12 percent inhabit the northeastern region, approximately five percent in the southern region and approximately three percent in the northern states. [4]

On the other hand, the groups and communities identified and listed as tribes during British rule became reclassified as scheduled tribes after the Constitution was adopted in 1950. The Constitution, according to Article 342, provided for the inclusion of these groups in the Ready to be granted certain administrative and political concessions. Thus, a distinction was made in the form of a tribe as a social and cultural entity and a tribe as a political-administrative category. However, there were groups and communities that belonged linguistically, socially and culturally to the same community but were listed in some States of the Indian Union but not in other States, often neighbors. Similarly, within the State, the same community may have been found in some regions but not in others.[5]

[2]. Report of the High Level Committee on Socio- Economic, Health and Educational Status of Tribal Communities of India, Ministry of Tribal Affairs Government of India May, 2014, p.28

[3]. Kamal Manohar Rao .P, "Madagada" A tribal village in Aruku Valley, Bahujana Printers, Hyderabad, 1988,

[4]. Ajit Raizada, I.A.S., "Tribal Development in Madhya Pradesh", A planning Perspective, Inter-India Publications, New Delhi, 2001.

[5].Mohan Rao, K. Dr. "Socio-Cultural Profile of Tribes of Andhra Pradesh" Tribal Cultural Research and Training Institute, Govt. of A.P., Hyderabad, 1993.

SOCIO STATUS OF TRIBAL IN INDIA

There has also been the exclusion of certain groups from the List due to differential spelling in the names of the communities. Such anomalies extended widely at the time of the adoption of the Constitution, although from time to time some corrective measures have been taken. This partly explains why there has been a phenomenal increase in the number of communities in the Scheduled Tribe category, as well as an increase in the total size of the tribal population. Even today, groups from different parts of the country demand that they be included in the category for various reasons. Therefore, the "tribe" remains an important marker of identity and mode of political articulation among various communities in India.[6]

Table -2

Fifteen most populous tribes in India

Name of Tribe	Population	States in which members are residing
Bhil	12689952	Tripura, Andhra Pradesh, Rajasthan, Chhattisgarh, Andhra Pradesh, Gujarat, Maharashtra, Karnataka
Gond	10859422	Bihar, West Bengal, Jharkhand , Odisha, Chhattisgarh, Madhya Pradesh, Gujarat, Andhra Pradesh, Karnataka
Santhal	5838016	Bihar, Tripura , West Bengal, Odisha, Jharkhand
Mina	3800002	Rajasthan, Madhya Pradesh

Naikda	3344954	Karnataka, Rajasthan, Gujarat, Daman & Diu , Dadra & Nagar Haveli, Maharashtra , Goa
Oraon	3142145	Bihar, West Bengal, Jharkhand , Odisha Chhattisgarh, Madhya Pradesh, Maharashtra
Sugalis	2077947	Andhra Pradesh
Munda	1918218	Bihar, West Bengal, Jharkhand, Chhattisgarh, Madhya Pradesh, Tripura, Odisha
Nagas	1820965	Nagaland
Khond	1397384	Bihar, West Bengal, Jharkhand, Odisha
Boro	1352771	Assam
Koli Mahadev	1227562	Maharashtra
Khasi	1138356	Mizoram, Meghalaya, Assam
Kol	991400	Odisha, Chhattisgarh, Madhya Pradesh, Maharashtra
Varli	974916	Gujarat, Daman & Diu, Dadra &Nagar Haveli, Maharashtra, Karnataka, Goa

Source: Census of India, 2001.

[6] . Chamber's Twentieth Century Dictionary, Allied Publishers Private Limited, Mumbai,2010

TRIBAL AND CONSTITUTION OF INDIA

The Constitution did not define the criteria for the recognition of scheduled tribes and, therefore, the Lokur Committee was created to examine this issue. The Committee recommended five criteria for identification, namely (1) primitive features (2) different culture, (3) geographic isolation, (4) shyness of contact with the community in general and (5) backwardness. However, some of these criteria carry certain paternalistic and pejorative connotations of the colonial era. The characteristics associated with the idea of "indigenous peoples" may serve as a useful indicator in this regard, although the term "indigenous" is more precise in the context of North and South America and Australia. In South Asia, this term has been questioned since it assumes a theory of the Aryan invasion. However, many tribal communities use the term "adivasi" (original inhabitant) as a political term of self-reference, although this term is not recognized by the Government of India. While the tribes have a different culture and history, they also share points in common with other marginalized sectors of Indian society, such as lack of adequate political representation, economic deprivation and cultural discrimination. However, beyond its marginality, the many positive characteristics of tribal society must be appreciated and it must be recognized that non-tribal people have much to learn from the richness of tribal cultures and knowledge systems.[7]

THE FIFTH SCHEDULE

The basis of the Fifth List of the Constitution dates back to the laws of the British colonial government that designates certain parts of the subcontinent "backward areas" and "partially excluded areas." The last term was incorporated into the

Constitution and it is within these treaties labeled as Programmed Areas (where a large number of Programmed Tribes reside, along with other relevant criteria) that the Fifth Program is applicable. The debate around the Fifth List, its relevance and its effectiveness against the intentions of the creators of the Constitution are as controversial today as they were during the debates of the Constituent Assembly.[8]

During the debates on the provisions of the Constitution of the modern Indian nation, the issue of the administration of the programmed tribes generated heated debates about the politics and legislation of the post-colonial state towards the Adivasi communities. In large part, nationalist leaders and social reformers favored the assimilation of tribes in "dominant" Indian society, and their views faced those of British administrators and anthropologists advocating isolation or protection. These contrasting positions were reflected in the famous debate between GS Ghurye and Verrier Elwin in which the latter advocated a policy of protection of the 'tribal way of life' and the former declared that supporters of isolation sought a rebirth of the past, and that Elwin's position ignored the stories of tribal migration and the mix with non-tribal populations. While both opinions were heard, the policy finally adopted was a middle ground of "controlled integration", the middle point advocated by the then Prime Minister Shri. Jawaharlal Nehru. There was, therefore, recognition of the difference, even if this was done in the search for its eventual deletion. A simultaneous "protection" and "survey" approach was emphasized.[9]

[7] . Dr.Sujata Kannongo, Development programme and social Changes among the Tribal's, Mohit Publications, New Delhi, 2010

[8].Report of the High Level Committee on Socio- Economic, Health and Educational Status of Tribal Communities of India, Ministry of Tribal Affairs Government of India May, 2014, p.74

[9] . Suresh K Sharma, "Tribes through the ages", vista international publishing house, New Delhi, 2010

The belief that tribal areas required special laws led to the creation of an Advisory Committee on Fundamental Rights and Minorities by the Constituent Assembly, 1947. This body appointed three subcommittees in 1947 to examine specific tribal areas and make suggestions for their administration. and working The former was authorized to examine the excluded and partially excluded areas "other than Assam" and was headed by Shri. AV. Thakkar, the second to examine tribal areas within undivided Assam chaired by Shri. Gopinath Bardoloi, and the third was to analyze the situation of the tribes in the North-West Frontier Province. The proposals of the first two committees were subsequently incorporated as the fifth and sixth lists of the Constitution of India.[10]

The tribal population, dispersed throughout the country, is located differently with respect to the existing political-administrative structures in the country. When they are a numerical minority, they are part of the general administrative structure of the country, although certain rights have been accumulated to the tribes programmed throughout the country through reservations in educational institutions and government jobs. However, where they are numerically dominant, two different administrative provisions are provided for them in the Constitution in the form of the fifth and sixth lists. The areas of the Sixth List are some of the areas that were "excluded" until the Government of India Act of 1935 in the former Assam and other dominant tribal areas that became separate states. These areas have received special provisions under Part XXI of the Constitution. The extension of such provisions to newer areas has been the result of political mobilization and social movements. Similarly, there are States where the provisions of the Fifth List are in force. The Fifth Program aims to provide protection to the tribal population

through separate laws for the Programmed Areas, including a special role for the Governor and the institution of the Tribus Advisory Council. The provisions of the Fifth List have seen greater legal and administrative reinforcement in the form of the Panchayats Provisions Act (Extension to Programmed Areas) of 1996.[11]

ECONOMIC STATUS OF TRIBAL IN INDIA

Despite these special provisions, the tribes are among the poorest and most marginalized sectors of Indian society. Although numerically only about 8.6 percent, they represent disproportionately those who live below the poverty line, are illiterate and suffer from extremely poor physical health. To illustrate, 45.7 percent of the population as a whole was below the poverty line in 1993-94. In the same year, 63.7 percent of tribal people lived below the poverty line, almost 20 percent than the rest of the country. The poverty figures were 37.7 and 60.0 percent respectively in 2004-05. The scenario has been similar in the field of education and health. The literacy rate of the tribes in 2001 was 47% compared to 69% of the general population. In addition, according to the National Family Health Survey, 2005-06, the infant mortality rate was 62.1 per 1000 live births among tribes, and the mortality of children under five was as high as 95.7 per 1000 live births.[12]

[10]. A.N.Sharma, Tribal Welfare and Development, Arup & Sons, New Delhi, 2002

[11]. Bakshi and Karan balers," social and Economic Development of Scheduled Tribes", Deep and Deep Publications Pvt.Ltd. New Delhi,2000

[12] . Report of the High Level Committee on Socio- Economic, Health and Educational Status of Tribal Communities of India, Ministry of Tribal Affairs Government of India May, 2014, p.35

In recognition of the marginality of tribal communities, the government has set up several committees and commissions over the years to analyze the problems facing tribal communities, in addition to numerous other agencies that have examined the status of tribes as part of A broader theme. Investigations one of the first committees established in this regard after 1947 was the Elwin Committee, which would examine the operation of the Multiple Purpose Development Blocks, the basic administrative unit for all tribal development programs. This was followed by the UN Dhebar Commission, established in 1960 to address the general situation of tribal groups, including the issue of land alienation in tribal areas. The Lokur committee, created in 1965, examined issues related to group programming as scheduled tribes. It was this committee that outlined the criteria for programming, which continues to operate to this day. The Shilu Ao committee, 1966, like the Elwin committee, addressed the issue of tribal development and well-being.[13]

POOR IMPLEMENTATION OF TRIBAL LAWS/ POLICIES

In one of the speeches, the general condition of tribal peoples, including their poverty, is attributed to their social and geographical isolation. Consequently, the whole focus of the tribal development approach in independent India should focus on the integration of tribes into Indian society in general. In fact, its integration was seen as the solution to tribal "backwardness." However, there was also a dramatically contrasting explanation for their poverty. The main architect of this point of view was Verrier Elwin, who attributed his deplorable and impoverished condition to his contact with the outside world, which caused indebtedness and loss of control over his lands and forests. The nationalist leadership recognized both dimensions and addressed them. The provisions enshrined for the tribes programmed in

the Constitution of India are a testament to this dual approach. It provides development, as well as safeguarding and protecting your interests.[14]

In addition, the opinion that the lack of development of the tribal population was caused by their isolation took priority. This often follows the argument of inappropriate allocation of resources for tribal development. However, even with an increase in the allocation of resources since the Fifth Five-Year Plan that began in 1974, the condition of the tribes has not improved proportionally. There is no doubt that isolation is an important constraint for development. However, blaming isolation directly is a great distortion of the development problem of the tribal population. The poor implementation of the programs is offered as another explanation for the problem of the lack of social development among the tribes. From this point of view, the solution lies in the effective implementation of programs and development schemes sponsored by the State, whether they are livelihoods and income generation activities, education, health or communication facilities. However, the problem of ineffective implementation in tribal areas is still not adequately addressed.[15]

The third set of arguments about the poor development of tribal populations is based on the issue of traditional socio-cultural aspects of tribal life. If the tribes suffer from low income, low education and health and various types of diseases, this is due to their traditions and lifestyle. However, this may not be due so much to its social structure but to the cultural and general value framework of state-led development. The development framework is foreign to the tribes. For example, education in the regional language is usually familiar to the general population, including programmed castes, but this is not the case

in the tribal context (although programmed castes suffer several other forms of discrimination). Therefore, social development processes may not work as well as in the "dominant" society. Therefore, it is necessary to reorient development in tune with tribal culture and adopt a more humane approach to tribal development.[16] However, one can investigate the issue of tribal development beyond the concerns of inadequate allocation of resources, ineffective implementation or tribal traditions to address the broader issue of national and regional development. The appropriation of tribal lands and forests began during colonial rule and has continued to the present. Since regions inhabited by tribes are rich in minerals, forests and water resources, large-scale development projects invariably were located in tribal areas.[17]. No region of India illustrates this better than the states of Jharkhand and Odisha, which have considerable natural resources, but also the highest percentages of tribal people living below the poverty line. In 2004–05, the proportion of tribal people living below the poverty line was 54.2% in Jharkhand, while the percentage was as high as 75.6% in Odisha in the same year. Overcoming tribal "isolation" through large-scale mining, industrial and infrastructure projects, as these states have seen, has clearly not solved the problem of poor development indicators. Rather, these have led to greater impoverishment and vulnerability.[18]

[13] . Report of the High Level Committee on Socio- Economic, Health and Educational Status of Tribal Communities of India, Ministry of Tribal Affairs Government of India May, 2014, p.35

[14] . Patra S (2009) Literacy and Health of Tribalâ•™s in Orissa, Indian Journal of Regional Science, Vol. XXXXI (2).pp-38-45.

[15] . Thakur DS, Thakur DC, Saini AS (1991) Socio-Economic Impact of Tribal Development Programmes in Himachal Pradesh. Journal of Rural Development; Vol-10: pp-823-30.

[16]. Ibid. (2).pp-38-45.

[17] Ibid.

POPULATION OF SCHEDULED TRIBES ACROSS STATES

The following table separates the data on the proportion of ST in the population of each state, which represents the states with the highest proportion of programmed tribes (although not the highest in terms of real population), as well as the states with the lowest proportion of ST (not including states / territories of the Union without recognized ST population). The Himalayan region comprises 2.03% of the ST in the states of Jammu and Kashmir, Himachal Pradesh, Uttarakhand and Uttar Pradesh; the northeast region has 12.41 percent ST in Sikkim, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, Meghalaya and Assam; the central-eastern region of India has the highest proportion of ST, around 52.51 percent in Andhra Pradesh, Bihar, Jharkhand, Madhya Pradesh, Chhattisgarh, Odisha and West Bengal; the western region of Rajasthan, Gujarat, Daman and Diu, Dadra and Nagar Haveli, Maharashtra and Goa has 27.64 percent of ST; the southern region has 5.31 percent ST in the states of Karnataka, Kerala and Tamil Nadu; and finally, 0.11 percent of the ST live in the island region of the Andaman and Nicobar and Lakshadweep islands.

Table – 3

Total population of STs and proportion of STs in each state to the total state and national population:

Sl. No	Name of the State /UT	Total Popul-ation	ST Popul-ation	% of STs in the State to total State population	% of STs in the State to total ST population in India
	India	1210569573	104281034	8.61	—
1	Andaman & Nicobar Islands	380581	28530	7.49	0.02

2	Andhra Pradesh	84580777	5918073	6.99	5.67
3	Arunachal Pradesh	1383727	951821	68.78	0.91
4	Assam	31205576	3884371	12.44	3.72
5	Bihar	104099452	1336573	1.28	1.28
6	Chandigarh	1055450	0	—	—
7	Chhattisgarh	25545198	7822902	30.62	7.50
8	D & N Haveli	343709	178564	51.95	0.17
9	Daman & Diu	243247	15363	6.31	0.01
10	Goa	1458545	149275	10.23	0.14
11	Gujarat	60439692	8917174	14.75	8.55
12	Haryana	25351462	0	—	—
13	Himachal Pradesh	6864602	392126	5.71	0.37
14	Jammu & Kashmir	12541302	1493299	11.90	1.43
15	Jharkhand	32988134	8645042	26.20	8.29
16	Karnataka	61095297	4248987	6.95	4.07
17	Kerala	33406061	484839	1.45	0.46
18	Lakshadweep	64473	61120	94.79	0.05
19	Madhya Pradesh	72626809	15316784	21.08	14.68
20	Maharashtra	112374333	10510213	9.35	10.07
21	Manipur	2570390	902740	35.12	0.86
22	Meghalaya	2966889	2555861	86.14	2.45
23	Mizoram	1097206	1036115	94.43	0.99
24	Nagaland	1978502	1710973	86.47	1.64
25	NCT of Delhi	16787941	0	—	—
26	Odisha	41974218	9590756	22.84	9.19
27	Puducherry	1247953	0	—	—
28	Punjab	27743338	0	—	—
29	Rajasthan	68548437	9238534	13.47	8.85
30	Sikkim	610577	206360	33.79	0.19
31	Tamil Nadu	72147030	794697	1.10	0.76
32	Tripura	3673917	1166813	31.75	1.11
33	Uttar Pradesh	199812341	1134273	0.56	1.08
34	Uttarakhand	10086292	291903	2.89	0.27
35	West Bengal	91276115	5296953	5.80	5.07

Source: Census of India, 2011.

Among the states and territories of the Union, Lakshadweep ranks first with the highest proportion of ST population (within the state) of 94.8%, followed by Mizoram (94.4%), Nagaland (86.5%), Meghalaya (86.1%) and Arunachal Pradesh (68.8%). Uttar Pradesh ranks last with the lowest ST population ratio of 0.56%, followed by Tamil Nadu (1.1%), Bihar (1.28%), Kerala (1.45%) and Uttarakhand (2.89%).

NUMBER OF SCHEDULED TRIBES

After obtaining a picture of the total tribal populations in each state of the country, the table below indicates the total number of tribal communities in the different states. As can be seen in the table, among the States, Odisha has the highest number of STs notified (62), followed by Karnataka (50), Maharashtra (45), Madhya Pradesh (43) and Chhattisgarh (42). Sikkim has the least amount with four tribes, followed by Nagaland, Daman and Diu and Uttarakhand with five each. Among the southern states of India (without programmed areas), Karnataka has the largest number of programmed tribes (50), followed by Tamil Nadu (36) and Kerala (36).

Table – 4
Number of Tribal's in India

S.No.	State/UT	No. of Tribes	S.No.	State/UT	No. of Tribes
1	Andhra Pradesh	25	16	Meghalaya	17
2	Arunanchal Pradesh	16	17	Mizoram	15
3	Assam	29	18	Nagaland	05
4	Bihar	33	19	Odisha	62
5	Chhattisgarh	42	20	Rajasthan	12
6	Goa	08	21	Sikkim	04
7	Gujarat	29	22	Tamil Nadu	36
8	Himachal Pradesh	10	23	Tripura	19
9	Jammu & Kashmir	12	24	Uttarakhand	05

10	Jharkhand	32	25	Uttar Pradesh	15
11	Karnataka	50	26	West Bengal	40
12	Kerala	36	27	Andaman & Nicobar Islands	06
13	Madhya Pradesh	43	28	Dadra and Nagar Haveli	07
14	Maharashtra	45	29	Daman and Diu	05
15	Manipur	34	30	Lakshadweep	01
				Total	**693**

Source: Census of India, 2011.

SUMMING UP

In this conclusion, socioeconomic changes in the state have not contributed much to the improvement of tribal societies, but have only created discontent among a large part of the tribes. They still remain at various levels of underdevelopment. Even in a single block, social and economic differentiations are conspicuous. The tribal population is very populated in these societies. Despite several habitat development programs, the basic comforts in those societies are still far from satisfactory and the spatially wide dispersion of tribal villages is the main constraint that stands in the way of rapid economic development of tribal peoples. In an atmosphere of common backwardness, tribes could never improve their status on their own. There are always some problems if they are not taken into account they would create problems for development measures.

In this connection, the financial assistance for the welfare of the poor is the new trend after independence. But most of the amount allocated to its development has to go to

infrastructure development, personnel maintenance, buildings, road transport system, etc.

Infrastructure facilities such as these have been made available in tribal areas taking into account the needs of "outsiders". Therefore, it is a mistake to think that building infrastructure is equivalent to developing development. Although the roads are part of the development of the tribal area, others use it. Therefore, non-tribal strangers outnumber tribal peoples in many of the tribal areas and are hostile to these people.

However, the economic backwardness of tribal areas is partially attributed to the bureaucratic apathy shown towards tribal sufferings. Tribal welfare has been governed by the dominant and paternalistic notion, which created space for several intermediaries to function as officers, development workers, consultants, contractors, etc. Many of them belong to the elite classes. However, we must add that the development task should be implemented by the same bureaucracy within the same normative structure that had existed in the days before independence. There had to be a clash between the formal apathetic attitudes of the bureaucracy and the humanitarian angle provided for in the Constitution. For several reasons, the development of the tribes has not been very satisfactory. It should be noted that most development programs are based on plans, which do not take into account the local requirements of the tribes. In this way, it is not surprising that social assistance programs have not been implemented on time. All tribal development administrations have a basic assumption that development policies under these officials will help the tribes. It seems that instead of becoming the state server, they are becoming the owners of the people. Therefore, the tribes have become cynical about visiting government officials who promise

sympathy that is never put into action. The slow progress of the tribes can also be attributed in part to the over bureaucratization of the planning process and its implementation.

For these poor tribal peoples, life is now a burden, a journey through a confusion of poverty and many other deprivations, the most serious of which is the lack of education and health. Education among the weakest sectors of our society is vital, as it is the main requirement for socio-economic development. In the current situation, the chances of Kerala tribal peoples surviving in the modern world become bleaker due to severe educational deprivation. Governments have not fully implemented policies to promote the educational interest of these persons enshrined in our Constitution. Voluntary organizations and other missionary activities took some positive steps in these fields. But such experiments and efforts have been successful only in certain areas. Such activities do not have much access to the interior areas of tribal villages. Anyway, the social reforms and welfare measures with the participation of these Tribal people will be more effective than the mega development programs that can take years before the common man feels his benefits. Unfortunately, the development strategy under the Tribal Department is not yet functionally integrated to take them to the mainstream of national life. Therefore, they are excluded from taking advantage of sociopolitical reform movements and economic changes. Therefore, the state and standard of tribal peoples have yet to catch up with national life despite the special programs of spending millions of rupees for their elevation during all these years. When we try to assess the relative position of these people within our society, we find that after half a century of independence they continue to be the weakest section awaiting opportunities to improve their land tenure, employment, social and economic levels.

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PHONOLOGICAL ADAPTATIONS AND SYLLABLE STRUCTURE OF TELUGU SMS TEXTS IN COMPUTER MEDIATED COMMUNICATION

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ABSTRACT

This paper presents on Phonological adaptations and Syllable Structure of Telugu SMS Texts through Computer Mediated Communication (CMC) based on the empirical analysis of the language use in SMS text messaging. The study is descriptive in nature and examine on Vowel deletions, Geminate Dropping and Consonant Clusterof various linguistic adaptations made in text messages. It also provides historical insights and discusses linguistic cum-social impacts and implications of the adaptations. Primarily, the study has taken 10 participants from Under-Graduate students of male and female. In this paper analysed the data of 200 selected SMS Texts by the participants of interpersonal communication text messages through computer mediated communication. For example: Nen *[CVC] instead of* neenu [CVVCV]- [నేను],ramananu*[CVCVCVCV] instead* Rammannaanu–*[CVCCVCCVVCV] [రమ్మన్నాను] etc.This paper examines that how the Phonological adaptations and modifications made by the respondents in various situations while sending the Short Message Service (SMS) Texts. the metalinguistic perceptions of a few texters who also providedtheir personal texts messages for this study. The paper explores the Phonological and syllable structure of*

Telugu SMS Text and linguistic adaptations, and Orthographicrepresentation in text messages.

Key words:
SMS Texts, CMC, Phonological adaptations and Syllable Structure.

Introduction

Telugu is one of the four literary languages belonging to the Dravidian family. It is mainly spoken in the state of Andhra Pradesh, which got bifurcated into two separate states: Andhra Pradesh and Telangana in the year 2014. Hyderabad is capital for the newly formed state of Telangana. The data collected for this study comes from young college students studying in Hyderabad.

SMS is the most popular data service for cell phone. Today over 200 billion messages are exchanged among worldwide subscribers. SMS seems to be causing a silent revolution with regards to the linguistic and communication habits of people all over the world. Among the youth, more than 80% frequently use SMS as a mode of communication with their peers (Bomodo, 2010).

In recent years, cellular networks have witnessed tremendous growth in the use of SMS. Computer Mediated Communication (CMC) is an outcome of the impact of computer technology on change and variation of written language over time. CMC provides young users opportunities for social affinity and control over when and with whom they interact, each short message can be up to 160 characters in length when English alphabet is used. SMS or Mobile Text Messages is mostly thought to be one mode of Computer Mediated Communication.Research in this area has generally been limited,

and little is known about the user behavior and system characteristics of mobile messaging.

Background

According to the official census of India (2011) report, there are 84 million speakers of Telugu in India. The sates of Andhra Pradesh and Telangana could be demarcated into four major dialectal regions. Varieties of Telugu spoken outside these four regions differ to a good extent from these main dialects. Like many other languages in India, in addition to regional variants, Telugu possesses a number of social variants too. Both these variations—regional as well as social—are reflected in the language at different levels viz., lexical, phonological, morphophonemic and grammatical. The SMS texts analyzed belong primarily to Telangana dialect as Telugu mixed the English.

Telugu words generally end in vowels. While in Old Telugu, this feature was absolute, in the modern language *m, n, y, w* may end a word. As is the case for all Dravidian language, voiced consonants are distinctive even in the oldest recorded form of the language. Sanskrit loans have introduced aspirated and murmured consonants as well. Telugu does not have contrastive stress, and speakers exhibit variation on where they perceive stress. Mostly it is placed on the penultimate or final syllable, depending on word and vowel length (Sastry, 1992).

Krishnamurti, (1957) stated that modern standard Telugu is used in literature and mass media. It is based on the speech of educated people of the central area. The language of the Coastal Districts is accepted as the standard variety for all written purposes and formal discourses. There are differences between standard Telugu and non-standard verities, particularly in

phonology and morphology. Krishnamurti proposed two phonological systems for Telugu which are distinguished for standard and non-standard varieties. He relates these two varieties to educated and uneducated speech respectively. He describes what he calls 'the phonemes of colloquial Telugu, fairly representative of the educated and middle-class variety spoken in the Coastal districts of Krishna and Guntur.

Sastry, (1972) reported that Telugu has 56 graphemes and allographs. Of these, 16 graphemes correspond to the vowels, 22 to the stop consonants, 5 to the nasals, 1 to the alveolar flap, 2 to the two laterals, 3 to the voiceless fricatives, 2 to the frictionless continuants, 1 to the glottal fricative, one representing the visarga (nasal before the consonants) and a few others to represent complex syllables. Other scholars have pointed out that the system is more complex with 12 graphemes for the primary vowels, which would generate 264 CV sequences (12×22) and 484 CC combinations (22×22), although only 140 of the latter actually occur in the language. All in all, more than 400 printed characters ($12 + 264 + 140$) are needed to represent the various speech sounds and sound combinations in Telugu language (see Krishnamurti& Gwynn, 1985).

Need for the Present Study

In the Indian context there are no published studies on the topic of Short Message Service (SMS) in Telugu as a native speaking language. The researcher reviewed more than 10 articles, most of them endorsed the observation that Phonology does affect the pattern of deletions in text messages. Hence the researcher decided to focus on phonological adaptations in addition to analyzing the syllable structure in Telugu SMS Texts.

Objectives of the Present study

SMS (Short Message Service) – are analyzed with respect to Telugu as a native language and its effects on medium of instruction.

Research Questions:

1. How do Telugu- English bilingual college students adapt/change the SMS texts to limit the length of the message to 160 characters in their mobile phones?

2. What are the strategies of adaptation affecting?

Methodology

- **Language Use history questionnaire** was used to make sure that all the participants were bilingual Telugu-English users.

- **Mobile Phone Questionnaire** was used to gather information about the mobile phone use and SMS texts exchanged during one week prior to my meeting them.

- Total 10 respondents

- 5 male and5 female

- Age range is between 18-28years

- All of them were undergraduate students, studying in professional colleges affiliated to Osmania University, Hyderabad.

Selection Criteria

- SMS comprehension task (20 items involving commonly used SMS forms were given to each participant with a request to write their full form. 75% correct criterion was used to select the participant).

- **Language Use Questionnaire** was used to ensure that all participants were using Telugu-English or English-Telugu-Dakkhani Urdu in intimate (home), informal (leisure) and formal (work) situations.

- **Mobile Phone Use Questionnaire:** Software called "SMS Backup& Restore App" was applied to analyze the SMS texts.

The data analysis

The data relates to SMS adaptations of Telugu and English users of Second language learners.In this paper the researcher discussed certain phonological adaptations and syllable structure in TeluguSMSTexts.The Data analysis was performed on 200 text messages in Telugu written in English transliteration. (See the below Table:1)

Taxonomy of SMS adaptations in Telugu SMS Messages:
Table:1

S.No.	Types of Adaptations	Frequency	Percentage
1	Vowel adaptations (single vowel)	30	15%
2	Vowel adaptations (vowel duration)	60	30%
3	Vowel adaptations (vowel substitution)	5	2.50%
4	Geminate adaptations	15	7.50%
5	Consonant cluster adaptations	20	10%
6	Syllable Structure adaptations	55	27.50%
7	Punctuation errors	15	7.50%
	Total	200	100

Fig.1 Strategies of Telugu SMS Texts
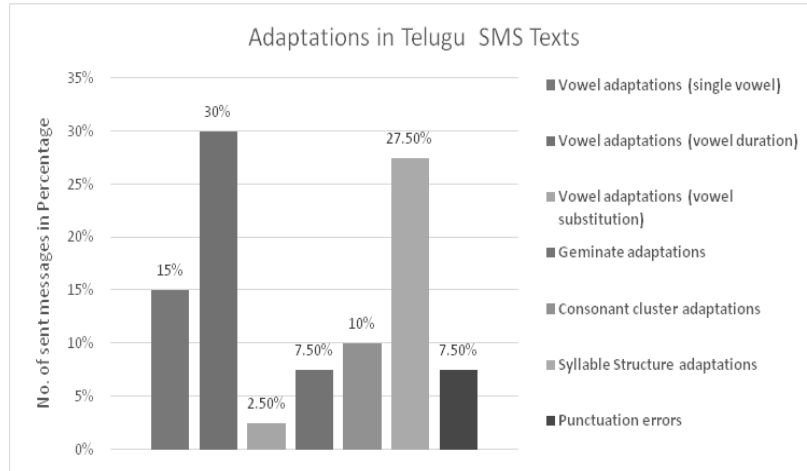
Vowel Deletions in Telugu SMS Texts

S.No	Intended Telugu SMS Text in Phonemic Transcription	Telugu SMS Text	Adaptation	Word position
1	a.wu.nu.	Avnu 'yes'	[u] deleted	Medial deleted
2	en.di ?	Ndi 'what'	[e] deleted	Initial deleted
3	u.nnaa.nu.	Unan ' I am Here'	[u] deleted	Final deleted
4	e.mi?	Em 'what'	[i] deleted	Final deleted
5	e.mo?	M 'Don't know?	[o] deleted [e] deleted	Final deleted Initial deleted

Table:2 Vowel Deletions in Telugu SMS Texts

Vowel duration in Telugu SMS Texts

S.No.	Indended Telugu SMS Text in Phonemic Transcription	Telugu SMS Text	Adaptations	Word Position
1	naa.too.	natho	[a] and [o] duration	Initial position final position
2	wa.ccaa.Du.	vachadu	[a] duration	medial position
3	a.nu.ku.nnaa.mu.	ankunnam	[u] deletion and [a] duration	medial position
4	Wa.stu.nnaa.wa ?	vastunnav	[a] duration	medial position
5	mii.da.	meda	[i] duration and[e]becomes[i]	Initial position

Table:3 Vowel duration in Telugu SMS Texts

Vowel Substitutions in Telugu SMS Texts

S.No.	Indended Telugu SMS Text in Phonemic Transcription	Telugu SMS Text	Adaptations	Word Position
1	mii.da	meda	[e] substitutes as [i] and vowel duration	Initial position
2	In.ka	enka	[e] substitutes as [i]	Initial position

3	wa.ccee.yyii	vochay	[o] substitute as [a][y] semivowel ends without vowel duration	Initial position and final position
4	e.wa.ri.do	Avarido	[a]substitutes as [e]	Initial position
5	Wa.ccaa.	vocha	[o] substitute as [a]	Initial position

Table:4 Vowel Substitutions in Telugu SMS Texts

Geminate adaptations

S.No.	Indended Telugu SMS Text in Phonemic Transcription	Telugu SMS Text	Adaptations	Word Position
1	ce.yyii.	cheyi	[y] semi-vowel dropping	final position
2	nu.wwu.	nv	[w] consonant and [u] dropping	final position
3	baa.gu.nnaa.	baguna	[n] consonant dropping	final position
4	ce.ppaa.li	chepali	[p] consonant dropping	medial position
5	wa.ccaa	vacha	[c] consonant dropping	final position

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Table:5 Geminate adaptations

The Consonant Clusters adaptations

S.No.	Indended Telugu SMS Text in Phonemic Transcription	Telugu SMS Text	Adaptations	Word Position
1	kal.wa.Tlee	kalvatle	[v] becomes [w] rounded consonant	Medial position
2	ar.daam	artham	[t] become voice less retroflex modify as a [d]	Medial position
3	cee.staa.	chesta	Vowel duration	Initial and final positions
4	ka.sTam	kastam	[t] becomes [T]	Medial position
5	kur.cu.nnaam	kurchunam	[n] consonant geminate adaptation	Final position

Table:6 The Consonant Clusters adaptations

Syllable Adaptations in Telugu SMS Text

S.No	Intended Telugu SMS Text in Phonemic Transcription	Telugu SMS Text	Syllable adaptations
1	nee.nu CVVCV	nen CVC	Two syllable word made into single syllable

2	a.wu.nu VCVCV	avnuVC1C2V	Three syllable word made into disyllable
3	te.lu.saa CVCVCVV	telsa CVC1C2V	Three syllable word made into disyllable
4	a.Di.gin.di VCVCVC1C2V	adgind VC1C2VC3C4	Four syllable word made into three syllable
5	ree.pu CVVCV	repCVC	Two syllable word made into mono syllable

Table:7 Syllable Adaptations in Telugu SMS Text

Findings and Conclusion

In the Telugu data I presented, vowels were deleted in initial, medial and final positions. Long vowels became short; sometimes substituted

Ex: avnu— a.wu.nu. [u] vowel deleted   medial position vowel deleted.

nta—e.ntaa?   [e] vowel deleted in initial position

In vowel durations 30% of the participants have shortened vowel duration while sending SMS text in Telugu.

> Ex: vachaduwa.ccaa.Du [a] vowel duration in medial position

Many of ofthe participants often dropped the consonants.

> Ex: unanufor u.nnaa.nu   [n] Geminate dropping in medial position

The consonant clusters and geminates in Telugu SMS texts became singleton consonants

> Ex: cesa force.sta

Syllable Structure adaptations of Telugu SMS texts two syllable word made into single syllable text.

> ex: cestunna forcee.stu.nnaa.waa?
>   thinnarfor tii.nnaa.raa?
>   ntafor en.ta?

In the data findings says each texts about the adaptations of Telugu SMS texts, SMS users shortening the texts in spite of their intended word and phonological adaptations. The data showed that vowels were likely to be deleted than consonants. Phonology apparently affects the pattern of deletions in text messages, neither the initial nor the final consonants were deleted. Preference was evident for orthographic deletions. Deletions in Telugu involved Words with Gemination. Finally, the researcher says in the paper only focused on phonological structure in Telugu SMS texts.

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ENGLISH MONOPHTHONGS AS ARTICULATED BY STUDENTS OF ENGINEERING: A LINGUISTIC STUDY

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Abstract

This paper is a report of an empirical study to investigate the Phonetic variation of Monophthongs of English as realized by engineering students of Telangana in India, where the articulatory features of Monophthongs produced by Telangana speakers are described. The aim of the study is to describe the variants of English Monophthongs of Telangana speakers in terms of quality and sociolinguistic factors and also study the impact of sociolinguistic factors and identify the difficulty levels of pronunciation of speakers resulting in unintelligibility.

It also offers some suggestive remediation assisting informants to develop the pronunciation of English Monophthongs. The study is both a Qualitative and Quantitative study. The research involves collecting empirical data for pre and post test by audio recording the speech as read by sixty four informants from two universities. A word-list of twelve English Monophthongs includes- words in isolation and connected speech as directly spoken by them, A pilot test was administered in the beginning - pre test, and then the informants were taught pronunciation in one semester. Subsequently, post test was conducted and a comparison was made on pre and post test to find the results. The data was quantified by using SPSS Package.

Sociolinguistic factors were categorized and the variants were correlated to sociolinguistic factors to each university. The findings of the study infers that the errors are similar though they come from different background in rendering the variants of the English Monophthongs and it was found that they didn't retain the basic concepts.

Key words:

Monophthongs, unintelligible, Sociolinguistic factors, SPSS, Linguistic data

Introduction

The Phonetic variation of non-native speakers is a regular aspect found in Hyderabad for a range of reasons primarily the Mother Tongue Interference. It is not difficult for the students to achieve a standard accent in India which is assumed as General Indian English. It is meant for certain variety of English spoken by educated Indians. It is free from regional features.

The reason behind the variation is mainly due to sociolinguistic aspects which interfere with pronunciation and accent. To achieve the accent of target language universities have introduced the language to study Phonetics at undergraduate level to master it and help students get their accent neutralized.

The Global language

English in India is used to communicate for inter-state and intra state communication and for communicating out-side world. With the increase in the advancement of science and Technology the world has come to one platform by means of English. As communication is very rapidly increasing today, English has become the global language bringing all the ideas, people, science and technology to one platform for scientific growth. English is

being used as a medium and within no time communication is being taken place and it is wide spread among the nations in the world. Communicating in English is a complex process, but it's continuing to be employed everywhere in all the fields. Since Communication is a powerful instrument among the students they desire to pursue studies abroad and within the country and students are trained and groomed to communicate in English in an effective way and the educational institutions are taking care and preparing the students for market ready after facing number of entrance tests. Each student is tested orally. English has power over all local languages. Though, it gained high status in the wake of globalization it is observed there are no adequate facilities to teach English and learn English in classrooms used as medium, standard English taught as a subject.

The present educational system in engineering colleges trains the students in mastering their language and helping them neutralize their accent and introduce LSRW skills as a part of the curriculum. Thus English plays an important role in promoting changes and accepting new trends in the modern Indian society. Language experts say that learning English has become an important aspect as it continues to influence the life and profession.

Importance of English

Today majority of the Indian population use English for various purposes. The major role of English is to mould every learner to learn the right pronunciation, having right accent, tone, natural voice, using logical sequence, using the kinesics, influencing others and drawing the attention acts as a powerful tool and functions effectively. English started as a language of the elite constantly spread to all parts of the country with the culmination of highly educated Indians and the missionary activity English was introduced. The present education system provides

ample resources to the students where they can master the skills by practicing, but failing to perform well ultimately, to know the reasons of incompetence of the Language the researcher tried to study, explore and come out with the solution so that the damage can be repaired by renewing the opportunities provided by the institutions.

Research Problem:
 The research found out that there could be some problems with the informants, few of them are listed below:
- It was noticed that, there was more than one variant of English Monophthongs of the informants.

- It is true that though they studied basics of Phonetics at plus two level and can identify the sounds but they were not taught neutralization.

- It highlights the reason for not setting an effort in mastering the same.

Observations from pilot study:
The observations from the pilot study show that:
- Variation of sounds was found and there is manifestation of Mother Tongue Interference

- The articulation of Monophthongs was based on the spelling but not the sound

- There is lack of precision and clarity in pronunciation

The aim of the Study:
The aim of the study is to describe the variants of English vowels of Telangana speakers in terms of

- Quality (three term label) and
- Social factors

The main objectives of the research are:

1. To describe the reasons of absence of basic spoken skills and the intervention of sociolinguistic factors.

2. To identify and explain the quality (three term label) of vowels and variants of English vowels of the informants.

3. To identify the difficulty levels of pronunciation of speakers resulting to unintelligibility.

4. To describe the variants of the tertiary level speakers in terms of their age, caste, Gender and parents education.

Need for the study

English language is studied as a second language from decades and it is considered as a global language. It has much prominence in the Indian society, there is need to communicate, in order to communicate learners have to perform well in language skills since English helps in their job search and their career. Students in the process of getting recruited /going abroad tested in many areas via English language. They have to take the test, a series of test is conducted and their performance acts as major part, here students' proficiency in precision, fluency, accent is tested. To lead a better future, learners should have stock of language skills and perform excellently. Thus, the need arises to probe the different variants and study the impediments in language skills and help them acquire proficiency, improve and overcome the situations so that they may compete in the job market. And further they can attempt tests such as GRE., TOFEL, IELTS…etc., for all the reasons it is felt that there is need to do research.

Scope and Limitations of the study

The scope of the study is limited to English Monophthongs but not all the sounds of English. It wishes to look into the errors made by the informants of engineering and find out the reasons. The study is restricted to four colleges from two universities of Hyderabad but not the entire state. The sample is taken from the engineering colleges affiliated to Osmania University, and JNTU of Hyderabad from the informants who are pursuing first year Bachelor of Engineering from different branches coming from rural and urban background with Telugu/English as their medium of instruction and they would be the second language speakers. Technical English and English Language Laboratory is included in their curriculum of first year of their course in the University.

Hypotheses

The hypotheses underlying the research are:
1. There is manifestation of Mother Tongue Interference in informants' speech
2. There is significant variation found in terms of pronunciation of Monophthongs
3. Parents qualification and Caste show difference in variation of sounds
4. There is no relationship between Age and Gender in rendering the variants

Review of Literature

An attempt has been made on this work to give an account of Vowel Variation of engineering students on the use of pronunciation of English language. A greater amount of work has been done by many researchers with profound analysis. Earlier researchers and scholars worked on the linguistic materials, focused on variation of vowel sounds.

In recent years a large number of studies have been published on Indian English some of these like Kachru (1962: 64) concentrated mainly on the sociolinguistic aspect of Indian English, like that Bansal (1966) dealt with questions of the acceptability and its intelligibility its validity as independent variant etc.

Vimal Kumar Vishwakarma, M.Phil, Sep, 2010 EFLU, Hyderabad. (Unpublished) spoke about phonetic deviation in his study and said /E/ is monophthongized as /Ù/. There was deviation of the vowel which indicates the interference of spelling while rendering these words /a/ in heart is realized as /a:/. He says that the respondents don't have intelligibility and reiterated that intelligibility is very much required in the speech of the speakers. Rubdy Rani (1975) spoke about divergences in the respondents and gave the reasons as speakers lack training in spoken English at school and college level and with limited contact with their counterpartspeer group. The deviations can be attributed to Mother Tongue Influence first language with second language by the transfer of speech habits results in phonemic divergence and phonetic divergence and in the distribution of phonemes. She says divergences are often spellings which are mispronounced because of their contact is through written form rather than the spoken form and they go with spellings but not with the sound. Scholars have considered the following aspects of students in their research: cultural background, background ground knowledge, native language, age, gender and studied but yet it is felt that this has to be worked, especially on engineering students

Few Indian Scholars made research on English vowels and in their findings they said that informants were unintelligible in their speech, found MTI in articulation of sounds. It was also found there were reading errors, back vowels problems, and due

to lack of training, articulation made by the spelling but not by the sound. It is true that the common observation about the deviation is, it happens with the passing of the time but in this research the researcher says it is also connected with sociolinguistic factors.

In works of William Labov it says studying speech quantitatively is important because for one sound if we get different variables we need to justify in conclusion then have to look at the social background. Labov used statistical techniques for quantitative treatment of the data; he is treated a leader in the field. He has taken the local population and has taken several locales on the Island with various occupations and different ethnic groups, broad age groups, various demographic categories. He recorded each informant's speech in a semi-structured interview. He worked on a small island off the New England coast (called Martha's Vineyard) demonstrated the existence of systematic difference between speakers in their use of certain linguistic variables after which he worked in a very different of community in New York. He made observations across two generations. He observed variation for monophthongs.

C.K. Thomas (1958:191-241) says that regional Phonetic variation within American states. He found out Monophthongal and Diphthongal variation. Scholars such as Chomsky and William Labov made research on variation of sounds (in the form of words and constructions) in America and made some conclusions on how sociolinguistic factors (region, social status, Gender, occupation and Age) affects the informants from various places of America. Labov worked both in rural and urban communities to find out the variables he made some personal invention of the variables.

The concept of General Indian English
In many non-English speaking countries R.P. is chosen as a model mainly for historical reasons. It is also well documented in dictionaries and books. Indian learners have the strong influence of their habits when they learn R.P. they also have regional features in the English spoken by Indians. The result is that the speech of Indians rendered as unintelligible to every Indian and to native speakers. There are varieties of English spoken in India according to their mother tongue and therefore had many varieties of English. According to Balasubramanian, he says that if we put all the common phonological features of Indian varieties we get some common features, and if all the varieties of English put them together and remove some gross regional features a variety of English will emerge that he called General Indian English (GIE). It is also meant for certain variety of English spoken by educated Indians. It is free from regional features. It is descriptive and prescriptive model which is prescribed by CIEFL to Indian speakers to imitate as a model of spoken English in India to become free from the features of some Indian varieties.

The vowel system of General Indian English (GIE)

Monophthongs / **iː, ɪ, eː, ɛ, æ, ə, ɑː, ɒ , oː, ʊ, uː** /

The vowel system of R.P.
Monophthongs / **iː, ɪ, e, æ, ʌ, ɜː, ə, ɑː, ɒ, ɔː, ʊ, uː** /

Research Methodology:
The methodology followed for the research is to test the speakers' range of variants in articulation of English monophthongs with reference to sociolinguistic factors, precision, and problems in mastering the language. To explore this aspect a

pilot study was conducted and the procedure followed for the research is as follows:

- A pre and post test was conducted in four engineering collegesfrom two universities - Osmania university and JNTU.
- The population of the research is two hundred and forty and the size of the sample is sixty four. Sixteen informants were selected from each college, eight male and eight female informants from Telangana state.
- The Study involves collecting Empirical data
- By audio recording the speech as read by the informants.
- A word-list which consists of twelve English Monophthong sounds-word initial, medial and final and sentences as directly spoken by them. Words in isolation and connected speech.
- The data was transcribed such as Monophthongs, and entered for analysis
- Personal details of sociolinguistic factors were categorized such as age, gender, caste parent's qualification
- All these details were quantified by using SPSS- statistical package for social science
- The data would be analyzed qualitatively and quantitatively after the findings of the research which would give insights into informants' mastery over the language and suggest a practical solution.

Research Tools:

The tools planned for the research are:

- Word List: Oral test is conducted by taking participants speech that is recordings of word list, words in isolation and words in connected speech in the form of Audio.
- Questionnaire: A test is conducted by proving a questionnaire to the participants.

Description of the sample:
The sample selected for the research is as follows:
- The Informants were selected from two universities,
- Osmania University and
- JNTU University.
- From each university two colleges were selected for the study. The participants who have joined the course were pursuing first year engineering from different branches.
- The participants were from different parts of Telangana,
- From each college sixteen participants were selected- eight female and eight male participants. The sample size is sixty four which covers the entire state of Telangana
- The study wishes to analyze the data qualitatively and quantitatively

Data Collection
The data collected for the research initially is primary data and it is a pilot study in first semester of B.E. (Bachelor of Engineering) first year participants. The data collected from them is discussed below
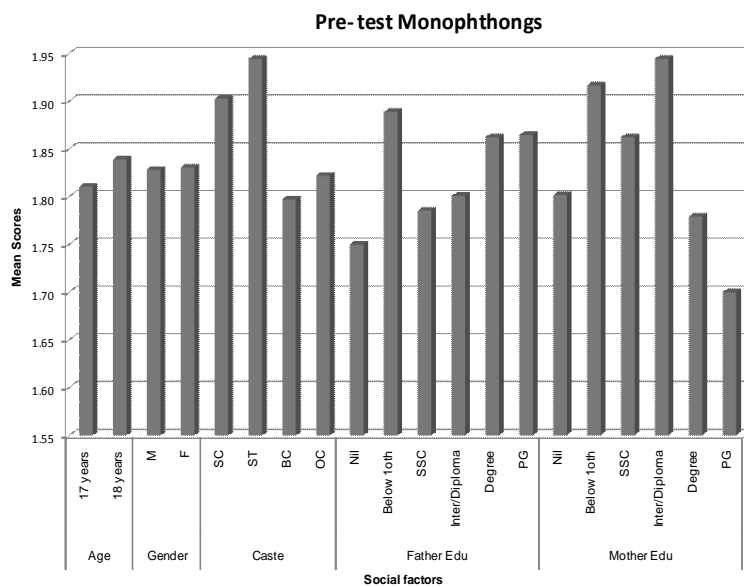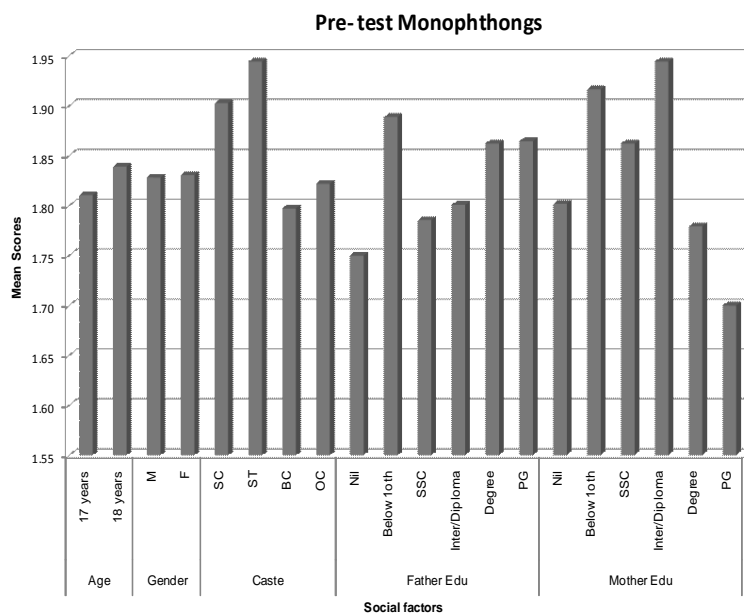- The data collected for the study is from B.E. first year participants from different branches of four engineering colleges.
- The sample collected for the study is of sixty four participants and were selected from different zones of Telangana. From each college eight female and eight male participants were selected.
- The information gathered from the participants was during their break time, they were given the questionnaire. Oral test was also taken by recording their speech. The recorded test included a word list- words in isolation and words in connected speech.

- The recorded speech was transcribed along with the written test scores
- Sociolinguistic factors were employed to compare participants 'details with phonetic variables.

Result and Discussion

The following table shows the mean scores of paired test of Monophthongs (pre-test and post-test). The score shows that there is significant difference in reducing the variants.

Social factors		**Monophthongs Pre-testMean Scores**	**Monophthongs Post-testMean Scores**
Age	17 years	1.81	1.66
	18 years	1.84	1.65
Gender	M	1.83	1.68
	F	1.83	1.64
Caste	SC	1.90	1.57
	ST	1.94	1.71
	BC	1.80	1.68
	OC	1.82	1.64
Father's Education	Nil	1.75	1.50
	Below 10th	1.89	1.83
	SSC	1.79	1.62
	Inter/Diploma	1.80	1.64
	Degree	1.86	1.70
	PG	1.86	1.65
Mother's Education	Nil	1.80	1.70
	Below 10th	1.92	2.04
	SSC	1.86	1.58
	Inter/Diploma	1.94	2.07
	Degree	1.78	1.59
	PG	1.70	1.57

Pre-test Monophthongs

Pre-test Monophthongs

Conclusion

The results of the study show that there is significant improvement between the universities in reducing the number of variants for Monophthongs. Paired T- test result reveals significant fall in the graph for pre-test and post-test of Monophthongs. The Paired T-test shows that JNTU performed better than Osmania University in reducing the variants for words and sentences, Osmania University is 0.021 while JNTU is 0.000. The change in the variants is significant among the colleges. Though there is progress in reducing the variants there is no improvement in pronunciation of Monophthongs and the quality remains unchanged in one semester. Therefore students should invest more time to learn to pronounce Monophthongs. Practice sessions should be made compulsory and include them in the schedule in each semester of engineering course so that by the end of their course they might learn neutralization and become mutually intelligible.

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TONIC PROMINENCE IN ACCORDANCE WITH MEANING AND GRAMMAR: A LINGUISTIC STUDY ON TELUGU AND ENGLISH

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Abstract

This paper proposes to analyze some points in relation to the connection between grammar and tonicity in Telugu, a Central Dravidian language, spoken in Andhra Pradesh, India. It deals with the new *and* given *aspect of tonicity, and how some* grammatical elements *are phonologically put into focus through tonic prominence. The paper also deals with the content and grammatical distinction in relation to the choice of marked or unmarked tonicity. As in English, Telugu also shows the similar content and grammatical distinction, but at the level of morphemes. Since the entire verb group in Telugu is realized as a single word, the content and grammatical morphemes are combined together as a single word in a clause. Unlike in English, it seems that almost every grammatically valid element has the potentiality to attract tonic accent in Telugu. Here, this potentiality will be analyzed in accordance with the context. On the whole, this paper[1] will draw a comparison in relation to tonic prominence in the two languages.*

[1] This paper is a part of my ongoing PhD thesis. This work is based on the auditory and acoustic study of speech samples of some Telugu speakers and my knowledge of Telugu as a native speaker.

New and *Given* Aspects

Tonicity deals with *new* and *given* aspects of information in a tone group. The new element tends to get tonic accent in order to bring it into focus according to speaker's meaning. In Telugu, statements and commands are generally spoken on simple tone (falling), and so the new or given meaning is determined by the tonicity of the simple tone. But yes/no type and wh-type (sometimes) questions are spoken on compound tone (Falling and Rising). In this case, the tonicity of the falling tone is concerned with new or given aspect of meaning, and the tonicity of rising tone, which is always on the final syllable in a tone group, does not have any significance regarding *new* and *given* meaning but for the mere function of questioning. Let us consider the examples in Telugu and English.

1) //F + R aKKA ki phon ce:sa:VA://[2] (here, 'akka' is the 'new' item in the question)

    Sister to phone did you

    English: //R did you phone (our) SISter//

2) //F + R aKKA ki ce:sa:va: phoNU// (word order is changed)

    Sister to did you   phone

    English: //R did you phone (our) SISter//

3) //F + R Eppudu vastunna:ru mi:RU// (echo question)

    When   coming are   you

    English: //FR WHEN are you coming// (echo question)

The comparison between (1) and (2) shows that even the word order change does not bring any change in the tonicity of final syllable of a tone group.

2   Grammatical Elements and Tonic Prominence

In Telugu, it seems that every ***grammatically valid element***[3] has the potentiality to attract tonic accent. For example, the morpheme of continuative aspect 'tu'(ing) is tonic potential (see the example 11). The emphatic morpheme 'e' in Telugu can give the meaning of some adverbs and so the element is tonic potential in certain context. Let us consider (4) and (5).

4) //Atanu pariksha ra:stunna:du// (gives the meaning 'not she')

      He   exam   write+ing+be+tense+SR+DM

English: **//** HE is writing the exam**//** (gives the meaning 'not she')

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[2] **Notation:** In this paper, // (double slash) indicates tone group boundary, capital letters in the tone groups indicate tonic syllable, **F** and **R** indicate falling and rising tones respectively and vowel length is indicated by colon (**:**). **SR** is subject reflexive and **DM** is declarative marker. The phoneme'**d**' in my orthographic transcription is voiced alveolar plosive.

[3] It is assumed that any element which can have a grammatical status in a clause or a sentence may be called a 'grammatical element' or 'grammatically valid element', i.e. any important item that goes into the construction of a sentence. So the notion includes all types of grammatical identities at the level of words (noun, verb, adverb, adjective, etc), morphemes (affix, clitic, etc), and even a feature (+length, in some cases) if it represents a grammatical identity. So it includes both function (i.e. grammatical) and content elements. I have brought the discussion of 'grammatical element' for the sake of understanding tonic potentiality in Telugu. The term 'grammatical word' is not to be confused with 'grammatical element'. Grammatical words are the important elements to the structure of a sentence. Grammatical and content distinction is also discussed in this paper for the sake of identifying marked or unmarked tonicity.

5) //ataNE:	pariksha ra:stunna:du// (morpheme 'e' gives additional meaning 'only','very', or 'himself' depending on the different situations)

English: //HE only is writing the exam// (no other is writing)

	or // the VEry man is writing the exam// (whom we talked about)

	or // he HIMself is writing the exam// (not because of his father's force)

The example (5) shows that there is an additional adverbial/ reflexive element present in the clause. The morpheme 'e', in some cases (as shown in the English examples), can be substitution for the adverbs 'only', 'very', and emphatic reflexive 'self'. The difference in the meaning is dependent on the context.

Sometimes even a feature of length can represent a grammatical element. The very syllable, in which the length is present as a meaningful element, can be tonic potential in accordance with the context. Let consider the example below.

6) //ataNU:	pariksha	ra:stunna:du// (the vowel length gives additional meaning 'also') He (also)	exam write+ing+be+tense+SR+DM

	English: //HE is also writing the exam //

In this case, the vowel length functions as the adverb 'also'. If we want to say 'exam also', we can say //atanu pariKSHA: ra:stunna:du// or with the adverbial substitution ku:da (also), // atanu pariksha KU:da: ra:stunna:du//.

2.1   **Content and Grammatical Morphemes**

In Telugu, it seems that the grammatical and content distinction is operated at the level of morphemes. For example, the sentence *'atanu pariksha ra:stunna:du'* contains three words according to Telugu spoken and writing systems.

Let us look into the example

7)   Telugu: atanu pariksha ra:s- tu- (u)nn -a: -d -u

        Gloss: he   exam   write- ing- be- tense SR[4] DM

        Meaning: he is/was writing the exam.

In this example, "Atanu", "pariksha" and "ra:s" carry the content information . The remaining morphemes, which are the part of verb group, carry the grammatical information.
tu — ing (continuative),   un — be,
a: — tense (non-future),   d — SR (subject reflexive of 'he')
u — Declarative Marker (when *I, we, they, you or he* is the subject in a clause)

2.2   **Marked or Unmarked Tonicity**

The choice of marked or unmarked tonicity in a tone group is related to the distinction between grammatical and content words. The final content word in a tone group is generally assumed to be tonic potential for unmarked cases of tonicity. The remaining cases are considered to be the cases of marked tonicity. In Telugu also,

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[4] Earlier works in Telugu treated SR and DM together as SR. I opine that they should be separated according to their functional difference; because each morpheme, when attracts tonic accent, gives emphasis on its particular function according to the situation. The Declarative marker also, according to its function, gets tonic accent in order to emphasize on the declaration itself. See the examples (11 – 15).

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the same system of tonicity can be applied at the level of morphemes. The final content morpheme in a tone group takes tonic accent in unmarked cases. In a contrastively emphatic context, let us consider a comparison between Telugu and English with some semantically equivalent examples.

8) //Atanu   pariksha   ra:stunna:du//   (marked and gives the contrastive
      he   exam   write+ing+be+tense+SR+DM   meaning 'not she')

English: //HE is writing the exam// (marked and gives the contrastive meaning 'not she')

9) //atanu PAriksha ra:stunna:du// (marked and gives the contrastive meaning 'not a letter')

English: //he is writing the eXAM// (unmarked, the final content word has the tonic)

10) //atanu pariksha RA:stunna:du// (unmarked, the final content morpheme has the tonic)

English: //he is WRIting the exam// (marked and gives the contrastive meaning 'not playing')

The difference in the choice of marked or unmarked tonicity in the English example (9) and Telugu example (10) is dependent on the finality of content morpheme/word. Let us consider the following examples to understand the necessity of distinguishing between grammatical and content phenomenon at the level of morphemes in Telugu language.

11) //atanu pariksha ra:sTU:nna:du// (gives the sense of emphasis on the continuative aspect)

English: //he IS writing the exam// (but not // he is writING the exam// since tonicity in English operates at word level but not at morpheme level)

12) //atanu pariksha ra:stuUNna:du// (gives the contrastive meaning to the negation)

English: //he IS writing the exam//

13) //atanu pariksha ra:stunNA:du// (the accented element contains tense morpheme 'a:' which structurally indicates both present and past tense here. Hence the choice of contrastive meaning is dependent on the context.

English: // he IS/WAS writing the exam// (gives the contrastive meaning in terms of tense)

14) // pariksha ra:stunna:DU: // (here, Subject Reflexive is accented to give contrastive meaning to SR '*d*',voiced dental plosive (she). The pronominal can be dropped in Telugu since the SR is available in the verb group)

English: // HE is writing the exam// (gives the contrastive meaning 'not she')

15) //atanu pariksha ra:stunna:DU: // (gives the meaning of emphasis on declaration where the speaker intends to emphasize on a mutually known thing.

English: //he is writing the eXAM// or // he is WRIting the exam// (the meaning of emphasis on declaration, in English, may be associated with a high falling tone.)

Note that the Telugu examples (14) and (15) show the similarity of tonic prominence with different meanings in the different contexts. It seems that the SR and the DM individually have phonemic identity at phonological level and these two elements together may be realized as a syllable for prosodic purposes. The meaning, whether the speaker is focusing on the SR or the DM, is dependent on the context of situation.

2.2.1   Complex verb group and Tonicity

Telugu has extensive use of complex verbs. Complex verb groups generally contain some combinations like noun + verb, verb + verb, verb + reflexive, etc. Marked or unmarked tonicity in such groups depends on the semantic value of morpheme/word in the verb group. Unmarked tonicity is generally attracted to the element with more semantic (content) value. The element with lesser semantic value is a dependent on the other for its complete sense of meaning.

The following (16) and (17) are the examples of a Verb group: Noun + Verb combination

16) //a:me NIdra po:indi// (unmarked, 'po:vu'(go) is dependent on 'nidra' (sleep))

   She sleep went

English: //she SLEPT// (unmarked)

17) //a:me nidra PO:indi// (marked, additional meaning of emphasis on the action)

English: //she DID sleep// (marked, additional meaning of emphasis on the action)

Here, both 'nidra' (sleep) and 'po:vu' (go) are content morphemes. Since 'nidra' has more semantic value in the information, the example (16) is said to be the instance of unmarked tonicity. The example (17) can also be ambiguous if its context is not available to the listener.

18) //A:me nidra PO:indi// (unmarked, here, 'nidra' (sleep) is the part of noun group)   Her   sleep   went

English: //her sleep is disTURbed//

The ambiguity of meaning in (17) or (18) can be understood both at the level of grammar and intonation (in terms of marked or unmarked system tonicity). Here, the ambiguity is also because of '**a:me**' (*she* or *her*). In such cases, tonicity also plays a role to distinguish between noun groups and verb groups in a clause.

Conclusion

All the above discussed are the possible instances in Telugu according to situational context. *Grammatical element* is taken as the primary identity to analyze the potentiality of tonic accent, since grammatical identities at the word level, morpheme level and feature level, have the potentiality of tonic accent in accordance with certain context. Coming to the marked or unmarked choice of tonicity, the earlier works in Telugu have not shown the content and grammatical distinction at the level of morphemes. According to the empirical evidence I have, I assume that the analysis of the tonicity in relation to grammar is acceptable.

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LEXICAL EQUIVALENTS AND GRAMMATICAL MARKERS IN TELUGU AND KANNADA PROVERBS

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Abstract

The importance of this paper is to examine the proverbs and culturally related lexical equivalents across Telugu and Kannada. The proverbs compared are derived from Telugu and Kannada cultures, which are the two related cultures. Seven proverbs from Telugu and seven proverbs from Kannada have been compared to analyze the data to find the lexical equivalents in terms of linguistic form and meaning. However the grammatical markers used with the lexical equivalents such as dative, accusative, quotative, and negative forms are also identified and studied. Further it has been observed that in terms of linguistic structure most of the sentences are equivalent in sentence pattern. The focus of the study is on lexical equivalents and its grammatical markers. The proverbs are collected from two well-known books, 'Saaˆi Samethalu' Telugu version of 'Comparative Proverbs in Dravidian Languages' compiled by, Sri N.Venkata Rao, Sri M. Mariappa Bhatt, Dr.R.P.Sethu Pillai, Dr. S.K. Nayar, and the gloss of the proverbs are taken from the book 'A Collection of Telugu Proverbs' translated, illustrated, and explained together with some Sanskrit proverbs by Captain M.W. Carr, 'Madras (present Chennai) Staff Corps'. The lexical equivalents and its grammatical markers are identified from the proverbs of these two languages which are underlined

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followed by the analysis. Thus an analysis has been made to found out why the seven lexical forms identified in Telugu and Kannada proverbs have equivalent lexical forms, but have a different grammatical markers attached with the lexical forms in both the languages have been studied.

Keywords: Proverbs, Culture, Lexical, Equivalent, Dravidian

Introduction

Telugu and Kannada belong to the 'Dravidian language family' and in these genetically related languages some of the lexical forms are similar in pronunciation and meaning. Unique and diversified cultural practices exist among the speakers of these languages, though they have related cultures. The study will look at the lexical equivalents, grammatical markers and its meaning expressed in the proverbs of Telugu and Kannada language. Since language is part of culture, it is believed that the ideas expressed by means of proverbs might be different. The difference might be due to the different cultural experiences of the speakers of two different languages. But in this paper two languages belong to the same language family and more over they are two related cultures, in this context the study is to examine the following aspects.

1) What are the reasons for lexical equivalents in Telugu and Kannada proverbs which are the two different languages of related cultures?

2) Why the equivalent lexical forms found in Telugu and Kannada proverbs have different grammatical markers in both the languages?

Literature Review

A proverb is normally inserted into a conversation or a discourse if the meaning of the proverb is relevant or will support the truth of the speaker's idea in the conversation of the discourse. The Macquarie Dictionary (1985) defines a proverb as, "A short popular saying, long current, embodying some familiar truth or useful thought in expressing language". An idiom or a fixed expression (a proverb is a type of idiom) may have no equivalents in other language since the speaker of one language may have different cultural experiences from the speakers of other language. On the other hand a proverb in one language may have its equivalent in another language. According to Baker M (1992) '*to sing a different tune*' (To say or do something that signals a change of opinion) is equivalent to Chinese *Chang-duk tai-xi*. A Mandailingnese proverb. Thus a society may differ in viewing people, animal, plant, animate, inanimate and abstract things which are used in a proverb from the other societies. Baker writes that 'different languages express meaning using different linguistic means such as fixed expressions, idioms, words, etc." (Ibid p 68)

Methodology

The methodology adapted in this study by analyzing the selected proverbs published in two books one is 1) S:ati Sa:metalu (Telugu version of 'Comparative Proverbs' in Dravidian Languages, and the other is 2) 'A collection of Telugu proverbs' by Captain M. W.Carr (Madras Staff Corps). From S:ati Sa:metalu book seven proverbs of Telugu and Kannada were selected for the analysis of the lexical forms, its equivalents, semantic meaning and grammatical markers. Translation of the proverbs are taken

from (A Collection of Telugu Proverbs), and some proverbs were translated by the author of this paper. A comparison was made and analyzed the lexical equivalents and its grammatical markers in the proverbs, this was done because language is part of culture.

1. Telugu: అగ్గువ అయితే **అంగడి**కి వస్తుంది.

　　　/agguwa/aʈʈe/aˌgaɖi**ki**/wasʈun**ɖi**/

 Kannada: అగ్గ వాదరె **అంగడి**గె బరుత్తె.
　　　/agga/waːɖare/aˌgaɖi**ge**/baruʈʈe/

 Meaning: When it is cheap, it comes to the bazaar.

　　　(The collection of Telugu proverbs, p 5)

2. Telugu: కంచికి పోయిన మంచానికి నాలుగే కాళ్ళు

　　　　/kañt͡ʃiki/poːinaː/mañt͡ʃaːniki/naːlugeː/kaːɭɭu/

Kannada: కంచిగె హోదరూ మంచక్కె నాల్కెక్క కాలు　　(Sːaʈi Saːmeˌʈalu, p 40)

　　　　/kañt͡ʃige/ɦoːɖruː/mañt͡ʃkke/naːlkkeː/kaːlu/

Meaning: Even if you go to Kanci(The holy place for Hindus) the charpoy has four foot.

　　　　　　(Translated by the author of this paper)

3. Telugu: కాశికి పోయినా కర్మము తొలగదు

　　　/kaːɧiki/poːinaː/karmamu/ʈolagaɖu/

Kannada:　కాశిగె హోదరూ కర్మ తొలగదిల్ల　 (Sːaʈi Saːmeˌʈalu, p 47)
　　　/kaːɧi**ge**/ɦoːɖruː/karmaʈolaga**ɖilla**/

Meaning: Even if you go to' Kashi'(A holy place for Hindus) you cannot escape Karma

(Translated by the author of this paper)

4. Telugu: ఇంటి దీపమని ముద్దు పెట్టుకుంటె మీసాలన్నీ కాలినట్టు
/iɳʈi/ɖi:pam**ani**/muɖɖu/ peʈʈukuñ̃ʈe/ mi:sa:lanni:/ ka:linaʈʈu/

Kannada: మనయె దీపపెదు ముద్దిట్టరె గడ్డమీసె సుట్టీతు (S:aʈi Sa:meʈalu, p 25)

Meaning: Being taken for granted to kiss the lamp of his house, burnt his mustaches.

(Translated by the author of this paper)

5. Telugu: కొయ్యలేని వానికి కొడవళ్లు వెయ్యి
/kojja**le**:**ni**/ /wa:ni**ki**/koɖawaɭɭu/we:i/

Kannada: కొయ్యలారద వానిగె కుడ్లు ఒంబత్తు (S:aʈi Sa:meʈalu, p 40)
/kojja**la**:**raɖa**/wa:nige/kuɖlu/omba̱ʈʈu/

Meaning: A person who is unable to do reaping has thousand reaping-hooks

(Translated by the author of this paper)

6. Telugu: నీరులేని ఊరు నారిలేని ఇల్లు
/ni:ru**le**:**ni**/u:ru/na:rile:ni/illu/

Kannada: నీరుఇద్దరె ఊరు నారిఇద్దరె మనె (S:aʈi Sa:meʈalu, p 96)
/ni:ru**iɖɖare**/u:ru/na:r**iiɖɖare**/mane/

Meaning: A village without water and a house without woman
(Translated by the author of this paper)

7. Telugu: ఆదాయములేక <u>శెట్టి</u> వరదబోడు

      /aːɖaːjamuleːka/ʃeʈʈi/waraɖaboːɖu/

Kannada: ఆదాయవిల్లదె <u>సెట్టి</u> బెళ్ళక్కె హోగ (S:aʈi Sa:meʈalu, p 21)

    /aːɖaːja**willaɖe**/ /seʈʈi/beɭɭakkeː/ɦoːga/

Meaning: Without (the hope of) gain, a Seˆˆi (merchant) will not venture into the flood.

     (A collection of Telugu proverbs page, 32)

      Comparing the above proverbs of 'Telugu' and 'Kannada' languages it is clear that the lexical forms underlined in the proverbs have same linguistic form and meaning with no change in the phonological shape of the lexical forms. However the grammatical markers like the dative, accusative, quotative, and negative suffixes attached to the lexical forms are different.

      In the above proverbs 1-3 and 5 the lexical form **aŋgaɖi/, /kan͡tʃi/, / kaːʃi/, /waːni/** in Telugu have the equivalent lexical forms like **/aŋgaɖi/, /kaṇt͡ʃi/, / kaːʃi/, /waːni/** in Kannada. But the grammatical markers attached to the lexical stems are different. The underlined lexical stems found in Telugu proverbs are combined with the Telugu dative suffix **/-ki/**, and Kannada underlined lexical stems are combined with the Kannada dative suffix **/-ge/.** Telugu lexical forms along with the dative suffix **/aŋgaɖiki/, /kan͡tʃiki/, /kaːʃiki/,/waːniki/.** Kannada forms with the dative suffix **/aŋgaɖige/, /kaṇt͡ʃige/, /kaːʃige/,** **/waːnige/.** In the proverb-4 the underlined Telugu lexical form

/**ḍiːpamani**/ consist of a lexical stem /**ḍiːpam**/ and a quotative marker /**-ani**/ and in Kannada /**ḍiːpaweṇḍu**/ consist of a lexical stem /**ḍiːpa**/ and /**-weṇḍu**/ as quotative marker, in the above proverbs the lexical stem is same and the quotative markers attached to the lexical stem is different, Telugu has /**-ani**/ and Kannada has /**-weṇḍu**/. Like the dative and quotative markers, the use of negation is also different in Telugu and Kannada language proverbs. The lexical stems underlined in proverbs 5-7 /**kojja**/, /**niːru**/,/**aːḍaːja**/ are same in form and meaning in both the languages, but the negative forms attached to the lexical stems are different. It is very interesting to know that in proverb 5 and 6 two different negative forms like /-<u>**laːraḍa**</u>/ and /-<u>**iḍḍare**</u>/ are used in Kannada proverbs for the Telugu negation /**le:ni**/. In Proverb 5 and 7 the Telugu negative forms /**-le:ka**/, /**le:ni** / and /-<u>**du**</u>/refers to the negative form /**-willaḍe**/ and /-**ḍilla**/ in Kannada. Finally the lexical forms along with their negative suffixes appear in Telugu and Kannada proverbs like this **Telugu: /kojjaleːni/** /**niːruleːni**/ /**aːḍaːjamuleːka**/, /**ṭolaga<u>du</u>** , **Kannada: /kojjalaː** **raḍa/, /niːruiḍḍare/, /aːḍaːjawillaḍe/ /karmaṭolagaḍilla**/.

Conclusion

The present study has found out that even though proverbs are culture-bound linguistic forms, there are proverbs of one culture which are equivalent to proverbs in another culture. The ideas expressed in the two cultures are similar. The finding is justified by analyzing the meaning of seven lexical equivalents found in Telugu and Kannada proverbs along with their

grammatical markers. The equivalence of lexical form in one culture and equivalent forms in another culture is probably due to the same cultural experiences of the people.

Reference

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